



# REPORT

ON THE

## SEARCH FOR SANSKRIT MANUSCRIPTS.

(1901-1902 to 1905-1906)

BY

MAHĀMAHOPĀDHYĀYA HARAPRASAD SHĀSTRĪ,

*Honorary Joint Philological Secretary, Asiatic Society of Bengal.*



CALCUTTA :

PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

1905.



# REPORT

## ON THE

### SEARCH FOR SANSKRIT MANUSCRIPTS.

To

THE HONORARY SECRETARY,

*Asiatic Society of Bengal.*

*Dated, Calcutta, 31st January, 1906.*

SIR,

The period of five years for which the grant for the search for and conservation of Sanskrit MSS. was made is about to expire, and it is desirable to apply to Government for a renewal of the grant. On previous occasions Government asked for a report, but on the present occasion, the practice has been deviated from. However, an application for the renewal of the grant should be accompanied by a report of the operations for the past five years. I submit that report to you, and request you to make the application.

During the years under review, I continued to be in charge of the operations for the search and conservation of Sanskrit MSS. I had three puṇḍits, two of whom are engaged in travelling and the third is stationary at the Society's rooms.

A travelling puṇḍit, Puṇḍit Vinodavihārī Kāvya-tīrtha, who had much experience in this work, left me in July, 1901, and his place was given to Puṇḍit Kunja Vihārī Kāvya-tīrtha who was then the resident puṇḍit. Puṇḍit Harikisora Gosvāmī held the office of the resident puṇḍit for some time and then resigned his appointment. The post was then held for some time by Puṇḍit Asutoṣa Tarkatīrtha, a good Nyāya scholar and a useful man. Puṇḍit Kunjavihārī has recently left me, and his place has been given to Puṇḍit Asutoṣa Tarkatīrtha, who has been replaced by Mathuranath Mazumdar Kāvya-tīrtha as resident Puṇḍit.

My appointment to the Principalship of the Sanskrit College was rather unfortunate for my literary and scientific work. As a professor of the Presidency College, I could devote longer hours and greater energy to the Society's work generally, and to the work of the conservation and search of Sanskrit MSS. specially. As Principal, much of my time is taken up with the details of administrative and educational work, leaving little leisure for literary pursuits for the advancement of Sanskrit scholarship. In spite of all drawbacks, I have made several tours in Benares and Orissa, during the gazetted holidays, and published two volumes of the "Notices of Sanskrit MSS.," viz., the second volume of the second series and the Nepal catalogue. The third volume wants a preface to complete it.

Though I have not been able to publish much, I have collected materials for two more volumes of the "Notices of Sanskrit MSS." and acquired fifteen hundred and seventy-two MSS., and, for the purposes of this acquisition, examined at least ten times as many. I have also examined and acquired a Jaina Bhāṇḍāra with one thousand three hundred and thirty-five MSS., for which the Government of India has been pleased to make

a special grant of five thousand rupees. Babu Prānakṛṣṇa Visvās of Kharhadaha, within ten miles of Calcutta, collected in the beginning of the nineteenth century a large number of Tantra, Purāṇa and Smṛti MSS., for the purpose of compiling Prāṇatoṣiṇī, Prānakṛṣṇā Kriyāmbudhi and other encyclopædic works on Hindu ritual and worship. Since his death, the whole collection had been under lock and key, as the heirs would not agree to its division. Several attempts were made by Dr. Rājendralal and myself to get access to his collection, but in vain. Last year, however, finding the collection getting dilapidated for want of care, the heirs effected a division, and I am now engaged in examining it. I have examined a fifth of the collection, which has increased my anxiety to examine the whole. Many of the MSS. have been absolutely ruined; but those that remain show an unique collection of complete MSS. of Purāṇas and Tantras.

I will divide the report in two parts. In the first will be described some of the MSS. acquired for Government, that are likely to interest the general public; and in the second, some of those noticed by the travelling puṇḍits from the various private libraries visited by them.

Of the acquired MSS. two may be most prominently mentioned. These are MSS. of the R̥gveda, many portions of which were copied in the sixteenth century. They are valuable, because the MSS. collated by late Prof. Max. Müller in his edition of the R̥gveda, belonged all to the seventeenth and eighteenth centuries. The first Aṣṭaka of the MS. No. 6607 is dated Samvat 1603=1547 A.D., and the eighth Aṣṭaka is dated Samvat 1598=1542 A.D. The 7th Maṇḍala of MS. No. 6608 is dated Samvat 1653=1597 A.D. Among the MSS. acquired from Nepal in 1898, also, there are two MSS., one of the fourth and the other of the seventh Aṣṭaka of the R̥gveda, Nos. 4723 and 4724 of the Government collection. Both are dated Samvat 1538=1482 A.D.

One important feature of the collection of the years under review is the number of Vedic works it contains. These are very rare in Bengal, and the purchases have mostly been made at Benaras.

The White Yajurveda has two recensions or Śākhās, viz., the Mādhyandina and the Kāṇva. The Mādhyandina text has for several times been printed, notably by Weber and by Ācārya Satyavrata Sāmasramī, but the Kāṇva recension is very rare. The text or Saṃhitā, its padapāṭha and kramapāṭha, have been acquired. It would not be out of place to mention here, that in the Government collection made by Rājā Rajendra-lāla Mitra, there is a work entitled Kāṇva Saṃhitā Bhāṣya which, on examination, proves to be Sāyana's Commentary on the Kāṇva recensions; and Puṇḍit Kunjavihārī Kāvya-tīrtha has noticed another MS. of Sāyana's Commentary at Purī, in the monastery which goes by the name of Sonā Gosāi. It is generally believed that Sāyana never commented upon the White Yajurveda. The discoveries, however, prove that such a belief is no longer tenable.

Encouraged by these important discoveries I made an attempt to collect all the works of this recension. The great writer of this school is Kātyāyana. Fortunately I made at Benaras the acquaintance of a priestly Brāhmaṇa who belongs to the Kāṇva śākhā and who follows the directions of Kātyāyana in all his religious rites. The Kāṇva works are, as a rule, distinct from the Mādhyandina works. But there are some rites which have a common basis. I collected all the Parīśiṣṭas of the Kāṇva Śākhā. They are eighteen in number. The fifth is Caraṇavyūha in which the Parīśiṣṭas are declared to be eighteen. The Parīśiṣṭas are supplementary works—supplementary to the Gṛhya and Śrauta Sūtrās. The eighteen Parīśiṣṭas of the Kāṇvas are—

- |                                  |                            |
|----------------------------------|----------------------------|
| 1. Yūpalakṣaṇam.                 | 10. Iṣṭakā Pūraṇa.         |
| 2. Chāgalakṣaṇam.                | 11. Pravarādhyāya.         |
| 3. Pratiñāparīśiṣṭa.             | 12. Ukthaparīśiṣṭa.        |
| 4. Anuvākaparīśiṣṭa.             | 13. Kratusaṃkhyāparīśiṣṭa. |
| 5. Caraṇa Vyūha.                 | 14. Nigamaparīśiṣṭa.       |
| 6. Nava Kaṇḍikā or Srādhā Sūtra. | 15. Yajñapārsaparīśiṣṭa.   |
| 7. Sulvaparīśiṣṭa.               | 16. Hautrikaparīśiṣṭa.     |
| 8. Pārṣadasparīśiṣṭa.            | 17. Prasavotthāna.         |
| 9. R̥gyajuṣamparīśiṣṭa.          | 18. Kūrmalakṣaṇa.          |

These *Parīṣiṣṭas* have numerous commentaries and *paddhatis*, most of which have been acquired. They are all modern works written within two to three hundred years from this time.

Besides these *Parīṣiṣṭas* there are some small works of the nature of *Parīṣiṣṭas* entitled *Kṣepakas*, literally interpolations, but still they are regarded as authoritative by the followers of the *Kānvaśākhā*. Some of these are ;—(1) *Trikaṇḍikā Snāna Sūtra*, (2) *Kṣepaka Sūtra*, (3) *Saucavidhi Sūtra*, (4) *Pratijñā Sūtra* (other than that included in the eighteen *Parīṣiṣṭas*), (5) *Ācamana Sūtras*, (6) *Śāntikarma Parīṣiṣṭa*. The *Kṣepakas* also are attributed to *Kātyāyana*. (1) *Mūlyādhyāya*, (2) *Mādhyandiniya Sarvānukrama Sūtra* (3) *Gṛhyaparīṣiṣṭa Sūtra Krama*, (4) *Kānvalaghuprātisakhya*, (5) *Svarakārikā*, (6) *Aroha-padyādiprakāra*, are also attributed to *Kātyāyana*.

*Mauna-Sūtra* or *Mauna-Mantra-Sūtra* is a work of peculiar interest. In reciting *Yajus* the priest has to move his hands and fingers. Sometimes, however, he has to repeat these mantras inaudibly, and others are to infer what mantras he is repeating, by the motion of his hands and fingers. *Mauna Sūtra* gives the directions for this inference.

*Bhāṣika Sūtra* attempts to record the changes which the language or rather the pronunciation underwent from the *Samhitā* to the *Brāhmaṇa*.

*Kātyāyana* has another name, *Pāraskara*. He is sometimes called *Kātyāyana Pāraskara*. The present collection contains the following works on his *Gṛhya Sūtras*:—

1. *Ṭikā* Commentary by *Jayarāma*.
2. *Paddhati* by *Vāsudeva*.
3. „ *Sthapati Garga*.
4. *Vivaraṇa* Commentary by *Bhartṛ Yajña*.
5. *Bhāṣya* by *Gadādharma*.
6. „ „ *Karka*.
7. *Mantrabhāṣya* by *Murāri Miśra*.
8. *Gṛhyakārikā* by *Reṇukācārya*.

The collection also contains a copy of *Yajurvedhāna Brāhmaṇa* which has not yet been properly described, and a copy of *Vaitāna Sūtra* with a *bhāṣya* commentary of *Somāditya*.

**Smṛti** :—It is a matter of fact that up to the end of the Hindu rule in India there was no compilation of *Smṛti*. The first compilation was made by *Mahārājādhirāja Bhojadeva* of *Dhāra*. His work, entitled the *Kāmadhenu*, is known only in quotations. But, since then, wherever the Hindus have either asserted their independence or have acquired political influence, they have made a compilation of their own.

Since the fall of the *Sena* dynasty in Bengal in the beginning of the thirteenth century to the middle of the fifteenth, there seems to have been written no *Smṛti* work. But about the middle of the fifteenth century *Rājā Kans* asserted his independence and his son became a convert to Islam. The dynasty founded by *Kans*, however, patronized Sanskrit learning, and *Vṛhaspati*, surnamed *Rāyamukuta*, who is well-known as a commentator of the *Amarakoṣa*, wrote a digest of *Smṛti* entitled *Smṛtiratna-hāra*. It is known from the *Nepal Catalogue* that *Śrīkara* was associated with *Rāyamukuta* in the commentary of the *Amarakoṣa*. *Śrīkara*'s son *Śrīnātha* compiled a complete code of *Smṛti*. Each book of this compilation has a name ending with *Tattvārṇava*. *Raghunandana* came after him, and, as some think, was his disciple. *Raghunandana*'s compilation is the standard *Smṛti* work of Bengal at this time.

After the fall of *Sher Shah*'s empire *Bāj Bahadur*, the son of a Viceroy of *Sher Shah*, in *Malwa*, asserted his independence and ruled *Malwa* for about fifteen years, till he was overthrown by *Akbar*. *Bāj Bahadur* was a Musulman, but he was a favourite hero of the Hindus, and ballads describing his exploits are still current in *Malwa*. Under his patronage *Ananta Bhaṭṭa* made a large compilation of Hindu law and rituals, the names of the treatises of which end with the word *Kaustubha*. Three of his *Kaustubhas*, viz. *Tithikaustubha*, *Rājadharmā* and a part of *Smṛti Kaustubha* are in this collection.

The *Paramāras* of *Dhāra*, after the complete subjugation of that country in the beginning of the fourteenth century, retired to the inaccessible mountainous districts of

Garhwal in the Himalayas. There they founded a small kingdom and made a compilation of Smṛti entitled Dharmanirṇaya. The compilation was made for them by Hiranya-garbha Bhaṭṭācārya who, from his name, appears to have been a Bengali.

Sāhāraṇapura in Rohilakhanda had a large Hindu population. The Pañcāits of this place acquired great fame in Akbar's time for their probity and charity. A compilation entitled Paramānanda-māndāra was made by Paramānanda for the benefit of these Hindus.

Akbar's great minister Toḍarmalla made several encyclopædic compilations, in Medicine, in Astrology, and in Smṛti, the names of all of which end in the word Saukhya. Three of the Saukhyas are to be found in the present collection. They all belong to Smṛti, viz., Vāstusaukhya, Saṃskārasaukhya and Vyavahārasaukhya.

There were two awakenings of Mithilā: the first about 1325 A.D. when Harisimha of Simraon led his invasion to Nepal; and the second with the advent of the Śrotriya dynasty founded by Kāmesa. The first period; is represented by Caṇḍeśvara's great compilation called the Ratnākara; and the second by a host of writers—Vācaspati Vardhamāna, Misaru Miśra and others. Caṇḍeśvara is represented in this collection by five works, viz., Dānavākyāvali, Gṛhastharatnākara, Kālanirṇaya, Trikaṇḍikāsūtravyākhyā, and Kṛtyaratnākara, dated 322 La. Sam. To the second period belong Śrāddhacintāmaṇi by Vācaspati Miśra, Vardhamāna Paribhāṣā and fragments of Sugatisopāna by Gaṇeśvara and Svarga-sopāna by Kṛṣṇa.

During the period of the disruption of the Pathan empire from 1412 to 1526 A.D., the Hindus in the province of Delhi acquired political preponderance. Two of the Hindu Rājās compiled codes of Hindu Law, Madanapāla Kāchwā and Madana Siṃha the son of Śakti Siṃha. Madanapāla's collection is known as Madanapārijāta, and Madana Siṃha's compilation is represented in this collection by the Śudhi and Śānti sections of the Madanaratnapradīpa.

The history of Gafur Ambar or Malik Ambar is well-known. He sustained the sinking fortune of the Nizām Sāhi dynasty of Ahmednagar, for several decades, after the fall of Chand Bibī. Political reasons induced him to ally himself with the Hindus and they formed the bulk of his army and of the officers of his administration. Rāmeśvara Bhaṭṭa of Paiṭānā or Pratiṣṭhāna was a very learned man of that time, and he was a guide, friend and philosopher to Malik Ambar. In his old age, he retired to Benares and founded the Bhaṭṭa family of Benaras. A genealogy of this family will be found in the English translation of the Vyavhāra Mayūkha by the late V. N. Māṇḍālika. The Puṇḍits of this family continued to sustain the reputation of its founder and to hold a prominent position not only among the paṇḍitas of Benaras but of the whole of India. Their relatives belonging to the Bharadvāja Gotra are also a family of learned men. The Dharmādhikārīs who came to Benaras earlier than Rāmeśvara, the Caturdharas and the Pāyaguṇḍes are the five leading families of Puṇḍits at Benaras. During the ascendancy of the Peswas, and, even before that, several Citpāvana or Koṃkana Brāhmaṇas settled at Benaras and wrote works on a variety of subjects. Two of these Citpāvanas are well-known to scholars; one is Bhaṭṭoji Dikṣita and the other Nāgoji Bhaṭṭa. Bhaṭṭoji flourished in the seventeenth and Nāgoji in the eighteenth century. The number of works they have written is very large and it would be well if all their works could be searched for and collected. I have, however, made no attempt for a complete collection of the works of the puṇḍits of these families. My efforts were directed to more ancient works and to such as would throw some light on the history of India.

The following are some of the Smṛti and Mīmāṃsā works written by the Benaras families, collected during the years under review :—

Nārāyaṇa Bhaṭṭa	...	...	{ Tulāpuruṣadānaprayoga.
			{ Pūjāsāgara.
			{ Śrāddhasāgara.
Śaṅkara Bhaṭṭa	...	...	{ Vratārka.
			{ Dharmādvaitanirṇaya.
			{ Karmavipākārka.

Śaṃkara Bhaṭṭa	...	...	{ Dvaitanirṇaya. Pratiṣṭhākaumudī. Mīmāṃsābālaprakāśa.
Kamalākara Bhaṭṭa.	...	...	{ Dānakamalākara. Mantrakamalākara.
Lakṣmaṇa Bhaṭṭa	...	...	{ Ācāraratna. Ghaṭṭotsargaprayoga. Pūrttaratna.
Raghunātha Bhaṭṭa	...	...	Āhnikaprayoga.
Dinakara Bhaṭṭa	...	...	{ Karmavipākāsāra. Samskārodyota.
Rāmacandra Bhaṭṭa	...	...	Kṛtyaratnāvalī.
Rāghava Bhaṭṭa	...	...	Nirṇayasāra.
Vaidyanātha Bhaṭṭa	...	...	{ Nyāyavindu. (Mīmāṃsā Sūtra Ṭikā.)
Viśveśvara Bhaṭṭa alias			
Gāgā Bhaṭṭa	...	...	Pūrttadinakarodyota.
Trivikrama Bhaṭṭa	...	...	Pratiṣṭhātrivikramī.
Tryambaka Bhaṭṭa	...	...	Pratiṣṭhendu.
Nāgoji Bhaṭṭa	...	...	{ Vratyasamgraha. Prāyaścittendueskhara. Ācārendusekhara.
Rāmakṛṣṇa Bhaṭṭa	...	...	Bibhāgatattvavicāra.
Gaṇapati Bhaṭṭa	...	...	Viṣṇuyāgaprayoga.
Narahari Bhaṭṭa	...	...	Sarvvakarmasādhāranāṅgapaddhati.
Bhaṭṭoji Dikṣita	...	...	Tristhalīsetu.
Vaidyanātha Pāyagunde	...	...	{ Kālamādhava Kārikāvyākhyā. Mūlyādhyāyavivarāṇa. Śrīsūktavidhāna.

Hemādri was the minister of the Yādava kings of Devagiri by the middle of the thirteenth century. The Bibliotheca Indica is publishing his encyclopædic compilation entitled the Caturvargacintāmaṇi. After the publication of three parts the work was stopped for want of MSS. Some MSS. of the Prāyaścittādhyaṃya were procured after much search. The work has now been resumed. In the present collection has been acquired the Pratiṣṭhā Khaṇḍa and a paddhati entitled Sarvapraṇāyaścittapaddhati.

The Vīramitrodāya is a well-known large compilation of Smṛti, by Mitra Miśra, written under the patronage of Vīrasimha, a king of Bundelkhand in the sixteenth century. The chapter on Vyavahāra or law-suits has been printed and published, but the other chapters are not easily available. Some chapters were acquired before 1900. I have succeeded during the past five years to lay my hands upon another chapter called the Lakṣaṇaprakāśa dealing with the characteristics of a variety of objects which the author considered worth describing.

Sarojakalikā, by Kaviratna, described in the Nepal catalogue, p. 33, has been acquired during the period under review.

Sadānanda Vinoda, by Gauripati Bhaṭṭa, is a large compilation, some chapters of which have been acquired. This work is unknown to Aufrecht.

Hārālatā, by Mahāmahopādhyāya Aniruddha Bhaṭṭa, an inhabitant of Vihārapāṭaka on the Ganges, is a rare work on Aśauca. It is quoted by Rudradhara, Raghunandana, and Kamalākara. A MS. of this work has been acquired.

The antiquity of the ceremony of Durgotsava is vouched by the Durgotsavaviveka of Śulapāṇi who, I think, flourished during the ascendancy of the Sena dynasty in Bengal or before it, though scholars are not unanimous as to his date. Rāmacandra Gajapati, king of Orissa, who flourished in the fifteenth century, wrote a work on the Durgotsava, entitled Durgotsavacandrika. A MS. of this work in Uriyā character has been acquired.

Divya Simha Mahāpātra's Kāladīpa and Śrāddhadīpa in Uriyā character will be found



in the collection of these years. The Uriyā puṇḍits have a tradition that Divya Siṃha belonged to a period prior to Vidyākara Vājaṇṇī, the oldest Smṛti compiler of Orissa, who must have flourished in the fourteenth century.

Kalidāsacayani of Orissa wrote a work on Suddhi, entitled Suddhicandrikā, two MSS. of which are to be found in this collection.

Śrīdatta, a Maithila Brāhmaṇa, who flourished during the reign of Devasiṃha, wrote a paddhati which is to be found in the Nepal Catalogue. The same Śrīdatta wrote a work on Śrāddha, entitled Pitṛbhakti, which has been acquired.

This collection contains some works by Chotu Miśra, Chāṅga Bhaṭṭa, Viśvakarmā, Nārada, R̥ṣi Bhaṭṭa, Mahāmahopādhyāya Kūrma, Indradatta, Hariṣaṅkara Dikṣita, and Śiva, unknown to Aufrecht.

ASTRONOMY and ASTROLOGY.—The astronomical works attributed to the Ṛṣis are very rare, but three of these have been acquired during the years under review, viz., Br̥ddha Vasīṣṭha Saṃhitā, Vṛhaspati Saṃhitā and the Jaimini Sūtra with the commentary of Nilakaṇṭha. Bhṛgu Saṃhitā has been searched for, for a long time, but without success. A manuscript was acquired in Nepal but it proved not to be astronomical but to belong to Yoga. A manuscript running through two hundred and thirty-one leaves has been acquired during the years under review. The most valuable acquisition, however, is a copy of Br̥ddha Yavanajātaka. The work is complete in eight thousand Indravajrā metres and differs therein from the MS. in the Darbar Library, Nepal, which contains only four thousand Indravajrā metres, and which contains at the end a statement that it was a translation into Sanskrit from the language of the Yavanas. The present MS. is to all intents and purposes complete. The collection also contains Bhaṭṭa Utpala's commentary on what is called the Vārāṇasīṣṭasatī or seven hundred verses by Varāhamihira. Varāhamihira wrote in the beginning of the sixth century and Bhaṭṭotpala commented upon it in the ninth century. A work entitled Yoga Yātrā, attributed to Varāhamihira, is also to be found in this collection, which contains five commentaries on Līlāvatī by Bhāskarācārya, viz. :—

Līlāvatī Tīkā by Paraśurāma.

„ Rāmeśvara.

„ Rāmakṛṣṇadeva.

„ entitled Vivaraṇā, by Mahīdāsa.

„ entitled Vilāsa.

Prof. Bhandarkar has described a MS. of Gaṇakamaṇḍana by Nandikeśvara son of Mālaṇḍit, who obtained from the Emperor Shāh Jahan the title of Vedāṅga Rāya. A MS. of the work has been acquired for this collection. A commentary by Siṃhatilaka Sūri on Bhuvana Dīpaka has been acquired.

A copy of Sārāvalī by Kalyāṇavarṇmā, who wrote about the end of the sixth century and who was probably a contemporary of Brahmagupta, has been acquired.

Saṅketa Kaumudī, on the influence of the planets on the fortune of men, by Harinātha Ācārya, which is older than Raghunandana, has been added to the collection. The collection has been enriched by two MSS. of Sambhuhorāprakāśa by Puṇḍarāja. This appears to be something like a commentary on an unknown work entitled Sambhuhorā, a curious name. It is now well-known that for the Horāśāstra or Horoscopy the Hindus were indebted to the Greeks. Here is, however, a work on the same subject attributed to Śambhu. This inference is due not only to the name Sambhuhorā, but also to a statement by Harinātha in the beginning of his work Saṅketa-Kaumudī, to the effect that he drew his materials from a work on Horāśāstra spoken by Śambhu.

Varṣaphala, by Maṇitthācārya, appears to be a very interesting work. The author has been quoted by Varāhamihira. He appears to have been a Greek writer. Aufrecht suspects that he is no other than Manetho. Manetho's work seems to have been translated into Arabic, and from Arabic it has again been translated into Sanskrit, in which his work is known as Tājakamanittha. Thus Manetho had the good fortune of his work being twice translated into Sanskrit, once directly, as seems probable from the quotation of Varāhamihira, and once more through the medium of Arabic, which is embodied in the MS. under review.

Vāmana is mentioned in Aufrecht as the author of four astrological works, but he does

not mention any description of these. One of them in his list is *Tājakatantra* which appears to be the *Varṣatantra* of this collection.

*Basantarāja* the son of *Vijayarāja* wrote, at the request of *Candradeva*, a work on *śākuna* or divination by the observation of the flights of birds. The present collection contains a commentary on it by *Bhānucandra*gani. The text appears to have been written before the twelfth century A.D., as it is quoted in the *Adbhutasāgara* by *Ballāla*, the king of Bengal. *Bhānucandra*, the commentator, and his disciple, *Siddhacandra*, were two of the *Jaina puṇḍits* in Akbar's Court. *Bhānucandra* requested Akbar to abolish the pilgrim tax at *Satruñjaya* at *Kathiawar*, a place of pilgrimage to the *Jainas*, and *Siddhacandra* obtained from Akbar his permission to erect *Caityas* at that place, such erections having been prohibited by the Sultans of *Gujrat*. *Siddhacandra* is said to have been tutor to Akbar, and he is said to have been versed in Arabic and Persian. The MS. is not complete, leaves 2-5 being missing.

*Vyavahāra Samuccaya*, by *Śiśu*, is an astrological work, not known to *Aufrecht*. *Govinda Daivajña* was a well-known astrological writer belonging to the court of Akbar. He was the son of the celebrated *Nilakaṇṭha Daivajña* who introduced the Arabic system of astrology into the Brahminic system. *Śrāddhāvaraṇa Dipikā* by *Govinda* is another work unknown to *Aufrecht*.

**Tantras** :—The *Pāñcarātras* are known to be *Vaiṣṇava* works, *Nārada pañcarātra* being known as the best work of the class. The present collection contains, however, a *Pāñcarātra* work on *Mahākāla*, the chief of the *Bhairavas*. It appears to be a *Śākta* work of the left-handed class. It has twenty-one *paṭalas* in which *Śiva* relates to *Durgā* his exploits in bringing about the fall of *Tripura*.

*Rāghava Bhaṭṭa* is one of the highest authorities in tantra. His commentary on the *Sārādātīlaka*, entitled *Padārthādarsa*, is a comprehensive work belonging to the sixteenth century. His *Kālitattva* is mentioned in the *Nepal catalogue*. A complete MS. of that work has been acquired for Government. By *Tantrasāra* is generally meant the comprehensive collection of *Tāntrika* worship, by *Kṛṣṇāvranda Āgamavāgīśa* of *Navadwipa*, written in the seventeenth century. But the present collection contains a work of the same name, much shorter but very ancient, by *Ānanda Tīrtha*, the founder of the *Mādhva* school of the *Vedānta* system of Hindu philosophy. A copy of the *Tantrasāra* has been acquired with its commentary by *Vyāsa*, the son of *Janārdana*.

A copy of the *Muṇḍamālā tantra* has been acquired ending with the fifteenth *paṭala*. *Rājā Rājendralal Mitra* notices two MSS. at *Vikramapura*, each of which has six *paṭalas* only. Dr. Roth notices one at *Tübingen* with eleven *paṭalas*. The present MS. has brought four more *paṭalas* to light.

*Baṭukārcanasamgraha*, in *Newarī* character, though incomplete, runs through two hundred and eighty-three leaves and treats of the worship of *Baṭukabhairava*, whose temple at *Benaras* is the resort of pilgrims from all parts of India. He is the terrible deity having a dog for his conveyance. He is described as the destroyer of sacrifices, and his worship dispels all dangers and difficulties, specially to kings. The author is *Bālaṃbhaṭṭa*, son of *Rāma Bhaṭṭa* and grandson of *Divākara Bhaṭṭa* of the *Bharadvājagotra* of *Benaras*.

*Siddheśvarī tantra* or *Siddhayogeśvarī tantra*, unknown to *Aufrecht*, is a large work of original tantra in 22 *paṭalas* in *Newarī* character. It appears to be a very ancient work as the *Phetkārīṇī tantra* mentions it. The *Śabdakalpadruma* quoting from the eleventh *paṭala* of the *Muṇḍamālā tantra* speaks of a goddess named *Siddhesvari*. The *Varāha Purāṇa* too speaks of a goddess of this name. A goddess of this name is not found elsewhere. *Siddhesvari tantra* therefore is an important find.

*Nityāṣoḍaśīkārnava* is a commentary on *Nityāṣoḍaśī*, a part of the *Vāmakeśvara tantra*, by *Bhāskara Rāya*, the son of *Gambhīra Rāya*, belonging to the *Viśvāmitra Gotra*, settled at *Benaras*. The text has eight-hundred ślokas divided into two parts, *Pūrva* and *Uttara*, and the *Ṭikā* has eight chapters. *Nityā* is a very ancient *Tāntrika* deity as she is mentioned in the *Kulālikāmnāya*. She is a terrible deity fond of human sacrifices. She has the digit of the moon on her forehead, she is coloured red, her waistband and all her

ornaments are red, she has three eyes, her frame shakes with intoxication, she has four hands holding a lotus, a noose, a goad, and a skull full of wine.

Kumārasaṃhitā is an original tantra, being an interlocution between Śiva and Brahmā, in ten chapters. It has another name Vidyāgaṇapatikalpa. It is sometimes called also Kaumārī tantra. It deals with the six tāntrika rites known as ṣaṭkarma.

Bhairavārcanapārijāta by Jaitrasimha of Vaghela dynasty. The MS. is incomplete beginning from leaf 51. Jaitrasimha quotes from the following works:—

Śāradātilaka, Kulamūlāvatāra, Tantrarāja, Sārasaṃgraha, Rudrayāmala, Agastisaṃhitā Vāyaviya o, Divyasārasvata, Prayogasāra, Gaṇeśvaraparāmaṣare, Dakṣiṇāmūrti saṃhitā, Lakṣaṇa saṃgraha, Śrīkaṇṭhasaṃhitā, Vijayamālinītantra, Ratnāvati, Śaivāgama, Naradapañcarātra.

Simhasiddhāntasindhu, by Śivānanda Gosvāmī, is a tāntrika compilation interspersed with Smārta and Vaidika worship. The author, Śivānanda, was the son of Jagannivāsa and the grandson of Śrīnivāsa, who were the spiritual guides of the kings of the Bundela Dynasty. A praśasti of this dynasty is given at the outset, from which the following genealogical tree is formed:—

```

      Madhukara Sāhi
      |
      Rāma Sāhi
      |
      Saṅgrāma Sāhi
      |
      Bhārata
      |
      Devī Simha.
  
```

Devī Simha was the disciple of the author. The MS. though large is incomplete at the end and wants some leaves containing chapters 9, 10, 11 and parts of 12 and 14.

Śrīvidyārṇava is a large compilation of Kādimataṃ and Kālimataṃ. The author says that Kādimata glorifies Madhumatīdevī and Kālimataṃ Mālinīdevī. The present work compiles both these cults but keeps them distinct. "Any intermixture," the author says, "is ruinous." The writer thinks that the tantras have their origin in Śaṅkarācārya. Śaṅkarā had fourteen disciples, one of these was Viṣṇuśarmā. His disciple was Pragalbhācārya. The author was the disciple of Pragalbha. The author seems to have no idea of chronology as he has made Lakṣmaṇa the disciple of Śaṅkara. Though the author's chronology is bad, he seems to have been well versed in the tradition of his school. In his preamble he defines "Divyaugha," "Mānavaugha," and other obscure tāntrika terms. He quotes from Kulamūlāvatāra, by Gauḍa Śaṅkarācārya. The work deserves a careful study by those engaged in Tāntrika investigation.

Tantracintāmaṇi, by Dāmodara, is a compilation made under the patronage of Navanī Simha the minister of Bhūpāleṇdra king of Nepal. It has forty chapters named "*prakāśas*." In the first are found the names of various classes of tantras. The following are the names of various "matas" or cults:—

(1) Kumārī, (2) Yoginī, (3) Kālī, (4) Vārāhī, (5) Kubjikā, (6) Nārāyaṇī, (7) Muṇḍa-mālā, (8) Cāmuṇḍā, (9) Bhuvaneśvarī, (10) Gautamī, (11) Samayā, (12) Sautrāmaṇī, (13) Vijayamālinī, (14) Līlāvatī, (15) Guhyasiddhi, (16) Mālinī, (17) Parameśvarī, (18) Pracanda-candikā, (19) Sāmbhu, (20) Nityā, (21) Kātyāyanī, (22) Phet Karī, (23) Bhāiravī, (24) Bhūta Siddhi, (25) Siddheśvarī, (26) Meru, (27) Nīla, (28) Matāṅga, (29) Śaktisaṅgama, (30) Bhairava, (31) Śārikhāyana, (32) Kiraṇa, (33) Gandharva, (34) Bhūta Bhairava, (35) Vīrār-dana, (36) Vīrabhadra, (37) Rudra, (38) Kālānala, (39) Uttara, (40) Siddhasārasvata, (41) Hāhārāva, (42) Manthānabhairava, (43) Siddheśvara, (44) Viśvasāra, (45) Baudhāyana (46) Māheśvara, (47) Mahāhāra, (48) Kālāgni, and (49) Mrdānī.

There are the following Saṃhitās:—(1) Siddhinātha O, (2) Mahākāla O, (3) Dakṣiṇā-mūrti O, (4) Surendra O, (5) Brahma O, (6) Gorakṣa O, (7) Vaiśampāyana O, (8) Nandi-keśvara O, (9) Vāyavya O, (10) Vārāhī O, (11) Sāmbhavī O, (12) Sanatkumāra O, (13) Śrī-kaṇṭha O, (14) Agastya O, and (15) Tattvasāra O.

There are eight Yāmalas:—(1) Brahma O, (2) Viṣṇu O, (3) Rudra O, (4) Siddha O, (5) Devī O, (6) Umā O, (7) Candrā O, and (8) Śakti O.

The Pañcarātras are :—(1) Hayagrīva, (2) Nārada and (3) Mahākāla.

The Cūḍāmaṇis are :—(1) Kula O, (2) Vīra O, (3) Bhāva O, (4) Mantra O.

The Āgamas are :—(1) Śaivāgama and (2) Liṅgāgama.

The Kalpas are :—(1) Kumārī O, (2) Vijayā O, (3) Kālī O, (4) Tārā O.

The following are the Arṇavas :—(1) Mātṛkā O, (2) Mantra O, (3) Jñāna O, (4) Kula O, (5) Gupta O, (6) Akula O, and (7) Māgha O.

Other tantras :—(1) Krama Kallolinī, (2) Rahasya Kallolinī, (3) Śrīmatottara, (4) Kālottara, (5) Caṇḍipīṭhānī, (6) Nityāhnikatilaka, (7) Umātilaka, (8) Kulodḍīśa, (9) Svāyambhuba, (10) Somaśambhu, (11) Piṅgalā, (12) Saḍanvaya, (13) Mahāratneśvara, (14) Navaratneśvara, (15) Kāmadhenuatam, (16) Kumbhasandarbhā, (17) Kulasandarbhā, (18) Kālikrama, (19) Matsyasūkta, (20) Udayākarapaddhati, (21) Yoginihṛdayam, (22) Kālīhṛdaya, (23) Trīśaktiratnākara, (24) Somabhujāṅgavallī, (25) Kulāvatāra, (26) Yajñavārāhī, (27) Haragaurīsamvāda, (28) Samayamātṛkā, (29) Tūrnāyāga, (30) Lalitāsvachandam, (31) Kulaprakāśakam, (32) Kulāmṛtapradāyikā, (33) Navadurgākālpa, (34) Kulamūlāvatāra, (35) Tantrarāja (36) Kāmākhyāpañcāśikā, and (37) Kularatnodyotikam.

The report of MSS. acquired for Government might be indefinitely prolonged, but it is not necessary to do so in a report of this nature. The MSS. collected require a careful descriptive catalogue. If the Society ever undertakes the publication of such a catalogue, much valuable literary and historical information is likely to be brought to light. But it is not the work of an amateur. It requires hard, patient and skilled labour of a number of young scholars, under the guidance of an experienced mind, to catalogue more than ten thousand MSS., which are or shortly will be under the custody of the Asiatic Society of Bengal. If the Society ever thinks that such a catalogue should be undertaken, this is just the time for it. For every year will bring in fresh accessions of MSS. and will make the work more and more difficult.

During the years under review, the travelling Puṇḍit, Puṇḍit Kunjavihārī worked at Nudia, at Puri and at Dhubri. He has examined about a hundred libraries and collected about three hundred and fifty "Notices" of MSS. which are considered rare. Puṇḍita Rākhālacandra Kāvyaṭīrtha travelled in Bankura, Burdwan, Sāhabād, Gaya and Chapra. He has also examined about fifty libraries and collected about two hundred "Notices." Some of the MSS. brought to light by the labours of the travelling Puṇḍits are valuable, and I append some descriptions of the most valuable of them.

Puṇḍita Kunjavihārī examined almost all the libraries at Navadvīpa and the neighbourhood, with the exception of few unimportant and one important library, viz., that belonging to the Joḍābādī, a couple of adjoining houses, belonging to the descendants of the two paṇḍitas Kālīśaṅkara and Rāmagopāla, who in 1772 A.D., prepared, at the instance of Warren Hastings, a Sanskrit compilation of court-law, the translation of which goes under the name of Halhed's Gentoo Law. The absence of the owners prevented any examination of this collection. It goes without saying that the puṇḍita did not find any Vedic works worth the name. He found in the house of Puṇḍit Dvārakānātha Gosvāmī of Navadvīpa, a descendant of Jagadīśa Tarkālaṁkāra, a complete collection of the works of Śūlapāṇi, of which he has taken descriptions of Rāsayātrāvivēka, Durgotsava O, and Vratākāla O.

In the house of Rādhākānta Gosvāmī, a descendant of the same distinguished Naiyāyika, he found eleven of the works of Kṛṣṇakānta Vidyāvāgīśa, whose commentary on the Upamānakhaṇḍa of Tattvacintāmaṇi has been published in the Bibliotheca Indica. Kṛṣṇakānta has a work on the Gautama Sūtra, called Sautra Sandīpanī, composed in Śaka 1740. He composed a commentary on the Padārtha Khaṇḍana by Raghunātha Śiromaṇi and a commentary on the Vedāntasāra too. His other works show the versatility of his accomplishments. One of these is on erotics, entitled Kaminikāmakautukam, dealing with married life of women. The author was a descendant, on his mother's side, of the father-in-law of Caitanya, and though a Naiyāyika, he wrote works not only in praise of Caitanya, entitled Caitanyacintāmṛtam, in praise of Gaṅgā, entitled Gaṅgāṣṭakam, but also on the left-handed worship of Tārā and others, entitled Tārārccanam, Annadātattvāmṛtam and Kālipadāmṛtam. His Kalikalmaṣakautuka is an allegorical poem, in prose and verse,

describing the good and bad points of the Iron age. Kṛṣṇakānta was the court puṇḍit of Rājā Girīśācandra, the grandson of Rājā Kṛṣṇacandra of Nudea.

In the house of Puṇḍita Dvārakānātha Gosvāmī were found fourteen works by Rāmānanda, the court puṇḍit of the Rājā of Nudea. The author, when a householder, was known under the title of Vācaspati, and on his renunciation of the world obtained the title of Tirtha. As a householder he wrote two works on Smṛti, entitled Āhnikācārārāja and Saṃhitārāja, treating of the festivals in the course of the year. As an ascetic he wrote many works, of which twelve have been described by the Puṇḍit. One of these is Advaitaprakāśa, in which the author says :—"that previously he has written a commentary on the Vedāntasāra, a non-dualistic commentary on the Gitā, a work entitled Adhyātmasarvasva, commentaries on Adhyātmārāmāyaṇa and Bhāgavata, and a work on the Gāyatrī. But on the attainment of non-duality, Śāstras are useless as well as discussions about them. His Adhyātmavindu is a small work giving the essential points of all the various systems of the Hindu, Bauddha and Jaina philosophy, and establishing the doctrines of the Vedānta philosophy as co-ordinating with the Sāṃkhya. His Jñānārāṇi is a short work giving the essentials of the non-dual system of philosophy. His Sāṃkhyapadārthamañjarī is a short work on the Sāṃkhya philosophy with twenty-six tattvas, and in supporting his view he quotes Tantras and Purāṇas. In his Tattvasaṃgraha he attempts to establish the existence of the various gods and goddesses of the Hindu pantheon with Vedānta and Sāṃkhya ideas. His Śaktibāda is to be distinguished from the well-known work of that name on logic as applied to Grammar by Gadādhara. It is a short work on Śakti, the power of the creator. He concludes by saying that if Śakti is Māyā or illusion there is no harm in worshipping the images of Śakti or Māyā. This work seems to be a supplement to his work entitled Gāyatrīcandrikā, in which he considers the Gāyatrī to be Parabrahma. Rāmānanda has written another work entitled Vāstupramācandrikā, on the building of houses, at the request of Candrasekhara, the sister's husband of Kṛṣṇacandra, in Śaka 1683. Curiously enough he has a work on music entitled Gīta Siddhānta Bhāṣkara which deals with Bengali music of the eighteenth century.

Puṇḍit Mādhavacandra Tarkasiddhānta was an eminent teacher of Nyāya at Navadvīpa, whose pupils are still living. He wrote a commentary on Śaktivāda by Gadādhara. He attempted a work on synonyms, entitled Śabdaratnakōṣa, which he left incomplete.

A number of commentaries by Jagadīśa Tarkālankāra on various works of the Nyāya-vaiśeṣika School of Navadvīpa is well-known. But it was not known that he has written a complete commentary on Praśastapāda's Bhāṣya on the Vaiśeṣika Sūtras. The search of MSS. at Navadvīpa has brought to light this commentary, which will be hailed, I believe, as a great discovery by the Naiyāyikas of Bengal. It is a longish work entitled Sūkti. It is curious that the great Jagadīśa related to Caitanya should write a Tāntrika work entitled Durgotsavaprayoga. The MSS. was copied by Kṛṣṇakānta the writer whose works have been noticed above and who describes himself as a descendant of the daughter's son of Jagadīśa.

Tithikṛtyavinirṇaya, by Śrīkarācārya, is a very old work. There were two great writers of this name, one quoted and refuted by Jimūtavāhana in his Dāyabhāga whose date is now believed, in Bengal, to be the early part of the twelfth century. The other Śrīkara was the father of Śrīnātha and the collaborator of Rāyamukuta in the fifteenth century. It is difficult to say to which Śrīkara the book belonged, but the style of writing leads me to hazard a conjecture that it is a work of the older Śrīkara.

Dāyabhāgatattvavali, by Jadunātha Nyāyaratna, is a very modern work. But it is likely to be extremely useful to those engaged in practising Hindu Law as he purposes to elucidate those points which are not clear in the Dāyabhāga and even in Śrīkṛṣṇa Tarkālankāra's commentary. The author's father was Śrīnātha Pañcānana and his grandfather Raghunātha Siddhānta. His chronogram "Śākebde Nava Vājīyājī Vīdhume" means 1779 Śaka=1857 A.D., if the interpretation which I put upon the word "yājī," i.e., seven Rṣis, be correct. There are two copies of this work, one at the Harisabhā Navadvīpa and the other at Samudragarha close to Navadvīpa.

There is a commentary on Sūlapāṇi's Durgotsavaviveka, by Śrīnātha Ācārya, son of

Srīkara and on the same author's Śrāddhaviveka by Acyuta Śarmā. Both unknown to Aufrecht.

Kālicarana's "Durgānavamī dināreccana Vyavasthānirṇaya" is a modern work on the Jagaddhātṛipūjā, which takes place in the ninth day of the waxing moon in the month of Kārttika.

Suddhivilāsa by Harirāmātma, Sandhyāvivodhinī by Viśvanātha, Sāmānyataḥ Vyavasthā by Lakṣmīkānta Śarmā, Prāyaścittakārikā by Śrīkṛṣṇa Bandya, are some of the Smṛti works unknown to Aufrecht.

Samkarācārya of Bengal is credited by Aufrecht with having written two works, Tārāhasyavyūttikā and Sīvārcanamahāratna. Search at Navadvīpa has brought to light two more of his works; one is Kulamūlāvatāra and other is Kramastavaḥ.

Mahākālasamhitā, attributed to Ādinātha, is an original work of Tantra found in the collection of Paṇḍita Śitikanṭha Vācaspati at Navadvīpa. The MS. contains the last eight chapters of the work from chapter 241-248, which run through seventy pages and about two thousand śloka. In the colophons the work professes to extend to five hundred thousand śloka. Another MS. of this work has been found at the house of Paṇḍita Sailajānanda Ojha at Deoghar, in Nāgarī character, containing thirty-two chapters at the end. In both cases the interlocutors are Mahādeva and Kāmakaḷā Kālī.

Pañcakalpataru, by Rāghavendra, the son of Rāmānanda Tarkapañcānana, in five books named after the five Kalpa Vṛkṣas, i.e., heavenly trees, viz., Santāna, Kalpavṛkṣa, Haricandana, Pārijāta and Mandāra, is a Tāntrika compilation. The present MS. in the possession of Mahāmahopādhyāya Kṛṣṇanātha Nyāyapañcānana of Pūrvasthalī was copied in Śaka 1569=1647 A.D. A synopsis of the work is given at the commencement. Viṣṇu figures prominently in this system of Tantra.

Varṇābhidhāna, by Vināyaka Śarmā, deposited at Belapukura, though short is a very important work, giving the value of each letter of the alphabet in representing a tāntrika divinity.

Vāmācāra nirūpaṇa, by Kāśinātha Śarmā, is a part of a larger work by the author entitled Mantrapradīpa. Noticed in L. 747. The writer prohibits all obscene and indecent rites in Kali and asks the votaries of tantra to follow the Paśubhāva which is opposed to Virābhāva and Divyabhāva.

Kālikalpa, by Viśvanātha, otherwise called Kālikākrama, is a Tāntrika compilation dealing with the worship of Kālikā. There is another Kālikalpa, a piece of original tantra, from the Kumārītantra.

Kalpācintāmaṇi, an original tantra, dealing generally with Yantras, mystic diagrams, has been found deposited with Paṇḍita Yadunāth Vidyāratna of Pūrvasthalī. It was copied in Śaka 1702.

Kālikalpalatā, by Yādava or Jayadeva Tarkālañkāra, the son of Mahāmahopādhyāya Nandanācārya, is a tāntrika compilation of some length. The MS. has the first stavaka complete and a part of the second.

Kāmakaḷāprakāsa, by Govinda, is a short work on the spiritual speculations of the Tāntrikas. It dilates upon the tāntrika ideas of Nāda and Vindu [see Bhandarkar's Report, 1883-84, pp. 88-89].

Kulācāra tantra is known only in quotations. A MS. of the work has been found at Navadvīpa. It deals with five M's. and the six acts of sorcery. It is a short work but an original tantra. The interlocutors are Śiva and Pārvatī.

Kṛṣṇayāmalatantra, copied in Śaka 1704, by Vaidyanātha, is deposited at the Harisabhā, Navadvīpa. It is a Vaiṣṇava tantra in which attempts have been made to prove that Kṛṣṇa and Kālī are one and the same divinity. The interlocutors are a Brāhmaṇa and his wife at Vṛndāvana, though the work is prefaced with "Nāradauvāca." It has a maṅgalācāra too. Rādhā plays an important part in this work. Though professing to be an original tantra, it appears to be a very modern work.

Kaulatantra is an original tantra spoken by Śiva to his consort. Śiva says that this is a tantra which was spoken by Buddhadeva. It is associated with the Kālikalpa. It says

Tārākalpa and Kālikalpa are identical. Tārā is identical with Ugratārā, Ekajaṭā, and Nīl-asarasvatī. I have shown elsewhere that Tārā is either the wife or Śakti of Akṣobhya, one of the five Dhyānī Buddhas, or Tārā is the common name of the wives or Śaktis of all the Dhyānī Buddhas. This appears to be a Buddhist Tantra incorporated in the Hindu Tāntrika works.

Takārādi Tārāsahasranāma, deposited at Navadvīpa, seems to be an imitation of an ancient work, "Kālikakārādisahasranāma," commented upon by the great Tāntrika Pūrṇānanda, in the sixteenth century. The work in the colophon refers itself to Tantrārāja.

Tatvāmṛtatarāṅgiṇī, by Kulānandanātha, is a work on the philosophy of Tantra.

Saktiyāmala is an original tantra, in an extremely dilapidated condition, deposited at Pūrvasthali. The MS. contains twenty-four patalas.

Gautamīyatantra is a well-known Vaiṣṇavatāntra. It has a commentary by Rādhāmohana Gosvāmī who flourished at the beginning of the last century. A MS. of it has been found at Belapukura.

Kāvya :—Govindavirahārṇava by Rāmagovinda Tarkālankāra, the son of Nandana, who was the grandson of Yādavendra, a bright lamp in the family of Kulluka Bhaṭṭa. The poet was an inhabitant of Gopakhañjī on the Ganges. The MS. contains five cantos, ending with the sorrows of the Milkmaids of Vṛndāvana. The sixth canto is not in this MS.

Kāvyaśālā, by Śrīdeva, is a love-piece in seven chapters, the first four of which are named cayanās and the last three chedas. The whole work is based on Kokka's work on erotics, entitled Kāmakalā, and also on another work by Vedagarbhasundara. It would be interesting to quote the colophon of the first chapter :—

"Iti Śrīdevoddhṛta Vedagarbha Sundaramatānuvyā-kṛpta srotasvatīva Kokoddhṛta Śaṇmukha prayottara Śrīkalā Sumatī manonmāḍita Kāvyaśālāpe Stavānīpa gāḍhā kulitot-tara Kāvyanāṭikāyām dvandvasaṃvādonāma prathama ścayanam."

Kāvyaśālā, by Cīrñjīva Bhaṭṭācārya, is a work on Rhetoric. The author takes the Kārikās and Sūtras from others and gives his own interpretations upon them.

Kautukasarvasva, by Gopīnātha, is a comedy of no great excellence. There was a king named Kalivatsala who had five ministers named (1) Destroyer of the Good, (2) Fire to Dharma, (3) Full of Lies, (4) Oppressor of Paṇḍitas, (5) Personification of Discourtesy. With the help of these the king honoured courtesans and troubled learned Brāhmaṇas. It is a relief to turn to such sprightly original compositions, from the dull and stately mythological pieces, whose number is legion in India.

Nāmamālikā, by Gajapati Puruṣōttana, King of Orissa, copied in Śaka 1631, has been found at Navadvīpa. It quotes from the following works: viz., Brahma-purāṇa, Padma o, Viṣṇu o, Śiva o, Bhāgavata o, Vṛhannārada o, Bhaviṣya o, Brahmavaivartta o, Līṅga o, Rāmyāṇa, Vṛhadviṣṇupurāṇa, Nṛsiṃha o, Vṛhanhṛsiṃha o, Jamadagni Saṃhitā, Saura o, Bandhāyana o, Parāśara o, Susruta o, Kātyāyana o, Vaiśvānara o, Pātañjala o, Vaisampāyana o, Vṛhaviśiṣṭha o, Gālavīya o, Agastya o, Śivarāhasya, Brahma o, Viṣṇudharma, Vairiṇīsarvasva Śiva o, Vaiṣṇavacintāmaṇi, Kāpiñjali, Vṛhatgautamīya tantra, Viṣṇuyāmala, Āśvalāyanatantra, Merutantra, Kāśyapapañcrata and Vasiṣṭhatantra.

Tulaśīdūtām by Vaidyanātha, composed in Śaka 1705, is a wretched imitation of Kālidāsa's Meghadūtām. Rādhā sends the Tulaśī leaf, a favourite of Kṛṣṇa, as her messenger to Kṛṣṇa at Mathurā.

Vṛhatpāṣaṇḍadālāne Katipaya ślokaḥ—a few verses from a larger recension of the Pāṣaṇḍa dālāna, attempt to establish that Gaurāṅga of Navadvīpa was really an incarnation of Viṣṇu.

Rāmasūktam or sārva-bhauma Sarvasvaṃ is attributed to Rāma. It deals with twelve different classes of kingdoms, viz.—(1) Jātyarājya, (2) Dāyika o, (3) saurya o, (4) Caurya o, (5) Dāsya o, (6) Dārika o, (7) Ārṇa o, (8) Vārṇa o, (9) Ākṣika o, (10) Pāruṣya o, (11) Ādhi o, and (12) Alīṅgavyavahāra sādhanam.

Vāsavadattā ṭīkā, by Tathāgata Mīśra, who is termed, "the repository of fourteen sciences," was copied by Śrīkṛṣṇarāma in Śaka 1670. The commentary is named "Pañjikā."

Vidagdhamukhamandana is a book of enigmas by Dharmadāsa, a Buddhist. It has many commentaries. A brand-new commentary by Kakkāṭa has been found at Nava-dvīpa. The commentator seems to be the same person whom Rāyamukūṭa so often quotes in his commentary on the Amarakoṣa.

Mr. Gait, while in Assam, instituted a search for Āhom pothiś in Assam, but the Sanskrit MSS. had never been searched for there, though Prāgjyotiṣa, one of the early Hindu Kingdoms, was within its boundaries, and though the city of Kāmarūpa, the capital of Tāntrikism in India, is situated in it. I sent one of my travelling Paṇḍitas to work at Gaurīpura in the district of Dhubri. He has brought to light a number of MSS. These comprehended two systems of smṛti: (1) called the Kaumudī: (2) and the other the Mañjarī. The latter is better known by the name of Gaṅgājāla and is the standard work of smṛti in Assam. The Kaumudī is by Jagadguru Siddhāntavāgīśa, who has a large following in the Province.

Another set of works, the names of which end with Bhāskara, were found at Gaurīpura. Rāja. Mitra notices two of them, viz., Varṣabhāskara, and Akālabhāskara. My Paṇḍita found three, Varṣa o, Vivāha o, and Dina o. The first was composed in the reign of Dharmadeva, and the second in the reign of Upendra. The author Sambhunātha Siddhāntavāgīśa flourished about the second decade of the eighteenth century.

Raghunandana's father was Bandyaghaṭīya Mahāmahopādhyāya Harihara Bhaṭṭācārya. It was not known if he had written any works. However, a work by him on the consecration of images, entitled Pratimāpratiṣṭhā, has been discovered at Gaurīpura, in which the author, in the beginning, speaks of properly remunerating the sculptor.

With the exception of four MSS., the works discovered in Assam are absolutely unknown to Aufrecht. A search of MSS. instituted in Assam, specially in the Eastern districts of Gauhati, Goalpara and Sylhet is likely to yield an abundant harvest. It would, I think, be very desirable to move the Government of Eastern Bengal and Assam, and specially the scholarly gentleman who now wields the destiny of the province, to do something in this direction.

Search for MSS. in Orissa was first instituted by Rāja Rājendralal Mitra, but not with very great results. Paṇḍita Vinodavihāri Kāvyaṭīrtha worked there off and on under my directions. He brought to light many new works, some of which have been described in my previous Report. During the five years under review, Paṇḍita Kunjavihāri worked there for more than twelve months, and the descriptions he has brought are very valuable. In Bengal Vedic MSS. are absolutely rare, but not so in Orissa. There are Paṇḍitas there who still perform Vedic ceremonies and have kept up the Vedic tradition. I have already adverted to the discovery of Sāyana's Commentary on the Kāṇvasaṃhitā. Jalesvara Misra composed a number of Paddhatis of which Agniṣṭomapaddhati and Vājapeya have been described by Paṇḍita Kuñjavihāri. Bhāskaraparivrajaka has written a commentary on the Chāndyogyopaniṣat entitled Chāndyogyā padārthavivarāṇaṃ. Haladhara's work entitled Yajñāsālā is based upon the Sūlvasūtras. It is composed in verse and deals with the formation of altars and places of sacrifice.

Jaimini Sūtra Vṛtti, by Mādhava Miśra, appears to be a complete commentary on the Pūrva Mīmāṃsā Sūtras of Jaimini, entitled Nyāya Rañjini Vṛttiḥ. The MS. appears to be much dilapidated, but there are indications that the commentary ran through all the twelve chapters of the sūtras. Along with the study of the Vedas, the Uriya paṇḍitas seem to have kept up the study of the Mīmāṃsā too. The Śrauta Sūtras too did not escape their attention, for Nīlakaṇṭha the son of Jagannātha, of the Kāśyapagotra, wrote Kārikās on Śrauta ceremony of Jyotiṣṭoma, in strict accordance with the rules laid down in the Śrauta Sūtras.

Vāsudeva Ratha also wrote a work on the proper food of those engaged in sacrifices, such as the Hotā, Adhvaryu and so on, entitled "Hautrikabhakṣyaprakāśa." The same author has other works, the names of which end in "prakāśa," such as Smṛtiprakāśa and Jyotiḥprakāśa, though these are not Vaidika works. The MS. of Jyotiḥprakāśa was copied in the twenty-first year of the reign of Rājā Rāmacandra.

Of the Smṛti works, Bhuja-vala-bhīma is quoted by Raghunandana and Rudradhara. Bhuja-vala Bhīma was long regarded as the name of the Author. It is the name of the



work which is attributed to Bhojadeva. A complete work has been described by Paṇḍit Kuñja Vihāri at Cuttack. It deals with astronomy as applied to Smṛti.

Kālakauṁḍī, by Dāmodara, is not known to Aufrecht.

Prāyascittapaddhati, by Śrīnivāsa, is a treatise on atonements for shortcomings in the performance of the Vedic ceremonies.

Vyavahṛtipaddhati, by Mādhava Misra, who changed his name after his renunciation of the world into Sadāsiva Bhikṣu, is a work written in Uriya, with Sanskrit citations, for the benefit of Uriya paṇḍitas ignorant of Sanskrit.

Mañjuṣā is a small estate in the Tributary Mahals of Orissa. Hariśaraṇa was one of the kings; his son was Lakṣmaṇa, and his son Śrīnivāsa. The last wrote a digest of Smṛiti entitled "Sarvasmṛtisārasaṁgraha." There is a tradition that the book was written by one Govinda Dāsa, afflicted with congenital blindness, and he made over the book to the Rājā who patronized him.

Among the descriptions, made by Kunjavihārī, of the Jyotiṣa works, one deserves special mention, viz., Jayacintāmaṇi by Godāvarī Misra, a minister of Rājā Pratāparudradeva belonging to the early part of the fifteenth century. Pratāparudra was a warrior who extended his dominions on all sides, fighting with Sultans of Bengal on the one hand and with the Bāhmaṇis on the other. Godāvarī's work treats of the means of achieving victory by astrological and sacrificial means. The MS. contains ten "Kiraṇas" and a part of the eleventh.

Kāvya:—Bhakti Bhāgavata Mahākāvyaṁ is based on the Bhāgavata. It has thirty-two cantos, in which is described the exploits of Kṛṣṇa, from his birth to the slaughter of Śiṣupāla, in the twenty-third canto.

The rest of the cantos are taken up with various descriptive pieces. The work is by Jīvadevācārya, the spiritual guide of the Gajapati Kings of Orissa. He flourished during the reign of Pratāparudra Gajapati, from whom apparently he obtained the title Kaviḍiṇḍīma. He wrote this large work in one month, while living on the banks of the Godāvarī. The prasasti, given at the end of the work, appears to be so important, that I cannot resist the temptation of giving a free translation of the whole passage:—

(1) "On the shores of the Salt Sea, the husband of Lakṣmī, revered by all the gods, though one, yet producing an illusion of three forms, lives on the Nīlācala."

(2) "There is the country of Utkala, celebrated in all the world, affording not only enjoyments but also salvation, and purifying Vaiṣṇavas by the sweet scent of Tulasi spreading all round."

(3) "In that country reigned kings, belonging to the race of Bhoja, devoted to the feet of Virajā, the Sakti of that country. Worshipped by these were Brāhmaṇas, their spiritual guides, belonging to the race of Vatsa."

(4) "One of these, viz., Mṛtyuñjaya Ācārya, was learned in all the Āgamas. He brought to life, by conquering death, a son of the king who lost his life."

(5) "The Brāhmaṇas of the Vātsagotra, known for their devotion to "Half the body of Śiva," the spiritual guides of the Kings of the Bhoja dynasty, were always engaged in practising tāntrika mantras and performing Vaidika Sacrifices for the prosperity of their disciples."

(6) "When the Bhojas were dethroned for their misbehaviour, the Kesaris became supreme in the country. The Brāhmaṇas of Vatsagotra, honoured by these, retained their position as spiritual guides of the king."

(7) "One Bhavadeva with great spiritual powers was the spiritual guide of Udyota Kesarī, who consecrated the phallic emblem of Śiva named Someśvara, which was a Vāṇa-linga, and which was worshipped by all kings."

(8) "He composed the work entitled Tantrārṇava in which all the good 'mantras' were embodied,—an Ocean of Tantra in which all people take a plunge. He consecrated the images of many gods, so that the extensive abode of Śive became absolutely crowded."

(9) "The Kings of the Kesarī dynasty having perished by the fire of inflicting injuries to the Brāhmaṇas, some kings belonging to the Ganga vaṁsa, devoted to the gods and Brahmanas, came to power."

(10) "The first king of this dynasty was Coḍagāṅga, practised in 'mantras' and great in the favour of Śakti. He had for his spiritual guide Gauriguru, versed in Tantras like Vṛhaspati belonging to the Vātsagotra."

(11) "In the Gaṅga dynasty, was born Lāṅgulīya Nṛsimha, whose body had a tail, who was the hero of the world, who was celebrated for the favour he enjoyed of gods, and who destroyed the army of the King of Delhi."

(12) "As the moon rose from the Ocean, so Ācāryarāja rose from the Vatsa gotra. He was spiritual guide to this king and his descendants are still living at Benares where they were established by Nṛsimha."

(13) "In course of time a king named Nṛsimha (another king) rose in the Gaṅga-vamśa, a ready poet, who built the temple of Koṅārka, the banner on the steeple of which struck the Heaven."

(14) "His spiritual guide was Vāmadeva a worshipper of Śiva. He excelled Karna in his munificence, and his younger brother Hali was the commander of the guards."

(15) By practising yoga he achieved spiritual success even in his terrestrial body, leaving behind him not only his excellent Kāvya but also hundreds of palaces, temples and tanks."

(16) "In the Gaṅga dynasty were many celebrated kings, and they had many celebrated Brāhmaṇas for their spiritual guides. Bhānu was their last king, who being addicted to women, perished."

(17) "The King Niḥsaṅka Bhānu having his head turned with pride and the Gaṅga-vamśa having fallen, prospered the kings of solar race, supported by the nobility of the land."

(18) "In that family was the king named Kapilendra Gajapati, who by his power excelled the sun and who by his prowess subdued all the kings and brought the earth under subjection."

(19) "When Gopāladeva renounced the world his younger brother Vāsudeva of the Vatsagotra became the spiritual guide of the Gajapati king."

(20) "That king giving lands and wealth to the Brāhmaṇa and jewels to Jagannātha and after reigning for thirty-two years went to the proximity of Viṣṇu at Trivenī."

(21) "His son was Gajapati Puruṣottama, who was, as it were, an incarnation of Jagannātha, and who with equal facility pleased both Lakṣmī and Sarasvatī."

(22) "Having conquered Vidyānagara, he distributed jewels and gold to Brāhmaṇas, and these drinking the nectar of poetry from his mouth did not care for real nectar."

(23) "Trilocana celebrated with the title Kavirāja, and calm in his disputations on abstruse points of the Śāstras, born from the family of Gopāla became the spiritual guide of the King."

(24) "The munificent Gajapati Puruṣottama having whitened the world with his fame, and having reigned for thirty years, died on the banks of Citrotpalā."

(25) "His spiritual guide, Trilocana, having performed many sacrifices and distributed many villages to Brāhmaṇas and lived on 'Muktisilā,' 'the giver of salvation,' reached the realms of Viṣṇu by means of Yoga."

(26) "Puruṣottama at the end being addicted to the enjoyments in Heaven, his son Rudra became a Kalpataru. He was then seventeen years of age, his beauty was like that of the god of love, and he became the worthy husband of the earth."

(27) "While his hair was still wet with the bath of coronation he defeated the Sultan of Gauda, a conqueror in many battles, and at the end of the sixth week of his father's death, he offered handfuls of Ganges water for the benefit of his father."

(28) "The king with long arms weakened his enemies and increased his dominions. He purified his inner souls by the theory of non-duality, but spread the dual doctrine at the incarnation of Kṛṣṇa (Caitanya)."

(29) "His spiritual guide was Jivadevākaviḍiṇḍima, the son of Ratnāvati by Trilocana, mentioned above. His devotion to Kṛṣṇa was ever-flowing."

(30) The king whose gold coins bearing the image of Gopāla, with inscriptions of the

letters of his name have currency in all directions, and whose good sayings like pearls roll on the necks of learned men—

(31) “When that king engaged in the conquest of Karṇāṭa was living at Venkaṭādri, the ready poet Jivadeva composed this poem full of devotion to the ‘hero of the world.’”

(32) “In the seventeenth year of the king’s reign, when the poet was just entering his thirty-fifth year, living on the banks of Godāvāri, he composed this great poem in the month of Māgha.”

(33) “Adverse criticism from experts is desirable like the wounds made by the teeth of the husband on the lips of the wife. But great appreciation by bad men is not desirable, like the kiss of a paramour.”

(34) “This composition of mine should be perused by the wise, because it is cool like the Tulasi at the foot of Kṛṣṇa. There are many oceans, still Mahādeva holds the stream issuing from Viṣṇu’s feet on his head.”

Alaṅkāracintāmaṇi by Rāmacandra Rājaguru son of Gadādhara Rājaguru who was the compiler of the standard code of Smṛti in Orissa named after him. The genealogy of the author is given thus:—

In Kaśyapa’s gotra was born Ānanda. His son was Kāśīsvara, his son Visvanātha, his son Balabhadra, his son Gadādhara, his brothers were Gaṇeśa, Yañjeśa and Mukunda. Gadādhara had two sons named Mārkaṇḍeya and Rāmacandra. The latter composed several books, one of which is Naraharicarita. Gadādhara’s age has been fixed in the first quarter of the eighteenth century.

Kavijīvanam by Sudarsana is to be distinguished from the work of the same name by Dharmarāja mentioned by Aufrecht. It is a curious work. It deals with Chandaḥ, Vyākaraṇa, Abhidhāna Koṣa and also Alaṅkāra. The writer thinks that these are essentials for a poet.

Taruṇānanda is a large work on Erotics, based upon Vātsāyana and other previous works on the subject, by an Uriya Paṇḍita, Bhagavat Miśra, son of Prabhākara Paṇḍita, in five “Prapañcas.” Some of the “Prapañcas” revel in obscenities and vie with the Anaṅgarāṅga.

Tailārṇava, of unknown authorship, is a large work on medical oils, written in anuṣṭubh metre. It quotes from tantras and also from works on medicine.

Rasāyana Taraṅgiṇī, of unknown authorship, in twenty-one “Tarāṅgas,” is a large work on Hindu Chemistry, regarded as a “Mūlagrantha” or original work in Orissa. Two MSS. of this work have been found, one incomplete at Vājapurā and the other complete at Purī.

Cikitsārṇava, by Visvanātha Sena, is a large compilation in six thousand Ślokas, in which have been embodied the theories of Caraka Suśruta, Bhela, Vāgbhaṭa and others. The author was patronized by Mukunda Deva the last Hindu King of Orissa, who performed “Tulāpuruṣadāna” on the river Ganges. The author’s father was Gaudī Śrinarasimha Sena, grandfather Tapana, and great-grandfather Umāpati. He appears to have been a Bengali settled in Orissa. Dasagrīvabhadhakāvya was composed by Mārkaṇḍeya the son of Maṅgala belonging to Kaśyapagotra, a constant companion of Gajapati Puruṣottama of the solar race.

Śrīdharasvāmī, the great commentator of Bhagavatgītā and other works, is known to have been a follower of Śaṅkara’s non-dual theory. But his Dvāitanirṇaya, deposited at Nimāpāḍā, in the district of Purī, shows that in his advanced state he gave up the non-dual and adopted the dual theory. The MS. unfortunately is defective towards the end.

A number of treatises on pure Mathematics has been noticed at Orissa showing that the cultivation of the Mathematical science received encouragement in the Uriyā country. Nakṣatracūdāmaṇi by Gajamuni and Paṭigaṇita Tīkā by Śrīdhara Mahāpātra, a descendant of Godāvāri Miśra, are works specially to be noted.

Tantra:—The number of Tāntrika works in Orissa is very small. The Uriyā paṇḍitas have neglected this since the fall of the Bhoja dynasty, the later dynasties being either Vaidika or Vaiṣṇava. A short but important tāntrika work has been found in Sonāgōsāi’s maṭha at Purī on the import of the letters of alphabet in indicating Tāntrika

deities, entitled *Vaṇabhairava*. It is not, however, by an Uriya was that work composed but by a *Vārendra Brāhmaṇa*.

*Kulamata* by *Kaviśekhara* is another *Tāntrika* work of the left-handed school. The author says that in his time the doctrine of this school was misunderstood and misinterpreted, and people acted just as they liked. He therefore made an attempt to discover the doctrine by study and put it forward in unmistakable language.

The *Burdwan* division has been explored several times, but every successive exploration has brought new matters to light. During the years under review *Paṇḍita Rakhālacandra Kāvya-tīrtha* was engaged mostly in this division. The most curious work that he has brought to light is the *Karmopadeśa* by *Śivarāmaśarmā*, composed, it seems, during the reign of *Aurangzeb*. It gives, in *Sanskrit* verse, the directions for the performance of *Mahomedan* religious ceremonies, in the form of an ordinary *smṛti* work. It says that the *Pegambariya* *sana* 1098 was equivalent to 1610 *Saka*.

*Ācārāratnākara*, of unknown authorship, has been found at *Navadvīpa*. It is quoted by *Raghunandana*, and it quotes from the *Madanapārijāta*. It seems to have had some currency in the beginning of the sixteenth century.

*Anumaraṇaviveka*, also quoted by *Raghunandana*, has been found at *Vijayacatuspāthi* founded by the *Mahārāja* of *Burdwan*.

If a man is not heard of for twelve years, he is to be considered as dead, and a human form made of *kūśa* grass is to be burnt as his body. *Śūlapāni* wrote a work on the burning of this *kūśa* image. The work was not known to *Aufrecht*. A *MS.*, however, has been found at the *Vijayacutuspāthi*, *Burdwan*.

*Karmopadesinī*, known to *Aufrecht* only from quotations in *Raghunandana* and *Kamalākara*, has been found in a very dilapidated condition at *Navadvīpa*.

*Tīrthakalpalatā*, copied in *Saka* 1616, gives descriptions of various places of pilgrimage, e.g., the *Ganges*, *Benares*, the *Gaṇḍaka*, *Somatīrtha*, *Campakatīrtha*, *Gaṅgāsāgara*, *Puruṣottama*, *Gayā* and other places, all from a religious point of view.

*Vidyānivāsa*, belonging to the *Banerjis* of *Ākhaṇḍala* family, was the great patriarch of *Bhaṭṭācāryas*. It is stated that he was the first of *Bhaṭṭācāryas*. He settled at *Navadvīpa* and wrote many works. His youngest son *Viśvanātha* is the well-known author of the *Bhāṣāpariccheda*. His second son *Rudra Nyāyavācaspati* also wrote many works. A commentary on the fourth book of *Gaṅgeśa's* *Cintāmaṇi*, by *Vidyānivāsa*, has been found at *Durgāghāṭa*, *Benares*.

*Nyāyalilāvati*, by *Ballabha Nyāyācārya*, is a well-known treatise of the *Vaiśeṣika* School. It was commented upon by *Vardhamāna* the son of *Gaṅgeśa*. A commentary on it entitled *Vistārikā* is a new discovery. The work has subsequently been purchased for Government. It is said to be by one *Tārkika Śiromaṇi*. It was copied on palm leaves in *Saka* 1561.

*Dravyasārasaṅgraha* is a short treatise on the "Dravya" chapter by *Udayanācārya*. It was composed by *Raghudeva Nyāyālaṅkāra* the son of *Harirāma* of *Navadvīpa*. It is a new discovery.

*Kaṇāda* was a contemporary of *Raghunātha Śiromaṇi*. A work written by him entitled *Vāyuvāda* is a new discovery.

Search in *Burdwan* has brought to light several compilations of *Tantra*, viz., *Tantrarāja* by *Kaśīrāma Vācaspati*, *Tantrānuṣṭhānapaddhati* by *Mṛtyuñjaya Śarmā*, and *Tantraprakāśa* by *Govinda Sārvabhama*. The last has been quoted by *Raghunandana*. It has revealed an original *tantra* entitled *Svatantratāntra*, known from quotations in *Kṛṣṇānanda's* *Tantrasāra*. The *MS.* contains four *paṭalas* only.

*MSS.* of the *Nimbārka* School of *Vedānta* are very rare. *Paṇḍita Rakhālacandra* has, however, examined and described five of them at a monastery at *Rājgāḥ* at *Burdwan*. These are :—

- (1) *Aitihiyatattva* by *Nimbārka*.
- (2) *Daśa Sloki* by *Nimbārka*.
- (3) *Vedāntaratnamāñjūsā* by *Puruṣottama Ācārya*, a commentary on the *Daśasloki*.
- (4) *Nimbārka Vikrānti* by *Aṇḍumbara Ācārya*.
- (5) *Nimbārkatattvanirṇaya* by *Nandadāsa*.

A work on Yoga attributed to Gorakṣanātha has also been found. Gorakṣanātha makes his obeisance to Ādinātha. He lays stress upon the foundation of sects. His particular sect seems to have been the Abadhūta sect.

Siddhāntaratnamālā, by Śrīvatsalañchana, the son of Mahāmahopādhyāya Viṣṇu, is a curious work. It is a Vedānta work but by a Bengali Paṇḍita. It deals with all the topics of Vedānta, and proves that Brahma is "Nirguṇa" and "Nirākāra."

The number of descriptions of MSS. belonging to private libraries during the years under review is five hundred and forty-eight. For these descriptions more than three hundred libraries have been examined all over the province. As time wears on the field of operation shrinks and new discoveries become of rare occurrence. Still, those engaged in the operation of the search for MSS. have found more than five hundred works to describe. This is a matter for congratulation and speaks well for the staff employed. There are still many districts to explore. The Gadjāta Mahals have not yet been touched. Calcutta and its vicinity have not been properly searched. Jessore, Khulnā are still blank. Though the field of operation shrinks yet there will be work for many decades. Under the circumstances I request the favour of your kindly moving the Government of Bengal to renew the grant, and if possible to increase it, for the present grant terminates on the 31st March, 1906.

I have the honour to be,

SIR,

Your most obedient servant,

HARAPRASAD SHASTRI,

*Jt. Philological Secretary,*

*Asiatic Society of Bengal.*