

CATALOGUE OF SANSKRIT MANUSCRIPTS.

A. BRAHMANICAL LITERATURE.

I. VEDIC MANUSCRIPTS.

A.—RIG-VEDA.

1.

Add. 5351.—Foll. 385 (original numbering by separate ashtakas); European book form; folio, 15½ in. by 7 in.; 12 lines; Devanagari, dated V.S. 1838 (A.D. 1781).

[COL. POLIER.¹]

ऋग्वेदः

RIGVEDA.—*Samhitāpāṭha*.

See the editions of Max Müller, Aufrecht, and Rājārāma Bodase (Bombay, 1890).

¹ The present collection of MSS. (in 11 volumes, Add. 5346—56), probably the first collection of Vedic works ever made by a European, was formed apparently about 1783, in Rajputana, by Lieut.-Col. A. L. H. Polier, an officer of Swiss extraction, who served the East India Company between 1759 and 1789. Further details of Polier's life (1741—95) are given in Hofer's *Biographie Universelle*.

Ashtaka 1 ends :—

इति ऋग्वेदो ध्यायः समाप्तः ॥ श्री ॥ संवत् १८३८ चर्षे मितौ
वैशाखमासे कृष्णपक्षे तिस्रौ प भृगुवासरे लीपौ प्रथमाष्टक
समाप्ताः लीपौ सवाई जैपुरमध्ये ॥

Similar inscriptions, with dates within the same year, V.S. 1838 (A.D. 1781), occur at the ends of some other ashtakas.

In the eighth ashtaka the numbering of the vargas differs from that of the editions (and from most of the MSS.), owing to the

In the first volume (Add. 5346) is bound a long letter (dated 20th May, 1789) from Polier to Sir Joseph Banks, a Trustee of the Museum, in which he points out that fruitless efforts had been made to obtain copies of the Vedas "on the Coast of Coromandel . . . in several parts of Bengal, and at Bennes." "My researches," he continues, "at Awd, Lacknow, Agra and Delhy were perfectly useless." Subsequently, hearing that copies could be had from Brahmans at Jeypore with the authorization of the Rāja (Pratāpa-simha), he made an application to that sovereign, which was granted, and "in the course of a year, paying the Brahman transcribers at a certain rate per every hundred *Ashtok* [a confusion of the words *ashtaka* and *anushtubh* ?] or Stanza," he "obtained the books,"

insertion of several of the doubtfully authentic hymns called *khilas*.¹

Thus the *khila* no. 22 in the (second) edition of Müller (अविधना^०) occurs in its usual place in the ashtaka, after adhyāya 3. The first varga of adhyāya 4 accordingly bears the number 30, instead of 29. Similarly, *khilas* 25 (verses 1—13 only) and 27 are inserted at their regular places (occurring on fol. 371 in this MS.).

Owing to these additions the total number of vargas reaches 56, as against 49 of the editions.

The actual text of the *Samhitā* ends at fol. 383b, l. 7 (०सुसहासति).

Then follows immediately the stanza तच्छं-
योरा . . . चतुष्पदे, printed as stanza 5 of *khila* 32 by M. Müller (ed. 2, vol. iv., p. 541), after which: दशमं मंडलं ॥ अथ महानाम्न्यः ॥ The hymn विदामयवन्^०, better known in connection with the *Sāma-veda* (see nos. 27, 29), occurs as vargas 61—63 of the present text. It is preceded by the hymn संज्ञानम^० in the text of

Showing the MSS. to a certain "Raja Anundoram, a learned Brahman then at Lucknow," Polier got the MSS. arranged and numbered, promising in return that "they should not be bound in any kind of leather, but in silk or velvet." The green silk binding remains, though for some volumes renovation has been necessary. Commenting on the alleged difficulties of intercourse with learned natives, Polier adds: "I have always found those who were really men of science and knowledge very ready to impart . . . what they know to whoever would . . . listen to them with a view of information, and not merely for the purpose of turning into ridicule whatever was not perfectly consonant to our European ideas, tenets, and even prejudices, some of which I much fear are thought by the Indians to be full as deserving of ridicule as any they have." The letter concludes with a request that Sir Joseph should deposit the MSS. in the Museum, adding in a postscript the further request that "in depositing the *Baids* in the British Museum it may be specified particularly" that either Sir Wm. Jones or Mr. (afterwards Sir Chas.) Wilkins "should at any time be allowed to have one of the volumes . . . to take home with them . . . on giving security," &c. No minute of the Trustees was passed regarding this request.

¹ These are apparently not inserted in the earlier ashtakas, e.g. ashtaka 5, which in some MSS. contains them (see Müller, ed. 2, vol. iv., p. 529).

14 stanzas as printed in the edition of Rājārāma ('*Parīśiṣṭāni*,' pp. 23, 29). After some *namaskāras* the MS. concludes:—

इति अष्टाष्टके न (sic) अष्टमो अध्याय समाप्तः ॥

2.

Add. 26,400.—Foll. 236 (1—64, 65 missing, 66—93, 92—99, 1—94); 7 lines; 3½ in. by 9 in.; excellent Nagari of 18th century.

[WILLIAM ERSKINE.]

ऋग्वेदः

RIGVEDA.—*Samhitāpāṭha*. Ashtakas 3, 4 (fragment), 5.

The fourth Ashtaka is incomplete, wanting the first 51 leaves, a little more than the first half. It begins in adhyāya 5, varga 1 (=Maṇḍala VI. 2. 3).

3.

Add. 26,445a.—Foll. 1—3; 12 lines; 14 in. by 6 in.; Nagari of 19th century.

Fragments of RIGVEDA.—*Samhitāpāṭha*, with *Sāyaṇa*'s commentary.

Samhitā text, unaccented. The fragments are M. I. 130. 7-9 and II. 18. 3-8.

4.

Or. 4481.—Foll. 511; 6—12 lines; average size of leaves about 10 in. by 4 in.; written on coarse paper at dates (see below) ranging from A.D. 1495 to 1735. Accents marked in red.

ऋग्वेदः

RIGVEDA.—*Padapāṭha*.

Like many other MSS. of this text the present MS. is really a collection of separate

copies of the ashtakas, of varying date and writing.

Asht. 1 is complete all but the last leaf, which, however, contained only the last five words (*aryaḥ ... syāma*) of the text.

Asht. 2 is practically complete. The last five verses are written on the back of the last leaf in a more recent hand. This has been pasted over with a fresh piece of paper, on which has been re-written the remainder of the text, in a more recent hand. A date, perhaps Saṃvat 1603, has been added, but it has been retouched. The date, however, of the MS. itself is visible under the covering leaf, and reads संवत् १५६३ मार्गशीर्षे वदि ॥

Asht. 3 and Asht. 4, adhy. 1 and 2 are wanting.

Asht. 4, adhy. 3—8 are numbered foll. 1—67, and dated [Vikr.] Saṃvat 1792 Krodhana, i.e. A.D. 1735. Scribe, Kāśinātha Bhaṭṭa.

Asht. 5 is dated [V.]S. 1645 Hemalamba, i.e. A.D. 1588. A scribe's name (Haribhaṭṭa) is added, in ink, however, slightly fresher.

Asht. 6 is written mainly in an archaic and regular hand; in the last five leaves, however, another writing is found, and the date [V. ?] Saṃvat 1687 is added in a third hand-writing.

Towards the end of the ashtaka several leaves are missing, viz. those originally numbered 82—89, 91—93. On the other hand, at the end of the ashtaka will be found two leaves giving a passage near the end (Asht. vi. viii. 28. 1—32. 5 = M. ix. 40. 1—42. 5), in a handwriting resembling that of the following ashtaka.

Asht. 7 wants vargas 1, 2 of adhy. i., and begins in the third verse of varga 3 (= Maṇḍ. ix. 46. 3). The writing is not very neat or regular, though it bears an earlier date than the rest of the MS.

Colophon :—

संवत् १५५२ वर्षे पौष सुदि ४ रवी ज्येष्ठ श्रीवट पट्ट (?) मंडल करणे । जोज्ञ ग्राम वास्तव्याभ्यंतरनगरजातीय मंडदादा सुत

माशिक । श्री ऋग्वेदस्य सप्तमाष्टकस्य पदपुस्तकमलेखि - - - ।
प - - काय कोठा (*koṭa* ?) सुताय मुरारि एतस्मै धर्मण प्रदत्तं ॥
'Scribes verses' follow.

Two leaves (originally numbered 15 and 48 respectively) are wanting.

Asht. 8. The first leaf is much mutilated at edges, and is written in a hand somewhat similar to that of the foregoing ashtaka. It contains vargas 1, 2, and part of 3.

The rest of the MS. contains Asht. viii. iii. 1—v. 25. 6, vii. 1, viii. 36. 2 (= M. x. 86. 1—104. 6, 120. 1—178. 2).

Three or four leaves in the middle and at the end are accordingly missing.

5.

Add. 26,391—26,393. Four vol.; about 8 in. by 4 in.; 8 or 9 lines; written by two different hands, circa Śaka 1696—1738 (A.D. 1724—1816). Accented in red.

[WILLIAM ERSKINE.]

ऋग्वेदः

RIGVEDA.—*Padapāṭha.* Asht. 1, 3, 5—8.

Add. 26,391.—Asht. 1, ff. 120; Asht. 3, ff. 118; written by Pāṇḍuraṅga Jośi Nāgām-vakara, Śaka 1735, 1734 [elapsed] (A.D. 1813, 1812).

Colophon of the first Ashtaka :—

इति प्रथमाष्टके ऋषिमोऽध्यायः । . . इत्युपनामपांडुरं [ग]वाबु-
जोषिलिखितं शके १७३५ ॥ श्रीमुखनामसंवत्सरे । माहे ज्येष्ठवद्य
अष्टमि से समाप्तः ॥

Colophon of the third Ashtaka :—

शके १७३४ अंगिरी नाम संवत्सरे माहे अश्विनवद्य षष्ठि-
भानु वासरे इदं पुस्तकं पांडुरंगवापुजोशि नागांवकर स्वहस्तेन
लिखितं ॥

Add. 26,392.—Asht. 5, ff. 100; in the handwriting of Vināyaka Kaśalikara (*v. infra*).

Asht. 6, ff. 101—265; written by Pāṇḍuraṅga Jośi [Nāgām-vakara] in Śaka [elapsed] 1736, *bhūvanāma-saṃvatsare* (A.D. 1814).

Add. 26,393.—Asṭ. 7, ff. 168; written by Pāṇḍuraṅga Joṣi [Nāgāmvakara] in Śaka 1738,¹ *yuva-nāma-saṃvatsare* (A.D. 1815).

Asṭ. 8, ff. 106; written by Vināyaka Kaśalikara in Śaka 1696 (A.D. 1773).

Colophon:—

शके १६९६ वर्षे वर्त्तमानजयनामे संवत्सरे आषाढशुद्धनवम्यां
कशलीकरोपनामक विनायकेन लिखितं ॥

6.

Add. 26,394.—Foll. 62; 10 lines; 11 in. by 4 in.; clear Nagari, accented; written in Śaka 1704 (A.D. 1782).

[WILLIAM ERSKINE.]

ऋग्वेदः

RIGVEDA.—*Padapāṭha*. Asṭ. 1.

Colophon:—

... इति शके १७०४ संवत्सरे आषाढे कृष्णपक्षे अमावास्यां
तिथौ मन्द चारे इदं पुस्तकं घैसास उपनाम गोविंदात्मज पाण्डुरांग
भट्टेन लिखितं ॥

7.

Add. 26,397a.—Foll. 54 (9—31, 32—39 missing, 40—62, 63, 64 missing, 65—72); 9 lines; 10 in. by 4 in.; Nagari; dated 'Samvat'² 1590.

ऋग्वेदः

RIGVEDA.—*Padapāṭha*. Asṭ. 1 (fragments).

Accented. The date ॥ सं^२ १५६० वर्षे ॥ occurs after the end of adhy. 5, fol. 47 (65^a).

Begins: [यो। अ]ग्निं। देवो वीतये। Asṭ. I. i. 23 (=M. I. 12. 9); and extends, with two con-

¹ i.e. 1738 current, as is clear from the cyclic year named. It is characteristic of the difficulty of Indian chronology that this same scribe had dated his two previous copies in Śaka years *elapséd*.

² The appearance of the leaves would suggest Śaka (A.D. 1668) rather than Vikrama (1533).

siderable gaps (see specification of leaves above), as far as A. I. vi. 22 (=M. I. 91. 20).

8.

Add. 26,398a.—Foll. 35 (7—10, 15—44); 15 lines; 10 in. by 4½ in.; Nagari; dated Samvat 1543 (A.D. 1486)³; accented (*svaritas*, however, not indicated).

[WILLIAM ERSKINE.]

ऋग्वेदः

RIGVEDA.—*Padapāṭha*. Asṭ. 4 (fragments).

The fragments are Asṭ. iv. i. 33^a (=M. v. 32. 9)—ii. 20 (43. 4), and Asṭ. iv. iii. 13 *ad fin.* (=M. v. 53. 14—vi. 61).

9.

Add. 26,398b.—Foll. 36—99 (1—11, 12—15 missing, 16—68); 10—13 lines; 10½ in. by 4 in.

Another copy of the preceding work.

Accents added, but somewhat perfunctorily.

This fragment extends (with gaps, see above) from the beginning of the Asṭaka to adhy. viii. 7 *ad fin.* (=Maṇḍ. v. 9. 1—vi. 49. 14).

10.

Add. 26,399.—Foll. 94; 9 lines; 9½ in. by 4 in.; Nagari of Western India; dated Śaka 1690 [elapséd] (A.D. 1768).

Another copy.

³ Date verified from tables.

⁴ In this MS. the adhyāyas are numbered from the commencement of the Veda; thus, Asṭ. iv., adhy. i., is called adhy. 25.

The complete Ashtaka, accented. Dated in a different hand (that of original owner ?):—

शके १६९० विरोधी नाम संवत्सरे मार्गशीर्षे ९ तद्दिने पुस्तकं करवे गोपाळ भट्टस्य ॥

11.

Add. 26,396b.—Foll. 108—118 (1—11); 9 lines; 8 in. by 4 in.; regular Nagari of 18th century; not accented.

[WILLIAM ERSKINE.]

ऋग्वेदः

RIGVEDA.—*Padapāṭha*. Asht. vi. adhy. i.

The MS. is unfinished, as the end of adhy. i. is followed by the first few lines of adhy. ii., the MS. breaking off in the middle of a verse : °अथ ऽपते (vi. ii. 3 = M. VIII. 21. 3).

12.

Add. 26,396c. — Foll. 119—215 (originally 1—47, 48 omitted; 49—57, $\frac{58}{9}$,¹ 60—89); 9 lines; 8 in. by 4 in.; accented.

ऋग्वेदः

RIGVEDA.—*Padapāṭha*. Asht. 7.

The handwriting is that of Vināyaka Kaśalikara (Add. 26,393), and doubtless this Ashtaka belongs to the complete copy of which that MS. forms a part.

Ends : सोम ञोपाः (the last half of the last verse being omitted).

13.

Add. 26,397b.—Foll. 55—80 (originally 83—88, 89 missing, 90—106, 107 missing, 108—

110); 8 lines; 10 in. by 4 in.; Nagari of 17th century, accented.

ऋग्वेदः

RIGVEDA.—*Padapāṭha*. Asht. 8 (fragments).

The fragment begins with the subscription of adhy. 6 : इति अष्टमाष्टके षट्मो ऽध्यायः, and extends (with lacunæ above indicated) to adhy. viii. 40 (= Maṇḍ. x. 182. 3).

14.

Add. 5353.—Foll. 128; 15½ in. by 7 in.; Devanagari of 18th century.

[COL. POLIER.]

ऐतरेयब्राह्मणम्

AITAREYA-BRĀHMAṆA.

Edited and translated by Haug (Bombay, 1863); also edited by T. Aufrecht, Bonn, 1879.

Beg. अग्निर्वै देवानामवमो°

End. द्विर्देवैर्नस्तृणुतेस्तृणुते ॥

15.

Add. 26,451d.—Foll. 62—76 (8—13, 13—20); 9 or 8 lines; 3½ in. by 8 in.; two Nagari hands, 17th—18th centuries.

Fragments of the AITAREYA-BRĀHMAṆA.

The portions are: Ait. Br., VII., sect. vii. *fin.* to sect. xvii. *med.* (= Haug, I., pp. 174—183), and *ibid.* III., sect. xix.—xxxi. (= pp. 65—72).

16.

Add. 26,428a. — Foll. 39 (numbered 1—21, 1—18); 9 lines; Nagari of 18th century.

[WILLIAM ERSKINE.]

¹ Contradictory numbering on right and left margins.

Two fragments of the AITAREYA-BRĀHMAṆA.

The first contains the first two Adhyāyas of the 5th Pañcīkā, with a portion of the 3rd Adhyāya to these words : त्वं सोम क्रतुभिः पिन्वंतपो बृहदिन्द्राय (vol. 1., pp. 109 *fin.* to 126. 6, ed. Haug).

The second contains the first three Adhyāyas of the 6th Pañcīkā, with a portion of the fourth to these words : सा विमुक्तिस्तद्यचतुर्विंशो हनैकाहि काभिः (*ibid.*, pp. 141 *fin.* to 158. 7).

17.

Add. 5352d.—Foll. 103—128, originally 1—26; 12 lines; 15 in. by 7½ in.

[COL. POLIER.]

ऐतरेयारण्यकम् AITAREYA-ĀRANYAKA.

Edited by Rāj. Mitra in *Bibliotheca Indica*, 1876. The work is in this, as in some other MSS. (Eggeling, Cat. I. O., p. 12), ascribed to Āśvalāyana. Compare Rāj. Mitra's preface, pp. 8—12.

Beg. अथ महाव्रतमिदो°

End.

°ब्रह्म भवति ॥ ३ ॥ १४ ॥ तृतीयोऽध्यायः । प्रथमारण्यकमारभ्य पंचमारण्यकपर्यन्तं अष्टादशोऽध्यायः ॥ इति आश्वलायनोक्तं आरण्यकं नाम समाप्तं ॥

18.

Add. 5352a.—Foll. 126; 15 in. by 7 in.; Devanagari. [COL. POLIER.]

Foll. 1—66 (originally 1—38, 1—25).

आश्वलायनश्रौतसूत्रम् ŚRAUTA-SŪTRA of ĀŚVALĀYANA.

Liturgical rules for rites according to Rigveda. Printed in the *Bibliotheca Indica*, 1874.

Beg.

अथैतस्य समाह्वयस्य धिताने योगापत्तिं वक्ष्यामो°

End.

इत्याश्वलायनश्रौतसूत्रे द्वादशोऽध्यायः समाप्तं ॥

19.

Add. 5352b.—Foll. 68-83, originally 1—16. [COL. POLIER.]

आश्वलायनगृह्यसूत्रम्

GRIHYA-SŪTRA by ĀŚVALĀYANA.

A ritual book relating to the ceremonies of private worship according to Rigveda. Printed in the *Bibliotheca Indica*, 1869, and more recently by A. F. Stenzler (“Indische Hausregeln”).

Beg.

ओं उक्तानि वैतानिकानि गृह्याणि° वक्ष्यामः

End.

इत्याश्वलायनगृह्यसूत्रे चतुर्थोऽध्यायः ॥

20.

Add. 5352c.—Foll. 85—101, originally 1—17. [COL. POLIER.]

सर्वानुक्रमणी

SARVĀNUKRAMAṆĪ of KĀTYĀYANA.

An index to the Rigveda. Edited by A. A. Macdonell in *Anecdota Oxoniensia*, 1886.

Beg.

ओं अथ ऋग्वेदाप्तये शाकलके°

End. तृतीयं त्रिष्टुप्¹

तदेतत्सूक्तसहस्रं सप्तप्रदशकं सपादाधिकमृग्वेदे पारायणपादे शाकल्ये शैशिरियके नमः शौनकाय *bis.*

इति सर्वानुक्रमणिका समाप्ता ॥

¹ This is the end of the text as printed by Macdonell.

Here follows an enumeration, in verse, of the various metres of the R̥igveda. (Compare Cat. I. O., p. 6, no. 52.)

Beg.

एकपंचाशद्ग्वेदे गायत्र्यः शाकल्येयके ।

End.

एवं दशमहस्राणि शतानां तु चतुष्टयं
चूचां द्वाधिकमाख्यातमृषिभिस्तत्त्वदर्शभिः ॥

B.—SĀMA-VEDA.

21.

Add. 5347a.—Foll. 19; 12 lines; 15½ in. by 7 in. [COL. POLIER.¹]

सामवेदः

SĀMA-VEDA.—*Āchandas* (or *Pūrva-*) *ārcika*, in the *Samhitāpāṭha*.

Edited by Th. Benfey, partly from the present MS.,² in 1848. See pp. 1—61.

Beg.

अग्निं आ याहि वीतये गृणानो दव्यदातये । निरुता सन्ति
वर्हिषि ॥

End.

०वमरी वधृणावा रुज ॥ ८ ॥ टे ॥ दशतरी ॥ ४ ॥ इति षष्ठ-
प्रपाठकः ॥ छंदसोग्रंथसमाप्तः ॥

22.

Add. 5347f.—Foll. 203—25, originally 1—22; unaccented. [COL. POLIER.]

¹ See also general note to this collection appended to description of no. 1, Add. 5348.

² A short general account of the MS. is given at p. xiv., note 2; at p. v., however, the MS. is wrongly described as accented.

सामवेदः

SĀMA-VEDA.—*Pūrvār̥cika*, *Padapāṭha*.

End.

इति षष्ठप्रपाठकः ॥ इति छंदसोग्रंथसमाप्तः ॥

Date.

संवत् १८३९ वर्षे माघशुक्ल १ दीतवार ॥

23.

Add. 5347e.—Foll. 170—202, originally 1—32; without accentuation or figuring.

सामवेदः

SĀMA-VEDA.—*Uttarār̥cika*, *Samhitāpāṭha*.

Beg. अथै गायता०

End. इत्युत्तरः समाप्तः ॥

See Benfey's edition, pp. 62—162.

24.

Add. 5347d.—Foll. 136—169, originally 1—33; without accentuation or figuring.

सामवेदः

SĀMA-VEDA.—*Uttarār̥cika*, *Padapāṭha*.

Beg.

ओम् । उप । अस्मि । गायत । नरः । पवमानाय । इंदवे ।
अभि । देवान् । इपक्षते ॥

End.

०दधानु ॥ ९ ॥ इति समाप्तः ॥ उत्तरापद लिपितं ॥ समाप्तं ॥

25.

Add. 5346.—Foll. 125; Devanagari. Dated V.S. 1839 (A.D. 1782). [COL. POLIER.³]

³ It is to this MS. that is prefixed the document of which an account is given in the note to no. 1 *supra*.

सामवेदः

SĀMA-VEDA.—*Ūha-gāna.*

In twenty-three Prapāthakas. See the separate edition of Satyavrata, vol. iii. (Calcutta, Śaka 1810).

The horizontal figuring for chanting is given,¹ but there is no accentuation or figuring *over* the line.

Beg.

उच्चाता ३ ईजातमंधसाः^०

End.

होता मंद्रतमोविशि ... ॥ ७ ॥ उत्सूहगाने त्रयोविंशतिप्र-
पाठकः समाप्तः ॥ इति शुद्रपर्व समाप्तः ॥ आदित सामानि ॥ ९३६
..... अहोवा ॥

Date :

संवत् १८३९ वर्षे माह शुदि १ रघोवासरे लिखितं ब्राह्मण
हरिसुप दधीच सवाइ जैनगरमध्ये ॥

26.

Add. 5347h.—Foll. 231—262 (originally 1—31); writing and figuring as in the preceding MS.

सामवेदः

SĀMA-VEDA.—*Ūcyagāna.*

See the edition of Satyavrata (*supr. cit.*), vol. iii., pp. 567—740.

Beg.

रथंतरं । आभि च । शूर^०

End.

^०ईडा २३४५ ॥ ३७ ॥ तुम ॥ इति षष्ठमः प्रपाठकः समाप्तः ॥

27.

Add. 5356b.—Foll. 14—38 (originally 1—25);

¹ See Burnell, Catalogue of a Collection . . Vedic MSS., p. 44.

writing with figuring, as in the preceding MS. [COL. POLIER.]

सामवेदः

SĀMA-VEDA.—*Āraṇyaka-gāna*, followed by the *Mahānāmni-sāma*.

For the works, see Satyavrata's separate edition of the Sāma-veda, vol. ii., pp. 1—156; in ed. *Bibl. Indica*, Pt. II., p. 387.

Beg.

श्रीसामवेदाय नमः . . . आजा^(sic)वै रूपं ॥ उं यद्यावई । द्रता
३१३ उवा २३ । जा २३४ ताम् ।

Fol. 38a

इति षष्ठमः प्रपाठकः आदित सामानि । २८९ निसंख्या आ-
रण्यकगाने समाप्तः । महानाम्नी ॥ उंम् ॥ ए २ । विदा मघन्विदाः ।

Fol. 38b:

इति महानाम्नी समाप्तं ॥ आदित साम २९० सख्या ॥ श्री
संवत् १८३९ वर्षे माघकृष्णा नवमी तीर्थी चंद्रवासरे समाप्तं ॥

28.

Add. 5356c.—Foll. 40—103 (originally 1—64); writing and figuring as in no. 24 (Add. 5346). [COL. POLIER.]

सामवेदः

SĀMA-VEDA.—*Grāma-geya-gāna.*

See in the separate edition of Satyavrata (1881—88), vol. i., Pt. II.

Beg.

अग्नायि आयही ३ वोपितोया २

End.

आ ५ यिवो ६ हायि के ॥ ३५ ॥ इति ग्रामे गेयगाने सप्तदशः
प्रपाठकः समाप्तः । इति सौम्यं पर्व ॥ समाप्तश्रायं ग्रंथः ॥ संवत्
१८३९ वर्षे माघ शुक्ल ५ गुरुवार लिखितं ब्राह्मण उदैराम पठानार्थं^२
शुभं भवतु ॥

^२ This MS. was therefore not copied directly for Col. Polier, as his letter (see note to no. 1 *supra*) would lead us to suppose.

29.

Add. 5356d.—Foll. 105—107 (originally 1—3);
Sāṃhitā text, without accents or figures.

महानाम्नीसंहिता

MAHĀNĀMNĪ-SAMHITĀ.

A twofold supplement to the Āraṇyaka-gāna (see no. 27), printed by Satyavrata at vol. ii., pp. 162—238, of his separate edition, and there entitled Āraṇyakārācika and Mahā-nāmnyārācika respectively.¹

Beg.

श्री सामवेदाय । ॐ ॥ इंद्र ज्येष्ठ न आभर ऊजिष्ठं पुषुरिध्रवः ॥

Fol. 106b :

० विचक्षण ॥ १४ ॥ दशति ५ ॥ इत्यरणिसंहिता समाप्ता ॥
विदा मघवन्विदा०

End.

० एता हि देवा ॥ इति महानाम्नीसंहिता समाप्तः ॥ संवत्
१८३९ वर्षे माघकृष्णा १३ भृगुवासरे ॥

30.

Add. 5356h.—Foll. 141—145 (originally 1—
5); 15½ in. by 7 in.; V.S. 1839 (A.D. 1782);
no figuring over the lines. [COL. POLIER.]

सामवेदः

SĀMA-VEDA.—*Stobha*.

A short tract showing the musical words
and syllables inserted in the chants.

Beg.

अथ । स्तोत्र । प्रकृतिः । प्र । कृतिः । अश्राः । गावः ।
हुवेवसु । हुवे । वसु । विदावसु । विदाः । वसु ॥

¹ For similar confusions in the title Mahānāmni in
MSS., compare Rāj. Mitra, *Bik. Cat.*, pp. 5, 6.

End.

३१ उवा २३ ई ३४ डा ॥ ११ ॥ इति द्वितियः प्रपाठकः ॥ इति
अथ स्तोत्र समाप्तः संवत् १८३९ । वर्षे माघ शुक्ल प्रतिपदा रवि
वासरे ॥

See the editions of Satyavrata (1) in *Bibl. Indica*, Pt. II., p. 519, (2) Calcutta, 1886, vol. ii., p. 257.

31.

Add. 5347b.—Foll. 90—104 (originally 1—
85); 12 lines; 15½ in. by 7 in.; Nagari;
dated V.S. 1839. [COL. POLIER.]

तान्दया- (here entitled *Āchandogya-Tāṇḍya*-)
BRĀHMAṆA.

Printed in *Bibl. Indica*, 1870—4.

Beg. (as in ed.):

महन्मे वोचो भर्गो मे वोचो०

End.

० च्छुर्वन्ति य एतदुपर्यन्ति ॥ १८ ॥ इति पंचविंशः प्रपा[ठ]कः
समाप्तः ॥ ॥ इति छंदोग्यं तान्दयं ब्राह्मणं ॥

Date :

संवत् १८३९ वर्षे फाल्गुन वदि ८ भौमे लिखितं ॥

32.

Add. 5356e.—Foll. 109—121 (originally 1—
13); writing as in preceding MS. [COL. POLIER.]

षड्विंशब्राह्मणम्

SHADVIMŚA-BRĀHMAṆA, with the *Adbhuta*.

Several times printed in India, and criti-
cally edited, with translation (as far as end
of Prap. I.), by K. Klemm, Gütersloh, 1894.

Beg.

ब्रह्म ववा इदमग्रे°

End. (fol. 121a):

व्याहृतिभिर्हुत्वाय साम गायेत् ॥ १२ ॥ इत्युद्धृतं समाप्तं ॥

संवत् १८३९ वर्षे माघकृष्णा एकादशीबुधे ॥

इति षड्विंशब्राह्मणे पंचमः प्रपाठकः ॥

33.

Add. 5356f.—Foll. 123—131 (originally 1—9); size and writing as in last MS.

[COL. POLIER.]

सामविधानब्राह्मणम्

SĀMAVIDHĀNA-BRĀHMAṆA.

Critically edited by A. C. Burnell, London, 1873.¹

Beg.

ब्रह्मा ह वा इदमग्र आसीन्नस्य°

End.

°यंकामं कामयते तमाप्नोति ॥ ९ ॥ इति सामविधानब्राह्मणे तृतीयः प्रपाठकः समाप्तः ॥ संवत् १८३९ ॥ वर्षे माघकृष्णा अमावास्या तिथौ मंदवासरे ॥

34.

Add. 5356g.—Foll. 138—139 (originally 1—7); writing as in preceding MS.

[COL. POLIER.]

आर्षेयब्राह्मणम्

ĀRSHEYA- (here called *Ārshaya*-) BRĀHMAṆA,

according to the usual (Kauthuma) recension.

Critically edited by A. C. Burnell, Mangalore, 1876.

¹ The present MS. was not used for this edition.

Beg.

अथ आर्षेय (sic) ब्राह्मणः प्रारंभे ॥ ३ ॥ अथ खल्वयमार्ष प्रदेशो भवत्सृषीणां नामध्येय (sic) गोत्रोपधारण ॥

End.

°शक्रयो वा ॥ २९ ॥ इत्यार्षेयब्राह्मणे तृतीयः प्रपाठकः समाप्तः संवत् १८३९ वर्षे माघकृष्णा द्वादशी गुरुवासरे ॥

35.

Add. 5347g.—Foll. 226—230 (originally 1—4); writing as in preceding MS.

[COL. POLIER.]

Three BRĀHMAṆAS.

Text of three *Brāhmaṇas* of the Sāma-veda: (1) *Devatādhyāya-br°*, (2) *Vamśa-br°*, (3) *Samhitopanishad-br°*. The three texts follow on continuously. All three critically edited by A. C. Burnell, 1873—77.

Beg.

अग्निर्द्रुः प्रजापतिः सोमो वरुणः त्वष्टागिरसः पृषा सरस्वतीद्राग्नी°

Foll. 228a-b :

ब्रह्मसत्यंचपातुमामिति ॥ ४ ॥ इत्यग्निब्राह्मणे देवताध्यायः समाप्तः ३ नमः सामवेदाय ॥ ३ नमो ब्रह्मणे ... चोपजाय च² ॥ शर्वदत्ताज्ञार्थ्या छर्वदत्तो गार्ग्यो रुद्रभूतेद्रोह्यायणे¹

Fol. 229a :

गौतमात्समानं परं समानं परं ॥ ३ ॥ इति चक्षत्रब्राह्मण समाप्तः ॥ ३ ॥ ३ नमः सामवेदाय ॥ ३ ॥ अथातः संहितोपनिषदो व्याख्यास्यामः°

End.

चतुर्चक्षुर्भवति य एवं वेद य एवं वेद ॥ ५ ॥ इति संहितोपनिषद्ब्राह्मण समाप्तः ॥ ॥ अत्रिसंवत् १८३९ वर्षे माघशुक्लः प्रतिपदा ॥ रविवासरे ॥

² On the readings here see Burnell's edition of the *Vamśabr.*, p. 3, notes 1—4.

36.

Add. 5347c.—Foll. 106—135 (originally 1—30); 15½ in. by 7 in.; writing as in preceding MSS. [COL. POLIER.]

छान्दोग्योपनिषद्

ĪHĀNDOGYA-UPANISHAD.

Printed in the *Bibliotheca Indica*, 1849, and repeatedly edited (critically by Böhtlingk, 1889) and translated since. The eight *prapāthakas* of the work are in this MS. numbered 3—10.

Beg.

ओमित्येतदधरमुद्गीयमुपासीतोमिति सुद्वायति °¹

End.

° न च पुनरावक्षते ॥ १५ ॥ इति छान्दोग्योपनिषदे (sic) दशमः प्रपाठक समाप्तः ॥

37.

Or. 4739.—Foll. 203; 6 lines; 12 in. by 4 in.; Bengali writing of 19th century.

[MAX MÜLLER.]

लाट्यायनश्रौतसूत्रम्

LĀṬYĀYANA'S ŚRAUTASŪTRA (Prapāthakas 1—5), with the commentary of *Agnisvāmin*.

Printed in the *Bibliotheca Indica*. The present MS. corresponds with pp. 1—415 of that edition.

38.

Or. 3339b.—Foll. 22 (5—26); 10 lines; 11 in. by 4½ in.; Nagari of 19th century.

¹ Noted by Böhtlingk (*op. cit.*, p. 96) as the correct reading.

कर्मप्रदीपः

KARMAPRADĪPA.

A treatise on Vedic ritual in three *prapāthakas* in *ślokas*, forming an appendix to the *Gobhila-Gṛihyasūtra*, and hence often, as in this MS., also called the *Gobhila-smṛiti*. In several MSS., however, and in the editions printed in India, it is ascribed to Kātyāyana.

Prapāthaka I. has been critically edited, with a German prose version, by F. Schrader (Halle, 1889).

Beg.

सो नमोः (sic) सामवेदीय नमः

अथातो गोभिलीकानाम°

End.

इति श्रीकर्मप्रदीपे तृतीयः प्रपाठकः ३ ॥

C.—BLACK YAJURVEDA.

39.

Add. 5660e.—Foll. 1—16; Nagari, written about the close of the 18th century, in European book-form, small quarto; without accents. [HALHED, 1796.]

तैत्तिरीयसंहिता

Fragment of the TAITTIRĪYA-SAMHITĀ (I. i.—iii.).—*Samhitā-pāṭha*.

The fragment corresponds to pp. 1—37 of Weber's text (*Ind. Stud.*, Bd. xi.), and ends with the words देवस्य रघोहणो (=p. 37, l. 22).

40.

Add. 26,396a.—Foll. 106; 10 lines; 8 in. by 4 in.; Nagari, dated Śaka 1709 [elapsed] (A.D. 1786-7); accented.

[WILLIAM ERSKINE.]

तैत्तिरीयसंहिता

TAITTIŘĪYA-SAMHITĀ, Prapāṭhaka 4,¹ *Padapāṭha*.

Colophon:—

शके ११०९ अरुंग नाम संवत्सरे षोडशे मासे शुक्लपक्षे प्रतिपद्यौ
सौम्यवारे इदं पुस्तकं नारायणभट्टस्य सूत वाळकृष्णदेवधरेण
लिखितं ।

41.

Add. 26,395.—Foll. 362 (1, 218, 143); 7 or 8 lines; 8 in. by 3½ in.; two Nagari hands, the second dated Śaka 1666 (A.D. 1744); accented. [WILLIAM ERSKINE.]

तैत्तिरीयसंहिता

TAITTIŘĪYA-SAMHITĀ.—*Padapāṭha*. Prapāṭhaka² 5 and 7.

Colophon of Prap. 5:

इदं पुस्तकं त्रिचक्रेण लिखितं ।

Colophon of Prap. 7:

शके १६६६ आचरण । इदं पुस्तकं मृळुचठ ग्रामिणः वैशम्पाय-
नोपहृशंकरस्य ॥

42.

Add. 26,387d.—Foll. 118 (1—49); 7 lines; 7 in. by 3½ in.; Nagari, of 18th century; accented in red ink. [WILLIAM ERSKINE.]

तैत्तिरीयारण्यकम्

TAITTIŘĪYA-ĀRANYAKA, Prapāṭhaka 10.

This book is sometimes called 'Nārāyaṇīya-

¹ The erroneous mention of 'pañcamāshṭaka' at the beginning and after the end (fol. 107) of the MS. is apparently due to the accidental occurrence of the sixth *ashṭaka* of the R̥gveda following next (26,396b).

² Here, as often in Yajurveda MSS., called 'ashtakas' (cf. Weber, Hist. Ind. Lit., p. 89).

upanishad' (cf. Aufrecht, Cat. Cat., p. 294), and accordingly we find in the present MS. the title on wrapper 'Nārāyaṇa,' and the abbreviation in margin ना० उ०.

For the text, see the printed edition of the Āranyaka in the *Bibl. Indica*, pp. 752—*fin*.

The name of the scribe appears to be Nārāyaṇa Jośi Pāvaskara.

43, 44.

Add. 14,767–68.—Two vols. in European book-form (12°), of 200 leaves each, formerly in the possession of Sir Wm. Jones, and containing numerous notes in his writing.

They contain:—

I. TAITTIŘĪYA-UPANISHAD, with the commentary of RĀMATĪRTHA.

This MS. was partly used by Prof. E. B. Cowell for his edition in the *Bibliotheca Indica* (London, 1870), and is described by him in the preface (pp. v.-vi.) as "unfortunately . . a very bad MS., full of omissions and errors of transcription . ."

The MS., which contains 297 leaves, is bound so as to occupy the whole of the vol. marked Add. 14,767 together with the leaves marked 105—200 of 14,768. It was copied in V.S. 1850 (A.D. 1793) by Pandit Huṇḍe Lāla.

Sir W. Jones's description of the commentary as 'by Sancara' is due to confusion with the commentary on II.

II. ŚAṆKARA'S commentary on the TAITTIŘĪYA UPANISHAD.

Foll. 104; written in a hand similar to that of the rest of the MS., but without date.

Edited in the *Bibliotheca Indica*, 1850.

45.

Or. 4740.—Paper, size, and writing exactly similar to no. 37 (Or. 4739).

[MAX MÜLLER.]

आपस्तम्बश्रौतसूत्रम्

ĀPASTAMBA'S ŚRAUTA-SŪTRA, Praśna 11.

See Garbe's edition in *Bibl. Indica*, Pt. II., pp. 293—349.

On the cover is the title 'सामवेदसूत्र,' erroneous of course, as the sūtra is connected with the Black Yajur-veda.

The text of the praśna is followed (fol. 12b) by two short indices, the first (fol. 12b, 5—fol. 13b, 3) giving the opening phrases of the *Kaṇḍikās* in inverse order; the second, the first words (only) of a few *Kaṇḍikās* (1, 4, 6, &c.).

No title is given at the end, or elsewhere in the text, the above-described indices being followed merely by the subscription:—

इति तृतीयः प्रश्नः आदितो द्वादशः¹ ।

D.—WHITE YAJURVEDA.

46.

Add. 5350 c, d.—Foll. 89—195 (originally 1—65, 1—41); 11 or 12 lines; 15½ in. by 7 in.; Nagari, dated=A.D. 1781.

[COL. POLIER.]

वाजसनेयिसंहिता

VĀJASANEYI-SAMHITĀ.

Samhitā text, without accents. See the White Yajur-veda by A. Weber, vol. i., an

¹ In the printed text this is, as stated above, the *eleventh* praśna, not the twelfth.

edition for which, however, the present MS. was not used. Somewhat carelessly, though clearly, copied.

C. Adhy. 1—20.

Beg. इमे ह्यो°

End.

इति संहितापाठे विश्वो ध्यायः ॥ संवत् १८३८ आश्विनमासे शुभे शुक्लपक्षे तिस्रौ द्वितीय बुधवासरे लिखितं°

D. Adhy. 21—40.

Beg. इमस्मे°

End.

°खग्न ॥ इति वाजसनेयिसंहितायां चत्वारिंशो ध्यायः ॥ संवत् १८३८ ॥ वर्षे मिति आसोज शुक्लपक्षतिस्रौ ११ भृगुवासरे लिपितुं ब्राह्मण हस्तुन अधीच सवाई जैपुरमध्ये ॥

47.

Add. 5348, 5349 a-g.—Foll. 372, 272; size and writing as in last MS. [COL. POLIER.]

शतपथब्राह्मणम्

ŚATAPATHA-BRĀHMAṆA (Mādhyandina recension).

Samhitā text, not accented. The first two prapāṭhakas of Kāṇḍa xiv. (see below) are erroneously bound at the *end* of the whole work (5349 j=foll. 293—307).

Not used for Weber's edition.

Beg.

व्रतमुपैष्यन् ॥ अंतरेणाहवनीयं च गार्हपत्यं च ॥

Kāṇḍa I. ends:

तस्मादिदमहं य ऽएवास्मि सोस्मीत्येव द्रवतं द्विमृजेत् ॥ २३ ॥

ब्राह्मणं ॥ ४ ॥ सप्तमः प्रपाठकः समाप्तः ॥ कंडिका ॥ ११४ ॥ ...

कंडिका संख्या ॥ ८३८ ॥ ब्राह्मणा नीसंख्या ॥ ३७ ॥

संवत् १८३७ ॥ मिति माह शुक्लपक्षे अष्टम्यां लिपितमिदं कांडम् (fol. 71a).

The remaining Kāṇḍas bear similar subscriptions, with dates in the same or the following year.

Kāṇḍa XIII. (Aśvamedha).

End.

पितरश्च न संदृश्यन्ते ॥ अङ्गे प्रपाठक समाप्तः ॥ श्मशानकर्म्म
अष्टोत्रिनुष्ठे ॥

१८३८ भाद्रपद शुक्लतिथौ १२ भृगुवासरे (Add. 5349f,
fol. 228).

The next Kāṇḍa (XIV.) begins :

द्वयाह प्राजापत्याः ॥ देवाश्चासुराश्च °

It accordingly contains the Brihadāraṇyaka-
upaniṣad only (=Śatap.-br. xiv. iii.—vii.)
and omits prapāthakas i., ii., which are bound
as a separate MS. (5349j), and form no. 50
below.

End.

शुक्लानि यजूँषि द्याजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥ . . .
संवत् १८३८ आषाढमासे शुक्लपक्षतिथौ सप्तमी शनिवासरे ॥

48.

Add. 5349h.—Foll. 274—289a.

सर्वानुक्रमणी

SARVĀNUKRAMAṆĪ, of KĀTYĀYANA.

For Indian printed editions, see Cat. P. B.
Marks of *lacunae* in archetype.

Beg.

मंडलं दक्षिणमधिद्वयं चाधिष्ठितये(sic)न शुक्लानि युजुँषि
भगवान्द्वयवल्क्यो यतः प्राप °

End.

षडष्टका वा महापंक्तिर्माध्दिनीये वाजसनेयके सर्वानुक्रमणि-
कैपाकृतिर्भगवतः कात्यायनस्यैषा कृतिर्भगवतः कात्यायनस्य ॥ इति
पञ्चमोऽध्यायः ॥ इति सर्वानुक्रमणी समाप्ता ॥ कंडिकासं ° १-२४

संवत् १८३८ वर्षे मागशीर्षे शुक्ले तिथौ चतुर्थी भीमवासरे लिखितं
ब्राह्मणहरिसुय जैनगरमध्ये ॥

49.

Add. 5349i. — Foll. 289a—291. Uniform
with the preceding MS.

अनुवाकसंख्या

ANUVĀKA-SANĀKHYĀ.

Beg.

अथानुवाकान्वक्ष्यामि ॥ ब्रह्मणाविहितान्युरा शिष्याणामुपदेशाय
यज्ञसंस्कारणायश्च --- विप्राणां यज्ञकालेषु जपहोमार्चनादिषु रि ।
इपेतैका । °

End.

अथंतमो नव द्वौ सप्तदश । २ । ११ । ४० ॥ इति अनुवाक-
संख्यानाम परिशिष्टं समाप्तं ॥

दशाध्याये समाख्याता ऽनुवाकस्तु संख्यया ।

शतदशानुवाकाश्च नवान्ये च मनोपिभिः ॥ १ ॥

सप्तमष्टिश्च श्रित्तौ ज्ञेयासीत्त्रो^१ द्वाविंशतिस्तथा ।

अथ एकोनपंचाशत् पंचत्रिंशत् खिले स्मृताः ॥ २ ॥

सुक्रियेषु तु विज्ञेया एकादश मनोपिभिः ।

एकीकृत्य समाख्यातं त्रिंशत् त्र्यधिकं मतं ॥

50.

Add. 5349j. — Foll. 293b—307. See above,
no. 47.

शतपथब्राह्मणम्

ŚATAPATHA-BRĀHMAṆA, Kāṇḍa xiv., prapā-
thakas 1, 2.

Beg. देवाहवैसत्रनिषेदुः °

End.

द्वितीय प्रपाठकः समाप्तः ॥ कंडिकासंख्या १२३ ॥ संवत् १८३८
वर्षे मागशीर्षे मासे शुक्लपक्षे तिथौ नवमी सनीवासरे लीपितं ॥

51.

Or. 5232. — Foll. 124²; 7 or 6 lines; 12 in.
by 4 in.; excellent Nagari, written by a Jain

¹ °*ĕitau ksheyāḥ sautre*, Benares text.

² The original continuous foliation extended to fol. १२ only. After this a second series of numbers was commenced by the scribe in the right-hand lower corner; but these having mostly disappeared, the leaves have been re-arranged from the India Office MS. 2939.

scribe¹ of 17th century, in red and black ink.

[H. JACOBI.]

BṚIHADĀRANYAKA-VYĀKHYĀ, called MITĀKSHARA,
by NITYĀNANDĀŚRAMA.

Fragmentary; from the beginning to a passage in Adhyāya 3 (in MSS.² of the present commentary numbered 5), brāhmaṇa 7, near the end.

A commentary on the Bṛihadāraṇyaka-upanishad in the Kāṇva recension (=Śatapatha-brāhmaṇa, Kāṇḍa 17), by Nityānandāśrama.

The author was a pupil of Purushottamāśrama, and wrote other commentaries (one also entitled Mitākshara), quoting therein Guṇavishṇu, the writer on ritual. See the references in Aufrecht, Cat. Cat.

Other MSS. are described by Eggeling, Cat. I. O., nos. 224—226.

The commentary has been also recently (1896) printed as no. 31 in the 'Ānandāśrama Sanskrit Series' (Poona).

Our copy corresponds to foll. 1—57 of Cat. I. O., no. 224.

Beg.

यो ज्ञतो ज्ञतशक्तिः सृजति जगदिदं पालयत्यंतरात्मा
संविश्याते निषीय स्वकमिहमगतः³ सत्यचिन्म निषस्ते । ०

Title of Adhyāya I. (III.²):

इति परमहंसपरिव्राजकाचार्ये श्रीपुरुषोत्तमप्रमपूज्यपादशिष्ये
नित्यानंदाश्रमकृतायां बृहदारण्यकब्राह्मणमिताक्षरायां तृतीयाध्यायः
समाप्तः ॥ fol. 71a.

¹ Or rather, perhaps, by two scribes. In foll. 1—92 (see note 1) the use of the red ink is mainly practical, usually to mark passages of text, titles, &c., later on it becomes merely decorative, not to say arbitrary.

² In MSS. of the present commentary the *six* adhyāyas of the Upanishad are numbered 3—8. Weber, Cat. Berl., ii., p. 1150, note 2, observes: "Dies [*i.e.* the use of *ashtama* for the *sixth* (and last) adhyāya of the text] knüpft an den Textbestand des vierzehnten Buches des Çatap.-Br. in *Mādhyandina*-Recension an." But, setting aside the fact that our commentary does not refer to that recension, the last division of Bk. 14 of the Śatap. Br. is not 8, but 9 in the adhyāya numbering, and 7 in the

52.

Add. 26,390. — Foll. 81 (the original 1—12 missing, 13—43, 43 *bis*, 44—94); 22 lines; 9 in. by 4 in.; small and regular Nagari of 17th century. [WILLIAM ERSKINE.]

Part of the gloss by ĀNANDAGIRI, on ŚAṆKARA'S commentary on the BṚIHAD-ĀRANYAKA-UPANISHAD (II. iii. 5—fin.).

Text, commentary, and the present gloss edited in *Bibl. Indica*, and in the *Ānandāśrama* series.

The present fragment begins at a passage corresponding with p. 308 of the latter edition:—

[दक्षिणे] इक्षिणि विशेषस्य प्रत्यक्षत्वादित्यर्थः ॥ ०

End.

इति शुद्धानन्दपूज्यपादशिष्यस्य . . श्रीमदानन्दज्ञान भगवतः
कृतौ बृहदारण्यकभाष्यटीकायां अष्टमोऽध्यायः समाप्तः ॥ ब्रह्मा-
नंदाश्रमं पा लिखितं . . ॥

In a later hand :

॥ विश्वेश्वरानन्दतीर्थमठस्य⁴ ॥

52A.

Add. 26,432c. — Foll. 8 (originally 114—121); 13 lines; 11 in. by 4½ in.; neat Nagari of 18th century.

Fragment of ŚAṆKARA'S commentary on the same Upanishad (III. viii. 9—ix. 28).

See the edition of the *Ānandāśrama* series (no. 15), pp. 462—493.

Prapāthaka numbering. Eggeling's MSS. (I. O., nos. 224, 226) are similarly numbered, but he does not notice the difficulty.

³ This reading, found also in Eggeling's MS. 226, must, on metrical grounds, be replaced in his description of no. 224.

⁴ Where this *math* was I have no means of ascertaining. It may be more than a coincidence that Viśveśvara-tīrtha wrote a commentary on the present (super-)commentary.

53.

Add. 5350a.—Foll. 68; 12 lines; 15 in. by 7 in.; Nagari, dated V.S. 1838 (A.D. 1781).
[COL. POLIER.]

कातीयं श्रौतसूत्रम्

KĀTYĀYANA'S ŚRAUTA-SŪTRA.

See Weber's White Yajurveda, vol. III., p. xi.

Beg.

अथातो धिकारः ॥ फलयुक्तानि कर्माणि ॥ ०

End.

शान्तिकरणमाद्यंतयोः स्वाध्यायदर्शनात्स्वाध्यायदर्शनात् ॥ इति कात्यायनसूत्रे षड्विंशतिमोऽध्यायः ॥ २६ ॥

संवत् १६३६ वर्षे पीपमासे कृष्णपक्षे तिथौ नवमी चंद्रवर्षे लिखितं ब्राह्मणहरिसुय शुभं भूयात् . . ॥

54.

Add. 5350b.—Foll. 70—87 (originally 1—18).

पारस्करगृह्यसूत्रम्

GRIHYA-SŪTRA, OF PĀRASKARA.

Critically edited by A. F. Stenzler, Leipzig 1876.

Beg. अथातो गृ[ह्य]स्थालीपाकानां कर्म ०

End. ० मनसि तिष्ठतु तिष्ठतु त्विति ॥ १६ ॥

इति गृह्यसूत्रे तृतीयकांडे समाप्तः ॥ ॥ इति पारस्कराचार्यकृतं माध्वदिनीशाखासंबधिगृह्यसूत्रम् ॥

E.—MISCELLANEOUS EXTRACTS

(including later rituals mainly founded on Vedic texts, small fragments, &c.).

55.

Add. 26,387 a—c, h, i, k—m. — Nagari, in various hands of 18th century;¹ about 8 in. by 3 in. Accented in red ink.

[WILLIAM ERSKINE.]

RIGVEDA (extracts).

Hymns extracted chiefly for usages of post-Vedic ritual.

A. Foll. 1—42. *Pavamāna-sūkta* = R̥igv. M. ix., sūktas 1—67.

Purusha-sūkta = R̥igv. M. x. 90.

B. Foll. 43, 44. *Pavamāna-s°* = R̥igv. M. x. 126.

C. Foll. 45—68. *Pavamāna* (fragment) = R̥igv. M. ix. 1—46. 4.

H. Foll. 160—168. *Rakshoghna-sūktāni* = R̥igv. M. iv. 4, vii. 104, x. 87, x. 118, x. 162.

I. Foll. 169—171. *Manyu-sūkta* = R̥igv. M. x. 83, 84.

K. Foll. 175—178. *Vāmana-s°* (fragment) = R̥igv. M. i. 164. 1—24.

L. Foll. 179, 180. *Pavamāna-s°* = R̥igv. M. x. 119. Copied by one Bābāji Sadāśiva Phadke.

M. Foll. 181—184. *Śrī-sūkta*. A hymn attributed to the R̥ig-veda. See Max Müller's R̥igveda, ed. 2, vol. iv., p. 523.

Beg. हिरण्यवर्णं हरिणो सुवर्णरजतसजा ०

¹ Some, however, written by the copyist Rāmacāndra Jośi in 1804; compare other MSS. from this collection.

56.

Add. 26,455; 26,456d, e. — About 8 in. by 4 in.; Nagari, various hands of 17th—18th century. [WILLIAM ERSKINE.]

VEDIC FRAGMENTS.

Fol. 89. *Rigveda-saṃhitā*. One leaf left incomplete by scribe; unaccented. *Rigv.* M. iv. 30. 15–22 and first word of 23.

Fol. 93. One leaf of *Yāska's Nirukta* (ix. 8).

Fol. 96. A few lines of a Vedic ritual work.

Fol. 97. *Rigveda-saṃhitā* = *Rigv.* M. x. 163. Written, Śaka 1705 (A.D. 1782), by *Ācintāmaṇi*, son of *Sadāśiva Jyotirvid*.

Foll. 102, 103. Beginning of *Piṅgala's Āchandaśūtra*. The fragment extends as far as the 44th *sūtra* (*aksharapaṅkti*^o = ed. Weber, I. St. viii. 249; ed. *Bibl. Indica*, p. 32).

Fol. 104. A few words of a *pada* text.

Foll. 107, 108. *Rigveda-saṃhitā*. End of *Ashṭ.* 5, adhy. 8 (= *Maṇḍ.* viii. 11. 6–10).

Fol. 109. Vedic fragment, accented; contains *Rigv.* x. 112. 6.

Foll. 117, 118 (६, ७). Fragments of a Vedic ritual compilation, marginal abbreviation उ.नि. The end is taken from the hymn *Rigv.* vii. 35.

Add. 26,456.—About 6 in. by 3½ in.

D. Foll. 47—53. *Taittirīya-Upanishad*, Adhy. 2 (*Brahmānandavalli*), accented. By the same scribe as 26,429m (no. 58), and doubtless a continuation of that MS.

E. Foll. 54—60. 'Pavamāna' (fragment) = *Rigv.* M. ix. 1—13, &c. Adhyāya 1 of this compilation ends with *Rigv.* *Ashṭ.* 6, adhy. 7.

57.

Add. 26,451.—Chiefly single leaves, about 8½ in. by 3 in.; Nagari, various hands.

[WILLIAM ERSKINE.]

VEDIC FRAGMENTS.

Fol. 78 (३¹). Leaf from a Vedic *saṃhitā*. With the concluding lines compare *Rigv.* x. 15. 12 (*Vāj.-s.* 19. 4, &c.).

Foll. 81, 82 (५६, ५७). Fragment of a *sūtra*.

Foll. 96, 97. Fragment of a *sūtra*.

Beg.: *amāvāsyaśyām yad ahaś cāndramasaṃ na paśyati*^o

Foll. 100, 101 (२, १). Fragment of a *Trisuparna* hymn. Accented.

58.

Add. 26,429 a—g, i—n.—About 6 in. by 4 in.; Nagari in various hands, chiefly 18th century.

VEDIC HYMNS, RITUALS, and fragments,

chiefly connected with the *Rigveda* and the *Upanishads*.

A. Foll. 8. *Gaṇeśa-sūkta-nirṇaya*. A ritual tract as to the use of the hymn गणानां त्वा^o (*Rigveda*, ii. 23). From fol. 2a, b it would seem that the work was designed for use at *Gaṇapati-kshetra*, in the *Daṇḍakāraṇya* on the *Godāvarī*, in Śaka 1703.

B. Foll. 6. *Sūrya-sūkta* (= *Rigv.* i. 50). Dated Śaka 1702 (expired) A.D. 1780.

C. Foll. 3. *Manyu-sūkta*.

D. Foll. 7. *Vaiśva-deva* ritual. Printed at Bombay (1881) in a ritual collection for use of *Āśvalāyana Brahmins*.

¹ Original numbering.

E. Foll. 10. 'Śānti-sūkta,' i.e. Taittirīya-upanishad, vallī 1. Edition *Bibl. Indica*, pp. 9—42. Cf. 26,429 l, *infra* (by same scribe?).

F. Foll. 2, accented. *Gaṇapati-sūkta* (= *Rigv.* II. 23).

G. Foll. 4. *Nārāyaṇātharva-śirsha*, dated Śaka [elapsed] 1710 (A.D. 1788).¹ A short work, resembling an Upanishad,² in six sections, in praise of Nārāyaṇa.

Beg.

अथ ह वै नारायणो ऽक्तामयत ॥ प्रजाः सृजेति ।

See the English translation in V. Kennedy's "Researches into the nature," &c., p. 442.

I. Foll. 4 (fragment). *Vishṇu-sūkta* (thus entitled in a later hand) = *Rigv.* I. 154, with accents.

J. Fol. 1. 'Ganeshpati-sūkta' = *Rigv.* III. 70, with accents.

K. Foll. 2, accented. Fragment of the *Taittirīya-saṃhitā*. *Taitt.-S.* VII. 3. 10 (= *Ind. Studien*, Bd. xii., pp. 284, 285). Wanting a few lines at the end of the section.

L. Foll. 6. Fragment of *Taittirīya-upanishad*. *Taitt.-Up.* III. 12 (= ed. *Bibl. Indica*, p. 122 sqq.).

M. Foll. 7, accented. Another fragment of the same. *Taitt.-Up.*, vallī 1 (= pp. 9—42, ed. cit.).

N. Foll. 11. *Ajapa-gāyatrī*. A tantric or mystical manual for the use of the Gāyatrī and other sacred verses, attributed to a sage Haṃsa. An English translation was printed at Bombay in 1888.

¹ Scribe's name Raghunātha Āraṃkara.

² With the title compare the *Gaṇapati-atharvaśirsha-upanishad*, and see Weber, *Ind. St.*, II. 53, note **.

59.

Add. 5356a. — Foll. 142; 11 or 12 lines; 15 in. by 7 in.; Devanagari, circa 1771.

Foll. 11.

महाशान्तिः

MAHĀŚĀNTI.

A tract in ślokas, in 25 sections, on points connected with the ritual of the Atharva-veda. See Weber, *Berl. Cat.*, I, p. 349; Rāj. Mitra, *Bik. Cat.*, p. 128.

Beg.

ई महाशान्तिं प्रवक्ष्यामि यां प्राप्य महतीं श्रियं ॥
ब्राह्मणः क्षत्रियो वापि वैश्यो वाप्सुपसर्जेति ॥

End.

सकलं फलमश्नुत इति ॥ इति महाशान्तिः समाप्तः ॥

60.

Add. 26,430a—c, i, j.—About 7 in. by 4 in.; Nagari, various hands, mostly 18th century.

[WILLIAM ERSKINE.]

VEDIC FRAGMENTS AND RITUALS.

A. Foll. 19, accented. Dated³ Śaka 1709 [expired] (A.D. 1787).

(a) Foll. 1—14. *Brahmanaspati-sūkta*. *Rigveda* I. 18. 1-5, preceded by a short introductory *dhyaṇa*, and followed by similar Vedic mantras.

(b) Foll. 14—19. *Gaṇapati-atharvaśirsha-upanishad*. Printed in the 'Ānandāśrama Sanskrit Series' (Poona, 1890).

³ Written by one Nārāyaṇa, son of Jotisha (sic) Sadāśiva.

B. Foll. 18 (9—25).

Fragment of *Mahānyāsa*.

A Vedic ritual. Vedic extracts accented. The first leaf contains the beginning of *Rigv. v. 1*.

Fol. (32) 21a :

इति रुद्रन्यासं संपूर्णं ॥ अथातः पंचांगं रुद्राणां न्यासपूर्वकं
जपहोमार्चनविधिं व्याख्यास्यामो ॥

At the end :

इति महान्यास समाप्तः ॥

C. Foll. 5—8 (now 38—41). Written¹ Śaka 1704 [expired] (A.D. 1782). Fragment of *Vāmana-sūkta* (= *Rigv. i. 164*). The fragment begins at i. 164. 25.

I. Foll. 4 (84—87). Fragment of *Aitareya-brāhmaṇa*. Pañcīkā iii., §§ 37, 38 (= vol. i., pp. 76, 77, ed. Haug).

J. Foll. 2 (88, 89), accented. Hymn to Śiva, compiled from Vedic texts.

Consists mainly of *namaskāras*, invocations and detached Vedic stanzas; e.g. *Rigv. vi. 59. 12*. अक्षकं यज्ञामहे^o occurring at fol. 88b, 18.

61.

Add. 26,387e, f. — Nagari of 18th century; accented.

RITUAL EXTRACTS FROM VEDIC WORKS.

E. Foll. 119—136. *Aśvamedha*. Marked outside: 'Aswamedh of Yajoor Ved.' The language closely follows that of several passages in *Śatapatha-br. XIII*. (which refers to the *Aśvamedha*).

Beg.

प्रजापतिरश्वमेधमसृजत । सोऽस्मात्सृष्टो पाक्रामत् ॥ तमेष्टादृ-
शिभिरनु प्रायुक्तं ॥

¹ By one Baćāji Sadāśiva Phadke.

F. Foll. 137—155. *Śrāddhaprayoga*. A ritual for funeral rites. With numerous extracts from Vedic texts (accented). Imperfect at end (?).

Beg. अथ श्राद्धप्रयोगः । देशकालौ स्मृत्वा^o

62.

Add. 26,428 b—d.—Foll. 8; 10 lines; 8½ in. by 4 in.; good Nagari of 18th century.

RITUAL HYMNS.

B. *Āśvalāyana-śānti-sūktāni*. Vedic hymns for ritual use (by the *Āśvalāyana-śākhā*?).

Title on cover. अथाश्वलायनशान्तिमूक्तप्रारंभः ॥

Beg.

अथ शान्तिमूक्तानि ॥ हरिः उच्यो ३ म् ॥ यस्य वाक् स
ऽच्युपियतिर्नो अत सा दवता ॥ यदध्वरपरिमाणं तच्छंदः ॥

Then follows *Rigveda i. 89* (ascribed to the *Bishi Gotama*) and other hymns. Text accented throughout.

C. There follow two leaves same size, 11 to 13 lines in a page.

A short ritual treating of a ceremony of purification, with the marginal title [प]वन.²

आचार्ये च्चत्तिकूयजमानसहपवन पावन सूक्तेरात्मानं पावयिष्ये

D. Two leaves, 11 lines in a page. Dated Śaka 1730 (A.D. 1808).

A short ritual treating of the water-offering to the sun (*Arghya-Pradāna*).

Beg.

सुमुखश्चेत्यादि देशकालौ स्मृत्वा ॥ श्री हरिहरब्रह्म^o

'Bijāni' mystic syllables, &c., occur.

63.

Or. 3563 b.—Foll. 23 (2—24); 5 lines; 12½ in. by 2 in.; palm-leaf; Nepalese writing,

² So stood Dr. Rieu's description. I have added brackets because this letter has disappeared, apparently cut off by binder.

fol. 2, 18a with hooked tops, the rest with straight tops, preserving, however, the other local peculiarities. Dated N.S. 571 [expired] (A.D. 1451). [DR. GIMLETTE.]

षडङ्गं

SHADAṄGA.

A collection of hymns chiefly from Vedic sources, and apparently intended for some Śaiva ritual. For works of similar title, contents and purport see Aufrecht, Cat. Cat. s.v. *Shadaṅga*.

With fol. 1 missing, the first extract has not been identified. It ends: °षदं वदसि कर्क-
तिर्यथा बृहद्विदये सुवीराः¹ fol. 3a.

Then follows Rigv. x. 103, including the first of the *pariśiṣṭa* verses given in Aufrecht's text (I. Stud., vii. 397, note). The whole hymn is lengthened out to 44 stanzas, ending °जीव शरदः शतम्² fol. 7a.

The rest of the MS. contains *namaskāras* and extracts from several Vedas, mainly relating to Rudra-Śiva, e.g. the hymn to that deity in Vāj. saṃhitā iii. 57—63, which here occurs fol. 17b, 18a.

The next and concluding extract is from the same *saṃhitā* (Adhy. 5; see pp. 125—150 ed. Weber), but consists of hymns to Agni, Viṣṇu and others.

Colophon :

सम्बत् ५७१ प्रथमापाठकृष्णे तृतीयायां तिथौ उह्वरापाठ नखत्रे
हेन्द्रयोगे बुद(sic) यासरे उपाध्याय श्री शुरानंदजस्यं स्तंभः [चो
या जरो ॥ शिष्य ॥ श्री हरष] देव जस्यं लिखितमिदं खडङ्ग
पुष्टकः समाप्तः ॥

The syllables under which dots are placed are uncertain, and the latter groups appa-

¹ The last three words occur as the conclusion of two hymns in the Rigv. (ii. 1, and ix. 86).

² A common formula in the Veda, and especially used in rituals like the present. Cf. Cat. Calcutta Sk. Coll., p. 350.

rently are vernacular forms. Those in square brackets have been rewritten in a more recent hand.

64.

Add. 26,437 a, d, e.—Foll. 47; 9 or 10 lines; about 8 in. by 3½ in.; Nagari, in several hands of 18th to 19th century.

[WILLIAM ERSKINE.]

RITUAL TRACTS.

A. Foll. 1—32, dated Śaka [elapsed] 1728 (A.D. 1806). *Udaka-śānti-prayoga*.

A ritual treating of the lustral ceremony called *Udaka-śānti*, and consisting chiefly of Vedic hymns, formulas, and passages from the Brāhmaṇas, with accents. See Rāj. Mitra, Cat. Bikaner, no. 1046.

Beg.

गोमयेन गोचर्मे मात्रं चतुरस्रमुपलिप्य कर्ता शुचिः °

End.

अनयापमृत्युं जयतीत्याह भगवान् चौधायनः ॥ इत्युदकशान्तिः
प्रतिसरबंधः समाप्तः ॥ शके १७२८ अयसंवत्सरे पीपुशुक्लदशम्यां
इंदुवासरे इदं पुस्तकं नारायणात्मज जगन्नाथे लिखितं ॥

D. Foll. 39—45, dated Śaka 1713 (A.D. 1791). *Brahmaṇaspati-sūktas*, from the Rig-veda, with accents.

Rigv. i. 18. 1—5 (cf. no. 60) and similar extracts.

Colophon :

इति ब्रह्मणस्पतिमूक्त समाप्तः ॥ शके १७१३ मुकामपुण्य
ग्रामे समाप्तः ॥

E. Foll. 46, 47 (1, 2), accented. *Fragment of a Vedic ritual*.

The title of the ritual in this MS. appears to be 'Deveye,' and in an edition lithographed at Poona (1881),³ 'Deve.' The present frag-

³ Supplementary Cat. Sk. . . Books in B.M., p. 458.

ment corresponds to foll. 1—3a of that edition. Among the first Vedic texts used is R̥g̥v. i. 122. 3.

Beg.

देव्ये प्रारंभः ॥ ३० नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो०

65.

Or. 5239.—Foll. 19; 9 lines; 9 in. by 4 in.; Nagari of 18th century. [H. JACOBI.]

रुद्राध्यायः

RUDRĀDHYĀYA.

A Rudra-ritual with Vedic extracts (accented).

Beg.

प्रणवो भूर्भुवः स्वरिति । जातवेदसे । . . . (l. 4) अथातः
पंचांगरुद्राणां न्यासपूर्वकं जपहोमार्चनेषु विधिं व्याख्यास्यामः ।
या ते रुद्रेति शिक्षायां । अस्मिन्महाखेव इति शिरसि । महसा-
णीति ललाटे०

Similar devotions and *mantras*, in respect of other postures and parts of the body, occupy most of the tract. As a specimen, it may be noted that the texts to be recited with the *ashtāṅgapraṇāma* (fol. 15a) begin with R̥g̥veda x. 121. 1—3.

End.

० अश्वमेधफलमाप्नोतीत्याह भगवान् वीधायन इति प्रजनादि
षोडशांग न्यासः षष्ठो वीधायनमते अभिषेके एव ॥ इति रुद्राध्यायः

¹ पंडा(?) श्री जागेश्वर¹ वि.वीरेश्वरात्मजेन लिखितः ।

¹ These letters have been added after an erasure. *Vi-* should perhaps be deleted.

66.

Add. 26,443e—h. — Foll. 38—46; about 11 in. by 4 in.; Nagari, various hands, mostly of 18th century. [WILLIAM ERSKINE.]

FRAGMENTS OF RITUAL LITERATURE.

E. Foll. 38, 39 (15, 16). Fragment of a ritual tract.

It contains rules on *punarādheya* and *prāyaścittis* for mishaps at the *agnihotra*-sacrifice, including various *ishtis* to Agni; cf. Ait.-Br. vii. vi. sqq., Āśv. Śr.-s. iii. 13, Śāṅkh. Śr.-s. ii. 2, III. 4.

F. Foll. 40, 41. Fragment of a *prayoga* or the like; observances at various parts of the month.

Fol. 40b: अथ पञ्चहोमविधिः; fol. 41b: अथ दश-
पूर्णिमासप्रयोगः ।

G. Foll. 42, 43 (60, 61). Fragment of Nārāyaṇa Gargya's commentary on the Āśvalāyana-śrauta-sūtra.

(Āśv. Śr.-s. ii. 16. 21—18. 1 (= pp. 169—177, ed. *Bibl. Indica*), sūtras quoted by abbreviations. The sections cited from the edition as 16, 17, are here numbered 14, 15.

H. Foll. 44—46 (1—3). Fragment (beginning) of a *prayoga* or commentary on a Vedic *sūtra*.

Beg.

दशैपूर्णिमासाभ्यामिष्टेति² पशुचातुर्मास्यैरित्यनेन क्रमेण पशोर-
ननरं चातुर्मास्यानुच्यते तेषां चत्वारः प्रयोगकाराः आचार्यैः षोक्ताः ।

The four *prayogas* in question are the *Yāvajjīva-prayoga*, *Sāmvatsara-p°*, *Dvādaśāha-p°*, and *Nakshatra-p°*.

² Compare *Lāṭyāyana-śr. sūtra*, 10. 16. 4.

II. POST-VEDIC RELIGIOUS POETRY.

A.—THE EPICS.

67.

Add. 5569—76. — Eight volumes, bound in European fashion, quarto; Nagari, written in several clear hands of the 18th century.

[N. B. HALHED.]

महाभारतम्

MAHĀBHĀRATA

(wanting Śānti-parvan, pt. 3, and the Anu-śāsana-parvan).

Add. 5569. — A. Foll. 178; written at Benares in V.S. 1833 (A.D. 1776), Nagari, in the same clear hand, that of a Kashmiri, found in other MSS. of Halhed's.

Ādi-parvan.

B. Foll. 181—253 (originally 1—73). Clearly written Nagari of 18th century.¹

Sabhā-parvan.

A table of contents (*Vṛittāntāḥ*) concludes the volume.

Add. 5570.—Foll. 299.

Vana-parvan.

Vṛittāntāḥ and blessings on the reader (इदमारख्यकं श्रुत्वा महापापैः प्रमुच्यते^०) at end.

Add. 5571.—Foll. 219 (1—58, 1—160).

Virāṭa- and Udyoga-parvans.

At the end of the text of the *Udyoga-p*^०, as

given (० सहस्रायुतशो नराः) in the printed editions, our manuscript goes on thus :

वैशंपायन उवाच ।

यःसर्वं शृणुते राजन्निदं श्रीपरिचङ्केन ।

सर्वपापविनिर्मुक्तो लभते वाञ्छितं फलं ।

यो भूत्वा सावधानो वै शृणोति श्रावयत्यपि

स वाञ्छितार्थं लभते पुत्रपौत्रसमन्वितः ।

उद्योगं लभते जंतुः पादुद्योगस्य संश्रयात्

श्रुतेऽस्मिन् नृपते दद्याद्वाङ्मणेभ्यश्च दक्षिणां

भोजयद्विधाहारैर्भक्ष्यभोज्यहामन्वितैः ।

पाठकश्च विशेषेण गोदानमुत्तमं राजन् जनमेजय त्वद्भस्त्रमप्येवं समाचक्षतेः परं भीष्मपर्वे शृणु राजन् समाहितः ।

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां उद्योगपर्वे समाप्तमिति^०

Then follows the enumeration of वृत्ताः as in preceding *parvans*.

Add. 5572.—Foll. 141.

Bhīshma-parvan.

Add. 5573.—Foll. 240.

Drōṇa-parvan.

'*Vṛittāntāḥ*' at end.

Add. 5574. — Foll. 168 (1—128, 1—40, 1—49).

A. *Karṇa-parvan*.

B. *Śālyā-parvan* (in its two subdivisions).

Add. 5575. — Foll. 193 (1—38, 1—115, 1—69).

A. *Sauptika-* and *Strī-parvans*. *Sauptika-parvan*² ends at fol. 19b, l. 8. The text at

² The scribe has incorrectly written स्तोपर्वे in the margins from the beginning, and clearly this mistake led to the error of Halhed and other users of the MS., who added notes indicating the supposed absence of the *Sauptika-p*^०.

¹ The subsequent vols., down to the *Udyoga-p*., are in the same writing.

the end of the Strī-parvan agrees with that printed at Calcutta 1834—37, not with the Bombay editions.

B. *Śānti-parvan*. Parts 1 and 2 only; wanting pt. 3 (*Mokshadharmā*).

The *Anuśāsana-parvan* is not contained in the present copy.

Add. 5576.—Foll. 125.

A. Foll. 1—75. *Āśvamedhika-parvan*.

B. Foll. 76—106 (1—31). *Āśramavāsika-parvan*.

Text ends with the śloka (तथा . . द्विजान्) concluding the text in the Calcutta edition, but not contained in the Bombay text.

C. Foll. 107—115 (1—9). *Mausala-parvan*.

D. Foll. 116—125 (1—10). *Mahāprasthānika-* and *Svargārohaṇa-parvans*.

The *Mahāprasthānika-p*^o ends fol. 119b, l. 5. The *Svargārohaṇa-p*^o contains five adhyāyas only (not six as the editions), and consequently ends with the stanza द्वैपायनौष्ठ . . .
°भिवेचनेन (adhyāya 5, śloka 211 Calc. = *ib.* 67 Bombay).

68.

Add. 26,407—10.—Foll. 174 (numbered 40—69, 80, 85—227); uniform with Add. 26,405 (no. 75, A.). [WILLIAM ERSKINE.]

Several portions of the MAHĀBHĀRATA.

A portion of *Bhishma-parvan*, with the commentary of *Śrīdharaśvāmin* for the *Bhagavadgītā*, and that of *Nilakaṇṭha* for the rest of the *parvan*. Compare the similar arrangement in no. 77 (Or. 479).

It begins at the 13th śloka of adhyāya 26 (the 2nd of the *Bhagavadgītā*), and ends with the 30th śloka of adhyāya 101 (Calc. ed., vol. ii., pp. 362—489).

The commentary of *Nilakaṇṭha* is first added at fol. 88b, in the gloss भानुमं कलिं गतात्मजं,

corresponding to adhy. liv. 34, fol. 114a [*Bhishma-parvan*] in the Bombay edition of 1863.

Add. 26,408.—Foll. 308 (numbered 157—464); uniform with Add. 26,401.

Droṇa-parvan (fragment).

A portion of *Droṇa-parvan*, from the 18th śloka of adhyāya 89 to the 119th śloka of adhyāya 203. (Calc. ed., vol. ii., pp. 646—867.)

Add. 26,409a—c.

Sauptika- and two following *parvans*.

The divisions are those of the southern recension described by Burnell, Tanj. Cat., p. 180.

In the printed editions of Bombay and Madras the name *Aishika* occurs as a sub-division of the *Sauptika-parvan* only. Neither of them, however, recognizes the *Viśoka-parvan*.

A.—Foll. 19; 15 lines; 14 in. by 6½ in.; Nagari, dated Śaka [elapsed] 1690 (A.D. 1768).

Sauptika-parvan, corresponding to the first nine adhyāyas of the *Sauptika-parvan* of the Bombay edition and of the Calcutta quarto (vol. iii., pp. 307—325).

Colophon:

समाप्तं शके १६९० सर्वधारिनामसंवत्सरे &c.

B.—Foll. 9; uniform with the preceding.

Aishika-parvan, corresponding to the latter portion of the *Sauptika-parvan* of the Bombay and of the Calcutta editions (vol. iii., pp. 325—336 of the latter).

C.—Foll. 7; 14 or 15 lines; 12½ in. by 5½ in.; Nagari of 18th century.

See Add. 26,411b (no. 79).

Viśoka-parvan, corresponding to the first eight adhyāyas of *Strī-parvan* in the printed editions (Calc. ed., vol. iii., pp. 336—344).

Add. 26,410.—Foll. 119 (numbered 61—179); uniform with Add. 26,401 (no. 69).

Śānti-parvan, ii. (Moksha-Dharma), with the commentary of *Nilakaṇṭha*.

The fragment begins at adhy. 184, śl. 18 (here numbered as the 11th of Moksha-Dharma), and ends with the 25th śloka of adhyāya 206 (Calc. ed., vol. iii., pp. 606—631), Bombay ed., vol. xii., foll. 18b, sqq.

69.

Add. 26,401.—Foll. 114 (203—316); 7 or 8 lines; 14 in. by 5½ in.; Nagari of 18th cent. [WILLIAM ERSKINE.]

MAHĀBHĀRATA. Part of *Sabhā-parvan*, with *Nilakaṇṭha's* commentary.

The fragment begins at adhy. 46, śl. 27, ending with the last śloka but two of the Parvan. Calc. ed., vol. i., pp. 369—407 = Bombay edition (1863), ii., ff. 51 foll.

70.

Add. 5357 a, b. — Foll. 905; 11—13 lines; 13½ in. by 5½ in.; Devanagari of the 18th century.

[Presented by REV. J. HINDLEY, 1813.]

Two books of the MAHĀBHĀRATA.

A. *Vanaparvan* (Book iii.), with the commentary of *Āturbhuja Miśra*.

The commentator, whose full name was *Āturbhuja Miśra Aupamanyava*, appears to have written in A.D. 1412.¹ For an account of other MSS. compare Weber, Cat. Berl., i., p. 104; and Rāmkr. Bhāṇḍārkar, Report, 1880, p. 13.

¹ Anfrecht, Cat. MSS. Trin. Coll. Camb., p. 2, but the reading of the chronogram is not certain. Compare Rāj. Mitra, 'Notices,' no. 2175.

Commentary begins:

दृषदुद्देशे² दानवीर्य(?) विहितं भावं^० श्री चतुर्भुजमि-
श्राणामारण्ये वाक्पदीपिका ।

Commentary ends (fol. 504a):

श्रीचतुर्भुजमिश्राणां व्याकार विशदीकृतं ।
आरण्यकमिदं पर्वं कुर्यात्कोविदसंपदं ॥
इयं सहस्रद्वितीयो रचिता खल्वनुष्टुभां ।
श्रीचतुर्भुजमिश्रेण टीकायां वनपर्वणः ॥

इति वनपर्वटीका समाप्ता ॥

B. Foll. 433.

Śānti-parvan, *Mokshadharmā* (XII. 3), with the commentary of *Arjuna Miśra*, son of *Īśāna*.

Beginning of the commentary:

नत्वा जगद्गुरुकृष्णं व्यासं पितरमेव च
क्रियते ऽर्जुनमिश्रेण मोक्षधर्माधिदीपिका ॥

Final title of the commentary:

इति भारताचार्य्य पाठकराज श्रीमदीशानतनयस्य श्रीसत्यखान
श्रीमानदत्ताश्रयस्य श्रीभारताचार्य्य श्रीमदर्जुनमिश्रकृती महाभा-
रताधिदीपिकायां टीकायां ज्ञातिपर्वणि मोक्षधर्मेऽर्जुनवृत्तुपाख्यानं
समाप्तं ॥

Then follow these verses:

प्रागुपायस्य संशुद्धिमैयाकारि यथामति
मोक्षधर्माधिदिवृत्ती कः समर्थो स्ति संप्रति ॥ १ ॥
पितुः[ः] सदुपदेशेन विद्वद्भूतानुरोधतः ॥
प्राङ्निबंधस्य संशुद्धौ कृतो धुना मयः³
अत्याधीति लिपिग्रन्थस्तुडाक्षर समुच्चयः ॥
विदुषां हेलया प्राच्यग्रंथो नाशमुपेयिवान् ॥ ३ ॥
बुद्धैर्विमत्सरैरेव र्द्यंतव्यं मम चापलं ।
मूलग्रंथो पि सोपायो लिपिदूषणभाग्यतः ॥ ४ ॥
गोडेश्वर⁴ महामंत्री श्रीमद्विष्णुसरायतः ।
लभानुद्देशे⁵ लिपिता मोक्षधर्माधिदीपिका ॥ ५ ॥

² Weber (*l.c.*) reads: *dripaddurdhama*. The right reading (*dripya*.) is given Rāmkr. Bhāṇḍārkar (*l.c.*).

³ *Sic* MS. The Berlin MS. has: *Kṛito yatno 'dhunā mayā*.

⁴ *Sic* MS. Read, of course, *Gauḍeśvara*. Who the king of Bengal was, that had a minister Viśvāsarāya, I have not found out.

⁵ Read °*jñeyam*.

71.

Add. 26,402.—Foll. 489 (numbered 21—530, but wanting the leaves originally numbered 49—68, no. 70 being left out by mistake); 14 lines; 14 in. by 5½ in.; bold Nagari of 18th century. [WILLIAM ERSKINE.]

MAHĀBHĀRATA. — *Vana-parvan*, with *Nīlakaṇṭha's* commentary (fragments).

The MS. begins at adhy. 3, śl. 7, and ends at adhy. 157, śl. 6=ed. Bombay (1863), iii., foll. 5b—154a (Calc. ed., vol. i., pp. 414—618).

The missing portion (foll. 49—68), contained adhy. 11, śl. 20—adhy. 13, śl. 3.

72.

Or. 5242. — Foll. 137; 9 or 10 lines; 10 in. by 4 in.; Nagari, on coarse paper, written in V.S. 1798 (A.D. 1741). [H. JACOBI.]

MAHĀBHĀRATA.—*Virāṭaparvan*.

The number of adhyāyas in the present copy is 71, as compared with 72 in nearly all¹ the printed editions.

After the end of the text follow (137a, 1) several stanzas in praise of the parvan, and giving its extent as 2500 ślokas.

After the final title we find :

कृत्वा विवाहं तु कुरु प्रवीरास्तदाभिमन्योर्मुदितस्वपद्माः² ।
अहानि चत्वार्यवसन् प्रतीताः सभा विराटस्य ततो ऽभिजग्मुः ॥
श्रुत्वा वैराटकं पर्वं चासांसि विविधानि च ।
हिरण्यधान्यं गाश्चैव दद्याद्विज्ञानुसारतः ॥

and so on, ending :

० वैराटे सम्यक् फलमाप्नुयात् ॥

¹ An exception is the separate edition in *pothi*-form of Calcutta, San 1288, which has really 71 chapters, though the figure at the end is ७३ (73). I can find no grounds for Burnell's assertion (Tanj. Cat., p. 180b) that this parvan has, in both recensions, 77 adhyāyas.

² This is the first line of the next, the Udyoga, Parvan.

Colophon :

ग्रंथे स्वरब्धंजनविंदुरेफमात्राविहीनं लिखितं मया यत् ।
तत्सर्वमार्थैः परिशोधनीयं प्रायेण मुञ्चति हि ये लिखति । १ ।

गजग्रहमुनिचंद्रे वैशाखे द्वितीयातिथी

कृष्णे चन्द्रे ऽलिखद्वासो सारंगख्यो विराटकं ।

संवत् १७९६ वर्षे वैशाखवदि २ द्वितीयायां सोमवारे लिखितमिदं व्यास सारंगधराभिधानेन निजहेतवे ॥

73.

Add. 26,403.—Foll. 81 (numbered 14—94); 15—17 lines; 14 in. by 7 in.; Nagari of 18th century. [WILLIAM ERSKINE.]

The same, with glosses.

The commentary consists of a few detached glosses only.

The MS. is imperfect in the beginning, commencing with the last śloka but one of adhyāya 7 (Calc. ed., vol. ii., pp. 9—85).

74.

Add. 26,404.—Foll. 43 (numbered 68—109, 111); 10 lines; 12 in. by 5 in.; boldly written Nagari, dated [Vikr.?] Saṃvat 1703.

Another copy (fragment).

Begins at the last śloka of adhyāya 44. A gap of one leaf (110) just before the end.

Colophon :

संवत् १७०३ वर्षे आश्विनवदि द्वितीयायां भृगुवासराश्विनीयां लिखितमिदं पुस्तकं वनमालीदासेन ॥

75.

Add. 26,405.—A. Foll. 305 (numbered 4—308); 10—13 lines; 15½ in. by 6 in.; Nagari of 18th century. [WILLIAM ERSKINE.]

MAHĀBHĀRATA.—*Udyoga-parvan*, with glosses.

The glosses are very scanty, especially in the latter portion.

It is slightly imperfect at the beginning, commencing with the 16th śloka of the 2nd adhyāya (Calc. ed., vol. ii., pp. 88—330).

Beg. of comm. to adhy. 3 :

फलाफलवती ॥ इत्यत्र ऐकारस्थान ईकारद्वादसः ॥ लीगल
ध्वंजेति निंदागर्भं संबोधनं ।

Then follows Nilakaṇṭha's explanation, cited as ' *tīkāntara*.'

B.—Two leaves, somewhat smaller (numbered 25, 26); 15 lines in a page.

A fragment of *Udyoga-parvan*, containing adhyāya 31 from the 20th śloka, and all but the whole of adhy. 32 (Calc. ed., vol. ii., pp. 122—130).

76.

Add. 26,406.—Foll. 135 (numbered 4—138); 10 lines; 14 in. by 5 in.; bold Nagari (Kashmirian ?) of 18th century.

[WILLIAM ERSKINE]

MAHĀBHĀRATA.—*Bhīshma-parvan*.

Begins with the 4th śloka of adhyāya 3, and ends with the 17th śloka of adhyāya 89 (Calc. ed., vol. ii., pp. 333—467).

77.

Or. 479a, b.—Foll. 493; 13½ in. by 6½ in.

Two books of the MAHĀBHĀRATA.

A.—Foll. 1—232 (originally numbered 1—155, 156 *dvi*, 156—231); 15 lines; dated Saṃvat 1852 (A.D. 1795).

Droṇa-parvan.

The seventh parvan of the poem. Text only.

The conclusion of the text is followed (fol. 232, ll. 4—fin.) by (1) the first śloka of the next parvan (Karna-p°); (2) a short

recapitulation of the chief events of the parvan:—

द्रोणपर्व[न्य]मी वृत्तान्ताः । द्रोणाभिषेकः &c.

Date, &c. :

संवत् १८५२ श्रीगोपालजी समीपे ॥

B.—Foll. 233—fin.; dated V.S. 1850 (A.D. 1793).

Bhīshma-parvan, with portions of two commentaries.

The commentary of Nilakaṇṭha is added from the beginning up to adhy. xli. 21 (= Bhagavadgītā, xvii. 21), foll. 233—374. At the beginning of fol. 375 (xvii. 22), without any warning, the commentary of Śrīdhara-svāmī is substituted, and is continued up to the end of the Bhagavadgītā, in the final subscription of which (not at end of adhy. 17) the name of Śrīdhara occurs for the first time (fol. 386b). Compare Add. 26,407 (no. 68).

The main story of the *Bhīshma-parvan* is then (fol. 387) resumed, beginning as in the Calcutta 4to edition:—

संज्ञय उवाच ।

ततो धर्मज्ञयं दृष्ट्वा°

(=ed. Bombay, 1863, *Bhīshma-p°*, fol. 98a, l. 7).

As in part A. of this MS., the first śloka of the following parvan is given after the conclusion of the text, and a short recapitulation also follows.

Date : संवत् १८५० ॥

78.

Or. 1252.—Foll. 140; 16 lines; 14 in. by 6 in.; dated V.S. 1841 (A.D. 1784).

जैमिनिभारतम्

JAIMINI-BHĀRATA OR ĀŚVAJAIMINI,

i.e. Mahābhārata, Āśvamedhika-parvan in the recension ascribed to Jaimini.

Considerable variety exists in the matter of chapter-divisions, between the several MSS. and printed editions of this recension.

Our copy is divided into 67 adhyāyas, therein agreeing with no. 32 in the Bodleian Collection (Aufrecht, Cat., fol. 4b).

Begins (as in editions):

नारायणं नमस्कृत्य०

जनमेजय उवाच । कथं युधिष्ठिर०

The last two chapters begin thus:—

Adhy. 66 (=80 Berlin MS., Weber, Cat., p. 118; 65 Bombay editions), fol. 138b:

यज्ञप्राप्ते भोमसेनः प्रार्थयित्वा मुनीन् नृपान् ।
(यज्ञप्राप्तो Berl., यज्ञस्याते Bomb.)

Adhy. 67 (fol. 139b fin.—140) agrees with the 68th and last chapter of the Bombay editions, but adds one verse:

वसमनेषु पार्थेषु भ्रातृभिः सह गजाह्वये(?) ।
गतानि यानि वर्षाणि मुखेन भारतवर्षेभ ॥

The last śloka of the MS. described by Rāj. Mitra ('Notices,' vi. 220) is somewhat similar.

Colophon:

इति श्रीमहाभारते आश्वमेधिकपर्वणि .. सप्तपष्टितमो अध्यायः ॥ ६९ ॥

मार्गे मासे सिते यद्ये प्रतिपद्यनि चासरे ।

श्रीमिस्र(sic) मतिरामस्य शिष्यवर्गे अश्वमेदिनि.

प्रालेखि चंद्रवदेभ^{१६४९}भूमिर्येके च वत्सरे ।

79.

Add. 26,411a, b. — Foll. 89, 23.

[WILLIAM ERSKINE.]

MAHĀBHĀRATA, fragments of the later books.

A.—Foll. 89 (numbered 10—98); 14—17 lines; Nagari, written Samvat 1819 (A.D. 1762) by Kāśinātha, surnamed Somaṇa.

Part of *Āśvamedhika-parvan*, with the commentary of Nilakaṇṭha.

It is imperfect at the beginning, com-

mencing with the 22nd śloka of adhyāya 10 =ed. Bombay, 1863, vol. xiv., fol. 7b (Calc. ed., vol. iv., pp. 283 fin.—375).

At the end of the commentary:

इति श्रीमत्पदवाक्य प्रमाणमयोदाधुरंधरचतुर्धरवंशावतंस श्री-
गोविंदसूरिसूनोर्नीलकण्ठस्य कृतौ भारतभावदीपे आश्वमेधिकपर्वार्थ-
प्रकाशः समाप्तिमगमत् ॥

Colophon:

संवत् १८१९ सर्वजित्संवत्सरे¹ मार्गशीर्षशुक्ल द्वादश्यां गुरुवासरे
सोमशोपनामा काशीनाथो लिखदिदमाश्वमेधिकं पर्वं स्वार्थं
परार्थं च ॥

B.—Foll. 23 (numbered 11—33); Nagari, dated Samvat 1823 (A.D. 1766); same hand as Add. 26,409a.

A portion of *Āśramavāsa-parvan*.

From the last śloka of adhyāya 9 to the end (Calc. ed., vol. iv., pp. 386—415).

Colophon:

श्रीश्रमवास समाप्तिमगमत् श्लोकसंख्या ११८० संवत् १८२३ राम ॥

80.

Add. 26,412. — Foll. 167; 11—13 lines; writing uniform with that of no. 73.

हरिवंशः

A portion of *HARIVAMŚA*, with the commentary of *Rāmānanda* (?).

It extends from the commencement of the book to the 23rd śloka of adhyāya 80 (Calc. ed., vol. iv., pp. 445—589).

Beginning of the comm.:

नन्वाश्वमेधपर्व एतस्यहरिवंशस्य भारते संगतिरस्ति वा न वा ॥
नाद्यः । अष्टादशपर्वपरिमितस्य भारतस्य स्वर्गोरोहणसमाप्त्या
समाप्तत्वात् । तदुक्तं०

¹ This is an error, according to both cycles (see Sewell, Ind. Calendar, p. xcii.).

It will be seen that this commencement corresponds with that of the *Harivaṃśa-ṭikā* described by Weber, *Cat. Berl.*, i. 107.

Another commentary, the *Harivaṃśendu-śāndrikā*,¹ begins with the same prose, after three verses of introduction (*Stein, Cat. Jammu*, p. 353).

81.

Add. 26,413.—Foll. 344 (numbered 74—417); 11 lines; 18th century.

हरिवंशः

HARIVAMŚA (fragment).

A portion of *Harivaṃśa*, beginning near the end of *adhyāya* 42, and concluding with *adhyāya* 323 (*Calc. ed.*, vol. iv., p. 525, śloka 2361—p. 1002).

Colophon:

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासक्यां पाणिनीयान्ते
ष्टादशसाहस्रीके खिले हरिवंशः समाप्तः ॥

82.

Add. 26,445c.—Foll. 9—15; about 9 in. by 6 in.; Nagari, various hands of 17th to 18th century.

Small fragments from the MAHĀBHĀBĀTA.

1. *Ādi-parvan.* Two leaves, from *adhy.* 172 and 231.
2. *Virāṭa-parvan.* One leaf, with commentary.
3. *Karṇa-parvan.* One leaf (written in Nagari of Kashmirian type).
4. *Āśramavāsa-parvan.* *Adhy.* 10. 38—17. 20.

¹ This circumstance, taken with the obscure reference to Rāmānanda in verse 2 of that MS., suggests that it may be a commentary on the present commentary.

83.

Add. 4829.—A long roll of thin paper with painted and gilded borders, and illuminated with numerous miniatures; *daṇḍas* marked by gilded lines; minute Nagari writing of 17th century.

[Presented, in 1767, by ALEX. DOW.]

भगवद्गीता

BHAGAVADGĪTĀ.

Text preceded by short introductory *dhyānas*.

84.

Add. 8892.—A roll of thin birch bark, two inches broad, inscribed in very minute Nagari hand, 18th century.

Another copy.

Preceded by a short introductory *dhyāna*, in ten stanzas.

84 A.

Stowe Or. 22. — Pt. II.

Another copy.

Like the preceding MSS., written on a roll, which is described below, no. 118a.

85.

Add. 21,473. — Foll. 41; minute Nagari writing on leaves of hexagonal shape, each side measuring about half an inch.

[L. BOWRING.]

Another copy.

Wanting a few leaves at the end. Pre-

ceded by the *Nyāsa* and other usual introductory devotions.

Text begins at fol. 3*a*, and terminates in adhy. xviii., śl. 8.

86.

Add. 26,420. — Foll. 44; 8 lines; 7 in. by 3½ in.; Nagari, 19th century.

[WILLIAM ERSKINE.]

Another copy.

Adhy. 1—10, and preceded by the usual *dhyāna*.

86 A.

Add. 4714b. — Palm-leaf; foll. 16—89 (originally 1—74); 6, 7 lines; 7½ in. by 1½ in.; Telugu character, 18th century.

[Presented, in 1761, by CAPTAIN REYNOLDS.]

Another copy.

Preceded by the usual *dhyānas*. Text begins fol. 2*a*, *ad fin*.

87.

Add. 26,421. — Foll. 65; 8 lines; 6 in. by 3 in.; Nagari, 19th century.

Another copy (adhy. 1—14).

The leaves have no original numbering, and have accordingly been disarranged at the end, which is fragmentary.

It begins with a *mālāmantra* and an invocation to the *Gitā* in verse. This introductory matter is here called *Nyāsa*.

88.

Add. 26,418. — Foll. 52; 9 lines; 6 in. by 3 in.;

Nagari, written in gold letter throughout, 18th century.

[WILLIAM ERSKINE.]

Another copy.

Preceded by the usual introductory *dhyāna*. The MS. is stated in Erskine's list to have belonged to Bāji Rao Peshwa. It is enclosed by handsomely carved wood boards with lotus-pattern. These have been joined in recent times by a morocco backing, thus giving the MS. a binding after the European fashion.

89.

Add. 26,451. — Seventeen slips, 7 in. by 1 in., stitched together at the top; minute Nagari, 18th century.

[WILLIAM ERSKINE.]

Another copy, with *Mālāmantra*.

90.

Add. 26,458. — A thin paper roll, 7 feet 6 in. by 2 in.; minute Nagari, 14 lines to the inch, 18th century.

[WILLIAM ERSKINE.]

Another copy, with *Mālāmantra*.

Four miniatures at the top, and twelve in the text.

91.

Add. 26,486b. — Foll. 21—38 (no original numbering); 8 lines; 5½ in. by 4 in.; Nagari of 18th century.

[WILLIAM ERSKINE.]

Fragments of BHAGAVADGĪTĀ.

The passages are adhy. i. 46—ii. 8, xv. 1—xviii. 45.

92.

Add. 26,422. — Foll. 62; 7 lines; 7 in. by 4 in.; Nagari of 17th century.

Fragments of the BHAGAVADGĪTĀ.

The first extends from the beginning to the 15th śloka of the 10th adhyāya, but the first eight leaves are in a more modern hand.

The second, uniform with the first, contains ślokas 19—76 of adhy. 18.

93.

Add. 5579. — European paper; folio (foolscap); foll. 113; large, bold Devanagari hand; written V.S. 1833 (A.D. 1776), on Friday, 9th Caitra, śudi.

BHAGAVADGĪTĀ, with ŚRĪDHARASVĀMIN'S commentary, called *Subodhinī*.

Commentary begins (as in the numerous printed editions):

शेषाशेषमुखव्याख्याचातुर्यं त्वेकचक्रतः . . .

94.

Or. 5233. — Foll. 223 (fol. 29 bears an additional no. '40' in a later hand, and this numbering continues up to 46, which number is repeated in foliation); 9 lines; 10½ in. by 4 in.; good Nagari hand, corrected and provided with coloured additions to punctuation, written at Benares, V.S. 1607 [expired?] (A.D. 1551). [H. JACOBI.]

ŚĀNKARA'S commentary on the BHAGAVADGĪTĀ.

Text not given. Several times printed, with the text, in India.

Colophon:

संवत् १६०७ वर्षे माघ शुदि ३ भृगुवासरे श्रीमत्काश्या विश्वे-
श्वरराजधान्या श्रीमदानंदकानन मध्ये लिखितं श्रीगोपालभारती
श्रीपादकस्येदं पुस्तकं ॥

95.

Add. 26,432a.—Foll. 24 (originally 22—45); 14 lines; 11 in. by 4 in.; poorly written Nagari of 17th to 18th century.

[WILLIAM ERSKINE.]

Fragment of BHAGAVADGĪTĀ, with ŚĀNKARA'S Bhāshya.

The present fragment (Bhag.-Gītā, iii. 3 fin.—vi. 3) corresponds to pp. 157, l. 19—327, l. 12 of the Calcutta edition of 1879.

The fragment is followed by the last leaf of a MS. of Ānandajñāna's gloss on the commentary.

96.

Add. 26,340.—Foll. 117; 6 lines; 5½ in. by 2½ in.; 18th century.

[WILLIAM ERSKINE.]

पञ्चरत्नं

PAÑCHARATNA, or the 'five gems' from the MAHĀBHĀRATA.

The extracts are:—

1. *Bhagavad-gītā* (from the Bhīshma-parvan).
2. *Vishṇu-sahasra-nāma* (Anuśāsana-parvan).
3. *Bhīshma-stava-rāja* (Śānti-parvan).
4. *Anusmṛiti* (Śānti-parvan?).
5. *Gajendra-mokshaṇa* (Śānti-parvan).

Besides the editions of the component extracts, the collection has been often printed in India.

97.

Add. 16,625. — Foll. 346; 5 lines; 5½ in. by 4 in.; written between gilded and coloured lines, numerous miniatures being interspersed.

Dated V.S. 1869 (A.D. 1812). The writing and ornamentation resemble those of Add. 16,626, which was written by a Kashmirian pandit. [WILKS SALE.]

The same extracts.

98.

Add. 5589. — Foll. 256; bound in European book form, duodecimo; good Kashmirian Nagari, illuminated; written A.D. 1774 (see below).

The same extracts.

The present copy is handsomely illuminated, each passage of text being enclosed in painted and gilded borders. The works are also illustrated by numerous miniatures in a fairly good style of Indian art.

The following colophon occurs at the end:

सं ॥ ५० ॥ ज्येष्ठुति^१ ॥ ४ ॥ चंद्र ॥ इदं संपूर्ण ॥

i.e. Monday, 4th of Jyeshṭha śudi, 50th year of the Kashmirian Saptarshi era,² and corresponding to 13th June, 1774 (new style).

99.

Add. 15,295—97.

रामायणम्

RĀMĀYAṆA of VĀLMĪKI.

Kāṇḍas I., II., IV., VI., VII., with numerous full-page illustrations.

At the beginning of the MS. is the following note in pencil:—

“This manuscript, now bound in three

¹ A common Kashmirian form for śudi. Cf. Bühler, *Grundriss* (Paläographie) I. 11, p. 86 med. (§ E. fin.).

² See Sewell, *Ind. Chronology*, p. 41. The date has been kindly verified by Dr. Jacobi.

volumes, was purchased at the sale of the Duke of Sussex's library, Aug^t 1844. It was presented to the Duke by Col. James Tod . . . to whom it was given by the Rana of Oodeypore, of whose library it formed one of the chief ornaments. It was consulted by A. W. von Schlegel for his edition of the Ramayana, 1829, and described *praef.*, p. xli. . . . This first book consists of 212 leaves, leaf 64 is numbered twice, and leaf 188 is wanting.”

[Sir] F[rederick] M[adden].

A. W. von Schlegel speaks thus of the MS. (*loc. cit.*):—

“Liber carminis primus . . . exscriptus e codice mixti generis. Reliqui recensionem Bengalicae exhibent. Quod et ipsum notatu dignum erit, hanc recensionem Bengalicae ante duo ferme saecula in tam remotum Indiae occidentalis tractum penetrasse.”

The original size of the leaves, before they were inlaid for the present handsome European binding, was about 15 in. by 8½ in.

The number of lines on each page varies very considerably in different parts of the MS.

There is a similar irregularity in the frequency and in the artistic style of the illustrations, which occur every two or three pages in the early part of the book, but become less frequent later. On the name of one of the artists, see the description of Bk. VI. below.

Add. 15,295.—Kāṇḍa I., *Bāla-kāṇḍa*.

As to pagination and recension, see above. Dated V.S. 1769 (A.D. 1712).

Though the writing is later, and supplied from an archetype of a different origin to the rest of the MS., the illustrations are more numerous than in the later parts of the work and are equal to any of the rest in execution, being excellent examples of Indian miniature-work. The plates are 201 in number.

The proëm in praise of Vālmiki consists of 12 stanzas, commencing thus :

अधिरलमदजलनिवहं । धामरकुलानेकसेवितकपोलं ।
अभिमतफलदातारं । कामेशं गणपतिं वंदे ॥ १ ॥

The verse कूजं राम°, with which Schlegel's proëm begins, occurs here as v. 7, and his 4th stanza यःपिवन्° occurs here as v. 9.

The text of sarga 1¹ commences with the śloka तपःस्वाध्याय°, as in the printed editions.

Sarga 2 begins :

नरदोक्तं स माहर्ष्यं श्रुत्वा वाक्यविशारदः ।
&c., as in Benares recension.

Sarga 3 as in Schlegel and Gorresio.

The अयोध्यवर्णनं follows with a picture of the city and proëm सागरान्ना°, as in printed editions.

The rest of the *Kāṇḍa* (in spite of Schlegel's dictum, quoted above) follows the numbering of cantos, and in the main at least the text, of the Benares recension, as represented in the texts printed at Bombay (1881) and Madras (1864).

Add. 15,296.—*Kāṇḍas* II., IV.

Foll. 129, 89. Copied in V.S. 1707, 1710 (A.D. 1650, 1653) respectively at Oodeypore, by a Jain scribe, Hiraṇanda (see below), for the inspection of the Maharāṇa Jagatsingh. 102 illustrations.

Kāṇḍa II., *Ayodhya-kāṇḍa*.

The text begins कस्यचित्°, and ends as the Berlin MS. (Weber, Cat., i. 120).

Colophon :

इत्यार्षे रामायणे अयोध्यकांडे . . . नंदियामनिवासो नाम सर्गः समाप्तः ॥ संवत् १९०९ वर्षे मार्गशिष्यमासे शुक्लपक्षे द्वितीयायां तिथौ भृगुवासरे ॥ महाराजाधिराज महाराणा श्री जगत्स्यंघ जी अवलोकनार्थं । आचार्य श्री जसवंत जी लिखावतं(sic) । माहात्मा हीराणंद लिपतं(sic) ॥

¹ After sarga 1 the numbering of the cantos is dropped until sarga 14 (fol. 35).

Kāṇḍa IV., *Kishkindhya-kāṇḍa*.

The scribe is the same, but there are occasional corrections in a later hand. The illustrations are somewhat coarser in style.

Text begins तौ तु°, as in Berlin MS. (Weber, *supr. cit.*).

The chapter-titles do not correspond with those in the Bengal recension, as printed by Gorresio.

Colophon similar to that of *Kāṇḍa* II., above.

Date: V.S. 1710, Wed. 11th of Bhādrapada, śukla. Reign of Rāj-singh at Chitor, written at Oodeypore at the instance of व्यासजयदेवजी.

Add. 15,297.—*Kāṇḍas* VI., VII.

Foll. 206, 112 of text, besides several illustrations without text at end.

Kāṇḍa VI., *Yuddha°* or *Lankā-kāṇḍa*.

Scribe, patron, prince, and general style of writing same as in *Kāṇḍa* II.

The text begins with the invocatory stanza अधिरल° (see *Kāṇḍa* I., above), after which :

वाल्मीकेर्वदनामलेंदुगलितं हृद्यं परं पावनं पुण्यं वागमृतं
पिवंत्यनुदिनं ये श्रोत्रधार्त्रैरराः ॥

विष्णोः सच्चरितं सुरासुरगुरो रामायणं सादरं ।

तेषां श्रीभेवने वसत्यविकला नश्यति वारातयः सधले(?)
सागरं तीर्थं रामे दशरथात्मजे । (see Gorresio, canto 1. 1).

Ending similar to that of Berlin MS. (fol. 206a, लभते° = Gorresio, canto 113. 15), with a few laudatory verses similarly added.

Colophon :

इत्यार्षे रामा° . . लंकाकांडे कृतफलस्तुतिः समाप्तं युद्धकांड-
मिति ॥ संवत् १९०९ वर्षे भाद्रपदमासे कृष्णपक्षे षष्ठ्यां तिथौ
शनिवासरे ॥ . . महाराणा श्री २ जगतस्यंघ जी विज्ञे राज्ये ॥
. . धर्मघोषगच्छे² । महात्मा हीराणंदलिखितं उदैपुरमध्ये । साही-
वदी चित्रकृतं ॥

n-final being commonly omitted in Indian Muhammadan names, it is probable that Śāhib ud-Dīn was the artist's actual name.

² For this *gaccha*, compare Rāj. Mitra, 'Notices,' x., p. 51, line 4.

Kāṇḍa VII., Uttara-kāṇḍa.

Begins (after a verse वाल्मीकेनेः कविता^० in praise of the poem): प्राप्तराजस्य रामस्य^० (as in Gorresio and Bombay ed.).

Up to the end of the last canto but one¹ (canto 114 in Gorresio) the text corresponds with that printed by Gorresio, but in the last canto only a line here and there is identical. The set of verses in commendation of the readers of the poem is somewhat longer in the MS. than in most of the printed editions.

The whole ends with the ślokas :

अपुत्रो लभते पुत्रं कन्या विंदति सत्यति ।
विधवा पुण्यमत्यर्थं विष्णुलोकं न संशयः ॥
सौभाग्येन समायुक्ता पतिव्रतरता सती ।
भक्तैः^२ सह रता नारी श्रुत्वा रामायणं भवेत् ॥

(cf. ed. Bombay, *Uttara-k.*, cxi. 5).

Colophon :

इयार्थे रा^० . . उत्तरकांडे आदिकाव्यं समाप्तं ॥ संवत् १७१०^३
जेष्ठ . . शुक्ल . . प्रतिपदा तिथौ रविवासरे . . राजस्वस्य^३
जी . . राज्ये . . मृगाया^४ गङ्गे । महात्माहीराणंदलिखितं
उद्देपुरमध्ये । व्यास श्री जयदेव जी अग्रे लिखावितं (sic) ॥

Five additional miniatures occur at the end, illustrating Rāma's life at Ayodhya, and headed by brief descriptions in Hindi.

100.

Add. 6657. — Palm-leaf; foll. 71; 14 lines (numbered lines towards the end of the MS.); 20 in. by 2 in.; two separate Telugu hands of 18th century.

[J. F. HULL. Bequest received 1826.]

¹ The cantos are not numbered in this volume of the MS.

² Leg. ० क्षी.

³ Rāj Singh I. came to the throne in this year (Tod, Rajasthan, i. 374). Jyaisṭhā being the second Indian month (=May—June), his accession must be accordingly placed at the very beginning of the year.

⁴ In the colophon of the previous book Hirāṇanda described himself as of another gaccha. For the *Surāṇā-g^०*, compare Or. 2112, fol. 75b, l. 5.

रामायणम्

RĀMĀYANA.

Bāla- to *Yuddha-kāṇḍa* (lxv. 23) only.

The MS. was left unfinished by the scribe, blank leaves having been left for its completion. The recension is that of Benares. The conclusion of the MS. corresponds with vol. vi., fol. 98a of the Bombay text of Śaka 1802.

101.

Add. 26,446e. — One leaf (numbered 82); folio; 21 lines, written on one side only; 17th century. [WILLIAM ERSKINE.]

RĀMĀYANA.

The end of the *Sundara-kāṇḍa*, with the commentary of *Maheśvaratīrtha*.

Colophon :

इति श्री परमहंसपरोव्राजकाचार्य श्री नारायणतीर्थ स्वामि-
शिष्य श्रीमन्महेश्वरतीर्थ विरचित श्री रामायण तत्वदीपिकायां
सुंदरकांडे अष्टपष्ठितमःसर्गः ॥

B.—PURĀNAS.

102.

Add. 14,350.—Foll. 195 (1—125, 126¹, 126², 127—194); 13 lines; 12 in. by 5¼ in.; 18th to 19th century.

कूर्मपुराणम्

KŪRMA-PURĀṆA.

The work has been edited, with a prefatory analysis of contents in English, in the *Bibliotheca Indica*, and also printed at Madras.

The beginning नमस्कृत्याग्रमेयाय विष्णवे^० and end ० नमस्तस्मै . . . कूर्मरूपिणे ॥ agree with the printed

texts, but the numbering of the chapters (46) follows the Madras text, not that of Calcutta, which numbers the last adhyāya 45.

103.

Add. 14,349. — Foll. 186; 10 lines; 11½ in. by 5 in.; 18th century.¹

नरसिंहपुराणम्

NARASIṂHA- OR NṚSIṂHA-PURĀṆA.

One of the Upa-purāṇas. Analysed by Aufrecht, Cat. Bodl., no. 138, and printed in the *Grantha-ratna-mālā* (Bombay, 1887—1889).

Begins (as in printed text): नारायणं नमस्कृत्य °

Ends (fol. 185): ° स्वाश्रमं ययुः ॥ ... नरसिंहपुराणं समाप्तं । ९२ ॥

The final leaf contains a table of contents. The number of *granthas* is apparently computed at 3,600.

104.

Add. 16,624. — A roll of thin Indian paper, 65 ft. by 5 in.; minute Devanagari hand, becoming less careful and legible towards the end of the manuscript, 18th to 19th century.

भागवतपुराणम्

BHĀGAVATA-PURĀṆA.

Frequently printed in India. Aufrecht (Cat. Cat. i. 402, 793) calls attention to the silence of authors older than Hemādri (13th century) as to this work, and expresses his opinion that it 'was made up, at a compara-

¹ The MS. formed part of the same native collection as Add. 14,348 (no. 108).

tively recent period, from the *disjecta membra* of legends concerning Kṛishṇa.'

Begins: जन्माद्यस्य ° as in printed texts.

Complete in 12 skandhas.

The MS. is very handsomely illuminated, the margin being closed in by a floriated and gilded bordering. Numerous miniatures of a somewhat elaborate and finished execution, small and large, are interspersed with the text.

At the beginning is a series of pictures showing Gaṇeśa, Brahma, and a number of incidents in the life of Kṛishṇa.

105.

Add. 26,419. — A roll of thin glazed paper, 116 ft. by 4¼ in., with gold and red borders, in very minute and compact Nagari writing, having on an average 10 lines to the inch; 17th century, [WILLIAM ERSKINE.]

The same.

It is imperfect at the end, concluding with the 13th adhyāya of the 12th skandha.

There are at the beginning nine miniatures representing various incarnations of Vishṇu, besides a few more scattered through the body of the roll,

106.

Sloane 2181. — Foll. 125; 13—16 lines; 10½ in. by 6 in.; Devanagari, written in [Vikrama²] Saṃvat 1730 (A.D. 1673).

भागवतपुराणं सटीकम्

BHĀGAVATA-PURĀṆA, skandha 3, with the commentary of ŚRĪDHARASVĀMIN.

Commentary frequently printed in India.

² Necessarily *Vikrama*, as the Sloane Collection was formed long before Śaka 1730.

107.

Or. 3559, 3560. — Foliation: MS. 3559 contains 288 leaves in all, in several distinct series of numbering; MS. 3560 has 221 leaves in three series. In the longest series, 1—194, leaves 21, 23, 25, 30 and 128 are missing. Palm-leaf; 4—7 lines; 13 in. by 2 in.; nearly all written in Bengali hands of the 15th century (one of them bearing date, Lakshmaṇa-Saṃvat 376 (A.D. 1495). See below. [DR. GIMLETTE.]

Commentaries on the BHĀGAVATA-PURĀṆA
(Sk. vii.—xii.).

The greater portion of the MS. consists of the well-known commentary (*Bhāvārtha-dīpikā*) of Śrīdhara-svāmin. This portion comprises Skandhas 8—10, part of 11 and all of 12.

The remainder of the MS. contains a commentary probably allied to that of Śrīdhara, but not identical either with it or with any other commentary that has appeared in print.

The name of this commentary seems to be Bhagavad-arthadīpikā,¹ though this title occurs only once.

Or. 3559 begins (comm. on Skandha vii.):

सममे पञ्चदशभिरध्यायैरभिचर्णनम् ।

कतिः² प्राक्कृता कर्ता भोक्तास्मीत्यादि वासना ॥

Four more verses follow; the verbal explanation itself commencing thus (fol. 1—2a):
सम इत्यादिना समोपक्षपातो सम आनोद्यकृत् प्रत्युपकारानपेक्ष्य⁰

The chapter-title, giving the name of the commentary, runs thus (fol. 55b):

इति भागवते भगवदर्थदीपिकायां सममे चतुर्दशः ।

The skandha ends (fol. 63b):

⁰चराचरा जज्ञिरे ॥ इति भागवतस्य सममस्क⁰ पञ्चदशाध्यायः । १५ ।

¹ Aufrecht (Cat. Cat. ii. 91) cites a *Bhāgavatapadārthadīpikā*.

² Compare the phraseology of the opening verses of Śrīdhara's comm. on this *skandha*.

After this leaf follows a leaf in writing of about the same age, but much obliterated. It was apparently written out to supply a short gap in some other book (apparently a philosophical commentary), as it ends with the words: 209 *tasmin patre patitam* (⁰te?) *taḍ etat likhitam*. It appears to have been accordingly inserted to form a division between the two commentaries.

The commentary on Sk. 8 goes on without break of foliation; but the commentary, as above intimated, is now that of Śrīdhara.

With Sk. 9 a new foliation is commenced, but Śrīdhara's commentary is continued as far as the word ⁰व्यं occurring at the end of his explanation of IX. xvii. 1. A blank follows, and another commentary is resumed on the next leaf, just before the end of the adhyāya. The comment on the next adhyāya (xviii.) begins fol. 143a: *अत्रवृद्धस्य वंशः*

The passage containing the commentary to the end of Sk. ix. occupies only eight leaves, which are numbered 1—8.

In the commentary to Skandha x. (Or. 3560) the text of Śrīdhara (beginning *daśame daśama ṁ lakshyam*) is resumed.

Here, as might be expected in the case of the most popular portion of the Purāṇas, marks of corrections by several readers become numerous, one of the hands being that of a modern Nepalese, the rest mostly in Bengali writing, more or less approximating to that of the original scribe.

Colophon:

इति लस⁰ ३⁰ ७६ चैत्र शुदि प्रतिपदुरौ ए दिने खनाम-
ग्रामनधिवसता श्रीप्राण श्रीहरिभ्यां लिखितमदः महाभागवतदशम-
स्कन्धात्पयोर्धेपुस्तकमिति ॥ (Or. 3560, fol. 221.)

Then follow a couple of scribe's stanzas containing a Vaishṇava benediction (. . . *Harīḥ pātu vah'*).

At the beginning of the commentary on Sk. xi. (Or. 3559, fol. 152³) some leaves have been lost. Adhyāya 1 ends fol. 153 (50)a.

³ The scribe's numbering is 49, so that this portion at least may be regarded as taken from another MS., as the beginning of one adhyāya would not occupy 48 leaves.

The commentary on adhy. 2 begins :

यदूनां विष्णुगुप्तानां . . . क [xi. ii. 2] इति

The commentary on this Skandha ends :

अन्यत्रावतारान्तरे ॥

एकादशे एकत्रिंशत्तमो अध्यायः ।

समाप्तश्चैकादशः स्कन्ध इति ॥

There is thus again an absence of any indication as to the authorship or identity of the commentary.

In Sk. xii. the commentary is that of Śrīdhara.

The final title is :

इति श्रीभावाश्वेदीपिकायां श्रीधरस्वामिकृतायां द्वादशे स्कन्धे त्रयोदशो अध्यायः । समाप्तं श्रीभागवतम् ॥

Then follow the three ślokas भावाश्वेदीपिकामेतां^० referring to the composition of the commentary, which are printed (with some varieties of reading however) in the editions. The readings of our MSS. are corrupt and unmetrical. In stanza 2, the name of the *guru* is given as Paramānanda Nṛsiṃha, not °Nṛihari as in the editions.

Before the beginning of Sk. x. (MS. Or. 3560) occur some detached leaves much broken, bearing several handwritings and containing *namaskāras*, fragment of an index and the like.

108.

Add. 14,348. — Foll. 531; 11 lines; 11 in. by 5 in.; Nagari of 18th century.

मत्स्यपुराणम्

MATSYA-PURĀṆA.

Begins as in śl. 3 of printed text (Calcutta 1876):

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्

For the argument of the Purāṇa, see Aufrecht, Cat. Bodl., no. 95; and Wilson, *ibi cit.*

After the first few adhyāyas, no continuous attempt is made at numeration of chapters or verses.

The concluding chapters only correspond partially with the printed text. The first stanza of the final chapter occurs at fol. 530b, l. 1, while the verse corresponding (with several variants) to the final stanza (अस्मात्पुरादपि^०) of the printed text occurs only 12 lines further on, at fol. 531a, l. 2.

At the end occur notes in a recent hand, giving a computation of the number of *granthas* (13,117) and the name of an owner of the MS. (Govinda Viṭhala Marāṅkar).

109.

Add. 26,414. — Foll. 186 (numbered 38—443); 11 lines; 14 in. by 5½ in.; Nagari, 18th century. [WILLIAM ERSKINE.]

मत्स्यपुराणम्

MATSYA-PURĀṆA (fragment).

A portion of the Matsya-purāṇa, beginning at the 17th śloka of adhyāya 25, and ending with the 47th śloka of the adhyāya here numbered 130, but 149 in the printed edition (Calcutta, 1876).

The fragment accordingly corresponds (though with many varieties of reading) to pp. 100—588 of that edition.

110.

Add. 14,347. — Foll. 258; 10 lines; 13 in. by 6 in.; dated V.S. 1846 (A.D. 1789); written by one Viśvambhara.

मार्कण्डेयपुराणम्

MĀRKAṆḌEYA-PURĀṆA.

Begins (as in printed editions): यद्योगिभिर् . . . Sections not numbered.

The conclusion of the MS. corresponds rather with the 'Maithila' recension, noticed at p. 31 of the Introduction to *Bibliotheca Indica* edition, than to the shorter text as usually printed. Foll. 253*b*, l. 7, to 256*b*, l. 1, correspond to pp. 655—660 ("different reading at the end") of that edition, though the passage भारते . . . वाक्यमोरितं on p. 658 is transposed to the end, and with it ends the 'Jaimini-khaṇḍa' (fol. 256*b*, l. 4). The remaining leaves contain speeches attributed to Mārkaṇḍeya, but not specified as belonging to any portion of the Purāṇa, and presumably later additions. The first refers chiefly to प्रश्नद्वीप.

The whole work concludes thus :

धनधान्यप्रदं चैतस्त्वर्गमोक्षप्रदं सदा ॥ इति . . . मार्कण्डेयपुराणं समाप्तं । संवत् ॥ १८ ॥ ४६ ॥ . . . लिखितं विश्वंभर ॥

111.

Add. 26,347-8.—Two uniform folio volumes, containing together 491 leaves, viz. 251 and 240; 10 lines; 11 in. by 5 in.; Nagari of 18th century. [WILLIAM ERSKINE.]

वाराहपुराणम्

VARĀHA-PURĀṆA.

Printed in *Bibl. Indica*, 1887—93. The present MS. appears to be of little value, as it was copied from a mutilated original by a scribe who clearly made no attempt to write either sense or metre.

This will be evident from the *disjecta membra* of the opening stanzas which occur as follows, without indications of words omitted :

दंष्ट्रा ग्रेणोपतद्बहुह्रस्वपुपानंतरूपेण येन । सोयं कंसा सुरारिर्निरकास्कदस्या शासकत्सर्वसंस्थाः यस्मिन् काले क्षितिः पूर्ववराहवपुसा नु सा ॥ उभृता विभुगा शात्र्या पप्रच्छ परमेश्वरं ॥

Further on a few marks of *lacunæ* occur, and feeble attempts at correction have been made by a later hand.

The work ends by the passage on the merits and rewards of those who will recite this Purāṇa, corresponding roughly with ch. 217, pp. 1249—52 of the printed edition.

Colophon :

इत्या श्री वाराहपुराणे भगवच्छास्त्रे धर्मसंग्रहः ॥ वाराहपुराणं समाप्तं ॥

After this follows धरावाक्यं or a short table of contents in six lines only, as compared with the 49 stanzas of the text as printed.

112.

Add. 14,351. — Foll. 304; 10 lines; 11¼ in. by 5 in.; dated V.S. 1845 (A.D. 1788).

The book formed part of the same native collection as Add. 14,348 (no. 108).

वामनपुराणम्

VĀMANA-PURĀṆA.

This Purāṇa, one of the eighteen Mahā-purāṇas, has been printed with a Bengali translation (Calcutta, 1886). For an analysis of it see Aufrecht, *Cat. Bodl.*, no. 102; and Wilson, *ibi cit.*

The introductory stanzas are given in the shorter redaction, as contained in the Oxford MS. just cited, and begin with the line :

त्रैलोक्यराज्यमाच्छ्रित्य बलेरिन्द्राय यो ददौ ।

The actual text of the Purāṇa ends with the section Trivikrama-carita (ch. 85) as in the printed text, but in the present MS. a few stanzas are added in praise of the Purāṇa and of listening to its recitation. Verses of similar purport (though different in wording) are added to the MS. described in Rāj. Mitra's 'Notices' (no. 1264).

The colophon is partly in the vernacular, as follows :

संवत् । १८४५ । वर्षे षीष वदी भौमे वासरे लिखितमिदं पुस्तकं शुभं मेभट क्रष्टन [sic] रामजयानन्द नु पुस्तक छे व्रास-भट मेवाडा छे ॥

113.

Add. 21,476.—Foll. 201 (numbered 1—200, 203; 201, 202 missing); 10 lines; 11 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; 18th century.

शिवपुराणे ज्ञानसंहिता

ŚIVA-PURĀṆA.—*Jñāna-saṃhitā*.

The first section of the recension of this *purāṇa*, containing *six* divisions¹; printed at Bombay, 1884. MS. Add. 5657, foll. 118 sqq. contains a summary of this section in English. The latter MS. was printed in 1807 by J. Hindley, as vol. i. of his "Extracts . . from Asiatick Authors."

Begins (as in Bombay edition): जगतः पितरं शंभुं . . .

Ends :

अन्ते भक्तिं परां प्राप्य मुक्तिं वै प्राप्नुयान्पुनः ॥ ८३ ॥ इति श्री-शिवपुराणे . . सूतशौनकसंवादे ज्ञानप्रकरणनिरूपणं नाम . . . सप्ततितमोऽध्यायः ॥ अंशसंख्या चतुःसहस्र पंचशतमस्ति ।

In the edition of the text the above-quoted last half-stanza appears as line 68a of the last canto, which there contains 63 stanzas. The cantos there number 78, some of the last cantos being subdivided.² MS. Or. 4585 (no. 114), however, has 75 cantos, like this MS. The MS. used for the English summary had, perhaps, 74 (Hindley, *op. cit.*, p. 67).

114.

Or. 4545.—Foll. 240; 11 lines; 12 $\frac{1}{2}$ in. by 5 in.; 17th to 18th century.

Another copy of the preceding work.

¹ A different recension, in 12 sections, is described by Aufrecht, *Catalogus*, s.v.

² *E.g.* a new canto there begins after canto 75, §1. 27 of our text.

C.—MĀHĀTMYAS

(and similar extracts from Purāṇas).

115.

Add. 7131.—Palm-leaf; foll. 204 (1—165, 165 *bis*, 166—203); 8 or 9 lines; 7 $\frac{1}{2}$ in. by 1 $\frac{1}{2}$ in.; Malayalam writing.

केरळमाहात्म्यम्

KERALA-MĀHĀTMYA.

A mythical and sacred history of Malabar, in 107 *adhyaṃyas*. Described in *Verzeichniss Indischer Hdss. der K. Univ. Bibliothek. Tübingen*, 1865, p. 9.

Begins :

कुत्रादौ सूर्यवंशे च जातः कश्चिन्महीपतिः ।

नर्मदायास्तटे सोऽपि कुतवीर्येऽभिधः पुरा ॥

Ends (fol. 202b): स पृज्यते ॥ (fol. 203): इत्यर्षे श्रीमत्परशुरामायणे अगस्त्यसंहितायां अग्नेयपुराणे भूगोलखण्डे विष्णुरहस्ये उपदेशखण्डे केरळमाहात्म्यं गर्गयुधिष्ठिरसंवादे सप्तशतमोऽध्यायः ॥

The work is thus attributed in this MS. to the Agnipurāṇa.

116.

Add. 26,445b.—Foll. 4—9 (20—24); 9 lines; 8 in. by 4 in.; Nagari of 17th to 18th cent.

गीतामाहात्म्यम्

Fragment of the GĪTĀ-MĀHĀTMYA from *Padma-purāṇa*.

The fragment comprises only VIII. 23—x. 25,³ to be found at vol. iv., pp. 1567—1571 of the Ānandāśrama Series edition of the whole Purāṇa.

³ Numbered 24(a) in the printed text. The arrangement and numbering of ślokas differs somewhat from that text, and from the numbering of the Berlin MS. as reported by Weber (Cat. no. 1529).

117.

Add. 7130. — Palm-leaf; foll. 150; 9 in. by 2 in.; Malayalam character.

तुलाकावेरिमाहात्म्यम्

TULĀKĀVERI-MĀHĀTMYA, from the *Agni-purāṇa*.

In 30 adhyāyas. Compare Burnell, Tanjore Cat., p. 187a; and Rājendralāla Mitra's preface to vol. iii. of his edition of the *Agni-purāṇa* (*Bibl. Indica*), p. xxxviii.

118.

Add. 16,629a, b.—Two rolls of paper; 2 in. broad; inscribed with minute Nagari letters; 18th to 19th century.

देवीमाहात्म्यम्

DEVĪ-MĀHĀTMYA, from the *Mārkaṇḍeya-purāṇa* (two copies).

Also called *Saptaśatī*, *Caṇḍī* and *Durgā-māhātmya*. Thirteen cantos in praise of Durgā. Edited by Poley, Berlin 1831, and very often printed in India.

The text is preceded by several *namaskāras* inscribed in gold letters on indigo grounds, and interspersed with miniatures of deities, &c., and with floral ornamentation.

The chapters are also separated by similar miniatures.

118A.

Stowe Or. 22. — A long roll of thin paper, divided down the centre by a series of parallel lines of vermilion. On each side of these are a series of circles also traced in vermilion, the interstices being filled by a repeated design of simple foliage on a yellow ground.

The first ten circles contain miniatures, in good Indian style, of several deities, commencing with Ganeśa in each column, and proceeding to Sarasvatī, Brahmā and others.

The remaining circles are filled with minute Deva-Nagari characters, and contain the following works:—

- I. (Left-hand column.) DEVĪMĀHĀTMYA, preceded by several short hymns.

The text, which begins and ends as in the printed editions, commences in the seventh circle (of those filled by writing) from the top. It is preceded by (1) *Argalā-stotra*, (2) *Kīlaka-stotra*, (3) *Devīkavaśa*, by Harihara (cf. Cat. Bodl., p. 110b; and Burnell, Tanjore Cat., 197a).

After these, and a few more lines of invocation and preface, the text of the *Devī-māhātmya* begins.

- II. BHAGAVADGĪTĀ. See no. 84a.

The final colophons on the two sides appear to read as follows:—

- I. लेखने पंडत गोलाभ रायणे नमः रामराम &c.
II. राम पंडत गोलाभ रायणे लेखने संवत् रामचन्द्राय नमः ॥
राम &c.

From this it may be gathered that the scribe was Pandit Gulāb¹ Rāya, and that the date (18th century?) after the word *संवत्* in II. was not filled up, or that it is to be deduced from the letters preceding or following, on some unknown system of counting.

119.

Add. 14,766. — Foll. 183; 6 lines; 6 in. by 3 $\frac{3}{4}$ in.; text painted in Devanagari letters of silver colour on a black ground, with gilded and coloured margins; several elaborate miniatures of deities with attendants; 18th century.

¹ گلاب Sanskritized to गोलाभ.

The same.

The text begins at fol. 31, and is preceded by the *Devyaḥ Kavaśa* (fol. 13a) from the *Varāha-purāṇa*, the *Argalā-stuti* (fol. 16a, b), and other introductory hymns usually accompanying this text.

120.

Add. 26,342.—Foll. 233; 5 lines; 6½ in. by 3½ in.; Devanagari of 18th century; with many miniatures of mythological subjects, and flowered margins, in a coarse and wretched style of execution.

[WILLIAM ERSKINE.]

The same.

Preceded by a mantra-mālā and numerous *namaskāras*.

Text begins at fol. 12b:

परमं लोके सर्वं रक्षा करं नृणां ॥

Colophon:

इति मार्कण्डेयपुराणे सावर्णिके मन्त्रतरे देवीमाहात्म्ये श्रीत्रैलोक्यस्य समाप्तः ॥

121.

Add. 9287.—A roll of thin birch-bark, 1½ in. broad, inscribed in minute Devanagari characters; 18th century.

[Presented, in 1833, by REV. D. WARREN.]

The same.

The text, which is slightly mutilated at the beginning, was preceded by some of the usual introductory prayers.

Compare Stowe Or. 22, i. (no. 118a).

122.

Add. 14,338.—A roll of thin birch-bark, inscribed with minute Devanagari characters, 1½ in. broad; 18th century. [S. ALLEN.]

The same.

The text is preceded by several introductory hymns, viz. the *Devikavaśa*, *Argalāstotra* and *Kilakastotra*.

At the head of the roll occurs the legend श्री नमः traced out in large skeleton letters, of which the black parts consist of the name राम written in the finest possible writing.

The usual text is preceded by a couple of stanzas of colloquy between *Mārkaṇḍeya* and *Jaimini*.

123.

Add. 16,828.—A roll of thin Indian paper, 2¼ inches wide; inscribed in minute Devanagari and illustrated by ornamental borders and numerous miniatures; written by one Gulāb-Rāma, in V.S. 1866 (A.D. 1809).

The same.

Preceded by several of the usual mantras and hymns, the *Argalāstuti*, *Kilaka*, *Devī-sūkta*, &c.

Colophon:

लिखत् गोलाभरामनेन [sic] संवत् १८६६ ॥

124.

Add. 26,551.—Foll. 44; 15 lines; 8½ in. by 5½ in.; Telugu character of 18th to 19th century. [WILLIAM ERSKINE.]

The same.

Text begins fol. 1a, 4, ends 33a fin.

Fragments of other hymns follow in a second, but similar handwriting.

125.

Add. 18,184.—Foll. 100; 7 lines; 2¼ in. by 1½ in.; minute Nagari letters painted in gold

on indigo-coloured paper, with borders in gold and colours; colophons, &c. in silver.

Text preceded by five miniatures of deities (Gaṇeśa, Brahmā, Sarasvatī and others).

The same.

Text begins at fol. 17, and is preceded by the Argalāstuti, the Devikavaśa, mantras, &c.

126.

Add. 26,354.—Foll. 100; 8 lines; 10 in. by 4 in.; irregular Nagari of 18th century.

[WILLIAM ERSKINE.]

पुरुषोत्तममाहात्म्यम्

PURUSHOTTAMA-MĀHĀTMYA.

A composition in 30 adhyāyas in verse, Paurānik in style, treating of the religious legends and observances as to the intercalary month.

Several works¹ on this subject are attributed to various Purāṇas.

There are numerous interlocutors introduced: Kṛishṇa, Viṣṇu, Arjuna, the Sita, Vālmiki, and even Adhimāsa (foll. 9, 10), a personified intercalation!

Beg.

श्री महं बोदरेज्ञान नंदनानंदवर्द्धन
विम्लावलीकुगारेण त्वा प्रपद्ये महामुज ॥ १ ॥

End.

इति श्री पुरुषोत्तममाहात्म्ये नियमनिरूपणं नाम त्रिंशो
अध्याय ॥ ३० ॥ समाप्तं ॥

127.

Or. 1255.—Palm-leaf, of the variety generally used in Orissa; foll. 163; 4 lines; 16½ in. by 1½ in.; date=1684 A.D. (see below).

[Presented by SIR A. W. FRANKS.]

¹ E.g. the Malamāsa-māhātmya (printed), similar in style and extent.

पुरुषोत्तममाहात्म्यम्

PURUSHOTTAMA-MĀHĀTMYA, from the *Skandapurāṇa*.

The praise of the shrine of Viṣṇu at Purushottama or Puri, in Orissa, in 45 adhyāyas. A version in Oriya was printed at Calcutta, 1894, with the title Nilādri-mahodaya.

Begins:

नारायणं नमस्कृत्य नरं चैव नरोत्तमं ।
दैवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥

मुनय ऊचुः ।

भगवन्सर्वशास्त्रं सर्वतीर्थमहात्म्यवित् ।
कथितं यत्तथा पूर्वं प्रस्तुते तीर्थकीर्त्तने ॥
पुरुषोत्तमस्यं सुमहत् [sic] क्षेचं परमपावनं ।
यत्रास्ते दारवतनुः श्रीशो मानवलीलया ॥

The sage who speaks in reply is Jaimini.

Colophon:

इति श्री स्कन्दपुराणे जैमिनि ऋषि संवादे श्री-पुरुषोत्तम-
माहात्म्ये पंचचत्वारिंशो अध्यायः ॥ श्री पुरुषोत्तममाहात्म्यं संपूर्णं ॥

A few *namaskāras*, &c. follow, after which:

वीर मुकुंददेवस्य पंचविंशो ऽंके वसु वंश संभवेन सोमनाथाभिधेन
भूसुरेण लिखितमिदं पुस्तकं ॥

On the local usage of the word *anka*—apparently not to be found in any dictionary, Sanskrit or vernacular—see Manomohana Ākravartī in J. As. Soc. Beng., vol. lxii. (1893), p. 89; and Sewell and Dikshita, Ind. Cal., p. 38. By the system there explained, a 25th *anka* = 21st regnal year. Hence, as Mukunda-deva (I., the only king of that name who reigned 25 years) came to the throne A.D. 1664, his 25th '*anka*' was A.D. 1684.

On the history of Orissa, compare A. Stirling² in As. Researches, xv. 294.

The MS. is scratched in fine Nagari characters, such as were often used in the 17th century.

² The *vaṃśāvalī* may be, perhaps, trusted for so late a date as this: but see Fleet in *Ep. Ind.*, iii., pp. 336-340.

128.

Or. 1253a, b. — Foll. 20 ; 14 lines ; 13½ in. by 6 in. ; dated Samvat 1874 (A.D. 1817).

[Presented by SIR A. W. FRANKS.]

TWO MĀHĀTMYAS.

A. Foll. 1—15.

भागवतमाहात्म्यम्

BHĀGAVATA-MĀHĀTMYA, from the *Uttara-khaṇḍa* of the *Padma-purāṇa*.

Lithographed at Bombay in several editions.

Begins (as in editions): यं प्रव्रजंतम०

There is a short comment (fol. 2a, top margin) on śloka i. 33 (=i. 35 ed. Bombay, 1861).

Colophon:

इति पद्मपुराणे उत्तरखण्डे¹ अथर्वविधिकपनं नाम षष्ठोऽध्यायः ।
संवत् १८१४ ॥

B. Foll. 16—20 (originally 1—5).

भागवतमाहात्म्यम्

BHĀGAVATA-MĀHĀTMYA, from the *Skanda-purāṇa*.

A similar work to the preceding, in four adhyāyas. Compare Cat. of Sk. MSS. in Sk. Coll. Benares, p. 239.

Begins :

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

Ends :

श्रीमद्भागवतं शास्त्रं कलीकीरेण(?) भाषितम् ॥ ४८ ॥

इति श्रीस्कन्दपुराणे सखिलेष्टे श्रीमद्भागवतमाहात्म्ये चतुर्थोऽध्यायः ॥

¹ The name of the work itself, inserted in the subscriptions of the other chapters, is here accidentally omitted.

129.

Or. 1232.—Palm-leaves ; foll. 128 (numbered 1—43, 44 missing, 45—129 ; 5 lines ; 15 in. by 1¼ in. ; Oriya character, 18th century.

विरजोमाहात्म्यम्

VIRAJO-MĀHĀTMYA, from the *Brahmāṇḍa-purāṇa*.

This is evidently the same work as that described by Wilson, Mackenzie Coll., i., p. 84: "Virajākshetra Māhātmya. Legend from the *Brahmāṇḍa Purāna* of the Virajākshetra, the country 5 Cos round Jajpur in Orissa, on the bank of the Vaitaraní, where a form of Durga is worshipped."

Outside the MS. is written in ink² in English writing, apparently of the 18th century: "Jajpooor in Orissa."

The *māhātmya* is described as a dialogue between Umā and Maheśvara ; but Brahma, Nandikeśvara and others appear as speakers. It consists of 29 adhyāyas.

Ends (fol. 126b):

० ब्रह्मान्तशासनं ॥ इति श्रीब्रह्माण्डपुराणे विरजोमाहात्म्ये ऊन-
त्रिंशोऽध्यायः ॥ समाप्तं चेदं विरजोमाहात्म्यं ॥

Three leaves of index follow.

130.

Add. 26,424 f. — Foll. 35—69 (48—82) ; 9 lines ; 10 in. by 4 in. ; Nagari, of 17th to 18th century.

वैशाखमाहात्म्यम्

Fragment of the VAISĀKHA-MĀHĀTMYA, from the *Skanda-purāṇa*.

The text of this work was lithographed at Bombay, in 1879.

² The MS. itself, like all Oriya documents, being scratched with a stile.

The present fragment represents foll. 29b—50b, corresponding to xvii. 5—xxv. 54 of that edition, the numbering in the MS. being, however, xvi. 5—xxiv. 55.

The text appears to differ somewhat in readings, as well as in arrangement, from that of the edition.

131.

Or. 2087. — Palm-leaf; foll. 30 (numbered 35—65 on recto, 32 missing); 4 lines; 8 in. by 1¼ in.; Nandi-nāgari writing, of the 17th century?

[Presented by MAJ.-GEN. A. MEYRICK.]

Another fragment of the same work.

The present fragment extends from adhy. vi. 6 to ix. 11.

An account of the Nandi-nāgari writing is given by Burnell in his *South Indian Palæography*, ed. 2, pp. 52 sqq., and plates xx., xxi., xxxi.a, and may be supplemented by pl. lxx. in the Oriental Series of the Palæographical Society, with the description by Dr. Haas.

A somewhat peculiar form of *j*, not noticed by Burnell or Haas,¹ is found in our MS. The complete loop is doubtless a later development for quickness in writing. The same applies to *h*,¹ which has a form approximating to a modern Nagari *ह*.

In several letters, e.g. *I*, *th*, *d*, the forms of our MS. lie slightly nearer those of ordinary Deva-Nagari than those of Burnell's Table, xxi.² The same applies to *gh*, where the form of our MS. agrees with that in the Palæogr. Society's plate.

On the other hand, the shape of *m* is usually somewhat more archaic.

¹ These occur, however, in the facsimile which he had before him.

² Burnell's specimen, pl. xxxi.b, is difficult to follow, as no exact reference is given to the passage by him or by Haas (*l.c.*), who cites it:

132.

Add. 14,368.—Foll. 179; 22—24 lines; 11½ in. by 8 in.

स्कन्दपुराणे सह्याद्रिखण्डम्

Several portions of the SAHYĀDRI-KHANḌA, professing to be a portion of the *Skandapurāṇa*.

The main part of the work, which treats chiefly of the sacred topography of Western India, was printed under the editorship of J. Gerson da Cunha, Bombay 1877.

To this main text are added several supplements in the form of 'Māhātmyas, or legends in connection with the foundation of temples along the Sahyādri range.'

The present MS. contains:—

(1) Foll. 2—67. A complete copy of the main work (=Gerson da Cunha, pp. 1—387). Dated Śaka 1750 (A.D. 1828).

(2) Foll. 68—115. Another copy of the *pūrvārdha* only, copied from a MS. somewhat defective at both ends. It corresponds to p. 3, l. 3—p. 300 of the printed text.

(3) Foll. 116—179. Supplementary matter, without collective title; analogous to, but apparently differing from, that described above.

This portion of the MS. is subdivisible as follows:—

i. A series of 98 adhyāyas, apparently forming the *Āmaligrāma - māhātmya*, but bearing no collective title, and further subdivided as follows:—

(a) Adhy. 1, 2, *Māṇḍavyopākhyāna*.

Adhy. 1, which is copied from an original having considerable *lacunae*, begins:

युधिष्ठिर उवाच ।

कथितानि मुनिश्रेष्ठ तीर्थानि भवता मम ।

द्येत्राणि चैव मुख्यानि वनानि वनवासिनां ॥ १ ॥

वदयोदीनि स्थानानि नैमिषं पुष्करं तथा ।
सहाद्रेक्षडकारख्ये माहात्म्यं वद सुव्रत ॥ २ ॥

मार्कंडेय उव०

माखडव्य विप्रराजेन्द्र आसीत् ॥ १० ॥

Adhy. 2 ends (fol. 117b):

इति स्कन्दपुराणे सहाद्रीखंडे मांडव्योपाख्याने द्वितीयो अध्यायः ॥

The next two adhyāyas have general titles (*Dattātreyā - prādurbhāva*, *Bhūgolavarṇana*, respectively), without reference to any sub-division of the *Sahyādrīkhaṇḍa*.

Adhy. 5—82 (foll. 119b—172a) have the common sub-title *Āmalāgrāma-māhātmya*.

Adhy. 83—98 (foll. 172a—177a) deal, under varying titles, with *Rāmakshetra*.

At this point (end of adhy. 98), without any break in the writing of the MS., a new start is made in the numbering of the adhyāyas, three adhyāyas and a fragment of a fourth being added.

Several gaps and marks of hiatus occur at the end; and the whole MS. ends abruptly.

The last complete chapter-title runs thus:

इति स्कन्दपुराणे सहाद्रीखंडे हरिहरेश्वरमाहात्म्ये महाबलेश्वर-
खेत्रोत्पत्तिर्नाम तृतीयो अध्यायः ।

It is thus not clear whether part 3 of the MS. consists of two (or three) regularly-divided *māhātmyas*, or of fragments of several, loosely strung together.

132A.

Add. 14,365h.—Foll. 8; 21 lines; European paper, folio. [MAJOR T. B. JERVIS.]

रेणुकामाहात्म्यम्

REṆUKĀ-MĀHĀTMYA (adhyāyas 1—21 only), forming part of the *Sahyādrī-khaṇḍa*, a portion of the *Skanda-purāṇa*.

The *Sahyādrī-khaṇḍa* was printed (see no. 132) Bombay 1877. The present frag-

ment corresponds to pp. 389—430 of that edition, in which the whole *māhātmya* has 40 adhyāyas.

A recension in 64 adhyāyas is described by Rāj. Mitra, 'Notices,' no. 1752.

It is not clear why the present copy was left unfinished, nor how it found its way into Jervis's Collection of 'Hindu Mathematics.'

133.

Or. 5310.—Foll. 107; 13 lines; 8 in. by 10 in.; European paper, dated V.S. 1931 (A.D. 1874); written by an inhabitant of the place described in the MS. [A. C. CARLLEYLE.]

शम्भलमाहात्म्यम्

SAMBHALA-MĀHĀTMYA, from the *Skandapurāṇa*, *Bhūkhaṇḍa*.

Analyses of the contents of this work (though in a somewhat different recension) are given by Aufrecht, *Cat. Bodl.*, no. 125; and Rāj. Mitra, 'Notices,' no. 1750. It describes the sacred topography of Śambhala and its neighbourhood. The place described is Śambhal, in the Muradabad district of the North-West Provinces.

In the present MS. the chapters are 27 in number; several of them have descriptive titles.

The verse cited by Aufrecht (ch. 2, śl. 3) occurs at fol. 4a, b in this MS. From it we learn that the town of Sambhal lay midway between the rivers Ganges and Rathaprā. But from śl. 12 of the same chapter (4b, 3) we find that on the right bank of the latter, on the further slope of the Himālaya (?), dwelt king Dhūmrāksha (*himavaś cottare* (sic) *kūle rathaprādakshīṇe tate*). Sambhalpur¹ in the Central Provinces thus cannot be the place described.

¹ As Rāj. Mitra and others have stated.

- Ch. 2 is entitled *puranirmāṇam*, fol. 6a.
 „ 3 „ *yayāti-varṇana*, fol. 11a.
 „ 4 „ *arkakuṇḍa-mahimākathana*,
 fol. 16b.
 „ 5 „ *dasāśvamedhavarṇana*, 21b.
 „ 6 „ *naimishāranyavarṇana*.

In this chapter ślokas 37, 38 are missing, fol. 24b being left blank. The subject corresponds to ch. 7 in Aufrecht's MS.

- Ch. 7 is entitled *avantisaravarṇana*, fol. 30a
 (cf. Aufrecht, ch. 8).
 „ 8 „ *mahodakīmāhātmya*, fol. 35a.
 „ 9 „ *aṅgāratīrthavarṇana*,¹ 39a.
 „ 10 „ *prayāgavarṇana*, fol. 42a
 (cf. Aufrecht, ch. 11).
 „ 11 „ *pañcāhradaḥ*^o, fol. 46a (cf.
 Aufrecht, ch. 12).

Similarly ch. 19 (*guptatīrtha*), fol. 77b corresponds to Aufrecht's ch. 20.

Ch. 20 (fol. 89b) has no descriptive title.

Ch. 21 is entitled *Śambhaleśapradakṣhiṇavarṇane harimandirapradakṣhiṇavarṇana*, 92a.

- Ch. 22 is entitled *prākāra-pradakṣhiṇavarṇana*, fol. 96a.
 „ 23 „ *tīrthapradakṣhiṇavarṇana*, fol. 98a.
 „ 24 „ *pradakṣhiṇavarṇana*, fol. 101b.
 „ 25 „ *subā[hū]pāyāna*.
 „ 26 „ *bahistīrtha pradakṣhiṇavarṇana*.

The MS. ends with a short chapter (13 ślokas) in praise of listening to the work:

तस्मान्छंभलमाहात्म्यं गोपनीयं प्रयत्नतः ।

नंदियामस्य माहात्म्यं कथितं शंभलस्य च ॥ ११ ॥

अतः परं प्रवक्ष्यामि शालिग्रामस्य चोत्तमम्

माहात्म्यं कथयिष्यामि शृणुष्वैकाग्रमानसः ॥ १२ ॥

यः शृणोति^o

लभेद्राज्यं विराक्तो मोक्षमेव च ॥ १३ ॥

इति श्रीस्कन्दपुराणे भूषंडे (sic) शंभलमाहात्म्ये अथशरणेन नाम सप्तविंशोऽध्यायः । २७ । सं० १६३९ ज्येष्ठ कृष्ण १३ गुरौ द्विवेदाध्यायिना दयारामेण शंभलग्रामवासिना लिखितं शंभलमाहात्म्यं ॥

It will thus be seen that the first twenty chapters agree with the known MSS. of the work, while the later chapters present a new recension, or more recent additions.

D.—TANTRIC WORKS.

134.

Or. 2154.—Fol. 121; 13 or 14 lines; 12 in. by 5½ in.; dated V.S. 1865 (A.D. 1808).

मन्त्रमहोदधिः

MANTRAMAHOADHI, by MAHĪDHARA.

A manual, in verse, of tantric worship, in 25 chapters (*taraṅga*).

Printed several times in India with the author's commentary (*naukā*); see no. 135. Compare also Eggeling, Cat. I. O., p. 885.

Ends (as in printed editions) with the verse giving the date of composition (V.S. 1654,¹ A.D. 1597):

अद्ये विक्रमतो जाते वेद-वाण-नृपैर्मितः (sic)² ।

ज्येष्ठाष्टम्यां शिवस्याग्रे पूर्णो मंत्रमहोदधिः ॥ [१]३१ ॥

इति श्रीमन्महोदधेर विरचिते मंत्रमहोदधौ . . पञ्चविंशति-तमस्तरंगः २५ सं० १८ । ६५ आषाढ शुक्ल २ लिखितमिदं हरिकृष्णेन ॥

² Dr. Eggeling (Cat. l.c.), doubtless from MSS. reading *bāṇa-veda-nrīpaṭh* (like our commentary-MS., no. 135), gives this date as 1645; the same result is, curiously enough, arrived at by Dr. Haas (Cat. Sk. P.B., p. 84), who gives 'A.D. 1589' as the date of composition, although the reading of the Benares edition is the same as that of our MS. The other printed editions have the same reading, that of Benares 1879 adding the date in figures १६५४ above the chronogram.

¹ No mention of this *tīrtha* is made in the descriptions above cited; compare however *Sivapurāṇa*, *apud* Aufrecht, Cat. Bodl., p. 67a, l. 1.

135.

Or. 2155a. — Foll. 98 ; 11 lines ; 12 in. by 5½ in. ; written V.S. 1864 (A.D. 1807).

मन्त्रमहोदधिटीका

MAHĪDHARA'S commentary, NAUKĀ, on his own
MANTRAMAHOADHI.

On the work, see no. 134. The text of the present MS. agrees with that of the printed edition of 1879 (the commentary is somewhat abridged at the end in the edition of 1862); and adds, like the India Office commentary-MS. described by Eggeling, pp. 885-6, a corrupt colophon in prose followed by verses, here four in number, at the end. It appears to give but little new or intelligible information.

It begins :

वर्षे सायकवेदभूपतिमिते¹ श्री विक्रमाकाङ्क्षते माघ मासि
श्री महोधरः . . . व्यधात् स्त्रीये मन्त्रमहोदधौ . . . नावै (log.
नावं i.e. 'naukām') विदां नृष्टये ॥ १ ॥

After these the date of writing (*śatapāthānārtham*) is given, as above, the scribe being one Śrī-nandana.

136

Add. 26,343. — Foll. 91 ; 9 lines ; 6½ in. by 4½ in. ; very carelessly written Nagari of 18th century.
[WILLIAM ERSKINE.]

कामकलाविलासः

KĀMAKALĀ-VILĀSA, by PUNYĀNANDA, with commentary by NAṬANĀNANDA NĀTHA.

A tantric poem, in 55 stanzas, in praise of

¹ *Sāyaka* = *bāna* = 5. Thus this colophon, like the commentary-text, but unlike the text of the work itself, makes the date V.S. 1645. See the preceding description and the edition of 1879, where the commentary is printed as contradicting the text.

Kāmakamālā, here² described as a form of Mahā-tripurasundarī or Durgā.

Of the author, described by the commentator as a Yogi (fol. 2b, l. 3), nothing further seems to be known.

To a Naṭanānanda (compare Aufrecht, Cat. Cat., s.v.) two other works are attributed.

The writing is so bad as to be often almost unintelligible. त and न for example, are often interchanged.

Commentary begins :

वंद तन्मिथुनदियमाद्यमानन्दचिह्नं ।

अनुत्तरं परं ज्योतिरिति तद्भाष्यते बुधैः ॥ १ ॥

पुण्यादि मनीन्द्रात् कामकला नाम विष्णुता जाता ।

आदि काचिदमुष्यै नटनानन्दः करोति स[व्या]ख्या ॥ ५ ॥

Text begins (fol. 2b):

सकलभुवनोदयस्थितिमयलयलीला विलोकनोद्युक्तः ।

संत[र्?] लीनविमर्शः पातु महेशः प्रकाशमाचतनुः ॥ १ ॥

Colophon :

इति श्री नटनानन्द नाथ विरचितं कामकलाविलास व्याख्यानं
संपूर्णं ॥

136A.

Or. 2146f.—Foll. 9 (81—89); 11 lines ; 10 in. by 4 in. ; Nagari of 17th to 18th century, with some Jain characteristics.

पवनविजयः

PAVANA-VIJAYA.

A short treatise, of a mystic or tantric character, on the suppression of the breath.

Several recensions of the work appear to exist. See Aufrecht, Cat. Cat., s.v.

The present copy corresponds in its¹ in mencentment with the Oxford MS. (Aufthe Cat. Bodl., no. 167).

² Elsewhere (cf. B. and R., s.v.) as a name of Rā

It begins¹:

श्रीशारदाई नमः । श्रीहर्षसंयममूरि²गुरुभ्यो नमः । न तिथिर्न
च नक्षत्र &c. (v. Anfr., l.c.).

After distich 110 (the Oxford MS. has 108), ending °मृत्युरादिशेत् । occurs the subscription: इति पवनविजय समाप्तः (fol. 86).

Three more sections however immediately follow, written in a slightly more recent, though similar, hand. The first (with sub-section after śl. 5, *iti śikshālakṣhaṇa*) contains 23 stanzas, and ends fol. 87a. The second, of 20 st., ends fol. 88a, *iti yuddhalakṣhaṇa*. The last has 31 stanzas and no separate title.

The work ends:

°सर्वकर्म समाचरेत् ॥ इति पवनविजय नाम ग्रंथः संपूर्ण ॥

E.—SHORT EXTRACTS FROM EPICS, PURĀNAS AND TANTRAS.

(Hymns,³ name-lists of deities, rituals, small fragments.)

137.

Add. 26,438a. — Foll. 26 (1—24, 25, 26); 6 lines; 7½ in. by 4 in.; large, clear Nagari of 17th century. [WILLIAM ERSKINE.]

आदित्यहृदयस्तोत्रम्

ĀDITYAHRĪDAYASTOTRA.

A ritual-hymn to the sun. Several times printed in India, where it is usually assigned to the Bhavishyottara-purāṇa.⁴ Imperfect at

¹ The Jain 'diagram,' due, like the *namaskāras*, doubtless to the scribe, precedes.

² stands doubtless for *Harshasamyama*, the scribe's *h* is *sūripāda* I have not been able to verify.

³ *stotras* in the Paurāṇik manner. A few hymns ¹ *Nc* to authors, and more modern in style, will be above ¹ sub-section IV. *recht*, (the '*Bhavishyat-purāṇa*' in no. 137A.

the end. The final leaf, apparently belonging to another MS., contains part of the *sūry-āshṭaka*, usually appended to the hymn.

137A.

Add. 24,314. — Foll. 47 (numbered 11—58), wanting foll. 1—10; 6 lines; 2 in. by 3 in.; Nagari of 18th century.

[SIR W. C. TREVELYAN.]

Another copy.

Imperfect at beginning.

Final title:

इति भविष्यपुराणे . . . आदित्यहृदयस्तोत्रं समाप्तं ।

138.

Add. 16,627. — A small volume, oblong duodecimo, bound in European style, in red velvet; foll. 25; five lines of text on each page; written in a silver pigment on a dark indigo ground, separated and surrounded by gilded and coloured borders; 17th to 18th century. Two miniatures, in good Indian style, representing Gaṇeśa, Śiva and others.

शिवकवचस्तोत्रम्

ŚIVA-KAVALĀ, also called *Śivavarmakathana*.

The hymn forms *adhyāya* 12 of the *Brahmottarakhaṇḍa* of the *Skandapurāṇa*. Several times printed in India.

Begins (as in editions):

अस्य श्रीशिवकवच स्तोत्र माला°

Colophon:

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखण्डे शिववर्मकथनं नाम द्वादशो
ध्यायः ॥

Two scribe's verses follow.

139.

Add. 26,429h.—Foll. 2; careless Nagari of 18th century.

संकटनाशनस्तोत्रम्

SAṆKATA-NĀŚANA-STOTRA.

A hymn to Gaṇeśa, said to be taken from the 40th adhyāya of the Upāsanakhaṇḍa of the Gaṇeśa-purāṇa, an Upa-purāṇa (Aufrecht, Cat. Bodl., p. 78).

Begins:

देवा उवाच (sic) ॥ नमो नमस्ते परमाचेरुपिन् ॥

140.

Add. 26,456 a, c, f, g, and foll.—About 6 in. by 4 in.; Nagari, various hands of 18th century. [WILLIAM ERSKINE.]

HYMNS and short extracts from *Purāṇas*,
Tantras, &c.

A.—Foll. 1—20 (१४—२१, &c.). *Śaṅkashṭa-śaturthī* (fr.), part of a ritual work containing stotras to Gaṇeśa. Compare the *Śaṅkata-(haraṇa)śaturthī* in Gas's Cat., pp. 129, 111.

C.—Foll. 39—46 (२—९). *Devisūkta*, from *Rudrayāmala-tantra*. In 78 stanzas, wanting stanzas 1—10.

Ends: *phalaśrutim athovāca stotrasyāsya mahāmate* | 78 |

iti mahākālisūktaṃ | iti rudrayāmale ghaṭa-tantrabhede devīmāhātmye sasaśatikāyām sūkta-trayam eva devisuktaṃ nāma trayodaśollāsaḥ.

F.—Foll. 61—64 (१—२, &c.). *Hanumat-kavāca*, from *Sudarśanasamhitā(-tantra)*. See Aufrecht, Cat. Bodl., no. 164.

¹ Wanting first leaf accordingly. These leaves have been written on one side only, and have been folded back, the result being like the arrangement of an ordinary Chinese book.

G.—Foll. 65—68 (१—४). *Siddhalakshmī-stotra*, from *Brahmāṇḍapurāṇa*. In 17 stanzas.

H.—Foll. 69, 70. *Malamāsadānavidhi*. In 8 stanzas only.

Fol. 71. *Gaṇeśastotra*, from *Brahmāṇḍapurāṇa*. In 11 stanzas.

Foll. 72, 73. *Bhāgīrathy-ashṭaka-stotra*, by Rāmānandasarasvatī, or Rāmānanda Yati (st. 9). In 9 stanzas.

Fol. 74. First leaf of a *Vishṇusahasranāma*.

Foll. 75, 76. Ritual-fragment for the use of Vaishnavas at the Sandhyās.

141.

Add. 4714a-c.—Palm-leaf; foll. 1—15, 16—89, 90—112; 7½ in. by 1½ in.; Telugu character.

[Presented, in 1761, by CAPT. W. REYNOLDS.]

Add. 4714a.—Foll. 15.

Mantras connected with the GĀYATRĪ.

Foll. 1—3 are occupied with notes and fragments, both in Telugu and in Tamil.

This is followed by two tracts, or a single treatise under two names, in praise of the Gāyatrī (foll. 5—15, with original numbering 1—11, on recto).

GĀYATRĪ-HṚIDAYA, or GĀYATRĪ-KAVĀCA.

The former title is given in the margin of fol. 1.

The beginning of the text does not correspond with either of the works of the same title described in Rāj. Mitra's 'Notices' (nos. 475, 881), but does agree tolerably closely with the work called *Gāyatrīyashṭo-taraśata-divyanāmāṃṛita-stotra* (*ibid.*, no. 882). Compare also no. 142, below.

Begins :

अस्य श्रीगायत्रीहृदय मह[र]मन्त्रस्य प्रह्लाद(?) भगवात् ऋषिः ।
गायत्रीछंदः अग्निदेवता । . . . मम गायत्रीप्रसादसिद्धार्थं जपे
विनियोगः ।

Ends :

इत्यगस्त्यस्मृतिर्चन्द्रिकायां ब्रह्मनारदसंवादे गा[य]त्रीकवचं नाम
अष्टादशो ध्यायः ॥

The work (or works?) thus claims to be adhy. 18 of a book called *Agastyasmṛti-ĉandrikā*, by which probably the tantric *Agastyasamhitā*¹ is intended.

Add. 4714b.—Foll. 16—89.

Described above, no. 86a.

Add. 4714c.—Foll. 90—112.

Unnumbered leaves and fragments of hymns and the like, in Telugu-Canarese writing.

142.

Add. 14,354. — Foll. 46; 9 lines; 6 in. by 3½ in.; Nagari of 18th century; on thin paper, with margins ornamented by ruling, gilding and a grey mottled colour.

The MS. was doubtless bound in Europe, as the binding is an excellent specimen of the London binder, J. MacKenzie, who flourished at the beginning of the present century. It is in tooling and style to some extent imitated from the bindings of Marguerite de Valois, of which specimens exist in the British Museum.

The book contains :—

Mantras, chiefly connected with the GĀYATRĪ.

Compare Add. 4714a (no. 14).

I. *Gāyatrī-stavarāja*.

Foll. 7, in 25 ślokas. The beginning partly agrees with that of the first tract in the MS. just cited.

II. *Gāyatrī-hṛidaya*.

Foll. 15. The beginning is identical with that of the work described as no. 881 in Rāj. Mitra's "Notices."

III. *Trīcārghyadāna-paddhati*.

Foll. 9. A short manual of ritual (oblations, &c.) connected with sun-worship. Compare Burnell, Cat. Tanj., fol. 202b, s.v. Trīcakalpa, with the tracts preceding and following.

IV. *Gāyatrī-pañjara*, from the *Vāsishṭa-samhitā*.

Foll. 12, in 108 ślokas. The text corresponds, in its beginning and conclusion, with the MS. described in Rāj. Mitra's "Notices," no. 884.

On some of the numerous blank leaves, bound in at the end of the volume, are pasted the three lithographed pages (somewhat mutilated in form) of the Vedic tract ascribed to Lagadha. See Haas's Catalogue s.v., and compare the actual copy there described, which, like the present MS., came from the collection of Major T. B. Jervis.

143.

Add. 16,626. — Foll. 58; 4 lines; 7 in. by 5 in.; written in large, bold Nagari, in V.S. 1869 (A.D. 1812), by a Kashmirian scribe, Pandit Motīrāma, who was also probably the writer of Add. 16,625. The punctuation of the titles, &c., is in green and red.

विष्णुसहस्रनाम

VISHṆUSAHASRANĀMA, from the MAHĀBHĀRATA (*Anuś.-parvan*, adhy. 149).

The thousand names of Vishṇu, in 62 ślokas. See also MSS. nos. 96—98.

The text is accompanied by several rather elaborate miniatures of deities and the like, the name of each personage being annexed.

¹ In 41 adhyāyas; Peterson, Cat. Ulwar, pp. 87, 235.

144.

Add. 26,438b. — Foll. 28 (numbered 3—28, 31, 32); 8 lines; 6 in. by 4 in.; Nagari, Mahratta hand, very irregular; dated Śaka 1580 [current] (A.D. 1658).

व्यङ्कटेशसहस्रनामस्तोत्रम्

VYAṆKATEŚA-SAHASRANĀMA-STOTRA.

A hymn to Vyāṅkateśa, a name of Viṣṇu, in epic verse, professing to be extracted from the Dattātreyā-saṃhitā, a tantric work.

The name Vyāṅkateśa, which occurs frequently (once or twice as Vyeṅkateśa), is commonly written Veṅkateśa, and is derived from mount Veṅkaṭa in the Dekhan (see Aufrecht, Cat. Bodl., p. 251b).

The text differs from that of the work of the same name published in India, and taken from the Brahmāṇḍapurāṇa.

There are two leaves wanting at the beginning. On fol. 1b we read :

अस्य श्रीव्यंकटेशसहस्रनामस्तोत्रं मालामंत्रस्य श्रीगणेशायणो महान् ऋषिः अनुष्टुप्छंदः व्यंकटेशो देवजा ॥

Colophon :

इति श्रीमहाराजेशसंहितायां चित्रखंडिसंकरे परमरहस्ये श्रीव्यंकटेशसहस्रनाम मालामंत्र स्तोत्रं संपूर्णम् ॥ श्रीनृपशालिवाहन शके १५८० विलंबि नाम संवत्सरे ०

Further chronological details follow (Uttarāyaṇa saṅkrānti, 4th of Caitra śudi, Revatinakshatra). The name of the scribe appears to be Nanga (?) Bhavānīdāsa, of the Bhāradvāja gotra.

145.

Or. 5251.—Foll. 10; 12 lines; 10 in. by 5 in.; good Jain¹ Nagari of 16th to 17th century.

[H. JACOBI.]

¹ The *namaskāra* to Gaṇeśa is preceded by the Jain symbol ॥ र्दं ॥

सहस्रनामस्तोत्रम्

SAHASRANĀMA-STOTRA, compiled from the *Bhāgavata-purāṇa*.

A compilation in 56 ślokas, giving a thousand names of Viṣṇu, arranged according to skandhas of the *Bhāgavatapurāṇa* in which they occur.

The MS. briefly described by Peterson, Cat. Ulwar, no. 2222, would appear to be the same or a very similar compilation. Cf. also F. Hall, 'Contribution,' p. 147.

Beg.

पुराणपुरुषो विष्णुः पुरुषोत्तम उच्यते ।
नाम्नां सहस्रं वक्ष्यामि तस्य भागवतोद्धृतं ॥ १ ॥

End.

० पाठे भृत्यान् । ५६ । इति भागवतसारसमुच्चये वैश्वानरोक्तं सहस्रनामस्तोत्रं संपूर्णम् ।

In a later hand are added (1) at the end of the MS. :

स्वाम्यमात्मो जनपदा दुर्गदुविण्य संचयाः ।
दंडो मित्रं च तस्यैताः सप्त प्रकृतयो मताः ॥

(2) on the cover :

श्रीभागवतसारसमुच्चये वैश्वानरोक्तं सहस्रनामस्तोत्रं ।

146.

Add. 26,440 a, b. — Foll. 37; 6 in. by 4 in.; Nagari. [WILLIAM ERSKINE.]

NAME-LISTS OF ŚIVA.

A.—Foll. 16; 18th century.

Śiva-sahasra-nāma.

Beg.

अद्यत्वादि^० श्रीभवानीशंकरमहारुद्रप्रोत्सर्षे ॥

Colophon :

इति श्रीरुद्रयामलोक्तं शिवसहस्रनामस्तोत्रं संपूर्णम् ॥

The names, beginning with ज्ञानात्मने and ending with सदाशिवाय, are all in the dative, with नमः understood.

The list is founded on verses in the Rudrayāmalatantra (no. 150. A.).

B.—Foll. 17; 12mo; 9 lines; Śaka 1665 (A.D. 1722).

Śiva-sahasra-nāmāvali.

Another work of the same name, said to be from the Padmapurāṇa.

Beg.

अस्य श्रीपरमदिव्यशिवसहस्रनामस्तोत्रमंत्रस्य नारायण ऋषिः ॥

Colophon :

इति श्रीपद्मपुराणे शिवसहस्रनामावलिः समाप्तं मगमन्.. शके १६६५

The names, beginning with पराय देवाय and ending with क्षराक्षराय, are in the dative.

147.

Add. 26,442. — Foll. 53; 4 lines; 4½ in. by 2 in.; good Nagari of 18th century.

[WILLIAM ERSKINE.]

ŚIVA-SAHASRANĀMA-STOTRA.

The thousand names of Śiva, abridged from adhy. 17 of the Anuśāsanaparvan (here called Dānadharma) of the Mahābhārata.

Beg.

वासुदेव उवाच ॥ ततः स प्रयतोभूत्वा मा तात युधिष्ठिर ॥

प्राञ्जलिः प्राह विप्रर्षिर्नाम संग्रहमादितः ॥

Printed separately in India.

148.

Or. 2155b.—Foll. 26; 8 lines; 11 in. by 5 in.; bold Nagari, dated V.S. 1824 (A.D. 1767).

BHAVĀNĪ-SAHASRANĀMA, from the Rudrayā-mala-tantra.

A poem, in 252 stanzas, on the thousand names of Bhavānī (Durgā).

A lithographed edition of a work of the same name, and alleged to form part of the same tantra, is entirely distinct, not being in verse and not giving the names in the same order.

Begins :

कैलासशिखरे रम्ये देवदेवं महेश्वरं । °

The speakers are Nandikeśvāra and Īśvara.

Ends :

°भूतात्सा वरदा लोके साधूनां विश्वमंगला ॥ २५२ ॥

इति श्रीरुद्रयामले महागमसारे नंदिकेश्वरसंवादे श्रीभवानी-सहस्रनाम स्तोत्रं समाप्तं ॥ Date, as above.

After which :

लिखितं तिवाडी लूनारामेण बासीपाट् का माधवसिंह ॥

149.

Add. 26,423 a-h. — Foll. 95; bound as a European book, oblong 12mo; 6 lines; written on glazed and silvered paper, with gold ruled margins, and gold and silver patterns in the borders; Nagari of Western India, 18th century. [WILLIAM ERSKINE.]

NAME-LISTS AND STOTRAS.

A.—Foll. 1—28. Gaṅgā-sahasranāma-stotra. The thousand names of Gaṅgā, forming ch. 29 of the Kāśī-khaṇḍa of the Skanda-purāṇa (consisting of 212 ślokas), and occurring at ff. 162 sqq. of the printed edition (Bombay 1881).

Beg.

अगस्त्युवाच ॥ विना स्नानेन गंगायां नृणां जन्म निरर्थकं ॥

Colophon :

इति श्रीस्कंदपुराणे काशीखंडे गंगासहस्रनामस्तोत्रं संपूर्णं ॥

हस्ताक्षरमाणको गिरमाजी लेखक ॥

¹ From a pencil note and a native seal at the beginning, the previous owners were John Macleod and Bālakṛishṇa Prabhu.

B.—Foll. 29—49. *Vishṇu-sahasranāmāvalī*. The thousand names of Vishṇu, a string of detached names in the dative, with नमः expressed or understood.

Beg.

ॐ विष्णवे नमः ॐ विष्णवे नमः ॐ वषट्काराय ॥

Colophon :

इति श्रीविष्णोर्दिव्यसहस्रनामावलि समाप्तः ॥

C.—Foll. 50—56. *Vāsudeva-stotra*. An invocation to Vishṇu, from the Guru-tīrtha, a section of the Padma-purāṇa, consisting of 35 ślokas.

Beg.

परमं पावनं पुण्यं वेदज्ञं वेदमंदिरं ॥

Colophon :

इति पद्मपुराणे गुरुतीर्थे श्रीराम जयति ॥

D.—Foll. 56—60. *Mrityuñjaya-stotra* or *Mrityuñjaya-kavāca*. In praise of Śiva, 15 ślokas.

Beg.

कैलासशिखरे रम्ये रत्नपर्यंकशायिनं ॥

गिरिशं रहसि प्रीत्या पप्रच्छ गिरिजा पतिं ॥

Colophon :

इति श्रीहरगौरीसंवादे मृत्युञ्जयकवचं संपूर्णं ॥

At the end are added some verses in praise of Purusha (Vishṇu).

E.—Foll. 60—65. *Mahāpurusha-stava*. An invocation to Vishṇu, under 91 names, from the Mahābhārata (Moksha-dharma).

Beg.

भीष्म उवाच ॥ प्राप्य श्वेतं महाद्वीपं नारदो भगवानृषिः ॥

Colophon :

शांती मोक्षधर्मेषु महापुरुषस्तवः समाप्तः ॥

F.—Foll. 65—69. *Vishṇoḥ śatanāmastotra*. An invocation to Vishṇu, from the Padma-purāṇa.

Beg.

नमाम्यहं हृषीकेशं केशवं मधुसूदनं ॥

Colophon :

इति श्रीपद्मपुराणे भू० वैद्योपाख्याने विष्णु अष्टशतनामस्तोत्रं संपूर्णं ॥

G.—Foll. 69—74. Verses in praise of Vishṇu, by Śrīdhara-svāmin, 28 ślokas.

Beg.

जय जयान्जितजज्ञगजं गमावृत्तिमज्ञामुपनीतमृषागुणां ।

Colophon :

इति श्रीधरस्वामिकृता श्लोकाः समाप्तः ॥

H.—Foll. 74—94. *Vishṇu-sahasranāma-stotra*. Here stated to be taken from the Śānti-parvan¹ of the Mahābhārata, 156 ślokas.

Beg.

वैशंपायन उवाच ॥ यस्य स्मरणमात्रेण जन्मसंसारबंधनात् ॥

Colophon :

इति श्रीमन्महाभारते शांतिपर्वणि भीष्मयुधिष्ठिरसंवादे विष्णु-सहस्रनामस्तोत्रं संपूर्णं ॥ हस्ताक्षर माणको पंता चें ॥

150.

Add. 26,439 a-c.—Foll. 74; 7½ in. by 4 in.; Nagari of 18th to 19th century.

[WILLIAM ERSKINE.]

NAME-LISTS OF DEITIES.

A. — Foll. 31. *Śiva-sahasranāma*. The thousand names of Śiva, from the Śivarahasya, a part of the Rudrayāmala-tantra. Printed in India.

Beg.

चुषय ऊचुः ॥ मृत वेदार्थतल्लक्षयिविध्यानपरायण ॥

Colophon :

इति शिवरहस्ये सप्तमांशे स्कंदसदाशिवसंवादे मुख्यसहस्रनामस्तोत्रं संपूर्णं ॥

B.—Foll. 26; [V.]Samvat 1864 (A.D. 1807). *Gaṅgā-sahasra-nāma*. The thousand names of Gaṅgā, in verse, from the Kāśī-khaṇḍa of the Skanda-purāṇa. See no. 149. A.

¹ Really from the Anuśāsana-parvan.

Colophon :

इति श्रीस्कंदपुराणे काशीखंडे स्कंदागख्यसंवादे गंगासहस्रनाम
संपूर्ण ॥ संवत् १८६४ ॥

C.—Foll. 20; dated Śaka 1709 [elapsed]
(A.D. 1787). *Vishṇu-sahasranāma-nāmāvalī*.
See no. 149. B.

In colophon : शके १७०९ प्रवंग संवत्सरे ॥

151.

Add. 26,441 a-c. — Foll. 50; 6 in. by 4 in.;
Nagari, 18th to 19th century.

[WILLIAM ERSKINE.]

NAME-LISTS AND RITUALS.

A.—Foll. 1—21. *Sūrya-sahasra-nāmāvalī*.
The thousand names of the Sun.

Beg.

अथ सूर्यसहस्रनामावलिर्लिख्यते ॥ ऊं विश्वविदे नमः ॥

Concluding with this śloka :

एतन्ने सवमाख्यातं यन्मां त्वं परिपृच्छसि ।

नाम्नां सहस्रं सवितुः पाराशर्यो यदाह मे ॥

B. — Foll. 22—36. *Sivāpaṅcti*. Bites of
Śiva-worship, by one Rāghava.

Beg.

ऊं अन्नतन्वाय स्वाहा ॥ ऊं विद्यातन्वाय स्वाहा ॥ ऊं शिवतन्वाय
स्वाहा ॥ इत्याचम्य ॥

The title and author's name are found in
the concluding śloka :

शैवागमं समालोक्य राघवेन सुधीमता ।

निर्मितापचितिः शैवी शैवानां सुखसिद्धये ॥

C. — Foll. 37—50. *Vishṇor-nāmasahasra*
(fragment). The thousand names of Vishṇu,
from the Mahābhārata, Anuś.-parvan, with
some introductory verses beginning thus :

स्तोत्राणां परमं स्तोत्रं विष्णोर्नामसहस्रकं ॥

Text (see no. 149. H.) begins fol. 38b, 3.

152.

Add. 26,431 a, c, d. — Foll. 1—7, 48b—50;
11 lines; large and regular Nagari, written
by one Dāmodara, a Jain; 17th century.

[WILLIAM ERSKINE.]

Fragments of LISTS OF NAMES, CHARMS, &c.

A.—Foll. 1—7. *Vishṇor-nāmasahasra*. The
thousand names of Vishṇu, in verse, from
the Mahābhārata. Slightly imperfect at the
beginning.

Beg.

महाहृदो महापत्रा । महाभूतो महानिधिः ॥

C.—Foll. 48b, 49. *Rāma-kavāca*. A form
of invocation to Rāma. Imperfect.

Beg.

अथ श्रीरामकवचमंत्रस्य बुधिकोसिक चृषिः ॥

D.—Foll. 50. Fragment of a *name-list* in
ślokas, śl. 62—74 of a work.

Beg. विज्ञातसहस्राणुः^०

153.

Add. 26,437 b, c.—Foll. 6; 9 lines; 8 in. by
3½ in.; 18th to 19th century.

[WILLIAM ERSKINE.]

PURANIC RITUAL-TRACTS.

B.—Foll. 33—37 (1—4). *Budhāshṭamī-
vrata*. A ritual tract, variously ascribed to
the Bhavishyottara¹ or to the Bhavishya²
purāṇa, treating of the observance of Budhā-
shṭamī, the Wednesday which is the 8th day
of the month.

A lithographed text, in which fol. 6b corre-
sponds with fol. 33 (r)b of our MS., was
printed at Lahore, 1881.

¹ Weber, Cat. Berl., i., p. 135, and printed edition.

² Aufrecht, Cat. Bodl., p. 34b.

Beg.

श्रीकृष्ण उवाच ॥ बुधाष्टमीव्रतं भूयो वक्ष्यामि शृणु पाण्डव ॥

C.—Foll. 38, 39 (1, 2). A ritual fragment, treating of the penance called *Brahmakūrā*.¹ The last page contains only the final title इति शय्यादानप्रयोग.²

154.

Add. 26,454e. — Foll. 2; 8 lines; 8 in. by 4 in.; Nagari, 19th century.

MANTRAS.

Two sets of magic invocations, mystical syllables, &c.

The titles of the spells appear to be: *śrī-Bagulāmukhī* - *brahmāstravidyā* - *mahāmantra* and *śrī-Tiraskaraṇī*-*mahāmantra*.

155.

Add. 26,430 d-h. — About 7 in. by 4 in.; Nagari, various hands of 18th century.

[WILLIAM ERSKINE.]

STOTRAS, RITUALS, &c.

D.—Foll. 43—53 (1—11). *Nyūsas*.

Title outside :

पाण्डुकव चाळात्रिपुरसुंदीविद्यापद्धतिः ॥

Fol. 44 (2)b :

इति ऋष्यादिन्यासः । अथ अंगुष्ठादिन्यासः ॥

Foll. 50—52 appear to relate more specially to the devī (*Bālātripurasundarī*). The whole compilation consists largely of namaskāras, interspersed with mystic syllables.

E.—Foll. 53—57 (1—4). *Dhanadākalpa*.

¹ Aufrecht, Cat. Bodl., p. 283a.

² Burnell, Cat. Tanjore, p. 150a.

A charm against poverty, subdivided *dhyanas* (foll. 55b, 57b), *tantrōktāpuraścaraṇavidhi* (fol. 56b).

Beg.

धनदाकल्पः । काकिकीर्तने ॥ प्रणम्य शिरसा गौरीशं°

F.—Foll. 58—79; written Śaka 1673 [expired] (A.D. 1751). *Nārāyaṇahṛidaya*- and (*Mahā*-) *Lakshmīhṛidaya*-*stotras*, from the *Atharvaṇarahasya*. Compare Burnell, Tanj. Cat., 201b.

End.

°महाप्यच्युतश्री ॥ १०१ ॥ इति श्री अथर्वणरहस्ये उत्तरभागे आद्यादि श्री महालक्ष्मीहृदयस्तोत्रं समाप्तं ॥ शके वह्निशैलेगच्छे-मिते (leg. *Śailāṅgacandramite*) न्दे प्रनापति न्दे°(sic).

G.—Foll. 80, 81. *Adbhuta-sānti*. A tantric or magic ritual.

Beg. स उदीर्चो दिशमन्वावर्त्तते°

H.—Foll. 82, 83. *Mṛityuñjayapñjāhoma-vidhi*. Charms and rituals of magic.

The first charm ends abruptly at fol. 83b.

156.

Add. 26,451. — Single leaves; about 8½ in. by 3 in.; Nagari, various hands.

[WILLIAM ERSKINE.]

Fragments of PRAYOGAS, STOTRAS, &c.

Fol. 80. One leaf of a ritual work.

Fol. 89, 90 (३।८). Fragments of *prayogas*, &c.

Fol. 90b. *tato brāhmaṇabhojanaprayogaḥ*.

Fol. 91. *Pinḍapitriyajñaprayoga*.

Fol. 92 (९°). One leaf of *Udakaśānti*. Passage corresponds to p. 41 of the printed edition of Madras, 1880.

Fol. 93 (९). One leaf of a similar work.

Fol. 94, 95 (१।२). Commencement of *Go-prayoga*. Beg.: *gomukhaprasavaṃ kṛtvā*°.

Foll. 97, 98 (१।२). Fragment on measures and weights, for ritual use.

Foll. 102—106 (१२।१२।३।५।६). Tantric extracts. *Mṛityuñjayavidhāna* (fol. 102*b*), extracts from *Śāradatilaka* (fol. 106*b*) and other works.

Foll. 107, 108. Fragment of a stotra. Marginal abbreviation मध्व०.

Foll. 109—113 (७—११). Conclusion of the *Apāmārjana-* or *Vishṇor-apāmārjana-stotra*, from the *Vishṇudharmottara*. Fragment contains śl. 79 *ad fin.*

End.

०ददाति परमां गतिं ॥ १६४ ॥ इति श्रीविष्णुधर्मोत्तरे द्वाविंशत्य-पुलख्यसंवादे श्रीविष्णोरपामार्जनस्तोत्रं संपूर्णं ॥

A 'free translation' of the stotra, which is used as a charm in sickness, is given in a brochure called 'My Neighbour's Sick Wife,'¹ by Kṛishṇanātha Raghunāthaji (Bombay 1889). The concluding sentence of that version corresponds with śl. 160 of the present text.

Foll. 114—116 (१।२।३). *Shoḍaśayātrā*. On pilgrimages. Marg. abbrev. या० त्रा०.

Beg.

सद्य षोडशयात्रा^२ लिख्यंते । व्यास उवाच । निश्चयः ०

Fol. 115*b*:

iti nityayātrā । atha pañcātīrthayātrā ॥

157.

Add. 26,445*d*.

One leaf of the SŪTASAMHITĀ, from the *Skandapurāṇa*, with commentary.

From the *Muktikhaṇḍa*, with Mādhavā-*čārya*'s comment. SŪtasaṃhitā III. viii. 22—

¹ The *stotra* is there (p. 15) assigned to the 'Bhavi-*shotar Puran*'; but this is contrary both to the present MS. and to the ref. in Aufrecht's Catalogus, p. 21.

² Cf. Kielhorn, Classified . . . Cat. . . Southern Div. Bomb. Pres., p. 84.

30 (=vol. i., pp. 311, 312 in the Anandāśrama Series edition).

158.

Add. 26,387 *g, j, n, o*.

PURANIC and TANTRIC extracts.

Stotras and the like for ritual use.

G.—Foll. 156—159. *Somavati-pūjā*, from *Bhaviṣyottara-purāṇa*.

J. — Foll. 172—174. *Gaṇeśa-stavarāja-stotra*, from *Rudrasyamala-tantra*.

N.—Foll. 185, 186. *Gopadma-vrata*, from *Padmapurāṇa*.

O.—Foll. 187—191. *Śaiva-stotra*, marked on the cover in European writing of 18th century, 'Mahadeo-Pooja.'

Begins: आचम्य प्राणानाम्य० Consists chiefly of *namaskāras* to Śiva as Mṛityuñjaya.

159.

Or. 2174*b*. — Palm-leaf, foll. 9; 4 lines; 9 in. by 1½ in.; recent Oriya writing.

. Fragments of STOTRAS.

The verses appear to treat of the attributes of several deities in a partly catechetical form.

160.

Add. 26,424 *a-g*. — Foll. 6; 14—18 lines; 10 in. by 4 in.; Jain hand of 19th century.

Containing the following short extracts connected with the Śaiva and Vaiṣṇava worship:—

A. *Praśnottara-ratnamālā*, ascribed to Śaṅkara.

The ordinary¹ text (as printed), preceded by the following stanza :

अस्तो ऋषिस्तु तमयास्तमसस्तमोहमस्ता
वियच्च निगमैस्तमसः परस्तात् ।
यद्दत्तदुःखचयमस्तमितप्रपंचं तद्दन्तुनि
स्तुम मुदेस्तु मम प्रशस्तं ॥ १ ॥

B. *Prātaḥ smaraṇīyam* or *Prātaḥ-smṛityāni*.
A hymn in 26 stanzas, beginning :

सर्वज्ञानतमोभेदभानवे चित्स्वरूपिणे ॥

C. *Śivāshṭottaraśatanāmāvalī*.

Beg. महाकैलासशिखरनिलयाय नमो नमः ॥

D. *Umānāmāvalī*.

Beg. रजताचलशृंगारगृहस्थायै नमो नमः ॥

Colophon of the two preceding articles :

इति श्रीशिवरहस्ये² अगस्तिय्याससंवादे शिवसिद्धांते श्रीमहेश्वर-
शिवोमाद्योत्तरशतनामावलीद्वयं संपूर्णं ॥

E. *Mohinī-stotra*, 14 stanzas extracted from the *Brahmavaivarta-purāṇa* (*Kṛishṇa-janma-khaṇḍa*, xxxi., 65—*fn.*).

Beg. सर्वैन्द्रियाणां प्रवरं विष्णोरंशंच मानसं^०

See the printed edition of Calcutta 1885, vol. iv., pp. 732—735.

F. *Navagraha-stotra*. In twelve stanzas. Printed in India.

Beg. जपाकुसुमसंकाशं कारुण्यं महाद्युतिं ॥

G. Another stotra addressed to Viṣṇu, the title of which does not appear.

Beg. योतः प्रविश्यममवाचमिमां प्रसुप्तो ॥

161.

Add. 26,447b-k. — Twelve detached leaves of different dates and sizes, containing miscellaneous fragments.

[WILLIAM ERSKINE.]

B.—Fol. 7. One leaf on *incantation* (*vaśī-karaṇa*) by means of herbs (*auśhadha*).

C.—Fol. 8. *Namaskāras*. Sanskrit and Marathi.

D.—Fol. 9. A leaf of poetical fragments. The verso contains *Raghuvamśa* iii. 67—70.

E.—Fol. 10, 11. A *prayoga* on the *dvā-daśāha* ceremony.

F.—Fol. 12. *Upāṅgalalitāpūjā*. One leaf giving the commencement of the hymn. See Rāj. Mitra, 'Notices,' no. 709. The first verse चायुर्वैलं^० there cited occurs in line 2 of the present fragment.

G.—K. Chiefly Vernacular.

III. LAW, RELIGIOUS AND CIVIL.

A.—ORIGINAL INSTITUTES.

162.

Or. 2151.—Foll. 382; 9—11 lines; 14 in. by 5 in.; dated Saṃvat 1746 (A.D. 1689).

¹ For the Jain text, see Or. 3347.

² Not verifiable in printed edition (Tiruvadi, 1890).

मानवधर्मशास्त्रम्

MĀNAVA-DHARMAŚĀSTRA, with the commentary of KULLŪKA.

Frequently printed.

Text begins (as in the editions): मनुमेकाग्रमं^०

Commentary begins with the introductory verses : गौड नन्दनवासिं^०

Colophon :

इति वारिन्द्रनन्दनावासीय¹ भट्ट दिवाकरात्मज भट्ट श्री कुल्लुक
विरचितायां मन्वरेणमुक्तावल्यां मनुवृत्तौ द्वादशोऽध्यायः समाप्तः ॥
संवत् १९४६ समये चैत्र मासे सुक्लपक्षे द[श]म्यां पुस्तकं लिख्यते ॥

163.

Or. 446g.—Foll. 190—193; European paper,²
folio; Telugu writing, 19th century.

आत्रेयस्मृतिः

ĀTREYA-SMṚITI.

Adhyāyas 1—4 and part of 5. The present
text corresponds to vol. i., pp. 1—11, l. 12
of the Calcutta edition ('Dharmashastra-
sangraha'), this recension being there called
'Laghu Atrisamhitā.'

Begins :

हुताग्निहोत्रमासीनमग्निं श्रुतवतां वरं ।^०

The ending shows very numerous corrup-
tions, and is without colophon or subscription,
but it clearly corresponds with the passage
cited, p. 11 of the Calcutta text. The
number of missing ślokas would accordingly
be about 16.

At the end of the volume is an undated
and unsigned letter in Persian, addressed
apparently to a Governor-General, and re-
lating to an irregularity in legal procedure.

164.

Or. 3339c. — Foll. 13 (27—39); 10 lines;
11 in. by 4½ in.; Nagari of Western India,
19th century. [DR. C. D. GINSBURG.]

¹ On some varieties in the name of this place see
Eggeling, Cat. I. O., p. 368.

² The watermarks of this and accompanying vols.
(Or. 445—447) bear dates 1801—1805.

कोकिलस्मृतिः

KOKILA-SMṚITI.

A treatise on funeral obsequies, compiled
from ancient and modern authorities. That
the present is no real 'smṛiti,' but a modern
compilation, may be seen from the late date
of some of the authorities³ given below.

The text differs from that of the work of
the same name described in the Catalogue of
Printed Books.

Begins :

त्रयी सुसंविन्नविवेकनिमेषाः

समग्रनिःश्रेयसिद्धिहेतवः ।

समस्तशास्त्रार्थसुखस्वबोधकाः

जयन्ति कात्यायनपादपांसवः ॥ १ ॥

पितृन् प्रणम्य जनकान् तथा मातामहानपि ।

क्रियते संशयद्विस्यै मात्रादिप्राद्वनिर्णयः ॥ ५ ॥

अथ केचिदाहुः । पितृशब्दो जनको रूढः तस्य चैकत्वाद्भव-
त्तुपपद्यमानं पितामहप्रपितामहौ लक्षयति ।

The following are cited or referred to as
authorities (besides references to Manu and
the Purāṇas):—

Yājñavalkya, fol. 1; *Kalpataru*³-*prabhṛi-
tayaḥ*, *prabandhāḥ*, foll. 2a, 4a; *Kātyāyana-
sūtra*, fol. 2a, et al.; *Kalpataru*³-*Kāmadhenu-
Āntāmaṇi-Smṛitipradīpa-Mañjarī-Āndrikā-
dayo nibandhāḥ*, fol. 5b; *Uśanas*, foll. 3a, 5b,
10a; *Hiraṇyaketu*, fol. 4a; *Sāṅkhāyanasūtra*,
foll. 5a, 10a; *Vyāsa*, foll. 5b, 7a, et al.; *Go-
bhila*, *ibid.*; *Pulastya*, foll. 6a, 7a; 'Nirukta-
kāra,' fol. 6b; *Bṛihaspati*, fol. 8a; *Gotama*,
ibid., 9b; *Shatṭriṃśa-sammata*, fol. 8a; *Sau-
naḥśepadarśana*, fol. 8b; *Śatātapa*, fol. 9b;
'*bhagavān Śivaḥ*,' fol. 10a; *Vijñāneśvarādi*,
fol. 12a; *Āśvalāyanagrīhyaparīśiṣṭa*, fol. 12b;
Devala, *ibid.*

Ends :

^०इति प्रसन्नं शास्त्रं खलस्य न करोति हृदि । इति कोकिलस्मृतिः ॥

³ Thus Lakshmidhara, author of the *Kalpataru*,
flourished under Govinda-candradeva of Kanauj (A.D.
1106—1139) (*Epigr. Ind.*, ii., 358—361).

165.

Or. 446d.—Foll. 171—184; European paper, folio; Telugu character, 19th century.

गौतमधर्मशास्त्रम्

GAUTAMA-DHARMAŚĀSTRA, here called ĀCĀRYA-SMṚITI.

Edited by A. F. Stenzler for the Sanskrit Text Society (London, 1876).

The present MS. is so carelessly written (probably from a corrupt original) as to be often quite unintelligible.

Begins :

वेदेन धर्मद्विमूलं¹ । तद्विदां च स्मृतिशीले [1] दृष्ट्वा धर्म-
व्यतिक्रमाः साहसं च महता न कृ² दृष्टार्ये श्वरदौर्बल्याद्बुल्यबल-
विरोधे विकल्प उपनयनं ब्राह्मणस्याद्यमे । नन्मे (l. *navame*)
पंचमे वा काम्यं [1]

On fol. 181b space is left as if for a considerable *lacuna*, with the note: नात्र यं प्रातः (प्रातः?). The actual loss consists, however, of only a few words, occurring in adhy. 23, §§ 10—12. No title or toponym occurs at the end of the MS.

166.

Sloane 2438c.—Foll. 19—20 (originally 6—16); 10 lines; 11 in. by 4½ in.; paper similar to that of Sloane 2438a, b; but written by a different, though apparently contemporary, scribe.

जाबालिसंहिता

Fragment of the JĀBĀLI-SAMHITĀ.

Containing adhyāyas 7—18, with portions of the sections preceding and following. The present fragment appears to be unique.

¹ वेदो धर्ममूलं ed. Stenzler.

² Read ०तो न तु.

The work is frequently cited (see references in Aufrecht's Catalogus Cat.) as a *smṛiti* or *dharmasāstra*; but it appears to deal (compare the chapter-titles below) with devotion and religious observance (*ācāra*), rather than with civil law.

The fragment commences with the last five ślokas of adhy. 6, which ends with the title :—

इति जाबालिसंहितायां [in other chapters *Jābāli-*]
सुतोपदेशे कर्मयोगप्रकाशनो नाम षष्ठो अध्यायः ॥

The next and most of the following chapters begin with the words जाबालिहवाच । varied by occasional responses from the *rishis* who form the audience of the sage.

The titles of the remaining chapters are :

... योगप्रकाशनो नाम adhy. 7, fol. 10 (6)b.

शिवशक्तियोगप्र० ना०	„ 8, „ 11a.
सृष्टिसंहारप्र० ना०	„ 9, „ 12a.
नादोपासनो ना०	„ 10, „ 12b.
परमहंसोपासनो ना०	„ 11, „ 13b.
[?	„ 12,]
उपासनाप्रकाशनो ना०	„ 13, „ 16b.
पञ्चतन्त्रप्रकाशनो ना०	„ 14, „ 17a.
कर्मभोगप्रकाशनो	„ 15, „ 17b.
उपासनाप्रकाशना	„ 16, „ 18a.
सत्र्यासप्र०	„ 17, „ 18b.
साधनधर्म प्र०	„ 18, „ 19a.

Besides the references cited in Aufrecht's Catalogus, see Viśvanātha Nārāyaṇa Maṇḍlik's Vyavahāra Mayūkha, pt. II., p. lxiii. (23 citations in Nirṇayasindhu).

Both the fragments (*a-b*, and *c*) contained in this MS. show archaic peculiarities in handwriting, fully according with the early date at which the Sloane Collection was formed, and with the features of the European writing on the cover, noted in the description of Sl. 2348a.

Thus, comparing the MSS. with the specimens of early Bengali writing in the

Oriental Series of the Palæographical Society, we may note as follows:—

Vowels. MS. 2438c shows the form of इ (initial i) found in the 15th century MS. (illustrated in plate 33 of the series).

Both MSS. show an approximation to the form of medial i noted in the 17th century MS. (*ibid.*, pl. 69).

Consonants. ङ (ñ), in both MSS. with a large loop over the top line, is more archaic than in the 15th century MS. (pl. 33, l. 3).

ञ (ñc) in MS. 2438c recalls, with its short vertical stroke over the top line, the archaic form of the 12th century (pl. 81).

ज (j) in MS. a-b, with its shortened right-hand limb, corresponds to the form in all the above plates.

Other noteworthy forms are the detached oblique stroke forming the lower part of छ (éh) and ह (h) in both MSS., and the simple form of Anusvāra in a-b, and the form of त्र (ty), approximating to Nagari, in the same MS.

167.

Or. 3339d. — Foll. 10 (40—49); 10 lines; 11 in. by 4½ in.; Nagari of Western India, 19th century. [DR. C. D. GINSBURG.]

दक्षस्मृतिः

DAKSHA-SMṚITI.

A description of three recensions of the text will be found in the I. O. Cat., pp. 384-5.

The text of our MS. agrees most closely with the last of these (no. 1320), which, like it, comes from the Western side of India.

References are, however, somewhat difficult to verify, as the present copy has neither division into chapters nor numbering of stanzas.

Of the printed editions, that which appears most nearly to agree is that of Madras, 1883.

Begins (as in printed editions): सर्वशास्त्रार्थ-
तत्त्वज्ञः०

This, however (as in the Madras text), is immediately followed by the verse :

ब्रह्मचारो गृहस्थश्च०

Ends with the same verses given by Egge-
ling (Cat., l.c.) from Ind. Off. no. 1320.

Colophon :

इति दक्षप्रजापतिप्रणीतं धर्मशास्त्रं संपूर्णं ॥

168.

Or. 3339a. — Foll. 4; 10 lines; 11 in. by 4½ in.; Nagari of Western India, of about the beginning of the 19th century. Carelessly copied. [DR. C. D. GINSBURG.]

देवलस्मृतिः

DEVALA-SMṚITI.

A digest on purification and other points of sacred law, ascribed to the sage Devala, in 97 ślokas. A shorter recension of the *smṛiti*, in 67 ślokas only, has been printed at Madras, 1889.

The first versès run as follows :

सौधुतीरे(!) सुखासीनं देवलं मूनिस्त्रयः(!) ।

समेत्य मुनयः सर्वे इदं वचनमब्रुवन् ॥ १ ॥

भगवन् श्रेष्ठानीता ये कथं शुद्धिमवाप्नुयुः ।

ब्राह्मणा क्षत्रिया वैश्याः शूद्राश्चैवानुपूर्वशः ॥ २ ॥

कथं ज्ञानं कथं शौचं प्रायश्चित्तं कथं भवेत् ।

क्रमाचारा भवेयुस्ते तन्माचक्ष्व विस्तरात् ॥ ३ ॥

देवल उवाच ।

त्रिसंकु(!) वर्क्येपेदेशं०

From the above extract it may be seen that, apart from the numerous clerical errors, our text differs not inconsiderably both from

the printed text and from the MS. of the India Office (Cat., p. 385), though the number of stanzas is the same in the latter copy.

Ends :

पंच ... विशोधनं । इति श्री महामुनि-देवल-कृतं धर्मशास्त्रं संपूर्णं ॥

169.

Or. 8.—Foll. 53; 7—9 lines; 13½ in. by 3 in.; fine and regular Nepalese writing on ruled red lines, dated Nepal-Samvat 820, Āshāḍha (A.D. 1678).

[Presented by DR. WILLIAM WRIGHT.]

नारदस्मृतिः

NĀRADA-SMṚITI, with Newari version.

Edited in the *Bibliotheca Indica* by Prof. J. Jolly, and translated by the same scholar (Oxford,¹ 1889).

The present MS. was not, however, used² for either work, and a collation of the last chapter, on theft, was accordingly made at my suggestion by Miss C. M. Pidding, in J. R. A. S. for 1893, pp. 41—47.

It omits the chapter on ordeals,³ but contains that on theft, hitherto known only from my own Nepalese MS. (*op. Bibl. Indica*, pref., pp. 5—15).

Beg.

आसीदिदं तमो भूतं (= ed., p. 2, l. 11.)

End.

सकलराजालोकनथजर [end of Newari version] ॥
इति नारदप्रोक्तायां चौरप्रतिखेधं नाम प्रकरणं समाप्तं ॥ संवत् ८२०
आषाढ कृष्ण १२ ॥

¹ *Sacred Books of the East*, vol. 33, Minor Law Books.

² See the article cited below, p. 42, note 3. The present MS., which does not contain any general title, nor the proper name of the *smṛiti* in any chapter-title, was in fact first identified by myself about 1893.

³ Jolly, pp. 6, 7 of Preface to text.

In this MS. the words are often divided, both in the text and version, by thin lines similar to commas, or still more to elongated virāma-marks.

170.

Or. 445d. — Foll. 22, 23; European paper, folio; Telugu writing, first years of 19th century.

बृहस्पतिस्मृतिः

BṚHASPATI-SMṚITI.

The recension to which this MS. belongs approximates at the beginning to the India Office MS., no. 3245a (also a Telugu MS.; Eggeling's Cat., p. 387), and also to the text lithographed in Gaṅgāviṣṇu's Collection (Bombay, 1881).

No verse-numbering is provided in the present set of MSS., but from the concluding verse it would seem that the recension contains 64 ślokas.

It begins (cf. ed. of Gaṅgāviṣṇu, śl. 3b) :

बृहस्पतिस्मृति ॥

वाचस्पतिं महातेजा ब्रह्मस्परिवाच (sic) ह ।

हिरण्यदानं गोदानं भूमिदानं च वासव ।

एतत्प्रयच्छमानो ऽपि स्वर्गतस्सुखमेधते ॥

फलतुष्टौ महौ दद्यात् सवीजां सस्यमालिनीं ।

यावत्सूर्यकरा लोके तावत्स्वर्गं महीयते ॥

The ending, however, differs from the above-cited texts. It runs as follows :

उपाकाराय यो भूयाद्ब्राह्मणार्थं गवामपि ।

ब्रह्मयोनिस्रुतं प्राप्य देवत्वमधिगच्छति ॥

धर्मशास्त्रमिदं शक्र मया तव सुभाषितं ।

अधीत्य ब्राह्मणो गच्छेद्ब्रह्म सत्वं(?) च शाश्वतं ॥

स्योकानां तु चतुष्पष्टिं आवयेद्यः शृणोति वा ।

पर्वसु प्रयतो नित्यमुक्तदानफलं भवेत्(?) लभेत् ॥

इति ब्रह्मस्मृति (sic) कृतं धर्मशास्त्रम् (sic) समाप्तं ॥

171.

Or. 445h.—Foll. 102—176; European paper, watermark 1801. The paper and ruling are similar to those of the other works,¹ but the Telugu handwriting and ink used are different, and less neat.

पाराशरस्मृतिः

PĀRĀŚARA-SMṚITI, with MĀDHAVA'S commentary, Book III., *Vyavahāra-kāṇḍa*.

Title in margin :

पाराशरस्मृतिव्याख्यानं माधवीयं व्यवहारकांडं ॥

The commentary has been printed in the *Bibliotheca Indica* (1890—97).

The beginning of our MS. is somewhat fragmentary, and is carelessly copied from a faulty MS. :

सो हं प्राप्य विवेकतिथे (sic) पदविमास्रायतिथे (sic) पराम्
मज्जन् सज्जनतिथे [lacuna]

तीर्थतो पि

विद्यातीर्थमुपाश्रयन् भजे श्रीकण्ठमाव्याहृतं ॥

सत्येक°

It follows the printed text in the main, but with very numerous blunders.

Ends :

इति मनुस्मृतिः । सकलफलमिति ॥

इति पाराशरस्मृति व्याख्याने माधवये (sic) व्यवहारकांड समाप्तः ॥

172.

Or. 445a.¹ — Foll. 3—15.

लघुपाराशरस्मृतिः

[LAGHU-] PĀRĀŚARA-SMṚITI.

The verses in each of the 12 adhyāyas are not numbered, and it would be, therefore, a

¹ Or. 445—447 form a collection of law-books transcribed in Telugu characters (in Or. 446 approximating to Canarese) on European paper with watermarks dated 1800—1805, large folio; 25—27 lines to a page. No numbering of verses or sections is given. The collection was bought, in July 1868, from Mr. Mason.

matter of some difficulty to give the statistics of this MS. in accordance with the table of the different recensions given by Dr. Egge-ling (Cat. Ind. Off. MSS., p. 375). For the purpose of comparison with other copies, therefore, the first word or two of each adhyāya is given below.

The work begins :

अथातो हिमशैलाग्रे देवदारुमहावने ।

व्यासमेकाग्रमासीनमपृच्छवृषयः पुरा ॥

Adhy. 2 begins : अतः परं fol. 4.

” 3 ” विद्यमाने स्वयं fol. 5b.

” 4 ” प्रायणे शासनं fol. 7a.

” 5 ” अतः परं प्रवक्ष्यामि प्राणहत्या° fol. 8b.

” 6 ” अथातो द्रव्यशुद्धिस्तु° fol. 10a.

” 7 ” गवां बन्धन° *ibid*.

” 8 ” गवां संरक्षणे° fol. 11a.

” 9 ” अमेध्यरेतोगोमांसम्° fol. 12a.

” 10 ” गोमूत्रं° fol. 12b.

” 11 ” चातुर्वर्ण्ये° fol. 13b.

” 12 ” प्रभाते° fol. 14b.

The work ends :

मया सर्वाणि चोक्तानि प्रायश्चित्तान्यथापि च ।

ये शृण्वन्ति ततः पुण्यं पाराशरकृतं त्विह ।

ते यान्ति परमं स्थानं यत्र देव चतुर्मुखः ।

एतत्पाराशरं शास्त्रं श्लोक²-पञ्चशतं तथा ।

चिकीर्षितं ब्राह्मणार्थाय (?) धर्मसंस्थापनाय च ।

इति पाराशरस्मृतौ द्वादशोऽध्यायः ॥

173.

Or. 445c.—Foll. 20, 21; as to size, collection, and writing, see the last description.

यमस्मृतिः

YAMA-SMṚITI.

The MS. contains the recension noticed by Egge-ling, Cat. MSS. Ind. Off., p. 389, and

² °kaḥ, MS.

likewise printed in Gaṅgāvishṇu's collection of *smṛitis* (Bombay, 1881).

Begins (as in printed edition): श्रुतिस्मृत्युदितं धर्मं^०

The text of the last four stanzas (with which the *varr. lectt.* of the India Office MSS., noted by Eggeling, may be compared) runs as follows in our two MSS. :

दिवा सूर्योभुभिस्तमं^१ रात्रौ नद्यत्रमारुतैः ।
संध्योरप्सुभाभ्यां च [२ पवित्रं सर्वदा जलं ॥
देवतापितृणां च^२] जले दद्याज्जलाञ्जलीन् ।
असंस्कारप्रमीतानां स्थले दद्याज्जलाञ्जलीन् ॥
आङ्गे हवनकाले च दद्यादेकेन पाणिना ।
उभाभ्यां तर्पणे दाद्यादिति धर्मो व्यवस्थितः ॥

इति श्रौयमप्रणीतं धर्मशास्त्रं समाप्तं ॥

174.

Or. 3339e.—Foll. 50—53 (numbered 1, 3—5, leaf 2 missing); 10 lines; Nagari of Western India, 19th century. [DR. C. D. GINSBURG]

Another copy.

See the preceding description.

175.

Or. 445b.—Foll. 15b—19; European paper, folio; Telugu writing, circa 1805.

लिखितस्मृतिः

LIKHITA-SMṚITI.

The present text differs considerably both from those printed in the Bombay and Calcutta collections of law-books and from those described by Eggeling (Cat. Ind. Off. MSS.).

Apparently one of the numerous Vaishṇava forgeries of *smṛitis*. Badly written in corrupt Sanskrit.

^१ सुप्तं MS. no. 173; तप्तं no. 174.

^२ . . . MS. no. 173 has the curious blunder of ०भाभ्यां^० for ०भाभ्यां, and omits from पवित्रं^० to च.

Begins :

शृणुध्वं शृणुयः सर्वे सर्वधर्मा द्विजोत्तमाः ।
कर्मादौ [कर्म-]^३ मध्ये च कर्मान्ते च हरिं स्मरेत् ॥
सर्वं प्रायश्चित्तमिति श्रुतिस्मृतिषु पठ्यते ।
अदर्भेषाणि यत्कर्म कुरुते सर्वमासुरं ॥
† पुंवाहन् न हानौ च † प्राणायामविवर्जितः ।
कर्मा न हरिं सत्कृत्वा कर्मसिद्धौ द्विजोत्तमः ॥
यं यं कामयते मर्त्यस्तं तं सर्वमवाप्नुयात् ।
वासुदेवमयं सर्वमिति कृत्वा त्वनन्यधीः ॥
कृते पातकिनां मर्त्यं दर्शनादेव पातकि ।
संभाषणे तु चेताया द्वापरे पंक्तिभोजनात् ॥
कलौ युगे तु कर्तारः[.] स्वयं पापानि भुञ्जते ।^०

Ends :

श्रुतिस्मृतिपुराणानि यो ऽर्षेवादमुदीरयेत् ।
चेत्तथा तस्य जिह्वायं इत्याह लिखितो मुनिः ॥
श्रुतिस्मृति मम श्रोत्र (sic) पुराणान्यस्विसन्धयः ।
वेदोगानि ममोगानि^४ तद्भक्तारो स्वहं परं^४ ।
लिखितस्य स्मृतिं यो वै शृणुयाद्धर्मवित्तम ।
पठेद्वा आङ्गकाले तु सो ऽच्युतपदमाप्नुयात् ॥
इति लिखित स्मृति समाप्तः ॥

176.

Or. 446b.—Foll. 83—127; European paper, folio; Telugu writing, circa 1805.

वसिष्ठस्मृतिः

VASISHTHA-SMṚITI.

A work in ten adhyāyas in verse, but, like many so-called 'smṛitis,' no real law-book, but merely a treatise on Vaishṇava observances, and as such, of course, entirely distinct from the Vasishṭha-dharmaśāstra in prose.

The work is fully described by Dr. Eggeling, Cat. I. O., p. 392.

^३ Supplied by conjecture to complete metre.

^४ Clearly corrupt. Perhaps some form of पर्वन् (పర్వన్) may be represented by the corrupt పర్వన్.

The present MS. is in a fragmentary condition, having been evidently copied from an imperfect MS.

Three blank pages are left at the commencement, the scribe's numbering of the first page (fol. 82a) being 4.

The MS. begins abruptly thus (in adhyāya 2?):

वसिष्ठस्मृति

येत् ।
अनुष्टुभै(?) देवदेवेशं स्तुत्वा स्तोत्रैश्च वैष्णवैः ।

Adhyāya 2 ends fol. 84b, and after the first two or three verses of adhy. 3 a second *lacuna* occurs, extending over rather more than two pages.

The passage quoted by Eggeling as forming the conclusion of the India Office MS. occurs at fol. 127, three lines from the bottom.

For परो व्यो° (Egg., *l.c.*, p. 392 *ad fin.*), the reading of our MS. is परव्योम्नि.

After the last śloka (उपाचारैः . . . परितोषयेत्) there follows without break a series of verses, mostly very incorrect, in praise of the study of the book, beginning :

दशाध्यायसमूलोक्तं(?) सर्ववेदार्थसंग्रहं ।
श्लोकानां पंचदशकशतं विप्रा अनुष्टुभ्य(?) ॥
महाहिम्रद्वयपुत्रेण(?) मुनिना कथितं शुभं ।
इदं शास्त्रमधीयानः ब्राह्मणो नावसीदति ।

and ending :

धर्मशास्त्रेषु सर्वेषु सारात्सारोत्तम(?) शुभं ।
यः पठ्येन्नियतो भूत्वा तस्य विष्णु[ः] प्रसोदति ॥

इति वसिष्ठस्मृतौ धर्मशास्त्रे विष्णुप्रतिष्ठाविधिचिन्ताम(sic) दशमो
ध्यायः । . . . वसिष्ठस्मृति समाप्तः . . .

177.

Or. 446 e.—Foll. 184b—186a *init.*; European paper, folio; Telugu-Canarese writing, circa 1805.

विष्णुस्मृतिः

Fragment of a VISHṆU-SMṚITI.

No part of this fragment is apparently identifiable with any portion of the Vishṇu-smṛiti edited by Prof. Jolly, nor with the smaller sectarian work so called, printed in the Calcutta and Bombay collections of *smṛitis*. It is in verse (corrupted by the scribe), and is apparently a late production, treating of ordinances regarding food and the like. The fragment is very badly written, and is often so corrupt as to be unintelligible.

Begins (without invocation):

विष्णुस्मृति

अज्ञाता विमलं^[१] भुङ्क्ते क्षजपः पूयशोणितं ।
अहुताविक्रम्य भुङ्क्ते अद[त्]त्वा विषमश्यते ॥
चतुराश्रय(?) ब्राह्मणस्य त्रिकोणं क्षत्रियस्य तु ।
वैश्यस्य पत्तलं(?) चैव शूद्रश्या^१भ्युक्षणं कृतं ॥
ब्रह्मण विष्णुश्चंद्रश्च श्रीहुताशन एव च ।
मण्डलं † तुपलामं जंते † तस्मात्कुर्वीत मत्सरं ॥
यातुधानाः पिशाचाश्च क्रूरंश्चैव तु राक्षसाः ।
हरन्ति रसमन्नस्य मंडलेनापि वर्जितं ॥
गोमयमंडलं कृत्वा भोक्तव्यमिति निश्चितं ।°

Ends :

तस्माद्धानं च होमं च देवाच्चनं^१जपास्तथा ।
कुर्वीत तस्मिन् दिने पञ्चं तस्य शान्तिर्भविष्यति ॥
सर्वगंगासमतो ज्यं रहुग्रस्ते दिवाकरे ।
सामीप्य व^१ समंतो ज्यं नद्यां चानं समाचरेत् ॥

इति विष्णुस्मृति ॥

178.

Or. 446 f. — Foll. 186—190. Writing and size as in the foregoing MSS.

व्यासस्मृतिः

VYĀSA-SMṚITI.

This is the code printed in the Calcutta collection (ii. 310—320) under the title of *Laghu-Vyāsa-saṁhitā*.

1 Read °drasyā°. 2 krūr°. 3 °vārāna°. 4 °pye vā.

Other MSS. are in the India Office, and at the Tanjore Palace. See the catalogues of those collections.

Begins :

अथय ऊचुः ॥

अहन्यहनि कर्तव्यं ब्राह्मणा नृ . . .

[lacuna].

. क्रमाद्विधिम् ।

ब्राह्ममुहूर्ते उत्याय धर्माधीवनुचितयेत् ॥

Ch. 1 ends fol. 187a *fin.*

Ends :

०मुक्तये परमेष्ठिनः ॥

इति व्यासस्मृतौ द्वितीयोऽध्यायः ॥ व्यासस्मृति समाप्तः ॥

179.

Or. 447 b.—Foll. 22—31. Writing and size as in the foregoing MSS.

शाण्डिल्यस्मृतिः

SĀṆḌILYA-SMṚITI (here called AUŚANASA DHARMAŚĀSTRA).

Described by Burnell (Cat. Tanjore, p. 127) as '740 ślokas in 5 adhyāyas, on Vaishṇava ācāra.'

In our MS. the code is described as Auśanasa, but as it differs entirely from the three works ascribed to Uśanas (compare Eggeling, Cat. I. O., p. 383), the attribution may be regarded as a case of the spurious assignment of sectarian works to ancient sages specially common in South India.

The MS. contains about 500 ślokas (not numbered), the fifth and part of the fourth adhyāya being wanting.

Begins :

श्रीमन्नोतगिरेर्मूर्ध्नि (leg. ०तोद०) श्रीमत्यायतने गिरेः¹ ।

[शाण्डिल्यमृषिमासीनं]² प्रणम्य मुनयोऽब्रुवन् ॥

¹ Read हरेः; cf. Burnell, *l.c.*

² The MS. is clearly corrupt here. I have replaced the words in brackets from Burnell, *l.c.* Our reading appears to be: *daśanākhyam vamaṃ sinam*, of which I can make nothing.

श्रीमदेकायनं श्रुतं गुप्तं सनातनं ।

ज्ञातं च सर्ववेदानामन्तः सारमिदं त्विति ॥

निवृत्तं कर्म यत्प्रोक्तं पृच्छाम भवभेषजं ।

पञ्चकालात्मकं ज्ञानं तच्छ ब्रह्मैकदैवतं ॥

शाण्डिल्यो हि नमस्कृत्य मङ्गलायतनं हरिं ।

अब्रवीत्स मुनिश्रेष्ठो श्रेष्ठकर्म महामुनिः ॥

Adhy. 1 ends (fol. 24b):

इत्यौशनसे धर्मशास्त्रे प्रथमोऽध्यायः ।

Adhy. 2, 3 (foll. 26b, 29b) have similar subscriptions. The absence of final subscription further shows the fragmentary character of the MS.

180.

Or. 445 e.—Foll. 24—26. Writing and size as in the foregoing MSS.

शातातपस्मृतिः

ŚĀTĀTĀPA-SMṚITI.

A recension of the code in 12 adhyāyas, in prose and verse, corresponding in the main to that described by Burnell, Tanj. Cat., p. 127. Compare also India Office MS., no. 2047a (Eggeling, p. 398).

Begins :

अथातः शातातपधर्मशास्त्रं व्याख्यास्यामो [॥] ब्राह्मणं हत्वा तस्य शिरःकपालमादाय तीर्थान्यनुसंचरेत् । आत्मनः¹ पापसंकीर्तनं कृत्वा द्वादशवर्षैः पूतो भवति ।

Ends :

पुरीतानां(?) च दुष्टानां पापानां च महत्तया ।

धर्मेति(?) तदधीतमुच्यते² नात्र संशयः ॥

इति शातातपधर्मशास्त्रे द्वादशोऽध्यायः ॥

181.

Or. 445 f.—Foll. 27—33. Writing and size as in the preceding MSS.

¹ दात्मनः MS. (an error arising from the sandhi).

² Syllable धी repeated in MS.

संवर्तस्मृतिः

SAMVARTA-SMṚITI.

The present recension agrees on the whole with the printed editions, rather than with the Telugu MS. described by Eggeling (Cat. I. O., p. 401).

The various readings are, however, very numerous.

Begins :

संवर्तक (sic) सुखासीनमात्मविद्यापरायणं ।
 ऋषयस्तु समागम्य पप्रच्छु[र्] धर्मकाङ्क्षिणः ॥
 भगवान् द्योतुमिच्छामि श्रेयस्कामाद्भिज्जोत्तम ।
 यथावद् (&c., as in printed editions).

Last stanza :

धर्मशास्त्रमिदं . . . शास्त्रं (as in editions).

इति संवर्तक धर्मशास्त्रस्मृति समाप्तः ॥

182.

Or. 446a. — Foll. 3—82. On the writing see previous descriptions, and footnote to Or. 445a (no. 172).

हारीतस्मृतिः

HĀRĪTA¹-SMṚITI.

This is the recension sometimes called Vṛiddha-Hārīta-saṃhitā, which has been printed in the 'Dharmashastra Sangraha' (Calcutta, 1876), vol. i., pp. 194—409.

From the abstract of the work given in Rāj. Mitra's 'Notices' (viii. 250), it will be seen to be devoted to the ordinances of the Vaishṇava tenets.

Begins (as in printed edition):

अक्षरीयस्तु नं गत्वा हरितस्याश्रमं¹ नृपः ।

¹ The spelling of the MS. varies between the forms Hārīta and Hārīta; but the distinction between long and short *i* seems little, if at all, observed in other words, and the MS. is otherwise carelessly written.

Colophon :

इति हरितस्मृतौ विशिष्टपरधर्मशास्त्रे प्रत्यधिकारो (leg. वृत्त^०)
 नाम अष्टमो ध्यायः ॥

B.—DIGESTS (EXTRACTS).

183.

Or. 447a.—Foll. 20 (2—21). On the writing see note to no. 172.

स्मृतिचन्द्रिका

Fragment of the SMṚITĪĀNDRIKĀ of DEVANNA
 BHATTA.

The work is described by Aufrecht, Cat. Catt. ii. 179, as the 'oldest Digest in existence,' and is also shown by Eggeling, Cat. I. O., p. 405, to be not later than the middle of the 13th century A.D.

The fragment is from the Śrāddha-kāṇḍa,² of which no detailed description is at present available. References are accordingly given to the complete MS. (B. 325) existing in the India Office,³ which has been compared.

The beginning corresponds with fol. 42a, l. 13 of the above-cited MS. of this Kāṇḍa, occurring in the section referring to *adhika-māsavishayāṇi*.

This section ends fol. 3a (=44b in MS. B.).

Section on *mṛitāhā[ni]vishayāṇi* ends fol. 4b (=47b).

„ *māsapakshatithi sprishṭamṛitāha pariñāna*, fol. 5a (=48b).

„ *śrāddha kālāh*, fol. 7b (=53a).

„ *°deśāh*, fol. 8b (=54a).

„ *kāmyaśrāddhadeśāh*, fol. 10a (=57b).

² Kāṇḍa II. in the Tanjore MSS. (Burnell, Cat. p. 133).

³ Not, however, included in Eggeling's Catalogue; library-mark, Burnell 325.

Section on *śrāddhe bhojanīya brāhmaṇanirūpaṇa*, fol. 12a (=62a).

„ *varjanīyabrāhmaṇanirūpaṇa*, fol. 16a (=71a).

„ *śrāddhadināt¹ prācīna kṛityaṃ*, 18a (=76b).

The title of the last complete section is, in our MS.: *iti smṛitičandrikāyāṃ śrāddhadina vāraṇyau(?) daśasparśanarūpasam skāranirdeśa*, fol. 19b; in B.: *śrāddhadina pūrvāhṇakṛitye² pākāditantra*, fol. 80a.

The text breaks off abruptly in the course of the next section, which deals with *śrāddha karmaṇi varjya-dravyāṇi*, at the end of the quotation from Devasvāmin, occurring at fol. 83a, l. 7 in MS. B.

184.

Or. 3341, 3342.—Foll. 146 (originally 1—51, 1—75, 75 bis, 76—94) and 134; 13 or 14 lines; 13 in. by 7 in.; 17th to 18th century. Titles of paragraphs and the like are written in red. [DR. C. D. GINSBURG.]

ĀCĀRA-MAYŪKHA, SAMAYA-MAYŪKHA and DĀNA-MAYŪKHA, forming sections 2, 3 and 6³ of the *Bhagavanta-bhāskara* by NĪLAKAṆṬHA MĪMĀMSAKA-BHĀṬĪA.

On the whole work see West and Bühler, Digest, Introd., pp. vi.—ix., and Eggeling, Cat. I. O., p. 427.

All the twelve sections were separately printed at Benares, 1879-80.

Or. 3341. — The general contents of the *Ācāra-mayūkha*, which deals with domestic

¹ So B. Our MS. °dham nat prā°.

² Our MS. has a similar introductory title for this section.

³ Both of our MSS., MS. 1224 in India Office, and MS. 1221 in Berlin, so number this section. It is, however, usually regarded as the seventh division.

and other religious procedure, may be gathered from the following list of the earlier section-titles, which is given on the cover:—

१ परिभाषा २ प्रबोधः ३ मूत्रपुरीषोत्सर्गविधिः ४ शौच-विधिः ५ आचमनं ६ आचमनविधिः ७ दंतधावनं ८ पवित्र-विधिः ९ स्नानं

Begins (as in edition): पादौ दिवाकरस्य°

The final title of this section, which is much corrupted, corresponds with that of the India Office MS. (Eggeling, Cat., p. 428).

The *Samaya-mayūkha*, dealing with appropriate seasons for religious acts, begins (as in printed edition): यो लीलया°

The colophon runs:

इति श्रीमीमांसक शंकर भट्टात्मज नीलकण्ठेन कृते भास्कराख्ये निरुद्धे समयमयूखः समाप्तमगमत् ॥ ग्रंथ २६, ७५ ॥

An index of sections follows on the last leaf, beginning १ तिथिनिरूपणं, and ending ६ कलिवर्ज्यनिरुधेयः

Or. 3342. — *Dāna-mayūkha*: on religious donations. First leaf a little broken.

Begins (as in the Benares edition):

यो लीलया°

Ends:

प्रयच्छ म इति ॥ इति श्रीमी° श° नी° कृते भास्करे दानमयूख षष्ठः ॥

A rough index follows, similar to those described above.

185.

Or. 2155. — Foll. 124; 13 lines; 10½ in. by 5 in. A recent transcript, neatly written and corrected.

Another copy of the DĀNA-MAYŪKHA.

On the last few leaves several lacunae in the archetype are indicated.

186.

Add. 26,443b. — Foll. 20 (6—25, originally 27—46); 9 lines; 17th century.

[WILLIAM ERSKINE.]

Fragment of the ŚRĀDDHA-MAYŪKHA.

The fourth chapter of Nilakaṇṭha Mīmāṃsakabhaṭṭa's Bhāskara, as to which see above.

The present fragment comprises the passage contained in the printed edition from p. 32 *ad fin.* to p. 56, l. 5, discussing the time, place, and several accessories of ritual for funeral oblations.

187.

Add. 26,446c, d. [WILLIAM ERSKINE.]

Fragments of DIGESTS closely related to the *Ācāra-mayūkha*.

Add. 26,446c. — Foll. 14 (now 27—50, originally 5—18); 6 lines; 14 in. by 5 in.; 18th century; in the bold form of Nagari used by Kashmirian scribes, with titles &c. in red. Marked at beginning in European hand: 'Achar Mayukh.'

On the *Ācāra-mayūkha*, see no. 184 (Or. 3341).

No variety of recensions of this work seems to be known, nor is the existence of such variety specially probable in the case of an author like Nilakaṇṭha, who wrote as recently as the beginning of the 17th century.

There is, however, so much similarity in the citation of authorities that the two works can hardly be independent.

Moreover, the abbreviation आ०२ on the margin of each leaf certainly suggests an identification with the आचार०, the *second* division of the Bhāskara.

The fragment begins in the 'prabodha-vidhi,' or procedure as to waking in the morning, with special reference to the *brāhma muhūrta* (cp. *Ācāra-m.*, ed. Benares, p. 3):

... ति ॥ ब्रह्मण(?) लक्षणं चोक्तं विष्णुपुराणे ।

रात्रेः पश्चिमयामस्य मुहूर्त्तो यस्तृतीयकः ।

स ब्राह्म इति विज्ञेयो विहितः स प्रबोधने ॥

स्कांदे ऽपि ॥

रजनी प्रांतयामार्धं

.

तथा च स्मृतिरत्नावल्यां ॥

ब्राह्मे मुहूर्त्ते देवाणां पितॄणां च समागमः ।

जागरस्तत्र कर्त्तव्यो देवसमाननं हि तत् ॥

तथा ॥ ब्राह्मे मुहूर्त्तं यो निद्रां न कुर्यातां तु दंपती ।

तद्दृष्टं देवतेः सार्धं पितृभिः सेव्यते सदे ति ॥

कथञ्चैव¹ प्रायश्चित्तमुक्तं स्मृतिचंद्रिकायां ॥

ब्राह्मे मुहूर्त्ते या निद्रा स पुण्यक्षयकारिणी । (37b, 3).

The next authorities cited are the *Kārikā* (fol. 37b), *Vishṇu* (fol. 38a), and the *Vāmanapurāṇa* (fol. 38b).

The last citation (ब्रह्मा मुरारिस^०) occurs also in the printed text (p. 5 *ad fin.*). The next citation from *Kātyāyana* (fol. 38b *med.*) corresponds to p. 6, l. 22 of the text.

The next section (सूत्रपुरीपोत्सर्गविधिः) begins fol. 39a. Compare *Ācāra-m.*, p. 6 *ad fin.*¹ The first authorities cited are *Āpastamba*, *Manu*, *Vishṇu-purāṇa*. After these follow the citations from *Yājñavalkya* given in *Āc.*, p. 7, l. 7, and from *Yama*, *ibid.*, l. 17.

The following section, on अशीच,² commences (fol. 46a-b) as in *Āc.*, with a quotation from Bhāradvāja as in the text, p. 8, l. 15. The next citation in the printed text from Yama occurs in the MS. at fol. 48b, l. 2.

¹ Read च? The couplet, of which the first line follows, is cited in the *Ācāra-mayūkha* (ed. cit., p. 3, *ad fin.*), but is there attributed to the *Smṛiti-ratnāvali*, from which a quotation has just been made in our MS.

² The same order of topics is followed in the *Smṛiti-cāndrikā* (Eggeling, Cat. I. O., p. 405, cf. *supra*, no. 183), previously cited as an authority.

The fragment ends with a citation from *Manu*, thus: मनुश्च ।

एका लिङ्गे गुदे तिसस्तथैकत्र करे द[शः ।] (*Manu*, v. 136.)

Add. 26,446d. — Foll. 5 (now 51—55, originally numbered 115, 116, 118); 6 lines; 13½ in. by 5½ in.; recent Nagari writing, somewhat careless.

Other fragments of the same or a similar work.

The title is added, 'Achar Mayukh,' in the same hand as in the last fragment. The work, however, is not more closely related to the known texts of that work than is the fragment just described.

The first four leaves refer to procedure regarding meals. Compare the section of the *Ācāra-m.* (pp. 75 foll.) on this topic (*bhojana*).

Begins (foll. 51a and 51b):

.. त्वेव मनुस्त्रयीत् शातातपः

उद्धृत्य वामहस्तेन यत्तोयं पिबति द्विजः [1]

सुरापानेन तद्भुत्स्यं मनुराह प्रजापतिः [10]

The next authorities cited are *Satātapa* again, *Gobhila*, *Haradatta*, and *Gautama*.

On fol. 52a-b occur (in reversed order, however) the quotations from *Satātapa* and from *Paiṭhānasi*, found in the *Ācāra-m.* on p. 78, ll. 14—18. The passage at fol. 53b, ll. 2—5 corresponds to *Āc.*, pp. 80 *ad fin.*—81, l. 5.

The fragment ends abruptly in the middle of a citation from the *Kūrma-purāṇa*, occurring at p. 81 *med.* of the *Āc.-m.*:

०द्दयं तत [1]

साचम्या [गुह्यमानीय . . .] . . .

The last leaf, apparently from the same work, but bearing no number or other indication, refers to the lighting of the *agnihotra* and other fires.

C.—JURISPRUDENCE AND POLITY.

188.

Or. 445g.—Foll. 34—101; European paper, folio; Telugu writing, circa 1805.

वरदराजीयम्

VARADARĀJĪYA OR VYAVAHĀRA-NIRŪYAYA, by
VARADARĀJA.

A work on Jurisprudence, from which the section on inheritance was translated, with a full introduction, by A. C. Burnell ('Law of Partition . . .', Mangalore, 1872). A MS. of the whole work is described by the same scholar in his Catalogue of Sk. MSS. at Tanjore, p. 142.

Begins:

शुक्लाक्षरधरं शशिवर्णं चतुर्भुजं ।

प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥

After which follow the śloka लोके सर्व° and the quotation from *Nārada*, with which Burnell's MS. commences.

Some of the section-titles noted by Burnell occur (with additions) in our copy, as follows: *vyavahāraparikara*, fol. 36a *fin.*; *avedana*, fol. 38b; *vyavahāramātrikā*, fol. 45a; *kūṭa-sākshi - daṇḍaḥ*, *sākshi - balābalaṃ*, fol. 50a (margin); *bhukti-nirūpaṇa*, fol. 50b (margin); *vyavahāramātrikāyām manushaprakaraṇa*, fol. 52b; *toyavidhi*, fol. 56a (margin); *tanḍula-vidhi*, *taptamāsha-v°*, *phāla-v°*, *dharma-v°*, foll. 58, 59a (margin); *divyapramāṇanirṇaya*, fol. 62b; *nikshepa*,¹ fol. 68b; *asvāmivikraya*, *sambhūya[sa]mutthānam*, *dānapradānika*, foll. 68—70; *abhyupetyaśuśrūshā*, fol. 71b; *dāsyā-dhikāri*, *vetanasyānapakriyā*, fol. 73b; *svāmi-pālavivāda*, fol. 74b; *samayānupakarma*, *vikriyāsampradāna*, *krityānuśaya*, foll. 74—76; *śimāvivādanirṇaya*, fol. 79b; *strīpumsakayōga*, fol. 81a; *dayavibhāga*,² fol. 83b.

Ends:

इति वरदराजीये व्यवहारनिर्णये प्रकीर्णकपदं समाप्तं ॥

¹ Upanidhi ('hypotheca') in Burnell's MS.

² At this point, then, begins the section translated by Burnell.

189.

Add. 14,369. — Palm-leaf; Malayalam character; 18th to 19th century; foll. 146 (8 or 9 lines; 14 in. by 2 in.), which are thus numbered: foll. 1—72 numbered in left-hand margins of recto in Malayalam figures (7 being erroneously repeated instead of 6, 7); a leaf not numbered. These leaves are succeeded by two series of alphabetic numeration, viz. *ka—ḷa*, *ksha*, and again *ka—na*. These again are followed by 18 leaves bearing no pagination at all.

व्यवहारमाला

VYAVAHĀRA-MĀLĀ.

A manual of civil law used in Malabar; in Sanskrit, with frequent passages of Malayalam interspersed.

Fully described in Cat. Skt. MSS. in India Office, p. 456, and there doubtfully attributed to Varadarāja.

The 18 leaves already referred to as occurring at the end of the present MS., appear to contain a fragment of another copy of the same work, as titles of sections occurring on leaves now numbered 131*a*, ll. 1, 2 and 140, l. 3 appear to correspond to the India Office MS., respectively foll. 27—30 and 33*a*.

The attribution to Varadarāja may be confirmed by a comparison of Or. 445*g* (no. 188), just described.

The verse from Nārada (मनुः प्रजापतिर्यस्मिन्) occurring as verse 3 in the present work, occurs also at the beginning of that MS. (Or. 445, fol. 34*a*, l. 3 sqq.). Several of the section-titles, too, in the present work (see India Off. Cat., *l.c.*) correspond both in order and wording with those of that work. So that it would seem not improbable that the present code may be a special digest or recension of Varadarāja's Vyavahāra-nirṇaya made for the Malayalam country.

The Sanskrit text of the work begins:

नमस्ते नरसिंहाय भक्तानुग्रहकारिणे ।
अजाय बहुरूपाय सर्गैस्त्रियन्तकारिणे ॥

This is followed by a short exordium in Malayalam, beginning:

പ്രവഹാരശാത്രത്തിന്റെ വിഷയം

Then follows (line 3) the verse मनुमुख्य^० (v. Eggeling).

Ends (fol. 128*b*, l. 1):

इति व्यवहारमाला समाप्ता ॥

190.

Add. 7218. — Palm-leaf; foll. 211 (188 missing, 24 repeated); 6—8 lines; 7½ in. by 1½ in., small, incorrect, and rather illegible Malayalam writing of 18th century.

Another copy.

The beginning of this MS. agrees in the Sanskrit and Malayalam text with that of the MS. just described; also, as to the Sanskrit at least, with Ind. Off. 1504; but like the first-mentioned MS. it is defective at the end, and almost entirely devoid of punctuation or spacing. It is therefore not easy to identify the divisions of the work, especially as most of them appear to be expressed in Malayalam, not in Sanskrit as in the India Office MS.

The following divisions may be noted:—*hīnalakṣhaṇa*, fol. 29*b*, l. 1 (= I.O. MS., 6*b*); *sākshiprakaraṇa*, fol. 40*b* (margin); *ṛiṇaprayoga*, fol. 118*a-b* (= I.O. 24*b*); *paṇyāstrīsamāgamavidhī*, fol. 180*b*, l. 4; *vivādagatadravyamūlyā-vibhāga*, fol. 202*a*, l. 4; *kṛāyaparivarṇana-viśeṣhaṇa*, fol. 203*b*, l. 6; *anū-ētadravyamūlyavidhī*, fol. 207*a*, *fin.* On the last leaf (211*b med.*) we read: *iti sthāpanavidhī samāpta mūlyā svalpapradāne vikrayā-siddhī*. The MS. ends abruptly three lines below, and the present MS. may accordingly

be taken as equivalent to a little more than half of the whole text as represented in the India Office MS.

191.

Or. 446c.—Foll. 128—170; European paper, folio; Telugu-Canarese writing, circa 1805.

कामन्दकीयनीतिशास्त्रम्

KĀMANDAKĪYA- OR KĀMANTAKA¹-NĪTISĀSTRA, with fragments of a commentary and of other works.

A work, in verse, on *nīti* or state-craft.

The present MS. differs considerably from the printed editions (Madras, 1860 and *Bibl. Indica*, Calcutta 1849—84), inasmuch as it consists of 21 consecutively numbered cantos, which are preceded by an introductory work in three sections:—

1.—Foll. 128—131. An extract from the *Kādambari* of *Bāṇa* (= pp. १०२. १२—११०. ६, ed. Peterson).

The MS. commences (after the title 'Kā-māntakaṃ nītiśāstraṃ') at once with the words एवं समतक्रमत्सु^२ just cited, quite as if the passage were really attributable to the Kā-mandaka, and without any indication of its real origin.

2.—Fol. 131b 15. The first seven verses of the Kāmandaka (यस्य . . . ग्रन्थमथैवत्), similarly introduced without title or subscription.

3.—Fol. 131b *ad fin.*—133a. A series of śloka-s somewhat similar in style and topic to canto 2 of the Kāmandaka, but possibly extracted from a *Purāṇa*.

¹ The spelling with *t* is found throughout the MS.

The main work begins :

श्रुतिस्मृतिपुराणेषु प्रोक्तो धर्मस्सनातनः ।
वर्णाश्रमानुसारेण निषेव्यः सर्वदा जनैः ॥
भज वत्स सतां मार्गं लोके वा चरितं चर ।
न देवाणां विलम्बते ना कर्षादिबहेऽर्कन^३ ॥

The verses proceed in the usual style of admonitions to kings, cautions as to hunting and gambling, and against excess of various kinds (*atyālāsa atikrīḍā*, &c.).

At the close of the extract (fol. 133a) the worship of several deities is inculcated.

It concludes thus (fol. 133a *fin.*) :

भुञ्जानः पर्यटन् तिष्ठन् शयानो विहरन्नथ ।
पथं चूर्णां (पशुचूर्णां) सदा गृह्णन् विष्णुमेवानुचिन्तय ॥
रुद्राश्च वंशेषु . . . त्रिपुङ्गवः पञ्चाक्षरं परिपठन् शिवमन्त्र-
राजाध्यायं सदा पशुपतिशरणं वृणीयाः^३ ।
इति संक्षेपतो राजन् कथितो धर्मसंग्रहः ।
अथेपु च पुराणेषु विस्तरेण प्रकीर्तिः ॥

इति कामन्दकीये नीतिसारे संक्षेपो नाम प्रथमः सर्गः ॥ ० ॥

On fol. 133b there is a fresh invocation and a new scribe's pagination is commenced, and the text of the Kāmandaka is begun.

From some slight variations of spelling and the like, it would seem that a different MS. was used for this copy from that employed above.

Sarga 1 ends fol. 135b, and its title agrees with the text printed in the *Bibliotheca Indica* (as contrasted with the title of the spurious 'Sarga 1' above).

On fol. 159 *ad fin.* occurs an error in chapter-numbering,⁴ chapter 14 (which in this MS. ends with verse xiv. 67 of the Calcutta edition) being called "pañca-daśas sargaḥ"; the end of the printed text, ch. 19, is accordingly numbered ch. 20 in our MS. The text ends at fol. 169b *fin.*, the last sarga being numbered accordingly 20 (not 19).

² Read विलम्बते मा कर्षाः.

³ वृणीयाः (?) MS.

⁴ Discrepancies in chapter-numbering may be noted also in the commentary of the Calcutta edition, and in the edition printed at Madras 1860.

At the end of the MS. (fol. 169*b* *fin.*) occurs a fragment of a commentary on a passage in the last sarga, relating to the disposition of a king's army, which the scribe has mistaken for an additional sarga (21st).

The addition begins as follows :

नरकस्य कक्षपक्षे ह व्यूहे परिग्रहः ।

गुरोरेषा च शुक्रस्य प्रतिग्रहः प्रकीर्त्तिता ॥

This is, apparently, an unmetrical and otherwise very corrupt reproduction of Kām. xix. 31 (p. 128, ed. *Bibl. Indica*).

The commentary on this begins (fol. 170*a*):

इत्युशनसो व्यूहो भागः°

Other authorities cited are: Bārhaspatya-smṛiti, *ibid.*; Kātyāyana, *ibid.*, *ad fin.*

The MS. ends :

। पुण्यकाल वृत्तित(?) ॥ इति कामांतकीये नीतिसारे दशद-
मण्डलव्यूहभेदे सविकल्प विंश(?) संग्रामाधिकरणे आचार्यप्रतिष्ठे
एकविंशतितमः सर्गः ॥

The writing is careless, and full of mistakes.

D.—SACRED LAW, RITUAL, &c.

192.

Or. 5254. — Foll. 111 (1—112-94 missing); 10 lines; 10 in. by 4 in.; excellent Nagari, dated [V.]S. 1476 (A.D. 1419).

[H. JACOBI.]

स्मृत्यर्थसारः

SMṚITYARTHASĀRA, by ŚRĪDHARA, SON OF NĀGA-VISHṆU.

Full accounts of the contents of this work, which deals with religious observances, have been given by Aufrecht (Cat. Bodl., p. 286) and Eggeling (Cat. I. O., pp. 468-9). The latter writer's first conclusion as to its age, that it 'cannot have been compiled later than about the middle of the 14th century,' is, of

course, confirmed by the date of the copying of the present MS. According to references supplied by Prof. Rāmakaṛ. Bhāṇḍārkar, Rep. 1883-4, p. 46, Śrīdhara lived before the 13th century.

Our MS. begins with the stanza numbered 4 in the India Office MS. :

कामधेनौ प्रदीपे ऽग्नी कल्पवृक्षलतादिषु । °

The second of the two main divisions of the treatise, viz. On Expiation, begins fol. 65*a-b*.

The text ends on fol. 108(१८)*b* :

°श्रुतिरिति वचनान् ॥

इति स्मृत्यर्थसारः समाप्तः ॥ स्वस्ति संवत् १८७६ वर्षे माघ
शुदि २ लिखितं ॥

After this follows an index to the sections of the text (*atrotkeshu iśhad anukramanikā* | *ādau paribhāshā*°); 1—44 of these compose the 'shūka' (fol. 110*b*, l. 4, see fol. 45*a*, l. 2 of the text).

Then follows the *dravyaśuddhividhi*, in which the sections are not numbered throughout, but amount to some hundred additional in all, the last being *karmasv ajñānanyūna pūrttyartham prāyaścittam*.

After this the title and date of writing¹ are repeated.

193.

Or. 2207*a*. — Palm-leaf; foll. 185, with two additional leaves numbered respectively 16* and 47*, which formed² part of a similar and contemporary MS.; 6 lines; 16 in. by 2½ in.; Nepalese writing, dated in the reign of Yaksha-Malla (A.D. 1479).

[DR. WRIGHT.]

¹ The name of an owner, one Kikāka Bhaṭṭa, son of Vināyaka, is written twice on the cover.

² These were placed at the end of the MS. and numbered accordingly 186-7. The ancient *akshara*-numeration gives the numbers 16, 47, and the text of 16**a* 5—*b* *fin.* corresponds with that of 16*a* 3—*b* 4, both containing the short chapter (8) called "kulāpti dvādaśi."

विष्णुधर्मः

VISHṆU-DHARMA.¹

The work, a sectarian production of the Vaishṇavas, is fully described by Weber, Cat. Berl., no. 1758; and Rāj. Mitra, 'Notices,' no. 2293.

It is one of the two works largely cited by Al-Berūni in his Indica, under the common designation of 'Vishṇu-dharma.' See Bühler in Ind. Ant., vol. xix., pp. 381 and 402 foll.

The text begins, as in the MSS. described in the above-cited catalogues :

नारायणं नमस्कृत्य नरञ्चैव^०

In the long passage (i. 33—59)² contributed from the Berlin MS. to the article just cited, our MS. is in substantial agreement except in verse 58, where we find a perfectly intelligible reading (fol. 3b, l. 5):—

० यच्छेदं^३ यच्च नेद्विति ॥

In this MS. the chapters are not consecutively numbered, the titles are, however, rubricated, and correspond with those of the Berlin MS.

Ch. [1], *kriyāyogapravṛitti*, ends fol. 4a; ch. [2] at fol. 7b, and so on.

Ch. 10, cited in full by Weber and Bühler, occurs at foll. 16b—17a, and gives (neglecting a few *lapsus calami*) the same text. This is the original of Al-Beruni's brief citation at the beginning of his 75th chapter (tr. Sachau, ii. 175).

In ch. 14, foll. 17a—18b (cf. Al-B., tr. Sachau, ii. 174), the readings of our MS.

¹ *Vishṇu-dharma-sūtra* as a compound (see below), but in the chapter-titles of this and of the Berlin MS. usually plural, *Vishṇu-dharmāḥ* when a separate word.

² Our MS., however, has no numbering of verses.

³ The actual reading is यच्छेदं; but the above restoration is obvious, and renders Klatt's (or Bühler's) emendations in the latter half of the verse unnecessary.

bearing on the passages dealt with by Dr. Bühler (*op. cit.*, p. 403) are (fol. 17b):

पौषशुक्लद्वितीयादि कृत्वा दिनचतुष्टयं ।

षण्मासापारणम् (धार^० ?) प्रायङ्गुहणीयात्परमं वृतं ॥

पूर्वं सिद्धार्थकैः चानं ततः कृष्णातिलैः स्मृतं ।

वचया^४ च तृतीये ऽङ्गि सर्वे [रि]षध्या ततः परं ॥

Our MS. ends, like the Berlin MS., with a list of the chapter-titles, beginning :

विष्णुधर्मध्वमो वृत्तान्ताः । क्रियायोग^०

After these comes the final verse :

न हि . . . पदासुधारणात्

Colophon :

श्रेयो ऽस्तुः सम्मत् ९९^५ चैत्र कृष्ण चतुर्थ्यायां तिथौ ज्येष्ठ नक्षत्रे परिषयोगे । नारदश्रवासरौ । इदमेव दिवसे ॥ राजाधि . . पपरमेश्वर परमेश्वर परमभट्टारक श्रीश्री जययक्षमल्ल^६ देवस्य विजयराज्ये । श्री ललितपट्टने मानिग्रके^६ दक्षिणस्या श्री बलानिब्र ब्रह्मपुरो कुरुक्षेत्र द्विज श्री उप . . . ति सोम अमण निमित्तार्थ श्री-विष्णुधर्मशास्त्र जिर्णोद्धार^७ लिखितमिदं । लिखत् शंखरदेव (sic) संस्कारित श्री मयूरचित्र श्री विशुनिच्छं वहार खण्ड चोक यंताच्छं वज्राचार्य श्री जि . . करस्य स्वहस्तेन द्वार लिखितं । उदकं^० (MS. to be preserved from water, &c.).

Then (*sec. m. multo recentior*):

श्री लक्ष्मीनारायणेन (sic) इधेन विष्णुधर्मा लिखितं ॥

⁴ This (and not वरया as the Berlin MS. reads) was the text Al-B. had before him, his word being the regular Ar. equivalent, *وج*; cf. J. R. As. Soc. for 1896, p. 216.

⁵ The date is probably to be read 'Samvataḥ 99,' and to be interpreted Samvat 599. For Prof. Kielhorn writes to me that it works out for Nep. S. 599 expired, and 'corresponds to Saturday, 10 April, A.D. 1479, when the fourth tithi of the dark half of Chaitra ended 11 h. 54 m. and the nakshatra was Jyeshthā up to 9 h. 51 m., and the Yoga Parigha up to 9 h. 47 m. after mean sunrise.' I know of no other case where a Nepalese scribe omitted the hundreds, just as we write '98 for 1898.

⁶ Cambridge Add. 1703 (Cat., p. 197) was written in the reign of a king of the same name ('Jayajakshamala') at a *viḥār* north (not south) of the same spot in Lalitapattan; cf. *op. cit.*, p. 191.

⁷ So MS., without case-termination. The phrase elsewhere used for a repair or 'restoration' (Weber, Cat., ii., pp. 1015, 1032, and citation at end of description of no. 277, Add. 15,414 below) seems to be here used for a copy of an old and broken MS.

Palæographical Notes.—The MS. is written in a very good and bold hand, with the hooked tops characteristic of Nepal in the 12th to 15th centuries.

The use of a form like a modern ष for dh constitutes an archaism. It seems to be found throughout the MS., except in the final title. See especially fol. 3b, l. 4 *med.*, where p, dh, and y occur near to one another.

A much more remarkable archaism is the use of the labial sibilant *upadhmānīya*. The form and position closely resemble those of the latest case (an inscription of A.D. 968) noted by Bühler in his *Paläographie* (Grundriss, i. 11, Tafel V. [vii. 48]). See the case above quoted from fol. 17b, where the form is णधरं; or a still clearer instance at fol. 3b, l. 2 *init.*

𑖦 for śrū (fol. 3b, l. 2 *med.*) is noteworthy.

The use of a stroke on the left of a letter, instead of a curve above, to express a preceding *repha* (𑖦 for 𑖧 rv) is also archaic.

In the *akshara*-symbols of the foliation, observe 𑖦 or 𑖧 for 80 and 𑖨 for 90.

The latest case that I have noted for similar signs is in a MS. of A.D. 1165 (see my *Cambr. Catalogue*, Table of letter-numerals).

It will be seen that the sign 𑖦 has no resemblance to the *upadhmānīya*-sign noted above.

194.

Or. 2207b.—One palm-leaf; 12 in. by 2 in.; Nepalese hand, 16th century.

[DR. GIMLETTE.]

विष्णुस्तोत्रम्

VISHṆU-STOTRA, professing to form part of the *Vishṇu-dharma*.

Not identified with any portion of the foregoing text. It contains eight or ten verses in praise of Vishṇu as Nārāyaṇa.

Begins:

नारायणो नाम नरो नराणां^१

Ends:

०जनादेन ॥ विष्णुधर्मे विष्णुस्तोत्र ॥

195.

Or. 2174a.—Palm-leaf; foll. 166 (originally 7—51, 51 *bis*—159) and index (one leaf); six leaves are wanting at the beginning, the conclusion is also wanting; 5 or 6 lines; 13 in. by 2 in.; Bengali writing of the 14th to 15th century. The first score or so of leaves are very much damaged, and broken away at the edges.

Part of a work on religious procedure closely connected with the ĀĀRĀDARŚA of ŚRĪDATTA.

The very roughly written index leaf, which refers only to the first fifty leaves or so, shows the topics first treated of in the MS. as it stood when the index (written in a somewhat later hand) was made.

These are: [ā]hnikā(?)-*niyama*, *śūḍākaraṇa*, fol. 4 (the leaf originally so numbered); *upanayana*, fol. 5.

Next comes *sandhyopāsana*, fol. 7 (now 1), the first section that can be verified in the MS. at present.

The next section referred to in the index is that of *anadhyaṅya* (cf. *Manu*, ii. 105, sqq.), at the leaf originally numbered 11 (now 5). This is followed by *kanyādāna*, fol. 16 (10). From this topic an abrupt transition is made at fol. 11a (originally 17a) to the subject of *śauca*, and here the correspondence with the

¹ Compare fol. 172a of the larger MS.

² Compare Plates 33 and 82 of the Palæographical Society's Oriental Series. In the present MS. the letters I (initial), ś, and h present somewhat archaic forms; r has the Maithila form still used in Assamese. Bengali MSS. on palm-leaf rarely, if ever, occur after the close of the 16th century.

*Ācārādarśa*¹ becomes very marked, the sequence of subjects being similar, and the passages from the 'śāstras' being largely identical. Thus on *śauca* we find (fol. 11a) the same citations from the *Brahma-* and *Vishṇu-purānas* (= *Ācārādarśa*, ed. Bombay, 1884, fol. 3b). Under the next topic, *ācāmana*, compare the citations from [Daksha and] Śaṅkha, fol. 12b, with *Ācārādarśa*, ed. cit., fol. 6b. A following section, on *dantadhāvana* (fol. 15b), commences with the same citations from Daksha and Yājñavalkya (= *Āc.*, fol. 11a).

After the topic of *snāna*, treated at less length than in the *Ācārād.*, we come to *tarpaṇa*, and here the opening citation in the *Āc.* (ed., fol. 43a-b) from Śatātapa is found, likewise close to the beginning of the section (fol. 22a, l. 4). After *tarpaṇa* the various kinds of *pūjā* are discussed, at greater length than in the *Ācārād.*, foll. 25—34 (originally 31—40). A concluding topic of the *Ācārād.*, *śayana-vidhi*, is treated at fol. 46, where the subject is introduced by the same citation, *कृतपादादिशौच*^o (fol. 46a, l. 1 = ed. cit., 75a, 9) here, however, attributed to the *Bhaviṣhya-* not the *Vishṇu-purāṇa*.

The remainder of the work is occupied with other departments of *ācāra* (beyond the *āhnikā*), such as the various forms of *vrata* (foll. 46, sqq.) and of *prāyaścitta* (foll. 139, sqq.).

Among the chief section-headings are: *sāmānya-vratadharmā*, fol. 46b; *vishṇu-vr*^o, fol. 61a; *sāmānya-vr*^o, fol. 63a; *nānātithi-kṛityāni*, fol. 68b; *śrāddha*, fol. 88a; *śrāddha-kālāḥ*, fol. 108a; *piṇḍadāna*, fol. 111b; *jananāśauca*, fol. 123b (and several other classifications of *aśauca*); *bhūśuddhi*, fol. 134a; *udakaśuddhi*, fol. 134b; *sarvapāpakshayahe-tavaḥ*, fol. 138a.

Prāyaścitta: *Prāy*^o *sāmānyadharmāḥ*, fol.

139b; *gaurava-prāy*^o, fol. 142b. At fol. 146a simply *idānīm prāyaścittam nirūpyate. Saṃsakta-prāy*^o, fol. 157a.

The last few leaves, being broken, have lost their original numbering, and accordingly may possibly belong to another part of the treatise. The section-title on the leaf (166b) at present last in the book is: *atha padma-purāṇīya-tarpaṇa-vidhi*.

The MS. formed part of a London International Exhibition, and is described in labels, both in English and in Hindi, as having been presented by Pandit Bholanath, Head Master of the School at Baragaon (Baḍāgāṃv), Sitapur, Oudh. On the English label it is further erroneously described as 'Naya or logic.'

196.

Or. 1299. — Foll. 320 (originally numbered book by book); 14 lines; 13 in. by 6 in.; dated V.S. 1893 (A.D. 1836).

निर्णयसिन्धुः

NIRNAYA-SINDHU, by KAMALĀKARA BHATTA.

A work on religious ceremonial, in three *pariśhedas*. It has been frequently printed in India.

Begins (as in editions): *कारुख्यैकनिकेतं*^o

The author's genealogy given at the end agrees with the native edition, and likewise with Aufrecht ('Cat. Catt. '), who gives the date of the composition of the book as A.D. 1616.

197.

Or. 1124.—Foll. 41; 10 lines; 7 $\frac{3}{4}$ in. by 5 in.; Bengali writing. [WARREN HASTINGS.]

पुराणार्थप्रकाशः

PURĀṆĀRTHA-PRAKĀŚA, by RĀDHĀKĀNTA.

¹ A work on daily and other religious procedure (*ācāra*). Twice at least printed in India. See Cat. Sk. P. B. For MSS. see Eggeling, Cat. I. O., p. 509; and Bhandarkar, Rep. 1883-4, p. 47.

A brief exposition of Hindu chronology, religious system, cosmogony, and genealogy, written by Rādhākānta, by desire of Warren Hastings, Śaka 1706 (A.D. 1784).

Beg.

यो ब्रह्मविष्णुशिवरूपधरः करोति शृष्टि°

It contains the following chapters :

1. Kālasamkhyā, fol. 1.
2. Dharmanirūpaṇam, fol. 11.
3. Śrīṣṭyādi-nirūpaṇam, fol. 16.
4. Rājavaṃśa, fol. 32.

The author states at the end that he had received from the Emperor of Dehli the title of Paṇḍita-pradhāna, and from his guru that of Tarkavāgiśa.

198, 199.

Or. 3567a, b. — Two works on pilgrimages, written in the Bengali character; palm-leaf, 13 in. by 2 in. [DR. GIMLETTE]

Or. 3567a. — Foll. 44 (1—47, 6 and 19 missing); 5 or 6 lines; dated L.S. 976 (A.D. 1496).¹

गङ्गाकृत्यविवेकः

GAṄGĀKRITYA-VIVEKA, by VARDHAMĀNA, son of BHAVEŚA.

Vardhamāna was also the writer of several works on religious and legal procedure. Several of these, as will be seen from Aufrecht's Catalogus, p. 554, bear titles ending in -viveka.

From the colophon of a MS. of the Daṇḍa-viveka (Rāj. Mitra, 'Notices,' no. 1910) it appears that Vardhamāna was a judge

(mahopādhyāya²-dharmādhikāri) to a king of Videha (Tirhut), who may accordingly be identified with the Rāmabhadra mentioned in the extracts given below.

The present MS. appears to be unique.

The general subject is the ritual and general course of observances in connection with a pilgrimage to the Ganges and other sacred tirthas.

As will be seen from the verses given below, the work was composed for Rāmabhadra. Five of his predecessors are mentioned by name.

A note on the historical importance of the subjoined passage was written by myself in J. R. A. S., 1898, p. 232.

Begins नमः शिवाय ॥

भृशः पुत्रं सुधांशुं परिचरितुमिवेशानमौली वसन्तो

पाप्मानं संहरन्तो वितरतु सुकृतं जह्नुकन्या जनानां ।

कामेशो मिथिलामशासदुद्भृदस्माद् भवेशः सुतः

संज्ञे हरसिंह भूपतिरतो जातो नृसिंहो नृपः ।

तस्माद् भैरवसिंह-भूपतिरभूत् श्रीरामभद्रस्ततो

दीपाहोप इवाभवत् स इव सन्नाजां गुणैरुज्जितः ॥

एकः शास्त्रि पुरन्दरः सुरपुरीमेको भुजङ्गाधिपः

पातालं परिपालयत्ययमसाचेकः क्षितिं रक्षति ।

एकं ब्रह्ममहास्य दीव्यति चरत्येकः प्रतापः स्फुर-

त्येकाज्ञा हृदि सर्वतः परिणमत्येका च धर्मो मतिः ॥

कृते तस्य कृतज्ञस्य गङ्गाकर्तव्यकर्मणाम् ।

विवेकमुद्घातयति वदन्मानो यथागति ॥

तत्र प्रथमन्तीर्थयात्रायां प्राप्तायां तीर्थव्यवस्था ।

इति सामान्यविधिविवेकः fol. 18(20)b; अथ गङ्गायाः श्रवणादिफल ib.—19(21a). This section consists mainly (foll. 21—27) of short invocations from Purāṇas, and is subdivided into short sub-sections, such as : *atha smarāṇa*, fol. 23a; *atha pūjana*, fol. 26b.

इति तीर्थस्नानमातृका । अथ कालविशेषपुरस्कारं विना गङ्गास्नानम् । This again consists mainly of invocations, as above. At fol. 35a, *atha snāne kṛite tarpaṇa*. At fol. 36b are discussed

¹ This date, together with several others from MSS. in this collection, has been calculated by Dr. Kielhorn. See Epigr. Indica, i. 306, note 3. The year is an expired one.

² In the present work (fol. 3b, l. 2) the author speaks of himself as 'Vardhamānopādhyāyāḥ.'

ablutions in several months, while the concluding leaves (45—47) similarly discuss appropriate *tithis* and *nakshatras*.

Besides the Mahābhārata and Purāṇas, the following authors and works are cited: Devala, fol. 1; Gayāpaddhati (cited as the author's own work), fol. 2b; Tirthaśāntāmaṇi, fol. 6a; Gayāvidhi-viveka (the author's own work), fol. 6b; Dharmakośha, by Triločana-miśra (cited elsewhere by Vardhamāna, see Rāj. Mitra's 'Notices,' no. 1910), foll. 7(8)a-b, 10a; Śāṅkha, fol. 8(9)b; Pāiṭhīnāsi, foll. 8(9)b, 10a; Gaṇeśvara Miśra, fol. 9(10)a; Medinikara, fol. 12(13)b; 'Pārijātādayaḥ,' *ibid.*; Śrīdattādayaḥ, *ibid.*, 13(14)a; Lakshmidhara, fol. 31(33)a; 'iti Brāhmaṇasarvasva-kṛitā¹ vyākhyāta,' *ibid.*; Hemādri-vyākhyāna, *ib.*

Ends :

° समफलप्राप्तिकामो ऽहं मासं गङ्गातीरे स्थास्यामि ॥

श्री विश्वपञ्चक-महाकुल - समुद्रवेन विद्वन्महाकवि - भवेश-
तनूद्वेन श्रीवङ्गमान-कृतिना विधिवद्विधेयं गङ्गाश्रितं विविचिजे²
मिथिलेन्द्रहेतोः ॥ इति महाराजाधिराजहरिनारायण³त्मज-महा-
राजाधिराज श्रीमद्रामभद्रदेव पादानां कृते श्रीवङ्गमानकृतो गङ्गा-
कृत्यविवेकः समाप्तः ॥ लसं ३७६ पौष वदि १३ बुधे पल्लोनी
ग्रामे कुञ्जपन्दी-ग्रामीणोपाध्याय श्रीमुरारिणा लिखिते पुस्तकेति ॥

Or. 3567b. — Foll. 27 (45—47); 4 lines; writing slightly more modern than that of Or. 3567a.

गयाविधिः

GAYĀ-VIDHI OR GAYĀ-KRITYA.

A manual for pilgrims to Gaya. Quite probably this is the work referred to above (3567a) by Vardhamāna (under the title of Gayāvidhi-viveka) as his own work.

¹ i.e. Halāyudha (early in 12th century) cited elsewhere by our author (Rāj. Mitra, 'Notices,' no. 1910).

² Read °ce.

³ The same person as the Bhairava Siṃha of the *prastuti* above; see Ind. Ant., xiv. 196.

The literature of Gaya as a pilgrimage-place is not small. See Aufrecht, 'Cat. Catt.,' p. 149.

Begins :

श्री नमः श्रीगयाधराय । अथ गयाविधिः । तत्र प्रथमदिने⁴
ऊं अश्वमेधसहस्रजन्यफलविलक्षण फलप्राप्तिकामः फःस्त(?) तीर्थे-
ज्ञानमहं करिष्ये इति सङ्कल्प्य स्नायात् ।

Foll. 55b—56a (11, 12):

इति गयाकृत्ये प्रथमदिनकृत्यं । अथ गयाप्राप्तिदिनोत्तरदिन-
कृत्यम् । तत्र क्रमः फःस्ततीर्थादी°

इति पञ्चतीर्थकृत्यं fol. 61(17)a; Śrāddhas are discussed, fol. (64)20.

Ends, without colophon :

° तथा कामधेनुमस्कारस्य प्रत्येकं पितृ ब्रह्मलोकनयनं फलं ॥

200.

A. D. 26,433a.—Foll. 19; 9 lines; 9½ in. by 3½ in.; Nagari of 18th century.

Part of the DĀNA-KAMALĀKARA of KAMALĀKARA BHATTA.

The extract relates to *tulādāna*, or offering of gold equal to the giver's weight, a form of largess still occasionally practised by rājās.

For the author see description of Or. 1299 (no. 196), a work composed in A.D. 1616. In that work⁵ Kamalākara speaks of a *Tulāpaddhati* of his own as if a distinct work; the present treatise, however, is described on the margins of fol. 1b, and on other margins by abbreviations, as forming part of the Dāna-kamalākara.

Beg.

अथातिप्रचरद्रूपत्वाच्चतुःकुंडीपद्यमाश्रित्य तुलादानप्रयोग उच्यते ॥

तत्र यजमान स्नाचार्यः°

The MS. ends abruptly.

⁴ Compare the beginning of a work on Gaya described by Weber, Cat., i., p. 345, *ad finem*.

⁵ Aufrecht, Cat. Bodl., 277b.

201.

Or. 4763. — Palm-leaf; foll. 36, numbered *sva[sti]*, *ka—khrī* (*khlri* wanting), *khlrī—kham* (*khaḥ—gi* wanting), *gī* (*gu* wanting), *gū* (*gri* wanting), *grī—glrī*; 11½ in. by 1½ in.; Sinhalese writing, 18th century?

कालविधानपद्धतिः

KĀLAVIDHĀNA-PADDHATI, by TRIVIKRAMA BHATṬA, with a Sinhalese interpretation.

A manual of ceremonial and religious procedure on domestic and public occasions.

The work appears (see below) to be fairly well known in India, and is to be regarded as a Hindu manual adopted, and to some extent probably adapted, by the Buddhists, especially by the astrologers, of Ceylon. In this connection compare the Navapaṭala-saṃgraha described below (no. 202), and the general observations at the end of the description.

The present copy contains chapters 1—13 and part of 14.

Begins :

नमस्समन्तभद्राय¹ ।
 अथः करारोपितरत्नमुद्रिका-
 मरोचिज्जालान्तजलोचनीकृतं
 शतामुपास्युः(?) सुरसेखरीकृतम्
 करोति संबो(?) हरिपादपंकजम् ।
 प्रनम्य [sic] कालात्मकमेकमद्ययम्
 भवम्भवानीसकमि(?)न्दुभूषणम्
 विदग्धमौहृत्तिककीर्त्तिबुद्धये
 करोम्यहं कालविधानपद्धतिम् ॥

Then follows the introductory verse of the Sinhalese commentary :

भक्त्याभिवन्द्य² इयवादिनम्मुनिं³
 त्रैलोक्यनाथम् सहधर्मसम्(?)गणम् ।

¹ A name of Buddha (Subhūti's Abhidhānapp., cd. 2, p. 3 note); so that the scribe was a Buddhist.

² Read °vandyādvaya°, and compare J. R. A. S. for 1888, p. 552.

व्याख्यायते सिंहलभासा माया [lege भाषायां मया]
 त्रैविक्रमी कालविधानपद्धतीम् [sic] ॥

The commentator is therefore a Buddhist. The first section refers to *garbhādhāna* and the *nisheka-vidhi* (ceremonies relating to conception).

It ends with the colophon (fol. 30a):

इति भट्टत्रिविक्रम विरचितायां कालविधानपद्धत्यायाम् [sic
 ubique] निसेकविधिनाम प्रथमो ध्यायः ॥

Sections 2 and 3 relate to birth ceremonies; section 4 (begins fol. 8b) to *upanishkramaṇa*, cited by Böhrling from Hemādri as meaning 'the first bringing out of a child into the open air'; sect. 5 to the child's first eating rice, speaking, &c.; sect. 6, to the distinctively Hindu ceremony of *upanayana* (adapted, as it would seem, by Buddhists), or bringing a boy to his teacher, and the commencement of study of the 'Vedas' and all sciences' (ends fol. 17b).

The subsequent chapters relate to very varied topics of daily and ceremonial usage, such as marriage (*vivāha-janmayoga*, fol. 17b, l. 2), entering on lands (sect. 9, foll. 19b, 20), ploughing (*ibid.*), sowing (fol. 21a, l. 2), buying and selling (fol. 22b), new clothing (fol. 23a), offerings to the Pretas (foll. 26b—27b = sect. 11), coronation of kings (sect. 12), use of elephants (sect. 13, fol. 31a-b). The remaining leaves appear to contain portions of more than one section.

A work of similar title and authorship occurs several times in Oppert's lists of MSS. in the Southern Presidency, and another (?) in Burnell's Tanjore Catalogue, p. 78.

202.

Stowe Or. 28.—Palm-leaf; foll. 1—69 (*kā—nū*; *kā*, i.e. fol. 1, missing); 5 or 6 lines; 11½ in. by 2 in.; Sinhalese character.

³ The commentator explains the expression *vedārambha* by *vedasūtra-paṭaṅgenmehi*, an expression which would not necessarily convey to a Buddhist reader the Vedas properly so called, but would cover sciences like *āyurveda*, *dhanurveda*.

नवपटलसंग्रहः

NAVAPATAŁA-SAMGRAHA.

Sanskrit stanzas, very incorrectly copied, with a Sinhalese explanation (*sannaya*).

A work similar to the foregoing, but treating the subject more specially from the astrological point of view.

See also the Catalogue of Sinhalese MSS., p. 66.

A very imperfect edition of a text partly coextensive with the present was printed (very badly) at Colombo in 1879, with a Sinhalese commentary partly founded on the present. It wants, however, chapters 1, 13, 15, 17 and 18 of our text, and otherwise differs.

In the absence of a complete or correct MS., and of anything like an accurate edition, nothing can be said of the date or authorship of the work, nor even of the meaning of its title.

Title of ch. 1 (fol. 8b):

इति नवपटलसंग्रहे पूर्वविधिर्नाम प्रथमपरिच्छेदः

Ch. 2 begins:

उपनिष्क्रमणं वक्ष्ये बालानामभिवृद्धये ।

विप्रैः] चतुर्थमासे वा साभय(?) प्रसणेन² वा ॥

Ch. 2, *upanishkramaṇam*, ends fol. 9b (cf. section 4 of preceding MS).

Ch. 3, *annaprāsanaṁ*, ends fol. 16b (cf. section 5 of preceding MS.).

Ch. 4 refers to the *caulakarma*, or first cutting or shaving of hair.

Begins (fol. 16b):

अतः परं समासेन क्षौरकर्म प्रवक्ष्यते (°क्ष्य°) ।

पौष्णाद्ये चौलकं कुर्यात् त्रिषु वान्देसु (°षु) पञ्चसु ॥

On the subjects of these three chapters

¹ The equally barbarous reading *bālānām abhivṛdhdhaye* of the edition (p. 1, stanza 2) gives a notion of how Sanskrit documents are often reproduced in Ceylon.

² *subhāna prāsana* [sic] edition; read *śubhānaprāsane*°? cf. title of ch. 3.

compare *Saṁskāramayūkha* (Benares, 1879), pp. 20, 21. In the subscription (fol. 21a), for *sura-* read *kshura-karma*.

Ch. 5, on the boring of the ears, begins:

सप्तमे नवमे मासे दसमेकादशे ऽपि वा ।

द्वादशे वापि कञ्चीनु (sic?) विधेदेवं भिसङ्कल्प(?) ॥

Cf. *Saṁsk.-m.*, p. 18. 20.

Ends (fol. 23a): *iti . . . karṇavedhannāma pañcamapariśēh.*

Ch. 6, *vastravidhiḥ*, refers to the putting on of new clothes at auspicious times (foll. 23a—24).

Ch. 7, *vidyāśambhaḥ*, corresponds partly to ch. 6 of the MS. last described. Compare also *Saṁsk.-m.*, p. 21. 10, where the Hindu authorities agree in prescribing the fifth year for a child's learning his letters.

Beg.

विद्यारम्भं प्रवक्ष्यामि बालबुद्धि विवर्धयेत् ।

कारयेद्द्वाराभ्यासम्पञ्चमे वत्सरे सिसौ (sic) ॥

The topic of marriage, as in the preceding MS., comes next (ch. 8 = foll. 26—37).

After this follow three chapters (9—11) on the outdoor life of the cultivator (*kṛishi-, bījavapana-, dhānyasamgraha-vidhi*). Compare the section on the Vaiśyas in *Saṁsk.-m.*, p. 83.

Ch. 12 (foll. 51—56) treats of auspicious times for journeys.

Ch. 13 (foll. 56—58) treats of lucky times for the erection of images of the *devas*. The text does not specify what *devas* are intended; but the commentator (fol. 57b. 1) instances 'Buddha, Viṣṇu, Śiva.'

The remaining complete chapters (14—18), *śubhakarma-vidhi, yatikarma-°*, *aurdhvamukhādi-nakshatra varagunaḥ, muhūrta-nakshatrayām* (sic), are mainly astrological (foll. 58—67). That on *yatikarma* has distinctive reference to the Buddhist clergy, e.g. the giving of the saffron robe (*kashāya-vastra*), fol. 62b, l. 3.

The last chapter (19) is imperfect. Several of its stanzas correspond with those of the

last chapter ('*samkīrṇavidhiḥ*') of the Colombo text; e.g. *gururvivāhe*^o, fol. 67a. 6; *yātrāyām pañcāme*, fol. 67b. 4. with stanzas 233, 234 respectively.

The MS. terminates abruptly with the (corrupted) stanza (cf. st. 217 of the edition), beginning:

सूर्यस् षट्त्रिंशत्तिथिस्तिस्रिंशत् षट्सप्तम्याश्चन्द्रिना ।

and ending: °चक्राशक्रन् ॥

This occurs at fol. 68b. 1., and with the Sinhalese interpretation of it the fragment terminates (fol. 69a).

It will be observed that the earlier portions of this and the preceding MS. (no. 201) really relate to the *samskāras*, or 'sacramental'¹ religious ceremonies of Hindu life, especially in its earlier stages.

Nothing appears to have been written up to the present time on the survival or introduction of Indian (and even distinctively Hindu) customs in Ceylon. No. 201 would seem (as already stated) to form a case of adaptation or adoption of a Hindu work: it is not clear how far this is the case with the present book. It may have been composed in Ceylon, and embody customs brought with them by the Aryan settlers.

The acquisition of better MSS., supplemented by local inquiries, might lead to results of considerable interest.

203.

Add. 26,454c. — Foll. 6 (21—24, 37, 38); 10 lines; 10 in. by 4 in.; Nagari of Western India, 18th century. [WILLIAM ERSKINE.]

Fragments of the KĀLANIRṆAYA of MĀDHAVĀ-
CĀRYA.

On times and seasons for religious procedure. Several times printed.

The fragments correspond to pp. 58. 8—66. 2. and 91. 15—96 *fin.* of the edition in the *Bibliotheca Indica*.

The marginal abbreviations of the title are का. मा. and काळना; and a European owner (Erskine?) has written 'Kal Mala Dharm Shaster' on the first leaf.

The abbreviation, however, probably stands for the commonly used title Kāla-mādhava or -mādhaviya.

Add. 14,362. — Foll. 150 (paged by the scribe as pp. 1—294, with covers, &c. not paged); 30 lines; European book form, folio; copied in 1829 [T. B. JERVIS.]

पुरुषार्थचिन्तामणिः

PURUSHĀRTHACINTĀMAṆI, by VIṢṆU BHATṬA,
SON OF RĀMAKRISHṆA SŪRI.

A work on domestic and other religious ceremonies, and as such usually regarded as belonging to the *dharma-śāstra* class of literature.

The present MS., however, contains the *kāla-khaṇḍa*, or section dealing with the times and astronomically determinable seasons of the ceremonies, and to this circumstance its inclusion in the Jervis Collection, a series of mathematical and astronomical MSS., was no doubt due.

It is not clear from descriptions of MSS. whether the other *khaṇḍas* are still extant. A detailed account of the present work is to be found in Rāj. Mitra's 'Notices,' vii., pp. 137—39. As he discusses the works of Mādhava and Hemādri, the author must have flourished later than the middle of the 14th century A.D.

The present copy is also preceded by a copious table of contents.

¹ Compare J. Jolly 'Recht und Sitte' (in Bühler's *Grundriss*), p. 151.

Text begins :

ब्रह्मविष्णुमहेशानां सर्वेषां जगतां प्रभुः ।
ईश्वरो नित्यकालात्मा विभुर्विजयतेतरां ॥ १ ॥
अत्रेः समुद्रवाद्रामकृष्णसूरिरभूत्कुलात् ।
आठवेले इति ख्यातात् तन्नेत्राचन्द्रमा इव ॥ २ ॥
तदात्मजो विष्णुभट्टः पुरुषार्थप्रभासके ।
ग्रंथे चिन्तामणौ कालसम्यग्ज्ञानप्रसिद्धये ॥
हेमाद्रिणा माधवस्य विरोधः कालनिर्णये ।
इति ज्ञान्वा कृतास्ते ज्ञः परस्परविरोधिनः ॥

End. इति कलियुगवर्ज्यानि ॥

Then follow several couplets on the book, including a repetition of some of those just quoted from the beginning.

Colophon :

इत्याठवेले उपना[म]क श्रीमद्रामकृष्णसूरिसुनु विष्णुभट्ट-कृते
पुरुषार्थचिन्तामणौ कालखंडः समाप्तिमगमत् । श्रीमज्जगच्चंद्रवर्मे
प्रज्ञेशाधिपसत्तमैः अवर्यं तु प्रचर्यो स्यं सदा धर्मविवृद्धये ।

205.

Add. 26,344-46. — Three volumes, oblong folio; 10 lines; 11 in. by 5 in.; folios numbered throughout amount to 792, neatly written Nagari of 18th century.

[WILLIAM ERSKINE.]

व्रतराज

VRATARĀJA, by VIŚVANĀTHA DAIVAJÑĀSĀRMAN,
son of GopĀLA.

A compilation from Puranic sources on religious vows, composed (śloka 5) at Benares in 1736. Compare Aufrecht, Cat. Bodl., p. 283b. Several native editions have appeared, that of Bombay 1884 being the best.

Beg.

ओं कारविघ्नेशगुरुं सरस्वतीं गौरीशमूर्धं च हरिं च भैरवं ॥
प्रणम्य देवान्कुरुते हि ग्रंथं दैवज्ञशर्मा जगतो हिताय ॥

End.

त्वमेव शरणं मम ॥ इति श्रीब्रह्माखडपुराणे लक्ष्मपूजाव्रतोद्यापनं
संपूर्णं ॥

At the beginning is a table of contents (सूचीपत्रं) occupying five leaves.

206.

Or. 2148 a. — Foll. 4; 12 or 13 lines; 13 in. by 5½ in.; date = A.D. 1733.

सर्वदेवप्रतिष्ठाविधिः

SARVADEVAPRATISHTHĀVIDHI.

A short treatise on ritual and the like, connected with the erection of images of the gods.

A considerable portion of the work consists of *namaskāras* and directions for other mystic and tantric ejaculations.

On the cover is inscribed :

देवप्रतिष्ठापद्धति स्वामिनी ॥
श्री६हरिसेवकजीकानामियं ॥

Text begins :

अथ संक्षेपसाधारण सर्वदेव प्रतिष्ठाक्रमविधिः ॥ तत्र प्रथमं
यथा देवं सर्वतो भद्रादिर्मंडलं रचना ॥

On fol. 3b occur the subsections : इति सप्तभुवन
न्यासः । . . इति ग्रह न्यासः । . . इति नक्षत्रन्यासः ।

Ends :

०पुनः क्षमापयेदिति ॥ सर्वदेवप्रतिष्ठाक्रमविधिः समाप्ताः ।
लिखितामियं(sic) पद्धतिं रावलदेव च्युधि गुर्जर उदीच्यसहस्रेण¹
१९९० वर्षे श १६५५ ॥

207.

Add. 26,425. — Foll. 84 (numbered 2—85); 7 lines; 6½ in. by 3½ in.; good Nagari of 17th to 18th century. [WILLIAM ERSKINE.]

¹ On the *Udiçya Sahasra* Brahmins of Gujarat see A. K. Forbes, *Rās Mālā*, ii. 232. *Rāvāla* appears to be used both as a caste name, an appellative (= 'prince'), and as the first member at all events of a *nomen proprium* (e.g. 'Rāwalnath'). It is here best taken in the latter sense.

A RITUAL of Vishnu-worship, containing hymns, prayers, ritual directions, and sacrificial formulae.

There is a leaf wanting at the beginning.

Beg.

[च] तुभुञ्जं प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥

It contains several Vedic hymns written with accents, the first of which (fol. 4a) is R̥gveda x. 9. 1-3 (आपो हि शमयो युवसु^०). This is the 'mantra-snāna.' Other Vedic texts (e.g. R̥gv. x. 75. 5) follow.

At the end is a separate section called *Rāma-rakshā-stotra*, attributed to Budhakaushika, foll. 79-81.

इति बुधकौशिकविरचितं रामरक्षास्तोत्रं संपूर्णं ॥

The following four leaves contain an enumeration of the asterisms and signs of the zodiac, and an invocation to the gods.

The MS. is endorsed in English "Niti Viddhi."

208.

Add. 26,427 a, c. — Foll. 15; 10 lines; 9 in. by 4 in.; poor Nagari of 18th century.

[WILLIAM ERSKINE.]

RITUAL FRAGMENTS.

A.—*Sūrya-nyāsa*.

A ritual of Sun-worship.

Beg.

स्रौं उद्यंनद्येति तृचस्यकारवः प्रस्करव एव चृषिः ॥

The Vedic stanzas (R̥gv. i., 50. 11) cited at the beginning form a Trīca or three-strophen hymn to the Sun, by Praskaṇva, which is supposed to be highly efficacious against disease or poison.

At the end: सूर्यन्यासः समाप्तः ॥

C.—Foll. 2 (numbered 29, 30).

Fragment of a ritual treating of the ancestral sacrifice (Pitri-yajña).

Beg.

हरं । देव पितृवर्हिर्मात्वा^० तिर्यग्मूलंतेराध्यासं ।

209.

Add. 26,441 c. — Foll. 9; 8 lines, written on one side only; coarsely written Nagari of 18th century. [WILLIAM ERSKINE.]

पितृतर्पणम्

PITRI-TARPAṆA.

A ritual of the offering to the manes.

Beg.

अथ पितृतर्पणं लिखते ॥ आगच्छन्ति महाभागा विश्वे देवा महाबला^०

The last two pages contain a cabbalistic figure called Mahālakshmi-yantra (MS. °jantra) with some lines of explanation.

210.

Add. 26,455. — About 8 in. by 4 in.; Nagari in various hands. [WILLIAM ERSKINE.]

RITUAL TRACTS AND FRAGMENTS.

Foll. 1-14; 10 lines; dated Śaka 1725 (A.D. 1803). *Darśa-paurṇamāsa-hautra-prayoga*. A manual of the new- and full-moon rites. Compare Cat. I. O., p. 75, no. 386.

Beg.

इष्टेहैविरासादनानंतरं अथयुष्णाहोतरेहीत्या मंत्रितो होता प्रागुदगाहवनीयादवस्थाय प्राङ्मुखो^०

Written by one Jagannātha.

Foll. 15-25 (१-११). *Śivarātri-vrata*. Fragment of a ritual. Cf. Burnell, Tanj. Cat., p. 144b.

Beg.

कथा । कैलासशिखरे रम्ये नानाधातुविचित्रते ॥

Foll. 26—31. Ritual of *mahishādāna*. Offering of a buffalo at time of death.

Beg. अथ दश दानानि । Taken from the 'Dānakhaṇḍa' of some work.¹

Foll. 32—34. *Tvaritarudravīdhāna*. A ritual.

Foll. 35—37. A short tract without title, on the *Piṇḍa-pitriyajña*.

Beg. *Amāvāsyaṃ aparāhṇe piṇḍapitriyajño dakṣiṇāgner ekolmukaṃ*. End. °*dviṭiyam udrikte । २ । abhiśravanakhaṇḍe । Gāḍaḡilopānāmaka Sadāśivena likhitam । Śrī koṭiśvara prasan*.

Foll. 38—40. *Yajñopavīta*vidhi (fragm.). A ritual compilation chiefly consisting of Vedic mantras, with accents. The first cited is *R̥igv. x. 9. 1-3*.

Foll. 41—45. *Pārvaṇaśrāddhavidhi*² (fragment).

Beg. *Atha pārvaṇaśrāddhavidhiḥ. Savyenā śanya. Om. Apavitraḥ pavitro vā sarvaśa-sthām gato*.

Foll. 46—49. *So[mavati]vra[ta]*. Ritual observances for Mondays at full moon.

After four lines of introductory prose, the text (in verse) corresponds with fol. 6 of the lithographed edition. Our text, however, has 40 stanzas. See *Cat. Sk. P. B.*, under *Purāṇas*.—*Bhaviśhyottarapurāṇa*, this being the compilation from which the text is stated to be taken.

Foll. 50, 51. *Navagrahasotra*. See *Add. 26,424g* (no. 160) *f*. Followed by a *Navagrahamantra*, a similar composition.

Foll. 52—54. *Sthālīpāka*. Ritual of the *sthālīpāka* oblation.

Ends: *gaćcha gaćcheti visarjanam । iti sthālīpāka-darśapausaḥ samāptaḥ*.

Foll. 55—58. *Yoginīdaśāphala*,³ with other similar short rituals.

Foll. 59—61. *Gośānti*, from the *Vishṇudharmottara*(?). Written by one *Bālorāma-radhya*(?).

Beg. *Atha gośānti sadanaratne Vishṇudharmottare । Athātaḥ sampravakṣhyāni karma naimittikaṃ sadā । dhenūnām°*

Foll. 62—64. *Āraṇavyūha*. Edited by Weber in *Ind. Studien*, iii. 247, and in *India*. The MS. was written by one *Narasim[ha] Bhaṭṭ*, as a present (*dātṛivyaṃ*?) for *Viśvanātha Bhaṭṭ*, son of *Śaṅkara Bhaṭṭ*, son of *Ākṛadeva-Mahādeva Bhaṭṭ*.

Foll. 65—69 (१५—१८). *Vāstuśāntiprayoga* (fragment), by *Rāmākṛiṣṇa Bhaṭṭa*. The fragment contains the conclusion only, the last words agreeing with *Rāj. Mitra's* 'Notices,' no. 896. Ceremonies for entry into a new house, said to be founded on the *Āśvalāyana-grihya*; written in Śaka 1705 (A.D. 1783), by *Keśavabhaṭṭa Vase*, at *Poona (puṇya-grāme)*.

Fol. 70. Colophon of a *Budhāśṭamīvrata*, said to be from the *Skandapurāṇa*.⁴ Written by one *Mamaṇa*, in the cyclic year *Hemalabī*(sic), i.e. probably in the northern *Hemalamba*, which corresponds with A.D. 1767.

Foll. 71, 72. *Lakṣhapūjā - udyāpanavidhi*. A Śaiva tract.

Beg. *Evam guṇeti mameha janma . . . lakshasamkhyakaiḥ pushpaiḥ lakshapūjanākhyam karma karishye*.

Fol. 73. *Prāyaścittavidhi*. First leaf only.

¹ Not from *Hemādri's* section so called.

² There is a work of this title in *Weber, Cat. Berl.*, i., p. 324, which, however, begins differently from the present fragment.

³ See *Rāj. Mitra*, 'Notices,' ii., p. 257, for a description of a longer work of this name; the text of our tract does not, however, agree with this.

⁴ A printed text of the same title is from the *Bhaviśhyottara-p.* (*Suppl. Cat. Sk. P. B.*, p. 300).

Beg. *Kim te kāryaṃ vadāsmabhiḥ kiṃ vā mṛigayase dvija* ।

Foll. 74—76. *Vaṭodyāpanapra[yo]gavidhi*. Rites in connection with the fig-tree, celebrated on the propitious moment in the light half of Māgha, Phālguna, Vaiśākha, or Jyeshṭha.

Foll. 77—82 (१।१।७—१०). *Mṛityuñjaya-vidhi* (fragment).

Beg. *Atha mṛityuñjayavidhiḥ । vasishṭhaḥ । Mṛityuñjayavidhi vyākhyāsyāmaḥ ॥ ācāmya prāṇān āyamyā*.

Foll. 83—88 (२—६¹). Ritual fragment. Treating largely of the use of the *gāyatrī*.

Foll. 90, 91. *Mṛityuñjaya-vidhi* (fragment). Text differs from the fragment noticed above (fol. 77). Endorsed *M^o vidhi*, but begins: *atha mṛityuñjayavidhānam*. Introductory *dhyāna* of five stanzas commencing: *atha svasthāravindam*.

Fol. 92. *Vaidhṛitisaṅkramaṇavyatīpātādi-śānti*. Last leaf only. Attributed to Kamalākara Bhaṭṭa, but not verifiable in his Śānti-kamalākara or as a separate work. Compare the similarly entitled work in Rāj. Mitra, Bik. Cat., p. 490, the ending of which, however, differs from the present MS.

After the title the colophon continues: *idam pustakaṃ Bālabhaṭa tat sutasya Raghu-nāthena likhitam*. The paper, however, forbids the supposition that this actual MS. can have belonged to a son of Kamalākara Bhaṭṭa, who flourished at the beginning of the 17th century A.D.

Fol. 93. One leaf of an astrological treatise in verse (st. 78—83).

Fol. 95. First leaf of *Nārāyaṇahṛidaya-stotra*.

Foll. 98, 99. A short ritual work without title.

Foll. 100, 101 (११।१०). Fragment of a ritual work.

Foll. 113—117. Fragments of similar works.

211.

Add. 26,434a. — Regular Jain hand of 17th century; 17 lines; 10 in. by 4 in.

One leaf of a commentary.

Part of a work on *śrāddhas*(?). A work(?) called *nigamapravācāna* is twice mentioned.

IV. THE LATER POETRY AND BELLES LETTRES (Kāvya).

A.—POEMS.

212.

Add. 26,377. — Foll. 72; 12 lines; 10½ in. by 4½ in.; neatly written Nagari of Western India; Saṃvat 1833 (A.D. 1776).

[WILLIAM ERSKINE.]

रघुवंशः

RAGHUVAMŚA, by KĀLIDĀSA.

The well-known Mahākāvya, in 19 sargas. Very frequently printed.

Beg. वागर्थोच्चैः संपृक्तौ वागर्थप्रतिपन्नये ॥

Colophon :

इति श्रीकालिदासकृतौ एकत्रिंशतिसर्गैः समाप्तः इति रघुवंशसूत्र समाप्तः ॥ संवत् १८३३ ना वर्षे वैशाख शुदि १५ वार गुरौ लिखितं परोपकाराय ॥ चेलाक रमचंदपठनाथेदे सूत्र ॥

¹ These leaves are also marked ग-ज alphabetically, like S. Indian MSS.

There are a few explanatory notes and corrections in the margins, especially in the first five leaves.

213.

Add. 7128. — Palm-leaf; foll. 101; 9 in. by 2 in.; Malayalam character.

Another copy.

214.

Or. 4578. — Palm-leaf; foll. 185; 7 lines; 1½ in. by 8 in.; Malayalam character, leaves numbered in the old system¹ of akshara-notation; 18th to 19th century.

[Presented by REV. T. CALVERT.]

Another copy.

The present MS. has lost a leaf or so at the end, as it breaks off in the word [२३१], xix. 47.

215.

Or. 1042. — Palm-leaf; foll. 5—59; 6 lines; 11½ in. by 1½ in.; Malayalam character.

Another copy (imperfect).

Text extends to sarga 9. 15_a only.

The MS. has evidently been left unfinished by the scribe, as only in cantos 1—7 are the letters blackened and the writing terminates quite abruptly in the middle of a stanza. Compare Add. 7128 (no. 213).

The MS. is followed by a fragment of another MS. scratched on four leaves of a smaller size, and containing an index and other matters in the same characters; also

¹ See note by the present writer in J. R. As. Soc., Oct. 1896.

by a 'cancel' of leaf 9, showing corrections for the fair copy of that leaf, which now forms part of the main MS.

216.

Add. 26,349, 26,350.—Foll. 354 (166, 188); 9 or 10 lines; 10½ in. by 4½ in.; clearly written Nagari of 18th century.

Another copy, with the commentary of MALLINĀTHA.

The text and commentary have been very often printed.

Commentary begins : मातापितृभ्यां जगतो नमो०

217.

Add. 26,450 a.—Foll. 19 (numbered 67—85); 9 lines; 17th century. [WILLIAM ERSKINE.]

Fragment of MALLINĀTHA'S commentary on the same.

Contains commentary (without text in full) from 5. 12 *med.* (निशम्य शुन्वा०) to 5. 75 *med.* (० इत्याम्प्रत्ययः ॥)

218.

Add. 14,353.—Foll. 106 (originally numbered 1—150, foll. 8—23, 32—41, 62, 78—94 being lost); 20 or 21 lines; 10 in. by 4 in. The whole of the commentary and the first 29 leaves of the text are written in a fine and regular Jain Nagari hand of the 17th to 18th century, but from fol. 30 onwards the text is written in a hand less regular and possibly somewhat more recent.

The same, with commentary by DHARMAMERU.

The commentator was a Jain, pupil of Muniprabha Gaṇi.

Commentary begins :

वागर्थेति के वीता(?) स्थितिरियं शास्त्रादौ शास्त्रारंभे विशिष्टे-
ष्टदेवता नमस्कृत्य . . .

Ends :

आज्ञा एव गुर्वी इति भेदः शेषं पूर्ववत् ।

इति वाचनाचार्य मुनिग्रभ गणि शिष्य धर्मेरु विरचितायां
रघुवंशटीकायां . . एकोनविंशतितम सर्गः ॥

According to Aufrecht, 'Cat. Catt.,' only one other MS. of this commentary is known.

219.

Add. 26,364. — Foll. 42 (1—3, 5—43, want-
ing 4¹); 8 lines; 9½ in. by 4 in.; good Nagari
of 17th century. [WILLIAM ERSKINE.]

कुमारसंभवः

KUMĀRA-SAMBHAVA, by KĀLIDĀSA.

Sargas 1—7 only. Very often printed.

Beg. (as in editions) : अख्युत्तरस्यां दिशि०

Colophon :

इति श्रीकुमारसंभवे महाकाव्ये पार्वतीपाण्ड्यस्य नाम सप्तमः
सर्गः ॥ व्यास रूपराममूलेश्वरस्य पुस्तकं ॥

The first two leaves have some marginal notes.

220.

Or. 2145a. — Foll. 14; 13 lines; 10 in. by
4½ in.; neatly written Jain Nagari of 17th to
18th century.

Another copy.

Sargas 1—5 only. There are a few glosses
and corrections in a finer and somewhat later
hand.

¹ See Add. 26,443. L (no. 223).

Begins :

श्री अमरनेदि गुरुभ्यो नमः । अख्युत्तरस्यां०

Ends :

० विधत्ते ॥ ६६ इति श्री कुमारसंभवे . . पंचमः सर्गः समाप्तः ॥
लिखितो वीरमग्रामे² ॥

221.

Add. 26,383. — Foll. 48 (26, 18, and four
wrappers); 9 or 10 lines; 10½ in. by 4 in.;
legible Nagari, dated Śaka 1723 (A.D.1800-1).
[WILLIAM ERSKINE.]

Part of KUMĀRA-SAMBHAVA, with MALLINĀTHA'S
commentary.

Sargas 1, 2 only. Commentary, as well as
text, very frequently printed.

Colophon :

शके ११२३ (last fig. altered) रौद्र नाम संवत्सरे ॥
शके ११२३ दुर्मती नाम संवत्सरे इदं पुस्तकं . . ज्योतिर्विद
कुलसमुद्भूतेन रामचंद्राख्येन लिखितं ॥

The MS. was accordingly copied by Rāma-
candra Jośi (the copyist of several MSS. in
this collection), commencing in Śaka 1723
current, and finishing in 1723 *elapsed*, these
corresponding to the Cyclic and Christian
years given above.

222.

Or. 5203. — Foll. 50 (1—32, 33 missing,
34—50); 10 lines; 9 in. by 4 in.; somewhat
irregular Nagari of 18th to 19th century.
[H. JACOBI.]

Commentary on KUMĀRA-SAMBHAVA (fragm.).

As far as sarga 5. 1 only. The present
commentary, styled *vritti*, bears no author's
name.

² 'Veeragaun,' now a railway junction in Gujarat,
where, as Śrī Viraçand Gandhī informs me, there is a
large Jain population.

A copy of a commentary, presumably the same, from the identity of the opening words, exists in the *Biblioteca Nazionale* at Florence (Aufrecht, Fl. Skt. MSS., no. 64).

Beg.

उत्तरस्यां दिशि कौबेयी ककुभि नगाधिराजो ऽस्ति । न गच्छतीति नगाः नगानां पर्वतानां मध्ये ऽधिकं राजते शोभते इति नगाधिराजः । किं ष्टः ।

223.

Add. 26,443 k, l. — Two leaves; 9 lines; about 9½ in. by 4½ in.; Nagari of 19th century. [WILLIAM ERSKINE.]

Fragments of KĀLIDĀSA'S MAHĀKĀVYAS.

K.—*Raghuvamśa*, iv. 9—25.

L.—*Kumārasambhava*, i. 33—45.¹

224.

Or. 2145b.—Foll. 38 (now 15—52); 15 lines; 10 in. by 4 in.; Jain Nagari, dated V.S. 1518 (A.D. 1461).

मेघदूतः

MEGHADŪTA of KĀLIDĀSA, with commentary (*ṭīkā*).

Text begins as in the numerous editions. It contains 120 stanzas, as compared with 112 in Stenzler's text, and includes several² of those noted by him as spurious.

Commentary begins :

कश्चिदिति कविश्चित्रकथां सूत्रयति । अथवा स्वामि द्रोह-कारिणा । को नाम यः ॥

¹ This leaf was evidently written to supply the gap in the MS. of the poem in this (Erskine) collection, now numbered Add. 26,364 (no. 219).

² This refers to the stanza printed as xv. by Stenzler, p. 27.

Ends :

श्रुत्वा वार्त्तामित्यादि² सुगमाद्यै । १२१ । इति श्रीकालिदास-विरचितमेघदूताभिधान महाकाव्यस्य टीका विद्वज्जनकुमुदचंद्रिका समाप्ता ॥ . . संवत् १५१६ अश्विन शुदि १३ गुरौ लिखितमिदं पुस्तकं ॥

225.

Or. 2145c.—Foll. 11 (now 53—63); 21—23 lines (commentary written on margin); 10 in. by 4 in.; 17th to 18th century.

The same, with commentary (*avacūri*).

The MS. commences with the Jain cipher, and the commentator appears to have been a Jain.

The commentary begins :

कौशलेनिर्दिष्टनामा यद्यो रामगियोश्रमेषु वसति चक्रे वासम-कारिणं ॥ कथम्भूतो यद्यः स्वाधिकारप्रमत्तः स्वस्वाधिकारः स्वा-धिकारः स्वास्वाधिकारे प्रमत्तः स्वाधि^० क्रीदृशो धिकारस् . . .

The beginning of the commentary thus agrees with that of the Berlin MS. 1544, as far as quoted by Weber (Cat., ii. 143), and with the commentary lithographed at Benares³ in 1867. The arrangement of the text, with regard to verses considered spurious, also shows general agreement with that MS. The last verse of the text (st. 126), however, is the verse श्रुत्वा वार्त्ता referred to in the preceding description.

226.

Or. 3352. — Foll. 51; 9—13 lines; 11 in. by 6 in.; written in the large, bold Nagari

³ The author of this 'avacūri' appears, from the very corrupt *prasasti* at the end, to be one Kanakakirtigani, *śishya* of Jayamandira, *śishya* (or *praśishya*) of Jina-śandra Sūri, of which Sūri of this name I have not found out. They appear to have belonged to the Kharataragaśāha. Haas (Cat. Sk. P. B., p. 57) appears to have overlooked this *prasasti*. The last verse of the text (127) corresponds (with minor variants) with that of the Berlin MS., no. 1544.

hand commonly used by Kashmirian scribes¹ during the last two centuries.

[C. BENDALL.]

The same, with a commentary (*vṛitti*, *pañjikā*, or *tīkā*) by VALLABHADEVA, son of ANANTADEVA.

The text contains 113 stanzas, and follows the recension of Kashmir. See the edition of the poem by Gopāla Nandargikar (Bombay, 1894), pref., pp. 10 and 11, note †, from which the identity of the commentary, not indicated in this MS., has been determined. The editor's conjecture (*ibid.*, p. 14) as to the commentator's date must be corrected, as he flourished in the first half of the 10th century. See *Kāvya-mālā* ['Laghukāvya.'], i. 101, note ‡; and *ibid.*, ix. 31.

The commentary begins :

यस्य भृगावलिः कंठे दानांभोराजिरा[f]जने ।
भाति रुद्राक्षमालेव स नः पायाद्गणाधिपः ॥
कालिदासवचः कुत्र व्याख्यातारो वयं क्व च² ।
तदिदं मंददीपेन राजवेश्मप्रकाशनं ॥
तथापि क्रियते उस्माभिमेघदूतस्य पंचका³ ।
उन्नताश्रयमाहात्म्य-स्वरूपस्यातिलालसैः ॥

अथ यदेतद्भवान्याचष्टे किमेतदुच्यते ।

Text ends :

० प्रियया विरहो मा[भृ]दिदि भद्रं । ११३ श्रीमेघदूतस्य वृत्तिः समाप्तः⁴ ॥

¹ Add. 16,625 and 16,626 (written A.D. 1812; see no. 143 *supra*) form much finer and better examples of this writing. Compare M. A. Stein, *Cat. MSS. of .. Maharaja of Kashmir*, Intr., p. ix. The present MS. was purchased by myself in the plains of India, but was said to have belonged to a Kashmiri pandit's library.

² In this and some subsequent phrases, the exordium of the present commentary may be compared with that of the 'Śishyahitaishīni' (Weber, *Cat. Berl.*, ii., p. 144), and with that of the Meghalatā (Rāj. Mitra, 'Notices,' no. 3076). The first stanza occurs in other commentaries (*pañjikā*) of Vallabha (cf. no. 230 *infra*).

³ *Lege pañjikā*.

⁴ The underlined syllables are in red ink, which has become very indistinct. A few small lacunae are marked on the last leaf.

Commentary ends :

० वाञ्छितमुखाननुभवन्ती स्तः । १२५ । इति श्री कालिदास महाकाव्य विरचित श्री मेघदूतकाव्यं सावचूरिः सम्पूर्णं ॥

227.

Or. 2147b.—Foll. 55 (now 45—99); 13 lines of text; 9½ in. by 4 in.; Jain Nagari, written in A.D. 1696 by a Jain scribe, who gives his *paṭṭāvalī* (see below).

शिशुपालवधः

ŚIŚUPĀLABADHA of MĀGHA, with glosses.

A *maṅgalakāvya* in twenty sargas. Frequently printed.

The glosses are written in the margin and are very numerous in the first six leaves, but become much less copious towards the end of the MS. They commence, like a regular commentary, with the Jain mark, followed by the word नमः and a space left apparently for a longer *namaskāra*. More probably, however, they form a series of extracts from several commentaries and other works, as we find the following subscriptions to the notes on several stanzas: st. 1, *iti prathamakāvyaāvācūriḥ*; st. 2, *iti Shaṭpadī*, fol. 45b; *ityāvācūri* twice at beginning of sarga 2, fol. 48b; on the next page (49a), 'tīkā.' After the note on ii. 76 occurs (fol. 50b) the subscription *ityāvācūriḥ sampūrṇaḥ*. Notes or extracts from commentaries are continued for several pages further, but after fol. 54b, where sarga 4 begins, the notes are chiefly short glosses, mainly interlinear, and are written in quite recent ink.

It would seem therefore that the MS. belonged at first, say in the first part of the 18th century, to a pandit who intended to compose or compile a regular commentary, partly original and partly from existing works; while late in the present century it passed to an owner who made rough notes

for his own reading. Both owners used, however, mainly the first four cantos of the poem only.

Colophon (in red):

इति श्री शिशुपालवधे माघमहाकाव्ये श्रीदत्तकसूनीमाघकृतौ
... विंशतितमः सर्गः ॥ ... भट्टारकसुन्दर(?) भट्टारक श्री १००८
श्री विजयदेव^१ मूरीश्वर शिष्य सकलपंडित चक्रचक्रवर्तिपंडित श्री
१०६ श्री च्छुद्धिविजयगणि शिष्य पंडित श्री १९ श्री सुखविजय
गणि तच्चिष्य पंडित चक्र चूडामणि पंडित श्री तिलकविजय गणि
तच्चरणारविंद रसिक भ्रमरेण हर्षविजयेनेदं पुस्तकं लिखितमस्ति
संवत् १७५३ वर्षे ॥ लि श्रीपापलनगरे ति ॥

228.

Add. 26,352-53. — Two uniform volumes, containing together 516 leaves; 11 lines; 11 in. by 5 in.; Nagari of 18th century.

[WILLIAM ERSKINE.]

शिशुपालवधः

ŚISUPĀLA-BADHA of MĀGHA, with MALLINĀTHA'S commentary.

Sargas 1—19 only.

Beginning of comm.: इंदीवरदलशमभे^१

Colophon :

इति श्री माघकृतौ शिशुपालवधे महाकाव्ये . . . ० युद्धवर्णनो
नामैकोनविंशतितमः सर्गः ॥

इति श्री पदवाक्यप्रमाणपारावारपारीण श्री महोपाध्याय
कीलचल मल्लिनाथ सूरिविरचिते माघव्याख्याने सर्वैकपाख्ये एको-
नविंशतितमः सर्गः समाप्तः ॥

229.

Add. 26,380. — Foll. 46; 10 lines; 10½ in. by 3½ in.; Śaka [elapsed] 1724 (A.D. 1802).

[WILLIAM ERSKINE.]

The same text and commentary.

Sargas 1, 2 only.

¹ Died V.S. 1713 ... Hörnle in Ind. Ant., xix., p. 234.

Colophon :

इदं पुस्तकं ज्योतिर्विदकुलसंज्ञातेन श्रीमत् विश्वेश्वरचरणोबुज-
लीनेन नारायणमुनुना जगन्नाथाख्येन लिखितं श्री षके १७२४
इंद्रुभी संवत्सरे ॥

The writing is in all respects similar to that of Add. 26,382 (same collection, but different scribe).

230.

Or. 2147c. — Foll. 68 (now 100—167); 17 lines; 10 in. by 4 in.; Nagari, 18th to 19th century.

शिशुपालवधसारटीका

VALLABHADEVA'S commentary, called SANDEHA-
DAMAUSHADHI, on the ŚISUPĀLABADHA.

Sargas i.—v. and vi. 1—26 only.

The text is cited in abbreviations only.

On the commentator see no. 226.

Other fragments of this commentary are described by Rāj. Mitra, 'Notices,' no. 1595,² and by Weber (Berlin Cat., no. 1550).

Begins³:

यस्य भृंगावलिः कंठे दानांभोराजिराजिते ।

भाति रुद्राक्षमालेव स वः पायाहखाधिपः ॥ १ ॥

अभीष्ट^० &c. (v. Weber, l.c.)

Colophons of sargas :

इति श्री माघकाव्ये वल्लभ विरचिताया संदेहविषयीषध्यां सार-
टीकायां . . प्रथमः (०पंचमः) सर्गः ॥

231.

Add. 26,351.—Foll. 69; 10 lines; 10½ in. by 4½ in.; Nagari, dated Samvat 1727 (A.D. 1670).

[WILLIAM ERSKINE.]

² This MS. is not described as imperfect, but the beginning of the MS. as cited, a commentary on a verse which does not occur at the beginning of the poem, shows that this must be the case.

³ Jain symbol at beginning.

किरातार्जुनीयम्

KIRĀTĀRJUNĪYA, by BHĀRAVĪ.

An heroic poem in eighteen cantos, several times printed in India.

Beg. श्रियः कुरुणामधिपस्य^०

Colophon :

इति श्री किरातार्जुनीये महाकाव्ये लक्ष्म्यंके भारविकृतौ
वरप्रदानोननामाष्टशः सर्गः ॥ . . . ॥ संवत् १७२७ वर्षे मासीश्व-
नैकमासे पौषमासे वलद्यपद्ये चतुर्थीगुरु वासरे किराताभिधानं
काव्यं लिखितं कल्याणान्मज्जात्मजेन सदाशिवेन ॥

232.

Add. 26,382.—Foll. 133; 8 or 9 lines; 10½
in. by 3½ in.; clearly written Nagari, dated
Śaka 1723 (A.D. 1801).

[WILLIAM ERSKINE.]

The same, with the commentary of
MALLINĀTHA.

Sargas 1—5 only.

Beginning of comm. :

अर्द्धीगीकृतदापत्यमपि गाढानुरागि यत् ॥

The commentator's name appears in one
of the introductory verses :

मञ्जिनाथकविः सो यं मंदात्मापि जपृष्यया ।

तत्किरातार्जुनीयाख्यं काव्यं व्याख्यातुमिच्छति ॥

Colophon :

इति श्रीमहोपाध्याय कोलचल^१ मञ्जिनाथमूरि विरचितायां
किरातार्जुनीयव्याख्यायां षंटापथसमाख्यायां हिमवद्वर्णनो नाम
पंचमः सर्गः समाप्तः । शके १७२३ कार्तिककृष्ण त्रयोदशी सौम्य-
वासरे इदं पुस्तकं ज्योतिषीसुपनाम्ना रामचंद्राख्येन लिखितं ॥

233.

Or. 2146 e. — Foll. 19 (62—80); 22 or 23
lines; 10 in. by 4½ in.; Nagari, of 18th
century?

¹ In the other sargas कोलाचल.

किरातार्जुनीयटीका

PRASANNASĀHITYAĀNDRIKĀ, a commentary by
EKANĀTHA BHĀṬṬA, on the KIRĀTĀRJUNĪYA.

Sargas 1—4 and 5, śl. 1 only.

The commentary exists in several MSS. in
India; v. Aufrecht, Cat. Catt.

Begins :

नमः श्रीभद्रकाव्यै ॥

यः साक्षादीक्षते^२ सर्वं हस्तामलकवज्जगत् ।

नमस्तस्मै महेशाय सोमाय त्रिगुणात्मने ॥ १ ॥

After *namaskāras* to Rāma and Sarasvatī :

यस्यैकैतनो ऽपि महान्तराय ।

पपोधिमध्या(?)द्वुवनं समस्तं ।

उद्धतुमेव क्षमतो क्षणेन ।

प्रभुः स देवो जयतीशुपुत्रः ॥ ४ ॥

श्रीमानुद्धन पंडितेद्र वसुधादेवाग्रणीश्चिदमा (?)

शता यं सुपुत्रे च स प्रियगुणः श्रीएकनाथः सुधीः ।

छंदोलंकृतिरातिभावगुणविस्पष्टं किरातार्जुनी-

यं काव्यं विशदीकरोति पदशो व्याख्याय †विपित्तवे†^३॥५॥

From this very corrupt stanza we may
perhaps infer that the commentator's father
was one Udghana.

गहनार्थं दुर्विगाहं भारविकाव्यं सुबोधममलधिया ।

कङ्कुं टीका क्रियते प्रसन्नसाहित्यचंद्रिका †माझी† ॥ ६ ॥

The Kāvyaaprakāśa (fol. 62b, l. 10) and
Rudraṭa (*ibid.*, l. 12) are cited. Among
lexicons, Amarakośa and Viśva are most
commonly cited; but Vaijayantī (fol. 79a)
and Halāyudha are also quoted.

Sarga 4 ends (fol. 80a-b):

०स्मरमाभूय सर्षाणां ॥ ३६ ॥

इति श्री एकनाथ भट्ट विरचितायां प्रसन्नसाहित्यचंद्रिकायां
चतुर्थः सर्गः ॥

The commentary on the next sarga begins:
अथानंतरं हिमाचलवर्णनं । and breaks off after two
lines more.

² दायेक्षते (?) MS.

³ The MS. appears to read as above against the metre;
possibly a compound of a derivative of *dhā* (dhitsāmi)
may have been used.

Short *lacunæ* of a syllable or two, representing apparently fractures in the archetype, occur in some dozen or so of places.

234.

Add. 7125.—Palm-leaf; foll. 1—95, 97—166 (numbered on the *recto*); 8 lines; 12 in. by 1½ in.; Malayalam character; only foll. 1—3, 33*b* and 34*a* inked.

The NAISHADHA-ĀRITA of HARSHADEVA.

A *mahākāvya* in 22 sargas. Critically edited by Pandit Śivadatta (Bombay, 1894).

Begins (as in printed editions):

निषीय [leg. निषीय] यस्य°

Ends (fol. 165*b*, l. 4) with the stanza:

दिशि दिशि . . . °मोदनं ॥

(od. cit., p. 1041).

After which (cf. Add. 26,381):

श्री हर्ष कविराजराजिमुकुटालंकारहीरसुतं

श्री हीरस् सुषुवे जितेंद्रिय च यं मामह्रदेवी च यं

द्वाविंशो नवसाहस्रांकरिते चम्पूकृतो यं गतः

काव्ये तस्य कृतौ नळीयचरिते सर्गो निष्पाञ्जलः ॥

'Scribe's verses' (जिह्ने मन° &c.) and invocations conclude the MS.

235.

Add. 4830b. — Foll. 63; 2—4 lines (with several lines of commentary in smaller hand).
[Presented by A. Dow, 1767.]

Part of the same work (I. 1—IV. 107), with a commentary on I. 20—IV. 17.

Text begins (as in printed editions):

निषीय यस्य क्षित्तिरक्षिणः कया

No colophons occur at chapter-ends either of text or commentary, so that the authorship of the latter remains uncertain. It differs from the printed commentaries.

The MS. was evidently left unfinished by the scribe, as it terminates in the middle of a word on the *recto* of a leaf, after which follow several blank leaves.

236.

Add. 26,444a. — Foll. 15; 9 lines; 10½ in. by 3½ in.; regularly written Nagari, dated Śaka 1725 (A.D. 1803).

[WILLIAM ERSKINE.]

Part of the same work.

Sarga 9 only.

Date of copying is expressed also in a chronogram (śarāśvy-abdhi-āndra), and the [Northern] cyclic year Rudhīrodgāri.

237.

Add. 26,381. — Foll. 87; 10 lines; 10 in. by 4 in.; dated [? Vikrama-] Śamvat 1680 (A.D. 1623).
[WILLIAM ERSKINE.]

Part of the same work.

Sargas 12—22 only.

Colophon:

श्रीहर्ष कविराजराजिमुकुटालंकारा हीरः सुतं श्रीहीरः सुषुवे
जितेंद्रिय च यं मामह्रदेवी च यं &c.

संवत् १६८० समरे नाम(?) ॥

238.

Add. 26,446a. — Foll. 25 (numbered 127—142, 145—153; 143, 144 missing); 9 lines; 12 in. by 5 in.; Nagari of 18th century.
[WILLIAM ERSKINE.]

नैषधटीका

Fragments of the commentary of ĀRITRAMUNI on the NAISHADHA.

The fragments contain the commentary on Naishadha, iv. 78—v. 29 and v. 38—80.

Aufrecht, *Cat. Catt.*, p. 186, identifies the commentator with Vidyādhara, son of Rāma-śāndra; but in Bühler's *Cat. Guj.*, ii. 90, the two are separated; and Paṇḍit Śivadatta, at pp. 16, 17 of the introduction of his edition of the text, gives two different names for the commentaries of the two authors, the present being called Tilaka.

Āritra-muni, whose full name was Āritra-varhdhana-muni,¹ was a Jain writer, pupil of Kalyāṇarāja, himself a pupil of Jinahitasūri of the Kharatara-gaśāha (A.D. 1368). He wrote commentaries on several other *kāvya*s. His title was *Naraveshavāṇi* or *Naraveshasarasvatī-vācānācārya*.²

The subscription to sarga iv., fol. 10(136)a (in Śārdūla-vikrīḍita verse), runs thus :

यस्तर्कबुजभास्करः कविवरः साहित्यसौहित्यभृच्च
छंदःकंडनवांबुदो जतिविषमालंकारसारार्थवित् ।
अष्टव्याकरणप्रवीणधिषणश्चारित्रनामा मुनि-
ष्टीकायमिह तत्कृती गुरुमतौ सर्गः तुरीयो भवत् ॥

239.

Add. 7136 a, b.—Palm-leaf; foll. 57, 8 lines; 12 in. by 1½ in.; Malayalam character.

a. Foll. 1—12.

नलोदयः

NALODAYA.

A poem in four sargas, ascribed to Kālī-dāsa.

Begins (हृदय सदा^०) and ends (०अहास्त संपद^०) as in printed editions.

¹ Colophon to his commentary on Raghuvamśa, quoted in *Pref.*, p. 5 of the edition of Gopāla Nandargikar (Poona, 1885); cf. Klatt, *Onom.*, pp. 44-5.

² Weber, *Cat.*, ii., p. 146, and Gopāla Nandarg., *l.c.*, where a description of Āritra-muni's attainments, very similar to that cited below, is given.

b. Foll. 13—57.

नलोदयव्याख्यानम्

Commentary on the above.

Begins with the full text of stanza 1, which is then repeated without *sandhi*, followed by a verbal explanation commencing thus (fol. 1a, l. 2):

हृदय हे चेतः सदा असक्तम् and so on.

The order of words (*anvaya*) is next given (fol. 1a, l. 5):

हे हृदय दुरासदायाः पापोदव्याः . . . मा गाः इत्यन्वयः ॥

This is followed by a short explanation of the general meaning (fol. 1a, l. 6):

समस्तपापनाशकात् सकलभूवनरक्षकात् स्मरेण तो वासुदेवात्
कदाचिदपि मा गाः सदा तद्गतमेव भवेत्यर्थः ॥

The text (without *sandhi*) of śl. 2 follows :
यः ज्ञानो &c.

Ends:

० अमः इति नीतिः भूवः अयं अनन्ता इत स्वं धाम अनन्तेन
प्रेम्णाभिमेन इति विमानं तेन पौरै । जनै ॥ ॥ इति नलोदय-
व्याख्याने चतुर्थे अष्टाशः ॥

240.

Or. 2145 d.—Foll. 9 (now 64—72); 17 lines; 10 in. by 4 in.; written by Sakalakīrti¹ in V.S. 1671 (A.D. 1614). See below.

GĪTAGOVINDA, by JAYADEVA.

Critically edited by Lassen in 1836, and frequently published since then.

Begins : मेघैर्मेदुरसंवरं^०

At the end, after the stanza रचय^० = 25 in Lassen and 24 (fol. 72a, l. 6) in our MS., occur eight additional stanzas, collectively numbered 25. The first of these is Lassen's st. 25. The remaining seven bear the musical direction 'Bhairava-rāge,' and have the refrain *namo Devi Gāṅge*.

¹ See note 1 on next page.

The colophon reads :

इति श्री जयदेवविरचितः गीतगोविन्दः समाप्तः । वाचनाचार्ये
श्री सुखनिदान गणित गजेंद्राणोशिष्ये च सकलकीर्त्ति¹ लिपीकृतो
ग्रन्थः ॥ संवत् १६७१ वर्षे । पोह वदि ३ दिने शुक्रवारे । श्री
जिनसिंह मूरि² विजयराज्ये ॥

After this follow a few additional stanzas
in a somewhat later hand, commencing with
that printed by Lassen as no. 28.

241.

Add. 14,769 a-c. — A set of tracts formerly
in the possession of Sir Wm. Jones, with
notes in his writing. Foll. 78, bound in
European book form, 12°; Bengali writing
of the 18th century.

[a. Foll. 1—42.

KAVIKALPADRUMA, by VOPADEVA.

Described under Grammatical Works, see
no. 381 below.]

b. Foll. 43—56.

बिल्वमङ्गलस्तोत्रम्

BILVAMAṄGALA-STOTRA, by BILVAMAṄGALA
(Billa° MS.).

A hymn to Kṛishṇa, in 109 stanzas.

A commentary on a similar hymn is de-
scribed by Rāj. Mitra, 'Notices,' no. 3163.

A similar work of the same author, or
another recension of the same hymn, occurs
as Or. 2131 (no. 242) below.

Begins :

यं वेदे वेदविदमपि प्रियमन्दिराया³
यन्नाभिनोररुहर्भगृहो नुधाता ।
गोपालवालललना वनमालिनं तं
गोधूलिधूसरशरीरमरीरुसंस्तं ॥ १ ॥

¹ The same scribe wrote Or. 2140c (q.v.).

² Pontificate V.S. 1670—74; Klatt, Onom., p. 40.

³ मन्दिर° MS.

कनककमलमालः केशिकंसादिकालः

समरभुवि करालः प्रेमवापी मरालः ।

अखिलभुवनपालः पुण्यवल्लीप्रवालौ

मम भवतु विभूयै नन्दगोपालबालः ॥ २ ॥

Ends :

वेणीमूले विव⁴चितयनश्यामपिच्छा स्वचूडौ

घिद्युन्मालावलयित इव पीताक्षरेण ।

† ममनाङ्गन† मरकतमणिस्तम्भगम्भीरबाहुः

† खप्रेक्ष्य† स्तरुणतुलसीभूषणो नीलमेघः ॥ ११९ ॥

इति बिल्वमङ्गलाख्यं काव्यं समाप्तं ॥

c. Foll. 57—75.

ऋतुसंहारः

RITUSAMHĀRA, of KĀLIDĀSA.

The poem on the six Indian seasons,
printed by Sir Wm. Jones, Calcutta 1792
(the first printed Sanskrit text), and several
times since re-edited. This was doubtless
one of the four MSS. referred to in his
preface as collated for that edition, as nume-
rous notes in his writing are added.

The text begins with the stanza प्रचणु°
usually found, but at the end occur two
spurious verses (पथिजनविदारौ°, हिमशिशिर°) in
addition to those printed by Sir Wm. Jones,
but regarded as spurious by later editors.
Compare Aufrecht, Cat. Bodl., 125b.

242.

Or. 2131a.—Foll. 3; 22 lines; finely written
Jain Nagari of 18th century.

बिल्वमङ्गलस्तोत्रम्

BILVAMAṄGALA-STOTRA or VISHṆU-STUTI, by
BILVAMAṄGALA.

Another recension, extended to 207 verses,
of the Kṛishṇa-hymn⁵ catalogued in the
preceding description.

⁴ Leg. विर°

⁵ A similar but shorter hymn, apparently by the same
writer, is described by Aufrecht, Cat. Flor., p. 29.

It begins with the same verse, after which it continues :

वृन्दावनङ्गमतलेषु गवां व्रजेषु
वेदावसानसमयेषु च मृग्यतेषु(?) ।
तद्भेगुवादनपरं शिखिपिच्छूडं
ब्रह्म स्मरामि कमलेक्षणमत्र नीलं ॥ २ ॥

Verses 4, 5, and 16 correspond with 2, 3, and 9 respectively of the shorter recension.

Ends :

नद्यत्रमित्र नवनीत कणावकीर्णै-
वद्यस्यलोदरम गोचरमागमानां ।
बाष्पांबुगर्भिततरंगितपङ्कनेत्रं
ब्रह्म स्मरामि हृदि बद्धमदखलेन(?) ॥ २०१ ॥

इति परमहंस परिव्राजक श्री बिस्वमंगलविरचित । श्री
विष्णोः स्तुतिः समाप्ता ॥ लिखिता पृथुीधरेण(?) ॥

243.

Add. 5660f (fol. 23).—One leaf of European paper; Nagari of 18th century. [HALHED.]

गङ्गास्तोत्रम्

GAṄGĀSTOTRA, attributed to a KĀLIDĀSA.

Eight stanzas in praise of the river Ganges.

Begins with the stanza भवति भवलीलामौलि-
माले° corresponds in st. 1—7 with the *Gaṅgā-
shṭaka*, attributed to Śaṅkara.¹

Ends :

गङ्गे त्रैलोक्यसारे . . . गङ्गे प्रसीद इति कालिदासकृतं गङ्गा-
स्तोत्रं संपूर्णं ॥

244.

Or. 2131b. — Foll. 6 (4—9); 18 lines; 10 in. by 4 in.; Nagari of 18th century.

¹ See the *Bṛihatstotra-ratnākara* (Bombay, Śaka 1814), p. 353; where also (p. 358) a different *Gaṅgāshṭaka* of Kālidāsa (1) is printed.

Commentary on the BHUVANEŚVARĪSTOTRA of PRITHVĪDHARA, by PADMANĀBHA.

On the text, a hymn to Sarasvatī, here cited in abbreviations (*pratīka*) only, see Aufrecht, Cat. Bodl., p. 110.

Two recensions of the present commentary are known:—

1. *Siddhasārasvatādīpikā*, described by Aufrecht, *l.c.*
2. A shorter commentary (*ṭikā*), described by Weber, Cat. Berl., ii., no. 1770.

The present commentary, called in the margins *vṛiddhasṭava-vṛi[tti]* and at the end *stotra-vṛitti-(sayukti-dīpikā)*, constitutes a third recension, apparently intermediate in size between these.

On the genealogy of the commentator see Aufrecht, *l.c.*

Beg.

॥ १° ॥ ऐं नमः । हे जननि^२ तच्च रूपं स्मरामि अहरहो
ध्यायामि°

End. (comm. on last^३ verse), fol. 9(6)a-b :

इदानीमस्य स्तोत्रस्याचिंत्यप्रभावमाह । कोऽप्यचिंतयेति । व्या°
अस्य स्तोत्रस्य कोऽप्यचिंत्यः प्रभावः प्रत्यावहो वर्तते प्रतीतजनको
भवति यतः श्रीं शंभोराज्ञया सर्वा अपि अणिमाद्याः सिद्धयो
ऽस्मिन् स्तोत्रे प्रतिष्ठिता आरोपिताः अत एवाचिंत्यमहिमः स्तोत्र-
मित्यर्थः^४ ॥ पद्मनाभेन कविना विपुला विमला कृता पृथुीधर
कृतस्तोत्रवृत्तिसयुक्तिदीपिका ॥ इति श्री पद्मनाभ कवि विर-
चिता श्री भुवनेश्वरीस्तोत्रवृत्तिः समाप्ता ॥

Fifteen lines of *mantras* follow, consisting of *mantrākṣharāṇi* and a regular *Bhuvane-
śvarīmantra*.

^२ I have underlined the words of the original text, which is given for v. 1 by Aufrecht, Cat. Flor., p. 31.

^३ 46 in our MS. as in those at Berlin and Florence; not 45 as in that at Oxford.

^४ This explanation resembles that of the the last stanza of the Oxford MS., kindly communicated to me by Dr. Lüders. The same applies to the end of the *ṭikā* described by Weber, *l.c.*

245.

Or. 2.—Foll. 66; 7 or 8 lines; 9 in. by 3½ in.; Nagari, with some Nepalese peculiarities, dated Nep. Samvat 832 (A.D. 1710).

[Presented by DR. WM. WRIGHT.]

चाणक्यसारसङ्ग्रहः

ĀNĀKYA-SĀRA-SANĠRAHA, with Newari version.

On the text in its several recensions, see E. Monseur, 'Cāṅakya' (Paris, 1887). The present MS. corresponds to the fourth of the recensions there noticed, and therefore also with the Berlin MSS.¹ described by J. Klatt, 'De ecc. Canakyae . . sententiis' (Halle, 1873). Our text is, however, somewhat more correct than these, as regards errors in orthography and the like.

The vernacular version of the present MS. affords a good specimen of the extensive borrowings, mostly in Tatsama form,² of Newari, noticed by Dr. Conrady in his account of the language (Z. D. M. G., xiv. 4).

The MS., like those of Berlin, contains exactly 300 verses, which are numbered in centuries (*śataka*). The last verse is (with variants) that printed in Böhtlingk, Ind. Spr., no. 778 (असारे०).

Colophon :

इति चाणक्यसारसंग्रह तृतीय सतक समाप्तं ॥ संवत् ८३२
वैशाख शुद्ध त्रयोदश स्वानि नक्षत्र वच्चयान जोग^३ आदित्य^४
चार शुभ संपूर्ण ।

¹ Now nos. 1591, 1592 in Weber's Cat. (Bd. ii).

² An extreme case is offered by st. [2]87 (fol. 63a, l. 3), where the Skt. has *puruṣhotsavam nari[n]ām*, which is rendered *mi-sāyā ucāhā julam purūsha*, thus rendering 'woman' by a native word, and leaving 'man' as a *tatsama*.

³ Sic i.e. *Variyas* (Sewell, Ind. Chr., p. cxiii).

⁴ The 13th of Vaiś. śudi fell on a Sunday in N.S. 832 current (Śaka 1633).

246.

Or. 3. — Nepalese paper; foll. 67; 6 lines; 8½ in. by 3½ in.; Nagari of 19th century.

[WM. WRIGHT.]

The same work, with Nepalese (Parbatiya) version.

The Sanskrit text agrees generally with that of Or. 2, and of the Berlin MSS. cited.

Two of the verses noted by Klatt (*op. supra cit.*, pp. 50, 68) as wanting in his MS. A. (like the present, a Nagari MS. with Parbatiya version) are found in the present text.

247.

Add. 7136c.—Palm-leaf; foll. 24 (57b—81; foll. 6, 7 missing; 23 erroneously repeated); 7 lines; 12 in. by 1½ in.; Malayalam character; 18th to 19th century.

शौरिकथा

ŚAURI-KATHĀ.

A poem, or fragment, in āryā(?) verse, on the story of Kṛiṣṇa and Kāṁsa, in extremely corrupt and often unintelligible Sanskrit (mixed with Malayalam?).

Beg.⁵

अवनतदेवन्देहं पुंसः परमस्य संवदे वन्दे इहं यत्पदमं(?) बुध्यन्ते
यतयो यत्तन्वमुत्तमं बुध्यन्ते ।

Fol. 57b, l. 5 *fn.* :

जयति सुधामा राम[ः] क्षितिपालः काव्यवीजधामारामः ।

दधति भ मस्तक लीलां ममेन⁶ विभक्तिं यो य(?) मस्तकलीलां ॥

अस्यां मेयमितायां शौरिकथायां शुभप्रमेयितायां

करुणालेशं कुर्वन्तु कवेवैलावलेशं सनतः ।

अथ षट्सु कुमारेषु भ्रात्रा व्यापादितेषु⁶

⁵ On the verso of 57.

⁶ Lege °*lilām amsena*.

Fol. 76b, l. 4:

इति शौरिकथायां पञ्चमः¹ आश्रास ।

End.

०विजहार द्वारवत्यां सुर्वदानतयादवः ॥

इति शौरिकथायां षष्ठ आश्रासः . . ॥ [invocations.]

248.

Add. 7132b.—Foll. 11 ; 9' or 8 lines ; 11½ in. by 1½ in. ; Malayalam character.

किरातचरितम्

KIRĀTA-ĀRITA.

A poem in four sargas.

Beg.

अस्ति प्रशस्तस्सुतरां गिरीन्द्रः कैलासनामा रजतस्वरूपः ।
 यत्राधिवासं कुरुते भवान्या सत्रा महेशस्सततं गणेश्च ॥
 यस्योन्नतिं सर्वमहीधराणां दम्प्योन्नतिं हन्त शर्म नयन्ती ।
 जिह्वासहस्रद्वितयेन यक्तः[] शेषोपि नो वर्णयितुं समर्थः ॥
 यदुन्नतावासकृताभिलाषाः विनश्चरं दारमुखादिसर्गं ।
 तक्त्वा गुरोर्वोधमवाप्य शर्द्धं भजन्ति केचित्कुशलाः प्रशान्ताः ॥

Sarga 1 ends at fol. 3a, l. 6 ; sarga 2, at fol. 6a, l. 7 ; sarga 3, at fol. 9b, l. 6.

End.

अनर्थामितया स्थितस्य भवतः संप्रेक्षणान्देव हि ।
 प्रायः प्राणि विचेष्टितं खलु ततः सर्वं त्वयोशापये ॥

इति किरातचरिते काव्ये चतुर्थे सर्गः ॥

249.

Add. 7132c. — Foll. 31. Same size and writing as the last.

किरातचरितव्याख्यानम्

KIRĀTA-ĀRITA-VYĀKHYĀNA.

Commentary on the last.

¹ It is somewhat suspicious (even allowing for the loss of foll. 6, 7 of this work) that there are no titles for cantos 1—4. Have we cantos 5, 6 of some other poem (a local production of the Malayalam country ?) fitted on to the four cantos of the Nalodaya (7136a-b, no. 239).

Beg.

पुरातनकवीक्षत्वा धरामुरवरानवि ।

किरातचरितव्याख्या क्रियते लळिता मया ॥

अस्तीति । सुतरां अत्यन्तं प्रशस्तः प्रशस्तिमान् &c.

End.

०त्वयि अर्पये समर्पयामि ।

इति किरातचरितव्याख्याने चतुर्थेऽसर्गमाप्तम् ॥

250.

Add. 26,417d. — Foll. 93—98. Nagari, in writing, size, &c., similar to Add. 26,417c (no. 291):

Poem on the Krishna-legend.

In fifty stanzas.

Beg.

अधिनवनीतस्त्रिधामपीतदुग्धं दधिकण परिदग्धमङ्गं मुरारेः ।

End.

मोहन त्वं चित्ते नित्यं निवसतु महोर वल्लरी वल्लभं नं ॥ ५० ॥

251.

Stowe Or. 23.—Palm-leaf ; foll. 15 (*ka-kam*) ; 7 lines ; 19 in. by 2½ in. ; Sinhalese writing of early 19th century.

व्यासकारः

VYĀSAKĀRA, with Sinhalese verbal explanation.

See also Cat. of Sinhalese MSS., p. 102.

This is a series of 98 verses on moral subjects, attributed by the Sinhalese to the mythical 'Rishi Vyāsa,' and used by them as a beginner's book in schools (J. De Alwis, Sidat-Sangarawa, p. 224). Nothing appears to be known of the compilation beyond Ceylon itself. It has been several times printed at Colombo, together with the same anonymous commentary that accompanies the present text ('*padagata-sannaya*').

Begins, after laudation of Śākyasiṃha (Buddha):

आज्ञानतिमिरान्धानां विभ्रान्तानां कुट्टुष्टिभिः ।
ज्ञानाञ्जनशलाकाभिर्व्यासेनोन्मीलितं जगत् ॥

Ends :

सत्तेसु^[sic] जायते सुरः^[sic] सहस्रेसु^[sic] च पण्डितः ।
व्यक्ता¹ सतसहस्रेसु दाता भवति² दुर्लभाः^[sic] ॥

252.

Stowe Or. 24. — Foll. 14 (*ka-kau*). Similar in appearance and writing to the last.

Another copy of the same work.

253.

Or. 5253. — Foll. 20; 11 lines; originally about 10 in. by 4½ in., but now much broken at edges; good Nagari of 16th century.

[H. JACOBI.]

सुभाषितसंचयः

SUBHĀSHITASAMĀYĀ OR SUBHĀSHITĀNĀM
PRABANDHAḤ.

A poetical anthology by an unknown compiler.

The MS. is accompanied by an account of its contents written on a sheet of paper, in the handwriting of the late Prof. Gilde-meister:—

“Die Handschrift ist von einem Schreiber geschrieben der seine Vorlage ohne viel Verständniss nachmahlte, daher z. B. रत्न für सत् schrieb. Er hat oft ष für ख, einmal 6a रघु für लघु, शाख्य schreibt er fast wie साख्य, und dgl. Aber es finden sich gute oder richtige Lesarten darin, z. B. werden viele Schreibfehler in Böhtlingk's *Subhāshita* Handschrift verbessert.

¹ Sic MSS.; *libri* वक्ता.

² जगति दुर्लभः *libri*.

Als Quellen möchte der Verfasser wohl *Çārṅgadhara's Paddhati* (da die Ueberschriften analog sind), und den *Subhāshitārṇava*³ benutzt haben, da viele Sprüche bei Böht. und nur aus diesen nachgewiesen werden.

Umgefähr 106 Sprüche stehen bei Böhtlingk, deren Nummern in nachfolgender Inhaltsübersicht nachgewiesen sind, die übrigen 230 werden grössten Theils neu sein, es sind ganz gute, aber auch manche geschriebene.

Die Abtheilungen sind folgende :

saḡḡanaprakrama, 16 *çloka* [begins] fol. 1b.

1. *manasi* = 4691⁴ aus Bharṭṛ.

[Identifications⁵ of ślokas 5, 9—11, 14, 15 follow.]

ohne Titel, 9 *çloka*, fol. 2b.

[śl. 1, 2, 5, 6, 8 identified.]

karmagatiprakrama, 8 *çloka* (aber 6 fehlt), fol. 3a.

[śl. 2, 8 identified.]

kṛitāntavilasitakrama, 14 *çloka*, fol. 3b.

[śl. 2, 3, 4, 15, 13, 14 identified.]

bhāvīparākramaphalakrama, 8 *çloka*, fol. 4a.

[śl. 4, 5, 8 identified.]

bhāgyaparakrama, 4 *çloka*, fol. 4b.

gaḡashṭakam, nur Anfang; es folgt eine Lücke. Vielleicht fehlt nur ein Blatt.

Velorene Ueberschrift, 4—14 (*megha*), fol. 5a.

sāgaraguṇaprakrama, 15 *çloka*, fol. 5b.

[śl. 3, 11, 13 identified.]

ratnaprakrama, 8 *çloka*, fol. 6b.

[śl. 8 identified.]

sarovaraprakrama, 8 *çloka*, fol. 7a.

[śl. 7 identified.]

³ See Böhtlingk, *Ind. Sprüche*, ed. 2, p. xv.; not mentioned in Aufrecht's *Cat. Catalogorum*.

⁴ The numbers refer to the second edition of *Indische Sprüche*.

⁵ In Böhtlingk, *op. cit.*

- hansaparakrama*, 15 *çloka*, fol. 7b.
[*çl.* 1, 8, 10, 11 identified.]
- mayûraparakrama*, 4 *çloka*, fol. 8b.
çakravâkakra, 6 *çloka*, fol. 8b.
[*çl.* 1 identified.]
- nîtiparakrama* (*nîtivavasthâ*), 40 *çloka*.
[*çl.* 1, 2, 3, 4, 8, 9, 12, 14, 16, 22, 24, 28,
30, 32, 34, 38, 40 identified.]
- paropakâarakrama*, 7 *çloka*, fol. 10b.
[*çl.* 7 identified.]
- çâtakaparakrama*, 8 *çloka*, fol. 11a.
2. *vîgair*, Purvaçâtaka bei Haeberlin.
Nicht bei Böhntling.
8. *eka eva*,¹ Uttaraçât. Çârîng.
- bhramaraparakrama*, 8 *çloka*, fol. 11b.
[*çl.* 1, 2, 5 identified.]
- çândanaparakrama*, 8 *çloka*, fol. 12a.
[*çl.* 2, 3 identified.]
- sahakâraravarṇanam*,² 7 *çloka*, fol. 12b.
sanmârgaçâkḥinâm varṇanam, 10 *çloka*,
fol. 12b.
[*çl.* 9 identified.]
- siñhaçeshṭitam*, 8 *çloka*, fol. 13b.
[*çl.* 1, 3, 5 identified.]
- hariṇaçeshṭitam*, 9 *çloka*, fol. 13b.
[*çl.* 6 identified.]
- durganaçeshṭitam*, 7 *çloka*, fol. 14b.
[*çl.* 1, 2, 4 identified.]
- yâçakaçeshṭitam*, 7 *çloka*, fol. 14b.
[*çl.* 4, 5, 6 identified.]
- trishṇâvîgrîmbhitam*, 5 *çloka*, fol. 15a.
[*çl.* 1, 2, 3, 4 identified.]
- guṇavarṇanam*, 6 *çloka*, fol. 15a.
[*çl.* 1—3 identified; on 6, *guṇaiḥ sar-
vajña*^o, he observes:]
- guṇaiḥ sarva* 2464 Vṛiddhaçân.; aber im An-
fang abgebrochen.

In der Vorlage fehlte wohl ein Blatt und der Schreiber schrieb gedanklos weiter, was er erst später bemerkte und durch eine Klammer andeutete. Es folgt das Ende des ersten Spruchs eines neuen auch vom *guṇa* handelnden Capitels (9), (fol. 15b).

çândravarṇanam, 10 *çloka*, fol. 16a.

[*çl.* 3, 8 identified.]

sûryavarṇanam, 11 *çloka*, fol. 16b.

kramam vinâ, 55 *çloka*, fol. 17b.

[*çl.* 1, 2, 4, 10—14, 20, 21, 25, 27, 32,
34, 36, 37 identified.]

(Von 16 die Überschrift *vîgapurakasya
guṇâ*) fol. 18b.

Es folgen (fol. 19b) 38 etc. Verse des Hanumân, Râvâna, Sitâ, Bharata Râma, Hanumân-Sitâ. Ob diese etwa aus dem Mahâçâtaka?³

[*çl.* 51, 53, 54 identified.]”

The last stanza (चेट . . . नोपकरणे । ५५) occurs as no. 2279 in the Subhâshitâvali (ed. Peterson).

Colophon :

इति सुभाषितसंचयः समाप्तः ॥

254.

Or. 5236.—Foll. 49; about 15 lines (text and comm.); 10 in. by 4½ in.; written at Jeypur [in Rajputana] V.S. 1807 (A.D. 1750).

[H. JACOBI.]

भर्तृहरिशतकम्

BHARTRIHARI'S ŚATAKAS, with DHANASĀRA'S commentary.

A collection of three centuries of verses (I. Nîti-śataka, II. Śringāra-ś°, III. Vairāgya-ś°).

¹ See also Vallabhadeva, *Subhâshitâvali*, no. 674. S1. 3 (*çâtaka tâta*) = *ibid.* 684.

² For v. 1 (*bhuktam svâdu*) see *Subhâshitâvali*, no. 831.

³ S1. 38 (*pâtâlataḥ kimu*) occurs as Mâhân. Act 13, *çl.* 16. Cf. *Subh.* 2284, and Peterson, *a l loc.*

Besides numerous Indian editions, the *śatakas* have been critically edited by von Bohlen (1833), and also (*śatakas* i. and iii. only) by Kāśinātha Telang (1874), the latter scholar supplying a valuable index-table of a considerable number of MSS.

According to the classification there adopted, the present MS. falls into the group K—A (Telang, Critical Notice, p. 4). *Śataka* i., however, has as many as 112 stanzas, the last few not being found in any of Telang's MSS. St. 105 परिचरितव्याः^० occurs as st. 107 in Telang's MS. K.

After this come verses beginning as follows :—

दिग्गजकूम ^०	106.
सद्यपि वो ^०	107.
यद्यपि चंदनविटपी ^०	108.
यदि धनिनः ^०	109.
मकटस्य गले ^०	110.
अरक्षितं तिष्ठति ^०	111.

The final verse is :

इयमुच्चधियामलौकिकी कापि कठोरचित्तता ।

उपकृत्य भवन्ति विस्पृहाः परतः प्रत्युपकरभोरवः ॥ [१] १२ ॥

Śataka ii. (*Śringāra-ś*^०, foll. 21—35) begins with the stanza चूडोन्नसित forming st. 1 of the *Vairāgya-ś*^० in von Bohlen's edition, and in Telang's MSS. K—V (see his Index no. 2, p. [११]).

The number of stanzas commented on is 104, the last two of these (103, 104) being the last in von Bohlen's text (*वैराग्ये*^० 99, *यद्यस्य*^० 100).

The present text, however, has seven more stanzas, beginning as follows :—

धिक्लस्य ^०	105.
जिह्वा तृप्यति ^०	106.
आशीर्वादे ^०	107.

¹ This verse occurs in the *Siṃhāsana-dvātrīṃśikā* (cp. Weber, Ind. Stud., xv. 373). After this verse follows the colophon of the commentary in an abridged form; see below, colophon to commentary on *śat.* ii. The present colophon is incorrectly numbered [१] १३, as if it were an additional text-stanza.

विश्वामित्रपराशर ^०	108.
कावरीतीर भूमि ^०	109.
हेमांबेरुह ^०	110.
सिंहो बली ^०	111.

Śataka iii. (*Vairāgya-ś*^०, fol. 36—fin.). The text agrees generally with Telang's group of MSS. called A—M, and thus (see his remarks, Crit. Notice, pp. 5 *fin.* and 6 *init.*) belongs to the same recension as *Śat.* i.

The text has 110 stanzas, beginning with the verse दिक्कालाद्^० and ending आशुर्वै^० (=Telang, st. 107, p. ६६). All these are commented on.

The Commentary. — MSS. of Dhanasāra's commentary on two of the *śatakas* are described by Rāj. Mitra ('Notices,' vol. viii., nos. 2734, 2738).

The author was a Jain, a pupil of one of the several² leaders of the [Upa-] *Keśa-gačha*, who bore the name Siddhasūri.

The comm. (on *Nīti-śataka*) begins :

युगादिदेवो ऽप्ययुगादिदेवः

पुरा द्वितीयो ऽपि सदा द्वितीयः ।

यः पंचशाखो ऽपि सहस्रशाखः

सो ऽमंगलो मंगलमातनोतु ॥ १ ॥

सर्वोत्तिशायसंयुक्तं पंचाचारपरायणं ।

श्रीवीरं गुरुनागारं महात्मनं नमाम्यहं ॥ २ ॥

That on *Śringāra-śataka* begins (fol. 21a) :

हरो महेशो योगिनामवगततल्लविचारणां चेतःसन्ननि मानस-
मंदिरे विजयते सर्वोत्कषेण घनैते ।^०

Ends (fol. 35a) :

केशगच्छनानांगणदीप्तभानोः^३

श्रीसिद्धसूरिसुगुरोर्महिमाधिकस्य ।

शिष्येण तस्य धनसारवरेण रम्या

टीकेयमद्य मतनु भनैहरे^४ व्यथत्ते ॥ १ ॥

² Some half-dozen pontiffs of this name are mentioned in the list edited by Dr. Hörnle, Ind. Ant., xix. 238–42.

³ So the MS., unmetrically. Compare Rāj. Mitra, *op cit.*, p. 186, and read : [*śrī-?*] *Keśagačha gaṇanāṅgaṇa*^०.

⁴ So R. M.'s MS., our MS. *harir*.

श्रीसिद्धमूरिगुरुसन्निहित प्रतापादञ्च¹

कवित्वमतिमाप्य विचारदृष्ट्या ।

रम्येह भर्तृहरिकाव्यवरस्य टीका

श्रीपाठकेन विदधे धनसारनाम्ना ॥ २ ॥

End of MS. :

० चंचलतरे । इत्यर्थः² ॥ ११० ॥

इति भर्तृहरिकाव्ये . . वैराग्यशतकं संपूर्णमगमत् ।

लिखतं (sic) प० रत्नकलश स्ववाचनार्थम् न केनापि ॥

संवत् १८०७ वर्षे चैत्रसुदि १३ लिखिता प्रतिरियं ॥ श्रीमज्जयपुरे ॥

255.

Or. 5237. — Foll. 104; 11 lines; 10 in. by 5 in.; written in a regular but rather crabbed Nagari hand, V.S. 1904 (A.D. 1847).

[H. JACOBI.]

भर्तृहरिशतकम्

The same, with the commentary (*vivṛiti*) of RĀMARSHI.

The text belongs to the same recension as the MS. just described.

The Nīti-śataka (i.) has 103 stanzas, beginning with the couplets यां विद्यायामि^० ॥ १ ॥ अन्नः सुख^० ॥ २ ॥ and ending यदि नाम^० (fol. 28a). See the statistics in Telang's Table already cited.

Ś. ii. has 101 stanzas, beginning चूडोन्नसित^० and ending यद्यस्य^० fol. 58b (see description of last MS.).

Ś. iii. has 105 stanzas, beginning दिक्काला^० and ending द्यौं बालो^० ॥ १०४ ॥ and संमोहयन्ति^० ॥ १०५ ॥ which form st. 104, 105 in Telang's MSS. P and R.

The commentator is identified by Aufrecht (Cat. Catt., s.v. Rāmarshi) with the author of commentaries on the Nalodaya and on the Vrindāvanakāvya. From a notice by Peterson

(Rep., iii., p. 20) it appears that Rāmarshi wrote his Nalodaya-ṭikā at Pattan in A.D. 1608, and was the son of a certain pandit Vṛiddha - Vyāsa, whose other sons were Nimbāditya and Harivamśa.

The commentary begins, without exordium, explaining verse 1 thus :

अहो अहं सततं निरंतरं चिंतयामि स्मरामि^०

Ends :

० विदधुरिति भावः ॥ १०५ ॥

चक्रे भर्तृहरि कृतेयैयामति सविस्तरां ।

रामर्षिर्विवृतिं व्यस्यत् विदां चिन्तप्रसन्नये ॥ १०६ ॥

इति श्री महामुनीश्वरभर्तृहरिकृतौ वैराग्यशतकटीका संपूर्णतामचीभजत् । संवत् १९०४ वर्षे चैत्र सुदि प्रतिपत्तिथौ ॥

There are a considerable number of marginal additions, especially in the last śataka, mostly in the original hand.

256.

Add. 26,417 a, b. — European book form, small 4°; foll. 113; about 20 lines in a page; Nagari, several hands, one dated Śaka [elapsed] 1692 (A.D. 1770).

भर्तृहरिशतकम्

The ŚATAKAS (here called SUBHĀSHITĀVALĪ) of BHARTṚHARI, with a Marathi version by TUKĀ.

The recension of the text to which the present MS. most nearly approximates is that of the South Indian editions, to which, as Telang shows (Critical Notice, p. 4), the text of von Bohlen virtually belongs.

Śat. i. (Nīti^०) has 101 stanzas, beginning with the stanza दिक्काला^० and ending भीमवन^०, fol. 26a.

Śat. ii. (Śringāra^०) has 100 stanzas, beginning with the st. शम्भु^० and ending वैराग्य^०, fol. 45b.

¹ Read with R. M.'s MS. *pratāpāc-śhaśvat-kavi*°

² Last words of commentary.

Śat. iii. (Vairāgya°) has 99 stanzas, beginning with the st. चूडोत्तमि^० and ending यदासोदाज्ञान^०, fol. 62b.

For the title here given to the whole work compare Rāj. Mitra, 'Notices,' iv., no. 1423.

Each verse is followed by a versified paraphrase in Marathi.

Colophon :

इति भृंहरीयोगींद्रकृत सुभाषितरत्नावल्या वैराग्यशतकं संपूर्णं ॥ ॥ इति भृंहरीयोगींद्रकृतसुभाषित वैराग्यशंखरीकेली-टीका तुकाग्रणे ॥ ॥ शके १६९२ विकृति संवात्सर ज्येष्ठवद्यद्वादशी भौमवार तद्दिनेनिति शृंगार वैराग्यशतकं समाप्तं ॥

At the end of śataka ii. the commentary is thus designated :

इति भृंहरीयोगींद्रकृत शृंगारशंखरी ब्रह्मानंदसमष्टोकी केली-टीका तुकाग्रणे ॥

The same at the end of the first.

b. Then follow nine leaves (63—72) containing chiefly miscellaneous extracts from Purānas (Bhāgavata, Padma, &c.), the first of which is headed ॥ स्फुटश्लोक ॥ and bears the subscription काकतुल्यकामिनां रविस्थानं ॥

256A.

Or. 3566.—Palm-leaf; foll. 28, 6 or 7 lines; 12½ in. by 2 in.; straight-topped Nepalese writing, well and regularly written, 15th to 16th century. [DR. GIMLETTE.]

अमरुशतकम्

AMARU-ŚATAKA, with the commentary of
RUDRAMADEVA-KUMĀRA.

The text has been frequently printed,¹ both in Europe and India.

An account² of the present MS. is given in

¹ In Dr. Haas's Catalogue (p. 5) it should have been stated that the commentary accompanying the *editio princeps* (Calcutta, 1808) is that of Jñānānanda Kalādhara Sena.

² The description of the material as 'Birkenrind' (p. 12) is probably a slip.

Dr. R. Simon's elaborate work 'Das Amaru-śataka in seinen Recensionen dargestellt' (Kiel, 1893). In this work it is shown that the text belongs to a group ('gemischte Recension') allied both to the 'Bengali recension' adopted by the commentator Ravi-śandra, and to another recension derived mainly from MSS. of Western India and associated with Arjuna Varmadeva's commentary.³

Of the commentator nothing appears to be known. As his notes describe themselves as a 'tippanīka,' the curtness of style observed by Dr. Simon (*op. cit.*, p. 26) is not specially remarkable.

The commentary begins :

पद्मव्याः कटाक्षो वक्रावलोकनं त्वां पातु ।

Ends :

० तादृशमवलोक्य ब्रूते ॥ १०० ॥⁴

सर्वबुद्धिभिन्नाद्द्रुसमिततत्त्वज्ञः ।

रुद्रमदेवकुमारो विदग्धचूडामणिर्यवृणोत् ॥

इति श्री अमरुशतकं सतिप्पनीकं समाप्तं ॥

257.

Or. 4147.—Foll. 68, alphabetically numbered *kā—ñṛi* (*ka*, *kā* fragments only, *khā* missing); 8 or 9 lines; 13 in. by 1½ in.; Sinhalese writing, dated *Saka varsha ekvā dahas sat siya anūṭun* (A.D. 1870).⁵ [E. G. GRINLINTON.]

सूर्यशतकम्

SŪRYAŚATAKA of MAYŪRA; with a verbal explanation in Sinhalese by PARĀKRAMABĀHU VILGAM-MŪLA.

A century of verses in praise of the Sun.

³ Printed in *Kāvya-mālā*, 1889.

⁴ In Dr. Simon's Table (p. 150) the last verse is given as no. 99. It corresponds to v. 62 of the *ed. princeps*.

⁵ The appearance of the MS. would suggest a somewhat earlier date. Possibly the word *Saka* is incorrectly used for *Vikrama*, a view to which Clough's Dictionary (*ed. 2*, s.v. 𑀲𑀸𑀓) gives some support.

Both text and commentary were printed at Colombo 1883, in the Sinhalese character; the text, with another commentary, is also included in 'Kāvya-mālā' series.

On Mayūra, who flourished not later than the 7th century A.D., see the authorities cited by Aufrecht, *Cat. Catt.*, s.v. The Jain legend of the composition of the present work given by Meratūṅgācārya is amusingly retold by F. Hall, *pref. to Vāsavadattā*, pp. 7, 49, notes.

On the commentator, see Rh. D[avids] in *J. R. A. S.* for 1894, p. 555. The reading of the colophon, in which the former refers to himself, both in the present MS. and in the printed edition is: .. *śrī-rājaguru Galaturumula ... ge śiṣhyaru Parākramabāhu*¹ *Vilgam-mula Mahatera sāmīn visin palamu Mayūra . . kavihu visin kaḷa Sūrya-stotra-śataka-yaṭa amutuven kaḷa arthavyākhyānayayī.*

Neither Prof. Davids (*l.c.*) nor Baṭuvan-tuḍāve, in his preface, notices the name Parākrama-bāhu. Possibly it was the laic name, Vilgam-mūla being the new name (modelled on his teacher's) given on ordination, or a local title.

The commentary was composed about the end of the 13th century. See *Nikāya-saṅgraha*, p. 24,² and my note in *J. R. A. S.*, vol. for 1896, pp. 215, 216.

Fragments only of the first three leaves (*ka, kā, ki*) remain.

258.

Add. 26,444b.—Foll. 16—23 (1—8); 9 lines; 10 in. by 4 in.; Nagari of 18th century.

[WILLIAM ERSKINE.]

आर्याष्टोत्तरशतकम्

ĀRYĀSHṬOTTARA-ŚATAKA, by (MAHĀ-) MUDGALA-BHAṬṬĀCĀRYA.

¹ *Śrī-Parākramabāhu*, printed edition.

² Quoted in *Cat. Sinhalese MSS.*, p. 23; cf. *ibid.*, p. 102, where the present MS. is described.

108 stanzas in praise of Rāma. Lithographed, with optional title *Rāmāryāśata*, at Bombay, Śaka 1782.

Beg. त्वयि विमुखे°

Colophon :

इति श्री महासुहृलभट्टाचार्यविरचितभार्याष्टोत्तरशतं समाप्तं ॥

259.

Egerton 1111.—Palm-leaf; foll. 31; 4 lines; 14 in. by 1 in.; Telugu writing of 18th century.³

सुदर्शनशतकम्

Part of the SUDARŚANA-ŚATAKA of KŪRANĀRĀ-YANA, with commentary.

Stanzas 1—38 only of a century of verses on the Sudarśana, or discus of Viṣṇu (sun's disk). Another MS. and a different commentary are described by Rāj. Mitra, 'Notices,' nos. 2840, 2841. Of the author nothing appears to be known.

Comm. begins :

प्रारम्भितस्य ग्रन्थस्य निर्विघ्नेन परिसमाप्तये ग्रन्थादाव्
मङ्गलमाचरति ॥

Text begins :

सौदर्शन्युज्जिहाना दिशि°

(see Rāj. Mitra, *l.c.*).

Comm. on st. 1 :

सौदर्शनि सुदर्शनसंबंध ज्वालाभवतां ॥

Ends (after st. 38):

इति नेमिवर्णनं समाप्तं ॥

260.

Or. 3310.—Palm-leaf; foll. 52; 6 lines; 10 in. by 1½ in.; Sinhalese writing of the 19th century.

³ Both forms of *k* occur, the ordinary modern, and the earlier form nearer to the Canarese.

Immediately after the last word of the commentary (बोधिपर्यङ्कलाभः ॥) comes the following colophon :

Sumaṅgala *unnānse visin liyavā nima ka[ē] eka-dās aṭa-siya panas-namaye avurudde poson masa palamuveñi badādāya.*

The 1st of Pausha being a Wednesday in A.D. 1859, it seems safer to take 1859 as A.D., as this era is far more commonly used in Ceylon than the Vikrama-Saṃvat. The Sumaṅgala mentioned as the scribe, or rather scribe's employer, must accordingly be an entirely different person from the commentator.

261.

Or. 5069. — Palm-leaf; foll. 8 (*ka—kṛi*); 6 lines; 14 in. by 1½ in.; Sinhalese writing of 19th century.

नवरत्नम्

NAVARATNA, with Sinhalese verbal interpretation.

The well-known nine, or rather (with the two prefatory verses) eleven, stanzas on the nine gems printed as the first poem in Häberlin's *Kavya-sangraha*, and frequently discussed before and since.¹ The Sinhalese verbal interpretation has also been printed with the text in Ceylon (Colombo, 1866), the poem being much used in the island for educational² purposes.

Begins (as in editions):

धन्वन्नरि क्षयणक^०

Ends : °नन्दु (which is explained :)

කාය චිත්තපීඨාවන්තැනුව ॥ සනෙත්සයෙන් වාසයකරන්නේදි නවරත්නසතකා සමාපනම් ॥

The present MS. and the next are also described in the Sinhalese Catalogue, pp. 99, 100.

¹ See especially Wm. Goonetilleke in the 'Orientalist,' i. (1884), pp. 97, 241.

² J. De Alwis, *Sidath-sangarawa*, p. 224.

262.

Add. 17,736. — Palm-leaf; foll. 8 (ක—කෟ); 7 or 8 lines; 13½ in. by 2 in.; Sinhalese writing of 19th century.

[REV. J. G. WENHAM.]

Another copy.

The text in the present copy is preceded by a distich, apparently not otherwise known, in which the whole Navaratna is ascribed to Kālidāsa.

समस्तभद्रं नत्वाऽं कालिदासेन परिहृतैः ।

रचितस्रवरत्नस्यैम्प्रवक्ष्यामि सुभाषितम् ॥

This is followed by a Sinhalese verbal explanation, given in the Sinhalese Cat. (*l.c.*).

B.—DRAMAS.

263.

Add. 26,426. — Foll. 46; 12 lines; good Nagari, dated Śaka 1734 [expired] (A.D. 1812).

[WILLIAM ERSKINE.]

अभिज्ञानशकुन्तलम्

ABHJÑĀNA-ŚAKUNTALA, by KĀLIDĀSA.

Often printed.

The 'Devanagari' recension; cf. Pischel, 'De Kalidasi Çakuntali recensionibus' (1870).

The first ten leaves contain a few marginal glosses on words, from lexical and other sources.

Colophon :

शके १७३४ अंगिरादौ भाद्रे कृष्णे सप्तम्या भानौ सायाह्ने पांडरंग गवात्री भीमे चिखलगावकर^५ तस्य हस्तात्स्वाधीय पराधीय च लिखितं ॥

³ The author of this verse, then, at all events was a Buddhist.

⁴ Read °स्या°.

⁵ A Marathi scribe, using ऋ for ल frequently.

264.

Add. 26,356.—Foll. 68 (originally 1—36, 36 *bis*, 37—67); 9—11 lines; original size about 11 in. by 4 in., but twice mended at edges; the writing, somewhat untidy Nagari, has been a good deal defaced, but preserves the date V.S. 1660 (A.D. 1603).

महानाटकम्

MAHĀNĀṬAKA, in MOHANADĀSA'S recension, ascribed to HANUMĀN.

The play, containing in this recension the abnormal number of 14 acts, has been several times printed in India. On the recensions, see Aufrecht, Cat. Bodl., pp. 142-3. On the structure of the drama and its antiquity, see the *Théâtre indien* of S. Lévi, who promises (p. 280) a further work on this drama.

Beg.

श्रीरघुकुलतिलकाय रघुर्नदनाय नमः ॥ श्रीसरस्वत्यै नमः ॥
कल्याणानां निधानं कलिलमलमथनं जीवनं सज्जनानां पापघ्नं ॥

Colophon:

इति श्रीहनुमद्विरचिते महा[ना]टके रामविजयो नाम चतुर्दशो
ऽध्यायोकः महानाटक समा[प्तं] संवत् १६६० भाद्रपदि १ शुक्ले
पर पोथी उज्जारी ॥ लेखक श्री त्रिपाठी विमलदेव . .

265.

Add. 26,357.—Foll. 89; 10—15 lines; 11½ in. by 5 in.; Nagari of 18th century, rather carelessly written, with some marks of *lacunæ* near beginning. [WILLIAM ERSKINE.]

The same, with a commentary called DĪPIKĀ, by MOHANADĀSA MIŚRA of the MĀTHURA-KULĀ, son of HEMORASA¹ and KAMALĀ.

This commentary has been printed in India. As to works quoted, see Aufrecht, Cat. Bodl., p. 143.

Beg.

हृदयेयत्प्रेरणा समुद्यतो हं विमूढतरबुद्धिः ।

The first of the three final stanzas runs thus (fol. 90a):

मायुरकुलसंभूतिः शुद्धचतुर्वेदबोधविख्यातः ।

हेमोरसो¹ विजयते कमलापतिरीश्वरप्रेमा ॥ १ ॥

तत्पुत्रेण मयेयं मोहननाम्नाथैरत्नानाम् ।

मन्त्रया कपिपिहिताप्य[भि]धानबलेन² सं[वि]वृत्ता ॥ २ ॥

Colophon:

इति श्रीमिश्रमोहनदासविरचितायां श्रीहनुमन्नाटकदीपिकायां
श्रीरामविजयो नाम चतुर्दशो ङ्कः ।

266.

Add. 7134.—Palm-leaf; foll. 1—126; 7½ in. by 1½ in. Malayalam writing, not inked, of 18th to 19th century.

अनर्घराघवम्

ANARGHARĀGHAVA, by MURĀBI.

A drama in seven acts. Printed in *Kāvya-mālā* [sep. series], no. 5 and elsewhere in India. Quoted in Haravijaya (9th century).³

Beg. (as in printed editions): निष्प्रसूह^०

End.

इति निष्क्रान्ताः सर्वे[॥] नायकनन्दनो नाम सप्तमो ङ्कः । . ।
पायात् पयोधि दुहितुः कपोलामलचन्द्रमाः यत्र संक्रान्तविंबेन
हरिणा हरिणायितं [॥] शिवमस्तु अद्यरं यत् परिभ्रष्टम् मावां
हीनन्तु यत् भवेत् छान्तुमर्हेन्ति विद्वांसः कस्य नाख्यपतिक्रमः ॥

The leaves are numbered by a system of akshara-notation, in which the decades are indicated as follows:—

10	20	30	40	50
ॐ (m),	ॐ (tha),	ॐ (la),	ॐ (pta),	ॐ (ba),
60	70	80	90	100
ॐ (tra),	ॐ (tru),	ॐ (ra),	ॐ (ra),	ॐ (ra), &c.

¹ Hemaursa, ed. Bombay, 1864. I understand (as against Aufrecht) this to be the father's name, and Kamalā that of the mother. Mohanadāsa must be the personal name of the author; and the Cat. P. B. should be corrected accordingly.

² *dhānam śalena*, MS.

³ Ed. cit., p. 1, note 1.

See the note by the compiler of the present catalogue in J. R. As. Soc. for 1896, p. 789.

The MS. has no regular punctuation, and the title of the play seems not to be given.

267.

Or. 2147a. — Foll: 44; 11 lines; 10 in. by 4½ in.; written at Benares in V. Samvat 1872 (A.D. 1815), by a Jain scribe.¹

प्रबोधचन्द्रोदयः

PRABODHAĆANDRODAYA of KṚISHṆA MIŚRA.

An allegorical drama in six acts, critically edited, with two commentaries, by H. Brockhaus in 1845, and frequently printed in India.

The Sanskrit equivalents of the Prakrit passages are given in the margin in a smaller writing. There are also numerous briefly worded glosses in the same writing on the Sanskrit text, and these appear to be founded on the commentary of Rāmadāsa.

Begins :

श्री जिनाय नमः ।

मध्याह्नार्कमरोचिकास्त्रिव &c.

Ends :

०पंकं तरन्तु । इति निष्क्रान्ताः सद्यः ।

इति श्रीमत्कृष्णमिश्र विरचिते प्रबोधचन्द्रोदये प्रबोधचन्द्रोदयो नाम षष्ठो ऽंकः समाप्तः ॥

संवत् १८७२ मिति वर्षे वैशाखकृष्ण ११ तिथौ लिखितो ऽयं ग्रंथः श्रीवाणारस्याम् ॥

268.

Or. 5230. — Foll. 53 (2—55; 1 and 46 missing); 11 lines; 9½ in. by 4½ in.; indifferent Nagari, written at Jesalmer, V.S. 1766 (A.D. 1710). [H. JACOBI.]

¹ Cf. the *namaskāra*. The MS. was bought of a Jain (Bhagvandas Kevaldas) with Jain MSS. It shows, however, few if any of the characteristics of the Jain style of writing.

Another copy.

Somewhat imperfect, see above.

संवत् १७६६^३ वर्षे मित्ता जेष्ठ सुदि १२ दिने बुध वासरे लिखितं व्यासवीरजी श्रीजेसलमेरु मध्येराउल श्रीबुधसंघराज्ये प्रधानाधिप अर्जुनाभिधाने ज्ञातिमहेसरी ॥

269.

Add. 26,358b. — Foll. 14—21 (1—3, 5—9); 11 lines; 9½ in. by 4 in.; regularly written Nagari of 16th(?) century.

[WILLIAM ERSKINE.]

दूताङ्गदः

DŪTĀNGADA, of SUBHAṬA (verse portions³).

A *dhūyā-nāṭaka*,⁴ a drama of an irregular species, on the sending of Angada by Rāma. Printed in the *Kāvya-mālā*, no. 28. Brief analyses of the whole play are also given by H. H. Wilson (*Theatre*, ed. 2, ii. 390), and by Aufrecht, *Cat. Bodl.*, p. 139.

Regarding the composition and production of the play, the Bombay editors were the first to notice (edition, p. 1, note) that it belongs to Gujarat. I have elsewhere (J. R. As. Soc. 1898, p. 229) shown grounds for the opinion that the production does not belong to the reign of Kumārapāla (A.D. 1143—74), but to the short and not universally acknowledged⁵ reign of Tribhuvanapāla (circa A.D. 1242-3), and that it really commemorated Kumārapāla.

The dramatist Subhaṭa thus becomes a contemporary of Someśvara, the author of the *Kīrtikaumudī*, a circumstance which

² Date repeated on the cover, with the year expressed *ritu-rasābdhi-bhū*.

³ For another case of a copy of the verses only from a play, see *Cat. Pr. Bks.*, s.v. Jagadīśvara (Hāsyārṇava).

⁴ A term of obscure origin (S. Lévi, *Théâtre indien*, i. 241).

⁵ *Ind. Ant.*, vi. 190.

accords well enough with the language of the verse mentioning Subhaṭa (Kirt., i. 24) quoted by the Bombay editors.

Begins :

पायात्स वः¹

Ends :

मुनिर्मितं किं च न गद्यबंधं कृतं कियत्प्राक् तनसत्कवीन्द्रैः ।

प्रोक्तं प्रगृह्य प्रविरचिते स्म रसाद्यमेतत्सुभटेन नाद्यं ॥ ७२ ॥

इति दूतांगद नाम नाटक समाप्त ॥

A few verses from the lost leaf (4) follow.

270.

Add. 26,358 c.—Foll. 22-29 (1-8); 11 lines; 9½ in. by 4 in.; Nagari, dated 'Samvat' 17(0)3²? (17th century?).

[WILLIAM ERSKINE.]

हरिद्यूतम्

HARIDYŪTA.

A short drama, in three scenes, of unknown authorship.

The present copy, probably unique, was examined by S. Lévi for his *Théâtre indien*, and a *résumé* of the plot is given by him (vol. i., p. 242), the work being assigned to the class of *chāyā-nāṭakas* and regarded as an imitation of the *Dūtāngada*.³

Begins :

अथ हरिद्यूतं नाटकं व्याख्यास्यामः ।

अपि च विदुषां प्रीतिः कस्यै अर्थाय भवति ॥

यतः

तुष्टो धनी धनं दद्यात्कवये स्व्यदिनस्विरं ॥

¹ The Bombay editors call attention to Subhaṭa's borrowings from other authors, commencing even with the first half of the first verse.

² The dot for cipher is added in later ink, and the date 1703 does not appear to work out to any of the Vikrama eras, or Śaka, whether current or elapsed.

³ The title, however, is written Haridyūta, not °dūta as M. Lévi gives it.

A short *prastavanā* follows (foll. 1—2a, 4), consisting of the usual conversation (here, however, with no Prakrit) between the *sūtra-dhāra* and those in the *nepathya*, but giving no poet's name.

Ends :

कृष्णः करोतु कल्याणं केशिकंसनिषूदनः ।

श्रोतुः कनुश्च नितरां हरिद्यूतस्य सर्वदा ॥

इति हरिद्यूताख्यं नाटकं समाप्तं ॥ संवत् १७०३ वर्षे पूषि मासे सिते पक्षे अष्टम्यां तिथौ बुधे वारे लिपितं ॥

A scholiast's grammatical note follows.

271.

Add. 26,359 b.—Foll. 12—28 (originally 1—19, with 8 and 9 missing); 9 lines; 10½ in. by 4 in.; Nagari of Western India, written in V.[S.] 1479 [expired]⁴ (A.D. 1422).

[WILLIAM ERSKINE.]

सुभद्रापरिणयनम्

SUBHADRĀ-PARIṆAYANA or °HARAṆA, by RĀMA called VYĀSA ŚRĪ-RĀMADEVA.

A drama of the '*chāyā-nāṭaka*' class. A short account of the plot, taken from the present MS., is given in S. Lévi's '*Théâtre indien*,' i., p. 242 (compare also pp. 240-1).

The author Rāmadeva, calling⁵ himself Vyāsa Śrī-Rāma, wrote also later the similar drama *Rāmābhyudaya* (Add. 26,443a). The present piece was produced for king Hari-brahma (also called Haribhrama and Hari-varman⁶), son of Rāmadeva of Raipur, who was reigning in A.D. 1402 and 1415.⁷ Com. J. R. A. S. 1898, p. 231.

⁴ The exact date works out as equivalent to Tuesday, 12th August, 1422.

⁵ Using his full caste-designation, possibly to avoid confusion with Rāmadeva, the late king, mentioned below.

⁶ With the names given in Ep. Ind., ii. 230, we get six names for this one king!

⁷ Epigr. Ind., ii. 228; Ind. Ant., xix. 26 (§ 20).

For a 'ébhāyā' of the present play, see Weber, Cat. Berl., ii., no. 1567 (where no author's name is given, and the title is Subhadrāharāṇa).

Begins :

गंगासंगमशालिनामविरलासंगैकशोभावृतां
पंचानामपिमध्यमः समधिक श्रीमान् किरौटी लसन् ।
लावण्यामृतदीर्घिकांमिव विधोर्बाला कलामुड्डहन्
विश्राधीनवधूय भूर्जटिजटाचूटश्चरं पातु वः ॥ १ ॥

Fol. 13(2)b; प्रविश्य नदी । एस म्हे आणवेदु अक्को ।
किं कारणं समरणेणाणुगिहोदमिह (cf. Sanskrit version
ap. Weber, l.c.)

मूत्र[धारः] सादरं । आर्ये विदितमेव तावद्भवत्या ॥

अस्ति प्रत्यर्थिराजव्रजमुकुटमणी राजिनोराजिताहिः¹

पारावारांतपारः प्रसृमरसुयशाः श्रीहरिब्रह्मभूपः ।

भ्रात्र्या भूमोमशेषां छविदपि सदृशं स्वाश्रयं नामुवाना

साहं नाना कलाभिः श्रयति भगवती भारती यद्गु-

[जाकं ॥ ५ ॥

एकेयं रसना मनस्यनुतरं नापि स्थिरं तत्कथं

वश्येः श्रीहरिवर्मदेव नृपतिर्यस्य क्षमा मंडले ।

शश्वहानजलाभिषेचनचलादह्लानलक्ष्मीः कला

वध्वस्मिन्नगमा वनोरुहवनी² शाखाशतैर्जृम्भते ॥ ६ ॥

एकाहिकः कलिकदर्शनयानयाय धर्मः

कथं कथमिव स्थितिमेति लोके ।

श्रीमान् हरिभ्रमनृपः स्वकरावलंबं

नित्यं मुदा यदि ददाति न दानवीरः ॥ ७ ॥

तेन च सकलसामन्तमौलिमालामिलनदुर्लभितपदारविंदेन श्री-
मता स्वामिना सप्रसादमहमिदम्रादिष्टोऽस्मि । यत् किल सरस-
कविना व्यासश्रीरामदेवेन विरचितमभिनवं सुभद्रापरिणयनं नाम
छायानाटकं । तदिह महति वसन्तोत्सवे भवताभिनोयमानं निरूप-
यितुमिच्छामः ॥

In st. 11 (fol. 15a, l. 5) the king is again referred to as Haribhrama. *Ibid.*, l. 9, the *sūtradhāra* continues :

० इयं परिषदाराधनस्य सामग्री ॥ तथा हि ॥

मद्भगव्याः सविशेषनैपुण्यपुः सेयं विदग्धा सती ।

चेतः संवहनं जनेषु ललितं पार्थस्य³ लीलायितं ।

¹ Or °hnikh, perhaps for °āhnaḥ.

² A marginal note explains this: *vedū eva avanīruhāḥ vṛikshā teshūm vanī.*

³ *Arjunasya*, margin.

सर्वीगोष्⁴ रसाभिरानिकगुणग्रामश्च रामः कविः ।

स्वामी चैव हरिभ्रमः श्रमजुषां दारिद्र्यमुद्राहरः ॥ १३ ॥

The prologue ends, and the play begins (fol. 15b, l. 7):

ततः प्रविशति विशकिश्लयादिशिशिरोपचारहस्यः पुरुषः ॥

The second scene (foll. 16b, 17) is between Vasubhūti and his friend Pushkarāksha.

Act 1 is followed (fol. 18b) by an interlude (*vishkambhaka*) in which Arjuna is introduced, *madanāvasthānam nāḥayan*.

In the last scene (foll. 18b, 19) Subhadra appears in wedding attire, and on a golden throne.

Ends (after verse numbered 56):

श्रीवासुदेवः । एवमस्तु । सर्वे सानंदं महोत्सवे । इति नि-
ष्क्रान्ताः सर्वे ॥ समाप्तो ऽंकः । समाप्ता चैयं सुभद्रापरिणयनं नाम
छायानाटकं । कृतिव्यासश्रीरामदेवस्य ॥ छ ॥ संवत् १४७९ वर्षं
भाद्रपद शुद्धि ११ भौमे ऽद्येह आशापल्या⁵ सुभद्रापरिणयनं छायाना-
टकं महादेवो जलित् ॥

272.

Add. 26,443a.—Foll. 5; 20–22 lines; closely written in small and neat Jain Nagari of 16th century. [WILLIAM ERSKINE.]

रामाभ्युदयः

RĀMĀBHYUDAYA, by RĀMA called VYĀSA-ŚRĪ-
RĀMADEVA.

A drama, in two acts, of the kind called *ébhāyānāṭaka*.

On the author, who wrote in the 15th century A.D., see the foregoing description (no. 271).

An account of the plot, taken from the

⁴ *sarvaprakāraḥ* (sic), margin; but?

⁵ This place I have not identified. Arpalli and Alapali occur (like Raipur itself) in the Central Provinces. On the other hand, 'Asāwal' (v. reif. in index to Sir H. M. Elliot's 'India') is the old name of Ahmadabad; and आसपुर and आसरवा are villages within a couple of miles east of the same town.

present MS., is given by S. Lévi, *Théâtre indien*, p. 242; and extracts from another MS. of the play are given by P. Peterson, *Cat. Ulwar*, [Extracts] p. ७३ (cf. p. 42).

The play was produced by the orders of a sovereign (Maharāṇa) named Merudeva, who, like the patron of our author's other drama, was a son of Rāmadeva. He may be accordingly assumed to be a king of Raipur, and, as Haribrahma succeeded Rāmadeva, to have succeeded his brother. The date of the play thus falls in the middle of the 15th century A.D. Compare my note in J.R.A.S. 1898, p. 231.

Begins :

विश्वोत्सासनशाविसारितिमिरं दूरं निरस्याद्
आरादेव हुताशनाधिगतया कात्या स्फुरत्यायुतः । ०

Sūtradhāra (l. 5):

तदत्र देव श्रीत्रिपुरुषायतनमनुकौमुदीमहोत्सवमिलितं यात्रि-
कजनमभिनवरूपकाभिनयेन विनोदयितुमिच्छामि ॥ ०

अस्ति ध्वस्तसमस्तवैरिविपिन-प्रोद्यत्प्रतापानल-
ज्वालालीविमलीकृतत्रिभुवनः श्रीरामदेवात्मजः ।
मेरुः स्मेरयशः प्रसूनपटलप्रोत्सासिनोर्वीतले¹
आयुष्मानवनीवनीपकमनःसंकल्पद्रुमः ॥ ३ ॥

अपिच ।

रणक्षोणीरंगप्रसृमरविषयक्षितिभुजा²
भुजा दंडोदंचत्तरसमर कंडूभरहरः ।
शरद्राकाकारमणकिरणाशीशुचिलसद्यशःश्रीः
श्रीमेरुः कथमिव हि वर्यः कविजनैः ॥ ४ ॥

तेन च प्रवर्तारिपुकुलजलधिंशंशापणागस्थेन त्रिविधवीरचूडा-
मणिना महाराणक³ श्रीमेरुदेवेन समादिष्टो ऽस्मि । यथा स्म⁴रम
कविना व्यासश्रीरामदेवेन विरचितमभिनवं रामाभ्युदयं नाम ज्ञाया-
नाटकमभिनयीमानं निरूपयितुमिच्छामः ॥ ०

Act. 1 (53 numbered stanzas) ends fol. 3b.

Ends :

० कोऽपि वाचां विलासः ॥ ३१ ॥

इति परक्रम्य निःक्राता सर्वे द्वितीयो ऽंकः । कृतिरियं व्यास
श्रीरामदेवस्य समाप्तं चेदं रामाभ्युदयं नाम ज्ञायानाटकं ॥

¹ *lāsitorvitalah*, Ulwar MS.

² *bhujo*, Ulwar MS.

³ *°rājasrī*, Ulwar MS.

⁴ Read *sarasa* with Ulwar MS.

273.

Add. 26,358 a. — Foll. 13 (4—16); 9 or 10 lines; originally about 9½ in. by 4 in., but broken at edges; Nagari of Western India, dated V.S. 1483 (A.D. 1426).

[WILLIAM ERSKINE.]

भीमविक्रमः

BHĪMAVIKRAMA, by VYĀSA⁵ MOKSHĀDITYA.

This is a unique, though imperfect, copy of a short heroic drama of the kind called *Vyāyoga*. See S. Lévi, *Le Théâtre indien*, i., p. 251 (et al.), where it is observed that "le vyāyoga n'est qu'un fragment d'épopée décomposé en scènes et embelli selon les procédés ordinaires de la poétique." The piece serving as 'epopée' here⁶ is the Mahā-nāṭaka (nos. 264-5), as well as the Mahā-bhārata.

It will be seen from the extract below that the piece was composed in V.S. 1385 (A.D. 1328).

The *dramatis personae* are Kṛiṣṇa, Arjuna, Bhīma, Jarāsandha, and his son Sahadeva, and the main action is the conquest by Bhīma. See Mahābhārata, Sabhā-parvan, adhyāya 22.

End.

० मम शर्मं यातु । प्रसादान्नव । इति निष्क्रान्ताः सर्वे । प्रथमो ऽंकः⁷ समाप्तो भीमविक्रमनामा व्यायोगः कृतिरियं व्यास⁵ श्री-
मोक्षादित्यस्य । शराष्टराम शीतोशी विक्रमादित्यवत्सरे । व्यासेन
मोक्षादित्येन व्यायोगो ऽयं विनिर्मितः ॥

Colophon :

संवत् १३८३ वर्षे साके १३४७ प्रवर्त्तमाने भाद्र वा शुद्ध १०
दशम्यां तिथौ सोमदिने मूलनक्षत्रे धनस्ये चंद्रे अष्टमे चले⁸ साह्या
महाराजाधि श्री जाईदेवविजयराज्ये सामात्यराज श्री बारडजेसा

⁵ Cf. no. 271, note 5.

⁶ See the colophon.

⁷ Apparently an error, vyāyogas being only one-act pieces.

⁸ Bulsar (Valsad), now in Surat district.

पंचकुल प्रतिपत्नी ॥ कायस्य न्यातीय महं¹ बुला सुत महं¹
काहैया ल्प[र]ध्यनार्थे पुस्तिका भीमविक्रम महानाटकस्य व्या-
योगो लिखितः ॥ . ॥ अ० ३०० ॥

274.

Add. 26,360. — Foll. 39 (1, 1—38); 9 lines ;
9 in. by 5½ in.; bold Nagari writing, dated
[V.]S. 1732. [WILLIAM ERSKINE.]

रुक्मिणीहरणम्

RUKMIÑHARAṆA-NĀṬAKA, by ŚESHA-ŚINTĀMANI,
SON OF ŚESHA-NRISIMHA.

A drama in four acts, in Sanskrit and
Prakrit, but chiefly in Sanskrit verses (149
stanzas in all).

The author wrote also several works on
alamkāra. A MS. of one of these, a com-
mentary on Bhānudatta's *Rasamañjarī*, was
written in [Vikrama(?)] Samvat 1609 (Rāj.
Mitra, 'Notices,' no. 3115); the colophons
of this and of another MS. (Cat. I.O., p. 357)
of this work state that the author lived at
Bradhnapura.²

Text (*nāṇḍī*) begins :

कल्याणानि ददातु वः स भगवान् वैकुण्ठकण्ठी०

The *sūtradhāra* on his entry says :

आदिष्टो ऽस्मि भगवतः सामराज्यं याचायां मिलितै
सभासङ्गिः ।

And further on (fol. 2a, l. 9):

अस्ति शेषवंशोत्तंस पंडितवर्ये श्री शेषनृसिंहमूनोश्चिंतामणेः
कृतिः रुक्मिणीहरणं नाम नाटकं ॥

The actor enquires as to the Śesha-family,
and a number of particulars as to its
(mythical) origin follow.

Act 1 commences (fol. 6a) with a dialogue,
in prose and verse, between Rukmī (brother
of the heroine) and his father, king Bhīsh-

¹ For *mahattara* or the like, common in insert., e.g.
Ind. Ant., vi. 198, l. 19.

² 'Bradhnapura (Suryapura)' Peterson, Cat. Ulwar,
p. 45.

maka. It ends (fol. 9a) with the departure
of the king, '*mādhyaṅgnakarmānushthāya*,' and
bears the subscription :

इति श्री नृसिंह शेषवंशोत्तंस पंडित वर्ये शेषनृसिंह सूरिसुत
श्री शेषचिंतामणि विरचिते रुक्मिणीहरण-नाटके भीष्म(sic)-
रुक्मिणीसंवादो नाम प्रथमो ऽंकः ॥ १ ॥

Act 2 is preceded by an introductory scene
(*vishkambhaka*), foll. 10a—12a, representing
Rukmī awaking from sleep and consulting
Garga and other astrologers. A scene be-
tween Rukmī and Rukmiṇī follows, chiefly
in verse, and comprising (stanzas 43—56) a
lengthy description of Dvārakā, Kṛishṇa's
residence. Later, Kṛishṇa himself enters.

Act 3 commences (fol. 28b), after the ab-
duction, with a *vishkambhaka*, in which the
personages are Rukmiṇī '*harañajātasam-
bhramā*,' and the princes with drawn
weapons.

A combat follows, in which Rukmī is dis-
foured by wounds, hence the title of the act
(fol. 35a), *Rukmī-vairūpya-ka[ra]ṇa*.

The fourth, and last, act contains the
account of the marriage of Rukmiṇī.

Subscription (as for Act 1):

इति . . पाणिग्रहणं नाम चतुर्थो ऽंकः ॥

Colophon :

संवत् ११३२ वर्षे श्रावणमासे कृष्णपक्षे अष्टमपूर्वाणी अमावा-
स्यावारे सामे भ० । हरजीकेन³ लिखितं ।

275.

Add. 26,359c.—Foll. 29—36 (1—18); 11 or
12 lines; 9 in. by 4 in.

[WILLIAM ERSKINE.]

रत्नावल्याख्याया

RATNĀVALĪ, of ŚRĪ-HARSHA (portions).

A '*śhāyā*' or translation into Sanskrit, by
Mudgaladeva, son of Gopinātha, of the Prak-
rit passages of the Ratnāvalī.

³ A note on the cover states that this scribe (there
called Hariji) wrote only the last 15 leaves.

On the drama, which has been frequently edited and translated, see S. Lévi, *Théâtre indien*, i., pp. 185 sqq.

Of the present translator from Prakrit, a 'Kavi,' nothing further is known.

Title and preface :

अथ रत्नावल्याः प्राकृतस्य संस्कृतानि लिख्यंते ।

Then in a somewhat later hand (partly obliterated, but see colophon below) :

कवि मुद्गलदेवेन गोपीनाथाङ्गजन्मना ।

क्रियते प्राकृताद्वारा (°तोद्वारे ?) रत्नावल्या मनीषिणा ॥

Text begins :

नटी । आयपुत्र इयमस्मि°

Ends :

विदूष° । सदृशमेतद्वस्ते भूता इदानीं प्रियवयस्य पृथ्वी¹ ॥
इति रत्नावल्याः प्रा° चतुर्थो ऽंकः ॥ यन्यायं ३९४² ॥

श्रीमन्मुद्गलदेवेन गोपीनाथाङ्गजन्मना ।

रत्नावल्याः नाटिकायाः प्राकृतसंस्कृतं कृतं ॥

276.

Add. 26,358 d.—Foll. 30–38; 12 or 13 lines; 9½ in. by 4½ in.; Jain writing of 17th century, obliterated in places.

[WILLIAM ERSKINE.]

वेणीसंहारस्य श्रया

VENĪSAMHĀRA-NĀṬAKA, by BHATTA NĀRĀYAṆA (similar portions).

A Sanskrit rendering of the Prakrit passages by Vidvan(?)—Mukuta-Māṇikya, son of Bhaṭṭa Rāmeśa.

On the play itself (critically edited by J. Grill, 1871) see S. Lévi, *Th. ind.*, i., p. 224 and ii., p. 44.

¹ See ed. Bombay, 1882, p. 80, l. 7.

² A sec. manu; on the next page the number is given as 467.

Begins :

यत्प्राकृतमतिगहनं वेणीसंहारनाटकस्थिति तत् ।

विद्वियते [ऽ]मरचाख्या वाख्याःपदपंक्तं नञ्चा ॥ १ ॥

समाश्रित्तु भर्तृपत्नी (= समस्तसदु भट्टिणी ed. Grill, p. 9, l. 19).

Ends :

विद्वन्³ मुकटमाशिक्ष्य भट्ट रामेश मूनुना ।

विवृतं प्राकृतं वेणी संहारस्यं यथामति ॥

इति वेणीसंहार प्राकृतस्य पर्यायै(sic) विर[चित]°⁴ समाप्तं ॥

C.—ORNATE PROSE, &c.

(including tales, *campū* and *prabandha*).

277.

Add 15,414. — Foll. 274; 11 lines; 8½ in. by 5½ in.; Nagari hand of 17th to 18th century,⁵

पञ्चतन्त्रम्

PAÑČA-TANTRA ('editio ornatior') or BṚHAT-PAÑČA-TANTRA, in the recension of PŪRṆA-BHADRA,

A portion of this recension was edited by Kosegarten (Greifswald, 1859), as a continuation of his edition (cited below) of the ordinary text, called by him 'textus simplicior.'

The orthography of the MS. is at times defective, but its readings seem to be far more intelligible than those of the Berlin MS. used by Benfey (*Pantschatantra*, ii., *Anmerkungen passim*),

Begins :

नत्वा ब्राह्मो बृहत्पत्रं मुद्गियते मया ।

संक्षिप्ररुचि सत्वारि चत्नो[sic] बुद्धिहेतवे ॥ १ ॥

³ The MS. appears to read सिद्धन् or सिद्धन्.

⁴ A sec. manu.

⁵ 'Purchased of Thomas Rodd, 1845. Sussex Sale, Lot 180.'

After three stanzas more of *namaskāras*, the stanza सकलार्थशास्त्र^०, with which Kosegarten's text commences, occurs as st. 5.

Book I.

After Tale 1 (begins fol. 3b) occurs (without serial numbering, so that we may call the tale 1a) the Story of the Ass, Dog, and Thief, which follows in the corresponding place in the Hitopadeśa.

Compare Peterson's Hitopadeśa, Introd., pp. 20—22, where a parallel from the Brihatkathā is given.

The language of the tale corresponds closely with the Hitopadeśa text.

The next stories (2—9) follow the 'textus ornator,' as far as printed by Kosegarten.¹

Tale 10 (=Tale 9 of the *textus simplicior*). The text corresponds with India Office MS. 2643 (Kosegarten's MS. 'A'), which has been compared for the present description. It begins at fol. 69b, l. 3 in our MS. (= 38a, l. 2 in A). Compare Benfey's Einleitung, p. 222.

Tale 11 (foll. 71b—73a) = Tale 10 (text simpl.).

Tale 12 (foll. 75b fin.—77b). See Benfey, i., § 76, and ii., p. 133.

Tale 13 (foll. 79a fin.—84a), corresponding to Benfey's 11th Tale, commences in the present MS. and in 'A' with the following introductory particulars, not noticed by Benfey, and apparently peculiar to the present recension :

अस्ति कस्मिंश्चिन्नगरे वणिक् सागरदत्तो नाम । स उद्वृशत
बहुमूलकस्य चेलकस्य भारसहस्रं भृत्वा कस्याचिद्दिशि प्रस्थितः ।
अथ तस्य विकटनामा उष्ट्रो गतिभारेण पीडितो विग्रस्तसर्वाङ्गो
निश्चेष्टः पतितः । ततो वणिक् चेलकभारमन्येषु उष्ट्रेषु विभज्य
द्विधा । अरख्यभूमिरियं विषमा जस्मिन् स्थाने न शक्यते स्यातु-
मिति विकट विहाय प्रस्थितः [1] तस्मिन् साधेवहे गते विकटः
शनै र रुत्याय †संचरन् शय्याणि भक्षयितुमारभः रवमसी कति-
पयैरहोभिः बलवान् संवृत्तः² । तस्मिंश्च वने मदोत्कटो नाम सिंहः
प्रतिवसति स्म ॥

¹ His last śloka (258) occurs on fol. 65(६३)a of our MS.

² . . . ² The text of this passage is given from A. Our MS. has : *śanair utthāya varāśishyaṃ bhakshayatam*

Here follows the prose and verse³ of the *textus simplicior* (Koseg., 68. 11 sqq.).

Tale 14 (foll. 84a—86a) corresponds with Benfey, Nachtrag no. 4, vol. ii., p. 135.

As noted by Benfey, from the Berlin MS., the tale commences with the words (आख्याते चाख्यानके^०) of the corresponding passage in the *textus simplicior* (Koseg., 72. 16).

In the passage noticed by Benfey in his note 557 (p. 435) our text reads चातुजातक . . लडूक . . खाद्य (fol. 85a, l. 6). Similarly the form उपनीविततया read by our MS. (fol. 85b, l. 2), solves Benfey's difficulty in his note 559.

The intervening matter between this tale and the next is briefer than in the so-called 'simpler' text, as we have only five stanzas (numbered 320—324) against Kosegarten's twelve (325—334).

The tale of the Sandpipers (no. 14A⁴= Benfey 12) commences at fol. 87a.

Tale 15 (foll. 89a—90a), the well-known Kacchapa-jātaka (= Fausböll, 215), corresponds to Benfey's 13.

Tale 16 (foll. 90a—91a) corresponds to Benfey, Nachtrag iv.b (vol. ii., p. 137). Our MS. reads in the passage cited in his note 567 : अथयमेते चः अपरश्चो वा गन्तारस्त^०

Tale 17 (foll. 92b—94b) = Bfy. 15.

Tale 18 (foll. 95a—96a) = Bfy., Nachtr. v. (ii. 139).

Tale 19 (foll. 96, 97) = Bfy., Nachtr. vi.

Tale 20 (=14a,⁴ conclusion of the Sandpiper story) ends fol. 98b.

ārabdhah . evam . . samvṛittah ॥ tasmīn śravane (sic) *kadācit tair itas tataḥ paribhramamānaḥ sārthaddra-
shṭuḥ* (!) *Kathanako nāma ushṭro drishtaḥ. Atha simhū-
ha* (sic). *Aho apūrvam . .* (= Koseg., 68, 13). From the sudden change in the camel's name and the generally chaotic state of the text, it would seem that a *lacuna* in the archetype of our MS. had been clumsily filled in from the 'textus simplicior.'

³ Kosegarten's verse 323 is, however, omitted.

⁴ This tale is numbered as 20 in the MS. As the tale-numbering is at the end of each tale in the MS., a tale like the present, which includes others, comes out of order.

Tale 21 (fol. 99b—102a) = Bfy. 16.

In the following passage the verse partially restored by Benfey (i. 252) occurs, in the subjoined form (fol. 104a, l. 8):

मदादिद्यालनं शास्त्रं मंदानां कुरुते मदं ।

चक्षुः प्रबोधनं तेज¹ उलूकानामिवांधकृत् ॥

Tales 22—24 (fol. 105b, 109b, 110b) = Bfy., Nachtr. vii.—ix.²

Tale 25 (fol. 111) = Bfy. 17. Our MS. agrees with the Berlin MS. (see Bfy., i. 270) in making the object mistaken for fire to be a glow-worm or fire-fly (खद्योत), not berries.

Tale 27³ (enclosing 26 [Bfy. 20]), foll. 112a—115b = Bfy. 19.⁴

Tale 28 (fol. 116a *fin.*—118a) = Bfy. 21.

For Tales 29—31 (fol. 118b *fin.*—124b) see Bfy., Nachtr. x.—xii.

The text of Tale 31 has been printed by Weber, *Indische Studien*, iii. 370. Compare also the 'Tantrākhyāna,' Tale 2, and other parallels given by me in *J. R. A. S.*, New Series, vol. xx., pp. 470, 474, 486 (text).

The conclusion of the main tale of Book I, giving the conversation of the two jackals, &c., is described in this MS. as forming 'tale 32.' This conclusion is in the present recension, as Benfey (i. § 107) remarks of the Berlin MS., 'viel ausführlicher' than that of the shorter text. It occupies fol. 125—127 of our MS.

Book II

Introductory tale. The name of the town forming the scene of the main tale is given as Premadārūpya (fol. 128a, l. 4),

¹ This word is curiously enough omitted by Benfey (*l.c.*), and no conjecture is made for the restoration of the missing metric foot.

² The passage प्रज्ञव्याकरण^० noted by Benfey, ii. 440, n. 600, occurs at fol. 106a, l. 4.^० His correction नवांश is verified by our MS.; but there is no need to alter व्याकरण. Compare the title of the 10th S'vetāmbara-Jain *āṅga* and the Buddhist-Sanskrit usage of व्याक^० (= 'explanation'), both appropriate to a श्रवणक, as our MS. (cf. Bfy., note 636) calls this monk, apparently a Digambar.

³ Wrongly numbered समदशमी in the MS.

⁴ For the tale numbered 18 in Bfy., see bk. 4, tale 11, below.

In this book the separate tales are unfortunately not numbered by the scribe.

At fol. 129b occurs the short tale of the Bird with two beaks, also inserted in a short form in this place by the Berlin MS. (Benfey, i., §§ 116, 215).

In Tale 1 (begins fol. 137b, l. 1 = Kos., p. 116, 15) the text agrees fairly closely with the printed editions.

Tale 2 begins fol. 139a.

Tale 3, fol. 139b *fin.* (= Koseg., 120. s).

Some at least of the verses mentioned by Benfey (i., § 123) as common to the Hitopadeśa and the *textus ornatior*, occur on fol. 157, 158, &c.; the verse येन शुक्लीकृता हंसाः^०, to which he specially calls attention, being found at fol. 157b. 5.

The two fables peculiar to the same text (Benfey, ii., 207—212) occur at fol. 159b. 9—161a. 6 and 162b. 8—164a. 8 respectively.

Before the beginning of the second extra tale, and immediately preceding the verse सुभाषितरस^० (v. 175 Koseg.), occurs the stanza काव्य^०, here commencing काव्यगीतविनोदेन, but otherwise agreeing with Hitopadeśa, Prol. 32 (p. 5 ed. Peterson).

Book II, ends (fol. 167b) with the verse तिरश्चामवि^०, which occurs at Hitop., i. 87 (= 62 Peterson),

Book III,

In this book the reading of the commencement of Tale 1 (see Bfy., i. 345, note) is (fol. 167b):

अस्ति दाक्षिणात्यजनपदे महिलारोप्यं नाम^०

In this book the differences between the 'ornate' and 'simpler' recensions are less, as may be seen from Benfey's notices, and from the fact that the printed text has the same number of tales as the Berlin and India Office (Wilson's) MSS. (Bfy., i. § 138 *fin.*),

Our MS. agrees, however, with the Hamburg MS. (not, as usual, with the Berlin and with Wilson's MS.) in omitting the tale of the Serpent and the Ants, numbered 4 by Benfey and Kosegarten, and regarded by the former (i., § 147) as a late interpolation.

In the case of some of the other fables regarded by Benfey (i., §§ 151 foll.) as later additions, our MS. does not appear to agree exactly with any known MS., as it preserves (foll. 186*b*. 2, 187*a* *fin.*) the next two tales (Bfy., nos. 5, 6), but not the two following these (Bfy., nos. 7, 8), and goes on, after several interposed verses (fol. 188*a*), to Benfey's Tale 9, which is narrated to Arimardana by Krūrāksha, the second minister (not by Vakranāsa, the fourth).

Benfey's Tale 10, likewise regarded by him as a later addition, occurs in our MS. (foll. 191*a* *med.*—192*a*).

The conversation between the king and ministers is continued, and illustrated by several verses¹ (foll. 192*b*, 193) apparently not found in the other MSS.

At foll. 193*a*—196*a* (verses 142—188 = 140—190 Koseg.) occurs the tale numbered as 7 in the printed texts, and noted by Benfey as borrowed from the Mahābhārata.

Benfey's Tales 11 and 12 are wanting in our MS. See below, in the account of Book IV.

Tale 13 of the printed editions occurs on fol. 198, and is succeeded (fol. 199*a*) by Tale 14, as in the printed text.²

In the passage (of the 'Rahmenerzählung') intervening between Tales 14 and 15 our MS. (foll. 200—202), so far from being 'ornatior,' is rather more succinct, as it contains 17 verses only (200—216) against 19 (229—247) of the Kosegarten text.

Our MS. contains (fol. 200*a* *fin.*), like the printed text (fol. 194. 17), the passage relating to the attack on the owls by daylight (Bfy., i., § 161).

¹ The numbering of verses is here suddenly commenced, perhaps from a new MS. obtained by the scribe; the first verse so numbered is no. 136 (fol. 192*b*), the last in the 3rd book being no. 228.

² At the end of this tale (fol. 199) the scribe suddenly resumes the tale-numbering. The tale is numbered 9. It is really the 10th tale, but possibly the tale from the Mbh. has been forgotten, owing to its being transposed in order.

Tale 16 (of the printed editions), as it is enclosed in Tale 15, is here numbered Tale 10 (fol. 205*a* *fin.*), the original story (15) receiving the number 11 (fol. 205*b*).

Our text follows Kosegarten's to the end of v. 224 (=258 Koseg.), but after this only 4 more verses occur to the end of the book, as compared with 14 in Kosegarten's so-called 'textus simplicior.'

Immediately after the colophon of Bk. III. (foll. 207*a*-*b*) occurs the following verse:

हिंसाशून्यमयत्नलभ्यमशनं वायु ।

कृतो वेधसा व्यालानां पशवस् तृणांकुरभजः सृष्टा

संसाराणिवलङ्घनशरीरिणो वृत्तिः । [स्वलीशापिनः ।

कृता सा नृणां यामन्वेषतां प्रयान्ति सततं सर्वे समाप्तिं

[गुणाः ॥ २२६ ॥

Book IV.³

Tales 1—5 follow the printed text, but the figure 4 is erroneously repeated in the tale-numbering (fol. 225*a*).

Tale 7 (enclosed in 6) is wrongly numbered 6 (fol. 227*a*).

In the place of Tale 8 of the printed editions we find (foll. 227—229) another tale (like-wise on the subject of conjugal infidelity), which in those editions occurs as Book III., Tale 11. Compare the Hamburg MSS. (Bfy., i., p. 428, § 4).

In the next tale, or tale enclosing a tale (numbered 8-9 in our MS., foll. 230—233), the recension of the Hamburg MSS. is again followed. See Bfy., i., p. 428, § 4; ii., 281—84.

In the verse यद्यस्य विहितं (see Bfy., ii., note 1228) our MS. has तस्मात्कार्यो न व्यत्ययः. In the next verse, Bfy.'s correction (note 1229) is confirmed by our MS. In the following verse, however, it reads तत्कस्मान्नां कृताचारं.

In the passage discussed in Bfy.'s note 1239 our MS. reads तेन धौतिका पतितो. The confusion between द and ध would seem to show that the

³ From the beginning of bk. 4 (fol. 208) to the end of the MS. the scribe has written हितो दे° as if an abbreviated title, on each leaf, doubtless alluding to the connection of the work with the Hitopadeśa.

Hamburg MSS. must have been copied from an original in some South Indian character.

Tale 10 (foll. 235, 236) = Koseg., no. 8.¹

Tale 11 (foll. 237b, 238a) = Koseg., i. 18. Cf. Bfy., i., p. 428.

Tales 12—14 (erroneously numbered 11—13) correspond to the last three tales of the printed text of Bk. IV.

Book V.

In this book, Tales 1—4 (foll. 244—255a) correspond with those in the printed text.

Kosegarten's Tale 5 (see Bfy., i., § 205) is omitted, and our Tales 5—12 accordingly correspond to the tales printed as nos. 6—13.

It should however again be noted, as we found in Book IV., that the present text, though closely related to the recension called 'ornatior' by Kosegarten, and though describing itself as Brihat-pañcātānta, is far less extensive than the 'simpler' recension in the matter of inserted verses.

The last numbered verses in the present book that correspond to Kosegarten's are vv. 46, 47, corresponding to Koseg.'s 81, 82, and v. 49 corresponding to Koseg.'s 84; so that, even allowing for the smaller number of tales, our recension has little more than half the number of verses contained in the so-called 'simpler' text.

The concluding passage of prose corresponds to Koseg., pp. 265. 14 and 265. 24.

At the end of the text (fol. 273a) occur the following verses relating to the redaction of the recension² and its extent :

कथान्वितं सत्कविमूक्तयुक्तं श्री विष्णुशर्मा नृपनीतिशास्त्रं ।
चकार येनेह परोपकारस्वर्गाय जीयेत बुधा वदन्ति ॥ १ ॥

¹ i.e. iv. 8. The tale iii. 8, which the Hamburg MS. inserts just before iv. 8, does not appear in our MS.

² Recently printed by Prof. Bhandarkar, Report for 1887—91, p. lix. They occur also in the India Office MS. no. 2643, Kosegarten's 'A.' It is therefore most curious that Kosegarten (or Tullberg) ignored them. Compare Peterson's remarks on Schlegel and Nārāyaṇa in his Hitopadeśa, pref., p. iv.

श्री सोममन्त्रिवचनेन विशीर्षवर्षेभालोक्य शास्त्रमखिलं
[खलु पंचतन्त्रं ।

श्री पूर्यभद्र-गुरुणा गुरुणादरेण संशोधितं नृपनीति-
[विवेचनाय ॥ २ ॥

प्रत्यक्षरं प्रतिपदं [प्रतिवाक्यं] प्रतिकथं प्रतिश्लोकं ।

श्री पूर्यभद्रमूरि विशोधयामास शास्त्रमिदं ॥ ३ ॥

यद्यत्किंचित्कचिदपि मया नेह सम्यक् प्रयुक्तं

तत् स्यात्तत्वं निपुणधिपणैः द्यानिमन्तो हि सन्तः ।

श्री श्री चन्द्रप्रभुपरिवृतः³ पातु मां पातकेभ्यो

यस्याद्यापि भ्रमति भुवने कीर्त्तिगंगावाहः⁴ ॥ ४ ॥

स्मार्त्तं वचः क्लृचन यत्समयोपयोगि⁵

प्रोक्तं समस्तविदुषां तद्दूषणीयं⁶ ।

सोमस्य मन्मथविलास⁷ विशेषकस्य

किं नाम लाञ्छनमृगः कुरुते न लक्ष्मीं ॥ ५ ॥

प्रत्यक्षरं न पुनरख्यमुना क्रमेण

कुत्रापि किंचन जगत्पि निश्चयो मे ।

किं त्वाद्यसत्कविपदाकृतबीजमुष्टिः

सिक्ता मया मतिजलेन जगाम वृद्धिं ॥ ६ ॥

चत्वारि हि सहस्राणि तत्परं षट्शतानि च ।

ग्रन्थस्यास्य मया मानं गणितं श्लोकसंख्यया ॥ ७ ॥

शर बाण तरणि वर्षे रविकर यदि फाल्गुने तृतीयायां ।

जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

This chronogram must be read 1255. It is referred by Prof. Bhandarkar to the Vikrama era.

The reading of the India Office MS. is, however, in this verse very different :

चंद्र मुनि बाण चंद्रे वर्षे कार्तिकसित्तद्वितीयायां ।

जीर्णोद्धार इवासौ प्रतिष्ठितो ऽधिष्ठितो विबुधैः ॥ ८ ॥

Beside the difference in the day and month this chronogram gives 1571,⁸ which, as Aufrecht ('Cat. Catt.' s.v. पूर्यभद्र) notes, gives A.D. 1514 for the redaction of the work, if we may reckon by the Vikrama era.

³ Read °vriḍhaḥ.

⁴ °pravāhaḥ, MS. A ; our reading is unmetrical.

⁵ °bhogi, A.

⁶ So Bhand. and A ; taddūsh°, our MS.

⁷ Rohinivilāsa°, MS. A.

⁸ The MS. itself was copied not long after this time, as we read immediately after the above verse : iti pañcā-khyāna samāptaḥ ॥ Śivasundareṇa likhitaḥ । Samvat 1574 varshe āso (sic) badi 2 sukre.

278.

Or. 4. — Foll. 120 (१—११८; ८३ and १०८ being erroneously repeated); 8 lines; 9 in. by 3 in.; foll. 3—120 written in N.S. 908 [current] (A.D. 1787), by Pandit Amṛitānanda¹ in the characteristic Nepalese hand of the time; foll. 1, 2 recent supply.²

[Presented by DR. WM. WRIGHT.]

हितोपदेशः

HITOPADEŚA, with Newari version.

A well-known book of fables in prose and verse. As to the age or identity of the compiler, who bore the very common name of Nārāyaṇa, nothing seems to be known, but that he wrote under the patronage of one Dhavalaśāstra.

The most recent critical edition is that of P. Peterson (Bombay, 1887), who based his text chiefly on the oldest known MS.,³ written in N.S. 493 (A.D. 1372), in the reign of Jayārjunadeva of Nepal. With the readings of that excellent MS., the present copy and also Or. 5, agree.

The Newari version appears to resemble that of Or. 2 (no. 245) as regards the frequent use of *tatsamas*.

Colophon :

खस्ति नैपालिकवर्षे रसशून्याक संमिते ।
पीपे मासे शुक्लपक्षे द्वादश्यां रोहिणीयुते ॥
शमयोगे बुधे⁴ वार युक्तरण मुहूर्त्तिके ।
मकरराशिगते⁵ सूर्ये शशाके वृषराशिगे ॥

¹ Hodgson's pandit; see his *Essays, passim*. He was also the continuator of the *Buddha-carita* and author of several original works (genealogy in *J.R.A.S.* for 1893, p. 620, note by C. Bendall).

² These contain śl. 1 of the Sanskrit and then a Newari version only of śl. 2—8.

³ Lent to him, not as his preface implies, by "the authorities of the British Museum" (who do not lend MSS.), but by its owner, the compiler of the present work.

⁴ The 12th of Pausha Śudi of N.S. 908 *current* (A.D. 1787) fell on a Wednesday.

⁵ I read °*rāṣṭige* as below, for the metre.

तस्मिन्दिने ललितपूर्वहाबुद्धनिवासिकः ।

अमृतानन्दनामासी संपूर्णमलिखच्चिदं ॥

नेपाल भाषया सम्यक् प्रकाशयलाभि शक्यतः ।

कुवेरसिंहाख्य तुला ॐॐ हनुमये मुदा ॥

Benedictions, &c., of Kuverasimha follow.

279.

Or. 5. — Foll. 112 (१—१११ । ११२—१० । १—१११); 8—10 lines; 13½ in. by 6 in.; apparently a copy made for Dr. D. Wright about 1866.

[Presented by DR. WM. WRIGHT.]

The same (I—IV. only), with Nepalese (Parbatiya) version.

On the Sanskrit text, see the foregoing description.

280.

Add. 21,477a, b. — Foll. 48; 19th century.

वेतालपञ्चविंशतिः

Two MSS. of the VETĀLA-PAÑCĀVIMŚATI, in ŚIVADĀSA'S recension.

Copies of these two MSS. were used by H. Uhle for his edition of the text (*Abhandlungen für die Kunde des Morgenlandes herausg. von der D. M. G.*, Bd. viii., no. 1), and are described (as D and E respectively) at p. xxv. of his introduction.

a. Foll. 39; 20—22 lines; 8 in. by 6 in.

The confusion between the syllables रु (*ru*) and रू (*ri*) noted by Uhle (*l.c.*), taken in connection with the shape and European manufacture of the paper, suggests that this

⁶ No lacuna; erroneous numbering.

may be a Nagari transcript made for a European student from a MS. in one of the South¹ Indian alphabets.

Begins :

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

(cf. Uhle, *op. cit.*, Anmerkungen, p. 93).

Colophon :

इति वेताळपंचविंशतितमं समाप्तं ।

b. (Tales 1, 2 only.) Foll. 9 ; 9 lines ; 12 in. by 4½ in. ; written in the usual oblong form, not in European book form like a.

Begins (as in printed edition):

प्रथम्य शिरसा°

Colophon :

इति द्वितीयं कथानकं समाप्तं ॥

281.

Add. 26,542b. — Foll. 10 ; 15 lines ; Jain writing of 17th century.

[WILLIAM ERSKINE.]

पञ्चदशदण्डत्रयप्रबन्धः

PAÑCADAṆḌAŚHATRA-PRABANDHA.

This is the unique MS. of which a copy was used by Prof. A. Weber for his edition of the tale, published in 1877 in the *Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin*. Notes on the writing of the MS. are given at p. 6 of that edition.

Begins :

धर्मोद्यमः सदा कार्यो°

Colophon :

इति विक्रमादित्यस्य पञ्चदशदण्डत्रयप्रबंधः [sic] ॥

¹ *Ri* (initial) is, however, written *ru* in no. 364, a North Indian palm-leaf MS.

282.

Or. 5221.—Foll. 175 (numbered 1—39, 41—176 ; fol. 40 being omitted in numeration) ; 7 lines ; 11 in. by 4 in. ; good Nagari, written in V.S. 1775 (A.D. 1718). [H. JACOBI.]

दमयन्तीकथा

DAMAYANTĪKATHĀ, by TRIVIKRAMA BHATTA.

A *śampū-kāvya* on the tale of Nala and Damayantī.

Edited with variants, Bombay 1883.

The work is cited by Jahlaṇa in the *Subhāshīnamuktāvalī* (end of 13th century). The legend as to the composition of the work is referred to in the account of the commentary below, and also in the preface to the printed edition.

Begins (as in edition):

जयति गिरिसुतायाः°

The reading of the last verse differs from both those registered in the edition :

इति विहितवितर्कवेशविश्वस्तनिद्रः

सजलजडिम मीलन्यस्स चक्षुर्धानो

हरचरणसरोजद्वंद्वमाधाय चित्रे

नृपतिरुभयसंगी स त्रियायामनैषोत् ॥ २ ॥

Colophon (in red ink, but same writing):

इति श्री त्रिविक्रमभट्ट विरचितायां दमयन्तीकथायां सप्तम उच्छ्वासः समाप्तः । ७ । सं १७७५ वर्षे ज्येष्ठ शुद्धि १३ लिपितं टिल्लुपठनाथै ताराचंदः ॥

283.

Or. 3351. — Foll. 329 ; 11 lines ; 12 in. by 5½ in. ; written at Jeypore V.S. 1910 (A.D. 1863), in a somewhat careless manner, occasionally (*e.g.* for *e* medial) reproducing some of the characteristics of Jain MSS.

[C. BENDALL.]

दमयन्तीकथाविवृतिः

DAMAYANTĪKATHĀ-VIVṚITI, a commentary on TRIVIKRAMA'S DAMAYANTĪKATHĀ or NALĀ-ŚAMPŪ,¹ by GUṆAVINAYA GAṆĪ.

On the text see the foregoing description.

An account of the present commentary, which was composed A.D. 1590, is given by Rāmkr. Bhandarkar, Rep. 1883-4, p. 143.

Begins with five stanzas :

ध्यात्वा सरस्वतीं देवीं विबुधानन्ददायिनीं ।
सुवर्णीं पुण्यरूपां तामलङ्कारविराजितां ॥ १ ॥

अथः ।

पादाङ्गागुलि सत्त्व निर्मलनखादर्शेषु लोकत्रयी

निश्लेषा प्रतिविंबितांतरमुदा यस्यानमंती प्रभोः ।

अप्राप्ता परभागसंमृतिभयाज्ञीने च दीना सती

तं पार्श्वे फलवडिकेश्वरमहं नत्त्वोपसर्गोपहं ॥ २ ॥

प्रौढं प्रोटयुगप्रधानपदसास्त्राज्यं प्रतीतं पुरा

देवोक्त्या भुवि नागेदेव² भविकश्राद्धस्य साक्षात् पुरः ।

योगित्यो ऽपि च येन मंत्रमहिमा प्रागुच्यते जगियरे

†सुचा³ श्री जिनदत्तसूरिमनघं तीव्रप्रतापारुणं ॥ ३ ॥

जिनकुशलं⁴ कृतकुशलं प्रारम्भविशेषशास्त्र सिद्धिकरं ।

प्रणिधाय मनसि मानसमिव शुचिद्वयं महामानं ॥ ४ ॥

श्री चंडपालोत्र कियत्पदानां यद्यप्यनिष्टां विवृतिं चकार ।

तत्पापि तच्छेषपदार्थसार्थप्रकाशनात्तां विवृणोति चम्पू ॥ ५ ॥

The stanzas are immediately followed by a long narration in prose, recounting the circumstances under which Trivikrama composed his work. The commencement of this (कृत्विपुरे &c.) is given in Rāj. Mitra's description ('Notices,' l.c.), and the narrative agrees substantially with that printed (also taken from a commentary called 'vivṛiti') in the preface to the Bombay edition. It is to the effect that the king of the country where

¹ This optional name is implied by the marginal abbreviation चं. वृ.

² For the story of the miraculous revelation to Nāgadeva of Jinadatta's *yugapradhāna*, see Weber, Cat. Berl. ii., pp. 1212, 1041.

³ सुचा Ind. Off. MS. for this unmetrical reading.

⁴ Klatt, Onom., p. 15.

Nemāditya,⁵ Trivikrama's father, lived, sent for him, as a man distinguished for learning, to dispute with a strange pandit who had arrived at court. In the absence of his father, Trivikrama took his place, and acquitting himself with great distinction, was rewarded, and encouraged to write a poem. The subject of this, he is told, must be carefully chosen (fol. 3b) :

महद्विषेससे स्थिराय प्रवर्तितः काव्यप्रसङ्गः । काव्यप्रकाशे
पुङ्गं । काव्यं यशसे र्थकृते व्यवहारविदे शिवेतरक्षते । . . .
°नर्थनिवारणम् [Kāvyaapr., i. 2].

He finally decides to select a subject from the Mahābhārata.

The actual verbal commentary begins (fol. 4a, l. 2).

जयन्तीसिद्धि । चंद्रमौलिः शुभांशुशेखरो जयति°

Ends

श्रीविदग्ध इति पाठः स च स्पष्ट एव ॥ इति वाचनाचार्य
श्रीप्रकाश प्रमोदमाणिक्य गणेश शिष्य श्री जयसोम गणेश तच्छिष्य
गुणविनय गणेश विरचितायां श्रीत्रिविक्रम भट्ट विरचित श्री-
दमयन्तीकथाविवृती समम उच्छ्वास समाप्तः ॥

Then follows the *paṭṭāvalī* of the commentator, in 18 ślokas. This is printed in full in Rāmkrishṇa Bhāṇḍārkar's Report, p. 451, with the English summary at p. 143, already cited.

In our MS. the *paṭṭāvalī* concludes with the following verse (forming stanza 19) :

गच्छतः खलनं क्वापि भवत्येव प्रमादतः ।

हसति दुर्ज्ञेनास्तत्र समादधति सज्जनाः ॥

लिखितं मधुरनाथ समी (erasures hereabouts) सवाई
जयनगरे संवत् १९१० ॥

284.

Or. 3354b. — Foll. 24 (74—97); 7 lines; 11 in. by 4 in. Though purchased in Nepal, and dated Saṃvat 871 in the era of that

⁵ The Bombay ed., contrary to all other sources, calls him Devāditya.

country (A.D. 1751), the MS. is written in ordinary North Indian Nagari.¹

[C. BENDALL.]

माधवानलोपाख्यानम्

MĀDHAVĀNALA-UPĀKHYĀNA.

This is a love-story, in prose and in Prakrit and Sanskrit verse. The plot is to some extent described in the accounts of other MSS. given by Rāj. Mitra, 'Notices,'² no. 724, and Aufrecht, Cat. Bodl., p. 157.

The first verse-portions give descriptions of the well-known four classes of women (*padminī*, &c.). These differ, however, from the similar passages in the Ratimañjari (*apud Śabdak.*) and Anaṅgaraṅga (MS. Add. 26,435, foll. 1, 2a).

A large number of the verses are Prakrit,³ and these are followed by a translation ('उत्तर') into Sanskrit.

The first of these occurs at fol. 76(=3)^b:

कैपि च गाहा ।

तन्नत्थि घरं तन्नत्थि राउरं पट्टनमपि तन्नत्थि ।

जय अञ्चारणकुविष्ठा दो तिन्नि खला[:] न निसिन्ति ॥

Most of the Prakrit verses are described as गाहा, i.e. gāthās; but the following 'dohā' occurs at fol. 80(=7)^a:

भवरा जानाइ रस विरस जो चुन्द नव जाय ।

युनउ कि जानइ वधुरा सुन्दर चक्रल खा⁴ ॥

¹ This is probably accounted for sufficiently by the fact (see below) that the MS. belonged to Brahmans.

² The date of the writing of this MS. (A.D. 1530), incidentally fixes a *terminus ad quem* for the composition of the book.

³ Of the ordinary dramatic or Sauraseni variety as a rule; though traces (see below) of the other dialects occur. I can find, in this MS. at all events, no justification for the observation of Aufrecht (*l.c.*) as to the probable occurrence of Hindi forms.

⁴ Here *bhavarā* approximates to the Apabhramśa form (Hem. iv. 397). The MS. has *nasavirasa*. *Ghunaū* and *vaghura* are doubtful. For *suila* (though the MS. is more like °itha) see Hem. ii. 106. The form *khā*, interpreted as = Sk. *khādātī*, is doubtless corrupt.

Ends:

विक्रमार्कसमो राजा न भूतो न भविष्यति ॥

इति माधवानलोपाख्यानं (sic) समाप्तं ॥ संवत् ८७१ आश्विन वदि १३ ॥

A note on the cover records that in Nep. Samv. 968, kārttika śudi 15, the owner, Viśvanātha Śarman, gave the book to Rūpanārāyaṇa Śarman.

285.

Or. 2146a. — Foll. 16 (originally numbered 1—10, 71—76), 15 lines; 10 in. by 4½ in.; good Jain writing of the 17th to 18th century.

कादम्बरी

KĀDAMBARĪ of BĀṆA (fragments).

The romance has been several times printed. Critically edited by P. Peterson, Bombay 1883.

The present MS. contains two passages:

1. Foll. 1—10 = ed. Peterson, pp. 1—27. 20.
2. Foll. 11—16 (71—76 of MS.) = *ibid.*, pp. 179. 3—194. 3.

For another fragment of the Kādambarī, see Or. 446c (no. 191).

286.

Or. 4778. — Foll. 76 (*paged* in Nagari १-१५६); 25 lines; well written in European book-form (*quarto*) by a Jain scribe, in V.S. 1932 (A.D. 1875). [COL. J. W. WATSON.]

प्रबन्धकोषः

PRABANDHA-KOŚHA (here called PRABANDHA-ŚINTĀMAṆĪ), by RĀJĀŚEKHARA SŪRI.

A collection of twenty-four⁵ biographies

⁵ Twenty-three only in this MS.

by a Jain author of the 14th century, pupil of Tilaka Sūri, originally discovered by Dr. J. G. Bühler, and described by him in J. Bo. B. R. A. S., x. 31—37; also by Śaṅkara Paṇḍit in the introduction (pp. cxliii.¹ sqq.) of his edition of the Gāudavaho.

The present copy is unfinished, and lacks the 24th and last biography, and with it the colophon, giving the date (V.S. 1405 = A.D. 1348) and place (Delhi) of the composition of the book.

Probably it was owing to this imperfection that the real name of the MS. became confused with that of a similar Jain work, the Prabandhaśintāmaṇi of Merutuṅga.

On Rājaśekhara Sūri see also Peterson, Rep., iii., p. 28.

Begins (after Jain invocations):

राज्याभिषेके कनकासनस्यः सर्वांगदिव्या भरणाभिरामः ।
अथे मुवो² मेरुशिरोस्वतंसकल्पदुकल्पः प्रथमो जिनेन्द्रः ॥ १ ॥

The table of contents occurs at the bottom of fol. 2a (page १).

The biographies (see also Bühler and Śaṅkara, *ll. cc.*) are:—

I. Ten Jain *sūris* (foll. 2—42a):

1. Tale of Bhadrabāhu and Vavāha ends fol. 4b (९).
2. Tale of Nandila Sūri ends fol. 6a.

3. Tale of Jivadeva Sūri ends fol. 7b.
4. Tale of Ārya-khapaṭācārya ends fol. 9b.
5. Tale of Pādaliptācārya ends fol. 11b.
6. Tale of Vṛiddhavādi and Siddhasena ends fol. 16b.
7. Tale of Mallavādi ends fol. 18b.
8. Tale of Haribhadra³ ends fol. 20a.
9. Tale of Bappabhaṭṭi⁴ ends fol. 33a.
10. Tale of Hemasūri ends fol. 42a.

II. Four poets: Śrīharsha, Harihara, Amaraśandra, Madanakīrti (foll. 42a—50b).

III. Seven kings: Śātavāhana, Vaṅkaśūla, Vikramāditya, Nāgārjuna, Udayana, Lakshmaṇa Sena, Madanavarman (foll. 50b—71a).

IV. Three (here two only) Jain *rājāṅga-śrāvakas*: Kātva, Ābhaḍa (foll. 71a—*fin.*).

The text of the MS., which is not very correctly written,⁵ is independent of that of the MS. used by Prof. Bühler. In the passage from the life of Śrīharsha, cited by him at p. 34 note, our MS. reads: *tām Kumārapālarājā pārśvād uparodhya*, fol. 44a (८५), l. 4.

End. °निबन्धनं न कुलमिति ॥

इति आभड प्रबन्धः २४ (sic) ॥ समाप्तः ॥ संवत् १९३२ ना
महा वद ५ सोमे । ल० दवे गोपाल वेलाजी श्री भावनगर चंद्र
मध्ये लखुहे ॥

V. PHILOSOPHY.

A.—PŪRVA-MĪMĀMSĀ.

287.

Or. 2152.—Foll. 499 (numbered 1—500, 287 missing); 7 lines; 9½ in. by 4 in.; 18th century?

जैमिनीयन्यायमालाविस्तरः

JAIMINĪYA-NYĀYA-MĀLĀVISTARA, by MĀDHAVĀ-
CĀRYA.

Adhyāyas i.—ix. only.

A work of the Mīmāṃsā school, critically

³ Cf. Klatt, *Onomasticon*, p. 5.

⁴ See Śaṅkara Paṇḍit, *l. c.*

⁵ There are several corruptions in the list of *kalās* (Śaṅkara Paṇḍit, p. cxliv. note), which occurs at fol. 21b (p. 80).

¹ See also p. cxxxv., note †, where a list of 37 kings is given from the colophon of a complete MS. of the present work.

² Leg. 'stu vo ?

edited by Goldstuecker and Cowell for the Sanskrit Text Society (London, 1865—1878).

The present MS., having been acquired in 1879, was not amongst those¹ collated for that edition.

In this copy the introductory lines of prose व्यायमालाया आदौ . . पठति (Goldst., p. 2) precede the eight opening stanzas.

Ends :

°विधीयते (=Goldst., p. 378) ॥

इति माधवीये जैमिनि व्यायमालाविस्तरे नवमाध्य° चतुर्थः
पादः समाप्तः ॥

B.—VEDĀNTA.

288.

Or. 3360 a. — Foll. 23; 13 lines; 11½ in. by 5 in.; Nagari of 18th century.

[C. BENDALL.]

भामती

Part of the BHĀMATĪ, VĀCASPATI MĪSRA'S supercommentary on ŚAṆKARA'S commentary on the BRAHMA-SŪTRAS.

The work has been printed in the *Bibliotheca Indica*, and the present fragment corresponds to pp. 1—49 of that edition.

The date of Vācaspati Miśra has not been hitherto determined. But as he must have written between the time of Śaṅkara (8th century) and the middle of the 13th century, when Amalānanda wrote (see no. 289), we may accept the exceedingly probable identification made by Monsieur A. Barth² of the king Nṛiga, under whom the present work

¹ See the preface p. v., where other MSS. of adhy. i—ix. are mentioned.

² In a private letter (23rd Jan., 1898), soon after the appearance of my query in J.R.A.S. for Jan. 1898.

was written, with Nṛiga-Visaladeva of the Delhi Siwālik pillar, who was reigning in A.D. 1164.³

Begins :

अज्ञानतिमिरांधस्य ज्ञानाजनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥

After this follows the verse अग्निर्वाच्या°, as in the edition and other MSS. (Cat. I.O., p. 720, *et al.*).

The conclusion of the fragment corresponds with p. 49, l. 4 of the edition.

The fragment evidently belonged to a large MS., as the abbreviation in the margins वाचस्प[त्] ॥ १ ॥ १ ॥ referred to the numbering of the sūtras.

289.

Or. 3360 b. — Foll. 19 (now 24—42). Size and writing as in last MS. [C. BENDALL.]

कल्पतरुः

Fragment of the KALPATARU, a commentary by AMALĀNANDA on the BHĀMATĪ.

On the Bhāmatī see the foregoing description. The present commentary has been printed as no. 13 (= vol. xi., pt. 1) in the Vizianagram Sanskrit Series. See also Cat. I.O., p. 721. From stanza 13 (a verse not contained in the present MS., nor explained by the commentator Appaya Dikshita⁴) it appears that the present commentary was composed⁵ shortly before A.D. 1260, during a joint regency of Kṛishṇa and Mahādeva, of the Yādava dynasty in the Dekhan.

³ Kielhorn in Ind. Ant., xix., pp. 216 note 5, and 217.

⁴ Vedāntakalpataruparimala, by Appaya Dikshita, Vizianagram Series, vol. xii., pt. 1. See especially p. 5, note ¶.

⁵ My note on the date of this commentary in J.R.A.S., 1898, p. 230, was written without consulting the very full introduction to the printed text.

Before the introductory verses यद्ज्ञानं^० &c., given in full in the Cat. I. O., occurs in our MS. the following stanza:

वंदे ऽहं वंदनीयानां वंद्यां वाचामधीश्वरा ।
कामिताशेषकल्याणकलनाकल्पवल्गिका ॥

The introductory stanzas in this MS. are only 12 (not 13), ending: रुदो . . . कल्पवृक्षः ॥

In the first six leaves, the passages of the Bhāmatī (catch-words only) commented on are indicated by red smears, the last so marked (fol. 6b, l. 1) corresponding to the passage on the last line of p. 6 of the *Bibl. Indica* edition of the text.

290.

Or. 3359b.—Foll. 30 (now 68—97); 11 lines; 12 in. by 5½ in.; bold and clear Nagari of 19th century(?), with text-passages smeared in red. [C. BENDALL.]

अपरोक्षानुभूतिः

APAROKSHĀNUBHŪTI of ŚAṆKARA, with commentary (*dīpikā*).

The text, a Vedantic treatise in verse, has been repeatedly printed in India.

The commentary (also printed, Bombay 1878 and elsewhere) is often (not, however, in this MS.) attributed to 'Vidyāranya Muni,' i.e. either to Mādhava, brother of Sāyaṇa, or to Sāyaṇa himself.

The commentary begins:

स्वप्रकाशत्वं हेतुर्थैः परमात्मा चिदात्मकः ।
अपरोक्षानुभूत्याख्यः सो ऽहमस्मि परं सुखं ॥ १ ॥

Ends:

० स्वल्पप्रसादोत्थितात् ७ हरि ओं इत्यपरोक्षानुभूतिदीपिका
[रा] समाप्ता ॥

¹ ० शब्द हे^० editions.

291.

Add. 26,417c. — Foll. 72—92; book-form, 4to; careless modern hand.

अपरोक्षानुभूतिः

The same work, with the SAMASĪLOKA of VĀMANA.

The present Marathi metrical version was lithographed with the text at Bombay, in Śaka 1778.

292.

Add. 5583.—Foll. 22; 11 lines; in European book-form, small 4to; good Nagari of 18th century. [HALHED.]

Part of the DVĀDAŚAMAHĀVĀKYAVIVARAṆA, by ŚAṆKARĀCĀRYA.

Sections 1—7 only.

A short description of the whole work, which contains twelve sections, is given in the Cat. I. O., pp. 735, 736. It discusses certain Vedic passages from the Vedantists' standpoint.

Beg.

समस्तविषयवासनाविनिर्मुक्तः स परमहंस केवलं निर्विशेषब्रह्म-
चिन्तनमात्रेव [sic] तिष्ठति [sic] स परमहंसः यत्र कुत्रचित्तिष्ठति
तत्रादौ ऋग्वेदस्य प्रज्ञानशब्दस्य व्याख्यानं क्रियते एकमेवाद्वितीयं
ब्रह्मेति सिद्धांतः . . .

Section 1 ends (fol. 3[r]b):

इति ऋग्वेदस्य प्रज्ञानशब्दनिर्णयः प्रथमसिद्धांतः समाप्तं ॥

Section 2 ends (fol. 4b):

इ^० द्वितीय सिद्धांत स^० (परं आनंद शब्द) ॥

Section 3 ends (fol. 7a fin.):

ऋग्वेद ब्रह्मशब्दनिर्णय तृ^० सि^० स^० ॥

Section 4 ends (fol. 10a):

यजुर्वेदिकाहं शब्दनिर्णयः चतुर्थे सि ॥

Section 5 ends (fol. 11a):

यनुवेदससन्धी ब्रह्मनिर्णयः पंचमसि० ॥

Section 6 ends (fol. 20b):

अस्मि-शब्दनिर्णय० ष० सि० स० ॥

The seventh (and last section in our MS.) discusses the word परं as used in the Sāma-veda and other authorities (Saptaśati cited as an authority, fol. 20b *fin.*). The section is imperfect, ending thus:

अलुप्तशक्तिं अनंतशक्तिं च विभोर्विविक्ता (?) शंकराचार्यैः
सिद्धान्तः समाप्तः ७ ॥

Chapters 3 and 4 end with the formula :—
इत्युक्तं शंकराचार्यैः ॥

293.

Add. 26,431b.—Foll. 8—48 (originally numbered 1—29, 40—56, though in a hand later than the scribe's); 11 lines; good Nagari of 16th to 17th century, by a Jain scribe, Damodara.¹

Another fragment of the same work.

There is a lacuna of ten leaves (orig. 30—39), comprising the greater part of sections 9—11.

End.

० ब्रह्मस्वरूपं निरूपवेदांतप्रकरणे श्रीगणेशदेवाक्यगता ब्रह्म-
शब्दनिर्णयो नाम द्वादशसिद्धांतः । ब्रह्मानंदं स्रुवानंदं नादानंतं
भूतत्वात् इति श्रुते ॥ इति श्रीमत्परमहंसु शंकराचार्याय नमस्तु ॥
इति द्वादशमहावा ॥

माधोदासपठनार्थं दमोदर लिपि कृतं धर्मार्थं प्रित्यर्थं संपूर्णं ॥

294.

Or. 3359a. — Foll. 67; 13 lines; 4½ in. by 6 in.; carelessly written Nagari of the 18th century (?). [C. BENDALL.]

¹ Not impossibly the same Dāmodara who in V.S. 1593 copied another work of Śaṅkara, also in 11 lines to the page, now at Berlin (Weber, no. 2125).

वाक्यवृत्तिः

VĀKYA-VṚITTI of ŚAṅKARA ĀCĀRYA, with the commentary, VĀKYAVṚITTI-PRAKĀŚIKĀ, of VIŚVEŚVARA.

The main work, also known as *Dyu-vākya-vṛitti*, is a Vedānta work² in dialogue-form, and 53 couplets.

Of the commentator, a pupil of Mādhava Prājña, and author of a commentary on Śaṅkara's Vākya-sudhā (Rāj. Mitra, 'Notices,' iv., p. 52, l. 21), little seems to be known.

MSS. of text and commentary are described in Cat. I. O., p. 738 (both cols.), and in Rāj. Mitra's 'Notices,' no. 2847.

Text begins (fol. 2a): सर्गस्त्विति०

The commentary begins with the same two verses (अज्ञानं, ब्रह्माहमं) as the India Office MS.

Ends :

र्थो विधीयते ॥ इति श्रीमन्महायोगी माधवप्राज्ञ-गुरुप्रासा-
दितापरिमितानंदस्वरूप विश्वेश्वर-पंडितविरचिता वाक्यवृत्तिप्रका-
शिका समाप्ता ॥

295.

Add. 26,443j.

One leaf of RĀMATĪRTHA YATI'S commentary on ŚAṅKARA'S UPADĒŚASAHASRA.

Contains the comm. on Upadēśas. xviii. 163—169 (= pp. 319—321 of the edition of Bombay, 1886).

296.

Add. 26,341. — Foll. 390; 10 lines; 10½ in. by 5 in.; Devanagari of 18th century; numerous marks of lacunae in archetype.

[WILLIAM ERSKINE.]

² It has been printed in India; but must be distinguished from the Laghuvākya-vṛitti in 18 couplets, also printed, and ascribed to Śaṅkara.

गीतभाष्यविवेचनम्

GĪTĀ-BHĀSHYA-VIVECĀNAM, a supercommentary to the BHAGAVADGĪTĀ, by ĀNANDAJÑĀNA (also called ĀNANDAGIRI), a scholar of SIDDHĀNANDA.

A commentary on Śaṅkara Ācārya's Gītā-bhāshya, several times printed in India.

Beg.

दृष्टिं मयि विशिष्टार्थी कृपापीयूषवर्षिणीं ॥

End. °पुरुषोत्तमं ।

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्रीशुद्धानन्दपूज्यपादशिष्य-भगवदानन्दज्ञानविरचिते श्रीगीताभाष्यविवेचने षष्टादशोऽध्यायं ॥

A single odd leaf, containing the end of another MS. of this supercommentary, occurs at the end of the fragment of Śaṅkara's Bhāshya (no. 95, above; Add. 26,432, fol. 25). Scribe: Bhikāji, son of Koḍo-panḍita; owner of MS.: Gaṇeśa Kaviśvara, son of Śiva Kaviśvara.

297.

Or. 3356.—Foll. 217 (1—214 with one leaf, in a different hand, inserted¹ after fol. 110, and two after 154); 11 or 10 lines; 12½ in. by 5½ in.; with the exception of the inserted leaves, the writing is of the bold form of Nagari used by Kashmirian scribes, dated V.S. 1898 (A.D. 1841). [C. BENDALL.]

न्यायमकरन्दः

NYĀYAMAKARANDA, by ĀNANDABODHA, with the commentary of ŪTSUKHA MUNI.

An orthodox Vedānta treatise. Of the author and commentator, both of whom

¹ These were inserted to supply deficiencies from fracture (पत्रचुटि) in the archetype.

wrote numerous other works, little seems to be known. For other MSS. see Cat. I. O.,² nos. 2372-3. From the colophon of the latter MS. we may infer that the commentator flourished before the middle of the 15th century A.D.

Text begins : यद्भासा°

Commentary begins :

प्रारिप्सितग्रंथस्याविज्ञेन°

At the end of the text occurs the stanza (see Cat. I. O., l.c.) giving the authorship of the book and its fuller name, *Nyāyāpadeśa-makaranda*.³

The text ends :

ज्ञानन्दबोधसूक्तः सूक्तिं के नाभिनन्दति नो चेदरुचि निदानं
मत्सारं(?) सन्न महापतितं ॥ इति ज्ञानन्दबोध-भट्टारक-विरचितो
न्यायमकरन्दः ॥

Commentary ends :

हतुत्वाभावात् ॥ इति श्रीमत्परमहंस-परिव्राजकाचार्य-ज्ञानोत्तम-
पूज्यपादशिष्येण चित्सुखेन मुनिना विरचिता न्यायमकरन्दटीका
समाप्ता । सम्बत् १८९८ ग्रे° स० ५५००⁴ ॥

Then the following 'impromptu' verse, in the hand of a recent owner :

स न्यायमकरन्दोऽयं यो ऽद्वैतात्मावबोधदः ।
मया ज्योतिष्प्रकाशेन संदत्तः प्रीतये हरेः ॥

298.

Or. 2713.—Foll. 355; 13—16 lines; 13½ in. by 5 in.; dated V.S. 1919 (A.D. 1862).

[A. C. BURNELL.]

² Dr. Windisch there cites with approval Rāj. Mitra's description ('Notices,' no. 1682) of the book as a treatise on *jīva-brahmaṇor ekatvapratipādanam*, in contrast with that of Hall ('Contribution,' p. 155), who would make it a controversial work.

³ °āpareśa our MS.

⁴ This numbering is added in a much later hand, doubtless for purposes of sale.

संक्षेपशरीरकम्

SAMKSHEPASĀRĪRAKA, by SARVAJÑĀTMĀ MUNI,
with the commentary of MADHUSŪDANA
SARASVATĪ.

A work, in verse, on the Vedānta philosophy.

Both text and commentary were printed in the 'Pandit,' New Series, vol. iv.—x.; and a full account of the text, with another commentary, is given in the Cat. I. O., p. 742.

On the commentator, see no. 299.

Text and commentary begin as in printed edition.

Text ends :

चक्रे सज्जनबुद्धिचर्चनमिदं राजन्यवंशे नृपे ।
श्रीमत्पद्मशासने मनुकुलादित्ये भुवं शासति ॥
भुजंगम् ° (&c., as in printed edition.)

It will be thus seen that our MS. contains the śloka according to which the work was composed in the reign of a prince whose name or appellation was either Manukulā-ditya or, as some authorities aver, Śrīmat. According to Bhāṇḍārkar, Early History of the Dekkan, ed. 2, p. 80, Manukulāditya belonged to one of the Ālukya dynasties, who were of the Mānavya race, and used in very many instances such names as Vikram-āditya, Vinayāditya and others ending in -āditya, as the titles under which they reigned.

299.

Or. 3355a. — Foll. 147; 13 lines; 10 in. by 4 in. Foll. 11—147 (orig. numbers 9—145) are written in a somewhat fine and small

¹ This extraordinary statement rests on the authority of the commentator Rāmatīrtha; see Dr. Windisch's remarks in the Cat. I. O., *supra cit.* It may be noted, however, that Dr. Hall (Contribution Bibl. Index, p. 90, no. xvi.) distinctly states that the commentator Nṛsiṃha Āśrama "affirms" that the words Manukula Āditya "constitute the name of a certain Rājā."

Nagari of the 18th century, but the first ten leaves (orig. numbered 1—8, 8 *bis*, 9) are supplied² in a more recent hand.

[C. BENDALL.]

अद्वैतसिद्धिः

Part of the ADVĀITA-SIDDHI, by MADHUSŪDANA
SARASVATĪ.³

A treatise on the Vedānta, printed at Kumbhakonum, in the 'Advaitamañjari' Series, 1893; and also described in Cat. I. O., p. 765. Of the four *pariśēdas* of which the work consists, the present MS. contains the first and the beginning of the second.

Begins (as in edition): मायाकल्पित°

Parich. 1 ends fol. 140(138)b:

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्री विश्वेश्वरसरस्वती
श्रीपरमशिष्यश्रीमधुसूदनसरस्वतीविरचितायामद्वैतसिद्धौ . . प्रथमः
परिच्छेदः ॥

The MS. ends abruptly with the word प्रातिपादिका[चेत्वाच्च], in a passage corresponding to p. 199, l. 7 of the printed text.

300.

Or. 3355b. — Foll. 49 (148—196); 13 lines; 13 in. by 5½ in.; 18th to 19th century.

[C. BENDALL.]

² It is noteworthy that the early leaves of several of the MSS. of text and commentary in the India Office consist also of comparatively modern "supply." The commencement of the older portion of our MS. is in the word [भा]गसिद्धिः occurring at p. 12, l. 22 of the printed text.

³ It is somewhat remarkable that though Madhusūdana belongs to a line of teachers and pupils of established identity, his date cannot, apparently, be fixed with certainty. Weber (Ind. St., i. 1) thinks that he cannot have flourished much before A.D. 1653. On the other hand, Hall's MS. (Contribution, p. 125) of a work by his guru Viśveśvara was copied as early as [V.]S. 1583 or A.D. 1526, so that Madhusūdana must have been living in or before the last half of the previous (16th) century.

न्यायरत्नावली

Part of the commentary on MADHUSŪDANA'S SIDDHĀNTABINDU, by BRAHMĀNANDA SARASVATĪ, and variously entitled NYĀYARATNĀVALĪ and GAUḌA-BRĀHMĀNANDĪYA.

Printed in the 'Advaitamañjarī' Series (Kumbhakonum, 1893). See also Cat. I. O., p. 735.

The commentator was a pupil of Nārāyaṇa Tīrtha, and also, according to Aufrecht, Cat. Catt., p. 388, of Viśveśvara. This latter statement I have not succeeded in verifying. If it be correct, the commentator was a contemporary of the author. Compare the reference to another commentary by Brahmānanda, on the work [Or. 3355a] of Madhusūdana just described, in the opening stanzas (cited below) of the present work.

The title गौडब्राह्मणानन्दी is written outside, in a somewhat later hand. The abbreviated title in the margins is वि० टी. The commentator's appellation 'Gauḍa' was doubtless used to distinguish him from other writers of the same name.

Begins (as in edition):

नमो नवयन०

अद्वैतसिद्धेष्टोकायास्तदीयायाश्च सङ्ग्रहात् ।

विचित्ररचना काचिद्ब्रह्मणानन्देन रच्यते ॥

The MS. breaks off: तत्र षट्सुकालो[पाधि०] ॥ a passage to be found at p. 97, l. 8 of the printed edition. The MS. accordingly contains about half of the commentary.

301.

Or. 3358a. — Foll. 34; 15 lines; 13 in. by 5 in.; fairly regular Nagari of 19th century.

[C. BENDALL.]

स्वरूपनिर्णयः

SVARŪPANIRŪNAYA, by SADĀNANDA.

A Vedantic treatise, in four *pariśēḍas*, on the nature of *ātman*.

Of the author, little appears to be known. According to Aufrecht (Cat. Catt., p. 690) his full designation is Sadānanda Kāsmīra, and he was the pupil of Brahmānanda and Nārāyaṇa.

Begins:

यस्मिन् बुद्बुदवद्विष्यं भिन्नाभिन्नमवस्थितं ।

तं वंदे परमानन्दं तुरीयं साक्षिण्यं सदा ॥

इह खलु . . भगवान् वेदव्यासो . . सूत्राणि प्रणिनाय तेषु श्रीमच्छंकर-सुरेश्वराद्याचार्या भाष्यवार्त्तिकिकादिरूपान्निबन्धान्निवचधुः । तेषां च . . दुर्बुद्धीनां दुरवगाहत्वाच्च न सहस तेभ्यः आत्मानात्म-विवेकः संभवति इति तदनुग्रहाय ज्ञानेवाश्रित्य संक्षेपेण विज्ञान-पूर्वकं निरूप्यते ॥

Ch. 1 ends (fol. 10a):

इति सदानन्द विरचिते स्वरूपनिर्णये सकलदर्शननिरूपणे नत्वं पदार्थनिरूपणं नाम प्रथमः परिच्छेदः ॥

Ch. 2 ends (fol. 16a): 'तत्'-पदार्थनिरूप०

Ch. 3 is subdivided into several sections, as: जीवदवस्था fol. 18b; स्वप्रावस्थनिर्णयः fol. 20b.

At fol. 26, rubricated (end of ch. 3?): इति जीवेश्वरविभागनिर्णय-पूर्वजगन्मिथ्याप्रक्रिया ॥

Fol. 29a :

विद्यानिवर्त्तेकनिरूपणपूर्वकाविद्यानिवृत्तिनिरूपणं ॥

Ends:

० कैवल्यं इति शिवं । इति श्री सदानन्द वि० स्वरूपनिर्णये दृश्यपदार्थे निरूपण पूर्वक-जीवन्मुक्तिभूमिका निरूपणं नाम चतुर्थे-परिच्छेदः संपूर्णं ॥

302.

Or. 3358b. — Foll. 140 (now 35—174); 15 lines; 13 in. by 5 in.; neatly-written recent Nagari, having the general appearance of a MS. of Kashmirian origin. The verses of the text are distinguished from the commentary by smears of yellow colour.

[C. BENDALL.]

स्वराज्यसिद्धिः

SVĀRĀJYASIDDHI, with the commentary of KAIVALYA-KALPADRUMA, by GAṄGĀDHARA SARASVATĪ.

A work on the Vedānta.

There is some uncertainty as to whether Gaṅgādharma Sarasvatī wrote the text also, as well as the commentary. See Aufrecht, *Cat. Catt.*, p. 752. The latter, at all events, was composed by him in A.D. 1692. See below. The whole work was lithographed at Benares 1890, and MSS. of it are described in the India Office Catalogue, pp. 752-3; but all the copies appear to resemble the present one in having no separate colophon for the text.

As in the edition, the text begins (fol. 36a) गंगापुर°, the commentary तरुणतपनवर्षी°

As in the edition and the described MSS., the commentary ends with a verse giving the date of the composition of this work :

[8] [4] [7] [1]
vasv-abdhi-munṣy-avani-mānaśake vṛishā-
 [khyā- 1
varshasya māgha-syata (leg. °sita) vākpati-
 [yukta shashṭhyām ॥

The theory of Prof. Kielhorn (*Cat. I. O. l.c.*) regarding this date¹ is that 'Śaka' here really² means simply 'year,' as the days of week and month work out correctly for Vikrama 1748 (expired). It should be noted that this year answers to the cyclic year called *Vṛisha*, according to the northern system,

303.

Or. 3357b.—Foll. 86 (1—46, 46 *bis*, 47—85, now renumbered 2—87); 10 in. by 5 in.; written in two Nagari hands, the first 12 lines to a page, the second 13; 18th to 19th century. [C. BENDALL.]

¹ 14th Jan., 1692. Dr. Kielhorn informs me that the year *Vṛisha* actually expired on 24th Jan., 1692. Compare Sewell and Dikshit, *Indian Calendar*, p. lxxxviii. (for *current* years).

² It is clear from the date of *writing* of MS. 2361 in the India Office (=A.D. 1782) that 1748 of the Śaka cannot be intended for the composition of the work.

शास्त्रसिद्धान्तलेशसङ्ग्रहः

ŚĀSTRA-SIDDHĀNTALEŚASANĠRAHA, by APPAYA-DĪKSHITA.³

A treatise on the Vedānta, in four chapters. Edited in the *Vizianagram Sanskrit Series*, Benares 1890, with a preface in which it is shown that the author flourished in the second half of the 16th century⁴ A.D.

Begins, as in edition :

अधिगतभिदा°

Ch. 1 ends fol. 37(३६)a :

इति शास्त्रसिद्धान्तलेशसंग्रहे प्रथमः परिच्छेद ॥

Ch. 2 ends 64a; ch. 3, 80a.

One leaf only, apparently, is wanting at the end of the MS., which ends with the word °माचन्वा [विरोधि] corresponding to p. 116, l. 10 of the Benares edition,

304.

Or. 3357c.—Foll. 69 (1—9, 9 *bis*, 10—68, now 89—157); 13 lines; 13 in. by 5 in.; good and regular Nagari writing of the modern Kashmirian type. [C. BENDALL.]

कृष्णालंकारः

Part of the KRISHNĀLAMKĀRA, commentary on the last, by AŚYUTA-KRISHNĀNANDATĪRTHA.

Printed, with the text, in the 'Advaitamañjarī' Series, 1894.

The MS. contains the first portion only of the commentary, and contains no indication of the title or authorship beyond the marginal abbreviation 'सि ले'.

दो.

For an account of other MSS. see *Cat. I. O.*, p. 791.

Begins : चेदवेद्य°

³ The form *Apyaya*°, adopted originally by Dr. Haas in the *Cat. Pr. Books*, is seldom found.

⁴ Aufrecht's "end of the 15th century" (*Cat. Catt.*, p. 22) will accordingly not hold.

305.

Add. 26,443d.—Foll. 32—37 (1—6); 6—10 lines; 4 in. by 11½ in.; Nagari of Western India, 19th century.

पञ्चदशी

PAÑCADAŚĪ, Ch. XI., with a Marathi version.

The whole work has been frequently printed in India, where also, at Benares, an edition was commenced with English translations by Mr. A. Venis. The traditions as to the authorship, the work being regarded as partly by Sāyaṇa and partly by Bhāratīrtha, are given in a note to that edition ('Pandit,' New Ser., viii. 603). The exordium to the translation ('*ṭikā*') of the present chapter, which is entitled Nāṭakadīpa, is as follows:

वंदुनि परमात्म्याते नाटकदीपस्य अर्थवर्णिते मे श्रीरामकृष्ण
पंडित पंचदशी वरि बोलतो जैसे १ ॥

306, 307.

Sloane 2438a,b.—Part of a collection of works or fragments written on twenty paper leaves, in Bengali or Maithili writing of the 16th to 17th century.

On the first leaf is written, in a handwriting of the 17th century: 'Den Vedam der Indiaanse Hoydenen geschreven met Bangaalse letteren in de Samcortamse Taale.' On the palaeography of the collection see Sl. 2438c (no. 166) above.

Sloane 2438a.—Two leaves.

गीतसारः

GĪTASĀRA, also called OṃKĀRA-MĀHĀTMYA.

A short philosophical work in verse, in the style of the Bhagavadgītā, being a dialogue between Śri-Bhagavān and Arjuna. Compare Rāmkr. Bhaṇḍārkar, Report . . 1882-83, no. 234.

Text begins :

सोकारस्य च माहात्म्यं रूपं स्थानं परन्तथा ।
तत्सर्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तम ॥

श्रीभगवानुवाच ॥

साधु पाथ (l. पाथे) महाबाहो यन्मां त्वां (l. त्वं) परिपृच्छसि ।
विस्तरेण प्रवक्ष्यामि तन्मे निगदतं (° दितं) शृणु ॥

Ends :

गीतात्र गीता कर्तव्या किमन्यैः शास्त्रविस्तरे ।
यात्यं (?) पञ्चनाभस्य मुखपद्माद्भिनिःमृता ॥

इति गीतासारशास्त्रं समाप्तं ॥

Sloane 2438b.—Same scribe as the preceding MS. The leaves are numbered 8—14, so that probably the intervening leaves were occupied by some other short Vedantic work.

वेदान्तसारः

VEDĀNTA-SĀRA, by SADĀNANDA.

A well-known Vedānta treatise, critically edited by Col. G. A. Jacob, Bombay 1894.

Begins : अखण्डं &c., as in printed edition.

Ends :

° विमुच्यत इति श्रुतेः ॥ इति . . सदानन्द भगवत्कृती वेदान्त-
सारप्रकाशं समाप्तं ॥

308.

Add. 26,432b. — Foll. 26—48 (1—22); 8 lines; 10½ in. by 4 in.; neatly written Nagari, dated Śaka 1728 (A.D. 1806).

Another copy.

Colophon :

इति श्री मत्परमहंसपरिव्राजकाचार्यमदानंदकृती वेदान्तसारः
समाप्तमगमत् ॥ . . शके १७२८ ख्य नाम संवत्सरे नारायणो-
नज्योतिषीत्युपनामकेन लिखितं ॥

309.

Or. 5245.—Foll. 11; 9 lines; small Nagari of 17th century; mutilated at edges.

[H. JACOBI.]

Another copy.

310.

Or. 3357a.—One leaf of 16 lines; 4 in. by 8½ in.; fine writing of the 18th century.

[C. BENDALL.]

हस्तामलकस्तोत्रम्

HASTĀMALAKA-STOTRA,

Fourteen stanzas on the Vedānta philosophy, attributed to a Hastāmalaka Ācārya, or sometimes to Śaṅkara Ācārya. "Printed rather too often," says Aufrecht (Cat. Catt., p. 765).

311.

Or. 3347 (Foll. 372b—374b). — Bold Jain writing of 16th to 17th century.

[C. BENDALL.]

प्रश्नोत्तररत्नमालिका

PRAŚNOTTARARATNAMĀLIKĀ.

A religious poem,¹ of Vedantic tendency, sometimes ascribed to Śaṅkara. See, however, below.

Beg.

प्रणिपत्य जिनचरैर्द्रु प्रश्नोत्तररत्नपद्धतिं वक्ष्ये ।

नागनरामरवंछं देवं देवाधिपं चोरं ॥ १ ॥

कः खलु नालंकृतये (sic)^o

End.

रचितासिपटगुरुणा^o

^oभूषयति ॥ २९ ॥ इति प्रश्नोत्तररत्नमालिकाः ॥ ५ ॥

From the above particulars it will be seen that the MS. is an exact counterpart of the Calcutta MS. described by Foucaux in his

¹ Another copy (Add. 26,424, G) occurs with a set of Śaiva tracts and fragments, and has the ordinary text, but is written by a Jain scribe; cf. Foucaux, *op. cit.*, p. 8, note 1. See p. 55 above (Religious Poetry), no. 160.

edition of the text ('La guirlande précieuse,' Paris, 1867), pp. 8, 22 note 2; and these modifications, taken with the fact that the present copy occurs in the middle of a set of specifically Jain tracts,¹ shows that the Jains, like the Buddhists, made this short treatise their own.

312.

Or. 2714.—Foll. 16; 15 lines; 12 in. by 5 in.; neatly written Nagari of 18th or early 19th century.

[A. C. BURNELL.]

ऋग्भाष्यम्

ṚIG-BHĀSHYA, by ĀNANDATĪRTHA.

A Vedantic work of the Dvaita school, in three adhyāyas in ślokaś, in the form of an explanation of certain texts from the Ṛigveda. See Burnell, Cat. Tanjore, p. 98. On the author (A.D. 1119—1197) and his works, see Bhaṇḍārkar, Report, 1882-83, pp. 16, 202—208.

Begins :

नारायणं निखिलपूर्वगुणार्णोमुच्चमूर्धामितद्युतिमशेषनिरस्तदोषं ।
सर्वेश्वरं गुरुमज्ञेश्वरं² प्रणम्य वक्ष्याम्यृगधेमति तुष्टिकरं [तद] स्म ॥ १ ॥

Ends :

^oधनमेव हि ॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते
श्रीमद्रुक् भाष्ये तृतीयोऽध्यायः । ऋग्भाष्यः (sic) समाप्तश्चायं
ग्रन्थः ॥

313.

Add. 26,451a.—Foll. 1—21; 12 to 13 lines; 8 in. by 3½ in.; several antique and similar Nagari hands, one dated Ś. 1463 [elapsed] (A.D. 1541).

² So Tanjore MS. (cp. Burnell, *l.c.*). Our MS. appears to read *ajōśa*.

Fragments of Vedantic works.

a. Foll. 1, 2 (८-१२).

Pañcapādikā (°opādi) by *Padmapāda*.

A commentary on Śaṅkara's commentary on the Vedānta-sūtras.

Fragments correspond to text at pp. 96. 12—98. 5 and 99. 15 *ad fin.* of the printed edition in the *Vizianagram Sanskrit Series*. In the margins are a few glosses, some extracted from a work designated as नारेंद्र.

Ends :

समाप्ता चेयं पंचपादी ॥ छ ॥ स्वस्ति श्रीमत् शके १४६३ [प]लव संवत्सरे वैशाख वदि अष्टम्यां एकनाथदेवात्मजेन विश्वनाथेनेयं पंचपादिका लिखिता ॥ आत्मपठनार्थं परपठनार्थं ॥

b. Fol. 3 (१).

Pañcapādikāvivarāṇa.Commentary on the last by Prakāśātman. Beginning of *varṇaka* iii.; leaf corresponds to pp. 132, 133. 1-3 of edition in same series.

c. Foll. 4—22. (१-१६).

Beginning of a commentary on some commentary on Śaṅkara's *Brahmasūtra-bhāṣya*.Several of the leaves bear the abbreviation तत्त्वद् more or less mutilated. As, however, the beginning of the *Tattvadīpana* (Ind. Off. MS. 1023¹), though similar in general topics, is altogether different, we must suppose that either the above-mentioned superscription is erroneously added, or that we have here part of one of the other Vedantic works called *Tattvadīpa* (°pana or °pikā) mentioned by Aufrecht, *Cat. Catt.*, s.vv.

Beg.

मिथ्यात्वं तावदाद्ये समधिगतमथो पूर्वमीमांसनवेदातानां विचारो न गत इति तत् शास्त्रसंरंभसिद्धिः ।

Fol. 4, l. 10 :

... इति प्रतिपादयितुमधिकाराद्यर्थत्वं प्रतिचिक्षेप भाष्यकृत ... ततश्च भाष्यं तद्व्याख्यानं चासुगतमित्याशङ्क्य तात्पर्यमाह तत्रेत्यादि ॥

314.

Add. 26,445e.

One leaf of a Vedantic work.

315.

Add. 26,454d. — Foll. 7 (orig. 12—18); 12 lines; 10 in. by 4 in.; Nagari of Western India, 17th(?) century.

[WILLIAM ERSKINE.]

Fragment of a philosophical work.

Marginal title प्रपंच marked by European owner 'Vedanta.' Perhaps from the *Prapañca-sāra*, a Vedanta work attributed to Śaṅkara.

C.—NYĀYA.

316.

Or. 3364a.—Foll. 87 (wanting foll. 7—9, and now renumbered 1—84); 7 lines; 9 in. by 3 in.; dated V.S. 1800 (A.D. 1743).

[Pandit RĀMAPRATĀPA.]

तर्कभाषा

TARKABHĀSHĀ of KEŚAVA MĪŚRA.

An elementary treatise of the Nyāya school.

Critically edited, with introductions² in English, by Śivarāma Paranjape, Poona 1894. For a general description, see also *Cat. I. O.*, p. 605, and authorities there quoted.¹ Catalogue, p. 726; MS. compared for the present description. See also preface to text (in the *Vizianagram Series*) of *Pañcapādikāvivarāṇa*, p. 3.² From the data given at p. 3 of the Introduction it may be gathered that Keśava wrote between 1200 and 1400.

Begins :

बालो ऽपि न्यायनये प्रवेशम्
अल्पेन वाञ्छत्यलसः श्रुतेन ।

Ends :

° व्युत्पत्तिसिद्धः ॥ इति केशवमिश्र विरचिता तर्कभाषा
समाप्ता ॥ संवत् १८०० . . . प्रतिलिपि ॥

On the cover of the first leaf are a few lines, apparently taken from a commentary on Annambhaṭṭa's Tarkasaṅgraha; on the last cover is a neatly written dedication to the Museum Library, by Pandit Rāmapratāpa of Udaipur in Mewar (Medapāṭha), from whom I obtained it in 1886.

317.

Or. 5212.—Foll. 24 (1—12, 32—43; 13—31 missing); 8 or 9 lines; 10 in. by 3 in.; carelessly written Nagari of 18th century.

[H. JACOBI]

Fragments of the same work.

Begins (as in edition) :

बालो ऽपि यो न्यायनये प्रवेशम्
अल्पेन वाञ्छत्यलसः श्रुतेन ।

The lacuna begins after the words *upādhir iti yāvat* (= edition, p. 43. 8) and after them we find *śrīr astu*, as if the MS. were finished.

The text recommences with the discussion of *sāmānya*: *atra kaścid āha | vyakti°* (= p. 87. 1).

Ends :

° व्युत्पादनसिद्धिः । इति श्री केशवमिश्र विरचिता ¹तर्कभाषा
समाप्ता ॥

318.

Or. 2146d. — Foll. 10 (52—61); 15 lines; 10 in. by 4 in.; Jain Nagari of 17th to

¹ MS. °tā ta [t-?] tarka°.

18th century. Divisions of words and extra punctuation have been added above the lines by a later hand, together with some corrections.

TARKABHĀSHĀVIYARAṆA, ¹ by MĀDHAVA ¹ BHATṬA, a commentary on the TARKA-BHĀSHĀ.

The text is not given in full.

The commentator was a pupil of Prakāśānanda, called Pañcānana (see below). If this be the same person ² as the author of the Vedānta-siddhāntamuktāvalī, the present work belongs to the 17th century.

Begins ³

प्रथमं जगदारार्थं जगदानंददायिनं ।

तर्कभाषाविवरणं विदधे माधवः सुधीः ॥

अत्र ग्रन्थस्य विम्वारणार्थं ग्रन्थाद्वहिरेव मंगलमाचरितं तदुक्तत्वेयं प्रतिजानीते । बालो षीति । ननु तर्कंते विचार्यते इति तर्काः . . . के तर्काः . . किं वा ग्रंथप्रवृत्तौ प्रयोजनमिति शिष्यजिज्ञासानुरोधादाह । प्रमायेति ⁴ ॥

The chief authorities quoted are: 'Bhaṭṭācāryaḥ', i.e. probably Gaurikānta Sārvabhauma Bhaṭṭācārya, who wrote the Tarkabhāshābhāvārthadīpikā, fol. 53a; Anumānakhaṇḍe [Īntā-]maṇi-kārāḥ (i.e. Gaṅgeśa), foll. 53b, 57a; Śrī-Harsha-Miśra, foll. 56a, 60a; Kiraṇāvalyāṃ [or rather Kiraṇāvalīprakāśe] Vardhamāna Upādhyāya, fol. 57b; 'Miśra' (i.e. Govardhana-miśra?), *ibid.*, 60a, 61 (several times).

Ends :

° नियहस्थानमित्यर्थे तात्पर्यात् ॥

काव्यालंकारद्वयो विविधबुधजनस्फूर्ज⁵ दडैतपद्यो ।

मीमांसाशास्त्रशिष्याप्रवणजनमनो मानयन् माननीयः ॥

¹ This treatise and its author are distinct from the commentary by Mādhava Deva (Cat. I.O., p. 608).

² Compare Mr. A. Venis's remarks in the *Pandit*, N.S. vol. xii., pp. 488—90.

³ With the Jain mark preceding.

⁴ This and many other words cited from Keśava's text, as well as other emphatic catchwords, are marked with red.

⁵ ° ई सच्च MS.

भूदेवास्त्रायपन्नप्रकरचिक्रशनख्यातभानुर्द्विजेन्द्रो ।
 बालज्ञानाय टीकामतत¹ महिमवान्नागनाथैस्तनूजः ॥
 गद्यतः(?) संवलनं क्वापि भवत्येव प्रमादतः ।
 हसंति दुर्जनास्तत्र समादधति सज्जनाः ॥

इति श्रीमदशेषवादीन्द्राधिप पंचानन श्रीप्रकाशानंदो वासि
 माधवभट्ट विरचितं तर्कभाषा विवरणं समाप्तमिति ॥

319.

Or. 3354 a.—Foll. 73 (1—75, 11 and 16 missing); 10—12 lines; 8½ in. by 4 in.; neatly written, 18th century, Nagari.

[C. BENDALL.]

Part of GAURĪKĀNTA'S commentary on the TARKABHĀSHĀ.

In the above-cited printed edition the opening verses (जे तत्सदेभिः^०) of the present commentary are quoted,² and there is also a discussion³ of its age, from which it appears that it must have been composed near the beginning of the 17th century.

Pratyaksha-pariśhedha ends, fol. 40(४२)a
 Anumāna-p.^० „ „ 54(५६)b.

The MS. terminates abruptly with the explanation of the word अवधारयति in the printed text p. 56. 1.

320.

Or. 5213.—Foll. 14; 21 lines; 10 in. by 4 in.; fine and regular Jain Nagari of 17th century.

[H. JACOBI.]

तर्कभाषाप्रकाशिका

TARKABHĀSHĀ-PRAKĀŚIKĀ, by KAUNḌINYA
 DĪKSHITA.

Another commentary on the Tarkabhāshā. Of the commentator, a pupil of Murāri Bhaṭṭa, nothing seems to be known.

¹ ० तमत^० MS. corrected a *secunda manu*.

² Ed. Sivarāma Paranjape (Crit. notice, p. 4).

³ *Ibid.*, Introduction, pp. 4, 5.

Beg.

मुरारिभट्टचरणद्वंद्वं नत्वा प्रतन्यते ।

कौडिन्यदीक्षितेनैषा तर्कभाषाप्रकाशिका ॥ १ ॥

Line 3: . . इदं च विषयाधिकारिखोरपुपलक्ष्यं । मया
 केशवमिश्रेण बुद्धिस्था संक्षेपयुत्सन्विततर्कभाषा प्रकाश्यते । ०

The fragment contains presumably some three-fourths of the whole commentary, as the last passage fully explained is the phrase वीचीति । (fol. 14b, l. 2), of which the corresponding text occurs at p. 83. 2 of the printed edition.

321.

Or. 5225.—Foll. 41; 7—8 lines; 10 in. by 4½ in. Copied by Dr. Jacobi, in 1874, from a MS. at Bikaner, as described below.

न्यायसारः

NYĀYASĀRA, by BHĀSARVAJÑA.

A short treatise on the Nyāya philosophy. See the description in Cat. I. O., p. 609.

F. Hall mentions a commentary on this work composed as early as A.D. 1252.⁴

Beg.

प्रथम्यं ज्ञंभुं जगतः पतिं परं समस्ततत्त्वार्थविदं स्वभावतः । ०

End.

^० पुरुषस्य मोक्ष इति । श्रीभासवृद्धोपज्ञं न्यायसाराख्यं प्रकरणं समाप्तमिति ॥

The following note is given in Professor Jacobi's writing :

“Das MS. des न्यायसारः gehört der Bibliothek des Mahārāja von Bikaner⁵ an, und ist von einem Jaina aus Nagore (Marwar) im

⁴ ‘Contribution,’ p. 26: “in the Saka year 1174.. entitled Paridhāvin.” Saka 1174 elapsed, Paridhāvin in the ‘southern’ cycle, corresponds to A.D. 1252-53.

⁵ Probably the MS. described at p. 541 of Rāj. Mitra's Catalogue, in spite of some discrepancies in the description.

Jahre 1632 (^{32?} *rada*¹ *rasa glau*¹) abgeschrieben worden. Die Bezeichnung der Diphthonge schwankt zwischen der modernen und *prishthamātra*. Der Text ist durchgehends corrigirt und die Worttrennung angedeutet. Zwischen den Zeilen sind Erklärungen und am Rande grosse Stücke eines Commentars von zweiter Hand hinzugefügt.

Anzahl der Blätter 10; der Zeilen per Seite 13. Abgeschrieben von Dr. H. Jacobi. Bikanir, 26 Feb., 1874."

322.

Or. 3353. — Foll. 196, thus disposed: (a) 1—23, 23 *bis*, 24—180, 182—190, 192—4 (181, 191 missing); 7 lines; 17½ in. by 2½ in.; paper, much broken at the edges; small and somewhat indistinct Bengali writing of the 17th century. [C. BENDALL.]

माथुरी

Part of *Khaṇḍa* I. (*Pratyaksha-Khaṇḍa*) of the MĀTHURĪ, i.e. of the commentary by MATHURĀNĀTHA TARKAVĀGĪŚA, on the TATTVA-ŚINTĀMAṆĪ of GAṄGEŚA.

The whole of the original text, a celebrated logical treatise, accompanied in some portions by the present commentary, has been appearing in the *Bibliotheca Indica* since 1888. See also Cat. I. O., p. 611, and Aufrecht, Cat. Bodl., pp. 240—42.

Begins as in printed edition, but without the introductory verses relating to the commentator.

निर्विघ्नं प्रारिष्यततत्त्वचिंतामनेनैव यं यस्यमात्रिकामनया कृतं
.. मङ्गलं शिष्यशिष्यायै०

Fol. 100b corresponds to pp. 286-87 of the printed text, the title of the chapter which concludes there being *प्रामाख्यवादरहस्यज्ञप्तिरहस्यं*.

¹ The "1" is Dr. Jacobi's. There is no doubt that *rada* stands for 32.

The last third of the concluding leaf has been broken off; but a sentence occurring in the last line of the recto of the last leaf ends: — °तादृशवायोः संयोगे मानाभावाच्चेति भावः ¹ and this corresponds to p. 620 *ad fin.* of the printed edition, a passage occurring towards the end of the chapter called *sannikarsha-vādarahasya*.

This portion of the MS. seems to have been never finished, as the *verso* of the leaf contains a few lines only, and these perhaps written in a different hand.

With the MS. is a fragment of four leaves (bearing nos. 9, 18, 19, 161), written by the same scribe, and perhaps belonging to another volume of the same work.

323.

Or. 3340. — Foll. 123 (cover, 1—31, 1—4, 6—92); 12—16 lines; 11 in. by 4½ in.; written in [Śaka] 1746 (A.D. 1824), by one Vishṇu. Corrected and rubricated at the beginning, but somewhat faulty.

[Dr. C. D. GINSBURG.]

Portions of the supercommentary by GADĀDHARA BHATṬĀCĀRYA, on the ANUMĀNA-KHAṆḍA of the TATTVAŚINTĀMAṆĪ, by GAṄGEŚA.

Besides the whole text of Gaṅgeśa, in course of printing, as already mentioned, in the *Bibliotheca Indica*, several editions (Calcutta; 1848, 1872) have appeared of the Anumāna-khaṇḍa (section ii.), with the *Didhiti* of Raghunātha Śiromaṇi, on which Gadādhara's³ work is a *tippanī* or gloss.

On the margins throughout the abbreviations शि० टी० ग० स० ख० i.e. Śiromaṇi-ṭikā Gadādhari Anumāna-khaṇḍa.

³ The next sentence, beginning यत्तु तादृश^०, does not appear in the printed text. The title-page describes the edition as giving 'extracts from the commentaries' only.

³ Burnell (Tanj. Cat., p. 116) notes that Gadādhara was native of the Gauḍa country, observing also that 'his match at saying "an infinite deal of nothing" it would be hard to find.'

1. (Foll. 1—32.) The beginning of the Anumāna-khaṇḍa. Begins with the verse अभिवन्द्य मुहुः° found in other MSS. (Weber, Cat. Berlin, i. 199; Eggeling, Cat. I. O., p. 615); and ends :

°परिष्कारस्य पंचानो द्रष्टव्याः ॥ इति पंचलक्षणी सिंहव्याघ्र-
लक्षण सहिता समाप्ता ॥

The short section called *simhavyāghra-vyāptilakṣhaṇa* occurs near the beginning of the Anumāna-khaṇḍa in the original of Gaṅgeśa (ed. *Bibl. Indica*, vol. ii., pp. 49—52), and Gadādhara's supercommentary on it was printed at Bombay [1884]; but the text of the present fragment does not appear to correspond exactly.

The passage of the *Anumāna-dīdhiti* commented on corresponds to pp. 1—10. 15 of the edition of 1848, and to 1—14. 3 of that of 1872 (Pt. 2).

2. (Foll. 33—123.) The title of this extract, as given on the first outside cover, is *Āturdāśalakṣhaṇī*. It does not, however, correspond with the portion of text printed under that name (see Cat. of Pr. Books).

On the last cover the title given is *Saṃgatyanumiti*, and it will be seen the colophon is worded as if the extract *closed* the Anumānakhaṇḍa. This, however, appears not to be the case.

Begins :

अथ समवायितयेति मूलं व्यधिकरणवद्विज्ञाभावाभ्युपगमे
एवं संगच्छते सवत्र तदभाववति हेतोर्वृत्तेरसंभवः ॥

The reference in these first words is to the passage of Gaṅgeśa's text (ed. *Bibl. Indica*, Pt. ii., p. 53) immediately following that commented on in the first portion of this MS.

Ends :

°तद्व्यवस्थापकप्रमाणांतराभावादिति भावः ॥ इति गदाधर
भट्टाचार्ये विरचितानुमिति दिधीति (sic) टिप्पणी ॥ ११४६
तारण°^१ जेष्ठ ६ तद्दिने इदं पुस्तकं समाप्तं । वाप° विष्णुना
लिखितो यं ग्रंथः ॥

¹ The equivalent of Śaka 1746 in the southern cycle.

324.

Or. 5226.—Foll. 31; 11 lines; 10 in. by 4 in.;
Nagari of 18th century. [H. JACOBI.]

न्यायसिद्धान्तमञ्जरी

NYĀYA-SIDDHĀNTAMAÑJARĪ of JĀNAKĪNĀTHA.

A treatise in four *pariśēḥedas* on the *pramāṇas* of Nyāya system.

See the account in Cat. I. O., p. 638.

Beg.

प्रणम्य परमात्मते जानकीनाथश्रेया ।

क्रियते युक्तिकाभिर्न्यायसिद्धान्तमञ्जरी ॥

End.

°तत्रैव किं मनमिति चेत् तत्प्रकारिका प्रवृत्तिरिति संक्षेपः ॥
इति श्री भट्टाचार्ये चूडा^२[मणि]विरचिता न्यायसिद्धान्तमञ्जरी
समाप्ता । न्यायसिद्धान्तमञ्जरी नां पत्र ३१ ॥

325.

Or. 3364b.—Foll. 92 (now 85—176); 9 lines;
9 in. by 4 in.; well-written Nagari, dated
[V.]S. 1810 (A.D. 1753). Occasional marks
of small *lacunæ* in the archetype.

[Presented by Pandit RĀMAPRATĀPA.]

तर्कप्रकाशः

Section II. (*Anumāna-khaṇḍa*) of the TARKA-
PRAKĀŚA, or NYĀYASIDDHĀNTAMAÑJARĪ-DĪPIKĀ
of ŚRĪKAṆṬHA DĪKSHITA, a commentary on the
NYĀYASIDDHĀNTAMAÑJARĪ of JĀNAKĪNĀTHA.

For the text of Janakinatha, see the fore-
going description.

The original and the whole commentary, of
which the present MS. forms a section, are
described in the Cat. I. O., pp. 638—40.

² Jānakīnātha, 'in the colophons always called Bhaṭ-
tācārya Cūḍamaṇi.' Cat. I. O., l.c.

Begins :

प्रत्यक्षनिरूपणानंतरमुपज्ञीव्य०

Ends :

० बालीयमेतद्द्वचः । इति श्रीदीक्षित श्रीकंडर्षमे विरचितायां
न्यायसिद्धांतमंजरीदीपिकायां अनुमान परिच्छेदः समाप्तः ॥ १६३३ ॥
सं १८१० वर्षे आषाढ विद अमा शनी दिने लिखीतं उदपुर^१ मध्ये
ज्ञाती दसोरा मीश्र अषेरामेण^२ ॥ लीषायत - - - (spaces
follow).

326.

Or. 2156 a.—Foll. 117; 18—20 lines; 10 in.
by 4½ in.; dated V.S. 1820 (A.D. 1767);
somewhat carelessly written, but rubricated.

व्युत्पत्तिवादः

VYUTPATTIVĀDA, by GADĀDHARA BHATṬĀ-
CĀRYA.

A treatise of the Nyāya school on the
logical bearings of grammar, especially of the
case-relations. Compare Cat. I. O., p. 655.

The first section of the work was litho-
graphed at Benares, 1878.

Begins :

शब्दबोधे चैकपदारथे०

On the right-hand margins are abbrevia-
tions (such as द्वि.[तीय] क.[रक]), pointing
chiefly to the several grammatical cases under
discussion; but there are no titles or sub-
scriptions to the separate chapters, or to the
whole work.

It ends :

न च तात्पर्यभावात्सुखाद्यसाधनत्वावोधकत्वोपपत्तौ विध्यर्थत्वे
पि क्षतिविरह इति वाच्यम् । तस्य विध्यर्थत्वे तत्रात्पर्येणाधुनिकानां
न भुञ्जीतेत्यदि प्रयोगापत्तेः ॥ श्री ॥ श्लोक संख्या ५००० ॥

¹ 'Oodeypore' in Mewar, where the MS. was obtained
by the present writer. See a dedicatory note on cover
similar to that in no. 316.

² Possibly for Āsā Rām, a common name in Brahmanical
and other castes in N. India (R. C. Temple, *Proper Names*,
pp. 7, 87). In Gujarat, Akhā occurs as a name.

Date as above, written at Benares, by Pre-
mānanda, son of Śivaśaṅkara of the *Bhār-
gava Kula*.

327, 328.

Or. 5227, 5228.

न्यायमञ्जूषान्यासः

Two recensions (A, B) of the commentary³
(*nyāsa*), by HEMAHAMSA GAṆI on his own
NYĀYAMAÑJŪSHĀ, or NYĀYĀRTHAMAÑJŪSHIKĀ.
[H. JACOBI.]

Or. 5227 (= A).—Foll. 30; 15 lines; 10 in.
by 4 in.; good⁴ Jain Nagari of 16th to 17th
century.

Or. 5228 (= B).—Foll. 9; 17 lines; 10 in.
by 4 in.; somewhat cramped Nagari hand,
19th century.

A logical treatise by a Jain author.

Some account of the main treatise, which
is there accompanied by a '*bṛihad-vṛitti*' in
3085 ślokas, is given by Peterson, *Rep.*, iv.,
Extracts, p. 17. The work belongs to the
grammatical section⁵ of the Nyāya system,
discussing the meaning of words, sentences,
and the like.

The author, a Jain of the Tapāgacēha (see
also below), wrote the main work in V.S.
1515 (A.D. 1468).

Of the present commentaries the longer⁶
(*'A'*) contains 1208 granthas (*v. infra*),

³ It seems probable that the differences of the recension
extend to the main work, and not merely to the commen-
taries; but no MS. of the text in four chapters appears
to be known.

⁴ A hyphen sign ३ is used in this MS. Words and
clauses have been divided by a reader, who has added
minute *daṇḍas*, single and double, over words.

⁵ Cf. Cat. I. O., pp. 654 sqq.

⁶ Yet only about one third as long as that described by
Peterson (*v. supra*).

distributed into four chapters (*vakshaskāra*), while the shorter (B) is only about half as long, and is divided into three chapters only. The latter recension corresponds with the Berlin MS. as described by Weber, Cat. Berl., ii., no. 1622.

A begins:

श्रीजिनवरगणधरमानम्य विश्लेषयत्ययं किञ्चित् ।
न्यासेन हेमहंसः स्वकृतां त्वायार्थमज्ञूपां ॥ १ ॥

त्रैलोक्येत्यादि ॥ अत्रादौ सर्वगुरुर्गणा(?) पृथीतञ्च श्री-
हेतोर्व्यस्ते त्रैलोक्यशब्दश्च हीं कारवाची हींकारश्च श्रीसिद्धिचक्र-
यंत्रस्य पंचसु बीजेषु मध्यवृत्तिं बीजं ततश्च तुलामध्यन्यायेन को
ऽर्थः । . . .

Line 6: श्रीसिद्धचक्रयंत्रस्थापनायाश्च वृत्ताकारत्वात् सोमो-
पमा श्रीसोमसुंदर¹ इति च स्वगुरुनाम कीर्तनं ॥

Then follows a short discussion (ll. 7—14) on the *maṅgalābhidheyaprayojana*, after which:

अथ शास्त्रस्य संबन्धमाह । इह तावदित्यादि । अनित्यत्वमुपे-
क्ष्यति न्यायाः ॥

After an explanation of the name *Nyāyārthamañjūshā*, the commentary proceeds (fol. 2a, l. 4) with the passage forming the beginning² of (B):

सूचीकटाह न्याय इति । सूचीकटाहावेव न्यायो दृष्टात-
स्तथाहि ॥

The number of sections in ch. 1 is given in both MSS. as 57 (cf. the Berlin MS.), but in A there is no running numeration of sections. The passages of text commented on are, however, distinguished by red marks.

Chapter 1 ends in A (fol. 11b) with the words:

कर्तृस्यामूर्तिं करणमस्ति न तु व्याप्यं ॥

In B (as in Berl. MS.), fol. 3b.

०स्तादित्येवमर्थमेवकारः प्रयुक्तः ॥

In the subscription of the chapter, A (not B) adds the genealogical particulars given in the Berlin MS., and also below (*v. infra*); also the number of *granthas* (448).

Chapter ('*vakshaskāra*') 2 begins: प्रकृ ।
स्वार्थे. On this the comment agrees in both MSS. with the Berlin MS. down to the words
नाख्युपाधिपविशेषापेक्षा (Weber, 192. 13), after which
A continues (fol. 11b, l. 11):

यथा गुणोद्धृतेत्याये पणायति³ । वणीव्ययात्^०

B has:

०विशेषापेक्षा यथा पणायति³ अकारः । ननु विचिकित्स-
तोत्यादौ^०

Ch. 2 ends in A (fol. 23a):

०यथा अहूपाः पण्यमाख्येत्यापूपिकः ॥ . . य^० श्लो^० ४१२ ॥

In B (fol. 6a, l. 6):

०सरकं रवेति दर्शितः ॥ ६६ ॥

See the longer extract in Weber.

Ch. 3 begins in A:

यदु । कर्तृकर्मैदि विरहितयोरिति । अत्र आदिशब्दाधारादि
ग्राहं यन्त्रयोरुद्भूतेत्यादि । अयं भावः । आदितो^०

The explanation of section 4 (आशंस्ये or सामा-
सांस्ये in the MS.), with which B and Weber's
MS. begins the chapter, is reached at fol. 23b,
l. 4 in A (=fol. 6a, l. 6 in B).

The final (3rd) chapter of B corresponds
to ch. 3 and 4 in A.

In A, ch. 3 ends:

०प्रथमैकद्विवहाविति सूत्रस्यार्थो व्यवस्थापितः . . य^० श्लो^० ८१ ॥

Ch. 4 begins (fol. 25a):

शब्दभिस्मृतेत्यादि(?) स्या कु इत्यस्याभिस्मायत इत्युपसर्गाद^०

Both commentaries end with the explana-
tion of section 16 (प्राय^०); but in A this
explanation occupies five lines (fol. 30a,
ll. 1—6), as compared with two (fol. 9a,
ll. 14—16) in B.

Text ends in A:

प्राय इत्युक्तं । संग्रह श्लोकेषु ब्रह्मदोत्रोपे . . . निगदसिद्धं । १६

In B:

प्राय इत्युक्तं संग्रहश्लोकेष्वेकोनविंशत्यया धुसंयोगे . . सिद्धं ॥
Cf. Weber, Cat., ii., p. 192.

¹ Cf. the text, stanza 1, as given by Peterson, *l.c.*

² After the introductory stanza: *śrī Vardhamāna-
jīnavaram ānamya*, quoted by Weber, *l.c.*

³ The correct reading for Weber's MS., *yathā paṇāyati*,
may be deduced from these variants.

Title :

इति स्वकृत न्यायार्थमञ्जूषायाः चतुर्थे (तृतीयो B) वक्षस्कारक-
न्यासः ॥ ५ ॥

श्री सूरेश्वरसोमसंदरगुरोर्निश्चेषशिष्टाग्रणी-

गच्छेद्रः प्रभुरनशेखरगुरोर्देदीप्यते सांप्रतं ।

तच्छिष्याणुक¹ हेमहंसगणिना स्वन्यायमञ्जूषिका

वक्षस्कार इहानिमो ऽबुधि मितो न्यासेन शृंगारितः ॥

[B न्यासेनालंकारि चित्ररचना चारुत्वमाविधत्ती ॥]

Then follows the *paṭṭāvalī* (see Weber's description, *ad fin.*), in which the two MSS. agree, the succession list being: Somasundara²-Munisundara - Jayaśandra - Ratnaśekhara²-Ārītraratna-gaṇi. A adds the statistics of the whole work, in figures and words (1208 granthas); but neither commentary bears (like Peterson's MS.) a date of composition.³ Both commentaries, moreover, are called 'nyāsa,' without further distinctive title. The larger commentary (A) contains citations from *Dhātuparāyaṇa* (fol. 26b, l. 2) and *Kauśika* (fol. 28b, l. 3).

329.

Or. 5211.—Fol. 91; 18 lines; 12 in. by 4½ in.; regular and beautiful Nagari hand, with some Jain characteristics of Western India, 17th to 18th century. [H. JACOBI.]

तर्कतरङ्गिणी

TARKATARAṄGINĪ, a commentary by GUNA-RATNA on another commentary by GOVARDHANA.

A logical treatise, and hence classified with the Nyāya school, but by a Jain writer.

¹ So B and Weber. A has (colophon of ch. 1, this part of the colophon being not given at the end of the MS.), *āśrava* for *āśrama* (v. Peterson, *l.c.*).

² See Klatt in *Ind. Ant.*, xi, 256.

³ Peterson's commentary was composed V.S. 1515, or A.D. 1448.

The author, who belonged to the Kharatara-gaśā, presumably flourished about the end of the 16th century A.D., as he was the *pra-śishya* of Jinamāṇikya Suri (V.S. 1549—1612).

The present MS. appears to be unique, and of the work commented on nothing certain can be said.

The Catalogue of MSS. in Oudh mentions (Fasc. V. 18) a commentary, in 700 ślokas, on the *Anumāna-khaṇḍa* of [Raghunātha] Śīromaṇi, by one Govardhana. It will be seen, however, that the present work deals not only with *anumāna*, but with the range of subjects treated of by Raghunātha and the *Tattvaśāntamaṇi*, taken in the order followed in those treatises.

Deḡ.

गोस्वामिनं नमस्काय सर्वविप्रतमोपहं ।

गोवर्द्धनकृता टीका स्पष्टा व्याख्यायते मया ॥ १ ॥

पानु वो नरकांतरयातायातकमच्छिदः ।

पार्श्वनाथपदद्वन्द्वनखचंद्रमरीचयः ॥ २ ॥

इह खलु ग्रंथारंभे विशिष्टशिष्टाचारानुमित श्रुतिबोधितनिविप्र-
समाप्तिकर्तव्यता कं तत्परिसमा[f]प्रकामा मंगलमाचरति यत्तर्कैति
अत्र मंगलं गुरुनामग्रहणमेव ॥

The usual discussion follows as to the utility of *maṅgalavāda*, ending at fol. 2b, l. 1.

This is followed by a short section on *samāsa*, which ends fol. 3a :

इति समासवादः २ ॥

Fol. 27b *fin.* :

० द्यशिकत्वमपि कुत्रापि न स्वीक्रियते व्याख्यातं प्रत्यक्षं इदा-
नीमनुमानं निरूप्यते लिङ्गैति अनुमानस्येदं लक्षणं ०

Fol. 43b *fin.* :

० स्याद् इति संख्येयः इत्यनुमानग्रन्थव्याख्या । अथोपमानग्रंथ-
व्याख्या . . अतिदेशेति अतिदेशवाक्यार्थस्य यत्स्वरणं ०

Fol. 78b *med.* :

इति समवायिग्रंथः । इदानीमभावनिरूपणं ०

The discussion of *abhāva* lasts to fol. 81a, where an exposition of the word *buddhi* is commenced.

End.

° रूपेण प्रयोजनकत्वमिति भेदेन व्युत्पादनं महर्षेराशयः इति श्रीमत्स्वरतरंगच्छाधीश्वर श्रीजिनमाणिक्यसूरिशिष्य श्रीविनयसमुद्र-गणीनां शिष्येण वा° गुणरत्नगणिना गोवर्धनी प्रकाशिका तर्क-तरङ्गिणी नाम्नी दृष्टा समाप्ता ॥

श्रीमद्रत्नविशालास्य स्वशिष्या¹धीतिहेतवे ।

गुणरत्नरगणिश्चक्रे टीकां तर्कतरङ्गिणीं ॥ १ ॥

श्रीमत्स्वरतरंगच्छे श्रीजिनमाणिक्यसूरयो ऽब्रुवन् ।

तेषां शिष्या गणयो विनयसमुद्राभिधा जयिनः ॥ २ ॥

तेषां शिष्यैरेतद्विदग्धगुणरत्नवाचनाचार्यैः ।

निजवचनैकहेतोरपरं श्रुतदेवतभक्त्यै ॥ ३ ॥

इति प्रशस्तिः ॥

330.

Add. 26,450 b.—Foll. 36 (with original foliation ranging from 187 to 472); 11 lines; Nagari, 18th century.

[WILLIAM ERSKINE.]

Detached fragments of a commentary upon a NYĀYA work, with the marginal title सु-टि° or सुधाटी°.

Probably part of the Nyāyasūdhā (see Cat. I. O., pp. 688 foll.), or of a commentary on that work (*ibid.*, p. 690).

D.—VAIŚEŚHIKA.

331.

Add. 26,361.—Foll. 52; 15 lines; 10 in. by 4½ in.; neatly written Nagari of 17th century.

[WILLIAM ERSKINE.]

¹ śikhya, MS.

किरणावली

KIRANĀVALĪ, a commentary by UDAYANA on PRAŚASTAPĀDA'S PADĀRTHASAṄGRAHA, itself a commentary on the VAIŚEŚHIKA aphorisms of KAṆĀDA.

Part I. (Dravyapadārthaprakāśa) only.

Udayana is quoted by Rāghava Bhaṭṭa, A.D. 1252 (Hall, p. 26).

According to Pandit Āndrakānta, in the *anukramaṇikā* (pp. 19, 20) to his edition of Udayana's Kusumāñjali in the *Bibl. Indica*, Udayana is earlier than Śrīdhara (fl. A.D. 991).

An edition of the aphorisms, with the commentary and the present supercommentary, was commenced in the *Benares Sanskrit Series*, 1885.

Beg.

विद्यासंध्योदयोद्वेकादविद्यारजनीक्षये । °

Colophon :

इत्यचार्यमुकुटमणिना सरपावास्तव्याचार्य श्रीमदुदयनेन कृतयां किरणावल्यां द्रव्यपदार्थः समाप्तः । पूज्यर्षयः श्रीभलालातद्विष्य पूज्यतापीमुनपस्तच्छिष्येन (sic) मोटाधिणा लिखितं द्रव्यकिरणावलीरूपंतथ्यं श्रीरस्तु ॥

332.

Add. 26,432 d. — Foll. 58—65 (1—8); 12 lines; 10 in. by 4 in.; neatly written Nagari, dated Samvat 1711 (A.D. 1654).

सप्तपदार्थी

SAPTAPADĀRTHĪ, by ŚIVĀDITYA MIŚRA.

Edited in the *Vizianagram Sanskrit Series*, and independently by A. Winter at Leipzig, both editions in 1893. Śivāditya flourished before 12th century A.D. See the prefaces of the above-named editions.

Begins (after *namaskāra* to scribe's *guru* Rūpaçandra, see below):

हेतवे जगतामेव संसाराखीवसेतवे ।

Colophon :

इति श्री श्री शिवादित्यविरचिता सप्तपदार्थी समाप्ता ॥
लिखिता च पंडित सर्व सार्वभौम . . रूपचन्द्र¹ गणि चरण . . .
मधुकर गणि पूर्णचंद्रेण¹ स्वकृते ॥
संवत् १७११ वर्षे श्रावणसित चतुर्दश्या रविवारे ॥

333.

Or. 5250a.—Foll. 5; 14 lines; 10 in. by 4 in.; excellent Jain Nagari of 17th century, with side lines and 'conventional string-holes,' all in red. [H. JACOBI.]

Another copy.

The first two leaves contain the beginning of a commentary written on the margin, in a hand contemporary or identical with that of the text.

This commentary begins :

अव्यक्त्याय नमः । हतवे जगतां शम्भवे नमः । शंभुः
भवतीति अस्मादिति शंभुः तस्मै शम्भवे । इत्युक्ते अक् चंद्रमणि-
तादाविति व्यापि[ः] स्यात् तद्वचच्छेदाय गुरवे इति पदं

334.

Or. 5250b. — Foll. 23; 13 lines; 10 in. by 4 in.; Nagari, well written by a Jain scribe, 16th to 17th century. [H. JACOBI.]

Commentary on the SAPTAPADĀRTHĪ.

Beg.

॥ १ ३ नमो जिनाय शंभारंभे नमस्क्रियंते इति शिष्टसमाचारः
अथ प्रकरणं चिकीर्षुराचार्यः . . . मंगलमाचरन् . . दर्शयति
हेतवे इति आदिना श्लोकेन अस्यायमर्थः शंभवे नमः शंभुस्त्वं भवति
यस्मान् स शंभुस्^०

¹ Doubtless Jains. The writing has the general appearance, though not all the more difficult peculiarities, of a Jain hand.

End.²

० अभ्युदयनिःश्रेययोरिति मंगलादीनि मंगलमध्यानि मंगला-
तानि शास्त्राणि प्रभूयते आयुष्मन् श्रोतृकाणि भवंति अतो ऽन्ते
मंगलाचरणामाचरति सप्तद्वीपाधरा यावदिति . . . तावत्कार्लं
इयं सप्तपदार्थीवस्तुप्रकाशनी(sic) अस्तु भूयात् इति सप्तपदार्थीयं
टीका समाप्तं ॥

335.

Add. 26,452e.—Foll. 42—45 (१-४); 25 lines; 10 in. by 3½ in.; fine Jain Nagari, dated [V.]S. 1586 (A.D. 1529). Last leaf considerably mutilated.

प्रमाणमञ्जरी

PRAMĀṆAMAÑJARĪ, by ŚARVADEVA,³ called
TĀRKIKĀCĀKRACŪPĀMAṆĪ.

A treatise of the Vaiśeṣhika school.

Bühler (Report . . Kashmir, p. xxvi.) records a MS. of this work, dated in the 11th century A.D.

For an account of the work, with a commentary, see Cat. I. O., p. 666.

Begins: कासारतीरं (see Peterson, Rep., iii., pp. 265-66).

Ends:

नाक[१]श्रे व्यभिचारः । तस्यापि तथा साधनात् ॥ इति
तार्किकचक्रचूडामिणि शर्वदेव-विरचितायां प्रमाणमंज[री]भावः
पदार्थः ॥ ७ ॥ संवत् १५६६ वर्षे लिखितं समाप्तं ॥

336.

Or. 5229.—Foll. 15; 7 lines; 9 in. by 4 in.; legible Nagari of 18th century. [H. JACOBI.]

² It may be noted that the conclusion (not however the commencement) of the commentary described by Rāj. Mitra (Bikanir, no. 1171) is similar. The other commentary, forming no. 1172 in the same catalogue, is, like the present, the work of a Jain writer.

³ This form, with which compare Śarvavarman, is confirmed by Peterson's MS., *op. cit.*, p. 266. 2. Correct Cat. Catt. and Cat. I. O. accordingly.

पदार्थपारिजातः

PADĀRTHAPĀRIJĀTA, by KRISHNAMITRA
ĀCĀRYA.

A short treatise on the seven *padārthas*, 'objects of proof' in the Vaiśeṣika school.

Of the author, who was a prolific writer,¹ little seems to be known beside the names of his father (Rāmasevaka) and grandfather (Devidatta).

Beg.

द्रव्यगुणकर्मसामान्यविशेषसमवायाभावात्सप्तपदार्थाः । पृथि-
ष्यन्नेनोवायाकाशकालदिगात्मनांसीति नव द्रव्याणि । घृतघटादिषु
द्रव्यत्वाग्रहाद्द्रव्यत्वजातौ किं मानमिति चेत् । °

The work is subdivided into *khaṇḍas*, not, however, numbered.

Fol. 9a :

° यथा घटत्वविशिष्ट इति ॥ इति प्रत्यक्षखण्डं ॥

The next chapter begins :

अनुमितिकरणमनुमानं । °

The last subject discussed is the seventh and last *padārtha*, *abhāva* (fol. 15):

अभावो द्विविधः । संसर्गाभावो ज्योन्याभावश्च । आद्यस्तिविध
. . . को भावो ज्योन्याभावः ॥

इति श्रीभट्टाचार्यकृष्णामित्र कृते पदार्थपारिजात शब्दखण्ड-
समाप्तः ॥

337.

Add. 26,358 f. — Foll. 51—53 (1—4); 15 lines; 9½ in. by 4 in.; minute, but clear Jain Nagari of 16th to 17th century.

[WILLIAM ERSKINE.]

तर्कसंग्रहः

TARKA-SANĠRAHA, of ANNAMBHAṬṬA.

A short manual of logic. Edited and translated by J. R. Ballantyne, and often printed in India.

¹ Aufrecht, Cat. Catt., p. 121-2, where upwards of thirty treatises are mentioned; cf. *corrigenda*, p. 780.

Begins² (as in editions):

निधाय हृदि विश्लेषं°

Ends :

कणादन्यायमतये लघुव्युत्पत्तिस्त्रिद्वये ।

अन्नंभट्टेन विदुषा रचितस्तर्कसंग्रहः ॥

लिपिकृतो यं - - -³ रामविमल गणिना ॥

338.

Or. 5214. — Foll. 7, 10—12 lines; 11 in. by 5 in.; Nagari of Western India, 19th century.

[H. JACOBI.]

The same work.

The margins contain a considerable number of annotations, presumably derived from some of the numerous commentaries on the work.

The first note begins :

विघ्नभिन्नत्वे सति विघ्नध्वंसप्रतिबंधसंसर्गाभावभिन्नत्वे सति°

Colophon :

इति तर्कसंग्रहः समाप्तः . . . । लिखितं व्यासचुनीलाल ख-
पठनार्थं ॥

339.

Or. 5218.—Foll. 10; 8 lines; 10 in. by 4½ in.; clear Nagari, dated [V.]S. 1770 (A.D. 1713).

[H. JACOBI.]

The same.

Colophon :

संवत् १११० वर्षे कार्तिक शुक्लपक्षा बुधे लिखितो जयं ग्रंथः ॥

Three lines follow in a smaller and somewhat later hand, containing a logical note, beginning :

स प्रसंग उपोद्घातहेतुतावसरस्तथा ॥

² The Jain 'diagram' precedes.

³ An erasure of three letters, रामि or मसि.

340.

Or. 5216. — Foll. 4; 9—13 lines; 10 in. by 4 in.; written by a Jain scribe or scribes in the 18th century, in good Nagari.

[H. JACOBI.]

The same, with marginal glosses.

The glosses are written in a fine and excellent hand; they are mostly short verbal explanations, of which the first two may serve as examples: [on निधाय, the first word of the text] नितरां स्थापयित्वा; [on विश्वेशं] जगन्नियंतारं सांघ सदाशिवं [cf. Tarka-pradīpikā, *init.*]

End.

इति तर्कसंग्रहः समाप्तः ।

341.

Or. 5215.—Foll. 14; 13 lines; 11 in. by 5 in. Same writing as Or. 5214. [H. JACOBI.]

तर्कसंग्रहदीपिका

TARKASAMGRAHA-DĪPIKĀ, commentary by ANNAMBHAṬṬA, on his TARKASAMGRAHA.

Printed in India, both separately (Bombay, 1863) and with the main work (*ibid.*, 1876).

Begins (as in editions):

विश्वेश्वरं सांघमूर्तिं प्रणिपत्तुं ।

The present copy has no title or colophon, and lacks even a few of the last lines of the text.

It ends with the words:

निध्याज्ञाननिवृत्तेज्ञानमात्रसाधनत्वात् ॥

which occur at p. 48, l. 8 of the edition of 1876, above cited.

342.

Or. 5217.—Foll. 9; 17 lines; 10 in. by 4½ in.; well-written Nagari of Western India, 18th to 19th century. [H. JACOBI.]

The same.

Text ends (as in editions):

० इति सर्वं रमणीयं ॥ इति श्रीमदन्नभट्टोपाध्यायकृततर्कसंग्रह-दीपिका समाप्ता ॥

After this, ten lines (of epilogue?) follow, beginning:

ननु भोः प्रकाश्यते ऽत्र क्रियते इति कथं नोपाज्ञं तत्र समाधानं ० and ending:

तत्त्वज्ञाने सति निःश्रेयसाधिगमः कथं न जायते ॥

343.

Or. 5219.—Foll. 29. Same size and writing as Or. 5218. [H. JACOBI.]

The same.

Subscription:

इति श्रीमहोपाध्याय श्रीमदद्वैतविद्याचार्य श्रीमद्राघव सोमयाजी कुलावतंस श्रीमन्निरुमलाचार्यवर्यस्य मृनुना अन्नभट्टेन कृतास्वकृत-तर्कसंग्रहस्य दीपिका संपूर्णा ॥

344.

Or. 5220.—Foll. 23; 9 lines; 10 in. by 4 in.; excellent Nagari, written by Pandit Dharmasundara at Bikaner, V.S. 1822 (A.D. 1765). [H. JACOBI.]

The same.

A few marginal notes are added.

Colophon:

इति [श्री-]मदन्नभट्टोपाध्यायकृत तर्कसंग्रहदीपिका समाप्ता ॥ संवत् १८२२ वर्षे मार्गशीर्षाज्जुनचतुर्दशी कर्मवाद्यां । लिखितेयं तर्कदीपिका पं । धर्मसुंदरेण ॥ श्री वीकानेरमध्ये ॥

345.

Or. 5238.—Foll. 31; 17 lines; 10 in. by 4 in.; regular Jain hand, dated [V.]S. 1725 (A.D. 1668). [H. JACOBI.]

भाषापरिच्छेदः

BHĀSHĀPARIŚĪHEDA of VIŚVANĀTHA PAÑĀNĀNA, with the author's commentary
SIDDHĀNTAMUKTĀVALĪ.

A treatise on the Nyāya-Vaiśeṣika school of philosophy.

Edited and translated by Röer in the *Bibliotheca Indica*, and more recently (1882) edited with various readings, by Vindhyaśvarīprasāda Dube at Benares, under its less usual title of Kārikāvalī.

Of the author, who wrote several other treatises, little is known.¹

The text begins as in the editions: (Siddh.-Mukt.) चूडानखिकृतविधुर्वलयीकृत वामुक्तिः; (Bh.-p.) नूतनजलधररुचये^०

End.

इति श्री विद्यानिवास मुनि श्री विश्वनाथपंचाननकृती भाषापरिच्छेद विवृते सिद्धांतमुक्तावल्यां गुणपदार्थः समाप्तः । . . संवत् १९२५ वर्षे आषाढ (?) सुदि ६ दिने ॥ श्री राजनगरमध्ये लिखितं ॥

The first 16 leaves contain copious marginal annotations in several hands, including even (fol. 6a, top margin) a note of a various reading.

346.

Or. 2156b.—Foll. 118—127; 13—16 lines; 10 in. by 4½ in.; irregular writing of the 18th century; corrected, but still faulty.

मुक्तावलीप्रकाशः

Fragment of the MUKTĀVALĪ-PRAKĀŚA, by MAHĀDEVA BHATṬA (DINAKARA), a super-commentary on the BHĀSHĀPARIŚĪHEDA.

The work is a gloss on the Siddhāntamuktāvalī, Viśvanātha's commentary on his well-known work of the Nyāya school, the

¹ Cf. note 1, in the preface of the Benares edition, where the editor assigns to him, on the strength of the antiquity of MSS. of his works, a date of at least 500 years from the present time, and mentions a tradition that that he lived in Bengal.

Bhāshāpariśēheda. Both the text and these commentaries have been several times printed. See also Eggeling and Windisch, *Cat. I. O.*, p. 674, where the authorities are given for the tradition that Bālakrishṇa Bhaṭṭa, the father of our commentator, assisted his son in the present work. It bears the fuller title *Nyāyasiddhāntamuktāvalīprakāśa*, and from its author that of *Dinakarī*.

The present fragment contains the commentary on śl. 70—81 (the original verses, however, are not numbered in this MS.), a passage extending from p. 147, l. 3 (of super-commentary) to p. 168, l. 10 (of supercomm.) in the Benares edition of 1882.

E.—YOGA.

347.

And. 26,433b.—Foll. 7; 9 lines; 8 in. by 3½ in.; Nagari of 18th century on European paper.

YOGA SŪTRAS (here also called SĀṆKHYA-PRAVACĀNA²).

The Yoga aphorisms attributed to Patañjali; in four pādas. Frequently printed.

Colophon :

इति पतंजलिमूत्रे सांख्यप्रवचने व्यासभाष्ये कैवल्यपादश्चतुर्थः ॥

The above subscription is erroneous, as the MS. contains only the text of the Sūtras (except that of iv. 34), and the two introductory stanzas (*yas tyaktvā*^०) of the Bhāshya ascribed to Vyāsa.

348.

And. 26,451b.—Foll. 23—42 (2—21; fol. 1 missing); 10 or 11 lines; 8½ in. by 4 in.; two Nagari hands of 18th to 19th century.

[WILLIAM ERSKINE.]

² This curious description occurs elsewhere, Aufrecht, 'Cat. Catt.' s.v.

SIDDHASIDDHĀNTAPADDHATI, by GORAKSHA-NĀTHA.

A Yoga treatise in six chapters (*upadeśa*), by Gorakshanātha, completed (or written out as by an amanuensis?) by Śāṅkaranātha.

On the spiritual lineage of the author, see F. Hall, 'Contribution,' p. 16; for his other works, Aufrecht, 'Cat. Catt.,' p. 165.

For the beginning (wanting in our MS.) and a considerable extract from ch. 1, see Cat. I. O.,¹ p. 602.

Ch. 1 ends, fol. 26(5)*b* :

इति गोरक्षनाथकृती सिद्धसिद्धांतपद्धती पिंडोत्पत्तिप्रथमोपदेशः ।
इति [गर्भवलि-]² पिंडोत्पत्तिः ।

Ch. 2 ends at fol. 30*a*, l. 1; ch. 3, at fol. 31*b*, l. 4; ch. 4, at fol. 33*b*, l. 9; ch. 5, at fol. 37*a* *fin*. In the last chapter the following sectaries are mentioned: *Pāśupatah*, *nagno Digambaraḥ* (fol. 39*a*); *Śaivāḥ*, *Pāśupatāḥ*, *śāktāḥ*(?) *Kāpālikāḥ*, *Śāmbhavāḥ*, *Sāṅkhyāḥ*, *Vaiṣṇavāḥ* (fol. 40*a* *fin*.); *Bauddhajinaśrāvakāḥ*, *Ārvākāḥ* (fol. 40*b*).

Ends :

मया शंकरनाथेन सिद्धसिद्धांतपद्धति ।

लिखितं [1] यः पठेद्भक्त्या स याति परमां गतिं ॥

विदधात्⁰ (v. Cat. I. O.)

इति गोरक्ष⁰ सिद्ध⁰ अवधूतयोगिलक्षणं तस्य षष्ठोपदेशः ॥

349

Or. 3568. — Foll. 57³ (wanting 16 and 27); 5 lines; at present about 11½ in. by 1½ in.,

¹ The MS. no. 2198 at Berlin is the same work. It is described by Weber at Bd. ii., p. 1175, who, however, classes it with Vedānta, and would have us accept Siddhisiddhānta⁰ as the correct title.

² These words, added in the margin, appear to be the origin of the curious form *garbhōli* at fol. 25*b*, l. 8, and the corresponding passage of the India Office MS.

³ The leaves are numbered by the archaic system of akshara notation. How soon in Nepal (though a similar plan is still in vogue in S. India) the knowledge of this notation passed away may be proved from the numbers 20—29 (२०), which had been wrongly renumbered 30—39 in figures by no means modern.

but originally larger, as the edges have been a good deal worn away. Palm-leaf; written in the transitional form of hand between Gupta and Nagari as used in Nepal in the 9th to 11th century A.D. [DR. GIMLETTE.]

YOGAYĀJÑĀVALKYA (fragment).

A treatise on devotion, the use of mystic syllables, the suppression of the breath, and other Yoga practices. It differs from the work of similar name (Yogi-yājñ⁰) printed at Calcutta in 1893.

Begins :

नमो योगेश्वराय ।

सिध्दलक्ष्यं महात्मानं सर्वयोगेश्वरेश्वरः ।

भगवान्याज्ञवल्क्यस्तु मुनिसंघैस्समावृतम् ।

जनाद्यैर्नृप⁴-वरैः शिष्यैश्चैव मुमुक्षुभिः ।

तत्रासीनं मुनिवरं ध्यानयोगपरायणं ।

सर्वसंशय⁵च्छेत्तारब्रह्मकल्याणमहाद्युतिम् ।

तं पृच्छति महात्मानं ऋषयस्संभृतव्रताः ।

A number of questions ensue, of which the following (fol. 2*b*) may be taken as specimens :

कथं सन्मार्जनं कुर्यान्मन्त्रैर्वैरुणदेवतैः ।

केनाक्षरेण मन्त्रेण धारणा धार्यते कथं ॥

The sage makes his answer :

ब्राह्मणानां हिताधीय सर्वयोगविदाञ्चैव (*ibid.*, *ad fin*.)

The first part deals with the use of sacred syllables and formulae :

सोकारप्रणवं ब्रह्म सर्वमन्त्रेषु नायकं

and in particular of *Om*.

This section ends (fol. 15*a*):

०द्योकानां द्वे शते पूर्णं . . . ॥ योगयाज्ञवल्क्यं सोकारनिर्णय-
योत्रामाध्यायः प्रथमः ॥

⁴ A mark like Visarga appears to do duty as hyphen at end of line 1 of the MS.

⁵ संसय MS.

Ch. 2, *Vyāhṛiti-nirṇaya* ends 17(16)*b*; Ch. 3 (79 śloka) *gāyatrīā-nirṇ*^o 23(24)*a*.

The next prakaraṇa begins :

अत ऊर्ध्वं प्रवक्ष्यामि सन्धोपासननिरुपयम् ।

At fol. 33(35)*a* the use of the *aghamar-shaṇa* prayer is enjoined, Manu, xi. 261, 259, 260 being quoted, with the prefatory expression 'smṛitikārair udāhṛitam.' At fol. 33(35)*b*, on the subject of *mārjana*, occurs a legend of Kokila rājaputra¹ and Drupada. At fol. 34(36)*a*, l. 2, begins the discussion of *prāṇāyāma* :

योगयाज्ञवल्क्ये प्राणायामप्रत्युदाहार(sic) भवेत् । प्राणायाम चतुर्थस्तु प्रसाङ्ग(?) इति वस्तुतः fol. 37(39)*b* fin.

Foll. 40(42)*b*—43(45)*a* deal with *Hiraṇyagarbha*.

A section, not numbered, on *dhyāna* ends fol. 50(52)*b*, l. 1.

In the four remaining leaves the subject for discussion is :

उपस्थानं . . सूर्यस्य क्रियते यथा ।

The last legible words of the MS. are :

ज्ञातिप्राधान्यकत्रास्ति एकज्ञाति . . .

Palæographical Notes.—This is probably the oldest Sanskrit MS. in our collection. At a first glance it might seem to rank with the 9th century MS. of the Cambridge collection, or even with the Horiuzi documents.

For archaic forms I would specially note initial *Ri* (fol. 1*b*. 3, *med.*; fol. 5*b*. 3, *init.*), *th* and *dh*. These forms correspond almost exactly² with those³ of a Cambridge MS. (Add. 1049) of A.D. 846. The triangular initial *E*,⁴ which lasted into the 12th century in Nepal, is also archaic; the same applies to *n*. °३ for *I* is curious (fol. 12*b*. 3); the commoner Nepalese °९ also occurs (fol. 49*b*).

In spite of the curiously stiff and archaic look of the writing, some features suggest a date rather later than the 'transitional Gupta' period. One of these is in respect of open tops, to which I have elsewhere⁵ called attention as an archaic feature.

In this MS. the open forms only survive quite sporadically⁶ and as if by chance. Another modern-looking letter is *ś*, resembling the Bengali শ.

VI. GRAMMAR.

A.—PĀṆINĪYA.

350.

Add. 26,444*c*.—Foll. 24—31; 8—10 lines; 10 in. by 4 in.; two Nagari hands of 19th century. [WILLIAM ERSKINE.]

Fragments of PĀṆINI'S SŪTRAS.

Adhy. viii. ii.—iv. and vi. iv. First fragment dated Śaka 1723 [elapsed] (A.D. 1804), and copied by Rāmaçandra Jyotishi.

¹ Kāṭhaka, *ap.* Weber, I. St., iii. 460.

351.

Add. 26,424*d*.—Foll. 21—24; 8 lines; 10 in. by 4 in.; Nagari, 19th century.

² In *th* the cross-stroke is occasionally modified into a curve for quick writing, thus ॐ, with top of the letter omitted.

³ Reproduced from the Table of Letters of my Cambridge Catalogue in Bühler's 'Indische Paläographie,' Taf. vi., column vii.

⁴ Top of triangle occasionally left open; e.g. twice fol. 17*b*, ll. 1 and 3.

⁵ Cambridge Cat., pp. xliii. sqq.

⁶ E.g., *pa* at fol. 19*a*. 5 *init.*; and *y* often when the last member of a conjunct.

लिङ्गानुशासनम्

LINGĀNUŚĀSANA (Pāṇinīya), with BHATTOJĪ-DĪKSHITA'S comment (fragment).

The present chapter, on genders, forms the concluding section of Bhattoji's Siddhāntakaumudī. The sūtras, generally marked in red in the MS., are, however, unduly ascribed to Pāṇini (Franke, Hemacandra's Liṅgān., p. xi., and Die indischen Genuslehren, p. 16).

The MS. contains ch. i. and ii. 1—50, corresponding to vol. ii., pp. 625—631 of the second Calcutta edition (1871) of the Siddh.-K.

352.

Add. 26,424a.—Foll. 16; 10 lines; 10½ in. by 4 in.; Nagari of 18th century.

धातुपाठः

DHĀTU-PĀṬHA PĀṆINĪYA in the redaction of BHĪMASENA.

Bhīmasena (Anfrecht, Cat. Cat.) is quoted by Rāyamukūṭa (15th century).

Begin :

भूसन्नायां ॥ उदात्तःपरस्मैभाषः ॥ एङ् एङ् वृद्धौ ॥ स्पङ् संघर्षे ।
गाथु प्रतिष्ठा लिप्सयोर्धे च ॥ बाधु लोडने ॥

End.

. . . तरण संत्वरणे ३४ . . . दुवस् परिचर्यायां ४८ पूर्वस्त्रप्र इत्येके ॥ इति भीमसेनविरचितो धातुपाठः समाप्तः ॥

The above readings do not correspond exactly with those of the two MSS. of the work of which descriptions have been published (Cat. I. O., no. 686; Rāj. Mitra, 'Notices,' no. 2536). Moreover, our MS. contains an additional chapter on denominative roots (ending as above), not corresponding with the ordinary Pāṇinīya Dhātupāṭha. The text with which the India Office MS. ends occurs at fol. 15b, l. 4 of our copy.

After the end of Bhīmasena's text occur 10 lines, introduced by the words सत्राह श्रीभोजः (extracted from the Śrī-Bhojavvyākaraṇa?¹), and dealing with some of the same roots as the additional chapter of Bhīmasena just mentioned. This batch of roots commences in both sections with the root *kaṇḍūñ*.

353.

Or. 2150a-f.

Fragments of PATAÑJALI'S MAHĀBHĀSHYA and of commentaries on it.

Or. 2150a-c (= ff. 1—134).—Foll. 134; 8 lines; 10 in. by 3½ in.; careful Nagari writing of 17th to 18th century.

A.—Foll. 1, 2.

Mahābhāshya text (i. iv. 1—4).

This fragment corresponds to Kielhorn's edition I., vol. i., pp. 296 and 297, ll. 1—14.

B.—Foll. 3—133; original numbering 7—24, 28—81, 83—141, with corresponding *lacunae*.

The commentary on the Mahābhāshya, called *Bhāshyapradīpa*, by Kaiyaṭa, son of Jaiyaṭa.

This fragment corresponds to the text of Kaiyaṭa (without the Mahābhāshya) of Goldstücker's facsimile, vol. i., from p. 88, l. 3 middle to p. 324, l. 13 (= Pāṇ. I. i. 3—70).

C.—A single leaf, now numbered 134, the original numbering being lost, and apparently belonging to one of the missing passages in no. 1 or 2 above.

Or. 2150d-e.—Carelessly written hand of 18th century?; 10—12 lines; 10½ in. by 4 in.

¹ Weber, Cat. Berl., ii., no. 1636.

D.—Foll. 135—40 (originally [1, 2] 3—6).

Bhāshyapradīpa, fragment of adhy. i., pāda i.,
āhnika 3.

This fragment was evidently written to complete fragment B, as the leaf-numbering of the latter begins at 7, and the text also reaches from the point (see above) where this ends.

The present fragment does not, however, commence the *āhnika* (*āhn.* 3), but at a point corresponding to p. 77, l. 4 *init.* in Goldstücker's facsimile. As *āhnika* 3 commences on p. 75 of that edition, it would seem that a single and possibly unnumbered leaf preceded the present fragment.

E.—Foll. 141—254. The original numbering is 5—123. Besides foll. 1—4 the following leaves are wanting: 42, 49, 54—57. The number 116 is repeated.

Mahābhāshya, fragment of *text* only.

The passage of the text, which occurs in *Mahābh.* i. i. 3—9, corresponds to Kielhorn, *op. cit.*, vol. i., pp. 40—190.

The present extract commences abruptly in the middle of the word [परम] इतम on p. 40, l. 11.

It was accordingly doubtless copied in order to serve as a text MS. for *āhnikas* nos. 3 and following, for which we have Kaiyaṭa's commentary in 2150, 2 and 4 above.

F.—One leaf, numbered 16, similar in size and in writing to the above, and of the 18th century, taken from a *grammatical* work.

354.

Add. 26,446b.—Foll. 26—36 (orig. 1—9, 12, 13; 10, 11 missing); 12 lines; 14 in. by 5 in.; regular Nagari of 18th century.

[WILLIAM ERSKINE.]

भाष्यप्रदीपविवरणम्

Fragments of the supercommentary on MAHĀ-BHĀSHYA, called BHĀSHYAPRADĪPA-VIVARAṆA, by IŚVARĀNANDA.

The fragments comprise the greater portion of adhyāya i., pāda i., *āhnika* 1.

The work is a commentary on Kaiyaṭa's *Bhāshyapradīpa*. Other MSS., also imperfect, are described by Weber, *Cat.*, i., no. 727, and Eggeling, *Cat. I. O.*, no. 589. Of the author nothing seems to be known.

Begins :

भाष्यं व्याचिकीर्षुश्चिकीर्षितस्य ग्रंथस्याविज्ञेन समाप्तये०

Subscription to *āhn.* 1 :

इति श्रीमत्परमहंसपरमव्राजकाचार्यवैद्यसत्यानन्द¹ शिष्येश्वरानन्द
विरचित भाष्यप्रदीपविवरणे प्रथमाध्यायस्य प्रथमपादे प्रथमाह्निकं ॥

355.

Add. 26,427b.—Foll. 16—52 (original leaf-numbering often broken away); 9—11 lines; 9½ in. by 4 in.; several writings, Nagari, mostly of 16th to 17th century.

प्रक्रियाकौमुदी

Fragments of the PRAKRĪYĀ-KAUMUDĪ of RĀMAĆANDRA, son of Kṛishṇa.

The fragments² belong, as the marginal abbreviation प्रक्रि. सु. shows, to section 1 of the grammar on Subanta. The first leaf was the second or third of the original MS., as it contains the end of the *hala-sandhi* and the beginning of the *visarga-sandhi*.

On the work, a re-arrangement of Pāṇini's sūtras, and its author, see Eggeling, *Cat. I. O.*, pp. 164 foll. (author's genealogy, pp. 167-68).

¹ Also called Rāmaćandra Sarasvatī.

² For a single leaf of another MS., see Add. 26,451 (no. 388), fol. 85.

356.

Add. 5581.—Foll. 262, 167. In European book-form, folio. On the writing and collection, see Add. 5582 (no. 420). An English title is followed by the initials 'C. W.' in the writing noticed under no. 378. [HALHED.]

सिद्धान्तकौमुदी

SIDDHĀNTAKAUMUDĪ of BHATTOJĪ DĪKSHITA, as far as the end of the *tiñ-anta* section.

There are a few marginal glosses on the first few pages.

Begins (as in printed editions):

मुनित्रयं नमस्कृत्य°

Ends (=Calc. ed. 1864, ii. 296):

इति लकारार्थप्रक्रिया ॥ इति भट्टोजीदीक्षित विरचितायाः
सिद्धान्तकौमुद्या उत्तरार्द्धे तिङन्तं समाप्तम् ॥

357.

Add. 26,455.—Foll. 105, 106.

[WILLIAM ERSKINE.]

Fragment of SIDDHĀNTAKAUMUDĪ.

Passage occurs at vol. ii, pp. 619—622, of the edition of Calcutta, 1864.

358.

Or. 2698.—Foll. 164, in European book-form, 4to, copied on European paper, with about 26 lines to a page, in the Malayalam-Grantha¹ character, probably early in the 18th century.

¹ Burnell, S. I. P., ed. 2, p. 43, note 2. The forms of *n* dental and of several other letters have the characteristics of the more archaic Malayālam alphabet, first made known through the publications of Paulinus a Sancto Bartholomæo.

Part of a commentary, called MITAVĀDINĪ, on the SIDDHĀNTAKAUMUDĪ.

For the text, compare no. 356. This MS. extends only as far as the middle of the Tat-parusha section, where compounds involving *upamāna* (Pāṇ. II. i. 55—6) are discussed (=ed. cit. i. 1—359). Neither original sūtras nor Bhaṭṭoji's text is given in full; in fact, the work seems rather a discussion of selected points than a regular commentary. No other MS. of it appears to be known.

Text begins:

नेष्टस्वामिनत्रत्वां पठिष्ठमाणास्यमच्युतं ।

सिद्धान्तकौमुदीव्याख्यां करोमि मितवादिनीं ॥

सिद्धान्तकौमुदीव्याख्या प्रसिद्धास्ति मनोरमा ।

तत्र द्वयाकृतसूपं तत्रात्र प्रतिपद्यते ॥

विप्रविद्याताय कृतम्मङ्गलं शिष्यशिष्यायै निवद्धन्नवचिकीर्षितं
मातिजानीते ॥

मुनित्रयमित्यादिना त्रयः अत्रयवयः यस्य त्रयं°

MS. ends abruptly:

ये पूर्वं सामान्यमुक्ता तद्वति द्रव्ये ॥

359.

Add. 26,385, 26,386.—Foll. 66, 65; 11, 12 lines; 18th century. [WILLIAM ERSKINE.]

मध्यसिद्धान्तकौमुदी

MADHYA-SIDDHĀNTAKAUMUDĪ, by VARADARĀJA.

The largest of the three abridgments of Bhaṭṭoji-dīkshita's Siddhāntakaumudī, by his pupil Varadarāja. Other pupils of Bhaṭṭoji-dīkshita seem to have flourished in or about the 16th century (Add. 26,337), so that this may be roughly taken as the era of the present work.

For an account of its contents, see Aufrecht, Cat. Bodl., p. 165b, and Rāj. Mitra, Descr. Cat. Grammar, p. 92. The first portion

of the present MS. (=Add. 26,385) extends to the end of the *tin-anta* section, the rest of the work is found in the other portion.

Beg.

नत्वा वरदराजः श्री गुरुभट्टीजिदीक्षितान् ॥

करोति पाणिनीयानां मध्यसिद्धांतकौमुदीम् ॥

Colophon :

इति स्वरप्रक्रिया एषा वरदराजेन बालानामुपकारिका ॥
अकारिपाणिनीयानां मध्यसिद्धांतकौमुदी ॥

The extent of the work [in granthas] is given in figures, and by the chronogram *khavāṇakaravahni*, 3250.

360.

Add. 26,436b.—Foll. 21; 8—10 lines; 11 in. by 4½ in.; Nagari of 18th century.

[WILLIAM ERSKINE.]

Fragment of the same work.

This fragment terminates with the *sūtra* न चवाहा° (Pā. VIII. i. 24) occurring at the end of fol. 16b in MS. Add. 26,385.

B.—KĀLĀPA (KĀTANTRA).

361.

Add. 4830a-d. — A collection of Sanskrit MSS. more or less fragmentary, and smaller fragments both in Sanskrit and in Bengali, written on palm-leaves, 16 in. by 1 in., in handwritings of the 15th to 17th centuries.

[Presented by ALEX. Dow in 1767.]

None of the works have outside titles or general colophons at the end.

On the first leaf occurs the general, though apparently erroneous, description, 'Neadirsen Shaster' [Nyāyadarśana?]. This is followed by the name of the donor, 'Alex. Dow.'

a. Foll. 73 (1—43, 45—73); 3, 4 lines.

कातन्त्रम्

Part of the KĀTANTRA grammar,¹ by ŚARVAVARMAN, with DURGASIMHA'S KĀTANTRA-VṚITTI, III. i.—vi. 85.

The portion corresponds with pp. 152—265 of Dr. Eggeling's edition of text and commentary, and treats of conjugation, &c. (*ākhyāta*).

Pāda 1 ends, fol. 12a :

इति दौर्गसिंहा वृत्तावल्याते प्रथमः पादः समाप्तः ॥

Pāda 2 ends fol. 28b.

[Add. 4830b, see no. 235. Add. 4830c, see no. 380.]

d. The collection concludes with nine leaves not bearing original pagination. They are chiefly Sanskrit, but some Bengali occurs. They refer to (1) astrology, (2) philosophy, with lists of names of authorities, (c) a grant of property in Bengali, and (d) accounts in the same language.

The handwritings in the above collection show some variety of age; but in the separate consonantal forms little archaism can be detected. न and ल are hardly distinguishable.

The following compound letters show archaic forms :

कै (occasionally used for कि), *ku* and *kṛi*; also *tya* and *tva*.

362.

Or. 3562a-e. — A collection of tracts on grammar, belonging to the Kātantra. Bengali writing copied on palm-leaf (12 in. by 1½ in.)

¹ A Śārada MS. of the rare commentary of Jagaddhara on this grammar is in the possession of the Duke of Bedford.

by one Kāśrīvāgīśvara, for a Buddhist¹ patron, in V.S. 1479, *elapsed* (A.D. 1423). 134 leaves in all. [DR. GIMLETTE.]

a. Foll. 1—69.

कृत्यञ्जिका

KRIT-PAÑJIKĀ, the fourth and last section of the KĀTANTRA-VṚITTIPANĀJIKĀ, a commentary by TRILŌCANADĀSA on the KĀTANTRA, and on its *vṛitti* by DURGASIMHA.

A considerable portion of the *pañjikā* has been printed in India, but apparently not as yet the present section.

Other MSS. of the work are described in the Catalogues of the Bodleian (no. 377) and India Office (p. 198).

Each sūtra of the Kātantra appears to be cited, but in an abbreviated form.

Trilōcana is cited by Vopadeva, who flourished in the latter half of the 13th century A.D. (Eggeling, Cat. I. O., p. 230).

Begins :

नमो मञ्जुकुमाराय ॥ वृक्षदि . . . कृतिना [Eggeling, Kātantra, p. 299] इत्यादि । वृक्षादय इव वृक्षादिवत्^०

Ends :

^० अत एव धातोर्वे [ibid., p. 463] ल्युक्त्वं ॥ इति कृत्यञ्जिकायां त्रिलोचनदासविरचितायां षष्ठः पादः सम्पूर्ण इति समाप्तः ॥ ॥ श्री महास्यविर श्री वररत्न महानुभावानां पुस्तोति । वृत्तित्रय^२ विवरणपञ्जिका त्रिलोचनदास विभञ्जिता लिखिता काश्रीवागीश्वरेण यथादृष्टमिति परिहारो ऽत्र सर्वथा शोधनीया सङ्ग्रहितः । ज्येष्ठ शुदि १४ सोमे दिने लिखित्वा सम्पूर्णता (!) चात्र ॥

¹ Brought from Nepal: see the preliminary note on this MS. by the present writer in J. R. As. Soc. for 1888, p. 552. For the connection between the Kātantra school and Buddhism, cf. *inter alia* the Sambandhodyota (no. 363). The India Office collection (Cat., p. 197) contains another MS. of the school written in Nepal.

² This perhaps refers to Trilōcana's gloss on the three previous sections of the grammar, of which the present is the fourth and last.

No year is given, but doubtless the MS. was copied in the same year as the accompanying tracts, by the same scribe.

b. Foll. 14 and a fraction (see below), now 70—84a.

परिभाषावृत्तिः

PARIBHĀSHĀ-VṚITTI, by DURGASIMHA.

A work on the *paribhāshās*, or rules for the application of sūtras in the Kātantra school, by the chief commentator of the school.

The treatise is briefly described by Eggeling, Cat. I. O., p. 204, and the beginning of our MS. corresponds (after invocation of Buddha) fairly closely with his :

प्रणम्य सदसद्वादध्वानविध्वंसभास्करं
वाग्मयं परिभाषार्थं वक्ष्ये बालावबुद्धये ।
इह हि सूत्रेष्वेव हि तत्सर्वं यद्वृत्ती^०

The *paribhāshās*, 62 in this copy, are numbered. The concluding *paribhāshā* of the India Office MS. (उत्सर्गोपवाद^०) occurs here as no. 61. The last section in our MS. begins :

व्याख्यानतो विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणं ॥

It ends :

अन्यथा पदान्ताकारस्य लोपे सन्देहे स्त्रियामिति निर्देशो
अर्थकः स्यात् ॥ ६२ ॥ इति दुर्गसिंह-विरचिता परिभाषा वृत्तिः
समाप्ता ॥

This conclusion occurs in fol. 84a(15), and the MS. proceeds without break to the next work.

c. Foll. 2 (15a—16, now 84, 85).

परादिव्याख्यावृत्तिः

PARĀDIVYĀKHYĀ-VṚITTI, by SARVADHARA
UPĀDHYĀYA.

A short treatise, in four sections only, similar in character to the preceding work, and possibly to be regarded as an appendix to it (*pariśiṣṭa*).

For the topic in general, compare Paribhāshenduśekhara, § 38 sqq., Kielhorn tr., pp. 185 sqq.

No work of Sarvadhara has hitherto been discovered. Aufrecht (Cat. Catt., s.v.) notices citations of him by Rāyamukuṭa (fl. c. A.D. 1431), and by another commentator on the Amarakośha, also in the Dhāturatnākara, a work of the Vopadeva-school of grammar.

Begins :

नमो बुद्धाकाराय ॥ विप्रतिषेधे परं कार्यं ॥ विप्रतिषेधो
न्योन्यप्रतिषधनं । °

Section 2 begins, fol. 84(15)b :

नित्यानित्ययोर्नित्यो विधिर्वैलवान् ।

Section 3 begins, fol. 85(16)a-b :

अन्तरङ्गबहिरङ्गयोरन्तरङ्गो विधिर्वैलवान् ।

Section 4 begins :

सावकाशनिरवक° निरव° बल°

Ends :

° एतेन पूर्वाकारः परानित्यं नित्यादन्तरङ्गमन्तरङ्गाच्चानवकाशं
बलीय इति ॥ ४ ॥ इत्युपाध्यायसर्वधरविरचिता परादिव्याख्या
वृत्तिः समाप्ता ॥

d. Foll. 26 (17—42, now 86—111)

उणादिसूत्राणि

UṆĀDI-SŪTRAS, with commentary by
DURGASIMHA

This is a treatise on the Uṇādi-affixes according to the Kātantra school. The text and commentary are apparently both by Durgasimha.¹ A somewhat different recension of the present text and commentary was printed at Dacca 1886. In this edition also the commentary is ascribed to Durgasimha, without any clear indication¹ as to the authorship of the sūtras. Some of the chief variants are noted below, as well as certain

¹ The colophon of pāda 3 in our MS. (see below) may, indeed, be held to constitute such an indication. Compare Hemaçandra's original sūtras and commentary on this subject.

points of agreement with the Pāṇiniyan uṇādi. No resemblance, however, has been noted to the Uṇādi-vṛitti of Śivadāsa, though also of the Kātantra school, as described by Eggeling, Cat. I. O., p. 204.

Begins :

नमो बुद्धाय ।

नमस्कृत्य शिवं भूरि शब्दसन्तानकारणं ।

उणादयो ऽभिधास्यन्ते बालव्युत्पत्तिहेतवे ॥

नमस्कृत्येत्यादि विप्रोपशान्त्यै ॥

A verbal explanation follows. This is followed by a general statement of the utility of 'uṇādi' treatises, in which we find references to a 'vṛitti-kāra' and 'ṭikākāra' (Durgasimha himself in both cases?) :

तथा च वृत्तिकारो ऽप्याह । वृद्धादिवदमीरुटाः कृतिना न
कृताः कृत इति वृद्धादीनाम व्युत्पन्नमेवागतं (sic) । किञ्च टीका-
कारेणायुक्तं । उणादिवदभियुक्तैस्तद्धिता व्युत्पादिता इति । शास्त्रं
चाप्येति शेषः ।

In connection with the expression 'bālavvyut-
patti-hetave' the author further remarks :

एतदुक्तं भवति । यद्यव्युत्पन्ना कपादिशब्दास्तथापि बालानामेव
बोधनाय प्रकृति प्रत्ययानुसारेणस्य व्युत्पत्तिः क्रियते । सूत्रकार-
स्यापि व्युत्पत्तिपक्ष एव संमतस्तथा चायं । उणादयो भूते ऽपि
भविष्यति गम्यादय [Kāt. iv. iv. 67, 68] इति कालविशेषण-
मुनादीनाशास्त्रि [sic] . . . तस्मादारम्भो मुक्त इति ॥ ॥

कृवा° (as in printed texts of Uṇādi sūtras) ॥

उकृन्न करणे । उ कारो ङ्गु नुबन्धान्तिसंकेन निर्वृत्त इति
विशेषणार्थः ॥

Pāda 1 ends fol. 94(25)a-b (इत्युणादी प्रथमः पादः
समाप्तः); the last sūtra (भियः सुबन्तोर्वा) is numbered
50, but corresponds to sūtra 60 of the Dacca text (where the reading is भियः सान्तोर्वा), as
several of the numbered sections in our MS. really contain two sūtras (e.g. section 1, which
contains sūtras 1 and 2, and sect. 2 contain-
ing 4 and 5).

Pāda 2 (59 sūtras, but corresponding to
sūtras 61—131² of the Dacca ed.) ends fol.
101(32)b :

इत्युणादी द्वितीयः पादः ।

² In this edition the numbering is continuous, and not pāda by pāda.

Pāda 3 (66 sūtras = 132—199 ed. Dacca) has the subscription, fol. 107(38)a :

इति दीर्गसिंहामुखोदी नृ० पा० ॥

In the fourth and last pāda, the correspondence with the Dacca text¹ is less exact. The earlier sūtras correspond with fair regularity, but at the end of the work the agreement is less exact.

The last sūtras in our MS. are :

श्रीः फोनश्च । ६३ । उदनिश्चदात्पूर्वः । ६४ । अमो भो
ऽन्तश्च । ६५ । अतेश्च । ६६ । कृतेः सूक् । ६७ । शिपेरितो
ऽञ्च । ६८ । तिजिदीर्घश्च । ६९ ॥

Of these nos. 63—65 correspond (with variants) to the last three sūtras of the Dacca text (numbered 265—7), while nos. 67-69 agree to some extent in phraseology (including that of the commentary) with the Paniṇīyan Uṇādivṛitti of Ujjvaladatta, iii., 17—19 (p. 69, ed. Aufrecht).

Colophon :

इति श्री दुर्गसिंह-विरचितायामुणादिवृत्तौ चतुर्थः पादः
समाप्तः ॥ श्रीमद्विक्रमसेनस्यातोतसम्बत्सर सं १४७९ आश्विन शुदि २
सोम दिने कपसिद्धा ग्रामे पुस्तकमलेखि काश्रीवागीश्वरवृत्ति ।
श्रीमन्महानुभावमहोदारचरित श्रीमन्नयागतोक्तदीर्घाश्चणविचक्षण-
याशेषदोषक्षयान्तिनिःकलङ्कीभूतचन्द्रमाप्रायो हि भावान् श्रीमत्
स्वविर श्रीवररत्नमहाशयानां पुस्तकमिदं तिजिदीर्घो लिखापि-
तमिति । स्वार्थपरार्थसम्पद्वृत्तं । उक्तमिदं वृत्तिप्रकरणस्येति ।
यथादृष्टमिति परिहारः ॥

e. Foll. 23 (43—65, now 112—134).

लिङ्गकारिकावृत्तिः

LIŪGA-KĀRIKĀ-VṚITTI, by DURGASIMHA.

A series of aphorisms with commentary, on the genders of substantives. No other MS. of the work is known. Vardhamāna cites² the 'Liṅgakārikās' in his Ganaratnamaho-

¹ The Dacca text has a 4th and 5th pāda, corresponding collectively to our pāda 4.

² As to the gender of *preman*, a citation which I have not been able to verify in the present work.

dadhi (A.D. 1140), p. 417, ed. Eggeling, but without mentioning their author. Probably, however, the text as well as its vṛitti is by Durgasimha.

Begins :

ओं नमः वादिराजाय³ ।

स्त्रीपुत्रपुंसकत्वे न भिन्नं येन चराचरं ।

लिङ्गं जयति तन्नित्यमशेषागमकारणं ॥

इयमयमिदमिति येषु बुद्धिरुत्पद्यते । तानि स्त्रीपुत्रपुंसकानि ।

Ch. 1. *Strī-liṅgavyākhyāna*, contains 24 sections, and ends fol. 118(49)b.

Ch. 2. *Pul-liṅgavyā*^o, 14 sections, ends fol. 122(53)a.

Ch. 3. *Napunsaka-l*^o, 19 sections, ends fol. 126(57)b.

Ch. 4. *Ubhaya-liṅgavyā*^o, 22 sections, ends fol. 131(62)b.

Ch. 5. *Strī-nara-l*^o, 3 sections, ends fol. 132(63)b.

Ch. 6. *Napunsaka-l*^o (no numbered sections), ends fol. 133(64)a.

Ch. 7. *Sarvaliṅga-vyā*^o (no numbered sections), ends fol. 134(65)a.

Ends :

दुर्गसिंहो ऽपि दुर्गात्मा दुर्गो दुर्गेषु इत्यपि ।

यस्या नामापि तेनैव लिङ्गवृत्तिरियं कृता ॥

इति श्री दुर्गसिंह विरचिता लिङ्गकारिकावृत्तिः समाप्ता ॥
श्री विक्रमसेनस्यातोत सं १४७९ मार्गशीर्षे वदि १४ शुक्ले कपसिद्धा
ग्रामे पुस्तकं लिखितमिदं । शाक्य भिक्षु महास्पविर शून्यता-
सर्वाकारवरोपेत-महाकरुणा सर्वलम्बनविवर्जिताभिज्ञाद्वयबोधि-
चिन्तितानामणिप्रतिरूपक श्रीवररत्न-महानुभावानां पुस्तकमिदं ॥

For notes on the historical points in this colophon, see my remarks on it in J.R.A.S. for Oct. 1888, already cited.

363.

Or. 2143a.—Foll. 27 ; 9—11 lines (of text also glosses, see below) ; 10 in. by 4 in. ; text

³ A name of Mañju-srī, a favourite object of the devotion of Buddhists of the Mahāyāna.

written in Jain Nagari of 17th century; glosses in several writings, all ordinary Nagari of the West of India, and of somewhat later date.

षट्कारकम्

SHAṬ-KĀRAKA¹ OF SAMBANDHODDYOTAKA, by RABHASANANDIN,² with commentary and glosses.

This is a set of fifteen stanzas on the usage of cases, followed by a prose commentary. The text and commentary were printed at Noakhali in 1893; and a description of both is given in the Cat. I. O., pp. 208-9. Compare Peterson, Third Report, p. 407.

It will be seen from the first verse³

भग्नं मारबलं येन निर्जितं भवपद्मं ।

निर्वाणपदमालीढं तं बुद्धं प्रणमान्यहं ॥

that the author was a Buddhist. The same applies to the commentator, as may be seen from several *udāharaṇāni*: जयति बुद्धधर्मः (fol. 2a) सर्वं ज्ञाता सुगतः (fol. 16a).

In one of the India Office MSS. the work is called Kātantra-shaṭkāra, and both the Kātantra and the Daurgasimhī-ṛitti are accordingly often cited.³ The Kāśikā-ṛitti is also referred to, fol. 19a-b:

वयं तु ब्रूमः . . . जयादित्यो जयं दर्शयति ।

The glosses appear to be of little account. They were evidently written long after the memory of Buddhism had disappeared from Western India: witness the glosses on stanza

¹ Neither the name of the author, nor the usual name of the book occur in our MS. The correct form of the first is given in the printed text. The form Vahasānandin in the Ind. Off. MS. 801a is an obvious Bengali corruption (वह for बह). It is not clear whether Sambandhodyota(ka) is the name of the text and commentary collectively, or of the commentary alone. The Bombay MS. (Peterson, *loc. cit. infra*) might settle this point.

² The printed edition contains this verse, showing that it belongs to the text, and not (Cat. I. O., p. 208, note) to the commentary.

³ E.g. K. II. iv. 19 at 22b; II. iv. 41 at 14a. The 'ṭikā-kāra' (Durgasimha) is cited, 14b (on K. II. iv. 24).

1, where 'Māram' is explained as 'Kandarpa⁴-sainyam,' and so ordinary a term (to Buddhist readers at least) as *nirvāṇa* is also explained ('muktīpadam').

Our MS., like those of the India Office, shows several corruptions at the end. The last three leaves bear marks of *lacunæ* in the original. The concluding sentences run thus:

इति ज्ञात्वा पदमेकैकशः कदाचिन्मन्मतयो बहुपदयोजना-
-या⁵ संदिहोरन् । अतः कारकसंबंधोद्योतमभिधानं बोधोद्य
इह स्थित एवायमस्माकं तानुद्दिश्य परिश्रम इति ।

इमां विंशतिसंयुक्तामपियाम्य चतुःशतीं ।

आ ॥ स्तां रः भयो^(sic)⁶ लोकः सन्न्यो⁴द्योतसिद्धितः ॥

सनामो जयं सन्न्योद्योतकः⁷ ॥

C.—SĀRASVATA.

364.

Or. 3561.—Foll. 110; 4 lines; 12 in. by 1½ in.; palm-leaf; Nagari, written apparently in the North of India, and taken to Nepal before A.D. 1481. [DR. GIMLETTE.]

सरस्वतीप्रक्रिया

SARASVATĪ-PRAKRIYĀ, *i.e.* the SĀRASVATA-SŪTRAS with the commentary of ANUBHŪTI-SVARŪPA.

Described by Aufrecht, Cat. Bodl., no. 382; Eggeling, Cat. I. O., p. 210, and repeatedly printed in India.

⁴ For the confusion between Māra and the Hindu Kāmadeva, cf. Windisch, *Mara u. Buddha*, p. 187. In the printed edition a similar explanation precedes the real commentary, which commences (p. 67, l. 11) *ihāyam*^o as in the MSS.

⁵ Ind. Off. MS. 801 has the same reading, without marks of *lacunæ*.

⁶ Read *astām sa rabhaso*, apparently, with I. O. MS. 801a. This verse is wanting in the printed edition.

⁷ The MS. reads here and above *-odyo*^o, though of course *-oddyo*^o would be correct.

There are numerous glosses and corrections, many of them in a handwriting similar to that of the original scribe.

At the end of the text there is no regular title, but only the following in the original scribe's writing :

श्री मङ्गलं । शुभं भवतु सर्वदा माहेश्वराणां खल्लि श्री वा-
राणसीतः ॥

This implies that the MS. was copied at Benares ; two notes on the following page show that it was, however, used in Nepal. Both are written in a Nepalese hand, and refer to the use of the MS. on a specified day in N.S. 601 (A.D. 1481), apparently for purposes of teaching :

(1) सम्वत् ६०१ आषाढ शुक्ल द्वितीयायां तिथौ पुष्यनक्षत्रे
बृहस्पति वासरे ष^१ को ह्यु ख त्रितया दिन ॥

(2) सम्वत्सरे रूपवृह^२द्रसे च आषाढ मासे क तिथौ शिते च ।
... वारे गुरौ .. रेवति छ । सारस्वती व्याकरणं प्रशिक्ष्यते ।

Lastly, a third note appears to refer to some reading of the MS. seventeen years later, by a Brahman from Gujarat :

गुजराति हरि ब्राह्मण हि षटल पुस्तक ज्येष्ठ कृष्ण द्विती-
याया तिथौ गुरुवासरे संवत् ६१८ राहि दिन षटल आरंभ ॥

There are several other notes scribbled on the covers, in writings of various dates.

The writing is good and regular, and may well belong to the 14th century.

Among noteworthy forms are initial I, Ṛi, and Ḷi, which are expressed इ, रु, लु (fol. 1, l. 3) respectively. The use of *ru* to express *Ṛi* corresponds with the modern pronunciation of the letter, especially in the West and South.

The rectangular form of *e* medial (क) is also archaic.

¹ Newari demonstrative particle, Conrady in Z.D.M.G. xlv. 22.

² *Bṛihaṭ* must here be used in the sense of the more usual *vijāt* = 0.

365.

Add. 5584.—Foll. 254, in European book-form, sm. quarto. The original numbering is 1—59, two leaves not numbered (containing a passage omitted on fol. 59b), 60—102, 103—106, 103—106 (erroneously repeated), 107—245. Good Nagari, written by a Kashmirian scribe, 18th century.

[H. B. HALHED.]

Another copy.

Begins (as in printed editions):

प्रणय परमात्मानं &c.

Ends:

० सुरासुरनराकारः मधुपापीतपस्करः ॥ इति अनुभूतिस्वरूपा-
चार्ये विरचिता सरस्वतिप्रक्रिया संपूर्णम् समाप्तः(1) ॥

366.

Add. 26,388.—Foll. 72; 10 lines; 9½ in. by 4 in.; 18th century. [WILLIAM ERSKINE.]

SĀRASVATA SŪTRAS (Uttarārdha), with the commentary, SIDDHĀNTAĆANDRIKĀ, of RĀMAĆANDRĀŚRAMA.

This commentary has been several times printed in India. In the present MS. the sūtras are given in full, and are distinguished by red smears. There are also a considerable number of marginal glosses.

Rāmaćandrāśrama (in the editions called Rāmāśrama) is later than Anubhūtiśvarūpa, the chief exponent of these sūtras, but little appears to be known of the age of either.

This MS. begins with the *ākhyāta* section :

धातोः इदमधिक्रियते ।

One leaf or so is wanting at the end, and it accordingly ends with the words समाप्यगत इत्यर्थः समाप्तौ occurring in pt. ii., fol. 55a of the edition of Bombay, 1881.

367.

Or. 2144.—Foll. 81 (22, 59); 7 lines; 7 in. by 4 in.; Nagari of Western India, dated V.S. 1904 (A.D. 1847). Carelessly copied, though neatly written.

LAGHU-SĀRASVATA.

This is a compilation, by one Kalyāṇa Sarasvatī, apparently not otherwise known, for the assistance of students in Northern India of the Sārasvata grammar of Anubhūtiśvarūpa Ācārya.

Pt. 1. The first portion of the work contains the original *sarasvatī-sūtras*, together with Anubhūtiśvarūpa's commentary in a somewhat modified form, sometimes abridged, and occasionally extended by short explanations.

Beg.

मातरपितरौ श्रीश्री नत्व(sic) केनभिद्(?) गुरं(sic) ।
लघुसारस्वतं कुर्वे श्रीकल्याणसरस्वति ॥

End.

इति तद्वित समाप्ता । इति लघुसारस्वत-पूर्वाह्नं संपूर्णम् ॥

Pt. 2 (corresponding to sections 2 and 3 of the original work) is really a Sanskrit grammar in Hindi, following merely on the lines of the original *sūtras*. Many of these are omitted, and neither they nor Anubhūti's commentary are given *in extenso*; and after the first fifteen leaves (foll. 23—37) the Sanskrit and vernacular portions are not kept distinct by punctuation.

It is not clear from the Hindi colophons, &c., whether Kalyāṇa himself, or a pupil, actually composed this Hindi portion, which, however, is in any case founded on his work.

Final colophon :

इति श्री कल्याणसरस्वतीविरचित लघुसारस्वतस्य उत्तराह्न-
खंडस्य देशभाषामयवचनिकाद्वारेण संक्षेपरूप अर्थ समाप्तः ॥
मोती . . संवत् १९०४ ॥

D.—HAIMA.

368.

Or. 5247.—Foll. 125 (1—128; 86, 89 missing, &c., &c. द्वि); 10 lines; 8½ in. by 3 in.; good Jain Nagari of 16th century.

HEMAĀNDRA'S ŚABDĀNUŚĀSANA, with his
LAGHUVṚITTI.

A Sanskrit and Prakrit grammar in eight adhyāyas.

The present MS. extends to the end of adhy. v. only.

On the circumstances under which the grammar was composed, see Dr. Bühler's life of the author in *Denkschriften der K. Akad. Wiss. zu Wien*; Phil. Hist. Cl., Bd. 37, pp. 180—86 (Vienna, 1889).

Adhy. vii., viii., on Prakrit, have been edited by Prof. Pischel; and in vol. ii., Vorwort, p. vi., is given a very severe estimate of HemaĀndra's merits as an original writer.

For other MSS., see Weber, Cat. Berl., ii., p. 208 sqq.; and Cat. I. O., pp. 216, 217.

The first 16 leaves are ornamented with red; the writing in the same leaves had become much rubbed away, and has been accordingly retouched. The earlier leaves have copious marginal annotations, in a hand little, if at all, later than the rest of the MS.

369.

Or. 5248.—Foll. 89 (१—४१, ४१ द्वि, ४२—८८); 9 lines; 8½ in. by 3½ in.; good Jain Nagari of 17th century. [H. JACOBI.]

Another fragment of the same text and commentary, I.—III. ii. only.

There are a few marginal notes, partly derived from the *avacūrṇi* described by Weber, on the first leaves.

370.

Add. 26,434b.—Foll. 2—34; 17 lines; 10 in. by 4 in.; good Jain hand of 16th century.

Fragment of the same text and commentary.

From i. i. 40 (the first leaf is missing) to the end of Adhy. iv.

371.

Add. 26,434c.—Foll. 35—69 (1—35); 13 lines; same size as last; larger Jain hand, dated [V.]S. 1662 (A.D. 1605).

Another fragment of the same.

Adhy. III. iii.—iv. iv. only.

Ends :

°कीर्त्तं स्यात् कीर्त्तयति ॥ १२२ इत्याचार्य हेमचन्द्रविरचितायां
लघुवृत्तौ चतुर्थस्याध्यायस्य चतुर्थपादः समाप्तः ॥ संवत् १६६२
वर्षे माघसिंघ वदि ९ दिने लिखितं ॥

372.

Or. 2142c.—Foll. 14 (now 24—37), 21 lines; 10½ in. by 4½ in.; Jain Nagari of 17th to 18th century.

The same portion of the same works.

373.

Add. 26,443c.—Foll. 6; 9 lines; 11 in. by 4 in.; Nagari of 19th century.

[WILLIAM ERSKINE.]

Fragment of the same text, without¹ commentary.

Adhy. I. and II. with the first few sūtras of III.

¹ The colophon on fol. 31b (*iti . . laghuvṛttau*) is a mistake of the scribe, who may have used a MS. of text and commentary in order to copy the text only.

374.

Add. 26,434d. — Foll. 70—73 (1—4); 23 lines; 10 in. by 4 in.; small and neat Jain hand of 17th century.

Fragment of HEMAĆANDRA'S commentary (*vivarāṇa*) on his LIṄĀNUŚĀSANA.

The work has been published in a somewhat abbreviated² form by R. O. Franke (Göttingen, 1886).

The present fragment contains the commentary on i. 1, 2, and part of 3, and corresponds to pp. 31—33. 21 of the above-named edition.

375.

Or. 5240. — Foll. 7 (२२-५०); 26 lines; 10 in. by 4 in.; fine Jain Nagari of 16th century, with red marks ('conventional' string-holes) at sides and centre. [H. JACOBI.]

Anonymous commentary on HEMAĆANDRA'S LIṄĀNUŚĀSANA.

The text is cited in abbreviations only.

Apparently the same commentary as that described by Weber at no. 1694 in his Catalogue.

Beg.

द० ॥ खस्ति ॥ अहं । पुल्लिंगं । ० = क । ट । ण । घ ।
प । म । य । र । ष । स । इत्येतदंतं च नामासामान्येन पुल्लिंगं
स्यात् ॥ कांत ॥ ज्ञानकः । स्यासकः । नरकः । इत्यादि ॥ टांतः ॥
अक्षवाटः । ०

Section on *pulliṅga* (in 17 sub-sections) ends fol. ३५b.

Section on *strīliṅga* (in 33 sub-sections) ends fol. ३६a.

Section on *napuṃsakal*^o (in 24 sub-sections) ends fol. ३७b.

² The work had been abbreviated in ancient times (Weber, Cat. Berl., ii., pp. 251, 252).

Section on *pum-napumsaka* (in 36 sub-sections) ends fol. ५२b.

Section on *strikliva* ends fol. ५२b.

Section on *trilingāh* ends fol. ५०.

The last section, on the gender of *dvandva*- and other compounds, consists of 11 lines only, beginning :

द्वंद्वः समासो द्वंद्वस्यैव यत्परमुत्तरपदं । तत्समानलिङ्गो भवति ०
and ending :

मथुरापञ्चलाः सा च पश्य तौ । स च । साटो च तौ सा च
वस्त्रं च ते¹ ॥ ३ ॥ श्रीः

There is thus no title or colophon.

376.

Or. 5204.—Foll. 95; 17 lines; 10 in. by 4 in.; neat Jain Nagari of 17th to 18th century.

[H. JACOBI.]

KRIYĀRATNASAMUCCĀYA, by GUṆARATNA, followed by a *Paṭṭāvalī* of the TAPĀGĀCĪYA in verse.

A treatise on verbal roots, according to the system of Hemaçandra.

The author, a Jain pandit of the 14th to 15th century, was the third² of the five distinguished pupils of Devasindara Sūri of the Tapāgācīha, born in A.D. 1340 (Klatt, in Ind. Ant., xi. 255).

He wrote a commentary on Haribhadra's *Shaddarśanasamuçcāya* and other works.³ The present work was written in V.S. 1466 elapsed (A.D. 1410).

Beg.

जयति जिनवर्द्धमानो नवो रविर्नित्यस्वच्छलालोकः ।
अपहत दोषोपनिर्गतसर्वतमाः सदाभ्युदितः ॥ १ ॥

¹ Cf. Hemaçandra's own commentary, ed. Franke (*sup. cit.*), p. 55, l. 18.

² *Śradhāpratīkramasūtra*, śl. 3, cited by Peterson, Rep., iii., p. 226. Cf. Bhāṇḍārkar, Rep., 1883-4, p. 157.

³ Bhāṇḍārkar, *l.c.*

श्री हेमचन्द्रसूरीशकृतव्याकरणादिह ।

बहूपयोगिधातूनां क्रियारत्नसमुच्चयं ॥ २ ॥

श्री देवसुंदराभिष्यसुगुरुणां निदेशतः ।

सूरिः श्री गुणरत्नो ज्यं कुरुते तज्ज्ञतुष्टये ॥ ३ युग्मं ॥

इह सदोपयोगिनां क्रियारत्नानां प्रयोगप्रकारं बुभुक्षूनामुपकाराय वर्तमानादिदशविभक्तौनां सदादिकालत्रयविषयः प्रयोगविभागः पूर्वं तावन्निरूप्यते ॥

The first chapter discusses generally the usage of persons, moods and tenses (*vartamānā*, fol. 1; *saptamī*,⁴ fol. 2a; *pañcamī*,⁴ fol. 3a, &c.).

The chapter concludes with a section on Prakrit verbal forms (fol. 6a, l. 3):

अथ बालानामप्युपाय प्राकृतवाचोभिर्विभक्तिविभागो वर्ण्यते ॥

With this may be compared the corresponding portions of Hemaçandra, VIII., iii. 158, &c. (= vol. i., p. 103, and ii., 125 sqq. in the edition of Pischel).

Subscription of chapter :

इति तपागच्छेश श्री देवसुन्दर सूरि शिष्य श्री गुणरत्नसूरि विरचिते क्रियारत्नसमुच्चये विभक्तिप्रयोगविभागः ॥ १ ग्रंथायं⁵ ३०० ॥

The following chapters are divided according to the conjugational classes, nine in the system of Hemaç., the *adādi* and *hvādi* being reckoned as a single class (Weber, Cat. B., ii., p. 212):

Bhvādigāṇa, 332 sections, 2274 granthas, ends fol. 44a.

Adādi°, 74 sections, 731 granthas, ends fol. 55b.

Divādi°, 94 sections, 528 granthas, ends fol. 64b.

Svādi°, 21 sections, 174 granthas, ends fol. 67a-b.

Tudādi°, 60 sections, 307 granthas, ends fol. 72b.

⁴ The names for potential and imperative respectively, taken, like many other Haima technical terms, from the Kātantra system, cf. Pischel, Hemaç. Gr., ii., p. 125.

⁵ The number of granthas in chapters is frequently given in Jain grammatical MSS., cf. Weber, Cat., Bd. ii., nos. 1642 sqq.

Rudhādi°, 19 sections, 147 granthas, ends fol. 75a.

Tanādi°, 6 sections, 52 granthas, ends fol. 76a.

Kryādi°, 30 sections, 244 granthas, ends fol. 80a.

Āurādi°, 74 sections, 364 granthas, ends fol. 86a-b.

After these follow short chapters on the *sautrā dhātavaḥ* (fol. 87a), *nāmadh*° (fol. 91b).

At this point the main work ends, and there follows a lengthy *praśasti* (66 ślokas) giving the spiritual descent of the writer through the Tapāgācāha.

It begins :

अनंतं तज्ज्ञानं स हि निरूपमो दोषविलयो°

By the account of the first 18 *sūris* (Sudharman—Pradyotana) no fresh information appears to be added to the accounts summarized by Klatt (Ind. Ant., xi., 251-2 and 246-7).

As to Mānadeva (19), the incident given in Dharmasāgara's comm. (Weber, Cat. B., ii., p. 1003) is thus related (fol. 91b *fo.*):

श्रीमानदेवो ऽथ पदस्य काले
यदंसयोर्वीक्ष्य रमागिरौ द्वे ॥ १० ॥
भ्रष्टो ह्ययं ही भवितेति खिन्ने
गुरौ विधिज्ञः किल यो ऽभ्यगृह्णात् ।
भक्त्यागिभक्तिं विकृतीश्च सर्वा
आजन(?) भोक्ष्ये न हि सर्वयेति ॥ ११ ॥
पत्न्याजयादिदेवोभिर्नैतो नड्डूलपूःस्थितः ।
शाकंभरोपुरे¹ मारिं जहे शान्तिस्तवाच्च यः ५ । ९ ॥ १२
[त्रिभिर्विशेषकं ॥

The 34th *sūri*, here called Vimalendu,² is thus referred to :

वादे जिते गोपगिरौशूजितः
सत्स्वर्गसिद्धिर्विमलेन्दुरप्यतः ३४ ॥ ११ ॥

The date³ of the next *sūri* (V.S. 994) is given in a chronogram : *yugāṅkananda pramīte gate 'bde śrīvikramārkāt.*

¹ Mod. Sambhar.

² Vimalācandra (Klatt, Weber).

³ Questioned, however, by Klatt, *l.c.*, note 47.

Of Devendra (45) and Dharmaghosha (46) we read :

त⁴त्पट्टोदयभूपरे शशिरवी चागीश्वरीमण्डरे ।

सेनान्यौ वृषभूपतेः शमरमाकण्ठावतंसावुभौ ॥

श्रीदेवेन्दुमुनीश्वरो अमलमना आद्यो द्वितीयः पुनः ।

सूरीशो विजयेन्द्र⁵ उत्तमगुणः सेव्यावभूतां सतां ४५ ॥ २९ ॥

श्रीदेवेन्दुगुरोः शिष्योत्तमस्तोमैकभेदको ।

महाप्रभावजाये तां जंबूद्वीपर इव ॥ ३० ॥

विद्यानंदमुनीन्द्रादिम इह प्रह्लादने पट्टने

यस्याचार्यपदे ऽमुचन् दिविपदो गंधोदकं मंडपात् ।

दुष्टस्त्री[fol. 92b] दमनः सुशास्त्ररचनः श्रीधर्मघोषः पुनः

पाथोधिपकटीकृताहुतमणिः श्रीगोमुखो⁶ द्वोधकृत् ४६ ॥ ३१ ॥

The wondrous deeds of Dharmaghosha occupy several stanzas (32—45) more, but no strictly historical fact appears to be mentioned.

As to Somaprabha (47), fol. 93a, l. 4 :

श्री सोमप्रभसूरयो ऽजनिपता ऽथैकादशांगी स्फुरत-

सूत्रार्थाः किल कार्त्तिके समधिके कृत्वा चतुर्मासकं ।

अन्याचार्यगणे निषेधति भृशं ये भीमपत्न्या ययुर्

भंगं भाविनमेस्य मंत्रनिवहं ना ऽलु(?)⁷गैरुभ्यश्च ये ।

[४१ । ४६ ॥

Of Somaprabha (47) the four chief pupils were Padmatilaka and the three others mentioned by Klatt (p. 255b).

Guṇaratna mentions himself as the third pupil (cf. Klatt, *l.c.*) of Devasundara, the 49th guru.

He thus dates the composition of the present work :

काले षड् रसपूर्वं १४६६ वत्सरमिते श्रीविक्रमार्कात् ते ।

गुर्वादेशवशाद्भिर्मृश्य च सदा स्वान्मोपकारं परं ॥

यंयं श्री गुणरत्नसूरिरतनोत् प्रज्ञाविहीनो ऽप्यमुं ।

निहेतुं प⁷कृतिप्रधानजननैः शोध्यस्वयं धीधनैः ॥

The number of *anushtubh* verses in the work amounts, he continues, to 5661 (v. 64, cf. below).

⁴ *sc.* Jagaścāndrasya.

⁵ Vijayendra (Weber, Klatt).

⁶ Weber, Cat., ii., p. 1010, l. 2.

⁷ l. *prakr*°.

The main work ends :

०रतदनिर्णसं प्रस्यमाणं बुधैः ॥ ६६ ॥

इति तपाचार्य श्रीदेवमुन्दसूरि शिष्य श्रीगुणरत्नसूरिविरचिते
श्रीहैमव्याकरणानुसारिणि क्रियारत्नसमुच्चये श्रीगुरुपर्वक्रमवर्णना-
धिकारः ॥ ग्रंथाग्रं ५६६९ ॥

An index follows (foll. 93, 94), beginning :
अथ ग्रन्थस्य वीजक ॥ पत्र ९ दशविभक्तिविभागः ॥

The number of *ganajā dhātavaḥ* is 1180.

The total of *granthas* in the book is 6776.

E.—JAUMĀRA.

377.

Add. 26,594c. — Foll. 30 (51—80), written by the scribe in the European manner on leaves numbered by him as 58 *pages*, with about 20 lines to a page, in Bengali hand of 18th to 19th century. [WILLIAM ERSKINE

PRĀKRITA-PĀDA, by NĀRĀYAṆA VIDYĀVINODA
BHAṬṬĀCĀRYA.

A work of the Jaumāra school on Prakrit grammar, in six *pariśēdhas*.

MSS. of the present treatise are described by Aufrecht (Cat. Bodl., p. 181) and Rāj. Mitra ('Notices,' no. 1594). The latter writer terms the book 'a commentary on the eighth chapter of the Saṅkshiptasāra grammar of Kramadīśvara.'

In the present MS., however, at all events the *sūtras* of Kramadīśvara are not quoted *in extenso*, though often referred to; nor does the subdivision into six chapters correspond with the eighth pāda of the Saṅkshiptasāra as printed (Calcutta, 1888).

The MS. begins with the three stanzas (प्राक् सर्गाद्) quoted by Aufrecht and Rāj. Mitra, the author's father's name being given as बानेश्वर (!), doubtless a corruption from Bāneśvara as given by Aufrecht, Cat. Catt., s.v.

Pariśēdha 1 ends fol. 54b.

„ 2 „ 57b.

„ 3 „ 61b.

„ 4 „ 67a.

„ 5 „ 78a.

Ends :

मुमोहेरित्यादि ॥ इति श्री विद्याविनोदाचार्यभट्टाचार्य-कृतौ
प्राकृतपादे षष्ठोऽध्यायः¹ समाप्तः ॥

F.—VOPADEVĀ.

378.

Add. 5596. — Foll. 108 (orig. numbering 1—105); 6 *leaves*; Bengali writing of 17th to 18th century.

मुग्धबोधः

MUGDHA-BODHA, of VOPADEVĀ.

A title 'Moogddha Bôdha . . . C. W.' is given on the outside, probably in the handwriting of Sir Charles Wilkins.

Several times printed in India, and critically edited by Böhtlingk, 1847. The present MS. contains the verses गीर्वाणबाणोवदनं printed at the end of that edition.

After the conclusion of the MS. occurs another leaf similarly written, and giving some rules as to verbal roots; on the margin is a signature, possibly of a scribe, 'Sebak-Srī' ('your humble servant') Rādhāramaṇa Sārvabhauma.

The writing is extremely neat and regular. The list of initial vowels should be noted at the beginning, the forms of *a* and *ri* being peculiar and noteworthy. The form of *b(v)*, resembling a Nagari च, is also peculiar. The somewhat archaic forms of *tya* and *tva*, usual in MSS. of this period, also occur.

¹ The name *adhyāya* occurs only here.

379.

Add. 2831.—Foll. 95; 7 or 8 lines; in book form, oblong folio; Devanagari, poorly written by a person evidently more used to transcribing Bengali. On the first leaf the following is written: "Calcutta, 10 March, 1767. Alex^r Dow. The Beakirrin or Grammar of the Shanscrita. Price in transcribing, 60 Rupees."

[Presented by A. Dow, Nov. 1767.]

The same.

Chapters 1—25 only.

Ends:

इति मुग्धबोधव्याकरणेयन्नाधिकारः समाप्तः ॥

After which some dozen couplets of an ethical poem follow, beginning thus:

मुखस्य दुःखस्य न कोपि दाता परो ददातीति कुबुद्धिरेषा ।
अहं करोमीति वृथाभिमानं स्वकर्म्ममूत्रे ग्रथिते हि बद्धः ॥

380.

Add. 4830c.

[A. Dow, 1767.]

One leaf of the same work.

Containing the first 10 rules.

381

Add. 14,769a. — Foll. 40; European book-form, 12°; Bengali writing of 18th century.

[SIR WM. JONES.]

कविकल्पद्रुमः

KAVIKALPADRUMA, of VOPADEVĀ.

On verbal roots.

Printed in India and described by Aufrecht, Cat. Bodl., p. 175a. An English title and some marginal notes are in the writing of Sir Wm. Jones.

G.—MISCELLANEA.

(Independent works, European and other fragments.)

382.

Or. 5222. — Foll. 133 (numbered 28—422, with the following gaps: 30—125, 135, 141, 145, 146, 155, 157—317); 17 lines; 9½ in. by 4 in.; excellent Jain Nagari, dated (*v. infra*) V.S. 1747 (A.D. 1690). [H. JACOBI.]

धातुरत्नाकरः

DHĀTURATNĀKĀRA or KRIYĀKALPALATĀ, by SĀDHUSUŚĀRA GAṆĪ (fragments), with *paṭṭāvalī* of author.

Part of a treatise on verbal roots, composed in V.S. 1680 (A.D. 1624).¹ Other lexico-grammatical works by this writer are given by Aufrecht under his name. He was a Jain of the Kharatara-gaśā of the Śvetāmbaras, and a *paṭṭāvalī* of some of his predecessors is appended to the MS. (*v. infra*).

As far as can be gathered from the fragmentary state of the MS., the plan of the work is a general division into 4 *adhikāras*: *adhi. 1* [title lost, ordinary roots ending in vowels?]; *adhi. 2* (ends fol. २३b) describes ordinary roots ending in consonants (*halautā*°); *adhi. 3* (ends fol. २६b) deals with roots classed as *sautra-laukikavākya-karaṇīyā-gamika*; while the 4th and last *adhikāra* deals with denominatives. These are subdivided into numerous *gaṇas*, but the main principle of arrangement is by the final letter, and at the end of each group so distributed numerical statistics are added.

The following list gives the chief of the numerous authorities cited (first quotation indicated in each case):

Tribhuvana-Māṇikyācarita, fol.² 28a; *Hema-*

¹ Thus not '18. Jahrh.' (Jacobi in Z.D.M.G. 32. 697); Aufrecht, in Cat. Catt., copies this *s.v.* धातुर°, but gives the right date under the author's name (p. 725).

² This refers, contrary to our general usage, to the

sūri (i.e. Hemaçandra), fol. 28b; *Kaskādītāt sādthur iti Çāndrah*¹ (sic), *Amaramālā, Vācaspati, Vāsavadattā*, ibid.; *Dvyāśraya-mahākāvya* (of Hemaçandra), fol. 126b; *Kshīrasvāmi*, fol. 128b; *Pāṇini*, fol. 133b; *Rūparatnākara*, ibid.; *Dharaṇi*, fol. 137b; *Kaiyaṭa, Maheśvara, Śrīdhara*, fol. 139a; *Buddhisagarasūri*, fol. 142b; *Dhātupradīpa*, fol. 143a; *Haradatta* (and *bhāshya*), fol. 144a; *tantravistare Vardhamānōpādhyāyāḥ, Nyāyapadamāñjarī*, fol. 148b; *Maitreya-Sudhakarādayaḥ*, fol. 153a; *Virūpāksha, Dvirūpakosha*, fol. 155a; *Nyāyamañjūshā*, fol. 321a; *Durga-Nandināu*, fol. 322b; *Māgha, Bhāgavṛitti*, fol. 326b; *Ātreya*, fol. 330a; *Trikāndaśeṣa, Vyādi, Ratnakosha, Varṇaviveka*, fol. 330b; *Ganaratnamahodadhi, Rakshita, Govardhana*, fol. 331a; *Rantideva, Subhūti-Çāndrah*, fol. 331b; *Padamañjarī*, fol. 332b; *Ajaya[-pāla]*, fol. 334b; *Mādhava*, fol. 335a; *Mādhavi-kāra*, fol. 335b; *Amara, Bhāravi, Śabdārṇava*, fol. 337b; *Halāyudhavṛitti, Vaijayantī*, fol. 339b; *Sarvadhara, Hārāvalī*, fol. 352b; 'Bhāṭṭikāras,' fol. 355b; *Rabhasa [-pāla]*, ibid. *Śakāṭāyana, Nirvānanārāyaṇa*, fol. 358; *Haima-dhātupārāyaṇa*, fol. 359a; *Vikramādityakosha*, fol. 361a; *Viśvakosha*, fol. 365b; *Nyāsa-Kaiyaṭa-Padamañjaryādishu*, fol. 368a; *Viśvaprakāśa*, fol. 372b; *Kāśikā*, fol. 373a; *Kaumārāḥ*, ibid.; *Hulāyudhakoshavṛitti*, fol. 374a (cf. 339b); *Helārājīya*, fol. 374b; *Puruṣhottama, Bhāṭṭa-bhāskara*, fol. 377a; *Aruṇadatta*, fol. 379a; *Buddhisagarācāryāḥ*, fol. 383a; *Pāṇḍavaçarite, Devaprabha-sūri*, fol. 383a; *Rājaśekhara*, fol. 384a; *Kātantrapañjikā*, fol. 387b; *Vālmīki, Bhāṭṭikāvya*.

Adhik. 2 ends with the commentary on the root *stṛih* 'badhe':

°सृहती । सृहती । स्त्रीकुले वा ॥ एकपंचाशत्प्रमित ह कारांतास्तु धातवः ॥ ६३ ५१ धातवः ॥

scribe's numbering, the second and consecutive foliation not having been made when the present description was drawn up.

¹ Cited correctly (as *Çāndrah*) foll. 142, 362a. Also *Çāndrah* (the school), fol. 331a.

इति वादोऽत्र श्रीसाधुकीर्त्तिपाठ्यायमिच्छाणां शिष्यलेशेन वाचनाचार्ये साधुसुंदरगणिना विरचितायां खोपजधानुरलाकर नाम धातुपाठवृत्तौ हलंतधात्वधिकारो द्वितीयः ॥ २ ॥

Adhik. 3 begins with the verbal form *tandrā ālasye*.

It ends : °ततो देवः प्रवर्षतीति ॥ and bears the title *sautra - laukika - vākya - karaṇīyāgamika-dhātavadhikāra* (fol. 409b).

Adhik. 4 begins :

अथ नामधातवः । काम्येचेति सुवंतादात्मच्छायां वा काम्यच् । °

It ends (fol. 421a) :

°एवमनया दिशा इत्ये पि नामधातव उदाहार्याः ॥ इति नामधातवः ॥

Then follow (1) the subscription of the adhyāya, (2) verses giving the number of roots (1092) dealt with in the word, (3) *granthavyā nāmajayāśirvāda*, an explanatory and etymological account of the title of the work, (4) the writer's full name, &c. :

अथ ग्रंथकृत्स्वगुरुनामग्रहणपूर्वकं खनामाह ।

श्रीसाधुकीर्त्तिपाठक । शिष्यस्य तु साधुसुंदराहस्य ।

कृतिरेषा कविमानस । कमले ध्रमरायतां नित्यं ॥ ३११ ॥

After the final colophon of the main work (*iti vādīndra-śrī-Sādhuḥ śishya Sādhus vivac° Kriyākālpalatā nāmnī svopajñā - Dhāturatnakara-dhātupāṭhavṛittis samaptā*) the author's *praśasti*, in 22 stanzas, follows.

It begins (fol. ४२१a *fin.*):

पूर्व कौटिक¹ नाम्नि महसां गच्छे जिनाज्ञातरोः °

Starting with *Vardhamāna*,² 39th guru of the (Bṛihat-) Kharatara - gaócha. It next mentions (stanza 2) *Jineśvara*. The year of his receiving the *biruda* of Kharatara is here denoted by the chronogram *bindu-kulādri-dikpati*, i.e. V.S. 1070.³

The *praśasti* continues :

आसंसत्र युगप्रधानपदवी सीर्मतिनी नायकाः ।

श्रीमच्छीजिनचंद्रप्रमुखाः श्रीमूरयो भूरयः ।

¹ Compare index (*s.v.* *Kauṭika*) to Weber's *Cat. Berl.*, ii.

² Cf. Klatt in *Ind. Ant.*, xi, 248, note 18.

³ 1080 Klatt, *Onom.*, pp. 46, 47, and *Ind. Ant.*, xi, 248.

येषां कीर्तिनदी कृतामरतटीक्षानाप्रधाना गुणै-
राहृदासुरशैलचंशिशखरेष्वद्यापि या खेलति ॥ ३ ॥

The *praśasti* passes (st. 4) to Jinasiṃha the 62nd, and Jinarāja the 63rd, *sūri*. The pupil of the latter was (st. 7) Jinasāgara,¹ amongst whose pupils was Sādhukīrti (st. 14). This teacher disputed before the Emperor Akbar,² and received from him the *biruda* of Vādindra (*vādīndravirudaṃ nṛipād Akabarāl lebhe*). His chief pupil (*mukhya*) is Vimalatilaka (st. 16), and the second Sādhusundara; *tenaiśhā vivṛitih kṛitā*, in explanation of his own *dhātupāṭha* (st. 18) in the year measured *vyoma-siddhi-rasa-kṣhoṇī* (V.S. 1680).

० यदशुद्धं पाणिनीये प्रसद्य
तदिह विबुधमुख्यैश्शोधं ०

The colophon, in four stanzas, narrates that the MS. was copied in Samvat 1747 (*sapti*(sic)-*payodhi-sāila-vasudhā-māne*) at Bikaner (*vīkapure*), in the month Māgha, *vidhāv anuttara-tithau vāre śa madraprade* during the pontificate of Jinaçandra-sūri (Samv. 1711-1763), by a pupil(?) of Jinarāja-sūri, who appears to have buried his name and identity under a mass of words.

383.

Or. 2143b.—Foll. 32 (now numbered 28-39); 13 lines; 9½ in. by 4 in.; dated V.S. 1746 (A.D. 1689).

वाक्यप्रकाशः

VĀKYAPRAKĀŚA,³ by UDAYADHARMA, with commentary called VĀKYAPRAKĀSAVĀRTTĀ, by JINĀDIVIJAYA.

¹ Klatt, Onom., p. 39.

² Ob. A.D. 1605. Many other Jains were at his court, cf. Weber, Cat., ii., Index.

³ Or *Vākyapraśā-āuktika*, see the last section and colophon given below. *Auktika* (not in lexx.) must be a work dealing with *ukti*.

Grammatical rules in 129 sections, composed in V.S. 1507 (A.D. 1450). Compare Aufrecht, Flor. Skt. MSS., no. 189.

Nothing appears to be known of the author; as to his guru, Ratnasimha, see below.

The same must be said of the commentator, likewise a pupil of a known teacher similarly noted in the colophon subjoined.

The commentary was composed V.S. 1694 (A.D. 1637).

Text begins :

प्रणम्यात्मविदं विद्यागुरुं श्रीदेवचङ्गिनं ।

मुग्धबुद्धिर्बोधार्थमुक्तियुक्तः प्रतन्यते ॥ १ ॥

द्विभोक्तिः प्रध्वरा⁴ वक्रा प्रध्वरा कर्त्तरि स्मृता ।

वक्रा कर्मणि भावे च धातोः साप्यादनाप्यतः ॥ २ ॥

The commentary begins :

श्रीभद्रगुरुणा । पदकमलं समभिनम्य बहु भङ्गा । काचि-
त्त्रिखामि वाङ्मा । सुगमां वाक्यप्रकाशस्य ॥

The following titles, which are rubricated, show the chief subjects of the treatise: after section 9, *karmakartritva-lakṣhaṇa*; *çaturthokti*, 13 (= fol. 32a); *karmaṇibhāvalakṣhaṇa*, 21; *bhāve bhāvalakṣhaṇa*, 22; 26, *sāmānyataḥ saptaparakārokti*.

In sections 27-52 (foll. 35-39), 'keçit *pratyayāḥ kathyante*.' After this (fol. 39b), *kriyā prayogaḥ kathyate*.

At fol. 41b the author of the 'Anekārthatvam-grantha' (sic) is quoted by the commentator.

At fol. 43b the author is noted as drawing his examples (as to the double accusative) from the 'Prakriyā-kaumudī.'

At section 85 'sautra-dhātavaḥ' are discussed.

At 108 begins the discussion of 'certain *taddhita* suffixes.'

The last part of the work (foll. 57-59) deals with the various classes of compound words.

The examples invented, i.e. not taken from

⁴ Not in lexx. So both MSS.

older authorities, are, as might be expected, often of a distinctively Jain character, e.g. चैत्रं विमलीकुरुते (fol. 47b), अत्रदञ्जिनो धर्मं (fol. 29b), जैनेन प्राणिनां दया क्रियते (fol. 34a).

The terminology is generally that of Pāṇini, but slightly varying forms occur (e.g. *ikaṇ-pratyaya*, fol. 54b).

Both author and commentator occasionally deal with Prakrit usage, e.g. rule 48 (fol. 33b).

Particulars as to the composition of the book are given in the last two sections :

गुरुतपगणगगनांगण ।
तरणि श्रीरत्नसिंहसूरीणां ।
शिष्याणुनेदमौक्तिकमु ।
दितमुदयधर्मसंज्ञेन ॥ १२८ ॥
[7] [0] [6] [1]
मुनिगगनशरेन्दु मिते वर्षे ।
हर्षेण सिद्धपुरनगरे ।
प्राथमिकस्मृतिहेतो ।
विहितो वाक्यप्रकाशो ऽयं ॥ १२९ ॥

Colophon of text :

इति वाक्यप्रकाशौक्तिकं संपूर्णं ॥

Colophon of commentary, &c. :

[4] [9] [8] [1]
अथ प्रशस्तिः ॥ युगनिधिकायशशाक । प्रमिते वर्षे स माधवे
मासे । विशदे पक्षे षष्ठ्यां । राजदुंगे रमायुजे १ ॥ श्री-
कौर्त्तविविजय वाचक⁴ । पद[पं?] कनसेवानुभाषतयुक्ते । वाक्य-
प्रकाशवाज्ञे । जिनादिविजयेन शिशुनेये ॥ २ ॥ इति वाक्यप्र-
काशवाज्ञे संपूर्णो ॥ सं० ११४६ वर्षे काश्चिन् शुक्ल १४ दिने ।
लिखितो ऽयं ग्रन्थः ॥

¹ As to Ratnasimha see Peterson, Third Report, p. 220, where other pupils with names compounded with Udaya are mentioned. A pupil of one of these wrote a work in V.S. 1557.

² 'Sidhpur' in Baroda state.

³ For *kāya* as numeral-word (=6), see 'Grundriss,' i., 11, 81. In a copy of the Tattvārthasūtra of Umāsvāti, a MS. shown to me by its owner, Śrī Virācand Gandhi, we find at the beginning amongst other categories the expression: *jīva-śat-kāya*.

⁴ As to Kirtivijaya 'vācaks,' compare Weber, Cat., ii., 1201 (not 1203 as his index gives) and Kielhorn, Rep., 1880-81, p. 71, no. 297, a grammatical work like the present, and composed by a fellow-pupil of our author in V.S. 1729.

384.

Or. 2143c.—Foll. 11 (now 60—70); 17 lines; 10 in. by 4 in.; Jain Nagari of 17th century.

The same, with commentary (*ṭikā*).

The present *ṭikā* begins :

श्रीमञ्जिनेन्द्रमानस्य श्रीगुरुणां प्रसादतः ।

बाल[र]िणां बुद्धिबोधार्थमौक्तिकं विवृणोम्यहं ॥

तत्रायमाद्यः श्लोकः । प्रणम्यति । स्पष्टा उक्तिः । भेदेनाह ।

द्विधोक्तिः ॥

Ends :

० समृद्धौ सम्पदि अन्वयोभावसमासः ॥ इति समासपङ्कलक्षणं
गुरुतप^० ॥ ॥ इति इति वाक्यप्रकाशाभिधौक्तिकस्य टीका
सम्पूर्णा निरति (sic) भद्रम् ।

385.

Or. 3563a. — One palm-leaf of five lines, in Nepalese hooked writing of the 15th to 16th century. [DR. GIMLETTE.]

Fragment of a grammatical commentary (on a *Dhātupārāyaṇa* ?).

As will be seen from the subjoined extracts, this is the beginning of a commentary on a treatise on the accidence of verbs.

Begins :

अथो नमः सर्वज्ञाय ।

धातुपारायणं सम्यगिन्तरूप्य व्यवहारिणाम् ।

कोष आख्यातरत्नानां स्वाभोगाय करिष्यते ॥

लकारा -- लु कर्त्तरि भावेत् (1. 2) . . कर्त्तरी-
त्यधिकृत्य विधानात् । कर्त्तरि शपित्यत्र [Pāṇ., III., i., 68]
वा विहितद्वारेण कर्त्तरीति लकारस्य विशेषणात् ।

In the last line the last legible words are :

प्रथमं भुवादय उच्यन्ते ॥ वतैमाने लट् । आरम्भादपरि समाप्ते
वतैमानः

The unique MS.⁵ of the *Dhātupārāyaṇa* of

⁵ Cambridge Univ. Library, Add. 2121. See my 'Journey . . in Nepal,' p. 43.

Pūrṇacandra (also obtained from Nepal) has been compared, but no connection is traceable. There are, however, several extant works called Dhātupārāyaṇa.

386.

Sloane 853b. — Four leaves; paper; 4to; numbered in pencil 40—43, entitled:

ELEMENTA LINGUÆ HANSCRET.

The alphabet (arranged in a very curious way) and full lists of combinations of vowels with consonants are given, together with a few consonant combinations.

From the style of the Nagari character, and from the fact that the letters ख and घ have one sound-equivalent (*kh*), and च and ञ one character (*ch*) and sound (*ba*), it may be inferred that the teacher was a native of North Eastern India.

The 'Elementa' are followed by a transliteration of the *Pater Noster* and *Ave Maria*. From the transliteration of *c* by स, as well as some characteristic mispronunciations (*caelis* = सेलिस, *dēbitā* = दवित, &c.), it may be inferred that the pupil was a rather unlearned French missionary.

Pasted on the back is a piece of paper bearing a Chinese commercial stamp.

387.

Add. 26,452.—Foll. 53, 54, 55.

GRAMMATICAL FRAGMENTS.

1.—Foll. 53, 54.

Fragment of *Sarasvatī-prakriyā* with commentary.

Beginning only.

The commentator is apparently, like the scribe, a Jain, from the name of his guru, Dharmavijaya Gaṇi.¹

¹ A writer of this name wrote a commentary on the Kirātārjunīya (Rāj. M., 'Notices,' viii., 247).

Beg.

॥ रं ॥ श्री आरदाये [नमः] . .
श्री ५ धर्मविजयगणि गुरुभ्यो नमः ॥

Text, śl. 1:

प्रणम्य . . कुर्वे

Commentary:

इह अस्मिन् श्लोके अष्टौ पदानि सन्ति । कानि । प्रणम्ये-
त्वादि ॥ ग्रंथकर्त्ता अनुभूतिस्वरूपाचार्य इति कथयति इतीति किं । °

2.—Fol. 55. A few lines of the beginning of a grammatical work called *Rūpāvalī*.

Beg.

रामो हरिः करीभृद्भानुः कर्त्ता च चन्द्रमाः । °

Paradigms of *Rāma*, *Hari*, &c., follow.

3.—Fol. 60. Jain hand of 16th century. Last leaf (sūtras iv. vi. 114—116) of a MS. of *Kātantra*, with *Daurgī vṛitti*.

388.

Add. 26,451.—Single leaves; about 8½ in. by 3 in.; Nagari, mainly of 18th century.

[WILLIAM ERSKINE.]

Fragments of GRAMMARS, COMMENTARIES, &c.

Fol. 79 (५). Fragment of a *grammar*. Deals largely with aorist-forms.

Fol. 85 (८५). Fragment of *Prakriyā-Kaumudī*. Marg. abbrev.: प्र. सु. (subanta). The passage is that found in Add. 26,427 B., at fol. 46 (५६)a.

Fol. 86—88 (५१ । ५२ । ६४). Fragments of the *Siddhānta-Kaumudī*. The passages occur at vol. i., pp. 209 ff., and 286 ff. of the Calcutta editions.

VII. LEXICOGRAPHY.

389.

Or. 2662. — Palm-leaf; foll. 50 (*ka—ghi*); 7 lines; 18½ in. by 2 in.; Sinhalese character, 19th century.

अमरकोषः

AMARA-KOSHA.

The *Kosha* or *Nāmalingānuśāsana* of Amarasimha, the most celebrated of the old lexicons. Repeatedly printed. See also Zachariæ, *Die indischen Wörterbücher* (Grundriss, i., 3, B), § 9.

The ordinary text, followed by a few scribe's verses, in a poor attempt at Sanskrit, in praise of the work.

390.

Add. 26,337-39. — Foll. 137, 272, and 139; 12 lines; 18 in. by 12 in.; neat, but somewhat incorrect Nagari of A.D. 1806.

[WILLIAM ERSKINE.]

The same, with a commentary by BHĀNUJĪ-DĪKSHITA, son of BHATĪJĪ-DĪKSHITA.

Edited from several MSS. by Pandit Śivadatta (Bombay, 1889).

With regard to the date of the commentator, it may be noted that he quotes Rāyamukuta (Aufrecht, Cat. Bodl., p. 182), who wrote in A.D. 1431; and that, on the other hand, he is apparently mentioned (with his father, Bhaṭṭojī-dīkshita) by his pupil, Vatsarāja, who wrote in 1641 (Rāj. Mitra, Notices, no. 765¹).

¹ If this identification (due to Prof. Aufrecht, Cat. Catt.) be correct, the otherwise tempting identification of Kirtisimhadēva with the prince (not reigning) of that name in the royal family of Tirhut (Ind. Ant., xiv. 196, and compare no. 198) becomes chronologically difficult.

Beg.

वज्रावीचलंभः नत्वा गिरंभट्टोजिदीक्षितं । आमरी² विदधे-
व्याख्या मुनित्रयमतानुगा ॥

Colophon at the end of vol. ii.:

इति श्रीवघेल³वंशोद्भवमहोपरविषयाधिप श्रीकीर्त्तिसिंहदेवा-
ज्ञया श्रीभट्टोजीदीक्षितात्मज भानुजिदिक्षिताया मामरटिकाव्या-
ख्यायां द्वितीयकांडं संपूर्णं स्यात् ॥

The date at the end of the third volume is Samvat 1863, Śaka 1728 (A.D. 1806), and the scribe's name Govinda.

391.

Or. 5098. — Foll. 249 (११८ । १२०); 10—15 lines; 11 in. by 5 in.; excellent Nagari of the 17th century. [H. JACOBI.]

Same text and commentary (fragm.).

From beginning to II. vi. 2, 14 (or vi. 63) = p. 372 of the edition of Śivadatta above cited.

In the colophon of *Kāṇḍa* I., we find the author's princely patron Kirtisimhadēva described as श्रीवघेलवंशोद्भव श्रीमहापरविषयाधिप.

392.

Or. 4683. — Palm-leaf; foll. 1—291 (with an introductory leaf not numbered); 18 in. by 1 in. The leaves are in a brittle condition, being somewhat broken, especially at the right-hand edges, and are discoloured apparently by age. Canarese hand of the 17th to 18th century, not inked. [F. ATKINSON.]

² *Lege* Āmare.

³ For various readings see Eggeling, Cat. I. O., p. 274, and the MS. next following in the present Cat. The word (though apparently always written Vā-) may amount to a claim of connection with the Vaghela dynasty (13th century) of Gujarat.

The same text, with the commentary of
LIṄGAYYA SŪRI.

See Burnell, Tanjore Cat., p. 45.

393.

Add. 7124.—Palm-leaf; foll. 81; 6 or 5 lines; 11 in. by 1½ in.; written in a large and somewhat straggling Malayālam hand. Not finished (by copyist).

Fragment of the same text.

Begins with the śloka यस्य ज्ञान°, as in the printed editions.

Ends at bk. II., ch. vi., sect. 1, st. 8:

° युवती समे ॥

394.

Add. 26,424b. — Foll. 2 (17, 18); 8 lines; 10 in. by 4 in.; modern Nagari.

Fragment of the same.

Comprises *Kāṇḍa* III., i., śl. 1—20.

395

Add. 26,451c.—Foll. 433—60¹ (1—4, 6—19); 8 lines; 8½ in. by 4 in.; Nagari of 17th century.

Fragment of the same.

From beginning to i. ii. 1, 9, here numbered st. 230.

396.

Or. 5246.—Foll. 60 (1—61; fol. 60 missing);

17 lines; 10 in. by 4 in.; written in 17th century by a Jain scribe (*v. infra*).

[H. JACOBI.]

शब्दप्रभेदः

ŚABDAPRABHEDA of MAHEŚVARA, son of BRĀHMA, with the commentary of JÑĀNAVIMALA GAṆI (with *paṭṭāvalī*).

The original work, usually regarded as a sequel to the author's *Viśvaprakāśa* (composed A.D. 1111), was edited by Ānandarāma Varuṅyā, and printed in vol. 3 of his projected 'Sanskrit Grammar' (Calcutta, 1884). Weber (Cat. Berl., no. 1706) describes it as 'eine Art orthographischer Gradus ad Parnassum.' He likewise (*ibid.*, 1708) fully describes the present commentary. See also the characteristically humorous account by Peterson (Report, ii. (1884), p. 64), also Zachariæ, *op. cit.* Wört., § 19.

Jñānavimala, pupil of Bhānumeru of the Kharatara-gaśāha, composed the commentary in A.D. 1598.

Owing to the loss of fol. 60, the end of the main work and vv. 1—7 of the *paṭṭāvalī* are wanting. The readings of the main portion agree in minor details more closely with Peterson's MS.² than with Weber's no. 1708.

Colophon:

ग्रंथाग्रं ३९०० । नागपुरीयतपागच्छ नरपति लिखितं ।

397.

Or. 5224 a, b. — Foll. 7; 21 lines; 10 in. by 4 in.; Nagari of 17th century, written by a Jain scribe.

[H. JACOBI.]

Two Lexical works.

A.—Foll. 1—3b.

Another recension of the ANEKĀRTHA-DHVANIMAÑJARĪ.

¹ Fol. 118, of the odd set of leaves collected in these covers, is part of the wrapper of another MS. of Amara.

² Report, ii. (1884), pp. 124—126. Collated by Weber, *l.c.*

This recension contains three *adhikāras* only.

Beg.

शब्दांभोधियतो नंतः[.] कुतो प्यागमसंभवात् ।
स्वानुवाचैकमानाय तस्मै वागात्मने नमः ॥ १ ॥

The verses *śuddhavarṇa*^o and *sarasvatyāh*^o, forming stanzas 1 and 3 of Eggeling's MS. no. 1030, and Weber's no. 1698, have been added in the margin in a later hand, now, however, much broken away. The first words treated of are: *śivam*, *gaurī*, *hari* (stanzas 4, 5), *dik* . . .

Adhik. 1 (94 st.) ends, fol. 2a *fin.*:

°वाह्नीकाश्चाश्चजातयः ॥ इत्यनेकश्लोकाधिकारः°

Adh. 2 (67 st.) begins:

तदो वम्रं(sic) पिता वम्रः°

Ends (fol. 3a):

°तात्परश्च परायणः । °अर्द्धश्लोकाधिकारः°

Adh. 3 (19 st.) begins: चन्द्रो राजा°

The work ends (fol. 3b):

°सुमयो वन्धुसोमयोः ॥ इति श्री अनेकार्थध्वनिर्मज्जरी पादो-
धिकारस्तृतीयः समाप्तः ॥

B.—Foll. 3b—7.

धनंजयनिघण्टुः

DHANANJAYA'S vocabulary, here called NIGHANṬASAMAYA.¹ Longer recension.

The two recensions are described by Eggeling, Cat. I. O., pp. 284, 285. The present MS. contains two chapters of 204 and 46 stanzas respectively, and accordingly corresponds with Eggeling's no. 1015.

The beginning (तन्नमामि परं ज्योतिं^o) corresponds with the MSS. and printed edition,² and as in Cat. I. O., no. 1014, summaries of each group of words (*yugma-nāma*, v. 2; *ṛishī-nāma*,³ v. 3, &c.) are given.

¹ For other titles of the work see Aufrecht, Cat. Catt., p. 266.

² See Haas, Cat. Sk. P. B.

³ *Yati-n*^o Cat. I. O., 1014.

Ch. 1 ends (fol. 7a):

°शब्दाः समुत्पदिताः ॥ [२०]४ ॥ इति श्री धनंजय कृतौ
निघंटुसमये शब्दसंकीर्णप्ररूपणं नाम प्रथमः परिच्छेदः ॥

Ch. 2 begins (as in I. O., 1015):

गंभीरं नाम°

The last three groups are: *paramātma-nāma*, *parameshṭi-n*^o, *siddhi-n*^o.

Ends:

अर्हेदादीनपि प्राहुः शिरणोत्तममंगलान् ॥ ४६ ॥

इति श्रीधनंजयकृतौ निघंटुसमये शब्दसंकीर्णस्वरूपनिरूपणे
द्वितीयः परिच्छेदः ॥ ४ ॥ समाप्तः ॥

398.

Add. 26, 434e. — Foll. 74—79 (1—5); 19 lines, 10 in. by 4 in.; small and good Jain hand of 17th century. Some marginal summaries in a more recent Jain hand.

अनेकार्थध्वनिमज्जरी

ANEKĀRTHADHVANIMANĀJARĪ.

A vocabulary of homonyms.

Several recensions of this work exist (Weber, Cat. Berl., nos. 1697-98; Eggeling, Cat. I. O., nos. 1029—32). Cf. Zachariæ, Ind. Wört., § 13.

The present text consists of four *adhikāras*, of which the first three agree in text⁵ and number of stanzas (92, 69, 19) with Eggeling's no. 1029. The fourth (*vividhādhikāra*) is, however, very much longer than in any known recension, as it contains 132 stanzas.

It begins:

प्रबोधाधातुमशब्दिकानां

कृपामुपेत्यापिशतां कवीनां ।

कृतो मया रूपमवाप्य शब्द-

भेदप्रकाशो ऽखिलवाङ्मयाभेः ॥ १ ॥

⁴ नर्जपि . . . °णो उक्त MS.

⁵ In ver. 1b the reading is स्वानुवाचैकमानाय°.

Ends :

इदं तुल्याखरं इडं स्यात्त चोद्देकं क्वचित् ।
यमकादावपीत्येषा चिंतास्माभिरुपेक्षिता ॥ १३१ ॥
तथा सपश्यदद्राक्षीदित्यत्रार्थे क्रियापदं ।
अपः पयस्तनूकुर्वदित्यन्यत्र पदद्वयं ॥ १३२ ॥
इत्यनेकं ध्वनिर्मनयो विविधाधिकारश्चतुर्थः समाप्तः ॥

399.

Or. 5196.—Foll. 60; 13 lines; 10½ in. by 4 in.;
good Jain Nagari, dated [V.]S. 1755 (A.D.
1698). [H. JACOBI.]

अभिधानचिन्तामणिः

ABHIDHĀNAŚINTĀMAṆI, by HEMAĀNDRA.

A dictionary of synonyms, regarded as
the first portion of the whole lexicographical
work (*kosha*) of the author. See Zachariæ,
Ind. Wört., § 22.

Critically edited by O. Böhlingk and C.
Rieu (St. Petersburg, 1847).

Begins (as in editions):

प्रणिपत्याहृतः सिद्धं

Colophon :

इत्याचार्यहेमचंद्र विरचितायामभिधानचिन्तामणि नाममालायाम्
सामन्यकांडः पद्यः ६ । सं १७५५ वर्षे आचार्यमासे शुक्लपक्षे^१ भृगु
वारं लिपितं सभयसुंदरेण नागोरमध्ये ॥

400.

Or. 2141.—Foll. 83; 9 lines; 12 in. by 5 in.;
modern Jain Nagari, date=1847 (see below).

The same work.

At the end occurs the following colophon :

संवदि (sic) रथसिंध्यष्टे १८४९ मार्गशीर्षके मासि शुक्ले चरे पद्ये
प्रतिपदिह्रवसे गुरौ १ उखियाराभिधे ग्रामे देशे नागर चालके

¹ Here a later hand has added '3 di[ne].' But the
3rd of Śrāvaṇa śudi appears not to work out to a Friday
for Chaitrādi Vikrama 1755, either current or elapsed.

² 'Uniara' in Jaipur State.

रावेश भीमसिंहस्य राज्ये श्रीमूलसंघके २ सरस्वती शुभे गच्छे
बालात्काराह्ये गणे नद्यास्राये तथा कुन्दकुन्दमूरिमहान्ये ३
अंबावती सुपट्टत्य भट्टारक शिरोमणिः छमेन्द्रकीर्तिदेव आसीत्
छेमकरो भुवि ४ तत्पट्टाचल सूर्योभ सुरेन्द्रकीर्ति जिष्णुना शिष्यवर्गे
सुपाठनार्थं कौतुकी लिखितत्वियम् ५ ॥ (A sixth verse
in praise of the book.)

Then : समाप्ता चैवं नाममाला ।

A table of the pontiffs of this Digambara
gaṅgā, compiled from materials supplied by
myself, was printed in the Ind. Antiquary,
xx. 341 (Oct. 1891), by Dr. Hörnle. It does
not, however, reach down to Saṃvat 1849
in the Nāgār line. Apparently, therefore,
Bhīmasiṃha was 'reigning' at Nāgār in
V.S. 1849 (in succession to Bhuvanaśandra,
v. Hörnle, l.c.), while Surendrakīrti, pontiff
'no. 98' was at Chitor.

All these particulars refer to the copying
of the archetype of our MS.

A note in a later hand records that our
MS. was copied 'in the middle of Saṃvat
1904 [A.D. 1847] for the reading of' [a person
whose name is obliterated].

401.

Add. 26,436a.—Foll. 30; 13 lines; 10½ in.
by 4½ in.; in a regular and formal Jain cha-
racter, 15th to 16th century. In Kāṇḍa II.,
foll. 7b—8a, the verse-numbering 11—22 is
erroneous for 12(112)—23(123).

Part of the same work, with glosses.

Kāṇḍas I.—III. only.

The margins are full of notes in a small
character, part of which at the edge is lost.

The glosses were added probably in the
17th century.

The first gloss runs :

अज्ञेयानुपारायणैरादिभिर्युक्तं सांगं सिद्धं प्रतिष्ठाप्राप्तं सांगशब्दा-
नुशर्नं यस्य सः सिद्धिसांगशब्दानशासनः ॥

(Cf. the *avaṅūri* described as no. 3054 in
Rāj. Mitra's 'Notices.')

Our glosses have no collective title. The last (on the last stanza of Kāṇḍa III.) ends :

जातिरेषां ज्ञेच्छजातयः एते वर्यदेशाभेदाद्भिवाः ।

Colophon :

इत्याचार्य श्री हेमचंद्रविरचितायामभिधानचिंतामणौ नाम-
मालायामर्चकांडस्तृतीयः परिसमाप्तः ॥

402.

Or. 2142a.—Foll. 14; 15 lines; 10 in. by 4 in.; Jain Nagari of the 15th to 16th century.

A similar fragment.

Kāṇḍas I., II., and III. 1—381 (=stanzas 1—717 ed. Böhlingk).

403.

Or. 4530. — Foll. 149; 20 lines; 9½ in. by 4 in.; Jain Nagari, written in V.S. 1736 (A.D. 1679) at Ahmadabad, by Kshamālābha Gaṇi. See below.

[Presented by COL. S. B. MILES.]

The same work, with commentary called SĀRODDHĀRA or NĀMA-SĀRODDHĀRA, by VALLABHA GAṆI.

On the commentator, who was a pupil of Jñānavimala, and wrote his work in V.S. 1667 (A.D. 1611),¹ see Rāmkr. Bhāṇḍārkar, Report, 1883-84, pp. 126, 438, and Zachariæ, Ind. Wört., p. 32.

The commentary begins :

श्रीमदहेतुमानाम्य संवित्संपद्विधायिनं ।

श्री हेमचन्द्र संदृभनामकोषप्रबोधदं ॥

स्वकीयकोषसिद्धयर्थं श्री श्री वल्लभवाचकः ।

सारोद्धारमिदं नाम्ना तनुते नामनिर्णयान् ॥

Kāṇḍa I. ends fol. 8b; II., at fol. 28b.

The following authors and works are cited: Ācārāṅgavṛitti, fol. 47b, et al.; Āgama, Amara, and 'tat-ṭikā,' saepissime; (Haima) Anekārtha, Ātreya, fol. 40b; Bhānudatta, fol. 113b; Bhāravi and ṭikā, fol. 35a; (Haima) bṛihadvṛitti, Āmuṇḍa, fol. 21b; Āṇṇikya (sic), fol. 73b; Āraka, fol. 64a; Dhanvantari, saepe; Gauḍa, fol. 73a, et al.; Halāyudha, passim; Halāyudhakāvya, fol. 133a; Hārāvalī-kāra, fol. 41b, et al.; Kālidāsa (Meghad. and Raghu.), saepe; Kāśikā, fol. 133a; Kṛishṇabhaṭṭa, fol. 135a; Kshirasvāmi, passim; Liṅgaya Sūri, fol. 85a, et al.; Madanapāla, saepe; Mādhava-bhaṭṭāḥ, fol. 29a; Mādhavanidāna, fol. 40a-b; Māgha, Mahēśvara, passim; Mahodadhī-ṭikā, fol. 118b; Mālākāra, fol. 102a; Mānatuṅga, fol. 7a; Māricī, fol. 75a; Manu, Murāri, saepe; Nemiśrītra, fol. 80a; Nyāsakāra, fol. 135a; Pathyapathyakāra, saepe; Prāsādakāra, fol. 118a; Rājaprasāniya-ṭikā, fol. 58; Rāmāyaṇa, fol. 63; Rīgveda, fol. 74b; Śālihotra, fol. 116a; Sāmavayāṅga and ṭikā, fol. 6b; Śāsavata, fol. 71a; Sāmudrikaśāstra, Bhagalakshaṇādhikāre, fol. 54a; Śrīdhara, passim; Ujjvaladatta, ib.; Upaveśapālākarnīkātīkā (?), fol. 122b; and the following frequently: Vācaspati, Vāgbhaṭa, Vaijayanti, Viṣṇu-purāṇa.

The commentator also quotes his own (asmatkṛita) Nighaṇṭu-śeṣa-ṭikā, and frequently appeals to the usage of 'bhāshā.'

The commentary ends (fol. 148b):

०मंगलानि च तानि शास्त्राणि भवन्तीति ॥ ११८ ॥

इति श्री ज्ञानविमलोपाध्यायशिष्य वाचनाचार्य श्री वल्लभगणि
विरचिते श्रीहेमाभिधानचिंतामणि नाम माला नामसारोद्दारे षष्ठ
सामान्यकांड नामसारोद्धारः ॥

The *paṭṭāvalī* of the commentator agrees with that of the MS. described by Rāmkr. Bhāṇḍārkar, Report, *sup. cit.*, p. 438.

In v. 11 our MS. has the reading *सदृभत्*, attributed by R. Bh. to 'another MS.'

Colophon :

[6] [3] [7] [1]
संवत्सरे रसानिलसखाचलवसतीश-प्रमिते श्री वृहत्खरतर गगन

¹ In the reign of Sūrasīṃha at Yodhapura.

. . . माहेंड . . . श्री जिनरत्नसूरि¹ - सर्वभीमानां विनेयोपाध्याय
श्री क्षमालाभगणिना श्री नामसारोद्धारोऽपि शिष्यमुख्य प०
ज्ञानसागरमुनिपठनहेतवे ॥ शुचि शुचि पद्यतो श्री सहस्रदा-
वादमहाद्वे² । भट्टारक श्री जिनचंद्र³सूरि विजयरान्ये ॥

A scribe's note follows, recommending that the MS. be kept from dangers of oil, water, or loose binding (*śithila-bandhanāt*).

404.

Or. 5197. — Foll. 213; 16 or 17 lines; 9½ in. by 4 in.; good Jain Nagari of 17th century. [H. JACOBI.]

HEMAÇANDRA'S own commentary on the same work.

Compare Weber, Cat. Berlin, ii., p. 256.

Beg.

धर्मतीर्थकृतां वाचं नत्वा तत्त्वाभिधायिनो ।
स्वोपज्ञानाममालाया विवृतिं विदधाम्यहं ॥ १ ॥

End.

० निपात्यते पदे पदे ॥ इत्याचार्य हेमचन्द्र विरचिते स्वोप-
ज्ञानाभिधानचिन्तामणिनाममालाटीकायां सामान्यकांडे पद्यः समाप्तः ॥
सर्वसंख्याग्रंथग्रं २२९७ ॥

405

Add. 26,424 e. — Foll. 28 (now 25—52); 19 lines; 10 in. by 4 in.; small Jain Nagari of 17th century. [WILLIAM ERSKINE.]

ANEKĀRTHASAṄGRAHA of HEMAÇANDRA.

¹ Died V.S. 1711. Klatt, Onom., p. 31. The scribe therefore apparently had J. as his upādhyāya, though the wording of the phrase is curious.

² 'Draṅga,' for town, almost confined to lexx. Another example of a rare word in this colophon is *yakaḥ* for *yaḥ* in verse 2 of the colophon.

³ Jinaçandra 'reigned' V.S. 1711—63. Klatt, Onom., p. 20.

⁴ Called *vivṛiti* in margin, as in verse 1.

The second part of the Haima-kosha. Regarded as a supplement or second part with the author's *Abhidhānaçintāmaṇi*, and as such printed by Colebrooke (1807), though not by Böhrling and Rieu (1847).

Critically edited (Vienna, 1893) by Th. Zachariæ. See also Cat. I. O., p. 284.

Begins (as in printed text⁵):

ध्यात्वाहंतः०

Ends :

० मंत्रणयोरपि ६० इत्याचार्य श्री हेमचंद्र विरचिते अनेकार्थ-
संग्रहे शेषाव्ययकांडः ॥ मुनि लक्ष्मीविमलस्य पठनस्यार्थं लिखिता
ऽस्ति ॥

406.

Sloane 4090 e. — One leaf, numbered 220, of a 17th to 18th century MS. of

The same work, with commentary.

The passage corresponds to Kāṇḍa III., sect. 618—624 of the printed editions; with considerable amplifications, doubtless representing a regular commentary.

The writing is in the regular style of good Jain MSS., and differs in no very appreciable degree from that of modern Jain MSS. on the one hand, or on the other from the older specimens illustrated by the Palæographical Society.

407.

Or. 2149 a. — Foll. 77; 12 lines; 12 in. by 5½ in.; Nagari of 19th century.

मेदिनीकोषः

MEDINI-KOSHA.

A dictionary of homonyms, frequently

⁵ Colebrooke's Hemachandra, pt. 2.

printed in India. In the most recent edition, or re-arrangement, by Ānandarāma Vaḍuyā ('Borooh') ('Comprehensive Sk. Grammar,' vol. iii., p. 9), it is maintained that the correct form of the author's name is Medinikara. There is also some uncertainty as to the name of the author's father (Eggeling, Cat. Ind. Off., p. 288). See also Zachariae, Ind. Wört., § 25, where authorities are cited for the assignment of the author to the end of the 14th century A.D.

Begins :

वृषाकाय नमस्तस्मै०

The present copy does not contain the section on *avyayāni* with which the printed texts conclude. On the other hand, after the *ha-varga*, with which the main work in these is terminated, there occur a couple of lines representing a section for *ksha*-finals, and borrowed from the *Viśvaprakāśa* of Maheśvara. The MS. accordingly concludes with the following rather corrupt passage :

० पितृपितामहे¹ [॥] हाम्रवर्गाः (sic) पान्ताः स्युषेद्यपि छाता-
वर्णानामनुरोधतः पृथक्कमेण कथ्यते ये ते समयत्वात् छ डि [॥]

छद्यः †² कस्या नुप शक ह व्यवहार ट आत्मजे पातक शाद्य
सौवचलेन्द्रिये† छद्यो [read छद्यः here follows a much
corrupted version of the *Viśvaprakāśa*, *sub
hac voce*] दद्यः पटौ . . . भुवि³ स्मृतः इति मेदिनीकोषः
समाप्तः ॥

On the last cover :

मेदिनीकोषग्रंथसंख्या २४६० ॥

Our MS. has numerous marks of lacunae, few marks of section- or verse-numbering, or of punctuation, and is otherwise (like other MSS.⁴ of the *Koshas*) carelessly and confusedly copied.

¹ = śl. 34, p. 243, ed. Calcutta, 1872.

² This represents the *Viśvaprakāśa*, s.v. *aksha*.

³ MS. भुविः. See *Viśvapr.*, s.v. *daksha*.

⁴ Compare Ānandarāma, *op. cit.*, preface, p. 33.

408.

Or. 2142b.—Foll. 9 (now numbered 15—23);
11 lines; 18th century.

पञ्चवर्गसंग्रहनाममाला

PAÑČAVARGASAṄGRAHA-NĀMAMĀLĀ, by
ŚUBHAŚĪLA.

A lexicon, closely imitated from Hemacandra's *Abhidhānaśintāmaṇi*, both in style, division, and general form. Though a considerably shorter work, it has received much additional matter from the *Anekārtha-saṅgraha* and other sources.

On the author, who flourished at the end of the 14th century, and his other works, which were chiefly tales, see Weber, Cat. Berl., ii., p. 112. On his spiritual genealogy, see also the colophon of the present MS., given below.

Begins :

नत्वाहंनं गुरुणां सत्प्रसादाच्च समासतः ।
केषांचित् पञ्चवर्गाणां शब्दानां सङ्ग्रहं ब्रुवे ॥ १ ॥
सर्वज्ञे बोधिदो ज्ञानी सामो जिनपतिर्जिनः ।
पापमुक्तमो मुक्ताचितमुक्तिर्जिनाधिपः ॥ २ ॥

Kāṇḍa 1 (31 stanzas) gives names of Arhats, &c.

It ends (fol. 15b):

इति . . देवाधिदेवशब्द-संग्रहः प्रथमः समाप्तः ॥

Kāṇḍa 2 (102 stanzas) gives the names of gods (*devaśabdās*^o).

Begins :

स्वर्गे नाकिकुटो नाकिधामा नाकिनिकेतनं ॥

It ends (fol. 17a) with words corresponding to Hem. 332.

Kāṇḍa 3 (153 st., *martyakāṇḍa*) begins :

मर्त्ये जनः पञ्चजनो⁵ ना पुमान् . .

(cf. Hem. 337.)

⁵ MS. painjaçano.

Ends (fol. 19b *fin.*):

। कूटः स्याच्च पृथग्जने ।

नीचश्चंडालके गौडो मातंगश्च जनंगमः ॥

(cf. Hem. 932-3.)

Kāṇḍa 4 (142 st.; *bhūmi-kāṇḍa*) begins :

पृथ्व्यां तु जगती माता अनन्ता गो-कु-भूमयः ॥

Ends (fol. 22a *fin.*):

० कमठी कच्छपी समे ॥

(cf. Hem. 1353.)

Kāṇḍa 5 (7 st.) begins :

श्वभे कुचेदनाभूमि० (cf. Hem. 1358.)

Kāṇḍa 6 (56 st.) begins :

द्वीपविशेषे काकः स्याद्०

The work ends :

नती नमः क्रुदुक्ती उं पद्यान्तरे तु चेद्यदि ॥

(cf. Hem., *ad fin.*)

Colophon :

इति श्री तपा गच्छाधिराज श्री सोमसुन्दर¹ सूरि पट्टालंकारण
श्री मुनिसुन्दर¹ सूरि शिष्य प० शुभशील कृत पंचवर्गसंग्रह नाम-
मालायां सामान्यकांडं षष्ठं समाप्तं ॥

409.

Or. 5200. — Foll. 14; 16—20 lines; 10 in. by 4½ in.; neat Jain Nagari of 17th to 18th century. [H. JACOBI.]

उणादिनाममाला

UṆĀDI-NĀMAMĀLĀ, by ŚUBHĀŚĪLA GAṆI.

A vocabulary, in ślokas, of words having Uṇādi affixes, arranged in six kāṇḍas on the model of Hemaçandra's Abhidhānaçintāmaṇi.

The present MS. appears to be unique, nor is any mention of the work cited,² but

¹ Nos. 50, 51 in the Tapagaçécha ('reigns' V.S. 1457—1503). See Klatt in Ind. Ant., xi. 256.

² With the exception of Zachariæ, Ind. W., p. 38, a short mention presumably derived from the present MS.

several other works of the same writer are known (Peterson, Rep., iv., p. cxxi.). One of them, a collection of Jain tales, &c., was composed in V.S. 1521³ (A.D. 1464).

The author's teachers were Lakshmīsa-gara-sūri³ and Munisundara, both of the Tapagaçécha (nos. 53, 51 in Klatt's list, Ind. Ant., xi. 256).

Begins :

नत्वा वक्ष्ये जिनं नामामालामुणादिसंज्ञिका [sic] ।

श्रीसोमसुन्दराचार्य । मुनिसुन्दरसंनतं ॥ १ ॥

मारुदेवो वृषभः स्यादृषभस्त्रि-लात्मजो ।

महावीरो वर्धमानो वीरो चप्रात्मजो नमिः ॥ २ ॥

Title of Kāṇḍa 1 (17 śl.), fol. 1, l. 11 :

इति श्रीसोमसुन्दर पट्टालंकारतः श्रीमुनिसुन्दर-
शिष्य प० शुभशील रचितोणादिनाममालायां प्रथमः स्वर्गः (sic)
देवादिदशकांडः ॥

Ch. 2 (śl. 46) begins :

स्वर्गे विहेलिमो वैष्टं०

Title (fol. 3b):

इति श्रीसोमसुन्दर० शुभशील० वि० नाममा० द्वितीयः स्वर्गः ।
देवकांड द्वितीयः ।

The next three chapters have no titles, spaces having been left blank at the end of each; but the groups of words treated of are the same as those in Hemaçandra's work, viz.:

Ch. 3 (322 ślokas) = *martya*⁴-kāṇḍa (ends fol. 8b).

Ch. 4 (260 ślokas) = *tiryak*-kāṇḍa (ends fol. 12a).

Ch. 5 (3 śl.) = *naraka*-kāṇḍa (*ibid.*).

The last chapter (containing 69 ślokas, and corresponding to the sixth and last (*sāmānya*-) kāṇḍa of Hem.) begins :

जगति विष्टपं विश्वं भुवनं जगती जगत् ।

(Compare Hem., Abhidh., vi. 1.)

³ Weber, Cat. Berl., ii., no. 2020.

⁴ The word *martya* occurs in the śloka numbered 1, after an unnumbered śloka giving names for servants (*vastya*°), teachers, &c.

And ends :

०भवी च पुद्गले अणिः ॥ ६९ इति ॥

The verse-colophon, in a more recent hand, runs :

श्री मुनिसंदराचार्य पादयुग्मप्रसादतः ।

चकारोणादिशब्दानां सङ्ग्रहं विनयी कियत् ॥ ७० ॥

इति पं० शुभशीलगण कृताः (sic) ॥ ग्रन्थमान ९००¹ ॥

410.

Add. 26,424c. — Foll. 2 (18, 19); 8 lines; 10 in. by 4 in.; Nagari, written Śaka 1727 [expired] (A.D. 1805) by one Jagannātha.

[WILLIAM ERSKINE.]

अनेकार्थमञ्जरी

ANEKĀRTHAMAÑJARĪ.

A vocabulary in 29 ślokas, giving the meanings attributed to each of the Sanskrit letters when used as words. This is substantially identical with the *Ekākṣarā-kośa* ('ksharī), 'commonly ascribed to Paruṣhot-tama-devaśarman, a grammarian of some note, who may be supposed to have been above such trifles' (Aufrecht, *Cat. Trin. Coll. Camb.*, p. 18).

Several printed editions have appeared in India, the latest (Benares, 1890) appended to the text of the *Śabdārūpāvalī*.

Beg.

अकारो वामुदेवः स्यात् अकारस्तु पितामहः ।

End.

अथ क्षेत्र क्षेत्रक्षेत्रे च नृसिद्धे (sic ?) च प्रकीर्तितः ॥ ९२९ ॥

इत्यनेकार्थमञ्जरी समाप्तं (sic) । शके १७२७ क्रोधन नाम संवत्सरे . . ज्योतिर्विदकुलसमुद्भूतेन नारायणालम्बन जगन्नाथेन लिखितं ॥

411.

Add. 26,368-72. — Five vols.; large fol.; written by different hands in the Bengali character, on thick yellow paper.

[WILLIAM ERSKINE.]

शब्दार्णवः

ŚABDĀRṆAVA OR ŚABDAMUKTĀ-MAHĀRṆAVA.

A Sanskrit dictionary, in five large folio volumes, without title, preface, or author's name. It is designated in Mr. Erskine's list by the title 'Śabdārṇava.'

The text corresponds to the shorter of the two recensions of the Śabdāmuktāmahārṇava described in *Cat. I. O.*, pp. 298, 299.

Vol. I. containing अ — अह्ला.

„ II. „ आ — ख्यात.

„ III. „ ग — त्रस्थिमाहिन.

„ IV. „ प — रौहिष.

„ V. „ ल — ह्रीकुः.

The number of words on each page averages from three to five. Each word, with its gender and its meanings shortly expressed, fills one or two short lines in the middle, while its derivation and the authorities for its meaning are given in one or more longer lines above it.

The authorities principally quoted are the following : — Amara, Hemaçandra, Medinī, Halāyudha or Ratnamālā, Jaṭādhara, Tri-kāṇḍaśeṣha, Śabdaratnāvalī, Śabdāmālā, Śabdaçandrikā, Uṇādikosha, Hārāvalī, Bhū-riprayoga, Dharāṇī, Viśvaparakāśa, Muktaṅgalī, Śriharsha, Bhāravi, Māgha, Kālidāsa, &c.

The first volume has an index filling 14 leaves at the beginning, containing all the words given in that volume, with reference to the folio, the page, and its number on the page.

The right upper corner of the first volume

¹ Evidently added by a recent vendor of the MS. The real number is 755.

has been injured by damp and partly destroyed, but with scarcely any injury to the writing.

It will be noted that some of the above authorities are of late date.¹

412.

Add. 26,445 f.

One leaf of a LEXICAL WORK.

413.

Add. 26,416. — A volume formed of narrow slips of paper stitched together at the top, of which 39 are written upon, the rest being left blank; 2 columns; 10 in. by 2 in.; 18th to 19th century. [WILLIAM ERSKINE.]

A botanical glossary, or list of Sanskrit names for various species of plants or herbs. No title.

The names are written in two columns, and classed under the common or vulgar name of each species.

Each class is subdivided into groups under the following headings: गु°, रा°, म°, भा°, ग°, र°, ज्ञा°; probably the abridged titles of works referred to as authorities, and the single names are accompanied by figures apparently denoting sections of those works.

It begins :

गुडूचिनामानि
गु°
३ गुडुचं
३ आमृतवन्नि
३ चित्रा
३ चित्ररुहा &c.

¹ E.g. Śabdaratnāvalī (A.D. 1622, acc. to Colebrooke) and Appayadikshita (Kūvalayānanda cited fol. 76b), who wrote towards the end of the 16th century.

414.

Add. 14,357 b. — Foll. 5; 24 lines.

PĀRĀŚĪ-PRAKĀŚĀ, by VĒDĀNGARĀYA.

A vocabulary, in verse, of Persian and Arabic terms used in Indian astronomy. Composed in 1643 (Aufrecht, Cat. Catt., s.v.) for Shāh Jehān.

Begins :

नत्वा श्रीभुवनेश्वरं हरिहरौ लंबोदरं च द्विजान्

श्रीमच्छाहजहाँमहेन्द्र परमप्रोतिप्रसादाप्तये ।

ब्रूते संस्कृतपरसोक रचनाभेदप्रदं कौतुकं

ज्योतिःशस्त्रपदोपयोगि² सरलं वेदांगरायः सुधीः ॥

415.

Add. 22,378.

SEND-SANSKRIT-PERSIAN VOCABULARY, &c.

See Catalogue of Persian MSS., p. 51b.

416.

Add. 8896.

A sheet of Sanskrit verbal roots, alphabetically arranged in a diagram, with English meanings in the writing of Sir Wm. Jones.

417.

Add. 5659.—A miscellaneous volume, written on European paper, chiefly of folio size.

[HALHED, bought in 1796.]

The Sanskrit portions are :—

I. Foll. 1—32, folio.

Title :—

‘A vocabulary to the Upanishads.

James Johnson.’

² ° व्यदोष° MS.

A list of words from several Upanishads and similar works, written by a good native penman in Nagari, with transcription into Persian letters, and occasional English notes pencilled by a European student.

II. Leaves numbered 53 and 56—90.

Entitled :—

‘A vocabulary to the Opaneeshats and Sheeve Pooran.’

Written out by an English student in the 18th century, with occasional English equivalents.

III. Leaves numbered 54, 55.

A short French-Sanskrit vocabulary.

418.

Add. 7018.

A transcript of Add. 5659, no. I., by a European student.

419.

Add. 7019.

A similar transcript of *ib.*, no. II.

VIII. RHETORIC AND POETICS (alamkāra).

420.

Add. 5582. — Foll. 86; in European book-form, folio (foolscap). The present MS. and several others of the same collection (see Add. 5581, 5583, 5584; nos. 356, 357, 365) are written in a fine bold Nagari hand, and, as the colophon of the present MS. shows, were copied for the use of the Oriental scholar Nathaniel Brassey Halhed by the Kāśmirian pandit Kāśinātha, in the style of Nagari still in common use in his country. Halhed left India in 1785, so that the copies may have been made about 1780.

काव्यप्रकाशः

KĀVYA-PRAKĀŚA, by MAMMAṬA BHATṬA.

Begins (as in printed editions):

ग्रंथारंभे विग्रविघाताय०

Ends:

प्रतिपादनमर्हन्तीति ॥ सम्युर्धनिदं काव्यलक्षणं ॥

इत्येष मार्गो विदुषा विभिन्नोऽप्यभिन्नरूपः प्रतिभासते यत् ॥

न तद्विचित्रं यदमुत्र सम्यग्विनिर्मिता संघटनैव हेतुः ॥

इति श्रीकाव्यप्रकाशे स्थालंकारनिर्णयो नाम दशम उच्चासः ।
साहिब झालठ [= Halhed] पाठनार्थं इदं काव्यप्रकाशपुस्तकं
शुभम् पंडित काश्मीरेषु काशेनाथेन [sic] लिखितं ॥ शुभमस्तु ॥
साहिब झालठकेषु ॥

421.

Or. 2146 b.—Foll. 24 (now 17–40); 17 lines; 9½ in. by 4 in.; neat Jain Nagari writing, dated (see below) V.S. 1742 (A.D. 1685); glosses apparently added during the following century.

वाग्भटालंकारः

VĀGBHAṬĀLAMKĀRA, with JINAVARDHANA SŪRI's commentary, also glosses.

The main work has been printed, edited by Ānandarāma Vaḍuyā ('Borooah'), Calcutta 1883; also in the Kāvya-mālā (no. 48), where it is maintained (note 1, pp. 1, 2) that the father of Vāgbhaṭa was one Soma (not Nemikumāra, as usually accepted).

The author, Vāgbhaṭa or Bāhaṭa, flourished¹ under Jayasīṃha of Gujarat (c. 1144 A.D.). See Weber, Cat. Berl., ii., pp. 275, 210, and Cat. I. O., p. 330.

On the commentator (the author of several other works), who was deposed from the *sūri-pāda* A.D. 1418, see Klatt, Onom., p. 34.

The text contains in this MS. *five* adhyāyas only, which correspond with pp. 1—23 of the Calcutta text.

The commentary has no exordium like the Berlin MSS. (Weber, nos. 1719, 1720), but begins with the explanation of st. 1 :

श्रीनाभेयजिनः वो युष्मभ्यं दिशतु &c.

It ends :

किं चोक्तविशेषणाशब्दो यं शास्त्रान्ते मंगलार्थकः यथा हे भगवान् भाष्यकारः . . . अथेतारश्च वक्तारः स्युरिति ॥ इति वाग्भटालंकारे पंचमः परिच्छेदः वृत्ति संपूर्णा ॥ संवत् ११४२ वर्षे माघ मासे सित पक्षे दशम्यां तिथौ ॥ श्रीजेसलमेरौ । श्रीजिनधर्म^२ सूरिशिष्यसौख्यवर्धन लिपिकृता प्रतिरियं ॥

422.

Or. 2146c.—Foll. 11; 12 lines of text, commentary written round margin in a smaller hand; 10 in. by 4½ in.; *namaskāras*, verse-numbers, and rulings, in red; Jain Nagari of 16th to 17th century.

The same text and commentary.

Ch. 1—4 only.

The present MS. contains the exordium of the commentary found in the Berlin MSS., *supra cit.*

The colophon of the text (rubricated) is :

इति वाहडमंत्रोश्चरविरचिते वाग्भटालंकारे चतुर्थे परिच्छेदः ॥

See the description of the last MS. (foot-note).

¹ As a minister, 'mantriśvara,' if the epithet in Or. 2146c (no. 422) is to be taken seriously. See also the MS. described in my "Journey . . . in Nepal," p. 61.

^२ Probably the *sūri* mentioned by Klatt, Onom., p. 24.

423.

Or. 5241.—Foll. 16; 11 lines; 10 in. by 4½ in.; excellent Jain Nagari, with punctuation, ruling, &c., in red ink, written [Vikrama] Saṃvat^३ 1549 (A.D. 1489). [H. JACOBI.]

The same.

Chapters I.—V. Text only.

Ends :

० सारस्वताध्यायनः ॥ ३२ ॥ इति श्रीवाग्भटालंकारे पंचम-परिच्छेदः ॥ संवत् १५४९ वर्षे मागेश्वर सुदि ६ भूमे^३ श्लेषि ॥

424.

Add. 20, 359a. — Foll. 10; 8 lines; 10½ in. by 4 in.; regularly written Nagari of 17th century. [WILLIAM ERSKINE.]

रसिकसंजीविनी

RASIKASAMJIVINĪ, by KEŚAVA, son of HARIVAMŚA.

A treatise on *alamkāra*, in verse, in three *vilāsas*,⁴ apparently unique, but wanting conclusion. The branch of *alamkāra* described consists of the *rasas* or sentiments, especially those of lovers.

The author, of whom little or nothing is known, is clearly a Vaishṇava. As to his possible date, see below.

Begins :

श्रीभुवनसुन्दर राधावल्लभो जयति ॥

श्रीवृन्दावनकुंजकेलिचिरं शृङ्गाररागाश्रयं

सौन्दर्योत्तिलसारसंचयसरित्कल्लोलसंपन्मुखं ।

अन्योन्यं सुमनोहरैश्च वचनैरुत्पुल्लनत्रासुजं

श्रीराधाभुजवेष्टितं ऽ लकितं कृष्णं सतृष्णं नुमः ॥ १ ॥ ०

राधावल्लभपादयो रसवतीं सत्प्रेमकल्लोलिनीं

भक्तिं वाञ्छय तां यदा सहृदयाः कर्तुं तदा सुन्दरौ ।

^३ Tuesday, 1st Dec., 1489, O.S., verified by Dr. Jacobi.

⁴ See below, śl. 6.

शृङ्गारप्रणयोक्तिसंभृतगुणां संजीविनीं श्रोत्रयो-

रत्नः स्वास्थ्यविद्यायिनीं शृणुत भोः श्रीकैशवीं भारतो
अस्यां¹ यथा त्रयो रम्या विलासाः [॥ ३ ॥ ० ॥

The first vilāsa (11 stanzas only) is mainly introductory.

In vil. 2 (foll. 2b—5b) the female lovers described² are : *utkaṇṭhitādīnām*, *vāgvilāsāh* (fol. 2b), *abhisārikā* (*ibid.*), *vāsakasaṅgā* (fol. 3a), *khaṇḍitā* (*ibid.*), *kalahāntarikā* (fol. 4a), *svādhīnapatikā* (*ibid.*), *proshitapatikā* (*ibid.*), *māninī* (fol. 4b).

Vil. 3 begins (fol. 5b):

न विना प्रणयोत्पिन्नं शृङ्गारानुभवो भवेत् ।
अत एव निरूप्यन्ते प्रणयाद्याः स्वरूपतः ॥

Subsections are : *māna* (fol. 5b), *praṇaya* (fol. 6a), *rāga* (fol. 6b), *bhakti*, *śṛiṅgāra* (fol. 7b).

The MS. breaks off in vil. 3, śt. 63.

The subscriptions of the two finished chapters run thus :

श्रीविट्ठलेश्वर दीक्षित शिष्य-श्रीमत्सारस्वतवंशावतंश हरिकेश
पण्डितात्मज विष्णुस्वामिसम्प्रदाय राधावल्लभचरणाम्बोजसंघक
केशवधिरचित्तायां रसिकसंजीविनीयं मंगलोक्ति विलासः प्रथमः
(० खंडिताद्युक्तिद्वितीयो ०) ॥

Aufrecht, Cat. Catt., s.v. Viṭṭhala, gives that writer as 'said to have been born in 1515.' If this be so, the mention (added, however, *a sec. manu* in both colophons) of Viṭṭhalesvara would place the composition of this work about the beginning of the 17th century.

425.

Add. 7132a.—Palm-leaf; foll. 70; 7–9 lines; 11½ in. by 1½ in.; modern Malayalam writing.

कुवलयानन्दः

KUVALAYĀNANDA, of APPAYA DĪKSHITA.

¹ sc. Sañjivinyām.

² Compare Sāhitya-d., st. 112 sqq.

In three chapters. Often printed. On the author, see no. 303.

Begins :

श्रीगणपतये नमः अविघ्नमस्तु परस्परतपः ०

(cf. śloka 2 of printed editions).

Ends :

इति श्रीमदद्वैतविद्यान्वयजलधिकौस्तुभ श्रीरंगराज राजाध्वरि-
वरसूनोरप्पयदीक्षितस्य कृतिः कुवलयानन्दः संपूर्णः । करकृतम-
पराधम् &c. (scribe's invocation).

426.

Or. 5231. — Foll. 10; 13 lines of text, and about 26 of marginal commentary; about 10 in. by 4 in., but broken at edges; good Jain Nagari, dated [V.]S. 1660 (A.D. 1603), in the *sūripāda*³ of Jinaçandra.

[H. JACOBI.]

प्रश्नोत्तरम्

PRAŚNOTTARA OF PRAŚNOTTARAĪKASHAŚṬĪŚATA,⁴
by JINAVALLABHA SŪRI, with *avacūri* by
KAMALAMANDIRA.

A collection of riddles and verbal puzzles in verse, arranged so as to illustrate various rhetorical and other forms of speech, e.g. the *śṛiṅghalā* (Vāmana, iv. i. 5), foll. 1, 5a, &c. Many of the arrangements of letters are illustrated by diagrams.

On Jinavallabha (ob. A.D. 1110) see Klatt, *Onom.*, p. 36. 30, and Bhandarkar, *Report*, 1882-3, p. 48, where other works of his are mentioned.

The text begins :

क्रमनखदशकोटी दीपदीप्तिप्रदानैर्
दशविध तनुभा⁵ [जामुञ्जलं]मो[अमार्गं] ।

³ V.S. 1612—1670. Klatt in *Ind. Ant.*, xi., 250; *id.* *Onom.*, 19.

⁴ Called also simply Praśnāvali in v. 160, fol. 10b.

⁵ The syllables in these brackets are blurred, and are supplied as from the commentary, itself not very distinct.

पृथगिव मुदिशं तं पाश्चैमानम्य सम्यक्
कतिचिदनुपबुद्धौ वध्यं प्रश्नभेदान् ॥ १ ॥

कीदृग्वपस्तनुभृतामथ शिल्पि
देहानुदाहरति को ध्वनिर कीदृक् ।

काश्चारुचन् समवमृत्य नौभवावु
मध्यप्रपाति जनतो तिरज्जुहपाः ॥ २ ॥

जिनदंतरुचयः ॥

सश्रीकं यः कुरुते सकीदृगित्याह जलचरविशेषः ।
अप्सु ब्रुडन् किमिच्छति कीदृक्कामी च किं चांछेत् ॥ ३ ॥

The commentary begins :

॥ १ ॥ सद्गुरुं गरिमागारं ज्ञानविज्ञानसंयुतं ।
प्रणम्य परया भक्त्यावचूरिलिख्यते मया ॥ १ ॥

तत्रादौ शिष्ट समय प्रतिपालनार्थमिष्टदेवत्यनमस्कारमाह । अहं
श्री-जिनवल्गभसूरिः कतिचित् प्रश्नभेदान् वच्यम् । किंकृत्य सम्यक्
मनोवाक्कायैः पाश्चैमानम्य प्रणम्य । किं कुर्वते । दशविधतनुभाजां
भवनपति व्यंतर ज्योतिष्क वैमानिकानां पुंस्त्रीनपुंसकरूपाणां ।
क्रम०

A sūtra of Kātyāyana is quoted at fol. 5a,
v. 64.

Fol. 10b, v. 58 :

के वा सद्गुरवो ऽत्र चारुचरण श्रीसुश्रुता विप्रुता ॥ ५८ ॥
श्रीमदभयदेवाचार्याः^१ ॥

Then follows v. 159, after which :

सद्गुरवो जिनेश्वरसूरिः ॥

Verse 160 contains an elaborate jest (duly explained in the commentary) on all the syllables of the author's own name, and concludes :

पृष्टः प्राह तथा च केन मुनिना प्रश्नावलीयं कृता ॥ ६० ॥
जिनवल्गभेन ।

Text ends :

० धृत्वा प्रसादलवं मयि ॥ ६१ ॥

Commentary ends :

० प्रसादलवं धृत्वेति ॥

¹ Klatt in Ind. Ant., xi., 248.

Colophon of text :

इति श्री प्रश्नोत्तरमेकपट्टिशतं समाप्तं ॥ श्रीमत्स्वरतर गच्छे
श्री ६ जिनवल्गभसूरिभिः कृतं ॥ संवत् १६६० वर्षे माघोज्ज्वलत्रयोद-
श्यामलिखमलिखत्पाश्यास्यः ॥ श्रीजिनचंद्रसूरिविजये^२ ॥

Colophon of commentary :

इत्येवमवचूरिः कृता श्रीस्वरतरवेगड^३ गच्छे श्रीजिनेश्वरसूरिसंताने
श्रीजिनगुणप्रभसूरीश्वरविनेयेन । मुनिना कमलमंदिरेण शोधिता ।
समाप्ता प्रश्नोत्तरैकपट्टिशतावचूरिः । य० पाश्यास्य वाचनाय ॥

427.

Add. 26,452b. — Foll. 27—32 (९, १२—[१९]) ;
11 lines (of text) ; 9½ in. by 4 in. ; fine and
beautiful Jain hand of 15th to 16th century,
written by Muni Kanakarātna.

विदग्धमुखमराडनम्

Fragments of VIDAGDHAMUKHAMANḌANA, by
DHARMADĀSA, with interlinear and marginal
glosses.

A work on riddles and enigmas in four
pariśhedas. Printed by Häberlin (Sk. An-
thology), and several times since (with com-
mentary) in India.

The present fragments contain iii. 9—21
and iii. 58 *ad fin*.

According to Aufrecht, Cat. Bodl., p. 215,
the author lived before the 14th century, and
a verse printed at the end of the Bombay
edition, not contained however in the present
MS. or in the other editions, makes him a
Buddhist ascetic (*Saugata tapasvin*).

The glosses appear to have no connection
with the published commentaries.

² Klatt, Onom., pp. 19 (fin.), 20.

³ Founded V.S. 1422. Of Jinagunaprabha and his
pupil nothing further seems to be known. Klatt, Onom.,
p. 16.

Colophon written, like the other titles, in red (fol. 32a med.):

इति विदग्धमुखमंडने तुर्यः परिच्छेदः ॥ व ॥ विद्वन्शिरोमणि
ग्रन्थं विदग्धमुखमंडनः मुनि कनकरत्नाह्न लिखेत् पुटभेदेने¹ ॥

Then follow some additional verses, extending for some ten lines more. They are much obliterated, but appear to be in the

same style as the rest of the book. They begin with the words *yo maune virauti durbalatayā badhnāti*^o.

The last stanza, prefaced by the words *atrāpi kathitam śloke yo jānāti sa paṇḍitaḥ*, begins *dūraṃ narmadayātra*^o, and ends *°bhavatyā ādaraḥ*.

IX. PROSODY.

428.

Or. 2140c.—Foll. 11 (now numbered 20–30); 19 lines; Nagari, early 17th century.

वृत्तरत्नाकरः

VRITTARATNĀKARA of KEDĀRA, with a commentary (*samāsa-ānvaya-tippaṇa*) by KSHEMAHAMSA.

The text, a work on metre very popular in the East, has been printed in several parts of India and in Ceylon; critically edited by Ānandarāma Vaḍuyā ('Borooah') (Comprehensive Grammar, vol. x., pp. ix—xi., २१ *ad fin.*), and translated in the 'Pandit,' Old Ser., vol. ix., pp. 45 ff.

It begins (as in the editions):

मुखसन्तानसिद्धतर्य^o

The commentator, a Jain, is probably the same person as the Kshemamahsa Gaṇi *sādhu* who wrote commentaries on the Meghadūta and Vāgbhaṭālamkāra, this last also an '*anvaya-tippaṇa*' (Peterson, Rep., iii., p. 395 and Stein, Cat. Jammu, p. 274²). Another commentary, also by a Jain, was composed as early as A.D. 1273 (Aufrecht, Cat. Flor., no. 463).

¹ A rare word for a 'town' in general: here perhaps the name of some special place.

The commentary begins:

पद्येकः³ पद्येकनेरुद्विजोत्तम अभूत् कथम्भूतः पद्येक ? वेदाश्च-
शैवशास्त्रज्ञः . . . तस्य . . . पुत्र केदारः ॥

Adhy. 1 ends (fol. 21b, l. 1):

इति वाचनाचार्यं छेमहंसविरचिते समासान्वयटिप्पणे² . . .
प्रथमोऽध्यायः ॥

It ends:

. . . तेन केदारेण इदं वृत्तरत्नाकराख्यं छंदः प्रविरचितं कथंभूतं
छंदः अभिरामं मनोरमं ॥ इति वृत्तरत्नाकराख्ये छन्दसि टिप्पणके
पदप्रत्ययाध्यायः समाप्तः ॥

Colophon:

वाचनाचार्यं श्रीमुखनिधान गणि-गजेन्द्रायाम् पं^o सकलकीर्ति
लिपीकृतं डिंडुपुरे ॥

Sakalakirti copied also, in A.D. 1614, Or. 2145d (no. 431).

429.

Or. 4958.—Palm-leaf; foll. 43 (*ka—ge*); 8 lines; 17 in. by 2 in.; Sinhalese writing, 19th century.

[DON M. DE Z. WICKREMASINGHE.]

² The commentary is called simply *anvaya-tippaṇaka* in the colophon of adhy. 2 (fol. 24b, l. 3). From this it would seem that, in both Stein's MS. and ours, the expression is an appellation or *description* rather than a *title* of the commentary.

³ Several forms of the name of the author's father occur. See Ānandarāma's edition, and Burnell Tanj. Cat., p. 53.

The same, with a commentary by RĀMA-
ĀNDRA BHĀRATĪ.

In J. D'Alwis's 'Descriptive Catalogue,' pp. 173, 177 sqq., are to be found descriptions of the present commentary and of several other Sanskrit works by the same author, who was a Bengali Brahman converted to Buddhism in Ceylon under Parākrama-Bāhu VI. (A.D. 1410—62), and by him surnamed Bauddhāgama Ākavartin. From the annexed colophon we learn that his parents' names were Gaṇapati of the Kātyāyana-vaṃśa and Dēvī of the Bhāradvājakula, and that he wrote the present work¹ in A.B. 1999 (A.D. 1455). The name of his village was Āravāṭika, and he was known there by the name of Vibudhānanda Mukunda. Further, the *namaskāra* to Avalokiteśvara indicates that he followed the Mahāyāna, a form of Buddhism almost unknown in Ceylon.

Commentary begins :

प्रणम्य सर्वज्ञमन्त्रसत्गुणं (sic)
समस्तशास्त्रारमनुत्तरं मुनिं (sic) ।
सु-वृत्तरत्नाकरपञ्चिका मया
विधीयते बालकबुद्धिवृद्धये ॥

तत्रादौ प्रारिष्वितग्रन्थपरिसमाप्तये . . .

कल शास्त्रकारैः केदारभिधानो . . . श्लोकांश्चकार मुख-
सन्तानद्वयमित्यादीन्² ।

Here follow the first three verses of the text.³

The specimen passage given by d'Alwis (*op. cit.*, p. 178) begins at fol. 2(*kā*)*b ad fin.* in this MS.

The commentary ends with the explanation of adhy. vi., śl. 9, as the verse वंशे भूत्^०

¹ See also Seelakhanda's Introduction to our author's *Vṛttamālākhya* in J. Buddh. Text Soc.

² °*dim* MS.

³ With *varr. lectt.* Pabbāko in śl. 2, and sukhabudhaye in śl. 3.

(vi. 10) giving the name and parentage of the author does not occur in this MS.

The MS. ends (fol. 42*b*, l. 8) :

एवं सर्वत्रापि छन्दसि ॥

इति समुत्प्रेयम् । इति प्रस्थारभूमिमानविधिः ॥ इति शाक्य-
मुख्ये (sic) . . परमोपासकेन गौडदेशीयवास्तव्येन बौद्धागमचक्र-
वर्तिना भूसुरेणाचार्येण (sic) विर[fol. 43]चितायां वृत्तरत्ना-
करपञ्चिकायां (sic) . . . शष्टो (sic) ऽध्यायः समाप्तः ॥ . .

श्रीमद्राहुलपादतस्त्रिपिटकाचार्या [त्] तद्गुरोर्निर्मलम्
बौद्धं शास्त्रमदित्य (?) यस् [f] त्रशरणं रत्नत्रयं शिष्यये ।
यो बौद्धागमचक्रवर्तिपदवी लङ्केश्वराज्ञभवान्
स श्रीमान्निद सर्वशास्त्रनिपुणो व्याख्यामिमो व्यातनोत् ॥
विप्रो विद्वांसो विनयभवनं चन्मुभूतं सतां यस्
सुग्राह्यो⁴ निपुणगणकग्रामणो [ः] स्कन्दभक्तः [1]
तस्मात्स्वाभिवहुगुणयतः प्रार्थनाभिः कृतेयञ् -
छन्दाविद्याभ्युदयजननी पञ्चका⁵ षण्मुदे ऽस्तु ॥
भारद्वाजकुलोद्भवाभिजननी देवीति नाम्ना सती
श्रीकात्यायनवंशजो गणपति-धोमान्यता मे प्रभुः [1]
सोदर्यौ तु हलायुधश्च गुणिनावर्धधर⁷ श्रानुजौ
ग्रामो मे चिरवाटिको [ऽ] य विवुधानन्दो मुकु⁸न्दो
[ऽ] स्यहं ॥
ज्योतिर्व्याकरणं स्मृतिकाव्यागमालं कृति⁹
[० ० ० 1]
श्रीमत्सीगतवत्सरे शवनिधिद्वारेन्दु संख्ये तित्यौ
द्वादश्यां शशि वासरे अवनभे (?) माघस्य पक्षे परे (?) ।
लङ्कायां जयवर्धनाख्यनगरे विद्वत्प्रजालं कृते
स्थित्वेनामपि पञ्चकामकरवं भुञ्ज्यै कविस्त्रैपिणाम् ॥
वासन्त^०
नापतो ऽहमवलोकितेस्म⁹ रात् सद्दरं (?) समधिगम्य वाग्मिनां
अग्रनिर¹⁰ भवमित्युदारया सम्पदा सममिति प्रकीर्तितम् ॥

⁴ D'Alwis, *op. cit.*, p. 177 fin.

⁵ *krate* MS.

⁶ For *pañjikā*, usually *pañjikā* in Southern MSS.

⁷ *Sic* MS. *contra metrum*; read *Ardhamdharaḥ* ?

⁸ Cf. D'Alwis, *op. cit.*, p. 173.

⁹ Read *Avalokiteśvarāt*, a divinity specially connected with the Mahāyāna, and little known in Ceylon.

¹⁰ Read, for metre and sense, *agrañir abhavam*.

430.

Or. 4960. — Palm-leaf; foll. 8 (*ki—ke*, and accordingly wanting the first two leaves); 8 lines; 15½ in. by 2 in.; Sinhalese writing, 19th century.

[DON M. DE Z. WICKREMASINGHE.]

वृत्तान्तकाराध्यायः

VRITTĀLAMKĀRĀDHYĀYA OR KAVIKANṬHAPĀŚĀ, purporting to be a supplement to KEDĀRA'S VRITTARATNĀKARA.

A work on prosody in 70 stanzas, with a Sinhalese verbal explanation.

A printed edition of the text and commentary appeared at Colombo in 1888. See the Suppl. Cat. of Skt. Books, p. 183, where it is stated that 'this section appears not to be known in any of the Indian MSS. or editions of Kedāra's work, but there is a Sinhalese MS. of it at Copenhagen [Westergaard Cat., no. xxx.]'

After the text of śl. 70 the following titles &c., occur :

इति भट्ट केदार विरचिते वृत्तरत्ना[कर]च्छन्दः परिशिष्टा(sic) नाम वृत्तालङ्काराध्यायः । यज्ञे(?) भुक्तस्य यस्य(?) प्रकट-गुण-गनास्त्वेव (!!) सिद्धान्तवेत्ता विप्रो पञ्चेक नामा . . . केदारस्तस्य पुत्रस . . . तेनाभिरामस्य विरचितमिदं वृत्तरत्नाकरस्य ।

इति कविकण्ठपास(sic)¹ इत्यर्थाय छन्दः परिसमाप्तम् ॥

431.

Or. 2140d.—Foll. 20 (1—13, 13 bis, 14—19; now numbered 31—50); 14 lines; 18th century.

ĪHANDO-RATNĀVALĪ, by AMARĀCĀNDRA.

A treatise on metre in nine adhyāyas. The author was a pupil of the Jain *sūri* Jinadatta

¹ A work of this name appears to exist in South India, according to Oppert's Catalogue.

of the Vāyada-gaśāha (Klatt, Onom., p. 11), and flourished in the last quarter of the 13th century A.D. Another work or joint work of his, on poetics, is the Kāvyaikalpatā, which has been printed.

Begins :

नमः सारदायै ॥

श्री सारदापदप्रौढप्रसादपरमेश्वरः

छंदोरत्नावलीमेतां रचयत्यमरो मुनिः ॥ १ ॥

या पिङ्गलादिसदृच्च शास्त्रांभोधिसमुद्भूतैः ।

छंदोरत्नैः कृता सेयं जयता कविकण्ठिका ॥ २ ॥

On fol. 31b illustrations are given, both from [ordinary] Prakrit and from Apabhramśa.

Adhyāya 1 (20 verses) has the title :

इति श्रीकृष्णदेवसूरि-शिष्य । पं० अमरचंद्र विरचितायां छंदो-रत्नावल्यां वृत्ताध्यायः(?) प्रथमः ॥

In the next chapter (समवृत्ताध्यायः) Bharata is frequently cited. It ends fol. 38a.

Ch. 3 (अर्द्धसमवृत्ताध्या०) ends fol. 39b.

Ch. 4 (विषमवृत्ताध्या०) ends fol. 40a-b.

Ch. 5 (मात्रावृत्ताध्या०) ends fol. 42b, l. 5.

At the end of ch. 6 a passage occurs (v. 11, fol. 42b), also on counting of 'morae' (mātrā) :

संख्यागणविकल्पना मात्राकाव्येषु या भवेत् ।

सान्द्योत्यं गणिता मात्रा काव्यसंख्या प्रजायते ॥

छंदोरत्नावल्यां छंदःशास्त्रे ऽत्र निश्चिता ।

अशीति सहिता सप्त शत संख्यास्यनुष्टपां(sic) ॥

श्रीमद्वायट †गवरिविधोः† पादारविंद्वये येन श्रीजिनदत्तसूरि सुगुरोः शृंगारभृगायितंस (sic ? śringāra bhṛṅgāva-taṃsa) श्रेतावरमौलिरत्नमरः श्रीवारतीर्थकार . . . ऽसृज-दितां छन्दोमणिश्रेणिकां ॥ इति छं० प्रस्ताराध्यायः षष्ठः । (fol. 43a).

Ch. 7 (on Prakrit metre) begins :

प्राकृताद्युपयोगीनि छंदोसि कतिचिद्भुवे ।

एषां च लक्षणं लक्ष्यं लक्षिष्यामि पृथक् पृथक् ॥

The Īchandaśēūdāmaṇi of Hemaśūri (i.e. Hemaśāndra) is given as a source (v. 2), and an illustration is cited from (fol. 43a, l. 5)

the 'Paiśācaka' dialect. The varieties of *gāthās* (udgāthā, vigāthā, sāṃgātha, upagāthā) are mentioned (fol. 43b, l. 13) and exemplified.

The subsection (*prakaraṇa*) on *gāthās* ends fol. 44a, l. 5.

The chapter ends fol. 45b, l. 5 :

इ० छ० प्राकृतछन्दो ऽध्य० सममः । यंथ १०६ ।

The next chapter (in which the examples are largely Prakrit) has a subsection relating to *mātrās* (fol. 46a, l. 6) :

इति छ० उत्साहादिना प्रतिपादना अष्ट० । अ १२६ ।

Ends :

० द्विपदी षट्पदी ॥ इति छ० ष[ट्]पदी चतुःपदी द्विपदी वर्णनो नवमो ऽध्यायः ॥

432.

Or. 2140e.—Foll. 5 (now 51—55); 22 lines; 12 in. by 4½ in.; Jaina Nagari of 17th century.

A commentary on adhyāyas 3—8 of HEMA-
CANDRA'S ĀCHANDO'NUSĀSANA.

A MS. of the main work, a treatise on Sanskrit and Prakrit metres in eight adhyāyas, is described by Weber, Cat. Berlin, ii., 268. A *vṛitti* on it by Hemaçandra himself is described by Rāj. Mitra, Cat. Bikaner, p. 277.

From the opening clause, however, the inference may be drawn that our commentary is an '*avaçūri*,' the rest of which (ch. 1 and 2) had been written on the margin of a text-MS., of which our leaves are accordingly the complement.

Begins :

आद्याध्यायद्वयावचूरिः सूत्रपत्रे ऽस्ति । अथ तृतीयस्य
लिख्यते ॥ अोजयुजोः अधिकारोऽयं । अविषमवृत्तेभ्यः ।

(cf. Weber, *l.c.*, p. 269 = Berlin text-MS., fol. 8a). The adhyāya ends fol. 52b.

Adhyāya 4 ends fol. 53b.

„ 5 „ 54a.

„ 6 „ 54b.

„ 7 „ *ibid.*

The work concludes with the title (cf. Weber, *l.c.*) of adhy. 8 only, and without any general indication of the work :

इति श्रीप्रस्तारादि व्याचर्णननो नाम अष्टमो ऽध्यायः ॥

433.

Or. 2140f.—Foll. 6 (now numbered 56—61); 10 lines; 9½ in. by 4 in.; dated Samv. 1794 (A.D. 1737).

ŚRUTALODHA, attributed to KĀLIDĀSA, with additions by KĀNTIVIJAYA.

A tract on metres, 'attributed with equal discretion (as Dr. Aufrecht observes) either to Kālidāsa or Vararuci.' The first 44 verses correspond to the text as known and frequently printed. To these are added 34 more stanzas, dealing mainly with the forms of metre known as *daṇḍaka* (fol. 60a, l. 3) and *dodhaka* (*ibid.*, l. 10).

In this concluding portion, as in the rest of the work, the metres are exemplified, and the number of *aksharas* of each example is added generally after the verse-number.

The MS. ends :

कालिदासेन निर्दिष्टः श्रुतबोधो ऽगनाकृते ।

छंदसां वृत्तवृत्तानामनायासप्रबोधकृत् ॥ १६ ॥

इति कालिदासकृतः श्रुतबोधः षं । कान्तिविजयगणिना
विज्ञेयितः लि । षं । हंसरत्नेन । सं ११२४ आ. यदि १० बुधे ॥

434.

Or. 2149b.—Foll. 16 (now 78—93); 12 lines; 11½ in. by 5 in.; 17th to 18th century.

छन्दोमञ्जरी

CHANDOMANĀJARĪ by GAṄGĀDĀSA.

A tract on metre. Several times printed in India, and fully described by Aufrecht (Cat. Bodl., no. 468) and Eggeling (Cat. I.O., 1099).

Begins (as in editions) :

देवं प्रणम्य गोपालं°

Ends :

इति छंदोमञ्जरीकाव्यं समाप्तं ॥

X. NUMERICAL SCIENCE.

A.—ASTRONOMY AND MATHEMATICS.

435.

Add. 14,357 d. — Two leaves of European paper, folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

The 'JYOTISHA-VEDĀNGA,' attributed to LAGADHA.

In 36 verses. Lithographed at Bombay, 1833. See Weber, Cat., vol. i., pp. 96, 97.

436.

Add. 14,357 a. — Foll. 15 (Sanskrit text, foll. 1—10); 19 lines; European paper, sm. folio; transcribed in Śaka 1747 (A.D. 1825).

[MAJOR T. B. JERVIS.]

सूर्यसिद्धान्तः

SŪRYASIDDHĀNTA.

Text without commentary complete in 14 *adhyāyas*.

As far as the middle of adhy. ii. an interleaved translation into English is added, with short footnotes referring to technical terms and the like. The work has been several times printed and has been translated into English by E. Burgess (Newhaven, U.S.A., 1860).

437.

Add. 14,357 c. — Foll. 56 (re-numbered (21—77); 25 lines; European paper; transcript (sm. folio) made in Śaka 1750 (A.D. 1828).

[MAJOR T. B. JERVIS.]

The same, with the commentary called GAHANĀRTHA-PRAKĀŚIKĀ of VIŚVANĀTHA DAIVAJŅĀ.

Begins :

अनर्चनाद्यस्य महेश्वरो ऽपि काव्येषु विभुतां न जातु ।

तं विम्वविद्विन्नकरं गणेशं सिन्दूरपूरारुणमानमामि ॥

For a longer extract, copied however from a MS. defective and of a somewhat different recension, see Rāj. Mitra, 'Notices,' no. 2813.

Colophon :

इति श्रीदिवाकर दैवज्ञात्मज श्रीविश्वनाथ दैवज्ञविरचिते सूर्य-सिद्धान्त सोदाहरणव्याख्याने गहनार्थप्रकाशिके बीजसाधनाध्यायः समाप्तः ॥ (Scribe's verse and date [*ut supra*]) ॥ ग्रंथ ५००० ॥

438.

Add. 14,355 b. — Foll. 65—126; 19 lines; European paper, sm. folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

Part of the same text and commentary.

Khaṇḍa i., Adhikāras 1—8 and part of 9. Ends abruptly in the middle of the commentary on adhy. 9, stanza 10.

A note at the beginning, in Jervis's writing, states that the MS. was 'collated with four other copies,' and was 'transcribed under the direction of a learned Shastree, for twelve years in the college at Benares, Bapoo Shastree Agashe.'

439.

Add. 14,358b.—Foll. 7—73 ; 20 or 21 lines; European paper, sm. folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

The same text and commentary.

At the beginning occurs the note: 'Soory-Siddhant . . a copy of the work collated, corrected [and written]' by Bapoo Shastree Agashe.'

In the colophon we find :

आगाशोपाख्य वीरेशो रत्नगिर्याख्य दुर्गके ।
साहेव जारवीसाख्यानुमत्या अलिखत्स्वयं ॥

440.

Or. 1439.—Palm-leaf; foll. 110, with 3 leaves of paper, and 6 of diagrams on palm-leaf; 7 lines; 13 in. by 2 in.; palm-leaf portion in hooked Nepalese writing, dated (see below) Nep. Sam. 406 (A.D. 1286), paper supplied in the 17th century; the binding boards are illuminated with figures, considerably damaged, of Buddhas and devīs.

[DR. WM. WRIGHT.]

सारावली

SĀRĀVALĪ by KĀLYĀṆA-VARMAN.

A treatise on astronomy, in verse, divided into about forty² short sections not con-

¹ Written later.

² Thirty-nine in one of the India Office MSS., thirty-seven in the other.

secutively numbered, but bearing at the end a figure in the *akshara*-notation³ denoting the number of ślokas in each. These vary from three or four to about fifty.

The date of Kalyāṇa-varman is given by Pandit Sudhākara as *circa* Śaka 500 (A.D. 578), on grounds stated in his *Gaṇaka-taraṅgiṇī*, p. 16 ('Pandit,' N. Ser., vol. 14). For authors quoted, see Aufrecht, *Cat. Catt.*, ii., p. 170; for other MSS., see *Cat. I. O.*, p. 1028.

Begins :

यस्योद्गमे जगदिदम्प्रतिबोधमेति
मध्यंगते प्रसरति प्रकृतिक्रियासु ।
अस्तंगते स्वर्णति (sic) निश्चसिति †कमात्रं †⁴
भाषुः] स एष जयति प्रकटप्रभावः ॥

In stanza 6 the author is styled *Vyāghra-tateśvara*.

The final colophons, &c., are as follows :

सोमकल्याणवर्मेरचितायां सारावल्यां वियोनिचिन्ताध्यायः
समाप्तः । सम्वत् ४०६ चैत्र शुक्ल (i.e. śudi) तृतीयायां शुक्रवासरे
कृतिका (sic) नक्षत्रे । राजा राजाधिराज परमेश्वर श्रीरञ्जन-
मल्लदेवस्य⁵ विजयराज्ये लिखितमिदं पुस्तकोयं समाप्तः ॥

Then follow 6 leaves of diagrams and a paper leaf, with a line and a half of writing, probably commenced for the same purpose as the paper leaves already described.

An account of our MS., together with facsimiles of foll. 1 and 36b, was published by the late Dr. Haas for the Palæographical Society (Oriental Series, pl. xxxii.). It may, however, be corrected in a few details.

1. The paper leaves do not bear the numbers 15, &c., given by Dr. Haas. They

³ This is very rarely employed in the body of MSS., though it is common down to the 14th century for leaf numbering.

⁴ Possibly, as Dr. Haas (*infra cit.*) suggested, the right reading is *ekamātra*. Both the MSS. described by Rāj. Mitra are obscure just here.

⁵ On this king see the accounts in my above-cited Cambridge Catalogue (p. vii.), supplemented by the Table at p. 92 of my "Journey in . . Nepal" (Cambridge, 1886).

were simply copies made probably about the 17th century, and perhaps from another MS., to take the place of the following leaves, viz., 14b, 32a, 52b 85b (from middle of line 2 onwards), which have become very faint and illegible.

2. Dr. Haas's remarks on the Nepalese handwriting, especially on its alleged connection with Oriya, are discussed by the present writer in the 'Palæographical Introduction' (p. xxiii.) to his Catalogue of Buddhist Sanskrit MSS. (Cambridge), and these form themselves the subject of further criticism, partly in the light of more recent discoveries, by Dr. A. Conrady in his tract 'xv. Blätter einer nepalesischen Hds. des Narada,' Leipzig 1891, pp. 9—11.

The writing of the MS. appears to be as faulty throughout as in the leaves transcribed by Haas (*l.c.*).

441.

Add. 14,360b.—Foll. 39; 26 lines; European paper, folio; Nagari. The present copy was made in A.D. 1829. [MAJOR T. B. JERVIS.]

रत्नमाला

RATNA-MĀLĀ or JYOTISHA-RATNAMĀLĀ, by ŚRĪPATI, son of NĀGADEVA, with the commentary of MAHĀDEVA, son of LUṆGIKA.¹

On the author (fl. 10th cent.) see Pandit Sudbākara's Gaṇakatarāṅgiṇī, p. 29 ('Pandit,' N. Ser., vol. 14).

A work on astronomy and astrology, in twenty chapters (*prakaraṇa*). Approximately complete lists of these are given by

¹ In the Supplementary Catalogue of Printed Books this Mahādeva is wrongly identified with Mahādeva son of Kānhajit, an astrological writer of the 17th century. Luṅgiṇa is here called Lumgiṇa, and in no. 443 (fol. 41a, *ad fin.*) Lūmgiṇa or Lūmpgiṇa.

Aufrecht (Cat. Bodl., p. 331) and Rāj. Mitra ('Notices,' no. 1426). The whole work was lithographed at Benares, 1884.

Commentary begins (as in printed edition):

प्रणम्य भानुं°

According to Aufrecht (Cat. Catt., p. 437), Mahādeva 'wrote in 1264.'

442.

Add. 14,365d.—Foll. 41; 24 lines; European paper, folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

The same text and commentary.

443.

Or. 5209.—Foll. 26; 11 lines; 10 in. by 4 in.; good Nagari, dated V.S. 1744 (A.D. 1677), by a Jain named Vinayapriya. [H. JACOBI.]

Another copy of the text.

In this MS. the work is in 19 *prakaraṇas* only, and the final verses occur as follows:

इति ललित° ॥ ११ ॥

भ्रातरघतन° ॥ १२ ॥ (13th and last in printed edition).

सुवृत्तया° ॥ १३ ॥ (12th in edition).

The last stanza is:

ज्योतिशास्त्र बहुभाषिताथैतः

सारमेतदधुना मयोदितं ।

विस्फुटशब्दपरिश्रमो विदः

यो तिलक्षणरत्नविना क्वचित् ॥ १४ ॥

Colophon:

इति श्रीपति विरचितायां योतिपरत्नमालायां सुरप्रतिष्ठाप्रकरणं
एकोनविंशतिमं समाप्तं १९ संवत् १७४४ चर्षे वैशाख शुदि १२ दिने
बृहस्पतिवारे । उपाध्याय श्री १०७ लक्ष्मीकीरति गणित । तत्
शिष्य उपाध्याय श्री १०७ लक्ष्मीवल्लभ गणित । तद्विश्व पंडित
शिववर्द्धन गणित । तद्विश्व विनयप्रियेण लिपी चक्रे । यत्सो-
मर(?) ग्राममध्ये ।

444.

Or. 5205.—Foll. 10; 15 lines; 10 in. by 4½ in.; regularly written by a Jain scribe, dated [V.]S. 1665 (A.D. 1608). [H. JACOBI.]

गणितसारः

GAṆITASĀRA by ŚRĪDHARA ĀCĀRYA.

See Cat. I.O., p. 1000, where the work is described as: 'also called *Trīśatī*, a compendium of arithmetic, by *Śrīdharācārya*, the precursor of *Bhāskarācārya*, whose *Līlāvati* seems to have been written in distinct imitation of his work.'

Beg.

नत्वा शिवं स्वविरचितपाठ्या गणितस्य सारमुद्धृत्य ।
लोकव्यवहाराय प्रविहसति¹ श्रीधराचार्यः ॥ १ ॥

End.

० गणितसारे षष्ठमहाया व्यवहारः समाप्तः ॥
उत्तरतः सुरनिलयं दक्षिणतो मलयण — — वत् ।
प्राक् पव — धमध्ये तो (sic) गणक² श्रीधरादन्यः ॥

[संवेत् १६६५. आषाढ ६६. चरुषे आषाढ वदि ३. धार
रवू (sic) दिने ।

Marks of lacunae in the archetype, similar to the above, are found throughout the MS., especially towards the end. In the later leaves also the gaps intended to be filled, as foll. 2, 3; by numerical calculations, have been left vacant. The writing in fact throughout is more neat than correct.

On the back of the last leaf is a *namaskāra-stotra* of 8 verses, partly in Jain Prakrit, in a later hand, by a scribe who apparently styles himself *rishi* [Bra?]hma-jī.

445.

Add. 14,355a.—Foll. 64; 19 lines; European paper, sm. folio; a transcript made in 1824

¹ Lege *pravakshya*°.

² Lege *no gaṇakah*.

(see below), probably for the collector, Major T. B. Jervis, by Vireśvara, son of Ballāla.

[MAJOR T. B. JERVIS.]

लीलावती

LĪLĀVATĪ, forming section 1 of the SIDDHĀNTA-ŚĪROMAṆI of BHĀSKARA ĀCĀRYA, with the commentary called GAṆITĀMṚITA-KŪPIKĀ, of SŪRYADĀSA, son of JÑĀNARĀJA.

Several times printed. Compare Cat. I. O., p. 1001.

Commentary begins :

यः पीयूषमयूषशान्तिशिरोदेशः सुरेशाचरितः
. विलासोल्लसच्च-
चित्रो मन्त्र मत्तगतुंगवदनः पायादपायात्सनः ॥ १ ॥
निर्मय्य ज्ञानगणिताख्यम्
तासंग्रहाय गणितामृतकूपिकेयं
टीका विरच्यत इहावनिदेवतुष्टौ ॥ ४ ॥

Text begins (as in printed editions), fol. 2a, p. 14 :

प्रीतिं भक्तजनस्य यो जनयते

In the concluding lines of the commentary marks of lacunae in the original MS. appear. It finishes with the words :

— — — सूर्यो बोधसुधाकराख्यमकरोदध्यात्मशास्त्रेष्टम् ॥

इति . . . दैवज्ञपंडित-ज्ञानराज-तनय-सूर्यदास-विरचित-
गणितामृतकूपिका श्रीभास्करोय-लीलावतीटीका संपूर्णा ॥

Then follow the name of the scribe (given above) and date of writing expressed in the Śaka era by the chronogram *rasābdhi tura-⁶gābja⁴,³* and by the Jovian cyclic year *Tāraṇa*.

The pedigree of the commentator is given in Aufrecht's Cat. Catt., s.v., Rāma, p. 505b, and other works of his are described by Weber, *ibi cit.* For copies of the next sections of the work, with the same commentary, see Add. 14,358c and 14,361a (nos. 447, 448).

³ सप्त is given in the lexicons as meaning 100 millions, but its other signification of 'the moon' doubtless accounts for the present rare usage.

446.

Add. 26,384. — Foll. 48 (1, 2 missing, 3—49); 8 lines; $9\frac{1}{2}$ in. by $3\frac{1}{2}$ in.; clear Nagari of 17th century. [WILLIAM ERSKINE.]

The same work, text only.

Colophon :

इति श्रीभास्कराचार्यविरचितायां गणितपाठ्या लीलावत्यां पाठो गताध्यायो यं समाप्तमागमत् ॥

The latter part contains some coloured geometrical diagrams.

447.

Add. 14,358c. — Foll. 46 (now 74—119); 21 lines; European paper, sm. folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

बीजगणितं

BĪJA-GAṆITA, forming section 2 of BHĀSKARA ĀCĀRYA'S SIDDHĀNTA-ŚIROMANI, with the commentary of SŪRYADĀSA.

A continuation of the work just described.

Commentary begins :

भाले प्रालेय रश्मिः सुनयनयुगलोन्मीलनं सिद्धयो ष्टौ कंठे श्रीकंठमूनोद्यु मणिफणिकासात्मनीनां प्रकाशः ।

At the end occurs a colophon of 8 stanzas describing the author's parentage and works. The date of composition (A.D. 1538), and the author's own age at the time (31), and the extent of the work are given in the following verse¹ :

यष्टिशक्रगणिते शक्रे कृतं भाष्यमिन्दुगुणवत्सरे निजे ।
पञ्चविंशतिशतान्यनुष्टभां ग्रन्थं समितिरिहास्ति केवलं ॥

¹ Prof. Weber (Cat. Berl., i., p. 231), doubtless partly owing to the badness of his MS., seems to have missed the point of this chronogram. Colebrooke's [Saka] 1460, as cited by him, is quite correct, 'Sakra' being the equivalent of 'Indra,' a received equivalent of 14.

448.

Add. 14,361a. — Foll. 41; 22 lines; European paper, folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

Another copy of the foregoing.

The original of the present copy is, however, distinct from that of the MS. just described. See for instance the lacuna marked in the third of the concluding ślokas (fol. 41), which is filled up in other MS.

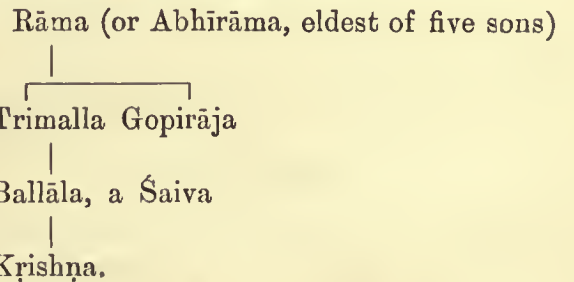
449.

Add. 14,361b. — Foll. 48; 25 lines; European paper, folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

BĪJA-VIVRITI-KALPALATĀVATĀRA, a commentary by KRISHṆA, son of BALLĀLA, on the BĪJAGAṆITA.

On the Bījaganita, the text of which is apparently not given in full beyond the introductory stanzas, see above, no. 447.

The work begins like the MS, described by Burnell (Cat. Tanjore, p. 75b) under the name Vijapallava, but besides the account of the author's teachers there cited from the beginning of the MS., we learn from a colophon of seven stanzas at the end of the work that his lineage was as follows :



After which :

समाप्तो यं बीजविवृत्तिकल्पलतावतारनाम ग्रंथः ॥ ग्रंथ-संख्या ४५०० ॥

450.

Add. 14,356.—Foll. 64, 29; 22 lines; European paper, sm. folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

गणितगोलाध्यायौ

GAṆITA- and GOLĀDHYĀYA, the last two sections (chap. 3, 4) of the SIDDHĀNTAŚIROMAṆI of BHĀSKARA, with the author's exposition, called VĀSANĀ-BHĀSHYA or MITĀKSHARA.

For the previous section of the work see the foregoing descriptions.

On the cover of the Golādhyāya, a note in Major Jervis's writing states that the MS. is 'a very fairly written and correct copy, collated by a Shastree, Bapoo Agashe. Examined with six other copies.'

Some lacunae, however, are marked on the last leaves of the MS.

Text, of Gaṇitādhyāya, begins (as in printed editions):

जयति जगति ०

Golādhyāya ends :

तस्यैव सह भावनया द्वितीया साध्येति ॥ इति . . श्री-
भास्कराचार्ये विरचिते सिद्धान्तशिरोमणिवासकीभाष्ये मिताक्षरे
ज्योतिषः समाप्तः ॥ अत्र ग्रंथसंख्या शतं ॥ समस्तभाष्य-
संख्या ६२२५ ॥

451.

Or. 5201.—Foll. 43; 16 lines; 10 in. by 4 in.; written by a Jain scribe at Bikaner, in V.S. 1741 (A.D. 1684). [H. JACOBI.]

गणककुमुदकौमुदी

Commentary, entitled GAṆAKAKUMUDAKAUMUDĪ, by SUMATI-HARSHA-GAṆI, on the KARĀṆAKUTŪHALA of BHĀSKARA.

Bhāskara's work, an astronomical treatise composed in A.D. 1183, is described by Auf-

recht, Cat. Bodl., p. 327, and by Weber, Cat. Berl., i., p. 236 (a different recension).

A fragment, apparently of the present commentary in an abridged recension (?), is described by Aufrecht, Flor. Skt. MSS., p. 84.

Sumati-Harsha-Gaṇi (calling himself in the verse passage at the end Sumatiyuk-Harsha) was the pupil of Harsharatna Gaṇi, pupil of Udayarāja Gaṇi, a Śvetāmbara Jain of the Āñealīkagaścha.¹ He wrote the present work (*v. infra*) in 1622, under a prince named Hemādri in the Vindhya region.²

The present copy begins with eight introductory verses :

शंभुं स्वयमुत्तमहं प्रणिपत्य पूर्वं

कुरुद्वहं विगतिकर्मरजो वितानं ।

यो यममूरुह - - धृतवान्

सुभच्य-क्षेत्रे ऽत्र बोधिवपनाय महोद्यलक्ष्ण ॥ १ ॥

गुरुचरमतिशयवंतं श्रीमंतं हर्षरत्ननामानं ।

करणकुतूहलवृत्तिं तथा चक्ष्ये सयुक्तिकामेतां ॥ २ ॥

श्री श्रीपतिर्विदितकेशवपदती हे

ब्रह्मार्कशीघ्रखगसिद्धिमथो विवृत्य ।

माला च पर्वसहिता बृहतीति तस्य

सारस्य ताजिकपुरो विवृती अन्वष्टां ॥ ३ ॥

अथारब्धग्रंथनिर्विघ्न परिसमाप्तये . . श्रीभास्कराचार्यो . .

मंगलाचरणम् . . आह^३ । गणेशं गिरं पञ्जमेति ॥ ४ ॥

Then follows a mention of the date, already known, of the composition of the Siddhānta-śiromaṇi (Śaka [elapsed] 1036, *rasaḡaṇa-pūrṇamahī*).

The divisions of the work are not very clearly indicated in the MS. The following have been noted :

¹ An offshoot of the Kharatara, Weber, Cat. Berl., ii., p. 1045.

² Another astronomical work of his, written under the soubriquet of Sāmanta in 1620, in the reign of a prince Vishṇudāsa, is described by Kielhorn from a Göttingen MS. (Verzeichniss der Hdss. im Preussischen Staate, Bd. i. 3, p. 449).

³ *āhaṇ* MS.

Ch. 1, Madhyamo¹'dhikāra, ends fol. 6a *fin.*
 ,, 2, Sphuṭīkaraṇādhyāya, ,, 15a *fin.*
 ,, 4, Āndragrahaṇa°, ,, 24b, l. 7.
 ,, 6, Udayāstādhikāra, ,, 33a, l. 4.
 ,, 8, Graha-puṁnya (sic, °yutya° Oxford MS.) ends fol. 36b, l. 3.

The work concludes with five stanzas recording the composition (*śakre . . Sumatīyuk-Harshena*) of the commentary in a city near the Vindhyas (*vaindhyādrīṃ nikashā purī Digashutā* [??]), whose ruler was Hemādri of the Ālukya-vaṁśa, in the year 1678 Vikrama [elapsed] (A.D. 1622).

The number of granthas in the work is 1850.

Colophon :

इत्यांचलिक महोपाध्याय श्री उदयराजगणीनां शिष्योपाध्याय
 श्री ५ हर्षरत्नगणीनां^२ शिष्य पंडित श्री ५ सुमतिगणहर्षे विरचि-
 तायां करणकुतोहलवृत्तौ गणककुमदकौमुदीनाम्न्यां गृहणसंभावा-
 धिकारो दसमः [sic] ॥ सं० १७४९ वर्षे मितो भाद्रपदमासे ३ तिथौ
 तीज दिने । चन्द्रवासरे ॥ लिपते वृत्तच्छे^३ वस्तपाल लिपते ।
 वीकानयर मध्ये ॥

452.

Add. 14,365 p. — Foll. 27; same scribe as no. 504. [MAJOR T. B. JERVIS.]

सुन्दरसिद्धान्तः

SIDDHĀNTA-SUNDARA or SUNDARA-SIDDHĀNTA, by JÑĀNARAJA, son of NĀGA : PĀTA- (?) and GOLA- ADHYĀYAS.

A work on astronomy. See Colebrooke's Essays, iii., p. 406.

For a description of the *Gola-adhyāya* see Rāj. Mitra, 'Notices,' no. 1767.

On the author see also Sudhākara's Gaṇa-

katarāṅgiṇī, p. 57, where the present work is shown to have been written in Śaka 1425 (A.D. 1503).

Begins :

दिङ्मातङ्गसुतुङ्गपञ्चवदनं विश्वैकलंबोदरं
 चूडारत्नसहस्रभूधरमहाहारं सुनीलाक्षरं ।
 स्वांत ध्वांतहरं कलानिधिधरं कीटिनरुक्^४ सन्दरं
 वाराहोपमवाहनं गणपतिं वन्दे परं शङ्करं ॥ १ ॥

The subsections of this adhyāya have the following titles :

- 1, *madhyamādhikāra*, fol. 4b.
- 2, *spashṭīkaraṇādhyāya*, fol. 7a.
- [3] *tripraśnādhyāya*, fol. 9b.
- [4] *pūrvāmbhūti-nāmādhyāya*, fol. 10a.
- [5] *sūryagrahaṇādhyāya*, fol. 12b.
- [6] *grahodayayāstādhikāra*, fol. 13b.
- [7] *śakshatraśāyāghaṭī-sādhanaadhikāra*, fol. 14b.
- [8] *śringonnatyadhikāra*, fol. 15b.
- [9] *grahayogādhyāya*, fol. 16a.
- [10] *tārāśāyā-bha* (?) -*dhrvādyaṃ niruk-tam*, *ibid. ad fin.*

The adhyāya ends with the colophon :

इत्थं श्रीमन्नागात्मजेन° पाताध्यायो युक्तियुक्तं निरुक्तः ॥

As, however, it will have been seen that the term 'adhyāya' is used (indifferently with 'adhikāra') for the sub-sections, as well as the main divisions of the work, it is not certain whether पाताध्याय is the name of a division of the whole work or not.

The *Golādhyāya* begins with the title thus : अथ गोलाध्यायो लिख्यते; which is followed by the verse दिङ्मातङ्ग° *ut supra*. After this occurs the verse भाले यस्य, given as in the beginning of Rāj. Mitra's description, cited above.

453.

Add. 14,363 b. — Foll. 46; 22 lines; European paper, folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

⁴ °koṭīna°, fol. 17b.

¹ Qu. read *prathamō* ?

² This Harsharatna was the scribe of Or. 5223 (no. 472; also a work on Jyotisha).

³ Perhaps for *Vṛi* [had-kharatara-]gaśhe.

ग्रहलाघवम्

GRAHA-LĀGHAVA, by GAṆEŚA, son of KEŚAVA,
with the commentary of MALLĀRI, son of
DIVĀKARA.

A work on astronomy, which has been frequently edited and printed in India.

On the author see Sudhākara's Gaṇakatarāṅgiṇi ('Pandit,' N. S., vol. 14), p. 58, where it is stated that Gaṇeśa was born in Śaka 1429 and wrote the present work Śaka 1442 (A.D. 1520).

The commentator came of a family of astronomers (see Aufrecht, Cat. Catt., p. 443). His father Divākara composed several works at the end of the 17th century.

Commentary begins:

नाके नाकेशमुखाः^१

Text begins (fol. 1, l. 21):

ज्योतिः प्रबोधजननी^०

The colophon of the commentary is fully given in Rāj. Mitra's 'Notices' (no. 2025).

The present copy concludes with the second stanza (०तुष्यन्निर्मा) of this colophon.

454

Add. 14,363c.—Foll. 36; 22 lines; European paper; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

Another copy of MALLĀRI's commentary, without the text.

Copied by Ananta, son of Viṭṭhala Gola-dhekara, in Śaka 1695 (A.D. 1773).

¹ Read ०मुख्याः. The present copy abounds with slips of this kind. It was carelessly copied from a single MS. which was here and there broken.

455.

Add. 14,363e.—Foll. 6; 24 lines; same paper and writing as preceding MS.

[MAJOR T. B. JERVIS.]

Another copy of the text only.

456.

Add. 14,365q.—Foll. 21; 27 lines; written in Śaka 1687 (A.D. 1765), see below.

[MAJOR T. B. JERVIS.]

VIŚVANĀTHA'S commentary on the GRAHA-LĀGHAVA of GAṆEŚA.

On the text, which is not given in full, see the foregoing descriptions.

The commentary takes the form chiefly of demonstrations and examples (*udāharaṇa*).

Both text and commentary have been lithographed in full at Benares, 1864.

As to the date (1612—15 A.D.) of the commentary, see authorities referred to in the description of the India Office MSS. (Cat., p. 1042).

Begins (as in printed edition):

ज्योतिर्विद्गुरुणा^०

Ends:

अथैनं बहुलं एतत् सकरोत् ॥

इति श्री . . दिवाकरात्मज विश्वनाथ विरचितं सिद्धान्त-
दाहरणं समाप्तं ॥ स्वस्ति श्री अश्व गज रसेन्दु संख्या परिमित
शके . . . पुस्तकं समाप्तमिदं ॥

457.

Or. 5206.—Foll. 12; 13 lines; 10 in. by 4 in.; good Nagari, by a Jain scribe, of 18th cent.

[H. JACOBI.]

Another copy (fragment).

Another and less complete copy of adhy. 1-3 only (=fol. 2b-42b of printed edition).

In this copy, besides minor variants, the introductory verses are omitted, and the commentary begins with the words तत्रादौ निविष्टेन^०, corresponding to fol. 2b, l. 7 of the printed edition.

458.

Add. 14,363a. — Foll. 15; 22 lines; European paper, folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

ग्रहसारिणी

GRAHA-SĀRIṆĪ,¹ by GAṄGĀDHARA, son of BHAIKAVA DAIVAJÑA.

A short astronomical tract designed to form an epitome of the Grahalāghava, just described.

The text consists of 56 stanzas only, which occupy foll. 1, 2, the remainder of the MS. being occupied by tables for calculation, forming an appendix.

Begins :

श्रीविष्णवे श्रीगुरुमासु नत्वा तनोति साध्वीं ग्रहसंभवस्य ।
तां सारिणीं¹ विज्ञमुदे प्रतीत्यै गंगाधरः खेचरसिद्धिः ॥

Stanzas 2—7 form a section called *Ma-dhyamagrahasādhana*, 8—17 are styled *Śrī-sūryendu-spashṭīkaraṇam pañcāṅgasādhanam*.

Text ends :

भारद्वाजमहान्वये जननतां प्राप्नोति विख्यातिभाक्
श्रीमद्भैरवदेवविद्भुवि परं जातः[.] सतामग्रणीः ।

तज्जातेन दिवाकराप्रमतिना गंगाधरेणोरिता

-² ता खेचरसिद्धिरखिला संतुष्टतये पूर्यतां ॥ ५६ ॥

खेचरसिद्धिः समाप्ता ॥

¹ In this MS. the form ०सारिणी occurs throughout. But see Add. 14,365 (no. 459). There is some authority for both forms. The title *Kheçara-śighrasiddhi* (see below) would seem to be an optional title or description of the work or part of it.

² In no. 459 this *lacuna* is filled by the syllable *प्रा*, which, however, seems to yield no meaning. *प्राप्ता* is probably the reading.

Then follow two stanzas of calculations and the tables referred to above.

The title of the first of these runs thus : *Sūryasya labdhāṅkāḥ Labdhāṅkakshepakāḥ*, 1, 29, 8, 10, 17.

That of the last :

वलनमंगुलाच्च^३ ॥

Title (occurring twice) :

इति ग्रहसारिणी समाप्ता ॥

459.

Add. 14,365 f. — Foll. 13; 20 lines; European paper, folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

Another copy.

A third stanza is added to the two stanzas mentioned in the last description as immediately following the text, preceded by the expression :

अगख्योदये दिवाकरकृतिः ॥

460.

Add. 14,365 m. — Pp. 6; 28 lines; European paper, folio; copied by one Bābājī (see no. 463).

[MAJOR T. B. JERVIS.]

बृहच्चिन्तामणिः

BRIHAĆ - ĆINTĀMAṆI or BRIHAT - TITHĪĆINTĀMAṆI, by GAṆEŚA, son of KEŚAVA.

A short treatise ('*atyalpakṛiti*') on the calculation of the lunar calendar.

On the author see above, no. 453.

Begins :

नत्वा ब्रह्महरीश्वरेश्वरसुतीर्थीर्कोदित्खेतान्

द्विजोहोद्वेनाब्दिनादिसिद्धिदमहं तिथ्यादिचिन्तामणिं ।

कुर्वे ऽत्यल्पकृतिं विधाय बहुलं गणेशः

कृती पूर्वेषु तिचमकृतिं तिथिकृतिं पश्यन्तु मुञ्जा इह ॥ १ ॥

³ यलन^० no. 459.

Titles of subdivisions of the work occur as follows : *upakaranasādhana*, *saṃkrāntyādisiddhi*, *pakshāntatithi-siddhi*, p. 1; *sūkshmanakshatrānāyana*, p. 2; *grahānadvaya-sādhana*, p. 3; *śāndragrahaṇa*, *sūryagrahaṇa*, *ayanāmśa-krāntyādisādhana* (?), p. 4; *tithi-patrādeva* (?)-*grahānadvayasādhana*, *driggaṇitaikavākya-sthāpana*, p. 5.

Colophon :

इति सकल[१]गमाचार्य श्रीकेशवसावत्सरराम्ज श्रीगणेश-
दैवज्ञविरचिते बृहच्चिन्तामणौ श्लोकाः समाप्तः [sic] ॥

The date which follows (*Śāke* 'bdhinanden-
dramite 1498 [A.D. 1576]) apparently refers
to the composition of the work.

461.

Add. 14,363 f.— One leaf of 23 lines; Euro-
pean paper, sm. folio; Nagari, 19th century.
[MAJOR T. B. JERVIS.]

A fragment of the same work.

A very carelessly written copy of the first
18 stanzas only.

462.

Add. 14,365 n. — Pp. 15; writing as in no.
460. [MAJOR T. B. JERVIS.]

Commentary (*tīkā*) and demonstrations (*vā-
sanā*) on part of the preceding work, by
VIṢṆU, son of DIVĀKARA.

Begins :

यत्पादोवुजदशैनात्परमतिदीपं स्फुरद्रूपिणी
स्वस्याज्ञानघनांधकारमनया चेतोयहं शुभ्यति ।
शुद्धे चेतसि चात्मचिन्तनमती मुक्तिः किमस्याः परं
तस्माच्चं गुरुमात्मरूपमपरं नित्यं नमस्कुर्महे ॥ १ ॥

¹ ० मतिदीप ० MS., contra metrum.

वर्षे सद्गणितार्थं निजधियां संशोध्य निष्काशितः

सारं सद्गुरुणा गणेशगुरुणा चिन्तामणिर्यो बृहत् ।

अत्यंतं सुलघुक्रियः परमथो ज्यं वासना दुर्गमास्

तज्जिज्ञासुभिरार्यशिष्यगणकैः कार्येति संप्राथितः ॥ २ ॥

तस्मात् तस्य सवासनां स्फटतरां टीकां प्रकुर्वे कृती

श्रीमत्सद्गुरुपादपंकजयुगध्यानप्रसादात् सुधीः ।

वर्षे सद्गणितागमे स्तिचतुरः श्रीविष्णुनामा द्विजः

पश्यन्वार्थधियो विदः प्रवरधी चिचं विचित्रं मम ॥ ३ ॥

The textual commentary begins a few lines
below, as follows :

नान्वेति तत्र कुर्वे [३]त्यन्वयः । कः अहं गणेशः ।

Page 12, *ad fin.* :

इति . . बृहच्चिन्तामणः . . सुबोधिनी टीकायां तित्यादिसं-
क्रान्तिपक्षान्तरतिष्ठादिसाधनाध्यायः^२ ॥

Ends :

इदं पुनियतं सुखार्थं स्थूलमपि पठितं ।

इति श्रीसकलागमाचार्यवर्षे दिवाकर दैवज्ञसुत विष्णु दैवज्ञ
विरचिते बृहच्चिन्तामणि-वासनाभाष्ये सूक्ष्मक्षदेशांतरादिसाधना-
ध्यायः ॥

This corresponds to the section (*sūkshma-
nakshatrānāyana*³) quoted above as occur-
ring on p. 2 of the text-MS.: so that the
commentary, or this MS. of it, deals with
about a third only of the text.

463.

Add. 14,365 e.—Foll. 4 (138–141); 22 lines;
European paper, folio; Nagari, 19th century.
[MAJOR T. B. JERVIS.]

लघुतिथिचिन्तामणिः

LAGHU-TITHIŚINTĀMAṆI, by GAṆEŚA, with
demonstrations (*udāharaṇa*) by VIŚVANĀTHA.

A short work on the *tithis*, *nakshatras* and
yogas, similar to the author's *Bṛihaś-śintā-*

² Compare the titles of the earlier sections in the text-
MS. above.

³ This form of title occurs at the beginning of the
section, p. 13, l. 1.

maṇi, below. Possibly not complete, see below.

Text begins :

यश्चिन्तामणिरंकलेख्यबहुलो तत्पक्रियो मत्कृतिस्
तिथ्याद्याद्यगमप्रदो ज्यस्य सुखिनो ये लेखने भीरवः ।
तत्प्रीत्यै लघुमत्स्यकृतमलं तिथ्यादिचिन्तामणिं
विश्लेषार्कमुखान्प्रणम्य कुरुते श्रीमद्गणेशः कृती ॥

The commentary follows at once :

श्रीमद्गणेशाख्यगुरुप्रणीतस्तिथ्यादिचिन्तामणिरस्ति यो ऽज्यः ।
तस्याप्यथोदाहरणं करोमि श्रीविश्वनाथो गणपं प्रणम्य ॥

The 'ādi' in the above optional title of the work (*tithyādicintāmaṇi*) is thus explained :
'ādi-'śabdena nakshatra-yogādayah.

Ends :

फलानि ५ एवमग्रे ऽपि ॥ इति दिनमानं ॥ इति तिथिचिन्ता-
मणौ तिथेः सकाशाद्दिनमानपर्यन्तं समाप्तं ॥

Then follows a colophon giving date of writing (=A.D. 1829), by one Bābāji. See several MSS. in this collection.

Add. 14,365e.* — Foll. 8 (142—149); same scribe as preceding MS.

Calculations forming a supplement to the preceding work.

464.

Add. 14,365a. — Foll. 74; 18 lines; written on paper chiefly European, folio. Nagari, 19th century. [MAJOR T. B. JERVIS.]

Commentary on the SIDDHĀNTA-SĀRVABHAUMA by the author, VIŚVARŪPA called MUNĪŚVARA.

Adhikāra I. only.

On Muniśvara (born A.D. 1593) and his works see Sudhākara, Gaṇakatarāṅgiṇi, p. 91. The present work was finished in Śaka 1568 (*ibid.*, p. 92).

An analysis of the main work, which deals with the calculations forming the subject-

matter of the several 'Siddhāntas' on Indian astronomy, is given by Rāj. Mitra ('Notices,' no. 1858).

The *adhikāra* contains 323 numbered stanzas or sections.

The present commentary begins :

यद्ब्रह्माद्यमरैर्मुनीश्वरगणैर्ध्यानेन वेदार्थतः
किञ्चिन्निर्गणमस्ति नित्यमुखधोरूपं महो निश्चितं ।
तद्ब्रह्माखिलसृष्टिकारणमथाज्ञानात्ममायावशात्
षट्शास्त्रैकविवारगम्यमनिशं बोधं व्यनक्तु स्फुटं ॥ १ ॥
यशोदायांगीकरणारतोषं श्रीरंगनाथं कमलाधिनाथं ।
मुनीश्वरध्यातपदद्वयार्जुं रामानुजं तातमिवानतोस्मि ॥ २ ॥
सिद्धान्तारिसार्वभौममेतं रामं गुरुं भजन् ।
विवृणोमि नित्यग्रंथं परबुद्धाज्ञनुष्ठये ॥ ११ ॥

Ends :

गोलयुक्त्यैति भावः ॥ ३२३ ॥ स्पष्टानयाधिकारमुपसंहरति
इति सिद्धान्तस्यार्थे मुनीश्वरकृते भवत् सिद्धान्तसार्वभौमेऽयं पृष्ठः
स्पष्टस्त्वगागम इति स्पष्टं अत्र वक्ष्यमाणोधिकारकल्पनयादित
एतद्विधिर्यथो ग्रंथैकदेशरूपो ग्रहानपत्वेन प्रथमाधिकारसंज्ञः सिद्ध
इति ध्येयं १ इति श्रीसकलगणकसार्वभौम रंगनाथ गणकाल्मज
मुनीश्वरविरचिते स्वविरचिते सिद्धान्त सार्वभौमस्याशयसंज्ञके
विवरणे ग्रहानयाधिकारः प्रथमः ॥

The MS. was originally intended to contain a copy of the whole work, as a few lines are added of the commentary on the next *adhikāra* (*tripraśnādhikāra*¹), commencing with the words :

सार्वभौमः स्वगानां साकृष्टानां^०

and ending abruptly, thus :

^० दिग्देशकालानां ज्ञाननिमित्तं । नत्वे ॥

The MS. of this work in the Colebrooke Collection at the India Office (no. 127) is very imperfect. It agrees with the present MS. in citing the original text by abbreviations only, not in full.

A note on the cover of that MS. (in Colebrooke's writing?) calls attention to a passage where our author "speaks of a lost Sūrya-siddhānta, and acknowledges that the

¹ Cf. Rāj. Mitra, *l.c.*, p. 172, l. 11.

existing work is not *Sūrya's*." The passage referred to occurs at fol. ३b (now 73a), l. 2 in our MS., as follows :

गूढमिति । यः सूर्यः स्वरचितं सिद्धांतं । लोकप्रसिद्धं सूर्य-
सिद्धांतं गूढं उपपत्त्यर्थेन च कठिनं . . . मत्वा . . यद्यपि लोक-
प्रसिद्धसूर्यसिद्धांतः सूर्यकृतो न भवति । तस्य सूर्योशपुरुषमयासुर-
संवादनवन्धनात्मकस्यर्षिप्रणीतत्वात् तथापि शृणुय्वैकमनाः । पृथं
यदुक्तं ज्ञानमुत्तमं । युगे युगे महर्षिणां स्वयमेव धिवस्वते तिलोक-
प्रसिद्धसूर्यसिद्धांतवचने न सूर्यकृतं सिद्धान्तानुसारि मुनिप्रणीत¹-
सिद्धांतो ष्यथैक्यात्सूर्यकृत एव । एतत्सिद्धान्ते साक्षात्सूर्योक्तग्रंथस्य
प्रसिद्धत्वोक्तं लुप्ते सूर्यसिद्धांते पि न क्षतिः ॥

465.

Add. 14,365k.—Pp. 8 (foll. 191—94); 39 lines. European paper; folio. Nagari of 19th century. [MAJOR T. B. JERVIS.]

यन्त्रचिन्तामणिः

YANTRACINTĀMAṆI, by ĀKRAHDHARA, son of VĀMAṆA, with commentary by the author.

Described in Jervis's handwriting as 'a treatise on astronomical instruments.' The text is in metre (varieties specified in commentary) and refers to calculations of time, place, &c., by means of instruments.

See also Cat. I. O., p. 1059.

Begins (exordium of commentary) :

विज्ञानतां गोलमदो स्ति गम्ये तस्मात्परेषां सुगमं यतो तः ।

सद्यन्त्रचिन्तामणि नामधेयं निजप्रणीतं विवृणोमि यन्त्रं ॥ १ ॥

ग्रन्थारम्भे ऽभिमतदेवता नमस्काररूपं संबंधप्रयोजयुक्तं ग्रन्थ-
नामाख्यानुक्त्वा प्रतिजानीते ॥

Text :

नत्वा फलाप्यै प्रमथाधिनाथं रविं गुरोरंश्ररविंदयुगं ।

यंत्रं प्रवक्ष्ये गणितानपेक्षमाशुप्रबोधं समयादिकानां ॥ १ ॥

Beginning of commentary :

सदाचारपरंपराप्राप्तत्वादविज्ञपरिसमाध्याद्यर्थं ग्रंथादाविष्टदेवता-
नमस्कारः ॥

¹ प्रप्रणीत India Office MS.

Verbal explanations follow, the expression गणितानपेक्षं being explained as

संकलनव्यवकलनगुणनभजनवर्गीकरणमूलग्रहोर्विना ॥

The work consists of four adhyāyas: *yantropakaraṇasāadhanādhyāya*, ending p. 3; *tripraśnādihikāra*, p. 6; *grahānayanādihikāra*. The fourth and last chapter seems to have no distinctive title.

Ends :

अत एवाश्रायकारि [last word of commentary] ।
चमत्कारस्य पदमिति ॥

Colophon :

आसीदग्रजराजवंदितमदः श्रीवामनो विश्रुतो ज्योतिःशास्त्र-
महार्णवामृतकरः सत्सूक्तिरानाकरः ॥ तत्सूनुः क्षितिपालमीलिचि-
लसद्रत्नं ग्रहनापणीश्रक्रधरः कृतो सचिवृतीं सद्यंत्रचिन्तामणिं ।

इति श्रीवामनसुत तंत्रज्ञसिंहःश्रीचक्रधरविरचितं स्वरचितं यन्त्र-
चिन्तामणिविवरणं समाप्तं ॥

466.

Add. 14,366.—Foll. 38; 9 lines; 9 in. by 4½ in.; incorrectly copied in Nagari hand of Western India, dated (see below) A.D. 1622.

[MAJOR T. B. JERVIS.]

श्रीघ्नसिद्धिः

ŚĪGHRA-SIDDHI, by LAKSHMĪDHARA, son of VAJAJEVA.

A work on the calculation of lunar days and kindred subjects, in four adhyāyas, followed by tables.

Begins :

श्रीहेरक्षं प्रणम्याभिलषितफलदं व्याळयज्ञोपवीतं

शब्दं ब्रह्मस्वरूपामभिमतफळदां श्रीगिरं श्रीगुरु च ।

श्रीमंतौ पुष्पवंतौ त्रिभुवननयने वैजदेवस्य सूनुर्

वक्ष्ये ² लक्ष्मीधराख्यो मतयुगळमतां सारिणीं श्रीघ्नसिद्धिं ॥

Adhy. 1 (*upakaraṇādhy*) has 13 stanzas

² Below (subscription to adhy. 3) the name appears as Lakshmidhara.

and ends (apparently at fol. 3a) with the subscription :

इति तिथिध्रुवादिसिद्धिः ॥

Adhy. 2 (29 stanzas) fol. 6a :

अभीष्टमामेष्टितियादिसिद्धिः । इति शीघ्रसिद्धौ द्वि० मध्य०

Adhy. 3, 48 st., fol. 9a :

दिनमानवारप्रवृत्तिसिद्धिः । इति श्रीलक्ष्मिधरविरचितायां तिथिसारण्यां शीघ्रसिद्धिसंज्ञायां तृतीयोऽध्यायः ।

Adhy. 4, 44 sections, fol. 12b :

इति नतकोष्टकसिद्धः । इति श्रीलाक्ष्मिधर[*sic*] पंडितविरचितायां तिथिसारण्यां शीघ्रसिद्धौ चतुर्थोऽध्यायः । आदितः श्लोकाः १३४ । समाप्ता च शीघ्रसिद्धः ॥ श्रीशके १५४४ दुंदुभिसंवत्सरे भाद्रपद शु १५ चन्द्रे इदं पुस्तकं जनार्दिनेन लिखितं ॥

Foll. 13—38 consist of tables for calculation.

467.

Or. 3564. — Foll. 123; 5 lines; 12 in. by 2 in.; palm-leaf; Nepalese writing, mostly, but not entirely, in the hooked top variety, dated N.S. 476 (A.D. 1356).

[DR. GIMLETTE.]

सुमतमहातन्त्रम्

SUMATA-MAHĀTANTRAM

The present work, of which no other copy appears to be known, has little in common with the tantric style. From the opening verses it would seem, indeed, to be represented as a revelation¹ of Śiva, but the rest of the work, which is in both verse and prose, deals with the ordinary topics of Jyotisha, as will be seen from the details appended. The work may possibly be a local Nepalese production by an author more familiar with mathematics than with Sanskrit. For, independent of the numerous corruptions of the text, both grammar and metre are often hopelessly bad.

¹ This form is resumed at fol. 117b; see below.

ओं नमः परतेजाय² । त्रैलोक्याधिपते नमः ।
त्वं ब्रह्मा त्वच्च रुद्र त्वं विष्णुस्त्वच्च प्रजापतिः ॥
सृष्टिसंहारकर्त्ता च नादविन्दु सदाक्षिवः ।

After several more *namaskāras* we read :

श्रीकण्ठा प्राप्तिता महं यत्नेन तपसाम्यहं ॥
सूर्यसिद्धान्तमध्येषु(?) दध्मो घृतमिचोद्धृतं ।
नासा तु सुमतितन्त्रं सिद्धान्तस्य समङ्गतः ।
तन्तया कथयशियामि(?) शृणु वक्ष्यामि सुव्रते ॥
कल्पम्मन्वन्तरादीनां यथाब्दं कालमेव च ।
चतुर्मासं तिथेश्चैव प्रहरं मुहूर्त्तनाडिका ।³
विनाडीप्राणसंख्येन वक्ष्यामि कालपर्यया ॥

A little further on (fol. 2b) occurs a quasi-historical passage, obscure, however, like much besides in the MS., from the poorness of the style and the numerous corruptions :

जातो दुर्योधनो राजा कलिसंध्यं[*r*] प्रवर्तते[*sic*] ।

युधिष्ठिरो महाराजो दुर्योधनस्तथा पि वा ॥

उभौ राजौ(!) सहस्रे द्वे वर्षेभ्यु सम्प्रवर्त्तते ।

नन्दराज्यं शताष्टच्च चन्द्रगुप्तस्ततोऽपरे ॥

राज्यं करोति⁴ तेनापि द्वाविंशत्तुल्यं शतं ।

राजा शूद्रकदेवश्च वर्षे सप्ता द्वि चाश्विनी ॥

[8] [1] [4]

शकराजा ततो पश्चाद्भुवःकृततन्तया ।

इत्येते भाषितम्महं ज्ञेया राज्ञा(*sic*) क्रमेण(*sic*) तु ॥

सेषायुताश्च कृत अम्बराग्नि ३०४ श्रीमानदेवाब्द प्रयुज्यमाना
एतानि पिण्डकलिचर्षमाहुः ॥

For the Paurāṇik tradition, with which this passage is allied, see Wilson's *Vishnu-purāṇa*, Bk. IV., ch. xxiv.

By *Śūdrakadeva* above is doubtless meant the *Śūdraka* or *Śūdrīka* of the *Vīra-carita*. See *Ind. Studien*, xiv. 98 sqq., and with the whole passage compare the *Jyotvidābharaṇa* as there cited.

Who the *Mānadeva* may be is not clear to me. If the meaning is that a *Mānadeva* was

² What personage is intended by this anomalous form I cannot ascertain.

³ This line is unmetric.

⁴ Active wrongly used for passive, probably owing to the usage of forms like *kiyā* in the vernaculars.

reigning in (Śaka 418+304=A.D.)800, it cannot be the Mānadeva of the inscriptions.¹

The book has numerous subdivisions, e.g. *ahargaṇānāyana* (with several subsections), fol. 9b; *tithy-ānāyana* (several diagrams and tables), fol. 35a.

Parva 1 ends (fol. 41, 42):

इति सुमते महातन्त्रे प्रथमः पद्यैः समाप्तः ॥

Parva 2 (fol. 48b):

पञ्चताराग्रहाणां स्फुट द्वितीय पर्व समाप्तः ॥

Adhikāra (=Parva?) 3 ends fol. 83a.

The next chapter appears to deal at the beginning largely with observations of the moon; the latter portion (fol. 106b—116a) dealing, however, with solar eclipses.

The title runs (fol. 116b):

इति सुमते महातन्त्रे सूर्यग्रहण - - - समाप्तः ॥

After two lines of the next chapter an erasure and a break, with two blank pages and a change of handwriting.² The numbering of leaves, however, continues.

The work resumes the form of a dialogue, the question of the *rishis* being:

उदयन्ति ग्रहाः कस्मिन् ॥

At fol. 120b this writing ends abruptly (with no concluding chapter-title), and at fol. 121 a treatise, possibly supplementary to the earlier part of the main work, is commenced.³ It begins with calculations comparing the Nepal era with others:

नेपालसंवत्सरकर्म भूमौ स्थाप्य नयनाधनागा । ७०२ । संयोज्य
शककालम्भवति ॥

The equation for Kali-yuga, compared with the Śaka era, is similarly expressed (=3179).

¹ Fleet, *Corpus*, iii., pp. 189, 182, &c. The Nepalese Vamśāvalī mentions several kings of this name.

² The letters of fol. 117—120 have straight (not hooked) tops.

³ It has a separate *namaskāra* (*namaḥ sūryāya*), and the writing is closely similar to that of the earlier part of the MS.

The title of this short section is:

अहर्गणटीका (compare fol. 9b, above).

The remaining leaves of the MS. are occupied largely with numerical data, and refer also in part to the *ahargaṇa*.

No final title of a chapter or section is given, nor is the name of the main work repeated, so that with the exception of the continuity of the leaf-numbering and the similarity of general subject and style, there is nothing to show that foll. 117 *ad fin.* belong to the *Sumata*.

Colophon:

सम्बत् ४९६, यीय कृष्ण दशम्या विशाख नक्षत्रे भट्टारकवासरे
लिखितमिदं शकसंवत् ॥

A half-obliterated scribe's note follows.

An extra leaf (fol. 124), written in red, gives a note which seems to deal mainly with the measure of time called *nāḍī*.

468.

Or. 2209. — Palm-leaf; foll. 7, 34; 5 lines; 10 in. by 2 in.; hooked Nepalese writing, dated [Nepal] Samvat 440 (A.D. 1320), but carelessly transcribed. Inside the binding boards are traces of illumination, which represented the figure of an ascetic with the conventional lotus and other ornamentations.

[DR. WILLIAM WRIGHT.]

श्रीकरणम्

ŚRĪKARANA, with commentary.

A short astronomical manual⁴ in verse. The commentary abounds in numerical calculations, and was copied by the same scribe. As observed below, the commentary at least, if not also the text, is the work of

⁴ A practical work on astronomy based on a *Siddhānta* is called a *Karāṇa* (Sewell and Dikshit, Ind. Cal., p. 6, note 1). The present work also treats of the *karāṇa*s (divisions of a tithi).

an anonymous Nepalese author. The MS. appears to be unique, nor is the work mentioned in other writings.

Text begins :

श्रीशकेशकचन्द्रार-ज्ञजीवसितसूर्यज्ञान् ।
प्रणम्य करणान् वक्ष्ये वातवद्धमतः स्फुटान् ॥
शाको ज्ञानगथा-हीन इन-प्रो माससंयुतः ।
द्विस्यो द्विप्रो द्विहीनो ऽव्यः शराङ्गामयुतो गणः ॥

Section [1¹]. भुवकानयनं. Text fol. 1, comm. fol. 2a.

Section 2. तिथिनक्षत्राधिकार. Text fol. 2b, comm. fol. 3b.

Section 3. त्रिप्रश्नद्विकारः (°श्राधि°). Text fol. 3b, comm. foll. 14b—15a.

Section 4. भौमस्य खण्ड. Text *ibid.*, comm. fol. 16a, l. 2.

Section 5. बुधस्य ख° . Text fol. 4a, comm. fol. 16b, l. 3.

Section 6. जीवस्य ख° . Text fol. 4b, comm. foll. 16b—17.

Section 7. सौरस्य(शनेश्वर° comm.)ख° . Text fol. 5a, l. 1, comm. fol. 18b.

Section 8. स्फुटगत्यधिकारः. Text fol. 5b *fin.*, comm. fol. 22b.

Section 9. सोम(चन्द्र°)ग्रहण. Text fol. 6b, comm. fol. 25b.

Section 10. आदित्यग्र° . Text fol. 7a, comm. fol. 32a.

Section 11. समागमाधिकारः. Text fol. 7b, comm. fol. 34.

Section 12. मृङ्गोन्नत्यधिक° . Text *ibid.*, comm. *ibid.*

After the last chapter-title occur the following corrupt ślokas, not explained in the commentary :

नद्यत्रेषु स्फुट हन्यो ग्रह पक्ष्या द्वयेषु च ।
त्रिसतात्मा हरेद्भागं यत्तन्म न त्र - फलं ॥

श्रीकरण समाप्तः ।

सूर्ये चतुर्दश च्युद्ये यदा चरति चन्द्रमा ।
तिथिच्छेद भवेत् रात्रि तदा ग्रहनमादिशेत् ॥ ॥

¹ Not numbered in either text or commentary.

The text-MS. is as corrupt throughout as in these last verses, but the true readings can usually be established (as has been done for the introductory verses given above) from the commentary.

The commentary begins with the first śloka of text (see above) in full, followed by verbal explanations, thus :

श्रीश विष्णु वा ब्रह्मा ईश ईश्वर आर्क सूर्य ... सूर्येन शनीश्वर ।
एतान् प्रणम्य करणान् वक्ष्ये वातवद्धमतं स्वल्पमधमना² ङ्गिति-
स्यक्तम् ॥ साको(sic) नयनाभ्रनागा खोपाल(sic) संस्वत्सरेण युतं
वर्षं । अग ७ नग ७ धा³ तेन हीन इन प्रो सूर्येप्र ॥ चारुण
इत्यर्थः ॥ चैत्रादि मास कृत्वा इष्टमासेन संयुत ।

From this it is clear that the commentary, at all events, was intended for local use in Nepal, as the chronogram expresses the difference (802) between the commencements of the Śaka and Nepal eras. The relation of the number 877 is not so easy to discover.

At the end of the commentary on section 10 occurs the following title, apparently referring to the work as a whole :

इति श्रीकरणस्यः(sic) सूर्यग्रहनटीका समाप्तः ॥

The colophon, referring doubtless to the writing of both MSS., runs thus :

मृङ्गोन्नत्यधिकारः समाप्त इति ॥ सम्वत् ४४० भाद्रपद नवम्या-
यान्तिथौ बृहस्पति वासरे लिखितस्मात्प्रमिति(sic) ॥

469.

Add. 14,358a.—Foll. 6 (2—7); 20 lines; European paper, sm. folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

² The text-MS. has *bhramanān sphuṭān*, but neither a masc. *bhramana* nor fem. *bhramanā* occurs. This being so, I have supposed above that the text had the masc. partic. °*taḥ*, which was misread by the commentator, and *t* (barbarously) altered to a dental (!) *n*.

³ *Dha* and *Dhā* are given by lexx. as = *Brahma*, which latter word appears to be occasionally used for 8. See L. Rice, Mysore Inscr., p. xxi. The usage recurs below, fol. 16b, l. 1.

'BHŪGOLA' [SAMVATSARA-PHALA?].

An anonymous treatise so styled. Commencing with the first 23½ stanzas of the Sūryasiddhānta, it continues (l. 16):

यस्याभ्युन्नतकुम्भमंडलगलः¹ सिद्ध[द]ररक्तोदरे सर्पः कंदलिभाल-
मूलसरलो दंताकरे भासते ॥

A little below occurs an exordium in praise of *jyotisha* as compared with other studies (fol. 1(2)a, *ad fin.*):

अन्यानि शास्त्राणि विनोदमात्रम् . . . आवहंति ।

After a few more lines of prefatory matter the main topic of the work is started (fol. 1(2)b, l. 3) with the lines:

नत्वा दिव्यादि मनसा ब्रह्माविष्णुमहेश्वराः [sic] ।
संवत्सरफलं² वक्ष्ये सर्वान् [sic] कामार्थसिद्धये ॥

In spite of the title given at the end and repeated in the margins, the work does not contain a description of the terrestrial globe, but gives a series of numerical calculations connected with the years and æons during which the Earth has existed.

After references to the several Yugas, with the *avatāras* of Vishṇu in each, some references are made to legendary history in the style of the Purāṇas.

The work concludes with a passage in the pseudo-prophetic style of the same class of literature (fol. 4b, l. 17):

भविष्यंति युगस्यान्ते राजानो ब्रह्मरूपिणः . . .

After which, lists of kings in several parts of India, with regnal years (foll. 4b—5a):

तत्रादौ परिश्रितिराजन्तः १० जनेभ्यः ६५(!) नरवाहनः ७५
प्रेतवाहनः ६३ राजभूद्रिकः ७७

¹ ऋ is in these and other words frequently substituted for ल, after the manner of scribes in Western and Southern India.

² It is thus not improbable that the present MS. may be in reality the whole or part of the work, apparently of somewhat similar dimensions, briefly described by Burnell and Bühler in their Catalogues as the *Samvatsaraphala* of Durgadeva; another work of this name is ascribed to Varāhamihira (see Aufrecht, *Cat. Catt.* , i, ii, s.v. *संवत्सरफल*).

यराशरक्षेत्रे पत्राळी नगरे भोजराज विख्यातः २५ मा ७
दिवस ३

देवगिरि नगरे³ रामरायः वर्षे ३० प्रतापरुद्रः वर्षे २० तदुपरि
ब्रह्मराज्यं भवति ॥ अथ चतुराशीति जीवनिर्णयः ।

Here follow four lines on the numbers of animals in the Kali-Yuga, the work ending with the words:

कळी युगस्य जनूना संख्या[मा]युष्पर्वते ॥ इति भूगोलः
समाप्तः ॥

470.

Add. 14,363d.—One leaf of European paper; 21 lines, folio. [MAJOR T. B. JERVIS.]

ग्रहागमः

GRAHĀGAMA.

A very brief astronomical tract by an author styling himself 'a son of Govinda.'

A lithographed copy of this leaflet occurs earlier in the present (Major Jervis's) collection, and is noticed in an accession to the *Suppl. Cat. of Sk. Printed Books* under the heading *Nageśa Daivajña* , entry *Grahaprabodha* , note.

471.

Add. 14,365l. — Writing and paper as in no. 465 (Add. 14,365k).

[MAJOR T. B. JERVIS.]

ध्रुवभ्रमणाधिकारः

DHRUVABHRAMAṆA, the second section of the *YANTRARATNĀVALĪ* , by PADMANĀBHA, son of NĀRMADA, with commentary by the author.

A chapter taken from a general work on

³ Daulatābād in the Dekhan. Gaṇeśa Daivajña was born near this town, and it is therefore possible, though not probable (see note above) that this work is by him.

astronomical instruments, relating specially to machines for calculating time, &c., from the orbit of the pole-star (*dhruva*). The text of the chapter consists of 30 stanzas, and is explained by a commentary of varying fulness.

Commentary begins :

अथ भुवभ्रमाख्यो ऽयं अधिकारो व्याख्यायते ।
तत्रापि निर्विग्नसमाख्यर्थमभीष्टदेवतानमस्कारश्चोक्तमिदं-
[यावन्नयाह [sic] ॥

Text :

श्रीनर्मदानुग्रहलभजन्मनः पदारविन्दं जनकस्य सहुरोः ।
नत्वा त्रियामासमयादिवोधकं भुवभ्रमं यन्त्रवरं ब्रवीम्यथः ॥
अपेक्षनन्तरं भुवभ्रमं ब्रवीमि ॥ भुवनद्यत्रवद्भाम्यते इति 'भुवभ्रमं'
नाम यन्त्रवरं . . . सकलानि यन्त्रवराणि सूर्यवशान्नद्यत्रवशादेव
कालाद्यवबोधकानि । एतन्तु शभिर्विनापि भुववशात् कालाद्य-
वोधकं । . . . 'आदि'शब्दात् लग्नादिभावात् तत्संबंधीनि
त्रिकालफलान्यपि बोधयति ॥

A few lines below the author's father, who was his *guru*, is mentioned by name. The second stanza treats of the full preparation (*nishpādana*) of the instrument.

End.

अथ यन्त्ररचनामनुष्टुभाह ।
नद्यत्रात्ममयज्ञानं तिमिसायाः पुरोदितां
भुवात्केनापि न प्रोक्तं तदेतत्कीर्तुकात्कृतं ॥
इति श्रीनर्मदानुग्रहलभजन्मनः पदारविन्दं जनकस्य सहुरोः ।
रत्नावल्या¹ स्ववृत्तौ भुवभ्रमाधिकारो द्वितीयः ॥ एवं संघ-
संख्या ॥ २५६ ॥

472.

Or. 5223.—Foll. 7; 13 lines; 10 in. by 4 in.; Nagari, written by Harsharatna Upādhyāya of the Añēalagaécēha, circa A.D. 1615.

[H. JACOBI.]

The same, with author's commentary.

¹ रचनाव^० MS.

² भ्रमाधिक^० (cf. *supra*) other MS.

Colophon :

इति श्रीनर्मदानुग्रहलभजन्मनः पदारविन्दं जनकस्य सहुरोः ।
श्री सीरोही नगरे श्री अंचलगच्छे । श्री उदयराजमहोपाध्याय
तच्छिष्य-श्रीहर्षरत्नोपाध्यायेन लिखितं स्वपठनाय ॥

The copyist, therefore, of this MS. was the *guru* of the commentator on Or. 5208 and 5201 (nos. 489, 451). The first of these commentaries was composed in A.D. 1616, when Harsharatna was merely *mahopādhyāya*; in the second (A.D. 1622) we find him in the higher rank of *gaṇī*.

Add. 14,365.—Foll. 4; European paper, folio. [MAJOR T. B. JERVIS.]

BHĀGA-PAÑCĀṄGA.

A set of mathematical tables described on the outside as 'mode of computing the calendar for lunar time.'

The titles of the first two pages are :

मेघादि उत्तरगोलः and तूलादि दक्षिणगोलः ॥

474.

Add. 26,448.—A collection of miscellaneous astronomical fragments and tables by various hands, 12 in. by 6 in.; 18th century.

[WILLIAM ERSKINE.]

A.—Foll. 10 (numbered 1—5, 1—5); Jain character.

Tithyādi-patram.

Tables of lunar days by Makaranda, revised and explained by Harikarṇa. Fragments only.

The whole work of Makaranda was lithographed at Benares, 1869. Cf. Cat. I. O., p. 1047. For Harikarṇa or Harak^०, cf. Aufrecht, Cat. Catt., pt. ii., p. 96.

Beg.

श्रीसूर्यसिद्धांतमतेन सम्यग् विद्योपकाराय गुरोः प्रसादात् ।
तिथ्यादिपत्रं वितनोति काश्यामानंदकंदो मकरंदनामा ॥
नत्वा बागीशपादान्तं हरिकर्णो महामतिः ।
मकरन्दहितान् श्लोकान् तनुते बालबोधकान् ॥

B.—Foll. 25 (11—35; numbered 9, 10, 89, 90, 123—132, 135, 136, 138—146).

Fragment of astrologico-astronomical tables with the marginal title केंद्रं, from केंद्र (κέन्द्रον), a technical word in *jjyotisha*.

C.—Fol. 8 (36—43).

Tithi-Darpanam.

Astronomical tables without text. Fol. 63 also belongs to this MS. or to another copy of the same book. From it we learn that the author of the calculations was one Murāri, son of Nārāyaṇa, son of Nāgeśa.

D.—Foll. 44—56, chiefly tables relating to lunar eclipses, but including part of the *Graha-Prakāśa* by Devadatta, son of Nāgeśa, with the author's own commentary.

Fol. 55a :

इति श्रीमहैवज्ञनागे शास्त्रजदेवदत्तविरोचिताया माल्मीयग्रहप्र-
काशटीकाया चंद्रग्रहणाधिकारस्तृतीयं समाप्तः ॥

E.—Foll. 16, consisting of detached tables and astrological fragments.

475.

Add. 8897. — A coloured drawing of the Hindu Zodiac, the names of the figures being added in Nagari and in Persian characters. See Persian Cat., p. 461.

476.

Harley 195, 196. — Foll. 44; 6 lines; 8 in. by 2 in.; Telugu-Canarese character of A.D. 1634—36. The covers are ornamented by conventional lotus-figures and other characteristic signs.

PAÑCĀNGAS (Calendars) of the cyclic years 'Bhāva' and 'Yuvan.'

These years are equivalent to Śaka current 1557-8 (A.D. 1634—36).

It is remarkable that no equivalent in the other ordinary eras of India appears to be given in the MSS.; but that these are the cycles in question is clear from MS. 196, where at fol. 10 (margin) the name of the year is clearly given, while further on (fol. 22, margin) we find the details for adhika-Bhādrapada. Now Bhādrapada was intercalated¹ in 'Yuvan' = Śaka 1558, and not in any of the cycles before or after. The cycle is of course that of South India; the Bārhaspatya-māna, used north of the Vindhya range (*Vindhyaśyottaradeśe*), is mentioned at fol. 3a, l. 1.

The contents and arrangement of these documents are closely similar to those of the printed almanacks (Sanskrit-Canarese) issued at Mysore.² They commence with short prefaces (leaves not numbered), giving the astrological features of the year and other particulars. Then follow (in H. 195, foll. 1—32, now 1—42) the calculations for the months in detail. These again are followed by a short postscript containing, in the case of H. 195, diagrams.

477.

Egerton 1108. — Foll. 14; in oblong book-

¹ Sewell and Dikshita, *The Indian Calendar*, p. lxxxiv.

² Cat. Sk. P. B., s.v. *Ephemerides*.

form, 8vo; Nagari, doubtless written just before the year described, say, in A.D. 1783.

PAÑCĀNGA for V.S. 1841 (A.D. 1784-5).

At the beginning is written: "A Sanskrit Almanack, *Sombut* or year of the Era of Bicremajit 1841, Shakabda or year of Shalivahan 1706"; then in a more recent hand: "(This year begins 21st March¹ 1784, and ends 10th March 1785)."

As in other Hindu almanacks, the above years are *elapsed*, i.e. refer to V.S. 1842 (Śaka 1707) *current*.

The MS. is in the usual form of the *pañcāngas* published in the north and west of India. Compare the calendars printed at Benares for Saṃvats 1923, 1947, and no. 479 below, all of which have substantially the same prefatory matter (beginning with the verse विनायकं प्रणम्यादी^०), and proceeding to the tables substantially corresponding to the form explained by Sewell and Śankara Dikshita, 'Indian Calendar,' pp. 13—15.

478.

Add. 8901.—A roll of paper written on both sides, and containing a

PAÑCĀNGA or Almanack for Śaka 1729, Vikr. Saṃvat 1864 (A.D. 1807).

Similar in form and contents to those now usually printed. See the Catalogue of Sanskrit [Printed] Books, under the heading EPHEMERIDES.

479.

Or. 2991. — Foll. 16; in book-form, oblong 8vo; doubtless written in the course of the

¹ According to the Tables of Giriśācandra and of Sewell, the first day corresponds to 22nd March.

year preceding that described (A.D. 1808), possibly at Benares.

PAÑCĀNGA for V.S. 1866² (A.D. 1809-10).

480.

Add. 14,367. — Foll. 47; European paper, in oblong book-form.

PAÑCĀNGAS

for the Śaka years 1750, 1747, 1744, 1731, 1748, equivalent respectively to A.D. 1828, 1825, 1822, 1809 and 1826.

B.—ASTROLOGY.

481.

Add. 14,365j. — Foll. 16; 15 lines; European paper, folio; copied by one Babāji Nārāyaṇa Gauḍe (see no. 463).

[MAJOR T. B. JERVIS.]

बृहज्जातकम्

BRIHAJ-JĀTAKA of VARĀHA MIHIRA.

A standard work on astrology, frequently lithographed in India. See also Aufrecht, Cat. Bodl., p. 328.

Varāha Mihira flourished at the beginning of the 6th century.

482.

Or. 3565a. — Palm-leaf; foll. 62; 5 lines; 12 in. by 2 in.; Nepalese writing (not hooked)

² Elapsed, as usual in almanacks, i.e. V.S. 1867 current.

of the 15th to 16th century. The earlier leaves much damaged by insects.

[DR. GIMLETTE.]

Commentary on the BRIHAJ-JĀTAKA of
VARĀHA MIHIRA.

Adhyāyas 1—23 only.

No author's name is given, nor does the text correspond with that of any of the known commentaries on the work.

As will be inferred from the extent of the work compared with Varāha Mihira's text the explanations are somewhat brief, and not every verse is commented on.

Begins :

मूर्च्छित्वे परिकल्पित इत्यादि । मूर्च्छितः मूर्च्छितसरोरं (sic) काय-
निति यावत् । मूर्च्छितभावो मूर्च्छित्वं तस्मिन् मूर्च्छित्वे --- [lacuna]
शशिभूतः शम्बरस्य मूर्च्छित्वे परिकल्पितः ०

The concluding leaf is much obliterated. The reading appears to be :

मोक्ष गति हास्याद्य ॥ ० ॥ निर्यौनाध्याय (sic) त्रयोविंशतिः ।

483.

Or. 2140 b.—Foll. 10 (re-numbered 10—19); 17 lines; Jain Nagari, dated V.S. 1699 (A.D. 1642).

षट्पञ्चाशिका

SHAṬPAÑCĀŚIKĀ of PRITHUYAŚAS, with the commentary of UTPALA (BHAṬṬOTPALA).

Prithuyasas was the son of Varāha Mihira.

Both text and commentary have been several times lithographed in India. Utpala wrote his commentary on Bṛihaj-jātaka in Śaka 888 (A.D. 966).

The text begins प्रणिपत्य ० &c. (as in the editions), but the commentary has neither the exordium nor the concluding remarks found in them. It begins at once with the explanation of verse 1 (वराहमिहिराख्य ० = fol. 1b,

l. 1, ed. Bombay, 1875), and ends with the passage (०कालदिग्देशः । इति राशोनी कालविभक्तिः [ः] ॥) corresponding to fol. 25a, l. 11 of the same edition.

Colophon :

इति ज्योतिषदृष्ट्यासिकावृत्तिः समाप्ता ॥ संवत् १६९९ वर्षे
ज्येष्ठमासे । शुक्र पक्षे सप्तम्यां तिथौ । श्रीजगन्नाथारण्या लिखो
चक्रे ॥

On the outside cover are three lines in a later hand, apparently taken from a (Jain?) philosophical treatise, and referring to *saṃ-yakṭva*.

484.

Or. 5241.—Foll. 75; 17 lines; 10 in. by 4 in.; Nagari of 17th to 18th century, with occasional lacuna-marks. [H. JACOBI.]

वृद्धयवनम्

VRIDDHA-YAVANA or YAVANA-JĀTAKA, by
MĪNARĀJA.

Imperfect at the end of the work.

A treatise on horoscopy by Mīnarāja, also called Yavaneśvarācārya, an author of whom nothing appears to be known.

The book consists of a number of short chapters (adhyāya), often subdivided into sections.

Chapters¹ 1—47 are elaborately described by Aufrecht, Cat. Bodl., pp. 329—331; a briefer list of the contents of a more extensive copy is given by Eggeling, Cat. I. O., p. 1096. Pandit Haraprasāda briefly describes (J. A. S. Beng., 1897, pt. i., p. 311) a complete copy existing at Kāthmāndu. According to its colophon, the rāja Sphūrjīdhvaja compiled the present recension (of 4000 Indravajra verses) from a text previously drawn up by Yavaneśvara.

¹ There is no chapter-numbering after adhy. 1 in our MS. So, too, in the India Office MS. the numbering is given for adhy. 1, 4, 5 only. Aufrecht's MS. is less perfect than ours.

Beg.

मृष्टौ विधात्रे जगतां शिवाय
संहारकाले स्थितये च्युताय ।
तुभ्यं नमः सर्वगताय नित्यं
त्रयीमयायामलभास्कराय ॥ १ ॥

At fol. 75*b*, l. 3 occurs the title :

इति श्रीवृ^० व्ययाश्रययोगाध्याय ॥

(corresponding to fol. 229*b* of the India Office copy).

On the same page occur the two [sub-] sections with which our copy concludes: संख्यायोगाध्यायः (fol. 75*b*, l. 11) consisting of 6 stanzas, and the last (4 st.) which ends (and with it the MS.):

इति श्रीवृद्धयचने वज्रादियोगाध्यायः ॥

485.

Or. 2139. — Foll. 222; 11 lines; 10 in. by 4 in.; Jain Nagari writing, dated Samvat 1638 (A.D. 1581).

आरम्भसिद्धिः

ĀRAMBHA-SIDDHI, by UDAYAPRABHADEVA ŚĪRI,
with the commentary (*vārttika*) of
HEMAHARSA.

An astrological treatise.

See the account of the text and commentary in Weber, Cat. Berl., ii. 306, where full particulars regarding both author (whose patron was the minister Vāstupāla, A.D. 1231—37) and commentator are given.

Commentary begins :

धर्मन्यायसम्यग्व्यवहृतियुवने (°*cyutaye* Berlin MS.)
नीयलोकेन &c. (v. Weber, l.c.).

Like the Berlin MS., our copy usually writes the compound *shth* as if it were *sh* merely.

In passages noted as doubtful by Weber our MS. has the following readings:—

Weber, p. 307, l. 5 : for *sahishṇuta trāḍṛig* our MS. has °*ṇu tat tāḍṛig*.

Weber, p. 307, l. 15 : for *jyotirvidvivādi-yanna* our MS. has °*vivādāpanna*.

Chapter (Vimarśa) 1 ends fol. 41.

Text begins (fol. 2):

सौ नमः सकलारंभसिद्धिनिविष्टवेधसे ।

सहायामहेते साक्षादुपलभाय शंभवे ॥ १ ॥

It ends (foll. 219—221):

°निर्दभमाभ्युदयिकीं प्रथयति लक्ष्मीं ॥ ८६ ॥¹

इत्यारंभसिद्धौ संवत्सर मास दिवस नक्षत्र शुद्धि सहित दीक्षा-
विवाहप्रतिष्ठाभिषेक लग्नपरीक्षा विमर्शः पंचमः । इति आरंभ-
सिद्धिः समाप्ता ॥

The subscription of the commentary agrees with that of the Berlin MS. as far as the word *budhabhāṣā*² (°*sāḥ* in our MS., fol. 222*a*, l. 10).

After this we read thus : सं - - - - - (the Berlin MS. has here *saṃkhyo vimarśo 'bhavat*).

After this follow immediately particulars as to the writing of the MS.:

१ संवत् १६३८ वर्षे आश्विन[मा]से कृष्ण पक्षे सोमवासरे
धनदपुरे³ श्लेखि छ गणि सामलेन तेजसागर पठमार्थं (sic) ॥

The particulars given in the Berlin MS. as to the composition of the commentary are thus wanting in our copy.

486.

Or. 2140 a.—Foll. 9; 17 lines of text besides commentary in margin; 10 in. by 4½ in.; Jain Nagari of 16th century.

The same, with a marginal commentary
(*avaśūṛṇi*).

For the text, see the foregoing description.

The commentary is practically a series of glosses and explanatory diagrams, written in different hands at different times. A few

¹ Numbered 80 in Or. 2140, fol. 9.

² Weber, p. 309, l. 28.

³ Possibly 'Dhandhalpur' in Kathiawar.

short notes in Gujarati occur here and there, in one of the later writings.

Commentary begins :

श्रीजिनाय नमः ।

भेषसंक्रान्तेः प्रतिपत्यं च तान्या ।

The *tippanaka* of Naraçandra, probably the author of a short work, the *Jyotihsāra* (Rāj. Mitra, 'Notices,' no. 2798), is cited fol. 1b, l. 1.

It ends (fol. 9b, right margin):

यंचमे शून्यतैव स्यादपवा धर्मेवासना ॥ ७० ॥

इत्यारम्भसिद्धवचूणिः ॥

Below, in a somewhat later hand, is a note in Prakrit on another passage, ending: इति दिनसुद्धिदीपिकाया ॥ apparently, therefore, a citation from a work not otherwise known.

487.

Or. 5199.—Foll. 14; 15 lines; 10 in. by 4 in.; excellent Jain Nagari, written before beginning of 17th century (see below).

[H. JACOBI.]

Another copy of the text (imperfect).

There are a few glosses and diagrams in the margins, especially at fol. 1 and 3a.

The text ends with stanza 84¹ of ch. 5, which reads thus:

रोगी तनुस्यैरधनो धनात्त्वगैर्दुःखो च पापैर्नृपतिसहीत ।

दीक्षाविवाहप्रतिष्ठाराज्याभिषेकलग्नपरीक्षा पञ्चमो

[विमर्शः ॥

Colophon :

इत्यारम्भसिद्धिः सूत्र समाप्तः ॥ ७ ॥ पंडित श्री नयविजय-
गणिना लिखा ॥

Then in a different hand :

श्री तपगणेंदु तुल्या । श्री नयविजयाभिधा बुधवराः । तच्छिष्यु

¹ Stanza 84 in no. 486 begins similarly; for the latter part of the stanza, see the verse on fol. 219b, 220a of the same MS. For *sahita* read *sahita*.

जसविजयानां । स्वयं लिखाप्यार्पिता भक्त्या ॥ १ ॥ संव[दि²]-
त्सरक्षुरसविधु । मितवर्षे देवजीति नास्त्रेयं । चिद्वृद्धिकरी नंदतु ।
प्रतिराचंद्रार्कमिति भद्रं ॥ २ ॥

The MS. would seem therefore to have been dedicated by Jasa(=Yaśo)vijaya, son(?) of the scribe, in V.S. 166[0?], i.e. about A.D. 1603, after making a copy for himself. So that this MS. may have been written about the end of the previous century.

488.

Or. 5243.—Foll. 29; 13 lines; 9½ in. by 4 in.; neat Jain Nagari of 17th century.

[H. JACOBI.]

विवाहवृन्दावनम्

VIVĀHAVṚNDĀVANA, by Keśava, son of RĀṆIGA, with commentary.

An astrological treatise on seasons for marriage, in this MS. containing 14 chapters only.

A recension in 17 chapters was lithographed with the commentary of Gaṇeśa, son of a different Keśava,³ at Benares, 1868. Regarding the author, also called Keśavārka, see Pandit Sudhākara, *Gaṇakatarāṅginī*,⁴ p. 45, where astronomical grounds are given for the conclusion that the author flourished Śaka 1164 (A.D. 1252).

Commentary begins :

प्रणम्य विश्वजननीं त्रिपुरां सर्वसिद्धदां ॥

वचिन् सव्यक्ति पुर⁵ जन्म पत्रिका लिख्यते क्रमं ॥ १ ॥

² These letters are marked for deletion. Possibly they are intended for *dik* (=10), for a final cipher in the date.

³ Not 'the author's son' (Peterson, Ulwar Cat., p. 84), but son of Keśava of Nandigrāma (see no. 497), whom he (Gaṇeśa) always calls 'Keśava Sāmvatsara.'

⁴ Published in the "Pandit," New Series, vol. xiv., see p. 125 (*lower* pagination).

⁵ These words, though clearly written, disturb the metre.

°चिन्तयेत्फलं ॥ ६ ॥

एतत्सर्वं परिज्ञाय पटलेख्या च पत्रिका ।

तत्रादौ जन्मसमय परिज्ञानमिहोच्यते । प्रागुदक् प्रथमं दे . . ।
[Here follows, without break, the text :] श्री-
शङ्खियो[ः] मृजतु°

In the comm. on v. 1 the author is in this MS. (fol. 1a, l. 9) styled :

श्रीश्रीराशिरायो¹ जगन्नंदनः कविचक्रवर्ती केशवार्कः ॥

Regarding the shortness of the present recension, it will be seen that chapters 7 and 8 of that edition do not occur in the present copy, and thus the *godhūlikādhya*,² ch. 7 (fol. 16, 17) in our MS., corresponds to ch. 9 (fol. 42b sqq.) there.

The next chapters are : *goṅaraviṅārādhya*^o (8), *śubhāśubhādhya*^o (9), *tanvādimaṅḍalakuṅḍalika*^o (10).

This order corresponds with that of the Berlin MS., but the short *ādhyāya reṣha-kuṅḍalika* (xiii. in that MS.) is not given in our copy, so that the following chapters, *yogabalādhya*^o (fol. 24a), &c., bear numbers 11—14.

In the last, the genealogical chapter, our MS. gives, both in text and commentary (verse 2), the curious form³ *udīrye* (comm. *utpadyate*; *udīrye*, printed edition).

Text ends :

°एकद[1] श्रुतिगतं रसनासु निवश्यति ॥ ४ ॥

Commentary ends :

°इदं वृन्दावनं एकश्रुतिगतं रसनासु निवश्यति ।

इति श्रीविवाहवृन्दावने पंडित केशवार्कविरचिते पं० केशवार्क
वंशवर्णनानुक्रमणिकाविवरणं ॥

A couple of scribe's verses (*अदृष्टदोषा*^o *आहार-निद्रा*^o) follow.

¹ Qu. read °गयोर्ज° 'son of Rāṅiga and [as it were] of Sri.'

² Further existing differences of recension may be inferred from absence of any chapter of this name in the Berlin MS. (Weber, Cat., i., p. 261).

³ Queried by Weber, *l.c.*

489.

Or. 5208.—Foll. 27 (1—22, 22 *bis*, 23—26); 21 lines; 10½ in. by 5 in.; in two hand-writings, both probably Jain, of the 18th century. [H. JACOBI.]

जातककर्मपद्धतिः

JĀTAKAKARMAPADDHATI, by ŚRĪPATI, with commentary (*vṛitti*) by SUMATI-HARSHAGAṆI.

A manual of astrology.

A short account of another commentary, with divisions of text as in the present MS., is given by Aufrecht, Flor. Skt. MSS., p. 93.

Another work of Śrīpati,⁴ with a commentary of the 13th century, is described above (no. 449).

Another commentary of Sumati-harsha, composed A.D. 1622, has been described at no. 451.

The present commentary was composed (see below) V.S. 1673 or A.D. 1616.

Commentary begins :

आश्रसे निचलतासुजयुग्मं सद्गुरुश्च हृदये विनिधाय ।

भारतीं भुवनविस्तृतभासं पद्धतेश्च विदधामि सुवृत्तिं⁵ ॥ १ ॥

तत्र तावदभीष्टदेवतानमस्कारपूर्वकं मंगलाचरणं कुर्वन् ग्रन्थकृत
सादूलविक्रीडितेनाह ॥

[Text⁶ :]

नत्वा तां श्रुतदेवतां त्रिसमयज्ञानोद्भतेः कारणं

तत्पादांबुरुहप्रसादविकसद्धोषो बुधः श्रीपतिः ।

शिष्यप्रार्थनया विचार्य सकलान्धोरागमाथोन्मुहुः

वक्ष्ये जातककर्मपद्धतिमहं होराविदां प्रीतये ॥ १ ॥

⁴ Aufrecht (Cat. Catt.), though registering two astrological writers of this name, assigns both these works to the same Śrīpati, son of Nāgadeva. See also Gaṅakatarāṅginī (Pandit, N. Ser., xiv., p. 70, lower pagination), where it is shown that Śrīpati was born S. 921 and wrote in 961 (A.D. 999—1039).

⁵ *Vṛitti* MS.

⁶ In the description of the text-MS. at Bikaner (Rāj. Mitra, Cat. Bik., p. 339) this verse is given, but in a somewhat mutilated form.

The first chapter, which contains several diagrams (*dvādaśa bhāvās sandhayaśca, jan-malagnam, &c.*), ends fol. 5a :

इत्याचलिक महामहोपाध्याय श्रीहर्षरत्न शिष्य सुमतिहर्षविर-
चिताया श्रीपति-पद्धती सुबोधनार्थ भावाध्यायः ॥ १ ॥

There are similar subscriptions to ch. 5 (fol. 19a), 6 (*arishṭādhyāya*, fol. 20a), and 7, fol. २४(25)b.

Part of fol. 22a, containing the explanation of adhy. 7, śl. 15, is left blank.

The eighth and last chapter is called *pra-kīrṇakādhyāya*.

At the end of the commentary (ending : °*tathā vidhīphalajñānābhāvād ity arthaḥ*) occur these stanzas :

श्रीमदचलणो गति विवेकच्छेदको भु¹वि मुनीश सरोज[-] ।

मानसः प्रचिततागमपद्यो(?) पूरतोगत कुबोधविषयः ॥ १ ॥

जयन्ति हि चिदानन्दा महानन्दप्रदायिनः ।

श्रीमन्नो त्रैककल्याणसागरा मानसौकसः ॥ २ ॥

आसं^[१]श्च तच्छासनकारिणो श्रीहर्षरत्नाभिधपाठकोत्तमाः ।

सिद्धान्तपाटीगणितादिकागमज्ञानप्रवीणा विदिता यशश्चिताः ॥ ३ ॥

तच्छिष्येण चिन्तिर्मे सुमतियुग् हर्षेण सत्पद्धतेः

वृत्तिर्देवविदा सुखार्थेन जननी श्रीमद्गुरो^[२] भावतः ।

श्रीमत्पार्श्वेशिवा प्रशन्ति^३निभृता पद्मावत^४ पत्नने

वर्षे राममुनीशपोडश १६,१३ मिते शुभे पद्ये दिने ॥ ५ ॥

Authorities cited are *Keśava Jyotirvid*, fol. 17a *et saepe*; *Kaṣyāṇavarman*, *ibid.*; *Brahmagupta*, fol. 20a; *Guṇakara Daivajña*, fol. 23a *et al.*

490.

Add. 14,360a. — Foll. 6; 24 lines; European paper, sm. folio.

[MAJOR T. B. JERVIS.]

¹ *éche . . ka sa bhuvi*, MS.

² *Sic*: read °*sānti* or °*śasti*?

³ Given as a name of Ujjain in Böhtlingk, W.K.F., s.v.

⁴ i.e. *Aśvina-śudī*, MS. *subhreshashashṭī*.

मुहूर्तमार्तण्डः

MUHŪRTA-MĀRTAṆḌA, by NĀRĀYAṆA, son of ANANTA.

A tract in verse on astrology, composed A.D. 1572.

Frequently printed in India, and described in numerous catalogues of MSS. See Aufrecht, Cat. Catt., p. 463.

491.

Add. 14,364a. — Pp. 83; 38 lines; European paper, folio. [MAJOR T. B. JERVIS.]

Commentary on the MUHŪRTA-MĀRTAṆḌA, by the author, NĀRĀYAṆA.

On the main work, see the foregoing description.

The text is usually, but apparently not invariably (especially at the beginning of the MS.), given in full.

The commentary has been frequently printed along with the text.

492.

Or. 5234. — Foll. 97; 15 lines; 10 in. by 4½ in.; Nagari hand, written at Vikramapur V.S. 1793 (A.D. 1736). [H. JACOBI.]

मुहूर्तचिन्तामणिः

MUHŪRTAČINTĀMAṆI, by RĀMA son of ANANTA, with the author's commentary called PRAMITĀKSHARA.

A treatise on astrology, especially with respect to religious observances. Frequently printed in India. See also Eggeling, Cat. I. O., p. 1072.

The conclusion of the text and commentary records the composition of the work at Benares, in Śaka 1522 (A.D. 1599).

Text begins, as in editions (fol. 1, l. 3):

गौरीश्रवः°

The colophon gives the *granthas* in the text as 950, in the whole book 5300, and concludes:

संवत् १७९३ वर्षे मितो चैतवद (sic) ११ ॥ श्रीविक्रमपुरमध्ये
लिखितमिदं पुस्तकं ॥

493.

Or. 5235.—Foll. 14; 12 lines; 11 in. by 5 in.;
Nagari of 18th century. [H. JACOBI.]

Fragment of preceding text and commentary.

Contains text and commentary of ii. 54—
62 only (end of Nakshatra-prakarana), cor-
responding to foll. 31a—43b of the Bombay
edition of V.S. 1937.

494.

Add. 14,359a.—Foll. 23; 25 lines; European
paper, folio. [MAJOR T. B. JERVIS.]

ताजिकम्

The TĀJIKĀ of NĪLAKAṆṬHA, with the com-
mentary of VIŚVANĀTHA.

Section 1 (Samjñātāntra) only.

The work consists of three sections, and
treats of astrology.

Several editions are recorded in Dr. Haas's¹
catalogue. Compare Eggeling, Cat. I. O.,
pp. 1084—86.

Commentary begins (as in printed editions):

चंडीकुंडलमाकलय्य°

Text begins (fol. 1, l. 12):

प्रणम्य हेरंबम्°

495.

Or. 5249.—Foll. 20; 13 lines; 9½ in. by 4 in.;
Nagari, written V.S. 1853 (A.D. 1796).

[H. JACOBI.]

Extracts from NĪLAKAṆṬHA'S TĀJIKĀ, Sect. 1,
with the commentary of VIŚVANĀTHA.

The present extract is, in the main, the
portion of the work referring to the sixteen
yogas corresponding to foll. 26b—45a of the
lithographed edition of Bombay, 1879.

Five introductory lines, however, give the
substance of the portion of the work im-
mediately preceding:

प्रथमं दीर्घभागानाह । ° . . . ° इति दीर्घांशकाः ।

The text is then introduced:

अथ षोडश योगानां नामानि ।

प्रागिक्रवालो° &c.

A colophon occurs at the end of fol. 8,
which corresponds to fol. 33b, l. 1 (after the
words °कंबूलं भवति । अथ द्वितीयो भेदः 1):

संवत् १८५३ वर्षे शाके १७१७ प्रवर्तमाने मासोत्तमवैशाखमासे
शुभ पक्षे द्वितीयायां २^२ चन्द्रवासरे लि. पं. वषतसुंदरेण श्री-
विक्रमपुरमध्ये इति षोडशयोगाः ॥

Fol. 9³ begins:

अथ तृतीयमुत्तमकंबूलम् ३°

The main title of the MS. occurs at
fol. 20a, l. 8:

इति श्री दिवाकरदेवात्मज विश्वनाथदैश्वरिचिते नीलकंठ
ज्योतिवित् कृत सज्ञातप्रे[sic] षोडशयोगाध्यायस्य वाख्योदाहृतिः
समाप्ता ॥

A few lines follow, giving headings, &c., as
to the *abhiidyoga*.

The whole MS. ends:

इति अभिजिद्योग संपूर्णः । संवत् १८५३ वैशाखशुद्धाष्टम्यां ८^२
शनिवासरे लि. पं. वषतसुंदरेण श्रीविक्रमपुरमध्ये ॥

¹ These dates correspond to 9th and 14th May 1796
(N.S.) respectively (Dr. Jacobi).

³ Foll. 9—12 are written in double columns.

¹ In Haas's note the date of composition must be cor-
rected to A.D. 1587.

496.

Add. 14,359b.—Foll. 22; 22 lines; European paper, sm. folio. [MAJOR T. B. JERVIS.]

The commentary of VIŚVANĀTHA on the TĀJIKA of NĪLAKAṆṬHA.

Section 2 (Varshatantra).

The text is not, as in the preceding MS., given in full, but is cited by catch-words only.

Ends :

यज्ञावपेति स्पष्टं ॥ १६ ॥ इति श्रीदिवाकर दैवज्ञात्मज - श्री-विश्वनाथ दैवज्ञविरचितायां चर्षतन्त्रटीकायां सप्तविंशतः ॥

The above ending does not correspond with that of the printed edition of Benares 1865, with which the MS. described in Rāj. Mitra's 'Notices' (no. 2754) agrees.

497.

Add. 14,359c. — Foll. 8 (48—56); 25 lines; European paper, sm. folio.

[MAJOR T. B. JERVIS.]

ताजिकपद्धतिः

The TĀJIKAPADDHATI OF VARSHAPHALA-PADDHATI of KEŚAVA, son of KAMALĀKARA, with the commentary of VIŚVANĀTHA, son of DIVĀKARA.

A tract, in verse, on astrology. Lithographed at Benares, 1869.

The authorship of this work, now assigned to Keśava of Nandigrāma (a different person from Keśava, son of Raṇiga), rests on a passage in the commentary to our author's Muhūrtatattva by his son Gaṇeśa, cited by Pandit Sudhākara in his Gaṇakatarāṅgiṇī (p. 53). See the 'Pandit,' xiv. [lower pagination, p.] 173. Aufrecht accepts this identification, Cat. Catt., ii., p. 25 (in correction of i., 128). This Keśava wrote in the 16th cent.

Commentary begins :

तुदिलमिदुकला°

Text begins :

यतस्तान्जिकोक्तं फलं°

End of commentary :

°सन्मत्सर्वं पूर्ववत् । इति श्रीगणक चूडामणि श्रीदिवाकर दैवज्ञात्मज श्रीविश्वनाथ दैवज्ञविरचिता श्रीकेशवदैवज्ञकृत चर्ष-फलपद्धति टीका समाप्तः ॥

गोदातीरवरे समस्तविबुधैः संकीर्तितस्यानिशं

सत्युच्चेण दिवाकरस्य चिदुषः श्रीविश्वनाथेन यत् ।

गोलग्रामनिवासिना विरचिता संपूर्णतामगमत्

सम्यग्कर्तुं तस्य केशवकृतस्योदाहृतिटिप्पणं ॥

There are a few footnotes in red ink, and a colophon in similar writing gives the date of copying (=A.D. 1823), by one 'Tinā Bāpū Yogi' (Yogītyupahva°).

For another copy by same scribe, see Add. 14,365c (no. 498).

498.

Add. 14,365c. — Paper; foll. 11; 24 lines; 9 in. by 7 in. [MAJOR T. B. JERVIS.]

The same text and commentary.

Another copy of the last by the same scribe, who professes to have completed the writing on the same day (5th of Phālguna badi, Śaka 1745).

499.

Add. 14,364b. — Foll. 10; 22 lines; copied in 1828. [MAJOR T. B. JERVIS.]

श्रीघ्नबोधः

ŚĪGHRABODHA, by KAŚĪNĀTHA BHATṬĀCĀRYA.

A short treatise (in 4 chapters) on astrology, frequently printed in India.

500.

Or. 1254.—Foll. 471; 12–15 lines; 13 in. by 6½ in.; Nagari, dated V.S. 1850 (A.D. 1793).
[Presented by SIR A. W. FRANKS.]

ज्ञानभास्करः

JÑĀNA-BHĀSKARA.

An astrological and medical treatise of uncertain authorship, in the form of a dialogue between Sūrya and Aruṇa.

A manuscript of a different recension of this work is described as no. 2719 ('Medical Works') in the India Office Catalogue, where (p. 964) the present copy is mentioned.

Begins :

ज्ञानंदं श्रुतयो जगुर्मुनिवराः पारंपरं नो विदुः
ज्ञानाभ्यस्तसमस्तसंमृतिभक्तेः शशितिरैत्र्यं यः ।
नानाशयकुञ्जलीततजगतद्दृढतपसबोधंकरः
सं श्रो[*sic*] ज्ञानविशेष भास्कर इतः साक्षी जयत्यग्रभुः ॥ १ ॥

त्वतो जस्य जगतः साक्षाद्भासते ज्ञानमुत्तमं ।
त्वमतस्तत्त्वनिरतैरुक्तो ऽसि ज्ञानभास्करैः ॥ ४ ॥

At verse 11 Sūrya speaks thus :

श्रुतिस्मृतिपुराणानि सूत्रोपनिषदां तथा ।
रहस्यभूतः (*sic*) प्रशस्ते कारणं जगतः शृणु ॥

The section concludes with a notice of the contents of the whole book :

... सूत्रप्रकाशयं शास्त्रमुत्तमं ॥ ५३ ॥
अत्रापि सकलज्ञानं प्राणिनां च प्रकाशयते ।
जन्मकर्म वयश्चिह्नं जातिमुख्यमतः परं ॥ ५९ ॥
कर्तृकारकभेदो यं होराशास्त्रे मया तव ।
होराप्रकाशाभिधेयं कथिता होरिकैः खग ॥ ५२ ॥

इति श्रीज्ञानभास्करे सौरे गणितशास्त्रे होराप्रकाशे काल-
स्वरूपनिरूपणं ॥

The titles of the next sections are :

इति श्रीज्ञा० ग० सूर्यारुणसंवादे होराप्रकाशके एकापत्य-
कर्मणि ॥ २ ॥ fol. 5a.

० अनपत्यकर्मप्रकाशः । fol. 7a.

० पंचधापत्यक० । fol. 9a.

० कर्तृकारकभेदप्रकाशः । fol. 9b.

(Cf. Weber, Cat. Berl., i. 288 [fol. 32b of MS.]

० स्त्रीवैधव्यप्र० । fol. 11b.

मृतभार्याचरणकर्मप्र० । fol. 12a.

० स्त्रीवियोगकर्म । *ibid.*

० शाकिन्यादीनां प्र० । fol. 13a.

० खिलकर्मप्र० । fol. 14b.

० अष्टादशकुशाधिकारः । fol. 16a.

० पस्फुररोगिणव्रणप्र० । fol. 16b.

० नानारोगकर्मप्र० । fol. 19a.

० उत्तरकर्मप्र० । fol. 20a.

सकलरोगकर्मप्र० । fol. 21b.

Similar short sections continue to fol. 33b, where we find a section called *jātinisācāya*.

In the next section there follow about 15 ślokas (not numbered), and on fol. 34a there is a lacuna, after which the verse-numbering is resumed (śloka 42).

The section ends fol. 37a-b, and the numbering of sections is likewise resumed (37). The titles of this and the next sections (37—42) agree fairly well with foll. 57—64 of the Berlin MS. (Weber, *loc. cit.*).

The next section (*sāmānyakarmaprakāśa*, fol. 42a) is described as belonging to the *kshayādhikāra* (Weber, p. 289), but the division of the work into *adhikāras* is not clear.

The chief remaining *adhikāras* are: *mehādhikāra* (or *mūtrā*), *sārā*, *gudarogā* (ends fol. 72a), *apasmārā*, *gulmā*, *vālmīkavraṇā*, *piṭikā* (a lacuna in this chapter), *śīrorogā*, *netrarogā*, *kushthā*, *dadrurrogā*, *hīnāgnyā*, *vātarogā*, *śūlarogā*, *klāvīyā*, *bālavaidhavyā*. The last twenty pages are occupied by a section called *bhaviṣya-Sāmba-ĉarita*.

The last section is in substance a recapitulation of the subject-matter of the book.

It ends :

जयन्तु बुद्धयो मे ऽध्यदैवज्ञानां महात्मनां ॥

Colophon :

इति सौरे गणितशास्त्रे¹ ज्ञानभास्करे सूर्यारुणसंवादे समस्तकर्म-

¹ The work thus claims to belong to numerical science or astrology, though medical details occupy a predominant share of its extent. Eggeling observes that 'medical treatment' is 'jealously excluded.'

प्रकाशके प्राधिव्याधिविधापि-सकलकर्म पारमात्रिसमस्तकर्मप्रकाशः ।
समान्नाय्यायं ज्ञानभास्कर-कर्मविपाकः ॥ संवत् १८५० मार्गमासे
कृष्णपक्षे पंचम्यां भृगुवासरे लिपितमिदं पुस्तकं ॥

501.

Or. 5259. — Foll. 293 (originally 1—304; foll. 5, 7, 9, 10, 17, 19, 21, 97, 101, 113, 117, 125, 156 missing); 14 lines; European book-form, sm. 4to. Numerous illustrations (see below) and illuminations, the leaves being of coloured paper and beautifully bordered, and otherwise adorned. Bound in the style of many choice English works of earlier centuries in green velvet, ornamented on the sides with patterns worked in gold gimp with spangles. The method of using the spangles to produce flower-forms is very unusual, and probably shows that the book was bound by a native workman of some originality, working merely after the general suggestion of a European model. Early 19th century.

[FORTESCUE W. PORTER.]

SARVASIDDHĀNTATATTVAĀCŪDĀMANI, by
DURGĀŚĀŅKARA PĀṬHAKA

An account of the career of Durgāśāᅅkara is given at p. 118 [392] of the *Janakatarangini*, by Pandit Sudhākara of Benares ('Pandit,' N. Ser., vol. xiv.). From it we learn that the author was the son of Śivalāla Pāṭhaka, was born Śaka 1709 (A.D. 1787), and lived at Benares. The present document is the horoscope (*janmapattra*) of the prince Navanibāl Singh (1821—40) of Lahore, made by orders of his father Khaᅇᅇga Singh.¹ Khaᅇᅇga ('Khararak') succeeded his father Ranjit

¹ This statement rests on the authority of Sudhākara, who doubtless has full cognisance of the facts. I have not been able to verify it from the MS., which, indeed, requires an astrological expert for its full elucidation. The name of Navanibāl probably occurred on one of the lost leaves.

Singh in 1839, and was poisoned by order of Navanibāl² in November 1840.

We also learn from Sudhākara's account that a lakh of rupees was originally paid for the present MS., and that it was acquired by Mr. Porter through the agency of a Benares *vakil* named Ūnna Lāla.

The work, besides the horoscope, contains much general information on astronomy and astrology, and is to be regarded as an album of *jyotisha*, having the horoscope merely as a nucleus.

The whole book forms an excellent example of modern Indian calligraphy, illumination and miniature painting.

The book was drawn up before the death (1839) of Ranjit Singh. See foll. 11, 12, where he is mentioned, and a full-page miniature given with portrait; more particulars about him at fol. 16a-b. Lahnā Singh³ mentioned at fol. 16b.

At fol. 29 occurs another large miniature, showing the author's nephew Jaᅇāśāᅅkara ('Pandit,' *l.c.*, p. 120) giving instruction in the use of astronomical instruments.

Foll. 63—132 treat chiefly of the zodiac, with abundant finely executed illustrations.

Fol. 133 contains a picture of a British ship, probably copied from an old picture.

Fol. 291 consists of a fine drawing of an astronomer, presumably the author, giving instruction to a pupil.

Title (fol. 290):

श्री काश्यां सर्वसिद्धान्तचूडामणिः कृतः ।

श्री हरेः पत्रिका व्याजाहुर्गेशद्वारपाठकैः ॥

502.

Or. 5207.—Foll. 5; 15 lines; 10 in. by 4 in.; regular and excellent Nagari, by a Jain scribe of 17th to 18th century. [H. JACOBI.]

² L. Griffin, *The Punjab Chiefs*, pp. 1—5.

³ Who subsequently befriended the author; Sudhākara, *op. cit.*, p. 118, note *. Sir L. Griffin (*op. cit.*, p. 90) mentions his love for astronomy.

ĀMATKĀRA-ĀINTĀMAṆI (?) of BĪKARA (?).

The final clause of this work seems to be quite corrupt (*v. infra*), and in the margin the following abbreviations occur :

चमत्कारच^० fol. 1.

चमत्कारका^० foll. 2, 3.

चमत्कारचंता(*sic*) fol. 4.

A work on astrology written in verse, the quality of which is apologized for at the close.

Beg.

६० ॥ ओं नमः ॥

तनुस्यो रविस्तुंगयष्टिं विधत्ते

मनः संतपेदारुदायादिवर्गात् ।

तनुः पीड्यते वातपित्तेन नित्यं

स वै पर्यटन् हासवृद्धिं प्रवाति ॥ १ ॥

[Section 1] 12 stanzas, *ravivīcāra* ; [2] *candravīcāra*, and so on, 12 stanzas to each week-day, down to (fol. 4a) *śanivīcāra*.

The remaining sections, likewise of 12 stanzas each, are *rāhuphala* and *ketuphala* (fol. 4b). After these comes the following postscript, much of which appears to be so corrupt as to be unintelligible :

न चाधीतवास्वर्गतः सन्दशास्त्रं

न चालंकृतो(*sic*) छंदसां न प्रवीक्ष्यते ।

गुरोरेव कारण्यता^१ मे कृतो ज्यं

क्षमध्वं बुधा ग्रंथवैषम्यदोषात् ॥ १ ॥

कृतस्यापि किं कर्म भूयो विशिष्टं

कवित्वं तुतो लौकिकी यातु योगात् ।

प्रपञ्चो न चोनाविकं बुद्धिचित्रं

भुजंग प्रयाति कृतो मे निबंधः ॥ २ ॥

ददीच्ये पुरे वटहारात्(?) पुराणां

गणात् सोहर स्थापितेः^३ स्था^४नपालः ।

द्विजो बौकरः सुंदरालभजन्मा

नृपाणामृषीणामचिन्तामण्यः ॥ ३ ॥

इति श्रीचमत्कारणी(*sic*) भावाध्याय ॥ ६ ॥

^१ L. *kārunyato*.

^२ *Sic* : a long syllable is required.

^३ L. *pitaḥ*.

^४ Dr. Jacobi took this for a nom. propr.

503.

Or. 3354c. — Foll. 20 (98—117); 15 lines; 10 in. by 4 in.; Nagari with some Jain characteristics, neatly written in black ink, but with figures, diagrams, &c., in red; date of writing corresponds to 1539 A.D. (see below).

[C. BENDALL.]

ताजिकसारः

TĀJIKĀ-SĀRA, by HARIBHADRA BHATṬA.

Astrology from Arabic and Persian sources.⁵ A short account of the contents is given by Rāj. Mitra, 'Notices,' no. 2796. Of the author nothing appears to be known.

Begins :

श्रीगणेश्य पदारविंदयगलं नत्वाथ वागीश्वरं

हरं तपनादिकं ग्रहणं रुद्रं यशोदासुतं ।

यस्य ताजिकसारमत्यसुगमं रम्यं सुबोधप्रदं

नाना ताजिकतो विलोक्य रचितं दैवज्ञ-हर्षप्रदं ॥ १ ॥

Ends :

आलोक्य नानामुनिसंपत्तानि

सम्यकृतं ताजिकसारमेवं ।

स्वल्पं विचित्रं हारिणा सुखार्थं

ज्योतिर्विदां तद्विधैः सुपद्यैः ॥ ६६ ॥

इति श्री भट्ट हरिभद्र विरचिते ताजिकसारे दिनचर्या प्रकरणं

[1] [2] [3] [4]

समाप्तो ज्यं ॥ ग्रंथायं ६०० ॥ संवत् चंद्र रत्नसमुद्र कु वर्षे ॥

मार्गशीर्षे कृष्णपक्षे । एकादश्यां तिथौ कुजवारे वाचनाचार्य्य

धुर्यगंभीर्य्य . . श्री ५ श्री विनयलाभ गणि ॥ ५० प्र० श्री ३ श्री

समतिविलर(?) गणि । तत् शिष्य ॥ ५ श्री सुमतिसुंदर मुनि ५०

सुमतिहेम मुनिना लिपीकृतं इदं पुस्तिका [*sic*] स्वाध्ययनाय श्री-

मन्नादपुरे परतरगच्छे ॥

The above chronogram works out, according to the calculation of Mr. G. F. Barwick of the British Museum, to Śaka (not to Vikrama) 1461. The general appearance of the MS. confirms this result.

⁵ This school of imported astrology is subsequent to the 10th century A.D. (Burnell, Cat. Tanj., p. 79, note). Taking this and verse 1 (implying existing *tājika*-literature) in connection with the writing of the MS., we get 12th to 13th century for the composition of the work.

504.

Add. 14,365o.—Foll. 32; 13 lines; European paper, folio. [MAJOR T. B. JERVIS.]

श्रीषवायणम्

ŚRĪSHAVĀYAṆA, professing to be a portion of the ROMAKA-SIDDHĀNTA.

A modern astrological tract containing numerous geographical names, fully described by Aufrecht, Cat. Bodl., pp. 338—40.

Begins (as Oxford MS.):

धूमपुत्रं प्रति रोमकाचार्यो वदति [1]
पुनरेव प्रवक्ष्यामि शृणु पुत्र प्रयत्नतः
सप्तद्वीपावती पृथ्वी आकारं तस्य विस्तरं ॥ १ ॥

Colophon :

इति श्रीषवायणे विवाहपृच्छा इति श्रीरोमकसिद्धान्तं श्रीष-
वायणं समाप्तं । संख्या १२५० ।

505, 506.

Or. 2663a, b.—Palm-leaf; foll. 13 (numbered in European figures); 7 lines; 1½ in. by 10 in.; Sinhalese writing of 19th century.

Or. 2663a. (=Foll. 1—7.)

संतानदीपिका

SANTĀNA-DĪPIKĀ.

A tract on astrology in 108 stanzas. Twice at least printed in Ceylon.

Begins (after *namaskāra* to Buddha), as in printed editions :

गुरुनाथं नमस्कृत्य गणनाथं प्रणम्य च । ०

In this MS. the stanzas are not numbered, though; as will be seen from the colophon, the work professes to contain 108 stanzas, like the printed edition.

The last śloka (लाभस्यानं . . . युतः) of the printed editions occurs at fol. 7a *fin.*, and is followed by eight more stanzas.

These begin :

लाभेशे लग्नभावस्ये०

and end :

० गुलिके लाभसंस्थिते ॥

इति सन्तानदीपिकाशास्त्रे अष्टोत्तरशतश्लोकसमाप्तम् ॥

Or. 2663b. (=Foll. 8—13.)

PRAŚNA-SĀRA.

A fragment on astrological subjects, by a pupil of one Vaidyanātha.¹ The text is so hopelessly corrupt as almost to defy full restoration. Mostly, if not all (originally, at least), in metrical form :

नमस्तुत्य (sic) गजास्यच्च भूतनाथं गुरुं ग्रहं ।
वैद्यनाथस्य सिश्येन [sic] प्रश्नसारो विरच्यते ॥

नत्वादीनानु भावानां ग्रहाणाञ्च तथा पुनः ।
संज्ञाक्रमेण लिख्यन्ते कश्चित् संक्षेपितो² मया ॥

होरात्मा तनुरङ्ग भंभ्यत(?)शिरः कल्पचमूर्तिस्थितिः जिह्वावाक्

मुख भम्(?) सुसत्यवचनं सव्यच्च नेतस्तथा(!) . . .

Ends (without title or colophon):

मात्रु (sic) स्थानाधि (!) पश्यन्ते रन्ध्रे वा मन्दसंयते [1]

एत[त्?] द्विकोन (sic) गतशौरीणां तत्काले मात्रु-नाशनम् ॥

507.

Add. 18,717. — A roll of coarse paper, 15 ft. 4 in. long by 8 in. wide; 17th to 18th century.

A manual of ASTROLOGY.

There is no title, and the notion of its former English possessors, embodied in the labels outside, that it formed the horoscope of some 'gentle Hindoo' seems to have no foundation.

¹ Several astrological writers of this name are registered by Aufrecht. Keśava, son of Kamalākara, and father of Gaṇeśa (mentioned above) was a pupil of Vaidyanātha; but the present book does not occur in Sudhākara's list of his works (Gaṇakatarāṅgiṇī, p. 53 [173]).

² *Likhyate kiñchit saṁkṣhepato?*

Numerous calculations and tables are given in the body of the work.

The writing and spelling are extremely careless. forms like सास्त्र, षटोका, frequently occur.

Begins (after invocation):

कल्याणानि दिवा मर्त्या(?)

Three lines below, the first section, relating to the use of a horoscope, is thus headed:

अथ जातकमंत्रस्य प्रयोजनं विधीयते ।

Later on the influence of eclipses is treated of. The opinion of the astrologer Śrīdhara is twice quoted, the second time in introducing a table or diagram, thus:

अथ श्रीधराचार्यनेतेन तन्त्रादयो द्वादश भावास्तत्संध्योश्च लिख्यंते ।

Further on, the Rudrayāmala[-tantra] is mentioned.

508.

Or. 3565 b. — Seven palm-leaves and one paper leaf, similar in size to no. 482 (Or. 3565a), with which they are strung together. Several of the leaves (foll. 1—3a) contain astrological diagrams and calculations, some of them relating to the following years (of the Nepal era): 482, 483, 486 (A.D. 1362—1366). [DR. GIMLETTE.]

FRAGMENTS (chiefly astrological).

Foll. 3b—4 contain apparently astrological notes in Newari.

Foll. 5, 6 are two leaves, without original numbering, and containing part of a tract on lucky days and the like.

Fol. 7 is, perhaps, the end of a work appearing to contain numerical calculations or enumerations, much obliterated.

Fol. 8 is a single leaf of paper in Bengali writing, containing a fragment of a Vaishṇava dialogue (between 'Bhagavān' and Arjuna).

509.

Add. 26,449. — Miscellaneous fragments referring chiefly to astrology, chiromancy, &c., Sanskrit and Mahratta; 17th and 18th century. [WILLIAM ERSKINE.]

These consist to a large extent of single leaves of obviously worthless character.

In the collection is included a large sheet of European paper, containing rough illuminations of deities (Gaṇeśa and others), and text (in some 20 stanzas): entitled *Samkrāntiphala*.

XI. MEDICINE.

510.

Add. 26,389. — Foll. 69 (orig. 11—56, 57 wanting, 57—81); 12 lines; 9½ in. by 4 in.; regular and fine Nagari (Jain?), dated [V.]S. 1667 (A.D. 1610). [WILLIAM ERSKINE.]

निबन्धसंग्रहः

Fragment of NIBANDHASAMGRAHA, commentary by ḌALLAṆA on SUŚRUTA.

The fragment contains the Śarīra-sthāna (Suśr., pt. iii.), with the loss of ten leaves at beginning.

Suśruta is referred to in the Bower MS. (5th century).

The commentary of Ḍallaṇa (also called Ḍalvaṇa, Uhlāṇa, Ullāṇa) is being printed at Calcutta (1894—), and at the beginning of it we learn that the commentator's family lived at a *Vaidyasthāna*, called Aṅkolā, near

Mathurā ('*nagarī-vara*'), in Śrī-Bhādālaka-deśa. His father was Bharatapāla, son of Jayapāla,¹ son of Govinda. These ancestors were all physicians, and Saura-vaṃśa Brahmans.

Ḍallaṇa describes himself as *Śrī-Sahanṛi-pāladeva-nṛipati-vallabhaḥ*. This is probably the same person as the 'Sohan-pāla,' who is stated in native chronicles² to have ruled at Mathurā (circa A.D. 1220).

For the present commentary the following works on Suśruta were used: the *ṭikā* of Jaijjhaṭa (Jaiyyaṭa), the *pañjikās* of Gayādāsa and Bhāskara, and the *tippaṇakas* of Mādhava and Brahmadeva.

The fragment begins with the words:

[आका] शभूता गुणा शब्देन्द्रियं°

occurring in the comm. on Suśr. III., i., 9 (= p. 732 *ad fin.* of the printed edition).

Colophon:

इति श्रीभिषग्वर श्रीडल्लण विरचिते निबन्धसंग्रहे शारीरं स्यात्
नृतीयं समाप्तमिति ॥ सं° १६६७ वर्षे मार्गशीर्षे° [remainder
of colophon missing].

511.

Add. 26,355.— Foll. 68; 11 lines; 10½ in. by 4½ in.; 18th century.

[WILLIAM ERSKINE.]

रसेन्द्रचिन्तामणिः

RASENDRACINTĀMAṆI.

A work on *materia medica* chiefly, but not wholly, in verse, in nine chapters. See Aufrecht, Cat. Bodl., p. 321. Printed at Calcutta, 1878.

The author, who belonged to the Guhakula (*v. infra*), must have lived at least

¹ A Jayapāla Dikshita (Aufrecht, Cat. Catt., *s.v.*) was a medical author.

² Arch. Surv. India, vol. xx., p. 7.

before the 16th century, as the work is quoted in the Yogatarāngini of Trimalla, whose son's work, Rasaratnapradīpa, is quoted by Tōdarānanda, the minister of Akbar. See Aufrecht, Cat. Catt.

Beg.

इदानीं गृहसंभवः श्रीरामचंद्राह्वयो रसेन्द्रचिन्तामणिग्रन्थमार-
भमाणस्तन्मूलद्वैवतैः°

End.

° योगीश्वराः³ । प्रेमाखं परचर्चयंतु भिषजासुद्धामध्यमश्रियो
राजानः कदिरदत्तकुंतकुलिश क्रोडाविरुग्गुमाः ॥

इति रसेन्द्रचिन्तामणी नवमोऽध्यायः ॥

512.

Or. 2208.—Palm-leaf; foll. 66; 4 or 5 lines; 11 in. by 1½ in.; Nepalese hooked writing, dated Nep. Samvat 342 (A.D. 1222), in the reign of Raṇasūra-deva. [DR. WRIGHT.]

विद्यावली

VIDYĀVALĪ, by AGHORA, followed by fragments.

A work, in the *āryā* metre, on several branches of medicine and the allied arts. The main subject of this heterogeneous treatise is really similar to that described in Burnell's Cat. Tanj., p. 69, under the sub-heading *Vājīkaraṇa*,⁴ as a considerable portion of the book deals with the relations of the sexes, and belongs indeed to the *Kāma-sāstra*. Some space is, however, given to magic, a common handmaid to medicine in early times; while on the other hand, the cure of the soul and its preparation for another life, according to the doctrines of the Śaivas and Yogis, are dealt with in the last chapter.

³ This is the end of the printed text.

⁴ Compare the title of a work there described, Kautuka-chintāmaṇi, with ch. 3, below.

Of the author,¹ nothing seems to be known. The MS. is unique.

Begins :

नमः शिवाय ॥

जयति सुरामुरनवरशिरोमणिकरवलि[त²]पदनखमयूखः ।

व्ययगतभवलयलाभस्त्रिभुवनजनकर हरो नाथः ॥

ये बहुविद्या रक्षास्तेषां विद्यावली न तु खलानां ।

रचिता कृतिना न शुनः कखे रत्नावली युक्ता ॥

किं खलवचनैःखेदो³ यो गुणमपहाय दोमसरति(?) ।

हित्वा ॥

यद्यपि कृपया रचिता विद्याघोरेण नात्र संदेहः ।

वेद्यो तु कर्मकुशलैस्सममेव यदन्यथा योगः ॥

दशना रचिता वाणी ॐ-।ॐ-।-। वै गुणिता ।

युक्ता पार्थनिवासी क्षितितलनिहिता फलम्बहति ॥

तत्र यदि रचिरसिद्धिस्सिद्धिस्सोमे तु मङ्गले मरणं ।

लम्बिबुधगुरुशुक्रे कष्टं सम्पद्यते पङ्क्तौ⁴ ॥

॥ शुभाशुभदूराभ्रमणज्ञानम् ॥

The rest of the chapter consists of short sections with titles such as *pūtidveshani-kshepa-parijñāna*, *śaura-parijñāna*, &c.

The subscription runs (fol. 3a) :

अघोर विरचित विद्यावली ज्ञानाधिकारः ॥

Ch. 2 (the chapters are not, however, numbered) is entitled, in a similar subscription (fol. 6a) : विद्याधिकारः ॥

Ch. 3 (fol. 11b) : कौतुका[धिकारः] ॥ The numerous subsections treat of the arrangement of the hair and ornaments, together with purifications (*samskāra*).

Ch. 4 (fol. 14a) : गन्याधिकारः ॥

Ch. 5 deals with several of the topics usually handled in the *kāma-sāstras*. The first subsection (foll. 14a—15b) deals with *yoni-bheda*. The next (with which the corresponding passage of Vātsyāyana, ‘*deśyā*

upacārāḥ,’ ii., § 5, should be compared⁵) gives the characteristics of women of different countries, beginning as follows (foll. 15b—16a) :

उज्जयनीयाश्चित्रं (sic) द्युतिमभिकाक्षति कुन्तलतारुख्यः ।

. ॥

चुम्बनन⁶ख⁶यात स्थिततरपरिहार-मध्येश्रीयाः ।

वाङ्गीकस्य तरुख्यः शुचिरुचयः चित्रतररक्ताः ॥

The other geographical designations of women are :—

Kośalakaḷ⁷-Lāta-deśa-kāminyāḥ, fol. 16a, l. 1; *Lātyāḥ*, *ibid*, ad fin.; *Sindhv-ādi-saril-lakshītadeśa-viśeṣhārya yoshitāḥ*, *ibid*.; *Pārasikā Vārendrikā*, fol. 16b, l. 1; *Vyāghrata-ṭiyāḥ*,⁹ *ib*.; *Vaṅgāliṅyo*,¹⁰ *ib*.

This subsection, entitled ‘*ālīṅganāni*, ends fol. 17b.

The following additional subsections are named :—

śumbhānāni, *nakhapadāni*,¹¹ *daśanapadāni*, *śaśa-ratasya*, *uśā-r^o*, *nīśa-r^o*, *uttānaśayā*, *śūrasamvesana* (sic), *kshepañāni*, *praharañāni*, *kūjitāni*, *purushāyita*, *avpariṣṭakavidhi* (Vātsy. II. x.), *rativiśeṣhāḥ*, *nagarakasahāyau*. The chapter (‘*suratādhikāra*’) ends at 25a.

Ch. 6, द्रावणाधिकारः, gives prescriptions for *vājikaraṇa* and the like (foll. 25—28a).

Ch. 7, सन्नाधिकारः, fol. 31a; ch. 8, सुभगाधिकारः, fol. 32a, treating of that which ‘*saubhāgyam naranāryoḥ janayati*’ (verse 1); ch. 9, वशीकरणाधिक⁹, fol. 33a; ch. 10, योपाकृष्टि, fol. 35a (use of tantric spells).

⁵ See also Aufrecht, Cat. Bodl., p. 217b.

⁶ न a sec. manu. The *ārya* might be completed by some word like *pada*: cf. Vātsyāyana, l.c. (ed. Bomb., p. 129, l. 10), and subsection of ch. 5 below (fol. 19a).

⁷ The doubled *l* is required for the metre. Compare Pali usage.

⁸ Vārendra = Rajshāhi in Bihar.

⁹ Not in lexx., but see no. 440 above, p. 182b *med*.

¹⁰ A modernised form found in inser., but not known in Sanskrit literature, which would indicate a late date for the book.

¹¹ Cf. note above.

¹ The S. Indian Śaiva writer Aghora Śivācārya is probably of the 17th century (Burnell, Cat. T., 111a).

² Either this or some other short syllable must be omitted if the metre is to be correct.

³ MS. apparently °*nārkkhedo*.

⁴ Hitherto only found in lexx. as = Saturn.

The next chapter (11), called by the prä-critic title of चिकित्साधिकारः (i.e. of course चिकित्सा^o), commences with several subjects, such as *garbhālābha*,¹ *śāṭhadamana*,¹ connected rather with surgery or magic than therapeutics, but the latter part (foll. 40a—50a) consists of a number of short prescriptions for various maladies.

Ch. 12, खन्याधिकारः (*rasāyana*, &c.), fol. 51a.

Ch. 13, रसाधि^o, fol. 55b.

Ch. 14, गुटिकाधि^o, fol. 56b.

Ch. 15, अन्नपदतिलका^o, fol. 57b.

Ch. 16 (and last), मोक्षाधि^o (*moksha* being obtained through the Śiva-cult and *yoga*), fol. 64b.

The work ends :

सूत्रक्रियाकृतप्रमगुटिकावन्धक्रमकुशलो त्वन्तं ।

यो बहुविद्याभिज्ञो रचिताघोरेण तेनेयं ॥

कौतुकयोगान्नेयं न बोधयितुमामेव(?) बहु परिज्ञानं ।

विद्यावलीति रचिता प्रसवित्री या जगदुपकृती ॥

सवचनपदविन्यासो सदृष्टिन(?) शृणोति कौतुकोपेता ।

गहनविषदावेश्या(?) विद्यावली चापि ॥

अथारविरचिता विद्यावली समाप्ताः ।

परमभट्टारक महाराजाधिराज परमेश्वर श्रीमदण्णभूरदेवस्य प्रवर्धमान विजयराज्ये पत्राङ्केनापि सम्वत् ११२२ मार्ग वदि २ वटेश्वरेण लेखिता । लिखिता च कायस्थ लेखक महादेवेनेति ॥

The name of the reigning sovereign does not occur in any of the native chronicles or lists ; if not a mere local rāja, he must probably have been the immediate predecessor of Abhaya-malla, for whose reign an extant MS. gives a date equivalent to A.D. 1224.²

Immediately following the end of the MS., in a small and close hand of the 16th to 17th

¹ These subsections are styled '*adhikāra*': but as they have not (as all the divisions we style 'chapters' have) the regular subscription : अथार रचित विद्यावाली .. अधिकार, it seems safer to treat them as subsections.

² The present writer's 'Journey in Nepal,' Appendix iii., Table 1.

century, occurs a passage which would appear to be the commencement of some kind of poem dealing, like the main MS., with some of the topics of the *kāma-śāstra* literature.

It begins with a *namaskāra* to the god of love, ending with the somewhat felicitous expression :

° देवादेवस्य जेता जयति सुरतलीलामूत्रधारः ।

Two lines below, a śloka gives the excellent advice :

चिकित्सयति यो नारीः स तासां वल्लभो भवेत् ।

A little below are lines giving the superstitions as to character and sex of children born on certain days (of the month?), from the 4th to the 16th. The fragment ends with the line :

भीरुसंभावना लज्जा परस्त्रीरतिसाहसे ।

Another leaf contains, in two separate hands, *namaskāras* to Vishṇu and to Śiva.

513.

Or. 9. — Foll. 83 ; 8 lines ; 9½ in. by 4 in. ; Nepalese writing, dated N.S. 951 [elapsd] (A.D. 1831). [Dr. W. WRIGHT.]

मदनविनोदनिघण्टुः

MADANA-VINODA-NIGHANṬU, with Newari version.

A work on *materia medica* and diet, in verse.

Printed, Benares 1869, and Calcutta 1875. See also the descriptions of the work in Cat. I. O., pp. 978—980, and Ind. Studien, xiv., 398 sqq. On the authorship, see also below.

Beg.

वीजंश्रुतीनां सुधनं मुनीनां°

The *vargas* end as follows : Abhayādivarga, fol. 21b ; Karpūrādivarga, fol. 32a ; Vanasya-varga, fol. 40a ; Nalavarga, fol. 46a ; Śākādivarga, fol. 51a ; Pāṇiyavarga, fol. 54a ; Tala-varga, fol. 59b ; Dravyavarga, fol. 62a ;

Ikshuvarga, fol. 63*b*; Madhuvarga, fol. 64*b*; Āhārādivarga, fol. 70*b*; Hastyādivarga, fol. 77*b*; Miśravarga, fol. 83*b*.

The present MS. does not contain the genealogical chapter, forming the 14th and last *varga* in many copies. According to these (*v. Eggeling, Cat. I. O., l.c.*), the work was composed in V.S. 1431 (A.D. 1374) under Madanapāla, a chief ruling at Kāmṭhā¹ on the Jumna, a few miles north of Delhi.

Colophon :

इति श्रीमदनपालविरचिते मदनविनोदनिर्घण्टमिश्रवर्गैस्त्रयो-
दशम समाप्तः ॥ संवत् १५१ अधिक वैशाख^२ वदि या द्वादसि
सुहु च निर्घण्ट स हनिचा या जुल ॥

514.

Add. 26,415. — Foll. 74; in European book-
form, small 4to; 5 lines; Nagari, 18th cen-
tury. [WILLIAM ERSKINE.]

वैद्यजीवनम्

VAIDYAJĪVANA, by LOLIMBARĀJA or LOLIMBAR-
RĀJA, with Gujarati commentary.

A work on the practice of medicine, fre-
quently printed in India.

Beg.

प्रकृतिसुभगगात्रं ॥ प्रीतिपात्रंरमायादिशुभकर्मपिधाम ॥

Colophon :

इति श्रीमद्विवाकरसूनुलोलिम्भराज^३विरचिते वैद्यजीवने रसा-
धिकारादिनाम पंचमोविलासः ॥

¹ This form, which is given twice in the Hindi and Hindustani map of the Meerut Zilla published at Agra about 1855, seems to explain several of the variants noticed by Eggeling. The Indian Atlas, ed. 1886, has Katha.

² N.S. 951 elapsed = Saka 1753 elapsed (1754 current), and in this year a second Vaiśākha was intercalated. Hence the MS. was finished in May 1831.

³ The patron of Lolimbarāja was a king Harihara, son or descendant of Sūrya (Aufrecht, Cat. Catt., s.vv.). Two kings of this name reigned at Vijayanagara during the 14th century.

515.

Add. 26,452 d. — Foll. 39—41 (orig. pag. =
१८—२१); 7 lines (text); 4 in. by 9 in.; Jain
Nagari of 17th to 18th century.

[WILLIAM ERSKINE.]

Fragment of VAIDYAVALLABHA, with
vernacular version.

Stanzas 8—44 of a medical work, bearing
the above title in the margin.

Several different works of this name are
known (Aufrecht, Cat. Catt., s.v., and Cat.
I. O., pp. 952, 960).

The following titles of sections occur:—
after stanza 19, *iti pañcāmṛitagosharūpākaḥ*;
after 24, *śisāpākaḥ*; after 27, *iti vyāhṛpākaḥ*;
after 28, *iti bhramavate*, and so on, in short
sections, down to st. 42: *iti hishkāyāṃ rasi-
rājanjūtam nāgam.*

516.

Add. 26,451. — Fol. 84.

One leaf of a MEDICAL WORK.

Verses 18—26. At the beginning of v. 24
the rare form निर्हेग्धिका occurs.

517.

Add. 26,443 i. — Foll. 47—49 (29—31); 9
lines; 10 in. by 4 in.; Nagari of 18th cent.

Fragment of a commentary.

A love-poem or work on *vājīkaraṇa*.

As a specimen (text): हासावलीककलगितजेति ।
(comm.): *tava yo 'yaṃ hāsapūrvakaḥ avalokaḥ
kalagitaṃ ca tābhyāṃ jāto yo hṛicchayaḥ kā-
maḥ sa eva agniḥ*, fol. 48(30)*a*.

518.

Or. 3565c. — Two palm-leaves ; Nepalese writing, 14th century (writing similar to Or. 3565b, foll. 1—3a). [DR. GIMLETTE.]

Fragment on MATERIA MEDICA OR RECIPES.

Thirty verses, or short numbered sections, on the use of *tālamūli* (*Curculigo orchioides*) in medicine. Very faultily copied.

Begins :

अत शंभवामि (sic) तालमूलैरशायनम् । मधना सह
भक्षयन् ०

This is followed by a few lines on the employment of *maṇḍa*, apparently the castor-oil tree, though the last word, *amṛitau-shadha*, if intended as a description of the flavour, hardly corresponds with European experience.

XII. MISCELLANEOUS ARTS (Architecture, *Ars amoris*, Magic).

519.

Add. 14,352.—Foll. 90 ; 9—12 lines ; 10½ in. by 6¼ in. ; dated V.S. 1828 (A.D. 1771).

राजवल्लभमण्डनम्

RĀJAVALLABHA-MANḌANA, by MANḌANA, son of ŚRĪKSHETRA.

A *vāstu-śāstra* or treatise on construction, dealing specially with house-architecture and the divination usually associated therewith. In verse, in 14 cantos, with an anonymous Gujarati version.

The work was printed in 1891 at Baroda (from which town the present MS. comes, see below), with diagrams and lithographic illustrations, also with a Gujarati translation differing, however, from the present version.

On the author, who flourished under Kumbhakarna of Mewar (reigned 1419—69 A.D.), see Rāmkr. Bhāṇḍārkar, Rep., 1882-3, p. 36.

Text begins :

आनन्दं चो गणेशार्कं विष्णुगौरीमहेश्वराः ।
देवाः कुरुः श्रियं सौख्यमारोग्यं त्वद्गृहे सदा ॥

Of which the version commences :

एस मस्त देवतत्पनि सदा सर्वदा श्रीलक्ष्मि सुख अनि आरो-
ग्यपणू । आपू ॥ ...

Colophon :

इति श्रीवास्तुशास्त्रे राजवल्लभमण्डने वृद्धजनप्रणीते शकुनलक्ष्यं
नाम चतुर्दशोऽध्यायः ॥

Then date (as above) and scribe's verses.
After which :

श्रीवडोदरा मधे शलाट । ० पुरुषोत्तम गोविंदराम नु पुस्तकं चे ॥

520.

Or. 1402.—Foll. 61 ; 8 lines ; 5½ in. by 6 in. (in European book-form) ; Nagari of 18th or early 19th century hand, legible, but often very incorrect. Titles of sections and chapters are rubricated, except foll. 31—54, in which alternate spaces have been left blank to be filled by red letters.

[Presented by SIR A. W. FRANKS.]

रूपमण्डनम्

RŪPA-MANḌANA, by MANḌANA, son of KSHETRA OR ŚRĪKSHETRA.

A treatise on the erection of idols, in ślokas, in eight adhikāras. On the author, see the last description.

Begins :

अथ रूपमंडनं लिख्यते ।

विश्वकर्मा उवाच ।

विश्वरूपं नमस्कृत्यः (sic) पूर्वतंचानुसारतः ।

मंडनः तनुते वास्तुशास्त्रं श्रीरूपमंडनं ॥ १ ॥

प्रासादे तिगमूर्त्तीनां प्रमाणं शास्त्रलक्षणतः ।

मनुष्यपशुपक्षादि रूपं कुर्यात्तदा कृते ॥ २ ॥

Ch. 1 ends (fol. 8a) :

इति श्रीसूत्रधारमंडनविरचिते रूपमंडने वास्तुशास्त्रे प्रतिमद्र-
व्यगुणदोषतालाधिकारः प्रथम ॥

Ch. 2 ends (fol. 14a) :

० ब्रह्ममूर्त्त्यादि . . मूर्त्ति ०

Ch. 3, 4 (end foll. 24b, 40b) treat of images of Vishnu and Śiva respectively, while ch. 5, 6 (foll. 52b, 57a) deal with those of the goddesses Gauṛī and Ākreśvarī (a female quasi-divinity of the Jains).

Ch. 7 (foll. 57—58a) deals with images representing the regents of week-days¹ and planets; while the 8th and last chapter describes images of the nakshatras, ending (v. 31) with the description of Revatī :

पृथा तु देवतासूत्र (sic) पद्मवर्णां वृजासनः ।

द्विभुजः पद्मपाणिः पद्मगर्भः प्रियो विभुः ॥ ३१ ॥

इति रेवती स्वरूपं । इति सूत्रधा० रूपम० वा० सूत्रस्वरूप-
वर्णनो नाम अष्टमो अध्यायः । ८ । इति श्रीरूपमंडननाम शास्त्रं संपूर्णं ॥

521.

Add. 7135. — Palm-leaf, inked in portions only; foll. 94; 9 lines; 8 in. by 2 in.; modern Malayalam character.

वात्स्यायनकामसूत्रम्

KĀMASŪTRA of VĀTSYĀYANA, son of
MALLANĀGA.

The most ancient and famous of the treatises on *ars amandi*.

¹ Examples of some of these are to be found in the Department of Antiquities in the British Museum.

Critically edited Bombay 1891. Several times translated; most recently, with the commentary (no. 522), by R. Schmidt (German and Latin), Berlin 1897.

Text ends fol. 93b, l. 9, after which :

--- श्रीपनिषदिके समने धिकरणे द्वितीयो अध्याय आदितः
पटत्रिंशः ॥ समाप्तं वात्स्यायनीयं कामसूत्रं ॥ श्रीवेदव्यासाय नमः ॥

522.

Or. 5202. — Foll. 69 (1-4, 5 missing, 6-68); 16 or 17 lines; 15 in. by 7 in.; good Nagari of Western India, copied in A.D. 1874.²

[H. JACOBI.]

The same, with the commentary (JAYAMAṅ-
GALA) of YAŚODHARA (fragment).

A fragment of the text, corresponding to pp. 2—199 *fin.* of the printed edition.

The commentary corresponds to pp. 1—200 *init.* of the same edition.

In the colophons, the commentator (as to whom compare Aufrecht, Cat. Bodl., p. 218) is styled *Gurudattendrapādābhīdhānaḥ .. Yaśodharaḥ*.

523.

Add. 26,435a. — Foll. 24; 11 lines; 5 in. by 11 in.; good Nagari of 18th century.

[WILLIAM ERSKINE.]

अनङ्गरङ्गः

ANAṄGARANĠA, by KALYĀNAMALLA.

A *kāma-śāstra* composed for Lāḍa Khan, son of Almad of the Lodi house, which reigned from middle of 15th to middle of 16th century.

² The MS. is not dated; but Dr. Jacobi, who visited Rajputana in that year, gives this date to the MS. (Z. D. M. G., xxxiii., 696).

An English translation has been privately printed; for an abstract see Aufrecht, Cat. Bodl., p. 218.

Our text begins with the first verse-passage of the Oxford MS. :

अतिललितविलासं^०

Ends :

० प्रीत्यै सदा कामिनाम् ॥ १० ॥ ४१३ ॥

इति श्रीमहाडनवह्वविनोदाय राज्ञश्चुषि महाकविकल्याणमह-
विरचिते [५]नगरंगे संभोगनिरूपणं ॥

524.

Or. 5195.—Foll. 10; 17 lines; 10 in. by 4½ in.; excellent Jain Nagari of 17th century.

[H. JACOBI.]

Another copy.

Colophon :

अनगरंगशास्त्रस्य प्रतिमेनां (!) च हर्षतः ।

अलिखति^१ शालक्रीडिस्त्राथ^२

525.

Or. 5252.—Foll. 20; 17 lines; 10 in. by 4 in.; regular Jain Nagari of 17th century.

[H. JACOBI.]

सामुद्रिकतिलकः

SĀMUDRIKA-TILAKA, by DURLABHARĀJA, SON OF NARASIMHA MAHATTAMA.

A work on divination with reference to the bodily marks and characteristics of the two sexes (*striṅpurushalakṣhaṇa*).

^१ A Jain scribe of this name wrote MS. 1619 in Weber's Cat. in V. Śaṃvat 1667. If the present copy be written by the same person, it would be (see Aufrecht, *sup. cit.*) copied presumably in the author's lifetime.

^२ An obliteration follows. Either *svayam*, *svādhyāye*, or both were probably intended.

It was composed under king Kumārapāla (A.D. 1143—1173) of Gujarat, and revised by the author's son, who adds a colophon giving particulars (see below^३) of his father's family and works.

Beg.

श्रीपतिनाभिप्रभवः कनकच्छायः प्रयच्छतु शिवं वः ।

कल्यादिशिष्टहेतुः यस्मासनसंश्रितो देवः ॥ १ ॥

.

उत्पत्तिः श्रीमूलान्नस्यापि ततःप्रधानमेवापि ।

क्रियते लक्षणमनयो[र्] यदि तदिह स्याज्जनोपकृतिः ॥ ७ ॥

इच्छावर्चिसुचिरं स्वहृदि सामुद्रेण सम्यगवगम्यं ।

नृस्त्रीलक्षणशास्त्रं रचयाचक्रे तदादितया ॥ ८ ॥

[Part I.]

Adhikāra 1 (*śarīrādhikāra*) ends fol. 8b (= st. 1—300).

Adhikāra 2 (*śarīrādhikāra*) ends fol. 11b (= st. 1—98).

Adhikāra 3 (*āvarttādhidyadhik*^{०४}) ends fol. 12a (= st. 1—46).

[Part II.^५]

Beg.

संस्थानवर्णगंधावर्णसङ्गं सरोगतिच्छायः इति नरवन्नारोणामपि
लक्षणमष्टधा भवति ॥

Adhik. 1 (*saṃsthānādhikāraḥ prathamah*), st. [40^६]1—591, fol. 16b.

Adhik. 2 (*saṃsthānādhikāraḥ dvi*^०), st. 592—695, fol. 19b.

^३ See also a note by the present writer in J. R. As. Soc., 1898, p. 230.

^४ *āvartanādyadhikāra*?; cf. v. 1 (11a) *āvartanaprabhṛtiṅnam anumānāl lakṣhaṇaṃ brāmaḥ*.

^५ There appears to be no formal division into parts; but such a distribution must be inferred from the re-numbering of adhikāras from this point onwards.

^६ The number 400 does not occur in the stanza-numeration. On the contrary, it will be observed that pt. i., adh. 2, 3 contain together not 100 but (98 + 46 =) 144 stanzas. Nevertheless, at p. 14b (where 400 occurs) the continuous numbering by hundreds recurs, and is carried on to the end of the MS.

Adhik. 3 (*varnādy-adhikāre tritīyah pariśchedah*¹), st. 696—742, fol. 20b.

The genealogy and other particulars respecting the author then follow :

अत्रास्ति कोऽपि वंशः प्राग्वटाख्यस्त्रिलोकविख्यातः ।

नृपसंपदि वृद्धायामवलंबनयष्टिरभवद्यः ॥ ४३ ॥

आसीन्नत्र विचित्रः³ श्रीमद्याहिन संज्ञया ज्ञातः³ ।

व्ययकरणपदामातो नृपतेस्त्री⁴ भीमदेवस्य ॥ ४४ ॥

समजनि त[दं] गजन्मा प्रथितः श्रीराजपाल इति नाम्ना ।

प्रतिपक्षद्विपसिंहः श्रीनरसिंहः सुतस्तस्य ॥ ४५ ॥

श्रीमान्दुर्लभराजस्तदपत्यं बुद्धिधाम सुकविरभूत् ।

यं श्रीकुमारपालो महत्तम⁵ क्षितिपतिः कृतवान् ॥ ४६ ॥

प्रद्यालयितुं मणिमिव वाणी मज्जति चतुर्ध्विवासुधिषु ।

यस्य विलासवती गजतुरंगशकुनप्रबंधेषु ॥ ४७ ॥

तेनापज्ञातमिदं स्त्रीपुरुषलक्षणं तदनुकविना ।

तस्यैव सुतेन जगद्देवन समर्थयाचक्रे ॥ ४८ ॥

अहमपि परेऽपि कवयः तथापि महदंतरं परिज्ञेयं ।

रेकं रल⁶ योरिति यदि तन्निकं कलभायते करभः ॥ ४९ ॥

सुललितपदा सुवर्णा सालंकारा सुदुर्लभा साया⁷ ।

एकाप्याया रस्या किं पुनरष्टौ शतान्येता⁸ ॥ ५० ॥

परहृदयाभिप्रायं परगदितार्थस्य वेत्ति⁹ यस्तत्त्वं ।

सत्यं भुवने दुर्लभसंभूतः सुकविरेकः ॥ ५१ ॥

नृस्त्रीलक्षणपुष्पसज्जमेतां सुरभिवर्णगुणगुंफां ।

राजसभाविख्याता अपि संतः कुरुत कंठस्य¹⁰ ॥ ५२ ॥

इति सामुद्रिकतिलकाभिधानं पुरुषस्त्रीलक्षणशतसंज्ञं समाप्ताः ।
एवं ग्रंथ स¹¹ श्लोक १००० ॥

¹ This expression for a chapter occurs only here in the MS.

² Read for the metre (*āryā*), *vātu*; and cf. Epigr. Ind., i. 31. s.

³ MS. *°citra śrī . . jñātāḥ*.

⁴ Read श्रीभीम⁰

⁵ The MS. has been corrected. It formerly read: *yaṃ śrī śrī*, and still reads *°hatvamaṃ kshati*.

⁶ i.e. 'if the letters *ra* and *la* were the same,' though in the MS. the first character more closely resembles *ड* than *र*. *kalabhāyate* is a verbal form coined for the occasion.

⁷ *°rthāḥ* MS.

⁸ Read *°ny eva*.

⁹ *°cetti* MS.

¹⁰ *°staṃ* MS.

¹¹ A copyist's addition. Jagaddeva only claims 800 (v. 50 above), and it will be seen that the real number falls a little short of that.

From the above verses we accordingly learn that our poet's great-grandfather Bāhilla (Yāhilla?), of the Prāgvāta clan,¹² was a councillor and treasury-officer (*vyayakaraṇa*) under Bhimadeva I., who reigned in Gujarat A.D. 1021—1063.¹³

The following is the genealogy :

Yāhilla (Bā⁰), foll. 1021—63

Rājapāla

Narasimha

Durlabharāja

Jagaddeva

Kumārāpāla gave Durlabharāja the family-title of Mahattama.¹⁴

Durlabharāja also wrote on elephants, horses and birds.

Jagaddeva wrote the Svapna-śintāmaṇi.¹⁵

526.

Or. 3364c. — Foll. 13 (177—190); 11 lines; 6 in. by 4 in.; Nagari of 19th century, with diagrams. [C. BENDALL.]

उडुशः

UDDĪŚA.

A short manual of magic. The manual described by Rāj. Mitra, 'Notices,' no. 989, also a Saiva and tantric compilation, is quite possibly the same. There are several diagrams.

¹² Epigr. Ind., i., 24, note 10.

¹³ Bühler in Ind. Ant., vi., 185, 213; Epigr. Ind., i., 231 sqq.

¹⁴ Also used (?) by his father (chapter-titles, foll. 8b—12a), and preserved in the colophons of his son's work. See below.

¹⁵ See Cat. I. O., p. 1126; Bikaner Cat., p. 340-41.

Bogins :

अथ हरगौरीसंवादे उडोश¹प्रयोगाः ॥

उडोश¹ यो न जा[ना]ति स रुष्टः किं करिष्यति ।

मेरुं चालयते स्थानात्सागरे ज्ञा²धयेन्महीम् ।

सूर्यं च पातयेद्भूमौ नेदं मिथ्या भविष्यति ॥

The usual subjects of Indian magic are briefly treated, e.g. 'vaśikaraṇa' (fol. 1[177]):

उं ह्रीं ह्रीं आकर्षय एकांते जपन्स्त्रीमप्याकरोति ॥

Some of the diagrams, e.g. that on fol. 186 (10a), deal with divination by means of letters of the alphabet.

XIII. COPIES OF INSCRIPTIONS.

527.

Stowe Or. 30. — A roll of rough paper, coloured yellow, containing a very rough eye-copy of the

DELHI (Mehaurauli)

Inscription on the Iron Pillar.

See no. 528 (Add. 8896, Art. II.).

The present quite valueless copy has been evidently made by some ignorant person, and possibly copied quite carelessly from the back of a squeeze or other reverse of a mechanical copy, as the letters read the wrong way, so that the paper must be held up to the light and read from the back. The portions of which the roll is composed have, moreover, been wrongly stuck together.

528.

Add. 8895, Art. I.; 8896, Art. II., III.

FACSIMILES OF INSCRIPTIONS.

Paper rolls. Chiefly eye-copies traced in Indian ink to about the actual size of the inscriptions.

¹ The scribe writes the word with one *ḷ*, but the usual spelling is with *ḷḷ*, and this is also adopted by the Pandit in his dedicatory note (cf. no. 316, Or. 3364a) on cover.

² Read *plāvayan*.

Add. 8895. — Art I.

BHITARI.

Inscription of Skanda Gupta.

See Fleet, Corpus Inscr. Indicc., iii., no. 13.

The present copy, which appears to be made in printing ink, is much larger and more legible than the facsimile in the *Corpus*.

DELHI (1).

Minor Inscriptions on Firūz Shāh Lāt.

Inscription of Visala Deva, dated V.S. 1220.

See Colebrooke in Asiatic Researches, vii., 179, pl. xv., xvi. (= Essays, iii., 208), and Cunningham, Arch. Survey of India, i., 166.

Add. 8896. — Art. II.

DELHI [Mehaurauli] (2).

Inscription on the Iron Pillar.

The six-line inscription of Candra. See Fleet, Corpus, iii., no. 32, pl. xxi.A.

The present copy bears the inscription: "Humbly presented to Sir William Jones by his faithful servant William Steuart"; together with numerous attempts at decipherment, in the handwriting of Jones.

Art. III. No. 3 [nos. 1, 2, 4, Prakrit.]

Another copy.

A very poor eye-copy of the same inscription. Some notes (in Sir Wm. Jones's writing) are added.

The portions are wrongly mounted; compare no. 527.

529.

Or. 2665.—Foll. 4; 12 lines; 8 in. by 9 in.; transcribed in 1874, on thin European paper, by one Vināyaka Raghunātha Kāle at Kolapur.

TRANSCRIPT OF THE KAUTHEM COPPER-PLATE.

See Fleet (in Ind. Antiquary, xvi., 15) as to the original of this document, which is a rough and unskilled eye-copy from it. The historical portion coincides with that of the Miraj plates (of A.D. 1024-5) described by Fleet, *ibid.*, viii., 10 (Jan. 1879).

The grantor of the original of the present transcript was Vikramāditya V. (Tribhuvanamalla I.), the predecessor (1008—1018 A.D.) of Jayasimha. III. of the Miraj plates, who reigned 1018—c. 1042.¹

The passage in the Miraj plates (Ind. Ant., viii., 19) containing the king's name, date and grant, was evidently drafted exactly on the model of the original of the present document. The string of titles, श्रीवर्धनराजः &c., is identical, and the epithet Vaidhanarendradeva follows the name (Tribhuvana° for Jagadekamalla°).

The date runs thus (fol. 4a med.):

शक नृपकालातीतसंवत्सर शतेषु नवसु तृशदधिकेषु गतेषु ९३०
प्रवर्त्तेनान सौम्य संवरे (sic) यौर्णमास्या सोमग्रहणपञ्चमि ॥

The year is thus the *elapsed* Śaka 930, or the cyclic Saumya, which equals 931 Śaka *current*.

The actual grant immediately follows.

¹ Compare Arch. Survey S. Ind., vol. ii., p. 149 (R. Sewell's Lists of Inserr. and Sketch of S. Indian Dynasties); and Fleet in Bombay Gazetteer, vol. i., ch. iv., p. 434.

The translation into Marathi considerably abridges the original, leaving out *nomina propria* and other details.

530.

Add. 26,447a.—Foll. 6; 12 lines; obl. 8vo.; 18th century. [WILLIAM ERSKINE.]

Copy of the NAGPUR INSCRIPTION of [V.]S. 1161 (A.D. 1104).

Headed "Sanskrit, no. 57, copy of copper tablets found at Sattara."

Beg.

नमो भारतैः ॥ प्रसादौदार्यमाधुर्वसमाधिसमतादयः ॥ ०

The inscription has been published with full commentary and translation by Prof. Kielhorn in Epigr. Ind., ii., 180.

There can be no doubt that the present transcript was the copy sent by Erskine to Lassen, and used by the latter scholar for his edition in the *Zeitschr. für die Kunde des Morgenlandes*, Bd. vii., pp. 294² foll.; see especially Lassen's remarks (p. 307) on the fracture of the last leaf.

Kielhorn's conjecture (*l.c.*, note 3) as to the probable origin of the apparently erroneous description 'at Sattara' is probably quite correct. If there be any truth in Erskine's description above, perhaps the place in Malwa now called Satar (not Satāra, Bombay Pres.) is intended.

531.

Add. 26,538. — A collection of transcripts of the

INSCRIPTIONS ON MOUNT ABU

on native paper, bound together in book-

² Not 194 as Kielhorn cites it. '194' is a misprint in the *Zeitschrift* itself.

form (8vo), foll. 97. The copies were made for Captain (subsequently Colonel) James Tod, and were sent by him to Mr. Erskine 'Bombay, 31st Jan. 1823.'

[WILLIAM ERSKINE.]

The language of the inscriptions, with the exception of a few in Hindi, is Sanskrit, but the descriptive headings are in Hindi.

A general account of the Abu inscriptions made from similar transcripts is given by Prof. H. H. Wilson in *Asiatic Researches*, vol. xvi., pp. 284 ff. References are given below to this article, as well as to two papers containing the text of several inscriptions, which have appeared in the *Indian Antiquary* (vols. ii., xvi.).

Tod's own account of Abu is to be found in his "Travels in Western India," chapters v. and vi., and from p. 118 it would seem that the present documents may possibly be the copies made by his 'guru.'

The inscription occupying foll. 1—3 corresponds to no. 1. in Wilson's article, where a translation is given (pp. 285—288)

Fol. 4 corresponds to no. XXI. in Wilson.

„ 5 „ „ VII. „

„ 6 „ „ IV. „

„ 7 „ „ IX. „

„ 8 (not in Wilson) gives a barbarous mixture of Sanskrit and Hindi, the date (V.S. 1533) inscribed on an image of Mandākinī(?) at the Acaleśvara temple.

Foll. 9—12 correspond to no. XIX. in Wilson.

Fol. 13 is left blank; and on 14 is a note stating the last inscription to have originally contained 88 ślokas, instead of the 65 here represented, with particulars as to lacunae.

¹ Compare Tod, *Travels in Western India*, p. 88:— "There was no inscription in the temple of Achilleswar, but I copied one from the adjacent reservoir"; *ibid.*, p. 503: "A copy of this inscription, notwithstanding search, cannot be found amongst the author's papers." This folio is doubtless the copy in question, which had been sent to Mr. Erskine.

Foll. 15—19 correspond to no. X. in Wilson. See also Kielhorn in *Ind. Ant.*, xvi., 345.

Foll. 21—26 corr. to no. XVIII. in Wilson.

„ 27—43a „ XX. „

Fol. 43b „ XXI. „

Foll. 44—53 „ XXII. „

Fol. 54 (par. 2) „ XXIII. „

„ 55a „ XVII. „

Foll. 55b and ff. „ XXVII. „

„ 59, 60a „ XXX. „

Text in *Ind. Ant.*, ii., 256-7.

Foll. 60b, 61 correspond to no. XXIX. in Wilson. Text in *Ind. Ant.*, ii., 256.

Fol. 62, three short inscriptions in Sansk. and Hindi, dated Samvat 1588, 1486 and 1504 respectively.

Foll. 65—67 correspond to no. XLIII. in Wilson.

532.

Add. 14,387. — Foll. 9; folio.

Transcripts of SANSKRIT and CANARESE INSCRIPTIONS made for Major T. B. Jervis.

I. Inscription at *Kaseli* or *Kushelee* in the Vijayadurg taluk of the Ratnagiri district of the Bombay Presidency.

Dated Śaka 1113 (A.D. 1191), in the reign of Bhoja Deva.

See the *Catalogue of Sanskrit . . . Books* (1877—1892), s. v. *Bhojadeva*; and also Dr. J. Taylor's facsimile and translation in "Transactions of the Literary Society of Bombay," iii., 391 (1823).

II. Inscription at *Tervāṭaka* (variously modernized as *Terwun* and *Terwatta*), in the same taluk and district.

Dated Śaka 1182 (A.D. 1260), reign of Kāmva-deva.

Accounts of this inscription are given in *J. R. A. S.*, Old Ser., vol. ii., p. 388, *ibid.*, v., 177, and *J. Bomb. As. Soc.*, iv., 105.

533.

Or. 4736. (Nos. 3—14.) Eye - copies, on paper, of

INSCRIPTIONS from various sites in
CAMBODIA and SIAM.

[Presented by MRS. MOUHOT.]

Twelve eye-copies of Sanskrit inscriptions brought to Europe by the traveller, A. H. Mouhot. Apparently not published; but the present materials are not adapted for publication. They were collected in 1860-1.

The places in which the originals existed are marked on each.

They appear to read as follows :

3. Province siamoise dite Nakhon tchaïe si.
4. Province de Ligor.
5. Ville de Sukhoday (Sukhothai).
6. Mont Ba Kheng, statue de Pra Sreiar.
7. (Two parts.) Penom Wan.
8. *ibid.*
9. 'M^s Pimaïe, district de Kôrât ci-devant cambogien.'
10. Vieil édifice, près de Préasat.
11. Ville de Kampheng phet (Siam).
12. Basseat, province de Battambang.
13. Une tour de Tchaïapour [Jayapur] province de Kôrât.
14. Une des terrasses d'Ongéor Thôm (la grande).

DR. RUPNATHJI (DR. RUPAK NATH)

DR.RUPNATHJI(DR.RUPAK NATH)

B. BUDDHISTIC LITERATURE.

534.

Or. 2204. — Palm-leaf; foll. 175 (originally numbered 1—27, 29—176); 6 lines; 17 in. by $2\frac{1}{2}$ in.; written in Nepal or Bengal,¹ 12th to 13th century A.D. [DR. D. WRIGHT.]

सद्धर्मपुण्डरीकम्

SADDHARMA-PUNḌARĪKA.

The contents of this sūtra, one of the 'nine Dharmas' or leading Buddhist sacred texts of Nepal, are well known from the translations of Burnouf and of Kern.

At fol. 125 a note in a later, but still early, handwriting, indicates a gap extending from the middle² of ch. 15 to near the end of ch. 17.

From the colophon, which is tantalizingly incomplete, we only gather that the present, like so many other Buddhist MSS., was intended as a votive offering:

आर्यसद्धर्मपुण्डरीके धर्मपर्याये सप्तविंशतिमः (sic) परिवर्त्तेः
सन्नामः ॥ ये धर्मा ० ॥ देयधर्मो यं प्रवरमहायान यापिना (a
blank space here follows) ॥ ॥

¹ It is of course possible that the MS. may have been written elsewhere in Northern India: but all known examples of MSS. in this writing have been found in Nepal, and none of them give particulars of any other place of writing than one of these countries, which were indeed the last refuges of Indian Buddhism at this time.

² Page 192 (ed. 1) [= fol. 170a of MS.] of Burnouf's translation. A useful index of chapters, supplied later than the rest, is preserved with our MS.

There is a miniature on fol. 1 of stupa with figures in adoration.

The binding-boards, though now much damaged, have been handsomely illuminated. Each is divided into five compartments, the middle containing a Buddha in the *dharmācākrāmudrā*, and attended by two *vidyādharas* and four *devas*. The other figures are crowned Buddhas or Bodhisats on ornamented thrones, seated with various *mudrās*.³

Numerous MSS. (some very ancient⁴) of this work are preserved in the several Hodgson collections and at Cambridge.

535.

Or. 1079. — Foll. 178 (originally numbered 1—163, 163 (bis)—177); 7 lines; 13 in. by 4 in.; written on sized Nepalese paper, in the hand generally employed by Nepalese copyists of the present day.

[DR. WM. WRIGHT.]

लङ्कावतारः

LAṄKĀVATĀRA, or SADDHARMA-LAṄKĀVATĀRA-SŪTRA.

Accounts of other MSS., all of them of the present or last century, of this work are

³ One of these, with green body, is doubtless Amoghāsiddhi. Cf. L. A. Waddell, *Buddhism in Tibet*, p. 349.

⁴ E.g. that found by myself and noticed at p. 46 of my *Journey*, now at Cambridge.

given in the Royal Asiatic Society's Catalogue of Hodgson MSS., no. 5 (J. R. A. S., Oct. 1875), my own Catalogue of Buddhist Skt. MSS. at Cambridge (Add. 915,¹ 1607), and Rāj. Mitra's Sanskrit Buddh. Literature, p. 113. Further accounts of the book, which is reckoned as one of the 'nine dharmas' or leading Buddhist scriptures of Nepal, are to be found in Burnouf's 'Introduction,' pp. 514 ff., and in F. Max Müller's 'India, what can it teach us?' ed. 1² (1883), p. 299. In the latter work it is pointed out that the main work (ch. 1—8 = foll. 1—132a in our MS.) was translated into Chinese³ A.D. 443, while the work as we at present have it, consisting of ten chapters, was rendered as early as 513. The latter of the two additional chapters contains a pseudo-prophetic passage, referring to personages and events 'before the beginning of the fifth century A.D.' Two extracts are given (*loc. cit.*). The first of these occurs at foll. 172b—173a of our MS., with only minor variants from the extracts printed by Prof. Max Müller⁴; but in the second extract (*loc. cit.*, note⁵) the name of the astronomer (?), in l. 4, is given⁵ as Puḍaka. After this line occurs the following:

चली(? वली) पुण्यकृता लोका प्रजा भाग्या भविष्यति ।
रक्षकः सर्वधर्माणां राजा वली गृहीपतिः ॥

In the following line मयराक्षः stands for *Mayūrākṣah*, and in the last line of the extract वात्सली stands for *Vāsālī*.

In the final passage cited by Rāj. Mitra (*op. cit.*) read in the last śloka not *yoginas* but the word *yoniśas*, common in Buddhist Sanskrit and in Pali.

¹ Accidentally omitted in the index to the work.

² This interesting information was suppressed in the second edition.

³ The Tibetan version was made in the 9th century (Feer, in *Annales du Musée Guimet*, ii., 238).

⁴ The mention of 'MS. C,' in his footnote² seems to imply that he used at least three MSS.

⁵ I pass over mere blunders. The extent of these may be estimated from the fact that even Pāṇini's name appears as यानिनि.

Colophon:

आर्यसद्धर्मलंकावतार नाम महायान सूत्र सगायकं समाप्त-
मिति ॥ ये धम्मो (the Buddhist 'confession').

In MS. Or. 4942, foll. 1, 2 will be found a collation of the readings of foll. 107b—113a of this MS. with those of some palm-leaves temporarily obtained from Nepal by the compiler of this Catalogue.

536.

Or. 2203. Palm-leaf; original leaf-numbering 1—351⁶; of the present MS., however, five leaves (foll. 207, 208, 304, 332, 349) are paper-supply, in writing of about the 18th century, while six more (foll. 351, 12*—14*, 349*, 350*) are supplied in modern writing, the leaves marked * being placed behind existing leaves which had become partly illegible⁶; 6 lines; 13 in. by 2½ in.; straight-topped Nepalese writing, dated N.S. 367 (A.D. 1247). See below.

[DR. D. WRIGHT.]

अष्टसाहस्रिका प्रज्ञापारमिता

PRAJÑĀPĀRAMITĀ, 'Ashtasahasrikā'
recension.

A work on the philosophy of the northern Buddhist schools, printed in the *Bibliotheca Indica*, with an introduction in English giving an account of the contents of the present, the shortest and best known recension, and of the longer recensions, by the editor, the late Rājendralāla Mitra.

Very numerous MSS. of the work are extant, the oldest known being described in my Cambridge Catalogue, and others in the descriptions of the various Hodgson collections.

⁶ The old leaf-numbering of foll. 154—167 and 236—259 has been corrected in a later hand, but 260—263 were not altered.

Text begins (as in printed edition):

निर्विकल्पे नमस्तुभ्यं०

The ordinary text ends (fol. 350*b*, l. 1) with the 'Buddhist confession' ये धर्मा० (=ed. *Bibl. Indica*, p. 530).

This is followed by the verses लोकं . . . गृह्यते printed by Rāj. Mitra as occurring, somewhat earlier in the text,¹ in one only of his MSS.

The colophon runs thus:

शैलेश्वरामायुक्तो वरु वत्सर वरुते ।

मांसिते ऽनङ्गदिने जिनमाता प्रतिष्ठिता ॥

राजद्विराज . . श्रीमद्भयमङ्गदेव विजयराजे (*sic*) । देयधर्मो
यं श्रीललितापुर नगरे श्रीमान्नीत्या - रमकुद्या निवासी हरिपाल
ठकुरस्य यदत्र पुण्यं &c. (usual votive formula).

Several of the letters in the above colophon have either faded or have been re-touched, so that their correct decipherment remains uncertain. About the words forming the chronogram² and the king's name there is, however, no reasonable doubt. The date 367 of Nepal (A.D. 1247) will fit fairly well for Abhaya-malla.³ *Anaṅga* = *Kāmadēva* = 13: see Bühler, *Indische Paläographie* (= *Grundriss*, i., 11), p. 81; but the use of numeral words for the day of the month is rare, if not unexampled. With *Jinamātā* for the book itself, compare *sarvatathagatajananī* in a preceding clause (ed. *Bibl. Indica*, p. 529 *ad fin.*).

The general character of the writing is of the fine bold style, resembling the 'Lantsa'⁴ script still used for Sanskrit (cf. no. 541) in China.

¹ P. 529, note 1. In the last line, for *svihitais* our MS. has *parihitais*.

² In spite of *raśa* for *rasa*, and the unmetric *rāma*.

³ See the tables of Kings of Nepal in my *Catalogue of Buddhist Sk. MSS.*, and *Journey . . . in Nepal* (Appendix III).

⁴ See B. H. Hodgson's plates in *As. Res.*, vol. xvi. (1828) p. 416, pl. iii.

The writing very closely resembles that of the Cambridge MS. Add. 1693. See pl. ii. 2 and the Table of Letters in my Cambridge Catalogue. As noted in the Introduction to the same work (p. xxvii.), this form of hand, without hooked tops, very rarely⁵ lingers on into the 13th century.

At least one letter, however, is even more archaic in form than in most of the MSS. of the preceding century, viz. *e* initial, which has the form व similar to that of the Lantsa in Hodgson's plate already cited.

On foll. 1 and 2 are miniatures: the first representing a Buddha on a lotus-throne, with the hands in the *dharmacakra-mudrā*,⁶ and the second the feminine four-handed figure of Dharma, or the personified Prajñā-pāramitā, holding a book.⁶

The high reverence in which the book is held in Nepal is attested by the marks of *pūjā*, tabs of sandal-paste, chunam, vermilion and the like, found on the wooden covers of this MS. and of Or. 2202 (no. 537). Compare the description of a Calcutta MS. in Rāj. Mitra's *Sanskrit B. Lit.*, p. 188.

537.

Or. 2202. — Foll. 230; 6 lines; 20 in. by 2½ in. Foll. 1—228 written or painted in the 'Lantsa' Nepalese hand of the 12th to 13th century, in silver letters on indigo blue paper, with miniatures; see below. Foll. 229, 230, paper supply of 17th to 18th century. Damaged by damp, and torn at beginning and end. [DR. D. WRIGHT.]

⁵ My present reading of the chronogram of our MS. must modify, of course, my statement (*l.c.*) that only one dated MS. (Cambr., Add. 1648) written so is known. It is noteworthy that our MS., written during the reign of the son and successor (D. Wright, *Hist. of Nepal*, p. 162) of the king in whose reign that MS. was copied, shows a similar variety in the use of numeral figures (Cat., p. 154, and Table of Numerals).

⁶ See Bhagvan Lal, *Bauddha Mythology*, in no. 9 of the *Misc. Series of Arch. Surv. W. India*, p. 99, and pl. xxii., fig. 2.

Another copy.

The date of the writing is not easy to determine. From the commonness¹ in the 16th to 17th century of MSS. in materials of the present kind, written, moreover, in an archaistic hand very similar to that before us, one is disposed at first to assign the MS. to that period, especially as paper first appears as an ordinary material at that time. Paper was, however, used occasionally for MSS. much earlier² in Nepal: and the forms of the letters show all the most archaic forms found in MSS. of the 13th and even 12th centuries. This is specially noteworthy in the case of *E* (initial), *kh*, *gh*, *dh* and *ś*, where the older forms are used, as contrasted with the merely archaistic MSS. of the 16th century.³

The use of pigments for writing to simulate the precious metals was early known in Nepal. See the passage from the *Vaṃsāvali* cited, with the corrected date (11th century) in my Cambridge Catalogue, p. xviii., and referring to a MS. of the present work.

A very strong argument also for an early date is the presence of well executed illuminations, both in the MS. itself and on one of the binding-boards. As I have elsewhere⁴ shown, good illuminations are practically unknown in Nepalese MSS. after the 13th century.

¹ See my Cambridge Catalogue, p. xxxii., and compare pl. iii. 3.

² *E.g.* Cambridge MSS., Add. 1412, 1 and 2. See Catalogue, p. xxviii. Dr. Hoernle's Weber MSS. form much earlier examples still (*J. A. S. Beng.* for 1893, vol. 62, pt. 1, p. 3) of MSS. written on 'Nepalese' paper.

³ See the bottom line of the Table of Letters in my Cambridge Catalogue, where letters from a MS. of A.D. 1576 are given. A MS. of that period, however, preserves a more archaic *e* for the figure 1. See the Table of Numbers. *dh* in our MS. is peculiarly simple and archaic.

⁴ *Camb. Cat.*, pp. xxix. and xxxiv. (*Palæographical Introduction*).

Of the subjects of the illuminations, the best are:—

On fol. 1:

1. A Buddha on a *padmāsana* with lions, with hands in the *dharmācakra-mudrā*.
2. A figure seated holding a *viṇā*, with blue lotuses on either side.

On fol. 2:

1. A figure of *Prajñāpāramitā* on a seat similar to that of the Buddha above, four-handed, with hands as in the fig. in no. 536.
2. A *Bodhisattva*, probably *Avalokiteśvara-Tārā*,⁵ with one hand holding a red lotus(?), the other held down in benediction; white lotuses on either side of seat. Both these figures are white, and wear flowered red *śatīs*.

A third consideration in favour of an early date of the MS. is the nature of the additions:—

(a) Black ink corrections in several places, which appear to be in a hooked hand such as was commonly used in the 15th to 16th century.

(b) The paper supply at the end, which, though clearly much later than the body of the MS., is apparently not much more recent than the 17th century.

538.

Or. 87.—Foll. 285; oblong; 7 lines; Nepalese character, 18th century. The last leaf is supplied in a recent Nepalese hand.

[Presented by DR. WM. WRIGHT.]

Another copy.

Colophon:

आर्याष्टसहस्रिका प्रज्ञापारमिता समाप्ता ॥

⁵ Compare fig. 12 (pl. xxiv.) in *Bhagvān Lāl's* Appendix to *Arch. Surv. W. Ind.* (Misc. Ser.), no. 9.

539.

Or. 88. — Foll. 129; 6 lines; Nagari, dated Nep. Samvat 956 (A.D. 1835).

[DR. WM. WRIGHT.]

तथागतगुह्यकम्

TATHĀGATA-GUHYAKA OR GUHYASAMĀJA.

One of the 'nine dharmas'¹ of the Nepalese. A Buddhistic *tantra* of the most repulsive kind, described in detail by Rāj. Mitra, Nep. B. L., pp. 261-64; cf. L. Poussin, Bouddhisme, pp. 141, 136, 146 (note). It is divided into 18 sections (*paṭala*).

Beg.

एवं न० श्रु एक० स० भगवान् सर्वतथागतवाक्चिन्तद्दयवज(sic)-
योषिद्गोषु विजहार ।

Colophon :

सर्वतथागतकायवाक्चिन्तरहस्या[त्] श्रीगुण्यसमाजे सर्वगुण्य(sic)-
निर्देशज्ञानाधिष्ठानो नाम षट्श्लोकाः समाप्तः ॥ ० ॥ सम्वत् ९५६
स्ति पौष कृष्ण ७ ह् २ सम्पूर्णे जुरो ॥

540.

Or. 1080.—Foll. 47; 7—10 lines; 9½ in. by 4 in.; Nepalese writing and paper of the present day.

[Presented by DR. WM. WRIGHT.]

नामसंगीतिः

NĀMASAṂGĪTI OR ĀRYAMAÑJUŚRĪ-NĀMASAṂGĪTI,
with a Newari commentary.

A Buddhistic work in verse, perhaps of comparatively late date, as it appears not to form part of the large Chinese or Tibetan collections.

¹ This is the seventh of the above-mentioned Dharmas. See Burnouf, Introduction, pp. 68, 69.

² Conrady, in Z. D. M. G., xlv., p. 21 *fin*.

It was printed by Minaev in his *Buddhism* (St. Petersburg, 1887), Tom. i., pt. 2, pp. 135 ff. Other MSS. (one with a vernacular version) are described in my Cambridge Catalogue.

The text of our MS. is preceded by a short introduction, consisting of four lines of verse relating to the reception of the sūtra by the *devas*.

It begins :

ये देवा सन्ति मेरौ . . .

Text begins (as in printed edition):

अथ वज्रधरः श्रीमान् दुर्दान्तदमकः परः ।

Paraphrase begins :

अथ अयानन्तरं अकारण सत् चिन् संभव अविद्या रूप
आदिबुद्ध उदय. अकारण व्यंजन यो नि ज्या से न
समस्तदेवलोकः

The whole commentary or paraphrase is in this style, viz. words of Āryan origin joined by Newari particles, &c. (on Newari, cf. Conrady in Z. D. M. G., xlv., 1—35).

The colophon or final title of the book (आख्येमायाजाला० . . परमाद्या नामसंगीति) substantially agrees with the printed text and with Cambridge MS. Add. 1323 (Cat., p. 48); and probably the larger work *Māyājāla* is identifiable with the *Māyājāla-mahātantra*, extant in Chinese and in Tibetan (Nanjio, Cat. no. 1022, and Feer, *ibi cit.*).

541.

Or. 2894. — Foll. 45; 4 columns of 3 aksharas each; written in Chinese book-form on Chinese paper (10 in. by 6 in.), in 'Lantsa' characters (see below), transcribed into ordinary modern Chinese characters, 19th cent.

[DR. EDKINS.]

NĀMA-SAṂGĪTI, section 1 (ślokas 1—16), with phonetic transcription into Chinese.

The readings of the present text follow those of the Chinese texts used by Minaev

for his edition there cited, except that in śloka 7 (fol. 20) the MS. makes a further blunder by reading °चोधियचा (not °धिर्व° like Minaev's "P") instead of °चोधेयेचा.

The Chinese title of the work is: *Si T'ien chên shih ming king*, "The Sūtra of the genuine and real¹ names of the Western Heaven."

The text begins (fol. 2) without *namaskāra* or Sanskrit title, and reads in the manner of Chinese books :

囉	資	ज्ञ	類	ञ
	他	ध	塔	य
	囉	र	幹	व

No title or subscription occurs at the end, the MS. ending with the last word of śl. 16.

On the Lantsa character see B. H. Hodgson, 'Asiatic Researches,' vol. 16, pl. iii. (after p. 416).

Our MS. agrees with fair exactness with the alphabet there drawn, but the form of र is somewhat more fantastic, ॠ instead of merely र.

542.

Or. 3345.—Palm-leaf; foll. 1,² 76 (numbered both by figures and *aksharas*); 6 lines; 12 in. by 2 in. (originally somewhat longer, as the ends have been broken); hooked Nepalese writing, dated [N.]S. 316 (A.D. 1196). Both the text and the binding-boards contain illuminations. [C. BENDALL.]

¹ This is doubtless a translation of परमाधी (or a *v. lect.* 'परमाधी', referring to नाम) in the full title. See the colophon of Or. 1080.

² Leaf 1, which has faded very much, has been recopied in a writing a century or so later than the rest of the MS.

कारणद्वयूहः

KĀRAṆḌA-VYŪHA (-RATNARĀJA).³

A *Mahāyāna-sūtra* in prose; printed at Calcutta in 1873. A short extract is translated by Burnouf, 'Lotus,' p. 352. Several other MSS. exist in European collections, especially at Cambridge.⁴ A work in verse of similar title and subject is described by Rāj. Mitra, 'Nep. B. Lit.,' pp. 95—99.

Begins (as in the printed edition):

एवं मया श्रुतमेकं स० भ० प्रावख्यां वि० स्म ।

The same list of Bodhisats is given. The first of the two *niryūhas* (i.e. *nirvyūhas*) into which the book is divided ends fol. 34a (= text p. 50), but the subdivision of the work into *prakaraṇas* is not marked in this MS.

Colophon (fol. 76a med.):

आर्य-कारणद्वयूहस्महायानसूत्ररत्नराजनाम समाप्तमिति ॥ ये धर्माः । देयधर्मावमू श्रीयङ्गलोल्लोत्तरटोलके ऽधिवासिनौ भार्या ज्देलच्छिम्परी स्वामि श्रीठकुरका । तयोर्देव पुण्य० । सस्वत् ३१६ द्विराषाढ पूर्णमास्यां बृहस्पति वासरे⁵ श्रीकारणद्वयूह-पुस्तकस्य लिखनं समाप्तिकृतं । राज्ये राजाधिराजपरमेश्वर श्रीमद्विजय-कामदेवस्य विजयराज्ये ॥

This is followed by two ślokas in a somewhat later hand, partly obliterated, but apparently in praise of the book.

The writing of the MS. closely resembles that of Camb. MS. Add. 1686. See my Catalogue, pp. xxvi., 174, pl. ii. 3, and Table

³ This addition to the title of the work occurs in the text (p. 61 of the printed edition) and some colophons, and appears to have been rendered into Chinese (Rāj. Mitra, *l.c.*).

⁴ Described at pp. 34, 38, 52, 77, 174 of my Catalogue.

⁵ On this date Prof. Kielhorn kindly wrote to me: "I have no doubt that the proper equivalent of your date is Thursday, 11th July, A.D. 1196 for Nepal Samvat 316 expired. By Sewell's Tables this would be the full-moon day of the first Śrāvaṇa, but the date shows that in Nepal Āśādhā, not Śrāvaṇa, was the intercalary month in the given year. Such discrepancies do occur."

of Letters. The writing of R. A. S. Hodgson no. 2 may also be compared (Catalogue, in J. R. A. S., New Ser., vol. 8, pl. i., no. 1).

The illuminations are as follows:—

Cover 1. Three seated Buddhas, apparently the following¹:—

1. Ratnasambhava (yellow body, right hand in *varada-mudrā*, left in *samāhita*).

2. Amitābha [?] (reddish body, hands in *uttarabodhi-mudrā*).

3. Akshobhya (blue body, right hand in *bhūśparśa-mudrā*).

Cover 2 is divided into five compartments, alternately red and indigo, and sprinkled with flowers.

The two outer compartments bear figures of devotees, with vases of flowers (?). The centre figure is Gautama Buddha Śākya-muni (?), standing and semi-nude. ' *Bhūśparśa* '-*mudrā*. On his left is Amoghāsiddhi, green and also standing. On his right is a four-handed figure, white and seated.

On the last two leaves of the MS. are vignettes: (1) of a white figure standing, with blue lotus, perhaps Avalokiteśvara; (2) a yellow figure of a Buddha seated and crowned, possibly Ratna-sambhava.

543.

Or. 7. — Foll. 83; 5 lines; 14 in. by 2 in.; good Nepalese hand of 18th century.

[Presented by DR. WM. WRIGHT.]

Another copy.

Colophon:

आर्यकारणव्यूहस्महायानमूत्रं रत्नराजं &c.

544.

Or. 2205. — Palm-leaf; foll. 132; 5–7 lines;

13 in. by 2 in.; hooked Nepalese writing, dated Nep. Samvat 652 (A.D. 1532); illuminated both in the text and binding-boards.

[DR. WM. WRIGHT.]

पञ्चरक्षा

PAÑČA-RAKSHĀ OR PAÑČA-MAHĀRAKSHĀ-SŪTRĀṆĪ.

A collection of five charms, much in vogue in Nepal. The number and antiquity of the extant MSS. of the work is doubtless due (as I² have elsewhere observed) to its use in the administration of oaths in Nepal. Its fame had also spread to Central Asia, as we find part of the text of charm no. 2 among the Bower MSS. (5th century). See below.

The titles of the five spells are:

1. Ārya-mahāsāhasra-pramardinī (foll. 1—37).
2. Mahā-mayūrī (foll. 38—87a).
3. Ārya-Mahā-śītāvātī (foll. 87b—90).
4. Ārya-Mahāpratisarā (foll. 91—124).
5. Ārya-Mahāmantrānusāriṇī.

All are in sūtra-form, beginning (in some cases after very copious *namaskāras*): एवं मया श्रुतम्^०

No. 1 begins:

नमो भगवत्यै आर्यमहासाहस्रप्रमर्दन्यै । एवं म^० श्रु^० ए^० स^० भ^०
राजगृहे विहरति स्म । गृध्रकूटपर्वते दक्षिणे पार्श्वे बुद्धगोचर-
रत्नवृक्षप्रभासे वनपक्षे^०

This charm, and also nos. 3—5 are fully described by Rāj. Mitra, Nep. Buddh. Lit., pp. 164—69.

The next charm, the *Mahā-māyūrī*, begins (fol. 38a):

नमो भगवत्यै आर्यमहामयूर्यै ।

मृतसंजीवनीं देवीं दृष्टसञ्चनिवारणीं ।

विद्यारानीस्महात्मानीं मायूरी प्रथमाम्यहं (sic) ॥

¹ See L. A. Waddell, *Lamaism*, pp. 337, 349.

² See Camb. Cat., p. 48, note; and D. Wright, *ibi. cit.*

Numerous *namaskāras* follow, the *sūtra* itself beginning (fol. 39b):

एवं मया श्रुतं ए० स० भ० आवस्थां वि० स्म जेतवने अनाथ० ।
तेन ख० पु० स० . . . स्वातिनाम भिक्षुः प्रतिवसति स्म । नवो
दहरस्तरुणो०

Like the rest of the work, the so-called *sūtra* consists largely of mystic syllables and gibberish. The first part of it (= foll. 38a—43a, l. 1) occurs in the Bower MS., and has been accordingly edited and translated by Dr. Hörnle in his edition, pp. 222—233.

The charm ends (fol. 83b):

आर्ये महामायुरी विद्याराज्ञी सर्वाथैसाधनी समाम्ना ।

The MS. ends (foll. 130b—131a):

आर्यमहासाहस० आर्यमहामयूरी . . . पञ्चमहारद्यामूत्राणि
समाप्तानि ॥ ये धर्मा० देयधर्मो० स्यं प्रवरमहायानयायिनः शाक्य-
भि क्षु श्री लक्षणसिंहपालस्य यदत्र पुण्यं० &c. ॥ संवत् ६५२
प्रथमाफाल्गु^१ न स्व चतुर्थी तिथी धनिष्ठ नक्षत्रे आयुष्मन् योगे
मुक्त वासरे ॥ श्री यंज्ञचित्र मुकुट्यां न कार - - - -^१ गोत्र
शाक्यभिक्षु श्रीलक्षणसिंह पाल - - श्रीपञ्चरद्या पुस्तकं

Of the remaining line only a few letters can be made out. It referred apparently to the reading, preservation and ownership of the book.

An additional leaf, not numbered, but apparently in the same writing as the rest of the MS., bears a short inscription, much faded, beginning संवत् ५२, and possibly referring (in a vernacular?) to a ceremonial use of the book.²

As in the Calcutta MSS. (Rāj. Mitra, *l.c.*), each *sūtra* has a vignette of the corresponding goddess:—

1. *Mahā-sāhasrapramardinī*. Blue body, eight-handed; wearing tiara, seated on (?) two figures, yellow and also wearing tiaras.

¹ These letters are indistinct, owing to the fading of the ink on this last leaf.

² On the same leaf are numerous short groups of letters, &c., in fresher ink, clearly made by later scribes to try their pens.

2. *Mahā-māyūrī* (fol. 38b). Yellow body, eight hands, wears five-pointed tiara.

3. *Mahā-śītavatī* (fol. 87b). Green body with six hands; three faces, one red.

4. *Mahā-pratisarā* (fol. 91b). White body with eight hands and three heads, one of which is yellow.

5. *Mahā-mantrānusārīṇī*. Red body with ten hands; apparently three heads.

Most of these figures are seated on thrones, with blue backgrounds showing a 'rain of flowers.' The hands hold appropriate emblems.

The binding boards are similarly illuminated:—

One contains a stūpa with attendants, and in side compartments princes with attendants in adoration.

The other board, of which the colours have been much obliterated, has figures apparently of the five Tārās. See D. Wright's 'Nepal,' plate vi.

545.

Or. 3346. — Foll. 67 (with an additional leaf possibly intended as a cover, and bearing a *namaskāra* in a later hand); palm-leaf, with the exception of foll. 1—9, 39, 41, 60, 63, which are modern yellow paper supply; fol. 23 is missing; on the other hand there are two copies of fol. 29, a paper copy (from another MS.) accompanying the palm-leaf, which is considerably broken; 5 or 6 lines; 22 in. by 2 in.; dated in the reign of Vighraha Pāla of Bengal (11th cent.). [C. BENDALL.]

The same work.

The text agrees with that of no. 544 except in the second charm (*Mahā-māyūrī*), which in this MS. has introductory matter extending over a whole leaf, the actual *sūtra* (*evam mayā śrutam*^o) commencing at fol. 21b, l. 3.

Colophon :

महारक्षा महामन्वानुसारणी महाविद्याराज्ञी समाप्ता ॥ १ ॥ ये धर्मा० । देवधर्मो (sic) यं प्रवरमहायानयायिन परमोपासक शौवावि सुतस्य अकितोकस्य यदत्र पुण्यं० । परमेश्वर परम-भट्टारक परमशीगत (sic) महाराजाधिराज श्रीमद्विद्यहपा [ल¹] देवस्य प्रवर्ध[मानविजय]राज्ये [about 15 indistinct aksharas] सम्वात् । २६ आशाढ दिन २४ ॥

There were three sovereigns called Vighraha-pāla in Bengal between A.D. 910 and 1090. From the great similarity, however, between the writing of this MS. and that of the Cambridge MSS.² written during the reigns of the two kings intervening between Vighraha Pāla II. and III., it is safest to assign the MS. to one of these reigns, which brings the writing of the MS. to either A.D. 1015 or 1100.³

546.

Or. 2206.—Foll. 162; 5 lines; 13 in. by 3½ in.; characters in gold-coloured paint on stout

¹ *A secunda manu.*

² See Camb. Cat., pp. ii., iii., xxv., pl. ii. 1 and the Table of Numerals.

³ Cunningham (A. S. Ind., xv., 154) suggests 30 years as the probable collective duration of the reigns of Naya-pāla and Vighraha-pāla III. But Naya-pāla, as we now know from the Cambridge MS. above cited, reigned at least 14 years; consequently if, as Cunningham supposes, Mahipāla died c. 1060, the present MS. must be at least as late as 1100, and possibly somewhat later. On the whole, therefore, the date A.D. 1015 (Vighrapāla II.) seems rather more probable.

black paper; in the reign of Jaya-Sadāśiva-malladeva (*circa* A.D. 1576) of Nepal; traces of a coloured pattern remain at the edges of the leaves.⁴ [Dr. Wm. Wright.]

Another copy.

Colophon (fol. 162a):

पञ्चरक्षामूत्राणि समाप्ता [नि] ॥ ये धर्मा० देवधर्मो ३यं प्र० महायान० परमोपासक-शाक्य⁵ भिक्षु श्रीमयाकीर्त्तिदेव पुण्यं० ॥ ॥ महाराजाधिराज परमेश्वर परम भट्टारक श्री २ जयसदाशिव मन्त्रदेव प्रभुठाकुल [sic] विजयरा [fol. 162b] ज्ये ॥ दानपति श्री-काष्टमण्डप महानगरे चैत्र मुकुटि तीतक श्रीमञ्जुश्री नक विहार खंडा चोक⁶ गृहावस्थितः शाक्यभिक्षु श्री मयाकीर्त्ति जनस्य माता कर्मलक्ष्मी भार्ये (sic) जयलक्ष्मी तस्य पुत्र शाक्यवंशावतारमणिक अतिजयपुत्री जयकीर्त्ति जत्रने (?) सहातुमते मयाकीर्त्ति जउत्ता-पच्छगन कनक शूणित कृत ग्राह आगतो यं पञ्चरक्षा पुस्तकं वर्योक्षरं लिखित अमोघपाद्म लोकेश्वर पतिमा⁷कृत । मह चा कर्मकाले अनि अद्वा शूक्रे चेत मा ॥ ॥ अतः [ः] परं देश भाषा । दानपति मया कीर्त्ति जउत्तापच्छ

[Half a line of Newari follows, only partially legible.]

On the writing, which constitutes an archaistic revival, and the class of ornamented Nepalese MSS. to which this belongs, see Cat. Buddh. Skt. MSS. at Cambridge, pp. xxxi.—xxxiii.

⁴ Compare Cat. B. Sk. MSS. at Cambridge, p. 69.

⁵ *sākri*, MS.

⁶ Compare Camb. Add. 1623, a similar MS. with similarly worded colophon. Cat., p. 141—43.

⁷ Read *pratimā*, 'image.'

ADDENDA.

547.

Add. 5354, 5355 a, b. — Foll. 124, 38; 13 lines; 15 in. by 6 in.; Nagari of 18th cent. Accents marked in red ink.

[COL. POLIER.¹]

अथर्ववेदसंहिता

ATHARVAVEDA-SAMHITĀ.

Critically edited by Roth and Whitney, Berlin 1855-6.

548.

Add. 5355 c. — Foll. 33 (40-72); 13 lines; 15 in. by 6 in.; Nagari of 18th century.

[COL. POLIER.]

बृहत्सर्वानुक्रमणी

BṚIHAT-SARVĀNUKRAMAṆĪ.

An index to the Atharvaveda.

Begins :

ब्रह्मवदं नमस्कृत्य दुर्गा विघ्नेश्वरं गुरुं । °

Ends :

° मुनिरपश्यदिति ॥ इति ब्रह्मवेदोक्तमंत्राणां बृहत्सर्वानुक्रमणी सम्पूर्णा ॥

549.

Add. 5355 d. — Foll. 63 (74—136); 14 lines; 15 in. by 6 in.; Nagari of 18th century.

[COL. POLIER.]

गोपथब्राह्मणम्

GOPATHA-BRĀHMAṆA.

Somewhat imperfect at end.

A Brāhmaṇa of the Atharva-veda, published in the *Bibl. Indica*.

The MS. breaks off with the words एकैक त[स्माद्], occurring in Prapāṭh. vi., § 6 (= p. 166. 18 of the printed text).

550.

Or. 2279. — Palm-leaf; foll. 136; 13 in. by 2¼ in.; 7 lines; hooked Nepalese writing, dated [Nep.] Saṃvat 313 [figures retouched, if correctly =] A.D. 1193.

पिङ्गलामत

PIṄGALĀMATA.

From the Jayadrathādhikāra of the Brahmayāmalatantra.

A tantric work, in some nineteen sections (*prakaraṇa*), followed by several additional chapters (see below).

¹ Regarding this collection, see p. 1, note.

The Piṅgalāmata is quoted by Hemādri, Raghunandana, and Viṭṭhala Dikshita (Aufrecht, C. C.).

The Jayadratha-yāmala is cited in the Mantraratanāvalī (Eggeling, Cat. I.O., p. 887, no. 253).

A tantric work calling itself Jayadratha-yāmala also occurs in the library of the Mahārāja of Nepal, and is described by Pandit Haraprasād Shāstri in his Catalogue.

The Brahmayāmala is the first of seven tantric compilations called *yāmala*s, of which the Rudrayāmala (see no. 140c above) is the third.¹

Begins : ओं नमो भैरवाय ।

पिंगल उवाच ।

सर्वेषां लक्षणं देव आगमात्प्रतिपद्यते ।

आगमो लक्षणो यतो नेति वा वद मे प्रभो ॥

आगमस्यास्य देवेश संबंधः कथमुच्यते ।

साधक व्यक्तिहेतुर्धै व्याख्याध्ययनकं वदः² ॥

श्रीभैरव उवाच ।

साधु साधु महाप्राज्ञ युक्तं चोद्यन्विकल्पितम् । °

Ch. 1 ends (fol. 4a) : इति ब्रह्मयामले जयद्रथाधिकारो विङ्गलामते प्रथमकरणो नाम प्रथमः ॥

इति वि° जय° व्याख्याप्र° समाप्तं (no consecutive number).

Ch. 2 ends (fol. 11b) : ब्र° ज° वृ° सामान्य-लिङ्गप्र° द्वि°

Ch. 3 ends (fol. 15a) : ° ब्र° साधनलिङ्गाधिकारो नाम प्र° तृ°

Ch. 4 ends (fol. 33a) : ° प्रतिमाधिकारो °

Ch. 5 ends (fol. 35a) : ° विचित्राधिकारो नाम पंचम प्र°

(5 bis, fol. 46b) : ° षोडश° प्र° पंचमः

Ch. 6 ends (fol. 60a) : ° प्रास[ाद]ाधिकारो ° षष्ठमः प्र°

Ch. 7 ends (fol. 66a) : ° द्वाराधिक°

Ch. 8 begins (*ibid.*) : भैरव उवाच । वास्तुशास्त्रं प्रवक्ष्यामि °

It ends (fol. 73b) : इत्याद्ये जयद्रथाधिकारे द्वादश-साहस्रे वि° वास्तुधिकारो °

Ch. 9 ends (fol. 78b) : इति ज° वि° नवमः प्र°

After this the numbering of chapters seems to be omitted for a time.

Ch. 17(?) ends (fol. 118b) : इत्याद्ये ज° वि° वृष-भाधिक° सप्त[दश?] : प्र°

Ch. 18 ends (fol. 120a-b) : ° ध्वजारोहणं नाम अष्टादशः प्र°

Ch. 19 ends (fol. 123b) : ° लिङ्गाश्रयो नाम एको-नविंश प्र°

The remaining sections (not numbered) deal with *śukarohana* (fol. 130b), *mantrāṅām lakṣhaṇa* (fol. 131b—133a), *siddhisādhana-śāstra* (fol. 135a). After this the opening verses of the whole book (*sarveśhām lakṣhaṇa*) are repeated, ending :

तस्मादागमः श्रोतव्यो व्याख्येयस्तस्य सुव्रते ॥

Colophon :

संवत् ३१३^३ द्विराशद पूर्णमास्यां ॥ श्रावण नक्षत्रं । वृ-हस्पतिवासरे ॥ श्री नेपालमाखडले राजाधिराजपरमेश्वरः श्री ऊर्ध्वपटकेः श्रीमत् श्रीलक्ष्मीकामदेवस्य विजयराज्ये श्री पञ्चक्र-मायां मखनटोल्लकाधिवासिनः द्विजवर्यैः श्री आनन्द श्रमणस्य (:) विङ्गलामत आगमपुस्तको ऽयं ॥

551.

Or. 2183, 2182.—Foll. 61, 87; 8 and 9 lines; pt. 1 (Or. 2183), 13 in. by 4 in.; pt. 2, 16½ in. by 5 in.; Bengali writing, pt. 1 dated Śaka 1794 (A.D. 1872), pt. 2 of similar date.

[Presented by Dr. R. Rost.]

योगिनीतन्त्रं

YOGINĪTANTRA.

A tantra of the Śākta class, in two parts.

¹ Narapatijayācārya (1176 A.D.). Eggeling, Cat. I.O., p. 1110.

² Read °धर्त वद. The unmetrical क appears to be marked for deletion.

³ Ink of figures somewhat retouched. Āsāḍha was not intercalated in this year.

Printed at Calcutta (second edition), 1897. See also Eggeling, Cat. I.O., p. 866. Pt. 1, ch. 1—9 are briefly summarized by Rāj. Mitra, "Notices," vi. 278 (no. 2213).

Pt. 1 (Or. 2183) in 19 chapters.

Begins :

कैलाशशिखराढुदं शङ्करं परमेश्वरं । °

Ends :

° परनरे यथा ॥ इति श्री योगिनीतन्त्रं देवीश्वरसंवादे चतु-
विंशतिसहस्रे पूर्वगङ्गा नाम जनविंशः पटलः ॥ शक १७६४
सकान्दा ॥

Pt. 2 (Or. 2182), *Kāmarūpādhikāra*, chap. 1—10 (incomplete).

Begins : प्रधानमाधार °

Ends :

° पुरुषोत्तमस्य ॥ इति योगिनीत ° कामरूपाधिकारे ° दशमः
पटलः ॥

At the end is the signature, in a Bengali hand, of a Bengali, Gopinātha Śarmā.

552.

Or. 1256. — Palm-leaf; foll. 1—80, 101—163 (81—100 wanting); 2 lines; 15 in. by 1 in.; Oriya writing of the 18th century (?).

अमरकोष

AMARAKOŚHA.

With Oriya glosses.

Text begins :

श्रीविष्णवे नमः । यस्य ज्ञान °

Text ends fol. 162a.

Then follow eight numbered stanzas in Oriya, and after these two Sanskrit 'scribes' verses.'

553.

Add. 29,217 B.—A paper roll, 2 ft. 6 in. by 9½ in.; dated Vikr. Samvat 1852 (A.D. 1796).
[WARREN HASTINGS.]

CONGRATULATORY ADDRESS.

See Persian Cat., Supplement, p. 259.

An address to Warren Hastings, from the inhabitants of Benares, on the result of his trial.

Begins :

सर्वद्वारणसी वासि नाना जातीयजनसमूहः श्रीयुत नवाब
इत्यदुहीले हिष्टीन् [Hastings] साहेब बहादुरान्प्रतिनि-
वेदयति ।

Ends :

° भवंतं स्थापयन्ति द्विपंचाशदधिकाष्टादशशतसंवत्सरीय
फाल्गुनशुक्लसमीयेयं लिपिः ॥

Then follow about a hundred signatures in the Nagari, Bengali, Telugu and Persian characters.

554.

Or. 2788. — A modern compilation, partly from Sanskrit sources, under the general title Rāja-ĉaritaya, by Dhammāloka Thera; sufficiently described in the *Catalogue of Sinhalese MSS.*, p. 117.

POST-ADDENDA.

555.

Or. 4810.—Thin wooden sheets; foll. 40; 6 lines; 13 $\frac{3}{4}$ in. by 2 $\frac{3}{4}$ in.; good Bengali writing of about 1700 A.D.

सात्वततन्त्रम्

SĀTVATATANTRA.

A treatise, couched in the usual Tantrik style, on the mythology and cult relating to Vishṇu-Kṛishṇa.

Begins :

ॐ श्रीकृष्णायनमः ॥ ॥ यदकोभगवानकृष्णः मृष्ट्यादौवहुधेयते
तमहंशरखंयामिपरमानन्दविग्रहं ॥

The work consists of 9 *paṭalas*, which end respectively on fol. 4a, 10a, 13a, 17a, 20a, 31b, 34a, 36a, and 39b.

It ends (fol. 39a):

इत्येतत्कथितंविप्रतन्त्रंसात्वतमुत्तमं ॥ विष्णुभक्तजनानीयंस्वै-
सिद्धिप्रदायकं । अथलाकीर्त्तनादस्यकृष्णेभक्तिर्हिजायते ॥ भक्तिं
लभयतः साधोः किमन्यद्वशिष्यते । यतोभगवताप्रोक्तस्यभक्ति-
विवर्द्धनं ॥ तन्नेस्मिन्कथितंविप्रविराट्सम्भवमुत्तमं । अथताराश्रीवि-
ष्णोः [सम्पूर्णसकलाभिदा भक्तिभेदश्चभक्तानालक्षणञ्चपृथग्विधं ।
युगानुरूपंश्रीविष्णोः added by a later hand] सेवयामोक्ष-
साधनं ॥ विष्णोर्नामसहस्रनाममाहात्म्यमुत्तमं । विष्णोर्नामोवैष्ण-
वानामपराधः सनिष्कृतिः ॥ सर्वैसाररहस्यञ्चतन्त्रोत्पत्तेश्चकारणं ।
हिंसाविधिनिसेधञ्चतवप्रश्नानुसारतः ॥ यन्नामैकं कर्त्तव्यंमूलं प्रविष्टं चा-
चाविष्टं चेतसानुस्मृतं वा । दग्ध्वापापंशुद्धसंज्ञानन्देहं कृत्वासाक्षात्सन्नि-
धत्तेऽनवद्यं ॥ तस्मान्ननायजनार्हनायवेदेरिताकर्मगुणाकराय ।
महानुभावायनिरम्ननायनित्यानुलाभायनमोनमस्तु ॥ ० ॥ इतिश्री-

सात्वततन्त्रेशिवनारदसम्वादेशिवप्रोक्तेगणेशलिखितेनवमः पटलः स-
नामः ॥ ० ॥ यथादृष्टेत्यादिनादोपनिवृत्त्यर्थे श्रीगुरुचरणारविन्दाय
नमः ॥ ० ॥

After this follow the first verses of a treatise on the cult of Vishṇu, which the scribe has not completed.

A MS. of this work is briefly described by Rajendralal Mitra, *Notices of Skt. MSS.*, no. 1086. A commentary is mentioned by Oppert, *Lists of Skt. MSS. in Southern India*, ii., p. 259 (no. 4216).

556.

Or. 5210.—Foll. 10 (1—8, 10—11); 10 in. by 4 $\frac{5}{8}$ in.; 17 lines; Jain Nagari of the 18th century. [H. JACOBI.]

ज्योतिषसारोद्धार

JYOTISHASĀRODDHĀRA OF HARSHAKĪRTI SŪRĪ.

The first section of a compendium of astrology. When complete this MS. apparently contained 385 *ślokas*.

On Harshakīrti see R. G. Bhandarkar's *Report on the Search for Sanskrit MSS.* 1882-3, p. 43.

Begins :

॥ श्रीसद्गुरुभ्योनमः ॥ तंनमामिजिनाथोशं । सर्वज्ञसर्वैसिद्धिदं ।
प्रतिविंशतमाभार्ति । जगद्यद्ज्ञानदर्पणे ॥

It ends :

श्रीनागपुरीयतयोगणं ॥ राज्यःश्रीचंद्रकोर्त्तिमूरिवराः । तच्छिष्य
हवैकोर्त्तिमूरिः संकलितवानेन ॥ ६५ ॥ इतिश्रीमट्टारिकश्रीहर्षे-

कीर्त्तिमूरिसंकलितेश्रीज्यो । त्रिपसारोद्धारेश्वरोदयविचारः समा-
प्तोयं ॥ ज्योतिषसारोद्धारग्रंथः ॥ ग्रंथाग्रंथः ॥ ५०० ॥

मुनिनागजसारेणालेखि । ज्योतिषसारोद्धारशास्त्रमिदम् । श्री-
पल्लिकापुरे ॥ आचंद्रार्केचिरंनंदतुलेखकपावकयोः ॥ कल्याणमा-
लाशाविभेवंतु ॥ श्रीः ॥

Gajasāra may be the pupil of Dhavala-
candra and author of the Caturviṃśatidaṇ-
ḍaka-stotra mentioned in Peterson's *Third
Report*, App., p. 212.

A MS. of the whole work is described in
Eggeling's Catalogue of the Skt. MSS. in the
India Office, p. 1063 f. (no. 3001).

557.

Or. 5419.—Palm-leaf; foll. 83; 8 to 10 lines;
15 in. by 2½ in.; Sinhalese character of the
19th century.

दैवज्ञकामधेनु

DAIVAJÑAKĀMADHENU OF ANAVAMADARŚANA
STHAVIRA (ANOMADASSI SAṄGHARĀJA)

A manual of astrology.

Begins :

नमस्तस्मैभगवतेहेतेसम्यक्सुदुहाय ॥ प्रतिफलंतिपगन्तिसमनतो ।
महतिवद्विसनामनिदर्षने । सभगवान्मुनिरीडितसिद्धये । हृदिचि-
रम्मगन्धकुटीयताम् ॥ अनुगतजिनशिष्टिभूषणैकदृष्टिर्मुनिरणव-
मदर्शावारदर्शिकलानाम् । प्रणयतिपुक्तासहन्धसारात्थदोषिं ।
विबुधजननिशेष्यन्दैववित्कामधेनुम् ॥ ३३ ॥ ३३ ॥ ३३ ॥ ३३ ॥
निन्दन्तियेतेपुममास्तिनास्ता । आराधकोहम्महतानुतेपाम् । येत्र
अमज्ञाश्चपरार्थकामः ॥ प्राच्यैर्वराहमिहिराद्यभिरभ्ययायो । व्याशेन
यच्चरितमस्रगोचरानाम् । संहृततत्प्रथममत्रविभावयामी । संख्यान-
संस्करणनिर्णययुक्क्रियुक्तम् ॥

On the author see the Catalogue of Sinha-
lese MSS. in the British Museum, pp. 71 f.,
and De Alwis, *Catalogue of Sanskrit, Pali,
and Sinhalese Literary Works*, i., 33 ff.

¹ Read *bra-*.

² The metres of these verses are successively *druta-
cilambita*, *mālinī*, *trishṭubh*, and *vasantatilakā*.

The work consists of three *prakaraṇas*,
termed *Āraṭap*°, *Ādeśap*°, and *Maṅgalya-
vidhānap*°, each in 10 *adhyāyas*. The *adhyāyas*
are styled *sāmānyavidhi* (fol. 3b), *ūdityačarita*
(4b), *čandrač*° (7a), *bhaumač*° (11b), *budhač*°
(14a), *jīvač*° (14b), *śukrač*° (16b), *śanič*° (17b),
rāhuč° (18b), *saṃkīrṇač*° (21a); *sāmānyādeśa-
vidhi* (23b), *āyurdāyādeśa* (25b), *daśāvīpākād*°
(27b), *ashṭakavargād*° (30a), *yogagūṇād*° (31a),
aṅgalakshaṇād° (34b), *dehotpādād*° (36a),
svapnād° (37b), *tiryakčarītād*° (38b), *saṃkīr-
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daśāv*° (54b), *śikshādaśāv*° (59a), *yauvana-
daśāv*° (61b), *upabhogudaśāv*° (65b), *upačaya-
daśāv*° (71a), *vīradaśāv*° (73b), *saṃkīrṇada-
śāv*° (76b).

Colophon :

इत्येवमदर्शनस्यविरस्यकृतीदैवज्ञकामधेन्यावेमङ्गल्यविधानप्रक-
राणां समाप्तोयम् ॥ विश्रामद्वीपभूमिग्रहचरितफलग्रन्थसिन्धुपगा-
नामादेशग्रन्थचिन्नातपविश्रयधियात्रिर्वृत्तिस्रगगङ्गाभास्त्रलावली-
यंविधिविधिमयालंकृतौसस्पृहानं सन्नुष्यैकस्यनस्यात्सुचिरमनुभृता
दैववित्कामधेनुः ॥ ग्रहगणितविधानंतफलंजातकार्यंविधिमपिच
निमित्तं सत्क्रियानां विधानं स्मृहयितुरलमेकैवशास्त्रेनवेत्तुम्यरिलघु
लिखितोयदैववित्कामधेनुम्³ [sic] ॥ सिद्धिरस्तु *etc.*

558.

Or. 5292.—Palm-leaf; foll. 27; 9 lines;
13¾ in. by 2 in.; poor Sinhalese writing of
the 19th century.

बिम्बमान

BIMBAMĀNA.

A chapter on religious architecture,⁴ said
to be extracted from a Gotamiya ascribed to
Śāriputra.

³ The metres are *sragdharā* and *mālinī*; but the text
is corrupt.

⁴ The commentator explains *bimbamānavidhi* as *sar-
vajña-pratimā-pramāna-vidhiya*.

I. Foll. 1—8. An excerpt from the Bimbamāna (= *Keśāntañcetyādi*, foll. 12 ff.), with Sinhalese gloss after every word.

II. Foll. 9—26. The Bimbamāna, with each verse of text followed by a Sinhalese *sanne*.

Begins :

नमस्सर्वज्ञाय ॥ आपागुडगण्डमरुणाधरमायताक्षिम् भू¹चापचारुचतुरस्मितमिन्दुकान्तम् माराङ्गनावदनपंकजमभ्यहारि येनावधूतमवतात्सुगतस्ययुस्मान्² ॥

Colophon (fol. 26a) :

इतिशारिपुत्रश्रुतेविद्यमानम्समामम् ॥

¹ Read *blurū*.

² The metre is *rasantatilakā*. For the reference see *Lalitavistara*, xxi. For the 'benedictive' *-tāt* see Pāṇini, vii. i. 35; Whitney (*Skt. Gr.* §570c) says that no instances of this usage are quotable.

A few verses are appended, which treat of the characteristics of various deities, prayers, &c.

559.

Or. 5291.—Palm-leaf; foll. 33; 7 lines; 18 $\frac{1}{4}$ in. by 2 in.; Sinhalese writing of the 19th century.

I. Foll. 1—24. Another copy of the Bimbamāna, with similar *sanne*.

Colophon (fol. 24a) :

इतिगोतमीयेसारिपुत्रश्रुतेविद्यमानम्समामम् ॥

Following this are a few verses on like topics, partly identical with those appended to Or. 5292.

II. Foll. 25—33. A *Gṛihakarmavidhi*, or rules to be observed in building, in Sanskrit and Sinhalese.

DR. RUPNATHJI (DR. RUPAKNATH)

DR.RUPNATHJI(DR.RUPAK NATH)

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DR. RUPNATHJI (DR. RUPANATH)

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26,430A-C, I, J	60	26,450A	217	447B	179
26,430D-H	155	26,450B	330	479A, B	77
26,431A, C, D	152	26,451A	313	1042	215
26,431B	293	26,451B	348	1079	535
26,432A	95	26,451C	395		

* Misprinted (p. 29) as 23,486B.

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1232	129	2156B	346	3360A	288
1252	78	2174A	195	3360B	289
1253A, B	128	2174B	159	3364A	316
1254	500	2182	551	3364B	325
1255	127	2183	551	3364C	526
1256	552	2202	537	3538	260A
1299	196	2203	536	3559	107
1402	520	2204	534	3560	107
1439	440	2205	544	3561	364
2087	131	2206	546	3562A-E	362
2139	485	2207A	193	3563A	385
2140A	486	2207B	194	3563B	63
2140B	483	2208	512	3564	467
2140C	428	2209	468	3565A	482
2140D	431	2279	550	3565B	508
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2141	400	2665	529	3567A, B	198, 199
2142A	402	2698	358	3568	349
2142B	408	2713	298	4147	257
2142C	372	2714	312	4481	4
2143A	363	2788	554	4530	403
2143B	383	2894	541	4545	114
2143C	384	2991	479	4578	214
2144	367	3310	260	4683	392
2145A	220	3339A	168	4736	533
2145B	224	3339c	164	4739	37
2145C	225	3339D	167	4740	45
2145D	240	3339E	174	4763	201
2146A	285	3340	323	4778	286
2146B	421	3341	184	4810	555
2146C	422	3342	184	4958	429
2146D	315	3345	542	4960	430
2146E	233	3346	545	5069	261
2146F	136	3347	311	5195	524
2147A	267	3351	283	5196	399
2147B	227	3352	226	5197	404
2147C	230	3353	322	5198	391
2148A	206	3354A	319	5199	487
2149A	407	3354B	284	5200	409
2149B	434	3354C	503	5201	451
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2151	162	3355B	300	5203	222
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2155A	135	3357C	304	5207	502
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		3358B	302	5209	443

* P. 66, col. 2, Or. 2155 is a misprint for 2153.

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5221	282	5238	345	5254	192
5222	382	5239	65	5259	501
5223	472	5240	375	5291	559
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