CATALOGUE

OF THE

BUDDHIST SANSKRIT

MANUSCRIPTS

IN THE

UNIVERSITY LIBRARY, CAMBRIDGE,

WITH INTRODUCTORY NOTICES AND ILLUSTRATIONS
OF THE PALEOGRAPHY AND CHRONOLOGY
OF NEPAL AND BENGAL.

BY

CECIL BENDALL, M.A.,
FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE.

Cambridge:
AT THE UNIVERSITY PRESS
1883
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Historical Introduction</td>
<td>i</td>
</tr>
<tr>
<td>Chronological Appendix i.</td>
<td>xii</td>
</tr>
<tr>
<td>&quot; &quot; II</td>
<td>xiv</td>
</tr>
<tr>
<td>&quot; &quot; III (see inserted sheet after page xvi)</td>
<td>xvi</td>
</tr>
<tr>
<td>Paleographical Introduction</td>
<td>xvii</td>
</tr>
<tr>
<td>Excursus on Two MSS. of the IXth Century</td>
<td>xxxix</td>
</tr>
<tr>
<td>Note on the Tables of Letters and Numbers</td>
<td>lii</td>
</tr>
<tr>
<td>List of the principal works referred to</td>
<td>lv</td>
</tr>
<tr>
<td>Corrigenda</td>
<td>lvi</td>
</tr>
<tr>
<td>Catalogue</td>
<td>1</td>
</tr>
<tr>
<td>Supplementary Note to Add. 1586</td>
<td>206</td>
</tr>
<tr>
<td>Index I. Titles of MSS.</td>
<td>209</td>
</tr>
<tr>
<td>Index II. Names of Authors and Commentators</td>
<td>212</td>
</tr>
<tr>
<td>General Index</td>
<td>213</td>
</tr>
<tr>
<td>Plates (see list over leaf)</td>
<td></td>
</tr>
</tbody>
</table>
LIST OF PLATES.

AUTOTYPES.

I. 1. Transitional Gupta character of the viii—ixth century. MS. Add. 1702, leaf numbered 19, showing both hands. See Excursus, p. xlii.


I. 3. Early Devanāgarī and Kūṭila hand. MS. Add. 866. Recto of last leaf showing date N.S. 128 (A.D. 1008) and kings’ names.


II. 2. Kūṭila as modified in the xiith century. MS. Add. 1693, recto of last leaf, showing date N.S. 285 (A.D. 1165) and kings’ names.

II. 3. Early Nepalese hooked writing. MS. Add. 1686, leaf 58, showing date, N. S. 286 (A.D. 1165).

II. 4. Early Bengali hand. Add. 1699. 1 (A.D. 1198), leaf 5, showing table of initial vowels.

III. 1. Nepalese hand of the xith century. Add. 1691. 2, leaf 22, showing list of initial vowels.


III. 3. Archaistic Nepalese hand of the xvith century, and brass work of the same period. MS. Add. 1556 (A.D. 1583), written in white letters on black paper, leaf 11.

LITHOGRAPHS.

IV. Table of Selected Letters.

V. Table of Numerals, expressed in the old system of letters or akṣharas, and in the newer system of figures.
PREFACE.

The present Catalogue describes the chief and most characteristic portion of a large number of MSS. collected by Dr Daniel Wright, now of St Andrew's, Fife, and formerly surgeon to the British Residency at Kathmandu, Nepal. They were received at Cambridge from time to time, as they were procured, from February 1873 to May 1876.

The first discovery of a large unexplored literature in Nepal was due to Mr Brian Houghton Hodgson, whose untiring zeal and well-used opportunities have enabled him to supply a greater quantity of material for the study of the literature and natural history of India and Tibet than any person before or since. After such achievements*, immortalized by the great work of Burnouf, it was but natural to hope that further material for research might still be forthcoming in the same country. Accordingly on the suggestion of Professor Cowell, Dr Wright was requested by Professor W. Wright to procure specimens of such copies as could be made to order from works still extant in Nepal. These specimens were sent, and form Add. 1042 (see below pp. 26, 27) in our collection.

Dr Wright however soon found that originals† were procurable, and the result of his energetic and persevering negotia-

---

* Mr Hodgson's manifold services are briefly set forth in a pamphlet by Dr W. W. Hunter (Trübner and Co., 1881). See also the elaborate and graceful tribute to Mr Hodgson's labours in Dr Rājendralāla Mitra's work noticed below.

† Mr Hodgson had obtained a few originals. Specimens of the more interesting are figured in the plates accompanying Cowell and Eggeling's Catalogue (R. A. S. Journ. New Ser. viii. 50).
tion and the well-timed liberality of the University* has been the acquisition of a series of works which, apart from their literary interest, will be seen from the following pages to be from a merely antiquarian and palæographical point of view, the most important collection of Indian MSS. that has come into the hands of scholars.

Soon after the arrival of the MSS. Professor Cowell commenced descriptive work on a number of the earliest and most interesting of them, chiefly on the lines of the Catalogue prepared by himself and Dr Eggeling for the Royal Asiatic Society, but also adding some references to the bibliography of the subject. Professor Cowell's various engagements and studies unfortunately prevented him from giving the work any continuous attention. When therefore he suggested that I should endeavour to complete it, I commenced at first on the MSS. that he had left untouched, availing myself however of the material that he kindly made over to me.

As to the plan of my own work, it may be regarded in some sense as an amplification of that adopted by Professor Cowell, yet without aspiring to the elaborate scale of a work like Professor Aufrecht's Bodleian Catalogue, affording a detailed analysis of unpublished literature. Such a work indeed has been to a great extent rendered unnecessary for Sanskrit Buddhist literature by the appearance of Dr Rājendralāla Mitra's long promised work on the Nepalese MSS. of the Bengal Asiatic Society.

I have however added references, which I believe will be found fairly complete, to the printed literature of the subject, including in the latter part of the text two very important works, which reached me only after the greater portion of it

* At one period of the negotiations the Library was under great obligations to the liberality of individuals, who took upon themselves the cost, at a time when it was impracticable to call a meeting of the Library authorities. Among these may be named especially the present Bishop of Durham.
PREFACE.

had been printed off; I mean Bābū Rājendralāla's work just referred to, and Mr Bunyiu Nanjio's Catalogue of the Japanese Buddhist Tripitaka. This may be found to explain or to compensate for any undue brevity, not to say bareness, in some of the descriptions of subject-matter. Indeed, my main object has been to provide material for identification for students at a distance, and for such as come to consult the MSS. general clues and assistance, rather than by detailed narratives to obviate the necessity for studying the originals. Thus, to take an instance from one branch of literature, folk-lore; I have usually given the names of the chief personages in jātakas or avadānas of which no account has been published, without as a rule entering into the details of the plot.

A special feature of the present work, and one on which my studies have necessarily been almost unaided, is the part relating to palæography. To some readers, perhaps, the discussions on this subject may seem barren and tedious; others again may find them ill-proportioned or incomplete. To such strictures my reply must be, that the unexampled antiquity claimed for these MSS. seemed to require as full an examination as it was in my power to supply, and that if, after the publication of so many catalogues of Sanskrit MSS., this be the first which attempts systematically to discuss the age of the documents described, some imperfection of treatment is naturally to be expected.

Palæography, and especially the history of alphabets so extensive as those of India, will always be a study involving laborious detail, but it is of course only on detailed monographs, accompanied by a due amount of accurate illustration, that safe generalisations in so wide a subject as Indian Palæography can be founded. How much more material is ready to hand for work of this kind for scholars who are privileged to have access to it, may be seen from the Reports on Sanskrit MSS. in Western India by Dr Bühler and Dr Kielhorn, as well as from some of the later numbers of Dr Rājendralāla Mitra's "Notices."
From such study, joined with accurate work on inscriptions, we may look for some treatise which shall do for the wider field of North India what the late Dr Burnell's great work* has done for the alphabets of the South.

My essay on the historical and chronological points brought out by the colophons of these MSS. has of course a bearing on the palæography, which may serve as a justification of that part of the work (if any be needed), independently of the considerations urged on page iv.

With regard to the scope of the work, the present volume deals, as I have said, with the most characteristic portion of the collection. This includes Buddhist literature in the widest sense, so as to take in on the one hand mystical or religious works of the tantric kind, where debased Buddhism is hardly distinguishable from Çivaism; and on the other, works of no special religious tendency, but merely the supposed products of Buddhistic civilization, e.g. the Amarakoçça (though some suppose its author to have been a Jain), as well as the local Nepalese literature, some of which bears more on Hindu mythology than on the Buddhist system. Some few of the MSS. falling under this latter head are written in the vernacular. Of such I have nothing by way of description to offer but names and titles of chapters. These are however the latest and least important part of our collection.

None of the palm-leaf MSS. are in the vernacular, but some of them have vernacular colophons, and in almost all of them the Sanskrit notes etc. written by the scribes are more or less faulty. In cases of the most glaring blunders I have added "sic"; but on almost every page of this work will be found violations of strict Sanskrit phonetics, familiar to all who are conversant with MSS. from Nepal. On this subject the valuable observa-

* Dr Burnell's South Indian Palæography was originally intended for a preface to his Catalogue of the MSS. at Tanjore (S. Ind. Pal. Introd. p. ix).
tions of M. Senart in the Introduction to his edition of the Mahāvastu (pp. xii—xvii) should be consulted.

With reference to the compilation of a full catalogue of the Wright collection, the task to which I was originally invited by the Library Syndicate, and for which I have prepared a considerable amount of material, I can only say that I hope to complete it before very long, according as time and opportunities may allow. Such work is of course carried on at some disadvantage by a non-resident; and the wisdom of recent reformers has clearly tended practically to discourage the prolonged residence in our University of those of its members whose special literary pursuits cannot at once be utilised for the conduct of the ordinary round of its more obvious studies.

It now only remains for me to make acknowledgement of the kind assistance I have received from various friends. Amongst the foremost comes Professor William Wright, who has communicated to me many valuable particulars as to the history of these MSS., derived from his brother Dr Daniel Wright, and has materially contributed to the usefulness of the work, by many suggestions and corrections made on the proof-sheets of this book, which he has most kindly and promptly revised throughout. Similar help has also been given by several Cambridge Sanskritists, especially by Mr R. A. Neil, and Mr W. F. Webster. Occasional assistance from several scholars is acknowledged in various passages of the Text and Introduction. Help from science, as represented by Professor Adams, has also been afforded in several points, of which the chief will be found on page 183. On all matters wherein the experience and insight of the scholarly librarian are of avail, I have been able to invoke the counsel of Mr Bradshaw, University Librarian, whose sympathies seem to embrace the wants of all students of the works under his charge from the Buddhism of Tibet to the Christianity of medieval Ireland.

Lastly, my thanks and those of all interested in this collection are due to Professor Cowell, who first suggested the
acquisition of these MSS., and, as has been said, really made a beginning of the present catalogue. In view of his unfailing helpfulness, I may, perhaps, fitly (as a pupil) and significantly conclude this preface with the familiar concluding words of the Buddhist scribes:

चद्ध पुष्य तन्नवलाचार्योपाध्यायपूर्वजामं धर्म धानवज-लाभाय॥

CECIL BENDALL.

London,
May, 1883.
HISTORICAL INTRODUCTION.

One of the most interesting sides of the careful study of Oriental MSS. is the insight we occasionally gain into events that were happening at the time of writing. It would be, of course, from the nature of the case, unreasonable to expect that anything like a detailed or coherent history could be gathered from fragmentary and scattered notices in the colophons of MSS.; yet by the very garrulity or effusiveness which prompts the ordinary Indian scribes to repeat certain traditional lines of self-commiseration*, or, if Buddhists, to append the profession of faith so familiar to us from inscriptions†, we often gain fresh and valuable pieces of contemporary testimony to current events.

That no excuse is needed for detailed study of this kind is sufficiently proved by cases of discoveries like that of Professor W. Wright in his Catalogue of Syriac MSS. in the British Museum (p. 65, col. 2), where a short note on the cover of a MS. gives the earliest known and probably contemporary account of the capture of Damascus by the Arabs. Notes of this kind are of course rare; but Nepalese MSS. are, like Nepalese inscriptions (see the “Indian Antiquary,” Vol. IX.), particularly rich in royal genealogies. The main historical importance of the present

* The verses of complaint as to the writer’s “broken back and dim eye,” etc., cited on p. 50, are of common occurrence in our books.

† च चरमा etc.; v. p. 14. Another formula begins यद्य च पुष्च (see Add. 1688); it is often corrupted in later MSS.
HISTORICAL INTRODUCTION.

collection consists in the names of kings given, in so many cases, along with the carefully and minutely expressed dates of writing. To draw out more or less in detail and to tabulate the chronological information thus derived, formed the chief scope of my contribution to the International Congress of Orientalists at Berlin, 1881. Much of what follows will therefore necessarily be a repetition of remarks made on that occasion.

Keeping in view the double local origin of our collection, the subject of History, like that of Palæography, falls into two main divisions, relating respectively to Bengal and Nepal. In this place it will be best to treat first of the MSS. written in Bengal, as the subject is shorter, simpler, and perhaps of more general interest, than the history of Nepal itself.

The five earliest of our Bengal MSS. belong to the Pāla dynasty, on which see General Cunningham's "Archæological Survey," III. 134; some criticisms, etc., by Dr Rājendralāla Mitra in the Bengal Asiatic Society's Journal, XLVII. 385, and the rejoinder by General Cunningham in the "Survey," XI. 177.

These MSS., like the inscriptions of the same place and time, but unlike our MSS. written in Nepal itself, are dated not by years of any era, but by the year of the reigning monarch*.

By a somewhat fortunate accident, four of these five MSS. fall in the two reigns of which we possess dated inscriptions, cited of course by the authors above named. We arrange them as follows.

Add. 1464, circa A.D. 1020.

The MS. is dated in the 5th year of Mahīpāla, whom we find from the Sārnāth inscription reigning A.D. 1026. Cunningham places his accession c. 1015 ("Survey," ll. cc.).

* It was the difference of usage in this respect between the two divisions of our collection,—divisions which were not recognized by any of those who first examined these MSS.,—that gave rise to some erroneously early dates in the first rough printed list ("History of Nepal," p. 321, ll. 5—8, etc.).
HISTORICAL INTRODUCTION.

Add. 1688, c. 1054.
14th year of Nayapāla. If, as seems likely, the Daddākā of this MS. is the same person as Lādākā of the last, we have some confirmation of the Dinajpur genealogical inscription which makes Nayapāla to be Mahipāla’s immediate successor.

These three MSS. are dated in the 37th, 38th, and 39th years respectively of Govindapāla, whose accession (A.D. 1161) is known from the inscription in Cunningham’s Survey, III. 125*.

A very curious and historically interesting point occurs in the colophon of the second of the last group, which runs as follows: paramēcvarṛtyādi rājāvali pūrvavat prīmadgovindapāladevānām vināṣṭarājye ashtatriṃcatsamvatsāre bhālikhyamāno. The first clause probably represents the scribe as declining to recite as before (pūrvavat) the long list of royal titles beginning—as they do, in fact, in the first three MSS. noticed—with the title paramēcvara. The great interest, however, of the colophon lies in the phrase vināṣṭarājye, instead of the usual pravardhamānijayarājye. I take this to be an acknowledgment that the star of the Buddhist dynasty had set and that their empire was in A.D. 1199 “vināṣṭa,” “ruined”; a view which well accords with the fact that Govindapāla was the last Buddhist sovereign of whom we have authentic record, and that the Mohammedian conquest of all Bengal took place in the very first years of the xiiith cent. A.D. Hence it would also appear that, unless Gen. Cunningham has some better authority than tradition (“Arch. Surv.” III. 135) for his last Pāla monarch Indra-

* The Hodgson collection has also a MS. of this reign (No. 1, dated in its 4th year); but the inscription escaped the notice of Professors Cowell and Eggeling (“Journal R. A. S.”, Oct. 1875, pp. 2 and 51), as well as of Dr D. Wright (“History of Nepal,” p. 317).
HISTORICAL INTRODUCTION.

dyumna, the reign of such a king in Magadha must be rejected. At all events, he can hardly have come to the throne in 1180 or 1185, as supposed. No other names of sovereigns are to be gained from our later MSS. written in Bengal, but the colophon of one of them, Add. 1364, a Buddhist tantra, written by a Kāyastha of Jhera in Magadha in A.D. 1446, is interesting as showing how long Buddhism survived even among the educated classes of Eastern India.

Passing now to the second and far larger part of our collection, —the MSS. written in Nepal itself,—we may notice that they are dated not by regnal years, like those originally coming from Bengal, but always by the year of some era, the name of the reigning king being generally added.

The absence of an historical literature in Sanskrit has often been commented on. It has been reserved for the dwellers on the very outskirts of the Aryan territory in India, such as Kashmir or Nepal, to chronicle their somewhat uneventful national life. Judging however from the amount of energy and acumen already bestowed on the elucidation of Kashmirian chronology, it would seem that all contributions to an accurate system of Indian dates are valued by scholars. The practical literary value of such researches is attested by our experience in the present collection, where the date of the composition of an interesting work is known through this very Kashmirian chronology. Especially, then, as we possess several groups of documents on Nepalese chronology and history, besides some recently acquired dated inscriptions, no apology is needed for investigating the relations between these and the dated colophons of MSS. The results of my investigations are tabulated and summarized in the Appendices to the present Introduction.

The era by which our strictly Nepalese MSS. are almost invariably dated is the Samvat still used in Nepal. This commences from A.D. 880, a year which is attested as well by modern usage as by the astronomical and calendric data furnished by many of our oldest MSS.
The two eras most commonly used in India generally—the Caka and the Vikrama Samvat—were also known in Nepal. Several of our MSS., especially the non-Buddhistic ones, are dated by the former. On another era—that of Çriharsha—see the account of Add. MS. 1049 in the special excursus appended to the Palæographical Introduction.

We now pass to chronological details as supplied to us by MSS., and as checked by inscriptions and the somewhat waver ing or conflicting testimony of the various histories. It may be noted that our historical authorities are divided in the Chronological Appendix No. 1 into two main groups. (1) The Vamçavali (Add. 1952), translated in Dr D. Wright's "History of Nepal," and its Gorkha redaction (Add. 1160, see p. 31). (2) The group tabulated in the next column, which do not aspire to the rank even of historical sketches, but are mere chronological lists of kings, with notes of a few important events and changes interspersed. As regards Add. MS. 866 (dated A.D. 1008), hitherto* regarded as the oldest of all extant Sanskrit MSS., I give elsewhere reasons for my views on the character of the writing, differing from those put forward by the learned compilers of the account of the MS. cited in my description on p. 2 of the present work. It will also be seen that the reading of the colophon of the MS., given as fully as the state of the leaves allows on pp. 3—4, and reproduced in Plate I., places the history connected with the MS. in a new light. In the early account of the colophon, only the name of Rudradeva was deciphered, but my recognition of the name of Nirbhaya,—apparently the chief of the co-regents,—brings the colophon into connection with our second group of historical authorities†.

Our next dated MS. (Add. 1643, A.D. 1015) speaks of three kings; the one, Bhojadeva, governing apparently one half of the

---

* See now the excursus just cited.

† See Chronological Appendix I, Column 4 (Reign acc. to Kirkpatrick, etc.).
VI

HISTORICAL INTRODUCTION.

kingdom, and the other two, Rudradeva and Lakshmikāmadeva, being co-regents of the remaining half. The metrical colophon of Add. 1664 bears interesting testimony to this system of co-regency as being a constitutional usage, at all events in later times (see below, p. ix.).

The next MS. (Add. 1683, dated A.D. 1065) speaks of Lakshmikāmadeva alone as king. As to the king next on our list of whom we have a dated MS., I formerly read his name Padmyamrakāmadeva, and this form certainly agrees best with the form Padmadeva found in Wright's "History of Nepal" as well as in Mr Hodgson's lists. But the other reading proposed, Pradyumnakāmadeva, has the advantage, as I now think, not only on palaeographic grounds, but also as giving a name of far more intelligible and probable form. Moreover the form Padyumna found in our MS. shows how the contraction to Padma might have arisen. Kirkpatrick has a more than usually barbarous form, 'Puddiem.' The date of this MS. (A.D. 1065) very nearly accords with the chronology of Kirkpatrick, who makes Mānadeva—whom we find from a curious and interesting note in Add. 1643 to be on the throne in 1139—not to be reigning till 85 years after Pradyumna's death, while the dates of these MSS. are only 74 years apart. This difficulty may be just got over, if we can disregard the 12 years given by Kirkpatrick to Indradeva (Māna's predecessor), whom the Vaṃčāvalī does not mention. With the reigns assigned to the monarchs immediately preceding, this date does not accord so well; but a change of dynasty and some other unsettling influences occurred in the country just before this time, which may account for some discrepancy in the historical sketches as well as in the chronology.

After 1140 the dates proceed with great regularity, and are, on the whole, strikingly in accord with the historical accounts for nearly two centuries.

After Mānadeva (1139) we get two dated MSS. of the reign next but one, that of Ānandadeva, called in the Vaṃčāvalī
Nanda-deva. Of the second of these (R. A. S. Hodgson No. 2) a leaf has been reproduced by the Palæographical Society (Oriental Series, Plate 43). As to the account therewith given by the late Dr Haas, it is now clear that Prinsep's table—taken in its earlier part, it would seem, entirely from Kirkpatrick—is defective in names of kings, and so very roughly correct as to dates that no one system of adjustment will put it right. Thus Dr Haas's proposed correction will not fit the case of Ananta-malla, to whom we come presently, and whose date Prinsep gives tolerably correctly (A.D. 1280); nor, on the other hand, that of Lakshmikāmadeva, whose date he makes more than a century earlier than we above determined it.

At the commencement of the next century, the xiiiith, we have MSS. of Arideva-malla and Abhaya-malla, but unfortunately the dates have in no case been certainly discovered.

Of Ananta-malla (called in the Vaṃcāvalī Ānanda-malla, but not to be confused with the former monarch really of that name) two MSS. are extant, with dates respectively corresponding to A.D. 1286 and 1302. This reign has 25 years assigned to it in the Vaṃcāvalī, so that these MSS. belong to its opposite extremities. For the first (Brit. Mus. Or. 1439) see the account in the Palæographical Society's Oriental Series, Pl. 32; on the second (Add. 1306) see pp. 42—3.

There is now a gap of 70 years in our MSS. that bear kings' names. It is probably more than a coincidence that this gap, like the one of similar length a century and a half before (1065—1139), is contemporaneous with the introduction of a new dynasty. Although our scanty historical accounts give us but little insight into such matters, there can be no doubt that changes of this kind were attended with very considerable disturbance in the country; and that either literary studies altogether declined, or the scribes were at a loss whom to acknowledge as the real and chief ruler of a country which, as we know, has frequently been under divided rule. For it should be borne in mind that everything shows that most of
our MSS. were written more or less directly under royal or
court influences. In many cases, as we shall see, kings are
stated to be the authors*; in others, lists of the royal family are
given, or the command of some royal person for the writing.

The great event which happened in Nepal at this time was
the conquest of the country by Harisimha of Simrāon. On the
names of his dynasty, none of which appear in our MSS., see
the special Table in Chronological Appendix II.

The first two names of the next group, Jayārjuna [A.D. 1374
and 1384 (see Add. 1689 and 1488)] and Ratnajyotirdeva [A.D.
1392 (see Add. 1108, written in an obscure town)] are unknown
to the histories. These kings were probably predecessors of
the "refractory Rājas of Pātan and Kathmandu," who were
"completely subdued" by Yaksha-malla soon after this time
(Kirkpatrick, p. 266).

The next three reigns, those of Jayasthiti, Jyotir-malla and
Yaksha-malla, appear to have been a time of prosperity in
Nepal. MSS. are abundant, and mostly contain the names of
the sovereigns and, in some cases, further particulars.

We are also helped for this period by a most interesting
inscription lately discovered at the great temple of Paçupati in
Nepal and published in the "Indian Antiquary" for Aug. 1880.
It is dated N. s. 533 (A.D. 1413), and gives not only the name of
the king, Jyotir-malla, but also that of his father Jayasthiti, and
the names of various other members of the royal family, which
occur in several MSS. with similar honorific titles and other
indications, and form one of the many proofs of the trust-
worthiness of the colophons of these MSS.

As to the doings of Jayasthiti-malla, the first of the three,
the Vamśāvalī is particularly eloquent; certain paṇḍits specially
employed by him are mentioned by name (Wright's "Nepal,"
p. 183, fin.). The MSS. of this reign are, as might be expected,

* Compare also Dr Pischel's remarks in the "Katalog der
HISTORICAL INTRODUCTION.

numerous. We possess in the present collection four with
dates, ranging from A.D. 1385 to 1391; but besides these, there
is a MS. (Add. 1658), undated it is true, but easily fixed as to
time, and historically one of the most curious and valuable in
the collection. This, as may be seen from the account at p.
159, is a copy of a play, the Abhinavardhavānanda, by a certain
Mañika. In the nāndī the goddess Māneçvari is named—as
also in Add. 1698—in a manner which quite confirms Dr
Bühler’s conjecture, in his note on the name as occurring in
the inscription, that she was the king’s “Kuladevatā.” Further
on, in the prastāvanā, we find the names of the queen, the
heir-apparent, and the second son Jyotir-malla, who is called
bāla-nārāyaṇah. If this implies that he was a mere boy, it will
put the play at least 20 years earlier, as we find him in the
inscription (dated = A.D. 1413) apparently the sole reigning
king and the father of three adult children. Besides this,
we have a curious metrical colophon in Add. MS. 1664 (a non-
Buddhistic work, and therefore not described in the present
catalogue), dated A.D. 1400, and describing a triple sovereignty
of the same Jyotir-malla with his elder and younger brothers.
Of Jyotir-malla’s own reign we have only one MS. (Add.
1649), attributed however to the king himself. The date
corresponds to A.D. 1412. This may seem, at first sight, to
curtail too much the reign of Jayasthiti, who perhaps came to
the throne in 1385 (Add. MS. 1395,—Jayārjuna was reigning
in 1384), and yet is stated by the Vaṃcāvalī to have reigned
43 years. If this be so, we have here probably a case of the
peculiar error noticed in the learned review of Dr D. Wright’s
15th, 1877; viz., that when the chronicler was uncertain as to
the exact length of some of the reigns in a dynasty, he took one
or more of the later reigns of that dynasty as a pattern, and put
the others down as the same. It is accordingly very suspicious
that both Jayasthiti and Yaksha are credited with the large
allowance of 43 years. Little reliance can be placed on the
Summary of historical introduction of Nepal:

Vamśāvalī just here, as we find Jyotir-malla completely ignored and Yaksha called Jayasthiti's son. Of Yaksha- (or, as he is generally styled in the MSS., Jaksha-) malla we have four MSS., ranging from A.D. 1429 to 1457, so that a reign of 43 years seems here not improbable.

After the death of Yaksha the history of Nepal, as a united kingdom, ceases for several centuries; and, curiously enough, nearly all our chronology from MSS. ceases also, for nearly two centuries. The kingdom was now divided, and possibly considerable disturbances again ensued which were unfavourable to the preservation of literature by the copying of MSS. Compare verse 18 of the inscription in "Ind. Antiq." ix. 185.

During the xvith century MSS. are scarce, and only one king (Sadāciva of Kathmaṇḍu, v. Add. 1355 and Brit. Mus. Or. 2206) is referred to by name. The names of the kings from this period onwards will be found in Appendix III.

At the beginning of the xvith century a fresh division occurs, as Lalitapura (Patan) becomes independent of Kathmaṇḍu. Literature however was patronized at this time, especially under Pratāpa-malla at Kathmaṇḍu (see Wright's "Nepal" and Inscriptions, Nos. 18 and 19) as well as under Jagajjyotih at Bhatgaon. Both of these monarchs are spoken of as authors of extant works (Add. 1641, 1696, and D. M. G. 6 at Halle). After this time we find traces of further dissensions amongst the rival sovereigns until the time of the Gorkha conquest.

A special difficulty arises owing to the similarity in form and meaning of the names of some of the sovereigns in all three cities at the beginning of the xvith century. This difficulty was noticed in the review of Wright's "Nepal" already cited. The very acute suggestion there made, however, of identifying Mahīpatindra of Kathmandu with the contemporary monarch at Bhatgaon of synonymous name, Bhūpatindra, seems however hardly so simple as to suppose Mahīpatindra to be a mere title of Jagajjaya; since we find the word Mahīpatindra on the
HISTORICAL INTRODUCTION.

reverse of his coins. Indeed the fact that all this group of names would pass for mere kingly titles greatly increases the doubt and difficulty. Further discussion of this point hardly falls within the scope of the present work, as the time is one of little importance from the point of view either of literature or of palæography.

Our third Chronological Appendix gives the remaining kings, from the division of the kingdom to the Gorkha invasion. The number of years in the reign of each is not given, partly because the chronicles are inconsistent with each other and with themselves and contain suspicious repetitions of round numbers like 15*, as well as impossibly long reigns†; partly, also, because after the xvith century we get a tolerably complete series of dates from coins. Indeed the settlement and adjustment of the more minute points of chronology at this period may be perhaps more appropriately left to the student of the monuments or the coins of Nepal. After the brief literary revival in the middle of the xvith century already referred to, literature and the arts seem to have gradually declined amid the constant internal discords. Since the Gorkha invasion the old and characteristic Buddhistic civilization, already much corrupted, has been, it would seem, fast passing away, and giving place to a mixed Hinduism and autochthonic superstitions. A list of the Gorkha sovereigns is given, for reference, in Chronological Appendix IV.

† Ibid. p. 203.
### Chronological Appendix I.

General Table of the rājas of Nepal (1008—1457 A.D.), with dates from manuscript and other sources.  
(For the rājas of Bengal, see above p. ii., and Cunningham ib. cit.)

<table>
<thead>
<tr>
<th>Name of King</th>
<th>Dates (A.D.) derived from MSS.</th>
<th>Place and No. of MS.</th>
<th>No. of years in reign acc. to Vamč. and Gorkha hist.</th>
<th>Reign acc. to Kirkpatrick, Prinsep and Hodgs. papers</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nirbhaya</td>
<td>1008</td>
<td>Add. 866</td>
<td>not named</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Rudra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhūjāda</td>
<td>1015</td>
<td>Add. 1643</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Rudra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakṣmi-kīma</td>
<td>1039</td>
<td>Add. 1683</td>
<td>22</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Lakṣmi-kīma</td>
<td></td>
<td></td>
<td>20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Jaya-deva</td>
<td>—</td>
<td>—</td>
<td>not named</td>
<td>8 K; not in H</td>
<td></td>
</tr>
<tr>
<td>Udaya</td>
<td>—</td>
<td>—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhāskara</td>
<td></td>
<td></td>
<td>13 G yrs not in V.</td>
<td>7 H; not in KP</td>
<td></td>
</tr>
<tr>
<td>‘Bāl-deva’</td>
<td>—</td>
<td>—</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pradyumna-kīma-deva</td>
<td>1065</td>
<td>Add. 1684</td>
<td>11 G</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Nagārjuna-deva</td>
<td>—</td>
<td>—</td>
<td>3 G</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cānka-deva</td>
<td>—</td>
<td>—</td>
<td>11 G</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Vāma-deva</td>
<td>—</td>
<td>—</td>
<td>3 G</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Harsha-deva</td>
<td>—</td>
<td>—</td>
<td>15 G</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Sadācīva-deva</td>
<td>—</td>
<td>—</td>
<td>21 G</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>[Indra-deva]</td>
<td></td>
<td></td>
<td>not named</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Māna-deva</td>
<td>1139</td>
<td>Add. 1643</td>
<td>10</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Narendra (KP) = Narasinha (VG)</td>
<td>1165</td>
<td>Add. 1693 R.A.S.Lond.2</td>
<td>1166</td>
<td>21</td>
<td></td>
</tr>
</tbody>
</table>

Reign c. 1065—76.  
Reign c. 1130—1140.  
Reign c. 1161—82.  

---  

Notes:  
1. On the co-regents at this time see the text, p. v.  
2. According to Kirkpatrick, Bhāskara was a 'refractory tributary of Pātan'; according to the Vamāvali, the founder of a new dynasty. Clearly the succession was broken here, some of these kings being contemporary rivals.
<table>
<thead>
<tr>
<th>King</th>
<th>Date</th>
<th>Add.</th>
<th>Name</th>
<th>Years</th>
<th>K-P</th>
<th>H</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arideva</td>
<td>1222</td>
<td>Br.M. Or. 2208</td>
<td>not named</td>
<td>21</td>
<td>31 H</td>
<td>not named</td>
</tr>
<tr>
<td>[Rāṇa-ṇūra]</td>
<td>1222</td>
<td>Br.M. Or. 2208</td>
<td>not named</td>
<td>21</td>
<td>31 H</td>
<td>not named</td>
</tr>
<tr>
<td>‘Sumesar-deva’</td>
<td>1222</td>
<td>Br.M. Or. 2208</td>
<td>not named</td>
<td>21</td>
<td>31 H</td>
<td>not named</td>
</tr>
<tr>
<td>‘Raz-kāma’</td>
<td>1222</td>
<td>Br.M. Or. 2208</td>
<td>not named</td>
<td>21</td>
<td>31 H</td>
<td>not named</td>
</tr>
<tr>
<td>Anya-malla</td>
<td>1222</td>
<td>Br.M. Or. 2208</td>
<td>not named</td>
<td>21</td>
<td>31 H</td>
<td>not named</td>
</tr>
<tr>
<td>Abhayamalla</td>
<td>?</td>
<td>Add. 1465</td>
<td>19 G: not in V.</td>
<td>22</td>
<td>31 H</td>
<td>not named</td>
</tr>
<tr>
<td>Ananta-malla</td>
<td>1302</td>
<td>Add. 1306</td>
<td>34 K P 37 H</td>
<td>22</td>
<td>31 H</td>
<td>not named</td>
</tr>
</tbody>
</table>

Kings uncertain for 70 years; see note.

Jaya is stated to have reigned at Bhatgāon, while Ananta reigned at Kathmandu.

Kirkpatrick tells us that in this reign an immigration into Nepal took place in Vikrama Samv. 1344 = Nep. Samv. 408 (A.D. 1288).

I subjoin in Appendix II the various lists of kings of this epoch, feeling that no reconciliation can be satisfactory without further documentary or monumental evidence.

For this king see the histories and inscr. in "Ind. Antiq." for Aug. 1880. As to his reign see pp. viii., ix. supra.

Not otherwise known: probably a petty chief of the obscure town where the MS. was written.

See p. ix. above.

Not in the Vamśāvālī; but see the contemporary inscr. in "Ind. Antiq." Aug. 1880, and cp. Notes 1 and 3.

After this the division of the kingdom followed.
Reigns said to intervene between those of Anantamalla (A.D. 1302) and Jayasthiti (1380).

The account given in the Vaṃśāvallī is very confused and the chronology quite wild (e.g., both the dates in Wright, p. 167, are more than three centuries too early).

The only chronologically certain event seems to be the invasion of Hari-simha of Simrāon, which is given probably enough as N. S. 444 (A.D. 1324); and this is exactly confirmed by the postscript of the Nepalese Sanskrit MS. No. 6 of the "Deutsche Morg. Ges." (see Dr. Pischel's catalogue, p. 8). Compare also Kirkpatrick.
Historical Introduction.

Chronological Appendix IV.

List of the Gorkha Kings.

Prithivi Narayaṇa Sah (A.D. 1768—1774).

Pratapa Simha Sah (1774—1777).

Rana Bahadur Sah (1777—1779).

Girvana Yuddha Sah (1799—1816).

Rajendra Vikrama Sah (1816—1847).

Surendra Vikrama Sah (1847—1881).

Prithivi Vira Vikrama Sah.
conquest.

**Line of Kathmandu**

<table>
<thead>
<tr>
<th>Year</th>
<th>Ruler</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.D. 1628</td>
<td>Dśa</td>
<td></td>
</tr>
<tr>
<td>1631</td>
<td>Siddhinarasimha</td>
<td></td>
</tr>
<tr>
<td>1632</td>
<td>(Coin)</td>
<td></td>
</tr>
<tr>
<td>1633</td>
<td>(Add. 1637)</td>
<td></td>
</tr>
<tr>
<td>1637</td>
<td>(I)</td>
<td></td>
</tr>
<tr>
<td>1662</td>
<td>(Coin)</td>
<td></td>
</tr>
<tr>
<td>1665</td>
<td>(?I) (Coin)</td>
<td></td>
</tr>
<tr>
<td>1700</td>
<td>Yoganarendra (Yogendra)</td>
<td></td>
</tr>
<tr>
<td>1705</td>
<td>Lokaprákaca</td>
<td></td>
</tr>
<tr>
<td>1722</td>
<td>(?) (Coin)</td>
<td>Jayayogaprákaca</td>
</tr>
<tr>
<td>1729</td>
<td></td>
<td>Vishnu</td>
</tr>
<tr>
<td>1731</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1742</td>
<td>W.</td>
<td>Rájyaprákaca</td>
</tr>
<tr>
<td>1745</td>
<td>(?I) W.</td>
<td>Viśvajit</td>
</tr>
</tbody>
</table>

**Line of Lalitápur (Patan)**

<table>
<thead>
<tr>
<th>Year</th>
<th>Ruler</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.D. 1642</td>
<td>Jaya</td>
<td></td>
</tr>
<tr>
<td>1631</td>
<td>Siddhinarasimha</td>
<td></td>
</tr>
<tr>
<td>1632</td>
<td>(Coin)</td>
<td></td>
</tr>
<tr>
<td>1637</td>
<td>(I)</td>
<td></td>
</tr>
<tr>
<td>1665</td>
<td>(Coin)</td>
<td></td>
</tr>
<tr>
<td>1665</td>
<td>(?I) (Coin)</td>
<td></td>
</tr>
<tr>
<td>1686</td>
<td></td>
<td>Nivása</td>
</tr>
<tr>
<td>1700</td>
<td>Yoganarendra (Yogendra)</td>
<td></td>
</tr>
<tr>
<td>1705</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1722</td>
<td>(?) (Coin)</td>
<td>Jayayogaprákaca</td>
</tr>
<tr>
<td>1729</td>
<td></td>
<td>Vishnu</td>
</tr>
<tr>
<td>1731</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1742</td>
<td>W.</td>
<td>Rájyaprákaca</td>
</tr>
<tr>
<td>1745</td>
<td>(?I) W.</td>
<td>Viśvajit</td>
</tr>
</tbody>
</table>

**Explanation of Abbreviations**

M. Or. 6. H = Mr Hodgson's papers in the India Office. D = MSS. 5 amyry, Aug. 1880. The coins referred to are in the British Museum, except

[To follow page x]
It is now perhaps generally known amongst Sanskritists and other Orientalists that one distinguishing feature of the present collection is the high antiquity of its MSS. as compared with any Sanskrit MSS. previously discovered. Some doubt, indeed, has been expressed as to the genuineness of these dates; and it was one of the objects of the paper read by the present writer at the Fifth Congress of Orientalists, referred to in the Historical Introduction, to establish the antiquity claimed for them by showing the great variety of testimony on which that claim rests. It will not, therefore, be out of place to repeat here the general heads of argument there* enumerated, before proceeding to note the various details which it is the special object of the present Introduction to collect and classify.

(1) The climate and remote position of Nepal, as compared with other parts of India, have favoured the preservation of MSS.

(2) The decline of religion and learning in the country for the last five centuries has caused many ancient works to be forgotten and quite unused. Nor are we left to conjecture here. In many of our Cambridge MSS. of the xivth, xiiiith, and even the xith century, I have found the powdered chalk, put in by the scribes to preserve the leaves, still quite fresh. But even if not read, old MSS. were, and are, often preserved as heirlooms and the like, with all the superstitious care that an ignorant people can sometimes give to the monuments of an

* See Verhandlungen des fünften Orientalisten-Congresses, 2ter Theil, 2te Hälfte, pp. 190—1.
unknown learning. Compare the passage of the old native Chronicle, the Vaṃśāvalī (Wright's Nepal, p. 159), in which we read that, in the reign of Čaṅkara-deva (xiirth cent. A.D.), "at the time when the village of Jhul was burning, Yasodharā, the Brāhmaṇī widow, fled to Pātan with a small model of a chaitya, the book Prāgyā-pāramitā (written in gold letters in Vikrama-sambat 245 [= A.D. 188]), and her infant son Yasodhara."

(3) The evidence of inscriptions discovered in Bengal, and recently in Nepal itself, remarkably confirms in several highly interesting cases, the sometimes detailed information given by scribes as to contemporary dynasties, etc. See the Historical Introduction, pp. iii, viii, ix.

(4) Evidence from astronomy and the (lunar) calendar. An eclipse in one case; and in several others the days of the week and month,—stated according to the complicated lunar calendar, which a forger would have required far more learning than modern scribes possess, to work out correctly,—have been calculated by Professor Adams, and are found to tally.

(5) Lastly, the whole chain of palæographical and monumental evidence is as convincing as it is instructive, seeing that we have here to deal not with isolated MSS., but with a regular series, showing a progressive development of handwriting corresponding to the dates given.

The review of the testimony under this last head is of course at present our more immediate object. It may, however, not be out of place to notice here one objection urged against the antiquity of these and other early Indian MSS.

In an interesting article on Nepalese history and antiquities in "Indische Streifen" III. 528, Professor Weber suggests grave doubts lest the boasted antiquity of MSS. from Nepal may not fall to the ground in the same way as did that of a Sanskrit MS. at Paris, where the date of the archetype has been heedlessly reproduced by the scribe, not from any desire to forge or otherwise deceive, but from sheer unreflecting thoughtlessness.
A few weeks before the death of the greatest authority on Indian palæography, the late Dr A. C. Burnell, I received from him a letter which showed that even he felt misgivings on the same ground. Dr Burnell wrote: "I was hardly prepared to believe that these palm-leaf MSS. [at Cambridge] could be so old as was said; but I think you have made it clear [in the article cited above] that some are really of the dates they bear. I fear still that some are merely copies with the date of the original given in the copy, as is commonly done in India. I am led to this by the modern appearance of the palm leaves, so far as I can judge from the engravings etc. that I have seen; I have not seen one of the originals as yet. In the dry parts of S. India, the palm leaves become nearly black in 400 years, and in the damp parts (Malabar and Canara e.g.), the same time turns them to the colour of mahogany. In every case, they become so fragile that it is impossible to touch them." I have quoted more of this interesting passage than strictly bears on the point now in question, as being perhaps the last utterance of its distinguished author on palæography, his greatest study, and as showing that the preliminary considerations (1) and (2) urged above are far from irrelevant.

Returning, however, to the subject of copied dates, our chief answer to objectors must of course be of a palæographical nature. Let any candid critic, even if his patience fail him for the perusal of the minuter examinations of the gradual development of letters which form a large part of the present essay, simply turn to the table of selected letters appended, and then say if on the hypothesis of copied dates so regular and gradual a development would be traceable. On such a hypothesis we should rather find the latest and most modern forms of letters in MSS. professing to be of early dates. Certain at least it must needs be admitted to be, that our MSS. in the older forms of character have been in no sense written recently; for at the present day, there is scarcely a person in Nepal who can read, much less write, such a hand.
But we are not left entirely to inference or conjecture. We have indeed two cases of copied dates; but the circumstances under which they occur are most instructive. In each case the last leaf of a palm-leaf MS., as so often happens, has suffered by time and usage, and we have a paper supply-leaf recording the date of the original, which was in a perishing condition, preserved together with it. See especially the account of Add. 1644, p. 153. Here then we find not the inconsiderateness or stupidity attributed by Prof. Weber to the scribes in this matter, but, on the contrary, a most considerate regard for posterity and indeed a surprising amount of genuine antiquarian feeling. For a case of mere retracing, truthfully executed however, see p. 155, l. 25.

Strong auxiliary evidence as to the real date of MSS. may be also gained from a careful examination of their material. On this point I may again repeat remarks already published. "Progressive development may be traced in material, as has been long acknowledged in the case of European MSS. Even in palm-leaves the earlier show differences from the later in colour, form and texture; and in paper this is especially noticeable. The two MSS. [Add. 1412. 1 and 2] are written on paper no more like the modern paper of Nepal than Caxton's paper is like that of a modern journal. The xviiith century too, when paper had become common, has its own special paper." See Add. 1611 and 1405, both archetypes.

Before proceeding to examine, century by century, all the local and other palæographical peculiarities of our collection, extending, as we shall hereafter show, over more than a thousand years, it may be well to notice very briefly the chief stages in the history of the development of the alphabet in North India, so far as it can be traced.

The earliest period (B.C. 200—A.D. 100) of which we have a connected series of monuments, the Açoka inscriptions, is that of the Ariano-Pali and the Indo-Pali alphabets. This is well illustrated in Cunningham's "Corpus Inscriptionum Indicarum,"
where also references to the various theories of their origin are given (pp. 50 sqq.).

Following the line of the Indo-Pali, we find that, at the time of the ascendancy of the Gupta dynasty, a fresh stage of writing, now called after them, is reached. The era instituted by the Guptas has been recently fixed by General Cunningham as beginning A.D. 167. The character was in general use throughout Northern India from this time till about A.D. 600, the time of the appearance of the great conqueror Chiharsha, of whom we shall have more to say in the Excursus appended to this Introduction. We find that it prevailed in Nepal from the earliest* monuments of that country at present known to us. It is also found on the Nepalese coins of the viith century, of which I have treated in the "Zeitschrift der deutschen morgenländischen Gesellschaft" for 1882, p. 651. Towards the end of this century, however, changes begin to arise, as may be seen from the same series of Inscriptions, Nos. 9—14 (compare the editors' introduction, p. 171). Similarly modified forms occur in contemporary inscriptions from other parts of India.

No traces of the Gupta character have as yet been found in MSS., nor indeed of any form of writing approaching it in antiquity. Two MSS. (one dated) presenting a modified form of this character are preserved in the present collection, and to them a special Excursus, appended to the present essay, is devoted. In the ixth and xth centuries the Gupta disappears, and gives place either to the ordinary square and straight-topped writing of North India, known generally as Devanāgari, or else to the early, yet ornamental and somewhat fanciful variety, called Kutiila. This variety was possibly due in the first instance to individual caprice, and then passed through the stage of a fashion into a currency which was general, though not of long duration. This character again, hitherto

* See the Indian Antiquary, Vol. ix. pp. 163, sqq.
only known from inscriptions, is found amongst the MSS. now described, more markedly in some not originally written in Nepal.

This brings us to a feature in our collection most important for its classification; viz. its double local origin. The favourable influence of the remote position of Nepal has been indicated above. This is seen in the fact that both Dr Wright and Mr Hodgson* found in Nepal MSS. actually written in Bengal, but older than any brought to light even by recent investigations in the latter country itself. On the other hand, we find one case at least of a MS. (Add. 1603) written in Nepal by a hand precisely similar to that in vogue at the time in Bengal and not in Nepal. We shall have also occasion hereafter to note what may be called 'Bengalisms' in the writing of MSS. otherwise thoroughly Nepalese. Palæographical testimony thus bears out what we should naturally have expected, that adjacent countries, allied by a common religion, as well as doubtless by political and commercial relations, had considerable mutual influence up to comparatively late times. Besides, Nepal was no doubt in some sense a place of refuge†. For although we find, in the case of Add. 1364, Buddhist monks and laymen still existing even among the better classes in Eastern India, yet no doubt the Mohammedan conquest brought some persecution and danger to Buddhists and their books. So at least we may infer from the postscript of Add. 1643, which tells us how the book was rescued when 'fallen into the hands of a people alien to the faith.'

The next century, the xiith, witnessed at its close the entire subjugation of Bengal by the Mohammedans; and from this time each of the two countries develops an individual style of writing. In Bengal we find the first beginnings of a variety of

* See MS. No. 1 in the R. A. S. Hodgson-collection, noticed below.

† Compare Wright's Nepal, p. 72 at the foot.
writing now called Bengali, of which the present collection affords the earliest dated specimens. In Nepal also, where up to this time no local peculiarity is observable in inscriptions or MSS., a distinct writing is developed. This seems to originate in a caprice or fashion analogous to that observed in the case of the Kuṭila. At the same time, as might be expected from the geographical remoteness of the country, as well as, in later times, from its political and religious isolation, many archaisms are preserved even to modern days. The special trick or fashion referred to is the addition of a curve or hook to the top of each letter.

This fashion becomes general in the xiiiith century; in the xivth, however, we find the ordinary horizontal and the hooked tops in about an equal number of cases; in the xvth century there is again a decided preponderance of the hooked form, but by the xviith century it has disappeared altogether. This hook was regarded by Dr Haas as the 'dominant feature' of the Nepalese hand (Pal. Soc. Or. Ser. Pl. xxxii),* which furnished 'the connecting link between the ordinary Devanāgarī and the Uriya alphabet.' The circumstances of the case as just summarized, and more fully investigated below, put it in a somewhat different light. The hooked top in Nepal lasts only for three centuries and a half, and was never universally used there. Its total disappearance after the xvth century thus makes the connexion with the modern Uriya doubtful. Unless, then, some direct connexion between the two alphabets can be shown, it seems safer to regard both as mere local fashions of independent growth. Owing, however, to the conservation of archaisms above referred to, and to several other features more fully described below, a distinct and characteristic Nepalese hand has been maintained to the present day.

We may now proceed to treat of the manuscripts in detail,

* See also his 'pedigree' of alphabets in the same series, Plate XLIV.
considering them in their two main classes of Nepalese and Bengali, and by centuries or other periods of development in writing. Reserving our curiously isolated examples of the ixth century for separate treatment, we come first to MSS. of the xith century.

Of MSS. written at this time in Nepal we have six dated examples. These are all written in a square, clear, and often beautifully clean hand, the contrast between thick and fine strokes being strongly marked. In the first MS. (dated = A.D. 1008) the right-hand twist at the bottom of the vertical strokes, which seems to have suggested the name Kutila, is clearly discernible; in the second (A.D. 1015) somewhat less so. The transition seems marked by the third MS., of A.D. 1039, written by more than one scribe, where the body of the letters is uniform throughout, but the Kutila curves are far more pronounced towards the middle of the MS. (leaves 35b—68) than elsewhere. In the three remaining MSS., all of the latter half of the century, this characteristic disappears.

Of MSS. written in Bengal we have two examples from the middle of this century. These show the Kutila twist very markedly, but instead of the vertical stroke curving or sweeping round in the form that would naturally be produced by graving-tools or the like, we get an angle formed apparently by a sudden turn of the kalam, so that a fine stroke at an angle of 120° with the vertical thick stroke is the result. It may be here observed, in general, that the alphabet employed exhibits hardly any of the forms of what is now known as Bengali writing (as distinct from Devanāgari), that writing having arisen apparently at the end of the next century in MSS. A specimen of the earlier of the two is given in Plate II.

The chief palaeographic details of these MSS., to be taken in connexion with the tables of letters and figures appended to this Introduction, are subjoined.

Add. 866 (A.D. 1008) preserves several remarkable archaisms. The forms of j, t, and l, if compared with those of our two
MSS. of the ninth century (see the Excursus appended to the present essay), are most interesting survivals of a stage of writing antecedent even to the Kutila, as known to us from the inscriptions of Bareli (see Prinsep's Table of Alphabets) or Dhara (Burgess, Arch. Surv. W. Ind. for 1875, p. 101).

A reproduction of part of the last leaf is given in Plate I.

Add. 1643 (a.d. 1015*), less like Kutila in general appearance than Add. 866, shows in several cases Kutila forms (gh, j, η, etc.), in some cases where that MS. shows still more archaic ones. See the Table of Letters.

Add. 1683 (a.d. 1039). This MS. is in several hands. From leaf 66 to the end, though less curved, as has been said, than the 30 leaves preceding, it is in many respects more archaic, e.g. in preserving the earlier form of th, as in Add. 866. The forms given in the table recall the Tibetan and Çaradâ forms.

Add. 1684 (a.d. 1065) exhibits the first examples of the modern r conjunct and the modern Nepalese ç. Of the latter we get an early anticipation in the Deogarh Inscription (Cunningham's Survey, x. Pl. 32).

Add. 1680.1 (a.d. 1068) is a small, clearly written MS., and is similar, as might be expected from the nearness of the date, to the last.

Add. 1161 (a.d. 1084), to which much the same remarks apply, preserves however the archaic th.

Add. 1704 is a well written MS., strongly resembling Add. 1680. 1.

Add. 1464 and 1688 (c. 1025—1055). Among the most noticeable forms in these are the two forms of e and ai medial, kh, gh (peculiar, but less archaic than the contemporary Nepalese), fi, η, and especially ç, the rounded top of which is an interesting survival.

* It should have been observed in the account of this MS. in the text that possibly the main date, and probably that of the later note, constitute cases, isolated in our collection, of the use of atita or 'elapsed' years (cf. Burnell, S. I. P., ed. 2. p. 72). If this be so, we get A.D. 1016 and 1140 respectively.
The xiith century is extremely interesting and important for our present investigation. Both in Nepal and Bengal we find the last specimens of an old style of hand, followed with surprising abruptness by a new writing, possessing in each case a marked individuality for which the older style gives little or no preparation. The only dated MS. that we possess of the first half of the century (Add. 1645, A.D. 1139) is written in practically the same hand as the Nepalese MSS. of the last half of the xiith century (see the Table of Letters). The first half of the year 1165 (month of Črāvaṇa) gives us another last survival, viz., that of the square hand as then written in Bengal. Of this we shall speak in connexion with the Bengali MSS. of this time. To this year also belongs a MS. written in Bengal (R. A. S. Hodgs. No. 1) in a strikingly similar character. The latter half of the same year (month of Pausha) gives us the first certain example of the hooked hand peculiar to Nepal. There are four more examples of this hand in the same century; the dates of two of these, however, are somewhat doubtful.

It is from this time, then, that we find Nepalese on the one hand, and Bengali on the other, as distinct alphabets or styles of writing. It has been already observed that the hooked feature cannot be regarded as the distinguishing note of Nepalese, as this was never universally employed, and has now disappeared for several centuries. If again we observe the forms of individual letters, we fail to find any distinct original development. One of the few scientific observers of this style of writing, Dr Johann Klatt*, gives a list of ten letters which he finds in xvith century MSS. as characteristic of Nepalese. He observes: "Plurimum notae i, e, ŋ, jh, ŋ, ṇ, ph, bh, ḷ, ç, ab Nagaricis nunc usitatis differunt." True; but the Nepalese forms of each of these letters may be paralleled from earlier Devanāgari, even from distant parts of India. The Nepalese must not, then, be regarded as a distinct and original develop-

* 'De CCC. Cāṇakyae sententiis.'
ment of the Indian alphabet in the same sense that Bengali, for instance, is so. The fact rather is that, from the xith—xiiith century onwards, the geographical and political isolation of Nepal resulted in the conservation of early forms, accompanied by the prevalence of several more or less transient embellishments or calligraphic fashions peculiar to the country. From this time, therefore, we treat of Nepalese MSS. alone, and reserve the remaining examples of Bengali hand for connected treatment later on.

In the Table, note that Add. 1686 is the first MS. written in Nepal that shows the regular Nepalese bh; though the earlier form is also in use. The later form is also found in Central Indian inscriptions of the twelfth century; see Cunningham, Survey, ix., pl. xvi.

In this century also we find the first examples of the modern Nepalese e initial and kh, akin to the Bengal i forms. The open top of the dh seems a preparation for the modern shape. The list of initial vowels is valuable and interesting (see Plate iii).

The curious Kuṭila subscription of Add. 1691. 1 (see text) has quite exaggerated slanting and angular strokes at the bottom of the letters, and looks somewhat like the protest of a more conservative scribe of the old school against the incoming hooked style in which the MS. is written.

Add. 1657 no doubt belongs to the end of this century. Its date (=1199 A.D.) is reproduced in a note to the Table of Numbers. As to the letters, we find that gh, j, ṅ, l, ś and sh, take the forms given under Add. 1645; bh varies, as in Add. 1686; dh is of the transitional form given under Add. 1691.2 (cf. u, e and th in that MS.).

In the next century, the xiiith, the hooked form of character is thoroughly in vogue; for there exists, as far as I know, only one dated Nepalese MS. of this time otherwise written. The large bold handwriting usual in the xiiith century, with strongly contrasted thick and fine strokes, continues through most of
this century, though in some later MSS. we observe a transition commencing.

The dated MSS. of this century are Add. 1644 (A.D. 1205),
1648 (c. 1216), 1465 (12..4), 1412. 1, 2 (1276 and 1278),
1707 (1276), 1706.1 (1261?), 1706.2 (1279).

Add. 1644 has been already referred to on the question of copied dates. The year assigned (A.D. 1205) is fully borne out by the paleographic phenomena of the MS., as this is one of the finest examples we possess of the bold and clearly written early hooked Nepaleses. Amongst individual letters, it may be noted that e takes the form given in the table from Add. 1693; dh has the early form similar to the modern \( \mathfrak{V} \); bh varies between the older and newer forms. The general character of the letters may be seen from the letter-numerals in the table of numbers, where also the character used for 7 is noteworthy. Compare the Bengali.

Add. 1648 (c. 1216, vide text) is the one MS. of this century with horizontal-topped characters. The hand is in other respects exceptional, as it shows considerable affinity to the early Bengali hand of which we shall treat below. Note especially the forms of bh, l, sh and y, and of i and e medial as given in the table. The variation in the figures is difficult and often confusing.

Add. 1465, though the middle figure of the date is not clear to me, belongs to the middle of this century (see text). The hand is very similar to that of Add. 1644, though rather less bold.

The early parts of the remarkable paper MSS. Add. 1412. 1 and 2 are very similar to the other MSS. of this time; the form of dh, however, is often more modern.

Add. 1707 is mostly written in a hand less bold than the preceding, the strokes being more uniform and finer, and the letters usually smaller. Bh and dh both appear in the later form; altogether, the MS. shows the transition to the style of the next century.

Add. 1706. 1 and 2 are unimportant MSS., written in a small
hand on small leaves and with no great care. 1706. 1, the earlier of the two (though the middle figure of the date is not quite clear), has the early dh and transitional bh; 1706. 2 has also the early dh.

The bulk of Add. 1656 also is a fine example of the bold hand of this century; but the date is not ascertainable, as the last leaf of the original MS. has disappeared. Compare also Add. 1680, fragments 8 and 9.

The xivth and xvth centuries may be treated as a single palæographic period. Books seem to have been commoner at this time* than in the centuries immediately succeeding or preceding. Our MSS. are plentiful and generally written on leaves of serviceable size and quality. We neither find scarcity of literature, as in the xvith century, nor the merely ornamental MSS. which we shall notice hereafter in the xvnth century. On the other hand, writing as a fine art seems to be more or less on the decline. We no longer meet with the large boldly written MSS. of early times; nor have we any single instance of illumination. With the diminished size of the material, the handwriting is also diminished. The characteristic hooked form of the letters generally, but by no means universally, prevails. Thus in the xivth century about one third of the MSS. have letters with straight tops, and in the next century we find nearly the same proportion. It should be observed, however, that we do not get the horizontal regularity of good modern Devanāgarī MSS. In some cases the tops, though not hooked, are very irregular, and in no case are they quite joined so as to form a continuous line.

The handwritings of the MSS. of this century hardly require a minute separate examination. A few important and representative ones only are selected and given in the Table. As to individual letters, note that the second form of e (see Add.

* Compare the passage in Dr D. Wright's Nepal, p. 183 sqq., cited in the Historical Introduction.
1693 in the Table) gradually gives place to the form still common to Nepal and Bengal (see Add. 1648). The early dh, resembling उ, may be observed passing through various stages (found also earlier, see 1691. 2 and 1648 in the Table) to its modern form. Bh is likewise seen in various forms, though the old form, often (as in Add. 1665, A.D. 1487) side by side with the modern, lingers on into the xvth century. The Bengali form is also found in not a few instances. The ordinary Nepalese shape is however generally prevalent.

Taking first the four examples of straight-topped characters, we notice that all present Bengali forms. Add. 1306 (A.D. 1302), like Add. 1409 (A.D. 1360), given in the Table of Letters, has the Bengali bh, e medial, i initial (see Add. 1690. 1. 2), and occasionally t; it has moreover the Bengali p, which is very rare in MSS. from Nepal. In the Table of Numbers note the strange and somewhat ambiguous letter-form used for 5 in Add. 1409.

Add. 1690 closely resembles Add. 1409 in style of hand; but the forms of bh and e medial vary between Bengali and middle Nepalese. There is also a curious survival of the early gh, similar to that in Add. 1645 (A.D. 1135); see Table.

Add. 1406* furnishes our only example of the system of notation for dates by syllables, noticed by Burnell (S. Ind. Palæogr. ed. 2, p. 72) and Mr L. Rice (Mysore Inscriptions p. xxii.). If the colophon, which reads चिमत-कर्नप्रकङ्ग व्यवहार-राणायण ससामा सन्वात्सारे, be correctly interpreted on this principle, the date comes out N. S. 557 or A.D. 1437; though from the archaic forms of e, dh, bh, and s, we should have been prepared for an earlier date.

Of the remaining MSS. of these centuries little need be said; they are mostly written in a rather small, but clear, hooked-top character. The earlier of two, Add. 1395 (A.D. 1385) (see Plate III) and Add. 1708 (A.D. 1450), selected as examples in the Table, show some tendency to the long down-

* A non-Buddhistic MS. and therefore not described in the present volume.
ward flourishes (e.g. in bh, s and h) so common in late and modern Nepalese MSS. The numerals are more or less in a state of transition, as may be seen from the examples in the table. In Add. 1685 (A.D. 1380) छ is used for 40, apparently under the influence of the use of छ for 30 (compare the signs for 100 and 200 in Add. 1643).

Dated MSS. of the 16th century are almost too scarce to afford a basis for generalization, as we possess only five examples. These, nevertheless, have in common the important feature of showing the horizontal top line nearly continuous, while the vertical strokes often slightly project above this line, thus, नाण्य. Paper seems to have come into general use at the end of this century. Two of our palm-leaf MSS., Add. 1659 (A.D. 1501) and Add. 1479 (A.D. 1546), are written in a hand the individual letters of which hardly differ from those of the preceding century, yet the regular square and horizontal appearance gives the general effect of Devanāgarī. There is also a paper MS., Add. 1597 (A.D. 1574), similar to those which we shall treat of in connexion with MSS. of the next century.

This century, too, gives the first two instances of what seems like an archaistic revival in Nepalese writing. These MSS. recall in a remarkable manner the square hand usual in Bengal in the 11th—12th century, but also, as we saw in the case of Add. 1693, employed in Nepal. Besides several remarkable reproductions of letters noticed below, there is a decided resemblance in the square uprightness of the characters (albeit the later hand shows a certain attenuation and want of boldness), and also in the peculiar pointed form on the left horizontal top-stroke (as in the छ of Add. 1693 in the Table).

The two MSS. just referred to belong to the last quarter of the century. The first, Add. 1355, dated A.D. 1576, is on palm-leaf, the last complete MS. of that material. Among the letters given in the Table, those which most forcibly suggest a conscious revival of the square hand of the 11th—12th century are न, घ and ए (ai) medial.
Add. 1556 (A.D. 1583) is written in the same style (see Plate iii). The letter-numbers in the Table, 5, 6, 7, 8, 9 and 10, should be noted as remarkable revivals of xith century Bengal forms.

Add. 1556 is important also as being the earliest specimen of a class of MSS. of which our collection affords several examples; those written on black paper in white or yellow letters.

The use of silver and gold in writing was early known, as we see from the passage of the Vamça valī cited on p. xviii. No examples of palm-leaf MSS. written in anything but ink are extant; but after the introduction of paper, writing in the materials just mentioned becomes frequent down to the end of the xviiiith century, though these MSS. are not very often dated. At present, as I learn from Dr Wright, this kind of writing is only practised in Tibet.

We may now pass to the xvith century, which contrasts markedly with the last in the great abundance of MSS. Literature was at this time evidently flourishing under monarchs like Pratāpa-malla, whose name will be found amongst the authors of works in the present collection. The various hand-writings fall into two main groups, corresponding to those noticed in the last century.

The first may be called the normal or natural style, in contradistinction to the artificial and partly ornamental archaic style described above. It includes the great majority of the MSS., and falls into several subordinate varieties, not distinguishable in the form of the letters but in the general character of the hand. The first is a thick, bold and square style, which carries even further than in the case of MSS. noticed in the last century the tendency to approximate to the general appearance of Devanāgarī, while preserving the individualities of Nepalese.

Good examples of this variety are Add. 1405 and 1475 (A.D. 1614 and 1682 respectively), and also the palm-leaf
supply to Add. 1662 (a 11th century MS.), written in 1619,
and constituting our latest dated specimen of palm-leaf.

In contradistinction to this, we find several MSS., as M. Feer* says of one of them, Add. 1611 (A.D. 1645), “d'une écriture fine
et serrée.” These MSS. are usually written with ruled lines,
which are exceedingly prominent.

Other examples are Add. 1586 (A.D. 1661), and to some extent
Add. 1631 (A.D. 1652) and 1638 (A.D. 1682), though in these
last the writing is less fine. To this century may also possibly
be assigned Add. 1041 (see the account in the text).

Between these two varieties lies a third, the distinguishing
feature of which is a thick and regular top to each letter, the
body of the letters being more or less fine.

One example of this hand occurs in the previous century, Add.
1597 (A.D. 1574). In the present century good examples are
Add. 1695 (A.D. 1629) and Add. 1588 (A.D. 1669).

The individual letters common to the three varieties of this
group will be found accurately described in the plate ac-
companying Dr Klatt's dissertation on Cāṇakya already cited.
The MS. there used for illustration (which I have not examined)
seems to lie between the first and second varieties, being boldly
written, yet with somewhat thin, fine, and uniform strokes. In
Dr Klatt's table, as generally representing this century, we may
note especially the relative distinction of i and ì initial, and the
long sweeping form of t conjunct, as well as the form of r.

Our second group contains only about three dated examples,
but these are important for the history of writing. The con-
ventional hand becomes still more stiff and, so to say, decorative.
Our black-paper MS., Add. 1485 (A.D. 1677), has the appearance
of being written to be looked at rather than to be read. The
usual case, indeed, with these MSS. is that the letters are
hard to distinguish and the readings corrupt and barbarous.

The other two MSS., Add. 1536 and 1385, are on ordinary paper, and, though apparently under the influence of the conventional archaic style, revert to the modern forms of some letters, as η and ç.

In the xviith century, the same traditions continue in the black paper MSS., and the same general style of hand (though without any specially archaic forms of letters) is followed in some ordinary paper MSS.

In Add. 1623 (A.D. 1700), a black and gold MS., both the archaic and modern Nepalese forms of ç are found; Add. 875 (A.D. 1794), however, of the same materials, presents all the archaic forms.

With regard to the ordinary paper MSS. of this and of the present century little remains to be said. A few of the earlier MSS. of the xvith century (e.g. Add. 1595, A.D. 1712) preserve something of the fineness and regularity of the preceding period, but the majority of them seem to show that the art of writing, as indeed arts and civilization in general, have declined since the Gorkha invasion. In contrast to the beautifully drawn, coloured, and sometimes gilded illuminations commonly occurring down to the xiiiith century, the illustrations are coarse in colour and so feeble in drawing as to be unworthy of the name of art. Instead of colophons written in metre, correct and elaborate, such as we find in some MSS. of the xith century, or at all events attempted, as is the case down to the xvith century, the postscripts are now often in the vernacular or in Sanskrit hardly distinguishable therefrom.

Since the predominance of Hindu influence consequent on the conquest of the country, we find the Devanāgarī hand not uncommonly employed, especially for non-Buddhistic works. Indeed the leaves sent to the library as specimens of transcription (see the account of Add. 1042, p. 27) are in Devanāgarī, though the copies that were actually made for us are not usually in that hand.

We may conclude this part of the present essay by examining
the characteristic letters of the Nepalese alphabet as at present employed. These are, as Dr Klatt gives them, i, e, ñ, jh, ñ, ñ, ph, bh, r, c. The present Nepalese forms of these letters will, as before remarked, be found to be survivals, rather than original local developments. We may remark specially i (initial). This letter is not given in the columns of the table, because, though characteristic of Nepalese throughout, its shape varies but little. On the earlier forms, see the Excursus on the MSS. of the 9th century. Its shape in A.D. 1179 hardly differs from that given in Klatt's table (and still used), except that the stroke like a comma beneath the two circles, formerly distinguishing i, is now used for i. The forms of e, ñ, ñ and c are, as Dr Klatt notices, paralleled by the Bengali developments, and the same may be said of ph.

Perhaps the only letter really characteristic of Nepalese MSS. of all dates is one form of e medial, that with the curved or wavy line, a very slight development or modification of the form of the letter as found in inscriptions of the Devanāgarī period. Indeed the most archaic of our MSS. (Add. 1702, see Table of Letters) shows a form exactly corresponding with that of the Samangarh inscription of A.D. 753 (Bombay Asiatic Journal, ii. 371).

We pass now to the consideration of MSS. distinctively Bengali. From the 11th century onwards, this writing, though apparently of less antiquity as a separate hand and perhaps on the whole less archaic than the Nepalese, has a stronger claim than it to be considered a separate alphabet: for we have here both letters in more archaic forms than are found in the contemporary Devanāgarī, though these are fewer in number than in the Nepalese, and also original and peculiar local developments and modifications. Again, we have what is more than a passing fashion in writing, like the Nepalese hooked tops, namely a distinct tendency continuously in force and even increasing down to modern times: I refer to the use of pointed
appendages, especially at the bottom of several letters, e.g. k, v, y.

It is interesting to note that this hand seems to have been specially developed by scribes, for we find many inscriptions from Bengal, several centuries later, in a character hardly, if at all, differing from ordinary Devanāgarī.

Our collection claims the earliest examples yet noticed of genuine Bengali handwriting (Add. 1699. 1, 2, & 3). The dates of these three MSS. are A.D. 1198, 1199, 1200, respectively (cf. pp. iii. and 188).

To this century belong also two MSS. in the square character similar to that observed in MSS. from Bengal in the previous century. One of them, apparently written in Bengal, is in the Hodgson collection of the Royal Asiatic Society (No. 1, see Plate 2 in the Catalogue); the other is in the present collection (Add. 1693). The two hands are as much alike as if written by the same scribe, and it is not the least curious or significant among the palæographical and chronological coincidences of these collections, that the MSS., though dated according to the different systems of the two countries, belong to the same year, A.D. 1165.

The general style of the writing, as may be seen from our tables, and Plate II, as also from the Plate in the R.A.S. Catalogue, already cited, is that of the quasi-Kuṭila MSS. written in Bengal in the previous century. It will be noticed however that the ornamental and characteristic fine strokes at the bottom of the letters have almost disappeared. There is a tendency to modern Bengali forms in the letters e (initial) and bh.

Specimen leaves of two of the group (Add. 1699. 1—4) of early Bengali MSS. were reproduced by the Palæographical Society (Oriental Series Pl. 81) soon after my discovery of their true date [see also Plate II]. The letters which I have called in the accompanying description "distinctively Bengali" are initial ñ, ī, rī, and ḍṛ, initial and medial e, ai, o, au; k, kh, c, ṇ, dh, y, r, v, and sh. Several of these forms may be found,
however, in our Table from Nepalese MSS. Ç approximates rather to the Nepalese or the early Devanāgari, as seen in the inscription in the Indian Antiquary, i. 81: h has the ordinary Devanāgari form; η, d, and p are all more or less transitional. Initial i may now be paralleled from Add. 1691. 2 (see Table).

The next MS. of certain date in this department of our collection is Add. 1364, dated Vikrama Samvat 1503 (A.D. 1447). The last leaf of this MS., perhaps the most beautifully written of the whole collection, is given in the Palæographical Society's Oriental Series, Plate xxxiii. The general appearance of the writing is more like the early MSS. just noticed than the contemporary and later MSS. of which lithographs are given by Dr Rājendralāla Mitra in his Notices of Sanskrit MSS., Vol. v. Amongst individual letters we may note that initial i has nearly reached the modern form; ç still resembles the Nepalese letter; l is still distinguishable from n, but η, d, and p have nearly or quite assumed their regular Bengali forms.

For a full examination, however, of Bengali writing the materials exist at present only in India. Our collection presents only a few other examples, more or less isolated; and other Bengali MSS. in Europe reach back only about two centuries. One of our later MSS. Add. 1654. 2, dated 452, I described in Plate lxxxii of the Oriental Series of the Palæographical Society, together with a MS. sent by Dr Rājendralāla Mitra and considered by him to be his earliest specimen. I was then obliged to point out some inconsistencies in the learned Bābū's first interpretation of the colophon, especially in view of certain alterations given in his 5th Vol. of "Notices" above referred to, which reached me as my account was in the press. On further examination, it seems not unlikely that one or both MSS. are of the xvith century. The date of our MS., at all events, is expressed in characters almost identical with those of the MS. given in Dr Rājendralāla Mitra's new volume, Plate III. if the lithograph can be relied on, viz. চ ৩১. The Bengali চ
I had read as न (from which it is often quite undistinguishable), and naturally concluded that न ज indicated "Nepal Samvat" (452 = A.D. 1332). If however the Lakshmana Samvat be established as commencing in A.D. 1106 (see Dr Rajendralāla Mitra in the Journal of the Bengal Asiatic Society, XLVII. 399, sqq.), the date 452 corresponds to A.D. 1558.

Our collection contains several other MSS. and fragments, both palm-leaf and paper, in this hand, but our present unsystematized knowledge of later Bengali palaeography, renders it difficult to assign to them certain dates. What is required is, no doubt, that some of the oldest MSS. in Bengal should be collected and systematically arranged, somewhat in the manner that has been attempted for our more continuous collection of Nepalese writing.
EXCURSUS ON TWO MSS. OF THE IXTH CENTURY, ADD. 1049 AND 1702.

As these MSS. are almost isolated survivals of an altogether earlier stage of writing, and lie away from our dated Nepalese series, they require special examination both as to their date and other peculiarities. A few words first on the history of the dated MS., Add. 1049. During Dr D. Wright’s sojourn in Kathmandu, one of the ancient temples in the durbar fell into disuse, owing to the extinction of the family who were its hereditary guardians, and Sir Jung Bahadur gave orders for the building to be restored. “Restoration” being almost as summary a process in Buddhist temples as in some of our own sacred buildings, the temple furniture, including buckets full of coins and bronze tablets, and a huge pile of manuscripts, was brought out into the court—just as the European church-restorer hurls forth his ancient paving-tiles or tombstones into the churchyard, in favour of the “improved” modern flooring. Of the coins some few were saved from the smelting-pot by Col. F. Warren, who was then at Kathmandu, through whom and Dr Wright they have reached Europe. In the “Zeitschrift der deutschen morgenländischen Gesellschaft,” 1882, I have identified some as of Amçuvarman (viiith cent. A.D.; see above p. xxi). The great mass of the MSS. were abandoned to rot, at the instigation of the jealous Brahmans; but a handful of fragments, including this MS. and portions of others of various dates and subjects (see Add. 1679 and 1680), were given to Dr D. Wright.
The circumstances of the discovery of Add. 1049 were thus exceptional. Its date, as given in Plate I., is beyond question 'Samvat 252'; for as regards the first letter, अ is the undoubted equivalent for 200, and that ण is in this MS. the mode of expressing अ may be seen from the alphabet on the other leaf. See the plate, where the alphabet-leaf has been photographed entire, together with the important part of the date-leaf. The character for 50 turned to the left, though unusual, has been noticed by Gen. Cunningham in his "Corpus Inscriptionum Indicarum," i. 22*. The figures being clear, it only remains to consider to what era they refer. That this is not the ordinary era of Nepal (which would give the MS. a date equal to A.D. 1132) is, it may be almost said, obvious, from a comparison of the letters with those of xith century Nepalese MSS. as represented by the specimens in our Table, which show the adoption of a very marked local peculiarity, the hooked top, fully described above, and further exemplified by Plate 3 in the Catalogue of the Hodgson MSS. of the R. A. S. From the detailed examination of the letters which we shall presently give, it will be seen that some of the forms cannot be at all paralleled even in the xith century, of which we have so many well preserved and archaic examples.

Paleographical considerations, again, forbid us to place the writing earlier than A.D. 600 at the furthest, even supposing that the palm-leaves could have lasted so long. This disposes of the Vikramāditya, Çāka, Gupta, and Vallabhi eras. One era remains, which we know to have been used in various parts of Northern India—that instituted by, and called after, the great conqueror Çriharsha. This era, which commenced in the

* A more recent notice of the use of this symbol, in MSS. of Western India, is to be found in Dr Kielhorn's "Report on Sanskrit MSS." (Bombay, 1881), p. ix.; but from the whole passage there no very decisive result can be deduced as to its general usage. See also Sir E. C. Bayley's paper on the Numerals in the R. A. S. Journal for 1882.
year 606 A.D.*, was known in Kashmir in Al-Beruni’s time, and we find it used in inscriptions of the xth century in Central and Eastern India (see Gen. Cunningham’s Archæological Survey, ix. 84 and x. 101).

But further, there has recently been brought from Nepal itself a series of inscriptions (already referred to in the preceding essays), published in the Indian Antiquary for Aug. 1880 by the discoverer Pandit Bhagvanlal Indraji, and by Dr Bühler, the dates of several of which are assigned by them to the era of Çrihariša. The sequel of the article, containing the full justification of this decision, has not yet appeared, but I have been favoured by Dr Bühler with some notes on the subject. The first dated inscriptions of this part of the series (Nos. 6—15) belong to the reign of Amçuvarman, whom Dr Bühler has no hesitation in identifying with the Amçuvarman whom we find mentioned by Hiouen Thsang as reigning in Nepal at the beginning of the viith century. In support of this identification we may now refer to the coins noticed above. Further, in the inscriptions Amçuvarman acknowledges a sovereign lord, so that the era can hardly be his own, nor is any sovereign likely to have established an era at this time in opposition to that of Çrihariša, who conquered all India from Gujerat to Assam. We may also compare the statement of the Vañçävali (Wright’s Nepal, pp. 131, 132) that previous to the accession of Amçuvarman the country was invaded by “Vikramäditya,” who introduced his era, which however fell subsequently into disuse (ibid. p. 134). There is probably some confusion here with the great Vikramäditya, but still I observe that in the Råjatarangini the names Harsha and Vikramäditya are applied to the same king. It is also worth noticing that, in Inscription No. 15, the great Çrihariša is mentioned with much

* So Dr Bühler; Gen. Cunningham makes it a year later. In the account of the MS. in the text correct A.D. 859 to 857 or 857—8.
solemnity as the ancestor of the queen. By this reckoning, then, the date of the MS. will be A.D. 857.

One other MS. of this period, Add. 1702, is undated, but is in two hands, one of which especially is even more archaic than that of the MS. just noticed. The leaf selected for reproduction in Plate I. shows the end of the first hand and the beginning of the second.

For the purpose of comparison with the writing of these MSS., I have selected three inscriptions from the small number of dated examples that seem to be available for the illustration of the period of transition from Gupta to Devanāgarī. It will be observed that evidence derived from these examples is of the more weight from the fact that they represent a considerable variety as regards locality, material and subject.

The earliest of the three is No. 15 of Dr Bühler's series, dated Ārihaśa Samvat 153 (A.D. 758), and thus 99 years earlier than our dated MS. The material on which the inscription is graven is slate. The character is described by the editors of the series of inscriptions to which it belongs, as a modified form of the Gupta alphabet. Although some further modifications have taken place, as might be expected, our dated MS. has many distinct Gupta features, and the whole bears striking resemblance to the forms of this inscription. The next example is the copper plate of Morvi in Gujerat (see Ind. Antiq. II. 258) dated in the 585th year of the Gupta era, and this is certainly of the same palaeographical period as that to which we assign these MSS., even if the elaborate investigations of Gen. Cunningham (Survey, Vol. x. preface, etc.) be not regarded as finally established. Lastly, I have selected the pillar-inscription of Deogarh, made known to us in Gen. Cunningham's Volume just cited, where we find a reproduction (Plate xxxiii), apparently tolerably faithful in spite of the faultiness of the transcript (p. 101). The date is clearly expressed in two eras, and equals A.D. 862.

The general feature that most obviously distinguishes the
character of these inscriptions and of our two MSS. from that of both inscriptions and MSS. of the xiith and succeeding centuries is the absence of the regular horizontal top for each letter, which, as we found in later MSS. even in Nepal, and still more of course in ordinary Devanāgari, tends to form a continuous line.

In these MSS., as contrasted with later ones, we must observe first the separateness of the letters, reminding us more of stone inscriptions than of written documents: and further we shall find in the examination of details, to which we now proceed, that the want of regularity as compared with modern writing is further increased by the fact that most of the letters have altogether open tops (thus m approximates to the form of modern bh); while the letters that have only a single main down-stroke, as k and t, show rather an approximation to the nail-headed form of character, commonly found in inscriptions of the early transitional period, than to the ordinary straight-topped form so pronounced in the Devanāgari. I have also compared our MSS. with the Tibetan, and with the early North Indian alphabet as preserved, yet (as in the case of Tibetan) more or less modified, in Japanese works. The clearest examples of this are to be found in the Siebold collection at the British Museum (for my knowledge of which I have to thank Prof. Douglas), and also in Prof. Max Müller's edition of the Vajracchedikā.

We now proceed to examine the forms of letters in the MSS. in detail.

N denotes our first inscription, that from Nepal; M that from Morvi; D that from Deogah.

For the MSS., A denotes Add. 1049, B1 and B2 the first and second hands respectively of Add. 1702.

§ 1. Initial Vowels.

a. This letter preserves the detached and open top found in Gupta and Tibetan. In Kuṭila, and in alphabets generally
EXCURSUS ON TWO MSS.

after the xth century, the closed top is found; though in the West of India the open top has survived to the present time.

ä. The long vowel is expressed by a curve below, as in inscriptions N and D. In other MSS. this is unknown, except in the archaic Čāradā character (see Haas in the Palæographical Society's Oriental Series, 44). In a few MSS. only it adds to the number of curious archaisms, surviving amongst the letter-numerals (=200, see the Table).

i. The triangular form of this letter, formed by dots or small circles, sometimes with a top-line, is an archaism in general Indian palæography; but as it survives to the present time in Nepal, no argument as to the date of these MSS. can be founded on it.

I is of course extremely rare as an initial. The curve on the top, very similar to the one before us, occurs in Tibetan, which represents, as is well known, the North Indian character of the viith century, with local modifications.

u, ū. These letters have varied little from the Gupta period to the present time.

ṛi, ṛi. I have only been able to find analogies for these necessarily very rare letters, in the Čāradā alphabet, and, somewhat closer, in those of the Indian alphabets preserved in Japanese works. These have been as yet little studied, but as far as I can judge, their palæographic position is very similar to that of the Tibetan, though they seem to reflect a somewhat later stage of writing.

e. The triangular Ačoka form, already lost in the Kuṭila, lingered on later in Nepal than elsewhere.

ai. The curve, though especially characteristic of the Kuṭila period, is found in all three inscriptions.

ō. This form is nearly identical with the modern Bengali, with which however the Japanese corresponds. The earlier Nepalese Gupta inscriptions have this form in the syllable om.
au. Some analogy to the mode of lengthening this rare letter (to distinguish it from o) is found in ṇaradā. The Bengali also shows the same thing, in a later development.

§ 2. Medial vowels.

ä. Besides the ordinary full vertical stroke, we get in MS. B (see the examples in table of letters) (1) the half stroke, commonly, but not invariably, used in the inscriptions; (2) the small up-stroke above the letter, usually, as in the specimen in the Table, employed with conjunct consonants. This seems not only to be unknown in any other MSS., but also to be wanting even in our selected inscriptions, being in fact a remarkable survival of an altogether earlier stage of writing. Compare, for instance, the series of Inscriptions from Mathurā given in Cunningham’s Survey (Plates xiii—xv), where it is the regular form.

i. Here B₁ shows an earlier form, similar to that used in N and in Gupta generally. The form of A and B₂ is however used in M and D as well as in the Japanese. In Nepal however the regular modern form is not reached for some centuries later.

l. B preserves the Gupta form, consisting of a simple hook or curve above the general level of the letters and springing from the top of the consonant. A has a transitional form, in which the curve springs from the top of the consonant but is carried down to the lower line of the letters in a sweep. This form is seen in D and in the Gopāla inscription cited below in the account of j. N has both forms.

u in B₁ is again archaic, corresponding with the forms of two of our inscriptions, N and M, a form not otherwise known in MSS. A, however, has the modern form, as also has D.

e. There are several modes of expressing this letter in our MSS. Only B₁ shows the most archaic form—the triangular pendant, resembling the left-hand member of a Roman T. This is the usual form in N, as in earlier Gupta, and is preserved likewise in the Japanese. In A we have (2) the
line above as in Kuṭila. In M and D we have (3) a wavy line terminated in a dot, which generally hangs slightly below the line, so that we get something between modern Nepalese and Kuṭila. This is also found in Nepalese of the xith and xith centuries.

ai. This vowel is also expressed in three ways, corresponding to those given for e. B1 takes, in addition to the form for e, a sloping stroke above, approximating to the modern form, while B2 and A double or add the curving or wavy line above.

o and au have the same forms plus the mark of ā; though B1, strangely enough, often has a form like that used in modern Devanāgarī.

Visarga and Anusvāra are often expressed by small circles, as in early inscriptions and in modern Bengali, instead of by mere dots, as in later MSS.

§ 3. Single Consonants.

k. Both the inscriptions and the MSS. show generally in this letter a marked departure from the Gupta and earlier form, where it was a mere cross or dagger-shaped sign. This form occasionally however survives in the sign for ku.

kh. The shape of this letter calls for little remark. The first member in N, as in our two MSS., is somewhat smaller than the second.

g also has changed very little. Some slight remains of the round-topped form are found in B.

gh. In this letter appear some of the most striking archaiisms of these two MSS. They exhibit a form which down to the minutest details corresponds with that of inscription N (see last line). The left-hand part is open and slightly curved on the outside, resembling a modern OrCreateed V, while the other half of the letter is pointed at the bottom.

n. This letter has in A the simple form with pointed pendant, which is found in N and approximately in D. B has
in place of this pendant the downward curve shown in the Table, which looks like a precursor of the modern dotted form.

c has changed little from the earliest times. Note, that, in the MSS., as in inscriptions generally as far back as those of Aśoka, the stroke above the loop is not horizontal, as in modern Devanāgarī, but slopes somewhat downwards. In the Japanese this slope alone differentiates the letter from p.

ch. The archaic form of this letter is preserved in Nepalese writing of all dates.

j. The forms of this letter afford an interesting study for the transition. We get (1) in B¹ the archaic Gupta (hitherto quite unknown, I believe, in MSS.) resembling an E, found also in Tibetan. (2) In A we have the curious intermediate form, found also in some of the earlier Nepalese MSS., showing a small pendant to the right of the letter. In the inscription of Gopāla (Cunningham, Survey, Vol. I., plate XIII.), circa A.D. 820 (ibid., xi. 181), we get an exact counterpart of this form (compare also the Japanese). In B² the forms waver. Among our select inscriptions, N has the older form, while D and M show a transitional variety.

jh. In A this letter is intermediate between the Aśoka and Kanishka and the modern Bengali forms. I have not succeeded in finding an example of this very rare letter in B.

ñ. This letter does not occur of course separately in inscriptions, or in non-alphabetic MSS. Where it appears as a conjunct in A, the form approximates to that of the cerebral nasal, which differs from it only in having a somewhat deeper depression in the middle of the top portion. This exactly agrees with N (cf. l. 26 ad fin., etc.). Anusvāra seems always to be used for this letter in B.

ṭ. The curious archaisms of the pendant to the right (compare the form of j in A) is distinctly visible in M (l. 13, bis). Compare the Kashmirian.

ṭh. This letter appears in the same form in which we find it in all the early alphabets, namely a simple circle or ellipse,
without any vertical or horizontal up-stroke or connecting line at the top.

d. The Gupta form survives almost unchanged in both MSS., the chief difference between this and the modern form being the angular character of the letter, which is not curved as at present. In B it we have the pointed back of the old form with an anticipation of the modern curve below it.

dh. This letter has changed little from Gupta times to the present. Note however that our MSS. agree with $N$ (l. 13) in the peculiar pointed back, instead of the ordinary rounded shape. This last feature occurs in an exaggerated form in the Japanese.

p. The forms in B fall between the Gupta and Kuṭila though nearer to the latter, especially in the case of B, where the wide and horizontal bottom of the middle portion of the letter is especially noteworthy, and seems quite unknown in Devanāgarī. A, though more modern in general form, shows a curious and minute correspondence with all three inscriptions in the curious ear-like projection at the top of the right-hand horizontal stroke.

t. The form of this letter in our MSS. is a hook-like curve, either touching a horizontal top line immediately, or suspended from it in the centre by a small vertical down-stroke. Both these varieties occur in Gupta inscriptions: the second lingers on, though in rare instances, in some of the earliest Nepalese MSS.

th. This character, which accords with $N$ (l. 5 ad fin.), affords another instance of a form exactly intermediate between the Gupta and our earliest MSS. The former has a dotted circle, the latter show a character like the modern sh, while the present letter is semicircular and shows the dot increased to a small dividing line.

d. Our MSS. and inscriptions agree in showing a pointed form in this letter precisely similar to that just noticed in the case of dh.
OF THE IXTH CENTURY.

This letter differs from the early Nepalese form only in being somewhat more rounded at the top, and having in most cases a smaller vertical stroke; thus approximating more nearly to the Aśoka form. Of our inscriptions, which vary somewhat here, D is the nearest.

n. This letter differs hardly at all from t except in the shortness of the left-hand member. The really distinguishing feature of the letter, as seen in Gupta, Tibetan, and Kuṭila, with which this otherwise accords, is the front loop, which is lost through the smallness of the handwritings.

p. The form in the MSS. is the same as that of our three inscriptions. The open top is found in all early inscriptions, as well as in Panjābī and Kashmirian, but never in later Nepalese or ordinary North Indian MSS.

ph. We have here two interesting stages of development. B¹ preserve nearly intact the Gupta form, or at all events with such slight modification as we find in M. In this form the direct connection with the p of the period can clearly be seen: Compare the Tibetan. The next stage, which we find in B¹ and still more plainly in A, is midway between the last and the modern Bengali. With it we may compare the Panjābī and Kashmirian forms. The nearest approach to these is to be found in our two earliest MSS. from Nepal, where the letter nearly approximates in shape to h.

b, v. There is little in the single form used for these two letters that calls for remark, except that the loop is somewhat larger than in the modern letter. The use of the single form for the two letters is paralleled by M.

bh. This letter in the somewhat minute writing of our two MSS. is often hard to distinguish from t, the only difference being the wedged shape of the left-hand member. In inscriptions, as D and M, we find the wedge left open, so that no difficulty is presented; so too in Kuṭila. The Japanese forms of the two letters are also interestingly illustrative.

m. The form with open top is found in our three inscrip-
EXCURSUS ON TWO MSS.

tions, as also in Gupta and Tibetan, but not in later MSS. It occurs in B¹, and generally in B² and A¹. The small horizontal projection at the lower left-hand corner (rounded in later MSS.) is a survival of Gupta usage.

y. This letter exhibits one of the distinguishing archaisms of B. The projection on the left with its minute cross-stroke is an early usage not even preserved in our three inscriptions, which agree with A in showing a form like that of the modern letter, but with open top and somewhat more curved in front.

r. The variations in this letter are too minute to require comment.

l. Our MSS. display considerable variety in the forms of this letter, showing the transition from the Gupta to the modern form.

ç, s. These letters are somewhat hard to distinguish from one another and from m. The normal shape of ç seems to be much like the modern s (श), but rounded instead of square at the top. This is the usual Gupta form, which survives also in xith century MSS. and in the Japanese. As might be expected however, from the frequent confusion of ç and s in North Indian MSS. of all dates (especially in Nepal), as well as from the small writing of our two MSS., the curve is often lost, and we get a straight top as in the modern s.

The proper form of s, and that usually found in both MSS., has the open top, but from the causes just mentioned the distinction is often wanting in A and occasionally in B¹. The distinction in M consists only in a mallet-like projection from the lower left-hand corner (compare the forms in D and M and in the Japanese), as compared with the merely produced line (cf. the Japanese) or the loop (cf. D) characteristic of m.

sh. Here again the open top of the letter constitutes an archaism and a survival of a Gupta form, not found in later MSS. It distinguishes the letter from a form otherwise very similar, that of th.
h. The form is a very slight modification of the Kanishka and agrees with our three inscriptions. The absence of the lower stroke found in the modern letter is especially noteworthy.

§ 4. *Conjunct Consonants.*

B has very noticeable archaisms in the cases of r preceding, and y following, consonants. The perpendicular nail-headed shape of the former exactly coincides with the forms in N and D, as well as in earlier inscriptions, but seems unparalleled in MSS.

The y by its peculiarly pointed form, curving under the letters to which it is joined, strikingly recalls the Tibetan y conjunct as distinct from y single. N and D again furnish exact parallels.
NOTE ON THE TABLES OF LETTERS AND NUMERALS.

The Tables given in the present volume (Plates iv, v), which are lithographed from tracings made from the MSS. under the supervision of the compiler of this work, are designed to give a summary view of the progress of writing, as illustrated by these documents.

From the xvith century onwards no specimens have been given, partly because the peculiarities of xvith century MSS. have been well discussed and illustrated in Dr Johann Klatt's work on Cāṇakya already cited, partly because from that time onwards MSS. offer no fresh points of palæographical interest, nor, at all events to those accustomed to the more archaic, any practical difficulty of decipherment. Thus both tables end with illustrations of the archaistic revival of the xvith century described at p. xxxi. This of course must be borne in mind, if they be used merely in the manner supposed at p. xix. ad fin.

With regard to the Table of Letters, in view of the great extent of the Indian alphabet, an apology will scarcely be needed for giving here only such letters as seemed best to illustrate the gradual development of forms. The autotype illustrations* convey an accurate notion of the general style of writing of some of our most important MSS.; while the regular columns of the lithographic table are supplemented by the general column headed "other letters," in which I have endeavoured to group all the remaining forms that seemed likely to prove of interest.

* These, it will be observed, are all of the actual size, with the exception of Add. 1691. 2 on Plate III., which is slightly reduced.
As to the Table of Numbers, many interesting deductions are suggested in view of recent investigations on the subject, especially those of Pandit Bhagvanlal Indraji and Dr Bühler (Ind. Antiq. vi. 42), commented on in Burnell’s South Indian Palæography, 2nd ed. p. 65, and those of Sir E. Clive Bayley in the R.A.S. Journal, New Ser. Vols. xiv, xv. Bearing in mind that the object of the present work is rather to provide material for research, than to originate or modify theories, I subjoin in this place only a few notes and suggestions.

We observe then, first and generally, the remarkable conservatism of the Nepalese Buddhists* in preserving side by side with the new system of digit numerals the old system of numeration by aksharas or syllables which I have termed “Letter-numerals.”

The two systems were no doubt confused, so that we certainly find in many cases what Sir Clive Bayley (xv. 28) calls “a singular medley of the old and new” systems. Thus for the first three numerals, in earlier MSS., the figures for the first three digits are the same, or nearly so, in both systems. We do not find the newer system of “figures,” in our sense of the term, used at first in Nepal for numbering the leaves of MSS., and in the passages of the text of the MSS. from which we draw our first examples the forms vary somewhat. It is important however to notice that at leaf 75 (७५) of Add. 1702, our most archaic MS., छू and छू are used for 12 and 13 showing, in qualification of Sir Clive Bayley’s remarks (xv. 27 & 45), that the value of position was early understood in Nepal.

There is some variety of form, as in the case of 7, and in that of 4 and 5, as employed in the letter- or akshara-system.

Again we find in several MSS. the round mark for zero used with the akshara for all the even tens, 10, 20, 30, etc. (it is only indicated in the Table in each case for the 10). In Add. 1643 we even find the double zero with 200. The same MS. gives us the remarkable expression for 447 given in the note at the foot of the Table. It occurs at the end of Chapter I. All the other verse-numbers† are given in figures, on the new system. This case is

* The same thing has been found recently by Dr Kielhorn in early MSS. from Western India: see his Report for 1880-1.
† See the text p. 2, l. 21.
especially curious from the unit and ten-numeral following the old system, while the four hundred is expressed by a mere unit-four figure, but of the forms employed for the unit under the old plan. With these exceptions, distinct sets of characters are preserved for the two methods throughout.

As to the letter numerals: with regard to their progressive variation, we notice in some cases mere perversion of form, as where tri (5) changes to hri, or gra (7) to apparently a form of ṣa; in others, a change in the akshara as a spoken* sound, as when phra (6) ū becomes bhra.

In the 200 of Add. 1049 the curve below must not of course be confused with the curve of the u in the probably original form सu. See above p. xl.

As to the newer system ("figure-numerals"), the chief difficulty and interest lie in the forms used for 4, 5, and 6. The set of forms that I regard as characteristically Nepalese are most clearly seen in Add. 1395 (a.d. 1385) in contrast with the ordinary forms found in a considerably earlier MS., Add. 1644. These forms, apparently local, linger on in the coinage, though they are rare in the MSS., of the xvii—xviiiith centuries. As to the last of the three, it will be found, I believe, to be a case of the preservation in Nepalese usage of a form developed from Gupta forms, the connecting link being furnished by the remarkable MS. Add. 1702. If the form for the figure 6 given in the second series of the Table be compared with the second of the forms given by Pandit Bhagvanlāl (Ind. Ant. vi. 44, col. 4) it will be found to add still another instance to the number of remarkable survivals of the Gupta usage noted in the Excursus as found in that MS.

* Cf. Dr Bühler quoted by Sir Clive Bayley (xiv. 343).
† The evidence of the first of the two forms (both = phra) in our most archaic MS., Add. 1702, seems to me to go some way to disprove the objection of Burnell (S. I. P. p. 66) to Bhagvanlāl's theory, on the ground that the resemblance of the figure originally used for 6 to the syllable phra is accidental. The archaic looped form seems to supply just the connecting link that one would expect in support of the Pandit's theory.
LIST OF THE PRINCIPAL WORKS REFERRED TO.

Aufrecht (Th.). Catalogus Codd. Sanscriticorum Bibliothecae Bodleianaee. (Oxford, 1864.)

Beal (S.). The Buddhist Tripiṭaka...Catalogue. (London, 1876.)

Böhtlingk (O.) and Roth (R.) = [B. and R.]. Sanskrit-Wörterbuch. (St Petersburg, 1855—75.)


Csoma de Körös. Papers on Tibetan Buddhist literature in Asiatic Researches, Vol. xx. See also Feer.

Cunningham (A.). Archæological Survey of India. (Simla, 1871—.)

Feer (L.). Papers on Buddhist literature in the Journal Asiatique, for 1875 and 1879.


Indian Antiquary. Papers by Dr Bührer, Pandit Bhagvanlāl and others, in Vols. ii, vi and ix. (Bombay, 1873—1880.)

Kirkpatrick (W.). An account of the kingdom of Nepaul. (London, 1811.)
LIST OF THE PRINCIPAL WORKS REFERRED TO.

Klatt (J.). De trecentis Canakyae sententiis. (Berlin, 1873.)
Palæographical Society’s Oriental Series. (London, 1873—1883.)
Pischel (R.). Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft. (Leipzig, 1881.)
Rajendralala Mitra. Notices of Sanskrit MSS. (Calcutta, 1871—.)
The Sanskrit Buddhist Literature of Nepal [being a descriptive catalogue of the Hodgson MSS. at Calcutta], cited as Nep. B. L. (Calcutta, 1882.)
Senart (E.). Le Mahāvastu. (Paris, 1882.)
Wassiliew (W.). Der Buddhismus [partly founded on Taranātha’s Tibetan History of Buddhism] (St Peters burg, 1860.)
Wright (D.). History of Nepal. (Cambridge, 1875.)

CORRIGENDA.

Page 6, line 5. For भाषितमित्य read भाषितमित्य
" 34, " 7. Dele Devanāgarī hand.
" 75, lines 26, 27, 34. For Boddhi-read Bodhi-
" 76, " 23. For शीर्षामातनन्दन read ओनन्दनो
" 76, " 26. " शनायामृतो " शनायामतो
Pages 82, 83. On the Chapter-titles see now Prof. Beal’s translation in the “Sacred Books of the East.”
Page 135, line 4. For -lokā read -latā.
" 152, " 7. " संवषो " संवदरि.
CATALOGUE

OF

BUDDHIST SANSKRIT

MANUSCRIPTS.

Add. 865.

Paper; 258 leaves, 14—15 lines, 14 \times 6\frac{1}{2} in.; modern Nepalese hand; written 1873.

DIVYĀVADĀNA.

Copied to order for the University Library, through Dr D. Wright, from the only early copy known to exist, still preserved at Kāṭmāṇḍū. Written in the ordinary modern handwriting of Nepal, as are all the MSS. described in this Catalogue, unless something in the character calls for special notice. Leaves numbered on the left hand margin of the verso (as is commonly the case), 1—23, 25—79, 81—235, 235*, 236—259.

This collection of stories is noticed by Burnouf in his Introduction à l’histoire du Buddhisme indien.* An edition of the text, with introductions, &c., by Prof. Cowell and Mr R. A. Neil, is in course of publication at the University Press.

Add. 866.

Palm-leaf; 202 leaves, 6 lines, 21 × 2 in.; early Devanāgarī hand, with some Kuṭila characteristics; dated Nepal Samvat 128 (A.D. 1008).

ĀṢṬAṢAHASRIKĀ PRAJÑĀPĀRAMITĀ.

Leaves somewhat damaged at the beginning, but on the whole in excellent preservation. Written during a joint-regency, apparently,

* Wherever Burnouf’s Introduction (Burn. Intr.) is cited in this catalogue, reference is made to the first edition (Paris, 1844, 4to).
of Nirbhaya and Rudradeva. See the Historical Introduction to this Catalogue.

A facsimile of leaf 143b of this MS. is given in Plate XVI of the Paleographical Society's Oriental Series (Part 2, 1877), with a notice of the MS. by Professors Cowell and Eggeling. What is there said on the handwriting must however be corrected by the results of further examination, which will be found in the present writer's remarks on Plate LXXXI of the same series (Part 7, 1882). See the Paleographical Introduction to this Catalogue.

Copies of this book are numerous and often ancient; see Dr D. Wright's History of Nepal, p. 159 (a bibliographically curious passage). On the work itself, the 8000-line recension of the Prajñāpāramitā, see Burn. Intr. p. 464.

Begins:

निर्विकारेऽनमस्तुऽप्रजापारमितेऽपि
द्यां नेव श्रवणविषयं निर्विकारे निःशः

After a page of introductory clokas:

एवं मया शुमेकाक्षक्षमेऽथ भगवान राजस्याः विषेरति खा

The work consists of 32 chapters, with subscriptions as follows (the number of verses in each being given in figures at the end):

1. आर्याध्वानिकायां प्रजापारमितायां श्रवणार्थात्

2. ्गुणपरिवर्तन्त्वं नाम लिखितं: || २४३ || 20a.

3. ्अम्ब्रायुक्तारायणपारमिताय वशवकारपरिवर्तन्त्वं नाम

4. ्गुणपरिवर्तन्त्वं नाम चतुरं: || १६४ || 42a.

5. ्पुनःपार्थापरिवर्तन्त् नाम पल्लवम: || ३५४ || 55b.

6. ्अनुमीदनारिपरिशंकनापरिवर्तन्त्: धात: || ३५४ || 69b.

7. ्निर्माणपरिवर्तन्त: सातम: || २४९ || 75a.

8. ्बिम्रिपरिवर्तन्त्वं नामाहं: || १५४ || 79b.

9. ्सतिपरिवर्तन्त्वं नाम नवम: || १६२ || 82b.

10. ्धारणपुर्वापरिकीर्तिकर्णपरिवर्तन्त्वं नाम इशम: || ३५१ || 91a.
11. *मार्कर्षेपरिवर्तिनी नामविधादमः || १०४ || 98b.
13. *चरितमपरिवर्तिनी नाम चयीदसमः || १०६ || 110b.
14. *दैवपरिवर्तिनी नाम चतुर्दसमः || १०७ || 114a.
15. *तथ्यातपरिवर्तिनी नाम चापादमः || १०८ || 119a.
16. *अकुलवस्वागतीयाकारलिङ्गपरिवर्तिनी नाम चतुर्दसमः || २३४ || 131b.
17. *कत्वप्रतिर्द्धवृत्तेः || 1356.
18. *श्रीमतपरिवर्तिनी नामोवातदमः || १३७ || 135b.
19. *श्रीहेमाभिनवपरिवर्तिनी नामवेकीनविन्यासमः || २३७ || 141b.
20. *खण्डाश्चेत्तापरिवर्तिनी नाम विन्यासमः || २३८ || 148a.
21. *मार्कर्षेपरिवर्तिनी नाम एकविन्यशतमः || १३८ || 152a.
22. *क्षपिष्ठमाधवपरिवर्तिनी नाम द्वाविन्यशतमः || १३९ || 157a.
23. *श्रीकपिष्ठपरिवर्तिनी नाम चापिष्ठविन्यशतमः || १४० || 159b.
24. *श्रीभिन्दपरिवर्तिनी नाम चतुर्विन्यशतमः || १४१ || 162a.
25. *श्रीचापरिवर्तिनी नाम पंचविन्यशतमः || १४२ || 166a.
26. *श्रीधामपरिवर्तिनी नाम षष्ठविन्यशतमः || १४३ || 169b.
27. *श्रीकपिष्ठपरिवर्तिनी नाम अष्टविन्यशतमः || १४४ || 174a.
28. *श्रीकपिष्ठकुशुमन्तपरिवर्तिनी विन्यासविन्यशतमः || २३९ || 181b.
29. *श्रीगुमपरिवर्तिनी नाम एकोषिन्यमः || २५० || 183b.
30. *छटामद्वितपरिवर्तिनी नाम विन्यसमः || २५१ || 195b.
31. *धर्ममद्वितपरिवर्तिनी नामवेकींविन्यसमः || २५२ || 201a.
32. *परिन्दुपरिवर्तिनी (sic) नाम द्वारिणशतमः || २५३ ||

After this, come three more lines in the same style (cf. Add. 1163) and then the verse छथं धम्मं, etc.; and then the following particulars as to time of writing:

छठे श्रेणि सांतविन्यशुष्टे मासे प्रमो फलानुगाधः पचे
What follows is too faint to be read with certainty, but the words मीठ and पाप and the title of the book can be discerned, so that it is probably a line in praise of the ‘fruit’ of reading the book.

After a full stop comes another line in rather fresher ink but similar handwriting:

प्रणामः प्रतिहाय धीवरस्वराय चतुर्थीश्च दशने: क्षति भर्जिजनाथि:।
वराशारभरस्वराय तत्ततानुयायं मुद्रा कारणम् स्वत्वेऽति: । प्रभुः (?)
अनेन पुष्येन जन: सवी [५] चं पद्मसुनिर्मल शिववरायातु ।
विनाश रागदिवदीयां रावियां ध्यानगणक्रिये ॥

Add. 867. 1.

Paper; 1 leaf, 8 lines, 12½ x 3½in.; xviith. cent.

Fragment of the Candrapradīpa-sūtra (?).

This leaf was substituted by mistake for leaf 1 of the next MS. and is bound with it.

Begins:

नमः । रबचचाथय । नमस्वर्ष महावीरविश्वचाथ ।
\[\text{रविरावधनुस्मिता नावलिस्मितरम्} \text{। महायानमहै (MS.०ज्ञा)।}
\[\text{वीश्बुद्धानाविवाण्ड्या ॥}

In l. 7 we find:

आर्यचन्द्रप्रदीपं ... इदं खुचराजं भाजाम ।

Add. 867. 2.

Paper; 124 leaves, 7—9 lines, 12½ x 3½in. Dated N. S. 872 (A. D. 1752).

Daçabhûmîçvara.

Leaves 1, 25, 54, and 105 are missing. Another copy in R. A. S.
Add. 867.2. SANSKRIT MANUSCRIPTS.

Cat. 3. The work is called by Burnouf, *Introd.* pp. 68, 438, "exposition des dix degrés de perfection, par lesquels passe un Buddha." It is one of the 'nine dharmas'; (id. *ib.* 68). For the beginning, and the colophon of Chapter 1 see the R. A. S. Cat. The remaining 10 Chapters end as follows:

2. विमला नाम द्वितीया बिधिविलक्ष्मीः || 34a.
3. प्रभाकरी नाम द्वितीयाः 44a.
4. चारिष्ण[ती] नाम चतुर्थीः 52a.
5. शुद्धर्जया नाम पञ्चमीः 61a.
6. चारिष्णवी नाम षष्ठीः 72a.
7. दूरंगमा नाम षष्ठीः 84a.
8. चरिष्णा नामाष्ट्रीः 98a.
9. साधुमती नाम नवमीः 107b.
10. धर्मेषिया नाम दशमीः 120a.
11. दति श्रीविधिविलक्ष्मीः प्रसादानि दशमीः श्रीके नाम मंदा- यानमूलरम्बराज यमायः।

चे धर्मी....। खळिक नैपालिकास्ते भस्मविवेकायेमिति। माधी चारिष्णविवेकायेमिति। चयःदशः भस्मविवेकायेमिति। ताराविवेकार्थियोगे भाक्षरपुरवायरे.... तस्मान श्रीके भवविवेकायेमिति श्रीके नामाये भक्तिमिति अविवेकायेमिति॥

Add. 868.

Paper; 43 leaves, 7 lines, 10½ × 3½ in.; XVII—XVIIIth century.

SAPTAÇATIKĀ PRAJÑĀPĀRAMITĀ.

Last leaf recent supply. Leaves originally numbered 14—56, later 1—43.

The work exists in Tibetan (*Cosma* in *As. Res.* xx. 395). It consists of a dialogue on prajñā pāramitā between the Bhagavat and Mañjuśrī (Kumāra-bhūta), accompanied by Čārāvatiputra, Pūrṇa son of Maitrāyanī, Maudgalyāyana, Kāśyapa, Kātyāyana, Kaushṭhila and others.
CATALOGUE OF BUDDHIST

Add. 868.

Begins:

एवं सया सुनन्ननव, सयथे भगवान् शास्त्रेः स्‌हि विधारित

Ends, with the common formula:

ोभगवता भाषितमयन्नदिनित।

After which:

आर्यशस्त्रसिका प्रशापारभिता चामासा । 43b.

As a specimen, the opening of the dialogue (3a), is subjoined:

भगवानाह। कर्ण महर्षी: तथागतो दुःस्यो यात्रा धर्मपांसितयः। महर्षीराह। तथता कारिण (sic) तथागतं पश्चामयवि-
क्ष्याकारिणानुपसंभवयिने। एवमनुवादाकारिण तथागतं पश्चात्-
मि। चावद्वाधाकारिण तथागतं पश्चात् मि। न च तथात समुदा-
गच्छति। एवं तथागतं पश्चात् मि न तथात समुदा- गच्छति। एवं तथागतं पश्चात् मि। न तथात देशस्य न प्रेद्धस्य[ः।] एवं तथागतं पश्चात् मि। न तथात चतीतानागता न मर्युपाद्याः। एवं तथागतं पश्चात् मि। न तथात देशस्य भाषितमाविता नाद्वार्यभाषिता।

Add. 869.

Paper; 66 leaves, 7 lines, 10½ x 4½ in.; modern, ordinary Devanāgari hand.

BODHICARYĀVATĀRA.

This is the ninth section of the Açokavadāna-mālā (see MS. Add. 1482). It is in verse, containing ten paricchedas. See R. A. S. Cat. No. 13; and copies are also at the India office, Paris and Calcutta.

Begins:

सुगतास्यसुतास्यधर्मकायान्त्रणपत्यादृढ्ठीभिष्काः सत्वं च।

Sugatābhiṣūpādvarātāḥ kathākhyāmaḥ dhyāgamy ca saṃśāsāḥ।

न कि किंचिदपूर्वेन वाचैः न च संयंतनकृतिं समाधिः।

The sections end thus:

1. दृति श्रीविधिषयावतारे बीधिप्रनिन्नामुश्रसा परिच्छिदः

Pramō: II 4a.
2. पापदेशना परिस्थिति दिनीयः ६६.
3. बीबिष्टपरियोग नाम दिनीयः ११a.
4. बीबिष्टपरियोग नाम चतुर्यः १५a.
5. संप्रजन्यचण: पद्मः २२b.
6. बाणपारमिता शदः ३१b.
7. बार्यपारमिता परिश्रिद: यस्म: ३६b.
8. यानपारमिता नामाद्यः ४९a.
9. मम्मापारमिता परिश्रिद: [जवम:] ६१b.
10. परिषाना परिश्रिदी द्रमः ६६a.

Add. 870.

Paper; 225 leaves, 7—8 lines, 13½ x 4½ in.; dated N.S. 974 (A.D. 1854).

VRIHAT SVAHYAMBHŪ-PURĀNA.

A work in verse on the sacred places of Nepal. See Hodgson Ess. Lit. Nep. 17; Burn. Intr. 581; Lotus 502—504; R. A. S. Cat. Nos. 17, 18, 23; Pischel, Catal. der Hdss. der Deutschen Morgenl. Gesellsch. 2—3. Of this purāṇa there seem to be at least three, and possibly four, redactions:

(1) The Vrihat svayambhū-p, see also MS. Add. 1468.

(2) The Mahat-sv; R. A. S. Cat. No. 18. This is perhaps rather a different recension of the text of No. 1 than a separate redaction, since most of the chapters coincide with No. 1 both at the beginning and end; though the beginning of the work coincides with No. 3, and that of ch. 2 with No. 4.

(3) The Madhyama-sv; see MS. Add. 1469, R. A. S. No. 23, and Pischel, Cat. l. c.

(4) The smallest, see MSS. Add. 871, 1536, and R. A. S. No. 17.

Of these redactions Nos. 1, 2, and 4 have the same number of chapters, eight, with names in most cases identical; and No. 3, though in 10 chapters, is substantially the same.

The text of the present MS. is independent of Add. 1468; Compare the two lacunae which are marked in that MS. at the end of ch. 5; and the title of ch. 4 which in this MS. corresponds with
ch. 4, of the ‘madhyama’ recension, while in Add. 1468 it is the same as in the others.

Begins:

\[ \begin{align*}
\text{श्रीं। नमः बुद्धाय धर्माय संवृत्ताय व हे नमः।} \\
\text{क्षणभवे विवृत्तीमहानवे धर्मेऽऽधातवे।} \\
\text{भवायेव मुनितारकाययास्मारुपत्यः।} \\
\text{जगद्ग्राहादुर्माय नमस्तु संवृत्तवे सदा।}
\end{align*} \]

The chapters end:

1. इति श्रीमति वद्धस्यंबुध्यपुराणः श्रीधर्माणातुकालविदर्भं वस्मचतकायायं प्रथमीत्यायः: || 19a.
2. इति पुराणे गोविष्णुवर्ते वायुस्यायमीश्वरकोटे मूलाकाशविनाम नाम द्वितीयीत्यायः: || 57a.
3. इति पुराणे श्रीमन्व्रणाविनिकायायं हर्तकीत्यायः: || 82a.
4. इति पुराणे श्रीवद्धस्यंबुध्यकायायं वीरवानातीर्थायेषौ राजप्रवर्तनी नाम चतुर्यायः: || 108a.
5. इति पुराणे श्रीगोविष्णुवर्ते वायुस्यायमीश्वरकोटे तीर्थिपतिौषधोदीपीश्चित्र प्रणालियाय: || 135a.
6. इति पुराणे गोविष्णुवर्ते वायुस्यायमीश्वरकोटे धर्माणातुवागशक्यप्रवर्तनी नाम चतुर्यायः: || 161b.
7. इति पुराणे गोविष्णुवर्ते धर्माणातुवागशक्यसुधारीत्यायः: बस्म: || 191b.
8. इति श्रीवद्धस्यायमीश्वरकोटे (sic) मच्छाध्राभवर्षनी नामावधृश्यायः: परिप्रेक्ष्य: || समांसे चढं पीराणे मच्छलाकालोधायायकं श्रीवद्धायी: पुराणे मच्छुमिया ज्ञातिति || 225a.

Then follow two lines in vernacular.

A table of contents, and the title ‘वद्धस्यंबुध्यपुराणं संज्ञान’ are on the cover at the beginning.

* Often corrected later to स्यायंभुः. It is also sometimes written स्यायंभुः or श्रम्. 
Add. 871.

Paper; 26 leaves, 5 lines, 10 1/2 × 2 1/2 in.; modern.

SVAyAMBU-pURĀṇA (smallest redaction).

For an account of the work see under Add. 870.

Begins:

नवार्कवन्यश्रवंगदेवन्यु खथमभक्षारकमादिरिवम्।
जरास्जामुपश्चरकधे वच्चि तदुपेश्महं समस्म॥

Ends:

1. रूति अवस्त्रभूतिजयभक्षारकोहिर्ना धर्मभाषात् तयाः प्रथम: परिच्छेदः। 46b.
2. रूति ॐ युजनवल्कणी नाम द्वितीय: पं 6b.
3. रूति ॐ युजनख्रेत्रियाणी नाम तर्कियः पं 9a.
4. रूति ॐ यामादिरिक्षुब्रह्मनृत्यु: पं 12a.
5. रूति ॐ तीर्थंपतिः त्यपनिधणणेण गुणवल्कणी नाम पद्धम: पं 16a.
6. रूति ॐ धर्मभाषावागीयमप्रवर्तनी नाम पद्धम: पं 21a.
7. रूति ॐ धर्मभाषावागीया कार्ती गुप्ती नाम पद्धम: पं 22b.
8. रूति ॐ महाभाषावल्कणी नामाष्टम्: परिच्छेदः समाप्तः ॥ 26a.

Add. 872.

Paper; 234 leaves, 7 lines, 14 × 5 in.; modern, ordinary Devanāgari hand.

AVALOKITEŚVARA-GUṆA-KĀRANDA-VYŪHA.

The leaves are numbered 1—235, as 209 is omitted in the numbering.

On the work, a poetical version of the Kāranda-vyūha, see Burn. Intr. 220—230, Lotus 352: see also R. A. S. Cat. No. 19. Copies are also at the India office, in Paris and at Calcutta.
Begins:

The work is entirely composed in ślokas. The following sections are marked, but not numbered (see however Add. 1322):

1. दृति श्रीचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 22.
2. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 22.
3. दृति श्रीचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 38.
4. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 54b.
5. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 60.
6. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 64b.
7. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 68b.
8. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 106.
9. दृति तमीमकारश्रृंभिषुभिष्राधिष्ठानप्रधनीमत्थायः || 113.
10. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 117.
11. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 121b.
12. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 122b.
13. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 126b.
14. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 131b.
15. दृति यविचिरंबरभजनानुग्रहवर्तमानप्रधनीमत्थायः || 161b.
Add. 872. SANSKRIT MANUSCRIPTS.

16. दृति चर्यावर्षंवेदशीताधिमार्गस्यापनमहीरामादिवेशं- 
 चर्यासरसोपदेशमरकर्षं ॥ 205b.

17. दृति चर्याभासीकर्षवेदशीताधिमार्गस्यापनमहीर 
 चर्यासरसोपदेशमरकर्षं ॥ 211.

18. दृति शिचावर्षमुद्रमरकर्षं ॥ 227.

19. दृति जिनश्रीराजपरिखण्डजयश्रीवेदमातिताय- 
 वल्लभतिर्गुणकारणुद्धरचारज्ञवात्सारामि। च[मां]ं ॥ 235.

Add. 874.

Paper; 76 leaves, 5 lines, 10 x 3 in.; dated N. S. 913 (A.D. 1793).

MANICUDĀVADĀNA.

The leaves are numbered as 75, 26 being written twice. The text is very faulty. There are also copies at Paris and Calcutta.

Begins (after the invocation):

एवं मया स्नेहकिमस्यभेदभगवान् भावस्वान् विषिति ग। 
जितविन चनाशिष्यवट्कारार्मिद्विदर्शितेऽवदु भवता भवता प्रातिष्ठार्य वि-

The tale commences by the introduction of King Brahmadatta and his wife Kantamati at Saketa; her pregnancy and various longings therein; the birth of a son who is called Manicūḍa, because born with a jewel on his head; his marriage to Padmāватi, daughter of a rishi Bhavabhūti; the birth of a son Padmottara. In the subsequent course of the tale, Brahmāsahāmpati and Čakra are among the speakers and actors, also a rishi Mārici (sic).

At if. 70 the characters in their present births are thus identified: The king Manicūḍa is the narrator, the Buddha; Padmāватi is Yaṭodhāra, the yuvārāja Padmottara is Rāhula; Brāhmaśatka was Cāriputra; Bhavabhūti is Ānanda; Mārici is Kācyapa; Brahmadatta is Čuddhodana, and Kāntamati, Māya; Māra is Maudgalyāyana; Indra is a bhikshu Nāgīra; the king Dushprasa is Devadatta. In an earlier birth, Manicūḍa had been a sārthavāha who had built and adorned various stūpas.
The final colophon in Skt. and vernacular begins:

ह्रति ह्रीमणिचूड़ावदानं समासं 76.

The remainder is to the effect that the MS. was written at Kāṭmandu in the reign of Rāṇa Bahādūr, in the year above mentioned, at Gophalatora-vihāra by Viṃvabhadra.

Add. 875.

Paper; 90 leaves, 5 lines, 13½ x 3 in.; dated n. s. 914 (A.D. 1794) reign of Rāṇa-bahādūr.

Suvarṇa-Prabhāsa.

Written in gold on black paper, in a square and somewhat crabbed hand, in the reign of Rāṇa Bahādūr. See Burn. Intr. 529 sqq. (where an abstract is given); and Wassil. 153. From Beal’s Buddh. Trip. 15 it appears that there is a Chinese version, of the viīth cent. Cf. R. A. S. Cat. No. 8.

Begins (after invocations):

चुं मध्यवस्मचे ह्र्द्वथूटि विज्ञाप घर्मध्यांती गभीरी....

The work consists of twenty-one Parivartas which end as follows:

1. ह्रति सुर्भीभाऊसाहिष्ठसुन्द्रेशः निद्रानपरिवर्तः प्रथमः 3.
2. ह्रति चुं तथागतायध्यामातानिद्रेशः द्वितीयः 8.
3. °खर्पः तृतीयः 9.
4. °राजेश्वरेश्वरापरिवर्तः नाम चतुः 15b.
5. °कमलाकारी नाम चर्वतः चतुः वधवपः पञ्चमः 18b.
6. °मून्यतपः पञ्चमः 20b.
7. °चतुर्भूष्ठाराजपः स्तम्भः 40b.
8. °सरस्वतीदेवीपः नामांगमसः 44.
9. °श्रीमयादेवीपः नवमः 46.
10. °सर्वबुद्धीविध्यश्वनाम वंद्यारगः (sic) पः पदमः 47.
11. °कुर्मार्धाविद्वेश्वरतपः नामिकादसमः 51.
12. °सक्षः पदमः 53.
After quoting the verses etc., invocations of blessings on his Acarya parents etc., the scribe proceeds:

The translation into the vernacular accordingly follows, and the work concludes with an invocation to Mañjuśrī.

Like other MSS. in black and gold, the readings are difficult to decipher and little to be depended on.
II. Bhadracarīmahāprāṇidhānārāja.

See R. A. S. No. 33 and Add. 1681; copies are also at Paris and St Petersburg. A wood-cut text was published in Japan in 1832, and there is a Chinese version (Tripitā, 1142) by Amoghavajra (ob. A.D. 771).

Begins (page 15):

III. Āryāvṛttam.

Four short commentaries on the cloka of the four truths (cf. Burnouf, Lotus 522), each of which is called a pakṣa. The Cloka is given thus, in its later form:

IV. Sapta-buddha-stotra, in nine clokas.

See R. A. S. No. 30, part 2. It is translated by Wilson, Asiatic Researches, xvi. p. 453.

* For anabhilāpya cf. the nirabhilāpya of the Sarvadaryā, p. 15, line 1.
Add. 900.

Paper; 35 leaves, 11 lines, 9 × 4½ in.; modern.

Ashtamī-vrata-vidhāna-kathā.

A work in clōkas, being a dialogue between Aśoka and Upagupta; and forming the last two tales (29, 30) of the Kalpadrumāvadānamāla; see Add. 1590 (271 to end), a MS. of the same family as this; cf. the lacuna on 34, line 8. It is a different work from that translated by Wilson, Asiatic Researches, xvi. 472.

Begins:

\[
\begin{align*}
\text{प्रथार्थीकी नमस्तपल: सुभवताचारशोक्तुः} & : \nonumber \\
\text{उपगमेऽगुरूं नवं भवं भवं मन्तास्त्वलिः: II} & : \nonumber \\
\text{भद्रं सीताभिभाषी शतराजमुपीषधरं} & : \nonumber \\
\text{तत्त पुष्पं विधानं छ सर्वं वातजस्वि} & : \nonumber \\
\text{द्रति प्रत्ये गुप्तेनु वज्रहितार्थि चित्मण्} & : \nonumber \\
\text{उपगमशी वतिष्ठाली नृपति तमभाभव} & : \nonumber \\
\end{align*}
\]

Ends:

\[
\begin{align*}
\text{तत्थ्रीकेः उपगमर्यंभाभि कश्चुसावद्रानमार्थीकृतात्म-} & : \nonumber \\
\text{्रीरानविधानकथा यमासाध्वत्} & : \nonumber \\
\end{align*}
\]

Add. 901.

Paper; 41 leaves, 11—13 lines, 14 × 5 in.; modern.

Guhyā-samāja (Pūrvārdhā).

A modern copy of a faulty archetype: cf. Add. 1329. This is the first of the three parts of the Guhyā-samāja; for the others see Add. 1365 and Add. 1617. This part seems to be sometimes reckoned as part of the Tathāgataguhya; see Add. 1365.

Begins:

\[
\begin{align*}
\text{सवं मया सुतसिंहसिंहसमचे भगवान् सर्वतःधातकायवच-} & : \nonumber \\
\text{क्षणितशृद्धव्याहीधमिर्गु विज्ञान्} & : \nonumber \\
\text{भगभिभक्ति: ननभिभवधुर्ग:} & : \nonumber \\
\text{समेतप्रमाणपर: समेताधिपद्धमाससि:} & : \nonumber \\
\text{तथया।} & : \nonumber \\
\end{align*}
\]
The work consists of 18 chapters, ending thus:

1. वर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 3b.
2. वर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 4a.
3. दृश्य श्रीवर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 4b.
4. दृश्य श्रीवर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 5a.
5. दृश्य श्रीवर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 5b.
6. दृश्य श्रीवर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 6b.
7. दृश्य श्रीवर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 7b.
8. दृश्य श्रीमानेचिन्तामण्डलपत्तः सीच समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 8a.
9. दृश्य श्रीमानेचिन्तामण्डलपत्तः सीच समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 9a.
10. दृश्य श्रीमानेचिन्तामण्डलपत्तः सीच समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 10a.
11. दृश्य श्रीमानेचिन्तामण्डलपत्तः सीच समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 11b.
12. दृश्य श्रीमानेचिन्तामण्डलपत्तः सीच समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 13b.
13. दृश्य श्रीमानेचिन्तामण्डलपत्तः सीच समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 18b.
14. दृश्य श्रीवर्त तथागतायथावाक्षितरक्षणा द्वारसीमायथावतः समाधिसंधारिधिष्ठानपत्तः प्रथमीशायः || 22a.

* °परमार्थेवत्तचर्यांधमयपत्तः Add. 1329.
°परमार्थेवत्तचर्यांधमयपत्तः Add. 1365.
** °चित्तालक्ष (recte) Add. 1365; °तालः Add. 1329.
Add. 901. Sanskrit Manuscripts.

15. द्रति श्रीं समाजे सर्वैपदमयमयावर्ष्यांम्भूतिर्ग्राम.

16. द्रति श्रीं समाजे सर्वेश्विद्विकार्य्याम्भिभिवैधिनाम
पत्त्य: बिंदु: समास: || 29b.

17. द्रति श्रीं समाजे सर्वोगदत्समयमयावर्ष्याधिकार.
पत्त्य: समदश: || 35b.

18. द्रति श्रीं समाजे सर्वगुरुनिदिशवर्ष्यानाधिकार (sic)
नामाथ्यादश: पत्त्य: समास: || 41b.

Add. 912.


List of Books.

The list is classified under the following heads:

1. Purāṇas containing 51 books
2. Nīti " 4 "
3. Itihāsa " 3 "
4. Kāvyāni (sic) " 36 "
5. Nāṭakāni " 15 "
6. Sāmhitāni (sic) " 16 "
7. Vyākaraṇāni " 41 "
8. Kōshā " 11 "
9. Chandāṃśi " 6 "
10. Jyotishāṇi " 38 "
11. Tantrāṇi " 29 "
12. Vaidyākāni " 40 "

Inside the same cover is a shorter list in English writing, somewhat similarly classified, and headed ‘List of books in Mahārāja’s library.’ It is impossible to say whether any such collection really exists. The fact is that these were received at Cambridge in answer to a request for information as to the books of which it would be possible to procure transcripts for the University Library. See under Add. 1042.
Add. 913.

Paper; 152 leaves, 10—11 lines, 12 × 5½ in.; modern.

Bodhisattvāvādāna-Kalpalatā by Kshemendra.

A copy of a copy, more or less direct, of Add. 1306; see the lacunae 1416, corresponding to a faded part of Add. 1306 (3736). On the work see Burn. Intr. 555; also Feer in Journ. Asiatique 1879 p. 299; who also adds remarks on both our MSS. The complete work consists of 108 avadānas, and is divided into two parts or volumes, the first containing 1—49, the second 50—108. It must be borne in mind that Add. 1306, which is the original, though not the immediate, archetype of this copy, begins imperfectly in the middle of Tale 41 (Pañḍitāvādāna). For details not given here see the description of that MS.

The author is Kshemendra, and the date of composition the 27th year of the Saptarshī era (A.D. 1052); see below, and on Kshemendra and his other works, one of which is partly Buddhistic, see Bühler, Report of Tour, Journ. R. A. S. Bombay, 1877, pp. 46, 47.

The work is in cālokas throughout.

The present copy is curiously miswritten, and the chapters are not numbered. It begins with Part 2 (Tale 50 in Add. 1306) and runs on correctly to the end of Tale 67.

Begins:

चे श्रीविष्कृतभावसारीअखतायतुत्रिकृप:।
श्रीलालस्वाभ: सर्वभावविद्वाग्नप्रागरङ्गविष्णु:॥
अन्यांशिकासिणि विधातानृपते: संक्षकर्मविलिम्॥
चिं तस्पि न श्लोकयति कूटिलस वेसालिविष्णु:॥
श्रीवं संरितात्सन्तु हस्तसिंहप्रियंकृतः॥
कौतिंकुटीपुप्त: श्रास्त्र: छद्धा नरकेशिलपतनः॥

The subscription to each tale runs thus: देवति चेमेद्रविष्णुविष्णितायां
वीरियत्वावाबादकल्पतायाः...श्रावतान्म॥ (In Add. 1306 each is called a pāllava). The titles are as follows: Daçakarmaaptula-vadānā (6a); Rukmatī (8a); Adinapuṇya (11a); Subhāshitagaveshin (14a); Sattvaushadha (15a); Sarvanādha (17b); Gopālanaga-damana (18b); Sūpa (19a); Punyabala (20b); Kuṇāla (29b); Nāgakumāra (30b); Karshaka (31b); Yaḍoda (35b); Mahākācyapa
Then follow Tales 41—49, which (be it observed) are precisely the remnant of Part 1 still preserved in Add. 1306. The titles are: Paññita (72a); Kanakavarna (73a); Hiṃrṇvapānī (74a); Ajātaśatru-pitriddhāra (76b); Kṛitajña (78b); Čālistamba (80b); Sarvārtha-siddha (83a); Hastaka (87a); Śaḍdanta (91b). To these a note is prefixed, stating that the beginning of the Paññitāvadāna 'though hunted for could not be found anywhere'.

Tales 68—77 and the beginning of 78 are omitted altogether, though, as the end of Tale 67 does not occur at the end of a leaf in Add. 1306, it seems clear that there must have been a defect at this point in the copy of that MS. which our scribe had before him.

Then follows, after a blank page, the latter portion of Tale 78 (Cakracyavana), a note being entered on the blank space to the effect that the beginning of this tale could not be found; another proof of the defective state of the immediate original of this MS. The tales from this point run on correctly to the end of Tale 107, with which Kshemendra's own work ends. The titles are as follows: Cakracyavana (93a); Mahendrasena (95b); Samudra (99b); Hetāttama (100b); Nāraka-pūrvika (102a); Rāhula-karmapulti (103b); Madhu-rasvara (104b); Hitaishī (105b); Kapiṇjala (107b); Padmaka (109a); Citrahasti-gayātiputra (112a); Dharmaruci (119a); Dhanika (119b); Subhashita [Cīvi-subhāshitam Add. 1306, leaf 343] (121a); Maitrakanyaka (123b); Sūmāgadhā (128a); Yaśomitra (128b); Vyāghra (129a); Hastī (130a); Kacchapa (130b); Tāpasa (131a); Bodhisattvā (131b); Punāśprabhāsa (132b); Cyāmaka (134b); Śiṃha (135b); Priyapiṇḍa (136a); Čaçaka (137a); Raivata (139a); Kanakavarma (139b); Čuddhodana (141a).

On 151a we have the subscription रति वेदेन्द्रविरिविषितायं ध्यतायं तदात्मजमयिष्यन्ति जीमृतवाहिनानवभावं। and the beginning of that section (141a, 8) relates that Kshemendra had completed 107 avadānas (सतीत्ररश्मित्वचित्रं ध्यं वैधिष्क- चरितान्यं) and that his son Somendra made one more to complete a fortunate number (this is the same legend as that told in the Nāgānanda). The last colophon (151a) gives Kshemendra's genealogy; cf. Bühler l.c., and goes on to say that Kshemendra undertook the work at the instance of a Buddhist friend Nakka, who represented 2—2
that Gopadatta and others had compiled 'jātakamālikās' in a difficult style गाथ्रीयकर्णम्; he therefore recommends him to make a selection in a pleasing style. He writes a few avadānas and is encouraged to do more by a vision of 'Bhagavān' in a dream; and is also assisted in Buddhistic research by an ācārya Viryabhadra.

What appears to be the original colophon is thus copied:

श्रावय: सौर्यश्रीसिप्रायायायंसिदित: वंतादेत।
कतिपयं वत्सलतिका जिनक्रमाक्ष्याब्यवे।
कीर्तिकाराभकुटिशिरा पापश्चरभार्ये।
दिचूबाप्त: किमपि सुगतो वीकनास्य वेन।
तविनं वीशीपतिपरिश्रूर्ते राजानं ज्ञाननं।
यज्ञीययो ब्रमभूक्तिनां निमित्तौ तर्कः प्रवासं।

The MS. ends:

The MS. ends:

Add. 914.

A roll of Indian paper; 5 ft. x 7 in.

COPY OF AN INSCRIPTION.

This copy was made by a pandit for Dr D. Wright. The original is on a large stone in front of an old temple on 'Sambhunāth,' a hill about a mile west of Katmandu. With the exception of a few words of preliminary invocation, the inscription is in a vernacular dialect. The date n. s. 879 (A.D. 1759) occurs.

Add. 915.

Paper; 160 leaves, 8 lines, 14 x 4½ in.; dated n. s. 916 (A.D. 1796).

SADDHARMA-LAṅKĀVATĀRA.

SAŃSKRIT MANUSCRIPTS.

Begins:

It consists of ten Parivartas, which end as follows:

1. दृति रावणाध्येश्वापरिवर्त्तिः नाम प्रथमः 96.  
2. दृति सज्जावतारे वट्टचिंचनानि वर्ष्यमयमनुष्यायो नाम द्वितीयः 106a.  
3. दृति सज्जावतारे महायानान्त्वरे जयितापरिवर्त्तकृत्यः 95b.  
4. चासिमयपरिवर्त्तकृत्यः 98a.  
5. तथागताधिविद्यानित्यलमयमः वरिष्ठः पञ्चमः 99b.  
6. चार्चापरिवर्त्तः चतुः 109a.  
7. निवालिकपरिवर्त्तः यष्टमः 110b.  
8. दृति सज्जावताराः श्रवणवृत्तामध्यपरिवर्त्तकृत्यः 117b.  
9. दृति सज्जावतारे धारणीपरिवर्त्तिः नवमः 119a.  
10. द्यायस्यदुर्मल्लहावतारनाम महायानान्त्वरे यमायान  

As might be expected from Burnouf's citations and criticisms, other schools and authors are often named, especially the Saṅkhyaśas and Vaiśeṣikas (e.g. 148b, 3), with the sect called Pāṇḍupata; and again (153a, 3), where the same schools are called नस्थितार्थिकाः (here Add. 1607 213b, 1 has the better reading नस्थितार्थिकाः). The Lokāyatikas, also, are spoken of in 78b sqq. Towards the end (157b) occurs a strange passage of prophetical rhapsody in which many of the chief writers and sages of Hindu literature are named, as Kātyāyana, Pāṇini, Yājñavalkya, Vālmīki, Ācyvalāyana, etc.
On 117a the works Hastikaksha and Aṅgalimālaka are referred to. The colophon, besides the date, (see above), gives the scribe's name, Sundara.

**Add. 916.**

Paper; 219 leaves, 7 lines, 14½ x 4 in.; dated n. s. 916 (A.D. 1796).

**Sāmādhi-rāja.**

One of the Nine Dharmas: see Burn. *Intr.* 54, 68, 438; Wass. 302; Hodgs. 117. Compare R. A. S. Cat. No. 4, with which this MS. closely agrees.

The work begins:

\[\text{श्रीरौधमनृत्युभ्रभन्न्विलमचरं} \]
\[\text{समायानमविधितं बुद्धानाभिवाक्यं} \]

It consists of forty chapters, which end as follows:

1. नृत्य द्रान्तपरिवर्तनानां नाम प्रथम: 11a.
2. शालिक्राजापरि द्वितीय: 13b.
3. खलवदुर्गुणवर्णप्रकाशनं द्वितीय: 16b.
4. बुद्धानुभूतिपरि चतुर्थ: 18b. 5. चौथदशपरि 23.
6. वसाधिपरि 26. 7. विचारद्वितियपरि 27b.
8. धारनमुक्तपरि 30. 9. गम्यवधाराविषिदकपरि 38.
10. पुरुषप्रवेशपरि 47b. 11. चौथधारणपरि 51b.
12. वसाधिन्यमुच्यापरि 54. 13. वसाधिनिदिशगपरि 55.
14. चित्रावद्विशेषपरि 60b. 15. चित्रवाकरणपरि 61b.
16. पूर्वोपगपरि 64.
17. बुद्धनिदिशारसमाधिमुखपरि 79b.
18. वसाधियनुपरिन्द्रापरि 82b.
19. चरितवुद्धधर्मनिदिशगपरि नामोनविशिष्टसम: 86b.
20. इत्युत्तरराजपरिविश: 98a–b. [°केतुधारणपरि Add. 1481, 95b].
21. पूर्वोपगपरि 91.
22. तथागतानबनिदिशगपरि द्वारविश: 94b.
23. तथागतानन्दनिदिशगपरि 103b.
Add. 916.} SANSKRIT MANUSCRIPTS. 23

24. प्रतिष्ठितविद्वारप° 107. 25. त्रनुमीदूरप° 108b.
26. द्रानानुनुशासप° 110. 27. शीखनिदिएशप° 110b.
28. द्राश्नुशासप° 117. 29. तेजिगुणराजप° 124b.
30. श्रुतिश्रासप° 125b. 31. वर्तंभन्त्वाभावनिदिएशप° 128.
32. स्याधारणानुशासप° 141. 33. चेव्यायेप° 146b.
34. ग्रावावतीप° 153b. 35. सुपुष्पपचप° 177b.
36. श्रीरकक्षप° 183b. 37. चन्द्रभक्ष° (sic) 190b.
38. काश्यवार्तकः समरप° 205.
39. [पदप°] 217b. (title omitted: but see Add. 1481, If. 232, and
R. A. S. Cat. No. 4).
40. वर्तंभन्त्वाभावमताविपविष्टताकामाधारिययायालयं समाधि-
राजं नाम मद्यायानसूचं समारं।

Here follow date and scribe's name (Sundarānanda).

Add. 917.

Paper; 309 leaves, 11 lines, 13½ x 6½ in.; modern.

GANḌA-VYUḤA.

The leaves are numbered 1—311, 106 and 111 being omitted in
the pagination.

For the work, see Burnouf, Introd. pp. 54, 68, 125, and R. A. S.
Cat. No. 2; also compare Hodgson, Ess. Lit. Nep. 16, where
Āryasāṅga is given as the author.

Begins:

गर्भन्युत्पत्तिसाहस्रस्वर्त्तनिदिमादिस्वेदनसुतानां।
पर्यवृत्तिकलणारनन्ना व्युँशादिकं प्रारं।

Eight introductory gālokas, after which:

एवं मया अतमीकुकिस्मवचे....

Ends:

शास्त्रगद्येऽयूही महाधर्मपर्यायायायायालयं: सुधवकक्षा-

* — चयिरे?
Add. 918.

Paper; 256 leaves, 7 lines, $14\frac{1}{2} \times 4\frac{1}{2}$ in.; modern.

**LALITA-VISTARA.**

A very poor text has been published by Dr Rajendralāla Mitra in the Bibliotheca Indica. It has also been translated by Foucaux (Paris, 1848) through the Tibetan, and by Dr Lefmann (Berlin, 1874).

**Begins:**

एवं मया स्नित्विधिकल्लिन्नः समधे...

**Ends:**

श्रीसर्वेषमितिशर्काँश्चानो लितितविष्करी नाम महाय-नसूचरकरानामत्विस्मान।

Add. 1032.

Paper; 90 leaves, 15—18 lines, $14 \times 6\frac{1}{2}$ in.; modern.

**SADDHARMA-PUŃḌARĪKA.**


**Begins:**

श्रीं नमः सर्ववृद्धिविधिषेङ्यः। श्रीं नमः रक्षचाय। वैपुञ्ज-स्नचरां परमार्थनयावतारनिर्देशं। सर्वमपुष्परायं सलाय महापयं वन्दे॥ एवं मया स्नित्विधिकल्लिन्नः समधे भगवान्य राजयश्चे विष्ठितति श्र।

**Ends:**

दत्त सर्वमपुष्परायं धर्मसप्तायं सुत्रानां महावृद्धिविधि-सिद्धावारां सर्ववृद्धपरिपरायं सर्ववृद्ध मृहां सर्ववृद्धनिगम्यं सर्ववृद्धगु-श्रास्त्रां सर्ववृद्धविधिष्ठयं सर्ववृद्धधर्मचक्रप्रवर्त्तं सर्ववृद्धकथन-श्रारीरं सर्वापायकीश्चां एकतत्त्वनिर्देशं परमार्थनिर्देशं। नाम वस्तिर्विशिष्टितमोऽश्चायः समधे:।

* The R. A. S. MS. reads परमार्थनिहारनिर्देशं.
Add. 1039.

Paper; 7 x 6½ in.; modern.

ASTRONOMICAL DIAGRAM.

Refers to the eclipse of Oct. 10, 1874; see note by Dr Wright.

Add. 1041.

Paper; 362 leaves, 11, 12 lines (ruled), 14 x 3½ in.; dated (see below).

Sphutarthā Abhidharmakoṣa-vyākhya by Yaçomitra.

The writing resembles that of MS. 1586 (A.D. 1661). The hand is finer than usual, producing indeed the effect of having been written by an ordinary European pen. This was said to be the only copy of the work existing in Nepal, and the owner had a copy made for himself.

An accurate copy of the celebrated commentary on Vasubandhu's Abhidharma Koṣa. See Burnouf, Introd. pp. 563—574. He calls it, p. 447, "cette inépuisable mine de renseignements précieux sur la partie spéculative du Buddhisme." The work was translated into Chinese by Hiouen Thsang; see S. Beal, Trip. 80.

Begins:

नमो मारबलप्रमणनामय ॥
महाविश्व ज्ञानमहासिद्धान्ती (? Cod. दलो) ॥
च: पंजथं जन्मतं (?) विदर्श ॥
विवेश निर्द्वयर्वी प्रशास्ता ॥
तं शास्त्रानां शिरसा नमामि ॥

परमार्थशास्त्रकाया कुवारां शास्त्रव्यविधम स्तोक। चन्द्रिकि-
तामसं द्वितीयम्बित बुद्धीमित्राः।। तेन वसुवंघुनास्र भवियत्-
परमार्थवंघुना जगत्।। चन्द्रिर्मित्राः: छतोयमभिध्याः-
कीर्षास्त।। चन्द्रिर्मित्रभवायासङ्ग सुवृत्तशास्त्रव्यवि
शास्त्रनाः।। शास्त्रव्यवि चतुर्यं यथार्थनामा स्पतापायं ॥ गुणमतिवसुभि-
The 8 chapters end thus:

1. आचार्यश्रीमिच्छती (elsewhere ज्ञाताया) स्पुतार्थायागः

2. देवन्यतिर्थिर्दोष नाम द्वितीयण की० । 136b.

3. नृतीय को० (no special name) 183a.

4. चतुर्भुज की० do. 236b.

5. अनुशयनदर्शीन्द्रो नाम पंथम की० 270b.

6. शद्य की० 312b.

7. बसन्क की० 335b.

8. आचार्यश्रीमिच्छतायां स्पुतार्थामभिधर्मकोशयागः

Then follow some verses by the scribe on completing his task, followed by the lines चं मर्यम in the earlier form. (See Introduction.)

The MS. was copied by Pandita Siddhasena in the year 3625 (671 = A.D. 1551), but the date is not wholly trustworthy, as there this line and that above have been retouched.

Add. 1042.

Paper; 5 leaves, 10 lines, 13 x 6 in.; written in 1873.

Specimens of transcription.

(1) Two leaves of the Divyāvadāna, containing part of the Maitrakanyāvadānam.
Three leaves of the *Lanka-vatara*, two from the beginning, and one from the end of the work.

These specimens were sent over from Nepal by Dr D. Wright in 1873, when it was proposed to obtain copies of various Sanskrit manuscripts existing in Nepal, for the University Library. It was from these leaves that the whole of the present collection took its rise.

Add. 1049.

Palm-leaf; 64 remaining leaves, written at first in 2, then in 3 columns, 3—5 lines, 16 × 2 inches; transitional Gupta character; dated (Cṛiharsha) saṃvat 252 (A.D. 859).

Fragments of the *Pārameśvara-Tantra* and of other Tantric works.

The leaves are of curious narrow and curving form, much mutilated at the edges. The original numbering of the leaves is thus in many cases lost, and the references given below are to the pencil numbering of the 61 leaves that remain. On the handwriting and era see the Introductions to this Catalogue.

I. *Pārameśvara-Tantra*.

This work seems to treat partly of the mystical value of letters: see especially leaves 9 (२३), 27, 286, 52a (१२४५) in the first two of which full and very interesting alphabets will be found. The speakers are Pārameśvara or Içvara and Brahma. A great part of the work consists of ejaculatory prayers (Om...) to various personages. It is divided into at least 3 main sections (prakaraṇa).

The beginning is mutilated and almost entirely obliterated.

Chapters or sections of verses end as follows (the English numbers referring to the modern pencil numbering of the existing leaves, and the Devanāgarī numbers to those of the original, wherever they have been preserved):

दूति पारमेश्वरे महातुलि सामान्यप्रकरणे भोज्यमनल पतलं झीका: चमौदश: 2b (२).


d° p° m° सामान्यप्रकरणे खानपतलं दशम झीका: सप्त-लारिएः ४ (१८)।

d° p° m° गीमधपतलं स्नो चन्द्राविश्रम ५a (१९)।
Leaf 45 (192) seems to contain the end of a section or volume as there is no writing on the verso.

The final colophon, including the date, runs thus:

Leaf 45 626 (19-).

II. One leaf of the Jñānārṇava-Tantra.

Same writing as the preceding. String-holes in slightly different position. Numbered 199 on blank verso.

On the work see Burnell, Tanj. Cat. and Aufr. Cat. Bodl.

Ends:

* A curious vernacular form: compare Beames, ii. 137.
† Expressed in letter-numerals: see p. 32 foot-note.
Add. 1104.

Paper; 25 leaves (folded backwards and forwards), 6 lines, 8 × 2½ in.; xviii—xixth cent.

Nama-saṅgīti and Srāgdhara-stotra.

Writing of various dates within the last two centuries; mostly very bad and indistinct.

I. Nāma-saṅgīti.

Begins like Add. 1323 (which see for colophons, etc.).

Ends:

Nama-saṅgīti... pariśamānāḥ (see Add. 1323), वे घर्षाºº followed by a scribe’s verse.

Then, beginning at the opposite end of the reverse of the paper:

II. Srāgdhara-stotra or-stutī. See Add. 1272 (also R. A. S. Cat. No. 29) for beginning &c.

Ends:

Srāgdhara-stotra or-stutī.

Nama-saṅgīti-tippanī or Amrita-kaṇīka.

Some leaves are rather broken at the edges, and many pages, especially those at the beginning, are blurred and illegible.

For this Commentary on the Nāma-saṅgīti entitled the Amrita-Kaṇīka, cf. R. A. S. Cat. No. 35.

Begins:

Vidya-viṣayatīmāśāśāspaṭṭatisnimitrāṅgam
rūpamahābhūtamāyaśāmṛtarājyaśāṅgītāṁ.

After two introductory cālokas, follows:

Rahu khulu dhānakatē mahāchādhī dhanatāmājaya轨īṣhinaṁ bhirāgho.
A colophon, partly obliterated, on 386, runs thus:

\[
\text{द्रति उष्णीपदिमणिशिरानावनकायशु निरावशी-}
\text{लतेनुस्मरिक्ता शिक्यापत्रकविश्वश्च (sic) द्राचलारिन्द्रशिवका प्रय-}
\text{विचार भाषायाखः।}
\]

\[
\text{द्रति द्रादशाज्जुर्निरिधारद्न्निमित्तशिविश्वश्च समता-}
\text{श्लानगायामुखुपरिवर्षित:। 44b।}
\]

\[
\text{द्रति निरावरणपदििशकलाविश्वश्च सर्वत्रायवतमाधि-}
\text{गनकार्यकालिपिशहानअन्धनश्लानगायाखः। 49b।}
\]

\[
\text{द्रति पश्चिमायतनिश्चितगाथा: वश्च 50b।}
\]

\[
\text{द्रन्युग्मतकंकाष्ठ का नाम श्रीनामसंगीतितितीष्ठी उपरिनामास।। 52b।}
\]

After this follows:

\[
\text{द्रादशीतरपदिश्चतं प्रत्येक विशालेः। पीवसुक्षे नव-}
\text{रायस्य णयुगं बादारवर्णम्या राजाधिराज्यमैपय्यिर्मकारकशु-}
\text{गण्डगवर्लभप्रसाधिकवालकर्णलितविराज्ञ्ञानस्वीरिवरा-}
\text{रायनाश्चं श्रीश्रीरश्चवदन्तिर्देवस्य विजयराज्ये। श्री-}
\text{मकारसमकलकल्फळिकौम श्रीमुक्तपरीणगर्भः समागता नव-}
\text{कौष्ठ (sic) महापत्तसमवशिष्ठिन वीरनियमाधिशिख स्काराचर-}
\text{चन्द्रेण (sic) संहिताय संस्कृतं सर्वं याख्यानार्थकांचिव वाक्य-}
\text{संबंधलिखितं ग्रुम्बं। 53।}
\]
Of Ratnajyoti we have no other notice; he was probably one of the upstart local rajas, of whom we hear several times in the Vaṃśāvalī and elsewhere, as being subdued by the regular monarchs.

Add. 1160.

Paper; 42 leaves in book form, 12–13 lines, 10½ × 8½ in.; good Devanāgarī handwriting; modern.

A history of Nepal in Parbatīya; a redaction of the Vaṃśāvalī.

This is the work referred to in Wright's History of Nepal Pref. p. vi, as "another redaction, or at all events a similar work [to the Vaṃśāvalī] recognised by the Gorkhas and Hīndū races of the country."

Begins:

श्रीगुणिःशाय नमः! श्रविलमद्जलनिविवंभमरकुलानिक-श्रविकपोलः।

The MS. seems to end abruptly.

Some additional chronological particulars may be gained from this work: e.g. the lengths of the reigns of the monarchs (Wright p. 158), and various dates in the Kāli-yuga reckoning; but the history follows strictly on the lines of the Vaṃśāvalī, and solves few or none of the chronological difficulties suggested by the colophons and inscriptions of the years between A.D. 1000 and 1600. Note however that the chronology does not, as a rule, accord with Kirkpatrick's account in his Nepal, in cases where he differs from other authorities. See the Historical Introduction to this Catalogue.

Add. 1161.

Palm-leaf; 8 leaves, 8 lines, 12 × 2 in.; dated N. s. 204 (A.D. 1084).

Chishyalekha-Dharmakāvyya by Candragomin.

The first page is mounted on paper and touched up here and there. The hand is small and square with some interesting archaisms. The last page is reproduced in Plate XVII of the Oriental Series of the
Palm-leaf; 206 leaves, 6 lines, 21 × 2 in.; XI—XIIth century.

ASHTASAHASRIKA PRÂJñÁPÂRAMITÁ.

See under Add. 866, for the beginning, and other details.
The first four leaves and the last have been filled up by modern paper supply.

Ends:

* Expressed in letters च्रा घ (not च्य). Compare Paññít Bhagvanlál in Indian Antiq. 1877, pp. 44, 46.
Add. 1164. 1.

Paper; 154 leaves, 5 lines, $13 \times 3\frac{1}{2} \text{ in.}; \text{ XVIIIth cent.}

**Pañca-rakṣaḥ.**

There are illustrations of the five Buddha-Çaktis. At 996 a new hand and an additional numbering begin, but the first hand is resumed on the leaves where the pictures occur.

For the beginning, and the endings of the chapters see Add. 1325.

The end of the book is much torn, and the final titles etc. entirely obliterated.

Add. 1164. 2.

Coarse brown paper; 4 leaves, 6 lines, $13 \times 3 \text{ in.}; \text{ modern.}

**Dhāraṇīs.**

I. *Tathāgatavyāptaçatam* (?) in 23 numbered verses.

Begins:

\[ \text{नमः श्रीव्रज्ञानाय व्रज्ञवाचः} \]

Ending (corrupt and partly obliterated):

\[ \text{दति तथागतं वादारिज्ञिति} \ldots \text{श्रीरीव्रज्ञानाय एवन्तु प्रधि-} \]
\[ \text{विमण्डलं भवन्तु वजकवचः॥ दति श्रीव्रज्ञानाय श्रीतथागत-} \]
\[ \text{वादारिज्ञिति} \text{ (sic) समासः} \ldots \text{ गृहम् } \]

II. *Pañcavinçatikā-prajñāpāramitā-hridayam.*

Begins:

\[ \text{स्रीं नमो भगवद्ध चार्यश्रीक्रिष्टारमिताधि} \ldots \text{ एवं मया} \]
\[ \text{श्रुतमिश्रितमये भगवान् राजगृहम् विहरति सा} \ldots \text{ यद्यकुटप्रवती} \]
\[ \text{महता भिचुंबेघन सार्नै महता च वीरिश्चलेघनो} \]

Ends, after two lines of praise to Avalokiteśvara etc.:

\[ \text{चार्यश्रीक्रिष्टारमिताद्वयं समासः} \ldots \text{ 46.} \]

Add. 1164. 3.

Brown paper; 3 leaves, 5 lines, $13 \times 3 \text{ in.}; \text{ modern.}

**Nairātmāguhyeçvarī- mantra-dhāraṇī.**
Add. 1267.

Palm-leaf; 90 leaves, 5 lines, 12 × 2 in.; Devanāgarī hand; xiv—xvth cent.

**Karanda-vyūha** (prose version).

The work was printed at Calcutta in 1873.

Add. 1270.

Paper; 211 leaves, 6 lines, 14¼ × 3½ in.; xvith cent.

**Avalokiteśvara-guṇā-karanda-vyūha.**

A pencilled note on the cover by Dr Wright states that the MS. is 105 years old, i.e. written in 1770; but the leaf which contained this date seems to have been lost.

For the sections etc., see Add. 872.

Add. 1271.

Paper; 17 leaves, 8—9 lines, 18¼ × 3½ in.; Devanāgarī hand; xvii—xvith cent.

**Vāgiśvara-pūjā.**

A work of Tantric ceremonial.

Vāgiśvara seems generally known through *Hindu* Tantras: this however seems Buddhistic; unless Mañjuśrī, like Mañjughośha, be a personage common to all Tantras.

Begins:

वञ्जयवर्म महावीरं सवेश्चानादायकः
सवेश्चित्तैः नायं मञ्जुश्रीस्य नमामिदं
Add. 1271. SANSKRIT MANUSCRIPTS.

Paper; 25 leaves, 5 lines, 11\frac{1}{2} \times 3\text{ in.}; dated N. S. 904 (A.D. 1784).

Sragdhārā-STUTI (with vernacular commentary).

On the work, see Burn. Intr. 555.

The author is Sarvajñāmitra of Kaśmīr; see colophons of Add. 1104 and 1362.

Begins:

\textit{\textbf{वास्तवमेवधर्मसूत्रिके वृक्षं ग्रहितं}}

Ends:

\textit{\textbf{इति वागीश्वरपूर्वा समासा}}

Add. 1272.

Paper; 49 leaves, 7 lines, 13\frac{1}{4} \times 4\frac{1}{4} \text{ in.}; modern.

Sugatāvadāna.


A redaction of this tale in 10 chapters is in the Paris MS. 98 (Divyāvadāna-mālā). The work (cf. Hodgson, Ess. Lit. Nep., 19) 3—2
is an avadāna with regard to various points of vinaya, e.g., monastic buildings, the observance of feasts, etc. (cf. colophons). The chief characters are Indraprīṣṭha and Puṇyāvatī, King and Queen at the city Gandhāvatī; other prominent personages are Vasubandhu and Jñānaketu.

Begins:

विषरुति कनकाधि श्राकृशिंचिं सुनिद्रोधिपरिमितसुरसंधिः

वेयमानो जनोधि: (sic)

The chapters end:

1. द्रति गुहनावधाने निद्रानपरिवारी नाम प्रद्धम: II 4a.
2. द्रति गुहनावधाने निम्नलिपिनपरिवारी नाम द्वितीय: 7a.
3. ॐधर्मरथपरिवर्ती नाम द्वितीय: II 10a.
4. हहितिप्रसंगमसर (?) परिवारी नाम चतुर्थ: II 13b.
5. हविदारादिका अपनपरिवारी नाम पद्धम: II 21b.
6. हविदानपरिवारी नाम पद्धम: II 23b.
7. सूपेष्ट्यापरि सम्म: II 27a.
Begins:

नला श्रीशाक्षेत्रु सुरगश्यतिं देवदेवाधिदेवे।
संसारीः सवन्त सकलगुणचिं गौतमसु बुद्धायपि।
संसारिक्षिन्नाः सकलभयंहरं धर्मनवं मुनीन्।
वच्छसिः धर्मरबं मुनिवर्कथितं सवलीकाभिकायः।

The chapters end as follows:

1. रत्नपुष्प्रोक्तानकथामाथपरिवर्त्यं। 2b.
2. रत्नरघर्षणप्रोक्तानकथान्वितिययः। 3a.
3. रत्नमानुसधुर्लक्ष्मयः दत्तियः। ib.
4. रत्नपुष्प्रोक्तारसानकथा द्वारिग्निमहाद्वानेन चतुर्गामः। 3b.
5. रत्नद्वारिग्निमहाद्वानकायां पुष्पकामः पञ्चगामः। 5a.
6. रो रो जीर्णालार्ग्निमहाध्यायान्वितार्कारसपरिवर्त्को (-वर्ती) नाम पञ्चमः। 9a.
7. रो रो बाणकथापरिवर्ती नाम बामः पौः। 12a.
8. रो रो दुभाजिरानकथापरिवर्तो नामाल्यमः पौः। 15b.
9. रत्नपुष्प्राधधन्द्वारिग्निमहाध्यायं कथायां नवः। पौः। 17a.
10. रत्नद्वारिग्निमहाध्यायं धालावरीपक्यः द्रममः पौः। 20a.
11. रो रो मण्डलकथा एकादशमः। 22a.
12. रो रो भोजनकथा दासः पौः। 24a.
13. रो रो पानदानकथा चबलेशमः। 25b.
14. रो रो वस्त्रकथा चतुर्गामः। 27b.
15. रो रो पुष्पकथा पञ्चगामः। 29b.
16. रो रो प्रणामकथा शोधशमः। 32a.
17. रो रो स्वावलक्षिन्नानकथा चतुर्गामः। 34a.
18. रो रो [द्रीप] कथा एकादशमः। 36a.
19. रो रो विश्वारकथा जनविश्वारितमः। 38a.
20. रो रो सुवर्णाभावानां (sic) द्वारिग्निमहितमः। 39a.

† Omitted in this MS.
21. इ इ वपुष्पवद्रानक्या एवतत्त्विनितम् । 40b.
22. इ इ चन्द्रवद्रानां एवतत्त्विनितम् । 41b.
इति एवतत्त्विनितकावद्रानक्यां द्रानक्या । 45b.
इति ऋद्विवशिष्यवद्रानक्यां पुष्पोसः हवद्रानक्यां
समासं।

Add. 1275.
Paper; 68 leaves, 7 lines, 13\(\frac{1}{2}\) × 4\(\frac{1}{2}\) in.; modern.
KARIANDA-VYÜHA (prose version).
Begins and ends as in Add. 1330.

Add. 1276.
Paper; 65 leaves, 7 lines, 7\(\frac{1}{4}\) × 3\(\frac{1}{4}\) in.; modern.
PAPA-PARIMOCANA.
A Sanskrit book with a Newari translation; it is a treatise on
ceremonial, uttered by Miñjucri, and is said to be extracted from the
Sorva-tathāgata-dvādaśasahasra-pārājika-vinaya-sūtra.
Begins:

बुद्ध धर्मे च संचं च शाक्यसिंहमनुचर॥
प्रणम्य वहयावीचतम महुची [¿] कथणात्मकम ॥ ९ ॥

Ends:

इति चवत्थागतादशशशक्षपारमाणिकाविनयसिुतीसूत
श्रीमत्मुनि एकमुखकमलसिनगत पापपरिमीचीना नाम निर्देशः
समासः।

Add. 1277.
Paper (black, with gold letters); 20 leaves and cover, 5 lines,
6 × 2\(\frac{1}{2}\) in.; XVII—XVIIIth cent.
APARIMITĀYUDHĀRAṇI-SŪTRA.
On leaf 1 there is an elaborately-painted picture of a Buddha
holding a flower in a vase on his clasped hands.
If this be the work referred to in Beal’s Buddh. Trip., p. 60, the sutra was translated into Chinese before A.D. 1278.

Begins (after an invocation to Avalokiteśvara):

ए° म° अ° एक° स° भ° सैलं 'श्रावयं (sic) विहरति ख। जेतवने श्रावपिषुद्धारामे...

The substance of the work is a dialogue between the Buddha and Mañjuśrī, which begins thus (2a):

अखिल महती भुता परिताइतिं (Add. 1623. 1 °भुपरिताइतिंनिद्धिः) अपारिमितायागुर्वचया (°अपरिमितान्निद्धिंगु 1623) नाम धारकात्सव धारकात्सव: धानपाविनिक्षितंतिः (°मितायुः 1623) रजावतागताः तीन etc. (the text being corrupt throughout).

On the next leaf a blessing is invoked on such as shall copy, read, or do honour to this sutra. A similar passage occurs in two other places in the sutra. One third of the work consists of invocations (‘Om...’ to various personages).

Ends:

रति अपविनिक्षताळु (sic) नाम धारणी महायानश्रूचं समां॥

Add. 1278.

Paper; 82 leaves, folded backwards and forwards, 6 lines, 6⅓ x 3 in.; dated N.S. 986 (A.D. 1866).

ĀDIYOGA-SAMĀDHĪ.

This MS. cannot be described better than in Dr D. Wright’s words: “this book is called the Ādiyoga-samādhi, and consists of pictures of the positions on which the hands are to be placed in mudrās, whilst muttering mantras after bathing and before doing pūjā; the mantras are also given.” The pictures are numerous and clearly drawn.

Begins:

समवाचरत्स्वांत्युं चं श्रेष्ठ दिल्लु विशिष्ट: ।
विघुत्सविनं कश्चक्षम्य भावाभविविभिषित (sic) ||
शास्त्रसिंहं नमस्त्य मुद्रामुद्रादतिनिर्मलः ।
श्रीवृं क्षार्यानास्त्यि वरं धर्मा श्रीवृं धर्मानस्त्यि 5अं (sic) ||
Ends:

इति नीमतयाकरण सर्वकुर्मकिपितिकारणः समुद्रलिंग नाम समाधिः समानं।

Add. 1279.

Paper; 82 leaves, 9 lines, 9 × 4½ in.; dated n.s. 995 (A.D. 1875).

निष्पाण्ना योगम्बली (निष्पाण्ना-योगम्बरा-तांत्रा).

Inaccurately written.

Begins:

अध्यात्मिक्षितं यदृच्छ जगति...

The following ends of sections may be noted:

इति बंज्रा (?) बच्चमण्डल। 6a.

• विद्याकिन्या मंच; सार्वकर्मिक: (sic)। 22b.

• वज्रकुंडली-मंच; सार्वकर्मिक: (sic)। 24b.

• चामुंतकुंडली-मंच; सार्वकर्मिकः। 56b.

Ends:

इति नीनीपण्योगाम्बली (sic) समां। सम्बत्सु धैर्य मिति

बैंसाख झणण ॥ नीनीसरवर॥

This work agrees with that described in R. A. S. Cat. No. 39; but No. 73 is a different work, though bearing the same title as the present MS.

Add. 1305.

Paper; 34 leaves, 7 lines, 12 × 4½ in.; modern.

पिंडापत्रावादाना.

Some blanks are marked as occurring in the original.

An avadāna directly bearing on vinaya, (Burn. Intr. 39); for the tale cf. id. ib. 223.

Begins:

जिनः श्रीनगावान्विदः विहार मणिमण्डळे।

जतने खसिंहस्वादः व (sic) विज्ञान व।
A Čravaka, named Sunanda, addresses Buddha:

Buddha replies to this and other questions, and on 12a tells the story of Bali, and his final conversion to Buddhism.

At 33a Bali exclaims:

The book is in verse, but without any division into chapters.

Ends:

Add. 1306.

Palm-leaf; 229 remaining leaves (besides 6 of paper†), 5—6 lines, 13 × 2 in.; dated n. s. 422 (A.D. 1302).

BODHISATTVAVADANA-KALPALATA by Kshemendra.

Excluding a palmleaf at each end, one containing a note of the defect at the beginning, the other a list of the tales in Part 2 (Nos. 50—108), the leaves of the MS. may be thus described:

Leaves 1—174 of the original MS. are wanting, and with them Tales 1—40 and part of 41. What the lost tales were may be seen from the metrical list at the end, as noticed below.

Leaves 175—198 contain the end of Tale 41, and the whole of 42—48, ending in 1986 (middle of last line). These tales are numbered 42—49, but that this is a mistake is evident from the metrical list.

Tale 49 (here misnumbered 50) begins on 1986 directly after the end of the preceding, and occupies the leaves now numbered 199*—

† Of the 6 paper leaves, one (185) supplies a defect, the others are clearly-written transcripts of the somewhat faded leaves of the original after which they are severally inserted.
205*. As the next tale is numbered 50 and begins Part 2, while the original numbering of the leaves is continued, it is evident that the scribe had by accident omitted this tale, and copied it in afterwards.

Leaf 199a, originally left blank as the opening of Part 2, now contains an unfinished list of the tales in this Part.

Leaves 199b—250, 248*—250* (the numbering accidentally repeated), 251—279, 279*, 280—390, contain the whole of Part 2, or Tales 50—107 of the original author's collection, followed by Tale 108, added by Somendra, and a metrical table of contents of the whole work.

The MS. was written by Mañjuśrīśraddhasudhi in the reign of Anantamalla of Nepal, who must not be confounded with the Anantamalla of Kacṣmīr in whose reign the work was composed.

The first remaining tale of Part 1 begins thus imperfectly:

...varaṇa: (?) i

The several tales, each here described as "kārṣṭaḥsattvaṃ pahāvā,

end as follows (the numbers in the MS. being 42—50, as noticed above):

41 Pañcitāvadāna 175a—179a. 46 Čalīstamba 190a.
42 Kanakā 180a. 47 Sarvārthasiddha 193a.
43 Hirangapāñi 181a. 48 Hastaka 198a.
44 Ājatacaṭru-pitrīrdroha 184b. 49 Shaṭṭdanta 205*b.
45 Kṛitajña 187b.

Here Part 2 begins:

50 Daṣakarmapālūtyavadāna 199b—206. 61 Karshaka 241a.
51 Rukmatī 209b. 62 Yaḍoda 246a.
52 Adinapūnyya 213b. 63 Mahākācyapa 250a.
53 Subhāśitagaveshin 217a. 64 Sudhanakinnari 266a.
54 Sattvavasghadha 218b. 65 Ekačṛīṅga 272a.
55 Sarvandada 221b. 66 Kavikumāra 277b.
56 Gopālanāgadamaṇa 223b. 67 Saṁgharaṅkṣita 280b.
57 Stūpa 224b. 68 Padmāvatī 286b.
58 Puṇyabala 226b. 69 Dharmarājikāpratishthā 288b.
59 Kuṇāla 238b. 70 Mādhyantīka 289a.
60 Nāgakumāra 240a. 71 Çoṇavāśi 290a.

205*.
Then follows Somendra's supplementary tale, 108, entitled Jimutavahana (386a), at the end of which comes the genealogy noticed under Add. 913†, and then the table of contents in ñōlikas, ending on 389b.

The scribe's own subscription runs thus:

† The author's immediate ancestors, Prakāśendra, Sindhu and Bhogîndra are given as in Dr Bühler's MS. (see his Report, cited under Add. 913).
Add. 1315.

Paper; 33 leaves, 5 lines, $7\frac{1}{2} \times 2\frac{1}{2}$ in.; xviii cent. (?)

Dhāranīs.

Inaccurately written (as the extracts may shew). See R. A. S. Cat. No. 79.

Begins:

श्री नम र्ग्रजसरयः। श्री नभी श्री वजसलायः। श्री नम:
श्री व्यजसहाकारायः विलवर्णः

The following ends of sections may be noted:

दति श्रीमहाकातन्त्रयां नाम वर्तन्युज्यू माहाश्रया-
धन परिमात्। 3b.

आर्य्यश्रीभवशृवराया नामाःधीनामपरिवर्कः। 7a.
आर्य्यवजवीदारिशी नाम चुद्यम समात्। 10a.
आर्य्यघाणपविन्दियम परिवर्कः। 13a.
आर्य्य显露[च]श्रीविधवजया नाम धारणी समात्। 17a.
आर्य्यपवचननिधारणी। 19a.
आर्य्यमदारिशी नाम धारणी। 21a.
आर्य्यप्रमानात्तकानाधारणी परिमात्। 33a.

Add. 1317.

Paper; 29 leaves folding backwards and forwards, 6 lines, $9 \times 3\frac{1}{2}$ in.; various hands, chiefly xviii cent.

Tantric mantras, etc.

The manuscript is in a dilapidated condition; some of the pages are torn, and the writing is often illegible. It is a collection of prayers and mantras, used apparently in Tantric ceremonials.

The following ends of sections may be noted:

दति बुध्रुगेति स्थोच्च समात्।

* श्रीवजसहाकारास्वस्तीच्छ समात्।

* मंगलानुवर्तनेन समात्।

The title of the work and the date are illegible.
Add. 1318.

Paper; 8 leaves, 5 lines, 7\frac{1}{2} \times 2\frac{1}{2} in.; modern.

**Ārya-tārābhāttārikāyā Nāmāshṭottaraçatakam.**

The work is in clokas, but inaccurately written.

Begins:

\begin{itemize}
  \item श्रीमयीतरके रष्यन्त नानाधातुविराजिति
  \item नानादुमलसातारीणे नानापरिचिनकृजिति
  \item स्ववस्चलिती युक्ती भगवानवलोकिति।
\end{itemize}

Ends:

**विज्ञान तत् श्रीमान् पर्यंगस्नासनिष्ठि: (ि read पर्यंगः-भासनिष्ठि:) ि**

**Add. 1319.**

Paper; 70 leaves, 6 lines, 10\frac{1}{2} \times 3 in.; dated N. S. 944 (A.D. 1824).

**Ekaravira-tantra (Caṇḍa-mahāroshaṇaṭantra).**

The MS. is carelessly written. See R. A. S. Cat. No. 46, where the book is called Ekalla-vīra. For some account of it see Csoma Körösi (As. Res. xx. p. 426).

Begins:

\begin{itemize}
  \item एवं मयाः श्रुत्मिकस्मिन् समथे भगवान्।
\end{itemize}

It consists of twenty five paṭalas, ending as follows:

1. द्वितीयपालार्थे श्रीचण्डमहारोषणक्ति तन्मातवतरं-पालः प्रथमः। 3a.
2. दौ शौ मण्डलपटली द्वितीय। 4b.
3. दौ शौ भविष्कप्तलप्रयत्नीय। 7b.
4. दौ शौ कृत्वापत्तलस्तुत्य। 11a.
5. दौ शौ मन्नपटलः पद्मम। 12b.
6. र० श्च नियमयोगपत्रः शतमः 18b.
7. र० श्च देशपिन (†) पत्रः शतमः 19b.
8. र० श्च खूँपपार्वत्यः शतमः 22b.
9. र० श्च आदपत्रः त्रैमः 23b.
10. र० श्च वीमलागपत्रः (sic) दशमः 26b.
11. र० श्च विश्वपत्रः एकादशः 27a.
12. र० श्च सर्वमलकः पत्रः दशादशः 35b.
13. र० श्च चर्चापत्रः चयीदशः 37b.
14. र० श्च सुर्याध्यपतः शुद्धदशः 39a.
15. र० श्च विपविपत्रः पञ्चदशमः 42b.
16. र० श्च नीतियज्ञांवादपत्रः प्रवेषः 46a.
17. र० श्च दुःखाविविज्ञापत्रः चतुर्दशमः 49b.
18. र० श्च ब्याधिवेदनागपत्रः चतुर्दशमः 53a.
19. र० श्च दुःखोत्सवपत्रः धनविविश्वतिमः 56b.
20. र० श्च नामाविन्दित्रदिविनिगदितयक्षमध्यपत्रः विश्वतिमः 61b.
21. र० श्च कुशफल पत्रः एकविविश्बतिमः 64b.
22. र० श्च वाच्यक्रिया विविश्वतिमः 66b.
23. र० श्च विद्युच्छयपत्रः खण्डेयाविविश्वतिमः 67b.
24. र० श्च देशखुपपत्रः शतुर्विविश्वतिमः 68a.
Ends:
25. र० देशप्रीयa Add. 1470.

Add. 1320.

Paper; 38 lines, 6 leaves, 10½ x 3½ in.; dated (see below).

ADITYOGA-SAMĀDHIL

The first portion of the work described under Add. 1278. It begins like that MS., and contains numerous drawings to illustrate

† देशप्रीयa Add. 1470.
the position of the hands in various pūjās. The writing is very

careless and incorrect. The book has no title and no conclusion.
There is on the fly-leaf apparently the date N. s. 958 (A.D. 1838),
but the second figure is not clear.

Add. 1321.

Paper; 96 leaves, 6 lines, 10½ x 3½ in.; dated N. s. 931
(A.D. 1811).

KĀRĀNDA-VYŪHA (prose version).

Begins and ends as in Add. 1330.

Add. 1322.

Paper; 207 leaves, 6 lines, 14¼ x 3¾ in.; XVIIIth century (?).

ĀVALOKITEŚVARA-GUṆA-KĀRĀNDA-VYŪHA.

In this MS. the chapters are numbered.
On the work, see Add. 872.

Add. 1323.

Paper; 40 leaves, 9 lines, 9½ x 4 in.; dated N. s. 979 (A.D.
1859).

NĀMA-SANĢĪTĪ (with Newārīl Version).

Begins:

च वल्लभरणीमान, दुहुङ्गिरभकः परः।
जिनस्यो विजयी वीरो गुणारात् ल. राज्यः कृति कित्रसः।

It is divided into sections, with colophons such as the following:

भगवण्णागाय योधः। 5a.
प्रतिवचनगाय वदः। 6a.
पदुल्लालालितेकन्यागाय दे। 6b.
मायाज्ञाज्ञाभिगिर्विद्यामगाय तिखः। 8b.
वल्लभादतूम्मलमण्डलमाय चतुर्वेदः। 10b.
Add. 1324.
Paper; 96 leaves, 15, 16 lines, 14½ x 6 in.; modern.

SADDHARMA-PUNḍARĪKA.

See Add. 1032.

Add. 1325.
Paper; 178 leaves, 5, 6 lines, 9½ x 2½ in.; dated N. s. 939 (A.D. 1819).

PAñCARAKŚHĀ.

Inaccurately written. Compare R. A. S. Cat. No. 56.*

This work is thus described by Mr Hodgson (Essays, p. 18), “an Upadesa Dhāraṇī, an account of the five Buddha-Saktis, called Pratisarā, &c.; prose; speaker, ‘Sākya; hearer, Ānanda Bhikshu.”

Begins:

एवं मया सुत्तमेकिल्लामेवे भगवान्विवञ्जयेनिमित्तरुप्तः
गारे विचारित सः। महाविज्ञानसाधनेन भवन्तु
प्रशास्ति बल्लेन तत्ततुरुप्तः। ०

1. महाविद्याराजी महाप्रतिष्ठारायाः प्रथमकालः समासः 36b.

2. अर्यविधाराध्यायाः प्राचीनाः रत्नाविधानकृतविद्याधरकारः समासः 48b.

* The great number and antiquity of the copies of this intrinsically uninteresting work are doubtless due to its use in Buddhist swearing (Wright’s Nepal, p. 147 note).
Add. 1325.]  

SANSKRIT MANUSCRIPTS. 49

3. चार्य श्री महामायूरी विद्याराजी स्वरूपवाधणी समाप्त।  
167a.

4. चार्य महाशीतवती नाम विशा (विशा ?) राज्यी समाप्त।  
172b.

Ends:

इति महानुष्ठारीति (sic) परिषमान । चार्ये महामायूरी तिष्ठरा  
महामायूरी महाशीतवति महामायूरी महानुष्ठारी। एतानि पंच महारथाधिकारी विषय समाप्त।

Add. 1326.

Paper; 225 leaves, 6 lines, 15½ x 4 in.; dated N. S. 839  
(A.D. 1719).

DHĀRANI-SAṄGRAHA.

Good close and regular Nepalese hand-writing.

At the beginning and end of the work are somewhat brilliant illuminations of deities, etc. The binding-boards are also illuminated.

A collection of Dhāranis different from the Dhārani-saṅgraha of  
R. A. S. Cat. No. 55, and also from Add. MS. 1485.

Begins, after invocatory preface:

प्रथमतत्त्वं पवित्रारघानादिरत्युक्तिशिवरिरी।

The collection contains many hundreds of short dhāranis, connected with all the chief personages of the Buddhist Pantheon, as well as with some of the chief literary works: e.g. the ‘Lotus’ and the Laṅkāvatāra (86).

The colophon commences (223b) in what is intended (see below)  
for Sanskrit:

इति स्त्राण्युपारन: (sic) शनिष्ठकस्वस्तीच समाप्त:। इति धार-  
प्रवर्तकान्तियविसमाप्त:। ये धार्मिकं। ईश्वरवीयं  
प्रवर्तकान्तियविसमाप्त:। इति धार-  
स्त्राण्युपारन: (sic) शनिष्ठकस्वस्तीच समाप्त:। इति धार-  

† Wright's Nepal, p. 48.
The vernacular colophon accordingly follows. Then a blessing; after which:

... etc.

For these and other scribe's verses see Max Müller, Rigveda Pref. p. xi.). Then follow a line of vernacular and the final invocation.

Add. 1327.

Paper; 78 leaves, 6—7 lines, 15½ x 3½ in.; in various hands, xviii—xixth cent.

Dvāvimcātyavadāna-kathā.

Carelessly written. For the beginning see Add. 1274.

Ends:

इति द्वाविनिशितः चवद्रानकथायाः चन्द्रानवदानदविनिशितः
परिच्छेदः समास।
This MS. does not contain the epilogue found in Add. 1274 and the Paris MS., but ends with its 22nd avadāna. The names in the index on the cover do not in all cases accord with the colophons.

Add. 1328.

Paper; 81 leaves, 14—16 lines, 13\(\frac{3}{4}\) x 6 in.; modern.

JĀTAKA-MĀLĀ.

A transcript of the Jātakamālā, containing 34 jātakas. See Add. 1415 for an account of the work. After the close of the 34th Jātaka (80a), ending as in Add. 1415, a short concluding chapter is added in this MS.

Begins:

\[\begin{align*}
\textit{अथावैवृत्तिःसन्तु भगवन् कं दिति काश्यप:}\nonumber \\
\textit{भगवान् बोधिष्ठो न कुष्ठ गन्ता भविष्यदिति (नवति?)}\nonumber \\
\textit{तथा ते जीतुमिष्ठामि वदम मे वामिपुज्व।}\nonumber
\end{align*}\]

Ends:

\[\begin{align*}
\textit{थानान्तरस्यमिः प्रमुखितमनवी वीररागादिरीशाः}:\nonumber \\
\textit{तिः श्रीबोधिष्ठवद्वृत्तमालाः नाम सतपञ्चात्तवं नाम चतुस्तिक्षणे यथा वमासमिति।}\nonumber
\end{align*}\]

Add. 1329.

Paper; 67 leaves, 9 lines, 13\(\frac{3}{4}\) x 4\(\frac{3}{4}\) in.; modern.

GUHYASAMĀJA (PŪRVĀRDDHA).

This MS. is a copy made for Dr D. Wright, unfortunately from the same MS. from which Add. 901 is taken; compare the marks of lacunae which coincide throughout. The only slight differences I have noted are in two titles, see Add. 901 supra. Ch. i. ends 5a; ii. 6a; iii. 7a; iv. 8a; v. 8b; vi. 10a; vii. 12a; viii. 13a; ix. 14b; x. 16a; xi. 18b; xii. 21b; xiii. 29b; xiv. 35a; xv. 43a; xvi. 48a; xvii. 57b; xviii. 67a.
Add. 1330.

Stout yellow paper; 84 leaves, 6 lines, $12\frac{1}{2} \times 3$ in.; dated N. S. 761 (A.D. 1641).

*Kāraṇḍa-vyūha* (prose version).

The lines are ruled and the writing is regular, though not so fine as we sometimes find at this time.

There are five illustrations, somewhat poor in colour and drawing.

The colophon is in the vernacular. See Add. 1267.

Ends:

अन्यकारण्ण्युहा सम्भववान सूरू गर्वराज यामायाम।

Add. 1331.

Paper; 33 leaves, 6 lines, $8\frac{1}{4} \times 3\frac{1}{4}$ in.; modern.

Part of the *Amara-koça*.

Ends abruptly with the lines in the *bhūmi-varga*:

धरा धरिचि धरणि: दौषि च जा काम्पिपी चिंतितः। सर्व-बहु वचुमति — (II. i. 2).

Add. 1332.

Paper; 22 leaves, folded backwards and forwards, 7 lines, $8\frac{1}{4} \times 2\frac{3}{4}$ in.; XVIIIth cent.

*Nāma-sāngīti* and *stotras*.

A volume of gāthās and stotras, addressed to Lokanāth (Macchendra?), Avalokiteśvara, &c. in very corrupt Sanskrit, and occasionally perhaps in some native dialect. *Stotra* is always written *tatra*.

Begins at p. 9:

कामृतिलिप्तपितसुवर्णेषु जचकिर्यारागसन्युहुदुहिहिदर 
सागरनिन्द्र विश्वनारायण ईव नमस्ते। वामलकुचवसागरधर 
नन्दीकपीतसुराय कमाने सुर्ये सुमण्डल सूर्ये सुतेज विश्वुः।
This hymn occurs in Add. 1333 leaf 2.

The following are the colophons of the stotras:

दृति श्री गंगाधराभित्रितं श्रीनाथायस्वतीं ग्रंथमानस।
श्रीमद्योगदार्थावृत्तीकित्य्यम्बबवर्धा क्रिया जगराजा-
खवतींचं परिस्मानस।
श्रीमद्योगदार्थावृत्तीं कस्त्र निशुल्करायनमतीं ग्रंथमानस।
श्रीमद्योगदार्थावृत्तीं कस्त्र चर्चितिया (?) विग्रहतिक्षवतीं परिस्मानस।
श्रीमद्योगदार्थावृत्तीं कस्त्र दुस्सवतीं परिस्मानस।

The Nāma-saṅgīti then follows; see Add. 1323.

Add. 1333.

Paper; 48 leaves, folded backwards and forwards, 6—7 lines,
7 x 3¼ in.; dated N. S. 917 (A.D. 1797).

STOTRAS.

The MS. is in several hands, some being mere modern scribble.

The book is said to contain hymns and prayers in Sanskrit with
a Newari translation.

The chief colophon runs:

दृति श्री गंगाधराभित्रितं श्रीनाथायस्वतीं ग्रंथमानस।
श्रीमद्योगदार्थावृत्तीं कस्त्र निशुल्करायनमतीं ग्रंथमानस।

In another page occurs, in a later hand, the date सम्बाद ७६२।

Add. 1334.

Paper; 20 leaves, folded backwards and forwards, 5 lines,
7½ x 3 in.; modern.

BHIMASENA-PŪJĀ.

Several leaves are blank or only filled with diagrams. The
writing is very careless.

The work contains a short liturgy, with prayers and hymns and
references to ceremonial acts such as candanādi-pūjā, &c.
Add. 1334.

Begins:

इं (चि ?) मलिकांच जापांच (?)

Ends:

दृति भिमवेनपूजा रमास।

Add. 1335.

Coarse brown paper; 3 leaves, 5 lines, $12\frac{3}{4} \times 3$ in.; modern.

Prayers.

Some tattered leaves containing short passages and invocations. The beginning is torn, and there is no regular colophon.

Ends:

अम्बां वांवांभम प्रणविनितिविलक्षण (?) वं महायानपुजों (sic)।

Add. 1336.

Paper; 3 leaves, 6 lines, $7\frac{1}{2} \times 3$ in.; modern.

Dhāranīs to Parṇā-çavāri.

Apparently a fragment from a collection, one leaf being numbered 24. A Parṇa-çavāri-sādhana occurs in the Sadhana-mālā-tantra Add. 1648, leaf 90.

Add. 1337.

Paper; 1 leaf, 8 lines, $7\frac{1}{2} \times 3$ in.; modern.

Prayers.

This leaf contains short mantras addressed to the eight Mātrikās.

Add. 1338.

Coarse brown paper; 9 leaves, 6—7 lines, $8 \times 4$ in.; modern.

Prayers.

Several of the pages are blank or illustrated with symbols and coloured drawings of the Mātrikā goddesses. It contains apparently
some prayers used in their worship in a very corrupt Sanskrit or patois.

Add. 1339.

Paper; 272 leaves, 16—17 lines, 15 x 7 in.; modern.

**Mahāvastu.**

An edition of the text with introduction and commentary is now being published by M. E. Senart. Vol. i. which has already appeared (Paris, 1882, 8vo.), corresponds to leaves 1—836 of this MS.

Ending at 446.

Add. 1338. [Sanskrit Manuscripts.] 55

**Mahāvastu.**

An edition of the text with introduction and commentary is now being published by M. E. Senart. Vol. i. which has already appeared (Paris, 1882, 8vo.), corresponds to leaves 1—836 of this MS.

Ending at 446.
CATALOGUE OF BUDDHIST

भर्मापालख जातकं° 98.
श्रव्विपणजातकं° 98b.
श्रमरावी कंमारकाधीमाय जातकं° 99b.
स्थरीजातकं° 100.
किबरीजातकं° 105.
पञ्चमहाख्रं समासं 110b.
स्वामायजातकं° 119b.
चमकखं नागराजखं जातकपरिवकखंद 120.
कपपखं व्याकरणं 122b.
सुजाताव्याकरणं 124b.
स्वामकंगिरिजातकपरिकखं 128.
स्वामजातकं° 130.
भर्म्रिग्रंथशं मूगराजखं जातकं° 131b.
शकुनकजातकं° 132b.
छखपजातकं° 133.
मवर्जातकं° 134.
शकुनकजातकं° 135.
मूगराज्ञी सुषुपख जातकं° 135b.
बलशीकितं नाम स्तुंच परिसमां 145b.
बलशीकितं नाम स्तुंच महावसुख परिवारं समासं 160.
बलदाने कुमजातकं° 186b.
ठप्पजातकं° 186b.
वानरजातकं° 186b.
वानरीजातकं° 187.
पुष्पवनी नाम जातकं° 189.
विजीतावी ब्रेंदेराज्ञी जातकं° 190.
महाकाशस्य वस्तुमार्ग्यस्य समापं 192b.
शालिपुत्रमीजेश्वायनसमुखां पञ्चां भिचश्नां रा-
च्छीद्रपविनां जातकं° 256b.
पितापुच्छमागमे समां 205.
काकजातकं नाम° 206.
हस्तिनिकाजातकपरिक्षण° 207.
हस्तिनीजातक° 207b.
नलिनीजे राजकुमारीजे जातकं 212.
पश्चावतीजे परिक्षण° 216.
पश्चावतीजे पूर्वयोगं° 216b.
राजकुमारस्व पूर्वयोगं° 217b.
उपलिंगोपलानां जातकं° 221b.
महागीरविद्रो भगवती पूर्वनिवासंप्रयुक्तं सृजं° 227.
बकुबुद्धस्वतं° 232.
धर्मलल्लख सार्धवाचख जातकं° 241.
कदाबाङ्गा भास्मातकोविष्रजातकं° 251.
कीमलराशी जातकं° 252.
पन्नकान्ता भद्रवर्गकार्यां जातकं° 253.
श्रुभजातकं° 255b.
चिंगोठिकानां प्रभवं 256.
श्रयुष्टपूर्णेष्मेष्टचण्डीपुच्छ जातकं° 257.
नालकप्राणी° 258.
सभिको वस्तुप्राच्याचर्यायचर्चयप्रभवं स° 260b.
चशीदख श्रेष्ठिपुच्छ वस्तु° 263b.
चशीदख श्रेष्ठजातकं° 263b.
श्रविषनख जातकं° 264b.
श्रयुष्टानां उद्विल्काश्यपनादिकाश्यपानां जातकं°
267b.
श्रीरिन्द्रमराजजातकं° 272.
इदम्भो चक्षुगवान् etc.।
श्रयंमालाबंधिकानां लोकोंत्तरवादिनां पाधिं दति श्री-महापुरुष व्रद् धारानं समां। चे धर्मं etc.।
Then come 8 lines in praise of the spiritual benefit etc. of the book; after which follows:

प्रचारमाणे श्रीक १२५॥ श्रुव्यम् ॥

Add. 1340.

Paper; 63 leaves, 6 lines, 10 x 3¼ in.; dated n. s. 962 (A.D. 1842).

He-vajra-ḍākinījālasambara-tantra from the Dvātrim-catkālpa-tantra.

Inaccurately written. In two parts; cf. R. A. S. Cat. No. 40. It consists of a dialogue between Bhagavat and Vajragarbha.

Begins:

एवं मया स्नुतसेखिलसद्ये भगवानस्वर्गतागात्काष्टकाष्टक-
चित्तवज्ञानीविद्वेद् (?) विजयां। तत्र भगवानां॥

Part I.

1. वज्रकुशपतलः प्रथमः (Cod. वज्रकुशपतलः)। 4a.
2. दैवतवज्राकिनीजालवतरः मन्त्रपत्तिः द्वितीयः। 8a.
3. दैवतापत्तिसूतीयः। 10a.
4. दैवताभिषेकपत्तिसूदरः। 10b.
5. [तत्तथपतलः पद्मः।] (?)
6. चर्यापतलः षडः। 14b.
7. ह्रोमाविष्णुपतलः (?) धगः। 17a.
8. ह्रोमाविष्णुगिरिनाम महाविष्णुगिरिभक्षपतलः स्तम्भः। 21b.
9. विषुविद्रूपपतली नाम नाशः। 23a.
10. अभिषेकपतली दशमः। 26b.

वज्रघोराभिभेदोधि नाम कश्यराजः शमांसः। 27b.

Part II.

1. दैवतवज्राकिनीजालवतरः द्वितीयकविघुपरमः पत्तिः। 29a.

† Not found in MS., but added from Add. 1697. 2, lf. 7a.
Add. 1340. SANSKRIT MANUSCRIPTS.

2. चौ जौ विनिभंग्न्यो नाम परशु द्वितीयः। 34b.
3. चौ जौ सब्रेत्नमनन्दनसंख्याभावी (?) नाम परशु- 
   नीयः। 40a.
4. चौ जौ सब्रेत्नमनुक्रमधुरप्रसन्ने नाम परशुस्वरू 
   पः। 48b.
5. हैवजायुधपन्तः पञ्चमः। 54b.
6. हैवजायुधाकिनी जालसमवेच घटविधानपन्तः वङ्गः। 55b.
7. चौ जौ भौजनविधिपन्तः चतमः। 56b.
8. चौ जौ विनयपन्तः अष्टमः। 57b.
9. चौ जौ मनोज्ञारपन्तः नवमः। 61a.
10. चौ जौ जापपन्तः दशमः। 61b.
11. महामहाराजमहाशाखेय दार्शन्तिसृतत[क]चिश्याधमक- 
    महामहाराजः समासः। वै धर्मा०। संस्कृत श्रीविष्णु ४१२१ 
    निति चैव प्रदिपः ३०

Add. 1341.

Paper; 97 leaves, 6 lines, 14 x 4 in.; dated N. S. 963 (A.D. 
1843).

SUVARṆAVARṆĀVADĀNA.

Written by several scribes. It is a portion of the Vratavadānam-
ālā (extant in the As. Soc. Beng. Collection at Calcutta). In 3 
chapters.

Begins, after invocations and enumeration of certain Bhikshus:

जयश्रीभिष्मच चे सी जिनश्रीबघुवाच तं सूयतां कचिष्या 
        मिल कचिष्यामतं महत्।

1. दृतिति श्रीनाथदासमालायं सुवर्ष्यधावदानं सौन्यभाता- 
   नुप्पायं सृष्टिश्चतुम्परि नाम प्रथमाध्याय। 18b.
2. दृतिति श्रीं श्रीं द्वितीयावदानं। 69b.

Ends:

दृतिति श्रीं सुवर्ष्यधावदानं नाम द्वितीयावदानं समास।
The first chapter introduces a sārthavāha Divākara, son of Ratnākara, who visits Mahākācyapa.

The origin of the name Suvarṇavarṇa is to be found in the second chapter, l. 226, l. 1.

The third chapter tells of a sārthavāha Karna, and commences by relating the circumstances of the birth of his son, named Dvīrūpa, 71b.

The date is in figures, and the name of Rāja Vikramasāh is appended.

Add. 1342.

Paper; 79 leaves, 7 lines, 13½ x 4 in.; modern.

SUVARNA-PRABHĀSA.

The beginnings and endings of the chapters substantially the same as in Add. 875 (which see). The postscript however consists only of the verse चे धर्मी, with another verse of invocation not found in Add. 875. At the end is a leaf which a note by Dr D. Wright states to have been put with this MS. simply as a cover. It is the beginning of a modern copy of the Paramārthanāmasaṅgati (see Add. 1347), giving the first 7½ ślokas.

Begins:

अध वच्चधरस्रीमान्। दुर्दहान्तदसकं परं: चैलोकवि-

जयविलं: गुद्धरात्त कुलिखस्करं: (sic) ॥ १ ॥

Add. 1343.

Paper; 71 leaves, 4—5 lines, 7 x 2½ in.; in various hands, mostly XVIIIth century.

A DHĀRAṆĪ-SAṄGRAHA.

Leaves 16, 38, 39 are wanting.
Add. 1343. SANSKRIT MANUSCRIPTS.

We find here several of the charms that are usually comprised in such collections; e.g. the Vasundhārā (4), the Gaṇa-patiḥridaya (10b) and the Marici (19); all of which are in the saṅgraha of R. A. S. Cat. No. 79.

Add. 1344.

Paper; 79 leaves, 7—9 lines, 11 × 4½ in.; ordinary modern Devanāgarī hand.

AMARA-KOÇA.

Well written with dandaśas in red ink, and occasional comments in a small fine hand written over the lines.

The work begins with the stanzas given in Dealongchamps' edition, p. 1. The first Kānda (If. 16) has its own index and cover. The MS. concludes with an index.

Add. 1345.

Paper; 17 leaves, 10—12 lines, 13 × 4½ in.; modern.

KAPIṢĀVADĀNA.

There are copies at Oxford and Paris. See also Add. 1537.

After a preface of four lines, containing benedictory invocations and promise of bliss to the reader, it begins:

एवं मया श्रों भगवान् स्मालोक्य श्रद्धाला विश्वेति श्र।
तत् भगवान् भक्तमुनिसाधयाति श्रेष्ठे सम्यक्षण्वज्ञानिकहिंविचु-शतवर्षीः सादृश ज्ञतवने...।

1. Ends:

2. दृति कविश्वावदाने (sic) पूर्णज्ञावर्षे नाम प्रथमाध्यायः।

3. दृति कपिःशाः मानुष्यावतारवर्षे मो द्वितीयाः।

4. को शैववज्ञावर्षे वर्षीयाः।
4. कृत्वान्नन्दज्ञातः चतुर्था । 8a.
5. दृष्ट्यप्राधान्यः पञ्चमा । 9.
6. दृष्ट्यमीन्द्रियः पञ्चमा । 10b.
7. दृष्ट्यपृज्ञावलः पञ्चमा । 13b.
8. दृष्ट्यचुगादिनः नामाहत्तमः

Ends:

दृष्ट्य सीकपीशावदान चर्चातन्दिनेष्वर्ष्ट्यो नाम नवमायः समाः।

० धर्मशास्त्रं च लिखापथमि  । (a scribe's verse).

Add. 1347.

Paper; 63 leaves, 5 lines, 8 x 3 in.; modern.

PARAMĀRTHA-NĀMA-SĀNGATI (०).

Very corrupt Sanskrit and vernacular (the latter in red ink).

Begins (after invocations to 'Mahānātha'):

आधिब्रह्मजीविन्दुजीवियन गुज्याट कुनिश्चरः

1. अधिकाशहितनामगाध्या पीडः । 8.
2. प्रतिप्रचारगाध्या षट् । 10.
3. मायजालाभिलाभित्वाधिकारिखगाध्या चिस (sic) । 12b.
4. वज्ज्ञातुमाधारक्षकनाय गाध्या चतुर्था । 17b.
5. लघुविश्वास्थर्ममाध्यात्मनानगाध्या पञ्चपञ्चविश्वास । 26b.
6. चाद्रमगाध्यायापाराधिनशार्थः च (०) । 30b.
7. प्रत्यक्षाश्रान गाथा दाचवादिः । 45b.
8. वज्ञानुशासन गाथा पञ्चमा । 59.
9. दृतिर पञ्चतथागतवान गाथा पञ्च । 60b.

Ends:

दृति उपविज्णारगाध्या षट्।
Then follows a vernacular version of the above lines.

Add. 1348.

Paper; 27 leaves, 5 lines, $8 \times 3$ in.; dated N. S. 937 (A.D. 1807).

[Mahā]-Pratyāṅgirā-[dhāraṇī].

See R. A. S. Cat. No. 77. A pencil note on the cover by Dr Wright describes the contents as "Prayers or mantras against sickness, witches, etc."

Begins:

\[
\text{Sūtra}
\]

Ends:

\[
\text{(a scribe's verse).}
\]

Add. 1351.

Paper; 19 leaves, 7 lines, $11 \times 4$ in.; dated N. S. 982 (A.D. 1862).

Work on Samvats (Vernacular).

On each leaf is written वषेष मं-मंढरे (thus divided between the two margins).

Begins:

\[
\text{(ascribe's verse).}
\]

Ends:

\[
\text{etc.}
\]
Add. 1352.

Paper; 15 leaves, 5 lines, 11 x 3 in.; dated n. s. 985 (A.D. 1865).

*Mahākāla-tantra.*


The MS. begins like that of the R. A. S., and on leaves 7a, 10a the colophons are those of Chapters V. and VII. respectively of that MS.

We have also (leaf 12) वेदस्यायनः (cf. *ibid.* Ch. XVII); (13) वेदस्यायनः (cf. Ch. XXII); (14) स्वेच्छस्यायार्थाय पत्रस्य।

Ends:

द्वितीयैः वज्वरमचालाकाशस्मचन्तीमहाशान-महाकृत- (leg. ॐस्य) नम्बरास्यान-वज्वरमचालाकाशस्मचन्ताधारणि- महाशानस्यू (sic) [स] मास। Then follows the date, see above.

Add. 1353.

Paper; 26 leaves, 6 lines, 8 x 3 in.; modern.

*Utpāta-lakshana-[lokeśvara-bhāshītām].*

A work on omens, in two parts. The work "Lokeśvara-parādījika" at Paris, Bibl. Nat. (D. 129) is identical (save in its preface) with the second part of this work.

Begins, after invocation to Mañjuśrī:

उत्यातः कथयत्तै देव शौचात्तै मम संस्कृतं।

श्वितंद्रममजाति (ि) देवमच्छुष्णिह। देववच।

स्ट्रयु सुधान प्रवचारम् गुरुभाष्यभपरिचरणं (sic)।

The first part of the work, in 54 stanzas or sections ends:

द्वितीयतंतरं। मंजुन्द्रीपाराजिका द्विती 12a.

Then follow two lines in a vernacular.

Part 2 consists of 55 stanzas with introduction and a long postscript.
The preface is a short dialogue between Tārā and the Buddha.

The first stanza begins:

तराढ़ि वनस्पतीः प्रवेशे न पुष्पिन्न न तथापि वा सामिनं
मात्युमेवाह।

चयमासं न वर्षतः।...

The work ends:

दूरतं उत्यातसलवणकोशीर्भाषियं तारा दक्षिण समास।
सिरिन्तं परिति तील काय वर्षाय श्रीवस्त्रायं कुलवज्ञं
लिखापि दिनविनुक्तं युबं।

Add. 1355.

Palm-leaf of a lightish grey, and not of the brown or yellow colour that is found in early MSS.; 22 leaves, 5 lines, 9½ x 2 in.; dated N. s. 696 (A.D. 1576).

Vasu-dhāranī [or Vasudhārā-dhāranī].

The handwriting is square, close, and regular. Written in the reign of Sadācīva. The leaves are numbered 1—22, of which leaf 14 is missing.

The dhāranī is introduced by the narration of part of the tale of Sucandra (see Add. 1400).

Begins (after invocation and two lines of preface): एवं मया etc.

The tale begins thus (2a line 2):

तन खलु पुनः समधिन कौश्यामदानगर्यस चुचन्द्री नाम
ग्रहयति: प्रतिवध्यति सर।

Ends:

आर्यव्रीत्वसुधारा नाम वाहरणी समास। देयध्वीं 5ं रत्रि
महायानयाथिः परमोपसक प्रादत् (?).सालगुमहाभववा-
धिनजंकराजभाराभार्यामुच्यवीचारिः (?).सगरपरिवारख यद्यपः

* For sālagūha compare Add. MS. 1354.
Add. 1356.

Paper; 42 leaves, 5 lines (ruled), 6 x 2½ in.; dated N. s. 860 (A.D. 1740).

DHĀRANĪS.

Leaf 20 is written in a very inferior, and more recent hand.

The collection is called Saptavāra in Dr D. Wright’s list, *Hist. of Nepal*, p. 318. Compare the collections in R. A. S. Cat. No. 59 (where also the name Saptavāra occurs) and No. 79.

Begins:

नमी भगवते चार्यश्रीसुधाराधारि। चौं चाहिवदेवताहि
नमी रङ्गचाय। दिन्यूर्युि सुहि च मृूत्त्वयुि च वरघ्रदा।
वसुभरिव वसुधारी च वसुश्रीश्रीकरिवर। धरणी धारणी॥

आर्यश्रीसुधाराय या नामांशुरतस्रताति बुद्धाविषयं समास॥

5a, etc.

आर्यगणपतिज्ञायं भूलतन्तरपरिषमास। 13b.
आर्यश्री उच्छवविजया (sic) नाम धरणी परिं। 19b.
इति पिशाचश्रीज्ञवली (sic) नाम धरणिद्विद्वयमसम्भव परिधुमास॥ 22.

आर्यरारन्धवताया नाम धारणी समासमिति। 25.

Ends:

आर्यश्रीनवद्रमादत्ता नाम धारणी। परिसमास। मृूभ रिखितं (sic) इस्लंवयुमशिवदारि संस्करतभित्रीक्षानदेऽस्रोऽमद्रुरी (?)

Then follow the scribe’s verse and the date as above.

* Cf. Wright’s *Hist. of Nepal*, pp. 207—8.
Add. 1357.

Paper; 36 leaves, 7 lines, 11 x 3½ in.; dated N. S. 973 (A.D. 1853).

AÇVAGHOSHA-NANDIMUKHĀVADĀNA with vernacular version.


Begins:

[LaTeX code for the beginning of the text]

Ends:

[LaTeX code for the end of the text]

In spite of our possessing three independent MSS., the Sanskrit is so utterly barbarous, as to render even the main thread of the story all but unintelligible to the ordinary reader.

The opening of the story however introduces a devi, Vasundharā, who commands a divine sage (?) Nandimukha-Açvaghosha to be born in the world of mortals (martayamaṇḍala, or, as the MSS. everywhere call it, ‘matya-maṇḍala’). Nandimukha is visited by a king. Mistrusting the king’s designs, the sage transforms himself through the power of the devi into a boar and lays waste the palace-garden. The pursuit of the boar is then described. Presently, beneath an Açva[-tha?] tree an Apsaras appears who proclaims the power of the Vasundharā-vrata (11b); further incidents illustrating this follow, a Vasundharā-vrata-sūtra being mentioned at 19a. Story of a maidservant (çeṭika) of the palace who practises the vrata. Declaration of the ten Kuçalas by the devi (32). The king and his son practise the vrata.

Such seems to be an outline of this incoherent emanation of the latest school of Northern Buddhist mythology.
Observe, that there appears to be nothing in the book to substantiate the statement in Burnouf, as above cited, that the work is by Āśvaghosha. It seems rather to be a fragment of his mythical history, comparable in tone and authority to the mediaeval stories about Virgil.

Add. 1358.

Paper; 27 leaves, 5 lines, 6 × 2½ in.; XVIIIth cent.

**Pratyāṅgira-dhāraṇī.**

For beginning and end see Add. 1348.

Ends with चं धर्षम...and an invocation.

There is a picture of the goddess on leaf 1.

Add. 1359.

Paper; 6 leaves, 6 lines, 9 × 3 in.; XVIIIth cent.

**Bhīmasena-dhāraṇī.**

The work consists of 34 verses.

Begins (after invocations to Bhīmasena and the Ratnatraya):

नमः भिमायुद्माय गडाष्ट्याय तेन नमः: \\

Ends:

श्राव्यश्रीमत्वाभिमृद्दन काम धारणी परिबाचः: \\

Add. 1361.

Paper; 12 leaves, folding backwards and forwards, 5 lines, 6 × 3 in.; dated n. s. 977 (A.D. 1857).

**Dāna-vākyā (?).**

The above title is given by Dr D. Wright, but the MS. seems to give no clue. The work consists of 35 numbered stanzas or divisions, and would seem to be on ritual.

Begins:

नमः श्रीदीप्यज्ज्वरुद्याय | भूम दकुरिख्य कुमारविचचच्चपेचे...

Ends:

...द्वित्माशीति पानं || पान || ९५ ||

The rest of the colophon is in some vernacular dialect.
Add. 1362.

Paper; 18 leaves, 8—11 lines, 11 × 5¾ in.; dated N. S. 966 (A.D. 1846).

Sragdhara-stotra (with vernacular commentary).

Text begins as in Add. 1272.

Ends:

इत्यार्थंतारामद्धारकायं रमाराशीर्यं (sic) समास। जन्तु-
रावधयपित्तवेद्विमिच्चावात्मा काजीरकामां स्तारावशीचे-
धुष्कराणामिति (?)

Then follow the postscript and date in a vernacular dialect.

Add. 1364.

Palm-leaf; 128 leaves, 6 lines, 12½ × 2½ in.; Bengali hand of the middle period; dated Vikramaditya Samvat 1503 (A.D. 1446).

Kālacakra-tantra.

A leaf of this beautifully-written MS. has been reproduced in the Oriental Series of the Palæographical Society Pl. 33. See also the Introduction to the present work.

The two wooden covers are filled on both sides with mythological pictures. The edges of the leaves have a sort of indistinct pattern.


Begins:

ख्वेँदेह ज्ञानकायं दिनकरवपुषं पद्मपचायतायं विहासनसः
सुरवर्णसंत मस्तकेन प्रणमः ।

1. दति श्रीमददातिसुदीर्घृते स्रीकालचक्री लोकधातुविन्य-
स्पतल: प्रथमः || (169 stanzas) 21.

2. आधारधारणार्थियां नाम पटली द्वितियः || (180 stanzas) 42.

3. आधिबिषेकपटलखृतियां: (203 stanzas) 66.
CATALOGUE OF BUDDHIST

4. उत्तरानान्तज्ञतय: (234 stanzas) 95.

5. दृति दादशाकाविशिष्टकुलोनुभूति श्रीमति कालंकृत
   शानपतल: बंचम: || दृति श्रीमकालंकतंत्रार: समान: ||
   (261 stanzas).

Then follows:

चं धर्मा। दृष्टधर्मैं सत्य प्रवरवा:यानाचाचिनायं।
श्रीमद्वानकमेवश्रीजातीनावानां धर्मचुक्तं तद्रववाध्यान
यापायः शास्त्रमतापिने पूर्वे मेयो नवकल्यावराजनुवंतनारायणं
कृष्णबीचवंशजानवलाभानं। परसंहारकोणीवार्तापाराजावली
पूर्वविनं; श्रीमद्वानकमेदवायदानातराजी सं् १९१२
भारतविद्य ११ बुध लिखापितं श्रीमतं भिचु श्रीजातीनावकैं।
लिखितं यं मध्येश्वरकालश्चार्यायमासानिकरणकायाकाश्रीय
जयरामदृष्टिनं। कैरवीयामाविश्वितं। 128a.

Add. 1365.

Paper; 259 leaves, 6 lines, 14 x 4 1/2 in.; dated N. s. 986
(A.D. 1866).

GUHYASAMĀJ (PŪRVĀRDDHA and PĀRĀRDDHA).

For the remaining portion of the work, see Add. 1617. From
the colophon, 258b, we might infer that only Part 2 is known as
Tathāgata-guhyaka; but from the size of the Paris MS. of that name
(255 leaves), it would seem that the name refers to both Pūrvārdha
and Pārārdha. Mr Hodgson makes the names Guhyasamāja and
Tathāgataguhya synonymous (Ess. Lit. Nep. 17). The work
ranks as a “dharma” in Nepal; see Burn. Intr. 68, 542.

Begins, after invocations to the Bodhisatvas, etc.:

ए° म° श्र° ए° ब° भगवान° etc., see Add. 901.

I. (Pūrvārdha):

1—7 also substantially the same titles.

8 is entitled मन्त्रसमय (instead of the vox nihili of Add. 901
8a), 20a.

10—18, see Add. 901.
Ends:

द्विति श्री... राहस्यादिकीनिर्घमश्रीगुद्धस्माजस्त महातन्त्राः
खः पूर्वः यमाः। यमाः। श्रीगुद्धस्माजपूर्वः कथा यहम्।

II. (Parārddha). Begins (after two invocations):

एवं मया अः एः सः भगवान् स्वर्तत्तधातकायवाक्षिचित्र
वजययोगित्रेण गेषु (corr. चीतिक्षूः cf. Add. 1617. 1) विष्णुति।
स्वाकाः। 102a.

1. द्विति स्वर्तत्तधातकायवाक्षिचित्रराश्राधु गुद्धस्माजे
नामाविधानायाविधायाविचित्रीयायायाधिकारादिभावना तत्प्रकरणः प्रथमः
पद्वः। 106a.

2. चीतिक्षूविचारतार नाम द्वितीयः पद्वः। 109b.

3. एः एः समाजे तत्वादेशशृंगतः पौः। 111a.

4. एः एः समुज्ज्वल नाम (cf. Add. 1617, ch. 5) चतुर्थः पौः।
115b.

5. एः एः महातन्त्राजे चीतिक्षूविचाराविभेदी द्वितियाः (sic)
पंचमः पौः। 119b.

5 (bis). एः एः स्वर्तत्तधाराजे प्रजापायाचेहभावना द्विती
याः पंचमः पौः। 122b.

6. एः एः दृश्यः षष्ठः पौः। 124b.

7. एः एः स्वर्तः श्रीमुख्तकविकराज द्वितीयः सप्तमः
पौः। 128b.

8. एः एः सः दृश्यः श्रीहस्तकीत्तपतिकयन्त्राम चतुर्थः पौः।
130b.

9. Title wanting.

10. एः एः दृश्यः श्रीजीत्तपतिकयन्त्राम दौष्ट्यः पौः। 133a.

11. एः एः दृश्यः एकादशः पौः। 139b.

12. एः एः दृश्यः कर्मपुनाच्चर्चित्रसुधार्यः दौष्ट्यः पौः। 141a.

13. एः एः चिन्द्रमारचतुर्थः प्रकरणाः चतुर्दशः
पद्वः। 143a.
14. द° स° दि° वज्रस्वर्निब्रह्मनामक्षणराजन् नाम (cf. Add. 1617, ch. 6) चतुर्दशः प°। 143b.
15. द° स° दि° स° सर्वभवनिद्रानभूमि (sic) लायकशं-न्यायकरणां नाम पंचदशः प°। 145a.
16. द°°समुदायचंस्याकप्रताम शादशः (sic)पत्तः। 153b.
17. द° स° °वसन्ततिलका नाम वसांगशः प°। 164b (cf. Add. 1617, ch. 9).
18. द° स° दि° सर्वभाषाद्वियानामामायुङ्क्ते सतस्व ऋषादशः प°। 176a.
19. द° स° सर्वक्रिमप्रसरवश्चिद्यो नामोनिविष प°। 189b (cf. Add. 1617, ch. 13).
20. द° स° सर्वक्रिमाणानाद्वियो नाम कल्पराजी विनिर्दिष्ट-पताः। 201b.
21. द° स° संभाव्यं सर्वबलराजे तीर्थिक्षाणापनयन्यक-भीतिविषः पताः। 207b.
22. द° स° स° स° सर्वक्रियायामतस्त्रयं चच्च्राम द्वारिष्टति: प°। 213b.
23. द° स° सर्वत्सत्यागतित्वति नाम चणिविषः प°। 215a.
24. द° स° पटपुस्तकनिर्भेदं नाम चतुर्विंगशः प°। 219a.
25. Title apparently wanting, see 222b.
26. द° स° महाभाषासिद्धियासास्तकारी नाम विन्दिषः प°। 223a.
27. द° स° सर्वत्सत्निद्रानमहाक्ष्यराः नाम समविंगशः प°। 225b.
28. सर्वक्रियानिद्रां नामाभावविषः पताः: समासः। 258b.

After which:

समासायं सर्वत्सत्यागतकांवाक्षिण्यं वज्रशशा श्रीतथागतगुज्जाकाविधानं: श्रीगुज्जाकमाणं परार्थे समासी ५८जीतनं।

थे धम्मा...
Add. 1365. SANSKRIT MANUSCRIPTS.

There is an illustration of a goddess on 258b.

Add. 1366.

Paper; 133 leaves, 8 lines, 15 × 5 in.; modern.

Ashtami-vrata (Newari).

Cf. R. A. S. Cat. No. 76.

Add. 1367.

Paper; 94 leaves, 12–14 lines, 14½ × 6 in.; modern.

Karuna-pundarika.

On the work see Burn. Intr. 72.

Begins (after invocations etc.) with title:

कहःपुष्परीकाक्ष्यः प्रवचनीपिल्लिक्ष्यः।

after which:

एवं मया श्रुं एकं सं भगवान् राजश्रेष्ठ विन्दुरति श्र।

2. रूपं श्रीकरुपं पुष्परीको द्रा्विसगंध्यतीयः। 13b.

3. रूपं श्रीकरुपं महायो मृदिस्वन्याकरण पूः चतुर्थं। 28b.

4. रूपं श्रीकरुपं महायो नाम पञ्चमं। 76b.

5. रूपं श्रीकरुपं द्रान परिवर्ती नाम पञ्चमं। 87b.

Ends:

रूपं श्रीकरुपं नाम महायानसुवं च समान्वितं।

चे धर्मः ... etc.
Add. 1368.

Paper; 35 leaves, 7 lines, $13\frac{1}{2} \times 8\frac{1}{2}$ in.; modern.

**Sukhāvati-vyūha.**

"The title varies between Sukhavatī and Sukhāvatī, but the preponderance of MSS. at present known is in favour of Sukhāvatī.

See a short abstract of the Sūtra in Burnouf's *Introduction à l'histoire du Buddhism*, p. 99 seq. The text of the smaller Sukhāvatī-vyūha was published with translation and notes by Professor F. Max Müller in the *Journal of the Royal Asiatic Society*, 1880, pp. 153—188.

Of the three MSS. which I have collated, those of the Bodleian Library and the Royal Asiatic Society belong together, while the Cambridge MS. frequently gives independent readings.

Begins:

The subject is as follows:

Bhagavat was staying at Rājagṛha on the Gridhrakūṭa mountain and addressed himself to Ānanda. Ānanda observed the glorious countenance of Bhagavat, and asked whether this was due to his Buddha-wisdom or to his remembrance of former Buddhas. Bhagavat praised Ānanda for thus questioning him, and then told him the story of a former Buddha. The 81st Tathāgata after Dipaṅkara was Lokeśvara, and among his pupils was a Bhikṣu called Dharmākara. This Bhikṣu sang Gāthās in praise of Lokeśvara, and expressed his wish to become a Buddha. When asking for instruction, and particularly for information as to the right qualities of a Buddha-country, Lokeśvara at first told him that he should find them out for himself. But when Dharmākara declared his inability to do so,
Lokeśvara consented to explain these qualities. After he had listened to Lokeśvara, Dharmākara wished to combine all the good qualities of the 81 Buddha-countries and concentrate them upon his own, and, after an absence of five Kalpas, he returned to Lokeśvara with his own prāṇidhānas or prayers for the good qualities of his own future Buddha-country. Dharmākara then proceeded to recite his prayers for blessings to be conferred on his own Buddha-country, which prayers (varying in number) are very famous and often referred to by Northern Buddhists. After that, Dharmākara recited some Gāthās in praise of Buddha Lokeśvara, and obtained the object of his prayers. He then performed for many Kalpas all that was required to become a perfect Buddha, he acquired all the Paramitās, and taught others to follow his example. When Ānanda asked Bhagavat what had become of that Bodhisattva Dharmākara, Bhagavat replied that he was living then in the west in Sukhāvati, and was in fact Amitābha (the chief Buddha of the Northern Buddhists). Then follow long descriptions of the light of Amitābha, his various names are given, the number of his followers, and his boundless age. It is stated that he obtained Buddhahood ten Kalpas ago. Then follow full accounts of Sukhāvati, its trees, flowers, rivers, and the enjoyments granted to all who are born into that Buddha-country. Whatever they wish for they obtain. Buddhas from other countries come to praise Amitābha, who appears to his believers whenever they come to die, and allows them to enter Sukhāvati. After some more Gāthās follows a description of the Boddhi-tree in that Buddha-country, and the benefits flowing from it. Two Bodhisattvas are mentioned as having left this Buddha-kshetra to be born in Sukhāvati, viz. Avalokiteśvara and Mahāsthāmaprāpta. Then follows a new description of the excellencies of Sukhāvati in which the blessings prayed for in the former Prāṇidhānas are represented as realised, and the inhabitants of Sukhāvati described as in the full enjoyment of all blessings.

Ānanda then expressed a wish to see Amitābha and the Bodhisattvas face to face, and at the same moment Amitābha sent a ray of light illuminating the whole world. They could see the people of Sukhāvati and the people of Sukhāvati could see Čākyamuni and all the inhabitants of the Sahālokadhātu.

Then a dialogue follows between Bhagavat and Ajīta, Bhagavat asking Ajīta whether, after seeing the people of Sukhāvati, he thinks that there is any difference between the Paranirmitavaścavartin gods
and the human beings in Sukhāvatī. Ajita says that he sees none. Next comes a question why some of the people are born there miraculously out of lotus flowers, while others are born after dwelling for some time within the lotus. The reason is that the former have had firm faith in Amitābha, the latter had entertained some doubts. Lastly Ajita asks whether people of this and other worlds are born in Sukhāvatī, and Bhagavat gives a long enumeration of those who either from this or from other Buddha-countries have risen to Sukhāvatī. The whole ends with the usual panegyric of the Sukhāvatīvyuha-sūtra, and an account of the rewards for learning, writing, repeating, and teaching it.”

For the above account of this MS. I am indebted to Prof. F. Max Müller, to whom it had been lent when this part of the Catalogue was in preparation.

**Add. 1369.**

Paper; 48 leaves, 6 lines, 10 × 3½ in.; dated N. S. 963 (A.D. 1843).

**Chando-'mrīta-latā.**

A work on metre, by Amṛita Paṇḍita. Compare the Chando-manjāri of Gaṅgādāsa.

Begins:

चौं नमः रबचचाय। परमगुणभी नम॥

देवं प्रणम शाक्षीवं जयस्वीतनौद्व। श्रीरामातनन्दन्यी

[5]मṛतानन्दनो तन्नदिमां॥

1. (31 cūkās) ends:

दृति इंद्रोगततात्यात्मतपिन्नतविरचितायामृष्वंवधाया प्रथमा मञ्चरी। 45b.

2. ०° क° च° बमहताया द्वितीया मञ्चरी। 42.

3. ०° क° च° चष्टस्माया (चष्ट°) द्वितीया म°। 43b.

4. ०° क° च° विषमाया चतुर्थी म°। 44b.

5. ०° क° च° माचाक्षताया पञ्चमी म°। 46b.
Ends:

Then follows the date, as above; after which:

The illustrations, as is implied in Mr Hodgson's account of the work (Ess. Lit. Nepal, p. 18) are quite Buddhistic in tone, but the only author quoted by name seems to be Piṅgala (3, 4).

Add. 1370.

Paper; 248 leaves, 7 lines, 13½ x 4 in.; dated N. s. 967 (A.D. 1847).

Lalita-vistara.

Begins and ends as in Add. 918. The texts of these two MSS. are however quite independent, of each other, as also of the Calcutta MS. (as represented in the printed edition).

Add. 1372.

Paper; 19 leaves, 6 lines, 9 x 4 in.; clearly-written modern Devanāgarī.

Nama-saṅgīty.

There are 9 leaves of supply, the 8th, which occurs at 17, being inadvertently numbered 8.

Begins (after invocations) as Add. 1323, which see.

Ends also like that MS., though with the verse च धर्मा°, and without date.

Add. 1374.

Paper; 114 leaves, 5 lines, 12 x 3½ in.; dated N. s. 993 (A.D. 1873).

Karanda-vyūha (prose version).

See Add. 1267.
Begins:
एवं मया श्रुतिकिल्लकः समाये भगवान् आवस्यां विहरति

Ends:
शार्यकारणव्यूहमायायानुसंधं राजभानां समायः।
The colophon is in a vernacular.

Add. 1375.

Paper; 72 leaves, 6 lines, 9½ x 3 in.; modern.

Manicūpāvadāna.

There is an illustration on the first page.

Begins:
ॐ नमः श्रीवर्मीलाय। एवं मया श्रुः एः सः भः आवस्यां वि। ख। अत्रे अस्तायिष्ठोगिरार्थे यद्रा भगवता प्रातिहार्ये
विद्धितं निमृक्षिताः स्वर्या नन्दिता देवमंश्याभिषिताः:.....

Ends:
दृति श्रीमणिभवद्वान (sic) समायः।

See Add. 874, of which however this text is independent.

Add. 1376.

Paper; 112 leaves, 5 lines, 10½ x 3 in.; modern.

Sarva-durgatiparicōdhanā (Part 2).

Begins as Add. 1378 (which see).

Add. 1377.

Paper; 64 leaves, 6 lines, 13½ x 3½ in.; modern.

Sugatāvadāna.

Compare Add. 1273, with which this MS. closely agrees. Its
final subscription however runs:

dृति अशुगतावदाने संघभोज्यप्रवंशापरिवस्त्रो (sic) नाम
द्रादशं: समायः।
Add. 1378.

Paper; 88 leaves, 5 lines, $13 \times 3\frac{1}{2}$ in.; xvith or early xvith cent.

Sarva-durgati-paricodhana (Part 2).

The leaves are numbered 24—111. There are three pictures of deities on the first page. A work on tantric ritual, etc.

Begins, after invocation to Vajrasatya:

Ends:

The last leaf is wanting, and the colophon ends abruptly:

Add. 1379.

Paper; 22 leaves folding backwards and forwards, 6 lines, $7\frac{1}{2} \times 3$ in.; dated N. s. 905 (a.d. 1785).

Stotras.

1. 25 stanzas, beginning:

Ending:

2. 13 stanzas, ending:

etc. (no name mentioned).

The last leaf is wanting, and the colophon ends abruptly:
3. 10 stanzas, ending:

4. 14 stanzas, ending:

5. 9 stanzas, ending:

6. 27 stanzas, ending:

7. 9 stanzas or divisions, ending:

8. 7 stanzas, ending:

From the vernacular colophon it appears that the MS. was written in the year given above by Črīvajrācārya Bhājudhanaṇḍoyāviyā (?) at Kāntipur (Kathmandu).

Add. 1380.

Paper; 11 leaves, 9 lines, 13 × 5 in.; modern.

Snātāvadāna.

The leaves are numbered 12—22. This tale is found in Avadāna-Çataka ii. 3, and Ratnāvadānamālā No. 2. There is a short abstract by M. Feer in the Journ. Asiat. Aug. 1879, p. 162.

Begins, after invocation to the Ratnatraya:

Ends:

Add. 1381.

Paper; 11 leaves, 9 lines, 13½ × 5 in.; modern.

Kausīgha-vīryotsahānavadāna.

For this tale see Avadāna Çataka i. 3 (and Feer, as quoted in the last MS.) and Ratnāvadānamālā 1.
Add. 1381.

SANSKRIT MANUSCRIPTS.

Begins:

चरित्रविश्वास: सर्वभौम: सुधी:। एकश्चित्रसम्बंधं
वर राजा खजने: वद्ध। पीचिकिष्क यम्भं ज्ञान तवस्य
धर्मसमस्तुकः।

Ends:

रति कीमिश्रित्येकाभासलाव्रान समारं।

Add. 1384.

Paper; 14 leaves, 5 lines, 9 × 3 in.; chiefly xviiiith century.

SARVA-DURGATI-PARIÇODHANA (Part 1).

Leaves 6 and 7 are filled in with newer paper and ink.

For beginning, etc., see Add. 1623. 2.

Ends with same sentences as 1623. 2, more briefly expressed, and

title as follows:

आर्यवर्धनगतिपरिश्रधनराजस्मां तत्त्वबुद्धभाषितं समारं।

Add. 1385.

Paper; 17 leaves, 5 lines, 9½ × 3 in.; dated n. s. 779 (A.D. 1659).

APARIMITĀYU-DHĀRAṆI-SŪTRA.

The leaves are numbered 54—70.

The work stood apparently fifth, from the No. 5 at the beginning,

For beginning and end see Add. 1277.

On 696 after the title, विङ्खला, श्रुतज्ञ etc., and full date, the
scribe proceeds:

एतविन्द्री नै भवविद्व वंशधरार्य मल्लोक्तारणि सन्नवार
हरिरसैन्तार्थि सम्बूधवद्धीचकाजुरी (?)। महाराज...जय-
प्रतापमहार्यव प्रभुमक्कलख विजयवर्धे

Then after various minor particulars chiefly in the vernacular:

सिद्धिन्तं विशेष्यश्रणार्मछानगरे बैंवीपकृतमछाविष्णुरा
विख्यत वद्धाचार्यविज्ञीदेवनिति।
Add. 1386.

Paper; 180 leaves, 12 lines, 13½ x 6 in.; modern.

**Aavadāna-çataka.**

See under Add. 1611 and Feer as there cited.

Text begins:

पूर्णभद्राय श्रीमती कशीद्रा विष्णुलयः।

Add. 1387.

Paper; 117 leaves; 5—6 lines, 9 x 3 in.; dated (in words) N. s. 950 (A.D. 1830).

**Buddha-carita-kāvyā.**

Written by several hands.

The leaves run thus; 1—3, 2*, 3*, 4—109, 109*, 110—114. A fresh hand begins at 2*6 which may account for the repeated numbering. On 109* see below.

On the work see Burnouf, *Intr.* p. 556.

Begins:

नम: ष्वेष्नाय। निन्यं प्रार्थ्यं विद्यंविश्वातिजितं, तमो
निर्मयनमन्तमानुष्ठतं। नु देरूक्षिदार्ज नितावाहंकारः; य
वन्द्यामि स्त्रीकृतं यस्मि नीलामार॥

1. Ends:

दृति श्रीतुद्दचरिते महाकाथे भगवप्रस्तृतिनाम प्रथमः

वर्गः: 8b.

2. श्रीवृ. चन्द्र पुरविशारारी नाम द्वितीयः: वः। 13b, 14a.

3. १० श्री विवेष्टेतप्तिनाम द्वितीयः: वः। 20a.

4. १० श्री श्रीविशारारी नाम चतुर्थः: वः। 27b.

5. १० श्रीभिनिष्ठमणी नाम पश्चः: वः। 35.

6. १० श्री क्ष्यंकनितिनी नाम षष्ठः: वः। 40b.
7. दूर श्रृंग तपोवनप्रवेशं नो सम्म: सं। 46.
8. दूर श्रृंग श्रन्तःपुरुविशापी नामाभ्यः: 55a-b.
9. दूर श्रृंग कुमाराख्येष्वी नाम नवम: सं। 62.
10. दूर श्रृंग चतुर्थधीकुष्ठ श्रायस्विगमं नाम द्रष्म: सं। 66.
11. दूर श्रृंग कामस्विगहिष्वी नामिकादशः सं। 73.
12. दूर श्रृंग चतुर्दश्रेणी नाम द्रष्म: सं। 81b.
13. दूर श्रृंग श्री मारविनयी नाम चरीदशः सं। 88.
14. दूर श्रृंग तपस्विषवीधवसंस्करनी नाम चतुर्दशः सं। 93b.
15. दूर श्रृंग धर्मचक्रपरिवर्तना दृश्यां नाम पर्यायः सं। 100b.
16. दूर श्रृंग धर्मचक्रपरिवर्तन नाम धार० सं। 108.
17. दूर श्रृंग विकल्पविबाहिकं नाम भाद्राशः सं। 114b.

The MS. terminated originally at leaf 109: on the back of which we get a long colophon, chiefly in the vernacular, of which the following is the first part (intended for ālokas):

श्रुयवाणकुम्भवर्ण मारी साध्वे रसिकम सरे।
श्रायस्विगमं नामाभ्यः सुदुल्लमं॥ (sic, contra metrum)
चतुर्दशर पादयं धार० सम्मां तथाः॥ २॥

Then follow some lines, chiefly in vernacular, as to the reigning monarch (Rājendra Vikrama). The remainder of the MS. (109*-114), written in the same hand, on leaves fresher looking and slightly smaller, contains ch. 17.

Add. 1389.

Paper; 61 leaves, 7 lines, 10 x 4 in.; xviiith or early xviiith cent.

GOPI-CANDRA-NĀṬAKA (vernacular).

Siddhinṛsiṅha is mentioned at 61a l. 7.

Compare Dr Pischel's Catal. der Deutschen Morg. Gesellsch. No. 4 (also a vernacular play), p. 6 med.
At 1b, l. 1, Govinda-candra, 'Bangero adhipati', is mentioned. Begins:

श्री नमः श्रीमनायाय।
...

Ends:

दृष्टि गोपीचन्द्राप्रमाणः समासः । 18b.
The latter part of the MS. is a good deal damaged.

Add. 1395.

Palm-leaf; 123 leaves, 5 lines, $13 \times 2 \text{ in.}$; dated n.s. 505 (A.D. 1385).

Pānca-rakṣā.

For chapters see Add. 1325 ch. 1, 31a, also the verse चर्चा at the end.

At the end of the book after चर्चा we find:

श्रीमाहो रूपः सम्बन्धः ५०५५ कार्तिक ग्रुह चहम्ब्रः तिधि स- निम्नवासे। श्री संजय चन्द्रावे राजमण्डलद्वित्व विषयराज्ये लिखिते।

Another hand on the cover, newer-looking but in the same style of character, gives a date (of recitation) n.s. 572, month Jyeshṭha, in a vernacular.

Add. 1398.

Paper; 46 leaves, 7 lines, $13 \times 4\frac{1}{2} \text{ in.}$; modern.

Mānicuḍāvadāṇa.

Begins and ends as Add. 874, which see; compare also Add. 1375. The text however seems independent of both these MSS.

Add. 1400.

Paper; 18 leaves, 6 lines, $12 \times 3 \text{ in.}$; dated n.s. 888 (A.D. 1768).

Vasudhāraṇī-kathā (?) or Sucandrāvadā[na].

The second title is written on the left-hand margin of each verso.
The above date though palæographically possible is not altogether trustworthy, as it is added in a somewhat later hand.

The work is a tale of a rich merchant Sucandra who, with his wife Candravati, is reduced to poverty, and on consulting the Buddha is told of the magic efficacy of the Vasudhārā-dhāraṇī (10a). Compare Add. 1355.

Begins with the same words as Add. 1357 (which compare, and R. A. S. Cat. ib. cit.); after which:

श्रिः तिलक्ष्यं समये भगवान् जनमदिपेष काश्यायं महा-
नमयामिहर्वति सा।

Ends:

द्वति सुषूचिम रुपपति: द्वाचः श्रीवसुभार्षेकठ्ठभगवान्
शाक्षमुनितयागती भाषित: समासं। चेष्ठया चेतु etc.

सिद्धितानं सुरवेश्राष्टियमहानगरी रनवेददशविष्णवविशिष्ट
(sic) श्रीशाक्षमुनिन सिपापितामिति (sic)॥

Add. 1401.

Paper; 17 leaves, 8—9 lines, 4 x 9 in.; dated N. s. 926 (a.d. 1806).

VASUNDHARĀ-VRATA (from the Vratavadinamālā).

The MS. has been recently pieced and mended in most leaves.

Begins:

श्रीकी उपपुरस्तं तं चित्तमपत्तानान्मुनि:।

Upagupta then tells the story of a king Śūryodaya who gained offspring, wealth and power by the observance of the Vasundhārā-vow. After 32 verses, the tale proceeds in prose:

तत: कैचिस्माखर्या जना राजानं विस्ताप...

Ends:

द्वति श्रीश्रवंतवद्ग्रामासायं श्रीवसुभार्षेकठ्ठचयं समासं।

Then the date, as above.
Add. 1405.

Coarse paper; 55 leaves, 5 lines, 9½ x 2½ in.; dated N. S. 734 (A.D. 1614).

Caitya-PUÑGALA.

Compare R. A. S. Cat. No. 22.

A very faulty copy. The work is a sūtra on the ritual connected with caityas, the hearer being a king, Indraprishtha.

Begins:

The following sections are marked:

Ends:

(The full name of the scribe and some 'scribe's verses' are added in a much smaller hand.)
Add. 1409.

Palm-leaf; 143 leaves, 5 lines, 13 x 2 in.; dated N. S. 480 (A.D. 1360).

Rāmaṇka-nāṭikā by Dharmagupta, and fragment.

Besides the leaves numbered as above there is a cover and a separate leaf with a summary (?) of each act in a vernacular. 43 is missing.

The MS. is the author's autograph (see below).

The work is a play in Sanskrit and the usual Prakrit by Dharmagupta, also called "Bālavāgīçvara" (?) a mere complimentary title), son of Rāmadāsa, a magistrate of Nepal (see below), in four acts.

The plot is taken from the myth of Rāvana and seems to have no Buddhist references; the Nāndi, too, ends:

पातु युभानामुरारिः

The Prastāvānā begins thus (after the Nāndi):

तत्त नाम्भने विनायकः सपरिवारः।

दिवन चित्रित्रदायिनि। तत्त: श्रीचित्तुरामकी दिविजयते नायावतारारः। प्रत्यूहमारमाय तच जगतं सो ३१ प्रहसती भुवि॥

Further on (2a, ll. 3, 4) the original place of production is thus referred to:

मणिनागशिरोमणिदिर्दिर्दिखितभी हिरं मुख्तादृश्य चयिति[? leg. चायते] शिनितापुरेतितिश्चादर्ती गणनाथ विनायः विनायः विनायः॥

On 2b the Vināyaka enquires:

कृप धृतिरिषं।

To which the answer is:

चक्ति विनायःक्व बालवागीस्वरः कवि।। तेन श्रीधरमुक्ति रामाङ्गनाटिका

Another speaker thus continues:

किसुचत एवं। चच चि॥

चतुर्वत्स्तव द्वयम्भवि नृपतिपदन् लकवान् राशवो इसी
Act 1 ends: दृश्य श्रीरामाज्ञानादिकायां प्रथमो अर्घः। 40b.
Act 2 "" । रूप वर्ण दितीयो अर्घः। 70b.
Act 3 "" । रूप वर्ण दूर्वित्तः। 102b.
Act 4 "" । रूप वर्ण चतुर्वित्तः। 160b.

After this we read:

Then a verse in praise of the poet's education, etc.:

पायथमयमतीतवाच...

Then the subscription, giving the date:

श्रीरघुनांकः कर्ती। पिता पुत्रहपारिष निपुणः श्रास्त्रायथं शिष्टित्वा रामाज्ञानादिकायां। श्रीवर्मनाथः। तेवथ कर्मं गुणां। श्रीरघु रामदर्शिना। बालवास्वरूपिणियं लिखितरा-माज्ञानादिकं। ॥ श्रुभमभर । सर्वदा। ॥

Leaves 141—2 are namaskāras, or short prayers, to various beings connected with the stage.

Another leaf, in a different hand, is a “namaskaratāvali” for the various acts.

There are also two leaves, unnumbered, apparently from a play on a similar subject, Sitā and other characters being named.

Add. 1411.

Paper; 381 leaves, 7 lines, 17 x 4 in.; dated N. S. 952 (A.D. 1832).

BhadraKalpaVadāna.

Copies exist at Calcutta and Paris.
The work is supposed to be a dialogue between Açoka and Upagupta, and consists of 28 adhyāyas.

Begins after invocation, नवा श्रीमत्विर... thus:

वस्त्र श्रीशाकराशस्त्रपुरगतकथासूक्तं मीचछेतुं चादुर्गीरी-भिक्षांतः द्वृपूतं बुद्धजनं भद्रकस्यादराम॥

Jinaçrī is first introduced, reminding Jayaçrī (cf. Burn. Intr. 221) that he has heard from him the "Crilalita-vyūha," and desiring now to hear "Çākyendra-pratyāgamana-satkathā." Jayaçrī complies, and accordingly Açoka is introduced as enquiring of Upagupta as follows:

These verses give a kind of short summary of the contents of the book (compare also the titles of the chapters, below). As the work is entirely in verse, we are not surprised at the confession of posteriority to the Jātaka literature and to the (Lalita-)Vistara. For the connexion with the former, see, for example, ch. 34; of the latter the work may be regarded as in some sense a poetical continuation, as it treats of the middle and later life of the Buddha.

The work also has some interest as bearing a certain analogy of plan and subject to the Pāli Vinaya-Piṭakam. Thus the first chapter corresponds to Mahāvagga I. 6, describing the beginning of the Buddha's ministry, and his meeting with the Pañcavargika Bhikshus. After a number of chapters devoted to Gopa and Yaçodharā, the conversion of several of the celebrated disciples is described, in somewhat different order to that of the Pāli, though chs. 20, 21 correspond to Mahāvagga I. 22—24. In some episodes however the
legends give many particulars not contained in other accounts hitherto noticed. Thus in ch. 35, Rāhula, before his conversion, is induced by Čuddhodana to marry: he accordingly marries Kamalā, and has a son Sakalānanda (see next chapter). Rāhula is himself received (as in the Southern account) by Maudgalyāyana and Čāriputra.

The titles of the chapters are:

1. दृति गृहक्षेत्रादाने मृद्यादिधृतिनं झुरंग्रामं नाम प्रथमी 5व्याख्या। 116.

2. रोगी यशोधरगृहां भव्याशाली नामदिति यो 5व्याख्या। 206.

3. रोगी अंतरिक्षांगुरुभाष्यं देवदत्ता कामशीलामन्

4. रोगी अंतरी पारतवान् नो चतुर्थै। 486-49.

5. रोगी गृहांग्रामसी नो पठाषम। 55.

6. रोगी गृहिप्रियां नो शष्यै। 626.

7. रोगी गृहांग्रामसी नो वस। 69.

8. रोगी यशोधरायण्यः प्रकाशण नामाः। 73.

9. रोगी यशोधरायण्यः प्रकाशण नाम नवमी। 82a.

10. रोगी चिन्ता शैलिकप्रत्यावचरणं परिवर्तनी नाम

11. रोगी चिन्ता शैलिकप्रत्यावचरणं नो एकदृ। 866.

12. रोगी धैर्याणीपुच्छवचरणं परिवर्तनी नो द्वितौ। 89.

13. रोगी अंतरिक्षांगुरुभाष्यं चतुरं नाम

14. रोगी सम्बिक्षीयताशानं चतुरं चतुर्थै। 1076.

15. रोगी शमीतारायणां चतुरं। 1186.

16. रोगी द्वैतार्यसाधारकक्षानं चतुरं चतुरं नो तीसरं। 136.

17. रोगी गंगार्यनामिकप्रत्यावचरणं नो चतुरं। 140b.

18. रोगी खंडोयित्वादि चतुरं चतुरं चतुरं नो चतुरं। 149.

19. रोगी चतुरं चतुरं चतुरं चतुरं चतुरं चतुरं नो चतुरं। 150b.
20. दूरविभिन्नराधिकप्रागपरिवर्तनी न° विश्वतम° 160.
21. दूर-सपम्ययतपरिवाल[1. १५०]-शास्तिपुच्छ-महामीठ- 
खायन-दीर्घनत्यांत्यांवरातुर्यमपरिव° न° एकविं° 168b.
22. दूर-आनंदप्राप्यार्थजीतविद्वारनिभिती न° 
द्वारिं° 172.
23. दूर-कामधप्राप्यार्थतात्तात्रणी न° चयिं° 179.
24. दूर-नरदताधर्मिगणप्रभ° चतुरिं°। 187b.
25. दूर-पितापुच्छमागमपरिवर्ती न° पादविं° 207b.
26. दूर-राजालभ्द्रपिलबोधी न° वदि°। 219.
27. दूर-राजालभ्द्रकर्मविपाकपरिव° न° ग्रंथ°। 225b.
28. दूर-मैचकम्यावदानं न° प्रथाविं°। 234b.
29. दूर-सुधनकिरहर्जटकावदानपरिव°। 249b.
30. दूर-कुशसुदर्शनापरिव° विश्वतम°। 302b—303.
31. दूर-सुधिरवाचर्याजातकपरिव° एक°। 325.
32. दूर-मायमोहसिनसिद्धार्थकपरिव° द्वारिं°। 332.
33. दूर-एकदृश्मुनिनिनिनीकाश्पक्याजातप° द्विं°। 337.
34. दूर-सीद्धकेदीरणि सुतसीमजातं न° चतुरिं°। 356b.
Compare Cārya-Piṭaka Tales 25, 32 and Jātaka-mālā (Add. 1415), 
Tale 32.
35. दूर-सुन्दररमान्दिरप्रधस्यमतामुकामकामव्याप्तात्तरत्तर्यानी न° पंचं। 361b. (see above).
36. दूर-सक्लान्त्य जन्मराजालभ्द्रप्राप्तव्याप्तात्तरत्तर्यानी न° 
घटिं°। 368b—369.
37. दूर-सुभद्रमकालाभावपरिव° न° सपविं°। 376.
38. दूर-सक्लान्त्याभिषिक्तसुधीरनतपीवाभिमानव्याप्तात्तरत्तर्यानी 
नामातहिंश्वतित्तमी अन्याचें समापतिः।

Colophons in Sanskrit and vernacular follow, giving the date and stating that the MS. was written by Niramuni and his son Jinendra, at the-Yampivihāra in Lalitapur.
Add. 1415.

Paper; 130 leaves, 7 lines, 16 × 3½ in.; dated N. s. 757 (A.D. 1637).

**Jātaka-mālā.**

Contains 34 Jātakas, and purports to be the composition of Āryaçūra. (Cf. *Journ. Asiaticque*, May, 1875, pp. 413—417.)

Begins:

श्रीमति बहुरद्धममहम्मज्ञानि
कीर्तास्माताः बजनस्वदत्ति
पूर्वप्रज्ञापुरुष मुनिश्रिताहृतानि
भक्ता स्वाभवकुस्मुमाध्विनासाचर्यिः [I. ० र्द्धे२]]

The titles are as follows:

1. दृति व्याख्याजातकं प्रथमं. 4.
2. दृः शिवजातकं द्वितीयं. 8b.
3. दृः कुञ्जाष्टिजातकं तृतीयं. 10b.
4. दृः श्रीराज्यातकं (sic) चतुर्थम्. 13.
5. दृः चविष्णुश्रीविनङ्गजातकं पञ्चमं. 15b.
6. दृः ग्रंज्ञाजातकं षष्ठमं. 19.
7. दृः ग्रंज्ञाजातकं षष्ठमं. 23.
8. दृः श्रीराज्यातकं कष्टमं. 29.
9. दृः विश्वराजातकं नवमं. 38.
10. दृः श्रीचातकं दशमं. 41b.
11. दृः श्रीचातकं (sic) च दशमं. 43b.
12. दृः श्रीचातकं दशमं. 45b.
13. दृः उच्चाध्यासजातकं चतुर्दशमं. 50.
14. दृः सुपराक्षाजातकं (sic) चतुर्दशमं. 54.
15. दृः श्रीवनजातकं पञ्चदशमं. 55b.
16. दृः वर्णकालितजातकं पञ्चदशमं. 56b.
As only the words Kritir iyun Āryaçūrapādā- are written in the page, and the rest is written in a somewhat more recent hand vertically on the margin, this MS. may be the original from which the MS. 95 in the Bibl. Nationale was copied; see Feer, Journ. As. l.c. p. 413.

* The MS. had originally जनपच्, but the ज has been corrected in the margin to म (which agrees with the narrative); the Paris MS. reads curiously जगपच्; see Feer, Journ. As. ibid. p. 415.

† M. Feer reads this name as ‘l'auguste Čūrapāda’; but it seems safer to take it as Āryaçūra with the honorific addition of pāda in the plural; cf. the mention in the Sāhitya-darpaṇa, p. 23, of the author's great-great-grandfather as Nārāyaṇa-padaḥ; and ‘Candragomi-pada,’ Add. 1164.
Add. 1416.

Paper; 21 leaves, 5 lines, $8\frac{1}{2} \times 3$ in.; modern.

Sarva-durgati-pariṣodhana (Part 2).

The same work as Add. 1632. 2, which see.

Add. 1418.

Paper; 11 leaves, 7 lines, $9\frac{1}{2} \times 4$ in.; modern.

Kāthina-avadāna.

A treatise on vinaya, especially on dress, etc.; not a tale or avadāna in the ordinary sense of the term. See Burn. Intr. p. 39, Hodgs. Ess. Lit. Nep. p. 19. This work is found at Paris (Bibl. Nat.) in MS. 98 (Divyāvadāna-mālā).

Begins:

चः श्रीमान् सुरासुरेरविंतं पादारंबिन्दार्षितः साता-चातः पुष्पनिधानमकङ्कुर्सिन्तमणिः स्वर्वतिः।

At 76 a bhikṣu Sumana gives an enumeration of the chief requisites of ritual, etc., in short paragraphs (76—10a), with titles such as धूप। दीप।, etc.

Ends:

कठिनावदानं समाप्तः (then a scribe's verse).

Add. 1419.

Paper; 30 leaves, 5—7 lines, $7\frac{1}{2} \times 3\frac{1}{4}$ in.; xviiiith century, with recent supply.

Lokeśvara-ācata-kāma by Vajradatta.

Leaves 1—3, 17—30 are a recent copy: but the remainder of the MS. is in a square hand on paper of last century; words etc. divided in red ink. The work is a hundred verses in praise of Lokeśvara. See R. A. S. Cat. p. 23 and Hodgson Essay Lit. Nep. 18.

* The Paris MS. has खर्शान्तः.
Begin:

bhāṣāmmāṇiścABLāyāmīsūrīrātanamāckanātyāntamānīga bhūkṣmaṇi

After v. 25:

Tīrībhāvanā

After v. 75:

Ends:

Add. 1420.

Paper; 6 leaves, 7 lines, 7 × 3½ in.; modern.

LOKEQVARA-PĀRĀJIKA.

Each leaf bears the title लोकेश्वरपाराजिका.

A dialogue between Lokeśvara and Tārā in verse, apparently not identical with, though similar in subject to, the work at Paris mentioned under Add. 1353. I have however only examined the two MSS. apart.

Begin:

Ends:

Add. 1419.

SANSKRIT MANUSCRIPTS.

95
Add. 1421.

Paper; 13 leaves, 7 lines, 7 x 3½ in.; modern ordinary Devanāgarī.

VAJRA-SŪCI by ĀCVAGHOSHA.

Edited by Prof. Weber (Berlin, 1860). This is a distinct work from the treatise of the same name attributed to Čaṇḍakārya, shortly to be published by the compiler of this Catalogue.

Begins, after invocation to Mañjunātha:

Ends:

Add. 1422.

Paper; 20 leaves, 7 lines, 7½ x 3½ in.; modern.

DHARMA-SANGRAHA, attributed to NĀGĀRJUNA (called SAPTĀBHIDHĀNOTTARA in Dr D. Wright's list).

There are some marks indicating hiatus in the original MS. on 6b, 12b.

A fairly correct MS.; much more so than the India Office copy, which contains an interpolation of the period of the later mythology inserted after the first two lines. The book is a summary of the terminology of Buddhist philosophy and metaphysics, etc.

Begins:

नमः रङ्गचरणाय
रङ्गचर्यं नमः लयं तवेश्वरहितोत्तरं
कथते सीद्धनाशय धर्मवाचारस्मुच्छयं
तच तावस्त्रीष्णृ रङ्गचरणि। तथाया। बुद्धे धर्मे वंचविषेति
वैष्णवे यानानि। आकारान्त प्रबंधकारान्त महायानश्चेति
समविधानीत्तरपूजा। सर्वेऽस्त्राणुयूँ: (?) प्रशांसे: प्रणमायः
हसित्यादिक वन्दना॥ ९॥
Add. 1422. SANSKRIT MANUSCRIPTS.

Sanskrit manuscripts. 97

...in the same strain for 4 verses, after which:

Next come the 4 Brahmaviharas, the 10 Paramitas, and so on.

Ends with an enumeration of the 3 Çikshas; after which:

Add. 1423.

Paper; 8 leaves, 7 lines, 7 x 3 in.; xviith cent.

AMOGHAPACÇA-LOKEÇVARA-PÜJÀ.

A tantric manual of devotion, etc.

There are several works extant in the Chinese Tripitaka in honour of Amoghapāça.

Begins:

Ends:

Add. 1424.

Paper; 4 leaves (and cover), 7 lines, 7 x 3 in.; xviith cent.

MANJUGHOSHA-PÜJÄVIDHI.

Same hand as Add. 1423.

A work of tantric devotion, in very corrupt Sanskrit.

Begins:

Ends:

Digitized by Google
Add. 1444.

Paper; 5 leaves, 7 lines, 8 × 4 in.; modern.

**Tantric Fragments.**

Chiefly ejaculations to various divinities.

Add. 1445.

Paper; 2 large sheets, modern.

**Newari Songs.**

Written down for Dr D. Wright.

Add. 1446—47.

Paper; 6 lines; xvii—xviii cent.

**Tantric Devotions.**

1446. 20 leaves, 10 × 2 in. A species of manual of tantric pūjā; with a considerable admixture of vernacular phrases.

1447. 2 leaves, 12 × 4 in. Fragments of the Uṣṇīṣhavijaya-dhāraṇī. Another copy will be found in R. A. S. Cat. p. 50.

Add. 1449.

Coarse brown paper; 24 leaves, folded backwards and forwards, 5—6 lines, 7 × 3 in.; modern.

**Dhāraṇīs, Stotras, &c.**

Various prayers &c., in several hands, all barbarous in form and language.

Add. 1451—53.

Paper; xviii cent.

**Tantric Fragments.**

1451. 8 leaves folded backwards and forwards, 6 lines, 7½ × 3 in. Stotras, in different hands, mainly ejaculations to Mañjuśrī and other divinities.
Add. 1451—53.] Sanskrit Manuscripts 99

1452. 6 leaves folded backwards and forwards, 6 lines, $7 \times 2\frac{1}{2}$ in. Devotions, partly vernacular; ejaculations to Avalokiteśvara and others.

1453. 7 leaves, 5 lines, $7\frac{1}{2} \times 3$ in. Fragment (leaves 5—11) of the Aikajaṭā-dhāraṇī.

Add. 1454.

Paper; 2 leaves, 5 lines, $8 \times 3$ in.; dated N. s. 927 (A.D. 1807).

Fragment of the Stuti-dharma-çāntu (?).

Ejaculation of praise to Avalokiteśvara and the Sukhāvatiloka, chiefly interesting from containing the exact date and place of writing, which latter occurs thus:

द्वाणपति नेपालमण्डले भक्तापुरमण्डलः कथनुदीत पशु-परिमाणाविवाहर उत्तरारात्राः उवक्षित काव्य गोच वञ्चावा-यंत्रैः मंजिलकः...Ⅱ

Add. 1455—56.

Paper; modern writing.

Tantric Fragments.

1455. 3 leaves, 5 lines, $7\frac{1}{2} \times 2\frac{1}{2}$ in. Fragment of a dhāraṇī or stotra, partly corrupt Sanskrit, partly vernacular.

1456. 1 leaf, 6 lines, $8 \times 3$ in. Part of a tantra, chiefly vernacular.

Add. 1460.

Thick paper; 50 leaves, 5 lines, $11 \times 3$ in.; dated N. s. 792 (A.D. 1672).

Pāñcarakṣā.

The beginning, and the ends of the chapters, are substantially the same as in Add. 1325 (which see).
After the title at the end, 49a l. 5, follows the verse ए धर्मा... and invocations of blessing on teachers and parents in terms nearly identical with those used in Add. 875 (which compare). Then follows, (496, 1. 4):

अभिषेकंमण्डपमहानिर्ग्रहितंति... (titles) जयप्रतापमहानिर्ग्रहितं दैव पुष्चानांकरस्व विजयाराजी। दानप्रति-खल्लिलं-वज्रसिर महाविष्णुर्मशारंशा (?) महाविष्णुर्मशारंशा-वायवःकन्-श्रा-
धिवारित-माता वस्मुणिलक्ष्मी तस्य प्रथमपुष्चात्राचार्यं ती
शानवद्व संस्करित् लक्ष्मी तस्य दीर्घित् (?) पुरी
कान्तप्रदान शानलक्ष्मी लक्ष्मी। ते सहायमुकेन राजस्मानस्
शायरारीमार-कामनायं जनवधनवताषां धिरुस्व (sic)। दानप्रति
उत्तरायणां (?) श्रीदेव श्रीदेव तद्भविजय सप्तापि भगवति
श्री ३ पद्मरचामक्षीदारण पुष्चक चीकका। ततुख्यानुभावने-
हस्तिकुख्यातिनिधवलाम-परस्तक्रमिपारं प्रामुखविति। ख-
स्लिस्बन ५८१ (exact day, etc.) लिखिते धनरद्वलमलमहा-
विश्वीरे वनावाचाररितिसाख्षीक्षित् (?) वनावाचाररिति-
बद्रिक लिखितं धारितं। यथा द्रव्यम। (a scribe's verse).

Add. 1464.

Palm-leaf; 227 leaves (numbered in letters and figures); 5—6 lines, 21 x 2 in.; Kuṭīla character; dated 5th year of Maoipāla of Bengal (circa A.D. 1020).

Ashtaśahasrīka Prajñāpāramitā.

This MS., which is in excellent preservation, has several illustrations—chiefly of Buddhas, showing various mudrās etc.—both near the beginning and end of the MS. and on the binding boards.

On the date and paleography see the Introductions. There are several glosses (e.g. at 193—4) in a hand from which it would appear that the MS. remained in Bengal many centuries after it was written.

The last leaf is much obliterated, but the subscriptions are in the same form as those of Add. 1688; in that beginning with the formula देवधर्मीवचं the name mentioned also bears some resemblance, बजमूरतिदुचिष्ठ-लाडाका (cf. राजश्री उड़ाका Add. 1688).
Add. 1464.]
Sanskrit Manuscripts. 101

The colophon runs thus:

प्रभुपरमप्रभुरक्षकतमश्राजाधिराजश्रीमन्
महापालेद्विवधियाराज्ञि सम्भू जय च सम्भिष्ठिते... II

On the work see Add. 866.

Add. 1465.

Palm-leaf; originally 299 leaves (see below), 7 lines, 13 x 2 in.; dated N. s. 384 (?) (A.D. 1264).

Ashtasahasrika Prajñāparamitā.

Leaves 32, 46, 108, 110, 145—147, 188, 191, 193, 197, 211, 238—243, 245, 297, are missing.

There are also two leaves which belong to other places, or to other MSS., numbered 113 and 11...(last fig. indistinct): there evidently however is some confusion in this part of the MS., as the real number 113, formerly placed elsewhere, and 114 do not quite fit (see the passage in 866, 79a 1. 6 fin.) and moreover leaves 118—121 were originally numbered 116—119. There are also several other corrections of pagination.

The date is somewhat doubtful; it is expressed in letter-numerals but not on the usual system. The first figure is clearly सँ so that the digits are expressed each by a unit-figure, not, as usual, with separate notation for tens and hundreds. The middle number is of strange form. It may be meant for इ (5), or for ऋ or ए (8)*—though it more resembles the syllable ए. The latter value is however preferable on chronological grounds, as regards the king (Abhaya-malla) named. (See Hist. Introd.) The last figure is certain. As in Add. 866, the number of verses in each chapter is given at the end. On the work see Add. 866.

The colophon, after some verses in praise of the book and the verse च धर्मोऽ, runs thus:

देशभीमि जयं प्रवर्मन्यायानायायिन: परमीपशिक-श्रीरामापिज्जित्सम (ि) यद्चपुष्ष्य... etc.।

* See Bhagwanlal in the Indian Antiquary, vi. 46.
Add. 1467.

Paper; 297 leaves, 9 lines, 18 x 5 in.; modern.

GANḍA-VYŪHA.

There is an illustration on lf. 1. On the work, see under Add. 917.

Add. 1468.

Paper; 132 leaves, 11—12 lines, 14 x 5 1/2 in.; modern.

Vṛihat-svayambhū-purāṇa.

The leaves are numbered 1—48, 48*, 49—131. At least three hands are observable.

On the work see Add. 870.

Add. 1469.

Paper; 153 leaves, 13 lines, 13 1/2 x 7 in.; modern.

Madhyama-svayambhū-purāṇa (also called Svayāmbhū-pattikathā), with vernacular translation.

Begins:

For chapters etc., see Dr Pischel, cited under Add. 870.
Add. 1470.

Paper; 50 leaves, 9 lines, 12 × 5 in.; dated N. s. 962 (A.D. 1842).

[Ekara or Ekallaviratantram] Cāṇḍamahā-
Roshanatāntram.

Compare Add. 1319, and R. A. S. Cat. No. 46.

Begins:

�ं मया शुभेच्छिक्षितमेवं भगवान् वज्रवलः ।

Ends:

इति श्री चण्डमहारोशनारमस्य समासं II 495.

Then a mantra of one page: after which date ut supra; then:

श्रीि भार्याश्रद्वितिशिरस्त्रो चरणस्य कौि [? legend. एकखिल]
वज्रश्री ...ि..ि कौि चाकरणस्य लिङ्कतं बंपौर्षेमिति

Add. 1471.

Paper; 10 leaves, 5 lines, 9 × 3 in.; modern.

Bhadracārī-pranidhāna.

See Add. 899. 2.

Add. 1472.

Paper; 6 leaves, 5 lines, 8 × 4 in.; modern.

Vṛishticintāmaṇi, by Rāja Pratāpa Malla.

A charm for rain in 34 numbered stanzas or sections. On the royal author see Wright's Nepal, p. 213.

Begins:

रजितसुगतमुक्तभिशिष्यस्य निर्जिततिमिखिष्टविविधगमर्षः।

Ends:

इति श्रीमहाराजाधिराजजीत्रं स्वागतिकवीण्डजयप्रतापमहाते विन्दुविषयस्मामश्रीि चं बंपौर्षेः।
Add. 1473.

Paper; 16 leaves, 7 lines, 9½ x 4 in.; modern Devanāgarī hand.

Cācā-Jātakāvadāna (Northern redaction in verse).

This is a different redaction of the story both from the Cācājātaka of the Avadāna-māla (Add. 1415) and from that of the collection of Add. 1598. Its distinctively northern character is shown by the cosmogony referred to on 2a, l. 1, where Ādi-buddha is mentioned.

The MS. begins with an invocation to Padmakara of two verses.

Then a dialogue ensues between Upagupta and Aṣoka, thus:

चर्चा समाप्तम्: भ्रात्राक्रमेण वहतुष्णम्।
चतुर्भ्रात्र: षोधिन्यं धर्मप्रचारणान्त:॥
छन्दु राजन्: चित्रब्रांशुलीकः श्रुतवदा (sic): खुम्बा।
शैलस्पष्टमार्गदेविन्: स्वच्छः: सुमरः।॥

The actual story of the hare is only reached on leaf 8b, and from here to the end it will be seen that the verses of the (prose and verse) story in the Jātaka-māla are to be found in our MS.

Thus v. 1 (p. 59 ed. Fausb.,”Five Jātakas” 1861) is to be found on 9a l. 1, and the last verse on 15b l. 1.

The dramatis personae (which may be compared with the list in the Pali tale, Fausb.,”Five Jātakas,” p. 58, l. 9) are thus given (15b—16):

वीर: श्रीर: [स]महाकलो भगवान्युमीन्सः।
शारीरपुच्छ: भगवान्: स्वस्मीकिंद्रिय वानरीं समवतः।
उद्भ: भानम्: एवारीक्षशुक्तिः: स्वाच्छिन्धः॥

Ends:

दृति स्त्रावृत्तातिकं अनाश्रोक: व सूपितं:।
तथेतिः प्रतिविश्वप्राभनदन्त: पार्श्वः॥
दृति श्रश्रजातकावदानं समासः॥
Add. 1475.

Paper; originally 114 leaves (see below), 5 lines, 12 × 2 in.; xviith century.

PAñCARAKŚHĀ.

Leaves 17, 29, 92 and 104 are wanting.

The last leaf is written on different paper and in a slightly more recent hand than the rest. It contains the date N. a. 802 (A. D. 1682); but there is every reason to believe that it is simply a fresh copy of leaf found to be damaged. See Introduction, and compare Add. 1644.

The postscript consists of the verse च धर्षाद् etc. and the following note:

श्रृंवाम् वृक्षस० माधाराजदुरुषार चक्षुर्भाषमणि श्री-श्रीश्रीश्रीधरुलङ्कण्डेव महारथेच-खुदेश्रीदैव्यां (sic) न्यूपति गाज्योधर्षाद्विजवराजे

For chapters etc. see Add. 1325; but the ending of ch. 1 seems to have been on the missing leaf 17.

Two leaves (numbered 1 and 38) of a Tantric Sūtra, size and writing similar to the supply-leaf mentioned above, have been used probably as covers. The forms are barbarous throughout. Leaf 1 begins, after salutation to Gāṇeṣa and the Ratnāraya,

एवं मया श्रुतस्वक्षेपिसमय भगवान: राजस्वये विहरति...

Mystic syllables follow soon after.

Add. 1476.

Black paper; 29 leaves, 5 lines, 9 × 3 in.; late xviith or xviiith cent.

DHĀRAṆĪS.

The leaves are numbered 3—31. Written in gold-coloured letters.

There are illustrations of the deities to whom the dhāraṇīs are addressed.
Leaves 3—9 contain the Mahāpratisārā-ḍhāra.

10, 11 Mahāsāhasrapramardini-ḍhāra.

12—16 The names of the preceding Dhāranis are recapitulated: 10, 11, 12-16b Mahāmāyūrī-ḍhāra.

16b—18b Mahācitavatī-ḍhāra.

18b—20b Mahāmantrānmāṇḍi-ḍhāra.

At 21a the names of the preceding Dhāranis are recapitulated: then (till 22a) Abhaya-kalī (1) ḍhāraṇī.

Leaves 22b to the end contain the Āryā-tārā-ḍhāraṇī.

Add. 1478.

Paper; 166 leaves, 6—8 lines, 13½ x 2 in.; chiefly Bengali hand; xiv—xvth cent.

Cikṣhā-samuccaya by Jayadeva.

The earlier leaves have been renumbered; we have 14 and 14*, but no 18. The writing is Bengali, with several antique features, e.g. medial i written as a simple curve above its consonant, not before it. 122a med. to 132a are written in a hooked-top Nepalese hand, with some early forms of letters; e.g. that of ध.

This MS. is the archetype of the Hodgson MS. (No. 15) in the India Office.

From the reference to the work in Wassiliew's Tāranāth, p. 208, it would seem that the work was compiled by Jayadeva in or about the 7th cent. A.D.

The work is a compendium of Buddhist teaching on vinaya and practical religious duty. It abounds in quotations, the chief sources of which are given below.

Often the quotation is not fully given and the word पेयाल, or abbreviated प (Pāl. peyyālam), placed to mark the omission.

Works cited are:

Katañkaḍhāraṇī 2.
Gandavyūha-sūtra 2, 4, 73b, 76, 86, 137.
Daṣadharma-sūtra 3b.
Niyatāniyatavatāra-sūtra 6b, 49.
Tathāgata-guhya 5b, 64b, 107b, 141, 163.
Cūraṇa-sūtra 6.
Bhadvakalpika-sūtra 6.
Daçabhūmi-s° 7b, 126 (called there Daçabhūmaka-s°).
Ākāṣagarbha-s° 7b, 8, 34b.
Sāgaramati-s° 9a, 27b, 64, 65, 71b, 87b, 119b.
Kṣitigarbha-s° 9b, 49.
Akṣhayamati-s° 8, 22, 61b, 80b, 89b, 105, 106, 118b, 120
(“ti-mahāyāna-s°”), 122b, 126, 141b.
Saddharmasmṛityupasthāna-s° 8b.
Bhaishajyaavādīryaprabhārāja-s° 9b, 83b.
Maṇjuśrībuddhakshetraguṇavānālokaṃkāra-s° 10, 31b, 84b.
Adhyācayasaṅcicodana-s° 11a, 52b, 159b.
Praçāntaviniçayaprātiḥārya-s° 11a, 47ab, 48b.
Candrāpradīpa-s° 11b, 12b, 14*a, 32, 55, (“Kāya-sambhara madhye”)
60b, 77, 85b, 89b, 90b, 107b, 120.
Ratnamegha-s° 12, 85b, 97, 117, 119b, 128, 137, 157.
Nārāyaṇaparipṛcchā 14.
Ratnacūḍa-s° 14*a(a), 104b, 105b, 119.
Rāṣṭrapāla-s° 14*a, 32b, 75b, 91b.
Vajradhvaja-s° 15.
Gaganagañja-s° 22b, 28, 29b, 30b, 60b, 64b, 118a, 5.
Viradatta-paripṛcchā 23, 104.
Ugradatta-paripṛcchā (cf. Ugra-s° below) 24, 85b, 86.
Cṛimālaśimhanāda-s° 26.
Aṣṭasahasrikāpraṇjñāpāramitā 27b.
Saddharmapuṇḍarikā 29, 51b, 58b.
Sīṃhaparipṛcchā 31b.
Ratnairi-s° 32b, 65, 68a, 5, 93b, 138.
Upāyakaṇḍala-s° 39, 79b, 80b, 81.
Kṣiti-s° 39b.
Pravrajyānurāya-s° (t anucaya-s°) 40b.
Çuddhidhābalādhānāvātāramudrā-s° 37, 137b.
Avalokanā-s° 50, 131b.
Karmavaraṇavipuddha-s° 50, 82.
Sarvarūdharmāpravṛttimirdeça 50b, 54b.
Çūraṅgamāsamanādhi-s° 51.
Mahākarunā-s° 52, 136.
Āryasarvadharmavaipulyasaṅgara-s° 52b.
Dharmasamāgiti 61b, 62b, 63b, 64, 64b, 75b, 103b, 105, 115b, 124b,
144b.
Brahmaparipṛcchā 64.
Ugraparipṛcchā 67, 72, 90b, 91b, 92, 117, 118b, 141.
108 CATALOGUE OF BUDDHIST

Vimalakirtinirdesha 71b, 116, 117b.
Ratnakūta-s 72.
Ārya-mañjuśrīvikriḍītā-s 73b.
Upāliparipṛt 81, 85.
Vajracchedikā 82, 120.
Pushpakūṭadhārāṇī 83.
Ārya[mañjā]megha (not *meghasūtra) 87.
Jñānavaiśalya-s 90b.
Lalitavistara 95b, 106a.
Rājāvadāka-s 95b.
Suvarṇabhasottamatantra 100.
Pitriputraśamāgama(*) 108.
Tathāgata-[guhyā]-ratna-s 119b.
Vajravara-s 121.
Vrīhatsūgarāgarāja-paripricchā 136b.
Prajñopāramita 139b, 160.
Āryāṇupāraśamudgata-parivartta (of some other work ?) 138b
(cf. also supra).
Ratnakāraṇḍāka-s 162.

Begins:

The titles of the sections are as follows:

1. दृति शिशुसमुच्चये द्रानपारस्मिता प्रथम: परिख्य: ।
   23a.

2. रूप शिशुपारमितायां ब्रह्ममपरिवर्षी नाम द्वितीयः:
   पौ । 28a.

3. रूप धर्मेभाषणकारिकं तीतिः: पौ । 34b.

4. चतुर्थं: पौ । 53b. (No general title, chiefly anarthās and
different kinds of mulāpatti).

5. दृति शिशुसमुच्चये शिशुपारमितायांमन्धवज्जिनं पंचमः:
   पौ । 16a.

* This is the name of an adhyāya of the Bhadrakalpāvadāna
(MS. 1411, 187b—2076 p. 91, supra).
Add. 1478.] SANSKRIT MANUSCRIPTS. 109

6. श्यामभावच्छ यदा: पत्राः 71a.
7. भीगपुष्पर्चा यस्माः पता: 77b.
8. प्राप्तिविश्वसनमयाः पत्राः 85b.
9. चान्तिपारम्भिताः पत्राः नमः 89a.
10. वीर्यपारम्भिताः पत्राः दशमः 90b.
11. राशिष्ठवनस्विनी नामिकाद्रमः पत्राः 94a.
12. हृदं चन्द्रप्रीयोिधुधनं विश्वनिर्यासं पत्राः दादा: नमः 103b.
13. स्तम्भपालः चयोद्धिः पत्राः 107a.
14. आत्मभावपरिश्रविसुध्दरः पत्राः 117a.
15. भीगपुष्पालः पुष्पाः पत्राः 119a.
16. शिखरामुखिः भट्ट्यस्याविधिः चोविः पत्राः 131b.
17. आयोंशिखरामुखिः वन्दनालोभुर्स्या सः पत्राः पत्राः 141a.
18. शिखः चरत्चाचानुस्तिः नामिधारं पत्राः (sic) 157a.
19. जिनतन्त्रानां स्वाध्यात्मकानां चरितमुपपिब्बधः पत्राः चक्रः में।

स्र्वतु सख्मनानं देशनां तेन वातसं सुगमपदमनतबो- मन्त्वमाधिकतवः。

पुष्पालः समासः । १८ ॥ समास्यां वौधिषिकविनयो
विनिधोत्तानीतृत: । शिखरामुखः दृष्टि। 166a—b.

थ धर्मा हेतुप्रभवाः हेतुनिद्यान्यागतो (sic) श्रवत् ।

tेषामेः यो निरोध एवं वादी महारमः ॥

देशधर्मीयं प्रवर्मास्यायाविधिः जागर्न्दलप्रिष्ठितवि-
श्रतिक्रमः यद्वेचाहारित।(then in a modern Nepalese hand)

Add. 1480.

Paper ; 1 leaf, 7 lines, 14 x 4 in. ; modern.

Fragment of a MAHĀYĀNASŪTRA.
On left म. चः १; on right गुष्टः १.

Begins (after invocations to Buddha):

विष्णुरि कन्याकर्मी शाक्यविंशो घुम्यांत्रिपरिमितसङ्करस्वं निनिनिनी जयिंनी।

Ends:

मौदूदीुलखं चढू भक्सांहां (?) वाच्याभ्य प्राणपितस्वतः तभ मन्दायानुऽभच॥

Then follow more invocations as above. The whole does not extend beyond the eight introductory ċlokas.

Add. 1481.

Paper; 235 leaves, 6 lines, 15 x 4½ in.; dated N. S. 915 (A.D. 1795).

Sāmādhi-rāja.

On the work see Add. 916.

The postscript states that the MS. was written in the year mentioned, in the reign of Raṇa-Bahādur (Wright, pp. 282, sqq.), at Kathmandu, by Karnajoti: names of scribe’s relatives etc. are added.

Chapters 1 and 2 as in Add. 916.

Ch. 3 (16) title as in Add. 916 ch. 4; ch. 4 (186—19), समाधिपः:

For the other chapters see Add. 916.

Ends like the R. A. S. MS., with the same curious corruption, apparently, of चालिंगः for चालिंगतितमः; compare above p. 28, note.

Add. 1482.

Paper; 313 leaves, 6—8 lines, 16 x 4 in.; modern.

Ačokāvadāna-mālā.

On the work see Burn. Intr. p. 358 sqq., 435, etc.

The tales are written in ċlokas.

Begins, after four verses of homage to Buddha, etc. :

एवं महा ज्ञुतं पूर्वं यथा मे गुर्भाविषिं॥
This chapter is subdivided into *paricchedas*, as follows (these subdivisions, however, are numbered on, in figures, as if they were divisions of the main work, the original numbering being afterwards reverted to):

1. दत्तुपुपुगणाशीकाराजावद्रां प्रधानी 5स्थापः 191. 9b.
2. दत्तुपुपुगणावद्रां समासं 21. 32b.
3. दत्तेशीकावद्रां अभिविक्षुमाओवद्रां समासं 31. 83b.
4. दत्तेशी अभिविक्षुपपतिपासुप्रद्रां* चतुर्दशस्थापः समः 181. 92.
5. दत्तेशी कुषाणावद्रां+ सं 51. 105b.
6. दत्त वीतेशीकावद्रां † सं 61. 126b.
7. दत्त चिराम्भजनानुशसावद्रां सं 71. 131b.
8. ॥। दत्त चैत्यश्रीनुशसावः सं 153b.
9. ॥। हि दत्त कानिचित्रानुमासं ॥। 81 (१) 155.
10. ॥। पापदेशी लोक रूपितः परिष्कर्दः ॥। 157.
11. ॥। कानिचित्रानुमासं नाम बतीयः परिष्कर्दः ॥। 158.
12. ॥। कानिचित्रानुमासं नाम चतुर्दशः परिष्कर्दः ॥। 160.
13. ॥। कानिचित्रानुमासं ॥। (sic) पापमः परिष्कर्दः ॥। 163.
14. ॥। चारित्यारक्षितः चछः परिष्कर्दः ॥। 165b.
15. ॥। चारित्यारक्षितः रसमः पं ॥। 170b.
16. ॥। चारित्यारक्षितः नामास्तः पं ॥। 176.
17. ॥। चारित्याराधिकारणानुशसावद्रां ॥। 181.
18. ॥। चारित्याचारणाशिवानानुशसावः सं ॥। 194b.

† Burn. *Intr.* p. 415, note.
§ A smaller work called *Ahorātravratakatha* exists in the R. A. S. Lond.; another also (uncertain what) at Paris.
11. रूप सत्तुञ्जालारिकावलि सं० १९ । २०७.

This is the same tale as the separate work of the same name in prose and verse at Paris, described by Burn. Intr. p. 556. Copies appear to exist also in Calcutta.

12. रूप भवसूचारकाव्यानं समासं १९ । २१५.

The same story as Avadānā-sāra-samuccaya No. 4, Add. 1598, 43—56.

13. रूप पुष्पराशवदानं सं० १२ । २१८b.

14. रूप त्रियतिमहवज्ञाजनवलि सं० १४ । २२४b.

The story of kings Ajātaśatru, Prasenajit and a Čreshṭhān.

15. रूप दिव्यचालिनाशवलि सं० १५ । २३१.

(Comp. Avad.-Cat. ii. 10, and see Feer in Journ. Asiaticque, 1879, xiv. p. 164).

16. रूप वज्ञरामवदानं सं० १६ । २३६b.

Cf. Avad.-Č. iii. 10 ; Feer, p. 166.

17. रूप जामवलारवलि सं० १७ । २४२b.

See another form of the tale in Avad.-Cat. v. 10 ; Feer, p. 172.

18. रूप चंसावलि १८ । २४७b.

See Avad.-Č. vi. 10 ; Feer, p. 175.

19. रूप महपताकावलि १८ । २५५.

See Avad.-Cat. vii. 10 ; Feer, p. 177.

20. रूप गर्गरखावलि । २६३.

This is the story of Virūpā, who had formerly stood at the churn (गर्गर) Avad.-Cat. viii. 10 ; Feer, p. 180.

21. रूप राजपालावलि सं० २१ । २७०.

See Avad.-Cat. ix. 10 ; Feer, p. 184. All the three episodes of previous births are narrated and at somewhat greater length than in the Avad.-Cat.

22. रूप शक्तिचरणवलि सं० २२ । २७६b.

This tale describes Indra in his glory in heaven, but feeling apprehension as to the ending of his present power and life. After a long conference with Cācī it is decided to seek a remedy in Jambūdvipa. A troop of čramāṇas are seen, and Indra subsequently applies in person to the Buddha himself, who reinstates the god in
his glory. On the church's enquiring the reason of this act, the Buddha explains that on the death of the ancient Buddha Krakucchandra, a king named Cbbha had built him a fine stūpa; for this he had obtained his desire of being deified; but his godhead lasted only for a time: the Buddha had therefore reinstated him, the Buddha having been born as Krakucchandra, and Indra having been Cbbha.

23. रू पुष्पवेनावद्य सं २८३।
Some merchants' sons from Pātaliputra, in quest of sandal, apply to Punyasena; their subsequent adventures, visit to the Buddha, and meeting with a king Candraloka and others, are described.

24. रू भवंशवावद्य सं २८८। २८८b।
A Brahman, Ćrutavarman, has a son Bhavačarman by his wife Jayasena. Bhavačarman grows up: his amorous experiences are described; he is detected in breaking into a palace; repenting of his evil ways, he reforms, practises various penances, and finally becomes a convert.

25. रू मधुरसरावद्य सं २८५। २९५b।
Birth and education of Madhurasvara, son of Sudhīra and Sumetra. Ananda comes to beg at the house and induces Madhurasvara to follow him; he is however permitted to return after a while to take leave of his parents. Ananda then sends him forth on his wanderings as a bhikshu. He falls among thieves, whom he converts and ordains. Subsequent conversion and rejoicing of Sudhīra.

26. रू पद्मकावद्य सं ३०२। ३०२।
Padmaka, son of Mānas a merchant of Ćrāvasti, sees the bhikshu Upasena. Padmaka gains his father's consent to his becoming a bhikshu. The first house at which he begs is that of a courtezan, Çaçilekhā; her attempted seductions; to which Padmaka turns a deaf ear and goes away with empty bowl. Çaçilekhā, however, by the help of another veçyā, a chaṇḍāli, Mantrabāla, tries to draw him back by love-mantras, etc. This attempt also is unsuccessful; and Padmaka succeeds in converting both women. They are received by the Buddha at Ćrāvasti: on the bhikshus' enquiring the reason of this favourable reception, the Buddha explains that formerly by Kācyapa's preaching a man, Mitra, and his maids, Nandā and Sunandā, had been converted; on their going to the sisterhood they were abused by one of the sisters; she was born, for a punishment, as a Chaṇḍāli veçyā,
Padmaka is Mitra. Another birth of Padmaka was as Pushpasena, who had met a Buddha in a flower-garden. Aćoka and the rest discourse for a while on this story.

27. रूँ अशोकावृक्ष दुर्गमितपरिशेषिधनधारणः श्रीमद्दत्तप्रस्तावः रूँ

Scene in Indra's heaven. Buddha addresses the Devas, Kinnaras etc. Alarm of Indra. Buddha, after some conversation, reassures him and his followers, telling them, inter alia, of the Sarvadurgati-çodhanañadhārayā*: afterwards, he proclaims the samādhi called Vajrādhiṣṭhāna; recital of the Guhyahrīdaya and of other dhāranis and mantras. Buddha also addresses the Lokapālas and other mythological personages.

Ends:

इति श्री अशोकद्रानमण्डलमाङ्गमा समाप्तः॥

In the same covers is a leaf, blank on one side and perhaps intended as a cover, containing 9 numbered verses on the results of actions, etc.

Add. 1483.

Paper; 178 leaves, 9 lines, 15 x 4½ in.; dated n. s. 901 (A.D. 1781); good Devanāgari hand.

Madhyamaka-vṛtti (called Vinaya-Sūtra, see below) by Candrakirti.

There are a few marks of lacunae or the like in the archetype. On the work see Burn. Intr., 559 et al.; Hodgson, Ess. Lit. Nep. 20.

It consists of 27 chapters (प्रकरण), corresponding to the 27 topics enumerated by Csoma (= Feer in Ann. Mus. Guim. ii. 207).

Begins:

यी ५ च द्वारासबिधुतवस्: संवुद्धीतीसागरलक्ष्यसमा।
श्रुत्तमेती पायर रामावं वधानुबुद्धः रुपया जगाद॥ १॥
यस्य दर्शनतेजांशि... etc.

नागाजुनाय प्रशिप्त तथि तत्कारितां विद्वित करिष्वि।

* See Add. 1623.
Add. 1483.]

SANSKRIT MANUSCRIPTS. 115

Then follow the "quelques ligues d'introduction" (five in our MS.) of which Burnouf (l. c.) speaks.

The text of the sūtra itself begins with the words:

Then the commentary thus commences:

The quotations from Buddha-pālita (referred to by Burnouf) occur in 5a-b (cf. also 6b, l. 7; 7a, l. 4; and 10a, l. 7): from Bhāvaviveka in 10.

The chapters end thus:

1. अय्यचक्रः कृतिपाटीपरिचिताय यस्मचपाठायां मध्यम.

2. अय्यम् गतागतपरिचयाय नः द्वितीयं प्रमः 33b.

3. अय्यम् चचुरादीप्रतिपरिचयाय नः द्वितीयं प्रमः 36.

4. अय्यम् सक्षमपरिचयाय नः चतुर्थं प्रमः 38.

5. अय्यम् धातुपरिचय नः पञ्चमं प्रमः 40.

6. अय्यम् दाराद्विपरिचयानुमाणाय सिः प्रमः 42.

7. अय्यम् संस्कृतपरिचयाय नः सत्तमः सिः प्रमः 52.

8. अय्यम् कर्मकारपरिचयाप्रकरणमभाष्माय सीसिः प्रमः 56.

9. अय्यम् भविष्यपरिचयाय नः नवमं प्रमः 59.

10. अय्यम् नवमं प्रमः 64.

11. भविष्यपरिचयाय नः दशमं प्रमः 67.

12. अय्यम् चयोदिं दशमं प्रमः 69.

13. संस्कृतपरिचयाय प्रमः 72.

14. संस्कृतपरिचयाय प्रमः 73.

15. अय्यम् भविष्यपरिचयाय प्रमः 80.
17. Ratnakūta-sūtra 12b, 102b.
18. Subhūti-paripṛcchā (dialogue from this work) 13b–14a.
[Arya-] Vajra-maṇḍa–dhāraṇī.
Gaganagaṇjaśamādhi-sūtra 38.

Works cited (considerable extracts often being given) are:

Akshayamati-sūtra 11, 33.
Ratnakūtasaṃgha Sūtra 12b, 102b.
Subhūti-paripṛcchā (dialogue from this work) 13b–14a.
[Arya-] Vajra-maṇḍa–dhāraṇī.
Gaganagaṇjaśamādhi-sūtra 38.
Samādhirāja-sūtra 38, 40, 58b, 79b, 95.

उपारिप्रिच्छा prob. = Upāliparipṛcchā 55b.
Anavataptaḥratadāpasaṅkramanasaṃgha-sūtra 170.
Prajñāpāramitā 80, 133b.
Arya-dhyāpitamūshti-sūtra 85, 153.
Mārādamana-sūtra 86.
Agaṃa 95.
Vimalakīrtinirdeśa 95.
Ratnacūḍa-sūtra 95b.
Çataka (without further distinction) 101.
Ashtasahasrikāprajñāpāramitā 101.
Tathāgatāgūhyaka-sūtra 102, 103b (bis).
Lalitavistara-sūtra 107.

In 135 we read कंथ भगबनमीहीरामणीपद, which seems to contain the name of a work in a corrupt form.

Add. 1485.

Black paper with gold letters; 39 leaves, 5 lines, 9 1/2 x 3 in.; dated n. s. 797 (A.D. 1677).

A collection of Dhāraṇīs, etc.

The leaves are numbered 16—54. The hand is of the square, close, and somewhat illegible character usual in MSS. of this material.

The contents are as follows:

1. Prajñāpāramitāhridayam.

The Chinese version of this work is translated by Prof. Beal, Journ. R. A. S. 1875, p. 27. The identity of the works will be seen by comparing with his version the opening sentences of the sūtra itself.

Begins:

\[ \text{तेन खलु पुनः सम्बन्धार्यावलीकितितसः बीडिति भिषज: महा-} \\
\text{श्लोः गण्डीरायो भ्रातापारमितायाय भाग्यमेव व्यवस्थिती (sic) सा।} \\
\text{प्रभु स्तम्भान्वभावस्वयम्यान्व व्यवस्थिती सा।} \]

and, a few lines further on:

\[ \text{रूपं प्रूपभौतेव रूपं न रूपावृत्तकः प्रूपतत्त्वा न प्रूपतत्त्व-} \\
\text{प्रयतः रूपं। वेदना प्रूपन्त्व एति। संज्ञा प्रूपं ...। संक्षरः प्रूपं} \\
\text{...। विज्ञानं प्रूपं ...। एवं भद्दना प्रारंभपुच्छ सवेद्धेता: स्वभा-} \\
\text{ववशुष्या अवलेषणा अनुसारा अवलेषणा: ...} \]

The words supplied by Prof. Beal on conjecture (p. 28) thus appear (18, l. 2): गं हि पा रंग्ने पा रंग्ने बोधस खाना।

The sūtra then concludes with a few lines such as are usually found in these works.

Nos. 2—6 are the Dhāraṇīs; the same, and in the same order as in R. A. S. MS. 79, Nos. 2, 3, 4, 6, 7: viz. the dhāraṇīs called Vajravidārāṇī (20b), Gaṇapatiḥridaya (22b), Ushniṣhavijaya (25b), Mārici (29), and Grahaṇāṭrikā (38).
7. Pratyāṅgira-dhāraṇī (52b).
See R. A. S. Cat. No. 77.
After this follow two pages of invocations, etc.; after which:
श्रीयो ५ख संवत् ५८३ (month, nakshatra, day etc.) ... एतद्विने लिखितं ... काष्ठमण्डपनगर ... शीरवलिखित (?)...।

Add. 1486.

Paper; 41 leaves, 5 lines, 9 x 3½ in.; dated N. S. 841 (A.D. 1721).

Aṣṭaṅghosha-nandimukhāvadāna (with vernacular version).
Begins:
बस्तूधारां सदा नव एत. (see Add. 1357).
Ends:
इति श्रीपूर्वश्रीं बस्तूधारानन्दिमुख बवदान परिषमास।
खयम्मु संवत् ५४१ (then nakshatra etc., after which):
बस्तूवादाराय। शाक्यमिच्छु श्रीमिन्नतुजय (?)...etc. (vernacular). The scribe’s name is Prabhākara.

Add. 1487.

Paper; 121 leaves, 5 lines, 9 x 3 in.; dated N. S. 928 (A.D. 1808).

Uposiṣṭha-vrata, vernacular.
Cf. R. A. S., No. 76.

Add. 1488.

Palm-leaf; 129 leaves, 5 lines, 9 x 2 in.; xivth cent. (date retouched, see below).

Āmara-kōça.

Begins with the five introductory ālokas given in ed. Deslongchamps, p. 2 (after invocation of Buddha).
The letters are much faded, especially towards the beginning, and accordingly the last few pages, and some other passages, have been retraced with modern ink. Preface, etc. as in printed editions.

Ends:

127b. Then follows a short summary of contents, after which:

Then follows a short summary of contents, after which:

On the back, in a slightly larger, but probably contemporary hand:

This seems to be for nepāla sans[vat] abdhi-vindu-vishaye = 504 = A.D. 1384. Vindu as a word-numeral is not known: but in these MSS. the sign of zero is frequently a mere dot, like anusvāra (vindu).

The king's name is next given:

This date (1384) will accord with MSS. Add. 1689 and 1395; in the former of which we find Jayārjuna (or jana) reigning in A.D. 1374, and in the latter, Jayasthiti in 1385. Compare the nearly coeval date in the note to Add. 1544.

Add. 1533.

Paper; 18 leaves, 6 lines, 7½ x 3 in.; xviiiith cent.

Acyaghosha-Nandimukhavadāna.

*...* This is written over in quite modern ink;—what was underneath is undecipherable.
Leaf 1 is missing.

The language is almost as hopelessly barbarous as in the other MSS. of the work (Add. 1357 et al. q. v.). The last two leaves are in a slightly different hand. A recent corrector has retouched the MS. here and there, in the vain endeavour to make the jargon into something like correct Sanskrit. The MS. shows some distinct varieties of reading, as compared with the other copies.

A leaf at the beginning, serving as a cover, contains a fragment of the Vasudhārā dhāranī, and begins:

ॐ नमो भगवद्गृह्या ब्राह्मणेश्वरीवसुधाराये ॥
दियुक्ष्ये सन्तुष्टे च सीमात्युष्टे वरण्दा ।
वसुधारी वसुधारी च सुसुधारीकरिवरा: ॥
धातव्याते धाता...

Add. 1534.

Paper; 36 leaves, 6 lines (ruled), 8 ½ x 3 in.; dated N. s. 811 (A.D. 1691).

MEGHA-SŪTRA.

This MS. was not used for my printed edition, owing to its not having been identified in the printed list: see Add. 1689 and R. A. S. Journal, Apr. 1880.

At the end:

रिक्ष्यितं वसु (? महावाचार वज्राचारे पूर्वन्दरण लिखित
संपूर्णमिति।

Then follow a scribe's verse and the date.

Add. 1535.

Paper; 6 leaves, 7 lines (ruled), 9 ½ x 3 in.; xviii cent.

PINDAPĀTRĀVADĀNA-KATHĀ, attributed to DĪPAṆKARA.

Bad writing and full of barbarisms.

Apparently the same work as in R. A. S. Cat. No. 45, but not the same as Add. 1305, supra. It also exists in Paris, Bibl. Nat. MS. 98 ("Divyāvadāna-mālā").
The speaker is the Tathāgata, Dīpaṅkara; the hearer king Sarvānanda.

The latter half of the work (4b—6a) consists of short paragraphs in verse on the various offerings suitable to be made to a bhikṣu with a pīṇḍa-pāṭra, etc.; and concludes (6b) with a few words on appropriate seasons, months, etc.

Ends:

दृति श्री दीपांकालतंगतास्य (sic) पिष्पास्तावद्वानकथा समासा।

Add. 1536.

Paper; 32 leaves, 5 lines, 9 × 3 in.; dated N. s. 803 (A.D. 1683).

ŚVAYAMBHŪ-PURĀṆA (smallest redaction).

See Add. 870.

Illustrations on leaves 1, 2, and 32.

Ends (with date as above, and scribe’s name):

लिखितं वज्ञाचार्यचक्रदेवेन निति (sic).

Add. 1537.

Paper; 48 leaves, 5 lines, 10½ × 3 in.; modern Nepalese hand, but squarer and more regular than usual.

KAPIṢĀVADĀṆA.

The leaves are numbered 1—25, 27—49.

There are words of comment, and divisions of words, occasionally written above the lines in red, or in black.

The MS. seems to be an exact reproduction of the archetype of Add. 1345, as the preface, titles, and even the concluding scribe’s verse, are identical.
Add. 1538.

Paper; 40 leaves, 6 lines (ruled), 14 × 3½ in.; dated N. S. 964 (A.D. 1844).

**Vīrakūcāvadāna, from the Divyāvadāna.**

Text very faulty. Copies at Paris and Calcutta.

This is a story in praise of the *ashtamī-vrata*, or fast on the eighth day, and probably composed to be read on solemn occasions of this kind. The subject matter purports to be taken from the Divyāvadāna (much of which seems to have perished), and illustrates the merit of the fast, etc.

Begins in verse thus (after invocation):

निना गुष्ट निखरे अ दक्षयामि समाज्ञातः ।
विष्णुमीन्नतमात्रात्मे नैपालभाषीत मननः ।
तथाहृत्युतेर्विज्ञानयः श्री: सुगतात्मजः ।
बौद्धमिलितविहारी स्वरी | विज्ञानर वर्णांकितः ।

tat जिनेकरि नाम वोधपराय प्राविधः। तं नुवातः चर्ची-काय कुकुटारामार्यंशितः॥ उपगुणः पुन: प्राच चत्तमीन्नतम- स्वर्मः। etc.

After a few more verses, the prose begins thus:

सर्वार्थंस्वर्गीयी दशकी राजसुनकी भवति तद्दाराजः चिन्त्यायामः...

The king observes the *ashtamī-vrata* in honour of Amogha-paça and Avalokiteśvara (3a. 1); and is rewarded by the miraculous birth of a son from a sugar-cane (*ikshu*), therefore called Ikṣvāku. A short story is now told of a *sārthavāha*, Supriya, who gained a shower of jewels by a *vrata* (4a–b). The king abdicates in favour of his son Ikṣvāku (4b, 1—2). The queen Alinda (after due attention to the *vrata*) bears a son; his name was to have been Kuça, but is shortened by his mother to Kuça (6a, 5–6); he performs sundry deeds of prowess, whence he gains the name of Vīra-kuça (6b. 5). The life of Vīra-kuça is now detailed, and the moral is thus summed up in the last line:

विक्रिय धर्मीना | उत्तमजीवंधि संत तदपि मौचपर्वं न प्रासं, वीरकुशराजा चत्तमीन्ननकिन मौचपर्व माती अभिन्त्॥
Add. 1538.

Palm-leaf; 113 leaves, 6 lines, 12 × 2 in.; xith cent.

Suvikrāntavikrāmi-paripricchā,
or Sārddhavisahasrikā prajñāpāramitā.

The hand is very similar to that of R. A. S. Cat. No. 2: see the plate there, and compare that in Palæographical Soc. Orient. Ser., Pl. 43. The MS. is corrected in several hands, mostly of considerable antiquity.

This redaction has 7 parivarttas and 2500 verses. See Wassiliew, Taran. 159 (147), and Csoma As. Res. xx. 395 (also Ann. Mus. Guim. ii. 201) as to its Tibetan form, etc.

After 15 lines of invocation and preface, the text begins (2b):

The chapters end:

1. Āryabuddhāparīmatārandvāna prsthā: 19b.
2. Āryabuddhāparīmatāmaṇḍapaścīrātā nāma dīrṣi: 1
24b.
3. tathā parivartā nāma bhrīro: 37b.
4. śrīśatiparivartā nāma chatur: 60.
5. sūbhāti parivartā psthā: 64b.
6. chāryaparivartā psthā: 94.
7. aṇuṣūyaparivartā psthā: Āryamukkhaṃkaraśāraḥ parīmatā dharmā: 377b.

Then follows the verse 7: svabhāyat... with which the other Prajñāpāramitā in 2500 verses begins (Add. MSS. 1628 and 1629). The works, however, seem distinct; see Wassiliew (supra cit.). As
to the subject, Suvikrāntavikrāmin’s first questions of the Buddha give some notion of the general drift and are thus expressed (3a–b):

In ch. 2, at the beginning, the speakers are Ananda and Čaradvati-putra (Čarip); in ch. 5, Čaradvatiputra and Subhūti. Elsewhere they seem to be Suvikrāntavikrāmin and the Buddha.

At the end is an odd leaf, found in Add. 1680, written by the scribe of this MS. in precisely the same style, and containing quite similar matter; but it is not numbered like the rest.

Add. 1544.

Paper; 172 leaves, 7 lines, 20 × 2 in.; xiiith cent.

See Palæograph. Soc. Or. Series, Plate 57, where Professors Cowell and Eggeling assign the MS. to the xith cent. Note also that the conjecture there given as to the individual peculiarity of the sloping hand is confirmed by leaves 84—87 of Add. 1708.

For the postscript see Add. 1163.

There are dates of recitation written on the back of both the first and the last leaves; the one being n. s. 492, the other 499. The last two figures of the latter are obscure; the former is interesting as being expressed both in figures and words (नेपाल समा दिनन्त्रजलधी).
Add. 1546. 1.

Black paper; 3 leaves, 5 lines, 6 × 2½ in.; xviiiith cent.

A collection of Dhāraṇīs.

Written in gold letters.
There is an illustration on lf. 1.

Begins:

नभी रबचयः।
दृति श्रद्धोऽन्य नाम धारणिः शमाः। 2a.
र° श्रमिताः " " 2b.
र° श्रमीघृषिः। 3a.

Add. 1546. 2.

Blue-black paper; 7 leaves, 5 lines, 6 × 2½ in.; xviiiith cent.

Mahā-sambara-hridaya-dhāraṇī.

The leaves are numbered 3—7, 9, 10.
Written in gold, silver, and bronze letters.

Begins:

उ विश्वनाथाय
On leaf 5 are spaces for pictures.

Ends:

दृति महासम्बरहृदय शमाः:

Add. 1547.

Paper; 18 leaves, 5 lines, 6 × 2½ in.; xviiiith cent.

Aikajatā-stotra.

The leaves are numbered with small figures in the right-hand corner at the foot.

On the work see Add. 1453.

Begins:

एवं मया स्रो एको सः भगवान् पवमाक्षे गिरिग्रिखरे विहरति सा महता च भिजुक्षिन वाद्ये।

Ends:

.... चन्द्रान्द्रक्रिः।। शार्यस्त्रीकजटाभारिकाया नाम
सौंचं संपते।।
Add. 1548.

Paper; 23 leaves, 5 lines, 6 × 2½ in.; xviii cent.

Nama-saṅgīti.

The leaves are numbered 52—73, so that the MS. was apparently part of a collection of works; cf. Add. 1104.

Begins and ends as Add. 1323.

Add. 1549.

Paper; 9 leaves, 5 lines, 6 × 2 in.; dated N. s. 921 (A.D. 1801).

Nāmāśṭottara-çataka.

There is an illustration of a goddess on the first page.

Begins:

श्री नमो श्रीवचन्चाच्य।

Ends:

श्री चार्थ तारा भद्दारिकाया: नामाष्टीत्रानि बुद्धभावितं सम्पूर्ण समाप्त।

Then follows the date, as above; but the last figure is indistinct.

Add. 1550.

Paper; 21 leaves, 5 lines, 6 × 2½ in.; modern.

Pañca-mahā-rakṣa-sūtrāṇi.

A collection of dhāraṇīs in connexion with the same 5 Čaktis as those of the Pañca-rakṣa, Add. 1325 (which see). Spaces are left for pictures of the Čaktis at the heads of the chapters.

Begins:

श्री नमो भगवद्य चार्थे श्रीमहामहाप्रतिसरार्थे प्रतिसराविष्य वर्षै। वर्षस्वलानुकूलप्रा।

1. चार्थेश्वरप्रतिसराया चतुर्थे मंजी धारणी समाप्त। 8.
2. चार्थेश्वरप्रतिसरायायन्त्रमैत्रीसीखूंचे समाप्त 10.
3. (? ) चार्थेश्वरम्यरीविशाराजी स्वरूप समाप्त 11.
4. ( ) चार्थेश्वर् चार्थेश्वरम्यरीविशाराजी स्वरूप समाप्त। 15.
Add. 1550.

SANSKRIT MANUSCRIPTS.

4. चार्यमदाशीतवतिविभाया सूचन समाप्तः 18.

Ends:

इति नच बुद्धानां बुद्धानुभाविन देवतानां देवतानुभाविन महानीतिगृहूः (sic) ने इति चार्यमदाशीतप्रयतः....सूचन समाप्तः

(see Add. 1325).

चे घर्षा° etc.

नेपालवर्ष कुमारवाणिन्द ( = न. स. 950 (?) = A.D. 1830).

Add. 1551.

Paper; 23 leaves, 5 lines, 6 x 2 in.; modern.

A collection of Dhāraṇīs.

There are illustrations at the beginning of Nos. 1 and 4.

1. Çakracambarā (?)-dhāraṇī.

Begins (leaf 2a):

चैं नगो वर्षवलाय

इति श्रीचक्रंबर्ष वद्यवलाम धारणी समाप्तः

2. A stotra to Tārā-devī, in 21 numbered stanzas, ending 8b.
3. A stotra (?) to Vajra-Satva and Tathāgatas. Ends 12b.
5. Caṇḍamahāroshanañtantra-dhā, 21b.

Ends:

इति श्रीमहारोषण तन्मान्नपत्र च समाप्तं.

Leaf 1b contains the last words of the postscript of something else:

एवंवादित महार्मम् (sic).

Add. 1552.

Paper; 2 leaves (numbered 11, 12), 5 lines, 7 x 2 in.; modern.

Fragment of the Kālacakra-mantra-dhāraṇī.

Ends:

इति कालचक्रमन्चधारणी समाप्तं।
Add. 1553.

Paper; 15 leaves, 5 lines, 6 x 22 in.; modern.

A collection of Dhāraṇīs.

The leaves are numbered 1—11, 13, 15, 18, 19. There are illustrations of deities.


2. Sahasrabhujā(1)-lokeśvara-dhāraṇī.

Ends:

Add. 1554.

Paper; 3 leaves, 5 lines, 6 x 2½ in.; xviii century.

Prajñāpāramitā-hṛdaya-dhāraṇī.

The work consists chiefly of invocations, etc. It is not the same as Add. 1485. 1.

Begins:

श्री नमः श्रीविलस्तायम् etc.

Ends:

श्रार्थश्रीप्रज्ञापारमिताह्रदय नाम धारणी परिष्मानः।

Add. 1555.

Paper; 8 leaves, 5 lines, 6 x 2 in.; modern.

Dhāraṇīs.

1. Mahācāmbara-dhāraṇī.

Ends:

दृति श्रीमहासम्भवसम्बन्धराजविस्मृत्ति नाम धा ो स°

2. Bhūta(-1)cāmbara-dhāraṇī.

Ends:

दृति श्रीमहात्तमश्वरवंचीचिन्तनम धारणी समाप्तः।

Add. 1580.

Palm-leaf; 4 leaves, 5 lines, 10 x 2 in.; dated n. s. 547 (A.D. 1427).

Çambūkāvadāna.
The MS. gives the title with the strange barbarism सम्भूकः. The style and subject of the tale are not unlike the Pañca-tantra, the first personages introduced being seven shells (sambhūkāḥ) and a fisherman named Rūpaka; further on, both personages and scenery are distinctively Buddhistic.

Begins, after 4 cūkās of prefatory invocation:

\[ (sic) \]

Ends:

\[ (sic) \]

Add. 1581.

Paper; 8 leaves, 8 lines, 9 x 5 in.; modern Devanāgarī hand.

Dharma-lakṣmī-samaṃvāda (vernacular).

The syllable राम॰ is placed above each page-number.

The work is divided into 8 adhyāyas.

Ends:

दूति श्रीधरमेन्द्रश्लोकांति श्रीमनो (sic) अध्यायं शमासं।

Add. 1585.

Paper; 13 leaves, 10 lines (ruled), 14 x 3 in.; fine, minute hand-writing of the xviiith cent.

Sumāgadha-vadāna and part of the Daśākuṭalajam Phalam.

On the right side of each leaf (1—12) समागधा.


Begins:

नमः श्रीविष्णुद्वाराधिस्वरूपः। बुधी भगवान् सत्यतो गुह- छलो सान्ति राजभी राजामाध्येनिन्मि॰
Ends:

सुमागढावद्रां समां। 13α.
On 13β there is marked at the side दशाकुमल.
Then, after invocations to Buddha, etc.:

प्रवचनिभि दशाकुमलजं फलं। सधमस्यंखुपप्पानि ग्रीका
भगवता खयं।

The MS. ends abruptly with this leaf.

Add. 1586.

Paper; 20 leaves, 10 lines (ruled), 14 x 3 in.; fine, minute hand-writing, dated n. s. 781 (A.D. 1661).

Rāśṭrapāla-pariprīcchā.

The title of the work is cited in Böhtlingk and Roth from the Vyutpatti: see two citations in Add. 1478 above.

Mr Nanjio informs me that there is a Chinese translation of this work, made by Jñānaguptā under the Sin dynasty (A.D. 589—618), being No. 23 (18) of the Chinese Tripitaka. On the Tibetan see Feer, in Ann. G. ii. 254. [See also the account in the Supplementary note at the end of the text.]

After the invocation, a line of preface commences with the words भास्कर्षु नमः स्वप्रयत्नकरण्गीत्ताः...; then follow एवध्या अन्तं
and a large list of Bodhisattvas etc., forming the audience.

Ends:

पुष्परक्षिः शतुष्णम् पूर्वभास्करचर्चरां समाप्त शर्यरात्राय-
इपालपरिपृच्छा नाम महायानसङ्कुच समाप्तमिति। च धर्मे।
date (see above)। श्रीमहाबुद्धीपाधिक श्री जयमुनि लिखितं।

Add. 1589.

Paper; 144 leaves, 8 lines, 13 x 5 in.; dated n. s. 994 (A.D. 1874).

Vicitrakarṇikāvadāna-mālā or Pāpraçekhara-avadāna (Newari).

Preface begins in Sanskrit:

वन्दे श्रीशाक्षिकिं चुरगणविशिष्टः...
Text (?) begins:

Text ends:

The work ends:

This last title seems to occur only in this place.

Add. 1590.

Paper; 257 leaves, 10 lines, 13 x 4 in.; modern.

Kalpadrumavadana-mala.

See Feer in Journ. Asiatique 1879, p. 283; also the list of tales, ibid., p. 304; and likewise the long account in Dr Rājendralāla Mitra, Nep. Buddh. Lit. pp. 292 sqq.

Add. MS. 900 is a copy of the last two tales.

Add. 1592.

Paper; 121 leaves, 10 lines, 12 x 5 in.; modern.

Part of the Ratnāvadāna-mālā (17 tales).

In Add. 1615 the work is said to be 'spoken' by Črighana.

For a general account see Feer, Journ. Asiatique 1879, pp. 283 sqq.; and his full list of Tales, ibid., 305.

The titles coincide with those of the Paris MS., except where otherwise stated.
Tale 1 ends 9b.

2 17b.

3 25b.

4 33b (प्रतिकावदार०).

5 37b.

6 41b (सुकरवदानर) (sic).

7 46b (वपुषानवदानर).

8 49a–b (प्रश्न्तररा शवदानर).

9 57.

10 65.

11 71.

12 83.

13 95 (प्रश्नटिकस्वादानर).

14 104b.

15 109 (कनकवर्षावदानर, Paris MS. and Feer, l. c., p. 298, tale No. 16).


Ends with tale 17, दूति प्रतिकावदानं समांं॥ Paris MS., tale 15.

Add. 1593.

Paper; 253 leaves, 7–8 lines, 12 × 3½ in.; in several hands, the last giving a date N. s. 939 (A. D. 1819).

Sādhana-mālā-tantra.

Add. 1686 is a large fragment of an old MS. of the same work: see the account of that MS.

Begins:

नमो वञ्ज्रायनाय॥ नव चवंदिगातान्, गुणगणाधारान्, पराथं गुरौः: खीवचाशन नाम भविष्यं संस्कारदीविष्यः॥ etc.

A little further on:

नमः पुरती पुरती भगवनं वच्चमाणवविधिना वर्षभुजादि समन्तिं विविष्ट पुण्यादिवं प्रवचित्त॥ चैं नमः ज्ञोभ्राय चं चौं वञ्ज्रपुष्य etc.
Ends:

रब्रवुञ्जामि वीणाःभुजस्व विपिनम्। शताचारं पठत्वं चमास्य
पनविलिविर्जनः। विष्पाख्यः।

Date (in semi-vernacular),

संवत् ५६५ आवर्ण गुणः प्रस्समि जंज्जुक्तिन्यितायवाचाल्यः
(विशार) श्रीवनासार्य श्राष्टानन्दनायजुली शुभं।

Add. 1596.

Paper; 26 leaves, 6 lines, 13½ x 3 in.; dated N. s. 950 (A.D. 1830).

RATNAGUṆA-SAṆCAYA.

The leaves have the double numbering, 1—26, and (more conspicuously) 71—96, so that the present MS. would seem to have belonged to a series.

Apparently a collection of gāthās illustrative of the Ashtasahasrika Prajinā-paramita; for none of them seem to occur in the text of that work, as we have it in Add. 866.

In 32 short chapters, corresponding to those of the Ashtas...

Begins:

अष्ठ स्मृति भगवद्गुणस्मृतमद्रामगुणस्मृतिष्वारी (?) पुनरपूर्वम्
प्रज्ञापारमितां परिलब्धयमानस तस्य वर्त्तमानम मालगायते

4. भगवद्या रजगुणस्मृति गाधाया श्रवाकारश्रवतचिथि-
परीवर्ताः नाम प्रथम श्राधायः। (74).

5. भौ रूः श्रृं रूः नाम द्वितीयः।

6. भौ रूः गाधायायामप्रमद्रगुणाधारणपारमिताः
नाम द्वितियं परिवें एति etc.

For the other titles see Add. 866.

Ends:

श्राष्टानन्दनायजुली भगवद्या प्रज्ञापारमिताः पलिवता
नुमायेन (sic) भगवद्या (?) रजगुणसचयगाधायाः समासः।

Then follow date, etc., as above.
The above titles, etc. may serve as examples of the barbarously incorrect character of the MS.

Add. 1598.

Paper; 171 leaves, 5 lines, 11 x 4 in.; modern.

AVADĀNA-SĀRA-SAMUCCAYA.

The MS. is torn in places, and ends abruptly at the same word as Add. 1585.

Many of the leaves have on their left margin भृङ्ग सा भृङ्ग, so that I have supposed this to be part of the work No. 48 in Mr Hodgson's list (Essay Lit. Nep. p. 38).

Begins:

मूलं महामं प्रवद्विनि जाति जातिप्राप्ति प्राप्तम मणि सी:।
तथागतायांविनित्तःप्रतिनिधि संविदेविनित्तः विशुद्धश्चा:।
तथवचः।

1. राति श्रीसाध्यवालवातकं समासं। 22a.
2. रूः ब्वाट्यद्र नं। 33a.
3. रूः महाराजलुण्डावनं (sic)। 43b.
4. रूः स्वसुन्धरकावः। 56b.
5. रूः वद्द्रचीपासं। 63b.
6. रूः गहुतकं। 70.
7. रूः चन्द्रप्रभासं। 78.
8. रूः रुष्यावति जं। 85b.
9. रूः रचिजातकं। 101b.
10. रूः चन्द्रनातकं। 111b.
11. रूः सवसं। 121a.
12. रूः महुर्जातरकं। 137b.

The remainder of the MS. coincides exactly with Add. 1585, containing the Sumāghadāvadāna and the fragment there noticed.
Tale 1 is apparently different from the tale of the sārthavāha Dharmalabha in the Mahāvastu (Add. 1339, leaves 232—241).

Tale 2 is also different from its homonym in the Avadānakalpa-lokā (Add. 913, leaves 15—17); though the merit of sacrificing even one's body for another's benefit is a moral pointed in both.

Tale 3 is the story of a sārthavāha named Nanda, who is punished for his excessive accumulation of wealth in a former birth, by a miserable spirit of miserly jealousy (साबैस्य) in this.

Tale 4 is the same as Açokāv. No. 12; thus the verses of lamentation uttered by the tapasvīnī at the birth of her son, beginning जाति पुत्रेः... (49b), are identical: the bulk of both tales consists of discourses on abhidharma, etc. The beginning of this story however corresponds with 208a. line 4, not 207b, of Add. 1482, as the tale there has several pages of introduction and scenery.

Tale 5 is the story of a sārthavāha named Supriya, in the reign of Brahmadatta at Benares.


Tale 8. See Divyāvadāna, Tale xxxii.

Tale 9. A long tale of Brahmadatta, king of Benares and his experiences in elephant-hunting: different from the tale of the same name in the Jātaka-māla.

Tale 10. A tale illustrative of the virtue of kshānti, in which the chief actors are a certain Kaliṅga-rāja and Candramūrā. (The Chanda-kumāra-jātaka in the Cariya-pitaka is illustrative of dāna.)

Tale 11. One of the numerous deer-births. In praise of vīrya.


Add. 1603.

Paper; 18 leaves, 6 lines, 12½ × 3½ in.; dated N. S. 919 (A.D. 1799).

Uposhadhāvadāna, [Devaputrotpatti,] and Doshanirṇayāvadāna.

These are clearly the same works as R. A. S. No. 15 (q. v.). See also Add. 1610.
Begins (after invocations of the Ratnatraya and Avalokiteśvara):

एवं मया सु° एक° स° भगवान्कपिलवसुनि महानगर्यां

खच्° etc.

Ends:

\[\text{Add. 1603.}\]

The titles श्रिसि° and श्रष्टि° occur at the right hand of many leaves; on the cover is the general title बाचिष्ट्यवद्रान.

**Add. 1607.**

Paper; 224 leaves, 6 lines, 12\(\frac{1}{2}\) x 3 in.; dated N. s. 902 (A.D. 1782).

**SADDHARMA-laṅkāvatāra.**

On the work see Add. 915, and add a reference to Feer in Ann. Mus. Guim. ii. 237. This MS. represents an independent text, for though both are often faulty, passages are preserved here (e.g. 168a, b, ending as Add. 915, 12a, 2) that are marked as lacunae in that MS.

**Add. 1609.**

Paper; 52 leaves folding backwards and forwards, 7 lines, 9 x 3\(\frac{1}{4}\) in.; xviiith cent.

**Manual of Tantric pūjā** (Bali-pūjā or Cakra pūjā ?).

The paper is mounted on muslin and gauze.

The title चक्रपूजा is given on the wrapper.

The title Bali-pūja given in Dr Wright's list is partly substantiated by the ending of the work; which runs: दृति पंचविलि ... after 3 lines श्रिविला बलि.

The final colophon is simply दृति पूजा समाप्ता।° ||

* Cf. Oxf. Cat. 3886, l. 1.
Add. 1610.

Paper; 14 leaves, 9 lines, 13 x 5 in.; modern.

UPOSHADHĀVADĀNA.

This is the same work as R. A. S. Cat. No. 15, which is there called "Uposhadhāvadānam and Doshanirṇayāvadānam", but the form "उपोष्ठ" is written on the right hand of several leaves throughout our MS., showing that "Uposhadha" is a general name for the whole work. It consists of 2 adhyāyas.

This avadāna belongs to the latest style of composition. There is no continuous plot, but the work is a somewhat rambling dialogue between the Buddha, Vāṣishṭha and others: there are several pages of invocations etc. At 11a there occurs a short story about Dharmapāla king of Vaigālī. See more in Rājendralāla Mitra, Nep. B. Lit. p. 265.

Text begins:

एवं मया शुः एं सं कपिलवस्तुः महानगर्यं खच्छनि-मेलसुगमश्रीतलसङ्कारदुधुः

द्रति भवनसुगतवासिष्यवादि भगवती गम्यपाश्रिणोद्भर-ख उपीष्टावदानाचरितकथायाम् उपीष्टो नाम देवपुत्री-तप्तिनिः प्रथमी रथयाः। 6b-7a.

Ends:

द्रति सुगः वो सं बानुमतज्जीविनिशेष्य नामावद्रान्त

Add. 1611.

Paper; 98 leaves, 13 lines, 14 x 4 in.; dated n. s. 765 (A.D. 1645).

AVADĀNA-ÇATAKA.

This MS. is fully described by M. Feer in the Journ. Asiatique (Aug.—Dec. 1879). Cf. especially p. 144: "Ce MS. est sans doute le seul représentant des anciens manuscrits de cet ouvrage."

A full list of the tales is to be found ibid. p. 302. For the numbering compare p. 159, note.
Add. 1614.

Paper; 36 leaves, 7 lines, 13 x 4 in.; late xviii cent., with modern supply.

A collection of STOTRAS and Songs.

The MS. consists of 19 leaves originally numbered 20—38, now 13—31, written in a square and regular Devanāgarī hand (perhaps of the end of the xviii cent.), with lines and margins ruled; the remainder (1—12, 32, 36) is a very recent supply by Nepalese scribes.

The verses in each hymn are numbered, and the numbers are accordingly given below.

Begins:

नमः श्रीमद्वलोकितेश्वराय || बोधिष्वलय ||

The following are the first occurring titles:

इत्यादिवलोकितेश्वरभद्रारक्ष चर्पितिपादवरचिन्त स्तोत्र

समार्थ || २१ || ३.

इत्यादिवलोकितेश्वरभद्रारक्ष सं १० || २५ || ५.

इत्यादिवलोकितेश्वरभद्रारक्ष सं १० || २५ || ५.

इत्यादिवलोकितेश्वरभद्रारक्ष सं १० || २५ || ५.

इत्यादिवलोकितेश्वरभद्रारक्ष सं १० || २५ || ५.

इत्यादिवलोकितेश्वरभद्रारक्ष सं १० || २५ || ५.

इत्यादिवलोकितेश्वरभद्रारक्ष सं १० || २५ || ५.

Short hymns to Avalokiteśvara continue till 13 (the original MS.) where we get:

इति सुगच्छाविदानीकृत वस्तुद्रस्तोत्रं समार्थं |

and ॥२५ प्रणापंमितासूतिः सं ॥ ibid.

The hymns next following are chiefly addressed to Cākya-simha, and are attributed to ‘Harsha-deva-bhūpati’ (15) and Yaçodharā (16, 17). Among the next following are hymns purporting to be taken from the Bhadrakalpavādadāna, by Navagraha (17b), and from the Svayambhūpurāṇa (20). From 33 onwards the hymns are called ‘songs’ (गीत). Each consists of about a score of numbered verses, the last being entitled सोभिष्किषणगीतं.

The collection has no general title or colophon.
Add. 1615.

Paper; 143 leaves, 10 lines, 11 x 6 in.; dated in words N.S. 923 (A.D. 1803); large modern Nepalese hand, often sloping to the right.

Parts of the Ratnāvadānāmālā and of other collections of tales.

Each tale, as a rule, has its own pagination, and on the margin are written the names of the collection and of the tale.

The tales are as follows:

I. From the Ratnāvadāna (see the names of the tales in Add. 1592). The scribe seems to have transcribed what he could find in an imperfect copy; so he has written it in seven portions of 24, 12, 9, 34, 11, 18, and 7 leaves, respectively, making 109 leaves in all.

1. Tale 1 ends 12a. 4. Tale 13 (here called Čāntika) lacuna on 18b) ends 19b.
2. 6 a 14 breaks off at 34b.
3. 7 12b. 5. 18 ends 8b.
8 breaks off at 12b. 19 breaks off at 13b.
4. 11 (here called Hastāvadāna) breaks off at 9a. 6. 25 ends 11b.
7. 27 ends 6b.
8 breaks off at 8a.

II. From the Dvāvimcātyavadāna, 7 leaves.

The text seems independent of that of Add. 1274. Tale 1 ends 5a; 2 ends 5b; 3 ends 6a; 4 ends 7a; 5 breaks off at 7b. This last is not the same as tale 5 in Add. 1274.

III. Work on the 12 Tīrthas of Nepāl.

14 leaves. In verse throughout.

Text begins:

चतुर्दशीनां प्रवचनम है यथानि तीर्थानि दारशानि च।

विष्णु मैत्रीय पुष्पानि तीर्थानाच विश्रेष्ट:।

Ends abruptly (14a):

हिन्दुद्य मनुष्याः पूर्ववस्त्तानं नवन्त्क।

छला पुष्पप्रशास्त्राच चंद्रशिख्यालं लमेत॥

IV. Uposhadhāvadāna (2nd adhyāya).

13 leaves, numbered 1—13, though the MS. begins somewhat abruptly at a point corresponding to 7a, l. 1 fin., of Add. 1610 (q. v.).
Ends:

दृशि सुगतवाशििहसिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
The date is retouched, but it cannot be far wrong.

Add. 1618.

Paper; 138 leaves, 7 lines, 14 \times 4\frac{1}{2} in.; modern.

Daçabhûmiçvara.

For beginning, chapters, etc., see MS. 867.

Ends:

इति परिन्ददपरिवर्त्ती नामिकाद्रमः। इति श्रीविधि-
शवच्याप्रशानो दशभुमिस्यरू नाम महायानस्वर्चरोराजे
समासं। धे धर्मा ...।

वर्षेष्वुगलाच्छन यथा गते माषे तपश्चिते।

Add. 1620.

Paper; 119 leaves, 7 lines, 14 \times 3\frac{1}{2} in.; xvii—xviiith cent.

Ratnâvadânamâlâ (first 13 tales).

Leaf 13, as well as 63 which apparently gave the title of tale 8, are missing.


Add. 1623.

Black paper with gold letters; 100 leaves, 5 lines, 15\frac{1}{4} \times 4 in.;
dated n. s. 820 (a.d. 1700).

This MS. is in three parts, written by the same scribe and with
continuous numbering.

I. Leaves 1—10 (formerly marked Add. 1622).

Aparimitâyu-sûtra.

The text is equally barbarous with that of Add. 1277 (q. v.).
Ends:
श्रायेष्महात्रपरिमितायू नाम महायानस्वरूप बनामः।

II. Leaves 11—20.

Sārva-durgati-pariçodhana (Part 1).

Begins:
श्री नमः श्रीवज्रसत्त्व श्री नमः भगवते श्रायेष्महात्रपरिमिति-
परिशोधनराजे (?)

This portion of the work consists entirely of invocations and the like.

Ends:
हृद वजाभिविद्यः। द्रव्यवीच्छुदगत्वानवात्मनाः क्षेत्रभ्रा-
दिनेवा मनुसाधुसङ्गवेर्यभर्जः दिनेवा भिक्षुवात्मनाः (?) भगवती
भाषितमभानन्दजित॥ श्रायेष्महात्रपरिमितिपरिशोधनराजसः संहः।
सम्बन्धमुद्ध्रान कृत्यकालः: समाप्तः।

III. Leaves 21—100.

Sārva-durgati-pariçodhana (Part 2).

Begins, after invocation to Vajrasatva:
प्रव नव नारद एवं भगवान् श्रव्येवोत्तमन्द्रवनि (sic) 
विहरति सः। मनिसुवर्णः....

Ends (98, l. 5) as Add. 1378 (which see); after which follows:
देव-धर्माः श्रव्येसंवर्मभावायामिन-प्रर्मापशकपरसाधा-
र्मिक-धर्माहा-वज्रचार्येशी चतुरानन्दयूक्तिः सुगतानां॥

Then follow the usual acknowledgment to parents, teachers, etc., and a mention of the reigning king, Bhūpatindra Malla.

After this the scribe gives details as to his family and patrons, and adds some notes in the vernacular. The date, etc., are thus given:
सम्बन्ध ८२० कार्तिकमास्ः (sic) मुखः पुर्ण चयोद्हाय तिथी
विविधाचिनो वद्यकर्ष मुखः दृढ्यविवाहरे तुम्हे रसिगते सवितारे मित्रासिगते चन्द्रमयेन प्रति दिने लिखितं
सम्बन्धमिति। लिखितनिम्य श्री काठ्यार्धेष्य श्री महानगरे (sic) श्री तद्.
Add. 1623.

Add. 1625.

Add. 1627.

* Cf. MS. 1373.
Ch. xxvi ends 1935; ch. xxx, 310b; ch. xxxv, 373.

Ends:

०चिद्रया यदाधिपीकारा। शतशस्त्रः: प्रभााःपरमिताय: परिवर्ते: शनिविश्वासः। समासपर्य भानिःक्षणः॥

Add. 1628.

Paper; 594 leaves, 9 lines, 17 x 4 in.; on the date see below.

Pāñcavimśatāsāhasrikā Prajñāpāramitā.

Leaves 412—559 are paper of the xviii or early xviii cent.; the rest is recent supply. The work is in 8 parivarttas, and is preceded by an introductory treatise in 8 adhikāras, ascribed to Maitreyanātha (leaf 9); see next MS.

Begins:

चः सर्वेण्यतया नयत्युपसमं ग्रान्तिनिष्ठा: ारकानः। या मार्गे: सत्या जगहितकल्पा वैवाक्षरंवंपादिका। सर्वार्तिर्मिन: वद्द्वित्ति मुनयी विष्ण यथा संगतं। त्यस्य ावकबोधिचल्लगणिनो भुतुख्य मात्रे नमः॥

The titles of the chapters are given under the next MS., in which they are more clearly marked.

Add. 1629.

Paper; 384 leaves (and cover), 12 lines, 12½ x 7 in.; dated in words [N. S.] 9..5.

Pāñcavimśatāsāhasrikā Prajñāpāramitā.

The word ॥प्रध्विजग्यिता॥ is written on the left margin of 1; there is a large illustration on the same page.

For the beginning see the last MS.

Chapters etc. end as follows:

1. अभिमण्याल्लकारे प्रभापारमितीपदेशशाखे सर्वाकारे: ष्टता विधिकारः प्रथमः। 25.
2. °शाखे मार्गशालाकारी द्वितीय: परिक्रियः। 3.
3. °शाखे व्यवस्थाकारिकासूतीय: परिक्रियः। 3b.
4. °शाखे व्याकाराभिक्षवोधिकारसूतर्य: प। 4b.

The 5th (सूत्राभिमयाधिक), 6th (शनिपुराभिमयाधिक) and 7th (एकचणारभिमयाधिक) adhikaras end on 5b.

°शाखे धर्मकामाधिकारी रद्दम: 6.

With these compare the account of the work in Rājendralāl, Nep. B. L. 193.

°धर्ममयाल्लालाराम ग्रन्थापरिमितीपदेशबशाखे समासः। भार्तरथनंदनाप्रथा ° चार्यः Add. 1628, lf. 9.

The main work begins on the next page (6b) with the usual अवशया रुद्दम and a list of Bodhisattvas, etc.

The first parivartta has no regular subdivision: much of it is in the form of a dialogue between Subhūti and Čāriputra. It ends thus:

°चार्यपच्छिशतिवासिकायां भगवद्या प्रज्ञापारमिताया-
महिम्याल्लालारासुग्रेष्यं श्रीधितायां व्याकाराशालाकारी-
कार: सुभूतिपरिवर्त्तिः: प्रथमः। 1। 126b.
°चार्यः मन्त्रदयविशुद्धिः पः द्वितीयः। 2। 190b.
°चार्यः तथतापरिवर्त्तिः: चतुर्यः। 270b (= 411b, Add. 1623).
°चार्यः शिरापरिशुद्धिः पच्छिः। 330b (= 503 ibid.).
°चार्यः शनिपुराशिरापण: पदशः। 334b (= 510 ibid.).
°चार्यः शिरापरिशमातिः समशः। 343b.

Ends:

°चार्यः शिरापण: चर्दमः।

A number of verses follow, by the scribe Indramuni, both in Sanskrit and the vernacular.

Add. 1630.

Paper; 479 leaves, 9 lines, 18 x 6 in.; modern.

Çatasāhasrī Prajñāpāramitā, Part 2.

On leaf 1, left-hand margin, is the abbreviation द्धि ति.
Another copy of this Part is in R. A. S. Cat. 63. This Part, or Khāṇḍa, contains parivarttas xiii—xxv.

Begins:

The first chapters have numerous subdivisions, unnumbered at first, and subsequently with numbers running up to 42.

Parivartta xiv ends 1706; xv. 1956; xvi. 273; xvii. 280; xviii. 291; xix. 2966; xx. 298; xxi. 312; xxii. 322; xxiii. 382; xxiv. 410.

Ends:

A verse or two follows in praise of the work, etc.

Add. 1631.

Paper; 490 leaves, 10 lines, 20 × 5½ in.; dated in words N. s. 983 (A.D. 1863).

Cataśahasrī Prajñāpāramitā. Part 3 (Chapters 26—37).

Text begins:

Ch. 26 ends 252.

Ends:

Then follows the date (see above).

Add. 1632.

Paper; 607 leaves, 10—11 lines, 17 × 5 in.; dated N. s. 923 (A.D. 1803).

Cataśahasrī Prajñāpāramitā. Part 4 (Chapters 38—72).
Text begins:

मःपावशितात्मविश्वे राजाः प्रशास्निमुद्राः। प्रशास्निमुद्राति कलुकी-
तिता राजाः प्रशान्तो महत। पिताः कौशिकानां सुगंग गत.
किलिये। प्रशास्निमुद्रायनिर्वाण नमामि कद्याद्वर्के।

Parivartta 38 ends 60b; 39, 72b; 40, 78b; 41, 96b; 50, 184;
55, 509; 60, 590b.

Ends, 607:

शत्साहिष्यः प्रशास्निमुद्राय गौतमधर्मालंगानिर्देश द्वा-
संततिम: परिवर्तः। (This is the only instance I have observed
in this MS. of the indication of a chapter's contents at the end.)

इदःवैचल्लः वादान् एति भाषितंभाषणमन्द्रतिं। यमासा
विषयिकमः प्रशास्निमुद्राय शत्साहिष्यः दशसिंह वहान्यापेयमलिङ्गो-
कधातुमुद्रपर्याप्तेपथवर्तबुधुः। प्रत्यतचानां माता धर्म-
समुद्रा। औरबिस्तरवर्तिनानां। औण so on, in praise of the
book and its study, for a dozen lines; after which date and name of
scribe, as follows:

याते सैपलिकर्षें चित्युक्तयस्यां चछ। मार्गशिर्षें श्रीतपेचे
दशम्यां बिद्विषार्हे शत्साहिष्यिकायं रज्जव्यन्देन सिख्यते।

The place of writing (Lalitā-pura) and the reigning monarch
(Gīrvāṇa-yuddha) are also mentioned.

In spite of the mention of a fifth Khaṇḍa in Dr D. Wright's list,
which however does not appear in our collection, it would seem from
the tone and form of the above colophon, that this is either the
conclusion of the whole work, or that at all events the account given
by Mr Hodgson's Paṇḍit (Hodgs. Essay Lit. Nep. p. 16) is correct;
that "Sata Sāhasrika is a collective name of the first four Khandas, to
which the fifth is not necessarily adjunct; and indeed it is one of the
several abstracts of the Sāhasrika." The Tibetan version (see Csoma,
and Feer in Ann. G. ii. 197) has 75 chapters.

Add. 1633.

Palm-leaf; 494 leaves, 11 lines, 17½ x 5 in.; dated n. s. 926
(A.D. 1806).
CATALOGUE OF BUDDHIST [Add. 1633.

ÇATASĀHASRĪ PRĀJÑĀPĀRAMITĀ, Part 1.

There is an illustration on leaf 1.

“प्रथम” is written on the left margin of many leaves.

The MS. is enclosed by a pair of very finely carved boards.

This appears to be the second known redaction of the Prājñāpāramitā, the chief philosophical work of Northern Buddhism.

It abounds in repetitions, etc., in the most wearisome style of Buddhist literature. For general notices see Hodgson Ess. 16, Burn. Intr. 462 etc., and especially Rājendralal, Nep. Buddh. Lit. pp. 177, sqq.

Notices of the Tibetan versions are given in Wassiliew and Csoma (Feer in Ann. Guimet, ii. 197).

Begins:

"एवं मया श् वं च वं भं राजस्यहि वि न्द्राः। यह्रुषुर्पवत्ति
महतां भिषुवंचिन साध्वं पञ्चमाचेर्मुसर्वसि।"

Parivartta i. ends 96; ii. 139; iii. 147b; iv. 1; v. 265b; vi. 354; vii. 416; viii. 419; ix. 426b; x. 450b; xi. 482.

Ends:

"अर्थशिष्टवासा भगवायः प्राणपारमिताय: प्रथमस्तं
समासमिति। थे धनी°। जुमं etc.। सम्बत् ७५० वैशाखमासः
प्राप्तवे चतुर्दशांशिय बित्तानवेचे वजयोगे चयाकार्यमयी-
नक (?)—श्रीहयति वार—अकुर्ण—श्रीसम्बन्धावति: प्रथमकः
पौर्णार्थास्मितामुख चोपधुनकारिणारो।°। लिखित श्री-
मानदेवक्षकारितकामदाविहाराधिक्षित: श्रीवञ्चाचार्य श्रा-
जनमधन (१) संपूर्णमिति।"

Then follows a line or two as to the writing, and in praise of the book.

Add. 1634.

Paper; 37 leaves, 5 lines (ruled in red), 7½ x 2 in.; dated in words N. s. 772 (A.D. 1652).

KĪRTIPATĀKĀ by KUNUÇARMAN.

In 126 numbered verses.
Add. 1634. \[ SANSKRIT MANUSCRIPTS. \] 149

Begins:

यं भक्ष्य चरितादशकविख्य दैवारयङ्गानिष्टे
यत्पादङ्गानिष्टे वनादयङ्गात्त्वे कारात्तिविश्वारयः।
श्रायायांशकविख्य चरमुखात् प्राप्वन्ति* सिद्धि शिवव
षो ५थं वीः चिन्ति गजाननस्य हुरितं हूरोकरोतु प्रभुः॥
कैचिज्जेदः \[ कैचिज्जः \] चुंबानानं श्यां पूर्वास्म मां प्रति।
श्रीकुनूनामधीयेन घं तदर्णं करोक्षणः॥
प्रावादमठदेवानां प्रणाली कृपस्वर्णानां।
निपालनामधीयेन रत्नामण्डपवर्तनानां॥

Then follows another introductory verse.

The work thus appears to be a description of certain places in Nepal. It commences with Lalitapura thus:

चौति श्रीलिखिताभिधाननगरी नैपालब्रह्मडूले।

Ends:

दूति श्रीकुनूमं मनो विरचिता कौतिपहताका समाग्रा। नयन-
मुनिश्चिति रज्ञतातीतस्य। etc. (see above).

Add. 1635.

Paper; 62 leaves and cover, 5 lines, 8½ \( \times \) 3 in.; dated (in words) N. S. 805 (A.D. 1685).

AÇVAGHOSHA-NANDIMUKHĀVADĀNA, with vernacular version.

Begins and ends as Add. MSS. 1357, 1486 (which see).

Add. 1638. 3.

Paper; 18 leaves, 6 lines, 7 \( \times \) 3 in.; xviiith cent.

Fragment of the AMARA-KOÇA (Book 2).

Contains Book 2 to end of ch. vii. (p. 159, ed. Deslongchamps).

* Sic metri gratia.
Add. 1639.

Paper; 6 leaves, 5 lines, \(7 \times 2\frac{1}{4}\) in.; modern.

Fragment of the AMARAKOÇA.

This fragment was perhaps intended as a supply for the full original of Add. 1638. 3 or a work of similar size. It contains the beginning of the book.

Add. 1641.

Paper; 28 leaves folding backwards and forwards, 7—6 lines, \(8 \times 3\) in.; XVII—XVIIIth cent.

I. SANGITA-TARODAYACUÐAMANI by RĀJA PRATĀPA-MALLA.

Dated n. s. 783 (A. D. 1663).

The work is a treatise on music, especially on tāla or time.

On the royal author and his literary tastes see Wright’s Nepal, p. 215.

The work is in two parts, but some of the first part appears to be missing, unless it be represented by the 5 verses on the outside cover in a later hand, now almost illegible.

The second part is (unlike the first) in numbered verses (110). It begins (p. 6) with a discussion of the tāla or musical time called चंद्रपुट or चारापुट: several other tālas are mentioned, corresponding with those in the Purāṇasarvasva (Aufr. Oxf. Cat. 87a).

The work ends:

उत्सवतालः || ११९ || यद्याचा महता कालासु कुशली स्यें || १०४४ || मानिनास्विनीं यख च तथमूण्डः तनयो दृश्यी नायकः || देशातालनिबूंदचण्डमिद्धन्म्री प्रयथ्यायिष्टेम् स्रीमंगलदेवकस्नून्तमाष्ट्रिफलचूडामणि (sic) ||

इति स्रीमंगलद्वित्तिवृत्तिः श्रीजबन्धकमालिकाविविधिते संगीतः तारोदयचूडामणि तालाधायो नाम द्वितीयः समाप्तः || संवतः ७८३

Then follow subscriptions, chiefly in the vernacular, giving the day of writing as Sunday, and the scribe’s name as Pūrṇacandra, resident
at the Dharmakirti-vihāra, and the father of 3 sons, Jayakalyāṇa, Jayakuśala, and Jayadhāraṇa.

II (p. 27). Vernacular work in 44 numbered verses.

III. A manual of devotion to various deities.

Begins (p. 34):

च्छ्री नमः श्रीवर्जयत्व। वश्चर्यासमुद्रा नित्यपतकुर्व
प्रद्युपां च वाणीं विश्राणे कालमुखं चिन्यननमयं क्रोधश्रिया-
राज्यां नाथिष्कलसनखं सुनिवृत्रविप्र च्छृतभवासुरणोऽश्री-
समश्नानानिराराज चिन्यननमित्व (sic) पातुं योगामिरो मः।

Several other prayers, etc., are added, chiefly in the vernacular, or in Sanskrit like the specimen just given.

Add. 1643.

Palm-leaf; 223 leaves, 6 lines, 21½ x 2 in.; dated N. s. 135 (A.D. 1015).

अष्टसाहस्रका प्राण्यपारमिता.

There are illustrations on many leaves, throughout the book.

The insides of the binding-boards bear also several more than usually artistic figures, many of which correspond to those in Von Siebold's Japan, Vol. v. (Plates).

See the Palaeographical Society's Oriental Series, Plate 32, where a leaf is reproduced: also the Introduction to the present work. On the work see Add. 866.

The subscription is in verse, occasionally faulty in metre:

पञ्चविंसा धिति 5वे 5नमक्रशतिκ्ष 8० चामाच्छो न्यायभा।
विचारे 5विन्द दशपालस्विनिषरिपुगरी (०हनुज्) वासरे
विंशंकरि।
राज्य श्रीभीमेदिवे 5यप्यमिति गुणपाल[स्त्री]० श्रीहर्णशेवे।
श्रीलैलीकामेवरिज्जग[र-त] कुलशीरं राज्येपहुँ।

* Read प्रगति १, though both are against the metre.
+ Here some corrector has disturbed metre and sense.
Then follows (in the hooked Nepalese hand):

Then follow two or three inollines in a similar strain, praising the "fruit" of reading the book.

On the other side of the last leaf is the conclusion (last 5 lines) of a short treatise connected with the Prajñāpāramitā, and in the same hand as the main work, ending thus:

बजगजपरिषासम (बजगजज) नाम समासा ||

Add. 1644.

Palm-leaf; 94 leaves, 5 lines, 2 × 21 in.; dated N. s. 325 (A.D. 1205, see below).

Pāñca-rakṣā.

Each division or chapter of the work has its own numbering.

Thus ch. i. has 25 leaves; ch. ii. 26; ch. iii. 35; ch. iv. 3; ch. v. 5.

The titles etc. are substantially the same as in Add. 1325; and, except at the end of ch. iii. each is followed by a blank side, forming volumes.

The last leaf is much mutilated, and is supplied by a paper leaf.

On the palm-leaf fragment can still be made out, (1) the beginning of the final title अर्धमहामन्दानसारिणी...; (2) the end
of the verse ये धर्मा... and (3) the date २२५ (tops of figures only, visible) कार्तिक स्नेह पूर्णमास द्रह्मतेरिंगः [\(\text{sic}\)]। राजाधिराजपरमेश्वरपरम... On the reverse are the remains of a postscript in a finer and later hand, in Newari, with half-obliterated, but still certain, date, n. s. 579 (A.D. 1459). Above are left a few words in the original hand:

महाबिहारार्यांकंभितुगमन्मच्छिलेखि: (sic)। उद्दकान लेचरभ [२६०]...

The MS. concludes with a leaf of paper supply which is remarkable, inasmuch as it appears to be a copy of the real last leaf of our MS. when it was in a rather more perfect condition, though perhaps even then it may have been compared with another MS., as the last words of the book and the title show discrepancies of forms, etc.

The date and scribe's name are thus given:

अर्जवद्धचार्यचिकित्सीविरिंदिन लिखितमित। ऋषभसंवत् २२५ का शु पूर्ण छ।

The date is especially remarkable, as it seems a clear instance of a copied date—the hand as well as paper being modern. The copy however is neither a forgery, nor a mere thoughtless repetition, but simply added as a testimony to the antiquity of a final leaf which was in a perishing condition, doubtless even when the supply was made. See the Palaeographical Introduction.

Add. 1647.

Palm-leaf; 132 leaves, 5 lines, 13 x 2 in.; XVIIIth cent.

Pāṇca-rakshā.

The MS. is illustrated (cf. Add. 1164) with figures of the 5 Çaktis at the beginnings of the chapters.

The boards are also illuminated with 6 figures of Buddha and other smaller figures.

Begins, after invocation to the Bodhisattvas:

एवं मया शुभमकरमकुब्धे भगवाचारजीवी विषादित स्म।
गुणप्रकृत्य पर्यन्तं द्रविण पार्थे वुद्धगीचररक्तचरभाषिः....
The chapters are differently arranged from the other MSS. Ch. I of Add. 1325 is fourth here; so that the beginning of that MS. will be found on leaf 986 of this.

Ch. II (Add. 1325) = Ch. 1 ends 386.
Ch. III " " = Ch. 2 " 936.
Ch. IV " " = Ch. 3 " 97.

Ends:

Add. 1648.

Palm-leaf; 228 leaves, 7 lines, 12½ x 2 in.; xiiiith cent., reign of Arimalla.

Sādhanasamuccaya.

On the hand-writing see the Introduction and Table.

The date (336) has clearly been retouched, possibly by one of the persons who wrote the numerous dates (of the next century) on the cover. Comparing the forms of 2 and 3 in the latter part of the MS., we should certainly pronounce the figures to be 2's: but the ordinary form of 2 (though not of 3) is found even in the later part of the MS. e.g. leaves 209, 210.

The day of the week and month, which Prof. Adams has kindly worked out for me, do not tally for the year 336: nor does that year quite accord with chronological accounts (see the table in Historical Introduction). The numbers have therefore probably been incorrectly restored.

The first date on the cover is that of an śāraṇgs (devotional or liturgical use of the sādhanaṣ ?), n. s. 458 (A.D. 1338), by one Ānandaśivabhadra, at the Črīnaka-vihāra.

The writing is fine and clear; with many early features, e.g. the manner of writing I medial, of which both the earlier and later forms are seen.

The chalk-powder is still distinctly traceable on many leaves (see Introduction).

The work is a collection of sādhanaṣ or charms (cf. Add. 1686), to which a full index will be found on an extra leaf written by the second hand. Thus:
ADD. 1648.]

SANSKRIT MANUSCRIPTS.

155

प्रकाशक (begins) चिस्मस्याध्यक्षं (this sādhana is by a Paṇḍit Kumudākara).

प्रतिष्ठा चिह्नाच्छाद by Paṇḍit Ratnakaragupta, etc., etc. (51 in all).

The colophon runs thus: समांत्रेषु (see above) पीयवर्णणमुँक्तम् द्रव्यतिवाचे वैश्लावनचे राजाधिराजपरमेश्वर श्रीमद्विद्वेश्वरे शव विजयाः (sic) लिखितान्तिर्मिद्वारा साधनसमुखम् नाम पुस्तकं

The words in brackets are rewritten by a second hand. Then follows a page of Dhāraṇīs to Mahākālā.

Add. 1649.

Palm-leaf; 107 leaves, 5 lines, 12½ x 2 in.; dated n. s. 532 (A.D. 1412).

SIDDHI-SĀRA by RĀJA-JYOTIRĀJA-MALLA.

The subject of the work is astrology and auspicious seasons; it has no regular chapters, but numerous small unnumbered divisions.

Begins:

श्री नमः सूर्योऽधि।

नमस्ती मार्तण्डसहस्रेष्ठेः प्रच्छोदातु स्वामिः कारणामादिवेव।

कल्याणश्रेणि परम्परा पुराण चैतन्याचार्यमचे सकलस्थिरपां॥

किरते ज्योतिराजेन मलपार्श्व धीमति।

शास्त्रे च विधिव्रार्थं जीतिस्वार्थं वृद्धिव्रते॥

Ends:

इदम् विधिव्राजरः मात्राः। त्रितीया तिथि। समवं तिथिः मागवशिरशुचा।

सत्योपि शुभवस्तिने त्रितीयानिष्ठो त्रितीयोऽग।

मार्गित्वावरे। लिखितमिति। श्रीराजदिविराजपरमेर्गवरमः

परमहर्दारकुः श्रीमद्विद्वेश्वरे शव विजयाः।

†† These words have unfortunately been retraced; but the name Jayajyoti(r)m†† or 'dyoti m° is established by the verse at the beginning of the book. See also the Historical Introduction.


† For the form of the name cf. Add. 1695.
Add. 1650.

Palm-leaf; originally 87 leaves, 5 lines, 13 × 1½ in.; XIV—xvth cent.

**AMARA-KOÇA.**

Leaves 31, 32, 58, 83, 84, and 86, are wanting.
Leaf 2 is modern supply.
The MS. ends abruptly in the middle of the last line but one of the work.

Add. 1651.

Palm-leaf; 51 leaves, 7 lines, 11½ × 2 in.; xivth cent.

**AMARA-KOÇA.**

Leaves, 7, 14, 20, 40, 45, are missing.
Written in a clear, square and upright hand.
Begins (after the invocation) with the 5 distichs given in Deslongchamps' edition; ends abruptly with the word श्रेष्ठवत्त्

Add. 1653.

Palm-leaf; 16 leaves, 5 lines, 12 × 1½ in.; XIV—xvth cent.

**TATTWA-SANGRAHA.**

This is probably the work mentioned in Hiouen-Thsang (translation of M. St. Julien, i, 186) as “Tri-tchin-lun”, which, we are told, “veut dire littéralement ‘Le traité où sont rassemblées les vérités’”—for which M. Julien suggests ‘Tattva-samuccaya’.
The MS. is incomplete.
Begins:

श्री नभी बुद्धस्। तत्तत्त्वज्ञात्मकानि प्रकृतिः
वृत्तारिष्टा। सच्चानान्यथो हृदयमं प्रज्ञात्या(?)मियः॥
बन्धन्यार्थनानामनिर्भरप्रीतीतद्विय (?)।
चान्द्रीव रचित्रित्रिद्राताराय सूक्तिनिष्ठातां(?)॥
तत्र प्रायं वर्षो वधोऽविधिना खेद्देवतात्मकी बलिदाः।
The whole work seems to be a collection of barbarously expressed tantric devotion and ceremonial, of which the above may serve as a specimen.

Add. 1656.

Palm-leaf and paper supply; 143 leaves, 5 lines, 13 × 2 in.; chiefly xiiiith century (see below).

Pānca-rakṣā.

On the handwriting generally see the Palaeographical Introduction.

The paper supply is quite modern.

The last page of the MS. as we now have it is in a hand of the xivth century. The colophon records that the MS. was the offering of one Lalitakrama (see also Add. 1701). The date (n. s. 518) and king's name (Jayasthiti) have been retouched.

This page was written on the back of a leaf (of an avadāna ?), which is in the same hand (viz., that of the xiiith cent.) as the bulk of the MS., but is not divided into columns, as that is.

Add. 1657. 1.

Palm-leaf; originally 71 leaves, 5—6 lines, 12 × 2 in.; xiiiith cent.

Commentary on part of the Cāndra-vyākaraṇa
(Adhy. ii, pāda ii).

Leaves 16, 21, 24—26, 28, 29, 33—36, 41, 59, 60, 66, 68 are missing.

For the text and other commentaries see Add. 1691. 4—6.

Text begins without invocation, probably because the MS. formed part of a series of commentaries:

[चुप] ll [चुप] मित्रमहिमकवचनमारभष्य शस्त्री बदन्धचन्द्रका- रेष (sic) प्रवाहार्यवर्षेय विद्यार्थ्यन्याचे तदन्यादेशभित्रभाष शुभन्नामिण्यादि
The examples (udāharana) seem not to be drawn from distinctively Buddhist works.

On 7a Pāṇini and Kātyāyana are referred to. Pāṇini is also cited 11b, 32b, 49b and 55b.

The MS. terminates abruptly; probably however not many leaves are lost; as the comment on the last sūtra of the pāda commences 64a.

Add. 1657. 2.

Palm-leaf; 3 leaves, 7—8 lines, 12 × 2 in.; dated n. s. 319 (A.D. 1199).

Fragment of Anandadatta's commentary on the Cāndrabhāṣya.

This fragment contains the beginning and the end of Adhyāya II, pāda i.

On the date see note to the Table of Numbers; and on the hand see the Introduction.

The first leaf is in a different hand or hands from the others: the forms of the letters however (e.g. घ म and घ) are very similar. The number of this leaf has perished: the others are 31 and 32.

MS. 1705 (q.v.) is a nearly complete copy of this part of the commentary: the present MS. however, at the beginning, for ख़न: प्र...यः, reads simply ख़चमिष्टः:

Ends:

चान्द्रब्याख्यकृ संहियाचार्यश्री चानन्दकथ विरचितायां पञ्चती द्वितीयाचार्यश्री प्रथम: पादः समासः समतः स्था ज जैत्यकाश्री चानवास्तां तियां सभ।

Add. 1657. 3.

Palm-leaf; 4 leaves, 8 lines, 12 × 2 in.; xvth cent.

Fragment of a Commentary on part of the Cāndrabhāṣya.

The leaves are in very bad preservation.

The sūtras are given in full.
This fragment begins in the middle of the comment on the part of the text (v. 1) occurring in Add. 1691. 4 29b, l. 3, med. The first sutra given is लिख्यवेदिश्वरः.

Add. 1691. 4, which gives the text, has lost part of this pāda, so that leaf 4 of the present MS. cannot be certainly identified; the last sutra, अभिनवर, on leaf 29b of the text occurs here at leaf 3a, line 4, fin.

Several sutras, however, on 4a correspond with Pān. vi. i. 74, sqq., and, as the earlier parts of this pāda correspond with the same pāda of Pānini, the identification of this leaf may be regarded as very probable.

Add. 1658.

Palm-leaf; 29 leaves, 5 lines, 11 x 2 in.; circa A.D. 1390 (see below).

Abhinava-rāghava-nanda-nātaka by Maṇika.

Part of a play on the life of Rāma, originally produced at Bhatgāon (see below).

The MS. contains the Nandi (leaves numbered independently 1, 2), Prastavana, and Acts i.—iii. and part of iv. (leaves 1—27). A curious and somewhat illegible note on the cover mentions the Rāmāyana as the source of the play.

The Nandi and Prastavana contain several allusions to the reigning dynasty, fixing the date of the play and agreeing with the interesting inscription lately discovered at the great temple of Paçupati (Indian Antiquary, ix. 183).

The Nandi, which is pronounced by a sage Bhṛṅgin, with some remarks from the Vināyaka and others, begins with mythological genealogy thus:

अष्टमथर्मतारात्मको ज्ञानमें । चानित्ये
विषादार्थमहानिःसन्तिष्ठ्यां || etc.

After this the place of performance (Bhatgāon) is thus fixed:

रेवतिनिद्रपीरी विभावितं गुणिराष्टिनिमिश्वितभक्तपुरी ।
प्रतिपादय नाथ तद्धच जयानवः प्रसार्याभिधिपपादयुङ् ||
विनायकः मुने श्रस्नन् युक्तमुखः । (परिक्रमय)
The Prastavana then follows:

The sage says that he has arrived at Bhatgân, श्रीस्वरिजयाप्रिययाितिपातृका श्रीवास्तव: संस्कृत महाकाव्योः: further (2a), that he is under the orders of Jayasthiti. The royal family are referred to thus:

Then follows a line in praise of Jayasthiti, who has amongst other titles श्रीमद्योगराजानाथ: (°राजा) (cf. Inscription I. 17): also of the assembly of the grandees of Nepal. Next, various compliments are paid to the heir-apparent Jaya-dharma-malla, mention is also made of Jyotirmalla who is spoken of as बालानाथ: This seems to put the composition of the play at least 20 years before the inscription (of N. S. 533 or A. D. 1413) as we there find Jyotirmalla the father of three adult children.

* Cf. inscr. supr. cit. for the name and whole phrase, and note thereon.

†...† The text is half obliterated here.
§ Inscr. ver. 2.
After this an actress enters from the Nepathya and the Sūtrakāra
thus reminds her of the name of the play and its author:—(2b—3a)

The actress invokes Nāṭyeśvarā and refers to the sacrifices offered.

After her apprehensions have been removed, the subject of the
play is introduced; and Act 1 accordingly begins (3b) with the entry
of Viśvāmitra, solus; who is presently joined by Daśaratha and
others.

Act i. ends 13, with title, thus: ताकाविशी (? नाम प्रथमो) ज्ञ:।

,, ii., „ 22b, शीतापिरिष्यो दिनतियो ज्ञ:।

,, iii., „ 26b, घोषायाप्रवेशो नाम हतियो ज्ञ:।

The MS. ends abruptly after a speech or two of Act 4.

With this MS. are several fragments, consisting of single leaves,
with writing of the xv—xvith century, as follows:

1. Part of the first leaf of a play, containing the Nandi. Hand-
writing very similar to that of the preceding play.

2. A leaf (numbered 53) of a work on magic or ritual; 5 lines,
8 × 2 in. In the last line a ceremony called pindākrishiṭi and the
use of mantras are mentioned.

108—119).

4. A cover of a book, 8 × 2 in., containing only the words:

यागान्त वेदनात। अमरीवीमितयाचारापितासाख्या-
स्नित् (?)।

Add. 1661.

Palm-leaf; 103 leaves, 5 lines, 13 × 2 in.; dated N. s. 545
(A.D. 1425), but see below.

Amara-koṇa.
At the end there is one page of postscript by the scribe, Avântapâla, in praise of the book, etc.; then a second postscript, partly obliterated, in a different, but probably contemporaneous, hand, beginning:

नेरनास्वाद् (?) — कलंब* — वृषवं मार्गि विति बतिष्ठी

Yaksha-malla, the reigning king, is twice mentioned.

Add. 1662.

Palm-leaf; 135 leaves, 5 lines, 12 × 2 in.; the last two leaves are late palm-leaf supply, dated N. s. 739 (A.D. 1619), the rest is of the XII—XIIIth cent.

Panca-rakshâ.

Leaves 38, 40, 129—132, 135 are wanting. Each division of the work has also its own pagination. There are remains of illuminations on the binding-boards. On the work see Add. 1164. The division of the work called "Mahâsâhasrapramardini", usually second, is here placed first.

Ends:

°प्रशान्तेऽति। शार्यपद्यरङ्चामर्षामन्नान्यानाय समासा। चै धर्मां। सम्बन् ७२० स्वामयन्यमायी श्रापथे ** (hiatus) तिथि... etc. (the rest is in a vernacular).

Add. 1679.

A mass of palm-leaf fragments; 12 × 2 inches in size, unless otherwise described.

[The distinctively Buddhistic character of some of these fragments is of course doubtful.]

I. Naishadha-carita.

[Non-Buddhistic.]

II. Originally 20 leaves, 5 lines; XV—XVIth cent.

GANAPATI-STOTRA.

Leaf 19 is missing.

A tantric manual of devotion; apparently Buddhistic, as the Samskāras (10b) and other characteristics of Buddhism are mentioned.

Begins:

नमो गणेशराय (sic) | प्रथमतश्च्चपातानं (?)। यादी विधि

Ends:

| सर्वाधिधिनिमुंगजराज नमो सु तै॥१४॥

| इति गणपतिस्तोत्रं समाप्तं।

III. One leaf, numbered 67, 6 lines, 12½ × 2½ in.; Bengali hand of XV—XVIth cent.

AMARA-KOÇA.

The leaf contains Am. III. i. 26—45.

IV. The beginning of a work on the eight MĀTRIS.

One leaf has a page-number 19, the rest are torn off. 4 and 5 lines to a page.

On the Mātris, see B. and R. s. v. माट and the var. lect. of the Amara-koça in Aufr. Ox. Cat. p. 184a. Their cult seems to belong rather to tantric worship than to genuine Buddhism or Brahmanism.

V. 1 leaf, numbered 18 (?), 5 lines; straight-topped characters; XVIth cent.

Fragment of an AVADĀNA.

On 2a and 4b a person spoken of as यानचचु: is mentioned as practising penance, यानयीग, etc.

VI. 9 × 1½ in.; XIV—XVIth cent.

Fragment of an AVADĀNA (?).

Small Nepalese hand. The stops etc. are marked with red. 3 verses (numbered 9—12) of a metrical tale or the like.

VII, VIII. [non-Buddhistic.]
IX. 1 leaf, numbered 3, 5 lines, straight-topped hand; xv—xvith cent.

Leaf of a work on the expiation of offences, "Durgati-pariṣodhana" or the like.

The leaf is mutilated.

X. Two leaves on philosophy or astrology.

The first is numbered 1, but each leaf begins with a sign like $ that used for $ at commencements. Straight-topped characters except 26, which is in the hooked Nepalese of the xvith cent., and seems to be by the same hand as the next fragment.

1a begins:

नाहमसिन्न न न चान्यी 5सि [ष] चौं 5थ चाच न विद्यते।

आनन्दपदंक्षीनः

1b begins:

...पूर्णस्यन्त्रानावलमेकादशीपुष्च। नरः चाप्राकाशयोनिः...

(clearly astrological).

2a begins:

स्त्रि जान्ननि यंकारू यद न चन्द्रसूय्ययोः (sic)

2b begins:

विरमति निधुनि... रं भरमनीरं

XI. On Astrology.

One leaf. See last fragment.

Begins:

०पौष्य: प्रभवति। ०। चमावाखं यद्य...:

The outside seems to be a cover, and contains ejaculatory prayers etc., in a later hand.

XII. Fragment of an Astronomical or Astrological work.

Writing, etc., very similar to No. X.

Begins:

० रा निर्घोषमघु (?) कौकिध्वनिन्सनः...
Aryabhata is cited in line 2.
The other side is a cover with writing nearly obliterated.

XIII. 8 leaves (leaf 1 wanting), 5 lines.

Part of a work on ASTROLOGY.
Writing, etc., similar to the preceding.
Begins:

.ends (abruptly):

XIV. 5 leaves, numbered on right-hand margin, 81—85 (?), 5 lines; xvth cent.

Part of a work on ASTROLOGY.
The speakers are Mahābhairava and a devī, so that the work may be partly, if not wholly, Čivaic (cf. Burn. Intr. 551).
Begins (after invocations to Mahābhairava):

On 55 (which ends abruptly) we find the subscription चन्द्रसूर्य-विभागेन जीवितमर्दवदेः

XV. 1 leaf, 5 lines; xv—xvith cent.

The first page of a LEXICON or GLOSSARY.

In short sections of about a couple of lines, each section containing words beginning with the same letter.
This fragment extends as far as च, and contains inter alia the forms खानी, घर्घरीका; also चावहोकादि and चामूढीक.
Begins:

कश्यानाचल कार्यक प्रियतम...
XVI. 1 leaf, 5 lines, $7 \times 1\frac{1}{2}$ in.; modern hand.
Fragment on the groups of LETTERS.
A summary, apparently, of the mystical import of the letters.
Begins:

च वर्गः ब्रजायनी

XVII. 1 leaf, originally 8 lines; XV—xvith cent.
Fragment on SACRED TOPOGRAPHY.
Bengali hand of a square form somewhat similar to that of Add. 1364. The rivers Ganges, Jumna, Godāvari, and Sarasvatī, are named in line 3; there is also reference to bathing therein.
On the other side are notes in a slightly different style of writing.

XVIII. 1 leaf, 6 lines; in sections, numbered 34—37.
Fragment on RITUAL (?), partly vernacular.
Page numbered 62 (in figures and letters); stops and emphatic words smeared with red. Frequent mention of चर्ण, घृत, etc.

XIX. 1 leaf, 5 lines, xivth cent.
Fragment on OBLATIONS or COOKERY.
Compare R. A. S. Cat. No. 74 (photographed), both in writing and subject.
The chief articles discussed here are oil, milk, ghee and bilvā ($b$, l. 1).
Begins:

चन्द्रार्धं तैसं॥ चीरचतुर्गुणक्रमसं

XX. 1 leaf, 4—5 lines; xvth cent.
Detached sentences on OBLATIONS.
The last part of one sentence, पिछक्षड्डतं चेन तमाः
उष्णाघातका।, recalls Pañca-tantra II. 115.

XXI. 10 leaves (numbered 2—11), 5 lines; fine, clear hand of the xiv—xvth cent.
Part of a work on MAGIC.
The work abounds in curious combinations of letters, similar to those found in Buddhist books from Tibet and Japan. Its general character may be seen from colophons like दृति वाङ्क न्यायं (2b and 3b); दृति चानंदचक्कं (11b); दृति करन्यासः (last leaf).

XXII. 5 lines; XV—XVIII cent.

Three fragments of a work on Magic.

In numbered sections.

These, and the present form of the leaves, seem to show that we have here fragments from different parts of the work: part 1 comprising the leaves now numbered 1—5; part 2, 6 and pt 3. 7—8. The only remaining (original) numbers are 12 on 3, and 14 on 6. The contents of the book seem to be stotras etc. connected with magical rites: thus on 8, we have the colophon श्रीमाहकान्याओखासुति यमानः.

XXIII. 1 leaf numbered 57, 5 lines, XV—XVIII cent.

MAGIC and MYSTICISM.

Subject: nyāsas and the mystical value of letters (a5—b5).

XXIV.—XXX.

These numbers are leaves of tantric stotras and prayers too unimportant to need description.

Besides the above numbered fragments, some 20 or 30 leaves still remain, either belonging to works clearly non-Buddhistic (and therefore not noticed in this catalogue), or fragments too slight or indistinct for recognition.

Add. 1680.

This number represents a heterogeneous mass of palm-leaves of various dates, which arrived, in many cases, caked together by mud and damp. Each measures about 12½ by 2 inches, unless otherwise noted.

The works are as follows:

I. BHAдраCArI-praṇidhāna-rajA.
Palm-leaf; 6 leaves, 6 lines, 11 × 2 in.; dated N. s. 188 (A.D. 1068).

On the handwriting see the Palæographic Introduction.

See R. A. S. Cat. 33 and Add. MS. 899. 2; also Chinese Tripiṭ. 1142 (Nanjio).

Begins like Add. 899. 2, reading "खोलो उनक लोक" in line 1.

Ends:

आर्थम्बेर्चरीमणिमाणराज समातः॥ वे धर्मा...॥ वंवतू

10 भाद्रपद शुक्ल पीएमाशा: मुक्ति दिने। उपासक चिनिष्ठि खपक्ष पुस्तक त्रैयो लिखितमिति॥

II. 8 leaves, numbered 1—3, 18, also a leaf numbered 2 from another volume; 5—6 lines, square hand, xiv—xvth cent.

Fragments of the Avadāna-Catāka (ivth and vth decades).

The fragment contains the stories of Dharmapāla, Čivi, and Surūpā (Av.-Cat. iv. 3—5); see MSS. 1386, 1622, and Feer ib. cit. Lf. 18 gives the end of the Anāthapiṇḍadāvadā (iv. 9). The leaf numbered 2 is from the Guḍaḍālāvadā (v. 3) (line 1 = Add. 1386, 78 a, 1. 4).

The text on 45, 1. 6 shows considerable discrepancy with the corresponding passage in Add. 1386 (= 60b ll. 7—8).

III. 21 leaves, 5 lines.

Fragments of the Divyāvadāna.

Apparently same scribe as No. II.

The complete MS. was divided into volumes with independent numbering.

On the work generally see Add. 865. A collation of these fragments will probably be given in the forthcoming edition by Prof. Cowell and Mr Neil.

IV. Leaf of the Manicudāvadāna.

Same writing as the preceding fragments.

Text corresponds to Add. 874, 75. 1. 3 sqq.

V. Leaf of an Avadāna.

Same hand as the preceding.
The leaf is numbered 17.
It describes a conversation between the Buddha and a Rakṣasa; the Buddha gives him food and drink.

VI. 5 lines; xv—xvith cent.

First leaf of the Vasudhāraṇī-kathā.
The introduction is somewhat shorter than in Add. 1355. The tale begins, as there, तन खालु पुनः समयेन काशियां महानगर्यां सूचक्री नाम यथपति प्रतिबयंति इह।

VII. 16 leaves, 7 lines; xiiith cent.

Part of a work on Astrology.
Numbered from 9 to 40.
The first portion of the fragment treats of the nakshatras: the concluding leaves of sudden or untimely death (चप्पः, चक्रा-लक्ष्मणः).

VIII. 45 leaves, 5 lines; xii—xiiith cent.

Dhāraṇīs.

These fragments appear to be the remains of several volumes of collected charms. There are two illustrations of caityas etc. One volume has pages with letter- as well as figure-numbering, running from 2 to 17; each page is written in two distinct columns. A second is generally paged only in figures (these are all between 9 and 35), and has no full columns, but only square spaces round the string-hole. There are also two leaves with columns on one side and space on the other.

In the first vol., we find the ends of the following dhāraṇīs, etc.: Phalāphalahridaya (4a); Jāti-smarā-dh (4b); Kallajaya-dh (9b); Ushnīshavijaya (17b).

In the second volume the following: Vajrottarā-dh (12a), Lakṣa (14a); Hrishtapratyayaḥ Stutidharā-dh (14b); Sarvatathagatahridayā-dh (156); Hemaṅgā-dh Jaṅgulā mahāvidyā (17); Akshobhyā-dh (17*b); Vajrottara (ib.), cf. supra; Koṇḍrā dhārani-caityakarana vidhāḥ (18); Ārya Mahādharanī (21); Buddhahridayā-dh (22b); Samantabhadrā-dh (23); Dhātukāraṇḍā (23b); Svapnandadh-dh (27b); Kallajaya (32) cf. supra; Āryamahā dhārani (33), cf. supra; Sarvarucirāṅgayashī 36; Sarvamanāgalā (ib.); Sarvaroga-praçamanī (36b).
The two leaves with columns described above are numbered 9 and 11 respectively.

9 has the colophon:

शार्मचार्यमत्रवेयपविविमानसुप्रार्थिविगुज्जा नाम धारणि

11. वृज्ञानुसङ्गति.

On leaves without (original) numbers, we find: Grahamatiatkā-dhā (1); Māriçā (2d); Samanta-bhadraprajñā-dhā (4); Ashṭamahābhaya-tāraṇī (5); Jātismarā-dhā (5) cf. supra.

IX. 3 leaves, 6 lines, XII—XIII cent. Apparently these form part of one MS.

Fragments of works connected with the Prajñāpāramitā.

One is the second and last leaf of Prajñāpāramitā in 9 člokas by Kambila.

Ends:

इति चिन्तयतस्तं च सर्वभावविमिश्रितं।
वैधी (?) प्रमिलितस्मि चानेव भनिष्यति॥
इति नवधीकः प्रभापारमिता वमासाः॥ इतिराचार्य-कबिलपादार्थोऽ॥

Then follow 4 člokas said to be by Nāgārjuna in praise of the reader of the Nāmasaṃgiti. After several lines of epithets, etc., it ends:

एवामृतमेव यैः पठेत्रामवग्रंगीतिम्। नातरायीव भविष्य-स्म जिनमादूः। प्रकीर्तिवात्। चार्यनागर्जुनपादार्थोऽ॥

The second leaf contains the end of the Pañcaviṃśatikā-Prajñāpāramitāhṛidayāya.

The text seems to be the same as that of Add. 1486.

The third is apparently the beginning of some redaction of the Prajñāpāramitā.

After the usual introductory phrases, Avalokiteśvara addresses Bhagavān as follows: देस्मयतु मे भगवान्प्रभापारमितां कहि-चरां महापुष्पां...

X. 4 lines, xvith cent.

Leaf of a Mystical work.
In the first line we find

इति भावो न भाव स्थाते भावना नीपलभ्यते। चन्द्रेण
शृंगारताया प्रविष्टितः

The next line treats of the mystical value of letters. The verso is nearly obliterated, only the page number 2 being visible.

XI. 7 lines, Bengali hand, xviith cent. (?).

Leaf of work on Ritual.

The form of the work seems to be instruction to pupils; but the whole leaf is very indistinct. One sentence begins (l. 3):

तत् श्रव्यः क्षेष्वीजस्य पद्यः...; and (l. 5) तत् श्रव्यः:

The fragment concludes with the 5th line of the verso.

XII. 6 lines, xii—xiiiith cent.

Leaf of a work on Buddhist Mudrās.

In line 1 we find:

श्रृंगारशुद्रैः। कर्दयस्य कविवाभावाभम्भरीम् मंकुशचर्यः

On the verso, l. 2, is the colophon

खरिदयुधार्थ्यान (?) पटलस्वतर्थः ||

At the beginning of the next chapter occur the names of Cuddhodhana, Aralli, Rāhula, etc.

XIII. (Niruttara Tantra).

[Non-Buddhistic.]

XIV. Late palm-leaf.

Fragments of Stotras, etc.

Chiefly invocations, स्त्री च्छो etc., to various personages.

Add. 1681.

Alphabets, etc., compiled by Panḍit Guṇānand.

Written for use in deciphering the MSS. of the present collection.
Add. 1682.

Palm-leaf; 83 leaves, 5 lines, 21 × 2 in.; Nepalese hand of the xith cent.

**SADDHARMA-pUṆḍARĪKĀ.**

Chap. 10 ends 78a, 1.; the MS. consequently terminates towards the end of Chap. 11.

On the work see MS. 1032.

Add. 1683.

Palm-leaf; 139 leaves, 5 lines, 21 × 2 in.; dated N. s. 159 (A.D. 1039).

**SADDHARMA-pUṆḍARĪKĀ.**

By several scribes; leaf 56b (= Paris MS., 99a med – 99b) is commenced by the second scribe, but on 57a the same passage is written over again.

The MS., though as a rule beautifully written, is much damaged by worms, etc.

The first part of the colophon, so far as it remains on the mutilated final leaf, coincides with Add. 1032, except that we have महोपाध्यक्षी [ग्रंथ] for चरितराय (see p. 24, line 28).

The next legible words are as follows:

देशवर्मयो यावं... निवासिन: शायविलय: (sic) दर्षनमुखय यद्य धर्मक्षुरशास्त्रविद्यु... (?)... (hiatus) सकलमय अन्नतर राजानाफलप्राप्तेऽ (corr. राजन) लिखितमिति। सम्बन्धः १५३ (in letter-numerals) वैशाख शुक्ल व्रतियाया शुक्लदिने। श्रीलक्ष्मीकामदेवस्य विज्ञापिते लिखितमिति।

A note (of recitation ?) in vernacular follows, dated N. s. 803.

For the work see Add. 1032. This and the preceding MS. have been used by Prof. Kern for his edition of the text.
Add. 1684.

Palm-leaf; originally 156 or 157 leaves, 5—6 lines, 21 x 2 in.; dated N. s. 185 (A.D. 1065).

**SADDHARMA-PUNDARIKĀ.**

The leaves run thus: 2—10, 10* 11—117, 119—152, 154—156.

Chap. 15 is wrongly numbered 16, and the mistake continues to the end of the MS. On the reigning king and on the writing see the Introductions.

The colophon runs:

\[\text{ Здесь текст колофона.}^{15}\]  

With this MS. is a stray leaf of a Buddhistical treatise in handwriting etc., similar in all respects, with the leaf number \( ^{(1)} 310 \) (cf. table of numbers, note).

The first syllables are: \( ^{\text{वंकारगर्मेख}...} \); the last, \( ^{\text{लोकिकिः}} \).

Add. 1685.

Palm-leaf; 64 leaves, 6 lines, \( 13\frac{1}{2} \times 2 \) in.; dated N. s. 500 (A.D. 1380).

**AMARA-KOÇA.**

The final subscription, after date and scribe's verses partly faded, seems to run thus:

\[\text{ Здесь текст подписи.}^{15}\]
Add. 1686.

Palm-leaf; 119 leaves, 6 lines, $11\frac{1}{2} \times 2$ in.; dated N. s. 287 (A.D. 1167).

SĀDHANA-MĀLĀ-TANTRA.

The MS. is very defective, and was perhaps copied from a faulty archetype.

The leaf-numbers fall into two sets or volumes.

The first leaf, which corresponds to Add. 1593, 25b, 1, is numbered 43, and this numeration continues to leaf 57, the end of which corresponds to leaf 34b in the same MS. The first volume was regarded as ending at 58a, for here we find the date; and the leaf number is added on the recto in an ancient, though nevertheless a second, hand. The second part or volume was regarded as beginning at 58b; for here a new series of numbers begins, not however with leaf 1, but with 34, perhaps because the leaf was the 34th of the whole extant archetype, at the time when our present MS. was copied. Be that as it may, we find the leaf common to the two parts with 58 on the recto and 34 on the verso. After this leaf, which corresponds to 34b fin.—35b, 2, of Add. 1593, there is a gap, and the next leaf, numbered 44, corresponds to 49b of the other MS. Leaf 53 (1st series) and leaves 34—43, 46, 78, 114, and 138—141 (2nd series), are missing. 129 is erroneously repeated (129*). The MS. terminates abruptly at leaf 152 (= Add. 1593, 1888, l. 5). On the writing, the first dated example of hooked Nepalese hand, see the Palæographical Introduction. On the work see the account of Add. 1593. It may be observed that there is nothing in either MS. to show the reason for the division into volumes found in the present MS. The division occurs after a charm (sādhanā) apparently quite like the rest. The date and title of the charm are given thus:

खिररक्ष बाधनां बमास्त॥ सं २८५५ पीयमाबि ति (sic)

Add. 1687.

Coarse brownish paper; 129 leaves, 5 lines, $12 \times 2$ in.; dated N. s. 753 (A.D. 1633).

KĀRĀṆḍA-VYŪHA (Prose version).
Add. 1687. SANSKRIT MANUSCRIPTS.

Written at Bhatgāon in the reign of Jagajjyotir Malla (see below). For the work see Add. 1267.

Ends:

शायकारण्यस्यभाष्यायांनूतनस्वर समार्थः १७५। (date v. supra)। श्रीवज्ञाचार्यः वीणसिंहदेवेन चोयाय्यचुक वाहरायः श्रीस्वर्देवद्वायत । श्री भक्तपुरीमहानगरया राजधिरानश्री* ३ गजगियोतिर्मेवदेवन्ति क्षिमावंध्व चोयायाः ज्ञालाविया पुलक यकालस्य युक्तकार्त्ते (sic) ररितापुरिमहा- नगर्य गश्तद्रवजायतार्थ श्रीरे सिद्धनलसिंहस्मध्वदेव*॥ तथा पुच नीष्ठाजावतार्थ श्रीनिद्रान्तः तथा उभयराज्ये मुम्ब।

Add. 1688.

Palm-leaf; originally 70 leaves, 6 lines, 22 x 2 in.; Kutila character; dated 14th year of Nayapāla of Bengal (circa A.D. 1054).

Pañca-rakṣā.

Leaf 27 is missing. On the date and writing see the Introductions.

The MS. is copiously illustrated with figures of buddhas, divinities, and caityas: and the ends of the chapters have elaborate patterns etc. On the work see Add. 1325 and add a reference to Rājendralal, Nep. Buddh. Lit., p. 164.

The 5 chapters (for which see Add. MS. 1325) end respectively 19b, 1; 45a, 1; 64b, 4; 67a, 2; 70a, 4.

The final subscriptions are as follows:

देवधर्मः यम्भरमहायामानयांधिता: परमपापिकाराजी रहुकाया यद्य पुष्यन्त्ववाचार्यायमायमातापित[पवेश्च] झुला सकलस्यसिंहनुरत्स्मानावासतः दैति॥ परमशीकृत- महाराजधिराजपरमेश्वरश्रीमन्न नधपालदेव प्रवद्युत्तमानविजय- राज्ये समत् १४ वीण दिने २० लिखितेष्य महतारिका दैति।

* Wright's Nepal, pp. 242—3.
Add. 1689.

Palm-leaf; 23 leaves, 5 lines, 16 × 2 in.; dated N. s. 494 (A.D. 1374).

MEGHA-SŪTRA.

Edited with notes and a translation, in the Journal of the Royal As. Soc., 1880, by the compiler of this catalogue. See also a learned, but occasionally over subtle, criticism in the China Review, May, 1882.

Begins:

नमो चिन्त्यसागरे वर्षस्य कांडुक्तः ॥

प्रवं मया श्रुतमेक्षिनः समथे भगवान् वन्देन्दनागरा-ज्ञमे विचारति सः। श्रीमणिर्वगेमधर्ममण्डलाक्षणकुटागरारि महता भिषुंचितः ...

Ends:

हृति श्रीमहामिहात् महायानसूचादातमण्डलीपरिवर्तः

पञ्चविष्टितम् समाप्तम् ॥

The postscript consists of the verse, वे धर्मस्या etc.

Then follows:

देयधर्मी दयवरमहायानयायिनयपर्वीगतिपरमकार्यसिद्धिः

श्रीकिचमहाविष्ठायशायधायक्षमचु श्री तिजचक्षुविवर...

Next come salutations to ācārya and parents (cf. Add. MS. 1623. 3 supra), then date (day and month); reign of Jayārjunadeva वज्रचार्य-श्री-तुमश्री नर्मन्सिद्धि महामेघपुलकः.

Then follow two of the ordinary scribe's verses.

Add. 1690.

I. Palm-leaf; 4 leaves, 5 lines, 17 × 2 in.; XV—XVIII cent.*

Fragments of the VASUDHĀRA-DHĀRAṆĪ-KATHĀ.

* The supposed date given in Dr D. Wright's list is founded on a misreading of a date of recitation, now removed to Add. 1689, to which it originally belonged.
This fragment contains the first and last leaves of the book, the other two being numbered 13, 14. See Add. MS. 1355.

II. Fragments of Stotras, etc.
Size and writing similar to the preceding.
Chiefly invocations and the like.

III. Palm-leaf; 3½ lines, written on one side only; 2 x 16, but originally perhaps 18 in.; XII—XIIIth cent.; has 3 string-holes.

Leaf of a work on the Yanas.
In I. 2 vaipulya and nirdeça-sutras are mentioned.
The fragment ends abruptly thus:

Add. 1691.

I. Palm-leaf; 8 leaves, 7 lines, 12 x 2 in.; apparently dated n. s. 311 (A.D. 1191).

Hiranya-Saptaka.
The date of writing is given in another hand, as noticed in the Palaeographical Introduction. The letter numerals of the date are difficult to identify. The first probably represents the figure 3, which is also used as a letter-numeral (for the use of the unit 3, to express 300 in the letter-system, compare Add. 1465). The second is tolerably clearly 10. The last, which resembles अ, is extremely doubtful. A second subscription in the vernacular, probably relating to a recitation, twice mentions Yakshamalla and gives the date n. s. 574 (A.D. 1454).
The work is a collection of 16 saptakas or groups of seven stanzas.
Begins:

nam: śrīśukāvatīśvarāy. śrīśukānapunikṣaśvarī
The *saptaka* have the following titles: *nidāna-saptaka, jāti-s*,
*dosha-s*, *guna-s*, *liṅga-s*, *prārambha-s*, *pranāla-s*, *pramāna-s* *(sic)*,
*drona-s*, *khaṭa-s*, *dīvācā-s* *(i)*, *manḍala-s*, *mantra-s*, *kriyā-s*,
*ārāma-s*, *phala-s*.

The subscription runs thus:

\[\text{विधाय भूजातिविशेषकोर्तनं समास्तं वारि विरूखस्वकं।}\
\text{यद्य पूलं जगस्मप्रवतं तत् विरूक्षब्धीरमिवोपयोग्यं।}\
\text{विरूक्षस्य नाम वारिष्ठस्य समाप्तसिद्धि।}\
\]

Then, in the second hand above referred to:

\[\text{चषिष्ठुकस्य पुख्योऽर्थं। सम्भव 319 (?) कान्तिक (sic) छष}\
\text{णं (?) प[च]य] बृद्धवाक्ये लिखितसिद्धि।}\
\]

Then the last subscription in vernacular, as above mentioned.

On the back of the last leaf is a page, numbered सी१, in a hand very similar to that of the MS. itself; there are however only 6 lines of writing (instead of 7). It is the beginning of a work on the use of arms, entitled *Khadga-pūjā-vidhi*.

Begins:

\[\text{नमः इकिक्विजयाय। भी जनं खानवृक्कलिपुणया}\
\text{कौम्भवैक्षत्सङ्गी। अभं कृतं चित्रुक्कं भूतिः-मार-धनुं वस्त्रपायं}\
\text{ध्यानः।} \text{Cf. Add. 1701. 1.}\
\]

II. Palm-leaf; 23 leaves, 5 lines, 12 x 1½ in.; early hooked Nepalese hand, probably written A.D. 1179 (see below).

*KURUKULLĀ-KALPA.*

The date n. s. 299 was given by Dr D. Wright, but the first figure alone is now left: the name of the reigning king is also torn away, all but the first letter, which however is enough to fix the king, Ananda. The date is however probably correct, as this year comes within Ananda’s reign (see Table in Historical Introd.), and the writing seems also of this date (see Palæographical Introduction and Table of letters).

This is a work on ritual in connection with the goddess Kurukullā, who is mentioned by Schiefner (ap. B & R s. v. कुकुकुला).

Begins:

\[\text{नमी भगवधं कुकुकुलाआ। न युगते (?) चान्तिे च तत्स्तता।}\
\]
Add. 1691. SANSKRIT MANUSCRIPTS.

III. Palm-leaf; 15 leaves, 6 lines, 12 x 2 in.; dated N. s. 560 (A.D. 1440).

ABHISHEKA-VIDHI.

A work on late Buddhistic ritual.

Begins:

The divisions of the work are not numbered; the following may serve as some clue to its contents:

3. श्रीयाधिवासनाविधि। 3b. श्री-
   चार्चियश्वेतविधि। 4b. चार्चियश्वेतविधि। 6b. सांपर (?) श्री-
   प्रवेशविधि। 7b. माधिमहेक। 7b.
   उद्दकाभिषेकविधि। 8a. मुकुटाभिषेकविधि। 8b and so on.

12—2
A few lines of prayer to various deities are added by the scribe. There are also a few lines on the cover, nearly obliterated.

IV. Palm-leaf; originally 44 leaves, 5 lines, 12 x 2 in.; N. S. 532 (A.D. 1412).

Cândra-vyâkarañâ by Candragomin.

Leaves 1—7, 26, 27 and 30 are missing.

A work on grammar, in 6 adhyâyas, each subdivided into 4 pâdas.

On Candragomin see Wassiliew, Taranâth, pp. 52, 207; his school, the Cândras, are mentioned in Siddh-K. on Pân. iii. ii. 36.

The author follows Pânini both in style, treatment, and often in actual words, many of the sutras being identical. Adhyâyas iv, v correspond to Pân. v, vi, respectively.

This MS. commences in Adhy. i, pada iv, thus:

Adhy. i ends 9b; adh. ii, 15b; adh. iii, 21a; adh. iv, 29a; adh. v, 37b.

Ends:

V. Palm-leaf; 18 leaves, 5—7 lines, 12 x 2 in.; xvth cent.

Commentary on one pada of the Cândra-vyâkarañâ (V. iv).

Closely written and much blurred in places.

The text is given in its entirety.
Begins:

अंग्ला नमः वर्षस्यैः चुवार्शीत्योक्तया (सूत्राकोषः: Add. 1694. 4.) चैः रूपकरक्षस

Ends with the comment on the last sūtra but three of this pada:

हृष्यं: पवेश्यं:

VI. Palm-leaf; 14 leaves, 8 lines, 12 x 2½ in.; xii—xiii cent.

Part of ĀNANDADATTA'S COMMENTARY on the ČANDRA-VYĀKARAṆA (i. iii).

The writing is the ordinary hooked Nepalese, but the early forms of ष and ष्य are used.

Of the commentator nothing seems to be known.

The text is indicated by abbreviations.

The first page (unlike the rest of the MS., which is clear and well-preserved, and has the sūtras divided by red marks) is mutilated, and somewhat indistinct.

The commentary on the first sūtra that is legible (leaf 2a) begins thus:

मािरिः [cf. Pāñ. iii. iii. 175] || प्रतिवेश्यं नातीति वैपथ्य:—

द्रिति वृज्ञिः स्मृतमभिप्रायः। प्रतिवेियं ति त्विधिः। वार्षें

मन्त्रानित्रित्य तच् माकार्षीरिति माियो प्रतिवेश्यः:... etc.

Three lines lower, Vimalamati is cited as an authority.

The last sūtra commented on is the word मािरिः, on which the comment begins:

नीरिः कार्माधिभी वस्मिन्नानात्...

Ends:

प्रमाणमयेपायायायशी चानन्दतत्विरिचितायाः (sic)

पुरुषी प्रथमस्थाधायसेषः हत्तियः पादः समासः: ||

VII. One palm-leaf (numbered 51), 5 lines, 8 x 2 in.; xvth cent.

CANDRA-VYĀKARAṆA (text).

This leaf was found amongst the fragments of Add. 1679.
The passage is Candra-vya. v. ii. med., and corresponds to Add. 1694, lf. 31b, l. 2—32a, 4 (med.).

VIII. Palm-leaf; 3 leaves, 6 lines, 11 × 2 in.; xiii—xivth cent.

Fragment of a treatise on Astrology, or of an Avadāna.

The leaves are broken at the edges where the numbers were apparently placed.

In the work much is said of births, conjunctions, etc.; but characters are also introduced, especially a merchant Mikira and his wife Bhidrikā.

Thus the fragment may be from an astrological treatise with illustrations from tales, or an astrological episode of an avadāna.

Add. 1693.

Palm-leaf; 295 leaves, 6 lines, 17 × 2½ in.; Kuṭila or early Devanāgarī hand as modified in the xiiith cent. A.D.; dated n. s. 285 (A.D. 1165).

Ashtasahasrika Prajñāpāramitā.

The pagination is in letters and figures, but there is an error of 3 in the former throughout.

On the reigning monarch (Ānanda) and on the writing see the Introductions and Plates.

The colophon, giving also the name and residence (the Dharma-cakra-mahāvihāra) of the scribe, is partially obliterated in its latter part:

On the book see Add. 866.
Add. 1695.

Paper; 24 leaves, folding backwards and forwards, 7 lines, 9 × 3 in.; dated N. s. 749 (A.D. 1629), month of Jyeshṭha, at an eclipse of the sun.

**Haragauri-vivāha-nāṭaka by Rāja Jagajjyotir Malla of Bhatgāon.**

This eclipse has been kindly calculated for me by Professor Adams, who reports that a small eclipse was visible at Bhatgāon on June 21st, 1629 A.D. (new style) from 7.56 A.M. to 9.17 A.M., local time.

The play is in a vernacular, but like several others of the kind (cf. Pischel, Catal. der Bibl. der D. M. G.) has stage directions, and incidental clokas in more or less corrupt Sanskrit.

The piece seems to partake of the nature of an opera; as it contains 55 songs in various modes ('rāgas,' e.g. the Mālava-rāga); moreover the colophon कीषे भाषा frequently occurs, apparently denoting an instrumental accompaniment or interlude.

Besides Čiva and Gauri, the chief dramatis personae seem to be Gauri’s parents, Himālaya and Mena, and a rishi, Bhṛingin.

The piece is in 10 ‘sambandhas,’ the first of which, and part of the second, seem to be missing.

The colophon runs as follows:

इति श्रीमद्वराजाधिराजश्रीरजगण्यीतिमिश्रबं गच्छति पद्माश्रीकेशीकुलवद्दुः चरगीरार्थवाणाम् नातकं समापति॥ श्री-भवानीश्वरी प्रणितः॥ समवत् ३०४५ चेष्टक्षण अवमावश्या सूर्यवासम् - श्रीश्रीजगण्यीतिमिश्रदेवमुरुपार्श्वनतुलदान* - सक्छरगीरीविवाहायुद्धकाजाजुः॥

Add. 1697.

I. Palm-leaf; 165 leaves, 5 lines, 12½ × 2 in.; XIII—XIVth cent.

**Kriyāpañjikā of Kuladatta.**

The earlier part of the MS. had both letter- and word-numbering, but, owing to mutilation of the edges, much of it has been renumbered,

* Cf. Wright’s Nepal, p. 216 l. 12 and B. & R. s. v. तुलापुष्प.
and many leaves in the latter part, which had faded, have also been recently retouched. The MS. is imperfect at the end.

The work is on the ritual of later northern Buddhism. Part of an index of the various ‘vidhis,’ etc., is found on the back of leaf 1. R. A. S. MS. No. 42 contains a small portion of the work. The first part, at all events, is divided into numbered prakārāṇas, but these divisions seem to cease further on.

The text begins, after salutations to Buddha and the Triratna:

रूति कुलद चविरचितायां कियापशिकायां प्रथमं प्रकरणं।
बन्धुश्च जगद्धार्य नवविं कृतयं मयं।

1. Ends:

2. रूति महापरिष्ठकुलदू कि० दितीयं प्र०। 14 a–b.

3. र० म० दतीयं प्र० 29.

4. रूति महापरिष्ठकुलदू कि० चतुर्थं प्र०। 33b.

The rest of the work seems to be divided into short unnumbered sections, describing various points of ritual: e.g. at leaves 141 sqq. the ‘stāpanāni,’ or settings up of images of various deities.

On the last page occurs the section-title रूति भी लिप्लमन्यः:
The MS. terminates abruptly 2 lines below.

II. Palm-leaf; originally 34 leaves, 7 lines, 11 × 2 in.; xv—xvith cent.

HEVAJRA-DĀKINĪJĀLASAMBARA-TANTRA.

Bengali hand, obscure and somewhat careless. Leaf 22 is missing.
For the work see Add. 1340.

Ends:

चब्ब्राह्मदाकिनीजालसम्बरे दाशश्च पटल: समासं।

III. Palm-leaf; 9 leaves (numbered 2—10), 5—6 lines, 12 × 2 in.; xvith cent.

Part of a work on Ritual, etc.

The handwriting is poor and careless.

First section (leaf 3a): कञ्जादिपूज्याविधि समासमिति (cf. Add. 1706)। Then नमो वज्रशाखे कीमारीकानणयन...
The second section ends on leaf 6a: कुमारीकार्यनिमित्तोऽद्ध:।
समाध्यः: (कारणनिमित्तोऽद्ध:?)।
Section 3 ends 9b—10a: योगिनीपूजाविधि समाध्यः:॥
Section 4 begins: नसी वज्रयोग:॥ श्रीमान्तररजयोगविषः:...
...(?)..., and ends abruptly on the next page.

IV. Palm-leaf; 16 leaves and cover, 5 lines, 12 x 2 in.;
dated N. S. 583 (A.D. 1463).

BALIMĀLIKA and two DHĀRAṆĪS.

The Balimālika is a short work on ritual in 52 numbered sections.
It consists chiefly of invocations, mystic formulae, and the like.

The text begins:

नमामि वज्रयोगः चरणामीराहूद्दयः।
चैव वसिद्रानेन प्रीषिता: यज्ञजनवः:॥
रब्रोकारिकं सर्वे शीतमानवभांत सतः।
वसिद्रानेन सम हः ते जातयासाधुस्वतः॥

Ends:

नागबलि: ५४। बलिमालिकाः समाध्य: यन्यप्रामाणमः॥

4५॥

The first dhāraṇī commences on the back of the same leaf (14)
(on which there are traces of obliterated writing) thus:

निर्भयं निर्भयं नानं निर्भयं निर्भयं निर्भयं:॥
निर्भयं निर्भयं निर्भयं निर्भयं:॥

The second dhāraṇī (ff. 15—16) contains 21 verses in honour of
Vajra-yogini beginning:

एवं कार्यमाणि वज्रयोगिनिः। प्रज्ञास्माते च देशाये नमस्ते वज्रयोगिनिः॥ १॥

Ending:

d०ति वज्रयोगिनीप्रणालास्मातिकमिष्टिका शीतास्तु समाध्यः॥
समतूः ५५५७ जेठ वधि १२ श्री विवशुनिष्ठ्वानि वाचारि: योगिता:।
स्माचिताः॥

V. and VI. Palm-leaf; 21 leaves, 7—8 lines, 13 x 2 in.;
Bengali hand of xv—xvith cent.
The two MSS. are apparently by one scribe.

The writing is faint, somewhat careless, and very indistinct.

The first work (1697. 5) appears to be a treatise on letters and their mystical value (cf. 1699. 1, etc.). The opening words can now hardly be deciphered, but in the first line the book seems to be described as गुलाकुमति.

The work appears to consist of 4 leaves, (3 being numbered), with some kind of table or diagram on the last page. No colophon or title of any sort remains.

The next work (1697. 6) seems to be on astrology, astronomy or the like.

It appears to begin at leaf 15; while 1a seems to have something in common with both treatises, being both on letters and auspicious days.

The work begins thus (f. 1b):

\[
	ext{शंकरादिविभुभाण्विपर्क भार्यानखरकतिम।}
\text{लाना प्रशुद्रश्चाण्विधे वच्याऩ्न करणीन्तमः।}
\text{विवाहे जातकादी बंचेपात्...}
\]

The end is almost obliterated.

VII. Palm-leaf; 4 leaves, 5 lines, 12½ x 2 in.; xv—xvith cent.

Cakrasambaradandaśakastuti and other stotras.

The first stotra is in 4 numbered sections, the last of which ends:

\[
	ext{धेरकायि (?) सति श्रीत शर्यवर्ग। ४। श्रीचक्रशंकरद्वजस्वति समास।}
\]

The next stotra, which seems to be unfinished, begins:

\[
	ext{माया चक्रशिक्षाय ज्ञेयदेशस्विशाविद्युतकाररूप।...}
\]

VIII. Palm-leaf; 4 leaves and covers, 12 x 2 in.; dated N. s. 475 (A.D. 1355).

FRAGMENTS.

1. Leaf of the Ekallavira-tantra.

Contains the end of Ch. 23 (= Add. 1319, 67a—2b 4).

2. Leaf of a Commentary.

Page-number 5.
ADD. 1697.]  
SANSKRIT MANUSCRIPTS. 187

Begins:

चोंचे। ते च कीघण्णा: परमार्थवी प्रकन्या:। चतृ भाषा-

नैवेद्र्यमपाणिमिरित।

Ends:

तत भ्रात। बुद्धस्वर हैरित। चतृ एव नाथा: शासारी

बु...

3. Two leaves of notes, etc., in various hands.

The first leaf consists of short prayers to Amoghasiddha; the
second has only a few lines of writing in a vernacular.

Add. 1698.

Palm-leaf; 161 leaves, 5 lines, 13 x 2 in.; dated N. S. 506
(A.D. 1386).

AMARA-KOÇA, with Newari commentary called VIVRITI, by
MĀNIKYA.

Written at Bhatgāon in the reign of Jayasthiti Malla.

The first leaf, which contains some prefatory remarks (partly in
the vernacular), is much mutilated.

The text खर्चवच एच etc. begins 2b.

The colophon is in verse (161a):

अज्जीजितिः खर्चवच एह भ्रात भ्रात।

अन्याय अज्जिताः खर्चवच एह भ्रात।

अबुधार विज्ञवदासां टिमानोतन।

अस्त्रियाः रज्जुसां च विज्ञवदासां

मार्गाम्बिभव मार्गाम्बिभव पक्तसातन।

कञ्चिया चमराखव तेन नेपाखमा।

विद्वेदनाम संगां जिधनी बालबिधनी।

पद्मर (sic) पद्मवच गते स्वने नेपाखिके मार्गच च वेचवंचे।

खण्डपचि मद्दनाभिधायाः तिथि महास्फलस्वज्ञाबि च।

अज्जितिः खर्चवच एह भ्रात भ्रात।

अबुधार चमराखव तेन नेपाखमां छिमिफत तह।
After this comes a scribe's (benedictory) verse.

Then follows:

दति माणिकविरचितो समरकीवशै नैपालभाषातिपनि समानियं। कसलि नौमध्यपाशिलिसबबंधे विनोभाचयी।

This number consists of three works and a fragment, written by one scribe, Kāçrīgayākara, in three successive years (1198—1200 A.D.) in the Bengali character, forming the earliest example of that writing at present found. See the Palæographical Introduction to the present work and my description in the Palæographical Society's Oriental Series, Plate 81. The leaves measure 11 1/2 × 2 inches, and are in remarkably fresh preservation. There are 6 to 8 lines on each page.

I. 5 leaves; dated 38th year of Govindapāla (A.D. 1199).

Pāṇcākāra.

On the king see the Historical Introduction.

For the subject, divination, etc., by means of letters, compare the Pañcasvāra (Rājendralāl Mitra, Not. Skt. MSS., No. 1478).

Begins:

नम्भ स्वर्बाय! ग्राष्म पद्धेरुद्रानि योगिनीवायि भक्तिः।।

For the final colophon, see the Historical Introduction.

II. 18 leaves; dated in the 37th year of Govinda-Pāla (A.D. 1198, cf. No. I).

Guhyāvalī-vivṛiti by Ghanadeva.

* Cf. Add. MS. 1358 and inscr. ib. cit.
Writing larger and generally fainter than in No. 1, but similar in all essential characteristics. Important words etc., are marked with a red smear; some corrections, stops, etc., with yellow.

A mystical work in 25 paragraphs (‘glokas’).

Begins:

श्रीमद्वनस्वलय॥ विश्वमूलसारं नाथं विश्वकल्याविक-च्यकम॥ विश्वभावनिर्माणं विश्वविश्वप्राथकम॥
तं प्रगुम महाभाषान दुड़कोपाद्रकः मया॥
भिनुराधनदेवविद्वानः विद्वानः कृत्यते युटे॥

श्रीमतत्पाराचन्द्रभिषेकः पञ्चरात्यायाः प्रफीता-वताति भाजानार्थप्रयत्निन्द्रीयायोः। विश्वभीतितिविश्वर-रचनामार्गस्लितविद्वातोः। श्रीमद्वनस्वलयोः चरणोः। पुष्पा-
ज्ञालि: खायम॥

श्रीमद्वनस्वलयोः महाभाषापरिगतवद्य: खायम-क्रमः। खरं मम विगतातिपतित्रभूतनाथमाध्यमा सर्वजनान।
श्रीमद्वनस्वलयोः योः योः। कर्त्तृत्वार्थव-ना:। श्रुत्रु तु सभोः। श्रीभिधानाभिधिययुक्तं अर्थो-जनान्याभिप्रायोः

For leaf 9b see Pal. Soc. Or. Ser. Pl. 81.

Ends:

श्रेष्ठमिश्रभिमाय। २५। गुज्जावलीविद्वाति
सर्वज्ञगत: किल बोधिकम्बः।

श्रीमद्वनस्वलयोः योः योः। विद्वाति: परतत्वविद्वारीचन्देववश॥

गोविन्दशाहदेववानं सं २३ श्रामण (sic) दिने ११ विशिष्टमिदं
पुस्तकं काश्रीग्राहकरीणि॥

III. 70 leaves; dated A.D. 1200 (see below).

YOGARATNA-MĀLĀ, a commentary on the HEVAJRA by KRISHNA or KĀHNA.
Leaves 30, 54 and 62 are missing.

The divisions (kalpa) and subdivisions (patāla) of the work answer to those of the Hevajra (Add. 1340); the first kalpa ending at leaf 43. The text is given only in abbreviations.

Text begins:

श्रीविवाई नमस्तः परमानन्दरुपिण।
पूवीचार्यचक्रमालायी चेवज्जी लिखिते मया॥
एवं मनोयादि निदानवाच्येनेवै सचि तत्सि प्रकाशितं॥

Pataśa 1 ends:

पति चोगरबमालायां छ्याचार्यपाद्दंक्ती चेव्ज्जपस्विकायां
प्रध्यां: पतरः। 11a.

Ends:

°वज्रपञ्चौर्धिष्ठानां चनाधिधात्ति (sic)। चोगरबमालायां
स्तव चेव्ज्जपस्विकायां। चतुरुपार्थिन नेत्र निश्चितः क्षाद-
खिंची जनः॥ श्रीविवाई पस्विका चोगरबमाला चज्जा॥
॥ भतिरिच्छ पद्धताचार्यश्रीकामपादानाभित॥ परमेश्वरीस्वा-
दि राजावती पूर्ववत्। श्रीमद्विन्दुपालिवानां सं १६। भा-
दृढ़िने।१४ लिखितमिद्य पुस्तकं काश्यीगारकर्षेन॥

IV. 2 leaves.

Fragment (unfinished) of the Guhyāvalī-vivṛiti.

The first leaf is numbered 9, the second has no number and is written on only one side.

The fragment contains section 17, with parts of 16 and 18, corresponding to leaves 12—13 of No. II. It is written in the same hand.

Add. 1701.

I. Palm-leaf; 154 leaves, 5 lines, 12 × 2 in.; dated N. S. 509 (A.D. 1389), see below.

Pañca-rakshā.

The date and name of the reigning king are written in a different, but apparently contemporary, hand.
There is another date, probably of recitation, but nearly obliterated, inside the cover.

As to the book, see Add. 1164, et al.

The colophon runs:

"पञ्चकर्तव्यायाणम् समाप्तिः। च धर्म्माः। देह-धर्म्मां ५ं च प्रवर्तकायायायिन्यं श्रीलक्ष्मनमायं श्रीमाणिग-लकी* श्रीवच्छविष्वाराधिवंश-शक्यपुरुष पर्वीगत-संघ श्रीमलि-चजकस्। यदृच्छये तथा। धान्यपलं प्राप्तिः। श्री-योगसं सम्बत ५०४ं जैंपेशान्द देशमया तिष्ठी युक्तवरे राजाधिराजश्रीं जयविभिराञ्चराजिकः: (sic)॥

II. Palm-leaf; 5 lines, 12 × 2 in.; XIV—xvth cent.

First two leaves of the Dharmasangraha.

The text differs somewhat from that of Add. 1422; after the mention of the 5 skandhas (2b, 3 = Add. 1422, 2b, 3), it passes directly to the pratītyasamutpāda (ibid., 5a, 1).

The fragment ends in the enumeration of the seven bodhyāṅgas.

III. [Non-Buddhist].

Add. 1702.

Palm-leaf; 144 remaining leaves, 6—8 lines, 12 × 2 in.; IXth cent.

Bodhisattva-bhūmi.

The MS. is imperfect and very shattered at the edges, in particular many of the leaf-numbers being broken off. The original order has been restored, as far as possible, from the writing and subject of the leaves. On the palæography and date see the excursus appended to the Palæographical Introduction. No other MS. or version of the work seems to exist.

The subject of the work is the mental and spiritual development of a bodhisattva. For the use of ‘bhūmi’ in the sense of ‘stage of

* These names occur in the postscript of Add. 1656; but there also there is some doubt as to the date.
progress,' compare the Daçabhûmi above; the stages, seven in this case, are enumerated at the beginning of Chapter 3, Part 3 (see below). Compare also M. Senart's Mahâvastu, p. xxxv, note.

The subjects of the various chapters may be seen from their titles, and may be gathered more explicitly from a statement, usually in a catechetical form, occurring at the beginning of each. These titles, etc., so far as they are at present discoverable, are given below. The main divisions of the work are three.

[The leaves are tentatively numbered, and are referred to on the same plan as in Add. 1049 above.]

I. ĀDHĀRA-YOGASTHĀNA.

Chap. 1 ends and chapter 2 begins:

Ends: 936.

Chap. 2 ends: 100a.

Chap. 3 begins with an enumeration of the seven 'sthānas' of the bodhisattva.

These are svārtha, parārtha, tattvārtha, prabhāva, sattvaparipāka (cf. chapters 3—6), ātmano buddhadharmaparipāka and anuttarā samyaksambodhi. 'Svārtha' is then further explained.

Ends: 107b.

Chap. 4 (tattvārtha) commences by declaring tattvārtha to be of two kinds, samanta and laukika (†). Ends 63b.

Chap. 5. On prabhāva, begins (63b, l. 3) with the curiously expressed declaration that the highest innate prabhāva of Buddhas and Bodhisattvas is the "Açvatthādhyatmikājñâna", doubtless an allusion to Câkyamuni's tree.

Chap. 6 is on paripāka, which it commences (16a) by describing as बहिराकारिविद्वितय:'. These six are svabhāva, pudgala, prabhāva, upāya, and two others which are not legible. Ends 10b.
Chap. 7 (10b) treats apparently of bodhi. This is described as dvividha, but the further definition is nearly obliterated.

The final title is lost.

Chap. 8 ends बोधि बलगोचित्तस्मि ॥ ४७८।।

Then follows the introductory verse of ch. 9, which is on the first पारमिता, dāna:

उद्दानं॥ सम्भावं वेद यथे च उपत्तं स्वतं मुखं ॥
स्वाभावविशेषतयत्र च समाकारं तथ्यव च ॥
विधिविकारं+ च द्वारामुच चुखं तथा
विशेषं बीविधिशचानं द्रान्मेतश्चामाण:॥

These, we are told, are the nine kinds of dāna (leaf ४७६)।

The bodhisattva must practise this and the five other pāramitās.

The chapter ends योऽ॥।

Chaps. 10—14 accordingly treat of the other pāramitās, the same uddāna being repeated or cited at the beginning of each.

Chap. 10 श्रीसज्जिपलस्य, ends ५५६।।

" 11 बातिपं " (५२६)।।
" 12 बीन्यपं " ५२।।
" 13 बातिपं " ५४६।।
" 14 प्रत्यक्षपं " ५५६।।

Chap. 15, the title of which is lost, begins on the same leaf with the query कता बीविधिश्चानं प्रियावादितास्मात स्माभावः।।

Chap. 16 पूजावेदानं प्रमाणपलस्य ends ५७५।।

Chap. 17 begins with an uddāna and a question, as follows, on shame or remorse:

श्रीरत्नेषुना (१) वेद शाखलोकस्मिता तथा
समाध्या शाखातिस्मातं तथ्यव प्रतिस्वविद्:।।
स्वाभारं बीविधिप्पच्याय श्रमयह्ये विपश्यता
उपायकृत्तेन च धार्मिकप्रियाणाता
समाध्यस्वयो ब्रह्मा धनोद्धारचतुष्ठयम्॥

* For the form cf. B. and R. s.v. उद्दान।।
† विद्यानार्थिक seems to be the right reading from what follows.
Chap. 18 begins with the following uddāna:

The chapter and section end thus:

The chapter and section end thus:

Chap. 2. Uddāna:

This summarises the twelve vihāras of the bodhisattva, which form the subject of the chapter.
The chapter and section end:

वं धारानुवर्तित्योग्यां विषयविषयः चतुर्थी द्वितीयं योग्यांन ॥ १२४६॥

III. Ādhāra-niṣṭha yogasthāna.

Chap. 1 ends:

वं धारानिष्ठयोग्यां प्रथममुपपरिपरिपलं ॥ १२५६॥

Chap. 2 briefly treats of parigraha, which is said to be six-fold:
sakrīt-satvasatva-parigraha (?), ādhipatyā-p, udādāna-p, dīrghakālikā, dīrghakālikā, and carama.

Ends:

वं प्राच्ये द्वितीयविषयः ॥ १२६॥

Chap. 3.

एवं यथाविषयस्तथा [corr. वर्षं] चयोद्धरसु विषयविषयः (१७) भए वत्राः वद्भोविषयतया: तद्वृत्वीयोपयुक्तमयः (१७) एकाचार्य-श्र्वाः (read चा) वीर्ऩिष्ठेवागराति भूमिः (१) गोचरभूमि: अधिष्ठय-किर्त्याभिमयः मुद्धायमयः प्रतिपितमयः निवयतनयः निनित्ययाः। भूमि निष्ठगमनभूमिमयः इत्यतः सत्त वीर्ऩिष्ठभूमिः अयायं पवित्रमयः द्वमिः (१) तत स्रवीविषयाः अधिष्ठयकिर्त्यविषयविषयः (१) सत्त वीर्ऩिष्ठभूमिः अधिष्ठयसाधपितमिः वि: चयोद्धरसुप्रतिरप्रतिपितमिः: (and so on, through the viharas and bhūmis).

Ends:

धारानिष्ठयोग्यां वनितयं भूमिपयः १३०ा॥

Chap. 4. On caryā; begins with a division of the subject under four heads, pāramitā-caryā, bodhipaksha-c, abhijña-c and satvaparipāka-c.

The chapter ends:

धारानिष्ठयोग्यां चतुर्थी चर्यविषयः ॥ १३८ा॥

Of chap. 5 the title is lost; it commences with a brief reference to some of the chief categories: the 32 Mahāpurushalakshanā, etc.

Chap. 6 ends:

वीर्ऩीयोधारानिष्ठयोग्यां प्रतिपित्यां ममासः ॥ ४४।

Then follows a summary of the progress of the bodhisattva and of the work (the leaf is unfortunately much faded):

13—2
The next two lines tell how he gains adhimukti and imparts it (samādādayati, sic) to others: he gains freedom from the sorrow of fresh births (samsāraduhkha-parikṣha), becomes skilled in the āsttras; then after completing the puṇyasaṁbhāra and jñānasambhāra, dharmabhāvanāya praṇa hyati (line 6), and thus mahāyāna-praṇipātāṁ pāramaṇāśeṣanādiyāpaṇākṣaś: 

What immediately follows is mostly obliterated, but in the last line of this page and the beginning of the first line of the next (the final) leaf, we read:

In line 3 we find:

In line 6. Of the following lines little connected sense can be made.

The work ends as follows:

From this necessarily very imperfect outline it will appear that the work is important for the vinaya, and to some extent for the abhidharma, of the Northern School. Several, though by no means all, of the numerous categories appear in the Pali works as known to us through Childers and Dr Oldenberg.

* These letters I supply by conjecture, the leaf being broken.
Add. 1703.

Palm-leaf; 125 leaves, 6 lines, 11½ × 2 in.; dated n. s. 549 (A.D. 1429).

Vajrāvalī by Abhayākaragupta.

Good Nepalese hand. Written by Jivayibhadra.

The work is a treatise on magic and ritual, styling itself a “mandalopāyikā” (see below), and divided into short “vidhis” e.g., प्रतिमाविधि: 6b, अध्यादेशानलचणविधि: 7b, पूव्वेन्वायियां-जविधि: 8b.

Begins: नमः श्रीवज्ञवत्साय। वन्दे कुलिनिर्मयं

Ends: घण्टालचणादिविधि: followed by several verses beginning:

इति परमनैनं वागुदचन्द्रगाधि।

शुतमयिः प परियुः केषी केषयिः जवानी॥

After which:

महापन्दिता (sic) भयाकरगृह-विरचिता वच्चावली नाम मण्डलपायिका समाप्तः। ते धर्मेऽ। सं ५४० भाद्रपद प्रकृतः पञ्चम्याय (sic) निधी विशालवचने, शिष्ठिचर वासरे राजं जयजमलदेवक्ष विजयराजे लिखित श्री माणिगलं: उच्चविद्वारे श्रीशष्टेण महाविधाराविख्यत्तभिचु श्रीजिवीभद्रेण खरक्षेन लिखितं। जता हर्षे etc. ||

Add. 1704.

Palm-leaf, with some paper supply; originally 83 leaves, 4—5 lines, 12 × 2 in.; Nepalese hand of the xith cent., with some later additions.

Catuhpīṭha-tantra.

Leaves 81 and 82 are lost. 83 and part of 80 are xvith cent. paper supply. There are occasional corrections in the hooked-top hand of the xii—xiiiith cent.

The work is undoubtedly the original of that described by Osoma as existing in Rgyut iv. 6 (see now Ann. du Musée Guimet, ii. 297).
The first leaf is faded. The work consists of 5 prakaraṇas, sub-divided into pātalas, which end as follows (corresponding to the four pūṭhas together with an introduction):

- प्रथमप्रकरण समासः 86.
- प्रकरण श्रात्मपीठ समासः 17.
- प्रकरण परपीठ समासः 39.
- र० प्र् थाणपीठ स् ॥ 59b.

The final title is nearly obliterated, but we find from the subordinate pātalas that the title of the last prakaraṇa was गुणपीठ, whence the supposed title of the whole work as given in Dr D. Wright's list. The real title (see also the Tibetan) may be just discerned on the back of leaf 1.

At the end is a leaf containing, on one side only, 4½ lines of Nepalese writing of the xiii—xivth cent. The title is ज्ञानवाय (??)-वंकप्रकृत्या. The fragment is in glokas, and apparently discusses the relations of impregnation and hereditary knowledge. It begins:

...दि बुझे।
कामकी ५पि विराग्न कामशास्त्र बन्धीचन।

Ends: सुखतिच् (??)नथ विचन दुःखन्व नानुगक्ति।

Add. 1705.

Palm-leaf; 35 leaves, 8 lines, 12 × 2 in.; xiiiith cent.

Ānandadatta's Commentary on part of the Cāndravyākaraṇa (ii. i).

For the text, which is here given only in abbreviations, see Add. MS. 1691. 4, leaves 9—11.

Add. MS. 1657. 2 (q. v.) is a fragment of this same portion of commentary. There are numerous citations from Jayāditya, the compiler of the Kācika-vrītti; v. 7b, 8a, 10a, 11b ("Jayādityādīḥ"). Jinendra is cited 10a, l. 3; and 'Bhaṭṭhyakāra' (Patañjali?), 9a, 18b: also 'Ācārya' Pāṇini, 26a, 28b fin.

The commentary on the first sūtra, which extends over seven leaves, begins thus (after invocation to Buddha):
A comparison of Add. 1657. 2 shows that a line or two is missing at the end.

Add. 1706.

A collection of palm-leaf fragments and volumes of works chiefly on ritual, the construction of images, etc. All originally about 11\(\frac{1}{2}\) x 1\(\frac{1}{2}\) in.

I. 4 leaves, 5 lines, 7 x 1\(\frac{1}{2}\) in.; dated n.s. 381, middle figure doubtful (A.D. 1261).

**Khaḍga-pūjāvidhi.**

A short treatise in verse on the use of arms, etc. Tantric or Çivaic.

Begins:

नमः स्रीचैत्यकविजयादि

ends:

II. Pratimalakshanam, from Varāhamihira's *Bṛihatsamhitā.*

[Non-Buddhistic].
III. 7 leaves, 5 lines, 8 x 2 in.; xiiiith cent.

**BUDDHA-PRATIMĀLAKSHAṆĀM.**

A short treatise in two parts on images of Buddha, probably more or less in imitation of Varāhamihira's work just noticed.

The work is in regular sūtra-form, beginning:

"नमः बर्त्ताय || एवं मया श्रुतं…"

Cāriputra enquires thus of Bhagavān:

"भगवन् भगवता विना आच्छेदं: कुलपृष्ठं: कथं प्रतिपत्तं॥"

To which the reply is:

"सति गते परिनिष्ठते वा। न्यायधपरिमण्डलं चावलकार्यं

तावत् वर्षम् चावल्लिम् चावलकार्यं। पूजायत्तार्यं प्रतित्तमा

कार्तित्वतः"

The rest of the work discusses the dimensions, pose, etc., of the various members of the images, ending thus:

"एतानि च समस्तानि सचारामि विचवणः॥

अध्यनंशानत्तार्कियमि यथाश्रीमं प्रक्ष्ययेत्॥

द्वर्मविचतं इति। सम्मान्निधितं

बुद्धप्रतिमास्वरूपं समार्थ॥"

IV. Dimensions, writing, etc., same as No. III; originally 17 leaves.

**PRATIMĀLAKSHAṆĀVIVARANAM.**

A commentary on the last work.

Begins:

"नमः बुद्धाय। कायद्यानुजं कैंनं कायं नवं लिखितं।

विवरणं यथायथं तत्त्वप्रवृत्तास्वलचारं॥

कथं प्रतिपत्तमतिः। भगवती रूपं॥ उपचरिताववमुद्र-मार्गं॥"

Ends:

"इति बुद्धास्विन्तप्रतिमास्वरूपं विवरणं समार्थ॥ सम्बत..."

(f. 17 wanting).
V. Dimensions and writing as before; 23 leaves.

Part of a Commentary on a work similar to the two last.

Leaf 1 missing; leaf 2 mutilated, and much obliterated on the outside. Leaf 19 is numbered 29 by mistake. Compare also No. VIII.

The Buddhistic character of the work is determined by several passages, e.g. 19a, l. 4:

The main work ends thus:

After a break, there follows on the next leaf (23) a short appendix on the piṇḍikā or pedestal of the image beginning:

VI. Dimensions and writing as above; 13 leaves.

A work on the dimensions of Caityas and of Images.

The first few leaves are mutilated on the right hand edges. Leaves 8 and 9 are wanting.

Text begins (without invocation):

At 3a the second part of the work, on images, begins thus:

Leaves 10—13 contain little but measurements, in figures, of various images, with subscriptions such as: दृति बुद्धश्रृंगचरित्का चविश्रुद्धराजावानं द्रश्यातामण्डल || (11a); दृति वत्तात चनायपिलष्टचरणम् (12) ||;
The work ends:

रति चतुर्रात्सालवचनं महाकालस। सुखमात्रा १२ द्रेच्छा-
चा १२ जराजानुरुज्ज्ञानां मात्रा १२। रति ्ति तात्सलचनं
विवायकस।

VII. 2 leaves, same size as the preceding; writing somewhat later and less accurate.

Fragment of a work on MEASUREMENTS, similar to the preceding.

Begins:

नमः वर्णाचार। धर्मधातनां लक्षणमभिधीयते। तत्र ध्या-
न्यासते दारिंश्नाध्यायुप्षचनविश्वद्या दारिंशतमाचिकप्रमान-
तो वैदिकायं विवाचिकारः (sic)।

As several abstract objects of veneration are mentioned in connection with measurements, we may possibly suppose the work to treat of temple-inscriptions or of personifications of these objects.

Thus at 2a we read विवाचिकारः चतुरार्थविश्वद्या चत[र]-
भाचिक। Ends abruptly.

VIII. 22 leaves.

A somewhat later but complete copy of the work described under No. V.

Begins:

नमः षोरासबालार्य। धन्य पुष्पाक्षानसम्भारकारसं विषयसं
ृष्ट्रूप्तसूक्ष्मसौ: यद्यछति चौणिव देविवाचिक। धन्य चा-
पि। प्रतिविल्चनसंयुक्ता श्राक्षालदिर[४]संयुता।

After the ending खचणमिहति, as in No. V., we find the verse:

सवभालानमदेश (? जगदयोः प्रवाहोः।
चिन्तामणिरिहोत[३]रसृतः श्रीबमर नमो ५स्तु ते॥

IX. 7 leaves, 5 lines; writing similar to that of No. I.

ČAMBARA-Pañjikā.

A short manual on the ritual or worship of Čambara. It consists chiefly of invocations and the like.
Add. 1706. | SANSKRIT MANUSCRIPTS. | 203

Begins:

नमस्ताराधी। श्री श्री: खाचा। हस्तादिम्रचालन। अ श्री: है।

Ends:

स्मरण (sic) पञ्चिकृति समांत। सर्वज्ञमिच्छादानां य (?) गुरु परंपरा .... ता। समादि सर्वषेष्ठरासि निशामसबच (?)।

Add. 1708.

I. Palm-leaf; originally 115 leaves (see below), 5—7 lines, 12 x 2 in.; on the date see below.

Nāma-saṅgīti-ṭīkā by Vilāsavajra (?)

Leaves 4, 5, 8, 9, 19—22, 26, 42, 43, 47, 49, 50, 59, 63, 80, 91, 92, 94, 97, 99, 109, 110, 112—3 are missing.

The pages are numbered with figures only.

This is apparently a different commentary from R. A. S. Cat., No. 35, though several chapters partly correspond. It consists of 12 adhikāras. The number of sections in each is in several cases indicated by numerals, as shown below.

The work begins: चार्घ्यमहुष्णियमव...

Then, 3 lines lower, seems to follow a table or summary of contents:

श्रीद्रानकम्र महानाशिति: शरीराब्यस्मापनमभिधियति।

तद्भाषा श्रीधिष्णू प्रतिवचनं ... (see colophons of Add. 1323).

On 2a this summary is further explained; e.g. (l. 1) द्विती श्रीद्रानकम्र महानाशिति: [क]णा ...... and (l. 3) द्विती तिस्मिग्रा- चार्घ्यमहुष्णियमासू। (see Add. 1323).

(The end of Ch. 1 appears to be missing with the missing leaves.)

2 ends चार्घ्यमहुष्णियमासू | चार्घ्यमहुष्णियमासू।| 10b—11.

3. चार्घ्यमासू मन्ना यास्त्रायविक्ष्यकास्नानाधिकारस्वातीयः। 11b.

4. (Title apparently missing.)
The last leaf but one (114) is mutilated; what remains of the colophon runs as follows:

\[\text{The verse in praise of the study of the work; after which:}\]

\[\text{If the first member of the partly mutilated compound word expressing the figures of the year stands for \textit{a\textsuperscript{c}va}, the date is N. s. 5 (ishu) 7 (mahidhara) 7 (a\textsuperscript{c}va) or A.D. 1457.}\]
A different hand from the last, perhaps slightly earlier. The pages are numbered with letters and figures.

Begins as Add. 1323.

III. Palm-leaf; 4 leaves, 5 lines, $12 \times 2$ in.; xv–xvith cent.

Fragment of a Buddhist tantra.

The leaves are numbered 2, 4, 6, 7.

There are no regular titles or subscriptions. On 2a, l. 4, we find:

वचनम नमीवशु ती। रति परिला घण्टा वाद्येन्तु॥

On 6b something is said on the favourite tantric subject of the mystical value of the letters.

The fragment ends abruptly with the words:

इश्नाकोटि चन्द्रमण्डली परिताकारवीजन नीलीतपस्य

तत परिष्ण

Add. 1952.

Paper; 184 leaves, 9 lines, $11 \times 4\frac{1}{2}$ in.; recent Devanāgarī hand.

Vāṃcāvalī (Parbatīyā).

Translated by Dr D. Wright and munshi Shew Shunker Singh, and published at Cambridge, 1877.

Begins:

| नमो रक्षचयाय। |
| ज्योरिंहुः महाबुद्धुः गुप्तार्द्वीण निरंजनी। |
| ज्योरिंहुः महादर्द्व ऋग्धेषं नमामयह॥ |
| चन्द्रपूंवश्तातोंि शुल्य दुध्दा यथाक्रमम। |
| नेपालिकानां भृपानां वंशावली प्रलिख्यते (i.e. ॐ खिते)॥ |

Then the Parbatīyā text:

आदिद्राकाशभयाकाजस्वित्तलयुद्धवात उत्पत्तिभयाका ॐ
Supplementary Note to Add. 1586.

As this work seems to have gained some note in its various redactions and versions in the several parts of the Buddhist world, the following additional notice may be of interest. After a long description of the scenery of the dialogue, followed (2b–3b) by gāthās and expressions of homage addressed by Rāṣṭrapāla to the Buddha, at 3b, line 8, the following question is reached:

In the pages following, several categories of dharmas occur, which may be compared with those referred to in the index to Burnouf’s *Lotus*, s.v. *quatre*.

The four aqvadsapratilabhā dharmāḥ are dhāraṇī-pratilābha, kalyāṇamitrāpṛṇa, gambhradharmaśāntivṛti, pariṣuddhaśāntivaśmaśānta (4b, l. 5). Similarly we have, at line 10, the four pritikaranā dharmāḥ; and (5a) anantaräpakaranā dhā (buddhādarçanaṇaḥ, anomuladharmaśāntivṛti, sarvasvaparīṇiṣṭhāṇaḥ, anupalambhadharmaśāntiḥ).

Next follow the various groups of hindrances to the bodhisattva. The four kinds of prapāta, (apparently = ‘moral declension,’ though the word is not found in this sense) viz., agouravatā, akṛitajñatā, caṭhyasevata, lābhāsakarādhyāvavāsanāḥ, kuhanalapanatāya lābhāsakarānuśūryaṇaṇaḥ (6a).

The four bodhipariparikārākā dharmāḥ are acṛddaddhānaṇātā, kausidyaṇa, mānaḥ, parapuṣṭershyā mātsaryam (6b).

At 7a, l. 2, we find:

* From the form of the passage these two seem to count as one quality, though the reason is not clear to me.
Finally, the four bandhanāni are parātimanyutā, laukikenopayena bhāvanatā prayoganimittasamjñā, anigrilītacittasya jñānavirahitasya pramādasevanatā, and pratibaddhacittasya kulasaṁstavah.

At 11α, l. 2, occurs the subscription निद्रानपरिवर्त: समान: ||

The second division of the work then begins:

यदृच्छिक राज्यपाल बीरिष्कल्यानीयायां पुष्करानामिमे दीप भविष्यति ||

The book concludes with a tale about a bodhisattva, the hero being a certain Puñyāraṇāmi, which ends at 196, where the Buddha thus sums up:

चतुष्क तेन कालम तेन समयेन पुष्करास्मिनाम राजकुमारी
भट्टते ||

On the last page Rāṣṭrapāla enquires:

किं नाम भगवन् धर्मपर्यायः कदं चिन्म धारयामि?

To which the Buddha replies:

ञ्ज्ञोग्रतिब्रजाविष्कृतुमिति धारयः सत्युपेक्षात्तितमिति
धारय अङ्कपारिपरि च नाम धारय॥
### INDEX I.

## TITLES OF MSS.

<table>
<thead>
<tr>
<th>MSS. Title</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhidharmakoça-vyākhya</td>
<td>25</td>
</tr>
<tr>
<td>Abhinava-rāgḥavānanda-nāṭaka</td>
<td>159</td>
</tr>
<tr>
<td>Abhisheka-vidhi</td>
<td>179</td>
</tr>
<tr>
<td>Acohāvadāna-mālā</td>
<td>110</td>
</tr>
<tr>
<td>Āgyāghosha-naudimukhāvadāna</td>
<td>118, 119</td>
</tr>
<tr>
<td>(with vernacular version)</td>
<td>67</td>
</tr>
<tr>
<td>Ādiyoga-samādhī</td>
<td>39, 46</td>
</tr>
<tr>
<td>Aikajātā-stotra</td>
<td>125</td>
</tr>
<tr>
<td>Alphabets, etc.</td>
<td>171</td>
</tr>
<tr>
<td>Amara-koça</td>
<td>52, 61, 118, 149, 150, 151, 156, 161, 163, 173, 186, 187</td>
</tr>
<tr>
<td>Amoghapaça-lokeśvara-pūjā</td>
<td>97</td>
</tr>
<tr>
<td>Amrita-kaṇīkā</td>
<td>29</td>
</tr>
<tr>
<td>Aparimitāyū(-dhāraṇī)-sūtra</td>
<td>38, 81, 141</td>
</tr>
<tr>
<td>Ārya-tārābhaṭṭārikāyā nāmā-shtottaraçataka</td>
<td>45</td>
</tr>
<tr>
<td>Āryāvṛttā</td>
<td>14</td>
</tr>
<tr>
<td>Ashtamī-vrata (vernacular)</td>
<td>73</td>
</tr>
<tr>
<td>Ashtamīvratavidhāna-kathā</td>
<td>15</td>
</tr>
<tr>
<td>Ashtasāhasrikā Prajñāpāramitā</td>
<td>1, 32, 100, 101, 124, 143, 151, 182</td>
</tr>
<tr>
<td>Cakra-pūjā</td>
<td>136</td>
</tr>
<tr>
<td>Cakrasambaradānḍakāstuti</td>
<td>186</td>
</tr>
<tr>
<td>Čambara-paṇījkā</td>
<td>202</td>
</tr>
<tr>
<td>Čambikāvadāna</td>
<td>128</td>
</tr>
<tr>
<td>Cāndḍa-mahāroṣhanatāntra</td>
<td>45</td>
</tr>
<tr>
<td>Candra-pradipasūtra (?)</td>
<td>4</td>
</tr>
<tr>
<td>Čāndrayākaraṇa</td>
<td>157, 158 (bis), 180, 181, 198</td>
</tr>
<tr>
<td>Čatasāhasrī Prajñāpāramitā</td>
<td>143, 145, 146, 148</td>
</tr>
<tr>
<td>Catuḥpiṭha-tantra</td>
<td>197</td>
</tr>
<tr>
<td>Astroløgy, fragments of works on</td>
<td>164, 165, 169, 182</td>
</tr>
<tr>
<td>Astronomical diagram</td>
<td>25</td>
</tr>
<tr>
<td>Aवadāna-çataka</td>
<td>82, 137, 168</td>
</tr>
<tr>
<td>Avadānasārasamuccaya</td>
<td>134</td>
</tr>
<tr>
<td>Avalokiteśvararūpa-kāraṇḍāvyuha</td>
<td>9, 34, 47</td>
</tr>
<tr>
<td>Balimālikā</td>
<td>185</td>
</tr>
<tr>
<td>Balipūjā (?)</td>
<td>136</td>
</tr>
<tr>
<td>Bhadracari-praṇidhāna-rāja</td>
<td>14, 103, 167</td>
</tr>
<tr>
<td>Bhadrakālpadāvadāna</td>
<td>88</td>
</tr>
<tr>
<td>Bhīmasena-dhāraṇī</td>
<td>68</td>
</tr>
<tr>
<td>Bhīmasena-pūjā</td>
<td>53</td>
</tr>
<tr>
<td>Bodhicaryāvatāra</td>
<td>6</td>
</tr>
<tr>
<td>Bodhisattva-bhūmi</td>
<td>191</td>
</tr>
<tr>
<td>Bodhisattvāvadāna-kalpalatā</td>
<td>18, 41</td>
</tr>
<tr>
<td>Buddha-carita-kāvyā</td>
<td>82</td>
</tr>
<tr>
<td>Buddha-pratimālakṣaṇa</td>
<td>200</td>
</tr>
<tr>
<td>Čaṇḍajātaka</td>
<td>104</td>
</tr>
<tr>
<td>Caityas, fragment on</td>
<td>201</td>
</tr>
<tr>
<td>Caitya-puṇigala</td>
<td>86</td>
</tr>
<tr>
<td>Cakrapūjā</td>
<td>136</td>
</tr>
<tr>
<td>Cakrasambaradānḍakāstuti</td>
<td>186</td>
</tr>
<tr>
<td>Čambara-paṇījkā</td>
<td>202</td>
</tr>
<tr>
<td>Čambikāvadāna</td>
<td>128</td>
</tr>
<tr>
<td>Canda-mahāroṣhanatāntra</td>
<td>45</td>
</tr>
<tr>
<td>Candra-pradipasūtra (?)</td>
<td>4</td>
</tr>
<tr>
<td>Čāndrayākaraṇa</td>
<td>157, 158 (bis), 180, 181, 198</td>
</tr>
<tr>
<td>Čatasāhasrī Prajñāpāramitā</td>
<td>143, 145, 146, 148</td>
</tr>
<tr>
<td>Catuḥpiṭha-tantra</td>
<td>197</td>
</tr>
</tbody>
</table>
INDEX I.

Chando-'mṛita-latā, 76
Çīkṣhāsamuccaya, 104
Çīshyalekha-dharmakāvyā, 31
Daçabhūmiçvara, 4, 141
Daçākuçalajam phalām, 129
Dāna-vākyā (?), 68
Devaputrotpatī, 135
Dhāraṇī-saṅgraha, 49, 60, 86
Dharma-lakṣmi-sanvāda, 129
Dharma-saṅgraha, 96, 191
Divyāvadāna, 1, 122, 168
Doshanirṇayāvadāna, 135
Dvātrimçatkalpa-tantra, 58
Dvāvimçatayavadāna-kathā, 36, 139
Ekaravira-tantra, 45, 113, 186
Gaṅapatī-stotra, 163
Gaṇḍa-vyūha, 23, 102
Gopī-candra-nātaka, 83
Guhya-saṃjaya (Aparārdha), 140
Guhya-saṃjaya (Pūrvārdha and Parārdha), 70
Guhya-saṃjaya (Pūrvārdha), 15, 51
Guhyāvalī-vivriti, 188, 190
Haragaurī-vivāha-nātaka, 183
He-vajra-dakimjalasainbara-tantra, 58, 184
Hiranya-saptaka, 177
Jātaka-mālā, 51, 92
Jñānārṇava-tantra, 28
Kālacakra-mantra-dhāraṇī, 127
Kālacakra-tantra, 69
Kalpadrumāvadāna-mālā, 131
Kapiçāvadāna, 61, 121
Kāraṇḍa-vyūha (prose version), 4, 34, 38, 52, 77, 174; (poetical version) see Avalokiteçvara-duñjakāūārāča-pundarikā, 73
Kathināvadāna, 94
Kauśīga-viryotsāhanāvadāna, 80
Khaḍga-pūjāvidhi, 199
Kirtipatākā, 148
Kriyāpañjikā, 183
Kurukullā-kalpa, 178
Lalita-vistara, 24, 77
Lexicon, fragment of a, 165
Lokeçvaraçataka, 94
Lokeçvara-parājikā, 95
Madhyamaka-vīrtītī, 114
Madhyama-svayambhū-purāṇa, 102
Magic, fragments of works on, 167
Mahākāla-tantra, 64
Mahā-sambhara-hṛdaya-dhāraṇī, 125
Mahāvastu, 55
Maniçūdāvadāna, 11, 78, 84, 168
Majjughosha-pūjāvidhi, 97
Megha-sūtra, 120, 176
Nairatmāguhyeçvari-mantra-dhāraṇī, 33
Nāma-saṅgīti, 29, 52, 77, 126, 204
— (with Newari version), 47
Nāmašṭottara-çataka, 26
Nāma-saṅgīti-tīkā, 203
— tīpānī, 29
Nepāliya-devatā-stuti-kalyāṇa-pañcavīṣṇu-tātā, 13
Newāri songs, 98
Nishpana-yogāmba-tantra, 40
Pañcākāra, 188
Pañca-mahā-rakṣha-sūtrāṇi, 126
Pañca-rakṣa, 33, 48, 99, 105, 152, 153, 157, 162, 175, 190
Pañcavīṣṇu-tātā-prajñāpāramitā-hṛdaya, 33, 170
INDEX I. 211

Pañcaviṃśatisāhasrikā Prajñā-
pāramitā, 144 (bis)
Pāpa-parimocana, 38
Papracēkharā-avadāna, 130
Paramārthaṇāmāsāṅgati (?), 62
Pārameśvara-tantra, 27
Pīṇḍapātraavādana, 40
Pīṇḍapātraavādana-kathā, 120
Prajñāpāramitā (in 9 cokas), 170
(see also Asaṅsaḥsāhasrikā Pra-
jñāpā, Cetasāh, Pañcaviṃśati-
śāh, Saṃtaṭaṭikā, Saṃdhasaṅ-
sāhasrikā)

Prajñāpāramitāhyādyadānārāṇī, 128
Pratimālakṣaṇa, 199
Pratimālakṣaṇavivarana, 200
Pratyāṅgira-dānārāṇī, 63, 68, 118
Rāmāṅka-nātiṅka, 87
Rāṣṭrapāla-pariprīcchā, 130, 206
Ratnagūna-saṃcaya, 133
Ratnāvadānamālā, 131, 139, 141
Saddharma-lakṣāvatāra, 136
Saddharma-puṇḍarīkā, 24, 48,
172 (bis), 173
Sādhana-mālā-tantra, 132
Sādhana-samuccaya, 154
Samādhi-rāja, 22, 110
Samvats, work on (vernacular), 63
Saṅgīta-tārodayacūdamāni, 150
Saptabhidhānottara, 96
Saptabhidhānottara-stotra, 14
Saṃtaṭaṭiṭikā Prajñāpāramitā, 5
Saṃdhasaṅsaḥsāhasrikā Prajñāpāra-
mitā, 123
Sarva-durgā-parīcchdhana, 78,
81, 94, 142
Siddhisāra, 155
Snātavādana, 80
Sphutārthā (Abhidharmakoṣa-
vṛyākhyā), 25
Srādha-stotra, 29; (with ver-
nacular commentary), 35, 69
Stotras, 53, 79, 127, 138
Stuti-dharmacāntu (?), 99
Sūcandrávadā[na], 84
Sugatavādana, 35, 78
Sukhāvati-vyūha, 74
Sūmāgadhāvādana, 129
Suvanaprabhāsa, 12, 60
Suvannavānāvādana, 59
Suvikrāntaviśrāmi-pariprīcchā,
123
Svayambhū-purāṇa (smallest re-
duction), 9, 121; (other redac-
tions) see Vṛihat-svā, Madhya-
ma-svā
Svayamḥūtpatti-kathā, 102
Tantric fragments, 45, 98, 205
Tattva-saṅgraha, 156
Uposadha-vrata, 118
Uposadha-vādāna, 135, 137, 139
Utpāta-lakṣāna, 64
Vāgīcvara-pūjā, 34
Vajra-sūci (of Açvaghoṣa), 96
Vajrāvalī, 197
Vamcāvalī, 31, 205
Vasudhārā-dānārāṇī, 65, 84, 169,
176
Vasudhārā-kathā, see Vasu-
dhārā-dānārāṇī
Vasundhārā-vrata, 85
Vicitrakarnikāvadāna-mālā, 130
Virakūcāvadāna, 122
Vivṛiti, 187
Vratavādānamālā, 85
Vṛihat-svayambhū-purāṇa, 7, 102
Vṛṣṭiścintāmani, 103
Yogaratna-mālā, 189

14—2
INDEX II.

NAMES OF AUTHORS AND COMMENTATORS.

<table>
<thead>
<tr>
<th>Author</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhayākara-gupta</td>
<td>197</td>
</tr>
<tr>
<td>Açvaghoṣha</td>
<td>96</td>
</tr>
<tr>
<td>Amara, see Index I., Amara-koça</td>
<td></td>
</tr>
<tr>
<td>Amṛita or Amṛitānanda</td>
<td>76</td>
</tr>
<tr>
<td>Ānanda-datta</td>
<td>158, 181, 198</td>
</tr>
<tr>
<td>Ārya-caūra</td>
<td>92</td>
</tr>
<tr>
<td>Candragomin</td>
<td>31, 180</td>
</tr>
<tr>
<td>Candrakīrti</td>
<td>114</td>
</tr>
<tr>
<td>Ċīghana</td>
<td>131, 139</td>
</tr>
<tr>
<td>Dipāṅkara</td>
<td>120</td>
</tr>
<tr>
<td>Dharmagupta</td>
<td>87</td>
</tr>
<tr>
<td>Ghanadeva</td>
<td>188</td>
</tr>
<tr>
<td>Guṇānand</td>
<td>171</td>
</tr>
<tr>
<td>Jagajjyotir-malla</td>
<td>183</td>
</tr>
<tr>
<td>Jyotirāja-malla</td>
<td>155</td>
</tr>
<tr>
<td>Kahna</td>
<td>189</td>
</tr>
<tr>
<td>Kambila</td>
<td>170</td>
</tr>
<tr>
<td>Krishṇa</td>
<td>189</td>
</tr>
<tr>
<td>Kṣemendra</td>
<td>18, 41</td>
</tr>
<tr>
<td>Kuladatta</td>
<td>183</td>
</tr>
<tr>
<td>Kunūca-arman</td>
<td>148</td>
</tr>
<tr>
<td>Maṇika</td>
<td>159</td>
</tr>
<tr>
<td>Māṇikya</td>
<td>187</td>
</tr>
<tr>
<td>Nāgarjuna</td>
<td>96, 191</td>
</tr>
<tr>
<td>Pratāpa-malla</td>
<td>150</td>
</tr>
<tr>
<td>Vajradatta</td>
<td>94</td>
</tr>
<tr>
<td>Vasubandhu</td>
<td>25</td>
</tr>
<tr>
<td>Vilāsava-jra (1)</td>
<td>203</td>
</tr>
<tr>
<td>Yaçomitra</td>
<td>25</td>
</tr>
</tbody>
</table>
III.

GENERAL INDEX.

The spaced type and thick figures denote references already given in Index I. This Index does not include the names of those kings of Nepal and Bengal that are given in the Tables at pp. xii—xvi. Sanskrit words, used in a technical sense or otherwise of interest or importance, are given in italics, where these occur as chapter titles, (t) has been added. To obviate the necessity of separate indices, several general headings have been made, the chief of which are: Avadānas, Dhāraṇīs, Inscriptions, Jātakas, Kathās (tales), Scribes (and their patrons), and Viharas.

Abhidharma-kōça-vyākhyā, 25
abhijñā-cāryā, 195
abhimukhi (bhūmi), 5
Abhinava-rāghavānanda-nā-ṭaka, 159
abhīsamaya, (t), 21
Abhisekha-vidhi, 179
acalā (bhūmi), 5
Açokā character, xlvii, sqq.
Açokāvadāna-mālā, 110
acṛaddadhānatā, 206
Açvaghoṣha-nandinukhāva-ḍāna, 118, 119; (with vernacular version), 76
Açvalāyana, 21
açvāsapratiḥābhā dharmāḥ, the four, 206
açvātthādbhutadharmanā, 192
ādhārayogasthāna, 197
— nīshṭha-y, 195
— ānudharma-y, 194
adhimukticāryā (bhūmi), 195
ādhipatya-parigraha, 195
ādhyāṣaya (t), 195
Adhyaṣayaasaṅcodanasūtra, 107
ādīrghakālikā parigraha, 195
Ādiyoga-samādhi, 39, 48
Āgama (quoted), 116
agauravatā, 206
Aikajatā-stotra, 125
Ajātacātra, 112
Ajita, 75
Ākāṣagarbha-sūtra, 107
akṛitajñatā, 206
Akshayamati-sūtra, 107, 116
Alindā, (queen), 122
Alphabets, etc., 171
<table>
<thead>
<tr>
<th>Name</th>
<th>Reference(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amara-koça</td>
<td>52, 61, 118, 149,</td>
</tr>
<tr>
<td></td>
<td>150, 151, 156, 161,</td>
</tr>
<tr>
<td></td>
<td>163, 173, 186,</td>
</tr>
<tr>
<td></td>
<td>187; pref. p. x</td>
</tr>
<tr>
<td>Aṃchuvarman</td>
<td>xxxix, sqq.</td>
</tr>
<tr>
<td>Amitābha</td>
<td>75</td>
</tr>
<tr>
<td>Amoghapāca-lokeśvara-pūjā</td>
<td>97</td>
</tr>
<tr>
<td>Amoghavajra</td>
<td>14</td>
</tr>
<tr>
<td>Amṛta-kaṇṭikā</td>
<td>29</td>
</tr>
<tr>
<td>Amṛtānanda (scribe ?)</td>
<td>133, [cf. Index II.]</td>
</tr>
<tr>
<td>Amṛta Paṇḍita</td>
<td>76</td>
</tr>
<tr>
<td>Ānanda</td>
<td>74</td>
</tr>
<tr>
<td>Anantamalla, king of Kashmir</td>
<td>42</td>
</tr>
<tr>
<td>ananutāpakarāvā (dharmā),</td>
<td>206</td>
</tr>
<tr>
<td>Anavataptahradapāsāṅkramaṇa-śūtra</td>
<td>116</td>
</tr>
<tr>
<td>Aṅgulimālaka, (cited)</td>
<td>22</td>
</tr>
<tr>
<td>antirahācitātita</td>
<td>207</td>
</tr>
<tr>
<td>anulomadharmaçravana</td>
<td>206</td>
</tr>
<tr>
<td>anupalambhadharmakshāntiḥ</td>
<td>206</td>
</tr>
<tr>
<td>Aparimitāyū (dhāraṇī)-śūtra</td>
<td>38, 81, 141</td>
</tr>
<tr>
<td>Ārādhanā</td>
<td>154</td>
</tr>
<tr>
<td>Aralli</td>
<td>171</td>
</tr>
<tr>
<td>aranyasamvarṇanā</td>
<td>(t) 109</td>
</tr>
<tr>
<td>arcīshmatī (bhūmi)</td>
<td>5</td>
</tr>
<tr>
<td>Ariano-Pali (character), xx</td>
<td></td>
</tr>
<tr>
<td>Āryaçūra</td>
<td>92</td>
</tr>
<tr>
<td>Āryasaṅga</td>
<td>23</td>
</tr>
<tr>
<td>Ārya-tārābhāṭṭārikāyā nä-māśhtottarāçataka</td>
<td>45</td>
</tr>
<tr>
<td>Āryavṛitta</td>
<td>14</td>
</tr>
<tr>
<td>Ashtamīvratavidhāna-ka-thā</td>
<td>15, cf. 73</td>
</tr>
<tr>
<td>Ashtasahasrikā Prajñāpāramitā</td>
<td>1, 33, 100, 101, 107,</td>
</tr>
<tr>
<td></td>
<td>124, 143, 151, 182</td>
</tr>
<tr>
<td>Astrology, fragments of works on</td>
<td>164, 165, 169, 182</td>
</tr>
<tr>
<td>Astronomical diagram</td>
<td>25</td>
</tr>
<tr>
<td>atmabhāvaparīṣuddhi (t),</td>
<td>109</td>
</tr>
<tr>
<td>atmajarikā</td>
<td>116</td>
</tr>
<tr>
<td>atmajīva</td>
<td>198</td>
</tr>
<tr>
<td>aupanāya (t)</td>
<td>3</td>
</tr>
<tr>
<td>Avadānaçataka</td>
<td>82, 137, 168</td>
</tr>
<tr>
<td>Avadānašas</td>
<td>[The Avadānas of the Avadānaçataka, Kalpadrumāvadāna-mālā, and Ratnāvadāna-mālā are not given here. See the lists of M. Feer, cited on p. 131, 137. Those of the Divyāvadāna are in course of publication; see p. 1.]</td>
</tr>
<tr>
<td>Açokadamana</td>
<td>111</td>
</tr>
<tr>
<td>Açokanripatipāṃcupradāna</td>
<td>111</td>
</tr>
<tr>
<td>Açvaghosha-nandimukha, v. supra s. voc.</td>
<td></td>
</tr>
<tr>
<td>Adinapunya</td>
<td>18, 42</td>
</tr>
<tr>
<td>Ahorātravrataçaityasevānuçamśa</td>
<td>111</td>
</tr>
<tr>
<td>Ajātaçatru-pitṛidroha</td>
<td>19, 43</td>
</tr>
<tr>
<td>Asthisena</td>
<td>57</td>
</tr>
<tr>
<td>Bhadrakalpa</td>
<td>88</td>
</tr>
<tr>
<td>Bhavaçarman</td>
<td>43</td>
</tr>
<tr>
<td>Bhavalubdhaka</td>
<td>112, 134</td>
</tr>
<tr>
<td>Bodhicaryāvātātānuçamśa</td>
<td>111</td>
</tr>
<tr>
<td>Bodhisattva</td>
<td>19</td>
</tr>
<tr>
<td>Çaćaka</td>
<td>19, 43</td>
</tr>
<tr>
<td>Çakracyavana</td>
<td>19, 43, 112</td>
</tr>
<tr>
<td>Çambūka</td>
<td>128</td>
</tr>
<tr>
<td>Çālistamba</td>
<td>19, 42</td>
</tr>
<tr>
<td>Citrahasi-cayātiputra</td>
<td>19, 43</td>
</tr>
<tr>
<td>Çivi-subbhāshita</td>
<td>43</td>
</tr>
<tr>
<td>Çonavāsi</td>
<td>42</td>
</tr>
<tr>
<td>Çreshtimahājana</td>
<td>112</td>
</tr>
<tr>
<td>Çuddhodana</td>
<td>19, 43</td>
</tr>
<tr>
<td>Avadānas</td>
<td>Avadānas</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td>Daçakarmapulti, 18, 42</td>
<td>Padmaka, 19, 43, 113</td>
</tr>
<tr>
<td>Dhanika, 19, 43</td>
<td>Padmāvatī, 42</td>
</tr>
<tr>
<td>Dharmarājikāpratisṛthā, 43</td>
<td>Pāṇḍita, 19, 42</td>
</tr>
<tr>
<td>Dharmaruci, 19, 43</td>
<td>Pāpracekhara, 130</td>
</tr>
<tr>
<td>Divyānnapradāna, 112</td>
<td>Piṇḍapātra, 40</td>
</tr>
<tr>
<td>Ekaçrīṅga 19, 43</td>
<td>Praçāntikaruṇā, 132</td>
</tr>
<tr>
<td>Gargarastha, 112</td>
<td>Praçnottarā, 132</td>
</tr>
<tr>
<td>Gopālanāgadamaṇa, 18, 42</td>
<td>Pratītyasamutpāda, 43</td>
</tr>
<tr>
<td>Haṃsa, 112</td>
<td>Pṛtika, 132</td>
</tr>
<tr>
<td>Hastaka, 42</td>
<td>Pṛthivipradāna, 43</td>
</tr>
<tr>
<td>Hasti, 19, 43</td>
<td>Pṛiyapiṇḍa, 19, 42</td>
</tr>
<tr>
<td>Hetūttama, 19, 43</td>
<td>Pūṇahprabhāsa, 19, 43</td>
</tr>
<tr>
<td>Hiranyapāṇi, 19, 43</td>
<td>Pūṇyabala, 18, 42</td>
</tr>
<tr>
<td>Hitaishi, 19, 43</td>
<td>Pūṇyarācī, 112</td>
</tr>
<tr>
<td>Jāmbala, 112</td>
<td>Pūṇyasena, 113</td>
</tr>
<tr>
<td>Jīmūtavāhāna, 19, 43</td>
<td>Rāhula-karmpaṇī, 43</td>
</tr>
<tr>
<td>Kacchapa, 19, 43</td>
<td>Raivata, 43</td>
</tr>
<tr>
<td>Kaineyaka, 43</td>
<td>Rāṣṭrapāla, 112</td>
</tr>
<tr>
<td>Kanakā, 42</td>
<td>Rukmatī, 19, 42</td>
</tr>
<tr>
<td>Kanakavarman, 19, 43, 132</td>
<td>Samudra, 19, 43</td>
</tr>
<tr>
<td>Kapiṇa, 61, 121</td>
<td>Sāṅgharakṣita, 19, 42</td>
</tr>
<tr>
<td>Kapiṇījala, 19, 43</td>
<td>Saptakumārika, 112</td>
</tr>
<tr>
<td>Karshaka, 43</td>
<td>Sarvamāndada, 18, 42, 134</td>
</tr>
<tr>
<td>Kāṭhina, 94</td>
<td>Sarvārthasiddha, 19, 42</td>
</tr>
<tr>
<td>Kausīghavīryotsāhana, 80</td>
<td>Sattvaushadha, 18, 42</td>
</tr>
<tr>
<td>Kavikumāra, 19, 42</td>
<td>Shaddanta, 19, 43</td>
</tr>
<tr>
<td>Kṛitajīna, 43</td>
<td>Simha, 19, 43</td>
</tr>
<tr>
<td>Kuṇāla, 18, 43, 112</td>
<td>Snāta, 80</td>
</tr>
<tr>
<td>Māḍhyantika, 42</td>
<td>Stūpa, 42</td>
</tr>
<tr>
<td>Madhurasvara, 19, 43, 113</td>
<td>Subhāṣita, 19</td>
</tr>
<tr>
<td>Mahākāgyapa, 18, 42</td>
<td>Subhāṣhitagaveshin, 19, 43</td>
</tr>
<tr>
<td>Mahendrasenā, 19, 43</td>
<td>Sucandra, 65, 84</td>
</tr>
<tr>
<td>Maitrakanyakā, 19, 43</td>
<td>Sudhanakinnari, 19, 43,(cf. 91)</td>
</tr>
<tr>
<td>Mallapatāka 112</td>
<td>Sugata, 35, 78</td>
</tr>
<tr>
<td>Maniṣcūḍa, v. sub. voc.</td>
<td>Sukari, 132</td>
</tr>
<tr>
<td>Matsarānanda, 134</td>
<td>Sumāgadā, 19, 43, 129, 134</td>
</tr>
<tr>
<td>Nāgaḍūtaçreshana, 43</td>
<td>Tāpasa, 19, 43</td>
</tr>
<tr>
<td>Nāgakumāra, 18, 42</td>
<td>Triratnahajanānuṣaṃsā, 111</td>
</tr>
<tr>
<td>Nāraka-pūrvika, 19, 43</td>
<td>Upagupta, 42, 111</td>
</tr>
</tbody>
</table>
Avadānas:
- Upaguptaçokaraja, 111
- Uposhadha, 135, 137, 139
- Valguśvara, 112
- Vapushman, 132
- Vidura, 43
- Vīrakuça, 122
- Vitācoka, 111
- Vyāghra, 43
- Yaçodā, 18, 42, 90
- Yaçomitra, 19, 43

Avalokana-sūtra, 107
Avalokiteśvaraguna-kāraṇā-
davyuha, 9, 34, 47
Bahubuddha-sūtra, 55, 57
Bali, 41
Balamālikā, 185
Bali-pūjā (?), 131
bandhanāni, four, 207
Bengali writing, xlvi, etc.
(Al)-Berunl, xli
Bhadracar I-pranidhāna-raja, 14, 103, 167
Bhadrakalpavadana, 88
Bhaishajyavaiduryaprabhāraja, 107
Bhavabhūti, a rishi, 11
Bhavaçarman, 113
Bhāavaviveka, 115
Bhidrika, a merchant’s wife, 182
Bhumasena-pūjā, 53
Bhringin, a rishi, 159, 183
Bhringin, a rishi, 159, 183
Bimbisāra, 91
bodhi, 193
bodhicittaparigraha, 111
pramāda, 111
bodhipaksha-caryā, 195 (cf. 194)
bodhiparipanthakārakā dharmaḥ, four kinds, 206
### INDEX III.

<table>
<thead>
<tr>
<th>Dhāraṇīs:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Budddhahridaya, 169</td>
<td></td>
</tr>
<tr>
<td>Gaṇapatihridaya, 117</td>
<td></td>
</tr>
<tr>
<td>Grahaamātrikā, 44, 117, 170</td>
<td></td>
</tr>
<tr>
<td>Hemaṅgā, 169</td>
<td></td>
</tr>
<tr>
<td>Hṛṣīṣṭapratyayayah Stutidharā, 169</td>
<td></td>
</tr>
<tr>
<td>Jaṅgulā mahāvidyā, 169</td>
<td></td>
</tr>
<tr>
<td>Jātismarā, 170</td>
<td></td>
</tr>
<tr>
<td>Kālacakra-maṇtra, 127</td>
<td></td>
</tr>
<tr>
<td>Kallājayā, 169</td>
<td></td>
</tr>
<tr>
<td>Lakṣha, 169</td>
<td></td>
</tr>
<tr>
<td>Mahācāmbara, 128</td>
<td></td>
</tr>
<tr>
<td>(Ārya)maḥādhāranī, 169</td>
<td></td>
</tr>
<tr>
<td>(Ārya)maḥā-kāla, 127 (cf. 44)</td>
<td></td>
</tr>
<tr>
<td>Mahā-sambara-hṛidaya, 125</td>
<td></td>
</tr>
<tr>
<td>Mārīci, 44, 66, 117, 170</td>
<td></td>
</tr>
<tr>
<td>Nairātmāguyeyaḥvari-maṇtra, 33</td>
<td></td>
</tr>
<tr>
<td>Navagrahamātrikā-dh, 66</td>
<td></td>
</tr>
<tr>
<td>Pannagapati, 44</td>
<td></td>
</tr>
<tr>
<td>Phalāphalahridaya, 169</td>
<td></td>
</tr>
<tr>
<td>Pratyāṅgira, 63, 68, 118</td>
<td></td>
</tr>
<tr>
<td>Samantabhadra, 169</td>
<td></td>
</tr>
<tr>
<td>Samanta-bhadraprajñā, 170</td>
<td></td>
</tr>
<tr>
<td>Sarvamaṅgala, 169</td>
<td></td>
</tr>
<tr>
<td>Sarvarogapraçamanī, 169</td>
<td></td>
</tr>
<tr>
<td>Sarvarucirāṅga-yashti, 169</td>
<td></td>
</tr>
<tr>
<td>Sarvatathāgataḥridaya, 169</td>
<td></td>
</tr>
<tr>
<td>Svaṅnandadā, 169</td>
<td></td>
</tr>
<tr>
<td>(Ārya)-tārā, 106</td>
<td></td>
</tr>
<tr>
<td>Tathāgatavyāptacatam, 33</td>
<td></td>
</tr>
<tr>
<td>Uṣṇīṣhavijaya, 66, 98</td>
<td></td>
</tr>
<tr>
<td>Vajra-maṇḍa, 116</td>
<td></td>
</tr>
<tr>
<td>Vajroṭtarā, 169</td>
<td></td>
</tr>
<tr>
<td>Vasudhārā, 65, 84, 163, 176</td>
<td></td>
</tr>
<tr>
<td>Dharmākara, 74</td>
<td></td>
</tr>
<tr>
<td>Dharmalabha, 135</td>
<td></td>
</tr>
<tr>
<td>Dharmalakṣhmi-saṃvāda, 129</td>
<td></td>
</tr>
</tbody>
</table>

### Cariya-piṭaka, 91, 135
- *caryā*, four kinds of, 195
- Cātāsāhasrī Prajñāpāramitā, 143, 145, 146, 148
- āthasyaevanatā, 206
- Catuhpītha-tantra, 197
- Chandomañjarī, 76
- Chando-'mīta-latā, 76
- ċikśās, three, 97
- Čikshāsamuccaya, 104
- Čishyalekha-dharmakāvyā, 36

### Cittotpāda, 192
- Čobha, 113
- Čraddhābalādhānāvatāramudrā-sūtra (quoted), 107
- Čṛighanā, 131, 139
- Črīlalita-vyūha, 89
- Črīmālāsampanāda-sūtra, 107
- Črutavarmā, 113
- ċuddhācaya-bhūmi, 195
- Čuddhodana, 90, 171
- Čūraṅgamasamādhi-sūtra, 107
- Daćabhūmi, 107
- Daćabhūmi-çvara, 141
- Daćākuçalajam Phalam, 129
- dāna, nine kinds of, 193
- Dāna-vākya (?), 68
- Devaputrottpatti, 135
- dhāraṇī-pratilabha, 206

### Dhāraṇīs:
- Abhaya-kali (?), 106
- Aikajata, 99
- Akshobhya, 125
- Amitābha, 125
- Amoghasiddhi, 125
- Ashtamahabhaya-tāraṇī, 70
- Bhīmasena, 68
- Bhūtaçambara, 128

### Dharma-vaṇya, 163
- *dharma-lakṣaṇa-samvada*, 129
INDEX III.

dharmamedyā (bhumi), 5
Dharmapāla, 137
Dharmasāṅgītī (quoted), 107
Dharmasāṅgāraha, 98, 191
Dhātukārāṇḍā, 169
Dhātuparīkṣhā, (t), 115
Ārya)-dhyāpitamūṣṭī-sūtra, 116
Dīnajpur genealogical inscription, iii
Dīpāṅkara (cf. Index ii), 74
dīvyahakalika, 195
Divyāvadāna, 1, 122, 168
Divyāvadāna-mālā, 35, 94
Doshaniṃrṇayāvadāna, 135, 137
dūraṅgamā (bhumi), 5
Dūṣṇakāra, 11
Dvāṭrīṃcātkalpa-tantra, 58
Dvāvīṃcātyāvadāna-kathā, 36, 50, 139
Ekaçrīnga, muni, 91
Ekaravīra-tantra, 45, 103, 186
Gaganagañjasamādhi-sūtra, 116
Gaganagañja-sūtra, 107
gambhiradharmakṣambā-ṃṭha, 206
Gaṇapati-stotra, 163
Gaṇḍa-vyūha, 23, 102
Gandhavati, a city, 36
Gaṅgādāsa, 76
gāṛgarikā, 165
Gopā, 89
Gopadatta, 20
Gopī-candra-nāṭaka, 83
Gorkha sovereigns, xi, etc.
Gotrabhumī, 195
Govinda-candra, a king, 84
guhyapīṭha, 192
Guhyā-samāja (Aparārdha), 140
Guhyā-samāja (Pūrvārdhā and Parārdha), 70
Guhyā-samāja (Pūrvārdhā), 15, 51
Guhyāvalī-vivṛti, 188, 190
Gupta character, xlv, sqq.
Haragaurī-vivāha-nāṭaka, 183
‘Harsha-deva-bhūpati,’ 138
Hastikaksha (name of a book), 22
He-vajra-dākinījālasambhara-tantra, 58, 184
Hiouen Thsang, 25, 156
Hiraṇyā-saptaka, 177
Hitopadeśa, 161
Images, 201
Indo-Pali alphabet, xx
Indra, 114
Indraprīṣṭha, 36, 86

Inscriptions:
Bareli, xlv
Deogarh, xlv, xliii, sqq.
Dinajpur, iii
Dhara, xlv
Gopa, xlv
Mathurā, xlv
Morvi, xliii, sqq.
Samangarh, xlv
Sārnāth, ii

Jātaka-mālā, 51, 92

Jātakas:
Agastya, 92
Agnindhana, 115
Ājñātakaundinya, 57
Amarāye karmārakādhitāye, 56
Aputra, 93
Arindama-rāja, 57
Avisajyaçresṭhī, 92
INDEX III. 219

Jatakas:
Ayogriha, 93
Ayushmatā pūrṇamaitrāyaṇī putrasya, 57
Brāhmaṇa, 92
Brahma, 93
Buddhabodhi, 93
Caça, 92, 134
Caḫra, 92
Caḫuntaka, 56
Campaka-nāgarāja, 65
Candra, 134
Candraprabha, 134
Carabha, 57, 93
Carakṣhepana, 56
Čiṛi, 56
Čiṛiprabha-mṛigarāja, 56
Čivi, 92
Čresṭhi, 92, 93
Čyāma, 56
Čyāmaka, 56
Dharmalabdha-sārthavāha, 57
Dharmapāla, 56
Hamsa, 93
Hasti, 93, 134
Hastini, 57
Hastinika, 57
Kāka, 57
Kalmašhapindī, 93
Kinnari, 56
Koçalārāja, 57
Kshānti, 93
Kumbha, 93
Mahābodhi, 93
Mahākapi, 33
Mahisha, 93
Maitribala, 92
Maksha, 92
Maḫjarī, 55
Makata, 55

Jatakas:
Mātriposhahasti, 91
Mayūra, 134
Mriga, 134
Nalini, 57
Paṇcakāṇām bhadravargikānām, 57
Punyavati, 56
Rishabha, 55
Ruru, 93
Rūpyāvati, 134
Sārthavāha, 134
Soma, 91
Sudhanakinnari, see Avadānas
Supāraga, 92
Supriyasārthavāha, 91
Sutasoma, 93
Tričakuniya, 55
Unmādayanti, 92
Upālīganga-pāla, 57
Vadaradvipa, 134
Visa, 93
Viṣvantara, 92
Vyāghṛi, 92
Yacodharā Vyāghribhūtā, 55

Japanese forms of Indian writing, xliii, sqq.
Jayācṛi, 89
Jayādiṭṭhyā, 19, 198
'Jayādityādiḥ,' 198
Jayamuni, 134
Jhera or Jhāra, in Magadha, iv, 70
Jhul, a village, xviii
Jinačṛi, 10, 89
Jinendra, 91, 198
Jñānagupta, 130
Jñānaketu, 36
Jñānārṇava-tantra, 28
Jñānavaiśipulya-sutra, 108
Kācika-vṛitti, 198
Kācyapa, 5, 113
Kalacakra-tantra, 69
Kaliṅgarāja, 135
Kalpadrumāvadāna-mālā, 131
kalīyānāmitra-pratīlabha, 206
Kamalā, 90
Kanishka writing, xlvi, etc.
Kapiñāvadāna, 61, 121
Kāraṇḍa-vyūha (prose version), 4, 34, 38, 52, 77, 174; (poetical version) see Avalokiteśvara-gūnākāra
karma (t), 46
Karmavara-viṣuddha-sūtra, 107
Karunā-pundarikā, 73
Kāshmir, iv
Kathās:
Ashtamīvrata-vidhāna, 15
Bhojana, 37
Çākyendra-pratyāgamana-sat-kathā, 89
Dharmacravanaprotṣāhana, 37
Dhātvāropa, 37
Dīpa, 37
Jñāṇodhāraṇavimba, 37
Kāntamati, 11
Krīcchapa, 56
Kuṅkumādiḍāna, 37
Mānushyadurlabhā, 37
Maṇḍala-k, 37
Pānadāna, 37
Praṇāma, 37
Puṇyakāma, 37
Puṇyaprotṣāhana, 37
Puṇyaprotṣāhe dānakathā, 37
Pushpa, 37
Śnāṇa, 37
Kathās:
Ujjvalikādāna, 37
Vastra, 37
Vihāra, 37
Kāthināvadāna, 94
Kātyāyana (sage), 5
—— (grammarians), 21, 158
kausīḍya, 206
Kausīgha-vīryotsahana-vadāna, 80
Kausūṭhila, 5
Khadga-pūjāvidhi, 199, 178
Kirtipatakā, 148
Konḍrā-dhārani-caiyakaraṇa-vidhiḥ, 169
Krackucandra, 113
Krīyāpaṇijīka, 183
Kṣhemenḍra, (see Ind. II.)
Kṣhitigarbha-sūtra, 107
Kṣiti-sūtra, 107
kuḍala, 196
kuhannalapana, 206
Kuladevata, ix
Kumudākara, 155
Kurukullā, 78
Kurukullā-kalpa, 178
labhasātakahadhyavasānam, 206
Lalitavistara, 24, 77, 108, 117
Laṅkāvatāra, 49
Lexicon, fragment of a, 165
Lokapālas, the, 114
Lokeśvara-cataka, 94
Lokeśvara-pārājīka, 95
Madhusvara, 113
Madhyamaka-vṛitti, 114
Madhyamaka-svayambhū-purāṇa, 102, 7
Magic, fragments of a work on, 167
### INDEX III.

<table>
<thead>
<tr>
<th>Page</th>
<th>Index Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>64, 155</td>
<td>Mahākāla</td>
</tr>
<tr>
<td>101</td>
<td>Mahākarunāsūtra</td>
</tr>
<tr>
<td>75</td>
<td>Mahāsthānāprāpta</td>
</tr>
<tr>
<td>7</td>
<td>Mahāthavayambhūpurāṇa</td>
</tr>
<tr>
<td>89</td>
<td>Mahāvagga</td>
</tr>
<tr>
<td>55, 135</td>
<td>Mahāvastu</td>
</tr>
<tr>
<td>206</td>
<td>māṇa</td>
</tr>
<tr>
<td>113</td>
<td>Mānasā</td>
</tr>
<tr>
<td>ix</td>
<td>Māneṣvari, a goddess</td>
</tr>
<tr>
<td>11, 78, 84, 168</td>
<td>Mahāvīravijaya-hālakahāra-sūtra</td>
</tr>
<tr>
<td>107</td>
<td>(Ārya-)Mañjuśrīvikridita-sūtra</td>
</tr>
<tr>
<td>97</td>
<td>Mañjughoshā-pūjāvidhi</td>
</tr>
<tr>
<td>113</td>
<td>Mantrabalā</td>
</tr>
<tr>
<td>39</td>
<td>mantras</td>
</tr>
<tr>
<td>11</td>
<td>Mārīci (rishi)</td>
</tr>
<tr>
<td>116</td>
<td>Māraiḍamana-sūtra</td>
</tr>
<tr>
<td>54</td>
<td>Mātrikas, the eight</td>
</tr>
<tr>
<td>5, 90</td>
<td>Maudgalyāyana</td>
</tr>
<tr>
<td>120, 176</td>
<td>Megha-sūtra</td>
</tr>
<tr>
<td>183</td>
<td>Menā</td>
</tr>
<tr>
<td>182</td>
<td>Mikira, a merchant</td>
</tr>
<tr>
<td>113</td>
<td>Mitra</td>
</tr>
<tr>
<td>39, 171</td>
<td>mudrās</td>
</tr>
<tr>
<td>118</td>
<td>muldapiṭṭi</td>
</tr>
<tr>
<td>170</td>
<td>Nāgārjuna (cf. Index II)</td>
</tr>
<tr>
<td>11</td>
<td>Nāgira</td>
</tr>
<tr>
<td>19</td>
<td>Nakka</td>
</tr>
<tr>
<td>91</td>
<td>Nalinī</td>
</tr>
<tr>
<td>52, 77, 126, 204</td>
<td>Nāma-saṅgīti</td>
</tr>
<tr>
<td>203</td>
<td>(with Newari version)</td>
</tr>
<tr>
<td>29</td>
<td>tīkā</td>
</tr>
<tr>
<td>28</td>
<td>tīpāṇi</td>
</tr>
<tr>
<td>132, 135</td>
<td>Nanda</td>
</tr>
<tr>
<td>113</td>
<td>Nandā</td>
</tr>
<tr>
<td>67</td>
<td>Nandinukha-aśvaghosha</td>
</tr>
<tr>
<td>91</td>
<td>Naradatta</td>
</tr>
<tr>
<td>107</td>
<td>Nārāyaṇaparīpricchā</td>
</tr>
<tr>
<td>161</td>
<td>Nātyeśvarā</td>
</tr>
<tr>
<td>138</td>
<td>Navagraha</td>
</tr>
<tr>
<td>13</td>
<td>Nepāliya-devatā-stuti-kalyāṇapañcaviṃśatikā</td>
</tr>
<tr>
<td>98</td>
<td>Newārī Songs</td>
</tr>
<tr>
<td>177</td>
<td>Nirdeça-sūtras</td>
</tr>
<tr>
<td>2</td>
<td>niraya (t)</td>
</tr>
<tr>
<td>116</td>
<td>nirvāṇa</td>
</tr>
<tr>
<td>198</td>
<td>Nishpanna-yogāmbara-tantra</td>
</tr>
<tr>
<td>195</td>
<td>nishtāgamaṇa</td>
</tr>
<tr>
<td>195</td>
<td>nishtāyabhūmi</td>
</tr>
<tr>
<td>167</td>
<td>nyāsas</td>
</tr>
<tr>
<td>21</td>
<td>Paśupatas (sect)</td>
</tr>
<tr>
<td>113</td>
<td>Padmaka</td>
</tr>
<tr>
<td>11</td>
<td>Padmottara</td>
</tr>
<tr>
<td>14</td>
<td>pakṣa</td>
</tr>
<tr>
<td>ii</td>
<td>Pāla dynasty</td>
</tr>
<tr>
<td>188</td>
<td>Pañcākāra</td>
</tr>
<tr>
<td>126</td>
<td>Pañcāca-mahā-rakṣa-sūtrāṇi</td>
</tr>
<tr>
<td>33, 48, 99, 105, 152, 157, 162, 175, 190</td>
<td>Pañcāca-rakṣā</td>
</tr>
<tr>
<td>39</td>
<td>Pañcācavargika Bhikshu</td>
</tr>
<tr>
<td>33, 170</td>
<td>Pañcaviṃśatikā-prajñāpāramitāhṛidaya</td>
</tr>
<tr>
<td>144 (bis)</td>
<td>Pañcaviṃśatāhasrikā-prajñāpāramitā</td>
</tr>
<tr>
<td>21, 158, 180, 198</td>
<td>Pāṇini</td>
</tr>
<tr>
<td>109</td>
<td>pāpadecana pāpaçodhana</td>
</tr>
<tr>
<td>38</td>
<td>Pāpa-parimocana</td>
</tr>
<tr>
<td>130</td>
<td>Papṛaçekhara-avadāna</td>
</tr>
<tr>
<td>(?), 63</td>
<td>Paramārthanāmasangati</td>
</tr>
<tr>
<td>27</td>
<td>Pārameśvara-tantra</td>
</tr>
<tr>
<td>195</td>
<td>pāramitā-caryā</td>
</tr>
<tr>
<td>9</td>
<td>pāramitās, (the ten)</td>
</tr>
<tr>
<td>75</td>
<td>Paranirmitavaçavartin gods</td>
</tr>
</tbody>
</table>
INDEX III.

parāpitha, 170
parapuṣṭeṣṭhāya maṅsaryañ, 206
parārtha-sthāna, 192
parātimanyutā, 207
pariṇādṛśaṣṭilasamācārata, 206
parigrahā, six kinds, 195
parīpāka, 192
Patañjali, 198
piṇḍakrīṣṭi, 161
Piṇḍapāṭravādāna, 40
Piṇḍapāṭravādānā-kathā, 120
piṇḍika, 201
Pīṇa, 77
Pitṛputrasamāgama 57, 108
prabhākari (-bhūmi), 5
prabhava, 192
Pragbhīṣṭa-viprīthāvyasāṇa-sūtra, 101
Prajñāpāramitā, 108, 116
Prajñāpāramitā (in 9 cokas), 170 (see also Ashtaśahasrikā
Prajñāp, Čatasāh, Pañca-
vinnātisāh, Saptatattvikā, Sārdhadvipāsāhikā
Prajñāpāramitāḥridaya, 117, 128
pramādaśevanatā, 207
pratāpata, four kinds, 206
Prasenajīt, 112
Pratāpamalla, 103
pratibaddhaćittasa vya kulasamasta-
vaḥ, 207
Pratimālakṣaṇa, 199
Pratimālakṣaṇāvivaraṇa, 200
pratipatti-bhūmi, 195
pratishṭha (t), 195
Pravrajyānurāyu (ct anuṣaya)
-sūtra, 107
pritikaraṇa dharma, four kinds, 206
priyavāditā svabhāva, 113
Punyaraṃaṇī, 207
Punyasena, 113
Punyāvati, 36
Pūrṇa, 5
pūrvaparakoṣṭiparīkṣā, 115
raγara-kaparikṣā, 115
Rāhula, 57, 90, 171
Raivata, 19
Rājāvādāka-sūtra, 108
Rāmādāsa (a magistrate of Nepal), 87
Rāmānīka-nāṭikā, 87
Rāṣṭrapāla, 112, 206
Rāṣṭrapāla-paripricchehā, 130, 206
Rāṣṭrapāla-sūtra, 107
Ratnacūḍa-sūtra, 107, 116
Ratnagūna-saṅcaya, 133
Ratnakaragupta, 155
Ratnakāraṇḍaka-sūtra, 108
Ratnakūta-sūtra, 108, 116
Ratnamegha-sūtra, 107
Ratnāraṇi-sūtra, 107
Ratnāvatānasamālā, 131, 139, 141
Rāvana, 87
Rūpaka (a fisherman), 129
Saddharma-laṅkāvatāra, 138
saddharma-parigrahā, 108
Saddharma-puṇḍarikā, 24,
48, 107, 172 (bis), 173
Saddharmasmytīyupasthāna-sū-
tra, 107
śādhanās, 154
Śādhana-mālā-tantra, 54, 132
Śādhana-samuccaya, 154
śādhumanī (-bhūmi), 5
Śāgaramati-sūtra, 107
### INDEX III.

| Sahālokadhātu (region), 75 |
| Sakalānanda, 90 |
| Sāketa (place), 11 |
| sakrīt satvasatva-parigrāha, 193 |
| Samādhi-rāja, 22, 110, 116 |
| sāmagrī (t), 116 |
| sambhava-vibhava-(parivarta) (t), 116 |
| samprajanya (t), 11 |
| Samskṛita-parikṣa, 115 |
| Saṅgīta-tārodayayacūdāmaṇi, 150 |
| Sāṅkhya, 21 |
| Saptāḥprāhṇottarav, 96 |
| Saptabuddha-stotra, 14 |
| Saptakṣatikā Prajñāpāramitā, 5 |
| Saptarṣi era, the, 18 |
| Saptavāra, 66 |
| Sārddhadaṁśasārikā Prajñāpāramitā, 123 |
| Sārvadharmapravṛttiṁirdeṣa-sūtra, 107 |
| (Ārya)sārvadharmavaipulya-sāngraḥ-sūtra, 107 |
| Sārvadvamāparvṛtiṁirdeṣa-sūtra, 70, 78, 81, 94, 142 |
| Sarvajñāmitra, 35 |
| sārvavavaparvāya, 206 |
| Sarvavatathāgata-dvādeṣaḥsaḥrasa-pārajīka-vinaya-sūtra, 38 |
| sattvorapirpa, 192 |
| sattvorapirpakacarya, 195 |
| Scribes (with their patrons, etc.): |
| Avantapāla, 162 |
| Cikiduddhisimha (?), 153 |
| Citrānanda, 140 |
| Daddākā (queen), 175 |
| Indramuni, 145 |
| Jāgandala (patron), 109 |

| Scribes (with their patrons, etc.): |
| Jambhūnanda, 13 |
| Jinendra, son of Nirmuni, 91 |
| Jinideva, 80 |
| Jivayībhadra, 197 |
| Kāṇḍigayākara, 188 |
| Kāṇḍijoti, 110 |
| Lāḍākā (queen), 100 |
| Lalitakramā (patroness), 191 |
| Mañjubhadrasudhi, 42 |
| Mañjuśriya (sic), 182 |
| Nirmuni, 91, 109 |
| Patideva, 50 |
| Pūrṇacandra, 150 |
| Rāmadatta, 173 |
| Rāma pāśiḍa (?) (patron), 101 |
| Ratna-devī, 100 |
| Siddhīśana, 26 |
| Sūryadeva, 86 |
| Vekhānanda, 73 |
| Vīgībhadrā, 12 |
| Vīlasimhadeva, 175 (i.e. Vīras) |

| Siddhīśara, 155 |
| Simhaparipricchā (quoted), 107 |
| Sandapuraṇa, 49 |
| Sandha-parikṣa, 115 |
| Snātavādaṇa, 80 |
| Somendra, son of Kshemendra, 19 |
| Sphuṭārthā (Abhidharma-kā-yākhyā), 25 |
| Srādharā-stotra, 29; (with vernacular commentary), 35, 69 |
| sīhānas, the seven, 192 |
| Stotras, 53, 127, 138 |
| Sūtī-dharmacāntu (?), 99 |
| Subhūthi, 145 etc. |
| Subhūthi-paripricchā, 116 |
INDEX III.

Sucandra, 45 (cf. 84)
Sudhira, 113
Sudurjaya (bhūmi), 5
Sukhāvatiloka, 99
Sukhāvati-vyūha, 74
Sumāgadāvadāna, 129
Sumanas, 94
Sumetri, 113
Sunanda, 41
Sunandā, 113
Supriya, 135
Sūryodaya, 85
Suvarnabhāsottamatantra, 103
Suvarṇaprabhāsa, 12
Suvamavabhasa, 135
svabhāva, (t), 115
svārtha, 192
Svayambhūnātha, the hill of, 20
Svayambhupurāṇa, 138 (smallest redaction), 9, 121; (other redactions) see Vṛihat-sv, Madhyama-sv
Svayambhūtpatti-kathā, 102
Tantric fragments, 45, 98, 205
Tārādevi, stotra to, 127
“Tarkikāḥ,” 21
Tathāgata-guhyaka-sūtra, 116
Tathāgata-[guhya]-ratna-sūtra, 108
tathātā (t), 145
tattvārtha, 192
Tattva-saṅgraha, 158
Tirthas, the twelve, of Nepal, 139
udādhana, 195
Ugradatta-paripricchā, 107
Ugraparipricchā, 107
Upāliparipricchā, 108, 116
upapatti, (t), 195
Upasena, 113
upāyakaucalya-sūtra, 107
Upāshadha, see Avadānas
Upāshadha-vrata, 114
Utpāta-lakṣaṇa, 64
Vāgīcvara, 34
Vāgīcvara-pūja, 34
Vaisheshikas, the, 21
Vaipurśya-stras, 177
Vajracchedikā, 108
Vajradhva-sūtra, 107
Vajragarbha, 158
Vajra-suṣi (of Avalokiteśvara), 96
Vajrāvalī, 197
Vajravara-sūtra, 108
Vajrottara, 169
Vālmiki, 21
Vamucāvalī, 31, 205
Vārāhamihira, 199
Vasubandhu, 25, 36
Vasudhāra-kathā, see Dhāranaṇis, Vasudhāra-dhārani
Vasundhara, a devi, 67
Vasundharā-vrata, 85
vatsalya in seven forms, 194
Vicitrakarnikāvadāna-mālā, 130
viṣuddhi, (t), 2
vihāras, the twelve, of the Bodhisattva, 194
Vihāras (in Nepal) named in the colophons of the MSS:
Cakra-mahāvihāra (Mānadeva-samskāra), 148
Çrīlham, 4, 152
Çrinaka, 154
Çrivaccha, 191
Dharmacakrā-mahāvihāra (colophon of the reign of Mānadeva; cf. Cakra-mahāvi), 182
INDEX III.

Vihāras (in Nepal) named in the colophons of the MSS:

Dharmakīrti, 151
Gophalatora, 12
Harṇavarnama-hāvi, 197
Kvātha, 132, 134
Lham, see Črilham
Maitrīpurī, 81
Parāvarta, 50
Tarumura, 143
Vampi, 173
Yampi, 91

Vimalā (bhūmi), 5
Vimalakīrtinirdeśa (quoted), 108, 116
vinaya, 40, 94

Vinaya-Pitaka, 89
Viradatta-paripricchā, 107
Virakūçayadāna, 122
Virūpā, 112
Viryabhadra, 20
Vivṛiti, 187
Vratāvadānamāla, 59, 85
Virihatsāgaranāgarajaparipricchā, 108
Vṛihat Svyambhū-purāṇa 7, 102
Vṛishtī-cintāmaṇī, 103
Yaçodhāra, 89, 138
Yājñavalkya, 21
Yasodhāra (sic), xviii
yoga-pīṭha, 198
Yogaratna-mālā, 189
<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Code</th>
<th>1st vow.</th>
<th>2nd vow.</th>
<th>Other letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>702</td>
<td>1953</td>
<td>ḍhaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>849</td>
<td>857</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>866</td>
<td>1008</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>1043</td>
<td>1015</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>1068</td>
<td>1065</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>684</td>
<td>1025</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>685</td>
<td>1065</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>693</td>
<td>1165</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>686</td>
<td>1165</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>7012</td>
<td>1179</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>648</td>
<td>1426</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>409</td>
<td>1360</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>406</td>
<td>1457</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>395</td>
<td>1385</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>408</td>
<td>1450</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
<tr>
<td>355</td>
<td>1576</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>ṭaḥaḥ</td>
<td>aḥaḥ</td>
</tr>
</tbody>
</table>
CATALOGUES OF MANUSCRIPTS.

GENERAL.

A Catalogue of the manuscripts preserved in the library of the University of Cambridge. 5 Vols. 8vo. 1856-67. 10s. each.

A Catalogue of Adversaria and printed books containing MS. notes preserved in the library of the University of Cambridge. 8vo. 1864. 3s. 6d.

Index (to the preceding six volumes). By H. R. Luard, M.A. 8vo. 1867. 10s.

ORIENTAL.

Catalogue of the Hebrew manuscripts preserved in the University Library, Cambridge. By Dr S. M. Schiller-Szinessy,

Vol. I. containing Section I. The Holy Scriptures. Section II. Commentaries on the Bible. 8vo. 1876. 9s.

Vol. II. containing Section III. Talmudic Literature. Section IV. Liturgy. In the Press.

Catalogus librorum orientalium M.SS. nummorum, aliorumque cimeliorum, quibus Academiae Cantabrigiensis bibliothecam locupletavit Reverendus Vir Georgius Lewis, Archidiaconus Midensis, 1727. 8vo. (1727.) Out of print.

Catalogus Bibliothecæ Burckhardtianæ, cum Appendice librorum aliorum orientalium in bibliotheca Academiae Cantabrigiensis asservatorum. Confecit T. Preston, A.M. 4to. 1853. 5s.

Catalogue of the Buddhist Sanskrit manuscripts preserved in the University Library, Cambridge, with introductory notices and illustrations of the palæography and chronology of Nepal and Bengal. By C. Bendall, M.A. 8vo. 1883. 12s.

A Chronological list of Graces, documents, and other papers in the University Registry, which concern the University Library. By H. R. Luard, M.A., Registrar. 8vo. 1870. 2s. 6d.

London: C. J. Clay, M.A. & Son, CAMBRIDGE UNIVERSITY PRESS WAREHOUSE, 17, PATERNOSTER ROW.
CATALOGUE OF

WORKS

PUBLISHED FOR THE SYNDICS

OF THE

Cambridge University Press.

Cambridge University Press Warehouse,
17 Paternoster Row.

Cambridge: Deighton, Bell, and Co.
Leipzig: F. A. Brockhaus.

6/5/83
PUBLICATIONS OF
The Cambridge University Press.

THE HOLY SCRIPTURES, &c.

THE CAMBRIDGE PARAGRAPH BIBLE
of the Authorized English Version, with the Text Revised by a Collation of its Early and other Principal Editions, the Use of the Italic Type made uniform, the Marginal References remodelled, and a Critical Introduction prefixed, by the Rev. F. H. Scrivener, M.A., LL.D., Editor of the Greek Testament, Codex Augiensis, &c., and one of the Revisers of the Authorized Version. Crown 4to. gilt. 21s.

From the Times.
"Students of the Bible should be particularly grateful to (the Cambridge University Press) for having produced, with the able assistance of Dr. Scrivener, a complete critical edition of the Authorized Version of the English Bible, an edition such as, to use the words of the Editor, 'would have been executed long ago had this version been nothing more than the greatest and best known of English classics.' Failing at a time when the formal revision of this version has been undertaken by a distinguished company of scholars and divines, the publication of this edition must be considered most opportune."

From the Athenaeum.
"Apart from its religious importance, the English Bible has the glory, which but few sister versions indeed can claim, of being the chief classic of the language, of having, in conjunction with Shakespeare, and in an immeasurable degree more than he, fixed the language beyond any possibility of important change. Thus the recent contributions to the literature of the subject, by such workers as Mr. Francis Fry and Canon Westcott, appeal to a wide range of sympathies; and to these may now be added Dr. Scrivener, well known for his labours in the cause of the Greek Testament criticism, who has brought out, for the Syndics of the Cambridge University Press, an edition of the English Bible, according to the text of 1611, revised by a comparison with later issues on principles stated by him in his Introduction. Here he enters at length into the history of the chief editions of the version, and of such features as the marginal notes, the use of italic type, and the changes of orthography, as well as into the most interesting question as to the original texts from which our translation is produced."

From the Methodist Recorder.
"This noble quarto of over 1300 pages is in every respect worthy of editor and publishers alike. The name of the Cambridge University Press is guarantee enough for its perfection in outward form, the name of the editor is equal guarantee for the worth and accuracy of its contents. Without question, it is the best Paragraph Bible ever published, and its reduced price of a guinea brings it within reach of a large number of students."

THE CAMBRIDGE PARAGRAPH BIBLE.
STUDENT'S EDITION, on good writing paper, with one column of print and wide margin to each page for MS. notes. This edition will be found of great use to those who are engaged in the task of Biblical criticism. Two Vols. Crown 4to. gilt. 31s. 6d.

THE LECTIONARY BIBLE, WITH APOCRYPHA,
divided into Sections adapted to the Calendar and Tables of Lessons of 1871. Crown 8vo. 3s. 6d.

THE BOOK OF ECCLESIASTES,

"No one can say that the Old Testament is a dull or worn-out subject, after reading this singularly attractive and also instructive commentary. Its wealth of literary and historical illustration surpasses anything to which we can point in English exegesis of the Old Testament; indeed, even Delitzsch, whose pride it is to leave no source of illustration unexplored, is far inferior on this head to Dr. Plumptre."—Academy, Sept. 10, 1881.

London: Cambridge Warehouse, 17 Paternoster Row.
BREVARIUM
AD USUM INSIGNIS ECCLESIAE SARUM.
Juxta Editionem maximam pro Claudio Chevallon et Francisco Regnault A.D. MDXXXI. in Alma Parisiorum Academia impressam: labore ac studio Francisci Procter, A.M., et Christophori Wordsworth, A.M.

FASCICULUS I. In quo continentur Kalendarium, et Ordo Temporalis sive Proprium de Tempore totius anni, una cum ordinalis suo quod usitato vocabulo dicitur Pica sive Directorium Sacerdotum. Demy 8vo. 18c.

"The value of this reprint is considerable to liturgical students, who will now be able to consult in their own libraries a work absolutely indispensable to a right understanding of the history of the Prayer-Book, but which till now usually necessitated a visit to some public library, since the rarity of the volume made its cost prohibitory to all but a few. . . . Messrs Procter and Wordsworth have discharged their editorial task with much care and judgment, though the conditions under which they have been working are such as to hide that fact from all but experts."—Literary Churchman.


"Not only experts in liturgiology, but all persons interested in the history of the Anglican Book of Common Prayer, will be grateful to the Syndicate of the Cambridge University Press for forwarding the publication of the volume which bears the above title, and which has recently appeared under their auspices."—Notes and Queries.

"We have here the first instalment of the celebrated Sarum Breviary, of which no entire edition has hitherto been printed since the year 1557. . . . Of the valuable explanatory notes, as well as the learned introduction to this volume, we can only speak in terms of the very highest commendation."—The Examiner.

"Cambridge has worthily taken the lead with the Breviary, which is of especial value for that part of the reform of the Prayer-Book which will fit it for the wants of our time. . . . For all persons of religious tastes the Breviary, with its mixture of Psalm and Anthem and Prayer and Hymn, all hanging one on the other, and connected into a harmonious whole, must be deeply interesting."—Church Quarterly Review.

FASCICULUS III. Nearly ready.

GREEK AND ENGLISH TESTAMENT, in parallel Columns on the same page. Edited by J. Scholefield, M.A. late Regius Professor of Greek in the University. Small 8vo. New Edition, with the Marginal References as arranged and revised by Dr Scrivener. Cloth, red edges. 7s. 6d.

GREEK AND ENGLISH TESTAMENT, The Student's Edition of the above, on large writing paper. 4to. 12s.

GREEK TESTAMENT, ex editione Stephani tertia, 1550. Small 8vo. 3s. 6d.

THE NEW TESTAMENT IN GREEK according to the text followed in the Authorised Version, with the Variations adopted in the Revised Version. Edited by F. H. A. Scrivener, M.A., D.C.L., LL.D. Crown 8vo. 6s. Morocco boards or limp. 12s.

THE PARALLEL NEW TESTAMENT GREEK AND ENGLISH. being the Authorised Version set forth in 1611 Arranged in Parallel Columns with the Revised Version of 1881, and with the original Greek, as edited by F. H. A. Scrivener, M.A., D.C.L., LL.D. Prebendary of Exeter and Vicar of Hendon. The Revised Version is the Joint Property of the Universities of Cambridge and Oxford. Crown 8vo. 12s. 6d.

London: Cambridge Warehouse, 17 Paternoster Row.
THE GOSPEL ACCORDING TO ST MATTHEW in Anglo-Saxon and Northumbrian Versions, synoptically arranged: with Collations of the best Manuscripts. By J. M. KEMBLE, M.A. and Archdeacon HARDWICK. Demy 4to. 10s.

THE GOSPEL ACCORDING TO ST MARK in Anglo-Saxon and Northumbrian Versions synoptically arranged: with Collations exhibiting all the Readings of all the MSS. Edited by the Rev. Professor SKEAT, M.A. late Fellow of Christ's College, and author of a MEDO-GOTHIC Dictionary. Demy 4to. 10s.

THE GOSPEL ACCORDING TO ST LUKE, uniform with the preceding, by the same Editor. Demy 4to. 10s.

THE GOSPEL ACCORDING TO ST JOHN, uniform with the preceding, by the same Editor. Demy 4to. 10s.

"The Gospel according to St John, in Anglo-Saxon and Northumbrian Versions: Edited for the Syndics of the University Press, by the Rev. Walter W. Skeat, M.A., Eliington and Bosworth Professor of Anglo-Saxon in the University of Cambridge, contains an undertaking designed and commenced by that distinguished scholar, J. M. Kemble, some forty years ago. Of the paragraph, volume now before us, we can only say it is worthy of its two predecessors. We repeat that the service rendered to the study of Anglo-Saxon by this Synoptic collection cannot easily be overstated."—Contemporary Review.

THE POINTED PRAYER BOOK, being the Book of Common Prayer with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches. Royal 24mo. Cloth. 1s. 6d.

The same in square 32mo. cloth. 6d.

"The 'Pointed Prayer Book' deserves mention for the new and ingenious system on which the pointing has been marked, and still more for the terseness and clearness of the directions given for using it."—Times.

THE CAMBRIDGE PSALTER, for the use of Choirs and Organists. Specially adapted for Congregations in which the "Cambridge Pointed Prayer Book" is used. Demy 8vo. cloth extra, 3s. 6d. Cloth limp, cut flush. 2s. 6d.

THE PARAGRAPH PSALTER, arranged for the use of Choirs by BROOKE FOSS WESTCOTT, D.D., Canon of Peterborough, and Regius Professor of Divinity in the University of Cambridge. Fcap. 4to. 5s.

The same in royal 32mo. Cloth 1s. Leather 1s. 6d.

"The Paragraph Psalter exhibits all the care, thought, and learning that those acquainted with the works of the Regius Professor of Divinity at Cambridge would expect to find, and there is not a clergyman or organist in England who should be without this Psalter as a work of reference."—Morning Post.

THE MISSING FRAGMENT OF THE LATIN TRANSLATION of the FOURTH BOOK OF EZRA, discovered, and edited with an Introduction and Notes, and a facsimile of the MS., by ROBERT L. BENSLY, M.A., Sub-Librarian of the University Library, and Reader in Hebrew, Gonville and Caius College, Cambridge. Demy 4to. 10s.

"Edited with true scholarly completeness."—Westminster Review.

"It has been said of this book that it has added a new chapter to the Bible, and, startling as the statement may at first sight appear, it is no exaggeration of the actual fact, if by the Bible we understand that of the larger size which contains the Apocrypha, and if the Second Book of Esdras can be fairly called a part of the Apocrypha."—Saturday Review.

London: Cambridge Warehouse, 17 Paternoster Row.
THEOELOGY—(ANCIENT).

THE GREEK LITURGIES.

Chiefsly from original Authorities. By C. A. SWAINSON, D.D., Master of Christ’s College.

[In the Press.

THE PALESTINIAN MISHNA,

By W. H. LOWE, M.A. Lecturer in Hebrew at Christ’s College, Cambridge. Royal 8vo. 21s.

SAYINGS OF THE JEWISH FATHERS,


“...the ‘Masseketh Aboth’ stands at the head of Hebrew non-canonical writings. It is of ancient date, claiming to contain the dicta of teachers who flourished from B.C. 500 to the same year of our era. The precise time of its compilation in its present form is, of course, in doubt. Mr Taylor’s explanatory and illustrative commentary is very full and satisfactory.”—Spectator.

“If we mistake not, this is the first precise translation into the English language accompanied by scholarly notes, of any portion of the Talmud. In other words, it is the first instance of that most valuable and neglected portion of Jewish literature being treated in the same way as a Greek classic in an ordinary critical edition...”

THEODORE OF MOPSEUSTIA’S COMMENTARY ON THE MINOR EPSTLES OF S. PAUL.


“...in dem oben verzeichneten Buche liegt uns die erste gegebene vollständige, ebenso sorgfältig bearbeitete wie schön ausgestattete Ausgabe des Commentars mit ausführlichen Prolegomena und reichhaltigen kritischen und erläuternden Anmerkungen vor.”—Literarisches Centralblatt.

“...It is the result of thorough, careful, and patient investigation of all the points bearing on the subject, and the results are presented with admirable good sense and modesty.”—Guardian.


“...It is a hopeful sign, amid forebodings which arise about the theological learning of the Universities, that we have before us the first instalment of a thoroughly scientific and painstaking work, commenced at Cambridge and completed at a country rectory.”—Church Quarterly Review (Jan. 1881).

“...Herrn Swete’s Leistung ist eine so tüchtige dass wir das Werk in keinen besseren Händen wissen möchten, und mit den sich ersten Erwartungen auf das Gelingen der Fortsetzung entgegen sehen.”—Göttingische gelehrte Anzeigen (Sept. 1881).

VOLUME II., containing the Commentary on 1 Thessalonians—Philemon, Appendices and Indices. 12s.

“Eine Ausgabe...für welche alle zu- gänglichen Hälsungsteil in musterhafter Weise benützt wurden...eine reife Frucht siebenjährigen Fleisches.”—Theologische Literaturzeitung (Sept. 23, 1888).

London: Cambridge Warehouse, 17 Paternoster Row.
SANCTI IRENÆI EPISCOPI LUGDUNENSIS

M. MINUCII FELICIS OCTAVIUS.
The text newly revised from the original MS., with an English Commentary, Analysis, Introduction, and Copious Indices. Edited by H. A. HOLDEN, LL.D. late Head Master of Ipswich School, formerly Fellow of Trinity College, Cambridge. Crown 8vo. 7s. 6d.

THEOPHILI EPISCOPI ANTIOCHENSIS
LIBRI TRES AD AUTOLYCUm

THEOPHYLACTI IN EVANGELIUM
S. MATTHÆI COMMENTARIUS,
edited by W. G. HUMPHRY, B.D. Prebendary of St Paul's, late Fellow of Trinity College. Demy 8vo. 7s. 6d.

TERTULLIANUS DE CORONA MILITIS, DE SPECTACULIS, DE IDOLOLatriA,
with Analysis and English Notes, by GEORGE CURREY, D.D. Preacher at the Charter House, late Fellow and Tutor of St John's College. Crown 8vo. 5s.

THEOLOGY—(ENGLISH).
WORKS OF ISAAC BARROW,
compared with the Original MSS., enlarged with Materials hitherto unpublished. A new Edition, by A. NAPIER, M.A. of Trinity College, Vicar of Holkham, Norfolk. 9 Vols. Demy 8vo. £3. 5s.

TREATISE OF THE POPE'S SUPREMACY,
and a Discourse concerning the Unity of the Church, by ISAAC BARROW. Demy 8vo. 7s. 6d.

PEARSON'S EXPOSITION OF THE CREED,

"A new edition of Bishop Pearson’s famous work On the Creed has just been issued by the Cambridge University Press. It is the well-known edition of Temple Chevallier, thoroughly overhauled by the Rev. R. Sinker, of Trinity College. The whole text and notes have been most carefully examined and corrected, and special pains have been taken to verify the almost innumerable references. These have been more clearly and accurately given in very many places, and the citations themselves have been adapted to the best and newest texts of the several authors—texts which have undergone vast improvements within the last two centuries. The indices have also been revised and enlarged. ... Altogether this appears to be the most complete and convenient edition as yet published of a work which has long been recognised in all quarters as a standard one."

London: Cambridge Warehouse, 17 Paternoster Row.
AN ANALYSIS OF THE EXPOSITION OF THE CREED

WHEATLY ON THE COMMON PRAYER,
edited by G. E. Corrie, D.D. Master of Jesus College, Examining Chaplain to the late Lord Bishop of Ely. Demy 8vo. 7s. 6d.

CAESAR MORGAN'S INVESTIGATION OF THE TRINITY OF PLATO,
and of Philo Judæus, and of the effects which an attachment to their writings had upon the principles and reasonings of the Fathers of the Christian Church. Revised by H. A. Holden, LL.D. late Head Master of Ipswich School, formerly Fellow of Trinity College, Cambridge. Crown 8vo. 45.

TWO FORMS OF PRAYER OF THE TIME OF QUEEN ELIZABETH. Now First Reprinted. Demy 8vo. 6d.

"From 'Collections and Notes' 1867—1896, by W. Carew Hazlitt (p. 340), we learn that—'A very remarkable volume, in the original vellum cover, and containing 25 Forms of Prayer of the reign of Elizabeth, each with the autograph of Humphrey Dyson, has lately fallen into the hands of my friend Mr H. Ryne. It is mentioned specially in the Preface to the Parker Society's volume of Occasional Forms of Prayer, but it had been lost sight of for 200 years.' By the kindness of the present possessor of this valuable volume, containing in all 25 distinct publications, I am enabled to reprint in the following pages the two Forms of Prayer supposed to have been lost."—Extract from the Preface.

SELECT DISCOURSES,
by John Smith, late Fellow of Queens' College, Cambridge. Edited by H. G. Williams, B.D. late Professor of Arabic. Royal 8vo. 7s. 6d.

"The 'Select Discourses' of John Smith, collected and published from his papers after his death, are, in my opinion, much the most considerable work left to us by this Cambridge School [the Cambridge Platonists]. They have a right to a place in English literary history."—Mr Matthew Arnold, in the Contemporary Review.

"Of all the products of the Cambridge School, the 'Select Discourses' are perhaps the highest, as they are the most accessible and the most widely appreciated... and indeed no spiritually thoughtful mind can read them unmoved. They carry us so directly into an atmosphere of divine philosophy, luminous with the richest lights of meditative genius... He was one of those rare thinkers in whom largeness of view, and depth, and wealth of poetic and speculative insight, only served to evoke more fully the religious spirit, and while he drew the mould of his thought from Plotinus, he vivified the substance of it from St Paul."—Principal Tulloch, Rational Theology in England in the 17th Century.

"We may instance Mr Henry Griffin Williams's revised edition of Mr John Smith's 'Select Discourses,' which have won Mr Matthew Arnold's admiration, as an example of worthy work for an University Press to undertake."—Times.

THE HOMILIES,
with Various Readings, and the Quotations from the Fathers given at length in the Original Languages. Edited by G. E. Corrie, D.D. Master of Jesus College. Demy 8vo. 7s. 6d.

DE OBLIGATIONE CONSCIENTIÆ PRÆLEC-
Tiones decem Oxonii in Schola Theologica habitæ a Roberto Sanderson, SS. Theologie ibidem Professore Regio. With English Notes, including an abridged Translation, by W. Whewell, D.D. late Master of Trinity College. Demy 8vo. 7s. 6d.

London: Cambridge Warehouse, 17 Paternoster Row.
ARCHBISHOP USHER'S ANSWER TO A JESUIT,
with other Tracts on Popery. Edited by J. SCHOLEFIELD, M.A. late Regius Professor of Greek in the University. Demy 8vo. js. 6d.

WILSON'S ILLUSTRATION OF THE METHOD

LECTURES ON DIVINITY
delivered in the University of Cambridge, by JOHN HEY, D.D.
2 vols. Demy 8vo. 15s.

ARABIC, SANSKRIT AND SYRIAC.

POEMS OF BEHÁ ED DÍN ZOHEIR OF EGYPT.
With a Metrical Translation, Notes and Introduction, by E. H. PALMER, M.A., Barrister-at-Law of the Middle Temple, late Lord Almoner's Professor of Arabic, formerly Fellow of St John's College in the University of Cambridge. 3 vols. Crown 4to.
Vol. I. The ARABIC TEXT. 10s. 6d.; Cloth extra. 15s.
Vol. II. ENGLISH TRANSLATION. 10s. 6d.; Cloth extra. 15s.

"We have no hesitation in saying that in both Prof. Palmer has made an addition to Oriental literature for which scholars should be grateful; and that, while his knowledge of Arabic is a sufficient guarantee for his mastery of the original, his English compositions are distinguished by versatility, command of language, rhetorical cadence, and, as we have remarked, by not unskilful imitations of the styles of several of our own favourite poets, living and dead."—Saturday Review.

THE CHRONICLE OF JOSHUA THE STYLITE,
composed in Syriac a.d. 507 with an English translation and notes, by W. WRIGHT, LL.D., Professor of Arabic. Demy 8vo. 10s. 6d.

"Die lehrreiche kleine Chronik Josuas hat nach Assemani und Martin in Wright einen dritten Bearbeiter gefunden, der sich um die Emendation des Textes wie um die Erklärung der Realien wesentlich verdient gemacht hat... Ws. Josua-Ausgabe ist eine sehr dankenswerte Gabe und besonders empfehlenswert als ein Lehrmittel für den syrischen Unterricht; es erscheint auch gerade zur rechten Zeit, da die zweite Ausgabe von Roedigers syrischer Christenomathie im Buchhandel vollständig vergriffen und diejenige von Kirsch-Bernstein nur noch in wenigen Exemplaren vorhanden ist."—Deutsche Literaturzeitung.

NALOPÁKHYÁNAM, OR, THE TALE OF NALA;
containing the Sanskrit Text in Roman Characters, followed by a Vocabulary in which each word is placed under its root, with references to derived words in Cognate Languages, and a sketch of Sanskrit Grammar. By the late Rev. THOMAS JARRETT, M.A. Trinity College, Regius Professor of Hebrew, late Professor of Arabic, and formerly Fellow of St Catharine's College, Cambridge. Demy 8vo. 10s.

NOTES ON THE TALE OF NALA,
for the use of Classical Students, by J. PEILE, M.A. Fellow and Tutor of Christ's College. Demy 8vo. 12s.

CATALOGUE OF THE BUDDHIST SANSKRIT
MANUSCRIPTS in the University Library, Cambridge. Edited by C. BENDALL, B.A., Fellow of Gonville and Caius College.
GREEK AND LATIN CLASSICS, &c. (See also pp. 24—27.)

A SELECTION OF GREEK INSCRIPTIONS,
With Introductions and Annotations by E. S. ROBERTS, M.A.
Fellow and Tutor of Caius College.
[Preparing.]

THE AGAMEMNON OF AESCHYLUS.
Crown 8vo. 6s.

"One of the best editions of the masterpiece of Greek tragedy." — Athenaeum.
"It is needless to multiply proofs of the value of this volume alike to the poetical translator, the critical scholar, and the ethical student." — Sat. Rev.

THE OEDIPUS TYRANNUS OF SOPHOCLES with a Translation and Notes by the same Editor. Crown 8vo. 6s.

"Dr Kennedy's edition of the Oedipus Tyrannus is a worthy companion to his Agamemnon, and we may say at once that no more valuable contribution to the study of Sophocles has appeared of late years." — Saturday Review.

THE THEAETETUS OF PLATO with a Translation and Notes by the same Editor. Crown 8vo. 7s. 6d.

PLATO'S PHAEDO, literally translated, by the late E. M. COPE, Fellow of Trinity College, Cambridge. Demy 8vo. 5s.

ARISTOTLE.—ΠΕΡΙ ΔΙΚΑΙΟΣΥΝΗΣ.
THE FIFTH BOOK OF THE NICOMACHEAN ETHICS OF ARISTOTLE. Edited by HENRY JACKSON, M.A., Fellow of Trinity College, Cambridge. Demy 8vo. 6s.

"It is not too much to say that some of the points he discusses have never had so much light thrown upon them before.... Scholars will hope that this is not the only portion of the Aristotelian writings which he is likely to edit." — Athenaeum.

ARISTOTLE.—ΠΕΡΙ ΨΥΧΗΣ.
ARISTOTLE'S PSYCHOLOGY, in Greek and English, with Introduction and Notes, by EDWIN WALLACE, M.A., Fellow and Tutor of Worcester College, Oxford. Demy 8vo. 18s.

"In an elaborate introduction Mr Wallace collects and correlates all the passages from the various works of Aristotle bearing on these points, and this he does with a width of learning that marks him out as one of our foremost Aristotelic scholars, and with a critical acumen that is far from common." — Glasgow Herald.
"As a clear exposition of the opinions of Aristotle on psychology, Mr Wallace's work is of distinct value—the introduction is excellently wrought out, the translation is good, the notes are thoughtful, scholarly, and full. We therefore can welcome a volume like this, which is useful both to those who study it as scholars, and to those who read it as students of philosophy." — Scotsman.

London: Cambridge Warehouse, 17 Paternoster Row.
PUBLICATIONS OF

ARISTOTLE.

THE RHETORIC. With a Commentary by the late E. M. COPE, Fellow of Trinity College, Cambridge, revised and edited by J. E. SANDYS, M.A., Fellow and Tutor of St John's College, Cambridge, and Public Orator. With a biographical Memoir by H. A. J. MUNRO, M.A. Three Volumes, Demy 8vo. £1. 11s. 6d. "Mr Sandys has performed his arduous duties with marked ability and admirable tact. . . . . In every part of his work—revising, supplementing, and completing—he has done exceedingly well."— Examiner.

PRIVATE ORATIONS OF DEMOSTHENES, with Introductions and English Notes, by F. A. PALEY, M.A. Editor of Aeschylus, etc. and J. E. SANDYS, M.A. Fellow and Tutor of St John's College, and Public Orator in the University of Cambridge.

PART I. Contra Phormionem, Lacritum, Pantaenetum, Boeotum de Nomine, Boeotum de Dote, Dionysodorum. Crown 8vo. 6s. "Mr Paley's scholarship is sound and accurate, his experience of editing wide, and if he is content to devote his learning and abilities to the production of such manuals as these, they will be received with gratitude throughout the higher schools of the country. Mr Sandys is deeply read in the German literature which bears upon his author, and the elucidation of matters of daily life, in the delineation of which Demosthenes is so rich, obtains full justice at his hands. . . . We hope this edition may lead the way to a more general study of these speeches in schools than has hitherto been possible."— Academy.

PART II. Pro Phormione, Contra Stephanum I. II.; NICOSTRATUM, Cononem, Calliclem. 7s. 6d. "To give even a brief sketch of these speeches (Pro Phormione and Contra Stephanum) would be incompatible with our limits, though we can hardly conceive a task more useful to the classical or professional scholar than to make one for himself. . . . It is a great boon to those who set themselves to unravel the thread of arguments pro and con to have the aid of Mr Sandys's excellent running commentary. . . . and no one can say that he is ever deficient in the needful help which enables us to form a sound estimate of the rights of the cases."— Sat. Rev. . . . . the edition reflects credit on Cambridge scholarship, and ought to be extensively used."— Athenaeum.

DEMOSTHENES AGAINST ANDROTION AND AGAINST TIMOCRATES, with Introductions and English Commentary, by WILLIAM WAYTE, M.A., late Professor of Greek, University College, London, Formerly Fellow of King's College, Cambridge, and Assistant Master at Eton. Crown 8vo. 7s. 6d. "The editor has devoted special attention to the principles and practice of Attic law, of which these speeches afford many rich illustrations. In the notes, which include serviceable abstracts of the speeches, his object, he tells us, has been "to afford full help without unduly encouraging 'the less industrious sort';" and they certainly afford as much help, and of the right kind, as any reasonable student is likely to desire."—The Scotsman.

OLYMPIAN AND PYTHIAN ODES. With Notes Explanatory and Critical, Introductions and Introductory Essays. Edited by C. A. M. FENNELL, M.A., late Fellow of Jesus College. Crown 8vo. 9s. "Mr Fennell deserves the thanks of all classical students for his careful and scholarly edition of the Olympian and Pythian odes. He brings to his task the necessary enthusiasm for his author, great industry, a sound judgment, and, in particular, copious and minute learning in comparative philology. To his qualifications in this last respect every page bears witness."— Athenaeum.

THE NEMEAN AND ISTHMIAN ODES. By the same Editor. Crown 8vo. 9s. "Considered simply as a contribution to the study and criticism of Pindar, Mr Fennell's edition is a work of great merit... Altogether, this edition is a welcome and wholesome sign of the vitality and development of Cambridge scholarship, and we are glad to see that it is to be continued."— Saturday Review.

London: Cambridge Warehouse, 17 Paternoster Row.
THE BACCHAE OF EURIPIDES.

with Introduction, Critical Notes, and Archæological Illustrations, by J. E. Sandys, M.A., Fellow and Tutor of St John's College, Cambridge, and Public Orator. Crown 8vo. 10s. 6d.

"Of the present edition of the Bacchae by Mr Sandys we may safely say that never before has a Greek play, in England at least, had fuller justice done to its criticism, interpretation, and archæological illustration, whether for the young student or the more advanced scholar. The Cambridge Public Orator may be said to have taken the lead in issuing a complete edition of a Greek play, which is destined perhaps to gain re-doubled favour now that the study of ancient monuments has been applied to its illustration."—Saturday Review.

"The volume is interspersed with well-executed woodcuts, and its general attractiveness of form reflects great credit on the University Press. In the notes Mr Sandys has more than sustained his well-earned reputation as a careful and learned editor, and shows considerable advance in freedom and lightness of style. ..." Under such circumstances it is superfluous to say that for the purposes of teachers and advanced students this handsome edition far surpasses all

THE TYPES OF GREEK COINS. By Percy Gardner, M.A., F.S.A., Disney Professor of Archæology. With 16 Autotype plates, containing photographs of Coins of all parts of the Greek World. Impl. 4to. Cloth extra, £1. 11s. 6d.; Morocco backs, £2. 2s.

ESSAYS ON THE ART OF PHEIDIAS.

By C. Waldstein, M.A., Phil. D., Reader in Classical Archæology in the University of Cambridge. Royal 8vo. With Illustrations.

M. TULLI CICERONIS DE FINIBUS BONORUM ET MALORUM LIBRI QUINQUE. The text revised and explained; with a Translation by James S. Reid, M.L., Fellow and Assistant Tutor of Gonville and Caius College.


"Dr Holden truly states that 'Text, Analysis, and Commentary in this edition have been again subjected to a thorough revision.' It is now certainly the best edition extant. ... The Introduction (after Heine) and notes leave nothing to be desired in point of fulness, accuracy, and neatness; the typographical execution will satisfy the most fastidious eye."—Notes and Queries.

M. TVLLI CICERONIS PRO C RABIRIO [PERDVELLIONIS REO] ORATIO AD QVIRITES With Notes Introduction and Appendices by W E Heitland MA, Fellow and Lecturer of St John's College, Cambridge. Demy 8vo. 7s. 6d.

"Dr Holden has issued an edition of what is perhaps the easiest and most popular of Cicero's philosophical works, the de Officiis, which, especially in the form which it has now assumed after two more thorough revisions, leaves little or nothing to be desired in the fulness and accuracy of its treatment alike of the matter and the language."—Academy.
PUBLICATIONS OF

M. TULLII CICERONIS DE NATURA DEORUM
Libri Tres, with Introduction and Commentary by JOSEPH B. MAYOR, M.A., Professor of Moral Philosophy at King's College, London, formerly Fellow and Tutor of St John's College, Cambridge, together with a new collation of several of the English MSS. by J. H. SWAINSON, M.A., formerly Fellow of Trinity Coll., Cambridge. Vol. I. Demy 8vo. 10s. 6d.

Such editions as that of which Prof. Mayor has given us the first instalment will doubtless do much to remedy this undeserved neglect. It is on which great pains and much learning have evidently been expended, and is in every way admirably suited to meet the needs of the student. The notes of the editor are all that could be expected from his well-known learning and scholarship."—Academy.

P. VERGILI MARONIS OPERA
cum Prolegomenis et Commentario Critico pro Syndicus Preli Academici edidit BENJAMIN HALL KENNEDY, S.T.P., Graecae Linguae Professor Regius. Extra Fcap. 8vo. 5s.

MATHEMATICS, PHYSICAL SCIENCE, &c.
MATHEMATICAL AND PHYSICAL PAPERS.
By Sir W. THOMSON, LL.D., D.C.L., F.R.S., Professor of Natural Philosophy, in the University of Glasgow. Collected from different Scientific Periodicals from May 1841, to the present time. Vol. I. Demy 8vo. 18s.

"Wherever exact science has found a follower William Thomson's name is known as a leader and a master. For a space of 40 years each of his successive contributions to knowledge in the domain of experimental and mathematical physics has been recognized as marking a stage in the progress of the subject. But, unhappily for the mere learner, he is no writer of text-books. His eager fertility overflows into the nearest available journal... The papers in this volume deal largely with the subject of the dynamics of heat. They begin with two or three articles which were in part written at the age of 17, before the author had commenced residence as an undergraduate in Cambridge... No student of mechanical engineering, who aims at the higher levels of his profession, can afford to be ignorant of the principles and methods set forth in these great memoirs... The article on the absolute measurement of electric and galvanic quantities (1851) has borne rich and abundant fruit. Twenty years after its date the International Conference of Electricians at Paris, assisted by the author himself, elaborated and promulgated a series of rules and units which are but the detailed outcome of the principles laid down in these papers."—The Times.

We are convinced that nothing has had a greater effect on the progress of the theories of electricity and magnetism during the last ten years than the publication of Sir W. Thomson's reprint of papers on electrodynamics and magnetism, and we believe that the present volume is destined in no less degree to further the advancement of physical science. We owe the modern dynamical theory of heat almost wholly to Joule and Thomson, and Clausius and Rankine, and we have here collected together the whole of Thomson's investigations on this subject, together with the papers published jointly by himself and Joule. We would fain linger over this fascinating, but space does not permit; and we can only ask those who really wish to study thermo-dynamics to know something of the great theory of the dissipation of energy originated by the author to give his days and nights to the volume before us."—Glasgow Herald.

MATHEMATICAL AND PHYSICAL PAPERS,
By GEORGE GABRIEL STOKES, M.A., D.C.L., LL.D., F.R.S., Fellow of Pembroke College, and Lucasian Professor of Mathematics in the University of Cambridge. Reprinted from the Original Journals and Transactions, with Additional Notes by the Author. Vol. I. Demy 8vo. 15s.

"The volume of Professor Stokes's papers contains much more than his hydrodynamical papers. The undulatory theory of light is treated, and the difficulties connected with its application to certain phenomena, such as aberration, are carefully examined and resolved. Such difficulties are commonly passed over without notice in the text-books. Those to whom difficulties like these are real stumbling-blocks will still turn for enlightenment to Professor Stokes's old, but still fresh and still necessary, dissertations. There nothing is slurred over, nothing extenuated. We learn exactly the weaknesses of the theory, and the direction in which the completion of the future must be sought for. The same spirit pervades the papers on pure mathematics which are included in the volume. They have a severe accuracy of style which well befits the subtle nature of the subjects, and inspires the complete confidence in their author."—The Times.

Vol. II. Nearly ready.

London: Cambridge Warehouse, 17 Paternoster Row.
THE SCIENTIFIC PAPERS OF THE LATE PROF.
J. CLERK MAXWELL. Edited by W. D. NIVEN, M.A. In 2 vols. Royal 4to.

A TREATISE ON NATURAL PHILOSOPHY.
By Sir W. THOMSON, LL.D., D.C.L., F.R.S., Professor of Natural Philosophy in the University of Glasgow, and P. G. TAIT, M.A., Professor of Natural Philosophy in the University of Edinburgh. Vol. I. Part I. Demy 8vo. 16s.

"In this, the second edition, we notice a large amount of new matter, the importance of which is such that any opinion which we could form within the time at our disposal would be utterly inadequate."—Nature.

Part II. Demy 8vo. 18s.

ELEMENTS OF NATURAL PHILOSOPHY.

A TREATISE ON THE THEORY OF DETERMINANTS AND THEIR APPLICATIONS IN ANALYSIS AND GEOMETRY, by ROBERT FORSYTH SCOTT, M.A., of St John's College, Cambridge. Demy 8vo. 12s.

"This able and comprehensive treatise will be welcomed by the student as bringing within his reach the results of many important researches on this subject which have hitherto been for the most part inaccessible to him."—Athenaeum.

HYDRODYNAMICS,
A Treatise on the Mathematical Theory of the Motion of Fluids, by HORACE LAMB, M.A., formerly Fellow of Trinity College, Cambridge; Professor of Mathematics in the University of Adelaide. Demy 8vo. 12s.

THE ANALYTICAL THEORY OF HEAT,
By JOSEPH FOURIER. Translated, with Notes, by A. FREEMAN, M.A., Fellow of St John's College, Cambridge. Demy 8vo. 16s.

"It is time that Fourier's masterpiece, The Analytical Theory of Heat, translated by Mr. Alex. Freeman, should be introduced to those English students of Mathematics who do not follow with freedom a treatise in any language but their own. It is a model of mathematical reasoning applied to physical phenomena, and is remarkable for the ingenuity of the analytical process employed by the author."—Contemporary Review, October, 1898.

"There cannot be two opinions as to the value and importance of the Théorie de la Chaleur...It is still the text-book of Heat Conduction, and there seems little present prospect of its being superseded, though it is already more than half a century old."—Nature.

THE ELECTRICAL RESEARCHES OF THE HONOURABLE HENRY CAVENDISH, F.R.S.
Written between 1771 and 1781, Edited from the original manuscripts in the possession of the Duke of Devonshire, K.G., by J. CLERK MAXWELL, F.R.S. Demy 8vo. 18s.

"Every department of editorial duty appears to have been most conscientiously performed; and it must have been no small satisfaction to Prof. Maxwell to see this goodly volume completed before his life's work was done."—Athenaeum.

AN ELEMENTARY TREATISE ON QUATERNIONS,
By P. G. TAIT, M.A., Professor of Natural Philosophy in the University of Edinburgh. Second Edition. Demy 8vo. 14s.

THE MATHEMATICAL WORKS OF ISAAC BARROW, D.D.
Edited by W. WHewell, D.D. Demy 8vo. 7s. 6d.

London: Cambridge Warehouse, 17 Paternoster Row.
NOTES ON QUALITATIVE ANALYSIS.
Demonstrator of Chemistry in the University of Cambridge. Late
Scholar of Christ's College. Crown 4to. 7s. 6d.

A TREATISE ON THE PHYSIOLOGY OF PLANTS,
by S. H. Vines, M.A., Fellow of Christ's College. [In the Press.

THE FOSSILS AND PALÆONTOLOGICAL AFFINITIES OF THE NEOCOMIAN DEPOSITS OF UPWAGE
AND BRICKHILL with Plates, being the Sedgwick Prize Essay for
the Year 1879. By Walter Keeping, M.A., F.G.S. Demy 8vo. 10s. 6d.

COUNTERPOINT.
A Practical Course of Study, by Professor G. A. Macfarren, M.A.,

ASTRONOMICAL OBSERVATIONS
made at the Observatory of Cambridge by the Rev. James Challis,
M.A., F.R.S., F.R.A.S., Plumian Professor of Astronomy and Experi-
mental Philosophy in the University of Cambridge, and Fellow of
Trinity College. For various Years, from 1846 to 1860.

A CATALOGUE OF THE COLLECTION OF BIRDS
formed by the late H. E. Strickland, now in the possession of the
Strickland Curator in the University of Cambridge. Demy 8vo. £1. 15.

“A catalogue of a collection should be, and as it seems to us, a righteous idea of what
salvin has here and there introduced make
the book indispensable to every worker on
what the Americans call “the higher plane”
of the science of birds.”—Academy.

“A CATALOGUE OF AUSTRALIAN FOSSILS
(including Tasmania and the Island of Timor), Stratigraphically and
Zoologically arranged, by Robert Etheridge, Jun., F.G.S., Acting
Palæontologist, H.M. Geol. Survey of Scotland, (formerly Assistant-
Geologist, Geol. Survey of Victoria). Demy 8vo. 10s. 6d.

“The work is arranged with great clear-
ness, and contains a full list of the books and
papers consulted by the author, and an index
to the genera.”—Saturday Review.

ILLUSTRATIONS OF COMPARATIVE ANA-
ATOMY, VERTEBRATE AND INVERTEBRATE,
for the Use of Students in the Museum of Zoology and Comparative
Anatomy. Second Edition. Demy 8vo. 2s. 6d.

A SYNOPSIS OF THE CLASSIFICATION OF
THE BRITISH PALÆOZOIC ROCKS,
by the Rev. Adam Sedgwick, M.A., F.R.S., and Frederick
McCoy, F.G.S. One vol., Royal 4to. Plates, £1. 15.

A CATALOGUE OF THE COLLECTION OF
CAMBRIAN AND SILURIAN FOSSILS
contained in the Geological Museum of the University of Cambridge,
by J. W. Salter, F.G.S. With a Portrait of Professor Sedgwick.
Royal 4to. 7s. 6d.

CATALOGUE OF OSTEOLICAL SPECIMENS
contained in the Anatomical Museum of the University of Cam-
bridge. Demy 8vo. 2s. 6d.
THE CAMBRIDGE UNIVERSITY PRESS.

LAW.

AN ANALYSIS OF CRIMINAL LIABILITY.
By E. C. CLARK, LL.D., Regius Professor of Civil Law in the University of Cambridge, also of Lincoln's Inn, Barrister at Law. Crown 8vo. 7s. 6d.

"Prof. Clark's little book is the substance of lectures delivered by him upon those portions of Austin's work on jurisprudence which deal with the concept of sanctions"... Students of jurisprudence will find much to interest and instruct them in the work of Prof. Clark."—Atheneum.

PRACTICAL JURISPRUDENCE
A COMMENT ON AUSTIN. By E. C. CLARK, LL.D. Regius Professor of Civil Law.

A SELECTION OF THE STATE TRIALS.

"Mr Willis-Bund has edited 'A Selection of Cases from the State Trials' which is likely to form a very valuable addition to the standard literature. There can be no doubt, therefore, of the interest that can be found in the State trials. But they are large and unwieldy, and it is impossible for the general reader to come across them. Mr Willis-Bund has therefore done good service in making a selection that is in the first volume reduced to a commodious form."—The Examiner.

"This work is a very useful contribution to that important branch of the constitutional history of England which is concerned with the growth and development of the law of treason, as it may be gathered from trials before the ordinary courts. The author has very wisely distinguished these cases from those of impeachment for treason before Parliament, which he proposes to treat in a future volume under the general head 'Proceedings in Parliament.'"—The Academy.

"This is a work of such obvious utility that the only wonder is that no one should have undertaken it before. In many respects therefore, although the trials are more or less abridged, this is for the ordinary student's purpose not only a more handy, but a more useful work than Howell's."—Saturday Review.

"Of the importance of this subject, or of the want of a book of this kind, referring not vaguely but precisely to the grounds of constitutional doctrines, both of past and present times, no reader of history can feel any doubt."—Daily News.

Vol. II. In two parts. Price 14s. each.

"But, although the book is most interesting to the historian of constitutional law, it is also not without considerable value to those who seek information with regard to procedure and the growth of the law of evidence. We should add that Mr Willis-Bund has given short prefaces and appendices to the trials, so as to form a connected narrative of the events in history to which they relate. We can thoroughly recommend the book."—Law Times.

"To a large class of readers Mr Willis-Bund's compilation will thus be of great assistance, for he presents in a convenient form a judicious selection of the principal statutes and the leading cases bearing on the crime of treason... For all classes of readers these volumes possess an indirect interest, arising from the nature of the cases themselves, from the men who were actors in them, and from the numerous points of social life which are incidentally illustrated in the course of the trials. On these features we have not dwelt, but have preferred to show that the book is a valuable contribution to the study of the subject with which it professes to deal, namely, the history of the law of treason."—Atheneum.

THE FRAGMENTS OF THE PERPETUAL EDICT OF SALVIUS JULIANUS, collected, arranged, and annotated by BRYAN WALKER, M.A. LL.D., Law Lecturer of St John's College, and late Fellow of Corpus Christi College, Cambridge. Crown 8vo. 6s.

"In the present book we have the fruits of the same kind of thorough and well-ordered study which was brought to bear upon the notes to the Commentaries and the Institutes... Hitherto the Edict has been almost inaccessible to the ordinary English student, and such a student will be interested as well as perhaps surprised to find how abundantly the extant fragments illustrate and clear up points which have attracted his attention in the Commentaries, or the Institutes, or the Digest."—Law Times.

London: Cambridge Warehouse, 17 Paternoster Row.
THE COMMENTARIES OF GAIUS AND RULES OF ULPNIAN. (New Edition, revised and enlarged.)

With a Translation and Notes, by J. T. ABDY, LL.D., Judge of County Courts, late Regius Professor of Laws in the University of Cambridge, and BRYAN WALKER, M.A., LL.D., Law Lecturer of St John's College, Cambridge, formerly Law Student of Trinity Hall and Chancellor's Medallist for Legal Studies. Crown 8vo. 16s.

"As scholars and as editors Messrs Abdy and Walker have done their work well. . . . . For one thing the editors deserve special commendation. They have presented Gaius to the reader with few notes and those merely by way of reference or necessary explanation. Thus the Roman jurist is allowed to speak for himself, and the reader feels that he is really studying Roman law in the original, and not a fanciful representation of it."—Athenaeum.

THE INSTITUTES OF JUSTINIAN,
translated with Notes by J. T. ABDY, LL.D., Judge of County Courts, late Regius Professor of Laws in the University of Cambridge, and formerly Fellow of Trinity Hall; and BRYAN WALKER, M.A., LL.D., Law Lecturer of St John's College, Cambridge; late Fellow and Lecturer of Corpus Christi College; and formerly Law Student of Trinity Hall. Crown 8vo. 16s.

"We welcome here a valuable contribution to the study of jurisprudence. The text of the Institutes is occasionally perplexing, even to practised scholars, whose knowledge of classical models does not always avail them in dealing with the technicalities of legal phraseology. Nor can the ordinary dictionaries be expected to furnish all the help that is wanted. This translation will then be of great use. To the ordinary student, whose attention is distracted from the subject-matter by the difficulty of struggling through the language in which it is contained, it will be almost indispensable."—Spectator.

"The notes are learned and carefully compiled, and this edition will be found useful to students."—Law Times.

"Dr Abdy and Dr Walker have produced a book which is both elegant and useful."—Athenaeum.

SELECTED TITLES FROM THE DIGEST,

"This small volume is published as an experiment. The author proposes to publish an annotated edition and translation of several books of the Digest if this one is received with favour. We are pleased to be able to say that Mr Walker deserves credit for the way in which he has performed the task undertaken. The translation, as might be expected, is scholarly."—Law Times.

Part II. De Adquirendo rerum dominio and De Adquirendae vel amittendae possessione. Digest XII.1 and 11. Crown 8vo. 6s.

Part III. De Condictioniosis. Digest XII.1 and 4—7 and Digest XIII.1—3. Crown 8vo. 6s.

DIGEST. BOOK VII. TITLE I. DE USUFRUCTU.

With Introduction and full Explanatory Notes, intended as an Introduction to the study of the Digest. By HENRY JOHN ROBY, M.A., Formerly Fellow of St John's College. [Preparing.

GROTIIUS DE JURE BELLII ET PACIS,
with the Notes of Barbeyrac and others; accompanied by an abridged Translation of the Text, by W. WHEWELL, D.D. late Master of Trinity College. 3 Vols. Demy 8vo. 12s. The translation separate, 6s.

London: Cambridge Warehouse, 17 Paternoster Row.
HISTORY.

THE GROWTH OF ENGLISH INDUSTRY AND COMMERCE,
by W. CUNNINGHAM, M.A., late Deputy to the Knightbridge Professor in the University of Cambridge. With Maps and Charts.
Crown 8vo. 12s.

"He is, however, undoubtedly sound in the main, and his work deserves recognition as the result of immense industry and research in a field in which the labourers have hitherto been comparatively few."—Scottman.

"Mr Cunningham is not likely to disappoint any readers except such as begin by mistaking the character of his book. He does not promise, and does not give, an account of the dimensions to which English industry and commerce have grown. It is with the process of growth that he is concerned; and this process he traces with the philosophical insight which distinguishes between what is important and what is trivial. He thus follows with care, skill, and deliberation a single thread through the maze of general English history."—Guardian.

LIFE AND TIMES OF STEIN, OR GERMANY AND PRUSSIA IN THE NAPOLEONIC AGE,
by J. R. SEELEY, M.A., Regius Professor of Modern History in the University of Cambridge, with Portraits and Maps. 3 Vols. Demy 8vo. 48s.

"If we could conceive anything similar to a protective system in the intellectual department, we might perhaps look forward to a time when historians would raise the cry of protection for native industry. Of the unquestionably greatest German men of modern history—I speak of Frederick the Great, Goethe and Stein—the first two found a long since in Carlyle and Lewes biographers who have undoubtedly driven their German competitors out of the field. And now in the year just past Professor Seeley of Cambridge has presented us with a biography of Stein which, though it modestly declines competition with German works and disowns the presumption of teaching us Germans our own history, yet casts into the shade by its brilliant superiority all that we have ourselves hitherto written about Stein."—Deutsche Rundschau.

"Dr Busch's volume has made people think and talk even more than usual of Prince Bismarck, and Professor Seeley's very learned work on Stein will turn attention to an earlier and an almost equally eminent German statesman. . . . . It is soothing to the national self-respect to find a few Englishmen, such as the late Mr Lewes and Professor Seeley, doing for Germany as well as English readers what many German scholars have done for us."—Times.

"In a notice of this kind scant justice can be done to a work like the one before us; no short résumé can give even the most meagre notion of the contents of these volumes which contain no page that is superfluous, and none that is uninteresting. . . . To understand the Germany of to-day one must study the Germany of many yesterdays, and now that study has been made easy by this work, to which no one can hesitate to assign a very high place among those recent histories which have aimed at original research."—Athenaeum.

"The book before us fills an important gap in English—nay, European—historical literature, and bridges over the history of Prussia from the time of Frederick the Great to the days of Kaiser Wilhelm. It thus gives the reader standing ground whence he may regard contemporary events in Germany in their proper historic light. . . . We congratulate Cambridge and her Professor of History on the appearance of such a noteworthy production. And we may add that it is something upon which we may congratulate England that on the especial field of the Germans, history, on the history of their own country, by the use of their own literary weapons, an Englishman has produced a history of Germany in the Napoleonic age far superior to any that exists in German."—Examiner.

THE UNIVERSITY OF CAMBRIDGE FROM THE EARLIEST TIMES TO THE ROYAL INJUNCTIONS OF 1535.
by JAMES BASS MULLINGER, M.A.

"We trust Mr Mullinger will yet continue his history and bring it down to our own day."—Academy.

"He has brought together a mass of instructive details respecting the rise and progress, not only of his own University, but of all the principal Universities of the Middle Ages. . . . We hope some day that he may continue his labours, and give us a history of the University during the troublesome times of the Reformation and the Civil War."—Athenæum.

"Mr Mullinger's work is one of great learning and research, which can hardly fail to become a standard book of reference on the subject. . . . We can most strongly recommend this book to our readers."—Spectator.

Vol. II. In the Press.

London: Cambridge Warehouse, 17 Paternoster Row.
CHRONOLOGICAL TABLES OF GREEK HISTORY.
Accompanied by a short narrative of events, with references to the sources of information and extracts from the ancient authorities, by CARL PETER. Translated from the German by G. CHAWNER, M.A., Fellow and Lecturer of King's College, Cambridge. Demy 4to. 10s.

"As a handy book of reference for genuine students, or even for learned men who want to lay their hands on an authority for some particular point as quickly as possible, the Tables are useful."—Academy.

HISTORY OF THE COLLEGE OF ST JOHN THE EVANGELIST,
by THOMAS BAKER, B.D., Ejected Fellow. Edited by JOHN E. B. MAYOR, M.A., Fellow of St John's. Two Vols. Demy 8vo. 24s.

"To antiquaries the book will be a source of almost inexhaustible amusement, by historians it will be found a work of considerable service on questions respecting our social progress in past times; and the care and thoroughness with which Mr Mayor has discharged his editorial functions are creditable to his learning and industry."— Athenæum.

HISTORY OF NEPAL,
translated by MUNSHI SHEW SHUNKER SINGH and PANDIT SHRI GUNĀNAND; edited with an Introductory Sketch of the Country and People by Dr D. WRIGHT, late Residency Surgeon at Kathmandā, and with facsimiles of native drawings, and portraits of Sir JUNG BAHADUR, the KING OF NEPĀL, &c. Super-royal 8vo. 24s.

"The Cambridge University Press have done well in publishing this work. Such translations are valuable not only to the historian but also to the ethnologist......Dr Wright's Introduction is based on personal inquiry and observation, is written intelligently and candidly, and adds much to the value of the volume. The coloured lithographic plates are interesting."—Nature.

"The history has appeared at a very opportune moment. The volume...is beautifully printed, and supplied with portraits of Sir Jung Bahadoor and others, and with excellent coloured sketches illustrating Nepalese architecture and religion."—Examiner.

SCHOLAE ACADEMICAEC:

"The general object of Mr Wordsworth's book is sufficiently apparent from its title. He has collected a great quantity of minute and curious information about the working of Cambridge institutions in the last century, with an occasional comparison of the corresponding state of things at Oxford. To a great extent it is purely a book of reference, and as such it will be of permanent value for the historical knowledge of English education and learning."—Saturday Review.

THE ARCHITECTURAL HISTORY OF THE UNIVERSITY AND COLLEGES OF CAMBRIDGE,
by the late Professor WILLIS, M.A. With numerous Maps, Plans, and Illustrations. Continued to the present time, and edited by JOHN WILLIS CLARK, M.A., formerly Fellow of Trinity College, Cambridge. [In the Press.]
A CATALOGUE OF ANCIENT MARBLES IN GREAT BRITAIN, by Prof. ADOLF MICHAELIS. Translated by C. A. M. FENNELL, M.A., late Fellow of Jesus College. Royal 8vo. £2. 2s.

"The object of the present work of Michaelis is to describe and make known the vast treasures of ancient sculpture now accumulated in the galleries of Great Britain, the extent and value of which are scarcely appreciated, and chiefly so because there has hitherto been little accessible information about them. To the loving labours of a learned German the owners of art treasures in England are for the second time indebted for a full description of their rich possessions. Waagen gave to the private collections of pictures the advantage of his inspection and cultivated acquaintance with art, and now Michaelis performs the same office for the still less known private hoards of antique sculptures for which our country is so remarkable. The book is beautifully executed, and with its few handsome plates, and excellent indexes, does much credit to the Cambridge Press. It has not been printed in German, but appears for the first time in the English translation. All lovers of true art and of good work should be grateful to the Syndics of the University Press for the liberal facilities afforded by them towards the production of this important volume by Professor Michaelis."—Saturday Review.

THE WOODCUTTERS OF THE NETHERLANDS during the last quarter of the Fifteenth Century. In two parts. I. History of the Woodcutters. II. Catalogue of their Woodcuts.

By WILLIAM MARTIN CONWAY.

A GRAMMAR OF THE IRISH LANGUAGE.

By Prof. WINDISCH. Translated by Dr NORMAN MOORE. Crown 8vo. 7s. 6d.

LECTURES ON TEACHING,

Delivered in the University of Cambridge in the Lent Term, 1880.


"The lectures will be found most interesting, and deserve to be carefully studied, not only by persons directly concerned with instruction, but by parents who wish to be able to exercise an intelligent judgment in the choice of schools and teachers for their children. For ourselves, we could almost wish to be of school age again, to learn history and geography from some one who could teach them after the pattern set by Mr Fitch to his audience...... But perhaps Mr Fitch's observations on the general conditions of school-work are even more important than what he says on this or that branch of study."—Saturday Review.

"It comprises fifteen lectures, dealing with such subjects as organisation, discipline, examining, language, fact knowledge, science, and methods of instruction; and though the lectures make no pretention to systematic or exhaustive treatment, they yet leave very little of the ground uncovered; and they combine in an admirable way the exposition of sound principles with practical suggestions and illustrations which are evidently derived from wide and varied experience, both in teaching and in examining. While Mr Fitch addresses himself specially to secondary school-masters, he does not by any means disregard or ignore the needs of the primary school."—Scotsman.

"As principal of a training college and as a Government inspector of schools, Mr Fitch has got at his fingers' ends the working of primary education, while as assistant commissioner to the late Endowed Schools Commission he has seen something of the machinery of our higher schools. ... Mr Fitch's book covers so wide a field and touches on so many burning questions that we must be content to recommend it as the best existing work on the part of the teacher. ... He is always sensible, always judicious, never wanting in tact. ... Mr Fitch is a scholar; he pretends to no knowledge that he does not possess; he brings to his work the ripe experience of a well-stored mind, and he possesses in a remarkable degree the art of exposition."—Pall Mall Gazette.

"In no other work in the English language, so far as we know, are the principles and methods which most conduce to successful teaching laid down and illustrated with such precision and fullness of detail as they are here."—Leeds Mercury.

"Therefore, without reviewing the book for the second time, we are glad to avail ourselves of the opportunity of calling attention to the re-issue of the volume in the five-shilling form, bringing it within the reach of the rank and file of the profession. We cannot let the occasion pass without making special reference to the excellent section on 'punishments' in the lecture on 'Discipline.'"—School Board Chronicle.

London: Cambridge Warehouse, 17 Paternoster Row.
PUBLICATIONS OF

$STATUTA ACADÆMIÆ CANTABRIGIENSIS.$
Demy 8vo. 2s. sewed.

STATUTES OF THE UNIVERSITY OF CAMBRIDGE.
With some Acts of Parliament relating to the University. Demy 8vo. 3s. 6d.

ORDINATIONES ACADÆMIÆ CANTABRIGIENSIS.
Demy 8vo. 3s. 6d.

TRUSTS, STATUTES AND DIRECTIONS affecting
(1) The Professorships of the University. (2) The Scholarships and Prizes. (3) Other Gifts and Endowments. Demy 8vo. 5s.

COMPENDIUM OF UNIVERSITY REGULATIONS,
for the use of persons in Statu Pupillari. Demy 8vo. 6d.

CATALOGUE OF THE HEBREW MANUSCRIPTS
preserved in the University Library, Cambridge. By Dr S. M. SCHILLER-SZINESSY. Volume I. containing Section I. The Holy Scriptures; Section II. Commentaries on the Bible. Demy 8vo. 9s.

A CATALOGUE OF THE MANUSCRIPTS
preserved in the Library of the University of Cambridge. Demy 8vo. 5 Vols. 10s. each.

INDEX TO THE CATALOGUE. Demy 8vo. 10s.

A CATALOGUE OF ADVERSARIA and printed books containing MS. notes, preserved in the Library of the University of Cambridge. 3s. 6d.

THE ILLUMINATED MANUSCRIPTS IN THE LIBRARY OF THE FITZWILLIAM MUSEUM,
Catalogued with Descriptions, and an Introduction, by WILLIAM GEORGE SEARLE, M.A., late Fellow of Queens' College, and Vicar of Hockington, Cambridgeshire. Demy 8vo. 7s. 6d.

A CHRONOLOGICAL LIST OF THE GRACES,
Documents, and other Papers in the University Registry which concern the University Library. Demy 8vo. 2s. 6d.

CATALOGUS BIBLIOTHEÆE BURCKHARDTIÆ. Demy 4to. 5s.

London: Cambridge Warehouse 17 Paternoster Row.
The want of an Annotated Edition of the Bible, in handy portions, suitable for School use, has long been felt.

In order to provide Text-books for School and Examination purposes, the Cambridge University Press has arranged to publish the several books of the Bible in separate portions at a moderate price, with introductions and explanatory notes.

The Very Reverend J. J. S. Perowne, D.D., Dean of Peterborough, has undertaken the general editorial supervision of the work, assisted by a staff of eminent coadjutors. Some of the books have been already edited or undertaken by the following gentlemen:

Rev. A. Carr, M.A., Assistant Master at Wellington College.
Rev. S. Cox, Nottingham.
Rev. A. E. Humphreys, M.A., Fellow of Trinity College, Cambridge.
Rev. A. F. Kirkpatrick, M.A., Fellow of Trinity College, Regius Professor of Hebrew.
Rev. J. J. Lias, M.A., late Professor at St David's College, Lampeter.
Rev. J. R. Lumby, D.D., Norrisian Professor of Divinity.
Rev. H. C. G. Moule, M.A., Fellow of Trinity College, Principal of Ridley Hall, Cambridge.
Rev. E. H. Perowne, D.D., Master of Corpus Christi College, Cambridge, Examining Chaplain to the Bishop of St Asaph.

The Ven. T. T. Perowne, M.A., Archdeacon of Norwich.
The Very Rev. E. H. Plumptre, D.D., Dean of Wells.
Rev. W. Sanday, M.A., Principal of Bishop Hatfield Hall, Durham.
Rev. G. H. Whitaker, M.A., Fellow of St John's College, Cambridge.

London: Cambridge Warehouse, 17 Paternoster Row.
THE CAMBRIDGE BIBLE FOR SCHOOLS & COLLEGES.
Continued.

Now Ready. Cloth, Extra Fcap. 8vo.

THE BOOK OF JOSHUA. By the Rev. G. F. Maclear, D.D. With 2 Maps. 2s. 6d.

THE BOOK OF JUDGES. By the Rev. J. J. Lias, M.A. With Map. 3s. 6d.

THE FIRST BOOK OF SAMUEL. By the Rev. Professor Kirkpatrick, M.A. With Map. 3s. 6d.

THE SECOND BOOK OF SAMUEL. By the Rev. Professor Kirkpatrick, M.A. With 2 Maps. 3s. 6d.

THE BOOK OF ECCLESIASTES. By the Very Rev. E. H. Plumptre, D.D., Dean of Wells. 5s.

THE BOOK OF JEREMIAH. By the Rev. A. W. Streane, M.A. With Map. 4s. 6d.

THE BOOKS OF OBADIAH AND JONAH. By Archdeacon Perowne. 2s. 6d.

THE BOOK OF JONAH. By Archdn. Perowne. 1s. 6d.

THE BOOK OF MICAH. By the Rev. T. K. Cheyne, M.A. 1s. 6d.

THE GOSPEL ACCORDING TO ST MATTHEW. By the Rev. A. Carr, M.A. With 2 Maps. 2s. 6d.

THE GOSPEL ACCORDING TO ST MARK. By the Rev. G. F. Maclear, D.D. With 2 Maps. 2s. 6d.

THE GOSPEL ACCORDING TO ST LUKE. By the Rev. F. W. Farrar, D.D. With 4 Maps. 4s. 6d.

THE GOSPEL ACCORDING TO ST JOHN. By the Rev. A. Plummer, M.A., D.D. With Four Maps. 4s. 6d.

THE ACTS OF THE APOSTLES. By the Rev. Professor Lumby, D.D. Part I. Chaps. I—XIV. With 2 Maps. 2s. 6d. PART II. Chaps. XV. to end. 2s. 6d.

Parts I. and II., complete. With 4 Maps. 4s. 6d.

THE EPISTLE TO THE ROMANS. By the Rev. H. C. G. Moule, M.A. 3s. 6d.

THE FIRST EPISTLE TO THE CORINTHIANS. By the Rev. J. J. Lias, M.A. With a Map and Plan. 2s.

THE SECOND EPISTLE TO THE CORINTHIANS. By the Rev. J. J. Lias, M.A. 2s.

THE EPISTLE TO THE HEBREWS. By the Rev. F. W. Farrar, D.D. 3s. 6d.

THE GENERAL EPISTLE OF ST JAMES. By the Very Rev. E. H. Plumptre, D.D., Dean of Wells. 1s. 6d.

THE EPISTLES OF ST PETER AND ST JUDE. By the same Editor. 2s. 6d.

London: Cambridge Warehouse, 17 Paternoster Row.
THE CAMBRIDGE UNIVERSITY PRESS.

THE CAMBRIDGE BIBLE FOR SCHOOLS & COLLEGES. Continued.

Preparing.

THE BOOKS OF HAGGAI AND ZECHARIAH. By Archdeacon Perowne.

THE EPISTLES OF ST JOHN. By the Rev. A. Plummer, M.A., D.D.

THE CAMBRIDGE GREEK TESTAMENT, FOR SCHOOLS AND COLLEGES, with a Revised Text, based on the most recent critical authorities, and English Notes, prepared under the direction of the General Editor, The Very Reverend J. J. S. Perowne, D.D., Dean of Peterborough.

Now Ready.

THE GOSPEL ACCORDING TO ST MATTHEW. By the Rev. A. Carr, M.A. With 4 Maps. 4s. 6d.

"With the 'Notes,' in the volume before us, we are much pleased; so far as we have searched, they are scholarly and sound. The quotations from the Classics are apt; and the references to modern Greek form a pleasing feature."—The Churchman.

"Copious illustrations, gathered from a great variety of sources, make his notes a very valuable aid to the student. They are indeed remarkably interesting, while all explanations on meanings, applications, and the like are distinguished by their lucidity and good sense."—Pall Mall Gazette.

THE GOSPEL ACCORDING TO ST JOHN. By the Rev. A. Plummer, M.A., D.D. With 4 Maps. 6s.

"A valuable addition has also been made to 'The Cambridge Greek Testament for Schools,' Dr Plummer's notes on 'the Gospel according to St John' are scholarly, concise, and instructive, and embody the results of much thought and wide reading."—Expositor.

THE GOSPEL ACCORDING TO ST MARK. By the Rev. G. F. Maclear, D.D. With 3 Maps. 4s. 6d.


The books will be published separately, as in the "Cambridge Bible for Schools."

London: Cambridge Warehouse, 17 Paternoster Row.
PUBLICATIONS OF

THE PITTS PRESS SERIES.

I. GREEK.

THE ANABASIS OF XENOPHON, BOOK IV. With a Map and English Notes by ALFRED PRETOR, M.A., Fellow of St. Catharine's College, Cambridge; Editor of Persius and Cicero ad Atticum Book I. 2s.

"In Mr. Pretor's edition of the Anabasis the text of Kühner has been followed in the main, while the exhaustive and admirable notes of the great German editor have been largely utilised. These notes deal with the minutest as well as the most important difficulties in construction, and all questions of history, antiquity, and geography are briefly but very effectually elucidated."—The Examiner.

"We welcome this addition to the other books of the Anabasis so ably edited by Mr. Pretor. Although originally intended for the use of candidates at the university local examinations, yet this edition will be found adapted not only to meet the wants of the junior student, but even advanced scholars will find much in this work that will repay its perusal."—The Schoolmaster.

"Mr. Pretor's 'Anabasis of Xenophon, Book IV.' displays an union of accurate Cambridge scholarship, with experience of what is required by learners gained in examining middle-class schools. The text is large and clearly printed, and the notes explain all difficulties. . . . Mr. Pretor's notes seem to be all that could be wished as regards grammar, geography, and other matters."—The Academy.

BOOKS I. III. & V. By the same Editor. 2s. each.

BOOKS II. VI. and VII. By the same Editor. 2s. 6d. each.

"Another Greek text, designed it would seem for students preparing for the local examinations, is 'Xenophon's Anabasis,' Book II., with English Notes, by Alfred Pretor, M.A. The editor has exercised his usual discrimination in utilising the text and notes of Kühner, with the occasional assistance of the best hints of Schneider, Vollbrecht and Macmichael on critical matters, and of Mr. R. W. Taylor on points of history and geography. . . . When Mr. Pretor commits himself to Commentator's work, he is eminently helpful. . . . Had we to introduce a young Greek scholar to Xenophon, we should esteem ourselves fortunate in having Pretor's text-book as our chart and guide."—Contemporary Review.

THE ANABASIS OF XENOPHON, by A. PRETOR, M.A., Text and Notes, complete in two Volumes. 7s. 6d.

AGESILAUS OF XENOPHON. The Text revised with Critical and Explanatory Notes, Introduction, Analysis, and Indices. By H. HAILSTONE, M.A., late Scholar of Peterhouse, Cambridge, Editor of Xenophon's Hellenics, etc. 2s. 6d.

ARISTOPHANES—RANAE. With English Notes and Introduction by W. C. GREEN, M.A., Assistant Master at Rugby School. 3s. 6d.

ARISTOPHANES—AVES. By the same Editor. New Edition. 3s. 6d.

"The notes to both plays are excellent. Much has been done in these two volumes to render the study of Aristophanes a real treat to a boy instead of a drudgery, by helping him to understand the fun and to express it in his mother tongue."—The Examiner.

ARISTOPHANES—PLUTUS. By the same Editor. 3s. 6d.

EURIPIDES, HERCULES FURENS. With Introductions, Notes and Analysis. By J. T. HUTCHINSON, M.A., Christ's College, and A. GRAY, M.A., Fellow of Jesus College. 2s.

"Masters Hutchinson and Gray have produced a careful and useful edition."—Saturday Review.

THE HERACLEIDÆ OF EURIPIDES, with Introduction and Critical Notes by E. A. BECK, M.A., Fellow of Trinity Hall. 3s. 6d.

London: Cambridge Warehouse, 17 Paternoster Row.
OUTLINES OF THE PHILOSOPHY OF ARISTOTLE.
Edited by E. WALLACE, M.A. (See p. 30.)

II. LATIN.

M. T. CICERONIS DE AMICITIA. Edited by J. S. REID, M.L. 3s. 6d.
"The notes are excellent and scholarlike, adapted for the upper forms of public schools, and likely to be useful even to more advanced students."—Guardian.

M. T. CICERONIS CATO MAJOR DE SENECTUTE.
Edited by J. S. REID, M.L. 1s. 6d.
"We are bound to recognize the pains devoted in the annotation of these two orations to the minute and thorough study of their Latinity, both in the ordinary notes and in the textual appendices."—Saturday Review.

M. T. CICERONIS PRO ARCHIA POETA.
Edited by H. A. HOLDEN, LL.D., late Head Master of Ipswich School. 4s. 6d.
"As a book for students this edition can have few rivals. It is enriched by an excellent introduction and a chronological table of the principal events of the life of Cicero; while in its appendices, and in the notes on the text which are added, there is much of the greatest value. The volume is neatly got up, and is in every way commendable."—The Scotsman.
"Dr Holden’s own edition is all that could be expected from his elegant and practised scholarship. . . . Dr Holden has evidently made up his mind as to the character of the commentary most likely to be generally useful; and he has carried out his views with admirable thoroughness."—Academy.
"Dr Holden has given us here an excellent edition. The commentary is even unusually full and complete; and after going through it carefully, we find little or nothing to criticize. There is an excellent introduction, lucidly explaining the circumstances under which the speech was delivered, a table of events in the life of Cicero and a useful index."—Spectator, Oct. 49, 1881.

"Those students are to be deemed fortunate who have to read Cicero's lively and brilliant oration for L. Murena with Mr Heitland's handy edition, which may be pronounced 'four-square' in point of equipment, and which has, not without good reason, attained the honours of a second edition."—Saturday Review.

M. T. CICERONIS IN GAIIUM VERREM ACTIO PRIMA. With Introduction and Notes. By H. COWIE, M.A., Fellow of St John's College, Cambridge. 1s. 6d.

M. T. CICERONIS ORATIO PRO T. A. MILONE, with a Translation of Asconius' Introduction, Marginal Analysis and English Notes. Edited by the Rev. JOHN SMYTH PURTON, B.D., late President and Tutor of St Catharine's College. 2s. 6d.

"The editorial work is excellently done."—The Academy.

M. T. CICERONIS SOMNIUM SCIPIONIS. With Introduction and Notes. By W. D. PEARMAN, M.A. [In the Press.

P. OVIDII NASONIS FASTORUM LIBER VI. With a Plan of Rome and Notes by A. SIDGWICK, M.A. Tutor of Corpus Christi College, Oxford. 1s. 6d.

"Mr Sidgwick's editing of the Sixth Book of Ovid's Fasti furnishes a careful and serviceable volume for average students. It eschews 'constructs' which supersede the use of the dictionary, but gives full explanation of grammatical usages and historical and mythical allusions, besides illustrating peculiarities of style, true and false derivations, and the more remarkable variations of the text."—Saturday Review.

"It is eminently good and useful. . . . The Introduction is singularly clear on the astronomy of Ovid, which is properly shown to be ignorant and confused; there is an excellent little map of Rome, giving just the places mentioned in the text and no more; the notes are evidently written by a practical schoolmaster."—The Academy.

GAI IULI CAESARIS DE BELLO GALLICO COMMENT. I. II. With English Notes and Map by A. G. PESKETT, M.A., Fellow of Magdalene College, Cambridge, Editor of Caesar De Bello Gallico, VII. 2s. 6d.

GAI IULI CAESARIS DE BELLO GALLICO COMMENT. III. With Map and Notes by A. G. PESKETT, M.A., Fellow of Magdalene College, Cambridge. 1s. 6d.

"In an unusually succinct introduction he gives all the preliminary and collateral information that is likely to be useful to a young student; and, wherever we have examined his notes, we have found them eminently practical and satisfying. . . The book may well be recommended for careful study in school or college."—Saturday Review.

"The notes are scholarly, short, and a real help to the most elementary beginners in Latin prose."—The Examiner.

BOOKS IV. AND V. AND BOOK VII. by the same Editor. 2s. each.
BOOK VI. by the same Editor. 1s. 6d.
BOOK VIII. by the same Editor. [In the Press.

London: Cambridge Warehouse, 17 Paternoster Row.
THE CAMBRIDGE UNIVERSITY PRESS.

P. VERGILI MARONIS AENEIDOS LIBER II. Edited with Notes by A. SIDGWICK, M.A. Tutor of Corpus Christi College, Oxford. 1s. 6d.

BOOKS I., IV., V., VI., VII., VIII., X., XI., XII. by the same Editor. 1s. 6d. each.

"Mr Arthur Sidgwick's 'Vergil, Aeneid, Book XII.' is worthy of his reputation, and is distinguished by the same acuteness and accuracy of knowledge, appreciation of a boy's difficulties and ingenuity and resource in meeting them, which we have on other occasions had reason to praise in these pages."—The Academy.

"As masterly in its clearly divided preface and appendices as in the sound and independent character of its annotations. . . . There is a great deal more in the notes than mere compilation and suggestion, . . . No difficulty is left unnoticed or unhandled."—Saturday Review.

"This edition is admirably adapted for the use of junior students, who will find in it the result of much reading in a condensed form, and clearly expressed."—Cambridge Independent Press.

BOOKS VII. VIII. in one volume. 3s.

BOOKS X., XI., XII. in one volume. 3s. 6d.

QUINTUS CURTIUS. A Portion of the History. (ALEXANDER IN INDIA.) By W. E. HEITLAND, M.A., Fellow and Lecturer of St John's College, Cambridge, and T. E. RAVEN, B.A., Assistant Master in Sherborne School. 3s. 6d.

"Equally commendable as a genuine addition to the existing stock of school-books is Alexander in India, a compilation from the eighth and ninth books of Q. Curtius, edited for the Pitt Press by Messrs Heitland and Raven. . . . The work of Curtius has merits of its own, which, in former generations, made it a favourite with English scholars, and which still make it a popular text-book in Continental schools. . . . The reputation of Mr Heitland is a sufficient guarantee for the scholarship of the notes, which are ample without being excessive, and the book is well furnished with all that is needful in the nature of maps, indexes, and appendices."—Academy.

M. ANNAEI LUCANI PHARSALIAE LIBER PRIMUS, edited with English Introduction and Notes by W. E. HEITLAND, M.A. and C. E. HASKINS, M.A., Fellows and Lecturers of St John's College, Cambridge. 1s. 6d.

"A careful and scholarlike production."—Times.

"In nice parallels of Lucan from Latin poets and from Shakspeare, Mr Haskins and Mr Heitland deserve praise."—Saturday Review.

BEDA'S ECCLESIASTICAL HISTORY, BOOKS III., IV., the Text from the very ancient MS. in the Cambridge University Library, collated with six other MSS. Edited, with a life from the German of EBERT, and with Notes, &c. by J. E. B. MAYOR, M.A., Professor of Latin, and J. R. LUMBY, D.D., Norrisian Professor of Divinity. Revised edition. 7s. 6d.

"To young students of English History the illustrative notes will be of great service, while the study of the texts will be a good introduction to Mediæval Latin."—The Nonconformist.

"In Bede's works Englishmen can go back to origins of their history, unequalled for form and matter by any modern European nation. Prof. Mayor has done good service in rendering a part of Bede's greatest work accessible to those who can read Latin with ease. He has adorned this edition of the third and fourth books of the " Ecclesiastical History" with that amazing erudition for which he is unrivalled among Englishmen and rarely equalled by Germans. And however interesting and valuable the text may be, we can certainly apply to his notes the expression, La sance veut mieux que le pain. They are literally crammed with interesting information about early English life. For though ecclesiastical in name, Bede's history treats of all parts of the national life, since the Church had points of contact with all."—Examiner.

BOOKS I. and II. In the Press.

London: Cambridge Warehouse, 17 Paternoster Row.
III. FRENCH.

LA GUERRE. By MM. ERCKMANN-CHATRIAN. With Map, Introduction and Commentary by the Rev. A. C. CLAPIN, M.A., St John's College, Cambridge, and Bachelier-ès-Lettres of the University of France; Assistant Master at Sherborne School. 3s.

LA PICCIOLA. By X. B. SAINTINE. The Text, with Introduction, Notes and Map, by the same Editor, 2s. The Notes separate, 1s.

LAZARE HOCHE—PAR ÉMILE DE BONNECHOSE. With Three Maps, Introduction and Commentary, by C. COLBECK, M.A., late Fellow of Trinity College, Cambridge; Assistant Master at Harrow School. 2s.

HISTOIRE DU SIÈCLE DE LOUIS XIV PAR VOLTAIRE. Part I. Chaps. I.—XIII. Edited with Notes Philological and Historical, Biographical and Geographical Indices, etc. by GUSTAVE MASSON, B.A. Univ. Gallic., Officier d'Académie, Assistant Master of Harrow School, and G. W. PROTHEO, M.A., Fellow and Tutor of King's College, Cambridge. 2s. 6d.

"Messrs Masson and Prothero have, to judge from the first part of their work, performed with much discretion and care the task of editing Voltaire's Sicle de Louis XIV for the 'Pitt Press Series.' Besides the usual kind of notes, the editors have in this case, influenced by Voltaire's 'summary way of treating much of the history;' given a good deal of historical information, in which they have, we think, done well. At the beginning of the book will be found excellent and succinct accounts of the constitution of the French army and Parliament at the period treated of."—Saturday Review.

Part II. Chaps. XIV.—XXIV. With Three Maps of the Period. By the same Editors. 2s. 6d.

Part III. Chap. XXV. to the end. By the same Editors. 2s. 6d.

LE VERRE D'EAU. A Comedy, by SCRIBE. With a Biographical Memoir, and Grammatical, Literary and Historical Notes. By C. COLBECK, M.A., late Fellow of Trinity College, Cambridge; Assistant Master at Harrow School. 2s.

"It may be national prejudice, but we consider this edition far superior to any of the series which hitherto have been edited exclusively by foreigners. Mr Colbeck seems better to understand the wants and difficulties of an English boy. The etymological notes especially are admirable. . . . The historical notes and introduction are a piece of thorough honest work."—Journal of Education.


LA JEUNE SIBÉRIENNE. LE LÉPREEUX DE LA CITÉ D'AOSTE. Tales by COUNT XAVIER DE MAISTRE. With Biographical Notice, Critical Appreciations, and Notes. By GUSTAVE MASSON. 2s.

London: Cambridge Warehouse, 17 Paternoster Row.
THE CAMBRIDGE UNIVERSITY PRESS.


"Prussia under Frederick the Great, and France under the Directory, bring us face to face respectively with periods of history which it is right should be known thoroughly, and which are well treated in the Pitt Press volumes. The latter in particular, an extract from the world-known work of Madame de Staël on the French Revolution, is beyond all praise for the excellence both of its style and of its matter."—Times.

DIX ANNÉES D’ÉXIL. LIVRE II. CHAPITRES 1—8. Par MADAME LA BARONNE DE STAËL-HOLSTEIN. With a Biographical Sketch of the Author, a Selection of Poetical Fragments by Madame de Staël’s Contemporaries, and Notes Historical and Philological. By GUSTAVE MASSON. 22.

"The choice made by M. Masson of the second book of the Mémoirs of Madame de Staël appears specially felicitous. . . This is likely to be one of the most favoured of M. Masson’s editions, and deservedly so."—Academy.


LE VIEUX CÉLIBATAIRE. A Comedy, by COLLIN D’HARLEVILLE. With a Biographical Memoir, and Grammatical, Literary and Historical Notes. By the same Editor. 22.

"M. Masson is doing good work in introducing learners to some of the less-known French play-writers. The arguments are admirably clear, and the notes are not too abundant."—Academy.

LA MÉTROMANIE, A Comedy, by PIRON, with a Biographical Memoir, and Grammatical, Literary and Historical Notes. By the same Editor. 25.

LASCARIS, OU LES GRECS DU XVÈ. SIÈCLE, Nouvelle Historique, par A. F. VILLEMAIN, with a Biographical Sketch of the Author, a Selection of Poems on Greece, and Notes Historical and Philological. By the same Editor. 25.

IV. GERMAN.

ERNST, HERZOG VON SCHWABEN. UHLAND. With Introduction and Notes, by H. J. WOLSTENHOLME, B.A. (Lond.), Lecturer in German at Newnham College, Cambridge. 32. 6d.

ZOPF UND SCHWERT. Lustspiel in fünf Aufzügen von KARL GUTZKOW. With a Biographical and Historical Introduction, English Notes, and an Index. By the same Editor. 32. 6d.

"We are glad to be able to notice a careful edition of K. Gutzkow’s amusing comedy ‘Zopf and Schwert’ by Mr H. J. Wolstenholme. . . These notes are abundant and contain references to standard grammatical works."—Academy.

London: Cambridge Warehouse, 17 Paternoster Row.
Goethe's Knabenjahre. (1749—1759.) Goethe's Boyhood: being the First Three Books of his Autobiography. Arranged and Annotated by Wilhelm Wagner, Ph. D., late Professor at the Johanneum, Hamburg. 2s.

Hauff. Das Wirthshaus im Speessart. Edited by A. Schloßmann, Ph.D., Assistant Master at Uppingham School. 3s. 6d.

Der Oberhof. A Tale of Westphalian Life, by Karl Immermann. With a Life of Immermann and English Notes, by Wilhelm Wagner, Ph.D., late Professor at the Johanneum, Hamburg. 3s.

A Book of German Dactylic Poetry. Arranged and Annotated by the same Editor. 3s.

Der erste Kreuzzug (The First Crusade), by Friedrich von Raumer. Condensed from the Author's 'History of the Hohenstaufen', with a life of Raumer, two Plans and English Notes. By the same Editor. 2s.

"Certainly no more interesting book could be made the subject of examinations. The story of the First Crusade has an undying interest. The notes are, on the whole, good."—Educational Times.

A Book of Ballads on German History. Arranged and Annotated by the same Editor. 2s.

"It carries the reader rapidly through some of the most important incidents connected with the German race and name, from the invasion of Italy by the Visigoths under their King Alaric, down to the Franco-German War and the installation of the present Emperor. The notes supply very well the connecting links between the successive periods, and exhibit in its various phases of growth and progress, or the reverse, the vast unwieldy mass which constitutes modern Germany."—Times.

Der Staat Friedrichs des Großen. By G. Freytag. With Notes. By the same Editor. 2s.

"Prussia under Frederick the Great, and France under the Directory, bring us face to face respectively with periods of history which it is right should be known thoroughly, and which are well treated in the Pitt Press volumes."—Times.

Goethe's Hermann and Dorothea. With an Introduction and Notes. By the same Editor. 3s.

"The notes are among the best that we know, with the reservation that they are often too abundant."—Academy.

Das Jahr 1813 (The Year 1813), by F. Kohlrausch. With English Notes. By the same Editor. 2s.

V. English.


Three Lectures on the Practice of Education. Delivered in the University of Cambridge in the Easter Term, 1882, under the direction of the Teacher's Training Syndicate. 2s.

Milton's Tractate on Education. A facsimile reprint from the Edition of 1673. Edited, with Introduction and Notes, by Oscar Browning, M.A., Fellow and Lecturer of King's College, Cambridge, and formerly Assistant Master at Eton College. 2s.

London: Cambridge Warehouse, 17 Paternoster Row.
THE CAMBRIDGE UNIVERSITY PRESS.

LOCKE ON EDUCATION. With Introduction and Notes by the Rev. R. H. Quick, M.A. 3s. 6d.

"The work before us leaves nothing to be desired. It is of convenient form and reasonable price, accurately printed, and accompanied by notes which are admirable. There is no teacher too young to find this book interesting; there is no teacher too old to find it profitable."—The School Bulletin, New York.

THE TWO NOBLE KINSMEN, edited with Introduction and Notes by the Rev. Professor Skeat, M.A., formerly Fellow of Christ's College, Cambridge. 3s. 6d.

"This edition of a play that is well worth study, for more reasons than one, by so careful a scholar as Mr. Skeat, deserves a hearty welcome."—Atheneum.

"Mr. Skeat is a conscientious editor, and has left no difficulty unexplained."—Times.

BACON'S HISTORY OF THE REIGN OF KING HENRY VII. With Notes by the Rev. J. Rawson Lumby, D.D., Norrisian Professor of Divinity; late Fellow of St Catharine's College. 3s.

SIR THOMAS MORE'S UTOPIA. With Notes by the Rev. J. Rawson Lumby, D.D., Norrisian Professor of Divinity; late Fellow of St Catharine's College, Cambridge. 3s. 6d.

"To enthusiasts in history matters, who are not content with mere facts, but like to pursue their investigations behind the scenes, as it were, Professor Rawson Lumby has in the work now before us produced a most acceptable contribution to the now constantly increasing store of illustrative reading."—The Cambridge Review.

"To Dr Lumby we must give praise unqualified and unstinted. He has done his work admirably. . . . Every student of history, every politician, every social reformer, every one interested in literary curiosities, every lover of English should buy and carefully read Dr Lumby's edition of the 'Utopia.' We are afraid to say more lest we should be thought extravagant, and our recommendation accordingly lose part of its force."—The Teacher.

"It was originally written in Latin and does not find a place on ordinary bookshelves. A very great boon has therefore been conferred on the general English reader by the managers of the Pitt Press Series, in the issue of a convenient little volume of More's Utopia not in the original Latin, but in the quaint English Translation thereof made by Rapho Robinson, which adds a linguistic interest to the intrinsic merit of the work. . . . All this has been edited in a most complete and scholarly fashion by Dr. J. R. Lumby, the Norrisian Professor of Divinity, whose name alone is a sufficient warrant for its accuracy. It is a real addition to the modern stock of classical English literature."—Guardian.

MORE'S HISTORY OF KING RICHARD III. Edited with Notes, Glossary and Index of Names. By J. Rawson Lumby, D.D., Norrisian Professor of Divinity, Cambridge; to which is added the conclusion of the History of King Richard III. as given in the continuation of Hardyng's Chronicle, London, 1543. 3s. 6d.

A SKETCH OF ANCIENT PHILOSOPHY FROM THALES TO CICERO, by Joseph B. Mayor, M.A., Professor of Moral Philosophy at King's College, London. 3s. 6d.

"In writing this scholarly and attractive sketch, Professor Mayor has had chiefly in view 'undergraduates at the University or others who are commencing the study of the philosophical works of Cicero or Plato or Aristotle in the original language,' but also hopes that it 'may be found interesting and useful by educated readers generally, not merely as an introduction to the formal history of philosophy, but as supplying a key to our present ways of thinking and judging in regard to matters of the highest importance.'"—Mind.

"Professor Mayor contributes to the Pitt Press Series A Sketch of Ancient Philosophy in which he has endeavoured to give a general view of the philosophical systems illustrated by the genius of the masters of metaphysical and ethical science from Thales to Cicero. In the course of his sketch he takes occasion to give concise analyses of Plato's Republic, and of the Ethics and Politics of Aristotle; and these abstracts will be to some readers not the least useful portions of the book. It may be objected against his design in general that ancient philosophy is too vast and too deep a subject to be dismissed in a 'sketch'—that it should be left to those who will make it a serious study. But that objection takes no account of the large class of persons who desire to know, in relation to present discussions and speculations, what famous men in the whole world thought and wrote on these topics. They have not the scholarship which would be necessary for original examination of authorities; but they have an intelligent interest in the relations between ancient and modern philosophy, and need just such information as Professor Mayor's sketch will give them."—The Guardian.

[Other Volumes are in preparation.]

London: Cambridge Warehouse, 17 Paternoster Row.
University of Cambridge.

LOCAL EXAMINATIONS.
Examination Papers, for various years, with the Regulations for the Examination. Demy 8vo. 2s. each, or by Post, 2s. 2d.
Class Lists, for various years, Boys 1s., Girls 6d.
Annual Reports of the Syndicate, with Supplementary Tables showing the success and failure of the Candidates. 2s. each, by Post 2s. 3d.

HIGHER LOCAL EXAMINATIONS.
Examination Papers for 1882, to which are added the Regulations for 1883. Demy 8vo. 2s. each, by Post 2s. 2d.
Class Lists, for various years. 1s. By post, 1s. 2d.
Reports of the Syndicate. Demy 8vo. 1s., by Post 1s. 2d.

LOCAL LECTURES SYNDICATE.
Calendar for the years 1875—9. Fcap. 8vo. cloth. 2s.

1875—80. " 1875—80. " 2s.

TEACHERS' TRAINING SYNDICATE.
Examination Papers for various years, to which are added the Regulations for the Examination. Demy 8vo. 6d., by Post 7d.

CAMBRIDGE UNIVERSITY REPORTER.
Published by Authority.
Containing all the Official Notices of the University, Reports of Discussions in the Schools, and Proceedings of the Cambridge Philosophical, Antiquarian, and Philological Societies. 3d. weekly.

CAMBRIDGE UNIVERSITY EXAMINATION PAPERS.
These Papers are published in occasional numbers every Term, and in volumes for the Academic year.

Vol. IX. Parts 105 to 119. PAPERS for the Year 1879—80, 12s. cloth.
Vol. X. 120 to 138. " 1880—81, 15s. cloth.
Vol. XI. 139 to 159. " 1881—82, 15s. cloth.

Oxford and Cambridge Schools Examinations.
Papers set in the Examination for Certificates, July, 1882. 1s. 6d.
List of Candidates who obtained Certificates at the Examinations held in 1881 and 1882; and Supplementary Tables. 6d.
Regulations of the Board for 1883. 6d.
Report of the Board for the year ending Oct. 31, 1882. 1s.