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CATALOGUE

OF THE

BUDDHIST SANSKRIT

MANUSCRIPTS

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

BY

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

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PREFACE.

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

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

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

* Mr Hodgson's manifold services are briefly set forth in a pamphlet by Dr W. W. Hunter (Trübner and Co., 1881). See also the elaborate and graceful tribute to Mr Hodgson's labours in Dr Rājendralāla Mitra's work noticed below.
† Mr Hodgson had obtained a few originals. Specimens of the more interesting are figured in the plates accompanying Cowell and Eggeling's Catalogue (R. A. S. Journ. New Ser. viii. 50).
tion and the well-timed liberality of the University* has been the acquisition of a series of works which, apart from their literary interest, will be seen from the following pages to be from a merely antiquarian and palæographical point of view, the most important collection of Indian MSS. that has come into the hands of scholars.

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

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

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

* At one period of the negotiations the Library was under great obligations to the liberality of individuals, who took upon themselves the cost, at a time when it was impracticable to call a meeting of the Library authorities. Among these may be named especially the present Bishop of Durham.
had been printed off; I mean Bābū Rājendralāla's work just referred to, and Mr Bunyiu Nanjio’s Catalogue of the Japanese Buddhist Tripiṭaka. This may be found to explain or to compensate for any undue brevity, not to say bareness, in some of the descriptions of subject-matter. Indeed, my main object has been to provide material for identification for students at a distance, and for such as come to consult the MSS. general clues and assistance, rather than by detailed narratives to obviate the necessity for studying the originals. Thus, to take an instance from one branch of literature, folk-lore; I have usually given the names of the chief personages in jātakas or avadānas of which no account has been published, without as a rule entering into the details of the plot.

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

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

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

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

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

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

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

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

यदृच्छ पुष्पं तद्गवलाचार्यापाठ्यायपूर्वज्ञाम क्षमा चानन्दस्य लाभय।

CECIL BENDALL.

London,
May, 1883.
HISTORICAL INTRODUCTION.

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

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

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

† च परमा etc.; v. p. 14. Another formula begins चट च पुष्प (see Add. 1688); it is often corrupted in later MSS.
collection consists in the names of kings given, in so many cases, along with the carefully and minutely expressed dates of writing. To draw out more or less in detail and to tabulate the chronological information thus derived, formed the chief scope of my contribution to the International Congress of Orientalists at Berlin, 1881. Much of what follows will therefore necessarily be a repetition of remarks made on that occasion.

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

The five earliest of our Bengal MSS. belong to the Pāla dynasty, on which see General Cunningham's "Archæological Survey," III. 134; some criticisms, etc., by Dr Rājendralāla Mitra in the Bengal Asiatic Society's Journal, XLVII. 385, and the rejoinder by General Cunningham in the "Survey," XI. 177. These MSS., like the inscriptions of the same place and time, but unlike our MSS. written in Nepal itself, are dated not by years of any era, but by the year of the reigning monarch*.

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

Add. 1464, circa A.D. 1020.

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

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

Add. 1688, c. 1054.

14th year of Nayapāla. If, as seems likely, the Ḍaddākā of this MS. is the same person as Lāḍākā of the last, we have some confirmation of the Dinajpur genealogical inscription which makes Nayapāla to be Mahīpāla's immediate successor.


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

A very curious and historically interesting point occurs in the colophon of the second of the last group, which runs as follows: parameçvaraṛtyādi rājāvali pūrvavat cricketgovindapāladevaṇānām vinashtarājye ashtatriṃcatsamvatsare bhilikhyamāno. The first clause probably represents the scribe as declining to recite as before (pūrvavat) the long list of royal titles beginning—as they do, in fact, in the first three MSS. noticed—with the title parameçvara. The great interest, however, of the colophon lies in the phrase vinashtarājye, instead of the usual pravardhamānавijayarājye. I take this to be an acknowledgment that the star of the Buddhist dynasty had set and that their empire was in A.D. 1199 "vinashta," "ruined"; a view which well accords with the fact that Govindapāla was the last Buddhist sovereign of whom we have authentic record, and that the Mohammedan conquest of all Bengal took place in the very first years of the XIIIth cent. A.D. Hence it would also appear that, unless Gen. Cunningham has some better authority than tradition ("Arch. Surv." III. 133) for his last Pāla monarch Indra-

* The Hodgson collection has also a MS. of this reign (No. 1, dated in its 4th year); but the inscription escaped the notice of Professors Cowell and Eggeling ("Journal R. A. S.", Oct. 1875, pp. 2 and 51), as well as of Dr D. Wright ("History of Nepal," p. 317).
dyumna, the reign of such a king in Magadha must be rejected. At all events, he can hardly have come to the throne in 1180 or 1185, as supposed. No other names of sovereigns are to be gained from our later MSS. written in Bengal, but the colophon of one of them, Add. 1364, a Buddhist tantra, written by a Kāyastha of Jhera in Magadha in A.D. 1446, is interesting as showing how long Buddhism survived even among the educated classes of Eastern India.

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

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

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

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

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

* See now the excursus just cited.
† See Chronological Appendix I, Column 4 (Reign acc. to Kirkpatrick, etc.).
kingdom, and the other two, Rudradeva and Lakshmīkāmadeva, being co-regents of the remaining half. The metrical colophon of Add. 1664 bears interesting testimony to this system of co-regency as being a constitutional usage, at all events in later times (see below, p. ix.).

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

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

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

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

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

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

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

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

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

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

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

numerous. We possess in the present collection four with dates, ranging from A.D. 1385 to 1391; but besides these, there is a MS. (Add. 1658), undated it is true, but easily fixed as to time, and historically one of the most curious and valuable in the collection. This, as may be seen from the account at p. 159, is a copy of a play, the Abhinavavargavānanda, by a certain Mañika. In the nāndā the goddess Māneśvarī is named—as also in Add. 1698—in a manner which quite confirms Dr Bühler's conjecture, in his note on the name as occurring in the inscription, that she was the king's "Kuladevā." Further on, in the prastāvanā, we find the names of the queen, the heir-apparent, and the second son Jyotir-malla, who is called bālā-mārāyanah. If this implies that he was a mere boy, it will put the play at least 20 years earlier, as we find him in the inscription (dated = A.D. 1413) apparently the sole reigning king and the father of three adult children. Besides this, we have a curious metrical colophon in Add. MS. 1664 (a non-Buddhistic work, and therefore not described in the present catalogue), dated A.D. 1400, and describing a triple sovereignty of the same Jyotir-malla with his elder and younger brothers. Of Jyotir-malla's own reign we have only one MS. (Add. 1649), attributed however to the king himself. The date corresponds to A.D. 1412. This may seem, at first sight, to curtail too much the reign of Jayasthiti, who perhaps came to the throne in 1385 (Add. MS. 1395,—Jayārjuna was reigning in 1384), and yet is stated by the Vaṃśāvalī to have reigned 43 years. If this be so, we have here probably a case of the peculiar error noticed in the learned review of Dr D. Wright's "History of Nepal" in the "Litterarisches Centralblatt" for Dec. 15th, 1877; viz., that when the chronicler was uncertain as to the exact length of some of the reigns in a dynasty, he took one or more of the later reigns of that dynasty as a pattern, and put the others down as the same. It is accordingly very suspicious that both Jayasthiti and Yaksha are credited with the large allowance of 43 years. Little reliance can be placed on the
Vamśāvalī just here, as we find Jyotir-malla completely ignored and Yaksha called Jayasthiti's son. Of Yaksha- (or, as he is generally styled in the MSS., Jaksha-)malla we have four MSS., ranging from A.D. 1429 to 1457, so that a reign of 43 years seems here not improbable.

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

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

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

A special difficulty arises owing to the similarity in form and meaning of the names of some of the sovereigns in all three cities at the beginning of the xviiith century. This difficulty was noticed in the review of Wright's "Nepal" already cited. The very acute suggestion there made, however, of identifying Mahipatīndra of Kathmandu with the contemporary monarch at Bhētgāon of synonymous name, Bhūpatīndra, seems however hardly so simple as to suppose Mahipatīndra to be a mere title of Jagajiyoṭih; since we find the word Mahipatīndra on the
reverse of his coins. Indeed the fact that all this group of names would pass for mere kingly titles greatly increases the doubt and difficulty. Further discussion of this point hardly falls within the scope of the present work, as the time is one of little importance from the point of view either of literature or of palæography.

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

† Ibid. p. 203.
**CHRONOLOGICAL APPENDIX I.**

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

<table>
<thead>
<tr>
<th>Name of King</th>
<th>Dates (A.D.) derived from MSS.</th>
<th>Place and No. of MS.</th>
<th>No. of years in reign acc. to Vamc. and Gorkha histt.</th>
<th>Reign acc. to Kirkpatrick, Prinsep and Hodgs. papers</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nirbhaya</td>
<td>1008</td>
<td>Add. 866</td>
<td>not named</td>
<td>7</td>
<td>On the co-regents at this time see the text, p. v.</td>
</tr>
<tr>
<td>Rudra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhōja</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rudra</td>
<td>1015</td>
<td>Add. 1643</td>
<td>8</td>
<td>8</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>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>13 G yrs not in V.</td>
<td>7 H; not in KP</td>
<td></td>
</tr>
<tr>
<td>Bhāskara</td>
<td>—</td>
<td>—</td>
<td>12 G</td>
<td>11 P</td>
<td>According to Kirkpatrick, Bhāskara was a 'refractory tributary of Pāta'v; according to the Vamcāvālī, the founder of a new dynasty. Clearly the succession was broken here, some of these kings being contemporary rivals. Reign e. 1065—76.</td>
</tr>
<tr>
<td>‘Bāl-deva’</td>
<td></td>
<td></td>
<td></td>
<td>12 KH</td>
<td></td>
</tr>
<tr>
<td>Pradyunnakāma-deva</td>
<td>1065</td>
<td>Add. 1684</td>
<td>11 G</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Nāgārjuna-deva</td>
<td>—</td>
<td>—</td>
<td>3 G</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Čankara-deva</td>
<td>—</td>
<td>—</td>
<td>11 G</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Vāma-deva</td>
<td>—</td>
<td>—</td>
<td>3 G</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Harsha-deva</td>
<td>—</td>
<td>—</td>
<td>15 G</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Sadāciva-deva</td>
<td>—</td>
<td>—</td>
<td>21 G</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>[Indra-deva]</td>
<td>—</td>
<td>—</td>
<td>not named</td>
<td>[12]</td>
<td></td>
</tr>
<tr>
<td>Māna-deva</td>
<td>1139</td>
<td>Add. 1643</td>
<td>10</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Narendra (KP) = Narasinha (VG)</td>
<td>1165</td>
<td>Add. 1693</td>
<td>22</td>
<td></td>
<td>Reign e. 1130—1140.</td>
</tr>
<tr>
<td>Ananda (‘Nanda’ VGH)</td>
<td>1166</td>
<td>R.A.S. Lond.2</td>
<td>21</td>
<td>20 H; not in KP</td>
<td></td>
</tr>
<tr>
<td>Rudra-deva</td>
<td>—</td>
<td>—</td>
<td>7 V 19 G</td>
<td>80*</td>
<td>Reign e. 1161—82.</td>
</tr>
<tr>
<td>Mitra (VG) or Amṛita</td>
<td>—</td>
<td>—</td>
<td>21</td>
<td>4 K P 30 H</td>
<td></td>
</tr>
<tr>
<td>-------------------------</td>
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<td>-----------</td>
<td></td>
</tr>
<tr>
<td>(KP) Arideva</td>
<td>date uncertain</td>
<td>Add. 1648</td>
<td>22</td>
<td>31 H named</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>in K P</td>
<td></td>
</tr>
<tr>
<td>[Raṇa-çūra]</td>
<td>1222</td>
<td>Br.M. Or. 2208</td>
<td>not named</td>
<td>not named</td>
<td></td>
</tr>
<tr>
<td>[‘Sumesar-deva’]</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>[‘Raz-kāma’]</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Anya-malla</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>Abhayamalla</td>
<td>?</td>
<td>(Add. 1465)</td>
<td>19 G; years</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 K P 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</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>70 years; see note.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jayārjuna-malla</td>
<td>1374</td>
<td>Add. (1689)</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1384</td>
<td>(1488)</td>
<td>—</td>
<td>—</td>
<td></td>
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<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)</td>
<td>[43]</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>[Ratnajyoti(r)-malla]</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>Jayajyoti(r)-malla</td>
<td>1412</td>
<td>Add. 1649</td>
<td>—</td>
<td>years not given</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1429</td>
<td>(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>—</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1457</td>
<td>(1691)</td>
<td></td>
<td>—</td>
<td></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).

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

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 pp. viii., ix. supra.

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

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

After this the division of the kingdom followed.
CHRONOLOGICAL APPENDIX II.

Reigns said to intervene between those of Anantamalla (A.D. 1302) and Jayasthiti (1380).

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

The only chronologically certain event seems to be the invasion of Hari-sīnha of Simrāon, which is given probably enough as N. S. 444 (A.D. 1324); and this is exactly confirmed by the postscript of the Nepalese Sanskrit MS. No. 6 of the "Deutsche Morg. Ges." (see Dr. Pischel's catalogue, p. 8). Compare also Kirkpatrick.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Karnâṭakî dynasty.</td>
<td>Nânya-deva</td>
<td>Nânya-deva</td>
<td></td>
</tr>
<tr>
<td>Nânya-deva</td>
<td>Babu-deva</td>
<td>Gânga-deva</td>
<td></td>
</tr>
<tr>
<td>Gânga-deva</td>
<td>Jayasimha, malla</td>
<td>Nrisimha</td>
<td></td>
</tr>
<tr>
<td>Nara-simha-deva</td>
<td>Jaya ‘Râera’-malla</td>
<td>Râmasimha</td>
<td></td>
</tr>
<tr>
<td>Çakti-deva</td>
<td>Ananta</td>
<td>Çaktisimha</td>
<td></td>
</tr>
<tr>
<td>Râma-simha-deva</td>
<td>Jayadeva</td>
<td>Harayatsimha</td>
<td></td>
</tr>
<tr>
<td>Hari-deva</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dynasty of Hari-simha of Simrâon.</th>
<th>years of reign</th>
<th>Hari-simha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hari-simha-deva</td>
<td>28</td>
<td>(&quot;In his family were born Yaksha, etc.&quot;)</td>
</tr>
<tr>
<td>Mati-simha</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Çakti-simha</td>
<td>22</td>
<td>‘Bullâl’ (= Vallâra)</td>
</tr>
<tr>
<td>Çyâma-simha</td>
<td>15</td>
<td>‘Nây’ (Nâga ?)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mallas restored.</th>
<th>years of reign</th>
<th>Açoka-malla</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jayabhadrâ-malla</td>
<td>15</td>
<td>Jayasthiti</td>
</tr>
<tr>
<td>Nâga-malla</td>
<td>15</td>
<td>(the rest agrees with the Vâmç.)</td>
</tr>
<tr>
<td>Jayajagad-malla</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Nâgendra-malla</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Ugra-malla</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Açoka-malla</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Jayasthiti</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CHRONOLOGICAL APPENDIX IV.

List of the Gorkha Kings.

Prith(i)vi Nārayaṇa Sāh (A. D. 1768—1774).
Pratāpa Simha Sāh (1774—1777).
Raṇa Bahādur Sāh (1777—1779).
Girvāṇa Yuddha Sāh (1799—1816).
Rājendra Vikrama Sāh (1816—1847).
Surendra Vikrama Sāh (1847—1881).
Prithivī Vīra Vikrama Sāh.
conquest.

**LINE OF KATHMANDU**

- Tejāna VGH19.
- Māra VH [om. GI].
- Rīya VGH19.
- Indra VGI19 [om. H].
- Indra VGH19.
- Miśiva V, Add. 1355, and Brit. Mus. Or. 2206; om. GHI.

**A.D. 1628 Dś**
- 1633 (Add. 1687)
- Cf. Add. 1696

**LINE OF LALITĀPUR (PĀTAN)**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1631 (Coin)</td>
<td>Siddharasimha</td>
</tr>
<tr>
<td>1633 (Add. 1637)</td>
<td></td>
</tr>
<tr>
<td>1637 (I17)</td>
<td></td>
</tr>
<tr>
<td>1654 (Coin)</td>
<td>Nivāsa</td>
</tr>
<tr>
<td>1665 (Dś)</td>
<td>(Yoganarendra)</td>
</tr>
<tr>
<td>1665 (?) (Coin)</td>
<td></td>
</tr>
<tr>
<td>1686 (Coins)</td>
<td>Yoganarendra</td>
</tr>
<tr>
<td>1700</td>
<td>(Yogendra)</td>
</tr>
<tr>
<td>1705</td>
<td>Lokaprapāca (queen dowager, Yogamati)</td>
</tr>
<tr>
<td>1722 (?) (Coin)</td>
<td>Jayayogaprakāca</td>
</tr>
<tr>
<td>1722 (?) (Coin)</td>
<td>Vishnu</td>
</tr>
<tr>
<td>1729</td>
<td></td>
</tr>
<tr>
<td>1731</td>
<td></td>
</tr>
<tr>
<td>1742</td>
<td>Rājyaprapāca</td>
</tr>
<tr>
<td>1745 (?) W.</td>
<td>Viśvajit VGH.</td>
</tr>
<tr>
<td>dates from Coins</td>
<td>Dalamardana Sāh VGH.</td>
</tr>
<tr>
<td>or MSS.</td>
<td>Tejanarasimha VGH.</td>
</tr>
</tbody>
</table>

**Explanation of Abb.**

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

[To follow page x]
**Chronological Appendix III.**

Kings of Nepal from the division of the Kingdom to the Gorkha conquest.

**Yaksha-malla**  
(ob. circa A.D. 1460).

<table>
<thead>
<tr>
<th>Line of Kathmandu</th>
<th>Line of Lalitāpur (Pātan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lakshminarasimha</td>
<td>A.D. 1631 (Coin)</td>
</tr>
<tr>
<td></td>
<td>1633 (Add. 1637)</td>
</tr>
<tr>
<td>Pratāpa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1654 (Inscr. Wright, in pl. 13)</td>
</tr>
<tr>
<td></td>
<td>1656 (Coin)</td>
</tr>
<tr>
<td></td>
<td>1659 (Add. 1385)</td>
</tr>
<tr>
<td>Cakravartendra</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1669 (Coins)</td>
</tr>
<tr>
<td></td>
<td>1670 (Coins and Add. 1475)</td>
</tr>
<tr>
<td>Bhūpatindra</td>
<td>1701 (Coin)</td>
</tr>
<tr>
<td></td>
<td></td>
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<tr>
<td>1720</td>
<td></td>
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<tr>
<td>Ranajita VGH.</td>
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</tbody>
</table>

**Explanation of Abbreviations.**  
V = Vančavali (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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This brings us to a feature in our collection most important for its classification; viz. its double local origin. The favourable influence of the remote position of Nepal has been indicated above. This is seen in the fact that both Dr Wright and Mr Hodgson* found in Nepal MSS. actually written in Bengal, but older than any brought to light even by recent investigations in the latter country itself. On the other hand, we find one case at least of a MS. (Add. 1693) written in Nepal by a hand precisely similar to that in vogue at the time in Bengal and not in Nepal. We shall have also occasion hereafter to note what may be called 'Bengalisras' in the writing of MSS. otherwise thoroughly Nepalese. Palæographical testimony thus bears out what we should naturally have expected, that adjacent countries, allied by a common religion, as well as doubtless by political and commercial relations, had considerable mutual influence up to comparatively late times. Besides, Nepal was no doubt in some sense a place of refuge†. For although we find, in the case of Add. 1364, Buddhist monks and laymen still existing even among the better classes in Eastern India, yet no doubt the Mohammedan conquest brought some persecution and danger to Buddhists and their books. So at least we may infer from the postscript of Add. 1643, which tells us how the book was rescued when 'fallen into the hands of a people alien to the faith.'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The curious Kuṭila subscription of Add. 1691.1 (see text) has quite exaggerated slanting and angular strokes at the bottom of the letters, and looks somewhat like the protest of a more conservative scribe of the old school against the incoming hooked style in which the MS. is written.

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

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

The dated MSS. of this century are Add. 1644 (A.D. 1205), 1648 (c. 1216), 1465 (12...4), 1412. 1. 2 (1276 and 1278), 1707 (1276), 1706.1 (1261?), 1706. 2 (1279).

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

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

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

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

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

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

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

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

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

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

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

Add. 1689 closely resembles Add. 1409 in style of hand; but the forms of bh and e medial vary between Bengali and middle Nepalese. There is also a curious survival of the early gh, similar to that in Add. 1645 (A.D. 1135); see Table. Add. 1406* furnishes our only example of the system of notation for dates by syllables, noticed by Burnell (S. Ind. Palæogr. ed. 2, p. 72) and Mr L. Rice (Mysore Inscriptions p. xxii.). If the colophon, which reads cṛimat-karṇapramahāraṇāyāṁ sasana samvatsaṁ, be correctly interpreted on this principle, the date comes out N. S. 557 or A.D. 1437; though from the archaic forms of e, dh, bh, and s, we should have been prepared for an earlier date.

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

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

Dated MSS. of the xvith century are almost too scarce to afford a basis for generalization, as we possess only five examples. These, nevertheless, have in common the important feature of showing the horizontal top line nearly continuous, while the vertical strokes often slightly project above this line, thus, नाग. Paper seems to have come into general use at the end of this century. Two of our palm-leaf MSS., Add. 1659 (A.D. 1501) and Add. 1479 (A.D. 1546), are written in a hand the individual letters of which hardly differ from those of the preceding century, yet the regular square and horizontal appearance gives the general effect of Devanāgarī. There is also a paper MS., Add. 1397 (A.D. 1574), similar to those which we shall treat of in connexion with MSS. of the next century.

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

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

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

The use of silver and gold in writing was early known, as we see from the passage of the Vamçıvali cited on p. xviii. No examples of palm-leaf MSS. written in anything but ink are extant; but after the introduction of paper, writing in the materials just mentioned becomes frequent down to the end of the 18th century, though these MSS. are not very often dated. At present, as I learn from Dr Wright, this kind of writing is only practised in Tibet.

We may now pass to the 18th century, which contrasts markedly with the last in the great abundance of MSS. Literature was at this time evidently flourishing under monarchs like Pratāpa-malla, whose name will be found amongst the authors of works in the present collection. The various handwritings fall into two main groups, corresponding to those noticed in the last century.

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

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

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

Other examples are Add. 1586 (A.D. 1661), and to some extent Add. 1634 (A.D. 1652) and 1638 (A.D. 1682), though in these last the writing is less fine. To this century may also possibly be assigned Add. 1041 (see the account in the text).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

§ 1. Initial Vowels.

a. This letter preserves the detached and open top found in Gupta and Tibetan. In Kuṭila, and in alphabets generally
after the xth century, the closed top is found; though in the West of India the open top has survived to the present time.

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

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

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

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

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

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

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

o. This form is nearly identical with the modern Bengali, with which however the Japanese corresponds. The earlier Nepalese Gupta inscriptions have this form in the syllable om.
ON THE IXTH CENTURY.

au. Some analogy to the mode of lengthening this rare letter (to distinguish it from o) is found in Čāradā. The Bengali also shows the same thing, in a later development.

§ 2. Medial vowels.

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

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

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

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

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

ai. This vowel is also expressed in three ways, corresponding to those given for e. \( B^1 \) takes, in addition to the form for e, a sloping stroke above, approximating to the modern form, while \( B^2 \) and A double or add the curving or wavy line above.

\( o \) and au have the same forms plus the mark of \( \tilde{a} \); though \( B^1 \), strangely enough, often has a form like that used in modern Devanāgarī.

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

§ 3. Single Consonants.

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

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

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

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

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

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

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

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

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

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

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

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

d. The Gupta form survives almost unchanged in both MSS., the chief difference between this and the modern form being the angular character of the letter, which is not curved as at present. In B¹ we have the pointed back of the old form with an anticipation of the modern curve below it.

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

η. The forms in B fall between the Gupta and Kuṭila though nearer to the latter, especially in the case of B², where the wide and horizontal bottom of the middle portion of the letter is especially noteworthy, and seems quite unknown in Devanāgarī. A, though more modern in general form, shows a curious and minute correspondence with all three inscriptions in the curious ear-like projection at the top of the right-hand horizontal stroke.

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

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

d. Our MSS. and inscriptions agree in showing a pointed form in this letter precisely similar to that just noticed in the case of dh.
dh. This letter differs from the early Nepalese form only in being somewhat more rounded at the top, and having in most cases a smaller vertical stroke; thus approximating more nearly to the Aśoka form. Of our inscriptions, which vary somewhat here, $D$ is the nearest.

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

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

ph. We have here two interesting stages of development. $B^1$ preserves nearly intact the Gupta form, or at all events with such slight modification as we find in $M$. In this form the direct connection with the $p$ of the period can clearly be seen: Compare the Tibetan. The next stage, which we find in $B^2$ and still more plainly in $A$, is midway between the last and the modern Bengali. With it we may compare the Panḍāpi and Kashmirian forms. The nearest approach to these is to be found in our two earliest MSS. from Nepal, where the letter nearly approximates in shape to $h$.

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

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

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

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

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

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

cé, s. These letters are somewhat hard to distinguish from one another and from m. The normal shape of cé seems to be much like the modern s (ʂ), but rounded instead of square at the top. This is the usual Gupta form, which survives also in 11th century MSS. and in the Japanese. As might be expected however, from the frequent confusion of cé and s in North Indian MSS. of all dates (especially in Nepal), as well as from the small writing of our two MSS., the curve is often lost, and we get a straight top as in the modern s.

The proper form of s, and that usually found in both MSS., has the open top, but from the causes just mentioned the distinction is often wanting in A and occasionally in B². The distinction in M consists only in a mallet-like projection from the lower left-hand corner (compare the forms in D and M and in the Japanese), as compared with the merely produced line (cf. the Japanese) or the loop (cf. D) characteristic of m.

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

§ 4. *Conjunct Consonants.*

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

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

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

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

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

* These, it will be observed, are all of the actual size, with the exception of Add. 1691. 2 on Plate III., which is slightly reduced.
ON THE TABLES OF LETTERS AND NUMERALS.

As to the Table of Numbers, many interesting deductions are suggested in view of recent investigations on the subject, especially those of Pandit Bhagvanlal Indraji and Dr Bühler (Ind. Antiq. vi. 42), commented on in Burnell's South Indian Palaeography, 2nd ed. p. 65, and those of Sir E. Clive Bayley in the R.A.S. Journal, New Ser. Vols. xiv, xv. Bearing in mind that the object of the present work is rather to provide material for research, than to originate or modify theories, I subjoin in this place only a few notes and suggestions.

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

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

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

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

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

As to the letter numerals: with regard to their progressive variation, we notice in some cases mere perversion of form, as where śṛi (५) changes to hṛi, or gra (७) to apparently a form of āa; in others, a change in the akshara as a spoken* sound, as when phra (६) † becomes bhra.

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

As to the newer system ("figure-numerals"), the chief difficulty and interest lie in the forms used for ४, ५, and ६. The set of forms that I regard as characteristically Nepalese are most clearly seen in Add. 1395 (A.D. 1385) in contrast with the ordinary forms found in a considerably earlier MS., Add. 1644. These forms, apparently local, linger on in the coinage, though they are rare in the MSS., of the xvii—xviiith centuries. As to the last of the three, it will be found, I believe, to be a case of the preservation in Nepalese usage of a form developed from Gupta forms, the connecting link being furnished by the remarkable MS. Add. 1702. If the form for the figure ६ given in the second series of the Table be compared with the second of the forms given by Paṇḍit Bhagvanlāl (Ind. Ant. vi. 44, col. 4) it will be found to add still another instance to the number of remarkable survivals of the Gupta usage noted in the Excursus as found in that MS.

* Cf. Dr Bährle quoted by Sir Clive Bayley (xiv. 343).
† The evidence of the first of the two forms (both = phra) in our most archaic MS., Add. 1702, seems to me to go some way to disprove the objection of Burnell (S. I. P. p. 66) to Bhagvanlāl's theory, on the ground that the resemblance of the figure originally used for ६ to the syllable phra is accidental. The archaic looped form seems to supply just the connecting link that one would expect in support of the Paṇḍit's theory.
LIST OF THE PRINCIPAL WORKS REFERRED TO.

Aufrech (Th.). Catalogus Codd. Sanscriticorum Bibliothecae Bodleianae. (Oxford, 1864.)

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

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


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

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

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


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

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

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

CORRIGENDA.

Page 6, line 5. For भाषितमत् read भाषितमित्
,, 34, ,, 7. ḍele Devanāgarī hand.
,, 75, lines 26, 27, 34. For Boddhi- read Bodhi-
,, 76, ,, 23. For श्रीरामातन्त्र read रामातन्त्र
,, 76, ,, 26. ,, ततायाम्यः ,, ततायाम्यः

Pages 82, 83. On the Chapter-titles see now Prof. Beal's translation in the "Sacred Books of the East."
Page 135, line 4. For -lokā read -lātā,
,, 152, ,, 7. ,, स्वस्तो ,, स्वस्तिर.
CATALOGUE

OF

BUDDHIST SANSKRIT

MANUSCRIPTS.

Add. 865.

Paper; 258 leaves, 14—15 lines, 14 × 6½ in.; modern Nepalese hand; written 1873.

DIVYĀVADĀNA.

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

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

Add. 866.

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

ĀŚṬASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

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

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

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

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

Begins:

निर्विकल्पे नमस्तस्य प्रज्ञापरामितेःसम्मते ||
या वं स्वाभावाक्ष्य निरवदेश्तिरिच्छिन्म ||

After a page of introductory गळकas:

एवं मया श्रुतिसाहिष्ठयः भगवानः राजयथे विचारति समुपहुँठे पर्वतेः. (leaf 2a. line 1.)

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

1. चार्चव्यापारसाहसकाया प्रज्ञापरामितायां स्वाभावङ्गचतुष्यापरिवर्ती नाम प्रथमः: || ४४५ || १३b.
2. ०श्रीपरिवर्ती नाम द्वितीयः: || २४५ || २०a.
3. ०चार्चव्यापारसाहसकाया प्रज्ञापरामितासमुपहुँठे पर्वतेः नाम तृतीयः: || ४५५ || ३८b.
4. ०श्रीपरिवर्ती नाम चतुर्थः: || २५५ || ४२a.
5. ०चार्चव्यापारसाहसकाया प्रज्ञापरामितासमुपहुँठे पर्वतेः नाम पञ्चमः: || ६४५ || ५५b.
6. ०चार्चव्यापारसाहसकाया प्रज्ञापरामितासमुपहुँठे पर्वतेः नाम षष्ठः: || ६५५ || ६९b.
7. ०निर्विकल्पे नाम पञ्चमः: || २४५ || ७५a.
8. ०श्रीपरिवर्ती नाम अष्टमः: || २८४ || ७५b.
9. ०चार्चव्यापारसाहसकाया प्रज्ञापरामितासमुपहुँठे पर्वतेः नाम नवमः: || २४५ || ८२b.
10. ०चार्चव्यापारसाहसकाया प्रज्ञापरामितासमुपहुँठे पर्वतेः नाम दशमः: || २५५ || ९१a.
After this, come three more lines in the same style (cf. Add. 1163) and then the verse च धमं, etc.; and then the following particulars as to time of writing:

चब्रै शति मास्तकविश्वयः मास्य प्रमभं फाल्गुणाषुकपर心血
Add. 866.

Fragment of the Candrapradipa-Sutra (?).

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

Begins:

नमःऽवचचायाः नमस्युन्न्रप्रभाय महावीरदिसमायः
अनिरोधमन्त्रमनाविलमनुस्तरम् महावानमहं (MS.०हं)
कोशः बुद्धज्ञानाभिवांक्षया

In l. 7 we find:

आर्यचन्द्रप्रदीपः...द्वृतः सुतचारणं भाजाम

Add. 867. 1.

Paper; 1 leaf, 8 lines, 12\(\frac{3}{4}\) x 3\(\frac{3}{4}\)in.; xviii\textsuperscript{th} cent.

Fragment of the Candrapradipa-Sutra (?).

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

Begins:

नमःऽवचचायाः नमस्युन्न्रप्रभाय महावीरदिसमायः
अनिरोधमन्त्रमनाविलमनुस्तरम् महावानमहं (MS.०हं)
कोशः बुद्धज्ञानाभिवांक्षया

In l. 7 we find:

आर्यचन्द्रप्रदीपः...द्वृतः सुतचारणं भाजाम

Add. 867. 2.

Paper; 124 leaves, 7—9 lines, 12\(\frac{3}{4}\) x 3\(\frac{3}{4}\)in. Dated n. s. 872 (A. D. 1752). Dācabhūmićvāra.

Leaves 1, 25, 54, and 105 are missing. Another copy in R. A. S.
Add. 867.2. ] SANSKRIT MANUSCRIPTS. 5

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

2. विमला नाम द्वितीया बोधिसत्वभूमिः || 34a.

3. प्रभाकरी नाम द्वितीया 44a.

4. चार्चेन्द्रनिन्दा नाम चतुर्भुजी 52a.

5. सुधुर्जित्या नाम पञ्चमी 61a.

6. चार्मिकूव्री नाम षष्ठी 72a.

7. द्वृंगमा नाम सप्तमी 84a.

8. चचला नामाकाब्यमी 98a.

9. साधुमती नाम नवमी 107b.

10. चर्मेया नाम द्वादशी 120a.

11. द्रृति आशीर्विधिषमलचर्याप्रभाकरी दशभूमीयथरी नाम महायानसूत्रग्रन्थराज समाप्तः।

चे धर्मा....। स्खलि नैपालिकाब्दे भुजपर्वतसस्मयते। मामि अश्रीनिधिमिति। चचिदर्शी अन्तःततिथि। ताराचित्राधिपियोऽि। भास्करपुषवायरी ... तद्वनि शी ॥ भगवतिदशभूमीयथरी लिखितं संपूर्णकतः।

Add. 868.

Paper; 43 leaves, 7 lines, $10\frac{1}{2} \times 3\frac{1}{4}$ in.; xvii—xviii th century.

SAPTAÇATIKĀ PRAJÑĀPĀRAMITĀ.

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

The work exists in Tibetan (*Csoma* in *As. Res.* xx. 395). It consists of a dialogue on prañā pāramitā between the Bhagavat and Māñjuśrī (Kumāra-bhūta), accompanied by Cāradvatīputra, Purṇa son of Maitrāyaṇī, Maudgalyāyana, Kāśyapa, Kātyāyana, Kausūṭhīlīla and others.
Begins:

एवं मया शुन्मक्षिणिन् समथे भगवान् आवश्यं विच्छिनि त्र। जेतने चन्यतमण्डलाकार्ये। महता भिक्षुसंधिन सार्थ।

Ends, with the common formula:

„भगवते भाषितमयनन्दिनि।

After which:

आयंसतसश्चितका प्रश्नापरमिता समास। 43b.

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

भगवनानां। कथं मष्ठुरी: तथागतो दृष्ट्यथी यावत् पर्यंप-सिद्धय:। मष्ठुरीराह। तथाकारण (sic) तथागतं पश्चायभिषिक्तय। कला कारणानुपन्नवित्थियेन। एवमनुष्याधाराकारण तथागतं पश्चायभिषिक्तय। यावत्वादाधारकारण तथागतं पश्चायभिषिक्तय। न च तथता समुद्र-भवत:। एवं तथागतं पश्चायभिषिक्तय। न तथता भाषितता च विवशित। एवं तथागतं पश्चायभिषिक्तय। न तथता देशस्य च विदेशस्य[ल]। एवं तथागतं पश्चायभिषिक्तय। न तथता अभीतानागता च विदेशस्य[ल]। एवं तथागतं पश्चायभिषिक्तय। न तथता इत्यभाषितवा नादयभाषितवा।

Add. 869.

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

Bodhicaryāvatāra.

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

Begins:

सुगतास्मात्समवर्तेण धर्मशर्मान् दशमीप्रियाददर्ती। शिवामन्यजयमहर्षवर्तारं कथयित्वामे पृथ्वागमे समासात्।

न हि विचित्रपर्यम् वाचय न च संध्यत्वोक्ष्येन समासात्।

The sections end thus:

1. दृति श्रीवाक्षिकवाचवरूपी श्रीवाक्षिकवाचप्रियं त्र: प्रथम॥ 4a.
2. "पायदेशन यन्त्रिक्ष्मा दुःखित्य:।" 8b.
3. "यशोधिचित्तपरियज्ञो नाम बयन।" प्। 11a.
4. "चार्याधिचित्तपरियज्ञो नाम जयन।" 15a.
5. "संप्रजन्वलचन्: पञ्चम।" 22b.
6. "चालिपारिमाति नह।" 31b.
7. "चरिजिपारिमाति परिच्छेदः सत्म।।" 36b.
8. "वाहनपारिमाति नामायम्।" 49a.

**Add. 870.**

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

**Vṛihat Svayambhū-purāṇa.**

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

1. The Vṛihat svayambhū-pṛ, see also MS. Add. 1468.
2. The Mahat-svṛ; R. A. S. Cat. No. 18. This is perhaps rather a different recension of the text of No. 1 than a separate redaction, since most of the chapters coincide with No. 1 both at the beginning and end; though the beginning of the work coincides with No. 3, and that of ch. 2 with No. 4.
3. The Madhyama-svṛ; see MS. Add. 1469, R. A. S. No. 23, and Pischel, Cat. 1. c.
4. The smallest, see MSS. Add. 871, 1536, and R. A. S. No. 17.

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

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

Begins:

\[\text{क्रीं} \text{ नमी बुद्धाय धर्माय संघःपाय वे नमः} \\]
\[\text{ख़यंभवेव विषयंक्रान्तभानवे धर्मादातवे} \]
\[\text{भवाणिवसमुच्चारकारणंग्रामृत्यो} \]
\[\text{जगद्धारदेवधुपाय नमस्ते संभवे सदा} \]

The chapters end:

1. द्विते श्रीमाति त्रहस्तुश्रंभपुराणीः श्रीधर्मादतुकालीकृते
   समृद्धाम्बः प्रथमांः अः 19a.
2. द्विते पुराणी गीतश्रंभपर्यंते खायंभुवैत्वभारकर्षःः
   पूजालक्षणां नाम द्वितीयोः अः 57a.
3. द्विते पुराणी खायंभुवैत्तिकिकायाः द्वितीयोः अः 82a.
4. द्विते पुराणी श्रीखायंभुवैत्तिकिकायाः वीतःतातीर्थ-
   राजग्रावर्तनी नाम चतुर्थोः अः 115a.
5. द्विते पुराणी श्रीगीतश्रंभपर्यंते खायंभुवैत्वभारकर्षःः
   तीर्थांपतीयंपीयंपियंनिश्चूपणां पद्मांः अः 115a.
6. द्विते पुराणी गीतश्रंभपर्यंते खायंभुवैत्वभारकर्षःः
   धर्मादतुवागेशाष्ट्रग्रावर्तनी नाम चतुर्थोः अः 115b.
7. द्विते पुराणी गीतश्रंभपर्यंते धर्मादतुवागेशाष्ट्रग्रावर्तनी
   अः 115b.
8. द्विते श्रीखायंभुवैत्वभारकर्षःः (sic) महाप्रभावर्तणी
   नामाः प्रथमाःः वर्षाङ्कःः समांते च द्विते पुराणी
   महाशाकारावर्तणीः श्रीखायंभोः पुराणं मन्नंया नाममाति
   अः 225a.

Then follow two lines in vernacular.

A table of contents, and the title "त्रहस्तुश्रंभपुराणं विज्ञा"
are on the cover at the beginning.

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* Often corrected later to खायंभुः. It is also sometimes written खायंभुः or श्रंभुः.
Add. 871.

Paper; 26 leaves, 5 lines, $10\frac{1}{2} \times 2\frac{1}{2}$ in.; modern.

Svayambhū-purāṇa (smallest redaction).

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

Begins:

\[\text{नवार्त्तवन्धुच्चर्द्वपन्धु सत्यमुभृतारकमादिदेवम्} \]

\[\text{जरास् जात्युहृतिकृ वच्चेत तदुर्दैभमहिं समस्म।} \]

\[\text{नेपाले जगति ख्याति गोपङ्गी नाम पर्वतः।} \]

Ends:

1. \[\text{दिति श्रीस्वर्णमणिकमादिकोटि स्वर्णभारत्यवंश नाम प्रथमः परिच्छेदः।} 4b.\]

2. \[\text{दिति ओप्प्जाल्फवर्णविनी नाम द्वितीयः पौ।} 6b.\]

3. \[\text{दिति ओयुप्प्च्च न्दीतीयावर्णविनी नाम तत्त्वीयः पौ।} 9a.\]

4. \[\text{दिति ओयामादिसमुद्रवर्णविनी नाम प्रथमः पौ।} 12a.\]

5. \[\text{दिति ओतीर्योपतीर्यनिष्ण्यो गुणवर्णविनी नाम पद्धमः पौ।} 16a.\]

6. \[\text{दिति ओधर्मधातुवाणीशयन्वर्तीनी नाम पद्धमः पौ।} 21a.\]

7. \[\text{दिति ओधर्मधातुवाणीशयन्वर्ती गुणो नाम सममः पौ।} 22b.\]

8. \[\text{दिति ओमद्वारभावर्णविनी नामाण्यमः परिच्छेदः समानः।} 26a.\]

Add. 872.

Paper; 234 leaves, 7 lines, $14 \times 5$ in.; modern, ordinary Devanāgari hand.

Avalokiteśvara-guṇa-Kāraṇḍa-vyūha.

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

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

य: श्रीघरा समाजुः सर्वलोकाधिपी जिनः ।
तं नाथं शरणं गऽला वध्यं लोकसमक्षयाम् ॥
या श्रीभगवती देवी सर्वधर्माधिपयारी।
तत्त्वा भक्तिप्रसादेष्व वद्याचिम विधिसाधनम् ॥
येन संपालितं सर्वे नैभादुक्मिधं जगत्।
तत्त्वा लोकेष्वरस्खां वध्यं बुद्धसमाधनम् ॥
तद्यथाभुवनहासवला जिनराज अहार्यवित्।
चिरङ्गशरणं गऽला यतिरहिनात्राजः ॥
एकाशिष्यमं श्रीहृदयमं जिनायमि।
वृत्तिभ्रद्धारुतं गऽला जगास्ते समाधिययत् ॥

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

1. दृति श्रीचिराककाचनानुशास्त्रवद्वां प्रथमोऽध्यायः ॥ 12.
2. दृति चिराय्योग्योपविधिधर्मराजाभिधीनप्रकरणं। ॥ 22.
3. दृति श्रीमेघार्दिवेदवरसमुपादनप्रकरणं ॥ 38.
4. दृति मर्याकारसब्याधिधर्मसमुध्यार्णप्रकरणं। ॥ 54b.
5. दृति दुर्धानवसब्याधिधर्मधिधिचर्चावतारणप्रकरणं। ॥ 60.
6. दृति धीरोपक्षवद्धारणप्रकरणं। ॥ 64b.
7. दृति धृष्ठप्रदीवनां चतुरशुद्धिधारणप्रकरणं। ॥ 68b.
8. दृति वलियवधिधरिङ्गधिमामासवतारणप्रकरणं। ॥ 106.
9. दृति तमोनकारमुख्याज्ञाताचावातिबन्धसक्षावता-रणप्रकरणं। ॥ 113.
10. दृति मुद्धाकुसुमकण्ड्डवद्धारणप्रकरणं। ॥ 117.
11. दृति संभवप्रार्थीवर्षभापिनीधारणप्रकरणं। ॥ 121b.
12. दृति वाराणसीकस्मिकोरोधारणप्रकरणं। ॥ 122b.
13. दृति मागधिकक्षवभा-धारणप्रकरणं। ॥ 126b.
14. दृति श्रीजितारामविश्वभूदंशृंगसखावतीप्रत्ययुद्धमप्रकरणं। ॥ 131b.
15. दृति संहस्याधिथाधीधारणप्रकरणं। ॥ 161b.
Add. 872.] SANSKRIT MANUSCRIPTS. 11

16. इति सर्वस्वद्वाराणसंबोधिमार्गमार्गमछन्त्येवराविवेरीसंभोजितारिकमृतः। 205b.

17. इति सर्वस्वरीकारस्त्रूमश्रवणिकाहसंभोजितारिकमृतः। प्रतिगमनप्रकरणं। 211.

18. इति चिघामवरसमुद्रप्रकरणं। 227.

19. इति जिनश्रीराजपरिणाध्य जयश्रीसंभाषितश्रीमद्दायः। वल्लिकितवर्गुणकारण्कृत्यूसूचराजेममाति। 235.

Add. 874.

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

Manicudāvadāna.

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

Begins (after the invocation):

एवं मया भृतमेकसिन्धायें भगवान् ग्रावस्यां विनिर्वति स। जेतवने अनायपिण्डद्धारामी। यदा भगवता प्रातिहार्येः विदर्भितं

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

At lf. 70 the characters in their present births are thus identified: The king Manicūḍa is the narrator, the Buddha; Padmāvatī is Yaçodharā, the yuvarājā Padmottara is Rāhula; Brāhmaṇaratha was Čāriputra; Bhavabhūti is Ānanda; Mārici is Kācyapa; Brahmadatta is Čuddhodana, and Kāntamati, Māya; Māra is Maudgalāyana; Indra is a bhikṣu Nāgira; the king Dushprasa is Devadatta. In an earlier birth, Manicūḍa had been a sārthavāha who had built and adorned various stūpas.
The final colophon in Skt. and vernacular begins:

\[\text{दिति श्रीमणिचूढ़ावदाने समानं 76.}\]

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

Add. 875.

Paper; 90 leaves, 5 lines, \(13\frac{1}{2} \times 3\) in.; dated N. S. 914 (A.D. 1794) reign of Raṇa-bahādur.

**Suvarṇa-prabhāsa.**

Written in gold on black paper, in a square and somewhat crabbed hand, in the reign of Raṇa Bahādur. See Burn. Intr. 529 sqq. (where an abstract is given); and Wassil. 153. From Beal's *Buddh. Trip.* 15 it appears that there is a Chinese version, of the 11th cent. Cf. R. A. S. Cat. No. 8.

Begins (after invocations):

\[\text{श्रुंति मध्यकाले युज्ञकूटे विज्ञार धर्मधाराती गन्धीरी....} \]

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

1. \[\text{द्विति सुवर्णिकादित्तमसू चन्द्राराजे निदानपरिवर्ति: प्रथम: 3.}\]
2. \[\text{द्विति श्री सूर तथागतायुज्ञमातानिदिश्यपो द्वितीय: 8.}\]
3. \[\text{ो स्वर्णमोहतीय: 9.}\]
4. \[\text{ो राजेन्द्रिदिश्यनापरिवर्तो नाम चतुर्थिः: 15b.}\]
5. \[\text{ो कमलाकरी नाम सर्वत्रायुज्ञमातस्वयम: पद्मम: 18b.}\]
6. \[\text{ो मूर्यन्यतायपो पद्मम: 20b.}\]
7. \[\text{ो चतुर्भुजहराराजपो स्वसम: 40b.}\]
8. \[\text{ो सर्वहराराजवीपो नामाप्ययम: 44.}\]
9. \[\text{ो श्रीमहाद्विवीपो नवम: 46.}\]
10. \[\text{ो सर्वबुद्धवीधिसलनाम संतारनि (sic) पो द्वरम: 47.}\]
11. \[\text{ो छटाप्रथियादिश्यनाराजादयम: नामैकादसम: 51.}\]
12. \[\text{ो स्वर्णयपो द्वाद्रम: 53.}\]
After quoting the verses etc., invocations of blessings on his Ācārya parents etc., the scribe proceeds:

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

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

Add. 899.

Paper; written continuously on 22 unnumbered leaves folding backwards and forwards; 7 lines, \(6\frac{3}{4} \times 3\frac{3}{4}\) in.; modern.

I. Naipāliya-devatā-stuti-kalyāna-pañcaviṃśatikā.

This is translated by Wilson, Asiatic Researches, xvii. p. 458.
CATALOGUE OF BUDDHIST

Begin (page 3):

श्रीमानाच्यः खये्म्भुरमित्त्विचरमीघामिफूिाक्षरव्यथः

Ends:

द्रिति श्रीमंत्वस्त्रीकृ त्वतास्तुतिक्षाण्यंचविज्ञाना्मतान-न्द्रविरचिता समाप्तः॥

II. BHADRACARIMAHAPRAINDHAANARAJA.

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

Begins (page 15):

चण्डु वस्त्रु समनभद्री वीधिसवी महास्मव एतानेव लोकघा-
तुपरस्तरानीभिन्धानीभिन्धायस्यवुष्ट् चतुर्मान् रजः समान्
कत्यान् कत्याप्रसरानीभिन्धीतथमानी स्थुज्ज्ञा माच्या गाया-
भिरितिन्द्र प्राणिधानमकारिन् । यावल्क्चित्त्दिष्टिण्य लोके॥

Ends (page 31):

आयथभेन्चरीमहाप्रणिधानराज समाप्त॥

III. ARYAVRITTAM.

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

चे धर्मा चेतुपभवा चेतुसिद्धां तथागतः।
झववद् च च यी निरोध एवं वादी महाआभणः॥

IV. SAPTÀ-BUDDHA-STOTRA, in nine člokas.

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

Begins:

उत्यक्तो वङ्कुमयां नृपतिविरकुले यी विपणिति नामः॥

Ends:

द्रिति सुगतावदानश्रष्टमहाशुद्ध्नीच समाप्त॥

* For anabhilapya cf. the nirabhilapya of the Sarvadaryà, p. 15, line 1.
Add. 900.

Paper; 35 leaves, 11 lines, $9 \times 4\frac{1}{2}$ in.; modern.

Ashtami-vrata-vidhāna-kathā.

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

Begins:

\[\text{च्रयाशीकी महीपाल: सुभतचररणीकुक:} \|
\text{उपगुः गुः नव भय: प्राच खसाड़िति:} \|
\text{भदन्न आतुमिस्त्वामि चतराजमुक्तेऽधिः} \|
\text{तस्य पुः विधानं च सर्वेषा वक्तुस्मेषिः} \|
\text{दृति पृष्ठो नृपेन्द्रण मल्लितायथिचितमा} \|
\text{उपगुः चतिर्याशी नृपंति तमभावव} \|

Ends:

\[\text{दत्तशीक उपगुःबंभाषणे कल्पद्रुमावदानमालोढुताभ्रम-} \|
\text{रीतविधानकथया समाप्नामुख्त्व} \|

Add. 901.

Paper; 41 leaves, 11—13 lines, $14 \times 5$ in.; modern.

Guhyā-samāja (Pūrvārdha).

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

Begins:

\[\text{एवं मया शुन्मिकसिन्नमये भगवान् सर्वस्यागतकायवा-} \|
\text{क्षित्स्रद्वजायोधिमंगेणु विज्ञहारः चन्द्रमिलायसचन्द्रिलाय} \|
\text{बुद्धचतः सुमेधपरमाणुरजः सम्बिरविषस्तिचास्था} \|

तथया।
The work consists of 18 chapters, ending thus:

1. सर्व तथायतकायवाक्षिचित्तरहस्यगुणहस्मोऽसर्वतथायत:-

2. सर्वतथायतकायवाक्षिचित्तरहस्यहस्मोऽसर्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 3b.

3. सर्वतथायतकायवाक्षिचित्तरहस्यहस्मोऽसर्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 4a.

4. सर्वतथायतकायवाक्षिचित्तरहस्यहस्मोऽसर्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 4b.

5. सर्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 5a.

6. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 6b.

7. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 7b.

8. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 8a.

9. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 9a.

10. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 10a.

11. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 11b.

12. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 12b.

13. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 13b.

14. सार्वतथायताधिधारणपतल: प्रथमस्त्रायः: || 14b.

**वित्तास्तु (recte) Add. 1365; **तदुः Add. 1329.
15. दृति श्रीं समाजे सर्वचित्तसमयसारतः|संभृतितिनाम:| परतः पंचदशः: || 26b.

16. दृति श्रीं समाजे सर्वसिद्धिमण्डलवच्चाभिसंबंधोऽधिनाम| परतः षोडः: समाप्तः: || 29b.

17. दृति श्रीं समाजे सर्वत्रधागतसमयसमवरः|अधिठान: परतः: सत्तदशः: || 35b.

18. दृति श्रीं समाजे सर्वश्चन्द्रनिर्देशतः|श्रवणाधिठान (sic)| नामांग्रदशः: परतः: समाप्तः: || 41b.

Add. 912.

Paper; 4 leaves in book form, 30—35 lines, $8\frac{1}{2} \times 13\frac{1}{2}$ in.; modern.

List of Books.

The list is classified under the following heads:

1. Purāṇas containing 51 books
2. Nīti
3. Itihāsa
4. Kāvyā (sic)
5. Nāṭakāṇi
6. Śāṃhityāṇi (sic)
7. Vyākaraṇāṇi
8. Kōśā
9. Chandāṃsi
10. Jyotishāṇi
11. Tantrāṇi
12. Vaidyakāṇi

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

Paper; 152 leaves, 10—11 lines, $12 \times 5 \frac{1}{2}$ in.; modern.

**Bodhisattvāvadāna-Kalpalatā** by **Kṣemendra**.

A copy of a copy, more or less direct, of Add. 1306; see the lacunae 141b, corresponding to a faded part of Add. 1306 (373b).

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

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

The work is in cokhas throughout.

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

Begins:

चे इली च्हरितप्रभावलहँरीजाताङूत्तश्रेष्ठः।
सत्तीयादिभ्रूः: समापितमल्लवाप्रकाशश्रेष्ठः।
चात्रासिख्यानिपि विधातनूपति: समकम्मेवविलिमः।
चिचं तैं पि न लक्ष्येनि कुटिलां वेलामिवामिधः।
आवस्थां प्रशितासदृढ़ं ते विनिधिकाश्चना।
कीर्तिभंश्यायता: शास्तुः सदेशा नरकेश्पतनः।

The subscription to each tale runs thus: दृति चेमेद्रेविरारितियां वोधिमचावदानकंवशतायां ..., अवदानम्। (In Add. 1306 each is called a *pallava*). The titles are as follows: Daçakarmaplutiyanavadānam (6a); Rukmati (8a); Adinapunyā (11a); Subhāshitagaveshin (14a); Sattvaushadha (15a); Sarvaṃdada (17b); Gopālanāgadamana (18b); Stūpa (19a); Pūnyabala (20b); Kuṇāla (29b); Nāgakumāra (30b); Karshaka (31b); Yaçoda (35b); Mahākācyapa...
Then follow Tales 41—49, which (be it observed) are precisely the remnant of Part 1 still preserved in Add. 1306. The titles are: Paṇḍita (72a); Kanakavarṇa (73a); Hīranyapāni (74a); Ajātaçatru-piṭḍiroha (76b); Kṛitajīva (78b); Čaṅistamba (80b); Sarvārtha-siddha (83a); Hastaka (87a); Shaḍḍanta (91b). To these a note is prefixed, stating that the beginning of the Paṇḍitāvadāna ‘though hunted for could not be found anywhere’ (तत्र गमने दपि कुचिचिच्च प्रांचे).

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

Then follows, after a blank page, the latter portion of Tale 78 (Caṅkacyavana), a note being entered on the blank space to the effect that the beginning of this tale could not be found; another proof of the defective state of the immediate original of this MS. The tales from this point run on correctly to the end of Tale 107, with which Kṣhemendra’s own work ends. The titles are as follows: Caṅkacyavana (93a); Mahendrasena (95b); Samudra (99b); Hēttattama (100b); Nāraka-pūrvika (102a); Rāhula-karmāpluti (103b); Madhurasvara (104b); Hitaiṣhī (105b); Kapiṇḍa (107b); Padamaka (109a); Cītrahasti-çayyātiputra (112a); Dharmaruci (119a); Dhanika (119b); Subhashita [Cīvi-subhāṣitaṁ Add. 1306, leaf 343] (121a); Maitrakanyakā (123b); Śumāgadha (128a); Yācomitra (138b); Vyāghra (129a); Hasti (130a); Kaśchapa (130b); Tāpasa (131a); Bodhisattva (131b); Punāhprabhāsa (132b); Čyāmāka (134b); Śimha (135b); Priyapiṇḍa (136a); Caçaṅka (137a); Raivata (139a); Kanakavarna (139b); Čuddhodana (141a).

On 151a we have the subscription तद्ध क्षेमेन्द्रविरितिचितायां (चत्तकान्त तद्धाजसीमेन्द्र जीम्तवाचनावदाने) and the beginning of that section (141a, 8) relates that Kṣhemendra had completed 107 avadānas (संहीन्तरमध्यतमितिचित्र छां बोधिसत्व-चरितामां) and that his son Somendra made one more to complete a fortunate number (this is the same legend as that told in the Nāgānanda). The last colophon (151a) gives Kṣhemendra’s genealogy; cf. Bühler l.c., and goes on to say that Kṣhemendra undertook the work at the instance of a Buddhist friend Nakka, who represented
that Gopadatta and others had compiled 'jātakamālikās' in a difficult style गाम्बैयिककर्मणि; he therefore recommends him to make a selection in a pleasing style. He writes a few avadānas and is encouraged to do more by a vision of 'Bhagavān' in a dream; and is also assisted in Buddhist research by an ācārya Vīryabhadra.

What appears to be the original colophon is thus copied:

श्राचार्यः संत्र सूर्यभृद्धिपिन्यालयार्थमैथित्वोऽसमवर्मेश्वरार्थिर्मानि।
करितिसारारंभकुटिधिता पापश्लभमार्थि।
दिचुक्कार: किमपि सुगतो वीक्तायथस यथा।
रसिन्द्रं चार्मेतिपरिधिर्धिते शास्ति चामानलेन।
सन्तोषाय प्रश्नमुखिनान्ति सिनितीर्धयं प्रवव्यत।

The MS. ends:

समाप्ता बोधिधमचावटदानश्तकवल्लन्त। कहितिरियं मच्छकवि:
वच्चिन्द्रस्थूं जगरात्। एतत्र चविचकत चवदानश्तक-
यथसं परार्धविवायं पर्वतार्थु कुचचिन्न प्रांतं प्रमेय।

Add. 914.

A roll of Indian paper; 5 ft. × 7 in.

Copy of an Inscription.

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

Add. 915.

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

Saddharma-laṅkāvatāra.

Begins:

समापति वसुविक्रियात्विक्रियाभिपरिप्रेरणा प्रज्ञापरिमिताचिन्द्रिः सेर्वसवसंतोषण दशीधिष्ठानिपातकान्।

नैराग्यं यत्र धर्मा मां धर्मराजं दशितं।

लंकावतारं तत्स्रूचमिन्द्र यश्र्निन्लिखयेत॥

एवं मया अतिसंकल्पनः सम्भवानं लंकापरं समुद्र-महायशिखरं विहरति सं।

It consists of ten Parivartas, which end as follows:

1. इति रावणाधीपणापरिवर्तन नाम प्रथमः 9b.
2. इति लक्षा सारं पौर्वविन्दवात्सर्वधर्ममुद्गयो नाम द्वितीयः पः 61a.
3. इति लक्ष सारं महायानसूचि च चन्द्रियात्परिवर्तनसः तियः॥ 95b.
4. ऋभिसमयपरिवर्तनचतुर्यः: 98a.
5. नयागतनियानियवमप्राणः परिवर्तः पानमः 99b.
7. नएआणिकपरिवर्तः समः: 110b.
8. इति लक्षावताराः सर्वबुधप्रवचनहृदयादमान्समभवचणपरिवर्तनसः॥ 117b.
10. इत्याद्यसुस्मलखावतारनाम महायानसूचि सुगायकं समास्मितं॥

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

**Add. 916.**

Paper; 219 leaves, 7 lines, \(14\frac{1}{2} \times 4\) in.; dated N. s. 916 (A.D. 1796).

**Samādhi-rāja.**

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

The work begins:

\[\text{स्त्रियाधिधमुन्न्र्मनाविलमन्तपर्} \]
\[\text{स्त्रियाधिधमुन्न्र्मनाविलमन्तपर्} \]

It consists of forty chapters, which end as follows:

1. दृति दानपरिवर्ती नाम प्रथम: 11a.
2. शालिन्द्रराजापरितो दिलीय: 13b.
3. भृतवङ्गुणवण्णकाशास्तपा दिलीय: 16b.
4. बुद्धानुशिष्टिपप चतुर्थ्यः: 18b. 5. घीषद्वत् पप 23.
6. समाधिपप 26. 7. चित्रवाण्णवतारपप 27b.
8. चर्मवस्तुमुह्यतपप 30. 9. गंगीरपर्यम्वाचान्निपप 38.
10. पूर्णविष्णुपप 47b. 11. दृतवाण्णवतारपप 51b.
12. समाधिन्द्रियचारण्णपप 54. 13. समाधिन्द्रियचारण्णपप 55.
14. स्त्रियाधिधमुन्न्र्मनाविलमन्तपर् 60b. 15. स्त्रियाधिधमुन्न्र्मनाविलमन्तपर् 61b.
16. पूर्णधारण्णपप 64.
17. वृद्धभूवृद्धनिद्रासमाधिमुह्यपप 79b.
18. समाधिनुपरिवंतदन्तपप अच्छद्य 82b.
19. अतिन्यवङ्गुणवण्णकाशास्तपप नामोनिविष्ण्णनितमः 1 86b.
20. इन्दृकुलरापप विंश 98a–b. ["केतुधारण" Add. 1481, 95b].
21. पूर्णहारण्णपप एकाविं 91.
22. तथागतकाशाचिन्निद्रियपप दाविं 94b.
23. तथागतात्माचिन्निद्रियपप 103b.
24. प्रतिसंविद्वतारप 107.  25. त्रुणमीद्रनाप 108b.
26. द्वानानुव्यासप 110.  27. श्रीलिङ्गेश्वरप 110b.
28. द्वानुश्वासप 117.  29. तेजीगुणराजप 124b.
30. चर्मुक्तसायप 125b.  31. सर्वधर्मसंभावर्तनिदेशप 128.
32. सूजधारणानुव्यासप 141.  33. चन्द्रचृप 146b.
34. ज्ञानावतीप 153b.  35. सुपुष्पचन्द्रप 177b.
36. श्रीलक्ष्यप 183b.  37. वधप्रभप  (sic) 190b.
38. कायवास्यन: समवरप 205.
39. [पदप] 217b. (title omitted: but see Add. 1481, lf. 232, and
  R. A. S. Cat. No. 4).
40. सर्वधर्मसंभावसमताविपरीतमाध्यमाध्यमयालयं समाधि-
  राजं नाम महायानमुखे समास।

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

Add. 917.

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

Gāṇḍa-vyūha.

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

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

Begins:

गण्डव्यूहमहाराष्ट्रस्य चर्चनमितिभिजिजिसुतानां।
नामाध्यमाध्यमयायायिक्षो ब्राह्मणं॥

Eight introductory ālokas, after which:

एवं मया शुद्धमंकस्यस्मयं.....

Ends:

आयुर्गण्डव्यूहोऽ महाधर्ममध्यमायायायिक्षो सुधनकल्या-*

* – गण्डऽ?
Add. 918.

Paper; 256 leaves, 7 lines, $14\frac{3}{4} \times 4\frac{1}{2}$ in.; modern.

Lalita-vistara.

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

Begins:

एवं मया श्रुतम्भकस्मिन् समये...

Ends:

श्रीलिङ्गविभिधसभ्यप्रस्थानो ललितविस्मरः नाम महायानसूचनराजमिति समानं।

Add. 1032.

Paper; 90 leaves, 15—18 lines, $14 \times 6\frac{1}{4}$ in.; modern.

Saddharma-pundarīka.

'Le Lotus de la bonne Loi', translated by Burnouf. A revised version will shortly be published by Prof. Kern.

Begins:

श्री नमः स्वर्भुद्वृत्तिवैदिकस्मिन्। श्री नमः रक्षवचयः। वैपुरुष्यसूचराजं परमार्थयथावतारनिर्देशः।

Ends:

इति स्वर्भुद्वृत्तिसरितं धर्मपर्यायं सुधावानं महावैपुरुष्यवैधिकविवाचारं सर्ववृद्धिपरिपूर्णं सर्ववृद्धिचक्रार्थं सर्ववृद्धिकालानीति स श्रमार्थिनिनिर्देशः।

* The R. A. S. MS. reads परमार्थिनिनिर्देशः।
Add. 1039.

Paper; $7 \times 6\frac{1}{2}$ in.; modern.

**Astronomical Diagram.**

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

Add. 1041.

Paper; 362 leaves, 11, 12 lines (ruled), $14 \times 3\frac{3}{4}$ in.; dated (see below).

**Sphutartha Abhidharma Koça-vyākhyā by Yaçomitra.**

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


Begins:

नसी मारवलप्रमथनाय न
महाबली ज्ञानसमाधिदन्ती (? Cod. द्रनो)
यः परमर्यङ्ग ज्ञेयगं (?) विद्यायः
विवेश निर्देशतवीं प्रशान्ताः
तं शास्त्रनांगं शिरसा नमामि।

परमार्थशास्त्रकायश्त्रीयां शास्त्रस्थत्यमिव लोकं। यं बुद्धिम- नामयं द्वितीयमिवं बुद्धिमित्राः। तेन वसुपुर्वुनामा विविधः। परमार्थवंघुना जगत्। चिन्तिमेष्ठमयाः। कतीस्यमाधिर्म- कोशाख्यः। चिन्तिमेष्ठमचायसागरसुमुखसाख शास्त्रवर्तक। अख्या नया कतिं वचार्यनामा स्पुष्टार्दित। गुणमतिवसुमि।
The 8 chapters end thus:

1. चाचार्य्यशास्त्रितती (elsewhere भक्तायां) स्फुटार्थायां-मभिधर्मकोशवाच्यायां धातुनिर्देशिणा नाम प्रयमं कीश्चाः। 46a.

2. दृंश्यनन्देशिणा नाम द्विनियं की० | 136b.
3. अठतीयं की० (no special name) 183a.
4. षटतर्थयं की० do. 236b.
5. अनुभुयनन्देशिणा नाम पंचमं की० 270b.
6. वर्षं की० 312b.
7. मस्तं की० 335b.
8. चाचार्य्यशोभिततं र्पुद्गार्थामभिधर्मकोशवा-ख्यायामपां कीश्चाः समाप्पमिति। 362b.

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

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

Add. 1042.

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

Specimens of transcription.

(1) Two leaves of the Divyāvadāna, containing part of the Maitrakanyāvadānam.
(2) Three leaves of the Lāṅkāvatāra, two from the beginning, and one from the end of the work.

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

Add. 1049.

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

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

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

I. Pārameśvara-Tantra.

This work seems to treat partly of the mystical value of letters: see especially leaves 9 (॥३), 27, 28b, 52a (॥५५) in the first two of which full and very interesting alphabets will be found. The speakers are Parameśvara or Iṣvara and Brahma. A great part of the work consists of ejaculatory prayers (Om...) to various personages. It is divided into at least 3 main sections (prakarana).

The beginning is mutilated and almost entirely obliterated.

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

इति पारमेश्वरी महात्म्य सामान्यप्रकरणें भोज्यमाल पत्रलं श्रोका: प्रयोद्रशः 2b (२).

०° प° म° सामान्यप्रकरणें खानपत्रलं दशम स्मृतिका: सत्थच-बारिष्ठा ४ (? १०).

०° प° म° सां गीमधपत्रलं धर्म क्षेत्राविशम ५a (? १२).
CATALOGUE OF BUDDHIST

II. One leaf of the Jñānārāṇava-Tantra.

Same writing as the preceding. String-holes in slightly different position. Numbered १२१ on blank verso.

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

Ends:

大连Paṭṭaṭāpaṭṭaṭapāṇि १२२९ दस्यकमणिरिसमापः "

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

Paper; 25 leaves (folded backwards and forwards), 6 lines, $8 \times 2\frac{1}{2}$ in.; xviii—xixth cent.

Nama-saṅgīti and Srādgharā-stotra.

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

I. Nāma-saṅgīti.

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

Ends:

Nama-saṅgīti...parimāṇaḥ (see Add. 1323), व धर्मारां

followed by a scribe's verse.

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

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

Ends:

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

Add. 1108.

Palm-leaf; 53 leaves, 6—7 lines, $13 \times 2$ in.; dated n. s. 512 (A.D. 1392).

Nama-saṅgīti-tippani or Amṛita-kaṇikā.

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

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

Begins:

विषयविषयविषयामश्रेष्ठम्नितिकतः

रविशेषितमोक्षीत्त्वाश्रारिचलिकियं ।

After two introductory ślokas, follows:

रत्न खलु धान्यकटके महाविद्ये नानातन्त्रवर्णार्थिभिरथे.
A colophon, partly obliterated, on 38b, runs thus:

इति उपेशायदिशंकिष्करानायानस्वके प्रियारणी-कसो तशु एसो.. क्योंकि रागिनिमुनी रागिनि प्रवण-वेंच्या ज्ञानात्मया इतिषु।

इति दादशानि करीराध्दाद श्वर्णमतीलिविविश्वादा समता-ज्ञानगायायुतविविदितं। 44b.

इति निरारवणप्रजरवलाविविश्वादा सरवतागतसमाधिक-गतकार्यकार्यज्ञानवानज्ञानगायायाया इत्यदि 49b.

इति पञ्चतागतज्ञानमुनिंगायतम: पञ्च 50b.

इति स्मरतकारण्तकानाम श्रीनामस्मृतिः टिप्पणी परिषमाता 52b.

After this follows:

दादशीहरण प्रश्नं प्रथाति विहायसे (?)। शीतम्मुक्ते नव-स्वाभव संपूर्णगुह्वासे। राजाधिराजपरमेश्वरपरमबलारकश्री-गण्डकीवरलक्ष्मप्रादकरवालकलितविराज्ञानश्रीवीरना-रायाराजसे (sic) श्रीश्रीअलिबिस्दिवयस विजयराजे। श्री-मकरपालकलकलकीकोपस श्रीमकरनरीग्या: समागता नव-कीयः (sic) महायतन समविहितकं वीरसिंहसमिधिक्षा ख्यातरण-चन्द्रेन (sic) संहितेन लिखितं स्वयं वाक्यानार्यकांचिण समिभ-लिखितं पुढ़े। 53.

A colophon, partly obliterated, on 38b, runs thus:
Of Ratnajyoti we have no other notice; he was probably one of the upstart local rājas, of whom we hear several times in the Vāṃcāvalī and elsewhere, as being subdued by the regular monarchs.

Add. 1160.

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

A history of Nepal in Parbatiya; a redaction of the Vāṃcāvalī. This is the work referred to in Wright’s History of Nepal Pref. p. vi, as “another redaction, or at all events a similar work [to the Vāṃcāvalī] recognised by the Gōrkhas and Hindu races of the country.”

Begins:

श्रीगणेशाय नमः। चविरलमद्रजलनविहंभ्रमरकुलानिक-बैविकपौलं।

The MS. seems to end abruptly.

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

Add. 1161.

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

Cīshyalekha-dharmakāvya by Candragomin.

The first page is mounted on paper and touched up here and there. The hand is small and square with some interesting archaisms. The last page is reproduced in Plate XVII of the Oriental Series of the
Palaeographical Society (Part 2, 1877), where a brief notice of this MS. will be found. On the author see Wassiliew, Tāranāth, 52, 207 etc.

The work is in verse, and the style is somewhat artificial and elaborate. It forms a general exposition of the ārya-satyāṇī, treating of the ills of life and their true remedy.

Begins (after invocations):

पूर्ववदानचरित्रं सुदुःखरेषु गीतिपु यथा सुरकिरङ्गसुन्दर-रीभि:। चित्तापि चन्द्रकिरणारि रविशुकुवनि मारजनावदन पञ्जकाननारि।

Ends:

दृति शब्दलेखनाम धर्मकायं समाप्त। चतुराचार्यचन्द्रगी-मिष्टद्र। सम्बत् [२०४]* वैशाखपुर्णाम्। सामाति लिखितमति।

Add. 1163.

Palm-leaf; 206 leaves, 6 lines, 21 × 2 in.;XI—XIIth century.

Ashtasahasrika Prajñāpāramitā.

See under Add. 866, for the beginning, and other details.

The first four leaves and the last have been filled up by modern paper supply.

Ends:

आयायाष्यमवशिष्ठकाप्रजापारमितायं परिन्दनापरिवर्ती नाम द्वारिकशतम:। समाप्ता चिन्तं भगवत्यायाष्यमवशिष्ठकाप्रजापारमिता सर्वत्वागतजनो चर्मोदिशसहवाहुकृष्णवाभवकाणं माता धर्ममुद्रा धर्मीक्षका धर्मनाबिर्धर्मिमयी धर्मनिती धर्मसर्वनिधाननमच (sic) या† धर्मवकीर्षा धर्माचविन्द्राहुतद्रश्न-नवचमाला धर्मतापरमसुखितंतरित।

* Expressed in letters च्र ध्र (not च्र). Compare Paññit Bhagvanlal in Indian Antiq. 1877, pp. 44, 46.
† चचय?
Add. 1164. 1.

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

Panca-raksha.

There are illustrations of the five Buddha-Çaktis. At 99b a new hand and an additional numbering begin, but the first hand is resumed on the leaves where the pictures occur.

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

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

Add. 1164. 2.

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

Dhāranīs.

I. Tathāgatavyāptaçatam (?) in 23 numbered verses.

Begins:

\[ \text{Net: } \text{Shri vajrasārya} || \text{vajrasāraya} : || \]

Ending (corrupt and partly obliterated):

\[ \text{Irti tathāgatotthāttādīvijijit...garhīrāmabh evantu pratibimśhañc bhavantu vajrakhe: } || \text{Irti Shri dajñājñākāshayā tathāgat-} \]

\[ \text{āraśaṅt (sic) samāsa: } || \text{prāma ||} \]

II. Pāñcavinçatikā-prajñāpāramitā-hridayam.

Begins:

\[ \text{Chān: } \text{Net: Bhagavān Āryaśri prajñāpāramita} \text{ārya} || \text{eva-śaya śrūtātiprakāśaya bhagavanā rajgrihyā vihīrārita śr̥m || pradukkarvīta} \]

\[ \text{result: bhūtasambhān māyāḥ māhataḥ c vīdināvartanam} || \]

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

\[ \text{Āryaśriśrūtātiprakāśa prajñāpāramita hṛdaya samāsa: } || 4b. \]

Add. 1164. 3.

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

Nairātmapuhyeyaçvarī-mantra-dhāraṇī.
Begins:

चौँ नमः रजन्तय्या। चौँ नमः शीर्षरामादिवी\।

Ends:

इति चर्चिस्वलक्षिलिङ्गायनी (?) वज्रयोगिनी दैविरी

(Apparently incomplete.)

Add. 1267.

Palm-leaf; 90 leaves, 5 lines, 12 \times 2\ in.; Devanāgarī hand;

xiv—xvith cent.

KĀRAṆDA-VYŪHA (prose version).

The work was printed at Calcutta in 1873.

Add. 1270.

Paper; 211 leaves, 6 lines, 14½ \times 3\frac{3}{4} in.; xvith cent.

ĀVALOKITEŚVARA-GUṆA-KĀRAṆDA-VYŪHA.

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

For the sections etc., see Add. 872.

Add. 1271.

Paper; 17 leaves, 8—9 lines, 18\frac{1}{4} \times 3\frac{3}{4} in.; Devanāgarī hand;

xvii—xvith cent.

VĀGIŚVARA-PŪJĀ.

A work of Tantric ceremonial.

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

Begins:

वज्रसचं महावीरं सर्वभजानदायकं।

(Apparently incomplete.)
Add. 1271.

SANSKRIT MANUSCRIPTS.

Add. 1272.

Paper; 25 leaves, 5 lines, 11½ x 3 in.; dated N. s. 904 (A.D. 1784).

SRAGDHARĀ-STUTI (with vernacular commentary).

On the work, see Burn. Intr. 555.

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

Begins:

वाणीकोकतायग्रवसुरसिरयाचुड़ामणि: श्रीमयत्-संपर्करागानतितिररचितारत्नकविक्षणि।

Ends:

इति श्रीमदराध्यारामगतारिकाय (भद्दरिकाय) (sic) स्मारकस्थलि समाप्ता।

Add. 1273.

Paper; 49 leaves, 7 lines, 13½ x 4½ in.; modern.

SUGATĀVADĀNA.

is an avadāna with regard to various points of vinaya, e.g., monastic buildings, the observance of feasts, etc. (cf. colophons). The chief characters are Indraprīshtha and Pūnyāvati, King and Queen at the city Gandhavati; other prominent personages are Vasubandhu and Jñānaketu.

Begins:

विहरतिं कनकाद्री शाक्करिजो मुनीन्य्रीिपरिमित्सुर्मण्डळः

The chapters end:

1. दृति सुगतावद्रानि निन्द्रानपरिवर्ती नाम प्रथमः
2. दृति सुगतावद्रानि निमल्लणपरिवर्ती नाम द्वितीयः
3. धर्मश्रेणपरिवर्ती नाम तीयः
4. धर्मश्रेणपरिवर्ती नाम चतुर्थः
5. विहारारिद्धापपपरिवर्ती नाम पच्चमः
6. विधानपरिवर्ती नाम पञ्चमः
7. पौष्णित्तापरः सप्तमः
8. निमल्लणास्तिपुरपवेशपरः चतुर्थमः
9. राष्ट्राशिपुजनयजनाशपरः नवमः
10. पौष्णित्तापरः दशमः
11. भोजनापदि च परिवर्ती नामकादग्रमः
12. दृति श्रीसुगतावद्रानि संघभोज्यपरिवर्ती नाम द्वादशमः

Add. 1274.

Paper; 46 leaves, 13—14 lines, 13½ x 5½ in.; modern.

Dvāvimciṭtyavadāna-kathā.


† Add. 1377 reads: दृति पवित्रपश्चापरि°।
Begins:

The chapters end as follows:

1. दृति पुष्पप्रीताचकरणयाप्रथमपरिच्छेदः। 2b.
2. दृति धर्मश्रवणप्रीताचकरणयाद्वितीयः। 3a.
3. दृति मानुष्यदुर्लभकथा दृतियः। ib.
4. दृति पुष्पप्रीताहि द्राक्षयथा द्राविषमयवदाने चतुर्थः। 3b.
5. दृति द्राविषमयवदानकथायां पुष्पकामं: पञ्चमः। 5a.
6. द० द० जीर्ष्याद्वारणविन्यासपरिवर्तकः (-वर्ती) नाम पञ्चमः। 9a.
7. द० द० खानकथापरिवर्ती नाम सप्तमः: पौः। 12a.
8. द० द० कुंजिमाद्विद्वानकथापरिवर्ती नामाय यः। पौः। 15b.
9. दृति पुष्पप्राधनद्राविषः कथायां नवमः: पौः। 17a.
10. दृति द्राविषः कथायां धालवरिष्कथा द्राधः: पौः। 20a.
11. द० द० मण्डलकथा एकादशः पौः। 22a.
12. द० द० भोजनकथा द्वादशः: पौः। 24a.
13. द० द० पानद्रानकथा चतुर्थः पञ्चमः। 25b.
14. द० द० वस्तुकथा चतुर्थः पञ्चमः। 27b.
15. द० द० पुष्पकथा पञ्चमः। 29b.
16. द० द० भ्रातामकथा घोषः पञ्चमः। 32a.
17. द० द० उज्जालिकाद्रानकथा सप्तमः। 34a.
18. द० द० [दीपः] कथा चतुष्टादशः पञ्चमः। 36a.
19. द० द० विहारकथा जनविषमयवत्तमः। 38a.
20. द० द० सुवर्णभावदाने (sic) विषमयवत्तमः। 39a.

† Omitted in this MS.
21. इं इं चुप्प्रभवद्वानकथा एकविष्णितम्। 40b.
22. इं इं चन्द्रनावद्वान (sic) दाबिंशितम्। 41b.
इति दाबिंशितकावद्वानकथायां दानकथा। 45b.
इति श्रीदाबिंशितवद्वानकथायां पुश्करिणावद्वानसूच समास।

Add. 1275.

Paper; 68 leaves, 7 lines, $13\frac{1}{4} \times 4\frac{1}{4}$ in.; modern.

Kāraṇḍa-vyūha (prose version).

Begins and ends as in Add. 1330.

Add. 1276.

Paper; 65 leaves, 7 lines, $7\frac{3}{4} \times 3\frac{1}{2}$ in.; modern.

Pāpa-parimocana.

A Sanskrit book with a Newari translation; it is a treatise on ceremonial, uttered by Mañjuśrī, and is said to be extracted from the Sarva-tathāgata-dvādaśasahasra-pārājikā-vinaya-sūtra.

Begins:

वुद्वे धर्मे च संघे च शाक्यसिद्धमनुवर्ते।
प्रणयस सहस्वाचत मञ्जुश्री [3] कहुत्तात्तकः || 11

Ends:

इति सवैत्यागतद्वारः सहस्राणां विनयसूचीत्त
श्रीमत् शुनिनमेकमन्यकालविनिर्गत पापपरिमाचनो नाम निर्देशः
समासः।

Add. 1277.

Paper (black, with gold letters); 20 leaves and cover, 5 lines, $6 \times 2\frac{1}{2}$ in.; XVII—XVIIIth cent.

Aparimitāyudhāraṇī-sūtra.

On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.
If this be the work referred to in Beal's Buddh. Trip., p. 60, the sūtra was translated into Chinese before A.D. 1278.

Begins (after an invocation to Avalokiteśvara):

ए° म° य° एक° सम° भगवान्ै आवत्या (sic) विहरति सम। जेतनन् चानाथपिण्डदेशारामे...

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

चर्ति मन्त्रोऽ भूता परितादिति (Add. 1623. 1 भूपरिष्ठा-निद्धिःै) चरपरिमतायुगुपस्वाच्या (ोचरपरिमतायुगुपस्वाच्या 1623) नाम तीर्थधातुस्त्रै चरपरम्वतायु: ज्ञानसुविनियिन्तितज्ञा (ोस्मतायुगु 1623) रजायत्यथागताहैन etc. (the text being corrupt throughout).

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

Ends:

दृति चरपरिम्वतायु (sic) नाम धारणी महायानमन्त्रं समाहित॥

Add. 1278.

Paper; 82 leaves, folded backwards and forwards, 6 lines, 6¼ x 3 in.; dated n.s. 986 (a.d. 1866).

ĀDIYOGA-SAMĀDHI.

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

Begins:

समवाचररन्त्वमाःवुद्धा चर्नेषा दिच्छु संहिता: ||
विधूतस्वपरिकन्या भावाभविविशेष (sic) ||
शाक्यसिंहः नस्क्रिया मन्न्त्राद्वृत्तिनिमित्तुः ||
श्रीमहावर्गुद्धा स्वेधमा स्वभावगुद्धा 5हे (sic) ||
Ends:

इति श्रीमत्याकाराज सर्वदुग्धतिपरिश्रीद्विधनमुखाख्यान प्रथम
द्रव्योऽयं नाम समाधि समाप्त:॥

Add. 1279.

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

NISHPANNA YOGAMBALI (NISHPANNA-YOGAMBARA-TANTRA).
Inaccurately written.

Begins:

ञ्जीतिषिंविजितं यदृशं जगति...

The following ends of sections may be noted:

इति भंजा (?) बचमण्डलं। 6a.

• विषुवदाकिन्या मंच: सर्वकथिक्ष: (sic)। 22b.
• वज्रकुण्डलीमंच: सार्वकथिक्ष: (sic)। 24b.
• चन्द्रकुण्डलीमंच: सार्वकथिक्ष:। 56b.

Ends:

इति श्रीनीपत्रयोगामवली (sic) समाप्त। समवत् एकौ मिति
वैशाख कष्ण २ शनियययवारः

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

Add. 1305.

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

PINDAPATRAVADANA.

Some blanks are marked as occurring in the original.

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

Begins:

जिन: श्रीभगवान् बुद्धी विहारी मातिमण्डिते।
जेतवने खशियैष्ठ माधुः व (sic) विजय्यार मः॥
A Črāvaka, named Sunanda, addresses Buddha:

भावन्य भगवानाय पुष्पवीजं सुचितः।
वत्स सुचिते पिनं वीजं वचः वल्लभप्रसूयम्॥

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

At 33a Bali exclaims:

ऋषि गुणमयं चिन्तं सर्वदृष्टिश्वरिजितं।
ऋषि रोपितं वीजमयव फलसंपदं॥

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

Ends:

दृति पिप्पणुचाराकान्य समापते।

Add. 1306.

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

Bodhisattvāvadāna-kalpalata by Kśhemendra.

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

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

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

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

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

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

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

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

The first remaining tale of Part 1 begins thus imperfectly:

... सहिष्णुद: (?) ॥

शर्यि...कल्पसद्यस्य दिचु विश्वतः।

शतानि पञ्चसवाणास्लामुद्रिजश्चया वयं ॥

The several tales, each here described as कल्पलतायां पञ्चव:, end as follows (the numbers in the MS. being 42—50, as noticed above):

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>MS. Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>41</td>
<td>Pañḍitāvadāna</td>
<td>175a—179a</td>
</tr>
<tr>
<td>42</td>
<td>Kanakā</td>
<td>180a</td>
</tr>
<tr>
<td>43</td>
<td>Hiranyapāṇi</td>
<td>181a</td>
</tr>
<tr>
<td>44</td>
<td>Ajātaçaturu-pitṛidroha</td>
<td>184b</td>
</tr>
<tr>
<td>45</td>
<td>Kṛitajña</td>
<td>187b</td>
</tr>
<tr>
<td>46</td>
<td>Çālistamba</td>
<td>190a</td>
</tr>
<tr>
<td>47</td>
<td>Sarvārthasiddha</td>
<td>193a</td>
</tr>
<tr>
<td>48</td>
<td>Hastaka</td>
<td>198b</td>
</tr>
<tr>
<td>49</td>
<td>Shaḍḍanta</td>
<td>205b</td>
</tr>
</tbody>
</table>

Here Part 2 begins:

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>MS. Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>Daçakarmaaplutayadāna</td>
<td>199b—206</td>
</tr>
<tr>
<td>61</td>
<td>Karshaka</td>
<td>241a</td>
</tr>
<tr>
<td>62</td>
<td>Yaçoda</td>
<td>246a</td>
</tr>
<tr>
<td>63</td>
<td>Mahākācyapa</td>
<td>250a</td>
</tr>
<tr>
<td>64</td>
<td>Sudhanakinnarī</td>
<td>266a</td>
</tr>
<tr>
<td>65</td>
<td>Ekaçṛiṅga</td>
<td>272a</td>
</tr>
<tr>
<td>66</td>
<td>Kavikumāra</td>
<td>277b</td>
</tr>
<tr>
<td>67</td>
<td>Sañgharakṣita</td>
<td>280b</td>
</tr>
<tr>
<td>68</td>
<td>Padmāvatī</td>
<td>286b</td>
</tr>
<tr>
<td>69</td>
<td>Dharmarājikāpratishṭḥa</td>
<td>288b</td>
</tr>
<tr>
<td>70</td>
<td>Mādhyanikas</td>
<td>289a</td>
</tr>
<tr>
<td>71</td>
<td>Çoṇavāsī</td>
<td>290a</td>
</tr>
<tr>
<td>72</td>
<td>Upagupta</td>
<td>294b</td>
</tr>
</tbody>
</table>
Add. 1306. [ SANSKRIT MANUSCRIPTS. 43

73 Nāgadūtaçreshaṇa 296a. 91 Çivi-subhāṣīta 343a.
74 Prīthivipradāna 297a. 92 Maitrakanyakā 347a.
75 Pratītyasamutpāda 298a. 93 Sumāgadā 353b.
76 Vidura 299a. 94 Yaçomitra 354b.
77 Kaineyaka 300b. 95 Vyāghra 355b.
78 Čakracyavana 302a. 96 Hasti 356b.
79 Mahendrasenā 305b. 97 Kacchapa 358a.
80 Samudra 311a. 98 Tāpasa 358b.
81 Hetūttama 312b. 99 Padmaka 359b.
82 Nāraka-pūrvika 314b. 100 Punahprabhāsa 360b.
83 Rāhula-karmaplutī 315b. 101 Çyāmāka 363a.
84 Madhurasvara 318b. 102 Siṅpha 364a.
85 Hitaiṣhī 321a. 103 Priyapiṇḍa 365b.
86 Kapiṇījala 322b. 104 Çaçaka 367b.
87 Padmaka 325a. 105 Raivata 369b.
89 Dharmaruci 339b. 107 Çuddhodana 373a.
90 Dhanika 341b.

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

The scribe’s own subscription runs thus:

समाप्ता वाचिस्वालवद्रानकथ्यता। कृतिरियं महाकविः
चेमेंद्रक।

चेमेंद्रकचित्यताबचकृत्सं स समये राधे शिते पचक।
आङ्गासाद्धितिय दिवाकरदिनी वांढोढ़होढ़क (?)॥
श्रीमद्वंसतावद्रानशतं वस्तिकं मीचंदं।
राज्ये श्रीमदनन्मच्छर्णपितंध्रेय वलिकं स्वं॥
लक्ष्मण भद्रकविदिवाच्यविचारायमत्यकठुं।
चेमेंद्रक छतं गण्योरमुरं बुद्धवद्रां मया॥
नेपाले भुवि मद्यभद्रसुधिना बलयुश्चारस्विदं।
स्ववशेिन भवात्सु (?) मध्यपतिता बुद्धा भवन्तु मूर्तं॥

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

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

DHĀRĀNĪŚ.

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

Begins:

\[\text{श्रीं नम रञ्जचयायः। श्रीं नमं श्री वजस्वायः। श्रीं नमं: श्री वजमहाकारायः निलवर्णो}.

The following ends of sections may be noted:

\[\text{इति श्रीमहाकारतन्त्रराज नाम पत्तनुजस्य माहाकालसाधन परिसमासः।}\ 3b.

\[\text{ञार्यंश्रीवम्भराय नामार्याय चरत्रश्तकं परिः।}\ 7a.

\[\text{ञार्यववशिर्दारिष्टी नाम चतुर्यं समात।}\ 10a.

\[\text{ञार्यगणपति चतुर्यं परि।}\ 13a.

\[\text{ञार्य [उ]शीवविवय नाम धारणी समात।}\ 17a.

\[\text{ञार्यपत्तनगति नाम धारणीं।}\ 19a.

\[\text{ञार्यशारीरीच्च नाम धारणी।}\ 21a.

\[\text{ञार्यश्रमातकानाम धारणी परिसमासः।}\ 33a.

Add. 1317.

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

TANTRIC MANTRAS, etc.

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

The following ends of sections may be noted:

\[\text{इति बुद्धपारं खोचं समास।}\

\[\text{○ श्रीवश्चमहाकालस्वस्तोचं समास।}\

\[\text{○ मंगलानुवर्तनं समास।}\]

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

Paper; 8 leaves, 5 lines, $7\frac{3}{4} \times 2\frac{3}{4}$ in.; modern.

**Arya-tārābhāṭṭārikāyā Nāmāśṭottarācātakam.**

The work is in cālokas, but inaccurately written.

Begins:

श्रीमतीतर्केः रम्य नानाधातुविराजिते।
नानाधृतसंज्ञाकर्ष्णी नानापरिचिनिन्कृती॥...
वर्षस्वल्पीये युक्ती भगवानवलोकिते।
विज्ञाहार तत: श्रीमान् पर्यंि्ब्रासामनस्यः: (I read पर्यंि्ब्रा-
भासानस्यः:)॥

Ends:

इति श्री अध्यार्थाराम्भदारिकाया नामाय्योपरि श्ततं वद्वहा-
धितं समासं।

Add. 1319.

Paper; 70 leaves, 6 lines, $10\frac{1}{4} \times 3$ in.; dated n. s. 944 (A.D. 1824).

**Ekāravīra-tantra (Caṇḍa-mahāroshaṇatāntra).**

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

Begins:

एवं मया अतुमक्षिनः समयं भगवान्।

It consists of twenty five pātalas, ending as follows:

1. दृढ्यकर्यवीराये श्रीचण्डमहारोशनान् तन्त्रावतारण-
पालं: प्रथमः। 3a.
2. द् यो श्री मण्डलपालली द्वितीयः। 4b.
3. द् यो श्री भविषयकपालस्वर तिथिः। 7b.
4. द् यो द्वेवतापालवितुर्थः। 11a.
5. द् यो श्री सन्तपाळः पञ्चमः। 12b.
6. द० अं निघन्न्योगपतलः पद्मः। 18b.
7. द० अं दैष्ट्यपिणः (द) पतलः सत्तामः। 19b.
8. द० अं खर्चपपतलः चर्यमः। 22b.
9. द० अं आव्राणपतली नवमः। 23b.
10. द० अं स्त्रीप्रसंभापतली (सिक) दशमः। 26b.
11. द० अं विश्वपतल एकादशः। 27a.
12. द० अं सर्वमन्दक्ष्ठ पतली द्वादशः। 35b.
13. द० अं चर्चापतल चर्यादशः। 37b.
14. द० अं सुरतार्थपतलचतुर्दशः। 39a.
15. द० अं विशुद्धिपतलः पञ्चदशमः। 42b.
16. द० अं प्रतीत्यमुन्यादपतलः सोदशः। 46a.
17. द० अं भृजार्धद्विपतलः सप्तादशमः। 49b.
18. द० अं याधिन्द्रज्ञानिपतलोङ्गादशमः। 53a.
19. द० अं प्रकृतसत्त्वनादिपतल अष्टविश्वितमः। 56b.
20. द० अं नारायणविमेदिनिगदत्यन्त्वमन्तपतलो विश्वित-तमः। 61b.
21. द० अं कुशफल पतल एकविश्वितमः। 64b.
22. द० अं वायुप्रयोगदाबिश्वितमः। 66b.
23. द० अं मल्युच्छपपतलस्योविश्वितिमः। 67b.
24. द० अं दैष्ट्यत्रिकपपतलस्युविश्वितिमः। 68a.

Ends:

25. द० अं तलं समां।

Add. 1320.

Paper; 38 lines, 6 leaves, 10 4/₅ x 3 1/₂ in.; dated (see below).

Adiyoga-samādhi.

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

† दैष्ट्यपिणः Add. 1470.
the position of the hands in various pūjās. The writing is very careless and incorrect. The book has no title and no conclusion. There is on the fly-leaf apparently the date n. s. 958 (a.d. 1838), but the second figure is not clear.

Add. 1321.

Paper; 96 leaves, 6 lines, $10\frac{3}{4} \times 3\frac{1}{2}$ in.; dated n. s. 931 (a.d. 1811).

KĀRAṆḌA-VYŪHA (prose version).

Begins and ends as in Add. 1330.

Add. 1322.

Paper; 207 leaves, 6 lines, $14\frac{1}{2} \times 3\frac{3}{4}$ in.; xviiiith century (?).

ĀVALOKITEŚvara-guṇa-KĀRAṆḌA-VYŪHA.

In this MS. the chapters are numbered.

On the work, see Add. 872.

Add. 1323.

Paper; 40 leaves, 9 lines, $9\frac{1}{4} \times 4$ in.; dated n. s. 979 (a.d. 1859).

NĀMA-SAṄGĪTI (with Newārī Version).

Begins:

चतस्य वच्रधारश्रीमान् दुष्टनिद्रमकुः परः।
तितलोके बिजची वीरो मुच्छरात् [1. राठ] कुलिशिश्र ||

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

चतवृत्तपणागाया प्रोड्य || 5a.

प्रतिवचनगाया शद्व || 6a.

शद्व-कुला-वलीकनगाया दे || 6b.

मायाजालाभिसंबंधिकसगाया तिस्व || 8b.

वच्रधातुमच्छामण्डलगाया चतुर्दश || 10b.
Ends:

दृति उपसन्धारगाथा पंच। आर्यमायाराजालात्वोद्धश्याप्रीमलास्मालोक्षिकान्महायोगागंतेचारितापारमसाधिजालपलटाळा भगवत्यागात: श्रीशाकृमुनिर्भाषिता भगवंतो मंजूश्रीश्चालनस्वाधय-परमार्थो नामसंगीतित: परिसमास्ता: (sic)। समवत् ८७५ मित।

Add. 1324.

Paper; 96 leaves, 15, 16 lines, $14\frac{1}{2} \times 6$ in.; modern.

SADDHARMA-PUṆḌARĪKA.

See Add. 1032.

Add. 1325.

Paper; 178 leaves, 5, 6 lines, $9\frac{3}{4} \times 2\frac{3}{4}$ in.; dated N. s. 939 (A.D. 1819).

PĀṆCARAKŚĀ.

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

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

Begins:

एवं मया श्रुतिमक्षिन्यमये भगवान्हावज्जमेश्वरकृता-गारेविहृति सँ। महावज्जसाधिमभृत्तिप्रतिष्ठाने महावज्जक-व्यत्थरस्मलक्तिनै।

1. महाविधाराज्ञीमहाप्रतिष्ठराया: प्रथमकल्यः समास।

36b.

आर्यमहाप्रतिष्ठराय महाविधाराचा रुचाविधानकल्यी विद्याधरस्थायं समास। 48b.

2. आर्यस्य महाशहस्रप्रभुहिन्दैः नाम महायानस्त्रूः समास। 109a.

* The great number and antiquity of the copies of this intrinsically uninteresting work are doubtless due to its use in Buddhist swearing (Wright’s Nepal, p. 147 note).
3. चार्य श्री महामायूरी विद्याराज्जी मवायोधनी समाप्त।
167a.

4. चार्य महाश्रीतवती नाम वीया (विद्या ?) राज्जी समाप्त।
172b.

Ends:

द्रिति मन्त्रान्तरीति (sic) परिसमाप्त। चार्यश्रीमहाप्रतिष्ठे महामायूरिक चार्य महाश्रीतवति महामल्ला-नुक्तरिन। प्रतानि पंच महार्रामासूचारण समाप्त।

Add. 1326.

Paper; 225 leaves, 6 lines, $15\frac{1}{2} \times 4$ in.; dated N. S. 839 (A.D. 1719).

DHĀRANĪ-SAṄGRAHA.

Good close and regular Nepalese hand-writing.

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

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

Begins, after invocatory preface:

प्रयोगतिम पवित्रार्धादि रत्युपासिप्रपरिगिरी°

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

The colophon commences (2236) in what is intended (see below) for Sanskrit:

द्रिति माण्डपपुरानिः (sic) श्रुतिब्रह्मवस्तीच समाप्तः। द्रिति धारणीप्रतिप्रयोगानां तन्त्र: परिसमाप्तः। ये धन्यां°। इत्यधकीयं प्रवर्तकाचायानयायिन: ... etc. अधिकृतः इत्युपावती इत्याप्रमुखादिसमुपरिवारा एकं यत्युष्म° etc.l... नेपालियर... श्रीमलयंस्कृतिसांहस्मादेव † परमभट्टारकदेवानां ... विजयरायज्ञ।

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

सम्बन्धः प्रस्तावपदभाष्य ग्रुद्धपचे... etc.

लिखितं। लिखकचं काठमण्डप महानगरले तलिमुर महा-
विहारी खण्डचूकमहापुक्षकिरिण्यं पृथ्वीदिशस्मित वजदेववा-
चरणामुज्ज श्रीवित महापाणकुलश्रीवचाचार्यं श्रीपतिदेवन
लिखितसम्पर्कं करीमि। यथा दृढः...। भग्नवध...

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

Add. 1327.

Paper; 78 leaves, 6—7 lines, $15\frac{3}{4} \times 3\frac{1}{2}$ in.; in various hands, xviii—xixth cent.

_DevimcATyAvadana-katha._

Carelessly written. For the beginning see Add. 1274.

Ends:

इति द्वाविषुधि अवद्रानक्यायां चन्द्रावद्रानदा विषुधि:

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

Add. 1328.

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

Jātaka-mālā.

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

Begins:

अध्याविचन्चिन्चात्मक भगवन्तं च हि कार्यप:।
भगवनं भीमधियो तस्मी कुच गल्ला भविष्यदन्ति (न्यनति?)॥
तस्मै श्रीतुमिच्छामि वदे मे वादिपुज्व॥

Ends:

प्रथातात्सरमेक प्रमुदितमनसी वीतरागादन्तोऽः॥

After which the colophon of the last tale is repeated:

इति श्रीविष्णुवादवादानमालाया शतपतिचातकं नाम
चतुस्तिंशतम समासमिति।

Add. 1329.

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

Guhyasamāja (Pūrvārddha).

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

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

Kāraṇḍa-vyūha (prose version).

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

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

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

Ends:

कार्यकारणवृत्तमाध्यायानसूत्रताराज समायः

Add. 1331.

Paper; 33 leaves, 6 lines, $8\frac{1}{4} \times 3\frac{1}{2}$ in.; modern.

Part of the Amara-kōça.

Ends abruptly with the lines in the bhūmi-varga:

धरा धरिति धरणि: चौरी ज्या काश्यपी चिति:। सर्व-सहा वसुमति — (II. i. 2).

Add. 1332.

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

Nāma-saṅgīti and stotras.

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

Begins at p. 9:

कामुकिष्ठिनियम्बितसुधवर्ष जचकिनिरनागमनुथदुदुमकंदर सागरनान्द्र त्रिच्छिन्नारायण देव नमस्य। वामलुकबबसागरजच नन्दीकपीतसुराय कमालि सूत्य चुमड़ल सूत्य सूतेज त्रिश्रुताः।
This hymn occurs in Add. 1333 leaf 2.

The following are the colophons of the stotras:

दृति ॠषी गणनानगराजाय विवर्चितं रीतिकनाय तोरां समास।

dh ॠषी श्रीमद्वार्यायावलिकत्वमध्यारकश्च जमराजाक्

स्वतीर्थं परिसमास।

dh ॠषी श्रीमद्वायावंकश्च त्रियुनारायणतोरां समास।

dh ॠषी कश्च चतुर्वतिया (?) विरचितस्वतीर्थं परिसमास।

dh ॠषी कश्च भुपस्वतीर्थं परिसमास।

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

Add. 1333.

Paper; 48 leaves, folded backwards and forwards, 6—7 lines, 7 × 3½ in.; dated N. S. 917 (A.D. 1797).

STOTRAS.

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

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

The chief colophon runs:

दृति ॠषी श्रीमद्वायावलिकत्वमध्यारकश्च काह्यास्तुटीर्थं (sic)

समास। सम्बत् ४१६ शाम्बन वर्द्र २।

In another page occurs, in a later hand, the date सम्बत् ७४२।

Add. 1334.

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

BHĪMASENA-PŪJĀ.

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

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

दे (है?) मुलिजय जापयाय (!)

Ends:

दृति भिममिनपूजा समाप्त

Add. 1335.

Coarse brown paper; 3 leaves, 5 lines, 12 3/4 × 3 in.; modern.

Prayers.

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

Ends:

भक्तार्थं वाच्यार्थम् प्रणमितमिल्लमा (?) वं महायाणगुर्जन् (sic)।

Add. 1336.

Paper; 3 leaves, 6 lines, 7 1/2 × 3 in.; modern.

Dhāraṇīs to PAnywhere.

Apparently a fragment from a collection, one leaf being numbered 24. A Pānya-çavari-sādhanā occurs in the Sādhana-mālā-tantra Add. 1648, leaf 90.

Add. 1337.

Paper; 1 leaf, 8 lines, 7 1/2 × 3 in.; modern.

Prayers.

This leaf contains short mantras addressed to the eight Mātrikās.

Add. 1338.

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

Prayers.

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

Add. 1339.

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

**Mahāvastu.**

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

Ending at 446.

Meanings, etc., the 10th “bhūmi”
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°धर्मपालस्य जातकं° 98.
°श्रवणिपञ्जजातकं° 98b.
°श्रमराघि कभिराकाधीतायी जातकं° 99b.
°गिरीजातकं° 100.
°किन्नर्रीजातकं° 103.
°पञ्चमहाध्रुवम् समांतं 110b.
°श्लामायजातकं° 119b.
°चन्दकस्य नागराजस्य जातकपरिकल्पनाः 120.
°कण्ठकस्य व्याकरणं° 122b.
°सुजातायाकरणं° 124b.
°श्लामकागिरिजातकपरिकल्पनं° 128.
°श्लामकजातकं° 130.
°मिरीप्रभुस्य मुगराजस्य जातकं° 131b.
°श्लुकन्तजातकं° 132b.
°क्षिप्रजातकं° 133.
°मर्कटजातकं° 134.
°श्लुकन्तजातकं° 135.
°मुगराची सुफ्पस्य जातकं° 135b.
°श्रवलोकितं नाम सूचं परिसमाः 145b.
°श्रवलोकितं नाम सूचं महावसुखं परिवारं समाः 160.
°श्रवदानि कुशजातकं° 186b.
°श्रवभजातकं° 186b.
°वात्रजातकं° 186b.
°वात्रीजातकं° 187.
°पुष्पवननी नाम जातकं° 189.
°विजीताविवैद्धराजं जातकं° 190.
°महाकामश्रुपस्य वसुप्रस्तर्वयासूचं समांतं 192b.
°श्राणिपुत्रमेदिक्षायतनमुस्मुहानाम्पदा सम्पादनं भिन्नशिष्यानं रा-
चसीद्वीपचिकानां जातकं° 256b.
\*पितापुच्छमागमं समांतं 205.
\*काकजातकं नामं 206.
\*हस्तिनाकजातकपरिकरणं 207.
\*हस्तिनीजातकं 207b.
\*नलिनीष्ठे राजकुमारिष्ठे जातकं 212.
\*पद्मावतीष्ठे परिकरणं 216.
\*पद्मावतीष्ठे पूर्वयोगं 216b.
\*राजाधिब्रह्मणारसं पूर्वयोगं 217b.
\*उपलिनंगपलानां जातकं 221b.
\*महागोविन्दी भगवती पूर्वनवाचसंप्रयुक्तं सूचं 227.
\*बजबुधः सूचं च 232.
\*धर्मसंवाचसं सार्थवाचसं जातकं 241.
\*कथायानं चाचातकोणिष्ठयाजातकं 251.
\*कीर्तिराजानी जातकं 252.
\*पञ्चकानां भद्रवर्गिकाणं जातकं 253.
\*श्रुभजातकं 253b.
\*विन्दुगोष्ठिकानां प्रत्रः 256.
\*च्छायुश्नतापूर्णायायणिः पुच्छसं जातकं 257.
\*नालकप्रसं 258.
\*सभिकसं वसुप्रस्सार्यायो अवधप्रत्रः सं । 260b.
\*श्रीदृश्य श्रैष्टिपुच्छसं वसुं 263b.
\*श्रीदृश्य श्रैष्टिजातकं 263b.
\*श्रीसर्वस्य जातकं 264b.
\*च्छायुश्नतानं उद्विल्याकार्यपन्द्रिकायपानं जातकं 267b.
\*चौरिन्दमराजजातकं 272.
\*दृश्यीववच्चगवान् etc.।
\*चार्यमहासांधिकानं लोकोंचरवादिनां पाथयं दृति श्री-
\*महावसु चवदानं समांतं। वि धर्मं etc.।
Then come 8 lines in praise of the spiritual benefit etc. of the book; after which follows:

चयग्रमाण स्रोक १०५७॥ ग्रुःम॥

Add. 1340.

Paper; 63 leaves, 6 lines, $10 \times 3\frac{3}{4}$ in.; dated N. S. 962 (A.D. 1842).

HE-VAJRA-ḌAĶIŅI-JĀLASAMBHARA-TANTRA from the DYĀTRIM-ČATKALPA-TANTRA.

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

Begins:

एवं मया स्तुतंकमस्वकम्ये भगवान्वर्त्तथागगतकागवाकर-चिन्तवज्योपिन्ने (?) विजहार। तच भगवानाह।

Part I.
1. वचनुक्लपतलः प्रथमः: (Cod. वजकुरवतालम्)। 4a.
2. देवज्जडाकिनीजालसमवेन मल्लपतली द्वितीयः। 8a.
3. देवतापतलसूतीयः। 10a.
4. देवताभिषेकपतलस्तुतयः। 10b.
5. [तल्पतलः पद्मः।†] (?)
6. चर्यापतलसः श्रवः। 14b.
7. क्रोमाचियनिःवपतलः (?) सहमः। 17a.
8. देवज्जयोगिनीचक नाम महायोगिनीमिलायकपतली श्रमः। 21b.
9. विसुङ्कपतली नाम नवमः। 23a.
10. चर्यिषेकपतली द्वषमः। 26b.

ब्रजगभाभिस्मात्पि नाम कल्पराजः समानः। 27b.

Part II.
1. देवज्जडाकिनीजालसमवेद्वितीयकल्पक्षप्रथमः पटलः। 29a.

† Not found in MS., but added from Add. 1697. 2, lf. 7a.
2. हूं जो महिदृक्षीया नाम पतली हितीयः: 1 34b.
3. हूं जो सर्वंतन्त्रनिद्रासंध्याभावी (?) नाम पतलस्तः। 40a.
4. हूं जो सर्वंतन्त्रमुद्रेणपिण्डार्थः नाम पतलयन्तर्यः। 48b.
5. हेमाप्रभुद्यपतलः पञ्चमः। 54b.
6. हेमाबंद्धाकिनी जालस्वरे घटविधानपतलः परः। 55b.
7. हूं जो भोजनविधिपतलः सत्वमः। 56b.
8. हूं जो विनयपतलो दशमः। 57b.
9. हूं जो मन्लोकारपतलो नवमः। 61a.
10. हूं जो जापपतलो द्रमः। 61b.
11. महंजामयोगपतल एकाद्रमः। 62b.

महामन्नराजमहाकथा: दारंभकक्षोऽवृत्त[क]वट्टदयात्मक- महामन्नराजः समाप्तः। चे धम्मः। खलि श्रीस्वरः देवोऽ मिति चैत्र पुष्टि ३°

Add. 1341.

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

Suvarṇavaranṇavādāna.

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

Begins, after invocations and enumeration of certain Bhikshus:

जयश्रीरंभव यों सीं जिनन्त्रियमुवाच ् तं गृह्यां कर्यदियाघम् ् लच्छयात्रं सहतः।

1. दृति श्रीनारायादामालायं सुवर्षवर्षावदानं चैत्रन्त्र- नुर्गमायं लच्छयासमुत्तमति नाम प्रथमाध्याय। 18b.
2. दृति त्रतं चं द्वितीयावदानं। 69b.

Ends:

दृति चं सुवर्षवर्षावदानं नाम द्वितीयावदानं समाप्त।
The first chapter introduces a sārthavāha Divākara, son of Ratuākara, who visits Mahākāṣyapa.

The origin of the name Suvarṇavarṇa is to be found in the second chapter, lf. 22b, 1.

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

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

Add. 1342.

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

**Suvarṇa-prabhāśa.**

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

Begins:

चर्च्य वज्जधर्मीमान | दुर्गृहान्तरमकं परं: चैलीकवि- जयविल् गुज्जरात् कुलिखखर: (sic) || 1 ||

Add. 1343.

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

**A Dhāraṇī-saṅgraha.**

Leaves 16, 38, 39 are wanting.
Ends:

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

Add. 1344.

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

AMARA-KOÇA.

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

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

Add. 1345.

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

KAPĪŚĀVADĀNA.

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

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

एते मया यो भगवान्ध्रावस्य षष्ठो महानगरयो विहरति स।
तत्र भगवान्ध्राक्षमुनिलयागतो चर्हन् सम्यक्कशङ्कुनिक्षिप्तिः
शतसहस्त्र: साँखु जेतवनि...

1. Ends:

2. दृति कपीशांमानुष्यावतारवर्ष्णना ना द्वितीयां। 4b.

3. को कृष्णवज्रवर्ष्णन° द्वितीया। 6b.
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4. कृ श्रवीन्द्रजनवर चतुर्या। 8a.
5. दृ पिण्डपचाप्रदानवर पञ्चमाङ। 9.
6. दृ नीपिण्डवत्तवर पञ्चमाय। 10b.
7. दृ पूजापदलवर सप्तमाय। 13b.
8. दृ युगादिवर नामायमाय

Ends:

दृ श्रीकपीलाशादा च्याब्राह्मणनिर्देशवर्षना नाम चव्यादरणः समाताः।
चे धर्मशास्त्रं च लिखापयनि। (a scribe's verse).

Add. 1347.

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

PARAMĀRTHA-NĀMA-SAṅGATI (?)

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

Begins (after invocations to 'Mahānātha');

सत्र वज्ञधरश्रीमानुदान्नानदमक्षरः चिलाकविज्ञविवीर

guṇāraṭ कुलिशिरः

1. श्रधेयनाट्यागायनवर िदेश। 8.
2. प्रतिवचनागायन घद्द। 10.
3. मायजलखालिसवा हिष्कक्षागायनवर चिम (sic)। 12b.
4. वज्ञधारश्रीमानुदान्नानदमक्षर गायया चतुर्दश। 17b.
5. प्रक्षिपृद्दधर्मधातुजनागायनवर पञ्चविश्वति। 26b.
6. श्रादशजनागायापादीनशक्कुद्दस (?)। 30b.
7. प्रक्षिपृद्दजनाजन गायया दाचलारिणशत। 45b.
8. कवानुशान गायवा पञ्चदश। 59.
9. दृति पञ्चतथागतागायया पञ्च। 60b.

Ends:

दृति उपसंहारगायया घट्।
Then follows a vernacular version of the above lines.

Add. 1348.

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

[Mahā]-Pratyāṅgirā-[dhāranī].

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

Begins:

एवमया शून्मकस्मिनसमथे भगवानु द्वेष्यु चयदिशियुविविदर्ति
सः। सुधामया द्वेषमया रहता मिचुस्चिन वाल्प्रभद्धता च
बोधिसमस्थिनः

Ends:

चार्यसब्यं वाग्दोतीषीय। मितात्पत्ती नामापराजिता महा-
प्रत्यंगिरामहाविद्यारङ्गी नाम धारणी समाधी।
सम्बत् ८३० मि जीझवदि ५ संपूर्ण भवति। यादुर्णेत्र त्वा।
(a scribe's verse).

Add. 1351.

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

Work on Samvats (Vernacular).

On each leaf is written षट सं-स्वत्तेर (thus divided between the two margins).

Begins:

चर शाठिममब्यस्त्वर लिखते।

Ends:

ईदति खुच्छविंश: विषुवीस्: स्रद्धविंश: स्कलिसमवब्य: समाहः।
Add. 1352.


MAHĀKĀLA-TANTRA.


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

We have also (leaf 12) वश्यपटलः (cf. *ibid.* Ch. XVII.); (13) वश्याघनपः (cf. Ch. XXII.); (14) सर्वमलखायाय पटलं ||

Ends:

उत्ति श्री ॥ वजविरभकालस्वल्ममवेमहाजान-महाकार-
(लेख. वालः) तन्त्रायायाय-महातिविमलमाहाजालतन्त्रभार्निद
महाजानसुध्र (sic) [स]मासः। Then follows the date, see above.

Add. 1353.

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

UṬPĀTA-LAKSHAṆA-[LOKEÇVARA-BHĀSHITĀM].

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

Begins, after invocation to Mañjuśrī:

उत्ति [ः]कथयतं देव श्रुयतं मम संस्कृतं ।
चन्द्रिसंदर्शनजाति (ि) देवमञ्जुस्त्रियं || देवीवाच।

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

उत्ति उत्त्यातत्तवं। संजुश्रीपाराजिका उत्ति 12a.

Then follow two lines in a vernacular.

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

The first stanza begins:

च्छुविभ्रमठारीनां च्छुव्याघघल्यब च।
रागङ्ग वनस्पति प्रवेशि न दृश्येन न तथापि वा स्वामिनः मृत्युमेवाह्।

चयमां न वर्षति। ... 

The work ends:

इति उत्यातलचण्डकेशरभाषितं तारा प्रच्छति समासः।
विखिंतं यथितं तीत काथ वहालया श्रीविश्वायथं कुलवज्ञं
विलिखितामिनिनवं ग्रंथं॥

Add. 1355.

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

Vasu-dhāraṇī [or Vasudhāra-dhāraṇī].

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

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

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

The tale begins thus (24 line 2):

तेन खलु पुनः समयेन कीष्ठाहाम्म्यानगर्यं सुचकति नाम
ग्रहनः प्रतिवमनि स्म।

Ends:

चार्यश्रीवसुभारा नाम धारणी समाप्त। द्वेशधीरा 5ं
भायायाहैन: परमीपायक ग्राहत (?) सालगुहाहिद्वा-
सिन्धकरज्ञभारभार्यापुरवीचादि (?) सगरपिरत्वारेश्वद्रुच

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

Paper; 42 leaves, 5 lines (ruled), $6 \times 2\frac{1}{2}$ in.; dated N. s. 860 (A.D. 1740).

Dhāranīs.

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

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

Begins:

नसी भगवधी आर्यश्रीसुधाराथि। यशौ आर्यद्विनताथि

नसी रज्ञचयाय। दिन्यात्य सुध्दी च गृहस्युद्धर्च च वर्षदा।

वसुभरी वसुधारी च वसुधीश्वरीवरा। धरणी धारणीः

आर्यश्रीसुधारा या नामायो चरणश्च बुधभाषितं समास।

5a, etc.

आर्यश्रीपतिभद्रं मूलतन्तपरिसमास। 13b.

आर्यश्री उपयोगविषयं (sic) नाम धरणीं परि। 19b.

इति पिशाश्रीश्रवणी (sic) नाम धरणिभद्रं यममलम्बल परि-

समास। 22.

आर्यशारीरिचं देवताया नाम धारणीं समापसमिति। 25.

Ends:

आर्यश्रीनवयद्भास्तका नाम धारणीं परिसमास। गृहम

रिखितं (sic) इसलंबयुमाविधारि सरस्वतिभवश्रीश्वान्द्रेद्वन-

हरी (?)। Then follow the scribe’s verse and the date as above.

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

Paper; 36 leaves, 7 lines, $11 \times 3\frac{1}{2}$ in.; dated N. S. 973 (A.D. 1853).

**AÇVAGHOSHA-NANDIMUKHĀVADĀNA** with vernacular version.


Begins:

बसुन्धरां सद्रा नवा दारिद्रानवतारिनि।

dṛṣṭवामि सन्तवार्यं सत्वंः खगमीचनि॥

अनित्यपर्वश्रीवसुन्धरदिवोधित्वकाशिनि। कथयः कथाप्रवच-मी (sic).

Ends:

दृति श्रीपूर्वश्री ३ बसुन्धरादिवोधित्र संपूर्ण श्रुति चवघोपनन्दिसुखो

ऋवद्रान पतीसमास्म (sic).

Then date, as above, and a vernacular postscript.

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

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

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

Add. 1358.

Paper; 27 leaves, 5 lines, $6 \times 2\frac{1}{2}$ in.; xviiith cent.

Pratyāṅgira-dhāraṇī.

For beginning and end see Add. 1348.

Ends with च धर्मा...and an invocation.

There is a picture of the goddess on leaf 1.

Add. 1359.

Paper; 6 leaves, 6 lines, $9 \times 3$ in.; xviiiith cent.

Bhīmasena-dhāraṇī.

The work consists of 34 verses.

Begins (after invocations to Bhīmasena and the Ratnatraya):

नमो भिमसाय रत्नाय गडाँहसाय ते नमः

Ends:

चार्य्यश्रीमहाभिभिमेव नाम धारणी परिषमाप्तः

Add. 1361.

Paper; 12 leaves, folding backwards and forwards, 5 lines, $6 \times 3$ in.; dated N. s. 977 (A.D. 1857).

Dāna-vākyā (?).

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

Begins:

नमः श्रीद्रीप्रकुरवुद्राय | भुमं दक्कुरण्ड कुमारविचचपत्रे...

Ends:

...द्रव्यमाणीति पानं || पान || २५||

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

Paper; 18 leaves, 8—11 lines, 11 × 5½ in.; dated n. s. 966 (A.D. 1846).

Sragdhara-stotra (with vernacular commentary).

Text begins as in Add. 1272.

Ends:

द्वार्यार्थताराभटारकाया: स्राग्धारस्तीच (sic) समाप्त। अवताराचर्यपृष्ठस्मृतिचित्रपादानां कामोदरकानां स्वारावशीच-धुस्राजनामिति (?)

Then follow the postscript and date in a vernacular dialect.

Add. 1364.

Palm-leaf; 128 leaves, 6 lines, 13½ × 2½ in.; Bengali hand of the middle period; dated Vikramaditya Samvat 1503 (A.D. 1446).

Kālacakra-tantra.

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

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


Begins:

मूँचेज्ज्ञानकायं दिनकरवपूर्ण पद्मपचायतात्वं संहासनस्यं सुरवर्णमित्वं मल्लकेन प्रणमय।

1. दृति श्रीमदद्रिवलुलुंकृति श्रीकालचक्रे लोकधातुविन्या-स्थापत्य: प्रथम: || (160 stanzas) 21.

2. ॐप्रायात्मानिन्यो नाम पदली द्वितीय: || (180 stanzas) 42.

3. ॐअभिधिकपदलस्तूतीय: (203 stanzas) 66.
4. "Sādhana-patalācaryāṭhyā: (234 stanzas) 95.

5. दृष्टि द्वाराśमाचिकादिकृतः भृत्य श्रीमति कालचक्रे ज्ञानपतिः पंचमः || दृष्टि श्रीमतकालचक्रतन्त्रराजः समानः || (261 stanzas).

Then follows:

भा धर्मा । ईच्छामी इसं प्रवरमहायानानुसायति । श्रीमत्वाक्षरस्वरूपश्रीज्ञानोकायाः यद्रचयनं तद्रवकारा-चर्चा पायायमानापिरुपदुपर्वाच्च च चलवराशि रुत्तरामस्म-क्षम्बरधिः परार्जनलाभावति । परमभावतकैव दिराजालवली पूर्ववत् श्रीगणिकायद्विद्वादायानामतीतराज्य सं १५०३ माणवविद्र १२ वृह लिखापितं श्रीमत् भिचु श्रीज्ञानश्रीके । लिखितं भंगद्रेश्यकायकरायांमासानिकरणकायकायस्यो-जयग्रामदचननति। केक्रियायास्वभाव । ॥ १२८a.

Add. 1365.

Paper; 259 leaves, 6 lines, 14 × 4½ in.; dated N. s. 986 (A.D. 1866).

GUHYASAMĀJA (Pūrvārdhā and Parārdhā).

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

Begins, after invocations to the Bodhisatvas, etc.:

एं मं यूं एं सं भगवान् etc., see Add. 901.

I. (Pūrvārdhā):

1—7 also substantially the same titles.

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

10—18, see Add. 901.
Ends:

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

एवं मया श्रीं परं मं भगवान् सर्वत्थागतकायवाक्षिच्यत-वजययोगिन्द्र गेपु (corr. योगिन्द्री ccf. Add. 1617. 1) विच्छिन्न।

सर्वाकाशं। 102a.

1. दृति सर्वत्रागतकायवाक्षिच्यतरहस्तां गुर्ज्रसमाजी ऋभिधामाभिधिघाधिचिंतीतायादरादिभावनानि नलप्रकरणः प्रथमः पर्यः। 106a.

2. वाधिघच्चतावतार नाम द्रितियः पर्यः। 109b.

3. दृं मं समाजे तवादेशसुतीयः पौ। 111a.

4. दृं मं समुद्रश्वनाम (ccf. Add. 1617, ch. 5) चतुर्थः पौ। 115b.

5. दृं मं सहातन्त्रराजे वाधिघच्चताभिविको द्रितियक्षै (sic)

पंचमः पौ। 119b.

5 (bis). दृं मं सर्वसन्तानराजे प्रज्ञापायार्यभावनाद्रिति-

यथ पंचमः पौ। 122b.

6. दृं मं दिव पधः पौ। 124b.

7. दृं मं सर्वत्रौ सीतासुमुद्रसक्चकराज द्रितीय सम्मः पौ। 128b.

8. दृं मं मं दिव श्रीहत्कोचपतिकथनन्त्राम ऋढमः पौ। 130b.

9. Title wanting.

10. दृं मं दिव वोजयत्यत्कथनन्त्राम द्रम्मः पौ। 133a.

11. दृं मं दिव एकादशः पौ। 139b.

12. दृं मं दिव कतपुल्लोचिक्षकमुद्राकथनादशः पौ। 141a.

13. दृं मं चिक्षमद्राचतुर्थ्य यथाकरणाम चयादशः पद्यः। 143a.
14. द० स° दि° वज्राकिनीसंवेत्तकल्पराजन् नाम (cf. Add. 1617, ch. 6) चतुर्दशः प०। 143b.
15. द० स° दि° स° संबतन्निद्रानम् (sic) लायकाशानः नाम पंचदशः प०। 145a.
16. द० स° समुद्रंवचयीकञ्जनाम पादः (sic) पटलः। 153b.
17. द० स° वस्तुलिका नाम समादशः प०। 164b (cf. Add. 1617, ch. 9).
18. द० स° दि सवेज़ताद्योनामायुद्ध्द समस्य चछादशः प०। 176a.
19. द० स° सङ्गकम्पसरवज्जीद्यो नामाविवि नाम प०। 189b (cf. Add. 1617, ch. 13).
20. द० स° सङ्गकम्याणाद्यो नाम कल्पराजी विशिष्टत-पटलः। 201b.
21. द० स° संभाये सवेज़राजी तीर्थिकञ्जानापनयन्ना-मेकविवि: पटलः। 207b.
22. द० स° स° स° सङ्गक्रिमधुमुद्यभाम द्वारविशिष्टः प०। 213b.
23. द० स° सवेत्तयागतायतः नाम चर्चाविवि: प०। 215a.
24. द० स° पटपुष्करनिमिद्यो नाम चतुर्बिंदः प०। 219a.
25. Title apparently wanting, see 222b.
26. द० स° महासुखमिद्यिपुजासकारी नाम विवि: प०। 223a.
27. द० स° सवेत्तन्निद्रानमहानक्षराजे नाम समविंद° प०। 225b.
28. सङ्गकल्पनिद्रानं नामाविवि: पटलः समाप्तः। 258b.

After which:

समालस्यायं सवेत्तयागतकायवाकिच्चि वज्रणष्ट्या श्रीतथा-गतगुण्डकाभिधानः श्रीगुण्ड्यसमाजस्य पराप्त समासा 5जजननत्।
ये धम्मा...
Add. 1365.]

SANSKRIT MANUSCRIPTS.

Sanskrit manuscripts. 73

Add. 1366.

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

Ashtamī-vrata (Newari).

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

Add. 1367.

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

Karuna-punjapiki.

On the work see Burn. Intr. 72.

Begins (after invocations etc.) with title:

Kroṣṇapuṇḍarikākāyāṃ pravachvādīdhisūcchakām.

after which:

एवं मया श्रुं एकं मं भगवानं राजयुष्टे विल्रवति सा।
श्रव्यकृौ पवति महत्रा भिषुमुखेन मार्गे द्रादशभिषुश्चति: सर्वीरः
रत्निनः...

1. इति श्रीक्रोष्णपुण्डरिकाकामहायानसूचारंमेकप्रवर्तनाणि
नाम प्रथमः परिवर्त्ते। 4b.

2. द० श्रीको सूचिदित्यो धारणोऽभुर्वर्त्ते। 13b.

3. द० श्रीको पुण्डरिकी द्रानविसर्गस्तीयो। 28b.

4. द० श्रीको महायो चित्तिधिमलयाकरण पृथुर्यो। 76b.

5. द० श्रीको द्रान परिवर्त्ती नाम पद्ममः। 87b.

Ends:

इति श्रीक्रोष्णपुण्डरिकों नाम महायानसूचं समाप्तमिति।
ये घर्ष्या ... etc.
Add. 1368.

Paper; 35 leaves, 7 lines, $13\frac{3}{4} \times 8\frac{1}{2}$ in.; modern.

**Sukhāvatī-vyūha.**

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

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

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

Begins:

1 ऊँ नमः श्रीसवङ्गुद्वीधिसवम्भः। नमो दधिगनन्तायपर्यं

Ends:

भगवती भाषितमभन्दित्विति। भगवती श्रीमतभस्य तथागतसं गुहमपरिकीर्तिनं बीधिसवानासमविवर्यभृमिप्रेणः। श्रीमतभस्य परिवर्ते सुखावतीवद्वूं संवर्णः। इति श्रीमद्मीताभस्य तथागतसं सुखावतीवद्वूं महायानसौं समां।। गुहम॥

The subject is as follows:

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

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

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

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

Add. 1369.

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

CHANDO-‘MRITA-LATĀ.

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

Begins:

1. (31 ćōkas) ends:

2. ć. ć.  ceased to be a ćāvatārāyaḥ ćīṇo ćārī | 42.
3. ć. ć. ćāḥ ćāhūma āśā ćīṇo ćārī | 43b.
4. ć. ć. ćāḥ ćāhūma ćāḥ ćārī | 44b.
5. ć. ć. ćāhūma āśā ćāhūma ćāḥ ćārī | 46b.
Add. 1369.

SANSKRIT MANUSCRIPTS.

Ends:

रूः कृत्याय गयोग्रहेऽदाय पर्वी सम्मानात

Then follows the date, as above; after which:

शुभार्थस्य संस्कृताम यकुञ्जवाचार्यन्यकाजल लिखित चैपेत
विद्वार्य न्यायैयमिन्तु सूत्य श्रीमतित्वा वंश गृहचर्यभिचुः
श्रीजनन्द्र नुसिन यमातवायाम्याजल॥

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

Add. 1370.

Paper; 248 leaves, 7 lines, 13 3/4 x 4 in.; dated N. S. 967 (A.D. 1847).

**Lalita-vistara.**

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

Add. 1372.

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

**Nāma-saṅgīti.**

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

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

Ends also like that MS., though with the verse ये धर्मोऽ, and without date.

Add. 1374.

Paper; 114 leaves, 5 lines, 12 × 3 1/2 in.; dated N. S. 993 (A.D. 1873).

**Kāraṇḍa-vyūha** (prose version).

See Add. 1267.
Begins:

एवं सय शुभेकासिन्न समधे भगवान् आवस्या विद्वरति खा।

Ends:

आर्यकारण्यूघ्महायानसूचं रक्षराजं समासं।
The colophon is in a vernacular.

Add. 1375.

Paper; 72 leaves, 6 lines, $9\frac{1}{2} \times 3$ in.; modern.

**Maṇi-cūḍāvadāna.**

There is an illustration on the first page.

Begins:

चौं नमः श्रीवचनवाय। एवं सय शु। पृ। सौ भौ आवस्या

विष्णु खा। जेतवने चणायपिण्डखारामें यदा भगवता प्रातिवहार्य

विद्वरते निम्बाकंतात्सीता नन्दिता देवसनुयास्तोपिता: ... ...

Ends:

इति श्रीमणिचडवदान (sic) समासं।

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

Add. 1376.

Paper; 112 leaves, 5 lines, $10\frac{1}{2} \times 3$ in.; modern.

**Sarva-durgati-pariṣodhana** (Part 2).

Begins as Add. 1378 (which see).

Add. 1377.

Paper; 64 leaves, 6 lines, $13\frac{1}{4} \times 3\frac{1}{4}$ in.; modern.

**Sugatāvadāna.**

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

इति श्रीमुग्नावदाने संघोज्यप्रसंस्कारिवतो (sic) नाम

दाश्रम: समासं।
**Add. 1378.**

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

**Sarva-durgati-pariçodhana (Part 2).**

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

Begins, after invocation to Vajrasatya:

एवं मया श्रो एवं सं भगवां संवेद्वीतमेव नन्दवने विहृति स्म। मणिसुवर्णसाखालातावनधवनय।

Ends:

श्राद्धस्वेदुगेतिपरिशीघ्नराजोराजस्वतयागतथा तिरराजस्था (see Add. 1376) श्रेणि सम्भवमुद्रुख कल्याणकदशः: समाप्तः।

ये धर्मीत् ...।

देयधर्मीतयथ प्रवरमहायात्यायिन: etc. (no name mentioned).

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

स्कन्ति। श्रीमत। ...

**Add. 1379.**

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

**Stotras.**

1. 25 stanzas, beginning:

शुला प्रणम्यमभयंकरसवस्वच

Ending:

इति भगवत् श्री चार्याचवलीकितेश्ली भत्ताकशक्ष कर्णास्वतीच समासः।

2. 13 stanzas, ending:

इति वुद्धराशिततुच्छ (sic) समाप्तः
3. 10 stanzas, ending:

\[ \text{दृति चौकपालास्वतुच समाप्न} \]

4. 14 stanzas, ending:

\[ \text{दृति धर्मभानुगिरिगतुच} (\text{sic}) \text{ समाप्न} \]

5. 9 stanzas, ending:

\[ \text{दृति वद्धज्ञिगिनी स्त्रीच समाप्न} \]

6. 27 stanzas, ending:

\[ \text{दृति श्री विषुपंजलस्त्रीच सं} \]

7. 9 stanzas or divisions, ending:

\[ \text{दृति श्री भीमवेनतुच सं} \]

8. 7 stanzas, ending:

\[ \text{दृति सारदातवतीच सं} \]

From the vernacular colophon it appears that the MS. was written in the year given above by Ėrīvajrācārya Bhājudhanaçcayāviyā (I) at Kantipur (Kathmandu).

Add. 1380.

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

Snatāvadāna.

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

Begins, after invocation to the Ratnatraya:

\[ \text{अयायावकी नृपेन्द्रिसी सदृमवरणोक्सव} \; | \; \text{उपगुण्गुणु गर्वं नवा...} \]

Ends:

\[ \text{दृति ख्तातवद्रां समाप्न} \]

Add. 1381.

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

Kausīgha-vīryotsāhanavadāna.

For this tale see Avadāna Çataka i. 3 (and Feer, as quoted in the last MS.) and Ratnāvadānamālā 1.
Add. 1381. \hspace{1cm} \textbf{SANSKRIT MANUSCRIPTS.} \hspace{1cm} 81

Begins:

अष्टनौका नृपराजिन्द्रः चिरतसंवतः सुधीः। एकसिनं समधेतः तत्र स राजा खजनः सच्च। पीरविकृतं सभां खल तख्तो धर्मसमुदायः।

Ends:

दृष्टि कीमिघवीधीकृतानावद्रानं समाः।

Add. 1384.


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

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

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

अष्टमवेवदुगतिपरिखधनराजखायं कव्यवंद्वदभाषितं समाः।

Add. 1385.

Paper; 17 leaves, 5 lines, 9 ½ x 3 in.; dated N. S. 779 (A.D. 1659).

Aparimitāyu-dhāraṇī-śūtra.

The leaves are numbered 54—70.

The work stood apparently fifth, from the No. 5 at the beginning, in a series. Compare Add. 1623.

For beginning and end see Add. 1277.

On 695 after the title, ये घर्म्मा, गुरुं etc., and full date, the scribe proceeds:

एतिहं दर्श स्त्री स्या भगवती वसुधराया मन्त्रोद्वारं सम्बार अपरमितायादि समुद्रनवीचकाजरी (?) महाराज... जय-प्रतापमदिव्र महाभुतनाल्लव विजयराजी

Then after various minor particulars chiefly in the vernacular:

लिखितम शीवरप्राणिर महानागरः मित्रपूर्वी महाविश्वारा-विश्वत वन्नराचयेजिनीद्विवेशति।
Add. 1386.

Paper; 180 leaves, 12 lines, $13\frac{1}{2} \times 6$ in.; modern.

Avadāna-çataka.

See under Add. 1611 and Feer as there cited.

Text begins:

पूर्णभद्राय श्रीमती कशीदा विणज्ञथा।

Add. 1387.

Paper; 117 leaves, 5—6 lines, $9 \times 3$ in.; dated (in words) N. S. 950 (A.D. 1830).

Buddha-carita-kāvya.

Written by several hands.

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

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

Begins:

नमः स्वर्जाय। श्रियं पराछ्वं विद्रधदिधाडिनि तमो

विरक्षवभिभुत्तमानुभत्। नुक्तिर्क्षां नितचासहच्छद्रमा: स

वन्द्यते श्चेष्च यथः नौपमा॥

1. Ends:

इति श्रीबुद्धचरिति सहाकाब्ये भगवद्भृतिनिबम प्रथमः

सर्ग: $8b$.

2. श्रीबु० चन्तः पुरविहारो नाम द्वितीयः सः। $13b$, $14a$.

3. द० श्रो संवेशविवाचिरिनाम द्वितीयः सः। $20a$.

4. द० श्री० स्त्रीविहारतनी नाम चतुर्थः सः। $27b$.

5. द० श्रीविषिष्ठमणि नाम पच्चमः सः। $35$.

6. द० श्रो कृत्यकरिनितनी नाम पञ्चम: सः। $40b$. 

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

गृन्यवाणांक्षुमार्ग्य मार्ग मार्गे ग्रिति सारे।
चम्पानन्देन लिखितं बुद्धकाव्य सुधारंभ॥ (sic, contra me-trum)

सर्गवाचार्य ना लक्ष्ण चतुःश्रं च निर्मितं।
चतुर्दशं चंद्रशं थोडः सप्तदशं तथा॥ ॥

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

Add. 1389.

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

GOPI-CANDRA-NĀTAKA (vernacular).

Siddhinirīśimha is mentioned at 61a l. 7.

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

चौँ नमः तृत्यनाथाय।

... त्रय गीती तनात्तक लिखते।

Ends:

द्विती गीती चन्द्रमयमाद्यः समाधः। 18b.

The latter part of the MS. is a good deal damaged.

Add. 1395.

Palm-leaf; 123 leaves, 5 lines, $13\frac{1}{2} \times 2$ in.; dated n. s. 505 (A.D. 1385).

पञ्चरक्षा.

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

At the end of the book after चे धर्मां we find:

त्रयों स्थः। समवत् ५५५ कारतिक प्रहः चः ब्रह्मां तिथिः स- नित्वरवासरेः। श्रीश्री जयस्थिति राजमीश्वरस्य विजयराये च लिखितां।

Another hand on the cover, newer-looking but in the same style of character, gives a date (1 of recitation) n. s. 572, month Jyeshtā, in a vernacular.

Add. 1398.

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

मृगूदावदाना.

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

Add. 1400.

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

वसुधेराणि-काथा (?) or सुकंद्रावदाना[ना].

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

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

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

संस्कृत तस्मि समये भगवान् जम्बवदिपश्च काश्यायं महतः नगर्यामिविचरतिः स।

Ends:

इति सच्चरी यज्ञयतिः सच्चरि श्रीवसुधारशीरिकया भगवान् शाक्षमुनिनाथायं भाषितः समासः ॥ वर्यात् हैतु etc.

लिखितं अवर्षणशास्त्रायं रत्नकेतुमहाविविहारविष्यित (sic) श्रीशाक्षमुनिन लिपापितामिति (sic) ॥

Add. 1401.

Paper; 17 leaves, 8—9 lines, 4 x 9 in.; dated N. S. 926 (A.D. 1806).

VASUNDHARĀ-VRATA (from the Vratāvadānamāla).

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

Begins:

चर्मीकी योगयम्तनं चर्मीपक्षाश्चरती।

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

तत: कैचिंकाश्याय जना राजानं विज्ञाय...।

Ends:

इति श्रीवसुधारशीरिकयायं श्रीवसुधारशीरिकयायं समासः।

Then the date, as above.
Add. 1405.

Coarse paper; 55 leaves, 5 lines, $9\frac{1}{2} \times 2\frac{1}{2}$ in.; dated n. s. 734 (A.D. 1614).

Caitya-puṅgala.

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

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

Begins:

श्रीं नमो बुद्धाय

नमस्कृत्व द्विमहर्ष्य नमस्कृत काशिवलकल।

जिनधातु नमस्कृत्व नमस्कृत वाग्ययाः[च च]॥

दश्नृण्ड उवाच। चायुष्मान वसुवंशे तथा चैयं प्रवच्यामि।

प्रश्ययां निश्चयतानि स्थाराणि चलानि च॥

वसुव्यावाच। भी वसुधाराधिपद्यपद्ध ग्रंथुः।°॥

एवकथा अत्मिकास्थितिः समये भव्यतः गन्धवत्यां महानगर्यं विहरान्ति च।

अनेकद्वेबनाग्य चगन्धव्यासुरगुह्वकिबरमहोरगङ्गादि…

The following sections are marked:

इरत चैत्यपुज्ञरभदरको स्थापनायांम् ॥ 6b.

इरत चैत्यपुज्ञकलभदरको ग्रंथ्यायांम् ॥ 7b.

इरत चैत्यपुज्ञरभदरक ग्रंथ्यायांम्। 16.

इरत होराघ्रंवस्तर्का राजेन्द्रप्रभुः (sic)। 24.

इरत कार्तिकक्रम अर्जनकथाराजेन्द्रपिप (sic)। 26 (a-b).

Ends:

इरत चैत्यपुज्ञर अर्जनसंघभदरकार्ढर (sic)कर्तवनका मक्षां

सुभाषितमप्रियस्थिर्यदे ब्रह्मा। सं १३४…etc. (see above).

(सं) सर्व्वसा चार्यसूर्यदेव[वन]

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

Palm-leaf; 143 leaves, 5 lines, 13 × 2 in.; dated n. s. 480 (A.D. 1360).

Rāmānka-nāṭikā by Dharmagupta, and fragment.

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

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

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

The plot is taken from the myth of Rāvaṇa and seems to have no Buddhistic references; the Nāndī, too, ends:

पातु युधान्युरारि:
The Prastāvanā begins thus (after the Nāndī):

ततो नान्यन्ते विनायकः सुपरिवारः ।

विना। दृविव सिज्यऽहिनि। तात: श्रीचिपुरान्तकवि वि-

जयते नादावतारिनि: प्रत्यूढःप्रशाप्य तत जगातां सी 5हं

प्रष्टत्वो भूच्य।

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

मणिनागगिरिमणिदीर्धितिभी हृचरि सुक्तताृत्यथा चयति

[?] leg. चायते] जलितातिपुर्वदिढ्ढाद्रति गणनाथ विनाशच

विल्लगए ।

On 2b the Vināyaka enquires:

कस्य क्रियायिन।

To which the answer is:

चिस्विविद्यार्णवी वालवागीश्वरः कविः । तेन श्रीधमशुग्निन

कला रामाङ्काणातिका

Another speaker thus continues:

किमुच्यत परेः। क्रम हि।

चातुर्वत्स सत्यमभवि नृपतिपदन्तः व्यक्तवान् राघवी 5सी
Act 1 ends: दृश्य आरामाङ्गानिकियां प्रथमो । 40b.
Act 2 , " दूः ॐ प्रथमो द्वितीयो । 70b.
Act 3 , " दूः ॐ तीयो । 102b.
Act 4 , " दूः ॐ चतुर्थो । 160b.

After this we read:

समाप्ता आरामाङ्गानिकिया। विख्यातो जगतीस्म स जयति
श्रीवर्षपूजापरि नैपालाकानिपालमण्डलगु:। श्रीरामद्रामः।

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

पायमान्तोशीतलाक्ष्य...

Then the subscription, giving the date:

श्रीधर्ममगुषः द्वैतो दृश्य पुराणपरिर निपुण शास्त्रान्वयं
शिविते जगत्रवर्षां ज्वलां स द्वितवान् रामाङ्गानिकियां।
श्रीयो । समवत् ॐो गृहीकदश्यां रवि वासो। ते नेव धर्मः
गुप्तिन श्रीमता रामद्रासिना। वालवागीथरविती लिखिता रा-
माङ्गानिकिया। गृहममधुसूल्लवर्मदा।

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

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

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

Add. 1411.

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

Bhadrakālpanāda.

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

Begins after invocation, तथा श्रीमत्चिरबं... तथा:
वच्चे श्रीशक्रकाराजसुर्गत्वा सुन्दरं सचिवेंतु चारुरंगाभिकांचे: ग्र्सुतु बुध्जना भद्रकल्यावदाने॥

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

जातकालिणीन्द्र्यं विष्कराधकोमयं।
पीतं भवनमुखाभिजोतं पापचंकर॥
पिपासुरधुना बुध्द-सुपरागतमयं॥
कपिलाख्यपरें कं किममदु विरहस्कुले॥
यशीरपनसच्चा कीर्त्ये विरहार्दिता।
गीतसी चतुराश्रिन्तसच्चिकाश्च तत्विया:॥
ग्र्सुद्वाधनादयः सव्यं कथं विस्वरिता प्रभु॥
भिचवय भतास्य कथं लोका प्रपालिता॥
किष्टदात्यं चानुमति पितापुच्छमागम: ॥
तत्कथामद्यदेशात्तिकानलचाक्षे॥

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

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

The titles of the chapters are:

1. दृति श्रीभद्रकथावदानी तद्वादिष्ठतिकतं खपुरप्राया-गमप्रस्तां नाम प्रथमो 5थायांः। 11b.
2. दृति श्रीं यशोधरारम्भसंवारणी नाम दूस्रीयो 5थायो। 20b.
3. दृति अं चशिकोपगुपसंवारणी देवदत्तकामलीभानप्रमहूर्ती नो 20थतः। 30b.
4. दृति अं यो गोपालीप्रथानी नो चतुर्थः। 48b-49.
5. दृति अं गोपालप्रथागमनी नो चतुर्थः। 55.
6. दृति अं गोपालप्रथागमनी नो चतुर्थः। 62b.
7. दृति अं गोपालप्रथागमनी नो चतुर्थः। 69.
8. दृति अं यशोधरारायणः प्रकाशने नामायः। 73.
9. दृति अं यशोधरारायणः प्रकाशने नामायः। 82a.
10. दृति अं चित्तशंक्तिप्रव्रद्यमारणपरिवत्ती नाम दूस्रमो। 84b.
11. दृति अं चित्तशंक्तिप्रव्रद्यमारणपरिवत्ती नो चतुर्थः। 86b.
12. दृति अं मैत्रायणीप्रव्रद्यमारणपरिवत्ती नो द्वादसो। 89.
13. दृति अं अं नालकमुनिचयावतरणपरिवत्ती नाम चतुर्थः। 5थायः। 99b.
14. दृति सत्त्वसेर्गत्यमसन्द्रांचरणप चतुर्थः। 107b.
15. दृति यशोधरावदाने चतुर्थः। 118b.
16. दृति चतुर्थः। 136.
17. दृति गांगेयनाथिक्रमारणप चतुर्थः। 140b.
18. दृति खलचित्तचयीदार्शनप्रायः। 149.
19. दृति शास्त्रार्थार्थिसमुदरणवरणसुजातादिप्रायः। 150b.
20. द८ विश्वासरणराधिपसामग्रिपरिवर्ती नं विश्रातिम 160.

21. द८ सप्तशतपरिवर्त ॥१५० रूप। शालिपुष्च-महाभाषी-काल-दीर्घनक्रियामंडलवर्तुच्युतपरिवर्त नं एकविंं 1686 बी. स.

22. द८ जानन्दाधिपाध्यायचरणंजीतविनिरितिः नं द्वांविंं 172.

23. द८ काशिप्रभाष्यात्तारणी नं चढ़ैविंं 179.

24. द८ नरद्वायुर्यंगणप्राप्तं चतुर्विंं। 1876 बी. स.

25. द८ पितापुक्षसामग्रिपरिवर्ती नं पञ्चविंं 2076 बी. स.

26. द८ राजलभ्द्रपिपीवाध्यो नं पविं। 219.

27. द८ राजलभ्द्रकमीविपाकपरिवर्त नं सौ। 2256 बी. स.

28. द८ मैचकन्यावाचार्य नं चार्याविंं। 2346 बी. स.

29. द८ सुधनकिरणराजकालवादनपरिवर्त। 2496 बी. स.

30. द८ कुशसुदर्शनापरिवर्तं विश्रातितमः। 3026-3036 बी. स.

31. द८ सुभ्रमायार्थवाहणात्तकपरिवर्तं एक। 3256 बी. स.

32. द८ मायुपीयपविकरितात्तकपरिवर्तं द्वाविं। 3326 बी. स.

33. द८ एकज्ञानमुर्जनिनिंगकायज्ञातपं। द्विं। 3376 बी. स.

34. द८ सीद्रासीरुलरणे सुतसीमाजातक। नं चुतुविं। 3566 बी. स.

Compare Cūrya-Piṭaka Tales 25, 32 and Jātaka-mālā (Add. 1415), Tale 32.

35. द८ सुन्दरमन्द्राधिपसप्तशतशाश्चकुमाराधिपक्रियात्तमचारणी नं पंचो। 3616 बी. (see above).

36. द८ सकलान्द्र अभाजराजलभ्द्रप्रभाष्यात्तमचारणी नं पञ्चिविं। 3686-3696 बी. स.

37. संवृद्धधमानमतावपरिवर्त। नं सप्तविं। 376।

38. द८ सकलान्द्रबिन्दाधिकृतदीर्घनर्योवानाभिमणोपर्वती नामांतैर्यंशिलितमं सिद्धमः।

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

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

Jātaka-mālā.

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

Begins:

श्रीमान्ति मदुपरिग्रहमञ्जनानि
कीर्त्याख्यातानवगीतसमीराणि।
पूर्वप्रजाक्सु मुनिश्रिरताज्ज्वतानि
भवत्वा स्कावयमुज्ञ्ञलिनाचयिष्ये [I. १२३] ॥

The titles are as follows:

1. दृति आचीर्याजातक प्रथमः | 4.
2. दृ. श्रीजातकं द्वितीयं | 8b.
3. दृ. कुक्षापिण्डीजातकं तत्त्वं | 10b.
4. दृ. श्रीहीनाजातकं (sic) चतुर्थं | 13.
5. दृ. श्रीवस्तविण्डजातकं पञ्चमं | 15b.
6. दृ. श्रव्यजातकं पञ्चमं | 19.
7. दृ. चन्द्रजातकं सप्तमं | 23.
8. दृ. मीरवलजातकमण्डम | 29.
9. दृ. विश्वनार्जातकं नवमं | 38.
10. दृ. माचजातकं दशमं | 41b.
11. दृ. श्रव्यजातकंमकादर्श (sic) | 43b.
12. दृ. भ्राप्रभुजातकं द्वादशमं | 45b.
13. दृ. उच्चाऋणजातकं चतुदशं | 50.
14. दृ. सुपारलजातकं (sic) चतुर्दशं | 54.
15. दृ. दत्तजातकं पञ्चदशं | 55b.
16. दृ. वर्णकायोपकाजातकं चावदशं | 56b.
17. दौ कुंभजातक सप्तदृशम्। 58b.
18. दौ ब्रम्हजातकमण्डयादृशम्। 60b.
19. दौ विसंजातकमहानविंशतिम् (sic)। 63b.
20. दौ श्रेष्ठजातकं चिंगिः। 67.
21. दौ बुद्धजातकमहाविंशतिम् (sic)। 70b.
22. दौ वंसंजातकं द्वारविंशतिम्। 79.
23. दौ महाबुद्धजातकं चथोविंशतिम्। 85b.
24. दौ महाकापिजातकं चतुर्विंशतिम्। 89b.
25. दौ श्रमभजातकं पञ्चविंशतिम्। 92.
26. दौ हस्जातकं धिंगिः। 96.
27. दौ महाकापिजातकं सप्ताहविंशतिम्। 99b.
28. दौ चान्नजातकमण्डविंशतिम्। 104b.
29. दौ चर्मजातकमहानविंशतिम्। 109.
30. दौ हस्जातकं चिंगिः। 113.
31. दौ महानोक्षजातकमहाविंशतिम्। 122.
32. दौ वंशव्रहजातकं द्वारविंशतिम्। 126.
33. दौ महिषजातकं चथोविंशतिम्। 128.
34. दौ महस्तपच्चातकं चतुर्विंशतिम् सप्ताहविंशतिम्। छ- तिरिच्यमार्यवर्षा-पादान। सप्ताहविंशतिम्। गृहम्।

As only the words Kritir iyam Āryaçārapāda- are written in the page, and the rest is written in a somewhat more recent hand vertically on the margin, this MS. may be the original from which the MS. 95 in the Bibl. Nationale was copied; see Feer, Journ. As. I.c. p. 413.

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

† M. Feer reads this name as ‘l’anguste Çārapāda’; but it seems safer to take it as Āryaçāra with the honorific addition of pāda in the plural; cf. the mention in the Sāhitya-darpaṇa, p. 23, of the author’s great-great-grandfather as Nārāyaṇa-pāda; and ‘Candra-gomi-pāda,’ Add. 1164.
Add. 1416.

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

*Sarva-durgati-pariśodhana* (Part 2).

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

Add. 1418.

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

*Kathināvadāna*.

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

Begins:

च: श्रीमान् स सुरासुरिरविरंति पादारविन्दार्थिति: सा-चात् * पुष्पनिधानमन्दज्जलगुरुशिल्लामणि: सर्वविभीतः।

At 7b a bhikshu Sumana gives an enumeration of the chief requisites of ritual, etc., in short paragraphs (7b—10a), with titles such as धूपः द्रोपः, etc.

Ends:

कठिनावदानं समाप्तः: (then a scribe’s verse).

Add. 1419.

Paper; 30 leaves, 5—7 lines, $7\frac{1}{2} \times 3\frac{1}{2}$ in.; xviiiith century, with recent supply.

*Lokeśvaraçatakam* by Vajradatta.

Leaves 1—3, 17—30 are a recent copy: but the remainder of the MS. is in a square hand on paper of last century; words etc. divided in red ink. The work is a hundred verses in praise of Lokeśvara. See R. A. S. Cat. p. 23 and Hodgson *Essay Lit. Nep.* 18.

* The Paris MS. has र्यश्चात्.
Add. 1419.

SANSKRIT MANUSCRIPTS.

Begins:

भास्करािक्षाभासिकमुकुटमृत्विनमञ्चाकनाध्यात्मांने भक्तिप्रकृत
सरिरजासनमितिरसहस्रालतीमालिकामा॥ मौलीमी-
लक्ष्मणाना।

After v. 25:

इद्य श्रीवच्चलनविपुरितमी श्रीलक्ष्मणश्रमके नवह्रचि-
वर्णना।

After v. 75:

इद्य भगवद्वर्णना।

Ends:

""श्रीवच्चलनविपुरिताश्रीलक्ष्मणश्रमकं समासं॥

Add. 1420.

Paper; 6 leaves, 7 lines, 7 x 3½ in.; modern.

LOKEÇVARA-PÂRAJIKÂ.

Each leaf bears the title लोकेश्वरपाराजिका.

A dialogue between Lokeçvara and Tārā in verse, apparently not identical with, though similar in subject to, the work at Paris mentioned under Add. 1353. I have however only examined the two MSS. apart.

Begins:

श्रीमतीलक्ष्मणके तारा लोकेश्वरसष्टेन।
भगवतच्छिद्रितममच्छास्मविपरितपत्रशी।
लोकेश्वरी अवहें।
मनुष्यां वित्तार्य उत्थातलञ्चना च।
गुरुरे तारे प्रबन्धामि तत्भलं शान्तिकं तथा॥

Ends:

इद्य श्रीलक्ष्मण-तारा संवाटि विपरितपत्रशी पाराजिका
समासं।
Add. 1421.

Paper; 13 leaves, 7 lines, \(7 \times 3\frac{1}{2}\) in.; modern ordinary Devanāgarī.

**Vajra-sūci by Ācā流转o.**

Edited by Prof. Weber (Berlin, 1860). This is a distinct work from the treatise of the same name attributed to Čaṇikaraśārya, shortly to be published by the compiler of this Catalogue.

Begins, after invocation to Mañjunātha:

\[\text{जगधुः मच्छुधीयं नवा वाक्यायचित्तम्}||\]

Ends:

\[\text{इति वचनसूत्रं समाप्तिमिति}||\]

Add. 1422.

Paper; 20 leaves, 7 lines, \(7\frac{1}{2} \times 3\frac{1}{2}\) in.; modern.

**Dharma-sāngraha**, attributed to Nāgārjuna (called Saptābhidhānottara in Dr D. Wright's list).

There are some marks indicating hiatus in the original MS. on 6b, 12b.

A fairly correct MS.; much more so than the India Office copy, which contains an interpolation of the period of the later mythology inserted after the first two lines. The book is a summary of the terminology of Buddhist philosophy and metaphysics, etc.

Begins:

\[\text{नमो रजचयाय}||\]

\[\text{रजचयं नमस्वत्वसहितादयं}||\]

\[\text{कथयं मीठनागशय धर्ममारसमुचयं}||\]

\[\text{तन्न तावत्स्रीणं रजनानि। तद्यथा। बुद्ध. धर्मं. संघचित्ति}||\]

\[\text{वीणा यानानि। आवकयां प्रत्यक्यां महायानचित्ति}||\]

\[\text{समविधानो चतुर्पूजा। सर्वज्ञचाषणसंख्यं: (?) प्रणानि: प्रणमाम। हमियादितं वन्दना}||\]
Māyā bālin mūḍin etc...in the same strain for 4 verses, after which:

दूति मानविधिम्णाकर्षणपूजा || बोधिचिच्यावतारादियंघे लिखितं || चौष्टी कुशलमूलानि || बोधिचित्राठीयाद... etc.

Next come the 4 Brahmovihāras, the 10 Pāramitās, and so on.

Ends with an enumeration of the 3 Čikṣhas; after which:

दूति नागाक्षुण्पाद्विविचित्रायं (1. तोंदं?) धर्मसंयं: समासमिति ||

Add. 1423.

Paper; 8 leaves, 7 lines, 7 x 3 in.; xviii th cent.

AMOGHA-PĀČA-LOKEÇVARA-PŪJĀ.

A tantric manual of devotion, etc.

There are several works extant in the Chinese Tripitaka in honour of Amoghapāsa.

Begins:

चौं नम: श्रीमद्मघपासाय। चौं कारसंभवनायं कहणास्मृतमानसं। श्रीमोघपासानामाना लोकनायं नमासि चचं।

Ends:

चौं वज्रमण्डलां दूति चमोघपासलोकेरपूजा

Add. 1424.

Paper; 4 leaves (and cover), 7 lines, 7 x 3 in.; xviii th cent.

MAÑJUGHOSA-PŪJĀVIDHI.

Same hand as Add. 1423.

A work of tantric devotion, in very corrupt Sanskrit.

Begins:

चौं नमि मञ्जुघोषाय। चौं श्रीमोघसर्वगृहादि (?)। मञ्जुरकिरिक्षण खंगप्रयं गोपाणासु चविरसंयं: समाससि।

Ends:

दूति चरसंयं मञ्जुघोषपूजाविधि समास ||
Add. 1444.

Paper; 5 leaves, 7 lines, 8 × 4 in.; modern.

Tantric Fragments.

Chiefly ejaculations to various divinities.

Add. 1445.

Paper; 2 large sheets, modern.

Newari Songs.

Written down for Dr D. Wright.

Add. 1446—47.

Paper; 6 lines; xvii—xviii cent.

Tantric Devotions.

1446. 20 leaves, 10 × 2 in. A species of manual of tantric pūjā; with a considerable admixture of vernacular phrases.

1447. 2 leaves, 12 × 4 in. Fragments of the Ushnīshavijaya-dhāraṇī. Another copy will be found in R. A. S. Cat. p. 50.

Add. 1449.

Coarse brown paper; 24 leaves, folded backwards and forwards, 5—6 lines, 7 × 3 in.; modern.

Dhāraṇīs, Stotras, &c.

Various prayers &c., in several hands, all barbarous in form and language.

Add. 1451—53.

Paper; xviii cent.

Tantric Fragments.

1451. 8 leaves folded backwards and forwards, 6 lines, 7½ × 3 in. Stotras, in different hands, mainly ejaculations to Mañjuṣrī and other divinities.
1452. 6 leaves folded backwards and forwards, 6 lines, $7 \times 2\frac{1}{2}$ in. Devotions, partly vernacular; ejaculations to Avalokiteśvara and others.

1453. 7 leaves, 5 lines, $7\frac{1}{2} \times 3$ in. Fragment (leaves 5—11) of the Aikajāṭha-dhāraṇī.

Add. 1454.

Paper; 2 leaves, 5 lines, 8 × 3 in.; dated N.S. 927 (A.D. 1807).

**Fragment of the Stuti-dharma-çāntu (?)**.

Ejaculation of praise to Avalokiteśvara and the Sukhāvatiloka, chiefly interesting from containing the exact date and place of writing, which latter occurs thus:

द्वानपति नेपालमण्डले भक्तापुरमहानगरे कथनुटील पसु-पतिमहाविविहार उत्तरादिग्रहे सक्षिप्त काश्य गोच वज्जावचा-चैर्यो भाजधनक्श...॥

Add. 1455—56.

Paper; modern writing.

**Tantric Fragments.**

1455. 3 leaves, 5 lines, $7\frac{1}{2} \times 2\frac{1}{2}$ in. Fragment of a dhāraṇī or stotra, partly corrupt Sanskrit, partly vernacular.

1456. 1 leaf, 6 lines, 8 × 3 in. Part of a tantra, chiefly vernacular.

Add. 1460.

Thick paper; 50 leaves, 5 lines, $11 \times 3$ in.; dated N.S. 792 (A.D. 1672).

**Pañcarakṣā.**

The beginning, and the ends of the chapters, are substantially the same as in Add. 1325 (which see).
After the title at the end, 49a 1. 5, follows the verse च धम्मा…, and invocations of blessing on teachers and parents in terms nearly identical with those used in Add. 875 (which compare). Then follows, (49b, l. 4):

श्रीकाय्यमण्डपमहानगरादिपिति……। (titles) जयमतापमहा-पुत्रानंदकरस्व विजयराज्ये। दानाग्राति-खचनित्रिव-वचनिर्म सहायताराधिष्ठित-वायुवृक्ष-युह-धिवासित-माता वसमुणिस्वली तथा प्रथमपुत्राश्राचार्य श्री ज्ञानचन्द्र तथा नारि (sic) रशिमि-लक्षी तथा दीर्घिं (१) पुष्चि कन्याप्रदान ज्ञानलक्षी लक्षी। तस सहानुमति सपाहनास्य शाहारास्य-कामनाय स्वप्नसमनाश्यूधिरसु (sic)। दानाग्राति उन्नायंवादी (१) ख्याति ग्रान्ति ध्रुव्यित्वाहना लपाडा भगवति श्री ३ पञ्चचान्तोदाराण पुष्यक चाचका। तत्तुयानुभविनि-हलोकमुखसंपत्तिधनलाभ-परलोकसुधारन्वैहः पापावस्वच्छति। ख-कलमत ५६६६ (exact day, etc.) लिखितियं मेंदंगरसंलग्नमहा-विधिरे वन्नावाहारननियताखण्डचिक्के (१) वञ्चाचार्यश्रीर-बन्धीयसिन्धुरीलिखिपितिः यथा चूँहा। (a scribe's verse).

Add. 1464.

Palm-leaf; 227 leaves (numbered in letters and figures); 5—6 lines, 21 x 2 in.; Kutila character; dated 5th year of Maoipala of Bengal (circa a.d. 1020).

Ashtasahasrika Praññaparamitā.

This MS., which is in excellent preservation, has several illustrations—chiefly of Buddhas, showing various mudrās etc.—both near the beginning and end of the MS. and on the binding boards.

On the date and palæography see the Introductions. There are several glosses (e.g. at 193—4) in a hand from which it would appear that the MS. remained in Bengal many centuries after it was written.

The last leaf is much obliterated, but the subscriptions are in the same form as those of Add. 1688; in that beginning with the formula देवधर्मीयं, the name mentioned also bears some resemblance, वज्रभृतिद्विनंदा (cf. राजी द्वारका Add. 1688).
The colophon runs thus:

परमेश्वरपरमभद्दरकपरमशीर्गतमहाराजाधिराजश्रीमनं-
महीपालदेव प्रवेदमानविजयराज्य सम्बन्धरथिनिकण्ण...॥

On the work see Add. 866.

Add. 1465.

Palm-leaf; originally 299 leaves (see below), 7 lines, 13 × 2 in.; dated N. s. 384 (?) (A.D. 1264).

ASH'TASAHASRIKA PRAJNAPARAMITA.

Leaves 32, 46, 108, 110, 145—147, 188, 191, 193, 197, 211, 238—
243, 245, 297, are missing.

There are also two leaves which belong to other places, or to
other MSS., numbered 113 and 11... (last fig. indistinct): there
evidently however is some confusion in this part of the MS., as the
real number 113, formerly placed elsewhere, and 114 do not quite fit
(see the passage in 866, 79a l. 6 fin.) and moreover leaves 118—121
were originally numbered 116—119. There are also several other
corrections of pagination.

The date is somewhat doubtful; it is expressed in letter-numerals
but not on the usual system. The first figure is clearly रचि so that
the digits are expressed each by a unit-figure, not, as usual, with
separate notation for tens and hundreds. The middle number is of
strange form. It may be meant for ए (5), or for ह or ह (8)*—
though it more resembles the syllable हर. The latter value is
however preferable on chronological grounds, as regards the king
(Abhaya-malla) named. (See Hist. Introd.) The last figure is certain.
As in Add. 866, the number of verses in each chapter is given at the
end. On the work see Add. 866.

The colophon, after some verses in praise of the book and the
verse चे धर्मी, runs thus:

दैवधर्मी 53य प्रवरमहायानयाचिन: परमोपाशिक-श्रीरा-
म्पासिड्दस्य (!) यद्यचपुष्य... etc. !

* See Bhagwanlal in the Indian Antiquary, vi. 46.
Add. 1467.

Paper; 297 leaves, 9 lines, 18 × 5 in.; modern.

GAṆḌA-VYŪḤA.

There is an illustration on lf. 1. On the work, see under Add. 917.

Add. 1468.

Paper; 132 leaves, 11—12 lines, 14 × 5½ in.; modern.

VRĪHAT-SVAYAMBHŪ-PURĀṆA.

The leaves are numbered 1—48, 48*, 49—131. At least three hands are observable.

On the work see Add. 870.

Add. 1469.

Paper; 153 leaves, 13 lines, 13¼ × 7 in.; modern.

MAḌHYAMA-SVAYAMBHŪ-PURĀṆA (also called SVAYĀMBHŪṬ-PATTIKĀTHĀ), with vernacular translation.

Begins:

श्रीमता चेन स्थृभृतिलोकी श्रेष्ठकामितः।
श्रीचन्द्ररथ महाचुदाण्ड ्वण्डे संहं श्रेष्ठकामितः।

For chapters etc., see Dr Pischel, cited under Add. 870.
Add. 1470.

Paper; 50 leaves, 9 lines, 12 x 5 in.; dated N. S. 962 (A.D. 1842).

[Ekara° or Ekallaviratatantram] Canḍamahā-roshaṇatatantram.

Compare Add. 1319, and R. A. S. Cat. No. 46.

Begins:

एवं मया श्रुतमिकसिन्नमये भगवान् वनचलःฯ

Ends:

इति श्री चण्डमहारायणतमं समार्थः॥ ४०१

Then a mantra of one page: after which date ut supra; then:

श्रीष्री आयालोकितेऽवलखः चरणाः कौशः [? legend. एककैव]

Begins: तत्तिति द्रव्यस्त्रिहरे निर्जितनिकिर्मिवविव्यिः ।

Ends:

इति श्रीमद्भराजाधिराजराजेन्द्र श्रीकवीन्द्रजयप्रतापभृत्यवर्षितं देव विरचितं धुष्टिविनामणिनाम लोपं संपूर्णं॥

Add. 1471.

Paper; 10 leaves, 5 lines, 9 x 3 in.; modern.

Bhadracari-prāṇidhāna.

See Add. 899. 2.

Add. 1472.

Paper; 6 leaves, 5 lines, 8 x 4 in.; modern.

Vrīṣṭīcintāmani, by Rāja Pratāpa Malla.

A charm for rain in 34 numbered stanzas or sections. On the royal author see Wright's Nepal, p. 213.

Begins:

रजितसुगतमुक्तमष्ठचरणं निर्जीतविभिक्षिकविवाहिनामगरं।

Ends:

इति श्रीमद्भराजाधिराजराजेन्द्र श्रीकवीन्द्रजयप्रतापभृत्य देव विरचितं धुष्टिविनामणिनाम लोपं संपूर्णं॥
Add. 1473.

Paper; 16 leaves, 7 lines, 9½ x 4 in.; modern Devanāgarī hand.

Çaça-jātakāvadāna (Northern redaction in verse).

This is a different redaction of the story both from the Çaça-jātaka of the Avadana-māla (Add. 1415) and from that of the collection of Add. 1598. Its distinctively northern character is shown by the cosmogony referred to on 2a, l. 1, where Ādi-buddha is mentioned.

The MS. begins with an invocation to Padmakara of two verses.

Then a dialogue ensues between Upagupta and Açoka, thus:

चरिपिपुष्ट: प्रीवाच चरिवेक प्रधुमानस।
चतुरशेषि साहसवयंशवण्णालस।

श्रुण्ण राजन् चिरनांशलोके शख्कथां (sic) प्रधभं।

चरिपिपुष्ट्वभाविन ब्रह्माया: सकला: सुरा:।

The actual story of the hare is only reached on leaf 8b, and from here to the end it will be seen that the verses of the (prose and verse) story in the Jātaka-māla are to be found in our MS.

Thus v. 1 (p. 59 ed. Fausboll, “Five Jātakas” 1861) is to be found on 9a l. 1, and the last verse on 15b l. 1.

The dramatis personae (which may be compared with the list in the Pali tale, Fausb., “Five Jātakas,” p. 58, l. 9) are thus given (15b—16):

यो श्रीमाथार्गमं सहस्रस्वाती भगवान् सुमित:।
शारीरपुच्छ: प्रमिलां भव्वभवीक्ष्यो वानरी ६भवत्।
उद्र चान्न्द ह्वासीच्छशख्ति ह्वाइयक:।

Ends:

इति श्रजात्कावदानं समार्थं।

इति श्रजात्कावदानं समार्थं।

इति श्रजात्कावदानं समार्थं।
Add. 1475.

Paper; originally 114 leaves (see below), 5 lines, 12 × 2 in.; xvith century.

PANÇARAKSHĀ.

Leaves 17, 29, 92 and 104 are wanting.

The last leaf is written on different paper and in a slightly more recent hand than the rest. It contains the date n. s. 802 (A.D. 1682); but there is every reason to believe that it is simply a fresh copy of leaf found to be damaged. See Introduction, and compare Add. 1644.

The postscript consists of the verse च घर्मीं etc. and the following note:

माहाराजहिंद्राज (sic) चक्रच्छामणि श्री-श्रीचारुरिष्ट्यंत्रसमर्जेव मयार्च्छ-खिमीहरितकामायं (/ ) नूपति याकृरघर्मींचक्रविजयराजि

For chapters etc. see Add. 1325; but the ending of ch. 1 seems to have been on the missing leaf 17.

Two leaves (numbered 1 and 38) of a Tantric Sūtra, size and writing similar to the supply-leaf mentioned above, have been used probably as covers. The forms are barbarous throughout. Leaf 1 begins, after salutation to Ganeṣa and the Ratnāraya,

एवं मया युटतमक्षीसमय भगवान्‍: राजगृहि विहरति...

Mystic syllables follow soon after.

Add. 1476.

Black paper; 29 leaves, 5 lines, 9 × 3 in.; late xvith or xviith cent.

DHĀRAṆĪS.

The leaves are numbered 3—31. Written in gold-coloured letters.

There are illustrations of the deities to whom the dhāraṇīs are addressed.
Leaves 3—9 contain the Mahāpratisarā-dhāraṇī.

"  10, 11 " Mahāsūhasrapramardini-dhāraṇī.
"  12—16b " Mahāmāyūrī-dhāraṇī.
"  16b—18b " Mahāgaññavatī-dhāraṇī.
"  18b—20b " Mahāmantrānusāraṇī-dhāraṇī.

At 21a the names of the preceding Dhāraṇīs are recapitulated: then (till 22a) Abhaya-kali (I) dhāraṇī.

Leaves 22b to the end contain the Āryātārā-dhāraṇī.

Add. 1478.

Paper; 166 leaves, 6—8 lines, 13 1/2 x 2 in.; chiefly Bengali hand; xiv—xvth cent.

CIKSHĀ-SAMUCCAYA by JAYADEVA.

The earlier leaves have been renumbered; we have 14 and 14*, but no 18. The writing is Bengali, with several antique features, e.g. medial i written as a simple curve above its consonant, not before it. 122a med. to 132a are written in a hooked-top Nepalese hand, with some early forms of letters; e.g. that of घ.

This MS. is the archetype of the Hodgson MS. (No. 15) in the India Office.

From the reference to the work in Wassiliew's Tāranāth, p. 208, it would seem that the work was compiled by Jayadeva in or about the 7th cent. A.D.

The work is a compendium of Buddhist teaching on vinaya and practical religious duty. It abounds in quotations, the chief sources of which are given below.

Often the quotation is not fully given and the word प्रयास, or abbreviated च (Pāl. peyyālam), placed to mark the omission.

Works cited are:
Ratnolakādhāraṇī 2.
Gandavyūha-sūtra 2, 4, 73b, 76, 86, 137.
Daśadharma-sūtra 3b.
Niyatāniyatāvatāra-sūtra 4b, 49.
Tathāgataaguhāyaka 5b, 64b, 107b, 141, 163.
Cūraṅgama-sūtra 6.
Bhadradikāpikā-sūtra 6.
SANSKRIT MANUSCRIPTS.
Vimalakirtinirdceta 71b, 116, 117b.
Ratnakūta-s° (1) 72.
Ārya-manjuśrīvikrīdita-s° 73b.
Upālāparipāra 81, 85.
Vajracchedikā 82, 120.
Pushpakaśadāravī 83.
Ārya[maḥā]megha (not ṇēmghastra) 87.
Jñānavaiṣṇyla-s° 90b.
Lalitavistara 95b, 106a.
Rājāvadālaka-s° 95b.
Suvarṇabhūṣottamatantara 100.
Pitriputraṃbhūgaṇa(*) 108.
Tathāgata-[gūhā]-ratna-s° 119b.
Vajravara-s° 121.
Vrihatāgaravaṅgarājaparīṣṭhā 136b.
Prajñāpāramita 139b, 160.
Āranyapārasamudgata-parivartta (of some other work ?) 138b (cf. also supra).
Ratnakūrāṇḍalaka-s° 162.

Begins:

The titles of the sections are as follows:

1. दृति श्रीचासमुचये दानपारिमिता प्रथमः परिचितः।
   23a.
2. दृं श्रीलपारिमितायां सत्त्वपरियोज्या नाम दिनीयः पः।
   28a.
3. दृं धर्मभाषणकादिरचा बतीयः पः।
   34b.
4. चतुर्थः: पः।
   53b. (No general title, chiefly anarthās and different kinds of mutāpattis).
5. दृति श्रीचासमुचये श्रीलपारिमितायामनयवज्जीन पंचमः पः।
   16a.

* This is the name of an adhyāya of the Bhadrakalpāvadāna (MS. 1411, 1876—207b p. 91, supra).
Add. 1478.]

SANSKRIT MANUSCRIPTS.

6. दूः चात्मभावचा घटः पृः 71a.
7. दूः भोगपुष्परचा मण्डः पृः 77b.
8. दूः पारशिरोधनमण्डः पृः 85b.
9. दूः चान्तिपारमिता पृः 89a.
10. दूः वीर्यपारमिता पृः 90b.
11. दूः चरणसंवर्णों नामिकादशः पृः 94a.
12. दूः दूः संचेपानीयोहिंसाधनं चिन्तपरिकर्म्य पृः द्वारा- तमः पृः 103b.
13. दूः सुचुपुष्प्यानिपरिच्छेदः चौयादशः पृः 107a.
14. दूः चात्मभावपरिमण्डः व्यवहारः पृः 117a.
15. दूः भोगपुष्पविर्दः पञ्चदशः पृः 119a.
16. दूः शिचासमुच्छथे भद्रचर्याविधिः पोडग्रा: पृः 131b.
17. दूः चार्यशिचासमुच्छथे वन्दनचाचर्याविभा समदशः पृः 141a.
18. दूः शिः थे राजचतुरानुसर्त नामात्मादशः पृः (sic) 157a.
19. दूः जिननादणां संरथीयवहुतानां चरितमूर्षपरिविधीयोपांजितं पच्छुंते में।

भवतु सुखमन्नं देशिनां तेज यात् सुगतपदमनन्यो- महीमाधिपदं॥

पुष्पविद्या: समापत। १६॥ समाचारायं वैधिसलविनया सिन्दूरचाचारितोद्वृतः शिचासमुच्छय इति। 166a–b.

थे धर्मा हेतुप्रभवा हेतुनियान्यागतो (sic) चिन्तपरि निरीहः एवं वार्दं सहायः॥

द्वियर्षीयः प्रवृत्ताध्यायाविविधों जागन्द्वपणिण्डति- स्तनितवर्यं यद्वचैहादितं...(then in a modern Nepalase hand)

१ लितपुरुषोपरणागरं चंपिमहाविहारै ब्रह्मचर्यभिषेकश्रीगु- वयश्रीमिच्छस वंश ब्रह्मचर्यभिषेकश्रीनिररूपिकर्मक सोवतं॥

Add. 1480.

Paper; 1 leaf, 7 lines, 14 × 4 in.; modern.

Fragment of a Mahāyānasūtra.
On left म. च : १; on right गुह : १.

Begins (after invocations to Buddha):

विद्वरति कनकाद्री शाक्यभिहि सुतींद्रापरिमित्सूरसंघि:
बेयमानी जनिधि:।

Ends:

मादनीदुर्लभं यदू भक्षादं (?) वाचयामि प्रणमितशिशरसा
तं महायानसूर्व॥

Then follow more invocations as above. The whole does not extend beyond the eight introductory चोकास.

Add. 1481.

Paper; 235 leaves, 6 lines, 15 × 4½ in.; dated N. s. 915 (A.D. 1795).

Samādhi-rāja.

On the work see Add. 916.

The postscript states that the MS. was written in the year mentioned, in the reign of Raṇa-Bahādur (Wright, pp. 282, sqq.), at Kathmandu, by Karnajoti: names of scribe's relatives etc. are added.

Chapters 1 and 2 as in Add. 916.

Ch. 3 (16) title as in Add. 916 ch. 4; ch. 4 (186—19), समाधिपतिः:

For the other chapters see Add. 916.

Ends like the R. A. S. MS., with the same curious corruption, apparently, of चालिशं for चलारिश्चितम्; compare above p. 28, note.

Add. 1482.

Paper; 313 leaves, 6—8 lines, 16 × 4 in.; modern.

Açokāvadāna-mālā.

On the work see Burn. Intr. p. 358 sqq., 435, etc.

The tales are written in चोकास.

Begins, after four verses of homage to Buddha, etc.:

पत्रं साय श्रुतं पूवं चया मे गुस्माधिं॥
Ends:

1. इत्युपगुप्तराजावदानं प्रथमं 5थापः। ११ ९b.
2. इत्युपगुप्तराजावदानं समांं। २१ ३२b.
3. इत्यशीकावदानं श्रीकपितामहावदानं समांं। ३१ ८३b.
4. इत्यशं श्रीकपितपाप्पुप्रदानं* चतुर्थं 8थायः: समं १८१ ९2.
5. इत्यशं कुणालावदानं+ सं। ५१ १०५b.
6. इति वीतशीकादानं।+ सं। ६१ १२६b.
7. इति चित्रलम्बजनानुसारावदानं सं। ७१ १३१b.
8. १५८। इति चैत्यवर्णानुसारं सं। १५३b.
9. इति चैत्यवर्णानुसारं सं। १५४। १५५।

* This chapter is subdivided into paricchedas, as follows (these subdivisions, however, are numbered on, in figures, as if they were divisions of the main work, the original numbering being afterwards reverted to):

इति वीधिप्रतियानुसारं:। ८। (=1) १५५।
द० पापदेशना द्वितीयं: परिचितं। १६। १५७।
वीधिप्रतियानुसारं नाम द्वितीयं: परिचितं। १६। १५८।
वीधिप्रतियानुसारं नाम चतुर्थं: परिचितं। १६। १६०।
इति सप्तवर्णार्यावरणं: (sic) पचमं: परिचितं। १६। १६३।
द० चालिनपरिचितं वष्टं: परिचितं। १६। १६५b。
द० वीर्यपरिचितं वष्टं: पं। १५। १७b।
द० वायुपरिचितं नामाद्वमं: पं। १६। १७६।
द० यानपरिचितं नामाद्वमं: पं। १६। १६। १८।
इति वीधिचर्यावतारानुसारावदानं। ८। १८३b।
10. इति चैत्यवर्णानुसारं सं। १६। १९४b।

* Cf. Burn. Intr. p. 374 note:
† Burn. Intr. p. 415, note.
‡ Cf. ibid., p. 425.
§ A smaller work called Ahorātravratakathā exists in the R. A. S. Lond.; another also (uncertain what) at Paris.
11. इं सत्कुमारिकावदः सं ११। २०७।

This is the same tale as the separate work of the same name in prose and verse at Paris, described by Burn. Intr. p. 556. Copies appear to exist also in Calcutta.

12. इं ति मवलुकावदानं समाप्तं १२। २१५।

The same story as Avadāna-sāra-samuccaya No. 4, Add. 1598, 43–56.

13. इं पुण्यराम्यवदानं सं १३। २१८b।

14. इं बृहिंड्रमहाजनावदः सं १४। २२४b।

The story of kings Ajātaśatru, Prasenajit and a Čresṭhin.

15. इं दिव्याचापावदानं सं १५। २३१।

(Comp. Avad.-Cat. ii. 10, and see Feer in Journ. Asiatique, 1879, xiv. p. 164).

16. इं वल्लुखरावदानं सं १६। २३६b।

Cf. Avad.-Ç. iii. 10; Feer, p. 166.

17. इं जाम्बालावदः सं १७। २४२b।

See another form of the tale in Avad.-Çat. v. 10; Feer, p. 172.

18. इं हंसावदः १८। २४७b।

See Avad.-Ç. vi. 10; Feer, p. 175.

19. इं मक्कपताकावदः १९। २५५।

See Avad.-Çat. vii. 10; Feer, p. 177.

20. इं गर्गर्मारवदः २६३।

This is the story of Virūpā, who had formerly stood at the churn (गर्गर) Avad.-Çat. viii. 10; Feer, p. 180.

21. इं राधपालावदः सं २१। २७०।

See Avad.-Çat. ix. 10; Feer, p. 184. All the three episodes of previous births are narrated and at somewhat greater length than in the Avad.-Çat.

22. इं श्रीचतवनादः सं २२। २७६b।

This tale describes Indra in his glory in heaven, but feeling apprehension as to the ending of his present power and life. After a long conference with Çaçi it is decided to seek a remedy in Jambūdvīpa. A troop of gramaṇas are seen, and Indra subsequently applies in person to the Buddha himself, who reinstates the god in
his glory. On the church’s enquiring the reason of this act, the Buddha explains that on the death of the ancient Buddha Krakucchandra, a king named Cobha had built him a fine stupa; for this he had obtained his desire of being deified; but his godhead lasted only for a time: the Buddha had therefore reinstated him, the Buddha having been born as Krakucchandra, and Indra having been Cobha.

23. द्रौणेनाबाद् मृ २८३।

Some merchants’ sons from Pañaliiputra, in quest of sandal, apply to Punyasena; their subsequent adventures, visit to the Buddha, and meeting with a king Candraloka and others, are described.

24. द्रौंभवाचार्यावाद्मृ २८८।

A Brahman, Črutavaran, has a son Bhavacchārman by his wife Jayasena. Bhavacchārman grows up: his amorous experiences are described; he is detected in breaking into a palace; repenting of his evil ways, he reforms, practises various penances, and finally becomes a convert.

25. द्रौंधुरस्वरावाद् मृ २९५।

Birth and education of Madhurasvara, son of Sudhīra and Sumetra. Ananda comes to beg at the house and induces Madhurasvara to follow him; he is however permitted to return after a while to take leave of his parents. Ananda then sends him forth on his wanderings as a bhikshu. He falls among thieves, whom he converts and ordains. Subsequent conversion and rejoicing of Sudhīra.

26. द्रौं पद्मकावाद् मृ ३०२।

Padmaka, son of Mānasa a merchant of Črāvasti, sees the bhikshu Upasena. Padmaka gains his father’s consent to his becoming a bhikshu. The first house at which he begs is that of a courtesan, Čaçilekha; her attempted seductions; to which Padmaka turns a deaf ear and goes away with empty bowl. Čaçilekha, however, by the help of another veçya, a chaṇḍāli, Mantrabala, tries to draw him back by love-mantras, etc. This attempt also is unsuccessful; and Padmaka succeeds in converting both women. They are received by the Buddha at Črāvasti: on the bhikshus’ enquiring the reason of this favourable reception, the Buddha explains that formerly by Kācyapa’s preaching a man, Mitra, and his maids, Nandā and Sunandā, had been converted; on their going to the sisterhood they were abused by one of the sisters; she was born, for a punishment, as a Chaṇḍāli veçya;
Padmaka is Mitra. Another birth of Padmaka was as Pushpasena, who had met a Buddha in a flower-garden. Açoka and the rest discourse for a while on this story.

27. इं चर्चिकावः दुर्गतिपरिश्रीधनधारणीमण्डलपरिवर्ताय यायः सः

Scene in Indra's heaven. Buddha addresses the Devas, Kinnaras etc. Alarm of Indra. Buddha, after some conversation, reassures him and his followers, telling them, inter alia, of the Sarvaduryati-golhanadharanī*: afterwards, he proclaims the samādhi called Vajrādhishthāna; recital of the Gṛhyāhṛdaya and of other dhāranis and mantras. Buddha also addresses the Lokapālas and other mythological personages.

Ends:

इति श्री चर्चिकावद्रानमाला शमाया॥

In the same covers is a leaf, blank on one side and perhaps intended as a cover, containing 9 numbered verses on the results of actions, etc.

Add. 1483.

Paper; 178 leaves, 9 lines, 15 × 4½ in.; dated N. S. 901 (A.D. 1781); good Devānāgarī hand.

Madhyamaka-vritti (called Vinaya-Sūtra, see below) by Candrakīrti.

There are a few marks of lacunae or the like in the archetype. On the work see Burn. Intr., 559 et al.; Hodgson, Ess. Lit. Nep. 20.

It consists of 27 chapters (प्रकरण), corresponding to the 27 topics enumerated by Csoma (= Feer in Ann. Mus. Guim. ii. 207).

Begins:

चर्चिकावद्रानमाला शमाया॥

यो त्रि द्वावसागविधूतवासः संब्रुद्धिश्रीधारकलामः

सदृश्यती यस्य म्हेंिरभावे यथानंवृद्धिः छप्त्या जगाद्॥ १ ॥

यस्य दृश्यनितिजांसि... etc.

नागाजुनाय प्रणिपत्य तन्त्रे तत्कारिकानां वিষ्ठितं करिः।

* See Add. 1623.
Then follow the “quelques lignes d’introduction” (five in our MS.) of which Burnouf (l. c.) speaks.

The text of the sutra itself begins with the words:

Then follow the “quelques lignes d’introduction” (five in our MS.) of which Burnouf (l. c.) speaks.

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The text of the sutra itself begins with the words:

The quotations from Buddha-pālita (referred to by Burnouf) occur in 5a-b (cf. also 6b, l. 7; 7a, l. 4; and 10a, l. 7): from Bhāvaviveka in 10.

The chapters end thus:

1. अयोव्यधकृतांधिनिःस्थिताया स्थितें विनिःस्थाय नाम प्रयत्नसंकल्पणां । 27b.

2. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 33b.

3. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 36.

4. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 38.

5. अयोव्यधत्वविनिःस्थिताया नों पञ्चमं प्रतो । 40.

6. अयोव्यधत्वविनिःस्थिताया नों पञ्चमं प्रतो । 42.

7. अयोव्यधत्वविनिःस्थिताया नों सप्तमं (sic) प्रतो । 52.

8. अयोव्यधत्वविनिःस्थिताया प्रकरणमयं । 56.

9. अयोव्यधत्वविनिःस्थिताया नों नवं प्रकरणं । 59.

10. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 64.

11. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 67.

12. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 69.

13. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 72.

14. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 75.

15. अयोव्यधत्वविनिःस्थिताया नों द्वितीयां प्रतो । 80.
16. बन्धमीचप° धीरवश° | 86b.
17. कर्मप° समद्र° | 97a–b.
18. चार्मप° चग्यादम° | 109.
19. कार्मप° नामिकोनविंग° | 111.
20. सामायीप° विंग° | 118.
21. संभवसिहबप° एकविं | 124b.
22. तयागतप° दृ° | 131.
23. विपयांसप° चयीविं | 140.
24. चार्मसयपरिच्रा न° चतुर्विं | 154b.
25. विन्याणप° पञ्चविं | 162.
26. द्वारशांगप° पञ्चि | 171.
27. चार्मचक्रकीतिपारीपरिचितायां प्रसन्नपदायां मथम-कड़ी वृद्धिपरिच्रा नाम सत्यविशिष्टतम प्रकरणं। समासं चेदं मथमकशास्त्रं सकलविकलको चतुर्प्रवचननीतद्वायाख्या।

Works cited (considerable extracts often being given) are:

- Akshayamati-sutra 11, 33.
- Ratnakūṭa-s° 12b, 102b.
- Subhūti-paripricchā (dialogue from this work) 13b–14a.
- [Ārya-] Vajra-maṇḍa-dhāraṇī.
- Gaganagaṇṇasamādhi-sutra 38.
- Samādhāňñāna-s° 38, 40, 58b, 79b, 95.

उपारिष्टका prob. = Upāliparipricchā 55b.
- Anavataptahradāpasānkramana-s° 70.
- Prajñāpāramitā 80, 133b.
- Ārya-dhyāpitamūṣṭī-s° 85, 153.
- Māradamana-s° 86.
- Āgama 95.
- Vimalakirtini-daṇḍa 95.
- Ratnacāda-s° 95b.
- Çataka (without further distinction) 101.
- Ashtasahasrikāprajñāpāramitā 101.
- Tathāgatāgūhyaka-s° 102, 103b (bis).
Add. 1485.

Black paper with gold letters; 39 leaves, 5 lines, 9½ x 3 in.; dated n. s. 797 (A.D. 1677).

A collection of Dhāraṇīs, etc.

The leaves are numbered 16—54. The hand is of the square, close, and somewhat illegible character usual in MSS. of this material.

The contents are as follows:
1. Prajñāpāramitāhṛdayam.

The Chinese version of this work is translated by Prof. Beal, Journ. R. A. S. 1875, p. 27. The identity of the works will be seen by comparing with his version the opening sentences of the sūtra itself.

 Begins :

तेन खलु पुनः समयनार्थावलोकतिप्रवीणी वानिक्षिप्ती महा-
मच्छ गंग्रीराया प्रजापारमितायां चर्यामिव धाराणयती (sic)
स्य। पञ्च स्मयन्ते भावभूस्मान च वानिक्षिप्ती स।

and, a few lines further on :

रूपे मूर्तव्रूपतेऽरुपे न रूपात्मृभूत्व। 

विच्छान्ति मृतूऽ। वेदना मृतूऽ च। 

The words supplied by Prof. Beal on conjecture (p. 28) thus appear (18, 1. 2): गति गति पारंगति पारसंगति वीधि खाण।

The sūtra then concludes with a few lines such as are usually found in these works.

Nos. 2—6 are the Dhāraṇīs; the same, and in the same order as in R. A. S. MS. 79, Nos. 2, 3, 4, 6, 7: viz. the dhāraṇīs called Vajravidāravi (20b), Gaṇapathihṛdaya (22b), Uṣṇīṣhavijaya (25b), Mārīcī (29), and Grahamāṭrikā (38).
7. Pratyāṅgira-dhāraṇī (52b).

See R. A. S. Cat. No. 77.

After this follow two pages of invocations, etc.; after which:

श्रेयो रवि संवत् ११५० (month, nakshatra, day etc.) ... एतद्रिने लिखितं... कायमण्डपनगरे... शीरबवर्ण्ण (?)...

Add. 1486.

Paper; 41 leaves, 5 lines, 9 x 3½ in.; dated N. s. 841 (A.D. 1721).

Acyaghoṣha-Nandimukhāvadāna (with vernacular version).

 Begins:

वज्जुंधारं सदा नवा etc. (see Add. 1357).

 Ends:

उति श्रीपूर्वश्रीं ऋषिघोषवानन्दिमुखा ऋवदान परिसमास। खयम्भू संवत् १०४१ (then nakshatra etc., after which):

ऋषिवाचारवरया। साक्षमिच्छु श्रीमिस्तुं जय (I) ...etc. (vernacular). The scribe’s name is Prabhākara.

Add. 1487.

Paper; 121 leaves, 5 lines, 9 x 3 in.; dated N. s. 928 (A.D. 1808).

Upoṣad[ha]-vrata, vernacular.

Cf. R. A. S., No. 76.

Add. 1488.

Palm-leaf; 129 leaves, 5 lines, 9 x 2 in.; xivth cent. (date retouched, see below).

Amara-Koṭa.

Begins with the five introductory ślokas given in ed. Deslongchamps, p. 2 (after invocation of Buddha).
The letters are much faded, especially towards the beginning, and accordingly the last few pages, and some other passages, have been retraced with modern ink. Preface, etc. as in printed editions.

Ends:

Then follows a short summary of contents, after which:

Then follows a short summary of contents, after which:

The king's name is next given:

This date (1384) will accord with MSS. Add. 1689 and 1395; in the former of which we find Jayarjuna (or jana) reigning in A.D. 1374, and in the latter, Jayasthiti in 1385. Compare the nearly coeval date in the note to Add. 1544.

Add. 1533.

Paper; 18 leaves, 6 lines, 7½ x 3 in.; xviii cent.

AÇVAGHOSHA-NANDIMUKHĀVADĀNA.

*...* This is written over in quite modern ink;—what was underneath is indecipherable.
Leaf 1 is missing.

The language is almost as hopelessly barbarous as in the other MSS. of the work (Add. 1357 et al. q. v.). The last two leaves are in a slightly different hand. A recent corrector has retouched the MS. here and there, in the vain endeavour to make the jargon into something like correct Sanskrit. The MS. shows some distinct varieties of reading, as compared with the other copies.

A leaf at the beginning, serving as a cover, contains a fragment of the Vasudhārā dhāranī, and begins:

ॐ नमः भगवान् चार्यां यशोऽवसुधाराये॥
दिव्यहृषी स्लहृषी च मौस्य्रहृषी वर्णद्रा।
वसुधरीवा वसुधारी च वसुध्रीश्रीकरिवरा:॥
धारणी धाता...

Add. 1534.

Paper; 36 leaves, 6 lines (ruled), 8½ × 3 in.; dated n. s. 811 (A.D. 1691).

Megha-sūtra.

This MS. was not used for my printed edition, owing to its not having been identified in the printed list; see Add. 1689 and R. A. S. Journal, Apr. 1880.

At the end:

लिखितियं वस्तु (?) मण्डवाद्यर वच्चाचार्य पूर्णद्रण लिखित
संपूर्णमिति।

Then follow a scribe’s verse and the date.

Add. 1535.

Paper; 6 leaves, 7 lines (ruled), 9½ × 3 in.; xviiiith cent.

Piṇḍapātrāvadāna-kathā, attributed to Dīpankara.

Bad writing and full of barbarisms.

Apparently the same work as in R. A. S. Cat. No. 45, but not the same as Add. 1305, supra. It also exists in Paris, Bibl. Nat. MS. 98 (“Divyāvadāna-mālā”).
The speaker is the Tathāgata, Diपāṅkara; the hearer king Sarvānanda.

प्रयक्षद्राय च संनिधाय पांशुद्रायात्यपिष्कुर्भजञ्जननि।
तस्माद्रायालसुवि श्रवणक्षेऽदीपावस्तुभिः च पतिवेष्टत॥
तद्यथानुश्रुयते। नयविनयातिदिति ज्योतिःसुप्रत्यावकोणीः दीपाव
वनिष्काश्याग्याः सर्वनन्दी नाम नरपतिरासित्।

The latter half of the work (4b–6a) consists of short paragraphs in verse on the various offerings suitable to be made to a bhikhu with a pīṇḍa-pātra, etc.; and concludes (6b) with a few words on appropriate seasons, months, etc.

Ends:

दृति श्रीदीपिकालतथागतस्म (sic) पिष्कुर्भजञ्जननि

Add. 1536.

Paper; 32 leaves, 5 lines, 9 x 3 in.; dated N. S. 803 (A. D. 1683).

Svayambhū-purāṇa (smallest redaction).

See Add. 870.

Illustrations on leaves 1, 2, and 32.

Ends (with date as above, and scribe’s name):

लिखिते वञ्चायचक्रिद्वेन निति (sic).

Add. 1537.

Paper; 48 leaves, 5 lines, 10½ x 3 in.; modern Nepalese hand, but squarer and more regular than usual.

Kapiṣāvadāna.

The leaves are numbered 1—25, 27—49.

There are words of comment, and divisions of words, occasionally written above the lines in red, or in black.

The MS. seems to be an exact reproduction of the archetype of Add. 1345, as the preface, titles, and even the concluding scribe’s verse, are identical.
Add. 1538.

Paper; 40 leaves, 6 lines (ruled), $14 \times 3\frac{1}{2}$ in.; dated x. s. 964 (A.D. 1844).

Virakusāvadāna, from the Divyāvadāna.

Text very faulty. Copies at Paris and Calcutta.

This is a story in praise of the ashtamī-vrata, or fast on the eighth day, and probably composed to be read on solemn occasions of this kind. The subject matter purports to be taken from the Divyāvadāna (much of which seems to have perished), and illustrates the merit of the fast, etc.

Begins in verse thus (after invocation):

राज गुरु चिरन्तु च कथयावाम समासतı ।
अष्टमीश्रमाहात्मयेष नीपालभावित महतı ।
नयास्मृतयुगा विभाजय प्रश्री: सुगतास्माजı ।
राजविधिरिष्टिविवर्ति जस्म] विज्ञाय समारंभकı ।

तत्र जिनिष्ठरी नाम राजस्मृतिकाय प्रावदतı ॥ ते शुचाय यमी- काय कुकुठारासंस्कृतı ॥ उपगुप्त: पुनः प्राच्र अष्टमीश्रतमु- चत्तमı ॥ etc.

After a few more verses, the prose begins thus:

सर्वार्थसंवर्की यस्मी राजपुत्रको भवति तदारामा चिन्त यामास...

The king observes the ashtamī-vrata in honour of Amogha-pāca and Avalokiteśvara (3a. 1); and is rewarded by the miraculous birth of a son from a sugar-cane (ikshū), therefore called Ikṣvāku. A short story is now told of a sārtha-vāhu, Supriya, who gained a shower of jewels by a vrata (4a–b). The king abdicates in favour of his son Ikṣvāku (4b, 1–2). The queen Alindā (after due attention to the vrata) bears a son; his name was to have been Kuḍala, but is shortened by his mother to Kuḍa (6a, 5–6); he performs sundry deeds of prowess, whence he gains the name of Viṣṇu-kuḍa (6b, 5). The life of Viṣṇu-kuḍa is now detailed, and the moral is thus summed up in the last line:

विश्वय चर्यामा (sic) शतमीतवामसं क्षतं तदाराम माचपदं न प्रासं, बीरकुमङ्गाराजा अष्टमीतिकेन माचिण माचलं प्रासी ।स्मुतı ॥
Palm-leaf; 113 leaves, 6 lines, 12 x 2 in.; xiii cent.

Suvikrāntavikrāmi-paripricchā, or Sārddhadvīṣahāsrikā prajñāpāramitā.

The hand is very similar to that of R. A. S. Cat. No. 2: see the plate there, and compare that in Palaeographical Soc. Orient. Ser., Pl. 43. The MS. is corrected in several hands, mostly of considerable antiquity.

This redaction has 7 parivarttas and 2500 verses. See Wassiliew, Taran. 159 (147), and Csoma As. Res. xx. 395 (also Ann. Mus. Guim. ii. 201) as to its Tibetan form, etc.

After 15 lines of invocation and preface, the text begins (2b):

एवं सय शुमतिकाविधिन दतम्य भगवान राजश्रेष्ठ विवरति स्म। वेणवनी कल्यङ्कनिवापि महता भिचुसंधिन साध्यमद्वृत्तयः -

The chapters end:

1. आर्यप्रज्ञापारमितानिदाने प्रथमः। 19b.
2. आर्यप्रज्ञापारमितायामानन्दपरिवर्त्तो नाम द्वितीयः। 24b.
3. तथता परिवर्ती नाम तत्तीयः। 37b.
4. श्रीपम्परिवर्ती नाम चतुर्यः। 60.
5. सुभुवितिरिवः पञ्चमः। 64b.
6. चर्यापरिवः पत्रः। 94.
7. श्रुण्यशारिविविषादिविक्षेत्रभागवत्यायणामिद्ममानान्दपरिवर्त्तो निद्रेः। 95.

Then follows the verse च: सवर्णत्या ..., with which the other Prajñāpāramitā in 2500 verses begins (Add. MSS. 1628 and 1629). The works, however, seem distinct; see Wassiliew (supra cit.).
to the subject, Suvikrāntavikrāmin's first questions of the Buddha give some notion of the general drift and are thus expressed (3a—b):

**Prajñāpāramitā Prajñāpāramitāḥ bhagavanāḥ tē. Kiyātā bhagavanāḥ vādikṣaḥ tē bhagavanāḥ vādikṣaḥ prajñāpāramitāḥ prajñāpāramitāḥ tē. Kāyaṃ bhagavanāḥ vādikṣaḥ mahaṃ prajñāpāramitāḥ prajñāpāramitāḥ prajñāpāramitāḥ bhavanaḥ pariṇāmaḥ.**

In ch. 2, at the beginning, the speakers are Ananda and Ćāradvatīputra (Ćāripā); in ch. 5, Ćāradvatīputra and Subhūti. Elsewhere they seem to be Suvikrāntavikrāmin and the Buddha.

At the end is an odd leaf, found in Add. 1680, written by the scribe of this MS. in precisely the same style, and containing quite similar matter; but it is not numbered like the rest.

**Add. 1544.**

Paper; 172 leaves, 7 lines, 20 x 2 in.; xiiith cent.

**Ashtāsāhasrika-Prajñāpāramitā.**

See Palæograph. Soc. Or. Series, Plate 57, where Professors Cowell and Eggeling assign the MS. to the xiiith cent. Note also that the conjecture there given as to the individual peculiarity of the sloping hand is confirmed by leaves 84—87 of Add. 1708.

For the postscript see Add. 1163.

There are dates of recitation written on the back of both the first and the last leaves; the one being n. s. 492, the other 499. The last two figures of the latter are obscure: the former is interesting as being expressed both in figures and words (नपाल समा द्विन्द्र जलधार).
Add. 1546. 1.

Black paper; 3 leaves, 5 lines, $6 \times 2\frac{1}{2}$ in.; xviiith cent.

A collection of Dhāraṇīs.

Written in gold letters.

There is an illustration on If. 1.

Begins:

नमी रब्बचयाय।

दृति चर्च्योभ्य नाम धारण्णि समाप्त। 2a.

द० चर्मिताभ " " " 2b.

द० चर्मीघसिद्धि। 3a.

Add. 1546. 2.

Blue-black paper; 7 leaves, 5 lines, $6 \times 2\frac{1}{2}$ in.; xviiith cent.

Mahā-sambara-hṛdaya-dhāraṇī.

The leaves are numbered 3—7, 9, 10.

Written in gold, silver, and bronze letters.

Begins:

उ विश्वनायाय

On leaf 5 are spaces for pictures.

Ends:

दृति महास्वरह्रद्य समाप्त:

Add. 1547.

Paper; 18 leaves, 5 lines, $6 \times 2\frac{1}{2}$ in.; xviiith cent.

Aikajāṭa-stotra.

The leaves are numbered with small figures in the right-hand corner at the foot.

On the work see Add. 1453.

Begins:

एवं मया श्रुं एकः सं भगवान् पद्माक्षरः गिरिशिखरः

विहरति सः महता च भिचुशिष्ण साधुः

Ends:

.... अभ्यन्न्द्रविषिः॥ चार्यश्रीकजटाभद्यारिकाया नाम

स्तोत्रं संपर्य॥
Add. 1548.

Paper; 23 leaves, 5 lines, $6 \times 2\frac{1}{2}$ in.; xviii cent.

*Nāma-saṅgīti.*

The leaves are numbered 52—73, so that the MS. was apparently part of a collection of works; cf. Add. 1104.

Begins and ends as Add. 1323.

Add. 1549.

Paper; 9 leaves, 5 lines, $6 \times 2$ in.; dated n. s. 921 (A.D. 1801).

*Nāmāśṭoṭṭara-caṭaka.*

There is an illustration of a goddess on the first page.

Begins:

च्री नमो श्रीवच्चमचाचैः

Ends:

श्री चार्य तारा भातावरिकाया: नामाणि सरस्वतं वुद्धभावितं सम्पूर्ण समाप्त।

Then follows the date, as above; but the last figure is indistinct.

Add. 1550.

Paper; 21 leaves, 5 lines, $6 \times 2\frac{1}{2}$ in.; modern.

*Pañca-mahā-rakṣa-sūtrāṇi.*

A collection of dhāraṇīs in connexion with the same 5 Çaktis as those of the Pañca-rakṣa, Add. 1325 (which see). Spaces are left for pictures of the Çaktis at the heads of the chapters.

Begins:

च्री नमो भगवायं चार्यश्रीमहाप्रतिमराथी प्रतिमराविधः

वच्च्यं सर्वमवानुक्तप्या।

1. चार्यमहाप्रतिमराथी चतुर्थ मंची धारणी समाप्त: 8.
2. चार्यमहासाहस्यसम्बद्धिनीसूत्र समाप्त: 10.
3. (?) चार्यमहामयोविद्याराजी सूत्र समाप्त: 15.
Add. 1550.]

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4. चार्येमहाशीतबितिविद्याया सूचन समापि: 18.

Ends:

इति तच बुद्धानां बुद्धानुभविन् द्वितौ नारायण भवितहूँ (sic) नेति चार्येमहाश्रेष्ठिति....सूचन समापि:

(see Add. 1325).

चै धम्मी° etc.

नैपालवर्ग कृमावराणन्त्र ( = N. S. 950 (?) = A.D. 1830).

Add. 1551.

Paper; 23 leaves, 5 lines, 6 × 2 in.; modern.

A collection of धारानिः.

There are illustrations at the beginning of Nos. 1 and 4.

1. Çakraçambara (1)-धरानि.

Begins (leaf 2a):

चैं नभी वच्रस्वचाय

इति चार्यक्रमबिवर्ष्य कुद्यक्ष्ठि धारणी समापिः।

2. A stotra to Tārā-devī, in 21 numbered stanzas, ending 8b.
3. A stotra (?) to Vajra-Satva and Tathāgatas. Ends 12b.
5. Canḍamahāroshnavatanastra-dhö, 21b.

Ends:

इति चार्यक्रमारोपण तन्त्रान्त्रंपतं समापि।

Leaf 1b contains the last words of the postscript of something else:

एवंवादै महाश्रम (sic).

Add. 1552.

Paper; 2 leaves (numbered 11, 12), 5 lines, 7 × 2 in.; modern.

Fragment of the Kālacakra-mantra-dhāraṇī.

Ends:

इति कालचक्रमन्त्रधारणी समापि॥
Add. 1553.

Paper; 15 leaves, 5 lines, 6 × 2 in.; modern.

A collection of Dhāraṇīs.
The leaves are numbered 1—11, 13, 15, 18, 19.
There are illustrations of deities.
2. Sahasrabhuja(?)-lokeśvara-dhāraṇī.

Ends:

इत्यार्थसम्बन्धभुजलीकःश्रवण धारणी समः।

Add. 1554.

Paper; 3 leaves, 5 lines, 6 × 2½ in.; xviiith cent.
Prajñāpāramitā-hridaya-dhāraṇī.
The work consists chiefly of invocations, etc. It is not the same as Add. 1485. 1.

Begins:

श्री नमः श्रीवज्ञमचाय॥ etc.

Ends:

चार्य श्रीप्रज्ञापारमिता०द्वृत्त्र नाम धारणी परिमाणः।

Add. 1555.

Paper; 8 leaves, 5 lines, 6 × 2 in.; modern.

Dhāraṇīs.

1. Mahācambara-dhāraṇī.

Ends:

इति श्रीमहासम्बन्धक्षणराजविगुळ्ट्ट नाम धा॰ मः।
2. Bhūta(?)cambara-dhāraṇī.

Ends:

इति श्रीभूतश्वरसम्बन्धवतन्त्र धारणी समाप्तः।

Add. 1580.

Palm-leaf; 4 leaves, 5 lines, 10 × 2 in.; dated n. s. 547 (a.d. 1427).

Čambūkāvadāna.
The MS. gives the title with the strange barbarism सम्भूकः.

The style and subject of the tale are not unlike the Paśca-tantra, the first personages introduced being seven shells (सम्भुकाह) and a fisherman named Rūpaka; further on, both personages and scenery are distinctively Buddhist.

Begins, after 4 ślokas of prefatory invocation:

चार्दी तावद्रादिकाथासपत्वच्ये नै। चर्चित हंसगधियु चैत्यगभीर
नाम पुष्करणी (sic) सारानिकलचलचलजनविहग्न (sic) निवास-
भृता तथास्य मस सम्भूका वस्तुः (१)

Ends:

सम्भूकावद्रानिद्राननकाया समाः। स° ५४° चन्द्रुनि रामस्य १°
विशिष्ट श्री डंकाचोकवन्नारायण श्री पंडजाय: (५)

Add. 1581.

Paper; 8 leaves, 8 lines, 9 x 5 in.; modern Devanāgarī hand.

Dharmalakṣmi-Samvāda (vernacular).

The syllable राम is placed above each page-number.

The work is divided into 8 adhyāyas.

Ends:

दूति श्रीधरमलक्षीमायां चर्चाम (sic) चार्थायं समांसं।

Add. 1585.

Paper; 13 leaves, 10 lines (ruled), 14 x 3 in.; fine, minute hand-writing of the xviiith cent.

Sūmāghadāvadāna and part of the Daśākuḍalajam Phalam.

On the right side of each leaf (1—12) सुमागधा.


Begins:

नमः श्रीमववुद्धोधिस्मिभ्यः। बुद्धी भगवान् सक्ती गुरू-
झली मानित: राजभी राजामालीधिनिभिः।

9
Ends:

सुमागधावद्राण्य समाध्यं। 13a.

On 136 there is marked at the side दशाकुशल.

Then, after invocations to Buddha, etc.:

प्रवच्यामि दशाकुशलं फलं। सदर्मेशस्याप्स्यानं प्रोका
भगवता स्वयं।

The MS. ends abruptly with this leaf.

Add. 1586.

Paper; 20 leaves, 10 lines (ruled), 14 x 3 in.; fine, minute hand-writing, dated N. S. 781 (A. D. 1661).

Rāṣṭrapāla-paripṛcchā.

The title of the work is cited in Bohtlingk and Roth from the Vyutpatti; see two citations in Add. 1478 above.

Mr Nanjio informs me that there is a Chinese translation of this work, made by Jñanagupta under the Sin dynasty (a.d. 589—618), being No. 23 (18) of the Chinese Tripitaka. On the Tibetan see Feer, in Ann. G. ii. 254. [See also the account in the Supplementary note at the end of the text.]

After the invocation, a line of preface commences with the words भास्करद्वृत्तबियतिकरघटितां...; then follow एवमेवा शुनं
and a large list of Bodhisattvas etc., forming the audience.

Ends:

पुष्परामः सत्युपल पूव्यङ्गस्तुरबरबराण्य समाध्य चार्यरा-
द्यालपरिपृच्छा नाम महायानसूत्रं समाध्यति। ये धर्मं।
date (see above)। श्रीमहावृद्धिपालिक श्री जयसुनि लिखितं।

Add. 1589.

Paper; 144 leaves, 8 lines, 13 x 5 in.; dated N. S. 994 (A. D. 1874).

Vicitrakarnikāvadāna-mālā or Papraçekhara-avadāna
(Newari).

Preface begins in Sanskrit:

वन्दे श्रीशाक्षरिहं सुरगणमचितः...
Text (?) begins:

1. Ends:

2. (?)

3. 

4. (i.e. नेपालभाषा)

5. 76b.

6. 89b.

7. 100.

8. 111.

The work ends:

This last title seems to occur only in this place.

Add. 1590.

Paper; 257 leaves, 10 lines, 13 x 4 in.; modern.

KALPADRUMAVADANA-MALĀ.

See Feer in Journ. Asiatiche 1879, p. 283; also the list of tales, ibid., p. 304; and likewise the long account in Dr Rajendralal Mitra, *Nep. Buddh. Lit.* pp. 292 sqq.

Add. MS. 900 is a copy of the last two tales.

Add. 1592.

Paper; 121 leaves, 10 lines, 12 x 5 in.; modern.

Part of the RATNĀVADANA-MALĀ (17 tales).

In Add. 1615 the work is said to be ‘spoken’ by Çrīghana.

For a general account see Feer, Journ. Asiatiche 1879, pp. 283 sqq.; and his full list of Tales, ibid., 305.

The titles coincide with those of the Paris MS., except where otherwise stated.
Tale 1 ends 9b.
"2" 17b.
"3" 25b.
"4" 33b (प्रतिकावदां).
"5" 37b.
"6" 41b (सुकरोवदानं) (sic).
"7" 46b (वपुम्यानावदानं).
"8" 49a-b (प्रश्रीतरा अवदानं).
"9" 57.
"10" 65.
"11" 71.
"12" 83.
"13" 95 (प्रश्रान्तकषणावदानं).
"14" 104b.
"15" 109 (कनकवणावदानं, Paris MS. and Feer, l. c., p. 298, tale No. 16).

Ends with tale 17, दृति प्रतिकावदानं समां॥ Paris MS., tale 15.

Add. 1593.

Paper; 253 leaves, 7—8 lines, 12 × 3½ in.; in several hands, the last giving a date N. S. 939 (A.D. 1819).

SADHANA-MĀLĀ-TANTRA.

Add. 1686 is a large fragment of an old MS. of the same work: see the account of that MS.

Begins:

नमो वच्छासनाय॥ नवा सर्वत्थागतानं गुणगणाधारानं भवाये गुरोः श्रीवच्छासन नाम भूषित संसारदीर्घग्योऽ॥ etc.

A little further on:

तत: पुरातो पुरातो भगवनं वच्छासनविविधनं वर्षमुजादिर्म समंविते विविध्य पुष्पादिर्म प्रयक्चते॥ श्रीं नमो श्रीराध्य इं श्रीं वच्छपाय etc. :
Add. 1596.

Paper; 26 leaves, 6 lines, $13\frac{1}{2} \times 3$ in.; dated n. s. 950 (A.D. 1830).

**Ratnaguṇa-saṃcaya.**

The leaves have the double numbering, 1—26, and (more conspicuously) 71—96, so that the present MS. would seem to have belonged to a series.

Apparently a collection of gāthās illustrative of the Ashtasahasrikā Prajñā-pāramitā; for none of them seem to occur in the text of that work, as we have it in Add. 866.

In 32 short chapters, corresponding to those of the Ashṭas.

**Ends:**

चतुर्दशौकस्मविस्मार्य श्रीरामस्वरूप श्रीरामस्वरूपाय भ्रमरवाही

Then follow date, etc., as above.

**Add. 1593.**

SANSKRIT MANUSCRIPTS.
The above titles, etc. may serve as examples of the barbarously incorrect character of the MS.

Add. 1598.

Paper; 171 leaves, 5 lines, 11 x 4 in.; modern.

Avadāna-sāra-samuccaya.

The MS. is torn in places, and ends abruptly at the same word as Add. 1585.

Many of the leaves have on their left margin छ्रो सा वर, so that I have supposed this to be part of the work No. 48 in Mr Hodgson's list (Essay Lit. Nep. p. 38).

Begins:

मलं मलानं प्रवदन्ति जाति जातिप्रथं चैपमपमं वीणः।
तथागतास्यावितथाप्रति ज्ञा संवीधिमड्यं विश्रुद्धमचाः।
तद्यथा।

1. दृति श्रीमार्थवाण्डजातकं समां। 22a.
2. दृ मवेडः नं। 33a.
3. दृ महर्षानन्दावदानं (sic)। 43b.
4. दृ महर्षामकान। 56b.
5. दृ महर्षाजातकं। 63b.
6. दृ महर्षाजातकं। 70.
7. दृ चह्द्रमभ जातकं। 78.
8. दृ रूपावति जं। 85b.
9. दृ हस्तिजातकं। 101b.
10. दृ चह्द्रजातकं। 111b.
11. दृ महापार्जातकं। 121a.
12. दृ महापार्जातकं। 137b.

The remainder of the MS. coincides exactly with Add. 1585, containing the Sumāghadāvadāna and the fragment there noticed.
Tale 1 is apparently different from the tale of the sārthavāha Dharmalabha in the Mahāvastu (Add. 1339, leaves 232—241).

Tale 2 is also different from its homonym in the Avadāna-kalpa-lokā (Add. 913, leaves 15—17); though the merit of sacrificing even one’s body for another’s benefit is a moral pointed in both.

Tale 3 is the story of a sārthavāha named Nanda, who is punished for his excessive accumulation of wealth in a former birth, by a miserable spirit of miserly jealousy (मात्स्य) in this.

Tale 4 is the same as Ācokā. No. 12; thus the verses of lamentation uttered by the tapasvinī at the birth of her son, beginning जाति पुत्रे., (49b), are identical: the bulk of both tales consists of discourses on abhidharma, etc. The beginning of this story however corresponds with 208a. line 4, not 207b, of Add. 1482, as the tale there has several pages of introduction and scenery.

Tale 5 is the story of a sārthavāha named Supriya, in the reign of Brahmadatta at Benares.


Tale 8. See Divyāvadāna, Tale xxxii.

Tale 9. A long tale of Brahmadatta, king of Benares and his experiences in elephant-hunting: different from the tale of the same name in the Jātaka-mālā.

Tale 10. A tale illustrative of the virtue of kshānti, in which the chief actors are a certain Kaliṅga-rāja and Candramukāra. (The Chanda-kumāra-jātaka in the Cariya-piṭaka is illustrative of dāna.)

Tale 11. One of the numerous deer-births. In praise of vīrya.


Add. 1603.

Paper; 18 leaves, 6 lines, 12½ x 3½ in.; dated N. s. 919 (A.D. 1799).

Uposhadhāvadāna, [Devaputrottpatti,] and Doshanirñayāvadāna.

These are clearly the same works as R. A. S. No. 15 (q. v.). See also Add. 1610.
CATALOGUE OF BUDDHIST [Add. 1603.

Begins (after invocations of the Ratnātraya and Avalokiteśvara):

एवं मया युः एकं सं भगवान्कापिलवसुनि महानगर्यां खच्छः एकं

दृति सुगतवादिशिष्यवादि भगवती 5माघपामाहोलोकसाति ख* पाषाणवादानावनीतकथायामुरोधवा नाम देवपुरावित्तिनां-

मावदनां प्रथमं 1° 10a.

Ends:

दृति गीतायावलीकित्यशरख अरुसुगतवादिशिष्यवादि मा-

नुमन्तज्ञेषीषविषेषाय नामावदानं समाप्तमिति। (Date as above).

The titles चश्चिति° and चश्चिति° occur at the right hand of many leaves; on the cover is the general title वामिश्चावदान.

Add. 1607.

Paper; 224 leaves, 6 lines, $12\frac{1}{2} \times 3$ in.; dated N. S. 902 (A.D. 1782).

SADHDHARMA- LAŚKĀVATĀRA.

On the work see Add. 915, and add a reference to Feer in Ann. Mus. Guin. ii. 237. This MS. represents an independent text, for though both are often faulty, passages are preserved here (e.g. 168a,b, ending as Add. 915, 12a, 2) that are marked as lacunae in that MS.

Add. 1609.

Paper; 52 leaves folding backwards and forwards, 7 lines, $9 \times 3\frac{1}{2}$ in.; xvith cent.

Manual of TANTRIC PŪJĀ (BALI-PŪJĀ or CAKRA PŪJĀ ?).

The paper is mounted on muslin and gauze.

The title चक्रपूजा is given on the wrapper.

The title Bali-pūja given in Dr Wright's list is partly substantiated by the ending of the work; which runs: दृति पंचवालि ...

after 3 lines श्रीमिका बलि.

The final colophon is simply दृति पूजा समाप्तां ॥

* Cf. Oxf. Cat. 388b, l. 1.
Add. 1610.

Paper; 14 leaves, 9 lines, 13 × 5 in.; modern.

**Uposhadāvadāna.**

This is the same work as R. A. S. Cat. No. 15, which is there called "Uposhadāvadānam and Doshanirṇayāvadānam", but the form "उपोष्ट" is written on the right hand of several leaves throughout our MS., showing that "Uposhadha" is a general name for the whole work. It consists of 2 adhyayas.

This avadāna belongs to the latest style of composition. There is no continuous plot, but the work is a somewhat rambling dialogue between the Buddha, VaGIStha and others: there are several pages of invocations etc. At 11a there occurs a short story about Dharmapāla king of Vaišālī. See more in Rājendralāla Mitra, Nep. B, Lit. p. 265.

Text begins:

एवं मया श्रो प्रेम कपिलवसुनि महानगरिं खच्चनि-
मेलसुगन्धशीतलखादुलधु

dr̥ti bhagavannugantvābhīṣṭhāṃbhāṃ bhagavatā śmīrīḍhāgātiśīva-
śr̥y uṇpāṣṇāvadāna vairuktakhyāram upāśādhī nam devapūrṇa-
त्वत्तिनिम प्रयमी 56.8

Ends:

द्र̥ति सुगो वों संसे सानुमत्तज्ञायनिष्य नामावद्रान

Add. 1611.

Paper; 98 leaves, 13 lines, 14 × 4 in.; dated n. s. 765 (A.D. 1645).

**Avadāna-cataka.**

This MS. is fully described by M. Feer in the Journ. Asiatique (Aug.—Dec. 1879). Cf. especially p. 144: "Ce MS. est sans doute le seul représentant des anciens manuscrits de cet ouvrage."

A full list of the tales is to be found *ibid.* p. 302. For the numbering compare p. 159, note.
Add. 1614.

Paper; 36 leaves, 7 lines, 13 x 4 in.; late xviii cent., with modern supply.

A collection of Stotras and Songs.

The MS. consists of 19 leaves originally numbered 20—38, now 13—31, written in a square and regular Devanāgarī hand (perhaps of the end of the xviii cent.), with lines and margins ruled; the remainder (1—12, 32, 36) is a very recent supply by Nepalese scribes.

The verses in each hymn are numbered, and the numbers are accordingly given below.

Begins :

नमः ओमद्वलोकितेष्वराय || बाधिष्मवाय ||

The following are the first occurring titles :

द्वायायाः ओमान्धुद्धचा चारचर्याः सं || सं ||

द्वायायाः ्रूपसंवं समासं ।

ब्रह्मायाः ्रलकोद्धरस्त्रोः सं || सं ।

इत्या ्मत्स्याचरसं ।

इत्या ्मद्गतिसं ।

इत्या ्चरणेदशनाभिस्थलसं ।

इत्या ्चरणेदशनाभिस्थलसं ।

इत्या ्परमार्थसं ।

इत्या ्समासं ।

इत्या ्समासं ।

इत्या ्समासं ।

The verses in each hymn are numbered, and the numbers are accordingly given below.

कह चोऽनासूत्रां सम्बूद्धस्त्रोः समासं ।

रूपसंवं समासं ।

संवं समासं ।

संवं समासं ।

संवं समासं ।

संवं समासं ।

संवं समासं ।

संवं समासं ।

The hymns next following are chiefly addressed to Čākya-simha, and are attributed to 'Harsha-deva-bhūpati' (15) and Yaśodharā (16, 17).

Among the next following are hymns purporting to be taken from the Bhadrakalpāvadāna, by Navagraha (17b), and from the Svayambhūpurāṇa (20). From 33 onwards the hymns are called 'songs' (गीत). Each consists of about a score of numbered verses, the last being entitled लोकर्गीत ।

The collection has no general title or colophon.
Add. 1615.

Paper; 143 leaves, 10 lines, 11 × 6 in.; dated in words N. s. 923 (A.D. 1803); large modern Nepalese hand, often sloping to the right.

Parts of the Ratnāvadānamālā and of other collections of tales.

Each tale, as a rule, has its own pagination, and on the margin are written the names of the collection and of the tale.

The tales are as follows:

I. From the Ratnāvadāna (see the names of the tales in Add. 1592). The scribe seems to have transcribed what he could find in an imperfect copy; so he has written it in seven portions of 24, 12, 9, 34, 11, 18, and 7 leaves, respectively, making 109 leaves in all.

<table>
<thead>
<tr>
<th>Tale</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tale 1</td>
<td>ends 12a.</td>
</tr>
<tr>
<td>2.</td>
<td>6</td>
</tr>
<tr>
<td>3.</td>
<td>7</td>
</tr>
<tr>
<td>4. Tale 13 (here called Cāntika) (lacuna on 18b)</td>
<td>ends 19b.</td>
</tr>
<tr>
<td>5.</td>
<td>18</td>
</tr>
<tr>
<td>6.</td>
<td>25</td>
</tr>
<tr>
<td>7.</td>
<td>27</td>
</tr>
<tr>
<td>8.</td>
<td>28</td>
</tr>
</tbody>
</table>

II. From the Dwārinjātayavadāna, 7 leaves.

The text seems independent of that of Add. 1274. Tale 1 ends 5a; 2 ends 5b; 3 ends 6a; 4 ends 7a; 5 breaks off at 7b. This last is not the same as tale 5 in Add. 1274.

III. Work on the 12 Tirthas of Nepāl.

14 leaves. In verse throughout.

Text begins:

अर्धेद्रानी प्रवच्चारर्थी तीर्थानि द्वादशानि च।
प्रदुष्प्य मेघित्र पुष्करानि तीर्थानाच्छ विश्रेषितः॥

Ends abruptly (14a):

द्विजादच नमुनां पूर्ववत्तानादानकं।
काला पुष्करादशाच चश्वस्त्रित्वतै लभेत्॥

IV. Uposhadhāvadāna (2nd adhyāya).

13 leaves, numbered 1—13, though the MS. begins somewhat abruptly at a point corresponding to 7a, l. 1 fin., of Add. 1610 (q. v.).
Ends:

Dr. सुगतवाशिशथमवाद्य उपोष्यधनामाराव्रानि द्वितीय प्रभायः। समानात्मित उपोष्यधाव्रानि।

चन्द्रे नैपालिके बाते विक्षयमयहुये।

मामि छह एक माधव च इत्यवारे समन्विये॥

लिखितं चित्तान्नद्वन उपोष्यधाव्रानि।

बिठ मुद्रे etc. || बि धर्मा...||

Add. 1617.

Paper; 55 leaves, 7 lines, 18½ × 4 in.; date at end N. S. 945 (A.D. 1825).

GUHYA-SAMĀJA (APARĀRDHA).

On the whole work see Add. 1365, and add a reference to the detailed account of it in Rajendralal’s Lalita Vivarta, Intr. pp. 11—16; and Nep. B. L., 259. There is another copy of this part in R. A. S. Cat. No. 44.

Begins:

एवं मया श्रुतिमिष्टिः समि भगवान् तथागतकायवाक्षिन्त्यापिपिधिन विज्ञाराय।

1. द्रित सहागुधारितगुच्छु गुहास्माजि परार्थ मधवतान्त्रिनद्रा

2. यक्षराजी द्वितीयः। 15.

3. परार्थ सहातवक्षराजे हृष्कोत्त्विन्त्यायः पठलः।

4. राजे नैरान्त्यान्ति नाम चतुर्द्यपङलः। 18.

5. रंगवास्त्रवावरोऽ 21.

6. रविकान्ति काल्लक्षराजे नामः 23.

7. चंद्रासिंगन्तः 27.

8. तन्त्रराजे च ग्रहः° 30.

9. वसन्तततिलकवणेन° 34b.

10. [The title of this chapter, as in the R. A. S. MS., seems to be wanting.]
Add. 1618.

Paper; 138 leaves, 7 lines, $14 \times 4\frac{1}{2}$ in.; modern.

Daçabhûmiçvara.

For beginning, chapters, etc., see MS. 867.

Ends:

द्वितीय परिभाषाप्रवर्तनी नामिकादशा:। द्वितीयोधि-सवर्णप्रकृतिकारिणी दशसूत्रीयायरी नाम महायानसूत्रचारवाजे समासः। यह धमो ...।

वर्षवसमगलच्छन यह गति माध्ये तपस्विति।

Add. 1620.

Paper; 119 leaves, 7 lines, $14 \times 3\frac{1}{2}$ in.; xvii—xviii cent.

Ratnävadânâmâlā (first 13 tales).

Leaf 13, as well as 63 which apparently gave the title of tale 8, are missing.


Add. 1623.

Black paper with gold letters; 100 leaves, 5 lines, $15\frac{1}{2} \times 4$ in.; dated n. s. 820 (A.D. 1700).

This MS. is in three parts, written by the same scribe and with continuous numbering.

I. Leaves 1—10 (formerly marked Add. 1622).

Aparimitāyu-sūtra.

The text is equally barbarous with that of Add. 1277 (q. v.).
CATALOGUE OF BUDDHIST

Ends:
praṇāmsūryaparimātāṣu nama mahāyānastāṣu samāṭaḥ.

II. Leaves 11—20.

SARVA-DURGATI-PARIÇODHANA (Part 1).

Begins:
śrīṃ nāṃ śrīvaṃśayā. śrīṃ nāṃśa bhagavānāṃ prāryṣvīvurdgati- pārisīdhiṣṭaraṣṭāṃ (♯)

This portion of the work consists entirely of invocations and the like.

Ends:

II, Leaves 21—100.

SARVA-DURGATI-PARIÇODHANA (Part 2).

Begins, after invocation to Vajrasatva:

Ends (98, l. 5) as Add. 1378 (which see); after which follows:

Then follow the usual acknowledgment to parents, teachers, etc., and a mention of the reigning king, Bhupatindra Malla.

After this the scribe gives details as to his family and patrons, and adds some notes in the vernacular. The date, etc., are thus given:

Sambat 529 karaṇīkāmāca (sic) prākṣapaye vātā耜āṃ tīrthī
dravatīnacāre vachārīgī vāyakarṇamārdān prākṣaptiṃābāre tulkīra-
sīgāt śaśvitrī mītarāśvitrī chandromāsi pratadādīn śaśvitrī
dravatīnacāre vātā耜āṃ tīrthī.
Add. 1625.

Paper; 406 leaves, 7 lines, $14 \times 4\frac{1}{2}$ in.; dated n. s. 948 (A.D. 1828).

Ashtasahasrika-Prajnaparamita.

The MS. is bound in coloured boards, with designs, etc., on both sides. On leaf 1 is a brightly coloured picture of the deity enthroned and adored by two devotees bearing sacred vessels. Each page is bordered by a rim of red and green stripes.

For the work see Add. 866.

After date, etc., as given above, the scribe proceeds:

"तत्सान्द्रिन् श्री चत्तसाहस्रिकाप्रज्ञापारमिता पुस्तक पत्रा-वनी-महाबिंताराविश्वित शाक्यवंशी-न्य-श्रीपूर्णाज्ञानिज-तिरिकं-द्र-लक्ष्मण-यत्यामनमहंस्थित उत्यत्तिन्जयाडी श्रीमहाबिंता-श्रीजीवान्तुज नवीचर्क प्रतिज्ञापारित्वदनिजली पुस्तम्।"

Add. 1627.

Paper; 409 leaves, 17—18 lines, $14\frac{1}{2} \times 7$ in.; modern.

Çatasahasri Prajñāpāramitā, Part (Khaṇḍa) 3.

On the whole work see Add. 1633.

This part contains chapters 26—37.

Text begins:

चत्तासाहस्रिकार्धलीपी भगवन्मितद्वैचते। यो भग-वन्हौधिसाह साहसत द्वार गंभीरायं प्रज्ञापारमितायां°...

* Cf. MS. 1373.
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Ch. xxvi ends 1936; ch. xxx, 310b; ch. xxxv, 373.

Ends:

शतम्‌त्रयोऽविद्धप्रकोपकारादशवस्त्रविद्धप्रकोपिताये: परिभाषाः यमतःसङ्ग्रामः। समाध्यायं वनियन्तकः॥

Add. 1628.

Paper: 594 leaves, 9 lines, 17 × 4 in.; on the date see below.

Pañcaviśṭhasahasrikā Prajñāpāramitā.

Leaves 412—559 are paper of the xvith or early xviith cent.; the rest is recent supply. The work is in 8 parivarttas, and is preceded by an introductory treatise in 8 adhikāras, ascribed to Maitreyanātha (leaf 9); see next MS.

Begins:

य: सर्वज्ञतया नयत्युपशमं शान्तिष्ठे: आवकान्। या मार्गे।

शतया जगद्दुल्कस्या लोकायथं सविदितो। सर्वाकारमिदं वदवितं मुनया वियं यया संगतं। तस्यां आवकशाढीपदस्तः गणिणीने बुधक्षु मार्च्ये नमः॥

The titles of the chapters are given under the next MS., in which they are more clearly marked.

Add. 1629.

Paper: 384 leaves (and cover), 12 lines, 12½ × 7 in.; dated in words [N. s.] 9..5.

Pañcaviśṭhasahasrikā Prajñāpāramitā.

The word ||पञ्चविश्वीति|| is written on the left margin of 1; there is a large illustration on the same page.

For the beginning see the last MS.

Chapters etc. end as follows:

1. शब्दमयाल्पकारं प्रज्ञापारमितापदेशं शास्ती सवाकारः। शता शर्यांकार: प्रथमः। 26.
2. "श्राङ्ग स्त्राङ्गाताधिकारी द्वितीयः परिच्छेदः। 3.
3. "श्राङ्ग स्त्राङ्गाताधिकारस्तुतिः परिच्छेदः। 36.
4. "श्राङ्ग स्त्राङ्गाताधिकारस्तुतिः प०। 46.

The 5th (मूलभाषिस्ममवाधिग्र) 6th (चन्द्रपूर्वाविभिसमयाधिग्र) and 7th (एक चन्द्राभिग्र) adhikāras end on 5b.

"श्राङ्गधर्मकारात्मादिग्रः 6.

With these compare the account of the work in Rājendralāl, Nep. B. L. 193.

The main work begins on the next page (6b) with the usual "वReferences" and a list of Bodhisattvas, etc.

The first parivartta has no regular subdivision: much of it is in the form of a dialogue between Subhūtī and Čāriputra. It ends thus:

"अथायं पञ्चविश्वासहकायां भगवान्म प्रज्ञापरमितायः
मभिभावालहामेनसार्याः स श्रीधितायां स्त्राङ्गाताधिकार:
सुखोतिपरिवर्चः ग्रहमः। 9। 126b.

अथायं मन्त्रद्यविश्वासहः प० द्वितीयः। 1। 190b.
अथायं तथातापिरवर्चः चतुर्थः। 270b (= 411b, Add. 1623).
अथायं शिवायपिरिष्करः पचमः। 330b (= 503 ibid.).
अथायं अनुभुमशाचापः पयः। 334b (= 510 ibid.).
अथायं शिवायपिरिष्करमातिसः सतमः। 343b.

Ends:
अथायं शिवायपः चतुर्थः।

A number of verses follow, by the scribe Indramuni, both in Sanskrit and the vernacular.
Another copy of this Part is in R. A. S. Cat. 63. This Part, or Khaṇḍa, contains parivarttas xiii—xxv.

Begin:

श्रीयवीधासनमतयायुम्ब्रचफारदतीपुञ्जपूर्वान्तती वीधिसतव नीपैति॥

The first chapters have numerous subdivisions, unnumbered at first, and subsequently with numbers running up to 42.

Parivartta xiv ends 170b; xv. 195b; xvi. 273; xvii. 280; xviii. 291; xix. 296b; xx. 298; xxi. 312; xxi. 322; xxi. 382; xxiv. 410.

Ends:

शतसाहस पारसिन पञ्चविंश पौ। दृति दृत्तीयखण्डः

परिसमाप्तः।

A verse or two follows in praise of the work, etc.

Add. 1631.

Paper; 490 leaves, 10 lines, 20 × 5½ in.; dated in words N. s. 983 (A.D. 1863).

Çatásāhasrī Prajñāpāramitā. Part 3 (Chapters 26—37).

Text begins:

अथ कलायुम्ब्र (sic) शारीपुच्छ भगवनमितदबीचत् यो

भगवन्नतम् etc. (see Add. 1627).

Ch. 26 ends 252.

Ends:

°चहिया तिदिहीकारा॥ चार्यश्री शतसाहस्रा: (sic) पञ्चः चाय-

विंशतमः पौरिवः। Then follows the date (see above)। श्री चहियान-

बद्रिवः रबविलासद्रवकुलांविलासद्रव रबब्रह्माणिश्चया।

पैति सहानमतिन सखाःसौ सङ्किता श्रीमयाज्ञापारमिता चव-

पंत (?) संपूर्णित॥

Add. 1632.

Paper; 607 leaves, 10—11 lines, 17 × 5 in.; dated N. s. 923 (A.D. 1803).

Çatásāhasrī Prajñāpāramitā. Part 4 (Chapters 38—72).
Text begins:

प्रजापारमितामिव प्रासा प्रजाश्रयिद्याः। प्रजाप्रस्थानसतकि-चिन्तां प्रजां प्रणमामायां॥ पितरे वैधिकल्पानां सुगतं गत-
किलियं। प्रजाशायनिवर्ताणं नमामि कर्षणान्तकं॥

Parivartta 38 ends 60b; 39, 72b; 40, 78b; 41, 96b; 50, 184; 55, 509; 60, 590b.

Ends, 607:

शतमाइऽय: प्रजापारमिताया अर्कीयधर्मेर्नामिन्द्रे स्वन्
सततिम: परिवर्तः। (This is the only instance I have observed in this MS. of the indication of a chapter's contents at the end.)

दु:स्मृतिवृच्छगवान् etc. .... भाषितमभ्यन्त्रित्व। समाप्ता
चित्रमारण्यप्रजापारमिता शतसाहस्रिका द्रुतिगनन्तथेर्नालो-
कधातुसमुद्रपयोपयचवर्तवर्तुष्टु: अ... प्रत्युत्तरानामाताः धर्म-
समुद्रा ... श्रविधर्मरतिनिधाना... and so on, in praise of the
book and its study, for a dozen lines; after which date and name of
scribe, as follows:

घाते नेपालिकवर्ष चित्रमारण्यमंगुः। मार्गशीर्ष: ४७५तप्ते
द्रुमय रविवारसरे शतसाहस्रिकायं रत्नानन्देन लिखिते।

The place of writing (Lalitā-pura) and the reigning monarch
(Girvāṇa-yuddha) are also mentioned.

In spite of the mention of a fifth Khaṇḍa in Dr D. Wright's list,
which however does not appear in our collection, it would seem from
the tone and form of the above colophon, that this is either the
conclusion of the whole work, or that at all events the account given
by Mr Hodgson's Paṅḍit (Hodgs. Essay Lit. Nep. p. 16) is correct;
that “Satā Sāhasrīka is a collective name of the first four Khandas, to
which the fifth is not necessarily adjunct; and indeed it is one of the
several abstracts of the Sāhasrīka.” The Tibetan version (see Csoma,
and Feer in Ann. G. ii. 197) has 75 chapters.

Add. 1633.

Palm-leaf; 494 leaves, 11 lines, 17½ x 5 in.; dated n. s. 926
(A.D. 1806).
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There is an illustration on leaf 1.

"प्रथम" is written on the left margin of many leaves.

The MS. is enclosed by a pair of very finely carved boards.

This appears to be the second known redaction of the Prajnāpāramitā, the chief philosophical work of Northern Buddhism.

It abounds in repetitions, etc., in the most wearisome style of Buddhist literature. For general notices see Hodgson Ess. 16, Burn. Intr. 462 etc., and especially Rājendralāl, Nep. Buddh. Lit. pp. 177, sqq.

Notices of the Tibetan versions are given in Wassiliew and Csoma (Feer in Ann. Guimet, ii. 197).

Begins:

एवं सत्यं श्रुं परमेव राजगुरूं विशं सम्बंधितं प्रायंपरिवर्तितं

Parivartta i. ends 96; ii. 139; iii. 147b; iv. 1; v. 265b; vi. 354; vii. 416; viii. 419; ix. 426b; x. 450b; xi. 482.

Ends:

अथायंतसाधस्या भगवत्या: प्रज्ञापारिवसिताय: प्रयमकं समाप्तिमित॥ वे धर्मा। गुहां etc.। सम्बं ८५० वैशोधमास्या प्रकृष्ट्वै चतुर्द्विंशशतिही चिन्तानवचि वज्रोपग्राघातांशमहे-नक (?)—गहस्तिति वर—श्रवण—श्री भवगवति: प्रयमकं-ण्डप्रज्ञापारिवार्मितापुलक चापधुनकादिनजरी।। लिखित श्री-मान्द्रायंकारितचक्रसहाविहाराधिष्ठित: श्रीवज्ञाचार्य चा-जणसमून (?) संपूर्णसिति।

Then follows a line or two as to the writing, and in praise of the book.

Add. 1634.

Paper; 37 leaves, 5 lines (ruled in red), $7\frac{1}{2} \times 2$ in.; dated in words N. S. 772 (A.D. 1652).

Kīrtipatākā by Kunuṣcarman.

In 126 numbered verses.
Begins:

चं बला चरिरात्मकविवधा देवारयवानिः
बलादेराधिनिवदवादपगतकूर्तिविपिनारः।
चाराधारणवमनये हरेमुखां प्राप्तानि* चित्तु शिवं
सी 5चं वो छि गजानन्द कुरुंतु दूरीकरंतु प्रभुः॥
केण चन्द्रनिर्द* [केन्द्रि] ग्रहस्थानं गढ़ पूर्याच्छ मां प्रति।
श्रीकुनूरामधयों जहं तदपं नरें करिम्यत्॥
प्रासादस्तदेवानन्द प्रणाली कृपसद्वान॥
नेपालनामधयेश्व रशामण्डपवर्त्त्यान॥

Then follows another introductory verse.

The work thus appears to be a description of certain places in Nepāl. It commences with Lalitāpura thus:

अनि अश्वलिताभिधानानगरी नेपालमण्डले।

Ends:

दृति श्रीकुनूरमेना विरचिता कीर्तिपदाका समाप्ता। नयन-
मुनिमैलरिजितातीतमण्ड॥ etc. (see above).

Add. 1635.

Paper; 62 leaves and cover, 5 lines, 8½ × 3 in.; dated (in words) N. S. 805 (A.D. 1685).

AÇVAGHOSHA-NANDIMUKHĀVADĀNA, with vernacular version.

Begins and ends as Add. MSS. 1357, 1486 (which see).

Add. 1638. 3.

Paper; 18 leaves, 6 lines, 7 × 3 in.; xviith cent.

Fragment of the AMARA-KOÇA (Book 2).

Contains Book 2 to end of ch. vii. (p. 159, ed. Deslongchamps).

* Sic metri gratia.
Add. 1639.

Paper; 6 leaves, 5 lines, 7 × 2½ in.; modern.

Fragment of the Amarakoça.

This fragment was perhaps intended as a supply for the full original of Add. 1638. 3 or a work of similar size. It contains the beginning of the book.

Add. 1641.

Paper; 28 leaves folding backwards and forwards, 7—6 lines, 8 × 3 in.; xvii—xviiith cent.

I. Sāṅgīta-tārodaya-cūḍāmaṇi by Rāja Pratāpa-malla.

Dated n. s. 783 (A.D. 1663).

The work is a treatise on music, especially on tāla or time.

On the royal author and his literary tastes see Wright's Nepal, p. 215.

The work is in two parts, but some of the first part appears to be missing, unless it be represented by the 5 verses on the outside cover in a later hand, now almost illegible.

The second part is (unlike the first) in numbered verses (110). It begins (p. 6) with a discussion of the tāla or musical time called चब्दुपट or चाधुपट; several other tālas are mentioned, corresponding with those in the Purāṇasārasva (Aufr. Oxf. Cat. 87a).

The work ends:

... भोगोऽन्त यत्र तद्यशत च सर्वप्राचीन च तथ यत्र नायकः ।

Then follow subscriptions, chiefly in the vernacular, giving the day of writing as Sunday, and the scribe's name as Pūrṇacandra, resident
at the Dharmakīrti-vihāra, and the father of 3 sons, Jayakalyāṇa, Jayakuṭala, and Jayadhāraṇa.

II (p. 27). Vernacular work in 44 numbered verses.

III. A manual of devotion to various deities.

 Begins (p. 34):

एँ नमः श्रीवज्रमालाः। वज्रचंद्राभ्युदयोऽनन्तपदकुचः

प्रत्ययं च वाष्ण विचाराणं कालमुखं चिनयननयनं कौधट्टगः

रत्नाय नायमिङ्गवनः खम्भसुरचिरं चक्रभूपासुम्भीमा श्री-

मन्द्रानाधिराजं चिन्हुवनमितं (sic) पातं चीगाम्बरी वः।

Several other prayers, etc., are added, chiefly in the vernacular, or in Sanskrit like the specimen just given.

Add. 1643.

Palm-leaf; 223 leaves, 6 lines, 21½ x 2 in.; dated n. s. 135 (A.D. 1015).

Ashtasahasrika Prajñāpāramitā.

There are illustrations on many leaves, throughout the book.

The insides of the binding-boards bear also several more than usually artistic figures, many of which correspond to those in Von Siebold's Japan, Vol. v. (Plates).

See the Palaeographical Society's Oriental Series, Plate 32, where a leaf is reproduced: also the Introduction to the present work. On the work see Add. 866.

The subscription is in verse, occasionally faulty in metre:

पञ्चचित्राधिकस्य श्रेष्ठेषु श्रद्धामयः श्रीभक्तिः

विष्णुवति १५० ् दशमान्द्रिंजरिङ्गुर्वरी (१० दुनु) वासवे

संप्रसङ्गिः\

राज्ञि श्रीभोजदरवे १५०मिकतुण्गणाल[चेि] श्रीरुद्धरवीः

श्रीलक्ष्मीकामदवरिजग.[.च.]कुलिहर्दर्शरच्छपंड्जिः

* Read मग्नि ।, though both are against the metre.

† Here some corrector has disturbed metre and sense.
Then follows (in the hooked Nepalese hand):

Then follow two or three more lines in a similar strain, praising the "fruit" of reading the book.

On the other side of the last leaf is the conclusion (last 5 lines) of a short treatise connected with the Prajñāpāramitā, and in the same hand as the main work, ending thus:

बजधजपरिशिष्ट (च बजधजपिन) नाम समासाः

Add. 1644.

Palm-leaf; 94 leaves, 5 lines, 2 × 21 in.; dated N. S. 325 (A.D. 1205, see below).

Pañca-rakṣā.

Each division or chapter of the work has its own numbering.

Thus ch. i. has 25 leaves; ch. ii. 26; ch. iii. 35; ch. iv. 3; ch. v. 5.

The titles etc. are substantially the same as in Add. 1325; and, except at the end of ch. iii. each is followed by a blank side, forming volumes.

The last leaf is much mutilated, and is supplied by a paper leaf.

On the palm-leaf fragment can still be made out, (1) the beginning of the final title चायमन्त्रामन्त्रानमारिणी...; (2) the end
of the verse चं धर्मचरण... and (3) the date २२४५ (tops of figures only, visible) कार्तिक मुक्तं पूर्णमास द्रव्यक्तिदिनं [:]॥ राजाधिराजपरमेश्वररमभ... On the reverse are the remains of a postscript in a finer and later hand, in Newari, with half-obliterated, but still certain, date, n. s. 579 (A.D. 1459). Above are left a few words in the original hand:

महाविन्धयार्य साक्षिकालिङ्गमद्रहुचिलिखि : (sic)। डर्कान लेचरथ्य िििख \[? ोख\]...

The MS. concludes with a leaf of paper supply which is remarkable, inasmuch as it appears to be a copy of the real last leaf of our MS. when it was in a rather more perfect condition, though perhaps even then it may have been compared with another MS., as the last words of the book and the title show discrepancies of forms, etc.

The date and scribe's name are thus given:

श्रीविन्धयार्य चिक्कतोंगिङ्गन लिखितमिति। मुखसंवतः २२४५ का मुष्ठ पूर्ण च।

The date is especially remarkable, as it seems a clear instance of a copied date—the hand as well as paper being modern. The copy however is neither a forgery, nor a mere thoughtless repetition, but simply added as a testimony to the antiquity of a final leaf which was in a perishing condition, doubtless even when the supply was made. See the Palaeographical Introduction.

Add. 1647.

Palm-leaf; 132 leaves, 5 lines, 13 × 2 in.; xviiiith cent.

Pâńca-rakshâ.

The MS. is illustrated (cf. Add. 1164) with figures of the 5 Čaktis at the beginnings of the chapters.

The boards are also illuminated with 6 figures of Buddha and other smaller figures.

Begins, after invocation to the Bodhisattvas:

एनं सत्या युतेकशिल्पिकाण्यं भगवानाजयश्रृंहं विहरति स।
युम्भक्कुटे पश्चात् देविण्य पश्चि वुढ्गोचररक्षस्त्रम्भति....
The chapters are differently arranged from the other MSS. Ch. I of Add. 1325 is fourth here; so that the beginning of that MS. will be found on leaf 985 of this.

Ch. II (Add. 1325) = Ch. 1 ends 385.
Ch. III "    " = Ch. 2 "    935.
Ch. IV "    " = Ch. 3 "    97.

Ends:

साद्वाधिकारिणिभाषाचा समाप्त: च धम्म: etc.

Add. 1648.

Palm-leaf; 228 leaves, 7 lines, $12\frac{1}{2} \times 2$ in.; XIIIth cent., reign of Arimalla.

Sādhana-samuuccaya.

On the hand-writing see the Introduction and Table.

The date (336) has clearly been retouched, possibly by one of the persons who wrote the numerous dates (of the next century) on the cover. Comparing the forms of 2 and 3 in the latter part of the MS., we should certainly pronounce the figures to be 2's: but the ordinary form of 2 (though not of 3) is found even in the later part of the MS. e.g. leaves 209, 210.

The day of the week and month, which Prof. Adams has kindly worked out for me, do not tally for the year 336: nor does that year quite accord with chronological accounts (see the table in Historical Introduction). The numbers have therefore probably been incorrectly restored.

The first date on the cover is that of an आराधन (devotional or liturgical use of the sādhanas ?), n. s. 458 (a.d. 1338), by one Anandajivabhadra, at the Österreich-viha-ra.

The writing is fine and clear; with many early features, e.g. the manner of writing i medial, of which both the earlier and later forms are seen.

The chalk-powder is still distinctly traceable on many leaves (see Introduction).

The work is a collection of sādhanas or charms (cf. Add. 1686), to which a full index will be found on an extra leaf written by the second hand. Thus:
 Pars (begins) चित्रमयसाधन (this śādhanā is by a Pāṇḍit Kumudākara).

प & ॐ अस्माचलास्य by Pāṇḍit Ratnākaragupta, etc., etc. (51 in all).

The colophon runs thus: सम्बन्ध [२४३३] (see above) वीर्यक्षण-प्रथमं दृढस्वतिवासरे वैशाखनाच्ये राजाधिराजपरमेश्वर श्रीमद्विश्वनाथे दे [वर्ध विजयराजी(sic) लिखितमिद् साधनमुच्यं नाम पुनः]

The words in brackets are rewritten by a second hand. Then follows a page of Dhāraṇīs to Mahākāla.

Add. 1649.

Palm-leaf; 107 leaves, 5 lines, $12\frac{1}{2} 	imes 2$ in.; dated N. S. 532 (A.D. 1412).

Siddhi-sāra by Rāja-jyotirāja-malla.

The subject of the work is astrology and auspicious seasons; it has no regular chapters, but numerous small unnumbered divisions.

Begins:

अो नमः सूर्याय।

नमामि मातृपदसहस्रतिं चयीमयं कारणमादिदेवं।

कन्यानाथशिं परमं पुराणं वैलोकनायं सकलस्वरूपं॥

कृयः ज्ञोतिराजेन ममपार्थिन धीमता।

मासें च विद्यासयराखं जीतिष्यं बुद्धिवर्धैः॥

Ends:

इति विद्यासारः समाः। श्रीयो वसु। सम्बन्ध ५३२ माण-शिरस्वः। सम्भवे तिथि शतत्तपस्वः। हर्षप्रवर्जन्योः*।

धाराद्वियासरे॥ लिखितमिति। श्रीराजदिराजपरमेश्वरपरम परमभद्रारक +श्रीश्रीजयविद्यातिसहस्वदिव्य विज्ञ्याराजं

† † These words have unfortunately been retraced; but the name Jayajyoti(r)m+ or "dyoti m" is established by the verse at the beginning of the book. See also the Historical Introduction.

† For the form of the name cf. Add. 1695.
Add. 1650.

Palm-leaf; originally 87 leaves, 5 lines, $13 \times 1\frac{1}{2}$ in.; xiv—xvth cent.

**AMARA-KOÇA.**

Leaves 31, 32, 58, 83, 84, and 86, are wanting.

Leaf 2 is modern supply.

The MS. ends abruptly in the middle of the last line but one of the work.

Add. 1651.

Palm-leaf; 51 leaves, 7 lines, $11\frac{1}{2} \times 2$ in.; xivth cent.

**AMARA-KOÇA.**

Leaves, 7, 14, 20, 40, 45, are missing.

Written in a clear, square and upright hand.

Beginning (after the invocation) with the 5 distichs given in Deslongchamps' edition; ends abruptly with the word श्रेष्ठवत्तः

III. vi. 4.

Add. 1653.

Palm-leaf; 16 leaves, 5 lines, $12 \times 1\frac{1}{2}$ in.; xiv—xvth cent.

**TATTWA-SAÇGRAHA.**

This is probably the work mentioned in Hiouen-Thsang (translation of M. St. Julien, i, 186) as "Tri-tchin-lun", which, we are told, "veut dire littéralement 'Le traité où sont rassemblées les vérités'"—for which M. Julien suggests 'Tattva-samuccaya'.

The MS. is incomplete.

Beginning:

च्रोऽ नमो बुधाय। तत्वस्‌हृहतन्न्वार्दी प्रकोष्टे‌ वज्रधारिणा। सिद्धिनीत्यभयो हरिमक्षम प्रज्ञापया (?) प्रियः॥

सत्त्वन्यरचनालामनिम्ब्रग्रीतिस्त्रातिविलय (?)।

चाँद्रीव रचिरविन्द्रातारासु मुनिनाथतां (?)॥

tat pari जहिनि यथोक्तविनिधिना खियुदेवतात्मको बलिदा।
The whole work seems to be a collection of barbarously expressed tantric devotion and ceremonial, of which the above may serve as a specimen.

Add. 1656.

Palm-leaf and paper supply; 143 leaves, 5 lines, 13 × 2 in.; chiefly XIIIth century (see below).

PANCA-RAKSHĀ.

On the handwriting generally see the Palaeographical Introduction.

The paper supply is quite modern.

The last page of the MS. as we now have it is in a hand of the xivth century. The colophon records that the MS. was the offering of one Lalitakramā (see also Add. 1701). The date (n. s. 518) and king’s name (Jayasthiti) have been retouched.

This page was written on the back of a leaf (of an avadāna ?), which is in the same hand (viz., that of the xiiiith cent.) as the bulk of the MS., but is not divided into columns, as that is.

Add. 1657. 1.

Palm-leaf; originally 71 leaves, 5—6 lines, 12 × 2 in.; xiiiith cent.

COMMENTARY on part of the CANDRA-VYĀKARĀNA
(Adhy. ii, pāda ii).

Leaves 16, 21, 24—26, 28, 29, 33—36, 41, 59, 60, 66, 68 are missing.

For the text and other commentaries see Add. 1691. 4—6.

Text begins without invocation, probably because the MS. formed part of a series of commentaries:

[ए] [[ए] तिप्रयमनकचन्मारम्भ सम्भी वद्वचनपकारण (sic) प्रत्याचारयचन्त्र विधियचन्न्याचन तदन्यचन्मित्याच सुवन्नमित्यादि}

[ए] [[ए] तिप्रयमनकचन्मारम्भ सम्भी वद्वचनपकारण (sic) प्रत्याचारयचन्त्र विधियचन्न्याचन तदन्यचन्मित्याच सुवन्नमित्यादि]
The examples (uddharaṇa) seem not to be drawn from distinctively Buddhist works.

On 7a Panini and Kātyāyana are referred to. Panini is also cited 11b, 32b, 49b and 55b.

The MS. terminates abruptly; probably however not many leaves are lost, as the comment on the last sūtra of the pāda commences 64a.

Add. 1657. 2.

Palm-leaf; 3 leaves, 7—8 lines, 12 x 2 in.; dated N. s. 319 (A.D. 1199).

Fragment of Anandadatta's commentary on the Cāndra-vyākaraṇa.

This fragment contains the beginning and the end of Adhyāya 11, pāda i.

On the date see note to the Table of Numbers; and on the hand see the Introduction.

The first leaf is in a different hand or hands from the others: the forms of the letters however (e.g. घ म and ध) are very similar. The number of this leaf has perished: the others are 31 and 32.

MS. 1705 (q. v.) is a nearly complete copy of this part of the commentary: the present MS. however, at the beginning, for खन: प्रो...घ:, reads simply खममसिद्धः:

Ends:

चान्द्रवाकरणे महोपाध्यायश्री चानन्दद्वपितायां पद्धती दितीयाध्यायम् प्रथम: पादं समाप्त सवत् ब्रा उ जीष्ठकण्ठ चमावाक्षों तिथी सुभ।

Add. 1657. 3.

Palm-leaf; 4 leaves, 8 lines, 12 x 2 in.; xvth cent.

Fragment of a Commentary on part of the Cāndra-vyākaraṇa.

The leaves are in very bad preservation.

The sūtras are given in full.
This fragment begins in the middle of the comment on the part of the text (v. 1) occurring in Add. 1691. 4 29b, l. 3, med. The first sūtra given is तिंतवशिवद्विः.

Add. 1691. 4, which gives the text, has lost part of this pāda, so that leaf 4 of the present MS. cannot be certainly identified; the last sūtra, II चलित्त], on leaf 29b of the text occurs here at leaf 3a, line 4, fin.

Several sūtras, however, on 4a correspond with Pān. vi. i. 74, sqq., and, as the earlier parts of this pāda correspond with the same pāda of Pānini, the identification of this leaf may be regarded as very probable.

Add. 1658.

Palm-leaf; 29 leaves, 5 lines, 11 x 2 in.; circa A.D. 1390 (see below).

Abhinava-rāghavānanda-nātaka by Maṇika.

Part of a play on the life of Rāma, originally produced at Bhatgāon (see below).

The MS. contains the Nāndī (leaves numbered independently 1, 2), Prastāvanā, and Acts i.—iii. and part of iv. (leaves 1—27). A curious and somewhat illegible note on the cover mentions the Rāmāyana as the source of the play.

The Nāndī and Prastāvanā contain several allusions to the reigning dynasty, fixing the date of the play and agreeing with the interesting inscription lately discovered at the great temple of Paḍupati (Indian Antiquary; ix. 183).

The Nāndī, which is pronounced by a sage Bhṛṅgin, with some remarks from the Vināyaka and others, begins with mythological genealogy thus:

चौतामिष्ठाष्ट्राष्माविस्तार राजराजस्व तबत ** ख। चानिं लया सवासारदिमधान्त्वेण्यं॥ etc.

After this the place of performance (Bhatgāon) is thus fixed:

उयमन्त्रपुरीविभगातिकरण गुणिरायगिरिविखितभक्तपुरी।

priyālaya nath taddra janana pramāma ganaādhikapādaya

विनायक॥ मुनि मुक्तिन्युक्तमुन॥ (परिक्रम)
The Prastavana then follows:

"The sage says that he has arrived at Bhatgāon, श्रीमितिराजपालितपरिन्त्रातोः प्रासः धर्मस्तायिन्यं भक्तिमुनिः: further (2a), that he is under the orders of Jayasthiti. The royal family are referred to thus:

य प्रथम जयसिरिवमेर्दव्याजः निर्खलिक्युपरमेत्तमात्रेन्द्रविविदः सिद्धि-

dra̸i̸ni: ॥ भजः ॥"

Then follows a line in praise of Jayasthiti, who has amongst other titles श्रीदीन्यनारायण: [५६३] (cf. Inscription 1. 17): also of the assembly of the grandees of Nepal. Next, various compliments are paid to the heir-apparent Jaya-dharma-malla, mention is also made of Jyotirmalla who is spoken of as बालनारायण: This seems to put the composition of the play at least 20 years before the inscription (of N. s. 533 or A. d. 1413) as we there find Jyotirmalla the father of three adult children.

* Cf. inscr. supr. cit. for the name and whole phrase, and note "thereon.
†...† The text is half obliterated here.
§ Inscr. ver. 2.
After this an actress enters from the Nepathya and the Sūtradhāra
thus reminds her of the name of the play and its author :—(2b—3a)

चथा खङ्गाधर्य जिरागापिततसातसक मणिकनाम-
धित खव कवि: द्वितीयभिनवराघवानन्दायाम नायुषम लया नाय-
खितामिति। तस्म च कवि: परिहारी सयं वाचार।। नायं
वादिपति रंगट्य प्रवमध्ये न कविविस्मात।। जियते सयं नूपस्या-
ज्ञापूरणाधिक केवलं॥

The actress invokes Nāṭyeṣvarā and refers to the sacrifices offered.

After her apprehensions have been removed, the subject of the
play is introduced; and Act 1 accordingly begins (3b) with the entry
of Viṣvāmitra, solus; who is presently joined by Daçaratha and
others.

Act i. ends 13, with title, thus: ताडकावरी (?) नाम प्रथमी सदृ:।
,, ii. ,, 226, श्रीतापिराणियि दिनीयि सदृ:।
,, iii. ,, 266, चयोज्याप्रमवः नाम दनीयि सदृ:।

The MS. ends abruptly after a speech or two of Act 4.

With this MS. are several fragments, consisting of single leaves,
with writing of the xv—xvith century, as follows:

1. Part of the first leaf of a play, containing the Nāndi. Hand-
writing very similar to that of the preceding play.

2. A leaf (numbered 53) of a work on magic or ritual; 5 lines,
8 x 2 in. In the last line a ceremony called pindākrishi and the
use of mantras are mentioned.

108—119).

4. A cover of a book, 8 x 2 in., containing only the words:
याहाच। वेदमाता। चिथ्रीमोमीदंद्वयज्ञारापितासाल्क्या-
समिति (?)।

Add. 1661.

Palm-leaf; 103 leaves, 5 lines, 13 x 2 in.; dated n. s. 545
(A.D. 1425), but see below.

AMARA-KOÇA.
At the end there is one page of postscript by the scribe, Avāntapāla, in praise of the book, etc.; then a second postscript, partly obliterated, in a different, but probably contemporaneous, hand, beginning:

नेपाळब्ध (?) - कलंब - कृप - बिषयं माणि सिनि सतियि

Yaksha-malla, the reigning king, is twice mentioned.

Add. 1662.

Palm-leaf; 135 leaves, 5 lines, 12 x 2 in.; the last two leaves are late palm-leaf supply, dated n. s. 739 (A.D. 1619), the rest is of the XII—XIIIth cent.

Pañca-rakshā.

Leaves 38, 40, 129—132, 135 are wanting. Each division of the work has also its own pagination. There are remains of illuminations on the binding-boards. On the work see Add. 1164. The division of the work called “Mahāsāhasrapramardini”, usually second, is here placed first.

Ends:

"प्रग्नानिति। चार्य्येप्रज्ञर्चामहामन्नानमारिणी महाविद्या समास। यें धर्मो। सम्पूर्ण ३२९ आवननग्रमार्थे कृपणस्ति ** (hiatus) तिथः ... etc. (the rest is in a vernacular).

Add. 1679.

A mass of palm-leaf fragments; 12 x 2 inches in size, unless otherwise described.

[The distinctively Buddhist character of some of these fragments is of course doubtful.]

I. Naishadha-carita.

[Non-Buddhist.]
II. Originally 20 leaves, 5 lines; xv—xvith cent.

**Ganapati-stotra.**

Leaf 19 is missing.

A tantric manual of devotion; apparently Buddhistic, as the *Saṃskāras* (106) and other characteristics of Buddhism are mentioned.

Begins:

\[ \text{नमः गनेशराय (sic)} \mid \text{प्रस्मतत्त्रपतानं (t)} \mid \text{चादी विधि} \]

Ends:

\[ \text{वर्षपाविनिमुक्तजयराज नमः सु ते}} || 14 ||

\[ \text{दृति गनपतिस्थोत्रं समाप्त} || \]

III. One leaf, numbered 67, 6 lines, 12\(\frac{1}{4}\) × 2\(\frac{1}{4}\) in.; Bengāli hand of xv—xvith cent.

**Amara-koça.**

The leaf contains Am. iii. i. 26—45.

IV. The beginning of a work on the eight Mātrīs.

One leaf has a page-number 19, the rest are torn off. 4 and 5 lines to a page.

On the Mātrīs, see B. and R. s. v. माठ and the var. lect. of the Amara-koça in Anfr. Oxf. Cat. p. 184a. Their cult seems to belong rather to tantric worship than to genuine Buddhism or Brahmanism.

V. 1 leaf, numbered 18 (?), 5 lines; straight-topped characters; xvth cent.

**Fragment of an Avadāna.**

On 2a and 46 a person spoken of as यानवच: is mentioned as practising penance, यानवयोग, etc.

VI. 9 × 1\(\frac{3}{4}\) in.; xiv—xvth cent.

**Fragment of an Avadāna (?)**.

Small Nepalese hand. The stops etc. are marked with red. 3 verses (numbered 9—12) of a metrical tale or the like.

VII, VIII. [non-Buddhistic.]
IX. 1 leaf, numbered 3, 5 lines, straight-topped hand; xv—xvith cent.

Leaf of a work on the expiation of offences, “DURGATI-
PARICODHANA” or the like.

The leaf is mutilated.

X. Two leaves on PHILOSOPHY or ASTROLOGY.

The first is numbered 1, but each leaf begins with a sign like ५ that used for भ at commencements. Straight-topped characters except 2b, which is in the hooked Nepalese of the xvth cent., and seems to be by the same hand as the next fragment.

1a begins:

नागमस्यो न न चाण्यो शस्त्र [च] यथा ५थं चाच न विचित्रः

ब्राह्मणपदसंहितीम्

1b begins:

...पूर्णदलम्खानकाविषकादशीषु। नरः बाणायानि...

(clearly astrological).

2a begins:

स्त्रृत्य जन्मनि संक्रान्ती यथा न चन्द्रसूर्ययोः (sic)

2b begins:

विरमिति निधुवन...रं श्रमिनीरं

XI. On ASTROLOGY.

One leaf. See last fragment.

Begins:

°येघः प्रभवति। च माताण्यं यदा...

The outside seems to be a cover, and contains ejaculatory prayers etc., in a later hand.

XII. Fragment of an Astronomical or Astrological work.

Writing, etc., very similar to No. X.

Begins:

°रा निघोषस्यु (ि) कोकिलिनिस्तनः:
Aryabhata is cited in line 2.
The other side is a cover with writing nearly obliterated.

XIII. 8 leaves (leaf 1 wanting), 5 lines.

Part of a work on Astrology.

Writing, etc., similar to the preceding.

Begins:

°लोकानिताकालालोक°

Ends (abruptly):

इति रासि। उया ख्रियात्महरिराया सीम्भोमस्थ कीर्तित। धरा° (?)

XIV. 5 leaves, numbered on right-hand margin, 81—85 (?), 5 lines; xvth cent.

Part of a work on Astrology.

The speakers are Mahâbhairava and a devî, so that the work may be partly, if not wholly, Civaic (cf. Burn. Intr. 551).

Begins (after invocations to Mahâbhairava):

देवुवच। देव देव महादेव कालकामालबकानक (?)।

देवानी श्रोतमिल्लामि कलीपत्तखनिर्णय (?)।

On 5b (which ends abruptly) we find the subscription चन्द्रसूर्य-\n
विभागेन जीवितमरणवदे

XV. 1 leaf, 5 lines; xv—xvith cent.

The first page of a Lexicon or Glossary.

In short sections of about a couple of lines, each section containing words beginning with the same letter.

This fragment extends as far as च, and contains inter alia the forms ख्रिया, घर्गरीका; also चार्वाकादि and चामुंडीक.

Begins:

कृष्णानाचल कार्मुक प्रियतम...
XVI. 1 leaf, 5 lines, $7 \times 1\frac{1}{2}$ in.; modern hand.

Fragment on the groups of LETTERS.

A summary, apparently, of the mystical import of the letters.

Begins:

अ वर्गः त्रिभुजायनी

XVII. 1 leaf, originally 8 lines; XV—XVith cent.

Fragment on SACRED TOPOGRAPHY.

Bengali hand of a square form somewhat similar to that of Add. 1364. The rivers Ganges, Jumna, Godâvari, and Sarasvati, are named in line 3 ; there is also reference to bathing therein.

On the other side are notes in a slightly different style of writing.

XVIII. 1 leaf, 6 lines; in sections, numbered 34—37.

Fragment on RITUAL (?), partly vernacular.

Page numbered 62 (in figures and letters); stops and emphatic words smeared with red. Frequent mention of चर्ष्य, चृत्त, etc.

XIX. 1 leaf, 5 lines, xivth cent.

Fragment on OBLATIONS or COOKERY.

Compare R. A. S. Cat. No. 74 (photographed), both in writing and subject.

The chief articles discussed here are oil, milk, ghee and bilvâ (b, l. 1).

Begins:

चन्दनाधि तीलं || चीरचतुर्गुणेःक्रमस्यः

XX. 1 leaf, 4—5 lines; xvth cent.

Detached sentences on OBLATIONS.

The last part of one sentence, पिण्डखण्डकं चेन तमाक्रन्त्रेभापाताः, recalls Pañca-tantra II. 115.

XXI. 10 leaves (numbered 2—11), 5 lines; fine, clear hand of the xiv—xvth cent.

Part of a work on MAGIC.
The work abounds in curious combinations of letters, similar to those found in Buddhist books from Tibet and Japan. Its general character may be seen from colophons like दृति वचन न्याशं (2b and 3b); दृति चाण्डचक्रं (11b); दृति कर्मयासः: (last leaf).

XXII. 5 lines; xv—xvith cent.

Three fragments of a work on MAGIC.

In numbered sections.

These, and the present form of the leaves, seem to show that we have here fragments from different parts of the work: part 1 comprising the leaves now numbered 1—5; part 2, 6 and pt 3. 7—8. The only remaining (original) numbers are 12 on 3, and 14 on 6. The contents of the book seem to be stotras etc. connected with magical rites: thus on 8, we have the colophon श्रीमाण्डकायोडसास्तुतिः समाप्तः॥

XXIII. 1 leaf numbered 57, 5 lines, xv—xvith cent.

MAGIC and MYSTICISM.

Subject: nyāsas and the mystical value of letters (a5—b1).

XXIV.—XXX.

These numbers are leaves of tantric stotras and prayers too unimportant to need description.

Besides the above numbered fragments, some 20 or 30 leaves still remain, either belonging to works clearly non-Buddhistic (and therefore not noticed in this catalogue), or fragments too slight or indistinct for recognition.

Add. 1680.

This number represents a heterogeneous mass of palm-leaves of various dates, which arrived, in many cases, caked together by mud and damp. Each measures about 12½ by 2 inches, unless otherwise noted.

The works are as follows:

I. Bhadracari-prāṇidhāna-rāja.
Palm-leaf; 6 leaves, 6 lines, 11 × 2 in.; dated n. s. 188 (A.D. 1068).

On the handwriting see the Palæographic Introduction.

See R. A. S. Cat. 33 and Add. MS. 899. 2; also Chinese Tripit. 1142 (Nanjio).

Begin like Add. 899. 2, reading "सलो श्लोक लोकo" in line 1.

Ends:

चार्यमदु चरिमणिण्यानां समाप्त: \| वै धर्मादु... || संबन्ध

श्रेष्ठ भाद्रपद ग्नुक्क पीर्णाचां: गुन्तद्रिने। उपासक चिन्नेनिभ

याक्ष पुस्तकांचे ५वं लिखितमिति॥

II. 8 leaves, numbered 1—3, 18, also a leaf numbered 2 from another volume; 5—6 lines, square hand, xiv—xvth cent.

Fragments of the Avadāna-Çataka (ivth and vth decades).

The fragment contains the stories of Dharmapāla, Čivi, and Surūpā (Av.-Çat. iv. 3—5); see MSS. 1386, 1622, and Feer ib. cit. Lf. 18 gives the end of the Anāthapindaṇāvadā (iv. 9). The leaf numbered 2 is from the Guḍaçaṇāvadā (v. 3) (line 1 = Add. 1386, 78 a, l. 4).

The text on 4b, l. 6 shows considerable discrepancy with the corresponding passage in Add. 1386 (= 60b ll. 7—8).

III. 21 leaves, 5 lines.

Fragments of the Divyāvadāna.

 Apparently same scribe as No. II.

The complete MS. was divided into volumes with independent numbering.

On the work generally see Add. 865. A collation of these fragments will probably be given in the forthcoming edition by Prof. Cowell and Mr Neil.

IV. Leaf of the Maṇicūpāvadāna.

Same writing as the preceding fragments.

Text corresponds to Add. 874, 7b. l. 3 sqq.

V. Leaf of an Avadāna.

Same hand as the preceding.
The leaf is numbered 17.

It describes a conversation between the Buddha and a Rākshasa; the Buddha gives him food and drink.

VI. 5 lines; XV—XVith cent.

First leaf of the Vasudhāraṇī-kathā.

The introduction is somewhat shorter than in Add. 1355. The tale begins, as there, तन खलु पुनः समचेन काशायां महानगर्यां सुचन्द्रा नाम यथापि प्रतिवस्ति सः.

VII. 16 leaves, 7 lines; XIIIth cent.

Part of a work on Astrology.

Numbered from 9 to 40.

The first portion of the fragment treats of the nakshatras; the concluding leaves of sudden or untimely death (व्रपन्त्युः, चरक-लम्प्युः).

VIII. 45 leaves, 5 lines; XII—XIIIth cent.

Dhāraṇīs.

These fragments appear to be the remains of several volumes of collected charms. There are two illustrations of caityas etc. One volume has pages with letter- as well as figure-numbering, running from 2 to 17; each page is written in two distinct columns. A second is generally paged only in figures (these are all between 9 and 35), and has no full columns, but only square spaces round the string-hole. There are also two leaves with columns on one side and space on the other.

In the first vol., we find the ends of the following dhāraṇīs, etc.: Phalāpahalakṛṣṇaya (4a); Jāti-smarā-dh (4b); Kallajāyā-dh (9b); Uṣṇaśavaśijyā (17b).

In the second volume the following: Vajrottara-dh (12a), Lakṣa (14a); Hṛishiṇapravatyaḥ Stutidharā-dh (14b); Sarvatathāgata-kṛṣṇaya-dh (15b); Hemaṇḍa-dh Jaṅgula mahāvidyā (17); Akṣobhya-dh (17b); Vajrottara (ib.), cf. supra; Kṛṣṇa dhāraṇī-caityakarana vidhiḥ (18); Ārya Mahādharaṇī (21); Buddhahṛṣidāyā-dh (22b); Saman-tabhadrā-dh (23); Dhātukāraṇā (23b); Śrīpandara-dh (27b); Kallajāya (32) cf. supra; Āryamaḥa dhāraṇī (33), cf. supra; Sarvarucirāṅgasya (36); Sarvanamagala (ib.); Sarvaroga-praṇamā (36b).
The two leaves with columns described above are numbered 9 and 11 respectively.

9 has the colophon:

चार्यमहामणिविपुलविमानसुप्रतिविधितगुण्डा नाम धारणी

11. बुञ्जानुस्तित.

On leaves without (original) numbers, we find: Grahamātrikā-dhā (1); Māricī (2b); Samanta-bhadroprajñā-dhā (4); Ashṭamahābhayatāraṇī (5); Jātismarā-dhā (5) cf. supra.

IX. 3 leaves, 6 lines, xii—xiiiith cent. Apparently these form part of one MS.

Fragments of works connected with the Prajñāpāramitā.

One is the second and last leaf of Prajñāpāramitā in 9 cūlos by Kambila.

Ends:

दृति चिन्तायतस्तवं सर्वभावविविषितं।

वौछी (?) प्रणिद्धितिचलस्य ज्ञानमेव भविष्यति॥

दृति नवश्रोकः प्रज्ञापारमिता समाप्ता॥ तत्राराचार्य-कम्बलपादरानां॥

Then follow 4 cūlos said to be by Nāgārjuna in praise of the reader of the Nāmasaṃgīti. After several lines of epithets, etc., it ends:

एवामकम्बलैः यः पठितामसंगीतित्म। नानात्तरायं भविष्य-स्य जिनमातुः प्रकीर्त्तिनात्॥ चार्यनागार्जुनपादरानां॥

The second leaf contains the end of the Pañcaviṃśatī-Prajñāpāramitāhṛdaya.

The text seems to be the same as that of Add. 1486.

The third is apparently the beginning of some redaction of the Prajñāpāramitā.

After the usual introductory phrases, Avalokiteśvara addresses Bhagavān as follows: द्यश्यतु में भगवानप्रज्ञापारमितां खलव-चरां महापुष्यां...

X. 4 lines, xviith cent.

Leaf of a Mystical work.
In the first line we find

दूति भावो न भाव स्मात भावना नीपलभते। अननि प्रूत्त्वताया प्रवेश्चितः

The next line treats of the mystical value of letters. The verso is nearly obliterated, only the page number 2 being visible.

XI. 7 lines, Bengali hand, xvith cent. (?).

Leaf of work on Ritual.

The form of the work seems to be instruction to pupils; but the whole leaf is very indistinct. One sentence begins (l. 3):

तत: शिख्यः स्थर्षवीजः पवं...; and (l. 5) तत: शिख्योः जड़ं...

The fragment concludes with the 5th line of the verso.

XII. 6 lines, xii—xiiiith cent.

Leaf of a work on Buddhist Mudrās.

In line 1 we find:

करदयस्य कनिष्ठाय्यामयोन्यं मुकुश्रुप्

On the verso, l. 2, is the colophon

करदयस्य नि (?) पतलस्यतः॥

At the beginning of the next chapter occur the names of Čuddhodhana, Aralli, Rāhula, etc.

XIII. (Niruttara Tantra).

[Non-Buddhistic.]

XIV. Late palm-leaf.

Fragments of Stotras, etc.

Chiefly invocations, हे च्रीं etc., to various personages.

Add. 1681.

Alphabets, etc., compiled by Pañdit Guṇānand.

Written for use in deciphering the MSS. of the present collection.
Add. 1682.

Palm-leaf; 83 leaves, 5 lines, 21 \times 2 \text{ in.}; Nepalese hand of the X\text{th} cent.

**Saddharma-puṇḍarīkā.**

Chap. 10 ends 78a, 1.; the MS. consequently terminates towards the end of Chap. 11.
On the work see MS. 1032.

Add. 1683.

Palm-leaf; 139 leaves, 5 lines, 21 \times 2 \text{ in.}; dated N. s. 159 (A.D. 1039).

**Saddharma-puṇḍarīkā.**

By several scribes; leaf 56b (= Paris MS., 99a med – 99b) is commenced by the second scribe, but on 57a the same passage is written over again.

The MS., though as a rule beautifully written, is much damaged by worms, etc.

The first part of the colophon, so far as it remains on the mutilated final leaf, coincides with Add. 1032, except that we have मच्छीपाचरणवर्णम् [मङ्गम्] for मच्छीपाचरणवर्णम् (see p. 24, line 28).

The next legible words are as follows:

\begin{quote}
\text{द्रेच्छधर्मो यथा...निवासिनः शाश्वभिनुः} \text{ (sic) चर्च्युगुप्तम् यद्यच पुष्णे तद्बतः। आचार्यापादया[य]... (?)... (hiatus) समस्याय} \\
\text{अनुस्तराज्ञानकल्पप्राशव् (corr. \text{रा०}) लिखितमिति। सम्बन्धो} \\
\text{१५० (in letter numerals) वेमाश्च शुश्रुः दत्तेयायाः मुक्तदिनः।} \\
\text{ॐ लक्ष्मीकामदेवस्य विजयराजेऽविक्षिप्तमिति।}
\end{quote}

A note (of recitation?) in vernacular follows, dated N. s. 803.
For the work see Add. 1032. This and the preceding MS. have been used by Prof. Kern for his edition of the text.
Add. 1684.

Palm-leaf; originally 156 or 157 leaves, 5—6 lines, 21 x 2 in.; dated N. S. 185 (A.D. 1065).

**SADDHARMA-PUṆḌARĪKĀ.**

The leaves run thus: 2—10, 10*, 11—117, 119—152, 154—156. Chap. 15 is wrongly numbered 16, and the mistake continues to the end of the MS. On the reigning king and on the writing see the Introductions.

The colophon runs:

```
स्तुर्म् धर्मेश्वराये चनुपरीन्द्रनापरिवर्त्ती घट्टविस्तिततमः।
सम्बत् १५५ (in letter-numerals) व्रजशाखशुद्रदादश्चमयं। परम- 
भट्टारकश्रीपुष्पकामदेवस्य (sic, v. Introd.) राज्ये विग्रहदृढ़चन्द्रात् -
ग्रामिनेन्तर* (hiatus) यु (?) पीठो (?) निवासिन्यामनकराणिका- 
यांभारद्रघुलचाचाचन्या स्तुर्मपुण्डरीकामिदं वरण्यं सुचनायं कं 
अखापिविव प्रतिष्ठापितं भवतीति। (Then a scribe’s verse) ।
```

With this MS. is a stray leaf of a Buddhistical treatise in hand-
writing etc., similar in all respects, with the leaf number 310 (cf. table of numbers, note).

The first syllables are: ॰लंकारगर्भस्य ॰; the last, लोकोढाप.

Add. 1685.

Palm-leaf; 6 leaves, 6 lines, 13½ x 2 in.; dated N. S. 500 (A.D. 1380).

**AMARA-KOČA.**

The final subscription, after date and scribe’s verses partly faded, 
seems to run thus:

```
*** पुष्पकशिकारकं || लेखक-श्रीवंपि विद्वारि राम- 
द्वितिन परार्थस्तितुः लिखितमिदं श्रास्त्रं || श्रीव निजः (?) महा- 
यात्र स्त्रीमभाराकश्च (? पुष्पां ||
```
Add. 1686.

Palm-leaf; 119 leaves, 6 lines, $11\frac{1}{2} \times 2$ in.; dated n. s. 287 (A.D. 1167).

Sādhana-mālā-tantra.

The MS. is very defective, and was perhaps copied from a faulty archetype.

The leaf-numbers fall into two sets or volumes.

The first leaf, which corresponds to Add. 1593, 25b, 1, is numbered 43, and this numeration continues to leaf 57, the end of which corresponds to leaf 34b in the same MS. The first volume was regarded as ending at 58a, for here we find the date; and the leaf number is added on the recto in an ancient, though nevertheless a second, hand. The second part or volume was regarded as beginning at 58b; for here a new series of numbers begins, not however with leaf 1, but with 34, perhaps because the leaf was the 34th of the whole extant archetype, at the time when our present MS. was copied. Be that as it may, we find the leaf common to the two parts with 58 on the recto and 34 on the verso. After this leaf, which corresponds to 34b fin.—35b, 2, of Add. 1593, there is a gap, and the next leaf, numbered 44, corresponds to 49b of the other MS. Leaf 53 (1st series) and leaves 34—43, 46, 78, 114, and 138—141 (2nd series), are missing. 129 is erroneously repeated (129*). The MS. terminates abruptly at leaf 152 (= Add. 1593, 1886, l. 5). On the writing, the first dated example of hooked Nepalese hand, see the Palaeographical Introduction. On the work see the account of Add. 1593. It may be observed that there is nothing in either MS. to show the reason for the division into volumes found in the present MS. The division occurs after a charm (sādhana) apparently quite like the rest. The date and title of the charm are given thus:

स्थिरचक्षू माधवन समाप्तम ॥ सं २८५ नैपथमाधि ति (sic)

Add. 1687.

Coarse brownish paper; 129 leaves, 5 lines, $12 \times 2$ in.; dated n. s. 753 (A.D. 1633).

Kāraṇḍa-vyūha (Prose version).
Add. 1687.

**SANSKRIT MANUSCRIPTS.**

Written at Bhatgaon in the reign of Jagajjyotir Malla (see below). For the work see Add. 1267.

Ends:

चार्कराकारिणीहारायानसूंचरराजेः समासं दे धर्मीं
(date v. supra)। श्रीव्याचार्यीं वीलसिद्धदेव चीवायाचुक वाहरायाश्रीवर्धजयात। श्री भक्तापुरीसहायानगरया राजाधिराजान्यी।

Palm-leaf; originally 70 leaves, 6 lines, $22 \times 2$ in.; Kuṭila character; dated 14th year of Nayapāla of Bengal (circa A.D. 1054).

**Pāṇca-rakṣā.**

Leaf 27 is missing. On the date and writing see the Introductions. The MS. is copiously illustrated with figures of buddhas, divinities, and caityas: and the ends of the chapters have elaborate patterns etc. On the work see Add. 1325 and add a reference to Rājendralāl, *Nep. Buddh. Lit.*, p. 164.

The 5 chapters (for which see Add. MS. 1325) end respectively 19b, 1; 45a, 1; 64b, 4; 67a, 2; 70a, 4.

The final subscriptions are as follows:

देवधर्मीयसमरहायानचाचाचिन्या: परमेश्वरसिद्धार्जीवतताकाया यद्च पुष्यन्तुंकवलचाचाचायायायमातापित [पवित्र]कोकलासिद्धार्जीश्चरश्रायानवाचाचिन्या दित॥ परिस्मृतगत-महाराजधिराजपरमेश्वरश्रीमन् नयपालप्रदेव प्रस्थातमानविजय-राजी सम्बन्ध १४ चतुर्दश दिने २० लिखितं भट्टारिका।

* Wright's Nepal, pp. 242—3.
Add. 1689.

Palm-leaf; 23 leaves, 5 lines, $16 \times 2$ in.; dated n. s. 494 (A.D. 1374).

**Megha-sūtra.**

Edited with notes and a translation, in the *Journal of the Royal As. Soc.*, 1880, by the compiler of this catalogue. See also a learned, but occasionally over subtle, criticism in the *China Review*, May, 1882.

Begins:

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नमोऽचिवचिन्यवागरेभ्षः सर्वस्थान्वुद्देश्यः ||
एवं मया श्रीमहाविश्वामिकिन् समधे भगवान् नन्दोपन्द्रागारः
जभच्चव विवहरित स्या। श्रीमप्रत्यक्षमहाविश्वामिगंधागारेः
महत्ता भिचुमिधेन...                       
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Ends:

```
दृतं श्रीमहाविश्वास्त्र महायमन्त्राला्द कलीपरिवर्तः
पञ्चप्रभितमः समाधः ||
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The postscript consists of the verse वे धर्मी etc.

Then follows:

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इत्यथाक्रमेऽवयचरमहायमन्दायिनपरस्तर्गपर्यंतकारणके
श्रीवचिवचिविश्वाधर्मशक्याकिष्ठाच्युत्यो तिजवद्यक्षवर... 

Next come salutations to अचर्य and parents (cf. Add. MS. 1623. 3 *supra*), then date (day and month); reign of Jayārjunadeva

Then follow two of the ordinary scribe's verses.

Add. 1690.

I. Palm-leaf; 4 leaves, 5 lines, $17 \times 2$ in.; xv—xvith cent.*

Fragments of the *Vasudhārā-Dhāraṇī-kathā.*

* The supposed date given in Dr D. Wright's list is founded on a misreading of a date of recitation, now removed to Add. 1689, to which it originally belonged.
This fragment contains the first and last leaves of the book, the other two being numbered 13, 14. See Add. MS. 1355.

II. Fragments of stotras, etc.
Size and writing similar to the preceding.
Chiefly invocations and the like.

III. Palm-leaf; 3½ lines, written on one side only; 2 × 16, but originally perhaps 18 in.; XII—XIIIth cent.; has 3 string-holes.

Leaf of a work on the Yānas.
In l. 2 vaipulya- and nīrdeṣa-sūtras are mentioned.
The fragment ends abruptly thus:

लमेव परमाययानमन्यान विचयं! [partial hiatus]। च्रपि
तचि रिप तचञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्चञ्च�

Add. 1691.

I. Palm-leaf; 8 leaves, 7 lines, 12 × 2 in.; apparently dated N. s. 311 (A.D. 1191).

HIRAŅYA-SAPTAKA.

The date of writing is given in another hand, as noticed in the Paleographical Introduction. The letter numerals of the date are difficult to identify. The first probably represents the figure 3, which is also used as a letter-numeral (for the use of the unit 3, to express 300 in the letter-system, compare Add. 1465). The second is tolerably clearly 10. The last, which resembles र, is extremely doubtful. A second subscription in the vernacular, probably relating to a recitation, twice mentions Yakshamalla and gives the date N. s. 574 (A.D. 1454).

The work is a collection of 16 saptakas or groups of seven stanzas.

Begins:

नम: श्रीसुखावतीश्राय। श्रीज्ञानपुण्यमर्षी
The *saptakas* have the following titles: *nidāna-saptaka, jāti-s°, dosha-s°, guṇa-s°, liṅga-s°, prārambhā-s°, prañāla-s°, pramāna-s°* (sic ?), *āroṇa-s°, khaṭa-s°, digvāci-s°* (sic ?), *maṇḍala-s°, mantras, kriya-s°, ārāma-s°, phala-s°*.

The subscription runs thus:

विधाय भूजातिविशिष्टकोर्तनं समासतो वारिष्ठन्मस्मतं।

यत्र युष्मं जगलिप्रकािुत तत् चिराष्टवल्लरीविषयाभिइता।

चिराष्टवल्लरा नाम वारिष्ठलां समास्मितं।

Then, in the second hand above referred to:

श्रीहिष्मस्खु पुस्तको 5यं। समवत् 311 (?) कालिक (sic) क्रणि

पंियो (?) ण(च)म्यां वृद्धवासरे लिखितमिति॥

Then the last subscription in vernacular, as above mentioned.

On the back of the last leaf is a page, numbered श्री२, in a hand very similar to that of the MS, itself; there are however only 6 lines of writing (instead of 7). It is the beginning of a work on the use of arms, entitled *Khaḍīga-pājā-vidhi*.

Begins:

नमः श्रीऐकविजयाय॥ यो जन्तु छ्नानप्रवलरिपुगण

श्रीमणीवीररचनां चभर्म सुर्म चिल्लूलं श्रृणि-शर-धनुषं आच्छांगं

दण्डान्:।। Cf. Add. 1701. 1.

II. Palm-leaf; 23 leaves, 5 lines, 12 × 1½ in.; early hooked Nepalese hand, probably written A.D. 1179 (see below).

**Kurukullā-kalpa.**

The date n. s. 299 was given by Dr D. Wright, but the first figure alone is now left: the name of the reigning king is also torn away, all but the first letter, which however is enough to fix the king, Ananda. The date is however probably correct, as this year comes within Ananda’s reign (see Table in Historical Introd.), and the writing seems also of this date (see Palæographical Introduction and Table of letters).

This is a work on ritual in connection with the goddess Kurukullā, who is mentioned by Schiefner (ap. B & R s. v. कुरुकुल्ला).

Begins:

नमी भगवद्धं कुरुकुल्लाच्च। न पुगते (?) चान्ताहिति च तन्वता-
III. Palm-leaf; 15 leaves, 6 lines, 12 × 2 in.; dated N. S. 560 (A.D. 1440).

**Abhisheka-vidhi.**

A work on late Buddhistic ritual.

Begins:

CHÔ NAM: ŚRI VAJRAŚACAY. TAT ŚRIMĀMAKŚI VANTA VAHANASATMAŚEVARAPITAJANTAṢUŚAŚEVAR. || NIMĀIKAU EVASUTVARTEKAŚAYA NA PARYOJAKAŚVAYA. KINÇU TATHAṬGATA-

SAYUSMĀKŚVAYA SATSAŚEVARAŚAŚAŚEVAR: KARJATA ŚAYA SATVASUTVARTEKAŚAYA SATOJAYA ŚREVAYA.

The divisions of the work are not numbered; the following may serve as some clue to its contents:

1. **Sārāngadhāraśāmuṭrī.** TARAŚPŚĪ VAI MACHHAVITĀ [lacuna] || UDDHATU TAMASU CHA VIŚVARUPAYOGAŚA PRATYOGAŚA VAŚMMATHEU. ||

PATAVATARĀJAKAYA: 4b.

DHĀTAYA: SAMĀTAYA: 9b.

Ends:

**Abhisheka-vidhi.** ... etc.

A few invocations etc. to Kurukullā follow, in a later hand.

12—2
Ends:

चत्रभिषिकविधि: समाप्तः। समवत् ५६० चित्य क्षण दशमान।

एडियन॥

A few lines of prayer to various deities are added by the scribe. There are also a few lines on the cover, nearly obliterated.

IV. Palm-leaf; originally 44 leaves, 5 lines, 12 × 2 in.; x. s. 532 (A.D. 1412).

Cāndra-vyākaraṇa by Candragomin.

Leaves 1 — 7, 26, 27 and 30 are missing.

A work on grammar, in 6 adhyāyas, each subdivided into 4 pādas.

On Candragomin see Wassiliew, Tāranāth, pp. 52, 207; his school, the Cāndras, are mentioned in Siddh-K. on Pañ. iii. ii. 36.

The author follows Pāṇini both in style, treatment, and often in actual words, many of the sūtras being identical. Adhyāyas iv, v correspond to Pañ. v, vi, respectively.

This MS. commences in Adhy. i, pada iv, thus:

लद्रा:॥ ठठठड़मेल॥ चाम:॥ यास:॥ लुट चाया-नाण्डारीरस:॥

Adhy. i ends 9b; adh. ii, 15b; adh. iii, 21a; adh. iv, 29a; adh. v, 37b.

Ends:

चय: श्रीर द्वितीय:॥

चाल्क्याकरणे चन्द्रगौमिलकेष्ठो तत्याय: समाप्तः घेवी 5सू। समवत् ५३२ चायाद क्षण। एकद्रमां तिथी। काल्पिक घठि २०। रीन्ध्रीणीनचच। गण्डघठि ६ त्रिद्योगी। सीमवा-सरे। लिखितसिद्ध॥

V. Palm-leaf; 18 leaves, 5—7 lines, 12 × 2 in.; xvth cent.

Commentary on one pada of the Cāndra-vyākaraṇa (v. iv).

Closely written and much blurred in places.

The text is given in its entirety.
Begins:

च्रिः नमः सरस्वती। युवीरशीकरी वस। (सर्वनाथकिवः Add. 1694. 4.)। चिथा रसकारकस्य

Ends with the comment on the last sutra but three of this pada:

ऋणः पाणिः।

VI. Palm-leaf; 14 leaves, 8 lines, $12 \times 2\frac{1}{2}$ in.; XII—XIIIth cent.

Part of Ânandadatta's commentary on the Cândra-vyâkaraṇa (i. iii).

The writing is the ordinary hooked Nepalese, but the early forms of ध and भ are used.

Of the commentator nothing seems to be known.

The text is indicated by abbreviations.

The first page (unlike the rest of the MS., which is clear and well-preserved, and has the sutras divided by red marks) is mutilated, and somewhat indistinct.

The commentary on the first sutra that is legible (leaf 2a) begins thus:

माड़िः [cf. Pāṇ. iii. iii. 175] || प्रतिपिधमाय नानातिति वैपथवा-
दिति ब्रवती सथमभिग्रायः। प्रतिपिधो हि द्विविधः। वारणं
नानानिरुक्तिः। तत्र माकारितं माड़ी प्रतिपिधः… etc.

Three lines lower, Vimalamati is cited as an authority.

The last sutra commented on is the word नाब्रिः, on which the comment begins:

नीचे: कारमाड़ीयो संख्यातः…

Ends:

प्रज्ञमवसच्चापायार्थेष्य चानन्दद्वंतिरिचितायां (sic)
पद्तृती प्रयम्याखायायः हतीयः पादः समापः।

VII. One palm-leaf (numbered 51), 5 lines, $8 \times 2$ in.; xvth cent.

Cândra-vyâkaraṇa (text).

This leaf was found amongst the fragments of Add. 1679.
The passage is Candra-vy. v. ii. *med.*, and corresponds to Add. 1694, lf. 31b, l. 2—32a, 4 (*med.*).

VIII. Palm-leaf; 3 leaves, 6 lines, 11 × 2 in.; XIII—XIVth cent.

Fragment of a treatise on Astrology, or of an Avadāna.

The leaves are broken at the edges where the numbers were apparently placed.

In the work much is said of births, conjunctions, etc.; but characters are also introduced, especially a merchant Mikira and his wife Bhidrika.

Thus the fragment may be from an astrological treatise with illustrations from tales, or an astrological episode of an avadāna.

Add. 1693.

Palm-leaf; 295 leaves, 6 lines, 17 × 2½ in.; Kuṭila or early Devanāgarī hand as modified in the XIIth cent. A.D.; dated N. s. 285 (A.D. 1165).

**Ashtasahasrika Prajñāpāramitā.**

The pagination is in letters and figures, but there is an error of 3 in the former throughout.

On the reigning monarch (Ānanda) and on the writing see the Introductions and Plates.

The colophon, giving also the name and residence (the Dharma-cakra-mahāvihāra) of the scribe, is partially obliterated in its latter part:

\[\text{\textbf{संवत्} रचयिता आवण महाभाष्यमादित्यादिनि। श्रीमद्य-} \]
\[\text{नन्दे विजयराज्यः लिखितर्द् (ि) श्रीमक्रम् (ि) वल्ला-} \]
\[\text{ण्डुके (ि) श्रीधरमचक्रमहाविहाराधिवासिन् शाकभिसमन्त्र-} \]
\[\text{श्रीणिवेद्यनि। श्रीधरानपरिड्विपुराधिवासिन् वुढ़िभावि (ि) नाम-} \]
\[\text{धियस्य चदः पुष्यं तद्वलाचार्यत्यायमातापितपर्वेश्च महंता स-} \]
\[\text{कलम्बराशीं श्रृंतर्ज्ञानवाम्यादिति।} \]

On the book see Add. 866.
Add. 1695.

Paper; 24 leaves, folding backwards and forwards, 7 lines, 9 × 3 in.; dated n. s. 749 (A.D. 1629), month of Jyeshṭha, at an eclipse of the sun.

Haragauri-vivāha-nāṭaka by Rāja Jagajjyotir Malla of Bhatgāon.

This eclipse has been kindly calculated for me by Professor Adams, who reports that a small eclipse was visible at Bhatgāon on June 21st, 1629 A.D. (new style) from 7.56 A.M. to 9.17 A.M., local time.

The play is in a vernacular, but like several others of the kind (cf. Pischel, Catal. der Bibl. der D. M. G.) has stage directions, and incidental ċlokas in more or less corrupt Sanskrit.

The piece seems to partake of the nature of an opera; as it contains 55 songs in various modes (‘rāgas,’ e.g. the Mālava-rāga); moreover the colophon कीणे भाषा frequently occurs, apparently denoting an instrumental accompaniment or interlude.

Besides Čiva and Gaurī, the chief dramatis personae seem to be Gaurī’s parents, Himālaya and Menā, and a rishi, Bhṛṅgīn.

The piece is in 10 ‘sambandhas,’ the first of which, and part of the second, seem to be missing.

The colophon runs as follows:

दति श्रीमहाराजाधिराजश्रीजगन्ध्यातिमित्रभक्तं पञ्च-पञ्चाशात्मीयवकृं हरगरीरिववाहनाय नाटकं समाप्तं। श्री-भवानीश्वरी प्रशीतं। समवत् ३४७ चेकट्य अभावास्य सूर्यवासम् - श्रीश्रीजगन्ध्यातिमित्रभक्तदेवज्ञमुढाकृरस्तदलदान। सच्च हरगरीरिववाहया पावनद्यकाजुरे॥

Add. 1697.

I. Palm-leaf; 165 leaves, 5 lines, 12½ × 2 in.; XIII—XIVth cent.

Kriyāpaṇjikā of Kuladatta.

The earlier part of the MS. had both letter- and word-numbering, but, owing to mutilation of the edges, much of it has been renumbered.

* Cf. Wright’s Nepal, p. 216 l. 12 and B. & R. s. v. तुलापृष्ठ.
and many leaves in the latter part, which had faded, have also been recently retouched. The MS. is imperfect at the end.

The work is on the ritual of later northern Buddhism. Part of an index of the various 'vidhis,' etc., is found on the back of leaf 1. R. A. S. MS. No. 42 contains a small portion of the work. The first part, at all events, is divided into numbered prakaranas, but these divisions seem to cease further on.

The text begins, after salutations to Buddha and the Triratna:

महागमात्रास्त्रास्त्रायाक्ष्याच्छायाध्येयावास्त्रात्।

वज्रसंग्रं जगन्धायन नवियं जियति मया॥

1. Ends:

ईति कुलद्विरविचितायां क्रियापरिक्ष्यायां प्रथमं प्रकरणम्। 5.

2. ईति महापरिष्ठ्वकुलद् क्रिया द्वितीयं प्रथम। 14 a—b.

3. ईः मं द्वितीयं प्रथम 29.

4. ईति महापरिष्ठ्वकुलद् क्रिया चतुर्थं प्रथम। 33b.

The rest of the work seems to be divided into short unnumbered sections, describing various points of ritual: e.g. at leaves 141 sqq. the 'sthāpanāni,' or settings up of images of various deities.

On the last page occurs the section-title ईति हि पिण्डमन्तः:

The MS. terminates abruptly 2 lines below.

II. Palm-leaf; originally 34 leaves, 7 lines, 11 x 2 in.; xv—xvith cent.

HEVAJRA-DĀKINĪJĀLASAMBARA-TANTRA.

Bengāli hand, obscure and somewhat careless. Leaf 22 is missing. For the work see Add. 1340.

Ends:

चेवज्राक्षिणीजालसम्बरे द्वादश्म: पठलं समाप्त॥

III. Palm-leaf; 9 leaves (numbered 2—10), 5—6 lines, 12 x 2 in.; xvith cent.

Part of a work on Ritual, etc.

The handwriting is poor and careless.

First section (leaf 3a): खञ्जारदिपुजाविधि समासिंहिति (cf. Add. 1706)॥ Then नमो वज्रशेषाध्य कीमारीकाननयन...
The second section ends on leaf 6α: खुराकिरानिर्मितादेवः समाप्तः (कारणनिर्मितं रो). Section 3 ends 9β—10α: योगिनीपुजाविधि समाप्तः। Section 4 begins: नामा वज्रमलाक्षी श्रीमान्तुरजयोगविपदः ...(?), and ends abruptly on the next page.

IV. Palm-leaf; 16 leaves and cover, 5 lines, 12 x 2 in.; dated n. s. 583 (A.D. 1463).

Balimālikā and two dhāraṇīs.

The Balimālikā is a short work on ritual in 52 numbered sections. It consists chiefly of invocations, mystic formulae, and the like.

The text begins:

नमामि वज्रमलाक्षी चरणावृत्तहर्दर्दयं।
चाने विलिद्रानन्द प्रीणिता: सर्वजनंव:।
रघोचक्कादिकं सर्वं श्रीधनवीघनं ततः।
विलितवे सम नूते ज्ञात्वयमादुमाति।

Ends:

नागवलि। ५३। वलिमालिका समाप्त: यग्नप्रमाणमख। ४१८।

The first dhāraṇī commences on the back of the same leaf (14) (on which there are traces of obliterated writing) thus:

निर्ग्रियां निलयां नानां निलदं निमेलं निधि।
निषपञ्चनिरालं निरिंधाक्यं नमामहेऽ॥

The second dhāraṇī (ff. 15—16) contains 21 verses in honour of Vajra-yogini beginning:

एवं कारसमासीनि सहजानन्दरघ्येण। प्रज्ञास्त्रानि च दैहादेह
नास्ति वज्रयोगिनी। १॥

Ending:

दृति वज्रयोगिनीप्रश्नाधिकविर्बशिशिकां स्नितां समाप्तः।
संवत् ५४५२ जेष्ठ वार्षिक १२ श्री विषुविनिचक्षु बाह्यरि योगिता।
जयचित्त। ॥

V. and VI. Palm-leaf; 21 leaves, 7—8 lines, 13 x 2 in.; Bengali hand of xv—xvith cent.
The two MSS. are apparently by one scribe.
The writing is faint, somewhat careless, and very indistinct.
The first work (1697. 5) appears to be a treatise on letters and their mystical value (cf. 1699. 1, etc.). The opening words can now hardly be deciphered, but in the first line the book seems to be described as गुज्जानुकमणि.
The work appears to consist of 4 leaves, (3 being numbered), with some kind of table or diagram on the last page. No colophon or title of any sort remains.
The next work (1697. 6) seems to be on astrology, astronomy or the like.
It appears to begin at leaf 1b; while 1a seems to have something in common with both treatises, being both on letters and auspicious days.
The work begins thus (f. 1b):
श्रवरादियमुभागाण्वरां भार्यान्स्यस्वतोः।
नला प्रत्येन्नान्यन्यं नच्चायणि करणीत्वम॥
विवापाः जातकादी संचेपात्...
The end is almost obliterated.

VII. Palm-leaf; 4 leaves, 5 lines, 12½ x 2 in.; xv—xvith cent.

CAKRASAMBHARADAṆḌAKĀSTUTI and other STOTRAS.
The first stotra is in 4 numbered sections, the last of which ends:
धिकनायाः (?) स्तति शेषत सवेद्रा। ४। श्रीचक्रसम्बरदण्डकस्तति समाप्त॥
The next stotra, which seems to be unfinished, begins:
माया चक्रोमिस्ताया चलदनलसिखाविद्युताकारकरूपः...

VIII. Palm-leaf; 4 leaves and covers, 12 x 2 in.; dated N. S. 475 (A.D. 1355).

FRAGMENTS.

1. Leaf of the EKALLAVĪRA-TANTRA.
Contains the end of Ch. 23 (= Add. 1319, 67a—2b 4).

2. Leaf of a COMMENTARY.

Page-number 5.
Begins:

शैले महान्याति यो च नाष्टिता: परमायें नामनये: । अत च चाहा-निनिःष्ट्वायाणविरिति॥

Ends:

ततु चाह। वुद्धक्ष्यक्रिति॥ अत एव नायथा । शास्त्राय यु... ।

3. Two leaves of notes, etc., in various hands.

The first leaf consists of short prayers to Amoghasiddha; the second has only a few lines of writing in a vernacular.

Add. 1698.

Palm-leaf; 161 leaves, 5 lines, 13 x 2 in.; dated N. S. 506 (A.D. 1386).

AMARA-KOÇA, with Newari commentary called VIVRITI, by MĀNIKYA.

Written at Bhatgāon in the reign of Jayasthitī Malla.

The first leaf, which contains some prefatory remarks (partly in the vernacular), is much mutilated.

The text खरबत्य etc. begins 2b.

The colophon is in verse (161a):

श्रीश्रीजयस्वर्नेश्वर मद्देवस्य भूषपति: ।
चर्माय महीय[.] त्रुज्ज्वाक्षामिक्यपरायण: ॥
स सपूत्त्र विधिवादिस्मां टीकामिचितवः: ।
श्रीमयाचक्षुज्ज्वाना यो विधिबिष्ट: मण्डलोतितः ॥
माणिक्यपिक माणिक्यनामा पंजितस्तत्तम: ॥
कमिया ५मरकोषः तेन नेपालभाषया ।
विद्यनिम लिङ्गाना दिम्मी वालवोधिनी ॥
पद्धति (sic) पद्धति गते ५वत्व नेपालिकेमसि च भगवंशी ।
क्षापये मदनाभिधायम् तिथि महाभाषमाध्यजयानि च ॥
श्रीजयस्वर्नेश्वर चिन्तुष्ट्वा नेपालराजशास्त्रारो ।
श्रीमद्विमूर्ति दृष्टि यथिवा लिखितम् तदा ॥
After this comes a scribe's (benedictory) verse.

Then follows:

\[\text{दृति माणिक्यविरचिता ५मर्कोपस्य नेपालभाषाप्रभुमार्गम्.।} \]
\[\text{कलिषि श्रीमानिपालिकमलाये ५४७ वेचकमयोऽद्रमां बुधवासरे राजों श्रीपुपतिचरराविन्दसंवित श्रीमानिस्यरी(*)-वर्लभप्रताप-श्रीर जयस्थितिराजसङ्केदेवविजय-राज्ये माणिक्योऽशिला लिखिते} \]

**Add. 1699.**

This number consists of three works and a fragment, written by one scribe, Kāgrīgāyākara, in three successive years (1198—1200 A.D.) in the Bengali character, forming the earliest example of that writing at present found. See the Palæographical Introduction to the present work and my description in the Palæographical Society's Oriental Series, Plate 81. The leaves measure \(11\frac{1}{2} \times 2\) inches, and are in remarkably fresh preservation. There are 6 to 8 lines on each page.

I. 5 leaves; dated 38th year of Govindapāla (A.D. 1199).

**Pañcakāra.**

On the king see the Historical Introduction.

For the subject, divination, etc., by means of letters, compare the Pañcasvara (Rājendralāl Mitra, *Not. Skt. MSS.*, No. 1478).

Begins:

\[\text{नम् सर्वज्ञाय। प्रणाम पश्चवुद्धान् योगिनीयापि भवति:।} \]
\[\text{पिथाकारमहं वच्ये चात्मनः...रणय च॥} \]
\[\text{श्रीं खभावग्रुप्ता: सर्वधर्मा: खभावग्रुप्ताः।} \]
\[\text{श्रीं धीग्गुरं सं धीग्गुरं ।} \]

For the final colophon, see the Historical Introduction.

II. 18 leaves; dated in the 37th year of Govinda-Pāla (A.D. 1198, cf. No. I).

**Guhyāvalī-vivṛiti** by Ghanadeva.

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* Cf. Add. MS. 1358 and inscr. ib. cit.
Writing larger and generally fainter than in No. 1, but similar in all essential characteristics. Important words etc., are marked with a red smear; some corrections, stops, etc., with yellow.

A mystical work in 25 paragraphs (‘clokas’).

Begins:

श्रीं नमी वज्रभवयम् ॥ विष्णुर्कुर्मेण्य नाथं विष्णुकल्याविक-लयकम् ॥ विष्णुभद्रावनिमुखं विष्णुविष्णुदानाधकम् ॥

तं प्रभण महाभारतं द्रव्य हृदयपादकम् मया।

भिक्षुश्रवणदेव विष्णु: क्रियाते स्कृत्त॥

छोट्यतितप्रतिचुक्रुदिस्वरूपः प्रशा कामासन्ध्योऽस्त्रीयम्: प्रश्लोकातोऽश्रहः दश्यतीति भाजनजनश्रुद्धस्माधिनोः: विष्णुर्कुर्मितविष्णुक-रचनाप्रागिस्मयविष्णुतीति:। श्रीं भविष्णुविलासिनीचरणायोः पुष्पा-ञ्जलि: स्नायम॥

श्रीमद्यदिकनेरादी महाकल्याणपरिगतहदय: स्वाधिष्ठान-कमल: स्वयं सम विगताविपरीतसृजनयस्माधिना सर्वजनान्

छोट्यतितीति भाजनजनश्रुद्धस्माधिनोः: प्रश्लोकातोऽश्रहः क्षुद्रमृतेन स्वाधिष्ठानकरमसिन्धु पद्मश्रुद्धमा स्नाये कः: कर्तुमाराध्वान-न्। चस्य तु समोधः। श्राभिधानिभिधयमसुखश्रोत्यजन चवियो-जनानाभिधीयायने…

For leaf 9b see Pal. Soc. Or. Ser. Pl. 81.

Ends:

श्रायन्त्यभिधारय:। २४। गुज्जावलीविष्णुति

सर्वजगत: किल वीराधिलच्छी:।

यत्रस्मयंश्वरमनितागुळ्योगतोऽस्त्रानाराकानलविनीखं।

गुज्जावलीविष्णुति। विष्णुति: पण्डितस्वाविश्रवीघनदेवस्क।

गोविद्यालयेनां मं २० आमण(sic)दिने ११ लिखितभिं

पुस्तकं काश्येग्याकरिणाति॥

III. 70 leaves; dated A.D. 1200 (see below).

YOGARATNA-MĀLĀ, a commentary on the HEVĀJRA by KṚṢṆA or KĀHNA.
Leaves 30, 54 and 62 are missing.

The divisions (kalpa) and subdivisions (patala) of the work answer to those of the Hexajra (Add. 1340); the first kalpa ending at leaf 43. The text is given only in abbreviations.

Text begins:

श्रीहिरवं नमस्तय परमानन्दसहिष्णुं।
पूर्वाचर्याचर्या व्रजो लिखिते मया।
एवं मध्य्यादि निदानवास्वयंविद् सूचे तम्ये प्रकाशित।

Patala 1 ends:

इति योगरत्नमालायं कण्ठाचर्यापाद्धती हेवज्जपञ्चिकायं
प्रथम: पतलं 11a.

Ends:

वज्रपञ्चायारध्दानं विनाधिष्टते (सिद्र)। योगरत्नमालायं
क्षवा हेवज्जपञ्चिकायां। चतुप्रमाधितं तेन निहितं: खाद्र- मिली जन:।। श्रीहिरवं ज्ञपञ्चिका योगरत्नमाला समाप्त।।
॥ जयतिरियं पण्डिताचर्यश्रीकारापदानामित॥ परिष्कर्यार- दिर राजावली पूर्ववत्र। श्रीमद्गौतमद्द्रपल्लद्वानं सं १५ भा-
द्रद्रिते १४ लिखितमिद् पुस्तकं काशीग्याकरिणित॥

IV. 2 leaves.

Fragment (unfinished) of the Guhyāvalī-Vivṛiti.

The first leaf is numbered 9, the second has no number and is written on only one side.

The fragment contains section 17, with parts of 16 and 18, corresponding to leaves 12—13 of No. II. It is written in the same hand.

Add. 1701.

I. Palm-leaf; 154 leaves, 5 lines, 12 × 2 in.; dated N. S. 509 (A.D. 1889), see below.

Pāṇca-rakṣāḥ.

The date and name of the reigning king are written in a different, but apparently contemporary, hand.
There is another date, probably of recitation, but nearly obliterated, inside the cover.

As to the book, see Add. 1164, et al.

The colophon runs:

^oT^^n^ll
^^^Wetc...^T^W
TT^Tf^TT^^T'^
II.

I.

II. Palm-leaf; 5 lines, 12 × 2 in.; xiv—xvth cent.

First two leaves of the Dharmasangraha.

The text differs somewhat from that of Add. 1422; after the mention of the 5 skandhas (2b, 3 = Add. 1422, 2b, 3), it passes directly to the pratityasamutpāda (ibid., 5a, 1).

The fragment ends in the enumeration of the seven bodhyaṅgas.

III. [Non-Buddhist].

Add. 1702.

Palm-leaf; 144 remaining leaves, 6—8 lines, 12 × 2 in.; ixth cent.

Bodhisattva-bhūmi.

The MS. is imperfect and very shattered at the edges, in particular many of the leaf-numbers being broken off. The original order has been restored, as far as possible, from the writing and subject of the leaves. On the palæography and date see the excursus appended to the Palæographical Introduction. No other MS. or version of the work seems to exist.

The subject of the work is the mental and spiritual development of a bodhisattva. For the use of ‘bhūmi’ in the sense of ‘stage of

* These names occur in the postscript of Add. 1656; but there also there is some doubt as to the date.
progress,' compare the Daṇabhūmi above; the stages, seven in this case, are enumerated at the beginning of Chapter 3, Part 3 (see below). Compare also M. Senart's Mahāvastu, p. xxxv, note.

The subjects of the various chapters may be seen from their titles, and may be gathered more explicitly from a statement, usually in a catechetical form, occurring at the beginning of each. These titles, etc., so far as they are at present discoverable, are given below. The main divisions of the work are three.

[The leaves are tentatively numbered, and are referred to on the same plan as in Add. 1049 above.]

I. Ādhāra-yogasthāna.

Chap. 1 ends and chapter 2 begins:


Chap. 2 ends:

 "abhāī vataḥ tattvādāndūruḥ śāstraḥ viśīṣṭāḥ etc. ātmano dharmasaṁyagāṁ samāyāṁ."

Chap. 3 begins with an enumeration of the seven 'sthānas' of the bodhisattva.

These are śvārtha, parārtha, tattvārtha, prabhāva, sattvapaṇīpara (cf. chapters 3—6), atmano buddhadharmapaṇī para and anuttara samyaksambodhi. 'Śvārtha' is then further explained.

Ends:

 "ātmano dharmasaṁyagāṁ samāyāṁ."

Chap. 4 (tattvārthānāṁ) commences by declaring tattvārtha to be of two kinds, saṁanta and laukika (?). Ends 63b.

Chap. 5. On prabhāva, begins (63b, l. 3) with the curiously expressed declaration that the highest innate prabhāva of Buddhas and Bodhisattvas is the "Aṣṭathābhudharmatā", doubtless an allusion to Āśīrvaṃśi's tree.

Chap. 6 is on paraṇīpara, which it commences (16a) by describing as "piṭṭarākāraṇīvenīrāthā." These six are svabhāva, pūrya, pra- 

bhāva, upāya, and two others which are not legible. Ends 10b.
Chap. 7 (10b) treats apparently of bodhi. This is described as devidha, but the further definition is nearly obliterated.

The final title is lost.

Chap. 8 ends वो च्रां बलगीरिचपत्लं | 87b.

Then follows the introductory verse of ch. 9, which is on the first pāramitā, dāna:

उद्यान || संभावते वैव सवे च दुखरं सवंती मुखं [I] खातात्विश्रामयुक्तं च सभाकरं तथेव च [II]
विघायिकम् | च दुहामुच सुखं तथा
विप्रदुः दोधिमित्रानां दानमेततमायतः: ||

These, we are told, are the nine kinds of dāna (leaf 87b).

The bodhisattva must practise this and the five other pāramitās.

The chapter ends पूजा.

Chaps. 10—14 accordingly treat of the other pāramitās, the same uddāna being repeated or cited at the beginning of each.

Chap. 10 शीलपत्लं, ends शनb.

" 11 ज्ञातिप् " (82b).

" 12 वीरिप् " 82.

" 13 धानप् " 85b.

" 14 प्रज्ञाप् " 86b.

Chap. 15, the title of which is lost, begins on the same leaf with the query कतमा दोधिमित्रानां प्रियायावदितासंभावः?

Chap. 16 पूजामेवाक्रमणपत्लं ends 85a.

Chap. 17 begins with an uddāna and a question, as follows, on shame or remorse:

हृदयविद्वन | च वैश्वनलिक्ष्तता तथा
स्मयक् खातात्विश्रामां तथेव प्रतिष्विद्दः [I]
संभारो दोधिमित्रायुक्तं श्रमयुक्तं विप्रदुः
उपयुक्तसकलं च धारणीप्रेमान्तानां
समाधयस्वल्यो द्रशा धर्मीहानचतुष्ठयम्: ||

* For the form cf. B. and R. s.v. उद्रान.

† विद्यानार्थिक seems to be the right reading from what follows.
II. Adhāra-dharma or Adhārānudharma, Yogasthāna.

Chap. 1 begins with the uddfāna:

खभाव अधिष्ठानं फलानुग्रहं अनुक्रमसंग्रहतः

Ends:

वोधसं अधारी धर्मयोगस्थानि प्रथमं वोधिसलिंगपतलं

Chap. 2. Uddfāna:

सुकन्तकर्मांतता कौशलयपरियत्यपरिणामम् (?) च परिमं

Ends: वं ज्रः व्रि पच्चप् ११४a.

Chap. 3. The uddfāna (which is somewhat indistinct) and the opening sentences describe vatsalya in its seven forms.

These are: अभयं युक्तमित्र्दस्मयाचितं अनातिधिः विस्तिणं (sic) [i.e., from what follows, विस्तीणं].

Ends: वं अधारानुधरसं चिं अधाग्राण्यप् १२६b.

Chap. 4. Uddfāna:

गंगतं तथाधिधिसङ्कियं प्रमुदितसं अधिशीलाचितं चयः
प्रज्ञा दे अनिसिनं (sic) साधोग्यं अनाभोग्यं प्रतिसंविद्र्यं
परमस्य स्थायागतित्यत्मः विधारः

This summarises the twelve vihāras of the bodhisattva, which form the subject of the chapter.
The chapter and section end:

\[\text{III.} \quad \text{Adhāra-nisṛṭha Yogasthāna.}\]

Chap. 1 ends:

\[\text{Chap. 2 briefly treats of parigraha, which is said to be six-fold: sakṛitasatvasatvaparigraha (I), adhipatya-p, udādāna-p, dirghakālikā, adirghakālikā, and carama.}\]

Ends:

\[\text{Chap. 3.}\]

\[\text{Chap. 4. On caryā; begins with a division of the subject under four heads, pāramitā-caryā, bodhipakṣa-c, abhiñā-c, and satvaparipāka.}\]

The chapter ends:

\[\text{Chap. 5 the title is lost; it commences with a brief reference to some of the chief categories: the 32 Mahāpurushacakravartyā.}\]

Chap. 6 ends:

\[\text{Then follows a summary of the progress of the bodhisattva and of the work (the leaf is unfortunately much faded):}\]
The next two lines tell how he gains adhimukti and imparts it (samsāradhikāparikṣedā) to others: he gains freedom from the sorrow of fresh births (samsāradhikāparikṣedā), becomes skilled in the āsttras; then after completing the puṇyasamābhara and jñānasamābhara, धर्मभावनायां प्रयुक्तेः (line 6), and thus महायानपरिनिर्वाण परिषमयति. आवकप्रत्यक्षवृद्ध्यायापरिनिर्वाणिनालयायकुशलः सर्वेषोपडासेवितम्...

What immediately follows is mostly obliterated, but in the last line of this page and the beginning of the first line of the next (the final) leaf, we read:

आत्मन: परिषयं च विपर्यासारिमान्याय प्रतिपन्नी भविति।

In line 3 we find:

प्रतिपतितिगुणविशिष्ट: तत्ततुमुग्णविशिष्ट: बोधिसदा (?) व्य-करणं लभति; below, सर्वसतायाग्राह्यतुम प्रजायति सर्वकालविने च न परिहारयति; by various forms of kučala one becomes finally महायानसमाख्यः: (line 6). Of the following lines little connected sense can be made.

The work ends as follows:

तथा पराक्रमण: निष्ठाप्रतिद्धां प्रतिलिपि यत उत्तरित्वृणी (?) न पष्टिते (?) अनुत्तर[र]ये प्राप्तः बो[धिसुम्] प्रेमनुक्रमः प्राप्तः। समापसा च बोधिसुम्:।

From this necessarily very imperfect outline it will appear that the work is important for the vinaya, and to some extent for the abhidharma, of the Northern School. Several, though by no means all, of the numerous categories appear in the Pali works as known to us through Childers and Dr Oldenberg.

* These letters I supply by conjecture, the leaf being broken.
Add. 1703.

Palm-leaf; 125 leaves, 6 lines, 11½ × 2 in.; dated n. s. 549 (A.D. 1429).

Vajrāvalī by Abhayākaragupta.

Good Nepalese hand. Written by Jivayibhadra.

The work is a treatise on magic and ritual, styling itself a "maṇḍalopāyikā" (see below), and divided into short "vidhis" e.g., प्रतिमाचविधिः: 6b, अर्धादिद्राणलचणविधिः: 7b, पूर्वसेवाप्रयो-जविधिः: 8b.

Begins: नमः श्रवणसत्ताय। वन्दे कृपस्वर रङ्गः

Ends: चण्डालचणाद्रिचविधिः: followed by several verses beginning:

दत्त परमस्वनानं वागुद्वन्यंगधि।

श्रुतमापि न पर्येवः कैपि कैपि सवले।

After which:

महायन्द्रिता (sic) अभ्याकरणम-विरचितं वच्चावली नाम मण्डलोपायिका समाप्तः। ते धर्मैः। सं 547 भाद्रपद शुक्लः

पश्चाय (sic) तिथि विशावणकृप शरिचर वासरे राजः

जयजयमलद्वस्य विजयराजे लिखित श्री सामसिद्धे:

उत्त्वविष्ठे श्रीर्गच्छव्यमहाविष्ठावस्मितभिच्च श्रीजयभद्रेण

खहसेन लिखितं। जया दृष्टं etc.]

Add. 1704.

Palm-leaf, with some paper supply; originally 83 leaves, 4—5 lines, 12 × 2 in.; Nepalese hand of the xith cent., with some later additions.

Catuhpītha-tantra.

Leaves 81 and 82 are lost. 83 and part of 80 are xvith cent. paper supply. There are occasional corrections in the hooked-top hand of the xii—xiii cent.

The work is undoubtedly the original of that described by Csoma as existing in Rgyut iv. 6 (see now Ann. du Musée Guimet, ii. 207).
CATALOGUE OF BUDDHIST [Add. 1704.

The first leaf is faded. The work consists of 5 prakarayās, subdivided into pātalas, which end as follows (corresponding to the four pāthas together with an introduction):

\[\text{Add. 1704.} \]

The final title is nearly obliterated, but we find from the subordinate pātalas that the title of the last prakaranya was \"gūḍhāpa\", whence the supposed title of the whole work as given in Dr D. Wright's list. The real title (see also the Tibetan) may be just discerned on the back of leaf 1.

At the end is a leaf containing, on one side only, \(4{\frac{1}{2}}\) lines of Nepalese writing of the XIII—XIVth cent. The title is \text{Jñānabāg (?)-Mārkopākhyāna.}\n
The fragment is in clokas, and apparently discusses the relations of impregnation and hereditary knowledge. It begins:

\[\ldots \text{द्रे वु} \ldots \]

\text{Kāma ko śāpā viśaṅgna kāmaśāsana samiścita}.

Ends: \text{Suśata (?)tāya chitte du: khob nānugacchita}.

Add. 1705.

Palm-leaf; 35 leaves, 8 lines, \(12 \times 2\) in.; XIIIth cent.

\text{Anandadatta's Commentary on part of the Cāndrayākaraṇa (II. i).}

For the text, which is here given only in abbreviations, see Add. MS. 1691. 4, leaves 9—11.

Add. MS. 1657. 2 (q. v.) is a fragment of this same portion of commentary. There are numerous citations from Jayālītya, the compiler of the Kāśika-vr̥tti; v. 7b, 8a, 10a, 11b ("Jayālītyādīh"). Jīnendra is cited 10a, 1. 3; and 'Bhāshyakāra' (Patañjali ?), 9a, 18b; also 'Acārya' Pāṇini, 26a, 28b fin.

The commentary on the first sūtra, which extends over seven leaves, begins thus (after invocation to Buddha):

\[\ldots \text{द्रे वु} \ldots \]
A comparison of Add. 1657. 2 shows that a line or two is missing at the end.

Add. 1706.

A collection of palm-leaf fragments and volumes of works chiefly on ritual, the construction of images, etc. All originally about 11½ x 1½ in.

I. 4 leaves, 5 lines, 7 x 1½ in.; dated n.s. 381, middle figure doubtful (A.D. 1261).

KHAḍGA-PŪJĀVIDHI.

A short treatise in verse on the use of arms, etc. Tantric or Čivaic.

Begins:

नमः श्रीचतिलोकविजयाय

यो जन्मव्याक्तवालिरपुगणयामणी वीरलक्ष घण्टाः
बासिं च विसूणिशनिर्गच्छचापवत्नाः दधानां.
चन्द्रपी-वेयरस्त्रमर्गीरिषुतासार दयादलः पापचतिलोक.[वीरीा]-
विजयगुणकालापि द्विपूणा भवनां

The same metre seems to be continued throughout the work.

Ends:

खण्डपूजाविधि समाप्त। समाप्त: १५९ (०) ग्रहिनि [द]ग्रामां
तिथिः ऋष्णार (०) दिने लिखितमिति। राजादिराजग्रामेयाः
(sic) श्री [? ] छ मालदेवकारित। य Dah बेहारश्रीभिचु देव-
मना लिखित।

II. PRATIMĀLAKSHAÑAM, from VARĀHAMIHIRA'S
BRHIHATSAṂHĪTĀ.

[Non-Buddhistic].
III. 7 leaves, 5 lines, 8 x 2 in.; xiii\textsuperscript{th} cent.

\textbf{Buddha-pratimālakṣaṇaṃ.}

A short treatise in two parts on images of Buddha, probably more or less in imitation of Varāhamihira's work just noticed.

The work is in regular sūtra-form, beginning:

\textit{नमः सर्वज्ञाय एवं मया श्रुतं...}

Cāriputra enquires thus of Bhagavān:

\textit{भगवन् भगवता विना आङ्कः कुलपुः कथ्य प्रतिपत्तचयं।}

To which the reply is:

\textit{सत्यं गते परिनिर्देश्ति वा। नयं धिपरिमण्डलं यावत्कायं

तावत् यथं यावश्रीमं तावत्कायं। पूजास्तकारायं प्रतिमा कार्यंतया}

The rest of the work discusses the dimensions, pose, etc., of the various members of the images, ending thus:

\textit{एत्थि च समस्तानि लचणानि विचरचणि।

अयन्तानानकायार्थं यथाश्रीभं प्रकल्प्यंत॥

इदमवचंत तत्तपि। चायनन्द्रविन्त। समक्सबुद्धभाषितं

बुद्धप्रतिमालचणं समां॥}

IV. Dimensions, writing, etc., same as No. III; originally 17 leaves.

\textbf{Pratimālakṣaṇavivaraṇaṃ.}

A commentary on the last work.

 Begins:

\textit{नमो बुद्धायं। कायदयानुजं जिं नायं नला 5य लिखितं।

विवरणं यथाश्रितं तदपि तात्त्वाभासं॥

कथ्य प्रतिपत्तचयित। भगवती रुपं। उपचरितावयवमां॥

मां॥}

 Ends:

\textit{इति सबुद्धभाषितप्रतिमालचणविवरणं समां॥ समवं...}

(f. 17 wanting).
V. Dimensions and writing as before; 23 leaves.
Part of a COMMENTARY on a work similar to the two last.
Leaf 1 missing; leaf 2 mutilated, and much obliterated on the outside. Leaf 19 is numbered 29 by mistake. Compare also No. VIII.
The Buddhist character of the work is determined by several passages, e.g. 19a, l. 4:

चत्तश्वायणवनि बुद्धसं श्रीसमवर्ष लचणं।
The main work ends thus:

सीतिसिद्धि। या देवता यद्रस्मप्रधाना सा तथेवालिख्या न तु विपर्यय द्वयभिग्राय।। चिन्तनश्चलयाख्या।। दृति लचणमिति।।

After a break, there follows on the next leaf (23) a short appendix on the pindikā or pedestal of the image beginning:

इद्रानिमिण्डकालचणमभिधयति।। इत्यतदयाख्या पिण्डिका ख्या-पद्यिति।।

VI. Dimensions and writing as above; 13 leaves.
A work on the dimensions of CAITYAS and of IMAGES.
The first few leaves are mutilated on the right hand edges. Leaves 8 and 9 are wanting.
Text begins (without invocation):

चैत्यश्च नवविमाणगकायानि तथैव तत्र भागिकानन्दर्धैर्य आयामश्च तु...[hiatus]...विरम्बाणवेद्वकाभाग्य आयाममय आयाममः।। कुञ्जलीकरण्डवेद्वि[।। चिन्तित्वति।।

At 3a the second part of the work, on images, begins thus:

इद्रानिग्रतिमार्खयपाय मार्खयपूचाच्यते। तत्र सवा ता ग्रतिमाणां दादश्चाविकं मुखं तत्तुलं आयामं।।

Leaves 10—13 contain little but measurements, in figures, of various images, with subscriptions such as: दृति बुद्धश्रव्यचिका च्यित्रश्रवंराच्यानि द्वारालम्बरामण॥ (11a); दृति ध्रुतलिङ्गाध्यक्षविलचणम् (12)॥;
The work ends:

३० तिन्षेत्वालच्यां मद्धकालस्य॥ मुखमात्रा १२ देहमात्रा १२ उस्तंजनुजंघानां मात्रा १२। दृष्टि... ति तात्लरचण
विनायकसः॥

VII. 2 leaves, same size as the preceding; writing somewhat later and less accurate.

Fragment of a work on MEASUREMENTS, similar to the preceding.

Begins:

नमः सर्वंभाय॥ धर्मंधात्तनां लघुश्चनमभिभीयते। तत्र ध्यान्याकां द्राचिंगश्रापुष्पलचणविगुष्ठा द्राचिंशतमाचिकग्रामां
ती वैदिकायां विख्याविस्तारः (sic)।

As several abstract objects of veneration are mentioned in connection with measurements, we may possibly suppose the work to treat of temple-inscriptions or of personifications of these objects.

Thus at 2a we read विख्याविस्तारः चतुरार्यम्यविगुष्ठा । चतुर[र]माखिक। एंड्स एब्रुप्त्यः.

VIII. 22 leaves.

A somewhat later but complete copy of the work described under No. V.

Begins:

नमः स्रीचकमवर्य। चन्य पण्णश्चानमभारकारणं विपर्ययं
द्रुपप्रकोणдутुः। यद्वच्यः चौरणी दीर्घित्यादि। चन्य चारि। प्रतिमालचणे युक्ता शान्तादिर[ः]संधुः।

After the ending उलचणमिति, as in No. V., we find the verse:

सर्वश्चानम्न्दीर् (?) जगद्धिः। प्रसादः।
चिन्तामणिरिवाः[ः]भृत् स्रीश्रवर नमो सत्ये नी॥

IX. 7 leaves, 5 lines; writing similar to that of No. I.

ÇAMBARA-PAÑJKĀ.

A short manual on the ritual or worship of Çambara. It consists chiefly of invocations and the like.
Begins:
नमस्ता रामग्रामः चाँ ं छ्री: छार्दा। छ्रादिप्रवचालन। उ चाँ: है।

Ends:
समवरा (sic) प्रभुकियं ममात्रं। सर्वज्ञिमित्रपादानं य (?) गुरु
परंपरा.... तत। ममादि सर्वस्वज्ञारुप निर्मात्मसच (?)।

Add. 1708.

I. Palm-leaf; originally 115 leaves (see below), 5—7 lines,
12 x 2 in.; on the date see below.

Nāma-saṅgīti-tīkā by Viḷāsavajra (?).

Leaves 4, 5, 8, 9, 19—22, 26, 42, 43, 47, 49, 50, 59, 63, 80, 91,
92, 94, 97, 99, 109, 110, 112—3 are missing.
The pages are numbered with figures only.

This is apparently a different commentary from R. A. S. Cat.,
No. 35, though several chapters partly correspond. It consists of 12
adīkāras. The number of sections in each is in several cases indi-
cated by numerals, as shown below.

The work begins: चार्मज्ञातिक्रिययत्वतः...

Then, 3 lines lower, seems to follow a table or summary of
contents:

चार्मज्ञातिक्रिययत्वतः नाममंगीति: श्रीरक्षवस्मयावपनमभिधीयति॥
तथया छायपणा प्रतिवचनं ... (see colophons of Add. 1323).

On 2α this summary is further explained; e.g. (l. 1) दृषि
प्राणविभिन्नायाभियुक्तेऽपि[ष]णा ... ... and (l. 3) दृषि तिष्ठितगा-
याभिमीयायाजाला (see Add. 1323).

(The end of Ch. 1 appears to be missing with the missing leaves.)

2 ends चार्मज्ञातिक्रिययत्वतः मन्त्रायावियाइत्वतानाधिकार: द्वितीयः। 10b—11.
3. चार्मज्ञाति मन्त्रं न्यायं पद्धारायावियाइत्वतानाधिकारसूतीयः। 11b.
4. (Title apparently missing.)
CATALOGUE OF BUDDHIST

5. चाो मो बोधिकलिन्वज्ञ वञ्चाधातुम्रामण्डलाधिकारः
   पञ्चमः I 30b.
   6 (?). || ११५|| चाो मो गुः. िस्वश्रूधभंधातुज्ञानस्तु
   वधिकार [पञ्च] (?) 54b.
   7. || ७१|| चाो मो चादर्श्यानबावस्तुरधिकारः
   सममः || 60b.
   8. || २१५|| चार्य मो प्रवचनास्त्रामुक्ते सुधिकारी
   श्रमः 82b.
   9. चाो मो समताज्ञानबावस्तुधिनू नवमः I 95b.
   10. चाो मो श्यानुदानज्ञानसुधिनू दशमः I 102b.
   11. चाो मो उपसंहारसुधिकारः परिसमामः || 102b—103.

The last leaf but one (114) is mutilated; what remains of the
colophon runs as follows:

चार्यनामसेषीतितीकायां नाम मन्त्रायावलोकित्यामुपसंहाराधिकाः....
समानः ||

Then a verse in praise of the study of the work ; after which :

चार्यनाम[सेषी]तितीका समाना || यथाप्रमाणे मेति...।
साधक्ष्यीति (sic) || कौरीराचार्य विलासवज्ञ रब्बिपविला-
मिनः I श्रीमद्य.... अग्निशयः प्र.... || यथाप्रभाविधाने श्रीमद्य....
तिर्थाप्रिये पवित्रे || (sic) महिद्धिपुरुषाणि समवरेः श्रीधिंके गुरुः ||
श्रीमद्य.... अग्निशयः प्र.... || यथाप्रिये पवित्रे (sic)
श्रीसेषीतितीका टीका लेखनाता तु पथे.... एक्षोत्र च निखिलो लोको श्रुतु बुद्धसुतः ||

If the first member of the partly mutilated compound word
expressing the figures of the year stands for aṣṭa, the date is N. s.
5 (ishu) 7 (mahādhara) 7 (aṣṭa) or A. D. 1457.

II. Palm-leaf; 2 leaves, 6 lines, 12 x 2 in.

Fragment of the NĀMA-SA᪠GĪTI (text).
A different hand from the last, perhaps slightly earlier. The pages are numbered with letters and figures.

Begins as Add. 1323.

III. Palm-leaf; 4 leaves, 5 lines, $12 \times 2$ in.; XV–XVIth cent.

Fragment of a Buddhist Tantra.

The leaves are numbered 2, 4, 6, 7.

There are no regular titles or subscriptions. On 2a, l. 4, we find:

वज्रमल्ल नमोः सु ते।

On 6b something is said on the favourite tantric subject of the mystical value of the letters.

The fragment ends abruptly with the words:

इशानकौशि चन्द्रमण्डली परिताकारवीजन नीलीत्वलं तत परिण

Add. 1952.

Paper; 184 leaves, 9 lines, $11 \times 4\frac{1}{2}$ in.; recent Devanāgarī hand.

Vamśāvalī (Parbatiyā).

Translated by Dr D. Wright and munshi Shew Shunker Singh, and published at Cambridge, 1877.

Begins:

| नमो राजचयाय।  |
| ज्योतिरूपं महाबुद्ध गुज्जदायत निरंजनी।  |
| ज्योतिरूपं महादेवं श्रीगणेशं नमामहं॥  |
| अनेकपशान्त सुला दृढा वशाकां।  |
| नेपालिकानां मूर्ताणां वंशावली प्रलियते (i.e. ख्यति)॥  |

Then the Parbatiyā text:

श्रवादिप्रकाशभयाकाजीशचित्ररूपबुद्धवाट उत्पत्तिभयाका ॰
Supplementary Note to Add. 1586.

As this work seems to have gained some note in its various redactions and versions in the several parts of the Buddhist world, the following additional notice may be of interest. After a long description of the scenery of the dialogue, followed (2b–3b) by gāthās and expressions of homage addressed by Rāṣṭrapāla to the Buddha, at 3b, line 8, the following question is reached:

कतःभर्त्वन् धर्मः: सम्भागती वैधिस्वी महास्वी गुण-विशिष्टामुराग्राहिताः। पराधीनभवति च प्रतिलभति अमृतप्र-ज्ञतां चानुग्राहारिति विनिश्चयप्रतिभानं च प्रतिलभति सर्वेज्ञता-प्रवेश चत्वृपिपकं विमत्तिश्रव्हारणं कांच्च प्रश्चारणं सर्वेज्ञताविनिश्चयं प्रतिलभति।

In the pages following, several categories of dharmas occur, which may be compared with those referred to in the index to Burnouf's Lotus, s. v. quatre.

अभयाध्याश्यप्रतिपच्या सर्वसत्तमविचित्तव्य गृह्नताभा-वनत्या वश्यावादित्याकारित्या एभी राष्ट्राराम चतुर्भिधिर्मः: सम्भागती वैधिस्वी महास्वलत्यं परिमुद्रिं प्रतिलभति। 4a.

The four açvāsapratiākūh dharmāḥ are dhāraṇī-pratilābha, kalyāṇamitropā, gambhāradharmakshāntir, pariṣuddhabhūlavasamā- cārata (4b, 1. 5). Similarly we have, at line 10, the four pritikaraṇā dharmāḥ; and (5a) ananūpapakaraṇā dhā (buddhadarçānaṁ, anulomadharmaçrāvaṇāṁ, sāreasacaparītyāgaḥ, anupalaṁbdharmakshāntiḥ).

Next follow the various groups of hindrances to the bodhisattva. The four kinds of prapāta, (apparently = 'moral declension,' though the word is not found in this sense) viz., agauravatā, akṛitajñatā, caṭṭhasevanatā*, lābhhasatkarādhyavasānaṁ, kukanāluompsonataya lābha- satkarānutpādanaṁ (6a).

The four bodhiparipanthakārakā dharmāḥ are açraddhānātā, kauśīdyam, mānah, parapushṭershyaṁ mātsaryam (6b).

At 7a, 1. 2, we find:

यापमिचे ... उपलब्ध्यकः ... मधुमेघप्रतिचिचः: चामिपः.

* From the form of the passage these two seem to count as one quality, though the reason is not clear to me.
Finally, the four *bandhanāni* are *parātmanavyatā, laukikenopāyena bhāvanatā prayoganimittasya jñānavirahitasya pramāḍasevanatā, and pratibaddhacittasya kulasaṁstavatā.*

At 11α, l. 2, occurs the subscription निद्रानपरिवर्तः समाप्तः।

The second division of the work then begins:

चित्तोद्वार राजपाल बौद्धिकव्यायों में पुढ़लानामिते द्वाय भविष्यन्ति।

The book concludes with a tale about a bodhisattva, the hero being a certain Punyaraçmī, which ends at 196, where the Buddha thus sums up:

चाहं तचः कालिन तीत समयेन पुष्परामितेन राजकुमारीं

भूतः।

On the last page Rāṣṭrapāla enquires:

किं नाम भगवन् धर्मपरियायः कर्यं चितं धारयामि?

To which the Buddha replies:

अभीधानविभाविश्वास्मितं धारयः सत्पुष्पविकीर्तितं भविष्यं अर्थपरिरियं च नाम धारय॥
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Plate III. 1. MS. Add. 1691, 2, leaf 22 (slightly reduced).

Plate III. 2. MS. Add. 1395, leaf 113.

Plate III. 3. MS. Add. 1556, leaf 11, and brass cover.
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The rest as in Add. 1464

Note. Numerals above 200 are generally not obtainable from MSS; but 300 is expressed श्र. in the date of 1657. 2. compare R.A.I. Cat. Plate 3 and Dr. Ewing's note thereon. 3. For the case below compare 200 in Add. 1049 and the forms in Ind. Ant. v. 45. 441 is expressed by मूर्ति in the text of Add. 1643 (14 a).
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