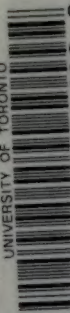


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CATALOGUE

OF THE

MARATHI, GUJARATI, BENGALI, ASSAMESE, ORIYA, PUSHTU, AND SINDHI MANUSCRIPTS

IN THE

LIBRARY

OF THE

BRITISH MUSEUM.

BY

J. F. BLUMHARDT, M.A.

PROFESSOR OF HINDUSTANI, AND LECTURER ON HINDI AND BENGALI AT UNIVERSITY COLLEGE, LONDON;
AND TEACHER OF BENGALI AT THE UNIVERSITY OF OXFORD.

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P R E F A C E .

THE Catalogues, here printed, of Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi MSS. have been compiled by Mr. J. F. Blumhardt, thus completing the Catalogues of MSS. and Printed Books in the North Indian Languages in the British Museum.


Though comparatively few in number, the MSS. here described have considerable value. In the Pushtu series are several important and unpublished works, chiefly from the collections of Major Raverty and the late Professor Darmesteter; and the fact that the majority of the Sindhi, Marathi and Gujarati MSS. are from the Library of the late Mr. William Erskine is a guarantee of their interest.

ROBERT K. DOUGLAS,

*Keeper of the Department of Oriental
Printed Books and MSS.*

BRITISH MUSEUM,

March 2nd, 1905.



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AUTHOR'S PREFACE.

THE manuscripts in the various languages comprised in this work, though comparatively few in number, are, nevertheless, fairly representative of the literature of those languages. Some of them are of considerable interest and importance.

The Marathi manuscripts are mostly from the collection of Mr. William Erskine; while some few are from that of the Rev. Benjamin Webb. Of the hitherto unpublished works the most important are four chronicles of the Bhonsla Family down to the death of S'ivāji (nos. 4—7), all written in Modi characters; an historical account of the kings of the Yādava Dynasty of Devagiri (no. 10), and of the Gaikwars of Baroda (nos. 11 and 12). There are also an interesting work containing private correspondence with the Peshwa Bājī Rāo II. (no. 19), and a valuable grammar of the southern dialect of Konkani (no. 21), written for Mr. Burnell by the Rev. Pio Noronha, a Roman Catholic priest at Mangalore.

The majority of the manuscripts in the Gujarati Catalogue are also from Mr. Erskine's collection. More than half of them are works on the Jain religion, the most important being Gujarati commentaries accompanying the text of well-known Prakrit works. A Paṭṭāvalī of the Veshadhara branch of the Lumpaka sect of Jains (no. 36) is particularly worthy of notice.

There are only a few Bengali and Oriya manuscripts, none being of any importance. Two excellent specimens of the dialect of Eastern Bengal, a mixture of Bengali with Persian and Arabic words, written in a corrupt and strictly phonetic form of spelling, will be found in nos. 3 and 37 III., the first containing a metrical life of Muḥammad, the other an account of the Caliph 'Alī.

Of the Assamese works, two, written on leaves of bark, are particularly valuable. The first (no. 1) contains an historical account of Rudra Siṃha, Raja of Tipperah.

The other (no. 20) is a very fine copy, consisting of 291 leaves, each 27 inches long, of a metrical translation of the *Bhāgavatapurāṇa*, by the famous S'aṅkara Deva and other poets. It contains a translation of the whole of the twelve Skandhas, comprising that Purāṇa, of which only two or three have as yet been published. The MS. is dated Śaka 1702 (A.D. 1780).

The Pushtu manuscripts, sixty in number, are chiefly from the collections of Major H. G. Raverty, Dr. Darmesteter, and the Rev. T. P. Hughes. There are two important histories of the Afghans, more particularly of the Yūsufzai clan, which have not been published, viz.: *Tārīkh i muraṣṣa'* (nos. 9—11), by Afzal Khān Khaṭak, and *Tawārīkh i Hāfiẓ Raḥmatkhānī* (no. 13), by Pīr Mu'azzam Shāh. The extensive works on Pushtu grammar and lexicography, viz.: *Riyāz al-maḥabbat*, and '*Ajā'ib al-lughāt* (nos. 14 and 15), written, the one by Maḥabbat Khān, the other by Ilahyār Khān, sons of the Rohilla chieftain Hāfiẓ Raḥmat Khān, are also unpublished.

There are five redactions of the *Makhzan al-islām* of Ākhūnd Darwezah (nos. 2—6), each possessing a special interest of its own as regards the contents of the work and the arrangement of the various subjects comprised in it. There is also an excellent collection of poems by some of the best Pushtu authors, including several unpublished works, notably the *Dīwān* of Aḥmad Shāh Durrānī (no. 33); also a translation of a portion of the *Fables* of Bidpāi by Afzal Khān, made from the Persian '*Iyār i dānish*; and two translations of the *Gulistān* of Sa'dī, one, in prose and verse, by 'Abd al-Kādir Khān (nos. 46 and 47), the other, in verse, by Amīr Muḥammad Anṣārī (no. 54); of the former only the first Bāb has been published in the "*Gulshan-i-roh*."

There are only eleven Sindhi manuscripts. They consist of a well-written copy of the works of the renowned poet Shāh 'Abd al-Laṭīf, and religious treatises in verse, most of which have been published. These manuscripts have been arranged, as far as possible, in chronological order. The last manuscript is particularly interesting from a philological point of view. It contains a collection of religious works in a form of Sindhi in which there is a large admixture of Persian and Arabic words, written in a type of the *Khawājah* character, which it has been impossible to reproduce in type. The Gujarati character has therefore been employed.

The names of the works, of their authors, and of other persons mentioned in their descriptions, have been transcribed according to the methods and system of

transliteration generally adopted in the preparation of Catalogues of Oriental Books and Manuscripts in the British Museum. Tables of the transliteration of the different alphabets are prefixed for the guidance of readers.

Quotations from the manuscripts have been printed exactly as they were written, retaining the mistakes and peculiarities of the scribes.

I am indebted to Mr. A. G. Ellis and Dr. L. D. Barnett for much valuable help, which they have readily given, in the elucidation of illegible or obscure passages, and in research for biographical and other information.

J. F. BLUMHARDT.

LONDON,

1st *March*, 1905.

TABLE OF TRANSLITERATION.

MARATHI, GUJARATI, BENGALI, AND ORIYA ALPHABETS.

MAR.	GUJ.	BENG.	OR.		MAR.	GUJ.	BENG.	OR.	
अ	अ	अ	ଅ	a	इ	इ	উ	ଉ	ḍa
आ	आ	आ	ଆ	ā	ढ	ढ	ঢ	ঢ	ḍh
इ	इ	ই	ଇ	i	ण	ण	ণ	ଣ	ṇa
ई		ঈ	ଈ	ī	त	त	ত	ତ	ta
उ	उ	উ	ଉ	u	थ	थ	থ	ଥ	tha
ऊ		ঊ	ଊ	ū	द	द	দ	ଦ	da
अु		ঋ	ଋ	ṛi	ध	ध	ধ	ଧ	dha
ए	ए	এ	ଏ	ē	न	न	ন	ନ	na
ऐ	ऐ	ঐ	ঐ	ai	प	प	প	ପ	pa
ओ	ओ	ও	ଓ	o	फ	फ	ফ	ଫ	pha
औ	औ	ঔ	ଔ	au	ब	ब	ব	ବ	ba
क	क	ক	କ	ka	भ	भ	ভ	ଭ	bha
ख	ख	খ	ଖ	kha	म	म	ম	ମ	ma
ग	ग	গ	ଗ	ga	य	य	য	ଯ	ya
घ	घ	ঘ	ଘ	gha	र	र	র	ର	ra
ङ		ঙ	ଙ	ṅa	ल	ल	ল	ଲ	la
च	च	চ	ଚ	cha	व	व	ব	ବ	va
छ	छ	ছ	ଛ	chha	श	श	শ	ଶ	śa
ज	ज	জ	ଜ	ja	ष		ষ	ଷ	sha
झ	झ	ঝ	ଝ	jha	स	स	স	ସ	sa
ण		ঞ	ଞ	ṇa	ह	ह	হ	ହ	ha
ट	ट	ট	ଟ	ṭa	ळ	ळ		ଲ	ḷa
ठ	ठ	ঠ	ଠ	ṭha					

The signs ॠ, ॡ, and ॢ are represented by ṛ, ṛi, and ṇ respectively.

CATALOGUE
OF
MARATHI MANUSCRIPTS.

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CATALOGUE OF MARATHI MANUSCRIPTS.

I. HINDUISM.

1.

Add. 26,486.—Foll. 30 ; $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 14 to 18 lines, $4\frac{1}{2}$ in. long ; written on European paper, water-marked “ Jos. & Em. Raph Azulay.”

[WILLIAM ERSKINE.]

I. Foll. 1—23.

बौध्मताचें व्याख्यान

Bauddhamatāchen vyākhyāna.

Four alleged Pauranic accounts of the origin of Buddhism.

The first account (foll. 1—14) is given on the authority of the Gaṇeśapurāṇa, Adhy. 44—48, and begins :—

पूर्वीं सूर्यवंशि दिवोदास नामे करुन राजा परममानी ॥ सर्वं भुमंडळी मान्यता ज्याची ॥ बृहस्पति समान वक्ता । आशि सदा-
शिव सारिखा सर्वज्ञ । सकळ वेद शास्त्र पुराणाचा जाणता ।
पंडितननाचा इष्टकरी ।

The story is briefly as follows :—There was a certain devout prince, named Divodāsa, who, as a reward for his piety, obtained from Brahma the kingdom of Kāśī (Benares). In

course of time, Śiva, being envious of his greatness, determined to secure the kingdom for himself. For this purpose he sent from time to time many gods, the 8 Bhairavas, the 12 Ādityas, 64 Yoginis, and others to discover any act of irreligion in the conduct of king Divodāsa, or to tempt him to commit sin, but it was all in vain. At last he sent Dhundhi,* a famous astrologer. He foretold the future, cured sicknesses, and practised his magic art with such effect that all the people of Benares, even King Divodāsa himself, became infatuated, and forsook their religious duties. The king further pledged himself to follow the teachings of a Yogi who was shortly to come. This Yogi was Viṣṇu in disguise. He taught the folly of worshipping gods of wood and stone, considering that Bhagavān pervaded all creation ; he showed the absurdity of making sacrifices, and of abstaining from animal food, and the futility of other Hindu ceremonies. Thus

* See the article Dhundhirāja in the Bengali Viśva-kośa, vol. vii., p. 456.

King Divodāsa departed from the true religion, and was dethroned by Śiva. Then, having gained his purpose, Śiva abolished the false teachings, and restored the true Hindu worship. Thus, says the writer in conclusion, did Viṣṇu propagate the Baudha tenets in order to further the designs of Śiva.

The second account (foll. 14b—20), based on Adhy. 20 of the Śivapurāṇa, is similar in substance. Tripurāsura, the king of the Daityas, obtained possession of the three worlds (*tribhuvana*), and mastery over the gods, by virtue of his extraordinary devotion to Śiva. They implored Viṣṇu to help them. He sent a devotee with 16,000 books containing false doctrines. The daityas forsook the worship of Śiva, and followed the teachings of the devotee. Then Viṣṇu slew Tripurāsura, restored the Hindu religion, and reinstated the gods to their original position.

The third and fourth accounts of the introduction of false teachings (foll. 21—23) are briefly taken from the Bhāgavatapurāṇa, the one from Skandha iv. Adhy. 19, the other from Skandha v. Adhy. 6.

II. Foll. 24—28. A traditional account of Śaṅkarāchārya's discussion on the art of love with Maṇḍana Miśra, and of his refutation of the false teachings of the Jains.

The author commences with an account of the miraculous birth of Śaṅkarāchārya from a mass of flowers offered to Śiva by a Brahman in the Karnatik.

पुर्वी कनेाटक प्रातो शिवकंची विष्णुकंची मध्ये कोणही येक ब्राह्मण सदाचारतयरा होता । कांही मनी इत्ता धरोन श्रीसां-
बाची आराधना करूं लागला । प्रति दिवसिं लख दिवदळे
करून पुजा करावि असे काहिं दिवस गेले तों श्रीशंकर ज्यो-
निसंभव त्या वित्तराशेंतून बाळ उत्पन्न जाले ।

Śaṅkarāchārya, so the story goes, became proficient in all the Śāstras, and set forth travelling throughout India, preaching the Hindu religion. Arriving at Benares, he put up at the house of a *grihastha* named Maṇḍana Miśra, and was challenged by him to a discussion on the Kāmasāstra, or art of love.

The stipulation was that if Śaṅkarāchārya was defeated he should become a *grihastha*, but if he proved victorious, Maṇḍana Miśra should become a *sannyāsi*. Śaṅkarāchārya was only 12 or 14 years old at the time. The contest was at his request postponed for 7 months. Then, travelling southwards, he entered the dead body of a king of the Deccan in order to gain a practical experience of the art of love. The king was restored to life, and Śaṅkarāchārya enjoyed through him the company of his numerous wives. With the knowledge thus gained he had no difficulty in defeating Maṇḍana Miśra, and making him a devotee.

After this Śaṅkarāchārya entered into a religious discussion with a Jain, called Amarāchārya, of Ujjain, who, with the aid of the goddess Sarasvatī, was making converts of many Hindu *pandits*. After 21 days disputation, Sarasvatī, who spake from within an earthen jar, was defeated in argument, and the false teachings of Jainism were done away with.

There are various versions of this story. Pandit Durgāprasāda and Kāśinātha Pāṇḍuraṅga Parab, editors of the Kāvya-mālā, state in a Sanskrit preface to the Amaruśataka* that, according to popular tradition, that work was composed by Śaṅkarāchārya after entering the body of a dead king called Amaru, in order to be able to answer questions on erotic subjects propounded by Śāradā, the wife of Maṇḍana Miśra of Kashmir, details of which are given by Mādhava ('Digvijaya,' *sargas* 9-10).

According to Gaṇeśa Śāstrī Lele Tryambakakar, the editor and Marathi translator of another edition of the Amaruśataka,† the work was composed in answer to questions on the *śṛīṅārārāsa* asked by Sarasvatī.

III. Foll. 29b—30a. Eighteen religious terms applicable to Jains and Buddhists, in Sanskrit and Marathi.

* Vol. 18, Bombay, 1889.

† Poona, 1881.

The writer usually employs च for य in conjunction with स, as स्थावर for स्थावर. There are several other peculiarities of spelling, as for instance, इत्ता for इत्ता (fol. 9a).

2.

Add. 26,443 D.—Foll. 32—37 (१—६); 4 in. by 11½; 6 to 10 lines, 9 in. long, with ruled margins; 19th century. [WILLIAM ERSKINE.]

नाटकदीप

Nāṭakadīpa.

A translation (*tīkā*) of the tenth chapter of the Pañchadaśī of Sāyaṇāchārya, by Pandit Rāmakṛishṇa. See the Sanskrit Catalogue, no. 305, p. 127a.

The translation accompanies each *śloka* of the Sanskrit original. The translator introduces his name in a brief exordium, as follows :—

बंदुनि परमात्म्याते नाटकदीपस्तु सार्थं वर्णितसे श्रीरामकृष्ण
पंडित पंचदशीवरि बोलती जैसे ॥

Then follows the translation of the first *śloka* :

टीका सद्गुण सुख परमात्मा पूर्वी परिपूर्ण तो समायेने होउनि
तोचि जगन्मय प्रविष्ट ही होय जीवरूपानें ॥ १ ॥

3.

Add. 26,503 and 26,504.—Foll. 151 and 98; 18½ in. by 6; 18 to 20 lines, 5 in. long; written in large clear Modi characters, apparently in the 18th century.

[WILLIAM ERSKINE.]

भागवतपुराण

Bhāgavatapurāṇa.

An anonymous prose translation of the first, second, and fourth chapters (*skandho*) of the Bhāgavatapurāṇa.

Begins. श्री भागवत प्रारंभी यास स्वामी भागवत ग्रंथी
प्रतिपद्यस्तु मंगलाचरण ओकी अवधारण करिताहेत की
विश्वाची उत्पत्ति स्थिति लय ज्या सं[के]ते करून होती जे
स्वयंप्रकाश ब्रह्म देवास वेद हृदईच प्रकाशविले ॥

The translation is written on one side only of each slip of paper, the three chapters being separately numbered (104, 47 and 98 slips). Several of the sheets are damaged in places. The name of the scribe and date of copy are not given.

II. HISTORY AND GENEALOGY.

4.

Add. 26,479.—Foll. 124; consisting of long slips of paper, 21½ in. by 5½, with 22 to 30 lines, written in Modi on one side only (the last slip excepted), and dated Śaka 1731 (A.D. 1809). [WILLIAM ERSKINE.]

भोंसल्यांची वंशावली

Bhonsalyānchī vaṃśāvalī.

History of the Bhonsla family from the time of its founder Bābājī, to the death of Śivājī.

Begins. प्रताप वंशावल भोंसलेयाचा मुळ पुरुष बाबाजी
भोंसले [पाटील] मीजे देऊलगाव व हिंगणी व बरेडी वगैरे
ती ॥ [i.e. तालुक] पाटस प्रांत पुणे यांचा विस्तार त्यास भोंसले-
याचा तपसील ।

जेष्ठ मालोजी भोंसले याचा दोन पुत्र १ शाहाजी राजे २
शरफजी राजे ।

कनिष्ठ पुत्र विठ्ठली भोंसले याचा ६ । १ खेलेजी राजे २
मंयाजी राजे ।

Bābājī Bhonsla was the Paṭel, or head-man of Devalgaon, Hingni, Baredi, and other villages in the Patas taluk of the District of

Poona. He had two sons, the elder Māloji, the younger Viṭhoji. The former had two sons, Shāhāji, born in Śaka 1516 (A.D. 1594), and Sharafji, born the year after. Viṭhoji had eight sons, of whom the names of only two, Kheloji and Mambāji, are given.

Shāhāji married Jijibai, the daughter of Jādhava (more properly Yādava) Rao, a Marathi chief at the court of Bahādur Nizām Shāh of Ahmadnagar. His son was the famous Śivāji, founder of the Maratha empire in the Deccan.

This chronicle deals chiefly with the life, exploits, and administration of Shāhāji and his son Śivāji. A complete account of this important period of Maratha history, in which is traced the career of Śivāji, will be found in Grant Duff's "History of the Mahrattas." See also no. 8, and a Marathi *bakhar* compiled by Kāśirāva Rajeśvara Gupta, entitled 'Nāgpūrkar Bhonsalyāñchī bakhar' (नागपूरकर भोंसल्यांची बखर), which appeared in vols. vi.—viii. of the "Kāvyetihāsa-saṅgraha."

This copy was written by Ānanda Rāo Saṅkara Chinchvaḍkar, at Bhajyapuri in the District of Poona, and completed on Wednesday, the 13th day of Chaitra-sudi, Śaka 1731, the Śukla samvatsara, i.e. 29th February, 1809.

Colophon : शके १७३१ शुक्रनाम संवत्सरे माहे चैत्र शु ॥ १७ बुधवासरे मु ॥ [i.e. मुकाम] भाज्यापुरी प्रांत पुणे येथे समाप्त झाली ... हस्ताक्षर आनंद राव शंकर चिंचवडकर ।

5.

Add. 26,478.—Foll. 101 ; 9 in. by 7 ; about 12 lines, 6 in. long ; written in the 19th century.

[WILLIAM ERSKINE.]

A similar work, written in Modi characters, and in substance closely resembling the preceding. It is undated, and has no scribe's colophon.

6.

Add. 26,480.—Foll. 62 ; 9½ in. by 7 ; 10 lines, 5½ in. long ; written in the 19th century.

[WILLIAM ERSKINE.]

A similar work, written in Modi characters, but containing only a portion of the history, and ending without date or colophon.

7.

Add. 26,489.—Foll. 27 ; 12½ in. by 9½ ; 16 to 19 lines, 8½ in. long ; written in the 19th century.

[WILLIAM ERSKINE.]

A similar work, written in Modi characters.

The author, or more probably the scribe, states in the following sentence prefatory to the history, that the descendants of Trimbak, son of Sharafji, the second son of Shāhāji, are now at Chandaval [i.e. Tanjore].

मालोजी राजे भोसले याचा पुत्र दोन वडील शाहानी राजे दूसरे सरीफजी राजे त्याचे पुत्र चिंचवडजी राजे त्याचा चौथो चंदावर प्रांती असो ।

8.

Add. 26,482.—Foll. 122 ; 9½ in. by 7 ; 10 lines, 5½ and 6 in. long ; written in Modi characters on European paper of the 19th century.

[WILLIAM ERSKINE.]

An historical account of the life and conquests of Śivāji, founder of the Maratha empire in the Deccan.

Begins : श्रीमंत माहाराज राजश्री राजाराम छेत्रपती साहेबाचे सेवेसी ।

विनंती सेवक कृष्णाजी अनंत सभासत सेवक राजमंडल कृतानेक सा [छोग] दंडवत* विनंती विनयावया कारणे ऐसीजे साहेबी मेहेरवानी करून शेवकास पुसिलें की चापले पिते पोरले राजे याणी इतका पराक्रम केला चार पादशाहासी दावा

* The pen has been drawn across this word.

करून देश दुर्गे काबिज केले याचा खर्च काय तुम्ही पुरातन राज्यातील माहीत लोक जाहात तरि याचे इति पामून चरित्र लेहून देणे ।

Krishnāji Ananta, the author of these chronicles, was a minister at the court of Rājārāma, the son of Śivāji, who succeeded his half-brother Sambhāji to the throne of Satara in A.D. 1689, and died A.D. 1700. The work is written in the form of a letter addressed to Rājārāma, and, as the author states in the prologue, was composed at his command, in order that a true and reliable account of the exploits of the great Śivāji, his father, might be handed down to posterity, written by the pen of one who had a personal knowledge of the events of his reign.

This biography has been published, with notes, by Kāśinātha Nārāyaṇa Sāne, in the third volume of the Kāvyeṭihāsa-saṅgraha, under the title Śivachhatrapatichen charitra. He states, in his preface, that he had collated it from five manuscripts which had been sent him, one from Pratapgarh, one from Poona, two from Satara, and one from Mahad. The date of completion was given in some of the manuscripts as being Śaka 1616 (A.D. 1694), but this appears to have been a mistake of the scribe for Śaka 1619 (A.D. 1697), the year corresponding to the cyclic year Īśvara which is also given.

The present copy agrees very closely with the printed edition, but is incomplete, breaking off at the last line but one of page 87, with the words तुम्हास या गोष्टी कळल्या असाया.

Jagannātha Lakshmaṇa Mānkar has written an English translation of this work,* made from a manuscript found "with the Patil of Pāchād, a village in the Mahad Taluka (more popularly known by its old name Raigad) of the Kolaba Collectorate." This is probably the manuscript of which a copy was sent to the editor of the Kāvyeṭihāsa-saṅgraha noticed above.

9.

Add. 26,483. — A roll of paper pasted together, 7 feet 4 in. long by 6 in. wide, water-marked "Jos. & Em. Raph Azulay"; written in Modi characters. [WILLIAM ERSKINE.]

An account of the assassination of Afzal Khān by Śivāji (A.D. 1659).*

Heading : श्रीमंत राजश्री दीवाणजी मुकाम कोल्हापुर स्वामीचे सेवेसी ।

Begins : विनंती सेवक नारो भास्कर कृतानेक सी ॥ नमस्कार विनंती येथील कुशल जाणून ता ॥ च २२ माहे रमजान पावेतो समस्त स्वामीचे चासीर्वादे करून येथेस्थित असो विशेष अबादल खा जावलोस कैसे गेले ते माहान राजश्री सिवाजी राजे याही कैसे मारिले व गड किले कैसे घेतले हे कात्य वर्तमान लिहून पाठवावे त्याज करून लिहिले असे ।

The account of this well-known historical event is written in the form of a letter from Nāro Bhāskara to the Dīwān of Kolhapur. The writer endeavours to palliate the enormity of the crime by stating that Śivāji, when in a state of trance, had been warned by his guardian deity Bhavānī that Afzal Khān would deal treacherously with him at the private interview that had been agreed upon, and therefore stabbed him before he had time to carry out his preconcerted murderous design on his life.

The manuscript is dated Śaka 1668, the Subhāna samvatsara — शके १६६८ सुभान नाम सवत्सर हे विनंती, which is presumably the original date of composition, but it is doubtful whether the account is authentic, and not a modern fabrication with a fictitious date and name of author, written in the beginning of the 19th century (as the water-mark clearly shows) at the request of Mr. Erskine. If it were a copy of an original document written in Śaka 1668 (A.D. 1746) the scribe would doubtless have supplied the usual colophon with his name and date. Moreover there is a mistake in the name of the cyclic year corresponding

* Alibag, 1884.

* See Grant Duff's "History of the Mārāthās," vol. i., pp. 124—126. (Bombay edition, 1863.)

to Śaka 1668. It should be Akshaya, and not Subhāna (*i.e.* Svabhānu), which is the equivalent for the Śaka year 1685, or A.D. 1763. It is noticeable also that the Diwān of Kolhapur, to whom this communication is addressed, is not mentioned by name.

10.

Add. 26,494 B.—Foll. 26—40; $5\frac{1}{2}$ in. by 8; 12 to 15 lines, $6\frac{3}{4}$ in. long; written on European paper, in the 19th century.

[WILLIAM ERSKINE.]

A brief account of Rāmadeva and other kings of the Yādava Dynasty of Devagiri.*

Begins : श्रीनृपवीरमादि संवत् ॥ ५९४ ॥ पांचसे चौरे-
हातर माहे फाळगुण शुद्ध ९ नवमी रविवार ते वर्तमानो माहा-
राजाधोराज संधान सौह संग्राम नोक सरी राये वीरभंड श्री
सवीतावंश भुपती प्रभुक्षेत्री पाठारीये ज्ञातो मुक्त पुरुष रामराजा
गोत्र भारद्वाज कुळदेव्या प्रभावती उपनाम राणे ।

According to the writer of these annals, Rāmadeva was the sixth in direct lineal descent from Rāmarāja, the original founder of the dynasty, the intermediate kings being Tripāla, son of Rāmarāja, Bhān Rāja, Trim-
bak Rāja, Govinda Rāja, and Kṛishṇa Rāja, the father of Rāmadeva. The author then narrates the following historical events :

Rāmadeva selected Paithan as his capital, having placed his eldest son, Keśava Rāo, on the throne at Devagiri, his second son, Bimba, being made Rājā of Udaipur, and his third son, Pratāp Shāhū, obtaining possession of Alandapur.

In Śaka 1210 (A.D. 1288) Rāmadeva was defeated by Sultan 'Alāu'd-dīn at Paithan.†

* Now called Daulatabad, in the dominion of the Nizam of Haidarabad. See Hunter's "Gazetteer," 2nd ed., vol. iv., p. 158.

† The defeat of Rāmadeva and the capture of Devagiri by Sultan 'Alāu'd-dīn occurred in A.D. 1296. See Elliot's "History of India," vol. iii., p. 149. In Hunter's "Gazetteer," and Balfour's "Encyclopædia," the date 1294 is given.

His son Bimba, on hearing the news, set out for Gujarat, from whence he returned in Śaka 1216 (A.D. 1294), and settled at Pratappur in the Konkan. He had two sons, Pratāp Shāhū and Tripur Shāhū, the latter being born at Pratappur by his second wife Girijā. Subordinate to Bimba Rāja were 12 Chandravamśi and 31 Sūryavamśi military chieftains (Prabhurājas), of whom the author gives a detailed list, with the names of their wives, lineage (*gotra*), and family names (*upanāma*). He then enumerates 15 Mahals, or districts, over which Bimba exercised sovereignty, stating the number of villages (444 in all), the military forces, revenues, and other particulars of each. Two of these Mahals, viz. Marol and Malad, the former containing 66, the latter 59 villages, remained under the direct management of Bimba Rāja, and figures are given showing the various kinds of revenue derived from each.

Having thus settled the administration of the kingdom, Bimba died after a reign of 9 years, 1 month, and 18 days, and was succeeded by his eldest son, Pratāp Shāhū, in Śaka 1225 (A.D. 1303), who reigned 28 years and 3 months.

During the reign of Pratāp Shāhū, Nāgar Shāhū, son of Keśava Rāo, Rāja of Champā-vati, laid claim to certain fortresses, which led to hostilities between them. Nāgar Shāhū was aided by Tripur Shāhū, whilst Rāja Rāmadeva sent his general Jivan Naik with a force in support of Pratāp Shāhū. The contending parties encountered one another at the foot of mount Maholi. The allied forces of Pratāp Shāhū and Rāja Rāmadeva were defeated, and Nāgar Shāhū took possession of the kingdom in Śaka 1254 (A.D. 1332).

The writer of this work does not state the source from which he obtained his information, so that no reliance can be placed on it as an historical record. According to Dr. Bhandarkar,* Rāmadeva, also called Rāma-

* "Early History of the Dekkan," 2nd ed., pp. 115 *et seq.*

chandra, ascended the throne of the Yādavas of Devagiri in Śaka 1193 (A.D. 1271), and died in Śaka 1231 (A.D. 1309), and was succeeded by his son Śaṅkara, who was slain in A.D. 1312. No reference whatever is made to Keśava Rāo, Bimba, or Pratāp Shāhū, the alleged sons of Rāmadeva, nor are their names, or the particulars given in this manuscript, to be found in any historical work.

11.

Add. 26,495.—Foll. 40; 22 in. by 6 $\frac{3}{4}$; about 25 lines, 6 $\frac{1}{2}$ in. long; carelessly written Nagari of the 19th century.

[WILLIAM ERSKINE.]

गायकवाडाची वंशावळी

Gāyakavādāchī vaṁśāvalī.

A short account of the Gaikwars of Baroda, from the foundation of the State up to the commencement of the time of Ānanda Rāo.*

Heading : यादी गायकवाड यांची वंशावळी ।

Begins : प्रथम पुरुष जिंगोजी गायकवाड मीजे भरे प्रांत कोंकण तालुके राणेमावळ येथील पाटील कीकरून होते कलम १ । त्यांचे पोटी पीलाजी गायकवाड पुत्र झाला त्यांचे वयववर्षे ७ तेव्हा गुरे चारून होते ते समई येथे दीवसी रानामध्ये गुरे चारता दोन प्रहरचे समई पीलाजीस नीट्टा झाली तेव्हा सीतळ वृक्षाची छाया पाहून पीलाजी बावा नीट्टीस झाले ते समई ईस्वरी कौतुक झाले ते सांगतो कलम २ ॥

The author commences by stating that the founder of the Gaikwar family was Jhingoji, Paṭel of the village of Bhare in the Konkan. Historians, however, generally agree in ascribing that distinction to his brother Dāmājī, the Paṭel of Davadi, a village near Poona. He was an officer in the Maratha army under the Senāpati Khaṇḍerāo Dābhāde, and greatly distinguished himself at the battle of Balapur (A.D. 1720), in which 'Ālam 'Alī Khān, supported by the Maratha

forces, encountered the invading army of Asaf Jāh, the founder of the Nizām dynasty at Haidarabad. As a reward for his services in this engagement, Rājā Shāhū of Satara conferred on him the title of Shamsheer Bahādur, and made him second in command of the army.

Shortly after Dāmājī Gaikwar died, and, having no male issue, was succeeded by his nephew Pilājī, the eldest son of Jhingoji. The author of these annals states that Pilājī was specially favoured by the goddess Bhavānī. She appeared to him in a dream, as he lay asleep under a tree tending cattle, at the age of 7, and foretold that he and his descendants for seven generations should be rulers of Baroda. Pilājī, was assassinated in A.D. 1732, having established the power of the Gaikwar family at Baroda on a firm footing.

The author recounts succinctly the fortunes of Dāmājī, the son of Pilājī, and of the succeeding Gaikwar chiefs of Baroda. The history closes with the accession of Ānanda Rāo on the death of his father, Govinda Rāo (A.D. 1800), and a brief account of the revolt and defeat of his illegitimate half-brother Kānhoji Rāo, who had aspired to the throne, and concludes with the death of the Maratha general Rāvaji Apāji, which event took place in A.D. 1803.

A list of the Gaikwars, up to Ānanda Rāo, with the names of their male offspring, is appended. The manuscript consists of 40 separate leaves, bound in oblong folio, and written on one side only, the last leaf only excepted. No name of author, or scribe, is given.

12.

Add. 26,481 A.—Foll. 26; 9 $\frac{1}{4}$ in. by 7; about 20 lines, 5 $\frac{1}{4}$ in. long; neatly written in the 19th century.

[WILLIAM ERSKINE.]

A fair copy of the preceding manuscript.

* See "Rulers of Baroda," Bombay, 1879, p. 147; "Indian Chiefs," by Loke Nath Ghose, pt. i., p. 140; Hunter's "Gazetteer" (2nd ed.), vol. ii., p. 160.

13.

Add. 22,385 B.—Foll. 69—79; 8½ in. by 6; 20 to 22 lines, 5¼ in. long; written on European paper, dated Śaka 1730 (A.D. 1808).

[REV. BENJAMIN WEBB.]

A short account in verse of Nārāyaṇa Rāo Peshwā, son of Bālājī Bājī Rāo.

Begins:

वंदूं चाधि गजानन ॥ चौदा विद्याचें जे धन ॥
हरिहर ब्रह्मा चतुरानन ॥ मानव करिति विशेष ॥ १ ॥
पेशव्याचे वंशी विर ॥ येकापेक्षा येक रणधीर ॥
धरामा जिनर वीर ॥ क्षत्रि केलें ससे जें ॥ २ ॥

The poem begins with a notice of Bālājī Bājī Rāo (son of Bājī Rāo Peshwā I., whom he succeeded in A.D. 1740), the death of his eldest son Viśvāsa Rāo on the battle-field of Panipat, in fighting against Aḥmad Shāh Abdālī (A.D. 1761), the accession of his second son Mādho Rāo I., who was succeeded by his third son, Nārāyaṇa Rāo (A.D. 1770).

The author briefly recounts the principal events in the short rule of Nārāyaṇa Rāo, and concludes with an account of his assassination (A.D. 1772), which he attributes to the machinations of his aunt, Ānandī Bāi, the wife of Raghunātha Rāo, who is commonly known as Rāghobā.

The poem is anonymous and without date. It consists of 236 verses written in the Ovi metre.

The scribe's colophon is dated Poona, Saturday, the 5th Āśvina-sudī, Śaka 1730, the Vibhava samvatsara (A.D. 1808).

Colophon: मिति शके १७३० विभव नाम संवत्सरे
अश्विन शुद्ध ५ मंदवासर मुकाम पुणे समाप्त जाहलि असे ॥

14.

Add. 26,477 B.—Foll. 15—41; 9¼ in. by 7¼; 18 lines, 6½ in. long; neatly written in Modi characters in the 19th century.

[WILLIAM ERSKINE.]

बखर राज्यांची व पेशव्यांची

Rājyāñchī wa Peshwāñchī bakhar.

A brief account of the Marathi rulers and Peshwās from the time of Śivājī to the appointment of Mādho Rāo II. as Peshwā (A.D. 1772).

Begins: श्रीमंत माहाराज राजाजी सवाई माधव राव याणी आपले फडनवीस व चिटनवीस सचीव मंत्री आदि करून वसून आपणास घटनाहाल्यावर पांच साहा वर्साने विचारिलें की सामहोस तीर्थरूप आज श्रीमंत नाना साहेब याज पासून करतुव केल्याले ऐकिले नाही सामचे मुल पुरुष या देशास प्रथमारंभी कोण आले आपलास कोणास ठाऊक असल्याने ॥

This account appears to be a modern composition, probably written specially for Mr. Erskine. It professes in the prologue to have been compiled by the officials in the service of Mādho Rāo in accordance with his request for information regarding the life and exploits of the former Marathi rulers.

15.

Add. 26,481 B.—Foll. 28—56; 9¼ in. by 7¼; 15 lines, 6½ in. long; written in Modi characters in the 19th century.

[WILLIAM ERSKINE.]

A copy of the preceding, written apparently by the same hand.

16.

Or. 2665.—Foll. 4; 12 lines, 8 in. by 9; transcribed in A.D. 1874, on thin European paper, by one Vināyaka Raghunātha Kāle, at Kolhapur.

Transcript of the Kauthem copper-plate. See the Sanskrit MS. Catalogue, no. 529, p. 221a.

The transcription of the Sanskrit original inscription, "which is a rough and unskilled eye-copy," is followed by a Marathi translation and a brief account of the inscription by

the transcriber. The translation begins :—
 सर्वव्यापक विष्णुचे प्रगट जाहले जे वराहकृपी शरीर ते सर्वो-
 त्कर्ष करून शोभते त्या शरीरें करून समुद्र स्रवकून गेला ॥
 It is headed, "Transcription into Marathi of

an ancient copper plate in Sanscrit containing
 an account of the Chalukya Dynasty by Vina-
 yaka Raghunath Kale, Sadar Amina Kolapur.
 1874 A.D."

III. LETTERS AND OFFICIAL DOCUMENTS.

17.

Add. 26,502.—Foll. 22. A collection of
 papers relating to the disputed possession of
 certain villages in the Ratnagiri District of
 the Konkan. [WILLIAM ERSKINE.]

It appears from the documents contained
 in this volume that, during the reign of
 Muhammad 'Ādil Shāh of the Bijapur
 Dynasty (A.D. 1626—56), twelve villages in
 the District of Ratnagiri had been assigned
 as a *vyotirvritti*, or grant for the maintenance
 of a family of astrologers. When Tulaji
 Angre succeeded the pirate admiral Kānhoji
 Angre (A.D. 1745) in possession of the strip
 of country on the sea-board of the Konkan,
 including Ratnagiri, these villages were in
 the possession of Ballāla Pānvaskar, son of
 Gaṇeśa. After the defeat of Tulaji Angre,
 and the recovery of this tract of country
 (A.D. 1756), Khaṇḍoji Mānkar, a general in
 the army of the Peshwā Bālāji Bāji Rāo,
 commonly known as Nānā Sāhib (A.D. 1740—
 1761), dispossessed Ballāla of four of the
 villages, viz. Golap, Vaingi, Kolambe, and
 Phansap, and gave them to Dinkar Varva-
 dekar, the son of Mahādeva. Thereupon
 Ballāla Pānvaskar sought redress from the
 Marathi ruler Sadāśiva Bhāu. The dispute
 was referred for adjudication to Nāro Āpāji,
 and, after five years of unsuccessful litigation,

was made over to a court of arbitrators
 presided over by Bālakrishṇa Śāstri, and
 after him by Rāma Śāstri. This able coun-
 cillor and adviser of the Peshwā took up the
 case in the Pramādi *saṃvatsara*, i.e. A.D.
 1758-59. The dispute went on year after
 year, and in A.D. 1773 Rāma Śāstri, dis-
 gusted at the assassination of Nārāyan Rāo
 (A.D. 1772), the brother and successor of
 the Peshwā Mādho Rāo I., son of Bālāji Bāji
 Rāo, who was slain on the battle-field of
 Panipat (A.D. 1761), left the service of the
 Maratha government, and retired to Benares,
 without having arrived at any decision in the
 case.

Matters remained in this unsettled state
 for many years, till at last Vāsudeva, the son
 of Sadāśiva, Jośi of Pānvas, strenuously
 prosecuted the claim of Ballāla Pānvaskar,
 and in Śaka 1725 (A.D. 1803) urged the
 settlement of the dispute before the Peshwā
 Bāji Rāo II., who had succeeded Mādho
 Rāo II. in A.D. 1795. The year following
 matters came to a climax by the confiscation
 of the remaining eight villages by order of
 Bālāji Rāma, Sūbedār of Ratnagiri. The
 case was then thoroughly investigated at
 Poona by the Peshwā, and terminated in the
 re-instatement of the family of Pānvaskar to
 the possession of the whole of their ancestral
 property of 12 villages in Śaka 1727, the
 Krodhana *saṃvatsara* = A.D. 1805.

The papers contained in this volume are briefly as follows:—

I. Foll. 1—6. A poetical account of the history of the case, in 3 chapters (*adhyāya*), entitled *Vṛttivijaya*, by Pāṇḍuraṅga.

Begins:

वंदिला श्री सिद्धि विनायक ॥ सौख्यदाता तो अवश्यक ॥
वंदू शारदा भक्तरक्षक ॥ वरदात्री स्वामिनी ॥ १ ॥
वंदू कुलदेव वाडेश्वर ॥ योगेश्वरी देवी मनोहर ॥
आराध्य लिंग तदुत्तर ॥ विश्वेश्वर वंदिला ॥ २ ॥
परशुराम खेच जाण ॥ नाम तयाचें कोंकण ॥
तेषील काहिं वृत्ति कारण ॥ सांगेन ते परिसावे ॥ ३ ॥
राजापुर नामे प्रांत ॥ रत्नगिरी तालुका त्यांत ॥
त्याचे पोटीं विख्यात ॥ पावस तर्फे या नामे ॥ ४ ॥

Colophon to the last chapter:—

वृत्तिविजय ग्रंथ सुंदर ॥ संमत निवाड पत्राधार ॥
पांडुरंग वदे सुंदर ॥ तृतीयोधाय सुरसहा ॥ ६२ ॥

The poem has been corrected in several places, and appears to be a draft written by the author, just after the final disposal of the lawsuit. Appended to the poem are some roughly scribbled additional verses, in which appears the date of the decision, the 14th day of *Mārgaśīrsha-badi*, Śaka 1727, the *Krodhana samvatsara* (A.D. 1805).

II. Foll. 7—15. Copies of two metrical accounts of the case, entitled *Vādamārtaṇḍa*. The first is imperfect, beginning at verse 12. It was written by an anonymous member of the family of astrologers.* The date of composition, the *Pramoda samvatsara* (A.D. 1810-11), is given in verse 87.

The scribe, Chintāmaṇi Yajneśvara Śarmā, completed the transcription in the month *Phālguna* of the *Bahudhānya samvatsara* (A.D. 1818).

III. Foll. 16—18. Another poem, called *Vṛttivijaya*, also by Pāṇḍuraṅga, and in 3 chapters (*sarga*). It appears to be the

author's draft of another and more detailed account of the case, written probably in supersession of the poem contained in foll. 1—6. The date of final decision is given in v. 43, (fol. 18).

शक सत्राशत तदुपरि ॥ सत्राविस चालतें ससे वर्ष ॥
क्रोधन संवत्सर जो ॥ पत्रें त्या मार्जि होति सद्धर्षे ॥ ४३ ॥

IV. Fol. 19. A copy of an undated petition, in verse, submitted by the plaintiff to the Peshwā Mādhō Rāo II.

Heading:

श्रीशाहु नृपति प्रधान सुते पीत्रों सत्य विज्ञापना ॥
श्रीनाना प्रिय माधवास हित हें नारायणी प्राचीना ॥

Begins:

शिष्य पावस्कर ज्योतिर्विद प्रार्थितो ॥
सज्योतिर्विदवृत्ति वादसमरीं श्रीमत्कृपा इच्छितो ॥ १ ॥
वर्षे द्वादश पार्थिवांत तुमच्या राज्यांत मी वर्तितों ॥
धर्म न्याय तुम्ही कराल इतिहास प्रोक्त हें इच्छितों ॥ २ ॥

The poem, called in the colophon *Vāda-chintāmaṇi*, is in 44 verses. In it Ballāla Pānvaskar complains of the manner in which the case was being conducted by Rāma Śāstrī and his “evil adviser” (कुमन्त्री) Morohari. As Rāma Śāstrī retired in A.D. 1773, this petition was probably written shortly after the accession of Mādhō Rāo in A.D. 1772.

V. Fol. 20. A copy of the same petition, containing several additional verses, 86 in all.

Ending: इति श्री गणेश दैवज्ञमुत बल्लाळ ज्योतिषिणा
अयं वादचिंतामणि ग्रंथः कृतः ॥

VI. Foll. 21. A copy of a petition by Ballāla (misspelt Bāla बाळ) Pānvaskar, addressed to Rāvājī Svāmī, and dated the 7th *Āśvina-badi*, Śaka 1684, the *Chitrabhānu samvatsara* (A.D. 1762). This was the year after the death of the Peshwā Bālājī Bājī Rāo, who was succeeded by Mādhō Rāo I., and appears to have been known as Rāvājī Svāmī. The plaintiff gives a short account of his having been dispossessed of four

* ज्योतिर्विदुल किंकरे सकुल जाहे काव्य विस्तारिल्ले.
See v. 91.

villages, and of the prolonged trial before the appointed adjudicators. He is doubtful of obtaining redress at the hands of Rāma Śāstrī, and requests that the case may be tried by another court of arbitrators, or by the Peshwā himself, and agrees to abide by their decision.

VII. Fol. 22. A copy of a statement of claim by the plaintiff, in verse. It bears no date, but appears to have been written just after the case was transferred from the court presided over by Bālakṛishṇa Śāstrī to the adjudication of Rāma Śāstrī. An endorsement on the back of the document states that in the Śaka year 1680, the Pramādi *saṃvatsara* (A.D. 1759), Dinkar Pant Varvadekar (the defendant) stated his case before Rāma Śāstrī and other arbitrators.

18.

Add. 26,493.—A number of sheets pasted together, 21 feet in length, by $5\frac{1}{2}$ in.; written in Modi characters on both sides of the paper, dated Śaka 1730 (A.D. 1808).

A petition addressed to Mr. Jonathan Duncan, Governor of Bombay (Dec. 1795—1811), by Malhār Rāo Gaikwar, Jāgirdār of Kadi in Gujarat.

Heading : आरज हनरावेल जोनाथन डंकण इस्कोयेर प्रजोदेत गोवर्णदोर जनराल जंजीरे मुंबई हकीगत राजेश्री महार राव गायकावाड हिंमत बहादर सवस्थान कडी येथील प्रकरण तपसील ॥

Begins : श्रीमंत रघुनाथ बाजी राव पंत प्रधान साहिबी गोविंद राव गायकावाड यास वस्त्रे देऊन गुजराथीस रवाणा केले ते वेळेस आमचा फडनीस सिवराम कृष्ण राज तेथे श्री-मंताजवळ होता ॥

Mr. F. A. H. Elliot, in his "Rulers of Baroda" (Bombay, 1879), has written a full account of the hostilities between Malhār Rāo Gaikwar of Kadi and Govinda Rāo, the recognized Maharaja of Gujarat, the intervention of the British Government during the governor-

ship of Mr. Duncan, the defeat of the Jāgirdār at Kadi (A.D. 1801), his escape, and subsequent capture and exile as a prisoner at large at Bombay in A.D. 1802.

In the present petition the exiled prisoner lays before Mr. Duncan a long statement of his claims, written apparently at his dictation.

The date is given at the end in the Śaka, Saṃvat, and Sūr or Arabic years, as follows:—

लिहिली मिति आशाढ शु ॥ १३ शके ११३० प्रभव नाम
संवत्सरे संवत १८६५ सूर तीसा मयातेन व जलाम् ॥

19.

Add. 26,505.—Foll. 49; a collection of private letters to and from the Peshwā Bājī Rāo II., with other papers. [WILLIAM ERSKINE.]

Bājī Rāo II. succeeded Mādho Rāo II. as Peshwā in Śaka 1694 (A.D. 1772), and was deposed in Śaka 1740 (A.D. 1818). He was married to Varanāsibāi, the daughter of Hari Rāmachandra Devadhara, or Dhamadhare, by which name the family is best known. He appears to have incurred the displeasure of the Peshwā, and was obliged to leave Poona and reside at Benares. His wife, Lakshmibāi, his brother, Pāṇḍuraṅga Rāmachandra, generally called Anṇā Dhamadhare, his brother's wife, Sugunābāi, and other relatives were living with him at Benares. There are several letters written from that city by members of the Dhamadhare family, requesting, amongst other domestic matters, that the Peshwā would restore them to favour once more.

Two letters, one from Jiubāi Chāpekar, the other from Pārvatibāi Parānjapī, also written from Benares, congratulate Bājī Rāo on the birth of a daughter, called Kṛishṇābāi. There is also a letter from Nīrūbāi, a lady residing at Poona, who had attended Varanāsibāi during an illness. It does not appear who these ladies were, but it is evident they were intimate friends of the Peshwā.

The most interesting letters in this collec-

tion are those of Varanāsibāi, her daughter Kṛishnābāi, and her sister Veṇūbāi, familiarly known as Kūśi, who had not gone with her father to Benares. These are in the ladies' own handwriting. They are not only excellent specimens of epistolary composition, but are also very neatly written in a large and clear Modi hand. The paper on which they are written is sprinkled and decorated with gold paint.

There are only 3 letters from the Peshwā, written apparently by his secretary. One is addressed to Satyabhāmābāi Dhamadhare,

the other two to Lakshmībāi, his mother-in-law.

The day of the month on which the letters were written is stated, but not the year. There are, however, with the letters, several memos referring to matters of business, written apparently about the same time. These are variously dated from Śaka 1736 to 1738 (A.D. 1814—1816).

A note in English at the head of each letter, probably written by Mr. Erskine, gives the name of the writer and of the person to whom the letter is addressed.

IV. PHILOLOGY.

A. GRAMMAR.

20.

Add. 26,598.—Foll. 91 ; 13¼ in. by 8¼ ; written on European paper, water-marked "Curteis & Son, 1806." [WILLIAM ERSKINE.]

A grammar of the Marathi language, by Dr. J. Leyden.

The grammar is elementary, and, more or less, in an unfinished state. There is no special chapter on Syntax, but the latter part of the work contains a large number of useful and idiomatic phrases, chiefly on the syntax of the tenses and participles. There are also long lists of Adverbs and Adverbial phrases.

21.

Or. 2730.—Foll. 553 ; 8 in. by 6 ; written on thin European paper, stamped 1872 in the corner. [A. C. BURNELL.]

A Konkani Grammar, by the Rev. Pio Noronha.

Mr. A. C. Burnell, for whom this grammar was composed, has furnished some useful

particulars on the Konkani language and literature in No. 1 of his "Specimens of S. Indian Dialects" (Mangalore, 1873). He says, "But little trouble is sufficient to convince a philologist that Konkani is a sister language to Mahrāṭhi, and that it has claims to be considered a distinct Neo-āryan language, but much influenced by the so-called Dravidian languages. It also has a large literature, mostly dating from the glorious times of the early Portuguese rule at Goa, and due to the surprising zeal and abilities of the former Jesuits . . . This language has three principal dialects; the Northern (now almost merged in Mahrāṭhi), that of Goa, and the southern or Canara dialect."

Father Thomas Estevão (Stephens, a student of New College, Oxford) is the author of a grammar of the Goanese dialect of Konkani, written in Portuguese, which appears to have been originally printed about A.D. 1640. A second edition, enlarged by Father Diogo Ribeiro, and entitled "Arte de Lingoa Canarin," was published at Goa in 1857, with a Portuguese translation of a

note on the geographical distribution of the principal languages of India by Sir Erskine Perry, late Chief Justice of Bombay,* and an introduction by the editor, J. H. da Cunha Rivara, Chief Secretary to the Portuguese Government at Goa, in which he gives an interesting historical account of the Konkani language, with a bibliography, and extracts from the "Puras" of Father Estevão, and poems by other Roman Catholic missionaries at Goa.

The present manuscript contains a grammar of the Southern dialect of Konkani, spoken in the province of Canara, and especially at Mangalore. Mr. Burnell has written the following note on the fly-leaf: "This Konkani Grammar was written for me by a Catholic priest at Mangalore named Noronha; he was a Konkani by race, and had devoted much time to the study of his native language. (1873-4.) A.B."

A grammar of this Southern dialect, written by the late Father A. F. X. Maffei, was published at Mangalore, 1882. "In 1892 he published another Konkani grammar, a much improved, though shorter and easier, edition of the first."† He is also the author of an English-Konkani and a Konkani-English Dictionary, Mangalore, 1883.

22.

Or. 2729.—Foll. 508; 10 in. by 7½; written on English paper, water-marked "Dorling & Gregory, London, 1875."

[A. C. BURNELL.]

A copy of the preceding manuscript, neatly written on one side only of each sheet of paper.

At the end of the volume (fol. 508) is appended a Konkani translation of the Lord's Prayer in Roman characters headed:—"Orthographic System adopted by Rev. J. P. Noronha in Konkany Grammar."

B. LEXICOGRAPHY.

23.

Add. 26,595.—Foll. 1—18; 10 in. by 7¾; written on European paper, water-marked "J. Ruse, 1804." [WILLIAM ERSKINE.]

A comparative vocabulary of Marathi, Gujarati, and Hindi words, with synonyms. The Marathi words are written in the Modi character.

V. POETRY.

24.

Add. 22,389.—Foll. 119; 4½ in. by 8¾; 9 lines, 6¼ in. long; neatly written, with ruled margins, dated A.D. 1814.

[REV. BENJAMIN WEBB.]

* Appeared originally in the Journal of the Bombay Roy. Asiatic Soc., Jan. 1853, and reprinted in the author's "Bird's-eye View of India" (chap. xl.), London, 1855.

† "A Short Sketch of Father A. F. X. Maffei," p. 8, Mangalore, 1899.

विवेकसिंधु

Vivekasindhu.

A Vedānta metaphysical treatise in verse, by Mukundarāja.

Begins :

सीहरजगदाधारंमरविंदात्मखरं ॥

अभिवंछात्मविज्ञानोपदेशविधिरुच्यते ॥ १ ॥

जय जय जी चंद्रमौळी ॥ माते कृपादृष्टि न्याहाळी ॥

तरीच पावेन नन्दाळी ॥ त्रयसुखाधि ॥ १ ॥

तुं ब्रह्मसाक्षा पृथक्का ॥ विस्वाचा जिक्काळा ॥
 मुखाचिया मुक्काळा ॥ तुं परम पुरुषा ॥ २ ॥
 तुं निर्गुण निराकार ॥ निसंग निर्विकार ॥
 तुं भक्त्या स्वरूपाचा पार ॥ नेणवे ब्रह्मादिका ॥ ३ ॥

Mukundarāja, the oldest Marathi poet, flourished in the latter part of the 12th century. Vāmāna Dājī Ok, the editor of the *Kāvyaśaṅgraha*,* has published two *padas* by this poet, in a footnote to which he states that Mukundarāja was a Deśastha Brahman of Ambe (जोगाईचे चांबे), the present Mominabad, in the dominions of the Nizam of Haidarabad. This city was formerly the capital of the Yādava Jayantapāla, for whose instruction this work was composed.

The author states, in verse 55 of the seventh chapter (fol. 51b), that he wrote this work at the instance of Jaitpāla, the son of Ballāla, and grandson of Narasiṃha.

नरसिंहाचा बल्हाळ ॥ तयाचा कुमर जैतपाळ ॥
 तेणे करविला हा रोक ॥ ग्रंथ रचनेचा ॥ ५५ ॥

Ballāla was the son of the Hoysala Yādava Narasiṃha, who encountered and defeated Bhillama, king of Devagiri, and became sovereign of Kuntala in Śaka 1114 (A.D. 1192). Dr. Bhandarkar, who has furnished these particulars,† makes no mention of Jaitpāla, the son of Ballāla. He evidently did not succeed to the kingdom conquered by his father, as Ballāla was subsequently defeated by Siṅghana, son of Jaitrapāla and grandson of Bhillama, and deprived of his dominions, about the Śaka year 1135 (A.D. 1213).

Mr. Molesworth‡ assigns the 14th century to Mukundarāja, and places him after Jñānadeva in point of time; but that poet came quite a century after Mukundarāja, and lived during the reign of Rāmadeva. His

commentary to the *Bhagavadgītā* bears the date Śaka 1212 (A.D. 1290). See no. 52.

The *Vivekasindhu* is written in the form of a dialogue between the author and his disciples on the nature of the soul, based on the teachings of the Upanishads. It consists of 18 chapters (*adhyāya*, or *prakaraṇa*) divided into two parts, the first (*pūrvārdha*) containing 7, the latter (*uttarārdha*) 11 chapters. This copy agrees in the main with the printed edition,* except that emendations have been made in the spelling of words, and archaic forms, of the original.

Mukundarāja is also the author of another philosophical work, entitled *Paramāmṛita*, the teachings of which are those of the Śaiva school of Śaṅkara Āchārya. He is also said to have written a Tantric treatise in verse, called *Pavanavijaya*.†

Colophon: इति श्रीमद्विवेकसिंधौ संहारक्रमे गुरुशिष्य संवादे गुरुमाहात्म्य कथनं नाम येकादशोपकरणं अष्टादशोध्याय ॥

The following note, referring to the cost of transcription, occurs on the last page:—
 “18 adyas, 2250 sloks, at 3½ Rs. p. 1000. June 1814.”

25.

Add. 26,487.—Foll. 181; 3¼ in. by 8; 7 lines, 5 to 5½ in. long; neatly written, with ruled margins; dated Śaka 1717 (A.D. 1795).

[WILLIAM ERSKINE.]

Another copy of the preceding.

The colophon gives the date of transcription, Thursday, the 5th Bhādra-badi, Śaka 1717, the Rākshasa *saṃvatsara*.

शके १७१७ राक्षसे नाम संवत्सरे महामासोत्तमासे पुरुषोत्तमा भाद्रपद पंचमिं गुरुवारे तद्दिनी संपूर्णमस्तु ॥

* Vol. xiii., “Collection of Marāṭhī Padas,” Bombay, 1894, p. 1.

† “Early History of the Dekkan,” 2nd ed., Bombay, 1895, pp. 106—108.

‡ Marathi Dictionary, Preface, p. xxvii.

* Edited, with a glossary, by Rāvājī Śrīdhara Gondhalekar, Poona, 1875.

† Printed at Poona, 1877.

26.

Add. 26,417 C.—Foll. 72—92; 8½ in. by 6; 15 lines, 5 in. long; careless modern hand.

[WILLIAM ERSKINE.]

अपरोक्षानुभूति

Aparokshānubhūti.

The Sanskrit text of the Vedantic poem of Śaṅkara Āchārya, accompanied by a Marathi metrical version, entitled *Samaślokī*, by Vāmana.

Begins :

चंदुनि श्रीमुकुंदाते अपरोक्षानुभूतिचि ॥
समष्ट्योकी करितसें टोका मुळाच सारिखि ॥ १ ॥

Vāmana, the son of Nṛhari Paṇḍita, was a Deśastha Brahman, of the Śāṇḍilya gotra, a worshipper of Viṣṇu, and a Jośī of the village of Kore, in the District of Satara. He was well versed in Sanskrit, and his compositions include several versions of Sanskrit Vedānta texts. He is said to have been the first to introduce the Sanskrit *śloka* metre in Marathi. According to A. K. Kher,* he died in A.D. 1673. An excellent collection of his works, with critical and explanatory notes, is in course of publication by the editors of the “*Kāvyaśaṅgraha*.”

The present Marathi version was lithographed with the text at Bombay in Śaka 1778 (A.D. 1856). See also *Vāmanī grantha*, vol. iv., pp. 181—200.

27.

Add. 26,490.—Foll. 94; 4 in. by 8½; 9 lines, 6¾ in. long; neatly written, but with many mistakes in spelling, with ruled margins, on European paper, water-marked “J. Whatman, 1801”; dated Śaka 1732 (A.D. 1810).

[WILLIAM ERSKINE.]

* “Higher Anglo-Marathi Grammar,” Poona, 1895, p. 450. See also “Selections from Marāṭhī Poets,” by Parshuram Pant Godbole, Bombay, 1878, p. 60.

निगमसार

Nigamasāra.

A Vedantic metaphysical treatise in verse, by Vāmana.

Begins :

जय जय कल्याणनिलया ॥ जय ज[य] करुणावरुणालया ॥
जय जय सर्वाश्रया ॥ परमगळा गोविंदा ॥ १ ॥
जय जय भागवतोत्रमा ॥ जय जय सर्वोत्रमा ॥
जय देवतासर्वभोमा ॥ अनादिपुरुषा ॥ २ ॥

The work is written in the Ovi metre, and is divided into 9 chapters (*adhyāya*). It has been printed in the *Vāmanī granthā*, or Works of Vāmana, vol. iv., pp. 1—56.

Colophon: इति श्रीमन्नगमसारे ॥ उपनिषत्प्रयोगानुसारे ॥
[scl. उपनिषत्प्रयोगानुसारे] वेदभूलोकभाषावतारे ॥ नवमो-
ध्यायः ॥ ९ ॥ शक्ते सत्रासे वतिस प्रमोष नाम संवत्सरे आवण
मासे शुद्ध प्रतिपदा तिथ्या भोगवासरस्तु शुभभवतु ॥

28.

Or. 4850.—Foll. 346; 6 in. by 12; 12 lines, 9½ in. long; carelessly written, dated Śaka 1717 (A.D. 1795).

दासबोध

Dāsabodha.

An exposition of the teachings of Vedānta philosophy in verse, by Rāmadāsa Svāmī.

Begins :

ओते पुसति कोण यंथ ॥ काय बोलिले जी येथे ॥
अवण केलि याने प्राप्त ॥ काय आहे ॥ १ ॥
यंथ नाम दासबोध ॥ गुरुशिष्याचा संवाद ॥
येथे बोलिला विषद ॥ भक्तिमार्ग ॥ २ ॥

Rāmadāsa Svāmī, the founder of the Rāmadāsī sect of Vaiṣṇavas, was born in Śaka 1530 (A.D. 1608). He is one of the most popular writers on the teachings of Vedānta philosophy, and was the spiritual preceptor, as well as the favourite companion and adviser, of Śivājī. It is said that on

one occasion that monarch, in appreciation of the mental superiority of Rāmadāsa, proposed to make over his kingdom to him, but the poet declined to accept so onerous a charge.

Mr. A. K. Kher, in a short notice of Rāmadāsa appended to his "Higher Anglo-Marathi Grammar," says that he "was the son of a Deshastha Rigvedi Brahmin named Suryopant, a resident of the village Jam on the Godavari. His original name was Narayan, but he was afterwards called Ramdas on account of his disinterested devotion towards Rama. His elder brother was Gangadhar, popularly known as Rami Ramdas, who is the author of a work named Bhacti Rahasya. . . . He wandered as a pilgrim for a greater part of his life, and ultimately resided at the fort of Parali, near Satara," where he died in Śaka 1603 (A.D. 1681), at the age of 73, a year after the death of his royal master.

An extensive biography of Rāmadāsa, dealing more particularly with the history of the Marathas during his lifetime, and the exploits of Śivājī, has been published by Govardhanadāsa Lakshmidāsa.* The author of this work ascribes the birth of Gaṅgādhara (Śaka 1527=A.D. 1605), and of his younger brother Rāmadāsa, to the efficacy of a boon granted by the sun-god Sūryanārāyaṇa to their father Sūryajī Panta, as a reward for his steadfast devotion to that deity. Gaṅgādhara is popularly regarded as an incarnation of Sūryanārāyaṇa, and Rāmadāsa of the wind-god Māruti.

The present manuscript agrees closely with the printed editions of this work. It is written in the Ovī metre, in the form of a dialogue between a Guru and his disciple, and is divided into 20 Cantos (*daśaka*), which are subdivided into chapters (*samāsa*), aggregating 200 in all.

* "Rāmadāsa Svāmiche charitrāṅchī bakhar," Bombay, 1889 (2nd ed.). See also an account of Rāmadāsa by Mr. H. A. Acworth in his "Lecture on Marathi Poets," which appeared in the "Times of India," 26 Dec., 1891, p. 8.

The copy was made by an anonymous scribe, and completed on Thursday, the 11th Pausa-*badi*, Śaka 1717, the Rākshasa *samvatsara*.

Colophon : शके १७१७ राक्षसनाम संवत्सरे पौष कृष्ण ११ येकादशी गुरुवासरे तद्दिने श्रीदासबोध ग्रंथ संपूर्णनमस्तु ॥

29.

Add. 26,474.—Foll. 78; 8½ in. by 6½; 22 to 24 lines, 5½ in. long, in double columns; written in a clear Nagari hand; dated Śaka 1729 (A.D. 1807). [WILLIAM ERSKINE.]

कौतुहल रामायण

Kautuhala Rāmāyaṇa.

The history of Rāma in verse. An abridged metrical version of the Sanskrit Rāmāyaṇa, by Mukteśvara.

Begins :

रघुकुलदियकाचें नाम वाचे वसों दे ।
विषयरतिसुखाचा काम जीवों नसों दे ॥
गग तुज नलगे ती मुक्तिचिंता करावी ।
परमगति वरावी मुक्तिनाथा कवोंद्रा * ॥ १ ॥

Muktesvara flourished in the early part of the 17th century. According to Paraśurāma Panta Goḍbole,† he was a Deśastha Brahman of Paithan, the son of Viśvambhara by Līlā Bāi, the daughter of the poet Ekanātha. He was born in Śaka 1531 (A.D. 1609). He is said to have been dumb from his birth to a late age, but eventually recovered the power of speech by the favour of the god Ekanātha.

This Rāmāyaṇa of Muktesvara has been printed at Bombay, 1891, with critical and explanatory notes by Janārdana Bālājī Modak, and Vāmana Dājī Ok, the editors of the "Kāvyaśaṅgraha." The poem is in seven kāṇḍas, named after those of the Sanskrit

* परमगति विमुक्ती आप लागे वराया in printed edition.

† "Selections from the Marāṭhī Poets," p. 115 (Bombay, 1878).

epic. The first verse in the present copy is the fifth in the printed edition.

Muktesvara has also written an abridged metrical version of the Mahābhārata, which is in course of publication by the editors of the Kāvya-saṅgraha.

This copy was made by Viṣṇu Bhaṭṭa Jambhekara, and completed on the 11th day of Bhādra-sudi, Śaka 1729, the Prabhava samvatsara (A.D. 1807).

Colophon : इति श्री कौतुहल रामायणे उत्तरकांडे संपूर्णे ॥
शके १७२९ प्रभातये भाद्रपदे शुक्लैकादश्यां ईदं पुस्तकं समाप्तं कृतं
जम्भेकर विष्णु भट्टेन लिखितं ॥

30.

Add. 22,385 A.—Foll. 68 (original foliation १-७०); 9 in. by 7; 22 to 24 lines, 6 in. long, in double columns; written on English paper, water-marked "H. Willmott, 1810"; dated Śaka 1735 (A.D. 1813).

[REV. BENJAMIN WEBB.]

Another copy.

This copy is defective, foll. ५२ and ५९ being missing. It was completed on the 2nd of Pausa-sudi, Śaka 1735, the Śrīmukha samvatsara (A.D. 1813).

Colophon : इति श्री कौतुहलरामायणे उत्तरकांडे संपूर्णे
शुभंभवतु ॥ शके १७३५ श्रीमुख नामाब्दे पौषे शुक्ले तृतीयांमदी-
रात्रे द्वितीयामं संपूर्णमिदं पुस्तकं स्वार्थं परोपकारार्थं ॥ श्री-
रामचंद्रार्पणं ॥

31.

Add. 26,508.—Foll. 293; 5½ in. by 9; 10 to 20 lines, 6 and 7 in. long; dated Śaka 1712 (A.D. 1791).

[WILLIAM ERSKINE.]

आदिपर्व

Ādiparva.

A metrical translation of the Ādiparva, or first book of the Mahābhārata, by Muktesvara.

After two verses of invocation the text begins :—

ॐ नमो विश्वंभरा स्वामि ॥ तुम्हेषु स्वरूपपरब्रह्मि ॥
पंचायतन पंचनामि ॥ कल्पोजोति अवयव ॥ १ ॥
तेथे शिव तो निज मस्तक ॥ विष्णुमूर्त्ये द्वयहस्तक ॥
सव्यचरण विनायक ॥ वाम तो शक्ति साजिरि ॥ २ ॥

The translation is in 50 *adhyāyas*, each having a separate native foliation.

Muktesvara's complete translation of the Mahābhārata is being published in the Kāvya-saṅgraha. The Ādiparva, edited with critical and explanatory notes by Vāmana Dāji Ok, was printed at Bombay in 1893.

This copy was completed on Monday, the 2nd Kārtika-badi, Śaka 1712, the Sādhārāṇa samvatsara (the 31st October, 1791), for Kṛishṇarāva and Viṭṭhalarāva, sons of Śivarāma Jośi, Kulakarnī of the village of Vagholi, in the taluk Junnar of the District of Poona.

Colophon : शके १७१२ साधारण नां सवत्सरे कार्तिक
कृष्णपक्ष द्वितीया ॥ २ ॥ ईदुवासरे तह्नि ईदं पुस्तकं संपूर्णं ॥
हे पुस्तक कृष्णराव शिवराम व विठलराव शिवराम जोशि
कुळकर्णी मौजे वाघोळि प्रांत पुणे तरफ हावेलि सरकार जुन्नर
याचें सासे ॥ स्वार्थपरमार्थ ॥

32.

Add. 26,513 A.—Foll. 18; 5 in. by 8½; 13 lines, 6 to 7 in. long, with ruled margins, written apparently in the 19th century.

[WILLIAM ERSKINE.]

A fragment, containing the 30th and 31st *Adhyāyas* of the Ādiparva of Muktesvara's translation of the Mahābhārata.

The manuscript is imperfect; the first two leaves, also ९, १० and the last leaf (१०) of the 30th *Adhyāya* are missing. The 31st *Adhyāya*, in 10 leaves, is complete.

33.

Add. 26,514.—Foll. 103; 4 in. by 6; written by several hands in 18th century Devanagari.

[WILLIAM ERSKINE.]

A miscellaneous collection of religious poems and Abhaṅgas, written mostly on one side only of each leaf.

The Abhaṅgas are chiefly by Tukārāma, one of the most distinguished and popular of the Marathi poets. Pandit Viṣṇu Paraśurāma Śāstrī has edited a complete collection of his poems, in two volumes, containing between 4000 and 5000 Abhaṅgas.* To it is prefixed an introduction in English by Janārdana Sakhārāma Gādgil, giving an account of the life and works of the poet. In it he states that "Tukārāma was by caste a Sūdra and by profession a Vāṇī or corn-chandler and retail dealer. He was born, and lived, in the village of Dehú, about sixteen miles north-west of Púná. The correct date of his birth appears to be the year of Śālivāhana 1530, or the year of Christ 1608 . . . The date of his death, or rather disappearance from Dehú, has been accurately mentioned in the following Collection to be the 2nd of Phālgun, Monday morning, Śake 1571, the name of the year being Virodhi. The corresponding year of Christ is 1649." See also Molesworth's Marathi Dictionary, preface, p. xxvii. According to Paraśurāma Panta Goḍbole,† Tukārāma was born in Śaka 1510 (A.D. 1588) and died in Śaka 1551 (A.D. 1629).

34.

Add. 26,417 A.—Foll. 62 ; 8 in. by 6 ; about 22 lines, 5½ in. long ; dated Śaka [elapsed] 1692 (A.D. 1770).

[WILLIAM ERSKINE.]

भर्तृहरिशतक

Bhartrihari-śataka.

The Sanskrit text of the Śatakas of Bhar-

* Bombay, 1869 and 1873. Another collection of the poems of Tukārāma, edited by Tukārāma Tātyā, was published in Bombay, 1889.

† "Selections from the Marāṭhī Poets," Bombay, 1878, p. 26.

trihari, here called Subhāshitaratnāvalī, accompanied by a Marathi metrical version by a poet called Tukā. See the Skt. Cat. no. 256, p. 99b.

Each verse of the text is followed by its Marathi translation (*ṭikā*). The first verse of Nitiśataka begins:—

देश काळ नसे रूप ज्ञान देह जनत तो ॥

ज्ञान श्री स्वकाश्यात्मा नमस्कार तया असो ॥ १ ॥

The translator Tukā is in all probability the celebrated poet Tukārāma. See the preceding.

Colophon : इति भर्तृहरियोगोद्भूत सुभाषितरत्नावल्यां वैराग्यशतकं संपूर्णं ॥ ॥ इति भर्तृहरियोगोद्भूत सुभाषित वैराग्य-
शंखरी केली टीका तुका अणे ॥ ॥ शके १६९२ विकृति संवत्सर
ज्येष्ठ वद्य द्वादशी भौमवार तहिनिति शृंगार वैराग्यशतकं
समाप्तं ॥

35.

Add. 22,392.—Foll. 60 ; 4 in. by 7 ; 7 to 9 lines, 5½ in. long, with ruled margins, apparently written in the 19th century.

[REV. BENJAMIN WEBB.]

A. Foll. 1—25.

लहु आख्यान

Lahu-ākhyāna.

A poem by Ananta Kavi, on the story of Lava and Kuśa, the twin sons of Rāma.

Begins :

ते यज्ञकंकण करीवुज राघवाते ॥

शत्रुघ्न ते भरत बांधित नीज हस्ते ॥

सोडोनि भूवरि रघोवम शामकणी ॥

साके रघो नयनि देखोनि कान्तिवणी ॥ १ ॥

The Poems of Ananta Kavi have been edited with critical and explanatory notes by Vāmana Dāji Ok, Bombay, 1896, forming no. 17 of the Kāvyaśaṅgraha. In his prefatory notice of the poet the editor states that Ananta Kavi was a Rāmabhakta, or worshipper of the Rāma cult, and was probably the same person as Ananta Gosvāmī, a

pupil of Rāmadāsa (who died A.D. 1681), who was an inhabitant of a village called Methavad (मेथवद) in the District of Satara. He was born about Śaka 1580—1585, i.e. A.D. 1658—1663. The Śaka years 1643 and 1645 appear at the conclusion of Sulochanā-gaṇiṃvara, and Sulochanākhyāna, as the date of composition of two of Ananta's poems.

This poem gives the Rāmāyaṇa story of the capture of Rāma's sacrificial horse by his unknown twin sons Lava and Kuśa, whilst they were dwelling in exile with their mother Sītā at the hermitage of the sage Vālmiki, resulting in the father's discovery of his children and the recall of Sītā from banishment. It is written in various metres, and is divided into three *adhyāyas*, containing 70, 53, and 35 verses respectively. In the printed edition of the works of Ananta Kavi (p. 35), this poem is entitled Kuśalavākhyāna, and is divided into two chapters (*prasaṅga*) of 75 and 98 verses. The present copy begins at the fourth verse of the printed edition.

B. Foll. 26—43 (१-१९).

यालीपाक

Thālīpāka.

A mythological poem, by Mukteśvara. See no. 29.

Begins :

तीर्थेवासी ब्राह्मण भला ॥ तीर्थे करीत डारके गेला ॥
तेथें वृतीत निवेदिला ॥ विश्वजनका जवळिकें ॥ १ ॥
पोचवरुषे शक्तानिकटि ॥ वास करीनि सुख संतुष्टि ॥
दिव्य आस्त्रे लाहोन किरिटि ॥ धर्मा भेटि पातला ॥ २ ॥

The poem is in 181 verses in the Ovi metre. Leaf १५ is wanting.

The mythological story forming the subject of this poem is taken from chapter 262 of the Vanaparva of the Mahābhārata. Draupadī, the wife of the five Pāṇḍu princes, had obtained a boon from the Sun-god by virtue of which she had the miraculous power of cooking and supplying food daily to as many as should

claim her hospitality, provided only she did so before she herself partook of her evening meal, after which the power left her till the following day. Duryodhana, the leader of the Kaurava princes, induced the irascible sage Durvāsā to repair to the camp of the Pāṇḍavas, accompanied by an immense number of his disciples, late at night, after Draupadī had taken her evening meal. He hoped to provoke the anger of the sage against his hated rivals, through Draupadī's inability to observe the rites of hospitality, and thus to bring about their destruction. Draupadī, however, invoked the aid of Kṛishṇa, who miraculously appeased the hunger of her guests. They retired to rest without requiring any food, and at dawn next day Draupadī had no difficulty in providing for their physical wants.

C. Foll. 44—60 (१-१७). A single chapter from the second Stavaka of the Kathākālpataṛu. See no. 50.

There is no indication of the number of the chapter. It is in 137 verses, and contains the story of Rukmāṅgada, king of Kāntika, taken from the Nāradiya upapurāṇa, illustrating the efficacy of *ekādaśī-vrata*, or the observance of the eleventh day after each new and full moon as a fast-day.

For an account of this story, see Eggeling's Catalogue of Sanskrit MSS. in the India Office, p. 1209 (no. 3374), also Aufrecht's Cat. Bodl., p. 83a.

Begins :

यसुदेवसुतदेवै ॥ कंसचानूरमर्दनं ॥
देवकीपरमानंदे ॥ कृष्णवर्धे जगद्गुरु ॥ १ ॥
मग द्यौः वैशंपायन ॥ बरवा पुसिलानि प्रद्य ॥
तेणहे कविने दर्शयन ॥ येकादशीव्रत ॥ २ ॥
कांतिक महापुरि ॥ तेथे रुक्मागद राज्य करि ॥
सूर्यवंशी पुण्य क्षेत्रि ॥ माहास्त्रकीतो ॥ ३ ॥

Colophon : इति श्रीकथाकल्पतरु द्वितीयोत्पत्तिक रुक्मा-
गद व्याख्याने येकादशी व्रत संपूर्णमस्तु ॥

36.

Add. 26,468 and 26,469.—Foll. 245 and 251; $7\frac{1}{4}$ in. by $13\frac{1}{4}$; 11 lines, $9\frac{1}{2}$ in. long; written in a bold hand, and dated Śaka 1691 (A.D. 1769). [WILLIAM ERSKINE.]

हरिविजय

Harivijaya.

An account of the life and exploits of Krishṇa, in verse, by Śrīdhara.

Begins :

ओं नमो जी जगद्गुरु उदारा ॥ श्रीमद्भक्ति रविहारा * ॥

पुराण पुरुषादि गंवरा ॥ ब्रह्मानंदामुखात्री ॥ १ ॥

Śrīdhara, one of the most popular of the Marathi poets, was born in Śaka 1600 (A.D. 1678), and died at the age of 50, in Śaka 1650 (A.D. 1728).† In the concluding verses of this, as well as in other works of his, the poet states that he was the son of Brahmanānda, a Deśalekhaka, i.e. Kulakarni, or District accountant, of Najhar (नाज्हर), a town situated two or three *yojanas* south-west of Pandhari (Pandharpur). His mother's name was Sāvitrī. He became a devotee at the age of 14, and took up his abode at Pandharpur, near the temple of his tutelary god Viṭṭhala.

The poem is written in the Oṽ metre, and is divided into 36 chapters (*adhyāya*). It was completed on the 22nd day of Mārga-śīrsha-*sudi*, Śaka 1624, the Chitrabhānu *saṃvatsara* (A.D. 1702), the date being recorded in verse 205 of the last chapter, as follows :—

शाक्रीवाहन सके सोळासे चोविस ॥ चित्रभानु संवत्सर सरस ॥
शुद्ध बीज मार्गेश्वर मास ॥ ते दिनी ग्रंथ समाप्ती संपावला ॥ ५ ॥

In the epilogue Śrīdhara ascribes the

* श्रीमद्भोमातीरविहारा in the printed edition of Bombay, 1880.

† “Selections from the Marāṭhī Poets,” by Paraśurāma Panta Goḍbole, Bombay, 1878, p. 257. See also an account of this poet in a “Lecture on Marathi Poets,” by Mr. H. A. Acworth, delivered at the Elphinstone College Union, which appeared in the “Times of India,” 26 Dec., 1891, p. 8.

authorship of the poem to Viṭṭhala, and states that he merely wrote down what the god dictated in his ear, and that the work contains the substance (सार) of the tenth chapter of the Bhāgavatapurāṇa, the Hari-vamśa, and the Padmapurāṇa. He concludes with a summary of the contents of each chapter.

Of his other works the most important are Rāmavijaya (no. 37), written in Śaka 1625 (A.D. 1703), Pāṇḍavapratāpa (no. 39) in Śaka 1634 (A.D. 1713), and Śivalilāmṛita (no. 41) in Śaka 1640 (A.D. 1718). His poems have been frequently printed at Bombay and at Poona, and, as Mr. Molesworth remarks,* “have, to a great extent, in public readings at least, superseded the Sanskrit Epics and Purāṇas.”

An abridged English translation of the Harivijaya has been published by Dubhashi and Co., Bombay 1891.

This copy was written at Amdapuri (अमडापुरी), by Baḷirāma Kshatrī, a follower of the Nānākpanthī sect, and was completed on the 1st day of Vaiśākha-*badi*, Śaka 1691, the Virodhi *saṃvatsara* (A.D. 1769). It is written in two volumes, each containing 18 chapters. The number of verses in each chapter is not always the same as in the printed editions, and considerable verbal alterations are to be found in the text. Each chapter has a separate native foliation. Several pencilled notes appear on the margin.

Colophon : सके सोळासे येकानेड जाण ॥ विरोधीनाम
संवत्सर वैशाख वद्य प्रतिपदादिन ॥ कसवे अमडापुरी ग्रंथ संपूर्ण ॥
हरीविजय जाला हरीकृपे ॥ हस्ताक्षर बळीराम क्षत्री गुरु
नानकपंथी ॥

37.

Add. 26,465 and 26,466.—Foll. 200 and 182; 5 in. by $11\frac{3}{4}$; about 11 lines, 9 to $9\frac{1}{2}$ in. long; written apparently early in the 19th century. [WILLIAM ERSKINE.]

* Marathi Dictionary, Preface, p. xxvii.

रामविजय

Rāmavijaya.

A metrical version of the Rāmāyaṇa, by Śrīdhara.

Begins:

सौ नमोजि पुराण पुरुषा ॥ श्रीमद्भीमातटविलास ॥

दीर्गावरा आधिनाशा ॥ ब्रह्मानंदा जगद्गुरु ॥ १ ॥

The work is not divided into *kāṇḍas*, as in the Sanskrit epic, but into 40 chapters, written in the *Ovī* metre. The date of composition, Sunday the 7th of Śrāvaṇa-*sudī*, Śaka 1625, the Subhānu *saṃvatsara* (A.D. 1703), is given in verse 201* of the last chapter.

शके १६२५ ॥ शुभानु नाव संवत्सरास ॥

भानु सप्तमी शुद्ध विशेष ॥ श्रावण मास विख्यातपै ॥ १ ॥

The number of the chapter, and of the leaves of each chapter is given on the margin of each leaf. Chapters 36 to 39 are written by a hand other than that of the rest of the manuscript. The copyist has not supplied the usual colophon.

38.

Or. 5894.—Foll. 221 ; 6 in. by 8 ; 11 and 12 lines, 6 in. long ; neatly written on European paper, 19th century.

Another copy of Adhyāyas 14 to 28 only.

39.

Add. 26,467.—Foll. 438 ; 8½ in. by 15½, 12 lines, 12½ in. long ; written in large Devanagari ; dated Śaka 1698 (A.D. 1776).

[WILLIAM ERSKINE.]

पांडवप्रताप

Pāṇḍavapratāpa.

An abridged metrical version of the Mahābhārata, by Śrīdhara.

The manuscript is imperfect. The first five chapters of the Ādiparva, and the whole of the Āśvamedhaparva (chapters 58 to 63 in the printed editions) are wanting.

Chapter 6 begins :

जन्मेजया बोलिला ॥ वैशंपायनावीचेककुशळा ॥

मजपयंत वंशमाळा ॥ मूळापासोनीसोगीजे ॥ १ ॥

The Pāṇḍavapratāpa was written at Pandharpur, and completed on Wednesday the 10th of Māgha-*sudī*, Śaka 1634, the Vijaya *saṃvatsara* (A.D. 1713). The year of composition is given in verse 95* of the last chapter as follows :—

वीजयनाम संवत्सरो ॥ यंय जाला पंढरपुरी ॥

शके सोळासे चवतीस नीधारी ॥ यंय सकाराते जाला ॥

The work is divided into 17 books (*parvas*), containing altogether 64 chapters (*adhyāyas*), written in the *Ovī* metre. The following is a list of the books and the number of chapters in each :—

Ādi parva	14	Gadā parva	1
Sabhā „	8	Sauptika „	1
Vana „	9	Aishika „	1
Virāṭa „	4	Viśoka „	1
Udyoga „	5	Strī „	1
Bhīshma „	3	Śānti „	2
Droṇa „	3	Āśvamedha „	6
Karṇa „	3	Āśrama „	1
Śalya „	1		

A list of the books and chapters, as also of the number of leaves and *ślokas* in each chapter, is written on fol. 1a, and on fol. 1b the number of leaves and *ślokas* in each chapter. The total number of verses is 13,498.

In this manuscript the chapters are not numbered consecutively, as in the printed editions, but according to their arrangement in each book.

An English abridged version of the Pāṇḍavapratāpa, with illustrations, was published at Bombay in 1892, by Dubhashi and Co.

* 205 in the printed editions.

* Verse 96 in the printed editions.

The copy was made by Ātmārāma Śyāmarāja on Thursday, the 10th Phālguna-sudi, Śaka 1698, the Durmukha samvatsara (A.D. 1776).

Colophon : शके १६९८ दुर्मख नाम संवत्सरे फाल्गुण मासे कृष्णपक्षे दशम्या गुरुवासर तद्दिने पुस्तक समाप्तं . . . लिखिते आत्माराम शामराज अनंतपुरे ओपस्तंभ वस्ति पुने केळें श्रीसच्चिदानंदायनमः ॥

40.

Add. 22,383.—Foll. 331; 8½ in. by 12; 17 to 20 lines, 9½ in. long; dated Śaka 1730 (A.D. 1808).

[REV. BENJAMIN WEBB.]

Another copy.

Begins :

अ० नमोजिदिगंबरा ॥ ब्रह्मानंदानिर्विकारा ॥
पुराणपुरुषापरायरा ॥ जगदोद्धाराजगत्पति ॥ १ ॥

In this copy the number of each chapter in regular sequence, and the number of verses in each, is stated in the colophon. The *parvas* are not indicated, or the numbers of the chapters given, as usual, on the margins of each leaf, but the leaves of each chapter are separately numbered. An index giving the contents of each of the 64 chapters is appended to the work.

The copy was made on Friday, the 5th Chaitra-badi, Śaka 1730, the Vibhava samvatsara (A.D. 1808).

Colophon : स्वस्ति श्रीनृप शालिवाहन शके १७३० विभव नाम संवत्सरे उत्तरायणे वसंत ऋतौ माहा मांगल्येप्रद मासोत्तम मासे चैत्र वद्य ५ भृगुवासर तद्दिने श्री पांडुप्रताप ग्रंथ संपूर्णमस्तु ॥

41.

Add. 22,387 A.—Foll. 166; 5½ in. by 8¾; 11 lines, 7 in. long; written on English paper, water-marked "J. Whatman, 1809."

[REV. BENJAMIN WEBB.]

शिवलीलामृत

Śivalilāmṛita.

A poem in glorification of the god Śiva, by Śrīdhara.

Begins :

अ० नमो शिव अपरमिता ॥ आदि अनादि मायाविता ॥
पूर्णब्रह्मानंदशाश्वता ॥ हेरंबताता जगद्गुरु ॥ १ ॥

The poem is in fourteen chapters, written in the Ovi metre. It contains marvellous legends, showing the wonderful power of Śiva in answer to the prayers of his devotees, and treats more especially on *linga*-worship.

It was completed on Sunday, the day of the full moon of Pausha, Śaka 1640, the Vilamba samvatsara (A.D. 1718). The date assigned to it in this copy is S. 1624, in verse 12 of the last chapter.

शके सोळाशे चौविस ॥ विलंब नाम संवत्सरास ॥
शुद्धपौर्णिमा फाल्गुनमास ॥ रविवारिं ग्रंथ संप्ल्ला ॥ १२ ॥

This is clearly a mistake of the scribe. In all the printed editions the year is said to be S. 1640 (सोळाशें चाळिस), which agrees with Vilamba samvatsara, whereas the year S. 1624 does not.

An English abridgment of the Śivalilāmṛita was published, together with that of the Harivijaya, by Dubhashi and Co., Bombay, 1891.

42.

Add. 26,499.—Foll. 32; 6 in. by 3½; 10 to 15 lines, 3½ in. long; written apparently in the 18th century.

[WILLIAM ERSKINE.]

सावित्री आख्यान

Sāvitṛī-ākhyāna.

The Mahābhārata story of the restoration to life of Satyavān, through the devotion of his wife Sāvitṛī. By Śrīdhara.

Begins :

लोमेश ऋषी परम पावणा चतुर ॥
बोलका जैसा खगिरा पुत्र ॥
याज्ञवल्किचे तेणे चरित्र ॥
धर्मा प्रती कधीयेले ॥ १ ॥

The poem contains 148 verses in the Ovi metre. The present copy differs slightly from the printed edition of Bombay, 1857. It is carelessly written, and full of misspelt words and false quantities.

Prefixed to the poem (foll. 1—5) are a few miscellaneous verses written by another hand.

43.

Add. 26,512.—Foll. 57; $3\frac{3}{4}$ in. by $6\frac{1}{4}$; 9 and 10 lines, about $4\frac{1}{2}$ in. long; dated Śaka 1648 (A.D. 1726). [WILLIAM ERSKINE.]

विराटपर्व

Virāṭaparva.

The Virāṭaparva of the Mahābhārata, translated into Ovi verse by Viṣṇu Dāsa.

The poem contains 606 verses, and is divided into five chapters (*prasaṅga*), the verses being numbered consecutively throughout. The author's name occurs in the concluding verses of each chapter. He is probably the same Viṣṇu Dāsa who has made a metrical translation of the Ekādaśī-māhātmya, and is the author of the Chakra-vibhu, Rāsakriḍā, and Tulasī ākhyāna.*

The manuscript is imperfect. The first folio (vrs. 1 to 5) is missing, also folios १८ (vrs. 73 to 82) and २१ (vrs. 23 to 31). The native numbering of the folios is faulty. No. 23 is repeated, and both 55 and 56 appear on one leaf.

The date of transcription, Monday, the 4th Āshāḍha, Śaka 1648, the Parābhava *saṃvat-sara* appears at the end :—

शके १६४८ पराभव संवत्सरे जाषाढ वद्य ४ सौम्य वारेदे समाप्त ॥

* See the British Museum Catalogue of Marathi Printed Books.

44.

Add. 26,498.—Foll. 33; $17\frac{3}{4}$ in. by $5\frac{3}{4}$; 18 lines, 5 in. long; carelessly written in Modi characters, apparently in the 18th century.

[WILLIAM ERSKINE.]

नारदनीति

Nārada-nīti.

A Hindu philosophical poem, by Amṛita Rāya.

Begins :

नारद म्हणे गा धर्मराजा धर्मस्वरूपी धर्मप्रज्ञा
नामा सारीखी सुते ज्या कर्णी निमळ ससे कीं ॥ १ ॥
ऐश्वर्य लाधल्या संपूर्ण धर्मी प्रवर्तत ससे कीं
मन राज्य मदे दुराभिमान संघारला नाही कीं ॥ २ ॥

The poem is in 75 verses, written in the form of a dialogue between the sage Nārada and his disciple Dharmarāja, or Yudhisṭhira, the Pāṇḍava prince. It appears to be in imitation of the Bhagavadgīta.

The author, Amṛita Rāya, is probably the poet of Aurangabad (see no. 53), who died about A.D. 1753. His name occurs in the last verse, as follows :—

येऊन नारद हा हरिगुण गावे
तो उक्ति जाये धन्य श्री गुरु अमृत राये
वंदावे पाये ब्रह्मगिरि हरि चरणे तत्पर
जैसे पाडस त्या धरि हरणीचे परी संकट ॥ ७५ ॥

45.

Add. 26,470 to 26,472.—Foll. 177,151, and 165; $8\frac{3}{4}$ in. by $11\frac{3}{4}$; 13 to 16 lines, $9\frac{1}{2}$ in. long; neatly written, with ruled margins; dated Śaka 1728 (A.D. 1806).

[WILLIAM ERSKINE.]

भक्तिविजय

Bhaktivijaya.

Lives of Vaishṇava devotees, in verse, by Mahipati.

After ascriptions of praise to Gaṇeśa, Sarasvatī, and other Hindu deities, the text begins :—

जय जय भीमातीरवीहारा ॥ भक्तवत्सली कृपासागरा ॥

आयुनीयांनीराळा ॥ आससींनीराळां सर्वातीत ॥ १ ॥

Mahīpati was the son of Dādopanta, a Deśastha Brahman, and Kulakarṇi of Taharabad, a village about 40 miles distant from Ahmadnagar. He was born in Śaka 1637 (A.D. 1715), and died at the age of 75 in Śaka 1712 (A.D. 1790).*

In the prologue the poet invokes divine aid in the composition of the work. He trusts that the power that was granted to Ekanātha in the preparation of his Rāmāyaṇa, to Nāmadeva and Mukteśvara, to Śrīdhara the author of Harivijaya, to Rāmadāsa, Gaṇeśanātha, Keśava Svāmī, Kabir, and other poets, may be extended to him also. He then proceeds to state that, with the aid of “the lover of Rukmiṇī, who dwells on the bank of the Bhīmā river” (अभीमातीरवासी-रुक्मिणीरमण, i.e. the god Viṭṭhala of Pandharpur), he undertook to write the lives of the saints from a work written in the North country by Nābhājī,† and another in his own country by Uddhava Chidghana.‡

This work was completed on the 12th Vaiśākha-badi, Śaka 1684, the Chitrabhānu samvatsara (A.D. 1762). The date is given in the 15th verse§ of the last chapter, as follows :—

शके सोळासैं चौऱ्यासीं ॥ चौत्रभाननाम संवत्हरासीं ॥

वैशाख वद्य द्वादसीसीं ॥ ग्रंथ सोढी पावला ॥ १५ ॥

The poem is in the Ovī metre. It is in 57 cantos (*prasāṅga*), subdivided into chapters

(*adhyāya*). The total number of chapters in this copy is 223, or 3 more than in the printed editions. Each canto has a separate native foliation, but their consecutive numbers are not always noted on the margin.

An English version, much abridged, of some of the legendary stories contained in this work has been published by Dubhashi and Co., Bombay, 1892.

Mahīpati has written two other works on the lives and miracles of Vaiṣṇava saints and devotees, viz., Santalilāmṛita, composed, anterior to the present work, in Śaka 1679 (A.D. 1757), and Bhaktalilāmṛita in Śaka 1696 (A.D. 1774). He is also the author of a life of Tukārāma, in verse, and several minor poems.

This copy was made at a village called Ganvgir, near Bombay, by Mahādājī Bhagavanta Jośī, the Kulakarṇi of the village of Kanersar in the Junnar subdivision of the District of Poona. It is in three parts, the first ending with canto 16, the second with canto 37, and was completed on the 10th day of Māgha-sudi, Śaka 1728, the Kshaya samvatsara (A.D. 1806).

Colophon : हस्ताक्षर लेखीतं माहादाजी भगवंत जोशी कुककर्णी मौजे कनेरसर तरफ खेडप्रांत जुन्नर मीती शके १७२८ क्षयनाम संवत्हरें माहे माघ शुद्ध १० दशमीं ते दीनी समाप्तः हाली वस्ती मुकाम मुबई गांवगीर गांव येथे प्रस्तुत वास्तव्य आसैं ॥

46.

Add. 22,384.—Foll. 357; 7¼ in. by 14½; 13 to 17 lines, 11½ in. long; dated Śaka 1735 (A.D. 1813). [REV. BENJAMIN WEBB.]

Another copy.

The chapters are numbered consecutively on the margin, and also the number of the leaves of each chapter. The first 12 verses of the first chapter are repeated on a different leaf. There are several notes in English to the first five chapters.

The copy was written at Bombay, and

* See Paraśurāma Panta Goḍbole's "Selections from the Marāṭhī Poets," p. 291 (Bombay, 1878).

† Alluding to the Bhaktamāla written by Nābhājī in the Braj-bhasha dialect in the 17th century. See the Hindi Cat., no. 102, p. 67.

‡ Probably the same as the author of a version of the Bhagavadgītā and other poems which have been published in the Kāvyaetihāsa-saṅgraha, vols. iv.—viii.

§ V. 12 in the printed editions.

completed on Thursday, the 3rd of Mārga-
śirsha-sudi, Śaka 1735, the Śrīmukha sam-
vatsara (A.D. 1813).

Colophon : शके १७३५ श्रीमुख संवत्सरे मार्गशीर्ष शुद्ध ३
गुरुवासरीं प्रहर रात्रिं ममई मुक्कामी लेखन संपूर्ण ॥ स्वार्थाय-
परोपकाराय ॥

47.

Add. 26,491.—Foll. 49 ; 9½ in. by 7½ ; 18 to
22 lines, 6 in. long ; written on English paper,
water-marked " I. Ping, 1802," the outer leaf
marked " Curteis & Son, 1804."

[WILLIAM ERSKINE.]

मनश्चंद्रबोध

Manaschandrabodha.

An allegory in verse, describing the struggle
between the worldly and the spiritual ten-
dencies of the mind.

Begins :

आत्मा नमूं गजवदना ॥ उमा महेश्वराचिया नंदना ॥
चौदा विद्याचिया निधाना ॥ तू कविजना साध्वयो ॥ १ ॥
तू सकळ गणाचा ईश ॥ अशोनि नामें गणेश ॥
तुज जन्मलिया महेश ॥ अति संतोष पावे ॥ २ ॥

The poem appears to be based on the San-
skrit Prabodhachandrodaya nāṭaka, written
by Kṛishṇa Miśra in the 11th century. It is
divided into 12 chapters, and has been pub-
lished at Bombay, in 1855, 1873, and 1886.
The first chapter in the printed editions con-
tains 39 verses, against 13 in this manuscript.
There is little variation in the other chapters.

There is much ambiguity as to the name of
the poet. In the present manuscript Śrīpati
Dāsa is mentioned as being the author in the
concluding lines of most of the chapters, but
the name Rāmāramaṇa Dāsa occurs in chap-
ters 5, 7, and 9, and Rāmāpati Dāsa in chapter
10. These are probably only epithets. In
the printed editions the work is ascribed to
Śrīnātha Dāsa in chapters 1 to 9, and to
Haridāsa in the three concluding chapters.

48.

Add. 26,494 A.—Foll. 24 ; 8 in. by 5½ ; 13
lines, 6½ in. long ; apparently written in the
latter half of the 18th century.

[WILLIAM ERSKINE.]

पांडुरंगमाहात्म्य

Pāṇḍuraṅgamāhātmya.

A poem in praise of the god Pāṇḍuraṅga,
and of his temple at Pandharpur.*

The poem, called also Paṇḍharīmāhātmya
in the colophon, is in five chapters (*adhyāya*),
and is said to have been taken from the
Skandapurāṇa. It is anonymous, and is
written in the Oṽī metre. It is in glorifica-
tion of Pāṇḍuraṅga, more commonly known
as Viṭṭhala, or Viṭhobā, a popular form of
Viṣṇu, in his incarnation as Kṛishṇa.

The first page is partly illegible owing to
an ink-blot. After a verse of invocation to
Hindu deities the text begins:—

ॐ नमोजी मंगळरूपा ॥ विघ्ननाशना जगदीपा ॥
. अमुपा ॥ करि कृपा मजवरि ॥ २ ॥
चतुर्भुजा तेजः पुंजा ॥ बीजा ॥
अनुग्रह घडती तुम्हा ॥ मनोरथ माझा सीद्धी पावे ॥ ३ ॥
. संकटनाशना ॥ करुणालया गजवदना ॥
शरणा आलो करि करुणा ॥ तुम्हीया चरणा दंडवत ॥ ४ ॥

Colophon : ईती श्रीस्कंदपुराणे ॥ ईश्वरपार्वतीसंवादे ॥
पांडुरंगमाहात्म्या ॥ पंचमोध्या समाप्त ॥ श्रीकृष्णार्पणमस्तु ॥ ग्रंथ
वोख्या संख्या ॥ श्रीपांडुरंगप्रसन्न ॥ कार्तिक सुद्येकादसी ॥
पंढरीमाहात्म्या समाप्त ॥ घोषी संपुणमस्तु ॥

Another copy of this work, written in
Modi characters, under the name Paṇḍhari-
māhātmya, will be found in no. 74.

49.

Add. 26,513 B.—Foll. 19—31 (१-१०) ; 4½ in.
by 7½ ; 8 lines, 5½ in. long ; written probably
in the 18th century. [WILLIAM ERSKINE.]

* See Hunter's Gazetteer (2nd ed.), " Pandharpur," vol.
xi., p. 36.

A fragment, containing an imperfect copy of the 9th chapter (*prasaṅga*) of an unidentified Pauranic poem.

The name and authorship of the poem do not appear on the manuscript. On the left-hand corner of each leaf appears the word चाळ, and on the right-hand corner काड, with the number of the leaf written below it. It is possible that the poem is written on the model of the Rāmāyaṇa, this fragment containing a portion of the Bālakāṇḍa, or first canto.

This 9th chapter, breaking off at the 98th verse, contains a discourse between the Rishi Viśvāmitra and Rāma on the vanity of human existence, the pollutions of the flesh, and the ills that attend the human body from birth to old age. It is written in the Ovi metre, and begins :—

सन्मुख देखोनि श्रीराम ॥ विश्वामित्राचा मनोधर्म ॥
सुखाचोनि यांस प्रेम ॥ आनंदें परम बोलत ॥ १ ॥
आजी माझे सार्थक कर्म ॥ आजी माझे सफळ धर्म ॥
आजी जालें पुण्य काम ॥ रायें श्रीराम येज्ञा सिद्धि थला ॥ २ ॥

50.

Add. 26,509.—Foll. 232 ; 9 in. by 6 ; 10 to 13 lines, 7 to 7½ in. long ; written by different hands, apparently in the 19th century.

[WILLIAM ERSKINE.]

A. Foll. 1—181.

कथाकल्पतरु

Kathākalpataru.

A collection of Pauranic tales in verse.

This work, of unknown authorship, is written in the Ovi metre. It is divided into cantos (*stavaka*), subdivided into chapters (*adhyāya*, or *prasaṅga*). The stories, taken from the Purāṇas and Mahābhārata, are related in the form of a dialogue between Kṛishṇa and the sage Yājñavalkya.

The present manuscript is imperfect. It contains the following portions only :—

Foll. 1—43 (५२—१०१). Adhyāyas 7 to 11 of

Stavaka II. The 7th adhyāya is fragmentary. The manuscript begins in the middle of verse 38, and leaves ५३ to ५८, containing vrs. 51—145, are wanting. Leaf १८ also, containing part of Stavaka II., is missing.

Foll. 44—169. Adhyāyas 3 to 8, and 13 to 16, of Stavaka IV. This portion of the work is written by another hand. The leaves are only occasionally numbered.

Foll. 170—173. Four leaves, containing 43 verses of a chapter marked ७ on the left-hand corner of each leaf. There is no indication as to what Stavaka it belongs to.

Foll. 175—180. Six leaves, containing 68 verses. There is no mention of either chapter or canto. This fragment and the preceding are written in different hands from those of the rest of the manuscript.

Another portion of this work will be found in no. 35, art. C.

B. Foll. 182—232.

सभापर्व

Sabhāparva.

Sabhāparva (Adhyāyas 1, 2, 6, and 9) of the Mahābhārata, translated into verse by Mukteśvara. See no. 29.

Begins :

जयातें बोलती परमात्मा । खराखरा तीन पुरुषोत्तमा ।
वीष्णु शंकर अथवा ब्रह्मा । व्यक्ताव्यक्त नमोयलीं ॥ १ ॥
नमू करवीरनोवाशीनी । जे माहालक्ष्मी वीस्वजननी ।
जीचानुग्रह तरणी । नाशी भवतमातें ॥ २ ॥

There are slight variations between this manuscript and the annotated edition of the text of Mukteśvara's Mahābhārata, now in course of publication in the Kāvyaśaṅgraha, Bombay, 1893, etc.

51.

Add. 22,387 B.—Foll. 167—207 ; 5½ in. by 9½ ; 11 lines, 7 in. long ; written on native paper in the 19th century.

[REV. BENJAMIN WEBB.]

लावण्या

Lāvanyā.

A collection of *Lāvaṇīs*, or popular ballads. The collection is in two parts, each with a separate native foliation, one of 35, the other of 6 leaves. They are written by the same hand, and appear to be copies of poems of two different poets, the latter collection being unfinished, without date or colophon.

52.

Add. 22,388.—Foll. 94; 5½ in. by 12; 11 lines, 9 in. long; neatly written in the 19th century. [REV. BENJAMIN WEBB.]

A collection of poems by various Marathi poets, including a few Hindi poems.

The volume is imperfect. The leaves are numbered १ to ९०, of which ६, ७, २६, and २० are wanting.

The poems are not arranged in any systematic order. They appear to have been copied promiscuously from several collections; poems by different authors are not grouped together separately, but are scattered about throughout the volume.

The majority of the poems are *Abhaṅgas* and *Padas* by *Tukārāma* (see no. 33). Foll. 76 to the end of the manuscript contain a connected series of his works.

There are also a large number of poems by *Nāmadeva* interspersed throughout the collection. This poet, who usually styles himself *Nāmā*, or *Vishṇudāsa Nāmā*, *i.e.* “*Nāmā*, the slave of *Vishṇu*,” was contemporary with *Jñānadeva* (noticed below). A lengthy biography of this distinguished poet, with a critical examination of his works, has been written by *Mādhavarāva Appājī Muḷe*.* According to this author, *Nāmadeva* was the son of *Dāmaśeṭ* and *Goṇabāi*, and was born in the Śaka year 1192 (A.D. 1270). *Balavanta Khaṇḍojī Pārakh*, the biographer of

Jñānadeva,* however, states that *Nāmadeva* was born at *Pandharpur* in Śaka 1200 (A.D. 1278), whilst *Vāmana Dājī Ok*, the editor of the *Kāvya-saṅgraha*,† gives *Gokul*, a village near *Pandharpur*, as his native place, the year *Samvat* 1278 (A.D. 1221) as that of his birth, and *Samvat* 1328 (A.D. 1271) of his death. See also *Molesworth's Dictionary*, preface, p. xxv.

Nāmadeva was a tailor by profession, and an ardent worshipper of *Viṭṭhala* (otherwise called *Viṭhobā*), at the temple at *Pandharpur* dedicated to that deity. He is regarded as an incarnation of *Uddhava*, and is said to have composed 100 crores (1000 million) *abhaṅgas*, of which 4 lacs (400,000) were written by him when he became incarnate as *Tukārāma*.

Besides *Tukārāma* and *Nāmadeva*, the following Marathi poets are represented in this anthology:—

1. *Keśava Svāmī*; foll. 11*b*, 37*a*, 52—54, 63*a*, 70*b*. According to *Vāmana Dājī Ok*,‡ *Keśava* was a Maratha Brahman, and follower of *Rāmadāsa*. He was a native of *Bhāgānagar* in *Haidarabad*, born in Śaka 1550 (A.D. 1628), the pupil of *Kāśīrāja Svāmī*, and author of *Ekādaśī-charitra*, a poem in the *Oṽī* metre, and also of several *Padas* and *Abhaṅgas*.

2. *Goṇāi*, or *Goṇabāi*, the mother of *Nāmadeva*; foll. 11*b*, 15*a*.

3. *Parsā* (?); fol. 12*b*.

4. *Kacheśvara*; fol. 16*b*. This poet is probably the same as the author of *Gajendra-moksha* and *Sudāma-charitra*. See *Kāvya-saṅgraha*, vol. 14, “A Collection of Marāṭhi Poems,” pt. i., p. 17, and pt. iii., p. 7.

5. *Jñānadeva*, also called *Jñānobā* or *Jñāneśvara*; foll. 17*a*, 18*a*, 64*b*, 75*b*, 76*b*. In

* *Jñāneśvara Mahārājāchen charitra* (Bombay, 1886). p. 117.

† *Kāvya-saṅgraha*, vol. 13, “A Collection of Marāṭhi Padas,” pt. i., p. 15, foot-note.

‡ *Ibid.*, p. 143, foot-note.

* *Nāmadevacharitra*, Poona, 1892.

his notice of Marathi poets,* Mr. A. K. Kher states that Jñānadeva was "born at Alandi in Shaka 1197 (A.D. 1275) of parents named Vittalpant and Rakhamabai . . . He was a Brahmin of extraordinary talents. He lived on the earth only for a period of sixteen years, and has bequeathed to posterity an invaluable treasure of more than eleven thousand verses." According to Vāmana Dāji Ok,† Jñānadeva died in Śaka 1218 (A.D. 1296). A full account of his life and works has been written by Baḷavanta Khaṇḍoḷī Pārakh.‡ See also Molesworth's Grammar, preface, p. xxvi. Jñānadeva's most celebrated work, a metrical commentary on the Bhagavadgītā, was written in Śaka 1212 (A.D. 1290), during the reign of Rāmadeva (also called Rāmachandra), the Yādava king of Devagiri.§

6. Nāganātha; fol. 17a.

7. Ekanātha; foll. 17—19; 24b, 66b. Ekanātha, a Ṛigvedī Deśastha Brahman of Paithan, the son of Sūryanārāyaṇa, was born in Śaka 1430 (A.D. 1518), and died in Śaka 1531 (A.D. 1609). His Guru's name was Janārdana Panta, and thus he frequently styles himself Ekā Janārdana in his poems. See A. K. Kher's Anglo-Marathi Grammar, App. p. 448, Kāvyaśaṅgraha, vol. 13, p. 26, also "The Life and Poems of Ekanath," by Dhondo Bālakrishṇa Sahasrabuddhe, Bombay, 1883.

8. Gaṇeśanātha; foll. 18b, 45a.

9. Sāmvatā; foll. 19b, 50a.

10. Uddhava Chidghana; fol. 20a.

11. Janī, the slave-girl of Nāmadeva; foll. 28a, 42a, 50b, 51a, 55—57, 61a.

12. Rāmadāsa (see no. 28), 42b, 57b, 61, 62.

13. Kāśinātha; foll. 43b, 45b, 48a.

14. Śivadina; fol. 48a.

15. Raṅkāśiva; fol. 49a.

16. Amritarāya (see no. 53); fol. 50b.

17. Ananta Kavi (see no. 35); fol. 54b.

18. Bhāṇudāsa; fol. 67a.

19. Basvaliṅga; fol. 73b.

There are a few Hindi poems included in this collection, viz. : foll. 20—23, mostly by Kabir, and fol. 50b, a Pada by Mādhava Dāsa.

53.

Add. 26,484 and 26,485.—Foll. 111 and 73; 12½ in. by 7½ and 8; written on different kinds of European paper, bearing various water-marks as follows :—"I. Ping, 1802"; "G. R., 1804"; "C. Wilmott, 1810"; and "Jos. & Em. Raph Azulay," with an anchor on one side, and on the other a circle with "All Inglese" within it.

[WILLIAM ERSKINE.]

Two volumes of Marathi songs and ballads.

This large collection of Lāvaṇīs, Abhaṅgas, Padas and other poems has been made at different times and places, and has been written by various hands. They are mostly in the Devanagari characters, some few only being in Modi. Notes have been supplied by Mr. Erskine, stating the authorship of some of the poems, the sources whence they have been obtained, with dates ranging from 1806 to 1814.

The first volume contains a large number of poems, chiefly Lāvaṇīs, copied "from a collection belonging to Ketee Kusbin, a dancing girl of Poona." They are chiefly the compositions of Honājī Bālā, a collection of whose poems will be found in the second volume of this MS.

There are also poems by :—

1. Gopāla Bhaṇḍārī, who died A.D. 1811; fol. 10a.

2. Amṛita Rāya; foll. 20—23, 30, 31. He was a Deśastha Brahman of Aurangabad,

* "Higher Anglo-Marathi Grammar," App. p. 447.

† Kāvyaśaṅgraha, vol. 13, "A Collection of Marāṭhī Padas," pt. i., p. 2, foot-note.

‡ Bombay, 1886.

§ Bhandarkar's "History of the Dekkan," p. 117 (2nd ed., Bombay, 1895).

the author of several works, and a poet of considerable distinction. According to A. K. Kher,* he "died about 1753." His poems have been edited, with critical and explanatory notes, by Vāmana Dāji Ok, forming vol. 26 of the *Kāvyaśaṅgraha*, published at Bombay, 1896. The editor states in his introductory notice that Amṛita Rāya died at the age of 55, on the 3rd day of Chaitra-*sudi*, Śaka 1675 (the 6th April, 1753).

3. Devanātha Gosvāmī; foll. 24a, 32a.

4. Ananta Phandī; fol. 36a, also foll. 71 and 72 of the second volume. This poet, a Yajurvedī Brahman of Sangamner, in the Nagar District, was the son of Bhāvānī Bāva by his wife Rāūbāi. He was born in Śaka 1666 (A.D. 1774), and died in 1741 (A.D. 1819).† A few Lāvaṇīs by this poet have been edited by Rāvaji Śrīdhara Gondhalekar in his *Surasa lāvaṇyā* (Poona, 1878), pp. 45—59.

5. Kṛishṇadāsa; fol. 100a. A poem, entitled Gorakhmachhindar-charitra, containing a short account of the Jain saints Gorakshanātha and Machhandar.

6. Śivarāma; fol. 102a.

A number of the poems in this volume have been contributed by Bāpū Antobā and Kāzī Shihāb al-Dīn of Mahar. Others appear to have been orally transmitted, and were taken down from the lips of Mr. Erskine's domestic servants, and bards.

The second volume of this work contains two distinct collections of poems, written by different hands. The first (foll. 1—45) is a collection of Lāvaṇīs, mostly by Honāji Bālā.‡ The second (foll. 46—73) consists of poems by "Gujanun Bulal Lohunkuree,

generally called Aba Gosavee, a native of Mahar Goreegao in the Kokan," with a few odd ones by natives of Poona.

54.

Add. 22,390.—Foll. 83; 7 in. by 11½; 13 lines, 8¼ inches long; neatly written, with ruled margins, in the 19th century.

[REV. BENJAMIN WEBB.]

A copy of the collection of poems contained in vol. i. of the preceding (Add. 26,484). The leaves are numbered १ to ८८, of which ८, १०, १२, १३, and १४ are wanting. Mr. Erskine's notes are reproduced on the margin, but "Amrut Rao" has been miscopied as "Anunt Rao." The poems in Modi characters are copied in Devanagari.

55.

Add. 26,492.—Foll. 31; 7½ in. by 6 and 4½ in.; various hands of 19th century.

[WILLIAM ERSKINE.]

Two small collections of poems.

I. Foll. 1—12 (१-१२). Nine Lāvaṇīs, written in the Modi character.

II. Foll. 13—31. Eleven Lāvaṇīs, written in the Devanagari character. These are followed by 9 detached verses, each on a separate leaf, of which the last two, in Modi characters, are in Hindustani.

56.

Add. 26,500.—Foll. 32; 4½ in. by 6½; 9 to 13 lines, about 4¾ in. long; written in an early 18th century hand.

[WILLIAM ERSKINE.]

A small collection of Marathi songs, mostly Lāvaṇīs. They contain a large element of Hindi words and inflections, and even Persian and Arabic words; some appear to be entirely Hindi.

* "Higher Anglo-Marathi Grammar," Poona, 1895, p. 451.

† "Selections from the Marathi Poets," by Parshuram Pant Godbole (Bombay, 1878), p. 351.

‡ A collection of his Lāvaṇīs has been published by Rāvaji Śrīdhara Gondhalekar in *Surasa lāvaṇyā* (Poona, 1878), pp. 93—118.

VI. TALES AND LEGENDS.

57.

Add. 22,386.—Foll. 119 ; 5½ in. by 11 ; 8 in. long ; dated Śaka 1735 (A.D. 1813).

[REV. BENJAMIN WEBB.]

पंचोपाख्यान

Pañchopākhyāna.

An anonymous version of the Pañchatantra, or Sanskrit tales ascribed to Vishṇu Śarman.

Heading : पंचोपाख्यानांतोले प्रथम मित्रभेद प्रारंभः ॥

Introduction begins : मनु वाचस्पति शुक पराशर व्यास चाणक्य नृप शास्त्रकर्त्तास साष्टांगनमस्कार असो ग्रंथ विस्ताराविषई भीत मंदमति लोकांस बोधार्थे बहुत लहाण करुन पंचोपाख्यान शास्त्र लिहितो अणखि ग्रंथाचेहि श्लोक अनुक्रमास आले त्याचाही अर्थ लिहितो अणजे विस्तार दोष नाहिं जैसो कवि प्रतिज्ञा करुन कथा प्रारंभ करितो ॥

The Pañchopākhyāna is a considerably abridged prose version of the Sanskrit original. The tales, several of which are omitted, are not numbered. The five Books, or Tantras, are named as follows :—

- I. Mitrabheda. Foll. 2a—23b.
- II. Suhrillābha. Foll. 23b—38a.
- III. Sandhivigraha. Foll. 38b—70b.
- IV. Lubdhahāni. Foll. 70b—95a.
- V. Samprekshyakāritva. Foll. 95b—119a.

The first Tantra begins as follows (fol. 2a, last line) :—

कोणी येक वनामध्ये सिंह व बैल या उभयतांचा वर्धमान खेह होता तो चाहाड अति लोभी कोल्हात्याने नासिला असे ब्राह्मणाचें वाक्य ऐकुन राजपुत्र पुसों लागले कीं हे कसें तेन्हा ब्राह्मण सांगतो ॥

The work was published, with several corrections and variations, at Bombay about the year 1848.*

In a third edition, printed in 1858, the first Tantra, wrongly headed Mitrālabha, comes after the second.

This copy was completed at Bombay, on Friday night, the 14th of Vaiśākha-badi, Śaka 1735, the Śrīmukha samvatsara (A.D. 1813).

Colophon : शके १७३५ श्रीमुख संवत्सरे वैशाख वद्य चतुर्दशी शुक्रवार रात्रि दीड प्रहर मुकाम मंमई येथे ग्रंथ लिखित समाप्त ॥

The following note appears on fol. 1a :—
“Punchopakhyan. Dialogues between five. A Mahratta version of the Hitopades. Copied from a copy in the Modi character in the collection of Mr. Erskine. Bombay, June 1813.”

A note is also appended showing the cost of copying, as follows :—

118 leaves, or ghuts-putr.

3000 gruntha, or sloks of 32 letters

at 3 Rs. p. 1000 = Rs. 9

Cost of paper = „ 3

12

58.

Add. 26,510.—Foll. 62 ; 7¾ in. by 12 ; 16 to 18 lines, 9½ in. long ; written on English paper, water-marked “J. Whatman Balston & Co., 1815.” [WILLIAM ERSKINE.]

* The copy in the British Museum Library has no title-page.

Another copy, slightly varying from the preceding.

Begins : अथ मनुवाचस्पती शुक्र पराशर व्यास चाणाख्य
नृप शास्त्रकर्त्यास साष्टांगनमस्कार करुन पंचोपाख्यानांतील कांही
कथा घेउन लाहान प्राकृत कथा रूपे करुन मंदमती लोकांसाठी
लिहितों आणि पंचाचेही श्लोकांचा अर्थ लिहितों अशी कवि
प्रतिज्ञा करुन कथा प्रारंभ करितो ॥

The copy is neatly written, but without any pauses or divisions of any kind between the different tales, or even dividing one chapter from another. The scribe has also not supplied any colophon.

59.

Add. 26,497.—Foll. 26 ; 16½ in. by 5¾ ; 24 lines, 5¾ in. long ; written in the 19th century. [WILLIAM ERSKINE.]

Pañchopākhyāna. Tantras I. and II., written in Modi characters.

This appears to be a portion of the copy of the Pañchopākhyāna referred to by Mr. Webb, from which he obtained a transcription in Devanagari characters. See No. 57.

60.

Add. 26,473.—Foll. 222 ; 5 in. by 10 ; 9 lines, 8 in. long ; written on native paper, apparently early in the 19th century.

[WILLIAM ERSKINE.]

An anonymous metrical version of the Pañchopākhyāna, written in the Ovi metre.

Begins :

ॐ नमो परब्रह्म निर्गुण ॥ जेणे करविली प्रपंच रचना ॥
तया शिरि घालोजी शरण ॥ मनोभावे करुनि ॥ १ ॥

Tantra I. begins on fol. 4a, verse 37, as follows :—

सिंह आणि वृषभाशिनिकी ॥ प्रथम जालोजी नैत्राकी ॥
मग भेदे करुनिया संयुक्ति ॥ नाश केला वृषभाचा ॥ ३७ ॥

The poem is written in a dialectic form of Marathi mixed with Hindi words and inflectional terminations. Sanskrit ślokas with defective orthography are occasionally quoted, but they differ considerably from those in printed editions of the Pañchatantra. These ślokas are separately numbered.

The contents and names of the Books are as follows :—

- Tantra I. Mitrabheda, in 943 ślokas.
Foll. 1—80b.
„ II. Mitrasamprāpti, in 243 ślokas.
Foll. 80b—101b.
„ III. Kākolka, in 501 ślokas. Foll.
102a—142a.
„ IV. Lubdhapranāśaka, in 505 ślokas,
Foll. 142b—183b.
„ V. Aparikshita, in 493 ślokas.
Foll. 184a—222.

61.

Add. 26,507.—Foll. 55 ; 8¼ in. by 6½ ; 14 to 20 lines, written in double columns, about 5½ in. long ; dated Śaka 1729 (A.D. 1809).

[WILLIAM ERSKINE.]

वेताळपंचविशी

Vetālapañchaviṣī.

An anonymous metrical version of the Sanskrit Vetālapañchaviṁśati, or Twenty-five Tales of a Demon.

Begins :

उजैनी नाम नगरी ॥ तेथे विक्रम राजा राज्य करी ॥
धर्मि आणि परोपकारी ॥ परदुःखभंजन ॥ १ ॥

चतुर चपळ ज्ञाता ॥ दुष्ट अरी पासोनि रक्षिता ॥
ऐसे राज्य करिता ॥ काय संपूर्ण वर्तेलें ॥ २ ॥

दिगंबर नावे योगेश्वर ॥ आला राजदर्शना चतुर ॥
तासि देखोनि नृपवरें ॥ नमस्कारोनि वैसवीलें ॥ ३ ॥

दिगंबरें त्या अवसरा ॥ फळ एक बोविलें राजेश्वरा ॥
दृष्ट भरि बैसोनि यात्ररा ॥ आज्ञा मागोनि पैगेली ॥ ४ ॥

The first tale begins at verse 25 as follows :—

वेताळ म्हणे गा नृपनाचा ॥ एक चिह्ने ऐक कथा ॥
धर्मपुरीचा प्रजापाळिता ॥ गुणसत्यक नामे नृपवर ॥ २५ ॥
केशवध्रमा नामे ब्राह्मण ॥ नामधारक निपुण ॥
त्याची कन्या लावण्य ॥ अमरावती नामे ॥ २६ ॥

This translation of the popular Sanskrit tales, written in the *Ovī* metre, is taken from the recension of Śivadāsa.* The tales, however, are not exactly in the same order of sequence as in the original, and the names of the persons and places are frequently altered, probably in order to meet the exigencies of the metre. Thus, the first tale related by the demon, as given in this translation, is that of Guṇasatyaka, king of Dharmapurī, and Amarāvati, the daughter of the Brahman Keśavaśramā. This is the second story of the Sanskrit original, in which the king is called Guṇaśekhara of Dharmasthala, and the name of the Brahman's daughter is Mandāravati. The first tale in Śivadāsa's recension is the fourth in this version.

The Marathi prose translation of these tales by Śadāśiva Kāśinātha Chhatre, published at Bombay in 1862, appears to have been made from the popular Hindi version, entitled *Baitāl-pachisi*, taken from a Northern recension.

The present copy was made by Pandit Bāpujī Ananta, on the 6th of Jyeshtha-sudi, Śaka 1729, the Prabhava *saṃvatsara* (A.D. 1809), as stated in the colophon :

इति श्रीवेताळपंचविशी समाप्त हस्ताक्षर बापुजी अनंत पंडीत
वाईकर मित्री जेष्ठ शुद्ध पष्ठी शके १७२९ प्रभव नाम संवत्सरे
समाप्तः ॥

62.

Add. 22,391 A.—Foll. 1—38; 8 in. by 12½; 14 to 17 lines, 9½ in. long, written apparently in the latter part of the 18th century.

* See Lassen's "Anthologia Sanscritica," Bonn, 1838, containing the text of the first five tales.

Another metrical version of the same tales from the recension of Śivadāsa.

Begins :

जो कार्य आदी कारण ॥ सुरवर वंदी तीजया चे चरण ॥
तो नमोनी या गजानन ॥ कथा नीरोपण मांडीले ॥ १ ॥
साता नमु ब्रह्मकुमरि ॥ तीची सतेने वदे बैसरि ॥
हौ सगमनी वीणाकरि ॥ वरदानि वदे सर्वदा ॥ २ ॥

The introductory account of the Yogi Digambara presenting the fruit to king Vikrama begins at the 4th verse.

आहे उज्जनी नाम नगर ॥ तेथे वीक्रम राजानृपवर ॥
मदनासारीखा मनोहर ॥ रत्न भूषण मंडित ॥ ४ ॥
दानसुर जैसा कुबेर ॥ धर्ये जैसा सागर ॥
मेदीनी हैसा क्षमाकर ॥ नाना सुगंध घाभला ॥ ५ ॥

The tales are arranged in the order of the Sanskrit original, but, as in the preceding work, the names are occasionally altered. The first tale begins at verse 35 as follows :—

वाराणशी नामें नगर ॥ तेथे राजानुगुटसेखर ॥
चुडामणी नामे गुणाकर ॥ प्रधान त्याचा पै जसे ॥ ३५ ॥
दोघे घेवोंनि सैन्यासि ॥ वनाचा लीले पारधीसी ॥
हरण ससे मळासी ॥ पक्षी मोरासि मारिले ॥ ३६ ॥

The stories are much abridged, and are written in a dialect of Marathi containing a large admixture of Hindi words.

The manuscript contains only 23 of the 25 tales. The first few leaves are annotated.

Colophon to the 23rd story :—

इति श्रीवेताळपंचविशी आख्यानानाम कथा तीर्विंशतिमो-
ध्यायः समाप्तः ॥

63.

Add. 26,506.—Foll. 101; 8½ in. by 6; 8 lines, 5 in. long; written on European paper, water-marked "Gior Magnani," and also "Jos. & Em. Raph Azulay."

[WILLIAM ERSKINE.]

Another, and somewhat abridged, version of the same tales, written in Modi characters.

Begins : उज्जयिनी नाम नगरी विक्रम राजा राज्य करीत असता कोणे एके दिवसी दिगांबर मार्गस्त राज्याचे दर्शनास आला त्याने बहुत संनमान करून त्यास विचारले त्याचे प्रत्योत्तर देऊन दोघे जण बसले इतकियांत दिगांबराने राज्यास फले दोन आणोन दिल्ली तेव्हा राजा संतोसित जाहाला मग दिगांबर येऊन नाना प्रकारची रत्ने राज्यास दिल्ली ॥

In the preamble to this version also the magic fruit is given to Vikramāditya, king of Ujjayini by a Brahman called Digambar. The above is a literal reproduction of the Modi into Devanagari characters, showing the peculiarities of spelling noticeable in manuscripts of the early part of the 19th century.

64.

Add. 22,391 B.—Foll. 39—66 (१-१८); 8 in. by 12½; 17 lines, 10 in. long; written in the 19th century.

सिंहासन बत्तिशी

Siṃhāsana-battiśī.

A Marathi version of the Sanskrit *Siṃhāsana dvātriṃśat*, also called *Vikramācharita*, or *Thirty-two Tales concerning Vikramāditya*.

Begins : श्रीमंत प्रौढ प्रतापमती शौदार्य गंभीर्य इत्यादि गुणविराजित श्रीभोजराजा याचे सभेचा ठाई बत्तीस पुतळ्या याहिं विक्रमादित्य महीपतीचे औदार्यादि गुणकीर्तनेन केले ते कौतुकार्य महाराष्ट्र भाषे करून लिहिले त्यात ओते यांचे सखेप किं ते कोणाचे सिंहासन कोणी कोणास दिले आणि भोजराजायास कसे प्राप्त जाले ॥

The prologue to these popular tales describes the extraordinary manner in which king Bhoja of Ujjain found the throne of king Vikramāditya buried in the earth. It was made of gold, studded with jewels, and was supported by eight statues on each of its four sides. The king had it removed to his palace, and whenever he attempted to sit on it the thirty-two statues, one after the other, prevented him and narrated a story of king Vikramāditya, illustrative of his many virtues, and superiority in wisdom and ability.

The tales are considerably abridged, and are entirely different from the two printed Marathi versions, both anonymous, one of which was published at Serampur in 1814, the other at Bombay in 1855. The latter is the commonly accepted version, and has been frequently published both at Bombay and at Poona. Some of the original Sanskrit *ślokas* are introduced in it, as also in this translation. Of the thirty-two tales, twenty-nine are in this manuscript written in prose, the rest in verse.

The most popular version of these tales is the one in Hindi, translated by Mirzā Kāzīm 'Alī, Jawān, and Lallū Lāla, at Calcutta in 1805, from the Braj-bhasha of Sundara Dāsa Kavīśvara, taken probably from a different recension from the one from which the Marathi translations are made. In the Hindi version the tales are narrated at much greater length, and are differently arranged,

65.

Add. 26,475.—Foll. 79; 7½ in. by 9¼; about 9 lines, 5½ in. long; written in Modi characters, in the beginning of the 19th century.

[WILLIAM ERSKINE.]

A. ... Foll. 1—29.

विक्रमचरित्र

Vikrama-charitra.

A legendary account of king Vikramāditya of Ujjayini (Ujjain).

The work is prefaced by a form of letter, usually adopted in epistolary correspondence, which purports to have been written by one Kṛishṇājī Sadāśiva, to his friend Janārdana Panta Svāmī, supplying him with required details concerning the life of king Vikrama. These are doubtless fictitious names. The work is clearly quite a modern production, and not a copy of any old manuscript. It contains fabulous stories of the virtues, prowess and adventures of this celebrated

monarch, such as are to be found in the "Simhāsana-battisī," or Thirty-two Tales of king Vikramāditya, adapted from the Sanskrit, the "Vikrama-charitra," a Marathi poem in 18 chapters, by Haridāsa,* and similar compositions. For an account of Vikrama, see Wilford's "Essays in Asiatic Researches," vols. 9 and 10.

Begins : मित्रवर्षा शिरोमणि राजश्री जनार्दन पंत स्वामीचे सेवेसी पोष्य कृष्णाजी सदाशिव कृतानेक सा ॥ [i.e. साष्टांग] नमस्कार विनंती उपरि येथील कुशल जाणून स्वकीये कुशल लेखनाशा केली पाहिजे विशेष ॥

The account begins (fol. 2b, l. 3) :—

पूर्वी उजयनी नगर मातबर तेथील राजा विक्रम माहा पराक्रमी माहा धार्मिक बुद्धिवंत बत्तीस लक्षणी न्याये करून रयेतीचे व साधुचे संरक्षण करावे पराक्रम करून मोठे पुंडपालेगर पाप रूपी याचे हनन करावे शरण आलियास कारभार देऊन त्याचे राज्य त्यास देऊन स्थापना करावी नगरामध्ये दरिद्री दुखी असले तरी शोध करून त्यास लक्ष्मीवंत करावे ॥

B. Foll. 30—79.

शालिवाहनचरित्र

Śālivāhana-charitra.

An account of the life of king Śālivāhana.

This work is written apparently by the same hand as the preceding. It commences with an account of the miraculous birth of Śālivāhana. The wife of Bhāskara Bhaṭṭa, an Agnihotri Brahman of Paithan, went to the Godavari with her young unmarried daughter to wash some clothes. As the child was playing about, the serpent-king Śesha breathed on her face, and she became pregnant. Seeing her condition, her parents abandoned her in the forest. She was found by a potter, who adopted her as his daughter, and in his house Śālivāhana was born. The writer goes on to relate the fabulous stories popularly current regarding Śālivāhana and his battles with Vikrama.

* An English translation of this poem, by Rāghobā Morobā, was published at Bombay in 1855.

Begins : अर्जुनास्त अर्जुन बादे कमतरोन शालिवान शके उत्पन्न वेदमूर्ति राजश्री भास्कर भट्टजी अग्नहोत्री ब्राह्मण ठिकाण वास्तव्य पैठण गंगातीर तेथे राहात होते तो येके दिवसी ब्राह्मणास दृष्टीत जाला की तुम्हें वंशी शालिवानशक येतो मग ब्राह्मण जायत होऊन मनास विचारितों की हे काये ॥

66.

Add. 26,501.—Foll. 20 ; 18 in. by 5½ ; about 20 lines, 5 in. long, written in Modi characters, in the 19th century.

[WILLIAM ERSKINE.]

Another account of king Vikramāditya, also in the form of a letter, purporting to be written by Vishṇu Jagannātha, and addressed to Sadāśiva Pandit.

Heading : मित्रवर्षाय शिरोमणि तेजहरस्रच्या स्वामी इष्ट-त्वास नाना गुणी राजमान्य राजश्री सदाशिव पंडित स्वामीचे शेवेसी ॥

Begins : शेवक विष्णु जगनाथ कृतानेक साष्टांग नमस्कार विनंती उपरि येथील कुशल लेखन करीत असले पाहिजे विशेष सापणा कडून बहुत दिवस पत्र येऊन वर्तमान कलत नाही तरी ऐसे नसावे यानंतर पूर्वी विक्रम राजा उजयनीस राज्य करीत होता त्याचे साचरण कथा येतकिंचित लिहून पाठविली आहे ते मनन करावी तेथे करून चिंतास बहुत आनंद होईल येथुन पुढे कथा नकासी सारंभ ॥

Then follows the commencement of the account of king Vikrama and his adventures, which is in substance the same as in the preceding manuscript. The work is written by an illiterate scribe on long slips of paper, numbered १ to २१, of which no. १९ is missing.

67.

Add. 26,496.—Foll. 37 ; 17¾ in. by 6¾ ; about 24 lines, 6¼ in. long ; neatly written in Modi characters, 19th century.

[WILLIAM ERSKINE.]

शुकबाहत्तरी

Śukabāhattarī.

An abridged prose translation of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot.

Begins : कथा लिहितो मनु वाचस्पति शुक्र परासर व्यास चाणक्य नृप नीतिशास्त्रे कर्ते यास नमस्कार असो ग्रंथ विस्तार विषयो भोति धरु नको तुकार्थे महाराष्ट्र भाषे करुन अद्य लिहितो अणि ग्रंथाचे श्लोक अनुक्रमास आले ते व यास अर्थ लिहितो अजे ग्रंथ विस्तार दोष नाही ऐसी कवि प्रतिज्ञा करुन कथा प्रारंभ करुन शुक्रसप्ततिचा संदर्भ लासावयाचा प्रथम कथा पूर्वी चंद्रकला नगरीच्या ठाई विक्रम सेन राजा राज्य करित असतां कोणीएक हरिदत्त नामे सावकार होता त्याची स्त्री शृंगारसुंदरी व पुत्राचे नाव मदन ॥

The work is anonymous. In the above short prologue, the translator, after doing obeisance to the sages Manu, Vāchaspati, Śuka, Parāsara, Vyāsa, Chāṇakya, and other writers on ethics (*nītiśāstra*), assures his readers that they need not be afraid that he is about to weary them with any lengthened version of the Śukasaptati. He states that he has thought fit to retain the Sanskrit ślokas (which are written in Bālbodh characters), giving a Marathi rendering of each, and then proceeds at once with his abridged translation.

The tales are seventy-two in number, two being added to the original seventy.

The printed edition of the Śukabāhattarī, printed anonymously at Bombay in 1855, appears to be a revised version of the translation of which this is a copy.

68.

Add. 26,476.—Foll. 82; 8½ in. by 5½; 7 to 9 lines, 5 in. long; written in Modi characters, in the 19th century. [WILLIAM ERSKINE.]

A legendary account of Vijaya and Jaya, twin sons of Bhīma Sena, king of Kashmir.

Heading : राजश्री या विराजित राजमान्य राजश्री भिकाजी सिवराम भाले राव मु ॥ बागलकोट स्वामी ॥

Begins : शेवक नारो भास्करमुकामपुणे कृतानेक सिरसाष्टीग नमस्कार विनंती उपरि येथील खेम तागाईत ख ९ सावान पर्यंत मुखरूप असो विशेष . . . (fol. 2b, l. 1) यानंतर आपले यज्ञमान श्रीमंत महाराज राजमान्य राजश्री मल्हार राव तुकोजी हत्कर याणी सन्मास पत्र लिहिले होते की भीम शेण राज्याचे

पुत्राचे बखर तपसीलवार लिहून पाठवने त्यास ते तो महेश्वरास जाहेत याज करिता आपनास लिहिले आहे ॥

The work is a modern invention, based no doubt on tradition, and contains an account of the miraculous birth and adventures of Vijaya and Jaya, two legendary sons of an ancient king of Kashmir. It seems to have no historical basis. It is written in the form of a letter from Nāro Bhāskara of Poona to Bhikāji Śivarāma Bhāle Rāo of Bagalkot, the writer stating in the prologue that Malhar Rāo Tukoji Holkar had written to him for this information(!), and, as he was then at Maheswar, he trusted the account would be sent on to him.

69.

Add. 26,477 A.—Foll. 1—13; 9½ in. by 7½; about 15 lines, 5½ in. long; written on European paper, water-marked "I. Ping, 1802."

[WILLIAM ERSKINE.]

A legendary account of the foundation of the town of Bedar. By Lingoji Mudgal Rāo.

Begins : अर्जदास्त अर्जे दर बंदगी बंदेगान बंदेशेरीकर कमीन कमतरीन लिंगोजी मुद्गल राव अर्जे कुरनिशान तसलिमात बजा उमर मारुक दोरद खंके हकीकत नागाईत ख २७ माहे जमादिलाखर पावेतो बंदे कमतरीनाची खबर सलाईत असे दिगर मजकुर साहेबो हुकुम फर्माविला जे शहर बेदरची हकीकत बुनियादी पासुन कसी हकीकत जाहाली ती आपणास मालुम नाही तर इस्तक बील पासून जाहाली हकीकत जाहीर करणे अणोन हुकुम फर्माविला त्याजवरोन ही खबर लिहून पाठविली असे ॥

The town of Bedar (or Bidar), situated in the Dominions of the Nizam of Haidarabad in Central India, was in former times the capital of the Bahmani Dynasty, which ruled up to the middle of the 16th century.

This work is written in reply to a letter received by Lingoji Mudgal Rāo from some European official (presumably Mr. Erskine), requesting him to furnish some particulars regarding the early history of Bedar. It is written in a simple style of Marathi, contain-

ing a large admixture of Persian and Arabic words and phrases, borrowed from the Hindustani.

The account here given seems to have no particular basis of fact. It is purely traditional, and is too fabulous to be of any historical value. Briefly, the story runs as follows:—

A wandering devotee (*fakīr*) from Northern India came to a village in the Deccan, and, having obtained a grant of two *bighas* of land from Gaṅgādhara Pant (also called Gaṅgāresā Pant), the Deshpāṇḍe of that place, he settled there, married, and had a son and a daughter. When he died, Gaṅgādhara Pant took charge of the boy, then 5 or 6 years of age, and employed him as his cowherd. One day he was found asleep under a bush, under the protecting care of a huge cobra. Regarding this as an auspicious omen, Gaṅgādhara had the boy carefully educated, and adopted him as his son under the name of Ḥasan Gaṅgū.

Ḥasan eventually obtained service in the army of the Muhammadan ruler of that province, and, after a while, was sent with an expedition against a neighbouring prince who had incurred the displeasure of his royal master. A battle ensued, and the army of the Sultan was on the point of being routed, when Ḥasan rallied the disorganized troops and succeeded in gaining a signal victory. For this act of bravery the Sultan promoted him to a high rank and loaded him with presents, a list of which is given. In course of time, the Sultan, being dangerously ill, and having no offspring, resolved to appoint as his heir and successor that person on whom one of his favourite elephants should bestow a garland of flowers from off its neck. The elephant, thus adorned, was let loose, and, wandering at will for three days throughout the town, selected Ḥasan Gaṅgū, and, placing the garland on him, bore him in triumph to the palace. He was accordingly placed on the throne, and made king under the name of Sultan Aḥmad Shāh.

Some years afterwards Aḥmad Shāh went

with a large retinue to hunt deer in the East country. In pursuit of a stag, the hunters came to a spot where no water was to be found. A herdsman, seeing their plight, directed the Sultan to a miraculous well of water. He had a fortress built there, which was called Bedar, and made it his residence. On his death, his son, who is also called Sultan Aḥmad Shāh, succeeded to the throne.

Several other marvellous incidents are introduced in the history, which concludes with an account as to how the Sultana endeavoured unsuccessfully to carry on an intrigue with the Diwān Sābājī Ananta. The queen, baffled in her illicit design, falsely accused the Diwān of an attempt on her honour, and caused him to be slain. Her guilt and treachery were clearly proved. The enraged Sultan thereupon shot her, and shortly afterwards became insane.

70.

Or. 2697.—Foll. 67; 6¾ in. by 5¼; 15 lines, 3¼ in. long; neatly written on European paper, water-marked "Allee, 1824."

गोष्टी शतक

Goshṭī-śataka.

A collection of one hundred oriental anecdotes, mostly in exemplification of popular sayings and proverbs.

The first anecdote is as follows:—

एका राजाने आपल्या प्रधानाप्रत पुसलें कीं माझे अधि-
कारामध्ये सर्वापेक्षा उत्तम काय प्रधानाने उत्तर केलें कीं यथा
शास्त्र न्याय करणें आणि प्रजाचें पुत्रवत् पाळण करणें हेंच
उत्तम ॥

The 100 Marathi anecdotes are written on foll. 1—33. The latter part of the volume (foll. 34—65) contains a Gujarati version of them. At the end are appended two notes, the first of which (fol. 66), signed by "H. D. Haskins," undated, describes the work as being "A Manuscript of Popular Mahratta

Proverbs written by Ragonath Nana, a young Mahratta Brahmin about 17 years of age, and given to me by the Mahratta Interpreter to the Supreme Court of Judicature, Bombay."

The second note (fol. 67), without any signature, reads "Given to me (June 10th 1829) by Mr. James Haskins, the Brother of the above H. D. H. The Mahratta Proverbs."

VII. DRAWINGS.

71.

Add. 17,424.—10½ in. by 8; a collection of coloured drawings representing various trades and occupations, apparently executed early in the 19th century. [THOMAS RODD.]

The drawings, 43 in number, represent chiefly types of Hindu artizans, servants and officials, in the Bombay Presidency. They are executed with some amount of skill and

careful portraiture, but the colouring is crude. Each drawing contains two figures, one a male, the other a female representative of the trade or occupation, depicted on a light blue or yellow background, with a decorative border in black and gold. The name of each is, in most cases, written in English at the bottom of the drawing in gilt letters, and also on the back in Marathi Modi characters, or in English on affixed labels.

VIII. MANUSCRIPTS OF MIXED CONTENTS.

72.

Add. 26,488.—Foll. 138; Marathi Miscellanies, written by various hands, in an album 12½ in. by 8¼, water-marked "Jos & Em. Raph Azulay," with some loose leaves pasted in. [WILLIAM ERSKINE.]

The pieces contained in this collection are mostly in Modi; several of them have no headings.

I. Foll. 1—11. The Alphabet in Modi, with vowel combinations.

II. Foll. 12—44. Forms of epistolary and official correspondence.

III. Foll. 45—56a. Vikrama Rājyāchī kathā. Stories of king Vikramāditya.

IV. Foll. 56b—58a. Forms of letters.

V. Foll. 58b—68. Kṛishṇacharitra. A life of Kṛishṇa, taken from the Bhāgavata-purāna. The copy was completed at Bombay on Friday, the 12th Āshāḍha-sudi, Śaka 1728, i.e. the 27th June, 1806.

VI. Foll. 69—76a. Kṛishṇāchī rāsakṛidā. An account of the circular dance of Kṛishṇa and the Gopīs, or cowherdesses.

VII. Foll. 76b. Pavādā śrīmanta Savāi Mādhava Rāvayāchā. Verses in eulogy of the Peshwā Mādho Rāo II. (who died A.D. 1795).

VIII. Foll. 77—100. Gopīchand Rājāchī kathā. The legendary story of king Gopīchand of Kanchanpur, who left his throne to become an ascetic. The copy is dated Bombay, Sunday the 5th Śrāvana-badi, Śaka 1728 [expired], i.e. the 20th July, 1806.

IX. Foll. 101—104. *Rāma avatāra yāchā kathā*. The story of *Rāma* and the rescue of his wife *Sītā* from the demon *Rāvaṇa*. This piece is incomplete. There are 4 blank leaves left for its completion.

X. Foll. 109—118. Three tales in prose.

XI. Foll. 119—122. *Kāliyāmardana kathā*. The story of *Kṛṣṇa*'s conflict with and defeat of *Kāliya*, the serpent king of the *Yamunā*.

XII. Foll. 123—127. *Chakravindu kathā*. The *Mahābhārata* story of the prowess of *Arjuna* in his battles with the *Kauravas*, and of his slaughter of *Jayadratha*.

XIII. Foll. 128—131. A letter containing another account of the assassination of *Afzal Khān* by *Śivājī*. See no. 9. The letter bears no date. It is addressed to *Kṛṣṇajī Panta Sūbedār*, and purports to have been written by *Āpājī Narahari*, *Diwān* of the *Bijapur State*. The writer begins with an account of *Śivājī*'s incursion into Southern India, and gives a list of 40 hill forts which he had captured in the *Bombay Presidency*, and of 52 *Thanas*, or military stations, that he had established to secure the occupation of the conquered territories, and the collection of the *chauth*, or one-fourth share of the revenues from the *Muhammadan* rulers. He then relates how the *Bijapur* prince ('*Ālī Ādil Shāh II.*') despatched his general *Afzal Khān* (misnamed '*Abd al-Khān*' in his narrative) to effect the capture of *Śivājī*, how he was invited to a friendly conference by the *Mahratta* chief, entrapped, and treacherously stabbed by *Śivājī* whilst in the act of embracing him, resulting in the total defeat of the *Muhammadan* army.

XIV. Fol. 132. *Archāśuddhividhi*. The necessity of the purification of an image (here especially referring to the *liṅga*, or phallic representation of *Śiva*), after pollution by the touch of a *Chandāl*, or low-caste Hindu, or loss of divine power by long-continued neglect of worship. The paper is

under the signature of *Pandit Ananta Kṛṣṇa*, and is dated the 10th of *Śrāvana-sudi*, Śaka 1730 (1st August, 1808).

XV. Foll. 134—137. *Modi* letters, with vowel combinations, showing their equivalent forms in *Persian* characters.

73.

Add. 26,592.—Foll. 163; 13 in. by 8; a volume of miscellaneous contents, written on European paper, water-marked "*Thos. Edmonds, 1804.*" [WILLIAM ERSKINE.]

The volume contains 18 articles, chiefly on the *Marathi*, *Uriya*, and other languages, written by various native hands, with transliterations in *Roman* characters, translations, notes, and some original articles by *Dr. J. Leyden*. The following only are in *Marathi*:

I. Foll. 2-3. The *Modi* Alphabet, with vowel combinations.

II. Fol. 6. A list of 23 *Marathi* works.

III. Foll. 7-8. Another *Modi* Alphabet, showing some forms of conjunct letters.

IV. Foll. 17—41. A grammar of the *Marathi* language, written in *Modi*, with interlinear translations and transliterations by *Dr. J. Leyden*.

V. Foll. 42—57. An alphabetical list of *Marathi* verbs, written in *Modi*, with transliterations, meanings, *Hindustani*, and, occasionally, *Sanskrit* equivalents.

VI. Foll. 58—69. The story of the friendship of a Prince and a *Vizier's* son, in *Modi*, with a short vocabulary and *Hindustani* equivalents.

VII. Fol. 94. Specimens of *Marathi* letters, in *Modi*.

VIII. Foll. 95-96. Short notes by *Dr. Leyden* on the gender and declension of nouns in *Marathi*.

IX. Foll. 97—101. *Marathi* stories transliterated in *Roman* characters.

X. Fol. 102. Marathi phrases.

XI. Fol. 103. Short Marathi extracts, written on the back of an invitation to dinner from "Mr. and Mrs. Smith," addressed to "Doctor Leyden," and dated "Chowringhee, the 2d April 1806."

74.

Add. 26,593.—Foll. 103; 13 in. by 8; a collection of miscellaneous articles, written by various hands, on European paper, water-marked "Hooke & Son, 1801."

[WILLIAM ERSKINE.]

I. Foll. 1—13. A brief account of the history of Mysore from A.D. 1535 to 1799, carelessly written in Modi characters.

Beg. यादेवस्त ब्यावर(?) मोफसलसन इ॥ [i.e. इस्तक]
सुर सन १५३५ ईसवी शालिवाहन लगाइत आखेर सन १७२९
शालिवाहन सिद्धार्थी संवत्सर जेष्ठ तारीख रू २३ पैज महिसुर
अरिंगपटण स्वस्थानास ॥

These chronicles are written in a dialect of Marathi intermixed with Arabic and Persian words and phrases. They embrace the period of the history of Mysore from the conquest of Vijanagar, by the four allied Muhammadan kings of Bijapur, Golconda, Ahmednagar, and Bidar, up to the defeat and death of Tipu Sultan at Seringapatan in 1799. The events here briefly narrated are fully described in the histories of Mysore by Lewis Rice, and Mark Wilks.

II. Foll. 14—24.

मानसबोध

Mānasabodha.

Didactic verses, written for the instruction of Śivāji by Rāmadāsa. See no. 28.

Begins :

गणाधिप जो ईश सर्वागुणाचा ॥

मुळारंभ आरंभ तो निर्गुणाचा ॥

नमो शारदा मुळ चतुर्वारीचा ॥

गमो पंथ आनंत या राषवाचा ॥

These verses are exceedingly popular, and are considered to be the best of Rāmadāsa's compositions. The printed editions contain 210 verses, or five more than in this copy.

III. Foll. 25—45.

पंढरीमाहात्म्य

Pāṇḍharīmāhātmya.

A copy, in Modi characters, of the Pāṇḍu-rāṅgamāhātmya. See no. 48.

Begins :

ॐ नमोजी मंगळरूपा ॥ विस्तव्यापका समूपा ॥

विघ्नविनाशा ज्ञानदीपा ॥ करि कृपा मजवरि ॥ १ ॥

चतुर्भुजा तेजेःपुंजा ॥ अपार महिमा विष्णुबीजा ॥

अनुग्रह हो तुम्हा घडता ॥ मनोरथ मान्हा सिद्ध पावें ॥ २ ॥

पावें साजी संकट हरण ॥ करुणालया गजेवदना ॥

शेरण आलो करि करुणा ॥ तुम्हीया चेरणा दंडवत ॥ ३ ॥

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CATALOGUE OF GUJARATI MANUSCRIPTS.

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1.

Or. 5117.—Foll. 88; $4\frac{1}{4}$ in. by $10\frac{1}{2}$; 16 lines, 6 in. long, with ruled margins; Jain Nagari of the 17th century. [DR. H. JACOBI.]

आचारांग सूत्र

Āchārāṅga-sūtra.

The Prakrit text of the first Aṅga of the Jain Canon, commonly ascribed to Sudharmā Svāmī, with a Gujarati commentary (*bālāva-bodha*) by Pārśvachandra Sūri, pupil of Sādhu-ratna, of the Tapā-gachchha.*

This manuscript contains only the Śrutaskandha, or first half of the work. The complete text, with Pārśvachandra's Gujarati *bālāva-bodha*, and also a Sanskrit *ṭīkā* by Śiṅgāchārya, and a *dīpikā* by Jinahamṣa Sūri, was published at Calcutta in Samvat 1936 (A.D. 1880).

* Probably the Pārśvachandra mentioned by Peterson (*Fourth Report*, p. lxxvii.) as the "author, in Samvat 1597, of a vārttika on the Chatuḥsaranaprakīrnaka of Virabhadrasādhu."

The Śrutaskandha is in eight chapters (*adhyayana*), each of which is subdivided into several sections (*uddeśya*). The commentator, in his introductory remarks, has erroneously reckoned nine chapters by adding, as his eighth chapter, one called Vimoksha-adhyayana. This name occurs in the colophons to each of the eight *uddeśyas* of the seventh chapter, which is called Mahāparijñā, and was probably adopted as an alternative title by some copyist, as it does not appear in the text. Hence the commentator has carelessly taken it to be the name of another chapter distinct from the Mahāparijñā.

Text begins (fol. 3a) : सुयमे आउसंतेण । भगवया एवमस्वार्य । इहमेगेसिनोसत्ता भवइ ॥ तंजहा । पुरणियाउ वा दिसाउ आगउ अहमंसि ॥ दाहिणाउ वा दिसाउ आगउ अहमंसि ॥

Commentary begins : श्रीगुरुभ्योनमः । प्रणम्य श्री-जिनाधीशं । श्रीगुरुणामनुग्रहात् । लिख्यते सुखबोधार्थेनाचारंगार्थेवार्त्तिकं । २ । . . . श्रीजिनशासनं द्वादशांगी सूत्रं ते चार खंग माहि प्रथम खंग जिणिकारणि मोखना खंग ज्ञानाचारादिक ते इहो प्ररूपियइ । तिणिई श्रीआचारांग भणियइ । तेहनी बि अतस्कंध तिहो पहिलइ अतस्कंधि नव अध्यायन केही शस्त्रपरि-

ज्ञाध्ययन १ लोकविजय २ शीतोष्णीय ३ सम्यक् ४ लोकसार ५ भुव ६ महापरिज्ञा ७ विमोक्ष ८ उपधानश्रुत ९ ए नवाध्ययन रूप आचार कहियइ ।

2.

Add. 26,454 B.—Foll. 36—89 (६९—१२९); 4½ in. by 10; 5 and 6 lines, 8¼ in. long; dated Samvat 1771 (A.D. 1719).

[WILLIAM ERSKINE.]

ज्ञाताधर्मकथा

Jñātādharmakathā.

The Prakrit text of the sixth Aṅga of the Jains, ascribed to Gaṇadhara Sudharmā Svāmī, with interlinear Gujarati notes.

The Jñātādharmakathā contains a collection of nineteen stories, parables, and legends illustrative of the philosophy and morality of the Jain religion. The text, with a Sanskrit commentary by Abhayadeva Sūri,* and a Hindi version, was printed at Calcutta, 1877, forming vol. vi. of a series entitled ‘Āgama-saṅgraha,’ published under the patronage of Rāya Dhanapati Siṃha Bahādur of Azimganj, in the district of Murshidabad.

In the present copy the text is divided into five chapters, but in the printed edition it is in ten chapters. The first 68 leaves of this manuscript are missing, containing nearly the whole of the first chapter. It begins with the words भत्ताइ अणसणारहेदेहा जालोइपरिकते in page 388, line 3, of the printed edition.

The copy was made by Rishi Rājadhara, and was completed on Saturday, the 11th Kārtika-sudi, Samvat 1771.

Colophon : पांचमु अध्ययन संपूर्ण संवत् १७७१ वर्षे कार्तिक मासे सितपक्षे एकादशी तिथी शनिवासरे लिखिते च । [i.e. चवि] राजधरेण ॥

* Completed in Samvat 1120. See the *Bikaner Cat. of MSS.*, p. 682.

3.

Add. 26,453 A.—Foll. 1—107 (१—१४८); 10 in. by 4¼; 4 lines, 7¾ in. long; written about the 17th century. [WILLIAM ERSKINE.]

उववाईसूत्र (औपपातिकसूत्र)

Uvavāi-sūtra (Aupapātika-sūtra).

The first Upāṅga of the Jain Canon. Prakrit text, with an interlinear commentary (*bālābodha*) by Rājachandra.

Text begins : तेण कालेण तेण समएण चंपानाम[न]यरी होत्या रिद्धीत्थिमिय सिमद्धा पमुइयजण जाणवया अइणजणमणुसा हलसयसहस संकिइ विकिइ लइपणत्तसेउसीमा

Commentary begins : चंदिद्धा औपाईर्बजिन पाईर्ब-चंद्र च सत्तह करोमि राजचंद्राख्यः साद्योपांग्यस्य वार्त्तिकः ॥ तेणइ कालिइ अवसप्पणी चउथा सारानइ विषइ अलंकार भणी ॥ तेणइ समयइ तेह अवसर प्रस्तावइण अलंकार भणी चंपा ए नाम . . . करनही तेहोत्या कहिता हुं ती इम कहिवउ ॥

The text of the Uvavāi-sūtra, with this commentary, and a Sanskrit *ṭīkā* by Abhayadeva Sūri* of the Kharatara-gachchha, was printed at Calcutta in 1879, forming vol. xii. of the ‘Āgamasāṅgraha,’ or collection of Jain sacred works, published under the patronage of Rāya Dhanapati Siṃha. The editor attributes the text of this Upāṅga to Sudharmā Gaṇadhara, who, he states, has recorded in it what had been communicated to him by Vardhamāna Svāmī, the last of the Tirthaṅkaras. In the title-page he ascribes this Gujarati *bālābodha* to Amṛitachandra Sūri of the Lumpaka-gachchha.†

The manuscript is imperfect. Leaves १४—२३ and २७ to २९ are missing.

* Died “in Gujarat, in Samvat 1135, or, according to other authorities, Samvat 1139.” Peterson’s *Fourth Report*, p. iv.

† The Lumpaka sect, “which was founded in Samvat 1508.” Bhandarkar’s *Report*, 1883-84, p. 153. See also no. 36.

4.

Add. 26,462.—Foll. 157; 10 in. by 4½; 6 lines, 7½ to 8 in. long; dated Samvat 1794 (A.D. 1737). [WILLIAM ERSKINE.]

रायपसेणीसूत्र (राजप्रश्नीयसूत्र)

Rāyapaseṇī-sūtra (Rājaprasñīya-sūtra).

The second Upāṅga of the Jain Canon, with an interlinear Gujarati commentary.

The Prakrit text and commentary are preceded by a short prologue by the commentator, in which he states that this work contains replies on the nature of *Jīva* given by Keṣīkumāra Gaṇadhara to a certain king Pradeśī, hence its title of Rājaprasñīya.

Begins : ॐ नमो वीतरागायनमः ॥ श्रीगुरुभ्योनमः ॥ देवदेवजिनं नत्वा श्रुतदेवी विशेषतः राजप्रश्नीयसूत्रस्य वार्त्तिकं विदधाम्यहं १ राजप्रश्नी उपांग तेस्या माटे प्रदेशी नाम राजाई केशीकुमार श्रवण पासं जीवना अनेक प्रश्न कीधा ते केशीगणधरे तेहना उवर कीधा प्रदेशी राजाई ते प्रश्न कस्या धर्म पांम्यो सौधर्म देवलोके सूरियाभयणुं पांम्यु ॥

Text begins : नमो सरिहंतारणं नमो सिद्धाणं नमो आयरियाणं नमो उवञ्जायाणं नमो लोए सद्ध साहुणं एसो पंच नमुक्कारो सद्ध पावप्पणासणो मंगलाणंच सद्धसं पढमं हवई मंगलं १ तेणं कालेणं नेणं समएणं आमलकप्पा नयरो होत्था च्छुद्धिणियमिय समीद्धा जाव पासादीया दरसणिज्जा अभिरुवा पणिरुवा ॥

Commentary begins : नमस्कारहु सरिहंतनें नमस्कारहु सिद्धनें नमस्कारहु आचार्यनें नमस्कारहु उपाध्यायनें नमस्कारहु सर्व साधुनें ए पंच परमेष्ठिनें नमस्कारहु सर्व पापनें टालिं मंगलीक सधला माहि मुष्य प्रथम मंगलीकगणें यके हुउ तेणें कालिं चोषा आराने अति तेणें समय प्रस्तावे तेहेनें आमलकल्या नामें नगरी पूर्व हुती हवी भवनादिक च्छुद्धिसमूहें धनधाने सहित छे ॥ यावत् सद्धे नगरीनुं वर्णन करवुं जोवा जोग्य छे देषवा जोग्य छे ॥

The text of the Rāyapaseṇī-sūtra, with a Sanskrit commentary (*ṭikā*) by Malayagiri, and a Gujarati *bālabodha* by Megharāja, was published at Calcutta in Samvat 1936 (A.D. 1880). The text is there attributed to Sudharmā Gaṇadhara, i.e. Sudharmā Svāmī.

This copy was written at the village Meu, by Rishi Rahiyā, pupil of Rishi Meghaji, who

was the pupil of Rishi Khemaji, the pupil of Rishi Keśavaji. It is dated Wednesday, the 12th Mārgaśīrsha-*badi*, Samvat 1794.

Colophon : इति श्रीराजप्रश्नीसूत्रार्थे संपूर्णम् . . . संवत् १७९४ वर्षे शके १६५९ प्रवर्त्तमाने दक्षिणायनगते श्रीसूर्यहेमन्त ऋतौ माहामांगल्यप्रद शुभकारि मार्गशीर्षे मासे कृष्णपक्षे द्वादशी तिथी बुद्धवासरे मेउ ग्रामे पूज्य च्छुपि श्री ५ केशवजी तत्सिष्य च्छुपि श्री ५ धेमजी तत्सिष्य च्छुपि श्री ५ श्रीमेषजी तत्सिष्य च्छुपि रहोया लिखितं श्रीरत्नु ॥

5.

Add. 26,464 A.—Foll. 1—8; 9½ in. by 4½, 5 lines, 7¼ in. long; written about the 17th century. [WILLIAM ERSKINE.]

चउसरण प्रकरण (चतुःशरण सूत्र)

Chausarāṇa-prakarāṇa (Chatuḥśarāṇa-sūtra).

The four essentials of Jain emancipation, the Prakrit text of the first Paṇṇa, with a Gujarati interlinear gloss (*ṭabū*).

Text begins :

ऐं नमः ॥ सावज्ज जोगविरई । उक्किन्नण गुणवउ अ पडवेत्ती ।
खिलियस्स निंदणावण । तिगिच्छ गुणधारणाचेव ॥ १ ॥
चारिज्जस्स विमोही । कीरइ सामाइ एणकिलइ हय ।
सावज्जेअ रजोगाण वज्जणा सेवणत्तउ ॥ २ ॥

Gloss begins : ऐं नामः ॥ शास्त्रनी आदिनइ विषइ मंगलीकनई काजिइ ग्रंथकार ते मंगलीकरूप जे ६ छ आव[श्य]क पहिला तेहना नाम कहि छइ सावद्य योग कहिता पाप सहित व्यापार तेह नीर्वरति कहिता परित्याग उक्कीत्ति[*sic*] कहिता २५ नीगुणावंत साधुनीप्रतिर्थेकरनु स्तवन २ च पुनः कहिता वाद-वानी भक्ति खलित कहिता व्रतना अतीचार व्रण कहिता तेहनी निंदा ॥

The work is in 62 ślokas. A copy of it, in 88 ślokas, is described in Rajendralala Mitra's 'Notices,' vol. x., p. 11. The Gujarati commentary was written for the edification of Ratnaḥaṃsa Gaṇi, the pupil of Vinaya-ḥaṃsa Gaṇi, during the pontificate of Udaya-vimala Sūri, and is dated Wednesday, the 8th Śrāvaṇa-*sudī*, Samvat 1735.

Colophon : इति श्री चउसरण प्रकर्ण संपूर्ण ॥ संवत् ११३५ वर्षे आवण सुदि अष्टमी बुद्धवासरे ॥ गणि श्री विनयहंस सोय्य मुनि रत्नहंस पठनाय ॥

The commentary ends : इति चउसरणप्रकर्ण संपूर्ण ॥ भट्टारक श्री ५ श्री उदियविमल सूरि राज्ये संवता श्री सत्तर-यात्रोशा वर्षे सावण सुदि आठ्ठिम दिने बुद्धवार संयुक्त ॥ ५० श्री विनयहंस गणि तत् शीष्य गणि श्री रत्नहंसनि भगवा वाचवा टवा अरप संपूर्ण ॥

6.

Or. 2105 B.—Foll. 2—54 (२-५४); 4½ in. by 10 ; 16 lines, 8¾ in. long ; apparently written in the 18th century.

षडावश्यकसूत्र

Ṣaḍāvaśyaka-sūtra.

The Prakrit text of the second Mūlasūtra of the Jain Canon, accompanied by a Gujarati commentary (*bālāvabodha*) by Nemihaṃsa (?) Gaṇi.

The manuscript is imperfect, the first leaf being wanting. The text of the original sūtra is in six chapters, of which the first and fifth are not included in this work, viz. Sāmayika, or the equality of created beings, and Kāyotsarga, or the separation of the soul from the body.

The remaining four chapters, contained in this work, are as follows :—

1. Devavandanā, also called Chaityavan-danā, in praise of the 24 Tīrthaṅkaras ; ending at fol. 23a, l. 10.

2. Guruvandanā, on the salutation and respect to be paid to Sādhus, or holy men ; ending at fol. 29a, l. 12.

3. Pratikramaṇa, on confession of evil actions ; ending at fol. 50a, l. 4.

4. Pratyākhyāna, on the renunciation of wordly pleasures, and the observance of the 12 *vratas*.

In the colophon the author of the commentary is said to be Temahaṃsa Gaṇi (probably a scribe's error for Nemihaṃsa), the

pupil of Somasundara Sūri (Samvat 1430—1499), and of Jayachandra Sūri (pupil of Somasundara), of the Tapā-gachchha.

Ends : श्रीमडावश्यक बालाविबोध संपूर्ण हुं ॥ छ ॥ एहमाहि च्यारि अधिकार । पहिलउ अधिकार देवचंदना १ बीजइ गुरुचंदना २ बीजइ पड्डिकमणउ ३ चउपइ पञ्चकलाण ४ ॥ इति श्रीतपागच्छनायक सकल सुविहितपुरं श्रीसोमसुंदर सूरि श्रीजयचंद्रसूरि पदकमलसंसेवित शिष्य पंडित तेमहंस गणिना आद्धवराभर्ष्यनया कृतोयं षडावश्यक बालाविबोध आचंद्राक्ष तेद्यात्[*sic*] ॥ छ ॥ संपाद्य ३१०० ॥

7.

Or. 4531.—Foll. 57 ; 4½ in. by 10 ; 5 and 6 lines, about 8¼ in. long ; written in Nagari of the 18th century. [COL. S. B. MILES.]

दशवैकालिक सूत्र

Daśavaikālika-sūtra.

The Prakrit text of the third Mūlasūtra, by Śayyambhava, with an interlinear Gujarati gloss.

Begins :

धम्मो मंगलमुक्कई । Gloss : दुर्गत पडता जीवने धरो राये ते भणी धरम कहोयै मंगलीक उतकणउ ते कुण ।

अहिंसा संजमो तवो । — अ० श्रीजीवदया सं० सतरै भेदे संजम छारे भेदे तप कहोयइ ।

देवा वि तं नमसंति । — देवता राजादिक तेहनै नमसकार करइ ।

जस्स धम्मे सया मणो ॥ १ ॥ — जे जीवतुं एहवा धमनै विधै मन हुइ ॥ १ ॥

जहा दुमस्स पुप्फेसु । — जिम बृक्षना फुलनै विधै । भमरो आवियइ रसं । — भमर मृयादाइ पियै रसनै ते भमरो ।

न य पुप्फं किलामेइ । — न उपजावै फुलनै किलामना बाधा पोडा ।

सो य पोणेइ अप्पयं ॥ २ ॥ — ते भमर नृपति पमाडै आपणी आत्मानइ ॥ २ ॥

The last leaf of the manuscript, containing the three concluding verses, is wanting.

8.

Add. 26,463.—Foll. 182; 10 in. by 4½; about 14 lines, 7¼ in. long; dated Samvat 1787 (A.D. 1730). [WILLIAM ERSKINE.]

कल्पसूत्र

Kalpasūtra.

The Prakrit text of the first two books of the Kalpasūtra of Bhadrabāhu, with a Gujarati commentary by Sukhasāgara Gaṇi, pupil of Dīpasāgara Gaṇi.

The Kalpasūtra consists of three distinct works attributed to Bhadrabāhu, viz.: 1. Jinacharitra, or Lives of Jinās, 2. Sthavirāvalī, or List of the Sthaviras, and 3. Sāmāchārī, or Rules of conduct for Yatis.* The present manuscript contains the text of the first two parts only, divided into eight chapters (*vyākhyāna*), with an extensive commentary, partly interlineary.

The work begins with 7 leaves of introduction by the commentator, of which the first is missing, and the three following are somewhat damaged.

Text begins (fol. 6b): नमो अरिहंताय नमो सिद्धाय नमो आयरियाय नमो उवञ्ज्जायाय नमो लोएसव्वसाहूणं एसो पंचनमुक्कारो सव्वपावप्पणासणो मंगलायं च सव्वेसिं पढमं हवई मंगलं ॥ तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पंच-हयुंनरे होन्था तंजहा हयुंनराहिं चुए चइत्ता गळं वळ्ळंते ॥

Commentary: नमो क० नमस्कार हुउ अरिहं क० वेरीरागड्डेय रूप तथा कामक्रोधमदहर्षरागड्डेय रूप वयरी तथा यातो कर्म रूप चारे वेरीनाहंतकहता हणनार एहवा अरिहंत नामादि ४ निक्षेपायुक्त तथा अपाया अपगमातिशय १ पूजातिशय २ वचनातिशय ३ ज्ञानातिशय ४ अनें आठ प्रातिहार्य एवं १२ गुणें करी विराजमान ए प्रथम पदनो अर्थ ।

नमस्कार हुउ सिद्धाय क० सिद्धेनें धम्या छे आठ कर्मरूप मल जेणें एहवा सिद्ध निःस्पृह दशा पाम्या निरुपाधिक भावें आठ गुणें विराजमान &c.

* See Jacobi's edition, with introduction and notes, in Band vii. of the *Abhandlungen für die Kunde des Morgenlandes*.

This copy was made by Ratnasaubhāgya, pupil of Devasaubhāgya Muni, and completed on Monday, the 10th Chaitra-sudi, Samvat 1785.

Colophon: इति श्रीमत्कविकुलकमलप्रबोधनतरणि किरणि प० श्रीदीपसागर गणि तच्छिष्यतुजिष्य प० सुखसागर ग। विरचिते कल्पसूत्रार्थप्रकाशे स्तिबुकार्थे रूपे अष्टम खण प्रकाशः संपूर्णम् ॥ . . . संवत् १७८७ वर्षे चैत्र शुदि १० सोमै । सकल पंडितशिरोमणि पंडित श्री १०८ श्रीश्रीश्री देवसौभाग्य मुनि शिष्य रत्नसौभाग्य लिपिकृतं ॥

9.

Add. 26,453 B. Foll. 108—115 (१-८); 9½ in. by 4½; 5 lines, 7 in. long; dated Samvat 1821 (A.D. 1764).

भक्तामरस्तोत्र

Bhaktāmarastotra.

A hymn of praise to Ādinātha, in 48 verses, by Mānatuṅgāchārya. Sanskrit text, with an interlinear Gujarati commentary by Rishi Dayārāma.

Text begins: भक्तामरप्रणतमौलिमणिप्रभाया मुद्योत-कंदलितपापतमोवितातं सम्यक्प्रणम्यजिनपादपुंगुगुणादा बालं-वर्तभवजलेपततांजनानं ॥ १ ॥

Commentary begins: ईहां श्री आदिनाथ प्रथम तीर्थंकर तेहनी स्तुति मानतुंग आचार्य करै छै केहवा छै श्री आदिनाथ ॥ भक्त जे अमर देवता ते प्रणमता छै कहितां नमता छै तेहनै मस्तकै छै मौलिक० मुगट तेहमाहि फटिक रत्न एहवी मणि तेहनी जे प्रभा तेहनै जिनपद जे ते उद्योतकारी छै ॥

At the conclusion of the work the commentator, Dayārāma, states that he is the pupil of Sujānāji, and that he wrote it for the perusal of his pupil Rāychand, during the pontificate of Bhīma Sena.

लि । पूज्यप्रवर पंडित मंडलाचार्य स्वविर श्रीमहात शास-योद्योतकारकस्थ । श्री १०८ श्री भीमसेनजी जीत्यष्टे(?) विद्य-मान पूज्यप्रवर पंडित स्वविर पदधारक जगज्जीवितारक पू । स्वविरजी च्छ । श्री ५ श्रीसुजाणजी जीतदंतेवासि च्छ । दयारामस्य लेखि वाचनार्थे शिष्य च्छ । रायचंदस्य हेतोः ॥

This copy was made at Bagsarpur* in Kathiawar, and is dated the first day of Āśvina-badi, Samvat 1821.

સં ૧૮૨૧ ના મિતિ આસોવદિ પ્રતિપદિને શ્રીબગસરપુર કાઠી-યાવાડ દેશ મધ્યે ॥

Colophon : इति श्री आदिनाथ भक्तामरस्तोत्र मानतुंग आचार्य विरचिते महासुखदायक संपूर्णे ॥ लि । पूज्यप्रवर पंडित विद्वज्जनश्रुतचूडामणि पूज्य स्वविरपदधारक पूज्य स्वविरजी श्री १०८ श्रीचुधिराजी श्री सुग्यानजीजीश्वरजीजी ॥

10.

Or. 5186.—Foll. 43 ; 4½ in. by 10¼ ; 15 lines, 8½ in. long ; dated Samvat 1556 (A.D. 1499).

[DR. H. JACOBI.]

योगशास्त्र

Yogaśāstra.

The Prakrit text of the first four chapters (*prakāśa*) of Hemachandra Āchārya's exposition of the Yoga aphorisms of Patañjali, with a Gujarati gloss.

Begins : ॐ नम । श्रीसर्वज्ञायनमः ॥ श्रीसिद्धांतसागर सूरिगुरुभ्योनमः ॥ अहं ॥ श्रीमहावीरायनमः ॥ नमो दुर्वार ० ॥ अस्य व्याख्या ॥ महावीरायनमः ॥ श्रीमहावीर देव रहई नमस्कार हुउ ॥ किंविशिष्टाय महावीराय दुर्वार रागादि वैरि वारनिवारिणे । दुर्वार वारिवा अशक्य रागादि वैरि भणीई संतरंगवदुरी तेहतणावार समूह रहई निवारइ छई ॥

Hemachandra, the celebrated Jain writer and grammarian, and author of this work, was born in Samvat 1145, and died in Samvat 1229.†

The text in Windisch's printed edition, in Roman characters,‡ begins with the words नमो दुर्वाररागादिवैरिवारनिवारणे.

In the preceding *namaskāras* the commentator offers salutations to his *guru* Siddhānta-sāgara Sūri, who lived Samvat 1506—1560.§

* Probably the Bagāsra of Hunter's *Gazetteer*.

† See Weber, ii., p. 1006.

‡ *Zeitschrift der D. Morg. Ges.*, Bd. xxviii., p. 192. Leipzig, 1874.

§ See Peterson's *Fourth Report*, p. cxxxii.

11.

Or. 2116 C.—Foll. 51—93 (૧—૫૩); 10 in. by 4¼ ; 4 to 7 lines, about 8¼ in. long ; written about the 17th century.

સંઘયણી (સંગ્રહણીમૂત્ર)

Saṅghayaṇī (Saṅgrahaṇī-sūtra).

A work on Jain cosmography, in Prakrit, by Chandra Sūri, with a Gujarati commentary (*tabā*).

The text with comments begins :

નમિડ ચરિહંતાઈ । નમસ્કાર કરીનડ ચરિહંત સિદ્ધ આચાર્ય ઉપાધ્યાયાદિકનડ ॥

ઠિંઈ ભવણે ગાહણાય પત્તેયં । દેવતાદિકની સ્થિતિ કહીસ્યડ દેવતાદિકના ભવન કહીસ દેવ નારકી મનુષ્ય તિયેંચ પ્રત્યેક ૨ ચવણ દેહમાન કહિસ્યું ॥

સુર નારયાણ વુલ્લં । જૂ જૂડ દેવતા નારકીનો ઘર હુડ તિયેંચ માણ મનિન હુડ ॥

નર તિરિયાણ વિણાભુવણં । મનુષ્ય તિયેંચના ભવન પામડ મનુષ્ય તિયેંચ ભવન કહિસ્યું નહી ॥

Chandra Sūri belonged to the Harsorā (हरसोरा) i.e. Harshapuriya-gachchha. He was a pupil of Hemachandra Sūri, founder of the Maladhārī line, who flourished about the latter part of the 11th century A.D.*

The Saṅgrahaṇī-sūtra is an abridgment of a larger work (*Bṛihat saṅgrahaṇī-sūtra*), written by Jinabhadra Gaṇi Kshamāśramaṇa, whose pontificate dates, according to Klatt,† from Samvat 585 to 645.

This copy contains 291 gāthās. The Gujarati commentary is anonymous, and consists chiefly of interlinear annotations, with explanatory tables. There are also several roughly executed coloured diagrams and illustrations.

The work has been published in vol. iv. of the *Prakarāṇa-ratnākara*, with a commentary

* Professor Peterson notices a copy of a work by Hemachandra, written "with his own hand, Samvat 1164," *Fourth Report*, p. cxi.

† *Jaina-onomasticon*, p. 14.

(*bālāvabodha*) in modern Gujarati by Śivanidhāna. The text is in 318 gāthās. The commentator states that the Bṛihat saṅgrahaṇī-sūtra of Jinabhadra Gaṇi is in 500 gāthās.* A copy of this larger work, with a commentary by Malayagiri, is noticed by S. R. Bhandarkar† as consisting of 5000 ślokaś, the commentary being in 4500 verses.‡

12.

Add. 26,365.—Foll. 53; 10¼ in. by 4½; 5 lines, about 8 in. long; apparently written in the 17th century. [WILLIAM ERSKINE.]

Another copy of the Prakrit text, with Gujarati comments.

The text in this copy is in 337 verses. The interlinear and marginal notes and comments differ from those in the preceding manuscript, and occasionally bear some resemblance to the commentary of Śivanidhāna.

There are no diagrams or illustrations. The first few leaves are damaged at the edges.

13.

Or. 2117 B.—Foll. 19—40 (१-२२); 4½ in. by 11¼; about 9 lines, 9¼ in. long; dated Saṃvat 1718 (A.D. 1661).

लघु क्षेत्रसमासप्रकरण

Laghu-kshetrasamāsa-prakaraṇa.

A system of geography according to the Jains, in Prakrit verse, by Ratnaśekhara Sūri, with notes in Gujarati.

Text begins :

वीरं जयसेहरपय पयद्वियं पणमिऊण सुगुरुं च
मंदन्ति ससरणङ्गा खित्तवियाराणु मुञ्छामि १

* See *Prakaraṇa-ratnākara*, vol. iv., p. 34, also p. 183.

† *Deccan Catalogue*, p. 333, no. 336.

‡ *Ibid.*, p. 335, no. 352.

तिरिएगरजुक्खिन्ने असंखदीवो दहीउ ते सद्धे
उद्धार पलिय पणवीसं कोडि २उ समयतुज्जा २

Ratnaśekhara Sūri belonged to the Nagpur branch of the Tapā-gachchha. He was the pupil of Vajrasena, and is the author of Śripālacharitra, which he dictated, "in Saṃvat 1428, to his pupil Hemachandra."*

The work is in 267 gāthās. It has been published in 263 gāthās, with a Gujarati commentary, in the 'Prakaraṇa-ratnākara,' vol. iv., pp. 185—299.

The Gujarati annotations are written in a small hand between the lines of the text, and on the margin. There are also explanatory tables and coloured diagrams.

This copy was made by Harivaṃśa Rishi, the pupil of Devīdāsa Rishi and of his preceptor Gokuladāsa Svāmī, on Friday, the first day of the dark half of Āśvina, Saṃvat 1718.

Colophon : इति श्रीलघुक्षेत्रसमासप्रकरणं समाप्तं लिख्वां
पूज्य गोकुलदास स्वामिजी व तत् शिष्य देवीदास ज्ञपि तस्य
शिष्य लिपतं हरिवंस ज्ञपि अय संवत् १७१८ वर्षे अश्विन वदि
नावस्या शुक्रवार उज्जैनक्षित्त वरणावे नग्न मये लिखेत्वा
सुमंभूयात् ।

14.

Or. 2118.—Foll. 1—154. Two copies of Ratnaśekhara Sūri's Laghu-kshetrasamāsa-prakaraṇa, with Gujarati commentaries.

A. Foll. 1—33; 9¾ in. by 4¼; 5 lines, 7½ in. long; written about the 17th century.

A copy of the Prakrit text, in 265 gāthās, with an interlinear Gujarati commentary (*īabā*) by Pārśvachandra Sūri, pupil of Sādhuratna Paṇḍit of the Nāgpuriya Tapā-gachchha.

Commentary on the first gāthā :

वीर श्रीमहावीर केहवउ जयसेहरपयपइद्वियं जयनउ शेर
लोकनउ अय एहवउ जे पदस्थानक तिहा प्रतिष्ठित छइ वीली

* Peterson, *Fourth Report*, p. ciii.

पणमिऊण प्रणमीनई कउण सुगुरुंच ख आपणउ गुरु जयसेसर
सूरि तेहनइ पदि कहता पाठि प्रतिष्ठित श्रीवयरसेन सूरि ते गुरु
जेहनउ शिष्य ते श्री रत्नसेसर सूरि कहइ छइ हं श्री वीर तथा
गुरु प्रणमीनइ धेवनउ विचार तेहनउ ।

अणु कहता लयातउछामि कहता शिलानी परिग्रहण करिन्हु
किसइ अर्थिं सस्मरणठा आपणनइ चीत विचानइ अर्थिं काई
मंदुनि जेह भणी हुं मंदमूर्धे छूं रह पहिली गायानउ अर्थे कहु १

Colophon to the commentary :

इति श्रीनागपुरीय तपागच्छे श्रीसाधुरत्न पंडितवर तत्त्विष्य
श्रीपाश्र्वचंद्र सूरेंद्रवर तेन कृत श्रीलघुशेखरसमास विवरणं
संक्षेपत । इति श्रीलघुशेखरसमासप्रकरणं संपूर्णं ।

B. Foll. 34—154 (१—१११); 10½ in. by 4½;
13 lines, 8 in. long; dated Samvat 1668
(A.D. 1611).

An extensive Gujarati commentary (*bālā-
vabodha*) on Ratnaśekhara's work, by Dayā
Siṃha Gaṇi, with the Prakrit text in 262
gāthās.

In a short prologue, commencing with a
Sanskrit invocation, the commentator states
that the Kshetrasamāsa was originally com-
posed by Jinabhadra Gaṇi Kshamāśramaṇa
(Samvat 585—645), and commented on by
Malayagiri.* Several Āchāryas had subse-
quently written works (*sūtras*) and explana-
tions (*vr̥tti*) on the same subject, of whom
was Ratnaśekhara, in elucidation of whose
work the present commentary is written.
Daya Siṃha informs us that he was the
pupil of Jayatilaka Gaṇi,† and that he wrote
this work under the patronage of Ratnasimha
Sūri, who had succeeded Jayatilaka. He
further states, in a colophon to the first
chapter (fol. 128b), that he compiled it with
the approval of Udayavallabha Sūri, who
succeeded Ratnasimha Sūri.

Begins : अहं अहमिति ब्रह्मपदपरामर्श्याचरं सितं ध्या-
यामि भवलमलंमूलं सकलार्थसिद्धीनां । १ ।

* Bhima Siṃha Mānaka, editor of the *Prakarāṇa-
ratnākara*, states that it consists of more than 7,000
ślokas. See Preface to vol. iv.

† “Of the Tapā-gachchha. Third in ascent from the
Labdhisāgara who wrote, in Samvat 1557, the *Sṛipāla-
kāthā*.” Peterson, *Fourth Report*, p. xxxi.

अहं अहमिति ब्रह्मपदं ध्यामि । हुं ब्रह्मज्ञानं पदं पंचपरामर्शनि
ध्याउं किं जूँछि जे ब्रह्मपद परम गुरुउं छि भवल छि । अमल
निर्मल छि । सपलाइ अर्थेनी सिद्धिनुं मूल छि ।

Commentary begins : हुं श्रेत्र कहता द्वीप अनि
समुद्रनु विचार रूपीउ अणु भणीइ परिमाणुउ तेहनुं अछिउ कर
गुंछउ जिम श्रेत्रमाहिं त्यापडमाध्यनु छुनु कोजि तिम कि मिउं
करीनिं वीर प्रणम्य श्रीमन्महावीर जगशेखर पद प्रतिष्ठित त्रिभु-
वनना मस्तक ऊपरि मुक्ति पद प्रतिष्ठितउं छि ।

Colophon : इति श्रीशेखरसमास श्री रत्नशेखर सूरि कृत
सूत्रनु चालाविबोध समाप्त . . . संवत् १६६८ की पोस मासेसिते
पखे पूणिमास्या तिति घोभीमे लिखितं ॥

15.

Add. 26,374.—Foll. 46; 5 in. by 12; 4 lines,
9 in. long; dated Samvat 1826 (A.D. 1769).

[WILLIAM ERSKINE.]

Another copy of the text (265 gāthās), with
Pārśvachandra Sūri's interlinear commentary.

On the first leaf is a coloured representa-
tion of Mahāvira, or Vardhamāna, the last of
the 24 Jain Tirthankaras. There are also
several coloured diagrams and illustrations,
with geographical tables, and marginal notes.

Colophon to the commentary :

इति श्रीशेखरसमासप्रकरणं टकार्थे विरचितं श्रीमन्नागपुरीय
तपागच्छे श्रीसाधुरत्न पंडितप्रवर तत्त्विष्य भट्टारक श्री पाश्र्वचंद्र
सूरेंद्रवर तेन कृत मिदं श्रेत्रसमासटवकार्थः संवत् १८२६ ना खासो
शुदि ८ रवौ दिनै लिखित मिति टकार्थम् ॥

The copy was written at Māhāyan Toli in
Maksudabad [*i.e.* Murshidabad], by Pandit
Mānikasāgara, pupil of Viśeśhasāgara, with
the help of Sugālechand, and was completed
on Wednesday, the 3rd of Āśvina-*badi*, Sam-
vat 1826, *i.e.* 18th October, 1769 A.D.

Colophon to the text :

इति श्रीशेखरसमासलघुप्रकरणं संपूर्णं ॥ संवत् १८२६ वर्षे खासो
वदि त्रितृयायां बुधवासरे विजय मूहुर्ते संपूर्णयिं पुस्तिका श्रीशि-
खरजी प्रसादात् स ॥ सुगालचंदजी साहाय्ये श्रीमगसुदावाद नगरे
माहायन टोली मध्ये चतुर्मासक स्थितायं लिखितायं पं विशेष-
सागर[र] गणित सिख्य पं माणिक सागरेण लिखिता आत्मार्ये
लेखक चिरंजीयात् शुभभवतु ॥

16.

Or. 2133 A.—Foll. 1—36; 4½ in. by 10; 6 lines, 8½ in. long; written apparently in the 16th century.

दीवालीकल्प (दीपालिकाकल्प)

Divālikalpa (Dipālikakalpa).

Stories in Jain Sanskrit verse illustrative of Jain virtues, by Jinasundara Sūri, with anonymous interlinear notes in Gujarati.

After invocation, the text and comments begin :—

Text:

श्रीवर्द्धमानमंगल्यः प्रदीपःपीवरश्रुतिः ।
देवादतुल्यकल्याणः विलसविपुलांसती ॥ १ ॥
श्रीवर्द्धमानतीर्थेसः कल्याणकमहोत्सवं ।
वस्त्रेदीपालिकाकल्पं पुण्यलक्ष्मीफलद्रुमं ॥ २ ॥

Commentary : अष्ट महाप्रातिहार्यैः नोश्रिङ्गैः शोभाङ्ग-
युक्त एहवाः श्रीवर्द्धमान स्वामी मंगलीकना दीपकं ह्ये बली केहवा
ह्ये ॥ पुष्टी ह्ये कीर्ति जेहनीः अतुली बलः अनोपमः कल्याण-
काणकारीः दीपकसमानः सारोयनी बोलाश प्रतङ्गः वोपूल
मौटा कल्याणक संत उत्तम ह्ये ते भगवंत ह्ये ॥ १ ॥

जननै श्रीवर्द्धमान स्वामी तीर्थेकरनङ्गैः ॥ कल्याणक महोत्सवं
प्रति कह्यै दीपालिका पर्वना कल्प साचार प्रतङ्ग विवास प्रति
विपूल मोटा कल्याणक संत उत्तम जननौ ॥ २ ॥

Jinasundara Sūri was one of the five pupils of Somasundara Sūri of the Tapā-gachchha, who was born Samvat 1430, and died Samvat 1499.*

The work is in 436 verses. The date of composition, Samvat 1483 (A.D. 1426), is expressed in verse 435 by the chronogram अग्निद्वीपविश्व, which is followed by the year १४८३. The commentator explains† that द्वीप stands for हाथी (i.e. gaja “elephant,” the equivalent for 8), and that विश्व (spelt वीस्व) is synonym-

ous with जग (i.e. जगत् ‘universe’), and expresses the number 14.*

The first story is of the conversion to Jainism of Samprati, king of Ujjain, by Suhasti.†

Colophon : इति तपागच्छाधिराजः श्रीश्रीमसूदरसूरीः
शिष्य भट्टारक श्रीजिनसूदरशूरी विरचिताया ॥ श्रीदीपाली-
काकल्प संपूर्णः मुनी विवेकवीजय लिपि कृतः धनेरास्याते ॥

Copyist :—Muni Vivekavijaya, pupil of Riddhivijaya Gaṇi, who was the pupil of Lalavijaya Gaṇi. पं लालवीजय गणी शिष्यः पंः चूडि-
वीजय गणी शिष्यः विवेकवीजय लिपि कृत ॥

17.

Add. 26,366.—Foll. 91; 9¼ in. by 5; 5 lines, 3¾ in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

Another copy of the text, with Gujarati interlinear notes, practically the same as those in the preceding manuscript, but somewhat abridged.

This copy is incomplete, extending only as far as verse 365.

18.

Or. 2114 B.—Foll. 40—95 (१-१९); 10 in. by 4¼; 13 lines, 8¼ in. long; dated Samvat 1543 (A.D. 1486).

उपदेशमालाप्रकरण

Upadeśamālā-prakaraṇa.

A summary of Jain religious duties in Prakrit verse, by Dharmadāsa Gaṇi, with a Gujarati commentary (*bālāvabodha*) by Nanna Sūri of the Koranṭa-gachchha.

* Peterson's *Fourth Report*, p. cxxxvi.

† वर्षे नाम कह्ये ह्ये अण्ये वर्षे कीधो अग्नि द्वीप हाथी वीस्व
जग एतलैः १४ ॥

* An equivalent for the *loka* given by Burnell, *South Indian Palaeography*, p. 78.

† See Bhandarkar's *Report*, 1883-84, p. 135.

Heading : श्री उपदेशमालार्थे बालानामवबोधकं ॥ ग्रंथनई
प्रारंभि नमस्कार कहइ छइ ।

Text begins :

नमिऊण जिणवरिंदे । इंदनरिंदिअए तिलोयगुरु ।

उवएसमालमिणमो । बुद्धामि गुरुअसेणं ॥ १ ॥

Commentary : जिनवरेंद्र तीर्थंकर नमस्कारोनेइ हउं
गुरुनइ उपदेशिइ ए उपदेश तणी अेणि कहिसु जिनवरेंद्र किसिया
छइ । इंद्र अनइ नरेंद्र राजाने पूजित छइ । वली किसिया छइ ।
त्रिभुवनना गुरु छइ ॥ १ ॥

जगचूडामणिभूउं उसभो वीरो तिलोयसिरितिलउ ।

एगो लोगाइछो । एगो चरकू तिहुअणस्स ॥ २ ॥

श्री आदिनाथ विश्व हुइं चूडामणि मुकुट समान हुउ । श्री
महावीर त्रिभुवननी लक्ष्मीनई तिलक सरीपउ छइ । एक श्री
आदिनाथ लोकनई सूर्य समान । अनइ एक श्रीमहावीर त्रिभु-
वननई लोचन समान ॥ २ ॥

The text is in 544 *ślokas*. Rajendralala Mitra notices two copies, one in 691 *ślokas* (viii., p. 142), the other in 767 (x., p. 46).

It is stated in the colophon that this commentary was made in Samvat 1543, by Nanna Sūri, the pupil of Sāvadeva (*i.e.* Sarvadeva), the head of the Koraṇṭa-gachchha, and was copied that same year by Guṇavardhana Gaṇi, pupil of Nanna Sūri, for the edification of the wife of Shāh Rūpchand, a Śrāvikā.

Colophon : इति श्री उपदेशमालाप्रकरण अक्षरार्थे
बालावबोधः संपूर्णः ॥ श्री कोरंटगणाधिप सूरि श्रीसावदेवगुरु-
शिष्यः । स्तंभनकपुरे त्रिचतुस्तिथि १५४३ वर्षे नवसूरिगुरुः ।
उपदेशमालिकायाश्चकार बालावबोधमालोक्य । वृत्तिं पूर्वधिकृतां
तथापि शोधोयमतिनिपुणैः ॥ २ युग्मं ॥ ससूत्रं ग्रंथायं ॥ १९८१ ॥
संवत् १५४३ वर्षे आसो वदि १० रवौ । श्रीकोरंटगछे श्री नन्नसूरि-
शिष्य गणि गुणवर्द्धनेन लिखितं । साह रूपचंद भार्या सुश्राविका
मणकाई पठनाय ॥

19.

Add. 26,452 A.—Foll. 1—26 (१-२७); 10 in. by 5; 3 lines, 8¼ in. long; written about the 18th century. [WILLIAM ERSKINE.]

नवतत्त्व

Navatattva.

An exposition of the Nine Principles of Jain philosophy. Prakrit text, with a Gujarati

interlinear commentary (*bālāvabodha*) by Jñānavimala Sūri.

The work begins with an ascription of praise to Pārśvanātha, and a few remarks by the commentator.

हैं नमः श्रीपार्श्वपरामश्र्वायः ॥ हैं नमः पार्श्वनाथाय शंखेश्व
राख्यतायिने लिखानि सुखबोधार्थं नवतत्त्वस्य वार्तिकम् १ तत्त्वतेस्युं
कहीई आपापणा स्वरूपणुं ते तत्त्व तेहनो विचार लिखीं छइ
हवई नवतत्त्वना नाम कहइ छइ ॥

Text begins : जीवा १ जीवा २ पुणं ३ पावा ४ सव ५
संवरोय ६ निज्जारणा ७ बोधो ८ मुक्खोय ९ तथा नवतत्त्वा हुंति
नायद्या ॥ १ ॥

Commentary begins : प्रथम जीवतत्त्व १ चेतना
लक्षण संज्ञा चेशारूप १ ॥ बीजुं अजीवतत्त्व २ ते चेतना रहित
संज्ञा चेशा नही ॥ बीजुं पुण्यतत्त्व शुभ सुख कर्म ३ ॥ बोधुं
पापतत्त्व ४ अशुभ दुख कर्म ४ ॥ पांचुं सायवतत्त्व ५ जेणे करी
शुभ अशुभ कर्म आवइ ते ॥ छहुं संवरतत्त्व ६ शुभाशुभ कर्म
आवतां रोकई तेच कहतां वली ॥ सातुं निजैरातत्त्व ७ जेणई
करी करी कर्मनई शोषीं पातलां करीं ॥

The Navatattva has been translated by the Rev. J. Stevenson, appended to his translation of the Kalpasūtra. See also Colebrooke's "Essays," vol. i., pp. 405 and 444, and Wilson's "Sects of the Hindus," vol. i. (London, 1861), pp. 306, *et seq.*

The Prakrit text, in 59 verses, with a modern Gujarati commentary, was published at Bombay (2nd edition) in 1884. It is, with the exception of one or two verses, almost identical with the text in the present copy as far as verse 55, where this manuscript ends.

There is considerable confusion in the numbering of the *gāthas*. The one following 33 (fol. 13b) is numbered 36; then comes another 33 up to 40, followed by 36 to 47, the next, and final, verse being numbered 50. So also, number १९ has been omitted in the enumeration of the leaves, the text following on from leaf १८ without a break.

In the colophon to the text, as also in the commentary thereon, the authorship of the work is attributed to Maṇiratna Sūri of the Tapā-gachchha. The commentary, written by

Jñānavimāla Sūri, and revised by Sukha-sāgara, is dated Taranipur, Samvat 1773 (A.D. 1616), the year being expressed by the chronogram गुणमुनिमुनींदु.

Colophon : इति नवतत्त्व विचारो लिहित भट्टाण जाणण निमिच्चं संखिच्चो उद्धरिउ लिहित मणिरपण मूरीहिं ॥ ५१ ॥

Commentary : इल्लिख्यो संक्षेपयो भट्टाण कहता भय्य प्राणीनइं जाणण निमिच्चं कहता जाणावाहेतु स्वरूपइं उद्धरयो सिद्धांत समुद्रमाहिणो कुणइं श्रीमाणीरत्न मूरी श्रीसोमप्रमूरी-सतीर्थ्य श्रीमत्तपागच्छालंकारहार तिणइं उद्धरयो आवश्यक निर्युक्ति मध्ये नवतत्त्व छईं । तथा वाणागवृत्ति मध्ये गाथा मध्ये छईं तेहनो उद्धार करी विशेष गाथाईं करी लिख्यो छईं ॥ श्रीनवतत्त्व पदार्थ प्रकटन पट्टु विवरणं मया लिखितं । श्रीज्ञान-विमल मूर नाम्ना लोकोक्तिरूपं १ मंदमतिबोध कृतये तरणिपुरे गुणमुनिमुनींदु मिते वर्षे हर्षेणेंदुबोधिकरं भव भय्यानां २ प्रथमोदर्शो लिखितं । मुखसामरे कविवरेण संसोधम् ॥ इति श्रीनवतत्त्व-बालावबोध संपूर्णं ॥

20.

Or. 2112 A.—Foll. 1—16; 10 $\frac{3}{4}$ in. by 4 $\frac{1}{2}$; 15 lines, 9 $\frac{1}{4}$ in. long; Jain Nagari of 17th to 18th century.

An abridged copy of the text, with a Gujarati commentary (*bālāvabodha*) by Muni Ratnasimha, pupil of Muni Ratnasūri of the Āgama-gachchha.

The manuscript begins with a copy of 26 verses of the Navatattva, the last being the 53rd in the printed edition of Bombay, 1884. The verses of the text are also introduced in the course of the commentary, which begins :—

पहिलुं जीवतत्त्व । बीजजउ अजीवतत्त्व । बीजउ पुत्रतत्त्व । चउपउ पापतत्त्व । पांचमउ आश्रवतत्त्व । छठउ संवरतत्त्व । साततमउ निज्जैरातत्त्व । आठमउ बंधतत्त्व । नवमउ मोक्षतत्त्व ॥ ए नवतत्त्वनाम जाणवा ॥ हिव एह नवतत्त्वना मोठा भेदनी संख्या कह छई ॥

Colophon : इति श्रीनवतत्त्वबालावबोध लिखितनिदं ॥ इति ज्ञाननवतत्त्वबालावबोध पठनार्थ ॥ श्री आगमगच्छे श्रीमुनि-रत्नमूरिः सिष्य मुनिरत्नसिषः ॥

21.

Add. 26,464 C.—Foll. 21—30 (१-२०); 10 in. by 4 $\frac{1}{4}$; 5 lines, 8 $\frac{1}{2}$ in. long; dated Samvat 1793 (A.D. 1737). [WILLIAM ERSKINE.]

जीवविचारसूत्र

Jivavichārasūtra.

A Prakrit treatise in 51 verses on life in all its manifestations, with an interlinear Gujarati commentary. Followed by the Navatattva (see no. 19), with a Gujarati commentary by Pārśvachandra Sūri.*

Text begins : भुवणपईववीरं नमिज्जण भणामि सबुह बोहणत्थं जीवसरुवं किंचिवि जह भणियं पुट्ट मूरीहिं ॥ १ ॥ जीवा मुत्ता संसारीणोय तस थावराय संसारी पुढवी जल जलण वाज वणस्सई थावरानेआ ॥ २ ॥

Commentary begins : भुवण त्रिभुवन . . . विधे प्रदीप दीवा समान एहवा माहवीर प्रति ॥ नमस्कार करीने भणामि कहीसिम्मु अथै अबोध कहीईं अजाण मूधे अबोध जाणवाने अथै ॥ जीवजुं स्वरूप आकार किंचिवि कहतां काइ कथो मुख्युं (?) कहिस्सें संक्षेप मात्र जिम भण्युं कहतां कयुं ॥ पूर्वाचार्य परंपरागत गणधर तेणें जिम कयुं छे तिम कहीईं ॥ जीवना बे भेद एक मुत्त कहीईं सिद्धना जीव बीजा संसारी जीव ए बे भेद जाणवा ॥ संसारी जीवना बे भेद एक जमनउ भेद बीजउं थावरनो भेद ॥ तेमोहिं थावरना भेद कहे छईं पृथवी माटी १ जल पांणी २ जलण आगि ३ वाज वायरज ४ वणस्सइं क्काडनी जाति ५ ए पांच भेद ॥

The text of the Navatattva (fol. 26a) is in 44 verses, the last verse being the 54th in the printed edition of Bombay, 1884. The commentary, by Pārśvachandra Sūri, is interlinear, and begins :—

जीवतत्त्व १ अजीवतत्त्व २ पुण्यतत्त्व ३ पापतत्त्व ४ आश्रवतत्त्व ५ संवरतत्त्व ६ निज्जैरातत्त्व ७ बंधतत्त्व ८ मोक्षतत्त्व ९ तथा आगमोक्त १ नवें हुईं जाणिवी तत्त्व ॥ चउद भेद जीवना १४ चउद भेद अजीवना १४ पुण्यप्रकृतना बेतालीस पापप्रकृतना व्यासी भेद हुईं ८२ बेतालीस भेद आश्रवना ४२ संवरना सत्तावन भेद ५१

* Probably the Pārśvachandra noticed in Peterson's *Fourth Report*, p. lxxvii, the "author, in Samvat 1597, of a vārttika on the Chatuḥśaraṇaprakīrṇaka of Virabhadrasādhu."

चार भेद निज्जैराना १२ कर्मबंधना चार भेद ४ मोक्षतत्त्वना नव
भेद ९ ए नव जाणया तत्त्वना भेद अनुक्रमि ॥

This copy, written by Ratnasaubhāgya Gaṇi at Darbhāvati, is dated Thursday, the 8th of Jyeshtha-sudi, Samvat 1793, Śaka 1659 = A.D. 1737.

संवत् १७९३ वर्षे शाके १६५९ नो ज्येष्ठ शुदि ८ गुरी गणि
रत्नसाभग्य लिपिते दर्भावती नगरे शुभभवतुः कल्याणमस्तुः ॥

22.

Add. 26,367.—Foll. 38; 12½ in. by 8½; 12 to 14 lines, about 8 in. long; written on European paper, water-marked "Jos. & Em. Ralph. Azulay"; dated Bombay, Samvat 1864 (A.D. 1808). [WILLIAM ERSKINE.]

सम्यक्कौमुदी

Samyaktvakumudī.

A collection of eight stories, in Jaina Sanskrit, illustrating the eight principal duties of the Jains, with an interlinear Gujarati translation. See Rajendralala Mitra's 'Notices of Sanskrit MSS.,' vol. viii., p. 231, no. 2790.

Text :

Commentary :

अभिजातीयनम	— अभिपार्थनाथायनम ॥
अविद्वैमानमानस्य	— अविद्वैमान अविचसमा तिथिकरने नमस्कार करि ।
जिनदेवजगतप्रभु	— यिणते केहवो छे तिन भुवननों नायक
वृक्षेहंकीमदिनृणा	— केह छे हुं सम्यक्तकीमदिनि कथा कहुं छुं
सम्यक्गुणहेतवे ॥ १ ॥	— जे सम्यक्धारि आवक
अथ जंबुदिवे भरतक्षेत्रे	— ए जंबुद्विप भरतक्षेत्रेने विषे
मगधविषये	— मगधदेशे
राजगरियागयी	— राजगृहं नगया
सततपरवृत्तौस्तवं	— तिण नगरिई निरंतर महोछव होई छे
प्रभुतवरजनिलयं	— प्रभुत पाणा जैन चैत छे
जिनधर्माचारोस्तवं	— वाम २ जिनधरमना गित गाई छे
सहितंआवकं	— सावक सहित छे ॥

Colophon : संवत् १८६४ नां वरषे मुचइमधे कांठमड्डे
कोरटना मालामड्डे समकितकीमदि लिपिते मास चइतर वदि २

दीने लघोस्तं श्री तैलाद्रुषे जलाद्रुषे रषसें सीतल बंधनांत मुरप
हस्तेन दास्य्या एवंवदिति पुस्तिका १ कीहां कंचन किहां मलि-
यागीरी किहां सायर किहां नीर जिम जिम षडे वय तडी तिम
तिम सहें सरिर ॥

23.

Add. 26,464 E.—Foll. 45-46 (१-९); 9½ in. by 4½; 5 lines, 7½ in. long; Jain Nagari, about the 18th century.

[WILLIAM ERSKINE.]

संधाराविधि

Santhāravidhi.

A Prakrit poem, in 14 verses, on the deliverance of the soul from 18 deadly sins, with an interlinear Gujarati version.

Text begins : ॐ नमः ॥ निस्सही ३ नमो खमा सम-
णाणं गोयमाईणं महामुणीणं नमो अरिहंताणं वार ३ करेमि भंते
सामाईयं वार ३ अणुजाणह जिडिज्जा (?) अणुजाणह परम गुरु
गुरुगुण रयणाहिंमंडिय सरीरा बहु पडिपुत्ता पोरसिराई संधारइ
ठाएमि १

Gujarati version begins :

बाह्य अभ्यंतर परिग्रह निषेधाउ नमस्कार हउं क्षमावतं अमरा
चूषीअरनइ श्रीगौतमस्वामि प्रमुखाज मोटा चूषि तेहनइं प्रणाम
करी नउकार कहोनइ चार ३ करेमि भंते सामाईयं कहियइ
वार ३ एतलइ संधारनां बली दीक्षा संभारीइ छइ हवइ पहिलुं
संधारना गुरु कन्हलि अनुज्ञा मागिवा भणिइ मऊचरइ ।
अणुजाणह । अनुज्ञा दिउ । जेए पययौयइ करी जेवडा गुरु
अनइ अनुज्ञा दिउ परम गुरु आगिलापूज गुरु ते केहवा छइ ॥
गुरु साज गुणरूपीयां रान तेणइ करी अलंकृत शरीर छइ जेहना ॥

24.

Or. 2109 C.—Foll. 75—91 (१-१०); 4½ in. by 10; 6 lines, 8½ in. long; written in Nagari of the 17th or 18th century.

वंदनकसूत्र

Vandanaka-sūtra.

A Prakrit work on the duties of Jain laymen (Śrāvakas), with an interlinear Gujarati commentary.

Text begins : नमो अरिहंताय । १ । नमो सिद्धाय । २ ।
नमो आयरिखाय । ३ । नमो उवञ्जयाय । ४ । नमो लोए सद्ध
साहूण । ५ । एसो पंच नमुक्कारो । ६ । सद्ध पावप्पणासणो । ७ ।
मंगलायणं सद्धेसि । ८ । पढमं हवइ मंगलं ॥ ९ ॥ अ० ६६ पद ९
संपद ६ । छ ॥ इच्छामि खमा समणो वंदितं जावणिज्जाए निसी-
हिआए मणएण वंदामि ॥ छ ॥ लघु २५ गुरु ३ एव २६ इथा
कारेण संदिसह भगवत ॥

Commentary begins : सामासरणि थइठा अरिहंत
तेहुइं माहरउ नमस्कार १ सिद्ध मुक्तिपुहना तेहुइं २ पंचविध आचा-
रपालइं ते आचार्येहुइं ३ उपाध्यायहुइं नमः ४ अट्टईड्डीप* माहि
सर्व साधुहुइं नमा ५ एथ पंच परमेष्ठिहुइं नमस्कार ६ तो कन्हउ
छइं सर्व पापनउ विणासणहार ७ लोकीक लोकोत्तर जे सर्व
मंगलीक तेहसाहि पहिलाउं उत्कृष्टउं ए मंगलीक कहोइं । प्रवचन
सारोद्धार माहि ईणइं ६६ अक्षर कला छइं । वांछउ हे खमाण
चुषीश्वर तम्हाहुइं वादिवा ॥ यापनीय शक्ति शक्ति सहित
आपणइं शरीरइं करो । पापचिंता निषेध करो ॥

The colophon to the text is dated Thurs-
day, the 7th Pausa-sudi, Samvat 1611 (A.D.
1554), no doubt the date of the manuscript
from which this copy was made. At the
conclusion of the commentary the work is
called Śrāddhapratikramana-sūtra. (इति श्राद्ध-
प्रतिक्रमणसूत्राणि संयं)

Colophon : इति वदनकमूत्राणि । छ ॥ सवत् १६११
चर्ये चौथ शुदि ७ गुते पंड्यापूजा लिखितं ॥

25.

Add. 26,459.—Foll. 180; 12½ in. by 8½;
written on European paper, water-marked
“Jos. & Em. Ralph Azulay.”

[WILLIAM ERSKINE.]

जंबुचरित्र

Jambucharitra.

An account of the life and previous exist-
ences of Jambūsvāmī, the last Kevalī,

* In the printed edition of the *Rāyapaseṇī-sūtra* (see
no. 4) the Prakrit लोए सद्ध साहूण is explained in the
commentary as अट्टईड्डीपसूर्यनेहमाहि सर्व साधु.

together with a number of Jain moral stories.
Prakrit text by Padmasundara, with a Guja-
rati commentary. See Peterson's 'Fourth
Report,' p. lxxv.

Text begins (fol. 3a) : तेणं कालेणं तेणं समयेणं
रायगीहें नांमं नयरे होया वणउ तथणं रायगीहें गुणसिलें नांमं
चेइये वणउ तथणं रायगीहें सेणीए नांमं राया होया मंति
अभयनांमं कुमारें चउवुडिनीयी ॥

Commentary begins : तें काल तें विषे तें समयेने
विषे राजगृहि नांमं नगरि छें तिहां नगरनुं वणें जाणवां अनेक
तिहां राजयी जेवां नगर छें तें राजयी नगरनें विषे गुणसीला
नांमं चइत छें जिहां घणुं सारुं सेहर छें तें राजगृहि नगरनें
विषइं सेणीक नांमं राजा मोटों महिमावंत सोंभाइं सहित छइं
तेहनो मंत्रि अभयकुमार नांमं प्रधान छें अनइं पुत्र छें चारें
वुडिकों निधान ॥

The manuscript is clearly written, but
incomplete. There are no divisions for the
chapters of the text, nor are the verses
numbered. The Gujarati commentary is
anonymous, written partly as an interlineary
gloss, and partly in several pages of lengthy
comment. A large number of Hindustani
words are used, such as, लसकर *lashkar* 'army,'
मुलक *mulk* 'country,' शहर *shahr* 'town.' It is
therefore evidently quite a modern produc-
tion, probably the work of the scribe who
was copying the text for Mr. Erskine.

The work is prefaced by Gujarati notes,
written over an introductory text of mixed
Sanskrit, Prakrit and Gujarati, concerning
Śreṇika, king of Rājagṛiha, during whose
reign Jambūsvāmī was born in his fifth
existence, and to whom Mahāvīra Svāmī
here recounts the story of his life.

26.

Add. 26,464 F.—Foll. 47—59; 9½ in. by
4½; 11 to 15 lines, 8 in. long. Two Jain
religious poems, written in Nagari of the
17th or 18th century.

[WILLIAM ERSKINE.]

I. Foll. 47—51 (૧—૫).

દાદશભાવના*Dvādaśa-bhāvanā.*

A poem by Sakalachandra Gaṇi* on the Navatattva, or Nine Principles of religion.

Begins : રાગ રામગિરી ॥ ગૂજરી ॥ સરે વિમલ કુલક-
મલના હંસનું જીવડા ભૂવનના ભાવનું જો વિચારી જેણિ ભરે મનુ
જગતિ રત્નનવિ કેલચું તેણિ નરનારિ મણિ કોડિ હારિ ॥ ૧ ॥
સરે જેણિ સમકિત ધરી સુજાન મતિ અણુસરી તેણિ નરનારિ
નિજ ગતિ સમારી વિરતિ નારીવરી કુમતિ ગતિ પરીહરી તેણિ
નરનારી ભવજ કુગતિવારી ॥ ૨ ॥

Copyist :—Pandit Sūryavijaya.

Colophon : इति श्रीमहोपाध्याय श्रीसकलचंद्रगणिकृता
द्वादशभावना ... संपूर्ण ॥ ५० सूर्यविजयेनं लोपी कृता श्रीरत्नु ॥

II. Foll. 52—59.

ભલાઈની ચોપાડ*Bhalāīnī chopāī.*

A poem, in 132 verses, on the practice of a religious life. By Bhīmaṇī Bhārati, son and pupil of Guṇanidhi Bhārati, the pupil of Govinda Bhārati.

Begins :

સરસ્વતિ ગુણપતિ લાગૂ પાપિ । મતિ છાડે બ્રહ્મણી માયિ ।
માઈતણુ છડે વહુ વીસ્તાર । મડે બાલક કિમયાઈ વિચાર ॥ ૧ ॥
મનુ હડેઈ કતકંઠા યણુ । કોડ પૂરે માડે બાલકતણુ ।
કહિ ગોવંદ જી સૂરણ માયેમાડ । માયી તરણા મૂનુ કરે પરિસાદ ॥ ૨ ॥

Last verse :

માડનો કથોતા ભારથી ગોવંદજી જાણિ ।
તસ્ય શિષ્ય ગુણનધિ ભારથી કાહનો નામિ ।
તસ્ય સપ્ત સુત ભારથી ભીમજી ॥ ૩૨ ॥ इति भलाइनी चुपई ॥

27.

Or. 4533.—Foll. 30 ; 10 in. by 4½ ; 13 to 20 lines, 8 in. long ; written apparently in the 19th century. [COL. S. B. MILES.]

* This is probably the same author as the Sakalachandra Gaṇi, "pupil of Jinachandraganādhipa and guru of Samayasundara (Samvat 1686)," noticed by Peterson, *Fourth Report*, p. 125.

દ્રવ્યગુણપર્યાયનો રામ*Dravyagūṇaparyāya-no rās.*

A Jain metaphysical treatise in Marwari verse, by Yaśovijaya Gaṇi, accompanied by an anonymous Gujarati commentary (*bālāva-bodha*). See the Hindi MSS. Cat., p. 5a.

The work is prefaced by a Sanskrit śloka and Gujarati comment, as follows :—

एदृशेणिनतंतनत्वाजिनंतनत्वार्थदेशिनं प्रबंधेलोकवाचात्रलेशार्थः
कश्चिदुच्यते । १ । तिहा प्रथम गुरुने नमस्कार करीने प्रयोजन
सहित अभिधेय देपाडई छई पहिले वे पदे मंगलाचरण देपास्यु
नमस्कार करयाते १ सात्मारथी इहा अधिकारी २ तेहने अवबोध
पास्ये उपकाररूप प्रयोजनइ द्रव्यनो अनुयोग ते इहा अधिकार
प्रयोजन सहित अभिधेय देपाडई छई ॥

The commentary on the text, published in the 'Prakarāṇa-ratnākara,' vol. i., pp. 337—412 (Bombay, 1876), begins :—

श्रीजीतविजय पंडित सनई श्रीनयविजय पंडित ए बेंहु गुरुने
चित्रनाहि संभारिने सात्मारथी ज्ञानरुचि जीवना उपकारनेहेते
द्रव्यानुयोग विचार करूं छूं अनुयोग कहिई सूत्रार्थ व्याख्यान
तेहना ४ भद शास्त्रे कया ते केहे छें चरणकरणानुयोग साचार-
वचन साचारांगप्रमुष १ गणितानुयोग संख्याशास्त्र चंद्रप्रज्ञप्तिप्रमुष २
धर्मकथानुयोग साख्यायिकावचन ज्ञाताप्रमुष ३ द्रव्यानुयोग षट्द्रव्य-
विचार सूत्रमध्ये सूत्रकृतांग प्रकरणमध्ये समिततत्त्वार्थप्रमुष महा-
शास्त्र ४ ॥

28.

Or. 2137 C.—Foll. 55—70 (૧—૧૬) ; 4½ in. by 10½ ; 9 lines, 8½ in. long ; written in Nagari of the 18th century.

શત્રુંજય ઉદ્ધાર*Śatruñjaya-uddhāra.*

A poem, in 148 verses, in glorification of the Satrunjaya Hill, sacred to the worship of Ādinātha.* By Premavijaya.

* See Hunter's *Gazetteer*, under "Pālitāna," vol. xi., p. 4.

Begins : राग देशाथ ॥ प्रथम वस्तु ॥ रसह जिनवर रसह
जिनवर । पाय प्रणमेव । श्रीसेवजगुण गायसु । तीरथमान
कहसु भलेरा । सिध सनता ईहा हूखा । जनम जनम तस टल्या
फेरा ॥ चूटकः ॥ उपार संघवी संप्या कहूंए । जिम मन निरमल
थाय । प्रेमविजयं प्रेमइ कहइ । ते सारदसुपसाय ॥ १ ॥

The date of composition is expressed in the last verse of the poem by the chronogram ऊषापती रस लेस्या मही. Here ऊषापति is apparently identical with प्रत्यूष, which, being the name of one of the eight Vasus, would stand for the number 8; and लेस्या is probably 1, being used by Jain authors in the sense of जाला,* which would no doubt have the same numerical value as अग्निजिह्वा i.e. 7.† Thus, with रस = 6, and मही = 1 the Samvat year appears to be 1768, or A.D. 1711.

29.

Or. 2105 G.—Foll. 138—161 (१—२४); 4½ in. by 10; 17 lines, 8 in. long; dated Samvat 1796 (A.D. 1739).

आगमसारोद्धार

Āgamasāroddhāra.

A digest of Jain metaphysics, by Devachandra Gaṇi.‡

Begins : हिचें भय्य जीवनें प्रतिबोधवा निमित्तै मोक्षमार्गनी
वचनका कहें छई ॥ तिहा प्रथम जीव अनादि कालनो
निथ्यात्वी थोसो काललवधिपामी~ तीन करण करे छें हिचै
प्रथम यथाप्रवृत्तिकरण १ बीजो अपूर्वकरण २ तीजो अनिवृत्ति-
करण ॥ ३ ॥

Devachandra belonged to the Kharatara-gachchha, and was the pupil of Dipachandra.

* See Weber, I. S., x., p. 281.

† See the Bengali *Koshachandrikā*, by Gopīramāṇa Tarkaratna, p. 53, under the chapter called *Ākābhīdhāna*.

‡ Rajendralala Mitra notices a copy of this work (vol. viii., p. 76, no. 2616), but erroneously attributes the authorship to "Parmānanda."

In a *dohā* at the conclusion of the work he states that it was completed in the year Samvat 1776 (A.D. 1719). It has been printed in vol. i. of the 'Prakarāṇa-ratnākara' (Bombay, 1876), and also in the 'Jainakāvya-sārasaṅgraha' (Ahmadabad, 1882), and in the 'Jainaśāstra - kathāsaṅgraha' (Ahmadabad, 1883).

Devachandra also wrote a *bālābodha* to a Sanskrit metaphysical work entitled 'Naya-chakrasāra,' also printed in vol. i. of the 'Prakarāṇa-ratnākara,' and is the author of several poems in praise of the 24 Tirthaṅkaras.* At the conclusion of these compositions, as also in this work, he traces his succession, through Rājasāgara and Sumati-sāgara, to Jinachandra Sūri.

Copyist:—Vimalasāgara Gaṇi.

Colophon : इति श्री आगमसारोद्धार ग्रंथ बालावबोध
संपूर्णम् संवत् १७९६ वर्षे वैशाख सुदि ९ रवौ लिखितं विमलसागर
गणिभिः ॥

30.

Or. 2133 B.—Foll. 37—53; 4½ in. by 10; 13 lines, about 7½ in. long; dated Samvat 1821 (A.D. 1764).

दीवालीकल्पबालबोध

Dīvālikalpa-bālābodha.

An anonymous Gujarati commentary on the Dīvālikalpa.

The work begins with an invocation, and the first verse of the text :

ओं नमः श्रीजिनायनमोनमः श्रीगुरुसोनमः ॥ श्रीवर्द्धमान-
मंगल्यं प्रदीपप्रवरः स्तूतीः

देव्यादनुत्यक्त्याणं विलासविपुलांस्तौ ॥ १ ॥

श्रीवर्द्धमानं स्वामी मंगलीक दीवा सरीवा पीला छिं सरीर
अति कांती छिं जेहनी ते स्वामी दीउ अतुल घणो कल्याण छिं

* *Chaturaviṃśati Jina stavana*, Bombay, 1884.

વિલાસ સ્વજન મનુષ્ય પ્રતિ શ્રીવર્ણનાં ચતુર્વિંશતી તીર્થંકર પ્રતિ તેહનો કલ્યાણક મહોદય કહિસ્યુઃ દીવાલોકલ્ય પુણ્ય લક્ષ્મી તેહના ફલનો દેણહાર હિં ઉજેળી નામિ નગરી પળિ તે કેહવી છે પોતાનો સોભાઈ જોતો હિં દેવ સરપી નગરી છે તેણે ઉજેળી નગરીઈ સંપ્રતિ રહિવિ નામિ રાજા રાજ્ય કરિ હિં પળિ તે રાજા કેહવો હિં તેજપ્રતાપિ કરી સૂર્ય સરીપો છે ॥

The commentary closely resembles those in nos. 16 and 17 described above. The commentator states at the end of the work that this is a *vārtika*, or explanation, of the *Divālikalpa* of Jinasundara, pupil of Somasundara Sūri. He quotes the chronogram *અગ્નિદ્વિપવિશ્વ*, which gives the date of composition of the *Divālikalpa*, but takes it to represent 1383 (૧૩૮૩), assuming *વિશ્વ* to stand for 13, its usual numerical value, whereas it was intended to represent 14, being synonymous with *લોક*. See no. 16.

The colophon is dated Tuesday, the 5th Chaitra-*sudi*, Samvat 1821, the copy being made at the instance of Punyasāgara Sūri, who succeeded Kalyāṇasāgara Sūri. Appended to the colophon is a list of 14 names by which a virtuous man is known.

Colophon : इति श्री दीवालीकल्प बालाबोध संपूर्ण . . . संवत् १८२१ वर्षे चैत्र सुदि ५ भोमे लषीत धनपरे ॥ श्री श्री श्री कल्याणसागर सूरि तत् पाटि श्री श्री श्री पुण्यसागर सूरि प्रवर्त्ते सूर्यचंद्र परिप्रसीद्धते अथ गुणवाणा १४ नां नाम छे &c.

31.

Or. 2137 A.—Foll. 1—15 (૧-૧૦); 4½ in. by 10½; 15 lines, 8½ in. long; written in Nagari of the 18th century.

सिद्धांतालापक

Siddhāntālāpaka.

A digest of Jain teachings for the guidance of Śrāvakas, in 36 chapters (*adhikāra*), with occasional Prakrit *gāthās*.

Begins : શ્રીસિદ્ધાંતાક્રવિધિ લિખ્યતે ॥ પ્રથમ તાવત જિના ચૈવ[*sic*] પ્રમાણ યદુક્તં જિજ્ઞાણાદકુણંતાણ નૂણં નિદ્ધાણકારણં સુંદરંપિ સુદુહીય સદ્ધં ભવનિબંધણં ૧ શ્રીવીતરાગનો આજ્ઞાઈ કરી જિનપૂજાદિક અનુદાન ક્રિયા કરતાં જીવ રહઈ નૂનં નિશ્ચઈ નિવાણકરણરક રક્ષકારણ હુઈ ॥ અનંદ સ્વ આપણી બુદ્ધિઈ કરી સુંદર હુંડું કોપુંસહૂઈ સંસાર કારણ હુઈ ॥

The manuscript is incomplete; leaves ૨ to ૬ and ૯ being wanting. The work terminates on fol. 13a, under the title *Siddhāntavichāra batrīsī*. इति सिद्धांतविचारवचोसो समाप्तः ॥ A Prakrit poem is appended, called in the colophon *Kalpasāmāchārī-saṅgraha*, the leaves of the manuscript having the title *Siddhāntālāpaka* on the margin throughout.

32.

Add. 26,452 F.—Foll. 45 and 46 (૨૭, ૨૮); 5 in. by 10½; 16 lines, 8½ in. long; dated Kadi, Samvat 1823 (A.D. 1766).

[WILLIAM ERSKINE.]

A fragment of a Jain work (leaves 37 and 38) containing legendary stories illustrative of Jain virtues. It consists of the latter part of a story, numbered 22, regarding Āśhādhāchārya, and concludes the second chapter of the work.

33.

Add. 26,452 H.—Fol. 48; 4½ in. by 9½; 12 lines, 7½ in. long; apparently written in the 19th century.

[WILLIAM ERSKINE.]

The first leaf of a work on Jain cosmography.

Begins : જીવ સમચઈ સર્વ યોડા પશ્ચિમડ જેહ મળી પશ્ચિમ દિશિ ગોતમ ઢીપો છડ તેણડ પાણી યોડ જેહ મળી નિલિ ખૂલિ યોડી તેહ મળી જીવ યોડા તેહ યકી પૂર્વડ ઘણા જેહ મળી ગોતમ ઢીપો નહી તેહ યકી દક્ષણડ ઘણા જેહ મળી દક્ષણડ ચંદ્રમાસૂર્યના ઢીપા નહી ॥

34.

Add. 26,452 M and P.—Foll. 54 and 59 ;
3 $\frac{3}{4}$ and 4 in. by 9 $\frac{3}{4}$ and 10 in.; written in
Nagari of the 17th or 18th century.

[WILLIAM ERSKINE.]

Two leaves containing short Jain religious
poems, written by two different hands.

M. begins : प्रथम गोपाला तण्ड भविनी । मुनिवर
दीधु दान । नयर राजयही जयतरयाजी । रूपई मयण समान
सोभागी । सालभद्र भोगी होइ ॥ १ ॥

P. begins : प्रणमी श्रीसह गुरु पाय । लही सरसति
मात पसाय ॥ मुक्त जलटि खंनि नमाय । नेमीसर मूलगी प्रीति
संभारो ॥ १ ॥

II. BIOGRAPHY AND GENEALOGY.

35.

Add. 26,454 G.—Foll. 115—122 (१—८);
4 $\frac{1}{2}$ in. by 10; 16 lines, 8 $\frac{1}{2}$ in. long; Nagari
of the 18th century. [WILLIAM ERSKINE.]

A life of Mahāvīra, the last Tirthāṅkara,
in Gujarati prose, with occasional Sanskrit
and Prakrit ślokas.

Begins : नामगुप्तसवाकम्मस नीचैर्गोत्रकर्म ऊपरि निरो-
चिनु संबंध कहौइ तिहा पूर्वई श्रीवीरनइ सम्यक्क पाम्या षिकु
भव कहौइ ग्रामे शास्त्रि दशौ मरीचिरमरः षोढा परिव्रादुसुरः
संसारे बहु विवभूति मारीयणो नारकः सिंहोनैरयिकोभवेपु
बहुलाश्रक्री सुरोन्दनः श्रीपुष्पोत्तर निज्जैरायनुभवात वीरस्त्रि-
लोकी गुरु । १ । एकदा भरतचक्रीई श्रीआदिदेव पूजा आसामो
सरणमाहि कोइ तीर्थंकरनु जीव छइ भगवति कहउं छाडिउं
संयम छइ जीणइ परिव्राजकनु लीधु वेप छइ जीणइ रहवु ताहरु
पुत्र मरीचिइसिं नाभिं चरम तीर्थंकर हुसिइ ॥

The work is anonymous, and has neither
title nor colophon.

36.

Add. 26,452 N.—Foll. 55—77 (१—४); 10 in.
by 4 $\frac{1}{2}$; 9 to 15 lines, about 8 in. long;
Nagari of the 18th century.

[WILLIAM ERSKINE.]

A Paṭṭāvalī of the Veshadhara branch of
the Lumpaka sect of Jains.

Dr. Bhandarkar states, in his summary of
the contents of Dharmasāgara's Pravachana-
parikshā,* that "the Lumpākamata originated
with the Lekhaka Lumpāka in Saṁvat 1508
on account of his doctrine of discarding
images of Jina. In Saṁvat 1533 arose the
Veshadharas, the founder of the sect being
Bhāṇa of the Prāgvāṭajñāti living in Âra-
ghaṭṭavāṭaka near Sīrohi."

The first leaf of this manuscript is want-
ing. It probably contained some account of
the foundation of the sect by the copyist
Lumpaka in S. 1508. The *paṭṭāvalī* of the
Veshadhara branch of this heretical sect,
originated by Bhāṇa in S. 1533, begins on
the second leaf, as follows :—

संवत् १५३३ वर्षे श्री ऋषि श्री भाणोजी सरोहाना वासी
गाम खरहटवाडाना वासी जातिना पोरवाड सहंमदावाद मध्ये
स्वयमेव दीक्ष्या[*sic*] लिखी ॥ १ ॥ ऋषि श्री भदा सरोहीना
वासी जाति उसवाल गोत्र साधरीया सिंघ वीतोलाना पूष
भाद्रपूर . . . [illegible] ४५ संघाते ऋषि श्री भाणोजी
पासे दिक्ष्या लि० ॥ ऋषि श्री नूनाजी ऋषि श्री भदाजी पासे

* Report, 1883-84, p. 145. See also pp. 153, 154.

दीक्षा लीधी ॥ २ ॥ अथि श्री भीमाजी पालिगामना वासी
जाति उसवाल गोत्र लोढा अथि श्री नूनाजी पास दीक्षा
लिधी ॥ ४ ॥ अथि श्री ५ जगमाल उतराधना वासी सरवर
गामना वासी श्री जाति उसवाल गोत्र सुराणा अथि श्रीभिमा
नावा पास दीक्षा लिद्धि ककर मध्ये ॥ ५ ॥

The following is the order of succession, and other particulars given in this *paṭṭāvalī*:—

1. Bhāṇa, of Arhaṭvāda in Sirohī, caste Porvāda, became the self-elected head of the sect* at Ahmadabad in S. 1533.

2. Bhadā, of Sirohī, caste Oswāl, gotra Sāghariyā, son of Vitola Singh, dikshā from Bhāṇa at Bhādrapur.

3. Nūna,† dikshā from Bhadā.

4. Bhīma, of Pāligām, caste Oswāl, gotra Loḍhā, dikshā from Nūna.

5. Jagmāl, of Sarvar, caste Oswāl, gotra Surāṇā, dikshā from Bhīma, at Jhajhar.

6. Sarva, of Dhīli, caste Śrīmālī, gotra Sidhadā, dikshā from Jagmāl S. 1554.

7. Rūpa, of Paṭan, caste Oswāl, gotra Vaida, born S. 1544, dikshā S. 1569, died S. 1595, having appointed Jīva as his successor, self-elected at Paṭan (as head of an independent branch) in S. 1565.

This is the Rūpa mentioned by Dr. Bhandarkar as being the originator of the Gujarati Veshadharas, “who became a Veshadhara of himself without being converted.” The year S. 1565, here given as that in which he started an independent branch, appears to be a mistake, for, if correct, it is difficult to understand what is meant by his obtaining dikshā four years afterwards in S. 1569.

There is in Dr. Hoernle's possession an elaborately prepared genealogical chart of the successive pontiffs of the various Jain

sects, written in Hindi. This was specially written for Dr. Hoernle by the late Ātmārāma Vijayajī of the Tapā-gachchha. The information and dates given in this chart by this distinguished Jain priest were no doubt obtained by a personal inspection of trustworthy records, and may therefore be relied upon. In it the Lumpaka sect, by reason of its having adopted heretical tenets, without the sanction of any priest in direct pontifical descent from Mahādeva, are shown as a branch of the genealogical tree, but without any connection with it. Ātmārāma has made the following entry with reference to Rūpa:—
संवत् १५७२ वर्षे रूपचंद सारोणेने स्वयमेव वेष पहनके नागोरी लुंपकमत नौकाला । “In the year Samvat 1572 Rūpchand Sāronā put on a peculiar dress, chosen by himself, and brought out the Nāgorī Lumpakamata.”

The writer of this *paṭṭāvalī* follows up this branch of the Veshadharas with Jīva, the successor of Rūpa.

8. Jīva, the son of Tejpāl, of Surat, caste Oswāl, gotra Deslahrā, born S. 1551, dikshā at the age of 28 at Surat on Thursday, the 5th Māgha-sudi, S. 1578, self-constituted Āchārya at Paṭan, S. 1595, died at Jhaverivāda in Ahmadabad on Monday night, the 10th Jyeshṭha-badi, S. 1613, at the age of 63.

9. Kuyar, caste Śrīmālī, dikshā from Jīva, on the 6th Jyeshṭha-sudi, S. 1602.

10. Śrīmalla, of Ahmadabad, caste Porvāda, son of Sāghāvar, dikshā from Jīva at Ahmadabad, on the 5th Mārgaśirsha-sudi, S. 1606.

11. Ratna Simha, of Navānagar, caste Śrīmālī, gotra Olhāṇī, son of Shāh Sūrā, dikshā from Śrīmalla at Ahmadabad, on the 13th Vaiśākha-badi, S. 1648.

12. Keśava, of Dunādā in Marwar, caste Śrīmālī, son of Shāh Vijā, dikshā from Āchārya Ratna Simha at Dunādā, on the 5th Phālguna-badi, S. 1696.

13. Śivajī, of Navānagar, caste Śrīmālī, son of Shāh Amarsī, born on Saturday, the

* The term ‘*svayameva-dikshā*’ is used here, and elsewhere in this work, to indicate the founding of an independent branch of the sect by a self-imposed consecration to the office of pastor.

† In Bhandarkar's *paṭṭāvalī* Nūna comes after Bhīma, the latter being said to be “a pupil of Pūna, the disciple of Bhāpaka.”

2nd Māgha-*sudi*, S. 1654, *dīkshā* from Āchārya Ratna Siṃha on the 2nd Phālguna, S. 1669, died S. 1733.

14. Singharāj, of Siddhapur in Gujarat, caste Porvāḍa, son of Rishivāsa, *dīkshā* from Śivaji on the 10th Vaiśākha-*badi*, S. 1718, died in Agra, S. 1755.

15. Sukhamalla, caste Oswāl, gotra Sañ-

khawālā, of Bramsar in Marwar, who had received *dīkshā* from Singharāja, was elected by the community in S. 1756, died on the 14th Āśvina-*badi*, S. 1763.

16. Bhāgchand was elected at Navānagar to succeed Sukhamalla in S. 1763, and was in office when this *pattāvalī* was written.

III. SCIENCES.

A. MATHEMATICS.

37.

Add. 26,464 B.—Foll. 9—20 (१—१४); 10 in. by 4½; written about the 17th century.

[WILLIAM ERSKINE.]

Arithmetical tables and calculations, and methods of explaining the permutations and combinations of figures.

Leaves ३ and ८ are wanting.

B. MEDICINE.

38.

Add. 26,415.—Foll. 74; 7¾ in. by 5¾; 5 lines, about 3½ in. long; apparently of the 18th century.

[WILLIAM ERSKINE.]

वैद्यजीवन

Vaidyajīvana.

A Sanskrit work on the practice of medicine, by Lolimbarāja, or Lolimmarāja, with an anonymous interlinear Gujarati gloss.

Text begins :

प्रकृतिसुभगगात्रं प्रीतिपात्रं रमाया

दिशतु किमपि धाम श्यामलं मंगलवः ।

सरुणकमललीला यस्य पादौ दधाते

प्रणत हरजटाली गंगरिंगन्नरंगै ॥ १ ॥

Gloss begins : कर्णभूतं धाम प्रकृत्या स्वभाव करि सुभग-गात्रं कंदर्पोधिक शरिर जिनकनं पुनः कर्णभूतं लक्ष्मीकी प्रीतिपात्रं त्रै कृष्णचरणशृत लक्ष्मी कटाक्ष शेषन करइं किमपि वचननईं अगोच वउ धाम कृष्ण संबंधी सरुणवः युष्मभ्यंयां भणी मंगलं प्रतइ दिशा कर्णभूतं धाम श्यामलं अत सोफल समान तिकौ असम किसौ जिण कृष्ण संबंधी धाम का पादौ चरण सरुण-कमललीला रक्तकमल का विलास प्रते दधाते धरइं छई ॥ तिहां हेतु कहै छै चरण विषे प्रणम्यौ यौ महादेव तिणकि जटापंक्ति तिणका जे गंगा संबंधी रिंगत चलता जे तरंग तिणकरि गंगातरंग ॥

Colophon : इति श्रीमहिवाकरसूनु लोलिममराज विरचिते वैद्यजवने रसाधिकारादि नाम पंचमोविलासः

39.

Add. 26,452 D.—Foll. 39—41 (१८—२०); 7 lines, 4 in. by 9; Jain Nagari of 17th to 18th century.

[WILLIAM ERSKINE.]

Fragment of Vaidyavallabha, a Sanskrit medical work, with an interlinear gloss in Gujarati. See the Sanskrit Catalogue, No. 515.

IV. PHILOLOGY.

A. GRAMMAR.

40.

Add. 26,592.—Foll. 70—93; 13 in. by 8; written on European paper, water-marked “Thos. Edmonds, 1804.”

[WILLIAM ERSKINE.]

A grammar of the Gujarati language, with interlinear transliterations in Roman characters, and occasional notes in English, by Dr. J. Leyden.

B. LEXICOGRAPHY.

41.

Add. 26,595.—Foll. 1—18; 10 in. by 7 $\frac{3}{4}$; written on European paper, water-marked “J. Ruse, 1804.” [WILLIAM ERSKINE.]

A comparative vocabulary of Marathi, Gujarati, and Hindi words, in use in ordinary conversation.

V. RHETORIC.

42.

Add. 26,454 A.—Foll. 35 (३—३०); 4 $\frac{3}{4}$ in. by 10; 8 lines, 8 in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

रसिकप्रिया

Rasikapriyā.

A Braj-bhasha metrical treatise on rhetorical composition, by Keśava Dāsa of

Orchha, with an interlinear Gujarati version (*vārttika*) by Kuśaladhira Upādhyāya. See the Hindi MSS. Cat., p. 26.

The manuscript is imperfect. The first two leaves, containing nearly the whole of the first chapter, are missing, as also all after leaf 67, the copy ending in the middle of the tenth chapter. The verses of the text are numbered consecutively throughout the work, the last verse in this copy being 375.

VI. POETRY, AND METRICAL STORIES.

43.

Add. 26,522.—Foll. 139; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 12 to 14 lines, $4\frac{1}{4}$ in. long; dated Samvat 1869 (A.D. 1812). [WILLIAM ERSKINE.]

ચાર ખંડની વારતા.

Chār khaṇḍanī vārtā.

A romance, in verse, by Śivadāsa.

Begins:

શ્રીમદશા હેરબ પુનાં નડે ॥
કુવર અશવજ ઉપર ચડે ॥
શરખે શરખા શ્રીમંત હતા ॥
તે કીધા શીશે નાંમતાં ॥
ભમતા શુર રેહુ દીનને રાત ॥
ન મલે કોઈ નરપતીની જાત ॥
વાણી રોજ તે મગ આરમે ॥
મંગ ગમતાં તે ભોજન જંમે ॥
ચાલે તે ચકવાની ચાળ ॥
થચા ગણાં તે મોટો શાર ॥
એક દીવશ એકળા કુમાર ॥
જઈ નીશરીઆ વંન મોજર ॥

Śivadāsa was a Nāgar Brahman of Khamhat, and a disciple of Bhūdhara Vyāsa. He wrote this poem in Samvat 1696 (શિવત ચાર ચોવીશે), and is also the author of Paraśurāmākhyāna (S. 1667), Dāṅgavākhyāna (S. 1672), and Draupadi-svayaṃvara (S. 1673).*

Colophon: ઇતી શ્રી ચાર ખંડની વારતા શંમપુરંણુ થઈ છે શ્રી માતાજી હ્રીગલાજ શત છે એ પરત ૧૮૬૯ નાં માગસર વદ ૧૩ વાર ગરેઉએ ઉતારી છે લખનારને દોશ નહી પ્રત હતી તે પ્રમાણે ઉતારી છે શણી.

Copy completed on Thursday, the 13th Mārgaśīrsha-badi, Samvat 1869, i.e. the 31st December, 1812.

* Prāchinakāvyā, vol. vii., no. 4.

44.

Add. 26,593.—Foll. 47—103; 13 in. by $7\frac{1}{2}$; 17 to 23 lines, about 7 in. long; written on European paper water-marked “W. Sharp, 1804,” “J. Budgen, 1805,” “J. Ruse, 1805,” “S. Wise & Patch, 1805,” and “Edmeads & Pine, 1805”; dated Samvat 1864 (A.D. 1808).

[WILLIAM ERSKINE.]

પ્રહલાદાધ્યાન.

Prahlādādhyāna.

The Pauranic story of Prahlāda, in verse. By Bhāṇadāsa.

The poem is taken from the 7th chapter of the Bhāgavatapurāṇa. Prahlāda, son of the Daitya king Hiranyakaśipu, was an ardent worshipper of Viṣṇu. This so incensed his father that he ordered him to be put to death. Viṣṇu befriended Prahlāda, and, becoming incarnate as Narasiṃha, the ‘man-lion,’ he slew Hiranyakaśipu, and made his son king of the Daityas.

The work is in 21 chapters, each chapter having a poem in the *doharā*, followed by one in the *chopāi* metre. It has been published, under the editorship of Gaṭṭūlāla Ghanaśyāmajī, in the ‘Āryasamudaya,’ a monthly literary magazine.*

The present copy is imperfect, beginning with the 5th verse of the *chopāi* of the first chapter, as follows:—

ગુરને જે નંહો દેહવાંન ॥
તે માહા મોટા કેહીયે અગ્નાંન ॥
ગુર ગોવીંદ ગોવીંદ ગુર એક ॥
અંતર નથી લગારે રેખ ॥

* Bombay, 1888, vol. ii.

ગુરુ ગોવીંદનાં આહો ભેદ ॥
તેને માહા મુરખતાં કેહે છે વેદ ॥
જેહો અવગણના કીધી ગુરુ તણી ॥
પોતે કીરત વધારી ઘણી ॥

The verses of the *doharās* and *chopāis* are numbered together in each chapter, and not separately, as in the printed edition. The date of composition is given in the last chapter of this copy to be Samvat 1676,* but in the printed edition it is Samvat 1776. This latter appears to be the correct date, tallying with the Cyclic year Vikārī specified in the text.

Bhāṇadāsa has also written a metrical version of the Hastāmalaka, dated the Śarvarī samvatsara, Samvat 1777.†

This copy was made by Pandit Bālamukunda from a manuscript belonging to Rājārāma Mānakjī, and is dated Sunday, the 8th Āshādhā-sudi, Samvat 1864.

Colophon : ઇતી શ્રી ભાગવત પુરાણે શપત શકદે પ્રહલાદ આખ્યાણુ શમાપતી કલાણુ-મસ્તુ ઇ પોથી ૬૪(?) રાજરામ નાણુકજીની પ્રતીથી ઉતારી લીધી છે અવ પોથી પંકીત બાલ-મુકદ્દમ મરેસ(?) બ્રામણની છે શંવત ૧૮૬૪ આશાઃ શુદ્ધ ૮ રવીવારે પુરણુ થઈ છે ॥

45.

Add. 26,511.—Foll. 120; 9¾ in. by 7½; 21 lines, 5½ in. long; written on European paper water-marked “G. Jones, 1804.”

[WILLIAM ERSKINE.]

શુકબોહોતેરી

Śuka-bohoterī.

A metrical version of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot. By Sāmala Bhaṭa.

* બ્રહ્માજીની વીશી વીજે ॥
વીકરી શંવદ્ધર લખે ॥
શંવત શોલ છોહતેરો શાર ॥
ભાગશર મણીનો અતી ઉત્તમ વાર ॥ ૩૯ ॥

† *Bṛihat kāryadohana*, vol. iv., p. 740.

Heading : અથ ઓસુકબોહોતેરીમથે ઓપોષટપ્રભાવતિ સંવાદે જારીબીજારીનો વાત ઓનંદાનંદની લખી તે વાત પ્રથમો-વીલાસ ॥

Begins :

દોહોરા । ઓમુલ સેવુ સારદા બંમત[ન]યા બંમરુપ
બંમવોદ્યા બંમવાદની ધમે પોલતા મુપ ૧
હંકમડકધારણી વેળા પુસ્તક પાળ
જેને વુટી શારદા વદને અમત વાળ ૨
પામરને પંડીત કરે વીષ્ણુમાહે વિદ્યાત
કિંકરને કવિતા કરે તે ઓસારદા માત ૩
જયદેવને સાપી પદમાવતિ કીધો કવિ કાલીદાસ
માથને મથવાવત કરો ૪ વિદ્યાવાળી વીલાસ ૪

Sāmala Bhaṭa, son of Vireśvara, was born at Veganpur, the present Gomtipur, a village near Ahmadabad in Samvat 1780 (A.D. 1725). He was a Śrigoḍ Mālvī Brahman, “but his patron was Rakhiyal, a great landholder of the Kunbi caste, who lived in a village in what is now the district of Kaira.”*

This copy contains only the first 13 tales of Sāmala Bhaṭa's translation. The entire work contains 73 tales, or three more than in the Sanskrit original. It was printed at Ahmadabad in 1880, the date of composition, Samvat 1821 (A.D. 1764), appearing at the end of the work.

46.

Add. 26,519.—Foll. 118; 9¼ in. by 5¾; 29 lines, 4½ in. long; written in Jain Nagari of the 17th or 18th century.

[WILLIAM ERSKINE.]

A metrical version of the Sanskrit Śukasaptati, or Seventy Tales of a Parrot, with occasional Prakrit verses.

The work begins with a verse in Sanskrit, in which the author salutes his guru Guṇameru.

ઓ વિતરાગાયનમઃ ॥ હૈનમઃ ॥

મુદા નમસ્કૃત્ય સરસ્વતી પાદૌ । તથા ગુરું ઓગુણમેરુ પત્કર્જ ।
શુકોક્ત સદ્વાક્ય ચતુષ્પદિમિનાં । કરોમિ સર્વજનસ્ય મુખિયાં ॥ ૧ ॥

* *The Classical Poets of Gujarat*, by Govardhanram Madhavram Tripathi (Bombay, 1894), p. 45.

Then follow 2 Prakrit verses, one of four, the other of six lines, after which the Gujarati text begins with a personal description of the goddess Sarasvatī in *chopāi* metre.

सकल रूप समरी सारदा । कूर्मपृष्ठि सम उन्नत पादा ।
गुप्त जानु गयवर कर जर । जंघयुगल कदलीदलपुर ॥ ४ ॥
कटिमेघ ललाषीखोलक । नाभिकूप त्रिवली तट संख्य ।
कनककलास जय श्रीफल समा । कमलनाभ भुज वेडपमा ॥ ५ ॥
वयण नयण समी पंकजपत्र । अक्षर रंग परवाल विचित्र ।
नासिक दीपशिखा शुक्रचंच । भ्रूनी वंक धनुषनो संख ॥ ६ ॥

The first tale commences at verse 47 (fol. 3b).

तिष्ठ पट्टणि नृप विक्रम सेन । सरियणहारी मनाव्याजेणि ।
राखी गुणमाला अभिधान । तेह धरि सुबुद्धि नाम प्रधान ॥ ४७ ॥
वसई नयरि तेणई एक सेठि । दयादान उपरि तसहेठि ।
हरिदत्त अष्टि सुत मदनकुमार । रूपई मयण तणो अवतार ॥ ४८ ॥

The work contains 2463 verses, and has been copied by two different hands. The first scribe has copied as far as the middle of the 55th story (foll. 1—66a), a colophon in red ink marking the termination of each. He has finished off at verse 1614, the second scribe taking up the poem at verse 1627. The latter part is more carelessly written, without any break or indication of the conclusion of the several stories. There is no colophon at the end of the manuscript.

Appended to the work (fol. 100a) is a Marwari *stavana* in nine verses by Rāmavi-jaya. There are also five coloured illustrations of Tirthankaras without any descriptions (foll. 103—107).

A medical prescription for the cure of constipation, in Sanskrit verse, is written on foll. 112 and 113, entitled उदावत्तेवायु चिकित्सा.

47.

Add. 26,523.—Foll. 216; 7½ in. by 5¼; 12 to 23 lines, 4¼ in. long; written in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Five tales from Sāmala Bhaṭa's Gujarati metrical adaptation of the Sanskrit Simhā-sanadvātriṃśat, or Tales of the thirty-two images of the throne of king Vikramāditya.

The complete text of Sāmala Bhaṭa's version of the Sanskrit tales was published at Ahmadabad in 1878, under the title 'Batriṣputalīnī vārtā.' Some of the more popular stories have been published separately.

The tales contained in this volume are very carelessly written, with a total disregard to correct spelling. They differ considerably from the text in the printed edition, and, in fact, appear to be merely abridged copies of the original.

I. Foll. 2—28a.

ગર્ધેશી ગ રાજની વારતા.

Gadhesang rājānī vārtā.

This appears to be the 10th story in the printed edition (pp. 134—162), and is there called ગર્ધવસેનની વારતા.

Begins:

શ્રીગણપત કરો પુણ્ય પામે ॥
વરણુ રૂડા વીકમ રામે ॥
એક શને શ્રી ભોજ રાજન ॥
વીચાર પોતાને મન ॥
તેડા નેશી પંડીતગણાં ॥
અનેક પાઠી વેદ જાતાં ॥
પુછીને શમ ઉતર લીધ ॥
અનેક શોભા બહીલીધ શીધ ॥
વેરો પુચ્છ ચો પાશ અનેક ॥
ધોઆં ઉમર દુધ વીશેખ ॥
કુંકમ છડા દેવરાવા બહુ ॥
જે જે શબ્દ બોલે છે શકિ ॥
ગડગડે બાણ ઢોલ નીશાંન ॥
ભકન જશ બોલે વીખાંણ ॥

II. Foll. 28b—53b.

પદ્મિનીની વારતા.

Padminīnī vārtā.

The title is taken from the index of contents on the fly-leaf of this manuscript.

The story is the 4th in the printed edition (pp. 48—67), and is there called શ્રીંગલ દલીપની વારતા.

Begins :

શ્રીભોજ લીધું શુભ લગને ॥
થયો મોટો ઓછવ મંનમાં મગન ॥
શક્લ જનમ માહારો માહેરો ॥
સ્વસ્ત શિહાશંન હોએ તાહેરો ॥
દીધા માંગણને બહિ માંન ॥
અનઅ વેદ ઘણો દાંન ॥
ભાજન કરાવુ બાધુ ગાન ॥
માદલી બાજન ઠામોઠામ ॥
પુરણ પાંમાં ભાટ લશાએ ॥
ગુણજશ રૂડા ગુણજન ગાએ ॥

III. Foll. 54a—116a.

ઠગની વારતા

Thagnī vārtā.

This is the 12th story in the printed edition (pp. 183—206), there called વિક્રમ ચરિતની વારતા.

Begins :

કમલભુત તનેઆ વરણુવુ ॥ માંગુ ઉત્તમ બુધ ॥
વાશ કરો રશનાં વીએ ॥ બોલુ અખર શુધ ॥
વરણુવુ વીકમશેનને ॥ બુધ પ્રફલ થાએ ॥
ધરમ બુધ બહુ ઉપજે ॥ પાપ શત્રુલાં જાએ ॥

IV. Foll. 116b—163a.

પંચડંડની વારતા

Pañcha ḍaṇḍanī vārtā.

This popular story is the 5th in the printed edition (pp. 67—86).

Begins :

નમુ માત શરસ્વતી ॥ પુણ્ય બેઉ પાએ ॥
કરણા દરશે જીવો તમો ॥ બુધ પ્રફલિત થાએ ॥
ભોજ રાજ મંન હરખીઓ ॥ મહુરત રૂડુ લીધ ॥
શરૂં આશંનને પુણી ॥ શોભા બહુવીધ પ્રીધ ॥

V. Foll. 163b—216.

શુકસારીકાની વારતા

Śukasārīkānī vārtā.

The first two pages of this story, the 28th in the printed edition (pp. 495—516), are in this copy almost identical with those of no. III.

Begins :

કમલભુત તનેઆ વરણુવુ ॥ માંગુ અ વીમલ બુધ ॥
વાશ કરો રશનાં વીએ ॥ બોલુ અખર શુધ ॥
વરણુવુ વીકમશેને ॥ જોથી બુધ પ્રફલ થાએ ॥

48.

Add. 26,546.—Foll. 52; 4 in. by 7½; 9 lines, 5¾ in. long; written apparently in the 18th century. [WILLIAM ERSKINE.]

ઉદયમકર્મસંવાદ

Udyamakarma-samvāda.

A poem on Fatalism, written in the form of a controversy between Human Effort and Destiny. By Sāmala Bhaṭa.

The poem has been printed in the 'Bṛihat kāvyadohana,' vol. ii., pp. 339—375. The present copy begins on fol. 3a (leaf 2) with line 28 of the printed edition, as follows :—

મહોપત્ય મોહોદા વણ કરા । થયો રૂપત એક ॥ ૧૪ ॥

પટરાણી ઘેર પાંચસે રૂપતણો મંડાર ।

વીનતા ઘોડણ વારણી । રતીતણો જવતાર ॥ ૧૫ ॥

The verses written on the first leaf (fol. 2) do not belong to the poem. They are written by another hand, evidently at a later period, as a false beginning in place of the missing verses of the original first leaf of the manuscript.

This copy differs occasionally from the text of the printed edition, and has several additional verses at the end.

Colophon : इति श्रीकवी सामल भटजी विरचितायं
उदम करमसंवाद साहस्र संघी ग्रंथ संपूर्ण ॥

Appended to the poem (foll. 39b—52) are a few Vaishṇava songs, and a poem on the story of Rāma and Sitā. The date Saṃvat 1831 (A.D. 1774) is written on the fly-leaf.

49.

Add. 26,515.—Foll. 189; $12\frac{1}{8}$ in. by $7\frac{3}{4}$; about 21 lines, $6\frac{3}{4}$ in. long; dated Saṃvat 1869 (A.D. 1813). [WILLIAM ERSKINE.]

This and the three following manuscripts contain copies of poems, chiefly on Pauranic subjects, composed by various authors. The scribe is anonymous, and evidently illiterate. He professes to have copied these works in strict accordance with the manuscripts from which they were taken, but must have written from dictation, as the same peculiarities of misspelling occur throughout.

In addition to the many errors of phonetic spelling, the disregard of any distinction between aspirated and unaspirated letters, the use of long vowels for short ones, and of only one sibilant, the palatal શ, the scribe has almost invariably marked a syllable followed by a nasal letter with *anunāsika*, when not required, and has frequently omitted it when it should be employed to indicate a nasal conjunct.

The following are instances of these mistakes and inaccuracies:—ગંણાપતી, નીરવાંણ, ગોવીંદ for ગોવિંદ, શુદર લબોધર, વીશુણ, બ્રમ for બ્રહ્મ, સ્વાદ for સંવાદ, વીનતા for વનિતા, શ્રીદુર for સિંદુર, શંણાગારઉ=શંગાર.

Most of the poems contained in these four volumes have been printed, either separately, or in works containing selections from the writings of Gujarati poets, such as the 'Prāchinakāvya,' 'Prāchinakāvyamālā,' 'Kāvya-dohana,' and 'Bṛihat kāvyadohana.' In every case the text has been carefully edited, with much alteration, and emendation of grammatical and other errors.

The following works are contained in this volume:—

I. Foll. 1—9a.

ચાતુરી માનશમાની

Chāturī mānasamānī.

Sixteen songs relating to Rādhā and Kṛishṇa, by Narasiṃha Mehetā.

Begins:

શુંણોને શંકુણા માહારા વેણુ ॥

શાને ભરો તમે ગણીએ નીરણ ॥

શું દુખ તમારે ગાયણ ॥

વાલાણને કોહો મુજને વાતણ ॥

હાલ ॥ વાત કોહોને વાલાણ ॥

તમે કાયા થયા છોઉ દાશ ॥

શાને કાને ગાયણ ॥

મુખે મુકોછો નીશવાશ ॥ ૧ ॥

Narasiṃha Mehetā, the son of Kṛishṇa Dāmodara, was a Nāgar Brahman of Vad-nagar in Junagarh, and a devout worshipper of Viṣṇu. According to Mrs. P. J. Kabraji,* he was born in Saṃvat 1471, and died in Saṃvat 1537. A full account of his life and works will be found in the 'Bṛihat kāvyadohana,' vol. ii., p. 11, and in the 'Narmadāya' (2nd ed.), p. 50.

II. Foll. 9a—16b.

બ્રમર પચીશી

Bhramara-pachīśī.

A poem in 25 *padas*, by Premānanda Bhaṭṭa, describing the despatch of Uddhava by Kṛishṇa with a message to the milkmaids of Mathura.

Begins:

શ્રીપતી શ્રીગર ચરણાકમલગુ ॥

ધાન રૂદેમાહારાખુરે ॥

સ્વાદ અર્ધવ બ્રીજ વીનતાનો ॥

બ્રમરગીતાને બાશુરે ॥ ૧ ॥

* See her Introduction to a translation of Premānanda's *Narasiṃha Mehetānūj māmeruṇ* in the Ind. Ant., vol. 24, p. 73.

એકાત ઠાને ઓધવને તેડી ॥
 દાશ પોતાનો જાણીરે ॥
 રને શંભારી બીજ વીનતાનો ॥
 નાથને નઈજો આવા પાંજીરે ॥ ૨ ॥

Premānanda, the son of Kṛishṇarāma Upādhyāya, was a Chauviśa Brahman of Baroda, and the author of numerous popular metrical versions of Pauranic stories. The year of his birth is uncertain. Most of his poems are dated, ranging from S. 1720 (Lakshmanaharaṇa) to S. 1776 (Nalākhyāna). These dates, however, are not always reliable, and vary considerably in different copies of the same work. Thus, of the two printed editions of the Nalākhyāna one bears the date S. 1776, the other S. 1742, and the editors of the 'Prāchīnakāvya-mālā' (vol. i.), in their biographical sketch of this poet's life, notice a manuscript in their possession dated S. 1773. See also Narmadāśaṅkara's account of Premānanda and his works.*

III. Foll. 16b—34.

ચંદ્રહાસની કથા

Chandrahāsanī kathā.

The story of king Chandrahāsa, taken probably from the Jaiminibhārata, or the Āśvamedhikaparva of the Mahābhārata. By Viṣṇudāsa.

Begins :

પ્રથમ પામે નમુ ગવરીની બાલજી ॥
 શંભુજી નો શ્રુત છે અતી રસલજી ॥
 એક દંતોને દુદ વીશાલજી ॥
 મઆ કરો મુજને દેવ દઆલજી ॥
 હાજી ॥ મઆ મુજને કીજીએ ॥
 જશ દીજીએ તાહા પોડ ॥
 હુ મુડમતીજું જને શશતવુ ॥
 મતી માહારી છે મુડ ॥ ૩ ॥

Viṣṇudāsa was a native of Khambhat, but resided at a neighbouring village called

Khanpur. He was a Nāgar Brahman, and studied poetry under Bhūdhara Vyāsa. A short sketch of his life is given by the editors of the Prāchīnakāvya (vol. vii., no. 3).

The date of composition of this poem appears in this copy as S. 1624. He has also written Rukmāṅgadanu ākhyāna (S. 1634), translations of portions of the Mahābhārata and Rāmāyaṇa (S. 1644—1654), and Hariśchandrapurī (S. 1657).

The manuscript is dated Thursday, the 5th Pausa-sudi, S. 1869, i.e. the 7th January, 1813.

IV. Foll. 35a—62b.

નંદ બત્રીશીની વારતા

Nanda batrīśinī vārtā.

The story of Rājā Nanda and his minister Vilochana, by Śāmala Bhaṭa. See no. 45.

Begins :

[શ્રીશારદાને નામું શીશી*]
 આરાધુ ઉનીઆપત ઈશ ॥
 પુણુ પરમેશ્વરના પામે ॥
 જેથી કામ શકલ શુભ થાએ ॥
 શ્રીગરેમલે તેને શ્રીરંજીધોડ ॥
 આરાધુ તેને કર બેડ ॥
 બાહુકનાથ મોટો માહારાજ ॥
 મુખમતી મુને આવો આજ ॥

This story is extremely popular amongst women of Gujarat. Rājā Nanda falls in love with the wife of his minister Vilochana, and attempts to lead her from the path of virtue. She reasons with the king, and succeeds in dissuading him from his sinful purpose. The minister, suspecting that his wife had been dishonoured, slays the king, whereupon the accused woman invokes the aid of the gods to testify to her innocence, which appeal is answered by the king's restoration to life.

The copy is dated Sunday, the 15th Pausa-sudi, S. 1869, i.e. 17th January, 1813.

* Narmagadya (2nd edition), p. 56.

* Supplied from the printed edition in Prāchīnakāvya, vol. ii., no. 2.

V. Foll. 62b—94b.

પદ્માવતીની વારતા

Padmāvatīnī vārtā.

The romance of Pushpa Sena, son of Champaka Sena, Rājā of Champāvatī. By Sāmala Bhaṭṭa.

Begins :

પરથમ શારદા પ્રણાવુ ॥
નાગુ એક પ્રશામે ॥
મુજપર દયા કરો વરદાએણી ॥
બુધી આપો માએ ॥
શ્રીગરને ચરણે નમુ ॥
ગંગાપતી રહુ કર બેડ ॥
શઉ કવીને કર વીનતી ॥
કોએ મો દેશો ખોડ ॥

The poem is dated S. 1774. The copy was completed on Tuesday, the 9th Pausa-badi, S. 1869, i.e. 26th January, 1813.

VI. Foll. 95a—108a.

સુદામાચરિત

Sudāmācharitra.

The story of Sudāmā, the poor Brahman, who was bounteously rewarded by Kṛishṇa for his devotion to him. By Premānanda Bhaṭṭa.

Begins :

શ્રીગરદેવ ગણાપતી ॥ શમર અંબા શરસ્વતી ॥
પ્રબલમતી નીરમંલ વાંણી પામવા રે ॥
રશરામાએણા રહે રાખું ॥ શ્રીનાગવંત લીલા
નાખું ॥
રશ ચાખુંએ મકલુ શુભ શાનીએ રે ॥
હાલ ॥ શ્રીશુભશાની કેહે શામલો રાગ ॥ પરીખત
પુનપવીત ॥
દશમ શકંદે હેશી અધેએ ॥ કલુ શુદામાચરીત ॥

The story is taken from the Bhāgavata-purāṇa, Sk. x. Adh. 80 and 81. The poem bears the date S. 1738, and the copy was completed on Saturday, the 13th Pausa-badi, S. 1869.

VII. Foll. 108b—114a.

ચાતુરી રાધાજીની

Chāturī Rādhājīnī.

A collection of songs on the sports of Rādhā and Kṛishṇa. By Raṇchhod Bhakat.

Begins :

એક શને બીખભાન બોવંન ॥
પીતે પ્રભુજી પધારીઆ ॥
રાધીકાની શંગ રમવા ॥
અંગો અંગ પધારીઆ ॥
આશન આપુ બેશવા ॥
હુડી બેશાડા આદર કરી ॥
શામા બેઠા મુદરી ॥
નીરખવા નઈણા ભરી ॥

The poems have been printed in the 'Bṛihat kāvyadohana,' vol. iii., p. 821. The editor mentions other poems of a similar nature composed by the author, but gives no dates, or account of his life.

VIII. Foll. 114b—119b.

સ્નેહલીલા

Snehaṭīlā.

An anonymous poem, in 136 verses, on the love of Kṛishṇa.

Begins :

શકલ વીસ્વ જને તારે ॥
તમને પાએ નમું ॥
મુને શુધ્ધિયુધ દેજ રે ॥
બીજશુણા વીનવુ ॥ ૧ ॥
મંન હુતો કાઈ લેતો નથી રે ॥
અખુધ અન્નણા છઉં ॥
માહુ શઠ મુરખ રે ॥
તમારો હુ દીન છઉં ॥ ૨ ॥

IX. Foll. 119b—189.

નલ દમયંતીની કથા

Nala Damayantīnī kathā.

A metrical version of the story of king Nala and Damayantī, taken from the Vana-parva of the Mahābhārata. By Premānanda.

Begins :

શ્રીશંકરશ્રુતનુધાનધરૂ ॥
 શરશતીને પ્રાણામજ કરૂ ॥
 આદરજ શનીશવેદતાણા ॥
 નીસ્વેદરાએની કહુ કથા ॥
 જે પુન અશલોક રાએ ॥
 વીશંખપાએને બોલા વાંણી ॥
 અરણીક પરવ મણીમાએ ॥
 રાજ હારી ગયા પાડવ ॥
 અધોર વંન મોજર ॥
 એખલો અરજુન ગયો કૈધલાશે ॥
 આરાર્ધવા લીપુરા ॥

The poem is in 64 chapters, and bears no date of composition. The year Samvat 1776 (શત્તર છોત્તેર) appears in the lithographed edition of Bombay, 1858, and S. 1742 (સત્તર બેતાળો) in the "Students' edition" (2nd edition) of Bombay, 1880.*

The copy was completed on Sunday, the 7th Vaisakha-badi, S. 1869, i.e. 23rd May, 1813.

Colophon : ઇતી શ્રીનલદમીઅંતીની કથા
 શમપુરંણા થઈ છે ॥ . . . શમત ૧૮૬૯ ના
 વરએ વૈશાહા ૧૬ ૭ વાર રવેઉ એ શમપુરંણા
 થઈ છે ॥

50.

Add. 26,516.—Foll. 192; 10½ in. by 5½;
 18 lines, 4½ in. long; dated Samvat 1870
 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—49.

રણુચક્ર

Rāṇayajña.

A poem in 26 chapters, containing an account of the battles between Rāma and Rāvaṇa, taken from the Yuddhakāṇḍa of the Rāmāyaṇa. By Premānanda.

* Premānand's Nalākhyān. Students' edition, prepared by Kavi Narmadāshankar Lālashankar.

Begins :

શ્રીગંગાપતીને પાએ લાગુ ॥
 શમરૂ શીતાના સ્વામી ॥
 પાએ લાગીને શ્રી નારાએણા ॥
 ગુણા વરંણાવુરે ॥
 વલંણા ॥ ગાવુ લીલા શ્રી રગુપતીની ॥
 વીમલ વાલમીકની વાંણી ॥
 ભણે શુણે જે ભાવશુ ॥
 ધન ધન પ્રાણી તેહરે ॥
 જેહરે હરી કથા રશ પ્રેમે ॥
 નણી પીધોને દેહ ધરે શું કરવા ॥
 આગે જનંમ બહુ અપરાધી ॥
 આવો જનુનીનુ ભેવંન હરવા ॥
 રામનામનો મોટો મણીમાઆ ॥
 શંકર શમરે જાએ ॥

The poem was completed on Sunday, the 2nd Chaitra-sudi, Samvat 1741 (A.D. 1684).

The copy was made on Tuesday, the 7th Chaitra-badi, S. 1870, i.e. 12th April, 1814.

II. Foll. 49b—79a.

બભ્રુવાહનની કથા

Babhruvāhananī kathā.

A poem in 22 chapters, containing the Mahābhārata story of the combat between Babhruvāhana and his father Arjuna. By Harirāma.

Begins :

વીગનહરંણા ગંગાપતી શાર ॥
 મોદીકતાંણો તાહાકર છે હાર ॥
 શ્રીદુર અંગે શોભે ॥
 સ્વામી અતી ભલો રે ॥
 આઈ ભંમ કુમારી રે રરસ્વતી રે ॥
 શુભમતીદાતા ભગવતી ॥
 કરૂ શ્રુતી માતા ચરણે નમું રે ॥
 હાલ ॥ માતા તુજ ચરણે નમુને ॥
 આંણી મંન બોલાશ ॥
 વીશ્રુગુ દાશ કેહે માહારા મંનતાંણી ॥
 આઈ પુરો અંબા આશ ॥

પ્રેમ ધરી પુન કરે ॥
 પ્રણની લાગુ પામે ॥
 આખાઆન કહુ બખરવાહેન કરે ॥
 આપ ને વાંણી મામે ॥

Harirāma is probably the poet of that name noticed by the editors of the *Bṛihat kāvyadōhana* (vol. iii., p. 480), a resident of Surat, and author of *Sītāsvayamvara*, *Rukmiṇisvayamvara*, and *Kṛishṇavirahanān* pada. He is said to have been living in S. 1880, but this is clearly a mistake, perhaps a typographical error for S. 1770, as the poet's *Sītāsvayamvara* is dated S. 1703.

III. Foll. 79b—138b.

સુભદ્રાહરણ
Subhadraḥaraṇa.

The *Mahābhārata* account, in verse, of the elopement and marriage of Subhadra, sister of Kṛishṇa, with Arjuna. By Premānanda.

Begins :

શ્રીગણાપતી શુભા રામે ॥
 શસ્ત્રવુ શ્રુત શ્રીગીરજ રામે ॥
 વીદા રામે વાંણી તમથી જડે રે ॥
 હંશવાહેની શરસ્વતી ॥
 દેવ ટાલો દુરમતી ॥
 ઇછુ છુટિ ગુડગતી ॥
 માતા તે તમ વડે રે ॥
 ઢાલ ॥ તમ જડે ઇછુ માત માહારી ॥
 ને કરો સુજને શાર ॥
 દીન જાણીને દયા આંણી ॥
 ને તમો રોહો માહારી પાશ ॥
 હંશવાહેની હંશવંદની ॥
 આદ તાહારે શમરંણા ॥
 શુધ કીપાલ શરસ્વતી ॥
 કહુ સુભદ્રા હરંણા ॥
 માહાભારથ આદ પ્રવ છે ॥
 પાડવના ચરીત ॥
 શોતા શુધે મને શામલો ॥
 તો શરીર થામે પવીત ॥

The poem was completed on Thursday, the 10th Phālguna-*sudi*, S. 1758.

શવત શતર અઠાવને ॥
 ફાગણ માશ નીખાનજી ॥
 શુકલ પખશ દશની ગુરવારે ॥
 પુરણ થઉ આખાઆનજી ॥

The scribe's colophon is dated Wednesday, the 6th *Vaiśākha-sudi*, S. 1870, i.e. 11th May, 1814.

IV. Foll. 139—192.

અભિમન્યુની આખ્યાન
Abhimanyunī ākhyāna.

A poem describing the valour of Abhimanyu, the son of Arjuna, in the wars between the Pāṇḍavas and Kauravas, taken from the *Droṇaparva* of the *Mahābhārata*. By Premānanda.

Begins :

શ્રીહરી કહાની ગતઆ વડે ॥
 કમલાશંનની કુમારી ॥
 વાઘેશ્વરી વીદાઆ તુથી જડે રે ॥
 ઢાલ ॥ જડે વીદાઆ મુખ નીરમળ ॥
 ને શરસ્વતી હોમે તુષ્ટમાન ॥
 પદબંધન કરવા ઇછુ છુટિ ॥
 અભીનંનનુ આખાઆન ॥
 વીશમપામેને એણી પેર બોલા ॥
 શુભ જનમેજે રામે ॥
 દોણ પરવની ધરમ કથા છે ॥
 તેહનો કહુ મહીમામે ॥

The manuscript is defective ; breaking off at the commencement of chapter 46. The poem is in 50 chapters, and has been published in the '*Bṛihat kāvyadōhana*,' vol. ii., p. 127. It is there dated *Samvat* 1727.

51.

Add. 26,517.—Foll. 256 ; 9½ in. by 5½ ; 15 to 17 lines, 4½ in. long ; dated *Samvat* 1870 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—102b.

પ્રહ્લદાદાખ્યાન

Prahlādākhyaṇa.

A poem on the legend of Prahlāda, the son of the *daitya* Hiranyakaśipu, described in no. 44. By Kālidāsa of Wassawad.

Begins :

શ્રી ગરુડાપત્નીને ચરણે તે નામુ શીશ ॥
 શુદ્ધબુધનાએક શુભધીદાએક ॥
 નેનમુર્ત ઉમીઆ ઇશ ॥
 કુંજરમુખ પ્રભુ કીપાદાએક ॥
 શમરત શુર કરે શેવા ॥
 લોબોધરા અતી શુભ શુંદર ॥
 નમું દુદાલો રે દેવા ॥
 અરુણા અંબર અરુણા ભુખંણા ॥
 અરુણા કુશમની રે માલ ॥
 અરુણા તંને શ્રીદુર લેપન ॥
 અરુણા ચંદન ભાલ ॥

This poem is published in the 'Bṛihat kāvyadōhana,' vol. i., p. 503. Nothing appears to be known of Kālidāsa beyond the fact that he was a Nāgar Brahman of Wassawad. His Sitāsvayaṃvara was composed in S. 1832,* and this poem in S. 1833, the date being expressed (fol. 102a, l. 6) in the line શવત શખા પુરાણે ॥ શંણાગારઉ [i.e. શૃંગાર] પર એક, i.e. the Samvat year denoted by the number of the Purāṇas (18), and one added to the number of *Śringāras* (32).

II. Foll. 103—200a.

ઓખાહરણ

Okhāharṇa.

The Pauranic story, in verse, of Ushā, the daughter of Bāṇa, and of her rescue from captivity and marriage with Aniruddha, grandson of Kṛishṇa. By Premānanda.

Begins :

શ્રીગરુડગોવીંદને ચરણે લાગુ ॥
 [ગણપતી સારદા વાણી માગું ॥*]
 અતરગત માહા ઇંદ્રા ગંણેરી ॥
 ભાવે ભાખું કથા શ્રીહરીહરતંણી ॥
 ચતુરદશ લોક જેને માને ॥
 તેહેના ગુણા શું લખીએ પાને ॥
 ઢાલ ॥ પાને લખા જાએ નહી ॥
 શ્રી ગંણેશના ગુણાગરામ ॥
 શકલ કારજ શીધ પાને ॥
 મુખે લેતા નામ ॥

The date of composition is not given. The scribe's colophon is dated Saturday, the 8th Phālguna-sudi, S. 1870, i.e. 26th February, 1814.

III. Foll. 200b—244a.

નરસિંહ મેહેતાના પુત્રનો વિવાહ

Narasimha Mehetānā putrano vivāha.

An account, in verse, of the festivities at the marriage of the son of the poet Narasimha Mehetā. By Haridāsa.

Begins :

પરથમ પ્રણામુ ઉમીઆતંન ॥
 શ્રીનર ઇંદ્રે મોટા માહા મુન ॥
 કરુણશીઘ્ર અતી પાવંન ॥
 વીગનહરેણા રૂપ રતંન ॥
 ઢાળ ॥ વીગનહરેણા ગુણપુરંણા ॥
 તેજનો અંબાર ॥
 પીતાબર ને કૌંઠશીત ॥
 શુદ્ધબુધ શુંદર નાર ॥

The poem is in 22 cantos, and has been published in the *Prāchinakāvyamāla*, vol. ix. The editors have given a short biographical sketch of the author. Haridāsa was a merchant of Baroda, and was employed by the poet Premānanda as his agent in the management of his household affairs. In

* *Prāchinakāvyā*, vol. v., no. 1.* Supplied from the printed edition in *Bṛihat kāvyadōhana*, vol. i., p. 33.

S. 1721 Haridāsa began to study poetry under the tutorship of Premānanda. He composed several poems, and died during the lifetime of his master.

In the printed edition of this work the date of composition is stated to be S. 1725, but the lines containing that date do not appear in the present copy.

The scribe's colophon is dated Thursday, the 13th Phālguna-sudi, S. 1870, i.e. 3rd March, 1814.

IV. Foll. 244b—249.

પૂરવી ભાષાનો સુદામો

Pūrvī bhāshāno Sudāmo.

A poem on the story of Sudāmā and Kṛishṇa. By Nārāyaṇa.

Begins :

શ્રીકૃષ્ણકી જીગત સમરો ઊમીઆ શીવદત ॥
 ભકે ગુનકે ગુનપત ॥
 નેકે ભગત કીશનકે ॥
 કીશન દવારીકાકે રામે ॥
 નંદાનંદ ભે કાહે ॥
 શરૂપ લામે દુરપશે ॥
 ભંકો મંહીમા અગાધ ॥
 તારે દુરૂઓર પેહેલાદ ॥

The poem is written in an Eastern dialect of Hindi intermixed with Gujarati. The author states at the conclusion of the work that he is a resident of Junnar, and gives the date S. 1803.

V. Foll. 250—256.

સુદામાના પરભાતીઆ

Sudāmānā prabhātīyā.

Songs on the story of Sudāmā, and the favours granted him by Kṛishṇa.

Begins :

જદુપતી નાથ નીવ છે ॥ તમતંણો ॥
 જવો વેગે કરી શ્રી કૃષ્ણા પાશે ॥ ડેક ॥
 પ્રીત પુરવંતંણી ॥ હેત ધરશે હરી ॥

મંનના મનોરથ શક્લ થાશે ॥ જદુપતી નીવ છે ॥
 ઘેર બાલક શરૂ ॥ દુખ પાને બરૂ ॥
 અન ને વસ્ત થી રહીએ છે અંહિણા ॥

52.

Add. 26,518.—Foll. 96; 9½ in. by 5½; 17 lines, 4½ in. long; dated Samvat 1870 (A.D. 1814). [WILLIAM ERSKINE.]

I. Foll. 1—69a.

વિમલ માહાત્મ્ય

Vimalamāhātmya.

A poem in glorification of Paraśurāma, the sixth incarnation of Viṣṇu. By Kalyāṇa.

Begins :

પરથમ પામે નમું ઉમીઆતંન ॥
 શ્રીદુરશોભીત વંદન પરશંન ॥
 દેવીશ કોડ માહા પ્રથમ પુન્યમે ॥
 શમરંણે વીગનનીવારંણા થામે ॥
 કંમલભુતનીઆ ઇશ્વરી ॥
 ચૌહિદ ભોવંન માહા રહી વીશતરી ॥
 વેણાપુશતક છે બહુ પ્રાંણા ॥
 ચતુરદશ વીદા ગુંણા ભંણા ॥
 કીપા કરી આપો શુભમતી ॥
 અંતુલ ગુણા ગાઉ ભગુપતી ॥

The author states at the conclusion of the poem that he is by caste an Udīchya (Brahman), the son of Viśvambhara Śukla, a resident of Palgām in the Pargana Daman in Rāmaksbhetra, or the country along the Malabar coast, and that he completed the work on Thursday, the 7th day of the light half of Mārgaśīrsha, Samvat 1808.

The copy was completed on Saturday, the 13th Phālguna-badi, S. 1870, i.e. 19th March, 1814.

Colophon : ઇતી શ્રીવીમલ માહાતંમની કથા
 શંમપુરણા શમાપતી થઈ છે ॥ . . . શમત
 ૧૮૭૦ ના ફાગુણ વદી ૧૩ વાર શનેઉ એ
 શપુરંણુ લખી રહ્યા છેએ ॥

II. Foll. 69b—87.

પરશુરામાખ્યાન

Paraśurāmākhyāna.

Another account, in verse, of Paraśurāma, taken from the Vanaparva of the Mahābhārata. By Śivadāsa. See no. 43.

Begins :

પ્રથમ પ્રણામું ગણાવતી ॥
પ્રેમ ધરીને કરી વીનતી ॥
શુભમતી આપો મુજને મન ધરી રે ॥
જેહેને અવીચલ શામી તાત ॥
હેમાચલતનીએ જેહેને માત ॥
દોઓ હાથ મુજ શીશ કરણા કરી ॥
વર્ણણા ॥ કરો કરણા મુજ બાલક ઉપર ॥
જગતતાણા રે સ્વામી ॥
કથા કહુ અરણીક પરવની ॥
પ્રથમ શીશ નામી ॥

The poem is in 12 cantos, and has been

published in the 'Prachīnakāvya,' vol. vii., no. 4. The poem is dated S. 1667.

The scribe's colophon is dated Tuesday, the 1st Chaitra-sudi, S. 1870, the 22nd March, 1814.

III. Foll. 88—96.

પરભાતીઆ

Prabhātiyā.

A collection of Hindu songs in honour of Kṛishṇa.

Begins :

રાગ પરભાતી ॥ રેહે રજની જરે પાછલી ખટગડી ॥
શાધુ પુરશને શુધ ન રેહેવું ॥ ટેક ॥
નીદરા ન પેર હરી શમરવા શ્રી હરી ॥
એક ચીતે શીરી કસણા કેહેવું ॥
રેહે રજની જરે પાછલી ખટગડી ॥

The manuscript is incomplete, breaking off in the middle of the 18th *pada*.

VII. TALES AND FABLES IN PROSE.

53.

Add. 26,520.—Foll. 325; 8¼ in. by 6¼; 12 lines, 3½ in. long; dated the 5th May, 1811.

[WILLIAM ERSKINE.]

મુફર્રીહ અલ કુલૂબ

Mufarriḥ al-kulūb.

A Gujarati version of the Mufarriḥ al-kulūb, or Persian version of the Hitopadeśa, by Tāj ibn Mu'in al-Din Malkī. See the Persian Cat., p. 757b.

Heading : એ કેતાબનૂ નાંમ મફર્રીહ અંન કલૂબ ધરેઉ છે ॥ તે વાંચવી આગલ વાત ઘણી નેક છે ॥

Begins : એ કેતાબનાં બેડનાર ખુદાઈતાલાનાં બેશૂમાર શૂકરાંનાં કરે છે ॥ જે પોતાઓનાં તમામ બંદાઓથી આદમીઓને ખુલ્લું મરતખુ આપેઓ અને મોતીનાં જડાવનં શફદ ભાંતનૂ છતર કે જેહેને અકલ કરી કેહે છે તે અકલનૂ છતર આદમીઓનાં સરપર ધરેઉ અને આદમીઓનાં સર ઉપર અકલ પિદા કીધી

The translation, evidently the work of a Parsi, abounds in Persian words and phrases. There are two lengthy colophons by the scribe, one in Persian, the other in Gujarati, in which the date of completion of the copy is given in the English, Samvat, Śaka, Hijrah, and Parsi eras. He claims descent from Neryosangh Dhaval, a Parsi priest of the 15th century who translated the Zand Avasta and other religious books into Sanskrit, and gives his genealogy as follows:—

Dārāb b. Mānek, b. Bahrām, b. Jāmāsp, b. Mānek, b. Dastūr Pāhālan, b. Faridūn; a native of Nosārī (in Baroda), residing at Bombay.

54.

Add. 26,521.—Foll. 147; 8½ in. by 6; 12 lines, 3¾ in. long; dated the 3rd September, 1808. [WILLIAM ERSKINE.]

મકરે ઓરત

Makar i 'aurat.

A collection of short tales illustrating the craftiness of women.

Heading: ઇન દાસતાંન મકરે ઓરતનું શરૂ કરૂં છેઉં । તે વાંચવું આગ શાસ્ત્રી વાત છે

Begins : એ કેતાબનુ બેડનાર શાહેર એમ કેહે છે જે ખબરનુ દેનાર રાત્રી અર્ધ નક્કલની નીશાંનનાં શાહેરો અર્ધ મીઠી વાતનાં શકરનાં ખાનાર શાહેરો અર્ધ શખનાં નંજાનાર રાશત બાબરનાં બેહેરી ઇઆને શાહેરો એમ

વાતલાવેઆય જે હારૂન રશીડ પાદશાહનાં જમાનાં માંહાં બોગદાદ શેહેરમાં એક મરદ હતો તે મરદનૂ નાંમ અબૂ બકર હતુ તે મરદ શુદાગરીમાં મશહૂર હતો તે મરદ એક ઓરત રાખતો હતો તે ઓરત હમેલદાર થાઈ તેવારે અબૂ બકરે જમાનાંનાં નબૂનીઓને પોતાની ઓરતનુ હેવાલ પૂછેઓ

This copy was made by Dārāb b. Mānek, the writer of the preceding manuscript. In his colophon to this work also he has given his genealogy, and the date of completion in the various eras current in Bombay.

55.

Or. 2697.—Foll. 67; 6¾ in. by 5¼; 15 lines, 3¼ in. long; neatly written on European paper, water-marked "Allee, 1824."

गोष्ठी शतक

Goshṭī-śataka.

A collection of one hundred oriental anecdotes in Marathi, with Gujarati translations. See the Marathi MSS. Cat., p. 36b.

The Marathi anecdotes are written on foll. 1—33, and their Gujarati translations on foll. 34—65.

The first anecdote in Gujarati is as follows:—

एक राजाये पोताना प्रधाननें पृच्छुं के माहरा अधिकारमा सर्व करतां उत्तम शूं प्रधाने उत्तर दीधो के यथा शास्त्र न्याय करवो जनें प्रजानुं पुत्रवत् पालण करवूं एज उत्तम ॥

VIII. MANUSCRIPTS OF MIXED CONTENTS.

56.

Add. 26,461.—Foll. 117; 9½ in. by 5½; 20 to 24 lines, about 4 in. long; written in Jain Nagari of the 17th or 18th century.

[WILLIAM ERSKINE.]

A collection of works in Sanskrit, Prakrit, and Gujarati, mostly written by the same hand, in a manuscript the leaves of which are numbered १२७ to २६९. The following are in Gujarati :—

I. Foll. 6—61 (१४२—१८८).

नवतत्त्व चोपाई

Navatattva-chopāi.

A metrical paraphrase of the Navatattva, or Nine Principles of Jain philosophy. See no. 19.

Begins : श्रीगुरुभ्योनमः ॥

आदि नमी आनंदपूरि । गिरिजा[*sic*] गुरु भावसागर सूरि ।
पामी तामु पसाउ उदार । नवतत्त्वनउं कहुं कपि विचार ॥ १ ॥
जाणइ नवि नवतत्त्व जाम । नवि समकितोउं कहोईं ताम ।
समकित विण नवि शिवपूरि वास । तउ नवतत्त्व करउ अभ्यास ।
जीव १ अजीव २ पुन्य ३ तह पाप ४ । आसव ५ संवर ६ निज्जर-
व्याप ७ ।

बंध ८ मोक्ष ९ ए नवतत्त्व जाणि । एहना भेद हईईं हविं आणि ॥ २ ॥
चउदस वउदस बितालोस । व्यासी पुणर वि षईंतालोस ।
सगवन वारस चउ नव भेष । बिसईं बेहुंनरे सधला तेय ॥ ३ ॥

The author's name is not mentioned. He dedicates the work in the opening verse, and also at the conclusion of each chapter, to his Guru Bhāvasāgara Sūri of the Añchala-gachchha (Samvat 1510—1583).*

* See Peterson's *Fourth Report*, p. lxxxvi.

The work is written in chopāi verse, in a style of language closely resembling the Marwari dialect of Hindi.

The Nine Principles are explained in separate chapters, as follows :—

1. Jivatattva	foll. 6b—33a, vrs. 484.
2. Ajivatattva	„ 33b—37a, „ 67.
3. Puṇyatattva	„ 37a—38b, „ 25.
4. Pāpatattva	„ 38b—40a, „ 27.
5. Āśravatattva	„ 40a—42b, „ 46.
6. Saṃvaratattva	„ 42b—46b, „ 65.
7. Nirjarātattva	„ 46b—48a, „ 29.
8. Bandhatattva	„ 48b—54a, „ 101.
9. Mokshatattva	„ 54a—57b, „ 53.

The date of composition, Samvat 1575 (A.D. 1632) is given at the conclusion of an epilogue of 59 verses.

Ends : संवत पनर पंचद्वहिरि वरसि श्रीपन्ननिहई आनिइ
हरसि श्रीसंघनई आर्याह चउपई कीधी भाविई भगतिई थई ॥ ५६ ॥
ईय सोहग सुंदर सूरि पुरंदर भावसागर सूरि गच्छधर पयपउ-
मपसाइ कवित्त कराइ पाप पलाइ दूरितर जे भवीयण भाविइ
सरल सभाविइ भणई गुणइ नवतत्त्ववर ते लहसई सिद्धी वंछित
रिद्धी निरमल बुद्धी विबुद्धनर ॥ ५९ ॥ इति श्रीनवतत्त्वचुपई
समाप्त ॥ ग्रंथार्थ श्लोकसंख्या १३५० ॥ श्रीकल्याणमस्तु लेखक
पाठक यो वाचकांतां सुभभवतुः ॥

II. Foll. 62—93 (१८८—२१०).

सामुद्रिक

Sāmudrika.

A Sanskrit metrical treatise on divination, with an anonymous Gujarati version.

Begins : श्रीश्रीतरागायनमः

आदिदेवंप्रणम्यादो । सर्वज्ञसर्वदर्शनं ।

सामुद्रिकंप्रवाक्ष्यामि । सुभगंपुरस्तेयोः ॥ १ ॥

पुरुषस्त्रिणां लक्षणं कहीई छई ॥
 पूर्वमायुःपरीक्ष्यते । पञ्चाक्षलक्षणमेवच ।
 आयुहीनानरानार्यः । लक्षणैः किं प्रयोजनं ॥ २ ॥
 पहिलुं आऊमु जोईइ पछई हाथपग सरोरनां लक्षण जोईइ
 आऊपापापई लक्षण सितं कीजई ॥ २ ॥
 वामभागोनारोणा । दक्षिणेपुरुषस्यच ।
 निर्दिष्टलक्षणतेषां । समुद्रवचनयथा ॥ ३ ॥
 स्त्रीनई डावई पासई लक्षण जोईइ पुरुषनई जिमणई ॥ ३ ॥
 पंचदीपंचतुहसं । चतुःसूक्ष्मं पदुचनं ।
 समरक्लंविस्तीर्णं । त्रिगंभीरं प्रशस्यते ॥ ४ ॥
 मनुष्यनई पांच दीधे लांवां जोईइ आरि हस टूकडा जोईइ
 पांच सूक्ष्म नाहू जोईइ ॥ ६* ॥

The work contains rules for determining a man's duration of life, his characteristic temperament or his future condition, rich or poor, lucky or unlucky, by means of palmistry, but more particularly by a study of the peculiarities of form, size or colour of the various parts of the human body. It is divided into two parts, the first, in 155 verses (ending at fol. 78a), relates to men; the second, in 123 verses, to women, concluding with a description of the four classes of females, known as Padminī, Chitrinī, Śaṅkhinī, and Hastinī.

Each verse of the Sanskrit text is followed by its Gujarati translation bearing the same number. At the end of the work is an illustration of the palm of the left hand with emblematical figures.

III. Foll. 94—106a. (२३१—२४३).

गिरनारतीर्थोद्धारमहिमा

Girnār-tīrthoddhāra-mahimā.

A metrical account of the restoration of the temple and worship of Neminātha at Girnar. By Nayasundara.

Begins: सयलवासवर वसई पयमूलि ॥

नमिसुतं निरंतरं भक्तिभर । संतिकरण चउवीस जिणवर ।
 नेमिनाह बावीसमई सीलरयण भंडार मुहकर ।

तसु पयपंकज अणुसरीए । महिमा गिरि गिरिनारि ।
 सहि गुरुआयस सिरिधरि । बोलिसु किंपिचिचार ॥ १ ॥
 राग धन्यासी ॥ उत्सर्पिणी आराढाल ॥ १ ॥
 किंपिचिचार कहूं मनरंगिई । श्रुतदेवी आधारजी
 वदनकमलि विलसई वरवाणी । सासामणि सभारईजी ॥ २ ॥
 जंबुडोप भरतक्षेत्रमाहिं । उत्तरदिशि उदारजी ।
 मनोहर कासमीर देसमंडण । नवहलपन्न सारजी ॥ ३ ॥
 तिहा नवहंस नाम छई नरवर । विजयादेतसराणीजी ।
 चंद्र सेठ तिणि पुरि अधिकारी । पुण्यवंत तसु प्राणीजी ॥ ४ ॥

The poem is in 185 verses, written in a form of Marwari. It recounts how Ratan Seth, the eldest of the three sons of Chandra Seth the proprietor of the village of Nava-halapattan, a pious Jain Śrāvaka and deacon (*saṅghapati*), devoted his wealth on the restoration of the temple at Girnar sacred to Neminātha, in which holy deed he was assisted by his wife Silavati and his son Komala. This occupied eighteen years,* and was completed in Samvat 1449 (A.D. 1392).†

Dr. James Fergusson, in his description of the ruined temples on the sacred hill of Girnar,‡ states that the temple to Neminātha is the largest and oldest. "An inscription upon it records that it was repaired in A.D. 1278, and unfortunately a subsequent restorer has laid his heavy hand upon it, so that it is difficult now to realise what its original appearance may have been."

IV. Foll. 106b—109a. (२४३—२४९).

शंखेश्वर स्तवन

Śaṅkheśvara-stavana.

A poem in praise of Sankeswar, a town in the Belgaum District of the Bombay Presidency.

* V. 167.

वरस अठारमाहि कीधा ए सवि करणी प्रसिधा ।

† V. 172.

विक्रम रायथी वरसे । चक्रदेउगणपंचासे ।

रैवतप्रसाद नेमि । उद्धरीउ अति प्रेमे ॥ ७२ ॥

‡ *History of Indian and Eastern Architecture*, London, 1876, p. 230.

* Mistake for ४.

Begins :

हेनमः ॥ ज्ञासनदेवी अमर्निधरोए गाउपासजिणंद ।

संपेसरपुरमंडणोए दीठई परमाणंद ॥ १ ॥

अश्वसेनकुलचंदलोए वामादेवी अमात ।

नीलवरणमोहिसदाए लंबननागविख्यात ॥ २ ॥

The poem is in 46 verses, and was written during the time of king Aśvasena in Saṃvat 1672* (A.D. 1615). This copy was made for Shāh Hirachandra on Wednesday, the 9th Vaiśākha-*badi*, Saṃvat 1737 (A.D. 1680).

* V. 45. संवत् सोल दाहोतरिए

Colophon : इति संखेसर स्तवनम् संपूर्णः ॥ संवत् १७३७ वर्षे वैशाख वदि ९ बुधे संघमुख्य सा० होरचंद्र पठनार्थे ॥

V. Foll. 109b—117. (२५६—२६३).

A collection of Jain hymns in praise of the Tirthaṅkaras, concluding with two short poems on points of recital, partly in Prakrit, partly in Gujarati.

These also were copied for Shāh Hira-chandra, as in IV. above, the manuscript being dated Tuesday, the 8th Pausa-*badi*, Saṃvat 1733 (A.D. 1676).

Colophon : इति श्रीस्वात्रविधिः संपूर्णः ॥ संवत् १७३३ वर्षे पोष मासे कृष्णपक्षे अष्टम्या तिथौ भीमवासरे लिखिता ॥ सुआ-वकस्य सा० होरचंद्रस्य पठनार्थे ॥

IX. MISCELLANEOUS.

57.

Add. 26,524.—Foll. 36. Strips of paper about 18 in. by $3\frac{3}{4}$; written between Saṃvat 1848 and 1863 (A.D. 1791—1806).

[WILLIAM ERSKINE.]

A collection of papers containing accounts written by Nārāyaṇadāsa Bālakṛishṇa Dāsa and other gumāshtas of Bagalkot and other villages in the Patan subdivision of the Bombay Presidency, respecting money due from tenants as rent, or on transactions in grain, cloth, and other articles.

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CATALOGUE
OF
BENGALI, ASSAMESE, AND ORIYA
MANUSCRIPTS.

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CATALOGUE OF

BENGALI, ASSAMESE, AND ORIYA

MANUSCRIPTS.

I. HISTORY.

1.

Add. 12,235 B.—147 leaves of bark; 4 in. by 16 $\frac{3}{4}$; 5 lines, 12 $\frac{3}{4}$ in. long; written apparently in the 18th century.

An historical account of Rudra Siṃha, Raja of Tipperah, written in Assamese.

Begins :

ৰুদ্ৰ সিংহ মহাৰাজ। দেবতাএ জয়ন্তা কছাৰি দুই দেশক মাৰি পাছে বঙ্গালৰ দেশক মাৰিবলৈ উদ্যম কৰিলে পাছে তাৰ দেশৰ মোৰছৰ ৰাজা বনবিষ্ণুপুৰৰ ৰাজা নদিয়াৰ ৰাজা বেহাৰৰ ৰাজা বৰ্দ্ধমানৰ কীৰ্ত্তিচন্দ্ৰ জমিদাৰ বড়নগৰৰ উদয়নাৰান জমিদাৰ এই সকলৰ ঠাইক বড় ফুকনৰ নামে মানুহ পঠাই সিহঁতৰো মানুহ অনাই বড় ফুকনে মহাৰাজাত জনোবাকপ কৰি সিহঁতৰ মানুহক মহাৰাজাৰ ঠাইক অনাই।

According to Assamese historians* Rudra

Siṃha, or king Chukhrangphā (চুখ্ৰংফা) of the Ahom dynasty of rulers of Assam, succeeded his father Gadādhara Siṃha, or Chupātphā (চুপাতফা), in Śaka 1617 (A.D. 1695), and died at Gauhati in Śaka 1636 (A.D. 1714). He founded the city of Rangpur and made it his capital in Śaka 1620. He was an equitable ruler, and a patron of arts and sciences. After a short expedition against the turbulent ruler of the neighbouring state of Jaintia, in which he was aided by the ruler of Cachar, the country enjoyed the blessings of peace and prosperity throughout his reign, and every effort was made to establish and maintain friendly relations with the rulers of Bengal and other parts of India.

This history contains an account of this interchange of pacific relations with other nations by the agency of Raṅga Kandali and other ambassadors, after the subjugation of Jaintia, in Śaka 1632. An index of the contents of the work is appended. Leaf 108 is missing.

* See *Āsām-burañjī* in Bengali by Halirām Dhekiyāl (Calcutta, 1829), also in Assamese by Guṇābhirām Baruyā (Calcutta, 1900), and *Āsāmar burañjī* by Padmanātha Baruyā (Tezpur, 1901).

II. BIOGRAPHY.

2.

Or. 3361.—Foll. 175; 4 in. by 14; 8 or 9 lines, 12 in. long; dated B.S. 1132 (A.D. 1725). [C. BENDALL.]

চৈতন্যচরিতামৃত ।

Chaitanyacharitāmṛita.

A life of Chaitanya, in verse. By Kṛishṇadāsa Kavirāja Gosvāmī.

This popular biography of the famous Vaishṇava reformer has been frequently published. This copy contains only the first 21 out of 25 chapters (*parichchheda*) of the *Madhyama-khaṇḍa*, or second book. It begins with five Sanskrit ślokaḥ :—

বন্দে শ্রীকৃষ্ণচৈতন্য নিত্যানন্দো সহোদিতৌ ।
গৌড়োদয়ে পুষ্পবন্তৌ চিত্রৌ সন্দৌ তমসুদৌ ॥ ২ ॥

The Bengali text begins (l. 5):

জয় জয় গৌরচন্দ্র জয় কৃপাসিদ্ধ ।
জয় জয় সচিন্মুত জয় দিনবন্ধু ॥
জয় জয় নিত্যানন্দ জয় দ্বৈতচন্দ্র ।
জয় ত্রিনিবাসাদি জয় গৌরভক্তরত্ন ।
পূর্বে কহিল আদিলীলার সূত্রগন ।
আদিলীলা বিস্তারিয়াছেন দাস বন্দাবন ॥
অতএব তাহা আমি সূত্রমাত্র কৈল ।
যে কিছু বিসেষে তাহা সূত্র মধ্যেই কহিল ॥

Pandit Rāmagati Nyāyaratna states, in his short account of the life of the author,* that Kṛishṇadāsa Kavirāja, a Vaidya by caste, was born at Jhamatpur, a village in the district of Bardwan. The author says of himself, in chap. 5 of the *Ādikhaṇḍa* of this work, that Nityānanda appeared to him in a dream, and ordered him to go to Brindaban.

He accordingly dwelt there in companionship with Rūpa, Sanātana, Raghunātha Dāsa, and other famous Vaishṇava teachers. It is very probable that he wrote this biography of Chaitanya at that place.

The author has taken the *Chaitanyabhāgavata* of Vṛindāvana Dāsa (see no. 11) as his model, supplying, as he tells us, a fuller and more detailed account of the life of Chaitanya. It is similarly divided into three parts (*khaṇḍa*), viz.:—

1. *Ādikhaṇḍa*, in 17 chapters. The birth, boyhood, education, and marriage of Chaitanya, and an account of his journey to Gaya.

2. *Madhyamakhaṇḍa*, in 25 chapters. Chaitanya's return to Navadvīpa (Nadiya), his native place, his zealous preaching of the worship of Kṛishṇa, and an account of his band of devoted followers, Nityānanda, Advaita, Śrīnivāsa, Haridāsa, and others.

3. *Antakhaṇḍa*, in 20 chapters. Chaitanya's becoming a Sannyāsī at the age of 25, his departure from his native place, and his wanderings to Lilāchala (Jagannath) and other sacred places as an apostle of the Kṛishṇa-cult.

Kṛishṇadāsa was an excellent Sanskrit scholar. Each chapter of this work is prefaced by a few Sanskrit verses of his own composition. He has also quoted largely from the *Purāṇas*, and also from the *Vidagdhamādhava* of Rūpa Gosvāmī, the *Haribhaktivilāsa* of Gopāla Bhaṭṭa, the *Bilva-maṅgala*, the *Chaitanyachandrodaya* of Kavī-karṇapūra, and other Sanskrit works. The last-named Sanskrit drama was composed in Śaka 1495 (A.D. 1573), so that the present

* *Bāṅgālā bhāṣā*, Hughli, 1872, pt. i., p. 67.

work was probably written some 10 or 15 years after that date. According to Achyuta-charaṇa Chaudhuri,* the Chaitanyacharitāmṛita was composed in Śaka 1503 (A.D. 1581), and the Chaitanyabbāgavata, in Śaka 1457. The work is alluded to by Vṛindāvana Dāsa in his prologue to the Smaraṇamaṅgala (no. 12).

This copy was made by Nandarāma Dāsa in the Bengali year 1132 (A.D. 1725), for Śivarāma Dāsa, of the village of Gariyā in pargana Medinipur (? Midnapur district).

Colophon: ইতি সাল ১১৩২ সাল তাং ১৯ কার্তিক পরগনে মেদিনীপুর মৌজে গাড়িয়া এ পুস্তক শ্রী সিবরাম দাসের অঙ্কর শ্রী নন্দরাম দাসের বেলা সপ্ত ষটিতে সমাপ্ত হইল মঙ্গলবার রাসপূর্ণিমা তিথি ॥

3.

Or. 5349.—Foll. 58; 9½ in. by 7¼; 20 to 23 lines, 5½ in. long; written apparently in the 18th century.

The life of Muḥammad, in Muhammadan Bengali verse. By Saiyid Sultān.

Begins:

অন্যে ২ দিস্টী অরে দ্রিসিলেক জবে ।
অন্যে ২ প্রিথিবিত ভ্রম হইল তবে ॥
সেই ভ্রমে মোহাম্মাদ জতেক জন্মিল ।
সাতাইষ ত্রেম্মণ্ড আদি জতেক জন্মিল ॥
সেই ভ্রমে অষ্টদশ হাজার আলম ।
শ্রজন করিল প্রভু অতি অনুপম ॥
আনোল বরুন বারি মিত্তিকা শ্রজিলা ।
সর্গনরক আদি জতেক নিম্মিলা ॥
সুবনিত এক ব্রহ্ম করিলা শ্রজন ।
বিবিদ্ধ প্রকারে ভাসে সে তরু নির্ঝান ॥
আপনা অশ্রুত তরু শ্রজিয়া রাখিলা ।
বিবিদ্ধ প্রকারে সোভা সে তরু নির্ঝিলা ॥
অতি যুতিমএ তরু সুগন্দি বেষ্টিত ।
তরু হতে সুগন্দি চৌদেগে আমোদিত ॥

The biography is prefaced by a brief sketch of Muhammadan cosmogony. The author

then proceeds to relate the incidents connected with the birth of Muḥammad, and gives a short account of his life and miracles, up to the time of his *hijrah*, or flight from Mecca to Medina.

This work is a fair specimen of the class of Bengali literature generally known as Muhammadan Bengali. It consists chiefly of versions of, or commentaries on, Hindustani, Persian, or Arabic works on Muhammadan religious observances, traditions and lives of the prophets, also numerous legends, and romances. The works are written by Muhammadan authors, generally in verse, and in a more or less corrupt style of Bengali, largely intermixed with Persian and Arabic words. The spelling is purely phonetic, no attempt being made at following any correct or consistent system of orthography, as, for instance কপা for কপা, সোমএ for সময়, আনোল for অনল, দিস্টী for দৃষ্টি. One peculiarity of the script of the copyist is the constant use of the *reph* over any conjunct letter; e.g. আর্ভমা for আত্মা, ত্রেম্মণ্ড for ব্রহ্মাণ্ড, সির্গ for শীঘ্র, ব্রহ্ম for ব্রহ্ম. So also জন্মিল, মোক্কা, জোন্ক. The *reph* has been omitted in the quotations here given, except when it correctly represents the letter র of a conjunct. The author appears to have been a native of Assam, as he occasionally uses Assamese inflectional forms, as গেলেস্ত and ইছিলেস্ত.

Ends:

হাপনার সন্য জত আছে মোক্কা দেব ।
আজ্ঞা কৈলা মোদিনাতে করিতে প্রবেশ ॥
আল্লার হুকুম বহে এহিঙ্কাসা(?) করিল ।
গেলেস্ত রছলে হাপনে মোক্কা ছাড়ি ॥
আজ্ঞার আসা আপনে রহিলা ।
মোক্কা ছাড়ি মদিনাতে আপনে গেলা ॥
রছলের আজ্ঞা পাইয়া সন্যগন ।
মোক্কা ছাড়ি মদিনাতে করিলা গমন ॥
রছলের পদযুগে করিয়া প্রণাম ।
রছিলেক সুলতানে পাচালি অনুপাম ॥
কহে সৈদ সুলতানে সাতানের তরে ।
সবে মেহেরাজ নামা রহিল লাব(?) ॥

* *Sāhitya-parishat-patrikā*, vol. iv., no. 4, p. 202.

III. MEDICINE.

4.

Or. 5060.—Foll. 24; 13 in. by $2\frac{1}{4}$; 4 and 5 lines, $10\frac{1}{2}$ in. long; dated Śaka 1732 (A.D. 1810).

A series of medical prescriptions and *mantras*.

The manuscript begins with three Sanskrit ślokas, more or less corrupt. It is written in Assamese interspersed with Sanskrit, and is dated Śaka 1732 on fol. 23b.

Begins: *ত্ৰীনন্দমূৰ্ণোৰ্দ্ধনাৰবিন্দুপান্সহে যত্ৰ নি-
[ৰ]ম্মমেব। ক্ষুৰং শ্ৰুতিনা পৰমবহস্য শ্মিতশ্ৰিয়ানন্দময়
বিভাতি।*

IV. LEXICOGRAPHY.

5.

Add. 5661A.—Foll. 50; $9\frac{1}{4}$ in. by 6; 13 to 15 lines, written in two columns, in the 18th century. [N. B. HALBED.]

A Bengali-Persian vocabulary, arranged according to the letters of the Sanskrit alphabet.

6.

Add. 26,594.—Foll. 81—89; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; written on red-coloured native paper, in the 19th century. [WILLIAM ERSKINE.]

A vocabulary of Bengali words, with Kuki equivalents.

7.

Add. 26,595.—Foll. 160; 10 in. by $7\frac{3}{4}$; a collection of vocabularies and grammars, written on English paper, water-marked “J. Ruse, 1804.” [WILLIAM ERSKINE.]

I. Foll. 128—146. A vocabulary of Bengali words with their equivalents in the Tipperah dialect.

II. Foll. 147—160. A comparative vocabulary of Sanskrit, Bengali, and Oriya words.

The words in these two vocabularies are not written alphabetically. They are arranged according to different subjects.

8.

Add. 26,596.—Foll. 60—67; 13 in. by $7\frac{3}{4}$; written on European paper, water-marked “S. Wise & Patch, 1805”; dated B.S. 1214 (A.D. 1807). [WILLIAM ERSKINE.]

A vocabulary of Bengali words with Khasi equivalents. The name of this hill dialect is nowhere mentioned. A note is appended in Bengali stating that the inhabitants of the mountains have no idea of any divisions of time. The day is reckoned to begin at cock-

crowing, and the night at sunset. The note is dated Sylhet, the 15th Agrahāyana, B.S. 1214:—

মোকাম ছিলট সন ১২১৪ তারিখ ১৫ অগ্রহায়ণ ॥

9.

Add. 21,627.—Foll. 105; 8 in. by 4½; 16 lines to the page, modern writing of the 18th century.

Notes on the meaning of words and passages of some unmentioned Bengali work. The notes are numbered, and in 28 chapters.

They are written on one side only of each folio, and appear to be annotations on an ancient work, probably in verse, on the life of Chaitanya.

The first page is wanting. The notes on the second page relating to the second chapter begin as follows:—

১. নানা প্রকার ক্রীড়া অর্থাৎ রঙ্গ রস ।

২. ব্রহ্মা আদি করিয়া যত দেবতা আছেন তাহার মধ্যে কেহই তাহার সীমা করিতে পারে না ।

৩. এই প্রকার অনেক কথা কহিয়া লোকনাথ নামে এক ব্যক্তিকে কোলাকুলি করিতেই ।

৪. মনেতে ।

V. POETRY.

10.

Or. 3362.—Foll. 172 (১-১৭৪); 14 in. by 4; 7 to 9 lines; 12 in. long; written about the beginning of the 18th century.

[C. BENDALL.]

কৃষ্ণবিজয় ।

Kṛishṇavijaya.

A life of Kṛishṇa, being a metrical version of the 10th and 11th chapters of the Bhāgavatapurāṇa. By Guṇarāja Khān.

Begins :

নমো কৃষ্ণায় বাসুদেবায় দৈবকিনন্দনায় চ ।

নন্দ গোপকুমারায়ৈ গোবিন্দায় নম নম ॥

প্রনমহ নারায়ণ অনাদিনি নিধন ।

স্বষ্টি স্থিতি প্রলয় জত তাহার সরন ॥

এক ভাবে বন্দো হরি করি জোড় হাথ ।

বাসুদেবস্মৃত কৃষ্ণ মোর প্রাননাথ ॥

The Kṛishṇavijaya was published at Calcutta in 1887, from a manuscript by Devānanda Vasu, written in Śaka 1405 (A.D. 1483), three years after its composition. The editor, Rādhikāprasāda Datta, has given a short account of the author in his introduction to that work. He states that the poet's real name was Mālādhara Vasu, but he is generally known by the title Guṇarāja Khān, which was conferred on him by the Muhammadan ruler under whom he lived. His genealogy is given, by which it appears that he was the thirteenth lineal descendant of Daśaratha Vasu, one of the five Kāyasthas who accompanied the five Brahmans brought from Kanauj by Rājā Ādisura.

Pandit Haraprasāda Śāstrī says that Guṇarāja Khān belonged “to the Basu family of Kulinagram. The family was an extremely influential one; the place was a fortified

town and, I believe, lay on the ancient road to Jagannath, as without *duri* or cord from the Basus of Kulinagram no one was allowed to proceed to that holy shrine.”*

Guṇarāja Khān had 14 sons, of whom the second, Lakshminātha Vasu, known as Satyarāja Khān, was the father of Rāmānanda Vasu, one of the companions of Chaitanya.

The work was commenced in Śaka 1395 (A.D. 1473), and completed in Śaka 1402 (A.D. 1480), as stated in the following verse taken from the printed edition, but which does not appear in this copy.

তের শ পঁচানই শকে গ্রন্থ আরম্ভন ।

চতুর্দশ দুই শকে হৈল সমাপন ॥

The present copy, of which foll. ৯৩ and ১৩৫ are missing, is not divided into chapters, nor are the verses numbered. It appears to have been written by Nandarāma Dāsa, the copyist of nos. 2, 11, and 12. An incomplete copy of this work, in 1,000 ślokas, said to be much more extensive than the printed edition, is noted in the “Sāhitya-parishat-patrikā,” vol. iv., no. 4, p. 308 (no. 38). Two other copies, one dated B.S. 1013 (A.D. 1606), in about 5,200 ślokas, the other B.S. 1254 (A.D. 1847), in about 5,500 ślokas, are noted in vol. vi., no. 1, pp. 74, 75 (nos. 334, 335). The same journal notices copies of two other poems by Guṇarāja Khān, viz.:—Syaman-takaharanakathā (vol. v., no. 4, p. 288), and Maṇiharaṇa (vol. vi., no. 3, p. 255).

Ends :

অনেক ভাগের ফলে এই পুস্তক ঘটে ।

ইহা হৈতে রক্ষা পাবে সকল সঙ্কটে ॥

সুন ২ আইহে ভাই হইআ এক মনে ।

শ্রীকৃষ্ণবিজয় গুনরাজ খান তনে ॥

ইতি শ্রীকৃষ্ণবিজয় জয়রহস্য সমাপ্তঃ কথা স্বর্গারোহন ।

11.

Or. 3363 A.—Foll. 1—21; 14½ in. by 4; 9 to 13 leaves, 12 in. long; dated B.S. 1128 (A.D. 1721). [C. BENDALL.]

* Vernacular Literature of Bengal, p. 6.

ভক্তিচিন্তামণি ।

Bhaktichintāmaṇi.

A Vaiṣṇava poem on *bhakti* as a means of salvation. By Vṛindāvana Dāsa.

Begins : নারাদিতং কলিযুগে তব পাদপদ্মং নালো-
কিতং কলিযুগে তব গৌরদেহং নাকর্নি কলিজুগে তব তত্ত্ব
গাথা শ্রীকৃষ্ণচৈতন্য ভবতা পরিবক্ষিতোহং ॥

সুন ২ আরে লোক হইআ সাবধান ।

গৌরচন্দ্র অবতার অপূর্ব আক্ষান ॥

নবদ্বীপে গৌরচন্দ্র করিল অবতার ।

স্তাবর জঙ্গম আদি সবার নিস্তার ॥

নিতানন্দ অদৈত করিআ নিজ সঙ্গ ।

পারিসদগন সঙ্গে আনন্দিতরঙ্গ ॥

গৌরচন্দ্র অবতার কেহ নাহি বুঝে ।

ভব বিরক্তি আদি পদযুগে ভজে ॥

Vṛindāvana Dāsa was the son of Nārāyaṇī, the daughter of a brother of Śrīvāsa.* He was born during the lifetime of Chaitanya, probably about Śaka 1430 (A.D. 1508), and is best known as the author of Chaitanya-bhāgavata, a metrical account of the life of the famous Hindu reformer, which formed the basis of a more extensive biography by Kṛishṇadāsa Kavirāja, entitled Chaitanya-charitāmṛita (no. 2). According to Achyuta-charaṇa Chaudhuri,† the Chaitanyabhāgavata was written in Śaka 1457 (A.D. 1535), i.e. two years after the death of Chaitanya, and Kṛishṇadāsa's biography in Śaka 1503 (A.D. 1581); but Pandit Rāmagati Nyāyaratna‡ is of opinion that Vṛindāvana Dāsa was probably only 12 years old at the time of Chaitanya's death, and may have written this biography of his life 15 or 16 years after that event, or about Śaka 1470.

The present work contains an exposition of the true means of salvation, in the form of answers given by Chaitanya to questions asked by his favourite disciple Nityānanda.

* শ্রীবাসের ভ্রাতৃস্বতা নাম নারায়ণী, as stated by the author in his *Chaitanyabhāgavata*, Calcutta edition, 1886, p. 123.

† *Sāhitya-parishat-patrikā*, vol. iv., no. 4, p. 202.

‡ *Bāṅgālā bhāṣā* (Hughli, 1872), pt. i., p. 60.

It is divided into 15 chapters, and is more extensive than the edition printed at Calcutta in 1859, which is in 9 chapters. Sanskrit verses are frequently introduced in the course of the poem. Copies of the *Bhaktichintāmaṇi*, the oldest of which is dated B.S. 1069 (A.D. 1662), and also of other poems by *Vṛindāvana Dāsa*, are noted in the lists of Bengali MSS. published in the “*Sāhitya-parishat-patrikā*,” vols. iv. to vi.

Ends :

নবধা লক্ষন প্রভুর করিল প্রকাশ ।
ভক্তিচিন্তামনি রচিলেন শ্রী বৃন্দাবন দাস ॥
পৃথিবিতে জত রাজা করিল মহাদান ।
আত্ম নিবেদিতে নারিল বলি সমান ॥
লিখিল পুস্তকখানি মনের আনন্দে ।
ভাগবত কথা সব ভক্তির প্রহুন্দে ॥

The copy was made by *Nandarāma Dāsa Khāṇḍa*, of *Chāndbād*, from a manuscript belonging to *Śivarāma Dāsa*, on the 11th *Kārtika*, 1128 B.S.

Colophon : ইতি ভক্তিচিন্তামনি সমাপ্তং ॥ ... সন ১১২৮ সাল মাহ ১১ কাতিক মৌজে চাঁদবাড নিবাসি অক্ষর শ্রীন্দরাম দাস খাঁণ্ডাস্য এ পুস্তক শ্রীসিবরাম দাস সাঁতঁতর ॥ বেলা তিন প্রহরে সমাপ্ত হইল ॥

12.

Or. 3363 B.—Foll. 22—32 (১-১১); 14½ in. by 5; 8 to 10 lines, 11¾ in. long; dated B.S. 1128 (A.D. 1721). [C. BENDALL.]

স্মরণমঞ্জল ।

Smaranamaṅgala.

A *Vaishṇava* poem, describing the meeting of *Kṛishṇa* and *Rādhā* at *Vṛindāvana*. By *Narottama Dāsa*.

The work is prefaced by the following corrupt version of the well-known Sanskrit stanza :—

অজ্ঞান ভিমিরাক্ষস্য জ্ঞানজ্ঞান সোলাকয়া ।
চক্ষুরমিসিতং জেন তদৈব শ্রীগুরুবে নম ॥ ১ ॥

The poem then begins :—

প্রথমে বন্দিব গুরুদেবের চরন ।
জাঁর কৃপা লেসে হয় বাঞ্ছিত পুরন ॥
অক্ষতা ঘুচয় জাঁর কোরুনা অঁঞ্জে ।
অজ্ঞানতা বিনাস করয়ে জেই জনে ॥

Narottama Dāsa, a *Kāyastha* by birth, was the son of *Rājā Kṛishṇānanda Datta*, the proprietor, in partnership with his younger brother *Purushottama Datta*, of *Khetur* (খেতুর), or *Khetari* (খেতরী), a village near the river *Padma*, a few miles distant from *Rampur Beaulah*, in the District of *Rajshahi*. He appears to have been born some few years before the death of *Chaitanya*, which event occurred in *Śaka* 1455 (A.D. 1533).

From early youth *Narottama* evinced a strong religious tendency. When only 15 or 16 years of age he became so excited on hearing the story of *Chaitanya*'s renunciation of the world to become a *sannyāsī*, and of his wanderings through India preaching the faith of *Kṛishṇa*, that he secretly left his home, and journeyed to *Vṛindāvana* (*Brindaban*) to join the band of *Chaitanya*'s disciples at that sacred place of pilgrimage. He there placed himself under the religious tuition of *Jīva Gosvāmī*, and became the favourite disciple of *Lokanātha Gosvāmī*, from whom he eventually received the rite of initiation (*dīkshā*).

Thenceforth *Narottama* consecrated his life and energies to the propagation of the *Vaishṇava* religion, enjoying the close companionship of *Śrīnivāsa Āchārya* and *Śyāmānanda Gosvāmī*. After visiting the birthplace of *Chaitanya* at *Navadvīpa* (*Nadiya*), and many other places where his immediate followers dwelt, he returned to his native village, and there set up six shrines for the worship of *Kṛishṇa*. Here he became the bosom friend of *Rāmachandra Kavirāja*, who also lived at *Khetur*, and of his brother, the famous poet *Govinda Dāsa*. Somewhere about *Śaka* 1509 (A.D. 1587) *Rāmachandra* went to *Brindaban*. Shortly afterwards *Narottama* left his native place with the intention of rejoining his friend at *Brindaban*. On the way he stayed at the

house of his pupil Gaṅgānārāyaṇa Chakravartī at a village called Gambhila, where he fell ill and died.

The above particulars have been taken from biographies written by Narahari Dāsa,* Śiśirakumāra Ghosha,† and Achyutacharaṇa Chaudhuri,‡ who has also included in his biography a copy of Narottama's Dehakarṇa, a catechism in prose on Vaishṇava teachings, printed from a manuscript dated Śaka 1603.

According to Pandit Haraprasāda Śāstrī the present poem "is a metrical and explanatory translation of Rup Gosvami's short work entitled the Smarana Mangala."§

Narottama Dāsa is the author of several poems, of which his Premabhaktichandrikā, a brief exposition of the nature of *bhakti*, is one of the most popular of the many treatises on the Vaishṇava faith. This work, as also the poet's Prārthanā and Hāṭapattana, have been frequently published. Copies of the Smaraṇamaṅgala, as well as of several other unpublished poems by Narottama, are noted in a catalogue of the Royal Asiatic Society of Bengal,|| and in the lists of Bengali MSS. given in the "Sāhitya-parishat-patrikā" (vols. iv. et seq.).

The poem ends :

শ্রীকৃপমঞ্জরি পাদপদ্ম করি ধ্যান ।
সুত্ররূপে কহিল অষ্ট কালের আক্ষান ॥
শ্রীকৃপা চরনপদ্ম সবে করে আস ।
স্বরনমঞ্জল কহে নরভূম দাস ॥

Copyist : Nandarāma Dāsa Khāṇḍā.

Colophon : ইতি স্বরনমঞ্জল সমাপ্তং . . . পরগনে মেদনীপুর [illegible] পাড়া সন ১২২৮ সাল মাহ ৮ ভাধর হস্ত অক্ষর শ্রীনন্দরাম দাস খাঁণ্ডা এ গ্রন্থ ত্রিসিব-রামদাস সামন্তের ॥

* *Narottamavilāsa*, Calcutta, 1890.

† *Narottamacharitra*, Calcutta, 1891.

‡ *Sāhitya-parishat-patrikā*, vol. iv., no. 1, pp. 31—46.

§ *Vernacular Literature of Bengal*, p. 9.

|| *Proceedings*, 1865, pp. 138—140.

13.

Add. 5590 and 5591.—Foll. 263 and 350; 9 in. by 6½; 17 and 18 lines, 4 in. long; Bengali writing of the 18th century.

[N. B. HALHED.]

রামায়ণ ।

Rāmāyaṇa.

A metrical version of the Sanskrit epic of Vālmīki. By Kṛittivāsa, or, as it is sometimes spelt, Kirttivāsa.

The poem is prefaced by the two ślokas which appear at the commencement of each *kāṇḍa* in Calcutta printed editions, as follows :

রামং লক্ষণং পূর্বজং রঘুবরং সীতাপতিং সুন্দরং ।
কাকুস্থং করুণাময়ং গুণনিধিং বিপ্রপ্রিয়ং ধাম্মিকং ॥
রাজেন্দ্রং সত্যসন্ধং দশরথতনয়ং শ্যামলং শান্তমূর্ত্তিং ।
বন্দে লোকাভিরামং রঘুকুলতিলকং রাঘবং রাবণারিং ॥

After a concise description of the contents of each of the seven *kāṇḍas*,* the poem begins at once with the story of king Daśaratha, and the birth of Rāma, without any of the introductory mythological legends which occupy some 30 or 40 pages of the printed editions.

আদ্যকাণ্ডে রামের জন্ম সীতাদেবীর বিয়া ।
অযোধ্যাকাণ্ডে গেলা রাম রাজ্য হারাইয়া ॥
রাজ্য হারাইলা রামচন্দ্র অযোধ্যার কাণ্ডে ।
অরণ্যকাণ্ডে সীতা হরিয়া নিল দশমুণ্ডে ॥
কাণ্ডে কাণ্ডে রঘুনাথ পাইলেন অপজয় ।
কিষ্কিন্দ্রাকাণ্ডে মৈত্রলাভ কটক সঞ্চয় ॥
সুন্দরকাণ্ডে সেতুবন্ধ কটক হৈল পার ।
লঙ্কাকাণ্ডে রাবণ মারিয়া সীতার উদ্ধার ॥
দেশেতে আসিয়া রাজা হইলা উত্তরকাণ্ডে ।
এই ক্রমে সাত কাণ্ড কৃত্তিবাস তুণ্ডে ॥
সাত কাণ্ড রামায়ণ প্রথম আদ্যকাণ্ড ।
শুনিতে অমৃত কথা অমৃতের খণ্ড ॥
রঘুয়ুনির পুত্র বাহ্মিক মহাযুনি ।
আদ্য কবি বনিতাকে সর্ব লোকে জানি ॥

* This does not occur in any of the printed editions.

ষাটি হাজার বতসর থাকিতে অবতার ।
 অনাগস করিলেক বিহিত সংসার ॥
 যাহার প্রসাদে হইল গীত রামায়ণ ।
 তাঁহার প্রসাদে গীত শুনে সর্ব জন ॥
 দশরথ নামে রাজা জন্ম সূর্য্যবংশ ।
 অস্ত্রে শাস্ত্রে পণ্ডিত সে ধর্ম্মে রাজ্য শাসে ॥ *
 সূর্য্যবংশে দশরথ সবে একেশ্বর ।
 বাপমা নাহি রাজার তাই সহোদর ॥
 রাজচক্রবর্তী রাজা সভার উপরে ।
 তিন শত বতসর রাজা বিভা নাহি করে ॥
 দৈবের ঘটনে রাজার হইল নির্বন্ধ ।
 যাঁহাতে হইবে রামের জন্ম অনুবন্ধ ॥

Kṛittivāsa has given no account of himself beyond stating that he was a Brahman by caste, a resident of Phuliya (near Santipur, in the District of Nadiya), and the grandson of Murāri Ojhā. There is nothing certain as to when he composed this epic. Praphullachandra Vandyopādhyāya, in an article in the "Sāhitya-parishat-patrikā,"† is of opinion that Kṛittivāsa flourished about 150 years before Chaitanya, i.e. about Śaka 1257 (A.D. 1335), whilst the editor, in the same number of that magazine, endeavours to prove that his time was about Śaka 1330 (A.D. 1408). According to Pandit Rāmāgati Nyāyaratna,‡ the Rāmāyaṇa was composed somewhere about Śaka 1460 (A.D. 1538). Harimohana Mukhopādhyāya also, in his biography of this poet,§ is of opinion that this work was written in the sixteenth century, and that the author was still alive when the emperor Akbar died (A.D. 1605).

The Rāmāyaṇa of Kṛittivāsa cannot be said to be a translation of the Sanskrit poem, but, as shown by Mr. Romesh Chunder Dutt,|| is "merely a new narration of the story of the

ancient epic in his own way. There is considerable divergence in the arrangement of the matter; much of the contents in the original has been omitted, and many new incidents and stories have been introduced." In fact, it is very likely that Kṛittivāsa was unacquainted with Sanskrit, and simply put into verse the stories that he had heard from the lips of the bards, for he frequently makes use of the phrase পুরাণ শুনিয়া গীত রচিল কোতুকে.

This work was first published at Serampur in 1802.* In this, and more particularly in the many editions that have been printed at Calcutta, the original text has been very considerably altered, revised, and enlarged by modern editors.†

Pandit Rāmāgati says that he has seen manuscripts of two other compositions of Kṛittivāsa, one called Yogādhyār vandanā, the other Śivarāmer yuddha.

There is no date to this copy. It is in the handwriting of the scribe of nos. 14 and 19.

Ends :

উত্তর কাণ্ডে গাইল রামের স্বর্গবাস ।
 অমৃততুলা রামায়ণ রচিল কৃত্তিবাস ॥
 রঘুনাথের সর্গবাস শুনে যেই জন ।
 অখণ্ডিত মতি অস্ত্রে স্বর্গেতে গমন ॥
 এক চিত্ত হৈয়া লোক শুন রামায়ণ ।
 সাধু লোকে শুনে ইহা করিয়া যতন ॥
 ইতি উত্তরকাণ্ড রামায়ণ সমাপ্তং ॥

14.

Add. 5592.—Foll. 317; 9 in. by 6¼; 17 lines, 4 in. long; written in the latter part of the 18th century.

[N. B. HALHED.]

চণ্ডী ।

Chandī.

The poetical works of Mukundarāma Chakravartī, commonly called Kavikaṅkana.

* The Bengali title-page is dated 1803.

† See an article on this subject by Hirendranātha Datta in the Sāhitya-parishat-patrikā, vol. i., no. 2, pp. 65—80.

* See p. 118 of the Serampur edition of 1802, and p. 38 of the Calcutta edition of 1286 (1879).

† Vol. iv., no. 2, pp. 117—149.

‡ Bāṅgālā bhāṣhā, pt. i., p. 75.

§ Kavicharita, "Lives of the Bengali Poets" (Calcutta, 1869), pt. i., pp. 25—43.

|| Literature of Bengal, 2nd ed., 1895, p. 50.

Begins :

বেদান্ত দরশনে ত্রক্ষ যারে বাথানে
আনে বলে পুরুষ প্রধান ।
বিশ্বের পরম গতি হেতু অন্তরায় পতি
তারে মোর লক্ষ পরণাম ॥
বন্দ দেবগণপতি পিতা যার পশুপতি
গণপতি দেবের প্রধান ।
বাস আদি যত কবি তোমার চরণ সেবি
প্রকাশিল আগম পুরাণ ॥

Mukundarāma has given some account of himself and his work in the commencement of his poem. He was a Rāṇhiya Brahman, son of Hṛidaya Mīśra, and grandson of Jagannātha Mīśra, and was born in the village of Damunya, near Salimabad, in the District of Bardwan. He had an elder brother of the name of Kavichandra, and also another brother called Ramānātha.* Owing to the oppressions of the Muhammadan officers subordinate to Raja Mān Singh, governor of Bengal, he left his native place with his wife and infant child, and his brother Ramānātha. After wandering about in a state of extreme poverty he came to the village of Gothra, where, he tells us, the goddess Chāṇḍī appeared before him in a dream, and commanded him to compose this poem. After this he travelled on to Anrara (আঁড়রা) in the district of Midnapur, and was hospitably received by Bāṅkuṛā Deva, son of Mādhava, the zemindar of that place, who gave him a grant of land, and appointed him tutor to his son Raghunātha.

The poem contains two stories, one of Kālaketu, a mighty hunter, and his wife Phullarā; the other of the merchant Dhana-pati, and his son Śrīmanta. These are prefaced by hymns in praise of several deities, the poet's description of himself and the origin of the work, and a mythological account of the goddess Chāṇḍī, whose supernatural powers are brought out prominently in the narration of these stories. A full description of the work, with a biographical account of

the author, will be found in Romesh Chunder Dutt's "Literature of Bengal," pp. 95—117 (2nd edition, 1895).

There appears to be considerable variation of the text in different manuscripts and printed editions of this work. The edition printed at Calcutta in 1851, and that of Yadunātha Nyāyapanchānana (Calcutta, 1861), contain a large number of additional verses at the end, which do not appear in this copy, or in the edition of Akshayachandra Sarkār printed at Chinsurah in 1878. In these the date of composition, B.S. 1466 (A.D. 1544), is given in the following śloka :

শকে রস রস বেদ শশাঙ্ক গণিতা ।
কত দিনে দিল গীত হরের বনিতা ॥

Pandit Rāmagati Nyāyaratna states, in his biography of Mukundarāma,* that this śloka does not occur in the manuscript in the possession of the descendants of the poet at Bainan, said to be in his own handwriting, or in one at Senapate, the residence of the descendants of his patron Raghunātha, or indeed in any manuscript he has had access to. The poet distinctly states that he wrote this work during the time of Raghunātha Rāya. It is proved by family records that he succeeded his father in the estate in B.S. 1495 (A.D. 1573), and died in 1525 (A.D. 1603). The Pandit therefore doubts the genuineness of this śloka. In any case he suggests that the word রস may stand for 9, in which case the date of composition would be 1499 (A.D. 1577). But this also seems incorrect, because Mān Singh was not appointed Raja of Bengal till A.D. 1589.

Ends :

যত এর কৃতকর্ম দেবব্রত করি ধর্ম
জানি বা না জানি কিছু মুখে ।
সংগীত হইল সাক্ষ হইবেক কামধর্ম
হরি হরি বল সর্ব লোকে ॥

* In some manuscripts and printed editions he is called Rāmānanda.

* Bāṅgālā bhāṣhā, pt. i., pp. 90—114. See also a critical notice of Mukundarāma by Mahendranātha Vidyānidhi in the *Sāhitya-parishat-patrikā*, vol. ii., no. 2.

রাজা রঘুনাথ গুণে অবদাত রসিক মাঝে সজ্জন ।
তার সভাসত রচি চারু পদ শ্রীকবিকঙ্কণ গান ॥
ইতি শ্রীযুকুন্দ চক্রবর্তী কবিকঙ্কণ বিরচিতং শ্রীশ্রীশুভা-
মঙ্গলচণ্ডিকা পূজা নৃত্যগীতবাদ্যং সমাপ্তং ॥

15.

Add. 5595.—Foll. 181 ; 5 in. by 13½ ; 8 and 10 lines, about 11 in. long ; written by three different hands during the 18th century.

মহাভারত ।

Mahābhārata.

A metrical version of the Sabhā, Bhishma, Strī, Śānti, and Āśrama parvas of the Mahābhārata. By Kāśīrāma Dāsa.

I. Foll. 1—73 (১-৭৩). Sabhāparva.

Begins :

অতিসয় মঙ্গল করিয়া দেবানব ।
জগত জনের হিতে কেবল সম্ভব ॥
তৈলক্ষেতে [sic] দিতে নাহি মহিমা জাহার ।
ইহার শ্রবনে সর্ব দুঃখে হয় পার ॥
সংসারেতে আছে জত আছয়ে ইহাতে ।
ইহাতে জে নাহি তাহা নাহি দ্বিজগতে ॥

Ends :

সভাপর্ষ সূত পুস্তক জেই জন স্নেহ ।
মনের কামনা সিদ্ধি ব্যাসের বচনে ॥
ইহা সুনীয়া যে বা উপহাস করে ।
এই কালে মূর্থ অস্তে জায় নরকেরে ॥
মহাভারতের কথা অমৃত লহরি ।
কাসি কহে সুনিলে তরিয়ে ভববারি ॥

Date of copy: Sunday, the 3rd Chaitra, B.S. 1179 (A.D. 1772).

ইতি সন ১১৭৯ সাল তারিখ ৩ চৈত্র রোজ রবিবার পুস্তক সমাপ্ত হইল বেলা দুই দণ্ড থাকিতে ইতি ।

II. Foll. 74—105 (১-৩২). Bhishmaparva.

Begins :

জনমেজয় বলে স্নান মুনি তপোধন ।
তদন্তরে কি করিলা পিতামহগন ॥

সৈন্য সমাবেশ করি কুরুক্ষেত্রে গেল ।
কোন বির সহ আসি কে যুদ্ধ করিল ॥
প্রথমে করিল রন কাহার সংহতি ।
কুরুসৈন্য আগে কে বা হৈল সেনাপতি ॥

Ends :

ভিষ্মের বচন না সুনিল দুর্য়োধন ।
রাজাগন চলি গেল জার জে ভবন ॥
মহাভারতের কথা অমৃত লহরি ।
এক মনে সাধুজন পিয়ো কর্ণ ভরি ॥
কর্ণ বির আসিয়া ভিষ্মেরে সম্মাণিল ।
কাসিদাষ কহে ভিষ্মপর্ষ সাক্ষ হৈল ॥

The copy was made by Tārāchandra Ghosh of Calcutta at the village Mananga, and was completed on Wednesday, the 16th Phālguna, B.S. 1184 (A.D. 1777).

ইতি ভিষ্মপর্ষ সমাপ্ত ॥ সন ১১৮৪ সাল তারিখ ১৬ ফাগুন রোজ বুধবার সাক্ষর শ্রীতারারচন্দ্র ঘোষ সাক্ষর কলিকাতা সহরের মনঙ্গা গ্রামের মধ্যে ॥

III. Foll. 106—134 (১-২৯). Strīparva.

Begins :

বৈসম্পায়ন মুখেতে সুনীয়া জগেজয় ।
কুরুক্ষেত্র যুদ্ধ সুনি ঘুচিল সংসয় ॥
তবে কী হইল মুনি কহ দেখী মোরে ।
আদ্যাপন্ত জত কথা কহিবে আমারে ॥
কি কহিল ধৃতরাষ্ট্র সুনি পুত্রসোক ।
সান্তনা করিল কহ কত ২ লোক ॥

Ends :

হেনমতে হস্তিনায় জত লোক ছিল ।
পাণ্ডব আগমনে সব বাহির হইল ॥
বিজয় পাণ্ডব কথা অমৃত লহরি ।
সুনিলে অর্থ্য থণ্ডে পরলোকে তরি ॥
সুনহ অহে ভাই হইয়া এক মন ।
কাসিরাম দাস কহে ভারথ কখন ॥

The copy was made by Shaikh Jamāl Muḥammad of Kalinga, and was completed on the 17th Jyeshṭha, B.S. 1181 (A.D. 1774).

ইতি নারিপর্ষ সমাপ্ত ॥ সন ১১৮১ একাদশি সাল তারিখ ১৭ জৈষ্ঠী সাক্ষর শ্রী সেখ জামাল নাহাযুদ সাঃ কলিঙ্গা ।

IV. Foll. 135—153 (১-১১). *Sāntiparva*.

Begins :

মুনি বলে সুনহ নুপতি জন্মেজয় ।
 সান্তিপর্ক পুণ্য কথা সুন মহাসয় ॥
 জ্ঞাতির তর্পন করি ভাগিরথির জলে ।
 সোকাকূলে যুধিষ্ঠীর উঠিলেন কূলে ॥
 অসৌচ আস্তে কৈল শ্রাদ্ধ সান্তিদান ।
 গঙ্গাতির ছাড়ি গৃহে করিল পয়ান ॥

Ends :

বিজয় পাণ্ডব কথা অমৃতের ধার ।
 ইহলোক পরলোক হিত উপকার ॥
 ইহার শ্রবনে জত সুখ লবে নর ।
 তাদিসি নাহিক সুখ স্বর্গের উপর ॥
 কাসিরাম দাস কহে পাচালির মত ।
 এত দূরে সান্তিপর্ক হইল সমাপ্ত ॥

The scribe, Jamāl Muḥammad, states in the colophon that he copied it for himself, and completed it on the 11th Māgh, B.S. 1180 (A.D. 1773).

ইতি ক্রীসান্তিপর্ক পুস্তক সমাপ্ত হইল . . . ইতি সন ১১৮০ আসী মাস তারিখ ১১ মাঘ সঅক্ষর ক্রী সেখ জামাল মাহমুদ এ পুস্তক নিজের কারন লিখিলাম ইতি ॥

V. Foll. 154—181 (১-২৮). *Āśramaparva*.

Begins :

জন্মেজয় বলে অবধান কর মুনী ।
 তদন্তরে কি হইল কহ মুনি সুনী ॥
 পিতামহ উপাফান অপূর্ব চরিত্র ।
 তোমার প্রসাদে সুনী হইব পবিত্র ॥
 অস্বমেধ জজ্ঞান্তরে পিতামহগন ।
 কি কর্ম করিলা পুনরহ তপোধন ॥

Ends :

হস্তি অশ্ব গাভি দান দিল দেস গ্রাম ।
 প্রথিবি পুণীত হইল ধর্ম্মসুত নাম ॥
 মহাভারথের কথা সুধার সাগর ।
 জাহার শ্রবনে নিষ্পাপ হয় নর ॥
 সকল আপদ থণ্ডে জন্মে দিব্য জ্ঞান ।
 কাসি কহে আশ্রমপর্ক হইল সমাধান ॥

The copy is written by the same hand as the two preceding *parvas*, but the name of

the scribe, Jamāl Muḥammad, does not appear. It is dated Friday, the 29th Āshādha, B.S. 1180 (A.D. 1773).

ইতি সন ১১৮০ মাস তারিখ ২৯ আশাঢ় রোজ শুক্রবার ইতি ॥

The only account that Kāśirāma Dāsa gives of himself is that he was a Kāyastha by caste, a native of Singi, a village in Indrāni (pargana of the district of Bardwan), and the second son of Kamalākānta. His grandfather Gadādhara Dāsa was the son of Priyaṅkara Dāsa. He had two brothers, Kṛiṣṇa Dāsa the eldest son, and Gadādhara Dāsa the youngest.

The editor of the “Sāhitya-parishat-patrikā”^{*} has contributed an interesting article in that magazine on the poet's family history and genealogy, based on information obtained from the Jagannāthamaṅgala, a poem written by Gadādhara Dāsa, the younger brother of Kāśirāma Dāsa, in the 15th year of the reign of Raja Narasimha Deva of Orissa, i.e. in A.D. 1643, or B.S. 1050. Reference is made in this poem to Kāśirāma's Mahābhārata, which was probably written in the beginning of the 17th century.

According to Pandit Rāmagati Nyāyaratna,† Kamalākānta had four sons, of whom Kāśirāma was the third. He mentions the finding of a document executed by Kāśirāma's son (name unknown) in B.S. 1085, conveying a plot of land by gift to certain Brahman priests.

Copies of several *parvas* of Kāśirāma's Mahābhārata are noticed in the Sāhitya-parishat-patrikā, vol. vii., no. 2, pp. 123—125. One is a manuscript of the Virāṭaparva, dated B.S. 1226 (A.D. 1819), the concluding verse of which contains the date of composition

^{*} Vol. vi., no. 2, pp. 171—177.

† *Bāṅgālā bhāṣhā* (Hughli, 1872), pt. i., p. 120. Harimohan Mookerjee, in his *Lives of Bengali Poets* (Calcutta, 1869), pp. 68—92, gives Devarāja as the name of the fourth brother. He places Indrāni, the poets' birth-place, in the Hughli district, but Pandit Rāmagati shows clearly that this is a mistake.

expressed by the words চন্দ্র বাণ পক্ষ ঋতু, i.e. Śaka 1526=A.D. 1604 or B.S. 1011. The lines do not occur in the printed edition, or in any other copy of this *parva*.

There is a popular tradition that Kāśīrāma died after writing the Ādi, Sabhā, Vana, and part of the Virāṭaparva,* and that his son-in-law completed the work in his name. There does not appear to be any foundation for this supposition. Kāśīrāma must have been alive in B.S. 1050, the year when his brother Gadādhara wrote the Jagannātha-maṅgala, for the word ॐ is invariably used before his name, and a complete manuscript of the Mahābhārata, dated B.S. 1039, exists in the Raipur palace library.†

Kāśīrāma has considerably condensed the Sanskrit epic in his translation. The printed editions differ considerably from the author's original text, owing, as in the case of Kṛittivāsa's Rāmāyaṇa, to the many alterations and additions made by modern revisers and editors.

16.

Or. 4741.—Foll. 47; 4 in. by 11½; 9 and 10 lines, 9½ in. long; Bengali writing of the early 19th century.

[PROF. MAX MÜLLER.]

The Dronaparva of the Mahābhārata, in the Bengali version of Kāśīrāma.

Begins :

বৈসমপায়ন বলে পরিক্ষীতের তনয় ।
সমরে পড়িল জদি তিস্ব মহাসয় ॥
দস দিন যুদ্ধ করি মরিল সৈন্যগন ।
আপন ইৎসায় তিহঁ ইহঁলা পতন ॥
তিস্ব জদি পড়িল আকুল দুৰ্য্যোধন ।
হাহাকার করি সবে করয়ে রোদন ॥

* আদি সভা বন বিরাটের কত দূর । ইহা লিখি কাশী-দাস গেলা স্বর্গপুর ॥ With reference to this saying, Pandit Rāmagati states that the people of Singi interpret the poet's going to *svarga* as meaning his departure on a pilgrimage to Benares.

† *Sāhitya-parishat-patrikā*, vol. vi., no. 2, p. 173. The editor quotes from Dīnēśachandra Sena's *Vaṅga-bhāṣā o sāhitya*.

The copy is incomplete. It breaks off abruptly in the beginning of the last *payār* of the *parva* :

দুৰ্য্যোধন রাজা কান্দে করি হাহাকার ।
সৈন্য মধ্যে মহাসক রোদন অপার ॥
হেন কালে উপনিত বির অন্ধঃখামা ।
কৃতব্রজা* সহ আর কৃপাচার্য্য মামা ॥
পিতার নিধন দেখি হইলা অস্থির ।
সোকে অচেতন হইল অন্ধঃখামা বির ॥
ধ্রুতদম্ন হাথে সুনী পিতার নিধন ।
মহাক্রোধে

The handwriting is that of a careless, illiterate scribe, as is evidenced by the many misspelt words in the above quotations.

17.

Add. 12,236.—385 leaves of yellow paper encased in a covering made of bark, of which 58 and 59 are missing; 4¾ in. by 16½; 9 lines, 13 in. long; dated Śaka 1637 (A.D. 1715).

A metrical translation of the Vanaparva of the Mahābhārata. By Jagannātha, who is called Kavivallabha.

Begins :

সভাপরী সাজ যদি হৈল এহি মতে ।
কহিলেক জগিজয় বৈশম্পায়নতে ॥
অমাত্য সহিতে দুষ্ট ধৃতরাষ্ট্রস্বতে ।
কপট পাশাএ যদি পঠাইলে বনতে ॥ ১ ॥

The poet calls himself Kavivallabha in the refrain (*dhuyā*) at the end of each chapter, his real name appearing at the end of the poem. This copy is in the handwriting of an Assamese scribe; the poem also contains several Assamese forms of words. The verses of each chapter are numbered consecutively throughout, aggregating 5360.

Ends :

ব্রাহ্মণ সকলেরে বোলএ জোড় হাতে ।
আজ্ঞা করিলে সে পরি অজ্ঞাত বসিতে ॥

ধোয়া মুনি সহিতে জে মন্ত্রণা করিতে ।
 এক সঙ্গে মিলিয়া জে বসিলা পছাতে ॥
 এতেকে হইল পূর্ণ বনপর্যগিত ।
 জগন্নাথ নাম কবিরসে রচিত ॥ ৫৩৬০ ॥
 ইতি বনপর্যপুস্তকং সমাপ্তং ॥ শক ১৬৩৭ ॥

18.

Add. 5660 A.—Foll. 34; 17 in. by $5\frac{1}{2}$; 10 lines, $13\frac{1}{2}$ in. long; dated B.S. 1183 (A.D. 1776). [N. B. HALHED.]

কালিকামঙ্গল ।

Kālikāmaṅgala.

The romance of Vidyā and Sundara. A portion of the poetical works of Bhāratachandra Rāya, Guṇākara, which are popularly known by the title *Annadāmaṅgala*.

The manuscript begins with the account of the goddess Umā going to the house of Bhavānanda Majumdār, noticed below. See p. 203 of the Calcutta edition of Bhāratachandra's poems, B.S. 1293.

কে জানিবে মা তোমার মহিমা । সিব দিতে নারে সিমা ॥
 অন্নপূর্ণা উত্তরিলা গাঙ্গিনীর তীরে ।
 পার কর বলি ডাক দিলা পাটনিরে ॥
 সেই ঘাটে খেয়া দেয় ইশ্বরী পাটনি ।
 ত্বরায় আনিল তরি বামার ডাক শ্রনি ॥

The story of Vidyā and Sundara begins on fol. 2a, l. 10, as follows:

মানসিংহ প্রতাপ আদিত্যের সময় ।
 জয়র নগর ধাম প্রতাপ আদিত্য নাম
 মহারাজা বঙ্গজ কায়েস্ত ।
 নাহি মানে পাতসায় কেহ নাহি আটে তায়
 ভয় জত ভূপতি দ্বারস্ত ॥

The following particulars of the life of Bhāratachandra Rāya are taken from a biography of the poet by Pandit Rāmagati Nyāyaratna.*

Bhāratachandra Rāya was the fourth and youngest son of Raja Narendranārāyaṇa Rāya, zamīndār of Penro (or Pandua), a village in the Bhursut pargana of the District of Bardwan. His father incurred the displeasure of the mother of Kirttichandra Rāya, the Raja of Bardwan, and was, in consequence, deprived of his property. Narendranārāyaṇa was reduced to penury, and his son Bhāratachandra took refuge with his maternal uncle "at Nawapara, near Gazipur, in the Pargana of Mandalghat. There he studied grammar and dictionary, and at the age of fourteen returned to his native village, and married a girl of the village Sarada."* Shortly afterwards he went to Devanandapur, near Hughli, where he studied Persian, and began to compose verses, when only 15 years of age.

At the age of 20 Bhāratachandra returned home, and became agent for his elder brother's estate. He was cast into prison by the Raja for default of payment of revenue, but managed to escape, and fled to Cuttack, where he was befriended by Śiva Bhaṭṭa, the Maratha Śubedār. He there became a Vaishṇava, and passed about 15 years of his life as an ascetic. After that he went to Farasdanga (Chandranagar) and was well received by Indranārāyaṇa Pāla Chaudhurī, Dīwān under the French Government, who, recognising his poetical abilities, sent him to Kṛṣṇachandra, Raja of Krishnagar. Bhāratachandra was then 40 years of age. He became a Pandit of the court on a monthly stipend of 40 rupees, and had the title of Guṇākara conferred on him by the Raja. At Kṛṣṇachandra's request he composed his famous *Annadāmaṅgala* in imitation of Mukundarāma's *Chandī* (no. 14). This work was completed in Śaka 1674 (A.D. 1752). He obtained a lease of the village of Mulajor, where he died in Śaka 1682 (A.D. 1760), at the age of 48.

The *Annadāmaṅgala* is in three parts. It

* *Bāṅgālā bhāṣhā* (Hughli, 1873), pt. ii., pp. 172–193.

* Romesh Chunder Dutt's *Literature of Bengal*, 1895, p. 124.

begins with a collection of hymns to Hindu deities, and contains, more particularly, a series of mythological accounts of the goddess Umā (Durgā or Chāṇḍī) and of her consort Śiva. In the second part the poet narrates the departure of Mān Singh, the famous general under the emperor Aurangzeb, on his expedition against Pratāpāditya, Raja of Jessore. He is represented as being accompanied by Bhavānanda Majumdār, an ancestor of Raja Kṛṣṇachandra, who relates the love-story of Vidyā, daughter of Bīr Singh, Raja of Bardwan, and Sundara, a prince of Kanchi (Conjeveram) in the Deccan. The third part of the poem describes the victory of Mān Singh, and the defeat and death of Pratāpāditya.

Bhāratachandra also wrote the Rasamañjarī, a poem on the *śṛīṅgūrarasa*, translated, in part, from Jayadeva's Sanskrit Ratimañjarī, some riddles, and other minor pieces. He also began a drama in Bengali, Hindi, and Sanskrit, called Chāṇḍinātaka, which he did not live to complete. A copy of this work, and of several hitherto unpublished poems, will be found in a biography of the poet by Īśvarachandra Gupta.* He has also written Nāgāśṭaka and other short Sanskrit poems. Of these, a poem called Gaṅgāśṭaka was published in the "Rahasyasandarbhā," vol. i., no. 9, p. 139.

This copy was made by Ātmārāma Dāsa Ghosh of Calcutta, and is dated Jyeshṭha, B.S. 1183 (A.D. 1776).

Colophon: কালিকামঞ্জল সমাপ্ত ॥ স্বাক্ষর শ্রী
আম্বারাম দাস ঘোষ কায়স্থ সাং কলিকাতা স্ত্রীমতী (?)
বাটী চিকানা জোড়াবাগের পূবে (? পূর্বে) ছিল সে বাটী
গিয়া এখন নবরত্নের পশ্চিম শ্রী সাফুল (?) রাম ঘোষের
বাটীতে ॥

Then follows a few lines in verse by the scribe, stating that he made the copy by order of Nandarāma, son of Giridhara Vasāka, and the date ইতি সন ১১৮৩ সাল মাহ জ্যৈষ্ঠ ॥

* Kāvira Bhāratachandra, Calcutta, 1855.

19.

Add. 5593.—Foll. 62; 9 in. by 6; 17 lines, 4½ in. long, written apparently in the 18th century. [N. B. HALHED.]

Another copy of the story of Vidyā and Sundara by Bhāratachandra Rāya, beginning at the third poem in the printed editions.

Heading :

শ্রীশ্রীকালিকামঞ্জলং ॥ বিদ্যাসুন্দর উপাখ্যানং ॥

Begins :

ভাটমুখে শুনিয়া বিদ্যার সমাচার ।
উথলিল সুন্দরের সুখ পারাবার ॥
বিদ্যার আকার ধ্যান বিদ্যানাম জপ ।
বিদ্যালাভ বিদ্যালাভ বিদ্যালাভ জপ ॥
হায় বিদ্যা কোথা বিদ্যা কবে বিদ্যা পাব ।
কি বিদ্যাপ্রভাবে বিদ্যাবিদ্যামানে যাব ॥

This copy corresponds with the text of the printed editions. The Sanskrit *śloka*s are written in red ink. The name of the scribe and date of copy are not given.

Ends :

বিদ্যাসুন্দরে লৈয়া কালিকা কৌতুকী হৈয়া
কৈলাশশিখরে উত্তরিল ।
ইতিহাস হইল সায ভারতচন্দ্র দ্বিজ গায়
রাজা কৃষ্ণচন্দ্র আদেশিল ॥

20.

Add. 5660 B.—Foll. 21. Two imperfect Bengali poems; written apparently in the 19th century. [N. B. HALHED.]

I. Foll. 1—9 (২-১০); 14 in. by 4½; 8 to 10 lines, 11½ in. long.

A copy of Bhāratachandra's poem Vidyā-sundara (no. 18). The first leaf is missing. The copy ends abruptly in the middle of the poem, at p. 33, l. 16 of the poet's Granthāvalī, Calcutta edition of B.S. 1293.

II. Foll. 10—21 (২-১৩); 10 $\frac{3}{4}$ in. by 4; 6 and 7 lines, 9 in. long.

কৃষ্ণ অভ্যুত্থান সংবাদ ।

Kṛishṇa-Arjuna-samvāda.

A dialogue between Kṛishṇa and Arjuna on the means of obtaining salvation. The first leaf of this manuscript also is missing.

It ends :

ধনজন পুত্রবধু সব অকারন ।

পথের সম্বল এই তোমার নাম স্মরন ॥

এই মুণ্ডি বাঙ্কা প্রভু করে নিবেদন ।

নিরবধি বহুক চিত্ত কৃষ্ণচরণ ॥

ইতি শ্রী কৃষ্ণ অভ্যুত্থান সংবাদ সমাপ্তঃ

21.

Add. 12,233.—291 leaves of bark; 8 $\frac{3}{4}$ in. by 27; 20 lines, 23 in. long; dated Śaka 1702 (A.D. 1780).

ভাগবতপুরাণ ।

Bhāgavatapurāṇa.

A metrical translation in Assamese. By Śaṅkara Deva and others.

Śaṅkara Deva, the son of Kusuma, is the most popular of Assamese poets. He flourished in the fifteenth century, and was contemporary with Chaitanya, the famous apostle of Vaiṣṇavism in Bengal. An account of his life has been written by M. N. Ghosh in his "Brief sketch of the religious beliefs of the Assamese people,"* in which he states that "Sunkar, the founder of the Mahapurusiya sect, was born at Ali Pukhari close by the site of the present Borduar. He was of the Bhuyan family and a Kaistha by birth. Mahendra Kundali was his tutor. During his early years he showed a love for religion and at a tender age undertook a pilgrimage to the sacred places of Bengal." On his return from pilgrimage he married

and had a daughter. His wife died shortly afterwards, and Śaṅkara took a second wife, and lived for twelve years at Borduar. After this he went to Bengal with his companions Hari Deva and Dāmodara Deva, and, it is said, had an interview with Chaitanya. Returning to Assam, he formed an intimate acquaintanceship with Mādhava Deva, and, after much persecution at the hands of Chuhamang, the reigning king of the Ahom dynasty, he went with Mādhava to Barpeta, where "he began to preach the Bhagvat religion, and set himself up both as a religious and social reformer."

After six months residence at Barpeta, Śaṅkara finally took up his abode at Pat-baushi, where he lived for eighteen years. The Raja of Kuch Behar, hearing of his fame, sent frequently for him to discourse on religious matters. Mr. Ghosh tells us that "it was during a visit of the kind referred to that he died at a place called Kakat-Kata in Kuch Behar. He was born in the year 1449 A.D., corresponding to the year 1371 of the Sak era, and died in 1568 A.D. (1490 Sak). It is said he lived altogether for 119 years, of which he devoted 60 years to the cause of religion."

Kaṇṭhabhūṣhaṇa Śarmā has written a biography of Śaṅkara Deva in Assamese verse,* with many stories of a miraculous nature in connection with his life and teaching. According to this author, Śaṅkara wrote his version of the Bhāgavatapurāṇa whilst on a pilgrimage to Jagannātha, at the house of Jagannātha Miśra.

This magnificent manuscript contains a translation of the entire Purāṇa, of which only two or three skandhas have as yet been published. It is copied with all the peculiarities of Bengali script of the 17th and 18th centuries. The ninth skandha is dated Monday, the 22nd Chaitra, Śaka 1701, and the last skandha is dated Śaka 1702.

* Calcutta, 1896.

* Śaṅkara Deva jīvanacharitra, Goalpara, 1877.

The following are the beginnings of the twelve skandhas :—

I. Foll. 1—9, in 445 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ কৃপাময় মহেশ্বৰ ।
জাৰ আজা সিবৰ ধৰে ব্ৰহ্মা মহেশ্বৰ ॥
মস্যা কুৰ্ম আদি জাৰ অংস অবতাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

II. Foll. 10—15a, in 262 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ জাৰ স্মৰন মঙ্গল ।
জাগ যোগাদিৰো সবে নামে সন্তুফল ॥
হেনয় পৰমানন্দ মাধবক নিতে ।
স্মৰিয়ো নৰ নিৰন্তৰে এক চিতে ॥ ১ ॥

III. Foll. 15a—20, in 298 verses. By Śaṅkara Deva.

জয় জগন্নাথ জগতৰ আদি মূল ।
জাহাক স্মৰনে হোবে পাতক নিৰ্মূল ॥
জাৰ নাম নাৰে কৰে সংসাৰেৰ পাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

IV. Foll. 21—71, in 1112, 741, and 502 verses. By Ralākara Miśra.

জয় নমো নাৰায়ন নাথ ভগবন্ত ।
জাহাৰ মায়াত স্মৰ মুনি মোহ হন্ত ॥
বেদ সিৰোৰল ভাগে জাক প্ৰকাশয় ।
চাৰি পাঞ্চ মুখে হৰ বিৰিঞ্চি গাবয় ॥ ১ ॥

Ends :

ইহ লোকে জাৰে থাকে সৰিৰত জ্ঞান ।
দেহ এড়ি পাবে গৈয়া বৈকুণ্ঠত থান ॥
ৰলাকৰ মিশ্ৰে বিৰিচিলা হৰি ধ্যান ।
প্ৰচেতস কথা সমাপতি এহিমান ॥ [৫০১] ॥
সতি ধ্ৰুৱপুথুপুৰঞ্জন কথা গৈল ।
চাৰিয়ো চৰিত্ৰ পূৰ্ণে সমাপতি ভৈল ॥
জমপুৰ বঞ্চা সাঞ্চা পুনা বহু ধন ।
ডাক ছাড়ি ৰামকৃষ্ণ বোলা ঘনেঘন ॥ ৫০২ ॥

V. Foll. 72—89, in 870 verses. By Śaṅkara Deva.

জয় জয় কৃষ্ণ প্ৰভু নিত্য নিৰঞ্জন ।
জিবেৰ জিবন নমো দেৱকিনন্দন ॥
তৃদশ বন্দনা নমো নমো জনাৰ্দ্দন ।
অস্মৰ দলন নমো শ্ৰী বমলাঞ্জন ॥ ১ ॥

VI. Foll. 90—113, in 422 and 670 verses. By Śaṅkara Deva.

জয় জয় জয় জগতজনক জয় জগন্নাথ ৰাম ।
পতিত পাতকি অন্য জো নিন্তৰে স্মৰনে জাহাৰ নাম ॥
জাহাৰ আজাক সিবৰ ধৰে আতি হৰিচৰ প্ৰজাপতি ।
হেনয় ঈশ্বৰ কৃষ্ণক কৰোহো সহস্ৰ কোটি প্ৰনতি ॥ ১ ॥

VII. Foll. 114—135, in 1075 verses. By Keśava Dāsa.

জয় জয় কৃষ্ণদেৱ নিত্য নিৰঞ্জন ।
জয় জয় শ্ৰদ্ধাবুদ্ধ বেদ প্ৰবৰ্ত্তন ॥
জয় নিত্যানন্দ জয় জয় ঘনানন্দ ।
জয় জয় পৰানন্দ জয় সৰ্বানন্দ ॥ ১ ॥
হেন কৃষ্ণপদে কোটি লক্ষ নমস্কাৰ ।
গুৰুৰ চৰনে সনে স্মৰি বাৰম্বাৰ ॥
সপ্তম কক্ষৰ পদ বন্ধে নিগদতি ।
কৃষ্ণৰ কিক্ষৰ দিন কেশৱ দুৰ্গতি ॥ ২ ॥

VIII. Foll. 136—175, in 424, 765, 677, and 130 verses. By Śaṅkara Deva.

জয় কৃষ্ণ জয় কৃষ্ণ ভকত বমল ।
নমো চিদানন্দ সদানন্দ সুনীৰ্ঘল ॥
নমো মৰকত স্যাম নন্দেৰ কুমাৰ ।
তৃভঙ্গ সোভিত অঙ্গ মুখে বেলু জাৰ ॥ ১ ॥

IX. Foll. 176—204, in 1319 verses. By Keśava Dāsa.

জয় জয় কৃষ্ণ পূৰ্ণ ব্ৰহ্ম অবতাৰ ।
তোমাৰ চৰনে কোটি কোটি নমস্কাৰ ॥
দৈৱকিৰ পুত্ৰ হুয়া দৈৱতা সংহৰিলা ।
গোকুলৰ লভাতক বৈকুণ্ঠ কৰিলা ॥ ১ ॥

Ends :

কৃষ্ণৰ কীৰ্ত্তৰ দিন কহয় কেসৱ দাস
এড়া লোক বিসয়ৰ কাম ।
সম্বাৰ লোক ঢাকি ৰাম ৰাম বোলা ডাকি
মহাস্থান পাইবা অনুপাম ॥ ১৩১৯ ॥

Date : সাকে ১৭০১ চৈত্ৰমাসে সোমবাৰে ২২ দণ্ড
স্থিতে নবম কক্ষ পুস্তক সমাপ্ত ॥

X. Foll. 205—259, in 2476 verses. By Śaṅkara Deva.

জয় নমো জাদৱ মাধৱ জনাৰ্দ্দন ।
জয় হৃষিকেশ সদাশিৱ সনাতন ॥
প্ৰনত তাৰন নাৰায়ন নিৰাকাৰ ।
কৃষ্ণৰ চৰনে কোটি কোটি নমস্কাৰ ॥ ১ ॥

This copy agrees with the printed text of Calcutta B.S. 1288 (A.D. 1881). It is a translation of only the first part of the 10th skandha, i.e. up to Uddhava's leaving the Gopis (Adhy. 47). The latter part, composed by Ananta Kandali, was published in 1884.*

XI. Foll. 260—279, in 880 verses. By Śaṅkara Deva.

জয় জয় জগতজনক কৃষ্ণ ৰাম ।
পাতকিয়ো তৰে জাৰ লৈলে গুণনাম ॥
জাহাৰ বিভূতি মস্য আদি অবতাৰ ।
হেনয় কৃষ্ণক কোটি কোটি নমস্কাৰ ॥ ১ ॥

Scribe: Jayānanda. জয়ানন্দ হস্তাক্ষৰমিদং ॥

XII. Foll. 280—291, in 540 verses.

জয় জয় কৃষ্ণ প্রভু অভিষ্টদায়ক ।
জিবের জিবন যহু জগতনায়ক ॥
জয় জয় শ্রীষ্টি স্থিতি লয় বিধায়ক ।
অম্বৰনায়ক শিব সাৰঙ্গ সাযক ॥ ১ ॥ শক ১৭০২ ॥

Śaṅkara Deva is no doubt the author of this skandha also, although his name does not occur in it. It has been edited by Panindranātha Gagai (Calcutta, 1898). He assumes it to be the composition of Śaṅkara, because, as he says, no other poet calls himself by the phrase কৃষ্ণৰ কিস্কৰ “servant of Kṛiṣṇa”; but in this he is mistaken, for Keśava Dāsa, the author of the seventh and ninth skandhas, uses the same appellation, as shown above. The editor had access to two manuscripts, one (incomplete in 517 verses) dated Śaka 1623, the latter Śaka 1728. The former has the name শ্রীবিদ্যানন্দ বিপ্ৰেণ দ্বাদশঃ পদঃ written at the end. This might be either an author or a scribe, but the style of the poem is that of Śaṅkara Deva.

The twelve skandhas are enumerated on the outer cover of the manuscript, beginning with 10 to 12, then 2 to 9, and lastly 1. The total number of *padas* is roughly stated to be 13,000, but in reality comes to 13,608.

* E. A. Gait's Report, Shillong, 1897, p. 43.

22.

Or. 4780.—124 leaves of bark, $4\frac{3}{4}$ in. by $18\frac{1}{8}$; 8 lines, about 14 in. long; dated Śaka 1653 (A.D. 1731).

ভাগবতপুরাণ ।

Bhāgavatapurāṇa.

An Assamese metrical translation of skandhas i. and ii. of the *Bhāgavatapurāṇa*. The first skandha is anonymous; the second by Śaṅkara Deva.

The first skandha (foll. 1—56), in 421 verses, begins:—

জয় জয় কৃষ্ণ ইন্দ্ৰদেব গুৰুসার ।
জাহাক স্মরণে তৰি অপাৰ সংসার ॥
জগতৰ নথ জনাৰ্দ্দন যহু দেব ।
তয়ু পাদ পঙ্কজত সদা কৰো সেব ॥ ১ ॥
নমো নমো দেবকিনন্দন দয়াশীল ।
বৃন্দাবনে গোপগৰু গোপিক পালিল ॥
জাৰ নামে মহা পাপি জনো পাবে গতি ।
হেন কৃষ্ণপদে লৈলো সৰণ সম্প্রতি ॥ ২ ॥

The second skandha (foll. 57—124), in 749 verses, begins:—

জয় জয় কৃষ্ণ যাৰ স্মরণে মঙ্গল ।
জাগ যোগাদিৰ জানা নামে সম্ভল ॥
হেনয় পরমানন্দ মাধবক নিতে ।
সুনিয়োক নিৰন্তৰে নবে একচিত্তে ॥ ১ ॥
কৃষ্ণকথা অমৃতক পিয়া সাবধানে ।
কৰিয়ো জতন জাবে নত ছাড়ে প্রানে ॥
সৰিষত আছে কলিকৃত জত দোষ ।
গুছোক প্রথমে কৰ। হৰি হৰি ঘোষ ॥ ২ ॥

The copy is dated: ১৬৫৩ শকত আদ্রত ২০ দিন জ্যৈষ্ঠে চন্দ্রবাবে পুস্তক সমাপ্ত ॥

Accompanying the manuscript is a sheet of paper (fol. 125) containing a Persian abstract of the contents of these two skandhas.

23.

Add. 12,234.—103 leaves of bark (of which 48 and 49 are missing); $18\frac{3}{4}$ in. by 6; 14 lines, 15 in. long; dated Śaka 1686 (A.D. 1764).

কীৰ্ত্তনঘোষা ।

Kīrtan-ghoshā.

A collection of Vaishṇava poems written in Assamese, chiefly in praise of Kṛishṇa, or describing various incidents in his life. By Śaṅkara Deva.

Begins :

ঘোষা ॥ জয় হৰি গোবিন্দ নাৰায়ণ ৰাম ।
কেশৰ হৰি ৰাম ৰাম কেশৰ হৰি ॥
পদ ॥ প্ৰথমে প্ৰণামো ব্ৰহ্মৰূপি সনাতন ।
সৰ্ব অবতাৰৰ কাৰণ নাৰায়ণ ॥
তয়ু নাতি কমলত ব্ৰহ্মা ভৈলা জাত ।
জুগে জুগে অবতাৰ কৰা অসংখ্যাত ॥ ১ ॥

The work comprises 27 separate poems, which agree very closely with the several printed editions. The title of the work, and the names of the poems as given below, are taken from the printed edition of Barpetā, B.S. 1303.

1. Fol. 1, vrs. 1—68. নামাপৰাধ
2. „ 4a „ 69—140. পাষণ্ডমৰ্দ্দন
3. „ 7a „ 141—166. ধ্যানবৰ্ণন
4. „ 8a „ 167—184. (Not in printed edition.)
5. „ 8b „ 185—226. অজামিলোপাখ্যান
6. „ 11a „ 227—470. প্ৰহ্লাদচৰিত্ৰ
7. „ 22a „ 471—506. জজ্ঞেন্দ্ৰোপাখ্যান
8. „ 23b „ 1—102. হৰমোহন
9. „ 29a „ 507—539. বলিছলন
10. „ 31b „ 540—731. শিশুলীলা
11. „ 38a „ 732—948. ৰামক্ৰীড়া
12. „ 47b „ 949—1162. কংসবধ (wanting foll. 48 and 49; vrs. 959—1012).
13. „ 56a „ 1163—1185. গোপী উদ্ধব সংবাদ
14. „ 57a „ 1186—1196. কুত্ৰীৰ বাঞ্ছাপূৰণ
15. „ 57b „ 1197—1208. অক্ৰীৰ বাঞ্ছাপূৰণ
16. „ 58b „ 1209—1277. ভৰাসন্ধ যুদ্ধ
17. „ 61b „ 1278—1327. মুচুকুন্দ স্তুতি
18. „ 64a „ 1328—1398. স্যামসুহৰণ
19. „ 67a „ 1399—1449. নাৰদকৃষ্ণ দৰ্শন

20. Fol. 68b, vrs. 1450—1500. বিপ্ৰপুত্ৰ আনয়ন
21. „ 70b „ 1501—1536. দামোদৰ বিপ্ৰাখ্যান
22. „ 72b „ 1537—1570. দৈবকী পুত্ৰ আনয়ন
23. „ 74a „ 1571—1597. বেদস্তুতি
24. „ 75b „ 1598—1706. লীলামালা
25. „ 80a „ 1707—1884. } শ্ৰীকৃষ্ণ বৈকুণ্ঠ
1—54. } প্ৰয়াণ
26. „ 90a „ 1885—1963. সহস্ৰ নাম বৃত্তান্ত
27. „ 93a „ 1964—2210. উৰেঘা বৰ্ণন

The date of copy, শক ১৬৮৬ মাস ৯ বাৰ ৫, is written after the last verse, without the name of the scribe.

24.

Add. 12,235 A.—84 leaves of bark; 3 in. by 15½; 6 lines, 12 in. long; dated Śaka 1666 [A.D. 1744].

A collection of three Assamese poems.

I. Foll. 1—25a. A mythological story, in 181 verses. By Śrīdhara Kandali.

Begins :

জয় জয় গনেশ্বৰ জয় দিবাকৰ ।
জয় নমো দেবকিতনয় দামোদৰ ॥
জয় হৰি দিগম্বৰ দেবী সৰস্বতী ।
জয় মহালক্ষ্মি নমো জয় ভগবতি ॥ ১ ॥
জয় সৰস্বতি গুৰুদেব জয় জয় ।
একে থানে নমি বিৰচিব পদচয় ।
বিচিত্ৰ চৰিত্ৰ কথা শুললিত বানি ।
পুৰান ভাৰত পদ নিবন্ধিব আনি ॥ ২ ॥
কাক বক কছপ উলুক মহামতি ।
তা সন্ধ্যাৰ মুখে কথা ৰাজ উতপতি ॥
সাবধানে সৰ্ব জনে শুনিয়ে সকলে ।
শ্ৰীধৰ কন্দলি বিৰচি কতুহলে ॥ ৩ ॥

Śrīdhara Kandali was a resident of Kamrup, and is the author of Kāṅkhoyā, a short poem on the boyhood of Kṛishṇa, which was published at Calcutta, Śaka 1802 (A.D. 1880). The editor of a recent edition of this

work (Barpeta, 1901) ascribes it to the joint authorship of Śaṅkara Deva and Śrīdhara Kandali.

Ends :

সুনা সভাসদ মন কৰি এক চীত ।
পুৰানৰ শ্রবনে ঘোষণে সুক্ষগতি ॥
দূৰতে তেজিয়া থবা আন জত কাম ।
পাতেক ছাড়োক ডাকি বোলা ৰাম ৰাম ॥ ১৮১ ॥

II. Foll. 25b—76. A dialogue between Śiva and Pārvatī on *yoga*, and the means of obtaining salvation. The poem is anonymous. It ends abruptly in the middle of verse 366, followed by the title Karmaphala.

Begins :

জয় নমো বিৰাট পৰম ব্রহ্ম হৰি ।
কোটি কোটি ব্রহ্মাণ্ডক আছহ আবৰি ॥
নিজানন্দ ভব হাৰি জগত কাৰন ।
জাৰ কটাক্ষতে সৃষ্টি প্রলয় পালন ॥ ১ ॥
অবিদ্যাৰ বলে জগতকে বন্দ্য কৰি ।
বাহিৰ হবন্ত জিতো লিলা অবাতিৰি ॥
বস্তৃত ছকপে ধৰি তাহা নছৰনে ।
সিকাৰনে আদিতক কৰিলো বন্দন ॥ ২ ॥

Ends :

নিছ সপ্ত যোগ অধ্যা কহিলো পার্শ্বতি ।
দিন যোগ অধ্যা কএবে সুনা মহামতি ॥
কৰ্মফল সমাপ্ত ॥

III. Foll. 77—84. A poem, in 48 verses, on proper behaviour (*nīti*). By Rāma Chakravartī.

Begins :

জয় মহাগৌৰি নমো ভবন ঈশ্বৰি ।
প্রনামো কালিকা দেবী ত্রিপুরাসুন্দৰি ॥
জয় উমা কাত্যায়নি হৰৰ বলভা ।
অম্বিকা চণ্ডিকা নমো জয় সশিপ্ৰভা ॥ ১ ॥
বোলে ৰাম চক্ৰবৰ্ত্তি ছয়া সুধমতি ।
ৰাজ্যৰ কুমৰ ইহ জনমত গতি ॥
পৰাতি জনমে গতি কেবলে ভবানি ।
ত্রলোক্য সন্দৰ্শমাৰ পার্শ্বতি গোসানি ॥ ২ ॥

Ends :

কামেশ্বৰি বিশ্বেশ্বৰি চণ্ডিশ্বৰেশ্বৰি ।
ইসব নামক জিহ্বা থাকোক সুমৰি ॥
জগত ঈশ্বৰি পুৰিয়োক এই কাম ।
মুখ ভৰি নিবন্তৰে বোলা ৰাম ৰাম ॥ ৪৮ ॥

The three poems are all written by the same hand, the manuscript being dated at the end Wednesday, the 7th Bhādra, Śaka 1666.

১৬৬৬ শকৰ ভাদৰ ৭ দিন জাগ্তে বুধবাৰে পুস্তক সমাপ্ত ॥

25.

Or. 12.—Palm-leaf; foll. 279; 12½ in. by 1¼; 4 lines, 11 in. long; dated 1239 B.S. (A.D. 1832).

গুৱা ২।গবত
Bhāgavatapurāṇa.

An Oriya metrical translation of the 11th skandha. By Jagannātha Dāsa.

Begins :

নারায়ণ নমস্কৃত্যং নরোত্তম নরোত্তমং ।
দেবী পুৰুষোত্তম কথ্যং চতোরম্ভেদুস্মদারম্ভে ॥ ১ ॥
নমস্কৃত্যং নরোত্তমং । অনাদী পরমকারণ ॥
লীলাবীথীত্ব জলেকর । দেব মানবে অগোচর ॥ ২ ॥
[সায়ী স্বপ্নারে মার লীলা । মা নাস রবকলে রেল ॥]*
কল্পকাঞ্চন প্রকাশে । রগত মন দুগ্ন নাযে ॥ ৩ ॥
যে হরিতরঙ্গ কীৰ্ত্তন্যে । গুৱা ২।গবত য়েদ্যদযে ॥
যে ২।গবত ধর্ম কথ্য । হেলে গগ্নর রবকথ্য ॥ ৪ ॥

The poet Jagannātha Dāsa flourished in the second quarter of the sixteenth century. Babu M. M. Chakravartī states,† on the authority of the Jagannāthacharitāmṛita, an unpublished poem by Divākara Kara, that he “was born at Kapilēṣvarapura Sāsana, District Puri. His father was Bhagabāna [*sic*] Dāsa Purāṇa Paṇḍa (reader of Purāṇas),

* This line has been omitted by the scribe.

† *Language and Literature of Orissa*, J.A.S.B., vol. lxvii. (1898), pt. i., p. 341.

and his mother was named Padmā." He was the favourite disciple and companion of Chaitanya (who visited Orissa in 1510 A.D.), and after his death converted king Pratāpa Rudra to Vedantism.

This manuscript agrees with the printed edition. It is divided into 32 *adhyāyas*, the Sanskrit original having only 31. The copy was made by Gopinātha Nāyaka, and was completed on the 4th Kanyā (Āśvina), 1239, *i.e.* the 18th May, 1832.

Colophon :

ଇତି ଶ୍ରୀମଦରାଗବତେ ମହାପୁରାଣେ ପରମହଂସ ସଂହିତାୟା
ବୟାସିଷ୍ୟା ଶ୍ରୀ ସ୍ୱେଦାଦୟ ସ୍ଥଳେ ଶ୍ରୀକୃଷ୍ଣ ବୈକୁଣ୍ଠ ଆରୋହଣେ
ନାମ ଦ୍ୱାଦ୍ୱିଂଶୋଧ୍ୟାୟଃ . . . ସମସ୍ତଙ୍କ ୧୮ ସ ୧୭୩୧ ସାଲେ
କନ୍ୟାୟ ୪ ବେ ସ୍ୱେ ପ୍ରୋସ୍ତେକ ସଂପୂର୍ଣ୍ଣ ହୋଇଲା . . . ଲେଖ
ନକାର ଭେଲଙ୍ଗା ପେଟୁ ଶିବି ବଂସଂ ଗୋପିନାଥ ନାୟକେ ।
ସ୍ୱାହାଙ୍କ ଦୋଷ ନ ଧରିବ ।

26.

Or. 1257.—Palm-leaf; foll. 190; 9½ in. by 1¼; 3 to 6 lines, 7 and 8 in. long; written in the 19th century.

Another copy.

This copy begins with the concluding lines of the Sanskrit introductory verses, as in the printed editions, as follows :

ନିଗମକଳ୍ପରୋଗିନିଂ ଫଳଂ ଶୁକ୍ରମୁଖାଦମୃତଂ ପ୍ରବସଂସୁତଂ ।
ପିବତ ରାଗବତଂ ରସମଲୟଂ ମୁନୁରହୋରସିନୀ ରୁଚି ରାବୁକାଃ ॥

The verses are not numbered, and the manuscript is without date of copy.

27.

Or. 5712.—Palm-leaf; foll. 148; 14 in. by 1¼; 4 and 5 lines, about 12 in. long; written in the 19th century.

Another copy.

This copy is similar to the above, and is also without date.

28.

Or. 4541.—Palm-leaf; foll. 129; 11 in. by 1¼; 5 and 6 lines, 9½ in. long; dated 1279 B.S. (A.D. 1872).

Another copy.

This copy has twelve introductory verses preceding the text, and a few after its completion. The colophon is dated the 39th *aṅka* of Padmalābha Deva Mahārāja, B.S. 1279.

ପଦ୍ମଲାର ଦେବ ମୋହାରାଜାଙ୍କ ୩୯ ଅଙ୍କ ୧୨୭୯

29.

Or. 3365.—Palm-leaf; foll. 204; 12 in. by 1¼; 4 and 5 lines, 10 in. long; dated 1284 B.S. (A.D. 1877). [C. BENDALL.]

Another copy.

The verses are numbered throughout. The manuscript is dated the 9th Dhanu (Pausa) 1284, *i.e.* the 23rd December 1877.

ସମସ୍ତ ଅ ୨୨ଙ୍କ ପୁ ୧୨୮୪ ସାଲେ ଧନ୍ତ ମାସ ୯

30.

Or. 4766.—Palm-leaf; foll. 50; 10 in. by 1¾; 6 and 7 lines; dated B.S. 1259 (A.D. 1853). [SIR W. FRANKS.]

ବ ବେ । ଦୟ

Bandhodaya.

Oriya songs on the story of Rāma and Sītā.
By Upendra Bhañja.

Begins :

ଚନ୍ଦ୍ରବତ କିରତି ରାମ । ଇନ୍ଦ୍ର ବିପତିହାରି ରାଜ ॥ ୧ ॥

ଶିବାୟୁସିଦ୍ଧାମ୍ବୁକମ୍ବୁଜ । ଧରଣିକରତା କୋଦଣ୍ଡ ॥ ୨ ॥

ଶିବାୟୁସିଦ୍ଧାମ୍ବୁକମ୍ବୁଜ । ନିତାଓକାହାର ପ୍ରିୟବ ॥ ୩ ॥

ରଥମାନଙ୍କ ଶ୍ରେଷ୍ଠ ଦାସ । ଯଥୁକବଳେଦୟବି ॥ ୪ ॥

ବରନାଗନହାସନିତ । ଧରଣିକରତା କୋଦଣ୍ଡ ॥ ୫ ॥

ହରିନିତ ଠାଣି ସା.ସାଦ । ହରିନିଗତିକି ସମାନ ॥ ୬ ॥

On the next leaf these verses are repeated,

the word of two syllables commencing each line being placed at the end, thus conveying different meanings.

ବନ୍ଧୁ କିରଣି ରାମଚନ୍ଦ୍ର । ବିପଦିହାରି ରାଜଚନ୍ଦ୍ର ॥ ୧ ॥
 ଶୁଂଘିକାମୁକମୁଖି ଶିଳା । ଓଜାହାର ପ୍ରିୟ ବନିତା ॥ ୨ ॥
 ମାନଙ୍କ ଶ୍ରେଷ୍ଠ ଦାସରଥ । କବଳେଦୟ ପରିପଥ ॥ ୩ ॥
 ନାସନହାସକିତବର । ପ୍ରୀତିରତା କୋଦଣ୍ଡଧର ॥ ୪ ॥
 କିରାଣୀ ପ୍ରାୟାଗ ହରି । କିଶକି ସମାନକରି ॥ ୫ ॥

Upendra Bhañja, the most famous of Oriya poets, flourished in the beginning of the eighteenth century. He was the eldest son of Nilakanṭha, Raja of Gumsur, a *tāluk* in the Ganjam District of the Madras Presidency. An account of the author and his works will be found in Babu M. M. Chakravati's *Language and Literature of Orissa*.*

The work consists of eleven *chhaṇḍas*, with a total of 613 verses. Nearly every leaf contains one or two illustrations, chiefly of Rāma and Sitā, besides mystic diagrams. The title of the work and the name of the author appear on the margin of the first and second leaves, as follows :

ଉପେନ୍ଦ୍ର ରଞ୍ଜିତର ବନ୍ଧୋଦୟ ଲେଖନ ॥

It is not mentioned in Babu M. M. Chakravarti's list of 42 works written by Upendra Bhañja.

This copy was completed on Wednesday, the 29th Chaitra, in the 43rd year of the rule of Rāmachandra Deva, B.S. 1259.

ପ୍ରଥମ ରାମଚନ୍ଦ୍ର ଦେବ ମାହାରାଜାଙ୍କ ବିଜେ ସ୍ଥର ରାଜ୍ୟ ସମସ୍ତ ଅର୍ଥ ଲାଭ ହୁଏ ଲେଖନ (?) ୨୯ ନେ ଚଉତି କୃଷ୍ଣ ପଞ୍ଚମି ବୁଧ ବାରେ ବେଳ ଦିନି ପହର ଠାରେ ଏ ପେଥ ପାଠ ଉପରେ ସଂପୂର୍ଣ୍ଣ ହେଲେ ॥

31.

Add. 5033.—Palm-leaf; foll. 484; 20 $\frac{3}{4}$ in. by 1 $\frac{1}{2}$; 4 and 5 lines, 18 in. long; written apparently in the 18th century; encased in deer-skin. [COLONEL SMITH.]

* J.A.S.B., vol. lxvii., pt. i., p. 362.

ରାମାୟଣ

Rāmāyaṇa.

An Oriya metrical translation of the Lankā kāṇḍa. By Balarāma Dāsa.

Begins :

ବନ୍ଧୁ ଜଗନ୍ନାଥ କମଳା ଦେବିର ପତି ॥
 ପ୍ରବ ଦେବ ନିସ୍ତାରଣ ପରମ ପ୍ରଭୁ ମତି ॥
 ଜଗତ ଜନ ଜନ୍ମ ହିନ୍ଦରେ କାର ବାସ ॥
 ରଗତ ମୟଳ ପ୍ରଭୁ ପୁରାଣ ପୁରସ ॥
 ଅପାର ମହିମା ସରଣ ଜନ ସାହା ॥
 ଗରିଭ ଆସନ ସ୍ୟାମି ସଙ୍ଗତକୁ ବାହା ॥

Balarāma Dāsa, Vaishṇava poet of Puri, was the "son of an Oriyā minister named Sōmanātha Mahāpātra."* He flourished some 300 years ago, and is the author of numerous works, of which Sir William Hunter has given a list of 23 principal ones.†

Ends :

ପ୍ରୀ ପୁରିସୋତମ ଜଗନ୍ନାଥରୁ ମୋର ଆସ ॥
 ପ୍ରୀ ଜଗନ୍ନାଥ ସରଣ ମଲ୍ଲ ବଳରାମଦାସ ॥

It is stated in the colophon that the copy was completed on Tuesday, the 18th of Bhādra-*śukla*, in the 31st *aṅka* of the reign of Mahārāja Virakeśari Deva, who reigned 1736—1773.‡

ପ୍ରୀ ବିରକେଷରି ଦେବ ମାହାରାଜାଙ୍କ ବିଜେ ସ୍ଥର ରାଜ୍ୟ ସମସ୍ତ ଅର୍ଥ ଲାଭ ହୁଏ ଲେଖନ (?) ୨୯ ନେ ଚଉତି କୃଷ୍ଣ ପଞ୍ଚମି ବୁଧ ବାରେ ବେଳ ଦିନି ପହର ଠାରେ ଏ ପେଥ ପାଠ ଉପରେ ସଂପୂର୍ଣ୍ଣ ହେଲେ ॥

32.

Or. 5447.—Palm-leaf; foll. 148; 14 $\frac{1}{2}$ in. by 1 $\frac{1}{4}$; 4 and 5 lines, 12 $\frac{1}{2}$ in. long.

An Oriya metrical translation of the Kish-kindhyā, or 4th kāṇḍa of the Rāmāyaṇa. By Kṛishṇacharaṇa Paṭṭanāyaka.

* M. M. Chakravarti's *Language and Literature of Orissa*, J.A.S.B., vol. lxvii. (1893), pt. i., p. 345.

† *Orissa*, vol. ii., p. 199.

‡ *Ibid.*, vol. ii., p. 190.

Begins:

କନ୍ୟା କନ୍ୟା ନନ୍ଦ ଆନନ୍ଦବରଧନ ।
 କନ୍ୟା କନ୍ୟା ଅବିଦମନ୍ଦରଧାରଣ ॥
 କନ୍ୟା କନ୍ୟା କନ୍ଦର୍ପ ପୁନ୍ଦରବନ୍ଧୁଧାରୀ ।
 କନ୍ୟା କନ୍ୟା କଳିଦନନୀ ଚନ୍ଦ୍ରବି ॥
 କଂସଂକଂସଂଚମନସ୍ତୁ ଶବିନ ଇଣ ।
 ଗୋପବଧୁ ନିଧୁବନରେ ଅଟକଣ ॥

The translator appears to be quite a modern author. The date of copy given in the colophon is the 18th *anka* of Divyasimha Deva. This is no doubt the Divyasimha Deva, Raja of Khurdha, who began to rule in A.D. 1857, and was sentenced to penal servitude for wilful murder in 1878.*

Colophon :

ପ୍ରୀ ଦିବ୍ୟ ସିନ୍ଧୁ ଦେବ ମହାରାଜାଙ୍କ ସମସ୍ତ ଅ ଓ ଛ ପୁଷ୍ପ
 ପୁଲ୍ଲ ୧ । ୫ ବାରେ ରାମାୟଣ କିଷ୍କିନ୍ଧ୍ୟା କାଣ୍ଡ ସମାପ୍ତ ହେଲ ।

33.

Or. 4562.—Palm-leaf; foll. 218; 15½ in. by 1¼; 4 lines, 13 in. long; dated B.S. 1240 (A.D. 1834).

ଦାତ୍ୟତା ରତ୍ନିରସାମୃତ

Dārdhyatābhaktirasāmṛita.

An Oriya metrical account of personages in Indian history and mythology who were noted for devotion. By Rāmadāsa.

Begins:

ନିଗମକଳ୍ପତରି ଅର୍ଗଲିତଂ ଫଲ ଶୁକ୍ଳମୁଖାଦମ୍ବାତଂଦ୍ରବ୍ୟପୟତଂ ।
 ପିବତ ରାଗବତଂ ରସମାଳୟଂ ମୁନୁରହେ ରଣିକା ରୁଚି ରାବୁକାଃ ॥

* Hunter's *Orissa*, vol. ii., App. vii., p. 191, and *Gazetteer*, vol. viii., p. 211. (Khurdha.)

ନମସ୍ତେ ଗଉରୀନନ୍ଦନ । ଅସେନ ମୁନିଙ୍କ ବନ୍ଦନ ॥ ୧ ॥
 ପ୍ରୀ ଶିବ ଭୁମର ସୁନ୍ଦର । ଅସେନ ବିଦ୍ୟାର ମନ୍ଦିର ॥ ୨ ॥
 ସଦା ଆନନ୍ଦ ସଦା ରୋଗୀ । ଓଁକାରେ ବ୍ରହ୍ମ ଅନୁରାଗୀ ॥ ୩ ॥
 କେ ଯାଣେ ମହିମା ତୋହୋର । ବ୍ରହ୍ମାଦି ସୁରେ ଅଗୋଚର ॥ ୪ ॥

The work is divided into 25 *adhyāyas*, and was printed at Cuttack in 1880,* under the shortened title of *Dārdhyatābhakti*. It appears from the colophon that this copy is in the author's own handwriting, made at a village called Kalinga, on Friday, the first day of the light half of Mārgaśīrṣa, B.S. 1240, in the 19th *anka* of Rāmachandra Deva.†

Colophon :

ଇତି ପ୍ରୀଦାତ୍ୟତାରତ୍ନିରସାମୃତେ ମନଚୈତନ୍ୟ ସମ୍ଭାଦେ ମେଳତୁ
 ହାରମ ସବଦ ମୋକ୍ଷଣେ ନାମ ପଞ୍ଚିବିଂଷୋ ଅଧ୍ୟାୟଃ ॥ . . . ସମସ୍ତ
 ରାମଚନ୍ଦ୍ର ଦେବର ୧୧ ସନ ବାର ସ ୪୦ ଖଲିସି ସାଲେ ପ୍ରୀ ମାର୍ଗସି-
 ପ୍ରୀର ପୁଲ୍ଲ ପ୍ରତିପଦା ରୁଗୁ ବାସରେ କଳିଙ୍ଗା ଗ୍ରାମରେ ବଶିଷ୍ଠ
 ସଂକ୍ଷରେ ଥାଇ ଗାମଦାସେ ଯେ ପୋଷ୍ଟେକ ଲେଖି ସଂପାଦି କଲେ ॥

34.

Or. 2199.—Palm-leaf; foll. 26; 5 in. by 1; 3 to 5 lines, 4½ in. long; apparently written early in the 14th century.

A few Oriya religious poems, some of them fragmentary. The first, in 125 verses, is by Rāmadāsa, perhaps the author of *Dārdhyatābhaktirasāmṛita* (no. 33).

* Another edition in 1897, expanded to 52 cantos by the addition of another part.

† Ruled 47 years, 1810—1857. Hunter's *Orissa*, vol. ii., p. 191.

VI. MANUSCRIPTS OF MIXED CONTENTS.

35.

Sloane 3201.—Several paper rolls enclosed in a box, amongst which the following are Bengali :

A. 28 sheets, sewn together, $23\frac{1}{2}$ in. by $6\frac{1}{2}$.

A cloth merchant's day-book of sales of cloth from Thursday, the 13th Pausha, B.S. 1135 (A.D. 1728) to the 30th Āśvina following.

B. A single sheet, $17\frac{1}{2}$ in. by $13\frac{1}{4}$.

A few memoranda of business transactions with a money-lender, and scribbled arithmetical calculations.

G. A single sheet, $8\frac{1}{2}$ in. by 6.

A letter written by Kṛishṇakānta Śarmā to a Captain Wilson, informing him that Sibi Phataji (? সিবী ফতাজী) was going to Calcutta to have an interview with him, and advising the Captain to pay special attention to what he had to say. In a postscript, written crosswise on the top of the letter, the writer says that Rasika Lāla had asked him to send his compliments. The letter is dated the 8th Śrāvana, probably about the beginning of the 19th century.

36.

Sloane 4090.—Foll. 25. Miscellaneous Oriental papers of which the following are Bengali :

I. Fol. 19. A single sheet, $14\frac{1}{2}$ in. by 7.

A copy of a letter dated Wednesday, the 25th Māgha, B.S. 1133 (February, 1727), written at Bhagalpur, by Gurbakhsh Rota,

and addressed to Mr. C. Hampton, Mr. Braddon (বরাভিন), Mr. E. Carteret, and Captain G. Borlace.

The writer states that he had already reported about the Chobdārs of Bhagalpur. He now begs to report that on Sunday, the 22nd Māgha, a mounted officer with a company of soldiers of the Nawab had arrived from Murshidabad, and had claimed certain goods belonging to the English. He therefore requests that a letter should be written to Mr. Stephenson* at Kasimbazar for his instructions, and also that the Nawab should be asked not to interfere in the purchase and sale of goods by the gomāshas of Bhagalpur.

II. Fol. 20. A single sheet, $7\frac{1}{2}$ in. by $6\frac{1}{4}$.

An agreement executed in favour of Mr. Gay (গই) and Mr. Garbell (? গারবেল) by Kṛishṇa Dāsa and Narasimha Dāsa, stipulating not to charge more than 2 per cent. brokerage. The document is dated the 14th Agrahāyana, B.S. 1103 (A.D. 1696).

37.

Add. 5660 E.—Foll. 47. A collection of four manuscripts, written by different hands about the end of the 18th century. The first is in Sanskrit, the remaining three in Bengali. [N. B. HALHED.]

I. Foll. 17—26; $9\frac{1}{4}$ in. by 6; 17 lines, $\frac{1}{4}$ in. long.

* Mr. E. Stephenson was appointed Chief of the Kasimbazar factory of the East India Company on the 30th Jan., 1727; Mr. C. Hampton was the storekeeper.

গুরুদক্ষিণা ।

Gurudakṣhiṇā.

A legend, in verse, of the reward given by Kṛishṇa to his *guru* for the education he had received. By Śaṅkara.

Begins :

প্রথমে বন্দিলাম সুখময় জগন্নাথ ।
সুতদ্রা বলরাম বন্দ জোড় করি হাত ॥
দিব্যবস্ত্র অলঙ্কার প্রতি অঙ্গে অঙ্গে ।
লক্ষ্মী সরস্বতী বন্দ পরিষদ সঙ্গে ॥
তার পর বন্দিল ব্রহ্মা স্বজন পালন ।
গিরিস্থতা সহিত বন্দ দেব ত্রিলোচন ॥

The author gives no account of himself, but simply mentions his name at the conclusion of the poem. The legend runs briefly as follows :—After the return of the two brothers Kṛishṇa and Balarāma from Gokula to their home at Mathura, and the slaughter of the demon Kāṁsa, their father Vasudeva held a meeting of all the learned Pandits of the place. Kṛishṇa felt so ashamed in their society at his lack of education that he determined to go to some distant country to study. Arriving at Avantī, he placed himself under the tuition of the Rishi Śāntapana, and in 64 days became proficient in the 64 principal branches of knowledge. On his asking his preceptor how he could repay him for his services, Śāntapana, perceiving that his pupil was of divine origin, begged him to restore to life his son who had been drowned whilst bathing in the sea. Accordingly Kṛishṇa descended into the depths of the ocean and killed the Daitya Śaṅkha, thinking that he had swallowed up the sage's son. It appeared, however, that the youth had been taken to the abode of Yama, the god of death. Kṛishṇa went thither, and succeeded in rescuing the sage's son, and restored him in safety to his bereaved parents.

Ends :

এই বাক্য শুনিয়া সতে হইল একান্ত ।
এত ভূরে গুরুদক্ষিণা হইল সমাপ্ত ॥

শঙ্কর বলেন শুন সকল সংবাদ ।
পাঠের দক্ষিণা দিলা কৃষ্ণ মুনির কুমার ॥
গুরু প্রতি যেই শিষ্য একান্ত ভাব হয় ।
অবশ্য তাহার বিদ্যা অন্য মত নয় ॥
অপূর্ব ভারত কথা গুরু অধ্যয়ন ।
কৃপা কর গোপীনাথ লইলাম শরণ ॥
চারি বেদে কহে তুমি পতিত পাবন ।
তুমি না তরাইলে আর তারিবে কোন জন ॥
ভক্ত বৎসল হরি করহ করুণা ।
তব পদে প্রভু আমি করিলাম বন্দনা ॥

II. Foll. 27—38 ; 9¼ by 5¾.

Specimens of bonds, leases, and other documents in use by landlords and tenants, one of which is in Persian. Interlinear annotations in Latin occur throughout.

III. Foll. 39—47 ; 9¼ in. by 6 ; 9 and 10 lines, 3¼ in. long.

A story in verse of the generosity of the Caliph 'Alī.

Begins :

আলা আলা বোলো ভাই এই কেবল সার ।
মুনস্বা ছুলাপ জনম না হইবে আর ॥
আলার নাম লইতে বান্দা রচুল বুলিও মুখে ।
এড়াবো দোজোকের দায় ভেসতে যাবা সুখে ॥

The poem is unfinished, and is written in the Muhammadan Bengali style, abounding in Hindustani words grossly misspelt. The author describes how the archangel Gabriel was sent to test the generosity of 'Alī by appearing before him in the garb of a mendicant, and begging alms of a thousand rupees. 'Alī was not possessed of so large a sum of money, so, in order not to disappoint the *fakir*, he, at the suggestion of his sons Hasan and Husain, was compelled to obtain the sum required by selling them to a wealthy merchant of Medina. After this his wife Fātimah advised 'Alī to go to her father, Muḥammad, and implore his aid, which he accordingly did. The story ends unfinished at this point.

38.

Add. 5660 F.—A collection of miscellaneous papers, of which the following are in Bengali.

[N. B. HALHED.]

I. Foll. 1 and 2; 15½ in. by 10; about 45 lines, 4½ in. long; written on the right half of each page.

Instructions to the Amīn and Gomāshta at Haripal.

Begins :

মোং হরিপাল আমিন ও গোমাস্তা ।

যে আড়ম্বরের দালাল সকল কএক সন হইতে মোকরর আছে ইহারা কুস্পানির কাজ অনেক খতরা করিয়াছে তাতিরদিগের উপর একান্ত ইক্তিয়ার পাইয়া তাহাদিগের উপর জোর ও জবরদস্তিতে ও গোমাস্তা ও কোটীর দোসরা আমলা হায়ের সঙ্গে এক এতফাক হইয়া মবলগ বাকি পড়িয়াছে তাহার কিছুই আদায় করিতে পারে না ।

The document contains a Bengali translation of orders issued by an officer of the East India Company concerning the collection of revenues derived from the manufacture of cloth at Haripal. It begins by stating that the Dallāls, or brokers, who had been appointed some years previously, were in the habit of oppressing the weavers, and, being in collusion with the Gomāshta, or agent, and other officials, had become lax in the collection of money due to the Company. They had accordingly been dismissed, and these rules had been drawn up for the guidance of the Amīn and Gomāshta with respect to their duties, and the supervision to be exercised by them over the newly appointed Dallāls in the management of the cotton trade, and the collection of revenues. The document is incomplete.

II. Foll. 3 and 4. One sheet 20 in. by 15.

A legendary account of the marriage of king Vikramāditya with the daughter of king Bhoja.

Begins :

মহারাজ বিক্রমাদীতা চরিত্র । সাং অবন্তিকে ।

মোং ভোজপুর শ্রীযুত ভোজরাজা তাহার কন্যা নাম শ্রীমতি মৌনাবতি সৌভষ বরিস্যা বড় স্নন্দরি মুখ চন্দ্রতুলা

কেষ মেঘের রঙ্গ চক্ষু আকর্ণ পর্যাশ্রয় যুক্ত জর ধনুকের নেয়ায় ওষ্ঠ রক্তিমের বর্ণ হস্ত পদ্মের মৃণাল স্তন দাড়ি ফল রূপ লাবণ্য বিহুৎ ছটা তার তুলনা আর নাঞী এমন স্নন্দরি সে কন্যার বিভা হয় নাঞী ।

Maunāvati, the daughter of king Bhoja, sixteen years of age, and very beautiful, was determined not to marry any aspiring suitor unless he could manage to induce her to speak at night. Many princes came in hope of gaining her. One by one they occupied the same room with her at night on separate couches, and tried their best to extract even a single word from her lips, but all in vain. King Vikramāditya, hearing of her beauty, came also unattended and unknown. He also could not make her utter a word. Then, summoning two of his goblin attendants, Tāla and Vitāla, he ordered them to sit on the princess' bedstead, and reply to his questions. In the course of conversation with them the king cunningly narrated two amusing stories, which proved so interesting to the princess that she could not refrain from laughing, and making some remark, and thus became wedded to Vikramāditya.

III. Foll. 11 and 12.

A poem in 6 verses descriptive of female beauty. By Nandalāla.

Begins :

ও কি অপরূপ দেখি ধনি পিষ্টেতে লম্বিত ধরনি

সম্বিত কিম্বা ফনি কিম্বা বেনী

অলকা বেষ্টীত কনকে রচিত শিতি কিম্বা সৌদামিনি

The poem is followed by an English translation, probably by Mr. Halhed.

IV. Foll. 13—15.

বারমাস ।

Bāramāsa.

A poetical description of the months. By Bhāratachandra Rāya. See no. 18.

Begins :

বৈসাখে যে [i.e. এই] দেসে বড় স্নুথের সময় ।

নানা ফুল ফুটে মন্দ মন্দ বায়ু বয় ॥

বসাইয়া রাখিব হৃদয় সরবরে ।

কোকিলের ডাকে নিদ্রা কে জাইতে পারে ॥

The poem is excerpted from the conclusion of Bhāratachandra's romance of Vidyā and Sundara. It is not copied in full, and varies somewhat from the text in the printed editions. An English translation is appended.

V. Foll. 16 and 17.

The lament of Arjuna at the death of his son Abhimanyu; a poem in the *laghutripadi* metre, taken from Kāśirāma Dāsa's translation of the Droṇaparva of the Mahābhārata, with an English translation and transliteration.

Begins:

পার্থ মহাবির হইল অস্থির পুত্রের মরন স্মৃতি ।
হাহা পুত্র মোর এক ধনুর্ধর বিরগন চুড়াশ্রুতি ॥

VI. Foll. 18—20.

A list of seven Bengali poets and their principal works, written in Bengali and English, viz :—

Kāśidāsa.—Jaiminī Bhārata.

Kṛittivāsa.—Rāmāyaṇa.

Mukunda Kavikaṅkana.—Maṅgala Chaṇḍir gīta.

Kshemānanda.—Manasār gīta.

Govinda Dāsa.—Kālikāmaṅgala.

Dvija Mādhava.—Kṛishṇamaṅgala.

Bhāratachandra.—Annadāmaṅgala.

39.

Add. 5661 B.—Foll. 42. A volume of miscellaneous papers, containing notes on the astronomy of the Hindus, and other matter.

[N. B. HALHED.]

1. Foll. 26—30. Lists of Hindu castes, tribes, and professions, written in Bengali, and in Sanskrit characters, with transliterations and English translations; also Bengali names for the days of the week and months, with a note on the Bengali computation of time.

II. Fol. 31. A short list of Muhammadan tribes and professions, with their equivalent Hindustani terms.

III. Foll. 32 and 33. Bengali names of relationship, with transliterations and translations.

IV. Foll. 34—38. Notes on the Bengali system of arithmetical computation of the price or weight of marketable goods.

40.

Add. 26,592.—Foll. 163; 13 in. by 8; written on European paper, water-marked "Thos. Edmonds, 1804." [WILLIAM ERSKINE.]

A volume containing notes on various Indian languages, of which the following are on the Oriya language and literature.

I. Foll. 104, 105. A list of 70 works in Oriya, with transliterations. Of these some, marked 'W,' are original compositions, whilst others, marked 'S,' appear to be translations from the Sanskrit. It is headed "List of Wudya Compositions." The transliterations, and English notes, in this and following pieces, appear to be in the handwriting of Dr. J. Leyden. The Oriya words are written by a native scribe.

II. Foll. 106—128. Specimens of Oriya literature, with interlinear transliteration.

III. Foll. 130—151. A vocabulary of Oriya words, in alphabetical arrangement of the first letter only, from ঞ to ণ. The words in the first three pages are transliterated, and their meanings are occasionally given.

IV. Foll. 156, 157. A transliteration of the commencement of Nilāmbara Dāsa's Oriya translation of the Sanskrit Jaiminī Bhārata, i.e. the Āśvamedhikaparva, or 14th book of the Mahābhārata in the version ascribed to Jaiminī. According to Sir W. Hunter, Nilāmbara Dāsa "lived 400 years ago."*

V. Foll. 158—163. Notes on Oriya grammar, with four short anecdotes transliterated.

* Orissa, vol. ii., p. 206.

ADDITIONS AND CORRECTIONS.

P. 2a. Dineśachandra Sena, in his valuable work on the Bengali language and literature,* quotes a Sanskrit verse which is found in several old and reliable copies of the Chaitanyacharitāmṛita, which gives Śaka 1537 (A.D. 1615) as the date of its composition.

P. 4b. The three Sanskrit stanzas are borrowed from Purushottama's grammar, entitled Prayogaratnamālā.

P. 6b. Vṛindāvana Dāsa is also the author of Bhajananirṇaya, a treatise on Vaiṣṇava devotion and religious obligations, published at Calcutta, 1901, under the editorship of Kādheśachandra Dāsa.

P. 8b. Dineśachandra Sena has published a long extract from an old family manuscript

of the Rāmāyaṇa of Kṛittivāsa—not to be found in the printed editions—in which the poet has given an extensive genealogical account of himself.* From this it appears that Kṛittivāsa was the 7th in lineal descent from Udho Ojhā, who was a minister at the court of Danaujā Mādhava (A.D. 1280—1380). His great-grandfather, Nṛisimha Ojhā, settled at Phuliya probably about A.D. 1348. Kṛittivāsa was at the court of Kaṃsanārāyaṇa, Raja of Tabirpur, who ruled about the middle of the 15th century. It is probable, therefore, that he was born somewhere about A.D. 1440.

P. 10b, l. 13. For B.S. 1466 read Śaka 1466. Also, l. 28, for B.S. 1495 read Śaka 1495.

* *Vaṅgabhāṣā o sākhyā* (2nd edit.), Calcutta, 1902, p. 332.

* *Ibid.*, pp. 107—113.

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5592	14	21,627	9	4541	28
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5595	15	26,594	6	4741	16
5660A	18	26,595	7	4766	30
5660B	20	26,596	8	4780	22
5660E	37	ORIENTAL.		5060	4
5660F	38	12	25	5349	3
5661A	5	1257	26	5447	32
				5712	27

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CATALOGUE
OF
PUSHTU AND SINDHI
MANUSCRIPTS.

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TABLE OF TRANSLITERATION.

PERSIAN, HINDUSTANI, PUSHTU, AND SINDHI ALPHABETS.

PERS. & HIND.	PUSHTU.	SINDHI.	PERS. & HIND.	PUSHTU.	SINDHI.
ب	ب	ب	ز	ز	ز
		پ	ژ	ژ	zh
		پ		ږ	j
پ	پ	پ	س	س	s
		ف	ش	ش	sh
ت	ت	ت		ښ	sh
		ث	ص	ص	ʃ
ت ¹	ټ	ت	ض	ض	ʒ
		ث	ط	ط	t
ث	ث	ث	ظ	ظ	ʒ
	خ		ع	ع	ʻ
ج	ج	ج	غ	غ	gh
		چ	ف	ف	f
		ج	ق	ق	k
		ڄ	ک	ک	k
		چ			kh
چ	چ	چ	گ	گ	g
		چ			g
ح	ح	ح			gh
خ	خ	خ			n
د	د	د	ل	ل	l
		ڌ	م	م	m
ڌ ¹	ډ	ډ	ن	ن	n
		ڍ		ښ	n
ذ	ذ	ذ	و	و	w, v ³
ر	ر	ر	ة	ة	h
ز ¹	ر	ر	ي	ي	y

Hamzah in the middle of a word, '.

The Pushtu letters ږ and ښ have been represented by the softer sounds of 'j' and 'sh,' peculiar to the *Khataks* and *Afghans* of the Western tribes, rather than by the harder sounds of 'g' and 'k_{kh},' as pronounced by the *Yūsufzais* and Eastern tribes.

¹ In Hindustani words only.

² In Sindhi words only.

³ When corresponding to the Sanskrit *व*, and in Sindhi.

CATALOGUE OF PUSHTU AND SINDHI MANUSCRIPTS

I. RELIGION.

1.

Or. 4236.—Foll. 174; 10 in. by $6\frac{1}{2}$; 20 lines, $4\frac{1}{2}$ in. long; dated A.H. 1294 (A.D. 1877).

[J. DARMESTETER.]

نافع المسلمين

Nāfi' al-muslimīn.

A Sūfī metrical treatise containing injunctions relating to asceticism, religious observances, and moral conduct. By Ākhūnd Gadā.

Begins:

په نامه د هغه خدای م دا کتاب دي
چه یو نوم ټی پښومونو کښ وهاږ دي
ښه ثنا ټی مدام وایم پښږه
چه می بیاموند ښه توفیق لڅپله ربه

The author is probably the Ākhūnd Gadā, father of Ākhūnd Darwezah (*see* no. 2). The work, in 54 chapters (*Bāb*), has been published at Lahore in 1896. This copy agrees with the printed edition, except that it has several additional verses at the end, and the division of the chapters is not the same.

Copyist: A'zam Dīn, of Babi.

Colophon: تمت تمام شد کتاب نافع المسلمين

تصنيف اخون گدا صاحب ... تاريخ بتاريخ يوم دوشنبه
در ماه محرم المحرم سنه ۱۲۹۴ هجري يکهنزار دو صد نود
و چهار از دست ملا اعظم دين ولد شاه عالم دين ساکن
بابي فقير حقير پر تقصير ملازم ملزم درگاه شاه عالم الع

Appended to the work is a Persian poem in praise of God, at the back of which is written حمد د اخوندزاده ولد حافظ سراج الدين ساکن بابي

2.

Or. 6274.—Foll. 173; 8 in. by $5\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; 18th century.

[MAJOR H. G. RAVERTY.]

مخزن الاسلام

Makhzan al-islām.

A compendium of Muhammadan faith and religious observances. By Ākhūnd Darwezah.

Ākhūnd Darwezah was the son of Ākhūnd

Gadā Ningarhārī.¹ He resided chiefly at Banher, in the country of the Yūsufzais, and was a disciple of Mir Saiyid ‘Alī Ghawwās,² Tirmizī. He died in A.H. 1048 (A.D. 1638-9), eight years after the death of his religious preceptor.

Besides the *Makhzan al-islām*, Darwezah has written the following Persian works :—

1. *Tazkirat al-abrār*, published at Peshawar, 1891, and Delhi, 1892. In this work—written in A.H. 1021 (A.D. 1612-3)—Darwezah gives an account of the Afghans and their origin, with notices of certain orthodox and heretical sects. See the Persian Catalogue, p. 28a.

2. *Irshād al-tālibīn*, a work on Muhammadan ethics, published at Lahore, A.H. 1310 (A.D. 1893).

3. A commentary on the Arabic *Bad’ al-amālī* of ‘Alī ibn ‘Uṣnān al-Ūshī, published at Lahore, 1891, and 1900. See the Arabic Catalogue, p. 96b.

The *Makhzan al-islām* was written with the special object of refuting the heretical teaching of Bāyazīd Anṣārī, the son of ‘Abd Allāh, a learned Afghan of the tribe of Varmud, who lived in the district of Kaniguram on the borders of Kandahar. Bāyazīd had imbibed unorthodox religious beliefs by companionship with a Mulhid called Mullā Sulaimān. He took up his abode at Ningarhar, where he became the founder of the Roshaniyah sect. He was bitterly opposed by the orthodox Sunnis, and more particularly by Ākhūnd Darwezah, who gave him the title of *Pir i tārik*, “the father of darkness,” whilst

he ascribes to himself that of *Pir i roshan*, “the father of light.”

Dr. Leyden has written a complete history of the life of Bāyazīd, and an account of the Roshaniyah sect¹—taken chiefly from the *Dabistān i mazāhib*—with remarks on the hostile attacks of Ākhūnd Darwezah. Speaking of the present work, he says : “The *Makhzan Afghānī*, of which he [*i.e.* Darwezah] is the principal author, is a miscellaneous compilation on the ritual and moral practice of Islam, composed in the *Pashtū* or *Afghān* language, in a style of measured prose. The texture of the work is of a very loose and unconnected nature ; so that the different chapters of which it consists admit of easy transposition ; a circumstance which has given rise to great diversity of arrangement and variety of readings.”

The *Makhzan al-islām* appears to have been originally composed by Darwezah in 9 sections, or Bayāns, with Persian prefaces, and an introductory chapter containing an exposition of verses from the Koran and Arabic prayers. It was subsequently enlarged by additional matter contributed by Karīmdād, the son of Darwezah, Mullā Aṣghar, the author’s brother, and Muḥammad ‘Abd al-Ḥalīm, the son of ‘Abd Allāh, and grandson of Darwezah. Finally the whole was compiled, revised, and re-arranged in its present popular form in A.H. 1024 (A.D. 1615)² by ‘Abd al-Karīm, another son of Darwezah. In the present copy this additional matter appears as a supplement at the conclusion of Darwezah’s eight Bayāns ; in the following copies, and also in the manuscripts in the India Office Library,³ it is incorporated in the original work, with alterations, additions or abbreviations, and under various methods of arrangement.

¹ There appears to be some uncertainty as to the correct spelling of the name of this town. In Macgregor’s *N.W. Frontier*, vol. i., p. 532, it is spelt Nangrahar, and in Beale’s *Buddhist Records*, vol. i., p. 91, Nagarahara.

² See the *Khazīnat al-aṣfiyā* of Ghulām Sarwar, Cawnpore, 1894, p. 471. Muḥammad ‘Abd al-Shakūr, the author of the *Tazkirah i ‘ulamā i Hind*, Lucknow, 1894, p. 59, calls him ‘Alī al-Khawwās.

¹ *The Rosheniah Sect and its Founder Bāyezīd Anṣārī*, Asiatic Researches, vol. xi., London, 1812.

² See the colophon to MS. no. 5.

³ *Catalogue of Persian Manuscripts* by H. Ethé, nos. 2632—38.

Contents:—

I. Foll. 2b—8a. The Sūrah Fātiḥah and Sūrah Iḥklāṣ (Sūrahs 1 and 112 of the Koran), and Arabic prayers, with Pushtu versions of the same.

Begins : کل آغاز د نیک چار پنامه د حق [بهتر] دي بي مثل بي مانند دي [تر جمله] عقلون بر دي هر چار چه کړي [آغاز] د حق نوم ته پر ياد نه کړله اول

II. Foll. 8a—15a. Bayān I. A compendium of the Muhammadan belief, being a metrical paraphrase of the Bad' al-amālī, an Arabic Ḳaṣīdah by Sirāj al-Dīn 'Alī ibn 'Uṣmān al-Ūshī al-Farghānī.

The Persian preface begins with an Arabic preamble:—

الحمد لله الغني الذي افتقر الحيوانات بأسره الى التفهم بينهم من احوال ضمائرهم ثم احض الانسان بالافتقاد الي ذلك لكونه حاملا لوديعة تعالي والصلوة

The Pushtu paraphrase begins:—

پنځمه د حق آغاز کړم اوس لدينه علم کلام دي رحمن الرحيم خداي دي بل چارم شي تمام A lacuna occurs after fol. 9.

III. Foll. 15a—37a. Bayān II. A paraphrase of the Arabic Ḳaṣīdat al-burdah, a poem in praise of Muḥammad, by 'Abd Allāh Muḥammad ibn Sa'īd al-Būṣīrī.

Persian preface begins : بيان دوم در تسهيل قصيده برده كه جمله تصانيف امام همام رحمة الله عليه علي الدوام محمد بوصيري عليه الرحمة والغفران است

Pushtu begins : پنځمه د حق بوايم چه د حق لبرکت پقيامت م بخړ و شي د رسول ثنا بوايم خو پماويل شين

IV. Fol. 37a—48a. Bayān III. An account of 72 unorthodox sects, with particulars of the heretical tenets of each.

Persian preface begins: بيان سيوم اندرانكه چون

ملتها باطله بهفتاد دو گروه رسیده و هر کدام ایسان بیک اعتقادی از مذهب سنت و جماعت جدا شده اند
Pushtu begins : د هر څيز اصل ثابت دي څك
نوم باند ريځپري هم پ عقل را كښووزي

V. Fol. 48a—58b. Bayān IV. An abstract of the *Khulāṣah* of Luṭf Allāh Kaidānī, an Arabic manual of instruction on ceremonial ablutions and prayer, in eight Bābs.

Begins : بيان چهارم در تيسير آوردن خلاصه كيداني تا بر جمله عوام الناس از افغانان او اسهل آيد و هر كس از و بهره ديني برسد . . . بسم نام الله خداي دي كارساز د كل عالم دي د بندگان رحمن مهربان دي

VI. Foll. 58b—76a. Bayān V., divided into three Faṣls.

Faṣl 1. A translation of four articles of belief (عقیده) from the Arabic of Zīyā al-Dīn Imām Muḥammad Shāmī.

Begins : بيان پنجم مشتمل بر سه فصل اول در ادا كردن بعضي عقايدهاي كه از عقیده ضياوالدين امام محمد شامي منقول گردانیده بالفاظ افغاني آورده تا افغانانرا فايده كلي باشد * عقیده اول كند څوك د و پوښتئين چه ايمان لشریعت لاسلام لاحسان سره څه دي

Faṣl 2. A translation of an Arabic treatise by Najm al-Dīn 'Umar ibn Muḥammad al-Nasafī on heretical sects, in twelve Firqahs.

Persian preface begins : فصل دوم اندرانكه حضرت شينع امام الانام مفتي الجن مولانا نجم الملة والدين عمر النسفي رحمة الله عليه الرحمة در رساله خود آورده است

Pushtu translation begins : امام عمر نسفي هسي ويلي مبرهن دي چه صوفيان د حق دوستان دي هم د زړه په پاك كردن دي

This section has been printed in the "Gulshan i roh," pp. 135—140, and in Dorn's "Chrestomathy," pp. 24—33.

Faṣl 3. A treatise on the correct reading of the Koran.

Persian preface begins : فصل سیوم اندرانکه قرانرا ازروي خواندن جهل و ناداني بلا ادای مخارج حروف و اعراب خواندن از منهیات است

Pushtu begins : د ښه خدای ثنا بوايم څوم توان وي تپايين چه قرآن ئي راستولي پرسول دي

VIII. Foll. 76a—92b. Bayān VI. An explanation of the correct interpretation of religious terms arranged according to the Arabic alphabet.

Persian preface begins : بيان ششم اندرانکه بعضي ملحدهان درين ايام از حروفات تهجي چيز تقدير مي کرده و تاويل مي نموده

Pushtu begins : الف اسم د الله دي لهکي مبرا دي هر چه پدا اسم مشغول شه هغه سالک الي الله دي

VIII. Foll. 92b—117b. Bayān VII. An exposition of the Sunnī belief, and religious observances, in 23 Nukhtahs.

Persian preface begins : بيان هفتم در بيان نکات که بعضي چيزها که معتقدات مذهب سنت و جماعت را از دانستن آن ناچاري است بالفاظ افغاني آورده شود

Pushtu begins : د ايمان زده کول فرض پرادميان چه ايمان نه پيژنن هغه د کافران

IX. Foll. 117b—135b. Bayān VIII. An account of Bāyazīd Anṣārī and his sons, up to the death of Jalāl al-Dīn, and the accession of Ahdad as head of the Roshaniyah sect. This chapter is written in Persian and also in Pushtu.

Persian begins : بيان هشتم در ذکر ملحدی که سبب شده است مر تالیف این کتاب را چنانکه در سرنامه کتاب گفته ایم بدان ای فرزند که عبد الله نام شخصی در حدود قندهار الخ

Pushtu begins : واورې ياران پاك بني هسي ويلي لكه آخره زمانې شي گمراهان به پيدا كيږي بهرکلي

These eight Bayāns and introductory prayers comprise the original work of Ākhūnd Darwezah.

Ends : اکثر دين م جمع کړي دي پدا کيښ بل غاړد شي خلاصه لکه م فهم باند وکړ اي طالب په آخر چه م تمام کړ دي پمثل خزينه دي څک ما ئي نامه مخزن الاسلام کړه

Appended to the work are two Persian epilogues, the latter containing notes on particular letters of the Pushtu alphabet. 'Abd al-Karīm, the son of Darwezah, is stated in the colophon to be the compiler.

Colophon : مصنف را و جامع را بدعا ايمان ياد فرمايند و بايد دانست که جامع اين فقير کثير التقصير عبد الكريم ابن مخدوم درويزه است

The following additional matter has been appended :—

X. Foll. 135b—152. Another alphabetical list of religious terms with explanations after the model of Bayān VI., by Karīmdād, the son of Darwezah, to which is appended a supplement (ملحقات) by 'Abd al-Ḥalīm, son of 'Abd Allāh, and grandson of Darwezah, containing religious advice and an invective against the heretical teaching of Bāyazīd.

اي چه ته وائي طالب چه شهې به چرته اوسي ځاي زړه دي ول نور ور خبر نه يم چه دا زړه به چرته اوسي

The alphabet is abridged ; the complete text will be found in the following copy. It extends as far as the letter ط inclusive, followed by م and و. To it is added a portion only of 'Abd al-Ḥalīm's supplement, beginning with the letter ع (fol. 150b = fol. 158a of no. 4).

XI. Foll. 153—173. Articles of faith, and ceremonial observances, by Karīmdād. A

lacuna occurs after fol. 152 of the concluding portion of 'Abd al-Ḥalīm's composition and the first part of this section. The following are the headings of the subjects extant in this copy :—

Fol. 153b. امنت بالله - وملايکه - وکتبه - ورسله -
واليوم الاخر - والقدر خيره وشره - والبعث بعد الموت

Fol. 164b. در بيان واجبات اسلام
„ 165a. در بيان سنت اسلام
„ 165b. در بيان احكام شريعت
„ 165b. در بيان حيض و نفاس
„ 166b. در بيان مفسدات نماز
„ 168b. مخمس (للجمال) افغاني

3.

Or. 4234.—Foll. 150; 11 in. by $7\frac{1}{2}$; 14 lines, $4\frac{3}{4}$ in. long; 18th century.

[J. DARMESTETER.]

Another copy of the *Makhzan al-islām*.

Begins :—

پنامه د حق آغاز کرم اوس لحق سر براز کرم
دي رحمان رحيم خدای دي د طاعت قدم بساز کرم

The introductory Arabic prayers are not in the same order as in the preceding manuscript. The second and third *Faṣls* of Bayān V.—here numbered *Faṣls* one and two respectively—are placed immediately after the Arabic prayers (foll. 6b and 12b). These are followed by Karimḍād's composition on religious observances (art. xi. of the preceding), the different subjects having the following Persian headings :—

Fol. 19a. در بيان آداب مبرز رفتن و استنجا ممنوعه
و نواقص وضو
„ 20a. در بيان ممنوع و پاك کردن جامه
„ در بيان شكندۀ وضو
„ 20b. در بيان تعداد ايام شهر شمسيه

Fol. 20b. در بيان تعداد اقدام شهر مذکوره
„ 21a. در بيان تسهيل آوردن مسله خزانه الفقه
از باب حيض و نفاس
„ 24b. در بيان استحاضه و احكام آن
„ 25b. در بيان نفاس و احكام آن
„ 29a. در بيان باسم سبكانه و تعالي در معاني
امنت بالله
„ 38a. در بين واجبات اسلام
„ 38b. سنت اسلام
„ احكام شريعت
„ مفسدات نماز
„ 40a. در بيان نماز جنازه
„ 40b. مخمس افغاني

The third and fourth Bayāns (foll. 65a and 73b) are termed *Faṣls*, and the fifth to the seventh are called *Bābs*. In Bayān V. there is a lacuna, after fol. 82b line six, of the concluding part of the second and the whole of the third article of belief (عقیده).

Karimḍād's complete alphabet (art x. of the preceding) is appended to Bayān VII. (foll. 115a—129b), with the first few verses only of 'Abd al-Ḥalīm's supplement, to which is added a note in Persian stating that, forasmuch as an exposition of the letters ل, ق, ج, and ي by Imām al-Dīn Bābā 'Abd al-Karīm was not known, the redactor, Muṣṭafā Muḥammad, bin Miyan Nūr Muḥammad, bin Imām al-Dīn 'Abd al-Karīm, bin Makhdūm Darwezah, had supplied the same to the best of his understanding, and had also written an exposition of the *Āyat al-kursī*, or "Throne-verse" (Sūrah ii. v. 256 of the Koran). The date and place of redaction are stated to be Islampur, A.H. 1112 (A.D. 1700). This interpolation by the grandson of 'Abd al-Karīm, the son of Darwezah, appears, however, to have been omitted by the scribe, as the last chapter, Bayān VIII. (unnumbered), follows immediately after the above statement.

The work concludes with the two epilogues, as in the preceding copy, but the name of Karīmdād appears, instead of that of 'Abd al-Karīm, as the redactor.

تمت هذه النسخة الميمونة المباركة :
الشریفة المخزن الاسلام بلسان الافغانیة مصنفه شیخ المشایخ
درویزه قدس سره العزیز ومعلوم بادکه جامع تالیف این
کتاب کریمداد بن مخدوم درویزه قدس الله سره العزیز
تمت تمام شد

The scribe has added to the work a collection of instructive verses from the poems of 'Abd al-Raḥmān and Sher Muḥammad (foll. 145—150).

4.

Or. 396.—Foll. 176 ; 11 in. by 7 ; 14 lines, 4 $\frac{3}{4}$ in. long, well written, early 19th century.

[GEO. WM. HAMILTON.]

Another copy, similar in arrangement to the preceding.

The section containing Karīmdād's religious observances (foll. 21a—36b) is somewhat abbreviated. The portions coming after the confession of faith (امنت بالله), and the Mukhammas, are omitted.

To Karīmdād's alphabet (foll. 134b—157b) is appended the supplement (ملحقات) of Muḥammad Ḥalīm, the grandson of Darwezah, of which the first few verses only are found in the preceding copy.

The Persian portion of Bayān VIII. has been omitted.

The colophon is the same as in no. 2, the name of 'Abd al-Karīm appearing as the redactor.

5.

Add. 27312.—Foll. 290 ; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 10 and 12 lines, 3 $\frac{1}{2}$ in. long ; 18th century.

[DUNCAN FORBES.]

Another copy of the Makhzan al-islām.

Begins : کل آغاز د نیک چار پندمه د حق بهتر :
دي بي مثل بي مانند دي ترجمه عقولون بردي

This copy begins with the second Faṣl of Bayān V., preceded by a few introductory verses. The Arabic prayers, which are usually placed first, come immediately before Bayān I. (foll. 63a—71a), after Karīmdād's religious observances (foll. 24a—63a).

Bayān III. (fol. 118b) is called Faṣl iii., and the fifth and sixth Bayāns are called Bābs.

Muḥammad Ḥalīm's supplement occurs in full (foll. 259a—272), appended to Karīmdād's alphabet, as in the preceding copy. A lacuna occurs after fol. 262.

The Persian portion of Bayān VIII. (fol. 272a) has been omitted.

It is stated in the colophon that 'Abd al-Karīm completed this redaction on Friday, the 21 Muḥarram, A.H. 1024, i.e. 20 February, A.D. 1615.

Colophon : باید دانست که جامع این تالیف
فقیر کثیر التقصیر عبد الکریم بن مخدوم درویزه است
قدس الله سره العزیز قد وقع الفراغ من جمعت هذا
التالیف واستکتابه يوم الجمعة فی تاریخ احدى وعشرون
من المحرم الحرام فی سنه الف واربعه وعشرون تمت
بالخیر

Several folios, chiefly at the beginning and end of the volume, have been written by a later hand. There is a note on the margin of the first page stating that the manuscript was sold to Sāḥīb Khān Marḥaṭṭe on the 5th Jumāda I., A.H. 1186 (A.D. 1772) for four rupees.

6.

Or. 2831.—Foll. 151 ; 11 in. by 7 $\frac{1}{2}$; 15 lines, 5 in. long ; carefully written ; dated 5 Nov., 1874.

[REV. T. P. HUGHES.]

Another copy of the same work.

Begins : په نامه د حق آغاز کړم اوس له دي
علم کلام دي رحمن رحيم خداي دي بله چارم شي
تمامه

In this copy the Persian headings, and introductions to the different parts of the works, are entirely omitted. It begins with the Pushtu text of Bayān I., to which are added the Arabic prayers, and the two Faṣls of Bayān V., the third being placed before the second. These are followed by Karīm-dād's ceremonial observances and Mukham-mas with Pushtu headings.

Karīm-dād's alphabet (foll. 121b, line 9—143a) is not as extensive as in the two preceding manuscripts. Muḥammad Ḥalīm's supplement, and the two epilogues at the conclusion of the work, have been omitted.

The printed edition of Delhi, 1885 (?) agrees with this copy, except that the Persian portions and epilogues have been retained, but without stating the name of any redactor.

7.

Or. 4489.—Foll. 200 ; 11 in. by 7 ; 17 lines, 4½ in. long ; written about the 18th century.

[MAJOR H. G. RAVERTY.]

فوائد شريعت

Fawā'id i sharī'at.

A manual of Muhammadan religious obligations, in 82 chapters (*Bāb*). By Muḥammad Kāsim, Ākhūnd of Swat.

Begins : عجب نور وه پيدا شوي د سرور له خانه
[دانه] و افغان ت را ختلي د ترميز لپاک کان پر افغانو
[توره شپه] گمراهي پر غلبه وه غوث قطب شيع علي
[مثال د نور وه]

Major Raverty states in the Introduction to his Grammar that the *Fawā'id i sharī'at* is "a very valuable work, written in the year A.H. 1125, A.D. 1713, by Ākhūnd Kāsim,

who was the chief prelate and the head of all the Muḥammadan ecclesiastics of Hasht-nagar and Peshāwer, which places, in those days, rivalled Bokhārā itself in learning."

In the prologue the author calls himself Abū al-Ḳāsim ibn 'Abd Allāh. The work has been frequently published at Delhi and Peshawar. Selections are printed in the "Gulshan-i-roh," and Dorn's "Chrestomathy."

Copyist : Haidar Shāh. تمت تمام شد من
يد حيدر شاه

8.

Or. 5888.—Foll. 61 ; 9 in. by 6 ; 11 lines, 3½ in. long ; written circa A.D. 1800.

[H. BEVERIDGE.]

رشيد البيان

Rashīd al-bayān.

A manual of instruction on religious duties, in verse. By 'Abd al-Rashīd.

Begins : پس لحمد له صلوت

دا رنگ وایم زه و تات

چه طلب د علم فرض دي

د دين علم لك فرض دي

په پوښتو مي دين بيان كړ

ستاده پاره مي آسان كړ

The work is written in simple language, suitable for the comprehension of women and children. It has frequently been published.

'Abd al-Rashīd states at the conclusion that he was the son of Sultān Ḥusain, of the Farrūkī sect of the Ḳuraishī clan, and a resident of Langarkot. His ancestors lived at Multan. He composed the work in A.H. 1169 (A.D. 1756).

Ends : چه مي غم د خاطر ورکه شه

لفکرونومي زوه سپک شه

اوس سلام د وي يارانو

په جمله و مؤمنانو

II. HISTORY.

9.

Or. 2893.—Foll. 740; 13 in. by 8; 13 lines in a page; dated Peshawar, April, 1885.

[REV. T. P. HUGHES.]

تاریخ مُرصع

Tārīkh i murassa'.

A History of the Afghans. By Muḥammad Afzal Khān.

Begins: بِاسْمِ الْقُدُّوسِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ پاكې د هغه خدای تعالی لره چه زمام ي د اختيار او د اقتدار په قدرت كامله سره د خلقت انساني په جذاب گردون اقتداري د بادشاهانو عالي تبارو سپارلي دي

Muḥammad Afzal Khān was the son of Ashraf Khān, and grandson of the famous Khushḥāl Khān Khataḥ. When his father was betrayed by the machinations of his uncle Bahrām into the hands of the Moguls in A.H. 1095 (A.D. 1683), and sent as a state prisoner to the fortress of Bijapur, Afzal Khān was only 17 years of age, and unable to take his rightful position as head of the Khataḥ clan, but, after the death of his father in captivity in A.H. 1105 (A.D. 1693), he succeeded to the chieftainship.

The *Tārīkh i murassa'* contains a Pushtu translation of the *Makhzan i Afghānī*, otherwise called *Tārīkh i Khānjahānī*, a Persian history of the Afghans, written by Ni'mat Allāh in A.H. 1020 (A.D. 1611), described in the Persian Catalogue, p. 210a, *et seq.* Afzal Khān has added to his translation of this work a special account of the Yūsufzais, and an extensive history of the Khataḥ family, more particularly of his renowned grandfather Khushḥāl Khān.

After a long preface, in which are intro-

duced several poetical compositions in Persian and Pushtu, the author divides the work into 3 Bābs and 7 Daftars (fol. 15b), to which is appended a *Khātimah*. The contents are as follows:—

Bāb I. Foll. 16a—23a. History of Mihtar Ya'qūb Isrā'il Allāh (Jacob), from whom the Afghans trace their descent.

Bāb II. Foll. 23a—42b. History of king Tālūt (Saul), and an account of the migration of the Afghans to the mountainous country of Ghor, and the Sulaiman range.

Bāb III. Foll. 42b—65a. History of Khālid ibn Valid, to the end of the Caliphate of 'Umar.

Daftar I. Foll. 65b—118b. History of Sultān Bahlol Lodī, Sultān Sikandar Lodī, and Sultān Ibrāhīm.

Daftar II. Foll. 119a—237a. History of the reigns of Sher Shāh Sūr, Islām Shāh, and 'Ādil Shāh, called 'Adli.

Thus far the *Tārīkh i murassa'* is only a translation of the first portion of Ni'mat Allāh's *Makhzan i Afghānī*. See Dorn's translation,¹ pt. i., pp. 1—184.

Daftar III. Foll. 237a—271a. An account of distinguished Afghan chiefs. This chapter also is translated from Ni'mat Allāh's history, but does not appear in Dorn's translation, which was made from a shorter recension of the Persian work. It contains an account of Khānjahān Lodī, Diler Khān, Bahādur Khān, Purdil Khān, and Daryā Khān.

Daftar IV. An account of events which occurred at Kabul. This chapter is so described in the preface, but is not found in this or following copies of the work.

¹ *History of the Afghans*, London, 1836.

Daftar V. Foll. 271a—299b. An account of the migration of the Ghori and Khakhi tribes from Kandahar to Kabul.

The historical events described in this and the following chapter were compiled by Afzal Khān from the Tazkirat al-abrār of Ākhūnd Darwezah, the Tabakāt i Akbārī, Jahāngīr-nāmah, and other Persian sources. Extracts from these two chapters will be found in the “Gulshan i roh” and “Kalid i Afghānī,” of which latter work there is an English translation by T. C. Plowden (Lahore, 1875). See also H. W. Bellew’s “General Report on the Yusufzais,” Lahore, 1864.

Daftar VI. Foll. 300—610b. The genealogy and history of the Khataks, with a detailed account of the principal events in the life of the author’s grandfather, Khushhāl Khān. His imprisonment in the fortress of Gwalior, and the accession of the emperor Aurangzeb are described in a Tarjīband poem (foll. 348—356). There are several other poetical pieces, also chronograms, in Persian and Pushtu.

Daftar VII. Foll. 610b—717b. An account of famous Afghan darweshes, and their miraculous powers.

The first part of the chapter is a translation of the third Faṣl of the Makhzan i Afghānī. See Dorn’s translation, Part ii., pp. 1—39. It contains short memoirs of 28 Sarabanī, 18 Baṭanī (also spelt Paṭanī), and 17 Ghurghushtī Shaikhs, with the omission of no. 8 in the translation.

The latter part (foll. 651—717) contains supplementary notices of other famous Shaikhs, mostly of the Khatak tribe. These are : Ādam Banaurī, Abū al-Faṭh, Nasik Khatak Karlānṛī, Pir Sabāk, Shaikh Babādur and his son Shaikh Rahmḱār Khatak Karlānṛī, Ākhūnd Muḥammad Chālāk, Miyān Jamīl, Miyān al-Hadād, and Rāwal Faḱīr.

Khātimah. Foll. 717b—740. Genealogy of the Afghans in 3 Faṣls, viz: (1) the Sarabanīs, (2) the Baṭanīs, and (3) the Ghur-

ghushtīs. This also is translated from the Makhzan i Afghānī. See Dorn’s translation, Part ii., pp. 40—57.

Afzal Khān is also the author of ‘Ilmkhānah i dānish, a Pushtu version of the Fables of Bidpāi, translated from the Persian ‘Iyār i dānish (see no. 52).

Ends : په سلسله کښ د افغان له وقت د حضرت :
خالد او قيس عبد الرشيد پتان په ذکر کښ د فرملي
او د خطاني راغلي نه دي او گفتار د دوي صورت نه
نيسي په دا چه نسب د پښتانه سلسله در سلسله دي
گنجایش د غیر نشته

Copyist : Maulavī Muḥammad Hasan, of Peshawar.

Colophon : ډیر ډیر شکر او حمد هغه یو خدای لرږ
چه . . . دا کتاب مستطاب یعنی تاریخ مرصع تصنیف
د افضل خان . . . په قلم د مولوي محمد حسن په
شهر د پشاور کښ په اته ویشتم تاریخ د میاشت د
اپریل سنه ۱۸۸۵ . . . ښکلي شه

10.

Add. 26,336.—Foll. 247 ; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 17 lines, 3 $\frac{3}{4}$ in. long ; well written, apparently in the latter part of the 18th century.

[WILLIAM ERSKINE.]

Another copy, containing the following incomplete portions of some of the chapters :—

Foll. 1—23. Daftar I. Fol. 71b 5—106a 11 of the preceding.

Foll. 24—59. Daftar II. Fol. 119a 9—162b 7.

Foll. 60—100. Daftar II. Fol. 163a 9—222b 10.

Foll. 101—131. Daftar VI. Fol. 387b 8—421b 9.

Foll. 132—203. Daftar VI. Fol. 502b 12—610b 4.

Foll. 204—217. Daftar VII. Fol. 610b 4—634b 13.

Foll. 218—235. Daftar VII. Fol. 691*b* 2—717*a* 10.

Foll. 236—243. *Khātimah*. Fol. 717*b* 5—731*a* 10.

Foll. 244—247. *Khātimah*. Fol. 734*b* 2—740, the end.

11.

Or. 4487.—Foll. 765; 13 in. by $7\frac{3}{4}$; 15 lines, $4\frac{1}{2}$ in. long; dated A.H. 1272 (A.D. 1856); bound in stamped leather.

[MAJOR H. G. RAVERTY.]

Another copy, agreeing with Hughes' copy, no. 9, but incomplete. The whole of the *Khātimah*, containing the genealogy of the Afghans, is wanting; the manuscript ending in the middle of the account of Rāwal Faḳīr, at the end of Daftar VII. on fol. 715*b* of no. 9.

Copyist: Nūr Muḥammad, of Kandahar.

The copy was made at Multan for Major Raverty, then Assistant Commissioner, and was completed in A.H. 1272, as stated in a pencilled note at the end.

The binder's name, Muḥammad Sa'īd, Pashāwārī, is stamped on the middle of each cover, with the date A.H. 1274.

12.

Or. 4231.—Foll. 124; 9 in. by $5\frac{1}{2}$; 15 lines, 3 in. long; 18th century.

[JAMES DARMESTETER.]

شاهنامه

Shāhnāmāh.

A history in verse of Aḥmad Shāh Durrānī from his rise to power in the service of Nādir Shāh to the commencement of his campaign against the Marathas at Panipat. By Ḥāfiẓ.

Begins:

چه پادشاه دي د جهان	اول ثنا ده د سبكان
په خو قسم كه بيان	كه هزارمي شي زبان
كه گويي شي واره دا	نه به شي له ما ادا
خه زيبا صورت له ...	چه خلقت كه له عدم

Contents: Praise of God, Muḥammad and his companions, fol. 1. Introduction, fol. 7*a*. Account of Nādir Shāh, fol. 12*a*. Departure of Chamkanī to Lahore, and death of Nādir Shāh, fol. 14*b*. Coronation of Aḥmad Shāh Durrānī, as king of Afghanistan (A.D. 1747), fol. 18*a*. Defeat and flight of Nawāb Nāṣir Khān, fol. 22*a*. March of Aḥmad Shāh to Lahore, fol. 25*a*. Nawāb Shāhnawāz Khān makes ready to oppose him, fol. 29*a*. Battle at Shāhlimār, near Lahore, fol. 31*b*. Arrival of the Moghul forces with the Wazīr Qamar al-Dīn Khān from Jahanabad, fol. 36*a*. Aḥmad Shāh assures himself of the fidelity of his chieftains, fol. 38*a*. March to Sirhind, fol. 41*a*. Battle at Sirhind (A.D. 1748), fol. 43*a*. Arrival of Nawāb Mu'īn al-Mulk as governor of Lahore on the death of his father at the battle-field of Sirhind, fol. 49*b*. Alliance with the Emperor of Delhi, brought about by the intervention of Nawāb Mu'īn al-Mulk, fol. 54*b*. Return of Aḥmad Shāh to Kabul, fol. 59*a*. Battle with Nawāb Mu'īn al-Mulk, fol. 62*b*. Sack of Delhi (A.D. 1756), fol. 75*a*. March to Jainagar, fol. 77*a*. March from Anupshahr towards Shahdara, fol. 86*b*. Crossing the river Jumna, fol. 90*a*. Nawāb Najib al-Daulah opposes the Maratha forces at Panipat, fol. 92*b*. Despatch of Bāhū Ādam to Najib al-Daulah, fol. 96*a*. Stoppage of grain supplies to the Marathas, fol. 97*b*. Aḥmad Shāh opposes the Marathas at Panipat, fol. 100*b*. *Khātimah*, fol. 121*b*.

The poem bears the date A.H. 1172, i.e. A.D. 1759-60, and was therefore written during the continuance of the wars with the Marathas, in which they were finally defeated at Panipat in January 1761. This manuscript appears to be the author's autograph, and has many corrections, and additional verses on the margin.

For an account of the life of Aḥmad Shāh, see *Tawārīkh i Khwūrshīd i Jahān*, by Sher Muḥammad Khān, Lahore, 1894, p. 148; also *Tārīkh i Sultānī*, by Sultān Muḥammad Khān, Bombay, 1298 (1881).

Ends :

شاهنامه مي شوه منظوم په کاغذ باندي مرقوم
ایما حافظ طوطي زبانه ژبه بند کړه له بیانه
په دا ختم کړه گفتار په تنظیم مکړه اشعار

13.

Or. 4488.—Foll. 152 ; 12 in. by $7\frac{3}{4}$; 15 lines, $4\frac{1}{2}$ in. long ; neatly written, dated 26 July, 1864. [MAJOR H. G. RAVERTY.]

تواریخ حافظ رحمت خانی

Tawārīkh i Hāfiz Rahmatkhānī.

A history of the Yūsufzai Afghans. By Pir Mu‘azzam Shāh.

سپاس و ستایش مالک الملکی که کنکره :
قصر کبریای جلالت رفیعتر از آنست که کمند او هام
خواص و عوام بدانجا تواند رسید و فضایی بیدای کمالش
وسیعتر از آنست که مرغان اولی اجنحه نفوس فلکی
و عقول ملکی بدانجا رخت تواند کشید

The author states in a Persian preface that he was the son of Pir Muḥammad Fāzil, a resident of the village of Pir Sahbāk in the Peshawar District, and in the service of Hāfiz Raḥmat Khān, the Rohilla chieftain (who died A.H. 1188, i.e. A.D. 1774). His royal master chanced to see a manuscript copy of the *Tawārīkh i Afāghinah*¹ in the library of Khān Bahādur Khān, an Afghan of the Ghoriakhel, Dā’ūdzaī, at Shahjahanpur (Delhi). In it was a history of the Khakhī and Ghori clans, with a special account of the Yūsufzais, written in Pushtu mixed with Persian, after the style of the *Tazkirah* of Ākhūnd Darwezah (i.e. the *Makhzan al-islām*). Pir Mu‘azzam Shāh, at the command of Hāfiz Raḥmat Khān, re-wrote that history in an easier and more readable style.

¹ By Ḥusain Khān Afghān, written about A.D. 1622. See Ethé’s *Catalogue of Persian MSS. in the India Office*, no. 581, p. 233, also Rien’s *Catalogue*, p. 230a.

The work is divided into seven chapters (Maḳām). The date of composition, A.H. 1181, i.e. A.D. 1767-68, is given in a concluding poem.

1. Fol. 4a. The original habitation of the Khakhī and Ghori clans, their settlement in the country of Kabul, and disagreements with the governor, Mirzā ‘Ulugh Beg.

2. Fol. 22b. Migration of the Yūsufzais to Peshawar, battles with the Dalazāks, the conquest of the Doab, and Bajawar, and occupation of the city of Hashtnagar.

3. Fol. 49b. Invasion of Swat under the leadership of Malik Aḥmad, and the advance of the Emperor Bābar for the subjugation of the Yūsufzais.

4. Fol. 85a. The settlement of the Gāgi-ānīs in the Doab, the arrival of Bābar Shāh from Kabul at Peshawar, and his defeat of the Dalazāks.

5. Fol. 97a. The wars between the Gāgi-ānīs and the Dalazāks.

6. Fol. 113b. The division of the conquered territories amongst the various clans, made under the direction of Shaikh Malī ; the death of Shaikh Malī and Malik Aḥmad ; the succession of Khān Kajo to the chieftainship, and the commencement of a feud with the Ghoriakhel.

7. Fol. 134b. The expedition of the Yūsufzais against the Ghoriakhel, their defeat and the occupation of their lands by Khān Kajo.

The work is stated in the colophon to have been composed by Miyān Mu‘azzam Shāh during the rule of Muḥammad ‘Azīm Allāh Khān, the son of Dilāwar al-mulk ‘Izzat al-daulah Dūndī Khān Bahādur Bahrām i jang.

Copyist : Mirzā Muḥammad Ismā‘īl, of Kandahar.

کاتب الحروف میرزا محمد اسماعیل قندهاری

بتاریخ ۲۶ ماه جولائی سنه ۱۸۶۴

III. LEXICOGRAPHY.

14.

Or. 4490.—Foll. 724; 12½ in. by 8; 17 lines, 4½ in. long; written on European paper stamped on the corner “Rolland Freres, Bordeaux.” [MAJOR H. G. RAVERY.]

رياض المحبت
Riyāz al-maḥabbat.

A Pushtu grammar and vocabulary, written in Persian. By Nawāb Maḥabbat Khān.

Begins: ستایش بیکران و نیایش فراوان نخل
بندی را باید که حدایق جهان را بکلهائی بوقلمون و
نهال هاء کونان کون آراستکی و پیراستکی بخشید الخ

Maḥabbat Khān was the eldest son of Hāfiz Raḥmat Khān, the famous Rohilla chieftain, who died in battle in A.H. 1188 (A.D. 1774). He composed this work for Sir Charles Barlow in A.H. 1221 (A.D. 1806), whilst living in retirement at Lucknow as a pensioner under the British Government. He has also written three Diwāns, one in Persian, one in Hindustani, and one in Pushtu, and also a Hindustani Maṣnawī, entitled *Asrār i maḥabbat*, containing the story of Sassī and Pannū. See Sprenger's Cat., pp. 251 and 620, Garcin de Tassy's Litt., vol. ii., p. 349, and Ethé's Persian Cat., no. 2452.

The author's younger brother Ilahyār Khān has written a similar work, called ‘Ajā'ib al-lughāt (no. 15), in the preface to which he states that Maḥabbat Khān died in A.H. 1223 (A.D. 1808).

The work is divided into two chapters (Bāb). The first (foll. 6a—595a) treats of

the conjugation of Pushtu verbs, in alphabetical arrangement; the second (foll. 595a—724) contains a dictionary of Pushtu words, explained in Persian.

A Persian chronogram at the end gives the date of composition, A.H. 1221, expressed by the phrase نو نسخه محبت

این تحفه نسخه نو تصنیف شد چو از من
آمد ندا زهر سو صد آفرین و رحمت
انعام سال انرا هر که ز غیب جستم
تاریخ گفت هاتف نو نسخه محبت

15.

Or. 399.—Foll. 274; 10¾ in. by 6¼; 17 lines, 3¾ in. long; written in Nestalik; dated Rajab A.H. 1234 (A.D. 1819).

[GEO. WM. HAMILTON.]

عجائب اللغات
‘Ajā'ib al-lughāt.

A Hindustani-Pushtu dictionary explained in Persian. By Ilahyār Khān, son of Hāfiz Raḥmat Khān. See the Persian Catalogue, p. 517a.

Begins: الحمد لله ... بعد ستایش جذاب کبریای
جل و علی و درود بر خواجه انبیا علیه من الصلوات
افضلها و مناقب خلفاء راشدين و جمیع اصحابه و تابعین
رضوان الله تعالی علیهم اجمعین میگوید بنده کنه کار الخ

The work is preceded by a Muḥaddimah containing notes on Pushtu grammar (fol. 4b). The dictionary is divided into 28 Bābs, beginning at fol. 11b. The Hindustani words

appear first, followed by the Pushtu, with their Persian and Arabic equivalents. The different languages are indicated by the letters ه, پ, ن, and ع written in red ink over the words.

The work concludes with five chronograms expressing the date of composition, *i.e.* A.H. 1228 (A.D. 1813). The first, in Hindustani, and the third, in Persian, are by Muḥammad Ibrāhīm Khān, Farḥat; the second, in Pushtu, with a Persian translation, is by the author; and the last two, one in Persian, the other in Arabic, are by Maulavi Gul Muḥammad.

Copyist: Ghulām Husain.

16.

Or. 4491.—Foll. 223; 12 in. by $7\frac{1}{2}$; 17 lines, $5\frac{3}{4}$ in. long; written in Nestalik; dated Safar, A.H. 1271 (A.D. 1854).

[MAJOR H. G. RAVERTY.]

Another copy of the 'Ajā'ib al-lughāt.

Copyist: Sharaf al-Dīn, Multānī.

17.

Add. 26,582.—Foll. 146; $13\frac{1}{4}$ in. by 8; written on European paper with various watermarks, from 1803 to 1805.

[WILLIAM ERSKINE.]

A collection of linguistic notes, of which the following relate to Pushtu:—

1. Foll. 1—10. Notes on Pushtu grammar, including a summary of the contents of the Rashīd al-bayān of 'Abd al-Rashīd (*see* no. 8), under 63 subjects (fol. 5).

2. Foll. 11—19. Specimens of Pushtu literature, written in Roman characters, with notes, taken from the Dīwān of Raḥmān, a Pushtu version of the Hindi Story-teller, and the Makhzan al-islām of Ākhūnd Darwezah (no. 2).

3. Foll. 20—22. An extract from the Makhzan al-islām, and Ghazals of 'Abd al-Raḥmān, written in Pushtu characters.

4. Foll. 23—26. Pushtu vocabulary, with transliterations, and occasional translations.

5. Foll. 27-28. A list of a few Pushtu verbs, paradigm of the verb ويل "to speak," and the Pushtu alphabet.

IV. POETRY.

18.

Or. 4496.—Foll. 25; $13\frac{1}{2}$ in. by $7\frac{1}{2}$; 15 lines, $4\frac{1}{2}$ in. long; written in the 19th century.

[MAJOR H. G. RAVERTY.]

ديوان ارزاني

Dīwān i Arzānī.

The poems of Mullā Arzānī.

Begins: ته الف کوز ته يا

فقير راوړه بي ريا

اول دفتر به وکنیم

په نامه د کبریا

د بل چا صفت په سوکرم

لکه نقش د بر ریا

حق له شش جهت پاک دي

بي پایان لوي دریا

The manuscript comprises 49 odes, arranged in alphabetical order. Major Raverty states in a note attached to this volume: "This Mulla was the literary assistant of the

notorious Bāyazīd Anṣārī . . . The Akhūnd Darwezah says respecting him: Arzānī, the poet, was one of three brothers of the Afghān tribe of *Kheshkī*; Arzānī, 'Umar and 'Alī. They came into these parts from Hīnd, and there they had already become tainted with heresy; and when in this part they met with Bāyazīd Anṣārī they became perfect infidels like himself. Arzānī was an eloquent poet, and a man of quick intellect; and he turned all the tenets of the new faith into poetry, and the poems were inserted in Bāyazīd's book."

19.

Or. 4228.—Foll. 118; $8\frac{1}{2}$ in. by 6; 15 lines, $3\frac{1}{2}$ in. long; dated A.H. 1101 (A.D. 1690).

[J. DARMESTETER.]

ديوان ميرزا

Dīwān i Mīrzā.

The poetical works of Mīrzā Khān Anṣārī.

Begins: نن به وكرم خوږ صفت

د مولاي لارادت

هر فعل چه ئي ويني

خالي ندي لحکمت

پر احمد ترول قران شه

چه سل خورلس ئي صورت

شپر زره په شماره دي

شپر سو شپر شپيته آيت

ديرش ئي سپار دي

خورلس ئي سجده لتلاوت

ديرش ئي دي حرفون

بيا ئي خورلس روايت

Mīrzā Khān Anṣārī was a descendant—probably a grandson—of Bāyazīd Anṣārī, commonly called Pīr i roshan, the founder of the Roshaniah sect, and flourished in the middle of the 17th century. See Raverty's

"Selections from the Poetry of the Afghans," London, 1862, pp. 51—55.

The author of the *Dabistān i mazāhib*¹ states that Mīrzā was the son of Nūr al-Dīn, Bāyazīd's third son, and that he lived in the reign of Aurangzeb, and was killed at Daulatabad.

The odes are collected together in two parts, in the first of which (foll. 1—32b) they are not in the same strict sequence of alphabetical arrangement as in the second part. There are several additional poems on the margin, and Persian annotations.

A selection from Mīrzā's poems has been printed in the "*Gulshan i roh*," pp. 119—132, and in Dorn's "*Chrestomathy*," pp. 285—303.

Copyist: Muḥammad Muḥsin, son of Mullā Aḥmad Kuraishī.

Colophon: تمت تمام شد کتاب دیوان افغاني
میرزا کاتب فقیر حقیر کثیر التقصیر محمد محسن ولد
ملا احمد قریشي . . . تمام در وقت چاشت روز سه
شنبه سنه ۱۱۰۱

20.

Or. 4497.—Foll. 139; $9\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 lines, 4 in. long; written apparently in the beginning of the 18th century.

[MAJOR H. G. RAVERTY.]

Another copy.

This copy agrees with the preceding, except for occasional alterations in the arrangement of the odes. It was written by Mullā Kamāl for Muḥammad Naṣīr Allāh Khān.

Colophon: کتاب دیوان مرزاجي براي عاليجا
رفيعجا يگانه عمده الخواندين العظام ميان محمد نصير الله
بدستخط ملا کمال تحریر یافت

¹ Lucknow edition, A.H. 1299 (A.D. 1877), p. 311.

Some Arabic verses are scribbled on the last folio by another hand, and a note of the birth of a son of Kunbar 'Alī Khān in the beginning of Rabi' I., A.H. 1126 (A.D. 1714).

21.

Or. 2803.—Foll. 118; 11½ in. by 7¼; 15 lines, 5¼ in. long; dated A.D. 1881.

[REV. T. P. HUGHES.]

Another copy.

The odes in this neatly-written copy are arranged quite differently from those in the two preceding manuscripts. There is no attempt at any regular alphabetical arrangement. The first ode (*radif* لا, see fol. 116a of the preceding) begins:—

يو عجب عزت عز د علا
چه موندې شي د باطن له فضلا
د کامل د تلقين هسي زنگ هنردي
چه ئي نابود غيري محوشي بلا

Mr. Hughes has appended the following note: "Mirza Khan Ansari. One of the earliest of Afghan Poets. He is supposed to have lived in Tirah, a valley in the Peshawar Frontier. The date is uncertain, but is supposed to have been about A.D. 1600. All Afghan scholars admit that the language of his poem is very ancient, and there is a free use of Sanscrit words. Mirza is supposed to have been descended from Pir Roshan, but this is uncertain."

Colophon: تمام شويه دويم تاريخ د اگست سنه
اتلس سوه يوانيا عيسوي کښ مطابق د پنځي د ماه
رمضان سنه دولس سوه اووه نوي محمد کښ په وخت
د اووه بجي د ورځ

22.

Or. 4229.—11 in. by 6; 17 lines, 4 in. long; with ruled margins, well written, apparently in the 18th century. [J. DARMESTETER.]

ديوان خوشحال خان

Dīwān i Khūshhāl Khān.

The poetical works of Khūshhāl Khān.

Khūshhāl Khān, the celebrated chieftain of the Khatak tribe of Afghans, son of Shāhbāz Khān, was born A.H. 1022 (A.D. 1613), during the reign of the emperor Shāhjahān. Some time after the accession of Aurangzeb (A.D. 1658), Khūshhāl was imprisoned in the fortress of Gwalior, through the machinations of Amir Khān, Šūbedār of Kabul, and others. Many of his poems were written during his seven years' captivity. On his release he carried on a successful warfare with the Moguls for several years. At length he resigned the chieftainship of the Khatak tribe in favour of his eldest son Ashraf, hoping to end his days in peaceful retirement; but, owing to family feuds created by Bahrām, another of his sons, he took refuge in the country of the Afridis, and died there A.D. 1691, in the 78th year of his life.

These particulars are taken from a sketch of the life of this famous warrior-poet by Major Raverty in his "Selections from the Poetry of the Afghans." The same author states in the introduction to his Pushtu grammar that Khūshhāl "was a most voluminous writer, and composed no less (it is said by his family) than three hundred and sixty works, both in the Afghān and the Persian language."

The poems are divided into four parts, as in the edition lithographed at the Peshawar Jail Press, A.D. 1869, under the superintendence of Dr. H. W. Bellew.

I. Foll. 3b—65a. A Dīwān poem.

Begins: اي چه خيال کر په دنيا

دنيا څه ده بي وفا

که د يو زمان زړه ښه کا

بيا د زر کا په زررا

II. Foll. 65b—306. A second *Dīwān* poem.

Begins :

صورت گر چه صورت په دیوال ساز کا
کل عالم ئي په صفت زبان دراز کا
د هغه نقاش په صنع نظر نکا
چه له څه څاڅکي نه دا نقش و طراز کا

III. Foll. 307—381. A third collection of odes.

Begins :

جکي جکي نفس ډیر د رېسي ولاړم
ته هم څخو اوس پمپسي روان شه
چه دوي هغه خوازه مي و تا در کړه
د تروو د تر خوهم منز چشان شه

IV. Foll. 382—511. A collection of *Rubā'is*.

Begins :

که واره خلق ثنا د خدای کا
خوک په ئي کوم ثنا پڅائي کا
ثنا ئي ډیره ده تر حساب تیره ده
خوک به ئي کوم ثنا به پڅائي کا

Copyist: Muḥammad 'Ālim, Kashmīrī.

Colophon: تمت الكتاب بعون ملك الوهاب
دیوان خوشحال خان خطک بید فقیر الحقیر محمد
عالم کشمیری سمت تحریر یافت

23.

Or. 4492.—Foll. 262 ; 13½ in. by 8 ; 15 lines, 4½ to 5 in. long ; fairly well written on thin paper, stamped "Rolland Freres, Bordeaux, 1855." [MAJOR H. G. RAVEITY.]

دیوان خوشحال

A copy of the second *Dīwān* of *Khūshhāl Khān*.

Begins :

صورت گر چه صورت په دیوال ساز کا
کل عالم ئي په صفت زبان دراز کا
د هغه نقاش په صنع نظر نه کړ
چه له څه څاڅکي نه دا نقش و طراز کا

The odes are not in the same order as in the printed edition. Appended are a few *Mukhammas*, *Musaddas*, *Tarkīb-band* and other short verses. There are numerous corrections throughout, apparently made by Major Raverty.

Colophon: تمت تمام نسخه دیوان خوشحال خان
خطک بزبان پشتو بتاریخ اول شهر محرم الحرام زیور
اختتام پوشیده فقط الع

24.

Or. 2800.—Foll. 119 ; 11 in. by 7½ ; 15 lines, 5 in. long ; well written on European paper water-marked "Smith & Meynier, Fiume," and "C. Millington, London, 1869" ; dated A.D. 1873. [REV. T. P. HUGHES.]

دیوان هجري

Dīwān i Hijrī.

The poems of Ashraf *Khān Khaṭak*, who is called *Hijrī*.

Begins :

د بوسي وعده همیش یار په فردا کا
خما زړه کله باور په دا وینا کا
چه هوس کا نن د گانده په کارونه
عقلان په هغه کس پوري خندا کا
یار آگه نه دي د دهر له نیرنگه
لا رښتیا په زړه کښ نه لري دغا کا

Ashraf *Khān*, the eldest son of *Khūshhāl Khān Khaṭak*, was born in A.H. 1044 (A.D. 1634). He succeeded his father in the chieftainship of the *Khaṭak* tribe in A.D. 1681.

Two years afterwards his brother Bahrām betrayed him into the hands of the emperor Aurangzeb, who imprisoned him in the fortress of Bijapur, where he died in A.H. 1105 (A.D. 1693), in the 60th year of his age.

Most of his poems were written during his imprisonment, the author taking the *Takhalluṣ* *Hijrī* or the "Exile." Mr. Hughes states in a note appended to this volume that this copy of Ashraf *Khān*'s poems was made, under his superintendence, "from an original manuscript in possession of Afzal Khan of Jamalghari in the Peshawar district, a direct descendant of the author."

The odes are alphabetically arranged, and are followed by a few *Mukhammas*, a number of *Rubā'īs*, and five chronograms on the death of *Khushhāl Khān*, of which four are in Persian. A selection from the *Diwān* has been printed in the "*Gulshan-i-roh*," and an English translation of the same in Raverty's "Selections," pp. 249—267.

Copyist: *Ghulām Jilānī*, of Peshawar.

Colophon: تمت تمام شد به تاریخ د شپږم د ماه
جنوري سنه ۱۸۷۳ عيسوي په دستخط د فقير غلام
جیلانی پشاورى غفل غنه

25.

Or. 2802.—Foll. 108; $9\frac{1}{4}$ in. by 6; about 15 lines, $4\frac{1}{4}$ in. long; written in the 19th century. [REV. T. P. HUGHES.]

ديوان د عبد القادر خان

Diwān i 'Abd al-Kādir Khān.

The *Diwān* of 'Abd al-Kādir *Khān Khaṭak*.
Begins:

ساقی پاخه پیاله را کمره پانږ بید کا
د بهار د راتلو باغ و ته نوید کا
ستا په میو کښ نشا د یکرنگي ده
چه تر فیم ئي یکرنگ سیه سفید کا

د رقیب خاطر به ولي لکه ینغ شي
که یار منغ را ته ښکا لکه خورشید کا

'Abd al-Kādir *Khān*, the son of *Khushhāl Khān Khaṭak*, and younger brother of Ashraf *Khān*, was born in A.H. 1063 (A.D. 1653). When Ashraf *Khān* was betrayed into the hands of the Moguls, and was exiled by Aurangzeb to the fortress of Bijapur in A.D. 1683, 'Abd al-Kādir claimed the chieftainship; but his nephew Afzal *Khān*, the son of Ashraf, was elected by the tribe as the hereditary ruler, and by his order 'Abd al-Kādir and many other members of the family were put to death, in order that he might get rid of all rival claimants. The date of his death is uncertain.

'Abd al-Kādir's poems are full of *Ṣūfī* mysticism, and very popular among the Afghans. He is also the author of a translation of the Persian poem *Yūsuf Zulaikhā* of *Jāmī*, written in A.H. 1112 (*see* no. 48), and of translations of Sa'dī's *Gulistān* (nos. 46 and 47) and *Būstān*. Major Raverty states that he is commonly reputed to have been the author of about sixty different works.

Mr. Hughes has appended a note to the present copy, dated Nov. 21, 1884, in which he states that it was made under his superintendence from a manuscript in the possession of Afzal *Khān* of Jamalgarhi in the Peshawar District.

The odes in the *Diwān* are arranged in alphabetical order, and are followed by a number of *Rubā'īs* and *Mukhammas*.

26.

Or. 4232.—Foll. 77; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 13 lines, $4\frac{1}{2}$ in. long; written apparently in the 18th century. [J. DARMESTETER.]

Another copy.

This copy is imperfect at the commencement and end. The poet's *Rubā'īs* and some

of his Mukhammas are written before the Diwān poem, which begins on fol. 7a.

The following poems by other authors are appended to the Diwān (fol. 62-77):—

1. Fol. 62a. Ghazal by Faiz Muhammad.
2. „ 62b. Ghazal by Ashraf.
3. „ 62b. Ghazal by Fakir Afzal.
4. „ 63a. Mukhammas by Sadr Khān, Khatak.
5. Foll. 65a. Mukhammas by Khushhāl Khān, Khatak, in two parts. The first part is erroneously headed ديگر مخمس صدر خوشحال. The poems in this collection will be found in the Diwān of Khushhāl, Peshawar edition, 1869, pp. 463—467.
6. Fol. 68a. Ghazal by Nawāb 'Alī Muhammad Khān.
7. Foll. 69a. Ghazal by Miskin.
8. „ 70a. Elegy on the death of Nawāb 'Alī Muhammad Khān, by Muhammad Kāzim Khān, Khatak. The date of the death of the Nawāb is given as A.H. 1162 (A.D. 1749).
9. Foll. 72a. Mukhammas by Saiyid 'Abd al-Samad, Pirzādah.
10. Foll. 75a. Mukhammas by Hāfiz Raḥmat Khān.

27.

Or. 393.—Foll. 134; 10½ in. by 6¾; 14 lines, 5½ in. long; written about the end of the 18th century. [GEO. WILLIAM HAMILTON.]

ديوان رحمان

Diwān i Raḥmān.

The poetical works of 'Abd al-Raḥmān.

Begins:

هسي ياد ئي هميشه مدام خما
چه اوراد ئي په هر صبح شام خما
هر كلام چه بي دستا ليد وكرم
سل تو بي دى پهغه كلام خما

Mullā 'Abd al-Raḥmān, commonly known as Raḥmān, is perhaps the most popular of Afghan poets, and is said to have flourished during the reign of the emperor Aurangzeb (A.D. 1658—1707). Major Raverty says of him¹: "Raḥmān belonged to the Ghoriah Khel clan or subdivision of the Mohmand tribe of the Afghāns, and dwelt in the village of Hazār-Khānī, in the *tapah* or district of the Mohmands, one of the five divisions of the province of Peshāwar. He was a man of considerable learning, but lived the life of a Darwesh, absorbed in religious contemplation, and separated from the world."

The Rev. T. P. Hughes has supplied some notes on the poet in his copy of the Diwān (no. 29), in which he says that 'Abd al-Raḥmān "belonged to the Ibrahīm Kheyl of the Momunds. He was a native of the village of Bahadur Kilai," but resided for some time at Hazarkhani, and is buried there. "His date is uncertain, but supposed to be about A.D. 1613 to 1690." He is said to have been a young man when Khushhāl Khān was an aged chieftain.

The odes of Raḥmān are arranged in this and two following manuscripts in the form of two separate Diwān poems, and are so printed in the various Delhi editions, and in Mr. Hughes' edition of Lahore, 1877; but in the Bombay edition of 1883, as also in Major Raverty's manuscript (no. 30), they are all collected together in alphabetical order.

In this copy the first Diwān is the second in the printed editions. There is some variation in the sequence of the odes, the first being the seventh in Hughes' edition. Appended (fol. 74b) is a poem in praise of Khushhāl Khān Khatak, which does not appear to have been printed, and does not occur in any of the following copies of this work. There are several pencilled emendations.

¹ *Selections from the Poetry of the Afghans*, p. 1.

Copyist : Saiyid Ghulām 'Alī of Sonpat.

Colophon : تمت تمام شد دیوان عبد الرحمن :
بوقت سپهر از خط خام سید غلام علی ساکن سونپت

28.

Or. 2829.—Foll. 164; 11¼ in. by 7¼; 13 lines, 5 in. long; written on European paper water-marked "Moiniers, 1859," and "Williams Kent, 1859"; dated the 17th June, 1861.

[REV. T. P. HUGHES.]

Another copy.

The arrangement of the two Dīwāns agrees with that of the printed edition of Lahore, 1877.

Copyist : Mirzā Ismā'il.

Colophon : تمت تمام شد کتّاب مستطاب دیوان
عبد الرحمن بزبان افغانی بدستخط حقیر میرزو اسماعیل
... [?] هشتم ماه ذلحجه سنه ۱۲۷۷ مطابق هفدهم جون
سنه ۱۸۶۱

29.

Or. 2830.—Foll. 139; 11 in. by 7½; 15 lines, 5¼ in. long; excellently written on European paper water-marked "Smith & Meynier, Fiume"; dated the 15th May, 1872.

[REV. T. P. HUGHES.]

Another copy.

This copy agrees with the preceding manuscript. Mr. Hughes says in a note appended to the volume dated Dec. 18th, 1884: "This manuscript is a very careful collation from a number of manuscripts by the poet Ahmad of Hashtnagar, carried on under the careful superintendence of the Rev. T. P. Hughes, and is supposed to be the only carefully collated manuscript in existence. It was written by the calligraphist Gholam

Jalani, May 15th, 1872." There are also a few notes regarding the author written by Mr. Hughes on March 26, 1883.

Colophon : تمام شه په تاريخ د خلورم د ماه می
سنه ۱۸۷۲ عیسوی په دستخط د فقیر حقیر غلام جیلانی
پښوری

30.

Or. 4493.—Foll. 111; 13½ in. by 8; 18 lines, 5½ in. long; beautifully written on European paper water-marked "Smith & Son, 1850," and "T. H. Saunders & Co., 1850"; dated A.H. 1271 (A.D. 1854).

[MAJOR H. G. RAVERTY.]

Another copy.

In this copy the odes, which appear as two separate Dīwāns in the preceding manuscripts, are arranged together in alphabetical order in one volume, as in the Bombay edition of 1883.

Copyist : Sirāj al-Dīn, Multānī.

Colophon : تمت تمام شد کتّاب دیوان عبد الرحمن
افغانی بتاریخ هشتم ماه صفر المظفر سنه ۱۲۷۱ دستخط
نیازاکین سراج الدین ملتانی

31.

Or. 4501.—Foll. 93; 8¼ in. by 6; 15 lines, 3¾ in. long; written apparently in the 18th century.

[MAJOR H. G. RAVERTY.]

درومرجان

Durr ū marjān.

A Dīwān poem. By 'Abd al-Hamid.

Begins :

الهي د محبت سوز و گداز را
پدا اور کښي د ستي سمندر ساز را
تن پرور بلبل د عيش کاند پگلو
پروانه لره پاور خما گداز را

که مي ناز کا يار پويار دويرو سترگو
دا د عشق په ميخانه کښي د مجاز را
چه نظر له ناتواني و چاته نکا
د هغو بيمار و سترگو ناز و نياز را

'Abd al-Hamid, called Hamid, was a native of Mashukhel, a village near Peshawar, and flourished during the latter part of the 17th century, during the reign of the emperor Aurangzeb. His odes are arranged in alphabetical order, and are followed by a few Mukhammas. The Diwān has been lithographed at Bombay in 1295 A.H. The "Gulshan i roh" contains a selection from his odes.

Hamid is also the author of two romances translated from the Persian, viz.: Nairang i ishk, and Shāh ū gadā (no. 53). He is supposed to have died about the year A.D. 1732. See Raverty's "Selections," p. 85.

32.

Or. 4498.—Foll. 188; 8 in. by 5½; 13 lines, 3½ in. long; dated A.H. 1108 (A.D. 1696).

[MAJOR H. G. RAVERTY.]

ديوان نجيب

Diwān i Najīb.

The poems of Najīb.

Begins :

جفا کاره بي وفا ده دا دنيا
بي وفا هم بي بقا ده دا دنيا
پساعت کښ منځ څرگند کاند بيانوي
ته به واي چه بريښنا ده دا دنيا
ډير عالم دي پارمان ورځن تللي
نه به شي نه د هچا ده دا دنيا

Nothing is known concerning this poet. According to a note by Major Raverty he appears to have been a Yūsufzai Afghan. The odes comprising the Diwān are followed by a collection of Rubā'is (foll. 174—188).

Copyist: Gul Muḥammad, of Peshawar.

Colophon: تمت تمام شد ديوان نجيب بحسب :
ارشاد قبله کونين مربي دارين . . . حضرت صاحبزاده
محمدي جيو سلمه الله تعالي از دست فقير پر تقصير
گل محمد پشاور ي سلخ ماه صفر سنه ۱۱۰۸

33.

Or. 4495.—Foll. 120; 9¾ in. by 6¼; 12 lines, 4 in. long; apparently written in the 19th century. [MAJOR H. G. RAVERTY.]

ديوان احمد شاه

Diwān i Aḥmad Shāh.

The poems of Aḥmad Shāh, Abdālī.

Begins :

مصطفي يا مصطفي
مصطفي فرياد رس يا مصطفي
مصطفي يا مصطفي
فرياد رس يا مصطفي
رب زړه مي ډير وږي
د رسول کفي مي ياد وږي
د عشق اوږي را لکي وږي
فرياد رس يا مصطفي

Aḥmad Shāh, Abdālī, Durr i Durrān, commonly called Shāh Durrānī, was the son of Zamān Khān, sometime ruler of Herat. On the invasion of Afghanistan by Nādir Shāh in A.D. 1737-38, Aḥmad Shāh was appointed an officer in his army, and, as a reward for his distinguished services, the Persian monarch gave him a tract of country near Kandahar, which is still in the possession of the Durrānī tribe.

When Nādir Shāh was assassinated in A.D. 1747, Aḥmad Shāh, then only 23 years of age, was crowned at Kandahar as King of Afghanistan. After he had brought the various Afghan tribes into submission, and

established his power in Afghanistan, he invaded India, conquered Kashmir, obtained possession of the Panjab, and made frequent expeditions against the Moguls, extending as far as Delhi and Agra. Meanwhile the Maratha forces, advancing into the Panjab, took possession of Sirhind and Lahore, and were pushing forward to Multan. Aḥmad Shāh led his forces against the invaders, and at length completely routed the Maratha army at the battle-field of Panipat in 1761. He then withdrew his forces from India, and returned to his own country, where he died in 1773 in the fiftieth year of his age.

An account of the life of Aḥmad Shāh and his successors, written in Persian by 'Abd al-Karīm, 'Alawī, called *Tārīkh i Aḥmad*, was published at Lucknow, A.H. 1266 (A.D. 1850). See also *Tārīkh i Sultānī* by Sultān Muḥammad Khān, Durrānī, Bombay, 1881; Elphinstone's "Kingdom of Caubul," vol. ii., pp. 279—300; and MS. no. 12, a Pushtu metrical account of his life, entitled *Shāh-nāmāh*, by a poet called Hāfiz.

Copyist: 'Alī Muḥammad, Chahāryārī.

دستخط بنده علي محمد چهارياري

34.

Or. 4237.—Foll. 14—131; $8\frac{3}{4}$ in. by 6; 15 to 18 lines, $4\frac{1}{2}$ in. long; written about the beginning of the 19th century.

[J. DARMESTETER.]

معجزات

Mu'jizāt.

The Miracles of Muḥammad, in verse. By Hāfiz 'Abd al-Kabīr.

Begins: هغه علم چه د خدای دي

تر عاجز د خلقو راي دي

نه خبر پر جبرائیل دي

نه خبر میکائیل دي

نه خبر پر اسرائیل دي

نه خبر پر عزرائیل دي

نه خبر پر سفره دي

نه خبر پر برره دي

The author states in the preamble that he compiled this work from the Arabic during the reign of Aḥmad Shāh (A.D. 1748—1754), in the year A.H. 1166 (A.D. 1753). 'Abd al-Kabīr is also the author of a metrical version of the Persian *Durr i majālis* of Saif al-Zafar, Naubahārī, also *Daf' al-faḡr*, and short religious poems.

The present work has been frequently published. It ends (foll. 117a):—

چه و تا و ته ووا يم

زه ئي وكنيم وئي و نمايم

عاقل ته اشارت دي

كبير كړي نصيحت دي

Appended to the work are:—

1. Foll. 117b—127. Short poems by 'Abd al-Kabīr. The first poem, *Munājāt*, has been lithographed on the margin of the *Fawā'id i sharī'at* (pp. 108—130), Delhi, 1887.

2. Foll. 128—130. *Munājāt*, by Muṭī' Allāh, lithographed on the margin of the *Rashīd al-bayān* (pp. 30—41), Peshawar, 1874. Copied by Muḥammad 'Alī.

35.

Or. 4494.—Foll. 147; $12\frac{1}{4}$ in. by $5\frac{1}{2}$; 11 lines, 5 in. long; beautifully written in large characters, with ruled and gilt-embellished border; dated the 13th Muḥarram, A.H. 1187 (A.D. 1773).

[MAJOR H. G. RAVERY.]

ديوان شيدا

Diwān i Shaidā.

The poetical works of Muḥammad Kāzīm Khān, Shaidā.

راقم د د صحنې محمد كاظم شيدا تخلص :
خطك نسب حنفي مذهب نقشبندي مشرب غفر
الله تعالى ذنوبه و ستر عيوبه په عرض د سخن شناس
روشن قياس رسوي هر چند په نزد خردمند شان د
سخن رفيع و بلند دي

Kāzim Khān was the son of Muḥammad Afzal Khān, and great-grandson of the Khataḡ chieftain Khushḡāl Khān. He was born about A.H. 1140 (A.D. 1727). On the death of his father, his elder brother, Asad Allāh Khān, succeeded to the chieftainship, and Kāzim Khān, being distrustful of his brother's intentions towards him, fled from home, "and spent several years in Kashmīr, where he acquired considerable learning. He subsequently lived a long time at Sirhind, in Upper India, but afterwards proceeded to the Afghān principality of Rāmpūr in that country, where he took up his residence; and there he passed the greater part of his life."¹

The manuscript begins with a preface by the author, in which he states that the several odes composed by him were alphabetically arranged into one volume in A.H. 1181 (A.D. 1767). This is followed by several introductory poems (foll. 10—29), including eulogies of Muḥammad, the Caliphs Ṣiddiq, 'Umar, 'Uṣmān and 'Alī, of Bahā al-Din Naḡshabandī, Shaikh Aḥmad, and Ghulām Ma'sūm, the author's preceptor, concluding with a dissertation on Pushtu poetry.

The Diwān begins on fol. 30*b* as follows:—

الهي د محبت درد و فغان را
په معصوم کنار د نور غنډ جان را
چه مژگان مي د جوهر حکم پيدا کا
هر نفس لکه مرآت حيران چشمان را

The poet's Kaṣīdahs, Rubā'is, Kit'ahs and other miscellaneous pieces are appended to the Diwān (foll. 106—147).

A large number of additional odes are inserted on the margins of several of the pages, with occasional notes.

This manuscript is, no doubt, the copy of Shaidā's poems which Major Raverty had procured at Lahore, and which, he informs us, had been sent by the poet to "Mi'ān Muḥammadī, son of Mi'ān 'Abd-ullah of Sirhind, who belonged to the family of Shaidā's spiritual guide," and was the only copy then extant.

The date of copy is written in a note on the outside of the first folio of the manuscript.

36.

Add. 21,471.—Foll. 158; 10 in. by 6½; 11 lines, 4½ in. long; neatly written, apparently in the 19th century. [LEWIN BOWRING.]

Another copy of Shaidā's poems, without the preface and introductory poems. Several additional odes are written on the margin by another hand.

Copyist: Faiz 'Alī.

Colophon: تمت تمام شد ديوان شيدا بعون الله
تعالی بخط احقر العباد فيض علي

37.

Or. 2801.—Foll. 200; 10¾ in. by 7; 15 lines, 5 in. long; carefully written on paper water-marked "Smith & Meynier, Fiume"; dated A.D. 1872. [REV. T. P. HUGHES.]

Another copy of the Diwān of Shaidā, followed by the Diwān of Kāmgar Khān.

I. Foll. 1—146. ديوان شيدا

Mr. Hughes states in a note attached to this copy that it was made "from the original," referring no doubt to the Raverty manuscript, no. 35. Another copy, also written for Mr. Hughes by the same scribe, together with the Diwāns of Kāmgar and Mirzā, is in the

¹ Raverty's *Selections*, p. 306.

Library of the India Office. It is dated the 10th August, 1876.

Copyist: Ghulām Jilānī, of Peshawar.

تمت تمام شه په تاريخ شپاړسم د جولائي سنه ۱۸۷۲ع
په دستخط د غلام جيلاني پېښوري

II. Foll. 147—198. ديوان کامگار خان
The *Dīwān* of Kāmgar Khān.

Begins :

په ثنا به د هغه کرم ابتدا
چه ئي نشته ابتدا او انتها
د مولا ثنا صفت ورځني آوري
و هر څيز ته چه نظر و کا دانا
له يوه څاڅکي زببا صورت پيدا کا
په خپل حمد و په ثنا ئي کا گويا
له اورځي قطره واچوي درياب ته
تر پيدا کا قيمتي لولو لالا

The following note by Mr. Hughes, dated Nov. 21, 1884, is appended:—

“Pushto poems by Khanzada Kamgar Khan, a son of the renowned Khatak Chief, born about A.D. 1653. This work was copied from the original of Kamgar now in the possession of Afzal Khan Khatak of Jamalghari in the Peshawar District, under the superintendence of the Rev. T. P. Hughes of Peshawar. The existence of this poem was unknown until Mr. Hughes discovered it amongst some old volumes in Afzal Khan's possession.”

Copyist: Ghulām Jilānī, of Peshawar.

تمت تمام شه په تاريخ د پنځم د اگست سنه
۱۸۷۲ع په دستخط د فقير حقير غلام جيلاني پېښوري

38.

Or. 394.—Foll. 146; 9 in. by 5½; 8 lines, 4 in. long; dated A.H. 1209 (A.D. 1794).

[GEO. WM. HAMILTON.]

ديوان افریدی

Dīwān i Afrīdī.

The poems of Kāsim 'Alī Khān, Afrīdī.

The *Dīwān* is preceded by *Shajarah i Kādirīyah*, a list in verse of the successive *Khalifahs* of the *Kādirī* sect. It begins:—

مومنان خبر اوري پوښتيا
ز سيني هم ما قسم دي په خدا
ز احوال د شجره پخپل بيان کرم
تاسي مکوي شېبه پکښ پيدا

Ends : قاسم علي کنهکار بنده دي
له کرم ديدار راوښايي مولا

تمت تمام شد شجره قادريه بدستخط :
فقير حقير من تصنيف کمتري مرید قاسم علي خان
افريدي اتمام يافت

The *Dīwān* begins on fol. 6b:—

حق مالک د کل جهان دي رب ځما
چه څښتن د هر مکان دي رب ځما
نهر چيز ته ستوکه وطن و کاند
پظاهر باطن عيال دي رب ځما

Kāsim 'Alī Khān, Afrīdī, of the *Kādirī* sect, was a native of Farukhabad. Saiyid Kalām al-Dīn, one of his immediate followers, the scribe of the following copy (no. 39) of this *Dīwān*, has stated in his colophon that Kāsim 'Alī Khān has also written several *Dīwāns* in Persian and Hindi (*i.e.* Hindustani), and had some acquaintance with English, Kashmiri, and Turki. The author states in the *Khātimah* (fol. 133a) that his verses were collected and arranged with the help of Hāfiz Ghulām Muḥammad, in the year A.H. 1206 (A.D. 1792).

ديوان افریدی بدستخط فقير حقير
کثيرت لتقثير [sic] من تصنيف قاسم علي خان
افريدي بروز پنجشنبه تحریر بستم شهر ربيع الاول هجري
سنه ۱۲۰۹ جلوس شاه عالم روند بادشاه جلوس سنه ۱۲۰۹
اتمام يافت

Copied on Thursday, the 20th day of Rabi' I., A.H. 1209, in the 36th year of the reign of the blind sovereign Shāh 'Ālam, *i.e.* the 16th Oct. 1794. This manuscript appears to be in the author's own handwriting. There are many corrections and additions throughout written by the same hand, and the volume has the impress of the author's seal. The *Dīwān* is headed as being the first rough copy of the first manuscript. The lines of each ode are separated by carefully ruled red ink lines, some of the words being written with black, others with red ink.

Appended to the *Dīwān* (foll. 134—143) is a poem, also by Kāsim 'Alī Khān, entitled *Khawābnāmah*. It begins:—

تاسي آور لي مومن اهل دين
الله يو دي لا شريك للمتقين
محمد باند درود شه تل تر تل
اوس ته پوه په خوب نامه شه خما دل

Ends:

له خوب توغ نقاره تا ته لیده شي
چه بادشاه يا امرا خه بخشیده شي
قاسم علي افريدي اوس ژبه بند کړه
پښتزان ته خوب نامه باند خورسند کړه

Colophon: تمت تمام شد بدستخط فقير حقير :
کثيرت القثير من تصنيف قاسم علي خان افريدي
اتمام يافت بروز ادينه وقت غرمه بست يکم شهر ربيع
الاول سنه ۱۲۰۹ هجري

39.

Or. 395.—Foll. 149; 6 in. by 4; 14 lines, 3 in. long; dated A.H. 1231 (A.D. 1816).

[GEO. WM. HAMILTON.]

Another copy of the *Dīwān* and *Khawābnāmah* of Kāsim 'Alī Khān, without the *Shajarah i Kādiriyah*.

This is a carefully revised copy, containing

the corrected text of the preceding manuscript, with sundry other alterations and additions.

Copyist. Saiyid Kalām al-Dīn, Kādirī, a disciple of Kāsim 'Alī Khān who had given him the title of Pir i 'āshik.

Colophon to the *Dīwān* (fol. 142b):—

تمت تمام شد دیوان افريدي خاتمه شد بتاريخ
سلخ شعبان المعظم سنه ۱۲۳۱ هجري بخط خام احقر
العباد سيد كلام الدين قادري پير عاشق که لقب از
قاسم علي خان افريدي يافت و تصنيف دیوان مسمي
دیوان افريدي نیز بخان موصوف بود و مهارت در
چند زبان میداشت و بلکه چند دیوان بزبان فارسي
و هندي و چند ملفوظات انگریزي و کشميري و نیز
ترکي تصنيف مینمود و علامه عصر و اهل دول بود و
این احقر نیز از سلسله ملازمان او ملازم بود اتمام يافت

40.

Or. 4230.—Foll. 101; 8½ in. by 5½; written about the end of the 18th century.

[J. DARMESTER.]

دیوان اکبر

Dīwān i Akbar.

The poetical works of Akbar.

Begins:

چه و پر د لیس ته د عدم له ښکویه کور راغل
په غوښه راغل که حضور د چا په زور راغل
په ارادت کښي خواستلي وي بمهني خه وه
په لکه افتاب چه له پودي د سپينو تور راغل
په عاقبت د مين نه پوهيدي زده دي نه وو
په لکه پتنگ هسي پر سرو لېنو دا ور راغل

Nothing appears to be known of the poet, or his date. The poems are carelessly written in an unmethodical manner. Some are written transversely down the page, others across it or round the margin, so as to make use of every available space. The manuscript is probably the author's autograph copy.

The poems consist of :—

Odes, not alphabetically arranged, foll. 1—53a ; the story of Imām, foll. 53b—59b ; two poems in praise of God, foll. 60—66a ; Arabic names of God, each explained in a quatrain, foll. 66a—73a ; *ghazals*, foll. 73a—92 ; religious poems, foll. 93—101.

41.

Or. 4233.—Foll. 43—50 ; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 13 to 24 lines, $2\frac{1}{4}$ in. long ; written in the 18th century. [J. DARMESTETER.]

قصیده برده

Kaṣīdah burdah.

A poem in praise of Muḥammad, translated by ‘Abd al-Kādir from the Arabic of Muḥammad ibn Sa‘id, al-Būṣīrī.

Begins :

در پوهیژم زړه در یاد کړ بیل یاران د ذی سلم
چه هر دم د لدوه سترگو اوشي څه ورسره دم
لا د یار د کوي د خاور بوي نسیم در لړه راوړ
یا پغده د یار د لوري برشنا و شو پتورتم

The poem, as in the original, is written in the *radīf* م. Another translation, composed by Miyān Sharaf, was published at Delhi, 1883. A paraphrase of the poem composed by Ākhūnd Darwezah forms Bayān II. of his *Makhzan al-islām* (no. 2, art. III.).

Ends :

اختتام د قصیدي عبد القادر هم پدا کړ
صللي لا تعالي علي انبي وآلهم
د قصیدي لبرکت د محمد شه خصلت
د جنت امیدواري پکليم سره کوم

تمت تمام شد بعون الملك الوهاب يا وهاب تمام
تمت قصیده برده

42.

Or. 397.—Foll. 92 ; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 11 lines, 4 in. long ; written apparently in the early part of the 19th century.

[GEO. WM. HAMILTON.]

A religious poem. By Bābū Jān.

Begins :

د الف لبرکت مرحمت کړ
ب بندکی م کړ قبول عذابت کړ
ت تائب م کړ له غیر
ت ثواب م فضیلت کړ
ج جمال راته جلوه کړ
ح حیا م تل عادت کړ

Major Raverty states that Bābū Jān was “a converted Si-āhposh Kāfir, who, having acquired a great name amongst the Muḥammadans for his learning, again relapsed.”¹ He is the author of a metrical translation of the Du‘ā Sūryānī, which, with the Arabic text, is included in Dorn’s “Chrestomathy,” pp. 374-386. A selection from his prose writings will be found in the “Gulshan iroh,” pp. 117—132.

On the fly-leaf this poem is called *قصه بابو جان*. Another copy of this work is in the India Office Library.

Ends :

ظالمان به آتش په کړز وهینه وهل شي
هم څيري بهي په غاړه وي له نار
د امید ځاي پاتو کم شه بابو جان
خلکو لاس په بدې وه نیوه یکبار

43.

Or. 2827A.—Foll. 1—80 ; $10\frac{3}{4}$ in. by 7 ; beautifully written on paper water-marked

¹ *Grammar of the Afghān language* (London, 1860), Introduction, p. 33.

"Smith & Meynier, Fiume"; 15 lines, 5 in. long; dated A.D. 1872.

[REV. T. P. HUGHES.]

ديوان د معزالله خان

Diwān i Mu'izz Allāh Khān.

A *Diwān* poem by Mu'izz Allāh Khān.

Begins:

چه صانع د هر مصنوع دي رب خما
چه وجود ئي له عدم کړ پيدا
له قطري نه هسي ښکلي بشر جوړکا
چه ادا ئي د تعريف نه شي له چا
يو سړی چه چه صورت د بل يو نه دي
له جمیع حکمتونو دي يو دا

According to a note by Mr. Hughes the poet was "a native of Kotah, a village two miles from Peshawar in British Afghanistan. The date of the author is uncertain."

Copyist: Ghulām Jilānī of Peshawar.

تعت تمام شه ديوان د معزالله خان په تاريخ پنجم
د ماه فروري سنه ۱۸۷۲ ع په دستخط د غلام جيلاني
پښتوري

44.

Or. 2826.—Foll. 79; 11 in. by 7½; neatly written; 15 lines, 5 in. long; dated A.D. 1882.

[REV. T. P. HUGHES.]

ديوان د ابوالقاسم

Diwān i Abū al-Kāsim.

The *Diwān* of Abū al-Kāsim.

Begins:

بيا گل گشت ته شه روان نگار خما
نه که هيڅ فکر تدبير د کار خما
رقيب چکه خما اوسي پاکيزه کړي
خوښ ئي نه دي هيڅ آبروي وقار خما

راز چه ورسې تردوه کس رسوا شي
دوه ليمو کړه راضکاره اسرار خما

Nothing appears to be known of this poet. He is not mentioned by Major Raverty, and the only information given by Mr. Hughes is that he was a native of Peshawar, of uncertain date.

Copyist: Muḥammad Ḥasan of Peshawar.

45.

Or. 2874.—Foll. 119; 9½ in. by 7½; written in the 19th century. [REV. T. P. HUGHES.]

Selections from the writings of Afghan poets, beginning with an ode by 'Abd al-Raḥmān.

که ما ښام تر ستوني تیره کړي حلوا
صبا خواست کوي له خدایه د خوروا
تمامي عمر تر یاد تر عزیز پوري
لوي گيدي مختورن کړي هم رسوا

The following is a list of the poets, and the number of odes of each:—

'Abd al-Ghafūr, 4 (foll. 22a, 52b, 63a, 118b); 'Abd al-Ḥamid, 33; 'Abd al-Kādir, 25; 'Abd Allāh,¹ 12; 'Abd al-Raḥmān, 22; Afzal, 2 (foll. 98a, 99b); 'Alim, 4 (foll. 23b, 28a, 60b, 70b); Ashraf, 19; Ashraf Khān, Khaṭak, called Hijri, 2 (foll. 53a, 97a); Daulat, 7; Dost Muḥammad, 3 (foll. 29a, 85b, 88b); Faḥil, 24; Faḥil, 1 (fol. 84b); Ḥusain, 2 (foll. 64b, 102b); Ibrāhīm,² 2 (foll. 66a, 85b); 'Iṣām,³ 4 (foll. 14a, 51a, 56a, 115b); Kalandar, 6; Kāmgār, Khaṭak, 29; Kāzim, 3 (foll. 16a, 17b, 95b); Khushhāl Khān, Khaṭak, 4; Mahin, 3 (foll. 56b, 59b, 84a); Mīrzā Khān, Anṣārī, 2 (foll. 25a, 50a);

¹ Spelt عبد.

² Spelt براهم and also براهم.

³ Occasionally spelt حمام. The ode on fol. 51a has عصام in the heading, and حمام in the text.

Mu'izz Allāh, 3 (foll. 21*b*, 71*a*, 118*a*); Šadr Khān, Khaṭak, 12; Šamad, 6; Šiddīk, 17; Sikandar, 4 (foll. 16*b*, 58*b*, 61*b*, 108*b*); 'Uṣ-mān, 5; Yūnas, 38.

The volume is lettered outside "Chaman i benazir," but this title does not appear in

the work itself. The odes contained in the anthology entitled "Chaman i be-nazir," which forms a portion of the "Kalīd i Afghānī," appear to have been selected by Mr. Hughes from this more extensive collection.

V. TALES AND FABLES.

46.

Or. 4504.—Foll. 129; 9¼ in. by 5¼; 14 lines, 3½ in. long; dated A.H. 1271 (A.D. 1855).

[MAJOR H. G. RAVERTY.]

کلدسته

Guldastah.

A translation of the Persian Gulistān of Shaikh Sa'dī, in prose and verse. By 'Abd al-Kādir Khān, Khaṭak. See no. 25.

Begins: منت دي خدای لره چه غالب اولوي
دي او عبادت ئي سبب د نزيديک دي او په شکر د
ده کنس زيادت والي د نعمت دي هر نفس چه خکته
شي مدد ورکونکي د حيات دي او هر کله چه پورته را
شي فرحت رسونکي د ذات دي پس په هر نفس
کنس د وه نعمت موجود دي او پهر نعمت شکر
واجب دي

After translating the preamble of the Gulistān 'Abd al-Kādir has substituted his own preface, in prose and verse, for that of Sa'dī (fol. 5*a*). In it he states that, through the vicissitudes of fate, he was living in A.H. 1124 (A.D. 1712) at Naushahra, in a hut of sorrow, without a friend or sympathiser, like an animal of the desert in its cave. In order, therefore, to bring solace to his afflicted

heart, and to cease repining over his unhappy lot, he was induced to make this translation of the Gulistān, to which he gave the name of Guldastah. The work was completed that same year, according to a chronogram at the end of his preamble.

The work was therefore written after the death of Ashraf Khān (A.D. 1693), and during the chieftainship of his son Afzal Khān. The unfortunate author, then sixty years of age, was living in exile near Peshawar, doubtless in dread anticipation of the cruel fate that was in store for him at the hands of his merciless nephew.

The translation of the text is resumed on fol. 15*b* with Sa'dī's enumeration of the 8 Bābs and their contents. The entire work does not appear to have been published. The first Bāb will be found in the "Gulshan-i-roh," pp. 151—186.

Copyist. Saiyid 'Azīm.

Colophon: ثنا ده خدای لره چه دا کتاب گلستان
تصنيف تاليف د عبدالقادر زوي د خوشحال خان
خټک په سعي د قلم خام رقم د دي بنده سراپا سقيم
سيد عظيم سره په سن دولس سوه يواوېا کنس چه شمار
شهر اوس پينځ و يشتم د رمضان المبارک ده اتمام او
اختتام ئي بيا موند

47.

Or. 2828.—Foll. 118; $11\frac{1}{4}$ in. by $7\frac{1}{2}$; 15 lines, $5\frac{1}{4}$ in. long; dated A.D. 1872.

[REV. T. P. HUGHES.]

Another copy, beautifully written by Ghulām Jilāni, of Peshawar. The text differs somewhat from that in the preceding manuscript.

Colophon: تمام شه په تاريخ د آتم د نومبر سنه :

۱۸۷۲ع په دستخط د غلام جيلاني پېښوري

48.

Or. 4503.—Foll. 202; 8 in. by $5\frac{1}{2}$; 11 lines, $3\frac{1}{2}$ in. long; beautifully written, with ruled margins, and rules between each verse; dated Kashmir, A.H. 1217 (A.D. 1803).

[MAJOR H. G. RAVERTY.]

يوسف زليخا

Yūsuf Zulaikhā.

The story of Joseph and Zulaikhā, translated into verse from Jāmī's Persian romance. By 'Abd al-Kādir Khān, Khatak.

Begins: عنايت رب بما كره

د اميد غنچه مي وا كره

بخندان كښي باغ خما كره

معطر دماغ خما كره

شناسامي په نعمت كره

ما گويا پخپل صفت كره

صفائي د ضمير را كره

ضمير ما له منير را كره

The work is very popular, and has been frequently lithographed. Selections are printed in Dorn's "Chrestomathy," pp. 174—282. It ends with a eulogy of the Emperor Aurangzeb, during whose reign it was composed, the date, A.H. 1112 (A.D. 1700), being expressed by letters of the *abjad*, viz. ك+8-ق+غ.

Ends: شب و روز پعبادت دي
کي نوم د سلطنت دي
حق توفيق د عدل ور کړ
پعالم ئي داد گستر کړ
تل ئي مل اوسه نصرت
اورنگزيب له رحمت
سن د هجر غين و قاف و
اته کم د پاس کاف و
چه تمام شه دا کتاب
په پښتو شه انتخاب

The copy was made at Kashmir for Maulā Dād Khān by Mullā Walī Muḥammad, and was completed on the 4th Shawwāl, A.H. 1217.

Colophon: تمام شد کتاب يوسف زليخا حسب
الفرمائش عاليجاه رفيعجاگه مولا داد خان در خط کشمير
جنت نظير دلپذير بدستخط ملا ولي محمد بتاريخ
چهارم شهر شوال سنه يک هزار و دو صد و هفتده قلمي
گردید

49.

Or. 4239.—Foll. 151; 8 in. by 5; 13 lines, $3\frac{1}{2}$ in. long; apparently written in the 18th century.

[J. DARMESTETER.]

Another copy. The first folio is wanting, and the manuscript ends at fol. 190a of the preceding copy (Peshawar ed., 1870, p. 211).

50.

Or. 4502.—Foll. 70; $8\frac{1}{4}$ in. by 6; neatly written in the 19th century; 17 lines, $4\frac{1}{4}$ in. long.

[MAJOR H. G. RAVERTY.]

آدم خان و درخاني

Ādam Khān ū Durkhānā'i.

A romance, in verse. By Ṣadr Khān, Khatak.

Begins : رب زړه څما چمن کړه
دټا ياد په کښ کښ کښ کړه
استخوان مي پښه زار کړه
په کښ اوږد عشق انوار کړه
هغه اور په ما لښه کړه
خاکستر مي دا پښه کړه
څما زړه لکه لاله کړه
د زړه ويني مي پياله کړه

The author, Sadr Khān, was a son of the renowned Khaṭak chieftain Khushhāl Khān (no. 22), and brother of 'Abd al-Kādir Khān.

The story is very popular amongst the Yūsufzāi tribes, and inhabitants of Swat. Major Raverty¹ mentions a version of the same romance composed by Fakhr al-Dīn Ṣāhibzādah. Another, in verse, was written and published at Delhi in 1883 by Akbar Shāh of Peshawar. A popular prose version of the story, by Maulavī Aḥmad of Tangi in Hashtnagar, was lithographed at Peshawar in 1872. Maulavī Aḥmad states in his preface that "the story is founded on fact. Durkhanī was the daughter of an Afghan yeoman of the village of Bazdarra Payan on the Swat border, and Adam Khan a young chief of the neighbouring village of Bazdarra Bala. The chief events of the narrative take place in these villages, but the scene closes in the village of Misri Banda on the banks of the Cabul River near Akora. The graves of the two lovers may still be seen near the village of Tulandai not far from Misri Banda."²

Sadr Khān is also the author of a Diwān, and Kīssah da Dili (no. 51), and of a translation of Nizāmī's Persian romance of Khusrau and Shirīn. A few of his odes are included in the Pushtu anthology, no. 45.

¹ Grammar of the Afghan language, Introduction, p. 33.

² See also Elphinstone's Account of the Kingdom of Cabul, London, 1839, p. 244.

At the conclusion of the poem the author expresses the date of composition by the word قیبعاد, the numerical value of the letters of which added together amounts to A.H. 1117. He also states that his age was then *i.e.* $3+10+40=53$ years, so that he was born in A.H. 1064 or A.D. 1654.

Ends : زاغ حاسد زغن جاهل دي
بلبل څوټ دردمند عاقل دي
سن قیبعاد بلبلو لا وه
جیم عمر زن څما وه
دا کتاب د عاشقان
چه ما نظم کړ یاران

51.

Or. 2825.—Foll. 44; $9\frac{1}{2}$ in. by 6; 15 lines, $4\frac{1}{2}$ in. long; dated A.D. 1871.

[REV. T. P. HUGHES.]

قصه د دلي او د شهی

Kīssah da Dili ū da Shahī.

The romance of Dili and Shahī, the daughter of Hayāt Khān the Afghan, in verse. By Sadr Khān, Khaṭak. See no. 50.

Begins :

پس له حمد له درود اتحيات
د ماضي مينو حال دي غور کړه ماته
دا قصه چه زه ئي وایم بي نظيره
آوريدلي ده دا ما له يوه پيره
يو کهنه دیرینه سال پیر کلان وه
گوزیدني په هر لوري په جهان وه
دیر عاقل روشن ضمیر و سخن سنج وه
دیر فاضل سخن امیر و معدن گنج وه

Ends :

بیه رنگ تم شوه سني دا دي اشکا له
د شهی دلي قصه تمامه لاله
بیه چه تم شه د شني دلي کتاب
څما زړه پسي لړزان وه دیر خراب

Copyist : Ghulām Jilānī, of Peshawar.

Colophon : تمت تمام شه په تاريخ اتم د ماه
اگست سنه ۱۸۷۱ ع دستخط د غلام جيلاني پشاورى

52.

Or. 4506.—Foll. 90 ; 12½ in. by 7 ; 19 lines, 4½ in. long ; neatly written, 19th century, bound in stamped leather.

[MAJOR H. G. RAVERTY.]

علم خاذه دانش

‘Ilm-khānah i dānish.

The Fables of Bīdpāi, translated from the Persian ‘Iyār i dānish. By Muḥammad Afzal Khān. See no. 9.

Begins :

دا آغاز دي پنامه د هغه خداي
چه بي خايه دي بي مثل رهنماي
په تخلقو او خلق ته رهنمون دي
فاسقتم کما اُمرت

څلور طبقې بادشاهان د عجم وو چه په شاهنامه بيان دي

Afzal Khān was the son of Ashraf Khān, and grandson of Khushhāl Khān Khatak. He states in the preface that he made this translation, in the 53rd year of his life, from the ‘Iyār i dānish of Abū al-Faḍl, a modernised version of the Persian Anvār i suhailī of Ḥusain Vā‘iz Kāshifī.

The manuscript extends only as far as the middle of the fourth chapter. Selections from it are printed in Dorn’s “Chrestomathy,” the translation being erroneously stated in the preface to have been made by “Malik Khūshhāl.”

53.

Or. 2804.—Foll. 119 ; 11 in. by 7½ ; 15 lines, 5 in. long ; written on European paper water-marked “Smith and Meynier, Fiume” ; dated A.D. 1871 and 1872.

[REV. T. P. HUGHES.]

Two tales in verse. By ‘Abd al-Ḥamīd. See no. 31.

I. Foll. 1—61. نيرنگ عشق

Nairang i ‘ishk.

The romance of Shāhid and ‘Azīz, translated from the Persian Maṣnavī, composed in A.D. 1096 by Muḥammad Akram, surnamed Ghānimat. See Rieu’s Persian Catalogue, p. 700b.

Begins :

پس له حمد له درود وائي دا
دا په در د محبت ولاړ گدا
چه په وقت د اورنگ زيب آتش پاره
له مجمر د پنجاب شوله ښکاره
زمانې په ډير يوکل سره بل اور کړ
بياني پوري د عزيز د زړه په کور کړ
دا قصه د اور حصه شما صاحب
د کنجا محمد اکرم کړه فارسي ژب

II. Foll. 62—117. قصه د شاه گدا

Kisṣah da Shāh gadā.

The story of the King and the Darwesh, translated from the Persian romance of Hilālī. See the Persian Catalogue, p. 656a.

Begins :

دا آغاز م په نامه د هغه خداي دي
چه ئي نوم گره کشا د شاه گدای دي
د الله په نوم نومړه هغه لایق دي
چه خالق په یوه کن د خلایق دي
دلالت دغه نامه په هغه ذات کا
چه یواځي بادشاهي د مخلوقات کا
نه ئي مثل په جهان کنې نه مثال شته
نه ئي څوک په کاروبار کنې سم و سیال شته

Ends :

په حرمت د پاک رسول د وه مجیب
په وصال م مشرف کړي له حبیب
د چاربارو په حرمت د وه اي رب
د اصحابو په عزت د وه اي رب

د حسن حسين په روي د وه اي رب
د عاشقانو په هاي هوي د وه اي رب

These two romances have been published at Delhi in 1882. The ending of the latter differs from that in the printed edition.

The copies were made by Ghulām Jilānī of Peshawar, the former in September 1871, the latter in January 1872.

54.

Or. 4505.—Foll. 129; 12 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 15 lines, 5 $\frac{1}{2}$ in. long; dated Calcutta, A.H. 1227 (A.D. 1812). [MAJOR H. G. RAVERTY.]

گلستان

Gulistān.

The *Gulistān* of Sa'dī, translated in prose and verse by Amīr Muḥammad Anṣārī.

Begins : همه واره ثنا و صفت او کل احسان و
منت هغه لوي قادر خيستن تعالي لره چه طاعتي
سبب د قربت دي او د ده په شكر كيني زياتي د
نعمت هر يو ساه چه په بڼكه درومي اوږده ووني د
حيات دي او هر كله چه پورته راشي خوشالووني
د ذات يعني د ځان دي پس په هر يوه ساه كيني د
ده نعمتونه موجود دي او په هر يوه نعمتي شكر
واجب

Nothing appears to be known of the author, nor has he given any account of himself. Major Raverty states in a note to this manuscript—"This is a rare work. I know of but one other copy in existence."

Colophon : مترجم اين گلستان امير محمد بن
مير محمد انصاري عفي عنهما باتعام رسيد در دارالاماره
كلكته سنه ۱۲۲۷ هجري قدسي

55.

Or. 398.—Foll. 111; 10 in. by 6 $\frac{1}{2}$; 14 lines, 5 $\frac{1}{2}$ in. long; about A.D. 1800.

[GEO. WM. HAMILTON.]

قصه سيف الملوك

Kiṣṣah i Saif al-mulūk.

The romance of Saif al-mulūk and Badī' al-jamāl, in verse. Translated from the Persian by Ghulām Muḥammad.

Begins :

نقل هسي كاوړ بيلي ناقلان
د سلطان محمود بعهد لزمان
چه سلطان محمود غازي په مسند كيناست
او جاري شه د ده ښه عدل فرمان
ښه مجلس ئي آراسته كرد خوښي
په خدمت وړ ته ولاړو وزيران
د هر لوري د هر ملك ئي كره خبره
چا د عدل صفت كړ چا د خوبان

The translation is made from the Persian romance, a manuscript copy of which is described in the Persian Catalogue, p. 764b. It does not appear to have been published. Another Pushtu version of the romance, written by Aḥmad, has been frequently lithographed.

Ends :

نشوربان به كاه دلي كاه په ارم وه
مبتلا د شاهزاده بدرې په غم وه
دا دنيا ده بي وفا له خاي رده
ملكيري نه كاله چا غلام محمد

56.

Or. 4499.—Foll. 112; 13 in. by 8; 18 lines, 5 $\frac{1}{2}$ in. long; dated A.H. 1271 (A.D. 1854). [MAJOR H. G. RAVERTY.]

I. Foll. 1—86. *قصه سيف الملوك* Kiṣṣah i-Saif al-mulūk, by Ghulām Muḥammad. Another copy of no. 55.

II. Foll. 87—112. *قصه بهرام گور* Kiṣṣah i Bahrāmgor. The story of Prince Bahrām and Gulandām, Princess of China, in verse. By Faiyāz.

Begins :

روایت دي له سفوان یاران
پدي شان ئي تفسير کړيدي سامعان
یو بادشاه عالي جناب صاحب د روم وه
هنه خورم و سکونت د دانایان

The poem has been frequently published. It is printed in Hughes "Kalid-i Afghānī" (Peshawar, 1872), a translation of which was made by T. C. Plowden (Lahore, 1875).

Ends :

بخو ورڅو کي تمام بهرام کتاب شه
که خاطر مي پدا خبره دا نه ...
را معاف د که تقصير که مغرور يم
د فياض قوت خود او چه اظهار شه

Copyist : Sirāj al-Dīn, of Multan.

تمت تمام شد قصه بهرام گور در اخوين : Colophon :
ایام ماه ربیع الاول سنه ۱۲۷۱ دستخط فقیر حقیر پر
تقصیر سراج الدین قاضي زاده ساکن ملتان

57.

Or. 4500.—Foll. 93; 9 in. by 6½; 13 lines, 4¼ in. long; dated A.D. 1841.

[MAJOR H. G. RAVERTY.]

عذرا وامق

'Azrā Wāmik.

The romance of 'Azrā and Wāmik, translated by Mu'in al-Dīn from the Persian Maṣnavī by Ḥājī Muḥammad Ḥusain, Shīrāzī. See the Persian Catalogue, p. 721b.

Begins :

دا آغاز مي پنامه ده پاک خالق دي
چه په عشق ئي ده عذرا، سوي وامق دي
شیني مانري ئي پهواکري اوپړاندي
یو ده بل یسر ولاړي لاندي باندي
چه قدرت ئي ده مخلوق په بهبود راغي
له پردي ده عدم څکه وجود راغي

The work was composed in A.H. 1256 (A.D. 1840). It appears to be in the translator's own handwriting, and has several corrections. Mu'in al-Dīn states in a Persian colophon that he is a resident of Chahārsada in Hashtnagar, and completed the work at a village called 'Inmān(?) in the month of Zulka'dah.

Ends :

دا کتاب چه پاتمام ورسیده
خما هسي له هجرت بادبده
چه یوزردوه سوي شپږ پنځوس صاحب
ده هجرت کالونه تیروو بو العجب

تمت تمام شد کتاب عذرا وامق از : Colophon :
دست فقیر حقیر پر تقصیر خاکپای عالمان معین الدین
این کتاب برای پاس خاطر یاران و اشناهان تصنیف
کرده که متوطن به هشت نگر خصوصاً چهارسده است
و تمام یافت این کتاب در قریه انمان (?) زیر در مسجد
پرهوس (?) در وقت پیشین بروز جمعه در ماه ذوالقعدة
الحمد لله که تمام یافت این کتاب

58.

Or. 2827 B.—Foll. 81—113; 10¾ in. by 7; beautifully written on paper water-marked "Smith and Meynier, Fiume"; 15 lines, 5 in. long; dated A.D. 1871.

[REV. T. P. HUGHES.]

غل قاضي

Ghal k̄az̄ī.

The story of the thief and the judge, in verse. See the Persian Catalogue, p. 773b. By Maulavī Aḥmad of Tangi in Hashtnagar.

Begins : راشه واوره دا قصه ده

د قاضي دغله دعوه ده

راویانو دي ويلي

په کتاب کښ مالیدلي

The work has been lithographed at Peshawar and Delhi. The author states at the conclusion of the story that he belongs to the Sāfirikhel, and more particularly to the Ibrāhīmkhel. He also gives the date of composition, A.H. 1283, *i.e.* A.D. 1866-67.

Ends: هشنغر شما وطن دي
په تنگي کين م مسکن دي
په نسب کين سافر خيل يم
خصوصاً ابراهيم خيل يم
او احمد دي شما نوم
وارو خلقو ته معلوم

Copyist: Ghulām Jilānī of Peshawar.

تمت تمام شه په تاريخم درويشتم د دسمبر سنه
۱۸۷۱ ع په دستخط د فقير غلام جيلاني پښاوري

59.

Or. 4235.—Foll. 48; 8 in. by 6; 10 and 11 lines, 4 $\frac{3}{4}$ in. long; written in the 19th century.

[J. DARMESTETER.]

قصه فتح خان

Kiṣṣah i Fath Khān.

The story of Fath Khān of Kandahar, in verse. By Mullā Ni'mat Allāh.

Begins:

الهي بلبل د زړه شما گويا کړي
مشتغل روز و شب په حمد ثنا کړي
د وحدت په چمن گه کين م قريب کړي
ستا د فضل په گشن م عندليب کړي
توفيق را کړي هسي رنگ له خپله لوري
چه م ژبه هر زمان په ثنا خوري

Ni'mat Allāh, the son of 'Atā Allāh, a resident of Naushahra, is a writer of the present time and author of several romances, religious treatises, and other poetical compositions. See the Catalogue of Pushtu Books (with supplement), and also the India Office Catalogue. His *Maṣ-nawī Shīrīn Farhād* is dated A.H. 1304 (A.D. 1887).

This story has been published at Delhi in 1886. Fath Khān, the hero of the romance, the son of Aslam Khān of Kandahar, fell in love with Rābi'ah and married her. In course of time he set out with the Afghan army in battle against the Mogal forces of the emperor Akbar. Fath Khān was slain, and his devoted wife perished at his grave.

VI. PROVERBS.

60.

Or. 2832.—Foll. 27; 11 in. by 7 $\frac{1}{4}$; 15 lines in a page; interleaved, and beautifully written on paper water-marked "Leschallas, 1874," dated the 17th February, 1875.

[REV. T. P. HUGHES.]

A collection of Afghan Proverbs. Compiled by Saiyid Ahmad, of Kotah.

Begins:

اوبړي ته چا وړو چه څلور اوڅلور څو کيږي - واته

دودني *

F

ادي ليونې په ژمي کښ باتنگر غواړي *

ادي په سمه او کډه ئي په سوات *

اس پړدي او سور پر مالي *

Mr. Hughes has supplied the following note:—

“Six hundred and seventy-nine Afghan Proverbs. Collected and alphabetically arranged by Maulavie Saiyyid Ahmad a benefited Imam in the village of Kotah Yusafzai

and a son of the celebrated Mulla of Kotah, the great opponent of the renowned Akhund of Swat.¹ This collection of proverbs is entirely original.”

Copyist : Ghulām Jilānī, of Peshawar.

Colophon : تمت تمام شه په تاريخ اولسم د فروري

سنه ۱۸۷۵ ع په دستخط د غلام جيلاني پشاورى

¹ Probably alluding to Ākhūnd Muḥammad Kāsim, the author of *Fawā'id i shari'at*, no. 7.

SINDHI MANUSCRIPTS.

1.

Add. 26,331.—Foll. 243; 8 in. by $4\frac{1}{2}$; 13 to 16 lines, 3 in. long; carelessly written, dated A.H. 1152 (A.D. 1739).

[WILLIAM ERSKINE.]

Two religious treatises in Sindhi verse.
By Makhdūm Muḥammad Hāshim.

I. Foll. 5—172. فرائض الاسلام.

Farā'iz al-islām.

A manual of Muhammadan faith, and ceremonial observances, translated and compiled from various Arabic sources.

Begins :

سڀ ساراه ته صاحبي جوڙا جه جهان
عرش حلقاء ڪرسي پوي آسمان
اپ ڪڏا تارنهي رحمتا روشن
پيدا ڪڏا قدرتي ڪور لک انسان
ڪي ڪافر ڪڏا تن منجا ڪي پڻ مسلمان
ڪمينن ۾ ڪرم ڪري ارڻنهن احسان

The *Farā'iz al-islām* was originally written in Arabic, by Makhdūm Hāshim, in two books containing 1272 religious duties (*farz*). The present work is a Sindhi metrical translation, by the author, of the first book (*kitāb*), which comprises 332 religious duties, in two sections (*bāb*), viz. 1. اعتقاديات از هفت صفت 2. اعتقاديات سواي هفت صفت (fol. 111a) ; ايمان

ايمان. A *Khātimah* is added (fol. 167a), containing the Muhammadan creed with a Sindhi paraphrase, concluding with the author's epilogue, in which he states that he is the son of 'Abd al-Ghafūr, and completed this work in A.H. 1143 (A.D. 1730-31).

Muḥammad Hāshim was a learned Mullā of Tatta, in the Karachi district of Sindh, and a popular writer of religious treatises. He is the author of a work on the miracles of Muḥammad, entitled *Kūt al-'āshikīn*, which was published at Bombay in 1873. His *Zād al-fakīr*, written in A.H. 1125 (see below), and a treatise on the law regarding the slaughter of animals of the chase (ذبح شكار), entitled *Rāḥat al-mūminim*, composed in A.H. 1130, were published at Bombay, 1873, together with *Maṭlūb al-mūminīn* by 'Abd al-Khālīq.

Copyist : Miyān Hāfiz Mihtah, son of 'Alī Muḥammad Sumrah, of Bhij.

تحریر فی تاریخ شهر ربیع الاول روز
چهار شنبه سنه ۱۱۵۲ الرام فقیر حقیر پر تقصیر اضعف
عبد الله میان حافظ مہتہ ولد مشفق مکریمی میان
تلی محمد ثومرہ ساکن بیج نگر

II. Foll. 173—242. زاد الفقیر

Zād al-fakīr.

Religious duties of Muhammadan devotees, in verse.

Begins :

ڪرھو حمد حڪيم کي ساراهڻو سلطان
رحمة ۾ رحيم جهم اُپايو جهان
سڀي کڻ سون ڪري سبا جو سببان
نازل ڪڏڻ نبي آتي سوهارو فرقان
جو سوهائي اسوهنکي چانائي اڃان
واري اوائن کا آني ڏوه ايمان

The work was completed in A.H. 1125 (A.D. 1713). It has been published at Bombay, 1873, with the author's *Rāhat al-mūminin*, and the *Maṭlūb al-mūminin* of 'Abd al-Khāliq. In the scribe's colophon it is called *Zād al-miskīn*.

Copyist: Miyān Hāfiẓ Mihtah, son of 'Alī Muḥammad Sumrah, of Bhij.

Colophon : تمت تمام شد سندهي زاد المسكين
بيد فقير حقير پر تقصير پر اميدوار ميدان حافظ مهنته
ولد محمد علي سومره ساکن شهر بيم نگر ولايت کچ
تاريخ دهم شهر جمادالآخر روز دو شنبه وقت اشراق
تحریر یافت سنه ۱۱۰۳

2.

Add. 26,330.—Foll. 453; 9¼ in. by 4¾; 13 lines, 3¼ in. long; well written, apparently in the beginning of the 19th century.

[WILLIAM ERSKINE.]

فرائض الاسلام

Farā'iz al-islām.

Another version of the preceding, being a complete Sindhi translation of the Arabic original of Muḥammad Hāshim. By 'Abd al-Latīf.

Begins :

سڀ ساراه سائي کي جورڻا جه جهان
عرش اُپايڻ ڪرسي ۾ پوي آسمان
ڏيئي ذات حضرة رسولکي مڪاء فرقان
ڪڏڻ سڄه ۾ چندريس عالم کي روشن
ڏناڻ مورا تذکي منزل مڪان
پيدا ڪڏڻ پاتشاه زمين زمان

'Abd al-Latīf cannot be the same as Shāh 'Abd al-Latīf, the popular poet of Sindh, and author of the *Shāha jo risālo* (see no. 3). The latter died in A.H. 1165, whereas the present work was completed in A.H. 1181 (A.D. 1767-68), as stated in the following couplet at the conclusion :—

فقير عبد اللطيف ڪئي سنڌي تصنيفا
منجھ وڙه ايڪاسي ڪاره سا پڙوا

The first book—in two Bābs—closely resembles a Sindhi version of this part of the work made by Makhdūm 'Abd Allāh (see no. 7), which was published at Bombay in 1874. 'Abd al-Latīf has apparently revised that version, and completed the work by adding a translation of the second book.

An enumeration of the 1272 religious duties (*farz*) dealt with in this work is given at the conclusion (fol. 447a), as follows :—

عقائد 332. These occupy the first book (foll. 1—72). 240 طهارت; 326 نماز; including زکوٰۃ; 74 اعتكاف and روزہ; 82 صدقي فطر; 16 كفایت; 71 رُكن پنجہ; 141

3.

Or. 2987.—Foll. 284; 6 in. by 4; 11 lines, 2¼ in. long; neatly written, 19th century.

[COL. T. M. BAUMGARTNER.]

شاه جو رسالو

Shāha jo risālo.

The poems of Shāh 'Abd al-Latīf.

Begins :

بيت - پرتوو پنوهجو چر جن چالا ڏي
آءُ ته آريکي وٺو راه روڻه ڪٽ
بيت - پرتوو پنوهجو ڪ چائي ڪ اُس
قريبڻي ڪس آهي ڪر ڪرري
بيت - پرتوو پنوهجو رُڪيڻي راحت
پاڻيانه ڏيه پواره ساڃين لڳي صحت
مئي مصيبت آهي آري ڄام جي

Shāh 'Abd al-Latīf, the renowned poet and saint of Sindh, was the son of Saiyid Ḥabīb Allāh Shāh—commonly called Shāh Ḥabīb—and great-great grandson of 'Abd al-Karīm Shāh—better known as Shāh Karīm—a famous Sūfī saint.

An account of the life and poems of Shāh Latīf has been written by Līlārām Watanmal Lalwānī,¹ in which he gives genealogical tables showing the poet's descent from 'Alī. According to this biographer Shāh Latīf was born about A.H. 1102 (A.D. 1691) at Hala Haveli, a village about 18 miles from Bhit, where he took up his abode, and died in A.H. 1165 (A.D. 1752), at the age of 63. The year of his death is given in a Persian chronogram inscribed over the door of Shāh Latīf's mausoleum at Bhit, and in another inscribed on the wall of a neighbouring mosque.

The poems are arranged under the name of different Surus, which indicate either the subject-matter of the verses, or the name of the musical tune (*rāga* or *rāgiṇī*) suitable for their intonation. Dr. Trumpp's printed edition of the Shāhā jo risālo (Leipzig, 1866), contains only 26 Surus. In this copy—which appears to be unfinished—there are 28, an index to which is given on fol. 16. The Bombay edition (1876) has 36 Surus, and that of Haidarabad (1900), edited by Tārāchand Shaukirām, has 37.

This copy begins with the Suru called Sasuī, which contains the romance of Sasuī and Punhūn, the first verse (*bait*) being the 12th in Faṣl iv. of the Kohiyārī Suru in the printed editions.

4.

Or. 2988.—Foll. 289; 8 in. by $5\frac{3}{4}$; 13 lines, $3\frac{3}{4}$ in. long; well written, apparently in the 18th century. [COL. T. M. BAUMGARTNER.]

¹ *The Life, Religion, and Poetry of Shāh Latīf*, Karachi, 1890. See also *Something about Sindh*, by Sigma, Karachi, 1882, and *Tuḥfat al-kirām*, by Mir 'Alī Sher, Kānī, Delhi, A.H. 1304, vol. iii., p. 152.

A collection of four religious treatises in Sindhi verse.

I. Foll. 1—9. ایت الكرسي

Āyat al-kursī.

The "Throne-verse" of the Koran (Sūrah ii. v. 256), with a metrical commentary.

Begins:

وَدَائِي تَهْ وَاَحَدَكِي وَدِي جَهْ وَصَفَا
كَنْدُو كِير تَجِي وَاتَا وَاکَا
يُطِ هُوَ صَلَوَة سَجِي رَسُولَاتِي دَائِم مُدَامَا
جِيسِي اَلْهِي اُپَرِي كَرِي شَمْس شَعَا

II. Foll. 10—64. مقدمة الصلوة

Muḥaddamat al-ṣalāt.

A treatise on the necessity of prayer. By Abū al-Ḥasan.

The work is prefaced by two Arabic traditions with Sindhi translations.

Begins: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسٌ صَلَوَاتٍ افْتَرَضَ اللَّهُ تَعَالَى عَلَى الْعِبَادِ فَمَنْ صَلَّاهُنَّ لَوْ قَتَلَهُنَّ كَانَتْ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ

The Sindhi text begins:—

سَارَاهِي سو دُئي سَنَدُو جَهْ فَرَمَان
مَنُجُو مَرِنِ مَوَمَنِ آندَا اِيْمَان
تَه سَارَاهِي سِيڪُو مَنُجَه پَتَانْدَرِ پَاط
مَارُو مَرُو پُڪُڙ پُوي مَلِڪ مَت سِيَاڻ

The work has been published at Bombay, 1869, and at Karachi, 1870, together with four other religious treatises by Abū al-Ḥasan; also at Lahore, 1902, with seven other compositions.

III. Foll. 65—241. فرائض الاسلام. Another copy of the Far'iz al-islām of Muḥammad Ḥāshim. See no. 1.

IV. Foll. 242—288. A metrical account of the martyrdom of Ḥasan and Ḥusain. By Muḥammad Ḥāshim.

Begins :

اغثنی یا رسول اللہ حانت ندامتی
اغثنی یا حبیب اللہ قامت قیامتی
رسم رسول رجاء اجا عاجزن
سبھا جا سپ پر مرکن مرسلن
سونھارا سپ یت سندا سونہ سین
سکورا سپ خلقجا منجہ بن جہانن

5.

Or. 6535.—Foll. 135 ; 7½ in. by 3¾ ; 11 lines, 3 in. long ; carelessly written, 18th century.

روضۃ الشہید

Rauzat al-shahīd.

A martyrology of the Imāms Ḥasan and Ḥusain, in Sindhi verse.

Begins :

ساراهیان سو دُٹی جو خالق خلق خدا
۽ پٹ صلوة سائنجا مٹی محمد شاه
سارای سندیو مومنان هائی هن انا
تجو تو خلفاء الراشدين منجا حضرة علي ...
جو سو تر سچي سيد المرسلين جو ۽ پٹ داماد
صاحب ساراهيو جهکي منجه سورة هل اتي

6.

Add. 26,333.—Foll. 123 ; 9 in. by 5¾ ; 13 lines, 3¾ in. long ; written apparently in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Religious admonitions and ceremonial observances, in Sindhi verse.

Begins :

ڪريا ٿيندڙ سائي ڪي مٿي ته رضاء
چئو صلوة سلامنيس مٿي مير محمدا مرتضا
۽ پٽ اُتي آل اصحاب انجي تاسي ڏيه جزاء

Copyist : Ḥāfiẓ ‘Abd al-Rahīm.

Appended to the poem (foll. 116—122) is a copy of a fragmentary portion of a work on religious duties, written by the same hand.

7.

Add. 26,332.—Foll. 181 ; 9¼ in. by 4½ ; 15 lines, 3½ in. long ; apparently written in the 19th century. [WILLIAM ERSKINE.]

Two religious treatises in Sindhi verse.

I. Foll. 3—156. بدر المنير

Badr al-munīr.

A metrical account of death and the resurrection. By Makhdūm ‘Abd Allāh.

Begins :

آهي حمد الله ڪي جل جلاله سڀڪا ساراها
قدرت سان ڪـڏير جهم عالم اُپايا
عدم ڪنا وجود ۾ سڀ انداءِ اشياءِ
خاقت ڪڏءِ خاڪ منجا سنڌي انساناءِ
جي عطا ڪڏءِ تنکي عقل ۽ علما
سبب جهم سڀڪا پئين پرورا

The work was composed in A.H. 1184 (A.D. 1770), as stated in the prologue. It is in 8 chapters (bāb), and agrees with the printed edition¹ as far as the end of the 7th bāb (fol. 117b). Instead of the panegyric on Imām A‘zam, which forms the subject of the 8th bāb in the printed edition, this copy has a poem containing religious advice, each section of which begins with a letter of the Arabic alphabet (foll. 118—152), ending with a short poem in praise of God (foll. 153—156).

Besides the Badr al-munīr, Makhdūm ‘Abd Allāh is the author of the following religious works :—*Ghazawāt* and four other poems, Bombay, 1872. *Farā’iz al-islām* (see no. 2), Bombay, 1874. *Kanz al-‘ibrat* (A.H. 1175),

¹ Bombay, 1871.

Bombay, 1874. Nūr al-abṣār (A.H. 1193), Bombay, 1899; and Šifat i bihisht (no. 10, art. i.).

II. Foll. 157—181. A poem on the acceptability of prayer offered up under various conditions of place and worshipper.

Begins :

ساراهيان سوڌڻي جو قادر ڪريما
جهم جا جهانپر چلن چتر چاره
جن ڌڻي تماشو ٿئي ملڪيز مولا
سنهو سڀئي مومناه هي ڪنڌا
تاڪي پاڻ پيدا ڪو ڪارن نبي ڪريما
لولا ڪ ما اظهرت ربوبيتي سدوچه ٿدا

8.

Add. 26,334.—Foll. 90; 8½ in. by 4¼; 13 lines, 3¼ in. long, apparently written in the beginning of the 19th century.

[WILLIAM ERSKINE.]

Religious instruction in Sindhi verse, compiled from various Arabic sources. By 'Abd Allāh.

'Abd Allāh is probably the Makhdūm 'Abd Allāh (see no. 7), author of the Badr al-munīr and other religious poems.

Begins :

الف الله تعالى جي ڪر پرت سان پچار
ظاهر باطن ڏڪر سو سرير منجه سنڀار
خالي ڪرم خيالڪي ڏڪر ڪڏا جبار
پر پر پچائي پانڪي آني ڪر انڪار
مولي جي محبت ۾ ڪرورنه ويروتار
ڪيدي ڇڏ قلب کا غير جي گفتار

Copyist : Hāfiz Ghāzī Muḥammad.

9.

Or. 6533.—Foll. 127; 7¾ in. by 4¼; 11 lines, 3 in. long; early part of the 18th century.

A collection of five Sindhi poems.

I. Foll. 1—30. A poem in praise of Muḥammad.

Begins :

ساراهجي سو ڌڻي جه اپايا اپ
سوهاري سلطانجي خلق سوهاري سپ
سوهاري سلطانجا ڏکڻا ڏسن ڏيه
ڪي چان ڪئي ٿڌامد ڪڪرميه

II. Foll. 31—46. An account of the birth of Muḥammad.

Begins :

ساراهجي سو ڌڻي جو قادر ۽ قديم
خالق رازق سپن رحمن ۽ رحيم
رحمت تهجي دائما اپرات ڪثير
وسي واسي ميه جي مٽي محمد مير

III. Foll. 47—102. An account of the marriage of Muḥammad and Khadījah.

Begins :

... پاتشاه وڏي ڌڻي هئي
صفت سوه حسن ۾ خلق ذات ڌڻي
پئي پڻ هئس پاتشاه سدر سلطنت
ڪي پڻ چون غني و ججي مال ڪرت

IV. Foll. 103—110. The Legend of King Jamjamah.

Begins :

ساراهجي سو ڌڻي جو سپن ساره
اپائي ۽ ڪپائي لهي سپن پاء
صفت جي سبحان جي آهين ڌڻي ڌراء
ڪارساز و صانع و ارض و سماء

V. Foll. 111—127. An account of the death of 'Alī Akbar, son of Imām Ḥusain.

Begins :

واڪر ورائي موٽڻو تها پوء سالار
آب ارتي کاڌء او تياء اپار
امير علي اڪبرنکو تنهن هن منجاء
پيرپڻو امام حسينڪي موڪل ڪرياء مها

The copy ends abruptly at the beginning of a new canto to the poem. The name of the copyist, 'Abd al-Wāsi', appears at the end of the third poem (fol. 102). The poems bear the seal of a former owner, having the date A.H. 1197 (A.D. 1783).

10.

Add. 26,335.—Foll. 189; 8 in. and 7 in. by 4; 11 and 12 lines, $2\frac{3}{4}$ in. long; early 18th century. [WILLIAM ERSKINE.]

A collection of four religious poems in Sindhi.

I. Foll. I—49. صفت بهشت

Sifat i bihišt.

A traditional account of Heaven, compiled from Arabic sources. By Makhdūm 'Abd Allāh.

Begins:

چونجاهم باب کتابجو سنہو سبوجا
کریہم صفت بہشت جي کاتہر بیانا
لکن کتابنہر انہر تہا علما
تاکي بہشت اپائیو اہي مٹی این کنا

Copyist: Hāfiz 'Abd al-Rahīm of Bhij.

II. Foll. 50—120. An account of Khadījah's dream of the vision of Muḥammad in the form of a shining light; together with legends of the Prophet. Translated from Arabic sources by Ghulām Muḥammad.

Begins:

صفت سارہ سپکا سائی کر ثناء
واجد واحد وحده ہادی ہمیشہ
رازق رب العالمین مولو معبودا
جانی جان قدیم تو پیدام پنی

Appended to the poem are 7 baits by Shāh 'Abd al-Laṭīf.

III. Foll. 121—173. مقدمة الصلاة
Another copy of the Muḥaddamat al-ṣalāt of

Abū al-Ḥasan (no. 4, art. ii.), without the introductory traditions.

IV. Foll. 174—189. جو علمی

Chau-'ilmā.

A metrical treatise on the Muhammadan creed, and prayer. By Abū al-Ḥasan.

Begins:

ساراجي سو تڙي جو خالق خلق
تہ سندي فرمانہر مارومرو ملڪ
ان اور کن ڪيترا ڪور پدم لڪ
ات اپايا پاتشاه عالم ڪٿا لڪ

The Chau-'ilmi has been published at Bombay, 1869, and at Karachi, 1870, together with the Muḥaddamat al-ṣalāt and three other religious treatises by Abū al-Ḥasan.

11.

Or. 1238.—Foll. 477; 10 in. by $7\frac{1}{2}$; 11 to 18 lines, $5\frac{1}{2}$ in. long; written in a character of the type of Khwājah Sindhi, here transliterated in the Gujarati character; dated Samvat 1909 and 1910 (A.D. 1852 and 1853).

A collection of religious treatises in verse.

The volume begins with a preface by the scribe, Dāhyāsūrjī, who states that he commenced copying these treatises for 'Abd Allāh Rāmājī in Chaitra, Samvat 1909 = March, A.D. 1852.

Begins: હિઅ ગરથ ને ચોપણો પુન ભાઈ
અબદલા ખીઆતે રામજી આણીઅને આહે
સો લખે આસિં વસીલે પંજ તંજ પાકને
દઈઆ સે લખે આસિં સવત ૧૮૦૯ ચેત તાં ૧
લખે આસિ વસીલે સાહા પીર ને સરી જંગ-
બારજી જંમથ ને કદને પાસાત લખે આસિં
સો પુછનુખી અબદલા ખીઆતે રામજી આ-
ણીઅને ચોપણો આહે સો લખેતણી પાહા
ખાક કમતરી દાહીઆ મુરજી અન સલાંમ etc.

The following are the works contained in this volume, the titles being taken from an index at the beginning of the manuscript.

- Fol. 2a. દસ અવતારન ડો પીર સદર દીનને
 Fol. 13b. ગુરનામું હજરત ગુર માહુમદ મુસૈતફા ને
 Fol. 25a. બુદ અવતાર પીર સદર દીન ને
 Fol. 48b. મુંમણુ ચતવેણી પીર ઈમાન સીહાજી
 Fol. 80b. મંગહર ગરંથ પીર ગુલામાલી સીહાજી ને
 Fol. 95a. અણુત આખાણો ગુર હસૈન કબીર દીન ને
 Fol. 144a. દસમું અવતાર મોટો પીર ઈક ઈમાન દીન ને

Fol. 283b. કલાંમ હજરત મોલા મરતન અલીઅ ને

On fol. 364b is the scribe's colophon, similar to his prefatory remarks. It is dated Kārttika, Samvat 1909=Nov. 1852. This is followed by a dream-book attributed to Imām Ja'far Sādiq,¹ entitled ખાખનામું ઈમાન જાફર સાદકને. It is written by the same hand, and bears the date 5th Jyeshtha, Samvat 1910=June, 1853.

Fol. 382b. સતવેણી પીર ઈમાન સીહાજી

Fol. 461a. હસન મુઝી પાર હસન કબીરજી

¹ A dream-book in Arabic, entitled *Takṣīm i rüyā*, is attributed to Ja'far Sādiq. See Hājī Khalīfah, *Lexicon Bibliographicum*, tom. ii., p. 391. Cf. Bland's *Muhamadan Science of Tābīr*.

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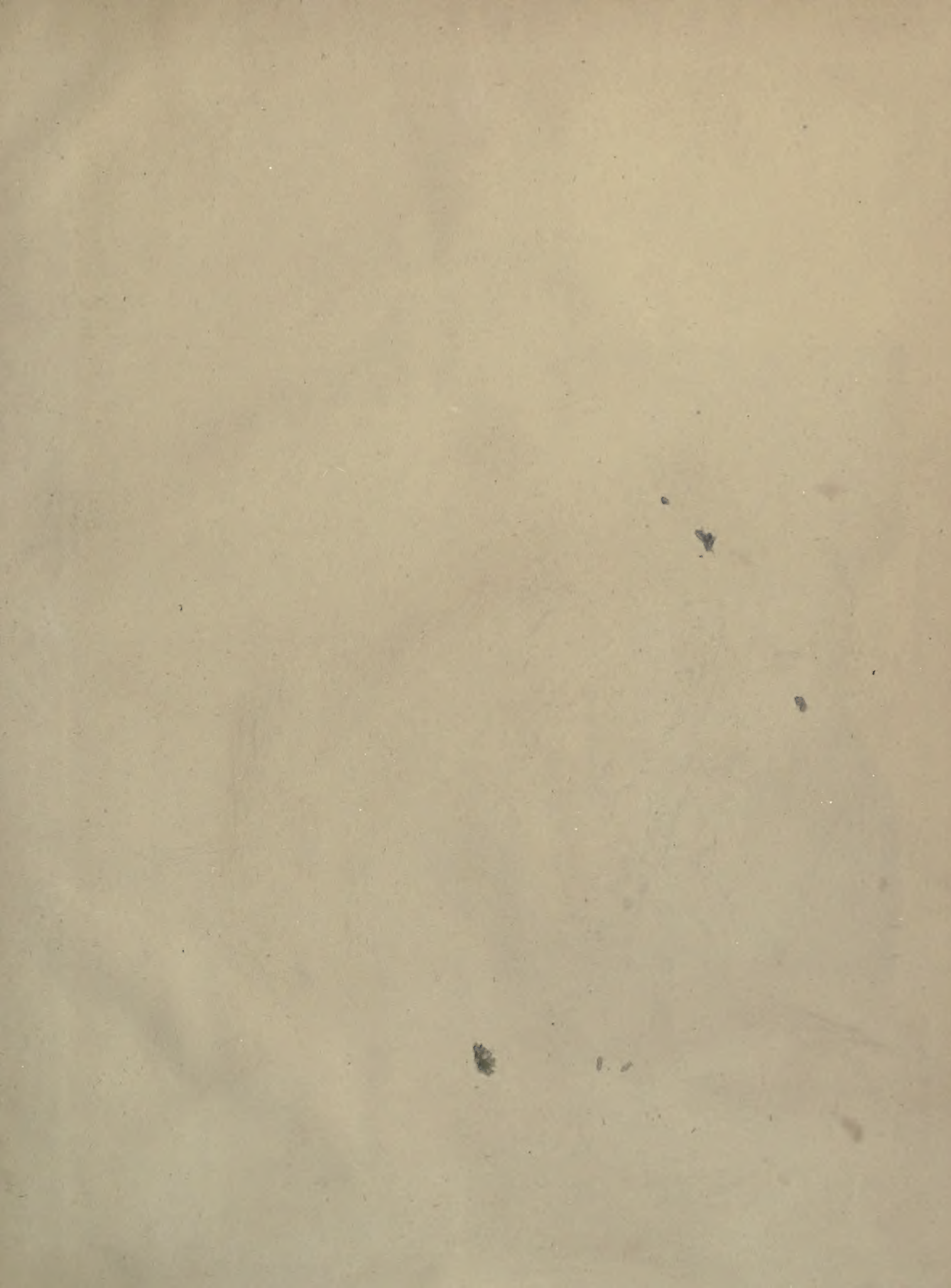
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