A JOURNEY IN NEPAL AND NORTHERN INDIA.
1. Temples and Bathing-Chats at the Shrine of Paqipati, Nepal.

2. Island-Palace in the Lake at Codeypore.

Photographed by the Author.

Frontispiece.
A JOURNEY

OF

LITERARY AND ARCHAEOLOGICAL

RESEARCH

IN

NEPAL AND NORTHERN INDIA,

DURING THE WINTER OF 1884–5.

BY

CECIL BENDALL, M.A.

FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE;
PROFESSOR OF SANSKRIT IN UNIVERSITY COLLEGE, LONDON;
MEMBER OF THE ROYAL ASIATIC SOCIETY.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1886

All Rights reserved.
Cambridge:
PRINTED BY C. J. CLAY, M.A. & SON,
AT THE UNIVERSITY PRESS.
PREFATORY LETTER.

DEAR MR. VICE-CHANCELLOR,

The following pages are intended to fulfil the promise made in my letter, published by your predecessor in the University Reporter of 26 May 1885, of submitting to the University a detailed account of my recent tour in India, in accordance with the conditions of Grace 2 of the Senate of 19 June 1884. I then expressed a hope that the present publication might be ready early in last Michaelmas term; but circumstances rendered that impossible, and even now it is not as full as I could have wished. It seemed better however to make no further delay. The chief matters postponed are the descriptions of several interesting and little-known MSS. and the publication of several inscriptions.

In the descriptions of the new literature that I have brought to light, I fear my brief notices will seem very partial and meagre, if compared, for instance, with the admirable accounts and extracts given in the recent reports of Professors Peterson and Rāmakṛishṇa Bhāṇḍārkar. Some allowance will doubtless be made for the difference of situation between scholars working with the ever-helpful pandit always at hand in the glorious λαμπρός αἰθήρ of India, and the single-handed efforts of one whose hours of daylight (such as it is in a London winter) are chiefly consumed by official work. I have thus had to forego describing in detail the fine representative collection of Sanskrit and Prakrit literature purchased by me at Bombay from Pandit Bhagvān Dās, and to confine myself to reproducing his rough list without classifying the MSS., as I have done in
the case of my own collection. Still less have I been able to
give notes on the more remarkable works, as I have attempted
in that case. An adequate description, indeed, would be the
work of years rather than of months. My want of daylight
leisure has also prevented me publishing all my inscrip-
tions; but I hope to be able to deal with them before very
long.

My acknowledgments of help received during the journey
itself will be found at the end of Part I. In reading these, I
trust my native friends will recognise their own names. At
the risk of occasionally seeming pedantic, I have transliterated
their names like other Indian words, without reference to local
pronunciation¹.

In the preparation of the present work, I have to thank
several friends, especially Professor William Wright, for many
valuable hints and for kind and prompt help in revising the
proofs. Professor J. G. Bühler of Vienna has likewise aided in
the revision of my inscriptions. Professor Cowell, Dr Daniel
Wright, Professors Weber, Jacobi, and Adams have also
favoured me with ready answers to various special questions
that I have ventured to address to them.

I feel it also my sad duty to refer here to not fewer than
three of those who aided in my work in various ways, and have
been removed by death since I commenced it.

The first is the late Raṇa-uddīpa Simha (Runoodeep Sing),
Mahārāja (Prime Minister) of Nepal, who was slain during the
disturbances in Kathmandu in November last. Whoever may
be the new rulers, I trust they will be no less ready than the
late Premier to afford a courteous reception to scholars.

Next I must mention Mr James Fergusson, incomparably
the soundest and most accomplished critic of our day in his
particular branch of art, who took a kindly interest in the
journey now recorded, both before and after it was undertaken.

¹ As for Bengali, where the divergence of spelling and pronunciation is
greatest, attempts to put them into 'popular' spelling appear often as ridiculous
in the eyes of the Hindus as in our own, if we may judge from the correspond-
ence in the "Pandit" for April 1869 (Vol. iii. p. 248).
Perhaps one of the last opinions he delivered on his favourite subject of Indian art was in reference to the photograph of the temple at Oodeypore now published\textsuperscript{1}.

Lastly I have to mourn the heavy loss, still fresh in the mind of every Cambridge reader, of one of the most trusty, most energetic, and most appreciative friends and supporters of the present work, and, let me add, of the worker also. Under the auspices of Henry Bradshaw, the greatest librarian of our time, it was my privilege to commence my study of manuscripts. I shall never forget the sympathy, and even enthusiasm with which he used to follow, in the minutest palæographical and chronological details, my endeavours to arrange the great Nepal collection of our Library, nor my debt to him for many a hint and practical direction in the work of re-arranging many masses of confused leaves and in describing and registering the re-arrangement. I well remember a phrase of his, used not without a touch of irony significant for us librarians: "My favourite occupation is putting rubbish in order." Though no professed Orientalist, he had something to teach specialists in all branches. He had, as many others can testify, a very strong sense of the value of our Oriental collections, and not the least of that sent by Dr Wright from Nepal. My proposal to visit that country found in him from the first one of its most friendly and warmest supporters. I have seldom received more real encouragement than from the expression of the genial and firm support that he was pleased to give to my application to the Worts Fund on the occasion of its discussion in the Arts School on 17 June 1884.

Conscious as I am of the shortcomings of the present work, I have no keener regret in connexion with it than that it cannot be submitted to him at all events in its complete form, though some of the first part was read in manuscript by him and has been in a few places modified according to his suggestions. Yet it is some satisfaction to know his opinion of my efforts, and of their possible results and development, whether by

\textsuperscript{1} See List of Illustrations, No. vii., note 2.
myself or others: and thus I feel that I cannot now do better than conclude by quoting the final sentences of the last letter of any consequence that he wrote to me,—à propos of the journey now described: “Your work is a real beginning and must lead to more good work. I only hope that you may be allowed to have a hand in it.”

I remain,

dear Mr Vice-Chancellor,

Yours faithfully,

CECIL BENDALL.

To the Reverend the Vice-Chancellor
of the University of Cambridge.

London, March 1886
TABLE OF CONTENTS.

<table>
<thead>
<tr>
<th>PREFATORY LETTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF ILLUSTRATIONS</td>
<td>xi</td>
</tr>
<tr>
<td>PART I. ARCHAEOLOGICAL AND GENERAL REPORT</td>
<td>1—38</td>
</tr>
<tr>
<td>PART II. LISTS OF MSS. WITH NOTES</td>
<td>39—67</td>
</tr>
<tr>
<td>§ 1. Classified list of MSS. personally collected</td>
<td>40</td>
</tr>
<tr>
<td>§ 2. Notes on particular MSS. acquired</td>
<td>54</td>
</tr>
<tr>
<td>§ 3. Notes on MSS. in private possession</td>
<td>66</td>
</tr>
<tr>
<td>APPENDICES</td>
<td>69—96</td>
</tr>
<tr>
<td>I. INSCRIPTIONS</td>
<td>71</td>
</tr>
<tr>
<td>II. ROUGH LIST OF JAIN MSS. AT BENARES</td>
<td>88</td>
</tr>
<tr>
<td>III. REVISED TABLES OF KINGS OF NEPAL, WITH ADDENDA</td>
<td></td>
</tr>
<tr>
<td>TO CATALOGUE AND NOTICES OF CRITICISMS THEREON</td>
<td>92</td>
</tr>
<tr>
<td>INDEX</td>
<td>97</td>
</tr>
</tbody>
</table>
LIST OF ILLUSTRATIONS.

COLLOTYPEs (Autotype Company's process).

(Except where otherwise stated, from negatives by the author.)

1. Temples and bathing-ghats at the shrine of Paçupati¹, Nepal.
   Frontispiece.
   I.
   2. Island-palace in the lake at Oodeypore².

II. Figure of Sun-god with inscription (No. V.) . to face p. 8
    (see also p. 80)

III. Kumārī-deval, Kathmandu . . . . . to face p. 10

IV. Temple of Kumbheçvara, Patan . . . " p. 12

V. Disused Buddhist monastery, Patan . . . " p. 13

VI. Tank with Buddhist caitya and Hindu temple,
    Chāyā-vahā, Patan . . . . . " p. 16

VII. Temple near the palace, Oodeypore³ . . . . " p. 31

¹ Not described in the text: but see Dr D. Wright's History of Nepal, p. 21.
² The two views from Oodeypore (I. 2 and VII) are also not described in the text, but are in fact inserted by an after-thought, the first as an attempt to give some idea of the wonderfully beautiful combination of architecture and lake-scenery, so characteristic of Rajputana, in a locality still surprisingly little known. As for the temple (No. VII), almost the only notice I find of it is in Major H. H. Cole's First Report on Ancient Monuments, p. clxxix, where he draws attention to its astonishingly late date, a.d. 1734. As the photographs illustrating this Report are not generally accessible, I publish this, though it is by no means all I could wish it to be, until a better appears. The condition of photography in India, I may here observe, is most unsatisfactory. The ordinary European firms charge for views prices that I may characterize, from knowledge of the actual cost of photography in the country, as most exorbitant. I found however one distinctly able and enterprising photographer, somewhat more moderate in charge, Lāla Din-dayāl, a Digambara Jain at Indore, who seems to have brought to bear on our modern art-science some of the traditional art-feeling of his sect. For the sake of those readers who are interested in Indian architecture I may mention that this photographer has a London agent, Mr Farrer of Hanway Street, W.
LIST OF ILLUSTRATIONS.

VIII. Inscription No. I. . . . . . . . to face p. 72
IX. II. . . . . . . . . . . . . . . . . p. 75
X. III. (a photographic reproduction of part of the back of a paper squeeze) . . . . . . . p. 78
XI. { 1. Inscription referred to at p. 14, l. 8
       2. No. IV. see pp. 4, 79
       3. " VII. " 29, 81 } from squeezes, to face p. 79
XII. Inscription No. VI. (from squeeze) . . . . . . . . . p. 81
XIII. "VIII. ( " " ) . . . . . . . . . p. 82
XIV. "IX. (from a rubbing) . . . . . . . . . p. 84

LITHOGRAPHS.

1. Courtyard of the caitya, Svayambhūnāth-hill,
   Nepal . . . . . . . . . . . . . to face p. 5
2. Kvaccha-deval, Patan . . . . . . . . . . . . . . . p. 11
PART I.

ARCHAEOLOGICAL AND GENERAL REPORT.

My tour in Northern India commenced at Bombay on Oct. 22nd, 1884.

After landing I lost little time in making the acquaintance of Pandit Dr. Bhagvānālāl Indrajī, whose researches in Indian antiquities, chiefly published in the Indian Antiquary, are well known both in India and Europe. The Pandit resides near the Valkesvar shrine—a celebrated and most picturesque place of Hindu pilgrimage, situated in strange juxtaposition to the fashionable European quarter of the Malabar Hill. In his house is a large and interesting collection of coins, copperplate grants and other antiquities. Amongst other objects I may note in particular a double-headed figure covered with inscriptions in the rare and interesting Ariano-Pali character. It is much to be desired that the Pandit or some other antiquary should publish some account of this monument.

Having made no extensive study of Indian numismatics, I offer no opinion as to the exact value of the Pandit’s collection of coins, which is however strongly representative of the Gupta period; but as the Pandit has probably made more extended scientific travels than any other native of India, and these

1 The Pandit was presented with the honorary degree of Ph.D. by the University of Leiden, already distinguished for its Orientalism. I trust that our own Universities will some day do honour to themselves by following this example, especially if, as seems likely, some distinguished native scholars are induced to come to Europe for the Orientalists’ Congress of next year.

B.
always with an antiquarian object, it doubtless represents a
great diversity of place as well as time. I have little doubt
that Dr Bhagvänlāl would readily respond to requests from
institutions like the University or the British Museum for
copies or impressions, from which possibly exchanges of duplic-
cates could be arranged.

My more particular purpose in seeking the acquaintance of
this great scholar was to gain some advice as to my journey to
Nepal. The Pandit himself spent four months in that country
in the year 1880, and published some valuable and interesting
inscriptions, copied by him there, in the *Indian Antiquary* (Vol.
suggestion of my friend Professor J. G. Bühler of Vienna, who
had kindly written to Dr Bhagvänlāl to interest him in my
journey to Nepal, I sought to induce him to accompany me
thither; but after some hesitation my proposal was declined on
the ground of numerous literary engagements. I may state
here, however, that on my return to Bombay the Pandit ex-
pressed regret that he had not gone with me, and further added
that, should I visit Nepal again, he would accompany me both
to Kathmandu and to some other parts of the country, which I
shall mention later on.

I cannot however speak in too warm terms of the kind and
friendly way in which this eminent scholar placed at my disposal
the very exceptional experience he had gained, as the only
scientific traveller who had visited this secluded country un-
encumbered by all the restrictions placed there on Europeans. I
not only profited by numerous conversations with him during my
hurried stay in Bombay, but also received after my departure
several letters containing valuable hints and information as to
the whereabouts of objects whose existence the Pandit had
ascertained without being able to publish a description of them.

In Dr Bhagvänlāl's collection are also several early MSS.
from Nepal, from which I obtained some fresh dates supplement-
menting the chronological table of the kings of Nepal occurring
at pp. xii. sqq. of my Catalogue. These are given in Appendix
III. below.
On leaving Bombay for the interior I made a short detour to the great cave of Kārli, certainly among the most solemn and impressive of all the temples of the world, deeply interesting as a monument alike of the stately magnificence of ancient Buddhism, and of constructive religious art, enhanced by the venerable records with which its stones are covered. After a preliminary visit to Benares I proceeded by the Tirhut State Railway to Motihāri. I passed the Nepalese frontier near Phulwaria, not without considerable annoyance from the officials, and arrived in Kathmandu on November 9th.

Here I occupied the travellers' bungalow belonging to the Government of India, and during each day was entertained by the Resident, Mr C. Girdlestone, whose kind cooperation in forwarding several of the objects of my visit I desire cordially to acknowledge. The first of the few days I was enabled to spend in Nepal had to be given up to inactivity, as the Resident considered it unadvisable to visit the city, especially for the purposes of archaeological search, without acquainting the Durbar with the objects of my mission. I utilized the time, however, to some extent in preliminary work for my chief object, the acquisition of MSS., by several conversations with the Residency Pandit Indrānand, the son of the late Pandit Guṇānand, one of the collaboreurs in the History of Nepal compiled by Dr Daniel Wright, and published by the University. Such success as I had in my main object was almost entirely due to the exertions of this Pandit, to whom I am also much indebted for very attentive and courteous guidance in visiting several of the more distant localities of archaeological interest. I also

---

1 I leave the spelling of this name without diacritical marks, because I do not care for such marks in geographical names where they are not absolutely necessary as guides to an intelligible pronunciation, also because there seems great doubt as to the exact form in this case. The native chroniclers seem always to use the quasi-classical form, Kāntipur; Dr Hunter's Gazetteer has 'Khatmandu (Kāthmāndu)'; another Sanskritised form (giving a real or attempted derivation) is Kāśthamandapa (see my Catalogue, p. 100); the writer of the recent history of Nepal in Bengali, a native of Nepal whom I met in his exile, writes Rātmunda. In any case, let me observe that the first syllable is long (a as in 'bath'), while the accent is on the second syllable.

1—2
profited much by the cordially rendered assistance of the Residency Mîr Munshi, Durgâcârama Mîra. The Pandit had already gained particulars as to a list of desiderata which I had forwarded to the Resident by post: he had also obtained one MS. on approval, which I ultimately purchased. See Classified List of MSS. in Part II., § xi. No. 2.

On the 12th November I made a beginning of practical archaeological work by visiting some of the places in or near the town of Kâthmandu in which inscriptions had been found by Pandit Bhagvânîlal in 1880.

The very first and nearest of these seemed to illustrate forcibly how desirable it is that opportunities should be taken to reproduce these documents while they still exist.

This was the short inscription of Amśuvarman [Indian Antiq. Vol. ix. (for August, 1880), No. 8], which is described as at Satdhârâ near the Râñipokhra tank. The whole masonry of the place round the spring seems quite recently to have been demolished, and heaps of brick rubbish are lying about in all directions, the whole spot as far as the tank being now included in the parade-ground. I found no trace of the inscription, so that it would seem that the Pandit was only just in time to preserve a record of it.

I next visited Lagan-tol, within the town, and there saw the originals of Nos. 3 and 4 of Pandit Bhagvânîlal's series, and can testify to the great accuracy of the published reproductions of these, as I examined the dates in particular with considerable care. Near the site of No. 4, at the opposite side of the temple of Jaisi, is a specimen of a class of inscription of which I found several instances in Nepal, viz., a stone at the end of a conduit in which was formerly a spout, inscribed with the date and name of donor. The present inscription is given in full in Appendix I. with facsimile. It is dated [Çriharsha-] Samvat 151 (A.D. 657), and records the donation of the conduit with certain measures of land by a matron named Bhojamati to the temple-committee of Lanjâqval for their perpetual enjoyment thereof.

On November 14th I visited the famous hill of Svayambhûnâth, of which a description, together with early myths
CAITYA OF SVAYAMBHŪNĀTH.
NEPAL.
concerning it, is to be found in Dr D. Wright's work on Nepal, pp. 23, 79 sqq. I give a view, drawn from an imperfect negative of my own, of part of the great central mound, with a curious collection of smaller stūpas of slate and stone with which the courtyard is crowded. I ascertained from some of the priests of the shrine that several Sanskrit manuscripts, including a palmleaf 'Asśṭasāhasrikā,' a paper Lalitavistara and others, were preserved here. They declined, however, to exhibit them, the custom being to produce them only on special religious occasions for the adoration of the faithful. How intelligent would be the use of such books may be inferred from the circumstance that even the chief priest to whom I addressed some simple Sanskrit phrases, did not so much as attempt to answer me in the classical language—a point of honour with every decent pandit in the plains of India.

During my pilgrimage to the shrine I found remains of an early inscription on a fallen and broken lāṭ or votive pillar, now lying along the side of a well in the courtyard. It may be seen in the illustration just at the feet of the group of garlanded worshippers and others. The inscription is at present a mere fragment, as the lower part is broken, and the upper part is worn and has been partly recovered with a thinly scratched (and to me illegible) modern inscription. The character, however, of what remains is of decided Gupta type, quite distinct from the Amśuvarman group of the viith cent. A.D., as may be seen at once from the archaic forms of क, ख and other letters, which resemble typical inscriptions of the fourth and fifth centuries; so that we may fairly infer that the shrine has an antiquity of some 1400 or 1500 years—a consideration which is interesting when taken in connexion with the literature of the spot, namely the various redactions of the Svayambhū-Purāṇa, as to which it may suffice here to refer to the citations in my Catalogue of the Buddhist Sanskrit MSS. in the University Library, p. 7. Up to the present time I have not succeeded in obtaining from the few lines that are even partly legible anything of sufficiently connected interest to make it worth publishing. I also took a photograph (not now
published) at the base of the great flight of steps leading up
the hill, shewing a figure of Buddha between two lions of
archaic character. The figures and numerous small stūpas here
are surrounded by numbers of small tablets deposited by
Tibetan pilgrims. Most of them bear the familiar ‘om mani
padme hūṃ’ in the characteristic raised (not incised) letters.
A living representative of these pilgrims was standing in the
foreground.

In the latter part of the same day I was favoured with
an interview with His Excellency the Mahārāja or prime
minister of Nepal, Rāṇa-uddipā Śimha. On the same occasion
I had the pleasure of meeting General Khadga Śamsher
Śimha, who by his friendly courtesy and excellent knowledge
of English was of great assistance to me on this and several
other occasions. There was also present the Durbar pandit,
Vācaspati, who conversed in clear and excellent Sanskrit, in
which also the Mahārāja (who is evidently much interested
in the classical language) occasionally joined.

I then explained my objects in visiting Nepal, briefly refer-
ing to the work recently done by myself and by others on the
literature and antiquities of the country. Permission was granted
to see the Durbar library and also to copy inscriptions and to
photograph buildings. I also made some suggestions as to the
desirability of viewing some very ancient manuscripts and other
documents mentioned to me by Dr Bhagvānlāl Indrajī as in
the possession of Buddhist and other religious establishments,
and a promise was made that efforts should be directed towards
procuring access to these, by having them brought to the
Durbar or otherwise. Judging by the great trouble that was
taken to show me the Mahārāja’s own MSS., it may fairly be
supposed that, had my stay in the country not been curtailed
as it was, some of the hopes thus raised might have been rea-
lised. On the following day I visited Bodhnāth (described in
Wright’s History p. 22, with a picture1, and the legend of its

1 The place is really flat; the apparent elevation behind the mound is
obviously due to a desire on the part of the Doctor’s native draughtsman to get
in as many buildings as he could.
foundation at p. 100). The shrine seems almost entirely kept up by Bhotiyas and Tibetans. The adjacent village abounds in small Tibetan inscriptions, mostly of very modern appearance. I took a rough copy of a single specimen of these.

On the 16th November I made my first visit to the interesting old town of Pātan, formerly called Lalitapur or Lalitapattan, only 2½ miles from Kathmandu, but long the seat of a separate monarchy, and at present the chief seat of the national Buddhism. A photograph is published by Hoffinan of Calcutta, which gives some idea of the singularly diversified and picturesque effect of the group of temples in the great square of the old Durbar there. They appear to be mostly of the xvith and xvith centuries: and from inscriptions written in Newari, and therefore not reproduced here, I gained some particulars as to the genealogies and dates of the kings of this period, which I have incorporated in the revised table of kings supplementary to that published in the introduction to my Catalogue. See Appendix III. In a street leading through a small drill-ground, eastwards from the south-east corner of this square, I discovered two inscriptions of the viith century, adjacent to wells called respectively Gairi-dhārā and Sun-dhārā.

The first is dated [Cāharsha-] Saṃvat 82 (A.D. 688) and records the provision made by a monarch for the due worship of a divinity as well as for the repair and cleansing of the shrine. The residue (pariceśha), if any, of the grant was to be used for the feeding of "the Bāçupatās and Brahmans." The executive officer of the grant is a Yuvarāj whose name seems to be Skanda-deva. The stone is much weather-worn at the top, but many of the remains of incisions, though nearly flattened down, are fairly legible. The experience of a stone like this showed the importance of supplementing any system of estampie or other copy from contact, by photography. At the same time I have unfortunately to add that the risks of the latter process were exemplified by the fracture of the glass of my negative, which I therefore do not publish, but give in Appendix I. an autotype

1 See my Catalogue of Buddhist Sanskrit MSN., Introd. p. x.
reproduction of part of the back of my paper copy, so that the letters appear raised instead of incised as they are in fact.

The Sundhārā inscription is dated [Cṛiharsha-] Saṃvat 34 (A.D. 640) and records a grant, from a king whose name is now lost, but doubtless Ançuvarman, of land near the village of Mātiṇ, the assessment (piṇḍāka') of which is to be handed over to the Pāncālikas, elsewhere endowed both by Ançuvarman and his successor Jishṇugupta (Bhagvānlāl, Inscr. 7 and 10), as a permanent endowment for the repair of a building which the king had recently restored after considerable dilapidations had occurred. As to who the Pāncālikas were, we have no certain information. Dr Bhagvānlāl in his note (26) on his 7th inscription tells us that “the word Pāncālika seems to be a technical expression corresponding to the southern Pāncakulika and the modern ‘Panch’”: with which we are to compare the modern temple-committees called guṭṭhī. In the History of Nepal as translated by Dr D. Wright, the term does not seem to occur, but at p. 163 we find that (many centuries after this) a town Panāvatī (now Panautī) was founded ‘near the Prayāga-tīrtha of Nepal, celebrated in the Shastras, on the site where the Pancāla-des formerly stood’; while on p. 133 we are told that Ançuvarman, who was reigning at the date of this inscription, “went to Prayāga-tīrtha and persuaded [the deity] Prayāga Bhairava to accompany him to Nepal.” May we conjecture (until further evidence is forthcoming) from these confused and mythical traditions that the Pāncālikas were a band of settlers, whom Ançuvarman introduced from the Kanauj and Prayāg (Allahabad) districts and whom he sought to propitiate by grants of territory and general endowment?

Near the inscription, on the opposite side of the open square in which it stands, is a small group of images in high relief with a votive inscription in verse recording that in [Nepal] Saṃvat 203, Vāṇadeva, son of a king (bhānātha) Yaçodeva, erected this image in honour of the Sun-god, which had been

---

1 See Bhagvānlāl’s Inscriptions, foot-note 31.
FIGURE OF SUN-COD WITH INSCRIPTIONS (NO. V.)
planned by his mother. Two points of interest attach to this group, of which I accordingly made a photograph, now reproduced. (1) In view of the comparative rarity of sun-worship at the present day, it is important to get a dated figure of the deity with his attendants. In illustration of this I may mention that none of the pandits to whom I showed the photograph recognised the figure without the inscription, excepting only Dr Bhagvänlāl, who tells me that he means to publish some notes, which will surely be most acceptable, on sun-cult in India. (2) Yaçodeva being unknown as a king of Nepal proper, it is reasonable to suppose that he was a neighbouring petty rāja; as such he may have been the father of the first of the new line who about this time (Wright p. 160, and Bhagvänlāl, Ind. Ant. Dec. 1884) took possession of the Nepalese throne. It is true that the first of this line is called Vāna-(Bāma-)deva, not Vānadeva; but such errors of a letter where the sound is similar are not uncommon in these vançāvalīs: thus Ananda, known to us from the MS. colophons, is always called Nanda in the chronicles; so too his successor is variously called Mitra and Amṛita. I suppose, then, Vānadeva to have been at this time (A.D. 1083) intriguing (cf. Wright, l.c.) as yuvarāj with the people of Patan and to have enjoyed his two years of sovereignty about three or four years later. See Appendix III.

About 20 yards up a lane leading southwards from the same square is a conduit stone with a line or two of chipped and obliterated letters of archaic type.

The next day was occupied by second visits to the inscriptions near the Jaisi temple in Kathmandu and to Svayambhūnāth hill to further the investigations summarized above.

Nov. 18, 19. After a day spent chiefly in work connected with MSS., I walked to the charmingly situated shrine of Gokarna, and attempted to reach from thence the hill of Chāngunārāyaṇa, but being misdirected, had to postpone the visit to another opportunity, which, I regret to state, did not occur. I have written to Nepal, however, for a copy of the missing parts of Pandit Bhagvänlāl’s reproduction of the im-
portant inscription there, and venture to hope that after the general progress made in the country since the Pandit's attempt seven years ago, no difficulties will now be experienced in getting the whole copied.

On Nov. 20 I visited Kirtipur, but failed to find any early inscriptions; but on my return thence through the southern part of Kathmandu I discovered a conduit inscription in a place called Varam-tol. It is dated [Nepal] Saṃvat 259 (A.D. 1139), by a curious coincidence the same reign and date as Add. MS. 1643, second colophon, in our University Library. The characters have a special interest as being, I think, hitherto unnoticed in inscriptions and bearing a very distinct analogy to the hooked-top written character of the period, peculiar to Nepal, as to which I may be permitted to refer to my remarks in the Palæographical Introduction to my Catalogue of MSS. from Nepal. See Appendix I.

The language of the inscription is somewhat faulty in its Sanskrit and relates to the construction of the conduit.

Nov. 21. The archaeological work of the next day was chiefly in Kathmandu.

Here I took a photographic view now produced in autotype of a portion of the great Durbar-square, often photographed from different points. I selected the Kunāri-deval at its S.W. corner as a typical Nepalese temple, showing in the background a building somewhat characteristic in style, which Dr D. Wright explains to me to be an annexe to the Durbar, used on ceremonial occasions.

Further I selected a stūpa in a court behind the houses in a narrow but busy street leading northwards from the square and called Eṭṭā-tōl, as an example of this kind of erection still found even in the middle of the larger towns, and usually standing, as this one does, in large open squares which must be of great sanitary advantage in a place where to western notions every law of health seems reversed.

---

1 See the Indian Antiquary, Vol. ix. 160.

2 Dr Daniel Wright's remarks (History of Nepal, p. 12) are not at all too severe from a European doctor's point of view. I can only say that the con-
KVACCHA-DEVAL, NEAR PATAN.
NEPAL.
In the vicinity I found an inscription dated [Nepal] Sambat 818 (A.D. 1698), reign of [Bha]skaramalla (see Revised Table, Appendix III.).

Nov. 22. On this day a second visit to Patan yielded some of the results anticipated in the account of the place given above, and I also took occasion to photograph the Kvaccha-deval which stands outside the town to the N.E. and near the river. From my photograph a lithographic drawing has been made, which is now published. My visit to this temple was due to a drawing (No. 21) in a series prepared some 50 years ago for Mr Brian Hodgson, at once the greatest and least thanked of all our Indian Residents, when in charge at Kathmandu.

Mr Hodgson kindly lent me the series for my journey and the present report: and has directed that it is to be hereafter deposited in the India Office Library. I observe that in the drawing in question a smaller, two-storied, temple is added to the right hand of the large one. This is stated in a foot-note to be "Sacred to Sarasvati, built by Tejnum 567, Newar era"; but there is no trace of this building now. It would be interesting to learn how it disappeared; it was certainly not pulled down to gain room, as the temple stands quite beyond the town. It occurs to me as possible that Mr Hodgson's native draughtsman, a weak point with whom was trying to get too much into a picture, inserted a temple from some other place to make a pleasing composition. If I could make a longer visit to Nepal, I should certainly try to clear up this point, as 567 (A.D. 1447) is somewhat early for such a building as that shown in the drawing.

Near the N.W. corner of the town stands the temple of

dition of an ordinary eastern town, say Cairo or Benares, gives one no idea at all of Kathmandu. The nearest thing I found in India were some terrible lanes in the native capital (in most respects so 'advanced') of Jeypore. But as the people seem stronger and far more active than most of the inhabitants of India, sanitary criticism is a little disarmed. It would be certainly a pity, and moreover useless, as Dr Wright points out, to destroy the old buildings, often so charmingly picturesque, simply to apply laws made for a less hardy race. I am bound however to add, that since I left Kathmandu, and indeed since I wrote the above lines, a very severe outbreak of cholera has occurred in the town.
Kumbhećvara (Śiva), which I have selected for illustration as a fine and hitherto unnoticed specimen of Nepalese architecture. In the extensive and picturesque courtyard of this temple are several inscriptions. The earliest is clearly and evenly cut on a slab of slate, so smooth as to allow of my making a heel-ball copy. The inscription is dated in Nep. Saṁv. 512 (A.D. 1392), and records the foundation of the temple by one Jayabhima to promote the recovery of his wife from a fever; Śiva however took her to his heaven; but the husband kept his word, and with the consent of his second wife Abhayalakṣmi and his sons, built a lofty temple (prāsāda) to Śiva Kumbhećvara with torans (trabeate arches), in place of the mere dwelling-house (āvāsa) which had housed the god before. He likewise cleared the ground and surrounded it by walls, subsequently adding a square-built treasury (?) (chāturmukhakoça), which, as well as the temple, he enriched with precious ornaments. I had not time to work out fully the archaeology of this fine temple, but I noted on the main building a long inscription dated 921 (A.D. 1801), apparently referring to a restoration. See the autotype reproduction of my negative.

On the outskirts of the town are the Ipi-tūda chaitya-mound and the Ipi-vihāra. The former is of simple form and preserves the wooden poles which appear in Mr Hodgson's sketch of the place¹. To the latter, which seemed a typical and ancient vihāra, I was not allowed entrance beyond the door. In all matters of this kind I always found the adherents of Buddhism—once the most liberal of religions—more superstitious than the lowest of the Hindus and as intractable as the most bigoted of the Jains of India.

Close to the above-named temple is a building, obviously a Buddhist vihāra, to which, as it has passed into the hands of Hindus, being now a "Bhagvan-deval," I gained access, and photographed the quaint courtyard, in which may be still seen all round the latticed apartments where the reading of the law

¹ Dr Wright does not give this chaitya any special name. It is No. 3 in his note on p. 116 of his history.
TEMPEL OF KUMHÉŚVARA, PATAN.
Photographed by the Author.
and other religious exercises were carried on. See the autotype reproduction.

On Nov. 23—24 I made a two days’ visit to Bhātgāon, staying there in a house kindly placed at my disposal by H. E. the Mahārāja.

To the right of the temple of Bhairava, in one corner of the great square, I found an inscription of Yakshamalla dated N.S. 560 (A.D. 1440), of which I took a rough squeeze.

Near the celebrated brass gate of the palace I noticed an inscription of Raṇajitamalla, dated N.S. 874 (A.D. 1754), the latest date of any document that I have observed previous to the Gorkha conquest.

In this town I obtained direct access to a collection of MSS., several of which were in Bengali or in Maithili character and dated in the peculiar local Lakshmana Sena Saṃvat (A.D. 1106). Amongst others I noted a copy of a rare grammatical commentary, the Bhāshāvyārtī by Purushottama, and portions of a work called Nyāyaçastrasrāmṛiti written at Kathmandū in the viith century of Nepal: a Newari commentary was added to the text and the work seemed similar to the ‘Mānava-nyāya-cāstra’ of Nārada, subsequently purchased by me at Kathmandū. In Dhruva-ṭol I found a small and fragmentary inscribed slab in the centre of a raised platform now chiefly used for threshing.

Further up the winding lane which forms the chief street of the town, in a place called Golmāḍhi-ṭol, I found another inscription in more perfect condition. This I have already published in the Indian Antiquary for 1885. As there stated, the inscription is to be compared with others of the same two rulers in the series already referred to (see the Indian Antiquary, Vol. ix. pp. 169 foll.) edited by Drs Bhagvānlāl and Bühler, which give the dates of Saṃvat 34 and 39, referred to the era of Čriharsha and thus corresponding to A.D. 640—46. Independently of Nepalese evidence, we know from Hiuen Thsang that Amṇuvarma flourished in the first half of the viith century A.D.; so that the date of the present inscription, 318, accords perfectly with Al-Berūni’s Gupta-Vallabhi era.
of A.D. 319\(^1\), as we thus get for the inscription the date of A.D. 637, which admirably accords with what we know already of the two rulers just named. Compare now the continuation of the above-cited paper in the *Indian Antiquary*, Vol. XIII. p. 422, etc. I of course photographed this stone, and the reproduction from my negative is given with my transcript in Appendix I.

The other inscription, as far as it remains, is a duplicate of the same proclamation addressed to the same villagers, together with the inhabitants of several other districts, the boundaries of which are accurately given both by the cardinal points and by land measurements. A reproduction of a portion only of my squeeze of this inscription is given in Appendix I., and this merely on account of the dissimilarity of the *style* of character from the other. Though of course contemporaneous, the writing is freer and more sloping, and, so to say, cursive in effect.

Later on I took note of two more inscriptions: the first near the temple of Nārāyana in Khaumār-tol, the second in a *math* or quasi-collegiate establishment, behind No. 12 Valacche-tol. I regret that the crowd of idle followers who pursued me into the quiet little courtyard where this inscription, with some others of later date, was fixed, so disturbed the tenants of the *math* that, on returning to take a copy, I found the door closed against me. I generally found, I may observe, that, in Nepal, where Tibetans and Chinamen attract no notice, the mere dress of a European is sufficient to draw a train of 30 or 40 idlers, which would soon be doubled if an object like a photographic camera were produced.

It may be noted in illustration of the force of Hindu customs in Nepal just as in the plains, that I observed during my walk through the town a picturesque group in a courtyard listening to a reading of the Bhāgavata-purāṇa from the lips of a demonstrative *guru*, who spoke the *lokās* with much gesticulation and a peculiar unctuousness in the delivery of words like *Parames-

---

\(^1\) See Fergusson's *Indian Architecture*, Appendix, and Oldenberg's Paper on Indian dates, translated in *Indian Antiquary*, x. (p. 268, foll.).
varu, that quite gave the effect of "the blessed word Mesopotamia." I fear there were not a dozen people in the town who could understand the Sanskrit of this work any more than the women and children who piously formed part of the congregation, and it is rather characteristic of a good deal of such religion, that the chance passer-by, who might have understood, was not allowed beyond the threshold.

My second day at Bhātgāon was partly occupied in photographing inscriptions and other objects. I also took a rough squeeze of the inscription of Yakshamalla noted above.

On this day I made some further efforts in my search for MSS., and my success was greater than I expected, but my negotiations were, I fear, interfered with by the officiousness of the Nepalese mukhya, or guard in attendance on me. As a general rule I had nothing to complain of in the demeanour of these men; on the contrary, on several occasions, so far from acting as spies or standing in the way of my investigations, they were of great use in overcoming the stupid prejudices against strangers manifested especially by the Buddhists of this country.

Nov. 26. After a day spent in work at MSS., with only short excursions, I made a third visit to Patan.

After photographing one of the inscriptions noted above, I explored as carefully as possible the western side of the town. Here, in a place called Puṃcaligavāhār, I found a water-spool inscription bearing characters of the same period as those of the Mānadeva inscription noted above at p. 10. Both the dates however and the king's name are so far chipped away as to be, I fear, quite beyond recovery.

Not far from the same place I found a small tablet of slate dated N.S. 523 (A.D. 1403) and recording in Newari, mixed with Sanskrit, a religious donation "in the reign of the Yuvarāja Jayadharma-malla." In A.D. 1400 (Cutal. Introd. p. ix. and table), we find from the colophon of our University Library MS. Add. 1664 a triple regency of Jayadharma with his two younger brothers: from this inscription it would seem that in 1403 Jayasthiti was still alive (as Jayadharma is called
yuvarāja), but had abdicated at some time subsequent to A.D. 1392 in favour of his three sons; while subsequently the eldest superseded the other two in the regency. Finally in A.D. 1412 we find the second brother Jayajyoti\(^1\) perhaps reigning alone. It is a curious illustration of the irregularity of the Nepalese chronicles that none of them, including that recently\(^2\) commented on by Dr Bhagvānilāl Indraji, make any mention of these three brothers, but agree in making Yakshamalla the son and immediate successor of Jayasthiti. Compare the revised table of kings of Nepal in Appendix III.

I proceeded next to photograph the picturesque tank known as Chāyavāhā. The Buddhist stūpa on the left bears inscriptions dated N.S. 577 and 579 (A.D. 1457—9).

The whole scene was selected as a favourable and characteristic specimen of the picturesqueness of the Nepalese town, showing as it does specimens of the tumular and pagoda styles of Nepalese religious architecture, and of the equally characteristic domestic work with carved wood fronts and overhanging eaves.

Nov. 27. On this day H. E. the Mahārāja kindly sent me a number of coins to examine. All with one exception were Nepalese silver of the xvith and xvith centuries. I have noted a few dates and kings' names, not hitherto noticed, in my revised table of kings given below in Appendix III.

But the great event of this day was my visit to the Mahārāja's library. I did not, however, enter the room in which the books are usually kept, but the whole collection, consisting of many thousands of MSS., was brought for me from the palace to the Durbar-school building. So much trouble having been taken for my convenience, I made no enquiries as to the library room itself. Possibly the books are usually stored in one of those small rooms in which some of the best Indian collections of manuscripts (e.g. that in the splendid palace at Oodeypore)

\(^1\) Catal. p. 155 ad fin.
\(^2\) Ind. Ant. Dec. 1884, p. 414. In preparing this Report I have also made use of a MS. of the Vançāvali (acquired through Dr Wright by the British Museum), as far as my scanty knowledge of Hindi enabled me to verify statements from its crabbed dialect.
are even now kept and which contrast so curiously with European ideas of a commodious library. If this be the case, we must hope that educational progress, now, we trust, commencing in Nepal, will extend to the affording of still greater and more regular facilities for the study of the unique literature of the country preserved in this collection of MSS., in many respects, as we shall see, the finest in India.

Several pandits were assembled to assist me, among them Damaruvallabha Panta, known as a scholar beyond his native country and now teacher of Sanskrit in the pāthsālā. As to the obliging library-staff, I will only say that, however the books are kept, they are found with a quickness that many a European library cannot equal. As far as I know, I am the only European who has seen this collection, but some information as to its contents has on two occasions been placed in European hands.

One of these accounts is to be found in the lists sent to the University Library by Dr D. Wright, of which an abstract is given in my catalogue at p. 17: but I always understood that, so far from having seen the collection, he had doubts as to its existence; hence the remark there added, “It is impossible to say whether such a collection really exists,” a statement which I am now glad to be able to reverse.

Another account is to be found in an official paper—like so many others, unknown to the few whom it might really benefit—kindly unearthed for my enlightenment by Mr A. Mackenzie, Home Secretary to the Government of India, at his office in Calcutta, during my subsequent visit to that place. It bears the somewhat strange title: “List of Sanskrit Works supposed by the Nepalese Pandits to be rare in the Nepalese Libraries at Khatmandoo.” At the end occurs the subscription:

“R. Lawrence, Resident, Nepal Residency.

The 2nd of August, 1868.”

1 The very existence of the building in which I saw the books is a proof of this. Ten years ago (1875) Dr Wright wrote, “The subject of schools and colleges in Nepal may be treated as briefly as that of snakes in Ireland—there are none.” Now we have at least one building in which both English and Sanskrit are taught, and, as I have every reason to believe, well taught.
That both this and Dr Wright's lists refer to the real collection seen by me, was proved by the classes of literature, which correspond exactly, in name and in number of books, with the rough but classified list of books which was first placed at my service at this visit to the library. There have been, however, very numerous accessions: nor can the rough list be anything like complete, for the MSS. in the library are counted not by hundreds merely, but by thousands.

I may add that I mentioned to H.E. the Mahārāja, a possible application for copies of works in the library, and found from the pandits in charge that the services of a copyist could be readily secured. I trust therefore that efforts will be made to obtain copies of some of the rare works which I now proceed to mention.

In Grammar (vyākarana):

Library No. Page in Lawrence's list.

1558 9 Cāndravyākarana, with commentary by Dharma-dāsa. Palm-leaf; 159 leaves, 20 inches by 2; straight-topped character of XII.—XIII. cent., comparable to that of Add. 1648.

It would be of especial value to our library to obtain a copy of this fine MS., as we possess the only fragments of this grammar known to exist in Europe. My present acquisitions have all but completed the text, while we have several fragments of unidentified commentaries, which this MS. would put us in the way of assigning to their authors.

Library No. Page in list.

424 ... Bhāshāvṛitti, by Purushottama, with commentary called Bhāshāvṛitti-paṇḍitā by Viṣvarūpa. Palm-leaf, Bengali writing.

I have remarked above, p. 13, on the rarity of the text. This commentary is, I believe, quite unknown.

I next give a list of plays, of which the first only appears in Lawrence's list:

1. Amṛitodaya nātaka.
2. Bhairavānanda, by Mañika, produced under Rāja Jayasthiti
3. Malayagandhini.
4. Vidyātilaka.
5. Vimrālapana (i).
6. Çrikhaṇḍacaritra.

None of these plays have been met with in India. I had
unfortunately no time to examine them and to find how many
were, like No. 2, local productions.

In Jyotisha (astronomy and astrology) I took notes of what
seemed to me new, chiefly on behalf of Dr Thibaut of Benares,
who is doing important work in this branch of literature. On
my return to Benares I found that most of the works I had noted
were unknown to him and to his accomplished astronomical
pandit, Sudhākara Dube, of whom I shall speak later on. I may
add that, though I can pretend to no special knowledge of the
subject, so as to sift astronomical wheat from astrological chaff,
I believe the works whose titles I subjoin to be of considerable
rarity.

<table>
<thead>
<tr>
<th>Library No.</th>
<th>Page in Lawrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1459</td>
<td>11 also 3</td>
</tr>
<tr>
<td>1215</td>
<td>...</td>
</tr>
<tr>
<td>1202</td>
<td>...</td>
</tr>
<tr>
<td>1196</td>
<td>...</td>
</tr>
<tr>
<td>293</td>
<td>...</td>
</tr>
<tr>
<td>1572</td>
<td>10</td>
</tr>
</tbody>
</table>

Adbhutadarpana.
Jayācārya, by Narapati, with commentary (Jayalakshmi). Extracts from text only at Oxford (Anfr. Cat. 399 b).
Mahāsaṅgrāmaratnakarandaka.
Jayalakshmīśāryodaya. An old copy.
Saṃhitāvṛti, by Meghapāla, 410 leaves.
Nakshatramālā, by Jaganmohana.

Besides, I noted copies of the Rājamārtanda-jyotishapanjikā
(No. 1210) and the Vasantarāja (No. 1011, an old copy) and the
Horāsaṅkhya (No. 1169), a part of the Toḍarānanda of Toḍaramalla. See Lawrence, p. 11, where also occur the titles
of several other rare works. The collection having been formed,
as I was told, by the late Sir Jung Bahādur, and thus probably
collected by Hindu pandits, it was not to be expected that a
large number of Buddhist works would be included; none
indeed are mentioned in Lawrence's list; there is however a small number, and amongst them the following.

<table>
<thead>
<tr>
<th>Library number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>772</td>
<td>Abhisamayālaikāra, a commentary on the Prajñāpāramitā, by Haricandra, 158 leaves, with 7 lines on a page, in the characteristic hooked character. Doubtless the same as the commentary at Calcutta. See Rājendralal Mitra's Nepalese Buddhist Literature, p. 194, line 12.</td>
</tr>
<tr>
<td>772 (?)</td>
<td>Bodhicaryāvatāra, followed by another work, 50 leaves, 12 × 2 inches, various Nepalese hands, xiii—xivth cent.</td>
</tr>
</tbody>
</table>

My opportunity of examining this fine collection was only for the tantalising space of about four hours, for on the following day, when by this time I was just getting my arrangements for the acquisition of MSS. into good working order, I was obliged, owing to an intimation from the Resident given some days before, to leave the Government bungalow, which I had been occupying during my stay. The reason of this was an official visit from an officer of the Public Works Department. I regret extremely, on my own account and for those interested in my journey, that this circumstance should have put an abrupt end to my visit. Had I been fully aware of the conditions under which I resided in Nepal, I should have made negotiations (and these would have been, as I infer from subsequent experience, of a simple kind) for permission to occupy the tenement for a much longer time. As it was, I had no alternative but to leave the country.

---

1 Mr Girdlestone had kindly arranged with the Durbar for a permit to visit two towns in the Tarai, both unknown to scientific travel; but the want of a pandit or native agent to accompany me decided me not to avail myself of this privilege. Should I be enabled to visit Nepal again, I have little doubt the pass could be renewed, and I should then make a point of securing the assistance of some person like my friend Pandit Bhagvānlal. Is it too much to hope that the government of Nepal may some day see their way to do something in the cause of archeological research in their country, so rich in records of the past? We note with satisfaction that several of the more enlightened native states, like
I believe it will be seen from the foregoing pages that I found sufficient archaeological work to keep me busily occupied during my brief stay. My collection of Buddhist and other MSS. acquired in Nepal more than realises my own expectations of the probable success of even a much longer stay.

The architectural studies which I had proposed to myself were almost entirely precluded by want of time. I had as a rule barely time to put down my notes of dates, etc., and on no occasion could I feel that time permitted the taking of measurements and accurate observation of details, to which Mr Fergusson refers in his work on Indian Architecture (p. 299 sqq.) as a great desideratum for the proper study of this interesting chapter of Oriental art-history.

After several days' uneventful journey I reached Calcutta, where my work was much helped by the friendly and scholarly kindness of Dr Hörnle and of Mr C. H. Tawney, formerly Fellow of Trinity College, to whom indeed, as already intimated in my preliminary Report, I am also indebted for help elsewhere in India.

Here no MSS. are to be had (so far as I know), except perhaps a few modern works from Orissa, of which I have brought one specimen. This is merely a Bhāgavata-purāṇa, which the owner, Mr L. J. K. Brace, Assistant Curator of the Botanical Gardens, desired me to present to the British Museum, in connection with certain botanical specimens of which I proceed to speak.

I visited the Botanic Garden of Calcutta—the most beautiful of the kind I ever saw—mainly to obtain dried specimens for the University Library of the various kinds of palm-leaf used for writing purposes, and these the same gentleman has kindly sent, and they are deposited in the library accordingly. I had never succeeded in obtaining very definite information on Jeypore, have engaged in such work: and it is clear from the events at the great Rāwal-pindi durbar this year that Nepal no longer desires to pursue a policy of entire isolation from the current of civilization in India generally. I need hardly add that I should always be most willing and ready to avail myself of any practicable opportunity of personally directing or in any way furthering any scheme towards this end.
this point from botanical friends at home, but Pandit Umaça-
candra Čarma, the courteous librarian of the Sanskrit College, 
Calcutta, pointed out to me that many of the best MSS. were 
written, not on the leaf of the common talipot palm (tālapattra), 
(Borassus flabelliformis), but on the more finely grained leaf of 
the teret (Corypha taliera and C. elata).

In the Calcutta Museum, the archaeological part of which has 
recently been admirably arranged and catalogued by the 
Curator, Dr Anderson, I took copies of many of the unpublished 
inscriptions; but I understand that they will shortly be 
dealt with by Mr J. F. Fleet in his forthcoming volume on 
Gupta inscriptions.

As to the specimen of a hitherto unnoticed character, 
coinciding with the writing of a unique MS. fragment brought 
by me from Nepal, I may refer to my notes in Part II. § 2 
below (Cāṇḍrayākaraṇa). These are given in anticipation of a 
fuller study of this character, which I propose to publish here-
after, since, as far as I can judge at present, this discovery seems 
to be among the most interesting of my journey.

In the library of the Asiatic Society I examined the 
colophon of the oldest of the MSS. sent from Nepal by 
Mr Hodgson. As mentioned in one of the reviews (Athenaeum, 
Jan. 5, 1884) of the Society’s recently published catalogue of 
this collection, entitled Nepalese Buddhist Literature, some 
misapprehension seemed to exist as to the date of this MS. The 
results of my reading are given in Appendix III., in my supple-
mental table of kings of Nepal, where the date and king’s name 
well accord with chronological results already established.

I also took advantage of my stay in Calcutta to read some 
portions of Sanskrit philosophical works, the full meaning of 
which is rarely understood by European scholars unless they 
have had the advantage of instruction derived directly or 
indirectly from the traditional school of interpretation in India. 
In this matter and in many others I have to acknowledge the 
very kind help of Professor Maheçacandra Nyāyaratna, Principal 
of the Government Sanskrit College. I was very glad to be able 
to call myself his praçīshya (pupil’s pupil). Perhaps in this
iron age the *paramparā* (spiritual succession) can be passed on even through and to *mlecchas*; at any rate the best of brahmans could not have received kinder attention than I from the Professor and his pupil and assistant lecturer, Raghunāth Čāstri.

To the same friend and to another of his pupils, Bābū Haraprasāda Vandyopādhyāya, I am indebted for a most interesting afternoon spent in visiting two native schools for Sanskrit. A similar visit had been made two years before by Professor J. Jolly of Würzburg, who records his experiences most graphically in the *Deutsche Rundschau* for 1884\(^1\). The first of these schools is picturesquely situated on the Hooghly bank above Calcutta at Shamnagar. The building was given by the liberal Tagore (Thākur) family, and, in spite of the doubtless sanctifying influence of *lingas* and shrines, shows, I regret to say, distinctly European influence in style.

Within, however, all is Oriental: not a chair in the place, except some kindly kept (I presume) for the infirmity of European visitors: teachers on the cushions surrounded by knots of pupils. In the highest class—that of the Nyāya philosophy—I found pupils of ages from fourteen to forty, some coming from distant parts of India. At the instance of Prof. Maheçacandra they had a disputation, much like one of our old Cambridge “Wrangles”, in which was established, for my edification, after the rules of this philosophy, the existence of God.

To the next place, Bhātpāra, I was conducted by Bābū Haraprasāda, a collaborateur in Dr Rājendralāla Mitra’s *Nepalese Buddhist Literature*, and met there by Bābū Hrishikeṣa, both of them representatives of the few remaining old Bengali families who have for generations taken pride in endowing these simple seats of learning. It would be well, I think, for some disbelievers in Hindu disinterestedness, if they could see this body of venerable teachers, living in simple, dignified poverty, feeding as well as teaching their poorer pupils. How much in fact *is* known about such institutions by our Anglo-Indian friends, often so ready to generalize about the character of “the natives,” may be estimated from the circumstance, that, though the place

---

\(^1\) Bd. vii. of the *Halbmonatshefte*. 

is only a few miles from the metropolis, I was (so I heard) only
the third European who had ever visited it.

After a Christmas most pleasantly spent with Mr G. A.
Grierson, joint compiler with my last host at Calcutta, Dr
Hörnle, of the great work of a scientific Bihāri dictionary, I
passed on to Benares.

On ground so well-trodden it might scarcely have been
expected that any fresh archaeological discoveries would fall to
my lot. Yet in a garden near the Raj Ghat I found a fragment
of 10 lines in a character not later than the XIth century. As
the stone was presented to me, I shall be able, when I have had
leisure to examine it more carefully, to offer this, my single
specimen of an original and not a mere copy of an inscription,
to one of our University Museums.

The chief results of this second visit to Benares are to be
found in my list of MSS. in Part II.

I also made some enquiries as to the Jain community of
Benares. Owing to the kind introduction of the Raja Çiva-
prasāda C.S.I., himself a member of an old Jain family, I
obtained access to the printing-press, and also to the library,
connected with the Mandir, or Jain temple. The Mandālācārya
kindly had a transcript made, for my use, of his list of MSS.,
adding a promise to allow copies to be taken. This transcript
I give in Appendix II., merely transliterating it and correcting
a few obvious slips, but without attempting to verify the exact
form of each title.

This library, not previously, I believe, visited by any
European, may prove critically important to editors of Jain
texts, as Jain MSS. are, as a rule, obtained from Western India.
Though the community is of the Çvetāmbar sect, the library
contains Digambar works also, e.g. the Kathākōça¹, of which I
negotiated for a copy. This arrived in England shortly after
I did.

¹ As there appear to be several collections of Jain tales with this general title,
I may explain that the work referred to is that commencing with the story of
Dhanada. Two tales from it have been printed by Prof. Nilamani Nyāyālaūkāra
in his Sāḥityaparicāya from the Calcutta Sanskrit College MS., on which
document the editor has, in more senses than one, 'left his mark.'
At the invitation of my friend Pandit Dhunḍhirāja Dharmādhikārī I attended a committee meeting of the new library started by the pandits of Benares, chiefly, I understand, at the suggestion of the pandit just named, in memory of the distinguished scholar Bāla Çāstri, and called Bāla Sarasvatībhavana. The great feature of this library is that it is a place of deposit for MSS. on loan, not necessarily for good and all. If the very numerous owners of MSS. in the city can be induced only to deposit their books there, many of the characteristic risks incidental to their preservation in Indian houses will be avoided, and many rare books will doubtless come to light. At the same time, pandits are encouraged to bequeath works to the institution.

At the meeting¹ that I attended a scheme was also started for making search as to the contents of the private libraries of the city. It is indeed satisfactory, when one hears of difficulties placed in the way of the various Government officers in their search for MSS., to find here a body of native scholars willing not only to make known their own treasures, but to assist voluntarily and unofficially in the great work of literary search. One practical advantage of the institution to European scholars is, that it affords an opportunity of getting accurately made copies of almost any of the numerous works used by the pandits of Benares. Editors of philosophical texts especially may thus at once encourage a good institution and get an accurate copy by applying here.

As to the Government College Library, its present condition under Dr Thibaut and Pandit Sudhākar seems most flourishing. MSS. are constantly added, as far as the limited funds allowed by Government permit. It is however extremely unsatisfactory and discreditable to Benares to find that many of the works registered in Dr F. Hall’s Bibliographical Index as belonging to this library 27 years ago are not now forthcoming.

A circumstance of this kind, occurring in the metropolis of

¹ I subsequently found an account of this meeting given in the Kavivacanasudhā, a Hindi journal of Benares for January 19th, 1885. My remarks on the occasion occupy a very unmeritiedly large space, I fear, in the report.
Hindu learning and religion, ought to be borne in mind by all impartial persons in considering remarks like those of Dr Peterson at the end of his first Report on Sanskrit MSS. (1882—3, p. 72), directed against the sending of Sanskrit MSS. to Europe

I had little time to spend in examination of the MSS. of the library, but amongst the philosophical books I noted the following as supplying information supplementary to that given by Hall.

(1) Two palm-leaf copies of the Nyāyaliṅgavatī-prakāṣa, written in Upper Bengal in the years of the Lakṣmaṇa era 389 and 395 (A.D. 1496 and 1501) respectively.

(2) The Nyāyāvacaspati, a work of which I have not found any mention in Hall, or in any other work of reference, unless it be, as Prof. Cowell has suggested to me, the Nyāya-vārttikā-tātparya-tīkā (Hall, 21). Palm-leaf, Ṇaka 1531 (A.D. 1609).

(3) Kaṇḍādarahasya, an old copy acquired since Dr Hall's time.

(4) Praçastapadācāya (? bhaśhya), Ṇaka 1530 (A.D. 1608).

I trust that before long we may get a good catalogue of this important library, so that the world may be enlightened as to

---

1 Dr Peterson will, I know, pardon me for adding a few words in self-defence as a collector for European libraries.

It seems to me that, without appealing to any national prejudices, which are out of place in questions of scholarship, a book is best kept wherever it is most safely and, in all senses, liberally kept.

As for the safety of MSS., every collector has his tale to tell of fine books packed away in roofs of houses, etc., and preyed on by damp and insects or other vermin. At all events the white ant has not yet been imported into our libraries.

As for liberality in arrangement and description, let me point out that, in spite of their advantages in respect of learned and helpful pandits, scholars in India, excepting Dr Rajendralal Mitra and the late Dr Burnell, have given us nothing worthy of the name of a Catalogue.

Lastly as to liberality in lending, some Indian readers might well suppose in reading the above-cited passage that "sending to Europe" meant never coming back. Yet I am glad to be able to say that, while yet in India, I was the means of a well-known native Sanskritist's applying for and receiving a very ancient and valuable Sanskrit MS. from an English library.
the gains under the present excellent régime, as well as the losses since the appearance of Dr Hall's notes, which form so excellent a basis for the philosophical portion of such a compilation.

Besides much assistance generously rendered by Pandit Dhundhirāja, I received help in various ways from Dr Thibaut and Mr Venis of the Government College; also from Pandit Vindhyaśeṣvariprasāda, whose knowledge of bibliography is exceptionally wide; and from Pandits Lakshmīnārāyaṇa Kavi and Sudhākara Dube. The last named, who is the present librarian of the college, presented me with copies of several of his astronomical and mathematical works, written in Sanskrit. I am unfortunately not able to give an opinion on the scientific value of these, but I have deposited them in the University Library in the hope that they may be noticed, as I am informed by Dr Thibaut that Pandit Sudhākara is a mathematician of considerable originality, and that his researches deserve far more recognition than they have received, owing to his want of command of literary English. Dr Thibaut adds that he is willing to translate into English original papers by this pandit for reading before any suitable scientific society in Europe.

After some memorable days spent in Agra and its neighbourhood, I passed on to Jeypore.

Here I visited the very interesting library of H. H. the Maharāja several times, permission—quite exceptional I believe in the absence of the prince—being most kindly granted me to visit it as often as I required. Some particulars as to this fine collection are to be found in Dr Peterson's first Report (1882—83). Much information will doubtless soon be at the disposal of scholars, as the work of cataloguing the collection is proceeding under the skilled hands of Lakshmīnātha Čāstri of Benares, assisted by Kṛishṇa Čāstri. Both of these pandits gave the most cordial help in my work at the library, and have been, I may add, in friendly communication with me since my return. In anticipation, I give a few notes on works that seem to be unique or otherwise remarkable. Under the subdivision of Rāmānuja philosophy, a school not much represented in libraries owing to
its peculiar views as to the promulgation of its tenets, I found the following works.

1. **Vedārthasaṅgraha** by Rāmānuja, a MS. of 37 leaves; rare, but known to Hall, and quite recently printed at Madras in the Telugu character.

2. A commentary on the preceding called **Vedārthasaṅgraha-hatātparya-dīpikā** by Sudarṣāna Sūrya, who is known as a commentator on Rāmānuja’s Śrībhashya. The present commentary has, I believe, not been hitherto met with.

3. **Tattvamāuktākalāpa** by Venkaṭacārya, sometimes called Venkaṭanātha. Can this be the work cited in the Sarvadāracāna-saṅgraha (see Cowell and Gough’s translation, p. 86, note)?

In **Jyotisha** I noted:

4. **Rājamṛgānika** by Bhojadeva, a personage to whom several works in various branches of literature are attributed. This copy was made in Çaka 1450 (A.D. 1528) by Jyotirvida Śrīdatta son of Saṅka. (?) चात्म-पदनाथी

In dramatic literature I noted a couple of local productions:

5. **Janakirāghavavatāka**, attributed to the Yuvarāj Rāmasimiha, son of Jayasimiha, who was reigning about A.D. 1625. MS. written A.D. 1664.

6. **Prabhāvali**, a play in four acts, composed by Hari-jivana Miṣra at the command of the said Rāmasimiha when rāja.

I may also mention:

7. **Hāsāmrīta**, a farce composed by Viśhakrīṣṇa Vidyāvāgīṣa at the command of Sujanaśimha, described as reigning in Bandelkhand; 16 leaves.

8. **Pārthaparākrama**, a vyāyoga in about 500 çokas, by a Yuvarāj called Prahlāda. This is followed by the beginning of a play called .

9. **Dūtāṅgada** by Rāmachandra.

I noted next two pandits’ plays, written on the model of the Prabodhacandrodaya, and intended to illustrate philosophy:
10. *Svanabhūti-nāṭaka* by Ananta Pāṇḍita son of Tryambaka. Various schools are discussed. 63 leaves.

11. *Krīṣṇabhākta-candrika* by Anantadeva, author of the *Smytikaustubha*, who flourished at the beginning of the xvith cent.


The above with the exception of No. 11 (as to which see Bühler, Cat. MSS. in Gujarat II. 116) are, I believe, unknown.

I noted also two copies of the

13. *Laṭakamelaṇa* by Cāṇkhadhara, a farce apparently satirising the Digambara Jains, who however speak ordinary dramatic Prākrit. Dr Bühler (*Cat. Guj.* II. 122), and also Dr Peterson in his second Report (for 1883—4) note copies of this.

I visited of course, as all travellers do, the ruined city of Amber, the former capital of the state. At a place so much in the track of visitors I scarcely expected to find anything of fresh archæological interest, but it is a characteristic proof of the amount of quite elementary work still remaining to be done in Indian Archæology, that, in a small, though not ruined, Temple of the Sun overlooking the town I found a short inscription bearing a date nearly half a century earlier than anything hitherto known in connexion with the place. See Appendix I.

I will add here a suggestion made by my kind host Dr T. M. Hendley, who was my guide on this occasion, that the fine ‘Jagatsohana’ temple in this ruined town might give many most useful hints to the architects of Christian churches in India. Indeed not only the main buildings, but the whole precincts present a strong and curious analogy to an ecclesiastico-collegiate establishment.

According to my custom of visiting schools where Sanskrit is still taught on the traditional plan, I went to H. H. the Mahārāja’s Sanskrit Pithśāla, where I was kindly received and shown round by Pandits Rāmbhaja and Čivarām. Everything, as far as one can judge, seems progressing favourably on the old lines.
During my stay at Jeypore, I had the pleasure of many interviews with Pandit Durgāprasadā, whose knowledge and appreciation of literature are most exceptionally wide.

I next spent a day or two at Ajmere, where I copied the large XIIth century Sanskrit inscription carefully preserved in the famous Arhāi-din-ka Jhopra. Strangely enough, it seems to be still unpublished.

Hence I passed on to Nimbahera, whence Col. Walter, Resident at Oodeypore, had kindly arranged a dāk for me to Oodeypore.

In this city, in situation the most beautiful1 perhaps in India, I spent a short time, without however achieving any of the success in the matter of MSS. gained by Dr Peterson some years before. I attribute this to my want of an agent. Dr Peterson had sent on his native assistants previously, and they no doubt materially prepared the way for him. Should I visit India again, I should make a point of securing the services of some pandit to assist me in this way.

In archæology, however, I found at Oodeypore many matters of interest; and here I was most materially helped by Bābū Čyāmal Dās, Kavirāj (court poet or herald) to H. H. the Mahārāṇa. My courteous host Col. Walter had kindly informed him of my approaching visit and its purposes, and the Kavirāj lost no time in extending to me the right hand of fellowship.

I proceed to give a short account of the literary work, a very important one in my opinion, on which the Kavirāj is engaged. The chief families of Rajputana have usually employed a herald or family bard, who has in some sort chronicled their deeds. Bābū Čyāmal Dās has made a most fitting use of his position as royal herald in causing these to be collected and having digests made of their contents. From these, and from the general chronicles and royal vançāvalis, which are extant for the state of Oodeypore (or Meywar), the

1 See the glowing, yet not too enthusiastic description in L. Rousselet's "L'Inde des Rajahs" (p. 174), and the still more eloquent words of Dr Peterson (First Report, pp. 48—50), embodied in one of those footnotes which I have also supposed the strictly literary traveller may sometimes allow himself.
TEMPLE NEAR THE PALACE, OODEYPURE.

Photographed by the Author.
Kaviraj is compiling a history of this state. I was much surprised to find in his library a very fine collection of books in all the chief European languages, bearing on the history and topography of Rajputana. Bearing in mind, however, how much history and panegyric run into one another in Eastern literature, it is most important to find that, supplementing his work, is a systematically collected series of inscriptions, which exist in such numbers in these parts. The growing interest (though still it is surprisingly small) felt by native scholars in their own ancient monuments and the records they bear, is one of the encouraging sides of the influence of Western thought in India, though one must confess that Europeans may still do much to make up for the influences, so deteriorating in many ways, which they and their civilization have brought to bear on native morality and native art.

But to resume. By the direction of my kind friend I was guided to several spots interesting both for architecture and inscriptions. My guide was Pandit Rāmpratāp, who has worked specially for the inscription section of the forthcoming history. The pandit is in the employment of the Durbar, and his services both here and later at Chittor were kindly placed at my disposal by H. H. the Maharāṇa, with whom I had more than one interview, at which he manifested a most friendly interest in the objects of my visit.

I visited of course the celebrated royal cemetery, the Mahāsati, as to which Mr Fergusson remarks: "All [the tombs] are crowned by domes and all make more or less pretensions to architectural beauty; while as they are grouped together as accident dictated and interspersed with noble trees, it would be difficult to point to a more beautiful cemetery anywhere." Possibly the place has been somewhat neglected since Mr Fergusson wrote; at present the beautiful and varied effect of the architecture is seriously marred by the weeds and undergrowth, and by the want of suitable paths. Outside the precincts of the cemetery proper I was shewn by the pandit several smaller tombs, which he told me were those of ministers.

1 History of Indian Architecture, p. 471.
of the state. Several of these are evidently of considerable age and merit attention.

Not far from this is the village of Ar or Ahar, abounding in objects of archaeological interest, which have never been properly described. There are several Jain temples, not all of them at present in use. In one I noted an interesting series of shrines built round the square lower end of a temple courtyard. These were later additions and in almost every case bore the name of the donor and date of erection, the dates being mostly of the XIVth century. Some of the images contained in them, however, if not the buildings themselves, were of earlier date. I noted one fine undraped figure of a Tirthankara or Jain 'apostle' bearing date [Vikrama] Samvat 1031 (A.D. 974). Just outside one corner of the temple wall and on a lower level, so as to be partially excavated, were cells in which the monks formerly resided. Many of these have short inscriptions in Prakrit, and bear dates chiefly of the XVIth century of the Vikrama era.

Besides the Jain temples we find in Ar traces of forms of cult a little removed from the ordinary run of Hindu temple worship. In a temple close by that just described I noted a shrine of a Nāga or serpent, which I think is of somewhat rare occurrence in modern India. The image was four or five feet high and was erected in the xviith century.

The next record is that of sun-worship, comparatively rare, as already observed, and little studied or scientifically understood in India. I found here no temple of the sun, as at Amber (p. 29), but a fragment of an inscription, from which it would appear that in the reign of Čaktikumāra (x—xith cent.) the previously existing practice of offering each year 14 drammas (δραχμαί) of some oblation to the sun was formally confirmed. This inscription may serve as another instance of the large amount of archaeological work still to be done in India. I discovered it on a piece of marble built into some steps leading to the terrace where stands the Jain temple just described. Here it had escaped the notice of my excellent guide Pandit Rāmpratāp, though he was evidently familiar with these little visited temples and their inscriptions.
The Pandit has sent me quite recently, too late indeed for me to publish it, as he kindly desired, in the present work, a beautifully executed squeeze and transcript of another inscription discovered by him since my visit in the same locality and containing mention of the same king.

The fine Sanskrit library of the palace, where I was most kindly received by my friend the Kaviraj and a number of pandits assembled in my honour, calls for no description from me, as Dr Peterson's "Detailed Report for 1882—83," an extra number of the Bombay Asiatic Society's Journal, is in the hands of all scholars. In the library catalogue, which will, I trust, during the present reign be amplified and ultimately printed, I noted a small work of a few lines only on a strange subdivision of Cilpa-çästra, the construction of beds, certainly very late, as the (xvth century) Västu-maññana is quoted. It seemed to me of some interest to find an addition to this division of literature (constructive art), always so thinly represented in Indian libraries, composed at so late a date in the classical language, and a copy was kindly presented to me, which I keep as a souvenir of my visit and also to help in affording material for studies in this little-studied branch of literature, which I hope to prosecute when I have leisure.

I was now permitted to visit the ruins of the ancient city-fortress of Chittor in the same state, the scene and often the very centre of Räjput and Musulman warfare for so many centuries. Here again I profited by the excellent guidance of Pandit Rampratîp, who had spent three months on the spot copying the very numerous inscriptions bearing on Räjput history, and doubtless also searching for fresh ones under the piles of ruins on every side.

I observed with regret that the tree noticed by Major H. H. Cole in his first Report on Ancient Monuments (p. clxxxii), as growing on the top of the older of the towers of Victory, was still unremoved. Not far from the famous tower of Khumbo Räna, and above the tank called by Major Cole the gau mukh, is a cave, which has apparently been used as a Jain hermitage. In it are several Präkrit inscriptions, in characters that appear
to be of about the xivth century. I have copies of several, and should they turn out interesting I shall publish them before long. To have made a detailed study of them just now would, with the unfortunately very limited amount of daylight leisure at my command, have delayed the present publication too long.

My stay in Chittor was limited to a part of a day, and I could not but feel with some regret what a field for historical, archaeological and artistic discovery I was leaving in the state of Meywar, both here and nearer the capital. It is certainly strange that more work of this kind has not been done hereabouts. The Government of India, which has of late manifested practical interest in archaeological research, certainly seems hitherto to have been rarely successful in gaining the services of officers at once qualified to criticize the artistic and constructive details of ancient buildings and to interpret and digest the documentary evidence, both literary and monumental, connected with them.

Passing hence to Indore, I endeavoured, in this instance without success, to prosecute my work of collecting MSS. A short visit to the ancient city of Ujjain, or rather to the very modern representative of the old city, proved also unavailing. So far from finding traces of the ancient astronomical learning for which the town was once renowned, I found the pandits scarcely conversant, it would seem, even with the names of the chief works on the subject.

As my allotted time of absence was now drawing to a close, I returned to Bombay, where I met by appointment Pandit Bhagvân Dās, who has long been the energetic agent of the Bombay Government for the collection of Sanskrit MSS. By a minute of this Government the agent is allowed to sell duplicates of works in the Government collections for the use of certain institutions in this country, of which our University Library is one. A rough list of the fine collection that I purchased from him is given in Part II. § 1.

I left Bombay for Europe on March 1st.

Thus terminated a tour which, if it has not resulted in any
literary or archaeological discoveries of first-rate importance,—such as can only be reasonably looked for in the work of travellers of greater experience and leisure,—may nevertheless, I believe, be held to have justified the grounds of my application to the University in respect of the Worts Fund.

There now only remains to me the pleasing duty of acknowledging the sympathy and assistance I have received from various quarters. In referring first, as becomes me in the present work, to the liberality of the University, as manifested in the grant from the fund just named, I wish particularly to testify to the great encouragement I received not only from the benefaction itself, but from the generous conditions under which it was bestowed. The only condition in fact was the preparation of a Report,—a provision which the present work is designed to fulfil; and in view of the friendly and unsparing way in which the Syndics of our University Press have met my wishes as to its publication, I may say that this very condition has been turned into an additional privilege.

I venture thus to call attention to the circumstances under which I worked for the University, not because I would imply that to those acquainted with the history of the English Universities such treatment will seem at all exceptional, but because I feel bound to bear witness, which many fellow-workers can confirm, to the great stimulus to exertion afforded by such frank confidence, unhampered by the cramping restrictions by which scholarship amongst us, when encouraged at all, is too often hindered.

My project of travelling so many thousands of miles, and buying everything of literary value to me on my way, which seemed a somewhat ambitious one, was also encouraged and furthered by the very kind and timely assistance of two friends, Professor Cowell and the Reverend A. J. Harvey, M.A., of St. James's, Paddington.

Owing to the great kindness and hospitality of the residents in almost every part of India that I visited, my journey was unexpectedly attended with so little expense that I had no occasion to avail myself of the funds lent by these friends for
the purchase of MSS., but my obligation, and indirectly I may perhaps add, that of the University, is none the less.

The names of many friends and fellow-scholars in India, who so kindly entertained and in every way assisted me, will have been met with in the foregoing pages; nor would it have been so necessary to dwell on their kindness but for the recent publication of the rather crude 'ideas' of an English traveller, which I found had produced a most unpleasant effect upon the various societies that had done their best to receive him cordially; and, I must add, doubtless did an amount of mischief among the natives that the writer could perhaps hardly realize.

1 I say mischief: for, although the paper (since separately published under the title 'Ideas about India') contains many true and forcible remarks (or, it may be, random shots that occasionally hit the mark), and this may be very salutary reading for some Anglo-Indians, or even for Englishmen at home, if other more thorough books be read in connexion, yet to native readers the whole tone will be most misleading.

As to the passage in Mr W. Seawen Blunt's first paper (Fortnightly Review, Vol. xxxv., p. 175), alluded to in the text, on the luxury of Anglo-Indians, which has given more offence perhaps than any other, if it be appropriate that one cold-weather tourist should rebuke another, I would remind Mr Blunt that it is, to say the least, not always cool in India, and that things that may rank as luxuries here become necessaries of healthy life there. Many of Mr Blunt's most extraordinary statements seem to me simple cases of hasty generalization, which even my own limited observation serves entirely to correct. So far from having found that "no Collector's wife will wear an article of Indian manufacture, to save her soul from perdition" (Ideas, p. 29), I got from several kind hostesses many valuable details about Indian clothes and ornaments, which I found that they not only wore themselves but also sent home to their friends in Europe. So far from Englishwomen looking on "the land of their exile as a house of bondage," I have generally found ladies at home preserving the kindest recollections of their Indian life, not excluding the relations with their native servants and dependents. For these, be it observed, are the only natives with whom, as a rule, our countrywomen can have much to do, not so much owing to prejudices on their side (though these often doubtless exist), but rather to the barbarous and un-Aryan practice forced upon the Hindus (properly so called) by the ancestors of Mr Blunt's Muhammadan friends. In fact, in those parts of India where Muhammadan rule chiefly prevailed, very few of even the best natives have been at all educated up to the ideal of the society of ladies, and for this reason, which seems to have escaped Mr Blunt's notice, free social intercourse is out of the question. As a contrast alike to the real average native of a region such as Upper Bengal, and to Mr Blunt's supposed typical Anglo-Indian lady (ibid. p. 47), it is a pleasure to me to be able to cite the testimony of an English
But I hope that European residents in India will understand that scholars at least, who start with no preconceived social or political ‘ideas’ to be proved, can accept the ungrudgingly rendered assistance of their fellow-subjects of every race, without turning it to a root of bitterness and unmerited reproach.

The great kindness shown to me by native scholars has, I trust, been made evident by what I have said in this Report. It was indeed most encouraging to find what a bond of union is formed by enthusiasm for a common study between races sometimes supposed to be almost by nature unblending or even antagonistic. I had not, indeed, expected to find any hostility to my work on the part of the pandits, but in the place of the shy reserve, which even some European scholars accustomed to work like mine had led me to expect, I was often quite surprised at the cordiality and frankness with which both Hindus and Jains came forward to help me. Nor did my native friends and helpers proffer their assistance simply while I was present to ask it, κατ᾽ ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι; on the contrary, I have received since my return MSS., books and copies of inscriptions from several places that I visited, and scarcely a mail has arrived without bringing me letters from my Indian friends.

To each and all of them, who may chance to read these pages, I can only say, in recording my thanks, that I trust we may meet again before very long, whether some of them may be induced to visit Europe during 1886 from the double attraction of specially Indian celebrations in London and Vienna, or whether I may be permitted to utilise the knowledge and experience I have been gaining by again visiting India.

With such a hope let me conclude. As I have stated in my lady, the wife of a well-known scholar, who has travelled in many parts of Western India amongst the manly Rajputs and the Mahrattas, that she has never met with anything but courtesy from native gentlemen, and that in entertaining, as she often does, the younger members especially of the various higher castes and nationalities (for, pace some popular writers and talkers, there is no such thing as ‘the Indian people’), she considers their manners even superior to those of the corresponding age and class in Europe.
preliminary Report¹, the results described in the foregoing pages need only be regarded, so far as the University is concerned, as a beginning; and for myself I feel that the time and energy which circumstances may leave at my disposal for scholarly work cannot be better employed than in working out at home the material for research thus obtained, in the hope of some day supplementing it by fresh work in the same distant yet pleasant fields.

¹ See the Cambridge University Reporter for May 26, 1885, p. 736. Whether used much by myself or by other Sanskritists at Cambridge, I will hope that students in other places will avail themselves of my collection. For (if I may be allowed to repeat an observation made in the preface to my Catalogue of our Buddhist MSS.) the tendency of recent so-called reform has been practically to discourage the prolonged residence in the University of those of its members whose special literary pursuits cannot at once be utilised for the conduct of the ordinary round of its studies; and I fear that it will be some time before Prākrit is studied at our universities in the same way as the Greek and Italian dialects, and perhaps still longer before we may hope for what is already found in some foreign universities, the systematic comparative study of religion and philosophy.
PART II.

LISTS OF MSS., WITH NOTES.

I now proceed to give an account of what formed the chief object of my journey, the search for MSS.

I therefore give (§ 1) lists of the MSS. collected by myself and of those collected by Pandit Bhagvān Dās and bought together from him, as mentioned above (p. 34).

Of my own MSS., about 212 in number, I have made a classified list. For the Pandit's collection of nearly 300 MSS., I have contented myself with transliterating the very rough list drawn up by or for him. I have corrected a few obvious slips, but I have not had time to verify all names or add dates of writing etc. from the MSS. themselves.

All these, with the exception of a few marked with an asterisk, are now placed at the disposal of the University on terms explained in a Report addressed to the Library Syndicate.

Notes are given (§ 2) on some of the chief MSS. in my own collection. I could have wished, as I have already intimated in the preface, that these could have been fuller and more comprehensive. But I trust that the MSS. may be properly catalogued, along with the valuable collection of Jain MSS. acquired by the University some years ago.

I also give (§ 3) notes on MSS. in India, copies of which might advantageously be negotiated for.
§ 1. CLASSIFIED LIST OF MSS. PERSONALLY COLLECTED.

Contents.

<table>
<thead>
<tr>
<th>I. Veda:</th>
<th>Number of MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Samhita</td>
<td>2</td>
</tr>
<tr>
<td>(b) Brahmana</td>
<td>4</td>
</tr>
<tr>
<td>(γ) Sutra, prayoga, etc.</td>
<td>9</td>
</tr>
<tr>
<td>(δ) Upanishad</td>
<td>6</td>
</tr>
</tbody>
</table>

| II. Purana | 7 |

| III. Itihasa (epic) | 3 |

| IV. Kavya (belles lettres): | |
| (a) Kavya (καν ιεχογ), i.e. "artificial" poetry | 4 |
| (b) Nataka (drama) | 5 |
| (γ) Campu | 2 |
| (δ) Katha (tales) | 4 |

| V. Vyakarana (grammar) | 6 |

| VI. Chanda (metrics) and Alaiikara (ars poetica) | 5 |

| VII. Jyotisha (astronomy and astrology) | 3 |

| VIII. Dharmaastra (law etc.) | 6 |

| IX. Art: including | |
| (a) Vaidya (medicine) | 1 |
| (b) Cilpa (constructive art) | 2 |
| (γ) Kama (ars amoris) | 3 |

| X. Daranca (philosophy): | |
| (a) General | 2 |
| (b) Sankhya and Yoga | 3 |
| (γ) Nyaya and Vaiśeshika | 16 |
| (δ) Vedanta | 30 |

| XI. Buddhist works | 12 |

| XII. Jain works: | |
| (a) Canonical (§ i. and § ii.) | 14 |
| (b) Extra-canonical | about 60 |

| XII. Tantric and miscellaneous works | 4 |

Total of separate MSS. personally collected, about 212
ABBREVIATIONS.

B. MSS. acquired in Benares and the North-West Provinces.

N. ” Nepal.

R. ” Rajputana.

* An asterisk, as above stated, indicates that the MS. is reserved and not sent to the University Library.

Note. Except where otherwise stated, all MSS. from Nepal are on palm-leaf, and the rest on paper.

MSS. are arranged under their titles.

The dates of writing are put in the equivalent years of the Christian era.

I. Veda.

(a) Samhitā.
    Anuvākas, collection of. B.
    Bhāshya by Uāta on the Rikpratiṣākhya.

(β) Brāhmaṇa.
    Čatapatha-brāhmaṇa.—Madhyama-kāṇḍa. 1528. Imperfect. B.
    Čatapatha-brāhmaṇa.—Hasti-kə. 1582. B.
    Taittirīya brāhmaṇa (†), fragm. B.
    Vārttika-sāra. B.

(γ) Sūtra.
    Āpastambīya-sūtra. A prayoga-ṛiti connected with Dhūrta-
    svāmī’s comm. on the A⁰; Praṇas 1, 2, and part of 3. B.
    Pāraskāra-gṛihya-sūtras. I.—II. 8, xvth cent. palm-leaf,
    the remainder xviith cent. paper. Wanting 6 lines at end. N.
    Paribhāṣā. B.
    Pavamānahoma-prayoga. 1786. B.
    Pinḍapitriyajña-vyatisaṅga by Raghunātha Vājapeyī. 1635. B.
    Prāyaścitta-dīpikā. 1787. B.
    Sautrāmanī-prayoga. 1786. B.

(δ) Upanishads.
    Aitareya-upanishad, Čaṅkara’s comm. on, 1593. B.
    Anubhūtiprakāṣa (metrical version of the Upanishads) by
    Vidyāraṇya-svāmī (Sāyaṇa). B.
LISTS OF MSS. WITH NOTES:

Bṛhadāraṇyaka-upo. A gloss on Čaukara’s comm. B.
Chāndogya-upo. 1517. B.
” (another copy). 1772. B.
Māṇḍūkya-upo. Ānandagiri’s gloss on Čaukara. B.

II. PURĀṆA.

Agnipuraṇa. N.
Bḥagavata [one skandha] Bengali hand. N.
Cīvapuraṇa. B.
Cīvapuraṇa followed by Cīvardharmottara, xith cent. N.
Vīṣṇupuraṇa. Beng. hand of xv—xvith cent. N.
Vṛṣhasāraśaṅgraḥa. B (?).

III. İTIHĀSA (Epic).

Mahābhārata: Sabhāparvan. 1693. N.
” Udyoga-po.: Sanatsujātiya with Čaukara’s comm.
B (?)
Rāmāyaṇa.—Āranya-khaṇḍa. 1652. N.

IV. KĀVYA (Belles lettres).

(a) KĀVYA.
Bhaṭṭi: Sargas I—XIII., with comm. (not Jayamaṅgala’s or
Bharatamallika’s); Sargas IV—V. Mostly xvth cent. N.
Meghadūta, with Sarasvatitirtha’s comm. called Vidvad-
bālaraṇjini.
Meghadūta, with anonymous commentary. Kashmiri-
Nāgari writing.
Sāraṅgasāratattva, circa 1690. B.

(b) NĀTAKA.
Anargharāghava (?). Fragm. of 3 leaves. Beng. hand,
xv—xvith cent. N.
Cṛiṅgāravāṭikā by Viśvanātha. B.
Ekāḍācīvrata-nāṭaka, circa a.d. 1480. N.
Mahāvīracerita. Imperf. XVI—XVith cent. (?). B.
Mudrārākṣhasa. 1376. N.

(γ) Campā.
Damayantikāthā (or Nalacampū) by Trivikramabhaṭṭa.
1628. R.
CLASSIFIED LIST OF MSS.

43

Damayantikathāvṛitti (comm.), begun by Candrapāla and finished by Guṇāvinayagaṇi. 1853. R.

(8) Kathā.

Hitopadeśa [N.S. 493 A.D.] 1373. N.
*Mādhavānalopākhyāna. 1751. N. Paper.
Siṃhāsanaadvātirīṃcikā; Jain hand (Jain recension?) 1606. R.
*Tantrākhyāna. 1485. N.

V. VYĀKARANA (Grammar).

Bhāṣyaprātipaddvyota. Supercommentary by Nāgojibhaṭṭa on the Mahābhāṣya. B.
Cāndravyākaraṇa. See Buddhist works, below, xi.
Dhātupārāyana by Pūrṇacandra. N.
*Kāraka-kaumudī. R.
Prabodhacandrika by Vaijala. 1857. B.
Samāsavadā by Jayarāma. B.
*Sūtras with comm. not identified. N.

VI. CHANDAH AND ALAṆKĀRA (Metrica and ars poetica).

Alaṅkāratilaka or Kavyānuçāsanavṛitti by Vāgbhaṭa.
Devīstotra of Yaçaskara (Çārada character). B.
Prākritapīṅgala. (Part of the Piṅgala-çātra). R.
Rasamaṇijari by Bhānumiṣṭra with Gopālabhaṭṭa’s comm., Rasika-raṇijani. 1837. B.
Vāgbhaṭa-alanāṅkāra with (new) comm. 1467. R.

VII. JYOTISHA (Astronomy and astrology).

Bālavivekinī with comm. by Nāhnika. 1823. B.
*Tājikasāra by Haribhadra Sūri. 1404. R.
Trivikrama-çata. R.

VIII. DHARMAÇĀSTRA (Law).

Bṛhaṁanaśarvasva by Halāyudha. B.
Çuddhiviveka by Rudradhara. 1789. R.
Çukranīti. Ch. 1. 1851. R.
Kālamādhavīya (fragment). B.
*Nārada-smṛiti with Newari version, and fragments of Newari works. N.
Rājadharmakaustubha, part of Anantadeva’s Smṛitikaustubha. B.
IX. ART.

(a) Vaidya (medicine).
Bhimavinoda (?). Imperfect. N.

(β) Cilpa (constructive art).
*Prasâdanaṇḍana by Maṇḍana.
*Vâcvakarmapraṇakaṇa. B.

(γ) Kâma (ars amoris).
Anaṅgaraṅga by Kâlyâṇamalla. 1614. R.
Ratimaṇjarî by Jayadeva. R.
*Vâtsyâyana with comm. N.

X. DARÇANA (Philosophy).

(a) General.
Sarvadarçana-saṅgraha. B.
Khaṇḍanoddhâra, supercommentary by Pragalbha Miçra on Harsha's Khaṇḍana-khaṇḍa-khâdyâ.

(β) [Śâṅkhya and] Yoga.
Maṭhasaṅketsacandrika by Sundara. Imperf. 1831. B.
Yogasûtra with Bhoja's comm. Imperf. B.
Yogavâsishtâsâra with Mahidhara's comm. B?

(γ) Nyâya and Vaiçeshika.
Anâthaṁkhyâti-vicâra (or vâda) [by Timmanâ]. B.
Bâdhabuddhivâda by Harîrâma Tarkavâgiṣṭha. B.
Didhitì-mâthurî (cp. Mâthurî below). Pt. of § ii. only.
Comm. on Tattva-cintâmaṇi. Imperf. B.
*Gaurikânti* Gaurikânta's comm. on Keçava's Tarkabhâshâ. B. Imperf.

*‘Gaurikânti’ (another copy)? complete. B.
(Vaiçeshika) Guṇâkisâvalî-prakâśa by Vardhamâna.
Wants ff. 1—7. B.
Karaṇâvalî (?). Fragment). B.
Mâthurî. Comm. by Mathuranâtha on Tattvacintâmaṇi.
(Par of Khaṇḍa 1 only). Beng. hand xvii—xviii cent. B. Imperf.
Niruktî. Comm. on Tarkasaṅgraha. Telugu character.
? perfect. B.
Nyâyasiddhântamaṇjarî 1760.
Ratnakoshavâda (?). Defective at end. B.
Saptapadārthi, 1625. R.
Sārasaṅgraha. Comm. on Tārkikarakṣhā by Varadarāja.
Ch. I. B.
Tarkaprakāṣikā. Comm. by Čitikanṭha on Bhaṭṭacārya-
cidānāṁśī’s Nyāyāsiddhāntamañjari. 1760. R.
Tātparyavādāvīcāra. B.
Yogatāvīcāra. B.
(δ) Vedānta [and Mīmāṁsā].
Advaitasiddhi by Madhusūdana Sūri. B.
Advaitasiddhi, commentary by Brahmānanda. B.
Aparokshānubhūti. Comm. on Čaṅkara’s work. B.
*Aparokshānubhūti (another copy). B.
Ātmapurāṇa by Čaṅkaraṇanda; wanting Ch. 9. 1726. B.
Crutiśāra by Toṭaka with comm. by Saccidānanda Yogi.
Čuṅkāśṭaka with comm. by Gaṅgādharendra Sarasvati. B.
Gītātātparyabodhini by Ānandasarasvati. B.
Jñānasvaprakāṣa. B.
Kaiivalyakalpadruma by Gaṅgādhara Sarasvati. B.
*Nyāya-makaranda and its tīkā (or vivṛti) by Citsukha
Muni. Text by Ānandabodha. Kashmirī-Nāgarī charac-
ter. 1841. B.
Praṇāvali by Jadubharata. B.
Pañcadaṣṭi III. IV. with Rāmakṛishṇa’s Comm. B.
,, (another copy) I—III. V. B.
Sānjūnāprakriya. B.
Siddhāntalecāsaṅgraha. (End of last chapter wanting). B.
,, (commentary) defective at end. B.
Siddhāntavindu by Madhusūdana, a comm. on the Daṇḍalokī
B. (?)
Svarūpāpanirṇaya by Sadvānanda. B.
Svātmanirūpaṇa by Čaṅkara, with ‘Aryā’-vyākhyā by
Saccidānanda Sarasvati. B.
Tattvānusandhāna by Mahādevasarasvati. B.
Tattvāpradīpikā (“Citsukhi”). Jain hand of xvi—xvith
cent. B.
Upadeśasahasrī with comm. B.
Vairāgyatarāṅga. B.
Vākyavṛitti-prakāṣikā, comm. on Čaṅkara’s Vākyavṛitti. B.
*,, (another copy). B.
LISTS OF MSS. WITH NOTES:

Vedānta-kalpataru. B.
Vivekacūḍāmaṇi by Cāṇkara. 1815. B.
A collection of short Vedantic treatises [called Mahā-vākyaprabodha (?)]. B.

XI. BUDDHIST WORKS. (All from Nepal.)

\'Ashtasāhasrikā-prajñāpāramitā. c. A.D. 1020.
\(\) (another copy).
Cāndravyākarāṇa I—II § ii. and part of II § iii., with comm. differing from that of Add. 1657. 1
*Cāndravyākarāṇa...§ 5, 6. In an unknown character.
Kāraṇḍavyūha (prose version). Illuminated. 1196.
Lalitavistara. As to date see notes in Report.
\(\) (another copy). 1684. (The Paper. oldest copy known.)
*Pañcarakshā. Palm-leaf (modified Kuṭila writing) with modern paper supply. Dated in reign of Vigrāhapāla of Bengal (c. 1080).
Pañcarakshā (another copy). Archaic hand with more recent supply.
*Saddharmapurūṣarīka. 1093. With last leaf of another work dated 1065.
Vasudhārā-dhāraṇī. xvith cent.
Fragment of prayers, rituals etc., xivth cent.

XII. JAIN WORKS. (All from Rājputāna.)

(a) Canonical.
§ i. Aṅgas and Upāṅgas.
Anuttaraupāṇā with Sanskrit glosses.
Prajñāpana (Paññā). V.S. 1521 (A.D. 1464).
§ ii. Other canonical works.
Auirapaccakkhaṇa; see below under Saṃstāra.
Āvaṣyaka-laghuvṛitti: pratikramana-section.
Āvaṣyaka. 1534.
Daṇḍavaikālikā with avaucūrī (A.D. 1400).

1 Lent to Dr Rājendralal Mitra: deposited at Bengal Asiatic Society, Calcutta.
2 Lent to Dr Hörnle: deposited at Bengal Asiatic Society.
*Daçavaikālikā (text only). 1469.
Daçagrutaskandha. § 8. Paryushaṇākalpa (Padyosavaṇa-kappo) 1521.

" (another copy). A.D. 1760.
Piṇḍaniryukti.
(Śaṁstara followed by
(Ātura- (Āura-) pratyākhyāna.
Vyavahāra with comm. A.D. 1708.
Another work called Paccākhāṇa (pratyākhyāna).

(β) Extra-canonical treatises etc.
Añjanāsundari-Yavanakumārasambandha. 1657.
Anyokti.
Bandhasāmitta: see below, Shaṭsūtra.
Cātaka " " "

*Çāntināthacaritra.
Čilopadeśamālā.
Čravakāṇaṁ mukhavastrikā-rajohāraṇavicāra. 1597.
Čravaka-pratikramaṇa.
Chandonuṣāsana.
Dharmasāṅgraha by Medhāvin. (Imperfect.)
Dīpotsava.
Dravyasaṅgraha by Nemicandra.
Gotamakulaka.
Guṇavaramcaritra (Pūjādhikāra).

*Harivaṃśa-purāṇa.
Jīvasamāsa with Čilācārya’s comm.
Jīvāvicāra (by Čāntisāra).
Kālakācārya-kathā.

" " (another copy with glosses). A.D. 1840.

*Kalpāntarvācya (by Ratnacandratilaka) 1638;
with vernacular fragments; one dated 1672.
Kalyāṇamandira by Siddhasena. With comm.
Karmastava. } See Shaṭsūtra.
Karnavipāka.)
Kathākoça (Vrata-Kathā).

* " " (another collection; v. supra, p. 24).
Laghukshetrasanāsava-vṛtti by Haribhadra. A.D. 1434.
Lumpāka-mata-kuṭṭana.
Meghanāda-madanamañjari-kathā. 1552.
Navatattvaparakarana. 1695.
Nemi-purana. 1776.
Pradyumna-carita by Somakirti.
Pramana-nirnya.
Pranottara ratnamenta with comm.
Rishimaqala. 1549.
Sadharanajina-stavana by Jayananda, with comm. 1658.
Sambodhipancacikā. 1736.
Samyuktvakaumudi. 1695.
Saptatikā: see below Satsutra.
Shaṭaṇī: Shadāvaṇīyaṇika with bālabodha.
Satsutra: the six works are:
1. Karmavipaka (Kammavibhaga).
2. Bandhasamitta.
4. Shaṭaṇī.
5. Cataka.
Satsutra (another copy) with comm. on No. 5 and 6.
Commentaries on Nos. 1—4.
Sindūraparakarana. 1843.
(another copy with comm.)
Stotras to Čantinatha and others. 1698.
Upadecamālā.
Upadeçarasāla by Sādhuraṅga. 1599.
Vāgbhaṭalaṅkāra. See Alauṅkāra.
Vicāramañjari.
*Vicārasāra.
Vicārashatnīṃcikā. 1854.
Vivekañjari by Āsaḍa.
Yati-ārādhana-vidhi.
Yogañśtra, comm. by Jinamedana, pupil of Somasundara.
Several Paṭṭāvalis.
A treatise by Somasundara, ff. 4, 64 verses.

XII. TANTRA, RITUALS, AND MISCELLANEOUS WORKS.

Kāraṇḍavyūha: see Buddhist works. N.
ROUGH LIST OF MSS. FROM BOMBAY.

Trivikramasundari or Jñānadīpavimarshini. N.
Anonymous Čivaic work. xiiith cent. N.
Bhuvaneśvaristotra by Prīthvidhara with Padmanābha's comm. 1733. R.

ROUGH LIST OF MSS. PURCHASED AT BOMBAY.

Jain MSS.
1. Abhayadeva’s comm. on the Antakrīḍḍaṭā.
2. Siddhasena’s comm. on the Pravacanaśāroddhāra.
3. Abhayadeva’s comm. on the Bhagavatisūtra.
4. Abhayadeva’s comm. on the Vīpāka.
5. Nirayāvali.
7. Jñātādharmaṃkathā.
8. Uvavāi (Abhayadeva’s comm.)
10. Upadeśamālā.
11. Uttarādhyayana.
12. Ākhyāta-avacūri.
13. Sūtrakṛītā.
15. Kumārāsambhava.
17. Rājaprāṇīyam.
18. Uttarādhyayana-avacūri.
22. Padyosavanā with tippāni.
23. Praṇavavyakaranā with Abhayadeva’s comm.
24. Piṇḍa...avacūri.
25. Yogačāstra.
26. Čāntinātha-caritra.
27. Ācāraṅga.
29. Malayagitri’s comm. on Rājaprāṇīya.
30. Abhayadeva’s comm. on Upāsakadaṭa.
31. Āvacyaka-avacūri.
32. Pushpamālā.
33. Antakrīḍḍaṭā with comm.
34. Jñātādharmaṃkathā.
35. Sūtrakṛītā (niryukti).
37. Abhidhānaśāntāmaṇi of Hemacandra.
38. Laghu-saṅgrahāṇī-ratna.
39. Bhagavatī.
40. Kāla-kīraṇāvali.
41. Pārvanāthacaritra.
42. Jīvābhigama.
43. Pākhika.
44. Vallabhadeva’s comm. on Kumāra-sambhava.
45. Abhayadeva’s comm. on Jñātādharmaṃkathā.
46. Ārādhana-sūtra.
47. Pratikramaṇa-sūtra.
48. Yogačāstra.
49. Jambudvīpa-prāṇāpti.
50. Abhidhānaśāntāmaṇi comm.
51. Antakrīḍḍaṭā.

B.
52. Kshetrasamāsa.
53. Rishimāṇḍala.
54. Dhātupāṭha with comm.
55. Oghaniryukti.
56. Kalyāṇamandira with comm.
57. Anuttaraupapātika.
59. Prajñāpanā.
60. Praudhamanorama.
61. Čabdānuçāsana (imperf.)
62. Varāhi saṁhitā (part only).
63. Čabdānuçāsana, pt. 2.
   (Saṁv. 1482).
64. Čabdānuçāsana, pt. 8.
65. Lingānuçāsana (Hemacandra)
66. Čabdānuçāsana, pt. 4.
67. Čabdānuçāsana, pt. 2.
   (2 leaves wanting).
68. Čabdāvacūrṇi pt. 1.
69. Čabdāvacūrṇi pt. 2.
70. Čabdānuçāsana pt....?
71. Čabdānuçāsana pt. 1.
72. Čabdānuçāsana pt. 5.
73. Čabdānuçāsana pt....?
74. Čabdānuçāsana pt....?
75. Ākhyātāvacūrṇi.
76. Prajñāpanā with comm.
77. Dharmabuddhi-kathā (?).
78. Āturapratyākhyāna.
79. Tanḍula-vaiyālika.
80. Sūktamuktavali-ṭīkā.
81. Samavāyāṅga.
82. Candraprajñāpti.
83. Vitarāga-gostotra.
84. Čabdānuçāsana-vṛtti, pts. 1 and 2.
85. Kalpāntarvacyāni (cf. 58).
86. Ávaṣyaka.
87. Sarvajānapadeśa.
88. Laghusaṅgraḥaṇi with comm.
89. Bhavabhāvanā (Hemacandra).
90. Paramāṭmaprakāṣa.
91. Shaddarṣanasaṅgra ha.
92. Kriyākalāpa.
93. Jambudvipasaṅgraḥaṇi with comm.
94. Rōhini-Ācokeripajīya-kathā.
95. Črāddha-pratikramaṇa-sūtra-vṛtti.
96. Munipaticarita.
97. Dhātupāṭha.
98. Navatatva.
99. [Tales.]
100. Čabdānuçāsana, comm.
   (Part of Adhy. V.).
101. Yogaçāstra.
102. Ācāraṅga-sūtra-vṛtti (Çi-lāṅgāchārya).
103. Pratyākhyāna-bhāṣya.
104. Saṃyaktvakaumudi.
105. Shaśṭiçataka.
106. Kshetrasamāsa-avacūri.
107. Ávaṣyaka-avacūri.
108. Pratyākhyāna-bhāṣya with avacūri.
110. Adhyātmasāra.
111. Vidgūhamukha-maṇḍana-ṭīkā.
112. Vicārashaṭṭrimiṣṭi kā.
113. Sthirāvalī.
114. Guṇasthānavivaraṇa.
115. Gurvāvali with comm.
ROUGH LIST OF MSS. FROM BOMBAY.

117. Gautama-pricchā.
118. Saṅgrahāṇi with comm.
119. Čabdānuśāsana (Adhy. V.).
120. Shadāvācyaka.
121. Jambūcaritra (with prañasti, slightly imperfect).
122. Dīvalīkalpa (?).
123. Čabdānuśāsana (Adhy. III.).
124. Saptatīṣṭhāṇa.
*125. Campakaśresṭhī-kathā.
*126. Maunaśikādaṇḍī-māhātmya.
127. Vipāka sūtra.
129. Āvacyaka-nirvyukti-ṭīkā.
130. Navyatattva with comm.
131. Nandi-vṛitti.
132. Anekarthasaṅgraha with comm.; imperfect.
133. Sambodha-sattarikā.
134. Bhaktāmara with comm.
135. Anushṭhāṇasubodha (imperf.).
136. Samacāriṇṇataka.
137. Trishashṭiṣṭakapurushacaritra (part of).
139. Pratyākhyaṇa-nirvyukti.
140. Jñānārṇavayogaprādīpa.

Brahmanical and general MSS.

141. Narapati-jayacaryā.
142. A collection of Upanishads.
143. Vṛttabadha-paddhāti.
144. Vedānta-paribhāṣā.
145. Tājika-sāra.
146. Anekarthadhvanī-maṇjarī.
147. Prabodhacandrodaya.
148. Holāṣṭaṅka.
149. Siddhāntamuktāvalī.
150. Strījāṭaka.
151. Vedāntasāra.
152. Bhuvanādīpaka.
154. Smṛitisārasanamucaya (imperf.)
155. Kaivalyopanishad.
156. Pratīṣṭhā bālanirṇaya.
157. Dhatupāthā.
158. Makarandaḥaraṇa.
159. Prāṇa-vaiśhṇava.
160. Bhojprabandha.
162. Ramalacintāmaṇī.
163. Tājikapaddhati with comm.
164. Sarvasaṅgraha.
165. Uśā-bhāṣya (imperf.).
166. Raghuvanśa-comm.
167. Sārasvata, Mādhava-ṭīkā.
168. Čāradāśilaka (imperf.).
169. Ghaṭapartha-kāvyā.
170. Dhatupāthā.
171. Gaṅgā-piyūshalahari.
172. Pratīṣṭhāmāyikha.
173. Vākyasudhā.
174. Laghujāṭaka.
175. Ajapāgāyatī.
176. Jāṭakapaddhati.
177. Ramalapraṇa.
178. Upākarmapaddhati.
180. Rasamaṇjarī.
181. Makaranda-ṭippana.
182. Siddhānta-muktāvalī.
183. Črīṅgaratilaka with comm.
184. Vasishṭha-çānti (Sañv. 1510).
185. Pratyāṅgira-kavaca.
LIST OF MSS. WITH NOTES:

186. Rasamañjarī.
187. Caranavyūha.
188. Asaucanirṇaya.
189. Pañcaviveka.
190. Vaidyamanorama.
191. Triçatī by Çārigadha-ra.
192. Ashtavakra with comm.
193. Amaranāmamālā.
194. Bhārata-nilaka.
195. Parāśara-smrīti.
196. Vetalapañcaviniçāti.
198. Āçārādarca.
199. Indrapraṣthamāhātmya.
200. Brahmasūtra.
201. Prāyaçcitta-mayūkha.
202. Çrāddha-mayūkha.
203. Vishṇu-purāṇa.
204. Naishadha - commentary (Çāradā character).
205. Ghaṭakarpāra with comm.
206. Makaranda-vivarana.
207. Nyāya-siddhāntamañjarī.
208. Pāñini's Ashtādhyāyī (from Kashmir).
209. Kuvalayānanda, comm.
209a. Garuḍopanishad-dipikā (Kashmir).
209b. Amarakosha (Çāradā character).
210. Hemādri, Pariçesha-khañḍa (imperf.).
211. Veda racārtha (?) (Çāradā).
212. Jñānārṇava (imperf.).
213. Çabdabodha.
216. Māgha-durghaṭa.
217. Yājñavalkya-comm. (imp.).
218. Durghaṭa-kavya with comm.
219. Lagnabrahmaṇa (60 clo-kus).
220. Artha-vivecaṇa.
221. Mahimna-stotra with comm.
222. Rudrabhāṣya (Çāradā).
223. Lāghucaumudi (Çāradā, imperf.).
224. Āçvalāyana-grīhyasūtra.
225. Kaularahaṇya.
226. Lalita-paramarahaṇya (Çāradā).
228. Sambandha-viveka.
229. Rājamārtanda (imperf.).
230. Nilotsarga-vidhi (imperf.).
231. Mātrakā-nīghanṭu.
233. Grahaçānti.
234. Mīmāṃsā-rahasya (one adhyāya only).
235. Siddhānta-candrikā.
236. Ashtavakra-comm.
237. Amarakosha-comm.
238. Çārigadha-ra (medical).
239. Pañcadaçī (with comm.)
240. Suçruta.
241. Chandogya-panishadadviva- rāṇa (imperf.).
242. Anuvāka.
243. Yogārṇava.
244. Nyāya-çāstra.
245. Nīrṇaya-sindhu.
<table>
<thead>
<tr>
<th>No.</th>
<th>Manuscript Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>246</td>
<td>Jātakābharana</td>
</tr>
<tr>
<td>247</td>
<td>Vājasaneyi</td>
</tr>
<tr>
<td>248</td>
<td>Vṛihaj-jātaka</td>
</tr>
<tr>
<td>249</td>
<td>Çatācaṇḍi-paddhati</td>
</tr>
<tr>
<td>250</td>
<td>Mrityunjaya-japavidhi  (imperf.)</td>
</tr>
<tr>
<td>251</td>
<td>Cintāmaṇi comm.</td>
</tr>
<tr>
<td>252</td>
<td>Rasarāja</td>
</tr>
<tr>
<td>253</td>
<td>Viramitrodaya, comm.</td>
</tr>
<tr>
<td>254</td>
<td>Pasakakevali (?)</td>
</tr>
<tr>
<td>255</td>
<td>Muhūrtacintāmaṇi, comm.</td>
</tr>
<tr>
<td>256</td>
<td>Cāturmāśayavṛita</td>
</tr>
<tr>
<td>257</td>
<td>Nītimayūkha</td>
</tr>
<tr>
<td>258</td>
<td>Črāddhaviveka</td>
</tr>
<tr>
<td>259</td>
<td>Mahimna with comm.</td>
</tr>
<tr>
<td>260</td>
<td>Naśiketa-upākhyāna</td>
</tr>
<tr>
<td>261</td>
<td>Muhūrtamārtanda</td>
</tr>
<tr>
<td>262</td>
<td>Raghuvançā</td>
</tr>
<tr>
<td>263</td>
<td>Laghusiddhántakaumudī</td>
</tr>
<tr>
<td>264</td>
<td>Vīṣṇubhaktikalpatā</td>
</tr>
<tr>
<td>265</td>
<td>Nyāyamañjarī</td>
</tr>
<tr>
<td>266</td>
<td>Kumārārtha-vivecanā by Ekanātha</td>
</tr>
<tr>
<td>267</td>
<td>Rāmakṛishṇavilāpa-kāvyā</td>
</tr>
<tr>
<td>268</td>
<td>Mahārudra-paddhati</td>
</tr>
<tr>
<td>269</td>
<td>Nāgara-khanda (imperf.)</td>
</tr>
<tr>
<td>270</td>
<td>Punarādhana-nimittāni</td>
</tr>
<tr>
<td>271</td>
<td>Kaiyata’s comm. on the Mahābhāshya</td>
</tr>
<tr>
<td>272</td>
<td>Māgha-kāvyā, comm.</td>
</tr>
<tr>
<td>273</td>
<td>Sāmavedasamhitā (imp.)</td>
</tr>
<tr>
<td>274</td>
<td>Cāṇakya (imp.)</td>
</tr>
<tr>
<td>275</td>
<td>Jātaka-paddhati with comm.</td>
</tr>
<tr>
<td>276</td>
<td>Čīghrabodha</td>
</tr>
<tr>
<td>277</td>
<td>Vṛittaratnākara, comm.</td>
</tr>
<tr>
<td>278</td>
<td>Muktāvalī-prakāça</td>
</tr>
<tr>
<td>279</td>
<td>Samara-sāra</td>
</tr>
<tr>
<td>280</td>
<td>Kāvyā-prakāça (imperf.)</td>
</tr>
<tr>
<td>281</td>
<td>Tābba-cintāmaṇi (?)</td>
</tr>
<tr>
<td>282</td>
<td>Čatapatha-brāhmaṇa (fragment of 1000 clokas)</td>
</tr>
<tr>
<td>283</td>
<td>Rasāyana-tantra</td>
</tr>
<tr>
<td>284</td>
<td>Ācvalāyana-brāhmaṇa (?)</td>
</tr>
<tr>
<td>285</td>
<td>Jātakakarma-paddhati</td>
</tr>
<tr>
<td>286</td>
<td>Čatapatha-brāhmaṇa (850 clokas)</td>
</tr>
<tr>
<td>287</td>
<td>Yogaçatata</td>
</tr>
<tr>
<td>288</td>
<td>Tulasī-vivāha</td>
</tr>
<tr>
<td>289</td>
<td>Yogavāsishṭha (fr. of 400 clokas)</td>
</tr>
<tr>
<td>290</td>
<td>Vārarājīya-vyākhyāna (imperf.)</td>
</tr>
<tr>
<td>291</td>
<td>Jyotishāçlokāḥ (500 cl.)</td>
</tr>
<tr>
<td>292</td>
<td>Gitagovinda</td>
</tr>
<tr>
<td>293</td>
<td>Muhūrtamārtanda</td>
</tr>
<tr>
<td>294</td>
<td>Çabdakaustubha</td>
</tr>
</tbody>
</table>

Rough List of MSS. from Bombay.
NOTES ON PARTICULAR MSS. ACQUIRED.

(1) FROM NEPAL.

I regret that I have little of fresh interest in Buddhist literature. There will be found however several fresh MSS. of works already known, as well as several non-Buddhistic works of some importance.

A partial exception may be noted in the case of the Cāndra-vyākarana or grammar of the Cāndra school of grammarians, attributed to Candragomin, a Buddhist author. Of the text and its commentaries our library already possesses several portions, which are duly noted in the Catalogue.

I have now secured several new fragments of this work. The first of these (List, xi, 4) has the great interest of being written in a character unknown to me and, I may say, unknown in India also, for I showed the MS. or a specimen of the character to all the chief authorities in such matters, both European and native, in Northern India.

In the Calcutta Museum however I observed a figure of Buddha on a pedestal inscribed with characters somewhat more difficult to decipher than those of my MS. (indeed I learned from the Curator that the inscription never had been read), but still bearing the same distinguishing feature: namely, a triangular ornament at the top of each vertical stroke in the letters. The form of letter with thick tops tapering down into a quasi-triangular form is well known, but here we get the apex of the triangle uppermost. Besides this there are many very curious archaisms in the letters themselves.

I have obtained a photograph of the figure above-mentioned, and with the help of this and of my squeezes and
rubbings I hope to be able to publish a complete study of this character before long.

Parāsura-grihya-sūtra. Vedic texts seem to be rare in Nepal. There seems to be little of consequence in this literature even in the great Durbar library. The owner of the present MS. evidently had no idea of what it was, as he described the book in a list that he sent to me simply as ‘choṭi-wīlā’ ‘little one.”

Mahābhārata.—Subhāparvan. This MS. is remarkable as being by far the latest Nepalese palm-leaf I have met with. The colophon records that it was written “for the hearing [i.e. so that the book might be read to] King Yoganarendra Malla, by the Bengali Brahman Harihara in Nepal saṃvat 813 (A.D. 1693).”

Hitopadeṣa and Mudrārākshasa. These books were written by the same scribe at an interval of three years, N.S. 493—6 (A.D. 1373—6). It is I think of some importance for the history of the Hitopadeṣa, which has usually been regarded as a somewhat late redaction of the great collection of the Pañca-tantra, to find that in the middle of the xivth century it had already gained enough celebrity to be copied in the valley of Nepal.

I also acquired a large MS. which was stated by its owner to be the Bhimavinoda. Unfortunately, the book is imperfect at both ends, and I can find no clue to its name in any chapter-title; nor could I get any assistance in recognising the work from various pandits to whom I showed it in other parts of India. Part of an index remains. This begins with the treatment of special diseases (jvaratīsāra ‘fever and dysentery’ fol. 66 of original MS.) and ends with various general modes of treatment (dhūmapāna — kavaḍa — nasyādi “smoke-inhaling, rinsing, sternutatories” ff. 528—531).

I obtained another copy of the Tantrākhyāna, a work already in the Wright collection. It is a collection of tales, of which many, but not all, occur in the Pañca-tantra and Hitopadeṣa. The work deserves investigation in connexion with the studies in Indian folk-lore now in progress in several quarters. It consists of 43 short stories, chiefly in verse. The
first is of the tortoise and the two geese; the second, the prince and the ape.

In the same covers, and written by the same scribe ‘Jasa’-varma, is a quasi-dramatic piece on the 
Ekaḍaśī-vrata or the vow of the eleventh day, composed (fol. 4, a 4) for king Jayaratna Malla.

The Tripurasundarā-paddhati or Jñānadipavimarshti is an unknown Sivaic ritual-book by an unknown author, Vidyānandanātha or ‘nāthadeva, described as Mahāpadmavana-
shaṇḍa-vihāri. A full alphabet is given on f. 74 b.

Another work is remarkable as being by far the smallest palmleaf MS. yet found in Nepal, as it measures only 5 × 1½ inches. It has no title and I have not succeeded in identifying it. It is divided into 28 adhyāyas, and commences with a dialogue between Čiva and Parvati.

I now give some extracts from a very full description kindly supplied to me by Professor Jolly of Würzburg of a fragment obtained by me in Nepal, which has turned out to be a new recension of the Nārada-smṛti. My discovery of this MS. has been most opportune, as he is at present printing a critical edition of the text as a fitting sequel to his valuable translation of this dharma-çāstra.

“The Nepalese MS. of the Nārada-smṛti is very valuable indeed, both on account of its marked divergence from all the other MSS. of that work, that have come to light hitherto, and on account of its age. It is dated, at the end, N. S. 527, whereas none of the other MSS. is more than a hundred years old. The first portion of the Nepalese Nārada has apparently been lost and supplanted by fragments of two different works in the Nepalese language, the first of which extends from fol. 1 to fol. 24a, and is written in a very clear hand. It is described at the end as a Nepalese commentary on a Nyāyaçāstra (iti nīnāmakritanyāyaçāstranepūlabhūshātiipi somaṁptaḥ), and dated 527, like the fragment of Nārada. Fol. 24 b and fol. 27 (25 and 26 are missing), seem to contain fragments of another
Nepalese composition. They are very badly written. The Nārada.

fragment of the Nārada-smṛiti, accompanied by a commentary in Nevari, is written in yet another hand, and begins at fol. 28a
with the words: vṛttir ēshū dāreshu gurupure tathaiva ca ||, which correspond to the latter portion of paragr. 8, V. Head of Dispute, in the Indian MSS., and in my English translation of the Institutes of Nārada. The following leaves, up to fol. 93, agree in the main with the Indian recension, as contained in my translation and in the edition which I am printing, from seven Indian MSS., in the Bibliotheca Indica.”

[Prof. Jolly here subjoins a most valuable list of various readings, which I omit as being beyond the scope of the present work, and also because I trust his edition will shortly appear.]

“It will be seen from the list of various readings that the Nepalese MS. is a valuable check on the Indian MSS. of Nārada. In many cases, the superior correctness of its readings admits of direct proof through the numerous quotations from the Nārada-smṛiti, which are scattered through the Mitākṣhara, Vīramitrodāya, and other Commentaries and Digests of Law. It is true that in a number of other cases the quotations speak in favour of the readings preserved in the Indian recension of Nārada. The Nepalese MS. is also by no means free from serious blunders.

“The last Vivādapada, called Prakīrṇaka, does not however constitute the final chapter of the Nepalese, as it does of the Indian, Nārada. It is followed, first, at fol. 93b, by a long chapter on Theft or Caurapratisedha, as it is called in the colophon (nāradaprotīyāṃ caurapratisedham nāma prakaraṇaṃ samāptam). The opening cllokas of this chapter agree very closely with Manu ix. 256—260. The remainder has its counterpart both in Manu ix. 252—293, and in the eighth chapter of the Code of Manu, where the subject of Theft is treated at considerable length (viii. 301—343). It may seem strange that an additional chapter on Theft should thus be introduced at the close of the whole work, after all the eighteen Vivādapadas have been discussed in their order. Precisely the same want of consistency is, however, observable in Manu’s
treatment of forensic law, a chapter on Theft and kindred matters being tacked on, at the close of the section on forensic law, in the Code of Manu as well as in the present text. This fact goes far to prove the genuineness of the chapter on Theft in the Nepalese MS. It is also important, because it gives fresh support to the truth of the traditional statements, which connect the composition of the Nārada-smṛiti with the Code of Manu. Indian tradition is wrong, it is true, in making the Nārada-smṛiti an early recension of the Code of Manu. The chapter on Theft, as well as the entire previous portion of the book, is full of detailed rules and provisions, which are decidedly less archaic than the corresponding rules of Manu. It consists of no less than 61 ćlokas and one tristṛubh. Moreover, it contains a reference to a coin called dīnāra, which corresponds to the Latin denarius\(^1\). Some texts from this chapter are expressly attributed to Nārada in the Vīramitrodāya.

"It is more difficult to account for the addition, at fol. 106 b of the Nepalese MS., of a final chapter on Ordeals, which subject is usually treated in the law of evidence.

"At fol. 118 a the whole work closes as follows: idam alpadhiyaṁ niṁnaṁ durvijñeyam yathoditam | nāradiyaṁ yad astiha nyāyačästraṁ mahārthavat || tasyeyam likhyate tikā spashṭā nepālabhāshayā | imāṁ vijnāya bhūpadyāc carantu nyāyavartmanā || || iti mānave nyāyačāstre nāradaprotkāyāṁ samhitāyāṁ nyāyadharmapadāni sanāptāni || samvats 527 kārttikamāse, etc. The last clause, which contains the date, is written in different hand from the remainder of the work, and very indistinctly. The colophon, in accordance with some of the previous colophons, describes the work of Nārada as a recension of the Code of Manu. This tends to confirm the Indian tradition, above referred to, regarding the connexion of Manu with Nārada. See, too, my Tāgore Law Lectures, pp. 46 and 57. It is curious that the Code of Manu is called a Nyāyačāstra in the last colophon. The term nyāya in this compound is no

1 Regarding the occurrence of this term in the previous portion of the Nārada-smṛiti, see West and Bühler’s Digest of Hindu Law, 3rd ed., p. 48 and Jolly, Tāgore Law Lectures (Calcutta 1885, Thacker and Spink), p. 56.
doubt an equivalent for dharma, as is not seldom the case in the law-books, e.g. Narada xvii. 9. The same use of the term recurs in the two člokas just quoted, in which the author of the Nepalese Commentary declares that he has written it for the enlightenment of kings and others, as the Narada-smṛiti is difficult for the ignorant to understand.”

(2) General Collection (Benares, Rajputana, etc.).

Kavya (Poetry, etc.).

Though six commentaries on the Meghadūta are made known to us by Aufrecht (Bodl. Catal. p. 125), I have acquired two copies of the text with commentaries hitherto, as far as I know, unnoticed.

The MSS. give the text in somewhat different forms, as the first has 122 distichs and the second 113, while the Oxford copy above cited has 116. Two of the spurious verses noted by Aufrecht (नानन्दोत्यं and नास्तिन्नानं, here given as नास्तिन्नानं,) occur in the first MS. as vv. 71 and 118 respectively. The commentary to this MS., called Vidvadbālānuraṅjini, was written at Benares by Sarasvatītīrtha, called in the commentary itself ‘Yati’ and in the colophon ‘Paramahaṃsa Parivrājakācārya.’

In the second MS. the name of the commentator is not given in the colophon. He thus refers to himself and his work in verses 2 and 3:

कालिदासवचः कुच व्याख्यातारी वयं क च।

तद्रेण मेदरदीपेन राजवेशप्रकाशनं।

तथापि कियतिः सार्वभिर्मिचडृतमुख पंचका।

उत्तरायणमाहात्म्यस्मष्पवितालाश्वः॥

This MS. is written in the fine bold form of Nāgari for which the scribes of Kashmir are celebrated. An antique Kashmirian form of च may be noted in leaf 1 line 4, in the third of the lines just quoted. Several other good examples of this
writing, besides one instance\(^1\) of the old Kashmirian or Čāradā, may be found in the present collection. In the Jeypore royal library I found one Kashmirian copyist at work.

Â propos of commentaries on the Kāvyas I may call attention in passing (though this is included in the collection of MSS. from Bombay [No. 216] which I am not able at present to describe) to a collection of short adversaria on the Māgha-kāvyā called Māgha-durghatha, by one Rājakrūṇa.

Sāraṅga-sāratattva. This is a collection of 200 verses on politiy or general morality. In spite of the strange form of the title it would seem to be compiled from the Čāṅgadhara-paddhati. The last clause runs: माकंद्रादिव मद्यरी घनमारवर्ष्यया निर्गता केवल शास्त्रधरावसानात् जगतां चैतोमुद्र पञ्चकतः। Though obtained at Benares, the MS. was written for the Maharāṇa Jayasimha, who reigned at Oodeypore A.D. 1680—99.

In the special form of poetical composition called campū, I obtained a MS. of a tippana or commentary on the Damayantikathā or Nala-campū by two Jains, Candapāla and Guṇāvinaya Gaṇi, with a paṭṭāvalī of these commentators.

**Nāṭaka (Drama).**

Under this head I have a portion of a play, the Čriṅgāra-vāṭikā, or 'love-garden,' produced for Vishṇusimha, Kumāra of the Mahārāja Rāmasimha, doubtless the sovereign of Jeypore, whom we noticed above (p. 28), as a patron of the drama. Of the 29 remaining leaves (for the leaf numbered 30, placed with the rest, does not belong to this MS.), 10 are occupied with the prologue, from which we learn (f. 5 a) that the story tells of Candraketu son of Vijayaketu, king of Avantī, who left his kingdom to the care of his minister Buddhīṣāgara and travelled to Campāvatī. The first scene discovers him with his companion, the Vidūṣhaka; his adventures are described in the garden of Kāntimati daughter of Ratnapāla, king of that city (f. 15 a—b).

\(^1\) This is a copy of the Devistotra of Yaśaskara; see p. 43 above, Sect. vi.
NOTES ON MSS. ACQUIRED.

Alaṅkāra (Rhetoric and *ars poetica*).

Under this head we have a copy of the *Vāgbhaṭālaṅkāra* with an anonymous commentary not previously, I think, noticed. In it we find Vāgbhaṭa called by a Prakritized form of name, Bāhaḍa or Bāhaḍadeva. The subscription of Chapter IV. runs: 

इति बाहुंडंदित्वविविचितवाभासतांकारेचतुर्थः परिखेदः

and in the final subscription the author is styled मंत्रिवाभास; so that we may perhaps infer that he was the minister of the king Jayasiṃha (cf. Aufrecht, *Bodleian Catalogue*, 214 a), under whom the work was composed. The commentator identifies this king with the son of Karnadeva cited by Aufrecht.

The MS., which is a good specimen of Jain calligraphy, was written in V.S. 1524 (A.D. 1467) during the pontificate of Lakṣhmīsāgara of the Tapāgaccha, who attained his sūripūdra in V.S. 1508 (see Klatt in *Ind. Ant.* xi. 256).

I have also obtained a copy of the *Alantraṇītilaka* (cf. Bühler, *Cat. MSS. Gujrat*, iii. 44). A second title of the book is Kāvyāṇuṇāsana. This is likewise the work of a Vāgbhaṭa, who from the introduction is clearly a Jain and in the postscript is described as famed for ‘the composition of several new works’ (नवानिक मध्यापरमभरण). He may thus be fairly identified with the author of the Vāgbhaṭālaṅkāra; but being also described as the son of Nemikumāra, he must be separated1 from the medical Vāgbhaṭa, who was the son of Simhagupta and named after his grandfather Vāgbhaṭa.2

A third work among my few, but on the whole interesting, specimens of Alaṅkāra-literature is Bhāṇudatta’s *Rasamaṇjarī* with a commentary called Rasikaraṇjani by Gopāla Bhaṭṭa, son of Harivamcā Bhaṭṭa. This MS. supports the reading विद्रेष्याः, noticed by Professor Rāmkṛishṇa Bhāṇḍārkar (Report on Sk.

---

1 In spite of the tradition referred to by Burnell, *Cat. Tanjore*, 57 b.

2 See the verse quoted from the physician’s own writings by Anna Morecvara Kunte in the preface (p. 6) to his edition of the *Ashṭāṅgahṛdaya*, which may be taken in modification of Prof. Aufrecht’s statement that Vāgbhaṭa’s parentage is ‘subscriptionibus tantum librorum traditum’ (*Cat. Bodl.* p. 303, not.).
MSS. 1882—3) as giving the right indication of the author's birth-place.

_Darçana_ (Philosophy).

Praçñāvali, by Jadubharata, pupil of Mādhavananda; a catechism of Vedantic doctrine.

_Svarūpanirñāya_ a Vedantic work on the nature of ātman by Sadānanda, clearly the same as that mentioned by Hall (Index, p. 129) though this copy has about 2000 člokas as compared with 800 in Hall's. My MS. has four chapters (pariccheda), the last being entitled _jīvanmuktibhūmikānirūpaṇa_.

_Svātmanirūpaṇa_ by Caṅkarācārya. The commentary by Saccidānanda Sarasvati, which is mentioned without any special name by Hall (p. 104), is given, and styled _Āryā-vyākhyā_.

_Crutisāra_, by Toṭakācārya, said to have been a pupil of Caṅkara. The only other known copy of this work seems to be a MS. at Tanjore (Burnell, p. 95 a). The work consists of 160 člokas; and our MS. has a commentary by Saccidānanda Yogi, 'Yogindra-çishya,' of which I have found no trace elsewhere.

The _Sāṃjñāprakriyā_ is a short compendium of Vedantic terminology which may prove useful to the lexicographer as well as to the student of philosophy. I have not found mention of the work in any catalogue of MSS.

The _Gītātītparyābodhini_ is a Vedantic commentary on the Bhagavadgītā by Ānandasarasvati, an author of whom nothing appears to be known. The present MS. contains adhyāyas I. II. VII. VIII. and part of IX.

_Jain works._

_Sambodhi-pancāsikā_. This is a tract of 50 verses in Prakrit on _samāsāra_, the dharma and other teachings of Jainism, in the form of instruction given to a pupil by the author, Gotama Svāmī. Each verse is accompanied by a paraphrase in Sanskrit.

It would be interesting to know why we find in the text the month, in the commentary the month and day, but in neither the year, when the book was composed.
Dharmasaṅgraha. This is a work in verse on various religious topics by Medhāvin, who describes himself as Čṛi-Jinacandrānte-vāsi. In Ch. I. verse 6 we find a reference to श्रीजिनिवनकः...कर्ता महापुराण्य: After some verses on cosmogony the chapter concludes with a legend of king Črenīka, its title being ‘Črenikānandavāraṇṇa.’ At f. 11 are some descriptions of the architecture and decorations of shrines.

The Pramāṇanirnaya is a discussion of the various kinds of pramāṇa, or sources of knowledge, after the manner of the ordinary philosophical works. The chief divisions of the work are on lakshana, pratyakṣa, and anumāna (fol. 31 a). In the chapter which appears (for the MS. is unfortunately incomplete) to be the last, we find an inquiry into the authority of the āgamas which form to the Jain philosopher cabdu or the ‘Word.’ The text is written in a fine bold hand and is accompanied by brief marginal glosses containing references to Jain literature, e.g. the Vitarāgakathā (f. 31 a), and to Buddhist teaching (ff. 28 b, 31 a).

Lumpāka-mata-kuṭṭana is the subscription of a short work (of Lumpāka-21 leaves). Outside is written in a much later hand ‘Lokāyata-kuṭṭana.’ The Lumpāka mata was a school founded in Vikr. Saṃvat 1508 (A.D. 1461). See Dr Klatt in Ind. Antiq. XI. 256 (September 1882). The treatise is in the main a compilation from the Siddhānta or canon of the Čvetāmbaras and begins: नवा अनुस्मानमन्त्रेषु घां चेततसि सत्त्रिधाय। सिद्धान्त-
वाक्याचि करोमि सम्यक्। Its compilers belonged to the Kharatara-gaccha and wrote the work in Saṃvat 1687.

Another work of similar dimensions and date is the Upadeçarāsāla by Sādhuraṅga pupil of Bhuvanasoma, (also Upadeça-
of the Kharatara-gaccha) composed in V. S. 1587 (A.D. 1530). The MS. was written in Saṃvat 1656 (A.D. 1599), during Jinacandra’s pontificate. The subject is ethical, and the language Sanskrit with Prakrit citations.

On various subjects connected with religious ordinances and discipline we have a Vicāra-saṅgraha or Paramita-vicāra- Vīcāra-
mrīta saṅgraha, being a collection of 25 vicāras (examinations?).
The title of the first is *Jinaprvacana-svarūpa-viśāra*. The last relates to the ground-whisks and ‘respirators’ (मुखवस्तिकारांजोऽहरण) to prevent the destruction of insect life, which I saw myself in actual use among Jain monks. The work is in Sanskrit, with numerous citations from the canonical, and other Prakrit, books.

Another work not previously noticed, I think, is the *Vicārasārupprakaraṇa* or *Mūrgaṇaçataka*, of 117 Prakrit verses, with a very full Sanskrit commentary, terminating with a paṭṭāvalī of the Kharatara-gaccha.

I also collected, wherever I could, *Pattāvalīs* (lists of Jain pontiffs and teachers). The publication of several such lists by Dr Klatt in the *Indian Antiquary* for 1882 has proved most useful. I hope to publish those that I have collected, and trust that we may in time thus get material for a regular table of Jain chronology, which cannot fail to be of the greatest use for general Indian history.

In the extensive literature of Jain folk-lore a new acquisition is the *Gunavarmacaritra*, a work in Sanskrit verse by Maṇiṣkya-sundara Śūri of the Aṇcala-gaccha, the author of the *Prithvisundare candacarita*, of which a MS. exists in the Berlin library. For purposes of identification, especially as the work has another title in the margin, *Çutarabhedaka[tha]*, I may mention that the opening of the tale relates how Guṇavarmā son of Naravārm, king of Hastināpur, and Līlavāti his queen go to the svayāmvara of Guṇāvalī daughter of the king of Campā (Bhagalpur). The moral of the tale is the duty of proper religious observance (*pūjā*).

Another large collection of tales is the *Vratakathākoça* or *Vratopākhyāna-kathā* composed by Čṛutisāgara, *Bhaṭṭāraka-Črī-Mallibhūṣaṇa-bhaṭṭārakagurūpadeçāt*. It consists of 24 stories in numbered Sanskrit verses, related in order to illustrate the merit of observing fasts and holy-days. Numerous parallels to this are to be found in the Buddhist literature of Nepal, as for example the tale in praise of the Asṭamī-vrata (Catal. pp. 15, 73). The first tale of the present series is called *Jyeshṭha-jinakathā*. 

---

**Guna-varma-caritra by Maṇiṣkya-sundara Śūri.**

**Vratakathākoça by Čṛutisāgara.**
Similar to this collection is a tale in 150 verses of which the colophon runs: *iti śrī-kārttike saubhāgya-pañcamīmāṁsā-hātmya-vishaye Varadatta-Guṇamañjari-kathānakaṃ.*

The *Jaya-tihuyāna* (tribhuvana)-vr̥tti is a Prakrit hymn in 30 verses with a Sanskrit commentary and an introductory tale told in Sanskrit, of the sickness, nocturnal vision, cure and subsequent votive offering of Abhayadeva Sūri at Sthambana(-ka)-pur in Gujarat.
§ 3. NOTES ON MSS. IN PRIVATE POSSESSION, NOT ACQUIRED, OF WHICH COPIES COULD BE MADE FOR THE LIBRARY.

Besides the MSS. in the great libraries of Kathmandu and Jeypore, and those in the Government College Library at Benares, of which some account has been given in Part I., I noted a number of MSS. of which copies could be made for the Library, or actually had been made. Indeed it was my constant endeavour to induce owners of books to show me all the good MSS. they possessed, whether they were willing to part with them in every case or not.

In Nepal I was offered a copy of the Bhadrakalpavadāna. As I had not sufficient data to show whether this was not a copy made by the owner previous to the sale of an original to Dr D. Wright (Add. 1411, Catalogue, p. 88), I declined to purchase it. But I am not sure whether the MS. might not be worth purchasing, even with this risk, owing to its rarity and interest.

At Benares I examined the following MSS., of which the owner would willingly send copies, made at the rate of 2 to 3 rupees (3 to 5 shillings) per thousand člokus (of 32 syllables). As a specimen of the style of writing to be expected from Benares scribes, the wellwritten MS. of the Khanḍanoddhāra-ṭikā in my collection (see under Darçana, p. 44), obtained from the same Pandit, may be noted. The MSS. in question are chiefly old copies of philosophical works. Following the example of Dr F. Hall in his Bibliographical Index, I mention the date in every case where I observed it, as it may be of value in fixing the age of the commentary-literature, much of which is of course of recent, and indeed contemporary, origin.
(1) A commentary by Čaïkara Miçra on the Khāṇḍana-khāṇḍa-khāḍya, a work which, like the Sarvadarśana-saṅgraha, reviews the different schools of Indian philosophy. Commentaries on this work appear to be very rare. The only mention I can find of it is in the Index of Hall, who had heard of it but had not seen it.

The remaining works are chiefly of the Nyāya and Vaiṣeṣhi-ka schools.

(2) Nyāyavārttika. A portion of this work will shortly be printed by Pandit Vindhyeçvariprasād at Benares. A copy of this MS. is ready.

(3) Part of Vācaspati Miçra’s Nyāyavārttika-tātparya, the Pramāṇa-lakṣaṇa, about a quarter of the whole. Dated Lakṣhaṇa-saṃvat 417 (A.D. 1523).

(4) Nyāyakandali. Copied from a MS. dated Saṃv. 54 of Kashmir. This work appears to be unknown.


Amongst MSS. in private possession I may mention two that I noted in one of the lists of books in the Bāla Sarasvati Library (see above p. 25) during the very short time I was there, because the MSS. here, as stated above, are not in all cases given to the Library, though copies can be had.

(6) A commentary on the Caranavyūha.

(7) A dipikā on the ṭika of the Hastāmalaka.
APPENDICES.

I. Inscriptions.

II. Rough list of MSS. in the Jain Mandir, Benares.

III. Addenda to my Catalogue of Buddhist MSS., with notices of criticisms.
APPENDIX I.

INSCRIPTIONS.

Table.

III. At Kathmandu, Nepal; dated 82 (A.D. 688).
IV. At Patan, Nepal; dated 151 (A.D. 757).
VI. At Amber, Rajputana; Samvat 1011.
VII. At Ar, Mewar; (x—xiiith cent).
VIII. Patan, Nepal; Nepal Samvat 512 (A.D. 1392).

It will be seen from the above list that the present series affords a more continuous representation of the progress of writing on stone in Nepal than has hitherto been published, which of course gives an interesting parallel to the palæography of the MSS. in our library already described by me. The phraseology, technical terms etc. correspond closely with the published series. See Indian Antiquary, IX. 168 sqq., and XIV. 342.

In some of the earlier inscriptions chronological points of considerable importance will be found.

The transcripts now given are prepared from squeezes made by myself on the spot, and in some cases also from photographs made by me from the stone. I have also received some additional squeezes of a few of the Nepal series from Pandit Indranand. Much still remains undeciphered which probably a second visit to the places might enable me to determine, and something
further, no doubt, might here and there be got out of my present materials. But, as I have said already, the pressure of other work and want of leisure by daylight renders it undesirable to delay publication.

I. Slab of stone, 18 inches wide, at Golmāḍhi-ṭol, Bhātgāon. Dated [Gupta-] sāṃvat 316 or 318 (A.D. 635-7).

For further particulars see above p. 13 and add a reference to the article on Nepalese chronology in the *Indian Antiquary* for Dec. 1885 (p. 342), where Mr Fleet notes that this inscription ‘supplies the keynote’ to the interpretation of the early series. As to the units’ figure which at p. 13 I have given as 8 I am somewhat uncertain. The symbol, which seems to me to be a numeral-figure and not an akśara or letter-numeral like the others, resembles most nearly the 6 in our most archaic Nepalese MS., Add. 1702 (see the table in my Catalogue), though there also 8 is very similar.

[1] खित्ति मान्यथारपरिमितदुष्पमुद्योज्या [सितितिदि].
[2] भापादानुकृष्यातो लिख्रिविनवकेन्द्रभासरकवरा.
[5] तम्भवलुभवतां यथानेन प्रख्या[तामल]विपुल --
[6] राक्षोपविनाधितामितिविनप्रभाविन महासामन्नां.
[7] ए विन्यापितेन मध्यम्यारवायव्यदनुकमथा च कुविवर्य.
INSCRIPTION NO. I.
Photographed by the Author.
Translation.

Hail! From Mānagriha. The illustrious Çivadeva, meditating on the feet of Bappa, who has illuminated the quarters by the dayspring of his countless virtues, being in good health, to the cultivators resident in the villages of Mākhoshtam and Satsaradraiga (?) under the lead of their headmen, with due enquiries after their health, addresses the following order:—

“Be it known to you that, at the request of the great

1 I.e. apparently, not for purposes of criminal or corrective procedure. This usage of apraveça seems to throw some light on the form and meaning of the Prakrit apāvesa in the inscription in the Pandulena cave No. 3, as to which Pandit Bhagvānlal in his learned article in the Bombay Gazetteer (s.v. Nasik) expresses doubt.
feudatory Amçuvavarman, who by his renowned...doughty and...prowess has subdued the might of his innumerable foes, out of regard for him and compassion for you, I grant you this boon, namely that the officials of Kûbervati¹ are allowed entrance for the levying only of not more than the three taxes, but not for granting writings or for the five offences and the like³. Therefore this boon must not be infringed by our dependants who have cognisance of this, nor by any other parties whatsoever: and whosoever, in contravention of this order, does so infringe or cause infringement, him I will in no wise suffer; moreover such kings as shall be after us, ought, as guardians of religion and (thus) as followers of grants (made...), to preserve my order in its entirety. In this matter the executive officer is Bhogavarman Svāmin. Saṅvat 316, on the 10th of the bright fortnight of Jyeshṭha.”

II. Slab of stone, 14 inches wide, in a place called Sundhāra², Patan, Nepal; dated [Çrī-Harsha] Saṅvat 34 (A.D. 640).

See pp. 7–8 above.

Doubtful readings are indicated by dots placed under the letters.

1. कैला[स]कुटभवनाभ्जगवत्यधपति
2. बणपपा�찰नुखात्त: श्री म[ह]ि[व]ा[मन्नांग्रवववी]
3. वर्तमानभविव्यति
4. समाज्ञपयति विविदित[मस्तु] भवताम — —
5. नुपुकुलमय विविशिष्ठित्यकापङ्क्त नविवर्गविशि

¹ Qu. 'treasury-officers,' in spite of the somewhat barbarized form.
² The five great offences generally enumerated by writers on law and called by them mahāpātakas are: (1) murder of a Brahman, (2) theft, (3) adultery with a guru's wife, (4) drinking spirituous liquors, (5) intercourse with such as commit these offences. See Manu xi. 55, Vishnu xxxv. 1–2, Yajñavalkya iii. 227. Dr D. Wright, on the authority (as he informs me) of Pandit Guṇanand only, gives a different list at p. 189 of his History.
³ This must be the stone referred to by Dr D. Wright in his History p. 246, note. Yet I should hardly call the inscription 'effaced,' though the part above the present level of the street is much worn.
Translation.

From the palace of Kailāsakūṭa [the sovereign] who meditates on the feet of Bappa addresses the following order to the present and future [officials of certain places]: “Be it known to you that...the royal family: now that I have diligently had replaced the mass of decayed wood belonging to the doors, panels, windows etc., which have been entirely destroyed, since the crevices in the layers of bricks that have fallen away have been entered by tribes of ichneumons who

1 Read पिण्डकं

2 The name of the great feudatory Amuçuvaram may be restored with tolerable certainty. Compare the last inscription and number 6 in Pandit Bhagvânlâl’s series dating from the same year.
worried the mice [already there], to ensure its good condition for the longer time to come, there has been thus attached as an endowment a field to the south of the village of Mātiṅ, heretofore included in the crown-estate, measuring 20 [measures and producing] the revenue of 60 mās; and to the south-west one producing the revenue of 6 mās is handed over to the Pāncālikas of the village of Mātiṅ. My authority herein must not be infringed [etc., as in other inscriptions of Aṁţuvarman]. Saṁvat 34, on the second day of the light half of the first (intercalary) Pausha. My appointed agent herein is Vindusvāmin, chief Minister of War."

The most important point in this inscription is the intercalation occurring in the date. My surmise that an intercalation was referred to in the expression prathama was first confirmed by Mr Fleet, to whom I showed my reading, but Professor Bühler of Vienna, to whom I am indebted for much help in deciphering this and the following inscription, called my attention to its great importance. Dr Bühler also kindly submitted the date to the examination of Dr Schram, Privatdocent für chronologische Astronomie at the Vienna University, from whom I have received through Dr Bühler some very elaborate and valuable calculations. I think it would be beyond the scope of the present publication to reproduce these here, but my obligation is none the less. Professor Adams has also most kindly worked out the calculations. From these two eminent authorities I have obtained the following results: (1) that the Nepalese at the time of the inscription used as the basis of their calendar not the Sūryasiddhānta (in which Pausha is never intercalary, it would seem), but a work that had the same elements as the Brahma- siddhānta; (2) that the year 640 A.D. according to this rule is intercalary, which adds another confirmation, if any be needed, to the theory that the era of this group of inscriptions is that of Čṛi-Harsha (A.D. 606).

1. [ख]ि[स]ि[क]ि[ल]ि[ा]ि[म]कु[ष][भ]ि[व]ि[न]ि[ा]ि[द]

2.

3.

4.

5.

6.

7.

8. तप

9. ——— मवाधिकरणा ना मप्रविधातय नूप्र

10. ——— गण प्रमादीहृतामनिस्माख — नू

11. — नादेवः श्रीयोभिरह्दृष्टे धार्मिकगणनमभिस्प्यत्

12. प्रतिपालन प्रतिज्ञा न यो ग कर्म वी गुर

13. िइंग कालमनतिकम् प्रधानम्

14. ——— गम्भपुष्पधुपप्रदीपवर्धवर्धवर्ष्याकाल

15. — मन्दजपकादिप्रकारणपूजा करंतव्या पाण्डास्वाच्च

16. उपलिपनसब्जाजनप्रतिसंस्कारादिर्दिख्या कम्रा बचस्किः

17. परिश्रीमलिन हृदयेष भगवनं वच्छयारमुहिः

18. पाण्डपतनामनःध्वाननाध्व यथास्वभवऽभीजन्द्र

19. धीर्यन्द्रवच्च कालानुरेण वदि कदाचिच्छानपति

20. विन प्रायंत्यन च्यापल्लु तलकालभूषा दानपतीनाम्
From the palace of Kailāsakūṭa for his own increase of prosperity the enumeration of the righteous...handed over for protection...not overstepping the due time, worship must be performed having as its occasion the offering of spells charms etc. for hastening the rainy season and for increasing rain and odours, flowers, incense, lights...; and with the Pāñcālī-community, after having done all such business as smearing with cow-dung, cleansing and repairs, if a residue remains, with that money in honour of the blessed Vajreśvara a feast is to be made, as far as means

1 Read कैश्यरः

2 These phrases cannot be translated with any certainty without more context. Dhārmikagaṇanam is perhaps to be compared with Gunigaṇagaṇana in Pañcatantra, Introd. 8. (=Hitop. Introd. 15). Atisīstham pratipālanāya occurs in Bhagyānlāl’s Inscr. No. 7, line 14.

3 A specimen of this class of pūjā is the Megha-sūtra, edited by me in the R. A. S. Journal for 1880.

4 ‘To gain [a god’s] favour’, B. and R. s. v. ud-diç. Vajreśvara and
INSCRIPTION NO. III.

A photographic reproduction of part of the back of a paper manuscript.
1. INSCRIPTION REFERRED TO AT PAGE 14, LINE 8.
2. " NO. IV. SEE PAGES 4, 79.

From squerces.
allow, to the Pañcupata ascetics and Brahmans; and in case perchance on another occasion, on the strength of their being benefactors, people ask for something else than this, in times of need, then, after you have ascertained that this is the proper time for it, 24 mānikās of grain may be given to benefactors; more than this is not to be taken by the benefactors. Now when a law-suit arises as to these points, the Supreme Court is to be constituted the standard (?) of authority; but the money must not be thrown away. With this understanding neither the fully authorised officer nor any other parties whatsoever may controvert this boon, (etc., as in the other inscriptions).

Our appointed agent in this matter is the heir apparent Skandadeva. Saṁvat 82, Bhādrapada, bright half...


1. ॐ संवत १५१ वैशाख मुक्त दिनीयायाम
2. लत्तमवल्लाच्याकायव[१]विवीपडशागाधम
3. अतीतलमवस्थ भार्याया भोजवत्या दत्तम
4. जलद्रोणेन स्त्रह — — मा ॥ ॥

Vajrapāni are Buddhist divinities; and as the vajra is very rarely Sivaic, while Vaishnavism is very little known in Nepal, it seems fair to infer that we find here early traces of the curious juxtaposition of Hindu and Buddhist cult that the Tantric system brought into Nepal.

1 Cf. Manu 8. 43.
2 The exact force of mātra is not easy to express. It cannot well have its common meaning ‘merely’; if it does not convey anything of its radical meaning of measure, as suggested above, it probably serves only to give slight additional definition or emphasis to adhikāra.

3 I could not discern any remains of the k on the stone but s (conjunct) and nd were fairly distinct; and, though not clear in the squeeze from which the autotype has been prepared, in another squeeze made by me the n conjunct comes out very well and the s and d very fairly. Observe that the d is written below in the conjunct न्द्र in Gupta writing. The (akshara) form of 80 is also much clearer in this squeeze. I am not sure whether the unit-figure is 2 or 8.

4 Read भार्याया.
“Samvat 151, on the second day of the light half of Vaiśākha, Bhojamati wife of Atītalambha gave two mās [of land?] to the Pañch-committee of Laṅjagval, together with a water-receptacle, for their perpetual enjoyment thereof.”

What jualadrona may mean precisely I have no means of telling; and the dictionaries give no help. I at first thought from the position of the stone and from a possible connexion with ṛdru ‘run’ that it must mean water-course, like prañāli: but the ordinary meaning of drona, ‘tub’, rather suggests a reservoir; and to this view Dr Bühler, I find, is inclined. The word drona occurs also in the next inscription, and there the first meaning is perhaps more probable. The gradual approximation to Kuṭila forms in the characters of this inscription is noticeable, particularly in the lengthened and more sweeping curves of medial ā and ī.


See pp. 8–9 with plate. Space covered by inscription, $5\frac{1}{2} \times 2\frac{3}{4}$ inches.

1. ॐ चिन्हिर्वेदः समायुक्तं संवस्त्रशतदधे वायुयागः
2. कःशमव्या [sic] बुधे पुष्यादधे पुष्मा || श्रीयशोदिर्य्यंस्यायतन	
3. नयो दर्मतत्यरः । श्रीवाणेदः क्षतवान् प्रतिसां सु
4. प्रतिशिताः । दिवाकरम् या माचा पुरा संकल्पिता मुदा
5. कर्तुख्यानासु यतं तेजीष्ठितरुन्नतर॥ ॥

Translation.

When two hundred years were joined with three, on the 7th of the bright half of Vaiśākha, on Wednesday, Pushyā was auspicious at its rising. Vāṇadeva son of king Yaçoodeva, religiously disposed, made [this] image well set up in honour of the Sun, which had previously been planned by his mother with
rejoicing. Therefore to the maker may there ever accrue supreme increase of glory!

It is interesting to compare the forms of the letters of Add. 1684 in our library (Catalog. pp. xxv. 173 and Table of Letters) with those of this inscription.


This inscription is reproduced only on account of its date and style of writing. One might well suppose it to have been scratched on the stone by a second-rate MS. copyist, for both the incision and the attempt at Sanskrit are unusually feeble for an inscription of such a date; so much so that I have not attempted a translation. It records the gift of a water-channel (pannālī of course for pranālī) and a droma (see last inscription).

The great interest of the discovery is that we find here an instance, unique as far as I know, of the use of the peculiar local hooked hand of Nepal which has been abundantly illustrated in the Palaeographical Society’s Oriental Series as well as in my Catalogue.

This and the preceding inscription thus form a link, in point of character, between the periods illustrated by Nos. 1—15 and that of Nos. 16, 17, etc. in Pandit Bhagvānlāl’s series.

VII. Tablet in the wall of a temple on a hill above Amber, Rajputana. Date Sāṃvat 1011 = A.D. 954, if, as supposed at p. 29 above, the Vikrama era be used.
VIII. Fragment built into a staircase at Aré, near Oodeypore (Mewar). Width of inscription 3 feet 6 inches. See p. 32.

1. -चट्टी चपट्टलाधिपति: समेत: कारंडिकैः सदृशि शक्तिकृतामर्मारे। विज्ञप्तवाच्चकलदर्शनविद्व: प्रज्ञाप्रकर्ष-चतुरी नृपति: वचीभि:। द्रव्यानात्य लभामि: चित्तिप यान्यः-चक्रमा चूकीमदाघातम

2. -युज्मकरण्ड-भ-के व्यङ्ग प्रति। ते स्मारिभितुर्दशापि तपनायासी प्रदन्ता दृति श्रुता तेन महीम्भता स्ववचनैः खदानः: हस्तः। ग्रीरौं जीवितं लच्छी: सर्व ज्ञाविवसायतं। भानवे मी प्रद्रात्माया द्रव्या भाविनि ये

Translation.

—nnata, the record-keeper¹, attended by the casket bearers (?)², in conclave reported to the King, even Çaktikumāra (discerning was he in the ordering of every law and skilled in the pre-eminence of prudence) in these words: “Let us take eight drachms, my liege, which up to the six-fold circle......[offer in] suitable caskets year by year. These fourteen, however, we have offered to yonder sun.” When the King heard this he made a free gift of these...by his own word, saying: “We know that body, life, our fortune, all are an unconstant thing: so these drachms are to be offered to the Sun, O lady...”

¹ For akshapataladhipati compare the inscriptions in the Indian Antiquary for 1877, pp. 196, 200.
² This is a mere guess, for kāraṇḍika is not to be found in dictionaries.
IX. Slab of slate in the courtyard of the temple of Kumbheçvara, Patan, Nepal; dated Nepal Samvat 512 (A.D. 1392).

Size of inscribed portion of slab, 1 ft. 4½ in. x 1 ft. 3½ in. Facsimile photographed from my heelball rubbing; see p. 12.

1. खळै श्रीमान्चिपिलक समव ५१२ ब्राह्मण्ण्यां तिथी ॥ शरकरणे ॥ विस्नुहारे
2. अवनचवे । एन्द्रयोगे । आदिर्थ वाषं ॥ श्रीलिपिकुदननगरीने ॥ श्रीश्रीम[५]
3. [हा] कुमारसमाप्तीनलामणिकिरणवंचीनामान श्रीनागराधिभिने ॥ प्रभुयारणम
4. भदरक श्रीमान्चिपिलकसमव अशुरनागराधिब्यादि विविधविद्याराजावलीपूर्वः
5. ——— कियासमालंकश महाराजाधिराज श्रीश्रीमत । जयस्विति राज महादेवेन संभुमयामान
6. [राज्ये] ॥ ॥ श्रीमान्तकुटुम्बप्रधानमुख्येण्य महायाच श्रीचिंभाचप्रमुखादिममः संयात
7. — ने । श्रीमानीसलोचनस्वामे । खळ्के तच महातीर्थ: कुमातीर्थ दति स्त्र: । वचैष भगान
   वान्दे: श्री—

8. [कु]भावेशरंकरः । तत्साहीर्दिशि खळ्के विप्राराजस्वामुकी । दचिणे माता: सर्वा: पितातीर्थक

1 This must be the Hindustani सरकरणी.
9. [दुत]रे। वायुया चैव दिमागि गौरी पुष्करिणी च ते। ऐश्वर्या केशरवंशिन मध्ये कुम्भेश्वरः
10. शिवः। कुमार्षिमुखिनमुखिन पत्री - पि तपः खंतं। आराधितो महादेवसिंहं कुमः।
11. खरं: क्षत:। पुष्करिण्या च यतोधि च। करोत्मवगाहनं। आवलः पृष्ठमाक्षा: च ती पि खर्गः।
12. [मवा]भृतः। यत्वादामुजस्मन्तं निर्भेदकृतिनापदं। प्रणालिकमुखिनार्कीयं वहति।
13. [नित्]यशः। यतोधिबंजवारिण्यासुनियतं खला नरो नित्यशः। पीला वारि सुनिष्ठितं
किमया खला。
14. मुखवालनं। नित्यं थी धर्मविवदं प्रतिचित्तो श्रीदेवकुमेश्वरं भुजः सर्वत्रुस्ताणि याति नगरीं सिंहः।
15. ते पुरं श्राम्भवि वालव तत्र कुमेश्वरं ग्रामादर्शिः परं। आवासमाचर्चा च खंत:। कुमेश्वरः।
16. शिवः। अखि पुष्करादिः संख्यनिः जयभीमि नरानामः। पाञ्जिमिको गुहांकारे समावाणी धनेशवरः।
17. || परिपक्वस्वाभावहस्तिले द्राता गुणकृत्वा हि विवेकी। पुनिन्तमि चं गुणवर्षिणी ॥ सी माता
18. ते घरिष्कृत्व दवं धीरः। तस्फङ्गना महाशिळा जननलक्ष्मी विगुणा। पीडितावरभैगिन मुमृ
19. चर्च शयेिने च सा। तां जीवायितं प्राज्ञसिंही जयभीमि विचयणं। कुमेश्वरालयं कार्त्तु प्रतिज्ञा कः।
INSCRIPTION NO. IX.

From a hollow rubbing.

XIV.

INSCRIPTION

NO.

IX.

Frum a hollow rubbing.

XIV.

INSCRIPTION

NO.

IX.

Frum a hollow rubbing.

XIV.
20. तवांसतः॥ न रचिता तथापैवं नीता स्मृती श्रविन स। स्म वाचं प्रतिरचार्यं करोति भ्र श्रिवादयं

21. || द्वितीयं अभयलक्ष्मीं च अभयदेव सुलग्या || जयति जी नुजस्थुतं तेषा सुसमतेन च ॥ ऋत ॥

22. वाचं रसं प्राशारं द्वि सतीरं विशिष्टिनाथ भूमिं च प्राकारंः परिवेशितं ॥ ऋत चातुर्णजुः

23. कौशं सीवं रत्नमण्डितं ॥ धिर्किणीं सुविचारं च दीक्षाला परमेश्वरं ॥ ऋत लचालितं श्रीमिन् वैद ॥

24. धीरं सुमंगलं । समारोपितवान्सरं सुर्येन स्वर्णकलस्यं । चननं दत्तपुश्चिन चातुर्नारियो ज

25. नाः। प्रामुन्तु महासीखं मंति च परमश्वरं । थेनाकारि महेन्द्रसरं भवनं विष्णुस्दा इत्यथा क वा तस्मिन्

26. ् काष्ठशिलंकं निपति लं कुष्टिं चे स्मापनं । तेषामुवं सुरं भवयनुदितं ० ऋत ० धनाकों नराशिे ॥

27. न्या यान्ति पुरे स्मवं शर्यं नगरीं मानेन्ति तस्मिन्स्तदा ॥ धुम्भं भवतु स्मर्षां श्रवं भवतु स्मर्षं ॥ ॥

1 Apparently a form of the Hindi ढकनी
Translation (see also abstract at p. 12).

Hail! In the year of Nepal 512, on the 6th lunar day of the dark half of Vaiśākha.

By order of Government. In the Čravaṇa asterism and the Aindra conjunction, Sunday.

In the capital city Lalita-pattana, presided over by the snake-king who is glorious with the rays of the gems of his cluster of seven hoods, the sovereignty being enjoyed by Jayasthiti the sovereign lord, who has gained favour from the bounty of Māneçvarī, whose royal lineage...[is renowned]...in various panegyrics as of the Asuras and Nārāyaṇa, who is adorned by [...] mighty] deeds. In the northern region of Māni gala¹, there is the great tīrth called Kumbhatīrtī, where lives this venerable God Kumbheçvara². On the south-east side are Gañeça and Vāçukī, on the south all the divine Mothers, the tīrth of the Fathers is to the north, in the north-west quarter are Gaurī and Pushkariṇī in the north-east likewise Viṣṇu, and in the centre Kumbheçvara. With Agastya the sage born in the kumbha (pitcher) at the head...penance is done: by him Mahādeva is worshipped, and hence called Kumbheçvara, and with the water of the lake whoso makes ablution at the full moon of Črāvaṇa, even he can obtain heaven.

Cleansed by the lotus of his feet and void of spot, stain or evil, from the mouthpiece of a conduit the water flows perpetually.

With the water from this tīrth if a man has strictly washed, and regularly drunk the water well meted out and has performed the rinsing of the mouth, or whoso daily and constantly salutes Kumbheçvara, he enjoys all pleasures and goes at last to the city and town of Čiva. At that place was Čiva destitute of a temple thereupon: Čiva Kumbheçvara abode

¹ I omit the previous sentence as being partly obliterated and partly containing names and allusions, probably local, of which I have no knowledge.
² As to this form of Čiva we may compare the Ashtamivrata-vidhāna translated by Wilson (Essays, ed. Rost, ii. 32), from which it will be seen that the cult referred to here is of the Tantric school.
under the mere shelter of a dwelling-house. [For the contents of lines 16—23 see p. 12].

(Line 23.) He has also made a variegated cover [for the treasury or treasure-case] approaching the mighty Lord, making thereon an offering of a lac auspicious with sounds of [recitations from?] the Veda: there too he has erected a golden pinnacle and banner. Through him, the doer of such a good work, may the people sprung from the four castes\(^1\) attain great bliss and a mansion in the highest at the last! The man who makes a dwelling for Çiva and also Vishnu or some other deity, to him is allotted wood, stone and brick. Such men as set up [the image of a god], to them accrues blessing, day by day becoming riches: those men go to Çiva's city and delight in it for ever.

\(^1\) Read "odayā and understand of the Hindus proper as opposed to Buddhists and aborigines."
APPENDIX II.

ROUGH LIST OF MSS. IN THE LIBRARY OF THE JAIN MANDIR AT RĀMGHĀT, BENARES.

The following list is transcribed into Roman characters from a copy kindly made for my use, as mentioned at p. 24 above. I give it in the form I received it, only correcting a few obvious mistakes and not attempting to reconstruct the names of the less known works. It will be noted that the collection includes several of the Brahmanical works, (such as the poems of Kālidāsa) often found in Jain libraries, as well as numerous tracts in the vernaculars, as to which I have little knowledge.

<table>
<thead>
<tr>
<th>No. of library case</th>
<th>No. of leaves</th>
<th>No. of library-case</th>
<th>No. of leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bhagavati-vṛitti</td>
<td>626</td>
<td>Sādhupratikramaṇa-</td>
<td>10</td>
</tr>
<tr>
<td>Bhagavati-sūtra</td>
<td>324</td>
<td>bālabodha</td>
<td></td>
</tr>
<tr>
<td>2. Uttarādhyayana</td>
<td>360</td>
<td>Guṇaṣṭhānakramaroха-</td>
<td>15</td>
</tr>
<tr>
<td>Dipotsava-vyākhyāna</td>
<td>20</td>
<td>mūla</td>
<td></td>
</tr>
<tr>
<td>Uvavāi-ṭabba</td>
<td>99</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jñātādharma-vṛitti</td>
<td>74</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pariṣīṣṭha-parvan</td>
<td>111</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Suyagadāṅga</td>
<td>45</td>
<td>Kūmārasambhava-kāvyā</td>
<td>20</td>
</tr>
<tr>
<td>Pañca-saṅgraha</td>
<td>39</td>
<td>Antagadadacā</td>
<td>11</td>
</tr>
<tr>
<td>Samyaktvakaumudi</td>
<td>35</td>
<td>Nirayāvalī</td>
<td>39</td>
</tr>
<tr>
<td>4. Thānāṅga</td>
<td>78</td>
<td>Upadeśamāla</td>
<td></td>
</tr>
<tr>
<td>Chaitrit-pūnima-vyā-</td>
<td>3</td>
<td>Gajasimha-carita</td>
<td>125</td>
</tr>
<tr>
<td>khyāṇa (?)</td>
<td></td>
<td>Čilopaṭeṣamāla</td>
<td>104</td>
</tr>
<tr>
<td>Jñātā [dharma]-sūtra-</td>
<td>317</td>
<td>Kalpadrumakulika</td>
<td>182</td>
</tr>
<tr>
<td>āṭabha</td>
<td></td>
<td>Ashtādbhi-kāvyākhyāna</td>
<td>12</td>
</tr>
<tr>
<td>Nirayāvalī-sūtra-ṭabba</td>
<td>73</td>
<td>Kalpasūtra</td>
<td>75</td>
</tr>
<tr>
<td>Upāsakadaṇḍa</td>
<td>57</td>
<td>Daśamikalīkā († vaikāl)</td>
<td>38</td>
</tr>
<tr>
<td>Rāyapaseṇipāṇcapāta(?)</td>
<td>110</td>
<td>Tarkabhāṣā</td>
<td>23</td>
</tr>
<tr>
<td>No. of library-case.</td>
<td>No. of leaves.</td>
<td>No. of library-case.</td>
<td>No. of leaves.</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------</td>
<td>---------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>Tarkasāngrahamasamagāra</td>
<td>1</td>
<td>Meru-trayodaṁ-vyā-khyāna</td>
<td>11</td>
</tr>
<tr>
<td>Kalpa-kir[ā]nāvali</td>
<td>229</td>
<td>Munipati-caritra gadya</td>
<td>52</td>
</tr>
<tr>
<td>Bhārtṛihari-prathamā-dvitiyaçatakā-ṭika</td>
<td>37</td>
<td>Nigoda-chabiç-śatiñkā</td>
<td>7</td>
</tr>
<tr>
<td>Bhārtṛihari-tritiya</td>
<td>17</td>
<td>Cāusarana-śaṁśī-ṭabhā</td>
<td>7</td>
</tr>
<tr>
<td>Dharmapāthā</td>
<td>62</td>
<td>Nilakantha-tājikā</td>
<td>26</td>
</tr>
<tr>
<td>7. Čripalacopāi [Hindi]</td>
<td>29</td>
<td>Sārasvata</td>
<td>63</td>
</tr>
<tr>
<td>Vipākasūtra</td>
<td>74</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prathamakramagrantha-sūtra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Črāddha-vidhi</td>
<td>42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saṅgrahānī-vṛitti</td>
<td>98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uttarādhyayana</td>
<td>267</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Uvasaggahara-ṭikā</td>
<td>9</td>
<td>Rasacandrikā</td>
<td>24</td>
</tr>
<tr>
<td>Ashtādhīyī</td>
<td>38</td>
<td>Vāgbhaṭa-alaṅkāra</td>
<td>8</td>
</tr>
<tr>
<td>Aniṭ-akārikā-tripāta</td>
<td>6</td>
<td>Sūryaprajñāpti</td>
<td>98</td>
</tr>
<tr>
<td>Sārasvata (uttarārdhda)</td>
<td>42</td>
<td>Drishṭāntaçatakā-ṭabhā</td>
<td>19</td>
</tr>
<tr>
<td>Amaradattamitranandarāsa</td>
<td>40</td>
<td>Vaiyākaraṇa-bhūṣhāna</td>
<td>35</td>
</tr>
<tr>
<td>Vasūpūjyāsvāmi-rāsa</td>
<td>22</td>
<td>Sandehavicodhi</td>
<td>51</td>
</tr>
<tr>
<td>Nala-Davidantī-copāi</td>
<td>38</td>
<td>Sadbhaṭhitāvalī</td>
<td>14</td>
</tr>
<tr>
<td>Kaya-valhā (ṭ) copāi</td>
<td>18</td>
<td>Haima-šabdānuçāsana</td>
<td>11</td>
</tr>
<tr>
<td>Copoli-copāi</td>
<td>11</td>
<td>Samarasā-ṭikā</td>
<td>14</td>
</tr>
<tr>
<td>Rātribhojana-copāi</td>
<td>15</td>
<td>Sāmudraka</td>
<td>13</td>
</tr>
<tr>
<td>Camḍarāsa</td>
<td>72</td>
<td>Comm. on part of Madhava’s Nidāna</td>
<td>11</td>
</tr>
<tr>
<td>Gāthāsahasri</td>
<td>40</td>
<td>Vaidyavinoda</td>
<td>18</td>
</tr>
<tr>
<td>Kālagrahaṇāvidhi</td>
<td>15</td>
<td>Sūtra āruṣūna (ṭ)</td>
<td>5</td>
</tr>
<tr>
<td>Vicāra-çatakā</td>
<td>38</td>
<td>Bālavīcāra (ṭ) dharma ke phuṭhakaro (ṭ)</td>
<td>20</td>
</tr>
<tr>
<td>Varshatantra-ṭikā</td>
<td>36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nāracandra prathama-prakaraṇa</td>
<td>19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dvādaśābhāvaphalam</td>
<td>9</td>
<td>Shaddarçanasamuccaya-ṭikā</td>
<td>75</td>
</tr>
<tr>
<td>J[y]otisha-ṭikā</td>
<td>8</td>
<td>Candapaññatti-ṭikā</td>
<td>199</td>
</tr>
<tr>
<td>Sindūraprakaraṇa</td>
<td>30</td>
<td>Sūyapaññatti-sūtra.</td>
<td>94</td>
</tr>
<tr>
<td>Dānačila-codhāliyo</td>
<td>9</td>
<td>Yogacāstradiśpikā</td>
<td>253</td>
</tr>
<tr>
<td>9. Pañcacakra-grantha-yantra</td>
<td>56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gautama-pricchā</td>
<td>53</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. of library-case.</td>
<td>No. of leaves.</td>
<td>No. of library-case.</td>
<td>No. of leaves.</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------</td>
<td>---------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>90</td>
<td></td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>14. Janmapatra-paddhati</td>
<td>289</td>
<td>Kathākoça-gadya</td>
<td>86</td>
</tr>
<tr>
<td>Laghukaumudī</td>
<td>110</td>
<td>Dhālasāgara</td>
<td>225</td>
</tr>
<tr>
<td>Kalpakaumudī</td>
<td>274</td>
<td>Pāṛṣvaṇāthacaritra-gadya</td>
<td>79</td>
</tr>
<tr>
<td>15. Jambu-adhyeyana-ṭabbā</td>
<td>63</td>
<td>Praṇavāyakarana-ṭabbā</td>
<td>202</td>
</tr>
<tr>
<td>Čāntināthacaritra-</td>
<td>230</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gadya</td>
<td></td>
<td>22. Haima-lingānucaśana</td>
<td>140</td>
</tr>
<tr>
<td>Čātṛuṇijayamāhiāṭmaya-</td>
<td>282</td>
<td>Haima-anekārtha</td>
<td>40</td>
</tr>
<tr>
<td>16. Raghuvançça</td>
<td>110</td>
<td>Čabda-ratnākara</td>
<td>26</td>
</tr>
<tr>
<td>Jñānārṇava-padya (!)</td>
<td>124</td>
<td>Vāṇi-bhūshaṇa</td>
<td>23</td>
</tr>
<tr>
<td>Čripāla caritra-gadya</td>
<td>33</td>
<td>Piṅgala</td>
<td>43</td>
</tr>
<tr>
<td>Loka... vṛiti (?)</td>
<td>8</td>
<td>Rāmavinoḍa</td>
<td>71</td>
</tr>
<tr>
<td>Ātma-prabodha</td>
<td>137</td>
<td>Saṅghayana-bālabodha</td>
<td>71</td>
</tr>
<tr>
<td>17. Guṇa-kramāroḥavṛitti</td>
<td>26</td>
<td>Vaidyajivana</td>
<td>25</td>
</tr>
<tr>
<td>Antagadaça</td>
<td>27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Navatattva-vicāra-ṭabbā</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Śaḍāvācyaka-vṛitti</td>
<td>86</td>
<td>23. Rāmacaritra-gadya</td>
<td>133</td>
</tr>
<tr>
<td>Uttarādhyayana-ṭīkā</td>
<td></td>
<td>Madanavinoḍa-nighaṇṭu</td>
<td>89</td>
</tr>
<tr>
<td>Nemicandra-ṭīkā</td>
<td>166</td>
<td>Kantuka-patra</td>
<td>24</td>
</tr>
<tr>
<td>Sattarīṣaya-gaṇa</td>
<td>29</td>
<td>Vasantarāja-racita-</td>
<td></td>
</tr>
<tr>
<td>Uvavāi-ṭīka</td>
<td>82</td>
<td>cākuna-cāstra</td>
<td></td>
</tr>
<tr>
<td>18. Mahādaṇḍaka</td>
<td>30</td>
<td>Madanavinoḍa-nighaṇṭu</td>
<td>107</td>
</tr>
<tr>
<td>Annadāna-vishaye Bho-</td>
<td>49</td>
<td>24. Čakuntalā-nāṭaka</td>
<td>75</td>
</tr>
<tr>
<td>jakathā</td>
<td></td>
<td>Sugati paṁkṣā (?)</td>
<td>41</td>
</tr>
<tr>
<td>Haima-Anekārthasaṅ-</td>
<td>70</td>
<td>Nilakaṁṭha-jātaka-pad-</td>
<td></td>
</tr>
<tr>
<td>graha</td>
<td></td>
<td>dhati</td>
<td>46</td>
</tr>
<tr>
<td>19. Shat karmagranthāh</td>
<td>8</td>
<td>Jyotisha-ratnamālā</td>
<td>49</td>
</tr>
<tr>
<td>[or 'Shat-sūtra']</td>
<td></td>
<td>Vedāntasāra</td>
<td>18</td>
</tr>
<tr>
<td>Tarkaparībhāshā</td>
<td>18</td>
<td>Kirāṭārjuniya-kāvyā</td>
<td>108</td>
</tr>
<tr>
<td>20. Panṇāvaṇa-vṛitti</td>
<td>336</td>
<td>Kumārasambhava-</td>
<td></td>
</tr>
<tr>
<td>Shadāvācyaka-ṭabbā</td>
<td>33</td>
<td>kāvyā</td>
<td>482</td>
</tr>
<tr>
<td>31. Vipākasūtra-ṭīkā</td>
<td>30</td>
<td>[Of cases 25—30, 33—4, 36—41</td>
<td></td>
</tr>
<tr>
<td>Upadeśamālā-vivarāṇa</td>
<td>77</td>
<td>no account.</td>
<td></td>
</tr>
<tr>
<td>Kavi-taraṅga vaidyaka</td>
<td>44</td>
<td>Ratna kalarāsa (?)</td>
<td>91</td>
</tr>
<tr>
<td>Jīva[v]iċāra-navatattva-</td>
<td>45</td>
<td>Hari[c]cand[r]a-nrīpa-</td>
<td></td>
</tr>
<tr>
<td>vṛitti</td>
<td></td>
<td>copāi</td>
<td>53</td>
</tr>
<tr>
<td>Haima-daṇḍaka</td>
<td>27</td>
<td>Vimala-rāṣa</td>
<td>44</td>
</tr>
<tr>
<td>32. Mantra-mahodadhi</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Čārī[ra]ka-bhāṣhya</td>
<td>160</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No. of library-case.</td>
<td>No. of leaves.</td>
<td>No. of library-case.</td>
<td>No. of leaves.</td>
</tr>
<tr>
<td>---------------------</td>
<td>----------------</td>
<td>---------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>35. Uttarādhārayana-vṛtti</td>
<td>210</td>
<td>Ratnāvalī nātiṅa</td>
<td>28</td>
</tr>
<tr>
<td>Gacchhācāra-paṅkṣā- vṛtti</td>
<td>140</td>
<td>Daḍa dṛishtāntāḥ</td>
<td>30</td>
</tr>
<tr>
<td>Paṅkṣāvaṇā-vṛtti</td>
<td>249</td>
<td>Sphoṭa-candrikā</td>
<td>16</td>
</tr>
<tr>
<td>Saṅbo[ḍha]sattari</td>
<td>55</td>
<td>Jambūdvipa-paṅkṣāttri</td>
<td>108</td>
</tr>
<tr>
<td>Caṅsaraṇa-paṅkṣā- tripaṭha-vṛtti</td>
<td>19</td>
<td>Nemicaritrapadya</td>
<td></td>
</tr>
<tr>
<td>Praṇavavākkaraṇa-ṭabba</td>
<td>108</td>
<td>Rishi-maṇḍala-pra- karana saṅkṣa</td>
<td></td>
</tr>
<tr>
<td>42. Paṅdavacarittra</td>
<td>163</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43. Paṅkṣāvaṇā-śūtra</td>
<td>108</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nalacarittra-cloka- baddha (?)</td>
<td>148</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dutāṅgadā-chaṅyā- nātaka</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adhyātma-kaḷpadruma</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alaṅkāra-maṅjari</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44. Prabodha-cintāmaṇi</td>
<td>46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pravacanasāroddhāra- mūla</td>
<td>24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rāyapaseṇi-paṅca- sāṭha (?)</td>
<td>110</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nyāyamaṅjushā-vṛtti</td>
<td>67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>„ -mūla</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. Prākritavākkaraṇa</td>
<td>96</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tājikasāravṛtti</td>
<td>79</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prākrita-maṇorama</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Čripālacarittra-saṭṭika</td>
<td>155</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Pūjāśīta phalavishaye kathā</td>
<td>28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Čravaṇa-bhūṣhaṇa</td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nandīvarastava-vṛtti</td>
<td>25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rasataraṅgini</td>
<td>17</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

APP. II.] ROUGH LIST OF JAIN MSS. AT BENARES.
APPENDIX III.

Revised Chronological Tables of the kings of Nepal, showing additional dates and particulars gained since the publication of my "Catalogue of Buddhist MSS....with notices...of the chronology of Nepal", chiefly during my visit to the country.

General Addenda to that work, with notices of criticisms.
<table>
<thead>
<tr>
<th>Kings uncertain for 60 years</th>
<th>—</th>
<th>—</th>
<th>—</th>
<th>—</th>
<th>—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jayārjuna-malla</td>
<td>1364</td>
<td>1384</td>
<td>1385</td>
<td>1386</td>
<td>1389</td>
</tr>
<tr>
<td></td>
<td>1374</td>
<td></td>
<td>1391</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Add. 1689</td>
<td>1488</td>
<td>1395</td>
<td>1698</td>
<td>1701</td>
</tr>
<tr>
<td></td>
<td>Add.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jayasthiti-malla</td>
<td>[43]</td>
<td>[43]</td>
<td>[43]</td>
<td>[43]</td>
<td>[43]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[Ratnajyoti(r)-malla]</td>
<td>[1392]</td>
<td>[1392]</td>
<td>[1392]</td>
<td>[1392]</td>
<td>[1392]</td>
</tr>
<tr>
<td>Joint regency</td>
<td>Add. 1108</td>
<td>not named</td>
<td>not named</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Regency of Jayadharma-</td>
<td>1400</td>
<td>Add. 1664</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>malla</td>
<td>Inscription</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Jayajyoti(r)-malla</td>
<td>1412</td>
<td>Add. 1649</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>1429</td>
<td>Ad. 1703</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Yaksha-malla</td>
<td>1454</td>
<td>Add. 1665</td>
<td>43 V 20 G</td>
<td>years not given</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1457</td>
<td>1691</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>


Not named in any history, genealogy, or inscription.

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

Not otherwise known: probably a petty chief of the obscure town where the MS. was written. Compare p. 15 above and Cat. p. ix.

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

After this the division of the kingdom followed.

[To face page 92.]
TABLE I.
(Compare Catalogue, pp. xi.—xii. of the Introduction. Additional dates etc. are indicated in full-faced type.)

General Table of the Rājās of Nepal (1008—1457 A.D.), with dates from manuscript and other sources.

<table>
<thead>
<tr>
<th>Name of King</th>
<th>Dates (A.D.)</th>
<th>Place and No. of MS.</th>
<th>No. of years in reign acc. to Vamq. and Gorkha histt.</th>
<th>Reign acc. to Kirkpatrick, Prinsep and Hodg. 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>Bhoja</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>Lakshmikāma</td>
<td>1039</td>
<td>Add. 1683</td>
<td>22</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Lakshmikāma</td>
<td></td>
<td></td>
<td></td>
<td></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>20</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Bhāskara</td>
<td></td>
<td>13 G yrs not in V.</td>
<td></td>
<td>H; not in KP</td>
<td></td>
</tr>
<tr>
<td>'Bāl-deva'</td>
<td></td>
<td>12 G</td>
<td></td>
<td>11 P</td>
<td></td>
</tr>
<tr>
<td>Pradyumnakāma-deva</td>
<td>1065</td>
<td>[Fragment with new MS. (Add. 1684)</td>
<td></td>
<td>12 KH</td>
<td></td>
</tr>
<tr>
<td>Nagārjuna-deva</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Çaṅkara-deva</td>
<td>1071—2</td>
<td>Beng. As. Soc. A. 15</td>
<td>11 G</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>[Vāṇa]-Harsha-deva</td>
<td>c. 1083</td>
<td>Inscription</td>
<td>3 G</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Rāma]-Harsha-deva</td>
<td></td>
<td>New MS.</td>
<td>15 G</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Sadāvīa-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></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mana-deva</td>
<td>1139</td>
<td>Add. 1643</td>
<td>10</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Narendra (MS. and KP) = Narasihna (VG)</td>
<td>1141</td>
<td>Paris,Burn.104</td>
<td>22</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Ananda ('Nanda' VGH)</td>
<td>[1165</td>
<td>Add. 1693</td>
<td>21</td>
<td>20 H;</td>
<td></td>
</tr>
<tr>
<td>Ånanda (VG) or Amrīta (KP)</td>
<td>1166</td>
<td>R.A.S.Lond.2</td>
<td>7 V 19 G</td>
<td>60*</td>
<td></td>
</tr>
<tr>
<td>Rudra-deva</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mitra (VG) or Amrīta (KP)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arīdeva</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[Rana-cūra]</td>
<td>1222</td>
<td>Br.M.Or.2208</td>
<td>not named</td>
<td>31 H; not named</td>
<td></td>
</tr>
<tr>
<td>['Sumesar-deva']</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>['Rāz-kāma']</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anya-malla</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abhayamalla</td>
<td>1224</td>
<td>MS. 214, Kathmandu library</td>
<td>19 G : years given</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Add. 1495)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Brit.M.2203</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jaya-deva</td>
<td>1257</td>
<td>[MS. in Dr Bhagvanlal's collection]</td>
<td>—</td>
<td>[2]</td>
<td></td>
</tr>
<tr>
<td>Ananta-malla</td>
<td>1286</td>
<td>Brit. M.1493</td>
<td>25 V 33 G</td>
<td>34 KP 37 H</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1302</td>
<td>Add. 1306</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kings uncertain for 60 years</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jayārjuna-malla</td>
<td>1364</td>
<td>MS. 468, Kathmandu library</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1374</td>
<td>(Add. 1859)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1384</td>
<td>(Add. 1488)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1385</td>
<td>1395</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1386</td>
<td>1698</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1389</td>
<td>1701</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1391</td>
<td>1663 [43]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1392</td>
<td>Inscription</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>[Ratnajyoti(r)-mall]</td>
<td>1392</td>
<td>Add. 1108</td>
<td>not named</td>
<td>not named</td>
<td></td>
</tr>
<tr>
<td>Joint regency</td>
<td>1400</td>
<td>Add. 1664</td>
<td>—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regency of Jayadharma-malla</td>
<td>1403</td>
<td>Inscription</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>Jayajyoti(r)-mall]</td>
<td>1412</td>
<td>Add. 1649</td>
<td>years not given</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yaksha-malla</td>
<td>1429</td>
<td>Add. 1665</td>
<td>43 V 20 G years not given</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1454</td>
<td>1703</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

On the commencement of this time see the Catalogue, p. v.

According to Kirkpatrick, Bhāskara was a 'refractory tributary of Pātān'; according to the Vamqāvali, the founder of a new dynasty. Clearly the succession was broken here, some of these kings being contemporary rivals.

'Samvat 191 having elapsed' (प्रवत्).

See p. 8 above.

MS. now with Dr Hörnle. See p. 46.

Compare p. 10. Reign c. 1130—1140.

Reign c. 1161—82.

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


Not named in any history, genealogy, or inscription.

For this king see the histories, inscriptions, Ind. Antiq. for Aug. 1880. As to his reign see Catalogue pp. viii., ix.

Not otherwise known: probably a petty chief of the obscure town where the MS. was written. Compare p. 15 above and Cat. p. ix.

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

After this the division of the kingdom followed.
<table>
<thead>
<tr>
<th>Kings uncertain for 60 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaya-deva 1257</td>
</tr>
<tr>
<td>Ananta-malla 1286</td>
</tr>
<tr>
<td>Add. 1302</td>
</tr>
</tbody>
</table>

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).

Not named in any history, genealogy, or inscription.

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

Not otherwise known: probably a petty chief of the obscure town where the MS. was written. Compare p. 15 above and Cat. p. ix.

Not in the Vaṃcāvali; but see the contemporary inscr. in Ind. Antiqu. for Aug. 1880, and ep. Notes 1 and 3.

After this the division of the kingdom followed.
TABLE II.
Revised Table of the Kings of Nepal from the Division of the Kingdom to the Gorkha Conquest.
(Cf. Catalogue, Historical Introduction, p. xvii. Fresh dates now printed in thick type.)

<table>
<thead>
<tr>
<th>Yaksha-malla</th>
<th>Line of Kathmandu</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ob. circa A.D. 1460)</td>
<td>(king of Path only, V)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Line of Bhatgāon</th>
<th>Line of Kathmandu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāya VHD6 (Rāma, G.)</td>
<td>Ratna VGHI9</td>
</tr>
<tr>
<td>Suvarna VG (Bhavana H, Bhuvana D6)</td>
<td>Amara VH [om. GI]</td>
</tr>
<tr>
<td>Prāna VGHD6.</td>
<td>Śūrya VGHI9</td>
</tr>
<tr>
<td>Viśva VGHD6.</td>
<td>Narendra VGHI9</td>
</tr>
<tr>
<td>A.D. 1572 (Add. 1355)</td>
<td>Mahinda VGHI9</td>
</tr>
<tr>
<td>Jagajjyotih VGH.</td>
<td>A.D. 1600 Inschr. near Nārāyaṇa temple, Lāgan-tol, Kathmandu</td>
</tr>
<tr>
<td></td>
<td>Čīvasimha VGHI9</td>
</tr>
<tr>
<td>Cf. Add. 1696</td>
<td>(King of Path only, V) Hariharasimha 17 &amp; 19</td>
</tr>
<tr>
<td>Narendra V (Nareśa H, om. G.)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Line of Kathmandu</th>
<th>Line of Lalitāpur (Pātan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.D. 1642 (Coin) Jagatprakāśa VGH.</td>
<td>Siddhinarasimha</td>
</tr>
<tr>
<td>1667* Inschr. at temple of Nārāyaṇa</td>
<td>Pratāpa</td>
</tr>
<tr>
<td>1663 (Coin) Jitāmitra VGH.</td>
<td>[Çr.] Nivāsa</td>
</tr>
<tr>
<td>1669</td>
<td>Cakravartendra or Jagayacakrāmadhāra</td>
</tr>
<tr>
<td>1670 Inschr. at Bhairava temple</td>
<td>Cf. V</td>
</tr>
<tr>
<td>1672 (Coin) Rāṇajīta VGH.</td>
<td>Nṛṇendra or Jayāśrāpendra</td>
</tr>
<tr>
<td>1754 Inschr. (supr. p. 13)</td>
<td>Bhūpalendra</td>
</tr>
<tr>
<td>A.D. 1649 I7 (cf. I9)</td>
<td>Bhāskara</td>
</tr>
<tr>
<td>1654 Inschr. Wright, in pl. 13</td>
<td></td>
</tr>
<tr>
<td>1655 Coin, Mh.</td>
<td></td>
</tr>
<tr>
<td>1656 (Coin)</td>
<td></td>
</tr>
<tr>
<td>1659 (Add. 1385)</td>
<td></td>
</tr>
<tr>
<td>1669</td>
<td></td>
</tr>
<tr>
<td>1674</td>
<td>Cakravartendra or Jagayacakrāmadhāra</td>
</tr>
<tr>
<td>1679</td>
<td>Cf. V</td>
</tr>
<tr>
<td>1679 (Coin)</td>
<td>Nṛṇendra or Jayāśrāpendra</td>
</tr>
<tr>
<td>1682 (Coins and Add. 1475)</td>
<td>Bhūpalendra</td>
</tr>
<tr>
<td>1698 Inschr. (v. p. 11 supr.)</td>
<td></td>
</tr>
<tr>
<td>1701 (Coin)</td>
<td></td>
</tr>
<tr>
<td>A.D. 1631 (Coin)</td>
<td>Siddhinarasimha</td>
</tr>
<tr>
<td>1633 (Add. 1367)</td>
<td>Pratāpa</td>
</tr>
<tr>
<td>1637 (I7)</td>
<td>[Çr.] Nivāsa</td>
</tr>
<tr>
<td>1654 (Coin)</td>
<td>Cakravartendra or Jagayacakrāmadhāra</td>
</tr>
<tr>
<td>1665 (D4)</td>
<td>Cf. V</td>
</tr>
<tr>
<td>1665 (!) (Coin)</td>
<td>Nṛṇendra or Jayāśrāpendra</td>
</tr>
<tr>
<td>1678 Inschr. near Durbar (v. p. 7)</td>
<td>Bhūpalendra</td>
</tr>
<tr>
<td>1686 (Coin)</td>
<td>Bhāskara</td>
</tr>
<tr>
<td>1687 new MSS.</td>
<td>Bhūpalendra</td>
</tr>
<tr>
<td>1693</td>
<td>Cakravartendra or Jagayacakrāmadhāra</td>
</tr>
<tr>
<td>1700 (Coin)</td>
<td>Bhāskara</td>
</tr>
<tr>
<td>1701 Inschr.</td>
<td>Bhūpalendra</td>
</tr>
<tr>
<td>1705</td>
<td>Bhāskara</td>
</tr>
<tr>
<td>1709 Jayayirmanāhān (1711, 1715 (W. and Mh.) Mahindrasimhadeva</td>
<td></td>
</tr>
</tbody>
</table>

**Explanation of Abbreviations.** V = Vamśavālī (Dr. D. Wright's History of Nepal). G = Gorkha histories, Add. 1160 and B. M. Or. 6. H = Mr. Hodgson's papers in the India Office. D = MSS. 5 and 6 in the library of the Deutsche Morgenländische Gesellschaft. I = Inscriptions in the Indian Antiquary, Aug. 1880. The coins referred to are in the British Museum, except those marked W, which are in the possession of Professor W. Wright at Cambridge, and those marked Mh., which were kindly lent me by H. E. the late Maharaja of Nepal, as described at p. 16 above.

**NOTES.**
<table>
<thead>
<tr>
<th>A.D. 1572 I. (Vocal-de-tol).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagadish Prasad VGH.</td>
</tr>
<tr>
<td>1628 Ds</td>
</tr>
<tr>
<td>1633 (Add. 1687)</td>
</tr>
<tr>
<td>Cf. Add. 1696</td>
</tr>
<tr>
<td>Narendra V (Narega H, om. G)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1642 (Coin) Jagatprakāsa VGH.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1967* Inscr. at temple of Narayana</td>
</tr>
<tr>
<td>1663 (Coin) Jitāmitra VGH.</td>
</tr>
<tr>
<td>1695</td>
</tr>
<tr>
<td>1710 Inscr. at Bhai rava temple</td>
</tr>
<tr>
<td>1722 (Coin) Raṣajita VGH.</td>
</tr>
<tr>
<td>1754 Inscr. (supr. p. 13)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1649 1v (cf. 1s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1654 Inscr. Wright, in pl. 13</td>
</tr>
<tr>
<td>1655 Coin, Mh.</td>
</tr>
<tr>
<td>1656 (Coin)</td>
</tr>
<tr>
<td>1659 (Add. 1385)</td>
</tr>
<tr>
<td>1669</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1699 Pratāpa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cakrawartendrā or</td>
</tr>
<tr>
<td>Jayacakra Mahendra</td>
</tr>
<tr>
<td>(Coin, Mh.)</td>
</tr>
<tr>
<td>1674 (Coin, Mh.)</td>
</tr>
<tr>
<td>1679 (Coin)</td>
</tr>
<tr>
<td>1682 (Coins and Add. 1475)</td>
</tr>
<tr>
<td>1686 Inscr. (v. p. 11 supr.)</td>
</tr>
<tr>
<td>1701 (Coin)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1631 (Coin) Siddhinarasinha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1633 (Add. 1637)</td>
</tr>
<tr>
<td>1637 (1r)</td>
</tr>
<tr>
<td>1654 (Coin)</td>
</tr>
<tr>
<td>1665 (Dk)</td>
</tr>
<tr>
<td>1669 (l) (Coin)</td>
</tr>
<tr>
<td>1678 Inscr. near Durbar (v. p. 7)</td>
</tr>
<tr>
<td>1686 (Coin)</td>
</tr>
<tr>
<td>1687 New MSS.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1653 (Add. 1687) Yoganarendra or Yogendra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1693</td>
</tr>
<tr>
<td>1700 (Coin)</td>
</tr>
<tr>
<td>1701 Inscr.**</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1659 (Coin) Laksprakāsa (queen dowager, Yogamati)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1667 new MSS.</td>
</tr>
<tr>
<td>1700 (Coin)</td>
</tr>
<tr>
<td>1705</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1659 (Coin) Bhāskara</th>
</tr>
</thead>
<tbody>
<tr>
<td>1722 (Coin)</td>
</tr>
<tr>
<td>1728 (Coin, W.)</td>
</tr>
<tr>
<td>1736</td>
</tr>
<tr>
<td>1753</td>
</tr>
<tr>
<td>1749 (Coin, struck apparently in a rebellion; see Wright, p. 224)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1659 (Coin) Mahindrashimhadeva</th>
</tr>
</thead>
<tbody>
<tr>
<td>1709 Jayaviramahindra</td>
</tr>
<tr>
<td>1711, 1715 (W. and Mh.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A.D. 1722 (l) (Coin) Jayayogaprakāsa†</th>
</tr>
</thead>
<tbody>
<tr>
<td>1722 (l) (Coin)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jyotirprakāsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1729</td>
</tr>
<tr>
<td>1731</td>
</tr>
<tr>
<td>1742</td>
</tr>
<tr>
<td>1745 (l) (W.)</td>
</tr>
<tr>
<td>1753§</td>
</tr>
</tbody>
</table>

† Yogapraprakāsa, the issuer of a coin dated 742 (A.D. 1722) in the Mahārāja's collection, is apparently the same person.

<table>
<thead>
<tr>
<th>Notes</th>
</tr>
</thead>
</table>

Explanation of Abbreviations. V=Vamāvali (Dr. D. Wright's History of Nepal). G=Gorkha histories, Add. 1168 and B. M. Or. 6. H=Mr. Hodgson's papers in the India Office. D=MSS. 5 and 6 in the library of the Deutsche Morgenländische Gesellschaft. *=Inscriptions in the Indian Antiquary, Aug. 1886. The coins referred to are in the British Museum, except those marked W, which are in the possession of Professor W. Wright at Cambridge, and those marked Mh., which were kindly lent me by H. E. the late Maharaja of Nepal, as described at p. 15 above.

NOTES.

---

[To follow Table 1.]
As the above tables are given by way of supplement to the results tabulated in the Historical Introduction to my Catalogue, I take this opportunity of offering a few remarks on some points touched on in the criticisms that have appeared on that work, and likewise of calling attention to several passages in the work in general, to which my notice has been directed from these and from other sources.

And first as regards the Historical or, as I perhaps might have called it, the Chronological Introduction. Dr Oldenberg thinks that my remarks (Catalogue, p. vi sqq.) on the relation of the dates given in the MSS. to the native chronicles and to the dates given by Kirkpatrick are somewhat infelicitous, in that I had “evidently not at all, or only unconnectedly, made such researches as might have given clear insight into the origin and value of the earlier Nepalese tradition.”

I am not at all sure that detailed criticism of the Vāṃçāvalī would have formed a legitimate part of a library catalogue, the object of which seems to me rather to provide material for research than to originate theories. Be this as it may, the necessity for the critical investigation of the period before 1000 A.D. was to a great extent rendered unnecessary by the promise, to which I referred at p. xli, of a sequel to the article by Drs Bhagvānlāl and Bühler in the *Indian Antiquary* for August 1880. This has now appeared in the same journal for December 1884 and deals with the relation of the Vāṃçāvalī to the inscriptions down to the IXth century, the writers being pleased to consider my treatment of the period covered by the later group of inscriptions so “carefully worked out” as to render further notice unnecessary. This being so, I am still somewhat at a loss,—though I have, I hope, sufficiently pondered on Dr Oldenberg’s strictures,—to know what precisely are the available

---

1 See the *Athenaum* for 15 Sept. 1883; *Academy* for 30 August 1884 (vol. 26, p. 140) (Prof. T. W. Rhys Davids); *Deutsche Litteraturzeitung*, 22 Dec. 1883 (Dr H. Oldenberg); *Göttingische Gelehrte Anzeigen* 18 Sept. 1885 (Prof. Th. Zachariae); *Litterarisches Centralblatt* 21 March 1885, [Prof. E.] Wijndisch]; *Journal Asiatique*, Jan. 1886 (M. L. Feer).

2 The present co-editor, Mr Fleet, has now published another paper on this subject, in the number for December 1885, as noted at p. 72 above.
materials for the critical 'Untersuchungen' that he would have me institute.

As for documentary material, I have made some use for the present publication of a manuscript of the Vamçāvali, as already stated (page 16, note); but I find that its differences from the text translated by Dr Wright consist almost entirely in the omission of a few of the legendary and anecdotal passages of that work. Some differences, indeed, of assigned lengths of reign there are, and these have been registered in the columns of the Table of Kings (under "Gorkha histories"); but the tradition is clearly the same. As to its value I agree with Pandit Bhagvānlāl that "Dr Wright's data are on the whole trustworthy," and I think that the new matter I have now brought to light tends to give remarkable confirmation of these native records which are not to be so lightly set aside as some critics would have us believe. This applies also to a date (A.D. 1141) noted by me at Paris, in the Hodgson collection of the Bibliothèque Nationale, while passing the present work through the press. Though of little importance in itself, it is satisfactory to observe how well this date accords with the periods assigned by me from the Vamçāvali for the adjacent reigns. See Table I.

Some difficulties, such as the date A.D. 1662, remarked on in the note to Table II., do no doubt occur even in comparatively recent times; yet on the other hand, as has been before pointed out, we find the tradition preserved, somewhat confusedly it is true, but still unmistakably, of an interesting event like the establishment of the Čriharsha era¹.

In the present work I have occasionally (as at pp. 8—9) ventured on a historical conjecture or tentative correction of the Vamçāvali, which may be taken for what it is worth till further historical material comes to hand.

What the particular origin (Herkunft) of the Nepalese Vamçāvali may be, I have no means of knowing, and should be glad to learn anything to supplement the statements of Dr Wright and Pandit Bhagvānlāl on the subject.

¹ See Wright pp. 131—2 and 134, cited in my Catalogue p. xli et alibi.
Dr Windisch, in the course of a courteous and detailed notice, thinks my description of the Mahāvastu too lengthy, because I "knew that it would be edited by M. Sénart." I was indeed aware that he had begun it, but as to when it may be finished I have no information.

I am indebted to the same reviewer for corrections of my reading of the colophon of Add. 1643 (pp. 151—2).

As to the last two corrections, the former, sanāttanām (for p. 152, l. 5), I am afraid I do not fully understand. The latter, samvatsare for samvutso, is merely typographical and had appeared in the corrigenda of the catalogue, opposite page 1.

On page 178, l. 2, I must decline to accept Dr Windisch's prānāca for prānāla. The verses in question deal with the supply of water, and in a well-irrigated country like Nepal the prānāli or prānāla (conduit) plays an important part. The word occurs in various forms both in Dr Bhagvānlāl's inscriptions and in those now published.

My friend Pandit Durgāprasāda of Jeypore, who manifested an interest that quite surprised me in a literature new to him, was good enough to read through a considerable part of my catalogue and favoured me with several emendations, which I have found on comparing them with the originals at Cambridge to be quite correct.

I have to thank all my critics for the appreciative way in which they have treated my palæographic essay; and it is some satisfaction to note that Professor Bühler, in his Appendix to Professor Max Müller's and Bunyiu Nanjio's "Ancient Palm-leaves from Japan" has followed precisely the same lines with frequent references to our earliest MSS.

On merely palæographic grounds I confess I was not at all surprised to find doubts expressed, like those of Professor Beal in the Athenæum, July 4th, 1885, as to the very early date assigned to those palm-leaves. The fact is that, as was pointed out in the review of Professor Max Müller's publication in the same journal for October 4th, 1884, the balance of archaism in forms of letters is, even on Professor Bühler's showing, rather in favour of the Cambridge MS., e.g. in the form of च.
ADDENDA TO CATALOGUE, WITH NOTICES OF CRITICISMS.

I now subjoin the list of corrections that I have been able to make from these and other sources.

Page vi, line 6, for 1065, read 1039.

,, 29, ,, 14, 15, for ॐचरणांक्रूलिलिप्यशरणां read ॐणांक्रूलिप्यशरणां.

Page 32, ,, 8, for संकृतिनि read संकृतिनि [i.e. संकृत].

,, ,, 11, for पदेख read पदेख.

,, 82, ,, 14, 15, for पराज्ञा...नितचार read पराज्ञा...

इति.

Page 93, last line, for Add. 1164 read Add. 1161.

,, 157, last line but one, for [खुप] read [खिद्ध] and dele (sic).

,, 175, line 4, for 11—117 read 11—84, 84*, 85—117.

,, 182, ,, 2, ,, 1694 read 1691. 4.


P. 211, col. 1} Under Saddharma-laṅkāv° add a reference to and 222, col. 2. } p. 20.

P. 212. Add a reference to Sarvajñāmitra of Kashmir, p. 29.

P. 217, col. 1, line 10. For 104 read 106.

The use of pitaka at p. 21, l. 3 seems also to merit insertion in Index III.
INDEX.

This index chiefly deals with the names of persons and of places visited. The titles of MSS. (not the names of their authors) are also included, and printed in italics, in cases where some special notice or citation is given in the text.

Ablisamayālāṅkāra, 20
Adams, Professor, 76
Abhutadarpaṇa, 19
Agra, 27
Ajmer, 30
Alaṅkāratilaka, 61
Amber, 29, 81
Amrītodaya, 18
Anderson, Dr J., of Calcutta, 22
Ar, near Oodeypore, 32, 82
Aufrecht, Prof. Th., 59, 61, note
Bāla Sarasvati-bhavana, 25
Beal, Professor, 95
Benares, 24 sqq., 3, 89
Al-Berūnī, 13
Bhadra kalpāvadāna, 66
Bhagvan Dās, 34
Bhagvan-deval, Patan, 12
Bhagvānlāl Indrajī, Pandit, 1 sqq. et passim
Bhairava, temple of, 13
Bhairavānanda, 19
Bhāshāvṛitti, 18

Bhāshāvṛitti-paṇḍjikā, 18
Bhātgāon, 13 sqq. etc.
Bhātpāra, 23
Bhāmavinoda, 55
Blunt, Mr W. Scawen, on India, 36
Bodhicaryāvatāra, 20
Bodhnāth, 6
Bombay, 1, 24, 34, etc.
Brace, Mr L. J. K., 21
Bradshaw, Mr H., Preface, vii.
Bühler, Prof. J. G., 2, 13, 76, etc.
Calcutta, 21 sqq., 54
Cāndravyākaraṇa, 18, 54
Caraṇavyāha, commentary on, 67
Chāṅgunāraṇa, 9
Chāyavāhā, Patan, 16
Chittor, 33
Civaprasāda, of Benares, 24
Civaram, Pandit, 29
Cole, Major H. H., 33
Cowell, Professor E. B., vi., 35
Cṛīkhandacaritra, 19
<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Çrīṅgāravatīkā</td>
<td>60</td>
</tr>
<tr>
<td>Črūtisāra</td>
<td>62</td>
</tr>
<tr>
<td>Çyāmal Dās, Kavirāj</td>
<td>30</td>
</tr>
<tr>
<td>Dāmaruvallabha Panta</td>
<td>17</td>
</tr>
<tr>
<td>Davids, Prof. T. W. Rhys</td>
<td>93</td>
</tr>
<tr>
<td>Dharmasāngraha</td>
<td>63</td>
</tr>
<tr>
<td>Dhruva-tol, Bhātgāon</td>
<td>13</td>
</tr>
<tr>
<td>Dhundhirāja Dharmaidhikāri</td>
<td>25</td>
</tr>
<tr>
<td>Durgācarāṇa Miśra</td>
<td>4</td>
</tr>
<tr>
<td>Durgāprasāda, Pandit</td>
<td>30, 95</td>
</tr>
<tr>
<td>Dūtaṅgada</td>
<td>28</td>
</tr>
<tr>
<td>Eṣṭa-tol, Kathmandu</td>
<td>10</td>
</tr>
<tr>
<td>Feer, M. Léon</td>
<td>93</td>
</tr>
<tr>
<td>Fergusson, Mr James, the late</td>
<td>21, 31</td>
</tr>
<tr>
<td>Fleet, Mr J. F.</td>
<td>22, 76, 93</td>
</tr>
<tr>
<td>Gairi-dhāra, Patan</td>
<td>7, 77</td>
</tr>
<tr>
<td>Ghritakulyā</td>
<td>29</td>
</tr>
<tr>
<td>Girdlestone, Mr C., Resident in Nepal</td>
<td>3, 20</td>
</tr>
<tr>
<td>Gitātātparyabodhini</td>
<td>62</td>
</tr>
<tr>
<td>Gokarna, Nepal</td>
<td>9</td>
</tr>
<tr>
<td>Golmāḍhi-tol, Bhātgāon</td>
<td>13, 72</td>
</tr>
<tr>
<td>Guṇānand, Pandit</td>
<td>3</td>
</tr>
<tr>
<td>Guṇaprabhacaviḥriti</td>
<td>67</td>
</tr>
<tr>
<td>Guṇavarmanacaritra</td>
<td>64</td>
</tr>
<tr>
<td>Gupta coins</td>
<td>1</td>
</tr>
<tr>
<td>Gupta era</td>
<td>13</td>
</tr>
<tr>
<td>Hall, Dr F., ‘Index,’ 25 etc.</td>
<td></td>
</tr>
<tr>
<td>Haraprāśāda Vandyopādhyāya</td>
<td>23</td>
</tr>
<tr>
<td>Harvey, Rev. A. J.</td>
<td>35</td>
</tr>
<tr>
<td>Ḥāsamrita</td>
<td>28</td>
</tr>
<tr>
<td>Hastāmalaka, comm. on</td>
<td>67</td>
</tr>
<tr>
<td>Hendley, Dr T. M.</td>
<td>29</td>
</tr>
<tr>
<td>Hitopadeśa</td>
<td>55</td>
</tr>
<tr>
<td>Hodgson, Mr B. H.</td>
<td>11, 22</td>
</tr>
<tr>
<td>Horāsaṅkhya</td>
<td>19</td>
</tr>
<tr>
<td>Hörnle, Dr A. F. R.</td>
<td>21, 24</td>
</tr>
<tr>
<td>Hṛishikeya Čāstri</td>
<td>23</td>
</tr>
<tr>
<td>Indore, 34</td>
<td></td>
</tr>
<tr>
<td>Indrānand, Pandit</td>
<td>3, 71</td>
</tr>
<tr>
<td>Ipi-tūda chaitya and vihāra</td>
<td>12</td>
</tr>
<tr>
<td>Jagatsohana</td>
<td>29</td>
</tr>
<tr>
<td>Jaisi temple, Kathmandu</td>
<td>9, 79</td>
</tr>
<tr>
<td>Janakīrāghavanātaka</td>
<td>28</td>
</tr>
<tr>
<td>Jayacarīya</td>
<td>19</td>
</tr>
<tr>
<td>Jayalakshmisūryodaya</td>
<td>19</td>
</tr>
<tr>
<td>Jaya-tihuyanavṛitti</td>
<td>65</td>
</tr>
<tr>
<td>Jeypore, 11, 21, 27 sqq.</td>
<td></td>
</tr>
<tr>
<td>Jinapracana-vicāra</td>
<td>64</td>
</tr>
<tr>
<td>Jolly, Professor J., 23, 56 sqq.</td>
<td></td>
</tr>
<tr>
<td>Jung Bahādur, Sir</td>
<td>19</td>
</tr>
<tr>
<td>Kailāsakūtā</td>
<td>75, 79</td>
</tr>
<tr>
<td>Kaṇādarahasya</td>
<td>26</td>
</tr>
<tr>
<td>Karli, 3</td>
<td></td>
</tr>
<tr>
<td>Kashmir, 59</td>
<td></td>
</tr>
<tr>
<td>Kathākoça</td>
<td>24</td>
</tr>
<tr>
<td>Kathmandu, 3 sqq.</td>
<td></td>
</tr>
<tr>
<td>Khadga Shamsher Sinha</td>
<td>6</td>
</tr>
<tr>
<td>Khāṇḍanakhaṇḍakhādyā, comm. on</td>
<td>67</td>
</tr>
<tr>
<td>Khumbo Rāṇa</td>
<td>33</td>
</tr>
<tr>
<td>Kirtipur</td>
<td>10</td>
</tr>
<tr>
<td>Kṛishṇabhaṭticandrika</td>
<td>29</td>
</tr>
<tr>
<td>Kṛishṇa Čāstri</td>
<td>27</td>
</tr>
<tr>
<td>Kumāri-deval, Kathmandu</td>
<td>10</td>
</tr>
<tr>
<td>Kumbheqvara (Čīva), temple of</td>
<td>12</td>
</tr>
<tr>
<td>Kvucchadeval, Patan</td>
<td>11</td>
</tr>
<tr>
<td>Lagan-tol, Kathmandu</td>
<td>4</td>
</tr>
<tr>
<td>Lakṣmīnārāyaṇa Kavi</td>
<td>27</td>
</tr>
<tr>
<td>Lakṣmīnātha Čāstri, of Benares</td>
<td>27</td>
</tr>
<tr>
<td>Lalitapur or Lalitapattan</td>
<td>7</td>
</tr>
<tr>
<td>Laṅjagval</td>
<td>4, 80</td>
</tr>
<tr>
<td>Laṭakamalana</td>
<td>29</td>
</tr>
<tr>
<td>Lawrence, Mr R.</td>
<td>17</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Lokacārāsaṅgraha, 20</td>
<td></td>
</tr>
<tr>
<td>Lumpākamata-kuṭṭana, 63</td>
<td></td>
</tr>
<tr>
<td>Mackenzie, Mr A., 17</td>
<td></td>
</tr>
<tr>
<td>Māghadurghuta, 60</td>
<td></td>
</tr>
<tr>
<td>Mālāsaṅgrāmaratnakarāṇḍaka, 19</td>
<td></td>
</tr>
<tr>
<td>Maheṣacandra Nyāyaratna, Pro- fessor, 22</td>
<td></td>
</tr>
<tr>
<td>Maithili character, 13</td>
<td></td>
</tr>
<tr>
<td>Makhoshtam (?) Nepalese village, 73</td>
<td></td>
</tr>
<tr>
<td>Malayayandhinī, 19</td>
<td></td>
</tr>
<tr>
<td>Mānuṣgriha, 73 etc.</td>
<td></td>
</tr>
<tr>
<td>Māti, Nepal, 76</td>
<td></td>
</tr>
<tr>
<td>Meghadūta, commentaries on, 59</td>
<td></td>
</tr>
<tr>
<td>Motihāri, 3</td>
<td></td>
</tr>
<tr>
<td>Mudrārākshasa, 55</td>
<td></td>
</tr>
<tr>
<td>Nakshatramālā, 19</td>
<td></td>
</tr>
<tr>
<td>Nālacampā, comm., 60</td>
<td></td>
</tr>
<tr>
<td>Nāradasmrīti, 55 foll.</td>
<td></td>
</tr>
<tr>
<td>Nilamaṇi Nyāyālaṅkāra, 24</td>
<td></td>
</tr>
<tr>
<td>Nyāyakandali, 67</td>
<td></td>
</tr>
<tr>
<td>Nyāyalālāvati-prakāsa, 26</td>
<td></td>
</tr>
<tr>
<td>Nyāyavācspatī, 26</td>
<td></td>
</tr>
<tr>
<td>Nyāyavārttika, 67</td>
<td></td>
</tr>
<tr>
<td>Nyāyavārttika-tatparya, 67</td>
<td></td>
</tr>
<tr>
<td>Oldenberg, Prof. H., 93, 14</td>
<td></td>
</tr>
<tr>
<td>Oodeypore, 30 sqq.</td>
<td></td>
</tr>
<tr>
<td>Orissa, 21</td>
<td></td>
</tr>
<tr>
<td>Pāṇīcalikas, the, 8 etc.</td>
<td></td>
</tr>
<tr>
<td>Parāsarogrihyasūtra, 55</td>
<td></td>
</tr>
<tr>
<td>Pātān, 7 etc.</td>
<td></td>
</tr>
<tr>
<td>Peterson, Prof. P., 26, 30, 33 etc.</td>
<td></td>
</tr>
<tr>
<td>Phulvaria, 3</td>
<td></td>
</tr>
<tr>
<td>Prabhāvālī, 28</td>
<td></td>
</tr>
<tr>
<td>Praçastapadavācyā, 62</td>
<td></td>
</tr>
<tr>
<td>Praçnāvālī, 62</td>
<td></td>
</tr>
<tr>
<td>Pramāṇanirṇaya, 63</td>
<td></td>
</tr>
<tr>
<td>Pumcaṅgāvāhār, Patan, 15</td>
<td></td>
</tr>
<tr>
<td>Raghunāth Čāstri, 23</td>
<td></td>
</tr>
<tr>
<td>Rājamārtanda-jyotishapaññikā, 19</td>
<td></td>
</tr>
<tr>
<td>Rājamūrīgaṇika, 28</td>
<td></td>
</tr>
<tr>
<td>Rājendralāla Mitra, Dr, 23 etc.</td>
<td></td>
</tr>
<tr>
<td>Rāmbhaja, Pandit, 29</td>
<td></td>
</tr>
<tr>
<td>Rāmghāt, Benares, 89</td>
<td></td>
</tr>
<tr>
<td>Rāmkriṣṇa Bhāṇḍārkar, Prof-essor, Preface, and 61</td>
<td></td>
</tr>
<tr>
<td>Rāmpratāp, Pandit, 32, 33</td>
<td></td>
</tr>
<tr>
<td>Rāṇa-uddipa Simha, 6, and Pref. Rānipokhra tank, Kathmandu, 4</td>
<td></td>
</tr>
<tr>
<td>Rasa-maṇḍart, with comm., 61</td>
<td></td>
</tr>
<tr>
<td>Rousselet, Monsieur L., 30</td>
<td></td>
</tr>
<tr>
<td>Sambodhi-pañcāsikā, 62</td>
<td></td>
</tr>
<tr>
<td>Samhitāvṛiti, 19</td>
<td></td>
</tr>
<tr>
<td>Samjñāprakriyā, 62</td>
<td></td>
</tr>
<tr>
<td>Sārāngasāratattva, 62</td>
<td></td>
</tr>
<tr>
<td>Schram, Dr, of Vienna, 76</td>
<td></td>
</tr>
<tr>
<td>Shāmanagar, 23</td>
<td></td>
</tr>
<tr>
<td>Skandadeva, 7, 79</td>
<td></td>
</tr>
<tr>
<td>Sudhākara Dube, Pandit, 19, 25, 27</td>
<td></td>
</tr>
<tr>
<td>Sun-dhārā, Patan, 7, 74</td>
<td></td>
</tr>
<tr>
<td>Svanubhūti-nāṭaka, 29</td>
<td></td>
</tr>
<tr>
<td>Svarūpanirṇaya, 62</td>
<td></td>
</tr>
<tr>
<td>Svātmanirūpaṇa, 62</td>
<td></td>
</tr>
<tr>
<td>Svayambhūnāth, Nepal, 4, 5</td>
<td></td>
</tr>
<tr>
<td>Svayambhūpurāṇa, 5</td>
<td></td>
</tr>
<tr>
<td>Tagore (i.e. Thākur) family, 23</td>
<td></td>
</tr>
<tr>
<td>Tantrākhyāna, 55</td>
<td></td>
</tr>
<tr>
<td>Tatvamuktākālāpa, 28</td>
<td></td>
</tr>
<tr>
<td>Tawney, Mr C. H., 21</td>
<td></td>
</tr>
<tr>
<td>Thibaut, Dr G., 19, 25</td>
<td></td>
</tr>
<tr>
<td>Tripurasundari, 56</td>
<td></td>
</tr>
<tr>
<td>Ujjain, 34</td>
<td></td>
</tr>
<tr>
<td>Umeṣacandra Čarma, of Cal- cutta, 22</td>
<td></td>
</tr>
<tr>
<td>Vācspatī, Pandit, 6</td>
<td></td>
</tr>
<tr>
<td>Vāgbhaṭālaṃkāra, 61</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Vajrēçvara</td>
<td>79</td>
</tr>
<tr>
<td>Valacche-ṭol, Bhātgaon</td>
<td>14</td>
</tr>
<tr>
<td>Valkesvar shrine, Bombay</td>
<td>1</td>
</tr>
<tr>
<td>Varadatta-Guṇamañjārktathā</td>
<td>65</td>
</tr>
<tr>
<td>Varam-ṭol, Kathmandu</td>
<td>10</td>
</tr>
<tr>
<td>Vāstu-maṇḍana</td>
<td>33</td>
</tr>
<tr>
<td>Vedārthatasaṅgraha</td>
<td>28</td>
</tr>
<tr>
<td>Venis, Mr A.</td>
<td>27</td>
</tr>
<tr>
<td>Vicārasaṅgraha</td>
<td>63</td>
</tr>
<tr>
<td>Vicārasāra-prakarana</td>
<td>64</td>
</tr>
<tr>
<td>Vīdvadbālānurañjini</td>
<td>59</td>
</tr>
<tr>
<td>Vidyātilaka</td>
<td>19</td>
</tr>
<tr>
<td>Vimirālapana (ि)</td>
<td>19</td>
</tr>
<tr>
<td>Vindhyeçvarīprāsāda, Pandit</td>
<td>27</td>
</tr>
<tr>
<td>Vratakathākoça</td>
<td>64</td>
</tr>
<tr>
<td>Walter, Colonel, of Oodeypore</td>
<td>30</td>
</tr>
<tr>
<td>Windisch, Dr E.</td>
<td>93, 95</td>
</tr>
<tr>
<td>Wright, Dr D.</td>
<td>3, 5, 10, 16 etc. and Preface vi.</td>
</tr>
<tr>
<td>Wright, Prof. W.</td>
<td>Preface vi.</td>
</tr>
<tr>
<td>Zachariae, Prof. Th.</td>
<td>93, note</td>
</tr>
</tbody>
</table>
April, 1892.

CATALOGUE OF BOOKS

PUBLISHED BY

THE UNIVERSITY PRESS

CAMBRIDGE.

London: C. J. CLAY AND SONS
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE
AVE MARIA LANE

GLASGOW: 263 ARGYLE STREET.

Cambridge: DEIGHTON, BELL AND CO.
Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.
PUBLICATIONS OF
The Cambridge University Press.

THE REVISED VERSION
OF THE
OLD AND NEW TESTAMENTS.

The Revised Version is the Joint Property of the Universities of Oxford and Cambridge.
(The Cambridge & Oxford Editions are uniform in Type, Size, & Price.)

The following Editions of the Revised Version of the Holy Bible and New Testament have been already published and may be had in a great variety of cloth and leather bindings of all booksellers.

THE HOLY BIBLE.

N.B. The Pearl 16mo., the Ruby 16mo., and the Minion 8vo., are facsimile editions and correspond page for page with each other.


1. Pearl type, 16mo. prices from -/10
2. Ruby type, 16mo. do. 3/-
3. Minion type, 8vo. do. 5/-
4. Ruby type, 16mo. thin India paper, prices from 12s. 6d.
5. Minion type, 8vo. thin India paper, prices from 20s.

A large type edition in one volume.
6. Small Pica type, Imperial 8vo. prices from 18/-

LIBRARY EDITIONS.

In five vols., or the Old Testament only, in four volumes.

7. Pica type, Demy 8vo. 5 vols., prices from £2.
9. Pica type, Royal 8vo. 5 vols., do. £3. 2s. 6d.
10. Pica type, Royal 8vo. Old Testament only, 4 vols., do. £2. 10s.
11. Pica type, 8vo. thin India paper, prices from £2. 12s. 6d.

THE PARALLEL BIBLE.

Being the AUTHORISED VERSION arranged in Parallel columns with the REVISED VERSION.

12. Minion type, Crown 4to. prices from 18/-
13. Minion type, Crown 4to. thin India paper, prices from £1. 11s. 6d.

THE BOOK OF PSALMS.

14. Long Primer type, 8vo. prices from 1/-

THE REVISED VERSION OF
THE NEW TESTAMENT.

Cheap editions for use in Schools.

1. Nonpareil type, 32mo. prices from -/6
2. Brevier type, 16mo. do. 1/-
3. Long Primer type, 8vo. do. 1/6

LIBRARY EDITIONS.

4. Pica type, Demy 8vo. prices from 8/-
5. Pica type, Royal 8vo. do. 12/6

THE PARALLEL NEW TESTAMENT.

Giving the Authorised and Revised Versions side by side.

6. Pearl type, 16mo. (Pocket Edition) prices from 1/6
7. Minion type, 8vo. do. 4/6
8. Long Primer type, 4to. do. 7/6

STUDENT'S LARGE PAPER EDITION.

9. Minion type, Crown 4to. prices from 10/6

All Editions of the Parallel New Testament correspond page for page with each other.

THE NEW TESTAMENT AND PSALMS.

10. Long Primer type, 8vo. prices from 2/-


Minion type, Crown 8vo. prices from 12/6.

THE NEW TESTAMENT IN GREEK, according to the Text followed in the Authorised Version with the variations adopted in the Revised Version. Edited by the late Rev. F. H. A. SCRIIVENER, M.A., LL.D.

Crown 8vo. prices from 6/-. Specimens of type and size of pages with prices sent on application.

THE HOLY SCRIPTURES, &c.

HEBREW.

A short commentary on the Hebrew and Aramaic Text
OF THE BOOK OF DANIEL. By A. A. BEVAN, M.A., Fellow
of Trinity College, Cambridge. Demy 8vo. 8s.

GREEK.

The Old Testament in Greek according to the Septua-
GINT. Edited by H. B. Swete, D.D., Regius Professor
Volume I. Genesis—IV Kings. 7s. 6d.
Volume II. I Chronicles—Tobit. 7s. 6d.
Volume III. (Completing the Edition). [In the Press.

"Dar Zweck dieser Ausgabe, den ganzen
in den erwähnten Hss. vorliegenden kritischen
Stoff übersichtlich zusammenzustellen und dem
Benützer das Nachschlagen in den Separat-
ausgaben jener Codices zu ersparen, ist hier
in compendiosester Weise vortrefflich erreicht.
Bezüglich der Klarheit, Schönheit und
Rechteit des Drucks gehört der Ausgabe das
höchste Lob. Da zugleich der Preis sehr nied-
rig gestellt ist, so ist zu hoffen und zu wün-
sehen, dass sie auch außerhalb des englischen
Sprachkreises ihre Verbreitung finden werde.

The Book of Psalms in Greek according to the Septua-
GINT, being a portion of Vol. II. of the above work. Crown 8vo.
2s. 6d.

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 the late F. H. A. SCRIVENER, M.A., D.C.L.,
LL.D. Crown 8vo. 12s. 6d. The Revised Version is the Joint
Property of the Universities of Cambridge and Oxford.

Greek and English Testament, in parallel Columns on the
same page. Edited by J. Scholefield, M.A. Small OClavo.
New Edition, with the Marginal References as arranged and
revised by the late Dr Scrivener. Cloth, red edges. 7s. 6d.

Greek and English Testament. The Student's Edition
of the above, on large writing paper. 4to. 12s.

The New Testament in Greek according to the text
followed in the Authorised Version, with the Variations adopted in
the Revised Version. Edited by the late F. H. A. SCRIVENER, M.A.,
D.C.L., LL.D. Crown 8vo. 6s. Morocco boards or limp. 12s.
The Revised Version is the Joint Property of the Universities
of Cambridge and Oxford.
The Harklean Version of the Epistle to the Hebrews, Chap. xi. 28—xiii. 25. Now edited for the first time with Introduction and Notes on this Version of the Epistle. By Robert L. Bensly, M.A. Demy 8vo. 5s.

Latin.

The Latin Heptateuch. Published piecemeal by the French printer William Morel (1560) and the French Benedictines E. Martene (1733) and J. B. Pitra (1852—88). Critically reviewed by John E. B. Mayor, M.A. Demy 8vo. 10s. 6d.

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., Lord Almoner's Professor of Arabic. Demy 4to. 10s.

"It has been said of this book that it has added a new chapter to the Bible, and, starting 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.


The Codex Sangallensis (Δ). A Study in the Text of the Old Latin Gospels, by J. Rendel Harris, M.A. Royal 8vo. 3s.

The Origin of the Leicester Codex of the New Testament. By J. Rendel Harris, M.A. With 3 plates. Demy 4to. 10s. 6d.

Anglo-Saxon.


"By the publication of the present volume Prof. Skeat has brought to its conclusion a work planned more than a half century ago by the late J. M. Kemble... Students of English have every reason to be grateful to Prof. Skeat for the scholarly and accurate way in which he has performed his laborious task. Thanks to him we now possess a reliable edition of all the existing MSS. of the old English Gospels."—Academy.
The Gospel according to St Mark, uniform with the Demy 4to. 10s.
The Gospel according to St Luke, uniform with the Demy 4to. 10s.
The Gospel according to St John, uniform with the Demy 4to. 10s.
The four Gospels (as above) bound in one volume, price 30s.

ENGLISH.

The Authorized Edition of the English Bible (1611), ITS SUBSEQUENT REPRINTS AND MODERN REPRESENTATIVES. Being the Introduction to the Cambridge Paragraph Bible (1873), re-edited with corrections and additions. By the late F. H. A. SCRIVENER, M.A., D.C.L., LL.D., Prebendary of Exeter and Vicar of Hendon. Crown 8vo. 7s. 6d.

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 late F. H. A. 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, for the Authorized Version of the English Bible, as a companion to, and according to 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.' Falling 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 this 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 London Quarterly Review.
"The work is worthy in every respect of the editor's fame, and of the Cambridge University Press. The noble English Version, to which our country and religion owe so much, was probably never presented before in so perfect a form."

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 Gospel History of our Lord Jesus Christ in the LANGUAGE OF THE REVISED VERSION, arranged in a Connected Narrative, especially for the use of Teachers and Preachers. By Rev. C. C. James, M.A., Rector of Wortham, Suffolk, and late Fellow of King’s College. Crown 8vo. 3s. 6d.

A Harmony of the Gospels in the words of the Revised VERSION with copious references, tables, &c. Arranged by Rev. C. C. James, M.A. Crown 8vo. 5s.


### SERVICE-BOOKS.


Vol. 1. Kalendar and Temporale. 18s.
Vol. 2. Psalter, &c. 12s.
Vol. 3. Sanctorale. With an Introduction, lists of editions from the papers of H. Bradshaw, and complete Indexes. 15s.

The three volumes together £2. 2s.

**An Introduction of 130 pages, prefixed to this volume, contains (besides other interesting information as to the Breviary and its contents) Mr Bradshaw’s exhaustive lists of editions and copies of the Breviary and allied liturgical books.**

"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."—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."—Notes and Queries.

"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."—Church Quarterly Review.

**Breviarium Romanum a FRANCISCO CARDINALI QUIGNONIO editum et recognitum.** Edited from the Venice edition of 1535 by J. Wickham Legg, F.S.A., F.R.C.P., sometime Lecturer at Saint Bartholomew’s Hospital. Demy 8vo. 12s.

The Greek Liturgies. Chiefly from original Authorities.


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. 1s. 6d.

The same in square 32mo. cloth. 6d.

Wheatly on the Common Prayer, edited by G. E. Corrie, D.D. late Master of Jesus College. Demy 8vo. 7s. 6d.

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 the Right Rev. Brooke Foss Westcott, D.D., Lord Bishop of Durham. Fcap. 4to. 5s.

The Homilies, with Various Readings, and the Quotations from the Fathers given at length in the Original Languages. Edited by the late G. E. Corrie, D.D. Demy 8vo. 7s. 6d.

Two Forms of Prayer of the time of Queen Elizabeth. Now First Reprinted. Demy 8vo. 6d.

THEOLOGY.


Psalms of the Pharisees, commonly known as the Psalms of Solomon. Edited by the Rev. H. E. Ryle, B.D., Hulsean Professor of Divinity, and M. R. James, M.A., Fellow of King's College, Cambridge. Demy 8vo. 15s.
Fragments of Philo and Josephus. Newly edited by J. Rendel Harris, M.A., formerly Fellow of Clare College, Cambridge. With two Facsimiles. Demy 4to. 12s. 6d.

The Rest of the Words of Baruch: A Christian Apocalypse of the Year 136 A.D. The Text revised with an Introduction. By J. Rendel Harris, M.A. Royal 8vo. 5s.

The Teaching of the Apostles. Newly edited, with Facsimile Text and Commentary, by J. Rendel Harris, M.A. Demy 4to. 1s. 15.


The Philocalia of Origen. The Greek Text edited from the Manuscripts, with Critical Apparatus and Indexes, and an Introduction on the Sources of the Text. By J. Armitage Robinson, B.D., Fellow of Christ's College. [In the Press.


Volume II., containing the Commentary on 1 Thessalonians—Philemon, Appendices and Indices. 12s.

The Acts of the Martyrdom of Perpetua and Felicitas; the original Greek Text, edited by J. Rendel Harris, M.A. and Seth K. Gifford. Royal 8vo. 5s.

The Diatessaron of Tatian. A preliminary Study. By J. Rendel Harris, M.A. Royal 8vo. 5s.

TEXTS AND STUDIES: CONTRIBUTIONS TO BIBLICAL AND PATRISTIC LITERATURE.

Edited by J. ARMITAGE ROBINSON, B.D., Fellow and Assistant Tutor of Christ's College.

Vol. I. No. 1. The Apology of Aristides on behalf of THE CHRISTIANS. Edited from a Syriac MS., with an Introduction and Translation by J. RENDEL HARRIS, M.A., and an Appendix containing the chief part of the Original Greek, by J. ARMITAGE ROBINSON, B.D. Demy 8vo. 5s. net.

No. 2. The Passion of S. Perpetua: the Latin freshly edited from the Manuscripts with an Introduction and Appendix containing the Original Latin Form of the Scillitan Martyrdom; by J. ARMITAGE ROBINSON, B.D. 4v. net.

No. 3. The Lord's Prayer in the Early Church; with Special Notes on the Controverted Clauses; by F. H. CHASE, B.D., Christ's College. 5s. net.

No. 4. The Fragments of Heracleon: the Greek Text with an Introduction by A. E. BROOKE, M.A., Fellow of King's College. 4s. net.

Vol. II. No. 1. A Study of Codex Bezae. By J. RENDEL HARRIS, M.A. Demy 8vo. 7s. 6d. net.

No. 2. The Testament of Abraham. By M. R. JAMES, M.A., with an Appendix containing Translations from the Arabic of the Testaments of Abraham, Isaac and Jacob, by W. E. BARNES, B.D. Demy 8vo. [In the Press.]

Tertullianus De Corona Militis, 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.

Sancti Irenæi Episcopi Lugdunensis libros quinque adversus Haereses, versione Latina cum Codicibus Claromontano ac Arundeliano denuo collata, præmissa de placitis Gnosticorum pro- lusione, fragmenta necnon Graece, Syriace, Armeniace, commentatione perpetua et indicibus variis edidit W. WIGAN HARVEY, S.T.B. Collegii Regalis olim Socius. 2 Vols. 8vo. 18s.

Theophili Episcopi Antiochensis Libri tres ad Autolyicum edidit, Prolegomenis Versione Notulis Indicibus instruxit G. G. HUMPHRY, S.T.B. Post 8vo. 5s.

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.

M. Minucii Felicis Octavius. The text revised from the original MS., with an English Commentary, Analysis, Introduction, and Copious Indices. Edited by H. A. HOLDEN, LL.D. Examiner in Greek to the University of London. Crown 8vo. 7s. 6d.

THEOLOGY, ENGLISH.

S. Austin and his Place in the History of Christian Thought. Being the Hulsean Lectures for 1885. By W. Cunningham, D.D. Demy 8vo. Buckram, 12s. 6d.


Treatise of the Pope's Supremacy, and a Discourse concerning the Unity of the Church, by Isaac Barrow. Demy 8vo. 7s. 6d.

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.


"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... 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." — Guardian.


De Obligatione, Conscientiae Prælectiones decem Oxoniæ in Schola Theologica habitæ a Roberto Sanderson, SS. Theologæ ibidem Professore Regio. With English Notes, including an abridged Translation, by W. Whewell, D.D. late Master of Trinity College. Demy 8vo. 7s. 6d.


Cæsar 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. Crown 8vo. 4s.

Christ the Life of Men. Hulsean Lecture for 1888. By the Rev. H. M. Stephenson, M.A. Crown 8vo. 2s. 6d.

SYRIAC AND ARABIC.

Lectures on the Comparative Grammar of the Semitic Languages from the papers of the late William Wright, LL.D., Professor of Arabic in the University of Cambridge. Demy 8vo. 14s.

"Ein Buch, dessen kein Semitist und kein Theolog, der sich wissenschaftlich mit dem A. T. zu beschäftigen gesonnen ist, wird ertragen können, möge er ein fertiger Mann oder ein strebsamer Anfänger sein."—Theologische Literaturzeitung.

The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes. Edited from Five Manuscripts, with an English Translation and Notes, by E. A. W. Budge, Litt.D., Assistant in the Department of Egyptian Antiquities, British Museum. Demy 8vo. 25s. (The Edition is limited to 250 copies.)

The Chronicle of Joshua the Stylite, composed in Syriac A.D. 507, with an English translation and notes, by the late 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 Lehrrmittel für den syrischen Unterricht; es erscheint auch gerade zur rechten Zeit, da die zweite Ausgabe von Roedigers syrischer Christomathie im Buchhandel vollständig vergriffen und diejenige von Kirsch-Bernstein nur noch in wenigen Exemplaren vorhanden ist."—Deutsche Literaturzeitung.

Kalilah and Dimnah, or, the Fables of Bidpai; being an account of their literary history, together with an English Translation of the same, with Notes, by I. G. N. Keith-Falconer, M.A., late Lord Almoner's Professor of Arabic in the University of Cambridge. Demy 8vo. 7s. 6d.


Vol. I. The ARABIC TEXT. 10s. 6d.

Vol. II. ENGLISH TRANSLATION. 10s. 6d.

"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, rhythmical 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.

"This sumptuous edition of the poems of Beha-ed-din Zoheir is a very welcome addition to the small series of Eastern poets accessible to readers who are not Orientalists."—Academy.

SANSKRIT AND PERSIAN.


Nalopākhyānam, or, the Tale of Nala; containing the Sanskrit Text in Roman Characters, followed by a Vocabulary and a sketch of Sanskrit Grammar. By the late Rev. Thomas Jarrett, M.A. Trinity College, Regius Professor of Hebrew. Demy 8vo. 10s.

Notes on the Tale of Nala, for the use of Classical Students, by J. Peile, Litt.D., Master of Christ's College. Demy 8vo. 12s.


---

GREEK.


"One of the best editions of the masterpiece of Greek tragedy."—Athenaeum.

Aeschyli Fabulae. — ΙΚΕΤΙΔΕΣ ΧΟΝΦΟΡΟΙ in libro MEDICEO MENDOSE SCRIPTAE EX VV. DD. CONIETURIS EMENDATIUS EDITAE cum Scholiis Graecis et brevi adnotatione critica, curante F. A. Paley, M.A., LL.D. Demy 8vo. 7s. 6d.


"The notes are exactly what such notes ought to be,—helps to the student, not mere displays of learning. By far the more valuable parts of the notes are neither critical nor literary, but philosophical and expository of the thought, and of the connection of thought, in the treatise itself. In this relation the notes are invaluable. Of the translation, it may be said that an English reader may fairly master by means of it this great treatise of Aristotle."—Spectator.


"This work is in many ways creditable to the University of Cambridge. If an English student wishes to have a full conception of what is contained in the Rhetoric of Aristotle, to Mr Cope's edition he must go."—Academy.

"Mr Sandys has performed his arduous duties with marked ability and admirable tact. . . . . In every part of his work—revising, supplem enting, and completing—he has done exceedingly well."—Examiner.

Demosthenes against Androtion and against Timocrates, with Introductions and English Commentary, by William Wayte, M.A., late Professor of Greek, University College, London. Crown 8vo. 7s. 6d.

"These speeches are highly interesting, as illustrating Attic Law, as that law was influenced by the exigencies of politics. . . . As vigorous examples of the great orator's style, they are worthy of all admiration. . . . Besides a most lucid and interesting introduction, Mr Wayte has given the student effective help in his running commentary."—Spectator.


"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 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.


"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 archaeological 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 redoubled 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 its predecessors."—Athenaeum.


Homer's Odyssey. The text edited in accordance with modern criticism by Arthur Platt, M.A., late Fellow of Trinity College, Cambridge. Crown 8vo. 4s. 6d.

"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."—Athenaeum.

Pindar. The Isthmian and Nemean Odes. By the same Editor. Crown 8vo. 9s.

"... As a handy and instructive edition of a difficult classic no work of recent years surpasses Mr Fennell's 'Pindar.'”—Athenaeum.

"This work is in no way inferior to the previous volume. The commentary affords valuable help to the study of the most difficult of Greek authors, and is enriched with notes on points of scholarship and etymology which could only have been written by a scholar of very high attainments."—Saturday Review.


The Theætetus of Plato with a Translation and Notes by the late B. H. Kennedy, D.D. Crown 8vo. 7s. 6d.

The Nuptial Number of Plato: its solution and significance, by J. Adam, M.A., Fellow and Tutor of Emmanuel College, Cambridge. Demy 8vo. 2s. 6d. net.

Sophocles. The Plays and Fragments, with Critical Notes, Commentary, and Translation in English Prose, by R. C. Jebb, Litt. D., LL.D., Regius Professor of Greek in the University of Cambridge. Demy 8vo.

Part I. Oedipus Tyrannus. Second Edition. 12s. 6d.
Part II. Oedipus Coloneus. Second Edition. 12s. 6d.
Part III. Antigone. Second Edition. 12s. 6d.
Part IV. Philoctetes. 12s. 6d.
Part V. Trachiniae. 12s. 6d.

"Of his explanatory and critical notes we can only speak with admiration. Thorough scholarship combines with taste, erudition, and boundless industry to make this first volume a pattern of editing. The work is made complete by a prose translation, upon pages alternating with the text, of which we may say shortly that it displays sound judgment and taste, without sacrificing precision to poetry of expression."—The Times.

"Professor Jebb's edition of Sophocles is already so fully established, and has received such appreciation in these columns and elsewhere, that we have judged this third volume when we have said that it is of a piece with the others. The whole edition so far exhibits perhaps the most complete and elaborate editorial work which has ever appeared."—Saturday Review.

"Prof. Jebb's keen and profound sympathy, not only with Sophocles and all the best of ancient Hellenic life and thought, but also with modern European culture, constitutes him an ideal interpreter between the ancient writer and the modern reader."—Athenaeum.

"It would be difficult to praise this third instalment of Professor Jebb's unequalled edition of Sophocles too warmly, and it is almost a work of supererogation to praise it at all. It is equal, at least, and perhaps superior, in merit, to either of his previous instalments: and when this is said, all is said. Yet we cannot refrain from formally recognising once more the consummate Greek scholarship of the editor, and from once more doing grateful homage to his masterly tact and literary skill, and to his unwearied and marvellous industry."—Spectator.

Fragments of Zeno and Cleanthes, an Essay which obtained the Hare Prize in the year 1889. By A. C. PEARSON, B.A., Christ's College, Cambridge. Crown 8vo. 10s.

See also Pitt Press Series, pp. 38, 39.

Pronunciation of Ancient Greek, translated from the Third German edition of Dr Blass by W. J. PURTON, B.A., Pembroke College, Cambridge. Demy 8vo. 6s.


"We will say at once that Mr Roberts appears to have done his work very well. The book is clearly written and conveniently arranged. The inscriptions are naturally divided according to the places to which they belong. Under each head are given illustrations sufficient to show the characteristics of the writing, one copy in letters of the original form (sometimes a facsimile) being followed by another in the usual cursive. References, which must have cost great labour, are given to the scattered notices bearing on each document. Explanatory remarks either accompany the text or are added in an appendix. To the whole is prefixed a sketch of the history of the alphabet up to the terminal date. At the end the result is resumed in general tables of all the alphabets, classified according to their connections; and a separate table illustrates the alphabet of Athens. The volume contains about five hundred inscriptions, and forms a moderate octavo of about four hundred pages."—Saturday Review.

LATIN.


"This volume, which is adorned with several good woodcuts, forms a handsome and welcome addition to the Cambridge editions of Cicero's works."—Athenaeum.

M. T. Ciceronis de Finibus Honorum et Malorum Libri QUINQUE. The text revised and explained; with a Translation by JAMES S. REID, Litt. D., Fellow and Tutor of Gonville and Caius College. 3 Vols. [In the Press. Vol. III. Containing the Translation. Demy 8vo. 8s.

M. Tulli Ciceronis de Natura Deorum Libri Tres, with Introduction and Commentary by JOSEPH B. MAYOR, M.A., together with a new collation of several of the English MSS. by J. H. SWAINSON, M.A.

Vol. I. Demy 8vo. 10s. 6d. Vol. II. 12s. 6d. Vol. III. 10s.

"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 one 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.

M. T. Ciceronis de Officiis Libri Tres, with Marginal Analysis, English Commentary, and copious Indices, by H. A. HOLDEN, LL.D. Revised and Enlarged Edition. Cr. 8vo. 9s.

"Few editions of a classic have found so much favour as Dr Holden's De Officiis, and the present revision (sixth edition) makes the position of the work secure."—American Journal of Philology.

M. T. Ciceronis de Officiis Liber Tertius, with Introduction, Analysis and Commentary, by H. A. HOLDEN, LL.D. Crown 8vo. 2s.

M. Tulli Ciceronis pro C. Rabirio [Perdvellionis reo] ORATIO AD QVIRITES, with Notes, Introduction and Appendices by W. E. HEITLAND, M.A., Fellow and Tutor of St John's College, Cambridge. Demy 8vo. 7s. 6d.

P. Vergili Maronis Opera, cum Prolegomenis et Commentario Critico edidit B. H. KENNEDY, S.T.P., Extra Fcap. 8vo. 3s. 6d.

A Latin-English Dictionary. Printed from the (Incomplete) MS. of the late T. H. KEY, M.A., F.R.S. Cr. 4to. 31s. 6d.

Select Passages from Latin and Greek Authors for translation into English with short Notes by H. BENDALL, M.A., Head Master, and C. E. LAURENCE, B.A., Assistant Master of Blackheath Proprietary School. Crown 8vo.
Part I. EASY. 1s. 6d. Part II. MODERATELY EASY. 2s. Part III. MODERATELY DIFFICULT. [In the Press.]

See also Pitt Press Series, pp. 40—42.

CAMBRIDGE PHILOLOGICAL SOCIETY'S PUBLICATIONS.


Proceedings. I—III. 2s. 6d. IV—VI. 2s. 6d. VII—IX. 2s. 6d. X—XII. 2s. 6d. XIII—XV. 2s. 6d. XVI—XVIII. 2s. 6d. XIX—XXI. 2s. 6d. XXII—XXIV. 1889. 1s. XXV—XXVII. With Laws and List of Members for 1891. 1s. net.

Spelling Reform and English Literature by H. SWEET. 2d. PRONUNCIATION OF LATIN in the Augustan Period. 3d.


CELTIC.

A Grammar of the Irish Language. By Prof. WINDISCH. Translated by Dr NORMAN MOORE. Crown 8vo. 7s. 6d.

ENGLISH LITERATURE AND LITERARY HISTORY.

Chapters on English Metre. By Rev. JOSEPH B. MAYOR, M.A. Demy 8vo. 7s. 6d.


From Shakespeare to Pope: an Inquiry into the causes and phenomena of the rise of Classical Poetry in England. By EDMUND GOSSE, M.A. Crown 8vo. 6s.


OTHER MODERN EUROPEAN LITERATURE.

Contributions to the Textual Criticism of the Divina COMMEDIA. Including the complete collation throughout the Inferno of all the MSS. at Oxford and Cambridge. By the Rev. EDWARD MOORE, D.D. Demy 8vo. 21s.

"By far the most important and scholar-like work which has yet appeared on the subject."—Guardian.

The Literature of the French Renaissance. An Introductory Essay. By A. A. TILLEY, M.A. Cr. 8vo. 6s.

MATHEMATICS, PHYSICS AND CHEMISTRY.


The Scientific Papers of the late Prof. J. Clerk Maxwell. Edited by W. D. NIVEN, M.A., formerly Fellow of Trinity College. In 2 vols. Royal 4to. £3. 3s. (net).

Catalogue of Scientific Papers compiled by the Royal SOCIETY OF LONDON: Vols. i—6 for the years 1800—1863, Demy 4to. cloth (vol. 1 in half morocco) £4 (net); half morocco £5. 5s. (net). Vols. 7—8 for the years 1864—1873, cloth £1. 11s. 6d. (net); half morocco £2. 5s. (net). Single volumes cloth 20s. or half-morocco 28s. (net). Vol. IX. New Series for the years 1874—1883. Cloth 25s. (net); half morocco, 32s. (net). [Vol. X. In the Press.


Diophantos of Alexandria; a Study in the History of Greek Algebra. By T. L. Heath, M.A., Fellow of Trinity College, Cambridge. Demy 8vo. 7s. 6d.

"This study in the history of Greek Algebra is an exceedingly valuable contribution to the history of mathematics."—Academy.


Vol. II. Saint-Venant to Sir William Thomson. By the same Editor. Nearly ready.

The Elastical Researches of Barre de Saint-Venant (Extract from Vol. II. of Todhunter's History of the Theory of Elasticity), edited by Professor Karl Pearson, M.A. Demy 8vo. 9s.

A Short History of Greek Mathematics. By J. Gow, Litt.D., Fellow of Trinity College. Demy 8vo. 10s. 6d.


Elements of Natural Philosophy. By Lord Kelvin (Sir W. Thomson), and P. G. Tait. Demy 8vo. 9s.


A Treatise on Elementary Dynamics. By S. L. Loney, M.A., late Fellow of Sidney Sussex College. Crown 8vo. 7s. 6d.

Solutions to the Examples in a Treatise on Elementary Dynamics. By the same Author. Crown 8vo. 7s. 6d.

A Treatise on Geometrical Optics. By R. S. Heath, M.A., Professor of Mathematics in Mason Science College, Birmingham. Demy 8vo. 12s. 6d.

Hydrodynamics, a Treatise on the Mathematical Theory of the Motion of Fluids, by H. Lamb, M.A. Demy 8vo. 12s.


An Attempt to Test the Theories of Capillary Action, by Francis Bashforth, B.D., and the late J. C. Adams, M.A., F.R.S. Demy 4to. £1. 15.

A Revised Account of the Experiments made with the Bashforth Chronograph to find the Resistance of the Air to the Motion of Projectiles, with the application of the Results to the Calculation of Trajectories according to J. Bernoulli's method by F. Bashforth, B.D. Demy 8vo. 12s.

Astronomical Observations made at the Observatory of Cambridge by the late Rev. J. Challis, M.A. from 1846 to 1860.

Astronomical Observations from 1861 to 1865. Vol. XXI. Royal 4to. 15s. From 1866 to 1869. Vol. XXII. Royal 4to. 15s. Vol. XXIII. [In the Press.

The Mathematical Works of Isaac Barrow, D.D. Edited by W. Whewell, D.D. Demy 8vo. 7s. 6d.


Practical Work at the Cavendish Laboratory. Heat. Edited by W. N. Shaw, M.A. Demy 8vo. 3s.


BIOLOGY AND GEOLOGY.


"To say that Dr Vines's book is a most valuable addition to our own botanical literature is but a narrow meed of praise: it is a work which will take its place as cosmopolitan; no more clear or concise discussion of the difficult chemistry of metabolism has appeared.... In edition it stands alone among English books, and will compare favourably with any foreign competitors."—Nature.

"The work forms an important contribution to the literature of the subject... It will be eagerly welcomed by all students."—Academy.


A Catalogue of Books and Papers on Protozoa, Coelenterates, Worms, and certain smaller groups of animals, published during the years 1861—1883, by D'Arcy W. Thompson, M.A. Demy 8vo. 12s. 6d.

A Catalogue of the Collection of Birds formed by the late H. E. Strickland, now in the possession of the University of Cambridge. By O. Salvin, M.A. Demy 8vo. £1. 1s.

Illustrations of Comparative Anatomy, Vertebrate and Invertebrate, for the Use of Students in the Museum of Zoology and Comparative Anatomy. Second Edition. Demy 8vo. 2s. 6d.

Catalogue of Osteological Specimens contained in the Anatomical Museum of the University of Cambridge. Demy 8vo. 2s. 6d.

Catalogue of Type Fossils in the Woodwardian Museum, Cambridge. By H. Woods, B.A., F.G.S., of St John's College, with Preface by Professor T. M'Kenney Hughes. Demy 8vo. 7s. 6d.

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.

A Catalogue of Australian Fossils, Stratigraphically and Zoologically arranged, by R. Etheridge, Jun., F.G.S. Demy 8vo. 10s. 6d.

The Fossils and Palæontological Affinities of the Neocomian Deposits of Upware and Brickhill with Plates, being the Sedgwick Prize Essay for 1879. By the late W. Keeping, M.A. Demy 8vo. 10s. 6d.

The Jurassic Rocks of Cambridge, being the Sedgwick Prize Essay for the year 1886, by the late T. Roberts, M.A. Demy 8vo. [In the Press.]

The Bala Volcanic Series of Caernarvonshire and Associated Rocks, being the Sedgwick Prize Essay for 1888 by A. Harker, M.A., F.R.S., Fellow of St John's College. Demy 8vo. 7s. 6d.

LAW.

Digest XIX. 2, Locati Conducti, with a Translation and Notes by C. H. Monro, M.A., Fellow of Gonville and Caius College. Crown 8vo. 5s.

An Introduction to the Study of Justinian's Digest.
Containing an account of its composition and of the Jurists used or referred to therein. By Henry John Roby, M.A., formerly Prof. of Jurisprudence, University College, London. Demy 8vo. 9s.

Justinian's Digest. Lib. VII., Tit. I. De Usufructu, with Legal and Philological Commentary. By H. J. Roby, M.A. Demy 8vo. 9s.

Or the Two Parts complete in One Volume. Demy 8vo. 18s.

"Not an obscurity, philological, historical, or legal, has been left unsifted. More informing aid still has been supplied to the student of the Digest at large by a preliminary account, covering nearly 300 pages, of the mode of composition of the Digest, and of the jurists whose decisions and arguments constitute its substance. Nowhere else can a clearer view be obtained of the personal succession by which the tradition of Roman legal science was sustained and developed."—The Times.

Selected Titles from the Digest, annotated by the late B. Walker, M.A., LL.D. Part I. Mandati vel Contra. Digest XVII. 1. Crown 8vo. 5s.

— Part II. De Adquirendo rerum dominio and De Adquirenda vel amittenda possessione. Digest XLII. 1 and 11. Crown 8vo. 6s.

— Part III. De Conditionibus. Digest XII. 1 and 4—7 and Digest XIII. 1—3. Crown 8vo. 6s.


"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."—Athenæum.
The Institutes of Justinian, translated with Notes by J. T. ABDY, LL.D., and the late BRYAN WALKER, M.A., LL.D. 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 indispeusible."—Spectator.
"The notes are learned and carefully compiled, and this edition will be found useful to students."—Law Times.

The Fragments of the Perpetual Edict of Salvius Julianus, collected, arranged, and annotated by BRYAN WALKER, M.A., LL.D., late Law Lecturer of St John's College, and 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 extensive fragments illustrate and clear up points which have attracted his attention in the Commentaries, or the Institutes, or the Digest."—Law Times.

Grotius de Jure Belli 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.

The Science of International Law, being a general sketch of the historic basis of the rules observed by states in their normal and abnormal relations in the past and the present. By THOMAS ALFRED WALKER, M.A., LL.M. of the Middle Temple; Fellow of Peterhouse, Cambridge, sometime Lightfoot Scholar and Senior Whewell Scholar for International Law. Demy 8vo. [Nearly ready.

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.

Practical Jurisprudence, a Comment on AUSTIN. By E. C. CLARK, LL.D. Crown 8vo. 9s.


The Constitution of Canada. By J. E. C. MUNRO, LL.M., Professor of Law and Political Economy at Victoria University, Manchester. Demy 8vo. 10s.

Elements of the Law of Torts. A Text-book for Students. By MELVILLE M. BIGELOW, Ph.D., Lecturer in the Law School of the University of Boston, U.S.A. Crown 8vo. 10s. 6d.

"It is based on the original American edition, but it is an English Text-book with English authorities and statutes and illustrations substituted very generally for the American... The style is easy and lucid, though condensed, showing great grasp of subject... A very full index enhances the value of this book, which should take a prominent place among the really trustworthy text-books for the use of students."—Law Times.

A Selection of Cases on the English Law of Contract.
By GERARD BROWN FINCH, M.A., of Lincoln's Inn, Barrister at Law. Royal 8vo. 28s.

"An invaluable guide towards the best method of legal study."—Law Quarterly Review.


"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 Academy.

Commons and Common Fields, or the History and Policy of the Laws Relating to Commons and Enclosures in England. Being the Yorke Prize Essay for 1886. By T. E. SCRUTTON, M.A. 10s. 6d.

An Historical Sketch of the Equitable Jurisdiction of The Court of Chancery. Being the Yorke Prize Essay for 1889. By D. M. KERLY, M.A., St John's College. Demy 8vo. 12s. 6d.


Land in Fetters. Being the Yorke Prize Essay for 1885. By T. E. SCRUTTON, M.A. Demy 8vo. 7s. 6d.

Tables shewing the Differences between English and Indian Law. By Sir ROLAND KNYVET WILSON, Bart., M.A., LL.M. Demy 4to. 1s.

HISTORY.

CAMBRIDGE HISTORICAL ESSAYS.


**Pope Gregory the Great and his Relations with Gaul**, by F. W. Kellett, M.A., Sidney Sussex College. (Prince Consort Dissertation, 1888.) Crown 8vo. 2s. 6d.

**The Constitutional Experiments of the Commonwealth** (Thirlwall Prize Essay, 1889), by E. Jenks, M.A., LL.B., Fellow of King's College, Cambridge. Crown 8vo. 2s. 6d.

**On Election by Lot at Athens.** By J. W. Headlam, M.A., Fellow of King's College, Cambridge. (Prince Consort Dissertation, 1890.) Crown 8vo. 2s. 6d.

**The Influence and Development of English Gilds.** (Thirlwall Prize Essay, 1891.) By F. Aidan Hibbert, B.A., St John's College. Crown 8vo. 3s.


**The Origin of Metallic Currency and Weight Standards.**
By W. Ridgeway, M.A., Professor of Greek, Queen's College, Cork, and late Fellow of Gonville and Caius College. Demy 8vo. 15s. net.


"Dr Cunningham's book is one of exceptional interest and usefulness. It cannot be too highly praised. It is characterised by research and thought, by a remarkable power of marshalling the varied facts in the vast field which has been traversed, and by singular clearness and felicity of expression."—Scottsman.


---

A History of Epidemics in Britain. From A.D. 664 to the extinction of Plague in 1666. By CHARLES CREIGHTON, M.D., M.A., formerly Demonstrator of Anatomy in the University of Cambridge. Demy 8vo. 18s.

Bradshaw, Henry. Two unfinished papers by the late HENRY BRADSHAW. 1. The Collectio Canonum; Hibernensis. 2. On the Chartres and Tours MSS. of the Hibernensis. (64 pp.) Demy 8vo. 2s. 6d.

Statutes of Lincoln Cathedral arranged by the late HENRY BRADSHAW, sometime Fellow of King’s College, Cambridge, and University Librarian; with illustrative documents. Edited by CHR. WORDSWORTH, M.A. Part I. containing the complete text of ‘Liber Niger’ with Mr Bradshaw’s Memorandums. Demy 8vo. 12s. 6d.

Ecclesiae Londino-Batavae Archivvm TOMVS PRIMVS. ABRAHAM ORTELLI et virorum eruditorum ad eundem et ad JACOVVM COLIVM ORTELIANVM Epistulae, 1524—1628. TOMVS SECUNDVS. EPISTVLAE ET TRACTATVS cum Reformationis tum Ecclesiæ Londino-Batavae Historiam Illustrantes 1544—1622. Ex autographis mandante Ecclesia Londino-Batava edidit JOANNES HENRICVS HESSELS. Demy 4to. Each volume, separately, £3. 10s. Taken together £5. 5s. Net.

The Growth of British Policy, by J. R. SEELEY, M.A. [In the Press.

The Despatches of Earl Gower, English Ambassador at the court of Versailles from June 1790 to August 1792, to which are added the Despatches of Mr Lindsay and Mr Munro, and the Diary of Lord Palmerston in France during July and August 1791. Edited by OSCAR BROWNING, M.A. Demy 8vo. 15s.

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. 30s.

"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.... He was one, perhaps the chief, of the illustrious group of strangers who came to the rescue of Prussia in her darkest hour, about the time of the inglorious Peace of Tilsit, and who laboured to put life and order into her dispirited army, her impoverished finances, and her inefficient Civil Service. Englishmen will feel very pardonable pride at seeing one of their countrymen undertake to write the history of a period from the investigation of which even laborious Germans are apt to shrink."—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."—Athenæum.

Rhodes in Ancient Times. By CECIL TORR, M.A. With six plates. Demy 8vo. 10s. 6d.

Rhodes in Modern Times. By the same Author. With three plates. Demy 8vo. 8s.

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 of King's College, Cambridge. Demy 4to. 10s.

History of Nepal, translated by Munshi Shew Shunker Singh and Pandit Shri Gunanand; edited with an Introductory Sketch of the Country and People by Dr D. Wright, late Residency Surgeon at Kathmandu, and with facsimiles of native drawings, and portraits of Sir Jung Bahadur, the King of Nepal, &c. Super-royal 8vo. 10s. 6d.

Kinship and Marriage in Early Arabia, by W. Robertson Smith, M.A., LL.D., Professor of Arabic and Fellow of Christ's College. Crown 8vo. 7s. 6d.

"It would be superfluous to praise a book so learned and masterly as Professor Robertson Smith's; it is enough to say that no student of early history can afford to be without Kinship in Early Arabia."—Nature.


BIOGRAPHY.

Erasmus. The Rede Lecture, delivered in the Senate-House, Cambridge, June 11, 1890, by R. C. Jebb, Litt.D., Regius Professor of Greek. Cloth, 2s. Paper Covers, 1s.

The Life and Letters of the Reverend Adam Sedgwick, LL.D., F.R.S., Fellow of Trinity College, Cambridge, and Woodwardian Professor of Geology from 1818 to 1873. (Dedicated, by special permission, to Her Majesty the Queen.) By John Willis Clark, M.A., F.S.A., formerly Fellow of Trinity College, and Thomas McKenny Hughes, M.A., Woodwardian Professor of Geology. 2 vols. Demy 8vo. 36s.

"Beyond question, the principal book of the present week (June 20, 1890) is the Life and Letters of the Reverend Adam Sedgwick."—Times.

"Sedgwick has been fortunate in having the story of his life told by two men, both of whom knew him intimately, and who have spared no pains to set his gracious personality as well as his scientific work clearly before their readers. ... For the picture given us of the man himself, his simplicity, his piety, his kindliness, his untidiness, his playful humour, his prejudices and his enthusiasms, we have no words save of praise; and we trust that these two sumptuous volumes will long keep green the memory of one of the last and greatest of that remarkable company of great men who were the pride and glory of Trinity College during the earlier years of the present century."—Saturday Review.

TRAVELS.

Travels in Arabia Deserta in 1876 and 1877. By Charles M. Doughty, of Gonville and Caius College. With Illustrations and a Map. 2 vols. Demy 8vo. £3. 3s.

"This is in several respects a remarkable book. It records the ten years' travels of the author throughout Northern Arabia, in the Hejaz and Nejd, from Syria to Mecca. No doubt this region has been visited by previous travellers, but none, we venture to think, have done their work with so much thoroughness or with more enthusiasm and love."—Times.

"We judge this book to be the most remarkable record of adventure and research which has been published to this generation."—Spectator.

"Its value as a storehouse of knowledge cannot be exaggerated."—Saturday Review.

A Journey of Literary and Archaeological Research in NEPAL AND NORTHERN INDIA, during the Winter of 1884-5. By Cecil Bendall, M.A., Professor of Sanskrit in University College, London. Demy 8vo. 10s.

ART, &c.

Illuminated Manuscripts in Classical and Mediaeval TIMES, their Art and their Technique, by J. Henry Middleton, Slade Professor of Fine Art, and Fellow of King's College, Cambridge. Royal 8vo.


"The book is beautifully executed, and with a few handsome plates, and excellent indexes, does much credit to the Cambridge Press. 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.

Some Interesting Syrian and Palestinian Inscriptions, by J. Rendel Harris, M.A. Royal 8vo. 4s.

The Types of Greek Coins. By Percy Gardner, Litt.D., F.S.A. With 16 Autotype plates, containing photographs of Coins of all parts of the Greek World. Impl. 4to. Cloth extra, £1. 11s. 6d.; Roxburgh (Morocco back), £2. 2s.

"Professor Gardner's book is written with such lucidity and in a manner so straightforward that it may well win converts, and it may be distinctly recommended to that omnivorous class of readers—men in the schools'."—Saturday Review.


"His book will be universally welcomed as a very valuable contribution towards a more thorough knowledge of the style of Pheidias."—The Academy.

"Essays on the Art of Pheidias' form an extremely valuable and important piece of work. . . . Taking it for the illustrations alone, it is an exceedingly fascinating book."—Times.

The Woodcutters of the Netherlands during the last quarter of the Fifteenth Century. In 3 parts. I. History of the Woodcutters. II. Catalogue of their Woodcuts. III. List of Books containing Woodcuts. By W. M. Conway. Demy 8vo. 10s. 6d.

The Literary Remains of Albrecht Dürer, by W. M. Conway. With Transcripts from the British Museum MSS., and Notes by Lina Eckenstein. Royal 8vo. 21s. (The Edition is limited to 500 copies.)

The Collected Papers of Henry Bradshaw, including his Memoranda and Communications read before the Cambridge Antiquarian Society. With 13 fac-similes. Edited by F. J. H. Jenkinson, M.A., Fellow of Trinity College. Demy 8vo. 10s. 6d.

MISCELLANEOUS.


MUSIC.


EDUCATIONAL SCIENCE, &c.


Occasional Addresses on Educational Subjects. By S. S. Laurie, M.A., LL.D. Crown 8vo. 5s.

Lectures on Language and Linguistic Method in the School, delivered in the University of Cambridge. By S. S. Laurie, M.A., LL.D. Crown 8vo. 4s.


“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 guide mecum for the teacher.”—Pall Mall Gazette.

Lectures on the Growth and Means of Training the Mental Faculty, delivered in the University of Cambridge. By F. Warner, M.D., F.R.C.P. Crown 8vo. 4s. 6d.

SHORTHAND.

A Primer of Cursive Shorthand. By H. L. Calleendar, M.A. Ex. Fcap. 8vo. 6d.

Essays from the Spectator in Cursive Shorthand. By H. L. Calleendar, M.A. Ex. Fcap. 8vo. 6d.


A System of Phonetic Spelling adapted to English. By H. L. CALLENDE, M.A. Ex. Fcap. 8vo. 6d.


CAMBRIDGE.

The Architectural History of the University of Cambridge AND OF THE COLLEGES OF CAMBRIDGE AND ETON, by the late Robert Willis, M.A. F.R.S., Jacksonian Professor in the University of Cambridge. Edited with large Additions and brought up to the present time by John Willis Clark, M.A., formerly Fellow of Trinity College, Cambridge. Four Vols. Super Royal 8vo. £6. 6s.

Also a limited Edition of the same, consisting of 120 numbered Copies only, large paper Quarto; the woodcuts and steel engravings mounted on India paper; price Twenty-five Guineas net each set.

The University of Cambridge from the Earliest Times TO THE ROYAL INJUNCTIONS OF 1535, by J. B. Mullinger, M.A., Lecturer on History and Librarian to St John's College.

Part I. Demy 8vo. (734 pp.), 12s.
Part II. From the Royal Injunctions of 1535 to the Accession of Charles the First. Demy 8vo. 18s.

"He shews in the statutes of the Colleges, the internal organization of the University, its connection with national problems, its studies, its social life. All this he combines in a form which is eminently readable."— Prof. CREIGHTON in Cont. Review.

Scholae Academicae: some Account of the Studies at the English Universities in the Eighteenth Century. By C. Wordsworth, M.A., Fellow of Peterhouse. Demy 8vo. 10s. 6d.

"Mr Wordsworth 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.


A Chronological List of the Graces, Documents and other Papers in the University Registry which concern the University Library. Demy 8vo. 2s. 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.

Graduati Cantabrigienses: sive Catalogus exhibens
nomina eorum quos gradu quocunque ornavit Academia Cantabrigiensis (1800—1884). Cura H. R. LuARD S. T. P. Demy 8vo. 12s. 6d.

Letters patent of Elizabeth and James the First, addressed to the University of Cambridge, with other Documents. Edited (with a translation of the letters of Elizabeth) by JOHN WILLIS CLARK, M.A., Registry of the University. Demy 8vo. 2s. 6d.

Statutes of the University of Cambridge and for the Colleges therein, made, published and approved (1878—1882) under the Universities of Oxford and Cambridge Act, 1877. With an Appendix. Demy 8vo. 16s.

Statutes of the University of Cambridge. With Acts of Parliament relating to the University. 8vo. 3s. 6d.

Ordinances of the University of Cambridge. Demy 8vo. 7s. 6d. Supplement to ditto. 1s. In one Volume. 8s. 6d.

Compendium of University Regulations. 6d.

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.

COTAGLUES.

University Library.

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
preserved in the Library of the University of Cambridge. 3s. 6d.

Catalogus Bibliothecæ Burkhardtianæ. Demy 4to. 5s.

Catalogue of the Hebrew Manuscripts preserved in the University Library, Cambridge. By the late Dr S. M. SCHILLER-SZINNESSY. Volume I. containing Section I. The Holy Scriptures; Section II. Commentaries on the Bible. Demy 8vo. 9s.

Catalogue of the Buddhist Sanskrit Manuscripts
in the University Library, Cambridge. Edited by C. BENDALL, M.A., Fellow of Gonville and Caius College. Demy 8vo. 12s.

Bulletin (weekly), containing the titles of new books
added to the Library. Crown 8vo. 6s. a year paid in advance.

Catalogue of the books on Logic presented by J.
VENN, Sc.D. (Bulletin, Vol. V., extra series.) 2s. 6d.

A Catalogue of the Portsmouth Collection of Books and PAPERS written by or belonging to SIR ISAAC NEWTON. Demy 8vo. 5s.

The Illuminated Manuscripts in the Library of the Fitzwilliam Museum, Catalogued with Descriptions, and an Introduction, by W. G. SEARLE, M.A. Demy 8vo. 7s. 6d.

CAMBRIDGE UNIVERSITY EXAMINATION PAPERS.
These Papers are published in occasional numbers every Term, and in volumes for the Academical year.

Vol. XVII. Papers for the year 1887—88; Vol. XVIII. for the year 1888—89; Vol. XIX. for the year 1889—90; Vol. XX. for the year 1890—91, 15s. each, cloth.

COLLEGE EXAMINATION PAPERS.

CAMBRIDGE LOCAL EXAMINATIONS.
Examination Papers, for various years, with the Regulations for the Examination. Demy 8vo. 2s. each, 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.

CAMBRIDGE HIGHER LOCAL EXAMINATIONS.
Examination Papers, for various years, with the Regulations for the Examination. Demy 8vo. 2s. each, by Post 2s. 2d.
Class Lists, for various years. 1s. each, by Post, 1s. 2d.
Reports of the Syndicate. Demy 8vo. 1s., by Post, 1s. 2d.

TEACHERS' TRAINING SYNDICATE.
Examination Papers, for various years, to which are added the Regulations for the Examination. Demy 8vo. 6d., by Post 7d.

OXFORD & CAMBRIDGE SCHOOLS EXAMINATIONS.
Papers set in the Examination for Certificates, July, 1891. 2s.
Papers set in the Examination for Commercial Certificates, July, 1891. 6d.
List of Candidates who obtained Certificates at the Examination held in 1891; and Supplementary Tables. 9d.
Regulations of the Board for 1892. 9d.
Regulations for the Commercial Certificate, 1892. 3d.
Report of the Board for year ending Oct. 31, 1891. 1s.

The Cambridge Bible for Schools and Colleges.


"It is difficult to commend too highly this excellent series."—Guardian.

"The modesty of the general title of this series has, we believe, led many to misunderstand its character and underrate its value. The books are well suited for study in the upper forms of our best schools, but not the less are they adapted to the wants of all Bible students who are not specialists. We doubt, indeed, whether any of the numerous popular commentaries recently issued in this country will be found more serviceable for general use."—Academy.

"One of the most popular and useful literary enterprises of the nineteenth century."—Baptist Magazine.

"Of great value. The whole series of commentaries for schools is highly esteemed by students capable of forming a judgment. The books are scholarly without being pretentious; information is so given as to be easily understood."—Sword and Trowel.

The Bishop of Worcester 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., late Assistant Master at Wellington College.
Rev. G. G. Findlay, B.A., Professor of Biblical Languages, Wesleyan College, Headingley.
Rev. C. D. Ginsburg, LL.D.
Rev. A. E. Humphreys, M.A., late Fellow of Trinity College, Cambridge.
Rev. A. F. Kirkpatrick, B.D., 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., late Fellow of Trinity College, Principal of Ridley Hall, Cambridge.
The Ven. T. T. Perowne, B.D., Archdeacon of Norwich.
The Very Rev. E. H. Plumptre, D.D., late Dean of Wells.
Rev. H. E. Ryle, B.D., Hulsean Professor of Divinity.
W. Robertson Smith, M.A., Professor of Arabic and Fellow of Christ's College.

THE CAMBRIDGE BIBLE FOR SCHOOLS & COLLEGES.  Cont.

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, B.D.  With Map.  3s. 6d.

The Second Book of Samuel.  By the Rev. Professor Kirkpatrick, B.D.  With 2 Maps.  3s. 6d.

The First Book of Kings.  By Rev. Professor Lumby, D.D.  3s. 6d.

The Second Book of Kings.  By the same Editor.  3s. 6d.


The Book of Psalms.  Book I. Psalms i.—xli.  By the Rev. Prof. Kirkpatrick, B.D.  3s. 6d.


The Book of Jeremiah.  By the Rev. A. W. Streane, B.D.  With Map.  4s. 6d.


The Books of Obadiah and Jonah.  By Archdeacon Perowne.  2s. 6d.

The Book of Micah.  By Rev. T. K. Cheyne, D.D.  1s. 6d.

The Books of Haggai, Zechariah and Malachi.  By Archdeacon Perowne.  3s. 6d.

The Book of Malachi.  By Archdeacon Perowne.  1s.

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 4 Maps.  2s. 6d.

The Gospel according to St Luke.  By Archdeacon F. W. Farrar.  With 4 Maps.  4s. 6d.

The Gospel according to St John.  By the Rev. A. Plummer, M.A., D.D.  With 4 Maps.  4s. 6d.


The Epistle to the Romans.  By the Rev. H. C. G. Moule, M.A.  3s. 6d.

London:  C. J. CLAY &* SONS, Cambridge University Press Warehouse, Ave Maria Lane.
THE CAMBRIDGE BIBLE FOR SCHOOLS & COLLEGES. Cont.

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 Galatians. By the Rev. E. H. Perowne, D.D. 1s. 6d.

The Epistle to the Ephesians. By the Rev. H. C. G. Moule, M.A. 2s. 6d.

The Epistle to the Philippians. By the Rev. H. C. G. Moule, M.A. 2s. 6d.

The Epistles to the Thessalonians. By the Rev. G. G. Findlay, B.A. 2s.

The Epistle to the Hebrews. By Arch. Farrar. 3s. 6d.

The General Epistle of St James. By the Very Rev. E. H. Plumptre, D.D. 1s. 6d.

The Epistles of St Peter and St Jude. By the same Editor. 2s. 6d.

The Epistles of St John. By the Rev. A. Plummer, M.A., D.D. 3s. 6d.


Preparing.

The Book of Genesis. By the Bishop of Worcester.

The Books of Exodus, Numbers and Deuteronomy. By the Rev. C. D. Ginsburg, LL.D.

The Books of Ezra and Nehemiah. By the Rev. Prof. Kyle, B.D.

The First and Second Books of Chronicles. By the Very Rev. Dean Spence, D.D.

The Book of Isaiah. By Prof. W. Robertson Smith, M.A.

The Epistles to the Colossians and Philemon. By the Rev. H. C. G. Moule, M.A.

The Epistles to Timothy and Titus. By the Rev. A. E. Humphreys, M.A.

The Smaller Cambridge Bible for Schools.

"The notes elucidate every possible difficulty with scholarly brevity and clearness."—Saturday Review.

"We can cordially recommend this series of text-books, not only to those for whom it is primarily intended, but also to the clergy and other workers for use in Bible-classes."—Church Review.

"Accurate scholarship is obviously a characteristic of their productions, and the work of simplification and condensation appears to have been judiciously and skilfully performed."—Guardian.

Now ready. Price 1s. each.

The Book of Joshua.  By J. S. Black, M.A.


The First and Second Books of Samuel.  By Rev. Prof. Kirkpatrick, B.D.

The First and Second Books of Kings.  By Rev. Prof. Lumby, D.D.

The Gospel according to St Matthew.  By Rev. A. Carr, M.A.

The Gospel according to St Mark.  By Rev. G. F. Maclear, 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 Bishop of Worcester.

Now Ready.

The Gospel according to St Matthew. By the Rev. A. Carr, M.A. With 4 Maps. 4s. 6d.

"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."—Fall Mall Gazette.

The Gospel according to St Mark. By the Rev. G. F. Maclear, D.D. With 3 Maps. 4s. 6d.

"The Cambridge Greek Testament, of which Dr Maclear’s edition of the Gospel according to St Mark is a volume, certainly supplies a want. Without pretending to compete with the leading commentaries, or to embody very much original research, it forms a most satisfactory introduction to the study of the New Testament in the original... Dr Maclear’s introduction contains all that is known of St Mark’s life, an account of the circumstances in which the Gospel was composed, an excellent sketch of the special characteristics of this Gospel; an analysis, and a chapter on the text of the New Testament generally... The work is completed by three good maps."—Saturday Review.


"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 First Epistle to the Corinthians. By the Rev. J. J. Lias, M.A. 3s.

The Second Epistle to the Corinthians. By the Rev. J. J. Lias, M.A. 3s.

The Epistle to the Hebrews. By Archdeacon Farrar, D.D. 3s. 6d.


THE PITT PRESS SERIES.

[Copies of the Pitt Press Series may generally be obtained bound in two parts for Class use, the text and notes in separate volumes.]

I. GREEK.

Aristophanes—Aves—Plutus—Ranae. With English Notes and Introduction by W. C. Green, M.A., late Assistant Master at Rugby School. 3s. 6d. each.

Euripides. Heracleidae. With Introduction and Explanatory Notes by E. A. Beck, M.A., Fellow of Trinity Hall. 3s. 6d.


Euripides. Iphigenia in Aulis. By C. E. S. Headlam, M.A., Fellow of Trinity Hall. 2s. 6d.

Herodotus, Book V. Edited with Notes, Introduction and Maps by E. S. Shuckburgh, M.A., late Fellow of Emmanuel College. 3s.

Herodotus, Book VI. By the same Editor. 4s.

Herodotus, Book VIII. and IX. By the same Editor. [Nearly ready.

Herodotus, Book VIII., Chaps. 1—90. Book IX., Chaps. 1—89. By the same Editor. 3s. 6d. each.

"We could not wish for a better introduction to Herodotus."—Journal of Education.

Homer. Odyssey, Books IX. X. With Introduction, Notes and Appendices. By G. M. Edwards, M.A., Fellow and Classical Lecturer of Sidney Sussex College. 2s. 6d. each.

"Students of Homer will be delighted with Mr Edwards's book, for he never leaves any difficulty unexplained."—Saturday Review.

Homer. Odyssey, Book XXI. By the same Editor. 2s.

Homer. Iliad, Book VI. By the same Editor. 2s.

Homer. Iliad, Book XXII. By the same Editor. 2s.

Homer. Iliad, Book XXIII. By the same Editor. 2s.

Luciani Somnium Charon Piscator et de Luctu, with English Notes by W. E. Heitland, M.A., Fellow of St John's College, Cambridge. New Edition, with Appendix. 3s. 6d.

Lucian. Menippus and Timon. With Notes and Introduction by E. C. Mackie, B.A., late Classical Master at Heversham Grammar School. 3s. 6d.

Platonis Apologia Socrates. With Introduction, Notes and Appendices by J. Adam, M.A., Fellow and Classical Lecturer of Emmanuel College. 3s. 6d.

"A worthy representative of English Scholarship."—Classical Review.

Platonis Crito. With Introduction, Notes and Appendix.  
By the same Editor. 2s. 6d.

"Mr Adam, already known as the author of a careful and scholarly edition of the Apology of Plato, will, we think, add to his reputation by his work upon the Crito."—Academy.

"A scholarly edition of a dialogue which has never been really well edited in English."—Guardian.

— Euthyphro. By the same Editor. 2s. 6d.

Plutarch. Lives of the Gracchi. With Introduction, 

Plutarch. Life of Nicias. With Introduction and Notes.  

"This edition is as careful and thorough as Dr Holden’s work always is."—Spectator.

Plutarch. Life of Sulla. With Introduction, Notes, and 

Plutarch. Life of Timoleon. With Introduction, Notes 

Sophocles. Oedipus Tyrannus. School Edition, with 
Introduction and Commentary, by R. C. Jebb, Litt. D., L.L.D., Regius 
Professor of Greek in the University of Cambridge. 4s. 6d.

Thucydides. Book VII. With Maps, Notes and Intro-

"Dr Holden’s admirable scholarship and his methodical way of working have enabled him to turn out as comprehensive and as lucid an edition of a single book as can be found in any 
language."—Academy.

Xenophon. Agesilaus. The Text revised with Critical 
and Explanatory Notes, Introduction, Analysis, and Indices. By H. 
Hailstone, M.A., late Scholar of Peterhouse. 2s. 6d.

Xenophon. Anabasis. Books I. III. IV. and V. With 
a Map and English Notes by Alfred Pretor, M.A., Fellow of St 
Catharine’s College, Cambridge. 2s. each.

"Mr Pretor’s ‘Anabasis of Xenophon, Book IV.’ displays a 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.

— II. VI. and VII. By the same. 2s. 6d. each.

"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.

Xenophon. Anabasis. By A. Pretor, M.A., Text and 
Notes, complete in two Volumes. Vol. I. Text. 3s. Vol. II. Notes. 
4s. 6d.

Xenophon. Cyropaedeia. Books I. II. With Introduc-
Vol. I. Text. Vol. II. Notes. 6s.

"The work is worthy of the editor’s well-earned reputation for scholarship and industry."— 
Athenaeum.

— Books III., IV., V. By the same Editor. 5s.

"Dr Holden’s Commentary is equally good in history and in scholarship."—Saturday Review.

— Books VI., VII., VIII. By the same Editor. 5s.
II. LATIN.

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. K. Lumby, D.D., Norrisian Professor of Divinity. Revised edition. 7s. 6d.

--- --- Books I. and II. [In the Press.

"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 sauce vont mieux que le poisson. 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.


Caesar. De Bello Gallico. Comment. II. III. By the same Editor. 2s.

Caesar. De Bello Gallico. Comment. I. II. III. By the same Editor. 3s.

Caesar. De Bello Gallico. Comment. IV. and V. By the same Editor. 1s. 6d.

Caesar. De Bello Gallico. Comment. VII. By the same Editor. 2s.

Caesar. De Bello Gallico. Comment. VI. and Comment. VIII. by the same Editor. 1s. 6d. each.

Caesar. De Bello Civili. Comment. I. By the same Editor. With Maps. 3s.


"Mr Reid has decidedly attained his aim, namely, 'a thorough examination of the Latinity of the dialogue.' . . . The revision of the text is most valuable, and comprehends sundry acute corrections . . . This volume, like Mr Reid's other editions, is a solid gain to the scholarship of the country."—Athenaeum.

"A more distinct gain to scholarship is Mr Reid's able and thorough edition of the De Amicitia of Cicero, a work of which, whether we regard the exhaustive introduction or the instructive and most suggestive commentary, it would be difficult to speak too highly . . . When we come to the commentary, we are only amazed by its fulness in proportion to its bulk. Nothing is overlooked which can tend to enlarge the learner's general knowledge of Ciceronian Latin or to elucidate the text."—Saturday Review.

Cicero. De Senectute. Edited by J. S. Reid, Litt.D. Revised Edition. 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.


Cicero. *Philippica Secunda.* With Introduction and Notes by A. G. PESKETT, M.A., Fellow of Magdalene College. 3s. 6d.


"It is an admirable specimen of careful editing. An Introduction tells us everything we could wish to know about Archias, about Cicero's connexion with him, about the merits of the trial, and the genuineness of the speech. The text is well and carefully printed. The notes are clear and scholar-like. . . . No boy can master this little volume without feeling that he has advanced a long step in scholarship."—The Academy.

Cicero. *Pro Balbo.* Edited by J. S. REID, Litt.D. 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.

Cicero. *Pro 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.


"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.

Cicero. *Pro Plancio.* Edited by H. A. HOLDEN, LL.D., Examiner in Greek to the University of London. New Edition. 4s. 6d.


"Mr Reid is so well known to scholars as a commentator on Cicero that a new work from him scarcely needs any commendation of ours. His edition of the speech *Pro Sulla* is fully equal in merit to the volumes which he has already published. . . . It would be difficult to speak too highly of the notes. There could be no better way of gaining an insight into the characteristics of Cicero's style and the Latinity of his period than by making a careful study of this speech with the aid of Mr Reid's commentary. . . . Mr Reid's intimate knowledge of the minutest details of scholarship enables him to detect and explain the slightest points of distinction between the usages of different authors and different periods. . . . The notes are followed by a valuable appendix on the text, and another on points of orthography; an excellent index brings the work to a close."—Saturday Review.


Horace. *Epistles,* Book I. With Notes and Introduction by E. S. SHUCKBURGH, M.A. 2s. 6d.

Livy. *Book IV.* With Notes and Introduction, by Rev. H. M. STEPHENSON, M.A. 2s. 6d.

Livy. *Book V.* With Notes and Introduction by L. WHIBLEY, M.A., Fellow of Pembroke College. 2s. 6d.

Livy. *Book VI.* With Notes and Introduction by Rev. H. M. STEPHENSON, M.A. [In the Press.

Livy. *Book IX.* With Notes and Introduction by Rev. H. M. STEPHENSON, M.A. 2s. 6d.

Livy. *Book XXI.* With Notes, Introduction and Maps. By M. S. DIMSDALE, M.A., Fellow of King's College. 2s. 6d.

Livy. Book XXII. By the same Editor. 2s. 6d.

Livy. Book XXVII. By Rev. H. M. Stephenson, M.A. 2s. 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.

Lucretius. Book V. With Notes and Introduction by J. D. Duff, M.A., Fellow of Trinity College. 2s.

Ovid. Fasti. 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 'construes' 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.

Ovid. Metamorphoses. Liber I. By L. D. Dowdali, LL.B., B.D. [In the Press.

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, indices, and appendices."—Academy.

Vergil. The Complete Works, edited with Notes, by A. Sidgwick, M.A., Tutor of Corpus Christi College, Oxford. Two vols. Vol. I. containing the Text and Introduction. 3s. 6d. Vol. II. The Notes. 4s. 6d.

"The book should be in the hands of every student of Vergil. It contains in a convenient and copious form almost all that has been said on the subject that is worth saying, and omits what should be omitted: it is a sensible selection from the superfluous mass of commentary under which the poet has long been buried. It is impossible to speak too highly of it in this respect. Introduction, notes, and index are masterpieces of usefulness and brevity."—Oxford Magazine.

Vergil. Aeneid. Libri I., II., III., IV., V., VI., VII., VIII., IX., X., XI., XII. By the same Editor. 1s. 6d. each.

"Mr Sidgwick's Vergil is ... we believe, the best school edition of the poet."—Guardian.

"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.

Vergil. Bucolics. With Introduction and Notes, by the same Editor. 1s. 6d.

Vergil. Georgics. Libri I. II. By the same Editor. 2s. Libri III. IV. 2s.

"This volume, which completes the Pitt Press edition of Vergil's Georgics, is distinguished by the same admirable judgment and first-rate scholarship as are conspicuous in the former volume and in the 'Aeneid' by the same talented editor."—Athenaeum.
III. FRENCH.


Corneille. Polyeucte. With Introduction and Notes, by E. G. W. Braunholtz, M.A., Ph.D. [In the Press.


De Vigny. La Canne de Jonc. Edited with Notes by H. W. Eve, M.A., Head Master of University College School, London. 1s. 6d.


“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 Stael on the French Revolution, is beyond all praise for the excellence both of its style and of its matter.”—Times.


Molière. L’École des Femmes. Edited with Introduction and Notes by George Saintsbury, M.A. 2s. 6d.

“Mr Saintbury’s clear and scholarly notes are rich in illustration of the valuable kind that vivifies textual comment and criticism.”—Saturday Review.

Molière. Les Précieuses Ridicules. With Introduction and Notes by E. G. W. Braunholtz, M.A., Ph.D., University Lecturer in French. 2s.

— — — ABRIDGED EDITION. 1s.

Piron. La Metromaine, A Comedy, with a Biographical Memoir, and Grammatical, Literary and Historical Notes. By G. Masson. 2s.

Racine. Les Plaideurs. With Introduction and Notes by E. G. W. Brauhnoltz, M.A., Ph.D. 2s.

— — — ABRIDGED EDITION. 1s.


Saintine. La Picciola. The Text, with Introduction, Notes and Map, by Rev. A. C. Clapin. 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.


Thierry. Lettres sur l'histoire de France (XIII.—XXIV.). By Gustave Masson, B.A. and G. W. Prothero, M.A. With Map. 2s. 6d.


Villemain. Lascaris, ou les Grecs du XVème Siècle, Nouvelle Historique, with a Selection of Poems on Greece, and Notes Historical and Philological. By Gustave Masson, B.A. 2s.


— 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.

Xavier de Maistre. La Jeune Siberienne. Le Lepreux DE LA CITÉ D'AOSTE. With Biographical Notice, Critical Appreciations, and Notes. By G. Masson, B.A. 1s. 6d.

Random Exercises in French Grammar. Homonyms and Synonyms for Advanced Students, by L. BoqueL, Lecturer at Emmanuel and Newnham Colleges. Crown 8vo. 3s. 6d.

Key to the above by the same. Crown 8vo. 10s. 6d. (net).

Exercises in French Composition for Advanced Students. By the same. Demy 8vo. 5s. 6d. (net).
Ballads on German History. Arranged and Annotated by W. Wagner, Ph.D., late Professor at the Johanneum, Hamburg. 25.

"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.


German Dactylic Poetry. Arranged and Annotated by the same Editor. 35.


"The notes are among the best that we know, with the reservation that they are often too abundant."—Academy.


"We are glad to be able to notice a careful edition of K. Gutzkow's amusing comedy 'Zopf und Schwert' by Mr H. J. Wolstenholme. ... These notes are abundant and contain references to standard grammatical works."—Academy.


Hauff. Das Wirthshaus im Spessart. Edited by A. Schloottmann, Ph.D., late Assistant Master at Uppingham School. 35. 6d.

Hauff. Die Karavane. Edited with Notes by A. Schloottmann, Ph. D. 35.

Immermann. Der Oberhof. A Tale of Westphalian Life. With a Life of Immermann and English Notes, by Wilhelm Wagner, Ph.D., late Professor at the Johanneum, Hamburg. 35.


Lessing and Gellert. Selected Fables. Edited with Notes by Karl Hermann Breul, M.A., Ph.D., Lecturer in German at the University of Cambridge. 35.


"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.

Riehl. Culturgeschichtliche Novellen. With Grammatical, Philological, and Historical Notes, and a Complete Index, by H. J. Wolstenholme, B.A. (Lond.). 3½. 6d.

Schiller. Wilhelm Tell. Edited with Introduction and Notes by Karl Hermann Breul, M.A., Ph.D., University Lecturer in German. 25. 6d.

——— ABRIDGED EDITION. 1s. 6d.

Schiller. Geschichte des Dreissigjahrigen Krieges. By the same Editor. [Nearly ready.

Uhland. Ernst, Herzog von Schwaben. With Introduction and Notes. By H. J. Wolstenholme, B.A. (Lond.), Lecturer in German at Newnham College, Cambridge. 35. 6d.

V. ENGLISH.

Ancient Philosophy: A Sketch of, from Thales to CICERO, by Joseph B. Mayor, M.A. 35. 6d.

"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."—The Guardian.

A Discourse of the Commonwelth of thys Realme of ENGLANDE. First printed in 1581 and commonly attributed to W. S. Edited from the MSS. by Elizabeth Lamond. [In the Press.

An Apologie for Poetrie by Sir Philip Sidney. Edited, with Illustrations and a Glossarial Index, by E. S. Shuckburgh, M.A. The text is a revision of that of the first edition of 1595. 35.


"A judicious selection of characteristic passages, arranged in paragraphs, each of which is preceded by a masterly and perspicuous English analysis."—Scotsman.

"Gives in a comparatively small compass a very good sketch of Aristotle's teaching."—Sat. Review.


Cowley's Essays. With Introduction and Notes. By the Rev. J. Rawson Lumby, D.D., Norrisian Professor of Divinity; Fellow of St Catharine's College. 45.

Milton's Arcades and Comus. Edited, with Introduction, Notes and Indexes, by A. W. Verity, M.A., sometime Scholar of Trinity College. 35.


"Will secure an audience much larger than that for which it has, no doubt, been originally intended. It contains not only the text of "Arcades" and "Comus," and very full notes upon them, but a Life of Milton, and a very elaborate and interesting historical essay on "The English Masque."—Spectator.

Milton's Ode on the Morning of Christ's Nativity, L'ALLEGRO, IL PENSEROSSO, AND Lycidas. By the same Editor. 2s. 6d.

"Mr Verity's work is excellent, at once thorough and scholarly."—Athenæum.

Milton's Samson Agonistes, with Introduction, Notes and Indexes by the same Editor. 2s. 6d.

Milton's Paradise Lost. Books XI. and XII. By the same Editor. 3s.

More's History of King Richard III. Edited with Notes, Glossary and Index of Names. By J. Rawson Lumby, D.D. to which is added the conclusion of the History of King Richard III, as given in the continuation of Hardyn's Chronicle, London, 1543. 3s. 6d.

More's Utopia. With Notes by the Rev. J. Rawson Lumby, D.D. 3s. 6d.

"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 Raphæ Robyson, 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 Norrstan 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.

The Two Noble Kinsmen, edited with Introduction and Notes by the Rev. Professor Skeat, Litt.D., 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."—Athenæum.

"Mr Skeat is a conscientious editor, and has left no difficulty unexplained."—Times.

VI. EDUCATIONAL SCIENCE.

Comenius. John Amos, Bishop of the Moravians. His Life and Educational Works, by S. S. Laurie, M.A., F.R.S.E., Professor of the Institutes and History of Education in the University of Edinburgh. New Edition, revised. 3s. 6d.


Locke on Education. With Introduction and Notes by the late 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.


"A separate reprint of Milton's famous letter to Master Samuel Hartlib was a desideratum, and we are grateful to Mr Browning for his elegant and scholarly edition, to which is prefixed the careful résumé of the work given in his 'History of Educational Theories.'"—Journal of Education.

Modern Languages. Lectures on the Teaching of, delivered in the University of Cambridge in the Lent Term, 1887. By C. Colbeck, M.A., Assistant Master of Harrow School. 2s.

On Stimulus. A Lecture delivered for the Teachers' Training Syndicate at Cambridge, May 1882, by A. Sidgwick, M.A. 1s.

Teacher. General Aims of the, and Form Management. Two Lectures delivered in the University of Cambridge in the Lent Term, 1883, by Archdeacon Farrar, D.D., and R. B. Poole, B.D., Head Master of Bedford Modern School. 15. 6d.


"Any attempt to summarize the contents of the volume would fail to give our readers a taste of the pleasure that its perusal has given us."—Journal of Education.

British India, A Short History of. By Rev. E. S. Carlos, M.A., late Head Master of Exeter Grammar School. 15.


VII. MATHEMATICS.

Arithmetic for Schools. By C. Smith, M.A., Master of Sidney Sussex College, Cambridge. 3s. 6d.

"The explanations of the fundamental principles and processes are treated with a clearness, conciseness and completeness that make the book a delight to read."—Nature.

Elementary Algebra (with Answers to the Examples). By W. W. Rouse Ball, M.A., Fellow and Mathematical Lecturer of Trinity College, Cambridge. 4s. 6d.

Euclid's Elements of Geometry. Books I. & II. By H. M. Taylor, M.A., Fellow and formerly Tutor of Trinity College, Cambridge. 15. 6d. Books III. and IV. By the same Editor. 15. 6d. Books I.—IV. in one volume. 3s.


Elements of Statics and Dynamics. By S. L. Loney, M.A., late Fellow of Sidney Sussex College, Cambridge. 7s. 6d.

Or in Two Parts. Part I. ELEMENTS OF STATICS. 4s. 6d.

Part II. ELEMENTS OF DYNAMICS. 3s. 6d.


[Other Volumes are in preparation.]

London: C. J. Clay and Sons, CAMBRIDGE UNIVERSITY PRESS WAREHOUSE, AVE MARIA LANE. GLASGOW: 263, ARGYLE STREET.