

**Catalogue of the Sinhalese manuscripts in the library of the Wellcome  
Institute for the History of Medicine / K.D. Somadasa.**

**Contributors**

Wellcome Institute for the History of Medicine. Library.  
Sōmadāsa, Kē. Ḍī.

**Publication/Creation**

London : The Trustee of the Wellcome Trust, 1996.

**Persistent URL**

<https://wellcomecollection.org/works/ee2x3kwu>

**License and attribution**

You have permission to make copies of this work under a Creative Commons, Attribution, Non-commercial license.

Non-commercial use includes private study, academic research, teaching, and other activities that are not primarily intended for, or directed towards, commercial advantage or private monetary compensation. See the Legal Code for further information.

Image source should be attributed as specified in the full catalogue record. If no source is given the image should be attributed to Wellcome Collection.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

CATALOGUE OF THE  
SINHALESE MANUSCRIPTS

*In the Library of*  
THE WELLCOME INSTITUTE  
*for the History of Medicine*

K D SOMADASA



THE WELLCOME INSTITUTE FOR THE HISTORY OF MEDICINE

1974





22500785852







CATALOGUE OF THE  
SINHALESE MANUSCRIPTS

*in the Library of*  
THE WELLCOME INSTITUTE  
*for the History of Medicine*

K. D. SOMADASA



THE WELLCOME INSTITUTE FOR THE HISTORY OF MEDICINE

1935





CONTENTS

Introduction ..... 355  
Manuscripts ..... 356  
Colour ..... 357  
A royal charter inscribed in a copper plate ..... 357  
Tropaeolus leaves, specimen of large bundle ..... 358  
Two palm leaves, specimen of double writing ..... 359  
Four bark wooden covers (outside) ..... 360  
Painted wooden covers (outside) ..... 361  
Painted wooden cover (inside) ..... 362  
Unpainted wooden cover (inside) ..... 363  
Unpainted brass covers (outside) ..... 364  
Line drawings in ..... 365  
Black and White Plates ..... 367  
Representations of palm-leaf manuscripts ..... 369  
Specimens of palm-leaf writing ..... 370  
Specimens of modern printed writing ..... 371  
Specimens of a text containing Pāli script ..... 372  
Specimens of the use of Pāli script in ..... 373  
Specimens of folk song drawings ..... 375  
Index ..... 377  
The index ..... 377  
Subject index ..... 378  
Bibliography ..... 407

CATALOGUE OF THE

SINHALESE MANUSCRIPTS

*in the Library of*

THE WELLCOME INSTITUTE

*for the History of Medicine*

K D SOMADASA



THE WELLCOME INSTITUTE FOR THE HISTORY OF MEDICINE

1996



Orient fol. 1082



**Copyright**

© The Trustee of the Wellcome Trust, London 1996  
The Wellcome Trust is a registered charity, no. 210183

First published 1996

ISBN 1869835816

Printed and bound in Great Britain by  
Bookcraft (Bath) Ltd., Midsomer Norton, Somerset

# CONTENTS

<b>Introduction</b> .....	5
<b>Manuscripts</b> .....	7
<b>Colour Plates</b> .....	357
A royal charter inscribed in a copper plate .....	359
Two palm leaves, specimen of large hand .....	360
Two palm leaves, specimen of skilled uniform hand .....	360
Lac work wooden covers (outside) .....	361
Painted wooden covers (outside) .....	362
Painted wooden cover (outside) .....	363
Painted wooden cover (inside) .....	363
Ornamental brass covers (outside) .....	364
Line drawings in a book of charms with cover .....	365
<b>Black-and-White Plates</b> .....	367
Beginnings of palm-leaf manuscripts .....	369
Specimens of prose writing .....	370
Examples of modern quatrain writing .....	371
Specimen of a verse containing <i>Katapaya</i> system of numerals .....	372
Specimen of the use of traditional numerals in a manuscript on fireworks .....	372
Specimen of folk line drawings in occult manuscript .....	373
<b>Indexes</b> .....	375
Title Index .....	377
Subject Index .....	391
Sinhala Index .....	407

MS. 165: *Upanisad* also known as *Upanishad* is a text document which has the names of monks who have obtained higher ordination. The document should inspire researcher on 19th-century Buddhist Sinhala to compile a comprehensive list prepared from the scattered *Upanisad* contents such as *Malavatu Vilasaya*, Kandy.

The classical content or the aspect of this collection in the context of literature is set out in the subject index, under the topics Poetry and Prose.

I hope that this catalogue will bring to the attention of researchers the Wellcome collection of Sinhalese palm-leaf manuscripts. I wish to thank the Librarian, Mr E J Freeman, Miss M Winder, the former Curator, and Dr Nigel Allan, the present Curator of the Oriental Manuscripts and Printed Books collections, and the authorities of the Wellcome Institute for the History of Medicine for the patience and kindness they have shown me during the compilation of this catalogue. Thanks go also due to Dr D Wimalaratne who has facilitated the inclusion of the Sinhala script in the index and to Mrs Jan Pinkerton for her invaluable effort in preparing this work for publication.

K D Samarasinghe





## INTRODUCTION

A few years ago I was entrusted with the task of compiling a catalogue of palm-leaf manuscripts in Sinhala script preserved in the Library of the Wellcome Institute for the History of Medicine. These manuscripts were contained in boxes in the Library vaults and had not been described. I have now catalogued and numbered them as WS. 1, WS. 2 etc. in serial order (with WS. standing for Wellcome Sinhala). Each entry contains a brief bibliographical description, the title of the text, a note on the contents and at least the beginning and end of the text. Title and subject indexes are found at the end of the catalogue. The collection of 469 manuscripts, complete or otherwise, provides a wide spectrum of subjects. The diversity and unsuspected strength of the collection are illustrated by a few of the following examples.

A land grant engraved on a copper plate with the royal cipher 'Śrī' embossed in gold and borders with silver filigree, records the protection given to the sacred Tooth Relic at Dumbara Gaṇḍa vihāraya. It was discovered among the Burmese manuscripts by Mme Jacqueline Filliozat, and has been given pride of place as WS. 1 in the catalogue.

A curious tract in obscure technical and repetitive language comprises WS. 349: *Yakaḍa unukirīma*, on smelting of iron ore, an industry once practised in the Kandyan districts of Śrī Lanka. See *Mediaeval Sinhalese Art*, by Ananda K Coomaraswamy – 1908, chapter XI; metal work, iron . . . .

WS. 300 contains *Bimbamāna vidhi: Śāriputra*, in Sanskrit ślokaś and Sinhala paraphrase, on measurements to construct images, especially of the Buddha. This copy is indispensable for a future edition of the text. Cf. Hans Ruelius (ed.) – Göttingen: 1974, and translation in *Mediaeval Sinhalese Art*, pp. 154–163.

The collection has over 90 items on medicine in the form of treatises, tracts, practical handbooks, pharmacopoeia and lexicons. The village practitioner had great faith in oral tradition, which, when committed to writing, was kept secretly within the family. He was also the adviser to the village community on matters relating to traditional medicine, viz. astronomy, astrology and ritualistic beliefs (see Subject Index).

Buddhist texts and tracts form the major portion of the collection, among which is WS. 77: *Mulsikha: Sikhavalaṇḍa*. This copy will be helpful for a future edition of this text and to determine its title. WS. 163: *Upasampadā nāma lekhaṇa*, is a brief document which lists the names of monks who have obtained higher ordination. This document should inspire a researcher on 19th-century Buddhist Saṅgha to compile a comprehensive list prepared from the records of Upasampadā centres such as Malvatu Vihāraya, Kandy.

The classical content or the appeal of this collection to the student of literature is set out in the subject index, under the topics Poetry and Prose.

I hope that this catalogue will bring to the attention of researchers the Wellcome collection of Sinhalese palm-leaf manuscripts. I wish to thank the Librarian, Mr E J Freeman, Miss M Winder, the former Curator, and Dr Nigel Allan, the present Curator of the Oriental Manuscripts and Printed Books collections, and the authorities of the Wellcome Institute for the History of Medicine for the patience and kindness they have shown me during the compilation of this catalogue. Thanks are also due to Dr D Wujastyk who has facilitated the inclusion of the Sinhala script in the index and to Mrs Jan Pinkerton for her tremendous effort in preparing this work for publication.

K D Somadasa











## WS. 1

Copper plate, one sheet; 7.1 × 54.1 cm; on recto five lines, 43 cm long, with a kundali on either side of each line, as a form of decoration; the royal signature Śrī embossed in gold with bō-kola motif at each corner in silver, is in a square 7.1 × 7.3 cm to the left of the text; floral scroll border in silver filigree work is fixed on to edges of both sides of the copper plate; on side verso: five lines, 49.5 cm long, with a kundali at beginning and end of each line as a decorative motif (there is no king's signature Śrī on this side, as usual); the same type of silver floral scroll is fixed along the edges; round, skilled hand with flourish; excellently executed; tarnished patch like a thumb print on verso; grant dated Saka 1714 (AD 1792); genuine, excellent specimen.

### Dumbara Kevulgama [Kivulgama] Gaṇēgala vihārē taṃba sannasa

A land grant made by King Rājādhirājasimha (AD 1782–1798), in the year Saka 1714 [AD 1792], to Raṃbukvāllē Ratanajōti thera, to maintain the rituals at the Gaṇēgala vihāra, where the sacred Tooth Relic was temporarily kept for safety.

The text of the grant is expertly engraved in a copper plate, with silver filigree border, and the royal signature Śrī in gold (see Plate 1, p. 373 for full text).

Begin: Svasti Śrī Samasta ... vimala kirtti prabandhabandhura vū, utum, Śrī Rājādhirājasimha devisvamiṇḍuruvāṇanvahansē Śrī Laṅkā dvīpayehi agrarāyaśrīpadaprāptavū dolosveni vasa, brahma ... vandanīya vū, sarvajña śāsanābhivṛdhivardhanaya kara vadāraṇa samayehi, Dumbara pansiyapattuvabada Kevulgama<sup>1</sup> Gaṇē-gala vihārē Śrī danta dhātūnvahansē vāḍasiṭṭiya māligā-mandirayaṭa bat mal pahan puda pavatnā pinisa grāma-kṣetrayak labāgannā sāṭṭiyaṭa Raṃbukvāllē Ratanajoti sāmīn visin, bhū-maṇḍalesvaravū, utum, devisvamiṇḍuruvāṇan-vahansēgē ... karuṇā divas eliyē mahimatāvayaṭa śala kerevu nisā, ema māligā mandi[ra] yaṭa svamīpa vū asvādduma biju amunat [several plots of paddy fields] ... kōṅgaha [f. 1b] kuṃbura biju depālat ... mema biju aṭamunu pālē vapasariyat iṭa aḍuttu goḍa maḍa gevatu gahakola parivāra janayan ātuḷuva me kiyāpu kuṃburu bin vāsiyaṭa kisi kenakun visin avul vuddharaṇayak nokara cirāt kālayak mulullehi vihāra santakava, Ratanajoti sāmīngē siśyānu siśya paramparāva dakvā puda pavatnā niyāyen, taṃbapota liyā dennēyayi, Śenkhaṇḍaśailābhidhāna purapravarayehi, navaratna karmātoḥjvalita svarṇa siṃhāsanārūḍha Śakra devendra vilāsayen vāḍahiṇḍa vadāḷa mehevarin.

End: Śaka varṣa ekvā dahas satsiya dasasatara vānivū paridhāvī nam mē varsayehi, uṇḍuvap masa avasatavak nam tithiya lat brahaspatindā, bhūmidānaya devā vadāḷa paṇatat, mesēma, paṇivuḍa, paṇatayi ...

<sup>1</sup> Kivulgama. See *Daḷadā itihāsa saha saṃskṛtiya* by Kaṃburugamuvē Vajira thera – 1983, pp. 155, 339, 340. Kevulgama in the sannasa.



## WS. 2

Palm-leaf; ff. 15(ka-kām); 5.5 × 25 cm; eight to nine lines, 23 cm long to a side; semi-skilled round hand; ff. 1–2, edges somewhat damaged; 19th-century copy.

## I. ff. 1 (ka)a–8(kṛ)a

**Saṅkṣepa dōsa niścaya lakṣaṇa**

An astrological work in Sanskrit verse with the Sinhala paraphrase.

Incomplete.

- Begin: Lacking a few words from commencement. ... nata doṣasyamavacasyantabhi  
paskalamatham pravakṣe saṅkṣepaddosa niścaya lakṣaṇam  
brahmottarārkkā guruvorkka dine mṛtanti ... purvatrikāgni bhujagānyapi sad-  
hakākhyam  
Arka dinē, hiri dāvas-hi; brahma, rehenaya da; ... amṛta yoga bavaṭa pāminet ...  
sādhaka yōga nam veyi datayutu.– raviḥ. ...
- End: to yaksimadyaya yuktamanurādhamiti  
yaso trinnuntarascati tiyampaṇcavyavagni  
.....  
tat kuryāt sammasam mṛttumapanuyat. Dinamṛttu

## II. ff. 9(kl)a–16(kah)a. Foliation also in astrological numerals 1–8.

**Nakṣatra potak**

An astrological work in Sanskrit with a Sinhala paraphrase.

- Begin: Namō Buddhāya  
Adhittha guru mittrena candra mittrena nayah  
śukra mitrena ahara rāhu mitrena satesvah  
... Iti vidhiradbha Bhāskarādi kramena. ... lagnasya, yamaku upan lagnayehi da;  
jīva brhaspati saṇḍu sikuru budahu sitiye da ...
- End: ... prajānam, e yōgayen upanne; varṣam, eka avuruddakin; najīvat vanneya. ...  
papaviksito varsat carerityijātaḥ sudharasena jitopi. (Ends abruptly.)

## WS. 3

Palm-leaf; ff. 11(ka-ke); 5 × 21 cm; seven to eight lines, 19 cm long to a side; scraggy unskilled hand; popular orthography; 20th-century copy.

**Piḷikul bhāvanāva**

Meditation on the impermanence of the 32 parts of the body, in Pāli and Sinhala paraphrase.

- Begin: f. 1a. Namō tassa ... Atthi imasmim kāye kesā lomā nakhā dantā cato maṃsaṃ  
naharu ... matthaluṃganti.– yana mē detis kuṇapa koṭṭhāsaya nam ...
- End: f. 9b. Piḷikul bhāvanāva nimi. ... f. 11b. yakañdurāgē pota. ...



## WS. 4

Palm-leaf; ff. 11; three fragments of various sizes.

I. ff. 9(1–9); 5 × 26 cm; 10 lines, 24 cm long to a side; skilled round hand; circular diagrams on three leaves; fragment; 18th century.

**Nimiti pot koṭasak**

A fragment of an early copied MS on auspicious times, omens and divination.

II. ff. i, 14(1–14); 5 × 26 cm; seven to nine lines, 22.5 cm long to a side; unskilled, scraggy hand; popular orthography; fragment; 19th century.

**Mantra pot koṭasak**

A set of charms useful to forest dwellers to ward off danger from wild animals.

III. ff. 11(1–11); 5 × 26 cm; mostly folk line drawings of charms; fragment; 19th century.

**Yantra mantra**

A set of amulets, charms etc., with diagrams.

## WS. 5

Palm-leaf; ff. ii, 81 (various foliations); three sizes of leaves, generally 5 × 36 cm; six to seven lines, 34 cm long to a side; scraggy hand, somewhat illegible; plain wooden covers; 19th-century copy.

I. ff. 1(ka)a–36(cu)b

**Varayōgasāra sannaya (incomplete)**

A Sinhala paraphrase attributed to Monaragammana thera (AD 1288–1301), on the Pāli medical treatise Varayōgasāra. Printed edn, Part 1, *Varayōgasāraya*, O T S Vaidyasekhara (ed.) – [Colombo]: Subhadrāloka Press, 1914.

Begin: ... sakasā vāṇḍa, sakala sāsṭrayehi pāraprāpta vū paṇḍita-janayan visin; suvutta, visesayen kiyanalada; ... ē ē prakaraṇavalin; sārtha, udurāgena; varayōgasāraṃ, varayōgasāra nam mē prakaraṇaya; ahaṃ, mama; vakkhāmi, kiyaṃ.

f. 11b: Bhiṣaṅga-lakṣaṇādhyāyaḥ; f. 23a: Dravyaguṇādhyāyaḥ; f. 34b: Anyanādhyāyaḥ.

End: Āddemaṭa kiṇḍiya mē kasāya mī sarkarā sahita denu, garbhaṇiṅgē sarva jvara nasā. Muddirappalam mahanel suvanda-hoṭa vālmadaṭa hiramasa mē kakarā ...

II. ff. 37(ka)a–57(gu)b

**Taila Vidhiya**

A Sinhala paraphrase to a Sanskrit text, on oils.

Begin: Namas sarvajñāya. Baudhya candrasu dharme kaumude vanam saṅghaṃ ca tārākulam trai-ratnayam praṇamāmi bhaktya satatam vaidyaṅgamam tatvavit vakṣham vara sobhanam munivaram granthasahaya kṛtim tam tam sāratha(?)



hitābodbha manujam vakṣāmi tailavidhim.

Mehi arthaya nam. Dharmaya namāti; kaumade-vanam, kaumada samūhayā da; ... sudharma ...; tārakulam, tārakā samūhayā da; tiratnam; mesē Buddhādi ratanatrāyata; aham, mama; satatam, nirantarayen; ... praṇamāmi; ... sakasā vāṇda ...; varam, śreṣṭha vū; ... vaidyāṅgamam, vaidya-sāstrayehi; taila-vidhiḥ, taila-vidhiya; pūrvācārīn visin; vakṣāmi, kiyanalada grantha bhāṣāven kalā vū vaidya-sāstrayehi tatva visesayen; danta munivaram, dhanvataram ślokaya gena; tam artham, ē ē arthayan; manujam, satvayāhaṭa; hityabodham, hitabodha piṇisa; vakkhāmi, kiyam, hevat, grantha vivaraṇaya kerem. Taila-vidhi.

End: ... maha-kamma-vicaranāni, maha-kamma vicarana yannehi, mahā karma vicāra nam; nānā vidhānam rogānām upakārayupakkama, ye bhavanti sinehādi, vidhayo bedha uccare.

### III. ff. 58(ka)a–60(ki)b

#### Pañcakarma vidhiya

A chapter on the five ways of administering medicine.

Begin: Namas-sarvajñāya. Anna-pāna raso ... sattama dhātunam tejo vasena bho ratta ... tōpi vā. Anna pāna raso, annapānayāgē rasayatema ...

End: ... sarvate sarva viśeṣatam, kassava seva manda ... śīroroga vadarane. (?)

### IV. ff. 61(ka)a–81(khu)a

#### Ariṣṭa śatakaya

A Sanskrit medical work in ślokas, with a Sinhala paraphrase.

Begin: Namas sarvajñāya.  
Nānā munīnām vacanairidānim  
samāsataḥ sat-bhisajāni rogān  
sopadravāriṣṭa nidāna nindhai  
nityadyate roga-viniścayōram.

... yānu heyin Draksa Prajāpatihugē, ... samratam, dannāladi. Vāta-lakṣanam.

End: Urddhva-svaso, uḍaṭa nāgena susum attē da; tṛṣṇā, pipāsādhika da; dahakṣane, dāha vigasin vigasa āttēya; ... muhuna; ... kokum-van pāha attēda; yamak-haṭa mē tilakuṇu vī nam ariṣṭa lakṣaṇa sēyi.

Printed edn, *Ariṣṭa śatakaya* hevat *Rogaviniścaya*, 4th edn, – Colombo: Lakminipahana Press, 1874, 48 pp.

In the pr. edn, the above śloka is no. 70.

## WS. 6

Palm-leaf; ff. 68(ka-nu), i; lacking three leaves: khi, khr, khai; (colophon states 72 leaves); 4 × 22.5 cm; six lines, 20.5 cm long to a side; also in verse copied in columns; somewhat scraggy round hand; wooden covers; medallion: half farthing, Queen Victoria; useful copy; 19th century.



**Handi veda pota**

A Sinhala medical text for curing sprains, fractures etc.

Begin: f. 1a. (three verses to a side up to f. 4a).

Ankuḍu pasvaga nivarada gannē

malavā piyavillaka lā-pannē

tun-paṭa bāmmaṭa tarakara gannē

pāyakin handiya veyi dāna-gannē

ff. 4a–22b. Prescriptions in prose for sprains etc.

Namo Buddhāya. Puvakboḍa iṃbul-potu rataṃbala-potu amukaha luṇu musuva gata malavā baṇḍinu, handi gani.

f. 23: verses; f. 26: neraḷu visādi tailaya, f. 27: ghāṇa-roga tailaya; continuation of prescriptions for aches, pains etc; f. 36: prescriptions for cuts and wounds; f. 45: nilpalā tailaya; f. 46b: verses on sara-vidhiya or acupuncture. e.g.

ankuṭa patula siyalaṅga veyi nahara piṭa

inpiṭa veḍū nava-siyayayi nahara piṭa

sāka mova balā dāna-gannē mē lesaṭa

dolos-dahas-haṭa-hat pala kivi dinata.

End: f. 50a

āsē noyek dē dāka duṭu rōgayāṭa

visēya nova lan vaṭa piṭa iṭa

saka nova balā niyati patten nūla piṭa

aṅgalak āra vidapan guṇa veyi tuṭa.

**WS. 7**

Palm-leaf; ff. ii, 105(ka-nau; other leaves not foliated); lacking f. gi, but no lacuna in text; ff. 78–105 uninked; 5 × 45 cm; eight lines, 40.5 cm long to a side; uniform, skilled round hand; good orthography; ebony wood covers; good copy, by Pedrick Perera, Olaboduva, Gōnawela, Kesbewa; late 19th century.

**Bhaiṣajya samuccaya : Prayoga samuccaya (Skt–Sinh.)**

A Sanskrit medical work with a Sinhala paraphrase. Printed edn gives the title as Prayoga samuccaya.

Begin: f. 1(ka)b. Namas-srighaṇāya

Gajavadanammacintyaṃ tiksanadbhistrana-trinetram

brhadudaramaseksam putarūpam purāṇam

amaravara supūjyaṃ raktavarṇam sukesam

pasupati sutamisam Vigñarājan namāmi.

.....

ādi vaidya sivam natvā trinetrasu carakādisu

bhaiṣajya kalpanādāya<sup>1</sup> kriyan-tena samucchayaḥ.



f. 77b. End of the inked portion; ff. 78a–105. Illegible uninked portion of the text.

End: ... nasasiddhato yena sevanam sarva vāta-jit nirg...

<sup>1</sup> Prayogasāramādāya kriyate tat-samuccayaḥ. Printed edn śloka 4, line 2.

## WS. 8

Palm-leaf; ff. 103(ka-chr); 5.5 × 54.5 cm; five lines, 48.5 cm long to a side; large size letters, clear, well-spaced, skilled hand; punctuation marks daubed with vermillion, to be noticed at night during recitation of the text; lightly varnished, plain wooden covers with a dark ivory medallion; gold gilding of edges of leaves, similar to Burmese MSS; copied by Mangulagama Mudiyanse Mohoṭṭāla; dated Saka 1778 (AD 1856).

### Piruvāṇā pot-vahansē : Catubhāṇavāra pāli

A collection of Pāli suttas or sermons, recited on special occasions to ward off illness and danger. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol.II – London: PTS, 1974, p. 157, under Paritta.

This text is written in large letters for easy reading at night, and is popularly known as Maha-pirit pota.

Contents: First bhāṇavāra, ff. 1–20a, order of sermons as usual; Second bhāṇavāra, ff. 20a–36b, order of sermons as usual; Third bhāṇavāra, ff. 36b–48b, Āṭānāṭiya sutta (Part one); Fourth bhāṇavāra, ff. 48b–60a, Āṭānāṭiya sutta (Part two); Fifth bhāṇavāra, ff. 60b–102: Dhamma-cakkappavattana suttaṃ ends f. 69; Mahā-samaya suttaṃ ends f. 79; Ālavaka suttaṃ ends f. 82; Parābhava suttaṃ ends f. 85, Vasala suttaṃ ends f. 89; Kasibhāradvāja suttaṃ ends f. 92; Saccavibhaṅga suttaṃ ends f. 102b; colophon, f. 103a.

Begin: f. 1(ka)b. Namo tassa ... Buddhaṃ saraṇaṃ gacchāmi. Dhammaṃ saraṇaṃ gacchāmi. Saṅghaṃ saraṇaṃ gacchāmi. ...

End: f. 102(chu)b. Idamavoca ayasmā Sāriputto. Attamanā te bhikkhu āyasmato Sāriputtassa bhāsitaṃ abhinanduntī. Saccavibhaṅga suttaṃ.

Colophon: f. 103a. Saka varṣa ekvā dahas sat-siya hāttā aṭaṭa pamiṇi avuruddē vesak masa pura tiyavaka lat saṇdu-dina me davasa me Pirivāṇā potvahanse pat-iru eksiya deka liyā tindu kalē, Mangulagama Mudiyanse mohoṭṭāla. Mē potvahanse liyāpu kusalayan matu budu-vena Maitri budun dāka nivan dakimi.

In this year Saka 1778 (AD 1856), in the month of Vesak (May), on Monday, the third day of the waxing moon, this Pirivāṇā pot-vahanse, was written and completed in 102 leaves, by Mangulagama Mudiyanse Mohoṭṭāla. By the merit of copying this revered book, I shall see the Future Buddha Maitri and attain Nibbāna.



## WS. 9

Palm-leaf; ff. i, 69(ka-kho; ka-khṛ, ka-kā); 5.5 × 38.5 cm; seven lines, 33.5 cm long to a side; neat, skilled hand; late 19th-century copy.

## I. ff. 1(ka)a–29(kho)a

**Mahā satipaṭṭhāna suttaṃ (Pāli)**

Pāli text of the sermon on the four bases of mindfulness. See *Dictionary of Pāli Proper Names*, Vol. II – London; PTS, 1974, p. 563 for details.

Begin: Namō tassa ... Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammāssadhammaṃ nāma Kurūnaṃ nigamo.

End: Mahā satipaṭṭhāna suttaṃ niṭṭhitaṃ. Siddhirastu.

## II. ff. 30(ka)b–48(kha)b. Also in astrological numerals 1–18.

**Kurudharma jātakaya**

In Sinhala prose. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London; PTS, 1974, p. 643, and Jātaka (Fausboll) no. 276.

Begin: Namō tassa ... Tavada mahamera sē sthira vū guṇa āti sarvajñayan-vahansē Jētavanārāmayehi vāḍa-vasana samayehi ek akurak gasā haṃsayaku mārū bhikṣuvak-hu arabhayā mē jātakaya vadālasēka.

End: Esamayehi rajava upannē lovuturā budu vū mamma vē dāyi tamanvahansē dakvā vadālasēka. Kuru dharma jātakayayi. Siddhirastu.

## III. ff. 49(kha)a–51(khi)b. Astrological numerals 18, 19, 20.

**Bat vipāka dāna kathāva**

Sinhala prose.

Begin: Namō tassa ... Tavada mē bhadra-kalpayāta ekāsaṅkheyya kalpa lakṣayakin yaṭa Nārada nam budurajāṇan-vahansēgē samayehi dolos avuruddak vāsi nātiva dur-bhikṣa vū kalhi ek kulayeka āttō sāl nāliyak poṭṭaniya bāṇḍa pān kakiyavā bīmen ...

End: ... yana mē gāthāven baṇa vadāla niyāva āsuvā vū strī puruṣayan visin ... bat dāna vipākaya mesē vū ... mē niyāyen ... nivan sāpa labanṭa utsaha kaṭayutu. Bat vipāka dāna kathāva yi.

## IV. ff. 52(khu)a–54(khr)b. Astrological numerals 21, 22, 23.

**Budu vū jātakaya**

Sinhala prose.

Begin: Namō tassa ... Tavada apagē lovuturā budurajāṇan-vahansē budu-va vāḍa-innā avadhiyēdī vāḍa innavāṭa sat-gavvak pamaṇa bera-āsak sē samatalavan tibunē, eviṭa deviyō dēvatāvō budunṭa bohō namaskāra-koṭa baṇa asā ikbiti kiyanṇē, svāmīni, obavahansē [pasugiya] jātijē mona pinak kaḷādā yi ... āsūha.

End: ... mama budu-venḍa paḷamuven dugī-va innā avadiyēdī ... agra bhōjanayak budunḍa pūjā-kēḷemi. Ē vipākayen niyam gam paṭunu gam nimak nātiva laddemi vadālasēka. Budu vū jātakaya yi. Siddhirastu.



## V. ff. 55(ka)a–69(kam)b: Astrological numerals 1–15.

**Kusala sūtraya (incomplete)**

Sinhala prose. A sermon on doing good and earnestness. See *Dictionary of Pāli Proper Names*, Vol.I, p. 652.

Begin: Namo Buddhāya. Taman-vahansē etanaṭa vāḍa-vadālot Kusala sūtra dēsanāven lova siyalu satunṭa bohō vāḍa-vanabava dāka ... dilihi dilihi vāḍa-un sēka.

End: Akkharaṃ ekamekaṃ vā Buddha-rūpa samaṃ siyā  
tasmāhi paṇḍito pōsō likheyya piṭakattayaṃ  
Likhāya pālinā dhammo nava-kōṭi-sahassakaṃ  
kappaṃ akkhara gaṇanāya cakkavattiṃ bhavissati  
Mē gāthāvehi artha balā dānagata-yuttēya.  
Mesē māgē svāmidaru-vū budurajāṇan-vahansē dahasak-denā vahansēta ... (ends abruptly).

f. 69 serves as the cover of this MS.

## WS. 10

Palm-leaf; ff. i, 346(ka-phl; yau, yam); 3.7 × 43.5 cm; six to eight quatrains to a side; neat, expert round hand; good orthography, ff. 101–104 text damaged; wooden covers; good copy; 19th century; incomplete.

**Yōgaratnākara : Varayōgaratnākara**

A medical work in Sinhala verse, consisting of 4557 verses, composed in AD 1665 by Mōdaragama mahāthera.

This MS copy is incomplete; ends at the end of ch. 37. For pr. edn, see *Yōgaratnākara*, (ed.) by Samaratuṅga Randunu – Colombo: Śrī-Laṅkodaya Press, 1907.

Begin: f. 1(ka)b. ratāṅgīlī peti vihidi  
dahasak dāvi kesuru rāṇḍi  
sak kemiyeṇ orāṇḍi  
vaṇḍin siripā piyumaṇa bāṇḍi  
.....

siya basini paḷa kara  
me Yōgaratnākara  
kiyami pada nada kara  
asava viyatuni sitin met kara [f. 4(ki)a]

End: f. 346(phl)b. Iti Vara-Yōgaratnākare vṛṇa-rōga cikitsādhyaḥ satta-tiṃsatiḥ.  
Mesē vṛṇa-rōga cikitsāven lōkārtha dakvā anantarava, Bhinna cikitsā kiyat.  
alpa agni āttāhaṭa vīma da  
anātmavat vū durvalahaṭa vada  
noyek rōga vātātma unṭa da  
mohuhaṭa bulu gulu tan asadavada

pasakuru suṃbuluda gena sāma koṭamin  
 pāṅkaḍakin tarayē bāndōtin  
 bun āṭa sandiya seta veyi nolasin  
 kaḷot melesa yayi perāduru nivadan

Approximately 65 leaves are lacking from ff. phl-ye, i.e. ch. 38–48.

End: ff. 347(yau) and 348(yam). Iti Varayōgaratnākarē vyādhi ciktsādhyāyaḥ aṣṭa cattālisatiḥ. Mesē vyādhi-haraṇaṃ cikitsāven lōkārtha dakvā anantarava kalāvaya netakrame kiyat.

Five verses follow, ending with:

paṭan puṭa pālaviya pahalos-vakaṭa  
 laṇḍun vam pāda māpaṭa āṅgili siṭa  
 dinen dinaṭa eka tān sāṭa pāyak siṭa  
 me van amāvakayehi danudu mudunataṭa.

The present MS has abruptly ended with 48 chapters, whereas the printed edn has 56 chapters.

## WS. 11

Palm-leaf; ff. i, 151(ga-gam, i; sva, da-dai; la-lah, sa-sah); with gaps in text; 4 × 33 cm; four quatrains to a side; semi-skilled hand; popular orthography; dark wooden covers; 19th-century copy.

### Yōgaratnākaraya

For notes and better copies see nos. 10, 29, 37; ff. 24a–26b: part of contents, indicating chapter headings and leaf numbers; f. 135 last verse is the commencing verse of this text.

Begin: f. 1a  
 ratāṅgili peti vihidi  
 dahasak dāvi kesaru sādi  
 sak kemiyen orāṇḍi  
 vaṇḍin siripā piyum mana bāṇḍi  
 .....

satahaṭa vāḍa nisā  
 Yōgaratnākaraya vesesā  
 matu pavatina lesā  
 asava viyatuni sitin vimasā [f. 1a, v.3]

Present end: f. 102(sah)b. arisas cikitsā kiyat.  
 mahatva tula piḷibaṇḍavama  
 aḍapa aṅgulakin vē piṭa ma  
 paḷamuva linga daṅgula ma  
 upadiyi me kī lesaṭa ma.

According to the contents leaf, Arisas cikitsā should come on f. 129(jha); ff. 149–151 not inked.



## WS. 12

Palm-leaf; ff. 98(ka-cha); 5 × 34 cm; seven to eight lines, 29.5 cm long to a side; neat, skilled, round hand; good orthography; some leaves are stuck together; good copy; late 19th century.

## I. ff. 1(ka)–24(khr)

**Santāna-dīpikā vyākhyānaya (Skt–Sinh.)**

A Sanskrit astrological work in verse, with a Sinhala paraphrase.

Begin: Nama-śrighaṇāya. Śrī-ghaṇāya, sarvajñayāhaṭa; namaḥ, namaskāraya; astu, vēvā. Gurunātham namas-kṛtvā, Gananātham pranamyā ca, Vākdēvī vandanaṁ kṛtvā, smṛtvā Kamalōtbhavam. Gurunātham, guruvarayan; namas kṛtvā, namaskāra koṭada; Vāk-dēvī, Sarasvatiya; vandanaṁ kṛtvā, stōtra-koṭa; Kamalōtbhavam, Mahā-brahmayā; smṛtvātum, sihikotada. . .

End: . . . lābha-sthānayehi siṭiyē da; purakṣestrartha sambhutam, nagara grāmaksetra vastu pahala vannē yi. Title of the text given in an acrostic: iti, i-Santā, i-na, i-dī, i-pi, i-kā, vyākhyāna yi.

Scribe's name also given in an acrostic.

## II. ff. 25(khl)–47(gam)

**Daśā phala (?)**

An astrological treatise in Sanskrit verse, with Sinhala paraphrase. Incomplete.

Present begin: . . . Raviḥ. Chatram vibhūti vara vāhana yāna kanti kṣemaṁ pratāpa bala vīrya sukhāni tasya . . . candordaśāsu . . . bhūmi-lābham. Candradasā, saṇduge dasāvaṭa pamiṇi kalhi . . . Candrah.

Present end: . . . Śaniḥ. Sthapesu mantram kisibhisca dhūpam, vesamappravāso nagarē purē vā saurē-dinē sthāvarakaṁ praśastaḥ.

## III. ff. 48(gah)–55(ghr)

**Daśā phala kīma (kavi)**

An astrological work on reading the effects of planetary positions, written in Sinhala verse.

Begin: Van sani dekaṭa, bala kiya pissu ledak oḥuṭa, in koccara vayasē, e dasa-navayada pirunē. In sanigen asanā, demavupiyangen piya nāta kiyanā . . .

End: Duka nitarama tiyenā, paniṇduge dasāva leḍa pāmiṇā . . . paḷamuva biliṇdu nasiti, kiviḡe dasāva pala mē gati. Daśā phala kīmayi.

## IV. ff. 56(ghr)–79(nam)

**Graha phala hā nākat phala (kavi)**

An incomplete astrological text in Sinhala verse, with a few leaves in Sanskrit and Sinhala paraphrase, on the results of undertakings at auspicious and inauspicious times.

Begin: Bāluvot pilisuma kāṭa kiyanṇē  
irugen pilisuma yomu-kara gannē  
boruvayi tava viparam-kara-pannē  
maṭa nāta sikuruṭa yomu-kara-pannē



End: Guru brhaspatiya sampūrṇava me kī grahayan duṭṭuyē vī nam murtu varjayan  
maraṇa pamiṇennē yi.

V. ff. 80(nah)–91(ce)

**Paladāvaliya (kavi)**

An astrological work in Sinhala verse on auspicious times for agricultural pursuits, planting, sowing etc.

Begin: kividā mīnaya pas-vana pādu  
saṇdudā mīnaya lat aṭa e saṇdu  
ē saṇda kos pol ukdaṇḍu susādu  
Paladā-valliya kīvayi parasiṇdu

End: vī aṭuvehi tibimata śani davasaya yedimut  
śani hōra śani siṭinā lagnayakut  
śani himi vū rāsiyakut gulikā yōgayakut  
ekkoṭa vī aṭuvē taba vaḍā yahapat.

VI. ff. 91(ce)–98(cha)

**Lagna dīpikā (?)**

Part of a Sanskrit astrological work with a Sinhala paraphrase.

Begin: Yāvat marttañca sunuḥ vṛṣabha dhanu gate, vṛścikē mīna siṃhē, tāvat durbhikṣa  
pīḍān narapati maranyān vyādhite mṛtyu gātre ...

End: Ayana balana solovayi. Vasanta grīṣma varṣā nava-sarat hēmantā saisirah,  
saddāmṛitava prōkta caitradinam yugayi kramāt.

## WS. 13

Palm-leaf; ff. 27, leaves of two sizes of two texts, for details see below.

I. ff. 16(ka-ko, 3)

4 × 25.5 cm; three quatrains to a side; somewhat scraggy hand; 19th-century copy.

**Sanni valippu veda potak**

A collection of prescriptions for fevers etc.

Begin: f. 1(ka) deduru devage trijātīt samagin  
lingam sudu eḷa marindu sahiṇden  
kulurāna da hiṅgu da gena de saṇdun  
kasa pāna araḷu da bulu samagin

End: f. 16. Pipalyādi jalasanni guliya. Melesa tun-varak denu. Iṭa-ma tuṃba sa-  
hamulin gena koṭā kāṇda vak-kara pāsavā sahiṇda-luṇu eṇḍaru tel samaga denu.



**II. ff. 11(1–11), no original numbers**

4.5 × 16.5 cm; seven lines, 15.5 cm long to a side, written almost to the end of the leaves; scraggy hand; illegible; needs inking; 19th-century copy; fragment.

**Sanni valippu veda potak**

A collection of prescriptions and rituals for fevers, convulsions etc. e.g. Titu-valippuvaṭa. ... āṇḍiri-valippuvaṭa, golu-valippuvata. Sem-valippuvaṭa ... pāṇḍu-valippuvata. Mē koḷa daha-aṭē hiṇḍa valippu daha-navayē hiṇḍa yaksayā siṭi naṅgiti, piḷiyam karaṇu, sāmi vunot no-hāveyi.

**WS. 14**

Palm-leaf; ff. 88(ki-che); numbers khr, khl on same leaf; lacking ff. kho, gha, ghl, cr-co; 5.5 × 41 cm; eight lines, 35.5 cm long to a side; neat, expert hand; good orthography; wooden covers, painted with twin yellow floral scroll with black outline on red background; palāpeti or petal border, fairly faded; good copy; 19th century, incomplete.

**Dhammapada gāthā sannaya**

An early Sinhala paraphrase to Dhammapada stanzas.

Begin: f. 1(ki)a. ... ye ca, yam paṇḍita-jana-kenek vanāhi; vijānanti, api satatayen ... yatna keredda; tato ... subhānupassi viharantaṃ indriyēsu asamvutam, bho-janampi amattaññuṃ kusītaṃ hīna-vīriyaṃ, tam ve pasahati māro, vāto rukkhōva dubbalaṃ.

Present end: f. 88(che)b. Pubbēnivāsavēdī saggāpāyaṇca passati, ato jātikkhayaṃ patto, tamahaṃ brūmi brāhamaṇaṃ. ... sabbovōsānam, sakala klēṣāyaṅgē avasānaya yi ...

**WS. 15**

Palm-leaf; ff. 1, 69(ka-gah; pa-pah, la-laḥ, ma-mṛ); 4.5 × 40 cm; five lines, 36.5 cm long to a side; unskilled hand; poor orthography; 19th-century copy.

**I. ff. 1(ka)–14(ko)b****Thūpavaṃśāya (ch. 1)**

A portion from ch. 1 of the Siṃhaḷa Thūpa- or Sthūpa-vaṃśāya.

Present begin: Namō tassa ... mesē Dīpaṅkara sarvajñāyan-vahansē avurudu lakṣayak vāḍa-hiṇḍa siyalu satvayan sasara-bandhanayen mudā siyalu buddha-kṛtya-koṭa Nanda nam ārāmayeka nirupad[h]isēsa nirvāṇa d[h]ātuven pirinivan pā-vadālasēka.

Present end: Sād[h]u-janayaṅgē sit pahadavana pinisa mē Thūpavansayehi vidyamānavū [buduvara]yaṅgē dāgop katāva da ... apagē svāmidaruvāṇan-vahansē vivaraṇa-lat niyāva da kiyā nimavana-ladi.



## II. ff. 15(kau)a–24(gr)b

**Namaskāra padārthaya**

Sinhala paraphrase to Namskāra pāṭha (Pāli).

Begin: Satāgiro namo yakkho tassa ca asurindo ... Tavada mehi namaskāraya-tema kavara kāraṇayekin namaskāravīda yat ...

End: Pandahasak avurudu muḷullehi geṭa nāṅgū pradipālōkayak sē pāvata siṭa satunṭa vādakoṭa keḷavara amā-maha-nivan dakvā yi kiyā mē namaskāraya pada artha genahāra dakvā kiyana laddē yi.

## III. ff. 25(gr)a–58(lau)a

**Bōdhi āgamana kathā**

A chapter from Siṃhaḷa Bōdhivaṃśaya.

Begin: Namō tassa ... Etān paṭan bohō kālayak giya kala Piyadassī nam kumara ...

End: ... Bōdhīn-vahansē ... pihīṭuvā vadālasēka Bod[h]i āgamana katā nimi.

## IV. ff. 58(lau)a–70(mr)a

**Padamānavaka jātakaya**

Jataka story from Sinhala *Jataka pota*, p. 753.

Begin: Tavada karuṇāvata nidāna vū apa tilōguru budurajāṇan - vahansē Jētavanārā-mayehi vāda-vasana samayehi Sāvāt nuvara siṭāṇan-kenakun arabhayā mē jātakaya dakvana-ladi ... Esē heyin ōhaṭa Pada-mānavaka kumārāyō yayi nam tubūha.

End: Esameyhi sorakam allanavun Padamānavaka kumārāyō nam lovuturā budu vū mamma vēdāyi taman-vahansē dakvā vadālasēka. Padamānavaka jātakayayi. Sid-dhirastu.

## WS. 16

Palm-leaf; ff. 68(ka-chi); several leaves missing; astrological numerals on most leaves; 4.5 × 36.5 cm; six lines, 32 cm long to a side; somewhat cursive (fast-written) clear hand; wooden covers; late 18th-century copy.

## I. ff. (ka)a–13(ko)a

**Dharmadāsī kathāva**

The story of Dharmadāsī in Sinhala prose.

Begin: Namō tassa ... yo vada tam pavarō manujesu, Sakya-munī bhagavā kata-kicco; pāra-gato bala-viriya samaṅgī, taṃ sugataṃ saraṇatthamupēmī. ... Tavada yaṭagiya davasa ... Piyumaturā nam budun samayehi ek kelembi-putrayek ē budun nirupadhisēsa nervāṇa-dhātuven pirinivi kalhī ...

End: Mē dharmaya āsū sardha-sampanna jagatravāsīn tama tamā sakti vū paridden dānādī sucārīta-dharmayan purā, svarga mōkṣa sampat siddha-karaṇṭa utsāha kaṭayutu. Dharmadāsī katāva yi.



## II. ff. 13(ko)a–16(kah)b

**Bat vipāka dānaya**

A story in Sinhala prose, illustrating the merits of giving alms.

- Begin: Tavada mema mahā-bhadrakalpayata ekāsaṅkhyā kap-lakṣayak yaṭa Nārada nam budurajānan-vahansēgē samayehi doḷos havuruddak vāsi nātiva durbhikṣa vū kalhi ek kulayeka āttō sāl nāliyak kaḍa-poṭṭaniyaka bāṇḍa sāleka pan vat-koṭa ē kakiyavā bīmen kīpa davasak mema niyāyen davas yavana kala ...
- End: ... me niyāyen divya-brahma sampat siddhakoṭa nivan sampat atpat karanṭa utsaha kaḷa mānavi. Bat vipākayehi anusas dakvā vadālasēka. Batvipāka dānaya yi. Siddhirastu.

## III. ff. 17(gam)–23(gha)a

**Sāma jātakaya (incomplete)**

Sinhala prose. See *Jātaka pota*, edn 1908, p. 1367.

- Begin: ... Tavada ek-samayek-hi puranalada bōdhisambhāra āti apa-maha-bōsatāṇō Sakdevu-rajahugē niyōgayen devulova siṭa avut Baraṇās nuvara raja karana Piliyak rajjuruvangē nuvara nuduru tenehi ...
- End: Esē heyin mē āsū siyalu satvayōda demavupiya dedenā da budun duṭuvā sē ada rahat bhava ātīva utsaha karana-lesa salasvā mē Sāma jātakaya nimavā vadāla-sēka. Sāma jātakaya yi. Siddhirastu.

## IV. ff. 23(ghr)b–45(nau)b

**Buddhavaṃśa dēsanāva hā Anāgatavaṃśa dēsanāva (incomplete)**

The lineage of the Buddhas and the Future Buddha's lineage. An extract from Pūjāvalī, ch.15.

- Begin: Namō tassa ... Tavada ekala māgē svāmidaruvō ē dhamsenevi Śāriyut mahaterunvahansēgē tepul asā ada mē sāsanayehidī Buddhavaṃśa dēsanā keremi-yi. ...
- End: Metekin ... Buddhavaṃśa Anāgatavaṃśa dēsanāva kiyā ... nimavana-ladi. Siddhirastu.

## V. ff. 46(no)a–57(cl)a

**Navaguṇa sannaya**

A Sinhala prose gloss on the Pāli stanzas describing the nine virtues of the Buddha.

- Begin: Namō tassa ... Itipi so bhagavā araham sammā-sambuddho vijjācaraṇa-sampanno ... buddho bhagavāti.  
araham arahoti nāmena araham pāpaṃ nakāraye  
arahattha phalaṃ patto araham nāma te namo.
- End: ... strīhu piruvō vī pirimibava vannēya. Nava-guṇa sannayi yi.

## VI. ff. 57(cl)a–61b

**Rāhu asurēndra ... ādīngen lada ... pūjākathā**

An extract from Pūjāvalī, ch.19; incomplete.

- Begin: Tavada apa budun Pūrvārāmayehidī Rāhu asurēndra Sumana sāmaṇērādīngen lada pratipatti pūjā kathā nam kavaraḥa yat.



End: ... atul deka ismudunehi tabāgena yaḷak pādakuṇu-koṭa tamungē asura-bhavanayaṭama giyēya. See pr. edn, p. 372.

**VII. ff. 61b–65b**

**Kuḍu pū jātakaya**

Jātaka no. 109, in Sinhala prose.

Begin: Tavada ek samayek-hi b[h]āgyavat-vū budurajāṇan-vahansē Sāvat nuvara Jētavanārāmayehi vāḍa vasana samayehi ... kuḍu pūvak sakasā idikoṭa ... piligān-viya.

End: Sarvajñāyan-vahansē ... Eṇḍaru gasa dēvatāvāva upannē nam lovuturā budu-vū mamma-yayi taman-vahansē dakvā vadālasēka. Kuḍu pū jātakayayi.

**VIII. ff. 65(cha)b–68(chi)a**

**Silānisaṃsa jātakaya**

Jataka no. 190 in Sinhala prose, *Jātaka pota*, p. 353

Begin: Tavada tribhuvana cūḍā māṇikyayak vāni vū sarvajñāyan-vahansē Jētavanā-rāmayehi vāḍa-vasana samayehi upāsaka-kenekun arabhayā mē jātakaya dakvana-ladi.

End: ē dēvatāva upannem Budu-vū mamma vēdāyi taman-vahansē genahāra dakvā vadālasēka. Silānisaṃsa jātakaya yi.

## WS. 17

Palm-leaf; ff. 46(ka-gau), i; 5.5 × 30.5 cm; nine lines, 35.5 cm long, to a side; expert round hand; good orthography; wooden covers; VOC Dutch coin, AD 1757 as medallion; oil stain on ff. 39b and 40a; good specimen of Sinhala calligraphy; 19th century.

**Bālāvatāra sugaṇṭhisāraya (Pāli–Sinh.)**

The Pāli grammar Bālāvatāra with a Sinhala paraphrase.

Begin: Namo Buddhāya.

Buddhaṃ nirutti ratnākara pāratāraṃ

natvā parattha cita citta vivānuvattiṃ

Bālāvatāramiti tassa sugaṇṭhisāraṃ

satatthi satta hitakāmamahaṃ likheyya

Śrīghaṇa sakala śāsana saṃrakṣaṇayehi dakṣa vicakṣana guṇanīti-mārggānuvartita parārthakāmī ... ācaryyōttamayā visin Bālāvatārābhīdhāna prakaraṇārambhayehi ... granthi-sthāna saṅkhyāta aprākāśa avyavartha mātrayak dakvanu-lābē.

End: Kitaka pratyayo kiyā nimavana-laddāhuyi. ... sesu gas ātada kihiri-gas bohō vanayaṭa, kihiri-vanaya yi namvūvā sē mehi da kit saṅgijñāva bohō heyin, kitaka vyavahāra vi.

Yāni sippāni lōkasmim anu thūlāni sabbaso,

tāni sabbāni sippāni sayam siddha bhavantu me.

... Siddhirastu.



## WS. 18

Palm-leaf; ff. i, 100(ka-ca; 1–23); lacking f. nai (verses 781–791), and from the second text ff. 3, 5, etc; 3.5 × 40 cm; five to six short quatrains to a side; fairly small, scraggy hand; dark wooden covers, with a vine scrolled brass plate nailed on to them; Sinhala coin serves as medallion; 19th-century copy.

## I. ff. 1(ka)a–81(ca)a

**Vessantara jātakaya (kavi)**

A popular Sinhala poem on Vessantara jātaka. In this MS verses are numbered 1–854. f. nai (containing verses 781–791) is missing.

Begin: Namo tassa ...

Bin – liyage mudunē

siṭiyemi ahasa sevanē

deviyange saraṇē

gatin aṭa-visi muniñdu saraṇē

.....

dahamaṭa nova sākaya

asanu viyatuni ekinekaya

Gautama muni kalekaya

kiyan Vessantara jātakaya [v.8]

f. 79b: Verse 841

Jāliya kumurun Rāhula terun vet

Kriṣṇa-jināvun Upulvan sthaviri vet

edā e-dan dun Vesaturu nam vet

mama ve da budu vū lovuturu nam vet.

End: f.81: Verse 854

sasaṅga siyal baṁbalove vāsena deviyani

uraṅga guruḷu yak bhū nara asurayeni

nolaṅga laṅga nuduṭu diya goḍa savu satuni

samaṅga me pin anumōvan sama sitini.

Mē potē kavi aṭa-siya panas-hatara yi. Siddhirastu ... Yaṭīnuvara Gaṅgapalāta

Kiribatkuṁburē Heratgedara Ukku-Baṇḍāgē mē Vessantara jātakaya. Sādhu.

## II. ff. 82–100

Also new foliation ff. 1–23 (several leaves missing).

**Kuru dharmaya (kavi)**

A Sinhala poem based on Kuru-dharma jātakaya, related as a sermon by Gautama Buddha, with reference to a monk who aimed a stone and killed a wild goose in flight.

Begin: Namo tassa ... gevā saṁsāraya

kāṭuvama geneyi nārāya

muniñdunge cārāya

kiyam paḷamuva namaskārāya

.....



saṅgek akurak gena  
 atakuru gāsū-bava dāna  
 ohu nuguṇa asamina  
 muni vadālē ema karuṇa gena [v.4]  
 f. 87a, v.67

End:

Jūjakayō gos Kuru raṭa vannē  
 niriṇḍuta gajātun pāvā dunnē  
 apagē niriṇḍun mē lesa vannē  
 rakinā kuru-dharmē pavasannē  
 f. 100: v.210 Dark with soot (writing illegible on f. 100b).  
 melova pavin vāḷakunu yam ayāṭa  
 misak bāriya devulova ipadīmaṭa  
 pavin vāḷaka kuru-dharmē rāki viṭa  
 divasiri narasiri viṇḍa yeti navanaṭa  
 Yaṭinuvara Gaṅga-palata Kiribatkuṃburē Hēratgedara Ukku-Baṇḍāgē Kurudh-  
 arme. Pat-iru visi-tunayi. Mē potē kavi desiya-dahahatara yi.

## WS. 19

Palm-leaf; ff. i, 119(ka-jah), i; 5 × 37.5 cm; seven lines, 34 cm long to a side; round hand with flourishes, good orthography; wooden covers; leaves stuck together, and some leaves damaged by attempting to separate them; 18th-century copy.

### I. ff. 1 (ka)a–106a

#### **Pūjāvaliya (incomplete)**

Several chapters from Pūjāvaliya, e.g. Nyagrodhārāma pūjā kathā: ch. 5 (ff. 1a–34a); Adbhuta pūjā kathā (ff. 35a–67a); Divyarāja pūjā kathā: ch. 20 (ff. 67b–92b); Jivita pūjā kathā: ch. 30 (ff. 92b–106a).

### II. ff. 106a–109a

#### **Uruga jātakaya**

See *Jataka pota*, p. 604

### III. ff. 109a–114a

#### **Patipujikā kathāva**

See *Saddharma-ratnāvaliya*, story no. 47.

### IV. ff. 114b–118b

#### **Dēvaputra vastuva**

A story from Saddharmālaṅkāraya.

f. 119a. Note by the scribe. Gunaratnalaṅkāravū Ābōgama Dharmapāla svāmīngē  
 agra-śisya-putra vū Randenigoma Sunanda bhikṣūn vana mā visin, mattehi lābiya



yutu svarga mōkṣa sampatti pratilābhaya piṇisa mē Pūjāvali potvahansē liyā ni-mavanaladi.

f. i. Written discarded leaf from Āṭānāṭiya sutta.

## WS. 20

Palm-leaf; ff. i, 164(ka-ti), ii; 5 × 45.5 cm; seven lines, 40 cm long to a side; fairly good orthography; stitched palm-leaf covers, and dark stained wooden covers; Sinhala coin serves as medallion; f. 7 does not have a traditional number; ff. 145–147 are damaged; good copy; 18th century.

### **Elu umandāva**

A Sinhala prose work by Dvē-Vidyācakravarti, based on Ummagga jāta. This is the more elegant version of Sinhala Ummagga-jāta. Printed edn *Elu-umandāva*, Paravāhāra Pēmānanda and Galagama Dhammika theras (eds) –1950.

f. i stitched palm-leaf cover.

Begin: f. 1 (ka)a. Namō tassa ...

Sataṃ hatthi sataṃ aśva sataṃ aśva sarīratā  
sataṃ kaññā sahaṣṣāni āmutta maṇikuṇḍalā  
ēkassa padavīthihārassa kālaṃ nagghanti sōlasaṃ.

Mē gāthāva nirantarayehi ādahili āti pavu pin mē yayi sābavin dannā vū satpurṣayan visin vadārana ladi. Hē kesēda yat. Ran-sat ran-poro[du] ādi siyalu hastyalāṅkārayen sarahā nimavanalada sarva-lakṣaṇa sampanna utum-vū ātun lakṣayak da ...

End: Yaṭat piriṣayin tirisānūgē adahas pavā dannā vū Mahauṣadha paṇḍitayō nam dān lovuturā budu vū mamma-vēdāyi taman-vahansē dakvā-vadāla-sēka.

Imaṃ likhita puññena Mettayaṃ upasaṃkami  
patitṭhahitvā saraṇe suppatitṭhāmi sāsane.

f. ii. Stitched palm-leaves forming a cover.

## WS. 21

Palm-leaf; ff. 79(sti-na); lacking ff. sva, si, ki; mixed foliation: vowel system used as numerals, followed by traditional letter numerals; 4.7 × 34 cm; five lines, 29.5 cm long to a side; semi-skilled hand, not quite legible; wooden covers; poor copy; 19th century.

### **Sūrya śataka sannaya (Skt–Sinh.)**

Sūrya śataka of Mayūra, with the Sinhala paraphrase by Vilgammula thera.

Present begin: (Text not clear). Sindhūra renu ... iva, dharannā-vū ...; udayagiri, udaya'khyāta vū parvatayāgē ...

End: ... hā samaga bhāvayaṭa; iti, paṃiṇennēyi. Siddhirastu.

Ṣaṭbhāṣā parameśvara tripiṭaka vāgiśvara śrī rājaguru ... [leaf damaged] - yāgē



pradhāna śiṣya-vū Parākramabāhu Vilgammula mahathera-sāmin Mayūra nam mahā-kavīhu visin kaḷa Sūrya stōtra śatakayaṭa amutu-kaḷa artha-vyākhyānayai. Vijayostu. ... Sakābdam mātustyam (?).  
Me śataka potē pat-iru asū-tunayi.

## WS. 22

Palm-leaf; ff. 155(ka-nau); lacking ff. ka and ku; 3 × 27.5 cm; four lines, 23 cm long to a side; round hand; sooty leaves; wooden covers; medallion: Dutch VOC coin dated AD 1728; 18th-century copy.

### Veda potak (incomplete)

A Sanskrit medical text with a Sinhala paraphrase. Names of diseases, title of the medicine etc. indicated on left margins.

Begin: Illegible text. Namō ... sarvajñāya ... sarva ... bhutappreta ... ravi bhūpatena vakṣate. Garbhanīṭa piḷiyam kiyanu lābeyi. Beli-mul, kalāṇḍuru-ala irivēriya ... polmal kakāla kaṣāya pānaya karanu. Lē baḍin yanavā navati.

Present end: Ajīrṇayaṭa miris ānam batut denu. Sovandana bhairavaya nimi yi. Rasakiṇḍa nandanaya kiyanu. Sādikkā iṅgul sahiṇḍa-luṇu valaṅga-sāl siddhiṅguru vaccaṇāvi attana-āṭa vagupul sakkarā meki bēt sama bhāga-gena desi āmbulen āmbarā yamayak sē iṅguru ismen yāmak āmbarā, attana-kola ismen yāmayak āmbarā ... guḷiyakut ek-koṭa eṇḍaru-telin lēha karanu. Lē-sīdamayaṭa ativiḍayan asamōdagan ...

## WS. 23

Palm-leaf; ff. 79(1–79); 5.7 × 37.5 cm; eight lines, 34 cm long to a side; clear, round hand; black wooden covers, with a floral scroll covered by paint; good copy; 19th century; incomplete.

### Sārasaṅkṣepa... artha-vyākhyānaya (Skt–Sinh.)

A Sanskrit medical text with its Sinhala paraphrase to several chapters.

Begin: Namas-śrighaṇāya. Pāṭuvah param potaravam tāya gocareddatvijayamarōgyam cirāyurmaṅgalaṃ sadā.

āyurvartanayehi kī heyin noyek vaidyāṅga balā sāravuṣadha ratnayan gena karana-lada Sārasaṅkṣepa nam vū prakaraṇayehi mula ki nidhānādi grantha hāra ṭikā kattruṅgē abhiprāyānukūla vū paridden cikitsā sāmātrayakaṭa arthavyakhyāna karanu lābē.

mehi rogānukramaya nam. Taruṇa jvara cikitsāya; purāṇa jvara cikitsāya; atīsāra cikitsāya.

Then follows an index copied in columns, ending with Vājīkaraṇa cikitsā.



f. 2b. Kiyanalada satalis-ekak ādyantayehi kī vyādhīn hāmaṭa jvaraya pradhāna heyin mehi Jvara cikitsāva paḷamukoṭama kiyanu lābē. Esē heyin kiyanuladī.

f. 75b. Iti Sārasaṅkṣepe Aruci tṛṣṇadhikāraḥ navamaḥ. Metekin Sārasaṅkṣepa nam vū prakaraṇayehi nava-vana aruci pipāsa cikitsāven lōkārtha dakvā anantar-ava Dardi cikitsā kiyat. Atha dardda cikitsā, hevat vamanayata piḷiyam. [Above-mentioned index also gives Dardda cikitsā, at f. 74].

Present end: Yanu heyin kaju-āṭa-mada vṛksal vagapul-malda, mē cūrṇaya uk-sakuru sahitava lēha karanu. Rahas kaṭayutu vū mē auṣadhaya vamaṇa nasannēyi. Tatalarmajjatthadātrī lāja viṣvaphalatrikaiḥ, smajanabda kolas thamaksikavitsit-amvita. ... sabba te charddi nāsaṇaḥ. Yanu-heyin debara-āṭa-mada vagapul nelli yana mē ...

## WS. 24

Palm-leaf; ff. 45(1–45); 5.5 × 35.5 cm; seven lines, 31.5 cm long to a side; skilled hand; good orthography; wooden covers; 19th-century copy.

### **Buddha stōtra Anuruddha śataka sannaya (Skt–Sinh.)**

A Sanskrit śataka poem composed by Anuruddha thera of Sri Lanka, with a Sinhala paraphrase by an unknown author. Printed edn *Anuruddha śatakaya hā sannaya*, Baṭuvantudāvē (ed.) – Colombo; Lakmiṇi Pahana Printing Office, 1866.

Begin: Namo Buddhāya.

Lakṣmī saṃvadanam himāśuvadanam dharmāmṛtasyandanam  
mandralāpākalam gunairavikalam pāpaṅcipe pākalam  
satvānām nayanoddhavam matidhavam maitrīlatāmādhavam  
kalyanapaghanam rajohatigham bhaktyā name Śriganam.

Lakṣmī, Śrīyā-kāntāvagē ākaṣaṇayaṭa; saṃvadanam, mani mantrādiyak vāni-vū  
... śrī-ghanam, samyak sambuddhayan; bhaktya, ādarayen, name; vaṇdim.

End: Himāṃso, candrayāgē; jyōtsnaiva, candra-marīci men, yamak-hugē; mukhēndraḥ, mukhendriyen; sūktiḥ, sōbhana vū; nissyandate, vāhena-lada; sudhisah, kavisura-vū; asau, mē; Uttaramūḷa, Uttaramūḷa namāti; haram, muktāharayaṭa; ratnāṅkuraḥ, ruvanak vāni-vū; asau upasthavira Anuruddhaḥ, vāḷata-vū Anuruddha sthviratema; idaṃ, mē śatakaya; vyadhatte, keḷēda; punyairamihi-vividharthasadinim matim-punas sat kavibhiḥ samagam atogyamaksina dhanaga bandhutim sadā lābheyyam sucirayusam-bhrasam. Buddhstotra Anuruddha śatakam. Siddhirastu. [Signed in English: De Abraham].



## WS. 25

Palm-leaf; ff. 29(ka-khah), i; missing ff. khi-khe; 5 × 33 cm; eight lines, 29 cm long to a side; skilled hand; good orthography; wooden covers; medallion: VOC Dutch coin, AD 1755; good specimen of Sinhala handwriting; 19th-century copy.

**Sāmaṇēra baṇa-daham pota**

A handbook for novice monks, containing a collection of Pāli suttas or sermons and monastic rituals, with Sinhala paraphrase for some of them.

Brief contents: Pabbajja-kamma; Dasa sikkhāpada; Paccavekkhanā; Paṭicca-samuppāda; Pāli nava sūtraya; Aṭavisi pirita; Jayamaṅgala gāthā; Catu-kammaṭṭhāna, Jīnapaṇḍaraya; Sikhakaraṇiya; Pirit padārthaya, etc.

Begin: Namo tassa ... Sabba-dukkha-nissarana nibbāna sacchikaraṇatthāya imaṃ kāsāvaṃ gahetvā pabbājetha, maṃ bhante anukampaṃ upādāya.

f. 18 (kha)b. Suru suru vaggo chaṭṭho. Na-badukarulhassa agilānassa dhammaṃ dēssissāmi. Sikkhākaraṇiyā.

End: Nidhikaṇḍa suttaṃ. Raṃsimālā tamo tuyhaṃ ... kōhiṃ vināsakaṃ.

Ownership scribblings on f. 1a: Jānis Appugē pota; a second owner: Nandōris Appugē pota.

## WS. 26

Palm-leaf; ff. 46(1–46); 5 × 38 cm; three to four quatrains to a side; unskilled hand; popular orthography; wooden covers; medallion: a penny of 1834, William IV; poor text but in fairly good condition; 19th-century copy.

**Vessantara jātakaya (kavi)**

A lengthy Sinhala poem of Vessantara jātaka.

Begin: f. 1. Newly written replacement by a skilled scribe.

kelusun duk nivana  
sura-siri nivan dak-vana  
daham guṇa nuvanina  
ruvan vāla sē kiyan budu-guṇa

.....

āsuvaṇ nirantara  
pasu-karana hāma antara  
bava-dukaṭa mantara  
kiyan jātakaya Vessantara.

End: Vessantara jātakaya liyā nima-kara, Saka varṣa ekvā-dahas sat-siya hāṭa-nava veni varsayehi ... mē dharmaya liyā nima-kerē. 1847-kvū Agōstu māsē 19; Rayigam kōralē Munvattē-bāgē Adikāri pattuvē hiṭa āvit dānaṭa Maha-nuvara porottuva hiṭi Vīrakkudī don Andris Prērā Apppuhāmi. [Signed in English: Don Andreas Perera.]



## WS. 27

Palm-leaf; ff. i, 88(ka-caḥ), i; several leaves missing, including commencement; 3 × 13.5 cm; five lines, 11.5 cm long to a side; scraggy hand; circular and square diagrams and charts on recto of leaves; wooden covers, painted with a red and yellow linear border and black bevelled edges; 19th-century copy.

**Nimiti pota : Pañca pakṣiya**

A book of omens and divination, a typical handbook of a traditional astrologer.

Present begin: ... kālakālayāṭa dakunaṭa kaluyi, vamaṭa sudayi.

f. 15b. Dakunu diga yi, nil pāya yi. Viṣṇu kāliyāṭa nilvan eka dina, rat-van eka paradi. Dinakaṭa eka eka cakraya yi. Siddhirastu.

End: f. 88b. Numbers below are in astrological numerals.

mēṣayaṭa	10-davasin	tulāvaṭa	10-davasin
vṛṣabhayaṭa	20-davasin	vṛścikayaṭa	8-davasin
mithunaṭa	15-davasin	dhanuvaṭa	9-davasin
kaṭakayaṭa	11-davasin	makarayāṭa	10-davasin
sinhayāṭa	10-davasin	kumbhayāṭa	20-davasin
kanyāvaṭa	8-davasin	mīnayaṭa	22-davasin

Bhūmi nāgayā nāgi siṭiyi.

## WS. 28

Palm-leaf; ff. 165(1–165); 4 × 17 cm; eight lines, 15 cm long to a side; somewhat small, fairly skilled hand; mahogany stained wooden covers; medallion: an Indian coin dated 1910; however this MS is 19th century, and contains Sinhala, astrological, and Tamil numerals.

**I. f. 1(ki). One leaf only.****Sarpa vedakama**

A snake bite cure.

**II. ff. 2a–9a****Demala siṃhala vaidya akārādiyak**

A Tamil–Sinhala medical lexicon of herbs, copied in columns, three to a side.

Begin:	Arasu maram, bō-gas	talatalai, toṭila,
	bilvam, beli	tirukkoḍai, āsala
	culamaram, givulu	iluppai, mīgas
	mā maram, aṃba	venkai, kihiri
	puliya maram, sinibala	palasu, kāla
	vempu, kosoṃba	murakku, erabadu
	karaveṃpu, karaṃberiya	māmaram, sal



End:	Veru, mul	palantu kai, vilikum phala
	kalanku, ala	ulanta kai, viyali phala
	ilai, koḷa	pisini, lālu
	tolai, potu	kambu, dañḍu
	pū, mal	neraṭṭu, naṭu
	mottu, kākulu	vitai, āṭa
	ilakayi, lā phala	mairam, hara

### III. ff. 9(kr)b–61b

#### **Veda potak : Sarvāṅga veda potak**

A Sinhala medical work, containing medicines for various diseases; preparation of oils etc., useful for practitioners.

Begin: Siyalu kuṣṭayaṭa: amu-kaha dehi āmbul patukkola varākola karaṇḍa-kiri, pol-kiri, mēvā deka deka gena ...

End: Alu māṇḍamaṭa: kohoṃba-telen hakuren denu. Sītala sanni māṇḍamaṭa : madu-rukola ismen denu. Vili māṇḍamaṭa ... kumārapāna guliyayi.  
f. 62b: blank leaf; f. 63a: a prescription; f. 63b: verse containing a medication for good health.

### IV. ff. 64a–157. Foliation in Tamil numerals.

#### **Veda potak : Sarvāṅga veda potak**

A collection of prescriptions for various diseases, and preparation of oils. Left margins of leaves contain the title of the prescription, oil etc.

Begin: Nama-śrighaṇāya. Pāṣāṇa  
suddha-karana kramaya: rasadiya gaḍol-kuḍen aṃbarā pasuva-da kasā-kuḍen sat  
pāyak aṃbarā tabā, āsaḷa-potu vēlā kuḍu-kara, ē kuḍen sat-pāyak aṃbarā pusul  
diyen sōdā ganu. Rasa-suddhayi.

End: Prēta vanavalaṭa : kalu-duru sudu-duru asmodagam ... me ki siyalu dēma ekaṭa  
aṃbarā ...  
sat-davasak devēlē duṃ pānu. Jarā prēta vanavalaṭayi. Isa diya vatkaranu.

### V. ff. 158a–165a

#### **Veda potak**

A medical work in Sinhala verse, containing prescriptions for vomiting etc.

Begin: rasa dāna visin jāti varala (?)  
visa dara gat linga haritāla  
mesa dara ma osu vemma ghatala  
tava da kukulū bijuvata asurala

End: metek me avusada sādu rusivaru siṭa  
ātek vaṭina avusadayaki me-lovaṭa  
kotek mavita āvat jala vāteṭa  
etek kēreyi jala-sanni kapāleṭa

## WS. 29

Palm-leaf; ff. 460 (ka-ve, sau); 4 × 44 cm; four quatrains to a side; neat, skilled hand; good orthography; wooden covers; scribe: Galagedara Kirihami vedarāla; good copy; 19th century.

**Yōgaratnākaraya : Varayōgaratnākaraya**

'The mine of precious prescriptions'. Printed edn has 4456 verses.

Colophon states that the work was composed in Saka in 1587 (AD 1665).

Begin:           ratangili peti vihidi  
                   dahasak dāvi kesara rāñdi  
                   sak kemiyen orāñdi  
                   vañdin siripā piyum mana bāñdi  
                   .....  
                   met kuḷunen nitara  
                   satahata pā nivan pura  
                   pamiṇi raja manahara  
                   pavara Buvaneka-bāhu naravara [v.6]  
                   me rajuta soḷos vasa  
                   matu avurudu vesak masa  
                   siya basini yutu rasa  
                   me kavi kiyanem kara tosa [v.7]

End:           f. 459(ve)b: pr. edn verse 4456.  
                   gal sevel da me dravya samagin  
                   paraṇa gitel saha mutra sa-bāgen  
                   sidu vu paya pānayehi da yodamin  
                   nasya kaḷot būtayahaṭa utumen  
                   f. 460(sau)a: Saka vasin ek dahas pansiya satasūvak avurudu  
                   vaka pasin masa binara pura guru dinaya e visa rika yedu  
                   eka ekin aṭasālisak vidi cikitsā gena nivarudu  
                   neka sasun hara me pota livu saga mok patā kav parasidu.

The above verse forming the colophon states that this book was composed in Saka 1587: (AD 1665).

The printed edition does not contain this verse, but has additional verses inserted here and there, which makes it difficult to compare the text, and the chapters also do not correspond to the MS.

## WS. 30

Palm-leaf; ff. i, 141(ko-jho); 5.5 × 5.3 cm; eight lines, 48 cm long to a side; skilled hand with flourish; ff. 125–141 in less-skilled hand; fair orthography; wooden covers; traditional cord; good copy; early 19th century.



**Vimānavastu prakaraṇaya**

A Sinhala prose work by Gammullē Ratanapāla mahā-thera, being a Sinhala version of the Pāli Vimānavatthu.

f. i. Carefully written contents leaf

Begin: f. 1(ka)b. Text copied between the two cord holes, with two highly decorative lotuses on left and right margins.

Namo tassa ...

Mahā kāruṇikaṃ nāthaṃ ñeyyam sāgara pāraguṃ

vande nipunaṃ gambhīraṃ vicitta naya desanaṃ

yanu heyin mē Vimānavastu-prakaraṇaya karannā vū Mahā-vihāravāsi vū

tripiṭaka-dhārī Dharmapāla nam mahā-sthavirayan visin prakaraṇārambhayaṭa

paḷamuva iṣṭa-devatā namaskāra vasayen ...

End: f. 125(jo)a. Sat-veni sunikkhitta vargaya kiyā nimavana-ladi. Tavada mē Vimānavastu-prakaraṇayehi, Sihala bhāsa kaṭṭūn visin saṅgraha karana-lada śāsanopakāra saṅgraha vastuva nam kavara-yat. Purātana paṭan mūla-bhaṣāyayi kiyana-lada Pāli artha vasayen pāvata āvā-vū mē Vimānavastu prakaraṇayehi ... mē heḷu Vimānavastu-prakaraṇaya ... apa visin saṅgraha karana ladu-va prakāṣakoṭa dakvamha.

f. 134b. Mātula nam danavuvehi ... Gammula Ratanapāla sthaviryan-vahansē visin ... Galagedara Indajoti terun-vahansēgē ārādhanaṇa piḷigena ... mē Eḷu Vimāna-vastu prakaraṇaya śrī-Sarakarāja varṣayen ekvā-dahas sasiya deyaṇu varṣayehidī koṭa nimavana ladi.

f. 141b. ... mehi caturārya-satya dāna hāṇḍiṇa nervāna sampatti pratilābhayaṭa utsaha kaṭa yutu.

devo vassatu kālena sassa sampatti hētu ca

pīto bhavatu lōkō ca rājā bhavatu dhammiko.

.....

**WS. 31**

Palm-leaf; ff. i, 650(ka-ḷah, 2ka-2cah), i (here 2 denotes the second series of letter numerals, the first series having finished at ḷah which is the last, and leaf no. 544 of a series); 6 × 53.5 cm; seven lines, 46 cm long to a side; uniform skilled hand; fair orthography; wooden covers; carved ivory medallion; good copy; dated Saka 1777 (AD 1855); complete.

**Pūjāvaliya**

'The string of offerings' (to Buddha); an encyclopaedic Sinhala prose work by Buddhāputra mahāthera, rector of Mayurapāda Pirivena, written in AD 1266.

Begin: Namō tassa ... Itipi so bhagavā araham ... buddho bhagavāti. So bhagavā, buddho, e bhāgyavat vū budurajāṇan-vahansē, itipi araham ...

End: f. 633(2cl) ... Me Pūjavalī dēsanāyehi apa budun Śrī Laṅkadvīpayehi hāma rajungen lada uddesika pūjā kathā nam vū sutis-vana paricchodaya nimi. Mayu-



rapāda parivenādhpati-vū Buddhaputrayan visin parānugrahayen pahaḷa-karana-lada Pūjāvaliya nimām vi.

ff. 2ce–2cam. Index to Pūjāvali; f. 2cam(verso): colophon of scribe:

Saka-varsa ekvā dahas sat-siya hättā-hatak-vū mema varṣayehi uñduvap masa ava satak-vak lat aṅgharuvādā mē Pūjāvaliya liyā nimavana-ladi ... Siddhirastu.

Śri saddharma ... sambuddha-rājottamayāṇan-vahansēgē śrī buddha-varṣayen dedahas-desiya-satatis-satak vū mē varṣayehi binara masa pura dasavak lat sikurādā, mē Pūjāvali nam dharma-vyākhyāna kathāva, pat-iru hasiya-pantisakin sampūrṇakara, Kiribatkuṃburē silvat-tāna visin liyā nima-vū kala, śraddhā-buddhin prasiddha-vū ... bahupakara-vū Tikal (?) Aluke upāsakarālat ... Galu keta katārālat, Gorok-gaha arāve āraccalat, me agra-upāsakavaru tundenā visin sivupasa dānayen upasthāna-koṭa ... amā-mahanivan dakinṭa hētuvēvayi kiya prārthanā-kaḷasēka.

mē livu pin purā, viṇḍa savu sapat nitorā

no-vāda biya sasarā, mama da budu vemvā lovuturā.

Siddhirastu ... guru-pot-vahansē liya-vū vidhiyata mē pot-vahansē livuvē, upāsaka Appuhāmiya.

## WS. 32

Palm-leaf; ff. i, 62(ka-ghau); 5 × 39.5 cm; seven to eight lines, 34 cm long to a side; copied by two scribes; skilled hand; wooden covers; good copy; early 19th century; incomplete.

### Sārāthadīpanī : Satara baṇavara sannaya

A Sinhala descriptive paraphrase by Vāliviṭa Saraṇaṅkara Saṅgharāja, on the Pāli text Catubhāṇavāra Pāli or the Pirit pota.

Begin: Namō tassa ...

Buddhaṃ loka-guruṃ vīraṃ jinaṃ appaṭipuggalaṃ  
akhiḷaṃ ñeyyodadhiṃ ñānaṃ namāmi guṇasāgaraṃ

.....

atthaṃ-kathaṃ viloketvā taṃ sāratta-samuccayaṃ  
saṅkhepa-vivaraṇcāpi kataṃ suddhaṃ purevaraṃ  
catubhāṇavārakassaṃ atthaṃ vivaraṇaṃ puna  
likhissaṃ ekadesena icchanto taṃ ciraṭṭhitim

Brahma-surā-suro-raga-kinnara-manuja-prabhuta sarvaloka-guruvīra ... guṇa-sāgara vū budurajāṇan-vahansēda ... kāvisimuni tundorin sakasā vāṇḍa ... satarabaṇa-varaṭa artha-vivaraṇayak keremi.

f. 26. A different hand from this leaf. A new foliation from f. 49;

f. 59b. Sārāthadīpanī nam Satarabaṇavara sanyayehi Met-suta sanya nimi. ...

Mittānisamsayehi utpatti kesēda yat. ...

Present end: f. 62b. ... Sakko taṃ kāraṇaṃ ñatva Tēmiya kumārassa manoratho matthakaṃ patto pasādanatthāya cittaṃ uppannaṃ ...



## WS. 33

Palm-leaf (stiff.); ff. 27(1–27); original foliation in a modified letter numeral system, vowels followed by consonant series; 3.7 × 36.2 cm; three quatrains to a side; clear, well-spaced, quite skilled hand, possibly of an elderly scribe; clear text; a few leaves damaged as they are stiff; early 19th-century copy; incomplete.

**Jātaka kāvyayak ? : Magādeva jātakaya (kavi)**

This MS now lacks two leaves from the beginning and one leaf from the end, which might have contained some indication of the title of this poem. At present there are only four proper names: first, Tisa (?) raṭa rajasiri nokāmati [f. 3b, v.1]; secondly, Sāvāt nuvara aṅganek kanavāndum [f. 7b, v.2]; thirdly, balā katek eyi Kusavati purayaṭa [f. 8a, v.3]; fourthly, Pālītā nam soṇḍa, guṇāti Maha-Māyā mavu veda [f. 27b, v.3]. The name of the Jātaka could not be identified through these references.

The story is the refusal of an heir to the throne to marry because of the instability of women. As an illustration an anecdote is related from f. 7b, v.2–f. 16b, v.3, which takes a good portion of the poem, describing the ill treatment meted to a mother-in-law by a daughter-in-law, and the protection provided by a good son [mātṛ-upasthānaya].

Then follows a narration on the seven types of wives (sapta-bhāryā; cf. *Pūjāvalī*, Kiriāllē Jñānavimala (ed.) – 1965, pp. 700–705) which ends at f. 26, v.3.

Even Pālītā, as the name of the mother of Bodhisatta, could not be traced to a Jātaka story.

Present begin: f. 1a, v.1 (MS is lacking ff. a, ā) kap-rukvalat vilasin hāma kal ruti

vistara bata bulatin aḍuvak nāti

satahaṭa enuvara kisi rōgat nāti

set siduvana kumarunhaṭa veti ruti [f. 1a, v.1]

Summary: ... pin āti menuvara rajasāpataṭa niti, kumaruṭa bisavak gatahot yahapati [f. 1b, v.1]; then the prince becomes king and gives away the wealth; ... taman vastuva yadiyanhaṭa dennē [f. 6a, v.1]; once again the father requests the son to marry: bisō kenakun rāgena rākkot yahapatāyi niriṇḍuni dānē [f. 7a, v.2]; ... Sāvāt nuvara aṅganek kanavāndun, katak vādū daru dedanaku nidukin, geyak geyak kata mōl koṭā-vun, genat rāketi kuḍu hunusal ganimin [f. 7b, v.2], thus the beginning of the episode; ... end of the episode: mavu rakṣā kaḷa demahallanhaṭa, sadevu lovin ratayak genat siṭa, nanvā gena gos tosita purayaṭa, vindā ehi sāpa satalis kapayaṭa [f. 15b, v.3]; ... piḷima dātu karaṇḍuda kaḷavunḍat, baṇapot liyavā dandunnandat, demavupiyan raksā-kaḷavunḍat, budunṭa misa bāri e pin kiyandat [f. 16b, v.2]; end of the episode; ... karatot mama rajadam mē purayaṭa, ... karavami dasa-darumen raṭa hāmaviṭa [f. 16b, v.4]; seven types of women: vadaka bāriya cōra bāriya [ayirā: svāmi] bāriya me tundena yana, vada karaṇṭa Yama rajungen evu yama-dūtiyak vilasina, jātiyē kaḷa pin samaharu viṇḍiti me kiyana laṇḍun lābagenā [f. 17a, v.2]; ... me desū daham e kumara hāma satahaṭa, asā tosin piya - maharaja emaviṭa, tosāvemina tama rajakumarunhaṭa, depā patul sanasati siṃba lankoṭa [f. 26b, v.3]; ē kumaru vadahala, āsuven ē daham pala, maha rajugen ekala, sādukāren kaḷō kolahala [f. 27a, v.3]; ...



Present end: f. 27b, v.3 e kala piya niriñdu sañda, dān me Sudasun<sup>1</sup> raju veda  
 Pālītā nan soñda, guṇāti Mahā-Māyā mavu veda  
 mē mihitalē sakviti raja[karannē]  
 e baṁba talē āti āyut[labannē]  
 sadevutalē siri nohāra [viñdinnē]  
 me pin balen matu nivan [dakinnē] [f. 27b, v.4, damaged].

<sup>1</sup> Sudovun: Suddhodana.

## WS. 34

Palm-leaf; ff. 102(śva, ki-chi); 51.5 × 50.5 cm; three to four quatrains to a side; fairly large hand with some flourish; popular orthography; heavy, dark, wooden covers; dark, sooty and somewhat brittle leaves; early 19th-century copy.

### Vessantra jātakaya (kavi)

A popular poem in Sinhala on Vessantara jātaka.

Begin: Namō tassa ...

geṇā saṁsāraya

savunē geṇā nāraya

munindun udāraya

kiyan mulkota namaskāraya

.....

dahamaṭa novī sāka

asanuya vikum ekineka

Gautuma muni kaleka

kiyan Vessantara jātaka

End: f. 92b mē livu pin purā

viñda savu sapat nitorā

novāda biya sasārā

mama da budu-vemmā lovuturā

ff. 93–102: Miscellaneous didactic verses.

## WS. 35

Palm-leaf; ff. 160(1–160), i; 4.5 × 11.5 cm; eight lines, 10 cm long to a side, written almost to the end of margins; scraggy hand; popular orthography; lac worked wooden covers, typical Kandyan, now sooty; useful copy; 19th century.

### Nakṣatra potak

A collection of astrological extracts, used as a handbook, roughly divided as follows. (Some of the extracts are strung the wrong way.)



- Contents: ff. 2–14: *nākāt ... mē nākāt amṛta-yōga*, copied in three columns, text not clear; ff. 15–39: ... *aṣṭotra phala* ... ; ff. 42–47 *mad guṇa, ravi divā* ... ; ff. 47–57b: *amṛtāyēn kōṇa giya vāsī vāsī, gavayō bohō vet, yahapati. ... hata maraṇa vē. Avaṭa nīmī*; ff. 58–67a: *Asvin asun upanna dhana dhānya boho veyi. ... Bandana vuva edāma lābē, leda vuva edāma gunavē.* ff. 67b–71b: small, neatly copied, skilled hand, good specimen of writing. ff. 72–91b: astrological verses and charts; f. 91a: line drawing of a woman: *vivāha cakraya*; ff. 92a–110a: an astrological text:
- Begin: *Namaśrighanāya. Ōṃ hrīn hrīm, ravindaya yamakāla dēvatāvā purva ...*
- End: *rajungen noyek ṭhānānta jaya karuṇā lābē. Siddhirastu*; ff. 110–120: an astrological text. *Dhāra-dhūpa, prabhava-varsaṃ, nāgasūpa, vibhava varṣa, yāgasūpa, sukla varṣa*; ff. 123–160 (in scraggy hand up to f. 139).
- Begin: *Ōṃ bhagavato duṣṭa manussa mukha bandhanam.*
- End: *Ōṃ danta-kāli kratēsavaḥ.*

## WS. 36

Palm-leaf; ff. 196(ka-di); 4 × 38 cm; three to four quatrains to a side; round hand; popular orthography; wooden covers, painted dull red; Chinese coin as medallion; late 18th-century copy; complete.

### **Mahabhinikmana pūjavalliya (kavi)**

A Sinhala poem of the Kandy period on the Great Renunciation of Prince Siddhārtha.

See British Library Hugh Nevill catalogue, Or. 6604(1) for detailed notes.

- Begin: *Namo tassa ...*  
*bin liyage mudunē*  
*siṭiyemi ahasa sevanē*  
*deviyan varaminē*  
*kiyan aṭavisi muniṇḍu saranē*  
 ....
- End: *vasā tibū muni dham guṇa ē gena madak pāvasūvayī itin*  
*asā sadamin suvissaṅkaya satun e nivan pura lamin*  
*nisā baṁba sura nara noyek sata hāmaṭa set dī muni tuman*  
*masā bōsat Mahabhinikman Pūjavali nima viya meyin*  
*bōdisat caritaya mulata gena rājavalliya pāliyen*  
*ādi kavi pot tunaka pada gena Mahabhinikman pāliyen*  
*Buddhavaṃsaya Anāgata saha Yasōdara vata pāliyen*  
*mēda pirinivi vagat nima viya dhātu antardhānayen*

Complete text, with no epilogue conferring merits or a colophon.



## WS. 37

Palm-leaf; ff. i, 278(ka-dam, 1); ff. 119 & 120 have same number jr; missing no. du, after f. 197; fibrous leaves; 4 × 42.5 cm; 14 leaves, 4.5 × 37 cm; six short quatrains to a side; fairly small, scraggy hand; wooden covers; Dutch VOC coin dated AD 1789 as medallion; untidy, but interesting copy; 19th century.

**Yōgaratnākaraya (kavi)**

For notes see WS 10. This copy does not have the usual commencement, cf. WS 10, and does not repeat the title as 'Vara-yōgaratnākaraya', but only as 'Yōgaratnākaraya'; order of chapters is also different.

Begin: f. 1(ka)a. Ganaṇḍuru durāra yana  
 lesa rivi kālūm pātirena  
 met tisaṛaṇa belena  
 kiyan osu tatu pavat vana guna  
 tilōguru muni saṇḍa  
 gana lahiru maṇḍalak leda  
 duṭu ma-netin me seda  
 hāmbili tuḍakin gat pas biṇḍak leda  
 ma hada pihiṭi soṇḍa  
 karana veda gammana naṇḍa  
 Sinhala basin soṇḍa  
 kiyan asa dana kara mananaṇḍa  
 .....  
 mam mē kavi kalē  
 tun lova guṇa sāpa mulē  
 ava guṇaya pākilē  
 siri sāpat viṇḍimi yana tepulē

The above section forms a sort of a chapter on 'Vedāḍuru guṇa', i.e. the qualities of a physician. Then follows the verse which usually commences the Yōgaratnākaraya, viz. f. 3(ki)b.

ratāṅgili peti vihidi  
 dahasak dāvi kesaru rāṇḍi  
 sak kemiyen orāṇḍi  
 vaṇḍin siripā piyum mana bāṇḍi

f. 275(di)b. Yōgaratnākarayē ghrāṇa-rōga cikitsāddhyāyaḥ dvā-trimsatiḥ. Sirō-rōgayata kiyanu.  
 vāyu kipī hisa vāḍi vana tāpa da  
 pit kipemin hisa vāḍi vana tāpada  
 sem kipemin hisa vāḍi vana tāpada  
 tun dos kipi hisa vana dāḍi tāpada

cf. pr. edn, p. 58, verse 593

End: povā apē vā uḷu kāṇḍa vidi lesaṭa  
 kavā āmbiṭi pū ganimin situ lesaṭa  
 yali kulu āmbul titu rasa noyeka durukoṭa  
 rasavaḷu dum kiri uṇḍurasa denu bataṭa. Siddhirastu.



f. 276(di)b. Contents leaf (not well prepared). f. kr: dūta lakuṇu; f. kṛ: Aṅga lakuṇu; f. kṛ: iṭu supina. etc. Contents end. f. 277(du)a: kumari cikitsā; strī rōgayāṭa, visayāṭa, svedayāṭa, grahaṇiyāṭa, sirō rōgayāṭa; f. 278 (un-numbered leaf), contains more recently written contents.

Ends: f. tha: strī rōgayāṭa; f. thr: ... visayāṭa.

## WS. 38

Palm-leaf; ff. i, 72(ka-nl), i; 5 × 28.5 cm; seven to eight lines, 25 cm long to a side; neat, skilled hand; good orthography; two stitched palm-leaves serve as covers; Dutch VOC coin dated AD 1753 (?) serves as medallion; damaged leaves; 19th-century copy.

### Sanni valippu veda potak

A medical work in Sinhala, mainly on convulsions, fevers, etc.

Present begin: (f. ka, missing). ... Sarvavetadasa ariga-cruta grahapaṭala nam veninam candraṣṭakame. Hata nākatin sannipāta sat-dina pasuve ... (no Sanskrit text hereafter).

Present end: f. 72b. Āhala-potu mādam-potu penela-mul venivālgāṭa kalāṇḍuru-ala kapu-āṭa vēlicca kaha iṅgini-āṭa, pramehayāṭa kasāya. (Followed by four uninked lines). Asamodagam tippili ensāl haṇḍun hīṅguru-piyali vālmī koṭṭan rat-haṇḍun lunu-devagē duru-deka mē bēt āmbarā tabā, iramusu-mul tibboṭu-mul irivēriya kalāṇḍuru amukaha mekī behet koṭā isma tāmbili vaturen mirikā, āmbarū behet samaga tāmbili geḍiyaka damā vasā, māṭi valaka tiyā, milla-daren kakārā denu; una giniyan nāseyi.

## WS. 39

Palm-leaf; ff. 5(1–5); 5.5 × 25.5 cm; three quatrains to a side; unskilled hand; popular orthography; 19th-century copy.

### Jalasanni guliya hā buddharāja guliya

Verses on preparation of pills to cure convulsions and stomach ailments.

Begin: kuruṇḍumulut kaha lunu-lā koṭalā poṭṭani bāṇḍa tabā pimmen  
eṇḍarutelut āṅgaḷā vigasaṭa sāma tāna tavamin poṭṭaniyen  
geḍin gāsun kenḍa perali saha kevin rujā duruvē vigasin  
jala vāten ena rōga nasannaṭa jalasanniya guliyaki pavasan

End: mekī guliya uskara tabannē  
navaguṇa sannē puravā gannē  
rusivaru navadena min pavasannē  
Buddharāja guliyaki salasannē



## WS. 40

Palm-leaf; ff. 22(1–22); leaves not foliated; 6 × 49.5 cm; eight lines, 43 cm long to a side; neat, expert hand; insufficiently inked; wooden covers; old Sinhala coin as medallion; good specimen of Sinhala handwriting; late 19th-century copy; incomplete.

**Āṅguttara nikāya anuttānapadavaṇṇanā (Pāli–Pāli)**

An exegetical work in Pāli on the difficult words and terms in Āṅguttara nikāya, written by Kassapa mahāthera.

Begin: Namo tassa ... Anantañāṇamāraṃ dhammaṃ visuddham, ...

Present end: f. 22b. ... tattha bhikkhavōti bhikkhūti bhikkhatā-dhammatāya bhikkhūti attho... agārasmā anagāriyaṃ pabbajito so kasī-gorakkhādi jīvita-kappanaṃ (writing ends at the end of the leaf).

## WS. 41

Palm-leaf; ff. i, 101(ka-chu); 6 × 55.5 cm; eight to nine lines, 50.5 cm long to a side; skilled hand; good orthography; wooden covers; copied on mature leaves; top and bottom edges of leaves damaged by white ants, including portions of text; however, this MS copy is one of the best and oldest of this text; scribe: Lahu-vāluka Tāpasa, possibly of Lē-vālla in Kandy; rare copy; 18th century.

**Bālāvatara Gaḍalādeṇi sannaya (Pāli–Sinh.)**

The earliest Sinhala paraphrase to the Pāli grammatical work on Bālāvatāra.

Begin: Namo tassa ... Buddhantidhābhi vanditvā buddhambuja vilocanaṃ Bālāvatāraṃ bhāsissaṃ bālānāṃ buddhi-vuddhiyā. Buddhambuja vilocanaṃ, Buddhaṃ, prabuddha vū; aṃbuja, piyuma baṇḍu vū; ... sarvajñāya; ... vānda; Bālāvatāraṃ, Bālāvatāra nam vū prakaraṇayak; bhāsissaṃ, kiyami.

End: f. 101(chu)a  
... ñānena, ñānāyehi; ussuko iha yuktayi; ñānena vā ñāno ussukoyi kiyā hō vē. likkhitena mayā etaṃ yaṃ pūṇaṃ pasutam subhaṃ tena puṇṇena pappontu sabba satte sukhī siyā Bālāvatāra nam prakaraṇāyehi sanyayayi. Lahu-vāluka tāpasena likhantena Bālāvatara sanyahaṃ. Paññāvantassa ahamaggo bhava siyaṃ. ... Siddhirastu.

## WS. 42

Palm-leaf; ff. iv, 178(ka-tha), i; 4.5 × 34.5 cm; three to four quatrains to a side; neat, skilled hand with occasional flourish, and sometimes a set of four kundalis or punctuation marks separating a verse from another; wooden covers, lac worked, traditional lanu-daṅgaraya or knot pattern in yellow



on a black background; although the leaves look new, this MS is a good specimen of handwriting and Kandyan cover-boards; 18th century.

**Mahabhinikmana (kavi)**

A Sinhala poem on the Great Renunciation of Prince Siddhārtha, including the life of Buddha, commencing with the 24 vivaraṇas. For notes, see British Library Or. 6604(1).

Begin: Namō tassa ...

Bin liyage mudunē  
siṭiyemī ahas sevanē  
deviñdu dun nuvanē  
gatimī aṭavisi muniñdu saranē  
sugatiñdu guṇa sarā  
daham kañda lova purā  
edaham mudun karā  
kiyam pamanak daham kavi karā

.....

maru maṅgaṭa ikmena  
nirā maṅgaṭa no-ikmena  
me bana Maha-bhinikmana  
madak pavasami asan hāma dena (f. 4b)

End: f. 167(tr)a guvan kusa yela ruvan sakman kalayi ē baṁba surammā  
mevan tunlova hāma satungē tilōguru budurajun ammā  
savan satuṭuva āsūvot bana satun sasarīn goḍaṭa dammā  
nivan dāknā turā buduguṇa vanam paṇḍitayāma vemmā.

Then follows a long series of verses of offering merit to gods etc., and the aspiration of the author and scribe.

ff. 174(tau)–178(tha)b. Budu vū uttama budun tamā yē  
mē kapa budu vū budun tamā yē  
ās is mas lē dī utumā yē  
mē bana āsuvō nivan amā yē. Siddhirastu.  
... Mē kaḷa kusalānubhāvayen ... nirvāna sampattiyāṭa pāminemvā.  
Iminā puñña-kammena yāva buddha bhavāmaham  
Mahausadhōva jñānena Jōti-seṭṭhiva bhōginā  
Vessantarōva dānena hōtu mayiham bhavābhavē.  
Siddhirastu.

**WS. 43**

Palm-leaf; ff. 19(ka-kai, 13–19); 5 × 24 cm; two to three quatrains to a side; scraggy hand; popular orthography; copy; 20th century.



## I. ff. 1(ka)a–12(kai)b

**Bāla roga (kavi)**

Medicines for children's diseases, such as convulsions etc., written, in Sinhala verse.

Begin: ihala balā paṇuvō yana gamanaṭa  
kāvutu bissa yaṭa vidi lana koṭa  
paṇu diya sē vamanē veyi ena koṭa  
vamanē sihipat nāti veyi biliṇḍuṭa

End: Kiripanu rōga ... timira vātayen ena ātapaya ruḍā hirivāṭumada, ātula piṭa yana  
urddhava vātayaṭa sarvāṅge ... me kī leḍavalaṭa adduṭu mūla agni cūrṇayayi.

## II. ff. 13–19

**Udara rōga cikitsā**

Several medicines and rituals for stomach ailments, etc.

Begin: Ōṃ namo Oḍḍi-Vaḍiga-dēsē ... yakṣayā yakṣinī kaṭṭu poḷova bhūmi hira taḍuttu  
kala ēsvāhaḥ. Rat-saṇḍun nava miṭak pē-kara, tiṃbul kaṭu tunaka saṇḍun gā ...  
kaṭu gasanu. Sōrata dāvilla āṭa-ganī. Kaṭu ugullā pol-kiraṭa damanu; hoṇḍa veyi.  
End: Diṃbul kiripotu hari siyaṃbalā āṭa mada ela oliṇḍa-āṭa mema dē kalaṇḍa kalaṇḍa  
gena aṃbarā guli-koṭa, mī hā mōruven denu. Hāma pramēhayaṭa hastin mādaṭa  
van sinhayaku meni.

## WS. 44

Palm-leaf; ff. 48(1–23; ka-khr); f. kai missing; some leaves not foliated; ff. 1–30; 5 × 19 cm, others are smaller; interesting text with line drawings and diagrams in all leaves; stitched palm-leaf as inner covers, and wooden outer covers; 19th century.

**Yantra mantra potak**

An occult handbook containing illustrations and diagrams, e.g. f. 1: Gajasimha rūpa yantraya; f. 3b: Viṣṇu avatāraya; f. 5: Skandha-kumāra yantraya; f. 5b: Saman deviruva; f. 6b: Śrī Visnu yantraya; f. 8a: Vijē-raja yantraya; f. 10a: Rāvanā yantraya; f. 11b: Bodhi-maṇḍala āvēṣaya; f. 13b: Viṣṇu yantraya etc. ff. 24–30: similar set of illustrations; ff. 41–45: more diagrams of yantras and maṇḍalas; ff. 46–48: another three leaves of diagrams (not possible to illustrate here).

## WS. 45

Palm-leaf; ff. 35(1–35), v; 4 × 31 cm; three quatrains to a side; semi-skilled hand; popular orthography; leaves laminated; wooden covers; 19th-century copy; incomplete.

## I. ff. 1–17

**Buddha gadyaya, Sakas kaḍaya, Gaṇadevi hālla**

Incomplete copies of three primary texts used in traditional education in Śrī Lanka.



Begin: Namas samanta-bhadrāya  
 sarva gocara cakṣuse  
 karṇamṛta kallola  
 sindhave sūrya-bāndhave  
 Sudu daḷa gaja soṇḍa mūnaki patmē  
 kudu mīyaku nāgemin māda-gan mē  
 soṇḍa Umayāṅga dēvī Isuruge put mē  
 vaṇdimuva Gaṇadevi siripada patmē  
 End: āta kalata budu-vennaṭa paṣiṇdu velā  
 vāta sēma ena rōduk duru karalā  
 pāta vemin pinipā kara pada kamalā  
 Nāta suriṇdu den nuvaṇak divas balā

## II. ff. 18–28

### Veda gurukam

Miscellaneous occult medicines, in verse.

Begin: Śukra dina pāmīni leḍaṭa, vilaṇḍa tala mun pasmal saṇḍun, me kī dēt pideniya  
 lū sohonē tabanu.  
 End: Mādin dinē guru davasē turu puṭupā nākatēyā  
 soṇḍin iṅgaṭa naru tabamin āṇḍi vastraya bābalēyā  
 soṇḍin gitel sakuru veṇḍaru kiri-bat saha puda ladiyā  
 gosin Kosaṁba turu sevaneka inda āsirivādēyā.  
 Raka (?) sarva vaivarṇa ... rakta varṇa pāṭakin yuktavū Murttu-sin dēvatā-vahan-  
 sēgen pāmīni sit Pāli dōsa adin nivāraṇaya keretvā.

## III. ff. 29(ka)–35(kr)b

### Baṇa kavi

A miscellaneous collection of didactic verse.

Begin: yasa darumen paḷamu upadimu Tosita purē  
 yasa kala marun biṇḍa jayagati viya napurē  
 dasa kusalata yedī sāpa viṇḍimi sura purē  
 dasa akusalayen vālakī yeti nivan purē  
 End: Patul piyuma dasaṅgili girā tuḍu vagē  
 supul pada lesata ruva kiyati lāgē  
 vipul sobana kumariya asura rajugē  
 magul-kara devayi kumariya raju topagē

## WS. 46

Palm-leaf; ff. 130(ka-kau; ka-chi; ta-tah); 4.3 × 40 cm; unskilled hand, vowel symbol 'u' is written the wrong way, probably a left-handed scribe; popular orthography; delicately incised two brass covers; 19th-century copy.

## I. ff. 1(ka)–14(kau)

**Kuru dharmaya livīmē guṇa (kavi)**

A set of verses on the merits of writing Kuru dharmaya or righteous living. The story of Kuru-dharmaya is not in verse.

Begin:           Gevā saṃsāraya  
                    savunē gevā nārāya  
                    utumange cārāya  
                    kiyan mul tirasāraya  
                    cf. WS. 18(II)

## II. ff. 15(ka)–111(chi). Leaves not in perfect order.

**Mahabinikmana (kavi)**

A poem on the Great Renunciation of Prince Siddhārtha.

Begin:           Namo tassa ... Bin liyage mudunē  
                    siṭiyemi ahasa sevanē  
                    deviyange varaminē  
                    kiyami aṭa-ṣi muniñdu saranē.  
End:           mē bana liyavūvaṇṭat  
                    buda (?) bāñdi māgē gurunṭat  
                    sabē ... siṭiyaṇṭat  
                    divu divu āyuvāṇṭat (defective verse)  
                    Mahabhinikmana saṅṣēpayen samāpta-vunāyayi mesē datayutu.

## III. ff. 112(ta)–129(tah)

**Māra yuddhaya (kavi)**

The battle with Māra, in gaining Buddhahood. Incomplete poem which is possibly a part of Mahabhinikmana.

Begin:           yodun tisak eksiya ṣi gam dura  
                    soñdin e bōsat vāḍalā pasu kara  
                    iñdun balā vāḍavunu kal munivara  
                    pādun balā vāḍa-ṣiṭalā tira kara  
End:           vāṭuna lesaṭa Vasavatu muniñdu desa balā  
                    vāñda vāṭunē nokiyā kumarū mē kalā  
                    dedanā de-vālaṃiṭa vāli pisa pisa siṭiya balā  
                    vala vāda giyē yudayen pārada udakalā.

## WS. 47

Palm-leaf; ff. 84(ka-gi, ka-kaḥ, ka-ga); 5.3 × 39 cm; seven lines, 35 cm long to a side; ff. 1–35: skilled round hand; ff. 36–84 semi-skilled hand; good orthography; 19th-century copy.



## I. ff. 1–16

**Dhammacakkappavattana suttaṃ (Pāli)**

The Pāli text of the first sermon of the Buddha (for beginning of this text see f. 68, which is now in its correct place).

Present begin: ... āmantēsi. Tatra kho Bhagavā, pañca-vaggiyēhi bhikkhū āmantesi. Dve mē bhikkave antā pabbajitena na sevitabbā ...

End: Atha kho Bhagavā udānaṃ udānesi. ... Itiha āyasmato Kondaññaassa Añña Kondaññotveva idaṃ nāmaṃ ahosi. Dhammacakkappavattana suttaṃ. Siddhirastu.

## II. ff. 16(kam)–35(gi)b

**Dhammacakkappavattana sūtra padārthaya (Pāli–Sinh.)**

A Sinhala paraphrase to the above Pāli text.

Begin: Namō tassa ... Mē, āyusmatvū Mahā Kāśyapa sthvirayan-vahansa mā visin ... mē Dhamsak pāvatum sūtrānta dharma-dēsanāva, evaṃ suttaṃ, mē ākarayen mesē asanaladi.

End: dve mē bhikkhave yana padaya ādi-koṭa natthidāni punabbhavoti yana padaya dakvā, śri-mukha pāli bhāṣitaya vannēya. Idamavoca yana tān paṭaṇ aññāsi vata bho Koṇḍañño yanuvēn vadāla udāna vacanaya hāra siyalla śrāvaka bhāṣitayayida datayutu. Dhamsak pāvatum sūtra padārthayayi. Siddhirastu.

## III. ff. 36(ka)–67(khah)

**Sapta-sūryodgamana sūtrānta dharmadesanāva**

Sinhala exegesis to the Pāli sutta.

Begin: Namō tassa ... Evam-me-suttaṃ; mē, āyusmatvū Mahā Kāśyapa sthvirayan-vahansa mā visin ... mē Saptasūryōtgamana sūtraṇṭa dharmadēsanāva; evaṃ suttaṃ, mē ākarayen asanalada ...

End: mē Saptasūryōtgamana sūtranta dharmadēsanāva; avoca ... dēsanākara vadālasēka. Mesē sakala satvayan ... avabodha prativedha karana sē ... mē Saptasūryōtgamana sūtrānta dharma dēsanāva nimavā vadālasēka. Siddhirastu.

## IV. ff. 68(ba)–84(ga)

**Saṅkhāruppatti sūtrānta dēsanāva**

Sinhala exegesis on the Pāli text; incomplete.

Begin: Namō tassa ... mē, pravara ... Mahā Kāśyapa sthvirayan vahansa mē Saṅkhāruppatti sūtrānta Dharmadēsanāva, evaṃ suttaṃ, mē ākarayen asanalada mesē asanaladi.

End: Ceto vimuttijñānayayi kiyanalada; paññā-vimuttiṃ, arhatphala jñānaya; diṭṭheva dhamme, ihātmabhāvayehima ...



## WS. 48

Palm-leaf; ff. 29(ka-kho), iii; 5.5 × 44.5 cm; eight lines, 40 cm long to a side; neat, expert hand; good orthography; dark wooden covers; dark ivory medallion; good copy; early 19th century; incomplete.

**Hōrābharaṇaya (Skt–Sinh.)**

A Sanskrit astrological work with a Sinhala paraphrase.

- Begin: f. 1(ka)a. Namas-sarvajñāya.  
 Bhaktyābhivādābhihataśvarassa  
 trailokya vistīrna guṇārthasya  
 pādāravinda sanarāmarendra  
 brahamādibhiḥ piyitāmarkabandhaiḥ  
 trikala vidhir mutibhiḥ kṛtāni  
 śāstrāni nāna mati vistarāni  
 diḍaksurekatrapoanasitārthiḥ  
 saṅgratya Hōrābharaṇam bravāmi  
 ... Aham, mama; panasirtaḥ, stuti kaṭayutu artha āti; hōrābharaṇam, hōrābhara-  
 ṇa namvū prakaraṇaya; bruvāmi, kiyam.  
 End: f. 29(kho)b. Kṛṣi karma vidhiḥ sapta-dasamah.  
 Bijānām vapanam vakṣo praṇamya jagdiśvaraṃ tadevu mulam sarvesam nadvina  
 nāsti lokikam. ...  
 f. iii. Contents leaf.

## WS. 49

Palm-leaf; ff. i, 14(ka-kau), i; 4.5 × 29 cm; three quatrains to a side; fairly clear, neat hand; popular orthography; 19th-century copy.

**I. ff. 1(ka)1–9(kl)b****Vembu maṅgallaya (kavi)**

A ballad in Sinhala verse on an affliction caused by a 'bison' king on Mahāsammata, the first king of the universe. The affliction was dispelled by the blowing of a bison horn.

- Begin: Muni savu siri deta  
 naraninḍu valiya pāvata  
 e raja piḷiveta  
 upadina viṭa andura āreta  
 .....  
 sat āviridi piruni  
 andurē kumaru vāḍemini  
 Mahāsammata namini  
 upan kumarek aṇdura elavuni



.....  
 namba giri hisē tedabala kiyaññayi  
 pimba kalaṭa siyagata gini kiraññayi  
 tongu velā buḍurās palañdavaññayi  
 Vembu rāja maṅgallaya kiyaññayi  
 End: Oṃ hrīm ... giḍi giḍi dahara vajrāsana vina ari ari poḍi poḍi saḍi saḍi puḍi puḍi  
 yeḷeḍi yeḷeḍi mē vina takku takku takku.

## II. ff. 10(kl)a–14(kau)b

### Rāja oḍḍisaya (kavi)

A Sinhala ballad on royal Oḍḍisa.

Begin: sadā upata paḷamuva rajamulaṭa mesē  
 edā sāma deviñdu ekvī emaṭa yasē  
 mudā vina dōsa harinaṭa bāluva mesē  
 adat kiyami piḷiveḷa Rāja Oḍḍisē  
 .....

set siri tun lova deviyan  
 vat viya dun gavara aṅgin  
 yut teda veṇambuva e aṅgin  
 set siri maṅgallē raja Oḍḍisen

End: Oṃ hrīn ... agra rāma ... vembu śara harinē.

## WS. 50

Palm-leaf; ff. 28(ka-gau); 5.3 × 34 cm; seven lines, 30 cm long to a side; fast-written hand; good orthography; brownish leaves; text somewhat illegible; early 19th-century copy; incomplete.

### Dravya guṇa

A materia medica, with the name of the tree or herb in Sinhala, and the medicinal properties in a Sanskrit formula, cf. Sarasvati nighaṇḍuva.

Begin: (lacking parts of commencement) ... Śrī Vāsudevena, vṛkṣoksu pothallata gandha-  
 namavhayaḥ, kramāt satvargamausadhaḥ, vakṣyor-liṅga nāmassa bhedataḥ.  
 Beli: mangalyasri phalo bilvo, malura sri mahāphalaḥ,  
 mahā kapitthas sailu samsadhilyo bahgalatvacāḥ.

End: Male vallai. sugandhasu sakkrśnasca, saila rambha yathoktaram. Valeppu: Kehel  
 muva. ...

## WS. 51

Palm-leaf; ff. i, 209(1–209), ii; several foliations; three MSS of different lengths put together, 5 × 21 cm; six lines, to a side in major part of the MS; semi-skilled hand; poor orthography; wooden



covers, painted with an elegant single floral scroll, yellow on red background, and a face in the centre, and a border with a simplified plant motif; copy, dated Saka 1669(?) (AD 1746).

Contents: f. 1. Contents leaf written by an unskilled scribe. (1) Namaskāra sannaya, (2) Dhamsak pāvatum sūtraya, (3) Silava jātakaya, (4) Saṇḍakiṇḍuru jātakaya, (5) Mahā-Dharmapāla jātakaya (6) Dummedha jātakaya, (7) Gihivinē jātakaya (?), (8) Nigrodhārāma pūja kathā, (9) Buddhavaṃsa, (10) Damasak-pāvatum sūtraya, (11) Anāgatavaṃsa dēsanāva, (12) Yasōdarāvata, (13) Daṣavidha dāna kathā vastuva, (14) Nālāgiri damanaya, (15) Saṅkhapāla jātakaya, (16) [Maṭṭa] Kuṇḍalī kathā vastuva, (17) Sumana [mālākāra] kathāvastuva.

#### I. ff. 2a–9b (no foliation numbers)

##### **Namaskāra sannaya**

A Sinhala exegesis on the formula for worshipping the Buddha viz. 'namo tassa bhagavato ... buddho bhagavāti'.

This portion of the MS is 5 × 40.2 cm; five lines, 35.5 cm long to a side; skilled hand with flourish; preference for the use of cerebral ṇa and ḷa, and unnecessary ligatures; copy; 18th century.

Begin: Namō tassa ... Tavada mē namaskāraya-tema kavara kāraṇayekin namaskāra vīda,

kavara kenakun visin kiyana laddēda, kumak arabhayā kiyana laddēda, ...

End: Pan-dahasak avurudu mulullehi geṭa nāṅgū pradīpalōkayak men pāvata siṭa satunṭa vāḍakoṭa keḷavara amāmahānivan dakitvayi kiyā mē Namaskāra padārthaya gena hāra dakvā kiyana ladi.

Namaskāra sannayayi. ... Siddhirastu.

#### II. ff. 10a–18b

This is the second portion of this MS, copied by the same scribe, with the same orthographical peculiarities.

##### **Isipatanārāma pūjā kathā**

Ch. 13 of Pūjāvali.

Begin: Namō tassa ... Tavada Budurajāṇan-vāhansē Dhamsak pāvatum sūtra dēsanāvehi lada Isipatanārāma pūjā katāva nam kavaraḥa yat.

End: Pujavalliyē ... telesvana paricchedaya kiyā nimavana ladi. Siddhirastu.

ff. 19–31. This is another MS: 5 × 39 cm; seven lines, 34 cm long to a side; semi-skilled cursive hand which looks archaic; copy; 18th century.

#### III. ff. 19(cī)1–28(cho)b

##### **Candakinnara jātakaya**

See *Jātaka pota*, 1908 edn, p. 934.

Begin: Namō tassa ... Tavada ... budurajāṇan-vahansē ... Yasodharā dēvin-vahansē arabhayā mē Candra-kinnara jātakaya dēsanākoṭa vadālasēka.

End: ... saṇḍa kiṇḍuru jātakayayi. Siddhirastu.



## IV. ff. 29a–31a

**Dummedha jātakaya (incomplete)**

See *Jātaka pota* 1908 edn p. 121; and *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I, – London: PTS, 1974, p. 1098.

Present begin: ... dān matu noveyi, paḷamut mā kerehi īrṣyā āttō vēdayi vadārā ārādhitaṃ budurajāṇan-vahansē ikutvat dakvā vadāḷasēka.

End: ... Dummedha jātakayayi  
f. 31b. Part of Maha-dugiyāgē kathāva.

From here is the major MS, ff. 32–209; 5 × 41 cm; 5 lines, 35 cm long to a side; semi-skilled, clear, squarish hand; somewhat spaced letters; poor orthography; copy; 18th century.

## V. ff. 32(śva)–114(nām, naḥ). śva, sti, si, dham on ff. 32–35.

**Gihi vinaya**

'Ethics of the householder'. A Sinhala work.

Begin: Namō tassa ...  
Sabba-pāpassa akaranaṃ kusalassa upasampadā  
sacittapariyōdapanam ētam buddhāna sāsanaṃ.  
Yanādīn anēka prakārayen budun vadāḷa avavāda asāgena sita tabā vadāḷa pariddhen  
siyalu pavu durukota ... mokṣuva atpatkoṭa gatayutu.

End: Caḅṣuviññānaya anityaya dukkhaya anātmaya ... menehi kaṭayutu. Gihi  
vinayayi. Nimi. ...

## VI. ff. 115(ca)a–133(ji)a

**Nigrodhārāma pūjākathā**

Pūjāvalī ch. 15.

Begin: Namō tassa ... Dhammo tiloka saraṇo ... Tavada apa budun bandhu  
samāgamayehidī lat Nigrodhārāma pūjākathā nam kavaraḥa yat. ...

End: ... nuṃbavahansē ... kesēvū pinak-koṭa ... ē maṭa visesayen vadāḷa mānavayi  
ārādhanā kaḷasēka.

## VII. ff. 134(ji)a–141(ce)b

**Buddhavaṃśa dēsanāva**

Extract from Pūjāvalī ch. 15.

Begin: Namō tassa ... Tavada ... budurajāṇan-vahansē ... Sāriyut sāmingē ārādhanāven  
Buddhavaṃśa dēsanāvaṭa paṭangena ...

End: Mesē svāmidaruvū buduradjānam-vahansē ... Buddhavaṃśa dēsanāva gena hāra  
vadārana mesē ya. Siddhirastu.

## VIII. ff. 142(chai)a–157(je)a

**Isipatanārāma : pūjākathā : Pūjāvalī ch. 13**

Begin: Namō tassa ... Tavada ... Isipatanārāma pūjā katāva nam kavarahayat.

End: ... Isipatanārāma pūjā katāva nam vū telesvana paricchedayayi. Siddhirastu.



**IX. ff. 158(jai)a–179(na)b****Anāgatavaṃśa dēsanāva**

An extract from Pūjāvalī, ch. 15.

Begin: Namō tassa ... Tavada nuṃba-vahansē visin me-vakaṭa Maitrī budukenakun-vahansē upaditi vadālasēka ...

End: ... yam yam kenek Maitrī budun dakimhayi kiyā māgē buddhotpādayedi prārthanā kaḷāvū vīnam Śāriputra sthāvīraya, oḥu matu Metē Budun dāka saṃsāra sāgarayen goḍa nāgennāhumaya. Mē Anāgatavaṃśa dēsanāva nimavā vadālasēka. Siddhirastu.  
ff. na-tl missing.

**X. ff. 180(tl)a–185(tam)a****Dasa kusala phala**

On the virtues of the ten meritorious acts.

Begin: Namō tassa ... Samthāpakaṃ nicaphalaṃ nikhilaṃ tilokaṃ ... [3 Pāli stanzas followed by prose text.] Mehi dānakarma-phala sarddhā peradārikoṭa dasavidha dāna-vastu parityāga kirīma dāna nam veyi.

End: ...

**XI. ff. 186(ṭho)a–192(ḍi)a. Missing, ff. tam-thai.****Saṅkhaṇḍa jātakaya**

See Malalasekera, *Dictionary of Pāli Proper Names*, by G P Malalasekera. Vol. I, – London: PTS, 1974, p. 981; *Jātaka pota* p. 1157.

Begin: Namō tassa ... Tavada ... budurajāṇan-vahansē ... sarva-pariṣkāra dānayaḥ arab-hayā mē jātakaya dakvana ladi. Hē kesēda yat.

End: Esamayehi Saṅkhaṇḍa upannem ... taman-vahansē dakvā vadālasēka. Saṅkhaṇḍa jātakayayi.

**XII. ff. 193(di)–200(de)a****Maṭṭakuṇḍali kathāvastuva**

A story from *Saddharma-ratnāvalīya*. Poor orthography.

Begin: Namō tassa ... Sammābhisambuddho seṭṭho ... lōkē appaṭi puggalo, yaṇād-īn dakavanalada buddhasmṛti kamaṭahan menehi koṭa ... trividha sampattiya sādha-gata mānaviya. ...

End: Kuṇḍali kathāvastuvayi.

**XIII. ff. 201(dai)a–209(di)a****Sardhā sumanā kathāvastuva**

A story from *Saddharmālaṅkāraya*, ch. 12, story 3, p. 424.

Begin: Namō tassa ... Tavada mehi Sarddhā Sumanā kathāvastuva nam kavaraḥ yat ...

End: Sarddhā Sumanā vastuvayi.



Scribe's note: ... Saka varsa ekvādahas hasiya hāṭa aṭakvū mema varṣayehi, Galgo-  
ḍa Malittagollē Panikkiyat, Panikkiya vasamē siṭinā upāsikāvot dedenāgē śakti  
balayen liyavāpu Pālidharma hatalis navayayi. Vatupiṭiyē Nākat-rāla livuvāya.  
Siddhirastu.

## WS. 52

Palm-leaf; ff. i, 147(śva, ka-nṛ), ii; 4.5 × 41 cm; seven lines, 37 cm long to a side; semi-skilled  
hand with orthographical characteristics of 17th century; several leaves brittle and damaged, e.g.  
ff. 24–28, 32, 33, 43–47, 78–84, 100, 101; ff. jhu, jhū missing; dark wooden covers, one gnawed  
by rats; traditional cord; leaves brittle and damaged; copy, dated BE 2230 (AD 1686).

### Baṇa kathāvastu potak

A collection of religious stories, used as sermons.

f. ib. Contents leaf. (1) Āsivisōpama sūtraya, (2) Padmāvātī kathāvastuva, (3)  
Jōtiya kathāvastuva, (4) Sāma jātakaya, (5) Buddhavaṃśaya, (6) Anāgata vaṃśaya,  
(7) Śīla paricchēdaya, (8) Mahā Nārada Kāśyapa jātakaya, (9) Mahā-Kaṇha  
jātakaya, (10) Kañcana dēvī vastuva, (11) Vānara jātakaya, (12) Mahājanaka  
jātakaya. The leaf number at which each story ends is given in the contents.

#### I. ff. 1(śva)a–3(ka)a

##### Padavītiḥārāya

Sinhala explanation of the verse quoted below. cf. beginning of Eḷu umandāva.

Begin: Namō tassa ... Satam hasti satam assa satam assasarīratā ... yana mē gāthāva  
tiratnayehi ādahili āttāvu ... satpurṣayan nisā vadāranaladī ...

End: Padavītiḥārāyayi. Siddhirastu.

#### II. ff. 3(ka)a–29(khai)b

##### Āsivisōpama sūtra dēsanava

Sinhala prose version of this sutta.

Begin: Namō tassa ... Dhammo have rakkhati dhammacārī ... Apa budurajāṇan-vahansē  
... mē Āsivisōpama sūtra [dēsanāva] genahāra dakvā vadālasēka.

End: mē dēsanāvasānayehi suvāsūdahahsak satvayan ... nivan duṭṭha. Āsivisōpama  
sūtrayayi. Siddhirastu.

#### III. ff. 30(kho)a–47(gam)b

##### Patmāvātī kathāva

A story from Saddharmālaṅkāraya, ch. 5, story 5.

Begin: Namō tassa ... Tavada Mahā Mandhātu vaga pas-vana Patmāvātī vastuva nam  
kavaraha yat. ...

End: Metekin mē Mahā Mandhātu vaga pasvana Patmāvātī vastuva kiyā nimavana ladi.  
Siddhirastu.



## IV. ff. 48(gam)a–63(gham)b

**Jōtiya siṭānangē utpatti kathāva**

A story from Saddharma-ratnāvaliya.

Begin: Namō tassa ... Tavada sākyā-kula-dharmayehi phala adahā ... Jōtiya siṭānangē utpatti kathāva genahāra dakvami. Hē kesēda yat. Pera Daṃbadiya ...

End: Esē heyin nuvanāttan visin Jōtiya mahaterun-vahansē ... mahanava rahatvū bava dāna ... nivan sampat atpat karaṇḍa utsaha kaṭayutu. Jōtiya kathāva nimi. Siddhirastu.

## V. ff. 64(ghah)a–(nau)b

**Sāma jātakaya**See *Jātaka pota*, p. 1367.

Begin: Namō tassa ... Tavada yaṭagiya davasa Baraṇās nuvara Piliyak nam rajjuru-kenekun rājyaya karana samayehi ...

End: Esamayehi Sāma-va upannē ... budu vū mamma vēdāyi taman-vahansē dakvā vadāḷasēka. Sāma jātakayayi.

## VI. ff. 78(nau)b–99(chi)a

**Buddhavaṃśa hā Anāgatavaṃśa dēsanāva**

An extract from Pūjāvali, ch. 15.

Begin: Namō tassa ... Padē padē saññata bhārakāram ... mukhē mukhē vaṭṭati sādhu-kāram (Pāli stanza followed by the story). Sākyakula-tilakavū apagē tilōguru budurajāṇan-vahansē Kimbulvat-purayaṭa vāḍi gamanē ...

End: mē Pūjāvaliyehi apa budun ... lada Nigrodhārāma pūjākathā nam vū pasalos vana paricchedaya nimi. Buddhavaṃśa Anāgatavaṃśaya yi.

## VII. ff. 100(chi)a–109(cho)b

**Sīla paricchedaya**

Begin: Namō tassa ... Tavada pohoya aṭṭhāṅga-sīlaya rakṣākaṭayuttēya ...

End: Uccāsayana mahāsayanayen vālakīma vanāhi mē siyallaṭa vaḍā nidukin siddhaveyi. ... nivan lābīmaṭat sudusu vū kusalayayi siddha-kaṭayuttēya. Sīla-paricchedaya nimi. Siddhirastu.

## VIII. ff. 109(cho)b–117(ju)b

**Mahā nāradakassapa jātakaya**See *Jātaka pota*, 1909 edn pp. 1433–1466

Begin: Tavada ek samayek-hi Miyuḷu nuvara Aṅgāti nam rajek viya.

End: Mē Mahānāradakāśyapa jātakaya. Siddhirastu.

## IX. ff. 117(ju)b–122(jl)b

**Mahā kaṇha jātakaya**See *Jātaka pota*, pp. 781–873

Begin: Tavada tilōguru budurajāṇan-vahansē ... Mahā-Kappina nam rajjuruvan nisā ... vaḍiseka.



End: Mahā-Kaṇha jātakayayi. Siddhirastu.

**X. ff. 122(jl)b–128(jah)b**

**Kaṇcana dēvī vastuva**

See Saddharmālaṅkāraya, ch. 6, story 5.

Begin: Tavada Nandirāja vaga pasvana Kaṇcana-dēvī vastuva nam kavaraḥa yat. ...

End: Metekin mē Nandirāja vaga Kaṇcana-dēvī vastuva kiyā nimavana ladi. ... Siddhirastu.

**XI. ff. 129(jha)a–131(jhi)b**

**Vānara jātakaya**

See *Jātaka pota* p. 588–

Begin: Tavada ... prajñā pāramitava arabhayā mē jātakaya vadālasēka. ... Hē vanāhi Ummagga jātakayehi vistara vasayen penennēya.

End: ... Vānara samūhayā nam budu-pirisaya. Vānara rajava upannē nam lovuturā budu vū mamma vēdāyi taman-vahansē dakvā vadālasēka. Vānara jātakayayi.

**XII. ff. 132(jhi)a–147(nr)b**

**Mahā janaka jātakaya**

See *Jātaka pota*, pp. 871–873

Begin: Namō tassa ... Satvayā jātikāsāyen etara-lana heyin satthā-vū samyak sambudura-jāṇan-vahansē ... naiṣkramya pāramitāva arabhayā mē jātakaya dakvanaladi.

End: Mesē mahā-janaka jātakaya nimavā vadālasēka. ...

Colophon: Scribe's colophon. ff. ia–iib. Svasti sṛī praśasta suranarapati nikhara ... samyak sambuddha sarvajña rājōttamayan-vahansēṭa dedahas desiya tis devannēdi, sarddābuddhi ... gunopeta Vēradūvē Alanana-mahageyi, ema ayāgē māniyan namaṭat, akkharaṃ ekamekañca ... catuspadika gāthāvak pamaṇa liyavami sitā, ... dharmma-kathika-kenakunṭa panhit potgeḍi āṇḍum bāṇḍum ... sammānakoṭa mē jātika dharmma-dēsanā liyavā nimavunu kalhī, āsala purapasalosvak lat sikurādā bārapān dī dharmapūjā karavāpu kusalanubhāvayen ... Maitriya budurajāṇan-vahansēgē sāsanē mahanava rahatva ē budungen vivaraṇa lāba nivan dikiṇa piṇisa liyavū pat-iru e[k]siya panahayi.

## WS. 53

Palm-leaf; ff. 141(sva, ka-jhau); 4.5 × 40.5 cm; six lines, 36.5 cm long to a side; skilled hand; good orthography; dark, mahogany stained covers; dark button-like copper medallion; some leaf fibres damaged by attempting to separate the leaves which had got stuck, partially attacked by termites with little damage to text, lacking ff. numbers co, cau; text is continuous; palaeographically interesting copy; 17–18th century.



## I. ff. 1(śva)a–84(śi)b

**Mahabhinikman jātakaya**

'An anonymous work in Sinhalese prose, not later than the 17th century, giving an account of the Gotama Buddha, from his birth up to his attainment of Buddhahood by vanquishing Māra'. This text is substantially chapters 7–10 (inclusive) of Pūjāvaliya.

Begin: Namo tassa ... Sabbadānaṃ dhamma-dānaṃ jināti ... Yanādīn, iruṭa vadā tējasvū sañduṭa vadā savumyavū ... mē Mahabhinikman jātakaya genahāra dakvā kiyanu lābe. Hē kesēda yat. ... Tavada apa bōsatānan-vahansē Santusita nam divyalōkayehi divyarājaya devigaṇan pirivarā ...

cf. *Pūjāvaliya*, ch. 7, KN edn, p. 102.

f. 17(kah)a. cf. *Pūjāvali*, ch. 10, KN edn, p. 145 line 4; f. 39(gu)b, line 3, cf. *Pūjāvali* ch. 10, p. 162.

End: f. 84 (śi)b. cf. *Pūjāvali* KN edn, p. 190, end of ch. 11. ... Māgēma nidhānavū māgēma svāmīdaruvō mē mē kāraṇayenma arhat nam vanasēka ... (gāthā) ... mē Pūjāvaliyehi ... bodhimaṇḍala pūjā paricchēdaya nīmī. Siddhirastu.

## II. ff. 85(śi)a–141(jhau)a

**Yasodharā sthāvīrīṅgen lada partipatti pūjakathā**

Chapter 31 of Pūjāvalī.

Begin: Namo tassa ... Sabbadānaṃ ... (gāthā) ... Tavada ... yasodharā mahā-sthāvīrīn-vahansēgen lada prāthīhāryādi pratipatti pūjā kavaraḥa yat ...

End: (*Pūjāvalī*, KN. edn, p. 717). Mē Pūjāvaliyehi apa budun mahā Yasodharā sthāvīrīṅgen lat pratipatti pūjakathāvayī. Followed by the Sanskrit śloka: up-pajjītvā suddhavaṃsē ... (and Sinhala verse) mē lī pin purā ... Siddhirastu.

## WS. 54

Palm-leaf; ff. 299(khṛ-pi); missing 23 leaves from ff. ka-khṛ; 5 × 42 cm; six lines, 39 cm long to a side; fairly fast-written (cursive) hand with well-spaced letters; dark wooden covers; ff. 224–230 and 278 damaged; palaeographically interesting copy; 18th century.

**Thūpavaṃśaya : Ruvanvāli dāgāb kathāva**

The Sinhala prose work mainly on the construction of the Mahā-thūpa or Ruvanvāli dāgāba, written by Sakala Vidyācakravartī Parākrama Paṇḍita.

Present begin: f. 1(khṛ)a. ... esamayehi dasa-dahasak sakvaḷa deviyan visin, Kālōyante mahāvīra ... amatampadaṃ. ... ārādhana kala kalhi ...

End: f. 298b. ... satpurṣayangē sit pahadavanu pinisa kiyanalada Thūpavaṃśayehi Ruvanvāli dāgāb kathāva melesin kiya nimavanaladi. Mē Duṭugāmuṇu rajjuruvangē piyānō Kāvantissa rajjuruvō matu budu-vana Maitrī budunṭa piyavannāhuya. ... Sakala vidyācakravartī Prākrama Paṇḍitayan visin karanalada Thūpavaṃśa kathāva kiya nimavana ladi. ... Thūpavaṃśaya nīmī.



Colophon: Scribe's colophon. Mahalava innā Vitāraṇa strīn-vahansē liyavū mē Thūpavaṃśa kathāvastuva, liyavā nimavaṇḍa bat bulat pili vi hāl pol miris kaha inguru mē kiyana deya sambhārakota dī, novaradavā mudalen barapān dī, liyana ayaṭa sit priyakōṭa santōṣa karavā, mahatvū pūjāvak karavā ... Maitri budungen bana asā nivan dakiṇṭa hētuvēvā.

## WS. 55

Palm-leaf; ff. 225(ka-na), i; extra leaf numbered 'm' after f. 'kam', similarly an extra leaf after f. kham, but not repeated later; number thu on same leaf; f. 193 has no traditional number; 5.7 × 42 cm; seven lines, 36 cm long to a side; clear, skilled hand; good orthography; wooden covers painted with a yellow single floral scroll on red background, with palāpeti or petal border; 19th-century copy.

### I. ff. 1(ka)a–219(dhai)b

#### Thūpavaṃśaya : Ruvanvāli dāgāb kathāva

'This work contains a long introductory history of Buddhism under Gautama Buddha, and then gives an account of the erection of thupas over the relics of the Buddha, and the transportation of some of these relics to Ceylon, and the erection of dagobas for them ... The author's name is given as Sakala Vidyācakravartī Parākrama [Paṇḍita] of Ceylon'. See Hugh Nevill Prose, 2.

Printed edn, *Siṃhala Thūpavaṃśaya*, W A Samarasekara (ed.) – Colombo: J D Fernando, 1914.

Begin: Namo tassa ... (followed by the stanza) satam hatthi ... (then beginning of prose text). Anantavū karuṇāven hā ... atulyavū guṇayen yuktavū ebaṇḍu budurajāṇan-vahansēgē tiṃbak pamaṇa dhātūnvahansē nidhāna-kaḷa noyek ratnayen ujjalitavū Ratnamālī nam caityaya varṇṇaṇā keremi. Mā kiyana Ruvanvāli dāgāb varṇṇanāva sāvadhānava mā disāvaṭa kan namā āsuva mānavi.

End: Esē heyin satpurṣayangē sit pahadavanu piṇisa karanalda Thūpavaṃśayehi Ruvanvāli dāgāb kathāva melesin kiyā nimavana ladi. Mē Duṭugāmuṇu rajjuruvangē piyānō Kāvantissa rujjuruvō matu budu-vana Maitriya sarvajñayan-vahansēṭa piya vannāhuya. ... mohu hāmadenama ... keḷavara ... pirinivanpura vannāha. (Followed by Sanskrit śloka) Utpattisuddhavaṃśe ... bōhiparyāṅkalābhaḥ.

### II. ff. 220(dho)a–225(na)a

#### Dharmadāna phalaya

'Merits of generosity', a sermon in Sinhala prose.

Begin: Namo tassa ... Tilokanāthaṃ vanditvā dhammaṃ saṅghaṇca sādhuḥkam pavakkhāmi samāsenā dhammadānē phalaṃ subhaṃ. vadāla heyin, kāmalōkaya ... kiyanalada bhuvanatravayāsī ... tunlōvāsīnta ... apa budurajāṇan-vahansē ... pāmiṇa ... dharma-dānayehi anusasin labanalada ... sāpa ... āsiyayutu. Hē kesēda yat ... (There is a gap in the text from the last line of f. 222.)

f. 223(dhaḥ) ... ebāvin Dharmapāla nam tabamhayi kiyā Dharmapāla kumārayōyayi nam tibuvāhuya.



End: Sat-häviridi vayasēhima budusasun vāda mahanava ... rahatbavata pämiṇiye-miyi tamanvahansē dakvā vadālasēka. ... Apadānayayi. Siddhirastu. Morapola Appuhāmi.

## WS. 56

Palm-leaf; ff. 58(1–58), in Arabic numerals; 3.5 × 44 cm; five to seven quatrains to a side; skilled hand; good orthography; very good copy; dated AD 1856, June 5.

**Kusa jātakaya (kavi)**

'A well-known poem in 687 tetrastichs, founded on Kusa-jātaka (Fausboll 531) and composed in AD 1610 by Alagiyavanna Mahoṭṭāla, at the request of Māṇiksāmi, wife of Attanāyaka, a minister of King Rājasinha I, and grand-daughter of Sēpāla, who had been Adigar under King Bhuvaneka-Bāhu VII. The work has been several times printed in Colombo (1868, etc). A translation of it into English verse, by Thomas Steele of Ceylon Civil Service, was published by Trübner & Co. (London), in 1871'. See *Sinhalese Literature*, by C E Godakumbura – Colombo: 1955.

f. 1a. The title of the poem is written in the centre with decorations on either side.

Begin: Tit ganaṇḍuru mituru  
vene dana kumudu nisayuru  
guṇa miṇi maha sayuru  
vaṇḍim muniṇḍu-tuman tilōguru

End: tevalā dam sayura  
tera pat nāna nāvin tira  
Hisvāli gam pavara  
Daham-daja paṇḍi nadana garutara  
Alagiyavanna nam  
Mukaveṭṭi tumā guṇatum  
dakiniya sasara him  
me Kusa-dā kavi kalē manaram  
pavara sakavasinek-dahas pandetis vanu vesaṅga pohodā  
amaraṅganayuru Māṇiksāmi namāti laṇḍa ayadimen nāmadā  
gāṃbara kavinaḷu Alagiyavanna Mukaveṭṭitumā pabaṇḍa  
ajaramaramok pinisa Sīhala basin kavi kalē nisi me Kusadā  
sasaṅga siyal baṃbalova vāsena deviyanī  
uraṅga guruḷu yak-bū-nara-asurayeni  
nolaṅga laṅga nuduṭu diya goḍa savu satunī  
samaṅga me pin anumōvan sama sitinī  
Siddhirastu. ... Varṣa 1856-kvū juni masa 5-veni dinadī, Don Abraham Karuṇā-ratna Vibadde-Āracci mahatmayā, Kolāmbadi liyāpu Kusa-jātakaya.



## WS. 57

Palm-leaf; ff. 78(1–78); not foliated; 4.5 × 37.5 cm; six lines, 33 cm long to a side; skilled hand; text not inked; 19th-century copy.

**Satipaṭṭhāna suttaṃ vitthāramukhena**

The Pāli text expanded with a Pāli gloss.

- Begin: f. 1b. Namo tassa ... Evaṃ me suttaṃ. Ekaṃ samayaṃ bhagavā Kurūsu viharati ... te bhikkhū Bhagavato paccassosum. Evaṃ me suttaṃ; me evaṃ suttaṃ ...
- End: f. 78a. ... attamanā, te bhikkhu, Bhagavato, bhāsitaṃ abhinandunti. Iti vitthāramukhena mahāsatiṭṭhāno. Siddhirastu.

## WS. 58

Palm-leaf; ff. 50(gham-chaḥ), i; lacking 62 leaves: ka-gham from beginning; 5.5 × 43 cm; seven lines, 37.5 cm long to a side; average size hand with some flourish; good orthography; varnished wooden covers; traditional cord; early 19th or late 18th-century copy.

## I. ff. 1a–2a.

**Muvapōtaka jātakaya**

Extract from *Jātaka pota*, 1908 edn, pp. 627–.

- Begin: Namo tassa ... Tavada sauddhodanīyavū sarvajñāyan-vahansē ... ek bhikṣuke-nakun-vahansē arabhayā mē jātakaya dakvana lada. ...
- End: Esamayehi muva-pāṭavā nam dān mē sāmaṇeraya. Ê tāpasayō nam mē bhikṣu-huya, Śakradevēndrayan va upannen buduvū mammayayi tamanvahansē dakvā vadālasēka.

## II. ff. 2a–3b

**Upasāḷhaka jātakaya**

Extract from *Siṃhala Jātaka pota*, pp. 327–.

- Begin: Tavada karuṇā-nidhānavū sarvajñāyan-vahansē ... upasāḷhaka nam brāhmaṇayek āta. ...
- End: Mē jātakāvasāneyi ē brāhmaṇa de-putu-piyō ... sōvan pelehi pihiṭṭiyāha. Upasāḷhaka jātakayayi.

## III. f. 3b–5b

**Assaka jātakaya**

Extract from *Siṃhala Jātaka pota*, pp. 375–.

- Begin: Tavada dvīpadōttamavū sarvajñāyan-vahansē ... pūraṇa dūtikāva arabhayā mē jātakaya dakvana ladi.
- End: Esamayehi Assaka rajjuruvō nam mē kiyana śāsanayehi ukaṭalivū bikṣuhuya ... tāpasava upannem buduvū mammayayi vadālasēki. Assaka jātakayayi.



## IV. ff. 5b–9b

**Uruga jātakaya**Extract from *Siṃhala Jātaka pota*, pp. 604–.

Begin: Tavada pasmarun biṇḍa-gat heyin jinayayi namvū sarvajñāyan-vahansē ... maḷavu putaku āti keleṃbi putrayaku arabhayā mē jātakaya dakvanaladi.

End: ... esamayehi ... brāhmanava upannem buduvū mammayayi tamanvahansē dakvā vadālasēki, Uraṅga jātakaya yi.

## V. f. 9b–11b

**Silānisamsa jātakaya**Extract from *Siṃhala Jātaka pota*, pp. 353–.

Begin: Tavada ... sarvajñāyanvahansē Jētavanārāmayehi vāḍavasana samayehi upāsaka kenakun arabhayā mē jātakaya dakvanaladi. ...

End: ... Dēvatāva upannem budu vū mammavēdāyi tamanvahansē dakvā vadālasēka. ...

## VI. ff. 11b–21b

**Khadiraṅgāra jātakaya**Extract from *Siṃhala Jātaka pota*, pp. 97–.

Begin: Tavada ek samayek-hi ... Budurajāṇan-vahansē ... Anēpiḍu maha-siṭṭāṇan arabhayā mē jātakaya vadālasēka.

End: Esamayehi ... Baraṇās nuvara siṭṭāṇō nam ... sambudu raja vū mamma vē dāyi tamanvahansē dakvā vadālasēka.

## VII. ff. 22a–26b

**Sasa jātakaya**Extract from *Siṃhala Jātaka pota*, pp. 544–.

Begin: Mema sāvat nuvara keleṃbi putrayek ... budun pradhānakoṭa ... pirikara dunnāha.

End: ... Sasa paṇḍitayō nam dān buduvū mamma vēdāyi vadālasēka. Sasa jātakayayi.

## VIII. ff. 26b.

**Daśaratha jātakaya**Extract from *Siṃhala Jātaka pota*, pp. 839–

Begin: Tavada mē jātakaya ... piyā maḷa sōkayen aṇḍannāvū ek keleṃbi putrayaku arabhayā vadālasēka.

End: ... Mē Daśaratha jātakaya nimavā vadālasēka. Esamayehi Rāma paṇḍitayō nam ... taman-vahansē dakvā vadālasēka.

## IX. ff. 33a–39a

**Girimānanda kathāvastuva**

Begin: Namō Buddhāya. Tavada mē Theragāthāvehi dakvanlada āyusmatvū Girimānanda mahaterunvahansēgē kathāvastuva nam kavaraḥa yat.



End: Vassavalāhaka deviput mē gathā pasa kiyā asurusan gasā uḍa bālū kalhī ... vasnata paṭangena valagoḍa purā vasnēyi. Metekin ... Girimānanda terunvahansēgē kathāvastuva kiyā nimavanaladi. Girimānanda kathāvayi. Siddhirastu.

X. ff. 39b–45b

**Sudarśana jātakaya**

An extract from *Siṃhala Jātaka pota*, pp. 227–.

Begin: Namō Buddhāya. Lōkadivākaravū ...  
Budurajāṇan-vahansē yaṭagiya davasa ... Sudarśana nam cakravarti rajava laddāvū sampatti visēśaya ... kiyanu lābē. Hē kesēda yat.

End: ē āsū nānāti satpurṣayan visin amāmahanivan dakiṇṭa utsahakaṭayuttēya. ...  
Sudarśana jātakayayi.

XI. 46a–50b

**Vimāna prētiyagē vata**

A story from *Sinhala Vimānavastu prakaraṇaya* (old version).

Begin: Tavada mē Prēta-kathāvastuyehi dakvanalada Vallāṭiya prētiyagē (?) kathāvastu nam kavaraḥa yat. ...

End: Ōtomō dahasak divya-strīn pirivarana laduva devu-śapat viṇḍiniya. ... Vimāna prētiyagē vatayi.

## WS. 59

Palm-leaf; ff. i, 54(gi-jhr); lacking 34 leaves ka-ga from commencement 6 × 49.5 cm; eight lines, 44.5 cm long to a side; neat, skilled hand; good orthography; wooden covers painted with a simple single leaf scroll with thick yellow stem and leaves on red background and petal border; dark, bronze medallion, 4 cm; 19th-century copy.

I. ff. 1(gi)a–52(cu)b

**Mahā satipaṭṭhāna sūtrānta dharmadēsanāva (Pāli–Sinh.)**

A Sermon or recital of the Pāli text by a monk and the Sinhala descriptive paraphrase by another monk.

Begin: Namō tassa ... Evammesutaṃ; mē, āyusmatvū Mahā Kāśyapa Sthavirayan-vahanse, mā visin mē mahā-satipaṭṭhāna sūtrānta dharmadēsanāva; evaṃ sutam, mē ākārayen asanalada, mesē asana lada mesēma asana ladī, nohot; mē, magē; sutam, āsīma; evaṃ, mesēmāyi.

End: Kururaṭavāsī ē siyalu bhikṣūhu; bhagavato bhāsitaṃ, Śrī saddharmāmṛta-vāri pūrita dharma gaṅgā pravāha vū bhāgyavatunvahansēgē mē dēsanāvaṭa; abhinanduntī, viśēsayen santōsa vūvāhuyi.



## II. ff. 52(cu)a–b. One leaf only.

**Satipaṭṭhāna sūtraya āsimē ānisaṃsa**

A brief discourse on the merits of listening to this sermon.

Begin: Śrī ghanacaraṇasaraṇāgata, vajrapañjara karuṇānidhāna ... budurajāṇanvahansē visin ... dēsanākara-vadālāvū mē mahā satipaṭṭhāna sūtra dēsanāva ... āścaryyamāt dēsanāveka. Ē kesēda yat.

End: Nāvatat ek davaseka mē mahā satipaṭṭhāna sūtrayama asā ... rahatva siyalu saṃsāra dukin midīgiyāha.  
ff. cu-jr: 16 leaves missing.

## III. ff. 53(jr)a–54(jr)b

**Kōsalabim̐ba varṇanāva**

An abridged version of this sermon, containing here only the merits of writing books.

Begin: Namō buddhāya. Sabbadānaṃ dhammadānaṃ jināti ... vadāla heyin ek davasak Kōsala rajjuruvō hā Ānanda sthavirayan-vahansē ... Budurajāṇan-vahansa, yam sarddhāvanta strī purṣa-kenek piḷima karavā baṇa pot liyavā pujākālāhuvū nam kesē vipāka labannēdāyi vicālaḥa.

End: Piḷima karavā banapot liyavā puḷā karannēyayi ... Kōsalabim̐ba varṇanāva genahāra dakvā vadālasēka. Kōsalabim̐ba varṇanāvayi. ... Siddhirastu.

## WS. 60

Palm-leaf; ff. 163(ka-fi); 6 × 45 cm; nine lines, 40 cm long to a side; fairly small, expert hand; carefully executed throughout; wooden covers, painted with a single jasmine thin floral scroll in yellow and petal border on a red background, with a lotus in the centre; red and white cord; gemset filigree medallion; good copy; 19th century.

**Jinālaṅkāra vaṇṇanā (Pāli)**

Pāli commentary on Jinālaṅkāra by Buddhārakkhita therā.

Begin: Namō tassa ...

subhaṃ ca dukkhaṃ samathayupekhaṃ  
nevicchiyo nevicchiyo kāmamakāma nītaṃ  
asaṃkhataṃ saṅkhata sambhavābhavaṃ  
hitvā gato taṃ sugataṃ namāmi.

.....

jinendra mattehaskumbha vārinī  
jinorasaṇaṃ mukhapaṅkajālīnī  
sarasvati me mukhagabbha gabbhinī  
ramatvanayassadattha sūdani. [v.3]

Tattha sukhanti kāyika cetasika sukhaṃ somanassaṃ aparitimita samaya samu-  
pacita kusala bala janitaṃ yaṃ manussa loke sikhappattaṃ cakkavattirajja sukhaṃ  
taṃ nevicchitena kāma sukhallikānuyogappahānaṃ dassēti.



End: iti sadhujananda-dana nidāne Jinālaṅkāre buddhapūjā vidhāna vaṇṇanā  
 niṭṭhitā ... Patthanā gāthā.  
 sattarasa sate vasse gate Laṅkā tale sadā  
 Rohanasse ciram sambhi jāte patthaṭa kittimā  
 Buddharakkhita nāmo so bhikkhūnaṃ gaṇavācako  
 abhhihamma nabhe vāyu vegōva mati yogato  
 nanasinatitikkhena jitamāra balaṃ jinaṃ  
 Jinālaṅkāra nāmena alaṅkārenalaṃkari  
 appamāna-guṇo tassa muninonussa raso sakhaṃ  
 Jinālaṅkāra nāmantam paṭiganhatha sadgavo.  
 .....  
 vissatṭha bhāṇavāra maṇḍita gandhapiṇḍo  
 mandetu sāsana karaṇḍa gato yati so  
 yo Buddharakkhita mahācariyāsabhena  
 sampiṇḍito vividha kitti siri dharena  
 balaṃ anaṅgassa nudam nirantaram  
 nirantaram dhamma-manussarantam  
 balaṃ anaṅgassa nudam nirantaram  
 nirantaram citta-malam jahathāti.  
 Jinālaṅkāra vaṇṇanā niṭṭhitam ... Siddhirastu.

## WS. 61

Palm-leaf; ff. 209(khaḥ-na); missing 31 leaves: ff. ka-kham; 5 × 43.3 cm; six lines, 40.3 cm long to a side; clear, average hand; fair orthography with characteristics of early 18th century; wooden covers, lac worked in typical Kandyan style with double chain (damvāla) pattern and diamond chip (kundirakkan) border in black, yellow and dull red; good specimen; dated Saka 1683 (AD 1761).

I. ff. 1(khaḥ)a–18(dhu)b.

### **Eḷu umandāva**

The early version of Ummagga jatakaya. This copy lacks 31 leaves from commencement.

Begin: ... meyin praśasta prātihāryekayi sanīṭhankōṭa taman-vahansē vadāḷa parid-  
 den ... purṣayen gonnak kāndavāgena kuḍāvaruni topi hāmadena diyakeḷa ās  
 ratukoṭāgena ... rajjuruvaṇṭa gos ... udyāna prṣṇaya nimi.

End: Mahauṣadha paṇḍitayō nam lovuturā budu vū ... mammayayi tamanvahansē  
 dakvā vadāḷasēka.

Ekolos dahas pansiya granthayen vistarakōṭa varṇanā karanalada Eḷu Umandāva  
 nimi. ... Siddhirastu. Likhita dōsa nivāraṇam. Saka varuṣa hasiya asū tunayi.

According to above note the date of copying is Saka 1683 (AD 1761).



## II. ff. 183(dhr)a–184(dhl)b

**Aṭuvā prārthanā gāthā**

Pāli stanzas at the end of Pāli commentaries, expressing aspirations of writers.

- Begin: Namō Buddhāya. puññenānena pappōmi buddhattam yāvatāmahaṃ  
 uppajjeyyaṃ kule suddhe saddhe aḍḍhe mahaddhane
- End: likhāya pālinā dhammo navakōṭi saḥassakaṃ  
 kappam akkhara gaṇanāya cakkavatti bhavābhavā  
 akkharam ekamekañca buddharūpa samam siyā  
 paṇḍito pōsō dhīro likheyya piṭakattayam  
 icchitam pacchitam tuyham khippameva samijjatu  
 sabbe pūrentu citta saṅkhappā candopaṇṇaraso yathā

## III. ff. 185(dhi)a–203(nai)b

**Mahāsatipatṭhāna sutta vitthāra-mukhena (Pāli)**

Pāli exegesis to above suttaṃ.

- Begin: Namō tassa ... Evammesutaṃ. Ekaṃ samayaṃ bhagavā Kurūsu viharati  
 Kammāssadhammaṃ nāma Kurūnaṃ nigamo.
- End: Iti vitthāramukhena Mahāsatipatṭhāna suttaṃ niṭṭhitam. (Followed by scribe's  
 note with no important information.)

## IV. ff. 205(nau)–209(na)b

**Aṭuvā prārthanā gāthā (and) - padārtha (Pāli–Sinh.)**

Pāli stanzas of aspirations followed by the Sinhala paraphrase.

- Begin: Puññānena pappōmi buddhattam yāvatāmahaṃ  
 uppajjeyyaṃ kule suddhe saddhe aḍḍhe mahaddhane.  
 ....  
 pārami pārami peccha ... tāreyya bhavasāgaram.  
 Anena puññānena, mē mā visin kaḷāvū mē kusalāyena; ahaṃ, mama ...
- End: imaṃ lōkeyya tārayaṃ, mē hāma lōvāssaṇ etara keremvā. Aṭuvā prārthanā gāthā  
 padārthayi. ... amāmaṇavan dakiṇḍa hētuvēva.

## WS. 62

Palm-leaf; ff. 125(ku-dhu); lacking ff. ka-ki from commencement and ff. khai, gha, ghi; 4 × 47 cm;  
 five to seven short quatrains to a side; clear, average hand; fair orthography; wooden covers, painted  
 with a simple black flower motif and dotted (bindu) border, on pinkish background and black lines  
 framing the border; a farthing dated 1847 serves as medallion; f. 124b bears the date BE 2456 (?)  
 (AD 1912), December 5, but this MS is older than 1912.



**Mahapadaraṅga jātaka kāvyaya**

A Sinhala poem of 1514 verses, composed by Kirimāṭiyāva kiviṇḍu, based on Tamil sources.

Present begin: f. 1(ku)a. Lacking four leaves from commencement

basasā raju nisāka  
himi aga nirindu nāyaka  
saha yudaṭa nova sāka  
amā sarayak gaṇḍa sil rāka

End: Sakātēvan rada  
agaraja tepul sāmuda  
agaraja samaṅga soṇḍa  
apit yuda no-keḷemuva sita leda.

**WS. 63**

Palm-leaf; ff. 114(1–49; 1–65), i; 6 × 51.3 cm; seven lines, 45.5 cm long to a side; neat, skilled hand; fairly good orthography; wooden covers painted with a yellow floral scroll with a black line and a petal border on a dark red background; nickel medallion with small petals; 19th-century copy.

**I. ff. 1(ka)b–49(gha)b****Mahā satipaṭṭhāna sutta pada-ānuma (Pāli–Pāli)**

Syntactical word order of the text for use of students.

Begin: Namō tassa ... Evammesutaṃ ekaṃ samayaṃ bhagavā kurūsu viharati ... eta-davoca. Evammesutaṃ; me, evaṃ suttaṃ; me, suttaṃ, evaṃ; ...

End: f. 49(gha)b. Idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. Bhagavā, idaṃ, avoca; attamanā, te bhikkhū, Bhagavato bhāsitaṃ abhinanduntī. Satipaṭṭhāna suttaṃ.

**II. ff. 50(ka)b–114(na)a****Mahā satipaṭṭhāna sūtra dharmadēsanāva**

This copy contains a passage which gives the date of writing this paraphrase in Sinhala, viz. BE 2303 (AD 1760).

The author of this Sinhala version was Tibbaṭuvāvē Śrī Siddhārtha Buddhārakṣita Mahānāyaka thera of Malvatu Vihāraya, AD 1753–1773.

Begin: Namō tassa ... Evammesutaṃ; me, āyusmatvū Mahā Kāśyapa sthāvira-yan-vahansa mā visin mē Mahā-Satipaṭṭhāna sūtrānta dharmma-dēsanāva; evaṃ suttaṃ; mē ākarayen asanalada mesē asanalada mesēma asanaladi, nohot; me, māgē; suttaṃ, āsīma; evaṃ, mesēmāyi. ...

End: mē Mahā-Satipaṭṭhāna sūtraya ... pāli artthakathāvū paridden asā balā dāna ... akhaṇḍava satatayen bhāvitā kirīmen hā anuṇṇata uganvālimen ātmārttha parārttha saṃsiddhiyehi utsaha kaṭayutu.  
Sambuddha parinibbāna dvī-sahassa tatiye-sattato tatiya vassamhi phussa māsē jināgate.



Atthañca paratthañca sādhetum nija bhāsāya pubbācariya Sihālānāṃ kathahatthe valambiya. Satipaṭṭhāna suttantaṃ likhatanti yathābalaṃ nātabbam. Tattha viññūtaṃ olokervā punappunaṃ jahetabbaṃ munindena vaṇṇitaṃ amataṃ padaṃ.

Karontena mayā etam ... piyathicchita. ... Siddhirastu. Siddhirastu. Mahā Satipaṭṭhāna suttantaṃ nitthitaṃ.

- i. Loose leaf from another copy with information on this version.

## WS. 64

Palm-leaf; ff. i, 380(ki-be); 5.5 × 50 cm; eight lines, 43 cm long to a side; ff. 1–32 (ki-ga) is to fill up a gap at the beginning of the text; ff. 1–24: neat hand; ff. 25–32 clear, fast written (cursive) hand, ff. 38(kl)–380(be), which is the older part of the text, is in skilled hand, with good orthography, of an erudite scribe; wooden covers painted with an elegant single floral scroll on one cover, and an intricate twin floral scroll on the other cover in yellow on red background, and a petal border along the bevelled edges, similar to covers of WS. 42; knob-like metal medallion; ff. 33–380 are somewhat damaged and brittle; good copy; 18th-century.

A note in one cover states in Sinhala 'this book belongs to Pulukkuṭṭirālagē Hendrick Perera of Olaboḍuva in Rayigam-Kōralē'. The other cover also gives the same address: P H Perera, Olaboḍuva, Gōnāpola, Kāsāva.

### Pujāvaliya

f. i. A written discarded leaf.

The first 65 leaves have been recopied, including the text of the missing first three leaves (ka-ki), and goes up to chapters 1–4.

The older portion now covers chapters 1–26 (except the first three leaves).

Begin: f. 1(ki)b. Namō tassa ... Itipi so bhagavā ... devamanussānaṃ buddho bhagavāti. So bhagavā buddho, e bhāgyavat budurajāṇaṃ-vahansē ... mē ādi arthayenudu arhat nam vana sēka.

f. 7(kr) line 8. ... svabhāṣā [yen] likhitavū dharma-vyākhyāna kathāvōda aṭama-ha-lōvāḍa karannāhuyayi data yutu.

Kesēvū lōvāḍa aṭekda yat.

In the older portion of the MS the text begins at the above sentence. From here to f. 32(ga)b, there is a duplication of text.

f. 32(ga)b, line 9. ... kapuṭuva upan jātiya, diyakāva upan jātiya, ukusuva upan jātiya, lihiniva upan jātiya, kokva ... The newly copied section ends at the above sentence.

f. 33(kl)a. Top lines 1 and 2 damaged. Kesēvū lōvāḍa aṭekda yat. Noyek rājakriyāvehi yedī ... avakāsayak nolabannāvū rajadaruvaṇṭa ...

Present end: f. 380(be)b

attādipagata bhotha satipaṭṭhanā gocara  
bhāvetva satta bhojjhaṅge dukkhasattaṃ karissati.



Yanādīn gāthāva vadārā, mahaṇeni mē Mahā Prajāpatī Gōtamī-tomō ... bhikṣu-  
nīn aturen nātijanayan kerehi agravuva ... taman-vahansēda ē sāyata malin gaṇḍin  
puḍā śrāvakayan hā samaṅga sāya sisarā ... Devuram vehera vāḍisēka.

## WS. 65

Palm-leaf; ff. i, 153(ki-nl, ka-ca), i; two leaves ff. ka, kā missing; 5.5 × 34.2 cm; seven lines, 28.5 cm long to a side; semi-skilled hand; fairly good orthography; bulky wooden covers, painted red, traditional cord; brass medallion with serrated edge; 19th-century copy.

### I. ff. (ki)a–72(nl)b

#### **Mahā-saṭipaṭṭhāna suttaṃ vitthāramukhena (Pāli–Pāli)**

cf. WS. 57

Present begin: ... assāmīti pajānāti, rassaṃ vā passasanto, rassaṃ passasamīti pajānāti ...

End: Bhagavā, idaṃ avoca, attamanā te bhikkhū, bhagavato bhāsitaṃ, abhinandunti.  
Iti vitthāramukhena mahā-saṭipaṭṭhāna suttaṃ niṭṭhitaṃ. ... Siddhirastu.

### II. ff. 73(ka)a–153(ca)b

#### **Mahasatipaṭṭhāna sūtrānta dēsanāva (incomplete)**

Begin: Lotus drawn on left margin. Namō tassa ... Evaṃ me suttaṃ me, āyusmatvū Mahā  
Kāśyapa sthavirayan-vahansa mā visin mē Mahā-satipaṭṭhāna sūtrānta dharma  
dēsanāva ...

Present end: ... loke, lōkayehi; ghāṇa-viññānaṃ, ghrāṇa-dvārāya hā pāvātimen ē ē  
gandhārammanayan ven ven-koṭa dānagannā svabhāva āti ghāṇa-viññānaya: pi-  
yarūpaṃ, pe, nivisati ... (incomplete).

## WS. 66

Palm-leaf; ff. 46(ka-gau); 5.5 × 44 cm; eight lines, 38.5 cm long to a side; medium hand; good orthography; plain wooden covers; carefully executed copy; dated Saka 1763 (AD1841) March 27, Friday.

#### **Balāvatāra pāli**

A Pāli grammar.

Begin: f. 1(ka)b. Text written between the two punched holes, with a lotus on either side. Namō tassa ...

Buddhantidhābhivanditvā buddhambiya vilocanaṃ

Balāvatāraṃ bhāsissaṃ bālānāṃ buddhivuddhiyā.

Akkhara pādayo eka-cattāḷisaṃ. Akkharāpi akārādayo eka-cattāḷisaṃ suttam-  
topakāra. Taṃ yathā ca a, ā, ... sa, ha, ḷa, aṃ iti.



End: yavāyam ... buddhiyappabhedepi vutto. Siddhirastu. Saka varṣa ekdahas hatsiya hāṭatunaṭa pāmiṇi avuruddē mādin dina ava-dolos vak sikurādā liyā tīndukaḷa Bālāvatāre, pat-iru hatalis hayayi.

## II. f. 46(gau)b

### **Dāraṇiyagala Medhaṅkara bhikṣūvagē upasampadā patraya**

The higher ordination certificate of Dāraṇiyagala Medhaṅkara thera.

Śri Buddha-varṣayen dedās-tunsiya anūpahak hā sakavarṣayen ekdās satsiya hāṭa-hatarāṭa pāmiṇi mema avuruddehi poson masa pura tudusvak nam tithiya lat aṅgharuvādā rā-vannaṭa eka pāyak pamaṇa tibeḍḍi, Puṣpārāma vihare padaviya vadārana Galgiriyaṇvē Dhammarakkhita Sumaṅgalābhidhāna mahānāyaka-sthāvira-vaḥansē upaddhiyāyava Mādagama Dēvamitta sāmida, Abōgama Rēvata-sāmi da, mema denama karmmacāriva, Dāraṇiyagala Medhaṅkara bhikṣu upasampadā unāya.

Tr. 'In this year 2395 of the Buddhist Era and 1764 of the Saka Era, in the month of Poson (June), on the 13th day of the waxing moon, Friday, one hour before sunset, with Venerable Galgiriyaṇvē Dhammarakkhita Sumaṅgala mahānāyaka thera as Preceptor, and Mādagama Devamitta-sāmi and Abōgama Rēvata-sāmi, the two elders as teachers, Deraṇiyagala Medhaṅkara bhikku attained Higher Ordination.'

i.e. AD 1842, June 13, Friday.

## WS. 67

Palm-leaf; ff. 20 (kā-khu); missing f. ka; 5.5 × 49 cm; eight lines, 43 cm long to a side; somewhat small, skilled hand; good orthography; wooden covers, painted with a single floral scroll, black, white and yellow on a red background with a yellow outlined petal border; Śri Lanka quarter-cent coin 1898 as medallion; early 19th-century copy; incomplete.

### **Mahā vēdalla suttaṃ (Pāli)**

Begin: f. 1(kā)a. Lacking first leaf f. ka.

... imaṃ paṭhaviṃ adaddhena, asatthena, ... ajjhāvasi. Atha kho bhikkhave rājā Dalhanemi bahunnaṃ vassānaṃ bahunnaṃ vassa sahaṣṣānaṃ accayena aññataraṃ purisaṃ āmantesi.

End: f. 20(khu)b. Nāhaṃ bhikkave aññaṃ ekabalampi samanupassāmi. ... samādāna hetu evaṃ puññaṃ pavaḍḍhatīti. Idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Signature in Burmese script.



## WS. 68

Palm-leaf; ff. i, 20(ka-khi), i; 5 × 29.5 cm; seven lines, 26.5 cm long to a side; fairly small, somewhat fast written (cursive), skilled hand; good orthography; wooden covers, painted with a scroll of green leaves and yellow flowers on an orange background with black and yellow linear border along the bevelled edges; good copy; 19th century.

**Dakkhiṇā vibhaṅga sūtra vyākhyānaya (Pāli–Sinh.)**

Sinhala paraphrase. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p.1051 for description of the sutta.

Begin: Namō tassa ... Me, āyusmatvū Mahā Kāśyapa sthāviraṇa vahanā mā viṣin ... janamanah prasāda vū me Dakṣiṇā vibhaṅga sūtrānta dharma dēsanāva; evaṃ sutam, me ākārayen asanāda mesēma asanādi, nohot; me, magē; sutam, srutiya hevat me sūtrānta dharma-dēsanāvagē āsīma; evam, mesēmayi. Kesēda ...

End: ... dhammena laddhasu, dāhāmen lat dāna-vastuven; vītārāgesu, kṣiṇāśrava-vū rahatun viṣayehi; dānam dadāti, dan dēda; tam āmisadānam, ē āmisadānaya; ce, ēkāntayen; vipulanti, ita mahat vū vipākaphala vannē yi; brūmi, mama kiyami yi vadālasēki. Pravara dakṣiṇā vibhaṅga sūtra vyākhyānayai. Siddhirastu.

## WS. 69

Palm-leaf; ff. 8(1–8); 5.7 × 47.5 cm; nine lines, 44.5 cm long to a side; cursive (fast written) hand; ff. 7.8 in a smaller hand; good orthography; wooden covers, painted with a modern whitish floral scroll in a black outline on an orange background with petal border; Ceylon quarter-cent coin 1896 as medallion; needs inking; late 19th century.

## I. ff. 1b–6b

**Vāda liyumak**

A polemical letter to Saṅghatissa thera, pupil of Koggala unnānsē, by a pupil of Vāligama Dhammajoti unnānsē, incumbent of Malalagama Rihirigal-dēvāla-godālla vihāra.

Begin: ... Koggala unnānsē veta liyā danvā evana vagayi. Malalagama Rihirigal dēvāla-godāllē vihārasthānayehi vāsibhūta ... Vāligama Dhammajoti apādurutuman-vahansē, tamunnānsē veta prēsānaya karaṇṭa yeduna lēkhanayaṭa piḷitirudīma piṇisa, ... tamunnānsēgē atavāsi Don Johānis Samaravīra Nārāyana presānaya karānalada ... lēkhanayak apādurutumangē hastaprāpta vī ... yahapat karuṇu ṭikak saṅkṣēpayen prakāsa karannemi. Ē nam ...

End: ... mēvaga liyā danvā evvē Malalagama Rihirigal dēvāla-godāllē vihāra-sthānayehi nivāsī-bhūta, Vāligama Dhammajoti svāmīdaruvan-vahansēgē kuḍā sisayek vū Malalagama paḍiñci Don Karōlis Vīravikrama Dēva-surēndra Sura-nārāyana kanda-kumāra Brahma Viṣṇu Mahesvara Vibhīsaṇa yana mamaya.



## II. ff. 7a–8a

**Pāli livumak**

A letter in Pāli, making comments on some grammatical constructions in versification: Silakkhandha aṣṭakaya. Crowded text.

Begin: Saraṇa pavara Silakkhandā sōdāta raṃsi  
 amara amara nāgē bhandhito buddhaputto  
 Vanaratana yati sōlindakō sissa tāra  
 nikara parivuto so sāsanaḥbhe vibhātu  
 .....  
 asmim satthu visāla sāsana sare yo cāru sambhuggato  
 Dhammādhāra yatinda-paṅkajo samphuppito vissuto  
 lakkhyā divhā madhubbatena satataṃ saṃsevite nābhato  
 atthāmoda madhuppabandha madhuro bandhīyate dhīmatā.

Above: Dhammādhāra could be Ambalangoda Sri Dhammādhāra Rājaguru mahāthera (1858–1936).

End: rucirataṃ munindo jabbataṃ pabbabhūtaṃ  
 pacura guṇaganādhārabhūtaṃ visuddhaṃ  
 nikhila mara-narehi pūjanīyaṃ gaṇaṃ vo  
 saraparati ciraṃ taṃ sādhuḥkaṃ sādarena.

## WS. 70

Palm-leaf; ff. 24(śva-khṛ); 4 × 42.5 cm; six lines, 38.5 cm long to a side; fairly fast-written (cursive) hand; wooden covers painted with a simple, modern floral motif, with yellow flowers and green leaves on an orange background with a linear border; ff. 20–23 top edges damaged by termites; 19th-century copy.

## I. ff. 1(śva)a–19(khi)b

**Nidāna pāṭha vistaraya**

Sinhala exposition on the origin of a sūtra preached by the Buddha, serving as a prologue to an all-night preaching.

Begin: Namō tassa ...  
 satthuppasattha caraṇaṃ saraṇaṃ janānaṃ  
 brahmāḍi mōli maniraṃsi samāvahantaṃ  
 taṃ paṅkarūha bhāmuda kōmala cāru vaṇṇaṃ  
 vandāmi cakka vara lakkhana mādamānaṃ  
 .....  
 Svarga masta (for martya) pātāla saṅkhyāta bhuvanatrayavāsi-vū satvayangē pras-  
 āda netrayaṭa santosaphala elavamin ... detis mahāpurṣa-lakṣaṇayen hā ...  
 f. 4(ki)a. After a peroration on the Buddha, comes the subject of the sermon.  
 Apa viṣin sādārayen karanalada namaskāra ātīva, ē ... sambudurajāṇan-vahansē  
 viṣin ... vadārana-lada utumvū satipaṭṭhāna sūtrānta dharmadēsanāva ... ada



mē tunyam rātriya mulullehi dharmma-dēsanāvaka karanu lābeyi. Ē dēsanāvū dharmmaya nam. ... avikṣipta citta-santānayan yuktava saddharma-śravanaya kaṭayuttēya.

Then a description of Buddhabhāṣita, Śrāvabhāṣita, Ṛṣibhāṣita and Devabhāṣita, followed by the life of Buddha up to the time when venerable Mahā Kāśyapa questioned Ānanda on what the Buddha preached.

End: f. 19(khi)b. Mē nidāna pāṭhaya vistarakota dakvannāvū janānandakara vū ... Ānanda sthāvira-vahansē visin, evaṃ mē sutam, yana mē padaya ādikoṭa āti, Kurūsu viharati Kammāssa dhammam nāma Kurūṇam nigamo, yana mē padaya avasankota āti mē pada pramukhaya dakvā vadālasēka. Siddhirastu. Nidhānapāṭhayayi.

## II. ff. 20(khi)a–24(khr)b. Top edges damaged.

### Maitrī varṇanāva

A Sinhala prose tract describing those who will qualify to be in the presence of the Future Buddha and those who will not be able to do so.

Begin: Matu lōkayehi pahalavana Maitri budun upadana paridi kesēdayat... me sasna pañca-prakāravū ...

End: ... ē budun vahansēgen utumvū saddharma dēsanāva asā ... nirvāṇa sampat labana piṇisa citta-prītiyen yuktava anumōdan viyayuttēya.

Tavada mē kusala-karmayan ... Śrī-Laṅkādhīpattivū apagē devi maha-rājōttam-ayāṇan pradhānakoṭa āti siyalu amātyamaṇḍalayaṭa da ubhaya viharagata mahāsaṅghayā-vahansēṭada apagē ācāryyōpādhyā demavupiyān ādi mayil ādi nāti-samūhayāṭa da. ... āyitivemin svarga-mōkṣa sampatti pratilābhaya siddhavēva.

dēvō vassatu kālena sassa sampattihetu ca  
pīto bhavatu lōkō ca rājā bhavatu dhammiko. Siddhirastu.

## WS. 71

Palm-leaf; ff. 53(ka-na); incorrect traditional foliation; leaves are of two lengths: (1) ff. 1–32: 6 × 55.5 cm and (2) ff. 33–53: 6 × 49 cm, eight lines, 52 cm and 45 cm long to a side, respectively; clear, semi-skilled hand; Kandyan style lac worked wooden covers, with diamond chip (kundirakkan) motifs in yellow on a red background; copy, dated AD 1879, January 7, Friday.

### Mahā satipaṭṭhāna sūtra sannaya

cf. WS. 65(II)

Begin: Namō tassa ... Evammesum. Me, āyusmatvū Mahā Kāśyapa sthāvira-vahansa ...

End: mē Mahā-satipaṭṭhāna sūtraya ... anopamavū guṇānubhāva ātibava hā ... tama tamā sita dharāgena ... anuṇṭa uganvālīmen ātmārttha parārttha saṃsiddhiyehi-ma utsaha kaṭayutu.



Sambuddha parinibbāna dvīśahassa tatiye sate tato tisa vassamhi phussa māse jināgato. ... karontena mayā etaṃ yaṃ puññaṃ pasutaṃ subhaṃ tena puññaṃ mayhaṃpi aññesaṃpi ca patthanaṃ. Samijjhantu tathā sabbe saṅkappāpi ca sabbaso, samijjhantu kilesatta tathā dukkha muñcantu dighato. ... Siddhirastu. Varsa 1878 – varsa 1879, Janavāri masa 7, kujadina nimakalāya. (Possibly started copying late in 1878 and completed in early January 1879.)

## WS. 72

Palm-leaf; ff. 19(ka-kha); number kam copied on two leaves as 'ka' and 'm'; 3.5 × 46 cm; six short or four long quatrains to a side; neat, semi-skilled hand; wooden covers; painted with floral motifs in black, green and yellow and black lines on orange background; Ceylon quarter-cent coin of Queen Victoria's reign as medallion; carefully executed copy; dated AD 1865, September 24.

### **Budugūṇa (kavi) : Dānamutu mālaya**

Cover bears the title Dānamutu mālaya or the 'Garland of good counsel'. This is a popular poem composed during the Kandy period, containing advice on good livelihood for men and women according to Buddhist tenets.

Begin:        namo tassa yayi yana  
                  bhagavato yana tepulena  
                  arahato yayi yana  
                  namaskāraya baṇata mulvana [v.1]  
                  gevā saṃsāraya  
                  savuṇē gevā nārāya  
                  munituman cārāya  
                  liyan paḷamuva namaskārāya [v.2]  
                  kelesun duk nivana  
                  sura siri nivan dakvana  
                  daham guṇa nuvaṇina  
                  ruvan vāla sē kiyan budugūṇa [v.3]  
                  muni tuman saraṇē  
                  budu guṇa sadā muṇḍunē  
                  daham guṇa āṇḍinē  
                  asan savu satuni muni varuṇē [v.4]

End:        f. 18(kha), v.3. final verse before the epilogue  
                  mavu piyan rāki ayaṭa pinpala asavu sudanani sāmādenā  
                  nāvu purā sampat lābeyi upa upan jātiya vena venā  
                  devu lovē matu ipada Tositē baṇa asā nivanāṭa pāmiṇenā  
                  pavu gevā mok muniṇḍu dāka baṇa asā nivanāṭa pāmiṇena.  
                  ff. 18(kha)b–19(khā)b. Offering of merits to gods, parents and others. This epilogue is typical of the epilogues in some poems of the Kandy period.



ällē vällē väsenā deviyani  
 poļovaṭa pallē Mihikat deviyani  
 mē baṇa sālasū sakvaḷa deviyani  
 pin anumōvan Pattini deviyani  
 .....

mē livu pin purā  
 viṇḍa savu sāpat nitorā  
 novāda biya sasārā  
 mamada buduvemvā lovuturā  
 .....

Date of copying. Varṣa 1865-kvū Sātrāmbara masa 24-veni dinadīya. Siddhi-rastu.

Scribe's name written in an obscure manner : Possibly Varusa-vi-tā-na-geyi Adiriyan.

An acrostic verse indicating the name of owner or scribe.

dakvanna perata paskura nannin kara  
 rakkanna teda kalu tarindu diguntara  
 nanvenna ditan dita dita ditan kura  
 mun denna saranakara den Saman sura.

## WS. 73

Palm-leaf; ff. 13(1–13); leaves not numbered originally, hence tendency to get mixed; 3.1 × 33.5 cm; left end of all leaves neatly shaved off into a semi-circular shape; four to five lines, 24.6 cm long to a side; left margin 6.8 cm long; the single punched hole is on this left margin; skilled hand, although somewhat untidy; good copy; 19th century.

### Lit hōḍiyak

First steps in Astrology, or an alphabet of astrology, carefully copied, with marginal notes on the right margin.

Summary: Lit hōḍiya [f. 1a] Lit ilakkam 1–60 [f. 1a]; vap-pantiya [f. 1b]; nākāt pantiya [f. 2a]; hōrā pantiya [f. 2a]; puraṭa karaṇa [f. 2b]; avaṭa karaṇa [f. 3a]; Daggha yōga [f. 4a]; sūriya dōsē [f. 6a]; riṭṭāva, diṭṭiya [f. 6b]; dagdha yōga; nākāt marayōga [f. 7a]; lagna marayōga, [f. 7b continued]; viṣayōga, sakaṭa dōsa [f. 8a]; bin-sikuru dōsa, gulika dōsa [f. 8b]; dasamahadōsa nimi [f. 9a]; sihena nākāt [f. 9a]; sammā sammṛtyu dōsayi [f. 9b]; also the kaṭapaya system of numbering [f. 9b]; f. 10a, in a less-skilled hand; piyavara ganana, avaccā hārīma in crowded hand [f. 10b]; maru siṭina tān [f. 11a, f. 11b: blank]; maru siṭina tān, puraṭa [f. 12a]; dasā navaya [f. 13a]; paladāvaliyen nākāt. Above text is mostly in verse.

Begin: f. 1a. Lit hōḍiya. A chart showing the Lit ilakkam or astrological numerals from 1–60. Copied in 5 lines, 12 columns, to be read from top to bottom each column.



f. 9b. Kaṭapaya system of working out dates. In this copy the chart is written as:  
ka - ṭa - pa - ya - onḍu - astrological numeral 1 etc.

What is interesting is that the copyist did not use the usual formula: kaṭapaya, ek (Sinhala term for 1); instead he has used the Tamil term onḍu, which is for 1; the numeral that follows is an astrological numeral for 1, but with an unnecessary flourish of an upward stroke which made the numeral 1 into 10. Hence this chart is not satisfactory; it also lacks the letters for 0.

Present end: f. 13b. beraṇa mā nākat kāti mula puvasala ya  
puvapuṭu visā aklisa puvapal guna ya  
kasā iṅguru ala mul iṇḍuvīma ya  
vāvu amuṇuda lin pokuṇu śādīma ya (incomplete).

## WS. 74

Palm-leaf; ff. 18(ka-kha); 6.6 × 33.5 cm; 11 lines, 29 cm long to a side; somewhat small expert hand; good orthography; wooden covers, painted with a poor floral scroll, done much later than the MS; Ceylon quarter-cent as medallion; 19th-century copy; incomplete.

### Tēlakaṭāha gāthā sannaya (Pāli–Sinh.)

Pāli stanzas supposed to have been recited by a monk who was being burnt to death in a cauldron of boiling oil.

Printed edn, *Tēlakaṭāha gāthā pota* with vyākhyāna, U P Ekanāyaka (ed.) – Colombo: N J Cooray, 1908.

Begin: f. a(ka)b. Namō tassa ...  
Laṅkissaro jayatu vāraṇa rājagāmī  
bhoginda bhoga rucirāyana pīnabāhu  
sādhūpacāra nirato guṇasannivāso  
dhamme ṭhito vigata kodha-madāvalepo.  
Vāraṇa rājagāmī, hastirājayaku sē lilopētava yannā vū hevat hastirājayakugē gaman baṇḍu āti; ... laṅkissara, lovaṭa īśvara-vū rajatema; jayatu, śāstru mathanaya kerēvā.

Present end: f. 18(kha)b. laddhāna dullabhataṛaṇca manussa yōni  
sabbam pāpaṇca rahitaṃ khaṇasampadaṇca  
natvāna āsavanudekahitaṇca dhammaṃ  
kōpaṇṇavā anavaram na-bhajeyya dhammaṃ.  
Dullabhataṛaṃ, atīśayin durlabha vū; manussa-yōniṇca, manusyātmabhāvayada;  
... na-bhajeyya, no-sevunēda, nuvanāti siyalu satvayā satpurṣa-dharmmayehi pavatnēyayi sēyi ... (incomplete).



## WS. 75

Palm-leaf; ff. 100(ka-ghṛ; ka-ki); 5.5 × 26.5 cm; four to six quatrains to a side, copied in columns; semi-skilled hand; fairly good orthography; wooden covers, typical Kandyan, lac worked with a twin floral scroll and diamond chip (kundirakkam) border; useful copy; 19th century.

I. ff. 1(ka)a–42(gl)a. Lacking (probably) f. sva.

**Yōgadāraṇaya (kavi)**

A medical treatise in Sinhala verse. Lacking 11 verses from commencement.

Printed edn, *Yogadaraṇaya hevat vaidya kāvya-saṅgrahaya* – Colombo: A Cooray, 1890.

Present begin: Baḍadaru liyata (a marginal guide note).

End: f. 42(gl)a: verse 438 of pr. edn, which has 445 verses.  
 Totila kotāmburu rasakindat vāl kasaṃbilimulut samaginā  
 bāvila vammutu savaṇdahota helasaṇdun pāPāliya samava palaminā  
 nimala mema osu talā jala nāli aṭeka pisa pānayata duntānā  
 sapala kara darugābehi mōrā mavuṭa suvadeya manamenā  
 sūkara sunaka diviyō vaga valasun da  
 vānara kabaru kiṃbulo maṣṭakayin da  
 mēgora satun kā vanavala vesisin da  
 kī pera me osu kaḷa suvaveya mānavin da  
 Yōgadāraṇē vedapotayi. Siddhirastu. Pandankāragedera Kirihami vedarālagē  
 yogadarane vedapota, pat-iru hatalis tunayi.

II. ff. 43a–100

**Grahaṇi māṇḍam veda pota**

Prescriptions for stomach ailments, e.g. diarrhoea.

Present begin: mekī dē samabāgeṭa gena navahandi hīrassa mekī yusa samānava gena polkiri  
 denāliyak gena talatel gena jayapāla āta tisak gena aṃbarā yodā padamaṭa siṇḍa  
 tabā, haṭagannā siyalu vyādhiyaṭa āvilili māṇḍan aṭaṭa atduṭuvayi.

End: f. 100(ki)b. Incomplete. Bṛṅgasayana grahaṇiyaṭa māṇḍamaṭayi. De-  
 duru asamodagaṃ trivargga ati-uḍayan kalu-attana-āṭa mekī dē samabāga gena  
 emabaraṭa abin barak gena unudiyen mī-pāniyen aṃbarā, iṃbul āṭa pamaṇa  
 guli-kara unu-diyen mī-pāniyen satiyak denu pilihum̃bu arinu.  
 Ati-uḍayan tikulu tipal trivargga (incomplete).

## WS. 76

Palm-leaf; ff. iii, 10(1–10), i; 5 × 38.5 cm; three quatrains to a side; clear, spaced, fairly large hand; good orthography; plain wooden covers; polished brass button as medallion; 19th-century copy; incomplete.



**Vētālan kathāva (kavi)**

The Sinhala version of a Tamil poem of 25 stories, in 785 verses, by Kirimāṭiyāvē-māti, (AD 1634–1684). The present MS has only a few verses. cf. British Library Or. 611(37)

Begin:

tun lova satun sita  
duru kaḷa keles nonāvata  
sidu kaḷa sura sāpata  
vañdin apa muni-rajuḡe saraṇata [f. 1a. v.1]  
.....

Siri Lak pura pavara  
Rajasinha nirindu Sak'yura  
Senkaḍa-gal nuvara  
vājambī eksat kaḷē diya tura [f. 1b.v.2]  
.....

porāṇa mē katāvaya  
Demaḷen tibu katāvaya  
pema siṭ itāvaya  
kiyam Vētālan katāvaya [f. 3b, v3]  
me katāva satu yuta  
asamāyi adara vī sita  
amā rasa men dimuta  
katandara sū-vissakut āta [f. 4a, v.1]

Present end: f. 10b, v.3 rāgena vañduru e deḷun nava ratnē  
pemina muven biñdi kala nava ratnē  
sobana deḷuma māda tibu nava ratnē  
deraṇa visira isuruṇi nava ratnē

**WS. 77**

Palm-leaf; ff. i, 15(ka-kam); 6 × 29.5 cm; nine lines, 27 cm long to a side; average sized, semi-skilled hand; fairly good orthography; wooden covers painted with a modern floral scroll, in black and green on an orange background, with a petal border; quarter-cent Ceylon copper coin as medallion; early 19th-century copy.

i. Written, discarded leaf.

**I. ff. 1(ka)a–15(kam)a****Mulsikha : Sikhavalaṇḍa**

This is one of the oldest prose texts in Sinhala, on vinaya or rules of discipline for monks who have attained upasampadā or higher ordination. The present text is more complete than the well-known edition of Sikhavalaṇḍa by Sir D B Jayatilaka.

Begin: Namō buddhāya. Tunlovaṭa utum ruvan tiyā kā-visi-muni tundorin sakasā vāṇḍa upasapuva lada pavijjā paṭan hikmiya-yutu sarit varit sika sākhevin kiyanneṃ.



f. 6a, line 8 last word – 6b line 7. These Pāli stanzas and Sinhala prose are not found in D B J edn.

Yo gāvaṃ na vijānāti ... saṃvare. navakoṭi saḥassāni ... vinaya samvara.

Peyyāla mukhena niṭṭhā, pesal mukhayen saṃṣepakota dakvana ladhuyi.

Then begins para 154 of D B J edn viz. Sammajjani padīpo ca ...

f. 10(kl)8–10b2. (This is the ending in D B J edn.)

sakuṇo rūpa sampanno tīni sīsa manoramā

padāni ca dasā ceva ekkhani catuvīsati

.....

utumana (?) paṭiññattaṃ pakkhe tatiya sattame

catuddasoti pāmokkhaṃ uddissanti nayannanā.

The texts of both D B J and Vimalakitti editions end here. However, the text in this MS continues cf. British Library MSS Or. 6601(53), (68) and (103).

f. 10b2. Sūvisi pārājikā nam kavaraḥa yat. Mesē maithuna dharma pārājikāvaya

... uttaramanussa - dharma pārājikāvaya yana mē satara pārājikā nam vē. Laṃbi

parijjiya ... yana mē anulom pariji vē. ... yana mē pasvisi avahārayi. ... nava mahā phalayayi ... aṣṭavidha pāna varggayayi.

f. 14a line 3. Mesē māgē pratimōkṣa samvara sīlaya ...

f. 14b. eheyin aho vata sīlāni akhaṇḍa acchiddāni dasabalāni ... aparāmaṭṭhāni samādhi samvatthanikāni. Sādhū sādhu mā lada jīvitaya saphalayī. Mulusikha nīmī.

The text continues. Yāni sippāni lōkasmim ... sayam siddha bhavantu mē.

Ñāna bhanda pañcakaya nam. Vibhāga vasayen pasek veyi. E Kesēda ...

End: Parikappavahāro, baḍuyehi āsāva ātīva ganīmiyi yana kalpanāven gānima da ... yana mē pasvisi avahāra yi.

Idaṃ me pattaṃ ayasamato dammi. Siddhirastu.

## WS. 78

Palm-leaf; ff. 90(1–90), not foliated; 6 × 64.9 cm; nine lines, 57.5 cm; skilled hand; leaves not inked; wooden covers, lac worked, fine leafy triple scroll in yellow, with five lotuses on each cover, with red background and diamond chip border; ivory medallion 2 cm diameter; late 19th-century copy; incomplete.

### Dīgha nikāya aṭṭhakathā : Sumaṅgala-vilāsini (Pāli)

Pāli commentary named Sumaṅgala vilāsini, to Dīgha nikāya (Pāli).

Present begin: f. 1a. ... ñca kāmāvacaraṃ vuccati appamāna kataṃ kammaṃ nāmārūpāvacaraṃ ... ōkāsaṃ gahetvā paṭiṭṭhātum na-sakkōti.

f. 38a line 3. Aggañña sutta-vaṇṇanā niṭṭhitā.

Present end: ... anuttaro nidassento imināpi kāraṇena evaṃ pasanto ahaṃ bhante bhagavātīti dīpeti (incomplete).



## WS. 79

Palm-leaf; ff. 146, i; mixed, traditional foliation; 3.5 × 19.6 cm; six lines, 17 cm long to a side; average sized hand; popular orthography; two wooden covers have been cut to fit into this MS; 19th-century copy.

## I. ff. 1–3

**Kalāva pihīṭana vidhiya**

Points of the body where 'kalāva' is found on a particular day.

Present begin: Text not clear

rivi dina udaya āsa ira muduna rusi kī sē  
savasa isa mudun dānaganna mē lesē  
sañdu dina udaya vaḷalukara ira muduna danu kesē  
sāma sattakin dāna ganna nova lasē

End: f. 2b

sataya bellē aṭa kisillē navaya tanaye siṭinnē  
dahaya baḍa māda ekolosin gos yōniyē māda siṭinnē  
dolos daṇayē telasa kenḍē tudusa patulē siṭinnē  
amā māseta dakunu māpaṭa āṅgillē maru siṭinnē

## II. ff. 3a–7b

**Nāḍi lakṣaṇa śāstraya**

Tamil text (copied in Sinhala script) with Sinhala paraphrase on nāḍi or pulse beat.

Begin: namo buddhāya. Nāḍi-lakṣaṇa sāstraya kiyanu. (Tamil text) Kacciya valtakai nil  
nāḍivakkal perulilangulatta ... nāḍiyame.  
Gaṇadeviyan-vahansēgē pādayaṭa vāṇda kī heyin vandi-kārayāgē ata allā māpaṭa  
āṅgilla paṭan ... slesma nāḍiyayi dannē.

End: siyaluma baḍē aṭagannā rōga nasā. Sat varuvak povanu. Lunu āmbul valakinu.

## III. ff. 8a–33b

**Sannipāta jvara cikitsā : Sanni lakuṇu dūtayā**

On fevers and their treatment. First few folios contain Sanskrit śloka and their paraphrase; thereafter, prescriptions are in Sinhala only.

Begin: Namō Buddhāya. Teles sanni dūtayā kiyanu lābe.  
Sannipātam jvaraṃ viddha trayodasa vidhimbuyah  
Sandhigasananimgassya dhodussaddhyas mitra vihamah.  
Buddha, prājñayan visin sannipāta vidhiya datayuttēya.

End: Una sanniyaṭa, Yakṣa-vikārayata, kāsikōleṭa, nikakolenda kohoṃba telinda. On  
left margin: Sarva sanhāra guliya nimi. Sannipāta guliya.



## IV. ff. 34a–124a

**Sanni guli hā sarvāṅga veda potak**

Pills for fevers, and other prescriptions. Text commences with verses, and later medical recipes only in prose.

- Begin: manosila vaccanāvi rasadiya puskara samagina  
 nellikkā gendagamut kaṭukarōsana sivangurina  
 hiriyaḷ nerivisa savinda vagul harankaha rāgena  
 valaṅga sāl kottamalin vadakaha harankaha rāgena  
 On the margin: Kāssata, kōleṭa, virēkayaṭa, sanniyaṭa atduṭuvē.  
 End: mīta. ... senvēlīmaṭa, lapāṭta aḍissiyaṭa, kāssaṭa, musaṭa, sihipat nan giniyamaṭa  
 hati kākkunda vevulumda, mē kīvā guṇavē.

## V. ff. 125a–146b

**Sanni guli vedakam**

Pills etc. for fevers, in verse and prose.

- Begin: rasadiya hiriyaḷ manōsilaṭ  
 gandaka puskara unsikamut (?)  
 vaccanāvi kaluduru sudulūnut  
 veppal arisit devida āraṅga  
 End: Me kī siyalu leḍaṭa yahapati. At duṭu tailayayi. Vidurumāna tailayayi.

## WS. 80

Palm-leaf; ff. 89(1–89), i; mixed traditional letter-numeral foliation; 3.5 × 23 cm; two quatrains to a side; semi-skilled hand; popular orthography; black wooden covers, with circles drawn with a pair of dividers; brownish leaves, not easy to follow the text; still a useful copy; 19th century.

**Itibisō jātakaya (kavi)**

A Sinhala poem written during the Kandy period, describing how the Bodhisatta born as a woman aspired to be a man so that he might attain Buddhahood.

- Begin: f. 1a, v.1 Namō tassa ...  
 Muni guṇa nisi leṣē  
 piri siṭi sayura vilasē  
 abalūven māna mesē  
 ekak gat lesa kiyaṇ melesē  
 paḷamu dina manahara  
 dan dun sitaka vara sāra  
 Iti bisava puvatara  
 kiyaṇ e jātakaya kavi kara  
 End: f. 86a. Offering of merits and aspirations.  
 Sasaṅga siyaḷ baṁbalova vāsena deviyaṇī ... Siddhirastu.  
 ff. 87–89: Prescriptions for boils and skin eruptions.



## WS. 81

Palm-leaf; ff. 92(ka-chu); lacking nine leaves; 5 × 19.2 cm; eight lines, 16.5 cm long to a side; semi-skilled hand; plain wooden covers; good copy; 19th century.

**Geḍi veda potak**

Preparation of pastes, oils etc. to cure boils etc.; ff. 1–4, 54–78 in verse, the rest in prose.

- Begin: bāmayē bāmapīṭa geḍi-kara vannē  
 uñdu āṭayak vicaraṭa aṭa-gannē  
 satiyak giya tāna āsa ratu-vannē  
 bāma piḷikā gaḍu in dāna-gannē  
 f. 4b. Namō Buddhāya. Arbuda vanāhi slesmā pradhāna-koṭa āti eki ekī dōsayen  
 bhāmasayen raktayen ... metek dōsayen vannēyi.  
 f. 54a  
 dummāllaya pasāṅgilla e bō-kola  
 sīn daṁbala kola karalsāba-kola  
 kuḍumirisaya didamin vātakola-kola  
 paḷamu lesaṭa bandu mē kiyaṇa sāma kola  
 f. 77b. atapaya kora vī kevun rudāven  
 hatara handi idimī āvē nan  
 nitara sārē creppudayen  
 detisak vidan pura mē nasamin  
 f. 78a. Maha-pasmul nam. Beli, sīn-midi, toṭila, āddemaṭa, palol, yana mēvā  
 maha pas-mul vē. Sulu pasmul nam. Asvāṇna, pusvāṇna, eṇḍaru, kaṭuvāl baṭu,  
 elabaṭu, sulu-pasmul nam vē. Nimi. Nuga, divul, bō, āsaṭu, pulila, yana mē  
 pasakuru nam vē.  
 End: f. 92b. Nagaraveli iṅguru siddha sahinda-lunu sīnakkaran, kalāṇḍuru ala perunk-  
 ayan vadakaha sudulūnu varākola-yusa talatelen hiṇḍa kanaṭa vakkaranu. Karnna  
 rogayatayi.

Titles of medicines are indicated on the left margin of leaves.

## WS. 82

Palm-leaf; ff. 17(1–17), i; mixed, traditional foliation; 4.8 × 23 cm; eight lines, 21 cm long to a side; margins of leaves have been lopped off to fit into the size of new covers, hence the traditional foliation numerals also have been nipped; excellent hand of an erudite scribe; good orthography; wooden covers, mahogany stained; medallion: Dutch VOC coin dated 1746; incomplete copy; 19th century.

**Santānadīpikā**

A Sanskrit astrological treatise, with a Sinhala padagata sanne or word-for-word paraphrase. The sanne to śloka are numbered 2–85.



Present begin: Namaśrighaṇāya. Śrighaṇāya, sarvajñayāhaṭa, namaḥ, namaskāraya; astu, vēvā. Gurunātham, guruvarayā; namaskṛtya, namaskāraḥkoṭa; Gaṇanāthaḥ, Gaṇadeviyā; pranamyā ca, namaskāraḥkoṭada; vākdēvī, Sarasvatī; vandanaṃ kṛtvā, stōtrakoṭa; kamalodbhavaṃ, Mahā-brahmayā; smṛtvātu; sihikoṭada, ... Santānadīpikaṃ, enam smṛti pahanak; vakṣa, dalvami. -2-.

Present end: f. 17b. 85. śloka sanne numbered. Ksinoksina, candrayā, jalarāsigo, udakarāsi gatada; nohot ... makara-rāsi sambandada; ksinetri, niyasapanayo, pāpagrahayute, arisvayē sahitada; apica, nohot lagnahōra rāsa ...

Followed by a portion of another Sanskrit astrological treatise (with no Sinhala paraphrase).

Begin: Dat Budhaḥ. Aṣṭame bhauma samyutte kruragraha nirikṣite, vitetastamevaketau vṇarogarttito naraḥ. Candre pāpa samayukte saṣṭe rāhu samanvite dhanaselabha samyukte bahulābhah vadet budhaḥ.

End: Saukyaryuṭṭ bahugunaḥ ganānāyako va, bhogānvita ca satru candra satru. ... rāhu mitrena sanīṣvaraḥ.

cf. *Santāna dīpikāva*, 108 Sanskrit stanzas – Koṭahena: 1879.

## WS. 83

Palm-leaf; ff. i, 53(ka-ghu); 5.8 × 37.5 cm; eight lines, 34.2 cm long to a side; fairly skilled hand; lightly inked; new covers of soft wood, with a design outlined but not painted; leaves slightly damaged, and lightly inked; fairly good copy; incomplete (ch. 1–6 only); donated by Dr A S Arsakularatne of the University of Peradeniya, Śri Lanka, 2 June 1980.

### Varayogasāra sannaya

A Pāli medical work with a Sinhala paraphrase.

Begin: Namō Buddhāya.

Natvā muninda caraṇaṃ tibhaveka seṭṭhaṃ

satta suvutta vividhaṃ subhatatta satthato

atthabhisajjita salena samuddhamatthaṃ

vakkhāmi saṅghamidam varayōgasāraṃ

Tibhaveka seṭṭhaṃ, kāmalōka rūpalōka, arūpalōka yana lōkatrayaṭa śrēṣṭavū; mu-

nindacaranaṃ, ...; natvā ... sakasā vāṇda ...; varayōgasāraṃ, varayōga sāra nam

mē prakaraṇaya; ahaṃ, mama; vakkhāmi, kiyam.

Present end: f. 53(ghu)b6

iti Varayōgasāre śirō rōga cikitsādhyāyaḥ saṣṭamah. Mesē sirōrōga cikitsāven lōkārttha dakvā anantarava pañcendriya pradhānavū Akṣirōgacikitsā kiyat. ... vāta pitta kapha ...



## WS. 84

Palm-leaf; ff. i, 112(ka-che), ii; in traditional foliation, here the 15th letter numeral of each section has been written on two leaves, e.g. kam expanded as 'ka' for the 15th leaf and 'm' for the 16th leaf, thus each section (pat-kattuva) now has 17 leaves instead of 16; 4.6 × 34.5 cm; six lines, 28.5 cm long to a side; semi-skilled, fast written (cursive) hand; wooden covers painted red, with a linear border in red; brass medallion; traditional cord; scribe: Galliddē Nākāttā; owner: Batalavattē Mutuvā-Durayā.

**Mahā satipaṭṭhāna sūtra sannaya (Pāli-Sinh.)**

Sinhala paraphrase to Mahā-Satipaṭṭhāna suttaṃ.

Begin: f. 1(ka)a. Namo tassa ...Evammesutaṃ; āyusmatvū Mahā Kāśyapa sthāvīryan-vahansa ...

End: f. 112(che)b. Mahā-satipaṭṭhāna sūtra dharmma-dēsanāva nimavā vadālasēka. ... Siddhirastu. ... mē sūtra sannaya Galliddē Nākāttā livuvāya. Batalavattē Mutuvā-durayāgē potayi.

## WS. 85

Palm-leaf; ff. 67(ka-na); incorrect original foliation; 5.4 × 40 cm; eight lines, 36.5 cm long to a side; carefully written, semi-skilled hand; fair orthography; plain wooden covers; copper medallion; not quite erudite but a fairly good copy 19th century; incomplete.

**I. ff. 1(ka)a–37(gi)a****Yōgaśataka vyākhyāva (Skt-Sinh.)**

A medical treatise, being a compilation of 101 Sanskrit ślokaś on remedies to diseases, with a Sinhala paraphrase.

Printed edn, *Yoga śatakaya hevat auśadha niyōgaya* – Colombo: 1877.

Begin: Namaśrīghaṇāya. Kṛatasya tantrasya grahitadhāmnah, cikitsitāt vipra sutasya dūraṃ, dvidhagdha vaidya pratipūjitasya, karisyate yōgaśatakasya bandhaḥ. Me vṛttaya upajāta nam. [sanne] kratasya tantrasya, siyalu āyurvedaya śāstrayāgē; grahitadhāmnah, gannālada sāra āti; cikitsitāt, piḷiyamin ... Yōga-śatakasya, yōgaśatakayāgē; bandhaḥ, bāṇḍīma; karisyate, karanu lābē.

End: f. 37(gi)a5. Kaphaprakope, ślesma; prakupitavīmeḥi; vamaṇaṃ, vamaṇa-kirīmaḍa; ... etat, mē yathōkta kriyā; miśraṃ, sammiśra vannēyi. Yōgaśataka vyākhyāva nimi. Siddhirastu.

**II. ff. 38(gi)–67(na)b.****Ariṣṭa śataka sannaya (Skt-Sinh.)**

A Sanskrit treatise on pathology, in 108 ślokaś, with an interverbal paraphrase in Sinhala; incomplete.

Printed edn, *Ariṣṭa śatakaya hevat Rōgaviniścaya* – Colombo: 1866.



Begin: Namasarvajñāya. Nānāmunīnāñca-vacanairidāni, samāsataḥ ṣaṭ-bhisajāni rōgan, saupadravāriṣṭa nidānalingair-nigadyate rogaviniścayōyaṃ. [sanne]. Idāni, metānhi vanāhi; nānā munīnām, Carakādi noyek irṣivarayangē; vacanaiḥ, kīma; samāsataḥ, samkṣepayen ekatukoṭa-gena ... ariṣṭa, ariṭuda, nidāna, nidānayangē vibhāgaya; nidyagate, kiyanu lābē.

End: āñgehi telen aṭagannā vyādhi nam. Pramecha-rupanyasramalpancestasthaulyo-dharasthanya nipāta lambam, snēhāgni sandhāna kaphapraseka vivṛiddhi (incomplete).

## WS. 86

Palm-leaf; ff. i, 189(ka-na; 1-114; 1-20); 4.2 × 45 cm; generally four quatrains to a side; skilled, fast-written (cursive) hand of a literate scribe; good orthography; plain teak covers; medallion: a button with an imitation ruby; good copy; dated 1876.

### I. ff. 1(ka)a-40(gr)a

#### **Kōkila sandēśaya (kavi)**

'The cuckoo's message' is the longest of the classical sandesa poems; contains a message from a thera residing in Devinuvara to Sapumal-kumāra who was at Yāpā-paṭuna. The poet's name is not known; he belonged to a family called Irugalkula and he was the chief monk of the Tilaka-pirivena.

Begin: sārada koviliñdu sañda, sara siri amārasa sē  
tunusiri nilipulatul, lābatul amārasa sē

End: rasin sapiri mehasun rāgena giya leśē  
vesin sunil rasañdana sadisi āsa āsē  
basin siniñdu koviliñdu sañdini nokamasē  
tosin pavatu siya siya nā samaga vāsē

Koviliñdu sandēśaya nimi. Varsa 1876.6.4. Signed in English: H D Swaris.

### II. ff. 41(gl)a-65(na)b

#### **Sāvul sandēśaya (kavi)**

'The cock's message' written by Alagiyavanna Mukaveṭi (AD 1581-1585).

Begin: Sārada sāvuliñdu-sañda, ratamiṇi sadisi siḷu yut  
dimutu pala kala sevū kula, hela piya patara sādi

End: gāmburu saku magada kavnaḷu siñdu kimidi  
mituru novana kivi gaja sī sirin biñdi  
soñduru Alagivan Mukaveṭṭi māti sudi  
miyuru pada rasāti me sāvul asna yedi

Siddhirastu. 1876.8.14 Kolambadiya. Signed in English H D Suwaris.



## III. ff. 67a–85a

**Kāṭakirili asna (kavi)**

'The Hornbill's message', composed by Dorapane's poet in AD 1788. Purpose is a request from Sumana, god of Śrī Pāda, to god Mahasen of Kataragama, praying to him to protect the island.

Begin: Bhāsisyanti samāsenā pakṣiyātrakriyāmanam  
iṣṭartha vijayanyame karoṭha mayurāsanam  
nohot, srīghaṇa-nandanayehi kīhayi yanuda, vasanta kāvyayehi śārikā pakṣihu  
lavā sandēsa patrayak gaman karavā ...mitra sambhāṣanayen sthuti-karannāvū  
sārada yanādiḥu kīhu.

sārada sulakala saṇḍa, nānāti vadaninaritu saṇḍenā

metopa duṭu pamaṇaṭa, masit penavi koṇḍasē saṇḍa duṭu.

End: vidī anagi siri digaseka Umā yasa  
ladī miṇi kiruḷu teruvan namā isa  
rāṇḍi kivi sayura niyaṅgin temā basa  
yedi kāṭakirili asnak amā lesa  
Kāṭakirili sandēśaya nimi. Siddhirastu.

## IV. ff. 86a–109a

**Paravi sandēśaya (kavi)**

'The Dove's message' by Śrī Rāhula Saṅgharaja, written AD 1430–1440. The dove is to carry a message from Kōṭṭe to the god Upulvan of Devinuvara praying for a suitable husband for princess Candravati.

Begin: sārada paraviṇḍu sāṇḍa paṇḍuvan surat saraṇin  
pahala kiri muhudin saha pabala palu sakvan.

.....

End: Kaṇḍavuru kula upan rāṇḍi Toṭagamu piyasa  
seda dat siyal heḷu naḷu magada saku basa  
kaṇḍa suriṇḍun vara lāba pasalos vayasa  
vadahala Rahal vāḍi tān kaḷarāv saṇḍesa  
Parevi Sandēśaya nimi. 1876.2.18

## V. ff. 110a–129b

**Nilakobō sandēśaya**

'The blue dove's message', by Baraṇa-Gaṇita of Siṭināmaḷuva (AD 1780–1799), to convey a prayer to the god of Kataragama.

Begin: sārada sura vijayavanevu kala nadana  
sārada pavatu suvalesa Nilakobō saṇḍa

End: e bō tul tedāti savatiṇḍugen pēma  
lābē kal sāma suba āsiri bōma  
kobō nil miture samagiva siya gāma  
nobō kal yehen pavatuva sāpa sēma  
Siddhirastu ...Mē Nilakobō Sandēśaya liyā nimakalē varṣa 1876-kvū mārtu masa  
8-veni dinadiya. Signed in English: H D S.



## VI. ff. 130a–153b.

**Diyasāṅgul sandēśaya**

'The Black swan's message', composed by Talaraṁbē yatiṇḍu, AD 1813, a prayer to the god Mahasen, seeking his aid for the cure of an illness. The bird goes from Kaṁburugamuva to Kataragama.

Begin: Mesē mē vividhāmita-grāma-nigama-rājadhāni viśruta pravalālaṅkāra katha-  
na mātrayak prakāśakoṭa tadanuturuva Diyasāṅgulābhidāna vihaṅgēndrayā visin  
yātrārambhayaṭa nakṣatra hōrā muhurta lagnādiya yōga karannāhu,

sārada sārada somi paharu sirudula dala  
pālaṇḍa pālaṇḍa viyapat kataka peḷa peḷa  
nibaṇḍa pabaṇḍa ranvan tuḍāti sulakala  
sabaṇḍa sabaṇḍa sāṅvuliṇḍu me siri paḷa kaḷa

End: vasvanu kalaṭa satahaṭa nidukinē senē  
as vādi kuṁburu kaḷa govitan dinē dinē  
tos kara me muru rāka niti sāsanē senē  
vas apa siya das kap him dinē dinē  
Siddhirastu ... diyasāṅgul sandēśaya liyā nimi.

ff. 142b–153b, verses 96–174 (end) are not in perfect order according to the pr. edn. Verse 112, an acrostic verse, with one-letter (ekākṣara pada) words, has been recopied on f. 153b with its meaning, not found in the pr. edn, *Diyasāṅgul sandēśaya*, by Talaraṁbē yatiṇḍra – Colombo: 1898.

## VII. ff. 154b–169a

**Sāḷalihini sandēśaya**

'The starling's message', a poem by Toṭagamuvē Śrī Rāhula Saṅgharāja. English translation by W C Macready – Colombo: Wesleyan Press, 1865.

Begin: Pulmal kesaru ranvan tela saraṇa yura  
sapumal kānevu tuḍa māda itini pāhāsara  
nilpul delevu savuvāni piya piya patara  
malin kala ruvevu ebāvin nubinevara

End: Kaṇḍavuru kula mādura miṇi pahanevu susādi  
nānaguru sabasa samayada dānumehi orāṇḍi  
Rajaguru Vijayabā piriven himi pāhādi  
memiyuru padāti Sāḷalihiniya asna yedi.  
Sāḷalihini sandēśayayi. Liyā antimakalē, varṣa 1876.4.23 dinaya. Signed in  
English: H D Swaris.

## VIII. ff. 170a–189b

**Viṣṇu vādē kavi pota**

A polemical poem, on the debate regarding god Viṣṇu, conducted in 1871, September 16. Not very many copies of this debate are available. Perhaps this text was not printed.



- Begin: kiyā hapankam boru lova ravaṭanna  
 liyā liyun daṅgalāgana uḍa pānna  
 niyā gonun ambayāgē dāyakayinna  
 liyā dānun dena eka karuṇak menṇa
- End: Ravi candra kuja buda ... yana nava-graha divya samūhayā mē āturayin kerehi  
 diṭṭilā ... udaragata vālaṇḍigaṇḍa, Sri buddhāṅkura Mahā Viṣṇu divya-rājjoṭṭa-  
 mayāṇaṇ-vahansēgē ānubhāven ājñāven varan avasara lābēva. Nimi. Varṣa 1871,  
 sātrāmbra māsē 16-veni dina, keruṇu viṣṇu vādē kavi pota. Angis de Alvis.

## WS. 87

Palm-leaf; ff. 1, 19(1–19), also in astrological, numerals 1–19; 5.8 × 33 cm; seven lines, 29.5 cm long to a side; bold (somewhat large), semi-skilled hand, possibly of a novice monk; fairly good orthography; copy dated AD 1872 July 20, copied by T Sumaṅgala unnānsē, belonging to D H de Silva (both names are in English).

**Sāmaṇēra baṇadahaṃ pota**

A manual of readings on practices for novice monks.

Contents: Heraṇasikha nimi (f. 2b); Dinacariyāva nimi (f. 5a); Buddhānussati nimi (f. 6a); mettā bhāvanā nimi (f. 6b); Asubhakammaṭṭhāna nimi (6b); Satara-kamaṭaṇa nimi (f. 7b); Satara saṃvara sīlaya nimi (f. 9a); Piḷikul bhāvanā nimi (f. 13b); Sēkhiyāva nimi (f. 17b); Atīta pasvikuma nimi.

Begin: Namō tassa ... Heraṇahata dasasil dasa-sikha dasa-pariji dasa-nāsanā dasa-daṇḍuvan nam kavaraḥa yat.

End: kēna tē uppajjhāyo. Uppajjhāyo mē bhante āyasmā Tissa thero nāma. Ahaṃ saṅghaṃ bhante. Siddhirastu.

Varṣa 1872-kvu Juli masa 20-veni dinadiya. [Signed] D.H. de Silva. Liyā nimakalē T. Sumaṅgala unnaṇsē.

## WS. 88

Palm-leaf; ff. i, 41(1–41); 3.7 × 40.1 cm, three quatrains to a side; ff. 1a–11, and ff. 23–41 in neat medium hand, ff. 12–21b in smaller fast-written (cursive) hand of another scribe, with four quatrains to a side; good copy; dated 1872, October 19.

**Śrīvikrama rājasimha praśasti**

This text does not indicate a title or author or date of composition, but is a panegyric on King Śrī Vikrama Rājasimha, the last king of Sri-Lanka.



Begin: f. 1a, v.1  
 tinayana sirihimi sarasavi baraneta  
 dinamina kiviguru dadarada saraṇata  
 jinavina Śrī Vikrama Rajasiṃha veta  
 dina dina me sugata deti neka siri seta  
 .....

Gaṅgasiri pura vajaṃbiya puranduru sē[f. 1b, v.2]  
 f. 11a, v.2 ends the section copied by the first-scribe.  
 mātīn yavamin me apa niriṇdu mananaṇda  
 nomin mahasenaṇga saha e-turugosayenda  
 evan nuvarin nikma vilasa e suriṇda  
 pasan uḍuvelaṭa vāda edina gevaminda

f. 12a begins the section copied by the second scribe. There is no hiatus in the text of the poem. It is not unusual to see two or more scribes dividing up a text and copying simultaneously, and connecting the sections by leaving a blank side, or crowding the text in the last few lines or using larger letters.

saka vasin ekdahas satsiyaṭa pāmīna  
 sāka nova e pas-ṣi vasa poson masina  
 rika asliṣa e guru dinahi jalavakina  
 sāka nova e yudayata niyama vū bāvina[f. 12a.v.1]

f. 17a, v.1. Defeat of Muttusāmi and other rebels

Muddusāmi kiyana māti agatiga nāti peraliya da  
 Galibilisāmiya kiyana jaḍa guṇa nāti peraliyada  
 Kannusāmi kiyana māti kamakaṭa nāti peraliyada  
 Padagalsāmi nam āti guṇa nodannā peraliyada

ff. 22b. 1872-kvū oktombra masa 19-veni dina liya nima keḷemi. Livuve  
 Dēdāram-mullē paḍiṇci ...

ff. 23a–41a: again copied by the first scribe. f. 27a, v.2: The first occasion of an English name:

evita tada balāti Barubaṭṭa nam yut janarāl Mātālē māvatinē  
 yuda sen samagavit Alutgantotiṇ nuvaraṭa vaḍina lesataḍa rosinē  
 nokaṭayutu yudaṭa ena Manduvan janarāl esat kōralē māvatinē  
 me-Uḍarata gaṇṭa avadin e Kaṭugastotiṇ me Senkaḍagalaṭa van saṇḍinē

End: sarayan lesin tedinē  
 rupuvan nambun karamin biyaganvamin deraṇē  
 bala penvamin nitinē  
 suriṇdun sirin, pavatinna Śrī Vikuman narēndranē

## WS. 89

Palm-leaf; ff. 13(1–13), i; 3.3 × 38.5 cm; two to three quatrains to a side; fairly small, fast-written (cursive) skilled hand; fair orthography; slight damage to text near right margins; 19th-century copy.



**Rājasimha praśasti**

A panegyric poem on King Rājasinha I, with no formal beginning and end.

Begin: f. 1a

yasa balavan Rājasimha niriṇdu kaḷa yuda vesesin Rāvanaraja raju Ram  
rosa kara Randeṇiyehi seda Gannoruvehi janayin siṇḍa karapu vikum  
vasa sirasun kandayati ninagum rupu vilasaka van tavu karana rāngum  
lesa pavasannaṭa nohāki gaṇan kavi vicara pavasannaṭa amutu uvam

f. 3b.v4 siṇḍu tura goḍavarakara puvē

Rajasimha raju vāḍa Maḍakalapuvē

bāṇḍi kaṇḍayuru biṇḍuvāpuvē

soṇḍa vilasaṭa raṇakeli kelāpuvē

f. 4a, v.3 saka vasin ekvādahasa yali sasiya śaṭa nava masehi manakalā

vaka dasat avalada mādindina rividinehi dasa päyin sunimalā

laka me Sengaḍagala sāpasāpat daṁbatula asala rajamādurehi dulā

neka vikum ... gāraṇḍiyata lehenek saṭankara dinī nopākilā

Present end: f. 13, v.2 arangu sakdul varakku gavapal uruvila gubasagavuru eyena

mudanda kal kot saṇḍuṭa suramadum dun maduren soṇḍina

akal kakal vakutan hana sil vadu purvan gena yehena

asivu niri candana samagin gena mutu paṭṭan phala paṭṭayena

**WS. 90**

Palm-leaf; ff. i, 6(1–6); 5 × 27.5 cm; seven lines, 24.4 cm long to a side; skilled hand; good orthography; reliable copy; 19th century.

**Mātalē vitti potak**

The development of Atupola village in Matale by Baṇḍāra of Ōviṭipāna who later was known as Atupolarāla. He was captured by the Portuguese and taken to Colombo. King Rājasimha approached Atupolarāla and other persons honoured by the Portuguese and they were asked to defect to the king's service. Atupolarāla, under the pretext of invading the Kandyan provinces, persuaded the Portuguese to attack through Vāllavāya where the Portuguese were defeated. Then a list of Baṇḍāras and their areas of influence. Atupola disāva capturing the Trincomalee fort, and he being rewarded by Rājasinha, and the expansion of the boundaries of Mātalē disāva. The grant of lands and offices conferred by the king on the Baṇḍāras. Then the rebuilding of the fort at Trincomalee by the Disāva.

Begin: Śrī Laṅkēśvaravū, utum, Devenapātissa dēvasvamiṇḍuruvāṇan-vahansē śakra-  
dēvēndra līlavayen rājyasriyava-kara-vadārana prasthāvaṭa, Daṁbadivin vāḍiya  
..., sanarangayenda, dasa-aṭakulavāsīngenda, kātuva ā aya aturen, Ōviṭipāna hiṭi  
Baṇḍāraṭa nindagan hatak lābi tibena prasthāvaṭa, ... Ōviṭipāna hiṭi Baṇḍāra  
visin, Atupola kiyana mē aḍaviya ... asvaddā gevalu tanā Atupola yana nama  
kiyamin mema gama bhukiti viṇḍagena ena prasthāvaṭa, Parangi hevākan raṭaṭa  
pāmununāya. Ema prasthāvē Parangiṇṭa asuva gos Kolaṁba hiṭalā Parangingen



radalakam lābi hiṭi velāvaṭa ... , utum, Rājasimha dēvasvāmiṇduruvāṇan-vahansē ... Kolamba koṭuva aravana pinisa Paraṅgingen nilama lābi tibena Atupolarāla ātuluva daha aṭa denek nilama tibena ayaṭa rahasin panivuḍa āravādāramin Paraṅgi sēnāvaka Uḍakattuvāṭa sēvākamaṭa ena sāṭiyāṭa aṇḍagāgana eṇḍa yeduna nisā, Vāllava-ṭa aṇḍagāgana gosin isancu dekaka Paraṅgi golla kaḍaṇḍu-karagena ... ema Parangin marā ... Goḍapola vādahiṭi Vijayapāla dēvasvāmiṇduruvāṇan-vahansē Rāganvattē [Raggaha-vatte] vāḍasiṭagana yuddha karana prasthāvaṭa. ... f. 4, line 4 ... Atapattuvē murapolē hiṭiya Atupolarāla duggannārāla gennā Mātālē minissu ekatu-karagena Tirikunāmalē koṭuva allanṭa puluvanda kiyā āhun bālun unu-viṭa, puluvani kiyā sālakalāma ... Saṇḍudā anurē nākatin Atupola disāhāmīṇṭa Mātālē disāva lābunāya, disāva lābī gos Tirikunāmalē koṭuva nuduruva tibunu bō-gahē nāgenahiraṭa giya bōkaṇḍaṭa piṭaḍi hiṇḍa, pānvū tun-pāyata Tirikunāmalē koṭuva Atupola disā-mahatmayō aravā koṭuvaṭa murasamanna Gal-ṭom̃buve-rāla Rājasimha vāsalaṭa salakaranda āriyāya. Galṭom̃buvē-rāla gos Maḍakalapuvē Gal-oyē Vāḍa-innā Rājasimha deviyanta mē sāṭi sālakalāya. Emaviṭa mahavāsalin karuṇāva lābī ... Goḍapala nuvara vāḍa-innā Vijayapāla mahavāsalaṭa sālakarapan kiyā yedunāya. ...

f. 5a. Tirikunāmalē koṭuva gāva paṭan Goḍapala nuvara Haṇḍagala gāvata Atupola disāmahatminḍa lābunubava payinḍē kivuvāya.

End:

f. 6b, line 3. ... Tunkollē peramunē irahaṇḍa koḍiya allā, ē gāvaṭa mudal-ihurunṇē koḍi pahak, koḍi-tuvakku pahak, gennāgena disāmahatmayō samaga Tirikunāmalē koṭuva baṇḍinḍa yedī ... iḍamen iḍamaṭa hēvisi pavisiyen veḍihaṇḍin mahaperaharin, Maḍakalapuvē Gal-oyē vāḍi-innā Rājasimha mahavāsalaṭa mūna-pāvāya. Ema viṭa karuṇāva lābī Tirikunāmalē koṭuva baṇḍavapan disāva, kiyā yedimē panatin Tirikunāmalayaṭa yahapat vemin, koṭuva bāṇdevvāṭa passē utumvū Rājasimha devisvāmiṇduruvāṇan-vahansē vāḍavadārā koṭu bāṇdevu hāṭi balā vadārā vāḍamevuvāya.

## WS. 91

Palm-leaf; ff. 3(1–3), i; 6 × 48 cm; seven lines, 43.5 cm long to a side; fast-written (cursive), skilled hand; good orthography; 19th-century copy.

### John Pedrick Dickson aṣṭakaya (Skt–Sinh.)

A panegyric of eight śloka in Sanskrit with a Sinhala paraphrase, on J P Dickson, the Government Agent at Kandy, composed by Danturē Sumaṅgala therā.

Begin: Svastirmanvayambhrajoti pranibham saprājñaksīrārṇavam  
vistīrṇakhilavarṇasāla dharaṇim premaprabandhurvaram  
Jōn Pedrick Dickson svanāmavisrutam mantīśvaram dhārmikam  
daivandrāḍya surasupantudravimam datvā jayam maṅgalam  
Svasti., pravaraḡuṇaganābharaṇa vibhūṣita kīrtiśrīn sōbhanavū ...



End: Sridānatīrthambu praṇīta nāma dheyena śāstra visāradēna  
 Sumaṅgalākhyena tapōdhanēna kṛtasatakadyamimi sthutamha.  
 Pranīta, prasiddhavū; sṛidānatīrthambu, śrīmatvū ... patara guṇa, Dan-toṭa  
 vatura yana nohot pinpatana mātivarāṇa nan paṣiṇḍu vana epura Danturaya  
 yana mevara vyavahāravū; nāmadheyyena, pemavaḍana nāmayakin yukta vū;  
 śāstravisāradena, śāstrārtha dat; Sumaṅgalābhidhāna mā visin aṣṭakārdha sthuti  
 patraya, ējanta namāti mantrin udesā karanaladdēya.  
 Four Sinhala verses follow: Pivituru sēmanta Sirivaḍana pura paṭan  
 visituru sāmanta maddima digu supasan  
 somiyuru bōkanta sumihiri sapa gunavan  
 disigaru ējanta apa himi māti utuman[1]  
 .....  
 pin koṭa siṭi poraṇa utuman garu dimutu  
 man tuṭa sada satara padarut dāna me yutu  
 in maṭa upakaruṇu guṇa mātītuman tatu  
 Dantoṭa vature yatisaṇḍa mama kaḷa amutu.[4]

## WS. 92

Palm-leaf; ff. 4(ka-ki); 6.3 × 62.7; unusually long leaves which have been bent and somewhat damaged; eight lines to a side, written almost to the end of the leaf; skilled hand; good orthography; 19th-century copy.

### John Dickson aṣṭakaya

A good specimen of a Pāli aṣṭakaya composed by Galagedera Guṇaratana thera. The entire aṣṭaka is written on f. 1a, devoting a line for each stanza. f. 1b contains the colophon; ff. 2b–4b, line 1 is an elaborate paraphrase in Sinhala.

Begin: Dhammārāma yaso sumedha pavaro sevupasāntāyano  
 sambuddhesabha vissatiti munim Dipaṅkarenōdito  
 Kalyāṇam sakalopāya tammatam bōdhim anāpatthanam  
 kāruṇṇena pahāya sādhu bhajitam bōdhim anāpatthanam  
 f. 1b. lōkānandakaratisundara vihare Varāhasēla-vhaye  
 addhāvīsativaggakāraka-sabhayanto gatānam mahā  
 therānām sucipesalamitasu sikkhākāmakāmena kho  
 Vatthuggama Sumangalavhya vāsi nāthassa sissopago.  
 Girighara vara nāme cārugāmābhijāto  
 satata rucira cāro nāthadāsepabhūto  
 Gunaratanābhidhāno sayammi puṇṇakāmi  
 akari madhuramētam pemaṇīyam pabandham

End: f. 4b ...pavarōdāra ... pravara Jōn Pēdrik Diksan yana nāmōpalakṣita utumvū  
 ējanta mantrīśvarayaṇṭa āyurārogya sakalābhivṛardhi-varadhanaya saṇḍahā ...  
 racanā karanalada mē prabandhayāgē prathama gāthāvehi chandolaṅkāra nam



Seṅkhaṇḍaśailābhidhāna-pura namāti sadatvilhi krīḍākarana sindhūra rājayaku  
sē cirāt kālayak muḷullehi ... yasakit-rāsin prakarṣayen babalavā. Nimi.

## WS. 93

Palm-leaf; ff. 250(ka-tl; ka-ca), i; 5.3 × 44.5 cm; three quatrains to a side; fairly large, semi-skilled hand; plain wooden covers; lefthand portion of leaves and covers attacked by white ants and stuck together; copy, dated Saka 1785 (AD 1863).

### I. ff. 1(ka)–170(tl)

#### **Mahabhinikmana (kavi)**

The Sinhala poem on the Great renunciation of Prince Siddhārtha. This extensive poem varies in length according to the recension. This MS is the most comprehensive version.

f. 1a. Illustration of 4 lotuses, two of which are good.

Begin: f. 1b Namo tassa ... bin liyage mudunē

siṭiyemi ahasa sevanē

devi dunnu varaminē

gatimi aṭavisi muniṇḍu saraṇē

End: f. 170(tl)a ...

peruman purā ape muni me hāma okkama

maruva lanvelā kaḷa maha adikkama

sasara dukin budu-vena muniṇḍu okkama

Kiriya namin livu Mahabhinikmana

Colophon: Śrī śuddha śakarāja-varṣayen ekvā dahas satsiya asūpahāṭa pāmiṇi-saṇḍa, uṇḍuvap  
masa ava tisvaka lat guru dina pura satavaka lat puvapal gunē nākatina liyā nima  
kalāya. Mahabhinikman kavi banapotvahanṣeya. Mē livuve, Mukalan-yāye  
kuḍā-unvahansēya. Lovuturā buduvemvā.

### II. ff. 171(ka)a–250(ca)a

#### **Vessantara jātakaya (kavi)**

A popular Sinhala poem on Vessantara jātakaya. Lacking f. ku.

Begin: f. 171(ka)a. This side has only one verse. Namo tassa ... gēva saṃsārāya

savunē gevā nārāya

muniṇḍun adārāya

kiyam mulkoṭa namaskārāya

.....

dahamaṭa Novī sāka

asanuya vikum ekineka

Gautama muni kaleka

kiyam Vessantara jātaka [f. 173(ki)a, v.2]

ff. 224(ghr)a–f. 245(nai)b, copied in fairly small-hand.

End: Jāliya kumaruvō Rāhula teriñdu veti  
 Kriṣṇajināvō sasnē Upul veti  
 edā edan dun rajuta dā veti  
 mamma vēda budu vannē vadārati  
 ff. 245b–250, v.2. Verses of aspirations.  
 mē livu pin purā  
 viñda savu sāpat nitorā  
 novāda biya sasarā  
 mamada buduvemmā lovuturā. Siddhirastu.

## WS. 94

Palm-leaf; ff. 179(1–179); three types of foliation; 4.8 × 39 cm; three quatrains to a side; unskilled, rustic hand; popular orthography; brownish leaves; text not clear; poor copy; 19th century.

### I. ff. 1(ka)a–135(nah)b

#### **Mahabhinikmana (kavi)**

cf. WS. 93. A defective copy.

Begin: Bin liyage mudunē  
 siṭiyemi ahasa deraṇē  
 deviyan varaminē  
 kiyan aṭavisi muniñdu saraṇē  
 .....  
 anik kalugal bāndapuvā men nogena maduvāl pada itā  
 anik viyatun madak tān suda nokaṭayutu detisak katā  
 māṇik bāñdi lesa utum mutuhara pabaḷu ruvamen gotagotā  
 sunikkitta vu Mahabinikman kalē pavasam bōsatā

End: mē lī pin purā  
 viñda savu sāpat nitorā  
 novāda biya sasarā  
 mamada buduvemmā lovuturā  
 Siddhirastu.

### II. ff. 136(ta)a–150(tah)b

#### **Siri mā bō saha soḷosmahasthāna vandanā (kavi)**

A set of verses on the worship of the sacred bō tree and the 16 great places of worship. The text is poor.

Begin: rāsak buduva bana vitara kiyana bō  
 e-sak senaṅga api budun dakina bō  
 dosak sasara ape budun dakina bō  
 rās kara pin vāñda Jaya-sri-mā-bō  
 End: sasaṅga siyal baṁbalove vāsena deviyanī. ...



## III. ff. 151(ka)a–169b

**Kurudharmaya (kavi)**

A Sinhala poem, based on the life of the Kurus, well-known for longevity as a result of observing the five precepts. This copy is very poor.

Begin:            gevā sansāraya  
                     savunē gevā nāraya  
                     munituman vāraya  
                     kiyan mulkara namaskāraya

.....  
Kurudharmaye banē

arinuva surā pānē

devulovaṭa pānē

vēya saru ket vapula dharanē

End:            saturu bayak kisi kalekat novanḍayi  
                     mituru kamin satahata pavatindayi  
                     vaturu bayak kisi kalekat novanḍayi  
                     Kataragamē deviyō pin gaṇḍayi.

## IV. ff. 170a–179b

**Tunsaraṇaya (kavi)**

A poem on the three refugees, often recited on pilgrimage, especially to the sacred mountain Śrī Pāda; incomplete.

Begin:            Budu guṇayak vāṭunot mage savanē  
                     siṇḍu piṭa pāvenavā budu lesinē  
                     viduraṭa lan-vū mini mutu bāvinē  
                     aṇḍurata kī pota baṇa Tun Saraṇē

Present end:    f. 179b galā mīdun valā ena sāṭi vasā siṭinā usa galē  
                     balā siṭinā misak paya āda yaṇḍa bāri maha usa galē  
                     nalā piṁbinā lesaṭa lela-detī depaya osavā saka pilē  
                     mulā nova gos balā satoṣin vaṇḍiti sṛipā Samaṇalē.

## WS. 95

Palm-leaf; ff. 143(sva, ka-jhl), i; 4.7 × 38.7 cm; three quatrains to a side; semi-skilled hand; ff. 99–143 not sufficiently inked; medallion: VOC Dutch coin 1749; dark wooden covers; fairly good copy when compared with WS. 93 & 94; 19th century.

## I. ff. 1(sva)a–120(ju)b. Lacking ff. kam, kaḥ

**Mahabhinikmana (kavi)**

This version is up to the visit of the Buddha to Kapilavastu to meet his kinsmen and Yasōdharā.

This copy is fairly good. f. 67b: one long verse is written in large letters; thereafter is a fairly

small and neat hand of another scribe. The leaves from f. 68 have astrological numerals 1–45 but written in quite a small hand.

Begin: Namo tassa ...  
 bin liyage mudunē  
 siṭiyemi ahasa sevanē  
 deviyange varaminē  
 kiyan aṭavisi muniñdu saraṇē

.....

maru magaṭa ikmena  
 nirā maṅgaṭa no-ikmena  
 me kavi Mahabinikmana  
 madak pavasami asavu hāma dena[f. 4(ki)v.2]

Present end: vāsanā āti munirajun guṇa asā ... nidimatē  
 dēsanā kala magul sadaham āsūvā men savanatē  
 e-dina mukayē tibennā sēma nitarama nonāvatē  
 dēsanā karalā vaḍinnā sēma satuṭu vaḍavā sitē

## II. ff. 121(ju)a–143(jhl)b

### Pirinivan jātakaya (kavi)

A Sinhala poem of the 18th century, by an anonymous author, on the demise of the Buddha. A good copy, not inked. Printed edn, *Pirinivan jātakaya*, 234 stanzas – [Galle]: 1885.

Begin: Namo tassa ...  
 Siripā piyum piṭa  
 satapā vaḍina hāmaviṭa  
 maga pā mok puraṭa  
 nitora pinipā keren muniñduṭa

.....

noki hāki pamaṇa dāka  
 guṇa nāna vikum aṇasaka  
 Gautama muni kaleka  
 kiyan pā Pirinivan jātaka[f. 121b, v.1]

Present end: (an unusual aspiration) suba Siri Laka net tiruvā  
 loba vī sata kataka ruvā (?)  
 loba kara sit pemma ruvā  
 labami nāga kanya ruvā  
 Sasaṅga siyal baṁbalova väsena deviyanī .....

## WS. 96

Palm-leaf; ff. i, 154(1–38;i, 39–77; 78–115; 116–154); 5 × 38.5 cm; this composite MS has four major MSS. of varying sizes of leaves; handwriting also varies; wooden covers painted with an



unusual combination of floral motifs in yellow on a reddish background with a pale-green border; late 18th century.

### **Baṇa kathāvastu potak**

A collection of stories used as sermons. Unskilled hand; poor orthography.

#### **I. ff. 1a–5b**

##### **Buduvū jātakaya**

An apocryphal 'jātaka' on merits of doing good deeds, however humble they may be. Buddha in a previous birth as a poor man was of help to others.

Begin: Namo tassa. ...Tavada lovuturā budurajāṇan-vahansē buduva vāḍa-innā avadiyēdi ...

End: Svāmīnvahansē Kōsala rajjuruvangē niyamgam paṭunugam niyamayak nātuva laddē, [pera] jāti mona pinak kaḷādāyi kiyā deviyō āsūha. Mama buduvēṇḍa paḷamuven dugīva innā avadhiyēdi ata mudalaṭa bimak aragena ... kanu mul udurā ... agrabhōjanaya budunḍa puṇā keḷemi. Ē vipākayen niyamgam paṭunugam niyamayak nātuva-ma laddemi vadāḷasēka. Buduvū jātakaya. Nimi.

#### **II. ff. 6a1–15a3**

##### **Navaguṇa sannaya**

Fairly good copy, foliated in letter-numerals as well as in Astrological numerals.

Begin: Namo tassa ...Itipi so bhagavā ... devamanussānam buddho bhagavāti. Itipi, mē kāraṇayenda ...

End: Bhagavā bhagavā yutto, bhagghaṃ kilēsavāhanō, bhagghaṃ saṃsāramuttāro, bhagavā nāma te namo. Nava guṇa sannaya nimavana ladi. Siddhirastu.

#### **III. ff. 16a1–20a1**

##### **Abhidharma kamaṭahana**

A Sinhala prose tract on the 12 hētudharma.

Begin: Namo buddhāya. Avijjā saṅkharā viññāna nāmarupa saḷāyatana phassa vēdana taṇhā upādāna bhava gati jarā yana mē hētu-dharmayō doḷaseka. Mehi jāti nam kesēdayat. ...

End: Dukkhaṃ dukkhaṃ kiyā bhāvanākoṭa budubava pātuvō aṭa-asāṅkheyya kap-lakṣayakin buduveti. Anātmayayi kiyā bhāvanākoṭa budubava pātuvō sarāsaṅkheyya kap-lakṣayakin buduveti vadāḷaha. Abhidharma Kamaṭahanayi. Siddhirastu.

#### **IV. ff. 21(khu)a–35(gi)**

##### **Sudarśana jātakaya**

Not an extract from *Jatāka pota* (1909 edn), pp. 227–229.

Begin: Namo tassa ...Tavada ... budurjāṇan-vahansē dēsanākaranalada sucarita-dharmayehi ...

End: Ē eṣēmaya. Saruketa lālū bijuvaṭak sē iṭa kuḍāvū pinkamak, utumvū tunuruvan mahameraṭat vaḍanēya. Eṣē heyin ... pinkamkoṭa ...amāmahānivan dakinṭa utsāha kaṭayutuyi, Siddhirastu.



## V. 35(gl)a2–38(gu)b5

**Nakula kathāvastuva (incomplete)**

An extract from Saddharmāṅkāraya, ch. 17, story 2.

Begin: Namō tassa ... Tavada mehi devana Nakula kathāvastuva nam kavaraḥa yat. Mē Śrī Laṅkādvīpayehi Ruḥuṇu janapadayehi ektarā gameka Nakula nam upāsakayek veseyi.

End: ... asaval gama mē nam upāsakayek ... sādāhayen danak dina. Ē dānaya nisā sasara duk gevā jāti keḷavarāṭa pāminena ladāyi yana siyallama vistara vasayen vadārā ... (incomplete).

## VI. ff. 39(da)b–77(nr)b

**Daḷadā pūjāvaliya**

This is a good copy of Daḷadā Pūjāvaliya, in expert hand of an erudite scribe, possibly of 18th century, although the writing looks modern; 5.2 × 40.2 cm; seven lines, 35.5 cm long to a side.

Begin: f. 39(da)b. Text on this side is written between the two cord holes.

Namō tassā ... Svasti śrī navaratna śrī virājita Laṅkā-tala rājadhurandhara ratana-traya paripālana ... Trisīmhalāikacchatra bhuvanabhītakara Bhuvanaikabāhu manusāsita ... Alagakkōnāra Jayasimhap-Pratirāja samīrita namap-prasiddha amātyayan visin tundenāḥaṭa janita punya sambhāra pradhānakoṭa kīhu. (Text not clear.)

End: Tavada ratana pramāṇa vū buddha-rūpayada karavā ... ē rājōttamayā visin yaṭa kiyanalada bohō rajadaruvan visin kara-vū sucaritaya men, mē daḷadā piḷivelin asā dāna dānudu enadavasada Laka pamiṇi rāja rāja mahāmātyādīn visin śraddhā-buddhi-sampanna delovin hita sāpat sādāhennāvū mē sucaritaya satuṭu sitin pāvāṭviya yutu.

Rajadhammamakopento rañjayantā mahājanam

rājāno pi ciraṇ sammā pālayantu vasundharā.

Daḷada pūjāvaliyai. Siddhirastu.

## VII. ff. 78(nr)a1–115(pha)b7

**Vessantara jātakaya**

An extract from Butsaraṇa, made into a separate text by adding a Pāli stanza at the commencement.

Begin: Namō tassa ...

sabbadānaṃ dhammadānaṃ jināti sabbaratiṃ dhammaratiṃ jināti

sabbarasaṃ dhammaraso jināti taṇhakkhaya sabba dukkhaṃ jināti

Tavada karuṇāvaṭa hētuvū dahamaṭa layātivū asannavun kanhi amā namana madhuravū dharma-dēsanā āti. ...

Present end: mā gos un daka dāka paḷamukoṭa sōka

sanhiṇḍu vū kala, tepi evayi kiyā dahasak ratha ...

ff. 116–154. The leaves are damaged.



## VIII. ff. 116a–121b

**Buddhavaṃśa dēsanāva**

Sinhala prose extract from Pūjāvaliya, ch. 15.

- Begin: Namo tassa ... sākyakulatilakavū ... budurajāṇan-vahansē ... Sariyutsvāmīṅgē ārāḍhanāven mē Buddhavaṃśa dēsanāva genahāra ...
- End: Mesē visituruvū ... mē Buddhavaṃśa dēsanāva nimavā vadālasēka. ... Buddhavaṃśa dēsanāva nimi.

## IX. ff. 121–140b

**Anāgatavaṃśa dēsanāva**

An extract from Pūjāvaliya, ch. 15.

- Begin: Tavada mē Buddhavaṃśa dēsanāva nimikala dham senevi Sāriyat mahaterun-vahansē ... tavada nuṃbavahansē visin matu Maitrī budukenakun-vahansē upaditiyi vadārana ladin ... e viśēsayen asanu kāmāttemi yi ārāḍhanā kaḷasēka.
- End: Ikbitten śākya rajadaruvō budun vānda ... ē māgē svāmidaruvāṇan-vahansē mē mē karaṇayenudu arahata nam vanasēki. Anāgatavaṃśa dēsanāvayi.

## X. ff. 141a1–147ab

**Takkāri jātakaya**

See *Jātaka pota*, p. 798

- Begin: Tavada ... budurajāṇan-vahansē ... pitru upasthāna karannāvū keḷēmbiputrayaku arabhayā mē jātakaya dakvana ladi.
- End: Etān paṭan svāmiputrayāṇaṇṭat mayilanuvanṭat dāgābakoṭa pūjā satkāra karannā sē aḍuvak nova pōṣya kaḷēyayi vadārā mē Tatkāla jātakaya nimavā vadālasēka. Tatkāla (?) jātakayayi.

## XI. ff. 148a1–150b2

**Dharmmāṇisaṃsaya**

On the merits of doing good deeds for Dhamma, such as listening to Dhamma, and writing down Dhamma texts, etc.

- Begin: Namo tassa ...  
likhāya pālīnā dhammā navakōṭi saḥassakam  
kappaṃ akkhara gaṇanāya Cakkavattiṃ bhavissati  
Yana mē gāthāvehi abhiprāva nam. ... eka gāthāvak liyavuvōda, miladī baṇa dannā paṇḍitayaku lavā liyavuvōda ... divyalōkayehi diva sāpa viṇḍinnēya.
- End: Abaḷuven gat muhudu diya sē, abaḷuva sā mahamera sarikaḷā sē saṅkṣēpayen dākvūvāhuya. Mē dharme āṇisaṃsayayi.

## XII. ff. 150b3–154a4

**Buduvū jātakaya**

A discourse attributed to Buddha, on merits of doing good deeds.

- Begin: Namo tassa ... Tavada ... budurajāṇan-vahansē buduva vāḍa-innā avadhiyēdi vāḍa siṭinnaṭa sāṭa gavvak pamaṇa bera āsak sē samatalava tibennēya. E jātiyēdi mona pinak kaḷadāyi kiyā deviyō āsuvāya. ... Eviṭa mama dugīva innā avadiyēdi.



End: Ē vipākayen viduru-vijñāna (?) nuvaṇa laddemi vadālasēka. Buduvū jātakaya yi.  
Siddhirastu.  
f. i. Mē dharme pat-iru esiya panas pahayi.

## WS. 97

Palm-leaf; ff. 114(ka-chi), i; 6.4 × 39.6 cm; eight lines, 36 cm long to a side; semi-skilled hand; poor orthography; bulky wooden covers, painted with a mixture of green and yellow; poor copy; 19th century.

### Baṇa kathāvastu potak

#### I. ff. 1a1–4(ku)a7

##### Subha suttaṃ (Pāli)

See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 19.  
Lacking commencement.

Present begin: ...Evaṃ sattena evaṃ sammā dinnena kāyassa bhēdā paraṃ-maraṇā apāyaṃ  
duggatiṃ vinipātaṃ nirayaṃ uppajjati.

End: Evamevaṃ bhōtā Gōtamēna anēka pariyāyēna dhammo pakāsito ... ajjhataggē  
pānupētē taṃ saraṇaṃ gatanti. -pe- Subha sūtrayayi.

#### II. ff. 4b1–28a1

##### Subha sūtra vyākhyānaya

Sinhala paraphrase.

Begin: Namō tassa ...Evaṃ me suttaṃ; me, mā visin subha sūtra dēsanāva; evaṃ suttaṃ,  
mē ākārayen asanalada mesēma asanaladī.

End: ...ajjhataggē, ada ādikoṭa hevat ada paṭaṇ; pānupētaṃ, jivitāntaya dakvā divi-  
himiye; saraṇaṃ-gataṃ, ... tisanagata vū upāsakayekāyi; dhārētūti, dānagan-  
nāsēkāyi yana; etaṃ, mē arthaya; avōca, dānnuyēya. Subha sūtra vyākhyānayayi.  
Siddhirastu.

#### III. ff. 28b–42b

##### Kusala sūtraya

A sermon in Sinhala, on meritorious acts preached by the Buddha, to the monks who were unable  
to explain the extent of the results of kusala or good deeds. cf. British Library Or. 6599(33)vi.

Begin: Dēvātidēvavū ... budurajāṇan-vahansēta Anēpiḍu siṭāṇan visin ... karavana lada  
Jētavanārāmayehi vāda vasana kalhi, puthujjana bhikṣūn dahasakdenā-vahansē  
... Sāvāt nuvaraṭa vāḍisēka.

End: Taman sakti pamaṇin dānādi pinkamkoṭa ... ē āsū kusalanubhāvayen divya-  
lōkayehi upannāhuya. Kusala sūtrayayi.



## IV. ff. 43a1-59a3

**Viśākhāvata**

An extract from Pūjāvalī, ch. 18.

Begin: Tavada apa budun Viśākhā maha upsikāvāngen lada Pūrvārāma pūjā kathā nam kavarahayat.

End: Eksiyavisi mahā pūjāvan lat heyinut...  
arhat nam vanasēki. ... Viśākhāvata yi.

## V. ff. 59a4-75a3

**Gaṅgārōhaṇa pūjākathā**

Chapter 21 of Pūjāvalī.

Begin: Namō tassa ... Tavada apa budun Visālā mahanuvaradī Licchavi rajungen lada Gaṅgārōhaṇa pūjā kathāva nam kavaraḥa yat.

End: Mē Pūjāvaliyehi ... ekvisivan paricchēdaya nimi. Siddhirastu.

## VI. ff. 76a1-94a6

**Patmāvati vastuva**

Story of Patmāvati; Saddharmālaṅkāraya, Mahāmandhātu vaga, story no. 5.

Begin: Tavada mē Saddharmālaṅkārayehi. Mahā mandhātu vaga pas vana Padmāvati vastuva nam kavaraḥa yat.

End: Metekin mē Mahāmandhātu vaga Patmāvati vastuva kiyā nimavānaladi.

## VII. ff. 96b1-106a

**Kurudharma jātakaya**

On the virtues of practising the five precepts, as done by the Kurūs. This story has been copied by two scribes.

Begin: Namō tassa ... Tavada ... ek akurak gāsū bhikṣuvak-hu arabhayā mē jātakaya vadālasēka.

End: ...esamayehi Kururaṭa rajava upannem loviturā buduvū mamma vēdāyi taman-vahansē dakvā vadālasēka. Kurudharma jātakayayi. Siddhirastu.

## WS. 98

Palm-leaf; ff. 157(ka-nai), i; ff. nau, ju on two leaves for each; ff. jhe & jhai on same leaf; 5.5 × 43 cm; nine lines, 38.5 cm long to a side; expert hand of a literate scribe; good orthography; specimen of good handwriting; early 19th century.

**Rasavāhinī (Pāli)**

A collection of stories in Pāli by Vēdēha thera of Śrī Lanka, written in 14th century. Present text consists of 103 stories, 40 relating to Jambudīpa (India) and the rest to Śrī Lanka.



- Begin: Namo tassa ... Satthuppasattha caraṇaṃ saraṇaṃ janānaṃ  
brahmādi mōlīmaṇīraṃsi samāvahantaṃ  
paṅkerubhābhāmuḍu kōmala-cāru-vaṇṇaṃ  
vandāmi cakkavaralakkhaṇamādadhānaṃ  
.....  
Tattha tesāṃ vatthunamuppatti so vidha bhavanti Jambudipe Sihladipecāti. Tat-  
tha Jambudipe tālisā, Sīhāladīpē te-satthi. Tesuca Jambudīpuppatti vatthūni api  
bhavissati.
- End: Ettāvatā (I have omitted several stanzas of the colophon)  
so vippagāmaṃsena kētibhūtetī Sihale  
yo ca sīhala bhāsāya sīhalaṃ saddalakkhaṇaṃ  
yo ca Samantakūṭa vaṇṇanaṃ vannayī subhaṃ  
tena Vēdēha thērēna katayaṃ Rasavāhinī  
.....  
pañcavassa saḥassaniyo jippata hīnasāsana  
vatthuttayassa me niccaṃ jayassu jayamaṅgalaṃ  
Rasavāhinī samattā. Imaṃ likhitapuññaṇa, Metteyya upasaṅkami, paṭiṭṭhahitvā  
saraṇe suppaṭiṭṭhāmi sāsane. Siddhirastu.
- Owner: Rayigam kōrale Olobuḍuva Pulukkuṭṭirālāgē Hendrik Prēra.

## WS. 99

Palm-leaf; ff. 22(ka-kr; ka-ko); 6 × 52.4 cm; eight lines, 47.7 cm long to a side; skilled hand; good orthography; wooden covers, painted with a twin scroll in yellow on red background, and yellow petal (palāpeti) border on black bevelled edges; fair copy; 19th century.

## I. ff. 1(ka)a1–8(kṛ)b6

**Dhammacakkappavattana sūtra pada-ānuma (Pāli–Pāli)**

Syntactical word order, for students as well as for providing the Sinhala paraphrases.

- Begin: Text copied between the two cord holes of f. 1.b, with a decorative lotus drawn in either margin.  
Namo tassa ... Evammesutaṃ ... mē, evaṃ, sutāṃ, ekaṃ samayaṃ, bhagavā,  
Bārāṇsiyaṃ, Isipatanē, migadāyē, viharati.
- End: ... āyasmato Koṇḍañña Añña Koṇḍañnotvēva, idaṃ nāmaṃ ahosi.  
Dhammacakkappavattana suttaṃ. Siddhirastu.  
mē livu kusalāyena mam siva apāyē nohīmena  
muniṇḍu matu dākīmena ē budungē sasunhī  
pāvidiva piḷivetaṃ dam sava piṛīmena nimalaṃ  
nobiṇḍa sika padataṃ sava jīvitaṃ mena rakitaṃ



## II. ff. 9(ka)a1–22(ko)b5

**Damsak pävatum sūtra padārtha (Pāli–Sinh.)**

Sinhala paraphrase to the above Pāli sermon.

Begin: Text is copied in traditional style between the two cord holes, with a lotus drawn on either margin.

Namo tassa ...Evammesutam, mē, āyusmatvū Mahā-Kāśyapa sthavirayan-vahansa ... evaṃ sutam, mē ākārayen asanalada mesē asanalada mesēma asanaladi.

End: Idamavoca yana tñ paṭan aññāsi vata Koṇḍaññoti yanuvē vadāla udānavacanaya hāra sesu siyallan śrāvaka bhāṣitayayi datayutu. Damsak pävatum sūtra padārtha nimi. Siddhirastu.

Varṣa 1872–kvū Māyi Mudannāpola Rājakarunā.

## WS. 100

Palm-leaf; ff. i, 136(ka-jhr); ff. gi, gu repeated; 5.3 × 43 cm; six lines, 36.5 cm long to a side; skilled hand; good orthography; wooden covers painted with a floral scroll, now faded; left half of the MS is discoloured; Arabic coin dated 1917 as medallion; fairly good copy; early 19th century.

## I. ff. 1(ka)b1–56(gha)a6

**Mahā satipaṭṭhāna sūtra pada-ānuma (Pāli–Pāli)**

Pāli syntactical word order for student use and compilation of paraphrases.

Begin: f1(ka)b. Text on this side is copied in traditional style between the two cord holes, with two well inscribed lotuses on either margin. First few leaves are damaged and part of the text is missing.

Namo tassa. ... Evammesutam ... paccasosum Bhagavā etadavoca. Evammesutam. Mē, evaṃ sutam, mē, sutam, evaṃ. ...

End: ...tē bhikkhū, bhagavatō, bhāsitam, abhinanduntī. Satipaṭṭhāna sūtra pada ānumayī. Siddhirastu. ...

ff. 56b and 57a. Line drawings of the foot-print or Sṛī Pāda of the Buddha; a motif of twin lions; and lotuses.

## II. ff. 57(ghr)b.1–129(jam)a3

**Mahā satipaṭṭhāna sūtra sannaya**

The Sinhala paraphrase to the Pāli sermon above.

Begin: Text on this side is copied between the two cord holes, with kuṇḍalis or punctuation marks decorating the margins.

Namo tassa ...Evammesutam; mē, āyusmatvū Mahā-Kāśyapa sthavirayan-vahansa ...

End: attamanā, ... abhinanduntī, viśēsayen santōsavūvāhuyī. Iti vitthāramukhena mahā-satipaṭṭhāna suttaṃ niṭṭhitam.

Above title at the end is used for the Pāli detail version, and not to the Sinhala sannaya.



## III. ff. 129(jah)a3–136(jhr)a7

**Maha satipaṭṭhāna sūtra nidānapāṭhaya**

The Sinhala introduction to this sermon.

Begin: Srighana caraṇa saraṇagata vajrapañjara karuṇā nidhāna ... Budurajāṇan vahansē visin ...

End: Embā pinvat ...nuvanātiyeni mē mā kiyanṇa iṇḍurā āsuva mānava. ...  
Satipaṭṭhāna suttaṃ niṭṭhitaṃ. Siddhirastu.  
Kīnigoma vihārādhivāsi Havane-tānnē Dhammānanda Sōbhitābhiddhāna  
unvahansēgē Satipaṭṭhāna sanne saha pada-ānumayi. Pat-iru eksiya tis-hayayi.  
Nimi.

## WS. 101

Palm-leaf; ff. 54(ka-ghr); numbers gṛ & gḷ on same leaf; 5.6 × 47.5 cm; eight lines, 42.5 cm long to a side; excellent hand of a literate scribe; good orthography; plain wooden covers; 19-century copy.

**Abhinava mādham**

A Sanskrit medical text. See colophon.

Begin: f. 1(ka)b. Text on this side is copied between the two cord holes.

Namaśrīghanāya

Śrī Nārada munisyādi mukhapañkaja-vāsini

saradākhila vāgdēvī pātuvas sarva maṅgalaṃ

vissrajya durviracita vistaram pura

prayukta saccita padabodhanam laghu

vidaghda sarjana bhisagutasvayavaiḥ

pralikhya tetvabhinava mādham sivaṃ

End: f. 54(ghr)a2

Iti trayodaśa sannidānāddhyāyaḥ dvāsaṣṭiḥ. Rōgānukrama. Jvarātisāra grahaṇi.

... viśalakṣaṇa kaṇḍetat, sannipātānukramaṇaḥ viduḥ. Iti rōgānukramaṇaḥ.

Colophon: Kṛtaṃ sukrtinametam Kavicandrena dhīmatā  
nidānam jagataṃ bhuktyobhi sakkiritya samāptaḥ

.....

Iti ... Śrī Solendram sīharājādhirāja mahārājasyanujñāya Śrī Kātyāyana gōtrarṇa-

ava purṇacandrāyamānena rājagurunā Kavicandrena purvokta Mādhavanidānam

... tadunapūraṇa sōdhana saṅkṣiptena susamkritamidam-abhinava mādham  
samāptaṃ.

Followed by the two ślokaḥ; the last is:

sarvatra satvas-sukhito bhavantu

paraparāspritimāna janostu

prayantu nāsam dūritanni nityaṃ

samasta lokas sivaṃ bhajantu.

Siddhirastu.



## WS. 102

Palm-leaf; ff. 86(gu-jl), ii; lacking ff. ka-gi; 5.3 × 42.1 cm; six lines, 37.5 cm long to a side; skilled hand with flourish; but less-skilled orthography; wooden covers, lac worked with paturu and bōkola (splinter and bō-leaf motifs) at either end, a flower round the cord hole, and lanu-gāṭē (string-knot) design in the centre, all in yellow and black on red background in traditional style, and petal-like border only in yellow and black lines; good copy; 18th century; incomplete.

## I. ff. 1(gu)a1–57(co)a5

**Pūjāvali koṭas**

Extracts from Pūjāvali, ch. 10 & 11, and an abridged version of ch. 15. cf. *Pūjāvaliya* (KN ed.), pp. 149–.

Begin: ... ikbitten piyamaharajjuruvō Yasōdharā dēvīn putanuvanta agamehesun karanu kāmativa un piyāṇan Supprabuddha rajjuruvanta kiyā yāvūha.

End: mesē māgē budurajāṇan-vahansē nāyanta saṅgraha kerena piṇisa prātihārya dakvā ... dharmadēsanākoṭa mārgaphalayaṭa pamuṇuvā vadālasēka ... mesē māgē budun arhat nam vanasēka.

## II. ff. 57(co)a5–63(ch)b2

**Dhammacakkappavattana suttaṃ (Pāli)**

The Pāli text of the above sermon.

Begin: Evammesuttaṃ ... dvē me bhikkavē antā pabbajitena na sēvitabbā ...

End: ... āyasmato Koṇḍaññaassa Añña Koṇḍaññotvēva nāmaṃ ahōsīti. Dhammacakkappavattana suttaṃ.

## III. ff. 63(chi)b2–67(chr)a5

**Pūjāvali koṭasak**

An extract from the commencing paragraphs of Pūjāvali, ch. 1.

Begin: Namō tassa. Itipi so bhagavā ... ē bhāgyavatvū budurajāṇan-vahansē ... arhat nam vanasēka.

End: Bhagavā guṇayen siyalu satvayaṇṭa utumva lōkayaṭa guruvū heyinda bhagavā nam vanasēka.

## IV. ff. 67(chr)a5–73(cho)b2

**Kōsalabimba varṇanāva**

On the making of an image of the Buddha by King Kōsala. An extract from Pūjāvaliya.

Begin: Namō tassa ... Eksamayek-hi lova balā vadārana kala pinnāti satvayan nivan dakvana piṇisa itā durukatara vāḍisēka. Edavas Pasēnadi Kōsala rajjuruvō mahatvū senaga ekva nuvarin nikma Devuram veheraṭa gos vihārayehi budun nodāka ... genagiya gaṇḍa dum mal pahan budungē dharma-śālāvehi pūjākoṭa tamāgē nuvaraṭa giyāha.

End: Kōsalabimba varṇanāvayi.



## V. ff. 73(cho)b2–75(cham)b2

**Saraṇagamana sūtraya**

On the merits of taking refuge in Buddha Dhamma and Saṅgha.

Begin: Tavada ... Śāriyat mahaterun-vahansē dohot mudun dī kiyannāhu tunlova janayō tunsaraṇa samādan vū anuhas apa atin āsūha, apaṭa kiyanta nupuḷuvana, esē heyin vadāla mānavāyi ārāḍhanā kaḷasēka.

End: Esē heyin kiyanaladī. Hē kesēda yat. Buddhama saraṇam gacchāmi ... kiya māgē guṇa sihikoṭa yutuyi. Saraṇagamana sūtrayayi.

## VI. ff. 76(chah)a1–8b(j1)b5

**Anāgatavaṃsa dēsanāva**

On the future lineage of Buddhas. See *Pūjāvaliya*, p. 276 (in ch.15).

Begin: Mesē ... Anāgatavaṃsa dēsanāvaṭa paṭangena vadāranasēka.

End: ... nivan sampat sādādimē Anāgatavaṃsa-dēsanāva nimavā vadālasēka. Siddhi-rastu.

## WS. 103

Palm-leaf; ff. 155(ka-ne), i; 6.3 × 45.5 cm; seven lines, 39.6 cm long to a side; squarish, clear hand; fair orthography; wooden covers, painted with a twin vine scroll in yellow on red background with petal border on bevelled edges; two good embossed metal medallions, 3.2 cm diameter; 19-century copy.

## I. ff. 1(ka)b1–28(khai)b3

**Mahā satipaṭṭhāna suttaṃ (Pāli)**

Pāli text of the sermon on the establishment of mindfulness, cf. WS. 11

Begin: Namō tassa ... Evammesuttaṃ. Ekaṃ samayaṃ bhagavā kurūsu viharati kammāssadhammaṃ nāma Kurūnaṃ nigamo.

End: ... yadidaṃ cattāro satipaṭṭhānā. Iti yamtaṃ vuttaṃ idametaṃ paṭicavuttanti. Idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Niṭṭhitaṃ.

## II. ff. 29(kho)a1–155(ne)a4

**Mahāsatipaṭṭhāna sūtra sannaya**

The Sinhala paraphrase to the Pāli text.

Begin: Namō tassa ... evammesuttaṃ; mē, āyusmatvū Mahā Kāśyapa sthvirayan-vahansa ...

End: Bhagavato bhāsitaṃ, ... bhāgyavatun-vahansēgē mē dēsanāvaṭa; abinandunti, viśēṣayen santōsavūvāhuyi. ... Subhamastu.



## WS. 104

Palm-leaf; ff. 387(ka-bhi; ka-kl); 4.7 × 41.8 cm; five lines, 36.8 cm long to a side; fairly large hand (except from f. the-dhṛ), carefully copied; fair orthography; excellent specimen of lac worked Kandyan book covers with traditional motifs; string-knot (lanu-gāṭē) motif at either end, with a single vine scroll (liya-vāla) between the punched holes, and a flower round each hole, with diamond-chip motif (Kundirakkam) border on bevelled edges; simple, embossed metal medallion; f. 377 gives the date (of copying) as Saka-anū hayayi, possibly Saka 1796 (AD 1874); copied by Muvandeniye unnānsē. However, the MS has an older appearance.

## I. ff. 1(ka)a1–377(b1)b2

**Elu Umandāva**

The earlier version of Sinhala Ummagga jātakaya. Most MS copies of this text contain the name of the author in the colophon as: Dve Vidyācakravartī, but this MS does not contain it.

Begin: Namō tassa ...

Sataṃ hatthi sataṃ assa sataṃ assa sarīratha  
sataṃ kaññā sahaṣṣāni āmutta maṇikuṇḍalā  
ekassa padavītiḥārassa kalaḷṃ nagghanti sōḷasiṃ.

Yana mē gāthāva tiratnayehi ādahili āti pin pavu meyyai sākhevin dannāvū purṣayan nisā vadāranaladi. Hē kesēda yat. ...

End: Ekoḷos dahas pansiyayak granthayen vistarakoṭa varṇṇanā-karanalada Elu Umandā nimi. ... Sakavarṣa-anūhayayi. Muvandeniye unnānsē livū dharmayayi.

## II. ff. 378(ka)a1–387(kl)b.1

**Muva jātakaya: Nigrodha mṛga jātakaya**

cf. Sinhala *Jātaka pota*, p. 40. This is a poor copy.

Begin: Namō tassa ... Tavada Dīpaṅkara budun samayehi Rajagaha nuvara Adhikaraṇa nam rajjurukenakun rājaya karana samayehi ...

End: Esamayehi rajjuruvō nam Dēvadatta sthvirayōya.

Mas vāddā nam Vasavartī mārayāya. Kuḍā muva rajjuvurō nam Ānanda sthvirayōya. Maha-muva rajjuruvō nam tilōguru buduvū mamma vēḍāyi vadālasēka.

## WS. 105

Palm-leaf; ff. iii, 251(ka-te), v; 5.5 × 47.1 cm; eight lines, 42.5 cm long to a side; skilled hand of an erudite scribe; good orthography; wooden covers, painted with an artistic yellow vine scroll with Katirimala floral motifs on red background and palāpeti or petal border along the bevelled edges; inside of covers also painted with an illustration of the aṭamasthāna or the eight great places of worship in Śrī Lanka; metal medallion, 3 cm diameter, not richly embossed; good copy; dated Saka 1678 (AD 1756).



## I. ff. 1(ka)b1–200(dr)b2

**Bōdhivaṃśaya (Sinh.)**

The lineage of the Bōdhi-tree, a Sinhala prose work written by Sri Parākramabāhu Vilgammula Saṅgharāja, in the 14th century, based on the Pāli work Mahābodhivaṃsa.

Printed edn, *Simhala Bōdhivaṃśaya*, D P R Samaranayaka (ed.) – Colombo: M D Gunasena, 1978.

Begin: f. 1(ka)b. The text is copied between the two cord holes in traditional style. This copy does not commence with the Pāli stanza, yassa mūlē nisinnōva ...  
 Namō tassa ... vipula vū karuṇā āti ... samyak-sambuduraajāṇan-vahansēgē  
 ... Jayamahābōdhiyayi nam lada ē uttamavū Śrīmahābōdhīn-vahansēgē vaṃśaya  
 ... Paṇḍita Parākramabāhu maharajjuruvangē ārādhāyāyē magadha bhāṣāven  
 akōvidyavū satvayaṇṭa vāḍa saṇḍahā, mē bōdhivaṃśa svabhāṣāyēn varṇṇanā  
 keremi. Ē mā kiyanṇāvū Bōdhivaṃśaya satpurṣāyān visin kan namā sit yomā  
 sāvadhānava āsiyayutu. ...

End: Dvitiya Paṇḍita Parākramabāhu rajōttamatema ... Bōdhivaṃśakathā māgadhiha  
 bhāṣāven tubuvā, svabhāṣāven liyevuyem-vīnam sādhujanayō sāpasē asā svar-  
 ga-mōkṣa sampatti sādhanaya kereti[yaṇa] mahākaruṇāven ... Gaṅganatala [for  
 Gaṅgatalā] Karambavalān parapuren pāmiṇi ... Kīrti Śrī Meghavaṇṇa Rājādhirāja  
 Kalyāṇi vihārādhīpativū, Hastiśaila puravarādhīśvara Parākramabhūja kṣitipati-  
 laṅkāyamāna prajñāguṇātiṣāyēn yukta, Vilgammula mahā-sthāvirapādayāṇan-  
 vahansē svāmīpayāṭa pāmiṇa ... Bōdhivansābhīdhāna prasiddha prabandhaya  
 svabhāṣāven kaḷahot yehekāyi ārādhana keḷēya ... mē Bōdivaṃsa - kathāva  
 svabhāṣāven liyavā mastakaprāptakoṭa vadālasēka. Tamahaṭa hitavāḍa kāmāti  
 satpurṣāyān visin kan namā sit yomā sāvadhānava asā svarga-mōkṣa sampat  
 siddha-kaṭayutu.

Followed by the Sanskrit śloka: Carita sucaritaśri Parakrānti-bāhu ... Siddhirastu.

f. 201(dl)a1–b6. The scribe's colophon, which is quite long.

Trailokya-pradīpāyamānavū ... samyak sambuddha sarvajña rājōttamayāṇan-  
 vahansē kerehi atiprasannavū, Kīnigoḍa-kōralē badde-hal-dahamune-pattuvē  
 Galpala Diyagama siyaluma sarddhāvanta purṣāyān visin ... Mahatoṭa  
 Vēragampīṭa sāmāṇēyān-vahansēṭa ārādhānākaḷa heyin, mema sāmāṇēyān  
 visin ... me dharmaya liyā mukinci kaḷa vagata, sakavarṣa ekvādashasiya hāttā  
 aṭaṭa pāmiṇi mema varṣayehi mādun dina pura dolosvak sikurādā me dāvasa  
 mē potvahansē liyā nimakalasēdīt, meyin janitavū punya sambhārayēn ... , ...  
 nirvāṇa sampat labanṭa hētuvēva. Siddhirastu.

Summary of above colophon: Copied at the request of the villagers of Galapaladiyagama of Baddehal-dahamune pattuva, in Kinigoda Korale, by Mahatoṭa Vēragampīṭa sāmāṇēra, in Saka 1678 (AD 1756), in mādin (March) 12th day of the waxing moon, Friday, and completed.

## II. ff. 202(dl)a1–224(dha)b7

**Saddharmālaṅkāraya (extracts)**

Several selections from Saddharmālaṅkāraya. These stories have not been copied in exact sequence as found in the book, viz. ch. 18: Tambasumana vastuva, Vatthulapabbata vastuva, meghavarṇa



vastuva; ch. 19: Abhayatthera vastuva; ch. 20: Raṭṭhikaputra vastuva, Nesāda vastuva; ch. 21: Amba amāpta vastuva, vānara vastuva; ch. 22: Dutiya jayampatikā vastuva.  
(Extracts from the stories are not given below.)

### III. ff. 224(dhah)b7–228(ni)a5

#### **Kōsalabimba varṇanāva**

This text in Sinhala prose contains only the section on the merits of writing books etc., but no mention of the story of the image of the Buddha made by King Kōsala.

Begin: Tavada mehi Kōsalabimba varṇanāva nam. Likhāpayati ve dhammaṃ ...  
(stanza), yana mē gāthāvehi abhiprāva nam, surāsuravaramakuṭa ...

End: Mesē piḷima karavā banapot liyavā pūjakaḷāvu hāmadenama ... lovuturābu-  
du vannāha. Mebañduvū vipāka āti piḷima karavā pūjakarannēyayi Kōsala-  
rajjuruvan hā Anañda mahaterun-vahansē visin ārādhitavū budurajāṇan-vahansē  
mē dharmma-dēsanāva nimavā vadālasēka. Kōsalabimba-varṇanāvayi.

### IV. ff. 228(nl)a5–251(te)b4

#### **Saddharmāṇkāraya (extracts)**

Printed edn *Saddharmāṇkāraya*, by Kiriālle Nānavimala thera (ed.) – Colombo, M D Gu-  
nasena, 1948.

Several stories from *Saddharmāṇkāraya*. Ch. 24: Pañcasata bhikṣu vastuva; ch. 7:  
yakkhavañcita vastuva, Mitthyāḍṣṭika vastuva, Ahigunṭika vastuva, Pādapiṭṭhikā vastuva,  
Kāvīrapaṭṭana vastuva; ch. 5: Saddheyya vastuva.

## WS. 106

Palm-leaf; ff. 53(ku-thu); several leaves missing; 6 × 51 cm; eight lines, 44 cm long to a side;  
somewhat small, scraggy, but clear hand; wooden covers painted rather crudely with a yellow vine  
scroll with a Nārīlatā figure in the centre, on a red background, and petal border on bevelled edges,  
inside also painted with three Nārīlatā motifs with a lotus in each hand; leaves are a little brittle;  
VOC Dutch coin dated 1790 as medallion; 19-century copy; incomplete.

#### **Varayōgasāraya**

A medical work in Sinhala prose.

Present begin: f. 1(ku)a1. ... madhuraya ambalaya lavanaya yana me tun rasayō kapha kōpa  
kereti. Mekī rasayan viparyāsakoṭa yodana-laddāvū tun dosama nasat.

End: Iti varayogasāre aṣṭakarmavidhi cikitsādhyaṇa cattāri-sateḥ. Mesē aṣṭakarma-  
vidhiyen lōkārtha dakvā anantarava śalyavidhi śaravidhi cikitsā kiyat. Ehi śal  
yakarma eksiyaśatak veyi. ... (incomplete).



## WS. 107

Palm-leaf; ff. i, 108(ka-chai), i, 5.8 × 53.6 cm; eight lines, 48.5 cm long to a side; fast-written (cursive) skilled hand; good orthography; wooden covers, painted with an artistic and delicate twin floral scroll in yellow with a touch of green on a red background, and petal border along bevelled edges; good copy; 19th century.

**Thūpavaṃśāya (Siṃhala)**

The Sinhala prose work on 'the Lineage of the Thupas' by Vidyā Cakravartī Parākrama-Paṇḍita of Polonnaruva.

Begin: f. 1(ka)b1. Text on this side is copied between the two cord holes, with rows of kuṇḍalis tapering towards the margins.

Namo tassa ... Saddhamma desana kālē ... [the Pāli stanza].

Anantavū karuṇāven hā ... yanādi nānāyē vū nānavatu-vū ... ē budurajāṇan-vahansēgē tiṃbak pamaṇa dhātūn-vahansē nidhānakaḷa noyek ratnayen ujjalitavū Ratnamāli nam caityayā varṇanā keremi.

End: f. 180(chai)b5. Mesē mohu hāmadena ... ē Maitrī budungē bana asā ... pirini-vanpānāha. Thūpavaṃśāyāyī. Siddhirastu.

## WS. 108

Palm-leaf; ff. i; 54(ka-gam, 48–59), ii; ff. 48–59 foliated in Tamil numerals; 5.6 × 51.5 cm; 8–11 lines 46.5 cm, long to a side; this MS is an excellent specimen of Sinhala handwriting, varying from average size hand to small and even to miniature; f. 35(gi) contains a brief note that this MS was copied by Tuḍugala Dhammajoti bhikṣu, the eleventh pupillary grandson of Visidāgama Buddhaghoṣa sāmi; wooden covers, painted red with a yellow border; serrated flower shaped wooden medallion with felt back; early 19th-century copy.

**Pāli vyākaraṇa pot**

A set of Pāli grammars.

**I. ff. 1(ka)a1–13(ko)a1****Pāli nāma varanāgilla hā Ākhyāta varanāgilla**

A beginners book on declensions of nouns and verbs in Pāli.

Begin: Namō tassa ... Buddhō, buddhā, bho buddha buddhā, bhavanto buddhā ... buddasmiṃ, buddhesu.

Ghaṭṭaṭṭa sabdayenda mesē varanāgiya yutu.

Evam surā narō'raga nāga yakkhā

gandabba kinnara manussa pisāca pētā

mātaṅga jaṅgama turaṅga varāha sihā

vyagghacca kacchapa taraccha migassa sōnā.

End: Buddhānaṃ, sarvajñavarayāgē; viharaṃ, vihārayō yī ...



## II. ff. 14(kau)a1–35(gi)b7

**Padasādhana**

A Pāli grammar for beginners on Mogallāyana vyākaraṇa, by Piyadassi therā, a pupil of Mogallāna.

This copy is an excellent specimen of small and miniature writing on palm leaves. The colophon contains an important statement by the scribe that he is the eleventh pupillary grandson of Visidāgama Buddhaghoṣa himi, and the scribe's name is Tuḍugala Dhammajoti.

Begin: (Sets of kuṇḍalis decorate the margins.) Namō tassa ...

Buddhambuja namaṣṣitvā saddhammamadhu bhājanam

guṇamodapadam saṅgha madhubbata nisevitam

Mogallāyanacariyavaraṇa yena dhīmatā

kataṃ laghumasandiccamanunam Saddalakkhanam

ārabhissam samāsenā bālattham Padasādanam

Moggallāyana saddattharatanākaram paddhatim

End: vuttoca vuttamupabhoginiya sakāya

pīnappayodharavvanapaga sevītāya

Rambhā vihāra vadhuyā tilakātu lena

santena kappina samavhaya mātulena

dēvī vihāramhi ramme nivāsita sadā

padassedam Piyadassi therena vihitam hitam

Padasādhanam niṭṭhitam

Paññāvaragana mayham sañjātamanamandire

tosayanti janam saddham vuddhī gacchatu sabbadā

Patisandhi mānusa ghoga vasana piṭakatthaye

dāna sīla mayā paññā mam hotu bhavābhavā

mē lī pin purā, viṇḍa savu sapat nitorā

novāda biya sasarā, mamada buduvemvā lovuturā

Siddhirastu. ... Visidāgama Buddhaghoṣa-sāmīnta ekalosveni munuburuvū,

Tuḍugala Dhammajoti bhikṣu vana mā visin liyā nimavana lada Padasādhanayayī.

Buduvemvā.

## III. ff. 36(gi)a1–40(gr)a4

**Pāli ākhyāta varanā gili sannayak**

A brief text with no title, on conjugations of Pāli verbs, with Sinhala explanations.

Begin: Namō tassa ... Vattamāne -ti, -anti, ...

End: mayam paciyaṃase, paccamaṃse; bhava, bhūyatu, bhūyatam. Siddhirastu. ...

## IV. ff. 41(gl)a1–51a8

**Pāli Ākhyāta varanā gili potak**

Another Pāli grammatical tract, on conjugation of verbs and their Sinhala meanings.

Begin: Namō buddhāya. Bhu-saddaya, vīmehi; ku-sadde, śabda kirimehi ...

End: Vuttam padattaya tasmā nipattiyantarantārā  
nepātikanti tam vuttam yaṃ avyaya salakkhananti.  
nepātika padam. Siddhirastu.



## V. ff. 52a1–59b7

**Bālāvatāra (end portion)**

Copied by Lahuvaluka - Tāpasa.

Begin: Namō buddhāya

charkani sāmī ca vuttanu tatta bhedato

vidhatha vuccare bhedo vibhattinañca vuccate

End: sandhi nāma samasō ca taddhitā'kkyanikaṃ tathā

kitakaṃ kārakaṃ kaṇḍaṃ sattabālāvatārime

Bālāvatāra niṭṭhito

sasāritireka cattāri bhānavārehi niṭṭhite

Bālāvatāro janta buddha buddhim karontuti

Lahuvaluka tāpasena likhite Bālāvatāra dvādasiñcāi pattehi likhitam niṭṭhitam.

## WS. 109

Palm-leaf; ff. 122(ka-jī); 5.6 × 47.1 cm; eight lines, 39.5 cm long to a side; round, medium, excellent hand of a learned scribe; good orthography; plain wooden covers; good copy; dated Saka 'dāha satyam' or 1788, and AD 1866.

**Bālāvatāra Okaṇḍapola sannaya**

The Sinhala paraphrase by Dhammajōti bhikkhu (of Okaṇḍapola ārāmaya) to Bālāvatāra the Pāli grammar. Okaṇḍapola Dhammajōti bhikkhu was a pupil of Vāliṇṭa Saraṇaṅkara saṅgharāja.

Begin: f. 1(ka)b. Text on this side is copied between the two cord holes. Namō tassa ...

Buddhantidhābhivanditvā buddhambhuja vilocanaṃ

Bālāvatāram bhāsissaṃ bālānāṃ buddhi-vuddhiyā.

Yana mē grantha pramukha Bālāvatāraṃ, Bālāvatāra nam vū prakaraṇayāgē, lok-  
aggo Buddho yanādi ādasiddhi kramaya, Buddhaśāsanābhivṛddhivardhanayehi  
tatpara sardhābuddhisampannāsēsa śāstrābhilāsī kalyāṇa janayaṇṭa nirāyāsāyēn  
dānagannā piṇisa svadesadēsāntara prasiddha sīlācāra guṇaghaṇāṅga saṅgata  
chandas nighaṇḍu vyākaraṇa dharmavinayādyārtthayan manākoṭa dannāvū  
Vāliṇṭa piṇḍapātika Saraṇaṅkarāvha praṇīta saṅgharāja sthānāntara prāpta  
yatīśvarayan-vahanṣēgē sisya vū Okaṇḍapola ārāmavāsī vū Dhammajōti nam  
bhikṣūn kenakun visin Sandhikappa Rūpasiddhyādiyehi padasiddhi kramaya da  
vimaśā balā śabdaśāstrānukūlakōṭa mema vyākaraṇaya prārambha kaḷō.

End: ... Kitaka nimi. siddhirastu. Sakābdam dāhasatyam. 1866.

## WS. 110

Palm-leaf; ff. 80 (ka-ki; ka-kha; ka-ghai), i; 5.8 × 50.4 cm; eight lines, 44.5 cm long to a side; in III text fast-written, fairly skilled hand; 19th-century copy.



## I. ff. 1(ka)al–4(ki)b2

**Candakinnara jātakaya**

See *Jātaka pota*, pp. 934–938. The text is untidy.

Begin: Namō tassa ... Tavada ... budurajāṇan-vahansē ... taman-vahansēgē rajagehidi Yasodharā dēvin-vahansē arabhayā mē Canda-kinnara jātaka dharma-dēsanāva dēsanākoṭa vadālasēka.

End: Ekala Saṇḍakinduru raja nam mekala tilōguru buduvū mama vēdāyi taman-vahansē dakvā vadālasēka. Canda kinnara jātakayayi.

## II. ff. 5(ka)al–21(kha)b4

**Pātimokkha**

Pāli text on the monthly congregation of monks for absolution of disciplinary transgressions.

Fast-written, clear, skilled hand.

Begin: Ahaṃ bhante sambahulā saṅghādisesa āpattiyo āpajjīṃ. ... na parivāsaṃ yācāmi.

End: Saṅghaṃ bhante imassa dārakassa bhaṇḍukammaṃ āpucchāmi. Tatiya vāraṃ vāṭṭabbam.

## III. ff. 22(ka)b1–80(ghai)b7

**Brahmajāla suttaṃ & Pada-ānuma (Pāli–Pāli)**

The Pāli text, and its syntactical word order.

Begin: Namō tassa ... Evammesuttaṃ. Ekaṃ samayaṃ bhagavā antarā ca Rājagahaṃ antarā ca Nālandaṃ addhānamagga paṭipanno hoti, mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhu satehi. Me, evaṃ, suttaṃ, ekaṃ samayaṃ, bhagavā, Rājagahaṃ, antarāca, Nālandaṃ, antarāca, addhānamaggaṃ, mahatā, bhikhu-saṅghena saddhiṃ, pañcamattehi bhikkhu-satehi, paṭipanno hoti.

End: Idamavoca bhagavā ... sahassa lokadhātu akampitthāti. Brahmajāla sūtra ... niṭṭhitam. Siddhirastu.

## WS. 111

Palm-leaf; ff. 14(ka-kau); 5.5 × 44.7 cm; eight to nine lines, 42 cm long, written almost to the end of the margins; semi-skilled hand; fairly clear though untidy; wooden covers; dark ivory medallion, 2.3 cm diameter; 19-century copy.

**Sanni Veda potak**

A Sinhala medical work mainly on fevers. ff. 1al–3b2: effect of planetary positions on fevers; ff. 3b2: effect of seasons and times; f. 4a5: dūta lakṣaṇa; f. 4b.6: Sannipātayangē varṣa hā sādhyā asādhyā: characteristics of fevers and whether they are curable or fatal; f. 6b8: medicines for these fevers. These prescriptions continue to the end of the text at f. 14b9.

Begin: Namaśrīghaṇāya. Mesē sanni-cikitsāya, ... vallippu cikitsāya, dūta cikitsāya, aṅga cikitsāya, varṣa cikitsāya, dina graha paṭalaya, candra-graha paṭalaya, sūrya sandhyāya, nākat sandhyāya, māsa sandyāya, atapasa sandhyāya, māra sandhyāya, mesē



mekī prakāra ikut vyādhīnta nisivū dasas ekvīmenda nākat ekvīmenda ...

f. 3(ki)b2. Mesē dōsa hā kāla ek aṅgayek, hē kesēda yat.

End: ... Luṇu - araṇa potu, kumburu dalu yusinda, ... nasya karanu yahapati. ...

## WS. 112

Palm-leaf; ff. 90(ka-ce); originally 91 leaves; now f. ka is missing; 5.8 × 39 cm; eight lines, 34.2 cm long to a side; semi-skilled hand but of a literate scribe, hence fairly good orthography; wooden covers, faded red lac worked, three yellow lotuses in each side; bronze medallion; copy, dated Saka 1774: (AD 1852).

### **Mahā Satipaṭṭhāna sūtra sannaya**

Descriptive Sinhala paraphrase.

Present begin: (f. ka is missing) ... nigamagrāma-koṭa vāsayakaranasēk da, etānhi vanāhi; bhagavā, ... bhāgyavatun-vahansē; bhikkhavōti, bhikkhavō-yi kiyā; bhikkū āmantesi, Kuru-raṭavāsi bhikṣūnta āmantranayakoṭa vadālasēka.

End: f. 90(cc)b6. ... bhagavato bhāsitaṃ ... bhāgyavatun-vahansēgē mē dharmadēsan-āvaṭa; abhinandunti, visesayen santosavūvāhu yi. Iti vitthāra mukhena mahā-satipaṭṭhānaṃ niṭṭhitaṃ. ... Siddhirastu.

Sakavarsa ekvādahas satsiya hāttā hatarak-vū varṣayehi uṇḍuvap masa pura-pūrṇa nam tithiya lat gurudina visā nākatina liyā nimakalāvū mē satipaṭṭhāna sūtre, pat-iru 91.

## WS. 113

Palm-leaf; ff. 10(1-10); 5.7 × 38.7 cm; seven lines, 31 cm long to a side; excellent, average, sized hand of an erudite scribe; good orthography; wooden covers painted with an artistic floral scroll in yellow on red background with petal border; on inside, yellow motifs on red background; good copy; 19th century; incomplete.

### **Pirit pota: Catubhāṇavāra Pāli**

The Pāli text of the well known Pirit pota, only up to the end of Dhajagga suttaṃ, which ends the Paṭhamaka bhāṇavāra, but the text continues, indicating that perhaps a portion of the text is missing.

Begin: Namo tassa ... Buddhāṃ saraṇaṃ gacchāmi ... saraṇagamaṇaṃ. ... dasa-sikkā-padāni.

Present end: Evaṃ buddhāṃ sarantānaṃ dhammaṃ saṅghaṇca bhikkavo, bhayaṃ vā chambhitattaṃ vā lomahaṃso vā na-hessatiti. Dhajagga parittaṃ. Paṭhamaka bhāṇavāraṃ.

Evammesuttaṃ ekaṃ samayaṃ bhagavā Rājagahe viharati Veluvane kalandaka nivāpe, tēna (incomplete).



## WS. 114

Palm-leaf; ff. 221(ka-na; iii, ka-ko) iii; imperfect foliation; 5.5 × 45.5 cm; seven lines, 41.6 cm long to a side; semi-skilled hand; fair orthography; wooden covers, lac worked, yellow string knot (lanu-gāṭe from one end to the other, with gem-chips (kundirakkan) border, on red background and highlighting with black outline; 19-century copy.

## I. ff. 1(ka)al–132(jhu)b7

**Saddharmalaṅkārayē koṭas**

An abridged version of the introductory chapter of Saddharmālaṅkāraya and some of its stories.

Contents: ff. 1–16: Abridged version of the introductory chapter; from f. 16b line 3 commence the stories, viz. Migaluddaka vastuva, Saraṇa sthavira vastuva, Mahāmandhātu vastuva, Sivali vastuva, Padmāvati vastuva, Nandirāja vastuva, Uttara sāmaṇera vastuva; Pādapiṭṭhikā vastuva, Kāvira paṭṭana vastuva; Pāṇiya vastuva, Duggata vastuva, Aññatara manuṣya vastuva, Visamaloma vastuva, Samanagāma vastuva, Nakula vastuva, Riyahal vastuva (reference to Abhayagiri nivāsi Cakravarti Ananda Sthavirapādayo saddhammopāyanayehi: f. 97b line 7, pr. edn [KN], p. 636); Amba amātya vastuva, Kānasigala vastuva, Jayampatikā vatusva, Cūlagalla vastuva; f. 122b, blank; Nāgā nam vastuva, Uttarōliya vastuva, Kuṇḍali vastuva, End of the stories from Saddharmālaṅkāraya.

Begin: Namo tassa. (Pāli stanza) Dhammo tilōka saraṇo ... Esamayehi apa mahabōsatanō ektarā kulayeka ipada vādiviya pamiṇa mātupōsaka dharmaya raksā karannāhu dhana soyā Svarnabhūmiyaṭa yanu kāmātiva ekala nāvu naḡi ... nāva nasunu kalhi ... māṇiyan piṭa hovāgena muhūdu pīnanṭa paṭangata. ... End of introductory section. f. 16b.1. Mesē ē budungen aniyata vivaraṇa ladin ... cakravarttisampattiya budunṭa pudā sasun vāda mahanava dhyāna upadavā brahmalokayehi upanha. End of stories, f. 132b. ... Tēbhātika vaga pasvana kuṇḍali vastuva kiyā nimavana ladi.

## II. ff. 133(jhu)al–152(nl)b4

**Mahāsatiṭṭhāna suttam vitthāramukhena**

Expanded version of the Pāli text.

Begin: Namo tassa ... Evaṃ me sutam. Ekaṃ samayaṃ bhagavā Kurūsu viharati kammāssadhammaṃ nāma Kurūnaṃ nigamo. ...

End: Iti vitthāramukhena Mahāsatiṭṭhāna suttam niṭṭhitaṃ. siddhirastu.

## III. ff. 153(nl)al–165b6

**Dānānisamśaya**

A set of stories illustrating the virtue of liberality.

Begin: Ek kaleka apa tilōguru budurajāṇan-vahansē mahāṇa-gaṇayā pirivarā ... Thuna nam bamuṇugama svamīpayāṭa vāḍisēk, bamuṇugama vasannāvū brāhmaṇayan hā gṛhapatihu taman mithyādṛṣṭi heyin ...

End: ... esē heyin ... sakti pamaṇin apamādava dan diya yuttēya.



## IV. ff. 166(tr)al-175(tah)a6

### Ayoghara jātakaya

See *Jātaka pota*, p. 1080.

Begin: Yaṭagiya davasa Baraṇās nuvara Brahmadaṭṭa nam raḥḥurukēnakun dasarājad-  
harmayen rāḥḥaya kereti. Ovungē agamehesun bisavuda pihiṭi darugāb āttāha.  
Dasamas āvāmen ran ruvak hā samāna put-ruvanak vādūha.

End: ... Esamayehi Ayoghara paṇḍitayō nam lovutarā buduvū mammavēdāyi vadāla-sēka. Ayoghara jātakayayi.

V. ff. 175(tah)b1-179(thi)a1

### Ananusōciya jātakaya

See *Jātaka pota*, p. 571.

Begin: Tavada dīpadōttamavū sarvajñayan-vahansē . . . bhāryāvaka maḷa-vū kelembiput-rayaku arabhayā mē jātakaya dakvana ladi.

End: Esamayehi . . . tāpasava upannē buduvū mamma vē-dāyi vadālasēka. Ananusōciya jātakayayi.

## VI. ff. 179(thi)a2–181(thu)a1

### Sujāta jātakaya (3)

See *Jātaka pota*, p. 600.

Begin: Tavada ... piyānan malavū upāsakayaku arabhayā mē jātakaya vadālasēka.

End: ... Sujāta jātakayayi.

**VII.** ff. 181(thu)a1–182(thr)b1

## Muvapōtaka vastuva

Begin:           Tavada ... ek bhiksu-kenakun arabhayā mē jātakaya dakvanalada.

End: ... Śakra-dēvēndrava upannem buduvū mammayayi taman-vahansē dakvā vadālasēka. Muvapōtaka jātakayayi.

VIII. ff. 182(thr)b1–186(the)b

## Dīghāyu kumārayāgē kathāva

Story of Prince Dīghāyu.

Begin: Tavada vāṇḍīmeḥi anusas dakvanu saṇḍahā Dīghāyu Kumārayaṅgē vat dakvamu.

End:        Esē heyin satpurṣayan visin vāṇdīmaṭa nam āyāsa deyak novana heyinut ...  
vāṇdīmen vana kusalaya siddhakatayutu.

## IX. ff. 187(thai)a1-194(di)2

Ektarā bhikṣukenakunvahansēgē vastuva

Story from Saddharma-ratnāvalīya.

Begin: Tavada mema sita hikmavā panat kirīmehi anusas dakvannamo ektarā bhikṣu-  
kenakun-vahansēgē vastuva kiyamu.

End: Aprasiddhavūvat rahat guṇen prasiddha terunvahnsē met sit satan paṇatkoṭa sasaraduk gevīyāyutu.



X. ff. 194(di)b.2–197(di)b6

**Kosaṃbā nuvara Tissa terungē vata**

Story from *Saddharma-ratnāvalīya*(?), cf. p. 760.

Begin: Kosaṃbā nuvara Tissaterungē vata kavareḍayat.

End: Eṣeheyin nuvanāttavun visin ... jīvitahāniya vetat kaḷamanā sucaritayehi hāsira nivan siddhakaṭayutu.

XI. ff. 198(dr)a1–208(na)a4

**Jētavanārāma pūjākathā**

See *Pūjāvalī* (KN edn), ch.17.

Begin: Apa budun Sāvat nuvaradī Anēpiḍu siṭānangen lada Jētavanārāma pūjā kathāva nam kavaraḥa yat.

End: Jētavanārāma pūjākathāvayi.

XII. ff. 209(ka)a1–221(ko)4

**Jētavanārāma Pūjākathā**

Same as above, XI.

## WS. 115

Palm-leaf; ff. 10(ka-kl), i; 5.6 × 30 cm; eight lines, 25.5 cm long to a side; oval, skilled hand; good orthography; wooden covers, painted, elegant single yellow scroll on red background with petal border; good copy; 19th century.

I. ff. 1(ka)1–8(kr)8

**Tēlapatta jātakaya**

See *Jātaka pota*, p. 229. See also *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 1036.

Begin: Tavada eksamayek-hi ...mē jātakaya Janapada Kalyāni sutra dēsanāva arabhayā mesē vadālasēka.

End: Mesē ...esamayehi rājJayata pāmiṇiyāvū kumarayō nam tilōguru sammāsam-budurajavū mammavēdāyi dakvā vadālasēka. Tēlapatta jātakayayi.

II. ff. 9(kl)a1–10(kl)b6

**Budun Lakdiva vāḍahiṭi tān: Pañca mahā adiṭṭhānaya**

The places in Śrī Lankā which the Buddha visited and the five determinations of the Buddha regarding Śrī Lankā. (1) The right branch of the Mahā-bōdhi to be established in the golden vessel; (2) the Mahābōdhi scion to be hidden in foggy clouds; (3) on the seventh day, it is to descend, establish itself in the golden vessel and six hued rays to emanate from its sprouts, leaves etc; (4) on the day the right jaw-bone of the Buddha is deposited in the Thūpārāma dāgoba, the twin-miracle to occur; (5) when a drōṇa of relics have been deposited in Śrī Lanka, the Buddha form should rise to the sky and perform the twin miracle.



- Begin: Pañcasata Khīnāsava bhikkhu parivāro āgantvā Mahā-cetiyaṭṭhāne ca ... Kalyāṇiṇi cetiyaṭṭhāne ca nirodhasamāpattiṃ sampajjitvā nisīdi. Mayiāṅgana caitya pihīti sthānāyehida, ... Kataragama Kirivehera pihiti sthānāyehida, yana me sthānavala sarvajñāyan-vahansē ... dharma-dēsanākoṭa ... Daṃbadivaṭa vāḍavadālabava vinayārtthakathādi potvalin dahnā ladi.  
Bhagavato pañca-mahā-adiṭṭhāni kathesi ... Laṅkādiṭṭhe Mahābodhi patiṭṭhāpanatthāya ... Mahābodhissa dakkhina-sākhā sayameva chijjitvā suvanṇa-kaṭāhe patiṭṭhātūti aṭṭhāsi, idamekaṃ adhiṭṭhānam. ... Laṅkadipamhi yeva doṇamatta dhātuyo buddhavesam gahetvā vehāsam uppatitvā yamaka-pāṭihāriyaṃ karontūti adhiṭṭhāsi. Idam pañcamadiṭṭhānam.
- This is followed by the Sinhala paraphrase.  
Budun-vahansē visin pañca-mahā-adhiṭṭhāna vadālasēka.
- End: Māgē drōṇayak pamaṇa dhātuhu Laṅkā-dvīpayehi mahā-caityayehi pratiṣṭhākarana-kalhi buddhavēṣaya gena ahasaṭa nāṅgī yamaka prāṭihariyaya keretvayi adhiṭṭhāna kalasēka. Mē pasveni adhiṭṭhānaya vannēya.

## WS. 116

Palm-leaf; ff. 23(ka-khr), 1; 4.9 × 29.6 cm; seven lines, 25.4 cm long to a side; skilled hand; good orthography; wooden covers, painted with a simple single floral scroll in yellow on red background, now faded; 19-century copy.

**Dhamsakpāvatum sūtrānta padārtha**

Sinhala paraphrase to above sermon.

- Begin: Namō tassa ... mē, āyusmatvū Mahā-Kāśyapa sthāvīrayan-vahansa, mā visin ... prasādajanakavū mē Dhamsak pāvātun sūtrānta dharmma-dēsanāva, evaṃ sutam, meyākārayen asanalada mesē asanalada mesēma asanaladi.
- End: ... udāna vacanaya hāra sesu siyalla śrāvaka bhāṣitayayi datayutu. Dhamsak pāvātum sūtrānta padārttha nimi. Siddhirastu.

## WS. 117

Palm-leaf; ff. 21(1-7, 1-15); lacking f. 7 of first text; fast-written (cursive), expert hand; good orthography; wooden covers, unusually thin, painted with a twin floral scroll, and bindu or dotted border; good copy; 19th century.

**I. ff. 1a-3b****Dhātu pāṭha**

A Pāli grammar on roots of verbs, written in an abridged form, in eight columns to a side, 11-13 lines, in small expert hand.



Begin: Sabbakāmadadaṃ seṭṭhaṃ, vanditvā ratanattayaṃ  
 Dhātupāṭhaṃ pavakkhāmi, saṅkhepenakkharakkhamam  
 bhū, sattayaṃ sakkatika, gamanatthe ...  
 ku, sadde khi, khaye ...  
 aṅka, lakkhane sikkha, vijjopadāne ...

End: tala, aghate  
 lala, upasevaya  
 a, añño uccāranatthe  
 sesa, dhatvattha  
 curādayo.  
 sankhepa dhātuyo vutto, jinabyappanissaya  
 ganthappamāṇametesam, satamekam viniddise.

## II. ff. 4a1–6b8

### Padasāadhanaya

A Pāli grammar with Sinhala notes, lacking the first leaf commencing the text; copied mostly in columns.

Present begin: Padaṃ catubbidaṃ vuttaṃ nāmakkhyaṭōpasaggajam  
 nipātajaṇca tannūhi, asso bālāvabhidhāvati.  
 Siyaluma vyākaraṇa śāstraya nāmaya, ākhyātaya, upassargaya, nipātayayi kiyā  
 satara koṭṭhāsayaakaṭa bedā tibenaya. Eyin nāmaya nam.

End: saññāca paribhāsāca vidhiṃ niyamevaca  
 pati sodhadhikaro ca chabbidham suttalakkaṇe  
 sambandho ca padañceva padattho padaviggaho  
 codanā pariharo ca chabbida suttavaṇṇanā.  
 Siddhirastu.

## III. ff. 7a1–21b8

### Bālappabodhanam

A Pāli grammar, ascribed to a monk who lived in Burma in Vijayapura (Penya).

Begin: Namō tassa ...  
 Payogamicchita nātum, ñeyyam kārakamādino  
 Saññāya chabbidham bheda te-vīsati vidham puna.

End: Visesana visesassa guṇāguṇi appadhāna pada vasena chabbido hoti. Siddhirastu.

## WS. 118

Palm-leaf; ff. 1, 53(ka-kha; ka-gi), 1; 5 × 43.2 cm; seven lines, 38 cm long to a side; clear, skilled hand; good orthography; palm-leaf covers, made by chevron pattern stitching of two leaves together; fair copy; 19th century.



**I. ff. 1(ka)al–17(kha)b6****Karmavibhaṅga sūtra nidānapāṭha vistaraya**

Sinhala prose, giving in detail the origin of the preaching of this sermon.

Begin: Namō tassa ... Evaṃ me sutam, yāna mē padaya ādikoṭa āti, Anāthapiṇḍikassa ārāme, yāna mē padaya avasankoṭa āti, pāṭhaya budun visin dēsanākarana lada pāṭhayek novē. ...

End: ... ebava vistarakoṭa dakvannāvū ... Ānanda sthvirayan-vahansē visin, evamme-sutam, yānādi mē pāṭhaya vadālasēka. Siddhirastu. Nidānapāṭhayayi.

**II. ff. 18(ka)al–29(kai)b3****Sigālovāda sūtra pada ānuma**

Pāli syntactical word order for the use of students, and preparation of paraphrases.

Begin: Namō tassa ... Evamesutam. Ekaṃ samayaṃ bhagavā Rājagahe viharati Veḷuvane kaḷandaka nivāpe ...

End: ... ajjatagge, pānupetam, saraṇaṃ gataṃ maṃ, upāsakaṃ, bhagavā, dhāretūti. Sigālovāda suttaṃ. Siddhirastu.

**III. ff. 30(ko)al–53(ge)b7****Sigālovāda sūtra padārthaya**

Sinhala paraphrase to above sermon.

Begin: Namō tassa ... Me, āyusmatvū Mahā Kāśyapa sthvirayan-vahansa ... mē Srigālovāda sūtrānta dharmadēsanāva; evaṃ sutam ...

End: ... bhagavā, brahmasurāsura ... sobhitavū sarvajñarājottamayāṇan-vahansē; dhāretūti, dharanasēkvayi dānvuyēya. Srigālovāda sūtra padārthaya nimi. Siddhirastu.

**IV. f. 54. This is an unnumbered leaf.****Tiratna aṭṭhakaṃ (Pāli)**

A Pāli aṣṭaka or octad in praise of Buddha, Dhamma and Sangha.

Begin: tathāgato loka virahitaṃ jitaṃ  
surāsuro brahma supūjitaṃ jitaṃ  
bhavā bhavē dukkha parājitaṃ jitaṃ  
namāmi buddha divākaraṃ karaṃ

End: sobhana subbata cāru catubbhidha saṃ-vara silaguṇehi yutaṃ . . . . .

.....  
Kolita Sārisutappamukhāmita saṅghavaraṃ paname satataṃ

**WS. 119**

Palm-leaf; ff. i, 34, i; foliated in astrological numerals; 4.8 × 27.9 cm; six lines, 24.5 cm long to a side; fast written, round skilled hand of a learned scribe; ff. 1–4 damaged; characteristics of 18th century; incomplete copy.



## I. ff. 1a–12a

**Kālavidhānapaddhati (Skt)**

An astrological text in Sanskrit ślokaś by Bhaṭṭa Trivikrama. For a long note on this text see Hugh Nevill Collection catalogue, Vol. 5, p. 392 on British Library Or. 6613(19)I.

This MS has only 12 leaves of text (with no Sinhala paraphrase), ending at ch. 4. ff. 1–2 right margin damaged along with part of the text.

Present begin: f. 1a. Namo Buddhāya.

meṣe ca siṃhe dhanu pūrva bhāge, vṛṣabhe ca kanyā makare ca dakṣiṇe

..... mithune ca paścime, mīnālī karkaṭe candraśyā uttare.

ff. 1a–10a, shows no sign of the real text. f. 10b1, states karṇavedhanam, with no chapter three ending note, as found in the text with Sinhala paraphrase: Or. 6612(19)I.

Present end: ff. 11b3. ...iti Bhaṭṭa Trivikrama viracitāyaṃ Kālavidhāna-paddhyāyāṃ upaniṣkramaṇa ... caturtthoddyāyā. – caulam – ... Tritīya varṣe .....f. 12a7: text ends incomplete. f. 12b: (blank).

## II. ff. 13a1–34b3

**Bṛhat jātaka : Varāhamihiraya (Skt–Sinh.)**

A comprehensive astrological treatise by Varāha-Mihira, with a paraphrase in Sinhala; incomplete.

Begin: f. 13a1. Namaḥ sarvajñāya.

murti[t]ve parikalpita śaśabhṛto vapunyā(?) punarjjanmā

mātmetyātmavidāṃ kṛtus ca ja[tā]m bhartāmarajyotiṣāṃ

lokānām pralayet-bhvastithi-vibhuścā nekadhā yaḥ śrutau

vācannasadā dhātunaik-kirananaś-trailokyadīpo raviḥ.

Śasib[h]ṛt, mahadeviyā; murtive, siriru bāviṭan(?); parikalpita, pirikapana laddē, hē kesēniyat ...

Present end: f. 34b3. ...tridhā, tun derkānaya hevat tun aṅga; eva, bedā dennēyi.

f. i. End leaf, with 3 lines, of writing.

## WS. 120

Palm-leaf; ff. 77(ko-no); 4.1 × 47 cm; ff. 66–70 are smaller in size; six short quatrains to a side; clear, medium hand; fair orthography; plain, wooden covers with a note inside rear cover stating: R Curzon, Eastbourne, from Lady Wilmot Horton, Nov. 2, 1855; good, complete copy.

**Vidhura jātakaya (kavi)**

A popular Sinhala poem, composed by a descendant of Vīdāgama mahāthera, during the reign of King Senerat, AD 1604–1634.

This MS copy is quite complete, and contains a description of Senkaḍagalpura not found in the pr. edn, *Vidhura jātakaya*:– Colombo 1866. It mentions King Senerat (f. 4a, v.1) and gives his alternate name: Senevirat; then gives the lineage of the poet; the request to write the poem was made by Mātālē-raṭa-bada Atapattu Vijēkōn māti of Pērādeni, who was the son of Kavivallabha,



grandson of the famous poet Vīdāgama mahāthera (f. 17a–b). See also Or. 6604 (13) in British Library for a long note.

- Begin: yutu peti ratāṅgīlī  
niya rās kesara lakalī  
sevi muni muva siyalī  
vandin muni pada kamal udulī  
End: iṇḍu baṁbahu satahata situ pahadāya  
budu raja desū mē Viduru jātakaya  
vidu-maṭa ekara kī pada sādāya  
sidu vemmā budubava nova bādāya  
.....  
kavi rasa van varanev uḍa raṭa pāta  
Kavi Vallabha paṇḍidun hā sahajāta  
kavi mā visin kī bana dosa kara bīta  
kavi sat siya panaseki gaṇanin niyata  
Siddhirastu. ...

## WS. 121

Palm-leaf; ff. 58(ka-ghai); lacking two leaves ghe, ghai; 5.8 × 41.6 cm; seven lines, 37.1 cm long to a side; fairly large, semi-skilled hand, spaced and legibly written; popular orthography; plain wooden covers; untidy, incomplete copy; 19th century.

### Ummaga jātakaya

This text is slightly different in style and language from the popularly known text of Mahā-Ummagga jātakaya in the *Jātaka pota*, Ummagga jātakaya the popular edition, and Elu-umandāva. This text has more Pāli stanzas. This MS ends before the end of Sirikālakṇṇi praśṇaya.

Cf. *Jātaka pota* (1909 edn), pp. 1600.

- Begin: f. 1(ka)al. Namō tassa ...Tun-lō mudunehi keḷinā sripāda āti, budusasun namāti  
svarṇṇa-bhūmiyehi upan kanakāṅkura paridden budusasun nāmāti mahavilhi,  
sarvajña nāmāti sat-ruvan nāva pirivarā vaṭava manā pipī-giya ratpiyum-vanayak  
menāyi. Mesē anopameyya vilāsayan vaḍavun bhikṣūn-vahansē vadāramin ...  
Present end: f. 58(ghai)b.7. meviṭa kesēda vicāla rajahata Sēnakaya mē gāthāven kiya. Hasta-  
gavassa ca manikuṇḍalaṅca ..., ē gāthāyē abhiprāva nam: maharaja, ātun asun  
...devaṅṇanan hā samāna rusiru āti strī samuhayada, avasēsavū ...(text ends  
abruptly at the end of the leaf, indicating that some leaves are lost from the end).



## WS. 122

Palm-leaf; ff. i, 82(1–82); letter-numeral foliation mainly of consonants, not in perfect order; 4.6 × 39.4 cm; six lines, 33.5 cm long to a side; clear, but uneven average sized hand of an unskilled scribe; poor orthography; careless, gaudy punctuation; dark, wooden covers; poor copy 19th century.

## I. ff. 1(sva)a1–44(dho)b3

**Saddharmālaṅkāraya [extracts]**

This MS begins with Bāhira nidānaya and ending at f. 23a5; continues with Mahā nidānaya from f. 23a5–f. 30a5; then Atidūre nidānaya. Before the end of Atidūre nidānaya, is a gap after f. 40b5. This nidāna section is pr. edn (Kiriāllē), pp. 41–62. Then follows lineage of kings up to Okkākavaṃsa.

Begin: Namō tassa ... Bāhira nidhāna nam kavaraḥa yat. Mesē mē siyaḷu satvalōkayehi buddha pratyeka-buddha āryaśrāvakādī vū uttama satvayangē utpattiya pinisa hīnotkr̥ṣṭa-maddhayamādi vū hāma satvayan viya yutu.

End: Tavada oḥu pit prat[h]ama Okkāka nam rajek viya.  
Tavada etan paṭan Magādeva vaṃṣa peralī Okkāka nam viyaha.

## II. ff. 46a1–54b1

**Buddhavaṃsa dēsanāva**

The lineage of the Buddhas. An extract from *Pūjāvaliya*, pp. 272–276 (Kiriāllē edn).

Begin: Namō tassa ... Sabba dānaṃ dhamma dānaṃ jināti ... taṇhakkhayo sabbaduk-khaṃ jināti. Tavada śākyakulatilaka vū ... tiōguru budurajāṇan-vahansē Rajagahā nuvara ... Kimbulvat purayaṭa vāḍi gamanēdī ... Śāriyut svāmīngē ārādhanaṇen Buddhavaṃsa dēsanāvaṭa paṭangena vadāḷa niyāva mesē datayutu. Tavada asaga Śāriputta sthavira, yaṭagiya davasa ...

End: yana mē yanādīn Caryā-piṭakayen mē Buddhavaṃsa dēsanāva genahāra dakvā vadāḷa sēka. ... Buddhavaṃsa dēsanāva nīmiyi.

## III. ff. 55a1–82a3

**Anāgatavaṃsa dēsanāva**

An extract from *Pūjāvaliya*, pp. 276–286 (Kiriāllē edn).

Begin: Tavada Buddhavaṃsa dēsanāva nīmi kala dhamsenevi Śāriyut mahaterun-vahansē ... tavada nuṃbavahansē visin matu me kapa Maitri nam budukenek upadināyi vadārana ladaha. ...

End: Śāriputra sthaviraya, oḥu matu Metē budun dāka saṃsāra sāgarayen gāḷaven-nāhuya yi, mesē Anāgatavaṃsa dēsanāva genahāra dakvā vadālasēka. Anāgata vaṃṣaya nīmi.



## WS. 123

Palm-leaf; ff. i, 168(ka-ṛ), iv; 5.7 × 45 cm; eight lines, 41 cm long to a side; medium-small skilled hand; good orthography; plain wooden covers; Dutch VOC coin dated AD 1787 used as medallion; unusable, damaged copy; early 19th century.

**Sārasaṅkṣepaya**

A Sanskrit medical work attributed to Śrī Candra rājaguru, with a Sinahala paraphrase. Printed edn *Sārasaṅkṣepaya*, Siṃhala sanna sahita, by Āpā Appuhāmi and Kaviratna (eds) – Colombo: 1865.

Begin: 1st line is damaged. ...Brahmādi sarva varadāma ramā narasca, brahmā gatasca munayoṣṭaka bhairavās ca, nityanta prasūra maṅgalamāmunedyuḥ. ... yathopalabdhi vividhaṃ Sāsaṅkṣepamucate. Atha rōgānukramaṃ nāma.

End: Iti Sārasaṅkṣepe vyādhikaraṇa cikitsāddhyāyaḥ ... Iti Rājaguru ... Śrī Candrena kṛtamidaṃ Sārasaṅsepa samāptam.  
yadi samproktake dṛṣṭa, tādisaṃ likhitaṃ mayā  
akṣarāni paribhraṣṭa, mama doso na vidyate.

## WS. 124

Palm-leaf; ff. 20(1–20); foliated in Tamil numerals 1–22, now lacking two leaves, f. 13 and 20 of original foliation; 4.1 × 40.1 cm; three to four quatrains to a side; round, skilled hand; rows of kuṇḍalis or punctuation marks separate the verses; leaves damaged including parts of the text; early 19th-century copy.

**Lōvāḍa saṅgarāva (kavi)**

A Sinhala poem containing Buddhist morals composed by Vīdāgama Maitreya mahā-thera. For notes see p. 211–212 of *Sinhalese literature*, by C E Godakumbura – Colombo: 1955. For a pr. edn see *Lōvāḍa saṅgarāva* – Colombo: 1866. The number of verses in pr. edns and MS vary.

Begin: f. 1a, v.1. Text is damaged.  
set siri dena maha guṇa muhudāṇan  
sat-haṭa vana bava dukaṭa vedāṇan  
tit gaṇaṇḍuru dura lana dinidāṇan  
sit satoṣin namadin munidāṇan

Present f. 2 contains, vv. 23, 24, 25, ?, f. 2b: 21, 22, 36, 37; f. 5b, is blank; f. 6a: v.2: pr. v.38; f. 7b is blank; f. 8a: pr. v.v.44; ...f. 10b, v.1: pr. v.77; f. 12a, v.1: yodun suvāsū dahasak gāmburē ... budun vaṇḍim mama adarin nitorē; f. 12a, v.2: ...oba siri pāyuga demi mā mā mudunē; f. 12a, v.3: ... mama mudunat dī namadin hāma kala [f. 12a, v.3], these three verses cannot be traced in the pr. edn, similarly four verses on f. 12b, on pansil; f. 13a, v.2: pr. v.98; pera aṅganak ek eḷudenaka isa siṇḍā ...; f. 15a, v.1: pr. v.108; f. 16a, v.1: pr. v.115; f. 16b, v.1: pr. v.118; f. 17a: pr. v.124; f. 17a, v.3: puravā sat ruvaṇin mulu deraṇaya, is a better reading than karavā



sat ruvanin muḷu deraṇa, because karavā begins the second line as well; .18b, v.3: pr. v.139, i.e. penultimate verse in pr. edn original f. 19a, v.2: pr. v.140, which is the end of pr. edn.

End: (accepted in pr. edns), present edn, v.140: MS present f. 18 (original 19)a.

Vīdāgam veherehi Met teriṇdu saṇḍa  
sādāraṇava pāturunu met sitin naṇḍa [pr. pāvasūvayi]  
bādā novī mok dākumaṭa bāṇḍi me pada  
pādā satan sita pavatīvā nibaṇḍa [pr. satun]

In MS 21 more verses of aspirations. Thus the text in popular poems such as Lōvāḍa saṅgarāva and Subhāṣitaya, the text in MS and pr. edn vary.

## WS. 125

Palm-leaf; ff. i, 74(ka-nī), ii, 1–2, i; 5.5 × 42.8 cm; seven lines, 37.8 long to a side; uniform, medium hand; good orthography and punctuation; plain, wooden covers; ivory medallion 3.3 cm diameter; good copy; scribe: Kapiṛigama Candajoti therā; dated Saka 1753 (AD 1831).

### I. ff. 1(ka)a1–38(khū)b7

#### **Brahmāyu suttaṃ pada ānuma (Pāli–Pāli)**

Syntactical word order of the Pāli text.

Begin: Namō tassa ...Evammesuttaṃ ekaṃ samayaṃ Bhagavā Videhesu cārikaṃ carati mahatā bhikkusaṅghena saddhiṃ pañcamattehi bhikkhu satehi. Evammesuttaṃ, me, evaṃ, suttaṃ; me, suttaṃ, evaṃ; ekaṃ samayaṃ ...

End: Idamavoca Bhagavā attamanā te bhikkhu Bhagavato bhāṣitaṃ abhinanduntī. Bhagavā, idaṃ, avoca; ... abhinanduntī. Brahmāyu suttaṃ. Siddhirastu.

### II. f. 39(khr)a, lines 1–7

#### **Kapirigama Candajoti upasampadā patraya**

The higher ordination (upasampadā) certificate of Kapiṛigama Candajoti therā, who received it in Saka 1747 (AD 1825).

Text: Saka varṣa ekvā dahas satsiya sataḷis hatata pāmiṇi varṣayehi Vesak masa ava diyavak nam tithiya lat Gurudina rā vū daṣa pāya velāvaṭa, Pōyamaḷu vihāre anunāyaka padaviya lābī tibena Koṭikāpola Sobhita sāmīn upāddhyā koṭa, Vattegedara Dēvamitra Dharmakīrti sāmīn da, Parakuṃbure Vipassi sāmīn da karmmacārya koṭa, Kapiṛigama Candajoti bhikṣunama upasampadā unāya. Brahmāyu sūtrē livuvet me nama visinmaya yi.

### III. ff. 39(khr)b1–74(nī)b7

#### **Brahmāyu sūtra sannaya (Pāli–Sinhala)**

The Sinhala (word-for-word) paraphrase to the Pāli text.

Begin: Namō tassa ...Me, āyusmat vū Mahā Kāśyapa sthavirayan vahansa, mā visin, visuddha buddhīn prasiddha vidagdha jana pramukha sakala śotru jana manah prasādajanaka vū mē Brahmāyu sūtrānta dharma dēsanāva; evaṃ, mē ākārayen



asanalada mesē asanalada mesēma asanaladī, nohot; me, māgē; sutam, śrutiya hevat āsīma; evam, mesēmāyi.

End: Attamanā te bhikkhū ... Bhagavatō bhāsitaṃ ... Bhāgyavathugē vacanaya; abhinanduntī, santoṣayen anumōdanva subhāṣitaya sulapitaya sādhu sādhuvi kiyā mastakayen piḷigattāhuyi. Siddhirastu. Kapirigama Candajōti unnassegē. Mehi pat-iru hāttā-hatarayi.

f. i. An unnumbered leaf containing pūjāpāṭhaya or text of offering.

Śri suddha Sakarāja varṣa pramāṇayen ekavā dahas hatsiya paṇas-tunaṭa pāmiṇi varṣayehidī, Kok-maḍuvē Kaṭukāliya Liyanarālage putā Jayatu-rālat, undāge bānā vū Nākat-rālat, ema Liyanarālage munuburu vū Uḍayārālat, Vaṭaraggama Lokurālat, mekī nokī bohō sarddhāvantayan visin mē Brahmāyu sūtre liyavā asūdekak barapān pūjā karalā kaḷu māda, svargga mokṣa sampatti pratilābhayaṭa pāmiṇena piṇisa pūjākalāya.

On Saka era 1753 (AD 1831), we Jayaturāla son of Liyanarāla of Kaṭukāliya in Kokmaḍuva ...and others mentioned or not mentioned herein, got this Brahmāyu sūtraya copied, paid 82 (patāgas), inked the leaves, and offered it, in order to obtain happiness in heaven and attain Nibbāna. (Normally a monk should have received in kind, such as robes, spittoons etc.)

ff. 1, 2: two short leaves containing the text of Nava-arahādī gāthā.

## WS. 126

Palm-leaf; ff. 109(ka-jā); ff. kā, ke, kaḥ, ne missing; foliated also in arabic numerals 1–113; 5.6 × 46.2 cm; seven lines, 38 cm long to a side; fairly large, round, clear, skilled hand; good orthography; wooden covers, gaudily painted with red, and black-outlined lotus motifs and paturu or splinter design at the ends, yellow outlined petal or palāpeti border on red background; inside of covers painted green; a button dated 1872 as medallion; colophon states 173 leaves copied at the request of Valgama Māda-valavvē Appuhāmi; 19th-century copy.

Numbers beyond 100 are written as 100, 1; 100, 2 ...

### Mahā satipaṭṭhāna sūtra sannaya (Pāli–Sinh.)

Sinhala descriptive paraphrase to the Pāli text.

Begin: Namo tassa ...Evaṃ me suttaṃ, me, āyusmat vū Mahā Kāśyapa sthvirayan vahansa mā visin me Satipaṭṭhāna sūtrānta dharmmadēsanāva; evaṃ suttaṃ, mē ākārayen asanalada mesēma asanaladī nohot, me, māgē; suttaṃ, āsīma; evaṃ, mesēmāyi. ...

Present end: f. 109, former f. 113(jā)b. Ekvisi sandhiyak āti e siyaḷu dēsanāven ek kāṇḍayak hō ... tama tamā sita darāgena ak[h]aṇḍa satatayen bhāvitā kirīmen, anuṇṭada uganvālīmen, ātmartha parārtha saṃsiddhiyechinma utsāha kaṭayutu. Satipaṭṭhāna suttaṃ niṭṭhitam.

Pat-iru esiya hāttā-dekayi [changed to tunayi]. Valgama Māda-valavvē Appuhāmi visin liyevu Satipaṭṭhāna sūtrayayi.



f. i. A newly inserted leaf, 6.1 × 49.5 cm. Text in Sinhala and English states: H I M Edward VII. Written by a loyal monk. T M Silānanda Terunnānsē. Oriental Library, Kandy, 6th January, 1904.

## WS. 127

Palm-leaf; ff. 50(ka-cī); 5.5 × 43.5 cm; seven lines, 39 cm long to a side; skilled hand; good orthography; left margins of ff. 1–40 damaged, and parts of text in some leaves missing; dark wooden covers; copy; early 19th century.

### I. ff. 1(sva)b1–4(ku)a5

#### **Buddhavaṃsa dēsanāva**

An extract from *Pūjāvaliya*, pp. 271–276 (Kiriāllē edn)

Begin: Namo tassa ... kīdiso mahāvīra [abhinīhāro naruttama, kasmim kāle tayā dhīra patthitā bodhimuttamā yi].

End: Keḷa-lakṣayak deviyōda divya-brahmayōda amāmahanivan dāka saṃsāra sāgarayen goḍanāngāha. Buddhavaṃsa dēsanāva nimi. Siddhirastu.

### II. ff. 4(ku)a5–9(khī)b4

#### **Anāgatavaṃsa dēsanāva**

An extract from *Pūjāvaliya*, pp. 276–286 (Kiriālle edn)

Begin: Tavada mesē Buddhavaṃsa dēsanāva nimi kala ...

End: Śāriputra sthviraya, ohu matu Metē budun dāka saṃsāra sāgarayen gālave-nnāhumayayi mē Anāgatavaṃsa dēsanāva nimavā vadālasēka. Anāgatavaṃsa dēsanāva nimi. Siddhirastu.

### III. ff. 10(khī)a1–12(khai)a7

#### **Sīlava nāgarāja jātakaya**

Jātaka story regarding Sīlava the elephant. *Jātaka pota*, pp. 166–168.

Begin: Namo tassa ... Sabbadānaṃ dhammadānaṃ jināti ... Tavada sānta vū mūrti āti tilōguru budurajāṇan-vahansē Jētavanārāmayehi vādavasana samayehi Dēvadatta sthvirayan arabhayā mē jātakaya genahāra dakvā vadālasēka.

End: ē pāpi vū purṣayā bōsatānangē dṛṣṭipathayen ivatva yana kalhi ... budu vū mamma vēdāyi taman-vahansē genahāra dakvā vadālasēka. Sīlava nāga jātakayayi.

### IV. ff. 12(khai)b1–19(gā)

#### **Kosaṃbā vata**

Preaching to the upāsakas at Kosaṃbā nuvara, on the merits of doing good deeds.

Begin: Namo tassa ... Apa tilōguru budurajāṇan-vahansē Jētavana vihārayehi tun-dahasak rahatun-vahansē pirivarā Kosaṃbā nuvaraṭa siṅgā vāḍi kalhi ...

Present end: Sīta nivāraṇa piṇisa vaggini kabal idi karavā dunnanta lābena pin ... sāpa viṇḍa nivan dakiti. (f. gi is missing.)



**V. ff. 20(gī)a1–28(gai)a4****Sudarśana jātakaya**

This version is not in Jātakapota or in Butsarāṇa. cf. Mahā-Sudassana sutta, in *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 575, and *Dīgha nikāya*, II. pp. 169–199.

Begin: Namō tassa ...Dhammo have rakkhati dhammacāri ...Tavada dhammacakravartī vū dhammarājan vū ... budurajāṇan-vahansē visin dēśanā karaṇa lada sucārīta dhammayan kerehi ...pin rās keredda ...amāmaṇivan labannāhumaya.

f. 23(gr)a1. Mesē e taṇapālehi anusasin ... Sudarśana rajjuruvan-vahansē yayi namīn prasiddhavūsēka.

End: Mē dēśanāva keḷavara ... suvāsu dahasak prāṇīhu amāmaṇivan duṭṭuvāhuya. Sudarśana jātakaya yi.

**VI. ff. 28(gai)a4–38(ṇṛ)b5****Suḷugaḷu kathāvastuva**

Story of the upāsaka who visited heaven. Saddharmālaṅkāraya, story no. 96.

Begin: Tavada mē Rasavāhinī nam vū Saddharmālaṅkārayehi Suḷugaḷu kathāvastuva nam karavaha yat.

End: Silādi vū guṇadharmmaya uturuvā matu svargga-mokṣa sampattiya siddha-karannaṭa utsāha kaṭayutu. Suḷugaḷu kathāvastuva yi.

**VII. ff. 39(ṇṛ)a1–44(ṇām)b6****Padamānavaka jātakaya**

See *Jātaka pota*, pp. 753–758.

Begin: Tavada ... Budurajāṇan-vahansē Jētavanārāmayehi vāḍavasana samayehi piyavara asavalungēya yi dāṇimak arabhayā mē jātakaya vadāḷasēka.

End: Esamayehi Padamānavaka kumārayō nam budu vū mammavēdā yi taman-vahansē dakvā vadāḷasēki.

**VIII. ff. 45(naḥ)a1–50(cī)a7****Saccaṅkira jātakaya**

See *Jātaka pota*, pp. 168–172.

Begin: Tavada ek samayek-hi ... Budurajāṇan-vahansē Jētavanārāmayehi vāḍavasanasēk Dēvadattayō vadhayaṭa utsahā kirīmak arabhayā mē jātakaya vadāḷasēka.

End: Dhamma rajjuruvō nam ...sambudu vū mamma vēdāyi tamanvahansē dakvā vadāḷasēki.

Saccaṅkira jātakaya yi.

f. 50b, blank.



## WS. 128

Palm-leaf; ff. i, 160(ka-ṭaḥ), i; lacking ff. gī-ghṛ; 5 × 27.1 cm; six to seven lines, 23 cm long to a side; skilled hand of a learned scribe; ebony-wood covers; brass medallion; good copy; 18th century.

**Baṇa daham potak**

A monk's manual or breviary of recitations and meditations.

**I. ff. 1(ka)a1–12(kai)b5****Pañca paṭiṭṭhitā namaskāra sannaya**

Sinhala descriptive paraphrase to the adoration of Buddha, 'Namo tassa . . . sammā sambuddhassa'.

Begin: Namo tassa . . . Tavada mē namaskāraya-tema kavara kāraṇayekin namaskāra vīda yat, kavara kenakun visin kiyanaladdēda, kumak arabhayā kiyana laddē da, kavara kenakunṭa sthuti karaṇa laddēda, kotanhidī kiyana laddēda, yana mē praṣṇa pasa vissarjjanaya-kaṭa-yuktēya.

End: Sātāgiro namo yakkho tassa ca asurindado  
bhagavato ca mahārājā sakko ca arahato  
tathā sambuddhassa brahmane ētā pañcapaṭiṭṭhitā.  
Pañcapaṭiṭṭhitā namaskāra sanna samāptam.

**II. ff. 13(ko)a1–23(khu)b6****Dharmāṇisaṃsaya : Sudarśana sūtraya**

An elegant disquisition on the meaning of the stanza, 'sabbadānaṃ dhamma-dānaṃ jināti . . .', and some other stanzas. End of the text gives a title, Sudarśana sūtrayai. cf. Mahā Sudarśana jātakaya, where good actions have bountiful results.

Begin: Sabbadānaṃ dhammadānaṃ jināti sabbarasaṃ dhammaraso jināti  
sabbaratiṃ [dhammaratiṃ] jināti, taṇhakkhaya sabbadukkhaṃ jināti.  
Yana mē gāthāva tunlō mudunē keḷinā vū pāpiyum āti lōkasvāmī vū . . .  
māgē svāmidaruvāṇan-vahansē dedevulovaṭa adhipati vū Śakra dēvēndrayā veta  
vadāraṇa ladī. Ē kesēda yat. . .

End: Esē heyin . . . satvayan visin budu pasēbudu maharahatun-vahansē visin pasak kaḷā  
vū sārtha vū karuṇā nidhāna vū nivan dam pasak karannaṭa utsaha kaṭayutu.  
Sudarśana sūtraya yi.

**III. ff. 23(khṛ)a1–30(khau)a6****Dharmāṇisaṃsaya**

Merits of listening to the Dhamma or the doctrine.

Begin: Namo Buddhāya. Dhammo tiloka saraṇo paramo rasānaṃ . . . jāgarikānu-yuttā,  
yana mē gāthāvehi abhipprāva nam.

End: Tavada . . . pradēsa rājyaśrī valaṇḍā keḷavara ajara amara vū atisānta vū nivan  
sampat atpat karaṇṭa utsāha kaṭayutu. Dharma-āṇisaṃsaya yi.



## IV. ff. 30(khau)b1–34(gā)b8

**Eḷu solova**

A set of verses in Eḷu or pure Sinhala, possibly a composition by Ginigatpiṭṭiyē Heraṇa.

Begin:

Nuba taru parayā ās pas poḷō pas dinū vas  
suṇera hisaṭa us his sāgarē pān dinū lē  
siya gatini di dī dan sil ā purā mē  
lovaṭa setaṭa dun tun lō tumāṇan vaṇḍim mam.

End:

ruvin mal-sarā sē savu sirin devuturā sē  
nuvaṇa suragurā sē vikmayen bhāsura sē  
tedin divayurā sē somi guṇen nisayurā sē  
yudayaṭa asurā sē mam dinem kēsara sē. – Eḷu solova yi.

## V. f. 35(gi)a1–41(gū)a6

**Dhammacakkappavattana suttaṃ (Pāli)**

Pāli text.

Begin: Namō tassa ... Evammesutaṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati  
Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhu āmantesi. ...

End: Dhammacakkappavattana suttaṃ. Āsāḷa pura pasaḷosvak dinayehi Baraṇāsa Isi-  
patanārāmayehi ... vadāḷa prathama maṅgalya dēsanā vū Dhamsak pāvatum  
sūtraya yi.

## VI. ff. 42(ghī)a1–119(jhī)a3

**Āṇavum pirit padārtha**

Sinhala paraphrase (of Kurunāgala period), to Āṇavum pirit which start with 'Yē santā santa cittā ...'. Printed edn is available.

Begin: Ye santā santa cittā tisaraṇa saraṇā ettha lokantare vā ... sotu maggaṃ samaggaṃ.  
ettha, mē sakvaḷa da; lokantare vā, parasakvaḷa da; varakanakamaye, ...

End: tena, ovungē ē bala hētukoṭāgena; arahantānaṅca tejena, rahatungē tējas  
hētukoṭāgena da; sabbaso, sarvaprakārayen siyaḷu satunṭa kisi upadravayak novana  
paridden; rakkhaṃ bandāmi, arak baṇḍim. Siddhirastu.

## VII. ff. 120(jhī)a1–150(ṭū)b7

**Mahā Satipaṭṭhāna suttaṃ (Pāli)**

Pāli text.

Begin: Namō tassa ... Evammesutaṃ. Ekaṃ samayaṃ Bhagavā Kurūsu viharati  
Kammāssadammaṃ nāma Kurūnaṃ nigame. ...

End: Mahā satipaṭṭhāna suttaṃ niṭṭhitaṃ. ... mē livu pinen buduvammā tilōguru.

## VIII. ff. 151(ṭr)a1–160(ṭaḥ)a6

**Upāsaka manussa vinaya (Pāli)**

Begin: Namō Buddhāya. Saṃsāre saṃsarantānaṃ manussānaṃ hitāvahaṃ  
kāruṇīneva deseti manussa vinayaṃ imaṃ  
sunantā sādhukāṇṇeva sunantu jinadesitaṃ.



Sāvattthiyaṃ nagaraṃ upanissāya Jetavane viharanto sammā saṃbuddho mahā-kāruṇṇa samāpattito vuṭṭhā dibbacakkhunā venebandhave olokeno Ānandaṃ āmantesi.

End: Buddhappaccheka buddha-arahantānaṃ aggasāvakaṃ mātā pitū guru sisso deyyadhammadesanā sādhave sukantā ... bahu sotāpatti phalādīni pāpuṇiṃsūti. Upāsakamanussa vinaya niṭṭhitā. Siddhirastu.  
f. i, written discarded leaf serving as end-leaf.

## WS. 129

Palm-leaf; ff. 126(several foliations), i; (1) ff. 1–28: 5.1 × 39.9 cm; generally 10 quatrains to a side; semi-skilled hand; (2) ff. 29–126: 5.3 × 44.4 cm; 10–12 quatrains to a side; medium, semi-skilled hand; plain wooden covers; useful copy with interesting colophons; 19th century.

### I. ff. 1(sva)a1–14(ko)a

#### Tēlapatta jātakaya (kavi)

A versification of Tēlapatta jātakaya, by a poet named Kavisekhara, probably of Devundara (see v.10), composed at the request of Appusāmi, a son of the agamāti of King Rājasimha of Sītāvaka (v.6 on f. 1b). See also Sannasgala, *SSV* p. 559, where he attributes a Telapatta jātika kāvyaya to Siṃhabā kavi, composed in AD 1847, at the request of Nāhallē Sumaṅgala thera.

cf. Hugh Nevill note on Or. 6604(29): Tepalatta jātika kāvyaya, written at the request of the minister Vijayasundara during the reign of Rājasimha of Sītāvaka, circa AD 1585.

Begin: sadaham guṇa sapiru, guṇa rās kiraṇin dāru  
saṅgaṇa susādi turu, satata namadin sugata dina muru.  
piri isuren sobana, Devi puravarehi sāpatina  
Kavisēkara namina, pasiṇdu ādurek epura vājaṃbena [f. 1a, v.10]  
e āduruge sita sē, muniṇdu guṇayek vesesē  
kavi karavana lesē, sitī ek mātiṇdek melesē [f. 1b, v.5]  
Sītāpura pavara, Rajasimha rajuge garutara  
agamāti kalā tura, mātītumek aturen manōhāra [f. 1b, v.6]  
e mātihaṭa jātava, piruṇu guṇayen nītava  
bava dukaṭa mahatava, vājaṃbi mātisaṇḍa yuda abītava [f. 1b, v.10]  
e māti sita satosin, muniṇdu guṇayak vesesin  
kavi karavana lesin, kaḷē ārādanā melesin [f. 2a, v.6]  
devaṅgana basa se mī, darana guṇayenudu sēmī  
vaḍana sita pēmī, meraṅga utumeki Appusāmī [f. 2a, v.9]

End: esaṇdehi siri dārū, Baṃbadat rajuge e kumaru  
me basehi guṇa gāmburu, mamma-vada muni tilōguru  
mē livu pin purā, viṇḍa savu sāpat nitorā  
novāda biya sasārā, mama da buduvemi lovuturā.— Siddhirastu.

Scribe's note: Mē telpātrā jātakaya yana baṇapota liyā mugiṇci kalē, varṣa ekdahas aṭasiyā daha-hatarak-vū vakmasa visi ekveni dinadīya. Mē pota ayiti Kolāmba vāsala



Vijayasēkara Gunatilakaratna Kornelius de Saram mudiyansē rālahāminnānsēgē  
valavvē mahatmayāṭaya.

II. ff. 15(ka)a1–28(kām)a

**Vidhura jātakā kāvyaya**

A poem of 280 verses on Vidhura jātakā, composed by Sundarapperum Mohoṭṭi copied on 3 November, 1814; cf. Or. 6604 (37) in British Library.

Begin: Namo tassa . . . sūvisi asaṅkaya, saga mok asaṅkaya  
muni guṇa amākaya, vaṇḍin adarin pāda patmaya

End: Sundara Perum mama, Mohoṭṭiyā nam mama  
pera baṇa kavi kaḷema, rakitvā matu sāpatadī mama  
budu guṇa sammakī, pada bāṇḍa amutuven kī  
kavi desiya asūvekī, āsū satahaṭa novē biyakī  
mē livu pin purā, viṇḍa savu sāpat nitorā  
novāda biya sasarā, mama da buduvemmāyi lovturā.  
Vidhura jātakaya kammutuyi. Mē Vidhura jātakā liyā nima kaḷē, varṣa ek-  
dahas aṭasiya daha-hatarak-vū Novāmbra masa tunveni dinadiya. Mē pota ay-  
iti Kolom̃ba vāsala Vijayasēkara Gunatilakaratna Kornēlis de Saram mudiyansē  
rālahāminnānsēgē valavuvē mahatmayāṭaya.

III. ff. 29(ka)a1–50(khū)a

**Ālavaka damanaya (kavi)**

A poem on the taming of Ālavaka yakā by the Buddha. No particulars of author or patron. See SSV by Sannasgala, p. 358 for a version composed in AD 1681, at the request of a minister by the name of Davaṭava, and comprising 447 verses.

Begin: Sura baṁba tilō sata, bamara biṅgu ron hāsireta  
mok suvaṇḍāti dasata, vaṇḍin muni śrī saraṣa siyapata  
sugat met kuḷunē, dāḍiyan māḍapu tedinē  
Ālavaka damanē, kiyan kavi kara nāṇa pamanē [f. 29b, v.5]

End: savu sata sivu karanin dasa desa vasana  
mavu piya guru mal bā siya nā satuna  
savu sura baṁba diya goḍa sata siyaḷu tāna  
pavu āra ma dun pin ganuvayi met sitina.  
Mē livu pin purā . . . mamada buduvemmā lovturā. Siddhirastu.  
Mē pota liyā nimakaḷē varṣa ek-dahas aṭasiya visi-dekak-vū desāmbra masa visi-  
pas veni dina Kolaṁbadiya. Mē pota ayiti Kolaṁba vāsala Kornēlis da Saram  
mudiyansēge valavvē-mahatmayāṭayi.

IV. ff. 51(ka)a1–71(khu)a

**Maṇicōra jātakaya (kavi)**

A poem of 432 verses on Maṇicōra jātakā, composed by Kulasēkara-appuhāmi.

Begin: piri miṇi guṇa sayuru, kelesa ganaṇḍara divayuru  
mok tilina lova guru, vaṇḍim apa muni raja tilōguru  
.....



Sakavasinek dahasa, sasiya satisevu pirivasa  
teda kiraṇa sāḍa rāsa, vilasa niriṇdek pāmiṇi diyakusa  
Rivikulāmbara udam, kaḷa maṇḍalevu hima gum  
niriṇdu saṇḍa manaram, Vīra Pārakum Rājasimha nam

.....  
Lakaṃbaraṭa pāhāsara, dimutu maṇḍalevu himakara  
duka gimana dāhā dura, lakala purayaki pavara Mātara  
Description of Mātara from f. 1(ka)a, v.10.

savu satara puruduva, rupun jaya gat uviṇduva  
yasasin pirisiduva, Vijayakōn aga-mātiṇdu pasiṇduva [f. 52(kā)a, v.7]  
This poem was composed at the request of the wife of Vijayakōn agamāti [f. 52b, v.5]

End: devuturu van tilinayen devana novitara  
savu siri piri mātingen susādi garutara  
levu tula pasiṇdu kiviṇḍun raṇḍana nānasara  
devu pura yut soṇḍuru puravarehi Mātara  
pemakara sarasaviya niti orāṇḍi muva sara  
hāma vera kivi gajan kuṃbupola biṇḍi kesara  
sama guṇa Appusāmi me Kulasēkara  
nima viya Miṇicōra jātakaya kavi kara  
pāramī purana kal pavara muni saṇḍa  
Cōra miṇi me dā siṃhala basin bāṇḍa  
sāra somi guṇāti e kulaṃba ayadi leda  
sāra siya detis pada kaḷemi baṇapada  
Mē livu pin purā ... mamada budu vemmā lovuturā.  
Mē pota ayiti Kolaṃba vāsala Korṇēlis da Saram mudiyanṣē rālahāmigē valavuvē-  
mahatmayāṭayi.

#### V. ff. 73(ka)a1–79(kṛ)a

##### **Hēmāvata (kavi)**

A poem based on Hēmā vastuva in Saddharmālaṅkāraya, story no. 85. No particulars of author in the text.

Begin: nivana rasa pala gat, muni nāṇa deraṇa aṭa gat  
tuṭu kaḷa vine siyot, sadam saṇḍaham samaga muni put

.....  
sasū nāsumaṭa sugata, satuṭu vana lesa savanata  
kiyan Hēmā vata, asavu viyatuni namā savanata

End: Hēmā nam pavara, mehesiya āyu keḷavara  
goṣin saha pirivara, ipada gatu sura purehi siri bara  
Mē livu pin purā ... mama da budu vemmā lovuturā.  
Mē pota liyā nima kaḷē, varṣa ek-dahas-aṭasiya-visitunak vū, Janēru māsē visi-  
ekveni dina Kolaṃbadiya.  
Mē pota ayiti Kolaṃba vāsala Korṇēlis da Saram mudiyanṣē rālahāmin-vahanṣēgē  
valavuvē-mahatmayāṭayi.



## VI. ff. 81(ka)a1–126(gau)b

**Vētālan katāva (kavi)**

A poem based on the Tamil version of the Sanskrit poem Vetālapañcaviṃsatikā, attributed to Kirmāṭṭiyāvē māti.

Begin: suriṇdu net dahasina, dāka duk naran rāka duna  
 apa Rajasiṃha naraṇa, rakita lova duk balā denatina  
 .....  
 apa naraniṇdu pavara, muḷu lova eka sēsāt kara  
 raja śrī viṇḍina vara, vanan kaviyen Demaḷa basa pera  
 poraṇa me katāvaya, Demaḷen tibu katāvaya  
 pema sit itāmaya, kiyan Vētālan katāvaya  
 me kathā vastu yuta, asavayī adaramin sita  
 ama rasa men dimuta, katantra sū-vissakut āta  
 End: nāta e Vetālana, isuru vadahaḷa vilasina  
 Vikrama aga naraṇa, gen labā vara pāmiṇi e nivana. – Siddhirastu.

No scribe's colophon at the end of this text.

## WS. 130

Palm-leaf; ff. 14(ka-ko); f. 1 damaged; 3.1 × 22.3 cm; four lines, 19.8 cm long to a side; unskilled hand; poor copy; 19th century; incomplete

**Mantra potak**

This text commences with astrological prognostications, similar to Pañca-pakṣaya, then goes on to charms, medicines etc. useful to forest-dwellers, to ward off wild animals and to protect themselves.

Present begin: f. 1b, damaged leaf. ...maha muni muniyosvāhah. ...mithunaya paḷamu pāya gevē, ... tunveni pāya vada viṇḍa miye ...[f. 2a]; ...sataraveni pāya cakravarti raja karē [4b]. This astrological section ends at f. 5a2.

f. 5a4 ... āturayāṭa hira balā ... āṅgaṭa mūṇaṭa maturanu. ...f. 7b: ... aṭōrasiyak maturā ... sohon aṅguru allē liyā āṅga allanu ...; f8a. vī ... mīyō nokat; f. 8b: goyam panuvan kanavāṭa, ... giravunṭa, ... yakun bāṇḍa siṭuvanu; f. 10a–: several methods of [kem vidhi] of protecting paddy fields from insects etc. ... Kaḍolla pāna piṭi atin appidi gasanu, mīyō, sāvō nokat; f. 13a: description of Pātala aṅjanaya.

Present end: f. 14b. ...Poson āsala nikini me tunmasa bhūmināgayāgē hisa uturu-digaya, baḍa pūrva digaya mesē ... (incomplete)



## WS. 131

Palm-leaf; ff. 75(ka-nl); 5.9 × 40 cm; nine lines, 33.2 cm long to a side; round, fairly skilled, medium hand, written on somewhat poorly prepared palm-leaves, hence the stylus seems to have scraped the surface of leaves; satin-wood covers with bevelled edges; traditional cord; fair copy; probably made from the pr. edn of 1875 or from an earlier impression.

**Rōga viniścaya**

The Sanskrit text of Rōga-viniścaya of Mādahava (son of Indukara), with the Sinhala paraphrase of Andris de Silva Baṭuvantudāve, to the end of Svarabheda nidāna, i.e. p. 94 of pr. edn 1875: *Rōgaviniścaya*, Mādhavācārīn visin saṅgraha kaḷa, with arthavyākhyānaya by Baṭuvantudāvē paṇḍitumā – Koloṃba: Laṅkābhinava viśruta yantraśālāva, 1875.

Begin: f. 1(ka)b. Text on this side is copied between the two cord holes.

Namastasmai bhagavaterarhate samyaksambuddhāya.

pranamyā jagadupatti sthiti saṃhāra kāraṇaṃ

svarggāpavarggayodvāraṃ trailokya saraṇaṃ sivaṃ.

nānā munīnāṃ vacanairidhānīm samāsataḥ sadbhiṣajāṃ niyogāt

sopadravāriṣṭalingo nibandhyate rogaviniścayoyam.

Sivaṃ pranamyā ayam Rogaviniścayaḥ nibadhyate, yaṇu mehi kriyākāraka pada sambandhayi. Īśvarayā vāṇḍa me Rōga-viniścaya-tema baṇḍanā lābē.

End: f. 73(ṇl)a8 kṣīṇāśya vṛddhaśya kṣāśyācāpi, cirosthito yaśya sabhopajātaṃ

medasvinaḥ sarva samudbhavaś ca, svarāmayo yo na ca siddhimeti.

Yaṃ svarāmayah, yaṃ svarabhedayak ... hō vīda; kāsasyāpi, kṣayāhaṭa hō vīda; ... saḥ, e svarayatemē; siddhiṃ na-ēti; suvayaṭa nopāmineyi hevat asādyayi.

f. 73a, blank.

## WS. 132

Palm-leaf; ff. i, 95(ka-cau); f. gām on two leaves as gā(47), and m (48); 5.4 × 45.3 cm; seven lines, 41 cm long to a side; quite skilled, medium hand; ff. 1–12 nibbled by rats; dark wooden covers; Dutch coin VOC 1790 as medallion; good copy, slightly soiled; 19th century.

I. ff. 1(ka)a1–38(gū)a5

**Mahā Satipaṭṭhāna sūtra pada ānuma (Pāli–Pāli)**

Syntactical word order, for student's use.

Begin: f. 1(ka). Text on this side is copied between the two cord holes with kuṇḍalis on margins as decoration.

Namo tassa ... Evaṃ me sutāṃ ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammāssa dhammaṃ nāma Kurūnaṃ nigamo, ... Bhagavā etadavoca. Me, evaṃ sutāṃ; evaṃ, ekaṃ samayaṃ, Bhagavā, Kurūsu, Kammāssadhammaṃ nāmaṃ Kurūnaṃ nigamo, viharati.



End: attamanā, te bhikkhū, Bhagavato bhāsitaṃ, abhinanduntī. Satipaṭṭhāna pada-  
ānumayī.  
Blank fly leaf between ff. 37, 38.

II. ff. 38(gū)a5–95(cau)a6

**Mahā Satipaṭṭhāna sūtra sannaya (Pāli–Sinh.)**

Sinhala paraphrase. Printed edn *Sanna sahita, Mahāsatiṭṭhāna sūtraya* – Kolaṃba: Śāstrāloka  
yantrālaya, 1883.

Begin: Namō tassa ... Me, āyusmat vū Mahā Kāśyapa sthāviraṇa-vahansa mā viṣi  
mē Mahā-satiṭṭhāna sūtrānta-dharmmadēsanāva; evaṃ sutaṃ, mē ākāraṇa  
asanaḷaḷa ...

End: ... ekviṣi sandhiyak āti ē siyaḷu dēsanāvaṇa eka kāṇḍayak hō ... akhaṇḍava satatayaṇa  
bhāvitā kirīmaṇa hā anuṇṭaḷa ugaṇvāliṃa ātmārtha parārtha saṃsiddhiyehima  
utsāha kaṭayutu. Siddhirastu.

## WS. 133

Palm-leaf; ff. i, 129(ka-jah), i; f. gām on two leaves 47, 48; 6 × 43.8 cm; nine lines, 35.2 cm long  
to a side; fairly small excellent round hand of a skilled and learned scribe; wooden covers painted  
red with a Havaḍi-poṭa or waist-chain motif as a border, blackish bevelled edges, and simple lotus  
motifs round the cord holes; lathe-turned dark ivory medallion 2.8 cm diameter; very good copy;  
late 18th or early 19th century.

**Sandhikappa : Kaccāyana vutti**

The Pāli grammar of Kaccāyana, with the Vutti of Saṅghanandi. See *Pāli sāhityaya*, by A P  
Buddhadatta, pp. 462–464.

Begin: f. 1(ka)a1. Namō tassa ... Seṭṭhaṃ tilokamahitaṃ abhivandiyaggaṃ  
buddhañca dhammamamalaṃ gaṇamuttamañca  
satthussa tassa vacanaṭṭha varaṃ subodhuṃ  
vakkhāmi suttaḷitaṃettha susandhikappaṃ  
Seṭṭhanti ēkaṭaḷaṃ, tilokamahitanti, ēkaṭaḷaṃ ... susandhikappaṇti, ēkaṭaḷaṃ;  
vibhataṇta ṭaḷavibhāga vaṣena ēkūnaviṣati ṭaḷā ayaṃ gāṭhā vibhajjatiṭi vibhatti.

End: f. 129(jah)b. Iti kibbidāṇakappe ṭaṇḷamo kaṇḍo.

iminā lekhaḷakammaṇa mā me bāla saṃāgamo

santo sappuriṣo homi saṃsāre vicaraṇtiyā

.....

chaṭṭhī ca ṭaṭṭhaṃāyeva kārihaṇṇūti bhāṣitā. – Siddhirastu.

This MS lacks the last section: Kibbidhāna kappe unādi kappe chaṭṭho kaṇḍo. f. i, blank end  
leaf.



## WS. 134

Palm-leaf; ff. i, 25(ka-khl); 5 × 39.2 cm; seven lines, 36 cm long to a side; somewhat oval, skilled hand with good punctuation and orthography; Kitul wood covers; good copy; late 18th century.

**Cūlakammavibhaṅga sūtra sannaya (Pāli-Sinh.)**

Sinhala paraphrase to the Pāli text. This sermon was preached by the Buddha to Subha Todeyyaputta, who visits Buddha at Jētavana and asks him why among mankind some are high and some low. ...etc. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 890.

Begin: f. 1(ka)a1. Namō tassa. Evammesutaṃ, me, mā visin; Subha sūtrānta dhammāḍḍesaṇāva; evaṃ sutam, mē ākārayen asanalada, mesē asanalada, mesēma asanaladī.

End: 25(khl)b. ajjatagge, ada ādikoṭa hevat ada paṭan; pānupetaṃ, jīvitāntaya dakvā hevat divihimiyen; ... upāsakayekāyi; dhāretūti, dāna vadāranasēkvayi yana; etaṃ, mē arthaya; avoca, dānvuyēya. Cūlakarmavibhaṅga sūtra sannaya yi.

## WS. 135

Palm-leaf; ff. i, 50(1, ka-nū) ii; several leaves missing; 4.5 × 40.2 cm; eight lines, 37.5 cm long to a side; round, cursive (fast written), skilled hand of an educated scribe with good orthography and neat punctuation; ff. 1–20 left margins and parts of the text worm eaten; some parts of the missing text replaced by another scribe; dark wooden covers; although writing looks 18th century, it could be 17th century; rare copy; incomplete; useful for editorial purposes although some leaves are missing.

**Horābharaṇa sannaya (Skt-Sinh.)**

A Sanskrit astrological text by Mahendrapāda (in Sinhala, Mihiṇḍupā viyatnā) who was a Buddhist scholar. The Sinhala paraphrase is also elegantly written by a writer of the calibre of Mayūrapāda Piriven-himi Buddhaputra mahāthera who himself wrote paraphrases to medical works and was conversant in astrology.

In this MS the kākapādas (punctuation marks) separating the Sanskrit text from the Sinhala paraphrase are very small.

Printed edn *Horābharaṇaya*, Srī Mahendrapādayan visin racanā karaṇaladi; A J P Pēmarāja mahatā visin liyanalada vistara sannayakinda yuktayi – Mātara: Sudarśana yantrālaya, 1931.

f. i. Front fly leaf, contains a birth chart.

Present begin: f. 1(ka). Left portion of the text is damaged. In the MS the first two slokas are given, followed by Sinhala sanne, while in pr. edn the first sloka is followed by its sanne. [Namō Buddhāya]



bhaktyabhva[ndyābhi]hataśmarsya  
 trailokya-vistīrṇa guṇārṇavasya  
 pādāravindaṃ sanarāmarendra  
 brahmādibhiḥ pūjitamarkkabandhō.

Present end: Ādhāne janma nakṣatre ... maraṇāya vā.

## WS. 136

Palm-leaf; ff. 112(kā-jī); lacking nine leaves, ff. ka, gr-gī, gha-ghi; 4.8 × 35.8 cm; seven lines, 31 cm long to a side; fairly skilled hand, somewhat slanting (flowing) hand with characteristics of 18th century MSS; as medallion a VOC copper coin dated 1752, contemporary with this MS; bulky, plain wooden covers (only one now); 18th-century copy; incomplete.

### Pūjāvalī (Ch. 9–11)?

This MS does not mention the title Pūjāvalīya, even at the end of 11th chapter where the chapter ending is given as Pūjāvalīya.

Present contents: Navagaṇa vistarayaḥ, trividha bhāṣitaya, namaskāra pāṭha vistaraya, dharma-śrvaṇānisaṃsa [... eṣe heyin ... nivaṇa sampat atpat karaṇṭa utsaha kaṭayutu, f. 10b6. Ends with three kuṇḍalis, as ending a chapter]; then the gāthā: satam hasti sahaṣṣāni ... nāgghanti soḷasiṃ [f. 11a2] as found in a few other texts, e.g. beginning of Eḷu Umandāva; then Suvisi vivaraṇaya, passatha imaṃ tāpasam, jaṭilaṃ uggatāpanam ... [f. 20a6]; gap in text from f. gr, see f. 35, which is almost the end of ch. 3: Vivaraṇa magul pūjā kathā of Pūjāvalī; after a gap due to missing four leaves, the text continues with 'Prasava maṅgala pūjā kathā' i.e. ch. 9 of Pūjāvalī, but not exactly the same text; cf. f. 36a and Pūjāvalī, p. 153 (Jñānavimala edn);

'Mesē magē budhun taman mavu kusin bihivūdāma Kāladēvala nam ṛṣiṅgen labana laddāvū namaskarā pūjāya, ē santoṣayen piyamaharajjuruvangen labana lada namaskāra pūjāya, edā taman namaṭa mahaṇa vū Nālaka nam mahaterunvahanseṅgen labana lada samyak pratipatti pūjāya mesē vū tun pūjāvak lat heyinut mesē vū pūjā viṇḍiṃmaṭa sudusu heyinut arhat nam vanasēka.' f. 45b4, cf. *Pūjāvalī* p. 162, which is different.

'Jayo hi budhassa sirimato ayaṃ ... jayaṃ tadā devagaṇā mahesino. Mesē māgē buduhu ...' *Pūjāvalī* p. 188; cf. after above stanza, mesē māgē budurajāṇanvahanse ... [f. 104a5]

'Pūjā viṣesaṃ saha paccayehi ... tasmā jino arahati nāmammetaṃ yi. Buduvanadā Bōdhiṃmaṇḍala pūjā katā nam vū ekolos vana paricchedaya nimīyā.' [f. 107b2].

In pr. edn it is the same chapter ending with the word 'Pūjāvalī'.

Present begin: f. 1(kā)a. ... taṇhā ca purumase satthā ekacca hoti paccayo, satthadhā aṭṭhadhā cā'pi hoti so yassasā, ... te kāmāyā parihāyanti salla viddho'va ruppatti. Yanādīn atīta anāgata vartamāna yana tun kalhi haṭagattā vū keles mul udurā haḷa budunṭa vāndāha. Tunvana saṃsēpayehi, Bhagavā yana vacanayen. ...



Present end: f. 112b. ... eṣē heyin ... māgē viśeṣāyen rakṣā karana lada catupārisuddha sīlayō sātara mahavāsal namā; tavada māgē indriya saṃvara sīlaya pakṣapāta vū dvārapālayā namā. ... (incomplete).

## WS. 137

Palm-leaf; ff. i, 112(ka-che), ii; the 15th letter-numeral of each pat-kaṭṭuva or section has been written on two leaves, e.g. the letter numeral kām, which stands for 15, is written as kā on the 15th leaf, and m on the 16th leaf, thus expanding each section into 17 leaves instead of 16; 4.6 × 34.5 cm; six lines, 28.5 cm long to a side; semi-skilled, cursive or fast-written hand; wooden covers painted red, with a linear yellow border; 3.5 cm diameter brass medallion; traditional cord; scribe: Galliddē nākāttā; owner: Batalavattē Mutuvā-durayā; 19th-century copy.

### **Mahāsitpaṭṭhāna sūtra sannaya (Pāli-Sinh.)**

Sinhala paraphrase, possibly by Tibboṭuvāvē Siddhārtha Buddharakkhita nāyakathera.

Begin: f. 1(ka)a. Namō tassa ... Evammesutaṃ, āyusmat vū Mahā kāśyapa sthāvīryan-vahansa mā visin mē Mahāsitpaṭṭhāna sūtrānta dharmadēsanāva; evaṃ sutam, mē ākārayen asana lada ... Ekam samayaṃ, garbhāvākraṇti samaya ...

End: f. 112(che)b4. Mahāsitpaṭṭhāna sūtra dharmadēsanāva nimavā-vadālasēka. ... Siddhirastu. Mē potvahansē livu pinin ... buduvemvā.

Mē sūtra sanne Galliddē nākātā livuvāya. Batalavattē Mutuvā-durayāge potayi.

## WS. 138

Palm-leaf; f. 132 (ka-jho); lacking 10 leaves go-ghr; 5.5 × 47 cm; seven to eight lines, 43 cm long to a side; skilled uniform hand of a learned scribe; plain wooden covers; date 14th August 1845 written in ink on f. 1a; date 1790.2.2. written on f. 132a, at the end of the text; good copy.

### **Nāmaḷiṅganuśāsana : Amarakoṣa with sanna (Skt-Sinh.)**

The well-known Sanskrit lexicon by Amarasimha, with the Sinhalese purāṇa sanna or the old paraphrase (in this copy up to f. 100b5). The śloka containing the paraphrase have been numbered in Tamil numerals 1–610, same extent as British Library Or. 6609(24). The pure Sanskrit text follows in śloka.

For this portion with sanne cf. Or. 6609(25). This is an excellent copy of the text. The Baṭuvantūḍāve, 1880 edn of *Nāmaḷiṅganuśāsana* contains only portions of the purāṇa sannaya, also the chapters do not contain their original headings, and the śloka have a continuous numbering. For a useful edn see *Nāmaḷiṅganuśāsana*, K G Oka (ed.) – Poona: 1913.

Begin: f. 1. (sva)b. Text on this side is copied between the two card holes. Namastasmaibhagavaterhatesamyaksaṃbuddhāya.

Yasya jñānadayāsindhoragādhasyanaghaguṇaḥ  
sevyatāmakṣayo dhīrās-saśriyēcāmratāya ca.



jñāna, samasta vastu viṣayavū parijñānayan hā; dayā, dukkhayen samuddharaṇā vachālakṣaṇavū karuṇāyen hā; siddhayaḥ, sāgarayak vānivū nohot uktalakṣaṇavū; jñāṇadayā dedenāṭa vipulādhāra heyin sāgarayak vānivū; agādhasya, anun visin pātālatala nodaknālada jñāṇadayā dedenāḡē kelavara āti heyin pirisita nohākkāvū gāmbhīrya āti; yasaya, yam sarvvajñyak-hugē; guṇaḥ, maitrikṣamopāsamādivū guṇayo; ... hēdhīraḥ paṇḍitavarini; ... saḥ, ē sarvajñatema; śriyeca, trivarggasam-pattiya piṇisada; amratāya ca, nivan piṇisa da; sevyatām, topa visin sevunā lābēva ...

End of sanne in this copy, f. 100 (cho)b5: [for śloka only see Batuvantudāvē edn, p. 54, varga 23 śloka 20]. Oka edn, p. 116, Brahnavarga, śloka 21.

yogārhapatyādāniya dakṣiṇāgniḥ pratiyate  
tasminnāryyothāgnāyi svāhā ca hutabhukpriyā  
yah dakṣiṇāḥ yam dakṣiṇāgnyek gārhapatyayā keren; āniya, ānanayakoṭa;  
praṇīyate, āropaṇayakaraṇu lābedā; tasmin, ē agni; anāyyā; anāyyā sab-  
daprayoga karaṇu-lābedā; agnāyiasvāhaya hutabhukpraya priyāya yana mohu  
agni dēvatāvāḡē āmbuvan kerehi vāṭeti [in Tamil numerals 610].

From here onwards there seems to be an error with regard to the separation of ślokas;

f. 102 (chām)a4: end of brahma vargga; in MS Kṣatriya varga commences with the correct śloka: mṛddhābhiṣikto ... ; Kṣatriya vargga ends at f. 106 (chī)b5; śudravargga ends at f. 112b7: ityāmarasiṃha kratau nāmaliṅgānuśāsane bhukāṇḍo nāma dvitīyassāṅgopāṅgasamatthatam. Then on f. 113a1 commences the trutiyam kāṇḍam; f. 114b, 115a, few spaces left unwritten; f. 117a4: viśeṣyanighna varggaḥ; f. 118b6: end of saṃkirṇa vargga; f. 118b6: beginning of nānārtthavargga; several minor divisions such as: Kānta varggaḥ ... ; f. 129a5: iti nānārtthavarggaḥ; f. 130a4: ityavyayavarggaḥ; f. 132 (jho)a1: liṅgādi saṅgrahavarggaḥ, ending with the following śloka,

End: ṣaṭsamjñakāstriṣu samā yusmadasamattinvyayayam  
param virodho śeṣantu jñēyaṃ śiṣṭaprayogataḥ.  
Liṅgādisaṅgraha varggaḥ.

Oka edn ends at this point whereas in this MS as well as in other Sinhalese MSS there is a colophon as follows:

Colophon: Itkyamarasiṃhakratau Nāmaliṅgānuśāsane sāmānyakaṇḍas tritīyas sāṅgopāṅgassa samāpitāḥ.

Samāptaṇcedannāmaliṅgānuśāsana mahākaveramarasiṃhasya krati. Grantha-parimāṇataṇ pañcaśatādgujasagaśram. Padmāni bodhayatyarkkaḥ kāvyaṇi kurute kaviḥ tatsaurabhantabhasvantas santastatvanti tad guṇāt. Kaveramarasiṃhasya kratireṣātinirmalā ācandratārakaṃ sthoyān-nāmaliṅgānuśāsanaṃ.

Vāgārtthā-vivasampraktaḥ vāgārtthaḥ pratipattaye jagataḥ pitarau vande pārvatī parameśvarau. Nātas tena samastaśāstraviśayas-tasyāpyanalpāmatih śabda-jñāna-mahodadheruptavastenapi draṣṭam punaḥ. Kāvyaṃ karttumalam-manohara-maśauśaktaḥ-janānāmpriyam enaivamarakośa eṣa paṭhitaś-śāstrādhisārovaraḥ. Siddhirastu, subhamastu. 1790.2.2.

Above date (1790.2.2.) could be the date of copying, although this MS looks an early 19th century copy. This is a good copy. f. 132b, blank.



## WS. 139

Palm-leaf; f. 75(1–54; ka-khu); f. 1–54 foliated in Sinhala numerals; 5.5 × 42.7 cm; 10 lines, 38 cm long to a side; somewhat angular, skilled hand; mahogany stained wooden covers; traditional plaited cord with a Chinese coin as medallion; 17th century; rare copy.

## I. f. 1a1–54a5

**Hōrābharaṇa (sanna sahita) (Skt–Sinh.)**

Hōrābharaṇa is an astrological work in Sanskrit śloka composed by Mahendrapāda. This copy contains only the purāṇa sanna or the old paraphrase in Sinhala up to śloka 53 (of 1931 pr. edn) with no text of the śloka. Thereafter from śloka 54 to the end it has the śloka as well as the sanna.

For a pr. edn see *Hōrābharanaya*, with vistara sannaya by A J P Pēmarāja (ed.) –Mātara: Sudarśana yantrālaya, 1931. This edition retains the old sanna to a great extent, although he does not mention its existence. There is another edition with a new sanna by A Dasanāyaka – Nugegoda: Modern pot samāgama [1975]. He mentions the purāṇa sanna, which he reckons as too brief in some instances.

Begin: f. 1a. [The present beginning lacks the commencing portion of the sanna to the first śloka]. Namaḥ sarvvajñāyā.

–śakrabrahmādīn visin; pūjitam, pudanalada; adiya bavayen asura yakṣa rākṣa gandharvva kinnara mahoragādīn kiyat [This top line is damaged]: pādāra-vindam, pādapatmaya; bhaktyā, ādarayen namaskāraḥkoṭa hevat vāṇḍa.[2], hōrābharaṇam, hōrābharaṇa nam prakaraṇayā; brāvīmi, kiyam.[3]. Mahendrapada, Mīduviyatnā nāmati ... lōkavāsīnta śānti piṇisa; cakāstu, babalāvā.[4] ... iti, mesē; ēkatrimṣat pariccheda[h], ektis paricchedayakenek; Mahendra, Mahēndrayan visin karaṇalada; asmim hōrābharaṇa-tanttrākhyo, hōrābharaṇa nam mē prakaraṇayehi; adhunā, dān; kramāt, ādhānādi uddeśa kramayen; uch-yante, kiyanu lābet.

f. 6a9. Commencement of śloka and its sanna. [Earlier portion did not have the śloka in full].

yāmā eva vivarjyāsyuḥ sarvvāsva pi ca viṣṭiṣu  
drekkāṇaṁśaka vārādyā bho jane maddhyamā vidhoḥ [pr. sl.54]  
sarvvesvapi viṣṭiṣu, siyaḷu viṣṭiyehima; ...

End: f. 54a5: [pr. sl.552 and its bhāva sanna, cf. pr. edn]

urddhvāstidevāvanivārdhājivāḥ, trayottarāśveti navapradīṣṭaḥ  
pāśvordhavaniryabhavadanasvabhāśvāś carasthiraumiśratanuḥkramena.

Trideva, brāhma viṣṇu maheśvara yana tunada hevat reheṇa suvana adaya yan tunada; avani, denaṭayada; vārdhā, siyāvasayada; jīva, pusayada; tray-otra, tunaturada yana nava nakata urddhvamukha nakatāyi kiyana ladaha; pāśvorddhakādhovadhasvabhāvā, pārśavamukha urddhvamukha adhomukhayi; carasthiromiśratanukrameṇa, caraya sthira yana svabhāvaya yana mohu kramayen vannahuyi. Siddhirastu .... f. 54b, blank.



## II. f. 55 (ka)al–75(khu)a10

**Kālavīdhāna-paddhati (sanna sahita) (Skt–Sinh.)**

A work on astrology in Sanskrit verse by Bhaṭṭa-Trivikrama [Trivikrama-Bhaṭṭa], with a paraphrase (sanna) in Sinhala; cf. *Kālavīdhāna* [śloka in Telegu script, with Tamil translation]–Madras: 1915. For other copies of this text see British Library Or. 6613 (19), Or. 6613(20), Or. 6613(47). Present MS copy is well inked, though ff. 1–54 are lightly inked.

Begin: f. 55 (ka)al. Namassarvvajñāyā.

śriyaḥ karā ropita ratna mudrikā

marīcī bālātapa lohita kritam

satāmupsayām sura-sekarī kritam

karoti saṃvo haripā[da] paṃkajam.

śriyaḥ, śriyā kāntāvagē; karā, hastayehi; āropita, lanaladdāvū; ratnamudrikāvaye-

hi; marīcī, kāntiya; [palohit], nāvattāvū, bālātapa, bālasūryyagē; ātapā, kāntiyen;

lohita kritam, sura, dēvātavungē; śekarī kritam, mastakayehi darannāvū he-

vat mudunē pihiṭṭiyāvū; hari, viṣṇuge; pāda-paṃkajam, pādapatmaya; satā,

satvayinṭa; upāśaya karo, rāha sāpa elavā hevat vāḍakerevā.

f. 1a7. Third śloka in this MS is not in Madras edn, viz.

bhaktiyabhivandadvayavādinām munim

trailokyanātham saha dharmma saṅgham

vyākhyāyate siṃhaḷa bhāṣāya mayā

Traivikrami kālavīdhānapaddhatim.

trailokyanāt[h]am, svarggamastapātāla saṃkhyāta bhuvanatrayaṭa nāyakavū; ad-

vayavādinām, ekaṃ satyam na-divitiam yanu ki heyin upan siyaḷu satvayangē

anityabhāvayan dakvā ēkamokṣa pamanak nityayayi vadāraṇa heyin advayavādi

nam ... navalokottaradharmmaya hā aṣṭāryyapuggala saṃgha sahitavū; munim,

sarvajñayanvahansēṭā; bhaktiyābhivanda, ... sakasā vāṇḍa; Traivikramin, Bhaṭṭa

Trivikramācāryyan visin karaṇaladdāvū; kālavīdhānapaddhatim, kālavīdhāna

namvū prakaraṇayatema; mayā, mā visin; siṃhaḷa bhāṣāya, heḷu basin; vyākhyā

karaṇu lābē.

Above gives the title of the work as Kālavīdhāna-paddhati, and its author as Bhaṭṭa-Trivikrama, and that a vyākhyā is hereby done in Sinhala.

End: f. 75 (khu)a10. Rōhanuttare mativasumatte ... sukhadodikṣādiddaddhyat budā.

[sanna follows] rohinī, rehenaya ... aṣṭame suddhiyekte, aṭavanna suddhavū kalhi;

divābhāgayehi; sukhade ... subhaphala dennāvū muhurttayehi; dksam, upades

lābīma hā nagabavīma; niddhayat, karannēyi. Iti Bhaṭṭat-Trivikrama viracitāyaṃ

Kālavīdhāna paddhattāyaṃ devapratīṣṭādi kṣudra (?) vidin nāma soḍasiddhyāyaḥ.

Kālavīdhānapaddhatim samāptam.

Siddhirastu ...

It is difficult to follow the text in this last leaf. This second text is not so well copied as the first text (Hōrābharaṇa) above. f. 75b, blank.



## WS. 140

Palm-leaf; f. 16 (kha-khaḥ); 4.7 × 4 cm; seven lines, 26.8 cm long to a side; careful hand of a novice; right ends of leaves damaged; good text 19th-century copy.

**Dharmaśravanānisamsaya hā Sāleyya sūtra nidāna pāṭhavistaraya**

A discourse on the merits of listening to preaching of Dhamma, followed by a description of the origin of Sāleyya sūtraya, when, where and why it was preached. This text is in elegant Sinhalese prose.

Begin: f. 1 (kha)a. Mesēma maṇḍuka-kṣīravaggulikādīn śāntavū nivanpura pāminavū heyinda, Ālavaka Aṅgulimāla ...  
 f. 3a6. [end of Dharmaśravanānisamsaya]. ... madhurasvarayen dēsanākara vadāraṇa laddāvū sri saddharmmaya śravanayakoṭa amrata mahā-nervāna kṣemabhūmiyaṭa samprāptavīmaṭa ēkānta kāraṇayekāyi salakā bhaktipremacit-tayen yuktava dharmmaśravanaya kaṭayutu.  
 f. 3 (khi)b1. Evaṃ me sutam yāna mē padaya ādikōṭa āti tadavasari tena-avasari yāna me padaya avasankōṭa āti me pāṭhaya buddha-bhāsita pāṭhayek nove, yali kavara bhāsita yekdayat. ...  
 f. 16 (khaḥ)a. Mē nidānaya vistarakōṭa dakvannāvū ... Ānanda sthvirayan-vahansē, evam me sutam yāna me padaya ādikōṭa āti me pāṭhaya vadālasēka. Ehi arttha vakṣaparakārayen asā svarggamokṣa-sampattiya hastaprāptakarannaṭa utsāha kaṭayutu.

Present end: f. 16b1. Saddhammasāgaravilolita ... tribhuvanatilaka ... sarvvappravādībhakumbha-vidāraṇa pravara siṃharājavū [end of text].

## WS. 141

Palm-leaf; ff. i, 23(ka-khr); 5 × 38.4 cm; six lines, 34 cm long to a side; skilled, round hand, with flourish; late 18th-century copy.

**Sarasvati nighaṇḍu (Skt-Sinh.) : Śārasvata nighaṇḍu**

A medical lexicon of homonyms, in Sanskrit with Sinhalese and Tamil headwords. For a pr. edn see *Sarasvati nighaṇḍuva*, ... abhinava akārādiya sahitayi – Colombo: 1865. This pr. edn does not contain the Tamil words.

Begin: f. 1(ka)a. Namaśrīghaṇāya.  
 Siddhaunidayodayonaikā bhikyolokavilocanah  
 bhagavān mohatimiran haraṇam nāma sarvadā  
 prasiddhāṇaṃ prayojyāṇaṃ prayetmasavidviṇaṃ  
 dravyābhidhānāni pracyotetreśmāśmāstaḥ  
 Dhanvantarī Vāsudeva mukhairacitānicai  
 sattrauṣadha nighaṇḍūti manētetinocyatē  
 Śrī Nārada-muṇisyādi mukhapañkaja-vāhini



Sāradāmakhilavāṅgadevi pātuvas sarva maṅgalam

In 1865 pr.edn above śloka 1–3 are absent. cf. British Library Or. 6612(66) which has the same beginning. Or. 6612(67), (68), (69) have the Tamil and Sinhala headwords as in this MS, but not the commencing first three ślokas.

End: f. 22(khū)a. Nirogī, muṇḍayi illam. ullāta muktarogasyāt kalyo vattiyau niromayaḥ

ārogyās samadosas ca niroga-svastha isyate.

Sarasvati nigaṇḍu samāptam. Siddhirastu.

1. Same beginning, as pr. edn 1865.

f. 22(khu) b1–23(kḥr)b5. A few ślokas and sanne on the properties of various types of water (udaka) as found in rivers etc.

Begin: gaṅgāpo-udakam tathāmbusaṇṇanaikaṃ ...; gaṅgāpo-udakam, gaṅgāvehi vatura ...

End: ... kakārā ratkala vatura isnānā-pānakala kalaṭa ē uṣṇen pittayā kōpakara vātayā samanaveyi.

## WS. 142

Palm-leaf; f. 20(ka-khī); 4.3 × 37 cm; four quatrains to a side; fairly large, clear, semi-skilled hand; 19th century; good copy.

### Tunsaraṇaya (kavi)

A popular, devotional poem in Sinhala, on 'the three refugees', Buddha, Dhamma and Sangha, composed by the blind poet of Tāmbugala, grandson of Sāmē-mantri an Ācāri. For a pr. edn see *Tunsaraṇaya*, 4th edn Colombo: – F Cooray, 1887 (127 verses). This copy lacks nine verses at the beginning, where two new verses are placed; there are some other changes in the order of verses.

Begin: f. 1(ka)b. Namō tassa ...  
 muni guṇa amā vila  
 salamin piṭa sakvaḷa  
 niyen gat ē jala  
 vāṇna muniguṇa mekavi kaḷa [not in pr. edn]  
 muniṇḍu guṇa pavasami  
 biṇḍi giya dasabiṁbara nami  
 idi kaṭu sidurakini  
 bālū pamaṇak kiyami me dahamini [not in pr. edn]  
 piyasaki Tāmbugala  
 vāḍiviya pāmina nikasala  
 aṇḍurē iṇḍa dudula  
 madak pavasan dahan suvipula [v.3, pr. v.10]  
 namin pera iśivaru  
 valiyeṇ pāli lōkuru



Samē mantrī guru

eveni ācāringe muṇuburu [v.4, pr. v.11]

Present end: (The final verses are also different from the pr. edn), f. 20(khī)a, v.2 & 3.

muḷu sakvaḷa savu satahaṭa

hāma sakvaḷa deviyanhaṭa

mavupiya nā mituranhaṭa

pin demi baṇa kī kī viṭa

me liyavu pin purā

viṇḍa savu śapat nitorā

novāda biya sasarā

mamada budu vemvā lovuturā.

f. 20b, blank

## WS. 143

Palm-leaf; f. 33(1–33); also foliated in astrological numerals (lit ilakkam); 5.9 × 43.9 cm; six lines, 36.8 cm long to a side; fast-written (cursive), fairly skilled hand; wooden covers, painted both outside and inside; outside: central figure of a Nāri-latā, with a scroll emanating to the left and right of the figure; full lotus at each cord hole and half lotus at either end, yellow liyavāla on red background, white flowers with petals outlined in red and black on black background, palā-peti or petal border; inside: sittara or traditional painting illustrating Prince Siddhārtha leaving Princess Yasodharā and the newly born prince Rahulā with subsequent incidents illustrated such as crossing Nerañjarā river, up to the Brahmārādhana or the request made by Sahampati Brahma to Buddha to preach the Dhamma. Various topics are given headings; no repetition. These two painted covers illustrate the contents of the MS; 19th-century copy; lacking last leaf.

### I. f. 1b1–21a2

#### **Dhammacakkappavattana sūtra sannaya**

The Sinhalese paraphrase of the Pāli text of Dhammacakkappavattana sutta, the first sermon of the Buddha.

Begin: f. 1b. Text on this side is copied between the two cord holes. Namo tassa ... Me, āyusmatvū Mahā-Kaśyapa sthvirayanvahanṣa mā visin visuddhabuddhīn prasiddha sakala śotru janamaṇḥ prasāda janakavū mē Dhamsakpāvatun sūtrānta dharmmadesanāva, evaṃ sutam, me akārayen asana lada mesē asanalada mesēma asana-ladi.

End: f. 21a idamavoca yana tānaṭa paṭan, aññāsi vata bho Koṇḍaññoti yanuven vadāla vacanaya hāra sesu siyallat śrāvaka bhāṣitaya datayutu. Siddhirastu. ...

### II. f. 21b–33b6

#### **Dhammacakkappavattana sutta pada ānuma (Pāli–Pāli)**

The Pāli word order of the Pāli text of this sermon.



- Begin: f. 21b. Text on this side is copied between the cord holes.  
 Namō tassa ... Evammesutaṃ ekaṃ samayaṃ bhagavā Bārāṇasīyaṃ viharati  
 Isipatane migadāye. Me, evaṃ sutaṃ ekaṃ samayaṃ, bhagavā, Bārāṇasīyaṃ,  
 Isipatane, migadāye, viharati ...
- Present end: f. 33b. Atha kho bhagavā udānaṃ udānesi aññāsi vata bho; thus lacking possibly  
 one leaf from end.

## WS. 144

Palm-leaf; f. 7(ka-kr); 5.8 × 44.4 cm; eight quatrains to a side, copied in four columns, two verses  
 to a column; small, somewhat scraggy, semi-skilled hand; very lightly inked; 19th-century copy.

**Kaṇḍa-kumara sirita (kavi)**

A poem on Kanda-kumāra or god of Kataragama, a temple for whom seems to have been  
 constructed at Mādagama by Yāpā niriṇḍu whose identity is not clear. The author is Bālacandra  
 of brāhmanarāla lineage. There is no straightforward narrative. The author has entangled himself  
 in the mesh of mythology.

- Begin: f. 1(ka)a, v. 1, 2.  
 salasat siriseta dīlā melovaṭa  
 soḷasak-āyuda atin darā siṭa  
 dahasak brāhmaṇa gollak mādā siṭa  
 paṇiviḍa lani kavi siyak baṇḍinnaṭa  
 Bāla-candra mage nama pavasālā  
 āla vaḍana pada isa tuti karalā  
 rāla Brāhmaṇa valiyayi tepalā  
 kōla nātuva kavi siya bāṇḍa dīlā<sup>1</sup>

f. 2a, v.7: Gaṇadevi upata. Umā before bathing rubbed her body with sandalwood paste, wiped  
 the paste off her body and made it into a ball and left it on the bank. This ball turned into a  
 prince. Isvara suspicious of the birth of this prince nipped off the prince's head with his finger  
 nail and threw it away. Isvara realising his error cut off the head of an elephant and fixed it on  
 to the prince's torso.

f. 4b, v.1: Kaṇḍadevi upata, the birth of Skandha, or Sanmuka  
 devi; f. 5b, v.4 to end: origin of Mādagama dēvalē, how king Yāpā built it.

- f. 5b, v.4, 5. ekala Yāpā niriṇḍu yudayaṭa gosin devarak pāradunē  
 siyal sivuraṅga senaga śademin tun venuva vaḍinā dinē  
 ekal Mādagama yana megamadī sak nadē āsemin vanē  
 vipul rivikula e būpati raja kimakdāyi vadahala dinē  
 mahat valiyen megama danumatiyek pera pāvata avē  
 dohot mudunē tabā vāṇḍa siṭa abhimukaye melesāṭa kivē  
 sāpat vē siri magul vē jaya digāsiri dinen dina vē  
 śāvat deviṇḍuge ran aviyakaṭa parādēsiyek karana tēvē.



King Yāpā vowed that if he won in battle in his third try, he would build a dēvāle there at Mādagama, but ignored his promise after victory. Thereupon he had a throat affliction which made him to erect the dēvāle.

End:

f. 7a, v.3 (Text needs inking.)

pīḷisaṇḍa śāma dinā manu naya rāka nosiṇḍa  
diya dada bāṇḍa dinā yuda dāhā Laka araṇḍa  
dirisaṇḍa vālaṇḍinā e śāṭak Kumaru-Kaṇḍa  
ira haṇḍa pavatinā tek dina siri viṇḍa  
Kanda-Kumāra siritē pota. f. 7b, blank.

<sup>1</sup> At present only 86 verses in this poem.

## WS. 145

Palm-leaf; f. 21(kai-gam); some leaves missing; 4.3 × 24.1 cm; five to seven lines, 22.7 cm long to a side; narrow margins; unskilled hand; 19th century; poor copy.

### Mantra saha behet pot kābāllak

A fragmentary collection of charms and medications useful to a farmer.

Present begin: f. 1(kai)a. At-vālakumaṭa; karaṇḍamul karaṇḍamul ata baṇḍinu; vālakun nāṭive.

Bādi-visa kāpīmaṭa, ...

f. 11a. Kōmārikā gasak pēkoṭa pasuvadā mudunmula udurāgena ālkasaṃbiliya-  
mulayi varāmulayi yakubēriyāmulayi mekī dē nokapā atin kaḍāgena yantrā vaḷalu  
tāna tāna lanu; ali notalayi.

f. 12b. Yakināran liyak ... atin gena yanu, valassu nokat.

Present end: f. 21b ... grahaṇi atīsāra āttāhaṭa yahapati ...

## WS. 146

Palm-leaf; f. 21(1–21); foliated in lit-ilakkam or astrological numerals; 4.2 × 31.3 cm; four short quatrains to a side; unskilled hand; f. 1–4, 20, 21 damaged; poor copy, dated 1868.1.26.

### Tunsaraṇaya (kavi)

For notes see WS. 142. For a pr. edn see *Tunsaraṇaya*.—Colombo: 1887. This is the same text with variations in verse order.

Begin:

f. 1a. Namō tassa ...

ahasa uḍuviyanē, siṭagana ahasa sevane

buduguṇaya lakuṇē, ganimi tora nova [daham] saranē

[pr. v.2]

piyum piṭa siripā, satun goḍalami bala pā

vikuṇṇa jaya teda pā, vaṇḍin adarin muniṇḍu siripā [pr. v.1]



End: f. 21b, v.2.

sasaṅga siyal baṁbalova vāseṇa deviyaṇi  
uraga guruḷu yak bū nara asurayaṇi  
nolaṅga laṅga nudaṭu diya goḍa savu satuni  
samaga me pin anubōvan śama sitini.  
Me pota liyā nimakaḷē varṣa 1868–1–26.

## WS. 147

Palm-leaf; f. i.22(ka-khū), ii; 4.2 × 20.6 cm; two quatrains to a side; f. 1a–8b lightly inked, f. 9a–22b (end) not inked; skilled hand; 19th-century copy; possibly an unpublished poem (see notes below).

### Kaṭṭhahāri jātaka maṅgalle (kavi)

'Makola Saṭṭambirāḷla wrote Kantahala Jatake, also in poetry' James de Alwis, Sidat saṅgarāva, introduction.p. ccxxvii. Kantahala jātaka is possibly Kaṭṭhahāri jātaka (no. 7), see *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 490 for the story.

The versifier has called this poem 'Kaṭṭhahāri jātaka maṅgalle', f. 2a, v.2, and no identification is given regarding the author.

Begin: f. 1(ka)a, v.1.

ekala pera sasarē, sakala savusata nohāre  
vaḍiṇa muni e varē, asana muniṇḍuge daham sayurē [v.1]  
pera Gavutama budun, duradī dākama sita pen  
vāra keles biṇḍa sun, pera budu kenakunṭa mavu van [v.2]  
Baraṇās nuvara pera, kara pavu lesini manahara  
taravahal kula evara, kara mavu rāketi mehevara [f. 2a, v.1]  
iṣṭava maha bōsat guṇa kara lollē  
tuṣṭava āsu hāma sata nāḷavillē  
niṣṭava hāma sata kampā villē  
Kaṭṭhahāri jātaka maṅgallē [f. 2a, v.2].

f. 17(kha)a, v.2

satuṭuva mavu dēviya sit pinavā  
mē mage tibuṇu duk hāra gini nivuvā  
matut siri sāpa mage kumaruṭa vēvā  
āsiri pasvā dedahasata vēvā [f. 17a, v.2.]

Hereafter is a narration of incidents when the Bodhisatta preached during his past births.

Present end: f. 22(khu)b, v.2

patara balāti dasa peruman sidu kala  
satara venuva kapa mara sen biya kala  
satara venuva Sumanaya buduvu bala  
nitara āyu rāka den jayamaṅgala  
f. i, ii, blank end-leaves.



## WS. 148

Palm-leaf; f. 19(ca-cī, ŋu-ṇaḥ, ṭho-ṭhaḥ); 19 leaves in separate sections from a large composite manuscript of over 200 leaves; 5.5 × 45.7 cm; seven lines, 41.5 cm long to a side; skilled hand; punctuation marks daubed with vermilion, a characteristic of books read at night; 19th-century; good copy; incomplete.

## I. f. 1(ca)a1–4(cī)b8

**Dharmaśravanānisamsa**

An incomplete text of a thanksgiving on the merits of listening to an all-night preaching of the Dhamma.

Present begin: Karaṇārtthayenda arhatmārggajñāṇa nāmāti khaḍgaya karaṇakoṭa–gena vaine-jana nāmāti bandhūṇṭa piḍā karaṇa keles nāmāti saturan samūlaghātava nāsū heyin da ...

End: ē sarvajñarājottamayāṇanvahansēta ... pratipattīn pūjakoṭa ē budungen vivaraṇaśrī ladin ovunovunṭa abhiprānukūla adhigama mārgga pratilābhayen ... utum nervānapura praviṣṭaventa hētuvēvā.

## II. f5(ṇu)a1–16(ṇaḥ)b7

**Sūtra nidānapāṭha vistarayak**

An incomplete text on the origin of a sutta or dialogue of the Buddha.

Present begin: Budun visin dēsanākaranalada pāṭhayek novē ...

Present end: yānu heyin prajñāva nāmāti vahniyehi tavanalada ... pāpa-śastrun ... viddhvasta (incomplete)

## III. f. 17(ṭho)a1–19(ṭhaḥ)b7

**Saddharmālaṅkārayen koṭasak**

Two incomplete stories Kapaṇā vastuva and Kaṇicanadēvī vastuva from Saddharmālaṅkāraya.

Present begin: duppat gāhāni pavā ... tamā

śakti pamaṇin pūjāsatkāraḥkoṭa ema kuśalānubhāvayen matu siyaḷu sampat sādhaṅgaṇṭa utsāha kaḷamānavi ... Kapaṇā vastuva kiyā nimavanaladi. Tavada mē Nandiyarāja vaga pasvana Kaṇicanadēvī vastuva nam kavarayāt.

Present end: satarapadayen yukta gāthāmātrayak asā amāmahānivan ... (incomplete).

## WS. 149

Palm-leaf; f. 110(ki-ba); lacking several leaves, viz. ka, kā, ghai, ghau-te, thṛ, the-da, di-do, dhī-dhenā-nu, paḥ-phḷ; 3.5 × 45.3 cm; six short quatrains to a side; skilled hand; some leaves untidy and damaged; dark stained wooden covers; incomplete; 19th-century copy.



**Yōgaratnākaraya (kavi)**

A medical work in Sinhalese verse, by Mōdaragammana therā. The pr. edn of 1907 has 4557 verses.

Present begin: f. 1(ki)a, vv.1, 2

siyabasin šarakara, me yōgaratnākara  
kiyami pada nadakara, asava viyatuni sitin metkara<sup>1</sup>  
vā pit semda yana, śabāvin nidos vena vena  
aḍu vāḍiva tuna tuna, asava kāraṇa pāvata pavatina [pr. v.37]  
f. 100(pai)a. iti Varayōgaratnākare svedavidi [cikit]sā, pañca-cattārinśatiḥ. Svedavidhiyen lōkārththa dakvā anantarava visavidi kiyat. cf. pr. p. 443. Iti Varayōgaratnākare svedavidi cikitsādhyaḥ aṣṭa-catvāriṃśaḥ.

After this in pr. edn is marmavidhi cikitsā; here in MS viṣavidhi cikitsā. There is a gap in the text from f. paḥ-phl; f. 108 (phām)a. iti Varayōgaratnākare sallavidi cikitsāddhyaḥ, aṭṭha-cattālisāḥ. Mesē salla vidiyen lōkārththa dakvā anantarava vājikarana vidi kiyat. This wording differs in pr. edn p. 455: it varayogaratnākare śalyavidhi jalauko-vidhi cikitsāddhyaḥ pañcāśaḥ, after which is śaravidhi. The text in the MS is different, viz. commencing verse is (f. 108a)

yan raja vyādiyat bhaisajayek vē uttama  
antima ādi vayasa madyama vayasat bala hāma  
sem pit hāra suddha kaya āti sēvana karavīma  
man dāna padakara pavasan vyājit rasa naṣṭakāma

Present end: f. 110(ba)b, v.3

makuḷuvānna kola aṃbarā gulikara  
nityayōgayen udaye manahāra  
kīpayakda guli valaṇḍavu gena hāra  
nohot camun tambā kanu samakara.

<sup>1</sup> This verse is not in pr. edn, see p. 3, footnote.

## WS. 150

Palm-leaf; f. 9(kā, kī, kū, kṛ-ke, gr); 3.6 × 31.4 cm; three to five verses to a side; sometimes one verse copied below the other, and in such leaves the lines are crowded; unskilled hand; incomplete; 19th-century copy.

**Geḍi vedapot kābāllak**

Portion from a medical text in Sinhala verse on curing of boils and inflammations.

Present begin: f. 1(kā)a, v.1

ugurē diva yaṭa geḍi aṭagannē  
anu deka tadavī kela roḍu ennē  
hāta pāya giya tānamayi paṇayannē  
kaṇḍamālaye nama dānagannē

This section is not a portion of Gaṇḍamālārbuda cikitsā of Yōgaratnākara, cf. pr. edn 1907, p. 115.



Present end: f. 8(ke)b, v.6

karañdakiri talatel gena ekaṭā  
pamaṇak ratkara ganimin madaṭā  
bālayange rata piṭa gā kalaṭā  
līla kereyi tun dvasin mepiṭā

f. 9(gr), Not a part of verse text, but a prose prescription ending: ... nikamul  
tuṃbamul me kī de-kolat ekka koṭā kāyan pisa povanu. Geḍi matu veyi. Luṇu  
hāmbul valakinu. Varākola nikakola koṭā tāvili (text ends at the end of leaf).

## WS. 151

Palm-leaf; f. i, 129(kā-caḥ, 106–129); lacking f. ka and a few other leaves from the first text; f. 106  
to end, foliated in astrological numerals, not in continuous order; 3.8 × 45 cm; four short quatrains  
to a side; semi-skilled hand; untidy leaves; wooden covers, painted with a liyavāla, now scraped off;  
late 18th-century copy; incomplete.

### I. f. 2(kā)a, v.1–105(chah)b, v.7

#### **Mahabhinikman kāvyayak**

A version of the popular Sinhala poem on the Great Renunciation of Prince Siddhārtha.

Present begin: f. 2(kā)a, v.1

Sugatiñdu guṇa sara  
daham kavi lova pura  
e daham mudun kāra  
kiyan pamaṇak daham kavi kara

f. 4(kī)b, v.2, usual verse to identify this poem, fourth line ending with: sunikkittavū mahabhinikman kaḷā pin dī bōsatā.

End:

f. 105(chah)b, v.7  
me kavi baṇapot liyavū ayat  
me pota baṇa āsū nāsū ayat  
me pota liyū noliyū ayat  
Mētē budu dakiti mema ayat. Siddhirastu.

### II. f. 106a, v.1129b, v.5

#### **Mahabhinikman kāvyayak**

A short version of this popular poem on the above topic.

Begin: f. 106a, v.1. Namō tassa ...

Śrī pā piyun piṭa  
satapā vaḍina hāma viṭa  
maṅga pā mok purāṭa  
nīlara pinipā kerem muniñduṭa



End: f. 129b, v.5  
 mē lī pin purā  
 viṇḍa savu sāpat nitorā  
 novāda biya sasarā  
 mamada budu vemmāyi lovuturā

## WS. 152

Palm-leaf; f. 13(1–13); foliated in astrological numerals 65–79; 5.6 × 40.5 cm; seven lines, 36 cm long to a side; skilled hand of a learned scribe; 18th-century copy; incomplete.

### **Vinaya sanna koṭasak**

A portion of a learned Sinhala paraphrase to a Pāli text on monastic discipline.

Present begin: f. 1(originally f. 65)a1. nijjādi kaṭayuttak nāttāhu; ayācittāpi, hasta-kamma no-  
 ilvāda; kāretuṃ, kāmāti meheyak karavannaṭa; aparasantakaṃ, anun ayat novū;  
 yaṃ kiñci, phalāphalādi yaṃ kisivak; āharāpetuṃ, araṇyayen genvannaṭada; kap-  
 pati, kāpayi.

Present end: f. 13b7 (originally, f. 79). Bhāsantare, peḷa kiyannaṭa nonis saṅgahu visin demaḷu  
 bas ā an basinidu; labbhaṃ, nisadan vaṭimāyi. Nānappakārakaṃ, cīvarādi kāpa  
 baḍu visin; aneka [end of the leaf].

## WS. 153

Palm-leaf; f. 9(kī-kau); three leaves (ka, kā, ki) missing from beginning and the last leaf missing from  
 end; f. 2–9: six lines, 41 cm long to a side; large, clear hand, possibly of a young scribe; f. 1 in smaller  
 hand; leaves brown, damaged and parts of text missing; early 19th-century copy; incomplete.

### **Kuvēṇi asna : Maha asna**

A Sinhala text in vṛtttagandha style of composition narrating the story of Vijaya and Kuvēṇi. For  
 a pr. edn see *Kuvēṇi asna saha Siṃhabā asna*, D W Aryavaṃsa therā (edn.).— Colombo: 1912.

Present MS copy now begins at p. 3.

Present begin: f. 1(kī)a1. kāra romāvalī rājiyen mananayana baddha maddha pradesayak āta.

Present end: f. 9(kau)b6. Kamal nil upul mal lahelmāli āmbulapul nil sevel piri sihil vanavilin  
 niti śadum lat mahat vana siri [end of leaf].

## WS. 154

Palm-leaf; f. 23(gha-ṇṭ); 48 leaves lacking from ka-ghaṇ; 4.7 × 32.7 cm; six lines, 30 cm long to a  
 side; skilled hand; leaves brown; lightly inked; text not clear; incomplete; 19th century copy.



**Veda vaṭṭōru potak**

A portion of a collection of prescriptions on various physical ailments, e.g. to stop vomiting (f. 1a1–2a6); to ease childbirth (f. 2a6–4b5); on children's urinary problems (f. 4b5–5a2); ear, throat, nose, mouth (f. 5a2–11a5); urinary problems (f. 11a5–13a1); skin eruptions etc. (f. 13a2–19a5); diarrhoea etc. (19a5–23b5).

Present begin: f. 1(gha)a1. Vamanē yanavāṭa. Gāṭa-vankos puncak una-aḷuven tambā sīnaṭi sālut ekka aṃbarā mī-pāniyen diyakoṭa denu; pekaniyē gānu; vamanēṭa-yi.

Present end: f. 23(nṛ)b5. Kuburu-āṭa suduḷūnu siddhiṅguru mekī dē sat kalaṇḍa bāgin gena diya aṭa ekaṭa kakārā savindhava-ḷunu perunkāyan poḍikoṭa damā pānaya karanu; baḍē siyaḷu rōga nasā.

**WS. 155**

Palm-leaf; f. 15(ki-kha); lacking f. ka, kā from beginning; 3.8 × 31.5 cm; five lines, 29.5 cm long to a side; skilled hand; left corner of leaves damaged; incomplete; late 18th-century copy.

**Ālavaka, Vasala, Kasībhāradvāja, Dhammacakka-suttas (Pāli)**

The Pāli text of above suttas, now an incomplete text.

Present begin: f. 1(ki)a1. [pati]rūpakārī dhuravā uṭṭhānā vindate dhanam, saccena kittim pap-poti dadam mittāmi ganthati [cf. *Sutta nipāta* PTS edn, p. 33].

f. 1b4: end of Ālavaka suttaṃ; f. 1b4–7a5: Vasala suttaṃ; f. 7b1–10a5: Kasībhāradvāja suttaṃ; f. 10b1–15b5: Dahammacakkappavattana suttaṃ (incomplete).

Present end: f. 15(kha)b5. Chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhati pada-hati. Uppannānaṃ pāpakā ...

**WS. 156**

Palm-leaf; f. 18(ka-khā); 5.5 × 37.9 cm; five short quatrains or eight lines, to a side; unskilled hand; 19th-century copy.

**Sarpa veda potak**

A medical work on snake bites in Sinhala verse and prose, similar to the texts included in *Sarpa vedakama* (Ceylon National Museums Manuscript Series, Vol. VIII), 1956.

Begin: f. 1a, v.1

iridā himi antakayā<sup>1</sup>

dedaḷa samarakin[ka]yayā

dakunē kā kala visayā

siṭi visi pāya saraṇatayā<sup>2</sup>



After 12 short verses, f. 2(ka)a Tithi pahalovak dina dūtayayi; f. 2b1. Yamek yamaku sarppayā kāvayi kiyā ā dūtayāgē āvacana allā akuru āra vena akuru piḷivelin gāna, kā sapun dānagannā nisā sulaṅgilla paṭan āṅgili ginū kala anta akuru sulaṅgillē vī nam polaṅgeka; mādaṅgillē vī nam telisseka; tarjjanē vī nam karavalaka; māpaṭa-āṅgillē vī nam visa nāti sateka ... cf. dūta lakuṇu, in Sarpa vedapota, in above Sarpavedakama, p. 191.

f. 11(ka)a–12b, 30 more verses, beginning

yakināran saha sassada mul gan

mala baṭumul saha mītel āra gan

toṇḍa kaḍa piyal lotu mamula vasamin (?)

hāma visa duru veyi me anupānin

f. 12b. After the verses, siyaḷu sarppa viṣaṭa musnādi tailaya. Thereafter a set of mantras, viṣakumbha gahē mantrayayi. Siyalu sarppa viṣayaṭa maturanu.

Present end: f. 18(khā)b4. Karavāl viṣayaṭa karapiṇcākola viśaduviliyā (?) kaha ḷunu lā koṭā malavā baṇdinu.

<sup>1</sup> anantayā, most MSS.

<sup>2</sup> sarantayā most MSS.

## WS. 157

Palm-leaf; f. i, 6(7–12), i; 4.2 × 27 cm; six lines, 24.3 cm long to a side; fast-written, skilled hand; possibly copied in 1885.

### **Dhammacakkappavattana sūtra nidānapāṭhaya**

A descriptive introduction in Sinhala, on the antecedents to the preaching of the first sermon of Gautama Buddha.

Begin: f. 1(7)a1. Me pravara-vimalātulya kīrttisāgara āyusmatvū Mahā-Kāśyapa sthavi-  
rayanvahansa, ... me dharmma-dēsanāva mā visin; evaṃ sutam, ...

Present end: f. 6(12)b1. ... ek samayeka apa budurajānavahansē Baraṇṣa Isipatanārāmayehi  
vāḍavāsayaḱara-vadāraṇasēka.

f. i. An uninked list of 16 Brahmaloḱas (to which spread the preaching of the Dhamma by Gautama Buddha).

## WS. 158

Palm-leaf; f. 4(1–4); 4.3 × 23.1 cm; four lines, 20.5 cm long to a side; semi-skilled hand; 19th-century copy.



**Vivāha maṅgalya āśīrvādayak**

A blessing at a wedding ceremony. f. 1a1–1b3, is an invocation to Kataragama god to bless the newly married couple. f. 1b3–4b2, is a well-known blessing referring to the wedding ceremony of Mahā-Sammata, and of Padmāvati to the King of Benares.

- Begin: f. 1a1. Śrīmat Kājaragāma nāma nagare saṃbhrajitaḥ ... sakivāhanaḥ śrīmat Kandakumāradēvapati saḥ ... kurvatu tē maṅgalam.  
 f. 1b3. Sakalaśrīn virājamānavū manuvaṃsa Sūryakumāra-putra kumārayan hā Candrabimbā nam kumārikāvan abhisēkamaṅgalyayata ran-pōruvak piṭa muturāsak parikṣipta-karavā svarṇa sivikāvak piṭa heḷā abhisekamaṅgallya karavā ... vivāha maṅgalya piṇisa lōkavyavahāra ... vata ā sirit lesa ... pōru mastakayehi vāḍasiṭina yuvatipati dedenāhaṭa ... sakala abhivruddhi varddhanayakeretvā.  
 f. 3a1. ... Patmāvati bisavunvahansē melova Baranās rajjuruvanvahansēṭa vivāha maṅgalya pinisa ran pōruvak panavā atulā, mahākāruṇiko-nātho ... mesē so-los sannayakin pōrumastakayehi pihiṭuvā diva-duhulyyakin dedāṅgilla baṇḍavā svarṇa keṇḍikāven pān vatkoṭa ... me dedenāṭa da ...
- End: f. 4b2. ... dīrghāyu srī kālayak labā mulullehi jayaśrīvurddhi jayamaṅgallyak bhavatu vēvā.

**WS. 159**

Palm-leaf; f. i, 10(1–10)i; 5.5 × 22.5 cm; seven to eight lines, 18.6 cm long to a side; skilled, round hand; somewhat untidy but useful copy; 19th century.

**Pirinivan maṅgalle**

An ode on the death of Gautama Buddha, including a sketch of his life, in Sinhala verse and prose.

This copy is complete.

- Begin: f. 1a, v.1 Rāsveminā baṃba-sura-naraṇā divavimanā  
 tosvevinā balanā pasakin kotanā  
 gos nitinā viṇḍinā siri nonivaminā  
 las novanā Māyā kusa tula pāmiṇā.  
 Mesē divya ayisvaryyayen alaṃkratavū dasa-dahasak sakvaḷa śakra brahmādi deviyō rāsva siṭa, kālōyaṃ tē mahā vīra uppajja mātukucchiyaṃ sadevakantārayanto bujjhassu amataṃ padaṃ, yanādīn sarvajñapadappṛāptavīmaṭa ārādhanā kaḷa kalhi ...
- End: f. 8b5. ... asīti varṣayehi vesaṅga pura visā nākatīn aṅgharuvādā ... yugma sālavrakṣayan dedenā aturehi panavanalada śrīyahan mastakayehi vāḍa heva nirupadhisesa nervānadhātuven pirinivanpā-vadāḷasēka.  
 f. 9a, v.1–10a, v.1. A set of five double-entendre verses and a Pāli stanza.



- Begin: anā sasara saṃsārehi tiyana avul  
 unā āra damā sasaren midī siyal  
 tanā me dun gē misa nāta venin geval  
 dinā gosin vāḍa iṇḍa desati suba maṅgul
- End: tikulut pas suvaṇḍa aṭa lavana ganiminā  
 bābaḷut navaratna dasamul māḍa rāgenā  
 āmbaruva siṃha telin śaṭa pāya viyalaminā  
 vālaṇḍuva yam kenek śama rōga duruvenā.  
 f. i. blank end-leaf.

## WS. 160

Palm-leaf; f. 19(kl̄-kau; 6–19); 4.1 × 29.5 cm; three quatrains to a side; unskilled hand; f. 6–19 damaged, brown leaves; poor, 19th-century copy.

## I. f. 1(kl̄)a, v. 1–5(kau)a, v. 3

**Koḍivina kāpīmē kavi**

Sinhala verses on removing spells from a person. These verses invoke the power of virtues and relics of Gautama Buddha.

- Begin: Mahasop maha-Anadaya vāḍa siṭa ganā  
 Śariyut Mugalan dāhāmen vaḍiminā  
 dasa dahasak devi pirivara vaḍiminā  
 vinaya karana śaṭi divasin dakiminā  
 sirasaṭa gattā vāla tattōrā  
 niyaṅgala sirāssa da vāla tōrā  
 tolabō gop paṭa uḍin sisārā  
 veḷā sīn madu vālakīn nohārā  
 sirasē ē vāl tabamin saru  
 sudu rat mal baṇḍimin saru  
 Siduhat muniṇḍuge aṇayen saru  
 kēsa dātu aṇayen kapati duru
- End: ās vaha kaṭa vaha da  
 muka vaha aṇa vina da  
 hāma mema leḍa rō duk da  
 giyē notibī yaṇḍa siṇḍa biṇḍa  
 dātuva kāpīma da  
 nimavā kīmi nivarada  
 siyalu aṇa vina da  
 [makareṭa] giyē siṇḍa biṇḍa



## II. f. 621–19b6

**Mantra pot kābāllak**

A fragment from a book of mantras, in unskilled hand, with left portions of leaves damaged and parts of text missing. Very poor copy.

Begin: On namō vāpolova paṭan detis mahā baṁbalova avasankoṭa ... devī baṁbun yana magin nosiṭa Tammannā vanaya paṭan Jētavanārāmayāṭa yaku topi nosiṭa yannaṭa baṁdin sīmā ...

End: ... sakaḷa viṣa haramṇ mantra tantrādirājaṁ.

## WS. 161

Palm-leaf; f. i, 13(sva, ka-kai); 5 × 24.5 cm long; seven lines, 22.8 cm long to a side; narrow margins; clear, fairly skilled hand; early 19th-century copy; incomplete.

**Doṣa-saṅgraha (saṅkṣipta) nakṣatra pota (Skt–Sinh.)**

An astrological tract in Sanskrit śloka with a Sinhala paraphrase, on various types of good and bad yogas or planetary conjunctions.

Begin: f. 1(sva)a. Namassarvajñāya.

pranamyāhaṁ jagatkāndaṁ bhavaṁ sarvajñamuttamaṁ

saṁkṣepena tathā vakṣe Doṣasaṁgrahaṁ hitam.

jagannāthya, lokanāthavū; savam, siyalladattāvū sarvajñatema; muttamam,

uttamavū, sarvajñayanvahansē; pranamyā, vāṇda; saṁkṣepena, saṁkṣepayen;

tathā, yamsē; hitāhitam, hitayavihita piṇisa; doṣasaṁgrahaṁ, doṣasaṁgrahava;

vayavakṣo, kiyam. [Text and paraphrase have clerical errors.]

Present end: (incomplete) nayana rahita vaktrā bhūṣanaivarjjitāṅgī

vyapagata pridhānā kēṣapāsēna sūnyā

tanuruha nakha dīrgghā śāntakaśyāgradūtī

sakala subha harantī varjjinīyābhiriktā.

nayana rahita vaktrā, nēttira rahitavū muhunu āti; bhūṣanaivarjjitāṅgī, ābhara-

ṇayen rahitavū śarīra āti; vyapagata paridhānā, apagatavū vastra āti; kēṣapāsēna

sūnyā, kēṣapāsa sūnyavū; tanuruha, rōmayanda; dīrgghā, dikvūyēya; Yamayāge,

agradūtī, agradūtivū; sakala subha harantī, siyaḷu vāḍa nasannāvū; Riktā,

Riktātomo; varjjinīyā [vāḷakiya yuktīyi].

## WS. 162

Palm-leaf; f. 5(ka-ku); 5.5 × 32 cm; seven lines, 28.7 cm long to a side; fairly skilled hand, possibly of a novice monk; good copy; 19th century.



**Maitrī bhāvanāva (Pāli)**

A meditation on universal love, in Pāli, followed by four Silō verses in adoration of Buddha, and a religious aspiration in Pāli stanzas.

- Begin: f. 1(ka)b. Text on this side is copied between the two cord holes.  
 Namō tassa ... Ahaṃ avero homi abbhāyāpajjhā homi sukhī attānaṃ pariharāmi.  
 End of Maitrī bhāvanā, f. 4(ki)b3. Ākāsaṭṭhā ca bhummaṭṭhā devānāgā mahid-  
 dhikā, tepi maṃ anurakkhantu ārogyena sukhena ca. Maitrī bhāvanāvāyi.  
 f. 4b4.
- Begin: of silō verses  
 buduvana nubakus-hī pas piyumnē śādē nam  
 niraya gini nivē nam muhuda pān mihiri vē nam  
 āṇḍa bihiri hārē nam pēta sāduk novē nam  
 lova ekaheli vē nam ē savan pā vaṇḍim mam
- End: f. 5(ku)b6.  
 devo vassatu kālena śassa sampatti hetu ca, pīto bhavatu loko ca, rājā bhavatu  
 dhammiko. Siddhirastu.

**WS. 163**

Palm-leaf; f. i, 7(1–7), i; leaves not numbered; 5.6 × 30.7 cm; six to eight lines, 27.6 cm long, copied in three columns to a side; fairly skilled hand; not inked; late 19th-century copy.

**Upasampadā nāma lekhaṇa (?)**

Lists of names of monks (bhikṣu), possibly of those who obtained higher ordination (upasampadā), in a particular year. Although dates are given before each list, there is no indication as to the purpose of these lists.

- Begin: f. 1a. Varṣa Sakavaruṣa ekvādhā aṭasiyapahaṭa [AD 1883] pāmiṇi mema  
 varusayehi vesak masa purapasalosvak saṇḍudinadiya.
1. Sapugoḍa Gunānanda bhikṣunama, 2. Vavulagala Somānanda bhikṣunama,  
 ... 45. Maḍavala Sumaṅgala, 46. Villavānē Sumaṅgala.
- f. 2a. Varṣa 1884 Juni masa 7 (?). 1. Arattana Sumana, 2. Nāranpanāve  
 Ratanapāla, ... 37. Maḍadoṃbe Dhammapāla.
- f. 2b, column 2. Varṣa 1885 Māyi masa 28. 1. Vēraganpiṭa Ratanajoti, ...  
 3. Vāligama Sumana, 4. Valpiṭa sumaṅgala, 5. Ahaṅgama Dhammānanda, 6.  
 Tal-araṃbe Sobhita [all from same area]. ... 33. Paraṇa-aḷupata Piyaṭatana.
- f. 3b, blank. f. 4a. Kristuvarṣayen ekadās-aṭasiya asū-aṭē Māyi masa visipasveni  
 dinadiya. 1. Gāṭṭapola Piyaṭatana bhikṣunama, 2. Hīnaṭigala Mēdhamkara  
 bhikṣu-nama, ... 26. Pāṇadurē Piyaṭatana, 27. Hungomuve Revata.
- f. 4b, column 3. Varṣa 1889 kvū Māyi 14 veni dinadiya. 1. Ālapāta Piyaṭatana,  
 2. Aturaliye Devāvanda, ... 26. Kuṃbukvāvē Piyaṭatana, 27. Nikatānnē  
 Sumaṅgala.



- f. 5b. Varṣa 1890 Juni masa 2veni dinadiya. 1. Jaltara Somānanda bhikṣu, ... 9. Japan raṭe Guṇaratana (?), ... 11. Baṭēpola Piyaratana.  
 f. 5b, column 2. Varṣa 1891 māyi masa 22. 1. Hippola  
 Gunaratana bhikṣu ... 20. Raṁbukpata Paññāsāra bhikṣu  
 f. 6a, column 2. Kristu varṣayen ekadās aṭasiya anūdekē Māyi masa ekolosveni  
 dinadiya. 1. Polvattē Devānanda bhikṣu, ... 29. Bihalpola Devarakkhita bhikṣu,  
 ... 32. Kaṇḍankāṭiye Soṇuttara.  
 f. 6b, column 3. Varṣa 1893 nē Māyi masa 30 dinadiya. 1. Kaḍuvela Sobhita-  
 Dhammasiddhi, 2. Sirimalvattē Soṇuttara, ... f. 7a, column 2. 24. Kaṇḍankāṭiye  
 Soṇuttara. Portion of this leaf has been cut.  
 End: f. 7b1 (only one name). 32. Vatumullē Dhammaratana.  
 f. i, blank end-leaf.

## WS. 164

Palm-leaf; f. 17(1–17); numbered in astrological numerals; 4.5 × 31.2 cm; two quatrains to a side; unskilled hand; untidy, incomplete, copy dated 12 January 1868.

### Samanala sähälla (kavi)

A folk poem on worshipping the Samanala mountain with the foot print of the Buddha. The fourth line of almost every verse ends with the words (refrain) 'vaṇḍin siripā Samanalē.' For pr. edns see *Samanala vistaraya hevat Samantakūṭa varṇanāva* – Colombo: 1897 *Samanala utpāttiya saha Samanala hälla* – Colombo: 1907.

Begin: f. 1a, v.1.

buddha ratna ya dāga savuvan Anada maha teruvan balē  
 dhamma ratnaya me tun sayuren satun goḍalana mok balē  
 saṁgha ratnaya upāsakavaru dan didi lova vāḍa kalē  
 metun ratnaya tabā namaṇḍin vaṇḍin Śrīpā Samanalē

Present end: f. 17b. Varṣa 1868 kvū Janavāri masa 12 venidā Yaṭamakulē Tikiri-Baṇḍā. Here-after f. 18, four verses of aspirations.

ena isaradayak vitara novanḍayi  
 dāna gattek matu pinma karandayi  
 mana-nada guṇa nuvaṇin upadinḍayi  
 daṇa-is-deka ran piyuma se venḍayi

Present f. 17 (end leaf). Four more verses on the same theme.

## WS. 165

Palm-leaf; f. 20(kā-khr); lacking f. ka, ku, kū; 3.8 × 42.3 cm; prose six lines, or three quatrains to a side; skilled hand; 19th-century copy; incomplete.



f. 1(kā). An incomplete introduction to the compositions that follow. Lacks the beginning (f. ka). Now ends as. ... tunuruvan udesā mē pota mula paṭan aga dakvā piḷivelin kiyavā balāgana ... kusalkoṭa matu mokṣarājyayaṭa praviṣṭavīmaṭa utsaha kaṭayutu.

f. 1b, blank.

**I. f. 2(ki)a1–3(ki)b6**

**Daḷadā sinduvak**

A song on the sacred Tooth Relic, describing the life of Gautama Buddha up to the depositing of the Tooth Relic at Kandy Daḷadā Māligāva. This copy lacks the end.

āgantuga yonnu satiyakaṭa gostāpal veminē

metān hāma perahāra kara maha-maḷuvaṭa muṇi vaḍinē

**II. f. 12(kām)a1–14(kha)a5**

**Daḷadā penvīma gāna sinduvak**

A song on the exposition of the Tooth Relic (in 1828); not an elegant composition.

Begin: Tanatanandat tana tanenā tandāna tāninā. Pin āti apē raju paḷamuva kaḷa siritē

...

End: Muniraja vāṇḍa matu paratera nodāvaṭi upadimu mokpurayē. Tāna tanandat tana tanenā tandānatā.

**III. f. 14(ka)b, v.1–17(khī)a, v.3**

**Daḷadā penvīma (1828) hā jalagālma (kavi)**

A poetical description of the heavy rains that followed the public showing of the Tooth Relic in May 1828.

Begin: edina karapu patripuva laṅga ātraja balā sititi  
edina ape mahanilamē patrippuva uḍaṭa naṅgiti  
soṇḍina e saḷupīṭa nilamē visin rajuṭa vāḍama karati  
soṇḍina maharaju daladā karaṇḍu asna piṭaṭa vaḍiti  
etana muniṇḍu vāḍavāsaṇḍa māṇik asna sarasaminē  
etana saṇḍun pinidiya isa pirisidu karavā edinē  
etana ruvan karaṇḍu tulin piyumaṭa vāḍamevu bātinē  
etana paṭan vāṇḍa sāmadena yahatin vāṇḍa-vāṭunē

Present end: mema lesinē biya nova iṇḍinē sasaraṭa lobinē noyiṇdami itinē  
muni lesinē sānasili yadenē peruman balenē piruvot medinē  
apa visinē kaḷa pin itinē paladeyi satunē agadī nitinē  
sāpa itinē siduveyi tibunē budu uni lesinē duk viṇḍa edinē.

**IV. f. 18(khu)a1–18b5**

**Daḷadā perahāra kaḷa Kolompura rajuṭa suba pātum (sinduvak)**

Begin: tandāt tanat tanā tana tanina tanina taina tānina. Bandā mahā vat tāna tāna boho senagak dāgāmīna, ...

End: me padava nedanama agamula yedena e yavahan mudana pinisa devinduṭa vāṇḍa basinē.



V. f. 19(khū)a, v.1–20(khr)b, v.3

**Koloṃba siṭa Mahanuvaraṭa mahapārak tñīma (kavi)**

'On January 18 of the following year [1824] Sir Edward Barnes succeeded and continued his policy of opening communications. The present road from Colombo to Kandy was completed in 1825 ...' Codrington, p. 177.

Begin: utun siṃha rajun ātidā venḍa bāri mema lesayaṭā  
mutun paṭamut nuduṭu arumat duṭimi ape mē vayasaṭā  
pātun patamin dātu daḷadā vaṇḍiti dān situ vilasaṭā  
utun ingrisi rajun udesā satun yati mok-purayaṭā

Present end: utun māliḡa mādaṭa pihiṭā sivu diṣā māvat tñnū  
satun sāmadena ekatu karavā utun daḷadā vandanū  
pātun balayen mok dakinnaṭa utun hāmaṭama pennū  
metun-lova sura asura nara hāma mepin anumōdan vanu.  
Incomplete.

**WS. 166**

Palm-leaf; f. i, 17(ka-kha); 5.1 × 25.9 cm; six lines, 22.5 cm long to a side; somewhat large, fairly skilled, carefully written round hand, possibly of a novice monk; good, 19th century-copy.

**Ānavum pirit pota; Nava pirit sūtraya (Pāli)**

The Pāli text of (1) Ānavum pirita; (2) Maṅgala suttam; (3) Ratana suttam; (4) Karaṇīyametta suttam; (5) Kandha parittam; (6) Mōra parittam; (7) Dhajagga parittam; (8) Āṭānāṭiya suttam; (9) Aṅgulimāla parittam.

Begin: namo tassa ... Ye santā santa cittā tisaraṇasaraṇā ettha lokantare vā, bhumṃā  
bhumṃā ca devā guṇagaṇagahanā-byāvaṭā sabbakālaṃ.

End: Sabbebuddhā balappattā paccekānaṇca yaṃbalaṃ, arahantānaṇca tejena  
rakkhaṃ bandhāmi sabbaso. Sidhirastu, śubhamastu.

**WS. 167**

Palm-leaf; f. 15(kā-kaḥ); lacking first leaf f. ka; 4.9 × 17.8 cm; one quatrain to a side; unskilled but legible hand; somewhat untidy leaves; 19th-century copy; incomplete.

**Ālatti maṅgalle; Pinidiya ālattiya (kavi)**

Thirty-two verses (now only 30) describing the ceremony of circling or waving before the king some items such as the 'pinidiya halaṃba' or the anklets (of Pattini) filled with rose water, or some lights, in order to dispel any malefic effects of planets etc., before the king commences the day's proceedings. This ceremony may be performed on any personage.



Present begin: f. 1(kā)a, v.1

sinhāsanēṭa deviyō vāḍamovana viṭa  
āšana dileyi tira hat māle baṇḍinakoṭa  
vina dosa hāreyi āšana dāpana vena koṭa  
suba siri vāḍeyi jayamaṅgalle niriṇḍuṭa

Reference to Rāma-Kataragama-devi (f. 2, v.1); some ornaments worn by the king (varṇṇa dileyi ranpaṭi ina vaḍanakōṭa, ratna dileyi jaya rankaḍu vaḍanakōṭa, eliya vāṭeyi randunu tēva kaḷaviṭa, eliya vāṭeyi haṇḍa gala sarasavanakoṭa, (f. 3a, v.1); pinidiya halaṃba (f. 4a, v.1); kirimuhuda and randunu hata (f. 7b, v.1); Śrī Nārāyaṇa and the randunu hata (f. 8a, v.1); coming to Sammatapura-nuvara with pinidiya in a golden goblet (f. 8b, v.1); curing of the queen (of Mahā-Sammata) by Oḍḍisa-rusiyā (f. 9a, v.1); pinidiya ālattiya maṅgallē (f. 10a, v.1; b, v.1: pinidiya halaṃba); randunu perahāra maṅgallaya (f. 11a, v.1); rankaḍu perahāra (f. 11b, v.1); ārādanā maṅgallaya dakvati niriṇḍuṭa (f. 12a, v.1); tēva saṇḍun parahada pinidiya karaṇḍuva gena, kapuru kokumkuma candana yabādu āragena, kaṣā ekiri pān siyolaṅga palaṇḍina, nasā rōga pinidiya ālattiya dakvana (f. 14a, v.1).

Present end: f. 15(kaḥ)b, v.1

hatara varan devi siṭagana set karavana viṭa  
vitara deraṇa gugurana eyi yāga karanakoṭa  
toskara sāma devi siṭagana yāga karanakoṭa  
setkala pinidiya ālattiya raja-bisavaṭa

For similar MSS see British Library, Or. 6615(38), Or. 6615(263), Or. 6615(422).

## WS. 168

Palm-leaf; f. 13(1–8; ga-gu); 5.6 × 44 cm; eight lines, 38.8 cm long to a side; fairly skilled hand; leaves wormed; 19th-century copy; incomplete.

### I. f. 1a1–8b8

#### **Mahā-Satipaṭṭhāna suttaṃ vitthāramukhena (Pāli)**

A descriptive version of the sermon on the establishment of the mind, in Pāli. This copy now has the text only from the tatiya sīvathikaṃ and the text is not continuous.

Present begin: (text not clear). ... rūpasambandhaṃ, aṭṭhisamkhalikaṃ, seyyathāpi passeyya, so, imameva kāyaṃ upasaṃharati. ...

Present end: ... cittaṃ parisodheti; thinamiddha-pahāya, vigata thinamiddho; āloka-saññā, sato sampajāno, viharati, thinamiddhaṃ.

### II. f. 9(ga)a1–13(gu)b2

#### **Kaṭhinānisamsaya**

A Sinhalese text with Pāli quotations on the merits of offering Kaṭhina robes to monks. This copy is lacking possibly 32 leaves from commencement. For a complete copy and notes see British Library Or. 6603 (101)



Present begin: ... cutava manuṣyalōkayehi upan kalhi siyaḷu manuṣyayāgen roṣava bālīm pamaṇakvat apriya vacanayakvat nolabā tamāhaṭa pratyakṣava siṭi iṣṭa deviyakuṭa men karaṇalabannāvū ādara satkāra ... labana heyin siyaḷuma manuṣyayaṇṭa priyavūseka ... Nāgita sthaviṛayanvahanse visin kiyanaladī. ...

End: f. 12b4–13b2. cf. British Library Or. 6603(101), same end. Tavada Siṃhla-dvīpayehi vāsivū bohō punyārttha janayangē kaṭhina cīvara dānayaṭa mūlakāraṇāvū svabhāṣāven liyanalada Kaṭhinānisaṃsa dharmma-dānāyē janitavū kuṣala viṣeṣayenda, me apa visin bodhicitta pūrvāṅgamava tunvannē paṭan sivupaṇas vanu peravā avurudu depaṇasakaṭa saṃvatsara māsa niyamita dāna vasāyē ... denalada ... tun sivuru pirivarakoṭa āti ... keḷin sivuru dandīmen nipan kusala cētanāva hētukoṭāgena ... [f. 13a7] ... lovuturā budu vemvā. [f. 13b] Dhammo pavattatu cirāya munissarassa ... aññañña metti paṭilābha sukhaṃ labhantu. Buduvemvā. Kaṭhinānisaṃsayāyī. Siddhirastu.

## WS. 169

One long palm-leaf, 4.4 × 94.3 cm; birth charts and four lines, of text on recto, and five lines, of text on verso; unskilled hand; dated Saka 1821, or (AD 1899–1900).

### **Kēndra kopiyaḥ : Janma patrayak**

A copy of a horoscope with birth charts and text giving planetary positions at the time of birth, of this boy, written in poor hand, dated Sakābdam putradīpam, i.e. Saka 1821, and Mīna-arkam or Mīna-ravi, i.e. early part of April. The text is traditional and more elegant than usual, but with predictions, an unusual feature in a birth chart.

Begin: f. 1a. Saṭ-at gat vidurat tinet baranet patmat sunil-devu-rajun ... det set savu siri dī digākara tosin tinet rakit me kumarū, ... śrī suddha Śaka narēndrottama-yāṇan-vahansēgē varṣa pramāṇāyēn ekvā dahas aṭasiya visi ekaṭa pāmiṇisaṇḍa ...

End: f. 1b3–4. suddha apaharana madak hāra bālūkala Buda mahadasāva dahahat varṣayak ātivē, idiriyāṭa ... Mehi madak guṇāguṇa, suravīri āta ... anū avuruddak jīvatva āsaḷa pura ekolsvaka lat kivi dina ... [last two or three words illegible].

## WS. 170

Palm-leaf; f. 29(ka-kho); now lacking f. 27(khe); 5.8 × 38.8 cm; six quatrains to a side; skilled hand; some leaves damaged; now leaves in order; untidy, but useful copy; early 19th century.

### **Dēvadatta varuṇē; Devidat kathāva (kavi)**

'Devdatkathāva, of Vaṇijasūriya Mudiyaṇsē, a poem of 412 stanzas written in the year AD 1692, describes the enmity of Dēvadatta for the Bodhisattva, from the incident described in the



Sērivāṇija-jātaka to his self-sought destruction during the life time of the Buddha. . . ' in *Sinhalese Literature*, by C E Godakumbura – Colombo: 1955, p. 279.

Printed edn *Devidat katāva* – Colombo: 1869. Another edn 1892.

Begin: f. 1(ka)a, v.1 (left margin damaged)

set siri dena sugat

sat hāma amā puraṭat

pat karavā rāgat

at mudun dī vaṇḍin e sugat.

End: f. 28(khai)b, v.4, author's identity and end of text.

mulin upata pera bamuṇuge vaṃṣē

eyin mātā ekviya goyi vaṃṣē

upan ekala e gahapati vaṃṣē<sup>1</sup>

namin Vanijasūriya mudiyaṇṣē

jīva budungē vikun virājita

Dēvadatta tera vāḍagat piḷiveta

prēma asan baṇa pem vaḍavā sita

Dēvadatta varuṇe kavi baṇapota

mēpota kavi kaḷa gaṇanin dānagana

sārasiyēkut āta kavi gaṇanina

yali kavi tava gaṇanin visidekakina

me kavi kaḷa mahatāṇana kiviṇ dena<sup>2</sup>

Followed by 17 more verses of aspirations (prārthanā kavi).

budda varusayen desiya dedahasina

ladda gaṇan varuṣaya tispahakina

sudda e sakavarusaya ekdahasina

ladda e satsiya dasasatarak vana.

<sup>1</sup> upan e Karagaha gedara e vaṃṣē, preds. The change in this MS possibly done by the scribe.

<sup>2</sup> This verse is not in pr. edns. This MS does not have the verse which gives the date of composition.

## WS. 171

Palm-leaf; f. 43(gr-chī), i; now lacking 37 leaves (ka-gr) from beginning; 4.4 × 31.1 cm; two quatrains to a side; spaced, semi-skilled hand; popular orthography; late 18th-century copy; incomplete.

### Mahabhinikmana (kavi)

A poem in 853 stanzas on Mahabhinikmana or the great renunciation of Prince Siddhārtha, composed by Setṭipola-paṇḍita-mātiṇḍu. For a pr. edn see *Mahābhiniṣkramaṇaya [kavi]* – Kolom̃ba: 1889.



Present begin: f. 1(gra), v.1, pr. v.457

bayē sasara duk ävida nalaṅguva  
mayē kiyana raṭa toṭa novalaṅguva  
mayē gamana budubavaṭama laṅguva  
payē luṽa men tibuni vilaṅguva.

Present end: f. 43(chī)b, v.1, 2.

kiṭṭu karagat taman budubava mahana vannāṭa kaḷā ikman  
duṣṭa karagat napuru Vasavatu kaḷē bādā noyikman  
iṣṭa karagat taman Rāhula kumaru āralā giyā ikman  
Seṭṭipala ot mātiṇdu paṇḍita tamayi kīvē Mahabinikman  
āta apamaṇa muniṇdu buduvunu niyamayak sāma āsillē  
māta pasnama buduvunā dān kiyati mē kalpē muḷullē  
jāta bōmula nohāra vāḍa iṇda edā buduvunu lesaṭa lollē  
dāna piri neruvan siduveyi māṽi sak tun pāya āsillē [pr. v.846].

## WS. 172

Palm-leaf; f. i, 14(kā-kha), i; lacking three leaves, f. ka, kī, kṛ; 4.2 × 23.5 cm; six lines, 20.2 cm long to a side; fairly skilled hand; stitched palm-leaf covers; untidy, incomplete; late 18th-century copy of Kidelpiṭiye silvat-tāna.

### Ānavum pirit pota

The smaller collection of Pāli Parittas commencing with Ānavum pirita.

Present begin: ... paṇidhānato paṭṭhāya tathāgatassa dasa-pāramiyo dasa-upapāramiyo dasaparamattha pāramiyo ...

End: Sabbebuddhā balappattā paccekānañca yaṃ balaṃ arahantānañca tejena rakkhaṃ bandhāmi sabbaso. Pirit nimi. Siddhirastu. Kidelpiṭiye silvat-tānage.

## WS. 173

Palm-leaf; f. 10(ka-kl); 5.2 × 35.2 cm; seven lines, 32.5 cm long to a side; skilled hand; f. 1a and f. 10b dark and text not clear; these sides have served as covers; early 19th-century copy.

### Gaḍu-vedakama saha sarpavedapota

Treatment for boils and skin diseases, and from f. 5b, snake-bite treatment.

Begin: f. 1a1 (text not clear) Namobuddhāya. ... f. 1a7: ... siyaḷu gaḍuvalaṭa ... kōmārikā ismen ... ekaṭa ālena padamaṭa aṃbarāgana pattu lanu; siyaḷu gaḍu guṇa ve.

f. 5(ku)b4: Namobuddhāya. Āṅgīli-dūte vaga nam. Mūna balā Āṅgīli allanṭa kiyanu. Māpaṭa āṅgilla ... mādasandiya āllī nam aharakukkāya; mulasandiya āllī nam ...



End: f. 10(kl)b3, (text not clear). ... Lēmāḍillā kāvot pahayi kiyayi; telissā kāvot pahayi kiyayi; śama sarppayinṭa kī lakuṇu dānagana ... uravanu; śama sarppayinṭa yahapati. Siddhirastu. ... Gaḍuvedakama saha sarppa vedapota.  
For printed treatises on Sarpavedakama, see Ceylon National Museums Manuscript series, Vol. VIII: *Sarpa vedakama* – Colombo: 1956.

## WS. 174

Palm-leaf; f. iii, 37(ka-gu), iii; 4.9 × 28.8 cm; six lines, 24.6 cm long to a side; fairly skilled hand; copy dated Sakābdam silasatya: AD 1815.

**Vyāsakāraya; Subhāṣita śataka sannaya (Skt–Sinh.)**

'... A century of distichs in Sanskrit, containing moral maxims, attributed by the Sinhalese to the mythical Ṛishi Vyāsa. It is accompanied by an interverbal interpretation, Padagata-sannaya, in Sinhalese, and has been used in Ceylon from ancient times as a school text-book.' British Museum Sinhalese manuscripts catalogue (W), item 90.

For pr. edns see *Vyāsakāraya, sanna sahita* – [Colombo]: Lakrivikirāṇa Press, 1869; also in 1887, 1890.

Begin: f. 1(ka)a. Namaśākyasiṃhāya. Śākyasiṃhāya, sarvajñarājayāhaṭa; namaḥ, namaskāraya; astu, vēvā.

ajñānatimirāndhānām vibbhrāntānām kudriṣṭibhiḥ

ñānāñjanasalākābhīr-vyāśenonm īlitam jagat.

Ajñāṇa, nunuva[ṇa] nāmāti; timira, andhakārayen; andhānām, kisivak nodākka-hennā vū; kudriṣṭibhiḥ, mitthyādrīṣṭiyen hevat āti śaṭiye tabā varadavāgānmen; vibbhrāntānām, e-vē hō nevēdōhoyi śaka ātiva muḷāva āvidinā ṣatvayanṭa; Vyāśena, Vyāsa nam ṛṣihu viṣin; jagat, lova, hevat lokayehi kaḷamanā nokaḷamanā kaṭayutu; ñānāñjana-salākābhīḥ, nuvana nāmāti behet aṇḍun lā vādīmen; unmīlitam, prakāśakoṭa danvanaladī.

End: f. 36(gī)b3–37(gu)b4

satesu jāyate sūrah sahasresu ca paṇḍitah

vyaktā satasahasresu dātā bhavatu durlabhāḥ.

satesu, siyakdenāgen; sūrah, sauravīryya ekpurṣayek vannēya; ... esēvī namut; [dātā], tyāgīvū ekek; bhavati; [jagati], jagatrayehi; durlabhāḥ, durlabha vannēya, hevat nolābenneyi.

Ādrise likhitam disvā, tādrisē likhitam mayā; yadi suddhamasudham vā, mama dose na-vijjati. Iti Vyāsa nam mahā ṛṣin viṣin viracitam Subhāṣita śatakam nāma nītiśāstraya samāptam. Siddhirastu. Mē Vyāsakāraya livu kusalin lovuturā sammā-sambodhiyaṭa pāminemvā. Śakābdam silasatya. Pat-iru tis-hayayi.

f. 1. for pr. jagati, cf. sanne, jagatrayehi.



## WS. 175

Palm-leaf; f. 14(khṛ, khḷ-khaḥ, gā, gi, ṭa-ṭī); stray leaves with two sets of foliation numerals; 4.1 × 28.1 cm; seven lines, 24.6 cm long to a side; skilled hand; brown, untidy leaves; few from a late 18th-century copy.

**Tel hā cūrṇa vaṭṭōru veda potak**

At present these 14 stray leaves contain kalu-īyan basmaya (f. 1a3), sannī tailaya (f. 2a3), māvilangā tailaya (f. 2b4), khandādi cūrṇṇaya (f. 3b4), ratnādi guliya (f. 4b6), māndan tailaya (f. 5b4), Kuṣmāṇḍa ghrataya (f. 7b2), nayanābharāṇa tailaya (f. 8b3); māndan tailaya (f. 9a–10b, verses and prose); dhātrādi cūrṇṇaya (f. 11a4), rājapatma cūrṇṇaya (f. 11a6), vamaṇeṭa dena vilaṇḍa kaṣāya (f. 11b6), baḍin yanavāṭa, grahaṇiya-ṭa (f. 12a7), akkāramāṭa tailaya (f. 13a3), piṭaṭa (f. 13a5), kumāra nam kalu sindūrama (f. 13b5), māndan tailaya (f. 14b7).

Present begin: f. 1a1. ... manōsila gena natnāran āmbulen āmbarā ... ema raṅgaṭa denu. Nāvata gitelin mīpāniyen sīniyen āmbarā vuva denu. Kalu-īyan basmayi.

Present end: f. 14b7. ... unaṭada vikārayaṭada grahaṇeṭada māndamaṭa māndan-śanniyaṭada yahapati. Unudiyen isa bāṇḍi tel arinu.

## WS. 176

Palm-leaf; f. 13(ki-kām); lacking f. ka, kā from beginning; 4.6 × 26.5 cm; seven lines, 22.7 cm long to a side; skilled hand; brown, somewhat untidy; late 18th-century copy; incomplete.

**Ānavum pirit pota : Pirit nava sūtraya**

This smaller version of the Maha-Piritpota, commences with Ānavum pirita and usually contains nine sutras or parittas.

Present copy contains: Ānavum pirita (last portion), Mahāmaṅgala suttaṃ, Ratana suttaṃ, Karaṇiya-metta suttaṃ, Khandha parittaṃ, Moraparittaṃ, Dhajagga parittaṃ, Āṭānāṭiya. ...

Begin: yē santā santa cittā ...

End: f. 13(kām)b7 ... rakkhaṃ bandhāmi sabbaso.

Pirit nīmi. Jayāsanagatā vīrā ... Taṇhaṅkarādayo buddhā aṭṭhavīsati nāyakā, sabbe patiṭṭhā [tuyhaṃ, matthake te munissarā] ... Lacking end of Jinapañjaraya.

## WS. 177

Palm-leaf; f. 41(1–41); f. 1–12: ka-kḷ, iti, siddhi, rastu; f. 13–41: a modified foliation system using the vowels and eḷu alphabet, sometimes used in folk manuscripts; 4 × 17.5 cm; six lines, 14.5 cm long to a side, or one verse to a side; unskilled hand; but clear, incomplete 19th-century copy.



**Bali vistara potak**

A text describing the physical features of goblins, planets etc., the colours of garments they wear and other accoutrements, according to which their statues or clay moundings could be made.

f. 1–12 is in prose, and f. 13–41 in verse. The text of the prose section contains formulae in hybrid Sanskrit, Sinhala explanations, a mantra, and the type of affliction created by the goblin. This prose portion is not so clear as the verse section which could be recited at a ceremony.

Some names of bali in prose section: āyasa rūpa baliya (f. 1a3); jalanāga rūpa baliya (f. 2a1); candra-aṣṭaka baliya (f. 7a2); bhairava rākṣayāṭa (f. 7b1); tāpasa nam rākṣayāṭa (f. 8b4); strīrūpa samayan baliya (f. 11a6).

In the verse section: pañḍuvan rakusu (f. 13a); anudasā-aturu dasā bali, one for each planet, e.g. kuja anudasā baliya (f. 14b); kāla-cakra bali for planets (f. 18a–24b); diyarakusu baliya (f. 27a); rakta rākṣa baliya (f. 29b); muraga rākṣa baliya (f. 33b); kapāla rākṣa baliya (f. 38b); navagraha rūpe (f. 39b); nilaga rākṣayā (f. 40a).

Begin: f. 1a. ... ayāsa rūpa baliya harinā kala rākṣa mūnu tunayi, net tunayi, ... devure pena dekayi, rāgat mūnu dekayi, baḍa māda rākṣa mūnayi, de-kalavā māda rākṣa mūnayi, vāhanē gajasimhayayi. Om hrīm āditta brahmanaśarmma santosvāhaḥ. Dāhen vū leḍḍayai.

f. 7b1. Bhairava rākṣayāṭa mūnu pasayi, isa pena satayi ...

Present end of prose, f. 12b. Jīva mangallaya harinā kala, rākṣa mūnayi, pena tunayi, at dekaṭa rākṣa mūnu dekayi, baḍa māda rākṣa mūnayi; vastrābarañayi, dedaṇa ratayi, dekaṇḍe nilayi [text ends abruptly at end of leaf].

Verse section beginning, f. 13a (one verse to a side).

siyak muven yut pañḍuvan rakusu yutā

sivu-at sirasa muva dolosak sādī gatā

urat lā-māda gaja muva tun navek gatā

tuna tuna tunā isa kaḷu pena sādī gatā

Present end: f. 41b

vāyu murtтуда idamum gannē

dāya da unarada isarada gannē

sat päyen lada maru notabannē

panī rakusu bāsa āsiri dennē.

**WS. 178**

Palm-leaf; f. 24(1–24); originally not foliated; 3.5 × 18.2 cm; five to six lines, 16.3 cm long to a side; narrow margins; unskilled hand; very poor, 19th-century copy.

**Mantra potak**

Main theme in these mantras is the coming of Gautama Buddha to Śrī Lanka in order to drive away the yakṣas from the Island, and the protective Pirit-nūla or the sacred thread tied to the arm of Prince Vijaya when he landed in Śrī Lanka. There is a reference to the yellow turmeric plant in Kuveni's abode 'Kuvenige vimāme tibennāvū kaha-pañdura udurā gennusēka' (f. 17a2).



Present begin: f. 1a1. Ōn namo Bhagavā ... f. 2a2: devanuvat dasadahāsak dēvatā-vun-vahansē  
 ran roddat, ran iddat, ranvaḷu-kūrat ... sakvaḷē siṭa ... kiyaḥ damā-gāsūsēka.  
 Devanuvatat rodḍa āragana puḷun polanḍa ran-vaḷukūren ... (It is not possible to follow up any legend from this text.)

Present end: f. 24. ... dhūmakētu dhūmagana mavā ... yakṣa veśa ēhi ēhi ēsvāhaḥ

## WS. 179

Palm-leaf; f. i, 6(ra-rū), i; 6 × 23 cm; two to three quatrains to a side; semi-skilled, shaky hand; early 19th-century copy.

### **Buddha gadyaya : Buddhagajjaya (Skt)**

A set of Buddhist Sanskrit śloka in praise of Buddha, composed in Śri Lanka, possibly during the reign of King Narendrasimha (1707–1739). This is one of the texts used in traditional primary education for the purpose of teaching intonation, by musically reciting these śloka.

For a pr. edn see *Buddhagajjaya saha Sakasakāya* – [Colombo]: 1893. This pr. edn has 40 śloka whereas the MS has only 29. The order of śloka vary. This MS has three śloka not in the 1893 pr. edn, viz.

f. 5(ru)b, sl.1 tapana śasi sikhi mahat satyāvarodhana  
 anayakalamaya bhavat mityāvabodhana  
 aparimita guṇa namas kratyāvasādhana  
 sakala janahita catus satyāvabodhana  
 vāda baddha vīsthūrat kudriṣṭi samaya  
 kheda citta sambhava prapañca padma samaya  
 pāda padma samura praphulla padma samaya  
 veda siddha siṃha naprabhaṅga bhagna samaya [f. 6a, sl.2]  
 ayanayasadana ratirasadalana śasikararadana jagadina  
 asadrisakarana nanaghanacaraṇa sarakraticaraṇa jayaghana  
 dinakarukiraṇa sarakraticaraṇa sarasijanayana dhatidhana  
 atinatikalina dasatanayana hitakratinikara varajina [f. 6b, sl.1]

Present begin: f. 1(ra)a, sl.1 namas samanta bhadrāya  
 sarva gocara cakṣuse  
 karunāmrata kallola  
 sindhave sūryya-bandhave

Present end: f. 6(rū)b, sl.2  
 martya masta dāna pātra labdha devatāñcana  
 vatyalatva dhāma gātra ḷupta sobha kāñcana  
 utya branda sīta mañju vitta jāta vāñcana  
 sat samanta kūṭa sriṅga danta pāda-lāñcana [cf. pr. sl.28].  
 f. i, blank end-leaf.



## WS. 180

Palm-leaf; f. 18(śva-kṛ; ka-kl); 4.5 × 18.3 cm; six lines, 16 cm long to a side; semi-skilled hand; popular orthography; 19th-century copy; incomplete.

## I. f. 1(śva)a1–9(kṛ)b4

**Nākat potak**

Astrological extracts, with Sanskrit śloka and Sinhala summary, on predictions, auspicious and inauspicious moments. The text has been copied by an unerudite scribe.

Present begin: Kruti rudra nisākara pūrṇa divā dasaloka nisā manu sapta divā iti viṣṭi dinam navakarmma subhāsubha hānikaram pravadata budah. Viṣṭi balana solovayi. ... pāpa nakṣatrayi. ... sūryyagrahaṇayayi ... dina riktāyi. ... nakṣatra riktāyi. ... davasa visa ghaṭikāyi. ... lagna visa ghaṭikāyi. ... f. 6a5: būmanāgayā peralīmayi.

Present end: ... adayi ādi pas vana nākataṭa kōn vrakṣaya sivu uni niyatā, bāmmaṭa ganitot vē pat melesē dāna vāva bāṇḍapan melesē. ... Text ends abruptly.

## II. f. 10(ka)a1–18(kl)b9

**Nākat potak**

Extracts containing magical formulae, astrological predictions, auspicious and inauspicious times, etc.

Begin: On namo, tō upannē Iṇḍipat nuvarayi, mama upannē suvāsū dahasak dharm-maskandhayēya. Apa budunnē hunkiri paṭṭiye vāsi vāssōya, ālen egoda siṭiyayi, tō ālen megoda siṭiyayi, ... Buddha sīmā bāṇḍa bāṇḍā ehi ēsvāhaḥ. Harakunṭa sīmāvayi. Lanuvalaṭa maturā kara bāṇḍinu. Eksiya-aṭa varayi. This is to protect cattle from straying and attacks from wild animals.

f. 10b7: sat viṭak gal satakaṭa matuṭa labbaka lā

paṭṭiye tabanu. Sīmāvayi; f. 11a: another mantra

on sīmā; f. 11b: blank. f. 12: on nākat, tithi and nakṣatra-pakṣi; f. 15: kalāva;

f. 16b, blank.

End: Sikurādā stavakin punāvasayen ratran lābe.

## WS. 181

Palm-leaf; f. 34(kam-gham), i; defective foliation; lacking some leaves; 4.5 × 31.2 cm; five lines, 28.5 cm long to a side; large, semi-skilled hand; popular orthography; incomplete; 19th century; poor copy.



**Vessamittā vastuva hā Saraṇasīlānisamsaya**

Story of Vessamittā from Saddharmālaṅkāraya and the merits of paying respect to Buddha, Dhamma and Saṅgha.

This is an incomplete, poor copy.

Present begin: f. 1(kām)a. ... Maṅgala kulayen dasa ātak-hugē balaya hēma kula ek ātak-haṭṭa vannēya. ... ātungē niyāvada ungē bala niyāvada mesē datayutu. f. 10b1: metekin ... Rasavāhinī nam vū Saddharmmālaṅkārayehi Vessamittāhāvangē katā vastuva kiyā nimavana ladi. ...

This is followed by dānānisamsaya.

Present end: f. 33b2-: Esē heyin dēvayanvahansa nuṃbavahansē metān paṭan tisaṇa gata mānava ... gāthāven dakvannāhu mātā pitā ca[nīti ca ... ] f. i, blank.

**WS. 182**

Palm-leaf; f. 48(ka-ghī); lacking some leaves; left margin of leaves pared, hence some numbers cannot be checked; 5.6 × 30.2 cm; seven lines, 26.8 cm long to a side; round, skilled hand; early 19th-century copy; incomplete.

**Saddharmālaṅkārayen koṭas**

Extracts from Saddharmālaṅkāraya, including its commencement; Satthuppasattha-caraṇaṃ yana mē gāthāvehi abhipprāva (f. 3a5-23a2: pr. pp. 98-114); Vessamittā vastuva (f. 23a3-32b7: pr. pp. 114-122); Āsivisopama sūtra desanāva (f. 33a1-48b7, incomplete).

Begin: f. 1a1. Namō tassa ... Satthuppasattacaraṇaṃ ... yana mē gāthāva sakala lakṣaṇaguṇagaṇādhāra ... sarvvajñāyanvahansēgē śrīpādayugmayāta namaskāra piṇisa dakvanaladi. ...

f. 3a4. Namaskārapūjāyi. Tavada mē Saddharmmālaṅkārayehi Dharmmasoṇḍaka varggaya nam kavara yat. Metānhi matu kiyanne ehi paḷamuvana Dharmmasoṇḍaka vastuvaya. Hē kesēda yat. ...

f. 23a2. Metekin mē Dahamsoṇḍa vaga paḷamuvana Dharmmasoṇḍaka vastuva kiyā nimavaladi. Dahamsoṇḍa kathāvayi. Tavada mē Dahamsoṇḍa vaga devana Vessāmittā vastuva nam kavara yat. ...

f. 32b7. Metekin mē Dahamsoṇḍa vaga devana Vessāmittā vastuva kiyā nimavana ladi yi. f. 33a1: Namō tassa ... Apa budurajāṇanvahansē ... Jētavana-mahā-vihārayehi vāḍavasanasēk ... mē Āsivisopama sūtra dharmmadesanāva genahāra dakvā vadālasēka.

Present end: f. 48b7. Mē pañcaskandhaya kavara heyin vadhakayo nam vedda ... asūdahasak krimikulayangen gāvasī mahatva māsi maduru ādi bāhiropadravayen hā vātapittaslesmā vikā[rayen ... ] ends at the end of leaf.



## WS. 183

Palm-leaf; f. i, 19(ka-kai; 1–19); 5 × 24 cm; f. 1–12: two quatrains to a side; f. 13–19: seven to nine lines to a side; unskilled hand; poor copy; 19th-century.

## I. f. 1(ka)a–12(kai)b

**Kumāra cikitsā (kavi)**

Treatment of children's diseases, in Sinhalese verse. Some of the ailments and medicines are: vomiting and becoming unconscious; sannī; pit ginihan una; gulma sannī; ullōgan, kaḍuttu rudāva; divya behet cūrṇaya; sannī kumāra guliya; last two leaves contain prose prescriptions. Scraggy hand; poor leaves.

Begin: f. 1(ka)a.

Ullōgan paṇu sannida daha-aṭa  
valippu saha ās peralī enavaṭa  
ata paya vevulā piṭaṭa nāmenavaṭa  
iṭa kiyan dena kasāya at-piṭa

End: f. 12b. ... mekī leḍavaḷaṭa adduṭu Mūla-agni cūrṇayayi.

## II. f. 13a–19b

**Vaṭṭōru vedapot kābāllak : Udara cikitsā**

A set of prescriptions. Text commences with a mantra to cause a burning sensation to a thief, and how to cure it; baḍa rudāvaṭa; ullōgam, paṇu daṅgalāvumaṭa, Tīrastavālu cūrṇe, Visasyanīlī (?) tailaya; pramēhayāṭa; lasuṇaraṇḍādi tailaya, agnimanda ghrataya.

Leaves in this MS are numbered with astrological numerals 1–10, but now leaves bearing nos. 2, 3, 4, are missing. Untidy copy.

Begin: Ōn namo oḍḍi vaḍigadēsē ...

nāgarājayāge vam daḷayi mohuge āṅgē gasannē, e visa mohuge ... vihida vihida  
ēsvāhaḥ ... Rat saṇḍun nava viṭak pē-kara tiṃbul kaṭu tunaka saṇḍun gā soru  
piye divikaduru kola hatak helā tun polaka aḍi piṭa kaṭu gasanu. Sorāṭa dāvilla  
aṭaganī. Kaṭu ugullā polkiraṭa damanu, hoṇḍa veyi.

End: Diṃbul kiri, potu hāri siyaṃbalā āṭa mada, ela oliṇḍa āṭa me madē, kalaṇḍa  
kalaṇḍa gena aṃbarā gulikoṭa mī hā mōruven denu. Hāma pramēhayāṭa hastīn  
mādaṭa van siṃhayaku meni.

## WS. 184

Palm-leaf; f. i, 6(ka-kū); 5 × 27.7 cm; seven lines, 24.5 cm long to a side; round, skilled hand with flourish; good orthography; leaves damaged including parts of text; now has only stanzas 1–13; early 19th-century copy; incomplete.



**Vuttamālā-sandesa-sataka (Pāli-Sinh.)**

A Pāli poem of 102 stanzas composed by Upatapassi of Gatārā-pirivena (Kālaniya), with a Sinhala paraphrase. This elegant poem describes Dāḍigama, King Pārakumbā and the important monks with their abodes, and conveys a message to god Vibhiṣaṇa of Kālaniya (temple).

For a pr. edn see *Vṛttamālāva*. [third imprint of 1879 edn] – Colombo: A Cooray, 1896.

Begin: f. 1(ka)a. Namo tassa ...

Sotthiddhībhūpatimhā vibudhamadhu[karāsevanappaṇkajamhā]

[nānā] bhogakaramhā vaṇijamudupaṇitāpanoghā kulamhā

bhūmitthīsekhamhā vipulasiridhaṇi [rājamantissramhā]

[vi]jjāsindhudadhimhā manujasuradumā Jātigāmappuramhā.

Mūlabhāsā dūtakāvya [saṁbandhivū mē ādi] gāthāvechi, sotthi yana padaya ...

Present end: f. 6(kū) b6–7: pr. stanza 13 sadā mandavātena saṁkampayanā

samantā thitā pūgasālā visālā

padisvā yaḥiṁ sassiriṁ thomayitvā

sake matthake cālayantīti [maññe].

Rest of the text missing.

**WS. 185**

Palm-leaf; f. i.8(ka-kī); 4.6 × 35.3 cm; generally four quatrains to a side; round, bold hand, possibly of a novice monk; f. 8 damaged; early 19th-century copy.

**Buddha gadyaya : Buddhagajjaya (Skt)**

For notes see WS. 179. This MS copy lacks sl.20 (anusamaya ...) of 1893 pr. edn, and pr. edn does not have MS f. 4a1 (anaghamaya subhasāra bhāṣa ...); f. 7a1 (tapana śāsisikhi ... cf. WS. 179, f. 5b, sl.1); f. 7b2 (ayana yasa ... cf. WS. 179, f. 5b, sl.3). The ślokaś are not in same order as in the pr. edn, because of the varying order of leaves in archetypes.

Begin: f. 1(ka)a, sl.1

namakṣamantrabhadrāya<sup>1</sup>

sarvagocaracakṣusē

karuṇāmratakallōla

siddhave sūryyabandhave

Present end: f. 8a, sl.1 (same as pr. edn end sl.40) anaghamatimanijñam dhammarājaśya gad-dhyam

likhati paṭhati yovā sādaram [yaḥ] śrunōtim

tribhuvanabhavanānthaḥ prāpya bhōgāṇusēsam

taṇu bhavati śanittyam śānta nervāna saukhyam.

Siddhirastu.

<sup>1</sup> for namassamantabhadrāya, pr.



## WS. 186

One palm-leaf; 4.2 × 90.5 cm; with incomplete diagrams drawn in a horoscope; late 19th century; poor copy.

**Kēndrayaka kaṭu saṭahanak**

Poorly executed chart of a horoscope with no text, folded into six.

## WS. 187

Palm-leaf; f. 60 (sva, ka-gr, gho-cā); lacking f. gī-ghai, 20 leaves; 4.2 × 30.1 cm; two quatrains to a side; semi-skilled hand; brown leaves; late 18th century; untidy, incomplete copy.

**Mahabhinikmana (kavi)**

A Sinhala poem on the Great Renunciation of Prince Siddhārtha (who later became Guatama Buddha), composed by Heṭṭipola-Paṇḍita mātiṇḍu, circa AD 1686.

Printed edn, *Mahābiniskramaṇaya* – Colombo: 1889; [853 verses].

Begin: f. 1(sva)a. Namō tassa ... pin saraṇē adahā un danahaṭa  
 tun saraṇē guṇa pavasan hāma viṭa  
 tun saraṇē saṅga piḷivela sahatuṭa  
 tun saraṇē mama namaṇḍin hāma viṭa [corrupt form of pr. v.12]

Present end: f. 60(cā)b, v.2 (pr. v.777)  
 atak nagā rāṅgumaṭa paya tabāgenē  
 katak nitōra gī tālanda samaginē  
 duṭat vīla vana tun lova hāma satunē  
 tavat melesa duṭuvan galvana lesinē [cf. pr. v.777].

## WS. 188

One palm-leaf; 4.6 × 170 cm long; folded into 17 sections; writing commenced with one quatrain or four lines, later changing to two quatrains or eight lines; unskilled scraggy hand; a short poem of 60 stanzas copied on two sides of one long leaf; 19th century; untidy copy.

**Sulaṁbāvati kathāva (kavi) : Vāsi upata**

The story of minister (Sapumal) who could make rain by laughing. When there was a drought in the city of Sulaṁbāvati he was invited there to make rain, but there was no cause for him to laugh. However, when he saw the clandestine behaviour of the queen with a cripple musician, he burst into laughter, upon which torrential rain fell in the city.

Printed edn, *Sulaṁbāvati kathāva* – Colombo: 1870.



Begin: f. 1a.v.1 (pr. v.1) dasa pera dinē Sulāmbāvati nuvara gata  
 vāsa hāra rāka dunē mok siri saga sāpata  
 dosa nāta deviṇdunē kavikaḷa mepada yuta  
 asanuva mahatunē vāsi sivupada upata

End: f. 1b (pr. v.60, end of poem)  
 poraṇa siṭan sat avurudu vāsi nopiru  
 karaṇa me pada kīvē me maṭa dosa duru  
 tibuṇa kāraṇā pera siṭama visituru  
 Karuṇa mātige tun veni putvu maṇuburu.

## WS. 189

One palm-leaf; 4.5 × 161.5 cm long, with tapering ends; folded into 10 sections; four to six lines to a side; unskilled but clear hand; late 19th-century copy.

### Behet vaṭṭōru koḷayak : Kumāra cikitsā

A leaf 161.5 cm long, containing several prescriptions mainly for children's diseases, e.g. Kiripaṇuvaṇṭa, sanni basne, tipala, yakṣagri-kāyamaṭa, baḍe kākkun, kāssaṭa, kōlakumāra kalke; kiripaṇuvan virēketa, agrarāja kasāyaṭa āṅga baḍa dāyaṭa, kāssaṭa, parangi basneṭa (?), sanniyaṭa, sannirāja guliyaṭa, unaṭa, biluṇdunge leḍaṭa, vamaṇeṭa, unaṭa, ikkāvaṭa, sannipātayaṭa, sannirāja guliyaṭa.

Begin: f. 1a. Kiripaṇu dosaṭa, mūla vādiyaṭa, dedāru trijātaka asamoda iṅguru miris aba saviṇḍa-ḷunu kaha aṃbarā ... elakiri manāvaka vakkara udaya denu, atduṭuvayi (this medicine is for adults rectal complaints, such as piles).

End: f. 1b. ... sannipātayaṭa kohoṃba potu siṇḍa, ... sannirāja guliyaṭa.

## WS. 190

Palm-leaf; f. i, 20(ka-khī); 4.5 × 21.8 cm; seven lines, 20.3 cm long to a side; very narrow margins; semi-skilled, round hand; VOC Dutch coin as medallion; 19th century; poor copy.

### Āṇavum pirit pota : Pirit nava sūtraya (Pāli)

The nine sūtras forming the smaller version of Maha-Piritpota, commencing with Āṇavum piritā hence also called Āṇavum pirit pota. The sūtras are, Āṇavum piritā (ends at f. 2b6), Mahāmaṅgala suttam (4a6), Ratana suttam (7a4), Karaṇīyametta suttam (14b1), Āṭāṇāṭiya suttam (16a7), Aṅgulimāla parittam (16b6), followed by the gāthās concluding the chanting of Pirit.

Begin: f. 1(ka)a. Namo tassa ... Ye santā santacittā tisaraṇa saraṇā ettha lokantare vā, bhummaḃbhumma ca devā guṇagaṇagahaṇā byāvaṭā sabbakālaṃ ...



End: f. 20(khī)a. Ayañca kho dakkhiṇā dinnantā saṅghamhi suppatiṭṭhitā dīgha-rattaṃ hitāyassa ṭhānaso upakappati. ... Piritpota nimi.  
Siddhirastu.

## WS. 191

Palm-leaf; f. 17 (sva, ka-kī, 10–18); 4.4 × 27.8 cm; seven lines, 22.5 cm long to a side; round, spaced, semi-skilled hand; lightly inked; text not clear; early 19th-century copy; incomplete.

### I. f. 1(sva)a1–9(kī)b2

#### **Janma phalāpala nakṣatra potak**

An astrological tract in Sinhala prose predicting the physical characteristics, birth marks, and future of males and females, according to their birth planetary signs and asterisms

Present begin: f. 1(sva)a. Mēsa rāsa guṇa kiyanu. Kalavayavat piḍiyevāt lapa kālalak vanu; ... Mēsa rāsa upan strīvat puruṣayāvat kōpī vet; boru māyam dakit; ... parasaturan sādhat. Mē rāsa sāndhā pala kiyanu: upan avurudu kasakilāśada, sat avurudu unayeka, teles avurudu sivupā bhayeka; soḷos avurudu una bhayeka; daśanavaya āyudha bhayeka ... meyin gālavuna asū avurudu āyu valaṇḍā veśaṅga purapasa-losvak lat sikurādā asvida nakatin pilikāvak mūlikava putakugē ukulē isa tabā svarggayātrā vanu.

Present end: f. 9(kī)b2. ... akāla murttuveka; meyin gālavuna asūsat avuruddak āyu valaṇḍā mādin dina pura śatavaka lat reheṇa nakatin atīsārayakva svarggayātrā vanu.

### II. f. 10a–18b

#### **Subha asubha yōga**

Miscellaneous set of leaves on auspicious and inauspicious moments due to conjunctions of planets, cf. Guṇados saṅgrahava.

Begin: f. 10a. Namō buddhāya. Viśānakatada anurayada deṭṭayada ... vakvalin satvakada ... mekī nakat vak iridāṭa yeduna nam avayōgayi. -raviḥ; f. 11a1: avayoga samāptam; viṣṭi; f. 12: a verse on aṭamahādōṣaya with cakra followed by similar cakra and verses on muhurta; f. 13b: diṣṭi cakraya (drawing of a kūrma or turtle).

Present end: f. 18b: On porondam. Iṣṭipurṣayo dedena eka avuruddē upana itā hoṇḍayi. ... rāṣi: eka rāṣiya pasveni rāṣiya navaveni rāṣiya itā hoṇḍayi.

## WS. 192

Palm-leaf; f. 15(ka-kām); 5.1 × 44.5 cm; eight lines, 41 cm long to a side; squarish, semi-skilled hand; leaves damaged; untidy copy; late 19th century.



**Vyāsakāraya (Skt–Sinh.)**

A didactic poem in Sanskrit, attributed to the sage Vyāsa. This is a text book in traditional education in Śri Lanka.

Begin: f. 1(ka)a. Nama śākyasiṃhāya. Śākyasiṃhāya, sarvajñayāhaṭa; namaḥ, namaskāraya; astu, vēvā.

vibbhrāntānāṃ kudriṣṭibhiḥ

ñānāmjanasālākābhīrvyāsenonmīlitaṃ jagat.<sup>1</sup>

Ajñāna, nunuvaṇa nāmati; timira, andhakārayen; andhānām, kisivak nodākka-hennā vū; kudriṣṭibhiḥ, mitthyā dṛiṣṭiyen hevat ātiṣaṭiye tabā varadavā gānmen; vibbhrāntānām, e vēdōhoyi novēdōhoyi śaka ātīva mulāva āvadinā satvayaṇṭa; Vyāsenā, Vyāsa nam ṛsīn viśin; jagat, lova hevat lōkayehi kaḷamanā nokaḷamanā kaṭayutu; ñānāñjana salākābhīḥ nuvaṇa nāmati [behet aṇḍun] lā māḍimen; unmīlitaṃ jagat, prakāsaḷa dakvanaladi.

End: f. 15(kām)a. Crowded writing on this side in order to complete the text.

satesu jāyate sūraḥ sahaśresu ca paṇḍitaḥ

vyaktā sataśaśresu dātā bhavati vā na vā<sup>2</sup>

satesu, siyakdenā keren; sūraḥ, sauravīryya āti ekek; jāyate, upadī; sahaśresu ca, dahasakdenā keren; paṇḍitaḥ, ekek paṇḍita veyi; sataśaśresu, lakṣayakdenā keren; vyaktā, ekek kimehi binīmehi dakṣavannēya; dātā, tyāgi ekek; jagati, lōkayehi; vā navā, nūpadaneyi.

f. 15b. Beginning of a Pāli sutta.

<sup>1</sup> for -añjana

<sup>2</sup> dātā jagati dullabhāḥ, pr.

**WS. 193**

Palm-leaf; f. 12(ka-kai); 3.6 × 19.8 cm; 2 verses to a side; semi-skilled hand; lightly inked; f. 1(ka) damaged; AD 1753 coin as medallion; 19th century useful copy; incomplete.

**Sokari kathāva : Guru haṭanaya (kavi)**

‘This popular love story, as given in the Sokarikathāva or Guruhaṭanaya, is as follows. Āṇḍigurā, a performer from Telegu country, who could not earn a living in his own home, comes to Ceylon with his wife Sokarī, and an outcaste servant, Parayā. On arriving in Ceylon they came to a place called Taṃbarāvila. There they take lodgings in a hut and experience a great deal of trouble from their ignorance of Sinhalese. Āṇḍigurā is now known by his Sinhalese name as Guruhāmi, and while he is finding his way about the country, his wife Sokari is unfaithful to him and has a love affair with the village physician. The two are united later on, but the Parayā is bidden to keep better watch over Sokarī. ...’ *Sinhalese Literature*, by C E Godakumbura – Colombo: 1955, p. 308–309.



Printed edn, *Sokari kathāva, hevat Guruhāṭṭanaya* – Colombo: 1886 [153 verses]. This MS copy has only v.13–60 of this pr. edn f. 1(ka) is damaged.

Present begin: f. 1(ka)a, v.1 [pr. v.13] *dulā vaḍana rusiren gavasālā*

*kalā pilā nokaran ravaṭālā*

*melāgayen deviyanhaṭa vāṇḍalā*

*balā eviṭa suba mohot[ak] yodālā* [pr. v.13]

Present end: f. 12(kai)b, v.2 [pr. v.60] *onḍu renḍu dolahayi dānagannē*

*mūnu nālu hatarayi dānagannē*

*anji āru pahalahayi dānaganne*

*yēlu eṭṭu aṭalahayi kiyanṇē* [pr. v.60, same text].

## WS. 194

Palm-leaf; f. 4(ka-kī); 5.7 × 40.6 cm; eight lines, 37.5 cm long to a side; round hand of an expert scribe; f. 2, 3, 4 right corner damaged; good specimen of handwriting; late 19th century.

### I. f. 1(ka)a1–1b7

#### **Tripitaka grantha nāma sūciya**

This is a list of the titles of texts in the Tripitaka, and some of the commentaries.

Begin: Vinaya parijīya, vinaya mahāvagaya, vinayasuluvagaya, vinayaparivāra nam mēya. Īṭa samāna Samantapāsādikā namvū vinaya-aṭuvā mēya. Sārārtthadīpanī namvū vinaya-ṭikā nam mēyayi mesē vinayapiṭakaya śrīmukhapāli hā aṭuvā ṭikā vasayen navānūdahas-desiyapanas grantha saṅkhyāvekin balā dāna; ...

End: ... mesē vijampiṭakayehi śrīmukha pāli hā eklakṣa-visidahas-desiyapanas grantha saṅkhyāvekin dāna, mehi mukhapāli vasayen nāma karaṇṇāvū dēsanāvō delakṣa-panśattyā<sup>1</sup> dahasak pamaṇa grantha saṅkhyā veti.

### II. f. 2(ka)a1–4(kī)b3

#### **Ye puggalā-aṭṭha-sataṃ pasatthā ... imassa gāthā vaṇṇanā (Pāli)**

Elucidation in Pāli on the meaning of above stanza in Ratana sutta.

Begin: Namobuddhāya. Ye puggalā aṭṭhasataṃ pasatthā, cattāri etāni yugāni honti, ... idampi saṅghe ratanaṃ paṇītaṃ etēna saccēna suvatthi hōtu.

Imissa gāthāvaṇṇanāya aṭṭhuttarasataṃ ariyā vuttā, kathaṃ ...

End: Sabbametaṃ abhidhammaṭṭhakathāya puggalapaññatti-vaṇṇanāya vitthārena vuttantu veditabbaṃ.

<sup>1</sup> pansatyā. 17th, 18th century orthographical feature of tā.

## WS. 195

Palm-leaf; f. 20(ka-khū); lacking f. kī, ku; 6 × 40 cm; eight lines, 36.8 cm long to a side; skilled hand; early 19th-century copy; incomplete.



**Silānisam̐sa (Pāli) : Sārasutta (Pāli) etc.**

Pāli text of Sārasutta (f. 1a1–4a2); Devadūta sutta (f. 4a2–6b2); Suruci nāma brāhmaṇa vatthu (f. 6b2–15b4); Manussavinaya sutta (f. 16a1–20b)7, incomplete. All these sermons are on good conduct of laymen.

- Begin: f. 1(ka). Text on this side is copied between the two cord holes.  
 Namō tassa ... Evaṃ me suttaṃ ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati  
 Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena aññataro brāhmaṇo  
 bhagavataṃ etadavoca. Kinnukho bho Gotama pubbapayogo sampanno ab-  
 hisambuddho ...  
 f. 4a2. Dhammo have rakkhati dhammacārī ... na duggatiṃ gacchati dham-  
 macārī. Sāra suttaṃ.  
 f. 6b2. ... yo ciraṃ yo bhāvanāṃ bhāveti te namassāmi Mātālī. Devadūta suttaṃ.  
 f. 15b4. Dānaṃ tānaṃ manussānaṃ ... sattānaṃ paraṃgati. Evaṃ dhammaṃ  
 sutvā sabbe upāsaka upāsikānaṃ ... sotāpatti phalādini pāpuṇiṃsu. Suruci nāma  
 brāhmaṇassa vatthu.  
 f. 16a1. Namō tassa ... Saṃsāre saṃsarantānaṃ ... desesi manussavinayaṃ imaṃ  
 ...  
 Present end: f. 20b7. Imāya dhammadesanā pariyosāṇe ... sotāpatti phalādini pāpu[ṇiṃsu]  
 ... lacking last leaf.

**WS. 196**

Palm-leaf; f. i, 5(ka-ku), i; 5.5 × 45 cm; eight lines, 41 cm long to a side; right margin pared off in  
 f. 1; shaky, semi-skilled hand; 19th-century copy.

**Navaratnaya (Skt–Sinh.)**

A sanskrit poem of nine ślokaś on the nine gems or poets who adorned the royal court of King  
 Vikramāditya, with a Sinhala paraphrase.

For a pr. edn see *Nāmāṣṭa śatakaya saha Navaratnaya* – Colombo: 1866 (Navaratnaya from pp. 7–  
 13).

- Begin: f. 1(ka)a. Navaratnaya.  
 Dhanvantarīkṣapaṇakāmarasiṃhaśaṃku  
 vētālabhaṭṭa ghaṭakarppara kālidāśaḥ  
 khyāto varāhamihro nerpatekṣabhāyāṃ  
 ratnāni vai vararucir nava Vikramasya.  
 Vasantatilaka nam vṛttayayi. (Same as in pr. edn), followed by sanne.  
 End: f. 5(ku)b2. ... mālākāra iva, mālākārayekuṭa baṇḍuvū upamā āti; prayogani-  
 punaḥ, ē ē prayogayehi dakṣavū; rājā, rajatema; ciraṃ, bohō kālayak nandatu,  
 kāya-cittapīḍā nātuva santuṣṭa vēvā. Nimi.  
 Mē ślokayehi peṇena avavādayada rajun visin piḷigatayutuyi.  
 f. i, blank.



## WS. 197

Palm-leaf; f. 5(ghī-ghau); 4.7 × 36.2 cm; six lines, 31.7 cm long to a side; somewhat small, skilled hand; early 19th-century copy, last portion.

**Bhikkhu Pātimokkha padārtha (Pāli-Sinh.)**

The last portion of Pātimokkha, a set of 277 rules to be observed by the members of the Buddhist Order, regulating the behaviour of the members of the Order towards one another in respect of clothes, dwellings, furniture, etc., held in common.

See also *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 181.

Present begin: f. 1(ghī)a1. sahatthā paṭiggahetvā, siya atin piḷigena; agilāno, nogilanva; khādeyya vā, kā nam ho; bhuñjeyya vā, valaṇḍā nam ho; tena bhikkhunā, e bhikṣuhu visin; gārayhaṃ. -pe - ...

f. 1a7: pāṭidesaniyayi; f. 2b7: devana vagayi; f. 2a3: tunvana vagayi; f. 2a7: sataravana vagayi; f. 2b5: pasvana vagayi; f. 3a3: savana vagayi; f. 3b1: satvana vagayi; f. 2b5: aṭavana vagayi; f. 4a3: sekhiyāyi

End: Vistāroddesayayi. Bhikṣu-prātimokṣayehi padārtha nimi. Me livu kusala-yen lovuturā buduvemvā

## WS. 198

Palm-leaf; ff. i, 22(ka-khū); 5.4 × 39 cm; six lines, 34 cm long to a side; clear, fairly skilled hand; wooden covers, painted with a yellow liyavāla on red background with petal border of same colours on black background, inside crudely painted with red and yellow lotuses which look more like Nā-mal, on black background; complete copy; late 19th century.

**Mahā-Satipaṭṭhāna suttaṃ, vitthāramukhena (Pāli)**

The expanded version of Mahā-Sutipaṭṭhāna sutta, or the sermon on the establishment of mindfulness.

Begin: f. 1(ka)a. Namō tassa ... Evammesuttaṃ ekaṃ samayaṃ Bhagavā Kurūsu viharati Kammaṣsa nāmaṃ kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi ... Ekāyano ayaṃ bhikkhave maggo ... nibbānasaccakiriyāya yadidaṃ cattāro satipaṭṭhānā katame cattāro ...

f. 22(khū)b6. Iti vitthāramukhena mahā - satipaṭṭhāna suttaṃ niṭṭhitaṃ. Siddhirastu. Mē livu pin purā ... mamada budun dakimi lovuturā.

## WS. 199

Palm-leaf ff. i, 137(ka-jhai), 2, i; lacking f. kṛ, and ga; 4.3 × 20 cm; one long or two short quatrains to a side; fairly skilled hand; very useful copy; early 19th century.



**Yōgadāraṇē (kavi)**

A comprehensive medical work in Sinhala verse on all types of diseases and ailments and their treatment. For a pr. edn see *Yōgadāraṇaya, hevat Hastasāraṇadha saṅghrahaya*, S Svetan Perera-appuhāmi (ed.) – Colombo: 1890.

This MS has two verses at the beginning, not in pr. edn At the end of the MS is a list of contents with the folio numbers. The headwords in this list of contents are also found as marginal notes in the MS similar to the pr. edn The name A Prera (Perera) is written on f. 1b.

Begin: f. 1(ka)b. v.1, 2 (not in 1890 pr. edn) satara muni dahan saṅganaṭaḍa nama kara  
satara veda nodat danahaṭa kuḷuṇu kara  
satara yuga vedaṅgayehi osu ekatu kara  
satara pada me kavi mama kiyami heḷu kara  
satata satarakara surapati daḷanayanā  
potata tusarakara dinakara baranuvanā  
vatata amaraguru kivi mihikata natanā  
satata rakita hāma sata mē suravaranā

Next verse is the beginning of pr. edn, 'namakara pavara teruvanhaṭa bātisitina'.

f. 3b, v.2, line 4: yōga dāraṇē osu kiyami melesinī.

End: f. 138 (jhai) b, v.2: same as end of pr. edn  
saka-vasinek-dahas satsiya dasa yugadī<sup>1</sup>  
masaya vesak pura aṭaveni somi-dinadī  
gilanu pasak ruva saha nimavu osu vidi  
karana bisak tumakin baraṇaya palaṇḍī  
f. i, ii. List of contents with folio numbers. (pr. edn has an alphabetical index with page numbers).  
f. iii. Prescription of Kōraṇḍa tailaya.

<sup>1</sup> Date of composition: Saka 1720 (AD 1798).

**WS. 200**

Palm-leaf; ff. 38(ki-ghl); lacking 20 leaves in between and a few from end; 4 × 44 cm; three to five quatrains to a side; skilled hand; untidy, incomplete, 19th-century copy.

**Devidat kathāva (kavi); Devidat varuṇe**

'Devidat kathāva, of Vanijasūriya Mudiyaṇsē, a poem of 412 stanzas written in the year AD 1692, describes the enmity of Dēvadatta for the Bodhisattva, from the incident described in the Serivā-ṇija-jātaka to his self-sought destruction during the life time of the Buddha. ...' *Sinhalese Literature*, by C E Godakumbura – Colombo: 1955, p. 279.

This MS copy now lacks, verses 1–19; 381–412. For a pr. edn, see *Devidat katāva* – Koloṃba: 1869.



Present begin: f. 1(ki), v. 1 (pr. v.20).

apaṭat balannaṭa  
taliya gena den vigasaṭa  
kirā rēkā koṭa  
balā veleṇḍā kiyayi elikoṭa.

Present end: f. 38(gh)b, v.3 (pr. v. 380)

uragun soḷasak paṭalā gatte mandā  
niriṇḍungē ukulaṭa pānanāgunē mandā  
muniṇḍungē patulen lē selluve mandā<sup>1</sup>  
teriṇḍun mē kaḷa pāpen bava kilē indā.

<sup>1</sup> Pr. muniṇḍun maravaṇḍa katā bas dunnē mandā. It is easy to mix up lines in this set of verses which end with the word -mandā.

## WS. 201

Palm-leaf; ff. i, 6(ka-kū); 4.8 × 34.7 cm; five lines, 31 cm long to a side; fairly skilled hand; fibrous leaves; untidy copy; late 19th century.

### Nāmāṣṭa śatakaya (Skt–Sinh.)

A Sanskrit poem in 18 stanzas, in praise of Gautama Buddha, describing him with 108 (aṣṭa-śata) epithets, hence the title of the work, with Sinhala paraphrase. For a pr. edn, see *Nāmāṣṭa śatakaya saha Navaratnaya* – Colombo: 1866. This sanne or paraphrase is slightly different from the pr. edn

Begin: f. 1(ka)a. Namobuddhāya.

sambuddhaṃ puṇḍarīkākṣaṃ sarvajñaṃ karuṇāspadaṃ  
samantabhadraṃ śāsthāraṃ śākyasiṃhaṃ namāmyaham.  
sambuddhaṃ, sarvva-dharmmayan aparimitakoṭa dattāvū; puṇḍarīkākṣaṃ, pub-  
udu hela-piyumakata baṇḍuvū ās āti; sarvajñaṃ, siyalla dattāvū; karuṇāspa-  
daṃ, dayāva pihiṭiyāvū; samantabhadraṃ, sarvākārayen yahapat vū; śāsthāraṃ,  
deviminisunṭa anuśāsanā-karannāvū; śākyasiṃhaṃ, Śākyavaṃsayata utumvū  
budurajānanvahansēta; ahaṃ, mama; namāmi, vaṇḍim.

End: f. 6(kū)a3–6 āyurārogya sampannas-sarvvaishvaryya samanvitaḥ

medhāvi kulajovāgmī jāyate<sup>1</sup> jammajammanī.<sup>2</sup>

jamma-jammanī, jātiyak jātiyak pāsā; āyurārogya-sampannaḥ, digādī nirogien  
sampūrṇṇavū; sarvvesvaryya samanvitaḥ, siyaḷu aisvaryyayen yuktavū; medhāvi,  
sthānocita-prajñā ātīva; kulajo, mahākulinava; vāgmī, vāk-paṭutvaya ātīva; jāyate,  
upadanēyi. Siddhirastu.

f. 6b. blank.

<sup>1</sup> bhavaj pr.

<sup>2</sup> janmani janmanī, pr. sl.18.



## WS. 202

Palm-leaf; ff. 7 (ka-kṛ); lacking f. kṛ; 4.4 × 47.8 cm; five quatrains to a side; fairly skilled, round hand; untidy leaves; in large hand on f. 7b has the date of copying Śakābdam vaṃsasatya: AD 1852.

**Vadan kavi pota**

A Sinhalese poem, used as a textbook in traditional primary education, introducing the alphabet to the young student (v.1–28); emphasizing the importance of learning despite the caning a student might have to endure (v.29–36), and ending up with an offering to the god of learning (Gaṇapati) and obeisance to other gods such as Nātha, Sūrya, and Kataragama.

For a pr. edn see *Gaṇadevi sāhalla, saha Vadan-kavi-pota* – [Colombo]: 1869. Printed edn has 74 verses. This copy lacks v.1–16, 70–74, and several others.

Present begin: f. 1(ka)a, v.1 pr. 17 mudunaya dasanaya upadina'kuraṭā

yedu tālujayada sesu'kuruvalaṭā

ladu aga māda diva ovunovu lesaṭā

haṇḍunava karaṇaya kī lesa'kuraṭā

Present end: f. 7b3 pr. 69. vatura men rāla nomāda pelahāra isurugē vimanē suran

paturu vana tada tedin adipati me sirilaka himi devi naran

nitara set lā balā divasin noyek leḍa duk duru karan

nitara yasa siri nuvaṇa gena den devirajuni kadirāpuran<sup>1</sup>

f. 7b. blank except for scribbling of the date Śakābdam vaṃsasatya, i.e. Saka 1774 (AD 1852).

<sup>1</sup> ... Kadirapura devirajuni dān, pr. v.69.

## WS. 203

Palm-leaf; ff. i, 14(3–16), i; lacking f. 1, 2; 4.5 × 47.8 cm; seven lines, 46 cm long to a side; excellent cursive hand of an educated scribe; śloka numbered; good punctuation; possibly a copy made from the 1866 edition of Vyāsakāraya.

**Vyāsakāraya (Skt–Sinh.)**

A century of Sanskrit śloka from Sanskrit moralists, with a Sinhala paraphrase. This MS copy lacks two leaves from commencement and now begins with the seventh śloka. For a pr. edn, see *Vyāsakāraya saha Hitopadeśayehi ābhāṣā paricchedaya, sanna sahitayi*, Baṭuvantuḍāvē paṇḍitumā (ed.) – Colombo: 1866.

Present begin: f. 1a. arthā grhenivṛttante smasane mitra bāndhavaḥ

sukṛtaṃ duskṛtaṃcaiva gacchantamanugacchati.

arthāḥ, satvayā visin, bālasthavehi paṭan duggena ipadavū muktāmāṇikyadi vas-tuhu; ... (same as pr. edn sl.7 also modern orthography as in pr. edn, e.g. grha for old style graha; the punctuation mark 'kākapāda' separating the Sanskrit text from the Sinhala sanna, is also modern).



Present end: f. 14a6–14b1. Printed edn sl.98 and sanne, completing the text.

98. satesu jāyate sūraḥ sahaśresu ca paṇḍitaḥ

vaktā sataśaśresu dātā jagati durllabhaḥ

satesu, siya gaṇan janayā kerehi; ... durllabhaḥ, durllabha veyi hevat nolābeyi.

f. 14b1–14b7: Commencement of Hitopadeśa chapter exactly as in above-mentioned pr. edn of 1866.

## WS. 204

Palm-leaf; ff. i, 32(ka-khaḥ); 5.8 × 48.3 cm; seven lines, 43 cm long to a side; fairly skilled hand; good punctuation; f. 1–9 damaged (gnawed by a rat); copy belonging to Kahavatte thera, possibly of a copy from the printed edition of 1868.

### **Bhakti śatakaya: Bauddha śatakaya (Skt–Sinh.)**

'A Sanskrit poem, in 107 stanzas, in adoration of the Buddha, by Rāmacandra-Bhāratī, a converted Bengal brahmin; with a colophon in five Sanskrit verses, and an interverbal translation into Sinhalese entitled 'Munīndra-bhakti-sataka-vyākhyāna' by Sumaṅgala, a fellow pupil with the author of the poem.' British Museum *Catalogue of Sinhalese printed books*, p. 166.

For a pr. edn see *Bhakti śatakaya hevat Bauddha śatakaya*, D A de Silva Baṭuvantudāve (ed.) – Colombo: 1868.

Begin: f. 1(ka)a. Ōn namo bhagavaterhate samyak sambuddhāya. Śrīmat jambu-dvīpayehi sakala vidyā nidhānavū gauḍa desayen śrī laṃkādvīpayāṭa pāmiṇi ... Kātyāyana gotra sambhūta śrī Rāmacandra bhāratī nam brāhmaṇa paṇḍitottama-kenek śrī Saṃghabodhi śrī Vijayabāhu parivenādhīpatin visin tripiṭaka-vāgisvarācāryya śrī Rāhula sthvirapādayan-vahansē keren tripiṭakadharmmaya asā igena ... Bhakti śataka namvū buddhastotra prakaraṇayak karannāvū, nānaṃ yasya ... yanādi ślokeyan racanākaḷo.

nānaṃ yasya samasta vastu viśayaṃ yasyānavadyaṃ vaco

yasmiṃ ragalavopī naiva punar dveso tamohas tathā

yasyāheturananta-satva sukhadā' nālpā krapāmādhurī

buddhovā girisoṭhavās bhagavān tasmai namaskrmahe.

yasya, yamak-huge; nānaṃ, prajñāva; ...

End: f. 31a5. iti ... gauḍadeśīya śrī bauddhāgama cakravarttinā bhūsurena mahāp-aṇḍitena viracitam bhakti śatakam samāptam. ...

f. 32(khaḥ)a6. uppattis-suddhavaṃsē ... bodhipariyayamkalābhāḥ. Me kala kaḷa kusal mā mulvavat mok dākum kal ... labam set, siddhirastu. Bauddhaśatakayayi.

Kahavatte hāmudurvanne potayi.



## WS. 205

Palm-leaf; ff. 19 (khām-gha); lacking 30 leaves from f. ka-khau; 5.5 × 44.3 cm; seven lines, 39.2 cm long to a side; quite skilled hand; 19th-century copy; incomplete.

**Sūrya śataka (Skt–Sinh.)**

'A century of verses in Sanskrit in adoration of the sun; accompanied by a Sinhalese interverbal interpretation by Vilgammula-mahāthera.' See, *Catalogue of the Sinhalese Printed Books in the Library of the British Museum*, by D M de Z Wickremesinghe – London: British Museum: 1900, p. 101, column 2.

This MS copy lacks ślokaś 1–61, with sanna. For a pr. edn, see *Sūryya śatakaya, sanna sahita*, D.A. de Silva Baṭuvantudāve paṇḍitumā (ed.) – Colombo: 1883.

Present begin: f. 1(khām)a. ... puṣaṇaḥ sūryayāge; [agraḡaḥ], agresaravū aruṇa-tema; vaḥ, topa; avatu, rakṣā kerevā. Aruṇa varṇṇanāyi. [pr. sl.62]  
pīnorah preritābharaivara-madhura-putāgra-sthitaiḥ [pr. sl.62].

.....

Sanne: Pīna, sampūrṇṇavu; uraḥ, vakṣasthalayen; preritābhraiḥ, pahakaraṇa lada meghapaṭalayan āti ...

Present end: f. 19(gha)b7. [pr. sl.102, or colophon sl.2].  
catvarimṣat prabhayās-tribhiradhikamatho vājināmṣṭamekam

.....

Followed by part of sanna: prabhāyāḥ, rasmihugē; ... apica, nāvata; raveḥ, hiruge; stutiḥ, stotrapadya [text ends at the end this leaf, lacking the last leaf, which has also the colophon that Vilgammula mahāthera wrote to arthavyākhyānaya].

## WS. 206

Palm-leaf; ff. i, 40(sva, sti, ka-gī); 6 × 43.8 cm; six lines, 41.5 cm long to a side; narrow margins; carefully written, unskilled hand of an elderly scribe; poorly cured leaves; complete but poor 19th-century copy.

**I. f. 1(sva)a1–15(ko)a6****Dhammacakkapavattana suttaṃ (Pāli pada ānuma)**

The first sermon preached by Gotama Buddha, containing the fundamental principles of the Buddha's teaching, the avoidance of the two extremes of asceticism and luxury, and the four Aryan truths including the Eightfold Way. This is the Pāli text with Pāli word order.

Begin: Namō tassa ... Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. Evaṃ me suttaṃ. Me, evaṃ, suttaṃ ...

End: Iti ha, āyasmato Koṇḍañña, añña koṇḍañña tveva ahoṣiti. Dhammacakkapavattana suttaṃ niṭṭhitaṃ. Siddhirastu.



## II. f. 16(kau)a1–40(gi)b4

**Dhammacakkapavattana sūtra padārtha (Pāli–Sinh.)**

The Sinhala paraphrase to Dhammacakka sutta.

- Begin: Namō tassa ... Evaṃ me sutam. Me, āyusmat vū Mahā Kāsyapa sthāvira-  
yanvahanasa mā visin visuddhi buddhi sampanna sakala śrotru-jana-mahaḥ  
prasādajanakavū mē Dhamsak pāvātun sūtrānta dharmma dēsanāva ...
- End: Itiha, mesēma, ... āyusmatvū Kaundinya sthāvira-yan vahansēṭa; Aññākoṇḍa-  
ññatveva, Aññākoṇḍaññaya yi; idaṃ nānaṃ ahosi, me nam vū sē ya. Mesē  
Dhamsak pāvātun sūtrayehi padārtha nimi. Siddhirastu.

## WS. 207

Palm-leaf; ff. 8(1–8); foliated in astrological numerals 1–8; 5.3 × 33.5 cm; two to three quatrains to a side; skilled hand; f. 1a and 8b dark with soot; early 19th-century copy.

**Sanni guli veda kavi potak : Henarāja guliya**

A medical work in Sinhala verse on fevers. At present only 38 verses.

- Example: f. 2b, v.1 unat nobāsī de-ila dālē āvila hāma tāna ridennē  
ilat ādumen kāsit samaṅgin vikāreṭa bas kiyanne  
āṅgat vevulā no-iṇḍa eka tāna yaṇḍa pānalā duvannē  
genat allā gahē bāṇḍalā denḍa mē guli kiyanne  
f. 8a, v.2 esiya hatarak gattu avusada āti kivū pera rusi basē  
desiya hatarak anupāna āta yodā guli dīpanna vigasē  
hasiya hāttā deka bala āti sanni kana rakusaku lesē  
āsiya Sak raja anit śamadana sanni siṃha raja bala mesē

Present end: f. 8b.

Text not clear as this side has served as back cover.

Henarāja guliya nohot sannisiṃhayayi.

## WS. 208

Palm-leaf; ff. 15(khū-gr); 5.7 × 44.2 cm; seven lines, 39.3 cm long to a side; skilled hand; edges of leaves wormed; lacking 21 leaves (ka-khu) from beginning and several leaves from end; early 19th-century copy; incomplete.

**Mahā-satipaṭṭhāna suttaṃ vitthāra mukhena (Pāli)**

A detailed exposition of Mahā-satipaṭṭhāna sutta, on the establishment of mindfulness, preached by the Buddha.

Present begin: f. 1(khu)a1. ... samādhi sambojjhaṅgo atthīti, pahānāti ...

f. 1b7: bojjaṅga niddesaṃ. f. 2b2: ajjhātikāyatana chakkaṃ. ...



Present end: f. 15(gr)b4–7. Vitakka chakkaṃ. Rupavicaro loke piyarūpaṃ, sātārūpaṃ, ...  
nirujjhati rasa vicaro loke piyarūpaṃ sātārūpaṃ vatthe sā tanhā pahīyamānā ...  
[text ends abruptly at the end leaf].

## WS. 209

Palm-leaf; ff. 18(1–18); foliated in astrological numerals; 3.7 × 19.7 cm; four to six lines, 17.5 cm long to a side; unskilled hand; not inked; these leaves are end portions of poorly cured leaves; late 19th century; poor copy.

### I. f. 1a1–5a3

#### **Pīlikul bhāvanāva hā sannaya**

A meditation on the impurity of the body, in Pāli and Sinhalese. Possibly a handbook of a novice monk.

Begin: Atthi imasmiṃ kāye kesā lōmā ... matthaluṅganti. Uddhaṃ pādatalā, patali talayehi mattehi; adho kesamatthakaṃ, kesagin yaṭa; taca pariyaṇṭaṃ, sama keḷavarakoṭa āti ...

End: ... anityaya dukkhaya anātmaya yana trilakṣaṇaya ... mesē bhāvanā kaṭa-yutuyi.

### II. f. 6a1–18a4

#### **Vandanā gāthā (Pāli)**

A set of Pāli stanzas on worshipping Buddha, Dhamma and Sangha; bodhitree, offering flowers; offering merits to gods; and some Parittas.

Begin: Brahminda devinda narinda rājaṃ ... vandāmi buddhaṃ bhavapāratinnaṃ. ...

End: ... jaya siddhi dhaṇaṃ lābhaṃ sotthi bhāgyaṃ sukhaṃ balaṃ, sirī āyu vanna ca bhōgaṃ vuddhi bhavantu me ti. Pirit nimi.

## WS. 210

Palm-leaf; ff. 80(ki-caḥ); lacking 16 leaves; 4 × 40.2 cm; five lines, 36.2 cm long to a side; spaced, fairly skilled 18th-century hand, with orthography and palaeography of that period and stumpy kuṇḍalis or punctuation marks; contemporary wooden covers, stained dark, and fluted borders; fair specimen of an 18th-century MS, incomplete.

#### **Baṇa kathāvastu potak (Sinh.)**

A collection of stories mainly emphasizing the importance of liberality, commencing with a part of the 20th chapter from Pūjāvali, viz. me Pūjāvaliyehi apa budun sāvat nuvaradi Kosol rajjuruvangen lada asadriśa dāna pūjā kathā; aṭapirikara kathāva, Kōsalabimba varṇanāva, Kusala sūtraya, Gijjha jātakaya, Sandhibheda jātakaya, Nandiya mṛga jātakaya, Kapi jātakaya, Saṅkhaṇḍa jātakaya, and Putra vastuva.



Present begin: f. 1(ki)a. [lacking f. ka, kâ]. ... strīpurṣayō metekāyi gaṇan nāta. Asādhāraṇavū noyek upakaraṇa rāskoṭa sārāhi dan pisamhayi vēlā āsannakoṭa piyā ... [see *Pūjavalī*, by Ñānavimala (ed.) – 1965, p. 428, line 24].

Present end: f. 80(caḥ)b5. ... Tāyanti pituno dukkhaṃ, putto puttāti kittitā, pitu dukkhaṃ sukhaṃ puttā, dāyādā honti sabbadā [2nd and 3rd stanzas of pr. edn not included], mesē kiyā ikbiti upāsakatema topagē daruvan topima marāpiyavayi kiyā putanuvan ungē māṇiyangē svamīpayāta yavīyā. Mesē ohu dedena putanuvan marannaṭa upā

[text ends abruptly at the end of this leaf].<sup>1</sup>

<sup>1</sup> See *Saddharmāṅkārāya*, by Makuḷudūvē Piyaṭana (ed.) – 1971, p. 406–409.

## WS. 211

Palm-leaf; ff. 24(ka-khṛ); 4 × 47 cm; three long quatrains to a side; fairly skilled hand; brown, untidy leaves; f. 1a and f. 24b dark, and text is not legible; 19th-century copy.

### **Vidhura jātakaya (kavi)**

This MS copy is the version with 135 verses, pr. edn: *Vidhura jātakaya*, 5th imprint – Colombo: F. Cooray, 1887; and not the version of 467 verses, pr. edn *Vidhura jātakaya*. – Colombo: 1866. This is a story related in reference to the Buddha's wisdom. For the story see *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 881: Vidhurapaṇḍita jātaka.

This MS copy has numerous variant readings, possibly because this poem was more popular recited than read.

Begin: f. 1a, v.1 pr. v.1. Text not clear.

tosan vaḍana budubava gaṇṭa ā śaṭi  
vasan novama baṇa pot liyavāpu śaṭi  
asan kan namā dharmmeṭa nopā piṭi  
asan Vidhura jātaka kavi karapu śaṭi

Present end: f. 24a, v.2, 3. pr. v.129, 130 nuvaraṭa paṇḍita enadā rajuṭa penē

nuvara raju edā śatapunu śrī yahanē  
nuvara hari mādin rukakut pahala unē  
nuvara raju edā duṭuvā mē sīnē  
meveni satun mēpura śamaṭama siṭiyā  
eveni napuru dujanek gasa aran giyā  
deveni genat gasa ū sadā giyā  
meveni lakuṇu sīnē raju dāka siṭiyā  
f. 24b. blank.

This copy does not contain verses 131–135 of pr. edn.



## WS. 212

Palm-leaf; ff. 14(ku-khi); lacking f. ka-ku, and a few leaves from end; 5.8 × 48 cm; seven lines, 42 cm long to a side; skilled round hand; good punctuation; edges wormed; early 19th-century copy; incomplete.

**Cūlahatthipadopama sūtra sannaya**

The Sinhala paraphrase by Kaṁburupīṭiyē Gunaratana thera, a colleague of Vāliṇṇa Saranaṅkara Saṅgharāja. This sermon was preached by the Buddha to Jāṇussōṇi brāhmaṇa. This is also the first sermon preached by Mahinda to Devānampiyatissa, King of Śrī Lanka, who embraced Buddhism. See also *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 907.

Present begin: f. 1(ku)a1. ... [sa]mūhayā visin praśastayōya, Visākhādi mahā upāsikāvo anēka siya-dahas-gaṇan upāsikāvan visin praśastayaha ...

Present end: f. 14(khi)b7. ... rahasat pavu nokaraṇa heyinda, yana metek kāraṇayen arhatvū sammāsambuddho, aviparītakōṭa para pratyayak nātiva svalakṣaṇa sāmānya lakṣaṇa vasa[yen] ...

[text ends at the end of the leaf]. Incomplete.

## WS. 213

Palm-leaf; ff. i, 56(1–56), i; leaves not numbered; 5.1 × 24 cm; illustrations of yantras two to a side with a brief note; the scribe's letters are somewhat poor, but his illustrations are intricate and fairly good; a useful specimen; 19th century.

**Yantra(citra)potak**

A book fully illustrated with yantras and maṇḍalas, two yantras to a side of each leaf, with a short note stating the purpose, or a brief text of a mantra. Most of the yantras have no name or title, which is a shortcoming in this useful collection; cf. *Vistara sahita Yantra ratnaya*, Sampādaka: Pālita Sōmakirti – Nugegoda: 1971.

Begin: f. 1a. Mē yantra deka sriyāvaṭayi. At duṭayi.

Two illustrations to the right of this note.

f. 47a. Mē maṇḍala tuna Daha-aṭa sanniyāṭayi, āraśāvaṭa yi.

Interesting circular diagrams. The scribe seems to be making a distinction between a yantra and a maṇḍala.

f. 55b. One full-side illustration, delicately executed. Visnu avatāra yantraya.

Vidi daha-aṭa. Āraśāvaṭayi.

Present end: f. 56b. Mē yantra deka siyalu leḍaṭa bellē baṇḍinu. (Tie this yantra around the neck for all diseases). f. i. blank end leaf.



## WS. 214

Palm-leaf; ff. 27(kā-go); lacking several leaves; 5.3 × 54.2 cm; six lines, 49.2 cm long to a side; somewhat large, clear, semi-skilled hand; copy dated AD 1851 November 20, see colophon below.

**Pretavastu kathā kīpayak**

An incomplete collection of stories mainly on pretas or manes. This copy lacks several leaves. Some of the stories are Vimāna prētiyagē vata (ending at f. 3a3); Mantā nam prētiyagē vata (beginning at f. 3a3); Nandā nam prētiyagē vata (ending at f. 4b7); Mahā-Pēsakāra prētavata (ending at f. 7a2); Daruvan vadā kana ek prētiyagē vata (beginning at f. 7a3); Daruvan gāba heḷū prētiyagē vata (ending at f. 9a5); Atlas gannā amāpta prēta vata (ending at f. 10b4); Yakdesī prēta vata (ending at f. 12b1); Goghātaka prēta vata (ending at f. 13b3); Brāhmaṇa prēta vata (ending at f. 17a1); then a few stories (with no titles) on dānānisaṃsa, cf. *Śrī Saddharmāvavāda saṅgrahava*, Mullēriyāvē Vimalajoti thera (ed.) – Colombo: 1901–1909, pp. 417–440.

Present begin: f. 1(ka)a. ... kalyāmen ē gaṇikātoma miya gos kusala akusala misṣra heyin muhuda māda ek ranvimaneka upannīya. ...

End: f. 27(go)a5. Tavada mebaṇḍu nivan avasankoṭa mahat vipāka dennāvū dāna vanāhi tunsita piriṣudukoṭa pāmiṇiyaṇṭa eṣē viya. ...

Mē pota liyā nimakalē varṣa 1851–kvū 10/20 dinadī Siyanā kōralē gabaḍāvaṭa ayiti gamē paḍiṇci Mīvanavattē Heṭṭi-muhandringē Don Mattes-appuhāmi vana mama ya.

f. 27b. Dullabhaṇca manussattaṃ ... yana mē gāthāvehi abhipprāva. Incomplete.

## WS. 215

Palm-leaf; ff. 28(1–28), i; lacking f. 27; 4 × 25.8 cm; four to five lines, 24 cm long to a side; unskilled hand; wooden covers; late 19th century.

**Mahā-Satipaṭṭhāna suttaṃ (Siṃhala nidāna pāṭhaya sahita)**

In this copy, the origin of the sermon is explained in Sinhala, followed by the text of Mahā-Satipaṭṭhāna sutta in Pāli.

Begin: f. 1a. Namo tasso ... Evammesuttaṃ ekaṃ samayaṃ Bhagavā kurūsu viharati ... Evammesuttaṃ, me, āyuṣmat vū Mahā-Kāṣyapa sthāviraṇa-vahansa mā visin mē Mahāsatipaṭṭhāna sūtrānta dhammadēsanāva; evaṃ suttaṃ ...

f. 15b. End of nidānapāṭhaya; f. 16a, beginning of Pāli text: ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā ...

Present end: Puna ca paraṃ bhikkhave bhikkhū imameva kāyaṃ ... Siddhirastu.

f. i. Written discard.



## WS. 216

Palm-leaf; ff. 46(1–44; kī, ku); 5.7 × 35.2 cm; eight lines, 32 cm long to a side; round, uniform, skilled hand; edges of leaves slightly wormed with no damage to text; good wooden covers, lac worked with yellow and black outlined paturu (splinter) motifs and kundirakkan (diamond chip) border on red background; early 19th century.

**Catubhānavāra Pāli : Pirit pota (incomplete)**

The book of parittas, commencing with Saraṇagamanam, dasa-sikkhā-padāni, sāmaṇera pañho, etc. This copy now ends at the 48th section of Āṭānāṭiya parittam (paṭhamaka bhāṇavāro) according to the printed edn, *Piruvāṇā potvahanē*, Munidāsa Vīrakōṇ (ed.) – Colombo: 1968. Now lacking a few sentences from the end of Āṭānāṭiya parittam, 1, and the entire Āṭānāṭiya parittam 2.

Begin: f. 1b. Text on this side is written between the two cord holes. Namō tassa ...  
Buddham saraṇam gacchāmi ... saraṇagamanam ...

Present end: f. 44b8. Ayaṃ kho sā mārisa āṭānāṭyā rakkhā (incomplete).  
f. 45(kī), 46(ku). A portion of a Sinhala paraphrase to Sumna mālākāra vatthu.

## WS. 217

Palm-leaf; ff. i, 30(ka-khau); 4.3 × 27.5 cm; seven lines, 24 cm long to a side; clear, skilled hand; leaves slightly wormed; dark, wooden covers; late 18th century.

**Saṅkhyā-nāma saṅgrahayak**

A collection of Buddhist numerical terms; not arranged in numerical order.

Begin: f. 1(ka)a. Namō Bhaddhāya. Nava-lōkōttara-dharmmaya nam. ... [damaged].  
Dasarājadharmmaya nam: dānam silam pariccāgam, ajjavam maddavamtapam,  
akkodho avihimsā ca, khantī ca avirodhanā, yana mē dasaya yi.

End: f. 30(khau)b. Bodhisatvakālayehi jātabhū[ta]vū pūrvva-vrarttiya<sup>1</sup> bhagavat-hugē  
pūrvacaritaya prakāsa kerenuyi kiyā pansiya paṇas jātaṇa namā yi datayutu. Sid-  
dhirastu. [gāthā containing the names of Dasa-Bodhisatta]: Metteyyo uttamo  
rāmo ... pāriliyo bodhisattā ime dasa.

<sup>1</sup> for vṛttiya.

## WS. 218

Palm-leaf; ff. 7 (ka-kl); possibly kī, kī, ku missing; 5.1 × 26.2 cm; two quatrains to a side; unskilled hand; wooden covers, painted with a liyavāla; poor copy; 19th century.



**Kāpun sirasa-pādayak (sānti kavi)**

A set of verses (now 27) recited to dispel any ailment from head to foot. For details, see *Purāṇa Kāpun sirasapādaya*, parts 1–3 – Panadure: Nandana yantrālaya (no date).

Begin: f. 1(ka)a, v.1, 2. Sidat tumā muni utumā, edat edā Vasavatu dā  
yudat yudā kara samudā, adat edā e aṇa bāṇḍā  
vāḍa e saṇḍā budubavaṭa unnē, Mara samudā gena yudayaṭa ennē  
pārada edā sakvaḷin duvannē, min tis dā sirasen bāsa yannē

End: f. 7(kl)a, v.2 ema dillē bōmula vāḍa indu, ema dillē Vasavatu giya pārandu  
ema dillē vidurasnē indu, depatul dasaṅgili vina harin tindu.

## WS. 219

Palm-leaf; ff. 12(kā-kha); lacking five leaves: ka, ke-kau; 4.5 × 27 cm; six lines, 24.7 cm long to a side; later eight verses to a side; fairly skilled hand; popular orthography; useful texts; incomplete; 19th century.

ff. 1(kā)a–3(kī)b. Preparations for the performance of a baliya. This text lacks the first leaf; present f. 1(kā)a, is dark with resinous soot.

## I. ff. 4(ku)a1–5(ku)a4

**Boksāl upata (yādinna, prose recital)**

In Boksālla-piyasa, at Anuradhapura, the domain of Mohot-tera, was born to the queen a prince, about whom the astrologers predicted that at the age of 16 the prince would become a demon (rakusā). At the age of seven, the prince was ordained a monk, and later (at 16) he fell from a vaṭadāgē and broke his side ribs (after which he became a demon).

Above episode is here in the form of yādinna (in alliterative prose) recited while offering oblations to Boksāl or Vaṭa-kumāra.

For a note, see *Vaṭa Kumāra*, pp. 111–112, *Alphabetical Guide to Sinhalese Folklore from Ballad Sources*, by L D Barnett – Bombay: 1917.

Summary: Diniṇḍu kula hara tariṇḍu, siri saraṇa apa muniṇḍu, saraṇata ... pubudu; ... pāhā hāra dusiri neka, sasiri siri piri melaka, lada varan lesa edā, gat Vaṭuka ves edā, ... piri śapat aḍu novana, Anurapuravara davasa, Bokśalle nam piyasa, Mohot teragē (?) piyasa, vaḍavamin ohuge tosa, pilisiṇḍuni e bisava kusa, ... upani kumarek soṇḍā, nākāti āduran soṇḍā, ... soḷos vasa piruṇu dā, rakusu ves gena edā, kīva dāna mē ledā; ... sat vayasa pāmiṇi viṭa, gennavā e saṅgagaṇā, bandanaya āra gihina, poravamin sivuru vana, mahaṇa ves darā gena, ... tedāti ē mahaṇahaṭa, vali yakun karana vara, ... vāṭi vaṭadā geyin, gāṭi derañata eyin, ... kumāraya satun, ... saraṇa niti ruti nisā, me sabā māda siṭa tosā, me keḷi puda dāka tosā, ... me pan dahasa, kal dinen dina dinēvā.



## II. ff. 5b, v.1–9b, v.8

**Boksäl upata : Samayan upata (kavi) : Samayan baliya**

This text is in verse, on the same topic as above, but more complete. Koṭayakā, who escaped from the massacre of yakṣas by prince Vijaya (f. 5b, v.7), had his habitat in the Mahavāli-gaṅga basin (f. 6a, v.2). He was born in Boksälla. Same story as above up to the time he fell on his side and broke his ribs. Then in shame he was transformed into a rakusā and returned to Anuradhapura (f. 6.b, v.4). He quenched the fire in which the queen was burning. Thereafter oblations are offered to him. f. 5b, v.6 gives the title as Samayan upata.

For details see Hugh Nevill, *Sinhala Verse*, item 185.

Begin: pin sri yasa dara, bānda ligu (?) dan srī sara  
 satata diya set kara, vaṇḍin apa muni rajun mul kara  
 suraniṇdu saras koṭa, vesamuni rajun mul koṭa  
 śāma yaksani topata, kiyan ṣamayan upata mul koṭa [f. 5b, v.6]  
 Sirilak vāsena yak, bāṭa duni Vijaya niriṇdek  
 gālavuni Koṭa yakek, eyin keḷi puda ganna hāma yak. [f. 5b, v.7]  
 rusirāti laṇḍa liyan, vāsa viṇḍa pahasa e liyan  
 duruvana piṇisa men, aṃbā Samayan baliya nolasin. [f. 5b, v.8]  
 f. 7a, v.8–8a, v. A good description of the construction of a geḍigē, for a Samayan baliya.

Saraṇa tun lovehī, baṃba sura asura kalehī  
 āvot soṇḍa kalehī, kiyan geḍigē karana kalehī [f. 7a, v.8]  
 dakunaṭa at-baliyak gena allā, vamata ... nuga attak allā  
 ... kaṭṭikara aṃbamin allā, melesa samayan bali dāka lollā [f. 8b, v.4]

tuṭa naraniṇdu lovaṭa parasidu Patiṇi mulvalā  
 raṭa hāmaṭa pihiṭayi Saman devi balā  
 tuṭa kara kiyan Kumāra vīdi kavi kaḷē  
 aṭa visi aṇin vīdiya naṭa elibāsālē [f. 8b, v.5]

End: f. 9b, v.8 tun lova dara gini dāka unuvū leśā  
 nil pāhāsara gat suriṇḍuge anuhasā  
 kallādara bāṇḍi aramin senehasā  
 mellōdara yaku taṭa gini ...

Four leaves (ka-kau) are missing; f. 10(kām)a1–: List of ingredients and medicines, e.g. yakṣa dhūpayāṭa, or preparation of incense to smoke out devils; f. 11a: a full length illustration of a yantra: Viṣṇu pañjaraya; f. 11b, 12a, smaller illustrations of yantras.

## WS. 220

Palm-leaf; ff. 68(1–68); leaves not numbered; now mixed; 5.6 × 39 cm; seven lines, 33.5 cm long to a side; skilled hand; plain wooden covers; 19th century.



**Pariccheda pota**

A religious text in Sinhala, containing the three chapters: Avavāda paricchedayā, Dāna paricchedayā and Sīla paricchedayā. Some versions have a fourth chapter: Bhāvanā paricchedayā.

Printed edn *Paricchedayā*, Toṭagamuvē siri Sīvaratatissa thera (ed.) – 1921.

Leaves in this MS copy should be rearranged according to the pr. edn.

Present begin: f. 1a7. pr. p. 10. tasmāhi paṇḍito poso samphassa atthamatthano  
buddhe dhamme ca saṅghe ca dhīro sacca nivesaye.

f. 65b1. End of avavāda paricchedayā: pr. p. 55.

In this MS chapters begin and end with a Pāli stanza.

End: f. 68a4. ... bhuvanatrayavāsivū samasta  
satvayangē siyaḷu duk durukirīmaṭa ēkānta kāraṇayakāyi mesē vadālasēka. Fol-  
lowed by scribe's colophon: esē heyin mē dharmmaya liyavāpu kusalaya  
hētukoṭagena ... budubavaṭa niyata vivaraṇa labanna-ṭa ... hētu vēvā ...

**WS. 221**

Palm-leaf; ff. 18(ka-ki; 26–39, 45); lacking several leaves; 6 × 35.2 cm; eight lines, 32.3 cm long to a side; round, skilled hand; leaves wormed; incomplete; early 19th century.

**I. ff. 1(ka)b1–3(ki)b8****Kāla-dāna sūtra sannaya**

A Sinhala paraphrase to Kāladāna or Kāla sutta (3). 'There are five kinds of gifts which, if given, are seasonable [kāla]: gifts to a guest, a traveller, a sick person, one in scarcity, and first fruits to a holy man.' *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 571.

**II. ff. 4(26)a1–1 18(45)b****Catubhāṇavāra Pāli : Pirit pota (incomplete)**

This copy lacks ff. 1–25, 40–44. Right portions of available leaves damaged by termites. Present extent of text is from Parābhava sutta to end of Paṭhamaka bhāṇavāraṃ of Āṭānāṭiya parittaṃ.

Present begin: Ālavaka suttaṃ [end]. Evammesutam ... Parābhavantam purisaṃ mayam pucchāma Gotamaṃ ...

Present end: Paṭhamaka bhāṇavāraṃ. Beg. of Āṭānāṭiya parittaṃ, [dutiya bhāṇavāraṃ].  
Atha kho tassa Bhagavā rattiyā accayena bhikkhū āmantesi.

Cf. pr. edn *Piruvāṇā potvahanse*, Sampādaka: Munidāsa Vīrakōṇ – Colombo: 1968.

**WS. 222**

Palm-leaf; ff. 26 (kā-khe); lacking f. ka; 5.5 × 38.9 cm; seven lines, 33.8 cm long to a side; fairly skilled hand; dated Saka 1785 (AD 1863).



**Mahā-Satipaṭṭhāna suttaṃ vitthāramukhena**

Pāli text of the expanded version of Mahā-Satipaṭṭhāna suttaṃ.

Present begin: ff. 1(kā)a1. katame cattāro idha bhikkhave bhikkhū kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhiijjhā-domanassaṃ. ...

End: ff. 26.(khe)a4. idamavoca bhagavā attamano te bhikkhū bhagavato bhāsitaṃ abhinandunti. Iti vitthāramukhena mahā-satipaṭṭhāna suttaṃ niṭṭhitaṃ. ...  
ff. 26b. Śaka varṣa ekvā-dahas satsiya asūpahāṭa pāmiṇi vesak masa liyā nimakara, Galvaḍu-gedara Kiri-Mānikā visin liyavā barapān dī pota aravā kaḷu māda, divya manussa sampat viṇḍa nervāna nāmati abhayapurayaṭa pāmiṇena pinisaya.

**WS. 223**

Palm-leaf; ff. i, 171(ka-ṭe), i; lacking number 'ci', but text continuous; 5 × 27.2 cm; seven lines, 22 cm long to a side; oval, skilled hand; dark, stained wooden covers; 19th century; incomplete.

**Bṛhajjātaka vyākhyā (Skt-Sinh.)**

The Bṛhajjātaka, the astrological work of Varāha-Mihira, the Sanskrit text with the early Sinhalese paraphrase (purāṇa vyākhyā), to the end of 14th śloka of ch. 25 of the Sacred Books of the Hindus series, Vol. XII, p. 357, thus lacking only one śloka ending ch. 25 (according to this paraphrase it is ch. 24), cf. 1906 edn in Sinhalese.

Begin: f. 1(ka)a. Namaśrīghanāya.

mūrttitve parikalpitas sasibhratau vartmāpunarjjanmanā  
mātmetyātmavidāḥ kratusca yajatām bharttāmarajjotiṣām  
lokānām pralayotbhavasthitivibhuścānekadhā ya[h] srutau  
vācantasya dadhātunaikakiraṇas-trailokyadīpo raviḥ.

śasibhrat, maha-deviyā; mūrttitve, sirurubāvuhi; parikalpitā, parikalpanaya kara-  
ṇa ladde, he keseni yat; ...

f. 164(ṭi)b6 pāpesthe navamagategrahasya ... vidheyametat.

[Sanne:] pāpasthe, pāpa grahayek satvannē vīda; navama gate, nava vannaṭa giya;  
... sakalam, siyaḷu; vidheyam, vidhāṇa karaṇa laddeyi.

ityācāryya varāha mihirasya kratau horāśāstre jātaka vidhau strijātakāddhāyo  
trayo-viṃśati<sup>1</sup> [Thus ends the Twenty-fourth Chapter on Female Horoscopes  
by Sri Varāha Mihirācārya], p. 347.

Present end: f. 171(ṭe)b1-7. Gururuddhupatisrukausūryyabbaumau yamajñau ... dyanuke.  
[sanne:] guru, brahaspati; ... śasi, saṇḍu hā; vīryayisthā, balavatva siṭiya;  
tyaṃśanātha, derkkānādhpati; tunga uccya ...

[incomplete, possibly lacking one more leaf to end this chapter].

<sup>1</sup> In pr. edn caturviṃśaḥ.



## WS. 224

Palm-leaf; ff. 107(ka-che), i; no gha-ghaḥ section, a clerical lapse; 5.3 × 28 cm; seven to eight lines, 25.3 cm long, or six quatrains copied in three columns to a side; fairly skilled hand; several line drawings illustrating nākat cakras; dark stained, wooden covers with bevelled edges; 19th century.

**Nakṣatra pot kīpayak (incomplete)**

A collection of incomplete astrological texts, roughly divided as follows.

**I. ff. 1(ka)–34b****Muhurta potak (Kavi) : Paladāvaliya : Muhurta mālāva**

An astrological work in verse indicating auspicious moments for agriculture, planting trees, etc. There are several line drawings illustrating the 'cakras' described in the verses. Present copy is incomplete. The text has several references to Paladāvalliya, e.g. f. 5a, v.1: Paladāvali mē kīvāya puruduva; f. 8b, v.6: Paladāvalliya pera kivu melesāyē.

Cf. pr. edn *Paladāvaliya hevat Muhurta mālāva*, revised edn by M M P Vijayaratna-Appuhāmi – Colombo: Sevyasri Press, 1910.

Present begin: f. 2b, v.1 novē divunu isa iru siṭi tun nākatā

bol veyi dāna dedanē siṭi aṭa nākatā

depatula sivu nām̐ba sivu eka māsi vasatā

kusa dolasin yahapat veyi siri sāpatā

Present end: [of verses] f. 34b, v.2

ātulasayē nākatē bala dānagena gava mahisan hāma vāḍaṭa sadā

pātuvā sēma gavayō vāḍiveti dānagannē perabasin soṇḍā

situvā sēma tamahaṭa vāḍave jayamayi aḍunova pavatina lesa śamadā

utun mesē mē paṭṭi sakē guṇa dānagannē hiru mudune sadā

See also, *Muhurtta cintāmaṇī*, compiled by Don Philip Silva Āpā-appuhāmi – Colombo: 1876.

**II. ff. 35(gi)a1–176(cai)b3****Guṇados saṅgrahava (Skt–Sinh.)**

A Sanskrit astrological work with a Sinhalese paraphrase, on good and bad effects of planetary positions. Printed edn *Guṇados saṅgrahava, sanna sahita* – [Colombo]: Śāstrāloka yantrālaya, 1880.

Begin: Namas-sarvvajñāya. Brahmottarārkkā-guravorkka-dine mratatvam

mulāntya citrapavanāditayasca siddhim

viṣṇāvabdhidaśravasavopi śubhaṃ vraṭanti

pūrvatrikāgni bhujagānyapi sādhakākhyam.

Brahma, reheṇayada; uttra, tunaturada; arkka, hatayada; ... ādityaśca, punav-

asayada, yana metek nakat-hu siddhiyōga bavaṭa yeti; viṣṇu, suvanayada; ...

bhujagannyapi, aslisayada, yana metek nakat-hu; sādhakakkyam, sādhakayoga

bavaṭa pāmiṇet. – Raviḥ–.

Present end: mragendraśya gate bhānuḥ śuklapakṣe caturtthimaḥ

arkkadine śaśi dṛiṣṭa śacatvyādhimurttubhayah.



Siṃha prayogayi. Mese-matsya-dhātavi satara pā dasanava vināḍigāveka, ...  
kanyātaulīca somabhiḥ, satara pā panassat vināḍigavekda vanneyi.

### III. ff. 77(co)a1–90(chlū)b8

#### **Nakṣatra yōga hā vāsi phala**

An astrological tract in Sinhalese prose on astrological positions and rain. For a long note see Or. 6613(45) in the British Library.

Begin: Namō Buddhāya. Navanmasa depōya giya pasveni dāvasin hō mādin dina maha  
nāgi dasadāvasin hō me kī paṣaḷos dāvasin hō ātulata ākāsaya goravānam e diga  
niyama karanu. Śakrayo nāgenahira daṇḍu-dora harit nam vāsi āti, raṭavāsin  
daṇḍa dabara keret, vaturen goyam kunu vē.

Present end: Kuja mīnaya vāsī vasi, yuddha āti, hāma tānama leḍa āti.

### IV. ff. 85(chu)b, v.1–98(ja)a

#### **Indraguruḷuva saha venat muhurta**

A small tract in Sinhalese verse and prose indicating auspicious and inauspicious times dependent on the ruling bird or animal in charge of a direction of the zodiac. This copy is incomplete and mixed with other astrological matter.

End: f. 94a. iṇḍuru guruḷu, agniya himi ballāya  
yamehi siṃha, nirita danu baḷalāya  
varuṇa nayiṇḍu, vayaṃba mīpollāya  
savuma gajan, isāna muva-pollāya

### V. ff. 99(ji)a1–106(jl)b3

#### **Lagna hā yoga phalāpala (Skt–Sinh.)**

A portion of an astrological work in Sanskrit with Sinhalese paraphrase on planetary positions at birth and their effects. A title 'Bāla-ariṣṭaya' is written on margin and beginning of text.

Begin: Mātrussthānādhi passyantya-randravācandra saṃyute, tat trikone gataś śaurī tat  
kāle mātru nāsanam.

Pas-vanne himiyā doḷos-vannē aṣṭame siṭiyōda nohot grahayāṭa navavanu pasvanu  
siṭiyāvū śani āti kalhi upannāhugē māṇiyo nāsenu vē.

End: ... vikala ho aṅga hīnada, krūra dāḍi guṇada; nerllajye, alajjāda; bahubhakto,  
boho anubhava kirimada; alpa bandhuca, mada nāyoda; alpāyu, mada āyuda;  
adhano, dhana nātēya; alaso, alasavīmaya, yuga yoga phalayi. (f. 106b:) ...  
bhadrāyoga guṇayi; Rājāyoga nam: siṃhe suryāśca ... prathuvīpatiḥ. Vraṣabha  
tulā aṃṣakaya hāra siṃha lagnayē hiru siṭiyadi budahu kanyāve siṭiyēda, mē  
yōgayen upana; nīcovā, nīcakulaya vuvat pruthuvīsvara veyi.

f. 107(je)a: Malavi-yōge phalayi. ... ruvaṅga yōgaye guṇayi; ... śaśa-yōgaye  
phalayi.

f. i. Unnumbered discarded leaf with the formula for marking a palm-leaf for  
punching the two cord holes: āyāmena catrubbhāgaṃ tribhāgaṃ punareva ca,  
ubhāyo patrayormmaddhye chiddraṃ kuryyātva lakṣaṇaṃ.

f. 1(ka)b. left corner has the formula for 'ka-ṭa-pa-ya' system of numerals.



## WS. 225

Palm-leaf; ff. 9(khe-gr); 3.9 × 34.5 cm; six lines, 31 cm long to a side; semi-skilled hand; brown leaves; incomplete; 19th century.

## I. f. 1(khe)–5(gā)b5

**Guṇados saṅgrahava (Skt–Sinh.)**

An incomplete copy of the Sanskrit astrological work Guṇados saṅgrahava with a Sinhala paraphrase; pr. edn *Guṇados saṅgrahava, sanna sahita* – [Colombo]: Śāstrāloka Press, 1880.

Present begin: Viśākhādidvayaṃ vahni rāvyadidvitayaṃ maghā

tithayaścāṅga ruddrākkhyā neṣṭā vārehimadviṣaḥ. [cf. pr. śloka 9]

Viśākadidvayaṃ, viśā nakatādi denakatek da; vahni, kāti nākata da; ... himādvī-  
ṣaḥvāre, saṇḍu dasa-hi; neṣṭā, iṣṭa novannāhuyi.

Present end: f. 5a. (In fact this is the beginning of the pr. edn.) Namassarvājñāya Brahmot-  
tarārkkaguruvorkkadinemrattvaṃ

mulāntya citrapavanaditayaśca siddhim ...

## II. ff. 6(gi)a, v.1–9(gr)b2v

**Muhurta mālava (Kavi)**

Five stray leaves from the Sinhala astrological work in verse on auspicious and inauspicious moments. This fragment also has some cakras.

Present begin: tesulē tuna hā dekonada maraṇā

dekonē dadasē aḍuvū daranā

muḷu divu aṭa vāḍa hāma kal poraṇā

diya dē niriṇḍuṭa kī bas poraṇā

Cf. pr. edn *Paladāvaliya hevat Muhurta mālāva* M M P Wijayaratna-appuhāmi (ed.) – Colombo: 1910.

## WS. 226

Palm-leaf; ff. 19(ka–ke; 4–7); 5.6 × 19.6 cm; four to six quatrains to a side; fairly skilled small hand; 19th-century copy.

**[Jātaka phalāpala] (kavi)**

An astrological work in Sinhala verse on birth chart predictions.

Present begin: Bānu siṭiya nam lagnaya sirinā

pīnasa leḍa giniyan āta kiyanā

māna laṇḍun mavupiya hāma leḍinā

tāna būmi deka iguḷun veminā

From f. 15a, possibly another text.



Present end: f. 19a, v.5 dunu ara mitun siha kan tulā pirimi vanu

lat antima pirimi māda gāṇu vanu

gon kan kukuḷu nā mraga ali mīna vanu

lat antima gāṇu māda pirimi vanu.

f. 19, in prose. Rehena, ada, denaṭa, suvana siyavasa, utrapal, utrasala, utrapuṭupā, pusa, me nākat ūrddhvamukha, uḍa bālū nākat veyi. ... grahasuddhiya.

## WS. 227

Palm-leaf; ff. 15(gaḥ-ghau); 4 × 16.9 cm; two quatrains to a side; semi-skilled hand; leaves damaged; lightly inked; poor copy; incomplete; 19th century.

### [Jātaka phalāpala] (Sinh. verse)

An astrological work in Sinhala verse, on birth chart predictions.

Present begin: f. 3(ghā)a, v.1 (f. 1, 2 damaged) navayē siṭiyā guru saṇḍu sikurā

lobā vaḍana sampat āta nitorā

damma sila gena yaṭakara mivurā

navayē mē śaṭi boru nāta sikurā

Present end: f. 14b, v.2 (f. 15, 16, damaged)

nava vanu siṭiyot suraguru nitinē

damma sila guṇa veyi kivu poraṇē

dahayē dinapati duk e viṇḍinē

ekoḷoṣa siri maha śapatin lakuṇē

## WS. 228

Palm-leaf; ff. 235(ka-caḥ; ka-ṭhī; 217–235); no traditional numerals ff. 217–235; 4 × 17.3 cm; one to two quatrains to a side; prose and verse mixed from f. 162 to end; semi-skilled hand; text not clear, especially ff. 108–235; dark wooden covers with bevelled edges; 19th century.

### Sanni veda pot koṭas (Kavi)

Although from the outside this MS has the appearance of a practitioner's handbook, inside there are no marginal notes as ready reckoners. The text is mainly in Sinhala verse on fevers. There are two sections where characteristics of 'Sanni' are described. This MS could be regarded as in three main parts: (1) From f. 1(ka) to f. 95(caḥ); (2) From f. 96(ka) to f. 210(ṭhī); (3). From f. 217 to f. 235 (with no original numbers). All these three sections cover Jvara cikitsā and Vāta-pitta cikitsā.

Present begin: f. 1(ka)a, v.1 manōsīla vaccanāvi rasadiya puskara samagina

nellikā gendagamut kaṭukarosana sivaṅgurina

hiriyal nerivisa samagin galmada galnahara rāgena

valaṅgasāl kottamalin vadahan-kaśā gena



Present end: f. 235b. Siyalu sanniyāṭa, āvilillaṭa, hati, kākkumaṭa, ilappuvaṭa, siyalu kōlēṭa, selesmāvaṭa, vādūgeyi siyalu sanniyāṭa, yakṣa-vikārayāṭa, yakṣavikāra sanniyāṭa, mekī siyalu leḍaṭa, nikakola yusin denu, kosoṃba telin denu. – Kosoṃba tel guliya yi.

## WS. 229

Palm-leaf; ff. i, 21(ka-gu), i; front cover is made of two palm leaves stitched together; 5.5 × 49.7 cm; seven lines, 44.7 cm long to a side; fairly skilled, round hand; dated 17 April 1863.

### I. ff. 1(ka)a1–8(kṛ)b5

#### **Dhammacakkappavattana suttaṃ pada ānuma (Pāli–Pāli)**

The Pāli syntactical order of words (for students' use) of the first sermon preached by Gautama Buddha.

Begin: namo tassa ... Evammesutaṃ ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. Evammesutaṃ, me evaṃ suttaṃ ...

End: Iha, āyasmato Koṇḍañña, Aññākoṇḍaññoṭtevaṃ idaṃ nāmaṃ ahoṣīti.

### II. ff. 9(kl)a1–21(gu)b5

#### **Dhamsak-pāvatum suttrāthavyākhyānaya (Pāli–Sinh.)**

The Sinhala paraphrase to the Pāli text of the above sermon of Gautama Buddha.

Begin: Namō tassa ... Me, āyusmat vū Mahā-Kāśyapa-sthavirayan-vahansa mā visin ... mē Dhamsakpāvatun sūttānta-dharmmadesanāva; evaṃ suttaṃ, meyakārayen asanalada mesēma asanaladī ...

End: Idamavoca yana tāna paṭaṇ aññāsi vata bho Koṇḍaññāsi vadāḷa vacanaya hāra sesu siyallan śrāvaka bhāsita datayutu. Dhamsak pāvatum suttrāthavyākhyānayayi. Siddhirastu. ...

f. i. In small hand. Varṣa 1863 Apprēl masa 17 veni dā kaḷumāda nimakalāya.

## WS. 230

Palm-leaf; ff. 19(2–24); lacking ff. 1, 20–23; 5.5 × 44.9 cm; eight lines, 39 cm long to a side; oval, skilled hand; leaves slightly damaged; 19th century.

#### **Vuttamālā sandesa sataka (Pāli–Sinh.)**

A Pāli poem of 102 stanzas composed by Upatapassi thera of Gatārā Pirivena, describing the city of Dāḍigama and king Parākramabāhu, with a Sinhala paraphrase. This copy lacks ff. 1, 20, 21, 22, 23. Printed edn *Vṛttamālāva* ... Colombo: 1871.

Present begin: f1(2)a. divākarakulē, abhinnavū sūryyavaṃśayehi; sañjāta, upannāvū ...

[See pr. edn p. 2, sanne to stanza 2.]



End: f. 19(24), v.3 Sarasīgāmamūla mahāsāmino bhāgineyya-bhūtena Gatarā<sup>1</sup> parivena Upatapassinā racittam Vurttamāla sandesa sathakam samattam. Vvarttamālā sandēsayai. Siddhirastu. ...  
Mē Vvarttamāla sandesaya liyāgattē vesak masa ... Valapanē Denamurē Kirimāḍille paddiñciva hiṭina Puñcirāla-upāsaka-appuge potayi.

<sup>1</sup> in MS satarā, same as in pr. edn cf. characters sa, and gha.

## WS. 231

Palm-leaf; ff. i, 33(gr-ñr); 5.5 × 45.1 cm; six to seven lines, 40 cm long to a side; somewhat small, scraggy hand; f. 24b, 25a blank; leaves slightly damaged; incomplete; 19th century.

### Bhesajjamañjusā sannaya (Pāli-Sinh.)

A medical work in Pāli stanzas composed by Pasmula-Mahāsāmi, during the reign of Parākramabāhu II of Daṁbadeniya, with a Sinhala paraphrase. See *Sinhalese Literature* by C E Godakumbura – Colombo: 1955, p.332. Printed edn (complete), *Bhesajjamañjusāva* (sanne sahita sampūrṇa granthaya), K D Kulatilaka – Nugegoda: Modern pot samāgama, 1962. This fragment commences with the 33rd chapter (tettiṃso paddhati), see pr. edn p. 500; then continues with 34th chapter from f. 15(ghu)a9, which ends at f. 24(ghau)a5; then 24b & 25a blank; then comes ch. 30 (Gahaṇi) from ff. 25(gham)a1–33(ñā)b6 (see pr. edn pp. 453–464).

Present begin: f. 1(gr)a1. [pr. p. 500] pameho vīsati tatra semhe todasapittato  
chacattāro nilā tesam medamutta kaphāvaham

Present end: f. 33(ñā)b. [pr. p. 464]. ... ajirṇṇa grahani rōga agni mānda me hāma guṇave.  
Takkāriṭṭhayayi.

Iti grahaṇi padd[h]ati saṃgaho tiṃso. Meseyin me Bhaisadhyamañjusā nam  
prakaraṇayehi tisvana grahaṇi paddhati saṅgrahava kiyā anaturuva Durnnāma  
paddhati saṅgrahava kiyat.

## WS. 232

Palm-leaf; ff. 30(ka-khau), i; 5.5 × 44.3 cm; seven lines, 39 cm long to a side; round, skilled hand; good copy; incomplete; early 19th century.

### Sūrya-stotra śataka sannaya (Skt-Sinh.)

A Sanskrit poem of '100' verses composed by Mayūra-Bhaṭṭa, with the Sinhala paraphrase by Śrī Parākramabāhu Vilgammula mahā-thera. Printed edn *Sanna sahita Sūryya śatakaya*, Baṭuvantudave-paṇḍitumā (ed.) – Colombo: Laṅkābbhinavaviśruta yantrālaya, 1883.

Begin: f. 1(ka)a. Namō tassa ...  
natvārkkabandhumādityaśatakam nija bhāsaya  
vivarṇṇomi Mayuroktam pāṭhasodhanapūrvvakam.



Arkkabandhum, sūryyavaṃśotbhuta heyin arkkabandhuvū sarvvajñāyan-vahansē-ṭa, ... natvā, kāyādi dvāratrayen sakasā vāṇḍa; Mayurōktam, Mayūra nam mahakaviḥu visin viracitavū; Āditya śatakam, Sūryyastotra śatakaya; ... nijabhāsāya, svakīyavū Siṃhaladeśabhāṣāyen; vivarṇṇomi, arttha vivaraṇaya keremi.

In the 1883 pr. edn the above śloka and sanna of the paraphrasing monk is printed on p. iv, verso of the introduction, which should not have been done as this paraphrase is by a well known author of the 14th century AD. Then follows the text and sanne as in the pr. edn

Present end: f. 30(khau)b. [pr. edn/'śloka 61 and sanne].

sīdantontarnimajjaj-jaḍakhuramusalās saikate nākanadyā  
skandantaḥ kandarāliḥ kanakasikharino mekhalāsu skhalanti  
dūran durvvārsthalaḥ marakatadrisadisthāsnavo yānayātāḥ  
pūṣṇosvām pūrayantaustadavatu javanairhumkratenagrogovaḥ.

Sanne: yānayātāḥ, hiruge ratodvahanadhurayaṭa pāmiṇiyāvū; aśvāḥ, aśvayo; ... javantaiḥ, vēgavatvū; te, e aśvayan kara [ṇakoṭaḡena] (incomplete, lacking some leaves).  
f. i. blank.

## WS. 233

Palm-leaf; ff. 24(ka-khe, m); lacking several leaves; 5.5 × 39.2 cm; six lines, 35 cm long to a side; fairly large round hand of a novice; dark leaves; text not clear; incomplete copy; 19th century.

### **Bhakti śataka sannaya: Bauddha śataka (Skt–Sinh.)**

A hundred stanzas (śataka) in Sanskrit, composed in honour of the Buddha, by Rāmacandra-bhārati in the fifteenth century, with a Sinhala paraphrase (sanne). Printed edn *Bhakti śatakaya, hevat, Bauddha śatakaya*, by Candrabhārati, with vyākhyāna by Sumaṅgala-sāmi, Baṭuvantudāve (ed.) – Kolom̃ba: Lakmiṇipahan yantrālaya, 1868.

Begin: f. 1(ka)a. Namō Buddhāya. Śrīmat Jambuddvīpayehi sakala vidyā-nidhāna vū; Gauḍadesayen Śrī Lamkādvīpayāṭa pāmiṇi ... Śrī Rāmacandra Bhārati nam brāhmaṇa paṇḍitakenek, Śrī Saṅghabodhi Śrī Vijayabāhu parivenādhipati ... Rāhula sthavirapādayanvahansē keren, tripiṭaka dharmmaya asā igena ... Bhakti śataka nam vū, Buddhastotra prakaraṇayak karannāvū jñānam yasya samasta vastu visayaṃ yanādi ślokeyan racanā kaḷō. ...

Present end: f. 24(m)b. [pr. śloka 17.] gatamiha bhavatā patha ca yena,  
sthitampi yatraca yatravā niśamya  
śayitamapi munīndra yatra yogāt  
tadapi śatam praṇamāmi punyatīrttham. (Incomplete.)



## WS. 234

Palm-leaf; ff. 8(1–8); traditional foliation numbers are: [sva, missing], sti, si, ddha, m, ka, kā, ki, [missing kī-khi], khī; 5.2 × 42 cm; eight lines, 37 cm long to a side; skilled round hand of an erudite scribe; right margins damaged; incomplete; late 18th century.

**Vuttamālā sandesa sataka sannaya (Pāli–Sinh.)**

For notes, see WS. 230. This fragment, which also lacks the first leaf, commences almost at the same point.

Present begin: [Printed edn sanne to 2nd stanza]. ... [bra]hmaṇa grahapati mahāsāra kulayan āti; divākara kule, abhinnavū surrya-suddha-vaṃśayehi; sañjāta, upannāvū ... f. 7(ki)b5: pr. stanza no. 25.

Present end: f. 8(khi)b6–7. [pr. st.85, thus lacking 60 stanzas]. nīhārabindudane[na] Samantagirisantinā  
hatthihattham'va rājeti sindhuvāpi pasāritaṃ.  
Nīhārabindu, tuṣarabindu nāmāti; dane[na], maṇḍa jala āttāvu; samantagiri-dantinā, Samantakūṭa nāmāti hastiyā visin; sindhuvāpi, samudra nāmāti taṭākayaṭa [ends abruptly at the end of this leaf].

## WS. 235

Palm-leaf; ff. 58(ka-ghai), i; lacking f. kū; numbers gi, gī on f. 34; 3.8 × 36.3 cm; three quatrains to a side; fairly skilled, small hand; some leaves and text damaged; ff. 27–32 stuck together; complete text; 19th century.

**Yōgadāraṇē (Kavi)**

A medical work in 445 Sinhala verses, composed in Saka 1720 (AD 1798), compiled by Don Juvan [Don John, of Taldūva, Ahangama], grandson of the Taldūvē-māti, who was the son of Vēradūvē-rālahāmi.

This Don Juvan has edited several medical works, mostly printed in 1893 or so. See, *Catalogue of the Sinhalese Printed Books in the Library of the British Museum*, by D M de Z Wickremasinghe – London: British Museum, 1900, p. 105. This book Yōgadāraṇē, has been printed in 1865 [see *Classified Catalogue of Printed Tracts and Books in Sinhalese*, compiled by John Murdoch and James Nicholson – Madras: Foster Press, 1868]. Hence Don John or Don Juvan veda-mahatmayā lived to a ripe old age.

This MS copy is the same as the pr. edn *Yōgadāraṇaya, hevat Vaidya-kāvya-saṅgrahaya* 3rd imprint – Colombo: A Cooray, 1890; 445 verses. Same text has been published by S Svetan Perera-appuhāmi – Colombo: Lankābhinava-visruta Press, also in 1890, but without the first two commencing verses and the verses 441, 442, 443 and 444, which give the genealogy of the compiler or author, but the last verse which gives the date is included (possibly because it does not divulge the identity of the author).



Above notes on editions are given in order to show how even contemporary information could be suppressed or ignored.

Begin: satara muni daham saṅgaṇaṭa da nama kara  
 satara veda nodat danahaṭa kuḷuṇu kara  
 satara yuga vedaṅgayehi osu ekatu kara  
 satara pada me kavi mama<sup>1</sup> kiyami heḷu kara f. 1(ka)a, v.1  
 yōga nāra balamin neka potvalinī  
 yōga sārāyan udurā gena eyinī  
 yōga-kārayanhaṭa situmiṇi lesinī  
 Yōga-dāranē osu kiyami melesinī [f. 2a, v.3; pr. v.9]

End: f. 58(ghai)b, v.2, 3, 4. pr. v.443, 444, 445. MS does not have pr. v.442, which has: ... sit lesa mesē aya vasanā Ahangama.  
 dīra vikun pāmin vājāmbī niti  
 gōra danan oda māḍa sun danan niti<sup>2</sup> ... maḍa ohu nāna yuvati  
 sāra mahā govi kulayen enu pāvati  
 Vēradūve rālahāmi yayi nāmāti  
 ohu put e Taldūvē vājāmbi mātītumā  
 haṭa lat sutage munuburu don juvā<sup>3</sup> mamā  
 sivu sat panas kavi kaḷa sāma sataṭa pemā  
 nānavat viyatūmō noganivu varada yomā  
 śaka vasinek dahas sat siya dasa yuga dinadī  
 masaya vesak pura aṭaveni somi dinadī  
 gilānu pasak ruva saha nimavu osu vidī  
 karata bisak tumakin baranaya jaladī<sup>4</sup>

Above verse 2, line 3: sivu-sat-panas kavi, could mean 457 verses.

<sup>1</sup> pr., bāṇda-.

<sup>2</sup> gora dananoda.

<sup>3</sup> for Juvan.

<sup>4</sup> pr. palaṇḍi.

## WS. 236

Palm-leaf; ff. 10(ka-kl); 5.1 × 44.6 cm; five short quatrains to a side; semi-skilled hand; dated Saka 1793 (AD 1871).

### Vadankavipota saha Gaṇadevi hālla (Kavi)

Correct order of the text is: Gaṇadevi hālla, followed by Vadan kavipota; first part being an invocation to Gaṇadevi or the god of wisdom; and the second part an introduction to Sinhala phonetics. This is one of the text-books in traditional primary education.

Printed edn *Gaṇadevi hālla, saha ... Vadankavipota* – Colombo: Grantha-prakāsa yantrālaya, 1893.

In this MS verses are not in order of the printed editions.



Present begin: f. 1(ka)a, v.1 Butsaraṇa vadanin  
dahamsaraṇa vadanin  
saṅgasaraṇa vadanin  
tisarāṇa vadanin

Present end: f. 10(kl)b v.3 āta siṭa paṭan aṇasaka pātirennē  
bīta manda goḷu bihiri duralannē  
jāta isuru āsiri nuvaṇin divunu vannē  
Nāta deviraja nuvaṇat devannē

f. 10a, right margin, a note on ownership and date of copying: Galvāṭa-kuṃbure nākāt-gedara vedarālage pota. Śākābdam dhūlisatya. i.e. Saka 1793 (AD 1871).

## WS. 237

Palm-leaf; ff. 7(ga-gl); 4.1 × 25.6 cm; two to three quatrains to a side; unskilled hand; f. 4b in skilled hand; ff. 5, 6, 7 damaged; lightly inked; poor copy; 19th century.

### Rīri-yak upata : Tanipola Rīriyak kavipota

A set of 32 verses on Rīri yakā, or the Blood-demon, who seizes victims at lonely places. For further notes, see Or. 6615(304) in the British Library.

Begin: f. 1a, v.1 vāl mūnakut atapaya duru vu yakā  
pālī daha aṭaṭa nibaṇḍava siṭina yakā  
saros vemin aṅganān leḍa karana yakā  
vālī ves māvuni tanipola rīri yakā

In the above verse vālī means hairy; vālī-mūna: hairy face (of a monkey).

Present end: f. 7(gl)a, v.1 (damaged). [lē] mūdaka kiri mūdaka nosiṭa varen  
bandanayaka pidavillaka nosiṭa varen  
me aṭakonaka hirakerumaka nosiṭa varen  
asū maha dōsa hārālā yaṇṭa varen.

## WS. 238

Palm-leaf; ff. i, 35(ka-gi); 4.7 × 38.5 cm; four lines, 34.2 cm long to a side; fairly small, semi-skilled hand; leaves not inked, hence text not legible; 19th century copy.

### Bhakti śataka sannaya : Bauddha śataka sannaya

A Sanskrit poem of 100 stanzas composed in honour of Buddha by Rāmacandra-Bharatī (a contemporary of Sri Rāhula saṅgharāja). Each stanza is followed by a Sinhala paraphrase.

For a pr. edn see *Bhakti śatakaya* – Colombo: Lakminipahan yantraśālāva, 1868.

Begin: f. 1(ka)a. On namo Bhagavaterhate samyak sambuddhāya. Śrīmat Jam-  
budvīpayehi ... Śrī Rāmacandra Bhārati nam bhrāmaṇa paṇḍitottama-kenek ...  
bhaktiyeṇ Bhakti śataka nam vū Buddha-stotra prakaraṇayak karannāhu, jñānaṃ



yasya samasta-vastu-viṣayam, yanādī ślokayan racanā kaḷo.

(For same, see p. i of this 1868 edn)

End: f. 35(gi)b. Bauddha śatakaya samāpta yi. Siddhirastu.

## WS. 239

Palm-leaf; ff. 31 (nā-ṭaḥ); Tamil numerals on right margin; 4.5 × 38 cm; six lines, 34.3 cm long to a side; or four to five quatrains to a side; skilled hand with occasional flourish; portion of a MS which originally had at least 176 leaves; good copy; early 19th century.

f. 1a A yantra along with a mantra for protection against all malefic forces; f. 1b: two verses describing the Muṇi-guliya to be tied on woman to ward off ill effects from a devil; f. 2a: a mantra called Nāsaṁga-pāsam.

### I. ff. 2b, v.1–9a, v.2

#### **Viṣṇu vīdiya (kavi)**

A recitation to cure sickness by invocation of Viṣṇu. This contains Aṭavisi-muni aṇa, or dispelling of sickness by the power of the 28 Buddhas. For details see, MS Or. 6615(323) in British Library.

Begin: Śrī Jaya bō kaṇḍa, śari uttamayinṭa jaya kaṇḍa  
piri giya guṇa[kaṇḍa], śri patra vaṇḍin hāma saṇḍa.

siripā muni patala, Girimēkalā pāhādula

Śirilaka yakuni 'dula, Śrī Viṣṇu vīdi kavi kaḷa

End: nīla pāhāsara deviṇḍu ē dāka pirit nūlak devū anuhasa

kūka (?) nositā yakun vanasā Vijaya naraniṇḍu me Laka goḍabāsa

Ālavaka Aṅgulimāla yaku damana karavā muniṇḍu pā bāsa

kāla bhairava anadhi bhairava anin āvesa (?) ...

### II. ff. 9a, v.3–13a, v.2

#### **Vijayinḍu upata (kavi)**

The story of Vijaya massacring the Yakkhas with the help of Kuveni, and the escape of her relative Koṭa-yakā. This poem has only a few verses on this story proper; most of the text is on invoking various gods and devils. This forms a part of Samayan nāṭima. For a longer poem, see Vijayinḍu puvata, British Library Or. 6606(116).

Begin: namo pada mul van, Viṣṇu teda pavasan  
Vesamuni aṇa lavan, Vijayinḍu upata van

.....

gālavī Koṭa[yakek], biya vī pānapu tek

End: nāga bhavana ema rajugē aṇin mā

āloka niti dapana kalen mā

Vesamuni rajun aṇa la nova laṅgin mā

Vijaya rajun aṇa hāma viṭa kiyan mā



## III. ff. 13a, v.3–236, v.4

**Samayan upata : Vaṭa-kumāra upata**

Origin of samayan or the birth of Vaṭa-kumāra. This is not a continuous narrative. Description of the geḍi-gē for the ceremony [f. 14b, v.3: *kiyan geḍi-gē karana kalehī ...*]. According to this ballad, Koṭa-yakā, an uncle of Kuveni, who escaped from the massacre of his kinsmen by Vijaya, seems to have been born as a Sura-Asura divyaraja, whose necklace was as long as Mahavāli river [f. 13b]. Thereafter he was born as a prince [f. 14a]. At this point the story is summarized that he became a rakusā, and the name Sohonalu-bisavu also occurs. From f. 14b: is a description of Geḍigē and the ceremony, including sat-padē nāṭuma, and taking away seven curtains. The next two verses describe a Samayan baliya. Then a set of verses on samayan gannavā, e.g. *ahas yakku bāsa samayan gannē* [here samayan might mean offerings, or participate in the dānē or offering]. This is followed by the phrase samayan naṭanavā. f. 17b: description of the ceremony, in an orderly fashion. f. 20, v.1–: a set of erotic verses as a part of the ritual, describing every part of the body and dispelling the devil from there, and well composed; ending at f. 23b, v.4. Verses end at f. 24a with Kumāra dola. ff. 24b1–26a7: a set of mantras and medicinal applications for Yakśa-pralaya or to destroy evil effects on the body caused by evil spirits.

Begin: Pin siri yasa dhara, bābali guṇa dam gira sara  
satata diya set kara, vaṇdim apa munirajun set kara.

End: siṭi tāna igilē aṇḍa tunak gasā gana  
baṭahira isa damamin deraṇata vāṭemina  
tuṭa paṇa lāba śapasē iṇḍu himi sa[maḡi]na  
me desa āra an desakaṭa bālmak lavamina.

## IV. ff. 26b, v.3–30b, v.3

**Boksal upata : Vaṭa-kumāra upata : Kumāra yak upata**

Ritualistic verses on the origin of Vaṭa-kumāra, who was born as a prince in Bokśalla, and was ordained as a monk. At the age of 16 fell from the top of a Vaṭa-dāge, broke his ribs and he died. As a result of his rage was reborn a Rakusā who bewitched damsels, but also raised from the ashes a queen (Sohonalu bisava) and thereafter was respected by the inhabitants of that area.

Begin: Sak deviṇḍun varam, lāba naralovaṭa manaram  
Lakdivaṭa bāsa ram, gamek viya Bokśalla-pura nam.

Vaṭa-kumara's first name was Siṇḍu-kumarū (?) not in several other copies.

f. 29a, v.1: on Samayan baliya; v.2 on ratikan kala yaku, followed by a description of the Vīdiya or the decorated platform for the performance of this ceremony.

End: māli nova tanavā tun mal pāsara  
malini suvaṇḍa dummallā visitura  
dili miṇi bera gosa sarasā maḍupura  
keḷi dī pāvātuni kumarūṭa raju pera.

f. 31: Graha-dhūpayā. Preparation of an incense to fumigate the eight directions so that all types of fear etc. from evil spirits might disappear.

Text: Graha-dhūpayā. – Nika-kola, kosaṃba-kola hā, vada-kaha haran-kaśā, pas-pāṅgiri-kola ... cūrṇṇakara gārāṇḍa aṅguren dhūpa lanu. Mekī dē ... pili-kaḍa akulā ... mekī pas-tel pandama galā, dummala vēli-kaśā devagē cūrṇṇakara pandama avulā, [then a mantra: Ōn namo Bhagavatō dhūpa dhīpa dhūpa kumbha



ōn Īsvara svāhaḥ]. Mekī dē pandamaṭa gasā ... pandam gasanu. Sāradās-satsiya aṭak yakṣa-bhayada, ... Oḍḍisa vīdi śunnya-kriyāda, ... māraṇa sihivanada, ucchāṭanada, bandana ādiyaṭada, novadinā sihivanayada, mē pandama dum gasanu. Yahapati. Siddhirastu.

f. 31b. Blank; has served as back cover, hence dark in colour.

## WS. 240

Palm-leaf; ff. 33(ka-ga); portion containing foliation numbers damaged; possible to arrange the leaves according to the śloka, which are numbered; 5.2 × 32.6 cm; eight lines, 28.8 cm long to a side; fairly skilled hand of a young scribe; śloka are numbered according to pr. edn; 19th-century copy.

### Yōga-śataka (sanna sahita)

A treatise on practise of medicine, composed in Sanskrit śloka, with Sinhala paraphrase.

For a pr. edn see *Yoga-satakaya, hevat Auśadha niyōgaya* 4th edn – Colombo: Lankābhinava-visruta yantrasālāva, 1877. This MS is a copy from a pr. edn, including the contents page. At present this copy contains text up to 98th śloka, but the contents leaf mentions 101, so does the printed edition.

Begin: f. 1b. Kṛt snasya tantrasya grahitadhāmṇaḥ  
cikitsitāt viprasutasya dūram  
vidagdha vaidya pratipūjitasya  
kariṣyate Yōgaśatasya bandhaḥ  
Kṛt snasya tantrasya, siyaḷu āyurvedaśāstrayāgē; gr̥hitadhāmṇaḥ, gannā lada sāra āti; cikitsitāt, piḷiyamin; ... yoga śatasya, yōgaśatakayāgē; bandhaḥ, bāṇḍima; kariṣyate, karaṇu lābē.

This copy has several clerical errors, even in copying from a pr. edn.

Present end: [f. 32b]. [Śloka] 98. Hemantavarṣa śiśiresu vāyoh  
pittasya toyanta nidāghayoś ca  
kaphasya śāntatyai kusumāgame ca  
kurvanti tantrē vihitā tathaiṣām.  
Vāyoh, vāyuhugē; śāntyai, sanhiṇḍīma piṇisa; ... tante, śāstrayehi; vihitam, kiyana lada auśadhaya; tathā, eparidden; kurvantu, keret.  
Followed by a portion of 99th śloka.  
f. 33a & b. A copy of the contents page of pr. edn.

## WS. 241

Palm-leaf; ff. 20(ka-khī); 5.5 × 41.6 cm; eight lines, 27.8 cm long to a side; round, skilled hand, possibly of a novice monk; 19th century.



**Mahā-satipaṭṭhāna suttam (vitthāra mukhena)**

A Pāli text of the Mahā-satipaṭṭhāna sutta in detail.

Begin: f. 1(ka)1. Namo tassa ... Evammesutaṃ ekaṃ samayaṃ Bhagavā Kurūsu viharti Kammāssadammaṃ nāma kurūṇaṃ nigamo. ...

End: f. 20(khī)a. Iti vitthāramukhena mahā satipaṭṭhāna suttam niṭṭhitam. Siddhirastu. ...

Mē livu maṭa ekāntayen nirvānaya lābēvā. Vanigatissa yana mama ya.

**WS. 242**

Palm-leaf; ff. 45(nū-jā); 6 × 44 cm; eight lines, 40 cm long to a side; carefully written, semi-skilled hand; copied at Villi-Hat-Pattuve Gan-dahaye Kōrale Ellāganē, by Pāta-Dumbara Palle-gampahe Kahallē Atāvuda-Mudiyansēlāgē Appuhāmi-upāsaka, for the donor Rāmanātha Mudiyansēlāgē Ukku-Māṇikā, dated 15 February 1906; incomplete.

**Mahā-Satipaṭṭhāna suttam vitthāramukhena (Pāli-Sinh.)**

Pāli text of the Mahā-Satipaṭṭhāna sutta with a descriptive Sinhala paraphrase. This copy lacks several leaves from the beginning. Now the text commences from Vēdaṇānupassaṇā satipaṭṭhāna.

Present begin: f. 1(nū)a1. [Vadanānu]-passaṇā bhāvanāva dakvā vadārana piṇisa sarvajana-hra-dayānandakara ... budurajāṇanvahansē kathaṇca bhikkhave bhikkhū yanādi vadālasēka. ...

End: ff. 44(ja)b2–45(jā)5. Iti vitthāramukhena Mahā-Satipaṭṭhāna suttam niṭṭhitam. sambuddha-parinibbāna dvi-sahassan tiye sate tato tatiya vassamhi phussa māse jināngate. attattha ca paratthaṇca sādhetu nija bhāsayā pubbācariya sihaḷānam kathāhatthe valaṃbiya satipaṭṭhāna-suttantaṃ likhitsanti yathālabham nātabbam tattha viññūhi oloketva punappunam.

.....  
Siddhirastu. ... Mē liyā Kristu varṣa 1906 kvū Pebravāri masa pahalos venidā, Villi-hat-pattuve Gandahaye Kōrale Ellāganē diya. Pāta-Dumbara pallē gam-pahē Kahallē Atāvuda Mudiyansēlāgē Appuhāmi vana mama visin liyā dunnāya. Rāmanātha Mudiyansēlāgē Ukku-Māṇikā barapān gevā liya[vā] pūjā kalāya.

**WS. 243**

Palm-leaf; ff. 45(kā-gau); lacking f. ka (commencing leaf); in f. 16 only half of the leaf is remaining; 5 × 41.7 cm; six lines, 39 cm long to a side; round hand of a novice scribe; badly inked; 19th century.



## I. ff. 1(kā)—16(kah)a

**Dhammacakkappavattana suttaṃ (Pāli)**

Pāli text of the first sermon of Gautama Buddha. This copy lacks the first leaf 'ka', commencing the text; from the end also only half of the leaf is remaining.

## II. ff. 17(khā)a—45(gau)a

**Dhammacakkappavattana sūtra sannaya**

A Sinhalese paraphrase to the above sermon.

Begin: Namō tassa ... Mē, āyusmat vū Mahā Kāśyapa sthvirayanvahansa mā visin visuddhabuddhīn sakalaśotru-janamanah-prasādajanaka vū mē mahā damsak-pāvatum-sūtrānta dharmmadēsanāva; evaṃ suttaṃ ...

End: ... sesu siyalla śrāvaka-bhāsitaya yi datayutu.

## WS. 244

Palm-leaf; ff. i, 27(ka-khe), i; 4.8 × 36.9 cm; seven lines, 31.5 cm long to a side; fast-written, skilled hand with flourish; good copy; 19th century.

## I. ff. 1(ka)1—12(kai)b6

**Dhammacakkappavattana suttaṃ pada-ānuma (Pāli-Pāli)**

The Pāli syntactical word order of the text of the first sermon of Gautama Buddha.

Begin: Namō tassa ... Evammesuttaṃ ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Me, evaṃ suttaṃ, ekaṃ samayaṃ, Bhagavā, Bārāṇasiyaṃ, Isipatane, Migadāye, viharti.

End: āyasmato Koṇḍaññaassa Āññā-Koṇḍaññatveva idaṃ nāmaṃ ahosi. Siddhirastu.

## II. ff. 13(ko)a1—27(khai)b5

**Dhammacakkappavattana sūtra padārtha (Pāli-Sinh.)**

A Sinhala paraphrase to the Pāli text of the above sermon.

Begin: Namō tassa ... Mē, āyusmatvū Mahā-Kāśyapa sthvirayan-vahansa; me, mā visin visuddha-buddhīn prasiddha. ...

End: Idamavoca yana tān paṭan, aññāsi vata bho Koṇḍañño'ti yanuvēn vadāla udāna vacanaya hāra sesu siyalla śrāvakabhāsitaya yi datayutu. Dhamsak-pāvatum sūtra padārttha nīmī. Siddhirastu.

Mē potvahansē Nugavela vedarāla livuvā; liyavā barapān aravā pūjākale Nugavela Manannalāye-Kalalpiṭiyā vana mama ya. Sādhu ... Maitri budun dāka nivan dakinḍa hētu vēvā. ... Lapayā.



## WS. 245

Palm-leaf; ff. 18(ka-khṛ); lacking four leaves; kū-kḷ; 5.2 × 40.2 cm; seven lines, 35.3 cm long to a side; every line begins and ends with a kuṇḍali as a form of decoration (hence the margins have rows of kuṇḍalis); round, skilled hand of a learned scribe; soiled leaves; 19th century.

**Verañjaka-sutra arthavyākhyānaya (Pāli-Sinh.)**

A paraphrase in Sinhala, to the Pāli text of Verañjaka sutta, preached by the Buddha at Jetavana-vihāra in Sāvatti, to the brahmins who had come from Verañjā city. This sermon is in Majjhima nikāya, 5th vagga, viz. Cūla-yamaka vagga, second sutta.

Begin: f. 1(ka)b. Namo tassa ... Me, āyusmat vū Mahā Kāśyapa sthavirayan-vahansa, mā visin ... mē Verañja sūtrānta dharmma-dēsanāva; evaṃ sutam, me ākārayen mesē asanalada mesēma asanaladī nohot; me, māgē; sutam, srutiya hevat āsīma; evaṃ, mesēmāyi; ekaṃ samayaṃ, ... Verañjakā, Verañja nam nuvaravāsī vū ...; brāhmaṇa gahapatikā, brāhmaṇa gahapatihu; ... Sāvattiyaṃ, Śrāvasti nam purapravarayehi; paṭivasanti, vāsaya-karannāhuya. ...

End: ff. 17b5–18a5. Verañja sūtra arthavyākhyānaya yi. ... Mesē ekṣiya-depanas sūtrayakin pratimaṇḍita vū Mādum-saṅgiyehi pasvāni vū Cūla-Yamaka varggayehi paḷamuvāni Sāleyya sūtraya saṅgāyanākoṭa ita anaturuva deveni vū me Verañja sūtraya saṅgāyanā karanu kāmāti āyusmatvū Mahā-Kāśyapa sthavirayan-vahansē āvuso Ānanda imaṃ Verañja suttaṃ, kena desitaṃ kattha desitaṃ kasmā desitaṃ yanādīn sūtrayata nidāna vicālasēki; e prabhava hetu vistarakoṭa dakvannāvū janānandakara vū dharmmabhāṇḍāgārika āyusmat vū Ānanda mahaterunvahansē evaṃ mē sutam yanādi me pāṭhaya vadālasēki. Siddhirastu. ...

## WS. 246

Palm-leaf; ff. 41(ka-gl); 4.3 × 21.1 cm; two quatrains to a side; small, semi-skilled hand; clear copy; 19th century.

**Tel vedapota (kavi)**

On the preparation of medicinal oils, in Sinhala verse. f. 1b & 2a: two prescriptions (in prose) on the preparation of a paste or salve to be given to children for Māndama (rickets) and baḍapipuma (flatulence) etc. ff. 2b to end, all in verse on several oils etc, e.g. Lōkanātha taile (f. 2b, v.2); Bra[ṇga]māla taile (f. 4, v.2); sarva-vāta taile (f. 5b, v.2); f. 7b–: medicines at pregnancy; nandana tailaya (f. 9b, v.1); bālakumārikā taile (f. 15a, v.1); nārāyaṇa taile (f. 17a, v.1); sanni-devakumāra taile (f. 24b, v.2); Kandakumāra taile (f. 26b, v.1); sanni vināsa taile (f. 30b, v.1); divyarāja taile (f. 33b, v.1) etc.

Begin: f. 1(ka)b. Kikiriṇḍiya mugunavānna penala vātake araḷu me kīvā miṭa miṭa gena kōmārikā desi kasapān-diya elakiri haṇḍun iṅgini ratulūnu vāḷmi talatel mēvā kasāyaṭa vakkara mada-ginne kakārā bāla padamaṭa kakārā bāganu; āṅga isa gānu povanu, bālayinne māndamaṭa ginihamaṭa ... noyek leḍaṭa denu, śevani telayi.



...

f. 2b, v.2 vāta pitta sannida sem adikada

bhūta selesmaha ila āda kōlada

gāta rudā enakadayāta ānumada

Lōkanātha taile guṇa melasada

End:

f. 41b, v.1 ve[vu]lun sanniya biliṇḍuṭa āve nan

kosaṃba telut musu karalā dīpan

īṭa yodā avusada samakara dīpan

biliṇḍuge vevuluma duruveyi vigasin

## WS. 247

Palm-leaf; ff. 28(je-ṭa); 5 × 35.8 cm; six lines, 31.2 cm long to a side; somewhat slanting, uniform, fairly skilled hand with popular orthography; 18th century; incomplete.

**Thūpavaṃśaya (Sinhala) : Sthūpavaṃśaya**

By Parākrama-pañḍita.

The history of the Mahā-thūpa (Ruvanvāli-mahā-sāya). This MS now contains the portion from Māra-yuddhaya to the end of Dasa-thūpa kathā, approximately pp. 65–85 of *Sinhala Thūpavaṃsa*, Vāliviṭṭiyē Dhammaratana (ed.) – 1889.

Present begin: f. 3(jha)b1. [f. 1, 2, text not continuous].

Ikbīti māgē svāmidaruvāṇan-vahansē un karannāvū rūpa vilas kumak koṭa sitanasēk da yat. ...[pr. p. 65].

Present end: [p. 87]. ... pansiyayak randhaja pansiyayak ridīdhaja nāṅgūyā, mesē ma pansiyayak ranvāṭapahanda pansiyayak ridīvāṭapahanda kāravūsēka. ... Mesē pūjakaḷa antayehi Mahasop mahaterunvahansē me rajjuruvo kaḷa me pūjāva paśvā dahasak kal muḷullehi me pidū mal nomalānika vēvayi me bima dālvū suvaṇḍa gaṇḍha nevēli dān gāvā sēma tibēvayi mesēma pa[nsiyayak ...].

Incomplete.

## WS. 248

Palm-leaf; ff. 7(ka-ke); lacking ff. kī, kṛ, 5.3 × 44.1 cm; seven to nine lines, 38.8 cm long to a side; skilled hand; incomplete, 19th century.

**Kaṭhinatthāra kathā arthavyākhyānaya**

A chapter from Pāḷimuttaka vinayavinicchaya saṅgha in Pāli, on the dedication of the kaṭhina cloth to the community of monks; followed by a vyākhyāna or paraphrase in Sinhala. The Pāli section is copied in fairly large, skilled hand by a young monk; the Sinhala paraphrase is copied in average sized, skilled hand by a more senior monk. Good copy, although two leaves are missing now.



- Begin: f. 1(ka)a. Kaṭhinanti ettha pana kaṭhinaṃ attharituṃ ke labhanti kena labhanti gaṇavasena tāva pacchima kōṭiyā pañca janā labhanti. ...  
 f. 4(k)a1. Present beginning of Sinhala paraphrase . . . kaṭhina cīvarayak dāyakatema saṃghayāṭa idin dennēda, ē ivasā pudgalayāṭa karmmavākyayen diya yukteya ...
- End: f. 7b8. Mesē mē Pāli muttaka vinaya vinisca-saṅgraha namvū prakaraṇayehi Kaṭhinatthārahakathā artthavyākhyānaya ativistaraya hāra saṃsēpayen-koṭa nimavan-aladdāhu yi.
- Owner's or scribe's name written in Burmese, and the date of copying in Sinhala numerals, possibly BE 2418 (AD 1875).

## WS. 249

Palm-leaf; ff. 38(khi-ghī); thus lacking from beginning 18 leaves ka-khā, and from present fragment ff. khī, khai; f. 23(ge)a: only two lines of writing and verso blank; 4.1 × 38.5 cm; six lines; 34.7 cm long to a side; round, skilled hand; brownish, sooty leaves; slightly damaged; incomplete, useful copy; late 18th century.

### Kavsiḷumiṇa : Kusa-dā (gī)

By King Vijayabāhu II (Kalikāla-sarvajña paṇḍita).

The crest gem of Sinhala poetry or the Kusa jātakaya in verse. This incomplete copy from ch. (sarga) 10, v.16 to ch. 15 v.4, has the sanne or paraphrase after each gī or verse.

The text and sanne should be compared with the Maḍugalle Siddhārtha edition and Ariyapāla edition (not available at present for comparison). Sorata edition is not helpful for this purpose.

Present begin: f. 1(khi)a2. ... Piyadu uyan kal nalaḍū rāṇḍī sit gat (, ) muvaradapaṭa bamarā barahu akurupat rajahaṭa. [sanne:] Uyan-kal, udyāna nāmāti kāntāva visin; piyadu, prēritavū; naladu, manda mārutaya nāmāti dūtateme; bamarabara, bhruṅṅayan visin bharita vū; muvaradapaṭa, makaranda-paṭṭa nāmāti saha (?); akuru pat, akṣara sahitavū patraya; rajahaṭa hāra dī, narendrayāhaṭa genahārādī; sit gat, citta-grahaṇaya keḷē.

Present end: f. 38(ghī)b4–6. ... Nikut kapatā sayuru seyin velala maḍanā, nara-viru senagini mahat visituru yaturu turunen.

Sanne: Naraviru, naravīratema; velala me [ḍanā (damaged)] kapatā sayurat seyin, velāntayehi maṇḍanāvū kalpānta sāgaraya seyin; visituru yaturunen, vicitravū yātra bhērīn; mahat senaṅgini, mahā sēnāyen; nikut, nikmiṇi. [This is followed by the next verse and part of sanne.]

This poem is copied in the old style of copying, similar to copying a prose text. The verse (gī) is separated from the paraphrase by a kuṇḍali. In the sanne there are no punctuation marks (kākapādas etc.) separating the words of the text and their paraphrase.



## WS. 250

Palm-leaf; ff. i, 15(ka-kām, kaḥ;2), i; 4.7 × 34.1 cm; eight lines, 31 cm long to a side; marginal notes, semi-skilled hand; 19th century.

**Kōla sannī vedapota**

Characteristics of fits and fevers with medicines for them. This is not the Kōla vidhiya (poem). Marginal notes give the title of each kōle or fit.

f. i. Now serving as fly leaf has an astrological note, and in English a cutting from the printed sale catalogue, item 262, Vadulu pota and Kōla vidhiya, 48 leaves. ... Two medical treatises and Nāmārthasaṅgraha. Now remaining only the 'Kōla vidhiya'.

Begin: f. 1(ka)a. Vāyien piten ena kōla-sanniyē guṇa kiyanu lābē. ...

Some of the marginal notes are: Vāyu pit kōle; Pit sen kōle, sem vāyu kōlē; Ekkuttu kōle; Oṭṭuk kōle; Ulkuttuva; Purakuttuva; Ulkiḍāran kōle; Puravicci kōle; Trilocana cūrṇaya; Pissu kōle; Āṇḍiri kōle; Kaḷuvara kōle; Vipirīta kōle; Viṣṭa kōle; Pāṇḍu kōle; Vādū-geyi kōle; Māndan kōle; Pit-jvara kōle; Selesmā jvara kōle; Vātajvara kōle; Tundos kōle; Valippuva; Māvilangan tailaya.

End: f. 15(kām, kaḥ). ... Kuppamēniya yusaṭa tel salliyak bara yodā denu. Paḷamu ki leḍa guṇa veyi. Sinharājayak vānna. Siddhirastu.

Two leaves at the end with no numbers. They contain: Mukkaṭṭu tailaya and Aggarādi cūrṇaya

f. i. End leaf; contains three verses on Amṛta visa kalā.

## WS. 251

Palm-leaf; ff. 33(kām-gaḥ); also numbered 15–50; lacking ff. 1–14; 5.1 × 36.7 cm; six to seven lines, 33.8 cm long to a side; fairly skilled hand; dated AD 1868; incomplete.

**Kōla-sannī vedapota**

A prose work in Sinhala on various types of fevers; now lacking 14 leaves from the beginning. Some of the fevers and convulsions are: viparīta kōle (f. 2b7); āṇḍiri kōle (f. 3a7); vādan kōle (f. 4b5); mē valippu daha-aṭaṭa piḷiyan kiyā datayutu (f. 14b6); pit valippuva, sem valippuva, ratna valippuva, me tunaṭa salla vidiya karanu (f. 14b7); anikut sesu valippuvalaṭa sāmakiriyāvaṭa paḷamu sallavidiya karanu (f. 14b7); mē nila valippu duṭuviṭa siyaḷu valippu sanniyāṭa sallavidiya-koṭa naśya añjanam tailaṃ vargga telvidi vitarppana sarva vaidyayan karanu (f. 16a3–4); f. 20a foxed; ...

Present begin: f. 1(kām)a. Mīṭa bim-mul dimi-biju ... doḍan āmbul iṅguru vadakaha ... mevā aṃbarā yodā padamaṭa kakārā povanu yahapoti. ...

f. 32(gām)b3. Kāṣyapa rusi visin denalada me Kōlavidiya samāptam. Siddhirastu, subhamastu. ...

f. 33a4. Mesē sannī cikitsāddhyāya, kōla ... valippu ... dūta ... aṅga ... varṣa ... dina ...



End: f. 33(ga)b2. Galkoṭuve Ran-nayidege Kōlasanni vedapotayi. Mē pota livuve–69  
yē avuruddē.

## WS. 252

Palm-leaf; ff. 8(ga-gṛ); 6 × 41 cm; generally six quatrains to a side, copied in three columns; unskilled hand; leaves damaged; poor copy; 19th century.

### Sāma jātakaya (kavi)

A Sinhala poem of 80 verses on the story of Prince Sāma, who lived in the forest with his blind parents. One day Piliyak, King of Benares, while hunting, shot the prince dead. The lament of the blind parents was heard by the Śakra, King of the gods, who restored the prince to life. For details see *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 1097.

Begin: f. 1(ga)b. Sāma jātakaya. Patala met sitin baṁba sura mudun sara

udula dāvi kesaru dalāṅgili sādi patara

vipula mok suvaṇḍa rāṇḍi muni pā taṁbara

nimala sitin namaṇḍin kara kara adara

Baraṇās nuvara Piliyak nan raja kalaṭa

ekalaṭa pansiyayak vāddō eraṭa

e pansiyaṭa nāyaka dennek eviṭa

ē dedenāṭa daru dennek upan viṭa

End: Saka varusen ekvādahasaya gaṇana

satsiya anūtunakut pasuva giya tāna

Kristu varusayen ekvā dahasakina

aṭasiya sāṭadekak gaṇanin pasuva yana [f. 7a, v.6]

.....

Satata satara-ata kopulata purandara

vatata tusarakara sarasavi vacendara

kotata talata sasumana siri dinendara

rakita samata mē suragaṇa savundara. [f. 8a, v.1]

Mē Sāma jātakē Siyaṁbalāpiṭiyē Dumunapala. (The word Dumunapala written in Tamil.)

f. 8b. Mē potē kavi gaṇana asūvayi. Siddhirastu.

Cf. pr. edn, *Sāma jātakaya*, by K R Prērā visin prabandha karaṇaladi – Colombo: Granthaparakāśa yantrālaya, 1894 (104 verses).

## WS. 253

One palm-leaf; 4 × 148 cm long, folded into 17 sections, each approximately 4 × 8.7 cm; small, skilled hand; good specimen; dated 1862.



**Lita (AD 1862) : Grahasphuṭa**

An ephemeris for the year 1862, copied in one leaf and folded into 17 sections, to be used as a reference pocket book.

Begin: Kallyābdam gī bu dha (?); Sugatābdam mu ni vī ra; Kristābdam sṛī tē jā ḍhya;  
Śakābdam vē da sa tyā; Prabhavābdam śa śa jñā na.

As above, in a traditional ephemeris, the year is given according to several eras, using the 'Kaṭapaya' system of numeration. Above dates agree: e.g. Buddhist era (Sugatābdam): 2405; Christian era (Kristābdam): 1862; Saka era (Śakābdam): 1784.

The text is written using only the initial letters of planets and asterisms, and lit ilakkam or astrological numerals.

End: f. 1b, col.14. śa da [7] vi [3 3] mē Ravi.

## WS. 254

Palm-leaf; ff. 14(1–14); no traditional foliation; 4.5 × 17 cm; ff. 1–4: two short quatrains to a side; ff. 5–14: one long quatrain to a side; fairly skilled hand, except ff. 4b–6b: in unskilled hand; left margins slightly damaged; 19th century.

## I. ff. 1a, v.1–4b, v.1

**Śrī-Mā-bō vandanāva (Kavi)**

A set of 17 verses on worshipping the sacred Bodhi tree, viz. Sri-Mahā-Bōdhiya, at Anurādhapura. The fourth line of every verse ends with the words 'Śrī-Mā-bō'.

Begin: Sāra asaṅkayaḥ piṭa dun bō  
nāra me Lankāvē vāḍa siṭi bō  
māra yuden dinavā jaya gat bō  
saraha (?) tibena kala vaṇḍu Śrī-mābō [f. 1a, v.1]

End: Indra nīla māṇika leṣaṭa sat rīyanak usa bāndā  
antra kalpayak pavatīna gal pahurak vaṭa bāndā  
candra maṇḍala leṣaṭa pavan guṇa dasayak kāndā  
indra nīla patra rūpa Śrī-mā-bō-māḍa vāndā [f. 4a, v.1]  
sat set dun guṇa gena niti atinē  
met sit daṇa kāṇḍa māda sā gurunē  
pat-trat Śrī-maha-bō māḍa nitinē  
gat gat sē pin demi śama sitinē. [4b, v.1]

## II. ff. 5a, v.1–14a, v.1

**Samanala hālla (Kavi)**

A set of 19 verses on worshipping Siripā Samanala, recited during the pilgrimage. The fourth line of every verse ends with the words 'vaṇḍin siripā samanale'.

Begin: Apamaṇē guṇa kiyannaṭa bāri sayura niyagin gat kalē  
ruvan kendak āmunuvā sē ratnayen śadi nikasalē



End: savan puravā aśan śamadena Samanalāṭa kī bana nilē  
 nivan pura śrī patā vāndemi tābū Śrī-pā-Samanalē  
 Balā mīdun galā ena śāṭi vasā siṭinā usa galē  
 balā siṭinā misak paya āda yaṇṭa bārimayi maha selē  
 nalā piṁbinā lesaṭa nada deti āta sivupāvō kālē  
 kōla noma sita muni rajungē vaṇḍin Siri-pā Samanalē.

## WS. 255

Palm-leaf; ff. 7(ka-kṛ); 6.1 × 32.7 cm; two to three verses to a side; fairly large, semi-skilled hand; stiff, brown leaves; poor copy; 19th century; incomplete.

### Buddha-gajjaya

A composition of 40 hybrid-Sanskrit verses, used for practising intonation by beginners in traditional primary education.

For a pr. edn, see *Buddhagajjaya saha Sakaskaḍa* – Colombo: Granthaparakāśa yantrālaya, 1893.

Begin: Namas samanta-bhadrāya

sarvagocara cakṣuse

karunāmrata kallōla

siddhave sūryya bandhave

Present end: (Numerous errors in text): pr. edn v.28

martya masta dāna pātra labdha deva kāñcana

martya labdha dharmma gātra lupta soka kāñcana

uttya branda sīta mañju citta jāta vāñcana

sat[ya] Samantakūṭa śrīṅga danta pādalañcana.

## WS. 256

Palm-leaf; ff. 13(ka-kl; i, 1–4); 4.1 × 24.2 cm; two quatrains to a side; skilled hand; ff. 10–13: prose; 3.1 × 21.1 cm; five lines, 17.5 cm long to a side; skilled hand; 19th century.

I. ff. 1(ka)a, v.1–9(kl)b, v.1

### Valippu-rāja-guliyā saha Kōla-kumāra-kalkaya (Kavi)

A pill for convulsions and fevers, and a paste for similar conditions; copied in 1862.

Begin: Dedurut asamōdagan pāpiliya gannē

turasini sadikkā āragannē

trikaṭukat tripal āragannē

sinakkāran hiṅgu[ru]da āragannē

f. 3(ki)b. Valippu-rāja-guliyayi, kōla-kumāra-kalkayayi.

ff. 4a, v.1–9b: Descriptions of Valippu and Kōla-sanni.



End: Vilaṇḍa kasappa kāyamin [dīpan]  
talatel tanakiri samagava dīpan  
avusada dī pān vakkara dīpan  
dikiri mīpāni raṁbakān dīpan.

Scribe's colophon: Pilavala Hīṇiṭikuṁbure-gedara Puliṅgurālage, Valippu rāja guliya saha  
Kōlakumārakalkaya yi. Śrī suddha sakarāja varṣayen ekvādahas hatsiya-asū-  
hatarāṭa pāmiṇi varṣayēdī livuvāya.  
f. i. Blank flyleaf.

## II. ff. 10(1)a1–13(4)a5

### Buddha rāja guliya

Preparation and uses of Buddharāja-guliya, a well known pill.

Begin: Hiriyaḷ sādilingan kaluduru sūduru karābu vasāvāsi sādikkā galmada gal-nahara  
iṅguru uḷuvāhāl koṭṭan miris abin akkrapaṭṭā vālmī pallamānikkā savinda-lunu  
hiṅguru-piyali perunkāyan, mē behet sama bara kirā mē hāma baraṭa rathaṇḍun  
barayi suduḥaṇḍun barayi mēvā mīpāniyen aṁbarā kuḍa-mī-mal vitara gulikara  
pavanē vēlā tabā, – anupāna balā denu ...

End: ... Garbhaṇṇige siyalu ... bābīlamul elakiri kaṣāyenda. Buddharāja-guliya nimi.  
f. 13b. blank.

## WS. 257

Palm-leaf; ff. 109(ka-caḥ; ka-ko); also numbered in arabic figures 1–97; lacking f. 2(kā), and kī  
from second text; skilled hand; plain, dark, wooden covers; copied by Kalu-āccigeyi Don Hendrik  
de Silva, on 27th June 1872.

## I. ff. 1(ka)b, v.1–97(caḥ)a, v.2

### Vessantara jātakaya (Kavi)

'An anonymous poem founded on the Vessantara-jātaka (Faus. 547), composed in simple  
colloquial language, probably in the 17th or early in the 18th century. It is a very popular poem  
amongst the Sinhalese ...' British Museum catalogue of Sinhalese manuscripts (W), item 99,  
p. 110.

Although copied in 1872, leaves of this MS are somewhat brittle. Leaf no. 2(kā), which contained  
the actual beginning of this poem, is now missing. For a pr. edn, see *Purāṇa Vessantara jātaka  
kāvyaya* – Colombo: Ratnākara, 1970 imprint. This MS could be a copy of the edition printed  
in 1867.

Present begin: f. 1(ka)b, v.2; cf. 1970 edn v.13

kelesun du . . . . . vana  
savu sata nivan dak vana  
daham guṇa pavasana  
ruvan vāla sē kiyam buduguṇa



f. 3(ki)a, v.3: cf. pr. v.12 āsuvan nilantara  
 pasu karana bava antara  
 bava dukaṭa mantara  
 kiyan jātakaya Vessantara  
 f. 24(co)a, v.3: cf. pr. v.917 Jāliya kumaru nam Rāhula kumaru vetī  
 Kriṣṇajināvo Utphalavarṇṇa sthavirin vetī  
 edā Vesaturu niriṇdu dān mē Siddhārttha kumaru yasāti  
 mamma vēdāyi kī lesin ē tilōguru vetī.

ff. 24(co)b, v.1–26(cam)a, v.4: Aspirations and offering of merit.

End:

atapaya ruva ātikaḷa mage māniyaṇī  
 baḍagini nivā bat dun mage piyāṇenī  
 akuru igānnū māgē guruvarunī  
 mā livu baṇē pin gannē sāma sitinī  
 f. 26(cām)b. Siddhiratu. . . Vessantara jātakē kavipotayi. Liyā nimakalē varṣa  
 1872-kvū Juni masa 27-veni dinadī Alavatugoḍa diya. Livubavaṭa Gālu-koralē  
 Vāllabaḍa pattuvaṭa ayitivū Telvattē paḍiṇci Kaḷu-ācchigeyi Don Hendrik de Silva  
 mama visina. Mē potē kavi vasayen hatsiya visihayayi. Pat-iru gaṇana siyayayi.  
 f. 97(caḥ). A written discarded leaf containing two verses.

## II. ff. 98(ka)b, v.1–109(ko)b, v.1

### **Dharmapāla sāhālla: Cūla Dharmapāla jātakaya (Kavi)**

Jātaka no. 358, in which the Bodhisatta born as Prince Dharmapāla was hacked to death by King Mahā-Pratāpa, his father, indiscretion. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, pp. 884–885. For another MS copy see, British Library MS Or. 6615(10)V.

Begin: The title ‘Dharmapāla sāhālla’ is given as a marginal note.

Yaṭagiya kalpayāṭa  
 bāṇḍunayi vayira taliyaṭa  
 mituru guṇa muniṇḍuṭa  
 bāṇḍuṇu vairaya kiyan melesaṭa  
 f. 99(kā), v.1. Seems to be the actual beginning.  
 Apa muniṇḍu bōsat  
 budu vena keneki balavat  
 dasa peruman purat  
 vaṇḍin adarin namā mudunat.  
 f. 101b, 102b, blank f. 106(kdl)b, v.3 tanē bomin kiraṭa aṇḍana kiri-biliṇḍunnē  
 unē nuṃbaṭa pera kaḷa kam pat unu karumē  
 genē porō ānna koṭana kalaṭa daru senē  
 anē meduk nodāka kotana yenda mama anē.

ff. 107(ke)a, v.1–109(ko)b, v.1 Brief sketch of the life of Gautama Buddha. f. 109(ko)a, v.2: this leaf is in two pieces now.



Present end: yut muni pirinivi dedahas [te-sata] sāṭṭyā eka pasuveminā,  
vap pasaloṣa sari uni vesaṅgaya daha-aṭa gurudina yedunā,  
sit tosa kiriyen diya venkara hala tisarun lesinā,  
atvena lesa hāriyem pavu biṇḍa mok sāpataṭa sita lobinā.

Above is in connection of the exposition of the Tooth Relic in 1828.

## WS. 258

Palm-leaf; ff. i, 2(1–2), i; 6.2 × 55.6 cm; eight verses to a side on f. 1a, b; seven verses on 2a, and four verses on f. 2b; in all 27 verses; fast written, skilled, small hand, of the composer Kalubandā; dated 20.1.1841.

### Udaraṭa janasaṅgaṇayak gāna hāsyā kavi

A set of 27 verses sarcastic of the appointment of some officials in the Kandy District in AD 1840 and of the census of inhabitants and land revenue taken by them for the Government.

f. i: entire leaf decorated with a railing of four petal flower motif in vermilion, a piece of delicate craftsmanship, possibly by this author scribe. Rear cover of palm-leaf is decorated with lotuses and borders, which are less elegant. This decoration is a rare piece of work in a palm-leaf manuscript.

Begin: f. 1a, v.1. Buddhamaṃ saraṇē tirsā darāgana hāma dos duru karavā hāriyē  
dhammaṃ saraṇē mukhaya darāgana padaruta kaḷa kavi veda poraṇē  
saṅghamaṃ saraṇē dāta darāgana Sarasvati devīṇḍuge saraṇē  
me tunsaraṇē siyolaṅgehi darāgana pada dosa nāta guruvāra saraṇē  
varusa gaṇan lat aṭasiya dahasak hatalihē avuruddaṭa pāmiṇi  
garuva tabā kaḷa kavipada Āsuvot gaṇan sādūvā hoṇḍa hapani  
garutara Ingrisi govārṇamēntuvē karuṇāven raṭakut lābuṇi  
Paruvat raja men satahaṭa bala tibu Baṇḍara Mudiyaṇsē nāsuni

Summary: ... āttu nāti mē Kaliyuga varuseṭa kāṭat mokaṭada vaṭinākan [f. 1a, 3]; visinava denakut Gaṅgala Laggalin Gam-āracillā tabamin [ff. 1a, 4]; āracalalā liyādīpu sāṭi āsuvot balanda ven karalā, meyin māruṇu gaṇanak denavā āta āvama kenakuṭa raṭa lābilā [wrong statistics given by the newly appointed āracilā, f. 1a, 5]; Puvappiṭiyē gaṇ-āraccilagen liyā dīpu minisunnē gaṇan ... [f. 1a, 6]; Uḍasiya pattuva Gaṅgaḷāta ... [f. 1a, 8]; ...

End: f. 2b, 4. eyin gaṇan ādāyam ayavena sadākalaṭa Laggala gaṅgulin  
hāra dahas navasiya-hāṭa-aṭavada sēta hatarakut aya karamin  
nārama ayakara āṇḍuvaṭa dena ādāyama-mayi niyama gaṇan  
pāruva tibunaṭa padinnaṭa bāri nam oruva pamaṇa bārivenḍa egan

Author: Mē pota kavi kalē varṣa 1841–kvū avuruddē Janavāri masa 20-veni dinadī;  
Aḷujjoma [Alutgama] paḍiṇci Satkōralē Valpāluvē Gōnagoḍa Mudiyaṇsēlāgē  
Kalu-Baṇḍā vana mā visin.

f. i. A palm-leaf decorated with lotuses and three types of borders, serving as back cover.



## WS. 259

Palm-leaf; ff. 15(ka-kām); 5.2 × 46.1 cm; nine lines, 42 cm long to a side; fairly small, squarish, somewhat crowded, semi-skilled hand; 19th century; incomplete.

**Prētavastu prakaraṇaya (Sinh.)**

Commencing portion of the Prevastu-prakaraṇaya in Sinhala.

Contents: Ch. 1: Uruga vagga, story 12: Uruga vastuva; f. 5b2: Uruga jātaka vastuva nimi; Deveni Ubbarī varggāntargata deveni Śāriputra-mātr prētavastuva, ends at f. 7b5; ch. 2, story 4: Nandā nam pretavastuva, ends at f. 8b10. From f. 9a1: Mahā-sammata lineage, the story of Okkāka and Sākyavaṃsa, called Sākyayangē utpattiya (f. 10a6), ... Pretavastu varṇanāvehi kathāvastu dolosakin pratimaṇḍita vū palamuveni Uruga varggaya kiyā nimavanaladi. Deveni Ubbari varggayehi, paḷamuvana Saṃsāra-mocaka pretavasuva nimi (f. 15b9).

Begin: f. 1(ka)a1. Namo tassa ... Tavada me Prētavastu prakaraṇayehi paḷamuveni Uraṅga varggayehi dolosveni Uruga vastuva kavaraḥa yat.

Present end: f. 15(kām)b9. Me Prētavastu prakaraṇayehi deveni Ubbarī varggāntarggatavū paḷamuvana Saṃsāramocaka pretavastuva kiyā nimavana ladi. Saṃsāramocaka prētavastuva nimi.

Cf. *Pretavastu varṇanāva* ... Sampādaka. U P Ekanāyaka – Colombo: Sri Bhārati Press, 1923, pp. 84–123.

## WS. 260

Palm-leaf; ff. 9(kī-kaḥ; ga-gī, also numbered 10–17; lacking ff. ke, kai, i.e. 11, 12; 5.1 × 37.5 cm; six lines, 33.5 cm long to a side; scribe had forgotten to commence with kha series after kaḥ; semi-skilled hand; incomplete texts; copied by Kobbāgala Pinā; dated 2 May 1882.

**I. ff. 1(kī)a1–6(ga)b3****Dhammacakkappavattana suttaṃ Pada-ānuma (Pāli–Pāli)**

Syntactical word order of sentences in the Pāli text.

Present begin: [Bārāṇasi]yaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattati ... lokasminti. Bhagavā, Bārāṇasiyaṃ, isipatane, ... dhammacakkaṃ, pavattati, Tusitānaṃ devānaṃ, saddaṃ sutvā ... saddamanussāvesuṃ.

End: Itihidaṃ ... idaṃ nāmaṃ ahoṣīti. ... Siddhirastu.

Me dharmmaya liyā nimakalē Vesak masa pura-pasalosvaka lat kividinaya. Dham-sakpāvatum sūtradēsanāva nimi. Kobbāgala Pinā mama ya, liyā nima kalē. ...

**II. ff. 7(gā)a1–9(gī)b6****Dhammacakkappavattana sūtra sannaya (Pāli–Sinh.)**

The Sinhala paraphrase to the Pāli text. Incomplete.



Begin: Namō tassa ... Evaṃ me sutaṃ, Āyusmatvū Mahā-Kāśyapa sthāvira-yaṇa-vahansa

...

Present end: ... ātmabādhaka dukkha-yaṇa elavannāvū; anariyo ... (incomplete).  
f. 7a, right margin contains the note: Varṣa 1882-kvū māyī masa 2-veni dina  
aṅgharuvādā liyā nimakaḷa Dhamsak pāvataṇa sūtraya nimi.

## WS. 261

Palm-leaf; ff. 15(ka-kām); 5.6 × 52.5 cm; seven lines, 47.9 cm long to a side; clear, quite skilled hand; 19th century; incomplete.

### **Mahā-satipaṭṭhāna suttaṃ vitthāramukhena (Pāli)**

Expanded or descriptive text of the sermon Mahā-satipaṭṭhāna suttaṃ.

Begin: f. 1(ka)a. Namō tassa ... Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Kurūsu viharati  
Kammāssadhammaṃ nāma Kurūnaṃ nigamo. ...  
f. 15(kām)b. ... Maggasacca niddesaṃ. ... Dhammānupassanā satipaṭṭhānā. ...  
Tiṭṭhantu bhikkhave pañca māsāni ekaṃ vassaṃ yo hi koci bhikkhave imeva cattā  
(abrupt end).

## WS. 262

Palm-leaf; ff. 14(ka-kau); 5.5 × 40.6 cm; six lines, 35.5 cm long to a side; fairly skilled, clear hand of a novice monk; edges of leaves damaged; 19th century.

### **Dhammacakkappavattana suttaṃ Pada-ānura (Pāli-Pāli)**

The syntactical word order of sentences in the Pāli text; an exercise for students of Pāli.

Begin: f. 1(ka)b1. Namō tassa ... Evammesutaṃ ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ,  
viharaṇi isipatane, migadāye. Me, evaṃ sutaṃ, ekaṃ, samayaṃ, Bhagavā,  
Bārāṇasiyaṃ, isipatane, migadāye, viharati.

End: f. 14(kau)a. Dhammacakkaṃ pavattana suttaṃ niṭṭhitaṃ. Siddhirastu. Fol-  
lowed by the acrostic: ka-i-ra-i-ha-ama-i-yak lābēvā, which reads as: karahamak  
lābēvā (after deleting the initial vowels i, and a), meaning: May I receive a razor.

## WS. 263

Palm-leaf; ff. 31(ka-khām); 5.8 × 52.7 cm; eight lines, 46.2 cm long to a side; oval, skilled hand; edges of leaves damaged; traces of vermilion on leaves; late 18th century.



**Paritta : Piruvānā pota : Pirit pota (Pāli)**

The main collection of Parittas or protective sermons, generally chanted to guard against malefic effects of planets, evil beings, etc., and to convey blessings.

This text in large or bold hand is called Maha-Pirit-pota.

- Begin: f. 1(ka)a. Namō tassa . . . Buddhāṃ saraṇaṃ gacchāmi . . . Dasa sikkhāpadāni.  
 f. 15(kām)b. Isigili suttaṃ niṭṭhitaṃ. Siddhirastu. Only two lines of writing on this side. Next sutta commences on the next leaf: f. 16(kaḥ)a, with the adoration to Buddha: Namō tassa . . .  
 End: f. 31(khām)a. Āṭānāṭiya suttaṃ. Siddhirastu. f. 31b. blank.

**WS. 264**

Palm-leaf; ff. 6(ka-kū); 5.2 × 30.5 cm; three quatrains to a side; semi-skilled hand; brown leaves; text not clear; leaves damaged; 19th century; incomplete.

**Oḍḍisa kumarugē puvata: Māṇikpāla sāntiya (Kavi)**

The story of curing the affliction of queen Māṇikpāla by prince Oḍḍisa.

For a pr. edn see *Purāṇa Kāpun sirasapādāya saha Māṇikpāla sāntiya* – Panadure Nandana yantrālaya, Part 1, pp. 17–22. This MS copy has v10–. The two versions differ. This copy has 36 verses at present. Name of the author is given in 1 (pr. 10), as Mālīga teriṇḍu (in *Siṃhala sāhityavamaśaya*, by Sannasagala, p. 699–: Mālīga teriṇḍu).

Present begin: f. 1(ka)a, 1. Paḷamu kapaṭa budu-unu Nārada muniṇḍu

devanuva lovaṭa Mahasammataya parasiṇḍu

tunveni Viṣṇu avatārē lat deviṇḍu

kivve me pada elikara Mālīga teriṇḍu. [pr. 10].

Present end: f. 6(kū)b, 2, 3. randa iranda arahanda deraṇatē

runda pātāla ajakūṭa paruvatē

unda tedabalaya Mahasammata puvatē

inda e Oḍḍisa kumarugē puvatē [not in pr. edn]

pāhu kamaṭa anuhas vāḍi dēva garu

lēhu kamaṭa gāsu vina yaku vēya duru

mehevu tānaṭa vāḍi teda Oḍḍisa kumaru

chevu tānaṭa yannaṭa puluvan kavuru [not in pr. edn]

**WS.265**

Palm-leaf; ff. 56(ka-ghṛ); 5.3 × 31.3 cm; six lines, 28.5 cm, long to a side; carefully written, quite skilled hand; clear copy; heavy, Millawood covers; in good condition; early 19th century.

**Vāsudeva nighaṇḍu**

A Sanskrit medical lexicon of synonyms with Sinhala and Tamil headwords.



- Begin: f. 1(ka)a. Namō Buddhāya. Kalukihiri: Karuṇ-kāli: Khadiro bālatanayogāyatri dantadhāvanah, bālapatro raktasārah salyaḥ kuṭila kaṇṭakaḥ. Yājñiko bahusalyaś ca jośmasalyakṣitīkṣamaḥ, kuṣṭhaghenāgarusārasyā sasalyaḥsasārakaḥ. – Rat-kihiri: śen-karunkāli. ...  
f. 20(khī)a2. Iti kṣūpa varggaḥ; f. 44(gai)a8: iti Śrī Vāsudeva viracite gandha vargga pañcamah.
- End: f. 56(ghī)a. ... anekārtthapadānāntu nāmarnirnayate budhaiḥ. Iti Vāsudeva nighaṇḍus samāptaḥ. Siddhirastu. ...
- For another copy see British Library MS Or. 6612(109)

## WS. 266

Palm-leaf; ff. i, 50(kṛ-chṛ), v; also numbered in Tamil numerals 1–67; lacking the numbers of ga and gha series but no gap in text; 4.3 × 33.9 cm; six lines, 30.2 cm long to a side; spaced, slightly slanting, quite skilled hand; numbers of ślokaś indicated by 'Sinhala' numerals; rare copy of early 18th century; incomplete.

### **Brhajjātakam**

The original Sanskrit text, considered as one of the most authoritative works on Hindu horoscopy, is by Varāha-mihara. In this MS only the beginning word or phrase of a śloka is given, followed by the śloka number, and the Sinhala descriptive paraphrase, which is older than the paraphrase done by Vēragoḍa A J Wickramasinghe in his edition of *Varāhamihiraya* – Colombo: Granthaparakāśa yantrālaya, 1896. See also *Brihajjātakam of Varāha Mihira*, translated by Swami Vijñānānanda, alias Hari Prasanna Chatterjee – Allahabad: 1912 (Sacred Books of the Hindus series, Vol. 12).

Present begin: f. 1(kṛ)a. ... yē subhayā duṭahot yōgabala ātīva yannēyi. Alpa phala ... yahapataṭa patana purabala kiya yutu. – Tatkālamindu – [Sinhala numeral 63]. – yū bāvin – ātīvū garbbhaya kī dāvasin upadīdāyi kīkala upadanā candra lagnayat upadanā nākatat upadanā muhurttayāt kiyanakala ... [Sacred Books of the Hindus edn: ch. iv, sl.21, p. 89].

Present end: f. 15 is khaḥ, i.e. original leaf no. 32; the Tamil numeral on it is 31. f. khaḥ verso is blank. The next leaf in Tamil numerals is 32, while in Traditional letter numerals is: ṇa, hence ga, and gha series have been ignored or forgotten by the scribe. However the text is continuous without a hiatus or break in the text, i.e. f. 15a1 is the beginning of ch. 8 on dasās and antaradasā: beginning with the śloka Udayara-viśasāṃka; then f. 15b. blank; then f. 16a2: the śloka – āyukramam, is śloka no. 2 of ch. 8, thus the text is continued without a break.

Present end: f. 50(chṛ)a3. pr. (Sacred Books of the Hindus edn) ed, ch. XIX, śloka 4, p. 288: Horeśakṣa, yū bāvin. [pr. horeśarkṣa].  
ff. 1–v: blank end-leaves.



## WS. 267

Palm-leaf; ff. 11(1-6;1-5); 5.1 × 21.5 cm; two quatrains to a side; fairly skilled, fast-written hand; ff. 1-6 not inked; ff. 7-11: semi-skilled hand; some leaves inked; 19th century.

## I. ff. 1a, 1-5a.1

**Tel behet pot koṭasak**

A collection of medical recipes in verse and prose for the preparation of oils, e.g. Kaḷukumāra tailaya, ikkāvaṭa behet, sannī nasne. Marginal notes give title of the item described.

Begin: Kaḷukumāra tailaya, sāma rōgavalāṭa.

kuḍumirisa da hātavāriya aragan

attana paṅguru da doḍan panāgan

sannināyamut yakināran gan

mugunuvānna iramusu-mul aragan

End: Ikkāvaṭa behet. Vagapul kottamalli ... aṃbarā nasna karanu. Followed by Sannī nasne.

## II. ff. 5b1-6a8

**Bhaiṣajya akārādiyak : Vaidya nighaṇḍuva**

A portion of a Sinhala medical lexicon, in alphabetical order, copied in columns.

Present begin: Tīpal: Araḷu, bulu, nelli

trijāti: Karābu, vasāvāsi, sādikkā.

Present end: guṇḍa: hakuru.

## III. ff. 7a, 1-11a, 1.3

**Tel behet pot koṭasak**

Same text as above I, but inked. Also an extra prescription for dog bites.

Begin: kuḍumirisa da hātavāriya aragan ...

End: Ballā kāpu vanavalaṭa: Eramudu potu, kōmārikā, polkiri mirikā lipa tabā tel siṇḍa vanēṭa tel kaha allā gānu. Atduṭu telayi. ... Jalamala aḍassiyaṭa bē. ...

## WS. 268

Palm-leaf; ff. 9(kā-kl); lacking f. ka, and some leaves from end; 4.5 × 26.3 cm; three quatrains to a side; semi-skilled hand; brown leaves; text not clear; 19th century copy; incomplete.

**Devidat kathāva (Kavi) : Devidat varuṇe**

This MS is a portion of 36 verses from the poem Devidat katāva composed by Karagahagedara Vanijasūriya Mudiyanse, in AD 1692. For a pr. edn see *Devidat katāva* – Koloṃba: Sarvajña-śāsanābhivṛddhidāyaka accu-kantōruva, 1869, pp. 54, 412 verses. *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, This MS (with the now missing leaf



'ka') commenced copying from 249th verse of the printed text which in fact is a suitable point to have a shorter version of the poem as it gives the title of the poem:

pera pin kaḷa muni budu unu medinē  
muniñdunhaṭa devidat kaḷa haṭanē  
sobaman muni laṅga mahaṇava tosinē  
pavasana Devidat teriñduge varuṇē [249].

Present begin: f. 1(kā)a, 1. sasobana raja kumaruge vaga tuga dāna  
vevulana bava topi kindā vicārana  
obavana piya raja marami sitāgana  
kumakaṭa apa maravana bava asamina [pr. 255]

Present end: f. 9b, 1. ahastalē deviyō rāsvennē  
polovatalē deviyō rāsvennē  
me sakvaḷē devi aṇḍāna ennē  
muhudu jalē deviyō rāsvennē [pr. 307; f. 9a2]  
.....  
me vagat danitot asanuya vilasaṭa  
e vagat danitot kiyanuya bāri maṭa  
satosak veminut yan maṭa hanikaṭa  
maṭat vaḍā senagak āta me lovaṭa [not in pr. edn].

## WS. 269

Palm-leaf; ff. 21(na-naḥ, ka-ku); 4.5 × 21.1 cm; three short verses to a side; clear but unskilled hand; 19th-century copy.

### Chaddanta hālla (Kavi)

The life of Bodhisatta, when he was born as a king of elephants and offered his tusks to the hunter and died. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, , p. 921. For a pr. edn of the poem, see *Satdanta hālla hevat Chaddanta jātakaya* – Colombo: 1869.

In this MS the leaves are arranged na-naḥ, and ka-ku, according to the order of the printed text.

Present begin: f. 1(na)a, 1. upadinta kotana, bāluva muni divasina  
Saddanta vila yana, upadimāyi muni bālū [divasina]

.....  
e siri siri sāra ya, āvu budubavaṭa nāra ya  
vevā suba sāra ya, kiyan muni upa-upan vārāya [pr. 2]

Present end: Mahā-Subhadra's lament is longer in this MS.  
Mahā Subaddhrā dēviya kiyanne  
Bōsat budu vena lakuṇu balanne  
yahapat pirivara sāmaga gosinnē  
Yasōdarā vemi man melesinnē [f. 19b, 2: cf. 98 pr. edn]  
This copy ends as a Sāntiya:



mesē asankaya peruman puramin  
 yasē paturuvā dan dena vilasin  
 mesē e miniṇduge anuhas balayen  
 isē siyaḷu vina dhōsaya dura lan [f. 21a, 2: cf. pr. 101]  
 tirasē kaḷa vina ādda kiyanṇē, kēsa dātu aṇayen bāsa yanṇē  
 naḷala savan deka vīya mohunnē, sirō dātu anuhasin basinnē  
 muka tula rasa diva vinaya mohunnē, danta dātu anuhasin basinnē  
 naḷala denāsaya vinaya mohunnē, grīvā dātu anuhasin basinnē

Ends abruptly. Possibly this poem would have ended as a Kāpun sirasapādaya.

## WS. 270

Palm-leaf; ff. ii, 65(ka-gaḥ; sa-ha); 4.5 × 30.4 cm; two to three quatrains to a side; spaced, unskilled hand; popular orthography; dark wooden covers; VOC coin as medallion; 19th century.

### I. ff. 1(ka)a, 1–48(gaḥ)b, 2

#### **Tēmiya jātakaya (Kavi)**

The story of the birth of Bodhisatta as King Nimi of Miyulu nuvara. His fame as a pious king reached the heavens, and the gods conducted him to heavens to show him the rewards of virtue. On the way he was given a glimpse of the hells where the wicked were tortured.

The authorship note found in British Library MS Or. 6604(145)III is not here, at the end of f. 44b, where it should have come.

Begin:

Namo tassa ...

ipada [ape] deviyan

siri mā bō apē munin

satara pul varamin

nitara namaṇḍin metun saraṇin [f. 1(ka)a, 1]

cf. British Library copy, v.1

ipada ape muniṇḍun

nitara rāka hāma deviṇḍun

satara pulavara niriṇḍun

nitara namaṇḍin mesē niriṇḍun (?)

tun net lat Isivarayan

teda deviraja Kaṇḍa kumarun

Saman Patini Gaṇa deviyan

devan varamak me hāma deviyan [2 in this MS]

kusalata novī śaka

nokolot nirā maha duka

namin Nimi jātaka

āsū savu sata sasara nodāka [f. 1b, 2]



Present end: f. 44(gai)b, 2. Pāliya balā dāka tuṭa  
idi kaṭu malen ahasaṭa  
eluva kara kiyami kavi koṭa  
mamat mē kavi kīmi madakaṭa

Followed by verses of offering merit and aspirations, ending at f. 48(gaḥ)b, 2:  
duvana jalē yana siyalu satunḍayi  
sisilesa pavanē vāsena satunḍayi  
visagora jātiye siyalu satunḍayi  
aṇḍagaha pin demi anubōvanḍayi.

## II. ff. 49(sa)a, 1–65(ha)b, 1

### Pirinivan jātaḥa (Kavi)

The life of Gautama Buddha from birth to demise, in verse. For a pr. edn see *Pirinivan jātakaya* – Galle: 1885.

Begin: f. 49(a), 1. Namō tassa ...  
siri pā piyūm piṭa  
satapā sitā hāma viṭa  
maga pā mok puraṭa  
nitara pinipākeremi miniṇḍuṭa  
nokiyaḥi pamaṇa dāka  
guṇa nāṇa vikum anasaka  
Gautama muni kaleka  
kiyam Pirinivan jātaḥa

Present end: f. 65(ha)b, 1. lova purā savanak rāsin diliḥi saturu bava [duk] dura gasā  
pirivarā teda balavat saṅga senaṅga dā taru māda lesā  
sārisarā pun saṇḍa lesin lova kara danan vana deraṇasā  
lovuturā budu raja siri viṇḍa pirī pan sālis vasā [pr. 55]

## WS. 271

Palm-leaf; ff. ii, 70(ka-nū), i; 4.8 × 29.6 cm; seven lines, 26 cm long to a side; skilled, round hand of a learned scribe; ff. 35–70 damaged at left margins, with no serious damage to text; good copy; late 18th century.

### Sūrya śataka with purāṇa sanna (Skt–Sinh.)

A Sanskrit śataka poem by Mayūra-Bhaṭṭa, in adoration of Sūrya or the Sun god, with a paraphrase in Sinhala by Sri Parākramabāhu Vilgammula mahāthera. An alternative title to this poem is Māyūra śataka, named after the author. Printed edn *Sūryya śatakaya, sanna sahita*, Don Andris de Silva Baṭuvantudāvē-paṇḍitumā (ed.) – Kolom̃ba: Laṅkābhinaṇaviśruta yantrālaya, 1883.

Begin: f. 1(ka)a. Namas-samantabhadrāya.  
Natvārkkabandhumāditya-satakaṃ nija bhāṣayā  
vivraṇomi Mayuroktam pāṭhasodhanapūrvakam.



Arkkabandhum, Sūryyavanśodbhūta heyin arkkabandhu vū sarvajñayanvahan-sēṭa; natvā, kāyādi dvāratrayen sakasā vāṇda; Mayuroktam, Mayūra nam mahākaviḥu visin viracita vū; Āditya śatakam, Sūryya-stotra śatakaya; pāṭhaśodhanapūrvvakam, avyutpanna lekha-pāṭhakayangē pramādayen janita viruddha pāṭhakayan [sic] śuddhakirīm; pūrvva, pūrvvakoṭa; nijabhāṣayā, svakīya vū Siṃhaḷadeśa bhāṣāyen; vivraṇam, artthavivaraṇaya kerem.

In pr. edn above śloka and sanna appear as the verse of introduction. Numbering of ślokas begins from the next śloka, viz. Jambhārātibha ...

End: f. 70(ṇu)b. ... Ṣaṭbhāṣā parameṣvara tripiṭaka vāgiśvara Śrī Rājaguru Galatur-umuḷa mahāsuvamipādayangē pradhāna śiṣya vū Śrī Parākramabāhu Vilgammūḷa mahaterasāmīn visin paḷamu Mayūra nam mahakaviḥu visin kaḷa Sūryyastotra śatakayaṭa amutuven kaḷa artthavyākhyānaya yi. Siddhirastu...  
ff. 55–70 are now in order.

## WS. 272

Palm-leaf; ff. i, 35(ka-gi), i; 4.4 × 28.9 cm; seven lines, 27 cm long to a side; skilled hand; ff. 33b to end, in novice hand; AD 1768 VOC coin as sakiya or medallion; good copy; early 19th century.

### Mahā-Satipaṭṭhāna suttam vitthāra mukhena (Pāli)

The descriptive or extended Pāli text of the sermon on the establishment of the mind.

Begin: f. 1(ka)a. Namō Buddhāya. Evaṃ me sutaṃ, ekam samayaṃ Bhagavā Kurūsu viharati, Kammāssadhammaṃ nāma Kurūnaṃ nigamo.

End: f. 35(gi)b. Iti vitthāramukhena Mahā Satipaṭṭhāna suttam niṭṭhitam. Siddhi-rastu.

## WS. 273

Palm-leaf; ff. 57(1–57); leaves not numbered; ff. 1 & 57 serving as covers; 4.4 × 27.3 cm; eight lines 24.4 cm long to a side; somewhat scraggy, semi-skilled hand; lightly inked; early 19th century.

### Sanni veda potak

A prose text containing collections of medical preparations, e.g. f. 7a6: Bhairava guliya; f. 19a2: Vikāra tailaya; f. 20a5: Mahā Vātamurttu tailaya; f. 22a4: Mahā Ketakī tailaya; f. 23a1: Sarasvatī tailaya; f. 27b1: Koṭṭapol tailaya; f. 27b2: possibly a new section: Namō Buddhaya. Isē āsē leḍaṭa ganna dē vaga nam. ...; f. 39b3: hāṭa-hatarak unaṭa kiyanu; f. 41a2: Kṛcchā doṣa, visarppa; f. 45a7: ikkāvaṭa; f. 50a2: ajirṇayaṭa; f. 54b1: mutra rōgayāṭa; f. 56a4: Śrī Brahmarāja tailaya; f. 56b: Mahā Vajjraṅga tailaya; f. 57: damaged leaf, serving as back cover.

Begin: f. 1a. This side (now serving as front cover) is dark and text is not clear. f. 1b3: Mīta kohoṃba āṭa ... me ki dē kuḍukara āṣaṭa dum harinu; Tippili savindava mī-pāniyen anā divē hō data piṭa gānu, siṭi. Kanni sanniye guṇa nam: Diva



ghanakama veyi; āsdeka ratu veyi; oluva namāpu hāṭiyaṭa tibeyi, kammula barava tibeyi ... piṭa bēt: Bhairava guliyaṭa: ... mē kīvā gena kikirindiya yuśin aṃbarā ... gulikara iṅguru yuśin denu. ...

Present end: f. 57, damaged and brown, text not clear. f. 57b3: ... asūvak vāyuvaṭada, hataḷis-pahak piṭaṭada, pas-vissak selesmahavaṭada, vissak pramehaṭada Maha-vajjraṅgana tailayayi. Maghavānmiva devānām, jōtisāmiva bhāskarahaḥ, candramāmiva tārānām, vyādhinām svarojvaraḥ ... jvarāpahaḥ.

## WS. 274

Palm-leaf: ff. 25(1–23, 24, 25), i; ff. 1–23 foliated in arabic numerals; 5.2 × 28.2 cm; two quatrains to a side; ff. 17b–25b in prose, seven lines, 26 cm long to a side; narrow margins; semi-skilled hand; one or two illustrations of astrological cakras on each leaf; Kitulwood covers; 19th century; incomplete.

### Muhurta kavipotak

A collection of auspicious moments for undertaking such as journeys, sowing of grains, reaping etc., written in verse, and later in prose. For printed versions see, *Muhurta-cintāmaṇī*, compiled by Don Phillip Silva Āpā Appuhāmi. – Colombo: ... 1876, and (2). *Paladāvaliya hevat Muhurta mālāva*, M M P Vijayaratna Appuhāmi – Coloṃba Maradāna: Sevyasī yantrālaya, 1910.

Present begin: f. 1a, 1. Mudun tun akuru maraṇayi kiyanṇē

depiṭa doḷasa mal biṇdeteyi kiyanṇē

gasa mula nākata gasa ārateyi kiyanṇē

māda doḷasin vāsi vasiteyi kiyanṇē

Two illustrations on this side: (1) Kitul cakraya; (2) Karal cakraya.

f. 11a. Prose section: Amratayen kōna giya vāsi vāsī, gava bō veyi, rajuṭa yahapati, leḍa duk nāti, gaman yā, rasa kāvili lābeyi ...

Present end: f. 25b3. ... Candra visā anura kāti puvasala utrasala mā nākata ... avayōgayi.

## WS. 275

Palm-leaf; ff. 100(ka-gha, ṇi-chā); in two parts, (1) ff. 1–67: numbered on both sides of the leaves in arabic numerals 1–132(sides); also foliated in traditional letter-numerals: ka-ghau; and Tamil numerals 1–64; 4.2 × 24 cm; three quatrains to a side; f. 1: eight quatrains copied in four columns; skilled hand; early 18th century; brownish leaves. (2) ff. 68–100; stiff, narrow palm-leaves; 3.1 × 24.5 cm; 2 quatrains to a side; fairly skilled hand; foliation continued with traditional letter-numerals and Tamil numerals; however, this portion looks older; dark stained wooden covers; useful copy; late 18th or early 19th century.

### Vessantara Jātakaya (kavi)

A Sinhala poem on the life of Bodhisatta when he was born as King Vessantara.



See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 944 for the story; pr. edn, Sītiyam sahita, *Purāṇa Vessantara jātaka kāvyaya* – Colombo: Ratnākara, 1970 imprint, 975 verses.

Begin: Namō tassa ... sata veta kuḷunu sit

patala kaḷa apa bōsat

vadahala dahan yut

vaṇḍin adarin samaga muni-put [f. 1(ka)a, 1: pr. 3]

End: of first part, closest parallel verse, pr. 670 sālā raṭa āralā api tapasē sita lobalā

kālā rasa palavāla gena unnemu sil rākalā

bilā kiri mēlākāṭa suratal bas tepalā

mālā un sālāvaṭa kumarun āsa pālā

Present begin: of part 2: f. 68a, 2: pr. 752 nāga polon visa gora satuni mē vanē

vēga sitin āviditi me vana tānin tānē

yōga noveyi maṭa van duk mē lesinē

vēga nova kiyava mage kumaruvan anē

Present end: f. 100b, 3: pr. 927 Yasōdara e bisō saṇḍa

Rāhula-t kumarun soṇḍa

raja karamin ekun-tisa da

budu va pan-sālīs saṇḍa.

## WS. 276

Palm-leaf; ff. 38(1–38), iv; foliated in Lit-ilakkam or astrological numerals, and Tamil numerals; 5.5 × 25.3 cm; round, spaced, clear, semi-skilled hand; poor orthography; 19th century; incomplete.

### Hōrābharaṇa

A Sanskrit astrological work by Srī Mahendrapāda, with Sinhala sanna or paraphrase, up to Vidyārambha, or 97th śloka and paraphrase. For a printed descriptive paraphrase see, *Hōrābharaṇaya* ... A Dasanāyaka, visin anuvāditati – Nugegoda: Modern Pot samāgama, BE 2518 (AD 1975).

Begin: Namō Buddhāya. Bhaktyābhivandyābhi hatasmarasya

trailokya vistīrṇna guṇārṇṇavaśya

pādāravindam sanarāmarendra

brahmādibhiḥ pūjitamarkkabandho.

Text continues with the ślokas 2, and then commences the Sinhala paraphrase with: smarasya, makaradhvajayāgē abhimānaya; abhihatasya, viśeṣayen siṇḍa-hāriyāvū hevat rāgādi kleśayan nāsuvāvū; trailokya, svargga-marttya-pātāla saṃkhyātavū jagattrayayehi; vistīrṇna, patalāvū; guṇārṇṇavasya, sīlasamāddhyādi guṇayama sāgarakoṭa āti; sanarāmarendra, devi-minisun sahitavū; brahmādibhiḥ, śakra-brahmādīn visin; pūjita, pudanalada; arkkabandho, sūryyavaṃśotbhūtavū sarvajñarājayāgē; pādāravindam, pādapadmāyan; abhivandya, stotrakoṭa hevat vāṇḍa. – (sanne to śloka 2): Trikāvīdibhiḥ ...



Present end: f. 38b5. Cittrāśvi hastāditi puṣya viṣṇu  
mūlā'nurādho'bdhi viriñcabhāni  
svātindu puṣā ca'sva śubhapradasya  
vidyā grahe kēci duśanti rudram.

Citrā, sitaya; aśvi, aśvidaya; hasta, hataya; aditi, punāvasaya; mūla, mulaya;  
anurādhā, anuraya; abdhi, siyāvasaya; viriñcabhāni, rehenaya; yana metek nakat  
da; svati, sā nakatada; indra, muvasirisaya da; pusa, rēvatiya da yana metek  
nakat; vidyā grahe, vidyārambhayehi; śubha pradāsyuḥ, śubha dennāha; kēcit,  
samahara-kenek; rudra, adaya; uśanti (?), vidyāgrahaṇayehi śubhaya yi kiyat.

f. i: blank leaf, scribbled with a medical prescription; ff. ii–v: portion of an astro-  
logical text on Muhurta or auspicious moments for undertakings such as journeys,  
etc., illustrated with line drawings of cakras denoting planetary positions.

## WS. 277

Palm-leaf; ff. 55(1–55); 4.3 × 31.7 cm; three to four quatrains to a side; skilled hand; cord-hole  
damaged in f. 1; Chinese coin as medallion; good, early copy; possibly late 18th century.

### Iti-bisō jātakaya (kavi)

A poem of 340 verses attributed to Paṇḍita Patirāja, on the story how the Bodhisatta born as a  
woman made efforts to be a man so that he could become a Buddha.

Begin: Namō tassa ... Set siri piri soṇḍaṭa

at kara demin satahaṭa

mok [pura] lāba soṇḍaṭa

nitta muni pā vaṇḍin hāmaviṭa [f. 1a, 1]

Summary: Netthipala nam yana, vīya piyasek susādi paṭunena [f. 1b, 2]; e piyasa vāḍi  
pāmiṇa, Abēkōn mātiṇḍu melesina [f. 2a, 3]; Abēkōn māti nāvata, gosin Patirā-  
dha nam veta, Iti bisava suba seta, kivot e jātakaya yahapata [f. 2a, 4]; paḷamu  
dina manahāra, dan dun sita kavara śara, Iti bisava puvatara, kiyan e jātakaya  
kavi kara [f. 3b, 1]; ...The birth of Iti kumāri during the time of Dīpaṅkara  
buddha [possibly Purāṇa Dīpaṅkara], and her offering mustard oil [siddat tel];  
soḷasē-saṅkayayapasu vena tānadī, tapasē rakimin viṇḍi duk nisekī, sita sē tel dan  
dun anuhaseki, apa sē matu dina budu vena kekakī [f. 3a, 3]; itin kiḷuṭu digasiya  
bava upanē, dukin hiṇḍimi me pavat sihi veminē, metun lovaṭa hari muni guṇa  
rajunē, varan pirimi-bavaṭama denu soṇḍinē [f. 14a, 3]; ...madiya karapu pin  
me basaṭa soṇḍinē, bāriya pirimibava denu maṭa laṇḍunē [f. 14b, 1]; ...siyogata  
chenam muniṇḍuṭa pudami [f. 14b, 2]; ...alukara kaya dunno demi varamak  
[f. 14b, 3]; f. 15a, there is a section ending of the poem demarcated by two sets  
of kuṇḍalis.

Next section describes how Iti-kumāri got herself ready for self-immolation; departure of Iti-  
kumari with a box of mustard seeds, in search of the future husband; finally she reaches the  
front yard of her future husband [f. 21v, 2]; how Itibiso lived with the poor man and brought



him wealth, and requested him to bless her to be born as a male in the future [soṇḍin ada siṭa sidda-vēvā pirimi-bava matu bisavaṭā, f. 31b, 2]; this section ends at f. 34a, 1, after describing her birth in heaven and her desire to return to earth, to which Viduravi (Śakra) agrees and arranges her to be conceived in the womb of the Siṭu-dēvī of Kosol nuvara [f. 34, 3]; and born as a son [f. 35a, 4, these are short verses]; the term bōsat is used for this prince. The prince gives wealth to charity, leaves the palace, and becomes a hermit known as Sumedha [f. 40b, 1]; kiyamin daham kavi karavāpu jñānē, nolasin eveni guṇa āsuvemi memānē, melesin susādi Abēkōn māti parānē, upadin gosin devulova ran vimānē [f. 41a, 2: mention of Abēkōn māti, the patron]; tunsīya-hatalihaki padakaḷa kavi gaṇanē, thus 340 verses in this poem [f. 41b, 1]; ...iṭṭakara me pada kavikarapu kivivaru, Heṭṭipatirāda mātiṇḍunnē munuburu [f. 41b, 2]; author: Paṇḍita Patirāda Algama-da kivivaru [f. 41b, 3]; date of composition: nisi lesa dahasakut pasuvīgiyeyi mesē, hasiya tis-tunaki ekalaṭa Saka varsē [f. 42a, 3].

From f. 42a, 1–55b, 3: is a section on Dahamsoṇḍa jātaka, etc., which should be judiciously inserted into the body of the main story.

Present end: f. 55a, 3 ekalaṭa Dīpankara muniṇḍunnē  
satahaṭa ama rasa baṇa desaminnē  
veheraṭa ran uḷu dili pātirennē  
melesaṭa dāhāmen muni vādi-innē.

For another copy of this portion of Dahamsoṇḍa jātaka, see British Library MS Or. 6604(46).

For a copy similar to the present MS see British Library MS Or. 6604(174).

f. 55b. blank.

## WS. 278

Palm-leaf; ff. 24(1–24); leaves originally not numbered; 5.9 × 55.3 cm; three lines, 48 cm long to a side; very large, round letters; carefully written, semi-skilled hand, possibly of a novice; 19th century; incomplete.

### Maha-Pirit-pota

The book of Parittas, copied in large hand, for the purpose of reading at night. This MS now contains only parts of parittas, e.g. Dasa-sikkhāpadāni, Mahā-maṅgala suttaṃ, Ratana suttaṃ, Karaṇīya-metta suttaṃ, Khandha parittaṃ, Mettānisaṃsa suttaṃ, Mittānisaṃsa suttaṃ, Mora parittaṃ, Canda parittaṃ ...

This MS is useful as a specimen of very large handwriting used mainly for writing the Book of Parittas or Maha Pirit pota.

Present begin: f. 1a. ... Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi. ... Dasasikkhāpadāni.

Present end: f. 24. ... Tena kho pana samayena Candimā devaputto Rāhunā asurindena gahito hoti. Atha kho candumā devaputto Bhagavantam anussaramāno, tāyaṃ velāyaṃ [imaṃ gāthaṃ abhāsi].



## WS. 279

Palm-leaf; ff. 11(khu-khām); 5.4 × 37.5 cm; seven lines, 33.7 cm long to a side; spaced, clear, semi-skilled hand, possibly of an elderly scribe; 19th century; incomplete.

**Dhammacakkappavattana sūtra arthavyākhyānaya (Pāli–Sinh.)**

A descriptive paraphrase in Sinhala, to the Pāli text of Dhammacakkasutta, the first sermon preached by Gautama Buddha. This MS now lacks 20 leaves from the commencement, and possibly two leaves from end.

Present begin: ... Seyyatthidaṃ, e triṣṇā-traya nam kavarēda; kāmatanhā, kāmasvāda vasayen pāvati triṣṇāvaya; bhavataṇhā, śāsvata nam dṛiṣṭi hā ekva pāvati triṣṇāvaya; vibhava-tanhā, uccheda dṛiṣṭiya hā ekva pāvati triṣṇāvaya yi vadālasēka. ...

Present end: ... Bhavat Kauṇḍinya sthaviratema; vata, ēkāntayen ... [incomplete].

## WS. 280

Palm-leaf; ff. 4(ka-kī); 5.7 × 30.7 cm; six lines, 28.4 cm long to a side; narrow margins; small hand of a novice scribe, ending in large hand on the last leaf; brown leaves; text not clear; 19th century.

**Vihāra asna**

A list of names of temples in Śri Lanka, which is recited at the end of a Pirit ceremony, along with Dorakaḍa asna and Anusāśanāva.

Begin: Namō Buddhāya. Sagama, Paṣgama, Arattaṇa, Mādanvala, Vilvala, Kaḍadora, ...

End: ... Śri Draṃṣṭrā-Daḷadā-mandiraya, ātulu vū siyaḷu vihāra-dēvālayē adhi-gruhita devimaharajānan tamanut tamangē sahāya pirivara deviyanut ... nohāra kāṇdavāgena Mahā-Maṅgala-sūtrādi baṇa asanu piṇisa mahā saṅghayā vahansēṭa abhimatayi, abhimatati, abhimatayi.

## WS. 281

Palm-leaf; ff. 226(ka-dṛ); lacking several leaves, e.g. gu-ṇi (text is continuous; possibly the scribe wrote the numeral ṇu, instead of gu), f. 43 no traditional number; missing ce-caḥ, jhe-jham, ṇa-ṇū; 4.5 × 29.2 cm; seven lines, 26.5 cm long to a side; skilled hand of an erudite scribe; good orthography; original, wooden covers; with a simple, thick liyavāla or leafy scroll, and damvāla or chain border along the liyavāla, and palāpeti or petal border along the bevelled edges, all in yellow on red background, now covered with resinous oil and soot; good copy; early 18th century.



**Baṇa-daham potak (Pāli, Sinh.)**

A handbook or breviary for a monk, consisting of several brief texts useful in daily ritual and meditation. This is a good specimen with regard to age of the copy, uniform, neat, skilled hand and good orthography. Each text begins on the recto of a new leaf.

Contents: (1) Dhammapada gāthā Pāli, ff. 1a1–33b6; (2) Paṭicca-samuppāda (Pāli), ff. 34a1–36b6; (3) Dhammasaṅgaṇika-mātikā Pāli, ff. 37a1–43a1; Dhammacakkappavattana suttaṃ (Pāli), ff. 44a1–51a7; (4) Mahāsamaya suttaṃ (Pāli), ff. 52a1–58a7; (5) Vandana gāthā (complete set from which six leaves are now missing), ff. 59a1–72a7; (6) Satara-kamaṭaḥaṇa padārtha (Pāli–Sinhala), ff. 73a1–82a6; (7) Sekhiyā Pāli, ff. 82a6–85a7; (8) Paṭicca-samuppāda sanya (Pāli–Sinhala); (9) Navagaṇa sanya (lacking major portion of it), ff. 94a1–94a6; (10) Aṭuvā prārthanā gāthā, ff. 95a1–95b6; (11) Namaskāra sanyaya (Pāli–Sinhala); (12) Āṇavum padārttha [Nava pirit sannaya, including Āṭānāṭiya and Aṅgulimāla padārttha], ff. 107a1–179a7; (13) Dharmagāthā sanyaya [Telakaṭaḥa gāthā sanyaya], ff. 180a1–224b5. ff. 225, 226 are written on discarded leaves.

All the Sinhala paraphrases above are the classical paraphrases.

f. 224b. An illegible scribbling denoting ownership, viz: Aṃbanvela unnānsege pota. Also in f. 1a: ... deniye-gedara āraccila pūjā kaḷa pota.

Begin: f. 1a1. Namo tassa ... Mano pubbaṃgamā dhammā mano seṭṭhā manomayā manasā ce paduṭṭhena bhāsati vā karoti vā tato naṃ dukkhamanveti cakkam'va vahato padaṃ

End: f. 224b5. Laddhāna dullabhataṇa ... , laddhāna, ladin; āsavanudaṃ, kāmādi āśravayan vanasannā vū ... Nuvaṇāti siyalu satvayan satpurṣa-dharmmayehi pavatneyayi sēyi. Dharmmagāthā sanyaya yi. Siddhirastu.  
In recent illegible hand: Aṃbanvela unnānsege pota yi.

**WS. 282**

Palm-leaf; ff. i, 7(pa-pl); 4.2 × 13.5 cm; six lines, 12.7 cm long to a side; narrow margins; unskilled hand; incomplete; 19th century.

**Sāntikarma mantrayak**

A chant bestowing blessings of Buddha, Dhamma, Saṅgha, gods, and parittas, on an afflicted person. Better part of the chant is composed of extracts from Sinhala classical texts.

Begin: f. 1a.1. ... Siyalu devi-baṃbungē mudunehi keḷanā vū śrīpādayen hā ... kāmāti kāmāti tānek-hi penī yannā vū śrīmukhayen karuṇava hā samaga ... duṭṭu niduṭṭu satvayaṇa dakvami yana adahasin ... svayambhu-jñānāyē dannā vū ... sarvajña-rājottamayāṇan-vahansēgē ānubhāvayenda e satyayenda, tavada unvahansēgē ... dasavidha pāramī dharmmayangē ānubhāvayen da e satyayen da, ...



End: f. 7b. ... Buduruvan dhamruvan saṅguruvaṇ ātuḷu vū tunuruvaṇ hā maṅgala sūtraya ... dhajagga parittaya ātuḷu vū suvāsū-dharmma-skandhaya māgē sirasē pihiṭṭiyē ya. ... Namo muni muni māmuni śrīmuni Aṅgulimāla muni ēsvāhaḥ, nitya mā jīvita rakṣā karesvāhaḥ. Siddhirastu.

## WS. 283

One palm-leaf; 3.7 × 127.5 cm long; folded into 13 sections, each 9.8 cm long; hence forming a pocket-size document to be frequently used; skilled hand; astrological numerals used; good copy, dated Saka 1780 (AD 1858); useful specimen.

### Lita (Saka 1780 : AD 1858)

Ephemeris for the Saka year 1780, i.e. AD 1858, written in Sinhala script, and lit-ilakkam or astrological numerals used for calculations. Copied in two to three columns of seven lines, 3 cm long to a column; written on both sides.

Begin: Sakābdam ādisatya.  
 Bu .. ja pi .. vraṣabha ravi  
 Bu ada je .. ja  
 Gu be .. kā da .. amā ..  
 Śu re .. ..  
 Śa mu .. ..  
 [ .. indicates astrological numerals]

End: Similar to above.

In the above date: Sakābdam ādisatya, written according to Kaṭapaya system, an initial vowel has the value of zero; here ā has the value of 0, di: 8, sa: 7, ya: 1; when counted from end to beginning the date is Saka 1780 (AD 1858).

## WS. 284

Palm-leaf; ff. 5(1–5), 6–34: blank leaves; no original foliation; 3.7 × 13.7 cm; six lines, 12.5 cm long to a side; narrow margins; small, skilled hand; plain wooden covers; VOC coin as sakiya or medallion; 19th century.

### Mantra (kīpayak)

A collection of mantras or charms, now only five remain, e.g. (1) a Tamil mantra with instructions: tel maturanu, aṅgaṃ novadī; (2) a Tamil mantra, with instructions: nūl tel haṇḍun maturanu; ratmal maturā gasaka uḍa tiyanu; pasuvenidā gini-pāganakoṭa ginihama hādeyi, nahinṭa peraleyi; [gap in the text]; (3) Baḍa-pipunāṭa, ajīrṇayaṭa, dehi maturanu; (4) Goyam rākavalli yana mantraya yi; (5) incomplete.

Present begin: f. 1a. Om vīrapattuyārē ivittun uruvanda ... kaṭṭu hirakaṭṭu pūṭṭu, Siva namaḥ.  
 Tel maturanu aṅgaṃ novadī.



Present end: f. 5a. Ōṃ kaṅkāri-rīri-vēl ... dahasak madanagiri yakṣaniyan vāḍitānaṭa hāri hāri  
eṇḍa varami.  
ff. 6–34. blank leaves.

## WS. 285

Palm-leaf; ff. 7(1, ra-rū); 5.2 × 19.8 cm; all leaves illustrated with charts of line drawings; scraggy hand; text is not clear; 19th-century copy.

### Yantra hā Mantra Potak

A handbook of square charts and illegible incantations connected with them.

Present begin: f. 1a. Ōn namō ... sarvajña ... sambōdhi maṇḍala dasa asaṅkheyya māra jayasiddhi krama ... sarva śāstru tēna ... jayamaṅgalam.

Muni cakraya liyā saṅskāra koṭa ... pālāṇḍa yuddhayāṭa yanu. At-duṭṭuvayi.

Summary: f. 1b. Śāma angan sūniyam novadī; f. 4a:

Ownership note: Rutugammahalā Ranhāmi; f. 4a: naraśiṃha yantrayayi; f. 4b: Vajrāsana cakrayayi; f. 5a. Viṣṇu maṇḍalē; f. 5b. Kākṣaputē; f. 7a. Rāma maṇḍalē.

## WS. 286

Palm-leaf; ff. i, 108(ka-che); error in f. 87 which should be cṛ, now the number cannot be checked because left end of the leaf is wormed; 4.2 × 50 cm; six lines, 44.7 cm long to a side; round, skilled hand; ff. 1–5 in average sized letters, thereafter larger; some leaves wormed; dark wooden covers; good reliable copy; late 18th century.

### I. ff. 1(ka)a1–66(nā)a4

#### Gihi vinaya (preceded by Dharmānisamsaya)

A Sinhala prose work on codes of conduct or discipline for the laity. This copy is well written by an erudite monk, although now some leaves are wormed and sticking together.

Begin: Namō tassa ... Likhāya Pālīnā dhammā navakoṭi saḥassakaṃ  
kappaṃ akkharagaṇaṇā ca cakkavatti bhavissati.

Yana mē gāthāvehi abhipprāva nam. Surāsura-vara-makuṭa-manikiraṇa-taruṇaprabh ā sura pādaravindadvanda āti tilōguru budurajāṇan-vahansē visin ...

End: f. 2.(kā)b6. Mesē dharmmaya livūvaṇṭa liyavūvaṇṭa labana ānisaṃsa idikaṭu malin ākāsaya bālūvā se, kōṇḍuru piyen ākāsaya vāsūvā sē, niyagin gat poḷova pas sē saṃsēpayen dākkuvāhuya.

Gihi vinaya text proper.

Begin: f. 3(ki)a1. Namō tassa ... Sabbapāpassa akaraṇaṃ kusalassa upasampadā  
sacittapariyodapanāṃ etaṃ buddhānusāsaṇaṃ

Yanādin aneka prakārayen Budun [vahansē vadāla avavāda asā] gena sita tabā ...  
Part of this leaf is damaged.



End: f. 66(nā)a. Cakkhuvīññānaya anitya dukkhaya anātmaya ... manovīññānaya anitya dukkhaya anātmaya yī menehi kaṭayutu. Gihivinaya nimi. Siddhirastu.

## II. ff. 67(ñi)a1–95(cau)b1

### **Buddhavaṃsa dēsanāva saha Anāgatavaṃsa dēsanāva**

‘Lineage of the Buddha’ and ‘Future lineage’ or the story of the ‘Future Buddha’, viz. Maitreya Buddha, being an extract from the Sinhalese prose work *Pūjāvaliya*, by Kiriāllē Nānavimala (ed.) 2nd imprint – Colombo: 1965. pp. 272–276 and 276–288.

Begin: Namo tassa ... Appadamādo amatapadaṃ ... ye pamattā yathā matā. Mesē dakvana ladi. Śākyakulasimha vū ... Budurajāṇan-vahansē mē mē kāraṇayenudu arihat nam vanasēki. Ekala ... mē sthānayehidī Buddhavaṃsa dēsanāva keremi ... Buddhavaṃsa dēsanāvaṭa paṭangatsēka.

f. 73(ñi)a1. Yanādi vasayen mē Buddhavaṃsa dēsanāva nimavā vadālasēka. ... Tavada mē Buddhavaṃsa dēsanāva nimi kala ... [f. 74] Nāvata varṣāvak piṭa varṣāvak vasnā sē Anāgatavaṃsa dēsanāvaṭa paṭangatsēka. ...

End: f. 95(cau)b1. Esē heyin kiyana ladi. Pūjāvisesam saha paccayehi ... tasmā jino arahati nāmametaṃ. Anāgatavaṃsa dēsanāva nimiyeya.

## III. ff. 96(cām)a1–102(chu)a3

### **Supatra jātaka**

This text is similar to *Pansiya-panas jātaka pota*, 1909 edn, pp. 506–508. For the story see *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, , p. 1218. In this birth the Bodhisatta was born as a crow. ...

Begin: Tavada ek-samayek-hi Baraṇas nuvara Brahmadatta nam rajjuru-kenakun rājaya karaṇa samayehi apa maha bōdhisatvayan-vahansē kapuṭu yo[niye]hi ipada asū-dahasak kapuṭuvaṇṭa pradhānava namin Su[pa]tra nam rajava upansēka. Namin Supassā nam kapuṭu dhēnuvak ovuṇṭa agamehesun uva. ...

End: Ekala kavuḍu rajjuruvō nam lovuturā budu vū mamma vē dāyi taman-vahansē dakvā vadālasēka.

## I ff. 103(chū)a1–106(chl)b5

### **Cūla Dharmapāla jātakaya (incomplete)**

The Bodhisatta was once born as Prince Dharmapāla, son of Mahā-Pratāpa, king of Benares. He was killed by his father from anger that the queen while nursing the child did not rise when the king came to see her. This story illustrates the bad consequences of hasty anger.

See *Pansiya-panas jātaka pota*, 1909 edn, p. 611; *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 884.

Begin: Tavada śākyasimha sarvajñayan-vahansē vēluvanārāmayehi vāḍavasana samayehi ... mā put va upan gamanē dakvā Ahimāla nam vadhakaruvā lavā māravuvōvēdāyi vadālasēka. Hē keseda yat. ...

End: Eviṭama ... mahapoḷova pālī avīci mahanarakayen maha ginidāl āvi[t] ... [incomplete, lacking last leaf].



## ff. 107(chī)a1–108(che)b5

**Kōsalabimba-vaṇṇanā (Pāli)**

The story of making a statue of Gotama Buddha by King Kosala. This text is incomplete.

Begin: Ekasmiṃ kira samaye kathābhinihāraṃ veneyya-jano disvā ... Pasenadi Kosala rājā Tathāgataṃ adisvā, aho suñño Jetvananti, kampamāna hadayo hutvā, puna nagaraṃ gato, mahā janakāyo'pi Tathāgataṃ adisvā evamahamsu, aho suñño vatāyaṃ loko, asarano vatāyaṃ loko'ti vipaṭṭi-visārī hutvā dīpa dhūpa mālādīnā gahetvā Tathāgataṃ dhammasabhāṃ pūjetvā naṅgaremeva pāvīsi. Bhagavāpi tattha cārikam caritvā puna Jetavanameve agamāsi. Rājā ca ... Jetavanaṃ gantvā Tathāgataṃ disvā bhagavantaṃ pūjetvā ... idaṃ vacanaṃ avoca, Bhagavantaṃ ahaṃ lokānukapakāya ... patimaṃ kātukāmomahīti āha. Satthā tassa vacanaṃ sutvā sādhu sādhu mahārāja patimā kāratabbāni avoca. Yena kenaci mahārāja ... kulaputtana kaṭṭhamayaṃ vā sēlamayaṃ vā dantamayaṃ vā mattikāmayam vā svarṇṇamayaṃ vā rupiyamayaṃ vā tumbamayaṃ vā tipumayaṃ vā pavve vā Tathāgataṃ patimā kāratabbāni, dīghaṃ vā anuṃ vā thūlaṃ vā antamaso yavappamānampi kātabbe appameyyaṃ mahārāja patimākarānānisamsanti.

Present end: Rājāpi taṃ sabbaṃ sutvā Bhagavato santike patimā karetuṃ laddho, kāso candanasāreṇa buddha parimaṃ kārāpetvā tatopari suvaṇṇapaddhāni kārāpetvā pārupāpetvā sukhilikhāpetvā tatopari [writing ends at the end of the leaf with the text incomplete].

f. 7b. Bōdhimaṇḍalē siyalu dēṭa yahapati.

## WS. 287

Palm-leaf; ff. 12(sa-sai); 3.5 × 26 cm; three quatrains to a side; skilled hand; late 18th-century copy; incomplete.

**Paladāvaliya (kavi)**

An astrological work in Sinhala verse, on auspicious times for all forms of horticulture and agriculture. This text contains only one illustration with no title for it.

Printed versions: (1) *Paladāvaliya, hevat Muhurta mālāva*, M M P Vijayaratna-appuhāmi (ed.) – Colombo-Maradāna: Sevyasri yantrālaya, 1910. (2) *Muhurtta-cintāmaṇi*, compiled by Don Philip Silva Āpā Appuhāmi – Colombo: Lankābhinava-visruta yantrālaya, 1876.

Present begin: Kivi buda gana śani gana eḷu kuṃḷu dā  
 anura visā nākata da tun pādā  
 mā nākata da dēṭa punavasa ema dā  
 kannyāvat kuṃḷu[ru] vāda veyi mema dā.  
 f. 3(si)a, v.2: Reference to Paladāvaliya  
 kividā mīnaya sivuveni pāya yedū  
 saṇḍudā danu mīnaya lat aṭa sadū  
 emadā kos pol uk daṇḍu sadū  
 Paladāvaliya kīvayi purudū



- ff. 9(sl)a1–11(se)v4: On planting fruit trees etc., in prose.  
 Present end: avurudu dolos masa tunsia šaṭa dinaki  
 ehi māda yedena riṭṭā hättā dekaki  
 lova sata vaṇdina pōyat hatalis aṭaki  
 mehi pā gaṇan visi eddās hasīyaki. [f. 12(sai)b, v.2]  
 Siddhirastu.

## WS.288

Palm-leaf; ff. 5(kh)–khām); 5.1 × 42 cm; three quatrains to a side; fairly large, clear, unskilled hand; early 19th century; incomplete.

### Girā jātakaya (kavi)

The birth story of the Bodhisatta, when he was born as a parrot. In Pāli this jātika story is called Sālikedāra jātika (no. 484). See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 1122.

This text is a poem in Sinhala language. This MS has only 29 verses and is incomplete. For a more complete copy with 234 verses, see British Library MS Or. 6604(133).

Present begin: f. 1(kh)a, v.1

Sāra asaṃkaya siṭama patanḍayi  
 nohārama e-bisavu kusa upadinḍayi  
 pāramitāvan aḍu nokaranḍayi  
 ārādana-koṭa e-bōsatunḍayi  
 f. 3(kho)b, v.2

emaviṭa maharaja udahas vennē  
 emaviṭa senagaṭa aṇabera lannē  
 mātivarū emaviṭa rāsvī ennē  
 giravā kanavaṭa garu nokarannē

Present end: f. 5(khām)b, v.3 indra nīla śāma sitinē  
 candra maṇḍala śāma sitinē  
 nandra dū bava nitinē  
 andra bavana giya gamanē.

## WS. 289

Palm-leaf; ff. 16(ka-kaḥ); 4.7 × 24.3 cm; three to four quatrains to a side; semi-skilled hand; brown, untidy leaves; fairly good copy, dated AD 1861.



**Saddanta jātakaya (kavi)**

A popular poem, describing the birth story of the Buddha as an elephant, who lived in Satdanta lake in the Himalayas, and offered his tusks to a hunter, to fulfil the longing of a queen. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 922. For another copy and details see British Library MS Or. 6604(58).

Begin: f. (ka)a, v.1

Upadinnaṭa kotana

bāluvayi muniñdu divasina

Catdanta vila yana

upadimāyi muni bāluva divasina

.....

Daṃbadiva me kapaṭa budu vena antaya

opa vāḍi pun saṇḍa sēma purantaya

me kapaṭa budu vena bavaki tirantaya

upadimi mama gos vila Saddantaya [f. 3a, v.1]

pansiyayaka gaja pirivara mādḍē

bōsat keḷa āviditi parasiddē

vāsata kara nuga sevanaka ḷuddē

Bōsat vesenuya ē vila mādḍē [f. 4a, v.3]

ruvāti ridi kaṇḍa men soṇḍa digu koṭa

lāsati mavak daru vaḍanā vilasaṭa

pāvati noyek sivupāvō āti raṭa

asati me maṭa vādi viddē kumakaṭa [f. 10a, v.3]

ape Baranās pura aga bisavunhaṭa

nube daḷa kappā gana isnānneṭa

dola upatak uni e bisavunhaṭa

e nisā śarayak viddemi obahaṭa [f. 10b, v.1]

sādu sādu kiyamin utumannē

vādu karana maru biṇḍimi sitannē

sādu me pin balayen budu vennē

sādu kiyā daḷa deka dan dunnē [f. 11a, v.3]

dākalā e bisava daḷa deka nittē

kakiyā hradaya leyī gini gattē

dākalā balamin e bisava nittē

hradaya pālī divi giya eka vāttē

End: f. 16(kaḥ)b, v.1 pata patā sāra aśṅkaya āmi pirivara ekkoṭā

nitipatā mama dunimi ahitak nātuva lova yadiyanhaṭā

mama ātuva mā dunimi daḷa deka pātū budubava gannaṭā

pata patā matu topit pāminevu memā kātuvama nivanaṭā.

Mē livu pin purā, mamat pāminevu nivanaṭā. 1861. Ṭikiriṛālage pota.



## WS. 290

Palm-leaf; ff. 21(1-20, 1); original foliation in astrological numerals 1-20 (lacking 18); 3.1 × 20.6 cm; two quatrains to a side; from ff. 10b-13b: six lines of prose, 17.5 cm long to a side; semi-skilled hand; soiled copy; incomplete; early 19th century.

**Paladāvaliyak (kavi & prose)**

An astrological text in Sinhala verse and prose, on auspicious times for agricultural and horticultural undertakings. For printed collections of these verses, see (1) *Paladāvaliya hevat Muhurta mālava*, compiled and edited by M M P Vijayaratana-appuhāmi – Colombo: sevyasrī yantrālaya, 1910; and (2) *Muhurtta-cintāmaṇi*; kartṛ: Don Philip de Silva Āpā-appuhāmai – Colombo: 1876.

Present begin: f. 1a, v.i

Kāti śita aśśa mula śā siyavaśa  
rēvati mihiput rivi ni davaśa  
lada hot me kī me nākat davaśa  
Maunandana yōgaya danu sakaśa  
f. 1b, v.1 (cf. *Paladāvaliya*, 1910 edn, p. 13, v.100)  
śā nakatin subadina buda hōrinna  
dānaganimin hāma pala biju vapuranna  
siyāvaśen uñdu mun mā vapuranna  
tala mun nam pala mē hāma vapuranna

Illustrations of astrological cakras: f. 6a: Pol sādāna cakrayayi; f. 6b: bulat hadana cakrayayi; ff. 8a-20b: Subha muhurta explained in prose, with a few verses from 14b-18b.

Present end: f. 20b. Puvaśala nākata tunveni pādē bada (?) kápū nākataya; Utrapalē paḷamuveni pāda pasa kápū nākataya.  
f. i. Written leaf used as end cover.

## WS. 291

Palm-leaf; ff. 7(ka, kā, kṛ, kḷ, ke-ko); lacking ki-kū, kṛ, kḷ; 5 × 21.4 cm; eight lines, 19 cm long to a side; round, semi-skilled hand; 19th century; incomplete.

**Gava-ratnaya**

A text in prose on diseases of cattle. For a verse printed version, see *Gavaratnaya hevat Gava vaidya saṅgrahava*. Bu. Sa. Perera visin śuddhakoṭa kavikaraṇaladi – Kolom̃ba: Lakrivikiraṇa mudrāṅkanaya, 1889.

Begin: f. 1(ka)a. Namō Buddhāya. Siri suddha prasasta Vijayakula pravṛttavū ... Buddha varṣa navasiya visi-ekak viya. Meyin mattehi Ananda Vijayanvahanse gavayin piṇisa vadāla Gavaratnaya kiyanaladi. ... me Gavaratne ausada saṅgraha kiyanu lābe. ... mulaṭa hāra siyayak veppu nam veyi [very poor introductory passage; thereafter the text is legible].



Present end: f. 7(ko)b. Geravumaṭa, Kappravalliya-koḷa yusin denu.

## WS.292

Palm-leaf; ff. 19(ni-cai); 5.2 × 21.3 cm; eight lines, 18.5 cm long to a side; round, semi-skilled hand; brown, untidy leaves; incomplete; early 19th century.

### Yantra mantra pot koṭasak

A miscellaneous set of charms, with several illustrations of yantras for protective purposes, with no names attached to them, e.g. ff. 1–3: mantras to ward off Pilli and Angam (Pilli angan novadī); then yantras: f. 4a: siyalu āraṣavaṭayi; also a yantra to win at Pahaḍa-keliya; f. 6a: yantras: (1) Koṭa yakunṭa ise baṇḍinu, (2) Lipē obanu, bat bōveyi, (3) Aṇḍana daruvaṇṭa baṇḍinu, nāḍat; f. 7a: amu talpataka liyā ata baṇḍinu, āvēṣa veyi, yakṣabhayaṭayi; several for āraṣavaṭa; f. 10b: Sarvasdoṣa kalkaya; f. 12a: yantras for rāja-vaiśyāvaṭa, for influencing important people; f. 12b: for stri-vaiśyāva, to attract women; f. 14a: dēva-angan novadī; ...

Present begin: f. 1(ni)a ... eka kumārayek angan evuvāya; ek kumārayek siṭivuvāya; e siṭuvāpu ājñāven ānubhāven, nāta nāta, nāguṭu. ... pilli angan novadī.

Present end: f. 19(cai)b ... Namō yakṣa rākṣa sarva-vidyādhara asurabhaya yakṣā yakṣa pralesvāhaḥ.

## WS. 293

Palm-leaf; ff. 136(1–136); traditional foliation not continuous; 4.3 × 23.1 cm; six lines, 20.2 cm long to a side; marginal notes on left margins; semi-skilled hand; knots tied on some leaves to denote useful prescriptions; several leaves damaged; dark stained wooden covers; small, ivory medallion; early 19th century.

### Veda vaṭṭōru potak

A handbook of medical prescriptions, on various diseases and ailments. Marginal notes denote the topics, e.g. Kāsi musu nāti ve (f. 1a); noyakut viṣayaṭa (f. 3b); atīsārayaṭa (f. 6a); mura-uṇaṭa (f. 8a); oḍu telayi (f. 11a); kiri-panuvanta (f. 12a); isa-kes vāḍenta (f. 15a); dat panuvanta (f. 16a); thus almost every leaf contains a marginal note, indicating the purpose of the medication.

Present begin: Gitel dekalaṇḍak tuṁba-gāṭa isma kilitillak ekkoṭa povanu. Kāṣeṭa makuluvānnā isma reddaka dā hiriyaḷ sunu dekalaṇḍak gena araḷu nelli vagapul siddhiṅguru me kī behet sunu samaga koṭalā mī telin ekkoṭa ginihiriya kola isma gitelin povanu, ... kāsi muha nāti ve.

Present end: Last few leaves, ff. 128–136, contain medicines as well as mantras to be chanted when administering medicine, mainly connected with toothaches, insect-bites, coughs, etc. f. 134a5: dat-vāyāṭa mantraya yi; uḡurē mas-kaṭuvaṭa maturanu, ... divi-makuluvā kāvāṭa maturanu, ... ikkāvaṭa maturanu; to ward off elephants: sīmā bāndem, mē matuṭa vāṭa asala tabanu. Āttu nēt. ... On namo ... kan suruḷu



pat suruḷu soṇḍa suruḷu ... Suruḷu-dēva-rajjurusāmīnnē ājñāven ānubhāven māgē keten piṭaman yaṇḍa baha baha suruḷu yi. f. 136a: a yantra diagram to ward off elephants from fields.

## WS. 294

Palm-leaf; ff. 75 (ka-ñe); several changes to numbers in traditional foliation; 5.1 × 30.8 cm; seven lines, 27.5 cm long, or four to six quatrains to side; semi-skilled hand; brown leaves; lightly inked; text is not clear; last five leaves effected by a flame; needs inking; 19th-century copy; incomplete.

### **Sarvāṅga veda potak (Kavi-vāsagam)**

A comprehensive medical work in Sinhala verse and prose, giving no clues as to its title. Several marginal notes indicate the title of the medical preparation.

Present begin: f. 1(ka)a ... demaṭa geḍi doḍan āṃbul kuppamēniyā kola iṅguru karavila kola ... mē avusadavalin yuṣa pata pata gena talatel nāliyai mēvā yodā ... padamaṭa bā tabā denu. ... siyalu laḍaṭa yahapati.

Possible begin: f. 1(ka)b. Siyalu rōgayan ipadīmaṭa kāraṇā vū vahnīsādhā nam baḍagini madavīmen upan ajīrṇayō catruvidham satarek veyi.

Ehi āma-ajīrṇaya, ambala ajīrṇaya, rasa-ajīrṇaya, viṣṭambhā-ajīrṇaya, yana mohuyi.

Summary: Tisdekak sanni unaṭa [f. 1b]; verses from f. 2a; pīnasāṭa [f. 2b]; bālayingē unaṭa, vikāra deḍavilivalaṭa [f. 4b]; Garbha vidhiyai [f. 7a]; kumāra guliya [f. 7b]; yakṣa āliyā, āṇḍili [f. 8b]; surajīvaka sanni kapāle [f. 13a]; kirimāliyaṇṭa [f. 14a]; akis bāsāva [f. 16b]; anaṅga cūrṇaya [f. 17b]; usmuruttāvaṭa [f. 22b]; pācanayaṭa [f. 24a]; kūrananda tailaya [f. 29a]; siyalu kuṣṭavalāṭa vātabhaṅga tailaya [f. 32a]; Surajīvaka jalasanni kapālaya [f. 32b]; hūniyan usmurutā malabaddhayaṭa [f. 35a]; kōla vidhiya [f. 37a]; daha-aṭak sanniyāṭa [f. 38a]; vikāra tailaya [f. 44a]; kōla valippuvaṭa [f. 48a]; tis deka sanni unaṭa [f. 58a]; kōla kumāra guliya [f. 60b]; kōla kalkaya [f. 63a]; goḷu bihiri sanniyāṭa [f. 66a]; devel pissiyaṭa [f. 75a].

Present end: f. 75b4 ... rata kirimāliyan usmurutā mekī bālayangē leḍaṭa val anōdā kola ahu-rayi, pāhicca ran-tāmbili poluyi, mē devagē koṭā damā kiri mirikā īṭa araḷu ... cūrṇa karagena ema baraṭa uk sakuru gena ehi telaṭa kalatā mada ginnē kakārā tabā āṅga gānu, baḍaṭa denu, rata kilimāliyan vānasē.

## WS. 295

Palm-leaf; ff. 37(ki-gai); lacking several leaves; 5.4 × 43.8 cm; six lines, 38.8 cm long to a side; carefully written, somewhat large (bold) hand, possibly of a novice monk; leaves brown and wormed; early 19th-century copy.



**Anuruddha śataka with sannaya [Skt–Sinh.]**

A Sanskrit poem of 100 ślokas on the Buddha, composed by Anuruddha mahathera of Polonnaruwa in Śrī Lanka. The text is accompanied with a paraphrase in Sinhala. At present this MS contains the ślokas and sanna from ślokas 6–95. For a pr. edn see *Anuruddha śatakaya saha sannaya* by Don Andris de Silva Baṭuvantuḍāve pañḍitumā (ed.) – Kolom̃ba: Lankābhīnava-vīśruta yantraśālāva, 1879 (3rd imprint).

Present begin: Muniranavamadarśīcārjjune śoṇanodhau

gatamatirapi padmas sārado Nāradaśca

aviralasaraladau Buddhapadamottarākkhyo

munirapi navaṇīpe labdhamedhās Sumedhaḥ [pr. śloka 6].

Arjjune, sulukumbukmula; gata, adhigata vu; matiḥ, saṃbodhi āti; Anavamadarśi muniśca, Anavamadarśi nam samyaksambuddha da; śroṇabodhau, śroṇabodhimūlayehi; gatmatiḥ, adhigata vū sambodhi āti; Padmo'pi muni, Paduma nam buddha da; ... Sumedhā munirapi, Sumedha nam samyaksambuddha da ...

Present end: Ya[h] śrotābharaṇaṃ karoti na munes saddharmmavāṇīmaṇim

yasyāsīt saphalaṃ na locanayugaṃ saundaryya [sandarśanaiḥ]

Text ends abruptly at the end of this leaf, thus lacking possibly two leaves from end.

**WS. 296**

Palm-leaf; ff. 13(1–13); foliated in astrological numerals 1–13; 5.7 × 46 cm; seven lines, 40.4 cm long to a side; slightly crowded, but quite skilled hand; 19th-century copy; incomplete.

**Brahmajāla suttaṃ (Pāli)**

The Pāli text of Brahmajāla sutta, being the first in Dīgha Nikāya.

Begin: Namo tassa ... Evammesutaṃ ekaṃ samayaṃ Bhagavā antarāca Rājagahaṃ antarāca Nālandaṃ addhāna-magga paṭipanno hoti mahatā bhikkhu-saṅghena saddhiṃ pañcamattehi bhikkhu-satehi ...

Present end: ... Idaṃ bhikkhave tatiyaṃ tṭhānaṃ yaṃ āgamma yaṃ ārabba eke samaṇa brāhamaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikke[paṃ]

Ends abruptly at the end of this leaf. See PTS edn, *Dīgha nikāya*, Vol.1, p. 27, end of para. 26.

**WS. 297**

Palm-leaf; ff. 17(kā-khā); lacking f. ka; 5.8 × 43.1 cm; six lines, 39.5 cm long to a side; skilled hand; ff. 1, 2 wormed; 19th-century copy.



**Dhammacakkappavattana sūtra sannaya**

Pāli text with the Sinhala paraphrase to Dhammacakka ... sutta, the first sermon preached by Gautama Buddha.

Present begin: ... [Text damaged] Tatra kho, ekalhi vanāhi; Bhagavā, laukika lokottara ...

End: ... āyusmat vu Kauṇḍinya sthvirayanvahansēṭa; Aññā Koṇḍañño'tveva, Aññā-Koṇḍañña yayi kiyāma; idaṃ nāmaṃ ahosi, me namek vūyēya. Siddhirastu. ... Makulāne pota.

## WS. 298

Palm-leaf; ff. 102(1–102); several small texts, each separately foliated either in traditional letter-numerals or in astrological numerals; 5 × 27.6 cm; seven lines, 24.2 cm long to a side; fairly skilled hand with some flourish; wooden covers, traditional cord; a few leaves wormed; late 18th-century copy.

**Baṇadham potak**

A handbook of short religious texts used by monks.

**I. ff. 1a1–13a5****Dhammapada gāthā sannaya (part)**

A portion of the paraphrase to Dhammapada gāthā.

**II. ff. 14(ṭhi)a1–22(ṭhe)a7****Mettānisamsa padārtha (Pāli–Sinh.)**

Pāli–Sinh. Paraphrase of Metta sutta.

**III. ff. 23(ka)a1–34(kai)5****Navagaṇa sannaya**

A Sinhala tract on the nine qualities of the Buddha.

**IV. ff. 35a1–37b5****Dasa dānānisamsaya**

A Sinhala tract on the merits of 10 types of liberality.

**V. ff. 38a1–41b4****Pohō davasa deviyan lova balana sāṭi**

A Sinhala tract on how the gods scan the earth to record the good and bad deeds of people.

**VI. ff. 42a1–49a4****Satara saṃvara silaya**

A Sinhala tract on the four types of restraints.



**VII. ff. 50a1–56b6****Kuḍupū jātakaya**

A jātika story on the merits of giving even a trivial offering such as a rice cake made of bran.

**VIII. ff. 57a1–61b6****Ātavisi pirita**

A paritta in Pāli on the 28 Buddhas.

**IX. ff. 62(gu)a1–76(ghi)b4****Phussadēva vastuva**

A story from Saddharmālaṅkāraya.

**X. f. 77a1–77b4****Detis kathā hā dasavidha kathā**

A list of 32 items of conversation unsuitable for monks, and a list of 10 spheres of conversation suitable for monks.

**XI. ff. 78(kā)a1–102(khī)b5****Dhammō tilōka saraṇo yana mē gāthāvehi abhipprāva**

A Sinhala paraphrase of the Pāli stanza, Dhammō tilōka saraṇo ...

f. i. blank end-leaf.

## WS. 299

Palm-leaf; ff. i.27(1–16;ka-kām), i; leaves of two sizes: (1) 4.4 × 21.2 cm; six lines, 18.3 cm long to a side; (2) 4.9 × 23.3 cm; seven lines, 20.8 cm long to a side; semi-skilled hand; wooden covers; untidy copy; one cover gives the name of owner as: Appu-siñño; 19th century.

**I. ff. 1a1–16b7****Mantra potak**

A set of mantras or incantations in Sinhala, often giving the parentage of the demon invoked.

Begin:           On vajjra banda ... Viṣṇu anin banda ... siddha mahasohon banda, jaya mahasohon banda, ... vara diṣṭi banda ēsvāha

On namo, iridā adē nākatina Candravatīgē kusayen upan siddha Mahasohon dēvatāvunvahansē ... ahasa poḷova mavāpu mahā Viṣṇu-vahansē divasin dāka, topi koyi yana gamanekdāyi kiya āsū tānēdī, api naralova narapaṇuvangē āṅga mas rīri budinna yanavāyayi kī tānēdī, eviṭa maha Viṣṇun-vahansē, nedemāyi ... bandana kaḷa varamin ... siddha mahasohon dēvatāvāt pirivarat kaḷa leḍa gunavenḍa varami, śanen varami, mahā Viṣṇu-vahansēgen varami.



Present end: Oñ namo, Tēdās Baṇḍāra deviyōt Kuḍā Baṇḍāra deviyōt targgayak karagana ēdēsē siṭa me raṭa mēdēsēṭa vaḍinā gamanēdī, Tēdās Baṇḍāra deviyannē muḷutāngeyi tibuṇu aṭa āviriyē raṃbakāna Kābēri dēvatāvāṭat [ends abruptly at the end of the leaf, indicating that some leaves are missing from this text].

## II. ff. 17(ka)a1–27(kam)b7

### Mantra potak

Another set of exorcisms.

Begin: Ōn namo, ōṃ ōṃ, trikāṅga bhagavati rankot āllē ran kotalē lē kiri kotalē pokuṇu hatē kaḷu mānilmalē rēnuvē vāḍavāsasthānē karana Mahā kaḷu kiri-ammā-hāminnē kusayen upan siddha mahā kaḷu yakṣayā ...

Present end: ... ammaṇḍilā hatdenāgē ānubhāven, lē damā pena damā balāgan, dēvatāvā balāgan. Hena gahacci polgahē iraṭen iri-tunak āṇḍalā nama kiyā sihikaranu. Ōn namo uḍa niyare āvāya, yaṭi niyare āvāya iri ... [ends abruptly at the end of the leaf].

f. i. blank end-leaf, with a mantra scribbled.

## WS. 300

Palm-leaf; ff. 32(ka-khaḥ); 5.7 × 29 cm; eight lines, 24.5 cm long to a side; round, skilled, uniform hand with an occasional flourish; edges of leaves wormed, damaged and brittle; wooden covers, painted black with red bevelled edges; brass sakiya with embossed foreign floral motif; rare erudite copy; complete; early 18th century.

### Bimbamāna vidhi (Skt–Sinh.) : Śāriputra

A well-known treatise on the construction of the Buddha image composed in Sanskrit ślokaś with a word-for-word Sinhala paraphrase. For a critical edn, see *Śāriputra und Ālekhyalakṣaṇa*, Zwei Texte zur Proportionslehre in der indischen und Ceylonesischen Kunst ... vorgelegt von Han Ruelius – Göttingen: 1974.

cf. MS Or. 6609(1) in the British Library, Hugh Nevill collection, a very rare copy in Grantha and Sinhala script. No attempt will be made to compare this MS copy with the printed edition as the leaves of this MS are brittle.

f. 1a, blank

Begin: f. 1(ka)b āpāṇḍugaṇḍamaruṇādharamāya rākṣīm

bhūcāpacārucaturasmitamindukāntam

mārāṅganāvananapaṅkajamabhyahāri

yenāvadhūtāt sugatasya yuṣmāt

athedānim pravakṣāmi bimbamānavidhiṃ śruṇuḥ

niṣaṇya sthita śaitena trividhaṃ tam prakalpayet.

Atha, ikbitten; idānim, dān; pravakṣāmi, kiyam; kesēda yat; bimbamānavidhiṃ, sarvajñapratiṃ pramāṇa vidhiya; śruṇuḥ, asava; niṣaṇya-sthita-śaitena, niṣaṇya, hunnāvūda; sthita, siṭiyāvūda; śaitena, śaiyyāva kalāvūda yana me; trividhaṃ,



triprakāravū sarvajña pratimāva; prakalpayet, kalpanā karannēyi.

f. 19(khi). End of chapter: Sthitabimbavidhiḥ. See pr. p. 106, śloka 91.

f. 25(lkl)a8: Niṣṇyabimbavidhi samāptaḥ. See pr. edn, p. 114, śloka 120.

End: f. 29(kho)a4, same as Ruelius edn, end, śloka 139 and its sanne, followed by: iti Śyāriputra srute bimbamānaṃ samāptam. Siddhirastu.

In Ruelius edn, Gautamīyē Śāriputraśrute bimbamānaṃ samāptam. Cf. British Library MS Or. 5291, for this end.

This MS has four more leaves containing a section on Aṣṭanāthas (Skt only); rūpa ṣaṭvargga gaṇana krama kiyanu lābē (Sinh.). Cf. British Library MS Or. 5292.

End: ... śrītikī satarin gāna vahnikī tunen hāriyā dēvatāyi; uḍubhiḥ kī visisatin gāna śata kī siyayin hāriyā geṭa āyuyi.

## WS. 301

Palm-leaf; ff. i, 72(ka-ca); several leaves missing; leaves are now in fairly good order; 3.1 × 21.6 cm; 2 quatrains to a side; spaced, unskilled hand; brown leaves, wooden covers; one cord hole; untidy copy; early 19th century.

### I. ff. 1a, v.1–20b, v.2

#### Tunsaraṇaya (kavi)

‘The most popular of devotional poems in Sinhalese is the Tunsaraṇaya, “the Refuge of the Triple Gem”, a poem in 128 quatrains which extol the powers of the buddha, the Dhamma and the Saṅgha. The author of this poem came from the village of Tāmbugala and by trade his family were metal-workers. ...’ In *Sinhalese literature*, by C E Godakumbara – Colombo: 1955, p. 252.

Present begin: Muniṇdu guṇa vāraśara, biṇḍī giya dasa bimbara

eveni guṇa mul kāra, kiyami pamaṇak daham kavi kāra [f. 1a, v.1]

Piyaseki Tāmbugala, vāḍiviya pāmiṇa nikasala

aṇḍurē iṇḍa dudula, madak pavasami novayi purabala [f. 1b, v.1]

namin pera isivaru, valiyen pāli lōkuru

Sām [for Sāmē] mantri garu, eveni ācāringe muṇuburu [f. 1b, v.2]

Present end: dahamaṭa ganitot buddhaṃ saranē

mahanaṭa sivurak āṇḍa vaṭa baṇḍinē

yahanaṭa vaṭa tira āḍa uḍa viyanē

ahasāṭa ira saṇḍa veni Tun saranē [f. 20b, v.2]

f. i. blank end-leaf.

### II. ff. 21a, v.1–72a, v.2

#### Padamānavaka jātakaya (kavi) by Gaṇitasimha Ācāri

A poem on Padakusalamānavaka jātaka (see *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 129) composed by Gaṇitasimha Ācāri, son of Kandagomuvē Panikki-adipati.



- Begin: f. 21a, v.1 damaged.  
 Suba magul siripā, sat lakuṇu sādi siripā  
 Saman kuḷu siripā, bātin mamadin sugat siripā  
 Senevirat Tammiṭa, aṭaṅga aṭa maha pin koṭa  
 utumeki para vāḍaṭa, keḷē ārādanā dahamaṭa [f. 22b, v.1]  
 apa muni raja kaleka, eḷu kara desū dahameka  
 nāṇa pamaṇin me dāka, kiyan Padamānavaka jātaka [f. 24a, v.2]
- End: f. 69b, v.2 Sāka-vasinek-dahas-pansiyaya-satalisā  
 ekalaṭa dham rāki āduraki nāṇati lesā  
 Saka kula muni desū jātaka baṇa melesā  
 dāka kavi kaḷā eksiya-sāttā me-padasā
- Followed by a set of prārthanā kavi.  
 mē liya pin purā, viṇḍa savu siri sāpat nitorā  
 novāda biya sasarā, mamada budu vemmā lovuturā [f. 72a, v.2]  
 f. 72b, blank

## WS. 302

Palm-leaf; ff. 33(1–19, i, 20–33); no foliation numbers; 4.8 × 19 cm; 10 lines, copied in three to four columns to a side; small, skilled hand; useful specimen of a traditional Sinhala ephemeris; 19th century.

**Lit; Pañcāṅga lit**

Ephemeris in Sinhalese script, for the years 1883, 1875, 1874, etc. At the beginning of each ephemeris the year is indicated according to the kaṭapaya system of numerals, and the eras are given as: Sugata, Saka, and Kristābda. This tradition is continued up to date, sometimes with further eras added.

- Begin: f. 1a Sugatābdam Candravīraḥ; Sakābdam Mīnadīpaḥ; Kristvābdam Gajadatyam  
 f. 16a. Sugatābdam Jayavīraḥ, Sakābdam Sādhusatyam, Kristvābdam Māsadīpam, Kalyābdam Tīrtthadhāvaḥ.  
 f. 22b. Kalyābdam Māsaddīvaḥ; Sugatābdam Satyavīraḥ; Sakābdam Naulisatyam; Kristvābdam Vāsaduṣṭam; Prabhavābdam Janah ... m; Kalpābdam Śausīladēhadhārī siddhāḍhaḥ
- Present end: f. 33, column 4, line 7 ... Vṛṣcika Ravi
- The leaves of this MS could be renumbered and re-strung.

## WS. 303

Palm-leaf; ff. 22(ka-khū); 4.3 × 25.1 cm; six lines, 21.6 cm long to a side; round, skilled hand; good specimen of handwriting; late 18th century.



## I. ff. 1(ka)a1–3(ki)b6

**Caturārya satya nam kavarahayat**

A disquisition in Sinhala, on the Four Noble Truths expounded by Gotama Buddha.

Begin: Namo Buddhāya. Caturbbidha āryyasatya nam kavaraḥa yat. ...

End: Mē caturāryya satya prakāśakaravū dhamma dēsanāven yuktasēka.

## II. ff. 4(ki)a1–6(kū)b2

**Yassa saddhā Tathāgate ... yana mē gāthāvehi abhiprāva**

Meaning of the above gāthā, explained in Sinhala language.

Begin: Namo Buddhāya. Yassa saddhā ... pasamṣitaṃ ... amogha tassa jīvitaṃ. Yana mē gāthāva ...

End: Anuyūñjetha, divā rā deḥ-hi yedī vāsaya karannēyi.

## III. ff. 6(kū)b2–13(ko)b2

**Anurādhapura varṇanāva [Saddharmālaṅkāraya extract]**

This is an elegant piece of writing, being an extract from Saddharmālaṅkāraya, on Anurādhapura city.

Begin: Namo Buddhāya. Tavada apa tilōguru himi goyum got ... Mē Laṅkāddvīpayē vaṭin satsiya panas gavuveka ... (f. 10a6) ē Anurādhapuraya nam ...

End: Anurādhapuraṃ rammaṃ ... manoramam. Anurādhapura nuvara varṇanāvayī. Siddhirastu.  
f. 13b, blank.

## IV. ff. 14(kau)a1–22(khū)b2

**Nava arahādī buduguṇa sannaya**

On the nine attributes of the Buddha, commencing with 'araham'. This tract commences with the merits of writing.

Begin: Namo tassa ... Likhāpayati ve dhammaṃ ... yana mē gāthāvehi abhiprāva nam ...

End: ... so, ē gurutema; bhagavā'ti vuccati, bhagavā yayi kiyanu lābē. Nava-arahādī buduguṇa sannayayī. Śubhamastu. Ārōgyamastu.

## WS. 304

Palm-leaf; ff. 48(daḥ-tām); 5.5 × 26.1 cm; nine lines, 21.8 cm long to a side; round, skilled hand; left margins of leaves 1–30 gnawed by a rat, text not damaged; late 18th-century copy.

**Baṇadaham potak (incomplete)**

A collection of short sermons forming a handbook or breviary for monks. This copy is untidy, damaged and incomplete; however it is well copied.

Some of the topics in this MS are: Padavīthihāra gāthāvehi artha; Dhammo tilōka saraṇo ... gāthāvehi artha; Saddhā hiriṃ ... yana gāthāvehi artha; Ādittasmiṇ aṅgāram ... yana mē gāthāvehi



artha; Aje kiccaṃ ātappaṃ ... yana me gāthāvehi abhiprāva ...; ... Dānañca sīla bhāvanā ... dasadānavastu vistaraya; Jinapañjaraya etc; Aṭuvā prārthanā gāthā padārtha; Vammika sūtra vistara sannaya or descriptive paraphrase to Vammika sutta preached to Kumāra-Kassapa therā by the Buddha.

Present begin: ... sādhuḥkāra di dī baṇa āsuvō amā maha nivan dakiti vadālasēka. Padavīthihāra gāthāvehi arttha nimi. Siddhirastu ... Namō Buddhāya. Dhammo tilōkasaraṇo ...

Present end: f. 48(tām) ... āyusmatvū Kumāra Kāśyapa sthāviratema; bhagavato, bhāgyavat-hu viṣin; bhāsitaṃ, vadāraṇa laddāvū; me vacanayaṭa; abhinandī, santōsavūsēki. Me lī pinin budu vemvā lovturā. (f. 48a10): Dharmmadarśi herāṇa pāviddan viṣin livū dharmmapada balā livūvayī.  
f. i discarded leaf serving as end-leaf.

## WS. 305

Palm-leaf; ff. 9(ka-kī, i); 4.1 × 29.4 cm; three ślokaś to a side; fairly skilled hand of a novice; very poor untidy copy, with damaged leaves; 19th century.

### **Buddha gadyaya (Skt ślokaś)**

A poem in hybrid-Sanskrit ślokaś composed in Śri Lanka during 17–18th century, by an unknown author, in praise of Buddha. This copy is now in a very bad state. There are other copies in this collection.

Begin: f1(ka)b Namāś-samantabhadrāya, sarvagocaracakṣuse  
karuṇāmratākallōla, sindhave sūryyabandhave.

Present end: f. 9a (left margin pared off, hence letter-numeral is absent).  
anaghamatamanojñam dharmmarājaśya gadyam  
likhati paṭhati yañcā sādaram [yaḥ] śruṇotim  
tribhuvana-bhavanāntaḥ prāpya bhogaṇu sēsam  
tanu bhavati sanityam sānta nervāṇa saukhyam. Siddhirastu.

For a pr. edn, see *Buddhagajjaya saha Sakaskaḍaya* – Colombo: Granthaprakāśa yantrālaya, 1893.

## WS. 306

Palm-leaf; ff. 26(ka-kau;khā-kho); lacking three leaves; kām, kaḥ, kha; 5 × 46.4 cm; six lines, 40.5 cm long to a side; fairly skilled, squarish hand; foxed; leaves need immediate cleaning; early 19th-century copy.

I. ff. 1(ka)a1–14(kau)b6

### **Dhammacakkappavattana sūtra padagata sannaya (Pāli–Sinh.)**

The first sermon preached by Gotama Buddha, in Pāli with Sinhala word for word paraphrase. This text now lacks the end containing two leaves.



Begin: Namō tassa ... Me, āyusmat-vū Mahā Kāśyapa sthvirayan-vahansa mā visin ...  
 Present end: saddaṃ sutvā, sādhu-kāra śabdaya asā; mahā brahmā devā, mahā brahma nam  
 baṃbalova deviyan [ends at the end of the leaf].

## II. ff. 15(khā)a1–26(kho)b1

### **Dhammacakkappavattana suttaṃ vitthāramukhena (Pāli–Pāli)**

The Pāli text of this sermon explained in Pāli. This copy lacks the beginning.

Present begin: ... ŋgiko maggo seyyatthidaṃ sammādiṭṭhi sammāsaṅkappo sammā-ājīvo ...  
 sammā samādhi. Seyyatthidaṃ sammā diṭṭhi, ...

End: Iti ha, āyasmato Koṇḍaññaassa Añña Koṇḍaññētvā, idaṃ nāmaṃ ahosi.  
 Dhammacakkaṃ pavattitaṃ. Siddhirastu, ... Mē dharmmaya livu pinen ...  
 amā maha nivan dakimvā.

## WS. 307

Palm-leaf; ff. 48(ka-gaḥ); 5.2 × 42.7 cm; six lines, 36.8 cm long to a side; fast-written, round, skilled hand; somewhat brown leaves; stitched palm-leaf covers; useful, good copy; early 19th century.

### **Prētavastu Vimānavastu kathā (Sinh.)**

A collection of Prētavastu and Vimānavastu stories written in Sinhala, prior to the Eḷu Vimānavastu prakaraṇaya by Gammullē Ratanapāla thera. For another copy of this particular text see British Library MS Or. 6603(67).

Begin: f. 1(ka)a1 Namō tassa ... Tavada me Prēta-kathāvastuyehi dakvana-lada Vallāṭiya  
 prētiyage kathāvastuva nam kavara ha yat. Ehi piḷiveḷa kathāva mesē datayutu.  
 Apa mahā-Gautama-sarvajña-rājōttamayāṇan-vahansē ...

f. 44(gai)a1. ... danakaṭa pinakaṭa nodi pavu kaḷa Dhanapāla prētayāgē kathā-  
 vastuva kiyā nimavana ladī. Sītaṃ unhaṃ paṭihanti tatho vālamigāni ca ...

End: f. 48(gaḥ)a6 Buduhu suvāsū dahasak prētayan prētalōkayen galavā Tirōkuḍḍa  
 sūtraya dēsanākoṭa ... amā maha nivan dakvā sasarīn galavā vadāḷasēka. Mohu  
 hāmadena dan satu deya kā pavin mēsā prēta duk gat-ha, dan pisū pinin sasarīn  
 goḍa nāṅgī amāmahānivan duṭuvāhuyāyi dāna nuvaṇāttāvū satpurṣayan visin  
 dedenāgē vibhāgaya mesēyayi dāna dan dī yutu. Siddhirastu.

f. 48b, blank.

## WS. 308

Palm-leaf; 20(ka-khū), i; lacking ff. kā, ki; contains part of f. kā, having fragments of śloka 16–22 of chapter 1; 5 × 31.6 cm; eight lines, 28 cm long to a side; round, skilled hand of a learned scribe; wormed, brittle leaves; wooden covers; good copy; 18th century; incomplete.



**Sarasvatī nighaṇḍuva (Skt–Sinh. Tamil)**

A medical Sanskrit lexicon in śloka containing synonyms and parallel Sinhala and Tamil head-words.

For a pr. edn, with Sinhala headwords but no Tamil parallel, see *Sarasvatī nighaṇḍuva* – Colombo: 1865.

Present first leaf which has no foliation number, is a more recent replacement, and defective text.

Begin: f. 1a (not the original leaf).

Śrī Nārada muniśyādi mukha paṅkajavāhinī

sāradāmakhila vākdēvī pātuvas sarva mangalāḥ

Bō-gas, Arasu.

[maṅgalyaḥ] kēsavovāśaś caityavṛkṣaḥ pavitrakaḥ

asvartta bodhir dīrggāyus calapatro gajāśanaḥ

pippallyaḥ kṣīravṛkṣas ca śyāmalo bahuparṇṇakaḥ.

Beli, vilvam, ...

Present end: f. 20(khū)b, 8 Printed edn, p. 34, śloka numbered 16 veṇḍaru, Vennai.

sāraṇca dadhisāraṇca navaṇītaṃ navo[dhṛtam], incomplete.

This shows that only the last leaf is lost.

f. i, blank fragmentary end-leaf.

## WS. 309

Palm-leaf; ff. 13(gī-gha); number gām on two leaves as gā and m; also foliated in astrological numerals, now from 4–16; 5 × 34.3 cm; six or seven lines, 30.7 cm long to a side; quite skilled, round hand; untidy copy; 19th century; incomplete.

### I. ff. 1(gī)a1–7(gai)b6

#### **Niraya varṇanāva (incomplete)**

A sermon in Sinhala prose, describing the tortures in hells inflicted according to the type of sin perpetrated.

Present begin: Mehi pāsena strī-purṣayangē usa gavu usa āttēya. Movun pāsena paridi kesēda yat. [On evils of adultery.]

End: Mesē embā satpurṣa-janayeni, ebaṇdu karkkasa svabhāva āti satara apā dukaṭa nopāmina ... prēma upadavā saddharmmaya āsīma kāraṇā vannēya. Siddhirastu.

### II. ff. 8a1–13(gha)b7

#### **Sapta bhāryā (incomplete)**

A sermon in Sinhala prose on the seven types of women.

Begin: Namō Buddhāya. Tavada mē lōkayehi purṣayaṇṭa strīhu sat-denek āttēya. Ē strīhu saddena nam kavaraḥ yat. Vadaka bhāryāvaya, cōra bhāryāvaya, mātu bhāryāvaya, bhagini bhāryāvaya, sakī bhāryāvaya, dāsī bhāryāvaya yi yanādīn sat-denek viya. Ovun aturen vadaka bhāryāva nam kavaraḥ yat.



Present end: f. 12(gaḥ)b5 end of Sapta bhāryā section concluding with the Pāli stanza: Yā cī'dha mātā bhaginī sakhī ca ... cf. *Pūjāvaliya*, Kiriāllē Nānavimāla thera (ed.) – Colombo: 1965, pp. 700–705.

f. 13(gha)b6. Tavada mē lōkayehi śāsanayehi mahāṇa vū bhikṣūn Budun vadāla śikṣāpada hāra ... siyaḷu satvayan ravaṭā budungē guṇa kiya kiyā noyek āyāsayen rās karana vastuva nāti karamin tamāgē ... [ends abruptly]

## WS. 310

Palm-leaf; ff. 15(ki-khl); lacking:ka, kā, ke, kau, kām, kaḥ, khā, khi; 4.8 × 19.6 cm; eight lines, 17.4 cm long or four quatrains to a side; skilled hand; leaves damaged; incomplete copy; early 19th century.

### Veda vaṭṭōru potak

A set of medical prescriptions in prose and verse, e.g. Diyavāḍiyāvaṭa (f. 1a); vamanēta (f. 2a, in verse); jvara, sannī (f. 2b, in verse); biliṇḍuṭa sanniyāṭa (f. 3a, in verse); bhūtakānda-paramēśvara guliya (f. 4a, in verse); bhraṅgamāla tailaya (f. 4b: prescription in prose); garbha sānti guliya (f. 6b); ānanda bhairava guliyaṭa behet kiyanu lābē (f. 10a); Rasaguliyaṭa vaga nam (f. 13a); f. 14b blank; end of Lakṣmī jīvamā (f. 15b).

Present begin: f. 1(ki)a1 Ranavarā āṭat koḷat isma gena mī-pāniyen bonu. Diyavāḍiyā-dāyaṭayi.

...

Present end: 15(khr)b Text not clear. ... perū telaṭa aṭōrāsiyak dapā, avurudu gaṇanak ... matuṭa gena gānu. Lakṣmī jīvamāyi.

## WS. 311

Palm-leaf; ff. i, 11(sva-kha); lacking ff. ka, kī, ku, kū, kṛ, kṛ, ko; f. 2 is a fragment; 3.5 × 28.3 cm; five or six lines, 24.3 cm long to a side; spaced, semi-skilled hand; early 19th-century copy; incomplete.

### Bija karma vidhi (Skt–Sinh.)

Chapter from an astrological text, on horticulture. The Sanskrit śloka is followed by the Sinhala paraphrase. Hōrābharaṇaya and Navapaṭala saṅgrahava have a similar chapter.

Begin: f. 1(sva)a Namō Buddhāya. Pravakṣāmi samāseṇa bijakarmavidhim prati jyēṣṭha mūlas ca māsē vā māṣādhē vā prayojayet.

Bijakarmavidhim prati, bijuvaṭa vapuraṇṭa hita vū nakṣatra tithi adīn; samāseṇa, hakuḷuvā; pravakṣāmi, kiyami; jēṣṭha mūlasca māsē vā, poson masa hō āsaḷa masa hō; prayojayet, bijakarmayaṭa nakat yodannēyi.

f. 9(kām)a. ... bijavāpanam mesē datayutu. Siddhi. The text continues: бага pūra navavaka hā makara lagnaya hā ... kehel hiṇḍuvūvā pasalos āviriya vāṭē. ...



- Present end: f. 11(kha)b4–5 Anura rekena kanyā tulā vraścikaya, sikurādā punāvasaya satavaka pili hā rattran dekalaṇdek ataṭa eyi.  
f. i. Unnumbered leaf containing two cakras to prevent rats attacking the paddy barn, etc.

## WS. 312

Palm-leaf; ff. 71(śrī, ka-ghī, 60–71); ff. 60–71 in astrological numerals 1–12; 3.6 × 30.1 cm; four or five lines, 24.8 cm long to a side; spaced, quite skilled hand; palaeographically interesting copy, cf. ṇa, ma; dark, original wooden covers; rare copy; possibly 17th century; incomplete.

### Navapaṭala saṅgraha with sanna (Skt–Sinh.)

An astrological work in Sanskrit ślokaś with a purātana sanne or an old paraphrase, possibly summarized in the printed edition *Navapaṭala saṅgrahaya*, Koṭahēna 1879.

Begin: Namo Buddhāya. (Text on this side is not clear.)

Prabala dasabalantaṃ nāthamindīvarākṣaṃ

prahata-sakala-tīrttho dvāma(?)vṛtti ... m

nik[h]ila-kumati-lokasyāvatāram-bhavābdhau

diti(?) Navapaṭalānaṃ saṃgrahaṃ sādhu vakṣe.

Prabala, balavatvū; [no punctuation marks to separate text and sanne] daśabala, kāyabala jñānāyena bala vaśāyena baladharavū ...

Summary: f. 3b3: Iti Navapaṭala saṃgrāhe upaniṣkramaṇā nāma dvitīya paricchedaḥ; f. 10a4: iti Navapaṭala saṃgrāhe Nāma-karmmantam tritīya paricchedaḥ; f. 17a1: iti Navapaṭala saṃgrāhe annya prāśan nāma catvurttha paricchedaḥ; f. 26a2: iti Navapaṭalaṃ kṣūrakarma vidhin nāma pañcamah paricchedaḥ; f. 30b3: iti Navapaṭala saṃgrāhe karṇavedhan nāma ṣaṣṭha paricchedaḥ; f. 34b3: iti Navapaṭala saṃgrāhe vastra vidhin nāma sapṭamah paricchedaḥ; f. 40a2: iti Navapaṭala saṃgrāhe vidyārambham nāma aṣṭamah paricchedaḥ; hereafter no indication of chapter endings.

f. 40(gr)a2. Iti Navapaṭala saṃgrāhe vidyārambham nāma aṣṭamah paricchedaḥ.

Athaḥ param [pra] vakṣāmi vivāhakarmmaṇivāpadānāt ... [sanne] Athaḥ param, meyin matu; nivāpa-dānāt, pitru piṇḍadānaya dena piṇṣa hā; ātmaja-sampadānārtthanam, putrasampattiya dena piṇṣa; vivāhakarmmam, vivāhayaṭa vihita vū nakat ādīn; vācāmi, kiyam; krurāyanascāpi, krūravū ayanayada ... naśubham, śubha novannēyi; vadanti, kiyat.

Present end: f. 71b ... apara pakṣayehi jalavakada viśēniyada satavaka tudusvakada yana mē vak bhūmi śukra dōṣa vannēyā. Bhūmiśukra doṣayī.



## WS. 313

Palm-leaf; ff. 8(1–9); leaves not numbered; 5.6 × 28.2 cm; seven to nine lines, 26.5 cm long to a side; narrow margins; round, semi-skilled hand; crowded text; two or three vertical lines indicate separation of synonyms and homonymns; poor copy; incomplete; 19th century.

**Vaidya nighaṇḍuvak**

A medical lexicon. ff. 1a2–7a1, called Eḷu nighaṇḍuva; ff. 7a1–9b9 (incomplete) called: Suba(?) nighaṇḍuva, which is Sinhala–Tamil.

Begin: f. 1a2 Eḷu nighaṇḍuva kiyanu lābē. [Text not clear on this side, which has served as front cover.] Dasamānā, śaramō(?). ... trikaṭuka, miris siddhiṅguru vagapul; ... (f. 1b2) bilva, belimulda; kuḷurāna, kaṭukarōsanada; mādahaṅgu, vellapparit-tiyada; sagomuda, amukkarāda; van-āpala yanu, āḍatōḍāda; ...

End of Eḷu nighaṇḍuva. f. 6b9 Tel nokivā talateleni; kiri nokivā ela kiri; telaṭa kaṣāya nokivā pān gannavāya. Mē eḷu nighaṇḍuva balāgannavāda, yutubavaṭa pāminennēyi. Suba [? or Subra] nighaṇḍuva mē.

On left margin: Demala-Pāli, nighaṇḍuva kiyanu lābē.

Begin: Tirākkōḍai, maha iṅgini; perunnettā, kosaṁba; vempū, maṅgul karaṇḍa; pūba kumaran; sirila. ... Text is fairly clear.

Present end: f. 9b9 Perunpayaru, uṇdu; uḷuttu, lā mā; payatakāyi, kalat kollu; kaḷuklān, karāba (incomplete).

## WS. 314

Palm-leaf; ff. i.60 (1–20; ka-gū;2), i; ff. 1–20 in lit ilakkam or astrological numerals; from f. 21 in traditional letter numerals; 3.1 × 32.8 cm; four short quatrains or two long quatrains to a side; skilled hand; well copied; top edges of leaves slightly wormed; dark stained wooden covers; good copy; dated Saka 1703 (AD 1781).

I. ff. 1a, v.1–20a, v.3

**Tunsaraṇaya (kavi)**

This poem is more sophisticated than the popular Tunsaraṇaya poem of Tāmbugala kiviṇḍu. This has at the commencement 20 short verses (ff. 1a, v.1–3a, v.4); followed 51 verses copied two to a side (ending at f. 16a, v.1), and ending with typical Tunsaraṇaya verses, 25 of them. This is an AD 1781 version.

Begin: Navalovu daham kaṇḍa, savanehi helā hāma saṇḍa  
nivan śapa pala lada, vaṇḍin tisaṇa mē daham kaṇḍa [f. 1a, v.1]  
utun muni samudura, sadaham iṭat vāḍitara  
saṅgu ruvan namakara, vaṇḍin saṅgagaṇa sita pasankara [f. 1a, v.2]



There is no formal obeisance to the Buddha. f. 33a, v.4: Mention of a title: Tunsaranē

budun guṇa sihi lada, pamaṇa nokalāki tediyada

rēkāvaka vilasada; kiyan tun saranē pada soṇda

By two rows of kuṇḍalis, this section of short verses is separated from the following long verses copied two to a side;

hayā siri muva suvaṇḍa vihidā vadālot guṇa sattayen

kiyā edahan pamaṇa salakā apaṭa śalakena vittiyen

liyā saṇḍa māda tubū vilasin siyaḷu satahaṭa nittayen

dayā ātuvama asavu muniguṇa savan dī mana matthayen [f. 3b, v.1]

f. 16a, v.2 Change of style of the poem

navaguṇa kīvā pin āra gaṇḍayi, nibaṇḍa kiyana baṇa kan di asanḍayi

ekadā sakvaḷa vaṭa āvidinḍayi, perayama Buddhān saraṇaya gaṇḍayi

End:

mē livayu pin purā, viṇḍa savu śapat nitorā

novāda biya sasara, mamada buduvemmā lovuturā

f. 20b, blank.

## II. ff. 21(ka)a, v.1–58(gū)a, v.2

### **Sāgininanda jātaka (kavi)**

Could not trace Sāgini-nanda jātaka in Siṃhala Jātaka pota. Sāgini-nanda is the name of the mountain where the friend of the Bodhisatta was born as a yakā. For notes see Hugh Nevill printed catalogue, Or. 6604(104). The author's name is not mentioned in this copy as well. The date of composition is AD 1707.

Begin:

Namo tassa ... Perumaṭa udāraya, pasu kara me sansāraya

tilovaṭa adāraya, kiyan dahamaṭa namaskāraya [f. 21a, v.1]

muniṇḍu guṇa kandā, dakina lesa matu saṇḍē āndā

dasamarun bindā, vaṇḍin tilovaguru munindā [f. 21a, v.2]

mahamēru parvata, pasukara dahan nima nāta

dakinaṭa matu sugata, vaṇḍin sadahan didī mudunata [f. 21a, v.3]

.....

rakusaku veta gosin, sahagini balā divasin

jīvitaya pudamin, pirū peruman asava satoṣin [f. 22a, v.1]

.....

yakakuṭa asuvalaka, paḷamu āddō balā divaseka

pinpet dī noyeka, desuva sahagini-nanda jātaka [f. 22b, v.3]

Date of composition: Saka 1629 (AD 1707)

Sakat dahas hasiyak visi navayen

dahamē guṇa āsuvā nitiyakin

kiyan daru maḷa upata kavi keremin

asan savan dī dakinaṭa me nivan

.....



Story of Bodhisatta and his friend who through misunderstanding cursed Bodhisatta and became a yakā in Sāgini-parvata, see f. 29b, v.3.

rakussā kī dukāṭa deviyō balā divanet konakinē  
 puḷussā bōsatunnē bat karaḷu akusal dakiminē  
 avussā kusa gini velādāyi purā kalpeṭa melesinē  
 nurussā kaḷa kam gevā misa bāriya goḍayannaṭa anē [f. 33b, v.1]

End: f. 55b, v.1 followed by verses of aspirations, ending at f. 58a, v.3  
 ekalaṭa Sīlavaṭī nan bisavun, mekalaṭa agasavu Bimbā devu un  
 sasaraṭa dividun dharamarajāṇan, tilavaṭa nāyaka buduvuve dān man

.....  
 metsit sat sayurē asura nālovē devutalē, devi rās ganimin memā dun pin ganitvā  
 dunim mam. ... Siddhirastu. Sāginna jātaḷa sampūrṇam.

Colophon: ff. 59a1–60b3. Saka varṣa ekvā dahas hat-siya tunaṭa pāmiṇi mema varṣayehi,  
 Maḍahapola-kande Sajjā kiyana upāsakatānagē Kaliṅgujjā kiyana upāsikāva baḍin  
 vadāpu Puñcajjā kiyana upāsakatāna visin Tunsaraṇē pota liyavālā bārapan ridī pa-  
 haka dē dunnāya, kelin-sivuru aṭak Anurājapurē Jaya[srī] maha hāmuduruvanda  
 pūjākalāya, Ruvanvāli hāmuduruvanda aṭapirikarak pūjākalāya, hāṭapas rīyanak  
 kap-rukak pūjākalāya, Samanala Śrīpādēṭa aṭapirikarak pūjākalāya, Satipaṭṭhānē  
 potvahansē liyavālā ridī pahak bārapān dunnāya; Avavāda paricchede potvahansē  
 liyavālā ridī hāṭak bārapān dunnāya; ... utum vū maha-vahasala hāmuduruvanda,  
 āmati-maṇḍalē radalavarunḍada, Maḍahapola-kanda lābī tiyana rālahāmillaṭada,  
 mē potvahansēlāgē samādānēṭa dunnu ayaṭada ... kusala siddhavēvā.  
 f. i, blank.

## WS. 315

Palm-leaf; ff. ii, 104(ka-chr), i; foliated both in traditional numerals, as well as in arabic numerals, however from 100, the numbering is 100, 1, 100, 2, 100, 3, 100, 4, found in some other MSS also; f. 1(ka) is lacking; original foliation, now 2–104, will be quoted; 24.9 × 4.7 cm; ff. 2–17 fairly fast written, flowing skilled hand; ff. 18 to end, round, quite skilled hand; ff. 2–11, 75–88 gnawed by rats; AD 1755 Dutch VOC coin as medallion; fairly good copy; 19th century; incomplete.

### Varayōgasārāya (several chapters)

Several chapters from Varayōgasārāya, containing Bāla rōga cikitsā; akṣirōga cikitsā; karṇa rōgayāṭa; mukha rōgayāṭa; and danta rōgayāṭa.

#### I. ff. 2(kā)a1–17(kha)b5

Now f. 1(ka) is missing.

Present begin: ... pasuvuna budadina ē leḍa kīvā Vādi-yak Kaḍavara dōsaya kivuva. The text although in verse, is copied like prose, i.e. in old style. This section of diseases of children contains appeasement of evil spirits and medicine.



Present end: f. 18(khā)b. ... Sat viṭak maturā kasapān diyen bonṭa denu ... Mānik virēkayayi. Virēkē nimi. Kepparāja kalkēṭa kiyanu lābē.

## II. ff. 19(khi)a–44(ge)

In round hand, two to three verses to a side and in prose as well.

Contents: Kepparāja tailaya, māndan tela, valippu kalke, māndan paṇu kūḍa vāṭimaṭa, bālayinḍa kasāya, bālayangē baḍin yanavāṭa, vanapiliyalvalaṭa, valippu rāja guliya bālayinḍa; f. 26a– from here verse only: Garbhaṇṅē leḍa; no headwords giving title of medicine; sīta bāhāra dinapati nājanaya, mātā nosiṭa ālapota jalamānaya, āta me guli nama pera pavaśāmaya, Būta rāja teda amṛata mē pānaya (f. 39b, v.3); vādū geyi leḍa guṇa vē (f. 40a2); no headwords in this verse section; hīn guliya nimi (f. 45a, b.3); prose from f. 45b; idimunvalaṭayi; mādamaṭayi; bālayinḍa guliya; bālayingē atisārayaṭa (f. 49a); f. 56b, blank; f. 57 missing; f. 58: Nētra rōga cikitsā (in prose); f. 71(nū)a7: mīṭa pathya velliram mālu helabaṭu elakiri āmbul kiṃbulvānna mugunuvānna kohovila sālmasi labu pusul mirikā koḷa gitel yanādiya sahitavē. Iti Varayōgasāre Akṣiroga cikitsādhyāyaḥ. f. 71b: Karṇa sūlayaṭa suduḷūnu ...; f. 73a1: Mukharōgayāṭa behet kiyanu; f. 74a: Danata rōgayāṭa behet; f. 77b6: siyaḷu mukha rōga nasā, Dhanvantari visin kiyanu ladi.; f. 81b: Pratiṣa vidhi kiyanu lābē; f. 84b6: Viṣa vidiya kiyanu lābē; f. 93a5: siyaḷu viṣa bāna mantrayayi; f. 95b: viṣakapāla guliya (kavi); siyaḷu viṣaṭa guli (f. 101, a2); hāma sarpa viṣaṭa (f. 103a2)

Present end: Senasurādāṭa raṭatōra mul ... nasna karanu. Siyaḷu viṣa basī. f. i, blank end-leaf.

## WS. 316

Palm-leaf; ff. i, 22(1–22); traditional foliation not continued correctly; 4.4 × 31 cm; six lines, 28 cm long to a side; f. 10 smaller in size; fairly skilled; popular orthography; leaves damaged; poor copy; early 19th century; incomplete.

### Rājāvaliya (up to Paṇḍuvas dividos pahakirīma)

See pr. edn, *Rājāvaliya*, Surawīra (ed.) – Colombo: 1976 pp.146–166.

Begin: Namō buddhāya. Anantāparimāna sakvaḷaṭa utum vū kelalakṣayak sakvaḷa-da iṭa utum vū dasadahāsak [sak]vaḷada ...

Present end: ... ē Malaraja [... damaged] yāgaya karavā dividosā mudā raja sīhanna karavā [text ends abruptly at the end of the leaf].

## WS. 317

Palm-leaf; ff. 24(ka-?); 3.7 × 29 cm; two to three quatrains to a side; skilled hand; left ends of leaves gnawed by a rat, portions of the text including letter numerals on left margins are missing; a good copy now become almost useless; early 19th century; incomplete.



**Nākāt satvissa hā paladāvaliya (kavi)**

MS begins with a chart giving satvisi nākata in which astrological numerals are used, followed by yogas and doṣas ending with dasamahādōsaya and sapta suriya dōṣaya.

From f. 9b, without a formal beginning, is the old version of Paladāvaliya, a text on astrological aspects of horticulture.

Begin: f. 1a & part of 1b A chart.

eke siha deka ūru tiyavaka gaja karana  
jalavaka kukuḷu pasa divi saya eḷu karana  
sata gava aṭa siṃha nava sūkarayi dāna  
dasavaka gava karanayayi niyama dānagana [f. 1b, v.1]  
ekolos vaka kukuḷu karanayi kiyannē  
dolosa divi telesa eḷu karana vannē  
tudusa gavayi pasalosa siṃha vannē  
puraṭa karana mēlesa dāna kiyannē [f. 1b, v.2]

f. 9b.v.2. Commencement of horticultural pursuits.

Guru siṭi rāsa siṭa saya aṭa dolosvanna saṇdu siṭi viṭa  
sakaṭa dōsa bava dānalā vāḍakam noganiti pera siṭa  
eṣē vuvat guru siṭi sakaṭayaṭa sama an sakaṭayakata  
saṇdu giya nam sakaṭaya veyi vada bandana vāḍa kamakata  
laṅga pāpa tuna saya ekalosaya, saṇdu kivi satvanu hāra biju karāya  
purapasa ekalosa telesa yodāya, avadiya kiya ekalosa biju karāya [f. 11b, v.2]

Present end: f. 24a, v.2 sata dasavaka ala sivudiga baṣiyē, koḷa tuna malin koḷa pasa pala ganīyē  
bima sidurak novī iṅguruda kaṣāyē, Paladāvalliya pera kivu mē leṣāyē.  
punāvasaya sivuveni pādē gannē, gurudā guru siṭiya lagnaya aragannē  
dunu mīnē gena ehi salasannē, koḷa tunpatēdī geḍi aṭagannē [f. 24b, v.3]  
Incomplete.

**WS. 318**

Palm-leaf; ff. i, 12(ka-kai); 4.6 × 17.9 cm; charts and short texts; very narrow margins; unskilled hand; charts and diagrams fairly neatly drawn with a pair of dividers; copy; 19th century.

**Yantra mantra potak**

A collection of exorcist diagrams along with suitable mantras or charms and instructions and purposes for which these are to be used.

Summary: Unaṭa liyā isa baṇdinu (f. 1a); mura-unaṭa, yantraya bāṇḍa ... guṇavē (f. 1b);  
mē yantraya ... yakṣa upadrāvaṭa yahapoti (f. 2a); mēka liyā kanyā nūlen veḷā  
ata baṇdinu, mura unaṭa yi (f. 2b); mässō palāyet; another: sanniyata baṇdinu  
(f. 3a); namo muni, vajra muni, aṅgulimāla muni yēsvāhah. ... Mē yantraya liyā  
... kuṃburē ellanu; kurullō nokat (f. 3b); hīna penenavāṭa baṇdinu, yahapoti  
(f. 4a); napuru sīna nopeneyi, yakṣa udā duruveyi (f. 4b); mē cakra deka unaṭayi  
(f. 4b), generally there are two to three diagrams or charts to a side; mēka tamanta



ārakṣayi (f. 5a); sīgati unaṭa (f. 5b); gē māda obanu, mīyō, horu novadit (f. 6a); daru vadati; mē yantra deka sabarala koḷē ānda ... isa baṇdinu (6b); siyalu dēṭa ata baṇdinu, leḍa novadī (f. 7a); mē yantra deka mantrayat ulukāṭayaka ānda (?), talatel mītel gena minī-āṭa aṅguru gā kaḷu māda piṭatin vī-koṭuve tabanu, horu, mīyō novadit, nokā nosiṭa yet (f. 7b); two yantras, no instructions (f. 8a), mē yantra deka Bālagiriṭa, ārakṣāvaṭa yahapati (f. 8b); sūniyan yakuṭa (f. 9a); yakṣa ārakṣāvaṭa (f. 9b); Kaḍavarayāṭa liyā baṇdinu (f. 10a); Ōn namo Īsvarayā vāsalak karavā Nāga lovin yagal gennā yagal unukara tānēdī gini pupuru hatak uḍa giyēya; gini pupuru haten upan Uḍa (?) yakṣaniyan hatdenāgē ānubhaven ... dabara vē (?). (f. 10b); then a peculiar ungeant to be made from the head and skin of the Loris, used for various purposes (ff. 10b, 11a, 11b). This is called Unahapulu vidiya ...

End: f. 12a: pattiyamaṭa sīnaṭi hāl piṭi koṭāgena jātiraṅgā phala devage isma gena roṭi uyā sat varuvak kanu; tavada ... iṅgini āṭa kasapān diya alukehel ala isma sataravagē ekapamana bonu, Piṭaṭayi. f. 12b, blank.

No recognized yantra or mantra (except ... Aṅgulimāla muni ēsvāhaḥ), in this folk collection used for household purposes and protection of field crops.

## WS. 319

Palm-leaf; ff. a, 4(ka-kī); 4.4 × 30.3 cm; 8–10 quatrains to a side, copied in columns; somewhat small, semi-skilled hand; brown leaves; text fairly clear; useful copy; 19th century.

### **Vaṭa kumāra yak upata : Samayan upata : Boksāl upata**

A prince was born at Boksālpura who at the age of seven was robed as a monk; when 16, he climbed a three-storeyed Vaṭa-dā-gē, or round relic-house, and while watching paintings fell through a scaffolding, to the ground; his left ribs were broken; in rage he assumed the form of a Yakā. With a retinue of 16 Yakās he lived at Asamolagala. The queen was possessed by this Yakā and she died. She was cremated in a three-storeyed pyre which was reduced to ashes, but from the ashes the queen rose up as if she was awakened and glistened like a golden image, thereafter known as Sohonaḷu-bisavu.

In this MS the above story is briefly narrated. The king's name (Mohot teriṇḍu) is not mentioned here. The queen who the Yakā possessed was in some versions his mother, but here the queen of the city near Asamolagala was possessed and became Sohonaḷu bisava. The story ends at f. 2(kā)a, v.10.

From f. 2b1, is another version of the same story. Here the queen's name is mentioned as Nandā, and king is mahat niriṇḍu, the great king (not Mohot teriṇḍu). The prince possibly had the name: Sidu kumarū (?). Here the prince becomes a monk at the age of 16, and the Vaṭa-dā-gē is by the river. Rest of the story is almost the same.

For further details see British Library MS Or. 6615(117).



Begin: Pin siri yasa dahara, bābali guṇa dam siri sara  
 sataṭa diya set kara, vaṇḍin apa muni rajun met kara [f. 1a, v.1]  
 sura niriṇdu rās koṭa, Vesamuni rajun mul koṭa  
 śama yakṣani topaṭa, kiyan samayan upata mul koṭa [f. 1a, v.7]  
 Siri Laka vesena yak, bāṭa duni Vijaya niriṇdek  
 gāla-uni koṭa yakek, eyin keḷi puda ganiti śama yak [f. 1a, v.8]  
 rusirāti laṇḍa liyan, haṭa vāsa karati levu yan  
 duru vana piṇisa min, aṃbā Samayan baliya satoṣin [f. 1a, v.9]  
 Asura pura upateki, ehi upan tada teda yakaki  
 usin tun yoduneki, upan sura divya rājayeki [f. 1b, v.1]  
 tun gavuvak yodun, mugurak da gena suratin  
 pālaṇḍa sura baraṇin, viṇḍi sura śapa e pura dāhāmin [f. 1b, v.2]  
 Sak devi dun varam, bāsa nara lovaṭa manaram  
 Lak divaṭa bāsa ram, gamek viya Bokṣalla pura nam [f. 1b, v.4]  
 niriṇdu-saṇḍa laṇḍa kusa, piḷisiṇḍunēya e piyasa  
 pirivara yak soḷosa, siṇḍumi (?) vila piyasa laṇḍa kusa [f. 1b, v.5]  
 pas masa pirī gati, detanaya kiri erī gati  
 niriṇḍusaṇḍa balavati, karavi maṅgulak pura sarā niti [f. 1b, v.6]  
 rāli āruni nāba kusa, dasa ekaḍamasa giya lesa  
 Durutu masa e vigasa, vilī paharana Sikuru dina tosa [f. 1b, v.7]  
 Mīna rāsiya lada, Rēvatiya nākata da  
 vaiṭāla mohota da, upani kumarek paṣiṇḍa emasaṇḍa [f. 1b, v.8]  
 satvayasa giya tāna, genvā samaga saṅga gaṇa  
 porovā sivuru gaṇa, viṇḍi sura sāpa epura dāhāmina [f. 1b, v.10]  
 davasak e saṅga gaṇa, ekvī kaṇḍura giya tāna  
 tun mahal nāgi tāna, balā sitiyaṃ āvidinā tāna [f. 2a, v.1]  
 vāṭi ohu deraṇa da, biṇḍunē e vam ālaya da  
 sitaṭa tada ros vāda, rakusu ves māvunē emasaṇḍa [f. 2a, v.2]  
 Tammanṇa purayaṭa, gos Vesamuni rajun duṭa  
 dun varamin satuṭa, āvit baṭi Anurādhapurayaṭa [f. 2a, v.3]  
 yak pirivara soḷosa, ekvī samaga situ lesa  
 Asamolagalehi vāsa, bāli enuvara laṇḍaṅṅanan tosa [f. 2a, v.4]  
 e nuvara rajungē, bisavaṭa vāsena angē  
 marā situ bhangē, pāya teda melovaṭa tamungē [f. 2a, v.5]  
 enuvara āmativaru, dān vū rajuṭa toraturu  
 e raja sita abhisaru, bāṇḍavi dara-śāyak noma saru [f. 2a, v.6]  
 e bisō minīya da, gena gos tibū noma tada  
 tibū gini depiṭa da, āvila gini kaṇḍa mahatvī māda [f. 2a, v.7]  
 kara gini geya edā, saṇḍun daṇḍu tun mahala dā  
 karaṇa aḷu rās dā, āvila gini kaṇḍa mahat vī dā [f. 2a, v.8]  
 kumari pirisadehi, sakvala daham tedehi  
 ranen kaḷa ruvehi, nidā pibiduṇu lesin śanehi [f. 2a, v.9]  
 End: saturu siri saranē, sakvaḷa daham tedinē  
 kumari-saṇḍa edinē, namin Sohonaḷu bisavu yedunē [f. 2a, v.10].



## II. ff. 2b, v.1–4a, v.8

**Sidu kumarugē puvata : Vaṭa kumāra yak upata (kavi)**

Another version of the above story.

- Begin: yasa piripata lovē, sivupat asura melovē  
 yak giri sura lovē, bañdin yak sen saraṇa tun lovē [f. 2b, v.1]  
 sobaman sita ruti guṇayen mananada  
 ratikan śapa viṇda nitiyen loba bāṇda  
 gati in pirivara soḷasak mē leda  
 pavasan teda Sidu Kumaruge puvatada [f. 2b, v.7]
- Summary: vilas devraja guṇa pataminnē ... tapas bavē Asamolagala unnē [f. 2b, v.8]; tapas  
 vayasa pirivara giri mudunē ... varan rāgena e-giren yana lesinē [f. 3a, v.1];  
 suraṃba lesaṭa Nandā nam e bisōsaṇda, saraṇa magulkoṭa mahat niriṇdu-saṇda,  
 nikma e giri mudunen bāsa mananada, āvit upani e bisavage kusē soṇda [f. 3a, v.2];  
 ... upani kumara vaitāla mohotina [f. 3a, v.4]; sapan gaṇitavaru vimasā balamina,  
 e dāka kivuva bihivuṇu vēlā dāna, soḷos vayasa piruṇū tāna nolasina, rakusu vesak  
 gena keḷi puda labamina [f. 3a, v.5]; sapiri dinen dina dasa masa piremina ... me  
 Sidu Kumaru yana nam tabamina [f. 3b, v.1]; vayasa pirī sat āviridi iṇdurā, ...  
 ugati gurun vāṇda budu guṇa nārā [f. 3b, v.2]; piruna saṇdehi solosāviridi vayasē.  
 ... sivuru rāgena mahaṇava siṭa vigasē [f. 3b, v.3]; sundara vikumāti kulayen  
 somiṇdu, min pera āta tera ve[he]rē pasiṇdu, gan tera vaṭa dāgē vāsa pasiṇdu, nan  
 sarasā Siddat nam teriṇdu [f. 3bv]; ... vāṭunē tum-mal-pāyen deraṇata [f. 3b, v.6];  
 piyun sadisi vata de-daḷa dekek viya, ranen ruvevu gata viyaru ruvak viya, pemin  
 siṇ[i]du sita aguṇa sitak viya, eyin ruduru guṇa āti rakusek viya [f. 3b, v.7]; ...  
 satmal pāyē unbava dakimina, ekva kumaru bisavun gata vāsemina [f. 4a, v.2]; ...  
 raja bisavun divi vānasiya kumarū [f. 4a, v.3]; ... miniya rāgena gos ādānaya koṭa,  
 degini hāva āvilena kala melesāṭa [f. 4a, v.5]; teda yut kumariṇdu bāsapiya vesesē,  
 sohonaḷū bisavu upadā perasē, ... [f. 4a, v.6]; sāpa belen teda lat yaku varamin,  
 rūpa ruvāti guṇa āti raju dakimin, sōka āṇdina bisavaṭa sita lobayen, dīpa tedin  
 ipadū raja bisavun [f. 4a, v.7];
- End: f. 4a, v.8 tosin bisavu upadā dun deviṇduṭa, pemāti sitin raju puda dena vilasaṭa  
 vimāti sitin bima sarasā nisi koṭa, pāvati epura raṅga vimanak sahatuṭa,  
 f. 4b, blank.

## WS. 320

Palm-leaf; ff. 70(ka-ṇṇ); 4.7 × 29.9 cm; two quatrains to a side; ff. 26a–29a: prose; six lines to a side; skilled hand of an educated scribe; dark wooden covers; untidy, but useful copy; early 19th century; incomplete.



**Navapaṭalaya (kavi)**

This is an astrological work in Sinhala verse, based on the Sanskrit Navapaṭala saṅgraha (in śloka), or most probably on the Sanskrit text with Sinhala paraphrase. This text in verse seems to have been overlooked.

Begin: Siripā taṃburu vāṇḍa muniraja guṇa nimalaya  
 nāma dasa daham saṅga duraḷū doṣa malaya  
 danan mana vālaṇḍi piya basa nohāralaya  
 dadanahaṭa Laka kiyam Navapaṭalaya [f. 1a, v.1]  
 suvan'asvida denaṭa tunaturu sā nakata  
 rehena muvahiṣ sita ada puva bera hata  
 nuhusu tulā kuṃbu min kan sī rās gata  
 buda saṇḍa guru sikuru vesesin hiru vaṇḍata [f. 1a, v.2]

Summary: Below f. 1b, v.1, is the headword: Hiru vaṇḍavālana nakati; cf. 1879 pr. edn, p.1: Hiru vaṇḍavīmata. However this feature is not continued in MS; f. 8b has a śloka: ṛdhyayuṣyadhikā ... mē mantraya kiyā kumārayāgē isake bānu. Then: kānti prāpnoti yā kanyā ... mē mantraya kiyā kumārikāvagē isakes bānu. Hōrābharaṇē kī kramayayi; f. 10b: karakam karana nakati; f. 11b: kṣara paṭalayayi; f. 12b: dvādasa vasa raja bamuṇaṅgē niyōgayen piḷi haṇḍu; f. 16a: āyudha silpa ugannā nākata; f. 16b: yudakarana nakati; f. 21b: saturu mituruyi; f. 26a: prose: janma nakat phalāphala ending at f. 29a7; f. 29b: continuation of verse; ff. 32a–33a: prose on parigha doṣa to be avoided in construction of houses; f. 35a: geval valakana nakati; f. 36a: lin biṇḍinā nakat hā riyan hā digayi; f. 37b: mē pārśva mukha nakati; mē adhomukha nakati; f. 38a: mē ūrdhvamukha nakati; sānā kuṃburaṭa munan kapaṇṭa yana nakati; f. 38b: gē vasana nakati; nagul cakrayayi, illustration of a plough; f. 39a: prose and verse; f. 39b: vāva amuṇu āla baṇḍinā nakati; nagul karana daṇḍuyi, timber to be used for ploughs, by raja, dada, velaṇḍa, govi, and kāla āsala gan kulanāḍuva nagulaṭa; f. 40b: pani cakraya, illustration of a fish; f. 41b: prose instructions; f. 49a: kuṃburaṭa yukti bavana nakati; f. 50b: vī koṭu gullana nākati;  
 f. 52a, v.1 bat karakam kan pilividutu kaḷa turu  
 gekam gevaḍim hāma bijukama maharu  
 gotā piḷivelin Navapaṭalaya rusiru  
 samahara kelem kiyam matu nakat yaturu.

Present end: f. 70b, v.3 rivi ekoḷosa buda aṭa piyavarada ganu  
 guru sat piyavarin aṅgaharu navaya ganu  
 ganu kivi nil saṇḍa nava pāda vaḍamanu  
 vivā biju gaman mē vaduru yōgaya danu – mē Vajra yōgayi.

**WS. 321**

Palm-leaf; ff. 44(1–44); numbered in 'Sinhala' numerals; leaves are not in order; 4.9 × 27.5 cm; in verse and prose, and charts; generally eight lines to a side, or two quatrains to a column, often six



quatrains to a side; skilled, small hand; good illustrator (line drawings); numerals have been written with flourish; master of the stylus; useful copy; early 19th century; incomplete.

### **Nākāt potak**

An astrological text containing auspicious and inauspicious times for any undertaking. This MS contains the usual Pañca pakṣiya, Yamakālaya, 'Paladāvaliya'. The charts are well done; illustrations are quite good considering that they are done with stylus, ruler and pair of compasses or dividers.

Present begin: f. 1(b) In 'Sinhala' numerals f. 11. Rivi kuja guru śani davasata veyi piṭata

eyin paḷamu yuda jaya ganuva śaka nāta

buda saṇdu sikuru dina yamayā ātuḷu veta

eyin pasuva yuda jaya ganuva śaka nāta

paḷamu iri dasayak, yali iri dasayak ānda

dānagan mē sāti eka sugebasa hāma saṇda

tilovaṭa āvuḷu pānak sē me soṇda

Sarvatobhadraya dānagannē me sāti nivarada

f. 1b, right, is the Sarvatobhadra chart, with 10 lines vertical and 10 lines horizontal, forming 81 squares, letters are written in each square according to a formula; vithi cakraya (f. 2a); tanapaṭa baṇḍinā cakraya (f. 2a, not seen before); nara cakraya (f. 3a: figure of a man); Pañcakāla cakraya (f. 4a); thus a cakra for each side; yamakālaya, in verse; ff. 11– brown leaves; pañca pakṣiya; with illustrations; most of the cakras have a Sanskrit formula and a Sinhalese verse explaining each; on constructing houses, in verse (f. 17a–); Sarvatobhadraya, same illustration as on f. 1b (f. 25a); again Pañcapakṣiya, with illustrations of a moṇarā, diyakāvā ātā, Kālayāmē vidhiya nimi (f. 31a6); Brahmayāmē vidhiya nimi (f. 32a); Viṣṇu yāmē vidhiyayi (f. 32b); dinakālayi (f. 32b); candragarbhaya (f. 33a); aṅga; satahaṭa melesin kiya pāvalliya (f. 37a, including a figure of a man); Goḷu saka, kalaviṭa cakraya (43).

End:

Tunaturu punavasa pusa suvana sita sā

denaṭa'svida rehena rēvatiya gan pusā

anura maha nākāt saha gan muvasirisā

kavā bat meyin daru vāḍa kara sakasā [f. 43b]

f. 44a. A set of 20 circles with letters in them, illustrating Yamakālaya.

## **WS. 322**

Palm-leaf; ff. i, 92 (sva, ka-co); 3.8 × 20.3 cm; six lines, 16.6 cm long to a side; one cord hole; fairly skilled, spaced hand, changing to a closer-written hand from f. 27; right margin of leaves 11–31 damaged, and f. 92 (end-leaf) tattered; useful copy; late 18th century.

### **Nākāt potak**

A collection of tracts on auspicious and inauspicious times.



- Begin: f. 1a Iridā paḷamu sa-pāya a-kārayā bōjana kareyi. Deveni sa-pāya i-kārayā bōjanayi. Tuveni sa-pāya akārayā bōjanayi. ... f. 3a. Iruṭa pāyaṭa ekmas sa-davasayi ...
- Summary: Pañca pakṣiya saha Yama kālaya; gebim cakraya [f. 4b]; kili cakraya [f. 6a], all these cakras have each an illustration; kalaviṭṭi cakraya [f. 7b]; pani saka [f. 8a] all these verses are on auspicious times for agriculture; nagul cakraya [f. 8b] cf. *Muhurta-cintāmanī* – Colombo: 1867; navagrahayingē gaman [f. 11b]; maru siṭṭinā nila [f. 11b]; good moments to commence journeys [f. 20]; janma phalāpala [this section ends at f. 45a, 45b blank]; divi saka [f. 46b]; ff. 56–59; blank; f. 60a. Beginning of another text: Namo Buddhāya. Asvidē as-yōniyi, dēva gaṇayi, kaduru vṛkṣayayi ... Janma phala; Sandhyā phala kiyanu lābē [f. 67b3].
- Present end: f. 91b Teles vaka upan nuvana ātivē, lōbhī vē, sampat āti vē; tudusvaka upana leḍa rōgayen piḍā vē; pahaḷosvaka ... [text continues on f. 92 which is tattered and serves as the end-leaf.]

## WS. 323

Palm-leaf; ff. 9 (ka-kl); 5.1 × 40.4 cm; eight lines, 36.8 cm long to a side; fairly small, skilled hand of an erudite scribe; good specimen of handwriting; 19th-century copy.

### Pūjāvalī (extract)

This is a summary of chapters 11–25 of Pūjāvalī, i.e. from Buddhahood to the abode of Śakra. This MS could be used as a specimen of skilled handwriting.

- Begin: f. 1(ka)a Ekeṇahi sakvaḷagala vaṭṭa gosin siṭṭi mē sakvaḷa divya sēnāva pārada divannāvū Vasavat maru hā senaṅga dāka Vasavat maru pārada giyeṇa, apagē Siddhārtha kumārāyo jayagenapūye yi mē sakvaḷa nayi parasakvaḷa nayiṇṭa kiyā giyaha. ...cf. *Pūjāvalī*, Kiriāllē Jñānavimāla (ed.) – 1965, p. 188.
- End: f. 8(ṛ)b7 ...saṅkhyā pathayaṭa aṇṇaya vū nokiyana lada asaṅkhyā gaṇan pūjāvan lat sēka. Siddhisrastu.

Cf. *Pūjāvalī*, p. 542, end of ch. 25.

## WS. 324

Palm-leaf; ff. 22(ka-khū); 5.8 × 39.2 cm; eight lines, 33.5 cm long to a side; somewhat small, skilled hand; good orthography; several leaves wormed; copy; 19th century.

### I. ff. a(ka)b1–5(ku)b1

#### Upāsakamanussa vinaya vaṇṇanā (Pāli)

A sermon in Pāli on the conduct for laymen, attributed to Buddha.

- Begin: Namo tassa ... Saṃsāre saṃsaranānaṃ manussānaṃ hitāvahaṃ, kāruṇṇīva desesi manussa vinayaṃ imaṃ, sunantā sādhuḥkaṇṇīva sunantu jinadesitaṃ.



Sāvatti nagaraṃ upanissāya Jetavane viharanto sammā sambuddho mahākāru-  
ñña-samāpattito vuṭṭhāya . . . Ānandaṃ āmantesi. . .

End: Imāya dhammadesanā pariyosāne dhammika samaṇa brāhmaṇe sukhaṃ bahu  
sotāpatti phalādini pāpuṇiṃsūti. Upāsakamanussa-vinaya-vaṇṇanā niṭṭhitā.

II. ff. 5(ku)b1–14(kau)a2

**Suruci brāhmaṇa vatthu (Pāli)**

A sermon in Pāli, attributed to have been preached by Buddha to the brahmin Suruci.

Begin: Dānaṃ nā sukhādīnanti imaṃ dhammadesanaṃ Satthā Jetavane viharanto Suruci  
nāma brāhmaṇaṃ ārabha kathesi.

End: Evaṃ dhammaṃ sutvā sabbe upāsaka upāsikā brāhmaṇa gahapatikādayo  
sotāpatti-phalādini pāpuṇiṃsu. Suruci brāhmaṇassa vatthuṃ.

III. ff. 14(kau)a2–15 (kām)a1

**Śaṅghadarśanānisamsaya (Pāli–Sinh.)**

In Pāli with Sinhala sanna, on the merits of seeing and attending on monks.

Begin: Yato hitakāmena kulaputtana silavante bhikkhū gharadvāraṃ sampatte disvā yadi  
deyyadhammo atthi yathābalaṃ deyyadhammena patimānetabbā . . . vanditabbā  
. . . pasannacittena [sanne:] Yato, yamheyakin; hitakāmena kulaputtana, tamāhaṭa  
vāḍakāmāti vū kulaputrayā visin, . . .

End: . . . sammā pavatti, manākoṭa siyaḷu samāpattin anugraha karamin prīti-modyayen  
yuktava vāsayakarannēyi. Śaṅghadarśanānisamsayi. Siddhirastu.

IV. ff. 15(kām)a1–16(kah)b5

**Pañcaduccaritādīnava (Pāli)**

On the demerits of five types of misconduct, in Pāli.

Begin: Buddho tiloka saraṇo, dhammo suriyo tamonudo . . . saṅgho tiloka saraṇo . . . Satto  
sattōti saññāca vadhakacittamupakkamo . . .

End: Evamādinā pañcaduccarite ādīnavaṃ pakāsesi.

V. ff. 17(kha)a1–22(khū)v6

**Dhammo tilōka saraṇo yana mē gāthāvehi abhiprāva (Pāli–Sinh.)**

A discourse in Sinhala on the meaning of the Pāli stanza Dhammo tiloka saraṇo . . .

Begin: Namo Buddhāya. Dhammo tiloka-saraṇo . . . jagāriyānuyuttā, yū bāvin svarga-  
masta(?)-pātāla saṃkhyāta bhuvanatrayavāsī vū . . .

End: suvinīta vū ajara vū amara vū nervāna sampat atpat karaṇa piṇisa saddharma-  
śravaṇaya kaṭayutu.

WS. 325

Palm-leaf; ff. 34(ka-ga, 1); 5.7 × 33.3 cm; eight lines, 29 cm long to a side; small, crowded, fairly  
skilled hand; clear copy; 19th century.



**Siddhauṣadha nighaṇṭu vyākhyā (Skt–Sinh.)**

A Sinhala commentary to the Sanskrit medical lexicon Siddhauṣadha nighaṇṭu by Haridāsa (?). The Sinhala commentary is by Don Harmānis Samarasinha. For a pr.edn, see *Siddhauṣadhanighaṇṭuva*, saha iṭa ... Don Harmānis Samarasimha vaidyācārīn visin kaḷa arthavyākhyānayayi – [Colombo]: Lakmiṇipahana press, 1878.

Begin: Siddhauṣadhāni bhavadukkkhamahāgadānāṃ

punyātmanāṃ paramakarṇarasāyanāni

prakṣālanaikaśalilāni manomalānāṃ

sauddhodhaneḥ pravacanāni ciraṃ jayanti

Bhavadukkkhamahāgadānāṃ, sasara duk nāmati mahat rōgayaṇṭa; siddhauṣadhā-

ni, sidu behet vū; punyātmanāṃ, pavitra sit āttavunṭa; parama karṇa-rasāyanāni,

utum vū karṇarasāyana vū; ...pravacanāni, prakarṣa vacanayō tumū; ciraṃ, bohō

kālayak; jayanti, dinatvā. [now follows the lexicon with Sinhala commentary]

Bilva nāmaṃ beli. Maṅgalyaḥ śrīphalo vilvo ... same as pr. edn.

End: [Same as pr. edn, end p. 74]. Iti śrī Siddhauṣadha nighaṇṭu vyākhyā samāptaḥ.

Metekin mema śrīmat Siddhauṣadha nighaṇṭu vivaraṇaya nimavanaladi.

MS text continues with some other medicines.

Varayōgasārayehi me beheta gulmarōga cikitsāve sassaṇḍa mul ... Mahāyōgarāja cūrṇaya nimi.

f. 34 (no traditional number). Cūraṇayak ... f. 34b, blank.

**WS. 326**

Palm-leaf; ff. 37(ka-gu); 4.9 × 34.7 cm; six lines 29 cm long to a side; clear, semi-skilled hand; right margins of ff. 1–15 damaged; 19th-century copy.

**I. ff. 1(ka)a1–23(khr)a5****Buddha parinirvāṇaya**

A prose extract from *Śrī Saddharmāvavāda saṅgrahava* (pr. edn 1901, pp. 195–231); cf. *Pūjāvalī* (Kiriāllē Jñānavimala edn), p. 719.

Begin: Namō tassa ... Buduva vāḍahun pansālīs havurudden paḷamuvana havurudu

Baraṇās nuvara Isipatanārāmayehi vas vāsa ...

Present end: Ē Subhadrayāgē abhadra vacana asā budungē ādāhana-bhūmiyāṭa rāsvū

gaṇajyeṣṭa-sthavirayan-vahansē visin trividyā aṣṭavidyādi prabheda āti kṣiṇāśr-

avaka bhikṣūn unu-pansiyayak tōrāgena ... siddhirastu.

**II. f. 23(khr)a5–27b4****Buddhavaṃśa dēsanāva**

An extract from *Pūjāvalī*, see Kiriāllē Jñānavimala edn – Colombo: 1965, pp. 272–276.

Begin: Namō tassa ... Tavada māgē svāmidaruvō dhamsenevi Śariyut mahaterun-vahansēgē tepul asā, ada mē sthānayehidī Buddhavaṃśa dēsanāva keremi ...



End: ... Mesē svāmidaruvō visituruvū gāthā dasayakin pratimaṇḍitavū me Buddhavaṃsa dēsanāva genchāra dakvā ... na me dissā ubho puttā [gāthā] ... tasmā piye adāsahaṃ yi yanādi vaśayen me Buddhavaṃsa dēsanāva nimavā vadālasēka Mē dēsanāvagē keḷavara asaṃkhyayak deviyo sōvān pelehi pihīṭiyāha.

### III. ff. 27(khe)b4–37(gu)a5

#### **Anāgatavaṃsa dēsanāva**

An extract from *Pūjāvalī*, see pr. edn, Colombo: 1965, pp. 276–286.

Begin: Tavada mē Buddhavaṃsa dēsanāva nimi kala ... dhamsenevi Śariyut mahaterunvahanse visin ārādhita vū Buduhu ... Anāgatavaṃsa dēsanāvaṭa paṭangatsēka. ...

End: Śāriputra sthaviraya, ohu Metē budun dāka saṃsāra sāgarayen gāḷavennāhuyā yi vadārā mesē Anāgatavaṃsa dēsanāva nimavā vadālasēka. Buddhavaṃsa Anāgatavaṃsa dēsanāva nimi.

Makulānē pansalē pota; livē, Śirādunnē Unnānsē visin. f. 37b, blank.

## WS. 327

Palm-leaf; ff. ii, 7(ka-kṛ), i; 4.8 × 32.9 cm; six lines, 29.8 cm long to a side; fairly skilled hand, possibly of a novice monk; copy; 19th century; incomplete.

#### **Navaratnaya (Skt–Sinh.)**

A Sanskrit poem of nine śloka giving advice to kings and people, with a Sinhala sanna or paraphrase. This copy lacks a few lines from the end. Printed edn, *Nāmāṣṭa śatakaya, saha Navaratnaya* – Colombo: Laṅkābhinava visruta Printing Office, 1866. Navaratnaya from pp. 7–13. This MS copy lacks text of p. 13 in pr. edn.

Begin: Namaśrīghanāya. [On the nine poets of Vikramāditya.]

Dhanvantarīkṣa-panākā'marasimha-śanku

Vetālabhaṭṭa-ghaṭa-karpara-kālidāsaḥ

khyāto Varāhamihīro nṛpates-sabhāyām

ratnāni vai Vararuci-ṇava Vikramasya. - Vasantatilakā nami.

Sanna. ... Kālidāsaḥ yana paṇḍita satdenāda; khyātaḥ prasiddhāvū; Varāhamihiraḥ; Varāhamihira nam paṇḍitayāda; Vararuciḥ, Vararuci nam paṇḍitayādāyi; Vikramasya nṛpateḥ, Vikrama rajahugē; sabhāyām, sabhāvehi; ratnānīvai, ratnayō nam veti.

Present end: f. 7(kṛ)a (Only two lines of writing. See pr. edn, p. 12 last two lines which form the end of this MS.) ... chinvan, ayabadu vasayen dharmayen ganimin; mālākāra pakṣayehi [ends abruptly].

f. i, blank end-leaf.



## WS. 328

Palm-leaf; ff. 14(kī-khṛ); on verso in arabic numerals: 4, 5, 6, 10, 12, 13–20, 23; 5.5 × 35.1 cm; 10 lines, 30.5 cm long to a side; fast-written, flowing (cursive), small, skilled hand, of an erudite scribe, possibly the author of this tract; brittle leaves; early 19th century; incomplete.

**Rōmānu reparamādu āgamkāra vagantivaṭa pīliture**

A set of replies to statements of Roman Catholics. Leaves of this MS are brittle. There are no personal names, hence it is difficult to locate the title of the tract offhand.

Present begin: f. 1(kī)a ...Deviyō accu pinisa denavāya kiyanavā nam ē vacanayat borubavaṭa kīpa ākārayakin oppuvenavāya. Maknisāḍa kīvot ...

f. 3(kṛ)b.7. ...māvunkārakamak eyin borubavaṭa oppu venavāya. 2-veni vagantiya nīmī. 3-veni vagantiya nam. Siyalu manuṣyayinṭa Rōmānu Reparamādu āgamē pēna deviyō visin apramāṇa balayakin saha apramāṇa dayāvakinut rakṣā karanavāya kiya liyā tibennēya. ...

f. 7(kau)a3. pasveni vagantiya nīmī. Haveni vagantiyayi. Ema deviyō mē lōkayē manuṣyayek vemin ipadunē manda. Mīṭa Rōmānu Reparamādu potvalin pēna hāṭi nam, ...f. 9: only left half of the leaf remaining. f. 11(khā)a1: aṭaveni vagantiya nīmī. Namaveni vagantiya nam. Ema deviyān vadālāya kiya dēsanāven pēna ākārayaṭa visvāsaya nāti rōmānukārayakuṭa kavarekvat mōkṣaya nolābenabava suvisēsē potē saha venat ...potvala liyā tibennēya.

Present end: f. 14(khṛ)b original leaf 23. ... Biliṇdungē anta-snānayaṭa damanavāya kīvot, kristiyāni nokala ... sadākāla dukaṭa patvenavāya kī liyavilla borubavaṭa oppuvenavāya, mē nisā ema aya [text ends at the end of the leaf; lacking rest of the tract].

Better to trace the printed text with the help of above extract, than to use these brittle leaves.

## WS. 329

Palm-leaf; ff. 21(1–21); not in sequence; two sizes of leaves: (1) ff. 1–17 the shorter set of leaves: 3.7 × 15 cm; one to two quatrains to a side; (2) ff. 18–21: 3.7 × 17.5 cm; three short quatrains to a side; most verses copied in fairly skilled hand, and others in semi-skilled hand; copy; 19th century.

**Graha vēdaya saha Sāmudrikā śāstraya (kavi)**

This MS commences with a verse on Rāhu-śani vēdaya, followed at irregular intervals by Paniṇdu-Iru vēdaya (f. 5a, v.1); Guru vēdaya Kujahāṭa (f. 6a, v.1); Śanihaṭa vēdaya (f. 7a, v.1); Śanit-Rāhu vēdaya (f. 7b, v.1); some verses are repeated.

Present begin: f. 1a, v.1 denna Rāhu śani vēdaya kiyanā, pennu apala Rāhugedāyi kiyanā pānna novēdāyi aguṇaya kiyanā, binna novē āṅga kuṣṭaya kiyanā

The section on Sāmudrikā śāstraya (kavi) is much better copied. There are 21 short verses in the four longer leaves 18–21, which are well copied.



Present begin: (commencing from the long leaves at the end)

sata ata ekinekā, vena venama āndi rekā

dakvana Samudikā, lakuṇu saha pala apala salakā [f. 21a, v.1]

in madak rāgenā, kavi koṭa hāṅgena lesinā

kiyanemi tatu manā, asavu nāṇayeni yomā savanā [f. 21a, v.2]

alla māda venkara, mahapoṭaṅgilla mādi kara

āṇdena vakavū ira, e jīvana iraya paḷa kara [f. 21a, v.3]

Present end: (f. 1b, v.1) uraṅga vāhanē vāṭunā dakuṇu atē, taraṅga vāda vayirat vēya ema atē  
meraṅga āti ayaṭa nāsiyo bohoma atē, uraṅga vāhanē pala melesinma atē.

## WS. 330

Palm-leaf; ff. i.18(gā-ghā); 5.2 × 32.9 cm; six lines, 29.8 cm long to a side; fast-written, skilled hand with flourish; good copy; early 19th century; incomplete.

### Sanni mādam veda pota

A portion from a collection of medical prescriptions mainly on fevers and convulsions. ... daha-aṭak unaṭa ... daha-aṭa gulmayāṭa, ...daha-aṭa sanniyāṭa ...panas hatarak leḍaṭa Tanḍarāja guliya (f. 4b2); ...nava sanni guliya (f. 5a3); gurulurāja tailaya (f. 6a7); Sanni kapāla guliya (f. 6b2); puṅgu tailaya (f. 7b6); kilimāleṭa behet kiyanu (f. 8a6); radē rudāvaṭa [hisa-radēṭa] (f. 9a3); Pīnasa nasayi. Viṣṇu tailayayi (f. 9a7); parangi vaṇēṭa damanu, ...siyalu vaṇa su-vave (f. 10a2); bagandrayaṭa kiyanu lābe (f. 10b1); sandhi bēṭ kiyanu (f. 11a3); kāpuṇu vanēṭa (f. 11b7); bagandara pilikā guṇaveyi (f. 15b3); min guṇa, aramaṇa parangi sūlakaṭṭu sarvaṅga kuṣṭa ... pilikā baḍēgeḍi viśādi sarvaṅga vāyi rudā guṇave (f. 17a1); Kēsariyōga cūrṇaya (f. 17a7); ala bēṭ vidhiya nimi (f. 17b5).

Present begin: Polgeḍiyaka kirit kuṁburukola ismat eka pamaṇaṭa gena kakārā tel dedavasakaṭa bedā, nikakola isma uṇḍupiyali isma desi-āṁbulen aṇjanam lanu, dum denu podal pit(?) sanni jalasanni ericci sanni guṇave.

Present end: f. 18a1 Alabēt vidhiya nimi. Aramaṇa parangiyāṭa rasadiya ekahamārayi, iyaṇ dekayi, gendagan ekayi, tuttan mañcāḍi pahalohayi vellep-pāsānam mañcāḍi pahalohayi vana-aṅguru tunayi, bim-dummala tunayi, mēvā ekkara iyaṇ makā ehi rasadiya vakkara sarakkut ehi lā aṁbarā dahahatara koṭṭhāsayaṭa bedā siyaṁbalā aṅguren dum pānu; murungā paḷutōrakola kūra mugunuvāṇna luṇu āṁbul āra uyāpu sālē bat denu. Sat davasak diya vakkaranu; devanu luṇu bādālā denu. Pratyakṣayi, atduṭuvayi. Siddhirastu.  
f. 18b, blank

## WS. 331

Palm-leaf; ff. 22(1–22); numbered in astrological numerals; not in order and lacking some leaves; 4.4 × 14.2 cm; one quatrain to a side; semi-skilled hand; poor, untidy copy; 19th century.



**Nākāt pot koṭasak (kavi)**

A remnant from an astrological work in Sinhala verse on auspicious and inauspicious times for journeys, commencement of enterprises, and on omens conveyed by geckos or house lizards (sūnu śāstraya), crows (kapuṭu śāstraya), etc.

There are two Sanskrit ślokaś on f. 1a, and 17b, and a few verses on predictions about childbirth, whether male or female.

Present begin: f. 1b mādin poson biṇḍaruṇḍuvak masa avatā

paṭan udaya sivu pā bāgin yutā  
 mudun pasa yali sivu pā bāgin yutā  
 pasin pasin rā gāba dora mohota yutā  
 āsuva gurudina āṇḍū sūnā e ran pāṭayi bolannē  
 duraka nāyō mituru aya eti bohō yahapati bolannē  
 saruda magulak vēya velaṇdam ket vapula biju lesinnē  
 boruda noma veyi sitū dē lāba rōga leḍa guṇa veminē [f. 7a, v.1]  
 udaya kapuṭu pera diga mūnalā iṇḍa  
 nāda koḷot biya duk tada vyasanada  
 ira mudunaṭa ema diga mituru mada  
 basa boru nāta tama . . . niyamada (?) [f. 15a, v.1]  
 dāra piṁburu nayi goyi geṭa vādunā  
 satiyak giya tāna geyi gini vādunā  
 tummasa giya tāna rajabiya veminā  
 sat avurudden geyi himi maraṇā [f. 18b, v.1]

Present end: f. 21b2 Mīnaya eti kuḍa-massan kālā (?)

gamanut vāḍa nāti noyanu balālā  
 govitān pala nāti nokara vicālā  
 leḍa nam goḍalanu yakun pudālā  
 f. 22. Written leaf, serving as end-leaf.

**WS. 332**

Palm-leaf; ff. 6(1–6); foliated in astrological numerals 1–6; 3.9 × 20.1 cm; two quatrains to a side; fairly skilled hand; copy; 19th century.

**Tēmiya jātakaya (kavi)**

A poem of 21 verses containing the birth story of Buddha as Prince Tēmiya. See *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 647: Mūgapakkha jātika (no. 538); also called Tēmiya Jātaka.

Begin: Tēmiya jātiyē bōsat upannē  
 vaḍāgana kumarū sakman karannē  
 satara denek soru etanaṭa genennē  
 satarak varada vena vena pumuṇuvannē [f. 1a, v.1]



- satahaṭa karana vada dākalā ē kumaru  
 sasaraṭa baya velā duk viṇḍa ē kumaru  
 menuvara raja kaḷot kātāt veyi napuru  
 vāṭunot apāyen goḍa gannē kavuru [f. 1a, v.2]  
 End: edā buduvelā tun lova balālā  
 deviyan nisā paḷamuva baṇa desālā  
 apāyehi siṭina aya gennavālā  
 aṭalos keḷak nivaṇaṭa pamuṇuvālā [f. 6a, v.1]  
 f. 6b. blank. For another copy, see British Library MS Or. 6604(51).

## WS. 333

Palm-leaf; ff. i, 11(śva ka-ī); 5.2 × 36.8 cm; 10 lines, 33.8 cm long to a side; somewhat small, round hand of a novice monk; poorly cured leaves; poor copy; late 19th century.

### I. ff. 1(śva)a1–5(kī)10

#### **Dhammacakkappavattana suttaṃ pada ānuma (Pāli–Pāli)**

Syntactical word arrangement of the Pāli text of Dhammacakka sutta, the first sermon of Buddha. This is a student exercise, which becomes helpful to write the sanna or paraphrase to a sermon.

Begin: Namō tassa ...Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati  
 Isipatanē migadāye. Me, evaṃ sutaṃ, ekaṃ samayaṃ, Bhagavā, Bārāṇasiyaṃ,  
 isipatanē migadāye viharati. ...

End: Itiha, āyasmato, Koṇḍaññaassa Añño Koṇḍañño' tveva, idaṃ, nāmaṃ ahosi.  
 f. 5b. Mē livu pin purā ...mamada vemvā lovuturā.

### II. ff. 6(ku)a1–11(kī)b11

#### **Dhammacakkappavattana sūtra sannaya (Pāli–Sinh.)**

The Sinhala paraphrase to the Pāli text of Dhammacakka sutta.

Begin: Namō tassa ...Mē āyusmatvū Mahā Kāśyapa sthāviraṇa-vahansa, mā visin vi-  
 suddhabuddhīn prasiddha ...

Present end: ...Tadanantarayen ē mārga satyaya bhāvitā kaṭayutuyayi kiyat; pera no-asā vadan  
 paridi Bhagavā vadāranasēk; taṃ kho panidaṃ (ends at the end of the leaf,  
 incomplete).

## WS. 334

Palm-leaf; ff. 29(cā-ji); 5.6 × 44.9 cm; seven lines, 41.2 cm long to a side; somewhat squarish, fairly large (bold), clear hand; edges badly wormed by white ants; a specimen of how MSS get wormed in a Śri Lankan temple library, where a chest of books is placed against a wattle-and-daub wall and the white ants eat along the edges, or water trickles through and causes mildew and the growth of silverfish and borers; copy; late 19th century; incomplete.



**Mahā satipaṭṭhāna suttaṃ vitthāramukhena (Pāli)**

The Pāli sermon on the establishment of the mind preached by the Buddha, with a detailed elucidation in Pāli. Incomplete copy.

Present begin: f. 1(cā) i.e. lacking 81 leaves from beg. ...āpo dhātu tejo dhātu vāyo dhātūti iti ajjhataṃ vā kāye kāyānupassi viharati ...Dhātu manasikāra khaṇḍaṃ.

Present end: f. 29(ji)b ...Cetanā chakkaṃ. ...poṭṭhabba taṇhā loke piyarūpaṃ sātārūpaṃ (text ending at the end of the leaf). Incomplete.

**WS. 335**

Palm-leaf; ff. 29(ki-ghai); lacking letter 'kha' used for a gathering of leaves; 5.1 × 37.3 cm; five or six lines, 34.1 cm long to a side; fairly large, clear, bold hand; leaves wormed; lacking three leaves from beginning; copy; late 19th century; incomplete.

**Dhammacakkappavattana sūtrānta padārthaya (Pāli-Sinh.)**

A detailed Sinhala paraphrase of Dhammacakka sutta pada anvaya (pada-ānuma).

Present begin: ... bhavatanhā vibhavatanhā. Idaṃ kho pana bhikkhave dukkha nirod[h]aṃ ariyasaccaṃ ...

Present end of *Paḍa-ānuma*. f. 8b6. ... ābhassarānaṃ devānaṃ saddaṃ sutvā paritta subhā devā saddamanussāvesuṃ ...

Present beginning of *Padārtha-varṇaṇāva*. ... āryayan satuṭu novannāvū; anattha-saṃhito, anarthasaṃhitāvak nāttāvū hevat anartha numiśravū ...

End: f. 29a7 Idhamavoca yana padaya paṭan aññāsi vata bho Koṇḍaññosī yanuyen vadāla udāna vacanaya hāra sesu siyallan śrāvaka bhāsītayayi datayutuyi. Damsakpāvatun sūtrānta padārthayayi.  
f. 29b, blank.

**WS. 336**

Palm-leaf; ff. i, 17(ka-khi); several leaves missing; 5.1 × 26.8 cm; one chart or illustration to a side; unskilled hand; folk illustrations; useful specimens; damaged leaves; 19th-century copy.

**Yantra potak**

A set of yantras or illustrated charms, e.g. Vibhūṣaṇa deviyō, one main figure, with five worshippers (f. 1b); a yantra of geometrical designs for general protection āraṅkāvaṭa (f. 2a); a yantra with squares and letters, siyalu sanniyāta ata baṇḍinu (f. 2b); an illustration of Śrī Mahā-Bōdhīn-vahansē, āraṅkāvaṭayī (f. 3a); Gurumula yantraya, unaṭa liyā ata baṇḍinu (f. 3b); yantrarājayā (f. 4a); bhuvanādhipati āvēsaya, mura unaṭa (f. 4b); trisūla kapālaya, sanni āraṅkāvaṭayī (f. 5a); unaṭa liyā ata baṇḍinu, no name (f. 5b); Pilli novadī; sūniyan nodavī, no name (f. 6a); Dēvakumāra yantraya, siyalu deyaṭa yahapati, an illustration of a prince (f. 6b);



Īśvara maṇḍalē, āraṅśāvaṭayi, anavina novadī; illustration of Īśvara, one main head and a head on each head, raised in level with the main head, three crowns, similar to triśūla (f. 7a); Trisūla kapāle, dāḍi yakun āvēsayi; sanniyāṭa isa baṇḍinu (f. 7b); an illustration on each side of f. 8, with no title; sūniyan novadī (f. 8a, b); illustration, no name, sanniyāṭa, āraṅśāvaṭa (f. 9a); yakun baṇḍina yantraya (f. 9b); Mahā-deviyō, looks as if he is on roller skates; siyaḷu dēṭa, āraṅśāvaṭayi (f. 10a); strī vaiśyāvayi, rāja vaiśyāvayi, two decorated concentric circles for each viaśyāva; on bringing women and kings under magical submission (f. 10b); Kandakumāra rūpayā, no mayurāsana although the mantra (damaged) states mayurāsana ... kandasvāmi ... (f. 11a); three illustrations: (1) mura unaṭayi, (2) a seated woman, an arrow in one hand, and possibly a kalasa in the other hand, may be for Mihikata; kiri ereyi, (3) for āraṅśāvaṭa, crossed śūlam (f. 11b); vajrāsanē; dāḍi yakun elavanu, siyaḷu āraṅśāvaṭayi (f. 11a); each side seems to be having three mantras; mē yantrē ata baṇḍinu ina baṇḍinu, angam novadī āraṅśāvaṭayi (f. 12b); a mantra, ginikulambuvayi; ... Devel deviyannē varami, kiḍa kiḍa veṭṭu veṭṭu, oḍu oḍu oḍu ... (f. 13a, b); Vidurumal kumārayā, siyaḷu āraṅśāvaṭayi (f. 14a); f. 14b–15a: a mantra containing a strīvaśiya, also an inā bēta or unguent to place a mark on the forehead; not clear text; Kailāsakūṭa maṇḍalē, hāma āraṅśāvaṭa yahapoti, an illustration of Kailāsakūṭa (f. 15b); mālē yanavāṭa inē baṇḍinu (f. 16a); Viṣṇu rūpayayi, with six gods in attendance, folk illustration with no special attributes (f. 16b); Kandasvāmi rūpayayi, with his attributes, and attendants; good folk composition (f. 17a); f. 17b, blank.  
cf. *Mahā yantra śreṇiya*, sampādaka: Pālita Sōmakīrti – Nugēgoḍa: Modern pot samāgama, 1962 (with good illustrations and text).

## WS. 337

Palm-leaf; ff. 5(ka-ku); 4.2 × 28.3 cm; six to eight quatrains to a side; small, scraggy, but fairly skilled hand; useful copy; 19th century.

### **Buduguṇa sāntiya (kavi)**

Incantation of Buddha's goodness. It is intended as a charm to be recited by the celebrant at ceremonies over a sick person. This copy contains 65 verses.

cf. British Library MS Or. 6604(112), (156), (198)I. The beginning and end of these copies differ.

Begin:

Pera pāvati yāgeṭa, desuvē me pada eḷu koṭa  
āsū lova satahaṭa, asū maha dosa durin duru koṭa [f. 1a, v.1]  
siya pin sirin saru, detis lakuṇen pivituru  
kelesun durin duru, vaṇḍim [dasadam guṇa] tilōguru. [f. 1a, v.2]

Summary:

... kiyan Buduguṇa me sāntiya (hence the title, f. 1a, v.5); Vesaṅga pōya pura pasaloḥ dinayaṭa, visā lat kuja hōrāvaṭa, nil vaḷahaka māda pun saṇḍa vilasaṭa, e biso laṇḍa vāḍiyayi sal uyanāṭa (f. 2a, v.1); selection of kirimavu is a major feature



in this poem. This poem is also called Bōmula upata, because the life of Prince Siddhārtha is narrated up to the attainment of Buddhahood at the Bō-mula or the foot of the Bō-tree.

End: kusa taṇa digu kara pūrva disāvaṭa  
 bōdi mūlayaṭa muniraja vāḍa siṭa  
 tudus riyan usa vajrāsanayaṭa  
 vāḍama vadālē pun saṇḍa vilasaṭa [f. 5a, v.1]  
 sankē peruman guṇa sihi karalā  
 nisansalava muni dharme vadālā  
 śanen poḷova guguruvā aṇḍālā  
 gigun dīpu muhudat pāna nāgilā [f. 5a, v.2]  
 dasa dahasak sakvaḷa ema viṭa  
 saṅkha nāda pasaturu gōsāvaṭa  
 divya brahma devi pūjā gena siṭa  
 śādunē deviyō vaṭa mura jāmeṭa [f. 5a, v.3]  
 pansiya sāttāvak gos etanaṭa  
 divya nāgayō śādunē murayaṭa  
 savanak ghana rās babuḷuvamin siṭa  
 desā vadālē baṇa devu piriṣaṭa [piritaṭa in MS f. 5a, v.5]  
 Next two verses are connected with Visālā sāntiya Jētavanārāmē muniraja vāḍa  
 siṭa  
 Visālā nam pura janapada rōgeṭa  
 pan siyayak rahatun pirivarakoṭa  
 vāḍama vadālē Visālā purayaṭa [f. 5b, v.1]  
 mevak napuru janapada rōgeṭa  
 Ruvan pirit bana vadāramin siṭa  
 saman suvaṇḍa varusā vasvā siṭa  
 pahan kaḷē leḍa durinma duru koṭa [f. 5b, v.2]  
 Scribe: Mādagedara Kavurāla.

## WS. 338

Palm-leaf; ff. 26(gai-ṇu); 5.9 × 43.9 cm; eight lines, 39.9 cm long to a side; fairly skilled, neat hand possibly of a novice monk; good copy; 19th century; incomplete.

### **Mahā satipaṭṭhāna sūtra sannaya (Pāli–Sinh.)**

The Sinhala paraphrase to the Pāli text of Mahā Satipaṭṭhāna suttaṃ (Pāli), from beginning to the end of Kāyānupassanā.

Begin: Namō tassa ... Evammesutaṃ, me, āyusmastvū Māhā Kāśyapa sthaviṛayan-  
 vahansa, mā visin mē Mahā Satipaṭṭhāna sūtrānta dharmadēsanāva; evaṃ suttaṃ,  
 mē ākārayen asana lada mesēma asanaladī; nohot; mē, māgē; suttaṃ, āsīma; evaṃ,  
 mesēmāyi. Ekaṃ samayaṃ, garbhāvakraṇṭi samaya ...



Present end: f. 26(ṇu)b Kāyānupassanā satipaṭṭhānā. -pe- Kāyānupassanā viharati. Navamaṃ sīvathikaṃ. Kāyānupassanā satipaṭṭhānā. Mepamaṇakin mehi Ānāpānāsati kāṇḍaya, Catusampajañña kāṇḍaya, Paṭikkūla manasikāra kāṇḍaya, Nava-sīvathikā kāṇḍayōyayi tudusak pamaṇa kāṇḍayangen upalakṣitavū kāyānupassanā bhāvanāva prakāsaḷa dakvā vadārā iṭa anaturuva nava-prakāravū Vēdaṇānu [ends at the end of the leaf].

## WS. 339

Palm-leaf; ff. 18(ka-khā); 5.4 × 43.9 cm; seven lines, 39.1 cm long to a side; skilled hand; good copy; early 19th century.

### I. ff. 1(ka)a1–8(kṛ)a7

#### **Dhammacakkappavattana suttaṃ (Pāli)**

The Pāli text of the First Sermon of Gautama Buddha.

Begin: Namo tassa ... Evaṃ me suttaṃ ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatanē migadāye. ...

End: Atha kho Bhagavā udānaṃ udānesi. Aññāsi vata bho Koṇḍañño aññāsi vata bho Koṇḍañnoti.  
f. 8b, blank.

### II. ff. 9(kl)a1–16(kah)a6

#### **Dhammacakkappavattana sūtra arthavyākhyānaya (Pāli–Sinh.)**

The Sinhala paraphrase to above-named Pāli sermon.

Begin: Namo tassa ... Mē, mā visin mē sūtraya; evaṃ suttaṃ, mē ākārayen asana lada mesē asanalada mesēma asanaladī. ...

End: Āyasmato Koṇḍaññassa, āyusmat Kauṇḍinya sthaviṛayan-vahansēṭa Āññā Koṇḍañña yayi kiyā; idaṃ nāmaṃ ahoṣi, me namek yūyēya. Dhamma-cakkapavattana sūtra arthavyākhyānayayi. Siddhirastu.

### III. ff. 16(kah)b1–18(khā)b9

#### **Dhammacakkasūtra arthakathana dēsanā ārambhaya (Sinh.)**

An introduction to the preaching of this sanna to Dhammacakka sūtra. Here it is stated that Dhammacakka sūtra was preached by all the Buddhas.

Begin: Tavada triparivṛtta-dvādasākāra-catussatya dēsanā saṅkhyāta vū paḷamu-vana maṅgalya dharma dēsanā vū Dhamsak pāvatum sūtrayehi arthakathana vaṣayen dharmayak kiyanu lābe. E Dhamsak pāvatum sūtraya nam anantāparyanta vū hāma sarvajñavarayan-vahansēlāma buduva paḷamuvēn maṅgul baṇa dēsanākoṭa apamaṇa divya-manuṣyayan amāmahānivan dakvannāvū utum dharmayeka. ...

End: Kāśyapa budunṭa ikbitiva ... Gautama nam budurajāṇan-vahansē Bara-ṇāsa Isipatanārāmayehidī me Dharmacakraya desū dasa ... nivanpura pamuṇuvā vadālā-vū ... utum Dhamsak sūtrayehi arthakathanaya kirīma vaṣayen dharmayak kiyanu



lābē, e dharmaya nam. Sattēsupatthaṭa visāradamettacittam ... narō loka-gurum  
namāmi.

## WS. 340

Palm-leaf; ff. i.30(ka-kho); number kl on two leaves; 4 × 15.1 cm; ff. 1a–18a, one quatrain to a side, from ff. 18b–29b three or four to a side, quite crowded; semi-skilled hand; lightly inked; 19th-century copy.

### Bālaśadha potak (kavi)

A set of prescriptions for mainly children's diseases. No marginal notes stating the name of the disease or the prescription.

Present begin: f. 1a, v.1 dedurut asamoda karābu vasvā sādikkā tippili samagin

vālmolagu sīnakkāran gena iṅgini āṭada veppal arisivalin

kaṭukarōsana akkrāpaṭṭā puskara saivindava vėlā gana melesin

palmānikkam karkaṭa śrīṅgida śrītēkku vālmī koṭṭan

Summary: (Titles of medicines are not given at this stage.) ... vādū ayagē hāma ilappu kōleṭa

Kottamōli vālmī gannē ... mē osu aṁbarā gulit yodāla śāka nova hanikaṭa dīpannē

[f. 4a, v.1]; ... bālayange kōlē duṭu viḡasin pāvattā koḷa mul gannē ... [f. 5, v.1];

... bāla ayage śāma vamanēṭa mīpāni vilaṇḍa doḍam āmbulen dīpannē [f. 5b, v.1];

... baḍē siyaḷu kākkumaṭada nikakoḷa diya numusuva mirikā deminā [f. 8a.v.1];

... siyaḷuma kōleṭa ... [f. 8b, v.1]; Valippu āmmaṭa ... [f. 9b, v.1]; lāmada aḍissida

... [f. 10b, v.1]; noyekut kōleṭa araḷubuḷuda gena iṅguru miris nellida rāgenā

... [f. 12a, v.1]; siyaḷuma ayagē baḍa pācanayāṭa aṭṭikkā potu gannē ... [f. 12b,

v.1]; ... bāriya boru nāta mē tela bīmen grahaṇi māṇḍam guṇa karannē [f. 16b,

ingredients and preparation of this oil was described in the previous three verses];

... Bālaśimhaya mē tailayen tisnavayak leḍa guṇaveyi yahapat [f. 17b, v.1]; from

f. 18b, three to four verses in crowded hand; ... paṇuvan vāṭeṇṭa mēlesa dīpan

[f. 20a, v.2]; ... Valippu saha ās kārakī enavaṭa [f. 20b, v.2];

Present end: f. 30b, v.2 iṅguru yusin denu śāma leḍa guṇa karamin

bālayange śāma sanni valippuda daha-aṭa melesin

... kipunu bālayiṇṭa leḍa guṇa karavā melesin

pāvasu leḍa guṇa karaṇṭa rusīvaru Sanni Kumāra gulin.

ff. ii, blank end-leaves.

## WS. 341

Palm-leaf (stiff); ff. 11(1-11); in letter numerals, leaves not arranged; 2.7 × 15.4 cm; three or four lines, 13.3 cm long to a side; semi-skilled hand; one cord hole; leaves damaged; poor copy; 19th century.



**Mantra deka**

Two mantras, each commencing with a Sinhala prologue followed by a mantra in mystic language, mostly Tamil words.

1. Begin: f. 1a1 Ōn namo, apa lovuturā svāmīnvahansē Samantakūṭa parvatēṭa vāḍalā sēnādhīpati yakṣayāṭa aṇḍagasā topagē yakṣayō erdhi karavā Vaḷāhaka divya-putrayinnē lōḍāḷaṭa asukaravā, mē naralova aṭakona soḷoskona vāsena yakun yakṣaniyan kiḍa kiḍa kiyā, kīla nāngu lovuturā Budunnē ānubhāvayī adat mama sihikarannē; raṭa yakun, toṭayakun ... yakekvat yakṣaniyekvat, salla vīdiyē, pilli vīdiyē, Oḍḍisa vīdiyē, Demala vīdiyē, Vaṭuka vīdiyē, svarṇa vīdiyē vāsena yakek- vat yakṣaniyekvat mē āturayāṭa diṣṭi vāṭi, bhaya bhūta una isarada, akāra vikāra, hōndu māndu giniyan gatiyak koḷōtin, Lōkuṃbu nirayē, Avīci mahanirayē damā vadakara harimi kiyā, ran kenḍiya gena pirit pān gena gāsū tānēdī, ... vevulaṇḍa paṭangena, svāmīni apaṭa vada karaṇḍa epāyayī kiyā namā vāndimen vāṇḍa aṇḍana vēlāvaṭa, apa lovuturā svāmīn-vahansē sinā paḥaḷa kara, magē sasnē pandās pansiyayakin mē naralova nobalā yavayī kiyā, yakṣayā allā pralē kara āriya ājñāven ānubhāven, adat mē āturayinnē, una ginijal, bhūta bhayaṅkāra hō ... śānen gunavenḍa sihil venḍa, apa lovuturā svāmīnvahansēgen varami.

Now begins the mantra: Hrīṅkāra vairēṇḍu śiva śakra muḍiyāl hara hara muppōdu ...

Present end: f. 7a ... -jātā pitā mātā bhērī Laṅkāḍēhō śaraḷum muṇḍā dēsiyā kraṃ kriṣ diri dirisum.

2. Beginning of mantra: f. 8a Ōn namō Dīpaṅkara nam budun kālayehi mē naralova satungē lē rīri urā bommayī kiyā sitā, gantoṭa ... ambalam gonaṭu ruppā yahanāvalvala, ekmansala, demansala ... sivumansala rāka siṭaminē allā uriru bomin tānin tāna āvida siṭinā atara, me kapaṭa buduvuna ... budunnen varamak ganimmayī kiyā ... eviṭa apa lovuturā svāmīnvahansē ... ahavadāla tānēdī ... Tanipola Rīrāt mamaya, ... Oḍḍi Rīrāt mamaya ... Gaja Rīrāt mamaya ... Maru Rīri Yakṣayā kiyannē mama tamāya kiyā śalakala tānēdī, ... mā ta māgē dīpa satarāṭa yaṇḍa varamak demāyī kiyā unvahansēgē paṭi-dhātuven nūl sat poṭak gena gāṭa satak gasā, sāvuruddakāṭa varak Aviciyen nāṅgī naginā ginijal piṭa makara toranē piṭa bāṇḍa ... kilē rīri puḷuṭu varan gat maru Rīri Yakṣayā, hāṭa hatarak maru diṣṭi at-hāra yaṇḍa apa lovuturā svāmīnvahansēgen varami.

End: Mantra. Ōm ... hrīn ... puṇḍarikkāl oṭṭu purandu ... Śrī Nārāyanē elendu. f. 11b, blank.

**WS. 342**

Palm-leaf; ff. 5(1–5); leaves not originally numbered; 5.6 × 37.5 cm; 8–10 quatrains to a side; semi-skilled hand; leaves damaged; untidy copy; 19th century; incomplete.

**Sanni vedakama (kavi)**

Characteristics of persons, mainly children suffering from various types of Sanni or convulsions, are described. Jīvaka jalasanni kapālaya is described on f. 2b. At the bottom of f. 2b is Vesamuni



kālama. f. 3a–3b is the recipe Lōka śāmaṇera guliya (?), f. 4b also has the title: śāma nera guliyaṭa behet kiyanu lābeyi. f. 5a–5b: 12 verses, another recipe with no title. A reliable text.

f. 1a (Top edge damaged).

papuvē baḍavāla yaṭa aṭagandāyi

ugurē yaṭi diva piṭa aṭagandāyi

kaṭa piṭa ānam rōgē yaṇḍāyi

Nāga sanni leḍa in dānagandāyi. [f. 1a, v.2]

tun sāndāvē keḷa āvidinnē

amiyā baḍa leḍa geḍi karavannē

poḍivī āṅga pata ginijal vannē

Murttu sanni leḍa in dānagannē [f. 1a, v.3]

Summary: Bhūta sanni leḍa [f. 1a, v.1]; nāga sanni leḍa [f. 1a, v.2]; Murttu sanni leḍa [f. 1a, v.3]; Dēvatā sanni leḍa [f. 1a, v.4]; Muḍukku sanni leḍa [f. 1a, v.5]; Kōla sanni leḍa [f. 1a, v.6]; Kurucci sanniya [f. 1a, v.7]; Veḍi sanniya [f. 1a, v.8, 9]; Jala sanniya [f. 1a, v.10]; Bhūta sanni leḍa [f. 1b, v.3]; Murtu sanni leḍa [f. 1b, v.4]; Pit sanni leḍa [f. 1b, v.5]; Gulma sanni leḍa [f. 1b, v.6, 7]; Dēva sanni leḍa [f. 1b, v.8]. Thus at times a repetition of titles. f. 2a on Nāḍi (?), not pulse beat; f. 2b, various medicines:

pera siṭa rusivaru kī bas nisayā

gaja rāla raṁba uyanāṭa van lesayā

tira sara āta dān dun guṇayā (?)

Sura Jīvaka jala sanni kapālayā [f. 2b, v.8]

Mītel gitel sīni, mē dē eka pamaṇaṭa gena, mīṭa, miris<sup>1</sup> kara-abu eka pamaṇaṭa gena, cūrṇa kara damā kalatā, kaṭē gānu. Siyaḷu viparīta guṇaveyi.

Oṃ tritekku rūpavalli ... Viṣṇu Kandakumāra ... Vesamuni ... śrī visidaḥ. Vesamuni kālamayi.

f. 3a, v.1–3b, v.3: on Lōka sāmāṇera (?) guliya. ... Śītala sanniyaṭa miris sūduru cūrṇa ekka denu; śāma sanniyaṭa iṅguru nikakoḷa yakīnāran koṭā mirikā, yuṣayaṭa kohom̐ba telut ekka denu. Sarvāṅga rudāvaṭa pastelinda gulipahak diyakoṭa bonnaṭa denu; āṅgē gānu; idimumaṭa millakoḷa potu koṭā mirikā denu. Lōkasāmāṇera (?) guliyaṭi.

Present end: f. 5b mī pāniyen devanut aṁbarā gena  
miris āṭa pamaṇaṭa gulikara tabamina  
doḍam āṁbul mī pāni iṅguruda gena  
me hāma sama kara devu uṇa navatina.

<sup>1</sup> Miris: Gam-miris (pepper).

## WS. 343

Palm-leaf; ff. 18(ka-khā); 5.5 × 60.6 cm; seven lines, 53.5 cm long to a side; skilled hand of a learned scribe, possibly a monk; left margin top corner damaged from ff. 11-18; f. 18 right end damaged



and covered with dirt; late 18th-century copy; incomplete (lacking last leaf, which contained the end of the text).

**Dhammacakkappavattana sūtra sannaya (Pāli-Sinh.)**

The Sinhala paraphrase to the first sermon of Gautama Buddha.

Begin: f. 1(ka)a1 Two rows of kuṇḍalis in front of each line as a form of decoration. Namo tassa... Mē, āyusmatvū Mahā Kāśyapa sthāviraṇvahanasa mā visin visuddha buddhīn prasiddha ... mē Dhamsak pāvātun sūtrānta-dharmadēsanāva; evaṃ sutaṃ, mē ākārayen asana lada mesēme asana ladī ...

Present end: f. 18(khā)b7 Atha kho Bhagavā udānaṃ udānesi [end of leaf]. Possibly only one leaf is missing, containing the sanna to the last sentence in the Pāli sermon.

WS. 344

Palm-leaf; ff. 15(ke-kh); 5.8 × 48 cm; seven lines, 43.3 cm long to a side; skilled hand; left margins of leaves damaged, including portions of text; 19th-century copy.

**Dhamsak pāvatum sūtra padārtha (Pāli-Sinh.)**

Sinhala paraphrase to the first sermon of Gautama Buddha.

Begin: f. 1(ke)a1 Namo tassa ... Me, āyusmatvū Mahā Kāśyapa sthāviraṇvahanasa, pravara visuddha madhuratara ... apa tilōguru ... sarvajña-rājottamayāṇanvahanasē visin ... [f. 1b1] vadāranalada mē Dhamsakpāvātun sūtrānta dharmadēsanāva mā visin; evaṃ sutaṃ, upamupadēsa ...

End: f. 15(kh)b8 Mesē mē Dhamsak pāvātun sūtrayehi evaṃ me sutaṃ yana mē padaya ādikoṭa bhikkhu āmantesi yana padaya dakvā śrāvaka bhāsītaya vannēya. Dve me bhikkhave yana padaya ādikoṭa natthidāni punabbhavoti yana padaya dakvā śrīmukha-Pāli vū buddha bhāsītaya vannēya. Idamavoca yana tān paṭan aññāsī vata bho Koṇḍaññoti yanuvēn vadāḷa udāna vacanaya hāra sesu siyallan śrāvaka bhāsītayayī datayutu. Dhamsak pāvātun sūtra padārtha nīmī. Prajñaven agravemvā.

WS. 345

Palm-leaf; ff. 16(ka-kaḥ); also in arabic numerals 1–12; 5.1 × 44.3 cm; seven lines, 40.4 cm long to a side; fairly skilled hand; not inked, but some leaves partially inked to identify the text; copy; 19th century.

I. ff. 1(ka)a1–12(kai)b7

**Sattasuriyuggamana sutta pada ānuma (Pāli-Pāli)**

Syntactical word order of sentences in the Pāli text of this sermon.



- Begin: f. 1(ka)a Text on this side is copied between the two cord holes, in the traditional style. Namo tassa ... Evaṃ me sutam ekaṃ samayaṃ Bhagavā Vesāliyaṃ Ambapālivane viharati. Me, evaṃ sutam; me, sutam, evaṃ ...
- End: f. 12(kai)b yasassinā Gotamena, sīlam, samādhi, paññāca, vimuttīca, anuttarā, ime dhammā, iti. ... cakkhumā satthā, parinibbuto iti. ... Siddhirastu. ... Saptasūryudgamana sūtrānta pada ānuma nimi.

## II. ff. 13(ko)a1–16(kaḥ)b6

### Sattasuriyuggamana sūtra sannaya (Pāli–Sinh.)

The Sinhala paraphrase to the above named Pāli text.

- Begin: Namo tassa ... Evammesutam; me, embā āyuṣmatvū Mahā Kāśyapa sthavira-yan-vahansa, mā visin divyabrahmā'maranaranāgēndrādi samasta jana-karṇa-rasā-yanavū mē Sattasūryodgamana sūtrānta dharma-dēsanāva; evaṃ sutam, mē ākārayen asanalada, mesē asanaladī, mesēma asanaladī. ...

- Present end: e me divyāṅganā svarūpavū Ambapāli nam strīratna kumak heyin gaṇikā namvūda yat. Ātomō mē kalpayata ektisvana kalpayehi buduvū Sikhī nam budunṭa nāṅgi ... [text ends at the end of this leaf]. Incomplete.

## WS. 346

Palm-leaf; ff. 13(ki-kām); 3 × 31.8 cm; three to five quatrains to a side; copied by two scribes: (1) small, semi-skilled hand, (2) unskilled hand of average size; right margins, including parts of text cut; lacking beginning and end of the text, otherwise a fairly complete copy; early 19th century.

### Kumāra yak upata (kavi) : Vaṭa kumāra upata (kavi)

Origin of Kumāra devi. He was a prince and was ordained a monk on the soothsayer's advice. One day he visited a Vaṭa-dāge or a round relic-chamber during construction. He climbed the scaffolding and fell from a great height, breaking his ribs and dying. He then assumed the form of a Rakusā and possessed the queen, who also died. At her cremation he resurrected her from the ashes, and the queen thereafter was known as Sohonaḷu bisava, and the Rakusā was worshipped.

Present begin: f. 1(ki)a, v.1 chet balā mavu aṅganak nāttē

mahat lakal bisavun dāka nittē

risit veḷā bisavun kusa piḷisiṇḍa gattē

Mohot neriṇduhaṭa jātaka sattē

Period of pregnancy and delivery of child described in detail. The prince was born at an inauspicious moment, portending an evil future for him. At the age of seven he was donned with the robes of a monk [f. 6a, v.4]. He visited a Vaṭadāgē or a round relic-chamber during construction and fell from a great height:

noyan kiyālā kivu pirivara siṭa

viyan balannaṭa gos vaṭadāgeṭa

bayankāra vani teriṇduge siṭa yaṭa

riyan ganana siṭa vaṭunā uḍa siṭa [f. 6b, v.4]



biṇḍuṇi eviṭa teriṇḍuge van ālayat  
 biṇḍuṇi sivuru baṇḍinā ina paṭiyat  
 vāduṇi kōpayak teriṇḍuge [sitāṭat]  
 yeduṇi evēlē avatārayakut [f. 6b, v.5, right end broken]

f. 9b, v.3. Early portion of the story repeated in different verse. Name: Kumāra yaku in f. 11a, v.3; this section could be regarded as the yāga or the story recited during the ceremony.

Present end: f. 13b, v.4 rūpa liyan tanaturehi laginnē, kīpa varak anurāga keḷinnē  
 pūpa puḷuṭu samayan aragannē, kōpa novī yaku avesa vannē.

## WS. 347

Palm-leaf; ff. 7(2–7); lacking original f. 1; 3 × 44.6 cm; five lines, 41.5 cm long to a side; small, skilled hand; good specimen; early 19th century.

### **Bālayingē rōga hā sanni valippu veda vaṭṭōru**

A collection of prescriptions for children's diseases, etc., e.g. Bālayinnē ajīrṇayaṭa, unaṭa, baḍin yanavāṭa, paṇu dōsayāṭa, uṇāṭa, ajīrṇayaṭa, vipirīṭayaṭa, baḍē kākkumaṭa; vātajvarayaṭa, pittajvarayaṭa, śleṣmā jvarayaṭa, vāta-śleṣmāvaṭa, sempit unaṭa, tundosaṭa, valippuvaṭa; vādūgeyi kōḷeṭa, uṇa giniyan kāssaṭa, vādūgeyi uṇāṭa, siyaḷu kōla valippu ādiyāṭa, senvāta ilappu ... uṇāṭa; āṅga giniyan lāya aḍassi ...; sannipāta jvarayaṭa; aṭiṣāra sanniyāṭa, jala sanniyāṭa, māḷeṭa, baḍē kākkumaṭa, sanni vāyuvāṭa, timira vādan sanniyāṭa; śrōṇitayaṭa, vātasanniyāṭa, jalasanniyāṭa, pañca-kāsayāṭa, mutra aḍassiyāṭa, tigāssiyāṭa, kōla sanniyāṭa ..., kaṇḍamāḷeṭa, siyaḷu valippuvaṭa; siyaḷu baḍē kākkumaṭa.

Present begin: ... dummālla nereṇci iramusu ... mekī mul miṭa miṭa gena koṭā śalaka lā, miṭa ... iṅguru miris vadakaha araḷu dimibiju aṁbarā diyakara, aṭa ekaṭa kakārā guli tuna tuna pasvaruvak denu. Vādū geyi baḍin yanavāṭa, kābālla potu, polmal, diyakirilla potu yusinda; miṭama ... Bālayinnē ajīrṇayaṭa karapiñca-kōḷa yusinda; bālayanne unaṭa, nattāran āmbulenda ...

Present end: f. 7a Siyaḷu baḍē kākkumaṭa: murungāpotu bulatgiri yusinda; ... vasūrikāvaṭa: bāmitiriyā yusa sīniyenda; miṭa doḍam āmbul patakaṭa sīni damā behetguli tunak denu, vasūri guṇavē.

## WS. 348

Palm-leaf; ff. 9(ka-kī, 1); 4 × 48.8 cm; four quatrains to a side; narrow margins; semi-skilled hand; useful copy; early 19th century.

### **Kili upata : Malvara upata (kavi)**

Predictions of good or bad luck based on the time of attaining puberty. These predictions depend on the dina or day, nākata or asterism. This copy has 50 verses, and prose passages on f. 7b, 8a, 8b.



- Begin: siyan sata sita sē, liyan Malvara upata nisi sē  
 bayan śāpa vana sē, kiyan Kili upata melesē [f. 1b, v.1]  
 Kivi dina malvara kumariya vannē  
 divi himiyen yasa siri divunuvannē  
 novinda sāpayen matu vāḍavannē  
 pivituru pinpala bōveyi unnē [f. 2b, v.1]  
 Reheṇaya paḷamuva malvara vannē  
 yehemin pirimin daru bō vannē  
 maddhima daruvō gāṇu upannē  
 antima daru lāba śāpa bō vannē [f. 3b, v.1]  
 f. 7b. Prose ... Dhanuven uva tamāhaṭa āyu mada vē. Astrological numerals are used in this prose section. Prose continued on f. 8a right half of leaf, and 8b, full side.
- Present end: ... Kuja himi nākat Budahugē nākatut noganu. Mema śaṭiyen vuva, vunu dōṣaya arinu.  
 f. 9a. Malvara cakraya illustrated, with the instruction: Kāti nākata mudunē tabā vamen gaṇinu. Malvara cakrayayi. Two śloka on Lagna tribhāgam, and Visaghaṭikā. f. 9b, blank.

## WS. 349

Palm-leaf; ff. 14(ka-kau); 3.5 × 31.8 cm; four or five lines, 28.5 cm long to a side; quite skilled, round (bold), uniform hand; f. 11 damaged; rare technical text; written early 19th century; incomplete.

### Yakaḍa uṇukirīma (kavi saha vāsagam)

In verse and prose, technical instructions on iron smelting in Śri Lanka during the 18th century. This local industry is dead now. It is difficult to understand the text, mainly devoted to measurements of the furnace, various situations to avoid, etc. There is no mention of the bellows.

See ch. XI of *Mediaeval Sinhalese art*, by Ananda K Coomaraswamy – 1908.

Begin: f. 1(ka)a two verses, then prose. Next set of verses is from ff. 7b–9a.

usa tunaṅgul śaḍapassaṭa nāmi mānā  
 gāṭi tunaṅgul sari liyaṭa ema mānā  
 yaṭi pasaṅgul uḍa aṅgulak pala mānā  
 yakaḍaḷaṭa āragan me kiyana mānā. [f. 1a, v.1]  
 usa sāṅgul gāṭi tunaṅgul śadi mānā  
 sataṅgulak likara gana nala mānā  
 yaṭi tunaṅgul uḍa vāli piṭa pala mānā  
 gal giniyamaṭa eyi gindara asamānā [f. 1a, v.2]

Prose: Tunaṅgul tālipiṭe karabāliya hāṇdu nam liya mula haḷu pān poda hemiḥiṭa gosin  
 atunalā kaḍa kaḍa vāṭeyi; alavuva ātulē ihatin heḷu pānpoda pahaliyaṭa hemiḥiṭa  
 kaḍa vāṭi yeyi; tālipiṭa galaṭa tunaṅgulaṭa hiṭuvanu.



f. 2b3. Yelagaltālipiṭa nimi; maha yakaḍavala kiyanu läbe. ... Mahayakaḍa nimi. Maḍa bora sudupāṭava yē nam ihala pahala dekama uhi. ... māḍaṭa nil aṅguru bērilā tunpāre hulaṅga vāduni nam hari. f. 3b3: bicciya diga ...; kāṭa handiyen duma ē nam hari; ... samannanu [to blow (?)]. ... Mekī lakuṇu dāna davanu. Siddhirastu [f. 5a3]. Tunaṅgul tālipiṭe ... yabara [iron ore, f. 6b1]; ... yelagal tālipiṭa nimi.

f. 7b: Two verses. f. 8a, vv.1, 2, 3: Possibly the beginning of text.

Rusivaru gurun śama deviyannē varamaya

Gaṇadevi gurunne nuvaṇē bāḷuvāya

melova vāḍata mē māṇaṭa bāḷuvāya

vas āra balā me kiyanā dē māvuvāya [f. 8a, v.1]

ahasa poḷo upannē māvū tānā

Visvakarma rusiyek kaḷa pala mānā

is talpat nodaniti mē āti mānā

sattira venḍa bāṇḍa mē kiyanā mānā [f. 8a, v.2]

nala san tāli bāṇḍa velupoṭa uḡul genā

māṭiyen pāli gal aṅguren bedā genā

vāllen pā sulaṅgin dara śara balā genā

baru lī dunnu guru kavuruda kiyan dānā [f. 8a, v.3]

nalāmānē gindara āṇḍin gannē

jalāmānē uha miṭi deka penennē

palamānē māda kaḍe dāvennē

valāmānē gurukam mama kiyanne [f. 8b, v.1]

usa sāṅgul śaḍa passata nāmi mānā

yaṭi tunaṅgul sari liyaṭa ema mānā

yaṭi pasaṅgul uḍa vāli piṭa pala mānā

yakaḍavalaṭa āragan me kiyanā mānā [f. 8b, v.2]

ussāṅgul gāṭi tunaṅgul śadi mānā

sataṅgulak likara gāṇalā mānā (?)

yaṭi tunaṅgul uḍa vāli piṭa pala mānā

gal giniyamaṭa eyi gindara asamānā [f. 8b, v.3]

f. 9a, three more verses; f. 9b: prose again; f. 11 damaged; f. 13a: mekī lakuṇu dāna davanu. Siddhirastu.

Present end: f. 14b ... pān poda poda kaḍa kaḍā vāṭi vāṭi nalanguven issaraṭa yana hāḍaṭa jōḍu karanu. Tanikampā (?) nimi. ... me karabāliyaṭa piri pirī ganu, ema tāliyaṭa ... (incomplete).

f. i. End-leaf; line drawings of five lotuses well executed, on recto.

## WS. 350

Palm-leaf; ff. i, 25(ka-kh), i; six lines, 29.7 cm long to a side; skilled hand; dark leaves; text not clear; edges damaged; useful copy; late 18th century.



**Vyāsakāra with sanna (Skt–Sinh.)**

A Sanskrit śataka poem or 100 śloka attributed to Vyāsa, with a Sinhala paraphrase.

Printed edn *Vyāsakāraya*. ... sanna sahitayi, by Baṭuvantuḍāvē paṇḍitumā (ed.) – Colombo: 1866.

This MS text agrees with pr. edn up to śloka 94. The next (last śloka) of the MS is not in the pr. edn, which has 98 śloka. The paraphrases agree.

Begin: [Namaś]Śākyasiṃhāya. Śākyasiṃhāya, sarvajñarājayāhaṭa; namaḥ, namaḥ-kāraya; astu, vēvā.

ajñānatimirādhānām vibhrāntānām kudṛṣṭibhiḥ

jñāñjana salākābhi Vyāsenonmilitam jagat.

Sanne: Ajñāna, nunuvaṇa nāmāti; timira, andhakārayen; andhānām, kisivak nodākkahennāvu; kudṛṣṭibhiḥ, mithyādrṣṭiyen hevat āti sāṭiyē tabā varadavā gānmen; ...

Present end: f. 25a1– pr. śloka 94 with sanna.

pakṣinām balamākāśām, matsyānāmudakam balam

durbalasya balo rājā, bālasya rodanaṃ balaṃ

Pakṣinām, pakṣiṇṭa; balaṃ, bala nam; ākāśām, ahasaya vannēyi [a few clerical errors not found at the beginning].

Now the MS has a śloka not found at this point in pr. edn of 1866.

marañātmaparadukhaṃ-muktamastīti paṇḍitaiḥ

nūnan paraḡraṃ dvārēnā ce dakṣiṇamupasthitāḥ.

Maraṇāt, maraṇayen; aparaṃ dukhaṃ, anik dukek; nāsti, nāti; paṇḍitaiḥ, nuva-ṇāttan visin; uktam, kiyanaladi; paraḡradvāre, anungē gorakaḍa; kṣaṇamupastitaḥ; mada āsillakudu elāmbasiṭiṃmaṭa vaḍā, anik dukek; nūnam nacet, ... nāttēmāyi. Vyāsakāre.

**WS. 351**

Palm-leaf; ff. 9(sva, ka-kṛ); 4.3 × 28 cm; three quatrains to a side; semi-skilled hand; lightly inked; last leaf damaged; 19th-century copy.

**Sivupada katura (kavi)**

Quatrains sharp enough to cut up the innuendos and challenges of rivals who come to debate in extemporized verse. This copy has 50 verses; cf. British Library MS Or. 6611(225) which has 68 verses.

Begin: Tōrā sarupa potvala kivu vaga nohārā  
tōrā sarupa pada sivupada gat nohārā  
sārā asaṅkaya Dīpaṅkaraṭa mula purā  
nārā itin Gavutama [budu] vāṇḍa nitorā [f. 1a, v.1]



purā sabē pirisaṭa kivuvada mitura  
 galā kañḍuḷu vā pit nedanē napura  
 soyā itin guruvarayek gena mitura  
 tun tis pāyaṭa sivupada kapanā katura [f. 1a, v.2]  
 End: kelaṃbīlā sivupada nokiyan mitura  
 elāṃbīlā boru guruvara nipuna kara  
 sārasīlā āvit sivupada katā kara (?)  
 pārādīlā itin yannē āyi mitura [f. 9a, v.2]

## WS. 352

Palm-leaf; ff. 21(ka-khū); lacking f. kā (pr. edn vv.25–52); 5.7 × 44.8 cm; 12 quatrains to a side, copied in columns; round, skilled hand; f. 1, little crumpled; good copy; 19th century.

**Buduguṇālaṅkāraya (kavi)**

A Sinhala poem by Vīdāgama Maitreya mahāthera, on the virtues of the Buddha. See *Sinhalese literature*, by C E Godakumbura – Colombo: 1955, pp. 243–246. For pr. edn, see *Buduguṇa alaṅkāraya*, D B Jayatilaka (ed.) – Mahanuvara: Bauddha yantrālaya, 1894. This MS is a good copy, now lacking f. kā containing vv.25–52 of the pr. edn.

Begin: f. 1(ka)a, v.1 kuḷunu met sata veta, patala nāṇa savu padaruta  
 eli kaḷa lovaṭa seta, nitara namañḍin muniñdu saraṇata  
 kaya nam asāraya, bava nam bayaṅkāraya  
 kiyanuya divārāya, kiyan Buduguṇa alaṅkāraya [f. 1a, v.5]  
 End: f. 21(khū)b, vv.3, 4, 5 samatās muniñdu pirinivi vasa paṭan lada  
 dedahas pasaḷosak avurudu piruṇu-saṇḍa  
 diya gos pātiri Buvaneka-buja niriñdu-saṇḍa  
 piri vas tuneḥi Siri Laka raja'bisevu lada  
 dina dina no-aḍu dina puda pāvati manahara  
 dana mana rañdana śadi gevuyan sirin sara  
 vājaṃbena pañḍu Maha Rayigam pura atura  
 babalana soñduru Vīdāgama maha'vehera  
 kit yasa kot dasadik digu yaṭaga bada  
 Met Mahanet Pāmuḷa maha teriñdu saṇḍa  
 set kaḷa muniñdu-saṇḍa guṇa kivi peden bāṇḍa  
 sat vāḍa piṇisa veda<sup>1</sup> kaḷe met sitin naṇḍa.

Two verses of aspirations. Siddhirastu. Then the Pāli stanza enumerating the names of the Ten Future Buddhas: Metteyyo Uttamo Rāmo ... bodhisattā ime dasa.

<sup>1</sup> pr. edn, meda. MS reading is also acceptable.



## WS. 353

Palm-leaf; ff. 11(ka-gr); lacking several leaves; 5.4 × 54 cm; seven lines, 47.8 cm long to a side; round, semi-skilled hand of a novice; 19th-century copy; incomplete.

**Khallāṭiya prētiyaḡē kathāvastuva : Pretavastu vimāna vastu extracts**

This MS contains several stories from an early Sinhala version of Pētavastu and Vimānavastu. For a long note, see the British Library of the Hugh Nevill MSS collection, Vol. 2, p. 98. Or. 6603(67).

Begin: f. 1(ka)a Namō tassa ... Tavada mē Prētakathāvastuyehi dakvanalada Khallāṭiya prētiyaḡē kathāvastu nam kavaraḡa yat.

Present end: f. 11(gr)b6 ... e basaṭa gamvāsi manuṣyatema, yaḡaḡuva mē noladinnaḡ māḡē divi norākeyi kīya. Etema oḡu eyin ...

## WS. 354

Palm-leaf; ff. 25(1–25); leaves originally not numbered; 6 × 60 cm; eight lines, 55 cm long to a side; skilled hand; ff. 2–20 not inked; untidy copy; 19th century; incomplete.

**Brahmajāla suttaḡ (with Pāli pada-anvaya or Pada-ānuma)**

The Pāli text and syntactical word order of Brahmajāla sutta (on various religious and philosophical beliefs) preached by Gautama Buddha to Suppiya paribbājaka. This is a poor copy with several uninked leaves.

Begin: f. 1a Text on this side is written between the two cord holes. Namō tassa ... Evaḡ me suttaḡ, ekaḡ samayaḡ Bhagavā antarāca Rājagahaḡ antarāca Nāḡandaḡ addhānamagga paṭipanno hoti mahatā bhikkusaḡghena saddhiḡ paṅca mattehi bhikkhu satehi. Mē, evaḡ suttaḡ, ekaḡ samayaḡ, Bhagavā, Rājagahaḡ, antarāca, Nāḡandaḡ, addhāmaggaḡ, mahatā, bhikku-saḡghena saddhiḡ, paṅca-mattehi bhikku satehi, paṭipanno hoti.

Present end: f. 25b ... evamāha. yo so kho bhavaḡ Brahmā, Mahā-Brahmā abhibhū. (End of leaf.)

## WS. 355

Palm-leaf; ff. i, 8(sva, ka-kr); 5.5 × 48.4 cm; eight lines, 45 cm long to a side; round, skilled hand; good copy; 19th century.

**Bālāvatāra varanāḡilla (Pāli) : Pāli nāma varanāḡilla**

Declensions of nouns according to Bālāvatāra, the Pāli grammar.



- Begin: f. 1a1 Buddhādiccaṃ namassāmi mahāmahatamonudaṃ  
 dhammaramsip-pabhodentaṃ veneyya-kamalākaraṃ  
 upaddavata maṃ hantvā bodhento nāṇapaṇkajaṃ  
 so maṃ pātu mahā tejo niccaṃ Buddha-divākaro.  
 Buddho, buddhā, he buddha buddhā, bhavanto buddhā, buddhaṃ, buddhe ...  
 buddhamhi, buddhasmiṃ buddhesu. Ghaṭa paṭa śabdayenda mesē varaṇāgiya  
 yutu.  
 Evaṃ surā'sura naro'raga nāga yakkhā  
 gandhabba kinnara manussa piśa ca petā  
 .....  
 End: f. 8b3 Lakkhasataṃ koṭi-pakoṭi. Evaṃ nahutaṃ ... asaṃkheyyānti yathā  
 kammaṃ sata-lakkha-guṇaṃ veditabbaṃ. Bālāvatāre vara-nāṅgillayī.

## WS. 356

Palm-leaf; ff. 11(ka-kai); lacking f. ki; 6 × 52.4 cm; nine lines, 45.3 cm long to a side; skilled hand; untidy copy; 19th century.

**Dhammacakkappavattana sūtra padārtha (Pāli-Sinh.)**

The Sinhala paraphrase to the Pāli text of the first sermon of Gautama Buddha. This copy lacks f. ki.

- Begin: f. 1b The text on this side is copied between the two cord holes. Namo tassa ...  
 Me, āyusmatvū Mahā Kāśyapa sthāviraṇa-vahansa mā visin visuddha buddhīn  
 prasiddha ... mē Dhamsakpāvatun sūtrānta dharmadēsanāva; evaṃ suttaṃ, mē  
 ākārayen asanalada mesē asanalada mesēma asanaladī. ...  
 End: Idamavoca yana tān paṭaṇ ... bho Koṇḍaññoti yānuven vadāla udāna vacanaya  
 hāra sesu siyallat śrāvaka bhāsitayayī datayutu. Dhamsak pāvatum sūtra padārtha  
 nimi.

Two Pāli stanzas follow on the importance of writing doctrinal texts.

## WS. 357

Palm-leaf; ff. 10(ka-kī); 5.6 × 59.1 cm; seven lines, 52.6 cm long to a side; round, skilled hand; leaves damaged at the margins; early 19th-century copy.

**Pūjāvaliya (Chapter 1)**

Chapter 1: Pūjā saṅgraha kathā of Pūjāvaliya. See *Pūjāvaliya*, Kiriāllē Nānavimala thera (ed.) – Colombo: Gunasena, 1965, pp. 1–16.

- Begin: f. 1(ka)a1 Namo tassa ... Itipi so bhagavā ... devamanussānaṃ buddho bha-  
 gavāti. Itipi, me kāraṇayenda; so bhagavā buddho, e bhāgyavatvū budurajāṇa-  
 vahansē; itipi arahaṃ, mulu lōvāsīyan visin karanalada āmisapūjā pratipatti



pūjāvaṭa sudusu heyinda taman rahasat pavu nokarana heyinda kelesun keren duruvū heyinda keles nāmāti saturan nāsū heyinda ... mē ādi arthayenudu arhat nam vanasēka.

End: f. 10a4 Mē Pūjāvaliyehi apa budun lada pūjā saṅgrahakathā nam vū paḷamuvana paricchedaya nīmī. Then the scribe continues copying the second chapter (only four lines): Mehi apa budun Dīpaṅkara pranidhiyehidī lada paḷamuvana abhinīhāra maṅgul pūjā nam [kavara yat]; damaged text.

## WS. 358

Palm-leaf; ff. 8(śva, ka-kṛ); also another foliation with consonants: śva, ka, kha, ga, gha, ṇa; ca, cha; 5.5 × 39.7 cm; six lines, 35 cm long to a side; carefully written, fairly large hand of a novice; 19th-century copy; incomplete.

### **Sūrya śataka with sannaya (Skt–Sinh.)**

The Sanskrit śataka poem attributed Mayūra-Bhaṭṭa, with Sinhala paraphrase by Vilgammula saṅgharāja. Printed edn *Sūrya śatakaya, sanna sahita*, Baṭuvantuḍāvē paṇḍitumā – Colombo: Laṅkābhinava viśruta yantrālaya, 1883. This MS at present ends with a portion of sanne to śloka no. 10 of pr. edn.

Begin: f. 1(ka)b Namō Buddhāya. Does not contain: Namastasmai ...  
Natvārkabandhumāditya-śatakam nijabhāṣayā  
vivarṇomi Mayūroktam pāṭhasodhana pūrvakam.  
Arkabandhum, Sūrya-vaṃśodbhuta heyin arkabandhu nam vū sarvajñāyan-  
vahansē; natvā, kāyadī dvāratrayen sakasā vāṇḍa ... [This śloka seems to be a  
composition by the editor, which is found on verso of title page of 1883 edition].

Present end: f. 8(kl)b7 ... yo, yam rāsmikenek; sirasi, mastakateyi; ... ambojasandāsa-  
yeca, padmavana-sthānayehida; bandhā, rātri lakṣana vū ban[dhanayāgē nohot  
mukutaṭayāge ... ].

## WS. 359

Palm-leaf; ff. 78(da-dhaḥ, 33, 34, ma-mām, ha-ḷaḥ); unreliable foliation; 4.5 × 31 cm; two quatrains to a side; spaced, unskilled hand; very poor, untidy copy; 19th century.

I. ff. 1(da)a, v.1–32(dhaḥ)b, v.1

### **Dharmadhvaṇya jātakaya (kavi)**

A Sinhala poem on a past birth of Gautama Buddha when he was born as Dharmadhvaṇya Paṇḍit of Benares, in the reign of Pāyāsapānī, its king. Devidat therā was then Kāla senevi who gave an unjust decision which the Pundit corrected. The general, in jealousy, plotted the Pundit's death, who saved himself because of his wisdom, and Kāla senevi was disgraced. This MS is a poor copy.



- Begin: Namo tassa ... Text not clear.  
 muniñdu [dam] saṅgagaṇayi, deviñdu Sakraja samagayi  
 saraṇa muni varamayi, vaṇḍin adarin metun saraṇayi  
 Chattapāni nam kapu kenakun āta, nitta purana paṇḍita kenakun āta  
 latta ohuge vena mokut āta, satta vacana Dharmadhvaja paṇḍita [f. 2b, v.2]
- Present end: f. 32b, v.1 Chattapāni kapuvā unē, Śariyut maha teriñdu dānagannē  
 Dharuma e paṇḍita naḍuva unē, Gautama ape muniñduyi dānagannē  
 peruman pā muni dahan desūvē  
 karumaya satagē duk duralūvē  
 oruva sē mā sasarin goḍalūvē  
 Dhamadhvaja jātaka nimavālūvē [f. 36a, v.2]  
 sakala lovaṭa aḍuveyi vārāddā  
 nokala manā kaḷa muḷu love vārāddā  
 ekalaṭa Kāla nam senevirāddā  
 mekalaṭa Devidat terava ipāddā [f. 36b, v.1]

## II. ff. 37(mi)a, v.1–49(mām)b, v.2

### Pin pavu phala kavi

A set of didactic verses on doing good and avoiding evil actions.

This composition is more erudite than above jātaka poem.

- Begin: Kaviyen kivuvat bana muniñdunnē  
 devamin mudunat pēva asannē  
 novamin mudunaka pēvi asannē  
 enamin mok siri labami asannē
- End: f. 46b, v.1 cf. Lōvāḍa saṅgarāva.  
 saraṇa muniñduge adaha pinakut nokaravannē kumaṭa dō  
 maraṇa pāmunuṇu kalaṭa maruvā āvit kāṇḍavā yeyi medō  
 korana sorakam dampinak koṭa niraya ... ḍat soṇḍa vedō  
 kumana anuvaṇakamda nāyeni aṇḍanu siṭuvā gaṇḍa dō  
 nāmē raṭa raṭa pūjita venḍayi, nāmē ... pat venḍayi  
 yāmē tun saraṇē sihi venḍayi, mā mē pātuvā maṭa siduvaṇḍayi [f. 49b, v.2]

## III. ff. 50(hā)a, v.1–78(?)a, v.1

### Pirinivan jātakaya (kavi) ?

A poem describing the last journey of the Buddha from Jētavanārāma to Kusinārā city where he passed away, (parinirvāṇaya), and the cremation ceremony. Text is not clear.

- Begin: apē muni esaṇḍa, tarakoṭa sil pahuru bāṇḍa  
 dham desuyuru soṇḍa, rakina pavu rupun biṇḍa [f. 50a, v.1]  
 edā mahatera saṇḍa, melesin aṇḍā iki biṇḍa  
 dohot muduna tabā vāṇḍa, maṇḍak sātapī siri patul vāṇḍa [f. 73a, v.2]
- End: vakra vayira nositannē, mok siri śapa viṇḍa gannē  
 Vikrama baṇa kavi sannē, Śakra deviñdu pin gannē [f. 77b, v.2]  
 demavupiyan saha guruvarayinḍayi  
 savan purā mē baṇa āsuvāṇḍayi



nivan palaya at karavā denḍayi  
dunimi me pin anumōdan vaṇḍayi.

## WS. 360

Palm-leaf; ff. 7(ka-kṛ); lacking f. ki; 5.4 × 29.7 cm; tapering end leaves; two to three quatrains to a side; unskilled hand; poor copy; 19th century; incomplete.

### I. ff. 1(ka)a, v.1–2b, v.2

#### **Sasa jātakaya (kavi)**

A Sinhala poem on the Jātaka story when the Bōdhisat was born as a hare. As a form of self-sacrifice the hare offered his flesh to a hungry beggar and jumped into a fire. The beggar was Śakra in disguise, who took the hare into heaven and painted the hare's image on the moon. This copy lacks the last leaf (ki). At present only nine verses.

Begin: Gaṇapoti deti nuvaṇa, Mihikata rakiti me deraṇa  
dennē maṭa nuvaṇa, asan deviyani me dēva gaṇa

Present end: Gandhamāna parvatayāta vaḍinnē  
parvata mula darasāyak karannē  
Sak raja etanaṭa vāḍama karannē  
Sak raja varamin gindara dennē [f. 2b, v.2]

### II. ff. 3a, v.1–7b, v.2

#### **Tolabō upata saha Daḷumura upata (kavi)**

The origin of Tolabō (crinum Asiaticum), and betel leaves, taken for ritualistic ceremonies.

Begin: Mahakela nārāja alvā gannē  
valahuya kapamin suratāta gannē  
ran telikūraṭa genavit gannē  
... veḷū sama gasan(?) karannē [f. 3a, v.1]

Pusayen daḷumura vāl siṭuvāpu  
ran kenḍiya gena pān vatkarapu  
sat davasāta daḷumura pāḷa karapu  
mēlesa daḷumura upata soyāpu [f. 4b, v.2]

Present end: f. 7b, v.2 pasveni daḷumura kāṭa vaḍannē, mē naralove savu sataṭa vaḍannē  
tundosa nasinā avusada vānnē, Bulat kiyana nama edayi śāḍennē.

## WS. 361

Palm-leaf; ff. 12(ka-kaḥ); lacking four leaves; kī-kṛ; 5.3 × 19.4 cm; four to six quatrains to a side; fairly skilled, small hand; 19th-century copy; incomplete.



**Guli veda pota (kavi)**

A medical work in verse on pills, such as Kuśa-ratne (f. 1a); Jivaka-ratnādi guliya (f. 4a); Jalasanni kapāla guliya (f. 6b); Vijayarāja guliya (f. 10a).

Begin: f. 1(ka)a, v.1 Marginal note: Kuśa ratne. Dedurut tippili jātipalat gena

akrā gurisida sak-āṭa ganimina

kotaṃburu ensal vālmī ganimina

pittala samagin yahunuda ganimina

Present f. 4(kṛ)b, blank; f. 5(kḷ)a: Jivakarātna guliya.

rasada vaccanāvida gena, hiriya samagavada rāgena

sādilingamut samagina, abinda samayē ganimina [f. 5a, v.1]

f. b(kḷ)a. . . . Jivaka ratnādi guliya vaga dāna

f. 6b: Jalasanni kapāla guliya.

isivaru pāvasū mē bas pera siṭa

Kaliyuga varuseṭamayi piṭṭannāṭa

mavita karayi tibuvat jalavāṭeṭa

mula siṇḍuvayi Jala sanni kapāleṭa [f. 9b, v.4]

f. 10(kau)a. Marginal note: Vijayarāja guliya.

Sādikkā vasāvāsi karābuda vellappāsānan rāgenā

māsakkā vālmida koṭṭan kosāmbat kuḷurānat rāgenā

siṇakkāran vaccānāvi saha tippili puskara kotaṃburuda genā

akrapaṭṭa tippili araḷuda sāranamul gandaka rāgenā [f. 10a, v.1]

Present end: f. 12(kaḥ)b, v.2 deduruda tippili . . . . . tāmbili diya aṭ'neka siṇḍalū

nuduru vādū geyi śama leḍa sannida gunaveyi dunnot yehelū

kuṃburu varaṇa nika kosāmba mekī dalu bābila karaṇḍumul mirikuḷulū

iṅguru amuda vadakaha me kasāyen piṭṭagāsmāṭa dena avusadaḷū.

**WS. 362**

Palm-leaf; ff. 9(khā-khai); lacking f. kha, khṛ-khḷ; 5.5 × 22.6 cm two quatrains to a side, one written below the other; fairly small, somewhat crowded, semi-skilled hand; 19th-century copy; incomplete.

**Guli veda pota (kavi) : Sanni guli veda pota**

A set of 36 long verses on the preparation of pills, such as Tundos sanni rāja guliya (f. 1a). Similar to WS. 361, but not a part of it.

Present begin: f. 1(khā)a, v.1 Marginal note: Tundos sannirāja guliya.

Nika kuṃburu kuḍumirisa ganimin dehi doḍan kosāmbat genā

śaka nova karapiṇṇa hīrāssa karalśābō samagava vālāda pāvāṭṭa genā

yakavanasuya yabberi āragana kuppamēni murungā ḷunu-arana genā

dāka eṇḍaru sassada varā āhālat mekī dē kolavat genā



f. 1a, v.2, line 4: saki tundos sanni rājeṭa sarakkut matuvaṭa kiyaṇṇē; f. 3b, v.2, line 4: meyin matuva dān Sannipātayaṭa pavasam venkara behet soṇḍinā; f. 5a, v.2, line 4: venat behet dān siyaḷu sanniyaṭa pavasami vedavaru dānagannē; f. 6b, v.2, line 4: vādū ayage śāma sanni āvot iṭa behet piḷiyam kiyānu.

Present end: f. 9(kho)b, v.2 mīṭa raṁbukmada kosaṁba telin gena iṭa yodā gulikara dīpanṇē  
vevuḷun uṇaṭaṭ muddirappalan gena arakkuven gena dīpanṇē  
grahaṇi leḍaṭaṭ nelli iṅguru gena sīni gitel gena dīpanṇē  
vēliparittiya ratuḷūnut gena kasāya kara guli dīpanṇē.

## WS. 363

Palm-leaf; ff. i, 10(ka-kḷ); 5.3 × 29.8 cm; seven lines, 25.6 cm long to a side; good specimen of handwriting of an erudite scribe who must have been a master of decoration as well; f. 1a is copied in traditional style with the text between the two cord holes and two delicate creeper (liyapoṭa) motifs on left and right margins; in the body of the MS every line begins with a kuṇḍali and ends with a kuṇḍali; this type of work had been done during the time of Vāliṇiṭa Saraṇaṅkara Saṅgharāja; this could be a late 18th-century copy.

### **Daivajñamukhamaṇḍanam (Skt text only) : Nakṣatra nighaṇṭuva**

A Sanskrit astrological lexicon in śloka. For a lengthy note by Hugh Nevill, on the sanna, see British Library Or. 6613(28).

Printed edn, *Daivajñamukhamaṇḍanaya hevat Nakṣatra nighaṇṭuva* – [Colombo]: Śāstrāloka press, 1882. Another edn at Śāstrādhāra yantrālaya, 1895. All these editions, and this MS, end at chapter 5. Only this MS gives the name of the probable author as Śrī Mahendra-kavi. There is no colophon giving any particulars of the scribe or place of copying.

f. i, damaged flyleaf.

Begin: f. 1(ka)a As mentioned above, this side is a good specimen of handwriting and decoration. Namas-sarvajñāya.

Candrajñakaviravyāra jīvarakkagagaṇaḥam  
natvā citragatillokān sukhadukkhāikakāraṇāt

f. 2b2 Iti Daivajñamukhamaṇḍane kālā varggaḥ prathamah. – Ravi nāman.

The pr. edn gives the marginal note (in the style of all printed lexicons), Hiru, instead of Ravi (thus, even in a small way, changing the original text). Good to see the old editions retaining most of the orthographical features in MS.

Present end: f. 10b3 Ṣaṭ varggam. Budhairāśiśca horāśca derkkāṇaśca navāṇśakaḥ  
dvādasatrīṇśabhāgaśca ṣaṭavarggamiti kīrttitaḥ.

Iti Daivajñamukhamaṇḍane nāma<sup>1</sup>

<sup>1</sup> pr. edn Rāśi varggaḥ; Or. 6613(28): nāma varggaḥ pañcamah. varggaḥ pañcamah. Śrī Mahendrakaviṇā dhīmātā kalaketunā. Siddhirastu. Śrīgurubhyonnamah.



## WS. 364

Palm-leaf; ff. 12(kī-kḷ; nā-nṛ); 5.5 × 22.7 cm; verses copied similar to prose in continuous lines, 20.5 cm long to a side; semi-skilled hand; 19th-century copy; incomplete.

## I. ff. 1(kī)a1–6(kḷ)b7

**Garbhiṇī cikitsā (kavi)**

Medical recipes to cure ailments during pregnancy and after childbirth, in verse, but copied similar to prose; ff. 4–6 in prose.

Present begin: f. 1a Marginal note: Amṛtapāna guliya.

garbhaya piḷisiṇḍu masin pāmiṇi rōgayak duṭu viṭa

āl kasāmbiliyā saṇḍunut kasāya kara devan iṭa

gābin upan deveni masin pāmiṇi rōgayak duṭu viṭa

mānel ala suvaṇḍa hoṭat kasāya kara devan iṭa

f. 3a6. pāvasū rusi ... Amṛtapāna guliya nimi dānā.

f. 3b, blank. f. 4a1. Garbha vidhiyayi. Garbhaṇiṅgē baḍin yanavāṭa: belimul kalāṇḍuru irivēriya koṭakiṁbulā-potu polmal meyin kakāla kasāya denu.

Present end: f. 6b7 Vādungeyi sanniyāṭa ... tipal vadakaha sudulūnu iṅguru miris ... mēvā pata pata gena kuruṇḍu potu aba aṁbarā damā dekaṭa bedā koṭṭhāsayaṭa jayapāla damā kakārā pattiyamaṭa virēkaṭa denu; vādū geyi idimumaṭa (incomplete).

## II. ff. 7(nā)a1–12(nṛ)b4

**Sanni vidhiya**

Preparation of oils, emollients, etc. for sanni or convulsions.

Present begin: f. 7a1 Marginal note: Tulā telayi. Kaḷuduru sūduru sudulūnu asamodagan ... polkiri ekka kakāra tel pāṭa venkoṭa sarakku aṁbarā telaṭa damā mudu padamaṭa bā perā tabā – Tulā tellayi (?). Kōleṭa sanniyāṭa (f. 7a6); Sanni vidhiya kiyā nimi, Pit vidhiya kiyanu lābeyi (f. 8a4); Sanni rūpayayi (f. 8b: human figure); Pit vidhiya kiyā nimi (f. 9a3); Pitvidhi rūpayayi (f. 9b: a human figure); āsvidhiya kiyā nimi, gulma ślesmā vidhiya liyanu lābē (f. 10a, .6); Ās vidhi rūpayayi (f. 10b); selesmā gulma vidhiya nimi (f. 11a4); ślesmā rūpayayi (f. 11b: a human figure); Valippu guliya (f. 12)

Present end: f. 12b (a verse), line 4 gitel da mīpāni samava yodā den siyaḷu valippuva guṇa karaminnē.

## WS. 365

Palm-leaf; ff. 11(kā-ke, kha); lacking ff. ka, kai-kaḥ; three quatrains to a side; small, skilled hand; fairly brown leaves; good copy; early 19th century; incomplete.



**Rāsi sthāna phalāpala (kavi)**

An astrological work in Sinhala verse, on the effects of planets in different houses. This MS now has only 66 verses.

Present begin: f. 1(kā)a, v.1.(f. ka is missing).

hatē siṭiya Guru guṇa dānagannē

gatē rōga veyi dāna pavasannē

vetē siṭiti daru hadena bolannē

hatē siṭiya pala min dānagannē

Present end: f. 11(kha)b, v.3 hayē siṭiya Sikurā vimasannē

ayāpattuvak nātuvama kal yannē

riḷavek āṅga kāvāyā kiyanne

ema rāsa siṭiyā pavasannē

**WS. 366**

Palm-leaf; ff. 17(1–17); left margins damaged along with parts of the text and foliation numbers; 5.4 × 24.2 cm; eight lines, 22 cm long to a side; ff. 1a–7b: fairly skilled hand; from 8a to end; semi-skilled hand; 19th-century copy; incomplete.

**Laduru cikitsā**

An incomplete treatise on children's diseases and treatment.

Present begin: Grahaneṭa telaṭa: māukkiri patuk-kiri varā-kiri sama bhāga gena mīṭa elaṅgitel patak gena vatkara tun davasak tel pipi uḍa ena vėlāvaṭa, sīnakkāran mañcāḍi tunak poḍikara damā perā erañḍu āṭayak pamaṇa sunsālē bat māda tiyā denu, virēka veyi; panu grahaneṭa; grahana daha-aṭaṭa satyayi.

Summary: Māndan daha-aṭa, grahani daha-aṭaṭa (f. 4a7); dhātu-garbha guliyyai (f. 4b6); mandamaṭa, paṇu peralillaṭa, unaṭa yahapati (f. 5b6); kiri vamanē yanavāṭa (f. 7b7); from f. 8 in semi-skilled hand. Ladaruvaṇṭayi (f. 8a1); andabhūta grahaṇiyāṭa (f. 10b5); f. 12a to end in verse; biliṇḍu rāja guliya (f. 12a, v.1); f. 16 not inked.

Present end: f. 17a (in prose) ... Malabaddhayada me hāma guṇaveyi; f. 17b: dark, it had served as back cover.

**WS. 367**

Palm-leaf; ff. i, 171(śva, ka-jhu, i; 136–171); ff. 1–134: 4.2 × 34.7 cm; six lines, 29.6 cm long to a side; skilled hand; good orthography; early 19th-century copy; to this are appended two bundles of leaves of varying sizes, but similar contents and almost of same period of copying.



**Baṇakathāvastu potak**

A collection of religious stories and admonitions useful to a preacher.

f. 135 (an unnumbered leaf) attached to the end of the first codex is a reliable list of contents (without folio indications).

**I. ff. 1(śva)a1–9(kṛ)b4****Saraṇagamanayehi phala**

A discourse on taking refuge in Buddha, Dhamma, and Saṅgha, useful as an erudite introduction to an all-night baṇa ceremony.

Begin: Namo tassa. Then a Pāli stanza: Buddhaṃ buddhaṃ bujakkhiṃ sakala-ñeyyatt-hajālaṃ ... Śrī saddharmāmṛtadāyaka ...

End: mē saraṇāgamayehi phalayayi dākvūsēka.

**II. ff. 9b4–51(ghā)a4****Pañca sīlānisamsaya**

Merits of observing the Five Precepts. A text similar to Śīla pariccheda in Pariccheda pota. f. 50 includes a reference to King Duṭṭhagāmaṇi sponsoring preaching of Dhamma.

Begin: Sīlaya nam pañcasīlaya aṣṭāṅga-sīlaya dasa-sīlayayi kiyā tun vādārum vannēya ...

End: Dharmadānaya nam mesē mahat vipāka ātṭeyayi āsuvāvū Duṭṭhagāmaṇi maharājāṇō, Dhammadānaṃ mahantanti sutvā āmisadānato Lōhapāsādake heṭṭhā saṅghamajjhamhi āsane, yanādi Mahāvamsayehi kī paridden ... Esēma Bujas rajjuruvōda siyaḷu Laṅkā-dvīpayehi gam-dasayakaṭa eki ekī dharmakathika kenakun salasvā ovunṭa vāṭup viyadam dī baṇa pāvātvūvāhuya. ... Mebaṇḍu dharmadānayaṭa ālissan novī ... baṇa kiyavā pin rāsakaṭayuttēya.

**III. ff. 51a3–59(gh)ā5****Dantakuṭumbikā vastuva**

Story from Saddharmālaṅkāraya, Tissanāga vagga, story no. 4

**IV. ff. 59(gh)ā5–69(nī)b1****Tissa sāmaṇera vastuva**

Story from Saddharmālaṅkāraya, ch. 23, story no. 2

**V. ff. 69(nī)b1–75(nī)ā2****Puṭabhaddadāyikā vastuva**

Story from Saddharmālaṅkāraya, ch. 23, story no. 4

**VI. ff. 75(nī)ā3–82(ca)b1****Aññatara kumārīkā vastuva**

Saddharmālaṅkāraya, ch. 23, story no. 5

**VII. ff. 82(ca)b2–88(cṛ)ā3****Tissanāga Vastuva**

Saddharmālaṅkāraya, ch. 24, story no. 1



## VIII. ff. 88(cṛ)a3–93(cai)b2

**Mahallikā vastuva**

Saddharmālaṅkāraya, ch. 24, story no. 2

## IX. ff. 93(cai)b2–98(cha)b1

**Pañca sata bhikṣu vastuva**

Saddharmālaṅkāraya, ch. 24, story no. 3

## X. ff. 98(cha)b2–124(je)a4

**Kurudharma jātakaya**For notes see *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. I – London: PTS, 1974, p. 643

Begin: Mesē guṇa āttāvū tilōguru samyak sambuddha sarvajñayan-vahansē ... ek akurak gasā hansayaku mārū bhikṣuvak-hu arabhayā mē jātakaya vadālasēka.

End: Esamayehi Kururaṭa rajava upannem lovuturā budu vū mamma vēdāyi tamanva-hansē dakvā vadālasēka. Kurudharma jātakaya nimi.

## XI. ff. 124(je)b–131(jhā)b2

**Buduvū jātakaya**

On merits of liberality. When the gods respectfully enquired from the Buddha why he gets so many offerings and comforts, Buddha replied that in the past when he was a humble person he built a hut for a monk, etc. This 'jātaka' gives a list of offerings that, however humble they may be, could be offered to the saṅgha. This copy has an introductory section.

Present begin: Tavada ekala Dharmāsōka rajjuruvō ek kiri-kabulu pātrayak dan-dī siyaḷu sat-vayangen mehevara ganimāyi kiyā pātūsēka.

Usual beginning f. 126(jo)3. Tavada apa tilōguru budurajāṇanvahansē buduva vāḍa-innā tānaṭa gavuvak pamaṇa bima bera āsak sē samatalava tibunē, jāti moṇa piṇak kalādāyi deviyō vicālasēka. ... mama buduvaṇṭa paḷamuven dugīva innā avadhiyehi ...

End: f. 131b2 Buduvū jātakayayi; followed by Dharmānisaṃsa gāthā padārtha, ending at f. 134a5.

f. 135 (no original number). List of contents.

Second portion of the MS.

## XII. ff. 136a1–144a4

**Tunsaraṇayehi anusas**

Buddha's reply to a question by venerable Sāriputta, on what benefits would a person receive by taking refuge in the Buddha, Dhamma and the Saṅgha. A sermon where it is possible to relate a series of jātakas and sūtras attributed to Buddha.

Begin: Karuṇāvaṭa hētuvū apa tilōguru budurajāṇan-vahansē Jētavanārāmayehi vāḍavasana samayehi ... Śariyut mahaterunvahansē budunṭa madak nuduruva siṭa ... svāmīni ... yam striyak vat purṣayek vat kisiyam satvakenek vat, eka pāhāra sit ātīva buddhaṃ saraṇaya dhammaṃ saraṇaya saṅghaṃ saraṇaya gattēvī



nam, kesēvū vipākayekda kesēvū ānisaṃmayek dohoyi . . . e maṭa viśēsayen genahāra  
dakvā vadālot yahapatāyi ārāḍhanā kaḷasēka.

End: mē tunsaraṇaya utumāyi kiyā vadāḷasēka. Siddhirastu.

### XIII. f. 145a1–150a5

#### **Pañca sīlānisamsaya**

On the merits of observing the Five Precepts.

Begin: Namō tassa . . . Pāṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi. Mehi abhi-prāva  
kiyā prāṇaghāta nokara vāḷakunēvi nam . . .

End: Pañcasīlanisamsayayi.

### XIV. ff. 151a1–161a4

#### **Dhanapāla preta kathāva**

A story from the Pretakathāvastu (older version).

Begin: Tavada mē pretakathāvastuvayehi dakvanalada Dhanapāla vastuva nam kavaraḥa  
yat. Hē mesē datayutu. Mē mahābhadrā kalpayehi . . .

End: Esēvū . . . pavuma kaḷa Dhanapāla nam prētayāgē kathavā nimi. Dhanapāla  
pretakathāvayī. Siddhirastu.

Lacking Mahā-Kappina kathāva.

### XV. ff. 164a2–167b1

#### **Siḷutta vastuva**

Saddharmāṅkāraya, ch. 20, story no. 4

Begin: Tavada mesē tunvana [sataravana in current editions] Siḷuttha vastuva nam  
kavaraha yat.

End: Sunantu santo amataṃ jineritaṃ . . . sarantu taṃ hoti sadā parāyanam. Siḷutta  
vastuvayī.

### XVI. ff. 168a1–171b3

#### **Dharmadāna ānisaṃsa**

Merits of various types of Dāna, of which Dharma-dāna is foremost.

Begin: Viceyyadānaṃ sugatappasatthaṃ . . . Dan dennāvū satvayan visin paḷamukoṭa  
trividhavū cētanāva piriśidukoṭa . . .

End: Esē heyin . . . dharma-dānaya uttamayayī datayutu.

## WS. 368

Palm-leaf; ff. 152(śva, sti, si, ddham;a-aḥ;ka-ñū;134–152 unnumbered); 2.6 × 16 cm; four lines,  
13.5 cm long to a side; semi-skilled, round hand; dark stained wooden covers; square (malpeti)  
medallion; good copy; possibly late 18th century.



**Tel kaṣāya atveda potak**

A medical handbook containing preparations of oils, decoctions, etc. for various diseases. Marginal notes indicate the name or the purpose of the medicine.

Summary: Notānē (?) vana venavāṭa bēt tel vaganam (f. 1a); sādilingam dumvala vaga nam (f. 3a); kapāla tailayayi (f. 5b); parangi leḍaṭa (f. 10a, margin damaged); rasadiya dum bēt vaga nam (f. 12a); mē yantraya kiri nāti harakāṭa liyā kavanu (f. 13a); mē yantraya liyā vī aṭuvāṭa damanu (f. 13b); bālagiri tailayayi (f. 15a); ikkāvaṭa (f. 15b); kurumini mantrayayi (f. 19b); rasa-añjanayayi (f. 23a); datvāyāṭa duma (f. 25a); luṇudehi virēcanaya (f. 26b); Jivaka tailaya (f. 29a); vātamurtu tailaya (f. 35a); bālayangē grahaṇiyāṭa kaṣāya (f. 37a); sanni murtu guliya (f. 41a); kumāra guliya (f. 47a); sanni vajra guliya (f. 51b); no marginal notes from f. 52; kaṭin baḍin yanavāṭa (f. 53); vāta sanniyāṭa (f. 54a); amukku sanniyāṭa (f. 55b); jala sanniyāṭa (f. 57a); abīta sanniyāṭa (f. 57b); uṇa aṭisārayāṭa (f. 61a); marginal notes again and writing of the first scribe; māndam lakuṇu (f. 62b); siyaḷu māndam nasā (f. 67a); māndamaṭa telayi (f. 69a); vamanē māndamaṭayi (f. 72a); siyaḷu leḍaṭa Tripāla kāyama (f. 73a); māndamaṭa telayi (f. 76a); sanni māndamaṭa telayi (f. 77a); kiri māndamaṭa (f. 78a); sanni māndamaṭa (f. 79a); selesmāvaṭa (f. 81a); kapitta sanniyāṭa (f. 85); lūnu tailaya (f. 89a); sellakkappu vāyiyāṭa (f. 95a); vādūgeyi leḍaṭa (f. 96b); pit adhika unaṭa (f. 98a); ānanda rasa guliya (f. 106a); sōmānda rasa guliya (f. 107b); sētubanda rasa guliya (f. 109b); Rāmāgra guliya (f. 111a); navanila guliya (f. 113b); vana bandana guliya (f. 116b); virēka guliya (f. 121a); māndamaṭa guliya (f. 125a); sonḍamāna rasa guliya (f. 127a); sanniyāṭa dumayi (f. 128b); añjanam guliya (f. 129b); nasna vidiya (f. 132a); handwriting changes and no marginal notes; f. 140 is numbered, sva, but a new foliation is not continued, although the skilled hand of a third scribe; Trissa-vāḷu cūrṇaya (f. 140b, two verses); a verse on Viṣṇu rūpa baliya (f. 144b); mukha rōga guṇavē (f. 147a); una murtu guliya (f. 148a).

Begin: Notānē vana valvaṭa. Notānē(?) vanavenavāṭa bēt tel vanam. The word notānē occurs three times during the course of describing the prescription.

Present end: Jayapāla ekahamārak gena ē baraṭa eṇḍaru miris sudulūnu siddhiṅguru lunu kirāgena aṃbarā dehi āmbulen yodā kakārā denu. Baḍa virēkayayi, āl-diya māttuyi.

**WS. 369**

Palm-leaf; ff. iv, 151(151); various foliations; ff. i–iv: formerly these four leaves had been stitched along the edges to form a front cover; now they are loose; 5.2 × 16.9 cm; eight lines to a side; semi-skilled hand of several scribes; wooden covers; Chinese coin as medallion; untidy copy; 19th century.



**Bālarōga cikitsā (prose & verse)**

A collection of prescriptions mainly for children's diseases. Some portions of the texts contain marginal notes. First few leaves are foliated in traditional letter numerals and astrological numerals, but this is not continued throughout the MS.

Begin: f. 1a Māndan unaṭa. Muru gamo (?). Dummālla kalāṇḍuru pāvattā ... mēvā aṭa ekaṭa kakārā sīni mīyen denu. Mīṭama sāvāṇḍarā ... Siyaḷu pipāsa guṇa vē.

Summary: Māndan unaṭa (f. 1a); āsa koraḷeṭa (f. 2a); kaṭṭu mūṭṭuvaṭa (f. 2b); dasamul kaṣāya (f. 8a, in verse); bālayange jvarayaṭa (f. 9a); kōla semaṭa (f. 10a); virāja kāyama (f. 12a); no marginal notes from f. 16; Śrī Viṣṇudēvarāja guliya (f. 22b); atisārayaṭa (f. 31a); puhul ghṛṭaya (f. 31b); kiri erenḍa (f. 33a); pīnasayaṭa (35a); tirassavāḷu cūrṇaya (f. 36b); atisāra vidiya kiyanu (f. 40a); atisāra guliya (f. 43a); sannipāta guliya (f. 46a); krimi rōgayāṭa (f. 49a); maha sannī cūrṇaya (f. 58b); una idimumaṭa (f. 64a); Vijayarāja kalkaya (f. 78b); lunudehi basne (f. 80); amṛta-saṇḥīva rasāyanaya (f. 82a); isa rujāvaṭa (f. 84a); atisāra cikitsā (f. 85a); in verse; prabāhikāvaṭa (f. 95a); vamanayaṭa (f. 101a); ikkāvaṭa (f. 103a); brṅgamāla tailaya (f. 108b, not a complete recipe); dēvarāja tailaya (f. 114); idimumaṭa (f. 117b); nandanādi tailaya (f. 132b); gulma katura; bāla-lamayinḍa guliya (f. 134a); bālayangē jvarayaṭa (f. 137a); bālayangē atisārayaṭa (f. 140a); nālikēra cūrṇaya (f. 145b); idimumaṭa tela (f. 148a).

Present end: f. 151b dedurut tippili uḷuvā koṭṭan kanabiju rāgenā  
tipaḷut desaṇḍun karābu vasāvāsi sādikkā saha agil genā  
mekī me avusada nivarada ganimin siniduva aṁbarā yodā genā  
loku baṇḍunak gena vāli puravā gana ehi tula tabamin gini karanā.

**WS. 370**

Palm-leaf; ff. 49(1–49); original foliation in astrological numerals, now only 6–49; 3.8 × 19 cm; four quatrains to a side; sometimes short prose passages; fast-written, small, skilled hand; clear, good copy; 19th century; incomplete.

**Abhinava jātaka ratnaya (kavi)**

A palm-leaf copy of an astrological text mainly in verse, with brief prose explanations, on the effects of planetary positions at birth, compiled by Don Phillip Silva Āpā Appuhāmi, printed in Colombo: 1877.

This MS copy lacks vv.1–14 of pr. edn.

Present begin: f. 1 (original f. 6)a, v.1

sata kaḷa pav pin deka lesa upadina

āti detisak tala aturen apamaṇa

gati minisat lova pavasana satarena

tatu dakvami paḷamuva sata bihi vana [f. 1a, v.1: pr. v.15]



Present end: f. 49a: 1877 edn, p. 56, v.27 viya nam kivi kaṭakēya, aṃbuhaṭa yaṭahat vēya, niti sōken pasuvēya, mē lesa dāna pavasat  
 yali sinheṭa pāmiṇēya, aṅganā dena dan'ātiya, parasidu aṅgana lābēya, daruvan vāḍi nolabat  
 danu nam sāpa pāmiṇēya, gaṇayaka nāyaka vēya, mīnat satara danīya, pinvati gani raja sit  
 kivi kumbē makarēya, katuhaṭa paradinavāya, napuru kataṭa piya vēya, yali ohu pinvat vet.

Possibly this copy was made immediately after the printed edition was published.

## WS. 371

Palm-leaf; ff. 22(ka-ke, 12–22); no foliation numbers on ff. 12–22; 4.3 × 23.2 cm; six to eight lines, 21 cm long to a side; ff. 1a–3a: round, skilled hand, on damaged leaves; ff. 4a–6a: small, skilled hand, usable text; ff. 7a–11a: verses, two to a side, in clear, semi-skilled hand; ff. 12a–22b (end): fairly skilled hand, but lightly inked, and text not clear; two original covers of stitched palm-leaf, now protected with two plain wooden covers; untidy copy; 19th century.

### Vedakam hā gurukam potak

Miscellaneous collection of medicines and protective charms. ff. 4a1–6a4: on marma vidhi and salla vidhi.

Present begin: f. 1a (quoted only for identification of MS). Tipal hiriyaḷ rasadiya savindha vacanāvi gendagam venkāyan (?), mekī dē sama bhāga gena viṣa marā eḷa kiren aṃbarā kaḍol āṭa pamaṇa guli kara pavana viyalā tabā min guliyaḷ gena hakuren vat unudiyen vat denu. ...

f. 4a9 (in small hand). Marma vidhi samāptayi. ... f. 6a3: Hiri vāyuvāṭa yaṭi patule puḷussanu. ... set of verses ending with: rusivaru pāvasuvayi boru nova soṇḍa, puḷiṅgun duṭu iṭi men unuveyi vada, giṇḍun raṃba uyunaṭa van siṇḍa biṇḍa, Būta-kandap-prameśvara guliya soṇḍa; lightly inked section from f. 12a: ... ruvan dāḷaṭa uḍin erdhivuṇu dēvarāja kumārayō nam mamayi. Uḍin ena śāṭa pan dahasak sūniyan navattā duru keḷemi. ... oṃ siddhi mantap-pradhanēsvāhaḷ. On namo sat mūden ē dēsē Iranāvāra upan Umā dēvīnvahansē dahasak pirivarat Sōmal bisavun-vahansēgē kusē piḷisiṇḍa tilōtalayaṭa adhipativū Rivi Saṇḍa de-atin allāgat, tun keḷa śāṭa kōṭiyak Oḍḍisa yakṣayin pirivarāgat Ruvan rājakumārayā nam mamaya ... ē dēsēṭa Vāḍiga bisavunvahansēgē payē gigiri sandhi nāḍakara solavāpu ājñāven ānubhāven doḷos angan nēsvāhaḷ. – Haṇḍun matuṭa gānu.

Present end: f. 22b, v.1 sāra dahasak sāra siya satalis aṭak angan dosin  
 sāra dahasak sāra siya satalis aṭak vū vina dosin  
 aṭa dahas satsiya aṭak yak māyamen vū tun dosin  
 tuṭu lesin gena gāvot me tela dōsa pahaveyi saṇḍa lesin.  
 f. i. Stitched palm-leaf cover.



## WS. 372

Palm-leaf; ff. 18(ka-khā); 5.7 × 46.8 cm; seven to eight lines 42.5 cm long to a side; fairly large, clear, round, skilled hand; f. 2a foxed; right top edges of ff. 1–10 damaged; 19th-century copy; incomplete.

**Laṅkā preta vastu kīpayak : Preta kathāvastu kīpayak**

Six stories connected with five Petas of Śrī Lankā, being an extract from *Śrī Saddharmāvavāda-saṅgrahava* (1901 edn), pp. 418–432; followed by Girimānanda terunvahansēgē kathāvastuva.

Summary: ff. 1a1–3a2: Pāsāna preta-vastuva; ff. 3a2–5a5: Pāsāna sthamba preta vastuva; ff. 5a5–7b3: Kasi preta-vastuva; ff. 7b3–10a4: Ardha-taṇḍula nālī preta-vastuva; ff. 10a4–13a3: Patāka preta-vastuva; ff. 13a3–14b4: Mahādeva vastuva; ff. 15a1–18b7: Girimānanda terunvahansēgē kathā-vastuva (incomplete).

For a detailed note see British Library Hugh Nevill Catalogue, Vol. 2, Or. 6603 (204), p. 247.

Begin: f. 1a1 Namo tassa ... Tavada mesē anēka prakāra duk āti pretalōkayehi ipada maha duk anubhavakarana prēṭayan aturehi, Pāsāna pretavastuva nam kavaraḥa yat. [see pr. edn p. 418].

f. 3a2. Pāsāna pretavastuva nimi. ... f. 14b3: Mahādēva vastuva nimi.

f. 15a1. Namo tassa ... Tavada mē Thera gāthāvehi dakvanalada āyusmat vū Girimānanda nam mahaterunvahansēgē kathāvastuva nam kavaraḥa yat. Ē Girimānanda mahaterunvahansē yaṭagiya davasa atīta kālayehidī karana lada kusal muhu kaḷa heyin ... Sumedha nam budurajāṇanvahansēgē kālayehi mē Girimānanda mahaterun-vahansē ektarā kulayeka ipada ...

Present end: f. 18b7 ... ekala buduhu ... nāvata vadāranasek, embā upāsakaya tāgē e mal pasdenā ... nisā kumaṭa dugganīda ... (gāthā), yanādīn embala upāsakaya nuvanāttō aṃbu daru (text ends incomplete at the end of leaf).

## WS. 373

Palm-leaf; ff. 14(sva ka-kṛ; sva, ka-ku), i; 4.7 × 18.9 cm; six lines, 15.5 cm long to a side; skilled hand; untidy leaves; good copy; dated 22.4.1874; copied by Kiri-oruvē pansalē siṭina, Nālandē Puñci-unvahansē.

**I. ff. 1(sva)a1–8(kṛ)b4****Herāṇa sikha saha satara saṃvara sīlaya**

Rules for novice monks, and the good conduct of four forms of restraint.

1. Begin: (of Herāṇa sikha). f. 1a1. Herāṇaḥaṭa dasa-sil, dasa sikha, dasa pariji, dasa nāsāna, dasa daṇḍuvam vat.

Herāṇaḥaṭa dasasil nam karvaraha yat.

End: f. 4a4 ... yana mē pasa saṅgaramin neraṇā vata nam vē. Herāṇa-sikha nimi.



2. Begin: (of Satara saṃvara sīlaya). f. 4a4. Sīlaya nam satara saṃvara ... He kesēda yat. Prātimokṣa saṃvara sīlaya, ...
- End: f. 8a 2 ... evaṃ sīlaṃ ajānanto, kiṃ so rakkheyya saṃvaraṃ. Then five lines of sanne ending with: kavara nam saṃvarayak rakṣā karannēda. Siddhirastu.
- Scribe's note: Varṣa 1874-kvū Juni masa 22-veni dinadiya. Kiri-Oruvē pansalē siṭina, Nālandē Puñci unvahansēgē Heraṇasikha, Satara saṃvara sīlayayi. Nimi.

## II. ff. 9(sva)a–13(kī)a6

### Dinacariyāva

Daily routine of novice monks. f. 9a 1–7: remaining stanzas six to nine of Satara saṃvara sīlaya, earlier text. Then follows Dinacariyāva.

Begin: Sādāhāyen sasun van kuladaruvan visin aruṇaṭa paḷamuva ...

End: f. 13(kī)a6 ... Mesē pratipatti pūjāven lovī lovuturā śapat siddha kaṭayutu. Jina [for dina] cariyāva nimi. Followed by stanzas of offering oil, water, and observance of paṇṣuskulikāṅga, cīvarikāṅgaya, piṇḍapātikāṅgaya.

Again the scribe's note. Varṣa 1874-kvū Aprēl masa 22-veni dina Kiri-oruvē pansalēdiya. Kiri-oruvē pansalē vādasiṭinā Nālandē Dharmajōti unvahansēgē Dina-cariyāva nimi. Siddhirastu.

f. i. End-leaf with some scribblings.

For a pr. edn, see *Theravādi Sāmaṇēra baṇa daham pota*, compiled by Ranjit Vanaratna – Colombo: Samaya vardhana pot-hala, 1980.

## WS. 374

Palm-leaf; ff. 30(sva, ka-khl); lacking ff. ku, ke; present f. 17 is a broken leaf with no foliation number; 5 × 32.5 cm; three to four quatrains to a side; fairly round, semi-skilled hand; some leaves, e.g. f. 1, 21, damaged; text covered with soot and not clear; untidy copy; 19th century; incomplete.

### Peraḷi haṭana : Āhālēpola haṭana (kavi)

'This is a ballad concerning the Āhālēpola minister whose intrigues with the British government have been rendered famous from the pathetic execution of his wife and children by the last king of Kandy. ...' For a detailed note by Hugh Nevill, and extracts from the text, see the catalogut of the Hugh Nevill Collection of Sinhalese MSS in the British Library, Vol. 4, p. 293, Or. 6606(184).

Begin: Siri Laka paḷamu raja kaḷa, pura pura pahana dala kaḷa  
meveni maha raja kala, Śri Laka śāmaṭa vada kaḷa [f. 1a, v.1]

End: paḷamu ekala Mahasammatayē siṭa nāsu nuduṭu pudumayak unē  
ema ē daru oḷu vangediye lā vadāpu māniyo keṭu tānē  
namā siyallama kan ata vasamin mehema anaḍu duṭu viya deraṇē  
paḷamu tilōguru bōsat muniṇḍun adaha vaṇḍimu api tun saraṇē

cf. British Library Or. 6606(184), end verse, how within a few years of composition the text has changed.



## WS. 375

Palm-leaf; ff. 10(ka-kī); 5 × 33.1 cm; six quatrains to a side, copied in three columns with two verses to a column; fairly skilled hand, copied with care; untidy leaves with edges hirsute; useful copy; 19th century.

**Vidhura jātakaya (kavi)**

This is the shorter version of the Vidhura jātika ballad. For further notes see Or. 6604(50) in Vol. 3 of the catalogue of the Hugh Nevill Collection, p. 76. For a pr. edn, see *Vidhura jātakaya*, 5th edn – Columbo: Sudarśana yantra-sālāva, 1887, 135 verses.

Begin: Tosan vaḍana budubava gaṇṭa ā śaṭṭi  
vasan nokara banapot-ola livi śaṭṭi  
asan kan namā dahamaṭa nopā piṭṭi  
asan Vidhuru Jātika kavi karapu sāṭṭi [f. 1a, v.1]

End: nuvara senaga rajugē vāsalaṭa eti  
ivara novana tada duk vādunī narapati  
kavara kalekavat aye ennēma nāti  
nuvara moṭada innē paṇḍitayō nāti [f. 10a, v.1]

Usual note on tying-up a palm-leaf manuscript:

siro dasa sūtrāṇi, pañca sūtrāṇi madhyakāḥ  
tripanam tripanam bandhū, māna māna vidhīyate.

Cf. *Catalogue of Palm-Leaf Manuscripts*, by W A de Silva – Colombo Museum, 1938, p. xxiv, where the śloka is a little different, but the instructions are the same.

## WS. 376

Palm-leaf; ff. 7(1–7); 3.7 × 24.6 cm; two quatrains to a side; flowing (cursive) skilled hand; brown leaves, hence text not clear; early 19th-century copy.

**Namaskāra sivupada**

This is a set of 27 religious verses, beginning with ‘... namaskāra sannē sivupada puraṇa [f. 1a, v.1, line 4], and stating ‘... vas hāra kiyamī ada sivupada tun saraṇē’ [f. 7a, v.1].

Namaskāra sannē would have been a good theme for a poem, being guided by the prose composition Namaskāra sannaya. Had the poet deleted the word varan and described the sacred places of worship, his work could have gained popularity similar to Tunsaraṇaya, or Soḷos maha-sthāna varṇanāva.

Begin: namō namō paḷamuva buddhaṃ saraṇa  
namō namō devanuva dhammaṃ saraṇa  
namō namō tassa tunveni saṅghaṃ saraṇa  
namaskāra sannē sivupada puraṇa [f. 1a, v.1]

Summary: Deraṇē iṇṭa Mihikat deviṇḍu avasarē [f. 1a, v.2]; Nāta deviṇḍu namadin apaṭa avasarē [f. 1b, v.1]; Rāma, ... Viṣṇu, ... Saman, ... Kandas-sāmi. ... Salaṃba



Sat Pattini, ... śāma siyalu sabayen apaṭa avasara [f. 2b, v.2]; then varan, from Ira-sāṇḍa devi, Mihikat, Sūvisi Muniṇḍu, and magē guruvara atin varan; now varan from places of worship; Siḷumiṇi sāya, Mayiyama balā vāḍiyē Muniṇḍu diva netin, ... Mayiyanganē veheraṭa, vāṇḍa gatimi varan [f. 3b, v.1]; Kālaṇi, Thūpārāma, Lankārāmaya, Daḷadā māligāva, Samanala siripādēṭa, Ruvanvāli veheraṭa, Mirisavāṭiya, Jētavanārāmēṭa, Sēla-caityayaṭa, Mihintalā veheraṭa, Ridi vihāre, Lōvāmahāpāya; ... Rangiri Daṃbullaṭa vāṇḍalā gatimi varan [f. 7a, v.2].

Present end: bāluvama tun lovaṭa adhipati Muni utuman  
kiyalama dōsa duru veyi Budu pirit belen  
aḷuyama Budu-unē ape lovuturā Budun  
siyaḷuma ārāma vāṇḍalā gatimi varan [f. 7b, v.1].

## WS. 377

Palm-leaf; ff. 16(kā-kaḥ); lacking f. ka; kām on two leaves as kā, and m; ff. 7b, 13b, blank; 4.9 × 31.5 cm; two to four quatrains to a side; semi-skilled hand; popular orthography; brown leaves, somewhat damaged edges; early 19th-century copy.

### Suba set kavi

A collection of verses conferring blessings on a mātiṇḍu or respected person whose name is not mentioned. Generally, any male āturayā or afflicted person is addressed in this type of blessing as mātiṇḍu, so that he might feel important and pay the celebrant handsomely.

Contents are religious: descriptions of Buddha's virtues, his auspicious physical signs, and popular descriptions about the universe and Jambu-dvīpa or ancient India, and no mention of historical persons or places of Śrī Lankā. Author is unknown.

Begin: lol vaḍavana Daṃbadivehi sunil vū  
nil samudura delakuṇu depatul vū  
lol vaḍavana yasa tedini udul vū  
kal ve obaṭa savu sirini śāpat vū [f. 1a, v.1]

Present end: pōsat ape muniraja iṇḍa jayagena budu-vū-dā  
sēsāt daramin ena maha baṃba sen samudā  
ē sat de-lakuṇu śadi apa muniṇḍuge siri pādā  
ē sat guṇayen me oba set siri sādā.

## WS. 378

Palm-leaf; ff. 12(ka-kai), i; 4.9 × 28.8 cm; seven lines, 25.3 cm long to a side; skilled hand; good punctuation; some leaves damaged and edges hirsute; well copied, but now an untidy copy; early 19th century; incomplete (lacking the last leaf).



**Ānavum pirit pota (Pāli) : Pirit nava sūtraya (Pāli)**

The shorter collection of Parittas, forming nine parittas, popularly known as Ānavum pirit pota, also as it begins with Ānavum pirita, calling the gods and other beings to assemble in order to listen to a preaching of Parittas.

Begin: f. 1(ka)a Namō tassa ... Ye santā santacittā tisarṇasaraṇā ettha lōkantarēvā ...

Present end: Sabbē Buddhā balappattā, paccēkānaṇca yaṃ balaṃ  
arahantānaṇca tējēna [rakkhaṃ bandhāmi sabbasō].

f. i. Blank end-leaf.

**WS. 379**

Palm-leaf; ff. i, 15(1–15);ii; ff. 5–15 have some undependable foliation; 5.2 × 26 cm; (1) ff. 1a–4b; in small, skilled hand, nine lines, 22.1 cm long to side; (2) ff. 5a–end: skilled hand of the same scribe but varying in size; good copy; 19th century.

**Pāli nāma varanāgilla hā Ākhyāta varanāgilla (Pāli–Sinh.)**

A popular Pāli grammar containing categories, declensions of nouns with Sinhala meaning; followed by the conjugation of verbs, with *pacati*, to cook, as an example.

For a printed version see *Pāli nāma varanāgilla saha ehi gāthā sannayada, Ākhyāta varanāgilla, ... ākhyāta vyākhyāvada* ... [compiled by] Sipkaḍuvē Sumaṅgala nāyaka thera – 1873.

Begin: f. 1a1 Surā, deviyōya; asura, asurayōya; nara, manusayōya ...

End: f. 4b4 Cakkhu, āsa; vasu, poḷova; ... assu kaṇḍuḷuyi. U-kārāntayi.

Above text does not contain the gāthās beginning with: *Evaṃ surā'sura-naro-'raga-nāga-yakkhā* ...

ff. 5a1–15b6: Ākhyāta varanāgilla.

Begin: Namō Buddhāya. Vattamānā -ti, -anti, -si, -tha, -mi, -mate, -ante; -sevhe, -emhe; paraspade: *pacati*, *pacanti*, *pacasi*, *pacatha*, *pacāmi*, *pacāma*. ...

End: ... *kālātipatti*, so *hetema*, *apacissa*; *kāraṇā vaikalyayek novī nam*, *pisuyeyi*. *Mat-tehīdu artha kiya yutu*. Ākhyāta varanāgilla.

ākhyāta-sāgara mathajjatanīraṅgaṃ (?)

dhātujjalaṃ vikaraṇāgama kalamīnaṃ

lopānubandhariyamattha vibhāga tīraṃ

dhīrā taranti kavino puthu vurdhitāvā.

Siddhirastu.

**WS. 380**

Palm-leaf; f. 1 (one single leaf); 4.6 × 122 cm; folded into nine of equal length; tendency to snap at the folds; some stitched together with thread; generally eight lines; the leaf had been first folded, and writing done section by section, hence it is possible to read the text without unfolding the entire leaf; on some specimens of single leaf, the text is written from one end of the leaf to the other



end; crowded, semi-skilled hand; useful specimen as a type of palm-leaf document; dated BE 2387 (AD 1844).

### **Yama kālaya saha mantra**

The major portion of this single-leaf MS is devoted to the text Yama-kālaya or the time influenced by Yama. This text is supplemented with mantras and astrological verses.

- Begin: Siyalu nākat gannā kala melesā  
tithi mohotin lagnaya maru salasā  
candra avasthā pimi maru nolasā  
ghatikā mohotin pāpin siṭi rāsā  
2nd fold. Iridā ādī sat dinaṭa pān vū pāyaṭa adayaṭa panī ...  
Present end: Muvāsirisaya dēvagaṇayi, nayi yōni, kinihiri vṛkṣayayi, garuṇḍa pakṣiyayi, sarpanī dēvatāyi, gāṇu nākatayi. ... Dedahas tunsiya asū hatayi, Buddha varuṣe.

## WS. 381

Palm-leaf; single leaf; 4.7 × 151.4 cm long to a side; folded into 11, each 13.8 cm; some folds stitched; fairly skilled hand; 19th century

### **Śubha aśubha yōga (verses and prose mixed)**

A collection of auspicious and inauspicious planetary conjunctions, and mantras, copied into a single leaf.

- Begin: Adē paṭan sivu nākatak Iruṭa sayaki, Mā nākatē paṭan tun nākatak Saṇḍuṭa dasayaki, Hatē paṭan ... Aṣṭotra dasā kramayayi.  
End: Kāma bisavunvahansē nāga bhavanayaṭa vaḍinā avasthāvēdī Śri Kāma bisavunvahansē saṇḍun sat viṭa maturā Madamal bisavun-vahansē ataṭa dunnāya. Unvahansē maturā Maha-kallu-Kiri-Ammā svāmīngē ... gāsū tānēdī ... palāgana Rajjuru dēvatāvek pāna nāgunēya ... mal bulat maturā dī bāla bisavun-vahansē saraṇagat ājñāven ānubhāven adat mama kiyana ... stri māgē pāpiṭa gāsetvā gāsetvā.

## WS. 382

Palm-leaf; f. 1(single leaf); 5.4 × 100 cm; folded into eight, each about 13 cm long; most sections are snapped and stitched together; a few sections are missing; skilled hand; text covered with soot; early 19th-century copy; incomplete.

### **Nakṣatra yōga phalāphala**

A set of auspicious and inauspicious astrological situations, for planting trees, undertaking journeys, etc., illustrated with cakras, e.g. Piḷi cakraya, Uḷuvahu cakraya, divi cakraya, āt cakraya. Cf. *Muhurta cintāmaṇī*, compiled by Pillip de Silva Āpā Appuhāmi – Colombo: 1876.



Present begin: fold 1a Text is not clear. Asvida ādī pasvana nākataṭa, kāsapiṭa vṛkṣaya gena innāṭa  
nāpiritta vāl gena bāmmaṭa, mēlesa dākiyahot vāṭa pirīmaṭa

Cf. *Muhurta cintāmaṇī*, p. 15, v.237, almost the same verse.

Fold 7a. cf. *Muhurta cintāmaṇī*, p. 16, v.254. Miṭama. Divi cakraya (with an illustration of a leopard), almost the same verse.

muka tuna, piṭa navaya, ema dā maraṇa vanu

vāлага tun, kusa satarin lan novanu

depā aṭa [pr. doḷos] nakat emadā eti kiyanu

me Divi saka dāna vāṭa puranu.

Next is Āt cakraya, with a good illustration of an elephant with tusks.

f. 1b. Mostly in prose ... Doḷos rāsiyē vālaṇḍimaya. ...

## WS. 383

Palm-leaf; ff. 12(kā-kau); 4.3 × 15.7 cm; one to two quatrains or six lines of prose to a side; fairly skilled hand; some leaves spoilt and damaged; 19th-century copy; incomplete.

### Śubha aśubha nakṣatra yōga (verse and prose)

Part of an astrological text containing auspicious and inauspicious times for undertaking journeys, planting trees, etc., in verse and prose.

Present begin: f. 1(kā)a, v.1 Dhanuva da ratu kaḷu piḷi aṇḍinnē

hakuru musuva bat kālayi yannē

gamaṭa giyat nāyō nāti vennē

hīl bat da piyamanā lābennē

f. 7a. Vesaṅga pura-pasalos-vaka Mā nākatin Saṇḍu hōrāven Kanyā lagnayen

Buda savānnē sīṭuvā kehel hadanu, yahapoti. ...

Present end: f. 12a (originally not numbered, not inked)

Rivi ekoḷasa Buda aṭa piyavarada ganu

Guru sat piyavarada Aṅgharu navaya ganu

Śani dasa Kivi doḷos Saṇḍu nava pādayen ganu

vivā, biju, gaman mē Vajra yōga dāna ganu.

f. 12b, blank.

## WS. 384

Palm-leaf; ff. 13(ka-ko); 4.8 × 29.8 cm; six lines, 27 cm long to a side; quite skilled hand; right margins damaged; early 19th-century copy.



**Bhikkhu Pātimokkha (Pāli)**

The name given to a set of 227 rules to be observed by members of the Buddhist Order. See *Dictionary of Pāli Proper Names*, by G P Malalasekera – London: PTS, 1974 imprint Vol. II, p. 181.

Begin: Namo tassa ... Suṇātu me bhante saṅgho, yadi saṅghassa pattakallaṃ, ahaṃ āyasmantaṃ itthaṃ nāma vinayaṃ puccheyyaṃ ... [f. 3a1]: Namo tassa ... Suṇātu me bhante saṅgho ajjuposatho paṇṇaraso yadidaṃ saṅghassa pattakallaṃ uposathaṃ kareyya pātimokkhaṃ uddiseyya ... Niddānuddeso [f. 3b5]. Tatrimhe cattāro pārājikā dhammā uddesaṃ āgacchanti ... Pārājikuddeso niṭṭhito [f. 5a1]. Saṅghādisesuddeso niṭṭhito [f. 10a2]. Ime kho paṇāyasmanto aniyatā dhammā

End: f. 11a6 Uddiṭṭhaṃ kho āyasmanto nidānaṃ uddiṭṭhā cattaro pārājikā dhammā uddiṭṭhā terasa saṅghādisesa dhammā uddiṭṭhā dve aniyatā dhammā ... samaggehi sammodamanehi avivadamānehi sikkhitabbanti.

f. 11(ke)b Sabaragomuvē Suvaṇṇajoti bhikṣu upasampadā patraya. (a copy in skilled hand.)

Śri Buddha-varṣayen dedās tunsiya-ekolos veni varṣayehi mūsika saṃvatsarayehi Poson masa pura punāvasa nākata hā, jalavaka nam tithiya lat brahaspatindā rā vū sat pā velāvaṭa Mādavela Ānanda sāmīn upādhyākoṭa Maḍavala Dhammavutti sāmīn kammavācā koṭa Kaḍuvēla Sobhita sāmīn anu-kammavācākoṭa upasampadā vū Habaragomuvē Suvaṇṇajoti bhikṣunaṃ upasampadāvunāya.

Date of higher ordination of Habaragomuve Suvaṇṇajoti bhikkhu is: BE 2311 (AD 1768). The handwriting looks contemporary.

ff. 12a1–13a4: Uposatha pavāraṇa gāthā.

Begin: Namo Buddhāya. Sammajjani padipoca, udakaṃ āsanena ca ...

End: Suṇātu me bhante saṅgho ajja pavāraṇa paṇṇarasī yadidaṃ saṅghassa patta kallaṃ, saṅgho te ... [damaged at cord hole] ... pavāreyya. Siddhirastu.

**WS. 385**

Palm-leaf; ff. 7(1–7); foliated in letter numerals; 4.7 × 22.1 cm; one to two quatrains to a side; six lines of prose on f. 4a, and b is blank; semi-skilled hand; useful copy; late 19th century; incomplete.

**Tahañci kavi : Magul tahañci kavi**

A set of taboo verses used at weddings in the Kandy region, from the moment the bridegroom's party reaches the fence of the bride's home to the point the two parties sit down to the wedding repast.

For a comprehensive article see *Sir Paul Pieris Felicitation Volume* – Colombo: 1956, pp. 29–37: Magul tahanciya, by C M Austin de Silva. See also British Library Or. 6615(74).

Present begin: f. 1(ka)a, v.1 ravidina a-kāra bojana guruluve sin mama piṭat vunē  
aja sinha paḷamuva deveni sa-pāyaṭa i-kāra aksara maraṇa unē  
rajakuru akṣara gannaṭa āragena bāṇḍa kaḍullaṭa mara vāṭunē



adadina kaḍulla paninṭa tahañci yama gini akṣara mara vāṭunē [f. 1a.v.1]  
 mahalu vesak gena Sak raju ennē, dātaṭa hāramiṭi deka siṭuvannē  
 eran kenda gena kaḍulu bañdinnē, eran kaḍulu mula tahañci vannē [f. 5a, v.1]  
 Present end: patra mūlē Viṣṇu veseti, patra mādde Maha Baṁbu veseti  
 patra agrē veseta Saraspoti, dikkaḷa surataṭa dīlan bulati [f. 7a, v.2]  
 f. 7b. A medical prescription.

## WS. 386

Palm-leaf; ff. ii, 8(1–8), in Tamil numerals; 5.8 × 24.2 cm; eight quatrains, or 10–11 lines of prose to a side; small, skilled hand with occasional flourish; good specimen of handwriting; left margins of leaves damaged; one cord hole; early 19th century.

### **Cakra sahita muhurta**

Auspicious moments or situations for undertakings, depicted with cakras or charts.

Summary: Sarvatobhadraya dānagan mā śāṭi nivarada [f. 1a, v.4]; narapati saka dānagannē buhuṭiyeni [f. 1b, v.3]; ... subayan dēdaya dānagan vāḍa soṇḍa [f. 2a, v.6]; koṭṭa cakraya [f. 4b, line 6]; Vīthi cakraya, and Ravi cakraya [f. 6a, 2 illustrations]; vijaya cakraya, yuddha cakraya [f. 7b, illustration of bow]

Present begin: kātta paṭan sat nākatak iṇḍuru gebā  
 mā-nakatādi sat nakatak yamehi tabā  
 anuraya ādi sat nakatak varuṇa tabā  
 denaṭaya ādi sat nakatak uturu gebā [f. 1a, v.1]  
 paḷamu iri dahayak yali iri dahayak āṇḍa  
 dānagan me sāṭi eka'sū gebaya hāmasaṇḍa  
 tilovaṭa āvuḷu pānak sēma veyi soṇḍa  
 Sarvatōbhadraya dānagan mē sāṭi nivarada [f. 1b, v.5]

Present end: pura diyavaka lat nakata mudune tabā vamina  
 trisūla nava nakata giyahot vē maraṇa  
 me depiṭa nakata saya biyagena ehi kipuna  
 māda doḷasa giya jaya vē Yuda Saka kiyavu dāna [f. 7b, v.1]  
 Yuddha cakrayayi.

Above verse is copied like prose. This is followed by three columns giving the letters governed by each nākata or asterism, e.g. ā, i, u, e, kāti.

f. 8a. A full-length chart, illustrating the above sets of letters. f. 8b, blank.

## WS. 387

Palm-leaf; ff. 10(1–10); original foliation in astrological numerals 4–13; 4.6 × 15.6 cm; six lines, 14.3 cm long to a side; narrow margins; unskilled hand, but fairly clear; popular orthography; one



cord hole, made by piercing the leaves when they were not in order, hence uneven now; poor copy; 19th century.

### Dūta lakuṇu

Characteristics of the messenger, and the time of his arrival at the doctor to report the sickness of another person, by which a preliminary diagnosis could be made. This forms a commencing chapter in several medical treatises. All local (Āyurvedic) practitioners of medicine have a good knowledge of astrology as well.

Present begin: Mēsa uccikayen āvē nam, ratu nūl āti vastra pālaṇḍa eyi; leda kī nam, uṇa guṇa veyi. ... Vama [ata] isa tibī nam, vam paya issaraṭa tibī nam maraṇayi. ... bima iri āṇḍa kī nam, gāṇukenakungē leḍa, vāyamkara goḍa ganu. ... 'i' yana akura Īsvarayāya, utura himi; ema digin āvit vicālē nam, lamayakugē kaṭin baḍin yana gāyayi, guṇa veyi.

Present end: f. 10 (astrological numeral 13)b. Śani dina ... avaṭa nam aṭa dāvasin sāṇḍā palayi, doḷos guṇa veyi.

## WS. 388

Palm-leaf; ff. 4(1–4); 3.6 × 32.8 cm; four to eight lines, copied in columns; fairly skilled small hand; quite fresh leaves; late 19th-century copy.

### Ginikelī sādana krama

Methods of making fireworks. The quantities in the formulae are given in astrological numerals, and at times the names of chemicals used are abbreviated.

Cf. *Veḍi pota: Ginikelī yōgamālāva* by U D Bibile-Baṇḍāra – Kandy: 1889, also *Practical Fire-Work Making: A Translation of a Sinhalese Pamphlet on Fire-Works*, by G W Bibile – Colombo: 1897.

Summary of contents of the MS f. 1a. A chart giving the letters of the alphabet from 'a' to 'ba' with their numerical values as a:1, ba:40. It is not possible to connect this chart with traditional foliation system; f. 1b: quantities of chemicals; f. 2a: a Sanskrit śloka, and a Sinhala verse not found in the printed text; f. 2b: further formulae; f. 3a: Tārakā nilāva, Tārakāvaṭa: Ingrisi, Pransa [veḍi]; f. 3b: Two stanzas from Vṛttamālā sandesa sataka, in skilled hand; f. 4a: Kavickrayaṭa, eliya nilāvaṭa, kavickrayaṭa, doḍan, doḍan, nilāvaṭa, doḍan, doḍan; f. 4b, blank.

Begin: f. 1a Chart; f. 1b. lunu [15], gandaka [3], aṅguru, [13], behet tunaṭa bedā panguvak bara cīnaccatṭi ...

f. 2a. Sinhala verse

sarā satakara pamaṇa lavaṇat yalidu baṁba muva bāga ganimina

kirā gandaka indu bāgaya aṅguru rivi mukkāl ganimina

kirā mē deya kapuru musu tun bāga ganimina (?)

tarā sita tuṭu karati apamaṇa doḍan geḍi sē purā gini duma



End: Doḍan: lu[nu] [9], ga[ndaka] [2], a[ṅguru], taran[tunen] [eka]; doḍan: luṇu, [12], g[andaka] [dekayi], a[ṅguru], [dekayi]. All words are abbreviated, and numerals written in astrological numerals.  
f. 4b, blank

## WS. 389

Palm-leaf; ff. 3(ku, kū, kṛ); 4 × 30.3 cm; three quatrains to a side; clear, fairly small, skilled hand; brown leaves; 19th-century copy; incomplete.

### Vaṭuka vīdiya : Vaṭa kumāra vīdiya (kavi)

A description of the paraphernalia required for the ceremony connected with Vaṭa-Kumāra.

Present begin: f. 1(ku)a, v.1 Uturu digin sat riyanak gannē

caturas-koṭa samatala kara gannē

kapa ruk-attana ema vāl aragannē

sevelida atu ran-taṃbilida gannē

Summary: ... nivāradi lesa karavavu tun-mālē [f. 1a, v.2]: ... rusiru e raṅga devi-pura sē sadamina [f. 1a, v.3]; ... Vaṭukaya nam Bhairava avatārayenā, vātunē vaṭa-gen Siduhat mahanā, naṭuvan Vali-yak Randeni purenā, iṭuvan kumarun vīdiya karanā [f. 2a, v.1]; ...

Present end: f. 3b, vv.1–3 kappā ruk-attana daṇḍu rāgenā

sas vā vaṭa-dāgē tanavaminā

kappā valu mal bāṇda sarasaminā

sappāyan kara isāna diginā

vat māduraka vī visituru komalā

sat lāsak ālvī gena pāhāralā

yut mutu sālen sayakut mānalā

bat pisa bedamin koraseka tula lā

ganimin nāliyen satarak kāvumaṭa

sadamin dādō nisi lesa vaṭa koṭa

kusumen ran pā kabalū kāvum vaṭa

tabamin piṭi geḍi talaguli elesaṭa

Text incomplete.

## WS. 390

Palm-leaf; ff. 8(ku-kau); lacking ff. kṛ, kai; 4.8 × 30.1 cm; three quatrains to a side; good, round hand, possibly of a novice monk; somewhat untidy copy; 19th century; incomplete.

### Upades kavi

An incomplete set of 48 didactic verses.



Present begin: f. 1(ku)a, v.1 vissaha harupa kâṭat nokiyava napuru

vissaha kenek nāta kīvāya guruvaru

ās satarak āti aya ... nisi akuru

vissaha nāti aya veni akuru nāti varu (?)

Present end: rukulē miya duṭuvaṭa ata povanu epā

mukulu karana nādi mayilaṇṭa bas epā

piduraṭa gini damā geyi vaṭa tibanu epā

aṇḍurē doraka yam pāraka iṇṭa epā [f. 8(kau)b, v.3]

## WS. 391

Palm-leaf; ff. 13(1–13), foliated in astrological numerals on recto; also in traditional letter-numerals on verso; 5 × 18.7 cm; five lines, 15.5 cm long to a side; semi-skilled hand; one cord hole; brown leaves; somewhat untidy copy; 19th century; incomplete.

### Pillu mantra

A set of Pillu mantras or incantations of black magic with instructions, to ward off evil effects by sending back the Pillu or the hypnotized spirit.

Begin: f. 1b Text of a mantra in hybrid Tamil and Sinhala: Namo kallu kaḍuttun kaḍulut kāḍu ... tippāya.

Summary: Muvē eliyaṭa eṇḍa kiṭṭuvecci kehel gahaṭa haṇḍun kiripān isa dun denu, muvē vāṭeyi. Vadanda būruva gāvināven siṭinā ... pān maturā vīsi karanu, aguven diya vāṭena koṭa bihiveyi [f. 2a1–5]. Ōn namo Riri vilē Riri pokunē vāsasthānē karana Riri yakṣayā Riri yakṣanī dennāṭa ... bili sivu sātak kākakara dun ānubhāven, adat mē strī billa yakṣayāṭa bārayi, rūbara (?) billa yakṣanīṭa bārayi, diṭṭi ēsvāhaḥ [f. 2a5–3a1]. Ōn namo ahasin yotnak poḷovin yotnak bim bāṇḍagana siṭiya Kīlādāl rusiyāgē dakuṇu atē tibuṇu kīla kaṭuva āran pāṅgiri gahē gasā Riri yakṣayā Riri yakṣanī dennā bāṇḍa taḍuttu kaḷa ājñāven ānubhāven mā kiyana-turu siṭitvā siṭitvā tahañci taḍuttuyi, kayisuruṭṭu ēsvāhaḥ [f. 3a1–3b2]; Ōm, Kaliṅgu nam nuvara upan Vaṭuka nam dēvatāvā ahasa bāṇḍēya, poḷova bāṇḍēya, ... adat mē vāṭṭē leḍat yakaṇḍurat Kalu Meragal kōvilaṭa damā agul-lāvi taṭṭu ēsvāha. Nūl nava-poṭayi, gāṭa navayayi, sat viṭak maturā, vāṇē kaṭuvē paṭalavā, ginikonenvat nāgenahirenvat pāṅgiri gahē gasavannē, tovilayak viṭa nūlē gāṭa lihā kaṭu vadinu [f. 3b3–4b1].

Several legends and mantras of this type. ... Kinkiliyā (?) bandanē mūlamantarē āra anik deken pilluva bāṇḍinu. Pilluva haravanaviṭa mula mantaren pū pudā valakkan dī yaṇḍa āra, vattaṭa ārakṣā karanu [f. 6b4–6]. Followed by several mantras in hybrid Tamil–Sinhala; ... vara vara ēsvāha, kiyā pillu avatāraya duṭuvaiṭa vattaṭa ārakṣā karanu; lat(?) kaṭuvat heppuve lā gos, gas rukulaka hō gal rukulaka tibā, tun davasak hā sat davasak āra, paninā kaḍullē mal bulat taṭuvak sadā nūl gāṭa burul kara, bilul oḍḍi bandanayen aṇḍagā, mōl pillē bat pudā pillu bāra kara ... [a mantra] ... kiyā vatura gasanu, kīla gasanu, pillu yayi, hāreyi. pillu



daha-aṭaṭa angan daha-aṭaṭa atduṭuvayi; vatura gasanu, kila gasanu, pratyakṣayi [f. 10b2]. ... bulatviṭa dunviṭa mē mantaren maturā kanu, vina tibunot titta veyi [f. 11b5]

Present end: f. 13a Ōn namo, Mēru parvatē ... Text is not clear; f. 13b. Text is illegible.

## WS. 392

Palm-leaf; ff. i, 18(śva, ka-kaḥ); 3.5 × 11 cm; (small size); five lines, 9.5 cm long to a side; narrow margins; semi-skilled hand; some leaves have crude line drawings of birds and animals depicting the topic concerned; one cord hole; 19th-century copy.

### Muhurta hā svapna phalāpala

A small handbook on omens and dreams, their beneficial or adverse results. The use of the word duṭuvā, conveys the meaning saw in a dream or with the eye.

Summary: Incidents in the Buddha's life which are good or bad omens; on miscellaneous topics with no sequence, but several connected with Buddhist topics. This is not a standard book of dreams such as the Svapna mālaya.

Begin: f. 1a Rāhula kumārayin upan dāvasa devīyan āriya doren nikmuṇa heyin gaman giyā yahapati. ... Dunu silpa duṭu heyin kal vikal veyi, avul vē, narakayi. ... Vidhura paṇḍitayangē bhavanayaṭa giya heyin bohoma guṇayi, yahapati. ... Maham-era duṭu heyin bhūmi-lābha veyi, yahapati; f. 3b: Tārādiya duṭuvā gamanakaṭa leḍaṭa pamāyi; f. 4b: Mā-bōdhin duṭuvā gamanaṭa leḍaṭa yahapati.

Present end: f. 18a Nayā duṭuvā napuri. f. 18b, blank.

## WS. 393

Palm-leaf; ff. 13(1–13); no foliation numerals except on f. 1; 3.8 × 25.7 cm; two to three quatrains to a side; semi-skilled hand; from f. 9b to end: unskilled hand; one cord hole; f. 12 has 5 line drawings of goblins drawn with the least number of lines, and are similar Aztec icons; 19th-century copy; incomplete.

### Nakṣatra hōḍiyak hā Bali stotra

An astrological primer, containing Rāsi panti; f. 2b: Kaṭapaya system of numerals; ātulat piṭat nākat kīma; gana porondam; f. 6a: Plili cakraya with diagram; f. 8a: Gaman cakraya; f. 9b: Graha panti stotra, copied like prose in continuous lines; Sindūraṃ pañca vastraṃ dasa budha sahitam ... followed by mantras; f. 12a: the five figures, a yantra with mystic vowels.

Present begin: f. 1a, v.1 Asvida beraṇa kāti pāda mēṣa rāsī

kāti tripāda reheṇa muvahiś depāda vṛṣabhaṅga rāsī

muvahiś anta depāda ada punāvasa tun peda mituna rāsī

punāvasa anta peda pusa asliśa kaṭaka rāsī



f. 2b: Kaṭapaya system of numerals. This is a poor copy. Kādi ṭādi payārādi nava saṅkhyā prakīrtitaḥ

[ . . . . . ] akṣara susunyataññā itiḥ

Ka ṭa pa ya [1]; kha ṭha pha ra, dekayi; ga ḍa ba la, tunayi; gha, ḍha, bha va, hatarayi; na ṇa ma śa, pahayi; ca ta ṣa, hayayi; cha, tha sa hatayi; ja da ha, aṭayi; jha, dha, ḷa, navayayi. [f. 2b].

Stotra section Begins with a śloka to Viśvakarma: Sindhuraṃ pañcavastraṃ dasabhujā sahitam  
...

f. 12a. Line drawings of five figures, with yantrākṣara in them.

Present end: f. 13a On Viśvakarma. Viśvakarma jagan mātā, Viśvakarma jagan guru

Viśvakarma jagan vaidya, Viśvakarma vidhīyate

f. 13b, blank

## WS. 394

Palm-leaf; ff. 17(1-17); lacking several leaves; 4 × 25.2 cm; ff. 1a–3b: six quatrains and ff. 4a–17b: four to six lines, 21.5 cm long to a side; crowded fairly skilled hand in verses, and spaced same hand on prose; text is not clear on ff. 1–2; fair copy; early 19th century; incomplete.

### Pilikā hā visarpa veda pota (verse & prose)

A collection of medicines for ulcers and boils, in verse and prose.

Summary: f. 1a (top line is dark and damaged.) Huṃbas(?) bandanē, bāma pilikē, sakupilikē, kanakādiya, kaṭupilikē, koṇḍara gaḍuva, koṇḍara pilikē, kalal bandanē; then medicines: tel gasamin gaḍu guṇa-karagannē; divikaduruda varakā potu gannē (verse section ends at f. 3b, v.6).

Prose: f. 4a. Marginal notes indicate the title of the medicine.

Summary: Tel, hāma gaḍuvalaṭa; oḍu raḷuveyi; f. 4b: tanē geḍiyaṭa (breast cancer); f. 5a oḍuelayi; f. 6b: tālumaṭa, gaḍuvalaṭa; f. 7: a short leaf with mantras; f. 8a: oḍu tela.

Present begin: f. 1a, v.2 Top line damaged. [kammul deka yaṭa idimennē]

oḷuvat hāma tāna idimī yannē

satiyak giya tāna vada pana yannē

huṃbas bandanē in dānagannē

Present end of verse: f. 3b, v.6. hakuru villa (?) siyaṃbalāda gannē

hīn būṭiyā ahukoḷa gannē

maṅgul karaṇḍa kāppiṭiya da gannē

divikaduru da varakā potu gannē

Beginning of prose: f. 4a1. Marginal note: Tel, hāma gaḍuvalaṭa. Text: Piṭipatulē hāma visādivalaṭa, goma malavā baṇḍinu. Gansūriya potu koṭā taṇahāl damā kāṇḍa pisa denu.

Present end: f. 17b ... tun davasak āra tel arinu. Hāma visādivalaṭa Huṃbas bandana guṇa veyi. ... me hāma koḷa isma pata patayi; mīṭa polgeḍiyak ... [incomplete].



## WS. 395

Palm-leaf; ff. i, 12(ga-gai), i; 3.2 × 16.4 cm; four lines, 13.5 cm long to a side; one cord hole; quite skilled hand with flourish; late 18th-century or early 19th-century copy.

**Muhurta lakṣaṇa : Piyavara phalāpala**

Astrological handbook, similar to Pañca pakṣaya, on auspicious and inauspicious moments. This is an early written copy.

Begin: f. 1a Namaśrīg[h]nāya. Asū-depiyavarata raja nam mohotak nāgeyi. Subudhra karanu. Subha lakṣaṇa hitayi. Śāta piyavara yahapat nam mohotaṭa āl-karal nāgeyi, biju karanu, vāḍa vē, suba lakṣaṇayi.

End: f. 12b Śāta-sa-piyavarata ran māligā nāgeyi; pā pihiṭuvanu.  
f. i, blank.

## WS. 396

Palm-leaf; ff. 3(1–3); leaves not numbered; 5.3 × 19.4 cm; two quatrains to a side; semi-skilled hand; untidy copy; 19th century; incomplete.

**Sōḍiyē paṭuna (kavi)**

A set of verses recited in competition, on the alphabet cf. British Library MS Or. 6611(227).

Begin: Svasti paḷamu kī akuraṭa akṣara ekaki  
ka kha ga gha ṇa kī akuraṭa akṣara dekaki  
ca cha ja jha ṇa akṣara tuna niyamayi pera kī  
ṭa ṭha ḍa ḍha ṇa satarata veyi akṣara mula kī [f. 1a, v.1]

Present end: perum purā ena muniṇḍuge tisaraṇa ganimu  
rupun e dasa bimbara biṇḍa hāra jaya gatimu  
gurun nātuva ohoma kiyana pada api nokiyamu  
varan gatimi gurun nāmati deviyan paḷamu [f. 3b, v.1]

## WS. 397

Palm-leaf; ff. 15(ki-kah, 13, 14, 15); lacking some leaves; 4.9 × 36.8 cm; two quatrains to a side; semi-skilled hand; leaves brown and damaged; lightly inked; poor copy; 19th century; incomplete.

**Pavana : Rājasimha[II] varṇanā (kavi)**

A poem describing the prowess of Rājasimha II in battle against the Portuguese. For a printed edn see *Prasasti kāvya rasaya*, compiled by J E Sēdaraman – Colombo: Gunasena, 1970, pp. 214–283:

*Pavana.*



Present begin: f. 1(ki)a, v.1 (damaged): pr. v.18

vitara nova neka lesini sasobana paṭali kuḍa koḍi peneti vesesē  
satara diḡa eka pātira gosa kaḷa veḍili rāsa viya susum lana sē  
patara neka giri kuhara kaṇḍavuru oraṇḍi rupu rudu uraga pirisē  
pavara Rajasiha niriṇḍu guruliṇḍu tedaga tuḍagin gatiya nolasē

Present end: f. 14a, v.1 (damaged): pr. v.83

rāja rivikula ratana mandira lakala tuṅgu miṇi dīpayek maya  
rāja dam kiraṇava udam kaḷa saṇḍevu vitaraṇa kap turek maya  
rāja parades palaṅgāṭin-haṭa pataḷa tējō gini kaṇdek maya  
Rāja siha naraniṇḍu me kali yuga purusa lakuṇen tum rajek maya  
f. 15. Only a portion of v.90 of pr. edn; f. 15b, blank.

## WS. 398

Palm-leaf; ff. 5(1–5); no original foliation numbers; 4.7 × 23.7 cm; seven lines, 21.8 cm long to a side; narrow margins; fast-written, fairly skilled hand; early 19th-century copy; incomplete.

### Vidum śāstraya : Kṣura vidhiya (Skt–Sinh.)

A chapter on a form of acupuncture, written in Sanskrit ślokaś and Sinhala directions, where when (astrologically) and how to perform.

Present begin: Sthalekākṣau-kaṇṭha-kapola-dantamadhare ... pāda kesātayapi. Pura pālaviyaṭa dakuṇu māpaṭa āṅgillē viṣayi, dakuṇu lāya amṛtayi; dakuṇu yaṭipallē viṣayi; dakunu nāsē atara amṛtayi ...

An astrological number is written after each brief sentence.

Present end: f. 5b Aṇḍavāyuvāṭa, de-māpaṭa-āṅgili piṭa dekayi, ikiliyē tunaṅgulak āra dekayi, tun-āṭa sandiyē ekayi, aṅgulak pamaṇa puḷussanu. Mutravīmaṭa ismudunē ... (incomplete).

## WS. 399

Palm-leaf; ff. 12(1–2); no original foliation, except on ff. 9, 10, where the numerals 1, 2 are written; 4.5 × 20.4 cm; line drawings with yantras and explanatory text on each side; useful copy; late 19th century; incomplete.

### Yantra mantra potak

A set of incantations with illustrations of the yantras.

Summary: Bodhi-druma yantraya [f. 1a]; yantra maṇḍalē, vajra maṇḍalē, for rāja-vaiśyāva [f. 1b]; mantra dekaḡ for pūṭṭu uṇaṭa [f. 2a]; āraḡṣāvaṭa [f. 2b]; śriyāvaṭa [f. 3a]; Gurulu yantraya amukkarā kolē liyā nayāṭa pennanu [f. 3b]; vaṇḍa yantraya [f. 5a]; vadaṇṭa bāri ayāṭa kaḷēṭa vatura puravā kaḷa-aḍiyē mē mantraya liyā, mē mantrayen vatura maturā bonṭa denu [f. 7a]; kalu kumāra yakṣayāṭa, sūniyan



yakāṭa [f. 8a]; end of navanātha mantraya [f. 10a]; candra maṇḍalaya, sūrya maṇḍalaya [f. 11a]; kalu kumāra yakṣayāṭa [f. 12b].

Present begin: f. 1a Ōn sarva buddha bodhi ... ēsvāhah ... grahaṇiyāṭa. Two illustrations of yantras on f. 1a.

Present end: f. 12b Yānīdha bhūtāni samāgatāni ... svatthi hotu. Mē yantrayat gāthāvat liyā baṇḍinu. ... Then to Kaḷu-kumāra yakṣayāṭa.

## WS. 400

Palm-leaf; ff. 11(kṛ-khl); lacking several leaves; 4.4 × 28 cm; seven lines, 24.6 cm long to a side; skilled hand; good orthography; lightly inked; text is not clear; late 18th-century copy; incomplete.

### Sarvāṅga veda potaka koṭasak

A portion from a comprehensive medical work in Sinhala prose.

Summary: ... tripalādi rasāyanayayi [f. 2a, marginal note]; lavana-pañcakādi rasayayi [f. 2a marginal note]; gulmānta ghṛtayayi [f. 2b, marginal note]; lasuneraṇḍādi gr̥thayayi [f. 3a3]; ... pitin ā aruci guṇa vē [f. 3bb]; mukha rōgayāṭa ... [f. 4b2 and marginal note]; mālē yanavāṭa [5a2]; kuṣmāṇḍādi kulaṃbuvayi [f. 16, also a marginal note on same]; leaves are darker from f. 6a. Māleṭa tel [f. 6a marginal note]; ... siyalu yōni dōsa guṇa vē [f. 6b4]; agrādi kasāya [f. 7a2]; ... Parangi leḍaṭa [f. 7b5]; ... ēlādi rasaya [f. 8a4]; sarpa visaṭa [f. 8b]; siyalu sarpavisayen maḷavun upadit [f. 8b3]; Dhanvantarihu kī kumārī tailayayi [f. 9b1]; kāndam sindhuram samāptayi [f. 10a]; Rasa suddhakarana vaga nam ... [f. 10a1]; rasa bhaṣma karana vaga nam [f. 10b3]; madana-kāmēsvarayayi [f. 11b].

Present begin: f. 1(kṛ)a ... kāṇḍa me kī dē denu. Sūcikā bharaṇayayi. Suddharasakarpūraṇam ...

Present end: f. 11(khṛ)b ... samayē cūrṇakoṭa tun kālak eḷakiren bonu. ... Incomplete.

## WS. 401

Palm-leaf; ff. 12(ku-gr); lacking several leaves; 5.3 × 26 cm; eight lines, 26.1 cm long to a side; f. 1a has four verses; scraggy, semi-skilled hand; 19th-century copy; incomplete.

### Veda pot koṭasak

A few leaves from a collection of medical prescriptions.

Summary: ... keppa sūla aṭa guṇa veyi ehenam [f. 1a7]; valippuvaṭa [f. 2a]; siyalu visādiyāṭa [f. 3a8]; ... tālma guṇa vē [f. 3b5]; ... handi bēta [f. 4a1]; hāma pāṇḍu rōga nasā [f. 4b3]; atisāra guṇa veyi [f. 5a2]; pit tela [f. 6a3]; ... jala sannī guliya nīmī [f. 7a4]; ... vāta sanniyāṭa [f. 8b7]; ... vidaman kiyanu lābē [f. 9b6]; mīmāsmoraṭa kemayi [f. 12b7].



Present begin: f. 1(ku)a avusada valaṇḍā pān vat karamina  
kusa pilikā yana gulma rudāvena  
vada baḍa garu gāba sanni rudā vana  
pipāsa idimun sirō rudā vana

Present end: f. 12b. ... aliyama tun gamanak leḍāgē isa siṭa depatulaṭa pisa damā tunmansala  
valalanu. Mīmāsmoraṭa kemayi.

## WS. 402

Palm-leaf; ff. i, 12(1–12), i; foliated in letter-numerals which are not clear; probably lacking f. sva which contained the actual beginning of the text; 5.7 × 18.7 cm; scraggy, semi-skilled hand; poorly cured leaves; not inked, hence text is illegible; poor copy; 19th century; incomplete.

### Nākat potak

A portion from an astrological text in Sinhala prose, on auspicious and inauspicious moments.

Present begin: f. 1(ka)a ... [pasa]losvakada aṭavakada šanidāṭa avayōgayi. Jalavaka ekolosovaka  
pura rāṭa viṣṭi; aṭavaka pahalosvaka pura dāvalaṭa viṣṭi. ...

Verses on ff. 7, 8 and continued.

Present end: f. 12a. ... vivāda bhūmivala gē vaḍaṇṭa iṅgul hādimaṭa hoṇḍayi. Ekolsvana  
pāyāṭa denaṭa yahapati.  
f. i, blank.

## WS. 403

Palm-leaf; ff. 11(1–11); foliated in letter-numerals ghau-ñām, with several letters missing; 4.8 × 16.9 cm; eight lines, 16.8 cm long to a side; narrow margins; fast-written, quite skilled hand; 19th-century copy; incomplete.

### Sarpa veda pot koṭasak

A portion of a medical tract mainly on snake bites and cures, in Sinhala prose.

Summary: ... Uṇa kāsi, aruci ... atisāra, gulma, arisas ... rat pit nātivē [f. 1a, 5–6]; Karavāl  
visa-haranē; a mantra [f. 2a–2b]; sarpa visa mantra continued; davana nayā  
siṭuvana [f. 3a8] ... This section ends at f. 7a1, followed by medicines for fractures,  
and snake bites.

Present begin: f. 1(ghau)a ... sunukoṭa mē hā samaga kanu, mālē sādha manāva siṭi. f. 2a:  
Karavāl visa-haranē. On Nilakaṇḍa pōḥ, nīla visa kaṇḍa pōḥ, nīla mālī pōḥ ...  
... Nayin allana mantrayayi. Namo siṃha kumāra giri rāja daḷa mukha bāndemi  
siddhi mantra siddhesvāhaḥ ...

Present end: f. 11a. Gurula dalu polkiri ekka tel hiṇḍa vaṇē gānu. ...



## WS. 404

Palm-leaf; ff. 11(la-le); several leaves missing; 3.6 × 26.7 cm; four lines, 24.5 cm long to side; unskilled hand; popular orthography; dark leaves; text is not clear; 19th-century copy; incomplete.

**Oḍḍi mantra pot koṭasak**

A prose tract on Oḍḍi dēvatā propitiation. When this MS is re-inked the text will be useful to a student of rituals.

Present begin: f. 1ab. Ōn namo Oḍḍi dēvatāvā Rīri-vilaṭa gos ena vēlāvaṭa, tun mansala innā Bhūmi Kāli gennavā, ōn vara koṇḍāl ... koṇḍuvara sellum, kiyā, bhūmu hira dāpana kaḷa tānēdī, [a mantra] ... namaḥ; Yak-erabadu liyen rūpē kapā, mal bulat taṭuvaka rūpē chi tiyā, ... sat viṭak matura maturā dummala gasanu. Then a mantra ... kiyā dedane kaṭu gasanu; iridā piṭatin ungē kaḍullē piṭi atin vaḷalanu.

Present end: f. 11b. A mantra. ... kilacci dēhē dūvara vīra purē icci śāra navadiridaḥ.

## WS. 405

Palm-leaf; ff. 56(1–56); leaves are not in order; letter-numerals and astrological numerals have been used for foliation; 4.3 × 29.5 cm; two quatrains, or five to six lines, 26.8 cm long to a side; there is hardly any right margin which in most leaves has been pared off; unskilled hand; popular orthography; text is not clear; 19th-century copy; incomplete.

**Guli tel veda potak**

A collection of medical prescriptions. Present ff. 1, 53–56 are in verse; rest in prose.

Summary: (very poor hand and orthography). Arjanādipoti tailaya [f. 3a]; Maha udaranda guliya [f. 4a]; māndamaṭa [f. 4b]; f. 5b, blank; hāma sarpa viṣaṭa [f. 6a]; Mahōdaranda guliya [f. 6a]; instructions of preparing and using the medicines are extensive and useful for a practitioner; vīrapatta rasayayī [f. 8b]; olmādayaṭa [f. 10a]; śrī ghoraṣṭa tailaya ? [f. 13b]; Viṣṇu bala tailaya [f. 14b]; it is difficult to read even the marginal notes which give name of the medicine; navaranda cūrṇaya ? [f. 17a]; Kapāla tailaya [f. 18a]; Dēvarāja guṇa ... tailaya [f. 19b]; pit vikāreṭa kiyanu lābē [f. 23a]; gaḍuvalaṭa telayi [f. 25b]; ajīrṇayaṭa [f. 27a]; kora tailaya [f. 28b]; Idaran tailaya [f. 31b]; Sannipāta jvara guliya [f. 34a]; ratnādi guliya [f. 39a]; f. 47b, blank; kapāla tailaya [f. 52a]; from f. 53a, verses to end.

Present begin: vatat sen kipī jvaraṭa kottamalli unu vaturen pān yodaminā  
dosat dāna kipī sannipāta eka aṇṣaya kora ū tānā  
gosat baḍa aruciyada rā daval siyalaṅga paharinā  
yahapat vē iṅguru yusat ... melesinā [f. 1a, v.1]

Present end: māleṭa pol saṇḍunen dennē  
mappaṇḍuvaṭa(?) iṅguren dennē  
unu pān tala tel samaginnē  
mī sānu (?) pānin denu hāma ... vennē [f. 51b, v.1]



## WS. 406

Palm-leaf; ff. 4(ka-kī); 5 × 27.8 cm; seven lines, 25.2 cm long to a side; somewhat small, quite skilled hand; brown leaves; text is not clear at present, with cleaning and re-inking this text could become more useful; dated 1876.

**Ālak kāpīma gāna naḍuvak hā tīnduva**

A dispute regarding the diversion of an old channel. Complaint made on May 1871 by Tamangomuvē Ranhoṭi-gedara Ṭikiri-vedā, against Ranhoṭi-gedara Sirimalā, that the traditional course of the channel has been diverted, as a result of which Ṭikiri-vedā's land is eroded and reduced in size. The final decision was made judicially, to reinstate the old course of the channel and the defendant to be fined as well.

Begin: Varṣa 1871 -kvū Māyi māsayadi (?) kiyā pettasankārayāṭa pāminilla dunnē gamē mahadurayāṭa Vaṭṭappala Kiri-baṇḍā āracci mahattayā, Ganhatē Kaduvala Kōralē mahatmayā, Tumponē Paraṇagama Disāmahattinṭa pāminilikarā ...

End: ... daḍa gasā, pas dvasen mehā purāṇa rajasantaka āla harigassā demin aḷut nosirit āla makā damaṇṭa Ranhoṭi-gedara Sirimalā kiyana vittikārayāṭa anajñāka-ra, pas da[vasin] nokarot dvasaṭa rupiyal paha paha daḍa-gahanavā kiyā avasara lābunā. Ē aya harigassā dunnē nāta, ... ējanta unnānsēṭa pettasamak dī āpal gattā kiyā gansabāvēdī avasara lābunā. ... Varṣa 1873-kvū Oktōmbra masa 29 dinaṭa varantuva piṭa āraccila gansabāvaṭa Sirimalā viccikārayā ekatukara gos pavum dolahamāraḱaṭa daḍa gasā āla harigassā denṭa avasara lābunā. ... f. 4b. Mē naḍuvē nommarē, gansabāven dun, 3544–28(?), Novāmbra 29, naḍu nommarē ...

## WS. 407

Palm-leaf; ff. i, 45(1–45); two sets of foliation; leaves are not in order and not easy to separate the texts; 3.6 × 15.5 cm; one quatrain or six lines, to a side; fairly small, semi-skilled hand; untidy leaves; one cord hole; plain wooden covers; 19th-century copy.

**Nimiti hā atveda potak**

This MS commences with predictions and omens or nimiti [ff. 1a–26b]; nāḍi śāstraya [ff. 27a–36b]; and medical recipes from ff. 37a to end in prose. This is a specimen of an At-veda-pota or a pocket book of medicine.

Present begin: f. 1(gaḥ)a. a-yanu akuru āllī nam dabarak kiyanā  
 ā-yanu giyō eti lāba raja santosinā  
 i-yanu maḷa asnak dabarakvat kiyanā  
 ī-yanu satuṭu aṅganak bavada kiyanā [f. 1a, v.1]

On left portion of the leaf is a chart giving the set of vowels.

f. 27a, v.1 sītala nāḍi tadi nam kosēda ē guṇa



amu mas samaga kākala kipunā ē guṇa

vedahu visin vimaṣāgana āṇḍina guṇa

melese lakuṇu dānagan ven Nāḍiyē guṇa

f. 37a. Prose text on medical preparations. ... vaṭṭakkā kola kanu. ... noyek dēṭa yahapati. ... Āhāla potu me kī dē tun tun kalaṇḍa gena ekkoṭa kakārā patak pamana tava tavat medikara devaruvē denu; lunu āmbula valakinu; pāni sakuru valakinu; ...

Present end: f. 45b ... Mutra kaḍuttu hāreyi. Mīṭama śātāvāriya mul kakārā eḷa-kiri ekva povanu. Incomplete. Leaves need rearrangement.

## WS. 408

Palm-leaf; ff. 17(ki-khai, 1); lacking several leaves; 4.5 × 19.2 cm; four to six quatrains to a side; unskilled hand; leaves wormed; 19th-century copy; incomplete.

### Laduru rōga cikitsā (Kavi-vāsagam)

Medical prescriptions for children's diseases, written in verse and prose.

Summary: f. 1a: valippu guli; bālayinnē sanni tela; f. 1b: kōla sanni māndam tela; f. 3a: Viṣṇu kapāleṭa vaga nam; vādun-geyi siyalu leḍaṭa; f. 4b: vāta sanniyāṭa; f. 6b: Paṇu dos nasana behet; f. 7a: Bālayangē uṇa vamanēṭa; f. 7b: Sanni kumāra guliya; f. 9a: Bālayingē vamanēṭa; f. 9b: blank; f. 1a: Uṇa, baḍa pācanayāṭa; f. 12a: kiri māliyamāṭa; f. 13a: Māndan-aṭa-ṭa yahapati; f. 14a: siyalu sanniyāṭa; f. 14b: Māṇḍama-ṭa; f. 17: not belonging to earlier text, contains medicine for dog bites.

Present begin: f. 1(ki)a. iṭama denṇa avusada kiyāpan

vallā dalu ekkaralā ganiman

eṇḍaru telda krimin(?) gena devamin

mekī rōga duru karavana Sanni valippu guli dānagan.

Bālayingē sanni telaṭa duru devagē asamōdagan iṅguru miris aba vadakaha karābu vasāvāsi sādikkā kuruṇḍupotu harankaha perunkāyan, mēvā hariyaṭa ganu; sudulūnu vāḍiva gena, mēvā sāma dēma aṁbarā, tala tel eṇḍaru tel mī tel, mē tel tun vagē eka eka hariyaṭa gena paḷamu āṁbarū sarakku iṭa yoḍā lipa tiyā ... Sanni tela nimi.

Present end: f. 17a uninked leaf. Ballā kāvāṭa bēt kiyanu lābē. Murungā kola potu, iṅguru, miris, sudulūnu koṭā malavā baṇḍinu. Mīṭa kapu aṭa koṭā malavā baṇḍinu. Mīṭama ... ahu geḍi tambā dikiren aṁbarā gānu.

## WS. 409

Palm-leaf; ff. 8(ka-k); lacking f. kī; 4.9 × 30.6 cm; three quatrains to a side; fairly skilled hand; hairy edges; text is clear, but untidy leaves; good copy; 19th century; incomplete.



**Giri dēvī upata (kavi)**

The story of Giri-Dēvī who had to marry her own brother, and being ashamed of incest hanged herself on the branch of an Āsala or Acacia tree; cf. British Library Or. 6615(128).

Begin: upata madak mama kiyami kavi kara  
 sāpata e Daṁbadiva agapat e nuvara  
 vipata novana nara rajavaliyaki manahara  
 upata kiyami Giri Dēvige rūbara [f. a, v.1]  
 Danta e puravaraki mananandā  
 vaṁsa virañjita bisavun kändā  
 vaṁṣa utum Aravati naranindā  
 Haṁsavatī dēviya kal bāndā [f. 1a, v.2]  
 mōrana saṁda vāni dina dina pasu koṭa  
 ārana piyayuru kākulu lamāda piṭa  
 vārana rati keḷi nārama e laṁduṭa  
 nārama dola duk aṭa gati bisavaṭa [f. 1a, v.3]  
 pasuva gosin dasa masa gāba sapiri  
 vāduva nikini masa puraṭa kumārī  
 gāsuva e bera haṁḍa upan kumārī  
 āsuva nākat vēlāva kumārī [f. 1b, v.1]

Summary: ... onna itin pera kaḷa kam atpiṭa ... denna kāra bāṁda siṭiti sāvāvaṭa [f. 1b, v.2];  
 ... aiyiṭa kal bāṁda siṭiya kumārī [f. 1b, v.3]; Giri laṁda bingeṭi punsaṁda vāgē  
 [f. 2a, v.2]; description of the beauty of Giri liya. ... sellan piyayuru kākulu  
 lāpāttē [f. 2b, v.3]; kal pasukara solasaṭama piricci, mal mal Giri laṁda malvara  
 vecci ... [f. 3b.v.1]; ... saḷu sēvaya karavana pēḍinhaṭa saḷu mangallē dakvati  
 bisavaṭa [f. 3b, v.3]; [lacking f. kī, thus a gap of six verses]; kotanada ridiyē nagā  
 siṭinnē, ... ratana kaḍuvē gasalā divurannē [f. 4a, v.1]; f. 4b: prince feints sickness  
 urging his sister to see him; f. 4b, v.2, 3 in unskilled hand; ... ran dama sē at deka  
 allāgana, kändāgana gos yahanē iṁduvā gana ... then the prince molested his  
 sister; ... eṁaṭa ruvāti bisavun vena nātuvāda, me maṭa ālayak mokoṭa situvāda,  
 namaṭa utun raja valiya nevēvada, me maṭa karapu dē kiliṭa nevēvada [f. 6a, v.2];  
 princess reproaches the prince and commits suicide; bala āti Dala devīṁduṭa laṁda  
 nepenuṇi, kala vālakīn attē bāṁda elluṇi, bala āti Sak suriṁduge teda pāturūṇi,  
 mala kaṁda rā pana nogosin tibūṇi [f. 7a, v.3]; Dala kumarū goes in search of  
 Giri Dēvī; Sakra lines up all the heavenly damsels and asks Dala kumara to find  
 Giri Dēvī among them; ... lakṣa gaṇan peḷa peḷaṭa sadālā, dakṣa nuṁbē laṁda  
 ganin kiyālā [f. 8b, v.1]; ... Giri laṁdagē sulāṅgillak movaṭi [f. 8b.v.2];

Present end: f. 8b, v.4 (some stains are on this verse) laṅgaṭa āsala ruka gosin [ba]lālā  
 laṁdaṭa dukin Daḷa kumarū aṁḍālā  
 gahaṭa gosin vāla unā balālā  
 bimaṭa bāpi maḷakaṁda navatāla [f. 8b, v.4]

Text is incomplete.



## WS. 410

Palm-leaf; ff. 7(ka-kr); 3.3 × 24.4 cm; two quatrains to a side; fairly skilled hand; leaves damaged; untidy copy; 19th century.

**Ran taliya uḍugan yāmē sivupada**

A set of verses on the golden bowl which the Enlightened One sent upstream, after partaking of the milk rice offered by Sujātā. For further notes and a copy of 53 verses, see British Library Or. 6604(100).

Present begin: ṭin ṭin kī hañḍaṭa dedeneka ... kala kavaṭa (?)

kun kun kī hañḍaṭa utumeka kusalayaṭa

tun tun vareka Mihikata bas peḷuva maṭa

ṭan ṭin gāna mē nada āsunē kanaṭa [f. 1a, v.1]

.....

sansun gamanakin vāḍiyayi bō mulaṭa

in min genat rasa kiri valaṇḍamin siṭa

ekun paṇas piḍu kara valaṇḍamin siṭa

ran van taliya āriyayi uḍu gan teraṭa [f. 6a, v.1]

Present end: keruvat mama varada oba veta kamā venā

guru daskam kalen paralōdin rāgenā

boru bas nāti lesaṭa pavasami gaṇana dānā

daha dahas hārasiyakut hāṭa ekak venā [f. 7a, v.1]

f. 7a, v.2. damaged; f. 7b: Kaluvāgē pota.

## WS. 411

Palm-leaf; ff. 4(kī, kau, khau, khām); 3.6 × 29.5 cm; three quatrains to a side; quite skilled hand; leaves damaged; early 19th century; incomplete.

**Jātaka phalāpala (kavi)**

Four stray leaves from an astrological treatise on the effects of planetary positions at birth.

Present begin: Hatē siṭiya mantri dānagannē

visēṣayen kalyēya kiyanṇē

rājasirit vāḍivē niyatinnē

hatē hiṭiya pala min dānagannē [f. 1a, v.1]

Present end: mitunaya yama tatu kālaya kiyanā

lamakula gānun ven veyi kiyanā

ata piṭa kālalak veyi kiya upanā

mithunaya sāpa nam kivu mē upanā [f. 4b, v.2]

f. 4b, v.3, damaged



## WS. 412

Palm-leaf; ff. ii, 121(1–59, 60–121), i; ff. 1–59 foliated in astrological numerals; 3.3 × 30.8 cm; ff. 44b and 64a blank; f. 67 numbered as one leaf, in fact two halves of a single leaf with the midrib still remaining; lightly inked, shaky, spaced, semi-skilled hand; popular orthography; very dark mahogany stained, somewhat crude wooden covers; f. 1a has the date of copying as Saka 1735 (A.D. 1813).

**Nākāt potak : Paladāvaliyak**

An astrological work, commencing with Gebim śāstraya.

ff. i, ii. Two ślokas with paraphrase, on astrology.

f. 1a. Siri ... suddha Sakarāja varṣayen ekvā dahas hasiya tispahak valaṇḍā, Vesak masa pura dasavaka lat gurudina utara puṭupe nākata laddā mē pota keṭumpat kalemi.

Begin: f. 1b Namō buddhāya. Ācāri visin piḷimageya dāgeba bōdhi malasun bana-geyada doraṭu pavuru malvatu bin koyi pasinvāt suḷupā mahapā bin koṭā ... nuvara sthana dāna govīṇṭa bin liyā yutu. Siyalu janahaṭa binpata ācāringe gehimiyāge namin dāna gāna ... (an interesting part of a text very poorly copied).

f. 11a. Avurudu lakuṇu. This type of description was given in Sri Lankan old style of printed almanacs. f. 14a: ... Īśvara avatāra lat Mihiṅgu putrayā. ... predictions regarding weather ... vāsi nātiva gini biya vē; sarak nasī; samasak sāgataya gasā [f. 18a]. f. 23b: Paladāvali section, though not mentioned by that title. Mema masa ... Guru pasvānnē siṭuvā biju vapuḷa, pas pālen dasanava amunak vī vātē ...; f. 34a–36a: verses on subha muhurta, beginning with house-warming ceremony; followed by in prose on graha phalāpala; from f. 41a: Sanskrit ślokas with paraphrase, on astrology; f. 35a3: hōrā guṇa kiyanu; f. 64b, verses on a sat-dina sāntiya; f. 67, blank; f. 70b: Malvara guṇa kiyanu; these leaves are lightly inked; from f. 77b, astrological verses with cakras illustrated; ...

Present end: f. 121b Mā nākata reheṇa rēvati vṛṣabha kaṭaka biju vaḍanu.

## WS. 413

Palm-leaf; ff. 14(ki-khl); lacking some leaves; 5.1 × 31.5 cm; ff. 1–8: four quatrains to a side, and from ff. 9–13 10 quatrains to a side; squarish, semi-skilled hand; clear text; 19th-century copy; incomplete.

**Veda potak (kavi)**

An incomplete medical tract in Sinhala.

Summary: Tundos unaṭa, kāssaṭa [f. 2b]; āma rujāvaṭa [f. 3a]; mutrāmargayē, adhomargayē paṇu dōsayāṭa [f. 4a]; hāma kuṣṭa rōgayāṭa [f. 6a]; dasa-aṭa kuṣṭayāṭa [f. 10b]; bālayangē atisārayāṭa [f. 13a]; jarā palitayāṭa [f. 14a].



Present begin: f. 1(ki)a, v.1 tel pis bat vālañdū tāna

mekī ahita kāma visina

pit kipemin rōga upana

ātaharu veyi viyatuni dāna

Present end: f. 14(kh)b, v.5 mal kāsiyan saha samagin me osu sunuva kasāyaṭa yodaminne

sāma bāgaya dāta perā vastiya keruvōtin rusi pavasannē

āṅga hāma tāna saha baḍavāla bara kara vāyu kōpa leḍa duralannē

sāka nova vastiya keruvot dānagana asū vāyu leḍa duralannē

## WS. 414

Palm-leaf; ff. 16(gl-ñām); lacking several leaves from ghā-ñō; 4.7 × 36.4 cm; six lines, 35 cm long to a side; fairly skilled hand; leaves damaged; possibly a late 18th-century copy; incomplete.

### I. ff. 1(gl)a1–9(gha)b5

#### **Nava guṇa sannaya**

A devotional tract in prose and Pāli stanzas on the nine virtues of the Buddha, encompassed in the formula, iti'pi so bhagavā araham sammā sambuddho ... cf. British Library Or. 6599(31)II.

Present begin: f. 1(gl)a1 ... nsē visin mama buddho yayi dānat heyinda ...

End: f. 9(ghā)b5 ... strīhu piravūvō vī nam pirimibhava vannēyā. Nava guṇa sannaya.

### II. ff. 10(ñl)a1–16(ñām)b

#### **Utpalagandha vastuva**

The story of Utpala-gandha siṭṭāna from whose mouth the breath was of a lily smell, who later became the Utpalagandha mahāthera. This is an extract from *Pūjāvalī*, see pr. edn, Jñānavimala thera, 1965, pp. 418–421.

Begin: Tavada apa budun Sāvāt nuvaradī Utpalagandha mahaterunvahansēgen laddāvū pratipatti pūjā [nam]kavaraha yat.

End: ... Budurajāṇanvahansē arhat nam vanasēka. Utpalagandha vastuvayi.

## WS. 415

Palm-leaf; ff. 15(1–7, i, 8–15), i; leaves of two sizes, (1) 1–7: 4.4 × 17.9 cm; one to two quatrains to a side; semi-skilled hand; (2) 4.3 × 14.7 cm; prose; six lines to a side; unskilled hand; 19th-century copy.

### I. ff. 1a, v.1–7a, v.1

#### **Dala kumāra baliya**

This is a good description of the ceremony propitiating Dala Kumaru who married his own sister and caused incest, cf. Giri Dēvī upata, WS. 409.



Present begin: f. 1a, v.1. This side is dark due to serving as front cover.

torāṇa sarā uturē māssak [bāṇḍa] lā  
 deraṇa tamayi geri āṭa gena gini lā  
 varuṇa vayāmba diga sāsa pisa damalā  
 torāṇa mudune kasa pānak sadālā

Present end: melesin Daḷa Kumaru bali novaradavā aṁbaminne

## II. ff. 8a1–14b4

### Mantra kīpayak

A set of incantations in hybrid Tamil and Sinhala. On f. 14a, is the instruction: iṭi rūpē pas pāṅgiri darin giniyan karanu.

Present begin: f. 8a1 Ōn bō attak karas kris ... dēvī hōlī vārun ...

Present end: f. 14a, 1 Iṭi rūpē pas pāṅgiri darin giniyan karanu. Ōn namo ... ēn perumā kālī, issara māda data suda dēvī, Irugal, Kanda Kumāra veṭṭu ... ēsvāhaḥ. Ōn namo ahasaṭa Kālī ahasaṭa rusi Īsvara, ... āghora kālī, sumana kālī ... ēn vara ēsvāhāḥ.

## WS. 416

Palm-leaf; ff. 18(1–18); left ends of leaves chopped off with foliation numbers and parts of the texts; 3.8 × 29.6 cm; semi-skilled hand; text not inked, hence illegible; 19th-century copy.

### Veda pot koṭasak (kavi)

A mutilated copy of a medical tract composed in poor verse. The text is not legible as it is not inked.

Present begin: f. 1a, v.2 sarā samaga pātira pāvati vātādī āti dōsaya  
 siyalu sirura pātira pāvati noma dina karavayi tāpaya  
 savānamada asamānama yatāmu dos dātana (?)  
 niyata me bala ātira nomada kamma samata vannāhuya

Present end: f. 18b, v.2 vāta pitta sem doṣaṭada peravaru pasvaru dekaṭa da  
 me kiyana dos hētuvakoṭa vana e una pavasana lada  
 mesē kiyana siyalu unaṭa tidosin veyi pavasana lada  
 vāḍiyāvū doṣaṭa itin ehi guṇayada pavasana lada

## WS. 417

Palm-leaf; ff. i, 23(ga-ghi, 20–23); 4.6 × 19.2 cm; five lines, 17 cm long to a side; verses also copied like prose; spaced, semi-skilled hand; popular orthography; wooden covers with fluted edges; 19th-century copy.

### Veda pot koṭasak

A set of medical prescriptions in verse and prose, copied in popular orthography.



- Summary: Huṃbas bandanē [f. 1a1]; pokuru visādiya [f. 1b3]; gihiham kākkuma [f. 1b4]; siyalu visādivalaṭa [f. 3a2]; oḍu-vanēṭa [f. 3b4]; niya pirittāvaṭa [f. 7b1]; ugure leḍaṭa [f. 8a4]; hāma visādivalaṭa [f. 11b2]; kalal bandanēṭa [f. 15b1]; koṇḍora piḷikēṭa [f. 16b3]; kalal gaḍuvāṭa [f. 18a2]; hāma visāddivalaṭa [20v1]; from f. 21, lightly inked and damaged leaves.
- Present begin: f. 1a Satiyak giya tāna kaṇa vī yannē, huṃbas bandanē in dāna gannē; yaṭi kana idimī ugura ridennē, uguren geḍi deka dālen ennē, hāṭa pāya giya tāna mē paṇa yannē, karananñādiya(?) in dāna gannē ...
- Present end: f. 23b ... araḷu tāmbū yuṣayen davasak aṃbarā gulikoṭa tanakiren āsa gānu; ās akura kasanavāṭayi. Divul kolat araḷut poḍikoṭa poṭṭani bānda ...
- Incomplete.

## WS. 418

Palm-leaf; ff. 9(kī-khā), i; 5.3 × 29.6 cm; seven or eight lines, 26.5 cm long to a side; somewhat small, spaced, clear, quite skilled hand; good copy; 19th century; incomplete.

### **Bhakti śatakaya : Bauddha śatakaya (Skt–Sinh.)**

A devotional poem in Sanskrit in praise of the Buddha, composed by ācārya Candra-bhārati, with a vyākhyāna in Sinhala by Sumaṅgala sāmi. At present this MS has only a part of sanne to śloka no. 6 and no. 50, of the pr. edn by Don Andris Silva Baṭuvantudāvē – Colombo: Lakmiṇi pahan yantraśālāva, 1868.

- Present begin: f. 1(kī)a ... hitavimokṣa-mukhaya śūnyatā-vimokṣa-mukhaya yana mokṣa tunakin yuktavū; dvinetram, svabhā netraya diva-netraya yana netra-dvayak āttāvū ... e Buddha-padārthayatema ... saraṇam bhavatu, pihiṭa vēvā.
- Present end: f. 9(khā)b7–8 pr. edn śloka no. 50: Madana-jita ... and sanne: madanajit, devaputra-mārayā jayagattāvū; aparājitam, kisivakhaṭa noparadanāvū; iccya [old style of the conjunct consonant], stuti kaṭayu[tu vū] ...
- Incomplete.

## WS. 419

Palm-leaf; ff. 7(1–7); original foliation nos. 8, 9, 30, 33, 59, 60, 76, thus only seven leaves from a codex; 4.9 × 28.9 cm; two quatrains to a side; large, novice hand; 19th-century copy; incomplete.

### **Vessantara jātakaya (kavi)**

The well-known poem on Vessantara jātaka. This MS is only a fragment of a version. For further notes, see British Library Or. 6604(8).



Present begin: f. 1(kṛ)a, v.1 hunu viṭa gāba kusa tula suddhā  
 dunu miṭa men us nova maya maddā  
 denu maṭa dola duk dan dena luddā  
 manu tuṭa nedenayi gābama suddā

Present end: f. 7(nai)b2 kalu miniyek detanē rat mal gena  
 hāṅga kara rat mal hisa kaḍu sip gena  
 isa āda bima gena net deka udurana  
 kivu sīnaya mē lesa raju tōrana

## WS. 420

Palm-leaf; ff. 2(4–5); 5.9 × 31.5 cm; four quatrains, or seven lines, 26.5 cm long to a side; skilled hand; 19th-century copy.

### Baṇa ārāḍhanāvaka

In high-flown verse and prose, a request made to a monk to commence preaching baṇa or a sermon. This is one of the preludes to baṇa preaching in the 17–19th centuries, when a recital of baṇa was a night-long ceremony.

Begin: f. 1b (f. 1a has the end of Paccavekkhanā)  
 suvipul sita koṇḍa mal taru matu vāl hara heḷa pul  
 sumaṅgul baṇa geya tul vana me siyallama kara lol  
 suvipul sita yasa dul nuba sāma kal desu dasaṃbul  
 sura lol kara pasa sil deva siri kal yaṭiṇḍuni tul

After three verses is a prose oration:

Svasti śrī sāra virājita ... svāmiṇḍuruvāṇan-vahansē visin, dēsanā kara vadāḷāvū,  
 suvāsu-dharmaskhandayan aturen mē tumyam rātriya mulullehi ... visi-  
 turu koṭa karavanalada mema dharma-sālāvehi panavanalada siṃhāsana deka  
 vāni dharmāsanārūḍhava vāḍa un, siṃharājayō dedenek vāni obavahansēlā  
 visin, Śakrādī siyalu devi samūhayāṭada, mema dharma-śravanārthaya pin-  
 isa pāmiṇiyāvū sakala sardhāvanta satpuṣādīṇṭada, māgē guruvarademavupiy-  
 ādīṇṭada matu svarga-mokṣa pratilābhayaṭa pāmiṇīma saṇḍahā, obavahansēlā  
 [visin] visituru madhura parama dharmayak dēsanā kara vadāla mānavi.

Present end: f. 2b There are two jayamaṅgalaṃ verses and two Pāli stanzas which form a part of this invitation or could be recited after the sermon is delivered.

Janita kusala mūlaṃ sabba lokatthapaṭṭhaṃ  
 parama saraṇa maggaṃ gantukāmānamēvaṃ  
 janamanamaviruddhaṃ puṇḍarīkaṃva dhammaṃ  
 ahamihanamitoyaṃ agga dhammaṃ namāmi.

Incomplete. See also British Library Or. 6603(178)III



## WS. 421

Two palm leaves stitched together to form one big leaf, 4.7 × 260 cm, now folded into 17 sections each 15.3 cm long; nine lines to a side with hardly any margins, or two to three quatrains to a section; unskilled hand; poor illustrations of cakras; section 1 recto and section 17 verso have served as front and back covers, hence dark and text is not clear; poor copy; 19th century.

**Bhāva phala hā nakṣatra yōga**

f. 1a left margin has an illegible title: Kutuhālē ..., which could indicate Bhāvakutuhala with the Sinhala paraphrase. However it is not that text. This MS begins with five Saka dates, e.g. Śakābdam ajatulya: Saka 1680 (AD 1758). Then is a Sanskrit sloka commencing with Ārkkah ..., which cannot be traced in Bhāvakutūhala; Section 2 has Piyavara gaṇinā kramaya; Section 3: auspicious times for agricultural pursuits; e.g. kaṭakayē koḷa maḍavayi; mā nākata daṇḍu kapayi, nagul tanaya ...; maha daśā gaṇan: ... Rāhuṭa maha-dasāva aṭaḷos avuruddayi ...; antar saśā; Section 6: ... kukuḷu kuṁba nuhusu tulā dhanu rāsinā, nāsiya mavu piya siyalu nāyan viyovanā; ... Section 7: ... mekī dīga nobaluna ...; Section 9: on Bhūmi lakṣaṇa: ... mithunayen vicālā kūrmaḥkāra bimayi; Section 11: same continued; Section 12: same continued; Section 13: ... asvidaya dēva gaṇayi, turaṅga yōniyi, pirimi nākatayi, kaduru gasaya, rājālī pakṣi vanu; same continued; Section 15: same continued; Sections 16, 17 same.

f. 1b Mostly cakras, illustrated. e.g. Section 1: Koḷa cakraya; Section 2: sakāta yogaya; Section 3: same; Section 4: sāṇḍā phala; Section 5: graha daśā sānti, e.g. Buda dasāvaṭa Sōma maṅgallaya; cf. *Baliyāga vicāraya*, by J E Seraraman – Colombo: 1967, p. 94; Section 7: auspicious times for travelling etc.; Sections 9, 10: line drawings of cakras, e.g. Pol cakraya māda aṭa yahapti Sections 11, 12: [Bhūma] Nāgayā siṭina kramayayi, contain Sanskrit ślokas; contain Matsya and Kūrma cakras; Sections 13, 14: Bhūma nāga(?), Varāha, and Siṁhāsana cakras; Section 15: (needs restitching to Section 14) contains Pasvisi gāba cakrayi, but probably not illustrated, instead Nagul cakraya is illustrated; Section 16: nākāt; Section 17: dark, text is not clear.

cf. Bhāvaphala hā nākat pota, Or. 6613(18), in British Library Hugh Nevill catalogue, Vol. 5, p. 392.

Begin: Śakābdam Visvasatya, Śakābdam Visvasatya, Śakābdam ... ravi satya ...

End: ... Utraṇṇuṭuṭe Rēvatiya gannē, vīra vṛkṣa madu vāla ... vāṭa bāṇḍumaṭa gannē.

## WS. 422

Palm-leaf; ff. 4(ka-kī); 5.2 × 30.5 cm; six to seven lines, 27.5 cm long to a side; skilled hand; two lotuses drawn in vermilion on either margin of f. 1a; untidy copy; 19th century.

**Mantra tunak**

Three mantras or incantations, viz. Buddha-mālā mantraya [f. 1a–3a1]; Agni-mālāva [f. 3a1–3b6]; Gini-pēsa-mālāva [f. 3b6–4a6]. This first mantra is on the dispelling of the hordes of Māra and yakṣas by the Buddha, at the foot of the Bodhi tree where he attained enlightenment.



Begin: f. 1(ka)a Om, ... Bōdhi-mūla vajrāsanārūḍhāvū ... sarvajñayan-vahansē vāḍa siṭa tripiṭaka ratna dēsanā karana kalhi, ... mārasēnāva ... vina karanda ā tănēdī siyalu devi dēvatāvō tātigena duvaṇḍa paṭangatsēka. ... E vēlēhi mohungē tāti sansiṇḍuvana pinisa ek gāthāvak vadālasēka, Śakra-Brahmādi dēva ... varjita śāsanam, yanādi gāthāva vadāla kalhi. mohun tāti sansiṇḍī giyaha. ... yanādīn gāthā dēsanā karavadārā, īṭa siyalu vasa visa duru karavā pirit pān isa gāthāvak vadālasēka. ... yanādi mē gāthāva vadāla kalhi [f. 2a] asūsāra-dahasak krēma sūniyanvalaṭa arakgattu yakṣayōt ... moragā kiyanne, svāmīni api kaḷa leḍa āra yamu kiya moragā duvaṇḍa paṭangattōya. Angan daha-aṭaṭa arakgat Billē dēvatāvō, ... pilli daha-aṭaṭa arakgat pilli daha-aṭē yakṣayōt, yantra mantravalāṭa arakgena siṭina yakṣayōt pralēvī duvaṇḍa paṭangatsēka. Tel maturū saṇḍun maturū bulat mātūrū mē mantravalāṭa arakgat ... yakṣayōt, ... sanni daha-aṭaṭa, kōla daha-aṭaṭa, valippu daha-aṭaṭa arakgat ... yaññamu kiya pralēvī, ... mesē yakṣa sēnāva durukaraṇṭa Buddhamālā gāthāva dēsanākaḷasēka [f. 2b3]. ... Buddhamālā mantrayayi [f. 2b6]. ... angan sūniyanvalaṭa bat bulat rā arakkuvalaṭa vinakoṭa dunnāṭa saṇḍun maturā tāmbili geḍi tunakaṭa diyakara tun varuvak denu, āraksavaṭada tel nūl maturanu, baḍa rudāvaṭa diyaṭa vatura bonu, Buddha-mālāva nimi [f. 3a1].

Om hrīn agni jala jala ... pātāla kaṭṭu ... bhūmi hira hira namaḥ, Ag-gini mālāvayi. Vatu gevatū ārakṣā kirīmaṭa ulu gaḍol maturā aṭakona soḷos kona valalanu, yakṣayinta vattaṭa vāṭa ginivāṭa sē peneyi dāpanēyi, anjanam eliya nēyi, anavina karanda bāri; pilli nēt; bāṇḍa evū yaku nēt; ... Aggnini mālāvayi [f. 3b6]. Om sṛīn sṛīn pēsu pēsu ... Ginipēsamālāvayi [f. 4a5]. Mehi kramaya nam, yam kaṭayuttakaṭa yana kalaṭa kaḍullē ini dekaḷa ata gasā satviṭak maturanu. Vatte yakunṭa gini vāṭa peneyi. Mema mantraya Siyan dēsen apa māligen(?) liyā gattāya. Siyalu dēṭa yahapati.

Present end: f. 4b Six verses. Text is illegible.

## WS. 423

Palm-leaf; ff. 9(1–9); lacking several leaves; foliated in astrological numerals; 4.6 × 30.9 cm; six to eight quatrains to a side; quite skilled, squarish letters; good copy; early 19th century; incomplete.

### Muhurta phala nakṣatra potak (kavi)

An astrological text commencing with auspicious moments suitable for agricultural pursuits, similar to verses in Paladāvaliya, but with cakras and illustrations. Present f. 9a, original f. 15a, states on right margin: Daśamahadōṣe nimi.

Present begin: iridā diyavaka kuṃbu asvidayen  
depāla dasahatara'munayen  
emadā dasavaka yuga punāvasayen  
depāla dasamunu pālaki aḍuyen [f. 1a, v.1]



Present end: anura rehena śāvida pura ekolosvaka  
ava nava doloś kuṁbu bak masaṭa novataka  
sita kāti uturśala pura dos karavu sāka  
aṭa ekolos mīna vesaṅgaṭa dosini sāka [f. 7b, v.8]

## WS. 424

Palm-leaf; ff. 8(ka-kī) 3.5 × 21 cm; one quatrain to a side, sometimes with a short prose passage as well; fairly skilled hand; clear copy; 19th century.

### Sat dina maṅgallē : Sat dina aravali (kavi)

A propitiatory recitation for the seven days of the week, forming a part of the Vaḍiga paṭuna. These sāntis are called Aravali sānti, e.g. the chanting for Wednesday was called: Demala Nāga aravaliya; for Friday, the Bhūmadēva aravali.

Begin: Hēmankara yat Tisa (?) budu kaṇḍurāliyaṭa vāḍalā muni vipulē  
ē mantara matu budu venavā dāka sivu deviyō siṭa ekalē  
Dīpaṅkara muni samayaka maḍa piṭaḍi divi sama gena atulē  
koyi mantrā āravali dō rusivaru iridā davasāṭa matulē [f. 1a, v.1]

On a portion of the leaf: Tavada mesē kiyaṇa laddāvū surēndra nāmāti narendrayāṇan-vahansēṭa Oḍḍisa rusi Vaḍiga paṭunen nava dahasakaṭa nāyaka vū mē Nāga paṭunē Satdina maṅgallen yāga kalemha.

gini gena siṭa yamagurak da daramin śarasī siṭa yaku eliyen  
muni yudayaṭa Maha Sammata niriṇḍuṭa poloṅgā āriyē suliyen  
ema viṭa Oḍḍisa rusiyā āvidin pan tis yāgaya baliyen  
śani dina nava dena rusivaru matulē pillu dāpana aravaliyem [f. 7b, v.1]  
f. 8a. On hrīn indranīla ennum ... pilli dāpana gini rāma kadirānanē ... gini maṇḍala alagu tīndupōga ēsvāhaḥ. – Sadddina aravaliyayi.

Present end: f. 8b guvantala mulullē, pala bāṇḍa siṭa pulullē  
desu pirit lollē, kiyaṇa Saddina e maṅgallē [f. 8b, v.1]  
ran dunna dili dilī, kiri mūda māda raṇa keḷi  
guvan siri patulilī, kiyaṇa Sat dina e matu aravali [f. 8b, v.2]

Above two verses on f. 8b seem to be the beginning of the poem. Cf. British Library Or. 6615(720) and Or. 6615(419).

## WS. 425

Palm-leaf; ff. 56(1–48, 49–51, 52–56); main text: ff. 1–48, originally not numbered; 4 × 20.3 cm; six lines, 17.2 cm long to a side; fairly skilled, somewhat crowded hand; early 19th century; incomplete.



**Sarvāṅga veda potak**

A prose text containing medical prescriptions covering all bodily ailments. Marginal notes denote the title of the medicine or its purpose. ff. 1–16 are brown and the first three leaves damaged.

Summary: Is kulambuva [f. 2b2]; kalal gaḍuvaṭayi, kusa pilikāvaṭayi [f. 42]; unaṭa kuḍu [f. 6a]; sarpa viṣaṭa [f. 6b]; sanniyaṭa nasnaya [f. 8b]; vāyi baḍa-rujāvaṭa [f. 9a]; kusa pilikāvaṭa [f. 10a]; garbhaṅgē piḷiyam nimi [f. 11b]; vāyi guḷiyayi [f. 12b]; isē siyalu rōgayāṭayi [f. 14a]; paṇu kāvillāṭayi [f. 19a]; vādun geyi baḍin yanavāṭa [f. 22a]; sannī telayi [f. 29a]; ēraṇḍa tailaya [f. 30a]; piṭaṭa [f. 31a]; aṇḍavāyiyāṭa [f. 32a]; kāssaṭa pipum [f. 32b]; gajakēsara guḷiya [f. 33b]; ajirṇa baḍai guṇa vē [f. 35a]; gulu varga samāptaḥ [f. 35b]; vāgatisādi guḷiya [f. 36a]; ugurē leḍaṭayi [f. 37a]; olmādeṭa telayi [f. 39b]; sannī jvarayāṭa [f. 41a]; vanaḷaṭa, gaḍu mākē [f. 41b]; gajakēsara guḷiya [f. 42b]; sannī tela [f. 43a]; oḍu suva veyi [f. 45a]; niya-pirittāṭayi [f. 45b]; jōḍa guḷiyayi? [f. 48a]; main text ends at f. 48b with a mantra; ff. 49–51: left margin damaged; ff. 53–54: another set of prescriptions.

Present begin: ff. 1, 2 damaged. f. 2b. Is kulambuvayi. Yam isa-radayak nonavatī nam ... kāḍi ulakkuvayi, tala tel ulakkuvayi ... murungā kola ismayi, mekī dē ekatukoṭa kakārā, iṭi padamayī; rujā āti tāna gānu; vigasakadī guṇa vē.

Present end: f. 56b ... Siṃhamādi cūrṇayayi. Perunkāyan, vadakaha sama-bāgava cūrṇakoṭa unu diyen ... [incomplete]

**WS. 426**

Palm-leaf; ff. 19(ku-khr); 4.5 × 25.5 cm; three quatrains to a side; fairly small, scraggy hand, but legible; 19th-century poor copy; incomplete.

**I. ff. 1(ku)–6(kī)a****Subhāṣitaya (kavi)**

A poem of 101 verses composed by Alagiyavanna Mukaveṭi. ‘... According to the fifth verse of the poem, the author’s intention in composing it was to state briefly in Sinhalese the essence of the rules of life which were preached by the sages of old, so that those not versed in the Tamil, Sanskrit, and Māgadhī languages might know them. ... In *Sinhalese Literature* by C E Godakumbura – Colombo: 1955, p. 212.

In this MS copy verses are not in order and the text is not complete. Four leaves from the commencement containing 23 verses are lacking as well as several from the end.

Present begin: f. 1(ku)a, v.1, 1869 edn v.24

diyaneta udāvana siya kiranin taṃburu [maharu in pr. edn]

mediyata divā biya duruvē gana aṇḍuru

sarivata rajatumaku duṭu pamaṇin soṇḍuru

ātulata piṭada pāhāreyi gana aṇḍuru [defective]

f. 5b is blank.



Present end: noma dat satek gāmbarin yutu sada satarā  
 padarut viyakamāyi salakuṇu sabaya turā  
 madamat tuṅgu mahat vana gijiṇḍaku natarā  
 siyapat nala huyin karanavu baṇḍinu vārā f. 6a, v.3, pr. edn v.48

## II. ff. 6b, v.1–19b, v.3

### Yuga mālē sivupada (?)

A set of verses of good counsel, a popular feature in 19th-century poetry. The term Yuga mālē occurs on f. 8b, v.3, hence a tentative title for the set of verses. However, the ending verses are similar to Daham gāta.

Present begin: bohō muḷā nāti aya sakvaḷa ādda  
 dōsa novana nāṇavat danayō ādda  
 ahasa poḷova mē ātulata nāti yudda  
 me hāma dudana pera kala āsuvō ādda [f. 6b, v.3]  
 damana saka sēma . . . . . tibennē  
 piṁbina . . . sēma at nāra ennē  
 sōbana baḍu ātot velaṇḍāmen dinannē  
 Yuga mālē sivu pada ṇeni dannē [f. 8b, v.3]

Present end: f. 19b, v.3 similar to Daham gāta verses.  
 tanā magē dora tāna tāna āviddē  
 manā lesa iḍa araṇak noladdē  
 danā me pada satara āra gē siddē  
 dinā abhaya pura iṇdaganda suddē

## WS. 427

Palm-leaf; ff. 8(ka-kṛ); 4.1 × 24.5 cm; two to three quatrains to a side; fast-written, quite skilled hand; left portions of leaves damaged; untidy copy; 19th century.

### Pandam upata (kavi) : Pandam-pāliya

The origin of torches used in ritualistic ceremonies, first used in the ceremony to cure Queen Mānikpāla who was bewitched by Vasavatu. For further notes see British Library Or. 6615(23).

Begin: Maha Sammata mulaṭa, [Vasavatu karapu] vinayaṭa  
 [vina dōsa] harinaṭa, [nātāyi] pandama yāga kerumaṭa [f. 1a, v.1]  
 Maha-sammatē siṭa, pāvata āyayi edā siṭa  
 sāma devi rāsva siṭa, dōsa duruveyi yāga kaḷa viṭa [f. 1a, v.2]  
 End: Damaged leaf. [ . . . ] salaṁba gena Pattini teda Paṇḍi purayaṭa vaḍiṇṭa  
 [ . . . ]tini apura tada udahas sakvaḷa ginijal lova pātirayaṇṭa  
 nitini dārū pativratāva ahas lovē pātirayaṇṭa  
 Patini deviṇḍugen avasara Pandan Pāliya kiyāṇṭa [f. 8a, v.1]  
 f. 8b, blank.



## WS. 428

Palm-leaf; ff. 8(1–8); 4.3 × 42.3 cm; four quatrains to a side; semi-skilled hand; brown leaves; all leaves are damaged; poor copy; 19th century.

**Maghamāna kathāva (kavi)**

The story of Maghavā who became Sakka or king of the gods, because of his virtuous life. For notes see *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 406, Magha. For a MS copy and further notes, see British Library Or. 6604(90).

Begin: This leaf is damaged. Dīpaṅkara Sumēda nam apē muniṇḍu  
upan siṭu kulē Baraṇās pura niriṇḍu  
me pandahaṭa budu vena lovaṭa parasidu  
sapan vena keneki Magamāna kumariṇḍu [f. 1a, v.1]

Present end: f. 8b, v.2 (v.3 is damaged) gattā Sak deviṇḍu puraṇḍarā  
sāttā piri vayasa isa nikaṭa sudu verā  
muttā kenek sēme piḷikul vūya jarā  
lattā hoṇḍayi metuvak kal perum purā [f. 8b, v.2]

## WS. 429

Palm-leaf; ff. 8(kū-khr); lacking several leaves; 6.1 × 33.5 cm; seven lines, 30.3 cm long to a side; fairly skilled clear hand; f. 4(kaḥ) damaged; and other leaves also somewhat damaged; copy; 19th century; incomplete.

**Triṃśat-bhiṣāṅgaya (Skt–Sinh.)**

Thirty aspects of medicine, a Sanskrit medical tract with a Sinhala paraphrase. For details see Or. 6612(62)I in the British Library

Present begin: f. 1(kū)a ... tasya, ohugē, āyuh, āyutema; ... māsa dolasek hevat havuruddek;  
sthitam, pavatnēya ... [present f. 2a1] tesu vyādhi lakṣaṇam; tesu; ovunaturehi;  
vyādhi lakṣaṇam, vyādhi lakṣaṇa nam. ...

Present end: ... saḥ, hetema; Jivakādi bhisaguttamayangē parṣat-hi; ... āmalā, nirmalabava  
saṃsidī prakāsa karannēyi. Triṃśat bhisāṅga samāptam. Siddhim. Yasos-  
tumkaram.

## WS. 430

Palm-leaf; ff. 12(kī-ghū); ff. 10, 11, 12 brown leaves, do not belong to this MS, but contain similar matter; 5.3 × 20 cm; four quatrains to a side; semi-skilled hand; 19th-century copy; incomplete.

**Nākāt yōga potak : Paladāvaliyak (kavi)**

Portion of an astrological work in verse on auspicious moments mainly for agricultural pursuits.



Present begin: Rivi anuraya saṇḍudā utrasalaya da  
 aṅgaharu siyavasa buda asvidaya da  
 guru muvahi sikurā aslisaya da  
 senasuru lada hataya me kāna yōga da [f. 1a, v.1]

f. 4a, right margin has the note: Iruge gamanayi; ff. 5a1–7a, in prose; f. 7b, right marginal note: Saṇḍu siṭinā disāvayi; present f. 7 is kai, next leaf is ga, and the following one is gha, which commences auspicious moments for horticulture, etc., e.g.

gurudā pusayada gannē, ema hōrā samaginnē  
 makaraya mēsaya gannē, melesa bulat iṇḍuvannē [f. 9a, v.1]

Present end: visā nākata hata pusaya balā ganā  
 siyavasa da subha hōrā āraganā  
 melesin aṭa paha sudda balā ganā  
 dehi doḍan aṁba gasa sadā ganā [f. 12b, v.4]

## WS. 431

Palm-leaf; ff. 29 (ki-ghām, 1); lacking some leaves; 4.1 × 11.5 cm; 8–10 lines to a side, with hardly any margins, and top lines too close to the edges; skilled hand; brown leaves; text is not clear; good copy; early 19th century; incomplete.

### Muhurta hā nākat potak

An astrological handbook containing auspicious moments for undertaking journeys, agricultural activities, etc., followed by Pañca pakṣiya, and janma phalāpala. For numbers, astrological numerals are used throughout this MS.

Present begin: f. 1(ki)a ... Koḷa pāgīmaṭa yahapoti. ... Siyalu vāḍakamaṭa yahapoti. f. 9a: Ghaṭikā guṇa, in Sanskrit śloka; f. 20a, janma lagna phalāpala.

Present end: A verse; text is not clear, last line: vam pasinē raja-karuṇā tanaturu lābeyi rajugen bala dānagannē.

Line drawing depicting a king wearing a crown.

## WS. 432

Palm-leaf; ff. 34(1–34); astrological numerals 3–10 only; lacking three leaves from beginning; text is not in perfect order as the other leaves are not numbered; 3.8 × 25.2 cm; four to five lines, 23–23.5 cm long to a side; spaced, semi-skilled hand; untidy copy; early 19th century; incomplete.

### Nakṣatra pot koṭasak

Part of an astrological text, with a few charts and cakras, including mantras, bali offerings, and cures for fevers caused by spiritual disturbance.

Present begin: ... Kāti nākatin ā uṇa udayen basī. Iṭa dola, demavupiyā nam kiyā Agni dēvatāvāṭa uṇḍu bat dīkiri āṅga pisa tun mansala tabā devu lovaṭa yādini lanu.



Present end: f. 33a ... de saṇḍa māda upana ohu gani maraṇa danu ... f. 33b: two cakras with no titles; f. 34a, part of a cakra.

## WS. 433

Palm-leaf; ff. 37(1–37), ii; present f. 37 has the original astrological numeral 59, hence several leaves are missing from this MS; 3.9 × 26.4 cm; six lines, 23.8 cm long, or two to three quatrains to a side; semi-skilled hand; brown leaves; somewhat untidy copy; early 19th century; incomplete.

### **Nakṣatra potak : Navapaṭalaya**

This MS commences in prose followed by verse. The prose is a paraphrase to Sanskrit śloka, similar to Navapaṭala saṅgraha.

Summary: ... Bālayaṇṭa bat kāvīmē guṇayi [f. 1b6]; avayōgayi [f. 2a6]; viṣa yōgayi [f. 2b]; siddhi yōga [f. 8a3]; hōrā karaṇa [f. 9b]; ... dasa mahā doṣaya [f. 10b, v.2]; kāna yōgaya [f. 11a, v.2]; gini yōgaya, sakaṭa yōgaya [f. 12b]; bhūmi śūkra yōgaya [f. 13a, v.1]; ... bālayaṇṭa bat kavana nakati [f. 16b, v.1]; yuda karana nakati [f. 20b, v.1]; mē dasa gaman giyā napuri [f. 25b, v.1]; Nava paṭalaya nimi [f. 26a, v.2]; sūriya doṣayi, hena yōgayi [f. 29a.vv.1, 2]; gebim cakraya, line drawing [f. 30a]; prose from present f. 34, original astrological numeral is 56; ...

Present begin: f. 1a ... aṅguṭṭhe dhanalābhaṇṭa, tarjhane vastra lābhaṇṭa, majjhime subha sampatti, ... sarva rōhanī nakha puṣpaṃ vidhīyate. Niyamal pipunāṭa. ...

Present end: (of numbered leaves) f. 37b: ... Beraṇaya lat tāna rujāva bohōvanu; majjhima nam boṭuvē vāl-lāgana naṣī; antima nam taman naṣī.

f. i, written leaf; f. ii, blank.

## WS. 434

Palm-leaf; ff. 18(1–18); left margins of all leaves decayed and most foliation numbers have disappeared; 5 × 23.8 cm; three to six verses or six to eight lines to a side; semi-skilled hand; very poor copy; 19th century.

### **Nākāt phalāpala pot koṭasak**

A damaged astrological tract with mixed leaves, containing e.g. Saṃkrānti sūla dōsa [f. 1b]; malvara guṇāguṇa [f. 2– continued later]; biju vapula nākati [f. 5a]; kiyan kili saka upata melesā [f. 8a, v.1]; Paladā-valliya kivuvā puruduva [f. 12a, v.2] ...

Present begin: f. 1a ... dolos dasasin kiviṭa sivu mas kētuṭa māsa dina dolos pāyin apaharaṇa pavasā. Maha dasāva apaharaṇā kramayayi.

Present end: f. 18b, v.6

sā nākatin suba dina hōrāva yā

dāna-ganimin hāma pala biju vapurā yā



siyāvasin uñdu mun vapurā yā  
tala mun in paladā gani nohārā yā

## WS. 435

Palm-leaf; ff. 10(ga-gī); 4.8 × 25.2 cm; eight to nine lines, 23 cm long to a side; crowded, semi-skilled hand; untidy copy; 19th century; incomplete.

### **Veda pot koṭasak : Rasa vidhiya**

This part of a medical tract begins with the commencing śloka in Yōgārṇavaya, and continues with several ślokas and their paraphrases, which is not characteristic of Yōgārṇavaya. The second śloka states 'vaidyaṅgamaṃ saṅgrahanam karomyaham'. This is followed by Rasavarṇa [f. 1a8]; ... atha tasyām pravakṣāmi dōśāṣṭaka-nivāraṇam [f. 2b6]; sādilingam suddhiṃ [f. 4b3]; kākamākṣika suddhayi [f. 5a3]; mākṣi pāsānam suddhayi [f. 5b7]; añjanakāṭa suddhayi kiyat [f. 6b5]; lākaḍa suddha kiyat [f. 7a4]; svaṇṇādi lōha suddha kiyat [f. 8b5]; ...

Begin: f. 1(ga)a Pranamya śāstāra' mananta-tantram'  
mālokya lokārtha samasta siddhai  
sārātha'murddhutyā visesato'ham  
vakṣāmi Yōgārṇava'metadagram.  
Śāstāram, ... śāstru nam vū sarvajñayan-vahansēgē śrī pāda padmayāṭa kāya vāk  
manah yana dvāratrayen; pranamya, sakasā vānda; ... Yōgārṇava nam vū; ... etat,  
mē vaidaya śāstraya sarvārthasādhanaya pinisa; [vakṣāmi; kiyam].  
Cf. *Yōgārṇavaya*, Kiri-āllē Jñānavimāla thera (ed.) – Colombo: Gunasena, [1963].

Present end: ... Kaṭuvāl-baṭu-mul araḷu siddhiṅguru karapiñcā karaṇda-mul, dolos kalaṇdak  
gena, aṭa ekaṭa kakārā, sahiṇḍa lunu prativāpakoṭa denu; lē sīdham siṭi.  
f. 9a: Bhṛṅgamāla tailaya; f. 9b: Māndan telaṭa behet kiyanu lābē ... ; f. 10a, b:  
five verses on Sarasvatī cūrṇaya, ending with:  
isaṭa āsaṭa ena leḍaḍa kapālada karṇasūla leḍa aḍassiyat  
gataṭa pāmiṇi giniyanda devurada ās-rudāda giniyanvīmat  
okkāre lēvamanē baḍinut yana atisāra yana baḍapipumat  
depā sandi hirivāṭunda kevunda valangu nātibava radē rudāt.

## WS. 436

Palm-leaf; ff. 12(ka-ke; khe); 3.8 × 27.9 cm; ff. 1b–7a in prose; six lines, 25.5 cm to a side; semi-skilled hand; lightly inked, text is not clear; ff. 7b–11b, in verse, text is clear, same hand as in prose, two quatrains to a side; f. 12 in more-skilled hand; 19th-century copy.



**Śara vidhiya (prose and verse)**

A medical tract in prose and verse on a form of acupuncture in Āyurvedic medicine.

f. 1a is blank and dark, forming the front cover.

Present begin: Namasśrīghanāya. Isarujāvaṭa, ... Ukuṇuvala laṅga nahara deka bottamen tavanu. ... vāta sanniyāṭa ... [f. 2a3]; vaḍi sanniyāṭa [f. 2b3]; jala sanniyāṭa [f. 3a5]; idimumaṭa rudāvaṭa [f. 3b3]; kaṭṭu-muṭṭuvaṭa [f. 4bv4]; pura pasalosvakaṭa dakuṇu ismudunē visayi [f. 6a2];

Present end: of prose section f. 7a7 ... baḍa hā ura-isa dolaseka; piṭē tuduseka; dasaruven mattēhi satiseka.

Begin: (verse) f. 7b Mesē eksiya-satak marmmayangē bhēda dannēyi.

depatula paṭan sirasaṭa nahara vāl geti

elesaṭa kiyan nava-siyayak nahara āti

desiya-soḷasa vidaman āta dāna kiyati

melesa kiyan Śara vīdiya [pera] pāvati [f. 7b, v.1]

Present end: f. 1b, v.2 naḷalē siṭa is mudunaṭa lakunē

kēsa rāl ... is mudunē lakunē

etanaṭa dāṅgulayi ... tibena tānē

mādin vidapanna niyamin subē gunē

f. 12a, b. Four more verses ending with a prose instruction. Text is not clear.

**WS. 437**

Palm-leaf; ff. i, 51(ka-gho); lacking nine leaves g<sup>l</sup>-ghā; 3.5 × 21.8 cm; six to seven lines, 20.4 cm long to a side; or two quatrains to a side; fast-written, skilled hand; dark stained wooden covers with bevelled edges; good copy; early 19th century.

**Sarvāṅga veda potak (Śloka-Sanna-Kavi)**

A set of extracts from several texts, well copied by a learned scribe.

Summary: Añjana kāṭa suddha, galmada suddha, vaccanāvi suddha nam, kāḍiyen sōdā ganu suddhayi [f. 1a–b: śloka with sanna]; jvara murāri raṣayayi [f. 2a2–2b6: śloka with sanna]; pramehayāṭa behet [f. 3a1–4ab]; ff. 4b– in verse on śūla vidhi, māṇḍam, sanni, nandanādi tailaya; arisas, bagandarā, this section of verse ends at f. 16b; then prose without śloka from f. 16b: isē siyalu leḍaṭa; kētaṭa tailaya [f. 17b]; divyarāja tailaya [f. 18a6]; āsaṭa aṇḍun kiyanu lābē; ... mahā eraṇḍa tailaya f. 20a3; visakaṇṭaratana tailaya [f. 21ab]; sanni vajrapāla guliya [f. 22a523a6]; also called Sanni-vajrapāṭaya; verses from f. 23b– for anavina dosa, medicines; f. 33a, v.3: añjana guliya; gajendra pidēniya [f. 33b, v.3]; kiṁbihini mūna lakṣaṇa [f. 34b, v.2]; drōni pidēniya [f. 35a, v.1]; jīva pidēniya [f. 36a, v.1]; mugga pidēniya [f. 36b, v.3]; nasina leḍa, akalaṭa pāmunuṇu leḍa; brahmananda guliya [f. 42b]; end of verses at f. 44b, v.2; Prose from f. 45a. Jvara-unḍa guliya [f. 45a5]; grahana-vajrapāṭa guliya [f. 46a2–47a4]; verses from f. 47b48a. then



- prose; grahani gajāṅkusaya [f. 48b5]; sannividyā guliya [f. 49a3]; Rāmabhānu guliya [f. 50b5]; viparīta leḍaṭayi, nasnayayi [f. 51a5].
- Begin: f. 1(ka)a cakṣuśyāmapittamaśamanamanilājatamanuttamam  
añjanañca subhedañca tāmbraṇpātreṇa saṃyutaṃ  
kṣadre yuktenanaivapācitam yāma matrakam  
mandāgnitā pācet samyak añjatophala śodhayet.  
Tāmbra pātreṇa, taṃba bhājanayaka; saudhayuktena, mīpāni manāvaka pamaṇa  
vatkoṭa añjanakāṭa poḍikoṭa damā; yāma mātrakam; satpāya samāraḥ pamaṇa  
samyak puṭa dī yahapat raṅgin; mandāgni tāpau, mada ginnē pāsavā; mīpāni  
sinidukoṭa yodā ganu; añjana phala śodhayet, añjana kāṭa suddhayi. Galmada  
suddha nam. ...
- Present end: f. 51(gho)a ... cūrṇakoṭa ... seppuva lā tabā nāheṭa uranu. Sanniyen ā isaradēṭa  
yahapati. Nasnaya yi.  
f. 51b, blank.

## WS. 438

Palm-leaf; ff. 8(rā-rī); 5 × 25.6 cm; six lines, 24.5 cm long to a side, with hardly any margins; from f. 1a verses are copied continuously like prose; unskilled hand; brown leaves; 19th-century copy; incomplete.

**Vina kapīmē yāgaya (kavi)**

Though an uninviting folk copy, this text briefly gives in verse an account of the Vina upata or the origin of exorcism; how to make a Kaṭu-vina or a wax image pierced with thorns; how to prepare the altar and the items required for the ceremony to cut out the evil effects of black magic.

Present begin: f. 1a (Verses are copied as in MS). Vina ginijal mesē, bandana me vina melesē, ruk-kaṭu gati mesē, me visa ginijalak vilasē; visagini yakṣaṇī, irimal pāṇnu yakṣaṇī, sūniyan yakṣaṇī, arak gattayi pilli yakṣaṇī; mē vina arak-gena, melesa yaku dāpa karana, korapu vina dānagana, kiyami visa kaṭu sūniyan vina. ...

f. 1b. sasiri bara me Siri Laka, Mahā Sammata raju noyeka, upanbava Vasavatu dāka, nasami yana upā dāka; nātiya vina melesaka; vina raja mula upata, nāti melesa upata, kaṭu kīla raja upata; upan nava nāka[ta] ganina, debara mī iṭi rāgena, baṃbara kanaveyi rāgena; māvē kuṃburu dā māṭi gena, sohon polen pas ārāgena, iridā piṭatin yodamina; ruvaṭa rūpaya āmbamina, kaṭu gāsumaṭa vina salasana, pas pāṅgiri da kaṭu ārāgena, taṃba pittala kaṭu āragana, ...

f. 2a ... vina rūpē karamin rūpena; ... vina desi rūpē vamataṭa, pūna nūla gena karavaṭa, kaduru liya dī dakunaṭa; divi karanē valalā, pas pāṅgiri da gini karalā, rūpeṭa giniyan karalā, satara sandi kora koralā

f. 2b: ... kambili lanuven at deka bāṇdalā, ira saṇḍa dedenā des karavālā, viṣaṃba pilli yakiniya genvālā, minī oḷuve pas tel pāsavālā, ... visa gini mantrā ehi puravālā, gasayi e mara sōṇē kaṭu ekalā; paṭṭiya rūpē ehi valalā, daluk liyakin



pāra talālā, ... mal sata iri sata pēkaravālā, namat nākata gena etana liyālā

f. 3a: pannavamin ginijal karavālā, ... depaya e pas gena seppuve sirakoṭa, gasayi e gata kora vī satdinayaṭa, mara yōga vina kalāya maraṇeṭa; f. 3b ...;

f. 4a: ... rusivaru navadena ehi gennālā; munivarayinnen avasara gattē, me vina kapannaṭa avasara gattē, Oḍḍisa rusivaru vāḍasiṭa gattē, vinaya kapana lesa in dānagattē

f. 4b: Sakraja Viskam deviṇḍu evannē, vīdiya Viskam deviṇḍu mavannē, nāga loven devi desi gena dunnē, Navag-graha devi navakola dunnē, Irugal rusivara ran tāmbili da dunnē, e ran nūla nā loven genennē, pas pāṅgiri da kanu vaṭa sadaminne; sāl da divi is mōlak āra gana, divikaduru da tolabō koḷa ganimina, sīrāssa da aṭa-maṅgala da āṇdagana; melesin pelapat navarada gannē, dummala pandan vaṭa babalannē, ran ī-tala bili gena bandannē, e ran puhul rusiyā gena dunnē; sin-āsana melesin bandālā, Maha-Sammata raju vāḍa siṭuvālā, Oḍḍisa rusivaru etanaṭa vāḍalā, ...

f. 5a: sāma munivaru vāṇḍa avasara gattē, vinaya kapannaṭa vāḍasiṭagattē, Viskam devi giraya deti nittē, desi melesin rusiyā āragattē, kīla me vina kaṭu kāpuvā nittē.

Above verse section ends at f. 6a2; followed by a mantra ending at f. 7a6; then a set of verses:

me vina mekaṭu vina rusivaru kapannē, kīla e kaṭu vina igila vāṭennē, rūpa edā kaṭu singi(?) kāpennē, āla nātuva yaku āpasu yannē; epā dujana kaḷa visa kaṭu mārūva, apā narakayen ginigati maruvā, upā rusiru kaḷa budu guṇa maruvā, kapā halen vina poḍikoṭa durulūvā. ... Then a short mantra.

f. 5b: ... āddō tava vina rusi[va]ru balannē, ... yudda singi vina kapā harinnē. Then a short mantra.

f. 6a: ... Hiru rusiyāgē ānubhāvayen, eksiya aṭak angan vālakun, pat vālakun, muna vālakun, gāṭa vālakun, adat visa māṇḍa gāṭa, visa sānkā; mal sūniyan, gal sūniyan, ... eksiya-aṭak kapā haḷa rusiyā, Isvara maṇḍalē piṭa kāpiya, candra maṇḍalē piṭa kāpiya, ... mūden makara kaṭaṭa lā dāmīmi, alu dūvili kaḷemi, visa jaharē jharē jaḥ. ...

f. 6b: a sāntiya. Maṅgala muni anuhasayena, yeyi vina ada nosiṭa metana.

f. 7a: a mantra which ends at f. 8b3.

Present end: ... vānilakkandī vina elendī sūn sūn.

## WS. 439

Palm-leaf; ff. 9(1–9); 4.9 × 20 cm; two to six quatrains to a side; unskilled hand but clear text; poor copy, late 19th century.

### Malvara lakuṇu hā phalāpala (kavi)

Signs of puberty and astrological prognostics in verse. This text was possibly copied from a printed version with headings which have been copied as marginal notes. This is a poor copy.



Present begin: titivala guṇa [e]kaka, nākatvala guṇa satareka  
 davase guṇa sayeka, māsavala guṇa aṭeka [f. 1a, v.1]  
 vatehi guṇa siyayeka, dākīmen guṇa siyayeka  
 siyalu guṇa ekin eka, ekatu koṭa pala kī[me]ka [f. 1a, v.2]  
 Dūta lakuṇu, vastra pala. Dina ā osap vuna, kiyanta paḷamuven ena  
 dūtayage lakuṇena, kiyana kāraṇa dānagena [f. 1b, v.1]

Present end: f. 9a, v.1 istrin usap vī vāḍi dos tibē nam  
 satarin bedā udaya pāya ituru gaṇam  
 eka nam himiṭa dos aṅgaṇa vē deka nam  
 satarin dana nāsē sāmaṭama dos tuna nam  
 f. 9b, blank.

## WS. 440

One single palm-leaf; 5 × 75.2 cm; folded into four sections, each 18.8 cm long; eight lines on recto and seven on verso; semi-skilled hand; text copied according to the folds in lines about 17 cm long; first fold damaged; useful specimen; 19th century.

### At vedakam

A set of practical prescriptions made handy by writing in a single leaf which is folded into a handbook.

Begin: Damaged.

Marginal note: Aḍassiyaṭa, Jalaṣinniguliya; lāyavirēka, baḍadāyaṭa ... Baṭukara isma ḷunu diya dehi-āmbul denu. Malaloṃbu kola isma gaḍā dehi āmbulen denu, siyalu aḍassi igileyi. Jalaṣanniguliyaṭa, deduru asaṃmoda tippili trijāti abin tipal sid-dhiṅguru [gam]miris mahamunu-miris attana āṭa aba kahakuḍu mēvā sam-abhāgava kūramul yusin aṃbarā debhāgākara eka panguvak hayaṭa bedā eyin haya bāgayak bara jayapāla gena aṃbarā iṃbul āṭa pamaṇa guli kara pavanē viyalā tabā, anik panguva kuburu kola yusin aṃbarā gulikara tabā, unaṭa unu diyenda, sanniyaṭa murungā potu usinda, mura unaṭa nika kola yusinda, vevulumaṭa mī-pāniyenda, dāyaṭa bābila-kola yusinda, karakāvillāṭa puhul-mada yusinda, ...

End: ... napuru kuṣṭa atīsāra baḍapipun paṇudos me kī dē nasayi. Navaratna cūrṇayayi.

## WS. 441

One long palm-leaf formed by stitching half-leaves lengthwise, now 195.5 cm long and folded into 17 sections, each 1.5 cm long; skilled hand with flourish; astrological numerals used to denote dates, etc., slightly damaged sections at the end; dated 1865.



**Litak, AD 1865 : Pañcāṅga lita AD 1865**

Ephemeris in Sinhala characters and astrological numerals for the year AD 1865. Other eras are given, and the year according to ka-ṭa-pa-ya system of numbering. The text is copied in seven long lines to a side.

Begin: Kalyābdam cē-ta-dhan-vi; Sugatābdam dā-na-bha-dra; Śakābdam sī-ha-sat-ya; Kristyābdam mā-tu-dī-pa.

End: ra re ja 6 2 10 (?).

For a specimen of an early pr. edn, *Pañcāṅgaya saha Grahacārayan AD 1886*, see British Library 14165.n.1 (printed books).

**WS. 442**

Palm-leaf; ff. 6(ka-kā, 3–6); f. 3–6 foliated in astrological numerals 1–4; 3.9 × 21.1 cm; four to six lines; 17.6 cm long to a side; somewhat small, fast written, skilled hand; the two sets of leaves have only one hole but punched at two different lengths; lightly inked; good copy; incomplete.

**Lit hōḍiyak**

An interesting astrological primer with the ka-ṭa-pa-ya system of numbering mainly used for dates according eras [f. 1a], and the set of astrological numerals 1–60 [f. 3a].

Begin: f. 1(ka)a Some errors in the MS are corrected in the chart given below.

ka	ṭa	pa	ya	ek
kha	ṭha	pha	ra	dek
ga	ḍa	ba	la	tun
gha	ḍha	bha	va	sivu
ṇa	ṇa	ma	sa	pas
ca	ta	x	ṣa	sayek
cha	tha	x	sa	satek
ja	ḍa	x	ha	aṭek
jha	dha	x	ḷa	navayek
[ña	na	x	ṁ	śunya]

Also the value of an initial vowel is śunya or '0'

f. 3a, b. A chart giving astrological numerals 1–60 and their use.

Present end: f. 6a tundā visi päyin pādē hiru gamanā

saddā satalis päyin depādē gamanā

dasa dina tun pāda teles dina visi pā nākatina

hiru siṭi nākāt peda vālaṇḍun mesē dānā.

f. 6b. A relationship: Galagedara Bālavitānegē dōni hāmi, Suvāris miniḥā ...



## WS. 443

Palm-leaf; f. 24(ka-khṛ); 5.2 × 27.5 cm; eight lines, 24.2 cm long to a side; round, skilled hand with good orthography; a few leaves slightly damaged; good specimen of handwriting; dated Saka 1717 (AD 1795).

**Bhikkhu pātimokkham (Pāli)**

The name given to a set of 227 rules to be observed by members of the Buddhist Order. For details see Malalasekera: *Dictionary of Pāli Proper Names*, by G P Malalasekera, Vol. II – London: PTS, 1974, p. 181.

Begin: f. 1b Text on this side is copied between the two cord holes with rows of kuṇḍalis or punctuation marks as decoration. Namo tassa ... Suṇātu me bhante saṅgho, yadidaṃ saṅghassa pattakallaṃ, ahaṃ āyasmantaṃ itthannāmaṃ vinayaṃ puccheyya.

Summary: Nidānuddeso niṭṭhito [f. 3b2]; pārājikuddeso niṭṭhito [f. 4a8]; saṅghādisesaddeso niṭṭhito [f. 8a1]; aniyatuddeso niṭṭhito [f. 8b4]; cīvara vaggo paṭhamo [f. 10b5]; eḷakaloma vaggo dutiyo [f. 11b3]; pattavaggo tatiyo [f. 13a1]; musāvādavaggo paṭhamo [f. 13b2]; bhūtagāma vaggo dutiyo [f. 14a5]; bhikkhunī ōvāda vaggo tatiyo [f. 14b7]; bhojana vaggo catuttho [f. 15b4]; aceḷaka vaggo pañcamo [f. 16b1]; surāpāna vaggo chaṭṭho; sappāna vaggo sattamo [f. 18a8]; sahadhammika vaggo aṭṭhamo [f. 19b1]; ratanavaggo navamo [f. 7]; pācittiyā niṭṭhitā [f. 20b1]; pāṭidesaniyā niṭṭhitā [f. 6]; [sekiyā dhammā] paṭhama vaggo [f. 21b4]; dutiyo vaggo [f. 22a1]; tatiyo vaggo [f. 22a7]; catuttho vaggo [f. 22b4]; pañcamo vaggo [f. 23a1]; chaṭṭho vaggo [f. 23a7]; sattamo vaggo [f. 23b6]; sekhiyā dhammā niṭṭhitā [f. 24a3];

End: f. 24b uddiṭṭhā kho āyasmanto nidānaṃ uddiṭṭhā cattāro pārājikā dhammā uddiṭṭhā terasa saṅghādisesā dhammā uddiṭṭhā dve aniyatā dhammā uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā uddiṭṭhā dve-navutī pācittiyā dhammā uddiṭṭhā cattāro pāṭidesaniyā dhammā uddiṭṭhā pañcasattati sekhiyā dhammā uddiṭṭhā satta adhikaraṇa samathā dhammā ettakantassa bhagavato suttāgatamaṃ sutta-pariyāpannaṃ anvaddhamāsaṃ uddeśaṃ āgacchanti tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbanti. Bhikkhu Pātimokkhaṃ niṭṭhitaṃ. Siddhirastu, Subhamastu.

Śri sudda sakarāja varṣayen ekvā dahas satsiya daha hataṭa pāmiṇi mema varuṣayehi vak masa avaṣaṭavaka lat candra dina peravaru bhāgayehidī liyā tīndu kalāya. [possibly the name of the scribe is in an acrostic] tāgērābamēpoḷāsika (?).

f. i. Blank, except for the scribbling of the title: Prātimokṣe.

## WS. 444

Palm-leaf; f. 4(1–4); bearing nos ka, kṛ, kḷ, kḷ; 5.1 × 40.3 cm; nine lines, 37 cm long to a side; skilled hand with good orthography; 19th century; incomplete.



**Candakinnara jātakaya**

The prose version of this jātaka as found in Pansiya paṇas jātaka pota, now incomplete. Good specimen of handwriting.

Begin: Yaṭagiya davasa Baraṇāsa Brahmaḍatta nam rajaku rājyaya karaṇa samayehi pirū pāramitāvan āti maha bōsat himavunehi Saṇḍakiṇḍuru yōniyehi upana, ohugē aṃbuvada Candrā nama. ...

Present end: f. f. 4a ... as kaḍin nāṅgū koḍi pamaṇekin pudakaḷāṇaṭa taman van amā maha nivan gena dena budun [saraṇa yemi]. cf. *Butsaraṇa*, Baṃbarāṇḍē Siri Sīvalī therā (ed.) – 1968, p. 42, para.2.  
f. 4b. A set of supplementary Parittas.

**WS. 445**

Palm-leaf; f. 9(kau-khū); 5.8 × 47 cm; eight lines, 41.6 cm long to a side; skilled hand; good copy; 19th century.

**Dhammacakkapavattana suttaṃ pada ānuma (Pāli–Pāli)**

Pāli text of the Dhammacakka-sutta, with the Pāli syntactical word order. This is a good copy.

Begin: Namō tassa ... Evammesuttaṃ ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye. Me, evaṃ, suttaṃ, ekaṃ samayaṃ, bhagavā, bārāṇasiyaṃ, isipatane, migadāye, viharati. ...

End: ... itiha, āyasmato Koṇḍaññaṣsa, Añña Koṇḍaññaṇotveva, iṃṃṃ, nāmaṃ ahoṣi. Siddhirastu. f. 9b, blank.

**WS. 446**

Palm-leaf; f. 21(ka-khl); lacking f. kū, kṛ, ke, kai; 4.7 × 42.1 cm; eight lines, 39.2 cm long to a side; skilled with good orthography; a few leaves slightly damaged; early 19th-century copy; incomplete.

**Anuruddha śatakaya (Skt–Sinh.)**

A Sanskrit poem of 100 ślokaś (śataka), with a Sinhala paraphrase, on the virtues of the Buddha, composed by Anuruddha mahāthera of Śri Lanka, possibly during the 12th century AD.

For a pr. edn see *Anuraddha śatakaya saha sannaya*, Don Andris de Silva Baṭuvantuḍāvē (ed) – Colombo: Lakmiṇipahana printing office, 1866.

Begin: Namāś sarvajñāya.

Lakṣmī saṃvadaṃ himaṃśuvadanaṃ dharmamāmrataśyandam  
mandrālāpakalaṃ guṇairavikalam pāpapdvipe pākalam  
satvānānān nayanodhavam matidhavam maitrīlatā mādhamam  
kalyānapaghaṇam rajohatighaṇam bhaktyā name śrighaṇam.



Sanne or the paraphrase in Sinhala follows. Lakṣmī, Śriyā-kāntāvagē ākarṣanaya-  
ṭa; saṃvadāṃ, maṇi-mantrādiyak vāni vū; himāṃsu, candrayā hā samānavū;  
vadanam, mukha āti ...

Present end: f. 21b: 99th śloka in pr. edn Śākyendra nandathuvhaṃ yadi te mukhenduh  
vindāmi kiṃ sarasijena kimindunā vā  
vāṇiṃ śruṇomi madhuraṃ tava vallakīnaṃ  
kvānena kiṃ kimu ravena ca kokilānāṃ  
Śākendra, Śākyarājaya; yadi, idin ... .. vallakīnaṃ, vīnāva[ngē]. Incomplete.

## WS. 447

Palm-leaf; ff. 3(vai, vām, vaḥ); 5.7 × 44 cm; seven lines, 40.5 cm long to a side; skilled hand with good orthography and punctuation; last three leaves of a good copy, dated 1759 (era not stated); possibly AD 1837.

### Vṛttamālakhya (Skt–Sinh.)

A Sanskrit poem composed by Candrabhārati, the well known pupil of Śrī Rāhula saṅgharāja. This text has a Sinhala sannaya or paraphrase. This poem is in praise of Mahānetraprāsādamūla Maṅgala mahāsāmi, and its value lies in the number of contemporary personages described. For a pr. edn, see, *Vṛttamālākhyāva, sanna sahitayī* 2dn edn, Baṭuvantuḍāvē paṇḍitumā (ed.) Colombo: Laṅkābhīnavavīsruta yantrālaya, 1890. For notes, see British Library Or. 6611(180) in Hugh Nevill catalogue, Vol. 5.

Present begin: f. 1(vai)a see pr. edn pp. 18–19. The immediate śloka on line 3 is:  
bhavataḥ kunda karīndra candraviśade saṃsarpatiprāyaso yasa ...

Present end: f. 3(caḥ)b5: pr. p. 27. Iti śrī śākyamuner-bhagavatas sarvajñasya paramōpāsakena  
Gauḍa-desīya śrī bauddhāgama cakravartinā bhūsurenācārya Viracitaṃ  
mahānetrapāda [not prāsāda in MS] mūle sthavira citam [in MS caritam] vrat-  
tamālākhyā samāptam. Siddhirastu. Subha mastu.  
Varuṣa ekvā-dhas satsiya-panas-navayaṭa pāmiṇi avurudde navaṃ masa pahalos-  
vaka lat śanidina liyavī tibana Vṛttamālāvayī. Maniratana unnāssege potayī.

## WS. 448

One palm-leaf 5.1 × 108.2 cm long, folded into eight sections each 13.5 cm long; six to seven lines of writing; on recto a row of quatrains with two lines of prose at the bottom, and on verso four lines of verse and prose from top to bottom and two lines of prose written from bottom to top of the leaf, hence confusing to read the text; semi-skilled hand; lightly inked; text is not clear; 19th-century copy.



**Lit hōdi sārāṃśayak : Jyotiṣa karuṇu**

An astrological primer or handbook in verse and prose containing information such as, dakṣiṇāvṛtaya, vāmāvṛtaya, aṣṭotradasā, nākāt pāda, yamakālamurtu hin hatara, daśā pīlivelā and a mantra.

Begin: mēsa asvida punāvasa mula puvapuṭupa ya  
 siṃha beraṇa pusa sita pal uturupuṭupa ya  
 dhanu kāti aslisa sā turusala rēvatiya  
 dakṣiṇāvṛta aṃsakayāta mē sāṭiya [f. 1a]

Present end: f. 1b Poor text. hata ... denaṭa ... paḷamu pādaya da  
 ada ... visā nākātē deveni pādaya da  
 utrapuṭupa ... aslisayē tun pādaya da  
 mula beraṇayehi sivuveni pādaya da - visa yi-

**WS. 449**

Palm-leaf; ff. 6(1–6); foliated in astrological numerals 1–6; 4.9 × 15.5 cm; seven lines, 142 cm long to a side, hardly any margin; semi-skilled hand; all terms copied in abbreviated form as in an ephemeris, and all numerals in lit ilakkam; one cord hole; useful copy; 19th century.

**Nākāt atpotak**

An astrological handbook or pocket book indicating auspicious and inauspicious times, with only the initial letters of planets and asterisms, and all numerals in lit ilakkam.

Begin: Namō buddhāya. śa pu sa va sa re va 6 marayōgayi. (?) ... Guru siṭi rāsiyē siṭa  
 saṇḍu aṭē dolahē hayē siṭi nam sakaṭayōyi. ... gulika dōsayi; ... sūriya dōsayi; ...  
 sūla dōsayi; vesak mahāṭa ... āsala mahāṭa ... il mahāṭa noganu; f. 3b, blank. ...  
 strī puruṣayō eka avuruddē upannā hoṇḍayi [f. 4a3];

Present end: f. 6b Ravi turu, saṇḍu vayāṃbe, kuja varuṇe, buda nirite, guru dakune, kivi  
 ginkona, śani peradiga, danu me saddine maru yana ena nilayi.

**WS. 450**

Palm-leaf; ff. 15(ki-khā); lacking three leaves; ka, kā, ku; 3.7 × 24.2 cm; four to six lines, 22 cm long to a side; spaced, semi-skilled hand; brown leaves; somewhat untidy copy; early 19th century; incomplete.

**Janma nakat phalāpala : Daśā phala**

An astrological tract mainly on the effects of planetary major divisions and subdivisions on life.

Summary: two verses from Paladāvaliya [f. 1a]; malvara guṇa [f. 1b]; aṇḍuru eli saka [f. 2a];  
 kalasthāna, murtu-sthāna [f. 4a]; yōgas, e.g. lagnādhipati yōga [f. 5b]; kālacakra  
 daśā phala kiyanu lābē [f. 9b5]; mahadaśā phala nimi [f. 5]; trināga yōgaya [f. 14b].



Present begin: f. 1a, v.1 puvapuṭu uturupuṭu utrapal gunayen vē

denaṭa rēvati ada siyāvasayen vē

luvada kehel ala mē yōgayen vē

dāna kiya isi vadani aḍu nāti pahalos āviri vē

Present end: f. 15a ... (not clear text) ... udāvū ira mudunaya pāduma ... f. 15. This side is very dark and the text is illegible.

## WS. 451

Palm-leaf; ff. 13(1–13); original foliation in letter numerals, damaged; 3.9 × 31.7 cm; three quatrains to a side; spaced, semi-skilled hand; untidy leaves, some damaged; 19th-century copy; incomplete.

### Jātaka phalāpala (Kavi)

Position of planets at birth and their effects, in verse. Cf. *Abbinava jātaka ratnaya* – Colombo: 1877 (verse section).

Present begin: f. 1a Left margin damaged.

e muttage pala āyē asannē

yelamunayi paraveṇiya bolannē

kuḍa piyāgen lābuva bolannē

saṇḍu siṭi lagnaya pala dānagannē [f. 1a, v.2]

biṇḍara masē upadina narayinnē

aṭē siṭiya nam kujayā dannē

depansiyak vāḍa karavayi unnē

aṭē siṭiya pala minma dānennē [f. 2a, v.2]

manā guṇāti rusivarayingē guṇa

danā sitin pera soloven vandana

manā guṇāti rusivarayō ebāvina

gotā e siṃhala kaviyen kiyamina [f. 9a, v.2]

Present end: f. 13a, v.2 upan lagnayē siṭiyot sikurā

depansiyakgen vāḍaveyi isurā

sāma kal śrī sāpatin viya isurā

dānagan lakkaya mē guṇa sikurā [f. 13a, v.2]

f. 13b. This side is dark, being the back cover.

## WS. 452

Palm-leaf; ff. 24(ki-kho ?); lacking khu; foliation not clear; 5.3 × 41 cm; four long or maximum of 10 short verses to a side; semi-skilled hand, possibly of an elderly scribe; unreliable, untidy copy; 19th century; incomplete.



**Pantis kōlmura kavi koṭas, no. 1**

Sections of texts pertaining to Pantis kōlmura kavi or the Pattini Pālaṅga saga, possibly from a folk version popular in the Kandyan districts. There is a close resemblance to Mādēvi katāva or Vayanti mālaya and Pālaṅga māravīma in the printed version: *Pantis kōlmura kavi*, Paravāhāra Saddhājīva thera and Hevavasam – Colombo: 1974.

Present begin: Text is not clear. biliṇḍun sē maṭa ... nāḷaveñṇayi

deviṇḍun(?) mama nāṭum naṭañṇayi  
 mebaṇḍu lesaṭa mama nāṭun naṭañṇayi  
 nagoyi me bas mē potē liyañṇayi [f. 1a, v.1]  
 darā hiṭina himi Pattiniyannē  
 sorā basinvat āvadin yannē  
 nurā karana nāṭumak naṭaminṇē  
 darā sitak gal karagana ennē [f. 1a, v.2]  
 indana parasidu lesaṭa kāmāttē  
 nandana nāṭumaṭa eḷi bāsa gattē  
 kuṇḍala baraṇin sārasi gattē  
 añjana mālaya kara lā gattē [f. 5a, v.4]

.....  
 risi karavana bas savan purālā, niti lesa iṇḍinaṭa puṭuva sadālā  
 ruti lesa ganimāyi salaṃba kirālā, nosiṭama rajageṭa duvapi baḍālā

cf. above verse in f. 11a, v.i of MS with pr. edn v.7 on p. 362, quoted below.

sihi kara vana basa savana purālā, nisi lesa innāṭa puṭuva sarālā  
 nisi lesa ganimāyi oḷuṭa kiyālā, nosiṭama rajageṭa duvapi baḍālā

Although the above is from Pālaṅga māravīma in pr. edn, it is difficult to tally the MS with the pr. edn.

Present end: f. 24b, v.10, cf. pr. edn Pālaṅga māravīma, v.45 on p. 366.

gugurā gini heṇa vāṭunā, diliheṇa rankota vāṭunā  
 ran māligaya siduru vunā, mē tuna sīnen penunā [f. 24b, v.10]

**WS. 453**

Palm-leaf; ff. 20(1–20); original foliation numbers not clear; 5 × 41.5 cm; generally five quatrains to a side; semi-skilled hand; f. 13b in very small hand with 14 quatrains to a side; right margins of all leaves damaged; dark leaves; text is not clear; 19th-century copy; incomplete.

**Pantis Kōlmura kavi koṭas, II**

This MS is similar to above WS. 452. Leaves are only 3 mm shorter in this. The contents are also similar, with traces of Kannūran katāva and Pālaṅga māravīma. At present there is no possibility of a further study until the leaves are cleaned.

Present begin: f. 1a, v.1 [e nuvaraṭa nuṃba gos] novadinṇē

sorā kiya bāṇḍa ganiti bolannē  
 iṭa dukin vada [... ennē]



Madurāvaṭa piṭatin palayannē (?)  
 mage himi-saṇḍa sāminē, nuṁba dura yana gaman anē  
 ennē kavadā da anē, mage Pattini mē sāminē [f. 1a, v.2]

.....

[ni]l mānel pibidena vilasaṭa  
 āṅga māli kāḍuvā vilasaṭa  
 āsa āra bāluva vigaṣaṭa  
 nāgiṭa siṭindāyi vigaṣaṭa [f. 19b, v.8]

Present end: Madurā pura Paṇḍi niriṇḍunnē  
 nāyaka aga bisavunnē  
 paya lana maravāḍiyak nātivennē  
 soraku nātuva vimaṣā āvidinnē [f. 20b, v.5]

## WS. 454

Palm-leaf; ff. 10(1–10); originally 12 leaves, now lacking nos 1 and 11; 5.6 × 30.2 cm; fairly skilled hand; dark brown leaves; text is not clear; 19th-century copy; incomplete.

### Vayanti mālaya (Kavi) ? : Mādēvī kathāva (Kavi)

This is a version of the poem on the dance of Mādēvī who enticed Pālaṅga with her beauty and dancing. For further notes, see British Library Or. 6615(25) and (52).

Present begin: f. 1a, v.1 Possibly lacking six verses from commencement.

savanin āsuvāyin sānaseddō  
 epuren yana ena kenakun āddō  
 mē oruven vena yana kenakun āddō  
 duṭuviṭa himisaṇḍa sābā... ddō

Construction of the dancing hall

santosayen gē bima mannālā  
 tun siyayak vaṭa kap siṭuvālā  
 desiya dekaḥ māda tālan gasalā  
 hatalis namayak yaṭalī ādalā [f. 2a, v.3]

Summary: ... mē śaṭiyen gē tīndu karalā [f. 2b, v.3]; ... oṭunu dārū raja sabēṭa genvā, nāṭun  
 balannaṭa āvit siṭinavā [f. 3a, v.3]; ... rāja guruvāra liyak vilasaṭa siṭi karakāvi vaḷallā  
 [f. 5b, v.4]; ... nandana nāṭumaṭa elibāsa-gattē, ... añjana mālaya karalāgattē  
 [f. 7b, v.4]; ahasaṭa dāmu mālaya ena kalaṭā, ... vāṭunayi emaviṭa Pālaṅga karaṭā  
 [f. 8b, v.1]; ...

Present end: f. 10a, v.3 Gālē Kaḍavat-satārē siṭalā  
 silin tunaka ratran gena gālā  
 atē tibunū muddat udurālā  
 Allis-appuṭa ujjāḍavālā [f. 10a, v.3]  
 yahapat Allis-Appuṭa kiyālā  
 meveni mēdē lābunā maṭa kiyālā



me magē sitaṭa soṇḍa kal ... vēlā  
me kavi kivvē muddē agē balālā [f. 10a, v.4]

f. 10b. Verses are not clear and not inked.

## WS. 455

Palm-leaf; ff. 6(ka-kū); 6 × 46.7 cm; seven lines, 41.4 cm long to a side; skilled round hand; ff. 3, 4 damaged and other leaves crumpled; copy; 19th century.

### **Dharma dēsanā cūrṇikāvak : Triratna namaskārayak**

A ceremonial prologue to the commencement of an all-night preaching of a sermon. This text is in praise of the Buddha, Dhamma and Saṅgha.

Begin: f. 1(ka)a Namō buddhāya. – yanu heyin svarga martya pātāla saṅkhyāta bhuvanatraya-vāsī vū prajña-sampanna janayangē nuvana namāti nētrayaṭa viṣaya vemīn ... pādāravindadvandopasobhita vū ē samyaksambuddha sarvajña rājottamayāñanvahansē da [f. 4a6] ... navalōkōttara śrī saddharmaratnaya da [f. 5a1], ...

End: f. 6(kū)b8 ... māgē manō-dvārayen prēma-bharitava vāk-dvārayen sthuti-koṭa, kāya-dvārayen namnībhūtava pamādarayen namaskāra kerem, hevat vaṇḍim. Siddhirastu.

## WS. 456

Palm-leaf; ff. 23(1–14, i, 15–23); two texts of similar dimensions, but cord holes punched at two different lengths: (1) 3.3 × 18.9 cm; six lines of prose to a side; (2) 3.4 × 18.2 cm; one to two quatrains to a side; semi-skilled hand; text is not clear; dark leaves; poor copies; 19th century.

### **I. ff. 1a1–14b5**

#### **Veda pot koṭasak (vāsagam)**

A portion of a handbook on medicine containing several prescriptions, in Sinhala prose.

Present begin: ... Pallamānikkan ... gānu, vana suva vē. Bō nuga āsaṭu kola siyaṃbalā-koḷa pila-koḷa mekī koḷa aṃbarā gītel anā mūnata vaṣā gānu.

Present end: f. 14 damaged and not clear. In f. 13b: ... kosoṃba kola potu tala ekva aṃbarā gītel anā gānu. Guṇavē, atduṭuvayi.

### **II. ff. 15a, v.1–23b**

#### **Veda Pot Koṭasak (kavi)**

Portion of a medical tract in Sinhala verse.

Present begin: Text is not clear. vanmutu irivēriya irimusu-mul bin kosaṃbada gena

.....



.....  
 mekī kaṣāyaṭa guli yodālā dīpan duru veyi pīnasa nisakina  
 Present end: baḍē leḍaki tada vikāra karamin uṇa giniyan tada karavannē  
 .....  
 .....  
 mekī kaṣāyaṭa mīpāni āragana guli yodālā nolasinnē

## WS. 457

Palm-leaf; ff. 10(1–10); foliated in astrological numerals 1–10; 5 × 32.1 cm; five to six lines, 29 cm long to a side; small, semi-skilled hand; somewhat untidy copy; 19th century.

### **Nakṣatra potak**

An astrological text in Sinhala prose and verse, mainly on auspicious times for agricultural pursuits, etc. All numbers are in astrological numerals.

Present begin: Asvidē paḷamu pādē candrayā ahaṣē siṭi, deveni pādē mudunē siṭi, tunveni pādē bima siṭi, ja [4] pādē jalē siṭi ... Several agricultural terms occur in this text. ... Iridā Beraṇen kamat kapanu [f. 4a7]; ... Candra-dine rehenayen siṃha lagnayen śani hōrāven kehel iṇduvanu [f. 4b1]; verses on f. 5b; line drawing of Bhūmanāga cakraya; a king and queen [f. 8a]; f. 8b, blank; ...

Present end: f. 10a ... dakuṇu is amṛtayi, dakuṇu pekaniyē visayi, dakuṇu kanē amṛtayi. Then a line drawing of Ala cakraya. f. 10b, blank.

## WS. 458

Palm-leaf; ff. 16(1–16); original foliation in Tamil numerals; now lacking several leaves and numbers; 5.5 × 52.2 cm; eight lines, 46.8 cm long to a side; skilled hand with good punctuation and orthography of an educated scribe; some leaves damaged; good copy; early 19th century; incomplete.

### **I. ff. 1a1–7b6**

#### **Mulsikha : Sikhavalaṇḍa**

An early text on Vinaya, in Sinhala prose. For a discussion on this text and the title Sikhavalaṇḍa, see British Library MS Or. 6601(53).

Present begin: ... ārajuva me tun aṅgin saṅgaveses vē. Me hāma sasurutu saṅgaveses vē. ... me hāma amul saṅgaveses nam. ... me hāma aññabhāgi [damaged] saṅgaveses nam. Sat saṅgaveses nimi. ... Lacking original f. 3; Pāliṇṇaka nimi [f. 2a7]; ... f. 3a5: although there are three kundalis indicating an end to a chapter, etc., the words 'Sikhavalaṇḍa nimi' are not here, although Vimalakitta edn has the words 'Sikhavalaṇḍa nimi' [p. 12]. MS continues with: yo gavaṃ na vijānāti ... This MS has the sanne to the gāthā that follows. Here after the MS text should be



compared with the pr. edn text which has the title *Sikhavalaṇḍa vinisa*. ... poho pavuruṇu vinisa nimi [f. 6a7]

Present end: f. 7b ... cheyin aho vata silāni akhaṇḍāni ... sādhu sādhu mā lada jīvitaya saphalayi – Mulsikha nimi.

Cf. pr. edn, *Sikhavalaṇḍa hā sikhavalaṇḍa vinisa*, Māda-uyangoḍa Vimalakitti thera (ed.) – Colombo: 1950.

## II. ff. 8a1–16b8

### **Khuddasikkhā (Pāli)**

A compendium of the Vinaya composed in Pāli verse by Dhammasiri thera. For a pr. edn, see *Kudusika hā purātana vistara sannaya*, Moragallē Siri Jñāṇobhāsatiṣṣa thera (ed.) – Colombo: 1954. MS copy has no paraphrase.

Present begin: f. 8a Pakkante pakkhasaṅkante vibbhante vāpi nissayo  
maraṇāntu pajjhāya samodhānehi sammati

cf. pr. edn stanza no. 237, p. 20, in the section Nissayoti.

Present end: f. 15a. tena Dhammasirīkena Tambapaṇṇiya ketunā  
therena racitā dhamma-vinayaṇṇu pasamsitā  
ettāvatāyaṃ niṭṭhānaṃ Khuddasikkhā upāgatā  
pañcamattehi gāthānaṃ satehi parimāṇatoti.  
Khuddasikkhā niṭṭhitā.

## WS. 459

Palm-leaf; ff. 27(ka-gu); lacking nine lines; 4.4 × 18.5 cm; two quatrains to a side; f. 2 in prose, five lines to a side; semi-skilled hand; fair copy; 19th century; incomplete.

### **Guli kalka veda potak (kavi)**

A set of medical prescriptions in Sinhala verse, e.g. a medicinal powder or potion 'kuḍukara satiyak mīyen dennē', to cure: kerpa mūla kusa pilikā, various types of ulcers [f. 1a, b]; next medicine is for sannī yippiritayaṭa, vādūgeyi sanniyāṭa [f. 3b]; for valippuva [f. 7b]; vātakōlasanniyāṭa [f. 7b]; kōla sannī vajrapaṭe [f. 10a]; sannī rāja guliya [f. 11a]; jala sanniyāṭa [f. 12b]; perali kenḍayaṭa, usmurutāvaṭa [f. 13b]; krimi dōṣayaṭa [f. 27a].

Present begin: satosa vaḍana ala bētin gannē  
nolasa isanguva mul āragannē  
melesa dekalaṇḍa saiyāṭa gannē  
samava madak tepalā (?) gannē [f. 1a, v. 1]

Present end: vāḍi karavā diya tat tada (?) peralena biliṇḍundā  
dāḍi karavā ajirṇa gāba nārena da undā  
vāḍi karavā ślēśma havā ata paya peralundā  
poḍi karavā siyalu Kirimi-dāsaya biliyeyi sindā [poor text].

Incomplete.



## WS. 460

Palm-leaf; ff. i, 68(1–68); no continuous foliation; leaves of several sizes ranging from 48 to 51 cm; by different scribes; 19th-century copies; incomplete.

**Sūtra sanna koṭas**

Parts of several Sūtras in Pāli, such as Dhammacakka and Brahmajāla, collected into one miscellaneous codex, of no significance.

Present begin: f. 1a Namō tassa ... Evaṃmesutaṃ ekaṃ samaya, bhagavā Bārāṇsiyaṃ viharati isipatane migadāyē. ...

Present end: f. 68b ... mamaṃ vā bhikkhave parē vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā bhāseyyuṃ, tatra ce tumhe assatha ... (incomplete).

## WS. 461

Palm-leaf; ff. 34(1–34); several foliations; length of leaves ranging from 38.5 to 42 cm; fairly skilled hand; ff. 17–29 lightly inked; parts of texts; 19th-century copies; incomplete.

**Śataka pot koṭas hā Vihāra asna**

A collection of parts of texts such as Vuttamālā sandesa śataka (ff. 1a–12b, stanza 26–62); Anuruddha śataka; (ff. 13a– śloka 11–); ending with Vihāra asna (ff. 30a–32b).

Present begin: f. 1a ... Sucaritākara duritanākara yasanisākara gatinbho, ...

Present end: [Vihāra sana]. ... Senkaḍagala aḷut vihāraya, Paraṇa vihāraya, [Nāgavimānaya], Uposathārāmaya, Śrī-daṃṣṭrā Daḷadā mandiraya, siyalu vihāra dēvālavala adhi-grahīta devimaharajāṇan tamanut tamangē sahāya pirivara deviyanut, sandriṣṭa deviyanut, sambhakti deviyanut, [upavenēhi deviyanut], nohāra kāṇḍavāgana, Maṅgala sūtrādi baṇa asanu piṇisa īma samaga mahāsaṅghayā-vahansēṭa abhimatadō, abhimatadō; abhimatayi; mahāsaṅghayā-vahansē [saṅgava] vadāḷa mehevara nuṅguḷuvā viyayutuyi. Siddhirastu.

f. 33. Another leaf, possibly from Śūrya śataka.

## WS. 462

Palm-leaf; ff. 94(1–94); several foliations; leaves of various lengths, 16.5–26.2 cm; mostly in unskilled hand; 19th century; incomplete.

**Veda vaṭṭōru miśra koṭas**

Sections of several medical tracts in verse and prose, now forming a miscellaneous collection of leaves.



Present begin: f. 1a kũmbiyaki sēma eyi nāḍi siniñduva  
 dāya āvilla gata nibaṇḍa kakiyava  
 jala mala aḍissi vā sen kipemin tadava  
 aṭa dvasin tada veyi paṇa yeyi kiyava

Present end: f. 93b vaṇaṇeṭat asa melesina  
 bādapu sāḷkuḍu siṅguruda yusayena  
 belida kolat saha bāvilada mul gena  
 yusada butyusa (?) gitelut āragana  
 maduda saṇḍun ukpāniyen devamina  
 miṭama ukpāni sīnida āragana  
 nīlvanēṭat (?) kuppamēniyena  
 iṅguru miris lasunuda samakara dena.

## WS. 463

Palm-leaf; ff. 41(1–41), i; parts of texts with several foliation sequences; leaves of various lengths, 37.7–29.2 cm; generally skilled hand; early 19th century; incomplete.

### Namaskāra pāṭhaya hā baṇa cūrṇikāvak

This codex of leaves commences with the text on the origin of the formula on worship of Buddha with the words *Namo tassa bhagavato ...*, and is followed by the oration which is a prelude to the preaching of a sermon. These tracts are incomplete. To these are appended other fragments from religious texts.

Begin: f. 1a *Namo tassa ... yana mē namaskārayatema ... sarvajña-rājōttamayāṇan-vahansēṭa sthuti pūjā pinisa Śakra Brahamādīn visin kiyana laddēya. ...*

Present end: of this text. f. 16b ... *Saddhamma-desanā-kāle sādhu sādhuṭi bhāsato, mukhato vāyati gandho utpalaṃvayatodake, yana mē gāthāva vadārā ...* (incomplete).

From f. 17a are several fragments from religious texts and vinaya tracts which cannot be made use of because of their incompleteness.

## WS. 464

Palm-leaf; ff. i, 11(1–11); foliated in astrological numerals; lacking some leaves; 4.7 × 19.5 cm; five to six lines, written almost to the end of the leaf; narrow margins; semi-skilled hand; text not inked; poor copy; late 19th century; incomplete

### Nakṣatra yōga pot koṭasak

An incomplete tract on planetary conjunctions, compatible and incompatible.

Present begin: f. 1a: Original number astrological numeral 3.

... *Śani Rēvatiya 8 pāyak da, visayōgayi ... candrayāṭa ravi buda mituruyi.*



Present end: f. 11a: Original astrological numeral 15.

A chart showing nākāt yōga.

## WS. 465

Palm-leaf; ff. 108(1–108); leaves of various lengths ranging from 26 to 60 cm; a few leaves in skilled hand, e.g. f. 1, 27; others in semi-skilled hand; early to late 19th century; incomplete.

### **Dānānisam̐sa anumōdanāvaka hā pot kābali**

A thanks-giving in high flown language delivered at the end of an alms-giving to monks [good copy, f. 1, copied on both sides]; possibly a portion of Vessantara jātakaya (kavi), short version [ff. 2a–17b, in skilled hand of early 19th century]; part of an astrological text in Sanskrit ślokaś [ff. 18a–26b, early 19th century, skilled hand]; a long leaf containing 14 short verses from the beginning of Kāvyaśekhaya, in skilled hand [f. 27a, b]; medicine and agriculture, in verse [f. 28a–33b]; two leaves from Māvālī gaṅga vistaraya [ff. 34, 35]; ... part of an astrological text [ff. 40a–54a]; part of Divyārāja pūja kathā, from Pūjāvaliya [ff. 55a–59b]; a mantra for Sīmā bāṇḍima [f. 68]; uninked leaves [ff. 74–85] containing a portion of Vijaya rājāvaliya; ... part of Dhammacakka suttaṃ, ending at f. 94a; ending with an uninked portion of a sutta sanna, possibly Rukkhopama sutta.

Begin: f. 1a Nikhila jana puṇḍarīkavanasaṇḍamaṇḍita ... budurajāṇan-vahansēgē sadhātuka jīnabimbayak maddhyayehi āsanayek-hi vaḍā hiṇḍuvā ... mahāsaṅghayā-vahansē depārsvayehi vaḍāhiṇḍuvā, buddha pamukhaṃ buddha-saṅghassa dē ima, yana vākyaen pradānaya-karanalada ... dānayehi ānisam̐sa hētukoṭtagena, me tānhi rāsvū ... prārthanākoṭa cittappṛītiyen pin anumōdan viya yutu. [good, complete copy].

Present end: f. 108b ... Sarvajñayanvahansēge śariraya aṃbarukak vānnēya ... mebaṇḍu vū sarvajñayangē śāsanayakāyi ... (incomplete).

## WS. 466

Palm-leaf; ff. i, 46(1–46) i; several foliations; leaves of various sizes, 4 × 26.7 cm to 5 × 17.5 cm; by several scribes; semi-skilled hand; most leaves are untidy; 19th century; incomplete sections.

### **Kavi pot koṭas**

Incomplete sections from several ballads. e.g. Saddanta hālla kavi [ff. 1a–11b]; Mahavālī gaṅga varuṇa : Kumāra Baṇḍāra kavi [ff. 12a–24b]; Mahā Sammata kavi [f. 25]; Vijaliṇḍu kavi [ff. 26, 27]; Sammata paṭuna, ending at f. 33; Śrīyā dēvi kavi [f. 34]; Giri dēvi kavi [f. 36]; Govitān parakāsē kavi [ff. 37a–]; Culla Dhammapāla jātakaya kavi (incomplete); Ālavaka dāpanaya [f. 42]; Svarṇa-haṃsa jātakaya (incomplete); Piṭiyē suriṇḍu kavi; Nānumura kavi [f. 45]; Vina upata [f. 46a–b].



Present begin: ema viṭa maha raja eliyaṭa vāḍalā  
 dasa aṭa dēsaṭa kāṭapa āralā  
 sivu raṭa siṭi vādi rās karavālā  
 danida vila Satdantaya asālā [f. 1a, v.1]

.....

paṭuna e gam bim degoḍa tiyennē  
 oṭunu dārū raja vaḍiti kiyanṇē  
 siṭu kala aga mātiyak karagannē  
 Oṭunu-ālla dākalā vaḍiminnē [f. 12a, v.1]

Present end: f. 46a Sasiribara me Sirilaka, Yuga varusa asu aṭaṭa, durutu puravakin śaṭa, sikuru dina kāti denaṭa, Madana kumariṇḍun-haṭa, yodana suba magulakaṭa, pudana ran ruvan kāṭa, bandana lā pura koṭa, ... e bas raju asaminā, dōniyan aṭadenā, suraṅganan vilasinā, sarasmin abaraḍā, eka pelaṭa siṭuvanā, ... ugaṭ ana vina mesē, ... yaturu aravayi kiyanu, ē āsū e nuvarun, kivuva tatu mē lesin, magul satdina hārā [this leaf is well copied in skilled hand with four columns to a side; incomplete Vina upata].

## WS. 467

Palm-leaf; ff. 97(1–97); leaves of various lengths, 24 to 36.5 cm; mostly in semi-skilled hand; 19th century; incomplete.

### **Kusala akusala vibhāgaya (?) saha pot kābili**

This bundle of palm leaves commences with an incomplete exposition on the results of Kusala and Akusala karma or the results of good and bad actions [ff. 1a–15b]; laminated and repaired leaves containing a part of Nava arahādi Navaguṇa sannaya [ff. 16a–23a; for title see f. 21b]; then leaves of mixed contents.

Present begin: f. 1a Namō tassa ... Tavada sardhābuddhi sampanna jagatra vāsī satvayan visin lobha-dveṣa-mohādīn duruva trividha cētanāva suddhakoṭa sardhāva peradārikoṭa mōha nāmāti paṭalaya durukoṭa pirisudu sitin akusalin duruva kusala kaṭayutu. Mesē nānā prakārayen siddhavāna kusala karmayōda akusala karmayōda satara denek vet. ...

Present end: f. 97b ... Part of a mantra. ... gini banda irayum puḍi.

## WS. 468

Palm-leaf; ff. 66(1–66); several foliations; leaves of different length, 18–28.2 cm; ranging from unskilled to skilled hand; 18th century.

### **Nakṣatra pot koṭas**

Parts of astrological tracts, now of no significance.



Present begin: f. 1a Rivi dina peravaru nāvata pasvaruda ... ema pāyama hāra yanni. Dina riktā. Rāhu siṭina nākatina paḷamuvana nākatada ... visivana nākatada visa sūlayi. Iru siṭina nākata siṭa ... devisivana nākatada sūryadōsa vannēyi.

Cf. Ekoḷos mahā dōṣa in *Abhinava lit hōḍiya saha muhurta sādhanaya* – Nugēgoda: Modern pot samāgama, 1985.

Present end: f. 66a. sora biya lābayeka rupu biya vēya pera desē  
dabara viyuru duk veyi ginikona nolasē  
vāsi vat ran dekaki dabaraki dakuṇu desē  
eti nā mituru himiyek nirita kala desē  
f. 66b, blank.

## WS. 469

Palm-leaf; two bundles of leaves, (1) ff. 1–24: a small text; (2) illustrated fragments wrapped in two palm-leaf covers; 3 × 16.2 cm; semi-skilled hand; brittle illustrated fragments seem to be of early 19th century.

### Yantra mantra (rūpa sahitayi)

Line drawings depicting gods and devils, and charts for charms and amulets.

Bundle 1. ff. 1a–14a, 3.1 × 16.1: Mantra saha behet, medical recipes and charms e.g. ... ikkāvaṭa bellē baṇḍinu [f. 13a]; ff. 15a–18b; 6.5 × 23 cm; four leaves; illustrated, yantras, nāga avatāraya, Kṛṣṇa avatāraya, vīdi-ratna yantraya; Dala-kumāra yantraya; Bundle 2. Two leaves stitched together, containing Sūkara, Kūrma, Matsya cakras, followed by fragments with illustrations, e.g. Sūrya maṇḍalaya, Candra maṇḍalaya, yantras for protection and fevers; Dēvarūpa yantraya, Śriyā-kāntāva; followed by three short leaves on Muhurtha or auspicious and inauspicious times.

Present begin: (Bundle 1) Śelesmāvaṭa: Sahiṇḍa luṇu araḷu siddhiṅguru koṭṭan ... miris uṇudiyen aṁbarā mīpāniyen denu ...

Present end: ... Mē kī guliya pera kī putrayaṇṭa denu, yam ankenakunṭa nodenu. Gurunṭa sattayi. Siddhim.



Colour Plate







## Colour Plates



### List of colour plates

A royal charter inscribed on a copper plate .....	WS	1
Two palm leaves, specimen of large hand .....	WS	8
Two palm leaves, specimen of skilled uniform hand .....	WS	300
Lac work wooden covers (outside) .....	WS	42
.....	WS	104
.....	WS	114
Painted wooden covers (outside) .....	WS	51
.....	WS	64
Painted wooden cover (outside) .....	WS	105
Painted wooden covers (inside) .....	WS	143
Ornamental brass covers (outside) .....	WS	46
Line drawings in a book of charms with cover .....	WS	44

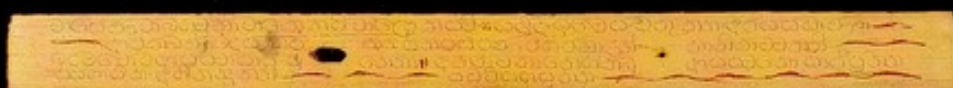
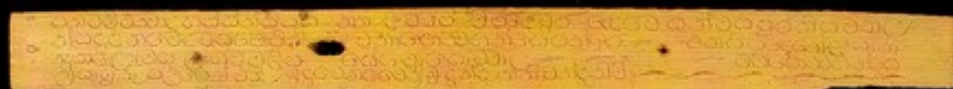




WS1

A royal charter inscribed on a copper plate.





WS 8

Two palm leaves, specimen of large hand.



WS 300

Two palm leaves, specimen of skilled uniform hand.





WS 42



WS 104



WS 114

Lac work wooden covers (outside).





WS 51



WS 64

Painted wooden covers (outside).





WS 105

Painted wooden cover (outside)



WS 143

Painted wooden covers (inside).





WS 46

Ornamental brass covers (outside).





WS 44

Line drawings in a book of charms with cover.



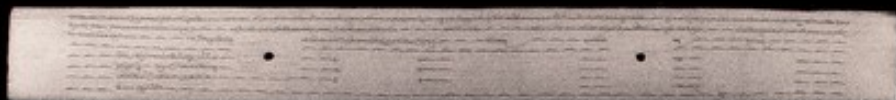
**Black and White Plates**



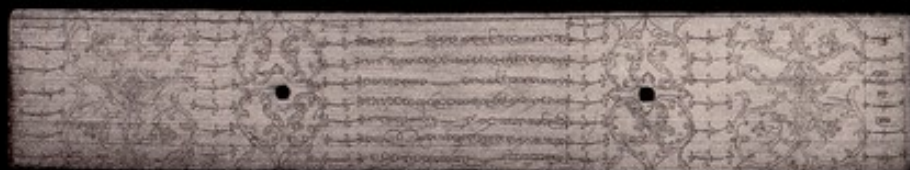
### List of black and white plates

Beginnings of palm leaf manuscripts .....	WS 108
.....	WS 363
Specimens of prose writing .....	WS 48
.....	WS 54
.....	WS 349
Examples of modern quatrain writing .....	WS 10
.....	WS 42
Specimen of a verse containing <i>Katapaya</i> system of numerals .....	WS 442
Specimen of the use of traditional numerals in a manuscript on fireworks .....	WS 388
Specimen of folk line drawings in occult manuscript .....	WS 336





WS 108



WS 363

Beginnings of palm leaf manuscripts.

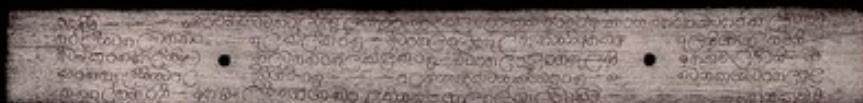
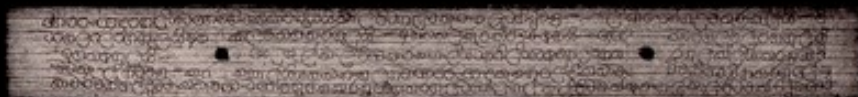




WS 48



WS 54



WS 349

Specimens of prose writing.



၁။ နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို

၂။ နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို

WS 10

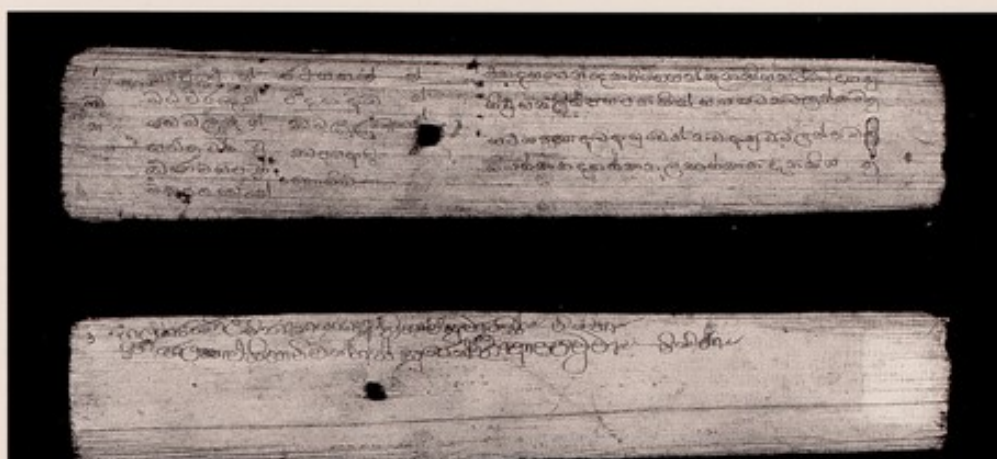
၃။ နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို

၄။ နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို  
နတ်တို့ကလေးတို့ကို

WS 42

Examples of modern quatrain writing.





WS 442

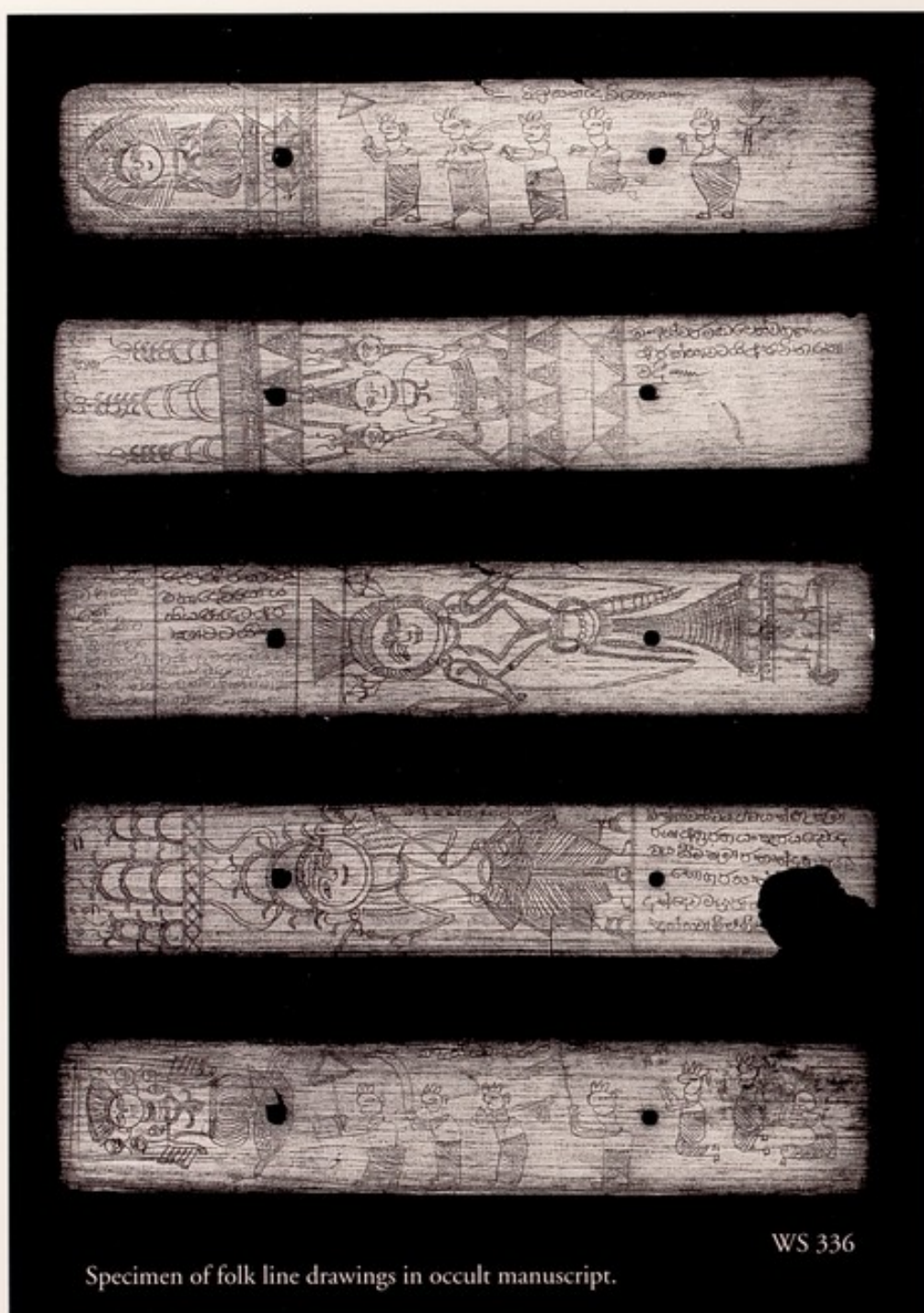
Specimen of a verse containing *Katapaya* system of numerals.



WS 388

Specimen of the use of traditional numerals in a manuscript on fireworks.







## TITLE INDEX

### - A -

- Abhidharma kamaṣṭhena WS. 96 III  
 Abhinava (śākhā) samaya (Skt-Sinh.) WS. 379  
 Abhinava (śākhā) samaya WS. 101  
 Abhiṣeka-hazana (kavi) WS. 374  
 Abhiyāta vāsanāgalla WS. 379  
 Aka-kṛpina-gāna nāṭhāṭṭha (Sinh.) WS. 496  
 Aka-mangalāḥ Pindāra (Sinh.) WS. 167  
 Aśvaka samānaya (kavi) WS. 129 IV  
 Aśvaka samānaya (Pāli) WS. 135  
 Anagavamaṇa dāsaṇḍa WS. 51 IX, 86 (X. 103 VI, 122 III, 127 II, 326 III)  
 Anāpācārya jātaka WS. 124 I  
 Anavum pira padārtha WS. 128 VI  
 Anavum pira pota (Pāli) WS. 128 VI  
 Anugata mūḍha antaḥśraddhā WS. 128 VI  
 Anūratā kumāraka samaya WS. 307 XI  
 Anurādhapūra vāsanā WS. 303 III  
 Anuruddha jātaka (Skt-Sinh.) WS. 24, 291, 446  
 Arjya jātaka samaya (Skt-Sinh.) WS. 5 IV, 26, 85 II  
 Arisāpama sīma dāsaṇḍa WS. 52 II  
 Araka jātaka WS. 58 III  
 Arava pira WS. 498 VIII  
 Arava prādhānā gāna (and) padārtha (Pāli-Sinh.) WS. 61 IV  
 Ar verakam WS. 440  
 Asāghara jātaka WS. 114 IV

### - B -

- Bāḥpabodhanam (Pāli) WS. 117 III  
 Bāhroga (kavi) WS. 434  
 Bāhroga rikāṭā (prose & verse) WS. 369  
 Bāṇasādhya potak (kavi) WS. 340  
 Bāṇavāra (end portion) WS. 108 V  
 Bāṇavāra Gadādhara samaya (Pāli-Sinh.) WS. 41  
 Bāṇavāra Okāśāpāda samaya WS. 107  
 Bāṇavāra āpānāśāsaṇḍa (Pāli-Sinh.) WS. 17  
 Bāṇavāra vāsanāgalla (Pāli) WS. 355  
 Bāṇaṅga rāga ha sanāi valippu veda saṅgāra WS. 347  
 Bāṇa vāsanā potak WS. 177  
 Bāṇa āśādhānā WS. 420  
 Bāṇa dāham potak WS. 178, 281, 298, 304  
 Bāṇa kathāvāsa potak WS. 92, 96, 97, 219, 367

## INDEXES







## TITLE INDEX

### - A -

- Abhidharma kamaṭahana WS. 96 III  
 Abhinava jātakaya ratnaya (kavi) WS. 370  
 Abhinava mādhamam WS. 101  
 Āhālēpola haṭana (kavi) WS. 374  
 Ākhyāta varanāgilla WS. 379  
 Ālak kāpīma gāna naḍuvak hā tīnduva WS. 406  
 Ālatti maṅgalle; Pinidiya ālattiya (kavi) WS. 167  
 Ālavaka damanaya (kavi) WS. 129 III  
 Ālavaka sutta (Pāli) WS. 155  
 Anāgatavaṃsa dēsanāva WS. 51 IX, 96 IX, 102 VI, 122 III, 127 II, 326 III  
 Ananusōciya jātakaya WS. 114 V  
 Āṇavum pirit padārtha WS. 128 VI  
 Āṇavum pirit pota (Pāli) WS. 166, 172, 190, 196, 378, 406  
 Aṅguttara nikāya anuttānapadavaṇṇanā (Pāli-Pāli) WS. 40  
 Aññātara kumārīkā vastuva WS. 367 VI  
 Anurādhapura varṇanāva WS. 303 III  
 Anuruddha śatakaya (Skt-Sinh.) WS. 24, 295, 446  
 Ariṣṭa śataka sannaya (Skt-Sinh.) WS. 5 IV, 24, 85 II  
 Āsivisōpama sūtra dēsanāva WS. 52 II  
 Assaka jātakaya WS. 58 III  
 Aṭavisi piritā WS. 298 VIII  
 Atuvā prārthanā gāthā WS. 61 II  
 Aṭuvā prārthanā gāthā (and) - padārtha (Pāli-Sinh.) WS. 61 IV  
 At vedakam WS. 440  
 Ayoghara jātakaya WS. 114 IV

### - B -

- Bālappabodhanam (Pāli) WS. 117 III  
 Bālaroga (kavi) WS. 43 I  
 Bālarōga cikitsā (prose & verse) WS. 369  
 Bālauṣadha potak (kavi) WS. 340  
 Bālāvatāra (end portion) WS. 108 V  
 Bālāvatara Gaḍalādeṇi sannaya (Pāli-Sinh.) WS. 41  
 Bālāvatāra Okaṇḍapola sannaya WS. 109  
 Bālāvatāra sugaṇṭhisārāya (Pāli-Sinh.) WS. 17  
 Bālāvatāra varanāgilla (Pāli) WS. 355  
 Bālayingē rōga hā sanni valippu veda vaṭṭōru WS. 347  
 Bali vistara potak WS. 177  
 Baṇa ārādhanaṇvak WS. 420  
 Baṇa dham potak WS. 128, 281, 298, 304  
 Baṇa kathāvastu potak WS. 52, 96, 97, 210, 367



- Baṇa kavi WS. 45 III  
 Bat vipāka dāna kathāva WS. 9 III, 16  
 Bauddha śatakaya (Skt–Sinh.) *see* Bhakt śataka WS. 418  
 Behet vaṭṭōru koḷayak WS. 189  
 Bhaiṣajya akārādiyak WS. 267 II  
 Bhaiṣajya samuccaya WS. 7  
 Bhakti śatakaya: Bauddha śatakaya (Skt–Sinh.) WS. 204, 233, 238, 418  
 Bhāva phala hā nakṣatra yōga WS. 421  
 Bhesajjamañjusā sannaya (Pāli–Sinh.) WS. 231  
 Bhikkhu Pātimokkha (Pāli) WS. 384, 443  
 Bhikkhu Pātimokkha padārtha (Pāli–Sinh.) WS. 197  
 Bīja karma vidhi (Skt–Sinh.) WS. 311  
 Bimbamāna vidhi (Skt–Sinh.) WS. 300  
 Bōdhi āgamana kathā WS. 15 III  
 Bōdhivaṃśaya (Sinh.) WS. 105 I  
 Boksāl upata WS. 219 II, 239 IV, 319  
 Brahmajāla suttaṃ (Pāli) WS. 296  
 Brahmajāla suttaṃ & Pada-ānuma (Pāli–Pāli) WS. 110 III, 125 III, 354  
 Brahmāyu sūtra sannaya (Pāli–Sinh.) WS. 125 III  
 Brahmāyu suttaṃ pada ānuma (Pāli–Pāli) WS. 125 I  
 Brhājātakam (Skt) WS. 266  
 Brhājātakā vyākhyā (Skt–Sinh.) WS. 223  
 Buddha gadyaya, Sakas kaḍaya, Gaṇadevi hālla WS. 45 I  
 Buddha gadyaya (Skt) WS. 179, 185, 255, 305  
 Buddha parinirvāṇaya WS. 326 I  
 Buddha rāja guliya WS. 256 II  
 Buddha stōtra Anuruddha śataka sannaya (Skt–Sinh.) WS. 24  
 Buddhavaṃśa dēsanāva WS. 51 VII, 96 VIII, 122 II, 127 I, 326 II  
 Buddhavaṃśa dēsanāva hā Anāgatavaṃśa dēsanāva WS. 16 IV, 52 VI, 286 II  
 Buduguṇa (kavi) WS. 72  
 Buduguṇālaṅkāraya (kavi) WS. 352  
 Buduguṇa sāntiya (kavi) WS. 337  
 Budun Lakdiva vāḍahiṭi tān WS. 115 II  
 Buduvū jātakaya WS. 9 IV, 96 I, 96 XII, 367 XI

– C –

- Cakra sahita muhurta WS. 386  
 Candakinnara jātakaya WS. 51 III, 110 I, 444  
 Catubhāṇavāra Pāli : Pirit Pota WS. 8, 216, 221 II  
 Caturārya satya nam kavarahayat WS. 303 I  
 Chaddanta hālla (kavi) WS. 269  
 Cūla Dharmapāla jātakaya (incomplete) WS. 286 IV  
 Cūla Dharmapāla jātakaya (kavi) WS. 257 II  
 Cūlahatthipadopama sūtra sannaya WS. 212  
 Cūlakammavibhaṅga sūtra sannaya (Pāli–Sinh.) WS. 134



## - D -

- Daivajñānamukhaṇḍanaṃ (Skt text only) WS. 363  
 Dakkhiṇā vibhaṅga sūtra vyākhyānaya (Pāli-Sinh.) WS. 68  
 Daḷa kumāra baliya WS. 415 I  
 Daḷadā penvīma (1828) hā jalagālma (kavi) WS. 165 III  
 Daḷadā penvīma gāna sinduvak WS. 165 II  
 Daḷadā perahāra kaḷa Kolompura rajuṭa suba pātum (sinduvak) WS. 165 IV  
 Daḷadā pūjāvaliya WS. 96 VI  
 Daḷadā sinduvak WS. 165 I  
 Dalumura upata WS. 360 II  
 Damsak *see* Dhammacakka WS. 99 II  
 Dantakuṭumbikā vastuva WS. 367 III  
 Dānamutu mālaya WS. 72  
 Dāraṇiyagala Medhaṅkara bhikṣūvagē upasampadā patraya WS. 66 II  
 Dānānisaṃsaya WS. 114 III  
 Dānānisaṃsa anumōdanāvaka hā pot kābali WS. 465  
 Dasa dānānisaṃsaya WS. 298 IV  
 Dasa kusala phala WS. 51 X  
 Daśa phala WS. 12 II, 450  
 Daśa phala kīma (kavi) WS. 12 III  
 Daśaratha jātakaya WS. 58 VIII  
 Demaḷa siṃhala vaidya akārādiyak WS. 28 II  
 Detis kathā hā dasavidha kathā WS. 298 X  
 Dēvadatta varuṇē; Devidat kathāva (kavi) WS. 170  
 Dēvaputra vastuva WS. 19 IV  
 Devidat kathāva (kavi); Devidat varuṇē WS. 200, 268  
 Dhammacakappavattana sūtra padārtha (Pāli-Sinh.) WS. 47 II, 116, 206 II, 244 II  
 Dhammacakappavattana suttaṃ (Pāli) WS. 47 I, 102 II, 128 V, 155, 243 I, 339 I;—  
     Arthavyākhyānaya (Pāli-Sinh.) WS. 229 II, 279, 335, 339 II, 356;—  
     Nidānapāṭhaya WS. 157;—  
     Pada-ānuma (Pāli-Pāli) WS. 99 I, 143 II, 229 I, 244 I, 260 I, 262, 333 I, 445;—  
     Vitthāramukhena (Pāli-Pāli) WS. 306  
 Dhammacakkasūtra arthakathana dēsanā ārambhaya (Sinh.) WS. 339 III  
 Dhammapada gāthā sannaya WS. 14, 298 I (incomplete)  
 Dhammō tilōka saraṇo yana mē gāthāvehi abihprāva WS. 298 XI, 324 V  
 Dhamsak pāvatum sūtra *see* Dhammacakka WS. 344  
 Dhamsakpāvatum sūtrānta padārtha WS. 116  
 Dhanapāla preta kathāva WS. 367 XIV  
 Dharma ānisaṃsaya WS. 128 II, III, 96 XI, 286 I  
 Dharmadāna ānisaṃsa WS. 367 XVI  
 Dharmadāna phalaya WS. 55  
 Dharmadāsī kathāva WS. 16 I  
 Dharma dēsanaā cūrṇikāvaka WS. 455  
 Dharmadhvaḷa jātakaya (kavi) WS. 359 I



Dharmapāla sähālla WS. 257 II

Dharmaśravanānisamsaya WS. 140, 148 I

Dhātu pāṭha WS. 117 I

Dīgha nikāya aṭṭhakathā (Pāli, incomplete) WS. 78

Dīghāyu kumārayāgē kathāva WS. 114 VIII

Dinacariyāva WS. 373 II

Diyaśāvul sandēśaya WS. 86 VI

Doṣa-saṅgraha (saṅkṣipta) nakṣatra pota (Skt-Sinh.) WS. 161

Dravya guṇa WS. 50

Dumbara Kevulgama [Kivulgama] Gaṇḍegala viharē taṃba sannasa WS. 1

Dummedha jātakaya (incomplete) WS. 51 IV

Dūta lakuṇu WS. 387

- E -

Ektarā bhikṣukenakunvahansēgē vastuva WS. 114 IX

Eḷu solova WS. 128 IV

Eḷu umandāva WS. 20, 61 I, 104 I

- G -

Gaḍu-vedakama saha sarpavedapota WS. 173

Gaṇḍārōhaṇa pūjakathā WS. 97 V

Garbhiṇī cikitsā (kavi) WS. 364 I

Gava-ratnaya WS. 291

Geḍi veda potak WS. 81

Geḍi vedapot kābāllak WS. 150

Gihi vinaya WS. 51 V, 286 I

Ginikeḷi sādana krama WS. 388

Girā jātakaya (kavi) WS. 288

Giri dēvī upata (kavi) WS. 409

Girimānanda kathāvastuva WS. 58 IX

Graha phala hā nākat phala (kavi) WS. 12 IV

Graha sphuṭa WS. 253

Graha vēdaya saha Sāmudrikā śāstraya (kavi) WS. 329

Grahaṇi māndam veda pota WS. 75 II

Guli kalka veda potak (kavi) WS. 459

Guli tel veda potak WS. 405

Guli veda pota (kavi) WS. 361, 362

Guṇados saṅgrahava (Skt-Sinh.) WS. 224 II, 225 I

Guru haṭṭanaya (kavi) WS. 193

- H -

Handi veda pota WS. 6

Hēmāvata (kavi) WS. 129 V

Henarāja guliya WS. 207



Heraṇa sikha saha satara saṃvara silaya WS. 373 I  
Hōrābharanaya (Skt–Sinh.) WS. 48, 135, 139 I, 276

– I –

Indraguruḷuva saha venat muhurta WS. 224 IV  
Isipatanārāma pūjā kathā WS. 51, II, VIII  
Iti-bisō jātakaya (kavi) WS. 277

– J –

Jalasanni guliya hā buddharāja guliya WS. 39  
Janma nakat phalāpala WS. 191 I, 450  
Janma patrayak WS. 169  
Jātaka kāvyayak ? Makhādeva jātakaya WS. 33  
Jātaka phalāpala (kavi) WS. 411, 451  
[Jātaka phalāpala] (kavi) WS. 226, 227  
Jētavanārāma pūjākathā WS. 114 XI, XII  
Jinālaṅkāra vaṇṇanā (Pāli) WS. 60  
John Dickson aṣṭakaya WS. 92  
John Pedrick Dickson aṣṭakaya (Skt–Sinh.) WS. 91, 92  
Jōtiya siṭānangē utpatti kathāva WS. 52 IV  
Jyotiṣa karuṇu WS. 448

– K –

Kaccāyana vutti WS. 133  
Kāla-dāna sūtra sannaya WS. 221 I  
Kalāva pihiṭana vidhiya WS. 79 I  
Kālavidhānapaddhati (Skt) WS. 119 I  
Kālavidhānapaddhati (Skt–Sinh.) WS. 139 II  
Kaṇcana dēvi vastuva WS. 52 X  
Kaṇḍa-kumara sirita (kavi) WS. 144  
Kāpiragama Candajoti upasāmpadā patraya WS. 125 II  
Kāpun sirasa-pādayak (sānti kavi) WS. 218  
Karmavibhaṅga sūtra nidānapāṭha vistaraya WS. 118 I  
Kaṭhinānisamsaya WS. 168  
Kaṭhinatthāra kathā arthavyākhyānaya WS. 248  
Kaṭṭhahāri jātika maṅgalle (kavi) WS. 147  
Kavi pot koṭas WS. 466  
Kavsiḷumiṇa WS. 249  
Kēndra kopiyak WS. 169  
Kēndrayaka kaṭu saṭahanak WS. 186  
Khadiraṅgāra jātakaya WS. 58 VI  
Khallāṭiya prētiyagē kathāvastuva WS. 353  
Khuddaskikkhā (Pāli) WS. 458 II  
Kili upata WS. 348



- Koḍivina kāpimē kavi WS. 160 I  
 Kōkila sandēśaya (kavi) WS. 86 I  
 Kōla sanni vedapota WS. 250, 251  
 Koloṃba siṭa Mahanuvaraṭa mahapārak tānīma (kavi) WS. 165  
 Kōsalabimba-vaṇṇanā (Pāli) WS. 286 V  
 Kōsalabiṃba varṇanāva WS. 59 III, 102 IV, 105 III  
 Kosāmbā nuvara Tissa terungē vata WS. 114 X  
 Kosāmbā vata WS. 127 IV  
 Kṣura vidhiya (Skt-Sinh.) WS. 398  
 Kuḍu pū jātakaya WS. 16 VII, 298 VII  
 Kumāra cikitsā WS. 183 I, 189  
 Kumāra yak upata (kavi) WS. 239 IV, 346  
 Kuru dharmaya livimē guṇa (kavi) WS. 46 I  
 Kuru dharmaya (kavi) WS. 18 II, 94 III  
 Kurudharma jātakaya WS. 9 II, 97 II, 367 X  
 Kusa-dā (gī): Kavsiḷuṃiṇa WS. 249  
 Kusa jātakaya (kavi) WS. 56  
 Kusala akusala vibhāgaya (?) saha pot kābili WS. 467  
 Kusala sūtraya WS. 9V (incomplete), WS. 97 III  
 Kuvēṇi asna WS. 153

## - L -

- Ladaru rōga cikitsā WS. 366, 408  
 Lagna dīpikā (?) WS. 12 VI  
 Lagna hā yoga phalāpala (Skt-Sinh.) WS. 224 V  
 Laṅkā preta vastu kīpayak WS. 372  
 Lit hōḍiyak WS. 73, 442, 448  
 Lit; Pañcāṅga lit WS. 302  
 Lita (AD 1858): WS. 283; AD 1862: WS. 253; AD 1865: WS. 441  
 Lōvāḍa saṅgarāva (kavi) WS. 124

## - M -

- Mādēvī kathāva (kavi) WS. 454  
 Maghamāna kathāva (kavi) WS. 428  
 Magul tahañci kavi WS. 385  
 Maha asna WS. 153  
 Mahabhinikman jātakaya WS. 53 I  
 Mahabhinikman kāvyayak WS. 151  
 Mahabhinikman pūjavalliya (kavi) WS. 36  
 Mahabhinikmana (kavi) WS. 42, 46 II, III, 94 I, 95, 171, 187  
 Mahā janaka jātakaya WS. 52 XII  
 Mahā kaṇha jātakaya WS. 52 IX  
 Mahā nāradakassapa jātakaya WS. 52 VIII  
 Maha-Pirit-pota WS. 278



- Mahā satipaṭṭhāna suttaṃ (Pāli) WS. 91, 103, 114 II, 128, 241, 261;—  
 padā-ānuma (Pāli-Pāli) WS. 63 I, 100 I, 132 I;—  
 sannaya (Pāli-Pāli-Sinh) WS. 71, 84, 100 II, 103 II, 112, 126, 132 II, 137, 338;—  
 vitthāra mukhena (Pāli-Pāli) WS. 61 III, 65 I, 168, 198, 208, 222, 272, 334  
 Maha satipaṭṭhāna sūtra nidānapāṭhaya WS. 100 III, 215  
 Mahallika vastuva WS. 367 VIII  
 Mahapadaraṅga jātaka kāvyaya WS. 62  
 Mahā vādalla suttaṃ (Pāli) WS. 67  
 Maitrī bhāvanāva (Pāli) WS. 162  
 Maitrī varṇanāva WS. 70 II  
 Makhādeva jātakaya (kavi) WS. 33  
 Malvara lakuṇu hā phalāpala (kavi) WS. 439  
 Malvara upata (kavi) WS. 348  
 Manicōra jātakaya (kavi) WS. 129 IV  
 Māṇikpāla sāntiya (kavi) WS. 264  
 Mantra dekak WS. 341, 415 II, 422  
 Mantra pot koṭasak WS. 4 II, 160 II  
 Mantra potak WS. 130, 178, 299 I, II  
 Mantra saha behet pot kābāllak WS. 145  
 Mātālē vitti potak WS. 90  
 Maṭṭakuṇḍalī kathāvastuva WS. 51 XII  
 Mettānisaṃsa padārtha WS. 298 II  
 Muhurta hā nākat potak WS. 431  
 Muhurta hā svapna phalāpala WS. 392  
 Muhurta kavipotak WS. 274  
 Muhurta lakṣaṇa WS. 395  
 Muhurta mālava (kavi) WS. 224 I, 225  
 Muhurta phala nakṣatra potak (kavi) WS. 423  
 Muhurta potak (kavi) WS. 224 I  
 Mulsikha WS. 77 I, 458 I  
 Muva jātakaya (kavi) WS. 104 II  
 Muvapōtaka jātakaya WS. 58 I  
 Muvapōtaka vastuva WS. 114 VII

— N —

- Nāḍi lakṣaṇa śāstraya WS. 79 II  
 Nākat atpotak WS. 180 I, 180 II, 321, 332, 402, 449  
 Nākāt pot koṭasak (kavi) WS. 331  
 Nākāt yoga potak WS. 430  
 Nākāt phalāpala pot koṭasak WS. 434  
 Nākāt potak: Paladāvaliyak WS. 412  
 Nākāt satvissa hā paladāvaliya (kavi) WS. 317  
 Nakṣatra hōḍiyak hā Bali stotra WS. 393  
 Nakṣatra nighaṇṭuva WS. 363



- Nakṣatra pot kīpayak (incomplete) WS. 224  
 Nakṣatra pot koṭas WS. 468  
 Nakṣatra pot koṭasak WS. 432  
 Nakṣatra potak WS. 2 II, 35, 433, 457  
 Nakṣatra yōga hā vāsi phala WS. 224 III  
 Nakṣatra yōga phalāphala WS. 382  
 Nakṣatra yōga pot koṭasak WS. 464  
 Nakṣatra, *see also* Nākāt  
 Nakula kathāvastuva (incomplete) WS. 96 V  
 Nāmaliṅganuśāsana: Amarakoṣa with sanna (Skt–Sinh.) WS. 138  
 Nāmāṣṭa śatakaya (Skt–Sinh.) WS. 201  
 Namaskāra padārthaya WS. 15 II  
 Namaskāra sannaya WS. 51 I  
 Namaskāra sivupada WS. 376  
 Namaskāra pāṭhaya hā baṇa cūrṇikāvak WS. 463  
 Nava arahādī buduguṇa sannaya WS. 303 IV  
 Navaguṇa sannaya WS. 16 V, 96 II, 290 III, 414 I  
 Navapaṭala saṅgraha with sanna (Skt–Sinh.) WS. 312  
 Navapaṭalaya (kavi) WS. 320, 433  
 Navaratnaya (Skt–Sinh.) WS. 196, 327  
 Nidāna pāṭha vistaraya WS. 70 I  
 Nigrodha mṛga jātakaya WS. 104 II  
 Nigrodhārāma pūjākathā WS. 51 VI  
 Nimiti pot koṭasak WS. 4 I  
 Nimiti pota WS. 27  
 Nimiti hā atveda potak WS. 407  
 Niraya varṇanāva (incomplete) WS. 309 I

– O –

- Oḍḍi mantra pot koṭasak WS. 404  
 Oḍḍisa kumarugē puvata WS. 264

– P –

- Padamānavaka jātakaya WS. 15 IV, 127 VII  
 Padamānavaka jātakaya (kavi) WS. 301 II  
 Padasāadhanaya WS. 108 II, 117 II  
 Padavītiḥārāya WS. 52 I  
 Paladāvaliya (kavi) WS. 12 V, 224 I, 287, 290, 430  
 Pāli ākhyāta varanāgili potak WS. 108 IV  
 Pāli ākhyāta varanāgili sannayak WS. 108 III  
 Pāli livumak WS. 69  
 Pāli nāma varanāgilla WS. 355  
 Pāli nāma varanāgilla hā ākhyāta varanāgilla (Pāli–Sinh.) WS. 108 II, 379  
 Pāli vyākaraṇa pot WS. 108



Pañcāṅga lita, *see* Lit.

Pañca ducaritādīnava (Pāli) WS. 324 IV

Pañca karma vidhiya WS. 5 III

Pañca mahā adiṭṭhānaya WS. 115 II

Pañca pakṣiya WS. 27

Pañca patiṭṭhit ānamaskāra sannaya WS. 128 I

Pañca silānisamsaya WS. 367 II, XIII

Pañca sata bhikṣu vastuva WS. 367 IX

Pandam-pāliya WS. 427

Pandam upata (kavi) WS. 427

Pantis kōlmura kavi koṭas, no. 1 WS. 452

Pantis Kōlmura kavi koṭas, no. 2 WS. 453

Paravi sandēśaya (kavi) WS. 86 IV

Pariccheda pota WS. 220

Pātimokkha WS. 110 II, *see also* Pirit

Paritta (Pāli) WS. 263

Patipujikā kathāva WS. 19 III

Patmāvatī kathāva WS. 52 III

Patmāvatī vastuva WS. 97 VI

Pavana WS. 397

Peraḷi haṭana WS. 374

Phussadēva vastuva WS. 298 IX

Piḷikā hā visarpa veda pota (verse & prose) WS. 394

Piḷikul bhāvanāva WS. 3, 209 I

Pillu mantra WS. 391

Pin pavu phala kavi WS. 359 II

Pirinivan jātaka (kavi) WS. 95, 270 II, 359 III

Pirinivan maṅgalle WS. 159

Pirit nava sūtraya (Pāli) WS. 176, 190, 378

Pirit pota: Catubhāṇavāra Pāli WS. 113, 263

Pirit pota (incomplete) WS. 216, 221 II, 263

Piruvānā pot-vahansē : Maha-Pirit pota WS. 8, 263

Piyavara phalāpala WS. 395

Pohō davasa deviyan lova balana sāṭi WS. 298 V

Prayoga samuccaya (Skt-Sinh.) WS. 7

Prētavastuprakaraṇaya (Sinh.) WS. 259

Prētavastu Vimānavastu kathā (Sinh.) WS. 307, 353

Pretavastu kathā kīpayak WS. 214, 372

Pūjāvalī (extracts) WS. 19 I, 102 I, III, 136, 323

Pūjāvaliya WS. 31, 64

Pūjāvaliya (ch. 1) WS. 357

Pūjāvaliya (incomplete) WS. 19 I

Puṭabhaddāyikā vastuva WS. 367 V



## - R -

- Rāhu asurēndra ... ādīngen lada ... pūjākathā WS. 16 VI  
 Rāja oḍḍisaya (kavi) WS. 49 II  
 Rājasimha praśasti WS. 89  
 Rājasimha[II] varṇanā (kavi) WS. 397  
 Rājāvaliya (up to Paṇḍuvas dividos pahakirīma) WS. 316  
 Ran taliya uḍugan yāmē sivupada WS. 410  
 Rasa vidhiya WS. 435  
 Rasavāhinī (Pāli) WS. 98  
 Rāsi sthāna phalāpala (kavi) WS. 365  
 Rīri-yak upata WS. 237  
 Rōga viniścaya WS. 131  
 Rōmānu reprimādu āgamkāra vagantivalaṭa piḷituru WS. 328  
 Ruvanvāli dāgāb kathāva WS. 54, 55 I

## - S -

- Saccaṅkira jātakaya WS. 127 VIII  
 Saddanta jātakaya (kavi) WS. 289  
 Saddharmālaṅkāraya (extracts) WS. 105 II, IV, 114 I, 122 I, 182, 303 III  
 Sāgininanda jātaka (kavi) WS. 314 II  
 Sāḷalihiṇi sandēśaya WS. 86 VII  
 Sāma jātakaya WS. 16 III, 52 V (incomplete)  
 Sāma jātakaya (kavi) WS. 252  
 Samanala hālla (kavi) WS. 254 II  
 Samanala sāhālla (kavi) WS. 164  
 Sāmaṇēra baṇa-daham pota WS. 25, 87  
 Samayan baliya WS. 219  
 Samayan upata (kavi) WS. 219 II, 239 II, 319  
 Sandhikappa WS. 133  
 Saṅghadarśanānisamsaya (Pāli-Sinh.) WS. 324 III  
 Saṅkhapāla jātakaya WS. 51 XI  
 Saṅkhāruppatti sūtrānta dēsanāva WS. 47 IV  
 Saṅkhyā-nāma saṅgrahayak WS. 217  
 Saṅkṣepa dōsa niścaya lakṣaṇa WS. 2 I  
 Sanni guli hā sarvāṅga veda potak WS. 79 IV  
 Sanni guli veda kavi potak WS. 207  
 Sanni guli veda pota WS. 79 V, 80, 362  
 Sanni lakuṇu dūtayā WS. 79 III  
 Sanni māndam veda pota WS. 330  
 Sanni valippu veda potak WS. 13 II, 38, 111, 228, 273, 342  
 Sanni vidhiya WS. 364 II  
 Santāna-dīpikā vyākhyānaya (Skt-Sinh) WS. 12 I, 82  
 Sāntikarma mantrayak WS. 282  
 Saptā bhāryā (incomplete) WS. 309 II



- Sapta-sūryodgamana sūtrānta dharmadesanāva WS. 47 III  
 Saraṇagamana sūtraya WS. 102 V  
 Saraṇagamanayehi phala WS. 367 I  
 Sārārthadīpanī: Satara baṇavara sannaya WS. 32  
 Sārasaṅkṣepaya WS. 123  
 Sārasaṅkṣepa ... artha-vyākhyānaya (Skt-Sinh.) WS. 23  
 Sārasutta (Pāli) etc. WS. 195  
 Sarasvatī nighaṇḍuva (Skt-Sinh.-Tamil) WS. 308 I  
 Sarasvatī nighaṇḍu (Skt-Sinh.) WS. 141 I, II  
 Śara vidhiya (prose and verse) WS. 436  
 Sardhā sumanā kathāvastuva WS. 51 XIII  
 Śāriputraya WS. 300  
 Sarpa veda pot koṭasak WS. 403  
 Sarpa veda potak WS. 156  
 Sarpa vedakama WS. 28 I  
 Sarvāṅga veda potak WS. 28 III, IV, 294, 400, 425, 437  
 Sasa jātakaya WS. 58 VII  
 Sasa jātakaya (kavi) WS. 360 I  
 Śataka pot koṭas WS. 461  
 Satara baṇavara sannaya WS. 32  
 Satara saṃvara sīlaya WS. 298 VI  
 Sat dina maṅgallē: sat dina aravali (kavi) WS. 424  
 Satipaṭṭhāna sūtraya āsimē ānisaṃsa WS. 59 II  
 Satipaṭṭhāna suttaṃ vitthāramukhena WS. 57, *see also* Mahā satipaṭṭhāna ...  
 Sattasuriyuggamana sūtra sannaya (Pāli-Sinh.) WS. 345 II  
 Sattasuriyuggamana sutta pada ānuma (Pāli-Pāli) WS. 345 I  
 Sāvul sandēśaya (kavi) WS. 86 II  
 Siḷutta vastuva WS. 367 XV  
 Siddhauṣadha nighaṇṭu vyākhyā (Skt-Sinh.) WS. 325  
 Sidu kumarugē puvata WS. 319 II  
 Sigālovāda sūtra pada ānuma WS. 118 II  
 Sigālovāda sūtra padārthaya WS. 118 III  
 Sikhavalaṇḍa WS. 77 I, 458 I  
 Silānisaṃsa (Pāli) WS. 195  
 Silānisaṃsa jātakaya WS. 16 VIII, 58 V  
 Sīla paricchedaya WS. 52 VII  
 Silava nāgarāja jātakaya WS. 127 III  
 Sirī mā bō saha soḷosmahasthāna vandanā (kavi) WS. 94 II  
 Sivupada katura (kavi) WS. 351  
 Sōḍiyē paṭuna (kavi) WS. 396  
 Sokari kathāva WS. 193  
 Śrī-Mā-bō vandanāva (kavi) WS. 254 I  
 Śrīvikrama rājasimha praśasti WS. 88  
 Sthūpavaṃśaya WS. 247



- Suba set kavi WS. 377  
 Subha asubha yōga WS. 191 II  
 Subha sūtra vyākhyānaya WS. 97 II  
 Subha suttam (Pāli) WS. 97 I  
 Subhāṣitaya (kavi) WS. 426 I  
 Sudarśana jātakaya WS. 58 X, 96 IV, 127 V  
 Sudurśana sūtraya WS. 128 II  
 Sujāta jātakaya (3) WS. 114 VI  
 Sulaṃbāvatī kathāva (kavi) WS. 188  
 Sumaṅgala-vilāsini (Pāli) WS. 78  
 Supatra jataka WS. 286 III  
 Suruci brāhmaṇa vatthu (Pāli) WS. 324 II  
 Sūrya śataka sannaya (Skt–Sinh.) WS. 21, 205, 232, 358  
 Sūtra nidānapāṭha vistarayak WS. 148 II  
 Sūtra sanna koṭas WS. 460  
 Śubha aśubha nakṣatra yōga (verse and prose) WS. 381, 383  
 Sūrya śataka with purāṇa sanna (Skt–Sinh.) WS. 271

## – T –

- Tahañci kavi WS. 385  
 Taila Vidhiya WS. 5 II  
 Takkāri jātakaya WS. 96 X  
 Tanipola Rīriyak kavipota WS. 237  
 Tēlakaṭāha gāthā sannaya (Pāli–Sinh.) WS. 74  
 Tēlapatta jātakaya WS. 115 I  
 Tēlapatta jātakaya (kavi) WS. 129 I  
 Tēmiya jātakaya (kavi) WS. 270 I, 332  
 Tel behet pot koṭasak WS. 267 I, III  
 Tel hā cūrṇa vaṭṭōru veda potak WS. 175  
 Tel kaṣāya atveda potak WS. 368  
 Tel vedapota (kavi) WS. 246  
 Thūpavaṃśaya WS. 55 I (ch. 1), 54, 55 I, 107, 247  
 Tiratna aṭṭhakam (Pāli) WS. 118 IV  
 Tissa sāmaṇera vastuva WS. 367 IV  
 Tissanāga Vastuva WS. 367 VII  
 Tolabō upata saha daḷumura upata (kavi) WS. 360 II  
 Triṃśat–bhiṣāṅgaya (Skt–Sinh.) WS. 429  
 Tripiṭaka grantha nāma sūciya WS. 194 I  
 Tirratna namaskārayak WS. 455  
 Tunsaraṇaya (kavi) WS. 94 IV, 142, 146, 301 I, 314 I  
 Tunsaraṇayehi anusas WS. 367 XII



## - U -

- Udara rōga cikitsā WS. 43 II, 183 II  
 Uḍaraṭa janasaṅgaṇanayak gāna hāsyā kavi WS. 258  
 Umandāva, Elu WS. 20, 61 I 104 I  
 Ummaga jātakaya WS. 121  
 Upāsaka manussa vinaya (Pāli) WS. 128  
 Upāsakamanussa vinaya vaṇṇanā (Pāli) WS. 324 I  
 Upades kavi WS. 390  
 Upasāḷhaka jātakaya WS. 58 II  
 Upasampadā nāma lekhaṇa (?) WS. 163  
 Uraga jātakaya WS. 19 II, 58 IV  
 Utphalagandha vastuva WS. 414 II

## - V -

- Vāda liyumak WS. 69  
 Vadan kavi pota WS. 202  
 Vadankavipota saha Gaṇadevi hālla (kavi) WS. 236  
 Vaidya nighaṇḍuva WS. 267 II  
 Vaidya nighaṇḍuvak WS. 313  
 Valippu-rāja-guliyā saha Kōla-kumāra-kalkaya (kavi) WS. 256 I  
 Vandanā gāthā (Pāli) WS. 209 II  
 Vānara jātakaya WS. 52 XI  
 Varayōgaratnākaraya WS. 10, 29  
 Varayōgasārāya WS. 106  
 Varayōgasārāya (several chapters) WS. 315  
 Varayōgasāra sannaya WS. 83, 51 (incomplete)  
 Vasala sutta (Pāli) WS. 155  
 Vāsi phala WS. 224 III  
 Vāsi upata WS. 188  
 Vāsudeva nighaṇḍu WS. 265  
 Vaṭa-kumāra upata WS. 239 III, IV  
 Vaṭa kumāra yak upata WS. 319  
 Vaṭa kumāra yak upata (kavi) WS. 319 II  
 Vaṭṭōru vedapot kābāllak WS. 183 II  
 Vaṭuka vīdiya WS. 389  
 Vayanti mālāya (kavi) ? WS. 454  
 Veda gurukam WS. 45 II  
 Veda pot koṭasak WS. 401, 416, 417, 456 I, II  
 Veda potak WS. 22, 28, 413 IV  
 Veda vaṭṭōru potak WS. 154, 293, 310  
 Vedakam hā gurukam potak WS. 371  
 Vembu maṅgallāya (kavi) WS. 49 I  
 Verañjaka-sutra arthavyākhyānaya (Pāli-Sinh.) WS. 245  
 Vessamittā vastuva hā Saraṇasilānisamsaya WS. 181



- Vessantara jātakaya (kavi) WS. 18 I, 26, 34, 93 II, 96 VII, 97 IV, 257 I, 419  
 Vidhura jātakaya (kavi) WS. 120, 129 II, 211, 375  
 Vidum śāstraya WS. 398  
 Vihāra asna WS. 280  
 Vijayīṇḍu upata (kavi) WS. 239 II  
 Vimāna prētiyagē vata WS. 58 XI  
 Vimānavastu prakaraṇaya WS. 30  
 Vina kapīmē yāgaya (kavi) WS. 438  
 Vinaya sanna koṭṭasak WS. 152  
 Viśākhāvata WS. 97 IV  
 Viṣṇu vādē kavi pota WS. 86 VIII  
 Viṣṇu vīdiya (kavi) WS. 239 I  
 Vivāha maṅgalya āśīrvādayak WS. 158  
 Vṛttamālkhyā (Skt–Sinh.) WS. 447  
 Vuttamālā-sandesa-sataka (Pāli–Sinh.) WS. 184, 230, 234  
 Vyāsakāraya; Subhāṣita śataka sannaya (Skt–Sinh.) WS. 174, 192, 203, 350

– Y –

- Yakaḍa unukirīma (kavi saha vāsagam) WS. 349  
 Yama kālaya saha mantra WS. 380  
 Yantra mantra WS. 4 III, 44, 292, 318, 336, 339  
 Yantra(citra)potak WS. 213  
 Yasodharā sthaviṛiṅgen lada partipatti pūjakathā WS. 53 II  
 Yassa saddhā Tathāgate ... yana mē gāthāvehi abhiprāva WS. 303 II  
 Ye puggalā-atṭha-satam pasatthā ... imassa gāthā vaṇṇanā (Pāli) WS. 194 II  
 Yōgadāraṇaya (kavi) WS. 75 I, 199, 235  
 Yōgaratnākaraya WS. 10, 11, 37, 149  
 Yōgaratnākaraya : Varayōgaratnākaraya WS. 29  
 Yōga-śataka (sanna sahita) WS. 240  
 Yōgaśataka vyākhyāva (Skt–Sinh.) WS. 85 I  
 Yuga mālē sivupada (?) WS. 426 II



## SUBJECT INDEX

### Agriculture

- Bija karma vidhi (Skt-Sinh.) WS. 311  
 Paladāvaliya WS. 12 V, 224 I, 287, 290, 430

### Astrology, Astronomy *see also* Ritualistic beliefs

- Abhinava jātaka ratnaya (kavi) WS. 370  
 Bhāva phala hā nakṣatra yōga WS. 421  
 Bṛhajjātakaṃ WS. 266  
 Bṛhajjātaka vyākhyā (Skt-Sinh.) WS. 223  
 Bṛhat jātaka: Varāhamihiraya (Skt-Sinh.) WS. 119 II  
 Cakra sahita muhurta WS. 386  
 Daśa phala WS. 450  
 Daśa phala kīma (kavi) WS. 12 II, III  
 Daivajñamukhamanḍanam (Skt text only) WS. 363  
 Doṣa-saṅgraha (saṅkṣipta) nakṣatra pota (Skt-Sinh.) WS. 161  
 Dūta Lakuṇu WS. 387  
 Graha phala hā nākat phala (kavi) WS. 12 IV  
 Grahaphuṭa WS. 253  
 Graha vēdaya saha Sāmudrikā śāstraya (kavi) WS. 329  
 Hōrābharaṇaya (Skt-Sinh.) WS. 48, 135, 139 I, 276  
 Indraguruḷuva saha venat muhurta WS. 224 IV  
 Janma phalāpala nakṣatra potak WS. 191 I, 450  
 Janma patrayak WS. 169  
 Jātaka phalāpala (kavi) WS. 226, 227, 411, 451  
 Jyotiṣa karuṇu WS. 448  
 Kalāva pihiṭana vidhiya WS. 79 I  
 Kālavidhānapaddhati (sanna sahita) (Skt-Sinh.) WS. 139 II  
 Kālavidhānapaddhati (Skt) WS. 119 I  
 Kēndra kopiya WS. 169  
 Kēndrayaka kaṭu saṭahanak WS. 186  
 Lagna dipikā (?) WS. 12 VI  
 Lagna hā yoga phalāpala (Skt-Sinh.) WS. 224 V  
 Lit hōḍi sārāṃsayak WS. 448  
 Lit hōḍiyak WS. 73, 442  
 Lit; Pañcāṅga lit WS. 302; AD 1862: WS. 253; AD 1858: WS. 283; AD 1865: WS. 441  
 Malvara lakuṇu hā phalāpala (kavi) WS. 439  
 Malvara upata (kavi) WS. 348  
 Muhurta lakṣaṇa WS. 395  
 Muhurta mālava (kavi) WS. 225, 224 I  
 Muhurta phala nakṣatra potak (kavi) WS. 423  
 Muhurta potak (kavi) WS. 224 I, 274  
 Muhurta hā nākat potak WS. 431



- Muhurta hā svapna phalāpala WS. 392  
 Nākāt WS. 180 I, II, 317, 321, 322, 331, 402, 412, 430, 434, 449  
 Nakṣatra potak WS. 2 II, 35, 432, 433, 457  
 Nakṣatra nighaṇṭuva WS. 363  
 Nakṣatra hōḍiyak hā Bali stotra WS. 393  
 Nakṣatra pot kīpayak (incomplete) WS. 224  
 Nakṣatra yōga hā vāsi phala WS. 224 III  
 Nakṣatra yōga phalāphala WS. 382, 464, 468  
 Navapaṭala saṅgraha with sanna (Skt–Sinh.) WS. 312  
 Navapaṭalaya (kavi) WS. 320, 433  
 Nimiti hā atveda potak WS. 407  
 Nimiti pot koṭasak WS. 4 I  
 Nimiti pota WS. 27  
 Pañcāṅga lita AD 1865 WS. 441  
 Pañca pakṣiya WS. 27  
 Piyavara phalāpala WS. 395  
 Rāsi sthāna phalāpala (kavi) WS. 365  
 Saṅkṣepa dōsa niścaya lakṣaṇa WS. 2 I  
 Santānadīpikā WS. 82  
 Santāna-dīpikā vyākhyānaya (Skt–Sinh) WS. 12 I  
 Śubha aśubha nakṣatra yōga (verse and prose) WS. 191 II, 381, 383  
 Yama kālaya saha mantra WS. 380

### Buddha

- Anāgatavaṃśa dēsanāva WS. 96 IX  
 Bauddha śataka sannaya (Skt–Sinh.) *see below* Bhakti-  
 Bhakti śatakaya: Bauddha śatakaya (Skt–Sinh.) WS. 204, 233, 238, 418  
 Buddha gadyaya, Sakas kaḍaya, Gaṇadevi hālla WS. 45 I  
 Buddha gadyaya: Buddha-gajjaya WS. 179, 185, 255, 305  
 Buddha parinirvāṇaya WS. 326 I  
 Buddha stōtra Anuruddha śataka sannaya (Skt–Sinh.) WS. 24  
 Buddhavaṃśa dēsanāva WS. 51 VII, 96 VIII, 122 II, 127 I, 326 II  
 Buddhavaṃśa dēsanāva hā Anāgatavaṃśa dēsanāva WS. 16 IV, 286 II  
 Buduguṇa (kavi) WS. 72  
 Buduguṇālāṅkāraya (kavi) WS. 352  
 Buduguṇa sāntiya (kavi) WS. 337  
 Budun Lakdiva vāḍahiṭi tān WS. 115 II  
 Gaṅgārōhaṇa pūjākathā WS. 97 V  
 Isipatanārāma Pūjākathā WS. 51 VIII  
 Jētavanārāma pūjākathā WS. 114 XI, XII  
 Jinālāṅkāra vaṇṇanā (Pāli) WS. 60  
 Mahabhinikmana WS. 36, 42, 46 II, III, 53 I, 94 I, 95, 151, 171, 187  
 Maitrī varṇanāva WS. 70 II  
 Namaskāra pāṭhaya hā baṇa cūrṇikāvak WS. 463



- Namaskāra padārthaya WS. 15 II  
 Namaskāra sannaya WS. 51 I  
 Namaskāra sivupada WS. 376  
 Nava arahādī budugūṇa sannaya WS. 303 IV  
 Navagūṇa sannaya WS. 16 V, 96, 298 III, 414  
 Nigrodhārāma pūjakathā WS. 51 VI  
 Pañca mahā adiṭṭhānaya WS. 115 II  
 Pañca patiṭṭhita namaskāra sannaya WS. 128 I  
 Pujāvaliya WS. 64  
 Pūjāvali WS. 19 I, 31, 102 I, III, 136, 323, 357  
 Tīratna aṭṭhakam (Pāli) WS. 118 IV  
 Tiratna namaskārayak WS. 455  
 Yasodharā sthavirīngen lada partipatti pūjakathā WS. 53 II

### **Buddhist clergy (saṅgha), monastic discipline, & rituals**

- Abhidharma kamaṭahana WS. 96 III  
 Baṇa ārādhanaṅvak WS. 420  
 Baṇa daham potak WS. 128, 281, 298, 304  
 Bhikkhu Pātimokkha (Pāli) WS. 384, 443  
 Bhikkhu Pātimokkha padārtha (Pāli–Sinh.) WS. 197  
 Dāraṇiyagala Medhaṅkara bhikṣūvagē upasampadā patraya WS. 66 II  
 Dharma dēsanā cūrṇikāvak WS. 455  
 Dinacariyāva WS. 373 II  
 Heraṇa sikha saha satara saṃvara silaya WS. 373 I  
 Kapiṛagama Candajoti upasampadā patraya WS. 125 II  
 Khuddasikkhā (Pāli) WS. 458 II  
 Mulsikha WS. 77 I, 458 I  
 Nidāna pāṭha vistaraya WS. 70 I  
 Pātimokkha WS. 110 II  
 Sāmaṇēra baṇa-daham pota WS. 25, 87  
 Sūtra nidānapāṭha vistaraya WS. 148 II  
 Sikhavalaṇḍa WS. 77 I, 458 I  
 Upasampadā nāma lekhaṇa (?) WS. 163  
 Vṛttamālākhyā (Skt–Sinh.) WS. 447  
 Vinaya sanna koṭasak WS. 152

### **Buddhist ethics**

- Baṇa kavi WS. 45 III  
 Caturārya satya nam kavarahayat WS. 303 I  
 Dānamutu mālaya WS. 72  
 Dānānisamśaya WS. 114 III  
 Dānānisamā anumōdanāvak hā pot kābali WS. 465  
 Dasa dānānisamśaya WS. 298 IV  
 Dasa kusala phala WS. 51 X



- Detis kathā hā dasavidha kathā WS. 298 X  
 Dhammō tilōka saraṇo yana mē gāthāva WS. 298 XI  
 Dharmānisamsaya WS. 128 II, III, 367 XVI  
 Dharmaśravanānisamsaya hā Sāleyya sūtraya nidāna pāṭhavistaraya WS. 140  
 Dharmaśravanānisamsa WS. 148 I  
 Dharmadāna ānisamsa WS. 367 XVI  
 Dharmadāna phalaya WS. 55  
 Kaṭhinānisamsaya WS. 168  
 Kaṭhinatthāra kathā arthavyākhyānaya WS. 248  
 Kuru dharmaya livimē guṇa (kavi) WS. 46 I  
 Kuru dharmaya (kavi) WS. 18 II, 94 II  
 Kusala akusala vibhāgaya (?) saha pot kābili WS. 467  
 Lōvāda saṅgarāva (kavi) WS. 124  
 Maitrī bhāvanāva (Pāli) WS. 162  
 Mettānisamsa padārtha WS. 298 II  
 Padavītiḥārāya WS. 52 I  
 Pañca duccharitādīnava (Pāli) WS. 324 IV  
 Pañca sīlānisamsaya WS. 367 II, XIII  
 Pariccheda pota WS. 220  
 Piḷikū bhāvanāva WS. 3  
 Piḷikū bhāvanāva hā sannaya WS. 209 I  
 Pin pavu phala kavi WS. 359 II  
 Pohō davasa deviyan lova balana sāṭi WS. 298 V  
 Sīlānisamsa (Pāli) WS. 195  
 Sila paricchedaya WS. 52 VII  
 Saṅghadarśanānisamsaya (Pāli-Sinh.) WS. 324 III  
 Sapta bhāryā (incomplete) WS. 309 II  
 Saraṇagamana sūtraya WS. 102 V  
 Saraṇagamanayehi phala WS. 367 I  
 Satara saṃvara sīlaya WS. 298 VI  
 Satipaṭṭhāna sūtraya āsimē ānisamsa WS. 59 II  
 Subhāsitaya (kavi) WS. 426 I  
 Sulāmbāvatī kathāva (kavi) WS. 188  
 Tēlakaṭṭhā gāthā sannaya (Pāli-Sinh.) WS. 74  
 Tunsaraṇayehi anusas WS. 367 XII  
 Upāsaka manussa vinaya (Pāli) WS. 128  
 Upāsakamanussa vinaya vaṇṇanā (Pāli) WS. 324 I  
 Upades kavi WS. 390  
 Vessamittā vastuva hā Saraṇasīlānisamsaya WS. 181  
 Yassa saddhā Tathāgate ... yana mē gāthāvehi abhiprāva WS. 303 II  
 Ye puggala-aṭṭha-satam pasatthā ... imassa gāthā vaṇṇanā (Pāli) WS. 194 II



**Buddhist Jātaka stories**

- Ananusōciya jātakaya WS. 114 V  
 Assaka jātakaya WS. 58 III  
 Ayoghara jātakaya WS. 114 IV  
 Budu vū jātakaya WS. 9 IV, 96 I, XII, 367 XI  
 Cūla Dharmapāla jātakaya (kavi) WS. 257 II  
 Cūla Dharmapāla jātakaya (incomplete) WS. 286 IV  
 Cūlahatthipadopama sūtra sannaya WS. 212  
 Cūlakammavibhaṅga sūtra sannaya (Pāli–Sinh.) WS. 134  
 Daśaratha jātakaya WS. 58 VIII  
 Dharmadhvaja jātakaya (kavi) WS. 359 I  
 Dummedha jātakaya (incomplete) WS. 51 IV  
 Girā jātakaya (kavi) WS. 288  
 Itibisō jātakaya (kavi) WS. 277  
 Kaṭṭhahāri jātakaya maṅgalle (kavi) WS. 147  
 Khadiraṅgāra jātakaya WS. 58 VI  
 Kurudharma jātakaya WS. 9 II, 97 VII, 367 X  
 Mahā janaka jātakaya WS. 52 XII  
 Mahā kaṇha jātakaya WS. 52 IX  
 Mahā nārada-kassapa jātakaya WS. 52 VIII  
 Manicōra jātakaya (kavi) WS. 129 IV  
 Muva jātakaya WS. 104 II  
 Muvapōtaka vastuva WS. 114 VII  
 Muvapōtaka jātakaya WS. 58 I  
 Nigrodha mṛga jātakaya WS. 104 II  
 Saccaṅkira jātakaya WS. 127 VIII  
 Saddanta jātakaya (kavi) WS. 289  
 Sāgininanda jātakaya (kavi) WS. 314 II  
 Sāma jātakaya WS. 52 V  
 Sāma jātakaya (kavi) WS. 252  
 Sāma jātakaya (incomplete) WS. 16 III  
 Saṅkhapāla jātakaya WS. 51 XI  
 Sasa jātakaya WS. 58 VII  
 Sasa jātakaya (kavi) WS. 360 I  
 Sīlānisamṣa jātakaya WS. 16 VIII, 58 V  
 Sīlava nāgarāja jātakaya WS. 127 III  
 Sudarśana jātakaya WS. 58, 96 IV, 127 V  
 Sujāta jātakaya (3) WS. 114 VI  
 Supatra jātakaya WS. 286 III  
 Tēlapatta jātakaya (kavi) WS. 129 I, 270 I  
 Takkāri jātakaya WS. 96 X  
 Ummaga jātakaya WS. 121  
 Upasāḷhaka jātakaya WS. 58 II  
 Uruga jātakaya WS. 19 II, 58 IV



Vānara jātakaya WS. 52 XI

Vessantara jātakaya (kavi) WS. 18 I, 26, 34, 93 II, 96 VII, 257 I, 275, 419

Vidhura jātakaya (kavi) WS. 120, 211, 129 II, 375

### **Buddhist other stories**

Ālavaka damanaya (kavi) WS. 129 III

Aññatara kumārikā vastuva WS. 367 VI

Baṇa kathāvastu potak WS. 52, 96, 97, 210, 367

Bat vipāka dāna kathāva WS. 9 III, 16

Dantakuṭumbikā vastuva WS. 367 III

Dēvaputra vastuva WS. 19 IV

Dīghāyu kumārāyāgē kathāva WS. 114 VIII

Dhanapāla preta kathāva WS. 367 XIV

Dharmadāsī kathāva WS. 16 I

Girimānanda kathāvastuva WS. 58 IX

Jōtiya siṭṭānangē utpatti kathāva WS. 52 IV

Kaṇcana dēvī vastuva WS. 52 X

Khallāṭiya prētiyagē kathāvastuva WS. 353

Kosaṃbā vata WS. 127 IV

Kosaṃbā nuvara Tissa terungē vata WS. 114 X

Kuḍu pū jātakaya WS. 16 VII, 298 VII

Laṅkā preta vastu kīpayak WS. 372

Mahallika vastuva WS. 367 VIII

Maṭṭakuṇḍalī kathāvastuva WS. 51 XII

Nakula kathāvastuva (incomplete) WS. 96 V

Padamānavaka jātakaya (kavi) WS. 301 II

Padamānavaka jātakaya WS. 15IV, 127 VII

Pañcasata bhikṣu vastuva WS. 367 IX

Patipujikā kathāva WS. 19 III

Patmāvati kathāva WS. 52 III, 97 VI

Phussadēva vastuva WS. 298 IX

Pretavastu kathā kīpayak WS. 214

Prētavastuprakaraṇaya (Sinh.) WS. 259

Prētavastu Vimānavastu kathā (Sinh.) WS. 307, 353

Puṭabhattadāyikā vastuva WS. 367 V

Rasavāhinī (Pāli) WS. 98

Saddharmālaṅkāraya WS. 105 II, IV, 114 I, 122 I, 148 III, 182, 303 III

Sardhā sumanā kathāvastuva WS. 51 XIII

Siḷutta vastuva WS. 367 XV

Suḷugalu kathāvastuva WS. 127 VI

Tissa sāmaṇera vastuva WS. 367 IV

Tissanāga vastuva WS. 367 VII

Uṭphalagandha vastuva WS. 414 II

Vessamittā vastuva hā Saraṇasīlānisamsaya WS. 181



Vimāna prētiyagē vata WS. 58 XI  
 Vimānavastu prakaraṇaya WS. 30  
 Viśākhāvata WS. 97 IV

### **Buddhist suttas see also Parittas**

Aṅguttara nikāya anuttānapadavaṇṇanā (Pāli-Pāli) WS. 40  
 Brahmāyū suttaṃ pada ānuma (Pāli-Pāli) WS. 125 I  
 Brahmāyū sūtra sannaya (Pāli-Sinh.) WS. 125 III  
 Brahmajāla suttaṃ (Pāli) WS. 296  
 Brahmajāla suttaṃ & Pada-ānuma (Pāli-Pāli) WS. 110 III, 354  
 Dakkhiṇā vibhaṅga sūtra vyākhyānaya (Pāli-Sinh.) WS. 68  
 Dhammacakappavattana sūtraya (with sannes) (Pāli-Sinh.) WS. 14, 47, 47, 99, 102, 116, 128, 143, 143, 157, 206, 206, 229, 229, 243, 243, 244, 244, 260, 260, 262, 279, 297, 298, 306, 306, 324, 333, 333, 335, 339, 339, 339, 344, 356, 445  
 Dīgha nikāya aṭṭhakathā WS. 78  
 Kāla-dāna sūtra sannaya WS. 221 I  
 Karmavibhaṅga sūtra nidānapāṭha vistaraya WS. 118 I  
 Kusala sūtraya (incomplete) WS. 9 V  
 Kusala sūtraya WS. 97 III  
 Mahā-saṭipatṭhāna sūtraya (with sannes) WS. 9 I, 59 I, 61 III, 63 II, 63 I, 65 I, 71, 84, 100 III, 100 I, 100 II, 103 I, 103 II, 112, 114 II, 126, 128, 132 II, 132 I, 137, 168, 198, 208, 215, 222, 241, 242, 261, 272, 334, 338  
 Mahā vēdalla suttaṃ (Pāli) WS. 67  
 Saṅkhārappatti sūtrānta dēsanāva WS. 47 IV  
 Sapta-sūryodgamana sūtrānta dharmadesanāva WS. 47 III  
 Saraṇagamana sūtraya WS. 102 V  
 Sārasutta (Pāli), etc. WS. 195  
 Sattasuriyuggamana sutta pada ānuma (Pāli-Pāli) WS. 345 I, - sannaya, WS. 345 II  
 Sigālovāda sūtra pada ānuma WS. 118 II, padārthaya WS. 118 III  
 Subha suttaṃ (Pāli) WS. 97 I; vyākhyānaya WS. 97 II  
 Sudurśana sūtraya WS. 128 II  
 Sumaṅgala-vilāsini (Pāli) WS. 78  
 Suruci brāhmaṇa vatthu (Pāli) WS. 324 II  
 Sūtra sanna koṭas WS. 460  
 Sūtra nidānapāṭha vistarayak WS. 148 II  
 Tripiṭaka grantha nāma sūciya WS. 194 I  
 Verañjaka-sutra arthavyākhyānaya (Pāli-Sinh.) WS. 245

### **Buddhist worship, sacred objects, sacred places**

Anurādhapura varṇanāva WS. 303 III  
 Aṭuvā prārthanā gāthā WS. 61 II  
 Aṭuvā prārthanā gāthā (and) - padārtha (Pāli-Sinh.) WS. 61 IV  
 Bōdhi āgamana kathā WS. 15 III  
 Bōdhivaṃśaya (Sinh.) WS. 105 I



- Budun Lakdiva vāḍahiṭi tān WS. 115 II  
 Daḷadā penvīma (1828) hā jalagālma (kavi) WS. 165 III  
 Daḷadā perahāra kaḷa Kolompura rajuṭa suba pātum (sinduvak) WS. 165 IV  
 Daḷadā pūjāvaliya WS. 96 VI  
 Daḷadā sinduvak WS. 165 I  
 Daḷadā penvīma gāna sinduvak WS. 165 II  
 Ruvanvāli dāgāb kathāva WS. 54, 55 I  
 Samanala hālla (kavi) WS. 164, 254 II  
 Siri mā bō saha soḷosmahasthāna vandanā (kavi) WS. 94 II  
 Śrī-Mā-bō vandanāva (kavi) WS. 254 I  
 Sthūpavaṃśaya: Thūpavaṃśaya (Sinh.) WS. 15 I (ch.), 54, 55 I, 107, 247  
 Tunsaraṇaya (kavi) WS. 94 IV, 142, 146 301 I, 314 I  
 Vandanā gāthā (Pāli) WS. 209 II  
 Vihāra asna WS. 280

### Christianity, polemical tracts

- Rōmānu reprimādu āgamkāra vagantivalaṭa piḷituru WS. 328  
 Vāda liyumak WS. 69  
 Viṣṇu vādē kavi pota WS. 86 VIII

### Education, traditional texts, *see also* Poetry: Sanskrit

- Anuruddha śataka with sannaya (Skt, Sinh.) WS. 24, 295, 446  
 Bauddha śataka : Bhakti śatakaya (Skt, Sinh.) WS. 204, 233, 238, 418  
 Buddha gadyaya : Buddha gajjaya WS. 45 I, 179, 185, 255, 305  
 Buddha stōtra Anuruddha śataka sannaya (Skt-Sinh.) WS. 24  
 Navaratnaya (Skt-Sinh.) WS. 196, 327  
 Śataka pot koṭas WS. 461  
 Sūrya śataka (Skt-Sinh.) WS. 21, 205, 232, 271, 358  
 Vadan kavi pota WS. 202  
 Vihāra asna WS. 280  
 Vyāsakāraya; Subhāṣita śataka sannaya (Skt-Sinh.) WS. 174, 350  
 Vyāsakāraya (Skt-Sinh.) WS. 192, 203

### Games, Amusements, customs

- Ginikeḷi sādana krama WS. 388  
 Sivupada katura (kavi) WS. 351  
 Tahañci kavi WS. 385  
 Vivāha maṅgalya āśīrvādayak WS. 158  
 Yuga mālē sivupada (?) WS. 426 II



**Grammar, Lexicons, Prosody**

Bālappabodhanam WS. 117 III

Bālāvatāra WS. 66, 108 V, Gaḍalādeṇi sannaya, WS. 41; Okaṇḍapola sannaya, WS. 109;—

suganṭhisārāya WS. 17;—

varanāgilla WS. 355

Demala siṃhala vaidya akārādiyak WS. 28 II

Dhātu pāṭha WS. 117 I

Kaccāyana vutti WS. 133

Nāmaliṅganuśāsana: Amarakoṣa with sanna (Skt–Sinh.) WS. 138

Padasāadhanaya WS. 108 II, 117 II

Pāli ākhyāta varanāgili sannayak WS. 108 III

Pāli nāma varanāgilla WS. 355

Pāli nāma varanāgilla hā Ākhyāta varanāgilla WS. 108 I, WS. 379

Pāli vyākaraṇa pot WS. 108

Sandhikappa WS. 133

Saṅkhyā-nāma saṅgrahayak WS. 217

Sarasvatī nighaṇḍuva (Skt–Sinh.–Tamil) WS. 308 I

Sarasvati nighaṇḍu (Skt–Sinh.) WS. 141 I, II

Siddhauśadha nighaṇṭu vyākhyā (Skt–Sinh.) WS. 325

Tripiṭaka grantha nāma sūciya WS. 194 I

Vāsudeva nighaṇḍu WS. 265

Vaidya nighaṇḍuva WS. 267 II, 313

Vuttamālā sandesa sataka (Pāli–Sinh.) WS. 184, 230, 234

**Grants, Documents**

Ālak kāpīma gāna naḍuvak hā tīnduva WS. 406

Dumbara Kevulgama [Kivulgama] Gaṇḍegala viharē taṃba sannasa WS. 1

Pāli livumak WS. 69

Uḍaraṭa janasaṅgaṇayak gāna hāsyā kavi WS. 258

**History, Biographies, Eulogies**

Āhālēpola haṭana (kavi) WS. 374

Daḷadā perahāra kaḷa Kolompura rajuṭa suba pātum (sinduvak) WS. 165 IV

John Dickson aṣṭakaya WS. 92

John Pedrick Dickson aṣṭakaya (Skt–Sinh.) WS. 91

Koloṃba siṭa Mahanuvaraṭa mahapāraḥ tānīma (kavi) WS. 165

Mātālē vitti potak WS. 90

Pavana WS. 397

Peraḷi haṭana WS. 374

Rājāvaliya (up to Paṇḍuvas dividos pahakirīma) WS. 316

Rājasimha praśasti WS. 89

Rājasimha[II] varṇanā (kavi) WS. 397

Ruvanvāli dāgāb kathāva WS. 54, 55 II

Uḍaraṭa janasaṅgaṇanayak gāna hāsyā kavi WS. 258

Vijayīndu upata (kavi) WS. 239 II



**Medicine**

- Abhinava mādhamam WS. 101  
 Ariṣṭa śatakaya WS. 5 IV, 85 II  
 At vedakam WS. 440  
 Bāla roga (kavi) WS. 43 I  
 Bālarōga cikitsā (prose & verse) WS. 369  
 Bālauṣadha potak (kavi) WS. 340  
 Bālayingē rōga hā sanni valippu veda vaṭṭōru WS. 347  
 Behet vaṭṭōru koḷayak WS. 189  
 Bhaiṣajya akārādiyak WS. 267 II  
 Bhaiṣajya samuccaya WS. 7  
 Bhesajjamañjusā sannaya (Pāli-Sinh.) WS. 231  
 Buddha rāja guliya WS. 256 II  
 Demaḷa siṃhala vaidya akārādiyak WS. 28 II  
 Dravya guṇa WS. 50  
 Dūta lakuṇu WS. 387  
 Gaḍu-vedakama saha sarpavedapota WS. 173  
 Garbhiṇī cikitsā (kavi) WS. 364 I  
 Gava-ratnaya WS. 291  
 Geḍi veda potak WS. 81  
 Geḍi vedapot kāballak WS. 150  
 Grahaṇi māndam veda pota WS. 75 II  
 Guṇados saṅgrahava (Skt-Sinh.) WS. 224, 225 I  
 Guli kalka veda potak (kavi) WS. 459  
 Guli tel veda potak WS. 405  
 Guli veda pota (kavi) WS. 361, 362  
 Handi veda pota WS. 6  
 Henarāja guliya WS. 207  
 Jalasanni guliya hā buddharāja guliya WS. 39  
 Kōla sanni vedapota WS. 250  
 Kṣura vidhiya (Skt-Sinh.) WS. 398  
 Kumāra cikitsā (kavi) WS. 183 I  
 Kumāra cikitsā WS. 189  
 Ladaru cikitsā WS. 366  
 Ladaru rōga cikitsā (Kavi-vāsagam) WS. 408  
 Nāḍi lakṣaṇa śāstraya WS. 79 II  
 Pañca karma vidhiya WS. 5 III  
 Piḷikā hā vissarpa veda pota (verse & prose) WS. 394  
 Prayoga samuccaya (Skt-Sinh.) WS. 7  
 Rōga viniścaya WS. 131  
 Rasa vidhiya WS. 435  
 Sanni guli hā sarvāṅga veda potak WS. 79 IV  
 Sanni guli vedakam WS. 79 V, 80  
 Sanni guli veda pota WS. 362



- Sanni guli veda kavi potak WS. 207  
 Sanni lakuṇu dūtayā WS. 79 III  
 Sanni māndam veda pota WS. 330  
 Sanni valippu veda potak WS. 13 I, II, 38,  
 Sanni veda pot koṭas (kavi) WS. 228  
 Sanni veda potak WS. 111, 273  
 Sanni vedakama (kavi) WS. 342  
 Sanni vidhiya WS. 364 II  
 Sannipāta jvara cikitsā WS. 79 III  
 Śara vidhiya (prose and verse) WS. 436  
 Sārasaṅkṣepa... artha-vyākhyānaya (Skt-Sinh.) WS. 23  
 Sārasaṅkṣepaya WS. 123  
 Sarasvatī nighaṇḍuva (Skt-Sinh.-Tamil) WS. 308 I  
 Sarasvatī nighaṇḍuva (Skt-Sinh.) WS. 141 I  
 Sarpa vedakama WS. 28 I  
 Sarpa veda pot koṭasak WS. 403  
 Sarpa veda potak WS. 156  
 Sarvāṅga veda potak WS. 28 III, IV, 425  
 Sarvāṅga veda potaka koṭasak WS. 400  
 Sarvāṅga veda potak (Śloka-Sanna-Kavi) WS. 437  
 Sarvanga veda potak (Kavi-vāsagam) WS. 294  
 Siddhauśadha nighaṇṭu vyākhyā (Skt-Sinh.) WS. 325  
 Taila Vidhiya WS. 5 II  
 Tel behet pot koṭasak WS. 267 I, III  
 Tel hā cūrva vaṭṭōru veda potak WS. 175  
 Tel kaśāya atveda potak WS. 368  
 Tel vedapota (kavi) WS. 246  
 Udara rōga cikitsā WS. 43 II, 183 II  
 Vāsudeva nighaṇḍu WS. 265  
 Vaṭṭōru vedapot kābāllak WS. 183 II  
 Vaidya nighaṇḍuva WS. 267 II, 313  
 Valippu-rāja-guliya saha Kōla-kumāra-kalkaya (kavi) WS. 256 I  
 Varayōgaratnākaraaya WS. 10, 29  
 Varayōgasāra sannaya (incomplete) WS. 5 I, 83  
 Varayōgasāraya (several chapters) WS. 315  
 Varayōgasāraya WS. 106  
 Veda gurukam WS. 45 II  
 Veda pot koṭasak WS. 401, 416, 417, 435, 456, 462  
 Veda vaṭṭōru miśra koṭas WS. 462  
 Veda potak WS. 22, 28 III, IV, V, 413  
 Veda vaṭṭōru potak WS. 154, 293  
 Veda vaṭṭōru potak WS. 310  
 Vedakam hā gurukam potak WS. 371  
 Vidum śāstraya WS. 398



- Yōgadāraṇaya (kavi) WS. 75 I, 199, 235  
 Yōgaratnākaraṇaya WS. 10, 11, 29, 37, 149  
 Yōga-śataka (sanna sahita) WS. 240  
 Yōgaśataka vyākhyāva (Skt-Sinh.) WS. 85 I

**Paritta**

- Āṇavum pirit padārtha WS. 128 VI  
 Āṇavum pirit pota; Nava pirit sūtraya (Pāli) WS. 166, 190, 378  
 Aṭavisi pirita WS. 298 VIII  
 Catubhāṇavāra Pāli WS. 8, 216, 221 II  
 Maha-Pirit-pota WS. 278  
 Paritta WS. 263  
 Piruvānā pota : Pirit pota WS. 113, 159, 176, 190, 216, 221 II, 263, 378  
 Piruvānā pot-vahansē : Maha pirit pota WS. 8  
 Sārāthadīpanī: Satara baṇavara sannaya WS. 32  
 Satara baṇavara sannaya WS. 32

**Poetry: Pāli see also under subject**

- Jinālaṅkāra vaṇṇanā (Pāli) WS. 60  
 Tēlakaṭṭha gāthā sannaya (Pāli-Sinh.) WS. 74  
 Vuttamālā-sandesa-sataka (Pāli-Sinh.) WS. 184, 230, 234

**Poetry: Sanskrit see also under subject**

- Anuruddha śataka with sannaya (Skt, Sinh.) WS. 295, 446  
 Anuruddha śatakaya (Skt-Sinh.) *see below* Bhakti śatakaya  
 Bauddha śataka sannaya WS. 238  
 Bhakti śatakaya WS. 418  
 Bhakti śataka sannaya: Bauddha śataka (Skt-Sinh.) WS. 204, 233, 238, 418  
 Buddha stōtra Anuruddha śataka sannaya (Skt-Sinh.) WS. 24  
 Nāmāṣṭa śatakaya (Skt-Sinh.) WS. 201  
 Navaratnaya (Skt-Sinh.) WS. 196, 327  
 Śataka pot koṭas WS. 461  
 Sūrya-stotra śataka sannaya (Skt-Sinh.) WS. 232  
 Sūrya śataka sannaya (Skt-Sinh.) WS. 21, 205, 358  
 Sūrya śataka with purāṇa sanna (Skt-Sinh.) WS. 271  
 Vṛttamālākhyā (Skt-Sinh.) WS. 447  
 Vyāsakāraya; Subhāṣita śataka sannaya (Skt-Sinh.) WS. 174  
 Vyāsakāraya (Skt-Sinh.) WS. 192, 203, 350

**Poetry: Sinhala see also under subject**

- Āhālēpola haṭana (kavi) WS. 374  
 Ālavaka damanaya (kavi) WS. 129 III  
 Buduḡaṇālaṅkāraya (kavi) WS. 352  
 Candakinnara jātakaya (kavi) WS. 51 III, 110 I, 444



- Chaddanta hālla (kavi) WS. 269  
Dānamutu mālaya WS. 72  
Dēvadatta varuṇē; Devidat kathāva (kavi) WS. 170, 200, 268  
Dharmapāla sähālla WS. 257 II  
Diyasāvul sandēśaya WS. 86 VI  
Eḷu solova WS. 128 IV  
Girā jātakaya (kavi) WS. 288  
Guru haṭanaya (kavi) WS. 193  
Hēmāvata (kavi) WS. 129 V  
Itibisō jātakaya (kavi) WS. 76, 277  
Kāṭakirili asna (kavi) WS. 86 III  
Kōkila sandēśaya (kavi) WS. 86 I  
Kavi pot koṭas WS. 466  
Kavsiḷumiṇa WS. 249  
Kurudharmaya (kavi) WS. 94 III  
Kusa-dā (gī) : Kavsiḷumiṇa WS. 249  
Kusa jātakaya (kavi) WS. 56  
Lōvāḍa saṅgarāva (kavi) WS. 124  
Maghamāna kathāva (kavi) WS. 428  
Mahabhinikmana (kavi) WS. 36, 42, 46 II, III, 53 I, 94 I, 95, 151, 171, 187  
Mahapadaraṅga jātika kāvyaya WS. 62  
Manicōra jātakaya (kavi) WS. 129 IV  
Nilakobō sandēśaya WS. 86 V  
Paravi sandēśaya (kavi) WS. 86 IV  
Pavana WS. 397  
Peraḷi haṭana WS. 374  
Pirinivan jātakaya (kavi) WS. 95, 270 II  
Rājasimha praśasti WS. 89  
Rājasimha[II] varṇanā (kavi) WS. 397  
Ran taliya uḍugan yāmē sivupada WS. 410  
Saddanta jātakaya (kavi) WS. 289  
Sālalihiṇi sandēśaya WS. 86 VII  
Sāma jātakaya (kavi) WS. 252  
Samanala sähālla (kavi) WS. 164  
Samanala hālla (kavi) WS. 254 II  
Sasa jātakaya (kavi) WS. 360 I  
Sāvul sandēśaya (kavi) WS. 86 II  
Sidu kumarugē puvata (kavi) WS. 319 II  
Sivupada katura (kavi) WS. 351  
Sokari kathāva (kavi) WS. 193  
Śrīvikrama rājasimha praśasti WS. 88  
Subhāsitaya (kavi) WS. 426 I  
Sulāmbāvatī kathāva (kavi) WS. 188  
Tēlapatta jātakaya (kavi) WS. 129 I, 270 I



- Tēmiya jātakaya (kavi) WS. 332  
 Tunsaraṇaya (kavi) WS. 94 IV, 142, 146 301 I, 314 I  
 Vadan kavi pota WS. 202  
 Vadankavipota saha Gaṇadevi hālla (kavi) WS. 236  
 Vayanti mālaya (kavi) ? WS. 454  
 Vessantara jātakaya (kavi) WS. 18 I, 26, 34, 93 II, 257 I, 275, 419  
 Vētālan katāva (kavi) WS. 129 VI  
 Vidhura jātakaya (kavi) WS. 120, 129 II, 211, 375

**Prose: Pāli see also under subject**

- Rasavāhinī (Pāli) WS. 98

**Prose: Sinhala see also under subject**

- Daḷadā pūjāvaliya WS. 96 VI  
 Eḷu umandāva WS. 20, 61 I, 104 I  
 Isipatanārāma pūjā kathā Pūjāvali ch. 13 WS. 51 II, VIII  
 Maha asna WS. 153  
 Mulsikha WS. 77 I, 458 I  
 Pūjāvali WS. 19 I, 31, 102 I, III, 136, 323, 357  
 Prētavastu-prakaraṇaya (Sinh.) WS. 259  
 Prētavastu Vimānavastu kathā (Sinh.) WS. 307  
 Pūjāvaliya WS. 64  
 Rāhu asurēndra... ādīngen lada... pūjākathā WS. 16 VI  
 Saddharmālaṅkāraya [extracts] WS. 105 II, IV, 114 I, 122 I, 148 III, 182, 303 III  
 Satara baṇavara sannaya WS. 32  
 Thūpavaṃśaya (Sinhala) WS. 15 I, 54, 55 I, 107, 247  
 Ummaga jātakaya WS. 121

**Ritualistic beliefs, ceremonies, propitiatory verse**

- Ālatti maṅgalle; Pinidiya ālattiya (kavi) WS. 167  
 Bali vistara potak WS. 177  
 Boksāl upata WS. 219 II, 239 IV, 319  
 Boksāl upata (yādinna, prose recital) WS. 219 I  
 Buduguṇa Sāntiya (kavi) WS. 337  
 Daḷa kumāra baliya WS. 415 I  
 Giri dēvi upata (kavi) WS. 409  
 Kāpun sirasa-pādayak (sānti kavi) WS. 218  
 Kaṭṭhahāri jātika maṅgalle (kavi) WS. 147  
 Kaṇḍa-kumara sirita (kavi) WS. 144  
 Kili upata WS. 348  
 Koḍivina kāpimē kavi WS. 160 I  
 Kumāra yak upata WS. 239 IV, 346  
 Kuvēṇi asna WS. 153  
 Māṇikpāla sāntiya (kavi) WS. 264



- Mādēvī kathāva (kavi) WS. 454  
 Maha asna WS. 153  
 Malvara upata (kavi) WS. 348  
 Mantra WS. 4 II, 130, 145, 160 II, 178, 284, 299 I, II, 341, 415 II, 422  
 Oḍḍi mantra pot koṭasak WS. 404  
 Oḍḍisa kumarugē puvata WS. 264  
 Pandam pāliya WS. 427  
 Pandam upata (kavi) WS. 427  
 Pantis kōlmura kavi koṭas, WS. 452, 453  
 Pillu mantra WS. 391  
 Pirinivan jātakaya (kavi) ? WS. 359 III  
 Rīri-yak upata WS. 237  
 Rāja oḍḍisaya (kavi) WS. 49 II  
 Sāntikarma mantrayak WS. 282  
 Samayan baliya WS. 219 II  
 Samayan upata (kavi) WS. 219 II, 239 III, 319  
 Sat dina maṅgallē: sat dina aravali (kavi) WS. 424  
 Sokari kathāva (kavi) WS. 193  
 Sulaṁbāvatī kathāva (kavi) WS. 188  
 Tahañci kavi WS. 385  
 Tanipola Rīriyak kavipota WS. 237  
 Tolabō upata saha daḷumura upata (kavi) WS. 360 II  
 Vāsi upata WS. 188  
 Vaṭa kumāra vīdiya (kavi) WS. 389  
 Vaṭa-kumāra upata WS. 239 III, IV, 319, II, 346,  
 Vaṭuka vīdiya WS. 389  
 Vayanti mālaya (kavi) ? WS. 454  
 Vembu maṅgallaya (kavi) WS. 49 I  
 Vijayīṇdu upata (kavi) WS. 239 II  
 Vina kapīmē yāgaya (kavi) WS. 438  
 Viṣṇu vādē kavi pota WS. 86 VIII  
 Viṣṇu vīdiya (kavi) WS. 239 I  
 Yantra mantra WS. 4 III, 44, 285, 292, 318, 336, 399  
 Yantra mantra (rūpa sahitayi) WS. 469  
 Yantra(citra)potak WS. 213

### Traditional Arts and Technology

- Bimbamāna vidhi (Skt-Sinh.) WS. 300  
 Kōsalabiṁba varṇanāva WS. 59 III, 102 IV, 105 III, 286 V  
 Śāriputraya WS. 300  
 Yakaḍa unukirīma (kavi saha vāsagam) WS. 349







# SINHALA INDEX

- අ -

- අධගුණිතර නිකාය අනුන්තනපදවණ්ණනා WS. 40
- අඤ්ඤතර කුමාරිකා වස්තුව WS. 367 VI
- අටවිසි පිරින WS. 298 VIII
- අටුවා ප්‍රාචීනා ගාථා (and) පදවි WS. 61 IV
- අත් වෙදකම WS. 440
- අනනුසෝචිය ජාතකය WS. 114 V
- අනාගතවංශ දේසනාව WS. 51 IX, 96 IX, 102 VI, 122 III, 127 II, 326 III
- අනුරාධපුර වණිනාව WS. 303 III
- අනුරුද්ධ ගතකය WS. 24, 295, 446
- අභිධම්ම කමට්ඨන WS. 96 III
- අභිනව ජාතක රත්නය (kavi) WS. 370
- අභිනව මාධව WS. 101
- අයොසර ජාතකය WS. 114 IV
- අරිෂ්ට ගතක සන්තය WS. 5 IV, 24, 85 II
- අස්සක ජාතකය WS. 58 III
- ආබ්‍යාන වරතැගිල්ල WS. 379
- ආලන්ති මධගල්ලේ; පිනිදිය ආලන්තිය (kavi) WS. 167
- ආසිච්ඡෝපම සූත්‍ර දේසනාව WS. 52 II
- ආලවක දමනය (kavi) WS. 129 III
- ආලවක සූත්ත (Pāli) WS. 155
- ඇණවුම පිරිත් පදවි WS. 128 VI
- ඇණවුම පිරිත් පොත (Pāli) WS. 166, 172, 190, 196, 378, 406
- ඇලක් කැපීම ගැන නඩුවක් හා නිඥව WS. 406
- ඇහැල්පොල හටන (kavi) WS. 374

- ඉ -

- ඉති-බියෝ ජාතකය (kavi) WS. 277
- ඉඤ්ඤරූපි සහ වෙනත් මුත්‍රනී WS. 224 IV
- ඉසිපතනාරාම පූජා කථා WS. 51, II, VIII

- උ -

- උධරව ජනසධගණයක් ගැන භාසා කවි WS. 258
- උත්ඵලගනක වස්තුව WS. 414 II
- උදර රෝග විකිත්සා WS. 43 II, 183 II
- උපදෙස් කවි WS. 390
- උපසම්පද නාම ලෙඛන (?) WS. 163
- උපසාල්භක ජාතකය WS. 58 II
- උපාසක මනුස්ස විනය (Pāli) WS. 128
- උපාසකමනුස්ස විනය වණ්ණනා (Pāli) WS. 324 I
- උමඤ්ච, එඵ WS. 20, 61 I 104 I



උමමග්ග ජාතකය WS. 121  
උරග ජාතකය WS. 19 II, 58 IV

- එ -

එක්තරා හික්කුකෙනකුන්වහන්සේගේ වස්තුව WS. 114 IX  
එළු උමතු ව WS. 20, 61 I, 104 I  
එළු සොලොව WS. 128 IV

- ඔ -

ඔබ්බ මන්ත්‍ර පොත් කොටසක් WS. 404  
ඔබ්බස කුමරුගේ පුවත WS. 264

- ක් -

කවචායන වුත්ති WS. 133  
කඤ්චන දේවි වස්තුව WS. 52 X  
කටයහාරි ජාතක මණිගල්ල (kavi) WS. 147  
කඩිනානිසංසය WS. 168  
කඩිනපාර කපා අච්චාබ්‍යානාය WS. 248  
කඳ-කුමර සිරිත (kavi) WS. 144  
කපිරගම වතුපොති උපසංපද පත්‍රය WS. 125 II  
කම්චිහඬග සූත්‍ර නිදනපාඨ විස්තරය WS. 118 I  
කලාව පිහිටන වීඩිය WS. 79 I  
කවි පොත් කොටස් WS. 466  
කවසිඵමිණ WS. 249  
කාල-දන සූත්‍ර සන්නය WS. 221 I  
කාලවිධානපද්ධති WS. 119 I  
කාලවිධානපද්ධති සන්නය WS. 139 II  
කැපුන් සිරස-පාදයක් (සාන්ති කවි) WS. 218  
කිලි උපත WS. 348  
කුඩු පු ජාතකය WS. 16 VII, 298 VII  
කුමාර චිකිත්සා WS. 183 I, 189  
කුමාර යක් උපත (kavi) WS. 239 IV, 346  
කුරු ධම්ම ජාතකය WS. 9 II, 97 II, 367 X  
කුරු ධම්ම (kavi) WS. 18 II, 94 III  
කුරු ධම්ම ලිවීමේ ගුණ (kavi) WS. 46 I  
කුට්ටිණ අස්න WS. 153  
කුස ජාතකය (kavi) WS. 56  
කුස-ද (ථි): කවසිඵමිණ WS. 249  
කුසල අකුසල විභාගය (?) සහ පොත් කැබිලි WS. 467  
කුසල සූත්‍රය WS. 9V (incomplete), 97 III  
කේතු කොපියක් WS. 169  
කේතුයක කවු සටහනක් WS. 186  
කොඩ්විත කැපීමේ කවි WS. 160 I  
කොසබු තුවර නිස්ස තෙරුන්ගේ වත WS. 114 X



- කොසඹූ වත WS. 127 IV  
 කොළොඹ සිට මහනුවරට මහපාරක් තැනීම (kavi) WS. 165  
 කෝකිල සංදේශය (kavi) WS. 86 I  
 කෝල සන්නි වෙදපොත WS. 250, 251  
 කෝසලබ්බ-වණ්ණනා (Pāli) WS. 286 V  
 කෝසලබ්බ වණ්ණනාව WS. 59 III, 102 IV, 105 III  
 ක්ෂුර විධිය (Skt-Sinh.) WS. 398  
 බද්ධිමාර ජාතකය WS. 58 VI  
 බල්ලාවිය ප්‍රේතියගේ කථාවස්තුව WS. 353  
 බුද්ධසික්ඛා (Pāli) WS. 458 II

- ග -

- ගඩගරෝහණ පූජාකථා WS. 97 V  
 ගඩු-වෙදකම සහ සම්වෙදපොත WS. 173  
 ගර්භිණී විකිත්සා (kavi) WS. 364 I  
 ගව-රත්නය WS. 291  
 ගිනිකෙළි සාදන ක්‍රම WS. 388  
 ගිරා ජාතකය (kavi) WS. 288  
 ගිරි දේවී උපත (kavi) WS. 409  
 ගිරිමානාඤ්ඤ කථාවස්තුව WS. 58 IX  
 ගිහි විනය WS. 51 V, 286 I  
 ගුණදෙස් සධුග්‍රහව (Skt-Sinh.) WS. 224 II, 225 I  
 ගුරු හටනය (kavi) WS. 193  
 ගුලි කල්ක වෙද පොතක් (kavi) WS. 459  
 ගුලි තෙල් වෙද පොතක් WS. 405  
 ගුලි වෙද පොත (kavi) WS. 361, 362  
 ගෙඩි වෙද පොතක් WS. 81  
 ගෙඩි වෙදපොත් කැබැල්ලක් WS. 150  
 ග්‍රහ ඵල හා නැකත් ඵල (kavi) WS. 12 IV  
 ග්‍රහ වෙදය සහ සාමුද්‍රිකා ශාස්ත්‍රය (kavi) WS. 329  
 ග්‍රහස්ථව WS. 253  
 ග්‍රහණි මාඤ්ච වෙද පොත WS. 75 II

- ට -

- ටක්‍ර සහිත මුහුර්ති WS. 386  
 ටතුහාණවාර පාළි : පිරිත් පොත WS. 8, 216, 221 II  
 ටතුරාරා සත්‍ය නම කවරහයන් WS. 303 I  
 ටඤ්ඤිත්තර ජාතකය WS. 51 III, 110 I, 444  
 ටුලකමමවිහඬග සූත්‍ර සන්නය (Pāli-Sinh.) WS. 134  
 ටුල ධම්පාල ජාතකය (kavi) WS. 257 II  
 ටුල ධම්පාල ජාතකය WS. 286 IV  
 ටුලහථිපදෙපම සූත්‍ර සන්නය WS. 212  
 ඡද්දන්ත හැල්ල (kavi) WS. 269



- ජ -

- ජන්ම නකත් ඵලාපල WS. 191 I, 450  
 ජන්ම පත්‍රයක් WS. 169  
 ජලසන්නි ගුලිය හා බුද්ධරාජ ගුලිය WS. 39  
 ජාතක කාව්‍යයක්? WS. 33  
 ජාතක ඵලාපල (kavi) WS. 411, 451  
 [ජාතක ඵලාපල] (kavi) WS. 226, 227  
 ජිනාලකාර වණ්ණනා (Pāli) WS. 60  
 ජේතවනාරාම පූජාකථා WS. 114 XI, XII  
 ජෝතිය සිටානන්ගේ උත්පත්ති කථාව WS. 52 IV  
 ජෝන් ඩික්සොන් අෂ්ටකය WS. 92  
 ජෝන් ජේදික් ඩික්සොන් අෂ්ටකය (Skt-Sinh.) WS. 91, 92  
 ජෙයාතිෂ කරුණු WS. 448

- න -

- නක්කාරි ජාතකය WS. 96 X  
 නතිපොල රිටියක් කවිපොත WS. 237  
 නහඤ්චි කවි WS. 385  
 නිරන්ත අටයක (Pāli) WS. 118 IV  
 නිස්ස සාමණෙර වස්තුව WS. 367 IV  
 නිස්සනාග වස්තුව WS. 367 VII  
 තුන්සරණය (kavi) WS. 94 IV, 142, 146, 301 I, 314 I  
 තුන්සරණයෙහි අනුසස් WS. 367 XII  
 තෙල් කෂාය අත්වෙද පොතක් WS. 368  
 තෙල් බෙහෙත් පොත් කොටසක් WS. 267 I, III  
 තෙල් වෙදපොත (kavi) WS. 246  
 තෙල් හා වූණි වටවෝරු වෙද පොතක් WS. 175  
 තේමිය ජාතකය (kavi) WS. 270 I, 332  
 තේලකවාහ ගාථා සන්නය (Pāli-Sinh.) WS. 74  
 තේලපත්ත ජාතකය WS. 115 I  
 තේලපත්ත ජාතකය (kavi) WS. 129 I  
 තෙල වීඩිය WS. 5 II  
 තොලබෝ උපත සහ දඬුරු උපත (kavi) WS. 360 II  
 ත්‍රි-ගත්-හිමාදිගය (Skt-Sinh.) WS. 429  
 ත්‍රිපිටක ග්‍රන්ථ නාම සූචිය WS. 194 I  
 ත්‍රිරත්න නමස්කාරයක් WS. 455  
 පූජාවංශය WS. 55 I (ch. 1), 54, 55 I, 107, 247

- ද -

- දක්ඛිණා විහඬග සූත්‍ර ව්‍යාකෘතය WS. 68  
 දන්තකුටුම්භිකා වස්තුව WS. 367 III  
 දමසක්: ධම්මවක්ක බලන්න  
 දලුරු උපත WS. 360 II  
 දගරථ ජාතකය WS. 58 VIII



- දශා ඵල WS. 12 II, 450  
 දශා ඵල කීම (kavi) WS. 12 III  
 දස කුසල ඵල WS. 51 X  
 දස දනානිසංසය WS. 298 IV  
 දළ කුමාර බලිය WS. 415 I  
 දළද පුජාවලිය WS. 96 VI  
 දළද පෙන්නිම ගැන සිසුවක් WS. 165 II  
 දළද පෙන්නිම (1828) හා ජලගැල්ම (kavi) WS. 165 III  
 දළද පෙරහැර කළ කොලොම්පුර රජුට සුබ පැතුම (සිසුවක්) WS. 165 IV  
 දළද සිසුවක් WS. 165 I  
 දනානිසංස අනුමෝදනාවක් හා පොත් කැබලි WS. 465  
 දනානිසංසය WS. 114 III  
 දනමුතු මාලය WS. 72  
 දරණියගල මෙධධකර භික්ෂුවගේ උපසම්පද පත්‍රය WS. 66 II  
 දිනවරියාව WS. 373 II  
 දියසැවුල් සෞඤ්ඤය WS. 86 VI  
 දීප නිකාය අටයකටා WS. 78  
 දීපායු කුමාරයාගේ කථාව WS. 114 VIII  
 දුමබර කෙවුල්ගම [කිවුල්ගම] ගණේගල විහාරේ තම සන්නස WS. 1  
 දුමමෙධ ජාතකය WS. 51 IV  
 දුත ලකුණු WS. 387  
 දෙතිස් කථා හා දසවිධ කථා WS. 298 X  
 දෙමළ සිංහල වෛද්‍ය අකාරාදියක් WS. 28 II  
 දෙවිදත් කථාව (kavi);  
 දෙවිදත් වරුණේ WS. 200, 268  
 දේවදත්ත වරුණේ; දෙවිදත් කථාව (kavi) WS. 170  
 දේවපුත්‍ර වස්තුව WS. 19 IV  
 දෛවඥමුඛමණ්ඩනා WS. 363  
 ද්‍රව්‍ය ගුණ WS. 50  
 දෛශ-සධගුණ (සධිකිප්පන) නක්ෂත්‍ර පොත WS. 161  
 ධම්මවක්කප්පවත්තන සූත්තං (Pāli) WS. 47 I, 102 II, 128 V, 155, 243 I, 339 I;-  
     අවිවාහිකානසය WS. 229 II, 279, 335, 339 II, 356;-  
     නිදනපාඨය WS. 157;-  
     පද-ඇනුම WS. 99 I, 143 II, 229 I, 244 I, 260 I, 262, 333 I, 445;-  
     විසාරමුඛෙන WS. 306  
 ධම්මවක්කසූත්‍ර අවිකථන දේසනා ආරමභය WS. 339 III  
 ධනපාල ප්‍රේත කථාව WS. 367 XIV  
 ධම්මපද ගාථා සන්නය WS. 14, 298 I  
 ධම්මෝ තිලෝක සරණෝ යන මේ ගාථාවෙහි අභිප්‍රාථ WS. 298 XI, 324 V  
 ධම්මස්ක පැවතුම සූත්‍ර, : ධම්මවක්ක WS. 344  
 ධම්මදන ආනිසංස WS. 367 XVI  
 ධම්මදන ඵලය WS. 55  
 ධම්මසී කථාව WS. 16 I  
 ධම් දේසනා චූර්ණිකාවක් WS. 455



ධර්මවජ්ජ ජාතකය (kavi) WS. 359 I  
 ධර්මපාල සැහැල්ල WS. 257 II  
 ධර්මව්‍යාකරණය WS. 140, 148 I  
 ධර්මානුසංයාමය WS. 96 XI, 128 II, 286 I  
 ධාතු පාඨ WS. 117 I

- නි -

නකුල කථාවස්තුව WS. 96 V  
 නක්ෂත්‍ර නිසංශ්ටව WS. 363  
 නක්ෂත්‍ර පොතක් WS. 2 II, 35, 433, 457  
 නක්ෂත්‍ර පොත් කීපයක් WS. 224  
 නක්ෂත්‍ර පොත් කොටසක් WS. 432, Nakula  
 නක්ෂත්‍ර පොත් කොටස් WS. 468  
 නක්ෂත්‍ර යෝග පොත් කොටසක් WS. 464  
 නක්ෂත්‍ර යෝග ඵලාඵල WS. 382  
 නක්ෂත්‍ර යෝග හා වැසි ඵල WS. 224 III  
 නක්ෂත්‍ර හෝඩියක් හා බලි ස්තෝත්‍ර WS. 393  
 නමස්කාර පද්ධිය WS. 15 II  
 නමස්කර පාඨය හා බණ වූර්ණිකාවක් WS. 463  
 නමස්කාර සන්නය WS. 51 I  
 නමස්කාර සිවුපද WS. 376  
 නව අරහාදී බුදුගුණ සන්නය WS. 303 IV  
 නවගුණ සන්නය WS. 16 V, 96 II, 290 III, 414 I  
 නවපටලය (kavi) WS. 320, 433  
 නවරත්නය WS. 196, 327  
 නවපටල සඩ්ද්‍රව්‍ය සන්නය WS. 312  
 නාමලිඛිතප්‍රශංසා: අමරොක්කාස සන්නය WS. 138  
 නාමාණ්ඩ ග්‍රන්ථය WS. 201  
 නැකුල් අත්පොතක් WS. 180 I, 180 II, 321, 332, 402, 449  
 නැකුල් පොතක්: පලදවලියක් WS. 412  
 නැකුල් පොත් කොටසක් (kavi) WS. 331  
 නැකුල් ඵලාඵල පොත් කොටසක් WS. 434  
 නැකුල් යෝග පොතක් WS. 430  
 නැකුල් සත්විස්ස හා පලදවලිය (kavi) WS. 317  
 නිදන පාඨ විස්තරය WS. 70 I  
 නිග්‍රොධ මාග ජාතකය WS. 104 II  
 නිග්‍රොධාරාම පූජාකථා WS. 51 VI  
 නිමිති පොත WS. 27  
 නිමිති පොත් කොටසක් WS. 4 I  
 නිමිති හා අත්වෙද පොතක් WS. 407  
 නිරය වණිනාව (incomplete) WS. 309 I  
 නාඩි ලක්ෂණ ශාස්ත්‍රය WS. 79 II



- ෪ -

- පඤ්ච කවි විධිය WS. 5 III  
 පඤ්ච ද්වවරිතාදීනව (Pāli) WS. 324 IV  
 පඤ්ච පක්ෂිය WS. 27  
 පඤ්ච පතිට්ඨිතා නාමස්කාර සන්නය WS. 128 I  
 පඤ්ච මහා අධිට්ඨානාය WS. 115 II  
 පඤ්ච සත භික්ෂු වස්තුව WS. 367 IX  
 පඤ්ච සීලානිසංසය WS. 367 II, XIII  
 පඤ්චාධිග ලිත, *see* Lit.  
 පතිප්පජ්ජා කථාව WS. 19 III  
 පත්මාවතී කථාව WS. 52 III  
 පත්මාවතී වස්තුව WS. 97 VI  
 පදමානවක ජාතකය WS. 15 IV, 127 VII  
 පදමානවක ජාතකය (kavi) WS. 301 II  
 පදවිනිහාරය WS. 52 I  
 පදසාධනය WS. 108 II, 117 II  
 පන්නිස් කෝල්වුර කවි කොටස්, no. 1 WS. 452  
 පන්නිස් කෝල්වුර කවි කොටස්, no. 2 WS. 453  
 පඤ්ච උපත (kavi) WS. 427  
 පඤ්ච-පාලිය WS. 427  
 පරවි සංකේශය (kavi) WS. 86 IV  
 පරිවණ්ද පොත WS. 220  
 පරිත්ත (Pāli) WS. 263  
 පලදවලිය WS. 224 I  
 පලදවලිය (kavi) WS. 12 V, 224 I, 287, 290, 430  
 පවන WS. 397  
 පානිමොක්ඛ WS. 110 II  
 පාළි ආබ්භාත වරනාගිලි පොතක් WS. 108 IV  
 පාළි ආබ්භාත වරනාගිලි සන්නයක් WS. 108 III  
 පාළි නාම වරනාගිල්ල WS. 355  
 පාළි නාම වරනාගිල්ල හා ආබ්භාත වරනාගිල්ල WS. 108 II, 379  
 පාළි ලිවුමක් WS. 69  
 පින් පවු එල කවි WS. 359 II  
 පාළි ව්‍යාකරණ පොත් WS. 108  
 පියවර එලාපල WS. 395  
 පිරිත් නව සූත්‍රය (Pāli) WS. 176, 190, 378  
 පිරිත් පොත: වතුභාණ්ඩාර පාළි WS. 113, 263  
 පිරිත් පොත WS. 216, 221 II, 263  
 පිරිනිවන් ජාතක (kavi) WS. 95, 270 II, 359 III  
 පිරිනිවන් මධගල්ල WS. 159  
 පිරුවානා පොත්-වගන්සේ : මහ-පිරිත් පොත WS. 8, 263  
 පිල්ල මන්ත්‍ර WS. 391  
 පිළිකා හා විස්පථි වෙද පොත WS. 394  
 පිළිකුල් භාවනාව WS. 3, 209 I



ප්‍රචහන්තද්‍රව්‍ය වස්තුව WS. 367 V  
 පූජාවලිය WS. 31, 64  
 පූජාවලි (කොටස්) WS. 19 I, 102 I, III, 136, 323, 357  
 පෙරළි හටන WS. 374  
 පොහෝ දවස දෙවියන් ලොව බලන සැටි WS. 298 V  
 ප්‍රයෝග සමුවවය WS. 7  
 ප්‍රේතවස්තු කථා කීපයක් WS. 214, 372  
 ප්‍රේතවස්තුප්‍රකරණය WS. 259  
 ප්‍රේතවස්තු විමානවස්තු කථා WS. 307, 353  
 ප්‍රස්සදේව වස්තුව WS. 298 IX

- බ -

බණ ආරාධනාවක් WS. 420  
 බණ කථාවස්තු පොතක් WS. 52, 96, 97, 210, 367  
 බණ කවි WS. 45 III  
 බණ දහම පොතක් WS. 128, 281, 298, 304  
 බත් විපාක දන කථාව WS. 9 III, 16  
 බලි විස්තර පොතක් WS. 177  
 බාල රොග (kavi) WS. 43 I  
 බාලරෝග විකිත්සා WS. 369  
 බාලප්පබොධනා (Pāli) WS. 117 III  
 බාලධීන්ගේ රෝග හා සන්නි වලිප්පු වෙද වටවෝරු WS. 347  
 බාලාවතාර WS. 108 V  
 බාලාවතාර ඔකදපොල සන්නය WS. 109  
 බාලාවතර ගඩලාදෙණි සන්නය WS. 41  
 බාලාවතාර වරනැගිල්ල WS. 355  
 බාලාවතාර සුගන්ධිසාරය WS. 17  
 බාලොෂධ පොතක් (kavi) WS. 340  
 බිම්බමාන විධි WS. 300  
 බිජ කවි විධි WS. 311  
 බුදු ගුණ (kavi) WS. 72  
 බුදු ගුණ සාන්නිය (kavi) WS. 337  
 බුදු ගුණාලංකාරය (kavi) WS. 352  
 බුදු වූ ජාතකය WS. 9 IV  
 බුදු වූ ජාතකය WS. 96 I, 96 XII, 367 XI  
 බුදුන් ලක්දිව වැඩහිටි තැන් WS. 115 II  
 බුද්ධ ගද්‍ය, සකස් කඩය, ගණදෙවි හැල්ල WS. 45 I  
 බුද්ධ ගද්‍ය (Skt) WS. 179, 185, 255, 305  
 බුද්ධ පරිනිර්වාණය WS. 326 I  
 බුද්ධ රාජ ගුලිය WS. 256 II  
 බුද්ධ වංශ දේසනාව WS. 51 VII, 96 VIII, 122 II, 127 I, 326 II  
 බුද්ධ වංශ දේසනාව හා අනාගතවංශ දේසනාව WS. 16 IV, 52 VI, 286 II  
 බුද්ධ ස්තෝත්‍ර අනුරුද්ධ ගතක සන්නය WS. 24  
 බාහළුජාතක WS. 266



බෞද්ධ ජාතක ව්‍යාකෘතිය WS. 223  
 බෙහෙත් වටවෙරු කොළයක් WS. 189  
 බොක්කේ උපත WS. 219 II, 239 IV, 319  
 බෝධි ආගමන කථා WS. 15 III  
 බෝධිවංශය WS. 105 I  
 බොද්ධ ගතකය *see*  
 හත්ති ගතක WS. 418  
 බ්‍රහ්මජාල සූත්ත (Pāli) WS. 296  
 බ්‍රහ්මජාල සූත්ත & පද-ඇනුම WS. 110 III, 125 III, 354  
 බ්‍රහ්මායු සූත්ත පද ඇනුම WS. 125 I  
 බ්‍රහ්මායු සූත්‍ර සන්නය WS. 125 III  
 හත්ති ගතකය: බොද්ධ ගතකය WS. 204, 233, 238, 418  
 හාව ඵල හා නක්ෂත්‍ර යෝග WS. 421  
 හික්ඛු පාතිමොක්ඛ (Pāli) WS. 384, 443  
 හික්ඛු පාතිමොක්ඛ පද්ධි WS. 197  
 හෙසප්පමඤ්ජුසා සන්නය WS. 231  
 හෙමඡ්ඡ අකාරාදියක් WS. 267 II  
 හෙමඡ්ඡ සමුච්චය WS. 7

- ම -

මගුල් තහඤ්චි කවි WS. 385  
 මසමාන කථාව (kavi) WS. 428  
 මට්ටකුණ්ඩලි කථාවස්තුව WS. 51 XII  
 මනිවෝර ජාතකය (kavi) WS. 129 IV  
 මන්ත්‍ර දෙකක් WS. 341, 415 II, 422  
 මන්ත්‍ර පොතක් WS. 130, 178, 299 I, II  
 මන්ත්‍ර පොත් කොටසක් WS. 4 II, 160 II  
 මන්ත්‍ර සහ බෙහෙත් පොත් කැබැල්ලක් WS. 145  
 මල්වර උපත (kavi) WS. 348  
 මල්වර ලකුණු හා ඵලාපල (kavi) WS. 439  
 මහ අස්න WS. 153  
 මහ-පිරිත්-පොත WS. 278  
 මහහිනික්මන (kavi) WS. 42, 46 II, III, 94 I, 95, 171, 187  
 මහහිනික්මන් කාව්‍යයක් WS. 151  
 මහහිනික්මන් ජාතකය WS. 53 I  
 මහහිනික්මන් පූජවල්ලිය (kavi) WS. 36  
 මහපදරසිංහ ජාතක කාව්‍යය WS. 62  
 මහල්ලික වස්තුව WS. 367 VIII  
 මහා කණ්ණි ජාතකය WS. 52 IX  
 මහා ජනක ජාතකය WS. 52 XII  
 මහා නාරදකස්සප ජාතකය WS. 52 VIII  
 මහා සතිපට්ඨාන සූත්ත (Pāli) WS. 91, 103, 114 II, 128, 241, 261;-  
 පද-ඇනුම WS. 63 I, 100 I, 132 I;-  
 සන්නය WS. 71, 84, 100 II, 103 II, 112, 126, 132 II, 137, 338;-



විජාර මුඛන WS. 61 III, 65 I, 168, 198, 208, 222, 272, 334

මහා සතිපට්ඨාන සූත්‍ර නිදනපාඨය WS. 100 III, 215

මහා වේදල්ල සූත්ත (Pāli) WS. 67

මාදේවී කථාව (kavi) WS. 454

මාතලේ චිත්ති පොතක් WS. 90

මැණික්පාල සාන්තිය (kavi) WS. 264

මුල්සිබ් WS. 77 I, 458 I

මුහුණි කවිපොතක් WS. 274

මුහුණි පොතක් (kavi) WS. 224 I

මුහුණි ඵල නක්ෂත්‍ර පොතක් (kavi) WS. 423

මුහුණි මාලාව (kavi) WS. 224 I, 225

මුහුණි ලක්ෂණ WS. 395

මුහුණි හා නැකත් පොතක් WS. 431

මුහුණි හා ස්වප්න ඵලාපල WS. 392

මුව ජාතකය (kavi) WS. 104 II

මුවපෝතක ජාතකය WS. 58 I

මුවපෝතක වස්තුව WS. 114 VII

මෙත්තානිසංස පදවී WS. 298 II

මෙමුනි භාවනාව (Pāli) WS. 162

මෙමුනි වණිනාව WS. 70 II

- ය -

යකඩ උනුකිරීම (කවි සහ වාසගම) WS. 349

යන්ත්‍ර(විත්‍ර)පොතක් WS. 213

යන්ත්‍ර මන්ත්‍ර WS. 4 III, 44, 292, 318, 336, 339

යම කාලය සහ මන්ත්‍ර WS. 380

යසොධරා ස්ථවිරීන්ගෙන් ලද ප්‍රතිපත්ති පූජාකථා WS. 53 II

යස්ස සද්ධා තථාගතෙ ... යන මෙ ගාථාවෙහි අභිප්‍රාථ WS. 303 II

යුග මාලේ සිවුපද (?) WS. 426 II

යෙ පුග්ගලා-අට්ඨ-සතම පසතො ... ඉමස්ස ගාථා වණිණනා (Pāli) WS. 194 II

යෝගදරණය (kavi) WS. 75 I, 199, 235

යෝගරත්නාකරය WS. 10, 11, 37, 149

යෝගරත්නාකරය වරයෝගරත්නාකරය WS. 29

යෝග-ශතක (සන්න සහිත) WS. 240

යෝගශතක ව්‍යාඛ්‍යාව WS. 85 I

- ර -

රත් තලිය උඩුගත් යැමෙ සිවුපද WS. 410

රසවාහිනී (Pāli) WS. 98

රස විධිය WS. 435

රාජ ඔඩ්ඩියය (kavi) WS. 49 II

රාජසිංහ ප්‍රශස්ති WS. 89

රාජසිංහ[II] වණිනා (kavi) WS. 397

රාජාවලිය (පටුවස් දිව්‍යෙස් පහකිරීම දක්වා) WS. 316



රාසි ස්ථාන ඵලාපල (kavi) WS. 365  
 රාහු අසුරේඥ... ආදීන්ගෙන් ලද... පූජාකථා WS. 16 VI  
 ඊරි-යක් උපත WS. 237  
 රුවන්වැලි දගැබ කථාව WS. 54, 55 I  
 රෝග විනිශ්චය WS. 131  
 රෝමානු රෙප්පමාදු ආගමිකාර වගන්තිවලට පිළිතුරු WS. 328

- උ -

ලග්න දිපිකා (?) WS. 12 VI  
 ලග්න හා යෝග ඵලාපල (Skt-Sinh.) WS. 224 V  
 ලඬකා ප්‍රෙත වස්තු කීපයක් WS. 372  
 ලදරු රෝග විකිත්සා WS. 366, 408  
 ලිත (AD 1858): WS. 283; AD 1862: WS. 253; AD 1865: WS. 441  
 ලිත්; පඤ්චාධිග ලිත් WS. 302  
 ලිත් හෝඩියක් WS. 73, 442, 448  
 ලෝවැඩ සහරාව (kavi) WS. 124

- ඩ -

ඩවකුමාර උපත WS. 239 III, IV  
 ඩව කුමාර යක් උපත WS. 319  
 ඩව කුමාර යක් උපත (kavi) WS. 319 II  
 ඩවුක විදිය WS. 389  
 ඩවටෝරු වෙදපොත් කැබැල්ලක් WS. 183 II  
 ඩදන් කවි පොත WS. 202  
 ඩදන්කවිපොත සහ ගණදෙවි හැල්ල (kavi) WS. 236  
 ඩඤ්ජනා ගාථා (Pāli) WS. 209 II  
 ඩයන්ති මාලය (kavi) ? WS. 454  
 ඩරයෝගරත්නාකරය WS. 10, 29  
 ඩරයෝගසාරය WS. 106, 315  
 ඩරයෝගසාරය WS. 315  
 ඩරයෝගසාර සන්නය WS. 83, 51  
 ඩලිප්පු-රාජ-ගුලිය සහ කෝල-කුමාර-කල්කය (kavi) WS. 256 I  
 ඩසල සුන්න (Pāli) WS. 155  
 ඩාද ලියුමක් WS. 69  
 ඩානර ජාතකය WS. 52 XI  
 ඩාසුදෙව නිසංඤ්චු WS. 265  
 ඩැසි උපත WS. 188  
 ඩැසි ඵල WS. 224 III  
 ඩිප්ඤ්ඤ උපත (kavi) WS. 239 II  
 ඩිදුම ශාස්ත්‍රය WS. 398  
 ඩිධුර ජාතකය (kavi) WS. 120, 129 II, 211, 375  
 ඩින කැපීමේ යාගය (kavi) WS. 438  
 ඩිනය සන්න කොටසක් WS. 152  
 ඩිමාන ප්‍රේතියගේ වන WS. 58 XI



- විමානවස්තු ප්‍රකරණය WS. 30  
 විවාහ මධිගල්ප ආශීර්වාදයක් WS. 158  
 විශාඛාවත WS. 97 IV  
 විෂ්ණු වාදේ කවි පොත WS. 86 VIII  
 විෂ්ණු වීදිය (kavi) WS. 239 I  
 විහාර අස්න WS. 280  
 චුන්නමාලා-සංකෘත-සතක WS. 184, 230, 234  
 වාන්නමාලාබසා (Skt-Sinh.) WS. 447  
 වෙදකම හා ගුරුකම පොතක් WS. 371  
 වෙද ගුරුකම WS. 45 II  
 වෙද පොතක් WS. 22, 28, 413 IV  
 වෙද පොත් කොටසක් WS. 401, 416, 417, 456 I, II  
 වෙද වටවෝරු පොතක් WS. 154, 293, 310  
 වෙමබු මධිගල්පය (kavi) WS. 49 I  
 වෙස්සන්තර ජාතකය (kavi) WS. 18 I, 26, 34, 93 II, 96 VII, 97 IV, 257 I, 419  
 වෙස්සමින්නා වස්තුව හා සරණසිලානිසංසය WS. 181  
 වෙනලත් කථාව  
 වෙරැස්සක-සුත්‍ර අට්ට්ඨානපානාය WS. 245  
 වසාසකාරය; සුභාෂිත ගතක සන්නය (Skt-Sinh.) WS. 174, 192, 203, 350  
 වෛද්‍ය නිසංශ්ටුව WS. 267 II  
 වෛද්‍ය නිසංශ්ටුවක් WS. 313

- ස -

- ගතක පොත් කොටස් WS. 461  
 ගර වීඩිය (prose and verse) WS. 436  
 ගාරිපුත්‍රය WS. 300  
 ගුහ අගුහ නක්ෂත්‍ර යෝග (verse and prose) WS. 381, 383  
 ශ්‍රී-මා-බෝ වෘද්ධාව (kavi) WS. 254 I  
 ශ්‍රීවික්‍රම රාජසිංහ ප්‍රශස්තී WS. 88  
 සඩ්ධපාල ජාතකය WS. 51 XI  
 සඩ්ධාරුජ්ජත්ති සුත්‍රාන්ත දේසනාව WS. 47 IV  
 සඩ්ධා-නාම සඩ්ධග්‍රහයක් WS. 217  
 සඩ්ධකෙස ප්‍රේම නිශ්චය ලක්ෂණ WS. 2 I  
 සඩ්ධසද්ධිනානිසංසය (Pāli-Sinh.) WS. 324 III  
 සව්වච්ඡිකර ජාතකය WS. 127 VIII  
 සතර බණවර සන්නය WS. 32  
 සතර සංවර සිලය WS. 298 VI  
 සතිපට්ඨාන සූත්‍රය ඇසීමේ ආනිසංග WS. 59 II  
 සතිපට්ඨාන සූත්ත- විජාරවුබෙන WS. 57,  
 මහා සතිපට්ඨාන ... බලන්න  
 සත්තසූරියුග්ගමන සූත්ත පද ඇනුම (Pāli-Pāli) WS. 345 I  
 සත්තසූරියුග්ගමන සූත්‍ර සන්නය WS. 345 II  
 සත් දින මධිගල්පේ: සත් දින අරවලි (kavi) WS. 424  
 සද්දන්ත ජාතකය (kavi) WS. 289



- සද්ධර්මාලංකාරය (කොටස්) WS. 105 II, IV, 114 I, 122 I, 182, 303 III  
සන්නාන-දීපිකා ව්‍යාඛ්‍යානාය WS. 12 I, 82  
සන්ධිකප්ප WS. 133  
සන්නි ගුලි වෙද කවි පොතක් WS. 207  
සන්නි ගුලි වෙද පොත WS. 79 V, 80, 362  
සන්නි ගුලි හා සර්වාධිග වෙද පොතක් WS. 79 IV  
සන්නි මාඤ්ච වෙද පොත WS. 330  
සන්නි ලකුණු දූතයා WS. 79 III  
සන්නි වලිප්පු වෙද පොතක් WS. 13 II, 38, 111, 228, 273, 342  
සන්නි විධිය WS. 364 II  
සප්ත භාරයා WS. 309 II  
සප්ත-සුරෙහද්ගමන සුත්‍රාන්ත ධර්මදෙසනාව WS. 47 III  
සමයන් බලිය WS. 219  
සමයන් උපත (kavi) WS. 219 II, 239 II, 319  
සමනල හැල්ල (kavi) WS. 254 II  
සමනල සැහැල්ල (kavi) WS. 164  
සරණගමනයෙහි එල WS. 367 I  
සරණගමන සූත්‍රය WS. 102 V  
සරස්වතී නිසංඝ්ඛු WS. 141 I, II  
සරස්වතී නිසංඝ්ඛුව (ස-සිත්-දෙ.) WS. 308 I  
සර්ධා සුමනා කථාවස්තුව WS. 51 XIII  
සථි වෙද පොත් කොටසක් WS. 403  
සථි වෙදකම WS. 28 I  
සථි වෙද පොතක් WS. 156  
සර්වාධිග වෙද පොතක් WS. 28 III, IV, 294, 400, 425, 437  
සස ජාතකය WS. 58 VII  
සස ජාතකය (kavi) WS. 360 I  
සාගිනිනඤ්ඤ ජාතක (kavi) WS. 314 II  
සාන්තිකම් මන්ත්‍රයක් WS. 282  
සාම ජාතකය WS. 16 III, 52 V  
සාම ජාතකය (kavi) WS. 252  
සාමණේර බණ-දහම පොත WS. 25, 87  
සාරසංකෂ්පය WS. 123  
සාරසංකෂ්ප... අථ-ව්‍යාඛ්‍යානාය WS. 23  
සාරසූත්‍ර (Pāli), etc. WS. 195  
සාරාථීපති: සතර බණවර සන්නය WS. 32  
සැළලිහිණි සංකේතය WS. 86 VII  
සැවුල් සංකේතය (kavi) WS. 86 II  
සිංවලද WS. 77 I, 458 I  
සිගාලොවාද සූත්‍ර පද ඇනුම WS. 118 II  
සිගාලොවාද සූත්‍ර පද්ධිය WS. 118 III  
සිදු කුමරුගේ පුවත WS. 319 II  
සිද්ධොක්ක නිසන්ට්‍ර ව්‍යාඛ්‍යා (Skt-Sinh.) WS. 325  
සිරි මා බෝ සහ සොළොස්මහස්ථාන වඤ්ඤා (kavi) WS. 94 II



- සිවුපද කතර (kavi) WS. 351  
 සිළුන් වස්තුව WS. 367 XV  
 සිල පරිවර්ණය WS. 52 VII  
 සිලව නාගරාජ ජාතකය WS. 127 III  
 සිලානිසංස ජාතකය WS. 16 VIII, 58 V  
 සිලානිසංස (Pāli) WS. 195  
 සුජාත ජාතකය (3) WS. 114 VI  
 සුදග්ග ජාතකය WS. 58 X, 96 IV, 127 V  
 සුදග්ග සූත්‍රය WS. 128 II  
 සුපත්‍ර ජාතකය WS. 286 III  
 සුබ සෙන් කවි WS. 377  
 සුභ අසුභ යෝග WS. 191 II  
 සුභ සූත්ත (Pāli) WS. 97 I  
 සුභ සූත්‍ර ව්‍යාකෘතිය WS. 97 II  
 සුභාෂිතය (kavi) WS. 426 I  
 සුමධගල-විලාසිනි (Pāli) WS. 78  
 සුරුචි බ්‍රාහ්මණ වස්තු (Pāli) WS. 324 II  
 සුලබාවතී කථාව (kavi) WS. 188  
 සුලගල වස්තුව WS. 127 VI  
 සුත්‍ර නිදනපාඨ විස්තරයක් WS. 148 II  
 සුත්‍ර සන්න කොටස් WS. 460  
 සුරූප ගතක with පුරාණ සන්න (Skt-Sinh.) WS. 271  
 සුරූප ගතක සන්නය (Skt-Sinh.) WS. 21, 205, 232, 358  
 සොකරි කථාව WS. 193  
 සෝධියේ පටුන (kavi) WS. 396  
 ස්වප්‍රචයය WS. 247

— හි —

- හඳි වෙද පොත WS. 6  
 හෙතරාජ ගුලිය WS. 207  
 හෙරණ සිබ සහ සතර සංචර සිලය WS. 373 I  
 හේමාවත (kavi) WS. 129 V  
 හේරාහරණය (Skt-Sinh.) WS. 48, 135, 139 I, 276

While every effort has been made to ensure the accuracy of the Sinhalese script, certain errors may inadvertently have occurred.



















