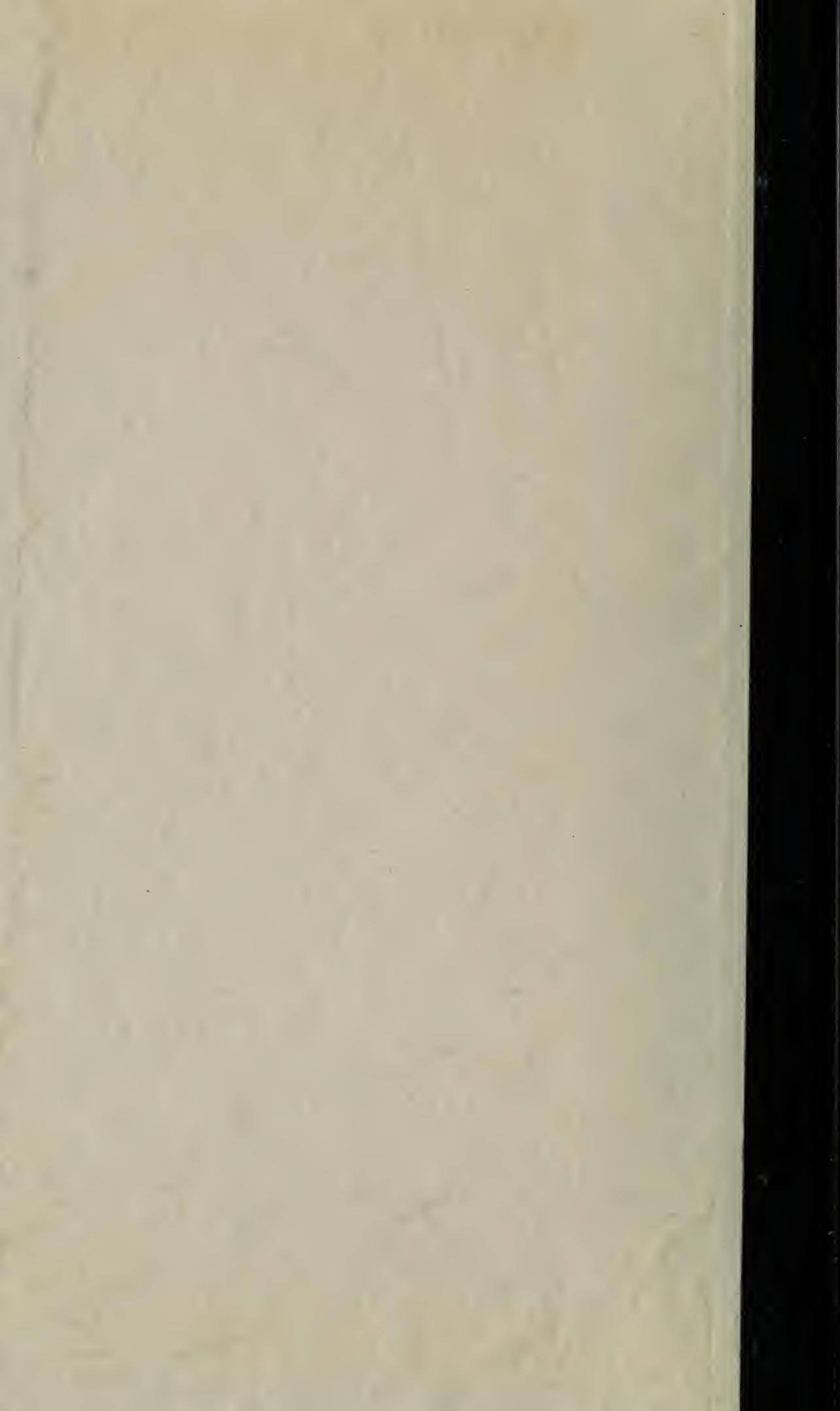
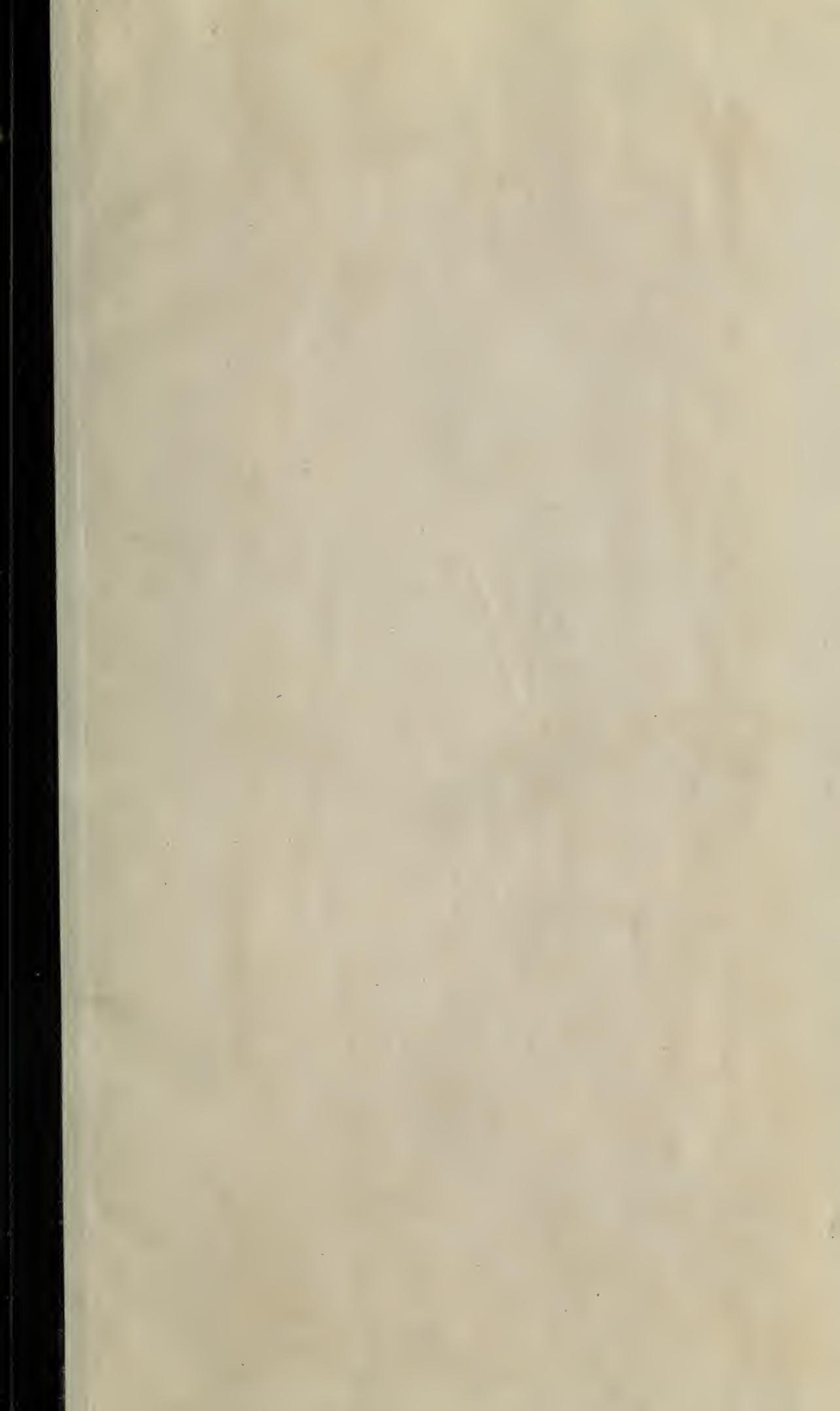


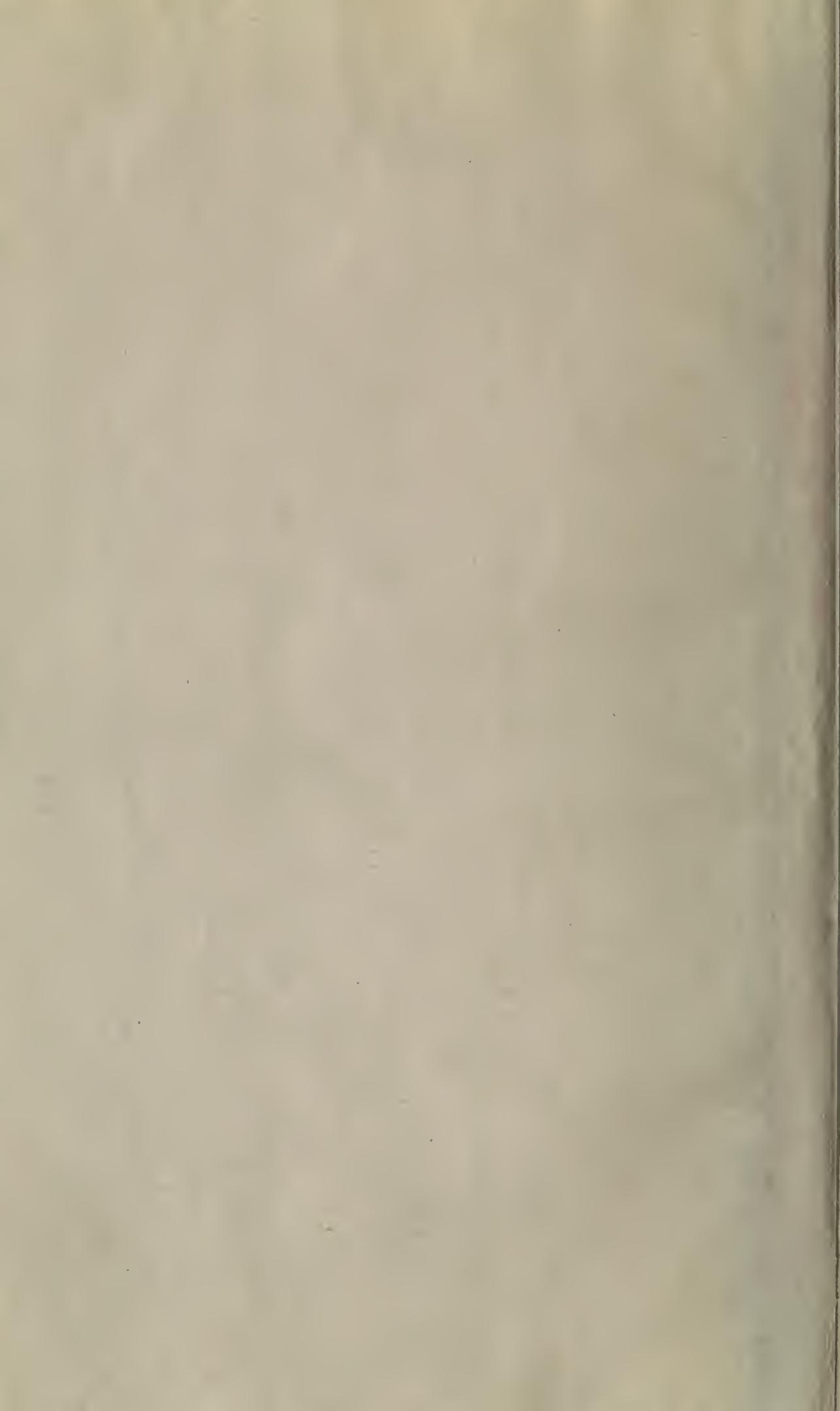


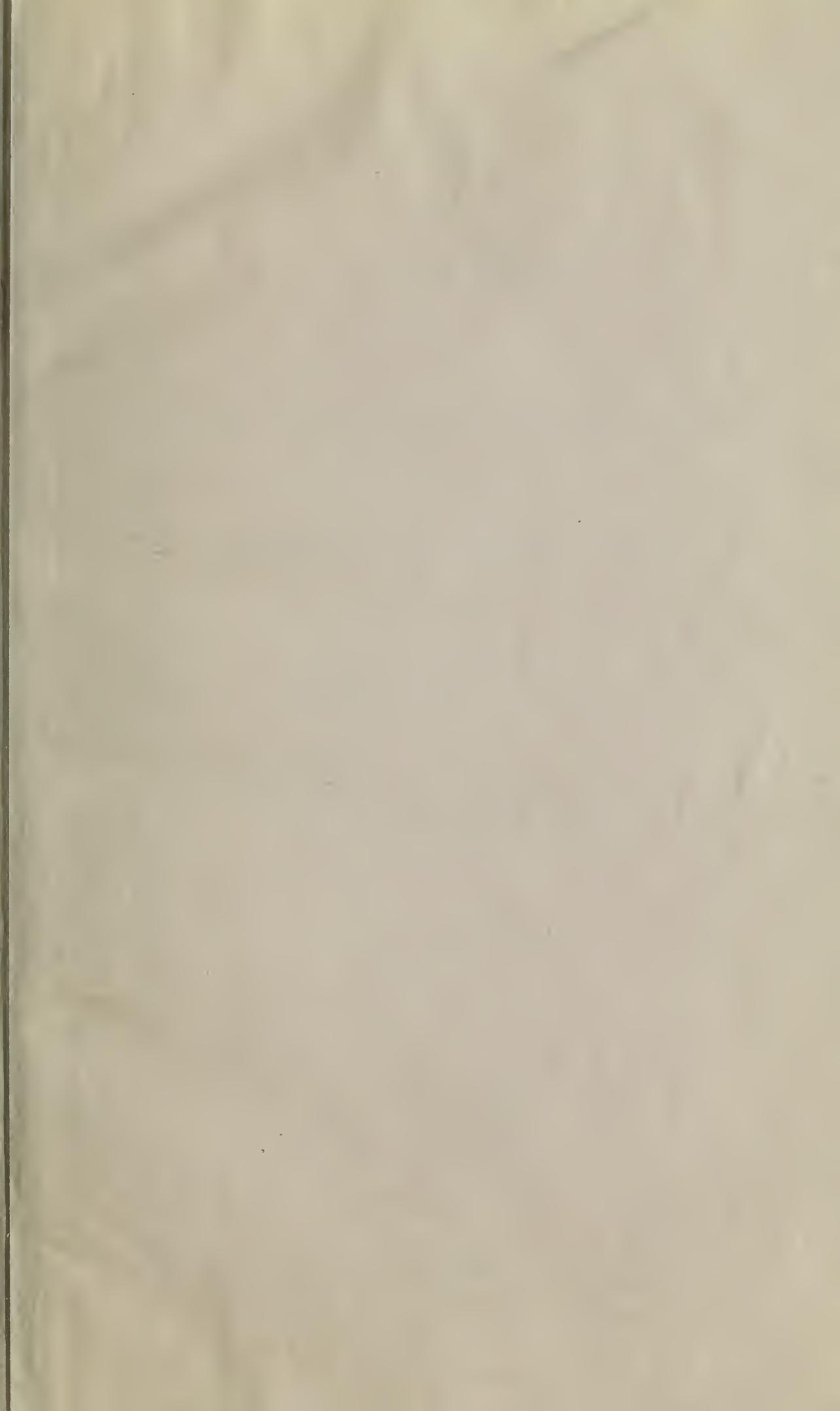
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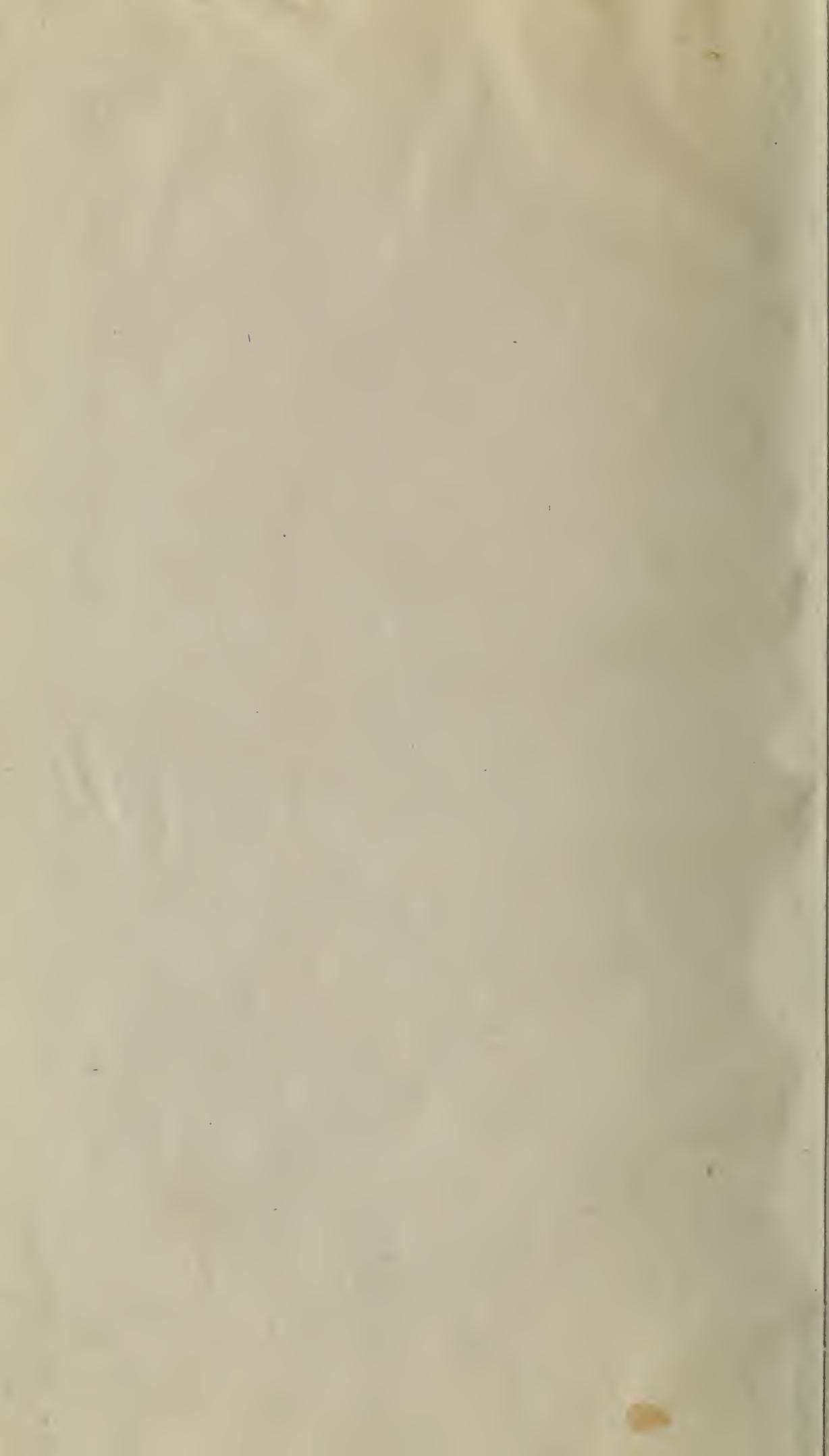
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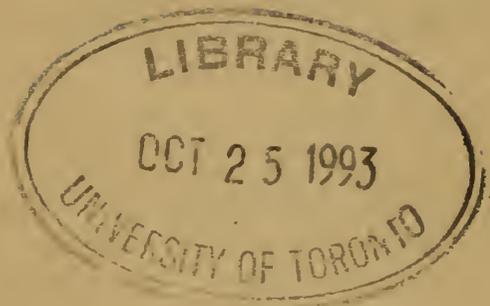
REPORT
OF A
SECOND TOUR
IN
SEARCH OF SANSKRIT MANUSCRIPTS
MADE IN
RAJPUTANA AND CENTRAL INDIA
IN
1904-5 AND 1905-6,
BY
SHRIDHAR R. BHANDARKAR, M.A.,
Professor of Sanskrit, Elphinstone College.

B O M B A Y
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1907

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1904-05 & 1905-06



No. 72 OF 1906-07.

*Elphinstone College, Bombay,
20th February 1907.*

To

THE DIRECTOR OF PUBLIC INSTRUCTION,

Poona.

SIR,

I have the honour to submit the following report of the tours I made through Central India and Rajputana in the beginning of 1905 and that of 1906 in accordance with the Resolutions of Government, Nos. 2321 and 660 in the Educational Department, dated the 14th December 1904 and 12th April 1905, respectively.

2. A copy of the first resolution reached me during the Christmas holidays of 1904, but it was February before I could be relieved of my duties at College. So I started on my tour in February soon after I was relieved.

3. The place I was most anxious to visit first for several reasons was Jaisalmer. It lies in the midst of a sandy desert, ninety miles from the nearest railway station, a journey usually done on camel back. Dr. Bühler, who had visited the place in January 1874, had remarked about "the tedious journey and the not less tedious stay in this country of sand, bad water, and guinea-worms," and the Resident of the Western Rajputana States, too, whom I had seen in January 1904, had spoken to me of the very tedious and troublesome nature of the journey. Dr. Bühler, I was told, did not stay much over a week there.* The principal Jaina bhandar (library attached to a Jaina temple) at the place was one far-famed for its manuscripts. The promise given by the persons in charge of it to open it for my inspection of the manuscripts should, it was advisable, be availed of at the earliest opportunity, for fear they might change their mind. And unfortunately the detailed account of his tour through Rajputana, which Dr. Bühler had intended giving to the world during 1880-81, seemed to have been lost altogether, not having been published up to the time of his death in 1898. "I have prepared," he wrote in his report of 8th June 1880, "a detailed report on my tour in Rajputânâ during the winter of 1873-74, together with notices of the more important books which I bought then," and he added that he trusted he would be able to print it during that year. But the list in tabular form of the manuscripts purchased and the copies made during 1873-74, published along with Dr. Kielhorn's Report for 1880-81, is

* His letter to the Editor, *Indian Antiquary*, about the famous bhandar there, when he and Dr. Jacobi had already worked therein for six days, is dated 29th January 1874, from Jesalmer (Vol. III, pp. 89-90). His letter presented by Weber to the Berlin Academy is dated 14th February from Bikanir (*Indian Antiquary*, IV, p. 81). The tedious journey from Jaisalmer to Bikanir must have taken some days, and he might have been in Bikanir for a few days before he wrote the latter letter.

all that has appeared of the detailed report that was thus stated to have been actually prepared. For these reasons a visit to Jaisalmer and an examination of the manuscripts in the chief bhandar there I regarded as the most difficult, urgent and important part of the work I had been deputed to do. That being done, the rest, I felt, would be attended with comparatively much less difficulty.

4. But, as stated in paragraph 11 of the report of my preliminary tour, dated 9th April 1904, the Resident, Western Rajputana States, had asked me to give him a fortnight's previous intimation to allow of proper transport arrangements being made for me.* I could give the intimation only when I was free to start on my tour and did so. The interval between the date of the intimation and that of starting for Jaisalmer I utilised in visiting Indore and Ujjain. The latter place was just then free from plague. It had been affected with plague both at the beginning and at the end of my preliminary tour. And when once a place has had the plague, especially one like Ujjain, there is no knowing when it would be visited by the epidemic again. So the earliest possible opportunity of visiting it had to be taken, and there was also some little work left to be done at Indore.

5. Between the date of my getting the first Government resolution and the date of my being relieved of my duties at College I looked about for an assistant or assistants, whom I was allowed to engage. As stated in my letter, No. 31 of 12th July 1904, I had hopes of being able to engage Shastri Ramchandra Dinanath†, whose knowledge of Jaina literature is so extensive and who has had such a long experience of manuscripts work with Drs. Bühler, Kielhorn, Peterson and Bhandarkar. But on account of a domestic difficulty he had to decline, and I could not get any other Shastri from this part of the country to accompany me. At last I was told of a Pandit in Rajputana who was once keeper of a state collection of manuscripts and had made a catalogue of it as well. From his certificates and from his having done practical work in connection with manuscripts I thought he would do very well and so I engaged him. I afterwards discovered that he shared to the full the carelessness and want of accuracy in respect of such work as he had to do, so frequently complained of by scholars engaged in the work of the search for Sanskrit Mss. In addition to that, however, he was not very sound in his Sanskrit spelling though he had studied Sanskrit grammar. He had also the general characteristic of Pandits from his part of the country of being unable to distinguish between the palatal, lingual and dental sibilants. But such as he was, I had to make the best use I could of him.

6. Having thus engaged him just when I was about to start I could not act on the suggestion of Dr. Kielhorn, referred to in paragraph 3 of my previous report,‡ and send him on before me to do

* This long notice even, by-the-by, I found to my annoyance and discomfort to have been insufficient on my return journey. The transport arrangements on that occasion were far from satisfactory.

† The Shastri, I learnt the other day, died three or four months ago (29th June 1907).

‡ In paragraphs 3 and 5 of that report "Dr. Bühler" is a mistake for "Dr. Kielhorn."

preliminary work. I set him to do that sort of preliminary work after I finished my first tour towards the end of April 1905.

7. At Indore I examined four new collections, to which I could not get access on the former occasion. Of only one there was the usual worthless list and the collection consisted mostly of printed books. One was not well looked after and was very poor. A third one was small but good, and the fourth was an important one.

8. Some of the more important manuscripts I came across were those of—

Vilomasamhitâ (Vâj.).

Sâmaavidhânabhâshya by Sâyaṇa.

Ṛishabhagâna.

Prâtisâkhyadîpikâ (rules relating to *svara* and *samskâra* in the Veda) by Sadâsîva Agnihotrin. In a Ms. found in another collection the authorship was attributed to a son of this author.

Kâtyâyana-śrauta-sûtra-bhâshya by Kâśînâtha Dîkshita.

Kâtyâyana-sûtra-paddhati by Mîsra Vaidyanâtha.

Apatnîkâdhâna by Govinda Dîkshita.

Âhitâgner Dâhanirṇaya by Bhaṭṭa Râma.

Ratnagumpha—Agnihotra-prâyaścittas.

Yajñadîpikâ-vivarṇa by Bhâskara.

Varṇaratna-dîpikâśikshâ by Amareśa.

S'êaddha-çhâgabhâshya. There is a commentary on Kâtyâyana's Snâna-sûtra by Yâjñika Chakrachûdâmaṇi Chhâga.

Yajurvedhâna (Mâdhy.).

Sûktânukramaṇikâ by Jagannâtha.

Agnihotra-prayoga-rakshâmaṇi by Râmachandra Dîkshita, son of Bharadvâja Ananta Somayâjin.

Vâjapeyapaddhati by Râmakriṣṇa *alias* Nânâbhâi, son of Dâmodara Tripâṭhin.

Yajña-tantra-sudhânidhi—Udgâtri-prakarṇa.

Âśvalâyana-śrautasûtravṛitti by Devatrâta.

Durûhasîkshâ by Appaya Dîkshita.

Khâdiragrihyasûtra with Rudraskandâchârya's commentary.

Taṇḍâlakshaṇasûtra (Sâma.).

Kalpânupadasûtra (do.)

Pañchavidhasûtra.

Drâhyâyana-śrauta-sûtrîya Audgâtrasomasûtra.

Commentary on the Vedânga Jyotisha by Śesha.

Tristhalîsetu—Gayâprakarṇa by Râmabhaṭṭa Âkûta.

Lalitâstavaratna by S'amkarâchâryasvâmin

Râmâyanaśarasamgraha by Śrînivâsâchârya.

Chaturvarga-chintâmaṇi-Pariśeṣha-khaṇḍa—Ishtâpûrtadharmanirûpana and Sarvadevatâpratishthâ-karmapaddhati (Pratishthâ—Hemâdri).

Parvanirṇaya by Gaṇapati Râvala.

Pratishthollâsa by Śivaprasâda.

Kâlamâdhavakârikâ-vyâkhyâna by Vaijanâtha-bhaṭṭa-sûri.

Prâyaścittenduśekhara by Kâśinâtha.

Smṛiti-darpaṇa by Sarasvatî-tîrtha. Date of Ms. S'aka 1444 (Chitrabhânu).

Dattakakrama-Samgraha by S'rikrishna Tarkâlankâra-bhaṭṭâchârya.

Śuddhipadapûrvaka-chandrikâ (S'uddhi-chandrikâ) by Vinâyaka (alias Nanda Paṇḍita), son of Dharmâdhikârika Râmapaṇḍita.

Dharmaśâstra-sudhânidhi—Śrâddha-chandrikâ by Divâkarabhaṭṭa.

Samnyâsa-paddhati by Viśveśvara Sarasvatî.

Hiraṇyakes'îya Âgnimukha.

Hiraṇyakes'îya-Smârta-prayogaratna by Vaiśampâyana Maheśa-bhaṭṭa.

Parâśarasmṛiti-vivṛiti, Vidvanmanoharâ.

Smṛityarthasâra copied in Samvat 1454.

Nâmabandha-s'ataka by Bhavadeva paṇḍita. Laudatory stanzas in which the names of Ujâyas, Yugas, etc., are interwoven.

Śivacharita by Haradatta.

Gâthâsaptasatî with a commentary by Kulabâladeva.

Champûkâvya by Samarapuṅgava.

Mahâbhâshya-pradîpa-prakâśa by Nîlakaṇṭha Dîkshita, son of Nârâyana Dîkshita and grandson of Achchâ Dîkshita, brother of Appaya Dîkshita.

Paribhâshenduśekharaṭîkâ Sarvamaṅgalâ.

Kâvyaparakâśaṭîkâ—Kâvya-dîpikâ.

Do. by Sâmbaśiva, son of Sûryanârâyana Adhvarîndra and grandson of Dharma Dîkshita.

A commentary on Tattva-samâsa.

Mîmâṃsâ-kutûhala by Kamalâkara.

Copy of S'lokavârtika written in S'aka 1456 (Jaya.)

Nyâyasudhâ copied in Sam. 1688.

Nârâyanaopanishadbhâshya by Sâyana.

A few Vallabha tracts.

Śivabhaktirasâyana by Kâśinâtha.

Śivasûtra-vârtika by Varadarâja, who seems to have been called Kṛishṇadâsa also.*

* Mayâ Varadarâjena sâyâ (?) mehapahârakam S'rikrishnemendrarâjanirṇitam (ta?) vyâkhyânâdhvânusârîṇâ kṛitînâ Kṛishṇadâsena vyañjitanî kṛipayâñjasâ.

Brahmaśûtrârthasamgraha by S'at'hâri, probably the same as the teacher of Śivakopamuni, the author of Vedânta-sudhâ-rahasya (Hall's Contribution, p. 96).

S'ivasiddhântaśekhara by Kâśînâtha.

Copy of Saptapadârthîkâ, Mitabhâshinî, written in S'aka 1500.

Anumânamañisâra.

Upamâna-samgraha by Pragalbha.

Sâbda-bodha-prakâśikâ by Râmakiśora.

Bṛihattarkaparakâśa—S'abdaparichcheda.

Anumiti-nirûpaṇa with a commentary, both by Râmanârâyaṇa.

(S'aivâgame S'iva-Shaṇmukhasaṃvâde) Ugraratha-S'ântikalpa-prayoga.

9. When I visited Ujjain in 1905 the *upanayana* (sacred-thread ceremony) and marriage seasons were in full swing. On that account there were a few collections I was not able to see then. So I paid a very short visit to the place again the next year. During the two visits I examined about fourteen collections. There were rough lists of four or five of them only. About six or seven of them seemed to be properly looked after by the owners. One contained some very old manuscripts but was in perfect disorder, the leaves of hardly a single manuscript being all together. The owner, a very old man, was for that very reason not very willing at first, from a sense of shame, to show me the manuscripts. Another collection had been at the mercy of rats and white ants. Of one bhandar in a Jaina *upâśraya* (a halting-place for Jaina itinerant priests) I was able only to see the list as the key was not forthcoming. But the manuscripts, to judge from the list, were very ordinary ones. Of another collection, which was famed to be a very rich one, a list was shown to me, and I noted down a number of manuscripts for examination. But only a very few of them were slyly brought to me at my lodgings. He who brought them has, I was told, been secretly selling most of the manuscripts, and a very small remnant, it is believed, of the original large collection has been left behind. Two of the collections examined contained some very old manuscripts.

10. During the course of my first visit I was told that lists of some of the collections at Ujjain had been made by order of the Gwalior Darbar the previous year, and, it was believed, they were meant for me. I tried through the Resident to get them before my second visit, but I got them only after my return to Bombay at the end of my second tour. Along with them were also received lists from Mandsaur and several other places of less note. Those from Ujjain are only two or three in number and none of them would have been of much use even if I had received them earlier.

11. The following works may be mentioned as being some of the more noteworthy :—

Herambopanishad.

Pañchíkaraṇopanishad.

Shaðaṅgavyākhyâ by Bhavadeva.

Commentary on Maṇḍalabrâhmaṇa by Sâyaṇa.

Ashtâdhyâyîbrâhmaṇa-bhâshya by Sâyaṇa.

Many works of sacrificial literature.

Sarvânukramaṇikâparibhâshodâharaṇa.

Âpastambasûtra-vṛitti by Vishṇubhaṭṭa. In the colophon Chauṇḍapa is mentioned as the author.

Commentary, by Vinâyakabhaṭṭa Upâdhyâya, on Śamkara's Samkshepasâra (relating to vedochchâraṇa).

Châturjñâna.

Commentary on Baudh.-Kalpasûtra by Sâyaṇa (I. O.* p. 51a). In the introductory verses the Ms. I saw reads त्रयमंत्रमयीकल्प and षिक्तः in place of त्रयीजगत्रयीकल्प and षिक्त of the I. O. Ms.

Âśvalâyana-Grihyasûtra-bhâshya by Devasvâmin Siddhânta (tin?).

Baudh.-Svargadvâreshṭi-prayoga by Dhunḍhirâja.

Baudh.-Kapâlakârikâbhâvadîpikâ by Nârâyana Jyotisha.

Sâdasyatattvadîpa by Vâsudeva Dvivedin, son of Śrîpati.

Agnihotrakarmamîmâmsa.

Agnishṭomopodghâta by Draviḍa Râmachandra.

Baudh.-Bṛihaspatisavakârikâ by Govinda.

Kuṇḍamâlâ by Jagadîsa.

Commentaries on Mûlyâdhyâya by Bâlakṛishṇa, son of Viṭṭhala, and by Dîkshita Kâmadeva.

Commentaries on Âśv.-Śrautasûtra by Devatrâta and Siddhântin.

Baudh.-Chayanasûtra-vyākhyâ (Mahâgnisarvasva) by Vâsudeva Dîkshita.

Baudh.-Śulvasûtra-dîpikâ by Dvârakânâtha Yajvan.

Baudh.-Śrautasarvasva (inc.) by S'esha Nârâyana.

Taitt.-Svarasiddhânta-chandrikâ by Śrînivâsa.

Sâmasûtra-vṛitti (inc.).

Baudh.-Śrautasûtra.

Bhâradvâjasûtraparibhâshâ.

(Rigvedîya) Pauṇḍarîka-hautra-prayoga.

Hautrâlôka by S'ivarâma.

Âśvalâyanasûtiânusârî Prayoga by Vishṇugûḍhasvâmin.

Daśarâtra-prayoga by Vishṇugûḍhasvâmin.

Pâraskara-grihyasûtra-vivarâna by Râmakṛishṇa.

Commentary on Paras'urâma-kalpasûtra by Râmes'vara.

- Laghukârikâ by Vishṇusarman.
 Agnimukha (Satyâshâdhî and Âpast.).
 Bhâradvâja or Paris'esa-sûtra.
 Pratijñâsûtra-bhâshya, Jyotsnâ.
 (Yajuh-) Sâmpradâyika Châturmâsya-prayoga.
 Snânasûtra-bhâshya by Yâjñika Chakrachûdâmaṇi Chhâga.
 Kâtyâyana-Śrautasûtra-bhâshya and (Yâj.) Śrâddhadîpikâ by
 Kâsîdîkshita.
 Hautraprayoga by Nârâyaṇa *alias* Vyaṅkaṭeśa.
 Kapâlakârikâ-bhâshya by Maudgalya Mayûreśvara, son of Purushot-
 tana and grandson of Gopâlopâdhyâya.
 Darśapûrṇamâsapadârthadîpikâ by Kâṇva Sâmarâjabhaṭṭa, son of
 Narahari, grandson of Nârâyaṇabhaṭṭa and surnamed Venîhâja.
 Kâtyâyanaśrautasûtrapaddhati by Padmanâbha.
 Several manuals relating to Pauṇḍarîka.
 Prayogadîpa by Devabhadra, son of Balabhadra.
 Ishtakâpûraṇa-bhâshya (Kât.) by Ananta.
 Chayanapaddhati by Narahari of Utkaladeśa.
 Âdhânâdichâturmâsyântaprayoga (Kâṇva).
 Vishṇuśaṭpadîstotravivarâṇa by Râmabhadra.
 Gaṇapati-sahasranâma-vyâkhyâ by Nârâyaṇa. Date of Ms. [Śaka]
 1636, Jaya.
 Samskâra-ratnamâlâ-bhâshya by Gopînâtha.
 Smṛiti-kaustubha—Râjadharma.
 Dinakaroddyota—Vyavahâra.
 Kâlanirṇayadîpikâ by Nṛsiṃha, composed in [Śaka] 1331, Virodhin.
 Âchâraratna by Lakshmaṇabhaṭṭa.
 Mâtrigotranirṇaya by Laugâkshi.
 Darśapûrṇamâsaprayogas by Govinda Ś'esa and Anantadeva.
 Manusmṛitîṭikâ, Manubhâvârtha-chandrikâ or-dîpikâ, by Râma-
 chandra.
 Anâlambukâyâḥ Karmakaraṇavichâra.
 Dânabhâgavata by Varṇikuberânanda.
 Dvyâmushyâyaṇa-dattakanirṇaya by Viśvanâtha.
 Dattakakutûhala by Daivajña Purushottama Pauḍita.
 Padmapadminîprakâśa (Dharma)—an extract.
 Śâstradîpa (Dharma).
 Prayogaśara by Viśvanâtha.
 Mûhûrtamârtanḍa-ṭîkâ by Châturmâsyayâjin Anantadeva.
 Saṃdhyâ-vivarâṇa by Râmâśrama.
 Vidyâgopâlacharaṇârchanapaddhati by Chidânandanâtha *alias*
 Lakshminâtha.

Prāyaschittachintāmaṇi (inc.).

Prāsādapratishṭhā by Mahāsarman.

Jñānadīpikā (Prāyasch.) by Śamkarāchārya.

Dāmodarapaddhati (Dh.)

Dānavākyasamuchchaya by Yogīśvara ^{1*}.

Rūpanārāyaṇīya by the king of kings, Udayasimha. Rūpanārāyaṇa seems to have been a *biruda* (title) of Udayasimha, as it was one of the many *birudas* of Pratāparudra Gajapati, in whose name the Pratāpamārtanḍa was composed. There are many princes of Mithilā having alternative names ending in Nārāyaṇa, one of the alternative names being Rūpanārāyaṇa (Duff's *Chronology*, p. 305). There is a Ms. of the Rūpanārāyaṇīya in the Oxford Library of which the date given by Dr. Aufrecht is 1530 A. D. The *terminus ad quem* of the date of composition must, therefore, be 1530 A. D.

Gāyatrī-vivṛiti by Prabhūtāchārya.

Āchāra-dīpikā by Nārāyaṇa, son of Dikshita Govinda.

Pratāpamārtanḍa by Pratāparudra Gajapati, son of Purushottamadeva Gajapati, and adorned with such *birudas* as Rūpanārāyaṇa ². One of the *birudas* is navakoṭikarṇāṭakakalavarageśvara. Hall seems to have had Kerala for Kala or to have misread Kala and he did not know what to make of varaga (Contribution, p. 174). Kalavaraga is, I believe, Kulbarga.

Dānapradīpa by Bhaṭṭa Mādharma. King Rāghava of Karaṇa in Gujarat had invited the author's ancestor, Vāsudeva, an Audīchya of Tolakīya jāti from Dadhivāhana. The line of Vāsudeva's descendants was : Narasimha, Dīdha, Rāma, Vishṇusarman, Bhaṭṭa Mādharma.

Gṛihyapradīpakabhāshya by Nārāyaṇa Dvivedin, son of Śrīkrīṣṇaji and grandson of Śrīpati.

Smārtollāsa by Sivaprasāda Pāṭhaka, son of Nimbāji and living in Pushkarapura. Composed in Śaka 1610 or 1690 (*Khagonripati*). There is a Pratishṭhollāsa by the same author noticed above (p. 4) and a Śrautollāsa in Kielhorn's Catalogue of Manuscripts in the Central Provinces.

Dharmasāstrasudhānidhi (see p. 4)—Prāyaschittamuktāvalī by Divākara, son of Bhāradvāja Mahādeva Bhaṭṭa.

Samskāraganapati, kāṇḍas I and II, and Śrāddha-ganapati.

Kāṇvakāṇṭhābharāṇa—Aupāsanaividhi by Vājasaneyin Ananta-bhaṭṭa.

Parvanirṇaya by Gaṅgādharma, son of Pāṭhaka Śrīrāmachandra and grandson of Hariśamkara.

Rudrakalpadruma by Anantadeva, son of Uddhava.

* This and similar figures refer to the numbers of the extracts in App. II.

Svânubhûtinâṭaka by Paṇḍita Ananta, son of Tryambaka Paṇḍita.
Date of Ms. Samvat 1705.

Gadyâravinda-vaijayantî by Gopînâtha, son of Venî-paṇḍita and
grandson of Dharmâdhikârin Nanda-paṇḍita.

Bhâvavilâsa by Rudrakavi.

Viśvesâlaharî by Khaṇḍarâja.

Hitopadesâṭikâ by Gokulachandra.

Hanumannâṭakâṭikâ by Râghavendra, composed in the year (era
not mentioned) 1530.

Vṛitta-muktâvali by Mallâri.

Kâvyaprakâśadîpikâ.

Kâvyaprakâśâṭikâ, Kâvyâlarśavivekinî, by Re (or Pe)hladeva, son
of Padmanâbha and grandson of Nṛisimha. The Ms. is very old.

Kâvyaprakâśâṭikâ by Sarasvatîtîrtha (or Narahari).

Chhandahkaustubha by Vidyâvibhûshaṇa.*

Chhandahkaustubha by Râdhâ-Dâmodara, with a commentary by
Vidyâvibhûshaṇa.*

Mîmâmsâarthapradîpa by Kâṇva Śaṃkara Śukla.

Ângatvanirukti (Mîm.) by Murâri.

Mayûkhamâlikâ by Somarâtha.

Mîmâmsârtha-prakâśa by Keśava, son of Ananta and grandson of
Keśava.

(Sureśvara-)Vârttikasâra, also called Vedântopanishad (Burn.
Tanj. p. 95a).

Mahâvâkyavivarṇa, Antarnishṭhâsṭaka and Pañchadas'opanishad-
rahasya by Râmachandra.

Nandikeśvara-kârikâvivarṇa.

Kaivalyopanishaddîpikâ by Vidyâranya.

Commentaries on Vâkyasûdha by Brahmânandabhâratî and Śaṃkara.

Laghuvâkyavṛittîṭikâ.

Vivekasâraṭikâ, Vedântavallabhâ by Lakshmî-Râma Dvivedin.

Pâkhaṇḍamukhamardanachapeṭikâ by Vijayarâmâchârya.

Bhagavadbhakti-vilâsa by Goṣâlabhāṭṭa.

Adhikârasaṃgraha by Venkaṭanâthârya with a commentary, Bhâva-
prakâśinî, by Śrînivâsa.

Viśiṣṭâdvaita-râddikânta by Śrînivâsadâsa.

Bhikshugîtâ. Consists of two leaves only and begins : Dvija uvâcha |
Nâyam jano me sukhaduḥkhaḥetuḥ.

Siddhasiddhântapaddhati by Gorakshanâtha.

* These were seen in two different places on two different days. The names have
been given as taken down in my notes. See pp. 45 and 57 also.

Ashtāṅga-tīkā by Arunadatta.

Simhasudhānidhi (med.) by the king of kings, Devīsimha, of Bundelakhanda, son of Bhāratashāha and of the family of Kāśīnāja^s.

Yogapayonidhi (med.) by Mahēśabhaṭṭa.

Śārṅgadhara-saṁhitā with a commentary by Kāśīnātha Vaidya.

Sudarśanasamhitāyām Pārvatīśvarasaṁvāde Ugrāstravichāra.

Yauvanollāsa by Umānandanātha.

Mṛityulāṅgalavidhi (Mantra).

Ratnadīpikā by Chandēśvara.

Nartananirṇaya by Puṇḍarīka Viṭṭhala of Karṇāṭaka. At the end the author mentions Rāgachandrodaya as his work.

12. After finishing what work I could get at Ujjain on the first occasion I left for Jaisalmer. In the previous August (1904) the state Dewan had written to me to say that the Śvetāmbara Jaina Conference proposed cataloguing the Jaina Bhandars in Jaisalmer in a tabular form, of which he enclosed a copy, and to ask me if I had any suggestions to make. Assuming that the Conference would publish the catalogues made for them, I suggested the addition of such extracts from the beginning and the end and even from the body of the works as would contain historical information. But the project of cataloguing fell through at the time on account of differences of opinion between the representatives of the Conference and the members of the Jaina community in Jaisalmer. On my going to Jaisalmer, however, I found that an agreement had been arrived at and that a manuscript list, in tabular form (without the suggested extracts), of most of the manuscripts in the principal bhandar had already been made, but that further work had again been stopped on account of some fresh disagreement.

13. Within an hour after my arrival at Jaisalmer I set to work. I saw the Dewan and he immediately sent for a Paudit with a taste for reading and study, who, in previous years, when more liberal counsels prevailed, had easy access even to the closely guarded great bhandar and could even borrow manuscripts therefrom. He knew well what collections of Mss. there were in the place. On coming he made out the following list of these for me :—

1. The *badā* (big) Bhandar of the Jainas underneath the Śambhavanātha temple (in a dark underground cellar).
2. The Bhandar belonging to the Āchāryagachchha (sect).
3. The Bhandar in the big Upāśraya of the Kharataragachchha.
4. The collection in the house of Thirusāha.
5. The Bhandar in the Upāśraya of the Tapāgachchha.
6. The Bhandar in the Upāśraya of the Lonkāgachchha.
7. The collection belonging to the Talotīke Vyāsas.
8. The state Bhandar in the Akshayavilāsa Palace.
9. The collection belonging to Yati Dugarsinghji.

10. The collection belonging to Vastapāla Purohita.

14. Here for the sake of comparison it would be interesting to note the following account of Jaina libraries in Pāṭaṇ given by Dr. Bhandarkar in his report for 1883-84 (p. 1): "Each *Gachchha* or sect of the Jainas residing in a city possesses a halting place called Upâśraya for their itinerant priests, and each of these Upâśrayas is provided with a more or less extensive library. This library is the property of the *Gachchha* and is in the charge of the prominent lay-members of the sect. When, however, a priest makes an Upâśraya his permanent residence, the library is always in his charge and practically he is its owner."

15. The Upâśrayas and the libraries attached to them are often named after the street or ward in which they are situated. But Jaisalmer is a small city and has not got many streets or wards and it will be seen that in the above list the Upâśrayas are named after the *Gachchhas*. No Jaina priest* permanently resides at present in the Śambhavanâtha temple. But some years ago such a one was practically the owner of the library underneath it, and, being a great friend of the Pandit, who drew up the above list, allowed him free access to the library. At present the Bhandar is entirely in the charge of the Panches (or trustees). In the case of such Bhandars at Jaisalmer and elsewhere I generally found that each Panch (or individual trustee) put on his own padlock and kept his key, so that the Bhandars could not be opened unless all the keys were brought together. Under these circumstances it would happen that a Bhandar could not be opened even if there should be a single dissentient Panch against that being done, unless his padlock were to be forced open. This very nearly happened to me twice in connection with the big Jaisalmer Bhandar. It was not because any of the Panches had any objection to my, or rather Government work, as they called it, being proceeded with, but because one of them was strongly against the continuation of the Conference work. The Pandit deputed by the Conference to do the cataloguing had offered to help me and I had accepted his offer, but the particular Panch objected to his presence, while the others were strongly in his favour. On such occasions I was again and again reluctantly obliged to trouble the Dewan. He, however, in spite of domestic trouble and affliction and pressure of his regular official work, very readily rendered all the help he could on these special occasions, as well as generally with regard to the whole of my work throughout my stay in Jaisalmer. During

* The term by which such priests are generally called is Jati or, its Sanskrit form, Yati. Yati primarily signifies one who lives a life of detachment from the world. But not a few of the present Jatis lead a life of the world, having wives and children and practising usury. Only the sacrament of marriage they do not go through. Enlightened Jaina laymen have consequently begun to make a distinction between such Jatis or Yatis and those who do live a life of detachment. The latter they distinguish by the term Sâdhus. The regard shown for both cannot be the same, though those of the former class still command more or less influence.

Another fact may be mentioned here. Some of the Jaina Yatis, I found, were Vaishṇavas or Worshippers of Vishṇu. It has been noted that in Eastern Hindustan the Jainas are popularly divided into Vaishṇavas and non-Vaishṇavas (Ind. Ant. XVI, p. 164).

the last few days of my stay he had to go to Jodhpore to see the Resident. But even then the Mahomedan gentleman who acted for him, Mr. M. Niyazali, did me the same willing service. The Dewan knew the men he had to deal with and before he wrote to me to say that I could be allowed to see the big Bhandar he had taken the precaution to get a joint agreement to that effect signed by all the Panches.

16. A few days before my arrival at Jaisalmer there had gone there on leave a gentleman who was a native of the place but a servant of the Karachi Municipality. It was represented to me that his influence was likely to be of much use to me in my work at the place. But the period of his leave was very nearly over and he was to leave soon. The Collector of Karachi, however, at my request granted him, as president of the Municipality, a few days' extension of his period of leave. So he, the Jaina Conference Pandit, and the other local Pandit mentioned above continually helped me in various ways. Hardly any one of the servants of the State knew where the State collection of Mss. was or whether there was any State collection at all. But the last of the three Pandits just referred to was sure that there was one and it was ultimately discovered in a wooden box that had not been opened for years. Of course the collection is not a very big one, nor very valuable from a literary point of view, as containing any rare manuscripts. There was one Bhandar I was allowed to see which had last been opened for the inspection of Dr. Bühler more than thirty years ago and had remained locked up ever since.

17. The first of the Bhandars in the above list Dr. Bühler in his Abstract Report for 1873-74 (Gough's Records, p. 117) speaks of as being under the temple of Parisnath. But it is really underneath the temple of Sambhavanâtha, the two temples being so built as to touch one another and to appear to be but two parts of one temple. The Sambhavanâtha temple was built in Samvat 1494 or A. D. 1433, while Vairisimha was on the throne, as appears from an inscription in the temple. Of this and other inscriptions which my Pandit and I came across in Jaisalmer I have given short accounts in an Appendix attached to this report. Unfortunately, not expecting that any such inscriptions would turn up in my way while I was engaged in search another kind, I had not provided myself with materials for taking impressions. Consequently I had the inscriptions read and copies taken by my Pandit and the others who helped me; and some of them had to be read under great difficulties. Most of the copies had to be made while I was engaged otherwise and were consequently not done under my supervision. There seem to have been a few slips made in them, but the short abstracts I have given are, I feel sure, correct.

18. It is unnecessary to say that I set to work with the big Bhandar first, the very next day after my arrival. In the absence of a list I should have been obliged to examine each and every manuscript in this collection. This would have been a work of some months. Dr. Bühler, however, in his abstract report for 1873-4 does say (Gough's Records, p. 118) that with the assistance of Dr. Jacobi he looked over every manuscript in the Bhandar, besides collating a portion of the

Raghuvamsa and copying with their own hands the whole of Bilhana's *Vikramânkadevacharita*. But I doubt whether he was shown all the manuscripts, which are nearly 2,200 in number. In fact the following account he gives of the Bhandar is very decisive on the point :—

“According to an old list, which was prepared about 90 years ago by a Yati, the *Bṛihajjñānakōśa* contained then 422 different works. It is clear, however, from what I observed, that the list is made with great carelessness, and the number of books which existed at that time amounted to from 450 to 460. . . . At present there is only a remnant of what was at one time a splendid collection. The Bhândâr still contains about 40 *pothis* or bundles of well-preserved palmyra MSS., a very great mass of loose and broken palmyra leaves, four or five small boxes full of paper MSS., and a few dozen bundles of paper leaves torn and disordered.”*

There is, of course, as here stated, a very great mass of loose and broken palmyra leaves and also some bundles of paper leaves torn and disordered. But the library is decidedly far richer in complete manuscripts written both on palm and paper leaves. The explanation of why Dr Bühler did not see all the manuscripts lies very probably in the following fact recorded by him :—“The Panch of the Osval, to which the great Bhandâr belongs, is very tough, and requires frequent admonitions from the Rawal.”† After showing a part of the collection the Panch might have represented that that was all or that all the rest was a mass of broken leaves.‡ The reason might have been a disinclination to lay open all the treasures or want of patience or both. It does require a great deal of patience to sit out day after day in doing unpaid-for work in which one is not interested, such as that of handing out manuscripts and watching their inspection by others. I must, therefore, consider myself as being laid under great obligations by the Jatis and other persons in Jaisalmer and elsewhere who helped me in this way. The constant fear of seeing them lose their patience has sometimes made me do my work a little less completely than I should have liked to do.

19. An ancient catalogue of the Bhandar of, now, more than 120 years ago has already been referred to in the above paragraph from Dr. Bühler's account. But on the morning of the day on which I was to commence work the Conference Pandit informed me that he had made a new list of most of the collection. A copy of it, he told me, had been sent to the Conference authorities at Jaipur and another was kept in the Bhandar. Accordingly the first day I examined the manuscripts that were to be still catalogued and borrowed the copy, lodged in the Bhandar, of the new list. After my work at the Bhandar that day was over I sat up until the small hours of the morning and went through the list and put down the numbers, names, &c., of a little over 200 manuscripts, certain particulars relating to which I wished to verify myself. Of Brahminical works the list gave no information

* Ind. Ant., IV, p. 82.

† Ind. Ant., III., p. 90.

‡ Even after my examination of the Bhandar I was told that there was a hollow pillar which contained many other Mss. not seen by me. The case cited by Peterson (Fourth Report, p. 2) of the closing up of a collection with a brick wall is worthy of note.

beyond the mere numbers and the names and the fact that they belonged to another Darśana (*i. e.*, to the followers of another religion than the Jaina), the concern of the Conference being Jaina literature alone.

20. The inspection of the manuscripts had to be done under the continued supervision of two Jatis, one belonging to the Achârya and the other to the Kharatara Gachchha, who resided in the Upâsrayas of their own Gachchhas, and under the intermitted supervision of one or more of the Panches. For the convenience of the Jatis the work had to commence every day not earlier than about noon, and to make sure that it might commence at that hour I had to begin sending to them, from about half an hour before the time, messengers kindly placed at my disposal by the Dewan. The Jatis had, moreover, to cook and have their second meal before sunset, and so not very long after I had commenced my day's work they would begin coaxing me off and on to finish. But I always stuck on as long as I could. After I had gained a little of their confidence they kept outside the underground cellar a few things I wanted to have copied, and my Pandit and I worked at them before and after the usual working hours.

21. As regards the condition of the collection, the mass of loose and broken palmyra leaves and of torn and disordered paper-leaves, referred to above, show plainly enough that age and want of due care have done their work here also. To this result the very unwieldy length of some of the palm-leaf manuscripts must have contributed not a little. Each palm-leaf manuscript (containing one work or more), tied up between its wooden boards, is again tied up in a cloth bag and a number of such bags are rolled up in a thick piece of cloth and the bundle again tied with a string. These bundles, however, are not arranged in order, as they differ in length, and are stowed away in stone cases suited to their lengths. Each bag had a number on it. But in the case of a gool many there were two numbers, one the old one left unscored out and the other the new number given by the Conference Pandit. Hence there was some confusion, and some of the manuscripts I wanted to examine did not appear to turn up. Probably the wrong or old numbers were read out to me in their case, whereas the numbers noted down by me were the new ones. Amongst those that did not turn up there were some of which I wanted only to verify the dates, because they were so old. Dr. Bühler mentions a manuscript of Samvat 1160 as the oldest manuscript he saw in the Bhandar (Gough, p. 117). But according to the new list there are at least seven older than that, the dates being Samvat 924, 1005, 1120, 1127, 1139, 1144 and 1155. Of these I verified the dates 1127 and 1139. Of two the dates in the list escaped me when I went through the list, and I did not note the manuscripts down for inspection. Two did not turn up and of one, that bearing the date Samvat 924, a Ms. of Dasavaikâlika with Haribhadra's commentary, I could not easily find the date.

22. Among the notable manuscripts, I saw one of Vastupâlaprasasti (a poem in praise of Vastupâla) by Jayasimha Kavi. It begins with an account of the Chaulukya Vamśa (dynasty of the Chau-

lukyas) from Mûlarâja I. Mûlarâja is spoken of as having subdued Kachchhapa (*cf.* Sukṛitasamkîrtana, II. 6) and been rendered glorious during the strife with Sindhurâja (probably of Mâlava) and being served by kings of the Dekkan of thirty-six royal families. On Bhîmadeva's accession Sṛî (royal dignity personified) is represented to have given up her embrace of king Bhoja, speech to have forsaken his mouth and the sword his hand. Jayasimha Siddharâja's horses are mentioned as having thrown up dust on to the face of the woman in the shape of the fame of the Mâlava king (*cf.* Sukṛ. II. 34). Kumârapâla is stated to have supported the Jaina religion, put Arjorâja (of Sâmbhar) into a fright, to have seized Kuṅkaṇa (*cf.* Sukṛ. II. 41-3 and Kîrtik. II. 47-8) and glorified the Destroyer of Smara (the god Siva who burnt up the god of love with fire). The last probably alludes to the rebuilding of Somnath. Bhîmadeva II. laid on the Chaulukya Lâvaṇyaprasâda the duty of raising up his glory. The latter's son, Vîradhavalâ, asked Bhîmadeva to recommend to him a minister. Bhîmadeva recommended Vastupâla and Tejahpâla, who held under him the office of Sṛîkarana (probably that of chief secretaryship) and transferred their services to Vîradhavalâ (Sukṛ. III. 57, 59). In doing so he gave a genealogy of the two. It is the same as that given in Someśvara's Surathosava (Dr. Bhandarkar's Report for 1883-84, p. 21) and in Someśvara's Vastupâlaprasâsti in Tejahpâla's temple on Mount Abu (Kîrtikaumudî, Appendix, pp. 1-10). At Kîrtik. III 51-2 it is stated that Lâvaṇyaprasâda thought of these two ministers himself. But the account given in Arisimha's Sukṛitasamkîrtana, Canto III, agrees pretty closely with the one given here. There Kumârapâla, "grandfather" (great-uncle) of Bhîmadeva II, appeared to the latter in a dream and advised him to take Lâvaṇyaprasâda as the supporter of his kingdom and make him lord of all (sarveśvara) and to crown Vîradhavalâ as heir-apparent. When Bhîmadeva the next morning made this proposal to the father and the son they agreed and the latter asked Bhîmadeva to recommend to him a mantrin (minister), which Bhîmadeva did in the manner stated in this prasâsti (Bühler's Das Sukṛitasamkîrtana, pp. 42 -6). Of the ancestors of the two brothers, Soma, the Prasâsti tells us, did honour amongst divinities only to Tîrthakrid, amongst stores of learning only to the guru Haribhadra and amongst masters only to Siddheśa (Sukṛ. III. 50). Haribhadra may be the same as the author of Tattvaprabodha (about Samvat 1225) and the Haribhadra mentioned in verse 70 of Someśvara's prasâsti, and Siddheśa is of course Jayasimha Siddharâja. When Vîradhavalâ marched against the Mâravas (Marvad princes) Vastupâla forded the sea of the forces of the Yadu Simhana.⁴ He built the Indramandapa in front of Nâbheya, which is the ornament of Śatrumjaya. Many other similar works of his are referred to, such as the building of big lakes on a ledge of Śatrumjaya and in Pâdaliptanagarî and Arkapâlitakagrâma and of temples on the Ujjâyanta mountain, restoration of the temple of the Lord of Stambhana, in which there were idols of Nâbheya and Neminâtha not fashioned by hands. Once Tejahpâla informed his elder brother of a Kâvyâ (verses) recited by Sûri Jayasimha (*i.e.*, the author of the prasâsti himself) to him when on one occasion he visited

Bhṛigupura (Broach) to do honour to Suvrata. In that Kāvya the poet prayed for 25 golden staffs (Kalyāṇadaṇḍa), in place of bamboo ones, for the temple of Suvrata. These Vastupāla granted and for the gift Vastupāla and Tejaḥpāla are glorified in the rest of the praśasti. The production of the whole poem is due to that gift. In the last verse Jayasimha gives his own name and speaks of himself as a bee devoted to the lotuses of the feet of Suvrata.

23. Another noteworthy manuscript was that of the play Hammîramadamardana (humbling of the pride of Hammîra) by Jayasimha, tied up between the same wooden boards as the above. The name of the work occurred in the old list shown to Dr. Bühler, but he did not find the manuscript itself. The late Mr. N. J. Kirtane, who chanced upon a manuscript of Hammîrakāvya by Nayachandrasûri and edited the work, took it to be the same work as that mentioned in the list. But now that the manuscript has been recovered it is evident that the two are not the same. Nayachandrasûri's work is a Kāvya (poem) in glorification of Hammîra. The present work is a quasi-historical* play, the subject of which is the humbling of the pride of another Hammîra. The details given about the author, in the introduction, are as follows :—

There was formerly in Bhṛigunagarî a Sûri (Jaina teacher) by name Vîrasûri, devoted to the feet of Suvrata. He had as pupil a poet named Jayasimha who was Agastya to (who dried up) the sea of the intellects of rival poets and whose feet were resorted to by hundreds of Sitâmbara (Svetânibara Jaina) ascetics. He composed the play, which was the fame incarnate of Vîradhavalâ, who was the Kalpataru (wishing-tree) in the forest of the Chulukya race. The play was filled to the full with the nine rasas (sentiments).

At the end the play is dedicated to Vastupāla and there is an identical stanza† in both the above praśasti and this play⁵.

24. From these details it is possible to identify the author of the play with that of the praśasti noticed above. The date at the end of the manuscript is Samvat 1286 which may be the date of even the composition of the play⁵. I have got a copy made and myself compared a large portion of it with the original. But the reading of the manuscript has been no easy matter. The work not being all in verse like a Kāvya, metre has been of very little use in that respect. Further, most of the prose is Prakrit and that increases the difficulty. To add to all this, though the leaves of the manuscript are perfectly well preserved, at least half a dozen leaves are rendered altogether illegible, through the ink having faded in some cases and through the leaves being thoroughly blackened by the rubbing of the ink in others.

25. A short abstract of the play would not be uninteresting. The play is represented as being acted on the occasion of the Bhîmes-

* It is very difficult to say what particles of truth there are in the play.

† Matikalpalatâ yasya manasthânakaropitâ | phalam Gurjarabhûpânâṃ samkal-pitanakalpayat ||

vara fair at Stambhatīrtha, which is the kuṇḍala (an ear ornament) on the right side of the face of the river Mahī. Jayantasimha, the lion who sports in the forest of the family of Vastupāla—of course Vastupāla's son (Kīrtik. App. p. 6)—has commanded the performance of a play full of the nine rasas (sentiments) for the delectation of people who had been nauseated by witnessing the performance, by actors from all parts, of the prakaraṇas (plays) made up of Bhayānaka (sentiment of terror) alone; and the present play is represented as being acted in pursuance of those commands. The Sūtradhāra (the principal manager) congratulates himself on the happy conjunction of circumstances on the occasion of the performance. The actors are excellent⁶, Jayantasimha Sachiva (minister) is one of the spectators, Lord Vīradhavalā (the hero) is the abode of valour and glory and the poet is Jayasimhasūri of wonderful faculty. After the introduction Vīradhavalā and Tejaḥpāla are introduced on the stage engaged in conversation. The former heaps praises on Vastupāla and the latter on Vīradhavalā. In the course of this, which is a sort of mutual adulation, Vīradhavalā refers to the cleverness Vastupāla displayed on a previous occasion. The army of the Yadu king had marched from afar and put Śrīsimha, lord of Lātadeśa, in fear. The frightened lord of Mālava too had weakened the power Śrīsimha derived from the help of a circle of friends by, I suppose, leaving him in the lurch. Under these circumstances, Vastupāla had by his cleverness succeeded in converting Śrīsimha, who had been made a foe before, into a friend of Vīradhavalā⁷. Vīradhavalā refers also to Vastupāla's foiling the attempt against him of Samgrāmasimha (also elsewhere named S'āṅkha), who was son of Sindhurāja and nephew (brother's son) of Simha, the lord of Lātadeśa. On that occasion Samgrāmasimha remembering his paternal enmity had drawn with him the commanders of Simhaṇa and was following the footsteps of Vīradhavalā, while Vīradhavalā was engaged in chastising the Maru (Marwad) kings. Then the present situation is referred to. King Simhaṇa has marched against him, having absorbed in the sea of his forces numerous kings. He has been set on to do so by the son of Sindhurāja, whose former hostility has been rekindled by the discomfiture caused by Vastupāla. On another side the Turashka warrior has marched against Vīradhavalā, shaking the earth with his vast army. On another side yet the king of Mālava has begun to march against him, burning hosts of enemies⁸. Out of this situation in which he is thus pressed on all sides he trusts to Vastupāla's intellect alone, he says, to see him safe. Vastupāla then enters. He praises the energy and diligence in the king's affairs shown by Lāvānyasimha, son of Tejaḥpāla. Lāvānyasimha, he says, has sent out secret spies who have already won the confidence of the Sāmdhivigrahikas (ministers of peace and war) of the hostile kings. He further states that the spies serving as the only eyes to the hostile kings, the kings have become puppets to be managed by strings. There is further mutual adulation, in the course of which Tejaḥpāla refers to the valour displayed by Vīradhavalā during the fight at Pañchagrāma. Then Vīradhavalā announces his intention of marching against Hammīravīra at least, since the other hundreds of hostile kings were being quieted by the

minister by the exercise of his intellect alone.⁹ Vastupâla consents, but advises him against pursuing a fleeing enemy for reasons based on prudence. Then he tells him to start at once and ally himself with the lords of Maru before they have joined the Mlechchha Chakravartin who is close at hand. And thus, he adds, the Mlechchha Chakravartin too would be foiled simply by his intellect being overpowered by the fear due to Vîradhavala being so close. So saying he whispers something into the ears of his brother Tejahpâla¹⁰, probably to say that even here he has so arranged it that Vîradhavala would meet with success without the shedding of blood. By this time it is midday and the first act closes here. A long interlude follows in which Lâvanyasimha (son of Tejahpâla) enters on the stage. It is nearly evening then and he revels in a description of the evening scene. After he has done he turns to the present situation. On account of Vastupâla expediting the march, the kings of Marudeśa, into whose provinces the Mlechchha king's forces are marching at their will, entertaining hopes and fears, have at once allied themselves with Vîradhavala. The names of the kings are Somasimha, Udayasimha and Dhârâvarsha. So also has Bhîmasimha, the jewel in the parted hair of Surâshtrâ, (province of Sorath personified as a woman), hastened to gather, as it were, the ripe fruit of the tree of the love of Vîradhavala, the son of Madanadevî. Then Lâvanyasimha alludes to the success that Vastupâla's plans are meeting with. The kings of Mahîtaṭa and Lâṭadeśa, Vikramâditya and Sahajapâla, had before formed a coalition and seceded when Vîradhavala was pressed by the Yadu king. But there is now a split between them and each is vying with the other in trying to gain the heart of Vîradhavala, and, the big rivers having joined the ocean of Vîradhavala's forces, the rivulets also are doing the same.¹¹

Lâvanyasimha expresses surprise that the two spies he had sent to put a stop to the march of the king of the Dekkan and the Mâlava king have not yet returned. Just then enters one of them, Nipuṇaka. Here a whole leaf has become almost wholly illegible. Passing over the leaf, we find Nipuṇaka in the midst of his explanation to Lâvanyasimha of the stratagem by which he and the other spy, Suvega, managed to take in Simhaṇa. Nipuṇaka had given Simhaṇa to understand that the forces of Hammîra were laying waste the environs of the Gûrjara land and that Vîradhavala had gone against them by forced marches. Simhaṇa thought that a fitting opportunity to attack Gujarat. Nipuṇaka says that he persuaded him of the advisability of desisting for the present and attacking Vîradhavala when he had exhausted himself against Hammîra and of staying for the present where he was, *i.e.*, at the head of the roads leading to the Gurjara and Mâlava desas. Simhaṇa accordingly, he adds, had begun enjoying himself on the bank of the Tâpî or Tapanatanayâ. Next he reports how he and Suvega brought about a separation between Simhaṇa and Samgrâmasimha. He had previously got a horse marked with the name of king Devapâla presented to Samgrâmasimha. Suvega then allowed himself to be caught with a letter on his person looking at first like blank paper but disclosing the written letters on exposure to the sun. The letter purported to be from Devapâladeva to his Maṇḍalesvara

(tributary chief), Saṃgrāmasiṃha, asking him to accept the jewel of a horse he had sent him, and commanding him not to move from his camp until by a sudden unexpected march he (Devapāla) had engaged in battle "this king" who was entering the Gūrjara land. It purported to further advise him that he should then make of his sword a boat to cross over to the other side of the ocean of the enmity caused by the killing of his father.¹² Then Nipuṇaka, who was fully in the confidence of Siṃhañadeva, was asked to ascertain the truth about the horse. He went outside and had Saṃgrāmasiṃha informed that Siṃhañadeva was wroth against him. He then came back to Siṃhañadeva and informed him that the horse was marked with the name of the king of Mālava. (Devapāla is thus shown to have been the name of the Mālava king.) Saṃgrāmasiṃha fled away through fear. And Siṃhaṇa, says Nipuṇaka, has now marched against Mālava and Devapāla has advanced to meet him. Then both Nipuṇaka and Lāvāṇya-siṃha start to inform Vîradhavalā and the interlude ends.

In the second act Vastupāla enters on the stage. He indulges in a long description of the moonlight night. He rejoices to have learnt (from Suvega) of the split between Siṃhaṇa and Saṃgrāmasiṃha and thinks that the former would be powerless to destroy without a guide belonging to that part of the country, which the latter was. Then he praises Saṃgrāmasiṃha very highly, refers to a previous victory of his over the army of Siṃhaṇa, by which he put into shade the *vismayarasa* (sentiment of wonder or astonishment) which had previously been witnessed on the Revâ (Narmadâ) when Râvaṇa's pride was checked by Arjuna (Kârtavîrya); and adds that with presents and sweet words he is seeking an alliance¹³. Just then word is brought in that Saṃgrāmasiṃha has marched in great haste against Stambhatîrtha. Vastupāla, incensed at this treachery, at once sends for the officer (Bhuvanaka) who has come to treat with him on behalf of Saṃgrāmasiṃha, and forces under Sûrapāla and others are at once prepared to march for the relief of the place. Bhuvanaka comes in, sees the preparations and hears Vastupāla threaten that he would make the sea red by its embrace of the Mahî dyed with blood. He wonders how the news of Saṃgrāmasiṃha's march has got abroad and, struck with amazement at the quickness of the preparations, denies the fact. He says that his master has marched to the Gūrjara camp to join Vîradhavalā and allay the itching of the arms of the Turushkas and Turaṇas. Resolved that that would be the right course for his master to follow, he inwardly determines to send word secretly to him to do accordingly. "Whichever it be," says Vastupāla with a look full of meaning "you had better hasten your master" and discharges him. Then turning to Nipuṇaka* he learns that Nipuṇaka left Saṃgrāmasiṃha intent on crossing the great river Mahî. Vastupāla then makes up his mind to arrange for the protection of Dhavalaka and to march towards Stambhatîrtha.

In Act III Vîradhavalā and Tejahpāla come on the stage. It is morning and Vîradhavalā indulges in long descriptions of the morning

* Or Suvega? There is no stage direction except this "Nipuṇakam prati" to show that either is on the stage.

scene. Vîradhavala refers to the son of Sindhurâja having become his friend. He is waiting for news of Jayatala, the ornament on the forehead of the Medapâtaprithivî (Mewad land), who had not joined him and against whom Hammîra has marched¹⁴. That very moment comes in the required news. The spy Kamalaka brings in word about the burning of the whole of Mewad by Hammîra's warriors. He gives a long and harrowing account of the sack. At last, he relates, dressed as a Turushka, he raised a cry "Run away, Vîradhavala is come". Then the Turushkas began to run away in all directions and the people pressed forward to see their saviour. In their midst Kamalaka dropped his assumed Turushka garb and told them that Vîradhavala was at the very heels of Hammîra's forces and the more eagerly the people pressed forward the more quickly ran away the enemy. Then remarks Vîradhavala that all his enemies except the Mlechchhas have been won over by the intellect of his minister. To this Tejahpâla replies that Vastupâla has laid plans for taking in Hammîra also in the same way.

After this there is an interlude in which two spies in Turushka dress are introduced, *viz.*, Kuvalayaka and Sîghraka, the two being brothers. The latter relates that by Tejahpâla's direction he had gone to the Khalîp, the lord of Bagdad and other provinces and sovereign over the whole race of the Mlechchhas, representing himself to be a messenger of king Khapparakhâna. He told the Khalîpa that Mîlachchhîkâra through arrogance did not obey even the Khalîpa's orders. The Khalîpa put into his hands an order directing Khapparakhâna that Mîlachchhîkâra should be put into chains and sent to the Khalîpa. The order was taken to Khapparakhâna. He turned against Mîlachchhîkâra. In the meanwhile Sîghraka secretly informed Mîlachchhîkâra's son of the steps that were being taken against his father, and the son has sent Sîghraka off in haste to inform his father. Sîghraka is consequently at that moment going to Mîlachchhîkâra in order to make him miserable by the information he is about to give him.

Mîlachchhîkâra with his minister Gorî Îsapa is introduced in Act IV as possessed by feelings of anxiety, anger, despondency and shame. He is consulting with his minister with reference to the news he had about Khapparakhâna. Suddenly there is a great noise behind and a cry that some soldiers are coming fast slaying all about them. Immediately are heard a hasty enquiry as to where Mîlachchhîkâra is and Vîradhavala's call for him. Mîlachchhîkâra and his minister run away. Vîradhavala enters and he is disappointed at his enemy having escaped death at his hands. Long praise of Vîradhavala by Dvârabhatta (a bard who has accompanied him in military dress) follows. He then has Tejahpâla called in. A dialogue follows in the course of which Vîradhavala speaks of his not intending to pursue such a coward as Hammîra, who was frightened at his name only, being already half unnerved by the schemes of Vastupâla. It is midday when the act ends.

In Act V comes Kañchukiñ (overseer of women's apartments). He is in Dhavalaka and waiting for news to comfort Vîradhavala's queen Jayatalladevî. He gets news that Hammîra having been put to

flight, Vîradhavalā has started back for Dhavalakā. Then enter Vîradhavalā and Tejahpāla in a Naravimāna (earthly balloon). On their way they see, describe and praise: the Arbuda mountain; the hermitage of Vasishṭha near it; the city of Chandrāvātī, the capital of the dynasty of Paramāras brought into existence by Vasishṭha; the river Sarasvatī which enters the earth as if to destroy the hells that exist in spite of her purifying presence; the place where near its eastward flowing waters dwells Bhadramahākāla (god Śiva) in the vicinity of Siddhapura; the capital of the Gûrjara kings (Anahilapattana) with its lake the Siddhasāgara (generally called Sahasralinga); and the city of Karṇāvātī on the Sābhramatī, to the music of the drum of whose waves dances Lakshmī on the stage of the lotuses of the hands of Lavaṇaprasāda. At last they come to Dhavalakā. Vîradhavalā stays in a garden outside the city to await an auspicious occasion for triumphal entry into the city. He there meets his Vidūshaka (jester) and his queen. The queen is called here Jaitradevī. When the time for the entry arrives Vastupāla and Tejahpāla come out riding. The latter tells Vîradhavalā that the former has by his cleverness made the Hammîravîra Mîlachchhîkâra inclined to make peace. Mîlachchhîkâra's two gurus (preceptors), by name Radî and Kadî, after gaining for him from the Khalîpa the favour of being seated on the throne, were coming by sea along with the Khalîpa's minister Vajradîna. They were captured and imprisoned in Stambhatîrtha and in order to ransom them Mîlachchhîkâra has made an alliance for life. Then they enter the city. On entry Vîradhavalā getting into a temple of Śiva praises the god. The god manifests himself and asks what boon he might confer and the play ends with the conferring of the boon asked. Then there follow two stanzas, a small part of which has been lost. They contain a dedication of the play to Vastupāla.

Thus the victory over Hammîra is represented as a triumph of a scheming policy.

26. The following are the historical personages (besides Vîradhavalā, Vastupāla, Tejahpāla and Jayasimha, the author) introduced as characters or merely mentioned in the play:—Madanadevī (mother of Vîradhavalā); Jayataladevī or Jaitradevī (wife of Vîradhavalā); Jayantasimha (son of Vastupāla); Lâvaṇyasimha (son of Tejahpāla); Khalîpa of Bagdad; Hammîra Mîlachchhîkâra; Simha, king of Lâṭades'a; Śaṅkha or Saṅgrāmasimha,* son of Sindhurāja and nephew of the Simha just mentioned, and Maṇḍales'vara of Devapāla of Mâlava†; Simhaṇa; Devapāladeva, king of Mâlava; Somasimha, Udayasimha and Dhârâvarsha, kings of Marude'sa; Bhîmasimha of Surâshṭra; Vikramāditya of Mahîṭata; Sahajapāla of Lâṭades'a; and Jayatala of Mewad.

* That these are two names of the same prince is clear from Kirtî. iv. 66, 72 and v. 41. There is nothing in the Sukr. opposed to that. Dr. Bühler, however, takes Śaṅkha to be an ally of Saṅgramasimha (p. 36).

† At least so represented in the fictitious letter.

27. Many of these names are already known to the history of Gujarat, occurring as they do in Kîrtikaumudî and similar accounts of the period. The names, Simha and Sahajapâla of Lâtades'a are new. The latter is referred to by Lâvanyasimha when speaking of a past event as well as in connection with the events dealt with in the play. The name Simha is referred to by Vîradhavalâ in connection with a past event only. They were probably two different names of the same individual. A king of Lâtades'a is referred to in Kîrtik. IV. 57, though the name is not specified. Samgrâmasimha's blood relationship to this Simha and perhaps also his political relationship to Devapâla of Mâlava we learn from the present play. He is spoken of as having *pitrivairâ* (hereditary feud) towards Vîradhavalâ and *nijapitrivadhavairâ* (enmity due to the killing of his father) towards Simhaña also. In Kîrtik. (IV. 68) his own emissary is represented as praising his bravery highly, and here high praise of him is put into the mouth of Vastupâla. Devapâladeva is mentioned in two inscriptions at Udepur and in the Harsauda inscription (Ind. Ant., XIX. 24 and XX. 83, 310). He seems to be the same as the father of Jaitugi, in whose reign Âsâdhara composed his commentary on his own Dharmâmrita in Samvat 1300 (Dr. Bhandarkar's Report,¹³ 1883-84, p. 105). One of the Udepur inscriptions gives him the date 1286 Samvat and the present play about the same. The Marwad princes are mentioned in the Kîrtikaumudî, but their names are not specified. We have here the names of three of them. Of these Dhârâvarsha is mentioned in the Chaturvimsatiprabandha; and Udayasimha* is mentioned as king of Jâvâlipurâ of the Châhumâna family, As'varâja sâkhâ (branch), and son of Samarasimha and grandson of Ketu. So also is Bhîmasimha of Surâshtra mentioned therein as Bhîmasimha of Bhadres'vara. Vikramâditya of Mahîtaṭa is a new name. In Kîrtik. (IV. 57) a Godrahanâtha (lord of Godraha) is referred to and Ghughula, who reigned at Godraha in Mahîtaṭa, is mentioned in Chaturvimsatiprabandha (Kîrtik., pp. xxiii-xxiv). Jayatala of Mewad seems to be Jaitrasimha. The two forms, Jayataladevî and Jaitradevî of the name of Vîradhavalâ's queen show that Jaitra and Jayatala are interchangeable. Samvat 1270 occurs as a date of Jaitrasimha on a pillar in the temple of Êkalingaji in Mewad (Bhavnagar Inscriptions, p. 93).

28. In Canto IV of the Kîrtikaumudî are described an impending conflict of Lavaṇaprasâda and Vîradhavalâ with Simhaña of the Deccan and the way in which they were encountered by foes on all sides. The details given by Some's'vara appear to agree with the events referred to by Vîradhavalâ in Act I of the present play as having happened in the past,⁸ and the date of the Ms. is 1286 Samvat (or A. D. 1230).

29. And who is the Hammîra? From all the details given he seems to be a Turk and the name Hammîra a transformation of Amir. Hammîra or Hamvîra, a name given to either Sabuk-Tigîn or Mahmûd of Ghaznî in the Mahoba inscription, is a similar instance. The story about the way in which the Hammîra is tricked into seeking peace as given in the play is but a version of a story of which two different versions are already known from the Chaturvimsatiprabandha and

* Father-in-law of Vîradhavalâ's son, Virama. See supplementary note.

Merutuṅga's Prabandhachintāmaṇi (Kīrtik., pp. xxiv-xxv). The latter does not specify the name of the person on whom the trick was practised but simply calls him Mlechchhapati Suratrāṇa (Sultan, the lord of the Mlechchhas). The other does specify the name as Suratrāṇa Mojadīna. But this name can never be made to correspond to Mīlachchhīkāra, the name given in the play. The emperor of Delhi meant in the play is, I am disposed to think, Sultan Shamsu-d-dunyā wau-d-dīn Abu-l-Muzaffar Altamsh or in short Sultan Shamsu-d-din. He came to the throne of Delhi in 1210 A. D. and died in 1235. On account of the marks of intelligence evident in all his actions he had been elevated to the rank of Amir-Shikār (chief huntsman) by Kutbu-d-dīn and I believe Mīlachchhīkāra is a transformation of Amīr-Shikār (Elliot and Dowson's History of India, Vol. II., pp. 320—8). There does not seem to have been any Muizzu-d-dīn ruling at the time between A. D. 1206 and 1240 and Vīradhavalā reigned from 1233 to 1238. The date of Rājasékharā's Prabandhachaturvīmśati is 1405 Samvat and that of Merutuṅga's work is Samvat 1361. Jayasimha's is a contemporary work and he is likely to be more correct as to the person on whom could possibly be practised, if practised at all, any such trick as has been mentioned above.

30. The name Lāvanyasimha as that of Tejahpāla's son suggests a surmise. The name occurs in Kīrtikaumudī and elsewhere also. Arisimha, the author of the historical poem Sukṛitasamkīrtana, is mentioned in the Prabandhakosha of Rājasékharā as having been first introduced to Vīsaladeva by Amarachandra, his pupil in poesy. But, says Dr. Bühler in his paper on the poem, when an Indian poet praises his hero's liberality in the way in which it is praised in this poem, he does so either in gratitude for favours received or in hopes of receiving them, and that it is clear from one passage that the singer had been liberally rewarded by Vastupāla (p. 7)*. Arisimha must, therefore, have presented himself at court while Vastupāla was still in power. But Vastupāla lost his high position soon after Vīsaladeva's accession and died in Samvat 1298. Consequently Bühler thinks that the statement made by Rājasékharā is doubtlessly incorrect, viz., that Amarapaṇḍita and through him Arisimha first came to the court at Dholka during the reign of Vīsaladeva (circa Samvat 1296-1318). The reason does not seem to be a very strong one. In connection with the date of S'rīharsha, the author of the Naishadhakāvya, Bühler himself says that Rājasékharā who wrote in the middle of the 14th century might be expected to obtain trustworthy information regarding a person who lived about the time of Kumārapāla (A. D. 1143-74)†. Much more, therefore, can he be expected to have obtained trustworthy information about a later person who lived about the time of Vīsalā-

* The passage he thinks most convincing is II. 53 (54 is a misprint):—

श्रीवस्तुपालसचिवस्तुस्तिनित्यरक्तान् पुंसस्तथात्यजदकिंचनता विरक्ता ।

मन्दैव देववचसापि तथा प्रा(प्र)याति न प्रातिवेत्रिमकनिकेतमुरवेपि तेषाम्॥

† Journ. B. B. R. A. S., X, p. 35.

deva (A. D. 1238-61). Secondly, even when Vastupâla ceased to be in power he must have been very rich and in a position to reward poets. Merutuṅga in his Chintâmaṇi speaks of his having rewarded Someśvara at that time (p. 268, Ramchandra Shastrin's edition). But may not Lâvaṇyasimha, the father of Arisimha, be the same as the son of Tejahpâla, and Arisimha consequently a grandson of Tejahpâla? When Vastupâla expecting his own death was about to start for S'atrumjaya he called about him, says Râjâśekhara, his son Jayantasimha and Tejahpâla with his *putra* or *putras* (son or sons) and *pautra* or *pautras* (grandson or grandsons) (Bühler's Das Sukr., p. 6, note 2). So Tejahpâla had a *pautra* and if Arisimha should have been such a one, Bühler's doubts would not be justified, even if Vastupâla had not been in a position to reward poets after his loss of power. And it would perhaps make it more explicable why Amarachandra composed the last four stanzas of each canto of the Sukṛitasamkîrtana, which have very little close connection with what precedes and the first three of which generally contain direct praises of, and invoke blessings on, Vastupâla and the fourth praises Arisimha's poetic skill. The passage cited in a footnote on the previous page is from Amarachandra's portion. Arisimha might have accepted the patronage (a permanent appointment and a high salary which latter was soon after doubled) of Viśaladeva after Vastupâla lost his power or had even died, and perhaps just because he was related to Vastupâla so closely he might not have sought it and happened to be introduced by his pupil Amarachandra.

31. Among other notable manuscripts existing in the Bhandar the following may be mentioned :—

A copy of the Bhaṭṭikâvya, the colophon at the end of which reads :
Iti Valabhîvâstavya-Śrî-Svâmiśûnor Bhaṭṭibrâhmaṇasya kṛitau
Râmakâvyaṃ samâptam (see Trivedi's Bhaṭṭi, Introdn. p. xvii).

Chakrapâṇivijayakâvya by Lakshmîdhara. The copy in the Deccan College Collection, 73/74, No. 28, must be a copy of this Ms. In the introduction the author states that in the Gauḍas there is a village called Bhaṭṭakośala of members of the Śânḍilya kula (family), the dwellers in which are devoted to the service of Keśava. In that family were born Naravâhana Bhaṭṭa, Ajita, Vaikuṇṭha, Śrîstambha and Lakshmîdhara, each succeeding one being son of the preceding. The author seems to have flourished at the court of a Bhojadeva¹⁵. The subjects of the cantos are such as these :—Balivarṇana, Hara-prasâdana, Ushâvarṇana, Kârtikeya-Yuddha, &c.

A commentary on the Karpûramañjarî, called Karpûrakusuma, by Premarâja, who was the son of Prayâpadâsa, the ornament of the Sahigila family in the solar line⁵⁸. The Ms. is dated Samvat 1538.

A copy of Chaṇḍapâla's commentary on Damayantî-Champû dated Samvat 1484.

Dharmameru's commentary on Raghuvamśa.

Raghuvamśaṭîkâ composed in Samvat 1164 by Ratnagaṇi.

A copy of Halâyudha's Kavirahasya with Ravidharma's commentary dated Samvat 1216.

A copy of Karpûraprakaraṇa in which the compiler is mentioned as a pupil of Vajras'ekharasûri.

Chandradûtakâvya by Jimbûnâgakavi. MS. dated 1342 Samvat.

Commentary on Gîta-Govindâ by Jagaddhara called Sîradîpikâ.

A Virahinîpralâpa by Keli consisting of five stanzas only.

Vijayaprasastikâvya. I saw the name in the list made for the Jaina Conference. But unfortunately the manuscript was not found when I wanted to see it. There is a mahâkâvya of that name by Harsha, the celebrated author of the Naishadhîya which has not yet been discovered.

Similarly there was a Bhartriharicharita also mentioned in the list which did not turn up.

Vyâkaraṇa composed in Samvat 1080 in Jâvâlipura by Buddhisâgara, the favoured one of Vardhamâna, and Jines'vara. Wishing to do good to the world, he wrote Pañcha-granthî (work of that name or five works). The name of the work would, from certain words in the beginning, seem to be Śâbdalakshmalakshana¹⁶. There is another work of his in the collection called Pramâṇalakshmalakshana. In Abhayadeva's commentary on Haribhadra's Pañchâśakâkhyaparakaraṇa Buddhisâgara is spoken of as Śabdâdilakshmapratipâdakaḥ. (Ind. Ant. XI, 248a).

Sambandhodyota by Rabhasarandi. The work treats of Kâraka-sambandha. The subject, therefore, seems to be grammar and not, as has been believed, Vedânta.

Commentary on Udbhaṭâlamkâra, Udbhaṭâlamkârasârasamgraha, by Kauṅkaṇa Pratihârendurâja¹⁷. (Bühler's Kas'm. Rep., p. 65). The copy in the Deccan College collection, 73/74, No 64, must be a copy of this Ms. The author was pupil of the Brahmin, Mukula, whom he praises highly in the introduction and at the end.

Kalpalatâviveka, a supplement to Kalpapallava, a commentary on the Kâvyakalpalatâ. The Viveka is also accompanied by a commentary¹⁸. One of the Mss. is dated Samvat 1205, i. e., 1149 A. D. But this would seem to be incorrect, as the author of the Kâvyakalpalatâ flourished "about the middle of the 13th century" (see Dr. Bhandarkar's Report, 83/4, p. 6).

Jayadeva's Chhandas'âstra. This is in the form of Sûtras. Date of Ms., Samvat 1190 or 1134 A. D. Jayadeva's work is one of those mentioned as having been studied by Jinavallabha who lived at the end of the eleventh and the beginning of the twelfth century. (My abstract of Sumatigau'i's Lives of certain Yugapradhânas or Jaina pontiffs, in Dr. Bhandarkar's Report for 82/83, pp. 47 and 228). There is a commentary on it by Harshata, son of Bhaṭṭa Mukulaka. No. 72 of the Deccan College collection of 73/4 must be a copy of the Ms., that there is in this Bhandar, containing both the text and the commentary.

Chhandovichiti by Virahânka. It is in Prakrit. There is also a commentary on it by Gopâ'a, son of Chandrapâla. The text is at the end called Kahasiḍḍhachchanda and the commentary Kritisiddhavivriti.

A Chhandonus'âsana by Jineśvara with a commentary by Muni-chandrasûri.

Another Chhandonus'âsana by Jayakîrtisûri.

Vyaktiviveka. The same as is noticed by Burnell at p. 58a of his Tanjore catalogue. The first line given there is not complete. The first word is *anumânântarbhâvam* instead of *anumânântam*. So the object of the author is to prove that vyañjanâ or the process by which a sense is implied or suggested is nothing but inference. The author is spoken of as a pupil of the great poet Śyâmala and a son of Śrî-dharsha¹⁹.

Râjasekhara's Kâvyamîmâmsâ, Adhikaraṇa I, Kavirahasya. Kâvyamîmâmsâkâra is mentioned by a commentator on the Śâkuntala (Oxf. Cat. 135a). A fragment of the first Adhikaraṇa has been discovered at Anhilwad Patan (Peterson's Fifth Report, p. 19). The Ms. in the Jaisalmer Bhandar is not in a perfect state of preservation. In the beginning the author says: "We shall consider kâvyâ in the manner the divine Svayambhû taught it to Śrîsaṅṭha, Parameshṭhin, Vaikuṅṭha and others of his sixty-four pupils, who could come to birth at will. Amongst them was Kâvyâ-purusha, son of Sarasvatî. Him Prajâpati set to promulgate the Kâvyâ-vidyâ (poetics) by giving him a divine eye. He taught it to the celestials at great length in eighteen Adhikaraṇas. Of them Indra studied Kavirahasya, Suvarṇarâbha the Rîtinirṇaya, Prachetas the Ânuprâsika, Yama the Yamakas, Śesha the Śabdaślesha, Pulastya the Vâstava, Aupakâyana the Aupamyâ, Pârâsara the Atiśaya, Utathya the Arthaślesha,, Nandikeśvara the Rasâdhikârika, Vishaṇa the Devâdhikaraṇa, Upamamyu the Guṇaujâdânika. Then they composed works, each one treating of his own division. But being thus spread out the vidyâ (science) was to some extent lost. So the whole has been abridged and set forth in eighteen Adhikaraṇas. Then the Prakaraṇas and Adhikaraṇas are enumerated. Śastrasamgraha (the first Adhyâya), Śâstranirdeśa, Kâvyapurushotpatti, Padavâkyaviveka, Pâthapratishṭhâ,, Vâkyavidhis, Kavivîśesha, Kavicharyâ, Râjacharyâ, Kâkuprakârâḥ, Śabdârthaharaṇopâyaḥ, Kavisamaya, Deśakâlavibhâga and Bhuvanakośa make up the first Adhikaraṇa, Kavirahasya. "Of the Sûtra there will be a bhâshya", promises the author. He is Râjasekhara of the Yâyâvara family and he has treated of the Kâvyamîmâmsâ, abridging the extensive views of the Munis²⁰. The date of the Ms. is 1216 Samvat. This date and the fact that the author belonged to the Yâyâvara family make it not unlikely that the author was the same as the celebrated dramatist Râjasekhara. This may be one of the dramatist's six prabandhas mentioned in the beginning of Bâlarâmâyaṇa, unless by the word prabandhas dramatic or poetical compositions only are intended.

A copy of the Kâvyaprakâśa by Râjânaka Mammata and Alaka made at Anahilvâṭaka in Samvat 1215 during the reign of Mahârâjâ-dhirâja Paramabhattachâraka Kumâraçâla, who had obtained a boon from the lord of Umâ. One additional epithet given to Kumâraçâla here is, nijabhujavikramaraṅgaṇavinirjita-Śâkambharîbhûpâla, i.e., who

had by the valour of his arms conquered the King of Śākambharī (Sambhar) on the field of battle. The Sambhar King is of course Arnorāja (*see* Bo. Gazetteer, Vol. I., Pt. i, pp. 184ff.) and the victory over him is thus shown to have been won not later than Saṃvat 1215 or 1159 A. D.²¹

Nanditākhyā(dhyā ?)-Prākṛitachchhandovṛitti by Ratnachandra, pupil of Devāchārya of the Māṇḍavyapuragachchha (Pet. III, p. 224.)

A portion of a commentary on Brahmasiddhi. The words at the end are ; Tritīyakāṇḍam | Brahmasiddhiḥ kārīkāḥ samāptāḥ ||

Tattvaprabodhasiddhi-siddhāñjana by Harihara, son of Bhaṭṭa Moghadeva Miśra.

Śarvasiddhāntapravesāka, a small work dealing with Nyāya, Vaiśeṣika, Jaina, Sāṃkhya, Bauddha, Mīmāṃsā and Lokāyatika doctrines.

Dharmottaraṭippaṇa (*i.e.*, commentary on Dharmottarāchārya's Nyāyabindu) by Mallavādyāchārya.

Tattvasaṃgrahapañjikā by Kamalaśīla. The subject is Nyāya.

Yogasudhānidhi by Yādavasūri, the subject being Jyotisha.

Commentary on Varāhamihira's Laghujātaka by Matisāgaropādhyāya.

A leaf of a Ms. of Saṃgītasāstrasarvasva by Hṛidayeśa. The leaf contains the Saṃjñāparibhāshās.

Karmavipāka by Gargaṛishi with a commentary. The Ms. was written in Saṃvat 1295 in Nalaka while Jayatūṅgideva was reigning by an inhabitant of Chitrakūṭa, who was devoted to Jineśvara of the line to which Jinavallabha belonged²². This Jaitūṅgideva must be the Mālava prince.

A copy of Munichandrasūri's commentary on the Anekāntajayapatākāvṛitti composed in Saṃvat 1171.

Hitopadeśāmṛita in Māgadhī composed in Saṃvat 1310 while Viśaladeva was reigning.

A copy of Vimalasūri's Padmacharita made at Bhrigukachchha in Saṃvat 1198 during the reign of Vijayasimhadeva. In a verse at the end the date of composition is given as 536 after Mahāvīra's nirvāṇa.

A copy of Nemichandrasūri's Prithvīchandracharitra made in Saṃvat 1225. The work was composed in Saṃvat 1131. The author seems to be the same as the Nemichandra who stands 39th in the Tapāgachchhapatāvalī in Klatt's Records.

A Ms. of the Sārdhasātakavṛitti by Ajitasimha of the Chandra-gachchha dated Saṃvat 1171.

A copy of a commentary on Gargaṛishi's Karmavipāka made in Saṃvat 1227.

Haribhadra's Pañchasamgraha, Upadeśapadaprakaraṇa and commentaries on Laghukshetrasamāsa, Saṃgrahaṇīsūtra, and Jīvābhi-

gamādhyayana. In a verse at the end of the Laghukshetrasamāsa-vṛitti pañchāsītika year of the Vikrama Samvat is given as the date of composition, where pañchāsītika must be taken to mean 580.²³

Haribhadra's Upadesapada with a commentary by Vardhamānasūri. One Ms. dated Samvat 1193, another Samvat 1212.

Copy of Haribhadra's Samarādityacharita dated Samvat 1240.

Lalitavistara by Haribhadra.

Haribhadra's Kuvalayamālā. Ms. dated Samvat 1139.

Chandraprabhacharita composed in Samvat 1133 by Siddhasūri, who probably is the same as the guru of the guru of the Siddhasūri who wrote the Bṛihatkshestrasamāsavṛitti in Samvat 1192.

Commentary on Haribhadra's Dharmabinduprakaraṇa.

Nanditīkā, Durgapadavyākhyā, by Chandrasūri, pupil of Dhaneśvara. Ms. dated Samvat 1226.

Siddhasena Divākara's Sammatisūtra with the commentary of Abhayadevasūri, pupil of Pradyumnasūri, Khaṇḍas I and II.

Umāsvāti's Prasamarati with Haribhadraśhārya's Avachuri. Ms. dated Samvat 1185.

Umāsvāti's Tattvārtha with the Bhāshya of Nāgaravāchaka. Nāgaravāchaka is another name of Umāsvāti himself (Pet. III, App. p. 84 and II, p. 79).

Upadesakandalī by Āśada, son of "Kaḍuyarāya" (Kaṭukarāja) of the Bhillamāla family (Pet. III, pp. 39-40).

Chaityavandanasūtra with a commentary. The commentary composed in Samvat 1174 by Yaśahprahasūri.

Samgrahaṇī with a commentary. The commentary composed in Samvat 1139 by Śālibhadra who may be the same as is mentioned at Pet. V, App. p. 58, line 3 from bottom. The Ms. is dated Samvat 1201.

A copy of a Prākṛita Paṭṭāvali by Jinadattasūri made in Samvat 1171 at the great city, Pattana, during the reign of Jayasimhadeva.

Dharmavidhiprakaraṇa by Nannasūri. Ms. dated Samvat 1190.

Copy of Abhayadeva's Vipākasūtravṛitti dated Samvat 1185.

Samvegaraṅgasālā of Jinachandrasūri, pupil of Buddhisāgarasūri. Date of Ms. Samvat 1203.

Āṅgavidyā.

Mahāpurushacharitra by Śīlāchāya, pupil of Māsadevasūri. The Ms. is dated Samvat 1127.

32. By the side of this big Bhandar the other collections in the place were not of much importance. Two of them contained a few palm leaf Mss. along with paper Mss. and two others were in utter disorder. The following are some of the more important Mss. I noticed therein :—

Laghuhāgavata by Gosvāmin.

Bṛihadvāmanapurāṇa.

Three cantos of a Jagatsimhayas'omahâkâvya written in honour of Jagatsimha, son of Karna of Mewad, in emulation of Śrīharsha's Naishadhîya, by Bhaṭṭa Madana, son of Śrī Kṛishṇa.

A palm-leaf copy of Haravijaya, dated Samvat 1228.

Durvāsahparājaya, a play, by Kâśīnâthakavi, relating to devotion to Vishṇu (*S'rīvishṇubhaktipradhâna*). The Sûtradhâra is represented as putting it on the stage at Mathurâ.

A Ms. of the Laṭakamelanaprahasana dated Samvat 1602.

Kumârasambhavaṭīkā by Lakshmîvallabha.

A recent copy of a compilation of Subhâshitas. The compiler's name is not given nor the names of the authors of the verses quoted. But the poets who are believed to have formed the nine jewels at the court of Vikramâditya are enumerated and a stanza from each is quoted. The nine stanzas are as follows :—

1. Dhanvantari:—Mitrâṃ svachchhatayâ, etc. This occurs anonymously in the Subhâshitasârṅgadhara, &c.

2. Kshapanaka:—Arthî lâghavamutthito nipatanam kâmâturo lâñchhanam, &c.

3. Amara:—Nītirbhûmibhujâm matirguṇavatâm hrīraṅganânâm dhṛiti—.

4. S'aṅku:—Dharmah prâgeva chintyah, etc. This occurs in Sârṅgadharapaddhati among verses quoted from Râjanītis, Smṛitis, Bhârata and Râmâyana.

5. Vetâlabhaṭṭa:—Kârpaṇyena yas'ah krudhâ guṇachayo dambhena satyam krudhâ, &c.

6. Ghaṭakarpara:—Mûrkhe sântastapasvî kshitipatiralaso matsaro dharmas'ilo, &c. This verse does not occur in the Ghaṭakarpara-kâvya.

7. Kâlidâsa:—Strīṇâm yauvanamarthinâmanugamo râjñah pratâpah satâm, &c.

8. Varâhamihira:—Vidvân salpadi (samsadi?) pâkshikah pariṇato mânî daridro grihî, &c.

9. Vararuchi:—Utkhâtân pratiropayan, etc. This is quoted anonymously by Vallabhadeva and amongst those extracted from Râjanītis, etc., in the Sârṅgadharapaddhati.

Raghuṭīkā by Dharmameru.

Kâtantravistara by Karṇadevopâdhyâya Śrīvardhamâna.

A Līṅgânusâsana by Durgottama with commentary.

Kâvyaprakâśaṭīkā by Bhavadeva Mîsra. It was composed in Śaka 1563, Lakshmaṇa Samvat 524, in Paṭṭana on the banks of the Ganges while Shah Jehan was ruling the earth. The author was son of Mîsra Śrīkṛishṇadeva and pupil of Bhavadeva Ṭhakkura.

Bhagavadgītâmrītataraṅgiṇi (Pushṭimârgîyâ).

A copy of Târkikachûḍâmaṇi's Pramâṇamañjarî, dated Śaka 1335 and Samvat 1470.

A Jâtaka by Paramahansa Parivrâjakâchârya Vâmana.

Parâsaratulya by Gaṅgâdhara.

Phalakalpalatâ, a vâṛshika phalagrantha, by Nṛisimhakavi of Gurjaramaṇḍala.

A copy of Jyotishamaṇimâlâ. The colophon at the end and the verses immediately preceding read as follows:—

Samvachchâbhrayugadvichandra 1240 samaye châshâdhamâse site |
pakshê pañchamî s'ukravâarakarabheḥ saubhâgyayogânvite ûdijyo
(audichyo?) Harinâthavamsatilakastasyâtmaja[h] Kes'ava[s] tasya
svâtmajaTrîkamasya paṭhanâtma(â)rthe cha kṛitvâ mudâ || iti
Sri-Kes'avavirachitâyâm Jyotishamaṇimâlâyâm Gorajalagnâdhikâre
ashtâdasama stabakah 18 Iti Sri Maṇimâlâ samâptam Samvat 1750
varshe, &c.

There seems to be some confusion about this Jyotishamaṇimâlâ. There is a work of that name mentioned at pp. 209-10 of Notices of Sk. Mss., Vol. X. There is no author's name given in the Ms. Yet Dr. Aufrecht would seem to identify it with the Jyotishamaṇimâlâ at p. 305 of the Bikaner Catalogue (Catal. Catal. Pt. II, p. 44). But the extracts given in the notices would appear to make the identification impossible. The work I saw would seem to be identical with the one in the Bikaner Catalogue. The wording of the verses giving the date of composition is identical, with only one difference, that instead of the letters *gâṅga* occurring in the latter (Bik. Ms.) we have *gadvi* in the former. In the former, therefore, the date of composition is shown to be earlier by 400 years than in the latter (Samvat 1240 instead of 1640). There is a Jyotirmanimâlâ in Dr. Peterson's Ulwar Catalogue (No. 1783) which he identifies with the Jyotishamaṇimâlâ in the Bikaner Catalogue, but Dr. Aufrecht does not think the identification to be correct (Catal. Catal., Pt. II, p. 201). There are, however, certain circumstances which would identify it with the present Jyotishamaṇimâlâ. The author and the author's father are Kes'ava and Harinâtha in both cases. And the work in both cases ends with *gorajalagnâdhikâre ashtâdasâ stabaka*. Should, therefore, the Ulwar work be identical with the one seen by me, it must be identical with the Bikaner work. But the extract given above and that corresponding to it given in the Ulwar Catalogue differ so widely as to go against the identification of the first two. Only a comparison of the contents of the manuscripts would settle the point.

A commentary by Âdisarman on his own Jâtakâmṛita.

Laghujâtake Vârtikavivaraṇatikâ by Matisâgaropâdhyâya.

Jayachandrikâ by Jyotisha Sîvadeva. Ms. dated Samvat 1598.

Commentary on Samarasimha's Karmaprakâsa by Nârâyaṇa-bhaṭṭa Sâ mudrika.

Daivajûnavilâsa by Kañchayallârya.

Ballâlasena's Adbhutasâgara.

Hitopadesa (medicine) by S'rîkaṇṭha S'ambhu.

Vāgbhata's Śārīrasthāna with Arunadatta's commentary.

Tantramahārjaya.

A palm leaf Ms. of Tilakamañjarī which, I was informed, had been utilised for the edition of that work in the Kāvya-mālā.

Sūkshmarthavichārasāra by Jinavallabha.

Fārsvanāga's Ātmānusāsana.

Jinas'atakapañjikā by Śambasādhu.

Syādis'abdasamuchchaya by Amarachandra, pupil of Jinadattasūri. The author seems to be identical with that of the Kāvya-kalpalatā.

Samayasāranāṭaka, with a commentary called Adhyātmataraṅgiṇī composed by Śubhachandra in Saṃvat 1570.

Saptavyasanakathā by Somakīrti.

Nyāyasāraṭīkā, Nyāyatātparyadīpikā, by Vijayasimhasūri.

Dharmaratnakaraṇḍaka by Vardhamānāchārya.

Samgrahaṇṭīkā and Saptatīṭikā by Malayagiri.

A commentary, composed in Saṃvat 1174 by Dhanadeva, on Navatattvaparakaraṇa with bhāshya by Jinachandragaṇi. The latter was afterwards called Devaguptāchārya.

Siddhasenasūri's Pravachanasāroddhāravṛitti.

Dharmopades'amālā by Jayasimhāchārya.

Dars'anasattarīvṛitti.

Jinapati's commentary on Pañchalingī referred to at p. 250, Pet. III. App.

Bālachandra's commentary on Āsada's Vivekamañjarī.

Malayagiri's commentary on Kshetrasamāsa.

Āṅgavidyā.

Nalāyana.

Jinayugalacharita by Jayasimhasūri.

Dharmaratnavṛitti, Siddhāntasamgrahabhāshā, by Śāntisūri. The palm leaf Ms. is dated Saṃvat 1369.

Harivikramacharita-mahākāvya by Jayatilaka, pupil of Chāritra-prabhasūri.

Bhāshyatrayavārtika by Jñānavimalasūri composed in Saṃvat 1454.

33. At Jaisalmer I came across a Ms. of a Kharatarapatīvalī (a spiritual succession list of the Kharatara sect of the Jainas) of which I have got a copy made. It seems to have been composed by one Kshamākalyāṇa,* and goes down as far as the 70th and last name (Jinaharsha) in Klatt's list, without any particulars, however, of the holder of that name.† It would seem that it was composed during the pontificate of

* For the following words occur at the end of the account given of 44. Jinadatta :
श्रीजिनदत्तसुराणां गुरुणां गुणवर्णनम् मया क्षमादिकल्याणमुनिना लेखितः
कृतम् सुविस्तरेण तत्कर्तुं सुराचार्योपि न क्षमः ?

† The words relating to him are simply— तस्यै सप्ततितमाः श्रीजिनहर्षसूरयः७०.

Jinaharsha, *i. e.*, not earlier than Samvat 1856. The paṭṭāvali contains a few particulars in addition to those given by Klatt. A few of them are given in the information extracted by me from the Rishimaṇḍala-prakarana-vṛitti for Dr. Bhandarkar's Report for 1883-4 (pp. 130-138). It will be noticed that from 41. Jinachandra onwards every fourth name in Klatt's list is Jinachandra and that from the 43rd, Jinavallabha, every subsequent name begins with Jina. The present paṭṭāvali gives the reasons. Jinachandra (No. 41) became very great and so Padmāvatī appeared to him and ordered that every fourth Âchârya on the paṭṭa should bear his name²⁴. Similarly the orders of Sâsanadevatâ were the cause of the other practice²⁵.

34. I shall give a few noteworthy particulars given in the present paṭṭāvali. Mahāvira lived in the house for 30 years. After 2. Jambû the following 10 attainments of certain mental powers and degrees of spiritual growth disappeared from this earth :—(1) Manah-paryâyajñâna, (2) paramâvadhijñâna, (3) pulâkalabdhi, (4) âhâra-kaśarîra, (5) kshapakaśreṇi, (6) upaśamaśreṇi, (7) jinakalpamârġa, (8) parihâraviśu[ddhi ?]sûkshmasamparâya-yathâkhyâtachâritrâṇi, (9) kevalajñâna and (10) siddhigamana. From 18. Chandra the Kula came to be called Chândra Kula. Hence in the Kharataragachchha it has been the practice on the occasion of the brihaddikshâ to teach the newly initiated that theirs is koṭikagaṇa vayarî (vajrî) śâkhâ and chândra kula. A story is told as to how the 84 gachchhas originated with the pupils of 38. Uddyotana. Vardhamâna was Uddyotana's own pupil and Uddyotana had given him the âchâryapada and sent him away on a religious excursion. But Uddyotana had 83 other pupils, not his own but those of 83 other sthaviras. On one occasion noticing a happy conjunction of stars he said that at that juncture the man, on whose-soever head he would place his hand, would become famous. The 83 pupils pressed him for the favour which was granted and those 83 also became âchâryas with separate provinces. Thus there came to be 84 gachchhas. In connection with the building of a temple of Vishabhadeva on Arbudâchala (Mount Abu) during Vardhamâna's time, it is related that the Brâhmanas claimed the tîrtha (holy place) as their own and had to be satisfied with money before the temple could be built. An elaborate account is given of the conflict at Anahillapura between Jineśvara and Buddhisâgara on the one hand and the Chaityavâsins on the other. The Chaityavâsins in consequence of their defeat got the name of "Kumvalâh." Jinachandra, the author of the Samvegaranġasâlâ, is mentioned as having been received with great festivities at Delhi by Maujadîna Suratrâṇa²⁴. The excessive self-torment which Abhayadeva subjected himself to was, it is stated, in atonement for the sin incurred by having brought in all the nine *rasas* (Sṛiṅgâra *i. e.* love and others) on the occasion of a religious discourse. A long account is given of Jinadatta, and it is stated that on one occasion he extracted out of certain yoginîs (female beings endowed with magical powers) seven boons on seven conditions, two of which boons were that he who would utter the name of Jinadatta would not be troubled by lightning, etc., and a layman of the Kharatara gachchha going to Sindh would become rich. The yoginîs also gave the precaution that the leaders of the Kharatara gachchha

who were not in full vigour should not stay at night in Delhi, Ajmer, Bharuachchha, Ujjain, Multan, Uchcha and Lahore. On one occasion in his time certain Brâhmanas are mentioned as having thrown a dead cow in a Jinachaitya at Vriddhanagara and spreading the report that the god of the Jainas was a killer of cows. Then Jinadatta put life into the cow and she went into a temple of Sîva and fell dead on the idol of the god there. In Vikramapura he once saved not only the Jainas but also the Mâheśvaras (a sect of worshippers of Sîva) from an epidemic and consequently many Mâheśvaras were converted. In the time of the Jinachandra (No. 49), who died in 1376 Samvat, the gachchha received the appellation of Râjagachchha also. Jinakuśala set up at Jaisalmer an image of Chintâmaṇi Pârśvanâtha made to Jasadhavala's order²⁷. That explains why in the two inscriptions from the Jaisalmer temple of that Pârśvanâtha, of which I have given an account in appendix I, the paṭṭâvali begins with Jinakuśala. His pupil, Vinayaprabha, composed the Gautamarâsa for the prosperity of his brother. Even now, it is stated, Jinakuśala is well known in the world by the name of "Dâdojî." The cause given of the origin of the Vegadakhartara śâkhâ during the time of Jinodaya is the anger of Dharmavallabha who had at first been made âchârya, but was replaced by another on account of his faults. By the curse of Jinodaya there cannot be more than nineteen yatis in the sect and as soon as there is a twentieth he dies. An account is given of Jinavardhanasûri's breach of the 4th *vrata* (vow of celibacy) and of the way in which his place was given to Jinabhadra. He also interfered with the position of an image in the Pârśvanâtha mandira at Jaisalmer. So some sâdhus took the lead and called for opinions of, and summoned, the members of the gachchha from all places to Bhâṃṇasolagrâma. A pupil of the last preceding Jinarâja, by name Bhâdau, was fixed upon and Sâgarachandrâchârya taking advantage of a combination of seven "bhakâras" (letter "bh") had him placed on the paṭṭa with proper ceremonies. The seven "bhakâras" were those in Bhâṃṇasolanagara, Bhaṇasâlîka gotra to which the nominee belonged, Bhâdau his original name, the Bharauî nakshatra (constellation), Bhadrâkarana (the astrological division of a day called Bhadrâ), Bhaṭṭârakapada and Jinabhadrasûri the new name given to the nominee. But Jinavardhanasûri, though thus displaced and omitted from paṭṭâvalis, has his name perpetuated in the two inscriptions in the Pârśvanâtha temple at Jaisalmer at least as long as the inscriptions last. Under his direction the temple was completed and its pratishṭha (consecration) made. And the Sâgarachandra who was principally instrumental in Jinavardhana being supplanted may be the one mentioned in the second of those very inscriptions. Jinahamsa (No. 59) is said to have been imprisoned for some time at Dhavalapura by the Pâtisâhi at Agra at the instigation of some tell-tales but afterwards released and received into favour. Râula Mâladeva is mentioned in connection with the conferring of the Sûripada on Jinachandra, No. 61, in Samvat 1612 at Jaisalmer. So here is one name more to be inserted in the list of Râulas based on the inscriptions at Jaisalmer. Reference is made to this Jinachandra having established in opposition to Dharmasâgara

and others the truth of the fact that Abhayadeva did belong to the Kharatara gachchha. This Dharmasâgara must be the same as the author of the Pravachanaparîkshâ noticed by me previously (Dr. Bhandarkar's Report for 1883-84, pp. 151 and 155). Dharmasâgara, however, represents Jinahamsa as being his contemporary and the date of his work is 1629 Samvat. This does not agree with the date of Jinahamsa as given in this pattâvali and in Klatt's "Extracts." Akbar gave Jinachandra (No. 61) the title of Yugapradhâna and at Akbar's desire Jinasimha was declared his successor. In Samvat 1669 Jinachandra got revoked an order passed against all Jainas by Salema Patisâhi because one Yati whom he favoured for his singing, etc., happened to talk in secret to Salem's wife.

35. My first tour ended with the work at Jaisalmer. I then sent my Pandit on to Bikaner. He was a man from that part of the country and I thought him best qualified to collect information as to the existence of collections of Mss. in that part and to persuade people to show them and let him make rough lists of them. He was fully employed in that work until the time he joined me when I started on my next tour.

36. The first place I visited during my second tour was Udaipur. In January 1904 the Resident, Mewar, had informed me that the Mewar Durbar reported that there were collections of Sanskrit Mss. in the State Library at Udaipur and that I could inspect them. In the April following I got further information from him about private collections existing in the place. Towards the end of that year again he wrote to me that he had found out "privately" that there were in Udaipur valuable collections of Sanskrit Mss. in the libraries he therein mentioned. He, however, added that it would not be advisable for me to visit Udaipur then owing to a severe epidemic of plague that was raging there at the time. Knowing that there was no certainty when plague might revisit it and expecting that my work would be done most satisfactorily where the Resident himself took so much interest in it, I determined to visit Udaipur first and wrote to the Resident accordingly. A day or two before the middle of December 1905 he wrote to me to say that the Mewar Durbar had been informed of my intended visit. And yet when I reached Udaipur on 15th January 1906 and made enquiries I found that no orders had been received from the Durbar for letting me see the State collection. The Dewan, whom I was advised to see, did not even know that there was any such collection at all. The Resident and the Durbar were on tour at the time. But with the help of a friend, Mr. Gaurishankar Ojha, himself a keen antiquarian, and the Police Superintendent of the place my work of examining the private collections was satisfactorily done. And the necessary orders of the Durbar too arrived in the end and I was able to see the State collection also.

37 Here I examined eleven collections including the one belonging to the State. The biggest one was the State collection. It is well preserved and in good order, but as the Mss. are kept on open shelves they are easily accessible to rats and mice. One private Jaina

collection and another in a Jaina Bhandar were also well preserved. The others had not been properly looked after. Two of them at least must have been good collections at one time. There was a list of the State collection and of two or three others.

38. Among the Mss. I saw, the following might be noted :—

Āśvalāyanasūtra-vṛitti by Traividya-vṛiddha Tālavrinta-nivāsin.

Haradatta's Comentary, Mitāksharā, on Gautama-dharmasūtra. Ms. dated Samvat 1645.

Devīmāhātmyakaumudī by Rāmakṛishṇa.

Bhagavatī-padyapushpāñjali.

Ā Purāṇānukramaṇikā giving the names and short abstracts of the Purāṇas.

(Smṛitiprabandha-) Saṃgraha-śloka by Gaṅgārāma Jaḍin.

The Kṛityakalpataru by Lakshmīdhara noticed by Peterson at pp. 108-111 of his report for 1882-83. As he surmises in his Index of Books appended to his Report for 1884-86 the heading Kṛityaratnākara in the previous report is an error.

Commentary on Mādhava's Kālanirṇayakārikāḥ by Bhaṭṭa S'āmba, son of Bhaṭṭa S'amkara, who was son of Bhaṭṭa Nīlakaṇṭha.

Vīramitrodaya—Paribhāshāprakāśa. It has since been published in the Chowkhamba Sanskrit Series. In it are enumerated the 22 prakāśas of which the whole Vīramitrodaya consists. Besides the Paribhāshā I saw here the Lakshṇa and Pūjāprakāśas. In the Sarasvatī-bhāṇḍāra of His Highness the Mahārājāḥ of Bikaner I saw all, except Jyotiḥ, Karmavipākā, Chikitsā and Prakīrṇa, *i. e.*, the fourteen noted as available in the "Preliminary Note" attached to the edition of the Paribhāshāprakāśa and four out of the others.

Paraśurāma-pratāpa, a nibandha, composed by Sābājī Pratāpa-rāja, of the Jāmadagnya-Vatsa gotra, who was honoured by Nizam Shāh, the king of kings. Pratāpa's father was Padmanābha.

Vārshṇi-saṃhitā treating of Karmans.

Vaishṇavadharma-suradrumamañjarī by Saṃkarshaṇaśaraṇa.

Tithinirṇaya by Chakrapāṇi.

Vairāgyapañchāśatikā (50) by Kalakalopanāmaka Somanāthakavi.

Sabhyālamkaraṇa by Govindabhaṭṭa, an anthology in which the names of the authors quoted are given.

Prabodhachandrodaya-kaumudī, a commentary on the Prabodhachandrodaya, by Sadātmanuni. A genealogy is given at the end. But the last leaf of the Ms. but one, which contained a part of it, was missing. The original name of the commentator before he became a Samnyāsin was Gadādhara.²⁸ The date of the Ms. was Samvat 1571 and Ś'aka 1436.

Raghuṭikā by Dharmameru, pupil of Muniprabhagaṇi.

Samvâdasundara. Contains the following nine very short dialogues:—S'âradâpadmayoḥ, Gâṅgeyaguṅjayoḥ, Dâridryapadmayoḥ, Lokalakshmyoḥ, S'îmhîhastinyoḥ Sanandanayoḥ, Godhûmachapâkayoḥ, Pañchânâmindriyânâm, Mṛigamadachandanayoḥ, Dânaśîlatapobhâvânâm.

Commentary on Vidvadbhûshaṇa by a pupil of the author of the original.

Sârasamgraha, an anthology, by S'ambhudâsa.

S'ravanabhûshaṇa by Narahari.

Hariharabhûshaṇa-kâvya by Gaṅgârâmakavi.

Subhâshitasârasamgraha by Miśra Thakura, son of Miśra Puru-shottama.

Pânîniyadvyâsraya Vijñaptilekha—Achsamḍhi and Halsamḍhi.

Manorathakavi's commentary, Vibudhachandrikâ, on Nalodaya.

Anarghyarâghava-pañchikâ by Vishṇu, son of Muktinâthârya. A very old copy.

A commentary, Palakaumudî, by Nemichandra, on Dhanamjaya's Dvi-samdhâna or Râghava-pâṇḍaviya. Nemichandra was a pupil of Devanandin who was an antevâsin (a pupil in close attendance on his preceptor) of Vinayachandra-panḍita. The copy of Râghava-pâṇḍaviya by Nemichandra in Bühler's collection of 1872-73 (No. 154) is in reality a copy of this commentary.

S'ringâratarangiṇî by Sûryadâsa.

Śamkaramiśra's commentary on Gîtagovinda.

Kâtantralaghuvṛitti by Bhâvasena Traividya.

Shaḍbhâshâvichâra (Sanskrit and five Prakrits).

A commentary on Sârasvata by Tarkatilakabhaṭṭâchârya, younger brother of Mohanamadhusûdana and son of Dvârîka, a Brahman of Mathurâ, of the Datta family. At the request of some pupils of his he put aside the commentary on the Vaiśeshika sûtras which he had commenced, and wrote this in 1672 (Samvat) in the city of Tōḍa while Jehangir was on the throne. He is thus the same as the author of the Kâlamâdhaviya-vivarâṇa in Rajendralal's Notices, VIII. 283-4, which was composed in 1670 (Samvat). The Ms. is dated Samvat 1691²⁹.

A Vâgbhaṭâlamkâravṛitti composed by Vâchaka Jñânapramodagaṇi in Samvat 1681 during the reign of Silemasâhi and Navakoṭṭapati Gajasimha. Râjâ Gajasimha of Mârvâd or Jodhpur was reigning at the time.

Laghukâvyaprakâśa, without the author's name, in which the kârikâs (metrical portion) only of the Kâvyaprakâśa are explained and not the explanatory prose also.

Mañjarîvikâśa, a commentary on the Rasamañjarî, by Gopâlâchârya, son of Nṛisimhâchârya of the Kaundinya gotra. His other name was Bopadeva. (Stein, pp. 63 and 271-3.) The date of composition is given as *Yugarandhravedadharaṅganyemgirovatsare*. *Randhra* means

nine and so the date is 1494 and not 1484 as given by Stein. The era is not specified. But the name of the cyclic year, *Āngiras*, shows that it is the *S'aka* era. So the era of the date of Stein's Ms. also must be the *S'aka* era, since the date is 1514.

Commentary on *Chhandomañjarî* by *Vaṁśîvadana*.

Hemachandra's Chhandonus'āsava with his own commentary.

Sarvālamkārasaṁgraha (or *Alamkārasaṁgraha*) by *Kaviśvara Amritānanda* or *Āmṛitānandayogin*. King *Manma* the ornament of both the *Chandra* and *Sūrya-kulas*, son of king *Bhakti*, requested the author to treat together, for his benefit, in an easy manner all the different subjects of *Alamkāra* literature which had been previously treated in separate treatises³⁰. There are two *Manmas* known in the line of the Chiefs of *Konamaṇḍala*, *viz.*, *Manma-Choḍa II.* and *Manma Satya II.* or *Manma Satti*. The former was a son of *Beta*, a name sufficiently close to *Bhakti* to be sanskritized into it. The date of *Manma-Choḍa II* is somewhere between A. D. 1135 and 1153.

Kāvyanirūpaṇa by *Rāmakavi*. The instances given are the author's own and they refer to a king named *Rāmasiṁha* or *Rāmahari*.

Rasapadmākara by *Gaṅgādharma*, son of *Vatsarāja* and younger brother of *S'rîrāma*³¹.

Brahmamîmāṁsā-bhāshya by *S'rîkaṅṭhasîvâchârya*.

Ātmârka-bodha by *Govindabhaṭṭa*, son of *Viśvanâtha bhaṭṭa*.

Brahmāvabodha, called *Paramârthabodha* in margin, by *Mukundamuni*, pupil of *Rānanâtha* who was a pupil of *Harinâtha*. The author composed it, being requested with bent head by *Jaitrapâla*, that he would make the quintessence of knowledge intelligible to children.

Samkshepaśârîraka with a commentary by *Agnichit Purushottama Miśra*, pupil of *Rāmatîrtha*.

Kṛishṇastavarāja-tîkā, *S'rutisiddhânta-mañjarî*. (*Nimb. Sys.*)

Audambarî Samhitâ by *Udumbararshi*, pupil of *Nimbârka*.

Gîtâtâtparya by *Viṭṭhala Dîkshita*.

Bhaktirasâbdhi-kaṇikâ by *Gaṅgârâma*, son of *Bhagavaddâsa* and grandson of *Govindadâsa*.

Bhâvârthadîpikâ by *Gaurîkânta Mahâkavi*.

Lakshanasamuchchaya giving definitions of various terms.

Tarkabhâshâvivaraṇa by *Mâdhavabhaṭṭa*, who is spoken of as an *antevâsin* of *Prakâś'ânanda*.

A Ms. of *Varâhamihira's Samhitâ*, dated *Samvat 1557* at *Jodhpur* during the reign of *Mahârâva S'rî Sūryamalla*.

Brihajjâtaka-tîkā, *Keralî*. The Ms. was incomplete and I could not find the author's name. The commentary begins *या होरा रचिता वराहमिहिराचार्येण*.

Amarabhûshana composed, not by *Amarasiṁha* as stated in *Peterson's Ulwar Catalogue* (p. 73), but *in his name* as shown by the extract at p. 960 of the same catalogue. The author as stated in the verses at

the end is Mathurâtmaja. In verses which are very incorrect, at least in the Ms. I saw, Amarasimha's genealogy is given as follows : Râṇâ Udayasimha, S'aktisimha, Bḥâṇasimha, Pûraṇa, S'avala?, Mohvama, and Amares'a. The Ms. belonged to Mabârâṇâ Yuvânsimha and is dated Samvat 1891 and S'aka 1756³². Yuvânsimha seems to be the same as Javansimha of Mewad (A. D. 1828-38).

Siddhânta-Kaustubha.

Lalla—Golâdhyâya ; and Roma'sa.

Mitânka-siddhânta composed by Viśvanâthamiśra in S'aka 1534.

Siddhântasundara—Gaṇitâdhyâya by Jñânarâja, son of Nâganâtha. Ms. dated S'aka 1542.

Siddhântabodhaprakâśa (Jy.) by Jagannâtha Daivajña.

Lîlavâtî-prakâśa by Vardhamâna, dated Samvat 1665.

Khavâyaṇa samhita Begins : Shavâyaṇam Dhûmraputram Romakâchâryô vadati (*cf.* Oxf. 338 *b*).

Trikâlajñânaviśvaparakâśachûdâmaṇi by S'iva.

Yogasamuchchaya by Gaṇapati. The author was son of Vyâsa Mahottama, who was son of the Brahman Malladeva.

Chañḍîsaparyâ-krama-kalpavallî by S'rînivâsa.

Rûpâvatâra and Rûpamaṇḍana by Sûtradhâra (architect) Maṇḍana. I found these and the following Mss. of works on architecture in the possession of a descendant of the architect. His name is Champâlâl. He has got in his possession a copper plate, stating that Maṇḍana had been specially called from Gujarat by Mokalâna, because there was no Sûtradhâra (architect) at the Mewad Durbar, and granting him a village, etc. The plate is dated Samvat 1462. Mokalâna is of course the same as Mokala who supplanted his brother in A.D. 1398. Maṇḍana is said to have built Kumbhalagaḍa and Nâtha, his brother, to have built Chitrakûṭa.

Vâstumañjarî by Sûtradhâra Nâtha, son of Kshetra, who is thus the brother, just referred to, of Maṇḍana.

Uddhâradhoraṇî by Sthapati Govinda, son of Maṇḍana.

Kalânidhi (archit.) by Sûtradhâra Govinda.

Dvâradîpikâ by the same.

Grihavâstusâra by Thakkura Pherû, son of the Parama-Jaina Chandra of S'rîdhamkalasa family. Composed in 1372 (Samvat?) in Kamâṇapura. The work is in Prakrit.

Pramâṇa-mañjarî (archit.) by Malla, the architect of Bḥânurâja, the ornament of the dynasty of Muñja and Bhoja³³.

Nânâvidha-kunḍa-prakâra by Malla, son of the architect Nakula. Nakula was the protégé of Bḥânurâja, the lord of Saummeladurga³⁴.

Bhuvanadevâchâryokta Aparâjitaprichchhâ.

Vâsturâja by the Sûtradhâra Râjasimha.

Kshîrârṇava by Viśvakarman.

Kuṇḍoddyotadarśana by Ś'ankarabhaṭṭa, son of Nīlakaṇṭhabhaṭṭa. It is a commentary, called Bhâskara, on the Kuṇḍoddyota of the author's father and was composed in 1728.

Commentary by Viśvanâtha, son of Ś'rīpati Dvivedin, on his own Kuṇḍaratnâkara.

Vâstutilaka. The names of the author, his father and grandfather are given in the colophon. But the colophon is very incorrect and only the father's name is clearly given as Keś'avâchârya.

Viśvavallabha by Miśra Chakrapâṇi of the family of the Brahmans of Mathurâ. It treats of digging wells, planting gardens, &c., and was written at the desire of Pratâpasimha, eldest son of Udayasimha of Mewad. The date at the end, Saṃvat 1634, may be the date of composition even³⁵.

Āsada's Upadeśakandalî.

Laghusaṃghapaṭṭaka by Jinavallabha.

Maraṇasamâdhi (Jaina). Ms. dated Saṃvat 1542.

Upadeśatarangiṇî (J.) containing stories.

Prabodhachintâmaṇi by Jayasêkhara composed in Saṃvat 1462.

Sthânâṅgamûla-śuddhi-vivarāṇa composed in Saṃvat 1246 by Devachandra, the younger brother of Abhayadevasûri. A spiritual genealogy of the author is given at the end.

39. During my stay at Udaipur I went off for a day to Nâthadvâra, a place sacred to followers of Vallabha. I had heard of two collections there, one belonging to the Chief Maharaj of the place and the other to a minor Maharaj. I was able to see the first. But the second, I was told, would not be accessible. The collection I saw was well ordered and properly looked after. As was to be expected it contains many works belonging to the Vallabha sect. The following are some of the works I saw in it:—

Sârasaṃgraha by Ś'ambhudâsa.

Mṛigâṅkaśataka by Kaṅkaṇakavi. A Kaṅkaṇakavi is quoted in Vallabhadeva's Subhâshitâvali and in Sûktikarṇâṃṛita.

Româvalîśataka by Râmachandrabhaṭṭa Datta.

A Birudâvali by Akabarîya Kâlidâsa.

A Ms. of Kâdambarî in which the name of Bâṇa's son is given as Pulinda, instead of Pulina as given in Stein's Mss. (p. 299). My attention had been previously drawn to this name by Mr. Gaurishankar, who had noticed it in a Ms. in the Victoria Museum at Udaipur.

Vyaktivivekaṭikâ. A genealogy is given of the king in whose name it was composed. On this side of the Sarayû there was a Yo (Go?) raksha or Nâîyâṇa pura. There reigned (1) Amarasimha; (2) Vikramasimha, son of (1); (3) Tejahsimha, son of (2); (4) Ś'aktisimha, son of (3); (5) Jayasimha, son of (4), who at the head of the battle with two Suratṛâṇas (Sultans) justified his appellation of simha (lion); (6) Râmasimha, son of (5); (7) Châmunḍasimha, son of (6), who conquered the Yavana king of Ayodhyâ and looted the treasure

of the Patshah of Delhi. Another name of his was Rudrasimha and also, it would appear from a defective line, Khaṅgarâja. He came to be called Akâlaghana (a cloud not restricted to a particular season) from his showering gold at all seasons. He it was, who got the commentary written that his name might survive. It is called Tilakarâtna and also Akâlaghana³⁶.

Mîmâṃsâkârikâh by Vallabha.

Jaiminisûtrabhâshya by the same.

Ichchhâ âma's Commentary, Bhâshyapradîpa, on Vallabha's Aṇubhâshya.

Another commentary by Purushottama, son of Pitâmbara.

Vedântâdhikaraṇamâlâ by the same, which of course must be in accordance with Vallabha's Bhâshya.

Vedântakaumudî by Vallabha.

Mânamanohara by Vâdivâgîśvara, son of Vâgîśvarâchârya. There are quotations from this author and this work in the chapter on Jaiminidarsâna in the Sarvadarsânasamgraha and elsewhere. (Hall, p. 44, and Oxf. Cat. 245*b* and 247*a*). The Ms. is dated Samvat 1547.

Paramânandavilâsa (Med.) by Paramânanda, son of Balabhadra.

Turamga-parîkshâ by S'ârîngadhara.

Aśvaśâstra by Jayadatta.

Ratnaparîkshâ by Agastya.

Some Mss. from this collection had been lent out and so I did not find the work mentioned as Utprekshâvallabha in the list.

40. From Udaipur I proceeded to Bikaner. To my enquiries through the Political Agent of the place on the former occasion I had received the reply, as mentioned in paragraph 57 of my previous report, that there were no private collections or public Bhandars of Sanskrit Mss. in the State but only the State Library. And as the Sanskrit Mss. in the library were believed to have all been included in the Catalogue compiled by Rajendralal, I had come to think that there would be no use in my visiting the place. But the Pandit at Elphinstone College, who belongs to that part of the country, had informed me that in addition to the Mss. catalogued by Rajendralal, there were a great many others in the State Library. Besides, Bikaner is frequently mentioned, in the Paṭṭâvali from Jaisalmer noticed above, as a place from which pressing invitations to visit it were received and accepted by several Jaina high priests. It was a place, therefore, where the existence of Jaina Bhandars could very well be expected. The Pandit, moreover, whom I had specially engaged was a man from Bikaner and he had assured me that there were many other collections of Mss. in the place. Hence as already stated above I had sent him thither after my return from Jaisalmer. In the course of his work there, besides making a fairly complete copy of the list he had made of the State collection when he was previously in charge of it, he made rough lists of 16 other collections more or less big. Only three out of these sixteen were Brâhmaṇa collections.

All the others were Jaina. My Pandit, however, brought me names of Brahmans who, he knew or was told, did possess manuscripts but whom he had no hopes of being himself able to persuade to let him see their Mss. and make lists of them. On my reaching Bikaner an officer was told off by the Durbar to take me round to the possessors, or persons in charge, of all the collections that had been and could be discovered, to induce them to let me see them and to render all other help that would be necessary for my work. There were no difficulties raised in the case of the Jaina collections except in one or two cases. Elsewhere even Jainas have not rarely been denied permission to see the Mss. in the Bhandars. Some of the owners here had been to Bombay at some time or other and had been infused with more liberal ideas than usual. Amongst the Brahmans things were not so easily managed. And yet even here, through the assistance of the State, almost all who were a little reluctant at first did ultimately yield. It is, however, not unlikely, that some may not have shown all their manuscripts. Enquiries were made of all Brahmans, in whose case there was even the least likelihood of their possessing Mss. It is, therefore, not very likely now that any one possessing them has been overlooked.

When the Jaisalmer Dewan wrote to me that the Panches of the big Bhandar at the place had agreed to let me inspect their Mss. he stated that I should have to go to the temple to do so, as the Mss. would not be allowed to be taken out. I believe he thought that I should have been better pleased had I been saved the trouble of having to go to the temple. But seeing and examining Mss. in their places was what I had been doing previously in all cases, except in two at Indore, and counted upon having to do it in all subsequent cases. The inspection would not have been so thorough otherwise. In pursuance of this course I went wherever I was invited to go and being a Hindu and a Brahman I could be admitted to the innermost parts of private houses. I had accordingly not unfrequently, especially at Bikaner, to work in the dirtiest and most uncomfortable places imaginable, squatting for hours together in a position so often feelingly described by copyists at the end of the copies of Mss. they make.* But I had the satisfaction of having done my work as well as I could.

In addition to the 13 Jaina collections of which lists had been prepared, I came to know of three more afterwards. The names, of Brahmans likely to possess Mss., which were submitted to me were fifty-one. Of the Jaina collections I was not able to see one, as the person in charge, I was informed, had gone abroad with the key. In the case of another the person in charge showed me a part but owing to illness he said he could not show me the rest. He said he had more, but added that he alone could interfere with them. Of the fifty-one names of Brahmans, six were struck out as the persons denied having any Mss. at all. In a few cases there were only women living in the house and they could not be prevailed upon to bring out their

* Bhagnapriṣṭhakatigritvam and adhaśirah *i.e.* with the back, waist, and neck broken or bent and with the head hanging downwards.

manuscripts. I visited the houses of about forty. Only in a very few of these cases I discovered that the collections of Mss. were of any importance. The work most frequently met with was the Bhâgavata and of it a person had often more copies than one. The Jaina collections were generally well preserved and three of them in such good order also, as to make it possible for any particular bundle being found out without much search. Two of these latter and a third not in such good order were considerably large. One contained very old Mss., some being even 500 years old or more.

41. I shall now notice the more noteworthy Mss. out of those I came across in all the collections except the one belonging to the State, to which I shall refer afterwards. They were :—

Laghustavaṭikâ by Laghvâchârya.

A copy of Nirṇayasindhu dated Samvat 1703.

Vyavahârasâra, an abridgment of Yâjñavalkya.

Prâyaschittasâra by Dinakara, son of Umâ:âmakṛishṇa.

Mahotsavamâlikâ of Vishṇu, according to Vallabha's doctrines, by Gokulachandra, son of Bâlakṛishṇabhaṭṭa of the Âtreya family.

Pâtrasuddhi (Vall.) by Dvârikesa, son of Mathurânâthasûri.

Laghukârikâs treating of Samskâras by Vishṇusarman.

Navagrahamakha Vasishṭhokta.

Vishṇupûjanapaddhati by Haridvija.

Raghuvamsaṭikâ by Guṇavinayagaṇi.

Raghukâvyadîpikâ, Samdehavishashadhi, by Mahopâdhyâya Kṛishṇa Bhaṭṭa. Ms. dated Samvat 1518.

Raghuvamsaṭikâ, Tattvârthadîpikâ, by Navanîta, son of Kṛipârâma.

Raghukâvyadurghata-samgraha by Râjakuṇḍa. The author seems to be the same as the one who has similarly explained certain difficult passages in Kirâta.

Raghuvamsaṭikâ, Pañjikâ, by Ânandayativallabha. Date of Ms. Samvat 1667.

Raghuvamsâkâvyavṛitti, Arthâlâpanikâ, by Samayasundara.

Vâsavadattâṭikâ by Dikshita Nârâyana, son of Sâvitri and Viśvarûpa. Copied Samvat 1723.

Sîsupâlavadhe Sâraṭikâ by Vallabha.

Subhâshita-muktâvalî by Vyâsa Harajî. The date is Samvat 1731, which may be the date of even the compilation.

Durvâsahparâjayanâṭaka noticed above.

Mudrâdîpikâ, commentary on Mudrârâkshasa, by Graheśvara.

Karṇâmṛitaṭikâ by Nârâyanaabhaṭṭa.

Sevanabhâvanâ by Haridâsa.

Dushtadamana, with commentary by Bhaṭṭa Kṛishṇa Hosimha, son of Râmesvara Bhaṭṭa of Janasthâna.

Kalikântâkutuka-nâṭaka by Râmakṛishṇa.

Ritusamhârâṭikâ by Amarakîrtisûri.

Bhartrihariṭikâ by Nâtha, son of Pushkara Vyâsa.

Damayantîvivarâṇa by Chaṇḍapâla.

Prakâsavarsha's Commentary on Kirâta.

Chandravijayaprabandha by Maṇḍanâmâtya, the ornament of the Śrîmâla family.

Râmakîrtiprasâsti with commentary by Janârdana.

Râmas'ataka by Ṭhakkura Some'svara.

Râmachandradas'âvatârastuti by Hanumân. Towards the end well-known verses from Bhartrihari such as those beginning with lobhas'ched, daurmantryân, &c., occur. This would seem to be an extract from Khaṇḍaprasâsti.

Nemidûtakâvya by Kavi Jhañjhaṇa with a commentary by Paṇḍita Guṇavijaya. The poem consists of a number of stanzas, each containing the last line of some stanza of the Meghadûta.

Anyâpades'as'ataka by Maithila Madhusâdana of the Ujatî family.

Kalaṅkâshṭaka.

Mûrkhas'ataka.

Meghadûtaṭikâ, Śrîngârasaddîpikâ, by Kamalâkara, son of Chaturbhuja and Mahlâyi. He salutes Paṇḍita Gaṅgâdhara and S'eshanṛisimha.

Commentary on a Kâlidâsa's Vidvadvinoda, Vidvajjanâbhirâmâ.

Nalavilâsanâṭaka by Râmachandra. Date of Ms. Samvat 1516. The Sûtradhâra refers to Murâri, the author of Anargharâghava.

Kumârasambhavavṛitti, Arthâlâpanikâ, by Lakshmîvallabhagaṇi.

Naishadhaṭikâ by Gadâdhara, son of Dhîra and of the Śaṇḍilya gotra. The commentator gives an account of the author which might be compared with Râjas'ekhara's as summarised by Bühler (J. B. B. R. A. S. X, 32-5). In Vârâṇasî there was a king, Govindachandra. Śrîharsha, who wrote the Khaṇḍana (Khaṇḍanakhaṇḍakhâdya), was the ornament of the Pandits at his court. He had neglected Sâhitya (belles lettres) and devoted himself to Pramâṇa (philosophy). Some jealous persons thinking highly of themselves for their knowledge of Sâhitya used to sily exchange significant glances with one another whenever he entered the court. On one occasion he found them out and on enquiry learnt the cause. So he wrote the Naishadhacharita, the pre-eminent abode of the sentiment of Śrîngâra (love), and took it to the king. The king was pleased and granted him two seats at his court, one amongst those learned in Tarka (philosophy) and the other in those learned in Sâhitya and accordingly two tâmbûlas (presents of betel-leaves) also. Harsha obtained another name, that of Kavipaṇḍita. When he undertook to write the poem he took the help of the Chintâmanimantra to decide what hero he should select and was inspired to take up Nala.³⁷ Râjas'ekhara has made him a contemporary of Jayantachandra. Gadâdhara places him earlier by half a century, if by Govinda-

chandra he means the grandfather of Jayantachandra and not some one long before that date, of whom we know nothing as yet. (J. B. B. R. A. S. X, 37; Ind. Ant. II, pp 72-3 and J. B. B. R. A. S. XI, pp. 279-287).

Naiśhadhakāvya with Vidyādhara's Commentary.

Lakshmī ivāsa's commentary, Mugdhabodhinī, on the Meghābhyudaya-kāvya of Sāyamkeli. Mārānka is generally believed to be the author of the Meghābhyudaya. May Sāyamkeli be another name of his ?

Vṛindāvanakāvya with commentary.

Commentary on Jambūnāga's Chandradūta.

Samvādasundara noticed above.

Śabdalakṣhaṇa by Vararuchi.

Sārasvatasāraṭīkā, Mitākṣhaṭī, composed by Harideva in 1769.

Sārasvatasūtravṛitti by Tarkatilaka noticed above.

Madhyakaumudīvilāsa composed in Śivarājadhānī by Jayakṛiṣṇa, son of Raghunātha, son of Govardhana of the Maunikula.

Prakriyāsāra by Kāśinātha.

Dhātumañjarī by Kāśinātha.

Śabdaśobhā by Nīlakaṇṭha, pupil of Bhaṭṭoji Dīkṣita, and son of Śukla Janārdana and grandson, on the mother's side, of Vatsāchārya.

Laghubhāshya – the five Samdhis. By Raghunātha, son of Vināyaka. Raghunātha studied Patañjali's Mahābhāshya and other sāstras with Bhaṭṭoji Dīkṣita and wrote the present work in Vṛiddhanagara.⁸⁸

Vṛittidīpikā by Maunin Śrīkṛiṣṇa (same work as No. 2027 in Rajendralal's Notices).

Apasābdakhaṇḍana by Bhāsarvajña.

Guṇakittvashodaśīkā-sūtra (in accordance with Pāṇini) with commentary. The original was written by Guṇavinaya, pupil of Jayasoma-sūri, while Jinasiṃha was on the Paṭṭa (Pet. IV. Ind.).

Vākya prakāśa by Udayadharma. Date of composition Samvat 1507.

Shaṭkārakaparicheheda by Mahopādhyāya Ratnañāni.

Pāṇinīyaparibhāshāsūtra by Vyāḍi (3 leaves).

Piākṛitavyākaraṇa by Chaṇḍa

Mādhavīyakārikāvivarāṇa by Tarkatilakabhaṭṭāchārya.

Paribhāshāvṛitti, Lalitā, by Purushottama.

Sundaraprakāśāsābdārṇava (Uṇādisādhana) by Padmasundara, pupil of Padmamernu. Date of Ms. Samvat 1618. (Pet. IV. Ind.).

Ratrāvalī, commentary on Sārasvataparibhāshānyāyāvatārasūtra, by Dayāratna, pupil of Jinaharshasūri.

A Ms. of Daugasimhakātantravṛittitīkā on which a tippanaka was written in Anahillavāṭaka, in Samvat 1369 while Alp Khan was ruling, by Guṇakīrti, pupil of Virāsūri, for Śālibhadra. This Alp Khan was brother-in-law of Sultan Alauddin and father-in-law of

the latter's son, Khizr Khan (Elliot and Dowson III pp. 157 and 208). The *ṭikâ* is by Muni Pradyumnasûri, pupil of Devaprabhasûri, who was pupil of Dharmasûri of the Chândrakula and also of Dharmasûri's pupil, Padmaprabha.⁵⁹ This author is the same as that of Vichârasâra-prakarana (Pet. IV, Ind., p. lxxx).

Prabedhachandra (Gr.) by Gatakalanika, son of Râmakrishna.

Uktiratnâkara (Shaṭkâarakodâharana) by Sâdhusundaragani.

S'lokayojanopâya by Nilakanṭha, son of Sûri, who was son of Padmâkara Dîkshita. Consists of 30 stanzas on construing.

S'abdaparakâsa by Mâdhavâranya.

Dvyaksharanâ namâlâ and Mâtrikânânamâlâ by Saubhari.

Ekâksharanânamâlâ by Vararuchi.

Sâhityakalpadruma *saṁvardhita* (enlarged) by Karṇasimha, son of the king of kings, Sûrasimha. These were princes of Bikaner in A.D. 1631 and 1613.

Vṛittaratnâvalî by Chiramjîva.

Bhavadeva's commentary on Kâvyaparakâsa noticed at Jaisalmer.

Kâvyaparakâsaṭikâ, Sâradîpikâ, by Vâchaka Guṇaratnagani, pupil of Vinayasamudragani who was pupil of Jinamânikyasûri.

Rasachandrikâ by Viśves'vara, son of Lakshmîdhara.

Prâkritapiṅgalatîkâ by Chitrasenabhaṭṭa.

Vṛittaratnâkaravṛitti, Sukavihṛidayânandinî, by Sulhana. Ms. dated Samvat 1560.

Commentary on Chhandahsundara or Pratâpakautuka. Both the text and the commentary by Naraharibhaṭṭa, son of Svayambhûbhaṭṭa and pupil of Vidyâranya. Gives stanzas exemplifying the different metres and is called a stotra.

Prâkritachehhandahkosâ by Ratnas'ekhara.

Vṛittasâra by Pushkara Miśra, son of Nṛisimha Miśra. The whole consists of two leaves only.

Vidyâbhûshana's commentary on Chhandahkaustubha by Râlha-Dâmodarakavi.

Vâgbhaṭâlamkâratîkâ, Jñânâpramodikâ, composed by Vâchanâchârya Pramodagani in Samvat 1681 at Lavera, when Gajasimha was on the throne. This Gajasimha is that of Marvad.

Pâtañjala-chamatkâra by Chandrachûḍa, who had learnt the essence of Yoga from Prabhâkara.

Adhikaranakaumudî by Râmakrishna.

Guruchandrodayakaumudî by Râmanârâyana.

Ashtottara-sahasra-mahâvâkya-ratnâvali compiled from the 108 Upanishads by Rânachandra, pupil of Vâsudevendra Sarasvatî.

Advaitasudhâ, a commentary on the Sârasvatopanishad which is also called Raghuvamsa. It is by Lakshmana Paṇḍita, son of ... ttasûri, an ornament of the Brahmajûânin family. The author was

kindly regarded by Uttamas'lokatīrtha mahāmuni. An attempt is made therein to interpret the Raghuvamśa so as to yield a Vedantic meaning⁴⁰.

Bhagavadbhaktivilāsa by Gopālabhaṭṭa.

Tattvanirṇaya by Varadarāja.

Harivyāsadeva's commentary on Nimbāditya's Das'loki.

Vedāntasiddhāntadīpikā by Vanamālin.

Pramāṇasamgrahaṇi, Comm. on Ānandatīrtha's Sadāchārasmṛiti.

Rāmanāīyana's Tattvasambodha.

Bhaktihamsa-vivṛiti, Bhaktitarāṅgiṇi, by Raghunātha.

S'āṇḍilyasamhitā (Bhakti).

Khaṇḍanakhaṇḍakhādyaṭīkā, Vidyāsāgarī, by Ānandapūrṇa, pupil of Abhayānanda. The commentator's surname was Vidyāsāgara.

Viśiṣṭādvaita-siddhānta by Śrīnivasādāsānudāsa, pupil of Venkaṭāchārya.

Vijñānanaukā with a commentary, Padavyākhyā, by Mukunda Parivrājaka.

Upadeśapañchaka with a commentary by Bhūdhara.

Vivekasāra by Rāmendra.

Nyāyapradīpikā by Rānadāsa, pupil of Udāsīnāchārya Brahmadaśa.

Nyāyāvatārasūtra by Siddhasena Divākara.

The last leaf only of Tarkabhāshāvivarāṇa composed by Śubhavijaya in Saṃvat 1665.

Commentary on Tarkabhāshā by Murāribhaṭṭa, son of Gaṅgāllhara. Date of Ms. Saṃvat 1662. In another Ms. the author is called Muravairin, which is the same as Murāri.

Vidyādarpaṇa (Ny.) by Hariprasāda.

Tarkalakṣhaṇa by Maṇikaṇṭhabhaṭṭāchārya.

Sarasvatīrtha's commentary on Varadarāja's Tārkikarakṣhā.

Commentary on Nyāyasāra, Nyāyamālādīpikā, by Jayasimhasūri, pupil of Mahendrasūri.

Commentary on Ānandānubhava's Tarkadīpikā by Advayāraṇyamuni, pupil of Advayāśramapūjyapāda. Date of Ms. Saṃvat 1622.

Nyāyapradīpa by Gopīkānta.

A Ms., dated Saṃvat 1631, of Śaśadhara's Nyāyasiddhāntadīpa.

Very old copies of such astronomical works as Siddhāntasīromāṇi, and medical works such as Suśruta, Ātreya-saṃhita, Bhāvaprakāśa, Charaka and Aṣṭāṅgahṛidaya and Aruṇadatta's commentary on it.

Vṛiddhagārgīyajyotiḥśāstra.

Grahabhāvaprakāśaṭīkā by Bhaṭṭotpala.

Varshatanta or Nilakaṇṭha-tājika composed in Śaka 1509 by Nīlakaṇṭha, son of Ananta and grandson of Chintāmaṇi of the Garga gotra.

Karaṇakutûhala-tîkâ by Padmanâbha.

Commentary on Râma's Samarasâra by his younger brother, Bharata.

Tîkâ-sâra-samuchchaya, containing comments on the different cyclic years. The author quotes from Rudrasvâmin's Sûklatîkâ. The Ms. bears the date Samvat 1322. Whether it is that of composition or of mere copying cannot be said.

Jâtakârṇava by Varâhamihira.

Śaunakîyavivâhapaṭala copied in Samvat 1588 when Humayun the Mongal was reigning at Agra.

Malayendusûri's commentary on Mahendrasûri's Yantra-râja.

Commentary on Śrîpati's Jâtakapaddhati by Kṛishṇa Daivajña, son of Ballâla Daivajña.

Nîlakaṇṭha's Samjñâtantra.

Prasṇâvali by Jaḍabharata, pupil of Muni Mâdhavânanda.

Budhasimhasarman's commentary, Prasodhanî, on his own Grahaṇâdarsâ.

Amṛitakumbha written by Nârâyaṇa, son of Râma, in Samvat 1582.

Samvatsarotsavakâlanirṇaya by Purushottama.

Lîlâvatî-tîkâ by Parasurâma.

Lîlâvatî-tîkâ by Moshadeva, son of Suvarṇakâra Bhîmadeva.

Sâ mudrika by Durlabharâja, son of Amarasimha.

Sârṅgadharadîpikâ by Âḍhamalla.

Pathyâpathyavibodha by Keyadeva.

Kautuka-Chintâmaṇi by Pratâparudradeva.

Kulapradîpa. Vidyâkaṇṭha, who was the sun to the lotus of Śivamata (body of doctrines of the Śaiva school), having studied it of Śrîrâmakāṇṭha and teaching it to the author, asked the latter to write a plain and short exposition of the doctrines, such as would be useful to all. The author expresses the wish that the Kaulas would read the work and be happy⁴¹.

Śivârchanachandrikâ by Śrînivâsa in 46 Prakâśas.

Kaula-khaṇḍana by Gauḍa Kâśînâtha-dvija.

Pañchâyatanaparakâśa (Mantra) by Chakrapâni.

Laukikanyâya-samgraha. Same work as No. 3139 in Rajendralal's Notices. Only in the colophon the author's name is here given as Raghunâthadâśajika.

Bâlachandraparakâśa (Dh., Jy., Med., &c) by Visvanâtha, son of Padmanâbha. Caused to be written by king Bâlachandra, son of the king of kings, Râya Dhola.

Śyainika sâstra (hunting) by Rudradeva.

Asamabâṇa-sâsanânusrita-Sâstra by Vîrabhadra, in which the author treats in Âryâ metre the subjects in Vâtsyâyana's Kâmasûtra.

A Ms. of the Jayamaṅgalā, commentary on the Kāmasûtra, bearing in two or three places the following colophon : Ityaparârjunabhujabalamallârāja-Nârâyana-Chaulukya-chûdâmaṇi--mahârâjâdhiâja--srîmad-Vîsaladevasya Bhârati-bhândâgâre Srî-Vâtsyâyaniya-Kâmasûtra-tîkâyâm Jayamaṅgalâbhîdâzâyâm &c. Of the same import was the colophon of the Ms. of the commentary used by the author of the English translation of the Kâmasûtras published at Benares for the Hindoo Kama Shâstra Society (Schmidt's Ind. Erotik, pp. 24-5). The colophon of Weber's Berlin Ms. No. 2238, and of Rajendralal's Ms. No. 2107, is as follows : ity Aparârjuna javalamallârāja Nârâyana-mahârâjâdhiâja Chaulukyachûdâmaṇi Srî Mahîmalladevasya bhârati, &c. All this would seem to indicate that it is very likely that the commentary was composed for Vîsaladeva. There is no Chaulukya king called Mahîmalla, unless that was a designation of Vîsaladeva. Vîsaladeva reigned from A. D. 1243 to 1261 and the 13th century is the latest date assigned by Schmidt to the author of the commentary.

Vinodasamgîtasâra. Manuscript old.

Sanmatîtikâ by Abhayadeva, pupil of Pradyumnasûri (Pet IV. Ind.).

Vâsupâjya-charita by Vardhamâna, pupil of Vijayasimhasûri.

Upamitabhavaprapaṅchâkathâ by Siddha, pupil of Haribhadra.

Dharmaratna-karaṇḍaka with commentary. Both by Vardhamâna, pupil of Abhayadeva. Commentary written in Samvat 1172 in the village of Dâyikakûpa devoted to King Jayasimha.

Lakshmîvallabha's commentary on Uta:âlhyayanasûtra.

Kalpakistanâvalivyâkhyâ composed by Dharmasâgaragaṇi in Samvat 1628.

Pushpanâlâvachûri. Date of composition Samvat 1512.

Ekîbhâvastotraîtikâ by Vâlîrâja.

Somakîntyâchârya's Pradyumnacharita. The date of composition was illegible.

Siddhântasâroddhâra by Kamalayamopâdhyâya, pupil of Jinaharsasûri of the Kharataragachchha.

Jainamatîya Râmacharitra by Hemâchârya.

Vidjâlayasthâna by Jayavallabhakavi.

Nyâyârthamañjûshikânyâsa. Both the text and the commentary are by Hemahamsagaṇi.

Siddhahemachandrâbhîdhâna-S'abdânusâsana-dvyâsrayavrittî by Abhayatilakagaṇi, pupil of Jines'varasûri.

Commentary on Vidagdhamukhamaṇḍana, by Naraharibhatta.

Jûânârṇava, a Dhyânasâstra extracted by Âchârya S'ubhachandra from Jinapati-sûtra.

Jaina Tarkabhâshâ by Yasovijayagaṇi.

Stlânâṅgavrittî by Megharâjamuni.

Somas'atakaprakaraṇa by Somapra'âchârya.

Prabodhachintâmanikâvya by Kavi Jayas'ekhara.

Sûktis'reni by Gunavijaya Mahopâdhyâya.

Uttarâdhyayanavṛitti, Sukhabodhâ, composed by Nemichandrasûri in Samvat 1129. There is a Nemichandra about that date in the Tapâ-gachchha paṭṭâvalis.

An Avachûri, on Pras'amarati, by Haribhadrasûri, pupil of Mânadeva. Date of composition Samvat 1185.

Udayasimhasûri's Vṛitti on Jinavallabha's Piṇḍavis'uddhi. Date of composition Samvat 1235.

Vichârasamgraha drawn like nectar from the ocean of the Âgamas in Samvat 1443 by Kulamaṇḍana of the Tapâgachchha (Pet. IV. Ind.).

Meghadûta or Nemijinacharita by Vikrama, son of Sângana. Utilises by way of *Samasyâ* the last lines of the stanzas in Meghadûta.

Visamvâlasataka by Samayasundara. Treats of differences as regards Sûtras and Vṛittis.

Upades'aratnâkara by Munisundara Sûri (Pet. IV. Ind.).

Sṛingâravairâgya-taraṅgiṇî, by S'atârthavṛittikâra Somaprabhâchârya, with commentary, Sukhabodhikâ, by Nandalâla.

Dvijavadanachapetaka (a Vedânkuṣa) by Haribhadrasûri.

Dvijavadanachapetâ, Vedânkuṣa, by Hemachandra. Contains extracts from Purânas, Dharmasâstras, Vivekavilâsa, &c., for teaching Dharmas'arvasva (quintessence of right conduct).

Commentary on Vidagdhamukhamaṇḍana by Târâbhidhakavi living in Sivarâjadhânî.

Commentary, on Prâkrit Vijjâlâû, by Ratnadeva. Composed in Samvat 1393.

42. I now come to the State collection at Bikaner. It was very satisfactory to see that the Mss. were well preserved and arranged. Any bundle that was required could be picked out easily. And I was informed that His Highness the Maharajah intended to house them in a still better place when the building that was being then erected for this among many other purposes would be completed. I have already mentioned the fact of my having been informed that there were many manuscripts in the collection not included in Rajendralal's catalogue. I found the information to be correct. The additional Mss. were not purchased after the catalogue was made. They were not produced for cataloguing by the person then in charge, perhaps because he felt suspicious about the fate of the manuscripts that were being catalogued. I shall here notice only a few of such as do not appear in the catalogue:—

Śrîsûktabhâshya by Kârṇâṭaka Liṅganabhaṭṭa.

Kâtyâyanaśrautasûtrabhâshya by Anantadeva.

Âhlâdalaharî by Jânî Mahâpâtra. This is No. 474 in Rajendralal's Catalogue. But the date of composition, which is Samvat 1635, is not given there.

Prāyaścittapradīpikā by Keśava. The name of the author is taken from the word Keśavī in the margin. The author states that (Āpastamba's) Prāyaścittaprapāthaka was expounded by Bhāskarārya in 200 stanzas in accordance with Dhūrtasvāmin and that he himself carrying⁴² the verses in his mind is giving out their sense for easy understanding. Bhāskarārya's work must be the Āpastambapriyaścittasatadvayī noticed by Burnell at p. 276 of his Tanjore catalogue and the Bhāshya, referred to in the Śatadvayī, must be Dhūrtasvāmin's.

Parāś'arāṭikā, Vidvanmancharā, by Nandapaṇḍita.

Mādhvakārilāvyākhyāna by Śambabhaṭṭa, son of Bhaṭṭa Śaṅkara, who was son of Nīlakaṇṭha.

Nīti, Rājadharmā, Vyavahāra, and Kālakāṇḍas of Lakṣmīdhara-bhaṭṭa's Kṛityakalpataru.

A copy, dated Sam. 1556, of the Paras'uiāmapratāpa noticed above.

Govindamānasollāsa or Mānasollāsa by Govindadatta. Devāditya was minister to king Harasiṃha of Karṇāṭavamsa. His son was Gaṇeśvara, devoted to Viṣṇu, the minister, who was his elder brother, as Lakṣmaṇa to Rāma. The introduction,⁴³ which gives this information, further proceeds, it would seem, to state that this Gaṇeśvara was made a Mahāsāmanta (or great feudatory) over the province of Aṅga by the Kings of Mithilā. His son was Govinda. It would not be very difficult to determine who this Harasiṃha was. There is one Harasiṃha of Nepal who is spoken of as Karṇāṭachūḍāmaṇiriva in one of the Inscriptions from Nepal, published by Bhagvanlal in Vol. IX of the Indian Antiquary (p. 188), though according to modern Nepal Vamsāvalis or lists of dynasties he comes immediately after the Karṇāṭaka dynasty. And in the next inscription, where he is called Harasiṃha, he is mentioned as having dug tanks in Mithilā and settled Neṛālā (pp. 190—1). The date assigned to him according to the Vamsāvalis is 1524 A. D. There is a Harasiṃha of Mithilā, son of Bhaveśa, in whose reign a work called Ratrākara was written by Chandeśvara in A. D. 1314 (Hall's Sāṅkhyapravachanabhāshya, p. 36.) These two and the present one are identical.* There is another Harasiṃha, son of Bhaveśa, mentioned in Sanmīśra Miśarū's Vivādachandra (Oxf. Cat., p. 296a). Govindamānasollāsa is quoted in Malamāsattva by Raghunandana Bhaṭṭachārya, who lived between A. D. 1431 and 1612.

Śṛiṅgārasarasi by Miśra Bhāva, son of Miśra Laṭaka. Describes in verse the different objects connected with Śṛiṅgāra.

Padyamuktāvali by Govinda Bhaṭṭachārya, son of Rudranyāyavāchaspati Bhaṭṭachārya.

Sūktimuktāvali by Viśvanātha, son of Vidyānivāsa Bhaṭṭachārya.

Sukritakallolinī, *i. e.*, Praśasti of Vastupālānvaya by Udayaprabha. Begins with Chāpotkaṭa Vanarāja, Yogarāja, etc.

Eight Aṣṭakas such as Hamśaṣṭaka, Mayūraṣṭaka, Gajāṣṭaka.

Sulhā-hitaratnākara by Umāpati Paṇḍita, son of Nirmalanātha.

* see Supplementary Note.

Commentaries on Hâla's Gâ'hâsaptasâtî by Kulanâthadeva, Pramukhasukavi and Mâdhavabhaṭṭa, son of Maṇḍala Bhaṭṭa. The last one was set to write the commentary by Kṛishṇadâsa of the Mihira family.

Commentary on Dushtadamana.

Kavîndrachandrodaya. This is the same work as No. 815 in Rajendralal's Notices. There the compiler's name is given as Vidyânidhi Kavîndra. This is not correct as will be seen from the verses beginning "Śrîmatkâsî" in the extracts given by Rajendralal himself and from the last line but one of the account given by himself, under the heading, vishayah. Kṛishṇa is the compiler. Vidyânidhâna (or Vidyânidhi) Kavîndra Âchârya Sarasvatî is the author in whose praise the verses contained in the compilation were written by different poets from Kâsî, Prayâga and many other places. There is also another work in praise of him in this State Collection called Sarvavidyânidhâna-Kavîndrâchârya-Sarasvatînâm Laghuvijayachchhandahpustakam and there is also a commentary on it. The subject of these praises is the author to whose credit stand Kavîndrakalpa Iruma, Haṃsadûtakâvya, etc.

Jagadâbharaya by Jagannâthapaṇḍita.

An Âbhânakaśataka.

Commentary on the Amaruśataka, Saṃjivani, by Arjunavarmadeva, son of king Subhaṭavarman of Bhjakula.

Other commentaries on the same by Nandikeśa and Anavemabhûpâ'a.

Sundariśataka by Utprekshâvallabha Gokulabhaṭṭa. Written in Samvat 1648 while Akbar was living at Lahore and ruling the earth. The poem is published in Kâvyamâlâ, Pt. IX, from a Ms. dated Samvat 1653. The verses giving the date of composition do not, however, occur there.⁴⁴

Adharasataka by Śaiva kavi Nilakanṭha, son of Śukla Janârdana and Hirâ, grandson, on the mother's side, of Vatsâbhârya and pupil of Bhaṭṭa Maṇḍana (same as Oshthasataka, Weber's Berl. Cat., p. 171). The author seems to be the same as that of the Śabdsobhâ noticed above (p. 44).

Virahinîmanovinoda with the commentary, Padamâtraprakâśikâ. Both by Vinaya (or Vinâyaka?) kavi.

Śringârasaṃjivani by Haridevamîśra, son of Gaurîpati, who was son of Nilamaṇi.

Śringârapañchâśikâ by Vâṇivilâsa Dîkshita.

Chaurapañchâśikâ with Bhavesvara's commentary.

Gîtagovindatikâ, Sâhityaratnamââ, by Śeshakamalâkara, son of Aṅganâtha and Mhâ'â. The Ms. bears date Śaka 1578.

Kṛishṇagîta by Somanâtha, like Gîtagovinda and later.

Nalavilâsa âtaka and Nirbhârabhîmavyâyoga by Râmachandra kavi, pupil of Âchârya Hemachandra.

Commentary on Anargharâghava, Rahasyâdarśa, by Devaprabha.

Lingadurgabhedananâṭaka (with vîrarasa or the heroic sentiment predominant and sânti or the sentiment of tranquillity subordinate) by Dâdambhaṭṭa or Paramânanda.

Kaṃsavadhâṭikâ by Vîreśvara, son of Śesha Kṛishṇa, which latter is probably the same as the author of the play.

Ushâniruddhanâṭaka by some king of Kâsî called Lakshminâtha. Narottama and Kâsînâtha are mentioned as his predecessors on the throne.

(Vibhâvana-?) Kusumâvachayalîlânâṭaka by Madhusûdana Sarasvatî.

A number of Prahasanas (farces), such as Prâsaṅgika, Sahridâyânandana, Vibudhamohana, Adbhutatarāṅga, all by Harijîvanamîśra, son of Lâlamîśra, who was son of Gauḍa Vaidyanâtha Mîśra. The Adbhutatarāṅga was written by order of the king of kings, Râmasimha. A Ms. of the author's Vijayapârîjâṭa (Rajendralal's No. 129) is dated Samvat 1730. So the Râmasimha cannot be the one who was on the throne at Jodhpur in A. D. 1750.

Kalikântâkutûhalaprabhasana by Râmakṛishṇa, son of Tripâṭhin Kalyâṅkara. Seems to be the same as Kalikântâkutukarâṭaka noticed above.

Gaurîdigambaraprabhasana by Saṃkaramîśra.

Commentaries on Kâdambarî by Bâlakṛishṇa and Soma-Yâjñika Mudgala Mahâdeva.

Commentary on Vâsavadattî by Prabhâkara.

Guṇamandâramañjarî by Raṅganâtha.

Sîtâmaṇimañjarî by Râmânandasvâmin.

Gopâlavilâsa by Madhusûdanayati.

Mukundaviâsa by Raghûttamatîrtha, pupil of Purushottamatîrtha.

Kṛishṇalîlâmṛitalaharî by Daivajña Raghuvîra Dîkshita, son of Viṭṭhala Dîkshita.

Bhagavatprasâdacharita by Dâmodara, son of Yamunâ and Viśvanâtha, and a commentary on it.

Chandîsatakaṭikâ by Dhaneśvara, son of Brâhmaṇa Somanâtha or Somēśvara of Dasâkurajñâti.

Rituvanṇanakâvya by Durlabha with commentary. Date of Ms. Samvat 1625.

Udârarâghava by Mallâri.

Râmacharitakâvya by Raghûttama.

Bhramaradûtakâvya by Nyâyavâchaspati Bhaṭṭâchârya.

Goṭâlârâya's Yamakamahâkâvya, Râmachandrodaya, with his own commentary.

Lakshmaṇa Paṇḍita's Râghavapaṇḍavîyaṭikâ.

Commentaries on Nalodaya by Gaṇeśakavi and Sarvajñamuni (Padârthaprakâśikâ).

Śaṭas'loka'kāvya by Rākshasa Maṇishin with a commentary by S'āntākaṭumbin Rishyaśringa.

Commentaries on Naishadha by Vidyādharma and Paṇḍita Lakshmaṇa (Gūdhārthaprakāśikā).

Pratinaishadhakāvya by Nandanandana. Composed in Saṃvat 1708 while Shah Jehan was on the throne.

Raghuvamśā'idurghaṭochchaya by Rājakuṇḍa.

A Padyāvali of which the Ms. is dated Saṃvat 1649. The compiler simply calls himself a Dvijabandhu. He has gathered together verses (with names of the authors) relating to the god Mukunda by poets other than Jayadeva and Bilvamaṅgala.

Vākyabhedavichāra by Anantadeva.

Vākyapadiya-vākyakāṇḍaṭikā by Puṅyarāja.

Prayuktākhyātamañjarī. The author says he has collected the roots in use from the wonderful Ākhyātachandrikā of Bhaṭṭa Malla.

Ekārthākhyātapaddhati by Bhaṭṭa Malla.

Vṛittamuktāvali and Vṛittamuktāvalītarala by Mallāri.

Alamkāratilaka by Bhānudatta.

Śisubodhakāvya'alamkāra by Viśṇudāsa Kavi, son of kavi Mādharma.

Chaturachintāmaṇi by Gaṅgādharma, son of Miśra Saṃdoha.

Śrīṅgāratilakaṭikā, Rasatarāṅgiṇī, by Gopālabhaṭṭa, son of Dīāviḍa Haribhaṭṭa.

Kavikutūhala by Kavidhauṛya Mallāri.

Sahasā'lhikaraṇasiddhāntaprakāśa (Mīm.) by Bhaṭṭa Śaṃkara, son of Bhaṭṭa Nārāyaṇa.

Pañchapādikāṭikā by Ānandapūrṇa or Vidyāsāgara. He seems to be the same as the Vidyāsāgara, who is the author of a commentary on the Khaṇḍana-khaṇḍakhādyā.

Vedāntaprakriyāhāra by Kūrma.

Sūktimuktāvali (relating to Advaitavidyā) by Lakshmaṇa, son of Dattasūri and favoured of the Mahāmuni Ūttamaślokatīrtha.

Viśṇubhaktichandrodaya composed by Nṛsiṃhāraṇyamuni in Śaka 1347.

Gītārthavivarāṇa by Viśveś'varatīrtha, pupil of Vidyādhīrājatīrtha.

Satyanāthayati's Abhinavagadā directed against Apyadīkshita's Mādhvamukhamardana.

Kāṇḍarahasya by Miśra Śaṃkara, who therein says that he wrote what his father Bhavanātha told him. Date of Ms. Śaka 1551.

Nyâyachandrikâ by Mâdhyandina Kes'ava, son of Ananta and grandson of Kes'ava.

Sâmudrikatilaka by Durlabharâja. Âhilla of the Prâgvâta family was minister to Bhîmadeva. His son was Râjapâla and grandson Narasiṃha. Narasiṃha's son was Durlabharâja who was made mahattâma by king Kumâraçâla. His son, Jagaddeva, is also mentioned. Kumâraçâla was on the throne from A. D. 1143 to 1172.

Rasaratna-pradîpa (or dîpa) by Râmarâja. The author belonged to the line of Tâka princes of Kâshthâ. A genealogy is given. It commences with Harichandra. Harichandra's son was Sâdhârâṇa. Sâdhârâṇa had three sons: Lakshmaṇasiṃha, Sahajapâla and Madana. The eldest Lakshmaṇasiṃha is not referred to as having been on the throne. In this family was born king Ratnapâla and his son was Râmarâja. The present work was written at the desire of king Sâdhârâṇa. This must be some other Sâdhârâṇa than the one mentioned above, probably an elder brother of Râmarâja. The author gives a list of the works consulted in verses identical with those in Rasarâjalakshmi (Oxf. 321a, Drishtvemam, &c.), with Kâkachauḍ. for Karkachauḍ., samsṛiti for Suśruta and śaktyâgamam for śaktiâgamam⁴⁵. The last Tâka prince of Kâshthâ known hitherto has been Madanapâla. The present work gives the names of two more princes in that line after him. But how many rulers there were between Madanapâla and the first of these two is not stated.

Samgitaratnâkaraṭikâ, Sulhâkara, by Siṃha Bhûpâla. The colophon at the end of this work corresponds exactly up to "virachi" with the colophon I found at the end of the Ms. of Rasârṇavasudhâkara, I saw in this collection⁴⁶. So both the Rasârṇavasudhâkara and the Samgitaratnâkaraṭikâ, Sudhâkara, are evidently attributed to the same royal author. About the former work Burnell in his Tanjore Catalogue (where it is called simply Ra-ârṇava) says:—"The nominal author is said to have been a Tanjore Prince of the last (18th) century."

Śringârabâra by the Mahârâjâdhirâja Hammîra. The author says he compiled the book collecting together the views of those, who knowing gîta, vâdya and nritya (singing, music and dancing) wrote about them. Amongst such writers he mentions Brahmâ, Îsa, Gaurî, Bharata, Mataṅga, Śârdûlaka, Kâsyapa, Nârada, Visâkhila, Dantila, Nandikes'â, Rambhâ, Arjuna, Yâshṭika, Râvaṇa, Durgas'akti, Anila and others, Kohala, Aśvatara, Kambala, king Jaitrasimha, Rudraçâ, kings Bhoja and Vikrama, Keśideva the sole king of the world, Siṃhaṇa, king Gaṇapati, and Jayasimha and other kings⁴⁸.

Samgîtamakaraṇḍa by Veda or Vedabudha, son of Ananta, who was son of Dâmodara. This Dâmodara may be the author of the Samgîtadarpaṇa.

Samgîtasârakalikâ by Śuddhasuvarṇakâra Moshadeva. A very old copy. There is noticed above a Lîlavatîṭikâ by Suvarṇakâra Moshadeva.

Vidagdhamukhamandanaṭikâ, Viṭikâ, by Gaṇikânta Sârvabhauma-bhaṭṭâciârya.

Vidagdhamukhamanḍanaṭikâ, Śravaṇabhūṣhaṇa, by Narahari.

43. After my return from tour, through the kindness of the Political Agent and the Bikaner Darbar, I got a loan of a Ms. of the Śrībhāshya from this State collection for the edition of that work in the Bombay Sanskrit Series.

44. From Bikaner I proceeded to Hanumangad (or Bhatner) which belongs to the same State. Here my assistant met with an accident while getting on to the back of a camel and thenceforward for a few days he was not able to help me at all and not very actively during the rest of the tour.

45. Writing in 1872 A. Cunningham said he had previously seen in the fortress there a room ten or twelve feet long and about six feet broad half filled with manuscripts, from among the topmost of which he picked out a palm-leaf manuscript and found it dated Samvat 1200 *i. e.* A. D. 1144 (Gough's Records, p. 82). When Bühler visited the place in 1874 he did not find the collection of old palm-leaf manuscripts. He was, however, shown a large library, containing about 800 manuscripts (Gough, p. 119). What I saw was a large box filled with paper manuscripts, some tied up in pieces of cloth, others loose, and all in disorder. The fort is dilapidated. The people, who lived inside, have had plots allotted them outside and have come to live there. The place in the fort, where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.

46. Some of the manuscripts I saw here were :

Dharmatattvakalânidhi (Dh.) by king Prithvîchandra (or Prithvîchandradeva), son of Nâgamalla. The copy was made in Samvat 1530 while Prithvîchandradeva was on the throne. The author has a long tale of birudas (titles).

Canto V of the Kumârapâlacharita by Jayasimhasûri of the Kṛishnarshîyagachchha. This then is the poem referred to, by Nayachandrasûri in his Hammîrakâvya, as written by his teacher Jayasimhasûri (Kirtane's edition, p. 6 of Introduction and p. 132 of the Text).

S'ringâradarpaṇa by Padmasundarakavi, by a study of which the author expected Akbar to be able to gratify his wife (Mudrâvatî?).

A copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.

Sârasamgraha (Med.) by Śiva Vaidya of Gauḍa jâti, son of the Dvija Yâjñika Śrîdhara and Hâmsî.

Mss. of Lîlâvatîkathâvṛitti, Ballâlasena's Adbhutasâgara, Vasudeva Hîṇḍi (Khaṇḍa I), Kiraṇâvali (Ny.), S'yâmasakuna, Kukkoka's Ratirahasya and Sulhaṇa's commentary on Vṛittaratnâkara dated respectively Samvat 1461, 1516, 1557, 1614, 1629, 1634 and 1644.

47. Nagaur in Jodhpur territory was the place I next proceeded to. Here I saw nothing of importance. There were two Jaina Collections

I had come to know of. One I saw. It was a small collection containing ordinary Jaina scriptures and commentaries and other books. Of the other collection the key was with a Śrīpūjyapāda who went away ten or fifteen years ago, nobody knew whither. A Brahman had a few manuscripts. But they were very ordinary ones.

48. Thence I went to Alwar. The reply I had received from the State to my enquiries in November 1903 was similar to that received from Bikaner. But still I was assured by one or two Pandits that there were in Alwar a few private collections of manuscripts in addition to the one belonging to the State. And I was not disappointed. I saw the State Collection. It was in proper order and seemed to be properly looked after. It also appeared that good use was made of it by the many Pandits I came across at that place. Through the influence of a Pandit, whose acquaintance I had previously made at Bharatpur, and by the help of the Pandit who was directed by the Chief Member of Council to take me round I was able to see the collections here without the slightest difficulty. It struck me that the owners of manuscripts here did not seem to have the least prejudice against showing them. Probably it is because they have realised the useful nature of the work of the search for manuscripts, having had a practical instance of it in the catalogue of the State Collection published by Peterson, and have ceased to entertain suspicions of any sinister motives in the work. In fact one Pandit, who has passed certain Sanskrit Oriental Titles Examinations of Punjab University, had sufficient confidence in me to lend me a copy of Rāmānuja's Śrībrāh̄m̄ya for the purposes of the edition which has been undertaken for the Bombay Sanskrit Series. I examined six collections here, all of them belonging to Brahmans. All the collections were on the whole well preserved and ordered.

49. The following are some of the noticeable manuscripts:

Chākshushopanishad.

Agnibrāhmaṇa (Sāmav.).

A copy of Gobhilagr̄hyasūtra dated Samvat 1640.

R̄askaragr̄hyakārikā by Reṇukāchārya.

Lāṭyāyanaśrautasūtrabhāshya by Rāmakṛishṇa Dikshita.

Karmavijāka by Krishṇadeva composed in Samvat 1432 when Durgasimha was king of Nandabhadra, whose queen was Ambikā and minister Karṇakaṇṭhīrava. The author's father was Padmanābha Vyāsa.

Nalodaya with a commentary by Misra Prajñākara Maithila.

Amaruśataka with a commentary by Jñānānanda or Śrīlāsī Ravi-chandra (same work as No. 2393 in Rajendralal's Notices).

Commentary on Gītagovinda by Maithila Krishṇadatta. The original is explained so as to apply to Śiva.

Padyâmritasarovara by Lakshmaṇa, son of Râmachandra of the Kâśyapa gotra.

Rasakalpadruma (Anth.) compiled by Chaturbhuja Miśra. The authors' names are given. It was compiled at the desire of Śâyasta Khân in 1705.

Amarakośa with a commentary, the Budhamanoharâ, by Mahâdeva, who obtained the title of Vedântin from Svayamprakâśatîrtha.

Premasamputa (kâvya) composed in 1606 by Viśvanâtha Chakravartin. Relates to the amours of Râdhâ and Kṛishṇa.

Nayyakâvyaprakâśa by Shimânanda, son of Kânyakubjatilaka Dikshita Raghunandana, inhabitant of Ishtakâpura. In Northern India sh is often pronounced as, and replaced by, kh. This Shimânanda, therefore, is another form of Khimânanda and the author is evidently the same as that of Tattvasamâsav, âkhyâ and of Nyâyaratnâkara or Navayogakallola (Hall's Contribution, pp. 4 and 12). The manuscript appeared to be old.

Vivekamârtanda of Gorakshanâtha.

Yogâkhyâna by Yâjñavalkya, called Yâjñavalkyopanishad in the colophon.

Premarattanikâ by Rasikottamsa.

Chamatkârachintâmaṇi with commentry by Dharmesvara Mâlaviya. Sûryasiddhânta with Chandresvariya Bhâshya.

Siddhântasindhu (Jy.) by Nityânanda composed by Shah Jehan's orders.

Charakavyâkhyâ Chakradattiyâ.

50. From Alwar I propocceeded to Râjgarh, belonging to the same State. At Alwar I had got the names of the persons at Rajgarh who owned Sanskrit manuscripts. These I had previously communicated to the Hâkam of the place and the arrangements he had made were so complete that I could go out and commence work immediately on reaching my lodgings. The collections were not big and only four in number. Two of them were well preserved. But there was hardly any order.

The following Mss. may be noted :—

Ânandavṛindâvanachampû by Kes'ava.

Sârasamgraha by Sambhudâsa, anthology not Dharma.

Kâvyak austubha. An imcomplete copy.

Vṛittaratnâkaratîkâ by Śrîkanthasûri.

Vṛittamâṇikyamâ'â by Trimalla.

Alamkârasêkhara of Mâṇikyachandra (1563 A. D.—Râjas of Trigarta, Duff, pp. 303-7). See Bühler's Kas'm. Report, pp. cxxviii-cxxix and I. O. Catal. pp. 346-7.

Chbandaḥkaustubha by Râdhâ-Dâmodara, with a commentary by his pupil, Vidyâbhûshaṇa.

Jñânadarpaṇa by Nimbârka.

Karaṇavaishṇava by Śaṃkara, son of Śukadevabhṭṭa.

Śârṅgadharaṭîkâ by Âḍhamalla.

Chikitsâsârodadhi by Nandakîsora Mi'sra.

51. Mandsaur was the place I visited next. Here I saw four collections, all Jaina. One of them belonged to a private individual and was all in ruins. The other three belonged to Digambara temples. The Digambaras, I had known before, objected to leather being admitted into their temples, though Svetâmbaras did not mind binding their books in leather or enclosing them in leather cases and keeping them thus enclosed in their temples. Here I found that they objected to wool also. I was not allowed to touch the books in the temples as I was wearing woolen clothing. A man, sitting beyond the carpet on which I was sitting, held before me the manuscripts I wanted to see. One collection mostly consisted of recent copies specially made. I saw a copy of Jainendravayâkaraṇa in it and in another a Tattvârthavṛitti (Karaṇânuyoga), called Sarvârthasiddhi, by Fûjyapâdasvâmin, and a Kathâkośa by Brahmanemidatta, pupil of Mallibhûshaṇa. Beyond these there was not much that was noticeable.

52. At Salemabad in the Kishangad State, I had heard, there was a gâdî (spiritual throne) of Nimbârka and that works belonging to Nimbârka's school of Vedânta would be found there. Through the State officials I got a list sent me of the manuscripts there. The collection seems to be poor in the number of manuscripts.

Among the manuscripts are :—

Several works of Keśavabhṭṭa of Kaśmir, such as Vaishṇavadharmamîmâṃsâ and Bhûchakradigvijaya.

Nimbârka's Bhâshya on the Vedântasûtras.

Vedântakaustubha by Srînivâśâchârya.

Brahmasûtrabhâshya by Bhâskarâchârya.

A life of Keśavabhṭṭa of Kaśmir.

Purushottama's Vedântaratnânûjûshâ and Vedântasuradruma.

Nimbârkaprâdurbhâva.

Harivyâsadeva's Siddhântaratnâvalî.

Nâradapañcharâtra.

53. From several places I received lists, mostly through Captain Luard. They were from Dewas (Senior Branch), Jaora, Rampura, Rajgad (C. I.), Ajaigad, Suthalia, Jhabua, Rutlam, Multhan and Bharatpur Agency. In asking for these lists it was stated that they should include only manuscripts and of Sanskrit works only and that the authors' names should be given, whenever they could be ascertained. There was hardly any list in which the directions were all carried out. Astrology and modern works on medicine seem to be in the greatest favour.

The following may be noted : —

Dewas (Senior Branch).

Kumârapâlaprabandha composed in Samvat 1492 by Jinamaudana, pupil of Somasundara.

Rasikajivana by Gadâdharabhatta.

Śikandarasâhitya by Raghunâthamisra.

Nâradapañcharâtra.

Vâchârambhana by Nṛisimhâsrama.

Vasishṭhasiddhânta.

Sûryasiddhântabhâshya by Raṅganâtha.

Jyotiśchandrarkaruchi by Rudrabhatta.

Pañchapakshî by Varâhamihira.

Vaidyabhâskarodaya by Dhanvantari.

Samarângaṇasûtradbâra by Bhojadeva.

A Kiranâvali by Haradatta.

Rampura.

Suvrittatilaka.

Alamkârabhedanirṇaya.

Sâhityasûkshmasaraṇî with commentary.

Bhâshâbhûshanaṇyuta Upamâvilâsa.

54. At the end of my tour I called upon Captain Luard. The Agent to the Governor-General, Central India, had written to say, as mentioned in paragraph 65 of my previous report, that Captain Luard expected that he might be able to persuade the Jains and others to assist me in my search. Moreover on reading my previous report Captain Luard had himself written to me to say that the search on which I had started was more or less his child and he would like him to grow at least into youth. I, therefore, wanted to know how far he had succeeded in persuading owners and keepers of manuscripts to help in the search, so that I might continue my work with the proffered help. He said he regretted he had not met with the success he had expected.

55. Here, therefore, the special purpose for which I was deputed to go on tour ended. As a result of my search during the present two tours and of the preliminary one, I am persuaded that there are some very important collections which deserve to be catalogued and have their catalogues published, especially as they are not likely to disperse. Firstly there are the State Collections at Rewah, Jaipur, Jodhpur, Kishangad, Bundi, Kotah, Udaipur, Bikaner.

56. The State Collection at Jaipur I refer to is not the one which was shown to me as such (paragraph 37 of my previous report). I feel sure that there must be another and a far more important one, as I have already hinted in the paragraph of my

previous report, just referred to. Pandit Râlhâkrishna in his letter to the Viceroy of 10th May 1868, which was the origin of the institution by Government of the search for manuscripts, says that "the rarest books were collected by the liberal ancestors of the former (Mahârâja of Jaypur), from the time of Râjâ Mân Singh." Whitley Stokes in his note on the letter refers to "lists of the collections in State Libraries, such as that lately procured by the Political Agent at Jaypur." (Gough, pp. 1 and 3). Peterson in his Report for 1882-83, p 45, says that he spent three days in going as carefully as possible over the library and considered the time too short for doing anything else than making a hurried note of books to be added to our lists of *desiderata*. The library I was shown could not be the library thus referred to. In his next report Peterson also added that the Jeypur Durbar had cordially acceded to the suggestion to catalogue the library made in his previous report and that the work must have made considerable progress.

57. Part of the Bikaner State Collection has been catalogued. But it would be desirable to supplement Rajendralal's Catalogue with one of manuscripts not included therein.

58. I had to report previously that the State Collection at Jodhpur was not at all in good order. But now the Jodhpur Darbar has resolved to set it in order and have it catalogued. The senior member of the Mehkma Khas some time ago asked for my views on the point and I have communicated them to him.

59. Then there are certain Jaina bhandars that are worth being made better known: the big one at Jaisalmer, one at least, if not more, of those at Bikaner and one at Jodhpur. The one at Bikaner that I mean is at present in the hands of a Jaina layman and he had to fight hard at court to prevent its going into another's hands, as he was sure that thereby it would have dispersed and been destroyed. He has already been sounded and is willing to accede to the proposal to catalogue his Mss. when it should be actually made. The big bhandar at Jaisalmer, I am hopeful, the trustees can be prevailed upon to allow to be catalogued. But it would not be so easy to persuade them to so facilitate matters, that the work of cataloguing would be allowed to go on without a hitch for a reasonable length of time every day. With the help of the Dewan, however, and some of the trustees who seemed to me to be very amenable to reason, that too may very likely be managed. And lastly the Brahman Collection in the temples at Kotah should also be catalogued. The form of catalogue I have already suggested in paragraph 66 of my previous report.

60. With reference to the Jaina Collections, however, there is one question to be considered. There has been a great deal of activity recently going on in the Jaina community and they are having catalogues made of such Jaina Collections as it can get access to. Should the community make such catalogues and publish them, it would be superfluous for the Government to do so. I, therefore, made enquiries of the Secretary, Svetâmbara Jaina Conference,

about the Conference's intentions in making the catalogues. I asked him (1) whether it was true that, as I had been told, the object was simply to ascertain what Jaina works were available at what places and to make complete collections, at three different places, of all such as were extant; (2) whether the Conference intended making lists of all Jaina bhandars at all places and not only of those at Patan and Jaisalmer; (3) whether it intended publishing all or any of the lists that would be made; (4) whether the lists would take note of the Brahman works existing in the bhandars; and finally (5) whether the lists, either published or simply made and kept in manuscript, would give only the names of the works and the authors, the numbers of the leaves, lines and letters, and the age or would also give such extracts from the manuscripts as had been given in Petersen's list of the Śāntinātha Bhandar. The following is an extract from his reply:—"We have learnt that most of our valuable ancient works have been hidden in old times in such Bhandars and that the trustees or persons in possession of those Bhandars are averse to open them and to restore the damaged works. We have tried and made lists of the Bhandars at Jaisalmer and Patan and our Pandits are now engaged in making lists of other Bhandars. On making lists of the several Bhandars we intend comparing them all and seeing which book requires our immediate attention for its restoration. We have a mind to have copies of the works which are not in circulation at present, so that in future we may not be in need of again opening the Bhandars. We are trying to have a central library or so. This scheme is not yet ripe, but we hope in course of time to have it realised. As regards printing the lists we will decide after we have got all the lists and, so far as at present I can tell, we shall most probably have the lists printed." From this it seems that the object of the Conference is not a literary one in general but concerns itself with only the extant Jaina literature, sacred as well as profane. Accordingly the lists of the big Bhandar at Jaisalmer that I saw made on behalf of the Conference contained remarks with reference to each of the manuscripts as to the necessity of its being restored and as to the urgency or otherwise of the restoration. And further, in the case of almost all Brahman works only the names were given with no other information but that they were anyadars'aniya. The lists contained no extracts. Under these circumstances catalogues of Jaina Collections also will have to be made and published on behalf of Government.

61. There are a few more things I have to report. They relate to my first tour and the report dealing with it. At Indore on that occasion I had seen a number of old manuscripts belonging to a Paurāṇika in the service of the Shrimant Sardar Kibe Saheb. The Paurāṇika had then been recently carried off by plague. The manuscripts consequently practically belonged to the Sardar and he made them over some time ago to the Bombay Asiatic Society.

62. In paragraph 13 of that report I have referred to my being informed that manuscripts belonging to three or four Shastris at

Indore, who had died of plague, were being secretly sold and probably not to persons who would be interested in preserving them. I wrote to the Dewan Saheb, urging upon him the desirability of seeing what he could do to prevent such destruction. I do not know if in the midst of other affairs of the State he has been able to keep in mind my suggestion.

63. I had noted a copy of Śūlapâṇi's commentary on Yājñavalkya at Indore and one of Nārada-smṛiti with Kalyāṇabhaṭṭa's commentary at Bundi. Professor Jolly of Würzburg, who has made Dharma one of his specialities, noticed them and asked me to get copies made of them for him, saying at the same time that the results of my tour seemed to him very important. Writing again he said that he would duly point out the importance of the discovery of the Ms. of Śūlapâṇi in a paper he intended writing on the commentaries on Yājñavalkya. By the kindness of the owner of this manuscript and of the Bundi Darbar I obtained a loan of both and sent copies of them to the Professor. I may mention that the owner of Śūlapâṇi did not even know that he had it, when I went to him to borrow it.

64. Of similar service has my report been to another scholar. Whenever I noted down in the report the existence of portions of Baudhāyanaśrautasūtra, a complete copy of which has been hitherto wanting, I had in my mind Dr. Caland of Utrecht, who is engaged on an edition of the Sūtra. He specified the portions for want of which he could not proceed with his work and asked for a loan of the original manuscripts containing them or at least copies of them. Not only he personally, he added, but the whole scientific world that had an interest for the study of Sanskrit, would be much obliged to me, if I could procure them for him. Fortunately some of the owners at Dhar, Gwalior and Ujjain were liberal-minded enough to lend them and I was able to send the originals themselves [to him through the India Office. They have been duly returned. Some of the manuscripts, Dr. Caland says, "were indeed of the greatest importance." There are still some other parts for which he would like to have additional materials. The three persons at Gwalior who had one or more of these died soon after my visit to that place. I have tried hard, but so far without success, to get these for him.

65. The manuscript of Vikramavilâsa in the State Collection at Gwalior, to which I referred in paragraph 50 of my previous report, I was at last able to get through the kindness of the Darbar and the Resident. I made use of the prasastis in it in a paper I read before the Bombay Asiatic Society on the occasion of its centenary.

66. Since the date of my last report I have received a list of Javan Singh's Collection at Kishangad referred to therein in paragraph 47. The list does not contain anything of much importance.

67. In paragraph 50 I have referred to the fact that a manuscript shown me at Shahpura (Rajputana) as one of Râvaṇa's Bhâshya on Yajurveda turned out to be one of Mahîdbara's Bhâshya on the Vâjasaneyi-Samhitâ. I have since noticed in a list from Rewah, received

through a friend, the entry: Vedabhâshya by Râvaṇa-Mahîdhara. This shows that Mahîdhara's Bhâshya on the Yajus is taken by some to be the Râvaṇabhâshya on that Veda.

68. I have again to thank the Political Officers with whom I came in contact for their uniform courtesy and to the Maharajah of Bikaner also who seemed to take much interest in my work. To the Honourable the Agent to the Governor General, Rajputana, and the various Darbars in Rajputana I am extremely obliged for exemption from the vexatious inspection by Customs Officers.

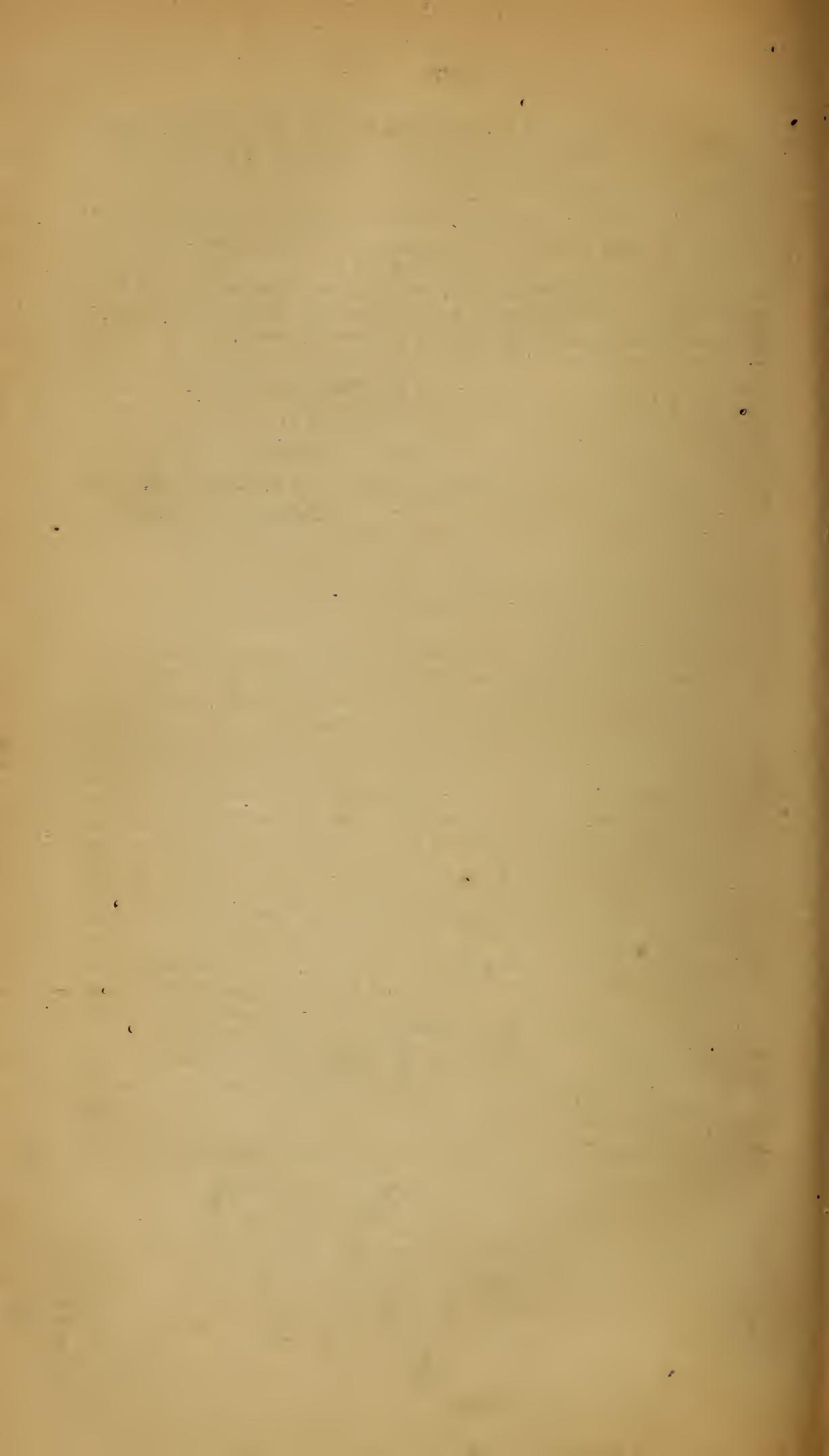
I have the honour to be,

Sir,

Your most obedient servant,

SHRIDHAR R. BHANDARKAR,

Professor of Sanskrit.



APPENDIX I.

INSCRIPTIONS AT JAISALMER.

No. I.

From the Chintâmani-Pârśvanâtha Temple⁴⁸.

The inscription is intended to be a praśasti of the festivities in connection with the consecration, etc., of the temple. Most of it is in prose. A long genealogy is given of the S'reshthins (merchants) who built the temple, who were of Ukeśa vaṃśa and Raṅkânvaya. The notable pilgrimages of some of their ancestors are mentioned with their dates. Then a Kharatara paṭṭâvali is given from Jinakuśala to Jinarâja and Jinavardhana is mentioned as being on the Paṭṭa at that time. It was Jinavardhana, who had the pratishṭhâ (consecration) of the temple built by the S'reshthins performed and also that of the idols therein in Samvat 1473 during the reign of Lakshmaṇarâja. The praśasti was composed by Jayasâgaragaṇi.

No. II.

From the same⁴⁹.

This is wholly in verse. The first two stanzas are devoted to the praise of Pârśvanâtha and the third one to that of Jaisalmer. Then a genealogy is given of king Lakshmaṇa. The kings of the dynasty are mentioned as belonging to the Yadukula. The genealogy given begins with Jaitrasimha. Jaitrasimha's sons were Mûladeva (or Mûlarâja) and Ratnasimha, who righteously protected the earth as Lakshmaṇa and Râma did of old. Ratnasimha's son was Ghaṭasimha who like a lion tearing up the elephants in the shape of the Mlechchhas forcibly wrested their Vapradarî from them. Mûlarâja's son was Devarâja; Devarâja's son was Keharî and the latter's son was Lakshmaṇa. The last one receives general praise in six stanzas in which it is stated that he worshipped the feet of Sûrîśvara, Sâgarachandra. Then a paṭṭâvali of the Chândra Kula from Jinakuśala to Jinarâja is given. By the advice of Jinarâja the building of the temple was commenced by the Kharatara samgha during the reign of Lakshmaṇa and by his orders Sâgarachandra in Samvat 1459 (*Naveshuvârdhîndu*) placed the idol in the innermost sanctuary (garbhagriha). Under the direction of Jinavardhana the temple was completed in Samvat 1473. Then the city which has got such a temple, the king in whose reign it was built, the Samgha who built it and those who would see it in future ages are all congratulated on their good fortune. The Jina temple is called Lakshmaṇa-vihâra. The praśasti was composed by Sâdhu Kîrtirâya.

No. III.

From the same⁵⁰.

This refers to the setting up of an idol of Pârśvanâtha in the temple in Samvat 1493 during the reign of Vayarasimha.

No. IV.

From a temple of Lakshminârâyana⁵¹.

In this Jesalmeru is spoken of as an invincible city of Vanigviśes (merchants) and as ruled over by princes of the Yâdava dynasty. Then a genealogy is given from Jaitrasimha to Lakshmaṇa, omitting the Ratnasimha and Ghaṭasimha of inscription No. II. Lakshmaṇa's son, Vairisimha, got the *pratiśṭhā* of the temple made in the Vikrama Samvat 1494 (*atīta* or past) and Bhâtika Samvat 813 (*pravartamāna* or current). Then exactly the same genealogy as above is given again in prose from Râula Jatasîha and it is stated that the Pañchâ-yatanaprâsâda was *pratiśṭhita* (consecrated) by Vairisimha for the prospering of all desires and for pleasing Lakshmîkânta.

No. V.

From the Sambhavanâtha Temple⁵².

(The temple underneath which is the big Bhandar).

Jaisalmer is herein praised as being acknowledged even by powerful Mlechchha kings to be difficult to capture even for thousands of enemies. Then is praised the family of the Yadu kings. A genealogy of the vamśa (dynasty) in prose follows, beginning with Râula Śrî Jaitasimha, with Râula Śrî Dûdâ interposed between Ratnasimha and Ghaṭasimha. Keharî is here called Kesarî. The genealogy ends with Vairasimha. A *paṭṭâvali* of the Kharatara Vidhipaksha of the Chândra kula (a sect of the Jainas) follows, beginning with Vardhamâna. It mentions a few facts, literary and others, in connection with many of the names, most of which facts are well-known. The following may be noted :—

That Jinadatta (the successor of Jinavallabha) had the title Yugapradhâna given him by Ambikâdevî. This is referred to in Jaysâgara's commentary on Jinadatta's Samdehadolâvalî.

The *paṭṭâvali* ends with Jinabhadra. Jinavardhana has been omitted, naturally for the reason given in Klatt's Onomasticon (page 34). Jinabhadra's character, learning and teaching are praised. By his advice Vihâras (temples) were built and idols put up in various places and in places like Anahillapâṭaka, the Vidhipaksha Śrâddhasamgha formed treasures of pearls of knowledge (libraries). His feet, the inscription says, are worshipped by the kings Vairisimha, Tryambakadâsa and Kshitîndra.

A genealogy is then given of the builders who were of the Chopadâ gotra, Ukeśa vamśa. In Samvat 1487 they performed a pilgrimage to Satrumjaya and Raivata and made the Pañchamyuddyâpana in 1490. By the advice of Jinabhadra they built this temple in 1494 during the reign of Vairisimha. The festivities in connection with the *pratiśṭhâ* took place in Samvat 1497, when Jinabhadra put up 300 idols of Sambhavanâtha and others, Sambhavanâtha being the Mûlarâyaka among them. Vairisimha took part

in the festivities. Then a wish is expressed for the victory, throughout the three worlds, of some Jinakuśala Munîndra of the Kharatara Vidhipaksha. The Praśasti was composed by Vâchanâchârya Soma-kuñjara, pupil of Vâchaka Jayaśâgara.

No VI.

From the same⁵³.

This contains the Kharatara paṭṭâvali referred to, in my report on the Śvetâmbara Jaina Mss purchased for Government in 1883-84, as mentioned in Dharmasâgara's Pravachanaparîkshâ (Dr. Bhandarkar's Report for 1883-84, page 152). It goes down to Jinabhadra, omitting Jinavardhana. The inscription states that a *tapahpaṭṭikâ* was put up by the advice of Vâchanâchârya Ratnamûrtigani in Samvat 1595, while Jinabhadra was on the *paṭṭa* and Châchigadeva on the throne.

No. VII.

From the Śântinâtha Temple⁵⁴.

This is an inscription mostly in Gujarâtî prose. Towards the end there is one sentence in Sanskrit prose and two Sanskrit verses. In the beginning also there is one Sanskrit verse. The performance of pilgrimages and building of temples are recorded in the inscription. It contains the following genealogy :—Râûla Châchigadeva, Râûla Devakarṇa, Râûla Jayatasimha. The last is mentioned as being on the throne in Samvat 1583 and Luṇakarṇa as being heir-apparent. Devakarṇa is mentioned as ruling in Samvat 1536, in which year it seems the praśishthâ of this temple was made. Jayantasimha is referred to as being on the throne in Samvat 1581 also.

No. VIII.

From the temple of Mahâdeva⁵⁵.

It records the building of the temple by the queen of Râûla Bhîmasimha, son of Mahârâûla Harirâja, in Samvat 1673 (atîta), Śaka 1538 and Bhâṭika 993 (pravartamâna).

No. IX.

From the temple of Giridhârîjî⁵⁶.

It records that the temple of Purushottama was built in Samvat 1852 or Śaka 1717 (pravartamâna) by Mahârâûla Mûlarâjâjî. The inscription is partly in Sanskrit and partly in a dialect of Hindî.

No. X.

From the temple of Hanumân.

It records the building of six temples by Mahârâvala Mûlarâja in 4898 of the Yudhishtîra era, Samvat 1854 or Śaka 1719.

The above inscriptions along with a pattâvali noticed in the report give some information and a few definite dates relating to the Mahârâvals of Jaisalmer as shown in the following list :—

1. Jaitasimha or Jaitrasimha.
2. Mûlarâja, son of 1.
3. Ratnasimha, son of 1 (does not occur in the list at pages 290-1, Duff's Chronology).
4. Dûdâ (in No. V only).
5. Ghatasimha, son of 3.
6. Devarâja, son of 2.
7. Kasari or Kehari, son of 6.
8. Lakshmana, son of 7, Samvat 1459, 1473.
9. Vairisimha or Vayasimha, son of 8 (No. IV), Samvat 1493, 1494 (Bhâtika Samvat 813), 1497.
10. Châchiga, Samvat 1505.
11. Devakarna, Samvat 1536
12. Jayatasimha, Samvat 1581, 1583.
13. Lunakarna, probably a son of 12.
14. Mâladeva (Baladeva in Duff's Chronology), second son of 13 (Tod), Samvat 1612.
15. Harirâja.
16. Bhîmasimha, son of 15, Samvat Vikrama 1673, or Bhâtika 993.

* * * * *

25. Mahârâvala Mûlarâja, Samvat 1852, 1854.

The Râvals or Mahârâvals of Jaisalmer belonged to the Bhattî tribe and seemed to have sometimes used an era which they called Bhâtika era and which was later than the Samvat era by 680-1 years.

• In only three of the above inscriptions the genealogy begins with Jaitrasimha, viz., Nos. II, IV and V. In No. IV, however, the names of Ratnasimha and Ghatasimha are altogether omitted, probably because they were not in the direct line from Mûlarâja, Ratnasimha being his brother and Ghatasimha his nephew.

Ratnasimha has been omitted from the list of the Jaisalmer Mahârâvals at the end of Prinsep and of Duff's Chronology. But No. V distinctly says that Ratnasimha was king and No. II that Mûlaiâja and Ratnasimha enjoyed the earth as did Lakshmana and Râma of old. According to Tod's account, however, both Mûlarâja and Ratnasimha fell together in 1295 A. D. during the siege of Jaisalmer by Ghorî Allauddin's army.* Very likely, though Ratnasimha was not actually crowned, he might have been regarded as joint king, as the comparison in No. II to Râna and Lakshmana would seem to indicate.

* Râjasthan II, p. 228.

Out of the three inscriptions above referred to Dûdâ or Dûdû is mentioned only in V. His name, however, occurs in the list at the end of Prinsep, though not in Duff's list. Dûdû was not in the direct line, but was elected Raval some years subsequent to the fall of Mûlarâja and Ratnasimha.

From Tod's account we know that Devarâja was carried off by fever during the siege in which his father fell. So his name appears neither in Duff's list nor in that in Prinsep. Of the above inscriptions only No. V speaks distinctly of his having been a king. The other two simply say he was son of Mûlarâja. These two inscriptions, however, speak in the same terms of also some of those who, it has never been doubted, were actually on the throne.

APPENDIX II.

1.—दानवाक्यसमुच्चय.

पुराणागमवाक्यानि परामृष्य बुधैः सह ।
कृतो योगीश्वरेणायं दानवाक्यसमुच्चयः ॥

2.—प्रतापमार्तंड.

श्रीमःप्रौढप्रतापविनिर्जितभूपालचक्रचूडामणिमरीचिमंजरीनीराजितचरणकम-
लश्रीमन्महाराजाधिराजपुरुषोत्तमदेवगजपतिनंदनभ्रमरचरवीरकेदारपाकनालचो-
लमहामंडलेश्वरगजपतिगौडेश्वरनवकोटिकर्णाटककळवरगेश्वररूपनारायणेत्यादि-
विविधबिहृदावलीविराजमानोन्नतमानापनोदकदुस्तरसंसारसागरविनिमग्नसकलज-
नसमुद्धरणवीरनारायणचरणारविंदमकरंदमधुकरमधुकरकीर्ति कौमुदीसमुल्लाससुधा-
करसकलशास्त्रविशारदसारदाधिवासपरमात्मविचारचातुरीचमत्कारचितामणिदिन-
करवंशावतंसमहाराजाधिराजश्रीमत्प्रतापरुद्रगजपतिवि० प्रतापमार्तंडाभिधे समय-
निर्णये...

3.—सिंहसुधानिधि.

The Colophon reads : श्रीकाशीराजकुलकमलप्रकाशनपटुप्रतापमार्त-
ंडस्य बुंदेलखंडमंडलीमंडनस्य श्रीमहाराजाभारतशाहतनुजन्मनः श्रीराजाधिरा-
जस्य देवीसिंहदेवस्य...

4.—वस्तुपालप्रशस्ति.

कृत्वाधः कच्छपं सिन्धुराजप्रक्षोभशोभितः ।
अमंदरोचितभुजोप्यभवद्यः श्रियः प्रियः ॥ ६ ॥
कीर्तिस्तोमसुधाभृतानि वसुधाखंडानि रेजुः सुधा-
कुंडानीव नव त्रिविष्टपसदां स्वाद्यानि यस्मिन् विभौ ।
रक्षानागचतुःकिका इव सदा सेवासमायातषट्-
त्रिशद्राजकुलीयदक्षिणभुजव्याजेन येषां बभुः ॥ ७ ॥

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...भस्मीकृतरिपुरभूद्वीमनृपतिः ।

यदुत्पाते जाते द्रुतवृत्तभियो भोजनृपते-

रुरः श्रीरास्यं गीः करमसिलता युक्तममुचत् ॥ १३ ॥

* * *

तत्रैलोक्यनिभत्रिभूमिकगृहक्रोडस्फुरन्मालव-

क्षमाभृत्कीर्तिनिर्तंबिनीमुखपरिक्षेपाय पांसूत्करं ।

लीकालुप्तजगद्दयं खरखुरोत्खातक्षमामंडल-

च्छिद्रौघैरुगाळयेपि तुरगा यस्य क्षणाच्चिक्षिपुः ॥ २० ॥

* * *

जैनं धर्ममुरीचकार सहसाऽर्णोराजस (म ?) त्रासय-

द्वाणैः कुंकुणमप्रहीदपि गुरुचक्रे स्मरध्वंसिनं ।...२९

* * *

अर्णोराजांगजातं कलकलहमहासाहसिक्यं चुलुक्यं

श्रीलावण्यप्रसादं व्यतनुत स निजश्रीसमुद्धारधुर्यं ।... ३३

* * *

सचिवप्रवरं कंचित्प्रार्थितस्तेन (i.e. वीरधवलेन) पार्थिवः ।

श्रीमान् भीमो मुदा वाचमुवाच श्रवणामृतम् ॥ ३९ ॥

* * *

श्रीमन्नेतौ निजश्रीकरणपदकृतव्यापृती प्रांति (प्रीति ?) योगा-

त्तुभ्यं दास्यामि विश्वं जयतु नवनवं धाम तन्मंत्रमित्रम् ॥ ९० ॥

इत्युक्त्वा प्रीतिपूर्णाय श्रीवीरधवलाय तौ ।

श्रीभीमभूभुजा दत्तौ वित्तमाप्तमिवात्मनः ॥ ९१ ॥

* * *

कीर्तिकश्मलितपार्वणसोमः सोम इत्यजनि तस्य तनूजः ।

सिद्धराजगुणभूषणभाजः संसदो विशददर्पणकरूपः ॥ ४४ ॥

उत्कर्षप्रगुणां गुणागुणपरिज्ञानौचित्तो मन्महे

तस्य प्रीतिरसादनन्यमनसा येनान्वहं सेविताः ।

देवस्तीर्थकृदेव केवलनिधि [र ?] विद्यानिधानं गुहः

सूरिः श्रीहरिभद्र एव गुणधीः सिद्धेश एवाधिपः ॥ ४५ ॥

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वीरश्रीवी(व?)रधाम्नि वीरधवले सिंहारवान् मारवान्

जेतुं यातवति प्ररूढपुलकैरंकूरयन् पौरुषं ।

परतीर्त्वा (यः i.e. वस्तुपालः) यदुसिर्हसिहणवलांभोधि मुजक्रीडया
गर्जन्नार्जितवान् यशस्त्रिजगतीमुक्तालतामंडनं ॥ १३ ॥
...येनाकारि तमोनिकारि कलशालंकारि शत्रुंजय-
क्ष्माभृन्मंडनमिद्रमंडपमहो नाभेयभर्तुः पुरः । ... ११

5 —हम्मीरमदमर्दन.

सूत्र० । ... सूरिः श्रीवीरसूरिर्भृगुमुनिनगरीकर्णपूरारविद-
प्रायःश्रीसुव्रतांहिद्वितयमधुकरः श्रेयसां भूः पुराभूत् ।

...तच्चरणपरिचरणरोचमानमानसः प्रतिकविमानससमुद्रलोपलोपामुद्रापति-
सिताम्बरमुनिशतसेव्यमानपदपद्मो ... श्रीजयसिहनामा कविरस्ति । ... अस्ति
तदानेन्दुकौमुदीसमुदयायमानमसमानलसन्नवरसातिपूरणपरिगलितप्रत्यक्षनिस्थंद-
सुंदरसुधाकुंडमंडितमहीमंडलमूलं दृग्रसनाश्रवणरसनीयं शरीरखदिव यशश्चुलुक्य-
कुलकाननकल्पतरोः श्रीवीरधवलदेवस्य सहृदयहृदयमुशमुद्धोटकं हम्मीरमदमर्दनं
नाम नाटकं ।

End:— श्रीमच्चंडपगोत्रमंडनमणे श्रीवस्तुपाल स्वयं

वाग्देव्या त्वयि ढौकितं यदधुना मंत्रिन् मया नाटकं ॥ १ ॥

आकल्पं ककुभो ... ॥ सं० १२८६ वर्षे आषाढवदि ९ शनौ हम्मीर-
मदमर्दनं नाम नाटकं ॥

6.—हम्मीरमदमर्दन.

नांघंते सूत्रधारः । अहो महोदधिमुखमुखरलहरीमधुराधरपानमहमहनीयमही-
सरिन्मुखमंडनदाक्षिणकुंडलायितस्तंभतीर्थनगरीगरीयोरत्नांकुरस्य त्रिभुवनविभुवि-
नम्रमौलिमुकुटमणिकिरणघोरणीधौतचरणारविदस्य...श्रीभीमेश्वरस्य यात्रायां ...
समस्तसचिववास्तोःपतिश्रीवस्तुपालकुलकाननकेलिसिंहेन श्रीमता जयंतिसिंहेन स-
मादिष्टोऽस्मि । यदिह बहुभिरपि बहुदेशाभ्युपेतैर्भयानकमयान्येव प्रकरणानि प्रपंच-
यद्विरनेकशः कुशीलवसार्थैः कदर्थितोयं लोकः । तदधुना मधुरितनवरसबंधप्रसर-
बंधुरं कमपि प्रबंधमभिनयन्नभ्युपनय पुनरपि प्रमोदपदवीं सभासद इति ।

In continuation of the 1st part of 5:— तदभिनयमानः स्मयमानयामि
सामाजिकान् । विमृश्य सोल्लासं । अहो महनीयमिदमस्मदीयं खलु निखिलम-
प्युत्तरोत्तरगुणोपनिषत्परिषदाराधनं साधकं । तथाहि ।

एते नाऽकर्ममर्मसु नटाः प्रत्येकमुत्कर्षिणः
 सभ्योयं च जयंतसिंहसचिवश्चिद्रूपचूडामणिः ।
 शौर्यश्रीसदनं च वीरधवलाधीशः कविश्चाद्भुत-
 प्रज्ञः श्रीजयसिंहसूरिरिति मे कोप्येष पुण्योदयः ॥

7.—हम्मीरमदमर्दन.

सविस्मयस्मितं । सखे तेजःपाल । अस्य महामात्यमौलिमाणिक्यस्य मतिमुधा-
 संजीवितचाणक्यस्य तन्नीतिचातुरीचरितं वज्रसर्वशसमुत्कीर्णमिव वर्तते मन्मनसि ।
 यस्तदा ।

दूराकृष्टप्रकृष्टोत्तरलयदुमहीपालसेनाभयार्त-
 त्रस्तश्रीमालवोर्वीधवाशिथिरुसुहृच्चक्रसाहाय्यशक्तिः * ।
 श्रीसिंहोनेन निन्द्ये मयि कृतकरिपुर्लाटदेशाधिनाथः
 प्रज्ञासंपृक्ततेजस्तृणगणितजगच्चक्रबालोपि मैत्री ॥

8.—हम्मीरमदमर्दन.

सचमत्कारशिरःकंपं । अहो महामात्यशक्रस्य विक्रमविक्रीडितमपि कंषित-
 सुरासुरशिरःशेखरं । यतस्तदा मयि मद्दुनरेन्द्रनिग्रहविग्रहव्यप्रे तत्पितृवैरमनुस्म-
 रतः स्मरारिपौरुषस्य सिंधुराजतनुजन्मनो लाटदेशाधिपसिंहभ्रातृव्यस्य समाकृष्ट-
 सिंहनसेनापातिततेः संग्रामसिंहस्य मत्पार्ष्णिगग्राहसाहसिकमनसोनुधावतः क्रुधा-
 वतानेन युद्धसंनद्धेन स्वलितमरम्यत सचिवचाणक्येन । सोऽह्यसहासं ।

कोपाकुलेस्मिन् सचिवे न शस्त्राभ्यासो रिपूणां फलदस्तदाभूत् ।
 तेषां क्षणोद्वाहनवाहवेगाभ्यासस्तु सद्यःफलदो बभूव ॥

अधुना तु सचिवपतिरचितपराभवप्रज्वलितपूर्वावेरोधेन सैंधुराजिना जनितो-
 त्साहो अस्मान् प्रति प्रयाणकाय प्रगुणीबभूव बलांबुधिमग्नानेकभूमृदाभोगः
 श्रीसिंहनभूपतिः । इतस्तु विस्तीर्णतरतुरगचमूचलनचलदचलाचक्रस्तुरङ्गवरोपि
 प्रयाणकमकार्षीत् । इतस्तु दुस्तरतरतेजोदवानलज्वलत्तकलरिपुकुलः कुलिशके-
 तुकुत्हलोज्ज्वलभुजबलो मालवमर्हीदुरप्यकृत प्रयाणोपक्रमं । इत्यस्माकमाकस्मि कः
 सर्वतोपि संकटसंघट्टः ।

* Karmadhâr. of दू - र्त and त्र - क्ति.

9.—हम्मीरमदमर्दन.

तेजः० । देव महीसहस्रांशो भृशं म[म ?] स्तवनपवित्रं वचः प्रपंचययार्य ।
पंचग्रामसंग्रामसंकटे स्वकीयनयनपथाधिक्तीकृतभवद्विक्रमेणाहमपि पवित्रयामि
निजरसनां स्फुटव्यावर्णनेन ।.....वीर० । सकोपमिव तमपांगेन मृगयमाणो
वस्तुपालं प्रति । तदभिनो मतिभिरेव प्रतिनृपतिशतानि स्तंभयन्तु भवन्तु संप्रतं
मम हम्मीरवीरं प्रति प्रयाणप्रयःनः ।

10.—हम्मीरमदमर्दन.

तदिदानीं म्लेच्छचक्रवर्तिनममुमभ्यर्णवर्तिनमननुप्रविशत एव मरुपतीनुररी-
करोतु देवस्वारिततरसंचरणेन । तदयमपि भवत्लामीप्यभयनरबुद्धयैव विघटनीय
इति तेजःपालस्य कर्णे एवमेव ।

11.—हम्मीरमदमर्दन.

ॐ हो सुगृहीतनामधेयानां मतिभिरतिशयेन दीप्यते सहजदीप्तोपि प्रमुप्रतापः ।
तथाहि । स्वदेशस्वदेशमभितरत्सु स्वच्छया म्लेच्छराजसैन्येषु तातकारितया
प्रयाणकस्य भृशमदीर्घकारितया तथा निरतिशयामाशाशांसां च प्रपंचयंतः
स्वयममिलन्नभी मरुदेशनरेशाः श्रीवीरधवलस्य । तदिदानीं ।

श्रीसोमसिंहोदयसिंहधारावर्षैरमीभिर्मरुदेशनाथैः ।

दिशोष्ट जेतुं स्फुटमष्टबाहुस्त्रिभिः समेतैरभवत्प्रभुर्नः ॥

अपि च आराध्य बुद्धिसुधासेकसोद्रेकस्य मदनदेवीनंदनस्य प्रेमपादपस्य
परिपाकपेशलं फलं कलयितुमिव त्वरिततरमाजगाम संग्रामभासुरः सुराष्ट्रासीमंतमाणिः
श्रीभीमसिंहः । त्विमर्श । अहो ज्येष्ठतातमतिकल्पकतिका संप्रति फलति स्म ।
यत्तदा मदांधासिंधुरदुर्धरयदुधराधवद्वैरस्माभिर्विषद्व्यं संहतावेव स्फुरंतौ चित्रका-
व्यशब्दार्थाविव दुर्भेदौ महीतटमहीपतिः आटदेशदेशाधिपती विक्रमादित्यसहजपा-
लाभिधौ भेदयित्वा पृथक् क्रियेतां । तदिदानीमन्योन्यमनन्यमन्युमहोत्साहाव-
हंपूर्विकया स्वयं समाजस्मत्तुरस्मदधिपहृदयावर्जनाय । अन्यच्च ।

उत्तंगानां भूभृतां सत्यमेषां त्रिस्तीर्णाभिर्वाहिनीभिर्मिलित्वा ।

कोटीसंख्याः सर्वतः क्षुद्रभूभृद्वाहिन्योपि प्रापुरस्मद्वलाब्धिं ॥

विचिन्त्य । कथमद्यापि दक्षिणावनिपालमालवनरेशयोर्यात्रानियंत्रणप्रपञ्चय
प्रचारितौ निपुणकसुवेगाभिधानौ चिरयतश्चरप्रवानौ ।

12.—हम्पीरमदमर्दन.

स्वसि श्रीमहाराजरेववाग्देवः संप्रामसिंहमण्डलेधरं समादिशाते । अस्मा-
भिर्निजविजयश्रीवर्शाकरणकारणं त्वत्कृते प्रहितमिदमश्वस्तं । त्वया तु सततमत्रैव
फटके स्थातव्यं । यदा गुर्जरावर्तं प्रविशतोस्य नृपस्य वयमाकस्मिकागमनेन
समरसंरंभं संभवयामः । तदा निजपितृवधैरार्गवोत्तरणाय तरीकरणीयः
करवाल इति ।

13.—हम्पीरमदमर्दन.

सविमर्शं च । सुवेगवदनारविंदमकंदेन विघटितसंप्रामसिंहस्य सिंहनेद्वेष्यो-
दंतेन प्रमोदपदवीभारोपिताः स्मः । स खलु तमेतद्देशीयमप्रेतरं विना न विनाश-
यितुमीष्टे किंचिदप्यस्मदीयं ।सचमत्कारोत्कर्षं । सयं वाचामगोचरः
संप्रामसिंहस्य जगत्प्रवित्राणि तानि चरित्राणि ।

अन्वर्कं द्युतिशालिनेनु शशिनं सौम्यस्पृशोन्वर्जुनं
योद्धारोनु बलिं च दानचतुरा जातेति निस्या श्रुतिः ।
एकत्रैव तु सिंधुराजतनये तादृग्यशो जल्पतां
चेद्विध्नाय विभाति वीरधवलक्ष्माभृद्गुणानुस्पृतिः ॥

सानुस्मरणं च ।

दुस्साधं व्रत बाहुकोटिभिरपि श्रीसिंहनोर्वीधव-
स्कंधावारभरं भुजद्वयसखः श्रीसिंधुराजिर्जपत (नृ?) ।
रेवाया विलुलोप विस्मयरसं संप्रामजाप्रदश-
ग्रीवाहंकृतिहंकृताग्जं (र्जु)नभुजासंभारसंभावितं ॥

सोपि संप्रति ततो विघटितः समागच्छन्निह संधानमिच्छुनिजप्रधान-
पुरुषं भुवनकाभिवानमनुयुज्य सुवचनोपायनादिभिरस्मानावर्जयामास ।

14.—हम्भीरमदमर्दन.

तं पुनः प्रतिपार्थिवायुर्वायुकवलनप्रसर्पदासितसर्पायमाणकृपाणदर्पस्मितमस्म-
दमिलितं मेदपाटपृथिवीललाटमंडनं जयतलं विग्रहीतुं कृतादरस्य हम्भीरमहोशितुः
किंवदंती निवेदयितुमद्यापि न कोपि दूतः समुपैति ।

15.—चक्रपाणिविजयकाव्य.

पुनातु पादांतपतद्धरित्रीसीमंतस्नप्रतिविस्मितो (विम्बितो ?) वः ।
तन्मस्तकारूढसुरारिभारनिरस्तिहेतोरिव चक्रपाणिः ॥
प्राप्तोस्ति शांडिल्यकुलोद्गतानां गौडेषु भट्टांकितकोशलाख्यः ।
गंगेव नैवोञ्जति यत्प्रसूतिरेकांततः केशवपादसेवाम् ॥
तत्राननश्रेणिपुत्रो विरिचेर्वभूव भट्टो नरवाहनाख्यः ।
श्रुतेः समस्कंधतया स्थितानि श्रुःयंतराणीव वचांसि यस्य ॥
देवो विवस्वानिव कश्यपस्य तस्याजितो नाम बभूव सूनुः ।
त्रयीमयस्य ज्वलतस्तपोभिर्यस्यार्थमादत्त समस्तलोकः ॥
आकंठतृतं प्रशमामृतैः स वैकुण्ठनामानमकुंठविद्यं ।
असूत सूनुं स बभूव यस्य विद्यातपोधाम सुतः सुनामा ॥
नत्वोपनीतामपि पार्थिवैर्द्रैर्गुणानियं न क्षमते शबेति ।
द्वारि श्रियं स्तंभयतो बभूव श्रीस्तंभ इत्येव हि यस्य नाम ॥
त्रस्तः शतश्छिद्रकाविवकंथाजातेपि जाडये खलवाक्यवहेः ।
लक्ष्मीधरो नाम तदीयसूनुरनुप्रविष्टः सुजनय कक्षां ॥
ओजोविहीनापि विनापि कार्ति कृता हरेः कीर्तिसमाधिनेति ।
चंद्रोदयध्यानपरायणेव कुमुद्वती यस्य न नीरसा गीः ॥
श्रीभोजदेवैदुविराजितायां तस्यां सभापंचदशीनिशायां ।
विनापि मुद्रामतिवाह्यमेव दूरीकृतं दुर्जनतस्करेण ॥
आकर्ण्यतां काव्यमिदं तदीयं जितं यदप्यादिकविप्रबंधैः ।
भास्वान्निरस्तशुतिमंडलोपि सुधामयः किं न दिवातनेदुः ॥ युगं ।
उदारसत्त्वैः सुकृतैः प्रजानां प्रजापतेरंश इवावतीर्णः ।
बभूव वंशे दनुजेश्वराणां विश्वैकरत्नं बलिरादिराजः ॥

16. Buddhisâgara's Vyâkaraṇa, शब्दलक्ष्मलक्षण.
Part of leaf 1 is torn. The first few words are:

नःवा प्रबद्धो लघुपूर्णपद्यवान्छब्दस्य लक्ष्मानुपबुद्धिवृद्धये

End:— श्रीबुद्धि सागराचार्योनुग्राह्यो भवदेतयोः ।

पंचग्रंथो स चाकार्थो (र्षोत् ?) जगद्धितविधित्सया ॥ ८

श्रीविक्रमादित्यनरेंद्रकालात् साशीतिके याति समा[स]हस्त्रे ।

सश्रीकजावालिपुरे तदाद्यं दृढं मया सप्तसहस्रकल्पं ॥ ११ ॥

17.— उद्गटालंकारसारसंग्रह.

Beg. :—विद्वदप्यान्मुकलकादाधिगम्य विविच्यते ।

प्रतीहारेंदुराजेन काव्यालंकारसंग्रहः ॥

End :—महाश्रीप्रतीहारेंदुराजत्रिरचितायामुद्गटालंकारसारसंग्रहलघुवृत्ती
षष्ठोऽध्यायः ॥

मीमांसासारमेवात्पदजलधिविधोस्तर्कमाणिक्यकोशा-

त्साहित्यश्रीमुरारेर्बुधकुसुममधोः सौरिपादाब्जभृंगात् ।

श्रुत्वा सौजन्यासिंधोर्द्विजवरमुकुलात्कीर्तिवल्ल्यालवालात्

काव्यालंकारसारे लघुविवृतिमधात्कौकणः श्रीदुराजः ॥

18.— कल्पलताविवेक.

Beg. :—यत्पल्लवेन विवृतं दुर्बोधं मन्दबुद्धिभिश्चापि ।

क्रियते कल्पलतायां तस्य विवेकोयमतिसुगमः ।

सूर्याचंद्रमसाविति

End :—इति कल्पपल्लवशेषे कल्पलताविवेकेर्थालंकारनिर्णयो नाम चतुर्थः
परिच्छेदः समाप्तः ॥ ६० ॥ इति समाप्तः कल्पलताविवेकाभिधानः कल्पपल्लवशेषः ।
कल्पपल्लवमात्रेण न ये कल्पलतां त्रिदुः । कल्पपल्लवशेषोयं निर्मितस्तद्विरेपरः ॥

अपर इति । एकास्मिन्विवरणे कृतेऽपरविवरणकरणं श्रोतृणामवबोधहेतुतया श्रेयः एवेत्यर्थः ॥

पल्लवकलशविराजिनि कल्पलताविबुधमंदिरे रचिनः ।

शेषध्वजो विजयतां च्छेत्परुर्ध्वनिपताकोयं ॥

19.—व्यक्तिविवेक.

अनुमानांतर्भावं सर्वश्यैव ध्वनेः प्रकाशयितुं । व्यक्तिविवेकं कुरुते प्रणम्य माहिमापरवाचं ॥ मु(यु?)क्तोयमात्मसदृशान्प्रति मे प्रयत्नो नास्त्येव तज्जगति सर्वमनोरमं यत्... ॥ श्रीधर्षस्यांगभुवा महाकवेः श्यामलस्य शिष्येण । व्यक्तिविवेको विदधे

20.—काव्यमीमांसा.

Beg:—अथातः काव्यं मीमांसिष्यामहे यथोपदिदेश श्रीकंठः (ठ ?) परमेष्ठिवै-कुंठादिभ्यश्चतुःषष्टये शिष्ये [भ्यः] भगवान् स्वयंभूरिच्छाजन्मभ्यः स्वांतेवासिभ्यः । तेषु सारस्वतेयो वृंदीयसामपि बंधः काव्यपुरुष आसीत् तं च सर्वसमयविदं दिव्येन चक्षुषा [portion containing a letter broken off] दितिनं भूर्भुवःस्वः तृतयवर्तिनीषु प्रजासु हितकाम्यया प्रजापतिः काव्यविद्याप्रवर्तनायै प्रायुक्त । सोष्टादशाधिकरणीं दिव्येभ्यः काव्यविद्यां [portion broken off] सप्रपंचां प्रोवाच ॥ तत्र कविरहस्यं सहस्राक्षः समाप्नासीत् । उ - कमुक्तिगर्हः रीतिनिर्णयं सुवर्णनाभः अनुप्रासिकं प्रचेता यमो यमकानि...दः । शब्दश्लेषं शेषः वास्तवं पुलस्त्यः औपम्यमौपकायनः अतिशयं पाराशरः अर्थश्लेषमुतथ्यः उभयालंकारिकंकनिष्कणीयं हरतः । रसाधिकारिकं नैदिकेश्वरः । देवाधिकरणं विषणः गुणोपादानिकमुपमन्युःक् पृथक् स्वशास्त्राणि विर-चयांचक्रुः । इत्थंकारं च प्रकीर्णत्वात् सा किंचिदुच्चिच्छिदे । इतीयं प्रयोजकां-गवती संक्षिप्य सर्वमर्थमल्पग्रंथेन अष्टाद...(शाधिक ?)रणी प्रणीता । तस्या अयं प्रकरणाधिकरणसमुद्देशः । शास्त्रसंग्रहः ॥ शास्त्रनिर्देशः ॥ काव्यपुरुषोत्पत्तिः पदवाक्यविवेकः । पाठप्रतिष्ठा । अ.....वाक्यविधयः । कविविशेषः कविचर्या राजचर्या । काकुप्रकाराः शब्दार्थहरणोपायाः । कविसमयः । देशकालविभागः भुवनकोश इ.....(ति कविरह ?)स्यं प्रथममधिकरणमि.यादि ।

इति सूत्राण्यथंतेषां व्याख्या भाष्यं भविष्यति ॥

समासव्यासविन्यासः सैष शिष्यहिताय नः

विशे गुर्वी ग्रंथेन तु लघीयसी ॥

इयं नः काव्यमीमांसा काव्यव्युत्पत्तिकारणं ॥

इयं सा काव्यमीमांसा मीमांसा यत्र वागुवः ।

वागुवं न स जानाति यस्त्विमां ॥

*यायावरीयः संक्षिप्य मुनीनां मतविस्तरं

व्याकरोत्काव्यमीमांसां कविहो राजशेखरः ॥

काव्यमीमांसायां कविरहस्ये प्रथमेधिकरणे प्रथमोध्यायः शास्त्रसंग्रहः ।

End: इति राजशेखरकृतौ काव्यमीमांसायां कविरहस्ये प्रथमेधिकरणे
कालविभागो नाम समीक्षा अष्टादशोध्यायः ॥ ॥ समाप्तं चेदं कविरहस्यं
प्रथममेधिकरणमष्टादशोध्यायः ॥

* Explained at top as यायावरकुलोत्पन्नः

21.—काव्यप्रकाश.

कृती राजानकमम्मटालकयोः सं० १२१९ अश्विन शुदि १४ बुधे अद्येह
श्रीमदनहिलपाटके समस्तराजावलीविराजितमहाराजाधिराजपरमेश्वरपरमभट्टारक-
उमापतिवरलब्धप्रसादप्रौढप्रतापनिजभुत्रविक्रमराणांगणविनिर्जितशाकंभरीभूपाल-
श्रीकुमारपालदेवकल्याणविजयराज्ये लिखापितं

22.—कर्मविपाक.

संवत् १२९५ वर्षे अद्येह श्रीमन्नलके समस्तराजावलीविराजितमहाराजा-
धिराजश्रीमज्जयतुंगिदेवकल्याणविजयराज्ये महाप्रधानपंच०श्रीधर्मदेवे सर्वमुद्रान्या-
पारानपरिपंथयतीत्येवं काले प्रवर्तमाने श्रीउपकेशवंशीयसा०आसापुत्रेण श्रीचि-
त्रकूटवास्तव्येन चारित्रचूडामणिश्रीजिनवल्लभसूरिसंतानीयश्रीजिनेश्वरसूरिपदपं-
कजे मधुकरेण श्रीशत्रुंजयोज्जयंतादिमहातीर्थसर्वयात्राकरणसफलीकृतसंघमनोरथेन
...कर्मस्तवकर्मविपाक लेखिता

23.—लघुक्षेत्रसमासवृत्ति.

लघुक्षेत्रसमासस्य वृत्तिरेषा समासतः ।
 रचिता बुधबोधार्थं श्रीहरिभद्रसूरीभिः ॥
 पंचाशीतिकवर्षे विक्रमतो व्रजति शुक्लचम्यां ।
 शुक्रस्य शुक्रचारे पुष्ये शस्ये च नक्षत्रे ॥...

No. 397 of the D. C. Collection of 1880-1 reads पंचाशीते for पंचाशीतिक and शुके वारे सौम्ये for शुक्रस्य-रे.

24.—खरतरपट्टावली.

तथा पुनरेकदा दिल्लीनगरे समागतस्तत्र त्वं दिल्लीपतिर्भविष्यसीति प्रागुक्त-
 गुरुवचनस्मरणात् संप्राप्तविवेकेन मौजिदीनसुरत्राणेन प्रवेशोत्सवः कृतः स्तथा
 धनपालगृहे निवासः कारितस्तदानीं धनपालः श्रावको बभूव पतिसाहिना बहु
 महत्त्वं दत्तं ततो महतीयाणः इति गोत्रस्थापना कृता तद्गोत्रीयाः श्रावका जिनं
 नमामि वा जिनचंद्रगुरुं नमामि नान्यमिति प्रतिज्ञावंतो बभूवुः एवंविधाः
 श्रीजिनचंद्रसूरयो महाप्रभावका जातास्तदैव च पद्मावत्या प्रत्यक्षीभूय प्रोक्तं
 चतुर्थपट्टे साविशयं जिनचंद्रोति नाम दातव्यमिति तत एवेयं व्यवस्था जाता

25.—खरतरपट्टावली.

तथा शासनदेवतावचनात्तत्र एवाचार्यस्य नाम्न आदौ सप्रभावस्य जिनपदस्य
 स्थापना प्रवृत्ता

26.—खरतरपट्टावली.

एकदा श्रीउद्योतनसूरि महाविद्वांसं शुद्धक्रियापात्रं विज्ञाय अग्रेषां त्र्यशी-
 तिसंख्यानां ८३ स्थविराणां त्र्यशीतिशिष्याः पठनार्थं समागतास्तान् श्रीगुरुः
 सद्गीत्या पाठयति स्म... अथ श्रीउद्योतनसूरिस्त्र्यशीतिशिष्यपरिवृतो मालव-
 कदेशात्संघेन सार्द्धं शत्रुं त्रये गत्वा ऋषभेश्वरमभिषंघ पश्चाद्दलनानो रात्रौ सिद्ध-
 वटस्याधोभागे स्थितस्तत्र मध्यरात्रप्रेमये आकाशे रोहिणीशकटमध्ये बृहस्पति-
 प्रवेशं विलोक्य एवमुक्तवान् सांप्रतमीदृशी वेला विद्यते यतो यस्य मस्तके हस्ताः

क्रियते स प्रसिद्धिमान् भवतीति अथैतत् श्रुत्वा त्र्यशीत्यापि शिष्यैरुक्तं स्वामिन्
 वयं भवतां शिष्याः स्मो यूयमस्माकं विद्यागुरव तताऽस्मदुपरि कृपां कृत्वा हस्तः
 क्रियतां ततो गुरुभिरुक्तं वासचूर्णमानीयतां तदा तैः शिष्यैः काष्ठच्छगगादिचूर्णं
 कृत्वा गुरुभ्य आनीय दत्तं गुरुभिरपि तच्चूर्णं मंत्रयित्वा त्र्यशीते [:] शिष्याणां
 मस्तके निक्षिप्तं.....अथ ते त्र्यशीतिरपि शिष्या आचार्यपदं प्राप्य पृथक् विहारं
 चक्रुः अथैकः स्वशिष्यो वर्धमानसूरिः १ त्र्यशीतिश्च इमेऽन्यदीयाः शिष्याः ८३
 एवं चतुरशीति ८४ गच्छाः संजाताः

27.— खरतरपट्टावली.

तथा जेसलभेरुनगरे जसधवलकारितर्चितामणिपार्श्वनाथप्रतिष्ठा कृता

28.— प्रबोधचन्द्रोदयकौमुदी.

धानकभू-

रासीद्यः क्षितिपालमौलिविलसन्मालार्चितां द्विद्वयः ॥ १३ ॥

पुत्रस्तस्य गदाधरोऽखिलकलाकल्पप्रवीणो मनाक्
 मूर्षाणां धुरि विश्रुतो जगति यः संन्यस्य सर्वाण्यपि ।

कर्माणि स्वगुरुं प्रसाद्य विदधे कब्धा सदात्माभिर्वा

वृत्तं वेदशिरोविधित्सितम - द्वाक्पामृतं स्पदिनीः ॥ ४ ॥

एकाकिनाथ च कदंबकरंबकुंज-

शाकाद्यनेकतरुगूहितमूढवासो ।

वृत्तिः कृता निखिलशास्त्रानिरस्तबुद्धि-

भाजा सदात्ममुनिना सुधियः क्षमतां ॥ ९ ॥

श्रीचिदानंदपादाब्जरजोराजितमस्तकः ।

चक्रे प्रत्यक्प्रवृत्तीनां श्रीसदात्मा मुनिर्मुदा ॥ ६ ॥

कलिता वर्णसंख्यायाः ७७३२३ रुद्राक्षररसेद्विभुजश्लोकैरियं कृतिः ॥

29.— सारस्वतसूत्रवृत्ति.

श्रीदत्ता*न्वयमाथुरविप्रद्वारिकतनूजेन ।

कृतसूत्राणामर्थः प्रकाशितस्तर्कतिलकेन ॥ १ ॥

भारतमिति मे दयितं यत्प्रथितं भारतीनाम्ना ।
 सारस्वतमध्येवं यदहं तामैव देवतां जाने ॥ २ ॥
 आरब्धामुदक्षपादीयसूत्रेष्वदौ वृत्तिस्तावदेकैस्तु शिष्यैः ।
 विज्ञप्तिर्मध्येतदर्थं न्यधायि तुष्ट्यै तेषां वृत्तिरेषाम्यधायि ॥ ३ ॥
 नयनमुनिक्षितिपांके वर्षे नगरे च टोडाह्वये ।
 वृत्तिरिति संसिद्धा क्षितिमवति श्रीजहांगीरे ॥ ४ ॥

इति श्रीमोहनमधुसूदनानुजतर्कतिलकभट्टाचार्यविरचिता सारस्वतसूत्रवृत्तिः ।
 सं० १६९१ श्रीरिणीनगरे

*क्षा० for ता० in " Notices."

30.—सर्वालंकारसंग्रहः.

उद्दामफलदां -- मुर्ध्निमुदधिमेखलां ।
 भक्तिभूमिपतिः शास्ति शिवपाद्मवज्रषट्पदः ॥ ३ ॥
 तस्य पुत्रस्यागमहा -- द्रविरुदांकितः ।
 सोमसूर्यकुलोत्तंसो महितो मन्मभूपतिः ॥ ४ ॥
 स कदाचित्सभामध्ये का-(व्या?)लापकथांतरे ।
 अपृच्छदमृतानंदमादरेण कवीश्वरम् ॥ ५ ॥
 वर्णशुद्धिं काव्यवृत्तिं रसान् भावाननंतरम् ।
 नेतृभेदानलंकारान् दोषानपि च तद्गुणान् ॥ ६ ॥
 नाव्यधर्मान् रूपकोपरूपका - भिदा अपि ।
 चाटुप्रबंधभेदांश्च विकीर्णास्तत्रतत्र च ॥ ७ ॥
 संचियैकत्र कथय सौकर्याय स मामिति ।
 --- त्रार्थिनेत्थममृतानंदयोगिना ॥ ८ ॥
 तंत्रांतरोदितानर्थान् वाक्येनैव क्वचित् -- ।
 --- क्रियते सम्यक् सर्वालंकारसंग्रहः ॥ ९ ॥

31.—रसपञ्चाकरः.

श्रीमद्वैजलदेविदोदरभुवि श्रीवत्सराजादभू-
 च्छीरामाग्रजसुप्रसादवशतः संप्राप्तविद्योदयः ।

आस्ते सद्गुणपादपंकजरजोगंगावगाहस्फुर-
 ष्छास्त्रार्थः करुणातरंगितदृशां रंगाय गंगाधरः । १
 प्राचीनपंडितवचःप्रचुरप्रवाहानानीय तेन शनकैर्मतिकुल्यकाभिः ।
 आपूरितः खलु गभीरतरो रसानां पद्माकरो रसिकहंसत्रिलासहेतोः ॥ २ ॥

32.—अमरभूषण.

श्रीराणोदयसिंहभूपतनये श्रीशक्तिसिंहो नृपः ।
 तत्पुत्रो प्रभुभाणसिहरभवत् क्षत्रीकुले निर्मलः ।
 तत्पुत्रो महाराजपूरण इति धर्माधिको भूयति-
 पुत्रस्तस्य सुरेन्द्रतुल्यशश्वलो दाता रवेः सुभ्रत् ॥ ३६ ॥
 तत्पुत्रो महाराजमोहमनृपो धर्माधिको भूतले
 तद्वंशे कुलदीपकः शुचिरलं देवेन्द्रतुल्यो नृपः ।
 नाम्ना श्रीअमरेश इत्यभिमतो दिव्यः सदा सत्यवाक्
 तद्राज्ये मथुरात्मजेन रचितं ज्योतिर्ज्ञहर्षप्रदम् ॥ ३७ ॥
 शक्तिसिंहकुले जातः प्रवरो मोहमात्मजः ।
 अमरसिंहस्य तन्नाम्ना प्रियश्चामरभूषणम् ॥
 लक्ष्मी [: ?] करसरोजे च सरस्वती स्थितानने
 कीर्तिश्च कुपिता देशे गता ते भानुरात्मज ॥ ३९ ॥

इति श्रीमहाराजाधिराजगोब्राह्मणप्रतिपालकअरिमानमर्दकचतुर्दशविद्याविनोद-
 रशिकमहाराजाश्रीअमरसिंहजी एतन्नामानुसारेण अमरभूषणग्रन्थे साधारण-
 प्रकरणम् पंचदशमः ॥ मतिमहामासे कृष्णपक्षे तिथौ दु मौमवासरे लिखितं
 ज्यानी दामोदरभटजी श्रीमहाराजा संप्रति रामजीनी पुस्तकपठनार्थम् संवत्
 १८९१ शाके १७९६ राज्य श्री महाराणायुवानसिंहजीकस्य

33.—प्रमाणमंजरी.

मुंजभोजान्वयमंडनस्य प्रवृद्धवैरिगृहपंडनस्य ।
 श्रीभानुराजस्य नरेशवर्ती मल्लः सुशिल्पी प्रकटं चकार ॥
 ॥ इति सूत्रवारमल्लविरचिते प्रमाणमंजरीं आयतत्वाधिकारश्चतुर्थः

34.—नानाविधकुंडप्रकार.

सौम्येलदुर्गाधिपभानुराजः (ज ?) प्रसादपात्रं नकुलाभिधानः ।
 शिल्पी सुतस्तस्य चकार शास्त्रं मल्लः सतां यः प्रणयैकपात्रं ॥
 इति श्रीसूत्रधारशिल्पीनकुलात्मजमल्लेन विंनानाविधकुंडप्रकारः समाप्तः॥

35.—विश्ववल्लभ.

Beg. :-श्रीराघवेन्द्राहिसरोजयुग्मं नत्वा गुरोरपि तथा कथयामि शश्वत् ।
 ज्ञानं जलस्याथ तदाश्रयाणां त्रिभिर्द्रुमाणामपि रोपणाद्यं ॥ १ ॥
 यद्वंशे वसुधाधिपाश्च बहवो या(जा ?)ता धरामंडले
 भुक्तं यैरखिलं शकाधिपतयो बद्धाः पुनर्मोचिताः ।
 श्रीमद्रावलभोजकर्णनरसीखुम्माणमुख्याः परा-
 स्तेषां भूरिगुणा यशोपि विततं दिग्मंडले गीयते ॥ २ ॥
 तद्वंशे विष्णुभक्तः प्रतिसुमटघटाभेदनोद्वंडचंच-
 होर्दंडोदंचदच्छप्रततबहुयशःपूरिताशेषविश्वः ।
 सन्मानानेकदानद्विजगुणिकरानंदनो मेदपाटे
 राणा श्रीसिंहनाभा समभवदतुञ्जो मानतुंगो नृसिंहः ॥ ३ ॥
 भूपालोदयसिंहश्च यशो धवलितं जगत् ।
 गायंति गुणिनः शश्वद्गुणैर्ल्लोकोत्तरानपि ॥ ४ ॥
 यत्पादपल्लवयुगं क्षितिपालवृन्दैः कोटीरहीरकिरणावलिभासमानं ।
 तस्यैरसोयं तनुजोप्रजन्मा प्रतापसिंहस्त्वतुलप्रतापः ॥
 गुणैरुदारो जगतीश धुर्यो गोविंदतातद्विजभक्तिनिष्ठः ॥ ५ ॥
 श्रुताश्च सद्भ्योपि पुराणवाच आरामपूर्तानि भवंति पुंसां ।
 निःपापकारीणि सुखप्रदानि स्वर्गादिहेतूनि यशस्कराणि ॥ ६ ॥
 आरामपूर्तानि च कारितानि देवालयानीति हरेः प्रसादात् ।
 गुरूपदेशामलमानसेन तेन क्षितीशानतपद्युगेन ॥ ७ ॥
 तत्प्रार्थितो माथा(थु ?)रविप्रवर्यः श्रीचक्रपाणी रघुनाथभक्तः ।
 ग्रंथं मनोज्ञं कुरुते तदर्थमनल्पविद्यो बुधसंमतं च ॥ ८ ॥
 वराहहेमाद्रिमतं निरीक्ष्य सारस्वतं गार्ग्यमतं सत्रास्तु ।
 श्रीरत्नकोशादिकमत्र तच्चैर्दृष्ट्वानुभूत्वा सह तद्विधिं च ॥ ९ ॥

End:—चक्रपाणिकृतग्रंथे नाम्नास्मिन्विश्ववल्गुभे ।

चित्रीकरणसंज्ञोसावुल्लासो नवमोभ्यगात् ॥ १ ॥

इति श्रीमिश्रचक्रपाणिविरचिते विश्ववल्गुभे तद्वचित्रीकरणे नवम
उल्लासः समाप्तः ॥ ९ ॥ सं० १६३४ वर्षे शाके १४९९ प्रवर्तमाने.

36—व्यक्तिविवेकटीका.

सरस्वतरे भूसारे यो(गो)रक्षपुरमुञ्ज्वलं ।

भाति धर्मानुपघ्रातं नारायणपुरश्रुतिम् ॥ ३ ॥

दिक्पालांशतयातिनिर्मलमतिर्जातः कुलेहर्षते-

स्तत्रादौ जनतानुकूलघटनासंभारवद्वादरः ।

लेखाप्रस्फुरजाप्रदुञ्ज्वलगुणव्याप्तप्रकर्षोदया-

द्विख्यातोमरसिंह इत्यनुभव(वे?) नामानुरूपक्रियः ॥ ४ ॥

हृदि विनिहितरामो भाति विद्याभिरामो

मदनसदृशमूर्तिर्लोकविख्यातकीर्तिः ।

समरहताविपक्षो लीलया दत्तलक्षो

वदनाजितसरोजः प्रक्रियाक्रांतभोजः ॥ ५ ॥

तस्माद्विक्रमासिंह इत्यवनिपो जातो गुणांभोनिधिः

शौर्यौदार्यमहत्त्वसत्त्वमहितो धर्मो वपुष्मानिव ।

शक्राद्धांसनभाजि येन जनके रत्नांकनालंकृता

भूर्भुक्ता जितपूर्वरागगारिमा प्राप्तप्रभाशालिना ॥ ६ ॥

तस्यासीत्तनयो नयैकनिचयो गांभीर्यधैर्यांबुधि-

स्तेजःसिंह इति क्षितीश्वरशिरःसंघृष्टपादाम्बुजः ।

यत्तेजःशिखिनो विपक्षवनितानेत्रप्रदीप्तद्युतेः

काष्ठांताक्रमणं झटित्यनुदिनं नाभूद्विरामास्पदं ॥ ७ ॥

शक्तिसिंह इति तस्य तदंतःशक्तिसाधितसमृद्धिशोभनः ।

लीलया दध[द?]हीनविक्रमः क्षमामुचारिविहितोधिवासनः ॥ ८ ॥

तत्सूनुर्जयासिंहदेवनृपतिर्जातो महीवल्लभो

लीलानिर्जितवीरवर्दितपदः श्रीकृष्णभक्तिप्रियः ।

तेजःस्वर्क इवामरेषु मधवेवाप्त(?)सु मन्दाकिनी-

बाहार्थेषु पवित्रसानुविधयो राजस्यभूदुत्तमः ॥ ९ ॥

विदार्य यः कुंभि विशालकुंभमग्रे सुरत्राणयुगस्य संयुगे ।
 सिंहाभिधानं निकषे विशुद्धं क्रमायतं भूययति स्म भूषितं ॥ १० ॥
 पुत्रस्तस्य च रामसिंहनृपतिः संकर्षिणो वैरिणो
 जातः किं बलभद्र एष किमसौ क्षत्रांतको भार्गवः ।
 हेलोन्मूलितदूषणो भवति किं देवो रघुग्रामणी
 रम्यं [ना?]म वभूव यस्य जगतामित्थं त्रितर्कास्पदम् ११
 वराङ्गनारतिप्रियः प्रियंकरः कुलश्रियः ।
 श्रियोपलब्धभूषणो निरस्तसर्वदूषणः १२
 त्तस्तुयशोनिर्मोकमुज्वाल ॥ १२ ॥
 शूरः सूनृतवागनूनविभवो वंशावतंसः सुत-
 स्तस्य न्यंचितचित्रसानुगतिमांश्चामुंडसिंहो जयी ।
 जागर्ति स्म ननूपजित्वरवपुर्लक्ष्मीनिवासान्वितो
 वाग्देवी चतुरानना — — श्लेषोप्रह [पो?] महान् ॥ १३ ॥
 आक्रांता वृषपुंगवेन विलसद्भासा चतुर्भिः पदैः
 सम्यग्वीक्षणपालिता नवनवप्राप्तप्रकर्षोदया ।
 प्रासोष्टामरने(नै)चिकीव बहुशो रत्नान्यनर्घाणि गौः
 सूते कीर्तिपयोधरा शतमखे यस्मिन् गुणैः प्रस्तुता ॥ १४ ॥
 अंचीखनन्मागरमस्त्रिकल्पमारोपयच्च(?)नवनीश्वदिता ।
 योभूदशेषर्तुषु हेमवृष्टया सत्यापिताकालघनोक्तियुक्तिः ॥ १५ ॥
 संग्रामे दंतिदंतज्वलनकणमुचि प्रोत्सुसद्दीरयोध-
 स्कारोन्मुक्तांशुमाली निविडकवलितशेषकष्टांतराले ।
 जित्वायोध्यापुरीशं जवननरपतिं साधुवादस्य स [म्य] क्
 स्तंभं योवा(धा?)द्धरिद्रयामरिकुलयग-श्रेणिचंडप्रदीपः ॥ १६ ॥
 दाता पात्योत्तराशाप्रथितनरपतेर्लुठिताशेषकोशो
 ढिल्लीश(शात्?)कीर्तिवल्लीकुसुममुडुपातिर्योकरोत्क्रांतमूर्ति ।
 पल्लीशाक्रांतिवार्ता कलयाति कलया प्रस्तुत (?) येन्यहेलो
 पंचास्यस्येव हस्तिप्रखरनखरुचा लीलया रंकुभंगः ॥ १७ ॥
 कुत्रकुत्रांबुधिर्न भूयत्यागोज्ज्वलदंबुभिः ।
 कस्यकस्य न वा वासीदंगणे कनकोच्चयः ॥ १८ ॥

तेजोवाहिस्कुलिंगैः प्रसरणपट्टाभिर्ज[र्ज?]रं वीत्स्ववेगाद्-
 ब्रह्मांडं यस्य कीर्तिः स्थगयति सुधया लेपमुच्चैर्वहन्ती ।
 प्रोदञ्च[त्?] पुण्यराशेः कननारिखारिणो धर्मशास्त्रा (स्रो?) पदेष्टा
 गोरक्षो भूमिदेव(?)पुरतनुपृथिवीगोसहस्रादिदाता ॥ १९ ॥
 राजानो नयशालिनोपि बहुशो भूताः सहस्रं पुरा
 लीना कालवशेन सांप्रतमिदं नामापि न ज्ञायते ।
 भाग्यादक्षयमक्षराक्षयगतं येषां यशो वर्तते
 [ते?]जीवन्त्या(न्य?)धुनापि वन्दितगुणा द्वित्रा[:] पवित्राः परम् ॥ २० ॥
 इत्थं विचार्य हृदये भूमिनाथो निरैक्षत ।
 ग्रंथं व्यक्तिविवेकाख्यं विदुषामुपजीवनम् ॥ २१ ॥
 व्यक्तिविवेकोपूर्वोळंकारा दिशति नैपुणं कृतिनां ।
 कलयति सोप्यतिशोभामश्नतसिद्धा(द्धा?) तिलकसंयुक्ता (क्ता?) ॥ २२ ॥
 वैदुष्यभाजा यत्नेनाची करत्तत्तिलकुमुत्मतिरुङ्गराजाभिधानः ॥ २३ ॥
 अकालघनसंज्ञकं तिलकरत्नमत्युज्ज्वलं
 नरेशाविरुदांकितं विविधशास्त्रसंदर्भितं ।
 परामृशत पंडित (ता?) गुणविवेकबद्धव्रताः
 यथेष्टमवबुध्य हे ध्वनिमतार्थमव्याकुलाः ॥ २४ ॥
 इतो भवति नैपुण्यं(णं?) परकृतप्रबंधार्णवं
 विजेतुमथ जायते निजमतेर्विशुद्धिः परा ।
 अतो भजत भो बुधास्तिलकरत्नमत्यादरात्
 अकालघनसंज्ञितं क्रमनेकवस्तुहिता ॥ २५ ॥
 रामासिंहतनयेन भूभुजा रुद्रसिंहसुधियांबुधीकृतां ।
 ग्रंथराजमिममाशु पश्यत व्यत्यकालघनमर्थजीवनम् ॥ २६ ॥

37—नैषधटीका.

इति ह श्रूयते वाराणस्यां गोविंदचंद्रो नाम राजा बभूव यथास्तींद्रोमगवत्यां ।
 तस्य सभायां बहवः पंडिता बभूवुर्मंडिताः सद्गुणौघेन । तेषु च सर्वेषु श्रीहर्षः
 पर्षन्मंडनं यः किल कृतवान् खंडनं ! स पुनः सर्वज्ञः खलु विमृश्य तारतम्यं सुच्छा-
 यसरसा (सां?) निकटवर्तिधर्मार्थकामप्रागामिनीं साहित्यसराणिमनादस्य विच्छाय-

विरसे दूरतरवर्तिपरमपदगामिनि प्रमाणमार्गे लग्नः । तं च यथावसरमनुसरं नृप-
संसदमपरे मत्सरिणः प्रथमोपगताः साहित्यरसालतद्वनंमन्याः परस्परास्यवीक्षापुर-
स्सरमुपहसन्ति स्म प्रतिवासरं संप्राप्तोयं तर्कशमातरुपुरसंनिवेशः साक्षान्महरेव एष
इति । एकदा तु सहसोपस्थितेन तेन ते लिंगैरुल्लिङ्गिताः समनुसंधाय ध्यायंतः
किमपि विसदृशं गूढं पृष्टुश्च कश्चन तत्समीपवर्ती स्वाप्तः किमेतेषां दुष्टानामीदृशं
विचेष्टितमिति । कथितं च तेन तत्सर्वं तस्मै यथावदानुपूर्व्या अथासौ विद्वानभिमा-
नवान् किलैतत् किमपि शृंगाररसधाम नलचरितनाम समुद्रदनाव्यं महाकाव्यं वि-
निर्माय न्यवेदयत्तस्मै नृपाय प्रत्यक्षदेवाय । ततश्च विद्वानेष विशेषादिदुषस्तस्मात्सुप्र-
सन्नात्तर्कवेदिष्वेकं साहित्यवेदिष्वेकमिति सबहुमानमासनद्वयं लभते स्म । तांबूलद्वयं
च कविपंडित इति च नामांतरं लेभे । प्रथमतश्चास्य कवेःकाव्यमिदं विनिर्मातुमिच्छतः
कोत्र जगति तथाविवः खलु धीरललितः क्षितिपतिरभूद्यमहमिह जितसुधारस-
कथं कथानायकं करोमीति भूयश्चिरं चिंतयतः सम्यगुपासितस्य चिंतामणिमंत्रस्य
प्रसादाद्यः किलार्थैतः प्रास्फुरत्स एव निपीयेत्यादात्रादिमश्लोके वहिरूपनिबद्धः ।
योयमेवं गुणगणःलंकृतः कृतयुगे नलो नाम क्षितिपतिरासीत्तमिह कथायां नाय-
कपदोभिषेक्षामीति चात्र तात्पर्यार्थः

38—लघुभाष्य.

Beg :-...नत्वा गुहं भट्टोजिदीक्षितं ।

वाक्तंत्रे विदधे व्याख्यां फणिभाषितमार्गगाम् ॥

End :-भट्टोजिदीक्षितात्तीर्थाःसर्वविद्याविशारदात् ।

प्राप्याहिभाषितं शास्त्रं श्रुत्वा शास्त्रांतराप्यपि ॥ १ ॥

वृद्धाख्यनगरस्थायी विनायकसुतोकरोत् ।

रघुनाथाभिधो व्याख्यां विसर्गसंधिसंगतां ॥ २ ॥

इति लघुभाष्ये पंचसंध्यः संपूर्णाः ।

39—कातन्त्रविवरण.

शिष्यहितावरुवार्तिकटिप्पनकादीनि वीक्ष्य शास्त्राणि ।

किंचिर्किंचिद्विषमं पदजातं दुर्गसदृतेः ॥ २ ॥

वादीन्द्रो नृपतीन्द्रव्यंघ्रणो जैनेन्द्रधर्मे प्रभु-
 रासीत् श्रीप्रभुधर्मसूरिसुगुरुश्चान्द्रे कुले विश्रुतः ।
 तस्याभूत्प्रथमो विनेयतिलकः शश्वद्विहारोद्यतः
 प्रख्यातः सुकृती गुणैकनिलयः पद्मप्रभोनामकः ॥ ३ ॥
 आस्ते सूरिसमस्तमंडनमणि[ः] शिष्यस्तयोर्विश्रुतः
 श्रीदेवप्रभसूरिनामसुगुरुर्ध्वंघ्रात्रयीनिर्मलः ।
 तेषां शिष्यलवो नितांतजडिमा प्रशुम्नसूरिर्मुनिः
 स्पष्टां वृत्तिमयं तनोति नितरां बोधाय मुग्धांगिनां ॥ ४ ॥

40—अद्वैतसुधा.

परमहंसपरि० श्रीमदुत्तमश्लोकतीर्थमहामुनिरुपाकटाक्षैकवीक्षितब्रह्मज्ञानिवंशा-
 वतंसत्तसूरिसुतलक्ष्मणपांडिताविराचितायां रघुवंशापरपर्यापसारस्वतोपनिषद्ब्या-
 ख्यायां अद्वैतसुधाख्यायां

41—कुलप्रदीप.

.....मृगेंद्रपरमार्थमहं व्यनञ्जिम ।
 श्रुत्वा श्रीरामकंठाच्छिवमतकमलोन्मीलनप्रौढभास्वाद्
 श्रीविद्याकंठभट्टस्तदिदमुपदिशन्नादिदेशैकदा मां
 स्पष्टार्थामत्र लब्ध्वा विरचय विवृति वत्स सर्वोपयोग्यां...
 ब्रह्मैकतापादकहेतुयुक्तं श्रव्यं समस्तागमसारभूतं ।
 कुलप्रदीपाख्यमिमं निबध्दं विलोक्य कौलाः सुखिनो भवंतु ॥

42—प्रायश्चित्तप्रदीपिका.

व्याख्यातो भास्करार्येण प्रायश्चित्तप्रपाठक [ः?] ।
 शतद्वयेन श्लोकानां धूर्तस्वाम्यनुसारतः ॥

तान्कृत्वा मनसि श्लोकान् तदर्थमनुसंधत् ।
करोमि सुखबोधाय प्रायश्चित्तप्रदीपिकाम् ॥

43—गोविंदमानसोल्लास.

एतस्मिन्नवनीतले नृपशिरःश्रेणीमणीमंजरी-
मंजुज्योतिरसीमंरंजितपदः कर्णाटवंशांकुरः ।
जागर्ते प्रातिपक्षपक्षमलदृशामश्रांतसंतापदो
राजश्रीहरसिंह एव सकलक्षोणीभृतामग्रणीः ॥ १ ॥

एतन्मंत्रा निखिलनृपतिश्रेणिभिर्दनीयो
देवादित्यः सकलमहिमस्थानमासीदसीमः ।
यस्योदंचद्विचकिलदलस्रग्विचित्रैर्यशोभि-
र्द्वम्भिल्लेषु त्रिदशयुवतेः कापि लक्ष्मीर्वितेने ॥ २ ॥

अस्यात्मजो जयति निर्मलकीर्तिपूरदूरप्रसारितचकोरमदप्रसादः ।
धीमान् गणेश्वर इति क्षितिपालमौलिरत्नांशुमंजरितपादसरोरुहश्रीः ॥ ३ ॥

व्येष्टे मंत्रिशिरोमणौ विजयिनि श्रीभाजि वीरेश्वरे
निःसीमाहितभक्तिभूषितयशोधौतत्रिलोकश्रिया ।
ब्रूमः किं रजनीचरेन्द्रहृदयाहंकारधेक्कारिणि
श्रीरामेनुजलक्ष्मणस्य चरिते लोकोत्तरं स्थापितं ॥ ४ ॥

श्रीमानेष महामहत्तक(म?)महाराजाधिराजो म (जैर्भ?) हा-
सामंताधिपतिर्विकस्वरयशःपुष्पस्य जन्मद्रुमः ।

चक्रे मैथिलनाथभूमिपतिभिः सत्यांगराज्यस्थिति (तिः?)
प्रौढानेकरसं मुदैकहृदयो दोःस्तंभसंभावितः ॥ ५ ॥

तस्यात्मजेन गुणिना नयसागरेण गोविंददत्तकृतिना हरिकिकरेण ।
येनामुना जनयता जनतानुरागं लोकत्रयं धवालितं धवलैर्यशोभिः ॥ ६ ॥

गोविंदमानसोल्लासमुल्लासितजगत्त्रयं
कुरुते मतिमानेष प्रणम्य मधुसूदनं ॥ ७ ॥

44—सुंदरीशतक.

Beg:—...विरचयाति उत्प्रेक्षावल्लभः सुकविः

End:—सकलभुवनैरुनायकलाभपुरस्थे प्रसन्नकीर्त्ते(र्ती?)दौ ।

शासत्यरुबरभूमृति महीमहीनप्रतापार्के ॥ २७ ॥

वसुवेदरसशशांके १६४८ वर्षे वैशाखशुक्लपंचम्यां ।

गोकुलभट्टविरचितं संपूर्णं सुंदरीशतकं ॥

इति श्रीगोकुलभट्टविरचित...

45—रसरत्नप्रदीप.

यस्यावनीविमलमन्नसुवर्णपूर्णा काष्ठेति नाम नगरी यमुनातटान्ते ।

यस्या नरेन्द्रतिलको हरिचंद्रनामा टाकान्वयैककुमुदः क्षितिपो बभूव ॥ ४

यस्यात्मजः क्षितिपतिर्जगति प्रसिद्धः साधारणो रणविनिर्जितशत्रुसेनः ।

त्रिस्थानमार्गमधिगम्य जगद्विर्निर्चेर्भूतं स्थितं च पुरवास्यकरोत्प्रतापात् ॥

यस्यात्मजास्त्रय इमे विदिता जयंति ज्यायाम(न)यं समिति लक्ष्मणसिंहनामा ।

शत्रून्विजित्य कृतवानृ (त्रि)पुकामिनीनां वर्षा विलोचनयुगे हृदये निदाघं ॥ ९

श्रीमान्परः सहजपाल इति क्षितीन्द्रश्चन्द्रः स्वयं सुकविलोचनकैरवाणां ।

स्त्रीणां नृणां हृदयपंकजकर्णिकायां तुल्यःनुराग इव भाति गुणैः सदा यः ॥

यत्कीर्त्तिकांतिविमलो वचसां विलासो हारावली लुठति यस्तुतिपाठकानां ।

कंठे कवित्वध्वनिनां मदनो नरेन्द्रो लक्ष्मीत्रिलासनिलयो बलिवद्वदान्यः ॥

वंशेय (थ ?) विश्वविदिते नृपरत्नपालः प्रादुर्बभूव करुणावरुणालयेस्मिन् ।

यस्मादभूःसुतनयो विनयांबुराशिः श्रीरामराज इति रम्यतया श्रिया च ॥ ८ ॥

साधारणक्षितिपतेः सुनियोगयोगात् संप्राप्य सेवकपटं खलु रामराजः ।

नानाभयांधतमसां प्रशमाय धन्यो रम्यं करोति कुतुकाद्रसरत्नदीपं ॥ ९ ॥

दृष्ट्वेमं रससागरं शिवकृतं श्रीकाकचंडेश्वरीं

तंत्रं सूतमहोदधिं जरसुधांभोधिं भवानीमतं ।

व्याडि संसृतिसूत्रमीशहृदयं स्वच्छन्दशक्त्यागमं

श्रीदामोदरवासुदेवभगवद्भोविदनागार्जुनात् ॥

आदाय सारं गुहसंप्रदायात् सत्प्रलयं सानुभवं सुगम्यं ।
 यदुच्यते किञ्चिदिह प्रसिद्धं ज्ञातव्यमर्थैस्तदिदं सुखाय ॥
 जयतु विलासो वचसामादिग्रन्थार्थसंभवो यद्वत् ।
 जलनिधिजातो मुक्ताहारः कांतागले लोलः ॥
 जयेदर्थं संहितयाप्यजेयान् रोगान्महापातकजान् क्षणेन ।
 शुद्धस्ततः शोधनमस्य कार्यमर्थैरशुद्धो न सुखाय सूतः ॥ १३ ॥

46—रसार्णवसुधाकर.

इति श्रीमदंध्रमंडलाधीश्वरप्रतिगंडभैरवश्रीव्रतवोननरेंद्रनंदनभुजबलभीमश्रीशि-
 गभूपालविरचिते रसार्णवसुधाकरनामानि नाट्यालंकारे रसिकोल्हासो नाम द्वितीयो
 विलासः ।

* सि for शि in several places.

47—शृंगारहार.

गीतं वाद्यं नृत्यं ज्ञात्वा शास्त्राणि यैः कृतान्याद्यैः ।
 तन्मतमादायैतत्क्रियते शास्त्रं प्रसन्नगंभीरं ॥ २ ॥
 ब्रह्मेशगौर्यो भरतो मतंगः शार्दूलकः कश्यपनारदौ तु ।
 विशाखिलो दंतिलनंदिकेशो रंभार्जुनौ याष्टिकरावणाख्यौ ॥ ३ ॥
 दुर्गशक्तिरनिलादयस्ततः कोहलोश्वतरकांबलावपि ।
 जैत्रसिंहनृपतिश्च रुद्रटो भोजविक्रमभूभुजौ तथा ॥ ४ ॥
 जगदेकमहीपालः केशिदेवोन्व (नु?) सिंहणः ।
 गणपत्यवनीशश्च जयसिंहोदया (हादयो?) नृपाः ॥ ५ ॥
 अन्यो(न्ये?)पि तौर्यत्रिकवेदिनो ये तैस्तैः कृतानीह सुविस्तराणि ।
 शास्त्राणि रत्नाकरवद्गभीराप्यम(ग?)न्यपाराणि जनैरवीरैः ॥ ६ ॥
 मत्वेति तेभ्यः परिगृह्य सारं सुवृत्तरत्नाढ्यमनल्पकार्यं ।
 शृंगारद्वाराख्यमिदं सुशास्त्रं करोति हम्मीरमहीमहेन्द्रः ॥ ७ ॥

मनोभीष्टार्थासिद्धयर्थं कृतनम्यनमस्कृतिः । प्रशस्तिमथ वक्ष्येहं प्रतिष्ठादिमहःकृतां
 ॥ २ उकेशवंशे विशदप्रशंसे रंकान्त्रये श्रेष्ठिकुल६ तत्र श्रीजिनोदय-
 सूरिप्रवरादेशसतिलेशकेशवः सं० १४२५ वर्षे श्रीदेवराजपुरकृ(स्कृ?)तसविस्तरतीर्थ-
 यात्रोत्सव तथा संवत् १४२७ वर्षे श्रीजिनोदयसूरिसंमूचितप्रतिष्ठोत्सवांभोदोदकप-
 ल्हावितकमनीयकीर्तिवल्लीवलयः सं. १४३६ वर्षे श्रीजिनराजसूरिसदुपदेशमकरंदमापीय
 संजातसंघपतिपदवीको...आं वाकः...यात्रां चकृवान् ।.....अथ श्रीजेसलमेरौ
 श्रीलक्ष्मणराजराज्ये विजयिनि सं० १४७३ वर्षे चैत्रपुदि १५ दिने तैः श्रीजिनव-
 र्द्धनसूरिभिः प्रागुक्तान्वयास्ते श्रेष्ठिधना जयसिहनरसिंहधामाः समुदायकारितप्रासा-
 दप्रतिष्ठया सह जिनविवप्रतिष्ठां कारितवन्त इति ।

समस्तिशस्तं परमर्द्धिपात्रं परं पुरं जेसलमेरुनाम
 यदाह सर्वस्वमिव क्षमायाः कुलाङ्गनाया इव सौवकान्तं ॥ ३ ॥

तत्राभूवन्नखण्डा यदुकुलकमलोत्सासमार्तण्डचंडा
 दोर्दण्डाक्रान्तचण्डाहितनरपतयः पुष्कला भूमिपालाः ।
 येषामद्यापि लोकैः श्रुतिततिपुटकैः पीयते श्लोक्युष-
 स्तत्पूर्णं विश्वभाण्डं कुतुकमिह यतो जायते नैव रिक्तं ॥ ४ ॥

तत्र क्रमादभवदुग्रसमग्रतेजा[.]

श्रीजैत्रसिहनरराज इति प्रतीतः ।

चिच्छेद शात्रवनृपानसिनाञ्जसा यो

वज्रेण शैलनिवहानिव वज्रपाणिः ॥ ५ ॥

तस्य प्रशस्यौ तनयावभूतां श्रीमूलदेवोथ च रत्नसिंहः ।

न्यायेन भुक्त [.] स्म तथा भुवं यौ यथा पुरा लक्ष्मणरामदेवौ ॥ ६ ॥

श्रित्नसिंहस्य महिधवस्य वभूव पुत्रो घटसिंहनामा ।

यः सिंहवन्मुच्छगजान्विदार्य वलादलाद्वप्रदरीमरिभ्यः ॥ ७ ॥

सुनन्दनत्वात् विबुधैर्नुतत्वात् गोरक्षणात् श्रीदसमाश्रितत्वात्

श्रीमूलराजक्षितिपाकसूनुर्यथार्थनामाजनि देवराजः ॥ ८ ॥

तदङ्गजो निर्भयचित्तवृत्तिः परैरधृष्यः प्रगुणानुवृत्तिः ।
 पराक्रमक्रान्तपरद्विपेन्द्रः श्रीकेशरी केशरिणा समोभूत् ॥ ९ ॥
 तस्यास्ति सूनुः स्वगुणैरनूनः श्रीलक्ष्मणाख्यः क्षितिपालमुख्यः ।
 राज्ञोपि यस्यातिविसारितेजश्चित्रं न्यकार्षीद्राविबिम्बलक्ष्मी ॥ १० ॥
 शत्रुघ्नबंधुरिह सन्नपि लक्ष्मणोपि रामाभिधानजिनभक्तिपरायणोपि ।
 एतत्कुतूहलमहो मनसाप्यसौ यन्नापीडयन्निबिडपुप्यजनान्कदाचित् ॥ ११ ॥
 तथा सुमित्रामितनन्ददायी न दीनबन्धे निरतोवतीर्णः ।
 पुनः प्रजां पालायेतुं किलायं श्रीलक्ष्मणो लक्ष्मणदेव एव ॥ १२ ॥
 यद्गुणैर्गुम्फिता भाति नवीनेयं यशःपटी ।
 व्याप्नोत्येकापि याद्विश्वं न मालिन्यं कदाप्यधात् ॥ १३ ॥
 गाम्भीर्यवत्त्वात्परमोदकत्वाद्धार यः सागरचन्द्रलक्ष्मी ।
 युक्तं स भेजे तादिदं कृतज्ञः सूरेश्वरान्सागरचंद्रपादान् ॥ १४ ॥
 प्रासाददेवालयधर्मशालामठाद्यमेवं सुकृतास्पदं तु ।
 सार्द्धं कुलेनोद्धृतमार्यलोकैर्यत्रात्राने शासति भूमिपाले ॥ १५ ॥

इतश्च । चान्द्रे कुले यतीन्द्रः... ॥ १८ ॥

तंस्य श्रीजिनराजसूरिसुगुरोरादेशतः सर्व्वतो
 राज्ये लक्ष्मणभूपतेर्विजयिनि प्राप्तप्रतिष्ठोदये ।
 अर्हद्धर्मधुरंधरः खरतरः श्रीसंघभट्टारकः
 प्रासादं जिनपुंगवस्य विशदं प्रारब्ध्वान्श्रीपदं ॥ २० ॥
 १४५८ नवेषुवाधीन्दुमितेथ वर्षे निदेशतः श्रीजिनराजसूरेः ।
 अस्थापयन्गर्भगृहेत्र बिम्बं मुनीश्वराः सागरचंद्रसाराः ॥ २१ ॥
 ये चक्रुः... ॥ २२ ॥

तेषां श्रीजिनवर्द्धनाभिधगणाधीशां समादेशतः
 श्रीसंघो गुह्यमक्तियुक्तिनलिनीलीलन्मरालोपमः ।
 संपूर्णीकृतवानमुं खरतरप्रासादचूडामणिं
 त्रिद्वीपांबुधियामिनीपतिमिते संवत्सरे विक्रमात् ॥ २३ ॥

अंकतो वि० संवत् १४७३ । वर्ष्यं तन्नगरं... ॥ २४ ॥

श्रीलक्ष्मणविहारोयमिति ख्यातो जिनालयः ।

श्रीनंदीवर्द्धमानश्च वास्तुविद्यानुसारतः ॥ २५ ॥ ...

स्वस्ति श्रीउक्तेश..... सं० १४९३ वर्षे फागुणवादे प्रतिपदादिने श्रीयु-
पार्श्वनाथव्यंघ्रं सुपरिभिरविधायः प्रतिष्ठितं पूजनीयार्थे श्रीसंवसहते नः राजश्रीवय-
रशंहराजो स्थापितं.....

स्वस्ति श्रीगणेशाय नमः ॥ स्वस्ति श्रीजयोभ्युदयश्च ॥ ददातु वः ... ॥ २

श्रीमज्जेसलमेरुनाम नगरं पृथ्व्याः परं मंडनं
भोग्यं यादवभूभुजामिव नवं चाहऽऽस्त्रभर्तुर्वयः ।
शूरैर्यादववंशजैरुपचितं स्वाकारशुद्धैर्नृपै-
र्नानावित्तवणिग्विशां विजयते ऽजेयं परैस्तच्चिरं ॥ ३ ॥
सम्राट् श्रीजैत्रसिंहो यदुकुलजलधिप्रोल्लसःपार्वणेदु-
स्तत्सूनुर्मूलराजो जगति सुविदितो देवराजो नृराजः ।
तद्वंशे यादवेन्द्रः समभवदसकौ केहरिस्तत्तनूजः
श्रीमद्रामाभिरामः समत्रनि तनयो लक्ष्मणो लक्ष्मणेशः ॥ ४ ॥
लक्ष्मणस्य तनयो विराजते वैरिसिंह इति विश्रुतः सदा ।
तेन देवभवनं प्रतिष्ठितं राज्यवृहा (द्वय ?) खिलपापशुद्धये ॥ ५ ॥
वेदांकाब्धीन्दुवर्षे शिशिरऋतुवरे माघशुक्ले च पक्षे
षष्ठ्यां वै शुक्रवारे स्वितिभइनउद योनि (?) इंदौ तु मेषे ।
भूपः श्रीवैरिसिंहः स(सु ?)रवरभवनेकारयःसुप्रतिष्ठा-
मृत्विग्भिर्वेदविद्धिर्नृपतिभिरनिशं वादितांघ्रयब्जयुग्मः ॥ ६ ॥

संवत् श्रीविक्रमार्कसमयातीतसंवत् १४९४ वर्षे भाटिके संवत् ८१३ प्रवर्तमाने
महामांगल्यमाघ.....चंद्रे महाराजाधिराजश्रीयादववंशीयराउलश्रीजेतसीहराउ-
लश्रीमूलराजराजश्रीदेवराजराउलश्रीकेहरिराउलश्रीलक्ष्मणतत्पदपूर्वाचलप्रचंडमा-
र्तंडायमानमहाराजाधिराजश्रीवैरिसिंहेन सर्वकामसमृद्धयर्थं श्रीलक्ष्मीकांतप्रीत्यर्थं
पंचायतनप्रासादः प्रतिष्ठितः ॥

..... श्रीनेमिनारायणरौहिणेया दुःखत्रयास्त्रातुमिव त्रिलोकं ।
यत्रोदिताः श्रीपुरुषोत्तमास्ते स वर्णनीयो यदुराजवंशः ॥ ७ ॥

तास्मिन् श्रीयादववंशे राउलश्रीजइतसिहमूलराजरत्नसिहराउलश्रीदूदाराउल-
श्रीघटसिहमूलराजपुत्रदेवराजनामानो राजानोभूवन् ।

ततोभूत् केसरी राजा केसरीव पराक्रमी ।
वैरिवारणसंहारं यश्चकारासिदंष्ट्रया ॥ १ ॥
श्रीमत्केसरिराजसूनुरभवच्च श्रीलक्ष्मणो भूपति-
र्विद्विल्लक्ष्मणलक्षतोषणशरच्च श्रीलक्ष्मणस्तेजसा ।
दानाशायकरग्रहाच्च सकलं लोकं व्यधात्लक्ष्मणं
यो ब्रिबं मृगलक्ष्मणोपि यशसा सौवाभिधानं व्यधात् ॥ २ ॥
तदीयसिंहासनपूर्वशैलप्राप्तोदयो यु(ह्यु ?)प्रतरप्रतापः ।
श्रीवैरसिहक्षितिपालभानुर्विभासते वैरितमो निरस्यन् ॥ ३
इतश्च । चंद्रकुले श्रीखरतर.....तरपट्टे ॥
ये सिद्धांतविचारसारचतुरा यानाश्रयन् पांडिताः
सत्यं शीलगणेन यैरनुकृतः श्रीस्थूलभद्रो मुनिः ।
येभ्यः शं वितनोति शासनसुची श्रीसंघदीप्तिर्यतो
येषां सार्वजनीनमातवचनं येष्वद्भुतं सौभगं ॥ १
श्रीउज्जयंताचलचित्रकूटमांडव्यपूज्जा [] रमुख्यकेपु ।
स्थानेषु येषामुपदेशवाक्यान्निर्मापिताः श्राद्धवैरविहाराः ॥ २
अणहिल्लपाटकपुरप्रमुखस्थानेषु यैरकार्यत ।
श्रीज्ञानरत्नकांशा विधिपक्षश्राद्धसंघेन ॥ ३
मंडपदुर्गप्रह्लादनपुरतलपाटकादिनगरेषु ।
यैर्जिनपरविबानां विधिप्रतिष्ठाः क्रियंते स्म ॥ ४ ॥
यैर्निजबुद्धधानेकांतजयपताकादिका महाग्रंथाः ।
पाठ्यंते च विशेषावश्यकमुख्या अपि मुनीनां ॥ ५
कर्मप्रकृतिप्रमुखग्रंथार्थविचारसारकथनेन ।
परपक्षमुनीनामापि यैश्चित्तचमत्कृतिः क्रियते ॥ ६

छत्रधरवैरिसिंहत्रयंबकदासक्षितींद्रमही (?) पालैः ।

येषां चरणद्वंद्वं प्रणम्यते भक्तिपूरेण ॥ ७

शमदमसंयमनिधयः सिद्धांतसमुद्रपारदृश्वानः ।

श्रीजिनभद्रयतींद्रा विजयते ते गणाधीशाः ॥ ८

इति श्रीगुरुवर्णनाष्टकं ॥ इतिश्व । श्रीमानुक्तेशवंशोयं.....

इत्यादि परिवारेण संयुताः श्रावका इमे ।

कुर्वति धर्मकार्याणि शःसन्नोन्नतिहेतवे ॥ १ ॥

विक्रमवर्षचतुर्दशसप्ताशीतौ विनिर्ममे यात्रा ।

शत्रुंजयरैवतगिरितीर्थे संघान्वितैरोभिः ॥ २ ॥

पंचम्युद्यापनं चक्रे वत्सरे नवतौ पुनः ।

चतुर्भिर्बांधवैरेभिश्चतुर्धा धर्मकारकैः ॥ ३

अथ संवत् १४९४ वर्षे श्रीवैरिसिंहराउलराज्ये श्रीजिनभद्रसूरीणामुपदेशेन नवीनः प्रासादः कारितः । ततः संवत् १४९७ वर्षे कुंकुमपत्रिकाभिः सर्वदेश-वास्तव्यपरःसहस्रश्रावकानामंत्र्य प्रतिष्ठामहोत्सवः सा० शिवाद्यैः कारितः । तत्र च महासि श्रीजिनभद्रसूरिभिः श्रीसंभवनाथप्रमुञ्जविंशानि ३०० प्रतिष्ठितानि प्रासादश्च ध्वजशेखरः प्रतिष्ठितः । तत्र संभवनाथो मूलनायकत्वेन स्थापितः । तत्र चात्रसरे सा० शिवामहिशलोलालाषणश्राद्धैः दिन ७ साधार्मिकवात्सल्यं कृतं राउलश्रीवैरिसिंहेन साकं श्रीसंघो विविधवस्त्रैः परिधापितः । राउलश्रीवैरिसिंहेनापि चत्वारस्ते बांधवाः स्वबांधववद्वज्जालंकारादिदानेन सन्मानिता इति ॥ अथ जिनपतिपार्श्वे.....

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.....श्रीजिनभद्रसूरिविजयराज्ये श्रीजेसलमेरुदुर्गे श्रीचाचिगदेवे पृथिवी शान्ति सति सं० १९०९ वर्षे श्रीसंखयालगोत्रे.....श्राविकया.....श्रीतपः-पट्टिका कारिता

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.....॥ १ ॥ संवत् १९८३ वर्षे मागशिरे सुदि ११ दिने श्रीजेसलमेरुमहादुर्गे राउलश्रीचाचिगदेवपट्टे राउलश्रीदेवकर्णपट्टे महाराजाधिराजराउलश्रीजयतासिंह-

विजयिराज्ये कुमारश्रीलूणकर्णयुवराज्ये श्रीउकेशवंशे..... । सं० १९३६
वर्षे फागुणसुदि ३ दिने राउलश्रीदेवकर्णराज्ये समस्तदेसना संघ मेलवी... ।
सं० १९८१ वर्षे भागसिर वादि १० रविवारे महाराजाधिराजराउलश्रीजयतासिंह
तथा कुवरश्रीलूणकर्णवचनात् श्रीपार्श्वनाथ अष्टापद विचार्लई ।.....

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... ॥ २ ॥ स्वस्ति श्रीनृपतिविक्रमादिता समयातातः संवत् १६७३ रामाश्व-
भूपतौ वर्षे शाके १९३८ वसुरामशरैके प्रवत्तमन भटिक ९९३ माग्रशिरा दो
महामंगलकारक उत्तरायन.....अत्र दिन महाराजाधिराजमहाराउलश्रीहारिरा-
जस्यात्मजः राउलश्रीभूपतिभिमिसहस्य धमपत्नी राणी श्रीदाडिमदे [वी ?]
पितुनाम्मी वाइ श्रीधूमवती शिवप्रासादं कारापित तथा सुप्रतिष्ठितं शुभं भवतु ॥

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...य आविरासीद्धोरोस्मिन् कलौ श्रीबल्लभाभिवः ।

निजदास्यं स नो देयादव्यादापि दुराश्रयात् ॥ ४ ॥

नवीनमंदिरकारिकले भगवद्वाक्यं ॥ मदर्चां संप्रतिष्ठाय्य ... ॥ २ ॥

स्वस्ति श्रीसंवत् १८९२ चैत्रादि १७१७ शरुकाले प्रवर्तमाने उत्तरायणगते
सूर्ये.....एतस्यां वेलायां । श्रीपुरुषोत्तममंदिरं ॥ श्रीमहाराजाधिराजमहारावलश्री-
मूलराजजीकैः । कारितं प्रतिष्ठापितं च ॥

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मूकं करोति..... ॥ ४ ॥ स्वस्ति श्रीयुधिष्ठिरस्य अजातशत्रोः सिंहासनाच्या-
सनात् वर्षवृंद ४८९८ गते विक्रमार्कराज्यात् संवत् १८९४ शालिवाहनशकात्
शाके १७१९ उत्तरायणगते...एतस्यां वेलायां श्रीविठलनाथजी श्रीबलभद्रजी
श्रीनरनारायणजी श्रीवेदव्यासजी श्रीगणेशजी श्रीसूर्यजी श्रीअश्विनीकुमारजी
श्रीहनुमानजी एतत्स्वरूपषट्प्रासादेषु स्थापितं इमे ईश्वरा..... । महाराजा-
धिराजमहारावलश्रीमूलराजजीकैः प्रासादषट्कं कारितं प्रतिष्ठापितं च

58.—कर्पूरकुसुम.

श्रीमःसूर्यवंशोद्भवसहिगिलकुलावतंसश्रीमःप्रयागदासांगजश्रीप्रेमराजविरचिते
कर्पूरकुसुमनाग्नि.....

CORRECTIONS AND SUPPLEMENTARY NOTES.

P. 8, l. 12, the words "India Office" should be substituted for "Oxford."

Udayasimha (p. 22).

The Jâvâlipura with which this Udayasimha is connected has been identified with Jabalpur (Bo. Gazetteer, I. i. p. 203). But it seems to be too far from Dholka and I am inclined to identify it with Jhalor and this Udayasimha with the one who is connected with S'rimâla or Bhinmal in Inscriptions VII-IX, XI and XIII, Bo. Gaz. I. i. pp. 474 ff. The references to Śrî-Jâvala and Śrî-Jâvâlipura in Nos. V and XIV in the same series would seem to favour the first identification. The name of the prince, his father's name (Samarasimha) the dynasty (Châhumâna in Inscip. XIII), the date (Sam. 1262, 1274, and 1305 in the Inscriptions) and the identification of Jâvâlipura with Jhalor, if correct, would favour the second identification.

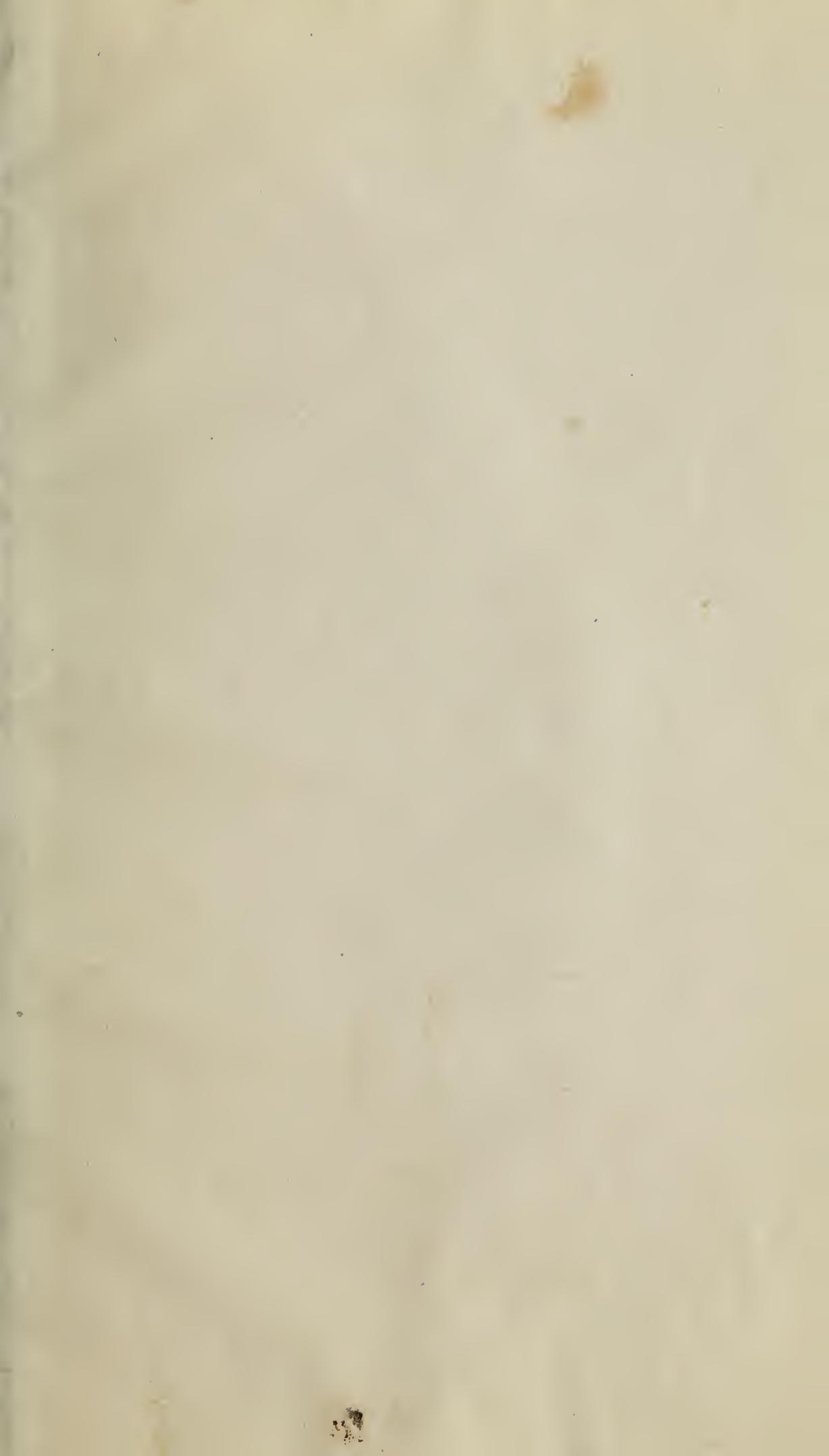
P. 39, l. 7 from bottom, the words "In the Sarayvavâra country" should be substituted for "On this side of the Sarayû"; and the following words should be added at the end of the para. on p. 40:—"Udayasimha, the author of the Rûpanâ'âyaṇīya (p. 8), and the author of the Jayamâdhavamânasollâsa would seem to belong to the same dynasty as is mentioned in this work (I. O. Cat. pp. 550-1 and Dr. Bhandarkar's Report for 1881-2, p. 2, para. 5)."

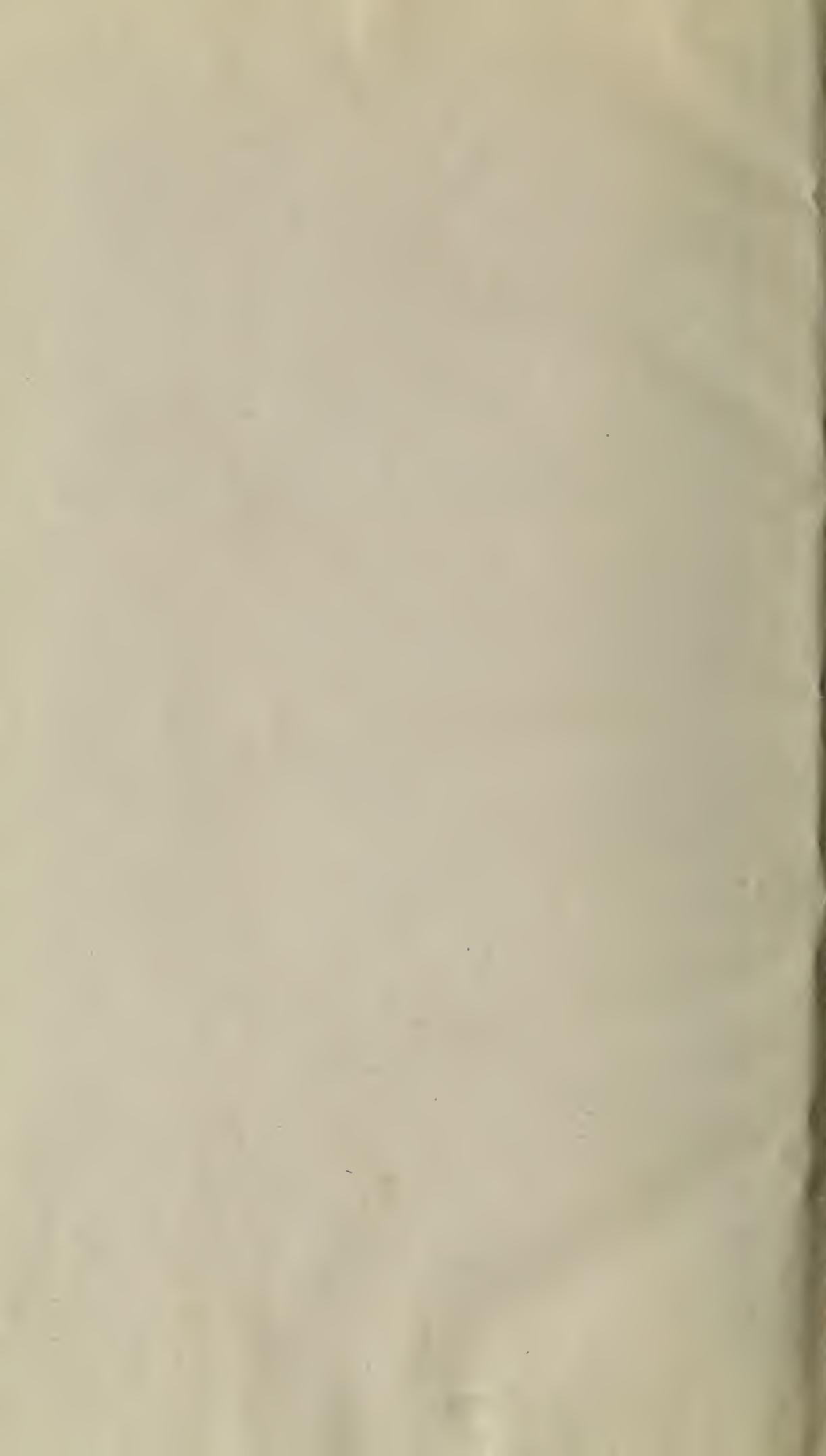
Govinda-Mânasollâsa (p. 50).

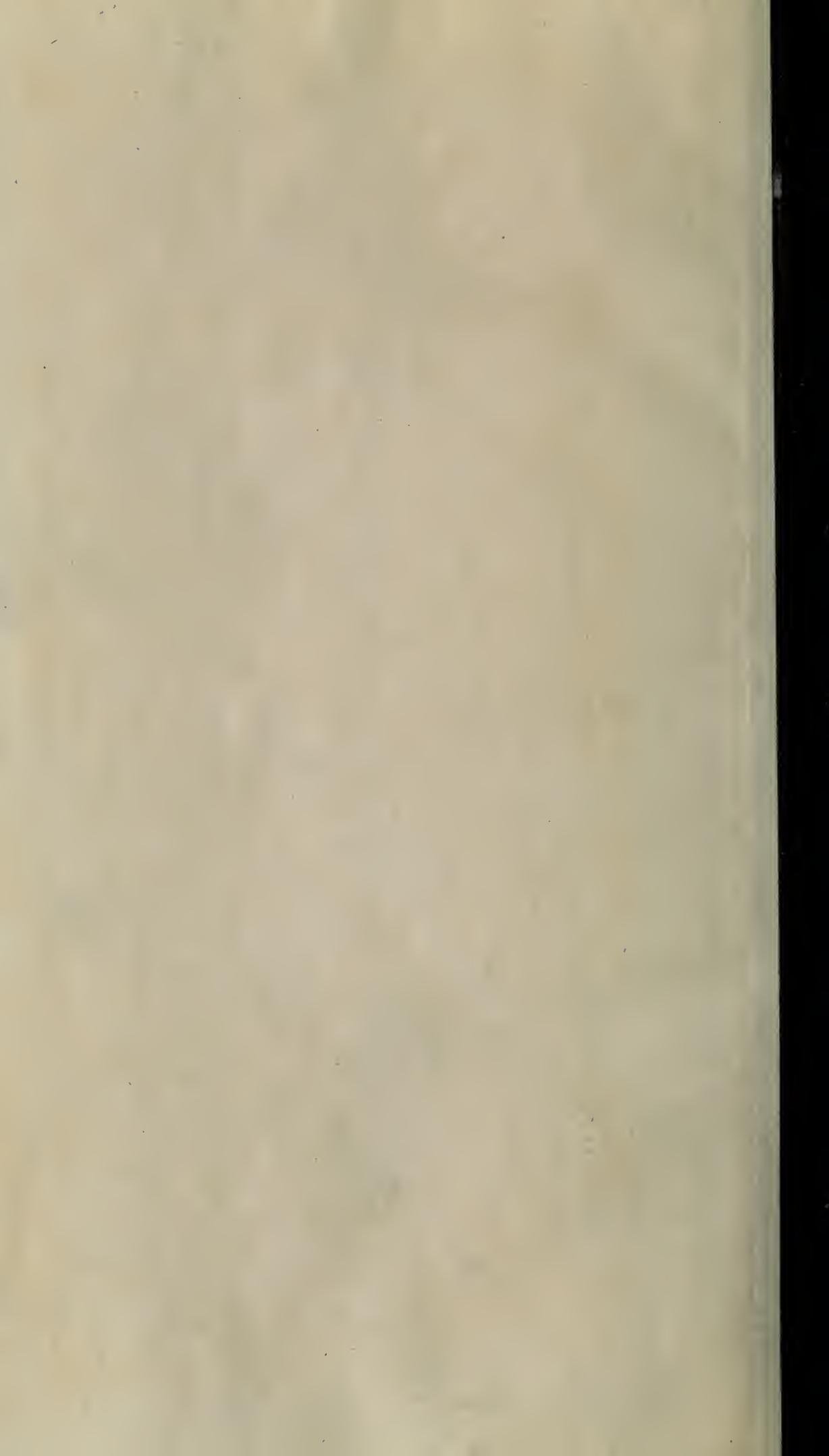
The (Smṛiti-) Ratnâkara by Harasimha's minister, Chaṇḍes'vara, is divided into seven parts. In these and in Kṛitya-chintâmani by the same author there are mentioned several particulars about Harasimha and Chaṇḍes'vara (I. O. Cat. pp. 410-4 and 511-2 and Râj. Nos. 1842, 1921, 2036, 2069, 2384 and 2398). Harasimha is spoken of as Mithilâdhipa, Kârṇâtavam'sodbhava, Kârṇâtabhûmipati and Kârṇâtâdhipa. Devâditya had been his minister and is referred to as having lived in Tîrabhuktivishaya (Tirhut). Devâditya's son was Mahâsâmdhivigrahika Thakkura Vîres'vara and Vîres'vara's son was Mahâsâmdhivigrahika Thakkura Chaṇḍes'vara. Chaṇḍes'vara is called Mithilâdhipamantrîndra, Nepâlâkhillabhûmipâlayajin and Nepâlâkhillabhûmipâlaparikhâ. The date Śaka 1236 (A.D. 1314) which occurs is not given by the author at any rate as the date of composition of the Ratnâkara or any part thereof, but as that of Chaṇḍes'vara's performing tulâdâna (weighing himself against gold and distributing that gold). From this account it will be seen that the author of Govindamânasollâsa was a cousin of Chaṇḍes'vara, being a son of Vîres'vara's younger brother Gaṇes'vara.

There is no agreement amongst chroniclers as regards the name of Harasimha's father. It is variously given by different authorities as Śakrasimha, Karmasimha, Bhûjâlasimha. Hall gives it from the

Ratnākara as Bhaves'a. But it does not occur in the extracts that I have seen published from MSS. of the different parts of the work. Should the Harasimha mentioned by Sanmīśra Miśarū be the same as this Harasimha, the father's name given by him also is Bhaves'a. But the names he gives of Harasimha's successors do not agree with those given by Sylvain Lévi (*Le Népal*, II. p. 226). His Harasimha seems, however, to be identical with, at any rate, the Harisimha, son of Bhavasimha or Bhaves'vara occurring in the Genealogical Table of the Thākūr Dynasty, compiled from the Pāñjas of Mithilā, at p. 196, *Ind. Ant.* XIV. According to that table one of his sons was Narasimha or Daipanārāyaṇa and one of the latter's sons by his second wife was Chandrasimha. This Chandrasimha is also mentioned by Vidyāpati in his *Durgābhaktitaranṅiṇi*. The Narasimha, at the requisition of whose queen, Dhīramatī (or, according to the *Vivāda-chandra*, Dhīrā), Vidyāpati wrote his *Dānavākyaṅvali* must be this Chandrasimha's father. (See *I. O. Cat.* pp. 874-6 and *Rāj. No.* 1830.)







65-5-1

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