the others are a spurious addition. In any case I shall be grateful for information throwing light upon this work or its alleged author.

My account of those MSS. that are not strictly poetical must be deferred to some future occasion.—Yours sincerely,

REYNOLD A. NICHOLSON.

6. THE AUTHOR OF THE SĀSANAVAMŚA.

June 14, 1899.

DEAR SIR,—Feeling that it would be of interest to hear something of the author of a modern Pali work from one of his contemporaries in the Buddhist community, I wrote, a short time ago, to the Venerable Subhūti, of Waskaduwa, asking him some questions about the author of the Sāsanavamsa. He has not only replied most kindly, giving me a few particulars and mentioning his own relations with Paññāsāmi, but also sends me a copy of a letter written by the Burmese rajaguru himself to Ceylon, on the occasion of a visit of certain Singhalese monks and others to Mandalay, in the year 1862.

Of Paññāsāmi Subhūti writes as follows:—

"The venerable priest was known by the name of Rājaguru Paññāsāmi. He lived at a monastery called 'Sahassarodhārāma' in the neighbourhood of Mandalay about thirty-five years ago. The friendly feelings that existed between him and me and the pleasant correspondence we then carried on are still fresh in my memory. 'Sāsanavamsa' was compiled in 1864, and the sad death of its author occurred several years later. He was also the author of many other works, the last of which was 'Saddanitiṭikā,' which his death unfortunately rendered him unable to complete. He was a pure Burmese, and does not at all belong to the Singhalese nationality, nor did he ever visit Ceylon. 'Sāsanavamsa' was compiled at the request of the High Priest Sumañgala, the Principal of the Vidyodaya College, and Saranamkara Indāsabha Warañānasāmi, the
late High Priest of Rāmaṇānīkāya in Ceylon, who, it appears, are mentioned in the book."

I add below a transcript of Paññāsāmi’s Pali letter.

MABEL BODE.

Namo tassa bhagavato arahato sammāsambuddhassa.

Pahitam idam adīṭṭhasahāyabhūtassa sabrahmacārīno Dhammāḷamkāra-Sirisumanatissesattherassa Paññāsāmisirikavidha-
jamahādhammarājādhirājagurūti laddhalaṅcena therena ti daṭṭhabbām.

Tumbākaṁ hi sissā Dhammadassī Silakkhandho ti dve bhikkhū Saranaṁkaro Dhammapālo Sumaṅgalo cā ti tayo sāmaṇerā tayo upāsakā kāliyuge bāviṣādhike dvisate sahasse ca sampatte amhākaṁ Marammamaṇḍale Tambādīparaṭṭhe Ratanāpuṇṇam nāma imaṁ mahaṁ rājadhāniṁ sampattā te ca chekena ācariyena dammitā viya assā chekassa ācari-
yassa gunām pakāsento saṁgharājavarassā vihare āgantuka-
hena sithiladhanītaniggahātavimuttādikam uccaṁnaṁvedhiṁ aviruddham katvā kammavācāṁ vācetvā parisuddhapasampadaṁ saṁgharājassa santike

Idam kaliyuge tevisādhike dvisate sahasse ca sampatte māghamāsassa kālapakkhadasamiyaṁ sūrajjavāre Laṁkādipe Gāḍenagare Paramānandavihāre nisinnassā adiṭṭhasahāyassā Dhammālāṁkāra - Sirisumanattherassā santikaṁ paḥiṭam Jambudīpe Marammamaṇḍale Tambadipparaṭṭhe Ratanāpuṇṇanagarassā purattihimadisābhāge Sahassorodhārāme dhaṇādhivāsabhūte mahādhammarāṇuṁ kārāpīte nivāsinā Paṇṇāsāṁmisirikavidhajamahādhammarājādhīrśajagurūti laṅdhalaṅcena therenāti daṭṭhabbām.

Tumhākaṁcatthāya pāṇiyabhājanam veḍamayam ekaṁ ca khuddakakaraṇḍakam Sāraṇāmkarādīnaṁ hatthe niyyādehi.

To the Secretary of the Royal Asiatic Society.