

3. See Plate IX, fig. 26. This is a new variety of the well-known type of Sháh Jahán'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 Sháh's rupees, which is less rare, and a specimen of which is figured in the British Museum Catalogue, No. 544. Sháh Jahán'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 Jalús 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 (कटक).

POSTSCRIPT: The above was in print before I discovered that Jalál Sháh'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 Gujarát group of coins, on the ground that it is "precisely similar" to the coins of Aḥmad I of Gujarát. It seems to me that the similiarity is much more striking to some of the Delhí imperial 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 Gujarát king. The facsimile of the Brit. Mus. specimen confirms Mr. Rodger's reading of the obverse legend.

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*On a new find of old Nepalese Manuscripts.*—By PANDIT HARA PRASÁD SHÁSTRÍ.

I have been fortunate enough to obtain through the good offices of my friend Bábú Kshírod Chandra Ráy 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 Hindú 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 *Bodhicharyávatára*, 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 *Asókavadánamálá*. It is divided into 10 chapters, and is perhaps the only work in which four of the six *páramítás* have been fully explained. Though it is a part of the *Asókavadána*, 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 Prajñákara who is styled *Paññita Bhikshu*, *i. e.*, a learned monk. Bábú Sarat Chunder Dás tells me that Prajñákara was a famous disciple of the still more famous Dípañkara Srí Jñána of Vikramaśíla who introduced the reformed Buddhist faith into Tibet, where he is known as Atishá. This is probably correct. The MS. was copied by one who, from the use of the phrase *Prajñákarapádánám*, appears to have been Prajñákara's disciple. The work was copied in the year 198 of the Nepalese era, *i. e.*, 1078 A.D., and Dípañkara's journey to Tibet is said to have been undertaken in the year 1066. Atishá 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 अजरामरस्त्रीलामामेवं विहरतां सताम् ।

आयास्यन्त्यापदो घोराः कृत्वा मरणमयतः ॥ P. 45, a. B. 42.

Comm. अजर इत्यादि । न विद्यते जरा जीर्णता येषां तेऽजराः । न क्षियन्ते येऽजराः । तेषामजरायाममरस्यामिव जीवा विचेष्टितं येषां ते तद्योक्ताः तेषामेवममया जीवया विहरतां निश्चितं विचरतां सतामायास्यन्ति ढौकिष्यन्ति । आपदो निरन्तरं सर्वे ते दुःखहेतवो जरात्याधिविपत्तयः । घोरा अतीवभयङ्कराः कथमायास्यन्ति । कृत्वा मरणमयतः । मरणमप्रतीकारपरिहारं मृत्युमयतः पुरतः कृत्वा । एतद्योक्तं भगवता राजाववादसूत्रे, तद्यथा, महाराज चतसृभ्यो दिग्भ्यश्चत्वारः पर्वता आगच्छेयुः दृढाः सारवन्तः अखण्डाः अस्मिन्नाः असुशिराः सुसंज्ञताः एकप्रायाः नभःस्युशन्तः पृथिवीसोक्षिखन्तः सर्व्वद्वयकाष्ठशालापर्यपनाश्रदि

सर्व्वसत्त्वप्रायश्चित्तान् निमग्नन्तः तेष्वो न सुकरं जवेन वा पलायितुं बलेन वा  
 द्रव्यमन्त्रौषधैर्व्वा निवर्त्तयितुं । एवमेव महाराज चत्वारि इमानि महाभयानि  
 आगच्छन्ति । येषां न सुकरं जवेन पलायितुं बलेन वा द्रव्यमन्त्रौषधैर्व्वा निवर्त्त-  
 यितुं । कतमानि चत्वारि जरा व्याधिर्मरणां विपत्तिश्च । जरा महाराज आग-  
 च्छति यौवनप्रमथ्यमाना, व्याधिर्महाराज आगच्छति आरोग्यं प्रमग्नन्, मरणं  
 महाराज आगच्छति जीवितं प्रमथ्यमानं, विपत्तिर्महाराज आगच्छति सर्व्वाः  
 सम्पत्तीः प्रमग्नन्ती । तस्माद्धेतोः । तद्यथा महाराज तिंहो म्हराजो काय-  
 सम्पत्तीर्जवसम्पत्ती ..... जातनखदंद्गाकराजो म्हराजामनुप्रविश्य म्हराम्  
 म्हराजो यथाकामकरणीयं करोति स च म्हराजोऽतिवर्त्तं .. चातमुख-  
 मासाद्य विवशो भवति । एवमेव महाराज विद्वस्य म्हराजस्येनापगतमद-  
 स्यान्नाशस्याप्रतिशरस्यस्यापरायणस्य मन्मसु क्खिमानेषु मांसशोणिते परिशु-  
 ष्यमाणे परिद्वेषितविद्वेषवदनस्य करचरखविद्येपाभियुक्तस्याकन्मेष्यस्यासमर्थस्य  
 क्काकासिंघानकपूयमूत्रपूरीषपरिजितस्य ईषष्जीवितावशेषस्य कन्मभवत्पुनर्भव  
 माकन्वमानस्य यमपुदषभयभीतस्य क्काकरात्रिवशगतस्य वरमाश्रासप्रश्नासेषु  
 पूरकप्रमावेवेकाकिनोऽद्वितीयस्यासहायस्य इमं लोकं जहतः परलोकमाक्रामतो  
 महापथं व्रजतः महाकान्तारं प्रविशतः महागहनं समवगाहमानस्य महा-  
 कान्तारं प्रपद्यमानस्य महार्णवेनोद्यमानस्य कन्मैवायुना गीयमानस्य निमिच्छी-  
 क्ततां दिशं व्रजतो नान्यच्छरणं नान्यच्छरणं नान्यत्परायणं .. ते धन्मैधम्मो हि  
 महाराज तस्मिन् समये प्राणं कथनं शरणं भवति । तद्यथा शीतार्त्तस्याग्निप्रतापः,  
 अग्निमध्यगतस्यापि निर्वापणं, उष्याहंस्य वा शैत्यं, आधानं प्रतिपन्नस्य सुश्री-  
 तकच्छायोपवनं, पिपासितस्य सुश्रीतकं सजिकं, बुभुक्षितस्य वा प्रणीतमन्नं, व्याधि-  
 तस्य वा वैद्यौषधिपरिचारकाः, भयभीतस्य वक्त्रवन्तः सहायाः साधवः प्रतिशरणा  
 भवन्तीति विस्तरः । तस्मादेतत् भयपरीहारार्थं कुशलपक्षेभ्येव प्रज्ञापरिशोधितेषु  
 यत्नः करणीयः ।

एवं दुःखाग्निप्रतापानां शान्तिं कुर्यामहं कदा ।

पुण्यनेघसमुद्भूतैः सुखोपकरणैः स्वकैः ॥ P. 45, b. B. 42.

इदानीं जात्यादिदुःखिभानां दुःखापहरणाय स्थापयमाशङ्कयन्नाह, एव-  
 मित्यादि एवमन्तरोक्तया गीत्या दुःखाग्निप्रतापानां दुःखान्येवाग्रयः तैः स-  
 न्नापितानां सत्त्वानां शान्तिं जात्यादिदुःखान्कृतापप्रश्नमनं कुर्यामहं कदा

कस्मिन् काळे जुष्यां विदध्यां । कथं सुखोपकारयोः स्वकैः सुखस्योप-  
कार्याणि सुखसाधनाणि वस्त्रामर्यानुषेपनशयनासनप्रभृतौनि । किन्तदुपाप्सि-  
तैरेव नेत्यादि, स्वकैः स्वात्मोद्यैः मया स्वयमुपाप्सितैरित्यर्थः । किं निर्मायादि-  
प्रदर्शितेनेत्याह पुण्यमेव समुद्भूतैः । पुण्यान्वेव मेघाः सर्व्वदुःखसन्तापार्तिशमन-  
सुखोपकारशशीतलदृष्टिप्रदाननिदानत्वात् । तेभ्यः समुद्भूतानि जातानि तैः ।

कदोपलम्भदृष्टिभ्यो देशयिव्यामि शून्यताम् ।

सम्भृत्याऽनुपलम्भेन पुण्यसम्भारमादरात् ॥ P. 45, b. B. 42.

एवमभ्युदयसम्पदि परेषां चेतो विधाय निःश्रेयसम्पदि प्रदर्शयन्नाह ।

कदेत्यादि । कदा कस्मिन् काळे उपलम्भदृष्टिभ्यो भावयाद्दामिनिष्ठेभ्यो देश-  
यिव्यामि प्रकाशयिव्यामि शून्यतां सर्व्वघर्म्मनिवृत्तिरूपावहारेश्च । अन्यथा वि-  
कल्पाविषयतया परमार्थशून्यस्य शून्यताया देशयितुमशक्यत्वात् एवं निःश्रेयस-  
हेतुज्ञानसम्भारनिमित्तमुपदर्शितं तत्कारणं पुण्यसम्भारनिदानमुपदर्शयन्नाह ।  
पुण्येत्यादि । पुण्यस्य दानादेः सम्भारो.....दृष्टिभ्यो देशयिव्यामि  
इति सम्बन्धः । आदरादिति महता । गौरवेण । संहृत्वा न यदृष्ट्या केन प्रका-  
रेण अनुपलम्भेन देयदायकप्रतियाहकादिचित्तशानुपलम्भयोगेन चिकोटिपरि-  
शुध्यति यावत् एवमुपचितपुण्यसम्भारो बुद्धत्वाधिगमाय जायते तदेवमनेन सर्व्व-  
नाशेषसंक्षेपहेतु सर्व्वसमारोपविकल्पप्रतिपक्षतया सर्व्वानवरणप्रहागोपायत्वात्  
समस्ततथागताधिगमहेतुत्वाच्च । सर्व्वदुःखोपशमोपायप्रक्षोपजायते इत्युपदर्शितं  
भवतीति ।

ये गम्भीरनयावगाहनपटुप्रज्ञानिरस्तम्भमाः

संक्षेपव्यवदानपक्षविमलज्ञानोष्किताः शूरयः ।

ते सक्तो गुणदोषयोरपि च तैः चारं विमिश्रादतो

याह्यं सर्वमकल्पमं विषमिव त्याग्यं दुःखं यदि ॥

न युक्तमुक्तं किमपीह यन्मया परं प्रजातं स्वखितं तदेव मे ।

ननु यहीव्यन्ति ममात्र साधवो मतिर्ममानेन ह्यतेन साध्यतं ॥

अपि च ।

यः संकल्प्या प्रजति मनसो गोचरत्वं कथञ्चित्

तादृशार्थं स्वखति न मतिः कस्य वै मादृशस्य ।

तत् सूक्तार्थप्रविषयवतामध्यमानीतिभाजाम्

दृष्ट्वा किञ्चिद्गणवनिह स्यादुपादेयबुद्धिः ॥

प्रज्ञया विवृतिं विधाय विषदव्याख्यापदैः संवृतं  
सम्यक्ज्ञानविपङ्गदृष्टिविधितव्यामोहशान्त्या मया ।  
यत् पुण्यं समुपाप्सितं हितफलं तेनाशु सर्वो जने  
मञ्जुश्रीरिव सद्गुणैकवसतिः प्रज्ञाकरो जायतां ॥

बोधिचर्यावतारे प्रज्ञापारमितापरिच्छेदटीका समाप्ता । कृतिरियं पश्चित-  
भिन्नु प्रज्ञाकरपादानां ।

टीकेयं परमां सुयन्त्रितपदां शुद्धां मनोज्ञादिनीं  
संसारार्थवपारगामिनि जने गौयानयाचोपमां ।  
आशुप्राप्तिकरीं जिनस्य पदवीं साद्योस्त्रिखित्वा मया  
प्राप्तं यत् कुशलं सुसम्पदिपदं तेनास्तु बुद्धो जगः ॥  
अष्टानवतिसंयुक्ते शतसम्पति वत्सरे ।

कृष्यो आवणपक्ष्म्यां वासरे कुजसाङ्गये ॥  
श्रीमच्छङ्करदेवस्य राज्ञो विजयशालिनः ।  
बोधिचर्यावतारख्यटीकाकित्यामिदं शुभं ॥

श्रीकलितपुरे रम्ये श्रीमानौन्नलसंज्ञके ।  
यश्वीराघवनाम्नस्य विहारे सुगतालये ॥

धन्य स्याविरभित्तोस्य बुद्धचन्द्रस्य पुस्तकं ।

तत् पुण्याद्बोधिसत्त्वत्वं जभते परमं पदं ॥ इति

विवृजतु सज्जितं घनो यथेष्टं भवतु महो बज्रशस्य संप्रयुक्तं ।

भवतु नरपतिः प्रजा विगात्माः भवतु रथनपतेः सुखाभिवृद्धिः ॥ इति ।

कायस्थः भुवनाकरघेय लिखितमिति ।

The commentary comes down to the end of the 9th chapter of the *Bodhicharyávatára*, the chapter dealing with Prajñáparamítá. 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 Chándra-vyá-karāṇa which represents one of the eight great schools of Sanskrit grammar as stated in the celebrated verse:—

इन्द्रचन्द्रः काशकान्वापिश्लीशाकटायणः ।

पाणिन्यभरकौनेन्द्रा जयन्यहादिशाब्दिकाः ॥

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 Kosala 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 Rájádhiráj-paramesvara-paramabhattāraka-śrī-śrī-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 cumbrous 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 *paḍas*, though in my MS. the 6th *adhyāya* contains 3 *paḍas* only.

The next work in importance is a complete copy (one leaf only missing) of the *Amara Koṣha* written in the month of Chaitra in the 24th year of Govindapāla Deva whose accession to the throne of Magadha in the year 1161 is known from an inscription in Vol. III of Cunningham's Archeological 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 *kāṇḍa*. But the MS. has no metrical colophons. The last colophon of the MS. is simply *Linga-saṁgrahaḥ samāptaḥ*.

Many lines and verses, which are known in latter MSS. as interpolations, do not occur in our MS.—for instance, the synonyms of *Lakshmi* occupy two lines in ordinary MSS. and printed texts of the *Amara Koṣha*, 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 *Chāṇḍakauśika* by Ārya Kshemiśvara, 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 *Harīśchandra-vikrīya-pustakam*.

\* चन्द्रेव समरे वर्षे जैपाले मनिवासरे

पौषेन्ददि सप्तम्यां श्राद्धं त्रीरामदासनः ।

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 :—

यः संश्रित्य प्रकृतिमहनामार्यैषात्कवनीतिम्  
 खला मन्दान् कुसुममगरं चन्द्रगुप्ती जिगाथ  
 कर्णाडलं भुवसुपगतानस्य तानेव हनुम्  
 दोर्दपायःसपुनरभवत् श्रीमहीपालदेवः ॥

Mahípála has been put down by Cunningham as the 11th king of the Pála dynasty whose reign commenced in the year 1015. But the question is who the Karnátas, mentioned here, were? Are they the people of Karnáta, or do they belong to the dynasty of Karnátas 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 Mahípála Deva whose dominions extended to the sea, and from whom eleven elephants were wrested by Rájendra Chora Deva of the Súrjavamśa, who reigned from A. D. 1022 to 1063. This is Mahípála of Magadha, who reigned from 1015 to 1040. The Pálas made extensive conquests at this period of their existence. One of their dynasty has been placed by Albiruni on the throne of Kanauj about this period, 1020. There is every probability of the Mahípála mentioned in Chaṇḍakaúsika being the same person as the Mahípála of 1015 to 1040. He had to fight with a South Indian Prince—a Karnáta. The Karnátas were the enemies of Hemanta Sena the great grand-father of Ballála Sena. Hemanta retired to a place on the Bhágirathí, in Bengal, after a life-long contest with the Karnátas, and his grandson, Vijaya, is said to have defeated Nánya Deva, the founder of the Karnáataka 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 Chaṇḍeśvara wrote his Smṛiti works and led his victorious armies to Nepal, also belonged to the Karnáataka dynasty. (See Eggeling's Cat. I. O. L. MSS.)

The work was very popular at Mahípála's court where a nobleman named Kártika gave the author *Árya Kshemiśvara* a large quantity of gold, silver, and land, as appears from the last verse.

वेनेद्विद्या प्रयोगं घनपुस्तकधत्ता नाटकस्यास्य वर्षान्  
 वस्त्रास्त्राकारदेवनामनुदिनमल्लभा राशयःसम्प्रदाता

तस्य स्वप्रसूते भंमत्तु जगदिदं कान्तिकेषस्य कौर्त्तिः  
पारे श्रीरामुसिन्धोरपि कवियग्रसा सार्वभवेसरेव ॥

A drama describing the self-sacrificing spirit of Hariśchandra cannot but be interesting to a Buddhist audience.

The fifth work is *Suddhiratnākara*, by Chaṇḍeśvara. The work has been noticed by the late Rájá Rájendralála Mitra in his *Notices of Sanskrit Manuscripts*, Vol. VII, No. 2384, as belonging to one Bhaiyálála Jhá, of Dhamdaha-grám 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 Bengalí characters; while ours is in ancient Bengalí, and may, on palæological grounds, be referred to the 14th century.

The sixth work is *Buddha-kaṇḍa-ṭīkā*. This is a commentary on the *Buddhakaṇḍa*—a Buddhist tántric work not yet obtained. The MS. was copied by a pupil of the author—Abhayākara, a monk belonging to the Vihára of Vikramaśíla. 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 Vikramaśíla, in the 11th and 12th centuries of the Christian era.

The seventh work is *Saṅgíta-ratnākara*, in ancient Bengalí character, dated ३६२, *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 *Samputodbhava*, written in Buddhist Sanskrit prose in the style of the *Prajñáparamítá*. 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 Newarí era, *i. e.*, 1026 A.D.

The ninth work is *Vajraḍák-tantra*. This is a Tántrik work in 51 *paṭalas*, treating of mystic *mantras* and mystic observances. The invocation of serpents, Dákinis, 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 *Prajñáparamítá* 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 *Prajñápáramitá* is also called *Rakshá-Bhagavatí* it appears to have been regarded as a charm for protection against evils. The MS. was copied in the 38th year of Govindapála who is styled Gaureśvara, *i. e.*, the year 1198 A.D. Govindapála had certainly lost his kingdom before that time, because his kingdom is not mentioned as a *pravardhamána-rijaya-rájya*, as usual, but as an *atítu-rájya*, *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 *vinashṭa-rájya*, showing that the kingdom was lost at that time. The word used in our MS. is *atítu*, which is the same as *vinashṭa*. The book was copied at Jayanagara in Magadha Maṇḍala at a Vihára established by Rápi Khetallya Deví by Jaináchárya Srikamalapála. It was a gift by a lay disciple belonging to the Maháyána School named Maluka (?), the son of Maharohasoshṭane (?). Jayanagara at this time was a sort of second capital of Magadha. Cunningham says it was situated near Laskhmiserai. 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 Pálas. Govinda Pála 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 Lakshmana Sena is said to have changed its name into Lakshmanávati, and one of his inscriptions is dated from Pauṇḍravardhana, which is by many and, indeed, by the late Mr. Blochmann, identified with Hazrat Pauṇḍra, so near Gauḍ.

I have compared the first few leaves with the printed text of Dr. Rájendralála 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) Sivapadma, 12 complete chapters, (2) Sivapadmottara, complete in 12 chapters, (3) Sivapadma Saṁgraha, complete in 12 chapters, (4) Umá Mahéśvara Samváda, 21 chapters, not complete. Works of this name, belonging to the Skanda and to the Linga Puráṇas, are mentioned in Aufrecht's Catalogue, but there is no good notice of these works. (5) Sivopanishad, complete in eight chapters. This is different from the Sivopanishad by Harihar, noticed by Rájendralála 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-kathá*, about a-tenth of the whole work. It is not Somadeva's *Kathá-Saritságara*, nor Kshemendra's *Vṛihat-Kathamáñjarí* because in both these works the chapters are divided into *lambakas* and *taraṅgas*, whereas in the present MS. it is divided into *adhyáyas* and *sargas*. The work contains one complete *adhyáya* 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 *Vrihatkatháyám-śloka-saṅgraha*. 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 *Paiśáchi Vṛihat-kathá* by Guṇádhya, 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 क 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 क has the turn of the Gupta-lipi. 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-Kathá*. Bühler, in his paper in Vol. I, Ind. Ant., says that Kshemendra had the *Paiśáchi* version of Guṇádhya 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 Gopála renouncing the world, because people calumniated him as a parricide, and making over his kingdom to Pálaka, his brother, in spite of the remonstrances of the Bráhmans. This is a very large work, the first *adhyáya* 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.

|                                         | पञ्चाङ्कः । |     |     |    |
|-----------------------------------------|-------------|-----|-----|----|
| दृष्टकथायां श्लोकसंयहे प्रथमः सर्गः     | ...         | ... | ... | ५  |
| द्वितीयः सर्गः                          | ...         | ... | ... | ८  |
| दृष्टकथायां श्लोकसंयहे कथामुखम् तृतीयम् | ...         | ... | ... | १५ |
| पिङ्गलिकाख्यानं                         | ...         | ... | ... | २१ |
| दोष्टदसम्पादयो नाम सर्गः                | ...         | ... | ... | ३६ |

|                                                                 | पत्राङ्का । |
|-----------------------------------------------------------------|-------------|
| कुमारजन्म सर्गः ... ..                                          | ३८          |
| शैवराज्याभिवेकः सर्गः ... ..                                    | ४२          |
| मृगयाविहारः सर्गः ... ..                                        | ४५          |
| पुष्पिनदर्शनः सर्गः ... ..                                      | ५०          |
| कथासंज्ञापौ नाम सर्गः ... ..                                    | ६३          |
| श्लोकसंग्रहे मदनमञ्जुकाण्डाभः ... ..                            | ६८          |
| वेगवतीनामे उद्याननिचयो नाम द्वादशः सर्गः ... ..                 | ७२          |
| वेगवतीदर्शनो नाम त्रयोदशः सर्गः ... ..                          | ७५          |
| दृहत्कथायां श्लोकसंग्रहे वेगवतीदर्शनं नाम चतुर्दशः सर्गः ... .. | ८१          |
| वेगवतीनामो नाम पञ्चदशः सर्गः ... ..                             | ८८          |
| गन्धर्वदत्ताकाभरम्यप्रबन्धो नाम षष्ठदशः सर्गः ... ..            | ९२          |
| गन्धर्वदत्ताविवाहः ... ..                                       | १००         |
| दृहत्कथायां श्लोकसंग्रहे ठालुदासकथा ... ..                      | १३०         |
| इति दृहत्कथायां श्लोकसंग्रहे अग्निमतीनामे नखिनिकाख्यानं ... ..  | १३६         |
| प्रियदर्शनाभदेवाख्यानं ... ..                                   | १६८         |
| पुरुषकारकथायां प्रथमोऽध्यायः ... ..                             | १७४         |
| प्रियदर्शनानामे पुरुषकारकथा ... ..                              | १८२         |
| प्रियदर्शनानामे मन्दोपमन्दकथा ... ..                            | १८६         |
| प्रियदर्शनानामे गोमुखविवाहाख्यानम् ... ..                       | १९७         |
| प्रियदर्शनानामे प्रियदर्शनास्त्रदर्शनः ... ..                   | २००         |
| प्रियदर्शनविवाहः ... ..                                         | २०६         |