3. See Plate IX, fig. 26. This is a new variety of the well-known type of Shāh Jahān's rupees with two straight-lined square areas. The novelty is that the square is made with double lines, resembling in this respect a certain variety of Sher Shāh's rupees, which is less rare, and a specimen of which is figured in the British Museum Catalogue, No. 544. Shāh Jahān's rupee of this variety is extremely rare. I have only heard of one other specimen, through Mr. Rodgers who informs me that he has seen it in the collection of Mr. Durkee, an American who visited India in the course of last year. The legends are the usual ones; there is, however, one peculiarity, that the Hijra date is given twice, while the Jalūs year is omitted. The date is 1056, and is given in the top segment of the obverse, together with the mark of a "sword;" and it is given again in the bottom segment of the reverse with the mint Kaṭṭak (کت).

POSTSCRIPT: The above was in print before I discovered that Jalāl Shāh's coin (p. 243) had been already published in the Appendix to the British Museum Catalogue of "The Muhammadan States," No. 500, p. 168, among the "unidentified" coins. In a footnote, it is suggested by the author of the Catalogue that it belongs to the Gujarāt group of coins, on the ground that it is "precisely similar" to the coins of Ahmad I of Gujarāt. It seems to me that the similarity is much more striking to some of the Delhi emperial issues, and that, therefore, the prince who issued these coins was more likely to have been one who "made himself temporarily independent" from a Delhi emperor than from a Gujarāt king. The facsimile of the Brit. Mus. specimen confirms Mr. Rodger's reading of the obverse legend.

On a new find of old Nepalese Manuscripts.—By Pandit Hara Prasād Shāstri.

I have been fortunate enough to obtain through the good offices of my friend Bābū Kshirod Chandra Rāy Chaudhuri, Headmaster, Chapra Zilla School, a collection of ancient Sanskrit MSS. from Nepal. They are twelve in number, eleven of which have been acquired for Government. Five of them are Buddhist works, four of which are absolutely unknown to the learned world. Six of them are Hindu works, five of which are well-known; one only being new to the world. The twelfth work was marked unknown and appeared to be in utter confusion. The great merit of the five Hindū MSS. which are already well-known, and indeed that of the whole collection, is their ancient date. The MSS. were written between 1026 and 1481 A.D.
The most important works of this collection are two; namely, a commentary on the celebrated work on Buddhist philosophy entitled *Bodhicharyāvatāra*, noticed by the late Rájá Rájendralál Mitra on page 47 of his work on the Nepalese Buddhist MSS. Mr. Bendall in his "Cambridge Catalogue" says that this work is the 9th Section of the well-known *Ākāvadānamālā*. It is divided into 10 chapters, and is perhaps the only work in which four of the six *pāramitās* have been fully explained. Though it is a part of the *Ākāvadāna*, it is always regarded as a separate work on account of the importance of its philosophical doctrines, which are couched—as all such doctrines are—in a language scarcely to be understood without a commentary. And such a commentary is furnished in one of the twelve works in the new collection.

The commentary is by Prajñākara who is styled *Pañjīta Bhikṣu*, i.e., a learned monk. Bábú Sarat Chunder Dáš tells me that Prajñākara was a famous disciple of the still more famous Dīpaṅkara Śrī Jñāna of Vikramśāla who introduced the reformed Buddhist faith into Tibet, where he is known as AtishŚa. This is probably correct. The MS. was copied by one who, from the use of the phrase Prajñākarapādānām, appears to have been Prajñākara's disciple. The work was copied in the year 198 of the Nepalese era, i.e., 1078 A.D., and Dīpaṅkara's journey to Tibet is said to have been undertaken in the year 1066. AtishŚa was about seventy when he was invited to Tibet, and it is quite possible that one of his young disciples wrote a running commentary on one of the most important works of Buddhist philosophy, and that it was copied by a pupil of this disciple.

As a specimen of the commentary, I subjoin an extract from page 213A to the end:

Text

क्षरामरक्षीत्रागासेविविष्टतां वचनम्।

ująḥ मरणमयम्॥ प. ४५, अ. ४२।

Comm. अस्तर इत्यदि। न विद्यते तरार जीवेनं शेषं तेजःहः। न विद्यते

वेद्यते। तेषामपराहायामधामासाभिषेक शेषं शेषं शेषं। तेषामेव-

जग्य जीवम् विष्टतां विष्टतां विष्टतां वचनाधारान्तः जोतिर्भुवनः। जाप्ये-

निंदवः तथेऽते दुःखशोभवे जरायाःधिविपिसः। घोरा नातीवमयुष्यः। कथ-मायाधारः। जलमोरणमयः। मरणमपतिेकापरिवर्तः महुष्मयः। चरतः

जलमा। जलकोषपं भगवता राजावरासते, तथया, बहाराय चलकोषो दिग्मशः-

करः यथा भागाये। उश्च शारवनः राखतः। श्राष्टिष्याः श्राष्टिष्याः। कंतिश्च। ऋषिश्च। सर्वं सताः। श्राष्टिष्याः। जलस्पन्नः। शरीरोपपायः। वर्षंवाययायाष्टिष्याः।
एवं दुःखाविनिमानं शारिं बुधामां कर।


हरानं जानविधुविनिमानं दुःखाविनिमानं वायमात्मानं सदानं, एवः निवार्ति वायमात्मानं दुःखाविनिमानं वायमात्मानं वायमात्मानं वायमात्मानं करार।
कम्पनी कार्य कुलाँ विवरण। यस्तो लागोस्यको खाने: राखोपाध्यायको बालकनागानी वक्तामर्मानिशिवर्यमाननि। प्रकाश्मुद्धारितैतेरीव नेपाल छिन्दी, खाने खालीये: अथ खाबसावितातिथिः। खाने खाबसावितातिथिः प्रवृत्तिते देशखेत्र युक्तमेकिसुङ्खृत। इत्यादिब प्रेमान्य दवंदु प्रवृत्तिते देशखेत्र युक्तमेकिसुङ्खृत। तेन दवंदुविन्य खासानि जातानि तैः।

कार्पाकमुद्भिष्टैः देशविधायो ध्रुव्यतामुः।

मल्लाला दुबुल्लुभो दुःखाधारामारात्। P. 45, b. B. 42.

कर्तव्यार्थः बदरा खाने उपनामभिट्टियो भावण्यासामालिनिष्ठियो देशविधा ध्रुव्यतामुः प्रवृत्तिते देशविधायो ध्रुव्यतामुः। अथ यथा विशेषतः युक्तमेकिसुङ्खृत प्राप्तिमानिशिवर्यमाननि। अथ यथा विशेषतः युक्तमेकिसुङ्खृत प्राप्तिमानिशिवर्यमाननि। अथ यथा विशेषतः युक्तमेकिसुङ्खृत प्राप्तिमानिशिवर्यमाननि। अथ यथा विशेषतः युक्तमेकिसुङ्खृत प्राप्तिमानिशिवर्यमाननि। अथ यथा विशेषतः युक्तमेकिसुङ्खृत प्राप्तिमानिशिवर्यमाननि। अथ यथा विशेषतः युक्तमेकिसुङ्खृत प्राप्तिमानिशिवर्यमाननि।

र्ग्राहस दानिः समारोऽत्र्द्वितीयो ध्रुव्यतामुः ध्रुव्यतामुः ध्रुव्यतामुः ध्रुव्यतामुः ध्रुव्यतामुः ध्रुव्यतामुः।

भावद्यौ चिक्षिता मन्त्रा महारे। गौरवेः। शर्मेऽन्न न यहत्यया श्वेत प्राप्तायेः शर्मेऽन्न न यहत्यया श्वेत प्राप्तायेः शर्मेऽन्न न यहत्यया श्वेत प्राप्तायेः शर्मेऽन्न न यहत्यया श्वेत प्राप्तायेः शर्मेऽन्न न यहत्यया श्वेत प्राप्तायेः शर्मेऽन्न न यहत्यया श्वेत प्राप्तायेः शर्मेऽन्न न यहत्यया श्वेत प्राप्तायेः।

संस्कृतं ब्राह्मणेश्वराय ब्राह्मणेश्वराय ब्राह्मणेश्वराय ब्राह्मणेश्वराय ब्राह्मणेश्वराय ब्राह्मणेश्वराय ब्राह्मणेश्वराय।

अश्व च।

य: संस्कृता ग्राहति मन्याया गौरवेः। कर्मसिवत तांत्रिकं वेदविदं न नितः बन्धु वै माधवसिव। ततौ तत्त्वं वेदतिस्मातं दधिकोन्नपशि नित्यानिः नित्याद्यादेवबुधः।
The commentary comes down to the end of the 9th chapter of the Bodhicaryāvatāra, the chapter dealing with Prajñāpāramitā. The first page of the MS. is missing; others are missing here and there, and the number of missing pages is about 29.

The second important work is a complete copy of the Chāndravyākaraṇa which represents one of the eight great schools of Sanskrit grammar as stated in the celebrated verse:

\[ \text{A complete copy of this book is a great desideratum. Mr. Bendall's catalogue of MSS. in the University Library of Cambridge mentions J. 1. 32} \]
two MSS. of this work, but both of them are incomplete. Our MS. was transcribed in the Nepal year 476 corresponding to 1356 A.D., and the palæography exactly corresponds with that of the 14th century as given in Mr. Bendall's Tables of letters and numerals. It was written at a time when all Nepal was in a state of confusion, owing to a Kośala invasion led by Hari Singh of Simraon. The MS. was copied by Kshemendra, the principal Āchārya of a Vihār named Yosvāccha (†), in the reign of Rājādhirāja-paramesvara-paramabhatṭāraka-ārī-ārī-vijaya-rāja-deva—a king whom it is very difficult to identify. Mr. Bendall is perfectly right when he says that "the Chandra-vyākaraṇa follows Pāṇini both in style and treatment and often in actual words, many of the Sūtras being identical." This is also the case with many other grammars, some of which have been compiled simply to avoid the study of the cumbrons and diffuse Pāṇini. Mr. Bendall also says that the Chandra-vyākaraṇa is divided into six adhyāyas, each of which again is sub-divided into four padas, though in my MS. the 6th adhyāya contains 3 padas only.

The next work in importance is a complete copy (one leaf only missing) of the Amara Kosha written in the month of Chaitra in the 24th year of Govindaśāla Deva whose accession to the throne of Magadha in the year 1161 is known from an inscription in Vol. III of Cunningham's Archaeological Report. Thus his 24th year corresponds with 1185 A.D. I have compared portions of the MS. with the printed text of Colebrooke. In the printed text there are metrical colophons at the end of every kānda. But the MS. has no metrical colophons. The last colophon of the MS. is simply Linga-saṅgrahah samāptah.

Many lines and verses, which are known in latter MSS. as interpolations, do not occur in our MS.—for instance, the synonyms of Lakṣmī occupy two lines in ordinary MSS. and printed texts of the Amara Kosha, whereas our MS. has only one line; and many old pandits whom I consulted, and who in their early youth committed the whole of the work into memory, told me that the second line was always regarded as an interpolation.

The fourth work is a copy of the Chandakauśīka by Arya Kabemśāvara, dated 1331, A.D.* So the writing of this work also falls within the period of confusion in Nepal. The Sanskrit scholarship of Nepal at that time was so poor that they could not correctly ascertain the name of the work, but labelled it, in the same character in which the whole book is written, as Hariśchandra-vikriya-pustakam.

* चन्द्रकांसिका च एवं हरिश्चन्द्र कवित्त पुस्तकमेव नामं जीरःनमः
Five leaves, from three to seven, are missing. The book is in other respects complete, and it affords many readings which are much better than those found in the Calcutta editions of the work.

The book contains some hints about the time when it was composed in the following couplet:

महिपालत चन्दकानैका कृष्णमर्यादियां

Mahipala has been put down by Cunningham as the 11th king of the Pāla dynasty whose reign commenced in the year 1015. But the question is who the Kārṇātas, mentioned here, were? Are they the people of Kārṇa, or do they belong to the dynasty of Kārṇātas who reigned in Mithila and Nepal for a long time in the next two centuries. On page 99, Vol. I. of South Indian Inscriptions, Dr. Hultzsch speaks of a Mahipala Deva whose dominions extended to the sea, and from whom eleven elephants were wrested by Rājendra Chora Deva of the Sārayavamśa, who reigned from A. D. 1022 to 1063. This is Mahipala of Magadha, who reigned from 1015 to 1040. The Pālas made extensive conquests at this period of their existence. One of their dynasty has been placed by Alibruni on the throne of Kanauj about this period, 1020. There is every probability of the Mahipala mentioned in Chandiānsīka being the same person as the Mahipala of 1015 to 1040. He had to fight with a South Indian Prince—a Kārṇa. The Kārṇātas were the enemies of Hemanta Sena the great grand-father of Ballāla Sena. Hemanta retired to a place on the Bhagirathī, in Bengal, after a life-long contest with the Kārṇātas, and his grandson, Vijaya, is said to have defeated Nānya Deva, the founder of the Kārṇātaka dynasty of Nepal. (Epigr. Ind., Vol. I.). These reigned in Nepal for several generations (see Bendall's Catalogue) and the Maithila King under whose patronage Chadgēśvara wrote his Smittī works and led his victorious armies to Nepal, also belonged to the Kārṇātaka dynasty. (See Eggeling's Cat. I. O. L. MSS.)

The work was very popular at Mahipala's court where a nobleman named Kārtika gave the author Ārya Kshemāśvara a large quantity of gold, silver, and land, as appears from the last verse.
A drama describing the self-sacrificing spirit of Hariśchandra cannot but be interesting to a Buddhist audience.

The fifth work is *Suddhiratnakāra*, by Chaṇḍeśvara. The work has been noticed by the late Rājā Rājendralāla Mitra in his *Notices of Sanskrit Manuscripts*, Vol. VII, No. 2384, as belonging to one Bhaiyālāla Jhā, of Dhamdaha-grām in Purnia. The India Office Library has a very imperfect copy of the work, in which both the beginning and the end are missing. The MS. is one of the seven great works of Chaṇḍeśvara's digest. Pages 2, 3, 6, 7, 8, 9, 10, 39, 77, and some leaves at the end, in our MS. are missing. The MS. is a much better one than the India Office copy, which is in modern Bengali characters; while ours is in ancient Bengalī, and may, on palæological grounds, be referred to the 14th century.

The sixth work is *Buddha-kapāla-pīkā*. This is a commentary on the Buddhakapāla—a Buddhist tántric work not yet obtained. The MS. was copied by a pupil of the author—Abhayākara, a monk belonging to the Vihāra of Vikramaśīla. The work is complete in 14 paṭalas. The name of the commentary is Abhaya-paddhati. On palæographical grounds the work may be referred to the palmiest days of Vikramaśīla, in the 11th and 12th centuries of the Christian era.

The seventh work is *Sāṅgītā-ratnakāra*, in ancient Bengalī character, dated 362, i.e., 1481 A. D. The work is complete in three chapters, and deals with instrumental and vocal music and dancing. It has marginal notes in Nepalese handwriting. It has already been printed and published at Calcutta.

The eighth is *Samputadbhava*, written in Buddhist Sanskrit prose in the style of the *Prajñāpāramitā*. The MS. is complete, the first two pages are slightly injured, so portions of them are mounted with paper in which the injured portions of the text have been restored in a later hand. It is a Tántric work consisting of ten chapters, each divided into three to four prakaraṇas. It was copied in 146 of the Newari era, i.e., 1026 A.D.

The ninth work is *Vajradak-tantra*. This is a Tántrik work in 51 paṭalas, treating of mystic mantras and mystic observances. The invocation of serpents, Dākinīs, dead bodies, &c., forms the chief feature of the work. The work is incomplete and breaks off with the 225th leaf.

The tenth work of the collection is a beautiful copy of the *Prajñāpāramitā* in 8,000 ślokas. The work is on palm leaves pressed between two wooden boards, with sticks inserted through holes in place of
strings. One of the boards is besmeared with sandal paste, which has accumulated there for ages. The MS. was evidently an object of worship and as Prajñāpāramitā is also called Rakṣā-Bhagavatī it appears to have been regarded as a charm for protection against evils. The MS. was copied in the 38th year of Govinda Pāla who is styled Gaureśvara, i.e., the year 1198 A.D. Govinda Pāla had certainly lost his kingdom before that time, because his kingdom is not mentioned as a pravardhamañña-rijaya-rājya, as usual, but as an atīta-rijya, i.e., that his kingdom was lost but he was living, perhaps a fugitive. Three of the MSS. belonging to the same reign have been examined by Mr. Bendall at Cambridge. In one of them, that belonging to the 38th year of this reign, occurs the word vinashaṭa-rijya, showing that the kingdom was lost at that time. The word used in our MS. is atīta, which is the same as vinashaṭa. The book was copied at Jayanagara in Magadha Maṇḍala at a Vihāra established by Rāpi Khetallya Devī by Jainácharya Śrīkamalapāla. It was a gift by a lay disciple belonging to the Mahāyāna School named Maluka (?), the son of Maharohasaśṭane (?). Jayanagara at this time was a sort of second capital of Magadha. Cunningham says it was situated near Laskhmiseri. That it was a place of importance is testified by two facts: (1) by the discovery of a number of inscriptions in the 12th century character, and (2) by a number of coins in the Indian Museum, belonging to this place. The rulers of Jayanagara seem to have held a semi-independent authority under the Pālas. Govinda Pāla in this MS. is called the king of Gauḍa; this was a mere title. He had no authority in that city which was under the power of the Senas, and Lakṣmaṇa Sena is said to have changed its name into Lakṣmaṇāvati, and one of his inscriptions is dated from Paṇḍravardhana, which is by many and, indeed, by the late Mr. Blochmann, identified with Hazrat Paṇḍu, so near Gauḍ.

I have compared the first few leaves with the printed text of Dr. Rājendralāla Mitra, and I found them to agree perfectly. This work has not been acquired.

The eleventh MS. is a collection of Saiva tantras. On a careful examination of the whole MS. it appears to be a collection of six Saiva works. (1) Śivapadma, 12 complete chapters, (2) Śivapadmottara, complete in 12 chapters, (3) Śivapadma Saṃgraha, complete in 12 chapters, (4) Umā Mahēśvara Saṃvāda, 21 chapters, not complete. Works of this name, belonging to the Skanda and to the Linga Purāṇas, are mentioned in Aufrechte's Catalogue, but there is no good notice of these works. (5) Śivopanishad, complete in eight chapters. This is different from the Śivopanishad by Harihar, noticed by Rājendralāla Mitra. (6) Uttarottara Tantra, complete in 10 chapters. The work can safely be placed on paleographic grounds in the 12th century.
The twelfth MS. is labelled as unknown. The first page is missing and the end is far away. On examination it is found that pages from 2 to 210 exist, with the exception of the 129th page. The handwriting is beautiful, much older than the rest of the collection. On examination it proved to be a portion of the Vṛihat-kathā, about a-tenth of the whole work. It is not Somadeva’s Kathā-Saritsāgara, nor Kshemendra’s Vṛihat-Kathāmañjūri because in both these works the chapters are divided into lambakus and taraṅgas, whereas in the present MS. it is divided into adhyāyas and sargas. The work contains one complete adhyāya and a portion of the second. It has altogether 26 sargas, the colophons of many of which do not give any information at all. But in some of them appear these significant words Vṛihatkathāyām-śloka-saṁgraha. In the colophons appear the names of the sargas; they often contain proper names, none of which I have been able to identify either in Kshemendra’s or in Somadeva’s work. So this fragment appears to be a third Sanskrit redaction or version of the original Paischá Vṛihat-kathā by Guṇādhya, and the MS. which has been labelled ‘unknown’ by my Nepalese vendor, turns out to be the most important work of the whole collection.

The letter ओ in this MS. has a more archaic form than in most of the Nepalese MSS., which leads me to think that this MS. is of higher antiquity than the rest. The ओ has the turn of the Guptalipi. I may therefore be allowed to venture to say that I have laid my hands on a work copied even before Kshemendra and Somadeva wrote their works on the Vṛihat-Kathā. Bühler, in his paper in Vol. I, Ind. Ant., says that Kshemendra had the Paischá version of Guṇādhya before him. Might not he have consulted a big Sanskrit version, too, from which to abridge? I have read the first sarga in my MS. It treats of king Gopāla renouncing the world, because people calumniated him as a parricide, and making over his kingdom to Pālaka, his brother, in spite of the remonstrances of the Brāhmans. This is a very large work, the first adhyāya alone containing more than 4,200 ślokas. While Kshemendra’s whole work, according to Bühler, consists of a little more than 7,000 ślokas. I give here the colophons of this work.

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