



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

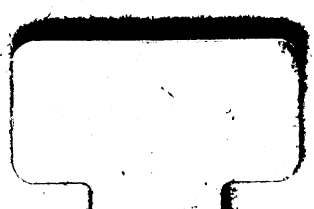
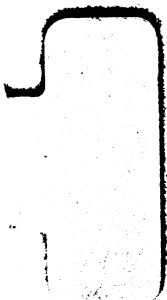
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 08189207 1



ROYAL

Asiatic Society Monographs

A CATALOGUE

OF

SOUTH INDIAN SANSKRIT MANUSCRIPTS

— (ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND.

COMPILED BY

DR. M. WINTERNITZ

PROFESSOR IN THE GERMAN UNIVERSITY OF PRAGUE.

WITH AN APPENDIX BY F. W. THOMAS.



LONDON

PUBLISHED BY THE ROYAL ASIATIC SOCIETY

22 ALBEMARLE STREET, W.

1902.

Digitized by Google

301012

Printed by W. Drugulin, Leipzig (Germany).

W. Drugulin
Leipzig

THIS VOLUME IS INSCRIBED TO

PROFESSOR ALFRED LUDWIG

AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.

TABLE OF CONTENTS.

	Pages
Preface	VII—XI
Synoptical List of the Numbers of the MSS. and the Catalogue Numbers	XII—XV
List of Abbreviations	XVI
Catalogue Nos. 1—190	1—250
Appendix by F. W. Thomas (Nos. 191—215)	251—292
List of Works arranged according to subjects	293—310
Index	311—340
Addenda and Corrigenda	340



PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq^r in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822¹, and the latest 1831. Some of the MSS may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.² which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,³ especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

¹ In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

² Nos. 108, 113, 122, 138, 139, 141, 142, 145, 146, 150.

³ See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*¹, *nna*, *nya*, *ṣkra*, *ḡhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.²

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though "it is not quite certain that they really formed part of the Whish donation." They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quā non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

¹ Sometimes the first leaf is marked with '*hariḥ śrī*', and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

² For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittiriya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyaṇa's Rgveda-Bhāṣya (Nos. 1a, 2 and 13), of the Gṛhyasūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambius with their Commentaries (Nos. 26, 27, 37), and of Sāyaṇa's Commentary on the Mantrabrāhmaṇa (No. 86).¹

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.²

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

¹ A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhatīya (Leiden 1874) has not been found among the MSS. which I have catalogued.

² For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.¹ The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu, sarasvatī devīm* etc. (and not *annam tu, sarasvatīm de°*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutiḥ, °vīmśa strijātakam* etc.). I have also written with the MSS. *talpara, ulpana* etc., and even *atpa* for *alpa*, also *tatbuddhis, pātma* etc. for

¹ Words or Akṣaras added by conjecture, have been put in parenthesis (), while square brackets [] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śruṇu for śṛṇu, and cerebral \bar{l} between two vowels, e. g. Kālidāsa, maṅgala, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERITZ.

**SYNOPTICAL LIST OF THE NUMBERS OF THE
MSS. AND THE CATALOGUE NUMBERS.**

Whish No.	Cat.-No.	Whish No.	Cat.-No.
	1— 1	27—28	
" "	2— 2	" "	28—29
" "	3— 3	" "	29—30
" "	4— 4	" "	30—31
" "	5— 5	" "	31—32
" "	6— 6	" "	32—33
" "	7— 7	" "	33—34
" "	8— 8	" "	34—35
" "	9— 9	" "	35—36
" "	10—10	" "	36 A } —37
" "	11—11	" "	36 B }
" "	12(1) } —12	" "	37—38
" "	12(2) }	" "	38—39
" "	13—13	" "	39—40
" "	13a—14	" "	40—41
" "	14—15	" "	41—42
" "	15—16	" "	42—43
" "	16—17	" "	43—44
" "	17—18	" "	44—191
" "	18—19	" "	45—45
" "	19—20	" "	46—46
" "	20—21	" "	47—192
" "	21—22	" "	48—47
" "	22—23	" "	49—48
" "	23—24	" "	50—49
" "	24—25	" "	51—50
" "	25—26	" "	52—51
" "	26—27	" "	53—52

	Cat.-No.		Cat.-No.
Whish No.	54—53	Whish No.	88— 89
" "	55—54	" "	89— 90
" "	56—55	" "	90— 91
" "	57—56	" "	91— 92
" "	58(1) } —57	" "	92— 93
" "	58(2) }	" "	93— 94
" "	59—58	" "	94— 95
" "	60—59	" "	95— 96
" "	61—60	" "	96— 97
" "	62—61	" "	97— 98
" "	63—62	" "	98— 99
" "	64—63	" "	99—100
" "	65—64	" "	100—101
" "	66—65	" "	101—102
" "	67—66	" "	102—103
" "	68—67	" "	103—104
" "	69 A—68	" "	104—105
" "	69 B—69	" "	105—106
" "	70—70	" "	106—107
" "	71—71	" "	107—108
" "	72—72	" "	108—109
" "	73—73	" "	109—110
" "	74—74	" "	110 A—111
" "	75—75	" "	110 B—112
" "	76—76	" "	111—113
" "	77—77	" "	112 A—114
" "	78—78	" "	112 B—115
" "	79—79	" "	113—116
" "	80—80	" "	114—117
" "	81—81	" "	115—118
" "	82—82	" "	116—119
" "	83—83	" "	117—120
" "	84 A—84	" "	118—121
" "	84 B—85	" "	119—122
" "	85—86	" "	120 not Sanskrit
" "	86—87	" "	121—123
" "	87—88	" "	122—124

	Cat.-No.		Cat.-No.
Whish No.	195—180		Sansk. No. 15—199
Sansk. No.	1—181		" " 16—200
" "	2—182		" " 17—201
" "	3—183		" " 18—202
" "	4—184		" " 19—204
" "	5—185		" " 20—205
" "	6—186		" " 21—206
" "	7—187		" " 22—208
" "	8—188		" " 23—209
" "	9—189		" " 24—210
" "	10—190		" " 25—212
" "	11—194		" " 26—213
" "	12—196		" " 27—214
" "	13—197		" " 28—215
" "	14—198		



LIST OF ABBREVIATIONS.

- Aufrecht CC* = Catalogus Catalogorum, by Th. Aufrecht. Leipzig 1891. Part II, Leipzig 1896.
- Aufrecht-Oxford* = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens. Confecit Th. Aufrecht. Oxonii 1864.
- Burnell I. O.* = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell, Tanjore* = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.
- Hall* = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch, Nos. 1 & 2. Madras 1895, 1896.
- Ind. Off.* = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahārājā of Bikāner. Compiled by Rājendralāla Mitra. Calcutta 1880.
- Mitra, Notices* = Notices of Sanskrit Manuscripts, by Rājendralāla Mitra. Calcutta 1892 sqq.
- Peterson, Reports* II, IV = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. . . . April 1886 — March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.
- Stein-Jammu* = Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.
- Weber-Berlin* = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II, Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1836, 1892.
- Wilson-Mackenzie* = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

1.

WHISH No. 1.

Size: 16 $\frac{3}{4}$ × 2 in., 192 leaves, about 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?¹

Character: Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

Ṛgveda-Bhāṣya, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on Ṛgveda-Saṃhitā I, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See Rig-Veda-Saṃhitā, ed. by F. Max Müller, 2nd ed., vol. I, pp. liv, lvi, lvii *seqq.*

(b)

Sāyaṇācārya's Commentary on the first Āraṇyaka of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152 b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirājarāja-parameśvara-vaidekamārggapravarttaka - śrīvīra - Bukkabhūpāla[bhūpāla]sām-rājya - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārthaprakāśe prathamāraṇyakam samāptam || om || iti Mādaviye vedārthaprakāśe aitarekānyaka(read aitareyāraṇyaka)kāṇḍe prathamāraṇyake pañcamoddyāyas samāptam (read °aḥ) || śrīkrṣṇāya nama(h) hariḥ || om ||

¹ See Preface.

2.

WHISH No. 2.

Size: $16\frac{1}{4} \times 2$ in., 170 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Malayalam.

Rgveda-Bhāṣya, by *Sāyaṇācārya*, from the 23rd Varga of the 5th Adhyāya of the 1st Aṣṭaka, to the end of the 1st Aṣṭaka, i. e. Sāyaṇa's Commentary on *Rgveda-Samhitā* I, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the *Rgveda* with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—*atra prathamām juṣasva saprathastamam, etc.*

3.

WHISH No. 3.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 75 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Brahmagītā* from the *Yajñavaibhavakhaṇḍa* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—*ṛṣaya ūcuḥ | bhavatā sarvam ākhyātam samkṣepād vistarād api | idāniṃ śrotum icchāmo brahmagītām anuttamām | etc.*

It ends:—*iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavaibhavakhaṇḍe uparibhāge brahmagītāsūpaniṣatsu dvādaśodhyāyaḥ || śrīśivāya namaḥ || śubham astu ||*

4.

WHISH No. 4.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 170 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśamanam upāsyam sarvadevataiḥ || evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñānasya niśreyasasādhanatvam uktan tac ca sarvaśākhāsammatam iti darśayitum aitare(ya)kātaittiriyakādi - samastopaniṣadartthasya sākalyena pratipādikām brahmagītām vaktum munīnām praśnam avatārayati bhavakāratithim iti atha tām vaktum purāvṛttam udāharati pureti sarvajñas sarvavid iti sāmānyatas sarvañ jānātīti sarvajñah, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva Mādhavācāryeṇa viracitāyām (read °tāyām) sūtasamhitāyām yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyām dvādaśoddyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

5.

WHISH No. 5.

Size: $9\frac{1}{4} \times 1\frac{3}{4}$ in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by *Śrīnivāsamakhin* of the village of Arhagola. Ff. 117.

It begins:—arhagolagrāmanivāsī Śrīnivāsamakhī sudhīḥ | bālān uddīśya tanute prāyaścittasubodhinīm || tatrādāv anuddharanaprāyaścittam ucya[n]te, etc.

It ends:—prāyaścittamsubodhanī (*sic*) samāptā || hariḥ om || śrīgurucaraṇāravindābhyān namo namaḥ || yādṛśam pustakan dṛṣṭvā tādṛśam likhitam mayā | abaddham vā subaddham vā mama doṣo na vidyate || asmat-gurucaraṇāravindābhyān namaḥ ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandanātha*. Ff. 1—19.

It begins:—natvā śrīgurupādukān ca vaṭukam vāṇīn ca vighneśvaram kameśan tripurām parām bhagavatīn devīm sukaśyāmaḷam | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnām kuḷajñāninām ācārasya ca lakṣaṇāni vilasatsatkālikānām kramāt || kaulāgamatantrārthān saṃgrhya śrīkuḷārṇavārthhāmś ca | kaulādarśam kurute Viśvānando hitāya kaulavidām ||

It ends:—iti śrī-Viśvānandanātha-viracita-kaulādarśatantram saṃpūrṇam || śrīgurubhyo namaḥ ||

(c)

The leaves 20 to 41 contain two other Tantric treatises, viz.

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—śrīcakroddhāraḥ | tatra vedikāyām gomayopaliptāyām paścimataḥ svasthānam parityajya etc. It ends on f. 28:—iti śrīcakrapraṭiṣṭhāvidhiḥ || Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamūlavatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave || etc. The *Śrīrudrayāmaḷa* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—ity evaṃ śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacaranaprasādaprapṛtāḥ pradarśitāḥ | atha yady apy āsām vidyānām na cāmītradūṣaṇam iti vacanāt siddhasāddhyādivicāro na kartavyaḥ || atha prasiddhaśrīvidyā - pañcadaśākṣarimantraprasaṃgāt upāsakabhedena dvādaśavidhaśrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante | Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśā-
kṣari | iti tripurābhedaḥ kathitāḥ || śrīmahātripurasundaryyai
namaḥ ||

6.

WHISH No. 6.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras together with their Commentary.

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmilayati | etc. It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmatgurubhyo namaḥ |

Then the Commentary begins:—śaktisūtrabhāṣyam | om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | viśvasiddhihetukā ca iti sarvakāraṇatvam sarvaśaktitvam mahāphalatvam sukhopāyaprāpyatvañ ca svātmadevatāyā vivakṣitam | citir ity ekavacanena bhedaḥ svatantrā svatantrā niramkuśaisivaryyañ ca sūcitam | etc. It ends on page 12:—pūrve bhūtabaliṃ dadyāt kṣetrapālan tu dakṣiṇe | rājarājesvaram maddhye gaṇapati isānnye | āgneyagaṇapatim āgneyam kurukulyām | vāyavye | vārāhīm isānnye | (*sic*)

(b)

*Ātharvanaprokta - devīrahasya - svarūpakramopāsanāyāḥ jagannāthbhaktyaikavedyāḥ prayogaḥ** by Jagannāthasūri (215 ślokas). Ff. 13—26.

It begins:—vimarśapadavācyām apy avimarśapadan

* Mr. Whish describes this as the Bhāvanopaniṣad. See below śloka 2.

namaḥ | japākusumaśonām apy ajapākṛtim ambikām || 1 ||
bhāvanopaniṣadartthagarbhitāḥ krikānirammitabhāskarāḥ
padyabandhava . . .¹ tu tā Jagannāthasūrinivahavaktisukr-
divan || 2 || kṛtānhikaś śucau deśe sukhāsīnas samāhitāḥ |
prāṇān āyammya mūlena rṣyādīn nyāsam ācaret || 3 ||

It ends:—prāṇān āyamya tato nyāsam kṛtvā gurun
namac chambhūm | iti śrīmad-atharvaṇaprokta-devīrahasya-
svarūpakramopāsanāyāḥ jagannātribhaktyaikavedyaḥ pra-
yogo Jagannāthasūri-praṇītas samāptaḥ || hariḥ om || śrī-
devyai namaḥ || śubham astu ||

(c)

The *Cidvālī*, by Naṭanānanda, a pupil of Nāthānanda.
This is a Commentary on *Puṇyānanda's Kāmakalā*, or
Kāmakalāvīlāsa. The latter has been printed by Prof.
Bhandarkar in his *Report on the search for Sanskrit MSS.*
in the Bombay Presidency during the year 1883—84
(Bombay 1887), p. 376 seq.

It begins:—vande tan mithunadvandvam ādimānandacit-
ghanam² | anuttara³ parañ jyotir iti yat⁴ bhāvyaṭe budhaiḥ |
śrīmate Naṭanānandayogine paramātmane | raktaśuklapra-
bhāmīstratejase gurave namaḥ | praṇamata Nāthānandam
parayā bhaktiyā cidaikyabodhānandam | upaniṣadartthani-
gūḍham sakalajanānandabhadrapīṭhārūḍham⁵ | namaś śivāya
nāthāya cidrūpānandarūpiṇe | śrīmatā pāṭalāpāṅga⁶ paṭitā-
taṃkaśamkave | Puṇyānandamunindrāt kāmakalā nāma
viśrutā jātā | āryyā kācid amuṣyā Naṭanānandaḥ karoti
savyākhyām ||

Fol. 37a: Puṇyānandamukhendora uditām ānandadāyiniṃ

¹ Here is a blank space for two akṣaras(—). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

² mithunam divyam ādyam ānanda°, Bhandarkar's MS.

³ °ram, Bhand.

⁴ tat, Bhand.

⁵ °pīṭhānurūḍham, Bhand.

⁶ śrīmate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham anīsam mūrddhnā vācā vahāmi
cittena | iti kāmakalāvyākhyā Naṭanānandena deśikapṛītyai |
racitā rasikajanā[nā]nām pumsām ālokanāya cidvallī | Nāthā-
nandagurūṇām śiṣyās tatvārthacintakās santi | teṣām anya-
tamoyaṃ tīkām enām cakāra tatpṛītyai | asyāḥ kāmakalāyāḥ
vyākhyā pūrvair udāhṛtānekā | *etc.*

It ends:—kāmakalāsvarūpaṃ paripūrṇaṃ | prapañcitam
iti | śivam || iti śrī-Naṭanānanda-kāṭhitā cidvallī samāptā |
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-
svāmin[h]e namaḥ | devyai namaḥ ||

7.

WHISH No. 7.

Size: 14 × 2 in., 158 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.

Character: Grantha.

The *Hālāśyamāhātmya* from the *Agastyasamhitā* of the
Skanda-Purāna, in 71 chapters. See Mitra, Notices, vol. vii,
p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāmbaradharam viṣṇuṃ
śaśivarṇaṃ caturbhujam | prasannavadanan dhyāyet sarva-
vighnopaśāntaye | namas sundaranāthāya tasmai hālāśya-
vāsine | catuṣṣaṣṭīvidhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-
sundaranāthasya devīm śapharalocanām | kalaye hrdaye
nityaṃ kadāmbavanavāsinīm | *etc.* . . . vakṣye purātanam
puṇyaṃ śrīmaddhālāśyasañjñitam | śravaṇāt sarvapāpa-
ghnaṃ vedānteṣu prakāśitam || . . . deśakālavidhānajñā Vasi-
ṣṭhādya munīśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo
Varuṇo Bhṛguḥ | Bodhāyanaḥ Kāśyapaś ca Yājñavalkyaḥ
Parāśaraḥ | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko
mahān | Vedavyāsaḥ Kaholaś ca Vālmikiḥ Kumbhasam-
bhavaḥ | Sanatkumāras Sanakas Sanātanasanandanau |
Pulastyaḥ Pulando Gargo Viśvāmitraś ca Nāradaṃ (sic) |
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā
sarveṣu tīrttheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān
sarvān *etc.*

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—sarvas tarati durgāni sarvo bhadrāni paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukhaṃ || iti śrīmat-skānde mahāpurāṇe agastyasamhitāyāṃ śrī-hālāsya-māhātmye kadambavanapraveśo nāma ekasaptatimoddhya-yah || śivāya namaḥ || hariḥ om, etc.

8.

WHISH No. 8.

Size: 13 × 1 $\frac{7}{8}$ in., 60 + 25 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Haristuti* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogīndra*. Ff. 60. See Hall, p. 135 seq.; Mitra, Notices, Nos. 1297, 1489.

It begins:—Śamkaraṃ Śamkarācāryyaṃ Keśavaṃ Bādarāyaṇaṃ | sūtrabhāṣyakṛtau vande bhagavantaṃ punaḥ-punaḥ | satyajñānānandātmakam advitīyaṃ brahmaiva śuddhasatvapradhānamāyopādhikam sadīśvarābhāvam malinasatvapradhānāvidyopādhikam sajjivabhāvañ ca jagan māyābhāseṇa jiveśau karoti, etc.

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryyaśrī-Kaivalyānanda - yogīndra - pādakamalabhrṃgāyamaṇa - Svayamprakāśākhyā-yativiracitā śrī-Śamkara-bhagavat-pāda-kṛta-haristutivyākhyā haritattvamuktāvalīsamākhyā samāptā || śrīdakṣiṇāmūrttaye namaḥ || śubham astu ||

(b)

The *Rasābhivyañjikā*, a Commentary on *Lakṣmīdhara's Advaitamakaraṇḍa*, by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogīndra*, ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins:— nityan nirantarānandacitghnam brahma nirbhayaṃ | śrutyā tarkānubhūtibhyāṃ aham asmy advayaṃ sadā | *etc.* . . . sphuṭaṃ vedāntapratipādyam saccidānandalakṣaṇam sarvajñaṃ sarvopādānan nityaṃ sarvagam advayaṃ dehendriyapraṇamanobuddhyahamkārasākṣipratyagabhinnatayā tarkais sambhāvayitum kiñcit prakaraṇam advaitamakarandākhyam ārabhamāṇaḥ cikīrṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpam maṅgaḷam svayam anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnāti | kaṭākṣakiraṇācāntanamanmohābdhaye namaḥ | *etc.*

Beginning of the last (29th) chapter, fol. 24b:— Lakṣmīdhara iti granthakarttur nāma sa cāsau kavis, *etc.* Further on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayaṃprakāśa-yatīna (read^onā) puruṣottamaśāsanāt | *etc.*

It ends:— iti śrīmat-paramahaṃsa-parivrājakācāryya-Kaivalyaṇanda-Yogīndrapāda-kamala-bhṛṅgāyamaṇa-Svayaṃprakāśākhyā-viracitā (ra)sābhivyañjikākhyā advaitamakarandavyākhyā samāptā || śrīmahātripurasundaryyai namaḥ ||

9.

WHISH No. 9.

Size: 12 $\frac{1}{2}$ × 1 $\frac{5}{8}$ in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sāram*'. Incomplete. Ff. 88.

It begins;— yad advayaṃ parānandaṃ satyajñānādilakṣaṇam | niṣkaḷan niṣkriyaṃ śāntaṃ brahma tat samupāsmāhe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayī yena bhānuneva jagattrayī | prakāśitārtha(n) taṃ vande Vidyāraṇya-muniśvaram | ekādaśe prakaraṇasamgrahas tu purākṛtaḥ | idāṇiṃ punar atraiva kriyate ślokasamgrahaḥ | skandha ekādaśe ślokā gṛhyante sāravattarāḥ | viduṣāṅ

cittaviśrāntyai tadartthopi ca varṇyate | atratyāśloka ekaika uparatyupapādane | alan tathāpi grhyante katicitsārabhājibhiḥ | *etc.*

It ends:—viduṣaḥ punaḥ-punaḥ kṛtāśravaṇamananābhyāṃ samutpannānityanirantaraddhyānayogābhyāṃ nirargalāya mānā brahmātmatvāvagāhinī akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryyaṅ ca nirddhūya paścād upaśāmyatīti sa drṣṭāntam upapādayati ||

(b)

The *Bhāgavata-Purāna* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12th Skandha. Ff. 12. 'The whole contains an account of the extent of the Vedas', Mr. Whish.

It begins:—Śaunakaḥ | Pailādibhir Vyāsaśiṣyair vedācāryyair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | *etc.*

It ends:—iti śrī-bhāgavate mahāpurāṇe saṃyākyāne dvādaśe skandhe saptamoddyāyaḥ || śrīkṛṣṇāya parama-gurave namo namaḥ ||

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavaibhavakhaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāna*. Ff. 24.

It begins:—aiśvaram rūpam ānandam anantaṃ satyacitghanam | ātmatvenaiva paśyantān nistaramgasamudratat || *etc.*

It ends:—iti śrī-skānde purāṇe sūtasamhitāyāṃ yajñavaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamoddyāyaḥ || śrīśivāya parabrahmaṇe namaḥ || sūtagītā samāptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ karttavye ity upapādayitum sūtagītāṃ śrotukāmair

nnaimiśiyaiḥ kṛte namaskārastuti upaniṣad(read °nibad)-
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādājya-sevā-parāyaṇena Mā-
dhavācāryyeṇa viracitāyāṃ sūtasamhitā(tā)tpa(r)yadīpikā-
yāṃ yajñavaibhavakhaṇḍasyoparibhāge sūtagitāsūpaniṣatsu
aṣṭamoddyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ |
hariḥ om || śubham astu ||

10.

WHISH No. 10.

Size: 13 $\frac{1}{8}$ × 1 $\frac{7}{8}$ in., 217 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

*Rāmānuja's Commentary on the Bālakāṇḍa and Ayo-
dhyaḥkāṇḍa of Vālmiki's Rāmāyaṇa.*

It begins:—rāmam indīvaraśyāmaṃ rājīvāyatalocanam |
jyāghoṣanirjitārātīṅ jānakīramaṇam bhaje || Vālmikīnāma-
dheyāya muhur vārimuce namaḥ | ya śrīrāmākathāvarṣair
jagattāpam aśīśamat || *etc.*

Fol. 1b:—tatrādyakāṇḍavyākhyānaṃ kriyate viduṣāṃ
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujīya-viracite bālakāṇḍavyākhyāne
saptasaptatimas sargaḥ ||

The Ayodhyaḥkāṇḍa begins on f. 60a:—gacchateti mā-
tulakulam mātulagrham kulam grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-
yodhyaḥkāṇḍe ekonaviṃśatyadhikaśatatamas sargaḥ || śrī-
rāmacandrāya namaḥ || ayodhyaḥkāṇḍavyākhyā samāptā ||
hariḥ om |

11.

WHISH No. 11.

Size: 12 $\frac{1}{8}$ × 1 $\frac{3}{8}$ in., 176 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: On the first leaf there is an entry ("The metrical
Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

Character: Grantha.

The *Ekādaśaskandhasāraślokaśamgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāna*, together with a Commentary, by *Brahmānanda Bhārati*, a pupil of *Kṛṣṇānanda Bhārati*.

It begins:—vaiśāradi sātiviśuddhabuddhir ddhunoti māyām guṇasamprasūtām | guṇāṃś ca sandahya yad ātmyam etat svayañ ca śāmyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādidehebhya bhinnāḥ yato jñātā prakāśakāḥ etc.

Fol. 3:—yāvat syāt guṇavaiśamyam tāvan nānātvam ātmanaḥ | nānātvam ātmano yāvat pāratantryan tathaiva hi ||

It ends:—iti śrīmat-paramahansa-parivrajakācāryya-śrī-Kṛṣṇānanda-Bhārati-munivaryya-śiṣya-Brahmānanda-Bhārati-kṛta-ekādaśaskandhasāraślokaśamgrahas savyākhyas sampūrṇaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śubham astu ||

12.

WHISH NOS. 12 (1) AND 12 (2).

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The second work is written by a different hand from the first.

(1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—acintyāvyaktarūpāya nirguṇāya guṇanmane (read guṇātmāne) | samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ | ra-

hasyaṃ paramaṃ puṇyaṃ jijñāsur jñānam uttamaṃ ॥ 2 ॥
vedāṅgam agryam akhilaṃ jyotiṣāṃ gatikāraṇam | ārādha-
yan vivasvantaṃ tapas tepetidustaraṃ | toṣitas tapasā tena
pṛitas tasmai varārthine | grahāṇāṃ caritaṃ prādāt mayāya
savitā svayam | viditas te mayā bhāvas tapasārādhitas
tv ahaṃ | dadyāṃ kālāśrayaṃ jñānaṃ jyotiṣāṃ caritaṃ
mahat | etc.

It ends (f. 21 b):—sarvebhyaḥ pradadau pṛito grahāṇāṃ
caritaṃ mahat | atyatbhubutataṃ loke rahasyaṃ brahma-
sammitaṃ¹ | vedasya nirmmalaṃ cakṣur jñātvā sāksād
vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmā(dhi)-
gacchati | iti śrīsūryasiddhānte prathamaprasne catur-
daśoddhyāyaḥ ॥ cha ॥ śrīgurucaraṇāravindābhyānmaḥ ॥ sū-
ryasiddhāntam ॥

(2)

The *Kāmadogdhrī*, a Commentary on the *Sūryasiddhānta*,
by *Tammayajvan*, or *Tamayārya*, a son of *Mallādharindra*
of *Paragipura* (who was a son of *Mallayajvan*, and a
grandson of *Honnārya*).

It begins:—śrīvidyāhrdayasthitāṃ śivamayāṃ śrīmatsa-
mārādhitāṃ kāmākṣiṃ karuṇākāṭākṣakalitāṃ kalyāṇasa-
ndāyiniṃ | kodaṇḍāṃkuṣapāśabānavilasatdhastāṃ prasannā-
nanāṃ sindūrāruṇadehakāntim anīṣaṃ śrīhonnāmāmbāṃ
(sic) bhaje ॥ 1 ॥ śubhrāṅgaṃ pītavastraṃ suratarusadrīṣaṃ
sūryyakotīprakāśaṃ nānābhūṣāsametāṃ naḷinabhavanutaṃ
nāgayajñopavitaṃ | śūlaṃ vātriṃ ca khaṭgaṃ ḍamarukam
atulaṃ pāṇipadmair ddadhānaṃ mailārākyam maheśaṃ
maṇimayamukutaṃ mālavinātham iḍe ॥ 2 ॥ . . . ye Honna-
yāryyādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ |
ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatās
te ॥ 7 ॥ śrī-Honnāryyasarvatantrasvatantraḥ tasmā(j) jātas
tādṛśo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavettā śā-
kinyākhye pattane Mallayajvā ॥ 8 ॥ tatputrohaṃ vedavedā-
ntavedī jyotirvidyāpāragas Tammayajvā | sūryyan natvā
sūryyatantrasphaṭikāṃ Honnāmbāyai kāmadogdhrīṃ ka-

¹ This is the last verse in F. E. Hall's edition.

romi || 9 || iha tāvat prāripsitasya granthasya nirvighnapari-
samāptikāmaḥ sveṣṭadevatāpraṇāmarūpaṃ maṅgalaṃ ślo-
kato nibaddhnāti acintyeti | etc.

F. 37:—iti śrī - Mailāreśvara - Honnāmbikāvaralabdha-
vāgvibhavana śrīparagipuri Mallayajvanas tanūjena jyauti-
ṣikahr̥tkumudacandreṇa Tammayāryyeṇa śrīsūryyasiddhā-
ntasya maddhyādhikārasya ṭikā kṛtā || hariḥ om ||

F. 65 b:—śrī-Honnāryyasya pautrāc chivagurusadṛśān
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmaḥ
(read siddhāntasyārkkānāmaḥ) kalitapadavatīm kāmado-
ghrīm suṭikāṃ spaṣṭāddhyāyasya samyagrahagurukṛpayā
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhyo
namaḥ ||

F. 104 b:—śrī-Honnāryyasya pautrāc chivagurusadṛśān
Mal(1)ayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-
varasthāyinas Tammayajvā | siddhāntasyārkkā(read °rkkā)-
nāmaḥ kalitapadavatīm kāmadoghrīm suṭikāṃ chāyā-
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai ||
hariḥ om || chāyāddhyāyaḥ pūrṇaḥ ||

Adhyāya IV ends f. 123, Adhyāya V f. 137 b.

Vol. I (f. 146) ends:—śrī-Honnāryyasya . . . °yai || iti
śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyaḥ ||
cha || saṃhitātrayanipunāya ādinārāyaṇasya nijagurave om
subrahmanyāya sāṣṭāṅgapraṇāmaḥ || śubham astu śrīśivāya
namaḥ ||

Vol. II begins with the 7th Adhyāya which ends on
f. 158 b. Adhyāya VIII ends f. 168 b, A. IX f. 172 b, the
Pātādhyāya f. 186, the Golādhyāya f. 212 b, the Yantrā-
dhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pautrāc śivagurusa-
dṛśān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānā-
maḥ kalitapadavatīm kāmadoghrīm suṭikāṃ mānāddhyā-
yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-
ndudurllipi° . . . || iti sūryyasiddhānte mānādhikāro nāma
caturdaśoddhyāyaḥ || hariḥ | om etc.

13.

WHISH No. 13.

Size: $16\frac{3}{8} \times 2\frac{1}{8}$ in., 135 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

R̥gveda-Bhāṣya, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, i. e. Sāyaṇa's Introduction, and his Commentary on *R̥gveda I*, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the *R̥gveda* with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2nd Ed., vol. I, pp. liv, lvi, lvii *seqq.*

14.

WHISH No. 13a.

Size: $15\frac{1}{8} \times 1\frac{5}{8}$ in., one leaf, 15 lines.

Material: Palm leaf, damaged.

Date of MS.: uncertain.

Character: Grantha.

The beginning of the *R̥gveda-Saṃhitā in the Pada text*. Interesting is the accentuation, the Udātta only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of *Rv. I, 1, 1 to I, 3, 4*.

15.

WHISH No. 14.

Size: $13\frac{1}{4} \times 1\frac{1}{2}$ in., 83 leaves, 6 lines on a page.

Material: Palm leaves.

Date of MS.: The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

Scribe: Venkata Subrahmanya, son of Śeṣādri.

Character: Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by Śaṅkarācārya.

The MS. begins:—om yasmāḥ jātañ jagat sarvaṃ ya-
sminn eva praliyate | yenedan dhyāryate (*sic*) caiva tasmai
jñānātmane namaḥ | yair ime gurubhiḥ pūrvam padavākya-
pramānataḥ | vyākhyātās sarvavedāntās tān nityam pra-
ṇatosmy aham || taittirīyakasārasya mayācāryyaprasādataḥ |
vispaṣṭārthtarucinām hi vyākhyeyam sampraṇiyate | nityā-
nvayini karmmaṇi upāttaduritakṣayārthhāni kāmyānityāni
ca phalārthhinām pūrvasmin granthe idānīn tu karmmo-
pādānahetuparihārāya brahmavidyā prastūyate |

It ends:—iti śrīmat-paramahaṃsa-parivrājakācāryya-Gō-
vinda-bhagavatpūjyapādā-śiṣya-Śaṅkara-bhagavatpādapūj-
yaviracite taittirīyakabhāṣyam samāptam || om || hariḥ om
śubham astu om visargabindvākṣara° *etc.* . . . hariḥ om
dhanurmmāse saummyavāre tritīyāyām prajotpatau | tai-
ttirīyās ca likhitas Sarppe Śeṣādrisūnunā || hariḥ om
śubham astu hariḥ om || prajotpattyabhidhe varṣe cāpamāsy
asite dine | pakṣe budhasya sutithau tr[tri]tīyāyām bhujam-
gabhe | Śeṣādrisūnunā Vemk(a)ṭasubrahmaṇyena sādhanā |
taittirīyopanīśado bhāṣyam sulikhitam mayā || śubham astu
etc. hariḥ om *etc.*

16.

WHISH No. 15.

Size: 9 $\frac{3}{8}$ × 1 $\frac{3}{8}$ in., 4 + 39 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

(1) The *Īśā-Upaniṣad*, or *Īśāvāsya-Upaniṣad*, or *Vāja-
saneyi-Saṃhitā-Upaniṣad* (ff. 1—2 a).

It begins:—pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam
udacyate | pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate |
on namo brahmāḍibhyo brahmavidyāsampradāyakartṛbhyo

vamśaṣṣibhyo namo gurubhyaḥ | om śāntiś śāntiś śāntiḥ |
 īśāvāsyam idaṃ sarvaṃ yat kiñ ca jagatyāñ jagat | *etc.*

It ends:—īśāvāsyam ity ekānuvākeṣṭādaśa || on tat sat ||
 īśāvāsyopaniṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś
 śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*
 (ff. 2a—4 b).

It begins:—keneṣitam patati preṣitam manaḥ kena prāṇaḥ
 prathamaḥ praiti yuktaḥ | *etc.*

It ends:—kenopaniṣat samāptā || hariḥ om *etc.*

(b)

(1) *Śaṅkara's* Commentary on the *Īśā-Upaniṣat* (ff.
 1—13 a).

It begins:—om | īśāvāsyam ityādayo mantrāḥ karmmasv
 aviniyuktās teṣāṃ karmmaśeṣasyātmano yāthārthhyapra-
 pādakatvāt yāthārthhyañ cātmanaḥ śuddhatvāpāpavidha-
 tvaikatvāśariratvasarvagatatvādi vaksyamāṇan tac ca *etc.*

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-
 hamsaparivrājakācāryya - śrīmac - Chamkara - bhagavatpāda-
 kṛtau vājasaneyasaṃhitopaniṣat-bhāṣyaṃ samāptam || hariḥ
 om ||

(2) *Śaṅkara's* Commentary on the *Kena-Upaniṣat*
 (ff. 13a—39 b).

It begins:—keneṣitam ityādyopaniṣat parabrahmaviśayā
 vaktavyeti navamāddhyāsyārambhaḥ prāg etasmāt karm-
 māṅy aśeṣataḥ parisamāpitāni *etc.*

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare
 svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas saṃ-
 saram āpadyata ity abhiprāyaḥ || iti śrī-Govinda-bhagavat-
 pādaśiṣyasya paramahamsaparivrājakācāryyasya śrīmac-
 Chamkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa-
 dvivarāṇe navamoddyāyaḥ || kenopaniṣatbhāṣyaṃ samā-
 ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 26 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Six Upaniṣads, viz.:

(1) The *Kaṭhāvallī* or *Kaṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan dadau | *etc.*

It ends:—yo vidaddhyātmmam eva | saṣṭhī vallī | kaṭha-vallī samāptā | hariḥ om | śubham astu ||

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntiḥ | śriḥ | bhadrām karṇebhiś śrṇuyāma || śāntiḥ | Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī ca Gārgaḥ Kausalyaś cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhī Kātyāyanas te haite, *etc.*

It ends:—namaḥ paramaṣibhyo namaḥ paramaṣibhyaḥ || saṣṭhapraśnaḥ || praśnopaniṣat samāptā |

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānām prathamā sambabhūva, *etc.*

It ends:—namaḥ paramaṣibhyo namaḥ paramaṣibhyaḥ | bhadrām karṇebhiḥ | śāntiś śāntiś śāntiḥ || iti tritīya-muṇḍakam | muṇḍakopaniṣat samāptā || hariḥ | om ||

(4) The *Māṇḍūkyopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṃ, *etc.*

It ends:—omkāro vidito yena sa munir nnetaro jana iti || iti caturtthaḥ khaṇḍaḥ || māṇḍūkyopaniṣat samāptā || om ||

(5) The *Pūrvatāpinī* or *Pūrvatāpanīya-Upaniṣad* (ff. 20—24b).

¹ *Sic.* And so very often in these MSS.

It begins:—śivāya gurave namaḥ | atha śrīvidyā manor
āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-
bhaktāya yathā vidyā manuḥ kasminn utbhavas tat svarūpam
brūhiti hovāca, etc.

It ends:—praviśya meruśśrṃge cātiprakāśarūpenātha
sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ |
ṛṭṭiyakhaṇḍaḥ | pūrvatāpini samāptaḥ (sic) ||

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad*
(ff. 24 b—26).

It begins:—atha bhagavan kathan nu paramarahasyam
me brūhi kā brahmadevyā manūnām, etc.

It ends:—tathāvidhānti buddhvā puruṣārthavān bhaved
ya evaṃ vedety upaniṣat iti ṛṭṭiyakhaṇḍaḥ || uttaratāpini
samāptaḥ (sic) || śrīgurucaraṇāravindābhyām namaḥ ||
hariḥ om ||

18.

WHISH No. 17.

Size: 9¼ × 2¼ in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā - Upaniṣad* (or *Tripurātāpana - Upaniṣad?*),
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

2*

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad (Kāṭha-Upaniṣad?)*, ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyāsyāmaḥ devarṣayo brahmāṇaṃ sampūjya praṇipatya papracchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravīt | purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhite gurvanugrahāt | sarvapāpavinirmuktas sākṣāt kaivalyam aśnute | rahasyopaniṣat samāptā || hariḥ om || *etc.*

Fol. 5b:—bhadraṇ nopi vātaya manaḥ | om śāntiś śāntiś śāntiḥ | tisraḥ puras tripathā viśvacarṣaṇi yatra kathā akṣarās sanniviṣṭāḥ | *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho manaḥ || ity a(tha)rvaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpanī vidyā vedyacicchaktivigrahaṃ | vastucinmātrarūpan tat paratatvam bhajāmy ahaṃ | om | bhadraṃ karṇebhir iti śāntiḥ | athaitasmin antare bhagavān prājāpatyaṃ vaiṣṇavaṃ vilayakāraṇaṃ | rūpaṃ āśrtya tripurābhidhā bhagavatity evam ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṃ padaṃ prāpnoti ya evaṃ vedeti mahopaniṣat | bhadraṃ karṇebhir iti śāntiḥ | *etc.*

Fol. 30a:—pārivrajyadharmmapūgālamkāra yat padaṃ yayuḥ | tam ahaṃ kathavidyārthā rāmacandrapadaṃ bhaje | om saha nāv avatv iti śāntiḥ | devā ha vai bhagavantaṃ abruvan adhihi, *etc.* See the beginning of a *Kāthopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogti kathyata ity upaniṣat | bhadraṃ karṇebhir iti śāntiḥ | śrīmad-viśvādhiṣṭhānaparamahaṃsa-satguruśrīrāmacandrārpaṇam astu | . . . acyutosmi

mahādeva tava kārunyaleśataḥ | vijñānagha evāsi śivosmi
kim ataḥ paraṃ | na nijan nijavat bhāty antaḥkaraṇajṛm-
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil
of *Śuka Yogīndra*, ff. 1—3a.

It begins:—jñānānandamayān devān nirmmalasphaṭi-
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrīvaṃ upāsmahe |
atha śāktamantrāṇāṃ jījñāsā | ātmaivākhaṇḍākāracaitanya-
svarūpāśaṃ svavidyā | etc.

It ends:—anuttarasamketapradhānavidyās saptadaśa-
varnaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-
khyākāḥ | iti śrīmat-paramahamsaparivrājakācāryya-Śuka-
Yogīndra - śiṣya - śrī - Gauḍapādācāryya - viracitāni sūtravā-
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāranya Muni*,
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkamaṇḍalābhāsāṃ caturbāhān trilō-
canāṃ | pāsāṃkuśadhanurbhāṇāṃ dhārayanti śivāṃ bhaje |
śrīvidyāratnasūtrāṇāṃ vākyārthap(r)atipādane | bhaga-
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavati jagat
sr̥ṣṭvedan tasmin devatādin utpādyā, etc.

It ends:—iti paramahamsa - parivrājakācāryya - śrīmat-
bhagavat-Śaṅkarācāryya-śiṣya-śrī-Vidyāranya-munikṛta-śrī-
vidyāratnadīpikā samāptā || hariḥ om etc.

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ṅa,
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīnāthāṃghriparāgaiko parāgād aparāgadhīḥ |
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhīḥ || iha
khalu śrīmahātripurasundaryyāḥ etc.

It ends:—iti bhāvanopaniṣadotharvaśirasotra racitavān
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumuksū-
nāṃ || om śrīgurubhyo namaḥ ||

19.

WHISH No. 18.

Size: 28×2 in., 103 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The MS. appears to be fairly old, early 17th century?

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.

Injuries: The MS. is much damaged, part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—hariḥ om gaṇapataye namaḥ avighnam astu Janamejayaḥ arjjuno jayatām śreṣṭho mokṣayitvā mayan tadā | kiñ cakāra mahātejās tan me brūhi dvijottama Vaiśaṃ śrṇu rājann avahitaś caritam¹ rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nṛpair bhuvī rathaddhvajapatākāś ca śvetāśvais saha vīryavān etāni pāvakāt prāpya mudā paramayā yutaḥ |² tasthau mahāvīryas tadā saha mayena saḥ tatobravīn mayaḥ pārththaḥ vāsudevasya sannidhau pā³ stat kṛtam pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayaḥ asmāc ca kṛṣṇāt samkrudhdhāt pāvakāc ca didhakṣataḥ tvayā trātosmi kaunteya brūhi kiṃ karavāṇi te ahaṃ hi viśvakarmā vai asurāṇāṃ parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārththo māyāvinam mayam dhyātvā muhūrttam kaunteyaḥ prahasan vākyam abravīt | Arjjunaḥ | kṛtam eva tvayā sarvaṃ svasti gaccha mahāsura | *etc.*

It is unfortunate that the difficult and much discussed verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[a]jo hi śāstra⁴]m

¹ The rest of the line is lost, the leaf being damaged.

² Leaf damaged. Read upatasthau.

³ The rest of the line, about six Akṣaras, lost.

⁴ These akṣaras are lost.

akhanat kilaikaḥ śastre vipannobhiparāśya bhūmiṃ nikṛṇ-
tanam svasya kaṅṭhasya ghoran tadvad vairamṃ mā khaṇiḥ
pāṇḍuputraiḥ ।

It ends:— evaṃ gāvatgaṇe kṣattā dharmmārthasahitam
vacaḥ uktavān na grhitañ ca mayā putrahitepsunā ॥ iti
śrīmahābhārate śatasahasrikāyām samhitāyām sabhāparvaṇi
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśasatata-
mōddhyāyaḥ ॥ ॥ sabhāparvaṃ samāptaṃ ॥ hariḥ śrīkrṣṇāya
namaḥ ॥ Rāmeṇa likhitam idaṃ pustakaṃ ॥

20.

WHISH No. 19.

Size: $16\frac{1}{4} \times 1\frac{3}{4}$ in., 285 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: The MS. looks fairly old, 17th century?

Character: Malayalam.

The *Bhāgavata-Purāṇa*, Skandhas i-ix.

It begins:— hariḥ śrīgaṇapataye namaḥ avighnam astu
janmādyasya yatonvayāditarataś cārtheṣv abhijñas svarāṭ
tene brahma hr̥dā ya ādikavaye muhyanti yat sūrayaḥ tejo-
vārimṛdām yathā vinimayo yatra trisarggomṛṣā dhāmnā
svena sadā nirastakuhakaṃ satyaṃ paran dhīmahi, etc.

It ends (f. 283b):— dr̥ṣṭyā vidhūya vijaye jayam udvi-
ghuṣya procyoddhavāya paraṃ samagāt svadhāma । cha ॥
ity aṣṭādaśasahasrikāyām samhitāyām śrībhāgavate mahā-
purāṇe navamaskandhe caturviṃśoddhyāyaḥ ॥

Then follow two odd leaves, one unnumbered, the other
numbered as 170.

21.

WHISH No. 20.

Size: $10\frac{3}{8} \times 1\frac{1}{2}$ in., 96 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is
probably not much older.

Character: Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātaś caranavyūhaṃ vyākhyāsyāmaḥ tatra yad uktañ cāturvedyañ catvāro vedā jñātā bhavanti | ṛgvedo yajurvedas sāmavedo tharvaveda(ś) ceti | tatra ṛgvedasya sapta bheda bhavanti | *etc.*

It ends:—yodhite caranavyūhaṃ sa vipraḥ pañkti-pāvanaḥ | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokātītam mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ || vāsudevasvarūpāya vivasvatbimbatejase | vedovaṃśavadamśāya Vedavyāsāya te namaḥ || śrīgurucaranāravindābhyān namaḥ || śrībrhaspataye namaḥ ||

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṃhitā iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇāṃ vyākhyāṃ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṃ prajojanaṃ | atha jābālopaniṣat | atha hainaṃ brahmacāriṇa ūcuḥ kiñjapyenāmṛtatvaṃ brūhīti | sa hovāca Yājñavalkyaḥ śatarudriyeṇeti | *etc.*

It ends:—uktaṃ vāyavye | rogavān paredaṃ paretya rudrajāpañ cared iti | yajñasūktaḥ kalpaḥ | śatarudrā devatā asyete śatarudryam ucyate || hariḥ om | śubham astu.

(c)

The *Bṛhadāranyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīgaṇapataye namaḥ | on namo brahmā-dibhyo brahmavidyāsampradāyakartṛbhyo vaṃśarṣibhyo namo gurubhyaḥ | śrīmad-Yājñavalkyagurubhyo namaḥ | hariḥ om | o nuṃ uṣā vā aśvasya meddhyasya śiras sūryyaś cakṣur vātaḥ, *etc.*

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede bṛhadāranyake saptadaśakāṇḍe prathamoddyāyaḥ ||

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3rd Adhyāya begins f. 37, the 4th Adhyāya f. 54, the 5th A. f. 74, the 6th A. f. 82.

It ends: — o num iti vājasaneyāntargata-Kāṅviye śuklaya-
jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakāṇḍe
ṣaṣṭhoddhyāyas samāptaḥ || hariḥ | om | śubham astu śrī-
rāmacandrāya namaḥ || ekapāc ca haviryyajña uddhārity
addhvaragrahau | vājapeyo rājasūya ukhāsambharaṇan
tathā | hasti ghaṭas citiś caiva sāntity agnirahasyakau |
aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakah |
brhadāranyakāñ ceti kāṇḍās saptadaśa kramāt || om om
om | paraguṇaparadānaprastutāśeṣakṛtyā nijaguṇakalikābhīr
llokam āmodayantaḥ | aviditaparadoṣā jñānapīyūṣapūrṇāḥ
karakṛtam aparādham kṣantum arhanti santaḥ || śrīgurubhyo
namaḥ ||

22.

WHISH No. 21.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṃhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti | atha śata-
rudryahomaḥ | athātaś śatarudryaṅ juhottity upakramya
eṣotrāgniracito bubhuksamāṇo rudrarūpenāvatiṣṭhati | tasya
tarppanadevair dvitīyan darśanam | yad vai tac chataru-
dryaṅ juhottity upakramya prajāpatiṃ visrastādityabhiprā-
yamantrārthānugūnyena śrutir bhavet | sa eṣaḥ śataśirṣāḥ
rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyaḥ | atra Parameṣṭhina ārṣaṃ | devānām vā prajā-
pater vā | Aghorasyārṣaṃ iti kecit | ekarudradevatyaḥ | *etc.*

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ
yeṣāṃ rudrānām vātaḥ vāyuḥ iṣavaḥ samānam anyat |
pṛthivyām bhūloke ye rudrā sthitaḥ (read °āḥ) tebhyo na-
maḥ yeṣāṃ rudrānām annaṃ ātmanaḥ śaṃ icchet śarīraṃ
puṣṇāti | adhikaṃ nyūnaṃ vyādhādijagatvena nirūpyate |
samānam anyat | evan namostu rudrebhya iti | hariḥ om ||

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr.
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.'
This is identical with Śatapatha-Brāhmaṇa x, 5, 2. See
also Mitra, Notices, No. 682, where it is called *Maṇḍala-
brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan
tā ṛcas sa ṛcām lokotha yad etad arccir dīpyate tan
mahāvratān tāni sāmāni sa sāmnam lokotha ya eṣa etasmin
maṇḍale puruṣas sognis tāni yajūmṣi sa yajuṣāṃ lokas
saiṣā trayyeva vidyā tapati, *etc.*

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati ||
18 || iti maṇḍalabrāhmaṇaṃ sampūrṇaṃ || om nuṃ ||

23.

WHISH No. 22.

Size: 12 $\frac{1}{2}$ × 1 $\frac{7}{8}$ in., 198 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Śaṅkara's Chāndogyopaniṣadvivarāṇa, or Commentary
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyī
chāndogyopaniṣat | tasyās saṃkṣepatorthajijñāsubhyaḥ
ṛjuvivarāṇam alpaganthāṅ cedam bhāṣyam ārabhyate |
tatra sambandhaḥ samastam karmādhitam prāṇādi-

devatāsahitam arccirādimārgena brahmapratipattikāra-
nam | *etc.*

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya
śrīparamahamsaparivrājakācāryyasya śrīmac - Chamkara-
bhagavataḥ kṛtau cchāndokyopaniṣad (*sic*) vivaraṇe aṣṭamaḥ
prapāṭhakas samāptaḥ || hariḥ | om | . . . śrīsarasvatyai
namaḥ | śrīmahālakṣmyai namaḥ | pārvatyai namaḥ ||

24.

WHISH No. 23.

Size: $12\frac{1}{2} \times 2$ in., 81 + 37 + 31 leaves, from 9 to 11 lines on a
page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to
ṣa (viz. *ka* 1, *kha* 2, *ga* 3 *etc.*, *la* 28, *va* 29, *śa* 30, *ṣa* 31).

(a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a), *Praśno-
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)
by Śaṅkara.

In the margin of the first page: kāthopaniṣadbhāṣyam
hariḥ | om |

The work begins:—on namo bhagavate vaivasvatāya
mr̥tyave brahmavidyācāryyāya Naciketase cātha Kāthako-
paniṣadvallinām sukhārthapratibodhanārtham alpaganthā
vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-
gatyavasādā¹ nārthasya kvipratyayāntasya rūpam upaniṣad
iti, *etc.*

It ends on fol. 31a:—iti śrī-Govinda-bhagavat-pūjya-
pāda-śiṣya-śrīparamahamsa-parivrājakācāryya-śrīmac-Cham-
kara-bhagavat-kṛtau Kāthakopaniṣad-vivaraṇe ṣaṣṭhi valli
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ
kim iti kathayāmaḥ katham amun tarāmaḥ samsāraṃ kva

¹ Sic for avasāda°.

nu ca vibhavāmo vayam amī | itidr̥k cintābdhau hr̥daya
na nimajjālam anīṣaṃ gurūṃ śokaddhvānte taraṇim ava-
lambasva taraṇim || asmatgurucaraṇāravindābhyān namaḥ ||

In the margin of fol. 31 b: praśnopaniṣat-bhāṣyaṃ |

It begins:—om śrutismṛtipurāṇānām ālayaṃ karuṇālayaṃ |
namāmi bhagavat-pāda-Śaṃkaraṃ lokaśaṃkaraṃ | viśva-
vandyāṃ vighnarājaṃ sarvaśuklāṃ sarasvatīm | pūrvācār-
yyān sarvapūjyān kurve natipadaṃ gurūn | mantroktār-
tthasya vistarānuvādidam brāhmaṇam ārabhyate | ṛṣipra-
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-
da-śiṣyasya śrīmat-paramahamsaparivrājakācāryyasya śrī-
Śaṃkara-bhagavataḥ kṛtau atharvaṇopaniṣadvivarāṇe pra-
śnavivaraṇaṃ samāptaṃ || hariḥ om || etc.

In the margin of fol. 56 a: muṇḍakopaniṣat-bhāṣyaṃ ||

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat
vyācikyāsitā asyāś ca vidyāsampradāyakarttṛpāraṃparyya-
lakṣaṇaṃ sambandham ādāv evāha svayam eva stutyar-
tthaṃ evaṃ hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-
śiṣyasya paramahamsa-parivrājakācāryyasya śrīmac-Chaṃ-
karabhagavataḥ kṛtau ātharvaṇopaniṣat-vivaraṇaṃ samā-
ptaṃ || hariḥ om ||

(b)

The *Upadeśagranthavivarāṇa*, a Commentary on Śaṅkara's
Upadeśasahasrikā, by *Bodhanidhi* (?), a pupil of *Vidyā-
dhāman*, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ om |

It begins:—viṣṇuṃ pañcātmakaṃ vande bhaktyāṣṭādaśa-
bhedayā | sāṃgavargonavimśatyā bhaktair mnavabhir
āśritaṃ | om | caitannyaṃ sarvagaṃ sarvaṃ sarvabhūta-
guhāśayaṃ | yat sarvaviṣayātītan tasmai sarvavide namaḥ |
1 || samāvayya (read °vāpya?) kriyāś sarvā dārāgnyādhāna-
pūrvikāḥ | brahmavidyām athedānīm vaktuṃ vedaḥ praca-
krame | 2 | etc.

It ends on fol. 37b:—iti saptaśataślokā yatindraśrī-
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-

dhakāḥ | upāśya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |
 śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-
 taḥ | yena me nikhilādvaitād ākr̥ṣya mana ātmani | sthāpitam
 munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasā-
 garajayuktamaṇīn prakīrṇān prāpyādhunā katipayān ka-
 vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-
 tsnāgamārththanidhanāya yatīśvarāya | iti śrīmad-Vidyādhā-
 māśiṣyeṇa Bodhanidhinā¹ śraddhābhaktimātrapreritena
 kṛtam upadeśagranthavivarāṇaṃ samāptaṃ || yatpādakama-
 lāsamgāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmapūjyāṃs
 tān praṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by Śāṅkara, ff. 31.

In the margin: vivekacūḍāmaṇi om.

It begins:—sarvavedāntasiddhāntagocaran tam agoca-
 raṃ | Govindaṃ paramānanda(m) matgurum praṇatosmy
 ahaṃ | 1 | jantūnāṃ naraḥjanma durllabham ataḥ pumstvan
 tato vipratā tasmād vaidikamārgadharmmaparatā vidvatvam
 asmāt paraṃ | ātmānātmavivecanaṃ svanubhavo brahmā-
 tmanā samsthitir mmuktir nno śatakoṭijanmasukṛtaiḥ pu-
 nyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahaṃsa-parivrāja-
 kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-
 paramahaṃsa - parivrājakācāryyavaryya - śrīmat - Śāṅkara-
 bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkr̥ṣṇāya
 parasmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ in., 58 (leaf 36 is missing) + 38 leaves (the latter
 being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

¹ Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*¹, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāśamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārththoṭhaśabdaḥ | yathā athaśabdonuśāsanam iti | adhikāraḥ prastāvaḥ prarambha ity arthhāntaram yeṣu padeṣu samhitāyām visarjanīyo lupyate | teṣām padānām samgrahalakṣaṇaśāstram prastutam ity etam arththam athaśabdo dyota iti (read dyotayati) | *etc.*

It ends (fol. 12a):—iti śamānavyākhyānam sampūrṇam || hariḥ om ||

(2) The *Vilimghyavyākhyāna* by *Puṇḍarīkākṣisūri*, a Commentary on the *Vilimghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—athā (*sic*) vilimghya (°khyā *pr. m.*)-vyākhyānam | om praṇipatya jagannātham Puṇḍarīkākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | praṇamya bhāratim ity ena prārīpsitasya vilimghyalakṣaṇasya avicchedaparisamāptaye | sarasvatim devīm praṇamya Nārāyaṇanāmāham | vilimghyāni padāni pravakṣyāmi | pratijñāyate ekāraikāravarnau yau samhitāyām vikāriṇau | ... padakāle avikāriṇau | drṣṭau yau tadantāni vilamghyāni (*sic*)² vedavittamair ucyā[n]te |

It ends (fol. 21): vilimghyavyākhyānam sampūrṇam || hariḥ om ||

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Saurisūnu's Naparalakṣaṇa*. Ff. 22—26 b.

It begins:—om atha naparavyākhyānam | natveti saka-

¹ This title does not occur in the MS., but it is given by Mr. Wish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

² See Burnell I. O. pp. 10, 11; Tanjore p. 5 b.

lanivṛttihetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-
nur ahaṃ | pravakṣyāmi | ity artthaḥ | *etc.*

It ends:—naparapaddhativyākhyānam samāptam || hariḥ | om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,
a Commentary on the *Taparalakṣaṇa*. Ff. 26 b—28 b.

It begins:—atha taparapaddhatiḥ | annādyān nirbha-
jati | *etc.*

It ends:—iti taparapaddhativyākhyānam samāptam ||
hariḥ | om ||

(5) The *Avarṇivyākhyāna*, a Commentary on the *Avarṇi-
lakṣaṇa*. Ff. 28 b—35 b.

It begins:—atha avarṇivyākhyānam | avarṇinyanuktam
ity ādi vācyāntam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-
koptipurūktibhiḥ | *etc.*

It ends:—iti akārādīni padāny uktāni || hariḥ | om ||

(6) The *Ākārapaddhati* or *Āvarṇivyākhyāna*, a Commen-
tary on the *Āvarṇilakṣaṇa*. Ff. 35 b—39 b.

It begins:—atha ākārapaddhatiḥ | antarikṣam ivāgni-
ddhram | *etc.*

It ends:—ity ākāradīpadāny uktāni || āvarṇivyākhyānam
samāptam || om ||

(7) The *Aniṃgyavyākhyāna*, a Commentary on the *Aniṃ-
gyalakṣaṇa*. Ff. 39 b—58.

It begins:—atha aniṃgyavyākhyānam | munimānasetyādi-
ślokatrayeṇādau prārīpsitasya lakṣaṇasya avighnena pari-
samāptaye maṃgalam ādadhānaḥ abhiṣṭadevatān nama-
skṛtya viṣayan darśayati | aniṃgyam iti | anuśiṣyata iti ca |
aniṃgyam avibhāgapadam ucyate | na tv asamāsapadam |
saty api samāse śacīpatiḥ brhaspatir ityādnām aniṃgya-
tvāt | *etc.*

It ends:—iha aniṃgyapadānām prapañcatvāt | grantha-
gauravabhayāt samkṣipyā dīnmātram uktaṃ | anonuktañ
ca yat kiñcit vidvatbhir ūhanīyam || prayogatonugantavyam ||
ity aniṃga(*sic*)vyākhyānam pūrṇam || hariḥ | om || *etc.*

(b)

A Commentary on the Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭavallabhaśāstrin. Ff. 100—137.

It begins:—namaś śivāya sāmbyā saganāya sasūnave | sanandine saganāya savrṣāya namo namaḥ | ddhyātvāsadya jagannātham sāmham sarvārthasādhakam | vyākhyāyatedhunā śikṣā Bhāradvājamuniritā | pārīspī(=read prārīpsi^o)tasya granthasyāvighnena parisamāptyartham ādau iṣṭadevatān namaskārarūpaṁ maṅgalya (read maṅgalaṁ) svayaṁ kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikīrṣītam pratijānīte | gaṇeśam pratiṇipatyāham sandehānān nīvarttaye (read nīvrttaye) | śikṣām anupravakṣyāmi vedānām mūlakāraṇam | gaṇādhipatim ānanya vedānām granthatrayānām ādikāraṇam | śikṣām vedasthasandeham nīvāraṇāya pravakṣyāmi Bhāradvājamuninoktam ||

It ends:—Bhāradvājamuniproktā Bhāradvājena dhimatā | vyākhyātā Lakṣmaṇākhyena Jaṭavallabhaśāstriṇā || ṣaṣṭīślokaparyyantam mayā vyākhyānam kṛtan tataḥ || karakṛtam aparādham kṣantum arhanti santaḥ || hariḥ ||

26.

WHISH No. 25.

Size: $11\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Mantrapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, *Anecdota Oxoniensia*). See Introduction p. xii.

(2)

The *Āpastambīya Gṛhyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the *Āpastambīya Gṛhyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

Size: $13\frac{3}{8} \times 1\frac{3}{8}$ in., (3) + 135 + (2) leaves, generally 5 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824'. The *Āṅgīrasa* year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

Scribe: The son of Śeṣādri. See above No. 15.

Character: Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the *Mantrapāṭha* or the Prayer Book of the *Āpastambins*' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—| avighnam astu om | praṇipatya mahādevaṃ Haradattena dhimatā | ekāgnikāṇḍamantrāṇām vyākhyā sammyag vidhiyate || 1 | tatra tādadāryyā¹ ādito vaiśvadevamantrān adhiyate | etc.

F. 57:—ity ekāgnikāṇḍe prathamah praśnas samāptaḥ ||

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-citā sampūrṇā || visargabindvaksara° etc.

The date is given in the following colophon:—āṅgīrasavaṛṣam | cittiramāsam | 24 tithi | aṣṭami tiruvoṇanakṣa-trattile | aparāṇhakālattile muḍiñcutu || hariḥ om śubham astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnunā sammyaṇ mantrabhāṣyaṃ samāptam ||

¹ The Telugu edition reads: tatrācāryyā.

28.

WHISH No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{4}$ in., 62 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.

Character: Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atindriyārthavijñānaṃ praṇamya brahma śāśvatam | taittirīyapadādīnāṃ vakṣyāmi svaralakṣaṇam || anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. . . svaralakṣaṇajñāne phalāntaram apy asti | tannirṇita-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyīti nāḍāgamaśaṃkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇānām prakṛtau svarau || etc.

It ends:—aruṇopaniṣatsvarās tu uktāḥ kecit boddhyāḥ | kvacid addhyayanāt anye anyathāpi boddhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānuktā bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāsyāmaḥ | sahaśraśirṣam devam | sa vā eṣa puruṣonṇarasamayaḥ | ityādi | anyepīti vacanam anyatrāpi kvacit padāddhyayanarahite vyatyayam sūcayati | pra ṇu vocam cikītuṣe sa tvan naḥ-plavo bhūtvā | sa vācaspate hr̥d iti vyāharat || om iti svarapañcāśacchlokī vyākhyā pūrṇā || hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyārakke (read viyārakki?) rammaile Egādeṣil (?) eṇḍiñśadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—*atindriyārthavijñānam prapamya brahma śāsvatam | taittiriyapadādinām vakṣyāmi svaralakṣaṇam || udāttaś cānudāttaś ca varṇānām prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārththe pade bhedepi tat supām | dvir uktā ca grhepy evaṃ dvidhemgyāmse vibhaktije || 1 ||*

It ends:—*nyamsvaryyujañ cidānāvyaśasaumyaś ceti tādr-śāḥ | anyepy addhyayanāt boddhyā aruṇopaniṣatsvarāḥ || 50 || hariḥ om etc.*

29.

WHISH NO. 28.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—*śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrī-mantrapaddhatim | etān diṣṭyā¹ khilās santas santuṣṭās*

¹ This word is not quite clear, perhaps *drṣṭyā*? Should it be *drṣṭvā-khilān*?

santu santatam | prathamam śrīmahāganapate(r) nyāsavi-
dhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvān-
dano viṣtare(read °ro)paviṣtas san ityādi granthārtthotra
likhyate | etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-
yānnaṁ tu pāyasam | balāya tilatailam syāt sārasvatāya
mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-
khaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prītaye kadaḷi-
phalam | āpūpaṁ vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Mayūkhāmālikā*, a Commentary on (*Pārthasārathi-
mīśra's*) *Śāstrādīpikā* (a Commentary on the *Mīmāṃsā-
Sūtras*), by *Somanātha*, the pupil and younger brother of
Venkaṭādriyajvan, and the son of *Sūri Bhaṭṭa*, of the
family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq.,
and Hall, p. 176.

It begins:—āviṣkarotu vibudhair abhivandinīyām vācam
sa kopi mama vallabhasārvabhaumaḥ | vaṁsopi yatpari-
grhitatayā vibhakti¹ vācālatām tribhuvanaikavimohayantīm |
adhigamya kalām akhilam agrabhavād Vemkaṭādriyajva-
gurerāḥ² | vacanair anatipracurair vyākurve śāstrādīpikām
viśadavibudhāḥ³ praṇamya mūrddhnā bahudhā vaḥ prār-
tthaye kṛtāvāśyām arpayata dṛśaṁ sūkṣmām nindata parato-
bhinandata vā | etc.

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-
ddhyāyatanūbhavasya Vemkaṭādriyajvagurucaraṇānuja - So-

¹ bibhartti, Ind. Off. MS.

² Read ° guruḥ.

³ viśadam || 2 || vi° Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyaḥkhyā-
yām mayūkhamālikāsamākhyaḥ dvitīyasyādhyāyasya
caturtthaḥ pādaḥ || hariḥ om | śrīgurubhyo namaḥ |

31.

WHISH No. 30.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., 94 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Padma-Purāna*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but *ibid.* vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāna*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmahe | pañcākṣaratanuṃ pañcavadanam praṇavam śivam | apārakarūpārūpaṃ gurumūrttim aham bhaje | Sūta uvāca | athātas sampravakṣyāmi śuddham kaivalyamuktidaṃ | anugrahān mahēśasya bhavaduḥkhasya bheṣajam || 1 || *etc.*

It ends:—ity uktvā prayayus sarve sāyamsandhyām upāsitum | stuvantas Sūtaputran te santuṣṭā gomatītaṃ || iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogasāstre śiva-rāghava-saṃvāde ṣoḍaśodhyāyaḥ || śrīśivāya namaḥ || hariḥ om ||

32.

WHISH No. 31.

Size: $7 \times 1\frac{3}{8}$ in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 ("Kollam 997 āmatadhanumāsam", at the end of the *Kaivalyanavanīta*) i. e. A. D. 1822.

Character: Malayalam.

(1)

The *Pañcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).
See Aufrecht-Oxford 72b.

It begins (f. 9):—*śrīgaṇapataye namaḥ | kailāsaśikhare
ramye bhaktānugrahataḥparā[h]¹ prañamya pārvati bhaktyā
śaṅkaram pariṣcchati | 1 | śrīdevy uvāca | om namo
devadeveśāparātppara jagatguroḥ² sadāśiva mahādevā (read
°deva) gurudikṣām pradehi me | 2 |*

F. 22b ends:—*sadā śivo bhavety eva satyaṃ satyaṃ na
saṃśayaḥ na (gu)ror adhikaṃ na guror adhi(ka)ṃ na guror
adhikaṃ na guror adhikaṃ | hariḥ ||*

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by *Śaṅkara*
(ff. 23—27).

F. 23 begins:—*hariḥ dinam api rajanīśayamprataḥ
śīśiravasante punar āyātaḥ kāla(h) kṛīḍati gacchaty āyus
tad api na muñcaty āśāpāśaṃ | bhaja Govindaṃ bhaja
Govindaṃ Govindaṃ bhaja mūḍhamate | 1 |*

Ff. 26b—27:—*dvādaśamañjarikābhir ihaiśā śiṣyāṇāṃ
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante
narakam anekaṃ | bhaja Govindaṃ | 24 || iti śrīmat-
para(ma)hamsaparibhṛāmlākārya (read °parivrājakācārya)-
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-
kāstottraṃ sampūrṇaṃ || śrī-Śaṅkarācāryaviracire svāmine
namaḥ śrīvidyāruṇyasvāmine namaḥ ||*

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—*bandhaḥ karmaṇy atha bahavidhe striguhā-
yāṃ praviṣṭaḥ pumsor etakāṇa śakhelite (??) soṇite varttamā-
naḥ viṭṭpankothaikramibhi[h]r abhitas tāḍitaḥ pīḍitātma
yāvat | etc.*

F. 28b ends:—*sasnehabhyāṃ paravaśatayā puṣpyamāṇaḥ
pitṛbhyāṃ kṛīḍālaulyaṃ prathitabahuḥcāpalyaṃ ullaghya*

¹ °talparā for °tatparā. Grantha MSS. frequently have lp for tp.
² Read devadeveśa parātppara jagadguro?

bālyam dvaitiyikam puram atha vayah prāpnuvat dṛptacitto
lakṣmī jāneta tava vada yugam vismaren māsmā
bhūpaṃ ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedau savatrigalītau puṇya-
pāpe viśiṛṇṇe māyāmohe kṣayam adhigatau naṣṭasanne-
havṛttau śabdātītam triguṇarahitam, etc.

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam
amalam śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-
puttrāṣṭakam yaḥ prātaḥkāle pāti mahatām vyayātinirvāṇa-
divam | Vyāsaputram ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in
2 Paṭalas (ff. 66).

33.

WHISH No. 32.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., 23 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on *Śaṅkarācārya's Ātmabodhaprakaraṇa*,
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhi-
kāriṇām vedāntaprasthānatrayan nirmmāya tadanvālocanā-
sama(r)tthānām mandabuddhīnām anugrahārttham sarvave-
dāntasiddhāntasamgraham ātmabodhākhyam prakaraṇan
didarśayiṣuḥ pratijānīte | tapobhir iti | etc.

It ends:—tasmād ātmātirttharatasya na kiñcid avāṣi-
ṣyata iti bhāvah ॥ iti śrīmat-paramahamṣa-parivrājakācāryya-
śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarā-
cāryya - viracitātmabodhaprakaraṇasya ṭikā samāptā |
hariḥ | om |

34.

WHISH No. 33.

Size: 14 × 1 $\frac{7}{8}$ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48*—67*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

Scribe: Śeṣasūri.

Character: Grantha.

The *Viṣṇu-Purāna*, in 6 Aṃśas.

It begins:—om nārāyaṇaṃ namaskṛtya naraṅ caiva narottamam | Vyāsaṃ sarasvatīn devīm tato jayam udirayet || prāṇamya viṣṇuṃ viśveśabrahmādin prāṇipatyā ca | gurum prāṇamya vakṣyāmi purāṇaṃ vedasammitam | itihāsapurāṇajñam vedavedāṅgapāragam | dharmmaśāstrārththatatvajñam Vasiṣṭhatanayātmajam | Parāśaram sukhāsīnam kṛtapūrvāhnikakriyam | Maitreyaḥ paripapraccha prāṇipatyābhivādya ca | etc.

The Ist Aṃśa ends (f. 55):—devarsipitrṅandharvayakṣādinān tu sambhavam | bhavanti śṛṅvataḥ pumso devādya varadā mune | iti śrīviṣṇupurāṇe prathamemśe dvāvimśo-ddhyāyaḥ || prathamomśas samāptah ||

The IInd Aṃśa ends (f. 76):—iti bhāratānarendrasāravṛttam kathayati yaś ca śṛṅnoti bhaktiyuktaḥ | sa vimalamatir eti nātmanamoham bhavati ca saṃsaraṇeṣu muktīyogyaḥ || iti śrīviṣṇupurāṇe dvitīyemśe ṣoḍaśo-ddhyāyaḥ | hariḥ om | dvitīyomśas samāptah | om |

The IIIrd Aṃśa ends (f. 117):—pumsām jaṭābharāṇamaulavatām vṛthaiva moghāsīnām akhilaśaucanirākṛtānām | toyapradānapitrṅpṇḍabahīkṛtānām sambhāṣanād api narā narakam prayānti || iti śrīviṣṇupurāṇe tṛtīyemśe aṣṭādaśo-ddhyāyaḥ | hariḥ om.

The IVth Aṃśa ends (f. 171b):—etad vīditvā na nareṇa kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat tanayātmaja(d)yaḥ kṣetrādayo ye tu śārīratonye | ityā-

dimahāśrīviṣṇupurāṇe caturthēṃśe caturviṃśoddyāyah |
caturthāṃśas samāptaḥ | hariḥ om ||

The Vth Aṃśa ends (f. 252):—śrī-Parāśarah | ity ukto-
bhyetya pārthābhyāṃ yamābhyāñ ca tathārjjunaḥ | dr̥ṣṭāñ
caivānubhūtañ ca sarvam ākhyātavāms tadā | Vyāsavākyañ
ca te sarve śrutvārjjunamukheritaṃ | rājye Parīkṣitaṃ kṛtvā
yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa
mayoditaṃ | jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-
tam || iti śrīviṣṇupurāṇe pañcamēṃśe aṣṭatri(m)śoddyāyah |
śrīkṛṣṇāya namaḥ ||

The VIth Aṃśa ends (f. 276b):—iti vividham ajasya
yasya rūpam prakṛtiparātmanamayaṃ sanātanasya | pradīśatu
bhagavān aśeṣapumsāṃ harir apajanmajarādikāṃ sam-
ddhim || iti śrīviṣṇupurāṇe ṣaṣṭhēṃśe aṣṭamoddyāyah || om
hariḥ om || śrī-Parāśarāya namaḥ || śrī-Vedavyāsāya namaḥ ||
samāptaḥ ṣaṣṭhomśaḥ || hariḥ om . . . om śrīḥ viṣṇupurāṇam
samāptam || bindudurllipi° . . . sajjanāḥ || abdesmin kālayu-
ktyākhye jyēṣṭhamāsy aṣṭame dine | likhitaṃ vaiṣṇavam
idaṃ purāṇam Śeṣasūriṇā || om.

35.

WHISH No. 34.

Size: 9½ × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasra-
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa
Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices,
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ | śrīmātaḥ karuṇā-
kaṭākṣasaraṇiṃ samprāpya te patmabhū(r) brahmāṇḍāni
karoti rakṣati harir hantiśvaro līlayā | trayyante puruṣaḥ
parātpara iti khyātopi samvitkale sā kāṣṭheti ca sā parā
gatir iti trayy eva viśrāmyati | etc.

Then ff. 1b—2a:—advaitavidyācāryya-śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-
dhiḥ | lalitādeśikādeśād vyākhyāṃ Nārāyaṇa sphuṭaṃ | sa-
hasrasya rahasyānāṃ nāmnāṃ viracayāmy aham | etc. . . .
vyākurmmahe | śrīśrīmātetī | śrīr aiśvaryyaṃ, etc.

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-
nāma-stotravyākhyā jayamaṅgalākhyā sampūrṇā śrīmahā-
tripurasundarīcaraṇāravindayor nityabhaktir astu mama |
śrīrāmāya paramagurave namaḥ || hariḥ om || śubham astu
gurucaraṇāravindābhyān namaḥ om ||

36.

WHISH No. 35.

Size: 11 × 1½ in., (2) + 176 [really 140, ff. 77—115 being missing,
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on
Jaimini's Mīmāṃsā-Darśana, by *Khaṇḍadeva*, the son of
Rudradeva, extending from the beginning of the second
Adhyāya to the end of the first Pāda of the third Adhyāya.
Besides, there is a lacuna from the end of the 2nd to the
beginning of the 4th Pāda in the second Adhyāya.

It begins:—śrīmahāgaṇapate n(a)maḥ śubham astu śrīma-
hāgaṇapate n(a)maḥ | śubham astu evam upotghātaprasaktā-
nuprasakte mantralakṣaṇādau samāpte yatprasamgena
yad āgataṃ tatsamāptau tatbuddhis sañjāyata iti nyā-
yena bhāvārtthādhikaraṇoktadhātvarthakaraṇatvasya upa-
sthite, etc.

In margine: śabdāntarādhikaraṇaṃ.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmaśruti syāt
nidhanārtthā punaśrutih || II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣaṃ guṇāt
bhāvanābheda iti prayojanaṃ pū.

Ff. 77—114 are missing, and f. 115 begins:—lepi nirū-
dhalakṣaṇayā prayogadarśanena, etc.

F. 115b:—kartur vā śrutisamyogāt ॥ II, 4, 2.

The 2nd Adhyāya ends (f. 127b):—śrī-Rudradevasūnoḥ
kṛtir eṣā Khaṇḍadevasya ॥ mīmāṃsākaustubhākhyo bheda-
ddhyāddhyeya (sic) caturthāṅghreḥ ॥ iti śrī-Khaṇḍadeva-
kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ ॥ śrīguro° etc.

F. 173b:—vyavasthā vārtthasya śrutisamyogāl līngasyā-
rthena sambandhāl lakṣaṇārthā punaśrutiḥ ॥ III, 1, 27.

It ends (f. 176):—mīmā(m)sāmbunidhiṃ pramatthya vi-
vidhair nnyāyocayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-
ram amuṃ vedam tathā vāsukim ॥ yad dhālāhalasamjñam
eva kalitam granthāntaram sajjanaiḥ śrīkrṣṇasya tu bhū-
ṣaṇāya sa paraṃ yaḥ kaustubhākhyo maṇiḥ ॥ śrī-Rudra-
devasūnoḥ kṛtir eṣā Khaṇḍadevasya ॥ mīmāṃsākaustubhā-
khyoṣeṣāddhyāye pāda ādyāyam ॥ śrīmatpūrvottaramīmāṃ-
sāpārāvāriṇadhurīṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya
kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamah
pādaḥ ॥ śrīmahāgaṇapate namaḥ ॥ śubham astu hariḥ om ॥

37.

WHISH NOS. 36 A AND 36 B.

Size: 2 Vols., 15½ × 1¾ in., 205 leaves (ff. 124—205 in vol. II),
from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin
year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems
more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujvalā*, a Commentary on the *Āpastambīya Dhar-
masūtra*. No. 36 A contains the first Praśna, No. 36 B the
second Praśna.

This is the MS. 'G. U.' used by Dr. G. Bühler for his
second edition of the *Āpastambīya Dharmasūtra* (Bombay
Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujalāyām ekādaśaṃ paṭalam || samāptaḥ praśnaḥ || hariḥ om || śivāya namaḥ || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa || om pānigrahaṇād adhi grhamedhino vratam |

Vol. II begins:—pānigrahaṇād adhi grhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyena brahmacāriṇo dharmmā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇam | etc.

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujalāyām ekādaśaḥ paṭalaḥ || hariḥ om || dvitīyapraśnas samāptaḥ || . . . krodhisamvatsaram kannimāsam yeṭṭānteti ujalā samāptā || śrīrāmārppaṇam || Nārāyaṇasya granthas samāptaḥ ||

38.

WHISH No. 37.

Size: $9\frac{1}{2} \times 1\frac{5}{8}$ in., 13 + 117 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.

Scribe: Venkūsudhivara Śauṇḍa.

Character: Grantha.

(1)

The Taittirīya-Prātisākhya.

It begins:—atha varṇasamāmnāyaḥ | atha navādītas samānākṣaraṇi | dve dve savarṇe hrasvādīrghe | na plutapūrvam | ṣoḍaśādīta svarāḥ | śeṣo vyañjanāni, etc.

It ends:—samsadam gacched ācāryyasamsadam iti || atha catasro dvādaśa || iti dvitīyapraśnaḥ prātisākhye samāptaḥ || hariḥ om śubham astu |

(2)

The Tribhāṣyaratna, a Commentary on the Taittirīya-Prātisākhya.

It begins:—bhaktiyuktaḥ pranamyāham gaṇeśacarana-
dvayam gurūn api girān devīm idam vakṣyāmi lakṣaṇam |
vyākhyānam prātiśākhyasya vikṣya vārarucādikam | kṛtan
tribhāṣyaratnam yat bhāsate bhūsurapriyam | etc.

It ends:—iti tribhāṣyaratne prātiśākhyavivarane dviti-
yaprasne dvādaśoddhyāyaḥ || samāpto dvitīyaprasnaḥ || hariḥ
om || śrīmatpārthivavatsare madhurtau māse madhau śyā-
male pakṣe proṣṭhapadarakṣake kavidine dvādaśyupetehani |
granthaś cottararatnaśabdamilītaśrīmattribhāṣyābhidha śrī-
mad-Veṃkusudhivareṇa likhitaś Śaundēna śāstrottame ||
hariḥ om śrīgurubhyo namaḥ ||

39.

WHISH No. 38.

Size: 17 $\frac{5}{8}$ × 2 in., 175 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: The Yuvan year in which the MS. was written
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.
1815/16.

Scribe: The son of Śeṣādri. See above Nos. 15 & 27.

Character: Grantha.

The *Bhāgavata-Purāna*, together with *Śrīdhara's* Com-
mentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-
kṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-
drādīmahāsrajaḥ || pravarttitaḥ (read pravṛttitaḥ) parā-
nandakṣṇakṛīḍānuvarṇitā | tannivṛtyā parānandaparāro-
honuvarṇyate || evan tāvad daśamaskandhe bhūbhārāvata-
raṇāya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvata-
ritasakalāsuraśmāsasya bhāgavata śrīkṣṇasya taducitapra-
vṛttividāmbanena tacchravaṇasmarāṇādīparāṇām pareṣām
ānandakāraṇam kṛīḍānuvarṇitā | etc.

F. 1 b:—ekādaśaskandhasya pravṛtṭiḥ tasya yathāmati-
vyākhyānam ārabhyate tatra mausalaprasaṃgārtham pūr-
vaskandhārtham anuvadati ślokadvayena || kṛtvā daityava-
dham kṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-
raṇ jāviṣṭhaṇ jānayan kalim || etc.

The 11th Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramaṃ(read pārama)hamsyāyāṃ saṃhitāyāṃ ekatrimśoddhyāyaḥ || śrīkrṣṇāya namaḥ || evaṃ ekādaśaskandhabhāvārtthapadaḍīpikā | svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā | idānīn nātīgūḍhārttham śrīmat-bhāgavatam kva nu | mandabuddhir ahaṃ krṣṇe prema kiṃ kin na kārayet || ajñānaddhvāntabhītanāṃ bhaktānāṃ bhagavān hariḥ | Śrīdharācāryyarūpeṇa vyākhyānam akarot svayaṃ || yodvayātmābhīdhānena lokam rakṣann ajījanat | tasya pādayugacchatram mūrddhni vidhāryyatām || ekādaśaskandhavyākhyā parīpūrṇā || śrīkrṣṇāya satyabhāmāsahitāya namaḥ || vatsare ca yuva uttarāyaṇe kumbhamāsam adhige divākare | kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā | likhitaikādaśaskandhaṭīkā ślokaīḥ prasammitā | Śeṣaputreṇa viduṣā samūhyāśābdikair asau || binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12th Skandha begins (f. 135):—jayati śrī-Parānanda(h) krṣṇāpāṅgalasaddrāḥ | *etc.*

It ends (f. 175): . . . nama iti dvābhyāṃ || namaṣ tasmai bhagavate vāsudevāya sāksīṇe | ya idaṃ kṛpayā kasmai vyācacakṣe mumukṣave || vyācacakṣe vyākhyātavān || yogīndrāya namaṣ tasmai śukāya brahmarūpiṇe | saṃsārasarpadaṣṭam yo viṣṇurātama amūmucat || iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyaḥ || śrīkrṣṇāya namaḥ || dvādaśaskandhaḥ pūrṇaḥ || bhāvārtthadīpikāṃ etāṃ bhagavatbhaktavallabhāṃ | śrī-Parānanda-pādābjabhṛṅgaśrī-Śrīdharokarot || . . . śrīgurum Paramānandaṃ vanda ānandavīgrahaṃ | yatkrpālavaleśena Śrīdharas sukṛtas sukḥī || om dvādaśas skandhas samāptaḥ || hariḥ om ||

yuvābhīdhānebda udagdiśamge hy anantarātne (?) śīśīrarttubhānau | māse ghaṭe pakṣa ihāvādātāglautārakāyāṃ likhitam mayedaṃ || satīkan dvādaśaskandhamūlam Śeṣādrīśūnūnā | Viśvāmītrānvayamahāpamkōtbbhavadīnam kṛte || hariḥ om || śrīgurubhyo namaḥ || binduśṛṅgākṣarair *etc.* . . . śrīparadevatāyai namaḥ || śrīsarasvatyai minākṣyai namostu om śubham astu hariḥ om ||

40.

WHISH No. 39.

Size: $7\frac{5}{8} \times 2\frac{1}{8}$ in., 59 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS: 18th or 19th cent.?

Character: Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—*asya śrī-bhagavatgītāsāstramahāmantrasya | Vedavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānācchandaṃsi | evaṃprakāriṇi cchandaṃsi | viśvarūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvam prajñāvādāṃś ca bhāṣasa iti bijam | sarvadharmmān parityajya mām ekaṃ śaraṇam vrajeti śaktiḥ | ūrdhvamūlam adhaśśakham aśvattham prāhur avyayam iti kilakam | śrībhagavatsamārādhanaṛthe jape viniyogaḥ | etc.*

The text begins (f. 2):—*Dhṛtarāṣṭra uvāca | dharmma-ṣetre kurukṣetre samavetā yuyutsavaḥ | etc.*

F. 5b:—*visṛjya saśaraṇā cāpaṃ śokasamvignamānasaḥ || śokasamvignamānasa iti || iti on tat sad iti mahābhārate śatasahasrikāyām saṃhitāyām vaiyāsikyām bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyām yogasāstre śrīkrṣṇārjjunasamvāde arjjunaviṣādayogo nāma prathamoddhyāyaḥ ||*

It ends:—*iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyām yogasāstre śrīkrṣṇārjjunasamvāde sakalavedasāstrapurāṇasamgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkrṣṇāya parabrahmaṇe namo namaḥ || śrīvāsudevārpaṇam astu |*

41.

WHISH No. 40.

Size: $10\frac{1}{2} \times 1\frac{7}{8}$ in., 190 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS: An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

Character: Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by Śrīdharasvāmin, in 18 Adhyāyas.

It begins:—vande kṛṣṇārjunau vīrau naranārāyaṇāv ubhau | dhārttarāṣṭrakulonmatagajārohaṇavallabhau | sāratttham arjunasyājau kurvan gītāmṛtan dadau | lokatrayopākārāya tasmai kṛṣṇātmane namaḥ | . . . śrīmādhavaṃ praṇamyātha devaṃ viśveśam ādarāt | tatbhaktiantritah kurve gītāvvyākhyāṃ subodhinīm | *etc.*

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74, A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b, A. X on f. 106, A. XI on f. 120b, A. XII on f. 126, A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151, A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII on f. 190.

It ends:—śrī-Paramānandapādābjarajaśrīdhārinādhunā | Śrīdharasvāminā proktā gītātikā subodhinī || iti śrībhagavatgītātikāyām subodhinyām Śrīdharasvāmi-kṛtāyām paramārthanirṇayo nāma aṣṭādaśodhyāyaḥ || śrīkṛṣṇāya paramātmane namaḥ || svaprāgalbhyabalād vilokya bhagavatgītān tadantargatan tatvaṃ prepsur upaiti kiṃ gurukṛpāvīyūśadrṣṭim vinā | asya svāñjalīnā rahasyajaladher āditsur antarmmanīnāvartteṣu na kin nimajjati janas satkarpadhāraṃ vinā || hariḥ om *etc.*

42.

WHISH No. 41.

Size: 9 $\frac{3}{8}$ × 1 $\frac{3}{8}$ in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 1825. The MS. may be about 50 years older.

Character: Grantha.

The *Devīmāhātmya* from the *Sūryasāvarnīka-Manvantara* of the *Mārkaṇḍeya-Purāna*, in 23 Adhyāyas, preceded by the *Argalastotra*, and *Kūlakastotra*. The edition by L. Poley (Berlin 1831), and the Bombay editions of 1862 (Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argalakīla-
kam | hrdayaṅ ca dalaṅ caiva ddhyānaṃ kavacam eva
ca | mähātmyaṅ ca japeṇ nityam aṣṭamyaṅ ca viśeṣataḥ |
sarvasaubhāgyam āpnoti[m]. dehānte ca labhet gatiṃ |
om | pādāyor vārābhyo namaḥ | nitambe nārasimhyai
namaḥ | *etc.*

F. 5b:—iti śrīdevīmähātmye argalastotraṃ samāptaṃ ||

F. 7:—iti śrīdevīmähātmye kilakastotraṃ samāptaṃ ||
athātas sampravakṣyāmi vistareṇa yathātatham | caṅdikāhr-
dayaṃ guhyaṃ śruṇuṣvaikāgramānasaḥ | hrām hrīm hrībi (?)
ai hrīm śrīm klīm jaya jaya cāmuṅḍike tridaśamakū-
ṭakoti saṃghaṭṭacaraṇāravinde sāvitṛi gāyatrī sarasvatī
mahāhikṛtahāriṇe bhairavarūpadhāriṇi prakāṣitadamṣṭro-
gravadane ghore ghoranayane jvalajvālāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[m]n devyā varam labdhvā Surathaḥ kṣatriya-
[r]rṣabhaḥ | sūryyāj janma samāsādyā sāvarṇir bhavitā
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvan-
tare devīmähātmye surathavaiśyavarapradānan nāma tra-
yodaśoddyāyaḥ ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also
foliated separately by letters, viz. ka, kha, *etc.*

End:—īśānakonekṣaṃkṣetrapālāya namaḥ | aṣṭadalabāhye
devyās tad dakṣiṇāntaṃ gaṃgaṇapataye namaḥ | paṃpara-
magurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ |
ḍaṃvaṭukabhairavāya namaḥ | dūmdurgāyai namaḥ | paṅtipū-
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare
devīmähātmye paṅtipūjārahasyan nāma trayovimśo (pañca-
vimśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo
namaḥ | śivāya namaḥ | hariḥ om ||

43.

WHISH No. 42.

Size: 11 $\frac{3}{4}$ × 2 in.; (3) + 97 + (4) leaves, about 10 lines on a page.
Material: Palm leaves.

* These MSS. generally read śruṇu- for śṛṇu-.

Date: An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

Scribe: Ananta Nārayaṇa.

Character: Grantha.

(1)

The *Kulārṇava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ (i) upaśrutinām anyeṣām upaśrutir iyam sadā | śruṇ(ut)am sarvavīrāṇām caraṇam smarāṇam mmamā | guruṃ gaṇapatiṃ durgām kṣetreṣam śivam arca-(read acyu?)tam | brahmāṇam girijām lakṣmīm vāṇiṃ vande vibhūtaye | anādyāyākḥilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(sic)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śaraṇāgatavatsalā (read °la) | mūleśa parameśāna karuṇāmṛta-vāridhe | asāre ghorasaṃsāre sarve [da]du(h)khamalimasāḥ *etc.*

F. 17:—iti śrikulārṇave ūrdhvaṃnāyamāhātmye tritīyollāsaḥ ||

F. 27:—iti śrikulārṇavamāhātmye rahasye sarvāṅgamottame kulādivyādikathanam pañcamollāsaḥ ||

The 7th Ullāsa ends on f. 37, the 8th U. on f. 44b, the 9th U. on f. 51, the 10th U. on f. 56, the 11th U. on f. 61b, the 12th U. on f. 67b, the 13th U. on f. 72b, the 14th U. on f. 78, the 15th U. on f. 84b, the 16th U. on f. 89b.

It ends (f. 95):—iti śrīmatkulārṇave mahārahasye sarvāgamottame mokṣapāde kulāvivāhapraśamsan nāma sapta-daśollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(lla)sitāmṛtābdhilaharimaddhyevirājanmaṇidīpe kalpakavāṭikāparivṛte kādambavāṭojvale ratna-stambhasahasranirmītasabhāmaddhye vimānottame cintā-ratnavinirmīte janani te siṃhāsanaṃ bhāvaye || 1 ||

It ends:—śrīmantrākṣaramālayā girisutām yah pūjayec cetasā sandhyāsu prativāsaraṃ suniyataṃ tasyām malas-

yācirāt cittāmbhoruhamanḍape girisutā nṛtṁ vidhatte sadā
vāṇivaktrasaroruhe jaladhijāgehe jaganmaṅgaḷam ॥ 16 ॥
śrīmahātripurasundaryyai namaḥ | karakṛtam aparādham
kṣantum arhanti santaḥ | śaṅkarasya caritākathārasaḥ
candraśekharaguṇānikīrttanam nilakaṅṭha tava pādaseca-
nam sambhavantu mama janma(ni) janmani | idaṁ pustakaṁ
guruvanujñā Ananta - Nārayaṇa - likhitam | śrīgurubhyo
namaḥ | hariḥ om śubham astu ॥

44.

WHISH No. 43.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1825'. The MS.
is probably not much older.

Character: Grantha.

(1)

The *Viṣṇupādādīkeśāntastuti* by Śaṅkara, with a Com-
mentary, called *Sukhabodhinī*. Printed, with a different
commentary, in the *Kāvya-mālā*, Part II, pp. 1—20.

It begins: — hariḥ | nābhinaḷikalolambabhaṅgīvāṇitapaḥ-
phalaṁ | kuḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye mahaḥ |
aḷikalocanāṭopād aḷikaṁ rataye dadat | vipralambhaṁ pura-
strīṇām puṣṇat tejo bhajāmahe | giripāthodhipāthoḷasada-
nānandadhoraṇiḥ | padaṁ kurve namasyānām umālakṣmi-
sarasvatīḥ | bhagavatpādapādādīkeśastutyā madhusrutā |
vyākhyā vitanyate ramyā nāmnāsau sukhabodhinī ॥ iha
khalu sakalajagadanugrahāya svecchākṛtavigrahaḷaparigrahaḥ
paramakārunikāgraganyāḥ sarvajñāśikhāmanayaḥ śrī-
Śaṅkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrah-
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu
jijñāsyañ jagaj janmādikāraṇam sakalopaniṣatgamyam
saccidānandādvayam pratyagabhinnam viṣṇvākhyam brahma
mukhyaḍdhikāribhyaḥ karatalabadaravat sphuṭam pradar-
śya mandādhikāriṇām anujighṛkṣayā nirviṣeṣam param

brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante
 saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya saka-
 laśrutismṛtipurāṇavacanaiś śuddhasatvopahitātvena sātvikā-
 sevyatvena cāvagatasya śaṃkhacakraśārṅganandakakau-
 modakirūpapañcāyudhālamkṛtasya garuḍavāhanasya śeṣa-
 śāyinaḥ śrīmahālakṣmībhumidevīsametasya kaustubhaśrī-
 vatsamuktābharāṇakirīṭakataḥkāmgaḍādisarvābharāṇabhūṣi-
 tasya sakalalokātiśayālusaundaryyasimnaḥ niratiśayadayāsu-
 dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato
 nārāyaṇasya pādādikeśastutin tadupāsanarūpam sakṛt pā-
 ṭhamātreṇa sakalapuruṣārthasandohiṇim dvipañcāśatslokāt-
 mikam karttum ārabhante || tatrāḍau varṇyate śaṃkho bhū-
 jāgrevasthito hareḥ | nilaśailaśikhārūḍhacandrābimbaśriyam
 vahan || lakṣmībharttur bhujāgre kṛtavasati sitam yasya
 rūpam viśalam, etc.

It ends:—paramānandam ātmasvarūpam praviśati tatraiva
 līyate brahmānandasvarūpeṇāvatiṣṭhata iti siddham || iti
 śrīmatparamahamṣaparivṛajākācāryya-śrī-Govinda-bhagavat-
 pūjyapādaśiṣya-śrī-Śaṃkara-bhagavatpādakṛta-śrīviṣṇupādā-
 dīkeśaparyyantastute(r) vyākhyā samgrhitā samāptā || hariḥ |
 om |

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,
 in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II,
 165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine |
 nāthāya rukmiṇīśāya namo vedāntavedine | Arjuna uvāca |
 yad ekam niśkalaṃ brahma vyomātītan nirañjanam | apra-
 tarkyam anirdeśyam vināśotpattivarjitam | etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu
 parabrahmavidyāyām yogaśāstre śrīkṛṣṇnārjunasaṃvāde a-
 dvaitavāsan nāma prathamoddyāyaḥ ||

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-
 ddyāyaḥ ||

It ends:—sarvacintāvinirmuktan niścintam acalam
 bhavet | on tat sad iti śrībhagavatgītāsūpaniṣatsu para-
 brahmavidyāyām yogaśāstre śrīkṛṣṇnārjunasaṃvāde advaita-

vāsan nāma tritīyoddhyāyah || śrīkr̥ṣṇārpaṇam astu śrīguru-
bhyo namaḥ | śrīdakṣiṇāmūrttaye namaḥ ||

45.

WHISH No. 45.

Size: $10 \times 2\frac{1}{8}$ in., 36 + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

Character: Grantha.

The *Ratirahasya*, a treatise on Kāmaśāstra, in 10 Pa-
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III, p. 362.
Burnell has Vainyadatta, Eggeling Vainyadatta, for Vai-
dyadatta.

It begins:—yenākāri prasabham acirād arddhanārīśvara-
tvaṃ dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor
mmitraṃ sa jayati mudān dhāma vāmapracāro devaś śrīmān
bhavarasajuṣān daivataṃ cittajanmā | parijanapade bhṛṅga-
śrenīpikāḥ paṭuvandino himakarasitacchatraṃ mattadvipo
malayānilaḥ | kr̥ṣṭatanudhanurvalli lilākaṭākṣaśarāvali mana-
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 | Kokkokanāmnā
kavinā kr̥toyam śrī-Vaidyadattasya kutūhalena | vilokyatām
kāmakalāsu dhīraiḥ pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kakṣapuṭasārasaṃgrahaḥ || iti ratirahasye
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 51 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated
'Calicut 1825'; the MS. may be about 50 years older.

Character: Grantha.

The *Sūryasataka*, by *Mayūra*, with a Commentary by
Anvayamukha.

It begins:—jambhārātibhakumbhotbhavam iva dadhatas sāndrasindūrareṇuṃ raktās siktā ivaughair udayagiritāṭi-dhātudhārādravasya | *etc.*

The Commentary begins:—jambhārāter indrasya ibhasya gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhyasambhavād eva muktiḥ kumbhayor udbhava udbhūtir bhūmayasya taṃ, *etc.*

After verse 100 follow the text and commentary of the verse, ślokālokasya bhūtyai śatam iti racitā śrī-Mayūreṇa bhaktyā, *etc.* It ends:—oṃ | śivāya namaḥ || sūryyaśatakaślokavyākhyānagranthaṃ sampūrṇaṃ hariḥ oṃ || śrīgurubhyo namaḥ || oṃ sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ | upāso ya svarūpeṇa taṃ ādityam ahaṃ bhaje | tatra bhavān Mayūro nāma mahākavir antaḥkaraṇādisarvāvayanirvṛtisiddhaye sarvajanopakārāya ca hiraṇyagarbhapramukhasarvakarmaṇyopāsoya(sya) yajurupaniṣadupapāditanijopāsanaśāddhyasādhanasya pratyakṣabrahmaṇas sūryya-maṇḍalāntarvarttino bhagavata ādityasya stutiṃ ślokaśatena praṇitavān | tasyā stuter vivaraṇaṃ bālasukhabodhanāyānvayamukhena kriyate || oṃ sūryyāya namaḥ ||

47.

WHISH No. 48.

Size: $9\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 137 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāna*, in 30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ | śriyaḥ patim athāmantrya gate devaṛṣisattame | harṣotphullānanā Satyā mādhavam punar abravīt | Satyovāca | *etc.*

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānāṇ ca dīpān haripūjanaṇ ca | dānaṃ vratam brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe
kārttikamāhātmye triṃśoddhyāyaḥ || śrīkr̥ṣṇāya namaḥ |
yādr̥śaṃ pustake dr̥ṣṭvā tādr̥śaṃ likhitam mayā | abaddham
vā subaddham vā mama doṣo na vidyate ||

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | r̥ṣayaḥ | skānde purāṇe
bhavatā vaiśākhasya ca vaibhavaṃ | asmākaṃ kathitam
pūrvam śrūtaṃ cāsmābhir eva cā | tat bhūyaś śrotukāmā-
nām vistarād vaktum arhasi | Sūtaḥ | purā brahmāṅga-
bhūtena, etc.

It ends:—r̥ṣiṇ āmantrya tān sarvān Sūtaḥ paurāpiko-
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kailāsaṃ pratyagāt
punaḥ || iti śrīmatskānde purāṇe vaiśākhamāhātmye triṃśo-
ddhyāyaḥ || śrīgurubhyo namaḥ || hariḥ om ||

48.

WHISH No. 49.

Size: $9\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18th or beginning of 19th cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).
Mr. Whish gives the title '*Rudra-nyāsam*', but probably
it should be '*Pañcāngarudranyāsa*'. The Mantras belong
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-
ṅgarudrāṇām nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudrāṇām nyāsapūrv-
vakaṃ japahomārcanābhīṣekavidhiṃ vyākhyāsyāmaḥ | yā
te rudra iti śikhāyām | yā te rudra śivā tanūr aghorāpā-
pakāśini | tayā nas tanuvā śantamayā giriśantābhi cākaśhi |
asmin mahaty arṇava iti śirasi | asmin mahaty arṇaventa-
rikṣe bhavā adhi | teṣāṃ sahasrayojaneva dhanvāni tanmasi |

sahasrāṇīti lalāṭe | sahasrāṇi lalāṭe | sahasrāṇi sahasraśo ye rudrā adhi bhūmyām | teṣām sahasrayojaneva dhanvāni tanmasi | *etc.* See Taitt. Saṃh. IV, 5, 1, 1; 11, 1.

F. 26:—evamrūpiṇam eva ddhyātvā dvijas samyak tato devayajanam ārabhet || athāto rudrasnānārcanābhīsekavidhiṃ vyākhyāsyāmaḥ | ādidevatīrtthe snātvā | udetya śuciḥ prayato brahmacārī śuklavāsā tasya dakṣiṇāpratyakdeśe tanmukhaṃ sthitvā ātmani devatā sthāpayet ||

F. 31 b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gās samvatsaraḥ | svarṇābharanābhūṣitāḥ | ṛṣabhañ cādrikārāḥ | aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanaḥ || śubham astu śrīgurubhyo namaḥ | asya śrīrudrāddhyāyapraśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ | samkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudrah paramapuruṣo devatā | agnikratuḥ caramāyām iṣṭakāyām śatarudriye viniyogaḥ | *etc.*

It ends or breaks off (f. 32 b):—kuḥṣis saptasamudraṃ bhujagiriśikharam saptapātālapādam vedaṃ vaktraṃ ṣadamgaṃ daśadiśi vadanam divyalimgam namāmi | om gaṇānān tvā | It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarvi*, with an enumeration of the great benefits, temporal and spiritual, to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulaṃ haviś(?) Śibikulam babhūva | tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smaimam (read smemam?) adhīte | sa ha sma rājā bhavati | sa kiñcit prāpyāntarhitāḥ | sobravīt | yo mām itihāsam grāhayet | parasmai dadyām iti | tato brāhmaṇaḥ | samyogaṃ sayyayujet (?) || 1 || tam ādityāt puruṣo bhāskaravarnḥ niṣkramya | sa enaṃ grāhayāñ cakāra | tam aprcchat kositi | vā vṛṣādarvir iti | tasmād ya imam itihāsam adhīte | ādityalokosya kāmācāro bhavati | tasmād ya imam itihāsam upanito mānavako grhṇiyāt | grhitvātha brāhmaṇān cchrāvayet | medhāvī bhavet | varṣasatañ ca jivet || 2 ||

F. 2 b:—atho' khalv āhuḥ | vedasammitoyam itihāsaḥ | dharmmañ carati nādharmmaṃ | satyaṃ vadati nānṛtaṃ |

dirgham paśyati mā hrasvaṃ param paśyati māparam | rco
ha yo veda sa veda devān | yajūṃṣi yo veda sa veda yajñam |
sāmāni yo veda sa veda sarvaṃ | yo mānasaṃ veda sa
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasraṃ vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone,—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—tad idam itihāsaḥ | brahmādityapurogāya | purogaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahubhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ | brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān mucyate | dyas (?) tu parvabhiḥ | dine dine gayātule bharaṇyām gayapañcake || 30 ||

It ends (f. 10):—ete dve dhanam āryyānām mantrās caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ on namaḥ Vṛṣādarvi namo namaḥ suparṇosi garutmān trivṛt te śiro gāyatraṅ cakṣu stoma ātmā sāma te tanūr vāmadevyam brhadrathantare pakṣau yajñāyajñiyam pucchaṃ chandāṃsy amgāni dhiṣṇiyās śaphā yajūṃṣi nāma | suparṇosi garutmān divaṃ gaccha suvaḥ pata || hariḥ om || 30 || itihāsam samāptā śṛigurave namaḥ śṛisarasvatyai namaḥ śṛīramacandrasvāmine namaḥ śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of Parisiṣṭa. The same work in the Bodleian MS. Walker 144, ff. 203—204 b

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Pariśiṣṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien*, vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuḥ | kautū-halasaṃutpannā devatā ṛṣibhis saha | saṃśayaṃ paripr-cchanti vyāsaṃ dharmmārthakovidam | katham vā kṣiyate somaḥ kṣīṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | etc.

It ends (f. 12b):—yaś ca rājā dvijātīnām tasmai somā-tmane namaḥ | somotpatti sampūrṇaṃ ādityātinavagraha-devatābhyo namaḥ śrīgurubhyo namaḥ |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhuṃ vighneśam ṣaṇmukhaṃ guruṃ | gaṇeśān nandimukhyāṃś ca śivabhaktān mahāmunīn | umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmāṃ vidhiṃ vayam upāsmahe | ... puṇḍarikapurādhiśam puṇḍarikājināmbaram | puṇḍarikaruciṃ vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavañ jaiminir dhimān puṇḍarikapure purā | etc.

It ends (f. 25):—traivarnikeṣv in[n]atamo ya[y] enaṃ nityam kadācit paṭhatīśabhaktitaḥ || 124* || pādam vāpy arddhapādam vā ślokaṃ ślokārdham eva vā | yas tu vā cīyate nityam śivalokaṃ sa gacchati | vedaś śivaś śivo vedo vedāddhyāyī sadāśivaḥ | tasmāt sarvaprayatnena vedāddhyāyinaṃ arcayet | kṛpāsamudraṃ sumukhaṃ triṇetraṃ jaṭādharam pārvatīvāmbhāgam | sadāśivaṃ rudraṃ anantarū-

* It ought to be 114, as verse 111 is wrongly numbered 121.

paṃ śivacidambareśaṃ hr̥di bhāvayāmi | śivaci[m]dam̐baram
 iti brūyāt sakṛjjananavarjitam | muktighaṇṭāmaṇipadam̐
 mokṣam eva samaśnute | ayan dānakālasuhr̥dānapātram̐
 (f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-
 bhaktim eva sthirān dehi mahyaṃ kṛpāśīla śambho kṛtā-
 rthosya tasmāt | hariḥ om vedapādastavam̐ sampūrṇam̐
 śubham astu śrīmahādevyai namaḥ.

49.

WHISH No. 50.

Size: 10 $\frac{1}{4}$ × 1 $\frac{3}{4}$ in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the *Brahmāṇḍa-Purāna*, in 10 Adhyāyas. (Ff. 36.)

It begins:—śrī-Nārada uvāca || devadeva virūpākṣa
 śrutam̐ sarvam̐ mayādhunā | trailokyāntargatam̐ vṛttan
 tvanmukhāmbhojanissṛtam̐ | tathā puṇyāni tīrthāni puṇyāny
 āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca Śaṃkara |
 kāveryās tu prasamgena tasyās tīre tvayā purā | prastutam̐
 raṅgam̐ ity uktam̐ viṣṇor āyatanam̐ mahat[] tasyāham̐
 śrotum̐ icchāmi vistareṇa maheśvara | māhātmyam̐ aghaṇā-
 śāya puṇyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhran raṅgamāhā-
 tmyam̐ uttamam̐ | muktaś śubhāśubhe yāta¹ tad viṣṇoḥ
 paramam̐ padam̐ || iti śrī-brahmāṇḍapurāṇe maheśvara-
 nāradasaṃvāde śrīraṅgamāhātmye sriṇavatīrthaprabhāva-
 varṇanan nāma daśamodhyāyaḥ || śrīraṅgarājāya para-
 brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of
 the *Jaimini-Bhārata*, or the *Mahābhārata* by *Jaimini*, in

¹ One MS. reads muktvāśubham̐ śubham̐ yāti (Prof. Aufrecht).

12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, *Āśvamedhika* (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca | citram uktam mahābhāga yad rāmakūṣayor bhṛṣam | tad vaktum arhasi tvam hi śrotuṃ kautūhalaṃ hi me | Jaiminiḥ | śruṇu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvaṃ vadatas tan niśāmaya | rāmas taṃ rāvaṇaṃ hatvā kumbhakarṇam mahābalaṃ | *etc.*

Fol. 2:—iti śrīmahābhārate āśvamedhikaparvaṇi kuśalavopākhyāne prathamoddyāyaḥ ||

It ends:—iti śrījaiminibhārate āśvamedhikaparvaṇi kuśalavopākhyāne dvādaśoddyāyaḥ || śrīrāmacandrāya paragurave namaḥ || śrīgurubhyo namaḥ || śubham astu || hariḥ om ||

50.

WHISH No. 51.

Size: $14\frac{3}{8} \times 1\frac{3}{4}$ in., (4) + 155 + (8) leaves, 10 lines on a page.

Material: Palm leaves. Painted boards.

Date: Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhātṛ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

Scribe: Veṅkaṭa Subrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

Character: Grantha.

The *Mahābhārata*, Parvans xiv-xviii, viz.

The Āśvamedhika Parvan,	ff. 1 — 97,
the Āśramavāsika	„ „ 98 —136,
the Mausala	„ „ 136 —145 b,
the Mahāprasthānika	„ „ 146 —149 b,
the Svargārohaṇika	„ „ 149b—155 b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājanam dhṛtarāṣṭraṃ yudhiṣṭhiraḥ | puraskṛtya mahābāhur uttatārākulendriyaḥ | uttiryya ca mahābāho bāṣpavyākulalocanaḥ | papāta tīre gaṃgāyā vyādhavidha iva dvipaḥ | *etc.*

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanaḥ | paśyatāñ cāpi nas tatra nakulontarhitas

tadā || iti śrīman-mahābhārate śatasahasrikāyām saṃhitāyām
 āśvamedhike parvaṇy aṣṭasaptatitamoddyāyaḥ || śrīkṛṣṇāya
 namaḥ || om śubham astu visargabindvakṣaraśṛṅgapādahi-
 nam mayā yal likhitam pramādāt | tat kṣantum arhanti
 dayālavālās santas sadā hastakṛtāparādham || hariḥ om ||
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvane
 māsy acchapakṣe pañcamyām tvāṣṭrabhe tithau | vāsare
 vaniputrasya likhitam pustakan tv idam | āśvamedhikaparvan
 tu mudā Śeṣādrisūnūnā || hariḥ om śubham astu om || śrī-
 gurucaraṇāravindābhyān namaḥ ||

The Āśramavāsika Parvan begins (f. 98):—Janameja-
 yaḥ | rājyaṃ prāpya naravyāghrāḥ pitṛpaitāmaham mahat |
 katham āsan mahārāje dhṛtarāṣṭre mahātmani | sa hi rāja
 hatāmātyo hataputro nirāśrayaḥ | katham āsit gataisvāryyo
 gāndhārī ca yaśasvinī | *etc.*

It ends (f. 134b):—yudhiṣṭhiras tu nṛpatir nnātipṛita-
 manās tadā | dhārayām āsa tad rājyaṃ nihatajñātibāndha-
 vaḥ || (f. 135:) iti śrīmahābhārate śatasahasrikāyām saṃhi-
 tāyām āśramavāsike parvaṇi ṣaṭcatvāriṃśoddyāyaḥ || śrī-
 kṛṣṇāya namaḥ || om || dhātunāmāni hi hāyanepy avāgvar-
 tmasannihitalokacakṣuṣi | māsi karkaṭakanāmni pakṣake
 śyāmāle jalajaputravāsare | atrāśvinibhe likhitañ ca parvaṃ
 Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmitaṃ
 janā ālokya (ālakṣya in the repetition) santas sahituṃ
 samarhatha || hiraṇyavapuṣe namaḥ || om āśramavāsikaṃ
 pūrṇam || śubham astu. The whole colophon from iti śrī-
 mahābhārate to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtrimśeṣv
 atha saṃprāpte varṣe kauravanandana | dadarśa viparītāni
 nimittāni yudhiṣṭhiraḥ | *etc.*

It ends (f. 145b):—praviśya ca puriṃ vīras samāsādya
 yudhiṣṭhiraṃ | ācāṣṭa tad yathāvṛttam vṛṣṇyandhakajānam
 prati || iti śrīmahābhārate śatasahasrikāyām saṃhitāyām
 mausale parvaṇi navamoddyāyaḥ || mausalaparvaṃ samā-
 ptam || dhātau samāyām khalu dakṣiṇāyane varṣarttune
 śrāvāṇike ca māsi | pakṣe daśamyām asucau tithāv uḍau
 cāndre kṛtāntapriyavāsare hi | mausalaṃ parvam etad dhi

likhitam Vyāsasaṃkṛtam | mudā Veṃkaṭapadayuk-Subrah-
manyavipaścītā || hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ
om | Janamejayaḥ | evaṃ vṛṣṇyandhakakule śrutvā maulasam
(sic) āhavam | pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divam-
gate | *etc.*

It ends (f. 149 b):—yatra sā bṛhati śyāmā buddhisatva-
samanvitā | draupadī yoṣitām śreṣṭhā yatra caiva sutā
mama || śrīmahābhārate śatasahasrikāyām saṃhitāyām mahā-
prasthānike parvaṇi tṛtiyoddyāyāḥ || śrīkṛṣṇāya namaḥ ||
hariḥ om | mahāprasthānikam samāptam || samvatsare
dhātunāmni prāyāte dakṣiṇāyane | ṛtau prāvṛṣi māse tu
śrāvāṇe śarvatārake | ekādaśyān tithau vārepy atrilocana-
sambhavaḥ | mahāprasthānikam parvaṇam samāptam Śeṣasū-
nūnā || hariḥ om ||

The Svargārohaṇika Parvan begins (f. 149 b):—Janame-
jayaḥ | svargam triviṣṭapam prāpya mama pūrvapitāmahāḥ |
pāṇḍavā dhārttarāṣṭrās ca kāni sthānāni bhejire | *etc.*

It ends (f. 155 b):—śrāvayed yas tu varṇams trīn kṛtvā
brāhmaṇam agrataḥ | sarvapāpaviśuddhātmā śucis tatgata-
mānasah | iha kirttim mahat prāpya bhogavān sukham
aśnute | Vyāsaprasādena puna svargalokam sa gacchati | etad
viditvā sarvan tu vedavedārthavit bhavet | pūjaniyaś ca
satatam mānaniyo bhavedvijah || iti śrīmanmahābhārate
śatasahasrikāyām saṃhitāyām svargārohaṇike parvaṇi pañ-
camoddyāyāḥ || svargārohaṇikam samāptam || śrīkṛṣṇāya
namaḥ || . . . om dhātau vatsenuttare tu sṛtau varṣāsv ṛtau
tataḥ | śrāvāṇe māsi pakṣecche dvādaśyām bheditheḥ kila |
dāyādasyāvaner vāre likhitam pustakan tv adah | svargāro-
haṇikam parvaṇam Vyāsena racitam śubham | idaṃ Veṃkaṭa-
padayuk-Subrahmanyavipaścītā || hariḥ om || śrīkṛṣṇāya
namaḥ || śrīgurubhyo namaḥ || om ||

51.

WHISH No. 52.

Size: 12 $\frac{3}{4}$ × 2 $\frac{1}{8}$ in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

Character: Grantha.

The *Tulākāverimāhātmya*, from the *Āgneya-Purāna*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājars̄ir nniculāpura-
vallabhaḥ | bhūyaḥ papraccha tan natvā dālbyaṃ bhāga-
vatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampa-
daḥ (read sarvadā?) | bhavanti putrān samprāpya sukhinaś
cirajivinaḥ | kathaṃ syāt pāpanirhārah śriśe bhaktiḥ kathaṃ
bhavet | etc. See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverimāhātmye
prathamoddyāyaḥ ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvārnike man-
vantare devitulākāverimāhātmye caturddasoddyāyaḥ ||

It ends:—iti prasannānananirajā mudā te Śaunakādya
munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gan-
dhākṣatādyaīḥ punar apy apūjayan || iti śrīmad-āgneyapu-
rāṇe tulākāverimāhātmye dharmmasāravivecane trimśo-
ddyāyaḥ || kāveryyai namaḥ || hariḥ om ||

52.

WHISH No. 53.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 168 leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkr̄ṣṇāya namaḥ | Janamejayaḥ | kathaṃ
virāṭanagare mama pūrvapitāmahāḥ | ajñatavāsam u[k]ṣitā
duryyodhanabhayārditāḥ | pativratā mahābhāgā satataṃ
satyavādini | draupadi vā kathaṃ brahmann ajñatā duḥkhi-
tāvasat | etc.

It ends:—tan mahots[y]avasamkāśam hr̥ṣṭapuṣṭajanāvṛ-
tam | nagaram matsyarājasya śuśubhe bharatarśabhah |
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca yudhiṣṭhi-
raḥ | tat sarvaṃ kathayasveha kṛtavanto yad uttaram ||
om iti śrīmahābhārate śatasahasrikāyām samhitāyām vai-
yāsikyām śrīvirāṭaparvaṇi abhimanyuvivāho nāma ṣaṭsapta-
titamoddyāyaḥ || om || etat parvasu vistṛṇaṃ sarvasampat-
padan nṛṇām | śṛṇvatām sarvapāpaghnam anāvṛṣṭivina-
śakam | asmin parvaṇi yo marttya śraddhābhaktisaman-
vitaḥ | śṛṇoti (sic) ślokaṃ ekaṃ vā sa yāti paramām gatim |
tasya mitrāṇi varddhante grhakṣetrādisampadaḥ | āyuh
kirttir balan tejas sambhavanti dine dine | asmin parvaṇi
rājendra paṭhite brahmavādinā | tam pūjayet suvaktāraṃ
vastrabhūśādibhir ddhanaiḥ | tasmin prasanne bhagavān
mukundaḥ ārttārttihantā puruṣottamaś ca | sarve ca devā
ṛṣisiddhasamghais tuṣṭā bhaviṣyanti narendrakāle | bhāratā-
ddhyayanāt puṇyād api pādama adhiyataḥ | śraddadhānasya
pūyante sarvapāpāṇy aśeṣataḥ || hariḥ om || śrīkr̥ṣṇāya
namaḥ || śubham astu śrīgurubhyo namaḥ ||

53.

WHISH No. 54.

Size: $17\frac{3}{8} \times 2\frac{1}{4}$ in., (1) + 498 + (1) leaves, from 11 to 14 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS. may be about a hundred years older.

Character: Grantha.

The *Rāmāyaṇa*, by *Vālmīki*, Kāṇḍas i-vi.

Bālakāṇḍa, ff. 1—47

Ayodhyākāṇḍa, ff. 47—148

Āraṇyakāṇḍa, ff. 149—207

Kiṣkindhākāṇḍa, ff. 208—277

Sundarakāṇḍa, ff. 278—341

Yuddhakāṇḍa, ff. 342—498.

It begins:—abhīpsitārtthasiddhyartham pūjite yas surair
api | sarvavighnaśmide (°bhide?) tasmai gaṇādhipataye

namaḥ | kūjantaṃ rāmarāmeti madhuram madhurākṣaram |
 āruhya kavitaśākhām vande Vālmikikokilam | Vālmiker
 mmunisimhasya kavitāvanacāriṇaḥ | śrṇvan rāmakathā-
 nādam ko na yāti parām gatim | . . . yaḥ karṇāñjali-
 sampuṭair ahar ahas sammyak pibaty ādarād Vālmiker
 vadanāravindagalitaṃ rāmāyaṇākhyam madhu | janmavyā-
 dhijarāvipattimaraṇair atyantasopadravaṃ samsāraṃ sa
 vihāya gacchati pumān viṣṇoḥ padam śāsvatam | namostu
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai |
 namostu rudrendrayamānilebhya(h) namaś ca candrārkama-
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogaṃ samama-
 dhuropanatārthavākyabaddham | raghuvaracaritam muni-
 praṇitaṃ daśāsirasas ca vadhan niśamayaddhvaṃ | on
 tapasvāddhyāyanirataṃ tapasvī vāgvidāṃ varaṃ | nāradaṃ
 paripapraccha Vālmikir mmunipungavaṃ | etc.

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—tayā
 sa rājaṛṣisuto hi kāmayā sameyivān uttamarājakannyayā |
 ativa rāmaś śuśubhetikāmayā hari śriyā viṣṇur ivāmareśva-
 raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-
 madrāmāyaṇe ādikāvye bālakāṇḍam samāptam || hariḥ om ||

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148 b):—
 itiva taiḥ prāñja[na]libhis tapasvibhir dvijaiḥ kṛtaḥ svastyā-
 yanaḥ paran tapaḥ | vanam sabhāryyaḥ praviveśa rāghavas
 salakṣmimaṇis (read °lakṣmaṇas) sūryya ivābhramaṇḍalaḥ ||
 ity āṛṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye ca-
 turviṃśatisahasrikāyā(m) samhitāyāṃ śrīmadayoddy(āk)ā-
 ṇḍe ekaviṃśacchatatamas sargaḥ || śrīrāmāya namaḥ ||
 gurubhyo namaḥ || śubham astu || ayoddyākāṇḍam samā-
 ptam || śrīrāmacandrasvāmine namaḥ || dakṣiṇāmūrttisvāmine
 namaḥ || śivāya namaḥ ||

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—
 krameṇa gatvā sa vilokayan vanam | dadarśa pampām
 śubhadarśakānanām anekanānāvidhapuṣpasamkulām || ity
 āṛṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye caturviṃśa-
 tisahasrikāyāṃ samhitāyāṃ śrīmad-āraṇyakāṇḍe pañcasa-
 tatitamas sargaḥ || āraṇyakāṇḍam samāptam || hariḥ om ||

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—sa
 vegavān vegasamāhitātmā haripraviraḥ paravirahantā |

punas samādhāya mahānubhāvo jagāma lamkāṃ manasā manasvī || iti . . . śrīmatkiśkindhākāṇḍe aṣṭaśaṣṭitamas sargaḥ || śrīrāmāya namaḥ || kiśkindhākāṇḍas samāptaḥ | hariḥ om ||

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—
tato mayā vākbhir adīnabhakṣiṇī śivābhīr iṣṭābhīr abhiprasādītā | jagāma śāntin tava maithilātmajā tavāpi śokena tathāpi piḍitā || iti śrīmat-sundarakāṇḍe pañcaśaṣṭas sargaḥ || śrīrāmāya para(bra)hmaṇe namaḥ || hariḥ om *etc.*

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498b):—
āyusyaṃ ārogyakaraṃ yaśasyaṃ saubhrātrkaṃ buddhikaraṃ śubhañ ca | śrotavyaṃ etaṃ niyameṇa satbhīr ākhyānaṃ āyuskaṃ rddhikāmaiḥ | evaṃ etaṃ purāvṛttam ākhyānaṃ bhadrāṃ astu vaḥ | pravayāharata visrabdhāṃ balaṃ viṣṇoḥ pravarddhatāṃ | devāś ca sarve tuṣyanti grahās tacchra-
vaṇāt tathā rāmāyaṇasya śravaṇe tuṣyanti pitaras tathā bhaktyārāmasya ye cemāṃ samhitāṃ muninā kṛtāṃ | ye likhanti ca narā(s) teṣāṃ ca vāsas triviṣṭape || ārṣe śrīmad-rāmāyaṇe ādikāvye Vālmikiye śrīmadyuddhakāṇḍe ekatrimśaduttaraśatatas sargaḥ || śrīrāmāya saparivārāya namaḥ || rāmaṃ rāmānujaṃ sitāṃ gatāṃ bhāratānujaṃ sugrīvaṃ vāyusūnuḥ ca praṇamāmi punaḥpunaḥ || bālakāṇḍe dvisāhasraṃ | sāsīti(r) dvisīti tathā | ślokānāṃ atha sargā-
ṇāṃ saptasaptatir iritā | ślokāś catussahasrāṇi pakṣādhika-
caturddaśī | ayoddhyākāṇḍagās sargāś śatam ekonaviṃśatir dvisāhasraṃ saptasāśīślokā dvātrimśatā saha | āraṇyakāṇḍe sargāś tu pañcasaptatir iritā | dvisāhasraṃ ṣaṭchatāni ślokā viṃśatir eva ca | kiśkindhākāṇḍ(ag)ās sargā(s) saptāś-
ṣṭir itiritā | ṛṣāsahasraṇ ca ṣaṭ caiva ślokāś sundarakāṇḍagāḥ | sargāṇāṃ aṣṭaśaṣṭis tu samkhyātā parāmarṣiṇā | yuddha-
kāṇḍe tu padyānāṃ daśonā ṣaṭsahasrikā | ekatrimśacchata-
mitās sargā api ca kīrtitāḥ | ṛṣāsahasraṃ śate dve ca catuśtrimśat tathāiva ca | ślokā uttarakāṇḍasthās sargā(h) pa(m)ktyuttaraṃ śatāṃ | bindudurllipi° *etc.*

The following table shows the number of Sargas in each Kāṇḍa, (1) according to our MS., (2) according to the Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (*Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen*, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding ślokas as our MS. (from āyuṣyam to vāsas triviṣṭape), but with a few various readings.

54.

WHISH No. 55.

Size: $9\frac{3}{8} \times 1\frac{1}{8}$ in., 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

Material: Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

Date: An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

Scribe: The son of Udayamūrti.

Character: Grantha.

Injuries: The first resp. last lines of ff. 1—18 partly injured.

(1)

The beginning of a Commentary on *Vālmīki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manuṃ yas tārakaṅ janmabhāje
nijaṃ alabhata kāmaṃ yatprasādena rāmaḥ | yam anusarati

sarvo devatānām nikāyas sa bhavatu hrdaye me devadevo maheśaḥ | prācīnavyāhṛtīnām ayanam anusaran devadevasya śambhor ājñāmātrāvalambī nijavibudhajanair Irito rāma-bhadraṃ | santoṣan netum icchur viśayam apanayaṃs tatra tatra sphurantam | kurve sarvārtthasāraṃ vivaraṇam ucitāñ cārurāmāyaṇasya || idam ādau anusandheyam | viṣṇoḥ karmmāṇi paśyateti śrutyā śrotavyam purāṇam iti smṛtyā cāvagatasya śravaṇavidher addhyāyanavidher iva | tatra-tyāśabdagrahaṇatadartthāvagatipūrvakeṇa tatpratipāditā-nityanaimittikasādhāraṇadharmmānuṣṭhānena iṣṭabhāvanam arththa iti | atonuṣṭheyārtthaprakāśakatvāt purāṇasya prati-sargam anuṣṭheyortthaḥ prakāśaniyaḥ | tatra prathamasar-gena ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy arththaḥ gurunā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭāñ janayati | puṣṭenāpi gurunā yāvadarththam apunaḥ pra-śnaviṣayam vaktavyam ity arthhadvayam prakāśyate | tapa iti | tapasi anaśanādirūpe bahirantaḥkaraṇaikāgratāpe ca svādhyāye svavede ca nirataṃ | etc.

It ends (I, 83):—karmmanā rāvaṇavadhāntena | mahateti [ti] sarvalokepsitatamatvād iti bhāvaḥ | ata evāha sa-carācaram iti.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-Purāṇa*, in 6 Kāṇḍas. The printed editions generally add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the beginning, and an Uttarakāṇḍa at the end. These are not found in our MS.

It begins:—yaḥ pṛthvībharacāraṇāya divijais samprā-rtthitāś cinmayāḥ | sañjātaḥ pṛthivitale raghukule māyā-manuṣyovyayaḥ | nīścakraṃ hatarākṣasaḥ punar agāt brah-matvam ādyam parām kīrttim pāpaharām vidhāya jagatām tañ jānakīśam bhaje || viśvotbhavasthitilayādiṣu hetum-ekam māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram amalān nijabodharūpaṃ sitāpatim viditatatvam aham nnamāmi | paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-ddhyātmikasamjñita(m) śubham | rāmāyaṇam sarvapurāṇasa-mmataṃ nirddhūtapāpā harim eva yānti te | addhyātmarā-

māyaṇam eva nityaṃ paṭhed yad ichet bhavabandhamo-
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śrṇuyāt
sa nityaṃ | kailāsāgre kadācid, etc.

F. 4.—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃ-
vāde bālakāṇḍe śrīrāmahrdayan nāma prathamā sargaḥ ||

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaś, as stated
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,
cont. 500 ślokaś) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,
cont. 555 ślokaś) on f. 92, the Sundarakāṇḍa (in 5 Sargas,
cont. 300 ślokaś) on f. 106, the Yuddhakāṇḍa ends on
f. 160 b, as follows:—

ālodyākhiladeva(read °veda)rāśim asakṛd yat tārakam
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-
śvaraḥ | uddhṛtyākhilasārasaṃgrahaṃ idaṃ saṃkṣepataḥ
prasphuṭam | śrīrāmasya nigūḍhatatvam amalaṃ prāha
priyāyai bhavaḥ | iti śrīmad-addhyātmarāmāyaṇe umāmahe-
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-
ddhyātmake sargā navasapta nilakarṇoktāḥ | sārddhaikā-
daśaśataślokanusaṃkhyāyā yuktāḥ | jayati raghuvamśatila-
kaḥ kausalyānandavarddhano rāmaḥ | daśavadananidha(na)-
kāri dāśarathih | puṇḍarikākṣaḥ || hariḥ om śubham astu
śrīgurubhyo namaḥ || śrīsāmbaśivāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ . . . (follow two
or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedāra's Vṛttaratnā-
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsiṃhayajvan*.
The text of the Vṛttaratnākara is given in full, the com-
mentary consists in brief remarks only. It is incomplete,
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaś te śivasūnave |
nirvighnaṃ kuru deveśa namāmi tvāṃ gaṇādhipa | śvetāṃ-
bhodhisthitan devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūti-
pradaṃ sāksād vande gandharvakandharaṃ | Nṛsiṃhayaj-
vanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaravyākhyāṃ

vyākaroti yathāmati | suhasantānasiddhyarttham naumi
 brahmāccyutārccitam | gaurivīnāyakopetaṃ śaṃkaraṃ loka-
 śaṃkaraṃ | vedārtthaśaivaśāstrajñō Bhaṭṭako¹ bhūdvijotta-
 maḥ | tasya putrosti Kedāraś śivapādārccane rataḥ | tene-
 daṃ kriyate chando lakṣyalakṣaṇasamyutam | vṛttaratnā-
 karan nāma bālānām sukhasiddhaye | Piṅgalādibhir ācā-
 ryyair yvad uktam laukikam dvidhā | mātrāvarṇṇavibhāgena
 chandas tad iha kathyate | etc. After the text of śloka I,
 1—7 there follows (f. 1b):—vyā | tāmraḥṣi mo gatā sāyo
 modateraḥ prakirttitaḥ | sahate sastu sā yāti to vṛṇoti
 rkāraḥ | bha sīdati canaś cokto vahatīti gaṇā smṛtāḥ |
 bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ ||
 jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ | etc. Then
 follows text of I, 8—18, then again a short commentary.
 Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare
 prathamoddhyāyaḥ || F. 4:—dvitīyoddhyāyaḥ || om uktāyām
 chandasi | gu śriḥ | etc.

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ²
 caturbhis saptabhiś ca varṇair yyaṭiḥ | nilām keśe nirguṇām
 maddhyabhāge durghān netre nirmmalām gaṇḍabimbe |
 pīnān tu gām śroṇivakṣojabhāre kṛṣṇe hīlāśālinīm naumi
 lakṣmīm |

55.

WHISH No. 56.

Size: 17 $\frac{1}{2}$ × 2 $\frac{1}{4}$ in., 65 leaves, from 13 to 15 lines on a page.

Material: Palm leaves,

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 80 or 100 years older.

Character: Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-
 yaṇa*, by *Vālmiki*, in 110 Sargas.

¹ The editions have Pavyeka or Pabbeka as the name of Kedāra's father.

² III, 34 in Borooah's edition. (A Comprehensive Grammar of the Sanskrit Language, by Anundoram Borooah, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rākṣasānām vadhe
krte | ājagmur mmunayas tatra rāghavam pratinanditum |
kauśikotha yavakrito narebhyaś ca vana eva ca | kaṇvo
medhātitheḥ putraḥ pūrvasyān diśi cāśritāḥ | dattātreyoṭha
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmmā-
tmā ṛṣis sārasvataḥ prabhuh | etc.

It ends:—idam ākhyānam āyusyaṃ [paṭhan rāmāyaṇan
naraḥ | saputrapautro lokesmin pretya svarge mahīyate |
ayodhyāpi purī ramyā śūnyā varṣagaṇān bahūn | ṛṣabham
prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam
āyusyaṃ sabhaviṣyaṃ sahottaram | kṛtavān pracetasah
(sahodarah *pr. m.*) putraḥ sa tat brahmāpy anvamanyata ||
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmikiye śrīmaduttararā-
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubham
astu | . . . sītālakṣmaṇabharataśatrughnahanumatsametaśrī-
rāmacandrasvāmine namaḥ || . . . mīnākṣisundareśvarāsvā-
mine namaḥ || . . . sakalalokanāthakāyāi namaḥ | hariḥ om ||

56.

WHISH No. 57.

Size: $12\frac{5}{8} \times 2$ in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarāṇa*, a Commentary on (the metrical part of) *Śaṅkara's Upadeśasāhasrī*, by (*Bodhanidhi*?) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṃ pañcātmakaṃ vande bhaktyāṣṭāda-
śabhedayā | sām̐gavargonaviṃśatyā bhaktair nnavabhir
āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś
śivāya || caitanyaṃ sarvagaṃ sarvaṃ sarvabhūtaguhāśayaṃ |
yat sarvaviśayātītan tasmai sarvavide namaḥ | cetanam
eva caitanyaṃ jñaptisvarūpaṃ sarvaga(m) svā vidyā kalpita-
dikkālākāśādi sarvaṃ vyāpnotiti sarvagaṃ sarvagam ity

ukte paramārthatas sarvan tat gamyam astīti āsamkā mā bhūd ity āha | sarvam iti, etc.

It ends:— . . . janmanāśaprakaraṇasya padārthavivaraṇam kṛtan devatāgurubhaktipreritena mayā || iti saptadaśaśloka yatindraśrimukhotgatāḥ | vipratāgurubhaktena mayā brahmātmabodhakāḥ | upāsyā śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ | śrīmatpadāmbujan tasya prasādān na svabuddhitaḥ | yena me nikhilād vedād ākr̥ṣya mana ātmani | sthāpitan munimukhyena yāvajjīvan namāmi taṃ || yatbhāṣyasāgarajayuktimaṇin prakīrṇān prāpyādhunā kati-payān kavayo bhavanti | tasmai namo janamanobjadivākarāya kṛtsnāgamārththanidhanāya yatīśvarāya || iti śrīmad-Vidyādhāmaśiṣyeṇa Bodhanidhinā* śraddhābhaktimātra-preritena kṛtam upadeśagranthivivaraṇam samāptam || yatpādakamalāsamgān nirvāṇam prāptavān ahaṃ | sarvāntarātmapūjyāṃs tān praṇamāmi gariyasaḥ || . . . śubham astu | om ||

57.

WHISH Nos. 58 (1) & 58 (2).

Size: 12 $\frac{5}{8}$ × 2 in., two vols. of (2) + 200 + (2) and (2) + 196 (i. e. 201 to 396) + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

Character: Grantha.

The *Śārīrakamīmāṃsābhāṣya*, or the Commentary on *Bādarāyaṇa's Vedānta-Sūtras*, by *Śaṅkara*, in 4 *Adhyāyas*. Including the text of the *Sūtras*.

It begins:—yusmadasmatpratyayagocarayor viṣayaviṣayīnos tamaḥprakāśavadviruddhasvabhāvayor itarefarabhāvānupapattau, etc.

The first *Adhyāya* ends f. 127 b:—iti śārīrakamīmāṃsābhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya caturtthaḥ pādaḥ || samāptaś cāddhyāyaḥ ||

* Proper name of the author?

Vol. I ends (f. 200 b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2nd Adhyāya ends on f. 242, the 3rd Adhyāya on f. 355 b, the 4th A. on f. 396 b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhyāsaś śāstraparisaṁpti(n) dyotayati || iti śrīmatparamahaṁsaparivrājakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrīmac-Chamkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṁsābhāṣye caturthasyāddhyāyasya caturthaḥ pādaḥ || samāptaś cāddhyāyaḥ || śrīgurubhyo namaḥ || brahmānandaṁ paramasukhadaṁ kevalaṁ jñānamūrttiṁ viśvātitaṁ gaganasadr̥ṣaṁ tatvam asyādīlakṣyaṁ | ekaṁ nityaṁ vimalaṁ acalaṁ sarvadhīśākṣibhūtaṁ bhāvātitaṁ triguṇarahitaṁ satgurun tan namāmi || vedāntasūtrabhāṣyaṁ samāptaṁ || hariḥ om |

58.

WHISH No. 59.

Size: 14 × 2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarāṇa*,¹ a Commentary on the *Pañcadaśī* (ascribed to *Sāyana*), by *Rāmakṛṣṇa*, a pupil of *Bhāratīrtha*, and *Vidyāranya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhini).
2. Trptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

¹ Aufrecht CC. p. 314 gives the title *Tātparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyādīpikā).

8. Pañcakośaviveka.

9. Dvaitaviveka (Padayojanā).

10. Mahāvākyaviveka.

11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins:—natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau | kriyate citradīpasya vyākhyā tātparyyabodhiniḥ | cikīrṣitasya granthasya niṣpratyūhāparipūraṇāya paramātmānīti padena iṣṭadevatānusandhānalakṣaṇamaṅgalaṃ ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyādhyāropāpavādābhyān niṣprapañcam prapañcyata iti nyāyam anuśrītya paramātmāny āropitasya jagata sthiti prakāram sa-dṛṣṭāntaṃ pratijānīte *etc.*

F. 30b:—iti śrīmatparamahāṃsāparivrajakācāryyaśrī-Bhāratitīrtha-Vidyāraṇyamuniśrīcarāṇaśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā || on tat sat ||

F. 69b:—iti śrīmatparamahāṃsāparivrajakācāryyaśrī-Bhāratitīrtha - Vidyāraṇyamunivaryyakimkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tṛptidīpavyākhyā samāptā ||

F. 79b:—iti ... Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthadīpavyākhyā samāptā ||

F. 98b:—iti ... ddhyānadīpasya vyākhyā samāptā ||

F. 102b:—iti ... śrīnāṭakadīpavyākhyā samāptā ||

F. 119:—iti ... tatvavivekasya padadīpikā samāptā ||

F. 133b:—iti ... pañcabhūtavivekasya tātparyyādīpikā samāptā || hariḥ om ||

F. 143b:—iti ... pañcakośavivekavyākhyā samāptā ||

F. 151b:—iti ... dvaitavivekasya padayojanā samāptā ||

F. 153:—iti ... mahāvākyavivekavyākhyā samāptā || hariḥ om || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvarau | brahmānandābhidhaṃ granthaṃ vyākurve bodhasiddhaye | *etc.*

F. 176b:—brahmānande yogānando nāma prathamoddyāyah ||

F. 193 b:—iti brahmānande ātmānando nāma dvitīyoddhyāyaḥ ॥

F. 208 b:—iti brahmānande advaitānando nāma tṛtīyoddhyāyaḥ ॥

F. 212 b:—iti brahmānande vidyānando nāma caturthoddhyāyaḥ ॥

It ends (f. 215):—iti brahmānande viṣayānando nāma pañcamoddhyāyaḥ ॥ iti śrīparamahamśaparivrajākācāryya-śrī-Bhāratīrṭha-Vidyāraṇyamunivāryyakimkareṇa śrī-Rāmakṛṣṇākhyaviduṣā viracitam upadeśagranthavivaraṇaṃ samāptaṃ ॥ hariḥ om *etc.*

59.

WHISH No. 60.

Size: $10\frac{1}{8} \times 1\frac{1}{8}$ in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS. may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

(1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu | acintyāpy uktarūpāya nir-guṇāya guṇātmane | samastajagadādhāramūrttaye brah-maṇe namaḥ | alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ | rahasyaṃ paramaṃ puṇyaṃ jijūāsujūānam uttamaṃ | 2 |

It ends:—sarvebhyaḥ pradadau pritaḥ grahāṇāṃ caritam mahat | atyadbhutatamaṃ loke rahasya(ṃ) brahmasammi-taṃ | vedasya nimmilaṃ (read nirmalaṃ) cakṣuḥ jñātvā sākṣād vivasvataḥ | viditvaitad aśeṣeṇa paraṃ brahmādhiga-cchati | iti sūryasiddhānte mānādhikāro nāma caturdaśo-ddhyā(yaḥ) | hariḥ om | śubham astu gurubhyo namaḥ ॥

(2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras, by Pāṇini. (Ff. 43.)

It begins:—yenākṣarasamāmnāya ** dhigamya mahesvārāt | kṛtsnam vyākaraṇam proktan tasmai Pāṇinaye namaḥ | yena dhautā girah pumsām vimalaiś śabdavāriṃ ** maśvaś cājñānajam bhinnan tasmai Pāṇinaye namaḥ | vākyakāraṃ Vararuciṃ bhāṣyakāraṃ Patañjaliṃ Pāṇiniṃ sūtrakāraṃ ca prāṇatosmi munitrayam | vāṇiṃ Pāṇiniṃ ācāryyaṃ Kātyāyanamunin tathā | kṛtāñjalir nnamasyāmi bhagavan-tam Patañjiliṃ (*sic*) | yogena cittasya padena vācāṃ malam śarīrasya vaidyakena | yopākarot taṃ pravaraṃ muninām Patañjaliṃ prāñjalir ānatosmi | ajñānatimirāndhasya jñānāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave namaḥ || a i uṇ | *etc.*

It ends:—nodāttasvaritodayam agārgyakāśyapagālavanām | a a | hrasvasyaivātra grahaṇam iṣyate | aṣṭamasyādध्यāyasya caturtthaḥ pādaḥ | addhyāyaś ca samāptaḥ | aṣṭādध्यāyī sampūrṇā | sundaresvarasyāṣṭādध्यāyī | hariḥ om | śivam astu gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhujāṅga*, a Stotra in 18 stanzas. In Burnell, Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it is ascribed to Śaṅkara.

It begins:—cidaṃśaṃ vibhun nirmmalan nirvikalpan nirāhan nirākāraṃ omkāragamyam | guṇātītam avyaktam ekan turīyam parabrahma yaṃ veda tasmai namas te | 1 | viśuddham śivam śāntam ādyantaśūnyam jagajjivanam jyotirānandarūpam | adigdeśakālam vipatcchedaniyam triyī-vakta (read trayīvaktraṃ?) yaṃ veda tasmai namas te | 2 |

It ends:—mukhe mandahāsan nakhe candrahāsaṃ kare cārucakraṃ sureśābhivandyaṃ | bhujāṅge śayānam bhaje raṅganāthaṃ harer anyadaivan na manye na manye | 17 | bhujāṅgaprayātam paṭhed yas tu bhaktyā samādhāya citte bhavantam murāre | sa moḥam vihāyāśu yuṣmatprasādāt samāśritya yogam vrajaty acyutatvaṃ | vi.

60.

WHISH No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th or beginning of 19th century.

Character: Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—*yaṃ praṇamya surendrādya bhavanti sukṣālināḥ | sarvaviḡhnaśāntyartham taṃ vande Śaṃkarātmajaṃ | śri-Sūtaḥ | śivaṃ hari(m) vidhātāraṃ tatpatnis tatsutān gurūn | natvā samastapraytūhaśāntaye maṃgalāya ca | vaksye śrṇuddhvaṃ sarvajñāḥ śivatattvasudhānidhiṃ | etc.*

F. 4:—*ity ādipurāṇe Sanatkumārasaṃhitāyāṃ śivatattvasudhānidhau prathamoddyāyaḥ ||*

F. 6:—*iti skānde purāṇe Sanatkumārasaṃhitāyāṃ śivatattvasudhānidhau dvityoddyāyaḥ ||*

F. 41b:—*iti śrīskānde śivatattvasudhānidhau saṃsāradūṣaṇaṃ nāma ekādaśoddyāyaḥ ||*

F. 73b:—*iti śrīśivatattvasudhānidhau śivabhikṣātanakathanānāma ṣoḍaśoddyāyaḥ ||*

It ends:—*iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyāṃ śivatattvasudhānidhau sakalāddyāyasāramahimānuvarṇṇanaṃ nāma viṃśoddyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryyai na(ma)ḥ || hariḥ om śubham astu.*

61.

WHISH No. 62.

Size: 14×2 in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the Nalopākhyāna (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.*

Vol. I begins at the end of III, 32, 45:—mayor api | anyeṣām karmmani phalam asmākam api vā punaḥ | vipra-
karṣeṇa buddhyeta katham karma yathāphalam |

F. 25 b:—ity āraṇyaparvaṇi naḥopākhyāne ekonapañcāśo-
ddhyāyaḥ || (End of III, 52 in the Bombay and Calcutta
editions.) śrīkrṣṇāya namaḥ || bhadaśvaḥ | āsīd rājā naḥ
nāma vīrasenasuto balī | upanna(read °nno) guṇair iṣṭai
rūpavān āsvakovidāḥ | vidvān dānapatir dakṣaḥ sadā śīla-
puraskṛtaḥ | atiṣṭhan manujendrāṇām mūrddhni devapatir
yyathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo
vedavic chūro niśadheṣu mahīpatiḥ | upari anyapustake
asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game
prapitāmahaḥ (*sic*) | kim akurvanta pārthās te tam ṛte
savayasācinam | *etc.*, *i. e.* the beginning of the Tīrthayātrā-
Parvan, or III, 79 in our MS. = III, 80 in the editions.

The first volume ends (f. 154b) at the beginning of
III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the Mārkaṇḍeyasamāsya-parvan,
III, 222 (= III, 231 in the editions).

F. 277: The Sāvītryupākhyāna begins, III, 281 (= III,
292 in the editions).

It ends:—na cāpy adharṃmeṇa suhrdviyojane para-
svahāre paradāramarṣaṇe | ākāyabhāve ca rame manas
sadā nrṇām sadākhyānaparaṇ ca śrṇvatām || (This is the
end of III, 313 in the editions.) ity āṛṣe śrīmanmahābhā-
rate śatasahasrikāyām samhitāyām Vaiyyāsikyām śrīmadā-
raṇyaparvaṇi dharmmavarapradānan nāma triṃśacchatata-
moddhyāyaḥ || iti āraṇyaparvas samāptaḥ |

* See H. Lüders, Zur Sage von Rṣyaśṛṅga, in the 'Nachrichten
der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl.
1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

WHISH No. 63.

Size: 17 × 1½ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

Character: Grantha, two different hands.

Injuries: Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmiki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:— *atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyeti | ātmavān | dhṛtimān | mahāraṇyapraveśe niśāṅka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):— *iti Rāmānu(jā)cāryya-viracite āraṇyakāṇḍavyākhyāne pañcasaptatitamas sargaḥ || hariḥ om āraṇyakāṇḍam vyākhyasamāptam ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):— *sa tām iti khārādisamhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇiyatayā prasiddhām saumitrisahito gatvā patmādidarśsanena sitānetrasmaranājaśokātīśayena kṣubdhasarvendriyas san vilāpa | etc.*

It ends (f. 80):— *iti Rāmānujācāryyaviracite kiṣkindhā-kāṇḍavyākhyāne saptaśaṣṭitamas sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:— *atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanam kṛtam ity uktam idānīm kāyenāpi gamanam karttum aicchād ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.*

The MS. breaks off at the beginning of the fourth Sarga:— *iti tritīyās sargaḥ || advāreṇeti grāmam vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nṛpa | ity uktaprakāreṇa advāreṇa praviṣṭavān | praviśyeti praviśya praveṣṭum upakrammya savyam pādam cakre agrata iti śokaprayānakāle ca grhapraveśe vivāha.*

63.

WHISH No. 64.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably beginning of 19th cent.

Character: Grantha.

(1)

The *Vākyasudhāṭikā*, a Commentary on the *Dṛgdrśya-viveka* or *Vākyasudhā* (of *Śaṅkara Ācārya*), by *Brahmānanda Bhāratī*, a pupil of *Ānanda Bhāratī* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra, Notices, III, p. 226 seq.

Margin of f. 1:—*dr̥kdr̥śyavivekaṃ | hariḥ om |*

It begins:—*kāraṇaṃ khādijagatām āraṇārttham anāga-saṃ | vāraṇānanam ātmānam advayaṃ samupāsmahe | abhiścya krpāvarṣair ātmasthaṃ yaḥ karoti mām | taṃ sarvasākṣiṇaṃ vande Rāmānandamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjatā puṇyapāpākataḥ (read °pāpataḥ?) | mayā jñānamaṇir llabdhas taṃ Ānandaguruṃ bhaje | natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | mayā vākyasu-dhāṭikā yathāmatī viracyate | na khyātilābhapūjecchā ṭikā-karaṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prārīpsitasya granthasyāvighnena parisamāpta-pravica-yagamanābhyāṃ viśiṣṭācāraparipālanāya, etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāsya prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ || iti śrīmatparamahāṃsaparivrā-jakācāryya-śrīmad-Ānanda-Bhāratimunivaryyaśiṣya-Brah-mānanda - Bhāratimuniviracitavākyasudhāṭikā samāptā | hariḥ || om ||*

(2)

A fragment, described by Mr. Whish as “the 30th chapter of the Atharvana rahasyam of the Vishnu-Dharmmam” (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om |*

It begins:—*bhagavan prāṇinas sarve viṣarogādyupadra-vaiḥ | duṣṭagrahopaghatais ca sārva-kālam upadravaiḥ |*

āhicāraka(read ābhicārika)kṛtyaiś ca sparsārogaś ca
dāruṇaiḥ | sadā sampidyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya mārāya mārāya
śoṣaya śoṣaya dāhaya dāhaya mahogragrahān samhara
samhara yakṣagrahān pretagrahān piśācagrahān samhara
samhara bhañjaya bhañjaya āveśaya āveśaya akṣaya
akṣaya hrām hrīm hrūm krom sarvamaṅgalini svāhā ||

(3)

The *Ānandasāgarastava* by *Nilakanṭha Dikṣita*, in
107 stanzas (ff. 15—26b). Printed in the *Kāvyaṃālā*,
Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavaṃ.

It begins (f. 15):—vijñāpanārhaviralāvasarānavāptyā
mandodyame mayi daviyasi viśvamātuḥ | avyājabhūtakaruṇā-
pavanāpaviddhāny anta smarāmy aham apāṃgataramgi-
tāni || 1 ||

It ends (f. 26b):—iti śrī-*Nilakanṭha-Dikṣitaviracito*yam
ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo
namaḥ ||

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in
27 verses (ff. 27—28). See *Ind. Off. IV*, p. 751, *Mitra*,
Notices, II, p. 105.

Margin of f. 27:—advaitaṃ.

It begins (f. 27):—aham asmi sadā bhāmi kadācin
nāham apriyaḥ | brahmaivāham atas siddhas sa(c)cidānanda-
lakṣaṇaḥ || 1 ||

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradāṃ-
bhojasambhṛtaḥ | advaitamakarandoyaṃ vidvatbhṛṅgair
nīpiyatāṃ || advaitamakarandaṃ samāptaṃ ||

(5)

The *Lalitāstavaratna*, 209 Āryā verses in praise of the
goddess Pārvatī. Mr. Whish says: “209 couplets in praise
of Dēvī. This is a much admired Hymn in the Āryā
metre.” Printed in *Kāvyaṃālā*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviṣāti.

It begins (f. 29):—vande gajendravadanaṃ vāmāṃkārū-
ḍhavallabhāśliṣṭaṃ | kuṃkumaparāgaṣoṇaṃ kuvalayinijā-
rakorakāpīḍaṃ || etc.

It ends (f. 48):—madhurasmitāṃ madāruṇanayanāṃ[†]
mmātāṃgakumbhavakṣojāṃ | candrāvataṃsinīṃ tvāṃ savi-
dhe paśyanti sukr̥tinaḥ kecit | 209 | lalitāyā stavaratnaṃ
lalitapadābhiḥ praṇītaṃ āryyābhiḥ | anudinam avanau
paṭhatāṃ phalāni vaktuṃ pragalbhate saiva || śrīmahārāja-
rājeśvaryyai namaḥ || etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).
See Aufrecht, CC. p. 765, s. v. *Hastāmalakastotra*. In
the *Stotraratnākara* (Bombay, Nirṇayasāgara Press, 1883),
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmalakaprakaraṇaṃ.

It begins (f. 49):—kas tvāṃ śiśo kasya sutaḥ kva jātaḥ
kin nāma te tvāṃ kuta āgatosi | etad vada tvāṃ tava cār-
bhakatvaṃ matprītaye prītivivarddhanosi || 1 |

It ends (f. 50):—upādhou yathā bhedatā sanmaṇīnān
tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇāṃ jale
cañcalatvaṃ tathā cañcalatvan tavāpīha viṣṇo || 14 || hastā-
malakaprakaraṇaṃ samāptaṃ || hariḥ | om | śubham astu ||

64.

WHISH No. 65.

Size: $12\frac{3}{8} \times 2$ in., (2) + 74 + (2) leaves, from 10 to 12 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.
The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas
1—59 of the *Ādi-Parvan*.

[†] No. 115 (12) reads adāruṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', Indian Antiquary, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65.

WHISH No. 66.

Size: $8\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 66 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'.
The MS. may be about 50 years older.

Character: Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on *Śuṅkara's Vākyavṛtti*, by *Viśveśvara Puṇḍita*, pupil of *Mādhava Prājña*. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—*śrūtismṛtipurāṇānām ālayaṃ karuṇālayaṃ | namāmi bhagavatpādaśaṃkaraṃ lokaśaṃkaraṃ | parama-kṛpānidhiśrimac-Chaṃkarācāryyabhagavatpādas tāpatraya-santaptānām aparimitajananādisaṃsārāddhvaśramapariṇiḍitānām ātmajñānaśīramadhurajalākāṃkṣiṇām vidūraśīra-
kamimāṃsājalaśayagamanāsamarthhānām vākyavṛttisaṃjñā-
kopadeśaprakaraṇaprapāparikalpanenāntaśśitalatām vigata-
kleśatāṃ cāpādayan tatrādaṃ prakaraṇaśravāṇe pravṛttānām
adhikāriṇām avighna brahmatādātmyapratipattisiddhaye
prakaraṇapratipādyādvyādhyaśāntāpūrvakam nama-
skārasyaśāśakartavyatān dyotayan svayan namaskurute ||
sargasthitipralayaḥ, etc.*

It ends:—*brahmavitbhyaḥ paran nāsti na bhūtan na
bhaviṣyatīti || i(ti) śrīmanmahāyogi-Mādhava-Prājñagurupra-
sādāsādītaparimitānandajñānasvarūpa-Viśveśvarapaṇḍitavi-
racitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham
etan mayi bhāti viśvaṃ śrī-Mādhava-Prājñaguroḥ prasādāt
śa(so?)nvarttha-Viśveśvarapaṇḍitākhyas tasyāṃghripatmaṃ
praṇatosmi nityaṃ || svasvadeśakulācārādyāgraho lokavā-
sanā | pātherthabodhenuṣṭhāne vyasanam śāstravāsanā |*

6*

āyurārogyalāvanyādyākāṃkṣā dehavāsanaḥ | jīvanmuktiviro-
dhinyas sarvā vikṣepakṛtvataḥ || hariḥ om ||

66.

WHISH No. 67.

Size: $8\frac{3}{4} \times 1\frac{3}{4}$ in., 73 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry, November 7th 1827.'
The MS. may be about 50 years older.

Character: Grantha.

The *Mahānāṭakasūktisudhānidhi* by *Immaḍi Devarāya*,
i. e., probably, *King Devarāya II. of Vijayanagara*. See
Hultsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃse raghūṇām munivaravacanāt tā-
ṭakān tādayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur
mmaithilivallabhobhūt | prāpyāyoddyāṃ niyogāt pitur
aṭavim agād vitasitostavālī baddhābhir ddhvastalaṃko
dalitadaśamukhas sitayā rājyam āpa || 1 || asty āmbhodhara-
cumbisaudhaśikharasreṇiṣaṇṇāṃganā gītākāraṇanataparā-
mbaracaraprastūyamānaprajā | sūryyasyānvayajanminām
kṣitibhujām sādharmaṇam mandiraṃ lakṣmyā dhāma paraṃ
lalāṭaracanā bhūmer ayoddyā purī || 2 ||

F. 15: — śrīmadrājādhirājaparameśvaraśrīmad - Amma-
ḍi(sic)mahārājaviracite mahānāṭakasūktisudhānidhau bāla-
kāṇḍas samāptaḥ ||

F. 17 b:—śrīmad° . . . śrīmad-Ammaḍi(sic)devamahārāja-
viracite . . . dvitīyakāṇḍas samāptaḥ ||

F. 31 b:—śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . .
tṛtīyakāṇḍas samāptaḥ ||

F. 36 b:—śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .
caturthakāṇḍas samāptaḥ ||

F. 44:—śrīmad° . . . śrīmmaḍidevamahārāja° . . . pañca-
makāṇḍas samāptaḥ ||

It ends (f. 73 b):—śrutvā rāmacaritraṃ atbhatataraṃ ko
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya
yonirmmataḥ aśrotrapanipastano¹ ced ahisvāminā nirddhūte

¹ Five syllables (UUU--) wanting.

śirasi kva bhūḥ kva girayaḥ kvaiteti śāntāya kḥ | 199 |
 śrīmān Immaḍidevarāyanṛpati svarllokaka(l)lolinikallola-
 pratimallasūktivibhavo vidvajjanaslāghitaḥ | śrīmān ṣaṣṭha-
 varenyakāṇḍaviṣayānyastān mahānāṭakaslokan varṇapada-
 kramojvalatarān ṛmān (read śrīmān?) akārsit prabhuh |
 200 | śrīmadrājādhirājaparamesvara-śrī(ma)d-Immaḍideva-
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhakā-
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (2) + 111 pages, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sarga.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānam prakramate | tatra prathame sarge uttaram priyaśravaṇottaram kālārham sitāvṛttāntaśravaṇakṛtād dharṣatisāyat uttamadutalakṣaṇavaiśiṣṭyakathanena sugrīvādinām purato hanūmantam stauti kṛtam iti bhuvī durllabham, etc.

It ends:—vaināyakāś ca vighnakāriṇo grahaviśeṣaḥ rajasvalāḥ ṛtuprādurbhāvavatyāḥ saubhrāṭṛkam saubhrāṭṛakaram ojaskaram balakaram samhitāvedam vedatulyatvāt samhitety apadiśyate || iti śrīmadyuddhakāṇḍavyākhyāne ekatrimśacchatatamas sargaḥ || śrīrāmacandrāya namaḥ || yuddhakāṇḍavyākhyā samāptā ||

68.

WHISH No. 69 A.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vākyakaraṇādīpikā*, a short Commentary (*laghuprakāśika*, *laghudīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākyā-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *parāśaktis* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and Ś. B. Dikshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry: "The *Vākyā-Karaṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins—*śrīguruśāyā namaḥ śrīgurucaraṇāravindā-
bhāṣayamaḥ jyotiṣakrapravṛttāya jyōtīpāyā bhāsvate |
yogānūśāssāya bhaktebhyo jyotiṣśāstraikṛte namaḥ | śrī-
Nīlakaṇṭha-guṇiniviṣṭacetā śrī-Somadevānūjīhṛkṣayaiva |
vīratavākyaḥ vivṛtam punaś ca prakāśayeham karaṇam
laghyaḥ | svābhīpsitagranthasya niṣpratyūhaḥ arisamāptaye
pracayaḡamanaviṣiṣṭācārāparipālanābhyān ca sveṣṭadevatā-
namaskārapuraskāreṇa cikīrṣṣitam artham pratijānīte |
praṇamya karīśailastham iti | etc.*

F. 15b—16:—*iti vākyakaraṇalaghuprakāśikāyām Soma-
devādṛtāyām Sundararājaviracitāyām prathamoddyāyāḥ ||*

F. 32b:—*iti Somadevādṛte vākyakaraṇasya prakāśane |
sphuṭāddhyāyo dvitīyopi samkṣepeṇa samāpitaḥ | iti Sunda-
rarājaviracitāyām Somadevādṛtāyām vākyakaraṇādīpikā-
yām sphuṭādhikāro nāma dvitīyoddyāyāḥ ||*

Adhyāya, III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—*iti śrīmatkeralasatgrāmanivāsi-
Nīlakaṇṭhācāryyeṇa triskandavidyāpāradīśvanā ṣaṭdarśa-
nīpāraṃgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa
Rivakalyandajātena Goḷacūḍāmaṇinā asmadanugrahārthe
Sundararājapraśnottarākhye granthe pratipāditaṃ tena gati-
yogenaiva vibhajya sthitidaḷam jñeyam ṣaṣṭhāddhyāyāḥ (f. 73)*

prathame dvitīyeddhyāye prāyēnokta iti na punar idānim
 vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-
 yyām api bahava ślokāḥ prakṣiptāḥ samjñite sarve nirastāḥ
 śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśā-
 rado yatiśvaraḥ pratma (read Padma?) garbha iti prasiddho-
 paro bṛhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-
 riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān
 śrī - Nṛsimhaśiṣyabhūtajyotiśśāstravic - chrī - Vāñchyanma-
 Bhāradvāja - Varadarāja - tāḍṛgvidhakaniṣṭhaputra - Somadeva-
 sampradāyaśuddhavākyakaraṇaṁ cāsmākaṁ sampradāyasi-
 ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-
 ddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundare-
 śakṛte vākyakaraṇasya prakāśane | Somadevādṛteddhyāyaḥ
 pañcamo laghur iritaḥ | Ananta-Nārāyaṇasūnunā punaḥ
 kaverakanyātaṭavāsīnā mayā | prakāśitā vākyakṛtir llaghyasī
 dvijeśadevānujighṛkṣayā laghu | iti śrī - Vāñchyanma - śrī -
 Raṅganāthaputra - Somadevādṛtena Sundararājena viracita-
 yām vākyakaraṇalaghudīpikāyām pañcamoddyāyaḥ | om
 śubham astu śrīgurucaraṇāravindābhyām namaḥ | sūryya-
 dinavagrahadevatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādīpañcagrahavākyaṁ*.

F. 1 margin:—kujasya mahāvākyaṁ |

Beginning:—

maṅgalaśrīr bhūsūnuḥ	40
ātmajayīśantanuḥ	80
ḍṛṣṭo bhūpatir vo naḥ	120
iśāṅganāsampaṇṇaḥ	150
bhūmir girisaṁlagnā	180

F. 14:—kujasya vākyaṁ samāptam || atha budhasya vā-
 kyaṁ || F. 27 b:—budhavākyaṁ samāptam || F. 28:—atha
 guror vākyaṁ || F. 33 b:—guruvākyaṁ samāptam || F. 34:—
 atha śukravākyaṁ || F. 38 b:—bhṛguvākyaṁ samāptam ||
 F. 39:—atha śāner vākyaṁ ||

It ends:—nirado rasecchuḥ 348 ravignonirddāsaḥ 378 vā-
 kyaṁ 19 dhiraś śaneḥ || munivākyaṁ samāptam || kujādī-
 pañcagrahavākyaṁ parisamāptam | om śubham astu etc.

69.

WHISH No. 69 B.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., (1) + 144 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatana-khaṇḍa*?) of the *Brahmaṇḍa-Purāna*, in 34 Adhyāyas.

It begins:—astu va śreyase nityam vastu vāmāṅgam aiśvaram | yatas ṛṭīyo viduṣān turiyan tat param mahah | Agastyo nāma devarṣir vedavedāṅgapāragah | sarvasiddhāntasārajño brahmānandadayātmakah | cacārātbhuthahetūni tirthhāny āyatanāni ca | śailāranyāpagāmukhyān sarvān janapadān api | teṣu teṣv akhilān jantūn ajñānatimirāvṛtān | śiśnodaraparān dṛṣṭvā cintayām āsa tān prati | *etc.*

F. 2b:—iti brahmāṇḍapurāṇe Hayagrivāgastyasamvāde lalitākhyāne prathamoddyāyah ||

F. 9b:—iti śribrahmaṇḍottare Haya° . . . ṛṭīyoddyāyah ||

F. 35:—iti śribrahmaṇḍottare . . . vaivāhikotsavo nāma caturdaśoddyāyah ||

It ends:—ākhyātam etad avadātaguṇāh paṭhantas sampatpradāyakam apākṛtasarvaduḥkham | vijñānadīptikalikām lalitām mahēśim āsādyā te catasa¹ vahanti sadābhitrptim ||
|| iti śrīmatbrahmaṇḍapurāṇottare Hayagrivāgastyasamvāde lalitākhyāne mantrasādhanaparakāthanan nāma caturstrīṣoddyāyah || śrīmahādevyai namaḥ || samāptaś cāyatanakhaṇḍah || hariḥ om || śubham astu ||

70.

WHISH No. 70.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 89 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

¹ The metre requires only two short syllables. Read *te vata*?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the Rudrānuvākās of Taittirīya-saṃhitā IV, 5 (*Namakānuvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānuvākās* (Taitt. saṃh. IV, 7), which we should expect after the *Namakānuvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the Atirudraprayōgam; being an extract of the Bhāshyam of the Yajurvedah."

It begins:—atha śrirudra vidhiḥ | tatra tāvad upayukte tu viniyogādikaṅ cintyate | viniyogo nāmābhisambandhaḥ | sarvāṅgāṅgī bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv aṅgatvaṃ yasmin karmmaṇi yadāṅgabhāvaṃ bhajate tadā tasmin karmmaṇi viniyogo jñeyah | evaṅ ca yady api caramāyām iṣṭakāyām juhōtity ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekādaśabhirudrānuvākair homo vihita iti homākhye karmmaṇi aṅgatvaṃ rudrānuvākānām | etc.

F. 15:—atha mahārudra-āhutiṣaṅkhyā | F. 20:—athātirudrāhutiṣaṅkhyā | F. 30b:—iti sthaṅḍilakuṇḍamaṇḍapanirmmāṇādividhiḥ || atha Bodhāyanoktapañcāṅgarudranyāsa vidhiḥ | F. 33b:—iti pañcāṅgarudranyāsaḥ || atha rudrābhiṣekavidhiḥ |

F. 45:—atha taittirīyaśākhānusāreṇa namakānuvākāḥ pradarśyante namasteruṅya namo hiranyabāhave namas sahamānetyādayaḥ¹ camakānuvākā agnāviṣṇū² jyaiṣṭhyam³ ity ādaya ekādaśa atha namake cāntaravākyānām aprayogaḥ Bhāskarādivinirdiṣṭakāmyadrṣṭyābhidhāsyate |

F. 88:—iti namakeṣu namo rudrebhya⁴ ity asya prayogaḥ | iti namakaprayoga ekādaśānuvākāḥ (sic) || atha pūrvoḥkṣeṣu dakṣiṇe yatnā nirūpyate |

F. 88b:—iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyājīrṣayaḥ | staumi stamberamādhiśacarmmanirmmitavāsasaṃ ||

¹ See Taitt. Saṃh. IV, 5, 1 seqq. Read namas te rudra . . . namas sahamānetyādayaḥ.

² Taitt. Saṃh. IV, 7, 1.

³ Taitt. Saṃh. IV, 7, 2.

⁴ Taitt. Saṃh. IV, 5, 11, 2.

It ends:—anavaratadhīraddhvāna gambhīragharghara galabhavaphūtkārabhinnagahvara | guṇārājīvi (read guṇarājīva?) rājamāna dharādhareśa kanyākāntisāmkrānta (read kanyākāntisāmkrānta?) nijakālebaraikadeśa | akhila-jagadadhīśa rānta (read śānta?) maheśa namas te namas te | śrīgurucaraṇāravindābhyān namaḥ || om | śubham astu.

71.

WHISH No. 71.

Size: 18 $\frac{1}{8}$ × 2 $\frac{1}{2}$ in., (2) + 201 + (5) leaves, from 12 to 15 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819/20, but the MS. looks older, and may have been written A. D. 1759/60, possibly A. D. 1699/1700.

Scribe: Raghunātha, son of Rāmākṛṣṇa.

Character: Grantha, very small, sometimes difficult to read.

The *Mahābhāratasamgraha*, by *Maheśvara*. Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Parvans of the Mahābhārata, then follow:

X Gadā-Parvan,

XI Sauptika-Parvan,

XII Aiṣika-Parvan,

XIII—XVII Āśvamedhika to Svargārohanika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq., III, 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften der Kgl. Univ. Bibl. Tübingen*, p. 23.

It begins:—śuklāmbāradharam viṣṇum śaśivarnaṅ caturbhujam | prasannavadanan dhyāyet sarvaviḅnopaśāntaye | śrīmān pauraṅikas sūtaḥ kadācid raumaharṣiṅaḥ | ugraśravā nāma puṅyam naimiśāraṅyam āgamat | varttamāne śaunakasya satre dvādaśavārṣike | tatrāsīnān munīn sarvān prānamat samprahrṣṭadhīḥ | kathāś citrā śrotukāmā munayas

sūtanandanam | paripapraccha t̄an sa' t'au papracchus sa
 ca kauśalam | abhinandya samāsinās tam āhus samśrītā-
 sanam | kuta āyāsi ko deśas tvayā carita ity api | viprān
 sa prāha supritān tatrāgacchan yadṛcchayā | sarpasatram
 yatra rājā cakāra janamejanaḥ (sic) | yā vaiśampāyanāt tatra
 śuśrāva janamejayaḥ | kathās tā Vyāsakathitās tv a[u]śrausaṃ
 bhāratāśrītāḥ | parārddhyāni parikramya tīrtthāny āyatanāni
 ca | s[y]amantapañcakan nāma tan deśaṃ gataṃ aham |
 kūrūnām pāṇḍavānān ca sarveṣān ca mahābhṛtām | bhavataṃ
 vididhau (?) tasmād didṛkṣur aham āgataḥ | śrotuṃ kim
 icchathety uktā munayas sūtam abruvan | pārīkṣitena
 Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotuṃ
 icchāmo mahābhāratasaṃjñitāḥ | etc.

F. 2:—iti śrīmahābhāratasaṃgrahe Maheśvarakṛte saṃ-
 bhavaparvaṇi vaidodaṃkacaritan nāma prathamoddyāyaḥ ||

F. 10b:—iti śrīmahābhāratasaṃgrahe duṣyantacaritan
 nāma aṣṭamoddyāyaḥ ||

F. 21b:—iti śrīmahābhāratasaṃgrahe bakavadho nāma
 pañcadaśoddyāyaḥ ||

F. 26:—iti śrībhāratasaṃgrahe pañcendropākhyānan
 nāma aṣṭādaśoddyāyaḥ ||

F. 32 (end of the Ist Parvan):—iti śrīmahābhārata-
 saṃgrahe sambhavaparvaṇi mandapālacaritan nāma pañca-
 viṃśoddyāyaḥ ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi
 Pāṇḍavadyūtaparājayo nāma aṣṭamoddyāyaḥ || śrīkṛṣṇāya
 namaḥ || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Naḷacaritasamāptir nnāma
 aṣṭamoddyāyaḥ ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi
 araṇiharaṇan nāma dvāttriṃśoddyāyaḥ ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi
 uttarābhimanyuvivāho nāma daśamoddyāyaḥ || śrīkṛṣṇāya
 namaḥ || virāṭaparvaṃ samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi
 rathasaṃkhyāmbopākhyānan nāma daśamoddyāyaḥ ||

† Doubtful reading. Read tam papracchus te?

F. 110 b (end of the VIth Parvan):—iti . . . bhīṣmaparvaṇi bhīṣmaśaratalpaśayanan nāma saptadaśodhyāyaḥ ॥

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi droṇavadho nāma aṣṭadaśodhyāyaḥ ॥ śrīkrṣṇāya namaḥ ॥ droṇaparvaṇ samāptam ॥

F. 160 (end of the VIIIth Parvan):—iti . . . karṇaparvaṇi karṇavadho nāma ekādaśodhyāyaḥ ॥ . . . karṇaparva samāptam ॥

F. 169 b (end of the IXth Parvan):—iti . . . śalyaparvaṇi saptamodhyāyaḥ ॥ . . . śalyaparvaṇ samāptam ॥

F. 173 b (end of the Xth Parvan):—iti . . . gadāparvaṇi tritīyodhyāyaḥ | gadāparvaṇ samāptam ॥

F. 176 (XIth Parvan):—iti . . . sauptikaparvaṇi prathamodhyāyaḥ ॥

F. 178 (end of the XIIth Parvan):—iti . . . aiśikaparvaṇ samāptam ॥ hariḥ om śubham astu ॥

F. 190 b (end of the XIIIth Parvan):—iti . . . āśvamedhikaparvaṇi daśamodhyāyaḥ ॥ . . . āśvamedhikaṇ samāptam ॥

F. 194 b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi caturthodhyāyaḥ ॥

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitīyodhyāyaḥ ॥

F. 198 b (XVIth Parvan):—iti . . . mahāprasthānike parvaṇi prathamodhyāyaḥ ॥

It ends (f. 201):—iti śrīmahābhāratasaṃgrāhe svargārohaṇike parvaṇi dvitīyodhyāyaḥ ॥ śrīkrṣṇāya namaḥ | sitālakṣmaṇabharataśatruḡnahanumatsametaśrīrāmācandrāya namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om | śubham astu śrīgurubhyo namaḥ | karakṛtam aparādham kṣantum arhanti santaḥ ॥ pramāthināmasaṃjñāyām śaradi prāpnuvaty api | cāpaṇ haṃse dakṣiṇākhyāyane pakṣe site tathā | aṣṭāvīmśākhyake hy anhi somavāsarasamṃyute | svātītārasamāyukte daśamyām mīnalagnake | śravaṇāt sarvapāpaghnaḥ paṭhanān muktidaṇ śubham | lekhanāt śrīpradaṇ sammyak mahābhāratasaṃgrāham | Rāmākṣṇasya putreṇa Raghunāthena dhīmatā | rāmabhaktena viduṣā likhitaṇ bhadrām astu vaḥ ॥ krṣṇāya vāsudevāya devakīnandanāya

ca | rukmiṇīsatyabhāmābhyāṃ sevītāya namo namaḥ | śrī-
gurubhyo namaḥ ||

72.

WHISH No. 72.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., (1) + 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

Character: Grantha. The leaves are numbered by letters: ka (= 1), kha, ga . . . ha, la, kṣa (= 35), kya (= 36), khya . . . kṣya (= 70), kra (= 71), khra . . . lra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Brhatsaṃhitā* of *Varāhamihira*, or the *Varāhasaṃhitā*, with a Commentary (*Samhitāvivṛti*) by *Bhaṭṭopala*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver ddhanisṭhādyam nūnam kadācid āsīd yenoktam pūrvasāstreṣu raver adityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhanisṭhādyam uttaram ayanam, etc.

F. 8:—iti Bhaṭṭopalaviracitāyāṃ saṃhitāvivr ** ditya-
cāras trītyoddhyāyaḥ |

F. 51:—iti Bhaṭṭopalaviracitāyāṃ saṃhitāvivritau
śukracāro navamoddhyaḥ ||

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā
bhūpās sikhakena dvijādyāṃ tadvaśa *** ** (blank)
śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair
hanti dentaiḥ romnā gohayānyāṃ go (*sic*) ||

73.

WHISH No. 73.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *R̥gveda-Prātiśākhya*, by *Śaunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Pārśadavṛtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the *R̥gveda-Prātiśākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Prātiśākhya, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller (Leipzig 1869), Einleitung, pp. 22—32.* As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prātiśākhya*, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—*aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi | ete svarā iparo dīrghavat pluto-nusvāro vyañjanam vā svaro vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṅ ca tā r̥cotra nidarśanam || 52 | gāyatrī purauṣṇik catuspādam manye dvādaśa || iti chandovicitau prathama āditoṣṭādaśa- paṭalaḥ || hariḥ om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy āditaḥ varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasam- jñāni veditavyāni | etc.*

It ends (f. 155):—*iti pā(r̥ṣa)dvṛtttau kramapaṭalan nāma dvādaśam samāptam || śrīguru° etc.*

(2)

Short treatises, a kind of Appendices to the *Prātiśākhya*, on the *R̥gveda-Samhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadeva*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *Rḡvīlaṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Padāntadīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *Rksamkhyā* (ff. 17b—18);
- (7) *Avarṇadīpa* (f. 18);
- (8) *Nāntasaṃgraha*, or *Nāntalakṣaṇa*, by *Śeṣanārāyaṇa* (ff. 19—21 b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasaṃgraha* (f. 22);
- (10) *Naparavyākḥāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparaṭīkā*, a Commentary on No. 9 (ff. 35—39).¹

The first treatise begins:—praṇamya praṇatābhīṣṭapradātāram patim śriyaḥ | bahvṛcānām subodhāya śam[m]ānam kriyate laghu | visarjanīya ākārapūrvako ghoṣavatparaḥ | vyañjanasprkcchasaparo lupyate saṃhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham | nānāpadatvam aṃgyānām (read imgyānām?) pūrvabhāgaḥ tv ava[t]grahaḥ | nimittam grhyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās traya[h]s trayāḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakṛttitaḥ | iti paribhāṣā || etc.

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanāḥ priyasūnūnā śamānam sādhu savyākhyam Nāgadevena nirmmitam || iti rksarvaśamānam samāptam ||

Then the *Vilaṅghyalakṣaṇa* begins:—hariḥ om | śuddhasphaṭikasamkāsam puṇḍarīkanivāsinam | dātāram sarva-vidyānām hayagrīvam upāsmāhe | Yajñanārāyaṇāt sūrer utpannas somayājinaḥ | Nāgadevo vadiṣyāmi vilamghyāni padāny aham | etc.

It ends (f. 8b):—proktaṃ yathā tathā vāpi prītyā bālakaḷoktivat | mayoktāny rḡvīlamghyāni varṇakramata eva tu | vilamghyalakṣaṇaślokā aṣṭāṣaṣṭir udiritāḥ | vilamghyalakṣaṇam samāptam ||

¹ Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—*ṛtvig yajñeṣu kaṃ viśvaṃ devyā vṛttapurohitau | devaṃ yastho hotṛśabdo ṛtvikśabdo ṛkāravat | marutān tvāraracchevas samudrasyeva varmmanā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo ūti devānām itva vellām varjaṃ ||*

Then begins the *Padāntadīpinī*:—*hariḥ om | bhūteṣopi prasādārtthī yasyābhūtipurāntakaḥ | kāruṇyanidhaye tasmai gaṇādhīpataye namaḥ | 1 | manīṣiteṣu sarveṣu bhāsatān nas sarasvatī | viśvaparakāśinī śāśvat kumudeṣv iva kaumudī | 2 | ṛgvedapāṭhe Śākalyadr̥ṣṭe tadvartmanā kṛtim | padāntadīpinim nāmnā karomy arthhānubandhinim | 3 | ... ālocya Śaunakaprotkāṃ prātiśākhyāṃ prayatnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāṃkṣayā | 5 |*

It ends (f. 17):—*teṣu koṣṭhesu gaṇite padajāte varāṭakaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvam | śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumamḡalam ||*

Then begins the *Trisandhālakṣaṇa*:—*hariḥ om | trisandhālakṣaṇam | vargaṃ vadet kaścana tañ ca sarve pādamaṃ dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva vargaṃ kramaṃ dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇam samāptam ||*

This is followed by the two small treatises, the *Rksamkhyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*, and the *Avarṇadīpa*, which begins:—*guruṃ guṇābhdhin nikhilāptavānmayam praṇamya saṃsārasamudratāraḥ | padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam aham sulakṣaṇam ||*

Then follow the *Nāntasamgraha*, and the *Tāntasamgraha*, (ff. 19—22b), and Commentaries on these two treatises (ff. 23—39).

F. 19 begins:—*praṇamya gāruḍārūḍham harin nilābhrasannibham | Śeṣanārāyaṇākhyena lakṣaṇam kriyate mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptaḥ ||*

F. 22b:—*ūsyam (?) evan natāntākhyam lakṣaṇam samudritam | iti taparam samāptam | F. 35:—naparavyākhyānam samāptam || F. 39:—iti tapari(read tapara)ṭikā samāptā ||*

(3)

Some more treatises of the same kind, viz.

- (1) *Paribhāṣā* (?) (f. 1);
 - (2) *Āvarṇīlakṣaṇa* (ff. 1—3);
 - (3) *Āvarṇīlakṣaṇa* (f. 3);
 - (4) *Āvarṇīvyākhyāna*, a Commentary on No. 2 (ff. 3b—24);
and
 - (5) *Āvarṇīvyākhyāna*, a Commentary on No. 3 (ff. 24—30b).
- Compare the Saptalakṣaṇa above No. 25(a).

F. 1 begins:—guruṃ guṇābdhin nikhilāptavānmayam prama-
nyama samsārasamudratārakam | padādyavarṇāvagamāya
vacmy rcām avarṇadīpākhyam aham sulakṣaṇam | etc. (like
the 'Avarṇadīpa' above p. 96, l. 23). But it ends (on the
same page):—iti paribhāṣā samāptā ||

F. 3:—avarṇīlakṣaṇam samāptam || śrīdakṣiṇāmūrttaye
namaḥ ||

F. 3b:—āvarṇīlakṣaṇam samāptam ||

F. 24:—avarṇīvyākhyānam samāptam ||

Then the Commentary on the *Āvarṇīlakṣaṇa* begins:—
ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin
lakṣaṇepi prātipādikagrahaṇam sarvārtham sarvatra | etc.

It ends:—ākārādīpadānān tu spaṣṭāya pratipāditam |
yathāmati hr̥dī prityādhā(ra)ṃ vidvajjanais sadā || hariḥ om ||
āvarṇīvyākhyānam samāptam || śrīmahātripurasundaryyai
namo namaḥ || ... śrīmahādevyai namo namaḥ ||

74.

WHISH No. 74.

Size: $12\frac{5}{8} \times 1\frac{3}{8}$ in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dīkṣita* of the
Vādūla family; Pariccheda I: the *Varṇāśramadharmanirū-*
pana. See Burnell, Tanjore p. 134.

It begins:—śuklāmbaradharam viṣṇuṃ śaśivarnaṅ catur-
bhujam | prasannavadanan dhyāyet sarvaviḡnopaśāntaye ||
amke vihāriṇam anukṣaṇam adriajāyās taṃ kevalam kaḷa-
bham atbhutam āśrayāmaḥ | nityam ya eṣa bahubhir
nnijasevakānāṃ pratyūhapuñjakabalaiḥ paritoṣam eti | pā-
rāvatividhimukhāvalisaudhapaṅkter mmāyāvihīnajanamā-
nasarājahamsam | yogeśvarair api vimṛṣya nijasvarūpā
vāti(read vāpi?)śvari diśatu me vacasām samṛddhim | śara-
bham upaimi sādhu sevyam sadayam kañcana devatāvi-
śeṣam | ... daśakaṅṭharūpaṃ vande daśasyandana nanda-
nāmi (read °syandanam namāmi?) | Vaidyanāthādhavarīnā-
madāso Vādhūlavamaśajaḥ | smṛtimuktāphalan nāma kurute
sārasaṃgrahaṃ || uruvistaradharmmaśāstravārdhher upalab-
dher mmahatā pariśrameṇa | śravaṇeṣu nidhiyatām kim
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ | kva nu vi-
śakalitan tu dharmmaśāstram kva ca punar ākalane mama
pravṛttiḥ | sa(ka)lamatijuṣas tathāpi santas satatam idaṃ
mama sāhasam saḡantām | tatrādau dharmmapramāṇāni
nirūpyante | Manuḥ | vedokhilo dharmmamūlam | etc.

F. 10b:—atha smṛtikartṭrīrūpaṇam | F. 11b:—atha
dharmmadeśāḥ | F. 21b:—atha sṛṣṭiḥ | F. 36:—iti yaja-
nam || atha yājanam nirūpyate | F. 39:—ity addhyayanam |
athāddhyāpanam | F. 63:—iti dānam | atha pātranirūpa-
ṇam | F. 78b:—atha kṣatriyadharmmaḥ ||

F. 86:—iti brāhmaṇaśraīṣṭhyam | atha jātivivekaḥ |
F. 111:—iti yajñopavitānirmāṇādi || atha daṇḍadhāraṇam |
F. 149b:—iti snātakadharmmaḥ | atha vivāhaḥ | F. 170:—
atha brāhmaṇādivivāhabhedāḥ | F. 195:—garbhīṇidhar-
mmaḥ | F. 196b:—atha vidhavādharmmaḥ | F. 201:—iti
strīdharmmaḥ || gṛhasthadharmman āha Dakṣaḥ | F. 209b:—
atha yatidharmmaḥ | F. 224b:—atha gurvādinirūpaṇam |
F. 245:—atha bhikṣācaryā |

It ends:—Vyāsaḥ | mokṣāśramam yaś carate yathoktam
śucis sam (read san) samkalpitabuddhiyuktaḥ | anindhanam
jyotir iva praśāntam ya (read sa) brahmabhāvam śrūyate
(read śrayate) dvijātir iti¹ | iti Vaidyanātha - Dikṣita-

¹ See Mahābhārata XII, 192, 6.

viracite smṛtimuktāphale varṇāśramadharmmanirūpaṇan
nāma prathamah paricchedah || hariḥ om | śrīgurubhyo
namaḥ ||

75.

WHISH No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 79 leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

Character: Grantha.

The *Grhyavṛtti*, a Commentary on the *Khādīra-Grhyasūtra* or *Drāhyāyaṇa-Grhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work, see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto grhyākarmmāṇi | athānantaram | kas-
mād anantaran deva savitar ityādīmantravacchākhāddhya-
yanānantaram yattetta nādhītavedasya mantraparijñānāt¹
vaksyamāṇeṣu vākyeṣu karmmanuṣṭhānāyogyatayā pratipa-
tṭum aśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36b):—pañcamaḥ khaṇḍaḥ ||
iti Rudraskandhakṛtāyām grhyavṛttau prathamah paṭalaḥ ||

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the
IIIrd Paṭala:—sthālīpākasya pūrṇapātram yathotsāhani-
vṛtyarttham | carutantraprakṛtir ayam homaḥ || tritīyasya
paṭalasya caturtthaḥ khaṇḍaḥ || navamīn daśamīm vānva-
ṣṭakyaḥ || hariḥ om || śubham astu | *etc.*

76.

WHISH No. 76.

Size: $18\frac{5}{8} \times 2$ in., (1) + 132 + (1) leaves, from 9 to 11 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.'
The MS. may be about 50 or 80 years older.

Character: Grantha.

¹ Read with Ind. Off. MS.: yatonadhītavedasya mantraparijñānāt.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda - Purāna*, viz., the *Śivamahātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48 b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48 b—68 b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavaibhavakhaṇḍa* (ff. 68 b—132 b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sarvavidyānām | śridakṣiṇāmūrttaye namaḥ | aiśvaram paramatatvam ādimaddhyāntavarjjitam | ādhāram sarvabhūtānām (a)nādhāram avikriyam | anantānandabodhāmbunidhim atbhutavibhramam | ambikāpatim iśānam anīśam praṇamāmy aham || satrāvasāne munayo viśuddhahṛdayā bhṛśam | naimiṣiṣyā mahātmānam āgatam Romaharṣaṇam | drṣtvā yathārham sampūjya prasannendriyamānasāḥ | papracchus samhitām enām Sūtam paurāṇikottamam | evam prṣṭo munisreṣṭhaiḥ Sūtas sarvārthadāyinam | mahādevam mahātmānan dhyātvā Vyāsaṁ ca bhaktitaḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) samhitām vedasammitām | śrī-Sūtaḥ | brāhman purānam prathamam dvitīyam pātmanam ucyate | tṛtīyam vaiṣṇavam proktam caturttham śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyam tataḥ param | saptaman nāradiyaṁ ca mārkkaṇḍeyam tataḥ param | āgneyam navamam paścāt | brahmakaivarttam eva ca | tato laingāṁ ca vārāhan tata skādam anuttamam | vāmanākhyam tataḥ kaurmmam matsyan tatparam ucyate | gāruḍākhyam tataḥ proktam brahmāṇḍam tatparam viduḥ | granthatas tu caturllakṣam purānam munipungavāḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyāṁ śivamahātmyakhaṇḍe trayodaśodhyāyaḥ ||

F. 132:—iti yajñavaibhavakhaṇḍe tricātvarīṁśodhyāyaḥ || Sūtaḥ | athātas sampravakṣyāmi dravyaśuddhim samāsataḥ | etc.

It breaks off (f. 132 b) in the middle of the 44th Adhyāya with the following words:—aśuddhyā[śu a]śuddhavat bhāti śarīrādes tu cetanaḥ | vyavahāre yathā candro nīscalopi calaty api |

WHISH No. 77.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

The *Ratnāpaṇa*, a Commentary, by *Kumārasvāmin*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra*, in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhāṃ-
gadantāvaḷo gaṇḍābhogavilopān aḷigaṇān karṇāncalaiś
cālayan | yatpādāmburuhāvalambaśaraṇāḥ pūrve pumāṃsas
traya(s) trailokyasthitisargasamhrtividhau nirvighnasiddho-
dyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajaṃ |
svopajñam vānmayam yasya vihāragrhavedikā | ** ṇim (read
vāṇim)† kāṇabhujim aḷigaṇad avāśāsic ca vaiyyāsikim antas
ta(n)tram aramsta pannagagavikumbheṣu cājāgarat | vācām
ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd
yadupajñam eva viduṣām saujanyajanyam yaśaḥ | [s]triskan-
dhaśāstrajaladhim cuḷukikurute sma yaḥ | tasya śrī-Mallinā-
thasya tanayojani tādrśaḥ | kolacalapeddāyāryyaḥ (read
Kolācala-Peddācāryaḥ?) pramānapadavākyapāradrśvā yaḥ |
vyākhyātanikhilāśāstraḥ prasaṅgakarttā ca sakalavidyāsu |
tasyānujanmā tadanugrahāptavidyānavadyo vinatāpana-
mmraḥ | svāmī vipaścid vitanoti ṭikām pratāparudrīyara-
hasyabhettṛim | puṇyaślokaḡuṅktiśāṇakaṣaṇād uttejanālam-
bhitam sañjagrāha rasādiratnanicayaṃ vidyāvināthaḥ purā |
sohan tad vyavahārahetum adhunā kiñcit karomy āpaṇaṃ
tatrānugrahamūyatobhilaṣitam grṇhantu dhanyā janāḥ |
yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nā-
mūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-
bhavān Vidyānāthanāmā mahākavir alaṃkāraśāstram āra-
bhamāṇaḥ, etc.

† See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46:—iti pratāparudravvyākhyāne ratnāpaṇākhyāne kāvyasvarūpan nirūpaṇan nāma dvitīyaṃ prakaraṇaṃ ॥

F. 139:—pratāparudravvyākhyāne ratnāpaṇākhyāne guṇan nirūpaṇan nāma ṣaṣṭhaprakaraṇaṃ ।

It ends:—vistarabhīrubhir uparamyata iti sarvam avadātam ॥ iti pratāparudriyavyākhyāne ratnāpaṇākhyāne miśrālaṃkāran nirūpaṇan nāma navamaṃ prakaraṇaṃ ॥ pratāparudriyavyākhyānaṃ samāptam ॥ śrīguru°, etc.

78.

WHISH No. 78.

Size: $12\frac{3}{8} \times 1\frac{5}{8}$ in., 94 + 57 + 86 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Bhāṣyaratnāprabhā*, or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhinī*. This appears to be annotations on the *Sūtra Bhāṣyam* of *Sankara Āchāryyah*". See below No. 93.

It begins:—yam iha kāruṇikaṃ śaraṇaṃ gato hy arisāhodara āpa mahat padaṃ । tam aham āśu hariṃ varam āśraye janakajāṃkam ana(n)tasukhākṛtiṃ । Vibhīṣaṇorisahodaropīty anvayaḥ (1) śrīgauryyā sakalārthadan nijapadāmbhojena muktīpradaṃ prauḍhaṃ vighnavanaṃ harantaṃ anaghaśrīḍuṇḍitūṇḍāsinā vande carmmakapālikopakaraṇai(r) vairāgyasaukhyāt paran nāstīti pradiśantaṃ antavidhuraṃ śrīkāśikeśaṃ śivaṃ । pradiśantaṃ upadiśantaṃ । yatkrpālavamātreṇa mūko bhavati paṇḍitaḥ । vedaśāstraśarīrāntāṃ vāṇiṃ viṇākaraṃ bhaje । kāmākṣīdugdhapracurasurasu-

tanu¹ prājyabhojyātīpūjyaśrīgaurināyakābhitprakaṭana-Śivarāmāryya-labdh[*v*]ātmabodhaiḥ śrīmat-Gopālagīrbhiḥ prakāṭitaparamādvaitabhāsā[s*t*]mitāsya - śrīmat-Govindavānicarānakamalago nirvṛtohaṃ yathālīḥ | mokṣapurīyāṃ śrīkāñcyāṃ śrīkāmakṣyā dattaṃ pāyasam devair api stutaṃ prājyaṃ sampūrṇaṃ prakṛṣṭājyayuktaṃ vā yat bhojyaṃ anna(m) tenātipūjyāś Śivarāmayoginaḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurināyakayor abhedam prakāṭayanti tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvatībhiḥ tair ity arthaiḥ Śaṅkaraṃ bhāṣyakṛtaṃ praṇamya Vyāsaṃ hariṃ sūtrakṛtaṃ ca kurve śrībhāṣyatīrthe paraḥsaṃsatīṣṭyai vāgjalabandhacchidam abhyupāyaṃ (i) atra bhāṣye, etc.

F. 20:—prathamavarṇakaṃ ||

F. 32:—caturtthavarṇakaṃ || prathamasūtraṃ samāptaṃ ||

It ends:—ātmanīścayāt ān maryyādāyāṃ pramātrtvasya kalpitatvepi pratyakṣādiviṣayāvādhāt prāmāṇ(y)am iti bhāvaḥ || om rāmanāmnī pare dhāmnī kṛtsnāmnāyasamanvayaḥ kāryyatātpariyabādhena sādhitāś śuddhabuddhāye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahvrcabrāhmaṇopaniṣadvivarāṇa*, or *Aitareyopaniṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*, by *Śaṅkara* (ff. 70—94b). Printed in the Bibliotheca Indica, vol. VII, Calcutta 1850.

It begins (f. 70):—om parisamāptaṃ karma saḥāpara-brahmaviṣayavijñānenaiṣā karmmaṇo jñānasahitasya parā gatiḥ ukthavijñāna[sa]dvāreṇa[ṇo]pasamhṛty etat (read °samhṛtātat?) satyaṃ brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke sarvān kāmān āptvāmṛtas samabhavas samabhavat ity upa stam (?) iti || iti śrī-Govindabhaḡavatpūjyapādaśiṣyasya śrīmatparamahāṃsaparivṛjakācāryyasya śrīmac-Chaṃkara-bhaḡavataḥ kṛtau bahvrcabrāhmaṇopaniṣadvivarāṇaṃ sam-pūrṇaṃ || gurubhyo namaḥ || aitareyopaniṣatbhāṣyaṃ samāptaṃ ||

¹ For dugdhapracura the metre requires — — —. The Edition reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbavya Gr̥hyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the Śāṅkhāyana-Gr̥hyasūtra. See *Indische Studien*, vol. XV, p. 4 seq.; *Sacred Books of the East*, vol. XXIX, p. 6 seq.

It begins:—*utthāya prātar ācamyāhar aha svāddhyāyam adhiyātadyā no deva savitar iti dve, etc.* (see Śāṅkhāyana-Gr̥hyasūtra I, 4).

F. 12 b, 13:—*iti kauṣītakagr̥hye prathamoddhyāyaḥ ||*

F. 19:—*iti kauṣītakagr̥hye dviyoddhyāyaḥ || śrīguru° . . . piṇḍapitryajñe aparāṇhe amāvāsyāyām, etc.*

F. 21:—*iti kauṣītakagr̥hye piṇḍapitryajñavidhiḥ ||*

The last chapter contains Mantras with accents (the udātta only being marked by the sign ~ placed on the top of the letters), beginning:—*āyusyaṃ varccasyaṃ rāyāśpōsam aūtbbhidam | idam hiraṇyaṃ varccasvaj jāitrāyā vīsatād māṃ || 1 |* (See *Mantrapāṭha*, II, 8; *Āśv. Gr̥hy.* III, 8, 21.)

It ends (f. 23):—*priyām mā kuru devēṣu priyaṃ mā brahmaṇe kuru | priyām viśveṣu bhūtēṣu māyi dhehi rucā-rucam || hariḥ om etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbavya-Gr̥hyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—*natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamaṃ | guhyaṃ tadyaṃ saṃkṣīpya vyākhyāyai bahuvismṛtam | yathākramaṃ yathābodham pañcāddhyāyasamanvitaṃ | vyākhyātam vṛttikārādyai śrautas-mārttavicaḥṣanaiḥ | utthāyoṣasy athāplutya sāndhyaṃ karma samāpya ca | kurvīta nityaṃ svāddhyāyam ārabhyādyaṃ na (sic) ity a(r)thaḥ |*

F. 43 b (= f. 20 b):—*gr̥hye kauṣītakiyesmin etad uttariyasammataḥ | vyākhyātā kārīkārūpā pūrvāddhyāyasasañcitā (sic) || hariḥ om | etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—dakṣiṇārtthaṅ ca gurave dadyāt sviṣṭakṛtādy atha na (read °kṛdādyarthena?) śiṣṭakarmma samāpyāgnim upatiṣṭhec ca sannamet || hariḥ om etc.

(5)

The *Āsvalāyana-Gr̥hyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) gr̥hyāni vakṣyāmaḥ, etc.

The first Adhyāya (21 Khaṇḍas) ends f. 12b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khaṇḍas) ends f. 22b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātraṃ palāśena vapāṃ juhuyād iti vijñāyate | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuśchandā Vaiśvāmitro, etc.

It breaks off after Rv. X, 105:—triṣṭub antyādyā gāyatrī vā || 5 || ubhau bhūtāṃ || śrīgurubhyo namaḥ || śrīmahātripurasundaryyai namaḥ || hariḥ om śubham astu śrīgaṇādhipataye namaḥ ||

(7)

Lists of words, occurring in the *Ṛgveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of *Pariśiṣṭa* to the *Prātiśākhya* (ff. 55—86). In the margin of f. 55 it is wrongly described as 'Sarvānukramaṇī'.

It begins (f. 55):—gaṇādhipan namaskṛtya gurun devīḥ sarasvatīḥ | sandigdhaçchedanāny ukta (read uktvā) vilikhyante padāny atha | ejante ca visargānte pade ci parato yataḥ | vigr̥hyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ | ya ṛjṛā mahyam māmāhe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrdhdva

ūṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u aṃśave
nakārānte makārānte parayoś ca tavargayoḥ ntanāde śāt
tulyarūpā saṃhitātrāpi saṃśayaḥ | *etc.*

It ends (f. 86 b):—kaniyān | tvaṣṭā | avagra pañcadaśa |
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |
sindhūn | atiṣṭhan | sukarmmah | dharttāḥ | naḥ | avagra
caturdaśa | iti trīṇi | ṛbhur vibhvāḥ | ṛbhuḥ | agmata |
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |
śrīr ṇaye | gnas patnībhiḥ | daivena sindhubhiḥ | ye | rā-
jabhiḥ ||

79.

WHISH No. 79.

Size: $11\frac{7}{8} \times 1\frac{7}{8}$ in., (1) + 31 + 131 + (1) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1829. The MS. may be about
50 years older.

Character: Grantha, except ff. 1—67 b (Parāśara-Smṛti I—IV) which
are in Malayalam.

(1)

The *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-
yas.* This seems to be another recension of the work
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namas tasmai yatprasādavivasvatā |
pratyūhaddhvāntaviddhvaṃsaḥ kriyate bhaktakarmaṇām |
mādyarasanāraṅge naṭaneṣu samutsukāḥ | eṣā sarasvatī
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-
surapādapaḥ | *etc.*

It ends:—śrīmac-Chaṃkaradeśikasya caritam stotram pra-
bodhapradan nirdagdadhākhilapāpa(ca)ndanavipinam saṃ-
kṣiptam etan naraḥ | ye śruṇvanti paṭhanti cādarayutās
sañcintayanty anvaham te labdhvā bhuvi sampadañ ca
sakalām ante labhantemṛtam || iti Śaṃkarācāryacarite
deśikācāryasāyujyaprāptir nnāma navamoddhyaḥ || hariḥ
om || ācāryavilāsas samāptaḥ || om |

* The author is *Govindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—Manuḥ | śrutim paśyanti munayaḥ smaranti ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitam bhūvi | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśarasmṛtāv asya (read asyām?) granthakṣiptir vivicyate | dve kāṇḍe dvādaśāddhyāye ślokā aṣṭonaṣaṭsatam | etc. (See edition of the *Parāśarasmṛti* in the *Bibliotheca Indica*, I, p. 12 seq.)

F. 46:—vedākṣaravicāreṇa śūdraś caṇḍālatām vrajet | iti | madyam bahuvidham . . . agamyā bhāginyādayaḥ | spaṣṭam anyat | iti mahārājādhirājaparamesvaravaidikamārgapravarttakaśrīvira - Bukkaṇabhūpālasāmbrājyadhuran-dharasya Mādhavāmātyasya kṛte Parāśarasmṛtivyākhyāyā Mādhaviyavyākhyāyās samgrahe prathamoddyāyaḥ || śivāya namaḥ ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b, A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b, A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyayanakarmmani dharmmaśāstram idan tathā | adhyetavyam prayatnena niyatam svargagāminā || iti śrīmahārājādhirājaparamesvaravaidikamārgapravarttakaśrīvira-Bukkaṇa-Mādhavāmātyasya kṛtau Parāśarasmṛtivyākhyāyām Mādhaviyākhyāyām dvādaśoddyāyaḥ | karakṛtam aparādham kṣantum arhantu santah || śrīmahātripurasundaryyai namo namaḥ || hariḥ om ||

80.

WHISH No. 80.

Size: 12 $\frac{1}{4}$ × 1 $\frac{7}{8}$ in., (1) + 196 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS. may be about 50 years older.

Character: Grantha.

The *Haribhaktisudhodaya* from the *Nārādīya-Purāna*, with a Commentary, in 20 Adhyāyas.

It begins:—*śuklāmbaradharam viṣṇum śaśivarnaṁ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye ||
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sar-
vavidyānām śridakṣiṇāmūrttaye namaḥ | yasya bhāvanayā
daityas tatāra bhavasāgarām | dustaran tad ahaṁ vande
nārasimham mahat param | sakalasañcitan duritasamtati-
śamanadvārakaprāripsitaparisaṁmāptiphalakaparadevatānu -
ddhyānalakṣaṇam maṅgalaṁ anutiṣṭhati | ekaṁ yaj jana-
yatiti || ekaṁ yaj janayatiti | ekaṁ yaj janayaty anekatanu-
bhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid apī
vā noptan na siktaṁ jalaiḥ | kālenāpi na jīryate huta-
bhujā no dahyate klidyate nātbhis tat sakalasya bījam
aniśam brahmābhiyan dhīmahi ||*

F. 10b:—*iti śriharibhaktisudhodaye savyākhyāne pratha-
moddhyāyaḥ ||*

F. 105b:—*iti śriharibhaktisudhodaye mahāpurāṇe savyā-
khyāne ekādaśoddhyāyaḥ ||*

It ends:—*Śaunakādīn naimiṣiyan brahmasūnus tirodadhe ||
brahmasūnur Nnāradaḥ || etan Nāradiyapurāṇaśravaṇaka-
thanayoḥ phalam āha ya idam iti | ya idam śruṇuyān
nityam haribhaktisudhodayam | kathayed vā sa pāpaughair
mmukto mokṣaṁ ca gacchati || śaktyaddhyātmake tat asakṛt-
śravaṇādinoktasādhanadvārā mokṣas siddhyatīti sarva(m)
samañjasam || iti śriharibhaktisudhodaye mahāpurāṇe savyā-
khyāne viṁśoddhyāyaḥ || śrikṣṇāya namaḥ || etc.*

81.

WHISH No. 81.

Size: $12\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 5th January 1830 Tellicherry.

The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Vedāntasāra*, or *Vedāntasāraprakaraṇa*, by *Sadā-
nanda* (ff. 1—17).

It begins:—on namo nrsimhāya | akhaṇḍam saccidānan-
dam avānmanasagocaram | ātmānam akhilādhāram āsraye-
bhiṣṭasiddhaye | arthatopy advayānandān ati[m]tadvaita-
bhānataḥ | gurūn āraddhya vedāntasāra(m) vaksye yathā-
mati | vedānto nāmopaniṣat pramāṇan tadupakāriṇi śāri-
rakasūtrādīni ca | *etc.*

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi
śruteḥ || iti paramahamsaparivrājakācāryya-Sadānandakṛtau
vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindā-
bhyān namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* etc.),
by *Vidyāranya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe drṣṭam avasthānān
catuṣṭayam | paramātmani vijñeyan tathāvasthācatuṣṭayam |
yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (1) cidan-
taryyāmisūtrātmā virāṭ cātmā tathocyate | *etc.*

F. 34:—iti śrīparamahamsaparivrājakācāryyaśrī-Vidyā-
raṇyamunivaryyaviracitaṃ citradīpākhyam prakaraṇam
sampūrṇam || śrīlakṣmīnrsimhāya namaḥ ||

F. 56:—iti śrīmatparamahamsaparivrājakācāryya - śrī-
Vidyāranya-tīrthamunivaryyena viracitaṃ kūṭasthadīpā-
khyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the
Tattvaviveka f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-
viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jīvadvaita*
f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in
five *Adhyāyas*) f. 110.

It ends:—tatvamos saṃgatau satvaram dvaitapārokṣya-
varjitaṃ | viruddham | dasatyāgāt pūrvabodho pariṣyate(?) ||
hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by
Kālidāsa, in 7 Acts.

It begins:—yā srṣṭis sraṣṭur ādyā vahati | *etc.*

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—ama iam hmi | āryya iyam asmi | and:—suvihidampaoadāe amamsa na kiṃ vi parihāvāimsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati |

F. 13b:—iti pratyabhijñānaśākuntale prathamomkaḥ || The Vidūṣaka's speech at the beginning of the 2nd Act begins:—hā hadohmi | eamsa miaāsiḷamsa ramṇo vayamsa-bhāveṇa | hā hatosmi | etasya mṛgayāśilasya rājño vayasya-bhāvena | aam̃ miao aam varāho | etc.

The 2nd Act ends f. 23 b, the 3rd Act f. 33 b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—iti pratyabhijñānaśaku(ṇta)le saptamomkaḥ | hariḥ om || śṛiguru° . . . || Śākuntalam samāptam |

82.

WHISH No. 82.

Size: 11 $\frac{1}{4}$ × 1 $\frac{3}{4}$ in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśakuntala*, by *Śrīnivāsācārya*, son of *Timmaya Ārya*, of the *Vaikhānasa* family.

It begins:—lakṣmīm vas sutarān tānotu madhukṛlla-kṣmīmukhāmbhoruho bhaktābhīṣṭavarapradānanipunaś Śe-ṣādrīcūḍamaṇiḥ | . . . Vaikhānasānvayapayodhimṛgā(ṇ)kamūr-rtti śrīkauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayamvarapatir mmahān | anvarthānāmā vikhyāta-Śrīnivāsagunākaraḥ | (yam) Śrīnivāsam akhilāgamasāra-sindhukumbhotbhavam budhajanāḥ parikīrttayanti | soham vicāryya bharatādīmunipraṇītam śāstram kavīndraracitāni

ca nāṭakāni | nyāyaṃ Phaṇīndraphaṇitīṅ ca kapiñjalaṅ
ca* Kāṇādatantram atha Jaimininā kṛtaṅ ca | ṭikānta
(read ṭikāṃ karomi?) viduṣāṃ paritoṣaṇāya śākuntalasya
Phaṇisailapateḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanān
nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate
(read °badhyate?) | etāṃ sajjanarañjanakṣamaḡuṇopetā-
maghāṃ ṭikāṃ yatnavatā mayā viracitāṃ, etc.

F.30:—iti śrīramaṇa-Veṃkaṭeśacaraṇāmbujasamārādhaka-
Timmayāryyaputreṇa sakalalakālapakuśalena Vaikhāna(sa)ku-
lāvataṃsena Śrīnivāsācāryyeṇa viracite prauḍhavedye sāhitya-
sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ ||

It ends:—iti śrīramaṇa-Veṃkaṭeśacaraṇāmbujasamārā-
dhaka-Timmayāryyaputreṇa sakalalakālakālapakuśalena Vai-
khānasakulāvataṃsena Śrīnivāsācāryyeṇa viracite prauḍha-
vedye sāhityasarvasvasamākhyāne Śākuntalāvyākhyāne
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallisameta-
śrīcandramauleśvarasvāmīśahāya || ... śākuntalāvyākhyānaṃ
samāptam ||

virodhisaṃjñāṃ samprāpte hāyane mārgaśirṣake | māsi
hy āśleṣasaṃjñāyān tārakāyāṃ kṛter(?)dine | tithau pañ-
camasaṃjñāyāṃ Rāmakṛṣṇasya sūnūnā Raghunāthena vi-
duṣā likhitam bhadrām astu vaḥ || hariḥ om etc.

83.

WHISH No. 83.

Size: 19 $\frac{7}{8}$ × 1 $\frac{3}{8}$ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'.
The MS. seems to be fairly old, 17th or 18th century.

Character: Grantha.

Injuries: The MS. has been damaged by insects on ff. 17—32
(f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103
seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by *Veṃkaṭanātha*, in 66 chapters.
Mr. Whish describes it as the 'Xata-Dūziṇī; or refutation

* For ca kapiñjalaṅ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultzsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavitārkkika-kesari | vedāntācāryyavaryyo me sannidhattām sadā hṛdi | samāhāras sāmnam pratipadam ṛcān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitatir bodhajaladheḥ | kathādarppakṣubhyatkalikathakakolāhalabhavaṃ hara tvan tad dhvāntam hayavadanahelāhalalahā | idam prathamāsambhavatkumati-jālakūlamkaṣā mṛṣāmataviṣānalajvalitajivajīvātavaḥ | kṣaranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvatīcikurabandhasairandhrikāḥ | prācīm upetya padavīm yatirājadṛṣṭām yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idam śukavat paṭhantaḥ pracchanna-bauddhaviyaye parito yataddhvam | pādāhaveṣu nirbhettum vedamārgavidūṣakān | prayujyatām śaraśreṇī nisītā śatadūṣaṇī | tatra tāvac chāstrārambhe | *etc.*

F. 3:—iti kavitārkkikasimhasya sarvatantrasvatantṛasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām brahmaśabdavṛtṭyanupapattivādaḥ prathamah ||

F. 38 b:—iti śatadūṣaṇyām nirviśeṣaviṣayanirvikalpaka-bhaṃgavāda ekādaśah ||

F. 64 b:—iti śatadūṣaṇyām samvidanutpattidūṣaṇavāda ekavimśah ||

F. 95:—iti . . . ātmādvaitabhāvaṣ ṣaṭtriṃśah ||

F. 128:—iti . . . vikalpāprāmānyabhaṃgoṣṭācatvāriṃśah ||

It ends:—na cāsti samvāda iti darśitam iti || iti kavitārkkikasimhasya sarvatantrasvatantṛasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate sūtrasvārasya bhaṃgaṣ ṣaṭṣaṣṭitamaḥ || hariḥ om śrimate vedāntagurave namaḥ śrīkavitārkkikasimhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetam jñānānandamayam mahah | *etc.*

84.

WHISH No. 84A.

Size: 14 × 1 $\frac{7}{8}$ in., (2) + 134 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsaṃ Vasiṣṭhanaptāraṃ Śakteḥ pautram
akalmaṣaṃ | Parāsarātmajaṃ vande Śukatātan taponidhiṃ |
Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca Yudhiṣṭhiraḥ |
tat sarvaṃ kathayasveha kṛtavanto yad uttaraṃ | Vai-
śampāyanaḥ | kr ***** (blank) kurupravirās tathābhimanor
mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās
sabhāṃ virāṭasya tatobhijagmuḥ | etc.

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ ||
Vaiśaṃ | tam bhuktavantam, etc. (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho
daivair api durutsahaḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

Size: 13 $\frac{5}{8}$ × 1 $\frac{7}{8}$ in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṃ yadi te kiñcit vācā
vidura vidyate | dharmmaṃ śuśrūṣate brūhi vicitrāṇi
vibhāṣase | etc.

F. 77:—iti śrī-udyogaparvaṇi caturnavatitamoddyāyaḥ ||
Vaiśaṃ | vidurasya vaca śrutvā praśritaṃ puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanaḥ | śrīkr̥ṣṇaḥ | yathā
brūyān mahāprājño, etc. (v, 93 Bombay).

It ends:—vādayanti sma samhr̥ṣṭās sahasraśataśo narāḥ ||
ity udyoge mahābhārāte śatasahasrikāyāṃ samhitāyāṃ
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatīśata-
tamoddhyaḥ || mātr̥kādoṣato vātha likhitur ddoṣatotha-
vā | nyūnātiriktako granthas samśoddhyaṣ satbhir añjasā ||
hariḥ om, etc.

86.

WHISH No. 85.

Size: 12 $\frac{5}{8}$ × 1 $\frac{7}{8}$ in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on
the *Mantra-Brāhmaṇa* or *Mantra-Parvaṇ* of the *Sāmaveda*,
by *Sāyana*, in 2 chapters. This is MS. 'C', used by Dr.
Heinrich Stöner for his edition of the *Mantrabrāhmaṇa*
(Inaugural-Dissertation zur Erlangung der Doctorwürde),
Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārthako-
vidān | yatprasādēna jānanti pravaktum mādr̥śā api | sadā
samatvavaīṣamyānirābādhatvāhetubhiḥ | ccha(read cchā)-
ndogyamantrabhāṣyaṃ vai Guṇaviṣṇor vidhāsyate | ahaṃ
padyaviśālārthapramāvākyoptivīsvataḥ[†] | tathāpy āśraya-
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety
ādi | yajustrayam pariṣecane viniyuktaṃ adityādivatākam
aditir devatā sāpi sarvatra karmmaṇy anujñānan dāsyati | etc.

F. 41b:—vedārthasya prakāśēna tamo hāddi vākarah su-
sthīrām anugr̥hātu (*sic*) vidyātīrtthamaheśvaraḥ | śrīmadrā-
jarājaparamēśvaravaidikamārgapravarttaka-śrīvira-Bukka-
bhūpālāsā(mrā)jjyadhurandhareṇa Sāyānāryaviracite Mā-
dhaviye vedārth[y]aprakāśe sāmabrāhmaṇabhāṣye mantra-
parvaṇi prathamoddhyaḥ || yasya niśvasitā vedā, etc.

[†] Stöner reads: yady api śāstrārthapramāvākyoktivilaḥ.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-
yan | pūjyamaś caturo vedān vidyātīrtthamuniśvaram || iti
śrīmatrājādhirājapārameśvaravaidikamārgapravarttakasrīvi-
ra-Bukkabhūpālasāmmrājyadhurandhareṇa Sāyañācāryeṇa
viracite Mādhaveye vedārtthaprakāśe cchandogamantra-
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ
khaṇḍaḥ || śrīgurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-
hmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the
Mantras prescribed by the *Gobhila-Gṛhyasūtra*. See Dr.
Stöner's Dissertation, p. xl.

It begins:—deva savitaḥ pra suva yajñam pra suva
yajñapatiṃ bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituṣe janāyā (*sic*) mā gām anā-
gām adhitām (read aditim?) vadhiṣṭa om utsrjatā || man-
tra[m]parvaṇi dvitīyaḥ pāṭha(ḥ) samāptaḥ || hariḥ | man-
trapāṭha samāptaḥ ||

87.

WHISH No. 86.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 69 [really 68, as f. 68 is missing] leaves,
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Droṇa-Parvan* (VII),
Adhyāyas 1—34.

It begins:—om Sañjayaḥ | tam apratimasatvaujobalavir-
yyaparākramam | hatan devavratam śrutvā pāncālena
śikhaṇḍinā | etc.

F. 67:—iti droṇaparvaṇi dvātrimśoddyāyaḥ || dvitīyopa-
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the
words:—śiśunaikena samare dviṣaṭsainyāni vai mayā | adya

8*

drakṣyanti rājānaḥ kālyamānāni sampāśaḥ | Yudhiṣṭhiraḥ |
 evan te bhāṣamānasya balaṃ saubhadra varddhatāṃ | yas
 tvam utsahase bhettuṃ droṇānikam su. See VII, 35,
 26—29.

88.

WHISH No. 87.

Size: 15 × 2¼ in., (1) + 129 + (2) leaves, on an average 14 lines
 on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3rd 1831
 Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasamhitā* of
 the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-*
Kāṇḍa in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in
 15 Adhyāyas (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in
 7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in
 35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devaṃ gajavaktraṅ catur-
 bhujam picaṅḍilam ahaṃ vande sarvaviḅnopaśāntaye | . . .
 purā kāṅcyāṅ catu(r)vaktraḥ tatāpa paraman tapaḥ | sraṣṭu-
 kāmaḥ prajāṣ sarvāḥ kṛpayā parameṣituḥ | tasmin mahe-
 śacaranaparicaryyāparāyaṅ | munayaḥ katicit punye sthitvā
 gārhasṭhya uttame | *etc.*

F. 1b:—om ity ādimahāpurāṅe śrīskānde śaṅkarasaṃ-
 hitāyāṃ śivarahasyakhaṇḍe sambhava-kāṇḍe sūtamunisam-
 vādo nāma prathamoddyāyaḥ ||

F. 53:—om ity ādimahāpurāṅe śrīskānde śaṅkarasaṃ-
 hitāyāṃ śivarahasyakhaṇḍe sambhava-kāṇḍe pañcāśoddyā-
 yaḥ || śivāya namaḥ || hariḥ om sambhava-kāṇḍas samāptaḥ ||

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañca-
 daśoddyāyaḥ || āsurakāṇḍas samāptaḥ ||

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakā-
 ṇḍe saptamoddyāyaḥ || śrīsāmbāya parabrahmaṅe namaḥ ||
 on tat brahmārpaṇam | om śubham astu vīramāhendrakā-
 ṇḍas samāptaḥ ||

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasamhitāyāṃ śivarahasyakhaṇḍe yuddhakāṇḍe śūratmasamhāro nāma pañcatṛṃśoddhyāyaḥ || ... yuddhakāṇḍas samāptaḥ || yādṛśaṃ pustakan dr̥ṣṭvā | etc.

89.

WHISH No. 88.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratāparudrīya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālamkāras*.

It begins:—vidyākairavakaumudīm śrutiśirassimantacūḍamaṇin dārān patmabhuvāṣ trilokajānanīm vande girān devatām | yatpādābjanamaskriyāṣ sukṛtinām sārāsvataprakriyābhījanyāṣabhuvo bhavanti kavitanāṭyaikajivātavaḥ |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe alamkāraśāstre nāyakaprakaraṇam samāptaḥ ||

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe śābdālamkāraprakaraṇam || athārthālamkārah |

It breaks off (f. 84b) with the words:—upamānopameyasādhāraṇadharmmasādr̥ṣyapratipratipādakānām prayoge pūrṇā | See f. 74b in the lithographed edition of the *Pratāparudrīya* (published at Poona 1849, Śāke 1771).

(2)

The *Śivārcanaśiromani*, a manual of Śaiva worship, by *Brahmānandanātha*, a pupil of *Lokānandanātha*, composed by order of *Amṛtānandanātha* (complete?) in seven Ullāsas.

It begins:—santi śreyāmsy anekāni janānām yatprasā-
dataḥ | mātamgavadanaṃ vande devīm tripurasundarīm |
yasya svātmāvabodhodayavigatamahāmohagāḍhāndhakārās
sanmārgan darsayantaḥ khalu carañajuṣāṃ santi cānte
vasantaḥ | satyaṃ brahmeti dehādy akhilam idam asad
veti śāntāvadanta śrī-Lokānandanātham guruvaram anīṣam
bhāvaye sām̐bamūrttim || ... Amṛtānandanāthasya niyogāt
tasya dhimataḥ | śrī-Brahmānandanāthoḥam hitāyālpā-
dhiyām api | śrī-Lokānandanāthasya śiṣyavargapurogamaḥ |
tantrāṇy ālokya sarvāṇi kuḷārṇavamukhāni ca | ārabhe vi-
staraṃ karttum śivārccanaśiromaṇim | śāntās santas samī-
kṣyaitat santu santuṣtamānasāḥ | sād̐hako rajanituryyayāme
vibuddhvā cāvaśyakaṃ kṛtvā hastau pādaḥ ca prakṣālyā-
camaḥ | svāsane samupaviśya pūjāmūrter nirmmālyam
visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthāśiṣyeṇa Brahmānanda-
nāthena viracite śivārccanāśiromaṇau prathamollāsaḥ ||

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the
4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama
siddhim kuru priye | apavitraṃ parityajya sād̐hake siddhim
arpaya | sarvapātramaye devi sudhārupe namostu te |

90.

WHISH No. 89.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., 97 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS.
may be about 50 years older.

Character: Grantha.

The *Adhikaraṇaratnamālā*, by *Bhāratātīrtha*, incomplete.
Printed under the title *Vyāsād̐hikaranamālā* at the end of
vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the
Vedānta-Sūtras (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānaṃ vidyātīrthasvarū-
piṇaṃ | Vayyāsiki (read Vaiyāsiki) nyāyamālā ślokaḥ sam-
gr̥hyate sphuṭaṃ | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]
viśiṣṭeṣṭadevatātātvaṃ gurumūrtyupādhiyuktamanaskṛtya
(read °am namaskṛtya) grantham pratījanīte praṇamyeti
Vyāseṇa proktā Vaiyyāsiki | etc.

F. 3b:—tatra śāstrasya prathamam sūtram || athāto
brahmajijñāsā || prathamādhikaraṇam āracaya(ti), etc.

F. 12:—prathamasyāddhyāyasya prathamah pādaḥ | vā-
sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahamsaparivrājakācā(r)yya-
Bhāratitīrtthapraṇītāyām adhikaraṇaratnamālāyām pratha-
māddhyāyasya caturthapādaḥ ||

It breaks off after the 7th Adhikaraṇa in Adhyāya IV,
Pāda 2 with the following words:—saptamā + ti | jñasya
vāgādaya svasvahetau lināḥ | parethavā agniṃ vāg ity
ādīsāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter
vidvaddrīṣṭyā layaḥ pare | anyadrīṣṭiparam śāstram gniṃ vāg
ity udāhṛtam tatvajñāni no vāgādayaḥ prāṇā vilyamānāḥ
prātisvikeṣu kāraṇeṣu vilyante na tu mahātmani yatrāsya
puruṣasya mṛtasyāsti vāg apy eti vātam prāṇaś cakṣur
ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavido drīṣṭyā
paramātmāny eva paya. (See edition p. 72.)

91.

WHISH No. 90.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Gr̥hyaparīśiṣṭa*, a compendium of domestic rites.
It is incomplete, and the name of the author is not
mentioned.

Amongst the authorities quoted are Śātyāyani (ff. 6, 65),
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki
(f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), añkurārpaṇavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasamhitāyāḥ kalpa (f. 13), mahābhiṣekavi° (f. 13), śatābhiṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), grhaśāntivi° (f. 18), añkurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), grhārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhini° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāndimukhaśrāddha (f. 44), piṇḍapitryajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyana (f. 58b), sarpaśānti (f. 68).

It begins:—athātas śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavitāṃ śirasi dakṣiṇakarṇe vā kṛtvā mṛttikā grhṇāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātas Śaṭyāyaniproktāni grhyāgniprāyaścittāni vyākhyāsyāmo, *etc.*

The 1st Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti grhyapari(śiṣṭe) dvitīyaprapāṭhake ekonaviṃśaḥ khaṇḍaḥ || athātas sampravakṣyāmi karmma pṛṣṭa- (read vṛṣṭi?)pradāyakam | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātas sampravakṣyāmi vivāham pipalasya tu | mārgaśirṣe māghamāse vaiśākhke kṛttikepi vā | vivāha(m) kārayed evaṃ pipalasya mahāphalam | vṛkṣadvayam praticyān tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti grhyapariśiṣṭe kārīkāyām Śaṭyāyaniproktasarpvāriṣṭaśānti ||

F. 66b:—iti grhyapariśiṣṭe kārīkāyām Raurukīṇā viracitavidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarpaśāntis samāptā || sarpaśānti-homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan doṣam kālarūpi vyapohatu svāhā | suryyāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dīkṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālanaḥ dharmmaḥ | tac ca duṣṭanigraham antareṇa na sambhavati | duṣṭaparijñānaḥ ca na vyavahāreṇa vineti vyavahāradarśanam aharahaḥ karttavya(m) ity uktam (1) vyavahārān nṛpaḥ [1] paśyēt sabhyaiḥ parivṛtonvaham iti | sa ca vyavahāraḥ kīdrśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpaṃ netavyaḥ mocaniya ity arthtaḥ | evaṃ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadīkṣitivyoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ || śrigurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size: 15 $\frac{2}{8}$ × 1 $\frac{7}{8}$ in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Veṃkuṣā, a lady of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadevamīśra*, a pupil of *Viśveśvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas
satām mude | tanute tatprasādena samkṣiptām bhāṭṭa-
dīpikām || iha khalu nikhilapumartthān artthasāadhanau
dharmmādharmmau sām̐gopām̐gavedāddhyayanaikasama-
dhigamyau tac ca vicāram antareṇa na bhāvyaṅyālam iti
tatpradarśsanāya paramakāruṅiko bhagavān Jaiminir ācā-
ryyas sakalavidyopakāridharmmamīmā(ṃ)sām athāto dhar-
mmajijñāsety ārabhya vidyate vānyakālatvād yathā yājñya
sampraiṣa ityantais sūtrair bañca(read °ḥ pañcā?)dhika-
raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṭi-
cakāra | adhikaraṇan tu vedavat ṣaḍamgam | yad āhuḥ vi-
śayo viśayaś caiva pūrvapakṣas tathottaram | samgatiś ceti
pañcāmgam prāñcodhikaraṇam viduḥ iti prayojanañ ceti
**** (blank) samgatiprasamgādibhedāt bahuvidhā | tatredam
ādyam adhikaraṇam athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām
prathamasyāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca
sampūrṇaḥ ||

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98,
the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII,
4, 41 sqq.:—prabhutvāt || prasamgāt brāhmaṇasyaivā-
rtvijyam uta trayāṇām api varṇānām iti cintāyām . . .
brāhmaṇasyaivārtvijyam iti siddham | tad evan nirūpitau
dvādaśabhir addhyāyair ddharmmādharmmau || iti śrī-
Khaṇḍadevamiśraviracitāyām bhāṭṭadīpikāyām dvādaśa-
syāddhyāyasya caturtthaḥ pādaḥ || addhyāyaś ca samāptaḥ ||
hariḥ om ||

The scribe's colophon:—ambhomuksamaye svabhānu-
śaradi vṛkṣe kumāryyāhvaye (dutthe māsi kanyā, written
underneath the last three words) citrābhe prathamā tithāv
anasite pakṣe dine dyomaṇeḥ | bhāṭṭapṛākpadadīpikam
samalikhac chrī-Vemkuśā strī sudhī śrīmacchekharipatta-
nottamaśirratnāyamāṇo cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātma*vadhūjanakāmkṣāśūnyo hy *āt*-*matanūbhavakāmkṣāśūnyaḥ* | *ātmaniketanakāmkṣāśūnyas* tuṣyati tuṣyati tuṣyaty eva | *param* eva *paran* nāparam evam *prabalānubhavadyotitabuddhiḥ* | *upasamsāram* samprati hitvā hr̥ṣyati hr̥ṣyati hr̥ṣyaty eva | *prakṛtipumaikye* dṛṣyam sarvaṃ sphurati carācararūpaṃ viśvaṃ | *iti medhāvi* jīvanmuktim gacchati gacchati gacchaty eva | *tatvam* asi śrutilakṣyam vastu jñātvā sohaṃ soham itivā | *vāgyṛtter* yyo lakṣyam kurvan dīvyati dīvyati dīvyaty eva | *satyam* jñānaṃ śuddham anantaṃ brahmaivāhaṃ tad ahan tv eva | *iti saṃskṛtabuddhi*'s sarvaṃ paśyati paśyati paśyaty eva | *ātmanātmavicāre* sādध्ये sādhanahīno mūḍho jantuh | *iha* saṃsāre pārāvāre muhyati muhyati muhyaty eva | *kiṃ* vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoh | *prajñānaśrutiviśayatvaṃ* syāt iti vai manye manye manye | *sārāsāravivekī* dehī dehājñānaṃ bhitvān(u)hāya | *brahma-* jñāne yatate yady api duḥkhan naṣṭan naṣṭan naṣṭam || *iti brahmānubhavāṣṭakaṃ samāptaṃ* || om ||

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi* | *bhū* sattāyām | *edha* vṛddhau | *ḍupacaṣ* pāke | *pacati* pacata ity ādi | *liṭi* | *pecitha* | *papaktha* | *etc.*, and ending:—*luṇi* acūcurat acūcurata | *luṭi* corayitety ādi | *pāla* rakṣaṇe arcca pūjāyām pūrvavat || *luṇi* ārcicāt ārcicata |

93.

WHISH No. 92.

Size: 13½ × 2¼ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

† (riloko dīvyati dīvyati) inserted, but crossed out.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

The *Bhāṣyaratnaprabhā*, a Commentary on *Śaṅkara's Bhāṣya* on *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, a pupil of *Gopāla Sarasvatī*. The name of *Govindānanda* is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first *Adhyāya Rāmānanda*, the pupil of *Govindānanda*, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is *Rāmānanda Sarasvatī*, who dedicated his work to his Guru *Govindānanda*. But it seems, we have to distinguish between the original *Bhāṣyaratnaprabhā* by *Govindānanda* (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a *Ṭippaṇa* or brief notes on it, by *Rāmānanda*. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's adnotated edition of *Govindānanda's Bhāṣyaratnaprabhā*'. See also Aufrecht CC. p. 386. and above No. 78 (1).

It begins:—om śivāya parabrahmaṇe namaḥ | avighnam astu | śrīgurucaraṇāravindābhyān namaḥ | yam iha kārunikaṃ śaraṇaṃ gatopy arisahodara āpa mahat padaṃ | tam aham āsu harim varam āśraye janakajāmkam anantasukhākṛtim | Vibhīṣaṇorisahodaropity anvayaḥ | śrīgauryyā nikhilārtthadān(read °dan) nijapadāmbhojena muktupradam prauḍham vighnavanaṃ harantam anaghaṃ śrīḍumḍhituṅḍāsina | vande, etc. . . . śrīmat-Gopālagīrbhiḥ prakāṭitaparamādvaitabhāśmitāsyā-śrīmat-Govindavāṇīcarānakamalago nirvṛtohaṃ yathāliḥ | mokṣapuryyāṃ śrīkāñcyāṃ śrīkāmākṣidattam pāyasam devair api stutam prājyaṃ sampūrṇaṃ prakṛṣṭājyayuktaṃ vā yat bhojyam annaṃ tenātipūjyā | śrī-Śivarāmayoginaḥ kiñca śivaś cāsau rāmaś ceti svanāmnā śrīgaurināyakayoḥ abhedam prakāṭayanti tebhyo gurubhyo labdhātma bodho yaiḥ śrīmat-Gopālasarasvatibhiḥ tair ity artthaḥ | śrī-Śaṅkaraṃ bhāṣyakṛtam praṇamya Vyāsaṃ

harim sūtrakṛtañ ca kurve | śrībhāṣyatīrtthe parahamsa-
tuṣṭyai vākjalā(read 'jāla)bandhacchidam abhyupāyam | atra
bhāṣye, etc. . . . ahaṃ brahma nirbhayaṃ || om || iha khalu
svāddhyāyoddhya(vya) iti, etc. See edition of the Vedā-
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahamsaparivrājakācāryyaśrī-Govindā-
nandabhagavatkr̥tau śārīrakamīmāṃsakāvyaḥyāyām bhā-
ṣyaratnaprabhāyām prathamāddhyāyasya prathamah pādaḥ ||
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahamsaparivrājakācāryyaśrī - Go-
vindānandabhagavacchiṣya - Rāmānandakṛtau śārīrakamī-
māṃsāvyaḥyāyām bhāṣyaratnaprabhābhīdhāyām pratha-
masyāddhyāyasya caturthapādaḥ || addhyāyaś ca samāptaḥ ||
II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4
f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya¹ eṣa hy eveti śū-
sanāt || iti śrīparamahamsaparivrājakācāryyaśrī - Govindā-
nandabhagavatkr̥tau bhāṣyaratnaprabhāyām caturthasyā-
ddhyāyasya caturthaḥ pādaḥ | addhyāyaś ca samāptaḥ ||
om śivāya parabrahmaṇe namaḥ |

94.

WHISH No. 93.

Size: $14\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*,
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146.
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X,
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāniyāt san-
dhya svid evopapādyātho *** *** *** (blank) lusandher

¹ Ed.: ato'tra doṣo'saṅkhyāḥ syād.

upapādanan nanu khalu sandhyāsūpapādaya iva sarveṣān tv eva sandhyāsu ha smāha Bodhāyano yatraitaḍ u pavatostam ita āditye purastāt candram ālohitī, etc.

F. 22:—dhenuṃ vānaḍvāhaṃ vā dadyād itī Bo + nonyad vai kathana itī Śālikīḥ || 33 || itī dvaidhe prathamah praśnaḥ || śrīmad-Yajñeśvarāya namaḥ || hariḥ om || cāturmmāsyāni vyākhyāsyāmas, etc.

F. 37 b:—pratījuhuyād itī Bo + no na pratījuhuyād itī Śālikīḥ || 27 || itī dvaidhe dvitīyah praśnaḥ || ... athātognīkalpaṃ vyākhyāsyāmaḥ, etc.

F. 49 b:—kuryyād itī Bo + no na kuryyād itī Śālikīḥ || 21 || dvaidhe tṛtīyah praśnas samāptaḥ || ... athāta iṣṭīkalpaṃ vyākhyāsyāma sva hasmā + neḥ, etc.

It ends (f. 62 b):—nityāni ca dadyād itī Bodhāyana etāny eveti Śālikīr ety anye cetī Śālikīḥ || 18 || dvaidhe caturtthaḥ praśnaḥ || samāpto dvaidhaḥ || śrī-Kāṇvāya Bodhāyanācā(ryā)ya namaḥ || śubham astu ||

2—3.

Two fragments of the *Mahāgnīsarvasva*, a Commentary on the *Agnīkalpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra* of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dīkṣita*). I could not find the author's name in the MS., but see Burnell I.O. p. 27 sq., Hultsch II, p. 74 (No 695). The Oxford MS. Sansk. d. 13 contains a complete copy of the work in 19 Adhyāyas.

It begins:—Bodhāyanam praṇamyāgneḥ kalpasūtram yathāmati | dvaidhakarmāntasūtrābhyam saha vyākhyāsyatetarām | agner anārabhyādhītatvād adhītanān ca prakṛtagāmitvadīkṣādiṣu sambandhān darśapūrṇamāsayoś ca dīkṣādyabhāvāt jyotiṣṭomāṃgatāddhyavadhīyate dīkṣādībhīr jyotiṣṭomāṃgam prasiddhan tatsambandhognau bhavati, etc.

F. 19 b:—itī mahāgnīsarvasve prathamoddyāyah ||

F. 28:—itī mahāgnīsarvasve dvitīyoddyāyah || om ||

F. 35 b:—atheṣṭakānām karaṇāni vakṣyāmaḥ, etc.

F. 40:—atha gārhapatyaciter iṣṭakāḥ ||

It breaks off (f. 54) with the following words:—ādyaṅte ca dikṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ madhya-divaseṣu vyatyāseṇa iti Śālikimatam | sāgnicitye kratau samvatsaran tisraḥ ṣaṭ dvādaśa vā dikṣā iti dikṣākālpavyavasthitāḥ ekacarā didikṣākālpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṅgi + sidateti | agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ . . . anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve sa-
ptamoddyāyaḥ ||

F. 12:—iti mahāgnisarvasve navamoddyāyaḥ ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyāyaḥ ||

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 67b) with the words:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikih atha sruce caturgrhitam grhitvājyasya pūrṇam sruvaṅ juhōti sapta te agna iti ājyasya pūrṇam iti punarvacanam caturthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam ānayatīty eva.

95.

WHISH No. 94.

Size: $14\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣārthasamgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dikṣita* (ff. 1—55). See Hultzsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in *Siradeva's Paribhāṣāvṛtti*. See *The Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultsch I, p. 26 (No. 311) Siradeva is given as the author of a Paribhāṣārthasamgraha.

It begins:—vijeyyānas sadā śambhur jjaṃgacchat girijāṃ mudā | sañcañcurāṇaḥ paśunā tantāntād vāggatim mama | mūrttir yyasya hi Pāṇiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānāṃ kṛd api svadharma¹ vitanute vāg yasya dāsyam sadā | śiṣyā yasya virodhivādimakuṭṭikuṭṭākavāg-dhāṭikās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet || prānyama paraman devaṃ bhavānīpatim avyayaṃ | kriyate Vaidyanāthena paribhāṣārthasamgrahaḥ || vyākhyānato viśeṣapratipattir nna hi sandehād alakṣaṇaṃ² || vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, etc.

Ff. 6b, 7:—iti śrīmad-Ratnagiridikṣitaputrasya Vaidyanāthaśāstrīṇaḥ kṛtiṣu paribhāṣārthasamgrahahe prathamasyāddhyāyasya prathamah pādaḥ || ekayoganirddiṣṭānāṃ saha vā pravṛttis saha vā nivṛtṭiḥ³ ||

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa⁴ ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro dr̥ṣyate iti || 125 || iti śrīmad-Ratnagiridikṣitaputra-Vaidyanāthaśāstrīṇaḥ kṛtiṣu paribhāṣārthasamgrahahe nyāyamūlaparibhāṣā samāptā || hariḥ om || śrīmatgurubhyo namaḥ ||

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasamgraha*, by *Svayamprakāśānanda*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvam saṃsāra-jaladhiplavaṃ | vyākaromi yathābuddhi paribhāṣārthasamgrahaṃ | granthādau śiṣṭā maṅgalaṃ ācaranti, etc.

¹ For svadharma, the metre requires only two syllables (—).

² See Paribhāṣenduśekhara, P. 1.

³ See Paribhāṣenduśekhara, P. 17.

⁴ See Paribhāṣenduśekhara, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārthasamgraha vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatau vipratīśedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu vāsarūpa-vidhir nnāsti ||

F. 96 b, Sūtra:—sāmpratikābhāve bhūtapūrvagatiḥ ||

F. 99:—paribhāṣārthasamgrahavyākhyāne tritīyasyāddhyāyasya prathamah pādaḥ || lakṣanapratipadoktayoḥ etc.

F. 113:—iti śrīparamahamṣaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya śrīmat-Svayamprakāśānandasya kṛtau paribhāṣārthasamgrahavyākhyā(yā)ṇ candrikāyām caturthasyāddhyāyasya caturthah pādaḥ || samāptaś cāddhyāyah || grahaṇavatā prātipadikena tadantavidhis tāsti ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanē yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahamṣaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya Svayamprakāśānandasya kṛtiḥ paribhāṣārthasamgrahavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mimāṃsāśāstre pūrvamimāṃsā sampūrṇā ||

96.

WHISH No. 95.

Size: $12\frac{3}{4} \times 1\frac{7}{8}$ in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasaṅgraha* (Tantra) in 15 Paṭalas.

It begins:—śrīśivaḥ | athātas sampravakṣyāmi tripurā-
ṇḍasya lakṣaṇam | yad uktam pūrvam astīti śāktam aṇḍam
hiraṇmayam | asti bālārkakotyābhan tripurāṇḍam hiraṇ-
mayam | rathākāram mahad divyam samānānte tu sam-
sthitam | *etc.*

F. 1 marg.:—prathamapaṭalam | ṣaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasaṃgrahe purāṇḍala-
kṣaṇe ṣaḍāmnāyalakṣaṇan nāma prathamāḥ paṭalaḥ ||

Paṭala II (tripurāṇḍalakṣaṇe piṭhalakṣaṇam) ends f. 20b;
P. III (śrīpurāṇḍalakṣaṇe śrīcakralakṣaṇam) f. 41b; P. IV
(tripurāṇḍalakṣaṇe śrīcakrāntarālādevatāpratipādanam) f. 45;
P. V f. 49b; P. VI (śrīvidyāsandhyānuṣṭhānam) f. 50b;
P. VII (śrīvidyā[n]nyāsa) f. 52b; P. VIII (śrīvidyājapa-
kalpaḥ) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X
(cakrārādhanaphalam) f. 63; P. XI f. 67; P. XII f. 69;
P. XIII (śāktasamayadikṣāvīdhānam) f. 75; P. XIV (di-
kṣāvīdhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñasambhogān mu-
ktim āpnuyāt || iti candrajñānāgamasaṃgrahe rahasye
mantrārthapratipādanan nāma pañcadaśaḥ paṭalaḥ || hariḥ |
om || śrīparāmbāyai namaḥ || śrīpūrṇāndanānāthānte || hariḥ
om || yādṛśam pustakan dṛṣṭvā, *etc.*

(2)

The *Kaulādarśatantra*, by *Viśvānandanātha*. See Auf-
recht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukāñ ca vaṭukam vāñi ca
vighneśvaram kāmeśan tripurām parām bhagavatim devim
śukaśyāmalām | vakṣye kaulikadhūrtaḍāmbhikaśaṭhādīnām
kulajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānām
kramāt || kaulāgamatantrārthhān saṃgrhya śrīkulārṇavā-
rthhām ca | kaulādarśam kurute Viśvānando hitāya kaula-
vidām ||

It ends:—śrīmad-Viśvānandanāthapraṇitam kaulācārā-
śeṣadharmaprakāśam | kaulādarśam kaulāśāstrānusāram
kaulācāryyās samyag ālokayantām || iti śrī-Viśvānandanā-
thaviracitakaulādarśatantram saṃpūrṇam || śrīmahātripura-
sundaryyai namaḥ || śubham astu |

97.

WHISH No. 96.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Prapañcasārasārasaṃgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkaṃ gajānanam ahar-
niśaṃ | anekadantaṃ bhaktānāṃ ekadantaṃ upāsmahe |
on natvā śrī-Śaṅkarācāryyam Amarendrayatīśvaraṃ | kurve
prapañcasārasya sārasaṃgraham uttamaṃ | tatra prapañca-
sāre yad yac Chaṅkarācāryyair uktam mantrayantrapra-
yogādi tat sarvam api sāratarāṃ eva tathāpidānīm manda-
prajñāvataṃ vistaraśo jñātum anuṣṭhānaṃ (read °ātuṃ) cā-
śakyatvād atyantopakāratvena yat sārābhūtan tad alpa-
granthenaiva yathā [i] sarvamantrayantratāntrasāragraha-
ṇaṃ syāt tathā [i] sarvatas sāraṃ grhītvā mayā satsaṃpradā-
yasarvasvābhīdhavyākhyānoktamārgeṇa vakṣyate (i) tatra
punaḥ prasāṅgāt tatra tatra mantrakalpāntare mantrasā-
rakramadīpikā Sanatkumārī[r]yyaśāradātīlakamantradevatā-
prakāśikādaṃ yad yan mantrayantrādy uktam | tad api kiñcit
kiñcid vakṣyate | tatra prapañcasāre [i] prathamān tāvat
kṣīrābdhau, etc.

It breaks off with the following words:—evan dhyātvā
nyaset | om hrīm aṃ nārāyaṇaṃ jyotir ahaṃ parajyotiṣi
juhomi haṃssohaṃ svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

Size: $10\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 133 + (1) leaves, from 7 to 9 lines on
a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Paṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—dvityena caturtthena ṣaṣṭhenārkeṇa sundarī | indreṇa candrakalayāvīdyāṃ sambhedyā ca svaraiḥ | ṣaḍam-gāni nnyajen mantri hṛc chiraś ca śikhā(m) tathā | kavacan netram astraṅ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṣaḍ astraṅ ca phaḍ ebhis saha vinyaset | *etc.*

F. 2:—iti śrīdakṣiṇāmūrttisamhitāyāṃ ekākṣaralakṣmī-pūjāvidhiḥ paṭalaḥ prathamah ||

It ends (f. 111 b):—tasya sāmvalsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyāṃ madanā (read da-manā?) ropāṇanaimittikavidhānan nāma tricātvāriṃśatpaṭalaḥ || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—śrīgurubhyo namaḥ | gurumūrttir ambikāṃ śrīkr̥ṣṇaṃ śrīsāmbadakṣiṇāmūrttim vande vinā-yakaṃ kām vāṇīm sundaramūrttim dharaṇīm śrīsamastā-yudhasampūrṇaṃ ṣaṭbhujāṅ cādayānvitam | adhasṭād vanitā-kāram ādyam vande gajānanam | rañjitādrivare ramye munivṛndanīṣevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastāmbhasahasrais tu śobhite ratnamaṇḍape | ratnasimhāsanārūḍhan devyā saha maheśvaram | draṣṭuṃ samāgato brahmā praṇipatyā kṛpānidhiṃ | baddh[va]ñjali-puto bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devāya, *etc.*

F. 113 b:—iti śrīkumārasaṃhitāyāṃ sadāśivabrahmasaṃ-vāde vidyāgaṇeśamantroddhāran nāma prathamoddyāyaḥ |

F. 129:—iti śrīvidyāganapatikalpe rahasyāgame saṃgrā-mavijayo nāma aṣṭamoddyāyaḥ ||

It ends (f. 133):—kim atra bahunoktena sarvān kāmān avāpnuyāt || iti śrīkumārasaṃhitāyāṃ rahasyātirahasyan nāma daśamoddyāyaḥ || śrīgurubhyo namaḥ || *etc.*

99.

WHISH No. 98.

Size: $12\frac{3}{4} \times 1\frac{3}{4}$ in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrṇamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotraṃ hutvā darbheṣv āsīno darbhān dhārayamāṇaḥ patnyā saha prāṇān āyamyā samkalpaṃ karoti | darśśena yakṣye | anunirvāpyaindravaimrḍhena saha pūrṇamāsena yakṣye | tena parameśvaram prīṇayāni | darbhān nirasyāpa upasprśya | vidyud asi + paimi | diviḥ | apa upasprśya | yakṣyamāṇopa upasprśati tad idaṃ sarvajñeṣūpasparśanam bhavati | etc.

F. 17b:—prathamāḥ praśnas samāptaḥ || śrīkṛṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyam ādāya | indrasya bāhur asi dakṣiṇas, etc.

F. 35b:—dvityapraśnas samāptaḥ || idān eke pūrvam samānanti prāśitram eke prāśitrapātra upastiryya, etc.

F. 49b:—trītiyaḥ praśnas samāptaḥ || ... atha yajamāno dakṣiṇe vedyante dakṣiṇena padā caturo viṣṇukramān prācaḥ krāmaty uttaram uttarān jyāyāmsam | etc.

F. 56b:—atha nakṣatrāṇi | etc.

F. 71:—hariḥ om || śubham astu || (71b:) ādhānam trividham somapūrvam homapūrvam iṣṭipūrvān ceti | etc.

F. 76b:—hariḥ om || paśubandhaprayoga ucyate | prāvṛṭpaurṇamāsyām amāvāsyāyām vā prātar agnihotraṃ hutvā, etc.

It ends (f. 100):—sarasvatī | idaṃ haviḥ | sarasvān idaṃ haviḥ | agnabhagī (read agnir?) idaṃ haviḥ | devā ājyapā ity ādi sarvaṃ samānam || hariḥ om etc.

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotraṃ hutvā | darbheṣv ā+patnyā saha prāṇān āyama | darśena yakṣye | anunirvāp(y)aindravaimṛdhena saha paurnamāsenā yakṣye | vapanam | vidyud asi +paimi | dviḥ apa upasprśya | asyām iṣṭyām addhvaryyun tvām vṛṇīmahe | *etc.*

F. 17b:—caturtthaḥ praśnas samāptaḥ || ādhānaprayoga ucyate | uktānakṣatreṣu brāhmaṇādayognīn ādadhīran | *etc.*

F. 23b:—paśubandhaprayoga ucyate | prāvṛtpaurṇamāsyām amāvāsyāyām vā (prā)tar agnihotraṃ hutvā, *etc.*

F. 28:—ayan te yonir iti punar agniṃ samāropyāgnyagāram prāpya mathitvāyatane nidhāya | upāvarohya | dhrṣṭyā-dānādi samānaḥ || hariḥ om || śubham astu ||

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotraṃ hutvā prāṇān āyama saṃkalpaṃ karoti | tripūrśasomapithavicchedaprāyaścittārtham aindrāgnaṃ paśun daurbrāhmaṇyanirharanārttham āśvinam paśuñ cāgniṣṭomiyasyopālabhyau kurvan somena yakṣye | jyotiṣṭomenāgniṣṭomena rathantarasāmnaikavimśatidakṣiṇena tena parameśvaram prīṇayāni | vidyud asi +mi dviḥ | *etc.*

F. 48b:—patnisamyājāntogniṣomiyas santiṣṭhate || hariḥ om || ye devā manojātā iti vratayati | āgniddhre havirddhāne vā yajamānañ jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idaṃ | tam agniṃ parityajya | sāyam agnihotraṃ (ju)homi | dhrṣṭyā-dānādi mārjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomaḥ || hariḥ om || *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusaṃkalpakāle | hotā | ko yajñah |

rtvijah | kā dakṣiṇeti prativacanam brūyāt | mahan me
voco bhargo me voco yaśo me voca stomam me vocaḥ kṛptim
me voco bhaktim me vocas sarvam me voca iti¹ japitvā | sa
vṛto japet | agniḥ te hotā, *etc.*

F. 28b:—ity āgneyakratu(h) samāptaḥ || athośasyaḥ | *etc.*

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate |
ayāś cetyādi samsthājapas santiṣṭhategniṣṭomogniṣṭomah² ||
hariḥ | om || śrīgurubhyo namaḥ ||

100.

WHISH No. 99.

Size: 18½ × 1⅞ in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the
last part from 10 to 13) lines on a page.

Material: Palm leaves.

Date: The Siddhārthin year in which the MS. was written (see
below) may correspond to A. D. 1679—80 or A. D. 1739/40.

Scribe: Śeṣādri Sūri. See No. 34.

Character: Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamīśra* (ff. 1—30). See
Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpēna
vānchaty alasaśrutena | samkṣīpya yuktyanvitatarkkabhāṣā
prakāśyate tasya kṛte mayaiśā | pramāṇaprameyasamśaya-
prayojanadrṣṭāntasiddhāntāvayavatarkkanirṇayavādajalpa-
vitaṇḍāhetvābhāśacchalajātinigrahasthānānān tatvajñānān
niśreyasādhigama iti nyāyasyādimam sūtram | asyārthaḥ |
pramāṇādiṣoḍaśapadārthhānān tatvajñānān mokṣaprāptir
bhavatīti | *etc.*

It ends (f. 30):—etāvataiva bālavutpattisiddheḥ | iti
Keśavamīśreṇa viracitā tarkkaparibhāṣā samāpta || yādṛśam
grantham ālokyā, *etc.* . . . siddhārththyākhye tu varṣeṣmin
bhāskare simhasamsthite | likhitam paribhāṣākhyam gran-
tham Śeṣādriśūriṇā ||

¹ Cf. Āp. Śraut. X, 1, 4.

² Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavanīśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṃ loko labhate śāntisampadaḥ | sa naḥ pāyād apāyebhyaḥ yogānanda-
nrkesarī | cikīrṣitasya granthasya niṣpratyūhāparipūraṇāya
śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi
nidhāya cikīrṣitam pratijānīte bāloṇṇīti | etc.

It breaks off (f. 37) with the words:—lakṣye tv apy
avarttanam asaṃbhavaḥ | yathā gor ekasaphatvaṃ | kratv-
antarvarttadhī (?).

(3)

The *Kāraḥavāda*, by *Jayarāma Bhaṭṭa Ācārya*
(ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojañ Jayarāmas
samāsataḥ | karoti kāraḥavyākhyām iha samkhyāvatām
mudā | atra kāraṇakāni kartṭrkarmmakaraṇasampradānā-
pādānādhikaraṇāni ṣaṭ tatvañ ca na tat kriyānimittatvaṃ
caitrasya taṇḍulam pacatityādau, etc.

It ends (f. 12):—tatra saptamīti tat sūtrārthā ity
adoṣaḥ || iti śrī-Jayarāmabhaṭṭācāryyaviracita-kāraḥavādas
samāptaḥ || namas te śārāde devī kāśmīrapuravāsini | tvām
ahaṃ prārthayāṣyāmi vidyādānan tu dehi me || hariḥ om ||

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only
(ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasimhāya kalyāṇaḡuṇaśāline śrī-
mate Veṃkaṭeśāya vedāntaḡurave namaḥ avighnam astu |
bhāṣyaṃ yadābharaṇabhāṣitam eva jātam yatsūtaniśva-
sitam eva bhavanti vedāḥ | yadvājivāhavaca eva purāṇa-
jālam tam śrīgiriśam aṇiṣam śaraṇam bhajāmi || vāḡdevatān
namaskṛtya vādibālavinodinīm | vādaratnāvalīm kurmmas
tarkkabhāṣānusāriṇīm | nanu granthādau maḡgalam ava-
śyam ācaraṇīyāyāṃ | etc.

It breaks off (f. 13) with the words:—*atas tatkālāvṛtti-
bhāvatvaṃ prāgabhāvatvaṃ iti pūrvoktadoṣābhāvād iti
sarvaṃ susthaṃ iti kāraṇatāvādaḥ* ॥ *nanu yumi miśraṇā-
miśraṇayo.*

(5)

A fragment of a work on Nyāya, possibly belonging to
the *Vādaratnāvalī* (ff. 1—29).

It begins:—*pratyakṣanirūpaṇānantaram upajīvyopajīva-
kabhāvasaṃgatya anumānaṃ nirūpayitum pratijānīte atheti
athaśabda ānantaryavacanaḥ pratyakṣanirūpaṇasyārthād
avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirū-
pyata iti varttamānārthakalaśaprayogeṇa cānumānanirūpa-
nasya sādhyatvalābhaḥ evaṅ ca siddhasāddhyasamabhi-
vyāhāre siddhaṃ sādhyāyopayujyata iti nyāyena malinan
te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ
upajīvyopajīvakabhāvalābhaḥ, etc.*

It breaks off (f. 29) with the words:—*niścitasāddhyavad-
vṛttatvāt asādhāranyāpattiḥ iṣṭatvāt asādhāraṇasatprati-
pakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital la-
kṣaṇād iti.*

101.

WHISH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (numbered as leaves 45—114) + 1 (odd
leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Grantha (one leaf between ff. 81 and 82 in Malayalan).

Injuries: The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on
Nyāya philosophy.

It begins (f. 45):—*yat kimcit sādhyaniṣṭhādheyatvāni
rūpakādhikarānatvaṃ vā ādye kevalānvayīti kevalānvayisā-
ddhyaka ity artthaḥ avyāpe **** (broken) yatisāddhyaniṣṭheti
dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣān-
taram āha kvacid iti viśiṣṭasattāvān jāter ity ādau sattā-*

niṣṭhādheyatvānirūpakatvasya sāmānyādau satvena tatra jātyadhikarānatvābhāvasya satvād iti bhāvaḥ | *etc.*

F. 51:—iti pañcalakṣaṇarahasyam || pāribhāṣikam evety evakāreṇa yogānādaras sūcitaḥ, *etc.*

F. 72:—pragalbhīyalakṣaṇam āha sādhyeti guṇānyatvaviśiṣṭasattāvān jāter ity atra, *etc.*

F. 76:—miśralakṣaṇam eva pariśkrītya darśayati keci(t) tv iti sājātyam sādṛśyam, *etc.*

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣānām alagnakatety āśayena, *etc.*

F. 102:—ṭipu[†] | sattāvān dravyatvād vahnimān dhūmād ity ādau tādrśakūṭādhikarānajagadvṛttitvasya, *etc.*

F. 106:—ṭipu[†] | atra jalādirūpadravyaṃ na svaśabdārtha | *etc.*

F. 111b:—ṭipu | tatra samavāyena guṇasāmānyābhāvasyotpattikālāvachedena, *etc.*

F. 112:—kecit tu vyāpya vṛttitvaṃ kiñcid avacchinnavṛttikabhinnatvaṃ *etc.*

It ends (f. 114):—nanu pratiyogitāvachedakaviśiṣṭajñānam nābhāvapratyakṣamātre hetuḥ idan tv ādinā abhāvapratyakṣe vyabhicārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha viśeṣānatāvachedakaviśiṣṭeti viśeṣye viśeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt vivecitāñ cedam ālokamañjaryām asmābhiḥ || śrīgurubhyo namaḥ ||

102.

WHISH No. 101.

Size: 14 $\frac{5}{8}$ × 1 $\frac{7}{8}$ in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Gautamīya Dharmasāstra* in 3 Adhyāyas or 29 smaller subdivisions (called 'Adhyāyas' in the Commentary, and in Stenzler's edition).

[†] May be ṭipu.

It begins:—vedo dharmmamūla(m) tadvidān ca smṛti-
śīle, etc.

In I, 44 this MS. supports the reading srehu adopted
by Stenzler from his Telugu MS. See 'The Institutes of
Gautama', ed. by A. F. Stenzler, p. iv.

The *first* Adhyāya ends after the 9th chapter ('Adhyāya'
9 in Stenzler's ed.), f. 7:—ācāraṃ prathamodhyāyaḥ ||

The *second* Adhyāya ends after the 19th chapter
(‘Adhyāya’ 19 in Stenzler's ed.), f. 13:—vyavahāraṃ dvīti-
tiyodhyāyaḥ ||

Then follows the 20th chapter which is not found in
Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny
anubhūya tatremāni lakṣaṇāni bhavanti, etc.

The chapter ends:—viśuddhail lakṣaṇair jīyante dhar-
masya dhāraṇād iti dharmmasya dhāraṇād iti || 20 ||

Chapters 21—29 correspond to Adhyāyas 20—28 in
Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ || 29 || prāyaścittaṃ
trītiyodhyāyaḥ || karakṛtaṃ aparādhaṃ kṣantum arhanti
santaḥ (read sādhaḥ?) || koṭikannyāpradānaṃ ca koṭigodā-
nam eva ca | apūryyāma (read °yyamāṇa?) sahasrāṇān tatsa-
maḥ prātarāhutiḥ || koṭigodāvarisnānam makarārke sitā-
site | tat phalaṃ samavāpnoti sāyamhomāvalokanāt | dāntaṃ
kṣāntaṃ jitakrodhaṃ jitendriyaṃ akalmaṣaṃ | tam agrya-
brāhmaṇaṃ anye śeṣāt (read manye śeṣāḥ) śūdrā iti smṛtāḥ ||
yac caitanyaṃ anasyūta (read anasyūtaṃ?) jāgratsvapnasu-
suptiṣu | tad eva tvam idaṃ [n]tatvam ito nāsty adhikaṃ
paraṃ || śrīguru° . . . namo namaḥ ||

(2)

The *Mitākṣarā*, a Commentary on the *Gautamīya
Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The
first Adhyāya (of the smaller subdivisions) is wanting, and
at the end one leaf seems to be lost, containing the end
of the Commentary.

It begins:—prāgupañcanayanāt¹ kāmācāravādapakṣaḥ

¹ Read prāg upanayanāt.

āpatkālasypānayanasya grahaṇam | ā ṣoḍaśāt brāhmaṇa-
syetyādi brahmacārīti līngāt na hi nityakālāt prak strīga-
manasya prasāṅgosti, *etc.*

The second chapter ends (f. 9):—Haradattamiśravira-
citā(yām) mitākṣarākhyāyāmGautamadharmaśāstratikāyān
dvtiyoddhyāyaḥ ||

The Ist Adhyāya (ācāraṃ) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya
(f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-
yām Gautamiyātikāyām ekonaviṃśoddhyāyaḥ || atha ca-
tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni
lakṣaṇāni bhavanti karmvīpākādhyāyasya vyākhyānan
durllabham | *etc.*

It breaks off with the last but one Sūtra (28, 51
Stenzler):—yatoyam aprabhavo bhūtānām hīmsānugraha-
yogeṣu | prabhavaty asmād iti prabhavaḥ kāraṇam |
(tathāha).

103.

WHISH No. 102.

Size: 15 × 2½ in., (1) + 160 (numbered 130 to 289 in continuation
of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding
to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmanya.

Character: Grantha.

The *Śivarahasyakāṇḍa* from the *Śaṅkarasaṃhitā* of the
Skanda-Purāna, continued from MS. Whish No. 87 (No. 88),
and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa*
(ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāsailam mahas tad apitāma-
ham | kāraṇāṅ jagatāṃ vande kaṅṭhād uparivāraṇam |
śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on
namaḥ || atha vikṣya guho devāṅ jayantapramukhān iha |
bandhitān ānayety āha vīrabāhuṃ tadāsuraiḥ | sa tatheti
vinirgatya guhājñāṃ śirasā vahan | *etc.*

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃhitāyām śivarahasyakhaṇḍe devakāṇḍe saptamoddyāyah || om śivāya namaḥ || devakāṇḍas samāptaḥ || yādṛśaṃ pustakaṃ dṛṣtvā, etc. . . śrisomāskandaparameśvarāya namaḥ || . . . Subrahmaṇyasya svahastalikhitaṃ ||

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṃ sarvakarttāram īśaṃ padanata duritagnaṃ śāśvataṃ vakratuṇḍaṃ | abhayavaradahastaṃ śambhuputraṃ gaṇeśaṃ hrdayakamalamaddhye santataṅ cintayāmi || ṛṣayaḥ || dakṣāddhvaras tvayā proktāḥ (read °aḥ) purā sūta tapodhana | jayantāyendraputrāya samāsenā brhaspatiḥ | etc.

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṅkarasaṃhitāyām śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṃsoddyāyah || śrīmīnākṣisundareśvarābhyān namaḥ || hariḥ om | dakṣakāṇḍas samāptaḥ || . . . Subrahmaṇyasvahastalikhitaṃ || śrīdakṣiṇāmūrttaye namaḥ ||

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaram viśvavandyaṃ vimalajñānabodhakaṃ | upadeśakāṇḍaṃ muktyartham umāputran namāmy ahaṃ | subrahmaṇyaṃ sureśānaṃ dhūryyakoṭisamaṃprabhaṃ | sukumāram ahaṃ vande sadā sarvāṅgasundaram | etc.

It ends (f. 289 b):—om iti śrīmatkānde mahāpurāṇe śaṅkarasaṃhitāyām śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītamoddyāyah || om śivāya namaḥ || samāptam idam upadeśakāṇḍam | hariḥ om || . . . Subrahmaṇyan svahastena likhitaṃ . . . śaṅkarasaṃhitasaptakāṇḍam parisamāptaṃ 9 100 60 7 śrīmeśamāsam | paritāpināmasaṃvatsaram caitramāsam parisamāptaṃ || om . . . śubham astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7th & last Kāṇḍam of the Sankara Samhitā.”

104.

WHISH No. 103.

Size: $12\frac{3}{4} \times 2$ in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | duḥkhatrayābhigātāḥ jijñāsā tadapaghātake hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | drṣṭavad āśravikas sa hy aviśuddhikṣayātiśayayuktaḥ, etc.

It ends (f. 3b):—saptatyāṃ khalu yerthhās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāviraḥitāḥ paravādavivar-jitāś cāpi || tathā ca rājavārttikam || pradhānāstitvam ekatvam artthamatvam athānyatā | parārthyañ cātmano naikyam viyogo yogavivacaśeṣavṛttir akartṛtvam laukikār-tthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karanānām asāmartthyād aṣṭāvimsatidhā vadhaḥ | iti ṣaṣṭiḥ padārthhānām aṣṭābhis saha siddhibhiḥ ¹ namaḥ Kapilāya || . . . śubham astu ||

(2)

The *Bhāṣyārthasaṃgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—hariḥ śrīgaṇapataye namaḥ avighnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuḥ sarvā-[bha]vāsakam vande tam ahan devakisutaṃ śrīmatbhāṣyāmṛ-tāmbhodher arttharatnam samuddhare hnuṃ (?) lamkurv aṅcane (?) naryāḥ kaṇṭham kaustubhavaddhariḥ śrūtismṛtīti-hāsapurāṇāni hi brahmaṇi pramāṇam teṣāṃ ca trividhā pravṛttiḥ keśāñcit pariṇāmadrṣṭyanusāriṇi anyeṣāṃ vivar-ttadrṣṭyanusāriṇi pareṣāṃ apavādadṛṣṭyanusāriṇi, etc.

¹ "All this (tathā ca . . . siddhibhiḥ) from the *Tattvakaunmudi* of *Vācaspatmiśra*, and faulty", Prof. Aufrecht.

. It ends (f. 10):—atrāntaḥkaraṇopādher bādhitatvān na gamanādiśamkā iyam evaitat sūtrasamdarbhapatipādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (*sic*) kṛtaśrīmatbhāṣyārthasamgraha(ḥ) samāptaḥ || śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadiyarasam āsvādyā na manonyapumartthadṛk || || śrīgurubhyo namaḥ śrīsūryādisarvagrahebhyo namaḥ śrīrāmāya namaḥ *etc.*

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—ajām etām lohitaśuklakṛṣṇām bahviḥ prajāś srjāmānān namāmaḥ ajā etañ juṣamāṇām bhajante jahaty enām bhuktabhogā | asamastān | Kapilāya mahāmunaye śiṣyāya tasya tasya cāsmaraye Pañcaśikhāya tathēśvara-kṛṣṇāyaite namasyāmaḥ | iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣavatām apratipitsitan tu pratipādayat nāyaṃ laukiko na pariḥṣaka iti prekṣā(va)tbhir unmattavad upekṣyeta sa caiṣām pratipitsitortthaḥ yo jātaḥ puruṣārthāya kalpate ity ādipsitaśāstraviṣayajñānasya paramapurūṣārthasādhanatvahetukān tadviṣayajijñāsām avatārayati duḥkhatrayābhigātāḥ jijñāsā tadapaghātake hetau evaṃ hi śāstraviṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt, *etc.*

F. 45:—ity āryyāmatir yyasya soyam āryyāmatīḥ etac ca śāstram sā śrī-Vācaspatimiśraviracitā sāmkyasaptativyākhyā sampūrṇā || hariḥ om ||

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra's* work (No. 3), by *Bodhabhārati*, a pupil of *Bādharānya*¹ (ff. 45—80).

It begins:—yatprasādād ajan nityam ātmānam aśarīriṇam | vijajñāu tān gurūn bhaktyā namāmi karuṇākarān | śrīmatsāmkyasaptatiṃ vyācikyāsur bhagavān Vācaspatiḥ

¹ The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-
pratyartthino vyudā(read vyūhā)rttham śiṣṭacāraparipālanāya
ca pradhānasya puṃ(so) bhogāpavargārththa(m) pravṛttila-
kṣaṇaśāstratātparyyakathanapūrvakam pradhānam puruṣāṃś
ca namasyaty ajām ekam ity ādiślokena na jāyata ity ajā
syān mūlaprakṛtiḥ tā namāma ity uttarenānvayaḥ nanu
tasyās satbhāve pramāṇābhāpānir viṣayatvan namaskāras-
yeti cet tatrāha bahviḥ prajās sṛjamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-
yaḥ pādārttha iti saṣṭiḥ padārtthāḥ kathitā ihety arththaḥ ।
kva śrī-Vācaspatē(h) sūktiḥ kva ca mandasya me matiḥ ।
kāyitam etac ca yat tat (?)¹ cchoddyam subuddhibhiḥ ॥ iti
śrī-Bādhāranyaśripādaśiṣyaparamahamsaparivrajakācāryyā-
śrī-Bodhabhāratiśripādakṛtā sāmkyavivaraṇatatvakaumudī
samāptā ॥ . . . śubham astu ।

105.

WHISH No. 104.

Size: 15½ × 1¼ in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntaśāstrasiddhāntaleśasamgraha*, in 4 Paricchedas, by *Appayya Dīkṣita*, son of *Raṅgarāja Dīkṣita*. On the outside cover the following titles are given: "*Siddhāntaleśasamgraha*, or *Siddhāntabhedasamgraha*, or *Siddhāntasūrasamgraha*." An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir
yyasya smitam sakalabhautikasṛṣṭir eṣā । yanmāyayā vila-
sitaṅ jagad indrajālam tasmai namo bhagavate parameśva-
rāya ॥ adhigatabhidā pūrvācāryyān upetya sahasradhā
sarid iva mahideśān samprāpya śauripadotgatā । jayati
bhagavatpādaśrīmanmukhāmbujanirgatā janana hariṇi sūktir
brahmādvayaikaparāyaṇā । etc.

¹ Mitra, Notices No. 2820 reads: kva cāpi sanmataṃ tattvam iti.

It ends:—iti vedāntasāstrasiddhāntaleśasamgraha catur-
tthaḥ paricchedaḥ || vidvatguror vihi¹ taviśvajidaddhvarasya
śrisarvatomukhamahāvratayājisūnoḥ śrī-Raṅgarājamakhina
śritacandramaulir asmy Appadīkṣita iti prathitas tanūjaḥ |
tantrāny adhītya sakalāni sa tātapāda² vyākhyānakauśala-
kalāviśadīkṛtāni | ātmāya vākyam³ anuruddhya ca sampra-
dāyasiddhāntabhedalavasamgraham ity akārṣit | siddhā-
ntarītiṣu mayā bhramadūṣitena syād yad yathāpi likhitaṃ
yadi kiñcid asya | samśodhane sasrayās (?) sadayā bhavantu
satsampradāyapariśilanānirviśamkāḥ || hariḥ om || śabdā-
ntarābhyāsagunāsamkhyā prakā(ra?)ṇanāmādheyāni bheda-
sādhakapramāṇāni || ... karotu mama kalyāṇaṃ karuṇānidhir
īśvaraḥ | janānasthitisamhārā(ṇi) jagatāṃ vidadhāti yaḥ ||
śrīmanmahādevāya śāmbāya (read sāmāya) parasmai
brahmaṇe namaḥ || om brahmaiva satyaṅ jagan mithyā on
tat sat || śiva śiva || śrī || śubham astu.

106.

WHISH No. 105.

Size: $14\frac{1}{4} \times 2\frac{1}{8}$ in., (1) + 23 [14—23 marked by letters from *ka* to *jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: The MS. consists of old and modern parts. The first leaf, and ff. 22—41 at the end of the MS. are written by a different hand and have a more modern appearance. The older parts may have been written in the beginning of the 18th century, the modern parts at the end of the 18th or beginning of the 19th century.

Character: Grantha.

(1)

A philosophical treatise, or fragment of a larger work (*Gādādhari?*) called *Yogyatāvādārtha* (ff. 1—13). See Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārthasam-
sarge aparapadārthaniṣṭhātyantābhāvapratiyogitvaprakā-

¹ Doubtful akṣara.

² sadāvadāta *Ed.*

³ āsthāya mūlam *Ed.*

thākhyān vilāmkūṭinivāsinaḥ | jagatgurūn ahaṃ vande
sarvatantrapravarttakān | yena cintāmaṇau ṭikā daśaṭikā-
vibhañjanī | tarkkacūḍāmaṇir nnāma kṛtā vidvanmanoramā |
ṭikā śāśadharasyāpi bālavvyutpattidāyini | padayojanayā
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-
ntārtthāvalambini | Dharmmarājāddhvarīndreṇa paribhāṣā
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-
turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārtthaḥ, etc.

F. 8b:—iti Dharmmarājāddhvarīndraviracitāyāṃ vedā-
ntaparibhāṣāyāṃ viṣayaparichedaḥ ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-
jāddhvarīndraviracitāyāṃ vedāntaparibhāṣāyāṃ aṣṭama-
paricchedaḥ || hariḥ om om brahmādibhyo brahmavidyā-
sampradāyakartṛbhyo namaḥ || vedāntaparibhāṣeyāṃ sarasā
likhitā mayā | etena vandito devaḥ keśābhyām priyatām
hariḥ.

(5)

The *Vedāntasīkhāmaṇi*, a Commentary on the *Vedānta-
paribhāṣā*, by *Rāmakṛṣṇādharin*, the son of the author
Dharmmarājāddhvarīndra (ff. 13—30, 1—41). The two first
Paricchedas only. A lithographed edition of this work, with
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthā-
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi
gajānanam | naidāghabhānukiraṇeṣv iva vāripūras sarvo
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-
milati yatprabodhāt tat brahma naumi sukham adva-
yam ātmarūpam | ā setor ā sumeror api bhuvī viditān
Dharmmarājāddhvarīndrān vandeḥan tarkkacūḍāmaṇima-
ñijananakṣīradhīms tātapādān | yat[sa]kārūnyān mayābhūd
adhigatam adhikan durgraham sūkṣmadhikair apyāntam
śāstrajātam jagati makhakṛtā Rāmakṛṣṇābhavyena | vedā-
ntaparibhāṣākhyāṃ sohan tātavinirmmitām | vyākāromi
kṛtiṃ sarvāṃ śrutyantārtthaprakāśikām | etc.

After f. 30, a new numbering of leaves begins, but no-
thing seems to be missing.

10*

End of the MS.—vā mithyātvaṃ bodhyam anumānarū-
peṇa prayojanam upasamharati tasmād iti || iti Dharmmarā-
jāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-
śikhāmaṇau anumānaparicchedaḥ || śrī-Rāmakṛṣṇāya namaḥ ||
hariḥ om ||

107.

WHISH No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

Character: Grantha.

Injuries: One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyāṇāṃ kāraṇasyādikāraṇaṃ |
prapañcahṛdayādhāraṃ tan namāmi sadā hariṃ | athedā-
nīm aśeṣapurūṣārthāśeṣatayā sakalaprapañcoyam iha pra-
darśyate sa tu trividho vedyavidyāvetṛprapañcabhedena
tatra vedyaprapaṅco dvidvidhaḥ tanubhuvanabhedena tatra
tanur dvidvidhā[h] sthāvarajamgamadehena tatra pañcavidha
sthāvaraḥ, etc.

Paṭala I (tanubhuvanaprakaraṇaṃ nāma) ends f. 18,
P. II (vedaprakaraṇaṃ nāma) f. 23 b, P. III (ṣaḍaṅga-
prakaraṇaṃ nāma) f. 34 b, P. IV (caturttham upāṅgapra-
karaṇaṃ) f. 48 b, P. V (upavedakāraṇaṃ nāma) f. 59 b,
P. VI (beginning:—athedānīm aśeṣapurūṣārthāgryas sa-
kalasamsārādūḥkhapravahanivarttako mokṣopi [vi]pradar-
śyate) ends f. 66, P. VII (jñānaprakaraṇaṃ) f. 74 b.

It ends:—vaiśvānara svayaṃ vahnir brahmarandhravinir-
gataḥ | yathaiva mathito vahnir araṇīm sandahet tathā |
santāpayati svan deham āpādataalamastakaṃ | brahmaivā-
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-
najananaṃ vidvajjanamanoharaṃ | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantram
saṃhāraṇadāhakaṃ || iti prapañcahrdaye aṣṭamaḥ pa-
ṭalaḥ || prapañcahrdayam samāptam om | ... śrīgurubhyo
namaḥ ||

108.

WHISH No. 107.

Size: $15\frac{1}{4} \times 2$ in., (1) + 266 + (1) leaves, from 8 to 10 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about
100 years older.

Character: Malayalam. Two different hands, a larger one (ff. 1 to
112b), and a smaller one (ff. 112b to the end). The leaves are num-
bered by letters, according to the system mentioned above to No. 19.
After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Svāmin*,
beginning with I, 4, 3 and ending with the end of the
second Pāda of the third Adhyāya.

It begins:—hariḥ | idānīm ayaugikeṣu vṛihyādival lokarū-
dheṣu jātiḡuṇavacanaśabdeṣu cintā na hy ānumānikakarāṇa-
tvānurodhena pratyakṣaprasiddhibādhas saṃbhava[n]tīti pū-
rvādhikarāṇeṇāsiddhiḥ nanv ājyai stuvate pṛṣṭhai stuvate
bahiṣpavamānena stuvata ity upapattivākyatvād etāny udā-
harttavāyāni tathā hi utpattau nāmadheyam vā guṇo vāpy
avadhāritam (*sic*) vyavahārāṃgatām yāti saivodāharāṇakṣamā
sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadeśa iti guṇavā-
kyasyāśritatvāt, etc.

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ || samā-
ptaś cāddhyāyaḥ ||

The first Pāda of the 2nd Adhyāya ends on f. 114b,
the second Pāda ends on f. 175, the third Pāda ends on
f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2nd Pāda of the 3rd Adhyāya:—
tasmāt sarvavitānām indrasomasavanasambandhitvān man-

travat bhakṣaṇam iti siddham || ity ācāryya-Kumārilaśvā-
miviracite guruvākyaśeśasamgrahahe mimāṃsātantravārttike
tṛtīasyāddhyāyasya dvitīyaḥ pādaḥ ||

109.

WHISH No. 108.

Size: $7\frac{3}{8} \times 1\frac{3}{4}$ in., 84 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kuvalayānandīya*, by *Appayya Dīkṣita*. See Aufrecht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapassampat-
phalātīta(read phalāyita?)parasparau | prapañcamātāpitarau
prāñcau jāyāpatī stumaḥ | utghāṭya yogakalayā hrdayābja-
koṣam dhanyaiś cirād api yathāruci grhyamāṇaḥ | yaḥ
prasphuraty avirataṃ paripūrṇarūpaś śreyas sa me diśatu
śāśvatika(m) mukundaḥ | alaṃkāreṣu bālānām avagāhanasi-
ddhaye | lalītaḥ kriyate teṣāṃ lakṣyalakṣaṇasamgrahaḥ |
yeṣāṃ candrāloke drśyante lakṣyalakṣaṇaślokaḥ | prāyas
ta eva teṣāṃ itareṣāṃ tv abhinavā viracyante | etc.

It ends:—guṇena tadyasnānato gaṃgāyāḥ | pāvanatva-
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ ditivārdhha-
mādyasyodāharaṇam (sic) | tatra pativrātāmahimā guṇena
tadyasnānato gaṃgāyāḥ iti kuvalayānandīyam sampūrṇam ||
hariḥ om |

110.

WHISH No. 109.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 41 + (3) leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831.' The MS. is probably not much older.

Character: Grantha.

A fragment or fragments of a work belonging to the
Samgītaśāstra, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).¹ The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvaśirodṛṣṭirekhāpuspāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam ataḥ param || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kūncanāt patākākhyakaraproktaḥ karaṭīkavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyāñ ca nadyām amaramaṇḍale | etc.*

F. 30 b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*hamsāsya hastalakṣaṇam | maddhyamādyās trayomgulyo viralā prasṛtā yadi | tarjanyamguṣṭhasamslēṣāt karo hamsāsyaiko bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśirṣam syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvālī niyujyate || śrīgurubhyo namaḥ ||*

F. 35 b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyāñ ca bhavyeḥ puratas tathā | etc.*

F. 36 b breaks off with the words:—*anyathā nṛtyate caiva brahmahatyādipātakam | etau tau viparītau tu baddhne śrīpumsayos tathā ||*

F. 37 begins:—*makāras tu mahādevo dakāro danujāntakaḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttakivākalāvati | tatpaścāt gāyakaḥ tiṣṭhet paścāt gaṇikā daśa | aṣṭau ṣaḍvā catasro vā bhavye pa (read bhavyeḥ) | vibhramāvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrirāja namas tubhyaṃ tantri layasamānvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralayaromāñcasvedo vaivarṇyam eva ca | aśruvaispūryyam ity aṣṭau sāvīkāḥ parikīrtitāḥ |*

¹ As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

III.

WHISH No. 110A.

Size: $14\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāsāstra*, i. e. *Varāhamihira's Brhājātaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—*atha grahayonibhedādhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvañ cāha | kālātmā-dinakṛṇ manas tuhinagus satvaṃ, etc.*

F. 24:—*iti Varāhamihirācāryyaviracite horāsāstre dviṭi-yodhyāyaḥ ||*

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—*mīnāntyadrekkaṇarūpaṃ āha | śvabhrāntike sarppaniveṣṭitāṃgo[r] vastrair vihināḥ puruṣa[h]s tv aṭavyāṃ | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayaṃ sarppadrekkaṇaḥ puruṣa[h]s tathāraṇyaś ca || 36 || iti horāsāstre pañcaviṃśodhyāyaḥ || om ||*

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—*vargeśā ucyante || bhaumācchavic candrara-vijñāśukravakreḍyamandākaḥ kusutāmareḍyaḥ |*

It ends:—*mukhyāṃśas tv aviśeṣarājapadavipārāvataṃ gopuraṃ brahmasthānam urānivrāpadavi rudrāsana dvā-daśa || rāhos tu mitrāṇi kavīḍyamandāḥ ketos tathāivātra vadanti ta(j)jñāḥ ||*

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Triloka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravṛtyākhyānaṃ ḥ ahan namaḥ ḥ See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson, IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvitarāgāya namaḥ ḥ tribhuvanacandrajinen-draṃ bhaktyāna(r)ttya trilokasārasya vṛttim yaṃ kiñcijña (read vṛttir yatkiñcijña)prabodhanāya prakāśyate vidhinā ḥ 1 ḥ jiyād akalaṃkādyah sūrir gguṇabhūriramaḥlavṛṣadhāri anavaratavinatajinamatavirodhivādiprajo jagati ḥ 2 ḥ

F. 20b:—saṃkhyāpramāṇaṃ samāptaṃ ḥ atha saṃkhyā-pramāṇaviśeṣās caturddaśa dhārāḥ saprapaṅcam pradar-śyedānīm prakṛtam upamāpramāṇāṣṭakam nirūpayati ḥ

It ends (f. 35b):—etāvat khaṇḍānāṃ 9 00000 8 vanitanu-vātabāhalyasya daṇḍikṛtatvād ayaṃ jaghanyāvagāhopi sā-rddhahastatrayarūpaḥ 7 pra ha 4 phala 1 icche 7 = lab-dhadaṇḍa 7 anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṃgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śitaṃ *** (blank) nnamāmy adya divyāṃ vācam sarasva-tīm ḥ sahasranāmaṃvyākhyeyam brahmajñāna *** (blank) ḥ na nirmmitā ādis tvam sarvabhūtānāṃ maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṃsārakleśahāriṇe ḥ iti śrīmat-Govindabhagavatpūjyapādaśiḥyasya śrīmatparivṛā-

jakācāryyasya śrīmac-Chaṃkarabhagavataḥ kṛtiḥ śrīsa-
hasranāmasaṃgrahabhāṣyākhyā samāptā || sahasranāma-
prathamasaṭake | kṣetrañjōkṣara ity ekan nāma | . . .
vṛṣākāpir iti dvitīyasaṭakasyādih | sandhātā iti tṛtīyasya |
yugāvartta iti caturtthasya | vīra iti pañcamasya | kavīn-
dra iti ṣaṣṭhasya | śrīvatsavakṣā iti saptamasya | saktety
aṣṭamasya | akṣobhya iti navamasya daśamasya svastida
iti || śrīgurubhyo namaḥ śrīkrṣṇāya namaḥ ||

(5)

A Commentary on *Śaṅkara's Viṣṇupādādikeśāntastuti*,
incomplete. (Ff. 43.)

The text with a Tippana has been printed in the *Kāvya-
mālā*, Part II (1886), pp. 1—20.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjjitatayā nir-
ṇṇitam apy āgamair j jātyāyaṃ paśupālam āptavacasah
krṣṇam grṇanty ākhyayā śrīśaṃ jñāninam īśvaram suyaśa-
saṃ viram viraktaṃ guṇais trātā rajju (?) gatān ca
karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkara-
pūjyapādaracitam pādādikeśāvdhistotran dātram aghasya
netram amalam trātram hareḥ prekṣitum vyācikyāṣati
mayyam hāṣati satām eṣāpi yā hāṣati vyaktaṃ bhaktir
athāpi viṣṇupadayoḥ puṣṇāti me dhrṣṇutām | tatra tāvad
ātmā vā are draṣṭavya iti, etc.

It ends:—harim maṇiśyāmarucini tatra svairañcaran-
tiṣṭha trṇāni goṣṭhaśauri (?) svayam bhukta ivāpatṛptin trṇ-
yanty udārāḥ paratarppaṇena || 42 ||

112.

WHISH No. 110B.

Size: 11 $\frac{1}{2}$ × 2 in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Divyamaṅgaladhyaṇa*, a chapter from the *Rājarājesvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva sacci-
dānanda vighraha | pañcakṛtyaparesāna paramānanda dā-
yaka | śrīrājarājarājeśi yā śrīs tripurasundarī | tasyā
ddhyānam mamācakṣva yadi te karuṇā mayi | *etc.*

It ends:—ity umāmaheśvarasamvāde rājarājesvarītantre
mokṣaprade divyamaṅgaladdhyānan nāma triṁśatpāṭalah ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the
Brahmaṇḍa-Purāna (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca |
aśvānana mahābuddhe sarvasāstraviśārada | kathitaṁ lali-
tādevyāś caritaṁ paramātbhutaṁ | pūrvam prādurbhāvo
devyās tataḥ paṭṭābhiṣecanaṁ | *etc.*

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmaṇḍottare
lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyasamvāde lali-
tādevīstotraṁ sampūrṇaṁ || śrīmahātripurasundaryyai
namaḥ ||

(3)

The *Trīśatī Stotra* (from the *Lalitopākhyāna* in the
Uttarakhaṇḍa of the *Brahmaṇḍa-Purāna*, see Aufrecht CC.
p. 239) (ff. 16—21).

It begins:—oṃ parāśaktyai namaḥ | śrī-Agastya uvāca |
hayagrīva dayāsindho bhagavañ chiṣya vatsala | tvattaś
śrutam aśeṣeṇa śrotavyaṁ yad yad asti tat | rahasyanāma
sāhasraṁ api tvattaś śrutam mayā | *etc.*

It ends:—iti śrītrīśatī nāma mahāstotraṁ sampūrṇaṁ
hariḥ oṃ || śrīgurubhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purā-
ṇīm vidyeti yām śrutirahasya giro grṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇaṃ
prapadye ॥ 1 ॥

It ends:—ambāstavaṃ sampūrṇaṃ | hariḥ | om | śrī-
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mānasapūjā* (ff. 25—27). The
latter title is given in the margin of f. 25, and in the
table of contents at the beginning of the MS. See above
No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābdhilarimaddhye virājan-
maṇidvīpe kalpakavāṭikāparivṛte kādambavāṭ[ṭ]yujvale |
ratnastambhasahasranirmmitasabhāmaddhye vimānottame
cintāratnavinirmmitaṃ janani te siṃhāsaṇaṃ bhāvaye ॥ 1 ॥

It ends:—phalaśruti | śrīmantrākṣaramālayā girisutāṃ
pūjārcaye cetasaṃ¹ sandhyāsu prativāsaraṃ suniyataṃ
tasyāmalaśyācīrāt | cittāmbhoruhamaṇḍape girisutā nṛttaṃ
vidhatte sadā vāñivaktrasaroruhe jaladhijāgehe jaganmaṃ-
gaḷā ॥ 16 ॥ hariḥ om . . . śrīr astu |

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dikṣita*) (ff. 27b—
33b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-
dyame mayi daviyasi viśvamātuḥ | avyājabhūtakarūṇāpavanā-
paviddhāny anta smarāmy aham apāṃgataraṃgitāni ॥ 1 ॥

It ends:—kāñcīguṇagrathitakāñcānaveladrśyañ caṇḍā-
takāṃśukavibhāparabhāgaśobhi paryyaṃkamaṇḍalaparīśka-
raṇaṃ purāṇe ddhyāyāmi te vipulam amba nitambabim-
baṃ ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatya-
sampattikalpataravas tripure jayanti | ete kavitvakumuda-
prakarāvabodhapūrṇendavas tvayi jagajjanani praṇāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitaṃ carccāstavaṃ sampūrṇaṃ
hariḥ om ॥ śubham astu.

¹ Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavrṣṭibhir ivāmṛtapūritābhir llakṣmi-
svayamvaranamamgaḷadīpikābhiḥ | sevābhir amba tava pā-
dasarojamūlenākāri kim manasi bhaktimatāñ janānām || 1 ||

It ends:—Kālidāsaviracitaṃ kalyāṇastavaṃ samāptaṃ ||
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo
namaḥ || om |

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.
See Aufrecht-Oxford p. 353 (MS. Wilson 535), Mitra,
Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off.
Part IV, p. 841.

It begins:—vandehaṃ vasudhādhāraṃ vacasām ādikā-
raṇaṃ | vāsudevapriyaṃ Śeṣam aśeṣasukhadam paraṃ |
prapadye caraṇadvandvaṃ advandvaṃ sukhaduḥkhadaṃ |
śrīmatkṛṣṇasarasvatyā guros tatvārtthadarśinaḥ | prāripsi-
tasya granthasyāvighnena parisamāptaye pracayagamanāya
śiṣṭācāraparipālanāya paramātmasmaraṇalakṣaṇaṃ maṃ-
gaḷam ācarati || paraṃparasyāḥ prakṛter anādikam | ekan
niviṣṭaṃ bahudhā guhāsu sarvālayaṃ sarvacarācarasthi-
taṃ | tam eva viṣṇuṃ śaraṇaṃ prapadye || 1 || asyāyam
artthaḥ, etc.

It ends:—ity evaṃ śiṣyeṇa prṣṭaṃ prativiviktaṃ sacci-
dānandaṃ brahmasvarūpaṃ tasmād upadiśya gamayati || 85 ||
vedāntaśāstram akhilaṃ Śeṣas tu jagadādhāraḥ | āryyā-
pañcāśītyā baddhaḥ (read babandha) paramārthasāraṃ
idaṃ || iti paramārthasāraṃ samāptaṃ || dantini dāru-
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-
viracitāryyas samāptā || śrīgurubhyo namaḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the
Uḍḍāmareśvaratantra (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti
yasyārddham adritanayā viśadasmitāsyā | yasyogratamkamū-
khakṛttagaḷo vidhātā rudrasya mūrttir akhilam śivam
ātanotu | asya rudrasya bhagavān agniḥ kāṇḍarṣiḥ | cchando
mahāviraṭ | śambhur devatā tatra jābālopaniṣat | atha
hainam brahmacāriṇa ūcuḥ, etc.

It ends:—ity uddāmareśvaratantre kārttaviryārjunaka-
vacan nāma dvādaśoddyāyaḥ || kārttaviryārjunamahā-
mantrasya [1] dattātreya bhagavān ṛṣiḥ | anuṣṭup cchandaḥ |
kārttaviryārjunō devatā | prom bijam | namaś śaktiḥ |
kārttaviryārjunāyeti kilakam | kārttaviryārjunaprasāda-
siddhyartthe jape viniyogaḥ | am preṃ cchrīm āṃ | im
klīm bhrūṃ ī śiraḥ | um āṃ hrīm ūṃ śikhā | em krom
śrīm aiṃ kavacam | om huṃ phaṭ netram | am śrīkārtta-
viryārjunāya namaḥ || aḥ | astram | mūlam | om preṃ
cchrīm klīm bhrūṃ āṃ hrīm krom śrīm huṃ phaṭ śrīkārt-
taviryārjunāya namaḥ ||

113.

WHISH No. 111.

Size: $15\frac{1}{2} \times 1\frac{3}{4}$ in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malayalam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gītāgovinda*, by *Lakṣmīdhara*, son of *Yajñeśvara*, in 12 Sargas. (Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the same work.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
dhavaḷajaladavarṇṇaṅ candramaḥkhaṇḍacūḍam paraśuhari-
ṇahastam jūānamudrābhirāmam bhujagaparavirājatka-
kaṇaṅ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim iḍe |
Lakṣmīdhareṇa viduṣā kriyate śrutirañjinī vidvatkavi-

mude gitagovindasyārthadīpikā | yad iṣṭam likhyate nā-
tra yac cāniṣṭam vilikhyate dvitayam tad dayam vighnaiḥ¹
kṣamyatām varṇitair² mmayi | na buddhyate sudhair³
ggītagovindasyārthagauravam vyākhyānaśatakenāpi vihāya
śrutirañjinim | *etc.*

It ends:—sāddhvi māddhvikā cintā na bhavati bhavataḥ
śarkare śarkarāsi⁴ drākṣe drakṣyanti te⁵ tvām amṛta
mṛtam asi kṣīranīratvam eṣi moce mā jīva jāyādharadha-
rakahare majja yuṣmajjayāyai vā kalpam kalpitāṅgyā yad
iha bhūvi girā sthīyate jāyadevyā || he māddhvikā || iti
dvādaśasarggaḥ || śrīkṛṣṇāya namaḥ | kollam 900 āyi-
rattaēmpattañ cāmata makaramāsam āncāntīyaticoppāc
cayum rohaniyūm śuklapakṣattil dvādaśiyūm siṃhaḥ kara-
ṇavūm kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the
margin of f. 1, and on the title page the title *Kṛṣṇīyam*
is given.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
ena traikārajñānam uktam ajñānatimiravattibhyaḥ tajñānan
divyayutam vaksye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ
phalārtham ārambhaṇam bhavati lokā tasmād yatnaḥ
kāryyo hy ādeśe jyodiṣājñāne navabhir nnavabhir athāmśer
nniṣpannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuspadastho dre-
kkāno, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkēṇa
samyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanam
brūyāt śuśkanadikūlagatā labhyante mṛgyamāṇais tāḥ

¹ dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

² paṇḍitair, MS. Whish No. 144.

³ budhair, MS. Whish No. 144.

⁴ karkarāsi, MS. Whish No. 144.

⁵ ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhīṇi caika tisr-
nām gavām adarśanam aṣṭamadivase bhavel lābhaḥ bu-
dhadrṣṭe tallagne hy aśvatarīṇām adarśanam brūyāt
śvaḥkāle ravyudaye labhyante mṛgayamāṇena adya caturtthe
divasecchāgoṣṭhameśvare drṣṭe prativesīko vayasyo navame
divase svayan detā śaśīśukrābhyām drṣṭe śītir ggāvo bhūtās
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.¹

It begins:—harīḥ śrīgaṇapataye namaḥ avighnena pari-
samāptir astu[ḥ] śuklāmbharadharam viṣṇum śaśivarṇṇam
caturbhujam prasannavadanam dhyāye sarvavighnopāśān-
taye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur
unmīlitam yena tasmai śrīgurave namaḥ । . . . athāsādhanā-
catuṣṭayasamvākyānantaram ātmānātmāvivekam ucyate ।
ātmā śarīratrayam । vilakṣaṇā avasthāttrayasākṣi nityaśu-
ddhabuddhamukam (?) satyaparipūrṇasaccitānandakatvam
nāma kālattrayanāśanarahitatvam nāma kālattrayavidyā-
mānaprakāśatvam svasaktasāsamsayādhivirodhi svabhāvatvā
mama (read °tvam nāma?) tasmād anantarūpatvam satva-
rajastamogunaśvarūpaṁ ajñānasaccidānandasvarūpaṁ brah-
maṇaḥ ubhayāḥ (?) ākāśam ulpannam ākāśadvāyum vāyor
ahni ahni rāvaḥ,² etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-
yaḥ ॥ F. 7:—iti vedāntasāre śarīralakṣaṇam nāma tṛtīyo-
ddhyāyaḥ ॥ F. 15b:—iti vedāntasāre bhaktīlakṣaṇasam-
praṇaye trayodaśoddhyāyaḥ ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe
samsārarahasye dvāviṁśoddhyāyaḥ ॥ ॥ upadeśavedāntasi-
ddhyarahasyam samāptaḥ । śrīgurubhyo namaḥ ॥

114.

WHISH No. 112 A.

Size: 16 $\frac{1}{4}$ × 1 $\frac{7}{8}$ in., (1) + 95 + (8) leaves, from 9 to 12 lines on a page.

¹ "It is by *Śankarācārya*", Prof. Aufrecht.

² Read utpannam ākāśād vāyur vāyor agnir agner āpaḥ?

Material: Palm leaves.

Date: Probably end of 18th cent.

Scribe: Vāsudeva.

Character: Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇīya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—hariḥ śriganapataye namaḥ avighnam astu śrīgurubhyo namaḥ | gajānanam girān devim Vyāsam kamsahanam gurūn bhūtesam īsam āsāsītārthadān prāṇamāmy aham śrīmatbhāgavatārthasamgrahamayanārāyaṇīyāhvayam stotram hr̥dyam anarham ujalataraddhvastāndhakārodayam yat kaṇṭheṣu satām anuttamaguṇam praṭyagram utbhāsate tasyeyam kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanam bhagavatkīrtter mmatkṛtāv ānuṣaṅgikam ity evam prayatnenāsmadvyākhyātr̥tvaprasiddhaye (1) iha khalu samadhigatanikhilanigamārtthasatatvatayā śābdaparabrahmapārā[vāra]vāriṇatayā paramabhāgavatatayā ca sakalasahṛdayamahitayaśās śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārthānusārinārāyaṇīyābhidham stotraratnañ cikīrṣuḥ prathamam prathamaślokena prārīpsitasya stotrasyaāvighnena parisamāptipracayagamanābhyām śrotṛjananikhilajanasamihitasiddhaye ca stotrapratipādyajagatsarggādīdaśakalakṣaṇalilānidānabhūtaparatatvānusmarānarūpamaṅgalam ācarati | sāndrety ādinā brahmaguruvacanapure sāksāt bhātiti sambandhaḥ brahma sarvam āśrayam sarvānusyūtam śuddhacaitanyam guruvacanapuram iti prasiddhe kṣetre sāksāt bhāti, etc.

F. 41b:—iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām navamaskandhaparicchedaḥ ||

It ends:—śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi (sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammataṁ stotrañ janānām antarāntarā tābhyām eva hr̥disthābhyām mayā neyam kṛtā kṛtiḥ || iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām dvādaśaskandhaparicchedaḥ || Vāsudevena likhitam idaṁ | hariḥ etc.

115.

WHISH No. 112 B.

Size: $12\frac{1}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Mātrkāstava* (ff. 1—4).

It begins:—apratyākṣakathām akṛtrimarasām arkapra-
kāśakramām asmaccittagrām atarkyavibhavām avyāja-
nirryatkrpām | akṣānām adhidevatām aviditām addhvānta-
gām addhvagām akṣiṇāgamasamvidabhyupagamām anvemi
dakṣātmaḥ | 1 |

It breaks off (f. 4b) in the 37th stanza with the words:—bhasmākāraḥ hutavahe bhāvākṛte man-
mathe.

(2)

The *Mātrkānyāsa* (ff. 5—6).

It begins:—atha bālāsamputitamātrkānyāsaḥ | Dakṣiṇā-
mūrtti(r) ṛṣiḥ | gāyatri cchandaḥ | bālārūpiṇi mātṛkā saras-
vatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya ṣoḍaśa-
kalātmanerghyāmṛtāya nama jalam āpūryya.

(3)

The *Tripurāṣṭottara* (ff. 7—8).

It begins:—kalyāṇi tripurā bālā māyā tripurasundarī |
sundaryy umā bhās[ṽ]avati omkāri sarvamaṅgalā | etc.

It ends (or breaks off) with the words:—śarīraceṣṭā
mama te praṇāma stutiś ca vāg indriyavṛttir astu | sarvā
manovṛttir anusmṛtiś te sarvan tavārādhanam eva bhūyāt |

(4)

The *Śyāmalāmbāvarmaratna*, or *Mātaṅgikavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Paṭala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍāna-
naḥ | sadāśivam upāgāmya pitarāṃ vākyam abravīt | *etc.*

It ends:—iti śrisaubhāgyalakṣmīkalpe caturllakṣagran-
thavistāre skandēśvarasaṃvāde śyāmalāmbāvarmmaratnan
nāma daśamaḥ paṭalaḥ || śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātaṅgyaṣṭottara* (ff. 11—12).

It begins:—mātaṅgī vijayā śyāmā saciveśī śukapriyā |
nīpapriyā kadambeśī madaghūrṇitalocanā | *etc.*

It ends:—etair yyas saciveśāṅīm sakṛt stauti śarīravān |
tasya trailokyam akhilaṃ haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya
Dakṣiṇāmūrṭti(r) ṛṣiḥ | paṅkti cchandaḥ | bālā paramēśvari
devatā | aiṃ bijam ksīm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālīndī
kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhima-
rūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmi bhagavān ṛṣiḥ | mukhe
anuṣṭup cchandaḥ | hr̥daye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarasastotramahā-
mantrasya Vāmadeva ṛṣiḥ | paṅkti cchandaḥ | umāmahe-
śvaro devatā | *etc.*

F. 21 ends:—harir haro viriñcaś ca sṛṣṭyādīn kurute
yayā | namas tripurasundaryyā namāmi pādapaṃkajam |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas*
(ff. 22—27). Printed with the title *Tripurāmahimastotra*
in the *Kāvya-mālā*, Part XI, p. 1 ff.

It begins:—śrīmātas tripure parāt paratare devi trilokimahāsaundaryyārṇavamathanotbhavaśudhāprācuryyavarṇojvalam | udyatbhānusahasranītatnajapāpuṣpaprabhaṅ¹ te vapuḥ svānte me sphuratu trilokanilayaṃ jyotirmmayaṃ vāṇmayaṃ | *etc.*

It ends:—bhūṣyaṃ vaiduṣyaṃ udyaddinakarākiraṇākāram ākāratejassammānaṃ (bhūrimārgaṃ Ed.) nigamanigamaṇaṃ durgamaṃ yogamārgaṃ | āyuṣyaṃ brahmapoṣyaṃ hariharaviśadāṃ kīrttim abhyeti bhūmau dehānte brahmbhūyaṃ parataracaraṇākāram abhyeti vidvān || 54 ||

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18th Adhyāya of the *Brahmāṇḍa-Purāṇa* (ff. 28—29).

It begins:—praṇamya sām̐bam īśānaṃ śirasā Vaiṇikomuniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | *etc.*

It ends:—iti śrībrahmāṇḍapurāṇe guhanāradasaṃvāde dakṣiṇāmūrttipañjaran nāmāṣṭādaśodhyāyaḥ || śrīśivāya namaḥ ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrīmahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir devatā | *etc.*

It ends:—iti Sadāśivaproktaṃ gaṇeṣāṣṭakam saṃpūrṇam ||

(12)

The *Lalitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

¹ Read °nūtanajapāpuṣpaprabhaṅ with *Ed.*

116.

WHISH No. 113.

Size: $11\frac{7}{8} \times 2$ in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4th December 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparyasamgraha*, in 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq. *

It begins:—iha khalu | kalikālakalanānantaraṃ avidika-
bauddhādirāddhāntānusandhānāvīsuddhabuddhīm nirīśvara-
tvanirvāhakavaidikāpaśata(read °praśasta?)mīmāṃsakalpitā-
nalpavikalpajalpaśravaṇonmīṣitakaluṣakalmaśikṛtavṛṣāṃka-
viśayaśemuṣitanmanīṣiṇonugrhitakāmo maheśvarāṃśāvātārā-
yamāṇo (read °ṇaḥ) padavākyapramāṇajño Haradattācā-
ryyaś śaivavaidi(ka)tantraviśvāsakāriṇiṃ avidikamatanirā-
kāriṇiṃ | samastakalmaśāpahāriṇiṃ | abhedapuruṣārthapū-
raṇiṃ | saṃsārasāgarottāraṇiṃ bhavaikabhaktivibhavavistā-
riṇiṃ | pañcāsāduttaraślokātmikāṃ śrutisūktimālāṃ cikṛṣur
llakṣaṇapramāṇābhyāṃ hi nyāyena tatsiddhyartham asyāṃ
śrutisūktimālāyāṃ prādhānyena prati(pi)pādayiṣitāni namaś-
śeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniśadudiri-
topāsyatvagāyatrīpratipādyatvalakṣaṇāni kratuśeṣitvalakṣa-
ṇāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣaraṇīva śru-
tisiddhāni pañca *** ***(blank) pañcayāva(read pañcā-
vayava?)sthitasya parameśvarasya pañcalakṣaṇāni saṃgr-
hānaḥ tadviśiṣṭatvenānanasādhāraṇatvād asyaivāśrayaṇīya-
tvād anīśvaraṃ ***** (blank) ntrāṇāṃ viṣṇubrahmādi-
nām āśrayaṇīyatvapāttāvi(read °tvāpattāv avi°?)dūratopā-
stety asyaivāśrayaṇīyatve hetutvan darśayann āha yasmai
nama iti || yasmai namo bhavati yasya guṇās samagrā
nārāyaṇopaniśadā yadupāsanoktā | yo na(h) pracodayati
buddhim adhikṛtau yas tan tvām ananyagatir īśvara saṃ-
śrayāmi || 1 || namo namaskāraḥ, etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāsara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānadidapārśvacaropanitam mahyam maheśvarapayasi grāpitam prasannaṃ | bhūñjana eva tad ahaṃ ghaṭīti brabuddha svapnas samādhiriktadhiyām abhinnaḥ¹ || 149 || stomas same tad avadhāya gr̥hatām arttham asya nikhilena jānatām | grāhyam anyad api nāvāśiṣyate jñeyam anyad api vā na kiñcanā || om | hariḥ om etc.

(2)

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsimhayajvan*, in 6 Adhyāyaś. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhisthitan devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūtipradaṃ sākṣād vande gandharvakandharaṃ | Nṛsimhayajvanaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaravyākhyāṃ vyākaroṭi yathāmati ||

F. 14:—iti ṣoḍaśamātrāprakaraṇaṃ ||

It ends:—iti vṛttaratnākaravyākhyāyām maṇimañjaryyām ṣaṣṭhoddhyāyaḥ || śrīgurucaraṇāravindābhyān namo namaḥ || om |

117.

WHISH No. 114.

Size: 14 × 1 $\frac{3}{4}$ in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17th or early 18th cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaṇapataye namaḥ' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

¹ Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūdāmaṇi; a work by Bāhwriḥa Dharmmarājah; in refutation of the Nyāya or philosophy of Gautama; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūdāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvrca Dharmmarāja*, "an inhabitant of Kaṇḍaramāṇikyagrāma (our MS. has Kaṇḍaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kauṇḍinyagotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins:—kāverivāripānapratihatatamasām maṇḍite paṇḍitanām nyandai (?) śrī-Rāmacandra smṛtibalaviśadāśeṣatantrārthasārah deśe vikhyātavāso vividhagurukapāleśato labdhabodho nyāyābdhin tarkkacūdāmaṇim iha kurute Bahvrco Dharmmarājaḥ | tretāgnidhūmākulavithikāṃ karṇe (read °kāṃkane?) gr̥he gr̥he yatra vasanti sūrayaḥ adhītasarvasrūtayaḥ kathāntare ha nirjītapratyanumānavādinaḥ | tatra kaṇḍaramāṇikkagrāmaratnanivāsina | maṇiprakāśavivṛtir Dharmmarājena tanyate || daśānām api ṭikānām bhāṃgam kurvan kvacit kvacit | anumānaprakāśasya vivṛtīm karavāṇy aham || ārabdhaparīsamāptaye maṃgalaṃ ācāritam śi[k]ṣyaśiṣyāyai granthato nibadhnāti prāṇayeti vighnaddhvamsam iti yady api granthasamāptir eva prārthānīyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56b):—tadāṃgikārāt vyadhikaraṇaparakārakecchāṃgikād ity arthhaḥ iṣṭabhedepi upasthiteṣṭabhedety arthhaḥ tatjñānārttham iti | anāgatajñānārttham ity arthhaḥ | ata eva paramate anāgatapākajñānyā prasiddhapākaviṣayānumānādara iti bhāvah | uktaprāyam iti abhedajñānyasya pravarttakatve sthāp(y)ate icchājanakatvam api tasyaivoktaprāyam ity arthhaḥ 'numāneneti | idaṃ sukhaṃ sukhapūrvavartti sukhatvād ity anumānenety arthhaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on *Keśavamiśra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārade devi kaśmīrapuravāsini | tvām ahaṃ prārthta(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotiviśadānāghrātadoṣāpy asau bālānāṃ hrdayaṃ na rañjayati yat prauḍhasya cetō yathā | taddoṣāya bhavaty atah prakatayan bhāvaṃ vicāryyānayā kurve Keśavabhāvanānugatayā bālapramodaṃ paraṃ | cikīrṣṭitasya granthasya vighnaśāntyai kṛtam maṅgalaṃ śiṣyaśikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]ṇṭham bhivvā viniryātau tasmān māṅgalikāv iti śikṣāvacaṇenomkāraprayogasya pratyekam maṅgalatvāt on tat sad' iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahumaṅgalācaraṇena vighnarūpādṛṣṭapratibandhakakūṭanivṛttāv api śiromaṇirūpamahāgranthavyākhyā cāturyyajānitāhamkāramūlakalajjārūpadṛṣṭapratibandhakād alpagantha-Keśavakṛtivyākhyāne svabhāratyāḥ pravṛṭyanupapattir ity ata āha mātār iti kiṃ lajjasa iti, etc.*

F. 11:—*śiṣṭācārōllamghinaḥ Keśavamiśrasya kṛtir iyam kathāṃ śiṣṭair ādaraṇiyetyabhiprāyavatām śaṃkāṃ apākaroti atra ceti granthakāraṇiṣaya ity artthaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣatvam kāryyatāvachedakam ālokaśamyogatvam kāraṇatāvachedakam svasamavāyisamavāyaḥ kāraṇapratyā(sa)kṭih sparśādispārśane kāryyatāvachedakasyātiprasaṅgavāraṇāya pratyakṣatvam apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvasya nilan tama iti nilatvasāmānyapratyāsaktijālaukikarūpacākṣuṣe dravyasamavetaṇiṣayakacākṣuṣatvasya ghaṭādīmātraviṣayakalaukikacākṣuṣe dravyaviṣayakalaukikacākṣuṣatvasya rūpatvādīmātraviṣayakanirvikalpake samavetaṇiṣayakalaukikacākṣuṣatvasyātiprasaktatayā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvam kārīyatāvachedakam
ity uktam rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as 'the most popular and well-admired author of *prakriyāsarvasvam*, *dhātukāvyaṃ*, *nārāyaṇīyam*, etc."

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā | pulliṃ-
gasādhāraṇasyety ukteḥ prthivitarety atra na | nadyāś
śeṣasyānyatarasyām | nyantavarjjitasya nadīsamjūnasya nīya-
nteṣv ekā ca ścaghāḍau hrasvo vā syāt | etc.

F. 120 ends:—vatir nnānā nāthāmuś ca krtvortthas ta-
ddhitevyayam | itaḥ paraṃ samāsāntāḥ santi kecana ta-
ddhitāḥ | teśān tattatsamāseṣu varṇanaiva laghīyasī ||
iti prakriyāsarvasve taddhitakhaṇḍaḥ || samkṣepātīśayepi
vācyabahutā hetor abhūd vistarāḥ spaṣṭatvepi krte sva-
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṃ vyaktim iyān
padārththa iyatā granthena yātoyam ity evaṃ yo vimrśet
sa eva kalayed asmānibandhe guṇān | hariḥ gurubhyo
namaḥ ||

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsodapānavikāravina-
daruṇatalunadhenupilukunāsuvarṇebhyaḥ | autsaḥ audapā-
naḥ | vaikāraḥ | vainadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ |
pailukunaḥ | sauvarṇaḥ | bhāratakurusatvadindrāvasāna-
janapadapañcālośnarebhyaḥ | etc.

It ends: — caupayatacaikayatacaīṭayatabailvayatasaika-
yatānān ca | caupayatyā caikayatyā caīṭayatyā bailvayatyā-
saikayatyā iti ||

118.

WHISH No. 115.

Size: (1) $15\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2) $14 \times 1\frac{3}{4}$ in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

Material: Palm leaves.

Date: The MS. of the first work was probably written about the middle of the 18th cent. The MS. of the second work seems to be older.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horāvivarāna*, a Commentary on *Varāhamihira's Bṛhajjātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namaḥ aviḥnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatkarṇnavyajanamārūtā bhajatām yānto vyaśanāni haranty āyāntaś cārppayanty abhiṣṭāni satyajñānaparam brahma jyotirānandarūpiṇiṃ naumi sarvottarodāttaprasnamālāṃ sarasvatīṃ satyajñānapradāyeṣṭadeśakālaprabodhine nama śrīgurave śākṣāt parameśvaramūrttaye | yeṣāṃ ātmani garbhasaṃskṛtimukhair mmauñjīnī baddhāntimaiḥ vrate karmabhir atra bhāti vidhivat brahmapraṭiṣṭhāpitaḥ śrautasamārttasamastakarmmasatatānuṣṭhānanīṣṭhātmanas tān etān praṇamāmi bhūmivibudhān iṣṭārthakalpadrumān śrī-sūryādīn su(kha)samvedya¹ nigrāhānugrahān jagatsṛṣṭiṣṭhītilayajñānahetūn upāsmahe | śrīmad-Varāhamihirahorātālparyasāgare sadarṭtharatnasamsiddhyai tīkā naukā vicāryate | etc.

It ends:—addhyāyanukramam vṛttanuvyāñca (read vṛttena vyañjayati?) ślokatrayeṇa | rāśiprabhedo grahayonibhedo viyonijanmātha niṣekakālāḥ janmātha sadyomaraṇan tathāyur ddaśāvīpākoṣṭakavarggasamjñāḥ karmmājīvo rājayogāḥ khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

¹ sukhavedya corrected to susamvedya.

rāśīśilāṅ ca dr̥ṣṭi(r) bhāvas tasmād āśrayoṭha prakīrṇṇaḥ
 neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā
 dr̥gāṇaḥ 'addhyāyānām vimśatiḥ pañcayuktācaryuktāny(read
 °cāryoktāny?) atra vr̥tta[ś]jatāni | iti prathamō rāśiprabhe-
 daḥ dviṭiyo grahayonibhedaḥ tr̥ṭiyo viyonijanmā caturttho
 niṣekakālah pañcamo janma | ṣaṣṭhas sadyomaraṇam | sa-
 ptama āyurddāyah aṣṭamo daśāphalāni navamoṣṭavarggaḥ
 daśamaḥ karmmājīvaḥ ekādaśo rājayogaḥ dvādaśaḥ kha-
 yogaḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahādiyogaḥ
 pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśīśilāni saptadaśo
 grahadr̥ṣṭiḥ aṣṭādaśo bhāvaphalam ekonavimśam āśrayayo-
 gaḥ | vimśaḥ prakīrṇṇaḥ ekavimśoniṣṭayogaḥ dvāvimśas
 trijātakam trayovimśo niryāṇam caturvimśo naṣṭajātakam
 pañcavimśo drekāṇaphalapakṣa ṣaḍvimśopradarśanaparo-
 ddhyāyah horāvivaranaṇam samāptam || śrīparamagurave
 śaraṇam || etc.

(2)

The *Praśnāmṛta*, by *Kumāra*, pupil of *Nārāyaṇa Jyotiṣa*,
 a fragment only. A work of the same title is ascribed
 to *Jambūnātha* in the "Index of MSS. in the Government
 Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
 śrīgurubhyo namaḥ samastavighnaprabhavopasāntaye na-
 maskaromi dvipanāyakānanam vacaḥ prasādam kurutām
 sarasvati etc. . . . āsīd dvijanmā dvipakānanākhye grāme
 sudhiḥ prātr (?) janīnacetaḥ śāstrārthavettā śrutipāradr̥svā
 Nārāyaṇo jyotiṣas tarppayāyī | tasyāsti śiṣyo vinayapradhā-
 nas tadyakārunyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-
 janmā grahendrasaṅcāravicāracuñcuḥ praṇamya soyaṃ
 gurupādapatmaṃ nirikṣya horāṃ sakalārthapuṣṭam ādāya
 sāraṇ tu tato vyadhata praśnāmṛtam bālahitāya hr̥dyam
 paropakāraikato mahāntas santcśamantaḥ kṛpayā vidhāya
 sammānayantām idam asmadiyaṃ praśnāmṛtan nirmmalaki-
 rttibhājah, etc.

It breaks off with the words:—caturtthajvaraśāntaye |
 kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—śrutipramāṇatvāc cheṣānām mukhyabhede yathādhikārabhava syāt ॥ evaṃ sādḥikāre upadeśevagate-dhunā tadadhīnasiddhir atideśo nirūpyate ॥ etc.

Adhyāya VII ends f. 15 b, Adhyāya VIII f. 28 b.

It ends with the third Pāda of the IXth Adhyāya:—iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyāyasya tṛtīyaḥ pādaḥ ॥

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—śrī-Gambhīravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ ॥ yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇābhīkṭobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm ॥ bhāgirathībhīmarathī taṭakūṭaḥ kakuppaṭaḥ ॥ pāṇḍuraṃgaḥ paraṃ brahma mama daivaṃ vṛṣākapiḥ ॥ mīmāṃsāśāstrajīvatum Jaiminyādimitrayam ॥ sarasvatīṅ ca natvāham vyākurve bhāṭṭadīpikām ॥ śrī-Khaṇḍadevodi-tabhāṭṭacandrikām prasārayan śodaśalakṣaṇīm bhuvī ॥ sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-

skararāya-Bhārati | paripūrṇavidhūdayānvayavyatirekānu-
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā
bhūvi bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-
dyarttham śricakrasomayāgau śleṣeṇa stauti || dikṣāṅga
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmni ṭikā-
yām Bhāskararāyasya kṛtau prathamāddhyāye ādimah
pādaḥ ||

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-
neti saptadaśapaśughaṭitasamudāyasyaikasya pratisamban-
dhitvena devatātvānvayakālenupasthitatvād ity artthaḥ.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukāṇḍe vāyavyam śvetam ālabheteti
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi
bhāvanāyā bhāvyaajanakajanakam, etc.

It ends:—iti bhāṭṭadīpikīyapaurṇamāsyadhikaraṇaprasam-
garitih || hariḥ om ||

120.

WHISH No. 117.

Size: $13\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Aṣṭāṅghṛdaya*, by *Vāgbhata*, incomplete (I, 1 to
IV, 18). See the excellent edition of the work by Dr.
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
rāgādirogān satatānuśaktān aśeṣakāyaprasṛtān aśeṣān au-
tsukyamoḥāratidāñ jaghāna yopūrvavaidyāya namostu ta-
smai | athāta āyuskāmiyan nāmāddhyāyam vyākhyāsyāmaḥ
iti ha smāhur Ātreyaḍayo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Śārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsitasthāna* (f. 225):—visarpe(read °sarpo) na hy asamsrṣṭas sosrapittena jāyate raktam evāśrayaś cāsyā bahuśosraṃ hared ataḥ na ghr̥taṃ bahudoṣāya deyaṃ yan na virecanaṃ | tena doṣopy upastabdhas tvagraktapiṣitaṃ pacet || cikitsite aṣṭādaśaḥ kuṣṭhacikitsitaṃ iyaḥ ||

121.

WHISH No. 118.

Size: 18×2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | ṣaṭpadamukharitagandhaṃ koṭirabharāṃva(read °bhārāva?)-baddhaśaśikhaṇḍaṃ praṇamata vāraṇatunḍaṃ padakamalaṃ praṇatasakalasaṇḍaṃ apāra + ruṇāpūratarāṃgitadr̥gañcalaṃ kalāyakomaḷacchāyañ jānakināyakaṃ bhaje | . . . prācīnācāryakṛtās suvicāryyakumārasambhavavyākhyāḥ bālaprabodhanārthtaṃ lalitaṃ karavāṇi vivaraṇan tasya | prācīnasūrivihite mahati prabhūte vyākhyāntare viphalā eṣa pariśramo me vātiprakāmasubhage malayādrijāmtavāte phalaṃ kim u karotu mukhāniloṃyaṃ | vyākhyaiśā tu tathāpi pradarsītānvayapadārthavākyārthā vivṛtasamāsāvamtām gurutaram upacāram ācarayet (*sic*) | vyākhyāntareṣu dr̥ṣṭeṣu vimr̥ṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evānugamyate | bhuvī khalu mahākaviḥ Kālidāsaḥ pārvatīparameśvarapavitracaritravicitraṃ kumārasambhavābhīdhā-

nam kāvyam cikīṣuḥ āśīṣnamaskriyā vastunirdeśo vāpi
tanmukhaṃ ityādivacanānusāreṇa vastunirdeśan tāvat ka-
roti astīti | na tu kāvyē yava(read yad a°?)sāddhyaṃ ta-
danusāreṇaiva kāvyasaṃjñā karttavayā | yathā yudhiṣṭhira-
vijaya-jānaktharaṇa-śīsupālavadhaprabhṛtīnām atra tu tā-
rakāsuranigrahaḥ kāvyē sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya¹ Nārāyaṇasya kṛtau Kumā-
rasambhavarivarāṇe prathamā sargaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54
the leaves are numbered by Akṣaras, then begins a new
foliation (by figures) and a different handwriting with f. 55
where we find the commentary on III, 76 (last verse of
Sarga 3).

The IIIrd Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya
Nārāyaṇasya kṛtau kumārasambhavarivarāṇe tṛtīyas sa-
rggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopa-
kṣiptan devasya navavadhūviṣayaṃ prathamānurāgānantara-
sambhūtaṃ sambhogam varṇayitum aṣṭamas sarggoyam
ārabhyate tatra Mādhavenoktaṃ atrāṣṭamas sarggo gauri-
sambhogavarṇanatvād vācayitum śrotum vyākhyātuṃ ca
na yuktaṃ etacchilānān devatāśāpād āyuṣaḥ kṣayo bhavi-
ṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-
yos sambhogaviṣayatvād rasabhāvān vivicya vaktum bi-
bhemi tasmād anvayamātram atrādhikriyate ity uktaṃ
Aruṇācalanāthena tu tad ubhayam api dūṣitaṃ ayaṃ kila
tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragraha-
nam api lokānugrahārtham eva yathoktaṃ bhagavato vi-
ditam² vo yathā svārthā name (read nāma?) kāścit pra-
vṛttayaḥ iti | devyā api śarīragrahaṇādikaṃ lokānugrahā-
rtham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam
trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti | ...
yena kenāpi prakāreṇa bhagavati manaḥpranidhānam eva

¹ Read Kṛṣṇaśiṣyasya, so all the other colophons.

² bhagavatā viditāḥ pr. m.

muktikāraṇam ity uktam bhāgavate | kāmam krodham bhayam sneham aikyam sauhrdam eva vā nityam harau vidadhato yānti tanmayatām hi te iti mahākavir api kāmīnāṁ cittam pārvatīparameśvarapādāravindāvasaktam vidhātum evāṣṭamesmin sarge Vātsyāyanaśāstrānusāriṇim padaviṁ urarīcakāra | *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on f. 197 with the words:—nanu yadi bhavyā maduktaprakāratvam eva virūpākṣasyānuditam tarhi tatprāptimātraphalāt tapaso viramyatām ata āha | mama manaḥ atra sthiram.

122.

WHISH NO. 119.

Size: $15\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 136 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Kollam 962 = A. D. 1787.

Character: Malayalam.

The *Nāmalīṅgānuśāsana*, by *Amarasiṁha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ mama gurave namaḥ yasya jñānadayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayam svargganākaḥ tridivāḥ tridaśālayaḥ suraloko dyodivau dve striyau klibe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ | nākaḥ | tridivāḥ | tridaśālayaḥ | suralokaḥ | ivadiṁ puliṅgam || dyaūḥ | okārāntam | divauḥ | vakārāntam | dveḥ | striyauḥ | klibe triviṣṭapam | ivanu || svarggattinnuperaḥ || amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—ṣaṣṭyāntaprākpadās senāstheyān nāmalīṅgānuśāsanaṁ || akṣaram yat paribhraṣtam *etc.* . . . avedomām aham vande menadeyāya te namaḥ āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnārāyaṇāya namaḥ śrīkrīṣṇāya namaḥ . . . śrīsūryādisarvagrahebhya namaḥ kollam tollāyiratta arupattaraṇṭāmata kannimāsam, *etc.* (Date, scribe, and benedictions in Malayalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 107 leaves, generally 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Bhartṛkāvya* i. e. *Bhaṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnam astu | śrīgurubhyo namaḥ | praṇipatya sakalavedinam atidustara-Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate ṭikā | lakṣya(m) lakṣaṇaṅ ca dvayam e(ka)tra vi-
duṣāṃ pradarśayitum śrī-Svāmisūnuḥ kavir Bhartṛnāmā rāmakathāśrayam mahākāvyaṅ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭikāyāṅ jayamaṅgalāyāṃ pra-
kirṇakāṇḍe rāmasambhavo nāma prathamā sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyasya tava sugrīvaḥ kārakaḥ kapi-
nandanaḥ drutaṅ draṣṭāsi maithilyās s[v]aivam ukṭvā tiro-
bhavat | ito bulūcāv ity ādinā kṛtam adhikṛtyocyate
kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmaṇo(ḥ)
kṛtyā iti viśeṣapratipādanārttham prthagadhikāravacanam
śeṣās tu kṛtaḥ kartta.

124.

WHISH No. 122.

Size: $16\frac{1}{2} \times 2$ in., 67 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: End of 17th or beginning of 18th cent.?

Character: Malayalam. The leaves are numbered by letters, as follows: ka = 1, kā = 2, ki = 3, kī = 4 . . . kau = 14, kaṃ = 15, kaḥ = 16, kha = 17 etc.

Injuries: The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—** ** taye namaḥ avighnam astu (i) yat-tejaḥ pitrdhāmni śitamahasah pāthoyame maṇḍale samkrāntam kumudākarasya kurute kāntim vikāsadhūyam¹ (i) cañcaccāncupuṭai[h]ś cakoranikaraiś cāpiyatesau ciran trailokyālayadipako vijayate devo nidhis tejasām (ii) nijaguru-padadvandvam krtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam Patir dvijapungavaḥ (i) sphuṭam aṣṣamam mandaprajñaprabodhavrddhaye laḷitavacanais siddhāntānām karoti hi śekharam (i) śātānandaddhvastiprabhṛtituṭiparyanta-samayapramāṇam bhūdhīṣṇyagrahanivahasamsthānaka-thanam (i) grahendrāṇāṅ cārās sakalagaṇitam yattrgaditam (read yantragaṇitam?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalaih (ii) kratukriyārtthāḥ śrutayaḥ pradīṣṭāḥ kalāśrayās te kratavo niruktāḥ | etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhare grahabha-gaṇādhyāyaḥ prathamah ||

The 2nd Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8, the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candragrahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b, the 7th A. (parvānayana) f. 20, the 8th A. (pāta) f. 21, the 9th A. (grahodayāsta-maya) f. 21b, the 10th A. (candra) f. 23, the 11th A. (grahayuddha) f. 25, the 12th A. (bhayoga) f. 27, the 13th A. (vyaktaṅgaṇita) f. 29b, the 14th A. (avyaktaṅgaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16th A. (golavarṇana) ends f. 36, the 17th A. (rāhu-nirākarāṇa) f. 36b, the 18th A. (grahaṇopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

¹ For vikāsadhūyam the metre requires √ --- √.

The 20th Adhyāya ends (f. 40b):—iti siddhāntaśekhara
Śrīpativiracite siddhāntaśekhara praśnavidhānādhyāyo
viṃśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhya namaḥ
śrīkṛṣṇāya namaḥ ॥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jīṣu-
nandana, Śrītrivikrama.

(2)

The *Mahābhāskarīya Karmanibandhana*, in 8 Adhyāyas
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām
bibhartti kṣaṇadākarasya yaḥ prakāśitāśāṃ śirasā gabha-
stūbhiḥ namostu tasmai suravanditāptaye samastavidyāpra-
bh(av)āya śambhave jayanti bhānoḥ kamalāvabodhinaḥ karā
himāṃśor vanitānanatviśaḥ sasūritārāspṛuṭadīrghharaśmayo
dharāsutajñāskisita(?)tviśaḥ punaḥ tapobhir āptaṃ spṛuṭa-
tantram āsmakaṅ ciratvam abhyetu jagatsu satgrahaḥ ciraṅ
ca jīvyāsur apetakalmaṣā Bhaṭasya śiṣyā jitarāgaśatravaḥ
navādrirūpāgniyutam mahibhujāṃ śakendranāmnāṃ śata-
varṣasagrahaṃ dviṣaṭkanighnaṃ gatamāsasamyutam, etc.

F. 44:—iti mahābhāskarīye karmanibandhane pratha-
moddhyāyaḥ ॥

It ends (f. 54):—Bhāskare mithunaparyyavasāne śarva-
ritigūṇasaptaghaṭi syāt akṣacāpaganitam vada tasmin
lambakena sahyataṃ vigaṇayya Bhāskareṇa paricintya
kṛtoyam mandabuddhiparibhogasamartthaḥ samyag Ārya-
bhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spa-
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad
anyatra yan nehāsti na tat kvacit ॥ iti mahābhāskarīye
aṣṭamoddhyāyaḥ ॥ mahābhāskarīyaṃ samāptaṃ ॥ akṣaram
yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum
arhanti vidvāṃsaḥ kasya nāsti vyatikramaḥ ॥ arddhād
ūnāṅ ca dhūmraṃ syāt kṛṣṇam arddhādhikam bhavet
vimuñcataḥ kṛṣṇadhūmraṃ kapilaṃ sakalagrahe śrīkṛṣṇāya
namaḥ namaś śivāya śivam astu ॥ ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

12*

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan nikhilagrahagativišeṣabodhakaram vakṣye vyatipātādijñānopāyaṃ samāsenā ayanacalanān dviguṇitaṃ prakṣipyārke tyajet tam ṛtubhānvoḥ śiṣṭasame śītāṃśau kramaśaḥ kilā-lāṭavaidhṛtāv uditau sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sū-kṣmatā gaṇitavaśāt sūryendvor bimbayogārdhdhād atpakepakramāntare vyatipātāhuḥ, etc.

F. 66 ends:—vainnye śobhanam ambikāramanabham riktān apūrṇāmbhasāṃ sūktiś śukraśaśāṃkamandadivasā simhāśvigostrīghaṭāḥ vastre śūrppabham uttamaṃ himakaro maddhyo vyayāristhito na śrīśenduḥjaleśapāpadivasāḥ kannya
*** meṣālinam || 33 ||

125.

WHISH No. 123.

Size: 15¼ × 1⅞ in., (1) + 46 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kulacūdāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghuhattāraka's Laghustuti*, by *Simharāja*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvya-mālā', Part III (1887). Mr. Whish describes the work as "*Viṃśatī* with Commentary of *Simha-rājā*".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu aindrasyevetyādi | eṣā | asau | tripurā | vaḥ aghaṃ | sahasā | sadā | cchindyāt | etc. (follows Commentary in Malayalam language).

F. 15b:—athedānim ādyavṛttaṃ vivriyate | aindrasyeva śarāsanasya dadhati maddhyelalātaṃ prabhāṃ śauryyīm kāntim anuṣṇagor iva śīrasy ātanvatī sarvataḥ eṣāsau tripurā hr̥di dyutir ivoṣṇāṃśos sadāhasthitā chindyād vas sahasā padais tribhir aghañ jyotirmayī vāñmayī (i) śrīman-

mahārājasamakṣam evaṁ trailokye śvāttā¹ siddhena siddha-
sārasvatena śrīmatgurukaṭākṣapātamātreṇa saṁsiddhis tat-
kṣaṇam eva sarasvatī mandirāya māṇavadanāmbujo Laghu-
bhaṭṭārako nijalābhaprakarsas sarveṣāṁ bhavatu iti buddhya
parameśvarya jyotirmayīsvarūpam vāṇmayīsvarūpaṁ ca
prapañcam pratipādayan tatkālavarttinas sadasyā pratyā-
śīrvādam karoti | etc.

F. 23:—śrīmat-Siṁharājakṛte laghustutiśrīmanmahāman-
trabhāṣye kulacūḍāmaṇau prathamavṛttam sampūrṇam ||

It ends:—dhravam niścitam addhyayanam kariṣyatiti di-
vyasiddharṣimānavaughagurvacchinnapāraparyāgatam as-
min mahatsvacchandasaṁgrahan tenedam Siṁharājena
mayā sucaritinā² kṛtam laghustutimahābhāṣyam aśeṣāga-
masammitam || iti Siṁharājakṛtau laghustutimahābhāṣye
kulacūḍāmaṇau ekaviṁśativṛttam sampūrṇam || Laghu-
bhaṭṭārakāya namaḥ Siṁharājāya namaḥ śivāya namaḥ
śivāya namaḥ śubham astu ||

126.

WHISH No. 125A.

Size: $12\frac{3}{8} \times 2$ in., (1) + 40 [numbered by letters from a, ā, i, I etc.
to aṁ, aḥ, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves,
8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*,
in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X,
Adhyāyas 57 to 84 in Malayalam language (ff. 77—202),
and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

¹ Doubtful reading.

² May be read also saṁcarīo. Read sukaritinā?

It ends:—kṣitibhujopi yayur yadarthāḥ ṁ iti śribhāgavate mahāpurāṇe pāramahamsasamhitāyām śribhāgavate mahāpurāṇe daśamaskandhe navatitamoddyāyaḥ ṁ śrikr-
ṣṇāya namaḥ ṁ kṣantum arhati.

127.

WHISH No. 126.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 77 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Kuvalayānanda*, by *Appayya Dikṣita*, complete. See above No. 109.

It begins:—hariḥ śriṅaṇapataye namaḥ avighnam astu parasparatapassampatphalāyitaparasparau prapañcamātā-pitarau prāñcau jāyāpati stumaḥ | *etc.*

It ends:—amum kubalayānandam akarod Arppadikṣitaḥ niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) | candrāloko vijayatām śāradāgamasambhavaḥ hr̥dyāḥ kuvalayānando yalprasādād abhūd dhruvaḥ ṁ ṁ śrīgurubhyo namaḥ ṁ prākpr̥ṣṭhekhilaphelavaṁśatilakas sūrīṭcarāmobhavac chrī-mān cekamarutpradeśa iti vā gehentaraśreṇike talputrasya ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi pustakaḥ smarata ity etsudhi prauḍhakaḥ ṁ ṁ śubham astu ṁ

128.

WHISH No. 127.

Size: $17\frac{5}{8} \times 1\frac{5}{8}$ in., 82 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably early 18th cent. An entry by Mr. Whish is dated 'Calicut 1824'.

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Leaves 1, 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvya prakāśa* (by *Rājānaka Mammaṭa* and *Alaka*), in 10 Ullāsas. Ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultzsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—*iti kāvyaprakāśābhidhaṃ kāvyalakṣaṇaṃ samāptaṃ kṛtiś śrī-Rājānaka-Mammaṭakālakayoḥ* ।

The text begins:—***** *niyatikṛtaniyamarahitāṃ hlādaika ***** *paratantrāṃ navarasarucirān nirmmitim ādadhātī bhāratī kaver jjayati kāvyam yaśasertthakṛte, etc.*

It ends (f. 4):—*eṣān doṣā yathāyogam sambhavantopi kecana | ukteṣv antaḥ patantīti na pṛthak pratipādītāḥ || ity eṣa mārggo viduṣāṃ vibhinnopy abhinnarūpaḥ pratibhāsate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuḥ || iti kāvyaprakāśe daśama ullāsaḥ ||*

Then the Commentary begins:—*hariḥ śrīganapataye namaḥ | granthārambhe vighnavighātāya samuciteṣṭadevatāṃ granthakṛt parāmṛśati | niyatikṛtaniyamarahitāṃ hlādaikamayīm ananyaparatantrāṃ navarasarucirān nirmmitim ādadhātī bhāratī kaver jjayati | niyatiśaktyā niyata-rūpā, etc.*

It ends:—*pūrvoktayaiva doṣajātyāntarbhāvitā na pṛthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇaṃ || iti kāvyaprakāśe daśama ullāsaḥ || ity eṣa mārggo viduṣāṃ vibhinnopy abhinnarūpaḥ pratibhāsate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭa)naiva hetuḥ || samāptaṃ kāvyaprakāśam || śrīpatmārabha(read śrī-Padmanābha?)gurupādasaroruhotthān reṇūn bhavābhdhitarāṇa-sthirasetubhūtān ajñānasantamasabhedasahasraraśmidhā-mno namāmy akhilalokahitaikaśilān || kāvyaprakāśanāmedam vicitram kāvyalakṣaṇaṃ | prekṣāvātān camatkarakāraṇam likhitam mayā || on namo nārāyaṇāya || on namaś śivāya || āgāmikāla ulāye pratāpe cāyati smṛtā | āgaminyāṃ samṛddhau || karakṛtam aparādham kṣantum*

arhanti santaḥ || Rāmeṇa likhitam idam pustakam || śrī-
govindāya namaḥ || . . . hariḥ || harahara ||

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum
icchāmaḥ paramaṁ stavamaṁ japatā kaṇḍa¹nādevo yenā-
rādhyata keśavaḥ | Somaḥ | pāramparam viṣṇā pāra-
pāraḥ pāraḥ parebhyaḥ paramārtharūpī, etc.

F. 53 begins:—brahmapāramayaṁ vedāntārtthamayaṁ
brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt sto-
trasya tadvijīñāsuhī sprṣtas Soma uvāca | pāramparam
ity ādi | etc.

F. 54 ends:—kathaṅ ca na iti syāt pātakan tad api
hanty urugāyapāda iti bhāgavatokteḥ | brahmapāram sto-
tram ||

(3)

The *Paramārthasāravivarana*, a Commentary on the
Śeṣāryā (ascribed to *Śeṣanāga*), by *Rāghavananda* (ff. 55—82).
Cf. Burnell, Tanjore, p. 93 b. Hultsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam
astu || agniśomātmanā nāyudhadharam akhilavyāptam
āsyāṁghriḍoṣṇāṁ sāhasrair yuktam antaḥkṛtasuranivaham
svaprabhotbhā²sitāśam (i) netrair arkendurūpair vilasitam
analogrānana³ travarṇam bhūṣā⁴ bhipradīptāvayavam
avatu vo viśvarūpam murāreḥ | śrīmac-Chām-
karamārggamaddhyavasatīś śākhāsatālamkṛtas samsārār-
kagabhasatitaptatanubhis samsevītāṁghrir jjanaiḥ (i) Kṛṣṇā-
nandamahīruhomṛtarasāpūrṇair apūrvaiḥ phalaiś citrām
prītim upāsakeṣu janayaṅ jīyān mahīmaṇḍale | aśeṣopani-
śasarā(read ṣatsāra?)siddhā tatvānugāminī Rāghavananda-
muninā śeṣāryeḥa vimṛśyate | paramārthasārasam(jña)m
granthaṅ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-
gamanābhyāṁ śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

¹ Doubtful, very indistinct. Read kañjanābhadevo?

² ollā (corrected to t bhā?).

³ Illegible. Wanted two long syllables.

⁴ Illegible. Looks like diyo or diko. Wanted one long syllable.

praṇāmalakṣaṇam maṅgalam mukhatas sampādayann
arthataḥ ārambhāpekṣitam viṣayaprayojanasambandhā-
dhikārilakṣaṇam anubandhacatuṣṭayam aṅviṣkaroti | *etc.*

It ends:—āryāvṛttaślokānām pañcāśityā aśitīś ca pañca
ca tataś caturaḥbhir videhamuktir uktā tatas tīrṣbhīḥ kra-
mamuktir eva caturaśītir iyāntim āryeti pañcāśītir āryā bha-
vatīti paramārthasāravivara(ṇa)m eta(d) Govindacandrikayā
samhṛtasamsṛtikāpā(?) sambhūtā Rāghavānandāt (||) yosau
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-
tasukhaikatānavimalasvānmaṅ(?)¹ prabodhasvarāṭ (i) yatsvā-
rājyam ameyam āgamagiras samlakṣa(ya)nty akṣayās ta-
smai viśvahr̥disthitāya mahate puṁse namas kurmahe || ||
iti paramārthasāravivaraṇam samāptam || || śrīgurubhyo
namaḥ || . . . śrī-Vedavyāsāya namaḥ || hariharahiranya-
garbhebhyo namaḥ || ||

129.

WHISH No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the
same way as No. 19.

(1)

The *Smyticandrikā*, by *Deva* or *Devanṇa Bhaṭṭopādhyāya*,
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the
Vyavahāra-kāṇḍa. "The author's name shows that he was
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ
saravatīpatim vande śrīyaḥ patim umāpatim tviṣām patim
gaṇapatim bṛhaspatimukhān munīn pade pade praskha-
latām pradīpādīsthitāv api draṣṭṛṇām drṣṭiviṣaye candrikā
pravitanayate | athedānīm vyavahāra-kāṇḍam ārabhyate ||
tatrādau vyavahārasvarūpaṁ nirūpyate | tatra Bṛhaspatīḥ |

¹ Read °svāntaḥ, or °tvān mat°?

dharmmapradhānāḥ puruṣāḥ, etc. See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpaṇaṃ ॥

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpaṇaṃ ॥

F. 9b:—iti smṛ° vyavahārabhedāḥ ॥

F. 26:—iti smṛ° pratijñāvādāḥ ॥

F. 41b:—iti smṛ° lekhyanirūpaṇaṃ ॥

F. 46b:—iti smṛ° lekhyaparikṣā ॥

F. 55b:—iti smṛ° sākṣiparikṣā ॥

F. 74:—iti smṛ° sākṣiviṣayāṇi ॥ samāptaṅ ca sākṣiprakaraṇaṃ ॥ athāsākṣipratyayāḥ tatra Nāradaḥ | etc.

F. 85:—iti smṛ° rtuto divyavyavasthā ॥

F. 102:—iti smṛ° daṇḍaviṣayāṇi ॥

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)-dhanaviṣayāṇi¹ ॥ hariḥ ॥ śrī - Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukheṇa lokān kurvantu sarvavyavahārasiddhiṃ ॥ iti sakalavidyāviśārada-śrī-Keśavādityabhāṭṭopādhyāyasūnu-yāñjika - Devena² bhāṭṭopādhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedāḥ ॥ atreyaṃ prakaraṇānupūrvī vyavahārasvarūpaṇaṃ aṣṭādaśanirūpaṇaṃ vyavahārabhedānirṇetnirṇayadharmasthānevasthānaṃ vyavahāradarśanavidhiḥ ॥ kṛṣṇāya namaḥ ॥

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 (“*Vyavahāramālā*, a manual of civil law (? by Varadarāja) much used in Malabar”); Hultsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ śrīgurubhyo namaḥ namostu narasiṃhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe | manumukhyasarassamutbhavais sukumārāiḥ prasavair vacoma-

¹ No. 141 = Whish No. 143 reads bālādīdhana°.

² Read yājñika-Devaṇa? But MS. No. 141 also reads °yajñika-Devaṇa.

yaiḥ tridivāptiphalair nṛpocitāṃ racayāmi vyavahāramālikāṃ | śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, *etc.*

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sāksipratyuddhṛti (f. 7b), rājasāsana-lakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viṣavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deydēyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), *etc.*

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇam | abhyupetyāśuśrūṣā samāptaḥ | Nāradaḥ | bhṛtānāṃ vetanasyokto dānādānavidhikramaḥ vetanasyānapākarma tadvivādapadam smṛtaṃ ||

130.

WHISH No. 129.

Size: 9 × 1 $\frac{5}{8}$ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Malayalam.

Injuries: First leaf damaged.

Fragment of *Śaṅkara's* Commentary on the *Viṣṇusahasranāman*.

It begins:—parāyaṇam tasmin loke ekaṃ parāyaṇam param ayaṇam prāptavyam pa *** ** * *** ** ya-granthiś chidyante sarvasaṃśayāḥ kṣiyante cāsyā karmmaṇi tasmin dṛṣṭe, *etc.*

F. 24b:—nāmnām śatam ādyaṃ vivṛtaṃ || F. 29:—iti nāmnā(n) dvitīyaṃ śatam || F. 34:—iti tṛtīya(n) nāmnām śatam vivṛtaṃ || F. 39:—iti nāmnān caturthaṃ śatakam ||

It breaks off with the words:—iti bhagavatsmaraṇāt yan devan devakī devī vasudevād ajjanat bhaumasya brahmaṇo guptyai dīptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

Size: $11\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 155 + (15) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Scribe: Anantakṛṣṇa, son of Govinda.

Character: Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāna*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmmā ca rājarṣir *etc.*, see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyaḥ ||

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyaḥ || śrī-ramgeśāya namaḥ ||

F. 79b:—ity āgne° tulā° pañcadaśodhyāyaḥ ||

It ends:—iti prasannānananīrajā mudā ... (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverīmāhātmye trīṣṭodhyāyaḥ || yādṛśaṃ, *etc.* ... Āvadugdhāraṇagurave namaḥ | śrīkāveryai namaḥ | śrī-Govindan putran Anantakṛṣṇan svahastalikhitaṃ śrīramgeśāya namaḥ || ... hariḥ |

132.

WHISH No. 132.

Size: $12 \times 1\frac{1}{2}$ in., (1) + 144 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th century?

Character: Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāna?*), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklāmbaradharaṃ viṣṇuṃ śaśivarṇṇaṃ ca'turbhujam pra-

sannavadanam dhyāyet sarvavighnopaśāntaye | ākhyātaṃ bhavatā pūrvaṃ viṣṇor mähātmyam uttamaṃ sarvapāpāharam puṇyam samāsenā śrutañ ca naḥ | idānīm śrotum icchāmo mähātmyam tripuradviṣaḥ tatbhaktānāñ ca mähātmyam niśśeṣāghaharam paraṃ tanmantrāññān tadvratāññān tatpūjāyās ca sattama tatkathāyās ca tatbhakteḥ prabhāvam anuvarṇnaya | śrī-Sūtaḥ | etāvad devamarttyānām śreyas sa sanātanaṃ yad īśvarakathāyām vo jātā bhaktir ahetuki, etc.

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānuvarṇnanan nāma trayaviṃśodsodhyāyaḥ ||

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimānuvarṇnane caṇḍālikammāṣaśivavokaprāptikathanāma (?) pañcaviṃśodsodhyāyaḥ || śrīpārvatyai namo namaḥ śubham | bhūyopi śivamähātmyam vākṣyāmi paramātbhutaṃ śrīvatām sarvapāpaghnam, etc.

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānuvarṇnanan nāma ekonatrimśodsodhyāyaḥ ||

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇnane śivabhaktamahimānuvarṇnanan nāma ekatrimśodsodhyāyaḥ ||

F. 95b:—iti brahmottarakhaṇḍe bhadrāyurmuktiprāptikathanan nāma ṣaṭtrimśodsodhyāyaḥ ||

It ends:—yaḥ paṭhec chṛṇuyāc caiva purāṇaṃ śaivam uttamaṃ sa vidhūya sarvakarmmāñi śivaloke mahiyate | iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇnanan nāma catuṣcatvārimśodsodhyāyaḥ || śrīpārvatīparameśvarābhyaṃ namaḥ || . . . gurūñāṃ caraṇāmbhojaparāgaparamāṇavaḥ manomukuram asmākaṃ puñiyur anuvāsaram || śubham astu | śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ |

133.

WHISH No. 133.

Size: $10\frac{7}{8} \times 1\frac{3}{4}$ in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasimha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ ṁ yasya jñānadayā-sindhora agādhasyānaghā gunāḥ | etc. . . svaḥ | ita * vya-yam | svarggaḥ | nākaḥ tridivaḥ tridaśālayaḥ | suralokaḥ | ivayañcum puliṅgam | dyauḥ okārāntam | dyau vakārāntam dve striyau | klībe | triviṣṭapaḥ | etc.

It ends with the 2nd Varga of the 3rd Kāṇḍa:—grāmatā | grāmaṅgamaḥ | janatā | janavaṅgamaḥ | dhūmyā | dhūmaṅgamaḥ | pāśyā[m] pās[y]avaṅgamaḥ | gavyā | govṅgamaḥ | pṛthak | pṛthak | diṁ stri | apiṁ sāhasraṁ | sahasraṅgamaḥ | kāriṣyaṁ kāriṣavaṅgamaḥ | vārmmaṅgamaḥ (read °am) kavaṣavaṅgamaḥ atharvaṅgamaḥ | atharvaṅgamaḥ | kli | iti saṁkīrṇavaṅgamaḥ |

134.

WHISH No. 134.

Size: 10 $\frac{3}{8}$ × 1 $\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Kriyākālāpa* (astronomical portion) of the *Tantrasamgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasamgraha* in the Malayalam language in the Whish Collection.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | pratyūhavyūhaviratikāraṁ param mahāḥ antaḥkaraṇa-śuddhim me vidadhātu sanātanaṁ yatprasādāt kavīndra-tvaṁ mandopi labhate kṣaṇāt tām śāradendusvacchāṅgim vande devīm sarasvatīm | nārāyaṇaṁ jagadanugraha-jāgaru-kaṁ śrīnilakaṇṭham api sarva-vidam praṇamya yat tantra-samgrahagataṁ grahatantra-jātaṁ tasyāparāṁ ca vivṛtiṁ vilikhāmi laghvīm | tatrādau tāvad ācāryaḥ prārīpsita-prabandhapratyūhaśamanāyābhīṣṭadevatān namaskaroti | he viṣṇo nihitaṁ kṛtsnaṁ jagat tvayyeva kāraṇe jyotiṣāṁ jyo-

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin
yasmimṣ tvayi kṛtsnam idaṅ jagan nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-
ktāḥ | *etc.*

F. 12:—tatra prathamādध्यāyoktaprakāreṇa trairāsikā-
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān
apāsya śiṣṭebhyo bhagaṇān apāsya śiṣṭebhyo rāśyādibhyo
bhāgātmakam upadiṣṭam svam svam mandoccam viśoddhya
yac chiṣyate tad iha mandakendram ity abhidhiyate | *etc.*

F. 34b:—iti tantrasaṃgrahasya kriyākālāpaṃ krameṇa
saṃgrhya racite vyākhyānesmin pūrṇoddhyaḥ dvitīyo-
bhūt |

The 3rd Adhyāya ends f. 75 b, the 4th Adhyāya f. 90,
the 5th Adhyāya f. 107 b, the 6th Adhyāya f. 112 b, the
7th Adhyāya f. 116.

It ends:—iti tantrasaṃgrahasya kriyākālāpaṃ krameṇa
saṃgrhya racite tadvyākhyāne pūrṇobhūd aṣṭamoddhya-
yaḥ | samāptaṅ cedam namaś śivāya | *etc.* (follow some lines
in Malayalam language).

135.

WHISH No. 136.

Size: 8 $\frac{1}{4}$ × 1 $\frac{1}{4}$ in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Fragment of the *Bālabhārata* by *Paṇḍit Agastya*, ending
with the 9th Sarga. The complete work is said to contain
20 Sargas, see Burnell, Tanjore, p. 159 b; A. Holtzmann,
Das Mahābhārata, III, p. 44.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
asty atrinetraprabhava(h) kalātmā śaśīti nakṣatragāṇasya nā-
thaḥ yaṃ vārijaśrīharam āptavāco vāmaḥ harer llocanam
āmananti | sevyas surāṇā(m) himavarṣipādas sambhāvāniyaś
śirasā śivena mahiddhrabhartteva tamopahantrīṃ yaḥ kau-
mudīṃ divyanadīṃ prasūte | na jāhnaviyaiś ca na yāmu-

naiś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva
 sujātadhāmno bamhiyasim vṛddhim upeti pārtthaḥ | budhas
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manojñāḥ
 yaḥ karddamāpatyam ilābhidhānam paryyagrahit pañcaśarā-
 yudhārttaḥ | tasyānujohūt puruhūtasāraḥ Purūravā bhū-
 valayasya goptā nārāyaṇoruprabhavām striyaṃ yo jaya-
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano
 ripūṇām āsīd anūnasya guṇais tanūjaḥ | hr̥ṣyadvaritṛi pu-
 lakāṅkurābhā rarāja yasyāddhvarayūparājiḥ putras tadiyo
 Nahuṣodhirūdhatriviṣṭapam puṇyavaram parāsuḥ kutrāpi
 sūtrāmṇi ciraṃ pranaṣṭe svarājyam indras svayam eva
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-
 litasya yasya nabhasy udirṇṇo balareṇur āsīt ghano yaśaḥ-
 ketakajanmahetuḥ | *etc.*

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamas
 sarggaḥ ||

F. 31:—ity Agastyakṛtau bālabhārate caturthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamas sa-
 rgggaḥ ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—pṛitosmi te prājñatamāya rājan yam icchasi
 bhrātṛṣu taṃ dadāmi uktas sa tenaivam upoḍhaharṣo ji-
 vantam aicchan nakulan narendrah | 101 |

136.

WHISH No. 137.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

A Commentary on *Jayadeva's Gitagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |
 Jayadevanāmā kavīḥ gītāgovindābhidham prabandham
 vidadhānaḥ tatpradīpādyaṃ vastūpakṣipann eva tannirde-

śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-
bara(m) meghair mmeduraṃ vasantepi kṛṣṇāhṛtair mmeghais
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-
śamukhyaiḥ brahmeśamukhyai[h]r mmuhur(?)jjasaṃ nānā-
kāravīcārasāracaturaiḥ nānāvidhacintaviśeṣaṇ nipuṇaiḥ (read
°cintāviśeṣaṇipūṇaiḥ?) vidvatbhir nnityair vacanaiḥ upani-
śadvākyaiḥ jadyāpi (?) na niścīyate tad ādyaṃ paraṃ vastu
divyair mmadhurai[h]s satsūktisaṃśodhitaiḥ mṛdūktisaṃśo-
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaiḥ sārasya
simā *¹ ṣaḥ bhaktiviśeṣaśālināṃ cetasi cakāstu sphuratu ||
iti śrīgītagovindavyākhyāne sarasarasīruhākṣo nāma dvā-
daśas sarggaḥ || śrīkṛṣṇāya namaḥ ||

137.

WISH No. 139.

Size: $11\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18th cent.

Character: Malayalam.

The *Sūryasiddhāntavivarana*, a Commentary on the
Sūryasiddhānta, by *Parameśvara*, pupil of *Rudra*, in
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ||
gurubhyo namaḥ || lokāmbāyai namaḥ | śrīsūryāya namaḥ
cidrūpakāraṇaṃ sarvagataṃ kṣīragatājyavat yad yogidrīṣyañ
jagatas tam mahāhamsam āśraye | vyākhyātaṃ bhā-
skariyaṃ laghu tad anu mahābhāskariyaṃ sabhāṣyaṃ
paścāl līlāvati ca grahagativiśayaṃ kiñcid anyac ca yena
soyaṃ śrī-Rudraśiṣyo vadanajaśiśave sūryasiddhāntasama-
sthaṃ vakṣyaty aspaṣṭam arththaṃ ganitaviśayaḥ karma
tatraiva hi syāt | tatra tāvat bhagavatā sūryeṇa Mayā-
yoditaṃ sūryasiddhāntaṃ vivakṣur ayam ācārya iṣṭadevatā-
praṇāmapūrvakaṃ Mayasūryayos saṃvādamayaprasnottare

¹ Akṣara indistinct, looks like jū or ŋjū.

niyuktasya sūryāṁśasya puruṣasya vacanañ ca kramāt pradarśayati | acintyāvvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarāṇe prathamoddhyāyaḥ ||

F. 20b:—iti Pārameśvare sūryasiddhāntavivarāṇe dvitīyoddhyāyaḥ ||

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyaḥ ||

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b, A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b, A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam ākhyātam rahasyam param atbhutam brahmaitat paramam puṇyam sarvapāpaprāṇāśanam evam upasaṁhṛtam śāstram nīlābjyos saṁgamāt saumye sthitena paramādinā siddhāntam vivṛtam sauram īsvareṇaivam atpāśaḥ¹ || iti Pārameśvare sūryasiddhāntavivarāṇe trayodaśoddhyāyaḥ || śrīlokāmbāyai namaḥ || śrīsūryādisarvagrahebhyo namaḥ || śrīsarasvatīprasādika ||

138.

WHISH No. 140.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very strange, as the date given at the end of the MS. is the Kollam year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmapādyavṛtti* or metrical Commentary on the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | yasmād āsīj jagad idam akhilaṁ yena vā tat praviṣṭāñ jīvo bhūtvā khalu jalaravivan māyayā nirguṇopi (1) yasminn ante vilayantam parānandañ conam (?)² viṣṇuṁ vande mama hṛdi nilayaṁ śāśvatam śāntam ekam || sṛṣṭvādisargge kavim ātmamāyayā svānābhipatmād akhilārthasiddhaye (1) vedān sahāṁgair avadān (read avadat?) purātānān yas tam gurun naumi sadārthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vaiśampāyano munīḥ uvāca punar apy enam rājānaṁ Jana-

¹ *Id est* alpaśaḥ.

² Metre wrong. Four Akṣaras wanting.

mejayaṃ || śrutvāvadhārya niścitya dharmmān nānāvīdhā(n)
parān aśeṣeṇaiva kārtsnyena niśśeṣeṇāvīśamkayā | *etc.*

It ends:—śrīpūrvapūrṇṇapriyavādareṇa samparkasaṃśo-
dhitamānasena vṛttir mmayā keśavapūrṇṇanāmnām (—?)
sahasrasya samīriteyaṃ | laghuvṛttir iyaṃ haripādayugaṇ
dṛḍhabhaktimatā kathitā vimalā suvimṛśya naro yadi tāṃ
prapāthed dhṛtikṛtyaharīṃ sa vimuktimayāt | iti śrīśahasra-
nāmapadyavṛttau daśamaśataṃ samāptaṃ || śubham
astu | śrī-Vedavyāsāya namaḥ, *etc.* (Date *etc.* in Malayalam
language.)

139.

WHISH No. 141.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: Kollam year 999, or A. D. 1824.

Character: Malayalam.

Ṣoḍaśakriyā, a manual of domestic ceremonies (Jāta-
karman, Upanayana, Marriage, *etc.*), according to the
school of *Bodhāyana*, in the Malayalam language, the
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—
mantraṃ aśmā bhava paraśu(r) bhava hiranyam aśṛtaṃ
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś
śataṃ indraḥ śreṣṭhāni draviṇāni dhehi cittin dakṣasya
subhagatvam asme, *etc.* See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantraṃ ā tiṣṭhemam aśmānaṃ aśmeva tvam
sthiro bhava abhi tiṣṭha pṛtanyatas sahasva pṛtanāyataḥ | ...
mantraṃ yā akṛntann avayan yā atanvata yās ca devīr
antān abhito dadhantha | tās tvā devīr jjarasā saṃ vya-
yantv āyuṣmān idaṃ pari dhatsva vāsaḥ | See Mantrap. II,
2, 2; 5.

F. 67:—mantraṃ | sakhāsi saptapadā abhūma sakhyān
te gameya | sakhyāt te mā yoṣaṃ sakhyān me mā
yoṣṭhāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantraṃ yas tvā hṛdā kīriṇā manyamānomar-
tṭyaṃ marttyo johavīmi | jātavedo, *etc.* See Mantrap. II,
11, 5.

140.

WHISH No. 142.

Size: $9\frac{1}{4} \times 1\frac{3}{4}$ in., 103 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of Prakriyāsarvasvam, Dhātukāvyaṃ, Nārāyaṇīyam, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
sāndrānandāvabodhātmaḥ anupamitaḥ kāladeśāvadhi-
bhyān niryuktan nityam uktan nigamaśatasahasreṇa
nirbhāsyamānaṃ aspaṣṭan drṣṭamātre punar urupuruṣār-
tthātmaḥ brahmatatvaṃ tat tāvat bhāti sāksāt gurupa-
vanapure hanta bhāgyaṅ janānāṃ | *etc.*

F. 18 marg.: venasya kathā |

F. 22 marg.: ajāmilakathā |

F. 24b marg.: hiraṇyākṣakathā |

F. 25 marg.: narasiṃhāvātāraṃ |

It ends:—ajñātvā te mahatvaṃ yad iha nigaditaṃ vi-
śvanātha kṣamethā(ḥ) | stotraṅ caitat sahasrottaram adhika-
taram tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutīṣu
ca januṣā stutyatāvarṇanena sthitaṃ līlāvātārair idam
iha kurutāṃ āyurārogyasaukhyam || śrīkṛṣṇāya namaḥ
nārāyaṇīyam samāptaṃ || || śrīgurubhyo namaḥ || *etc.*

141.

WHISH No. 143.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 189 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

Character: Malayalam.

The *Smrticandrikā*, by *Deva* or *Devanna Bhattopādhyāya*, son of *Keśavāditya Bhattopādhyāya*, Pariccheda I of the *Vyavahārakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

Size: $14 \times 1\frac{1}{2}$ in., (1) + 99 leaves, 11 lines on a page.

Material: Palm leaves.

Date & Scribe: The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon:— Kollam tollāyiratta empattañcāmata makaramāsam añcāntiyyati coppāccayum rohiṇiyum śuklapakṣattit dvādaśiyum Siṃhaḥ karanavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam †

Character: Malayalam.

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gītāgovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

Size: $9\frac{7}{8} \times 1\frac{1}{4}$ in. (and $7\frac{1}{4} \times 1\frac{3}{8}$ in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning:—om hrīm śrīm klīm ām (?¹) nityakāmeśvarī klīm sarvasatvavaśanka-

† Indistinct.

rīsenah sarvastrīpuruṣavaśankarī aim klīm sauḥ sauḥ klīm aim hrīm namo bhagavativiccai (?) mahātripurasundaryyai namaḥ, *etc.*

F. 10b:—na guror adhikaṃ na guror adhikaṃ na guror adhikaṃ na guror adhikaṃ śivaśāsanataś śivaśāsanataś śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucaraṇāravindābhyāṃ namaḥ ||

(2) A fragment begins on f. 11:—ādhāre liṃganābhau hrdayasarasiḥe tālumūle lalāṭe dvaipatre ṣoḍaśāre dviḍaśa-daśadaḷe dvādaśārdḍhe catuṣke vāsānte bālamaddhye ḍa-phakarasaḥite kaṇṭhadeśe svarāṇāṃ haṃsan tatvārthathayuktaṃ sakaladaḷayutaṃ varṇnarūpan namāmi | *etc.*

This fragment breaks off on f. 13b, f. 14 contains some benedictions (namo gaṇeśāya namo vidhātre, *etc.*), ff. 15 & 16 contain another fragment.

(3) Another Tantric treatise (or fragment), beginning (f. 1):—caturbhujam mahāviṣṇuṃ śaṃkhacakraḡadādharam manasā cintaye devaṃ mānasasnānam ucyaṭe khasthitam puṇḡarikākṣam mantramūrttiṃ hariṃ smaret anantāditya-sankāśam vāsudevaṅ caturbhujam śaṃkhacakraḡadāpatmadhāriṇam vanamāliṇam śyāmalaṃ, *etc.*

(4) A Collection of Mantras, beginning (f. 1):—atha pātram viti | om prakṛtya vikārabuddhimataśrotravak-cakṣujihvāghrāṇavākpāṇipāḡapāyūpastha-śabdasparśarūpa-rasagandha-ākāśavāyuvahnisalilabhūmyātmanā aśuddhata-tvena am āṃ aḥ aim ātmatatvena sthūladeham pariśo-dhayāmi śodhayeti brūyur āryyāḥ, *etc.*

F. 17 ends:—iti śaṃkhaḡpūjā | gāṃgaṃgāyai viśvarūpāyai sadāśivāmṛtāyai nārāyaṇyai namo namaḥ |

Ff. 18—19 contain some tables of Mantras in four columns.

(5) Another collection of Mantras begins (f. 1):—Śukra ṛṣiḥ amṛtagāyatri cchandaḥ sarjivani(read saṃjivani?)-rudro devatā aim śukraśāpānām klīm, *etc.*

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ śrīgaṇapataye namaḥ śrīmadvāḡdevatāyyā tvā gaṇanātham praṇamya ca natvā deśikanāthaṅ ca śivānandarasaṃbruve || 1 ||

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā sthairyopaghnām upetya bhaktilatikā śākhopaśākhā sthitā uccair mmānasakāyamānapāṭalīm ākramya niṣkalmaṣā nityābhiṣṭaphalaprādā bhavatu me salkarmmasamvardhitā ॥ 50 ॥

144.

WISH No. 146.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise on astrology.

It begins:—śṛiṅaṅapataye namaḥ aviḥnam astu śrī-sūryādisarvagrahebhyo namaḥ (1) sūryendvagnivilocanam girisutāraktam budhāntasvṛkam deveḍyam rajatācalendra-bhrgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvigrhamayam vṛddhokṣaketum bhaje kaṅthāntarggatakālakūṭa-gulikaṅ cellūranātham śivam | 1 | maddhyāṭavyadhipam praṇamya kamalam praṇeśvaram sampade kṛṣṇiyaprabhṛtim vicārya bahudhā praśnāgamān aṅjasā samgrhyāpi gurūditam laghudhiyā(m) bodhāya padyair nnavaiḥ pṛcchāsamgraham ādadhāmy aham asau deyva(read daiva)jñatustyai bhavet | 2 | skandheṣu triṣu saśramam kṛtamanās siddhāntabhedeṣu vā pañcasv āttamantrattamo (read °manastamo?) nipuṇadhīrācāryavān satyavān daivajñāḥ kṛtanityakarmakaraṇo japtāttamantro grahān pañcāmgeḥṣaṇapūrvakam hi gaṇaye dāstāntata (?) svasthadhi(h) | 3 |

F. 2b:—daśabhir nnavasamyuktaih padyair iti samiritā dūtalakṣmādikādhyāyah prathamam praśnasamgrahē ॥

F. 4b:—iti sārasamgrahē praśnaśāstreṣṭamamgādhyāyo dvitīyah ॥

F. 5b:—iti sārasamgrahē praśnaśāstre sugrīvaprāśnāddhyāyas tṛtīyah ॥

F. 22:—iti sārasamgrahē praśnaśāstre grahavivaraṇāddhyāyo daśamah ॥ F. 32b:—ity āyu(h)praśnaḥ ॥ ślokanām

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha
vivāhapraśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-
nāmṛgayāyudhoḥ lakṣaṇam vimśatislaukair (sic) ity evam
praśnasamgrahaḥ ॥ iti praśnasamgrahaḥ ॥ ॥ iti praśnasam-
grahaṁ samāptam ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-
napatim sūryendubhūvrtividvāgīśasphujidāki(?)rāhuśikhino
devān gurūmś cākhilān kṛṣṇiyād aparāś (read °rāc?) ca
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-
ṣyahitāya samgraham aham vakṣyāmi samkṣepataḥ janma-
yuktaphalāni janmasamayē jñātvā salagnān grahān daiva-
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-
śnam janma samam phaleṣu sudhiyaś śamsanty avijñātam
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād
yataḥ tithyṛkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile
deyva(read daiva)jñam vidhivat prasādyā sumatin datvā
param prābhṛtam prāhne pṛchatu pṛchakas tv abhimatam
nirddhārya buddhyaiva tad ramye bhūmitaleṣu maṅgalayute
cakram likhed daivavit | etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-
bhavaḥ hāra syāt guṇasamyutir gguṇaguṇāhārāhṛtā svā
daśā labdhāny antarajā daśātha vidaśā sāddhyā tataś
coktavat | 40 | iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46b)¹:—hariḥ śonarkaniśākarakṣiti-
javim (?)² jivāsphujitsūryajān vighneśam svagurūn praṇamya
śirasā devīn ca vāgīśvarim praśnajñānavidhau Varāhamihirā-
patyas sa yad vastur³ llokānām hitakāmyayā dvijavaraś
ṭikām karoty albhutām |

¹ This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*
Commentary on the *Śatpañcāśikā* of *Prthuyāśas*, the son of *Varā-*
hamihira. See Ind. Off. V, p. 1059 (No. 2993).

² keśājārka° . . . °vijjivā°. Ind. Off. MS.

³ Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

Size: $7\frac{1}{2} \times 2$ in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasaṃgrahadīpikā the date Kollam 997 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhighātāḥ jijñāsā tadapaghātake hetau dr̥ṣṭe s̥pārthā cen naikāntātyantatobhāvāt | etc.

It ends (f. 7):—iti s̥mkhyāsaptati samāptāḥ | ṣaṭ-
trīṃśatā saṃghaṭitāya tatvais tvagādisaptāvaraṇo bhā-
vāya etc.

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—hariḥ śrīgaṇapataye namaḥ || adhi-
gatatatvālokaṃ lokottaravādinam praṇamya munim kriyate
saptatikāyāṣ ṭikā jayamaṅgalā nāma prekṣāvantonukte
prayojane na kvacit pravarttanta iti prayojanam ucyate |
tatvajñānān mokṣaḥ tatvāni pañcaviṃśatih | tathoktaṃ
pañcaviṃśatitativajño yatra kutrāśrametaraḥ jaṭi muṇḍi
śikhī vā vimucyate nātra saṃśayaḥ | etc.

It ends (f. 62):—iti śrīmatparamahāmsaparivrajā (read
°parivrajakā)cāryaśrī-Govindabhagavatpūjyapādaśiṣyena śrī-
Śaṅkarabhagavatā kṛtā s̥mkhyasaptatīṭikā samāptā | śrī-
sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasa-ptati*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ajām ekām lohitaśuklakṛṣṇām bahviḥ prajāś sṛjamānān namāmaḥ ajā ye tān juṣamānā bhajanto jahaty enām bhuktabhogān numas tān | Kapilāya mahāmunaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tatheśvarakṛṣṇāya vayan namasyāmaḥ | iha khalu pratipipitsitam artham pratipādayan pratipādayitāvadheyavacano bhavati, *etc.*

It ends (f. 40):—iti śrī-Vācaspatimiśraviracitā sām-khyasaptatiṭikā samāptaḥ || kumudānīva cetāmsi bodhayanti satām sadā śrī-Vācaspatimiśrānām kṛti syāt tattvakaumudī || akṣaram yat paribhraṣṭam mātrāhīnan tu yat bhavet kṣantum arhanti vidvāmsaḥ kasya nāsti vyatikramaḥ || śrī-gurubhyo namaḥ || || ||

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—te vidhāsyati alam utkaṇṭhayā tavety upadeśe tuṣṭiḥ sākālākhyogha ucyate yā tu na kālān nāpy upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata eva madālasāpatyāni bālāni mātur upadeśamātrā devavivekakhyātīmanti muktāni babbhūvuh, *etc.*

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annam-bhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu viśveśvaram sām-bamūrttiṃ praṇipatyā girām gurum ṭikām śiśuhitām kurve tarkasa(m)grahadīpikām | *etc.*

It ends:—ity Annambhaṭṭopādhyāyakraṭatarkkasam-grahadīpikā samāptā || śrīmahātripurasundayai namaḥ || *etc.* (Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annam-bhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, etc.

It ends:—Kāṇādanyāyatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasamgrahas samāptaḥ || śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

146.

WHISH No. 148.

Size: $7 \times 1\frac{3}{8}$ in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.

Material: Palm leaves.

Date: Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

Scribe: Dāmodara.

Character: Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmani*, an astrological treatise, by *Veikatanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultsch II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiristhale vinilayaṃ śrī-Vemkiṭeśaṃ gurum natvā Vemkiṭanāyakas tv anudinaṃ jātopayayāt¹ sudhiḥ etc.

F. 22b breaks off with the words:—rāhau vilagne sakujerkaputre rāhau brhatbijñihāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the *Balakāṇḍa* of *Vālmīki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṃ gamiṣyati idaṃ pavitraṃ pāpa-ghnaṃ puṇyaṃ vedaiś ca sammitaṃ yaḥ paṭhed rāmaca-ritaṃ sarvapāpaiḥ pramucyate, and ends:—iti śrīrāmāyaṇe ādikāye śrīyāmadvādikāṇḍe śrīnāradaṅkaye śrīsamkṣepo nāma prathamas sargaḥ || . . . śrīgaṇapataye namaḥ |

¹ Read jātoppayāryyāt with Dr. Hultsch' MS.

(4)

Ff. 23 b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 160 + (3) leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāna*.

It begins:—lakṣmigrāme samāgatya bhagavān bhṛgunda-
nanaḥ grāmaṇin kalpayām āsa tasmin saptadaśa dvijān
kañcidvijam dvijeṣv atra āṅgīrānvayam eva ca kṣetrakā-
ryāya rāmas tu lakṣmīśaśyālaye nṛpa, etc.

F. 6 b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyaḥ ||

F. 39 b:—iti śrībhūgolapurāṇe pañcāśoddyāyaḥ ||

F. 50 b:—iti śrībhūgolapurāṇe keralamāhātmye garga-
yudhiṣṭhirasaṃvāde addhyāyaḥ ||

F. 92:—iti keralotbhave nilānadimāhātmye pañcamo-
ddyāyaḥ ||

F. 131 b:—iti śrībhūgolapurāṇe umāmaheśvarasaṃvāde
keralamāhātmye saṃkṣepo nāma prathamoddyāyaḥ ||

F. 155:—ity agastyasaṃhitāyām keralotbhave ikṣunadi-
māhātmye pañcapañcāśoddyāyaḥ ||

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-
śatatamoddyāyaḥ || śubham bhavatu ||

148.

WHISH No. 150.

Size: $11\frac{3}{4} \times 1\frac{3}{8}$ in., 209 leaves (the first of which is missing), 7 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. The leaves are numbered by Akṣaras.

Injuries: The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavaḥkhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddyāyaḥ ||

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe trayodaśoddyāyaḥ || śivamāhātmyakhaṇḍas samāptaḥ ||

The Jñānayogakhaṇḍa ends (f. 83):—iti . . . jñānayogakhaṇḍe samādhividhir vimśatitamoddyāyaḥ || samāptā jñānayogakhaṇḍaḥ ||

The Muktikhaṇḍa ends (f. 112):—iti . . . muktikhaṇḍe navamoddyāyaḥ || muktikhaṇḍas samāptaḥ ||

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavaḥkhaṇḍa.

149.

WHISH No. 151.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhihutaṃ yā havir yā ca hotra (read hotrī) ye dve kālaṃ vidhatta śrutiviśayaguṇā yā sthitā vyāpya viśvaṃ yām āhus sarvabhūtaprakṛtir iti yayā prāṇinaḥ prāṇavantaḥ pratya-kṣābhiḥ prapannas tanubhir avatu vas tābhir aṣṭābhir iśaḥ | naipatthyābhimukham avalokya | āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naṭi |
ama ia hmi | sū | abhirūpabhūyiṣṭhā pariśad eṣā adya khalu
Kālidāśagrathitavastunā navena nāṭakenopasthātavyam
asmābhiḥ | etc.

The first Aṅka ends f. 16 b, the 2nd A. f. 30, the 3rd A.
f. 42, the 4th A. f. 58, the 5th A. f. 72 b, the 6th A. f. 94 b.

It breaks off (f. 109 b) with:—api ca | tava bhavatu
vidaujāḥ prāyjavṛṣṭi(h) prajāśatatajānās (sic) svarggiṇo bhā-
vayālam yugaśataparivartā. (Verse 193 in Böhtlingk's
edition.)

(2)

The *Dakṣayājñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,
part I, p. 65 mentions a 'Dakṣayājña, by Rāmanārāyaṇa',
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīmatkailāśaśaile sakalagaṇacamūcakrasampūrṇasānau sā-
nandaṃ pārijātaprasavasulabhilān (?) mānayan mandavātān
pratyagrapremahr̥dyām anīśam anusaran dakṣajāmikṣu (?)
cāpakriḍābhedair anaiśit kamapi sa samayaṃ somalekhā-
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-
tām prākṛtaiḥ prāptajivaiḥ datvā rudrasya bhāgam vidhi-
vad avahitās satraśeṣaṃ samāpya svasthā svaṃ svaṃ nivā-
saṃ prayayur atisukhas sopi dakṣo babhūva || iti dakṣaya-
jñaprabandhaṃ samāptaṃ || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
sākam rājā sagarbhyais samayajalanidhim dustaraṃ sādhu
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva
tamaso bhāsamāno nitāntaṃ pāṇiṃ pārthātmajenātbhuta-
bhujamahasā grāhayann uttarāyās santuṣyaṃ bandhuvarggais
saha śamanasuto mātsyapuryāṇy avātsit | etc.

It ends:—mātrvācam acirān niśamya padatārit (?)¹ vīṇi-
namaskaric (?) cādareṇa nijasodaraṇ ca samudaṃ praṇamya

¹ The metre requires a short syllable.

śamanātmajam yātudhānaparameṣakollupatināsumārutasu-
tan teḷi (?)¹ * ādi devacaranāravindamakakān vila * (?)²
karutibhinān ||

150.

WHISH No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.

Material: Palm leaves.

Date: Kollam 999, i. e. A. D. 1824.

Character: Malayalam.

The *Tantrasamuccaya*.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurave namaḥ | śrīmatṣaṭṭṅuṇasambhṛtaṃ vapur adhiṣṭhā-
yānuḡrṇṇāti yaḥ śraddhābhaktipavitratoḡpahaṛaṇai svāraṃ-
bhabhūkārukaiḥ pūrṇṇānandarasānubhūr ativisādān (?) tar-
ppito yajvanas tan devaṃ nṇigamāgamādyadhigataṃ nityaṃ
samārādhnuyāḥ (?)³ | gurudivākaraḡbhadrakaṭākṣarusphuri-
taḡr(t)kamaḡodarasaṃbhṛtaḡ likhitāsmi atha tantrasamucca-
yaḡ, etc.

F. 103:—iti tantrasamuccaye rahasyāgamasāraḡ paṭalaḡ
samāpi ṣaṣṭhaprakṛtiṭa (sic) kṛtapādapiṭhapratimāvāraḡkapi-
ṭhikā pratiṣṭhaḡ ||

F. 144:—iti tantrasamuccaye samudyatḡhaṭasaṃkhyā-
parikalpanāprakāraḡ paṭalaḡ kalaśaprasādhanaṭatsnapanā-
khyāṇḡdavarosṭa samāptaḡ ||

It ends:—balipiṭhamahāddhvajāḡdijittena vihitair ddeva-
viśuddhyavasrutais tatsuliśoddhya (sic) || || || || || iti saṃtra-
samuccyeye samāptaḡ | (sic) etc. (Date in Malayalam
language.)

151.

WHISH No. 154.

Size: $7\frac{3}{8} \times 1\frac{1}{4}$ in., (1) + 137 + 4 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

¹ The metre requires ॐ.

² The metre requires ॐ-ॐ for vila*.

³ Doubtful reading.

Character: Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

Injuries: Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Mañkhuka*. Our MS. mentions Mañkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamañkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvya-mālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Mañkha or Mañkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Mañkhuka identical with Mañkhaka, and was he the real author of the Alaṃkāraśāstra which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācaṃ devīm trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhaṭa-prabhṛtayas tāvac cirantanālaṃkāra-kārāḥ pratiyamānam artthaṃ vācyopaskāra-katayālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āśrayāśrayi-bhāvenaiva cirantanamatānusṛtiḥ || samāptaṅ cedam alaṃkārasarvasvaṃ || iti Mañkhuko vitene kaśmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvaṃ || || || namaś śivāya śāntāya || || || śubham astu || || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyamgyamu-
khena vā iti trayahaḥ prāyahaḥpakṣāḥ ādyepy alamkārato guṇato
veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvam sapakṣe
satvam vipakṣād vyāvṛttir iti trīṇi rūpāṇi || vākyaṇyāyo mī-
māṃsakanyāyah ||

152.

WHISH No. 155.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the
19th cent.

Character: Malayalam.

(1)

The *Amarakośodghātana*, a Commentary on *Amarasiṃha's*
Nāmaṅgānuśāsana, by *Kṣīrasvāmin*. Not quite complete.
See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.;
Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānaṃ
gorocanārucilalātavilocanaṃ vaḥ anyonyagāḍhapariraṃ-
bhanipīdanena piṇḍībhavan bahir iva sphuṭitonurāgaḥ |
adyāpy abhinnamudro yorthārtthibhir Amarakośa eṣa
budhāḥ utpātyate yathecchaṃ gr̥hṇiddhvan nāmaratnāni |
prakṛtipratyayavākyaair vyastasamastair nniruktingadā-
bhyāṃ iti saptāṣṭaiḥ pathibhir nnāmnāṃ pārāyaṇaṃ kur-
mmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhrā-
ntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ |
sahajo yas samullāsaḥ kṣīrābdhes sopi maṃsyate candra
ity atra kiṃ kurmo gatānugatikaṅ jagat | vastv eva tan
na hi bhavet kriyatenyathā yat kaś chādayed dinamaṇiṃ
karasamputena sāretarāntaravicāracāṇān pratirṣyaṃs tenā-
ham eva bata durjjana cakravartti | etc.

F. 21 b:—ity Amarakośotghāṭane śabdādivarggas sam-
pūrṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas sampū-
rṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghā-
tane bhūmyādikāṇḍo dvitīyaḥ | śūdravarggas sampūrṇaḥ ||

F. 128:—ity Amarakośotghātane saṃkīrṇavarggas sam-
pūrṇaḥ ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradaḥ |
lakṣṇayābhīnavaḥ | adhrṣtopratibhaḥ || śuddho varṣā ca |
vidvatsupragalbhau viśāradau | vigataś śāradopratiḥatvan
doṣosya viśāradaḥ || || See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI.
Cf. 'Mānavedacampū', Aufrecht CC. p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
lakṣmīm ātanutāt sa vo munivaro Vyāsābhīdhānoniśam
yaḥ prāleyagirāv Apāntaratamorūpeṇa nityan tapaḥ tanvā-
nasya kalāharer avikalā lokopakārodyatād rāg asyandata
bhāratāmṛtajhari yasyeyam [āsyeyam] āsyendutaḥ | 1 | nṛtya-
ntam rajanīmukhe svapitaram stutyan trilokījanair nityan
tan nijakarṇatālavavanair atyantam ānandayan āghnānaś
ca yathālayam bhūvi karāgreṇorunādam kṛpānighnātmā sa
hi vighnarāja iha me vighnān vijeghniyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama
stabakaḥ ||

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha
stabakaḥ || || atha bhūpatir atbhūtāvadānam guṇasampra-
ñjitasarvajīvalokaṃ yuvarājapade yuvānam enam bhāratam
modabharāñcitobhyaśīncat | 1 ||

153.

WHISH No. 158.

Size: $7\frac{1}{2} \times 1\frac{5}{8}$ in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Mala-
yalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—hariḥ ataḥ paraṃ pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyaṃ divyālayapradam niṣkalasyāprameyasya devasya paramātmanah santānayogam ity āhus samsārocchittisādhanam yogāt samādhis sāyujyam sāyujyād divyasānmatā sā hi samsārasandhānā hāvanī muktir iṣyate kāmakrodhaś tathā lobho mohaś ca mada eva ca | mātsaryāñ ceti ṣaḍvarggo vairi jñeyo mumukṣuṇā yamaś ca niyamas tadvad āsannaṃ prānadhāraṇam pratyāhāro dhāraṇā ca dhyānañ cāpi samādhitā, *etc.*

F. 8:—iti prayogasāre pañcamaḥ paṭalaḥ || ataḥ paraṃ pravakṣyāmi yathāvac chaṃkulakṣaṇam nitye naimittike cāpi vāsadhīne ca karmaṇi dikvidiksamśaye prāpte śamkuś śaraṇam ucyate, *etc.*

It ends (f. 9b):—praśastasūtrasūkṣman tu śamkunaivāvadhārayet yathāiva pūrvāparayāmyasaumyadigbhāgavijñānam ihopadiṣṭam samāsantastaviṣayam vivicya kāryyāni karmanibandhanāni | iti prayogasāre ṣaḍdvimśaḥ paṭalaḥ ||

(5)

Fragment of a work of the Prayoga kind, on witchcraft and domestic rites.

It begins:—hariḥ meṣamāmsamalākīrṇnatatkeṭāmīśadhūpitāḍāḍimīphalasanpattim mahatim labhate parām | yasya kasyāpi māmsena gokṣīraguḷasaṃginā tena siktena nārāmgī sūssvādākhyā* phalośritā | prathamam kusumo meṣaḥ kuṭhāreṇa kṣate krte jaṃghāyām tilacūrṇena samena madhu-sarppiṣā | *etc.*

F. 1 margin:—pādapadohalaparakāraividhi.

F. 1b marg.:—vṛkṣasacanam.

F. 2 marg.:—vijāropanam. (Read bijā°?)

F. 2b marg.:—vṛkṣavaicitryadohalābhedaḥ bijastambhanam.

F. 5 marg.:—tilakosarvalokavaśyakaram.

* The reading of the syllable ssvā is doubtful.

- F. 5 b marg.:—ṛtunāśam.
 F. 8 marg.:—vañjiraprakriya.
 F. 9 marg.:—payastambhaḥ.
 F. 10 marg.:—bhūnāgatailaparakārah. bhūnāgolpatti-
 prakārah.
 F. 11 b marg.:—dirghakeśakaraṇam. keśavṛddhiḥ.
 F. 12 marg.:—karṇavṛddhiḥ. kucavarddhanam.
 F. 12 b marg.:—strīmukhakāntikaraṇam. śyāmikāharaṇam.
 kāntisaurabhakaraṇam.
 F. 13 marg.:—śarīradurgandhaharaṇam | dorddurāmo-
 daharaṇam | vadanadurgandhaharaṇam | kāntisaurabha-
 karaṇam |
 F. 13 b marg.:—sussvarakaraṇam. atibuddhiprayogaḥ.
 kṣulpipāsāharaṇaprayogaḥ.
 F. 14 marg.:—pipāsāharaṇam.
 It ends (f. 14):—dugdhayuktaṃ phalaṃ dhātryādinaikaṃ
 peṣayet tataḥ sitājyasahitaḥ vācyāmodakaṃ bhakṣayet tu
 taṃ daśarātreṣu samhanti pipāsān ca na samśayaḥ ||

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the *Mahābhārata*," *Indian Antiquary*, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size: 10 × 1 $\frac{1}{4}$ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpāvatāra*, a Prākṛt Grammar, by *Siṃharāja*, son of *Samudrabandhayajvan*. See Pischel, *Grammatik der Prakrit-Sprachen* (Bühler's Grundriss I, 8), Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
 antarāyāndhatamasavidhvamsanavibhākaraṃ daityavar-

tmopamarddendum vande karimukham mahaḥ (read aham?) |
uttarābhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-
gadheyan tam prasannaṃ dakṣiṇāmukhaṃ | setuṃ vyākhyā-
narūpaṃ gahanam akṛta yaś śāstrasāhityasindhor buddhyā
baddhvā yathārtthām vyaracayata nijāṃ sindhubandheti-
samjñām natvā tam yāyajūkaṃ nigamavidhividam tātam
asya prasādād vyaktam rūpāvatāram viracayati mitam
Simharāt prakṛtiyam | iha prakṛtaśabdās tridhā | sam-
skṛtasamās saṃskṛtabhavā deśyās ceti | etc.

F. 13:—ity ajantāḥ pulliṅgāḥ parisamāptāḥ || athājantā
strilingā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya ḍidāro
bhavati | tuhmārā | ahmārā | anyādṛśasyānnā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—****: ssagrṇṇau dṛśigrahoḥ | vassadi |
grṇṇadi || iti sakalavidyāviśāradasya Samudrabandhaya-
jvanas sūnūnā Simharājanāmadheyena viracite prakṛtarū-
pāvatāre śaurasenyādivibhāgas samāptaḥ ||

155.

WHISH No. 160.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17th or 18th cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaṅgānuśūsana* by *Amara-
siṃha*.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu |
yasya jñānadayāsindhor, etc.

It ends²:—dvandveśvabaḍavāv aśvabaḍavā na samāhrte
kāntas sūryenduparyāyapūrvoyaḥpūrvakopi ca vaṭakaś cā-
nuvākaś ca kuḍumgakaḥ liṅgādisaṃgrahavarggaḥ || iti tṛti-
yakāṇḍas samāptaḥ | *Amarakośakāṇḍam* etc.

¹ Leaf damaged.

² See III, 5, 16—17.

156.

WHISH No. 162.

Size: $7\frac{1}{2} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | jñānaśaktidharam śāntam kumāram śamkarātmajam devā ** danam skandam Agastyah pariprcchati bhagavan darśanāt tubhyam antyajasyāpi saṃgatiḥ saptajanmasu vipratva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām sarveṣām anukampakaḥ atas sarvahitan dharmam saṃkṣepāt prabravīhi me dharmā bahuvidhā devyai devena kathitāḥ kila te ca śrutās tvayā sarve prcchāmi tvām ahan tataḥ kimpradhānās śive dharmās sivavākyañ ca kiḍṛśam liṃgerccitaś śivaḥ kena vidhinā samprasīdati vidyādānañ ca dānānām sarveṣām uttamaḥ kila tac ca śrutau dvijeन्द्रānān nānyeṣām samudāhrtam tat puṇyam sarvavarṇānāñ jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṃgavi(dhi)r nnāma prathamoddyāyaḥ |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma dvitiyoddyāyaḥ |

F. 74b:—iti . . . pāpagativiśeṣo nāma saptamoddyāyaḥ |

F. 97:—iti . . . svargginārakicihnāddhyāyo nāma ||

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddyāyaḥ ||

It ends:—iti śivadharmottare skanda[h]prokte śivāgame gomāhātmyan nāma dvādaśoddyāyaḥ || śivadharmottaram samāptam || namaś śivāya ||

157.

WHISH No. 163.

Size: $7\frac{5}{8} \times 1\frac{3}{8}$ in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to 23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent. ?

Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarā-
ṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyu-
tsavaḥ māmakāḥ pāṇḍavāś caiva kim akurvata Sañjaya |
Sañjaya uvāca | drṣṭvā tu pāṇḍavānikam vyūḍhan Duryo-
dhanas tadā ācāryam upasaṃgamyā rājā vacanam abra-
vīt | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇnārjunasaṃvāde arjjuṇaviśādayogo nāma
prathamoddyāyah ||

The 13th Adhyāya ends f. 52. Then follows:—śrībha-
gavān | param bhūyaḥ pravakṣyāmi jñānānām jñānam utta-
mam ya(j) jñātvā munayas sarve parām siddhim ato ga-
tāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayam yāti dehabhṛt
tadottamavidā(ṃ) lo.

Then follow two leaves, not numbered. The first leaf
begins: — mūlāmbhoruhamaddhyakoṇavilasatbandhūkarā-
gojvalāṅ jvalājālitendukāntilahari[m]m ānandasandāyinīm
helālālitānilakuntaladhārān nilottariyāmsukām kollūrādi-
vāsinīm bhagavatīn dhyāyāmi mūkāmbikām | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23,
begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklā-
mbaradharam viṣṇum śaśivarṇṇam caturbhujam prasanna-
vadanam dhyāyet sarvavighnopaśāntaye | on namo bhaga-
vate vāsudevāya on namo bhagavate puruṣottamāya on
namo nārāyaṇāya on namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharaṇāyudhaḥ | hariḥ | iti
om kīrttanam yasya keśavasya mahātmanaḥ nāmnām sa-
hasran divyānām aśeṣeṇa prakīrttitam ya idam śṛṇuyān
nityam, *etc.*

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam
parasmai nārāyaṇāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ
anuṣṭup chandaḥ | annapūrṇeśvari devatā | on namo bha-
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā ||
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-
vatā | etc.

(2) The *Ānandalaharī*, by *Śaṅkarācārya*. See Haeberlin's
Kāvyaśaṅgraha pp. 246 seqq.

It begins:—śrīganapataye namaḥ avighnam astu śivas
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan
devo na khalu kuśala spanditum api atas tvām ārādhyām
hariharavirīncādibhir api praṇantum stotum vā katham
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradīpajvālābhir ddivasakaranīrājanavidhis
sudhāsūteś candropalajalalavair argghyaracanā svakīyair
ambhobhis salilanidhisauhityakaraṇan tvadīyābhir vāgbhis
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālakaba-
likṛtakālakūtācchāyeva visphurati vakṣasi candramauleḥ sā
me samastaduritāni kaṭākṣamālā tucchīkarotu tuhinācala-
kanyakāyāḥ ||

158.

WHISH No. 164.

Size: $7 \times 1\frac{3}{4}$ in., 150 leaves (but the two first leaves are lost),
from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being
badly damaged.

(1)

Śaṅkara's Commentary on the *Bahvycabrāhmaṇa-Upa-
niṣad*, i. e., the 2nd Āraṇyaka of the *Aitareya-Āraṇyaka*
(ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātīkrānte granthe mahāvratākhyam
karmmādhigatam yasmin mahad ukthākhyam śāstram

bṛhatī sahasralakṣaṇaṃ śasyate tat karmmokthaśastro-
palakṣitam ukthan nāmānekalokakāladevatādīvibhedaviśiṣṭa-
prānavijñānena samuccicirṣi **, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-
bhavat samabhavat iti || iti śrī-Govindabhagavatpūjyapāda-
śiṣyaparamahamsaparivrājakācārya-śrī-Śamkarabhagavatpā-
dakṛtau bahvṛcabrahmaṇopaniṣadvivarane prathamoddyā-
yaḥ || prāna uktham ity etad avadhāritam tasya ca prānasya
sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmīti
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-
hamsaparivrājaka-Śamkarabhagavatpādakṛtau bahvṛcabrah-
maṇopaniṣatṭikā samāptā || || brahmaṇe namaḥ || śrīguru-
bhyo namaḥ || śrīdurgāyai namaḥ || nārāyaṇāya namaḥ ||

(2)

Śaṅkara's Commentary on the *Samhitā-Upaniṣad*, i. e.,
the 3rd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—oṃ athātas samhitāyā upaniṣad ity ādyā
samhitopaniṣad asyās samkṣepato vivaraṇaṃ kariṣyāmaḥ
mandamaddhyamabuddhinām api tadartthābhivyakti syād
iti tadartthavijñānaprayojanañ ca vakṣyati sandhiyate pra-
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—**** bhagavat-
pūjyapādaśiṣyaśrīmatparamahamsaparivrā **** rabhagavat-
kṛtau samhitopaniṣadvivarāṇam sa ** || ** ya namaḥ ||
śrīkṛṣṇāya namaḥ || śrīdurgāde * ai ** || akhilabhuvana-
hetun nityavijñānamūrttim sakalajanahṛdisthaṃ sarvadāvā
**** n devadevam praśam *****

159.

WHISH No. 165.

Size: $11\frac{3}{8} \times 2$ in., (2) + 45 leaves (numbered as 38 to 82), 13 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Tr̥ptidīpa*, *Kūṭasthadīpa* (*Tātparyādīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratīr̥tha* and *Vidyāranya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—vedār̥thasya prakāṣena tamo hārddam nivārayan pumar̥thhāmś caturo deyaḍ vidyār̥tthamaheśvaraḥ | natvā śrī-Bhāratīr̥tha-Vidyāranyamuniśvarau kriyate tr̥ptidīpasya vyākhyānam gurvanugrahāt | tr̥ptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratīr̥thagurus tasya śrutivyākhyānarūpatvād vyākhyeyām śrutim ādau paṭhati | ātmānañ ced vijāniyād ayam a + iti pūruṣaḥ, etc.

F. 63 b:—iti śrīparamahaṃsaparivrājakācāryya-śrī-Bhāratīr̥tha-Vidyāranyamunivaryyakimkareṇa Rāmakṛṣṇākhyaviduṣā viracitā tr̥ptidīpikā vyākhyā samāptā || śubham astu || natvā śrī-Bhāratīr̥tha-Vidyāranyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyādīpikām | etc.

F. 70:—iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratīr̥tha-Vidyāranyamuniśvarau kriyate ddhyānadīpasya vyākhyā samkṣepato mayā | etc.

It breaks off (f. 82b) with the words:—iti proktaṃ yamenāpi pr̥chate naciketasa iti | uktam ar̥ttham upa-saṃharati | iha vāmarāṇe vāsyā bra.

160.

WHISH No. 169.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—śrīr astu sukhasantānasiddhyar̥tthan naumi brahmācyutārccitaṃ | gaurivināyakopetaṃ śamkaraṃ loka-śamkaraṃ || 1 || vedār̥thasaivaśāstrajño Bhaṭṭakobhū(d) dvijot-tamaḥ | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||

It ends:—iti ṣaṣṭhoddhyāyaḥ ṁ vṛttaratnākarah pūrṇaḥ ṁ
om ṁ

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanaṁ vāmāṁkārūḍhavalla-
bhāśiṣṭaṁ ṁ kuṁkumaparāgaṣoṇaṁ kuvalayinijāraḥkorakā-
pīḍaṁ ṁ 1 ṁ sa jayati suvarṇaśailas sakalajagaccakrasam-
ghaṭitamūrttiḥ ṁ kāncananikuṅjavāṭīkandaladamaripraban-
dhasaṁgītaḥ ṁ 2 ṁ . . . tatra catuṣṣatayojanapariṇāhan
devaśilpinā racitaṁ ṁ nānāsālamanojñan namāmy ahan
nagaram ādividyāyāḥ ṁ 5 ṁ etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ
pariṣkṛtaṁ sevyam ṁ amṛtamayakāntikandalam antaḥ kala-
yāmi kundasitam indum ṁ 102 ṁ śrīṁgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Bṛhaspati*, in
6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam
upadiśati ṁ ātmavān [n]rājā ṁ ātmavantaṁ mantriṇam āpā-
dayet ṁ daṇḍanītir eva vidyādharṁmam api lokavikruṣṭan
na kuryāt ṁ etc.

It ends:—iti Bārhaspatyasūtre ṣaṣṭhoddhyāyaḥ ṁ śrī-
gurubhyo namaḥ ṁ śubham astu ṁ

(4)

First Part of the *Subodhinī*, a Commentary on the
Bṛhajjātaka of *Varāhamihira*.

It begins:—śrīgaṇeśāya namaḥ ṁ ātmāyate svātmaavidān
janānāṁ mārgāyate janmavivarjītānāṁ ṁ dipāyate yo jaga-
tām abhiṣṭaṁ dadātu nas sonyatarānavekṣam ṁ yā horā
racitā Varāhamihirācāryyena nānārtthīnī tasyā matgurude-
vatānanasarojātaprasādāgataṁ ṁ etc.

It breaks off at the beginning of the 2nd Adhyāya:—iti
savyākhyāne horāśāstre saṁjñāddhyāyaḥ prathamāḥ ṁ hariḥ

om || śubham astu atha gr̥hayonibhedād̥dhyāyo vyākhyāyate
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-
puruṣasyātmādīsvarūpaṃ rājādirūpatvañ cāha | . . . sacivau
preṣyaḥ sahaḥ || 1 || kālasyātmā kālātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{7}{8} \times 1\frac{5}{8}$ in., 39 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

Character: Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ | avighnam astu śrī-
gurubhyo namaḥ | yena traikālyajñānaṃ saṃmuditam
ajñānaṃ timiravarttibhyo tajñānaṃ divyayutaṃ vakṣye
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārtham
ārambhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe
jyotiṣajñena* || 2 || etc.

It ends:—Kṛṣṇasya kṛtīś cintājñānaṃ kṛṣṇīyam iti nāmnā
iti kṛṣṇīye ekatṛiṃsoddhyāyaḥ || || Kṛṣṇīyam samāptaṃ ||
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | etc.

162.

WHISH No. 172.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., (2) + 54 + (10) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Beginning of 19th cent.?

Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
yena traikālyajñānaṃ uktam ajñānatimiravarttibhyaḥ |
tajñānaṃ divyayutaṃ vakṣye tasmai namaskṛtyaṅ jyotiṣa-

* See below No. 162 for various readings.

phalam ādeśaḥ phalārttham ārambhaṇam bhavati lokā
tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, etc.

It breaks off with the words:—śāśisukrābhyaṃ iṣṭe śītir
ggāvo hṛtās sagopālāḥ ।

163.

WHISH No. 174.

Size: 14 $\frac{1}{8}$ × 2 in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭācārya*, followed by the Author's own Commentary *Siddhāntamuktāvalī*.

It begins:—** śrīgaṇapataye namaḥ avighnam astu śrī-
gurubhyo namaḥ । nūtanajaladhararucaye gopavadhūtidu-
kulacorāya । tasmai kṛṣṇāya namas samsāramahīruhasya
bijāya dravyaṃ guṇas tathā karma sāmānyam saviśeṣakam
samavāyas tathābhāvaḥ padārtthās sapta kīrtitāḥ ॥ 2 ॥
kṣityaptejomarudvyomakāladigdehino manaḥ । dravyāṇy atha
guṇā rūpaṃ raso gandhas tataḥ paraṃ ॥ 3 ॥ sparśas sam-
khyā parimitīḥ prthaktvañ ca tataḥ paraṃ । samyogaś ca
vibhāgaś ca paratvañ cāpa(ra)tvakaṃ । 4 ॥ etc.

F. 6b:—iti paribhāṣāparicchedas samāptaḥ ॥

It ends:—iti śrīmahopādhyāya-Pañcānanabhāṭṭācāryya-
viracitā siddhāntamuktāvalī samāptā ॥ hariḥ om śrīgurubhyo
namaḥ ॥

164.

WHISH No. 175.

Size: 13 $\frac{1}{2}$ × 1 $\frac{7}{8}$ in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma
mā mi mī mu mū mṛ mṝ mḷ me mai mo mau ma mama — ya yā
yi yī yu yū yṛ — na nā ni nī nu nū nr nṝ nḷ ne nai no nau nama
na — pa pā pi pī pu.

Fragment of the *Bhartṛkāvya* (*Bhaṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hatavān karmimaṇi hana iti ṇiniḥ tatra hi kutsitagrahaṇam karttavayam ity uk-tam yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitam hananan tad eva darśayann āha || pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutaḥ mām apāpan durācāraṃ kin niha-tyābhidhāsyasi || pāpakṛd ityādi | *etc.*

F. 20 b:—iti bhartṛkāvyatikāyāṅ jayamaṅgalābhidhānā-yām adhikāraṅde prathamah paricchedah || sugrīvasamā-gamasamjñakah pañcamas sarggaḥ ||

The last (?)¹ leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhām upalambhyām apaśyantaḥ kaumārīm patatām vara | mriyāmaha ity ādi | he patatām vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadā-raparigrahaṃ pati[ta]ṃ labdhavatīm kaumārāpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyāṅ ceti pñiḥ kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām praśastām por adupadhād yat upāt praśamsāyām iti² yati pratyaye nuṃ | apaśyantaḥ anupalabhamānāḥ ||

165.

WHISH No. 176.

Size: 14 × 1 $\frac{7}{8}$ in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

Character: Grantha.

The *Rgveda-Saṃhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ◡ (u?) placed on the top of the syllable. The Svarita is expressed by the sign ♪ at the bottom of the line, e. g. kva ♪ in V, 30, 1. At the end of unaccented words we find the sign ◡ at the bottom of the line. The

¹ Possibly the leaves are disarranged.

² See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign \perp is used to express the Anunāsika, e. g. devān | \perp | ā | ihā | vakṣati \curvearrowright | in I, 1, 2.

It begins:—agnīm | iḷe \curvearrowright | purāḥ—hitam | yajñāsya | devām | ṛtvijam || hótāram | ratna—dhātamam ||

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamo-ddhyāyah ||

The second Aṣṭaka begins:—prā | vaḥ \curvearrowright | prāntam | raghu—manyavaḥ \curvearrowright | āndhaḥ | yajñām | rudrāya | miḥhūse | bharaddhvam \curvearrowright || etc.

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas¹: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrisūkta), IX and X are not found.

166.

WHISH No. 177.

Size: 19 × 2½ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

Character: Grantha.

The *Rgveda-Saṃhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé | nārā | divāḥ | vya | asyā | pra-sántā | aśvinā | huve \curvearrowright | járamāṇaḥ | vya | arkkaiḥ | etc.

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

¹ See Professor Max Müller's 2nd Edition of the *Rigveda-Saṃhitā* with Sayana's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yáthā | vaḥ ◡ | sú-saha | ásati || 49 || gati-
tirnñadhadhāmaṣṭama nassanna sanūs sanam (??) || addhyā-
yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-
ddhyāyaḥ || subrahmaṇāya paramagurave namaḥ || bin-
dudurllipi° etc.

167.

WHISH No. 178.

Size: 15 $\frac{3}{4}$ × 1 $\frac{5}{8}$ in., 6 + 165 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

Character: Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: "This volume contains the PRAKṚTĪH of the SĀMA-VEDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā cho
yā hī ṇa vo i to yā pre i | tokāyā pre i | gr kā ṇā nō hā |
vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā |
tsā ve i bā aū hō vā | hī ṭū ṣī | di 7 pa 9 mā 9 jho || ā
te gna ā yāhi vī | takayā i | gr kaḥ ṇā nō havya dā tāyā
i | ni ghai hō tā satsi barhā i ṣī | baverhā i ṣā aū hō vā |
bajarhī ṣī | di 9 pa 6 ma 6 tr || etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṣṭati prathamah || F. 3:—pañcadaśa
dviṭiyah || F. 4b:—ekaviṣṭatis trṭiyah || F. 7:—dvā-
viṣṭati caturtthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samā-
ptam ||

F. 30b:—dvāvimsāti ṣaṣṭhaḥ || sāmam 132 || bahusāmi samāptam || om tvāṣṭri sāmā | i paṃ kha yantiḥ | *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa ṣaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasārkkau dvau | a pa bhi tvā śu | *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśaṣṭamaḥ || bṛhati samāptam || sāmam 150 ||

F. 58:—trayodaśa tritīyaḥ || trṣṭup samāptam || om śaikhaṇḍinam | gā yi yā | *etc.* See Sv. I, 4, 2, 1, 1.

F. 66:—caturvimsāti caturthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapucchaṃ samāptam ||

F. 116:—pañcatrimśad ekādaśā || pavamānam samāptam || sāmam || 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaparvaṃ samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśaṣṭamaḥ || tritīyaparvaṃ samāptam || hariḥ om || āraṇam samāptam || sāmam 248 ||

F. 156:—daśa tritīyaḥ || śukriyaṃ samāptam || F. 157 ends:—hi ma sthi kā ā pre | dā ka yo | ā ci | di 6 pa 6 ma 2 kā || gāyatram samāptam || śubham astu śrīguru-caraṇāravindābhyām namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agniṇ duku | agnirvatrā dhudhedi | preṣṭha chodhau kū | tvannojhego | ehyundainr | ā te the jū | tvam agne bi | agne vivasvad agho ekonavimsāti prathamamaḥ || namas te ḍu | dūtam vo nū | *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyaṃ samāptam || vī dāma ghavanvi dārāyendran dhanasya cauṭi ḍhu | ā i vā ṇo | u dvaya ṇte | tatsaka | śakvari samāptam || prakṛticalākṣaram samāptam || hariḥ om *etc.*

168.

WHISH No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{4}$ in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgraha* by *Vāgbhaṭa*, *Adhyāya* 3¹.

It begins:—*smṛto vātapittaśleṣmakṣatakṣayaiḥ kṣayāyo-pekṣitās sarve balināś cottarottaram | teṣām bhaviṣyatām rūpam kaṇṭhe kaṇḍūrarocakaḥ śūkapūrṇābhakaṇṭhatvam tatrādho vihatonilaḥ | ūrdhvam pravṛttoras tasmin kaṇṭhe ca samsajan śirasrotāmsi sampūryya tatomgāny utkṣipann iva | etc.*

It ends:—*kramād vīryam ruciḥ pattir balaṃ varṇnās ca hiyate | kṣīṇasya sāsṛṇmūtratvam syāc ca prṣṭhakaṭi-grahaḥ vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśivratamāhātmya*, *Jayantimāhātmya* from the *Skanda-Purāṇa*, *Jayantivrata* (?), *Anantavrata* (?), and *Bhāskaramatamāhātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vratānām uttamotta[motta]mam kṛt[v]ārtthosmi na sandehas tvalprasādād adhokṣaja | anyo me samśayo bhūyād dhṛdi śalyaḥ ivārppitaḥ chettum arhasi deveśa nā *** hi vidyate | tvām rte devakīputra sarvajña yadupuṅgava ekādaśivratam idan nityam vā kāmyam eva vā | etc.*

It ends (f. 19):—*iti ekādaśivratamāhātmyam samāptam || namostu tejase dhenupāline lokapāline dhārāpayodharotsam-gaśāyine śeśaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantimāhātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānājñānatejase | śrī-Nāradaḥ || jayantyās caiva māhātmyam kathayasva pitāmaha tacchru-tvāham gamiṣyāmi tad viṣṇoḥ paramam padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhavañ caṣṭamiṣu ca jayam punyañ ca kurute kṣayam pāpasya yasya ca | etc.*

¹ As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyam sampūrṇam ||

The Jayantivrata begins (f. 41b):—ataḥ param prakṣyāmi jayantivratam uttamam caturvarggapradan nṛṇām vaiṣṇavānām viśeṣataḥ anantaṁ putradaṁ śrīdaṁ monta- (read mokṣa)dañ ca viśeṣataḥ śrāvanyām kṛṣṇapakṣe ca tithitrayam anuttamaṁ saptamī cāṣṭamī caiva navamī ca tathā śṛṇu pārātrayan niśā caiva dinatrayam ataḥ param budhaś ca guruś ca śukrau ca pārātrayam udāhṛtaṁ, etc.

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakam || hariḥ śrīgaṇapataye namaḥ | araṇye varttamānās te pāṇḍavā duḥkhadarśitāḥ (read °karśitāḥ?) kṛṣṇan dr̥ṣṭvā yathānyāya(m) praṇipatyedam abruvan | vayan duḥkhena sañjātāḥ pṛthivyām puruṣottama katham muktir vadāsmākam anantād dukhasāgarāt | śrīkṛṣṇa(h) | anantavratam asty anyat sarvapāpaprāṇāśanam sarvapāpaharan nṛṇām strīṇāṁ caiva Yudhiṣṭhira | etc.

F. 54 ends:—itthaṁ vratan devapurohitena labdham purā Bhāskararasannikarṣāt tasmād amarṭtyā manuṣjās ca jagmur vratañ caritvā sakalān abhiṣṭān || iti Bhāskaramatamāhātmyam samāptaṁ || ||

169.

WHISH No. 181.

Size: $9\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Tarkasaṁgraha*, by *Annambhaṭṭa*.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[h] śrīgurubhyo namaḥ | nidhāya hṛdi viśveśva[ra]ṁ vidhāya guruvandanam | bālānām sukhabodhāya kriyate tarkasaṁgrahaḥ | etc.

It ends:—Kāṇādanyāyamatayor bālavrutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkasaṁgrahaḥ || tarka-

samgrahas samāptāḥ || jagataḥ pitarau vande vārppati
parameśvarau || śrīkr̥ṣṇāya namaḥ ||

170.

WHISH No. 182.

Size: $7\frac{7}{8} \times 1\frac{1}{2}$ in., (1) + 38 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 = A. D. 1822.

Character: Malayalam.

The *Manimañjarī*, a Commentary on *Kedāra Bhaṭṭa's*
Vṛttaratnākara, by *Nārāyaṇa*, the son of *Nṛsimhayajvan*.
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
śvetāmbhodhisthitan devaṃ *etc.* See the beginning in
No. 54 (3). . . . yathāmatīḥ || atha prāripsitasya gran-
thasyāvighnaparisamāptipracayagamanārttham iṣṭadevatā-
namaskāraṃ karoti | sukhasantānasiddhyartthan naumi
brahmācyutārccitaṃ | gaurivināyakopetaṃ śamkaraṃ loka-
śamkaraṃ | spaṣṭortthaḥ, *etc.*

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-
vad vyavahārakāle | sonantam āpnoti jayaṃ paratra
vāgyogavid duṣyati nāpaśabdaiḥ¹ || iti vṛttaratnākaraṅvyā-
khyāyāṃ maṇimañjaryāṃ ṣaṣṭhoddhyāyāḥ pūrṇaḥ || hariḥ
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ ||
vṛttaratnākaraṅvyākhyānaṃ samāptaṃ || śrīsarasvatyai na-
maḥ | *etc.* (Date in Malayalam).

171.

WHISH No. 183.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., 10 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

¹ See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—hariḥ mātar mme madhukaiṭabhaḥgṇi mahi-
 śaprāṇāpahārodyame helānirmmitadhūmralocanavadhe he
 caṇḍamuṇḍārdḍini niśśeṣīkṛtaraktabjjanidhane nitye nisum-
 bhāvahe sumbhaddhvamsini samharāśu duritam durgge
 namas tembike | 1 | traiva(r)nyānām guṇānām anusaraṇakalā-
 kelinānavatārais trailokyās trāṇaśilām danujakulavanivahni-
 kilāsalilām devīm saccinmayīn tām vipulitavinamatsatrivar-
 ggāpavarggām durggām devīm prapadye śaraṇam aham
 aśeṣāpadunmūlanāya | 2 |

The Durgāṣṭaka ends f. 2:—etat santah paṭhantu stavam
 akhilavipatjyālatūlānalābham hṛnmohaddhvāntabhānuprati-
 mam amitasamkalpakalpadrukalpam daurggam daurggatyā-
 ghorātapatuhinakaraprakhyam auho(?)gajendraśreṇipāncā-
 syadeśyam suvipulabhayakālāhitārksyaprabhāvam | śrīdevyai
 namaḥ |

The Hastāmalakam (f. 2b) begins:—hariḥ nimittam
 manaścakṣurādipravṛttau nirastākḥilopādhir ākāśakalpaḥ
 ravir llokaśeṣṭānimittam yathā yas sa nityopalabdhisvarūpo-
 ham ātmā | 1 |

F. 3 ends:—tathā cañcalatvam tathāpiha viṣṇau | iti
 hastāmalakaḥ || See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—hariḥ kallololla-
 sitāmṛtābdhilarīmaddhye virājanmaṇḍivīpe, etc. See
 above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—śrīmantrākṣaramālayā girisutām yaḥ
 pūjayec cetasā sandhyāsu prativāsaram suvihitam¹ tasyā-
 malasyācirāt cittāmbhoruhamaṇḍape girisutānṛttam vidhatte
 sadā vāṇivaktrasaroruhe jaladhijāgehe jaganmaṅgalā |
 (Then follow some lines in the Malayalam language).

¹ The other two MSS. read suniyatam.

172.

WHISH No. 184.

Size: $7 \times 1\frac{1}{4}$ in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Telugu.

Injuries: The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām dadyāt | namasyann iṣṭa-
devatān | sarvadusvapnajanitaṃ | doṣo na syatvu saṃśayaḥ
(read syāt tv asaṃśayaḥ) || 8 || iti dusvapnaśā ** || śrīrā-
mārppaṇam astū ||

173.

WHISH No. 188.

Size: $8\frac{1}{4} \times 1\frac{3}{8}$ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Injuries: Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvya-mālā* IV (1887), p. 1 seqq., and called there *Caṇḍīśataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṃkṣīr vibhramaṃ bhrūr adhara vidhu-
ratā keyamāsyāsyā rāgaṃ pāṇe prāṇy eva nāyaṃ kalayasi
kalahaśraddhayā kin triśūlaṃ ity udyatkopaketūn prakr-
tim avayavān prāpayanty eva devyā nyasto vo mūrddhni
muṣyān marudasuhr̥dasūn saṃharann aṃghrir aṃhaḥ | 1 |

It ends:— . . . kurvati pārvati vaḥ || śrīdurggāyai namaḥ
caṇḍikāsaptatiḥ ||

174.

WHISH No. 189.

Size: $7 \times 1\frac{3}{8}$ in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Grantha.

Fragment of the *Lalitāstavaratna*, called *Āryādviśatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 39 + (3) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciram prajāḥ paryapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṃ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalam ālocya putrañ ca bālam vikṣya vicārayām āsa | yady aham rājyabhāradhāraṇasamartham sodaram apahāya rājyaṃ putrāya prayacchāmi tadā lokāpavādaḥ | athavā bālam me putram Muñjo rājyalobhād viśādinā mārayiṣyati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dveṣakrodhādijanako lobhaḥ pāpasya kāraṇam || 1 || lobhāt kopāḥ prabhavati krodhād (d)rohaḥ pravarttate | droheṇa narakam yāti śāstrajñopi vicakṣaṇaḥ || 2 || mātaram pitaram putram bhrātaram vā suhṛttamam | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyaṃ Muñjāya

dattavān | tadutsamge ātmajam mumoca | tataḥ kālāntare
 rājani divam gate sati samprāptarājyo Muñjaḥ buddhisā-
 garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |
 gurubhyo rājanputram vācayati śrāvayati ca śāstrāṇi | evaṃ
 sthite jyotiśśāstrapāram gataḥ kaścit brāhmaṇaḥ rājnas
 sabhām abhyagāt | sa ca rājne svastīty uktvā tadājñayā
 upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |
 kimapi prccha | kaṅṭhasthā yā bhaved vidyā sā prakāśyā
 sadā budhaiḥ | yā gurau pustake vidyā tayā mūḍhaḥ pra
 *** (|| 4 ||) māteva rakṣati piteva hite niyunkte kānteva
 cābhiramayaty apanīya khedaṃ | kīrttiṅ ca dikṣu vitanoti
 tanoti lakṣmīm kim kin na sādhayati kalpalateva vidyā || 5 ||
 tato rājā putrasya Bhojasya buddhyatiśayaṅ jātakaṅ ca
 prṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā
 hi | ekaṃ hanyān na vā hanyād iṣur mmukto dhanuṣmatā |
 buddhir buddhimatotsrṣṭā hanyād rāṣṭraṃ sarājakam
 || 6 || etc.

It is incomplete, the end of the MS. being as follows:—
 rājā sarvām bhūmim kaviddattam matvā udatiṣṭhat | kavīś
 ca tam abhiprāyam jñātvā punar āha || rājan kanakadhā-
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchane
 mayi nāyānti bindavaḥ || 302 || rājā antaḥpuram gatvā Lī-
 lādevīm āha | devi sarvām rājyam kavaye dattam | tasmāt
 tapovanam mayā saha āgaccha | asminn avasare vidvān
 nirgataḥ | Buddhisāgaraṇa mukhyāmātyena prṣṭaḥ | vidvan
 rājñā kin dattam | sa āha | na kimapi dattam | amātya
 āha | ***** (leaf broken) ākam paṭha | tataś ślokatu-
 ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi
 tat punar vikriyatam | kavīś tathā karoti | tato koṭisaṃ-
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgātya
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idaṃ sarvam
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-
 yamūlyena rājyam idaṃ vikritam koṭidravyaṅ ca viduṣe
 dattam | ato rājyam bhavadīyam bhukṣva | rājā amātyam
 sammānitavān | anyadā mṛgayārasena aṭavim aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruhyā
 udakārthān nikaṭakaṭabhuvam aṭan tad alabdhvā śrāntaḥ
 kasyacit taror adhaṣṭād upāviṣat | tatra kācit gopakanyā
 sukumārī manojñasarvāṅgī dhārānagaram prati takraṃ
 vikṛitukāmā takrabhāṇḍaṃ samudvahanti samāgacchat |
 āgacchantIn tān drṣṭvā rājā pipāsayā etat bhāṇḍasthaṃ
 peyañ cet pibāmiti buddhyā prcchati | taruṇi kim vahasi |
 sā ca mukhaśriyā taṃ Bhojaṃ viditvā rājño bhavañ ca
 jñātvā āha | deva | himakundaśaśiprabhaśamkhanibhaṃ
 paripakvakaṭṭhasugandhi rasaṃ | taruṇikaranirmmathitaṃ
 piba he nrpa sarvarujāpaharaṃ |

176.

WHISH No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ in., 4 + 226 + (3) leaves, from 14 to 16 lines on
 a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyaya
 year immediately preceding 1831 is A. D. 1826—27. The MS. may
 have been written in that year, or in A. D. 1766—67.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Taittirīya-Saṃhitā*, in 7 Kāṇḍas, the Saṃhitā-Pāṭha,
 complete, unaccented. The first three leaves contain a
 table of contents indicating the commencement of the
 Praśnas and Kāṇḍas.

It begins:—suklāmbaradharaṃ viṣṇuṃ śaśivarnaṃ catur-
 bhujam | prasannavadanaṃ dhyāyet sarvavighnopaśāntaye |
 śrīgurubhyo namaḥ || śrīrāmacandrāya namaḥ || om̐ iṣe
 tvorjje tvā vāyava sthopāyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III
 ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155,
 Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuḥ || vyāttam avahad dvā-
 daśa ca || gāvo gāvas siṣāsanti catuḥpañcāśat || gāvo
 yonis samudro bandhuḥ | hariḥ om̐ śubham astu śrīguru-
 bhyo namaḥ śrīrāmāya namaḥ || kṛṣṇārpaṇam astu ||

saṃvatsare vyaye bhānau kannyārāśim upeyuṣi | ayane
dakṣiṇe pakṣe site vāre brhaspateḥ | anūrādhābhidhe tāre
caturtthitithisamyute | Rāmakṣṇasya putreṇa rāmabha-
ktena dhimatā | Raghunāthena viduṣā likhitam vedapusta-
kaṃ | abaddham vā, etc. . . . kṣantum arhanti santaḥ ||

177.

WHISH No. 192.

Size: $12\frac{1}{4} \times 2$ in., 2 + 302 + (2) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Taittirīya-Brahmaṇa*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvatam | etc.

The 1st Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyāṃ
yat triṣu tasmād udvatīḥ saptatrimśat || varuṇasya prati
tiṣṭhati || hariḥ om etc.

The 2nd Aṣṭaka ends (f. 185b):—pivonnām' yūyam pāta
svastibhis sadā naḥ || hariḥ om, etc.

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhaṅ
juhvati || hariḥ om | etc.

178.

WHISH No. 193.

Size: $12\frac{1}{4} \times 2$ in., 1 + 130 + (1) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāthaka* (i. e. *Taittirīya-Brahmaṇa* III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8 b. See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.

	Ff.	1 — 20 =	Prapāṭhaka	I	} Taittirīya-Āraṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
	"	21 — 28 =	"	II	
	"	29 — 36b =	"	III	
	"	36b — 45 =	"	VI	
	"	46 — 54 =	"	VII	
	"	55 — 69 =	"	X	
	"	70 — 84 =	"	IV	
	"	85 — 103 =	"	V	
Kāṭhaka or Āraṇya- Kāṭhaka	{	"	104 — 111 =	Taittirīya-Brāhmaṇa	III, 10
		"	112 — 120b =	"	III, 11
		"	120b — 130 =	"	III, 12

It begins:—bhadrām karṇebhīś śruṇuyāma devāḥ | *etc.*

The 1st Prapāṭhaka ends f. 20b, the 2nd P. f. 28b. The 3rd P. ends (f. 36b):—suvarṇam sahasraśīrṣābhyo bharttā harin taranir āpyāyasveyuṣṭe ye jyotiṣmatīm prayā-sāya cittam ekavimśatiḥ | cittiś śimgnikośyābhyām || hariḥ om || śrīkrṣṇārpanam astu || vāsudevārpanam astu on tat sat ||

Then follows:—pareyivāmsam pravato mahir anu bahu-bhyaḥ panthām anapaspaśanam | *etc.* which is the 6th Prapāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata || vadhiṣṭha dve ca || 12 || pareyuvāmsam ajo-bhāgāś catuṣcatvārimśat | apaśyāmā pṛṇhi dvādaśa dvādaśā | pareyivāmsam āyātvotās te saptavimśatiḥ | pareyuvāmsam om utsrjata || hariḥ om | . . . śubham astu ||

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya madhye nākasyā pṛṣṭhe mahato mahiyān | *etc.* It ends (f. 69):—mahimānam ity upaniṣat || 64 | ambhasi bhūr agnaye bhūr annam bhūr agnaye ca pāhi no (f. 69b) tasyaivam viduṣāś catuṣṣaṣṭhiḥ || ambhasi vṛṣā hamsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya pṛthi-vyaikānnāśitiḥ || ambhasity upaniṣat || śrīkrṣṇārpanam astu | . . . śrīgurubhyo namaḥ ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṃ yajñaparur antas tejasaiivāsminn ācchrṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pāmkto yajñas tābhya evainam yajñam
rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan da-
dhāti tasmād idam śatottaraṅ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III,
10—12 (ff. 104—130).

It ends (f. 130):—tubhyaṃ saptapañcāśat | tubhyam
om || hariḥ om | śubham astu | idam āraṇakāṭhaka samā-
ptam || hariḥ om || tubhyan tapasā tāvā etā hiranyan dadāti
sarvā diśas tapa āsīt saptapañcāśat || śrīguru° etc.

179.

WHISH No. 194.

Size: 14 $\frac{1}{8}$ × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may
be about 50 or 70 years older.

Character: Grantha.

The *Ūhaḡāna* or *Saptagāna* of the *Sāmaveda*, Praśnas
12—49, or Books II—VII. The titles of the Books are:
Samvatsara, Ekāha, Ahīna, Satrāṇi, Prāyaścitta, and
Kṣudra. The first Book, called Daśarātra, consisting of
Praśnas 1—11, is found in No. 180. The first two leaves
contain an Index of Books and Praśnas. On this work,
see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-
Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmahiyavaṃ | yo | uccā tājjātām andhasaḥ ||
vr pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i |
ca kaḥ mātsarāḥ | vi ro śvā dadhā | na kaḥ ojasā u | etc.
See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva |
pra thū tyasmāi pī pī | etc. See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo
namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā
né sūtā | etc. See Sv. I, 2, 2, 2, 4.

F. 94:—ahīnam samāptam || hariḥ om || (F. 94b) gauri-
vitam | vipasaḥ | vi ṭi śo | vō tā ti tathā im | etc. See
Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prā-jāpatyaṃ | yo | punānas sōma dhā | pra ro tnaṃ sādhassthā-mā | *etc.* See Sv. II, 1, 1, 9.

F. 129:—prāyāścittam samāptam || hariḥ om || śubham astu | akaṅvarathantaram | ā rau bhi tvā śūrā nō nū māḥ | *etc.* See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudram samāptam || ūham samā-ptam || hariḥ om | *etc.*

180.

WHISH No. 195.

Size: 12 $\frac{1}{2}$ × 17 $\frac{1}{8}$ in., 70 + 74 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahiyavaṃ svayonā—u pha ccā tā i | jā-tām andhasāḥ | dī chu vā i sāt bhu pre | mi kaḥ yā da dā i | u ro graṃ śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyavā i | vā chu rū ṇā yā pre | makaḥ rūt bhi yāḥ | vakairā vō vā it | pakaḥ rā 2 sravā 2 | vācā | ēphanā vā i śvā ni aryya ā | *etc.* See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaū hō | hiṃ kāmāpre | vā khi mi jo mūhā i | dī nu 4 2 nāmā 2 6 | lū || daśarātraḥ || hariḥ om, *etc.*

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. VIII; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā sū ra nō nma mo vā | rathantaram || sva catvāri | ā ra bhi tvā sū ra nō nma mo vā | ākā dugdhām thenava (sec. m.: dugdhā iva dhenava) i(śā)-nam asya jagataḥ | su kaḥ vārdrśām | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om || āpṛcchyaṃ samkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram ||

F. 26:—ūhasāmaṃ | 41 | samvatsaras samāptaḥ || ātharvaṇam | uhu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadohaṃ || cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahinas samāptaḥ || mābhe | yo | rathakhye | samkṛṣṭaḥ rathantaram || mā rabhē mamā, etc.

F. 48b:—satram samāptaṃ || hariḥ om || u ca hu vā o hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittaṃ samāptaṃ sāmam 19 hariḥ om || o aū hō iyajñā yajñā, etc.

It ends:—iṭ ku iḍā | simāsuvā | adya yo stotriyo ritiyagatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 || rahasyaṃ samāptam || śrīgurubhyo namaḥ || hariḥ om || śubham astu |

181.

SANSK. No. 1.

Size: 17 $\frac{3}{4}$ × 1 $\frac{1}{4}$ in., (1) + 53 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma - Purāna*, Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmāṇḍa - Purāna*.

It begins:—Bhrugur uvāca | bhagavan munisārdūla varṇāśramasamāśrayāḥ | ākhyātā bahavo dharmmā bhavatā me sanātānāḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt | devata * ryyan¹ narāṇāṃ ca sambhavaḥ kathitas tvayā |

¹ A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānān?

dharmmārthakāmamokṣāṇāṃ svarūpaṅ ca yathātathaṃ |
dehināṃ karmabandhaś ca taddhetuś ca suvismṛtaḥ |
pradhānapuṃsor ajñeyo svarūpaṅ ca (sa)mīritaṃ | vidyāvidye
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi
kathitāni samagrataḥ | nagarāṇi ca puṇyāni viśeṣeṇa mahi-
tale | sālagrāmaṃ kurukṣetraṃ tathā badarikāśramaṃ | *etc.*

F. 5:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-
hastigirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhṛgu-Nāradasaṃvāde śrī-
hastagirimāhātmye ahaṃkāranirūpaṇe hiraṇyagarbhavibu-
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma saptamo-
ddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś
ca niṣevitaṃ | sa praviśya saromadhye kautūhalasaman-
vitaḥ | dadarśa paramapriṭaś śobhitaṃ nirmmalodakam |

The end of the work is lost. The last leaf does not
belong to it.

182.

SANSK. No. 2.

Size: 9 × 1½ in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-Purāṇa*,
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI, p. 1248
(No. 3437).

It begins:—*asmatgurubhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargatam pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrthāni puṇyāny āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca śaṅkara | kāveryyās tu prasamgena tasyās tire tvayā purā | prastutam raṅgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanāśāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṅgamāhātmye śrīraṅgakṣetravaibhavan nāma prathamoddyāyaḥ | śrīraṅganāthāya namaḥ ||*

F. 11b:—*iti . . . śrīraṅgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddyāyaḥ || hayagrīvāya namaḥ ||*

Adhyāya 3 (śrīraṅgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvātāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṅgadvivimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṅgamāhātmye daśamoddyāyaḥ | śrīraṅganāthāya namaḥ | hariḥ om śubham astu.*

183.

SANSK. No. 3.

Size: 16 $\frac{3}{8}$ × 1 $\frac{1}{4}$ in., (6) + 82 (numbered also as ff. 66 to 148) + (3) leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Viśvagunādarsā*, by *Veṅkatācāryayajvan*, son of *Raḡhunāthāryadīkṣita*. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—*śrīrājivākṣavakṣasthalanilayaramā hastavāstavyalolalilā(bjā)n niṣpatanti madhuramadhujharī nābhipadme murāreḥ | astokam lokamātrā dviyugamukhaśīṣor ānaneṣv arpyamānam śaṅkhaḥprānte na divyam payā iti vibudhaiś śaṅkyamānā punātu | kāñcimāṇḍalamaṇḍanasya makhinaḥ*

karnāṭabhūbhṛtguṛoḥ tātāryasya digantakāntayaśaso yaṃ
bhāgineyaṃ viduḥ | astokāddhvarakarttur Appayaguror
asyaiṣa vidvanmaṇeḥ putra śrī-Raghunāthadīkṣitakaviḥ
pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyā-
kṛticintakaḥ | vyaktam viśvaguṇādarśam vidhatte Ve(ñ)kaṭā-
ddhvarī | padyaṃ yady api vidyate bahu satām hr̥dyam vi-
gadyan na tarka (read tad?) gadyāñ ca pratipadyate na
vijahat padyaṃ budhā svādyatām | ādhatte hi tayoh prayoga
ubhayor āmodam mamodayaṃ saṃgaḥ kasya na hi svadeta
manaso mādhdhvikamṛdvikayoḥ | viśvāvalokaspr̥hayā kadācit
vimānam āruhya samānarūpaṃ | Kṛṣṇānuviśvāvasunāmadheyam
gandharvayugmaṃ gagane cacāra | 5 | tatra tu | Kṛṣṇānur
akṛṣāsūyaḥ purobhāgī padaṃ gataḥ | Viśvāvasur abhūd
viśvaguṇagrahaṇakautukī | 6 | atha puratas samāpatantam
aravindabāndhavam avalokayann avandata ṇanam (?) āga-
masāgarapāradr̥śvā viśvāvasuḥ | brahmacaryyavratotsarga-
gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-
jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnāñ)
jayatu jayāya murārīr añjanādrau | jayatu jagati lakṣmaṇā-
ryapakṣo jayatu vacaś śrutimaulideśikānām | prakāśado-
ṣapracurepy amuṣmin granthe madiye karuṇānubandhāt |
prasādavanto na kṛṣṇānavantu paran tu viśvāvasavantu
santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-
Raghunāthāryyadīkṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-
tanayasya Sitāmbāgarbhasambhavasya śrīmatkāñcinagara-
vāstavyasya Vemkaṭācāryyayajvanaḥ kṛtiṣu viśvaguṇādarśā-
khyāñ cambu (sic) sampūrṇam || hariḥ om ||

184.

SANSK. No. 4.

Size etc.: 15½ × 1½ in., (2) + 176 + (2) leaves, from 6 to 8 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skanda-Purāṇa* (ff. 1—79) and *Uparibhāga* of the same (ff. 80—145).

It begins:—*śrīgaṇeśāya namaḥ | advaitadantam ahirāja-kṛtopavitam ākhaṇḍalādivibudhair abhivanditāmgḥrim | āpannakalpatarum āṛṭtastirūpam ānandavarddhanam ahaṃ śivayor nnamāmi | śrīkaṇṭham varadam vande śrīdharādramareḍitam | dhārayantam viyannadyā samam mūrdh[a]ni sudhākaram | suprasannamukhāmbhojaṃ suvarṇacitivigrahaṃ | gaurisakham anādyan tam bhajeham jagadīśvaram | om ṛṣayaḥ | śrūtāni puṇyasthānāni tīrthāni vividhāni ca | etc.*

F. 4b:—*iti skānde purāṇe maddhyārjunamāhātmye prathamodhyāyaḥ ||*

Part I (f. 79) ends:—*iti śrīskānde purāṇe maddhyārjunamāhātmye triṃsoddyāyaḥ || maddhyārjunamāhātmyaṃ sampūrṇam | śrīmaddhyārjuneśvarāya namaḥ | ājñāgaṇeśvarāya namaḥ | śrīdakṣiṇāmūrttaye namaḥ || hariḥ om avighnam astu.*

Part II begins (f. 80):—*mahāgaṇapataye namaḥ | śrīśaunakaḥ | nadīnadapurāṇajña tīrthavaibhava-kovida | śrutam śaivarahasyam me tvattas sāṃgam mahāmate | gamanāgamaṇāṃ caiva maddhyārjunapateḥ prabhoḥ | vṛṣṇivaryasya māhātmyaṃ tatrāgamanakāraṇam | mayā śrutam vistareṇa Sūta tatvaviśārada | śrotum icchāmi māhātmyaṃ tīrthānāṃ ca viśeṣataḥ | kāni tīrthāni tat-kṣetre śubhe maddhyārjune pure | kārtsnyena brūhi dayayā tīrthadevadikāny api | etc.*

F. 83:—*iti śrīskāndapurāṇe uparibhāge tīrthavaibhava-khaṇḍe Sūtaśaunakasamvāde kāruṇyāmṛtatīrthaprasāmsanam nāma dvātriṃsoddyāyaḥ ||*

It ends (f. 145b):—*iti śrīskāndapurāṇe Sūtaśaunakasamvāde uparibhāge kṣetravaibhava-khaṇḍe śrīmanmaddhyārjunamāhātmye kalyānatīrthaśikharātrivaibhavanirūpaṇam nāma dvipaṅcāśoddyāyaḥ || śrīmahāmaṅgalāmūrttaye namaḥ | śrībrhatkūcāmbānāyakaśametaśrīmahālimgamahāmūrttaye namaḥ ||*

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaiivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādamūlam upāśritya vavande piṭaram svakaṃ | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarvadevais supūjitaḥ | dr̥ṣṭvā munir brahmasabhāṃ mūrttāmūrttajanai(r) vṛtāṃ | etc.

F. 149 (= 4):—iti śrībrahmakaiivarttapurāṇe rahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde maddhyārjjunamāhātmye prathamoddyāyaḥ ||

It ends (f. 160b = 15b):—iti śrībrahmakaiivarttapurāṇarahasye śivavaibhavaḥkhaṇḍe brahmanāradasaṃvāde śrīmanmaddhyārjjunamāhātmye ṣaṣṭhodyāyaḥ ||

(3)

The *Madhyārjunamāhātmya* from the *Liṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimiṣakṣetre Śaunakādya maharṣayaḥ | dvādaśābda-kratuvaram cakruḥ kailāsaḥetave | tadāyāto mahāpūjyaḥ Sūtaḥ paurāṇikottamaḥ | śivasamkīrttanam kurvan tripundrāṃkitadehavān | etc.

F. 164 (= 19):—iti śrīmallingapurāṇe maddhyārjjunamāhātmye maddhyamakhaṇḍe Sūtaśaunakasamvāde prathamoddyāyaḥ ||

It ends (f. 176b = 31b):—iti śrīmallingapurāṇe nāgarāmaddhyamakhaṇḍe Sūtaśaunakasamvāde śrīmanmaddhyārjjuneśvaramāhātmye pañcamōddyāyaḥ || śrībṛhatkūcāmbāsametaśrīmahāliṅgamahāmūrttaye namaḥ || hariḥ | om |.

185.

SANSK. No. 5.

Size etc.: 15 $\frac{1}{2}$ × 1 $\frac{1}{4}$ in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

16*

Date: 18th or 19th cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasāmsā* of the *Brahmakāvarta-Purāna*, incomplete and very incorrect.

It begins:—*śuklāmbāradharaṃ viṣṇuṃ śaṣivarnaṃ caturbhujam prasannavadanaṃ ddhyāyet sarvavighnopaśāntaye | yā kundendutuṣārahāradhavaḷa (read °lā)yā śubhravastrāvṛta (read °tā)yā viṇa(read °nā)varadaṇḍamaṇḍitakarā yā sveta-padmāsanā | yā brahma(read °hmā)cyutaśamkaraprabhṛtibhi(r) devī sadā pūjita sa (read °tā sā) mām patu (read pātu) sarasvatī bhagavatī nigyeśajāḍyāpaḥ (read niśśeśajāḍyāpāhā)* | doskayukta (read dorbhir yuktā) caturbhi sphaṭikamaṇimayīm akṣamālān dadhānā hastenaikena patmaṃ sitam api ca śukam pustakañ cāpareṇa bhāśakundenduśamkha-sphaṭikamaṇinibhā bhāśamānā samānām (read °am) sā me vāgdevateyan nivasatu vadane sarvadā suprasanna (read °nnā ||) vande maheśvaran devaṃ vighneśam ṣaṇmukhaṃ gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabhaktamahāmuniṃ | namo dharmmāya mahate namaḥ | kṛṣṇāya vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(ḥ) śāśvatan (read °tān) śṛīgurubhyo namaḥ | Devavarmmābhido rājā sūryavaṃśasamutbhavaḥ | sumutum (read Sumantum) paripapraccha śivabhakta[ka]dvijottamāḥ (read °mam) | uktaṃ samastaṃ bhavatā Sumanto tīrthavaibhavam | kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam mādhurakṣetramahārtham (read mādthurakṣetramāhātmyam?) vistareṇa tvayoditam | idāniṃ śrotum icchāmi śrīmatpañcanadasya vai | māhātmyam kayutām vidvān (read kathyatām vidvan) kautūhalaparasya me | etc.*

F. 6:—*iti śrīmatbrahmakāvarttakāvye mahāpurāṇe tīrthaprasāmsāyām pañcanadamāhātmye prathamoddyāyaḥ ||*

F. 54:—*iti navamoddyāyaḥ ||*

F. 99b:—*iti dvāviṃśoddyāyaḥ ||*

* See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti pañcatrimśoddhyāyaḥ ॥

F. 187:—iti tricatvārimśoddhyāyaḥ ॥

F. 212b:—iti śrībrahmakaivartakhye¹ mahāpurāṇe tirthaprasamsāyāṃ pañcanadamāhātmye aṣṭacatvārimśoddhyāyaḥ.

186.

SANSK. No. 6.

Size etc.: 16 $\frac{1}{8}$ × 1 $\frac{1}{4}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Tulākāverimāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivarnaṅ caturbhujam | prasannavadanan dhyāyet sarvaviḡnopaśāntaye | Dharmmavarmmātha rājarṣir nniculāpuravallabhaḥ | bhūyaḥ papraccha tan natvā Dālbyyaṃ bhāgavatottamaṃ | bhagavan prāṇinas sarve kenopāyena sampadaḥ | bhavanti putrān samprāpya sukhinaś cirajivinaḥ | kathaṃ syāt pāpanirhāra śrīṣe (read śrīś ca?) bhaktiḥ kathaṃ bhavet | kena dharmmena santuṣṭo bhagavān bhūtabhāvanaḥ | prasīdati manuṣyāṇāṃ bhuktimuktiphalaḥ | viśeṣapābhūyiṣṭhe durācāre kalau yuge | pāpanāśo bhavet brahman mahāpātakinopi vā | etat sarvam aśeṣeṇa tava śiṣyasya me vada | iti rājñānusamprṣṭo bhagavān bhagavatpriyaḥ | babhāṣe Dharmmavarmmāṇaṃ dharmmiṣṭhaṃ brāhmaṇottamaḥ | Dālbyyaḥ | sādhu prṣṭam mahārāja bhagavatbhaktivardhana | yat te manogataṃ śrotuṃ divyāṃ viṣṇukathāṃ śubhāṃ | tasmāt te varṇayiṣyāmi sarvaṃ tatvaṃ yathāmati | asminn artthe purā prṣṭo Hariścandreṇa Kumbhajaḥ | kurukṣetre munindrāṇāṃ agrato yad avarṇayat | tat tehaṃ sampravakṣyāmi śruṇuṣvāvahitodhunā | etc.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverimāhātmye prathamoddyāyaḥ ॥

¹ This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivartakāvyē.

It ends:—iti śrīmadāgneyapurāṇe tulakāverīmāhātmye
ekatṛṃsoddhyāyaḥ || evam etat purāvṛttam ākhyānam
bhadram astu vaḥ | pravāharata visrabdhāḥ balaṃ viṣṇoḥ
pravarddhatām | kāverī varddhatām kāle kāle varṣatu
vāsavaḥ | śrīraṃganātho jayatu śrīraṃgaśrīś ca varddha-
tām | lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ |
teṣāṃ indīvara śyāmo hrdaye supratīṣṭhitaḥ || hariḥ om ||

187.

SANSK. No. 7.

Size etc.: 16 × 1 $\frac{3}{8}$ in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kauñjarāsanakṣetramāhātmya* from the *Śatarudriya-
kotisaṃhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*.
Incomplete.

It begins:—śuklāmbaradharaṃ viṣṇuṃ śaśivaraṇaṃ catur-
bhujam prasannavadanaṃ dhyāyet sarvavighnopaśāntaye |
gurave sarvalokānāṃ bhiṣaje bhavarogināṃ | nidhaye
sarvavidyānāṃ śrīdakṣiṇāmūrttaye namaḥ || śrīgurubhyo
namaḥ || kṛtvā sāmvasaraṃ dikṣāniyamaṃ Maithilo mahān |
śuddhavrātyaḥ śuddhamaṇā nivīṣṭo rauravebhavat | tatra
bhāgīratihire sarvadevasamāśraye sannidhau viśvanāthasya
cittaśuddhividhāyake | kevalaṃ cittaśudhyartthaṃ ṛtvikbhiḥ
pariveṣṭitaḥ | santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu |
nikṣipyā khalu medhāvi svasya meddhyatvasiddhaye | netra-
kṛṣṇavināśāya tvagasthyaikatvasiddhaye | ativrātya[h]s sa-
padnikaḥ babhūva kila dikṣitaḥ | sanāntarika (read satrānta-
rita?)kāleṣu Maithilas taṃ mahāmuniṃ | teṣāṃ dvijānāṃ pu-
rataḥ śrutidharmmān aśeṣataḥ | smārttān paurāṇikāṃś cāpi
paripapraccha tatra vai | vaidikāḥ kepi vā dharmmā ye vā
paurāṇikāḥ punaḥ | anuṣṭhitaḥ tu tair ddharmmaih phalaṃ
kim iti tatvavit | punaś ca paripapraccha śṛṇvatsu nikhileṣv
ayaṃ | pṛṣṭas tena tathāddhvaryur Mmaithilo dharmma-
vittamaḥ | provāca śṛṇu rājendra vakṣyāmy etāni te dvijaḥ |
caturbhiś ca caturbhiś ca dvābhyāṃ pañcabhir eva ca |

kriyate yas sa dharmma syād atonyo nāmadhārahakāḥ | iti
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamaḥ | etc.

F. 3 b:—śrīty ādimahāpurāṇe śrīśaive śatakoṭīrudras[sa]m-
hitāyām kuñjarāśadivyaḥṣeṭramāhātmye prathamodhyāyāḥ ||

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakoṭīsam-
hitāyām kuñjarāśanadivyaḥṣeṭramāhātmye dvitīyoddyāyāḥ ||

F. 18:—ity ādi° śrīśaive śatarudriyakoṭīsamhitāyām
kuñjarāśanakṣeṭramāhātmye pañcamoddyāyāḥ ||

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakoṭīsam-
hitāyām vaidikadharmmakhaṇḍe śrīkauñjarāśanadivyaḥṣe-
ṭramāhātmye caturdśasoddyāyāḥ ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpaṇa-
khaṇḍe śrīkauñjarāśanadivyaḥṣeṭramāhātmye aṣṭāvimśo-
ddyāyāḥ ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirū-
paṇakhaṇḍe śrīkauñjarāśanadivyaḥṣeṭramāhātmye ekacatvā-
rimśoddyāyāḥ ||

F. 164 b:—ity ādi° śrī° śata° vaidika° śrīkau° aṣṭa-
pañcāśoddyāyāḥ ||

In the colophons at the end of the following Adhyāyas
the number of the Adhyāya is not mentioned, e. g. f. 169 b:—
ity ādimahāpurāṇe śrīśaive śatarudriyakoṭīsamhitāyām śrī-
kauñjarāśanadivyaḥṣeṭramāhātmye (then a blank space) |
So also ff. 176 and 184.

It breaks off (f. 187 b) with the words:—indrānandañ
ca paramaṃ dhiṣaṇasya tataḥ paraṃ | ānandam atbhuṭam
prāpya copamārahitaṃ paraṃ | tataḥ prajāpater ddivyam
ānandam yogidurllabhaṃ | samprāpya kṣaṇamātrena taṇḍu-
lānāṃ dharādhipaḥ ||

188.

SANSK. No. 8.

Size etc.: 10½ × 1¼ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kapālīsasthalamāhātmya* from the *Utkrṣṭaśivakṣetra-
prakaraṇa* of the *Śaivakoṭīrudrasamhitā* (i. e. *Koṭīrudrasam-
hitā* of the *Śiva-Purāna?*), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetarakāṇḍa* of the *Skanda-Purāna*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇālah | mayūranagarādhiśo mama nṛttavināyakaḥ | śrīmahāganapataye namaḥ | śrīgamdhamaṇdhure sarvapuspārāmātiśobhite | campakairanḍacāmvedhaiḥ phanasaiḥ pāṭalair api | vakulair vaṃjulair devapunnāgais saralair api | dhavaiḥ kuṃdaiś ca maṃḍarai(s) tathā cāmalakādibhiḥ | kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais tantriṇibhiś ca ciribivair viśeṣataḥ | viṭapollīkhitākāsair viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalānamrapakvapuspopaśobhitaiḥ | atiśyāmaḷapatrālīmatayā meghamaṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ tatratiyam īśvaram kiñcin muninām kumbhasambhavam | yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārānatai ramyair āgatyāvasthitair iva | etc.

F. 3:—ānandasthalamāhātmyāny akhilāni śrutāni hi | kapālīśasya māhātmyam sarvāgamavivarṇitam | śrotum sannahya tiṣṭhanti śrutayosmākam ādarāt | brahman tad adya karuṇājaladhenugrḥāṇa naḥ | Agastyah | atha vakṣyāmy aham puṇyam rahasyataram adbhutam | kāpālīśasya māhātmyam vīdihāgamavarṇitam | sāvadhānāḥ praśṅhvantu naimiśāraṇyavāsinaḥ | etc.

F. 5 b:—iti śrīśaivakoṭīrudrasamhitāyām utkrṣṭaśivakṣetraprakarāṇe kapālīśasthalamāhātmye prathamodhyāyaḥ ||

F. 6 b:—śrīśaiva° utkr° kapālīśasthalamāhātmye dvitīyodhyāyaḥ ||

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30 b, A. 6 f. 36, A. 7 f. 40 b, A. 8 f. 42, A. 9 f. 47 b, A. 10 f. 51 b.

F. 51 b:—iti śrīśaivakoṭīrudrasamhitāyām utkrṣṭaśivakṣetraprakarāṇe kapālīśasthalamāhātmye daśamodhyāyaḥ || || śrīr astu || sarvam purāṇam sampūrṇam || || sarvalokaikaikānāthāya padmanetrāya viṣṇave | nīlāmbhonibhaśyānavigrahāya namo namaḥ || purā nārāyaṇo devo māyayā mohayan ramām | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruḥ | aṃtardhānagatam devam vicinvamti vibhum ramā | cacāra pṛthivīm sarvām nāpaśyat pu(here begins f. 1)ruṣam param | kāśīm gaṃgām prayāgam ca kurukṣetran tu puṣkaram | etc.

F. 4b:—iti skā[m]ndapurāṇe Agastyadilpasamvāde kṣetra-
khaṇḍe mayūrapurimāhātmye varṇanam nāma saptaviṃśo-
dhyāyaḥ ।

189.

SANSK. No. 9.

Size etc.: $16\frac{1}{4} \times 1\frac{1}{4}$ in., (1) + 45 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kumbhaghonaṃāhātmya* from the *Bhaviṣyat-Purāṇa*
(Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājiva nalīnimaddhyamandire ।
kumbhaghone śayānasya śārṅgapāṇeḥ praśāsanam । śrī-Nā-
radaḥ । bhagavan patmasambhūta parāvaravidāṃ vara ।
parāvarajagatsṛṣṭhitisamhārakāraṇa । varṇitam bhavatā
samyak puṇyakṣetrakadambakam । jāmbūdvipaviśeṣeṇa
varṣe bhāratasamjñake । śūsṛṣus tasya mātmyam kṣetra-
sya harimedhasaḥ । tatvam ācakṣva bhagavan vistareṇa
pitāmaha । iti pṛṣṭo mahātejā viśvasṛg viśvagrāhaṇaḥ । uvāca
Nārādāyaiva kṣetramāhātmyam uttamam । brahmā । śruṇu
Nārada bhadrām te sāvadhānena cetasā । kumbhaghonasya
mātmyam sarvalokeṣu pūjitam । *etc.*

F. 5:—iti bhaviṣyatpurāṇe kumbhaghonaṃāhātmye sa-
ptanavatitamoddhyāyaḥ ॥

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-
nāradasamvāde kumbhaghonaṃāhātmye śatatamoddhyāyaḥ ॥

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-
hmanāradasamvāde kumbhaghonaṃāhātmye ṣaṭśatatamo-
ddhyāyaḥ ॥ kumbhaghonaṃāhātmyam sampūrṇam ॥ om । śrī-
śārṅgapāṇisvāmine namaḥ ॥

190.

SANSK. No. 10.

Size etc.: $16 \times 1\frac{1}{4}$ in., (1) + 61 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, Uttarakhaṇḍa, Adhyāyas 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam vighneśam śaṇmukham gurum gaṇeśān nandimukhyānś ca śivabhaktān mahāmuniṇ | kadācin naimiśāraṇyamunayas saṃśitavratāḥ | satrayāgam prakurvānāśśaivāgamaviśāradāḥ | dr̥ṣṭvā Sūtam[m] mahātmānam papracchur̥amitaujasaḥ | śaṃbhoḥ kathāpāto netrā **** pajāyate | punar brūhi maheśasya kathām pāpaprāṇāsinim | satkathāśravaṇenaiva cittavairāgyam uttamam | divyajñānañ ca sumahat jāyate pāramaiśvaram | iti pr̥ṣṭas Sūtayogī karuṇārasaśevadhīḥ | Vyāsam sarvajñam atulam ddhyātvā svāntasaroruhā | yūya(n) dhanyatamā loke maheśāśrayasatkathām | śrotukāmāś ca sa(n)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv āgameṣu ca sarvaśaḥ | śrīmatkampahareśānakṣetramāhātmyam uttamam | śruṇvatām sarvapāpagnaṃ bhuktimuktiphala-pradam | sarvasaumyadam sadyaḥ caturvargaphala-pradam | brahmaviṣṇumahe(n)drādyaiḥ sevitam sarvasiddhaye | purāgastyena samproktam ṛṣiṇām bhāvitātmanām | vakṣye purātanam puṇyam śrīmattribhuvanābhidham | darśanāt sarvapāpagnaṃ kṣetram kṣetreśv anuttamam | tathāpi tasya māhātmyam brahmāṇḍe bahudhā śrutam | tad adya vakṣye yuṣmākaṃ lokānāñ ca hitāya ca | etc.

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṃvāde samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddyāyaḥ |

F. 8:—iti śrīmatbrahmāṇḍapurāṇe samaṣṭikāntāramāhātmye dvitīyoddyāyaḥ ||

F. 30b:—iti śrībra° samaṣṭikānanamā° navamoddyāyaḥ |

F. 56:—iti bra° samaṣṭikāntāramā° ṣoḍaśoddyāyaḥ |

It breaks off (f. 61b) with the words:—laukikair vaidikaiś cāpi kṛtvā stotraśataiś śivam | prārthta(yā)m āsa deveśam harśagatga(da)yā girā | svāmin mannātha sarvajña śrīmatkampahareti ca | sarve lokāś ca gr̥hīyur nnāmadheyan tavā-(d)bhutam | evam samprārthhito devaḥ tathāstv iti tirodadhe | tirohite tadā deve rājā harśasamanvitaḥ |

APPENDIX

BY

F. W. THOMAS.

191.

WHISH No. 44.

Size: $14\frac{3}{4} \times 1\frac{1}{2}$ in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

Material: Palm leaves.

Date: Probably 17th cent.

Character: Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitraṃ* for *tad vaiśvāmitraṃ*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhīnyaḥ* and *yathāsthānan tu garbhīnyaḥ* are omitted. A peculiarity of the MS. is that the colophons read *āraṇaḥ* for *āraṇyakah*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhwṛicha-Brāhmanōpanishat; and the 3rd Āraṇyakam is called the Samhitōpanishat'.

192.

WHISH No. 47.

Size: $11\frac{3}{4} \times 2$ in.; 2 leaves (with 2 covers). 7—10 lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

The *Kaivalyopaniṣad*.

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadrāṃ dadhātu | om | śāntiḥ triḥ | kaivalyopaniṣat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

WHISH No. 167.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucaraṇāravindābhyā(m) namaḥ |
avighnam astu |

praṇāmya paramātmānaṃ saccidānandavigrahaṃ | kurve-
ham atisaṃkṣepāt brahmasūtrasya candrikāṃ || athāto
brahmajajñāsā (sic) atha nityānityavastuvivekaihi kāmūṣmika-
phalabhogavirāgaśamadamādisaṃpan mumukṣātmakasādha-
nacatuṣṭayasampatyantaram |

It ends:—

iti vai prajāpatir ddevān asṛtā asṛtaśramitamanuṣyāt iti
pitṛn trir apavitram iti grahān. The last sūtra cited is
I. III. 27 (20b, l. 4), but the commentary seems to touch
also on the subject of 28.

The name of the work and the words 'first part only'
are written faintly, in Whish's hand, on the outside. A slip
in Burmese reads 'Commentary on the nine parts of
Metaphysics'.

Whether the work is identical with any of the other
candrikās mentioned in several places by Aufrecht CC. s. v.
Brahmasūtra, it is impossible without fuller descriptions
of these to say.

194.

SANSK. No. 11.

Size: 12 × 2½ in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakaraṇa* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Minākṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428b, s. v. *Mananagrantha*. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of *varṇaka* 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatiryeha ācāryyarūpeṇa yatinām mude | śrīman-
nārāyaṇaṃ vande taṃ harim karuṇānidhiṃ || mananākhyam
prakaraṇam vāsudevayatīśvaraiḥ | racitam vistareṇādya
samgrahena prakāśyate || bālānām upakārāya mamāpi
jñānasiddhaye | tatra śrībālagopālakṛṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat-tvam-padādivākyajñānena parokṣajñānānu-
bhavenāparokṣasākṣātkāraṇ ca yonubhavati sa caṇḍālo vā
brāhmaṇo vāsmākaṃ gurur evety ācāryyavacanena vijñā-
tatatvopi vidiśāsanyāsino mahāsanyāsinaś ca variyān
paramahaṃso bhūtvā madahā(read dehā)vasāne paripūrṇa-
brahmāsvarūpo bhavati |

iti manane dvādaśavarṇakaṃ samāptam | śrīMinākṣisun-
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the samgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

WHISH No. 187A.

Size: $17\frac{1}{4} \times 1\frac{1}{4}$ in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, *q. v.*

Material: Palm leaves.

Date: Probably 18th rather than 17th cent.

Character: Grantha.

Injuries: The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII 7.

Adhyāya I ends on f. 2 b, II on f. 3 b, III on f. 5 b, IV on f. 7 a, V on f. 9 b, VI on f. 10 b, VII on f. 12 b, VIII on f. 15 b, IX on f. 17 a, X on f. 18 a, XI on f. 19 a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokas after IV. 21 and a halfśloka after 55 a. To the commencement we find prefixed the verses:—

***baradharam viṣṇuṃ śaśivarnaṃ caturbhujam | pra-
sannavadanan dhyāyet sarvavighnopasāntaye || Vyāsam
Vasiṣṭhanaptāram Śakteḥ pautram akalmaṣam parā ****
ṃ vande Śukatātan taponidhiṃ || Vyāsāya viṣṇurūpāya
Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya
namo namaḥ ||

196.

SANSK. No. 12.

Size: $16\frac{1}{2} - 17 \times 1 - 1\frac{1}{2}$ in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

Material: Palm leaves.

Date: Early 18th cent.

Character: Grantha.

(1).

The *Kumārarudrasaṃvāda* of the *Tirthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāna*.

It begins:—

ṛṣayah | Sūta Sūta mahāprājña purānārtthaviśārada |
śrūtāni sarvatīrtthāni puṇyāni subahūni ca || teṣu madhye
mahātīrttham śeṣakūpe sthitam śrutam | tad vadasva
mahābhāga śrotum icchāmahe vyaṃ ||

Sūtaḥ | purā khalu mahāraṇye nānāpakṣivirājite | vyā-
ghrapañcāsyasampūrṇe candanadrumaśobhite || kastūri-
mṛgasammardde devagandharvasevite | auśadhādrau sam-
śgatya viśrāntam mādhavena ca ||

It ends:—

sarvaṃ mayā śrutam proktam rahasyam idam uttamam ||
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṃ
na tu vaktavyam idam paramaśobhanam ||

iti skānde purāṇe uttarakhaṇḍe tirthamāhātmye ku-
mārarudrasaṃvāde trayodaśodhyāyaḥ | śrimate vedānta-
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auśadha hill,
where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and
asuras, headed respectively by Viṣṇu and Śiva. At
the end Śiva asks permission to occupy the Pāṭala Vana
near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyaki.

The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.

The Lakṣmitīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṃvāda*
of the *Brahmāṇḍa-Purāna*.

It begins:—

kadācit pitaraṃ prāha brahmāṇam Nārado muniḥ |
brūhi praṇamya deveśa harer vaibhavam uttamam ||
brahmā |

śṛṇu Nārada vakṣyāmi harer mähätmyam uttamam |
arccavatāravibhavam paramam pāpanāśanam || atha tai (*sic*)
munayas sarve Sanakādyaś surarṣayaḥ | kadācil lokanā-
thasya darśanārtham samāgatāḥ || gagane jagmur ālokya
kṣīrābhim ṛṣisevitam |

It ends:—

śrutvā tu brahmaṇo vākyaṃ Nārado ṛṣisattamaḥ | ahī-
ndranagaraṃ prāpya devanātham (*bis*) nanāma ca || iti śrī-
brahmāṇḍapurāṇe brahmanāradasaṃvāde ahīndrapura-
mähätmye pañcamoddyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3 a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1b, ll. 1—2):—

śadyojanapramāṇena kumbhaghṇasya cottare | kāñ-
cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-
ddhajojanamātreṇa hy ahīndrapurasañjñake | āgneya-
bhāge Śeṣādrer Mārkaṇḍeṇyaś tapasyati ||

II (ends 7 a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparnataṭīnī 7a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Ramā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmatīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭali (Pāṭaleśvara 7a, l. 5) on the Auśadhaparvata in the pūrvottaradigantara, Hanuman a part of the Sañjīvanauşadhagiri in the pūrvabhāga, Śaṅkara a liṅga under a Pāṭali tree at Pāṭali, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāranya.

III (ends 10 a): At the request of Prahlāda Viṣṇu consents to abide, *arccavatāram āśṛtya*, facing the west at Kṛṣṇāranya. Praise of the aranya and of the Auśadhācala standing on the river's (Suparna's) bank.

IV (ends 12 b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14 b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahīndrapura.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannārādīya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśāranye satraṃ hi bahuvārsikaṃ | sametā
ṛṣayo yatra kuśalās Śaunakādayaḥ || labdhāvakāśās taṃ
Sūtam aprcchan harivaibhavaṃ | ṛṣayaḥ | kīrttitan ta(t)
tvayā brahman hareś cāritram uttamaṃ || śrutvādyāpi na
trptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihinaih || pu-
nyair athālpaphalasantatidair anantaih | dānair jaganmaya-
padāmbujayugmasaktacintāvatām hrdayatoṣaṇaviprahinaih ||
aho tapaḥphalaṃ kiñcit bahujanmabhir ājitaṃ | yad ya-
jñesāpadāmbhojayugacintāprasūtikṛt || — — — — —

(3 verses).

ṛṣayaḥ | divyābhivyaktidesānām kīrttanāvasare purā |
ahīndranagaran nāma deveśacaritāśrayaṃ || &c.

It ends:—

śrutvaitas (read °tac) caritan tasya Sūtād devapater
dvijāḥ | harśāśrupūrnanayanāḥ kṛtārthā iti menire || pra-
śasāmsus ca taṃ vipraṃ nemiśāranyavāsinam | yajñasālām
punar jagmuḥ kriyām uddiśya yājñikīm || iti śri-bṛhannārādī-
yamahāpurāṇe jñānakāṇḍe ahīndrapuramāhātmye catuśca-
tvāriṃśoddhyāyah.

Summary of the *adhyāyas*:—

XL (ends 3b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Saṃjivana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auśadha be named after him (4a, l. 1). The tīrtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras.

When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadīm). Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandini.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahindranagara.

197.

SANSK. NO. 13.

Size: 15½ × 1½ in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatisaṃvāda* of the *Kṣetravaibhavaḥkaṇḍa* of the *Bhaviṣyottara-Purāna*. Ff. 1—117.

It begins:—

kallyānyai namaḥ | hariḥ | om |
 purā hi kailāsagirindramaddhye
 surāsurādyaiḥ abhivandite pare |
 vicitravaidūryyamukhaiḥ suratnakaiḥ
 suvarṇamuktāśrajadāmaśobhite ||
 sanmaṇḍape devavaraiḥ samanvite[h]
 saṃstūyamāne munidevanāyakaiḥ |
 aṣṭadaśaiḥ vādyavaraiḥ abhiṣṭute
 raṅgāmukhaiḥ narttanaśobhite mudā ||
 nandiśacaṇḍīśamukhaiḥ supārṣṣadaiḥ
 saṃsevite cchatravitānaśobhite |
 suratnapīṭhāśritaśaṃkarāmke
 sṭhitā g(ir)īśendrasutā mṛḍānī ||

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।
 brahmādīn ājñāpaituṃ svapateḥ vaibhavaṃ paraṃ ॥
 samarthya vismayam vaktuṃ gaṃgādharakathāmr̥tam ।
 śivena prakāṭikartuṃ viśeṣeṇa sabhātale ॥
 praṇamya śaṃkaram devī devānāṃ ca samahkṣitaḥ ।
 papraccha bhaktibhāvena śaṃkaram nilalohitam ॥

(3½ śloka)

trayoktāni purānyaddhā śaivakṣetrāṇi bhūtale ॥
 bhaktimuktipradāny eva darśanāt namanād api ।
 saptasāhasrasaṃkhyāni catuḥśatayutāni ca ॥
 tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।
 dvātrimśatsaptaśataśaṃkhyākāni mama prabho ॥
 tatrāpi śatasāṃkhyākasthānāny uktāni me vibho ।
 tatrāpy atyantadayitam dvātrimśatsthānam uttamaṃ ॥
 teṣu puṇyatamaṃ śreṣṭham pumarthhānām nidarśakam ।
 kṣetram ekam samastaghakṛntanam śubhadan nr̥ṇām ॥
 kalau kaluṣayuktānām sadyaḥ siddhikaram śubham ।
 sāksātkailāśasadṛśam Campakāraṇyasamjñitam ॥

It ends:—

itiritās te munayotibhaktyā
 sampūjayāmāsur adinasatvāḥ ।
 supuṇyade naimiśakānane śubhe
 sūtam suvastrābhāraṇaiś ca godhanaiḥ ॥

iti śrīmat-bhaviṣyottarapurāṇe (sic) kṣetravaibhavakhaṇḍe
 campakāraṇyamāhātmye śivapārvatisaṃvāde kannyātīrthā-
 dharmmarājatīrthā-indratīrthamahimānuvarṇanam nāma
 catuḥcatvāriṃśoddhyāyaḥ ।

śriyai namaḥ । śubham astu । karakṛtam aparādham
 kṣantum arhanti santaḥ । śrīmatgirikucāmbāyai namaḥ ।
 hariḥ । om bhaviṣyatterapurāṇam (sic) sampūrṇam । śrīpār-
 vatyai namaḥ । avighnam astu । śāksiganeśāya namaḥ ।
 śrīmattripurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4 a) Anukramaṇikā.
- II (6 b) Śūlatīrthanirmāṇa ṛṣiṇām sārūpyadāna.
- III (8 a) Nandīśvarapūjananandikeśvarakṛtamahotsava.
- IV (10 b) Vināyakapūjākaraṇa.

- V (13a) Durgātapaścaryayā śivapratyakṣavarapradāna-saṃkalpakaraṇa.
- VI (15b) Girikanyāvaralābha pārvatyā rūpadvayanirūpaṇa arddhanārīśvarāvīrbhāvamūlalīṃgabhūtanāgeśvara-vaibhavanirūpaṇa.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpaṇa.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandanotsavavidhānanirūpaṇa.
- IX (23a) Indrasya devyā proktacandanotsavanirūpaṇa antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati śivabhaktiśvarūpanirūpaṇārāmbhaṇa.
- X (25b) Śrīcandanotsavanirūpaṇe śrīmatgirikucāmbāyā surarājāṃ prati prokta itihāse śrīśaile jaladīpaḥpradaviprasya śivapādāravindaḥ prapti Candrasenarājñā narakānubhāvanantaraṃ caṃpakāraṇye dvijatve durgandhāṃgatvaprāptimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgena indreṇa kṛtacandana ut-savavidhānanirūpaṇa.
- XII (32a) Gautamapūjānimittakagautamāśramaṃ prati indrāgamana Ahallyāsamgavidhānanirūpaṇa.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpānugrahadāna badarivane Gautamasya Vyāsopadeśanirūpaṇa.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvarapūjāmahimānuvarṇana.
- XV (40a) Ṛtuparṇarājyasya svepne śatruvijayakhaṭga-prāptibhūtanalaḥpūjānirūpaṇa.
- XVI (42b) Gāgeśvara (*sic*) pūjāvaibhavana Naḷasya naṣṭarājyaśriya prāpti.
- XVII (45b) Naḷapūjā Naḷakṛtavaiśākhotsavavidhānanirūpaṇa.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānāṃ svarājyaprāpti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(ān)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā kṛtakārttikotsavanirūpaṇa.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

- rasya naimiśāraṇyagamana tatrakyaṛṣiṇ prati svapā-
 pānuvarṇanam śrutvā te tasya niṣkṛter ālocanakaraṇa.
 XXII (60 b) Parāśarapūjāmahimānuvarṇana.
 XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-
 saṃgatya aputradvijakathāyām dāmpatyoh vyaśanapari-
 hāraka-Mārkaṇḍeyāgamana.
 XXIV (66 b) Dvijaputranimittakatakakāśaṃkarasaṃvāda.
 XXV (69 a) Takṣakasya viprasāpāgamana.
 XXVI (71 b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.
 XXVII (74 b) Takṣakasya Kāśyapoktastaladvayamahi-
 mānuvarṇana bhagīrathapūjānirūpaṇa.
 XXVIII (77 a) Takṣakasya Kāśyapoktaśivakṣetrasthāna-
 catuḥṣṭayamahimānuvarṇana.
 XXIX (79 b) Takṣakasya campakāraṇyaṃ prati punarā-
 gamana.
 XXX (81 b) Nāgeśvarasya nāgādhipatyapṛāptyartham
 Nāgeśvarasya anekaratnapūjākaraṇānantaraṃ Takṣa-
 kasya nāgādhipatyapṛāpti.
 XXXI (84 a) Nāgendrapūjāmahimānuvarṇana nāendra-
 pūjavalīkapūjāmahimānuvarṇana.
 XXXII (87 a) Campakāraṇyaṃ prati sūryyāgamanasā-
 dhanibhūtacchāyasūryyakopakaraṇānuvarṇana.
 XXXIII (89 b) Sūryyamayakopaprasādavarṇānānūnirūpaṇa.
 XXXIV (91 b) Sāvarādhipasya svarṇapāṇihpṛāpti.
 XXXV (94 a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-
 nimittakakalmāṣapādarājña vacana.
 XXXVI (97 a) Sūdarūparākṣasavadha Vasiṣṭhena Kal-
 māṣapādarājñaḥ śāpapradaṇanirūpaṇa.
 XXXVII (100 b) Brahmopadiṣṭamārgaṇa campakāraṇyaṃ
 prati Vasiṣṭhāgamanodyamanirūpaṇa.
 XXXVIII (102 b) Vasiṣṭhapūjānirūpaṇa.
 XXXIX (104 b) Śivadharmaphalanirūpaṇa.
 XL (107 a) Śivadharmapuṇyanirūpaṇa.
 XLI (109 b) Sūryyatīrtthamahimānuvar[ta]ṇana.
 XLII (112 a) Sūryyatīrtthamahimānuvarṇana.
 XLIII (114 a) Sūryyapuṣkariṇīvaibhavanirūpaṇa.
 XLIV (117 b) Kanyātīrttha - dharmarājatīrttha - indra-
 tīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryā dakṣiṇe tīre harinadyās taṭottare ।
 śrīmat-Maddhyārjunapateḥ nairṛtye puṇyadāyake ॥
 Karkateśasya samsthānāt dakṣiṇe krośamātrake ।
 kannyātīrthasya pūrve tu krośamātre supuṇyadam ॥
 kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho ।
 campakāranyasamjñam tu mahāpātakanāśanam ॥

(2)

The *Campakāranyamāhātmya* of the *Aṃbarīṣanāradasamvāda* of the *Kṣetravaibhavaḥkhaṇḍa* of the *Skanda-Purāna*. Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturānanajātam agryam
 muniśvaram śa(m)karatatvakovidam ।
 trilokasañcāriṇam avyayam sadā
 papraccha rājā śivasatkathāmṛtam ॥
 Aṃbarīṣaḥ ।
 bhagavan yoginām śreṣṭhā kṣetratīrthavicakṣaṇā ।
 nadīnadaviśeṣajñā mantrayantravidām varā ॥
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca ।
 teṣu sthānatrayam puṇyam bhūmau kailāśasammitam ॥
 vedāranam śvetavanam campakāranam eva ca ।
 teṣu śreṣṭhatamam proktam campakāranam uttamam ॥
 ity uktam yat tvayā pūrvam saṃgrahaṇa muniśvarā ।
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ॥

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanaḥ ca
 śrutvāpi tat darśanam ācared yaḥ ।
 samastapāpaiḥ sa vimucya tatkṣaṇāt
 samastasaṃmamgaḷam āpnuyān nrpa ॥
 iti skānde mahāpur[ur]āṇe kṣetravaibhavaḥkhaṇḍe campakāranyamāhātmye Aṃbarīṣanāradasamvāde sūryyatīrthamahimānuvarṇanam nāmā pañcāśītitamoddhyaḥ ।
 śriyai namaḥ । śrīmatgīrikucāmbāsametanāganāthāya mamgaḷam ।
 śrīmat-gīrikucāmbām tām gīrikanyām tathaiva ca ॥

nāganātheśvaram vande praṇamāmi punaḥ punaḥ ॥
 sumeruśṛṅgamaddhyasthām sūkṣmarūpām sukhapradām ।
 nāganātha[h]priyām bhavyā namāmi girikannyakām ॥
 karakṛtam aparādham kṣantum arhanti santaḥ ।
 hariḥ । om śṛīgurubhyo namaḥ । śubham astu । sampūr-
 nam । hariḥ । om ।

The *adhyāyas* end as follows:—

LXXX122a, LXXXII125b, LXXXIII128b, LXXXIV
 (indreṇa kṛtamṛgasārotsavavidhinirūpaṇa) 131a, LXXXV
 (sūryyatīrthamahimānuvarṇana) 135b.

(3)

The *Nāganāthamahātmya* of the *Tīrthakhaṇḍa* of the
Uparibhāga of the *Brahmāṇḍa-Purāna* (foll. 136—154a)
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)
 145b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152b,
 LVII (Pārvatyā tapaścaraṇa) 154a.

It begins:—

om । Sūtam prati ṛṣayaḥ ।
 Sūta Sūta mahāprājñā sarvaśāstraviśārada (sic) ।
 brūhi naḥ śradd(adh)ānānām paramārtthaikasādhanam ॥
 sarvapāpaprāśamanam sarvopadravanāśanam ।
 sarvasampatpradam nṛṇām sarvarogavināśanam ॥
 āyuṣkaram balakaram prajāvṛddhikaram nṛṇām ।
 rājñām jayakaram yuddhe parasenāpravāsanam ॥
 saṃkṣepam aśrutam pūrvam naimiṣeye tapovane ।
 idānīm śrotukāmānām muninām bhāvitātmanām ॥
 sūryyapuṣkariṇī nāma tīrtham paramapāvanam ।
 yatra devi jagatdhātrī tapas tepe suduṣkaram ॥
 tapobalayutā nityam tatra vāsam akārayat ।
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ॥
 ye ye kṛtārthitām yātāḥ tān atra vasato mune vada no
 mune ।

It ends:—

etat salam (read satām?) paramapāvanam advitiyam pu-
 nyamunīndrair adhvāsitañ ca ।

paśyanti ye brahmapurīśam ādyam dhanyā bhavanti
manujāḥ khalu bhāgyavantaḥ ॥

iti śrī-brahmāṇḍapurāṇe uparibhāge nāganāthamāhātmye pārvatyā(s) tapaścaraṇaṇāma saptapañcāsodhyāyaḥ | śriyai namaḥ | iti brahmāṇḍapurāṇe nāganāthamāhātmyam samāptaḥ | sampūrṇam | hariḥ | om | śubham astu | śriyai namaḥ |

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasamhitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a continuation of the preceding as regards the numbering of the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX 160b, LXI 162a, LXII (Candravarmacarita) 164b, LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) |

Sūta paurānika[h] śreṣṭha sarvalokaprapūjitā (read °ta) | campakāraṇyamāhātmyam bhavatā kathitaṃ purā ॥

idānim sūryyakunḍasya māhātmyam saṃgrahāt śrutam | tasya tīrthasya māhātmyam saṃgrahāt ॥

vistarāt śrotam adyaiva vāñchā me varttate nūnam |

* * * * * krpā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetum yaḥ śruṇotiha nityam |

sa bhavati paripūrṇaḥ sarvakāmaih mṛḍasya

padam akhilaśreḍyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasamhitāyām campakāraṇyamāhātmye catuṣṣaṣṭitamodhyāyaḥ | śriyai namaḥ |

campakāraṇyamāhātmyam sampūrṇam | hariḥ om |

śrīmatgīrikucāmbāsameta nāganāthamaṅgaḷam | hariḥ |

om | karakṛtam &c. | śrīgurubhyo namaḥ | gobrahmaṇe-

bhyaḥ śubham bhavatu | hariḥ om |

On the front cover of this MS. we read (inside) 'Tirunākeśvara' (Tamil for Śrīnāgeśvara) and (outside), 'Tepiska'

'Tirunākeśvara' 'Purāṇam' (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

SANSK. NO. 14.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājasamhitā* of the *Ādimahā-Purāna*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṅvaṃtu*, and after *sudhāniṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariścandropākhyāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhy. 1—18	=	adhy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hṛdayastheyān* (for **steyān*) in adhy. 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3 b, II 6 b, III 9 a, IV 12 a, V 17 a, VI 19 a, VII 20 b, VIII 22 b, IX 25 a, X 26 b, XI 28 b, XII 29 b, XIII 33 a, XIV 34 a, XV 36 b, XVI 38 a, XVII 40 a, XVIII 42 a, XIX 44 a, XX 47 a, XXI 53 b, XXII 57 b, XXIII 61 b, XXIV 66 a, XXV 70 a, XXVI 75 a, XXVII 80 a, XXVIII 86 b, XXIX 91 b, XXX 96 a, XXXI 102 a, XXXII 107 a, XXXIII 112 b, XXXIV 115 a, XXXV 118 a, XXXVI (*Kapilāsramādivyāghraputa*(sic)*tīrthaparyantatīrthāni kathanam*) 123 b, XXXVII (*Devaghātamaṃrara* (sic) *kathana*) 127 a, XXXVIII (*Surasāsamgamajālapādātīrthakathana*) 130 a, XXXIX (*Manmukhatīrthotpatīkathana* (sic) 134 a, XL 139 b, XLI 143 a, XLII 149 b, XLIII 154 b, XLIV 159 b, XLV 162 a, XLVI 167 b, XLVII (imperfect) 168 b.

The names of the chapters in the Hariścandropākhyāna are

- XIX *Vasiṣṭ*(sic)*aviśvāmītrasaṃvāda*.
- XX *Mṛgayā*.
- XXI *Vasiṣṭhadharmopadeśa*.
- XXII *Māyāvarāhaprabhāva*.
- XXIII *Hariścandrasvaṣṭadarśanaroṣāvīrbhāva*.
- XXIV *Caṇḍālakanyakādarśana*.
- XXV *Kāśikena rājāpraharaṇa*.
- XXVI *Rājānīrgamana*.
- XXVII *Māyāvahnīrṣṭi*.
- XXVIII *Hariścandrena Caṇḍravatīvikraya*.
- XXIX *Vīrabāhudarśana*.
- XXX *Hariścandrena śmaśāneksana*.
- XXXI *Caṇḍravatīyā viśadaṣṭalohitāśvasaṃ darśana*.

XXXII *Hariścandrena Camdravativadha.*

XXXIII *Hariścandraravarasādana.*

The concluding lines of the MS. read thus:—tataḥ paraṃ tanubhṛta sidhido brahmmanirbharah | mahato mālyavacchṛṅgās te patamty ūdhaśikarah. mu (= 20—21 of the Ind. Off. MS. adhy. XXVII).

For *Ṣaṇmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *ṣa* in the Telugu character.

On the last two leaves we read 'śri Virūpākṣa śri' (*bis*) 'śri Rāmāya namaḥ' 'śri (3) śakadāḍaya namaḥ' and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words 'śri Virūpākṣāya namaḥ'.

199.

SANSK. No. 15.

Size: 17 $\frac{3}{4}$ × 2 in.; 10 leaves, 9 lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanāradasaṃvāda* of the *Pūrvakhaṇḍa* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbāradharaṃ viṣṇuṃ śaśivaraṇaṃ caturbhujam |
prasannavadanaṃ dhyāyet sarvavighnopaśāntaye ||
naimiṣe puṇyanilaye ṛṣayas satraṃ āsate |

Asito — — — — —
— — — — —

ete cānye ca bahavo naimiśaraṇyavāsinaḥ ||
jāmitādoṣaśāntyartham satkathāśravaṇotsukāḥ |
Sūtaṃ pauraṇikam śreṣṭham idaṃ vacanam abravīt ||
ṛṣayaḥ |

Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada |
tvatta śrutāny anekāni kṣetrāṇi vividhāni ca ||
nadyaś ca vividhās sarvā tirthāni ca vanāni ca |
idāniṃ śrotum icchamo nipakṣetrasya vaibhavam ||

It ends:—

idaṃ purāṇaṃ jagatāṃ yaśaskaraṃ
suraiś ca sendrair api nityacintitaṃ ।
āyusyaṃ ārogyakaraṃ yaśasyaṃ
sadā sujalpaṃ paramātmayogibhiḥ ॥
iti brahmāṇḍapurāṇe brahmanāradasaṃvāde śrī-kadamba-
purīmāhātmye śaṣṭhoddhyāyaḥ । hariḥ om । śubhaṃ astu ।
śrimate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas*:

- I (ends 2 a): Kāveri, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.
- II (ends 2 b, °*puruṣottamamāhātmye dvitīyoddhyāyaḥ*): Description of the Kṣetra:—

śrīraṅgasya vimānasya kimcid īśānya uttare ।
śamīvanamahākṣetrapūrve vai krośamātrake ॥
śrī-kadambavanaṃ nāma prasiddhaṃ lavanatraye ।
pūrvvaṃ Daśaratho rājā yāgam ārabhya satkṛtaḥ ॥
kāveryyā uttare tīre colabhūmau tu suvrate ।
śrī-kadambapurīkṣetraṃ munināṃ sthānam uttamam ॥ &c.

The Kadambavana is *aṣṭāvīṃśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

- III (ends 4 a, °*puravaibhava-kathanam tejasādhikyapṛāpti-katha(na)ṃ nāma*): Long stotra by Kāveri, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.
- 4 a, l. 7: — tadāprabhṛti tatḥkṣetraṃ ādimāpuram ity' abhūt.
- IV (ends 6 a, °*satkīrttivaraddhanasārūpyapṛāpti*): Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpauṣkarīṇi). At

his advice a Cola king Satkirttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpaṣkarīṇīrtha and the Brahmatīrtha.

VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8 b, l. 2:—
krte yuge nīpakṣetram tretāyām ādimāpuram.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmāṇḍa Purāṇa'.

200.

SANSK. No. 16.

Size: $16\frac{1}{2} \times 1\frac{1}{2}$ in., 22 leaves + 2 blank covers between boards, 6 lines to a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'DKadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

201.

SANSK. No. 17.

Size: $14\frac{3}{4} \times 1\frac{1}{4}$ in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, fairly correct.

The *Kapisthalamāhātmya* of the *Brahmanāradasamvāda* of the *Kṣetragolakavistāra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

śuklāmbharadharam viṣṇum śaśivarnaṁ caturbhujam |
prasannavadanan dhyāyet sarvavighnopaśāntaye ||
śrī-Nāradaḥ |

pitāmaha namas testu prasīda karuṇānidhe |
sarvajña sarvalokeśa sarvakṣetrajña mantravit ||
vimānatarasārajña tirthasārajña puṇyavit |
girīnāṁ ca nadīnāṁ ca vanānāṁ vaibhavam purā ||
śrutan tvatto mahābhāga aṣṭottaraśatasthalam |
teṣu kṣetreṣu sarveṣu śrutam ekam śubhasthalam ||
sārasāram mahākṣetram kāveryyāś cottare taṭe |
kapisthalam nṛnāṁ sarvasiddhidam pāvanam param ||

It ends:—

puṇyaṁ caritraṁ jagadekapāvanam
bhaktipradam sarvasukhāvahaṁ ca |
paṭhec śruṇotiha kapisthaleśvaram
prāpnoti drṣṭvā puruṣārthabhāk bhavet ||

iti &c.

hariḥ om | śrīgurubhyo namaḥ | śrimate gajendra-
varadaparabrahmaṇe namaḥ | śrimate hayagrivāya namaḥ |
gajendrārttivināśaparabrahmaṇe namaḥ | ā | grantham
7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrārttiharana*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapisthala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendramokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pañcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣaṇa or Gajārttiharana tirtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śaci.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvakṣetraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkarīṇī, Yamatīrtha (IX), the Vyāsātīrtha, Lakṣmītīrtha (X), the Bilvatīrtha, Pāpavināśātīrtha with the story of Cyavana and Sukanyā, Agastyātīrtha (XI), the Viśvāmitratīrtha, Daśātīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśṛṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sq. :—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |
paścime caiva pūrvābdher yojanānāñ catuṣṭaye ||
śrīramgāt pūrvabhāge tu yojanānāñ catuṣṭaye |

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappurāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmaṇḍapurāṇam' in European writing.

202.

SANSK. No. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmavādinah |
 naimiśākhye mahārāṇye tapas tepur mumukṣavaḥ ||
 ekadā te m(ah)ātmānaḥ samājañ cakrur uttamaḥ |
 dharmārthakāmamokṣāṇām upāyam jñātum icchavaḥ ||
 ṣaḍvīmśatisahasrāṇām munayas te mahaujasaḥ |
 teṣāṃ śiṣyapraśiṣyāṇām sa(m)khyā vaktun na śakyate ||
 kāni kṣetrāṇi puṇyāni kāni tirthāni bhūtale |
 katham vā prāpyate muktir brhan (read nṛṇān?) tāpārta-
 cetasām ||
 ity evaṃ praṣṭum ātmānam udyatān prekṣya Śamkaraḥ
 (read Śaunakaḥ) ||

Śaunakaḥ |
 āste siddhāśrame puṇye Sūta(h) paurāṇikottamaḥ ||
 yajan makhair bahuvīdhai(r) viśvarūpaḥ jagadguruḥ ||
 sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ ||
 tasmāt tam evaṃ pṛcchāma ity ūce Śaunako muniḥ ||
 atha te munayo jagmuḥ puṇyam siddhāśramaḥ vanam ||
 ikṣantas tam avabhṛthan tatra tasthur makhālaye ||
 addhvarāvabhṛthasnānam munim paurāṇikottamaḥ ||
 papracchus te sukhāśnam naimiśārāṇyavāśinaḥ ||
 ṛṣayaḥ |
 kāni &c. &c.
 katham śive manuṣyāṇam (sic) bhaktir avyabhicāriṇi ||
 vada sarvamuniśreṣṭha sarvam etad asaṃśayaḥ |
 Sūtaḥ |
 śruṇuddhvam ṛṣayas sarve sandiṣṭo vo vadāmy aham ||
 gitaṃ Sanatkumārāya kumāreṇa mahātmanā |
 kāyārohaṇanāthasya māhātmyam paramātbhutam ||

It ends:—

etatkṣetrasya māhātmyam |
 ye śṛṇvanti paṭhanti ca |
 vaktāraṃ pūjayanti ye |
 teṣāṃ manoratham svayam |
 dadyāt kāyādhirohaṇam |

bhūṣaṇair vividhai(r) vastrai(s) tāmbūlai(r) dhanaddhānya-
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt ॥ [kaiḥ |
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the liṅga near to Śivākhyarājadhāni. The site is thus described (3a, ll. 6—7):—

pūrvāmbodhitate ramye puṇḍarīkapurasya ca |
yojanatrayasīmānte kāveryyāś caiva dakṣiṇe ॥

II The Kāyārohaṇa. On the banks of the Yamunā was a village called Vedapurī, where dwelt a sage of the Gārgyas, named Kardama. His son Puṇḍarīka, wishing to obtain *sāyujya*, worships Mahādeva for 2000 years at Benares, but without success. At the advice of a certain Vāmadeva he proceeds to Kāñci, and sets up (6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a heavenly voice informs him that, that place being a *bhogādhikya sthāna*, he would find a difficulty in there obtaining *sāyujya sārhdadehena*. He must depart to a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa at a time when Jupiter was in Leo, he sets up a Kāyārohaṇa at a tīrtha named from Śiva (7a, l. 6). After 80,000 years he is advised by a Ṛṣi Kaṇva to visit Kṣetrarājapura on the shore of the eastern ocean between *Puṇḍarīkapura* and *Vedāranya*, a yojana from *Kamalāsannidhāna* (? P. N.) on the east. There he is to bathe *vṛddhakāverisaṅgame*. Puṇḍarīka goes there, and beholds Parameśvara with Ambikā. On the west of the liṅga, which is west of the Śarvatīrtha, he establishes an *āśrama* and a Kāyārohaṇa liṅga. Śiva appearing grants him *sāyujya* and promises to Kaṇva that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarireṇa sāyujya*.
(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa and sets up a liṅga in the *āgneyadigbhāga* (Agastyaliṅga 13a, l. 2).

Story of Nāgarāja. Śeṣa, desiring offspring, visits Kā-yārohaṇa with his wife and sets up a līṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king *Śālīsuka*, of the Sūryavaṃśa, who comes to Pannagendrapura (Ahīndrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains *sāyujya* (14a, l. 4).

Praise of the tirtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

203.

WHISH No. 187 B.

Size: 18 × 1½ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakoṇamāhātmya* of the *Kṣetravaibhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāna*. The colophon to adhy. XI has *Pālāsavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ puṇyāraṇyopaśobhitam |
naimiśan nimiśikṣetraṃ ṛṣayo gautamītaṭe ||
vidhātukāmā vidhivat satraṃ dvādaśavārṣikam |
hutāśanasamakārāḥ prātarastuhutāśanāḥ (sic) ||

Kapilaḥ Pulaho — — — — —

(12 ślokaḥ)

(2a, l. 2.) Sūtam abhyāgatam vikṣya tejasā sūryyasannibham |
tāsmāi brahmāśanan datvā tam ūcus tatra tenaghāḥ ||
Sūta prasīda sumate sutarāṃ sujāta
s(v)arvāhiniṅjalajasaurabhasodaribhiḥ |
vākḥhir viriṅca vanitākaruṅājharibhis
tvan no drutaṃ vṛjīnatāpam apākuruṣva ||

(2b, l. 3.) purā prasamgena purānaratne
brahmāṇḍanāmnī (sic) prakatīkṛtam yat |

kiñcit tad ācakṣva vivicya kāmam
śrī-Kumbhakoṇasthalavaibhavan naḥ ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva dvi-
jottamāḥ ॥

anyad atraiva yuṣmākaṁ tatra sarvahitāya ca ॥

iti brahmāṇḍapurāṇe kṣetravaibhavakhaṇḍe kumbha-
koṇamāhātmye kṣetravaibhavan nāma dvādaśoddyāyaḥ ।
Sūtaḥ ।

Summary of the *adhyāyas*:—

I (ends 6a): Sūta begins with the praises of Kumbha-
koṇa on the Kāveri and the Kāśyapākhyatīrtha
(3b, l. 3 and 4b, l. 2). Kāśyapa practising tapas there,
Śiva promised that the tīrtha should bear K.'s name
and that his (Ś.'s) image should be there.

II (ends 9b): The Hemapuṣkarīṭīrtha and Madhya-
rjunapura (6b l. 2). The Ādikumbheśvaralīṅga and
the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarīṭī 7b, l. 1).
Account of the foundation of the tīrtha. The Kumbha
and Śiva. Mādhātṛ worships at the spot.

III (ends 12b): The Hemapuṣkarīṭīcakraṭīrtha and—to
the north—the Svāyambhuvatīrtha (12a, l. 3). A vimāna
Vaiṣṇava mentioned 12a, l. 4.: Lakṣmī-Bhūmī 12a, l. 5.

IV (ends 14b, *Brhaspatīsvargaprāptīkathana*): The Some-
śvaratīrtha and the Hemākarasaras. Story of Brhaspati.

V (ends 17a): The Pātālābjalīṅga at the Aśvatthatīrtha.

VI (ends 21b): Story of the Umābhāga.

VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpā-
panodanasaras, where Śiva was present as Kāyāro-
haṇanātha.

VIII (ends 25b, *Bhāskara[s]tapassiddhīkathana*): The
Bhāskarakṣetra.

IX (ends 30b, *Brahmahattīstīrhattimocana*): Account of
the Kāśyapatīrtha, presided over by Umāsahāya. Story
of king Satyakīrtti of Candrapura in Mālwa, slain by
a jealous wife.

X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagoḥattīvi-
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyū-rasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[o Marudvaty]ās ca carita*): Story of Subāhu and his wife Marudvati.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghṛṇa.

The Colophons usually spell Kumbhaghṛṇa (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi**yeḍu312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190 a.

204.

SANSK. No. 19.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghṛṇasthale nāma sthānam asti mahattaram |
kāyārohaṇavikhyātam sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Brhaspatisvargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrtthavaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistrihattimocana*, X 23b: *Bilvāranyamāhātmye* — *Gautamagohattivimocana*, XI 25a: *Subāhvoś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examined lees 20' (?), *Kumbhaghona-Māhātmya*, *Kodana*, *Kumbhovaram Purāṇam*, *Virāṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Māhātmyam Pāratavirāṭaparanil koṅsam*.

205.

SANSK. No. 20.

Size: $14\frac{1}{2} \times 1\frac{3}{8}$ in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāna*.

It begins:—

namāmi śrīpatim viṣṇuṃ saccidānandam advayaṃ |

svamāyāśaktisaṃkṣiptaprapaṅcam śeṣasāyinaṃ ||

Nāradauvāca (sic) |

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṃkara |

keṣu kṣetreṣu siddhi syād iti kārūnyato mama ||

Śaṃkara uvāca |

samyak pṛṣṭam mahāprājña sarvalokahitāvahaṃ |

aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śṛṇu ||

satyakṣetram harikṣetram — — — — —

— — — — — (4 ślokaḥ).

pāpanāśam mahākṣetram sarvakṣetrottamottamaṃ |

etāni siddhikṣetrāṇi vadanti munipuṅgavaḥ ||

aṣṭākṣarasya mantrasya catuṣtriṃśan mahāmune |

eteṣu puṇyakṣetreṣu kurvatāṃ sumahat tapaḥ ||

kālena bhūyasā siddhiḥ pāpanāśasthalaṃ vinā |

pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teṣāṃ bhuktiṅ ca muktiṅ ca dehi keśava nāyaka[h] ॥
 ayam eva hi me kāmo nānyosti madhusūdana ।
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṅṭha-
 īśvaraḥ । [nāyaka ॥
 evaṃ samprārthito lakṣmyā keśavaḥ kamalāpatih ।
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbhya.
- II (ends 10 b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kuṅḍina, who with his wife Guṇāḍhyā is cast into the sea by an asura Simhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12 a, *Kuṅḍinatapaścarāṇa*).
- IV (ends 14 b, *Kuṅḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāveri (13 b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18 b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25 a, *Prahlādamokṣapṛada*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28 a, *Pratāpavīracarita*): Story of the Cola king Pratāpavira, son of Pratāpavira, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāveri. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen liṅgas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīranrpatiś Colendro munipungavaḥ |
 Colakṣetreṣv ośadhīnām * * vṛddhyartham ekadā ||
 grāmāṇān nagarāṇān ca kāveryyubhayakūlataḥ |
 sukulyāḥ khānayāmāsa sasyavṛddhyartham ādarāt ||
 tiradvaye ca kāveryyām ye vasanti śivalayāḥ |
 ye ca viṣṇvālayās santi tān apālayata prabhuḥ ||
 tat-tad-devālayasthānā (sic) devānām api dattavān |
 bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ||

 kulyānām abhirakṣārttham sa Pratāpanrpo mune |
 śilābhir iṣṭikābhiś ca mukhadvāram akalpayat ||
 kāverimūlakulyānām sudhālepanapūrvakam |
 evaṃ saṁbandhitaś Coladeśo bhūpatinā mune ||
 (25 b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasarasatīrthavaivahavakathana*):

Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarīka-saras, named after a sage Puṇḍarīka (31 a, l. 7).

X (ends 36 a, *Puṇḍarīkamunikathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1 b, l. 6 sqq.):—
 kumbhaghonaśya nairtyām (sic) niśi (read diśi) caivārdhaya-
 kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalam hareḥ || [jane |
 muktidaṁ varṭtate pumsām vasatām bhuktidaṁ tathā |

On the two spare leaves at the beginning we read 'hariḥ | om |' 'pāpavināśamāhātmyam' 'śriyai namaḥ | grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

Size: $16\frac{1}{2} \times 1\frac{3}{8}$ in., 18 leaves + cover, 7 (rarely 6) lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

The *Tulasīvanamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |
 prasīda jagatān nātha sarvalokanamaskṛta ||
 kṣetrabr̥ndavidhānājña tīrthabr̥ndavicakṣaṇa |
 mantrabr̥ndavidhānājña vimānājña sureśvara ||
 śrutvā tvatto mukundasya māhātmyam pāvanam paraṃ |
 manaso na bhavet tṛptir ataḥ pṛchāmi sāmpratam ||
 kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |
 kuṃbhaghonaṣya māhātmyam varṇane yan manāk cchrutam ||
 mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |
 brūhi me devadeveśa guhyāt guhyataram paraṃ ||

It ends:—

dharmakāmārthamokṣāṇām yaḥ paṭhet pṛatar utthitaḥ ||
 etan māhātmyam atulaṃ pātrobhūn nātra saṃśayaḥ ||
 śubham bhavati sarveṣāṃ siddhir bhavati maṅgalaṃ ||
 iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-
 mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrthamahimānuvar-
 nanan nāma navamoddyāyaḥ | hariḥ | om | śubham astu |
 kallyānātbbhutaḡātrāya kāmikārthapradāyine śrīmadvemka-
 ṭanāthāya śrīnivāsāya maṅgalaṃ |

Summary of the *adhyāyas*:—

I (ends 3 b): The situation of the tīrtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tire pūrvāmbodhes tu paścime | sārddhakrośe kumbhaghonāt pūrvabhāge munīśvara || tuḷasīvanam ity etat kṣetram pāvanapāvanam | ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param ||*

We hear (1a, l. 7) of a puṣkariṇī at the tīrtha. Some details of places are given fol. 3.

II (ends 5 a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5.).

III (ends 6 b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7 b): Dhāraṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10 a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12 a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11 a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkaṇḍeyasthala. The tīrtha is called Śārngā. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13 a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13 a, l. 6.

VIII (ends 14 b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyāṃ tīrtharājasya*.

IX (ends 18 a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śārngatīrtha (16b, l. 5). Sūryatīrtha (16 b, l. 6), Indratīrtha (17b, l. 2), and Brahma-tīrtha (17 b, l. 3).

On the cover we read in Tamil: *Inta stalapurāṇam kumpakoṇatūḱku samipam uppili appana yena nukuā viṣṅukovilapurāṇam yeḱu 18* and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 6 leaves (numbered 70, 71, 73—74, 80—81) and 2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th (possibly 17th) cent.

Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Gīrvānendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

***** m madhu melayitvā
sampiṣya japtānyayutadvayena (*sic*) |
ebhiś śubhair añjitalocano yo
marttyāni dhānāni sa paśyatiha ||

lajjāndukā prasiddhā lakṣaṇan tu sparśasaṃkucavatpa-
tratvam | ghanasārah karpūrah śuklām girikarnikā sveta-
parājitāḥ trevau (??) ekā tṛṇam | ayahprasūnā śaṃkha-
puṣpīm ayomukhapuṣpaki |

bhabet ganeśārṇaśatāṣṭajapta-
śrīkhaṇḍilepāt kila duḥkhanāśaḥ |

śrīkhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-
japtam ity arthtaḥ evaṃ sarvatra

lūtā savisphoṭakabhūtakṛtyā(t)
pretotbhavāt ghoratarā(j) jvarāc ca |
manorathāṣṭādhyasahasrajāpād
vinaśayen (*sic*) mantrivaras tu vaśyam ||
viśadvayam sthāvarajaṅgamañ ca
jvarān athāṣṭāv iha śularogān |
sudāruṇān tām grahaṇīn ca rogān
vātaprasutān kaphapittajātān ||
galagrahādīm api rogasamghān
śatāṣṭajāpena vinaśayeta

lakṣaikaajāpena manorathasya ।
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaneś (sic) śuddhayos tathā ।
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥
caturtthyāñ ca tathā ṣaṣṭyāṃ vāsare śukrasomayoḥ ।
uktakāleṣu vidhivat gaṇeśaṃ samyag arccayet ॥

iti śrīmatparamahamsaparivrājakācāryaśrīmad - Amaren-
drasarasvatīśiṣyaśrīmad - Viśveśvarasarasvatyāḥ priyaśiṣyena
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis sam-
āptaḥ ।

hariḥ । om । śrīvāñcchattiliru Kukum Śeṣādriyaūlaputran
Śeṣādriṇā su (read sva) hastalikhitam । śrīvāñcchesvaramaṅ-
gaṇanāyakyai namaḥ । kalamkāmakakāṭṭaśrīvighneśvarāya
namaḥ । śrīsarasvatyai namaḥ । śrīgurubhyo namaḥ ।

Then in uninked letters: gaṇeśāya namaḥ!

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.
The work deals with charms, and seems especially devoted
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-
recht CC. II p. 196.

208.

SANSK. No. 22.

Size: $7\frac{5}{8} \times 1\frac{1}{4}$ in., 26 leaves + 2 blank between boards, 6 lines on
a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ । śrīgaṇapataye namaḥ । avighnam astu ।
śrīgurubhyo namaḥ । trilokāmbāyai namaḥ ।
kalāvenuravaḥ kalāyanilāḥ kamalācumbanalampatōtiramyāḥ ।
alipota ivāravindamadhye ramatāṃ me ḥṛdi devakikiśoraḥ ॥
jayati jagataḥ prasūtir viśvātmā sahajabhūṣaṇaṃ nabhasaḥ ।
drutakanakasadrśadaśaśatamayūkhamālārccitas savitā ॥

arkkendvārabudhācāryyaśukramandāsiketavaḥ |
 rakṣantv amuṃ grahās sarvve yaḥ puṣye mṛgalagnajaḥ |
 vidhātrā likhitā yā sā lalāteḥsaramālikā |
 daivajñas tām paṭhed vyaktaṃ horānirmmalavakṣasā ||
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau
 bhūputrādaḥ vaṇikṣaṭpadasatuladhanuryyugmajikakriyasthe |
 cchālīsmelūgh (?) iṣoyas samajani bhavatāl lokamātrprasādāt
 bālah prājñonujoyam kalitadhanasukhārogyadīrghghāyur
 āḍhyaḥ ||

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa joyyāḥ | śubham astu | the writing
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new
 topics are introduced by *atha*, as follows:—

1 b, l. 6. athāharggaṇo likhyate.

2 a, l. 4. atha tatkāladuggaṇita grahasṣaṭvākyaṇi likh-
 yante.

4 b, l. 2. atha bhāśākalidinādayaḥ.

5 a, l. 6. atha bhāvāśrayaphalāni.

8 b, l. 5. atha raśmayo likhyante.

9 b, l. 2. atha yogaphalam.

10 b, l. 1. athāṣṭakavarggo likhyate.

11 b, l. 3. atha samudāyāṣṭakavarggaḥ.

12 a, l. 6. atha bhāvāḥ lagnādīnām samanvayaḥ.

13 b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.

15 b, l. 5. atha grahāṇām sthānabalam.

16 a, l. 1. atha ceṣṭābalaṃ.

16 a, l. 3. athovvabalaṃ.

16 b, l. 1. athāyanabalaṃ.

16 b, l. 3. atha kālabalaṃ.

16 b, l. 5. atha nisarggabalaṃ.

17 a, l. 1. atha grahabalapuñjāni.

17 a, l. 4. atha lagnādibhāvabalapuñjāni.

17 b, l. 5. atha sūkṣmaraśmayāḥ.

18 a, l. 2. atha lagnabhāvasya balādihikyād atrāmśakadaśā
 likhyate.

18 b, l. 3. atha bhāvavindanaṃ.

26 a, l. 3. atha kālacakradaśā.

26 a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{3}$ in., 31 leaves + covers, 8 lines (generally) on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

Unnamed. But in the margin at the beginning *Āṅgirasapariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārthhānām upakrame | yan natvā
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyas
yottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadakṣiṇa-
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena
citrabhānusamvassaraḥ (*sic*) sauracandramānābhyām āṅgira-
sasamvassaraḥ sarvatra sū(?) rodayavaśāt puṣyābdaḥ asya
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāmgeyo vallipritiḥ pūṣa 4 ku 8 sūnnyatithir
ala |

There are no regular chapters. On fol. 2 a, l. 4 we find a section beginning 'atha samvassaraphalam' and on 4 a, l. 7 one beginning 'atha makarasamkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu mīnākṣisahāyam*', with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

Size: $12 \times 1-1\frac{1}{4}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

Injuries: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1st 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apanṇaivarusākṛtiṃ |
 advitīyam apāraṇ taṃ Vekiteśagurum (sic) bhajet ||
 ? rāgadveṣaprakaraṇam.
 rāgādyā ṣoḍaśa.

211.

WHISH No. 180.

Size: $14\frac{1}{2} \times 1\frac{3}{4}$ in., 24 leaves between boards, 9 (later 8) lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṃkarācāryacarita* in 9 adhyāyas.

It begins:—

**** namas tasmai yatprasādavivasvatā |
 pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmaṇām ||
 mādiyarasanābamaṣanaṭaneṣu samutsukā |
 eṣā Sarasva **** m ānandadāyini ||
 samāśritapadāmbhojajanatāsurapādapaḥ |
 sarvam mama śubhābhiṣṭam pūrayet pārthasārathiḥ ||
 kṣiptvājñānatamorāṣiṃ padārtthā **** |
 gururatnapradīpo me manodhāmani bhāsatām ||
 viṣṇulīlāmṛtānān te karttāraḥ kavipuṃgavāḥ |
 jayanti sutarām loke Vālmikivyāsaśaṃkarāḥ ||
 **** nde vyāsācalam idaṃ kavim |
 bābhūva Śaṃkarācāryakīrttikallolini yataḥ ||
 atyunnatasya kāvyādror vyaḥśācalabhyapo khilam |
 **** m asamartthoham atbhutaṃ ||
 hrasvam atyaṃkuśagrāhyam gṛhitvā kalayāmi tat |
 nibandhanasṛjaṃ kāñcitadvatīśvaramagno mude ||

***** vakārpitam ।
 karomi yativaryasya nideśam samupāśritaḥ ॥
 kathāsamkṣepa evādyo dvitīyoddyāya utbha(v)e(t) । &c.

It ends:—

śrīmacchamkaradeśikasya caritastotram prabodhapradam
 nirddaṇḍākhilapāvṇndavidhinam samkṣiptam etan narāḥ ।
 ye śrṇvanti paṭhanti cādarayutā sañcintyanvahaṃ te
 labdhvā bhuvī sampadañ ca sakalām ante labhantemṛtaṃ ॥
 iti śrī-Śamkarācāryyacarite navamoddyāyaḥ । śrīgurubhyo
 namaḥ ।

The following is a summary of the story, which is told
 in a sober and credible style with scarcely any miracles:—
 adhy. I (ends 2b, l. 7) *Kathāsamkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śamkara,
 which 'causes the books to slip from the hands of the
 Dvaitavādins' (5a, l. 2). The birthplace was in the
 Kerala country (famous for the birth of Medinikara &c
 3a, l. 1), where was the Dakṣīnakailāsa tīrtha, also
 called Syānandūra (? 3a, l. 2). Here were two rivers
 Nīlā (?) and Cūrṇī, and on the north bank of the latter,
 at a place called Kālaṭī, was the home of Ś.'s parents,
 whose names are not given.

III (8a, l. 7): Śamkara's precocity. At five years of age
 he loses his father, and he is brought up by his mother,
 for whose sake, when sixteen years old, he brings the
 river near to the house. The river was thence called
 Ambāpagā. A crocodile seizes him while bathing,
 and in gratitude for his escape he becomes a Sannyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍa-
 pāda, with whom he spends a long period. Having
 with difficulty obtained leave, he visits tīrthas.
 The friendly counsels of the guru are charmingly
 related.

Proceeding to the Badarikāśrama, he studies Vedānta
 and composes the Bhāṣyapradīpikā. Vyāsa appears
 and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the
 Badarikāśrama, where the Brāhmaṇa Viṣṇuśarman, son

of Somaśarman of Śrikunḍagrāma in the Keraḷa country, becomes his first disciple.

- V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārge purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣṇumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

- VI (14a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṅkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭikā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarṇa, Śaṅkara obtains a third disciple Hastāmālaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Toṭaka.

- VII (17a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṅkara, journeying to Rāmasetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

- VIII (20a, l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭītīrtha at Rāmasetu.

- IX (24a, l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an āśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṅkara (23a, l. 1):—

idaṃ śrī-Śaṅkarācāryyacaritaṃ lokapāvanam
kṛtaṃ Govindanāthena yatibhaktisahāyataḥ.

On the outside of fol. 24 in Whish's hand 'Śamkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstrī '*Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894*' pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śamkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Keraḷa country Medinikara, apparently the author of the Medinikoṣa. For the story of Śamkara as related in the Śamkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. NO. 25.

Size: $12 \times 1\frac{1}{2}$ in., 9 leaves + covers, 8—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

213.

SANSK. NO. 26.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 11 leaves + cover, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

214.

SANSK. NO. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{4} - 1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

On the cover '*Suviśesam*' intended to mean 'Holy', or the like.

215.

SANSK. NO. 28.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.



LIST OF WORKS
ARRANGED ACCORDING TO SUBJECTS.

I. VEDIC LITERATURE.

1. *Samhitās, and Works relating to them.*

a) Rigveda:

- | | | |
|----|--|----------------|
| 1 | Ṛgveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165). | |
| 2 | " " " " 5—8 (No. 166). | |
| 3 | " " " " , first leaf only (No. 14). | |
| 4 | Ṛgveda-Bhāṣya, by Sāyaṇa, I, 1—19 (No. 13). | |
| 5 | " " " " , I, 75—121 (No. 2). | |
| 6 | " " " " , I, 122—165 (No. 1 a). | |
| 7 | Ṛgveda-Prātiśākhya, by Śaunaka | } (No. 73, 1). |
| 8 | The same, with the Com. Pārśadavṛtti | |
| 9 | Ṛksarvaśamāna by Nāgadeva | } (No. 73, 2). |
| 10 | Ṛgvilāṅghyalakṣaṇa by Nāgadeva | |
| 11 | Tract on the Ṛgveda-Samhitā, title not given | |
| 12 | Padāntadīpini | |
| 13 | Trisandhālakṣaṇa | |
| 14 | Ṛksamkhyā | |
| 15 | Āvarṇadīpa | |
| 16 | Nāntasamgraha by Śeṣanārāyaṇa | |
| 17 | Tāntalakṣaṇa | |
| 18 | Naparavyākhyāna, Com. on Nāntasamgraha | |
| 19 | Taparāṭikā, Com. on Tāntalakṣaṇa | } (No. 73, 3). |
| 20 | Paribhāṣā (?) | |
| 21 | Āvarṇalakṣaṇa | |
| 22 | Āvarṇalakṣaṇa | |
| 23 | Āvarṇivyākhyāna, Com. on 21 | |
| 24 | Āvarṇivyākhyāna, Com. on 22 | |
| 25 | Kātyāyana's Sarvānukramaṇi (No. 78, 6). | |
| 26 | A kind of Pariśiṣṭa to the Ṛgveda-Prātiśākhya (No. 78, 7). | |

b) Black Yajurveda:

- 27 Taittiriya-Saṁhitā, Saṁhitā-Pāṭha (No. 176).
 28 Com. on Śatarudriya (Taittiriya-Saṁhitā IV, 5) (No. 21 b).
 29 Another Com. on the same text (No. 22a).
 30 Taittiriya-Prātiśākhya (No. 38, 1).
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭāvalla-
 bhaśāstrin (No. 25 b).
 33 Svaralakṣaṇa (No. 28 b).
 34 The same with Com. (No. 28 a).
 35 Śāmānavyākhyāna, Com. on Saṁhitāśāmānalakṣaṇa
 36 Viliṅghyavyākhyāna by Puṇḍarikākṣisūri
 37 Nāparavyākhyāna, Com. on Nāparalakṣaṇa
 38 Taparapaddhati, Com. on Taparalakṣaṇa
 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa
 40 Ākārāpaddhati, Com. on Āvarṇilakṣaṇa
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Coms. on Sapthalakṣaṇa
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda } (No. 167).
 43 Prakṛticalākṣara }
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).
 45 Ūhagāna, books II—VII (No. 179).
 46 Rāhasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

- 47 Aitareya-Āraṇyaka (No. 191).
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same
 (No. 1 b).
 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2
 (No. 22 b).
 50 Taittiriya-Brāhmaṇa (No. 177).
 51 Taittiriya-Āraṇyaka, and
 52 Āraṇya-Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 } (No. 179).

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e.
 Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Saṃhitā-Upaniṣad, i. e. Aitareya-
Āraṇyaka III (No. 158, 2).
56 Bṛhadāraṇyaka-Upaniṣad (No. 21 c).
57 Īśā-Upaniṣad (No. 16 a, 1).
58 Śaṅkara's Com. on the same (No. 16 b, 1).
59 Śaṅkara's Taittirīya-Upaniṣad-Bhāṣya (No. 15).
60 Kena-Upaniṣad (No. 16 a, 2).
61 Śaṅkara's Com. on the same (No. 16 b, 2).
62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
63 Kaṭha-Upaniṣad (No. 17, 1).
64 Śaṅkara's Com. on the same (No. 24 a).
65 Praśna-Upaniṣad (No. 17, 2).
66 Śaṅkara's Com. on the same (No. 24 a).
67 Muṇḍaka-Upaniṣad (No. 17, 3).
68 Śaṅkara's Com. on the same (No. 24 a).
69 Māṇḍūkya-Upaniṣad (No. 17, 4).
70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).
71 Uttaratāpanīya-Upaniṣad (No. 17, 6).
72 Rāhasya-Upaniṣad (No. 18 a, 1).
73 Amṛtabindu-Upaniṣad (No. 18 a, 2).
74 Tripurasundarī-Upaniṣad (No. 18 a, 3).
75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).
76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).
77 Atharvaśira-Upaniṣad (No. 18 a, 6).
78 Atharvaśirobhāṣya by Bhāskara Rāya (No. 18 b, 3).
79 Kaivalya-Upaniṣad (No. 18 a, 7).
80 The same (No. 192).
81 Skanda-Upaniṣad (No. 18 a, 8).
82 Mahā-(or Tripurātāpana-?)Upaniṣad (No. 18 a, 9).
83 Devī-Upaniṣad (No. 18 a, 10).
84 Tripurā-Upaniṣad (No. 18 a, 11).
85 Kaṭha-Upaniṣad (?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).
87 Kauṣītaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).
88 Com. on the same (No. 78, 4).
89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darśapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Gṛhyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Śoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi (?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākas of Taitt. Saṃh. IV, 7) } (No. 70).
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyaṇa's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Gṛhyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhinī by Śrīnivāsamakhin (No. 5a).
- 110 Gṛhyapariśiṣṭa (No. 91, 1).

5. *Miscellaneous Vedic Works.*

- 111 Caranavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

- 113 Vālmiki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).
 117 " " " " III, 1—V, 3 (No. 62).
 118 " " " " VI (No. 67).
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).
 121 " Pauloma and Āstika Parvans (No. 64).
 122 " Sabhā-Parvan (No. 19).
 123 " Vana-Parvan (No. 61).
 124 " Virāṭa-Parvan (No. 52).
 125 " " " 1—12, 7 (No. 195).
 126 " Udyoga-Parvan 1—94 (No. 84).
 127 " " " 41—198 (No. 85).
 128 " Droṇa-Parvan 1—34 (No. 87).
 129 " Parvans XIV—XVIII (No. 50).
 130 Bhagavadgītā, fr. (No. 157, 1).
 131 " with introduction (No. 40).
 132 Subodhini, Śrīdhara's Com. on Bhagavadgītā (No. 41).
 133 Uttaragītā (No. 44, 2).
 134 Bālabhārata by Paṇḍit Agastya (No. 21).
 135 Mahābhāratasaṃgraha by Maheśvara (No. 71).
 136 Campubhārata (No. 152, 2).
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-
 mini-Bhārata (No. 49b).

III. CLASSICAL SANSKRIT LITERATURE.

1. *Epic and Lyric Poetry (Kāvya).*

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava
 (No. 121).
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).
 140 The same (No. 164).
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya
 (No. 66).
 142 Śrutirañjini, Com. on Jayadeva's Gitagovinda, by
 Lakṣmīdhara (No. 113, 1).
 143 The same (No. 142).
 144 Another Com. on the Gitagovinda (No. 136)

- 145 Sūryaśataka by Mayūra, with } (No. 46).
 146 Com. by Anvayamukha }
 147 Dakṣayajñaprabandha[†] (No. 149, 2).

2. *Drama.*

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).
 149 The same (No. 149, 1).
 150 Com. (called Sāhityasarvasva) on the same by Śrīnī-
 vāsācārya (No. 82).

3. *Romance, Tales, Campūs.*

- 151 Bhojaprabandha (No. 175).
 152 Viśvagunādarśa by Venkatācārya (No. 183).

4. *Technical and Scientific Literature.*

a) *Grammar.*

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).
 154 Paribhāṣārthasaṃgraha by Vaidyanātha Śāstrin (No.
 95, 1).
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).
 157 Gaṇapāṭha, fr. (No. 117, 4).
 158 Paradigms of Conjugation, fr. (No. 92, 3).
 159 Prākṛtarūpavatāra by Simharāja (No. 154).

b) *Lexicography.*

- 160 Amarakośa (No. 155).
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).
 162 Amarakośa with Malayalam gloss (No. 122).
 163 The same (No. 133).

c) *Prosody.*

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).
 165 The same with the Maṇimañjarī, Com. by the Puro-
 hita Nārāyaṇa (No. 54, 3).

[†] As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tar-
 karatna, Professor at the Sanskrit College, beginning:—abhūd abhūmir
 vinayasya vaibhavāt.

166 The same Com. (No. 116, 2).

167 The same Com. (No. 170).

d) Poetics (Alamkāra).

168 Pratāparudra by Vidyānātha (No. 89, 1).

169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin (No. 77).

170 Kuvalayānanda by Appayya Dikṣita (No. 109).

171 The same (No. 127).

172 Kāvyaṇprakāśa (No. 128, 1).

173 Alamkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅghṛdaya by Vāgbhaṭa (No. 120).

176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).

177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

178 Sūryasiddhānta (No. 59, 1).

179 " I, 1—14 (No. 12, 1).

180 Kāmadogdhṛī, Com. on Sūryasiddhānta, by Tammajayvan (No. 12, 2).

181 Sūryasiddhāntavivarāṇa by Parameśvara (No. 137).

182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).

183 Kujādīpaṅcagrahavākyam (No. 68, 2).

184 Mahābhāskariya Karmanibandhana (No. 124, 2).

185 Fragment (part of the preceding work?) (No. 124, 3).

186 Siddhāntaśekhara by Śrīpati (No. 124, 1).

187 Bṛhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).

188 Varāhamihira's Bṛhājātaka, with the } (No. 111, 1).

189 Com. Subodhini

190 First Part of the same Com. (No. 160, 4).

191 Another Com. on the Bṛhājātaka: Naukā or Horāvivarāṇa (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).
 193 Praśnasamgraha (No. 144, 1).
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).
 195 Utpala's Com. on Śatpañcāśikā, fr. (No. 144, 2).
 196 Sarvārthacintāmaṇi, by Veṅkaṭanāyaka, fr. (No. 146, 2).
 197 Kṛṣṇiṃya (No. 161).
 198 The same, fr. (No. 162).
 199 The same, fr. (No. 113, 2).
 200 Kriyākālāpa of Tantrasamgraha, with a } (No. 134).
 201 Com. }
 202 Trilokasāravṛtti (No. 111, 3).
 203 } Fragments of astronomical and astrolo- { (No. 111, 2).
 204 } gical works { (No. 208).
 205 } { (No. 209).

5. *Law, Religious and Civil.*

- 206 Gautamiya Dharmaśāstra (No. 102, 1).
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
 208 Haradatta's Com. (Ujvalā) on Āpastambīya Dharma-
 sūtra (No. 37).
 209 Parāśarasmṛti with Mādhava's Com. (No. 79, 2).
 210 Smṛtimuktāphala by Vaidyanātha Dikṣita, I (No. 74).
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-
 ding?) work of Vaidyanātha Dikṣita (No. 91, 2).
 212 Smṛticandrikā by Devaṇṇa, Vyavahāraṅḍa I (No.
 129, 1).
 213 The same (No. 141).
 214 Vyavahāramālikā, fr. (No. 129, 2).
 215 Bārhaspatyasūtra, or Nītisarvasva by Bṛhaspati (No.
 160, 3).

6. *Philosophy.*

a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).
 217 The same, VII, 1—IX, 3 (No. 119, 1).
 218 The same, fr. (No. 119, 3).
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-
 rāya Bhāratī (No. 119, 2).

- 220 *Mīmāṃsākaustubha* by *Khaṇḍadeva*, fr. (No. 36).
 221 *Mayūkhamālikā*, Com. on *Śāstradīpikā*, by *Somanātha* (Nr. 30).
 222 *Mīmāṃsā-Tantravārttika* by *Kumārila* (No. 108).

b) *Vedānta*.

- 223 *Vedānta-Sūtras* with *Śaṅkara's* Com., *Śārīrakamīmāṃsābhāṣya* (No. 57).
 224 *Bhāṣyaratnaprabhā*, Com. on *Śaṅkara's* *Bhāṣya*, by *Govindānanda* and *Rāmānanda* (No. 93).
 225 The same, fr. (No. 78, 1).
 226 *Brahmasūtracandrikā*, Com. on *Vedānta-Sūtras* (No. 193).
 227 *Upadeśagranthavivarāṇa*, Com. on *Śaṅkara's* *Upadeśasahasrikā* (No. 24 b).
 228 The same (No. 56).
 229 *Śaṅkara's* *Vivekacūḍāmaṇi* (No. 24 c).
 230 Com. on *Śaṅkara's* *Ātmabodhaprakaraṇa* (No. 33).
 231 Com. on *Śaṅkara's* *Vākyasudhā*, by *Brahmānanda* *Bhārati* (No. 63, 1).
 232 Com. on *Śaṅkara's* *Vākyavṛtti*, by *Viśveśvara* (No. 65).
 233 (*Śaṅkara's*) *Vedāntasāra* (No. 113, 3).
 234 *Śaṅkara's* *Pūrvottaradvādaśamañjarikā* *Stotra* (No. 32, 3).
 235 (*Śaṅkara's*) *Hastāmālaka* (No. 63, 6).
 236 The same (No. 171, 2).
 237 *Haritattvamuktāvali*, Com. on *Śaṅkara's* *Haristuti*, by *Svayamprakāśa* *Yati* (No. 8 a).
 238 *Rāgadveṣaparakaraṇa* (by *Śaṅkara*? See *Aufrecht* CC. s. v.) (No. 210).
 239 (*Govindanātha's*) *Śaṅkarācāryacarita* (No. 79, 1).
 240 The same (No. 211).
 241 *Bhāṣyārthasaṃgraha*, by *Brahmānanda* *Yati* (No. 104, 2).
 242 *Pañcadaśī* by *Vidyāraṇyatīrtha* (No. 81, 2).
 243 *Upadeśagranthavivarāṇa*, Com. on the *Pañcadaśī*, by *Rāmākṛṣṇa* (No. 58).
 244 The same (No. 159).
 245 *Sadānanda's* *Vedāntasāra* (No. 81, 1).
 246 *Veṅkaṭanātha's* *Śatadūṣaṇī* (No. 83).
 247 *Bhārati* *tīrtha's* *Adhikaraṇaratnamālā* (No. 90).

- 248 AppayyaDikṣita's Vedāntaśāstrasiddhāntaleśasamgraha (No. 105).
 249 Vedāntaparibhāṣā, by Dharmarājadhvarindra (No. 106, 4).
 250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāma-
 kṛṣṇādhvarin (No. 106, 5).
 251 Vāsudevamananaprakaraṇa (No. 194).
 252 Lakṣmīdhara's Advaitamakaranda (No. 63, 4).
 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-
 prakāśa Yati (No. 8 b).
 254 Brahmānubhavāṣṭaka (No. 92, 2).
 255 Rāghavānanda's Com., Paramārthasāravivarāṇa, on the
 Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).
 257 The same (No. 145, 1).
 258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No. 145, 2).
 259 Tattvakaumudī, another Com. on the same, by Vā-
 caspatimiśra (No. 145, 3).
 260 The same (No. 104, 3).
 261 Bodhabhāratī's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamiśra's Tarkaparibhāṣā (No. 100, 1).
 263 Tarkabhāṣāprakāśikā, Com. on the preceding, by
 Cinnambhaṭṭa, fr. (No. 100, 2).
 264 Com. on Gaurikānta's Tarkabhāṣābhāvārthadīpikā, fr.
 (No. 117, 2)
 265 Tarkacūḍāmaṇi by Dharmarāja, fr. (No. 117, 1).
 266 Yogyatāvādārtha (No. 106, 1).
 267 Laukikaviṣayatāvādārtha (No. 106, 2).
 268 Parāmarśavadārtha (No. 106, 3).
 269 Kāravāda, by Jayarāma (No. 100, 3).
 270 Vādaratnāvalī, fr. (No. 100, 4).
 271 Work on Nyāya, unnamed, fr. (No. 100, 5).
 272 Work on Nyāya, unnamed, fr. (No. 101).
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).
 276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the } (No. 183).
 277 Com., Siddhāntamuktāvalī }
 278 Prapañcahṛdaya (No. 107).

IV. SECTARIAN AND DEVOTIONAL TEXTS
 (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

1. *Purāṇas, Māhātmyas, and related Texts.*

- 279 Ādi-Purāṇa: Bhāradvājasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).
 280 Brahma-Purāṇa: Bhṛgu-Nārada-saṃvāda, Hastigiri-māhātmya (No. 181).
 281 Padma-Purāṇa: Śivagitā (No. 31).
 282 " " Kārttikamāhātmya (No. 47, 1).
 283 Viṣṇu-Purāṇa (No. 34).
 284 Śiva-Purāṇa: Śatarudriyakōṭisamhitā, Kauñjarāsana-kṣetramāhātmya (No. 187).
 285 Śiva-Purāṇa: Koṭirudrasamhitā, Kapāliśasthamāhātmya (No. 188).
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāranya-māhātmya (No. 197, 4).
 287 Bhāgavata-Purāṇa I—IX (No. 20).
 288 " " with Com., fr. (No. 9 b).
 289 " " with Śrīdhara's Com., XI—XII (No. 39).
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraśloka- } (No.
 samgraha with } 11).
 293 Com., by Brahmānanda Bhārati }
 294 Bhāgavatasāra (?) (No. 9 a).
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
 296 Bṛhannāradiya-Purāṇa: Jñānakāṇḍa, Ahindrapura-māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devimāhātmya, with
 298 Argalastotra, and } (No. 42).
 299 Kilakastotra }
- 300 Agni-Purāṇa: Tulākāverimāhātmya (No. 51).
 301 The same (No. 131).
 302 The same (No. 186).
 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Cam-
 pakāraṇyamāhātmya (No. 197, 1).
 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasivana-
 mārkaṇḍeyaśrinivāsakṣetramāhātmya (No. 206).
 306 Brahmakaivarta-Purāṇa: Tirthaprasāmsā, Pañcanada-
 māhātmya (No. 185).
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.
 184, 2).
 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
 [309—331] Skanda-Purāṇa:
 309 Agastyasaṃhitā, Hālāsyamāhātmya (No. 7).
 310 Śaṅkarasaṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV
 (No. 88).
 311 Śaṅkarasaṃhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII
 (No. 103).
 312 Sanātkumārasaṃhitā, Śivatattvasudhānidhi (No. 60).
 313 Sūtasāṃhitā, Śivamāhātmya-Khaṇḍa (No. 76).
 314 " " " fr. (No. 148).
 315 " Jñānayoga-Khaṇḍa (No. 76).
 316 " " " (No. 148).
 317 " Mukti-Khaṇḍa (No. 76).
 318 " " " (No. 148).
 319 " Yajñavaibhava-Khaṇḍa (No. 76).
 320 " " " , fr. (No. 148).
 321 " " " Brahmagītā (No. 3).
 322 Mādhava's Com. on the preceding (No. 4).
 323 Sūtasāṃhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-
 tagītā (No. 9c).
 324 Mādhava's Com. on the preceding (No. 9d).
 325 Uttarakhaṇḍa, Tirthamāhātmya, Kumārarudrasaṃvāda
 (No. 196, 1).

- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya, 27th Adhyāya only (No. 188b).
- 328 Kṣetravaibhava-Khaṇḍa, Campakāraṇyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśākhamāhātmya (No. 47, 2).
- 331 Gurugītā (No. 32, 2).
- [332—344] Brahmāṇḍa-Purāṇa¹:
- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
- 333 Uttarakhaṇḍa, Hayagrivāgastyasaṃvāda, Lalitopākhyāna (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasaṃvāda, Kapisthala-māhātmya (No. 201).
- 335 Uttarabhāga, Kṣetravaibhavakhaṇḍa, Kumbhakoṇa-māhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tirthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasaṃvāda, Ahindrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasaṃvāda, Kadambapurimāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasaṃvāda, Samaṣṭikānanamāhātmya (No. 190).
- 343 Śriraṅgamāhātmya (No. 49 a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarahasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśivratamāhātmya
- 349 Jayantivrata (?)
- 350 Anantavrata (?)
- 351 Bhāskaramatamāhātmya
- } (No. 168, 2).

¹ See also below 382, 383, 392, 397.

- 352 Kāyārohaṇamāhātmya (No. 202).
 353 An Itihāsa of King Vṛṣādarvi, title unknown (No. 48, 2).

2. Stotras, and Similar Tracts.

- 354 Brahmāpāra Stotra with Com. (128, 2).
 355 Vedapādastava (No. 48, 4).
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).
 357 Paramārthasāra, by Śeṣanāga, with a } (No. 112, 9).
 358 Com. }
 Com. (Paramārthasāravivarāṇa) by Rāghavānanda,
 see above 255.
 359 Śrutisūktimālā, by Haradatta, with a } (No. 116, 1).
 360 Com. }
 361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr. (No. 29).
 362 The same, fr. (No. 207).
 363 Gaṇapatyaṣṭaka (No. 115, 11).
 364 Nārāyaṇiya Stotra (No. 140).
 365 Bhaktapriyā, Com. on the preceding (No. 114).
 366 Śaṅkara's Viṣṇupādādikeśāntastuti, with the } (No. 44, 1).
 367 Com. Sukhabodhinī }
 368 Another Com. on the same, fr. (No. 111, 5).
 369 Viṣṇubhujāṅga (No. 59, 3).
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
 371. The same, fr. (No. 130).
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-
 sahasranāman (No. 138).
 373 Śaṅkara's Ānandalahari (No. 157, 2).
 374 Ānandasāgarastava by Nīlakaṇṭha (No. 63, 3).
 375 The same (No. 112, 6).
 376 Ambāstava (No. 112, 4).
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).
 378 Caṇḍikāsaptati (No. 173).
 379 Carcāstava by Kālidāsa (No. 112, 7).
 380 Tripurāṣṭottara (No. 115, 3).
 381 Tripurāstava (No. 115, 8).
 382 Trisati Stotra (from Lalitopākhyāna of Brahmāṇḍa-
 Purāṇa) (No. 112, 3).

- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
 384 Durgāṣṭaka (No. 171, 1).
 385 Bālāsahasranāman (No. 115, 6).
 386 Mantrākṣaramālā (No. 43, 2).
 387 The same (No. 112, 5).
 388 The same (No. 171, 3).
 389 Mātāṅgyaṣṭottara (No. 115, 5).
 390 Mātrkānyāsa (No. 115, 2).
 391 Mātrkāstava (No. 115, 1).
 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (No. 35).
 393 Lalitāstavaratna (No. 63, 5).
 394 The same (No. 115, 12).
 395 The same, fr. (No. 160, 2).
 396 The same, fr. (No. 174).
 397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).
 398 Śyāmalāmbāvarmaratna (No. 115, 4).
 399 Svapnādhyāya (?) (No. 172).
 400 Sermon of Mr. Glenies in Sanskrit (No. 212).
 401 The same (No. 213).
 402 The same (No. 214).
 403 The same (No. 215).

3. *Tantra.*

- 404 Kaulādarśatantra, by Viśvānandanātha (No. 5 b).
 405 The same (No. 96, 2).
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).
 407 Kumārasaṃhitā (No. 98, 2).
 408 Kulārnavatantra (No. 43, 1).
 409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).
 410 Divyamaṅgaladhyāna from Rājarājeśvaritantra (No. 112, 1).
 411 Kārtavīryārjunakavaca from Uḍḍāmareśvaratantra (No. 112, 10).
 Kriyākālāpa of Tantrasaṃgraha, see above 200. 201.

- 412 *Tantrasamuccaya* (No. 150).
 413 *Śricakrapraṭiṣṭhāvidhi* (No. 5c, 1).
 414 *Śrividyaśāstramūlavidyābhedaḥ* (No. 5c, 2).
 415 *Śrividyāratnasūtra*, by *Gauḍapāda* (No. 18b, 1).
 416 Com. on the same, by *Vidyāraṇya* (No. 18b, 2).
 417 *Śaktisūtra*, with its } (No. 6a).
 418 *Bhāṣya* }
 419 *Ātharvaṇaprokta-devirahasya-svarūpakramopāsanāyāḥ jagannātha-jaganmātrbhaktyaikavedyaḥ prayogaḥ* by *Jagannātha-sūri* (No. 6b).
 420 *Cidvallī* by *Naṭanānanda* (No. 6c).
 421 *Candrajñānāgamasaṃgraha* (No. 96, 1).
 422 *Prapañcasārasārasaṃgraha* (No. 97).
 423—430 Unnamed Collections of Mantras, and Tantric fragments (Nos. 115, 7; 10, and 143, 1—6).

V. FRAGMENTS NOT IDENTIFIED¹:

- 431 (No. 32, 4).
 432 (No. 32, 5).
 433 (No. 144, leaves 47—52).
 434 (No. 145, 4).
 435—436 (No. 146, 1; 4).
 437 (No. 149, 3).
 438 (No. 151, 2).
 439—441 (No. 153, 1—3).
 442—444 (No. 157, 1, after leaf 52).

¹ For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

INDEX.

♦♦ The figures refer to the pages only.

- aṃśakadaśā 286.
 akaṇvarathantara 237.
 Agastya, Paṇḍit 191sq., 299.
 Agastya 88, 155, 214, 248,
 250, 272, 275; °tirtha 273;
 °dīlipasaṃvāda 249; °līṅga
 275; °saṃhitā 7, 204, 306.
 Agni (Ṛṣi) 158.
 agnikalpa, °sūtra 126, 298.
 agnikṣetra 127.
 agnipurāṇa 63, 100, 188,
 245sq., 306.
 agnividhi 187.
 agnivivāha 120.
 agniṣṭoma 134, 298.
 aghamarsaṇasūkta 120.
 Aghora (Ṛṣi) 26, 56.
 āṅkurasya vidhi 120.
 āṅkurārpaṇavidhi 120.
 Āṅgiras 7.
 ajāmilakathā 196.
 atibuddhiprayoga 212.
 atirudraprayoga 89.
 atirudrāhutisaṃkhyā 89.
 Atri 7.
 atharvaśira-upaniṣad 19 sq.,
 297.
 atharvaśirobhāṣya 21, 297.
 advaitamakaraṇḍa 8sq., 81,
 304.
 advaitānanda 75.
 AdvaitānandaSarasvatī 128sq.
 adhikaraṇaratnamālā 118sq.,
 303.
 adhikārakāṇḍa 222.
 adhyayana 98.
 adhyātmaramāyana 68sq., 307.
 adhyāpana 98.
 ananta (śeṣa) 258.
 Ananta Nārāyaṇa 50sq., 86.
 Anantakṛṣṇa, scribe 188.
 anantavrata 226sq., 307.
 anīṅgyalakṣaṇa, anīṅgyavyā-
 khyāna 31, 296.
 anīṣṭayoga 171.
 anumānaprakāśa 167.
 anuśāsanaparvan 90.
 Antaryāmin (Ṛṣi) 163.
 Annambhaṭṭa 202sq., 227, 304.
 Anvayamukha 53sq., 300.
 apamṛtyuñjaya 120.
 Apāntaratamas 210.
 Appaya 241.
 Appayārya 203.
 Appayya Dikṣita 144sq., 150,
 182, 301, 304.
 apradarśanapara 171.
 apsarogaṇavipralambha 239.
 abhijñānaśakuntala 109 sq.,
 205, 300.
 abhinaya 151.
 abhinayadarpaṇa 151, 301.
 Amara 11.
 Amarakośa 176, 190, 213, 300.
 Amarakośodghāṭana 209sq.,
 300.
 Amarasiṃha 176, 190, 209, 213.
 Amarendra Sarasvatī 35, 131,
 284sq.
 amṛtabindūpaniṣad 19, 297.

- Amṛtānandanātha 117 sq.
 Ambariṣa 264; °nāradasam-
 vāda 264.
 ambāpagā, N. of a river, 289.
 ambāstava, 155sq., 308.
 ambikā 275.
 ayahprasūnā 284.
 ayanabala 286.
 ayodhyakāṇḍa 11, 64sq., 67, 69.
 ayomukhapuṣpaki 284.
 arañiharāṇa 91.
 Aruṇācalanātha 175.
 aruṇopaniṣad 34, 35.
 arkavivāhavidhi 120.
 argalastotra 48sq., 306.
 arcāvatāra 240, 258.
 Arjunaviṣādayoga 215.
 arthālamkāra 117.
 ardhanārīśvara 262.
 arhagoḷa, N. of a village 3.
 Alaka 183.
 alamkārasāstra 101, 117.
 alamkārasarvasva 208, 301.
 avarṇadīpa 95sq., 295.
 avarṇilakṣaṇa, avarṇivyā-
 khyāna 31, 97, 295, 296.
 avyaktagaṇita 178.
 āśvatthatīrtha 277.
 āśvamedhāvabhṛtha 239.
 aṣṭakavarga 170sq., 286.
 aṣṭākṣara (mantra) 279.
 aṣṭāṅgasamgraha 226, 301.
 aṣṭāṅgahr̥daya 173, 301.
 aṣṭādaśapadanirūpaṇa 186.
 aṣṭādhyāyī 75sq., 300.
 Asita 269.
 Asuri Pañcaśikha 202.
 ahamkāranirūpaṇa 239.
 ahargana 286.
 Ahalyā 262.
 ahīna 236, 238.
 ahīndranagara, ahīndrapura
 257—260, 276.
 ahīndrapuramāhātmya 257—
 260, 305, 307.
 ahorātrīrtha 283.
 ākārāpaddhati 31, 296.
 ākāśanagarī 283.
 āgneya 224; °purāṇa, see agni-
 purāṇa.
 āṅgirasapariṣad 287.
 āṅgirasasamvassara 287.
 ācāryavilāsa 106.
 ājyadoha 238.
 ātmajñāna 83.
 ātmabodhaprakaraṇa 39, 303.
 ātmānanda 75.
 Ātreya 173, 241.
 ātharvaṇa 238.
 ātharvaṇaprokṭadevīrahasya
 5sq., 310.
 ātharvaṇarahasya 80, 307.
 ātharvaṇopaniṣad 19; °vivara-
 ṇa 28.
 ādarśotsava 262.
 ādikumbheśamāhātmya 277.
 ādikumbheśvaraliṅga 277.
 ādityapurāṇa 166.
 Ādityapuroga 57.
 ādīparvan 82.
 ādīpurāṇa 77, 275, 305.
 ādimahāpurāṇa 141, 247, 267.
 ādimāpura 270, 271.
 ādhāna(prayoga) 133, 134, 298.
 Ānanda Bhārati 80.

- Ānandagiri 4.
 ānandalahari 216, 308.
 ānandasāgarastava 81, 156, 308.
 Āpastamba (school) 32, 33, 133, 134, 298.
 Āpastambiyagrhyasūtra 33, 298.
 Āpastambiyadharmasūtra 43, 302.
 āmahīyava 236, 237.
 āyatanakhaṇḍa 88.
 Āyu 192.
 āyuhpraśna 199sq.
 āyuh, āyurdāya 170sq.
 āyurhoma 120.
 āraṇa 225.
 āraṇyakāṭhaka 234—236, 296.
 āraṇyakāṇḍa 64sq., 67, 69, 79.
 āraṇyaparvan 78, 91.
 Ārya, Āryabhaṭa 86, 179.
 Āryabhaṭakarmanibandha 179.
 āryādviśati 82, 231.
 āryāmati 143.
 ālokamañjarī 138.
 Āvadugdhāraṇa 188.
 āvarṇilakṣaṇa, āvarṇivyā-
 khyāna 31, 97, 295, 296.
 āśramavāsikaparvan 60sq., 92.
 āśrayayoga 171.
 āśvamedhikaparvan 59 sq.,
 60sq., 92, 299.
 Āśvalāyanagrhyasūtra 105,
 297.
 Āśvalāyanamantrasamhitā 58.
 Āśvalāyanasūtra 86.
 āsurakāṇḍa 116.
 āstikaparvan 82, 299.
 ikṣunadimāhātmya 204.
 Ikṣvākulabdhavaibhava 240.
 itihāsa 56sq., 262.
 indra 262, 273; °tirtha 261,
 263, 283.
 Indradyumnagajendraprāpti
 272.
 indrapuccha 225.
 indrapuṣkariṇī 273.
 Immaḍi Devarāya 84sq., 299.
 iṣṭakā 126.
 iṣṭikalpa 126.
 īśā(vāsyā)-upaniṣad 16sq., 297.
 Īśvarakṛṣṇa 142, 143, 201,
 202, 304.
 Ugraśravas 90.
 ujjvalā 43sq., 302.
 uḍḍāmareśvaratantra 157sq.,
 309.
 utkrṣṭaśivakṣetraprakaraṇa
 247sq.
 uttarakāṇḍa (rāmāyaṇa) 70sq.,
 298.
 uttarakhaṇḍa of brahmāṇḍa-
 purāṇa 88, 155, 250, 307;
 of skandapurāṇa 257, 306.
 uttaragītā 52, 299.
 uttaratāpaniyopanīṣad 19, 297.
 uttaratāpini 19.
 uttarabhāga of brahmāṇḍa-
 purāṇa 271, 276, 307.
 uttararāmāyaṇa 70sq.
 uttarābhimanyuvivāha 91.
 Utpala 200, 302.
 udakaśāntividhi 120.
 Udayamūrti 67, 69.

- udyogaparvan 91, 113sq., 299.
 udvat 237.
 upadeśakāṇḍa 140sq.
 upadeśagranthavivarāṇa(Com.
 on upadeśasāhasri) 28sq.,
 71sq., 303.
 upadeśagranthavivarāṇa(Com.
 on pañcadaśī) 73, 75, 303.
 upadeśavedāntasiddhyaraha-
 sya 160.
 upadeśasahasrikā, °sāhasri 28,
 71, 303.
 upanayana 195.
 upaniṣad 184, 235, 296sq.
 Upamanyu 289.
 upamāpramāṇāṣṭaka 153.
 uparibhāga of skandapurāṇa
 10sq., 242, 306; of brah-
 māṇḍapurāṇa 265sq., 307.
 upavedakāraṇa 148.
 upāṅgaprakarāṇa 148.
 umābhāga 277.
 umāmeśvarasamvāda 155,
 204.
 umāsahāya 277.
 Uvaṭa 94.
 uhyagāna 237.

 ūrdhvāmnāyamāhātmya 50.
 ūha 237, 238.
 ūhagāna 236sq., 296.
 ūhyagāna 237.

 ṛksamkhyā 95sq., 295.
 ṛksarvaśamāna 95, 295.
 ṛgvilāṅghyalakṣaṇa 95, 295.
 ṛgvedaprātiśākhya 94, 96, 105,
 295.
 rgvedabhāṣya 1, 2, 15, 295.
 rgvedasamhitā 15, 105, 222,
 223, 295.
 ṛṇasya deyaḍeyavidhi 187.
 ṛtanidhana 238.
 ṛtunāśa 212.
 Ṛtuparṇa 262.

 ekasāmi 225.
 ekākṣaralakṣmīpūjāvidhi 132.
 ekāgnikāṇḍavyākhyā 33.
 ekādaśarudrasamhitā 266, 305.
 ekādaśaskandhasāraślokaśam-
 graha 12, 305.
 ekādaśīvratamāhātmya 226,
 307.
 ekāha 236, 238.
 ekoddiṣṭavidhi 120.
 ekoddiṣṭasrāddha 105.
 Eraṇḍa 280sq.

 aitareyāranyaka 1, 216, 217,
 253, 296, 297.
 aitareyopaniṣad 3, 103, 296;
 °bhāṣya 103.
 aiṣīkaparvan 90, 92.

 auśadha, auśadhaparvata, au-
 śadhādri 257—260.

 kaksapuṭasārasamgraha 53.
 kaṅkālapatni 163.
 kaṭhavalli 18.
 kaṭhopaniṣad 18, 20, 27, 297.
 kaṇṭaramāṇikka (grāma) 167.
 kaṇḍaramāṇikya (grāma) 167.
 Kaṇva 275.
 kadambapurikṣetra 270.

- kadambapurimāhātmya 269—
 271, 307.
 kadambavana 270.
 kadambasaras 270.
 kanyātirtha 261, 263, 264.
 kapāliśasthalamāhātmya 247
 sq., 305.
 kapitthaka 151.
 Kapila 142, 143, 202, 276.
 kapilasūrya 226.
 kapilāśrama 268.
 kapisthala 272, 273; °māhā-
 tmya 271sq., 307.
 kamalāsannidhāna 275.
 kampahareśānakṣetramāhā-
 tmya 250.
 karaṇapaddhati 204.
 karkaṭeśa 264.
 karṇaparvan 92.
 Karṇavadha 92.
 karṇavrddhi 212.
 Kardama 275.
 karmanibandhana 179, 301.
 karmājīva 170, 171.
 karmāntasūtra 126, 298.
 Kalmāśapādarājan 263.
 kalyāṇatirthaśikharātrivai-
 bhavanirūpaṇa 242.
 kalyāṇapura 283.
 kalyāṇastava 157, 308.
 Kaśyapa 277.
 Kahola 7.
 Kāñcanavarṇin 290.
 kāñcī 258; °nagara 241, 275.
 kāṭhaka 235sq.
 kāṭhakopaniṣadvivarāṇa 27.
 Kāṇāda 203, 227; °tantra 111.
 Kāṇva 126.
- Kātyāyana 76, 105, 295.
 kāntisaurabhakarāṇa 212.
 kāpāliśa 248.
 kāmakalā(vilāsa) 6sq.
 kāmadoḡdhri 13sq., 301.
 kāmāśāstra 53.
 kāmyapaśukāṇḍa 173.
 kāyārohaṇa 278; °nātha 274,
 277; °māhātmya 274sq., 308.
 kārakavāda 136, 304.
 kārikā 104.
 kāruṇyāmṛtatirthapraśamsa-
 na 242.
 kārtaviryārjunakavaca 157sq.,
 309.
 kārttikamāhātmya 54sq., 305.
 kārttikotsava 262.
 Kārṣṇājini 247.
 kālacakradaśā 287.
 kālaṭi, N. of a place 289.
 kālabala 286.
 kālahastikṣetra 290.
 kālāgnirudropaniṣad 19, 297.
 Kālidāsa 109, 110, 156, 157,
 174, 205sq., 299, 300, 308.
 kālindī 163.
 kāveri 240, 244, 264, 270,
 272, 273, 275, 277, 280sq.
 kāvya 175.
 kāvyaprakāśa 183, 301.
 kāvyalakṣaṇa 183.
 Kāśika 268.
 Kāśyapa 7, 57, 263; °tirtha 277.
 kiśkindhākāṇḍa 64—67, 69, 79.
 kilakastotra 48sq., 306.
 kucavardhana 212.
 kuja 87. [301.
 kujādipañcagrahavākya 87,

- kuñjarāśanadivyaḥṣṭramāhātmya 247.
 Kuṇḍina 280.
 Kutsa 7.
 Kumāra 171, 302.
 kumāra 274; °rudrasamvāda 257, 306.
 kumārasamhitā 132, 309.
 kumārasambhava 174, 299; °vivarāṇa 174sq.
 Kumārasvāmin 101, 301.
 Kumārila 149sq., 303.
 kumbhakoṇa 275; °māhātmya 276—279, 307; °sthalavai-
 bhava 277.
 kumbhaghoṇa 258, 277, 278, 281—283; °māhātmya 249, 306; °sthala 278.
 Kumbhaja 245.
 Kumbhasambhava 7.
 kulacūḍāmaṇi 180 sq., 309.
 kulamūlavatāra 4.
 kulārṇava 4, 130; °tantra 50, 309.
 kuvalayānanda, °ndiya 150, 182, 301.
 kuśalavopākhyāna 59sq., 299.
 kuṣṭhacikitsita 174.
 kūṭasthadīpa 73sq., 109, 218.
 kṛcchravidhi 120.
 Kṛṣānu 241.
 Kṛṣṇa, guru of Nārāyaṇa 174sq.
 Kṛṣṇa, author of kṛṣṇīya 220.
 Kṛṣṇadvīja, scribe 158sq., 197.
 Kṛṣṇānanda 184.
 Kṛṣṇānanda Bhāratī 12.
 kṛṣṇāranya 258.
 kṛṣṇārjunasamvāda 215.
 kṛṣṇīya 159, 200, 220, 302.
 Kedāra 69sq., 166, 218, 228, 300.
 kenopaniṣad 17, 297.
 kerala 204, 289sq.; °māhātmya 204, 307.
 Keśava 8.
 Keśavamīśra 135, 136, 168, 304.
 Keśavāditya 185sq., 197.
 Keśavārya 35.
 keśavṛddhi 212.
 kaivalyanavanita 39.
 Kaivalyānanda Yogīndra 8sq.
 kaivalyopaniṣad 19sq., 253sq., 297.
 Kokkoka 53, 301.
 koṭirudrasamhitā 247sq., 305.
 Konamā 172.
 Kolācala Peddācārya 101.
 kauñjarāśanakṣetramāhātmya 246sq., 305.
 Kauṇḍinyagotra 167.
 kaurma(purāṇa) 100.
 kaulavid 130.
 kaulaśāstra 130, 132.
 kaulāgamatantra 4, 130.
 kaulācāra 130.
 kaulācārya 130.
 kaulādarśatantra 4, 130, 309.
 Kauṣītakagr̥hyasūtra 104, 297.
 Kauṣītakācārya 104.
 kriyākalāpa 190sq., 302, 309.
 kṣatriyadharmā 98.
 Kṣīrasvāmin 209sq., 300.
 kṣutpipāsāharanaprayoga 212.
 kṣudra 236sq.
 kṣetrakāṇḍa 248sq.

- kṣetragolakavistāra 271, 307.
 kṣetrarājapura 275.
 kṣetravaibhava 277, 278.
 kṣetravaibhavakhaṇḍa of skandapurāṇa 242, 264, 307; of bhaviṣyottarap. 260sq., 306; of brahmāṇḍap. 276sq., 307.
 Kṣemānandanātha 255.

 khagendra, N. of a river 257.
 Khaṇḍadeva 42sq., 121sq., 172, 302, 303.
 khayoga 170sq.
 Khādiragrhyasūtra 99, 298.

 gaṅgā 270.
 gaṅgādharakathāmṛta 261.
 gajārttiharāṇa (tīrtha) 272.
 gajendramokṣaṇa 272.
 gajendramokṣatīrthavaibhava, °parikṣaṇa 273.
 gajendrārttiharāṇa 272.
 gaṇanātha 198.
 gaṇapatyaṣṭaka 164, 308.
 gaṇapāṭha 169, 300.
 gaṇeśa 284sq.
 gaṇeśapaddhati 285.
 gaṇeśāṣṭaka 164.
 gadāparvan 90, 92.
 gandharva 241, 272.
 Gambhīra 172.
 gaṛuḍa 258, 260, 280; N. of a river 257sq.
 Garga 7.
 Gargagotra (?) 86.
 Gargayudhiṣṭhira-śamvāda 204.
 garbhīṇīdharmā 98.
 garbhīṇīvidhī 120.
 gādādhari 145sq.
 gāruḍa (purāṇa) 100.
 Gārgya 275.
 gārhapatyaciti 126, 127.
 girikanyā 262, 264sq.
 gitagovinda 158sq., 192sq., 197, 299; °vyākhyāna 192sq.
 Gīrvāṇendra 35, 131, 284sq., 308.
 guṇatrayavibhāga 239.
 Guṇaviṣṇu 114.
 Guṇādhyā 280.
 gurugītā 38, 307.
 gurudīkṣā 38.
 guruvākya 87.
 guruvākyaleśasamgraha 150.
 gurvādinirūpaṇa 98.
 guhanāradasamvāda 164.
 grhaśāntividhī 120.
 grhasthadharma 98.
 grhārcanavidhī 120.
 grhyapariśiṣṭa 119sq., 298.
 grhyavṛtti 99.
 grhyāgniprāyaścitta 120.
 gokarṇa 290.
 Gopāla 103, 124.
 Gobhilagrhyasūtra 115.
 gomāhātmya 214.
 Golacūḍāmaṇi 86.
 golavarṇana 178.
 Govinda, guru of Śaṅkara 16, 17, 27—29, 38, 39, 52, 73, 103, 124, 153, 185, 201, 217.
 Govinda, father of scribe Anantakṛṣṇa 188.
 Govindanātha 106, 290, 303.
 Govindasvāmin 289.

- Govindānanda 102, 124sq., 303.
 goṣadaṅgavidhi 214.
 Gauḍapāda 21, 289, 310.
 Gautama 7, 224, 262.
 gautamagohattivimocana 277,
 278.
 gautamasaras 277.
 gautamī 276.
 Gautamiyadharmasāstra 138
 —140, 302.
 Gaurikānta Sārvabhauma 168,
 304.
 gaurivita 236.
 gaurisambhogavarṇana 175.
 grahaṇopavarṇana 178.
 grahadṛṣṭi 171.
 grahabalapuñjāni 286.
 grahabhagaṇa 178.
 grahayuddha 178.
 grahayonibheda 152, 170sq.,
 220.
 grahavivarāṇa 199.
 grahāṇām sthānabalam 286.
 grahodayāstamaya 178.

 cakrārādhanaphala 130.
 Caṇḍakopa 280.
 caṇḍamuṇḍārdini 229.
 Caṇḍavega 281.
 caṇḍālakanyakādarśana 268.
 caṇḍikāsaptati 230, 308.
 caṇḍikāhrdaya 49.
 caṇḍiśataka 230.
 caturthajvaraśanti 171.
 caturvedatātparyasamgraha
 165.
 caturvedabhāṣya 165.
 candanotsava 262.

 candra 178.
 candragrahaṇa 178.
 candrajñānāgamasamgraha
 129sq., 310.
 candratirtha 283.
 candrapura 277.
 Candravatī 268sq.
 Candravarmacarita 266.
 Candrasenarājan 262.
 candrikā 128sq.
 camakānuvāka 89.
 campakāraṇya 261—264; °mā-
 hātmya 260sq., 264, 266, 305,
 306, 307.
 campuhārata 210, 299.
 campū (written cambu) 241.
 caraṇavyūha 24, 298.
 carcāstava 156, 308.
 cāturmāsya 126.
 cāturvarṇakrama 121.
 cāndrayoga 170sq.
 cāndrāyaṇa 120.
 cāmuṇḍikā 49.
 cikitsitasthāna 174.
 citradīpa 73sq., 109.
 citrabhānusamvassara 287.
 cidambara 278.
 cidvallī 6sq., 310.
 cintāmaṇi 147.
 Cinnambhaṭṭa 136, 304.
 cūrṇi, N. of a river, 289.
 ceṣṭābala 286.
 caitanya 139.
 cola 270sq., 280sq.
 Cyavana 273.

 chandogamantrabrāhmaṇa-
 bhāṣya 114sq.

- chāndogyamantrabhāṣya 114.
chāndogyopaniṣadvivarāṇa
26 sq., 297.
- Jagannāthasūri 5 sq., 310.
jaganmātrbhakti 5 sq., 310.
Jaṭāvallabhaśāstrin (Lakṣma-
na) 32, 296.
Janamejaya 60, 91, 113, 194 sq.
janman 170 sq.
Jambūnātha 171.
Jayadeva 158, 192 sq., 197, 299.
jayantimāhātmya, jayantivra-
ta 226 sq., 307.
jayamaṅgalā, Com. on lalitā-
sahasranāmastotra 41 sq., 309;
Com. on Bhaṭṭikāvya 177,
222, 299; Com. on sāṅkhya-
saptati 201, 304.
Jayarāma 136, 304.
jātakapaddhati (laghvī) 200,
302.
jātakarman 195.
jātiviveka 98.
jātyadhikarāṇa 138.
jānakiharāṇa 175.
jābālopaniṣad 24, 158.
jālapāda 268.
Jiṣṇunandana 179.
jīvadvaita 109.
jīvayoni 159.
Jaimini 42 sq., 58, 59 sq., 111,
121 sq., 166, 172, 283.
Jaiminibhārata 59 sq., 299.
jñānakāṇḍa 259, 305.
jñānaprakarāṇa 148.
jñānayogakāṇḍa 100, 205, 306.
jyotiṣoma 126.
- Takṣaka 263; °samkarasam-
vāda 263.
tattvakaumudī 142, 202, 304.
tattvacintāmaṇiprakāśa 167.
tattvaviveka 73 sq., 109.
taddhitakāṇḍa 169.
tanubhuvanaprakarāṇa 148.
tantra 309 sq.
tantrarāja 4.
tantravārttika 149 sq.
tantrasamgraha 190 sq., 302,
309.
tantrasamuccaya 207, 310.
tapara 95 sq.; °tīkā 95 sq., 295;
°paddhati 31, 296; °lakṣaṇa
31, 296.
Tammayajvan 13 sq., 301.
Tammayārya 13 sq.
Taraṅgānandinī 260.
tarkacūdāmaṇi 146, 147, 167,
304.
tarkaparibhāṣā 135, 136, 304.
tarkabhāṣā 135, 136, 168;
°prakāśikā 136, 304; °bhā-
vārthadīpikā 168, 304.
tarkasamgraha 202 sq., 227,
304; °dīpikā 202.
talavakāropaniṣad 17.
tātparyadīpikā 74, 218.
tātparyabodhinī 73 sq., 102.
tāntalakṣaṇa, tāntasamgraha
95 sq., 295.
tārakāsuranigraha 175.
Timmaya Ārya 110 sq
tirthakāṇḍa 265, 307.
tirthaprasāmsā 244 sq., 306.
tirthamāhātmya 257, 283, 306.
tirthayātrāparvan 78.

tīrtharāja 283.
 tīrthavaibhava 244; °khaṇḍa
 242; °nirūpaṇa 265, 273.
 tulasī 283.
 tulasīkavaca 283.
 tulasivana 283; °mārkaṇḍeya-
 śrīnivāsakṣetramāhātmya
 282 sq., 306.
 tulākāverimāhātmya 63, 188,
 245 sq., 306.
 tṛptidīpa 73 sq., 218.
 taittirīyaprātiśākhya 44 sq.,
 296.
 taittirīyabrāhmaṇa 234—236,
 296.
 taittirīyasamhitā 24, 25, 56,
 89, 233 sq., 296.
 taittirīyāraṇyaka 234 sq., 296.
 taittirīyopaniṣad 3; °bhāṣya
 16, 297.
 Toṭaka 290.
 tripura 258.
 tripurasundayupaniṣad 19 sq.,
 297.
 tripurāṇḍalakṣaṇa 130.
 tripurātapanopaniṣad 19 sq.,
 297.
 tripurābhedāḥ 4 sq.
 tripurāmahimastotra 163.
 tripurāṣṭottara 162, 308.
 tripurāstava 163, 308.
 tripuropaniṣad 20, 297.
 tribhāṣyaratna 44 sq., 296.
 trilokasāravr̥tti 153, 302.
 Trivedinārāyaṇayajvan 167.
 trīśatistotra 155, 308.
 rtisandhālakṣaṇa 95 sq., 295.
 traikālyajñāna 220.

Dakṣa 98.
 dakṣakāṇḍa 140 sq.
 dakṣayajñaprabandha 206, 300.
 dakṣiṇakailāsa (tīrtha) 289,
 290.
 Dakṣiṇāmūrti (R̥ṣi) 162, 163;
 °pañjara 164, 309; °samhitā
 132, 309.
 dakṣiṇāvarta 175.
 daṇḍadhāraṇa 98.
 daṇḍanīti 219.
 daṇḍaviśayāni 186.
 Dattātreyā 158.
 darśapūrṇamāsau 126, 133,
 134, 298.
 daśatikāvibhañjanī 147.
 daśatīrtha 273.
 Daśaratha 270.
 daśarātra 236, 237, 238, 296.
 daśādhyāyī 170.
 daśāphala 171.
 daśāvīpāka 170.
 dāna 98.
 Dāmodara, scribe, 203.
 Dālbhya 63, 245, 280, 281.
 dāsyādhiparāṇa 187.
 divyamaṅgaladhyāna 155, 309.
 divyavyavasthā 186.
 dīkṣā 126 sq.; °vidhi 130.
 dīrghakeśakarāṇa 212.
 durgātapaścaryā 262.
 durgāṣṭaka 229, 309.
 Duryodhana 215.
 Durvāsas 163.
 Duṣyantacarita 91.
 dūṣitalekhyaparīkṣā 187.
 dṛgāṇa 171.
 dṛgdṛśyaviveka 80.

- dr̥ṣṭi 171.
 Deva or Devaṇṇa 185 sq., 197, 302.
 devakāṇḍa 140 sq.
 Devaṇṇa, see Deva.
 Devarāya, see Immaḍi D.
 Devala 272.
 Devavarman 244.
 Devaśarman 283.
 devī 262, 265.
 devitulākāverimāhātmya 63.
 devimāhātmya 48 sq., 175, 306.
 devīrahasya 5 sq.
 Deveṇa 186.
 devyupaniṣad 19, 297.
 deśikanātha 198.
 dordurāmodaharaṇa 212.
 Drāhyāyanagr̥hyasūtra 99.
 drekāṇaphalapakṣa 171.
 drekkāṇa 152, 159.
 Droṇaparvan 92, 115, 299.
 Droṇavadha 92.
 dvādaśākṣaravidyā 283.
 dvigrahādiyoga 170 sq.
 dvijabharadvājasamvāda 239.
 dvipakānana, a village 171.
 dvaitavādin 289.
 dvaitaviveka 74.
 dvaidhasūtra 125 sq., 297, 298.

 dharmajijñāsā 122.
 dharmadeśaḥ 98.
 Dharmarāja 167, 304.
 dharmarājatīrtha 261, 263.
 Dharmarājadhvarīndra 146—148, 304.
 dharmavarapradāna 78.
 Dharmavarman 63, 188, 245.
- dharmasāstra 43, 98, 107, 138—140, 302.
 dharmasāravivecana 63.
 dhāraṇī (= tulasī) 283.
 dhārānagara 233.
 dhārārāja 231.
 Dhṛtarāṣṭra 113, 215; °paścāttāpa 23.
 dhyānadīpa 73 sq., 109, 218.

 nakṣatradasā 287.
 Naciketas 27.
 Naṭanānanda 6 sq., 310.
 Nandikeśvara 151, 301.
 nandīśvarapūjananandikeśvarakṛtamahotsava 261.
 naparapaddhativyākhyāna 30 sq.
 naparalakṣaṇa 30, 296.
 naparavyākhyāna 30, 95 sq., 295, 296.
 namakānuvāka 89.
 narasimhāvatāra 196.
 Nala 262.
 Nalacarita 91.
 Nalopākhyāna 78.
 navīnamatavicāra 146.
 naṣṭajanman, °jātaka 171.
 Nahuṣa 192.
 Nāgadeva 95, 295.
 nāganāthamāhātmya 265 sq., 307.
 nāganāthesvara 265.
 nāgaramadhyamakhaṇḍa 243.
 nāgarāja 276.
 nāgendrapūjā 263.
 nāgeśvara 262, 263.
 nāṭakadīpa 73 sq., 109.

- nātyalakṣaṇa 151.
 Nāthānanda 6sq.
 nāntalakṣaṇa, nāntasamgraha
 95 sq., 295.
 nāndimukhaśrāddha 120.
 nāmalingānuśāsana 176, 190,
 209, 213.
 nāyakaprakaraṇa 117.
 Nārada 7, 59, 108, 164, 186,
 187, 226, 240, 243, 249, 257sq.,
 264, 269sq., 272, 279.
 Nāradiyapurāṇa 100, 107sq.,
 305.
 Nārāyaṇa 30.
 Nārāyaṇa, son of Venkaṭādri
 41 sq., 309.
 Nārāyaṇa, scribe or owner
 of book 43sq.
 Nārāyaṇa, Purohita, son of
 Nṛsimhayajvan 69sq., 166,
 228, 300.
 Nārāyaṇa Bhaṭṭa of Kerala
 161, 169, 196, 300.
 Nārāyaṇa Jyotiṣa 171.
 Nārāyaṇa, pupil of Kṛṣṇa
 174sq., 299.
 Nārāyaṇa, see Ananta N.
 nārāyaṇiyastotra 161, 169,
 196, 308.
 nārāyaṇopaniṣad 165.
 niculāpura 63, 245.
 Niṭṭala 36.
 nityadāna 187.
 nidānasthāna 174, 226.
 niryaṇa 171.
 niḷānadīmāhātmya 204.
 niṣekakāla 170sq.
 nisargabala 286.
 nisumbhāvahā 229.
 nīṭisarvasva 219, 302.
 nīpakṣetra 269—271.
 nīpatīrtha 271.
 nīpapuṣkariṇī 270sq.
 Nilakaṇṭha 86.
 NilakaṇṭhaDīkṣita 81, 156, 308.
 nilā (?), N. of a river 289.
 Nṛsimha 87, 172.
 Nṛsimhayajvan 69sq., 166, 228.
 neṣṭayoga 171.
 naiṣkarmyasiddhi 290.
 naukā 170, 177, 301.
 nyāya 135, 137, 304.
 nyāyamūlaparibhāṣā 128.
 pakṣadharmatva 209.
 pañcakośaviveka 74, 109.
 pañcagavyavidhi 25.
 pañcadaśaprakaraṇa 109.
 pañcadaśī 73, 109, 218, 303.
 pañcanadamāhātmya 244sq.,
 306.
 pañcapādikā 147.
 pañcabhūtaviveka 74, 109.
 pañcaratnaprakaraṇa 37.
 pañcalakṣaṇarahasya 138.
 Pañcaśikha 143, 202.
 pañcaśṛṅga 273.
 pañcastavī 180.
 pañcākṣaramahimānuvarṇana
 189.
 pañcāṅgarudranyāsa 55, 89,
 298.
 Pañcānana (Viśvanātha) 221,
 305.
 pañcendropākhyāna 91.
 Patañjali 76.

- patākalaḥṣaṇa 151.
 padadīpikā 73 sq.
 padayojanā 74.
 padāntadīpinī 95 sq., 295.
 Padmagarbha (?) 87.
 Padmanābha (?) 183.
 Padmapāda 290.
 padmapurāṇa 37, 54 sq., 100,
 166, 305.
 pannagendrapura 276.
 Pabbeka 70 note.
 payastambha 212.
 paragipura 13 sq.
 parabrahmavidyā 37, 47, 52.
 Paramānanda 46, 48.
 paramārthasāra 157, 308; °vi-
 varaṇa 184 sq., 304, 308.
 Parameśvara 193 sq., 301.
 parameśvara 275.
 parameṣṭhin 26.
 Parānanda, see Paramānanda.
 parāmarśavādārtha 146, 304.
 Parāśara 7, 40, 41, 113, 263, 280.
 Parāśarasmti 107, 302.
 paribhāṣā 97, 127, 295.
 paribhāṣārthasaṃgraha 127—
 129, 300.
 Parīkṣit 41.
 parjanyaśūktavidhi 120.
 parvānayana 178.
 pavamāna 225.
 Pavyeka 70 note.
 paśubandha (prayoga) 133, 134,
 298.
 pāṭalavana 257.
 pāṭali 258.
 Pāṇini 75 sq., 127 sq., 300.
 Pāṇḍava 262; °dyūtaparājaya
 91; °pūjāvīdhāna, °pūjāma-
 himānuvarṇana 262; °yuddha-
 sannāha 114.
 Pāṇḍuraṅga 172.
 pāṭa 178.
 pātālabījalīṅga 277.
 pātrānirūpaṇa 98.
 pādapadohalaprakāraavidhi -
 211.
 pādma, see padmapurāṇa.
 pāpagativiśeṣa 214.
 pāpanāśa 279—281.
 pāpanāśeśvara 280.
 pāpavināśatīrtha 273.
 pāpavināśamāhātmya 279—
 282, 307.
 pāpāpanodanasaras 277.
 pāramahaṃsasamhitā 182.
 parāśarapurāṇa 166.
 Pārāśarya Vyāsa 24.
 Pārīkṣita 91. (Corr.)
 Pārthasārathimiśra 36.
 pārvatī 262; pārvatyaś tapas-
 caraṇa 265 sq.
 pārṣadavṛtti 94, 295.
 pālāśavanamāhātmya 276.
 Pīṅgala 70.
 piṇḍapitṛyajñavidhi 104, 120.
 pipāsāharaṇa 212,
 pip(p)ala 120.
 piśācagraha 81.
 piśācamocana 265.
 pīṭhalakṣaṇa 130.
 Puṇḍarīka 275, 281; °pura
 275; °munikathana 281;
 °saras, °sarastīrthavaibhava-
 kathana 281.
 Puṇḍarīkākṣisūri 30, 296.

- Punyānanda 6.
 punyāhavidhi 120.
 purāṇaśravaṇamahimānuvar-
 nana 189.
 Puruṣottama 270.
 Purūravas 192.
 Pulanda 7.
 Pulastya 7.
 Pulaha 276.
 pūjādeśakālanirūpaṇa 130.
 pūrvakhaṇḍa of brahmāṇḍa-
 purāṇa 269.
 pūrvatāpaniyopaniṣad 18, 297.
 pūrvatāpinī 18sq.
 pūrvamīmāṃsā 129, 302.
 pūrvābdhi 273.
 pūrvāmbodhi 283.
 pūrvottaradvādaśamañjarikā-
 stotra 38, 303.
 Prthuyāśas 200.
 paurṇamāsyadhikaraṇa 173.
 paulomaparvan 82, 299.
 prakīrṇa 171.
 prakīrṇakāṇḍa 177.
 prakṛti 224, 296; °calākṣara
 224sq., 296.
 prakriyāsarvasva 169, 196, 300.
 pragalbhīyalakṣaṇa 138.
 Prajāpati 187.
 pratāparudra, °yaśobhūṣaṇa,
 pratāparudriya 101sq., 117,
 301.
 Pratāpavīra, °carita 280sq.
 pratisarabandhavidhi 120.
 pratyabhijñānaśākuntala
 109sq.
 pradoṣapūjāmahimānuvarṇa-
 na 189.
 prapañcarahasya 160.
 prapañcasāra, °sārasaṃgraha
 131, 310.
 prapañcahrdaya 148sq., 305.
 prayāga 290.
 prayoga 5sq., 298, 310.
 prayogasāra 211, 298.
 pravrajyāyoga 170sq.
 praśiṣya 274.
 praśnavidhāna 179.
 praśnavivarāṇa 28.
 praśnaśāstra 199.
 praśnasamgraha 199sq., 302.
 praśnāmṛta 171, 302.
 praśnopaniṣad 18, 27, 297;
 °bhāṣya 28, 297.
 Prahāda 258, 270, 280; °tīrtha
 271; °mokṣaprada 280.
 prakṛtarūpāvatāra 212sq., 300.
 prajāpatya 237.
 prātarāhuti 139.
 prāyaścitta 236sq., 238.
 prāyaścittavidhi 214.
 prāyaścittasubodhinī 3, 298.
 pretagraha 81.
 Phaṇiśailapati 111.
 Phaṇīndra 111.
 bakavadha 91.
 badarikāśrama 289.
 badarivana 262.
 Bandhula 231.
 Ballāla 231.
 bahuśāmi 225.
 bahvṛcabrāhmaṇopaniṣad 216,
 253; °vivarāṇa 103, 216sq.,
 296.

- Bāṇa 230, 290.
 Bādarāyaṇa 8, 72, 102, 124, 166.
 Bādhāraṇya 143 sq.
 bārhaspatyamānābda 287.
 Bārhaspatyasūtra 219, 302.
 bālakāṇḍa 11, 64 sq., 67, 69, 84, 203.
 bālabhārata 191 sq., 299.
 bālavvyutpattidāyini 147.
 bālādīdhanaviṣayāṇi 186.
 bālāsahasranāman 163, 309.
 bilvatīrtha 273.
 bilvāraṇyamāhātmya 277, 278.
 bijastambhana 211.
 bijāropana 211.
 Bukka 114 sq.
 Bukkaṇa 107.
 Buddhisāgara 232.
 budhavākya 87.
 brhājātaka 152, 170, 219, 301.
 brhatsaṃhitā 93, 301.
 brhadāraṇyakopaniṣad 24 sq., 297.
 brhannāradyamahāpurāṇa 259, 305.
 Brhaspati 185, 219, 302.
 brhaspati 277; °svargaprāpti-kathana 277, 278.
 Bodhanidhi 28 sq., 71 sq.
 Bodhabhārati 143 sq., 304.
 Bodhāyana 7, 56, 89, 125—127, 195, 297, 298.
 Bodhāraṇya 143 note.
 brahmakaivartapurāṇa 100, 243—245, 306.
 brahmagitā 2, 3, 306.
 brahmajijñāsā 119, 254.
 brahmatīrtha 258, 260, 271, 273, 283.
 brahman (the god) 257—259, 262, 263, 270, 272, 273, 283.
 brahmanāradasaṃvāda 243, 249, 250, 257 sq., 269 sq., 271, 307.
 brahmapārastotra 184, 308
 brahmapurāṇa 100, 238 sq., 305.
 brahmapurīśa 266.
 brahmayajñavidhi 120.
 brahmarākṣasa 280.
 brahmavidyā 215.
 brahmasabhā 243.
 brahmasūtracandrikā 254, 303.
 brahmasrṣṭikathana 240.
 brahmahattistrihattimocana 277, 278.
 brahmācala 259.
 brahmāṇḍapurāṇa 41, 59, 68, 88, 100, 155, 164, 238, 239 sq., 250, 257 sq., 265 sq., 269—273, 276—279, 307, 308, 309.
 brahmāṇḍottara 155.
 brahmānanda 74 sq., 109.
 Brahmānanda Bhārati, pupil of Kṛṣṇānanda 12, 305; pupil of Ānanda Bhārati 80, 303.
 Brahmānanda Yati, pupil of Viśveśvarānanda 142 sq., 303.
 Brahmānandanātha 117 sq., 308.
 brahmānubhavāṣṭaka 123, 304.
 brahmottarakhaṇḍa 188 sq.
 brāhmaṇaśraīṣṭhya 98.
 brāhmaṇādivivāhabhedāḥ 98.
 brāhma, see brahmapurāṇa.

- bhaktapriyā 161, 308.
 bhaktīlakṣaṇasampranaya 160.
 bhagaṇa 191.
 bhagavatprādurbhāva 239.
 bhagavadgītā 47sq., 52, 215, 299.
 bhagīrathapūjā 263.
 Bhaṭa (i. e. Āryabhaṭa) 179.
 Bhaṭṭaka 70, 218.
 Bhaṭṭacārya 290.
 Bhaṭṭikāvya 177, 222, 299.
 Bhaṭṭotpala 93, 301.
 bhadrāyurmuktīprāptīkathana 189.
 bhayoga 178.
 Bharata 110, 151.
 Bharadvāja 7, 57, 225.
 Bhartr 177; *kāvyā 177, 222.
 bhaviṣyatpurāṇa 100, 249, 306.
 bhaviṣyottarapurāṇa 260sq., 282, 306.
 bhāgavatapurāṇa 10, 12, 23, 45sq., 100, 176, 181sq., 184, 305.
 bhāgavatasāra 9, 305.
 bhāṭṭacandrikā 172sq., 302.
 bhāṭṭadīpikā 121sq., 172sq., 302.
 Bhāratīrtha 73—75, 80, 118sq., 218, 303.
 Bhāratīyati 143 note.
 Bhāradvāja 32, 87, 283; *śikṣā 32, 296; *samhitā 267, 305.
 bhāva, *phala 171.
 bhāvanopaniṣad 5sq., 21.
 bhāvavindana 286.
 bhāvārthadīpikā 46.
 bhāvāśrayaphalāni 286.
- bhāveṣṭagrahaduṣṭayaḥ 286.
 bhāṣakalidinādayaḥ 286.
 bhāṣāpariccheda 221, 305.
 bhāṣya 290, 303; *pradīpikā 289; *ratnaprabhā 102, 124sq., 303.
 bhāṣyārthasamgraha 142sq., 303.
 Bhāskara 89, 179, 180, 227; *kṣetra 277; *tapassiddhikathana 277, 278; *matamāhātmya 226sq., 307.
 Bhāskararāya 21, 172sq., 297, 302.
 bhāskariya (laghu) 193.
 bhikṣācaryā 98.
 Bhīṣmaparvan 92.
 Bhīṣmaśaratalpaśayana 92.
 bhūgolapurāṇa 204, 307.
 bhūtīrtha 257.
 bhūnāgataīlaprakāra 212.
 bhūnāgotpattīprakāra 212.
 Bhr̥gu 7, 238, 257; *īrtha 258; *nāradasamvāda 239, 305.
 bhr̥guvākya 87.
 bhogamokṣasamasthāna 275.
 bhogādhiyasthāna 275.
 Bhoja 231—233; *prabandha 231, 300.
 Bhr̥gu, see Bhr̥gu.
- makarasamkrāntīphalā 287.
 Maṅkha, Maṅkhaka 208.
 Maṅkhuka 208.
 maṇīprakāśavivṛti 167.
 maṇīmañjarī 69, 166, 228, 300.

- maṇḍalabrāhmaṇa, °upaniṣad 26, 296.
 Ma(t)syagandhi 262.
 matsyapurāna 37, 100.
 Madhuśchandas 105.
 Madhusūdana Sarasvatī 39.
 madhyamakhaṇḍa 243, 249.
 madhyamabhāga 267, 282, 305, 306.
 madhyamādhikāra 178.
 madhyārjunapati 264.
 madhyārjunapura 277.
 madhyārjunamāhātmya 242, 243, 306, 307.
 manana, °grantha 255; °prakaraṇa 255 sq.
 Manu 98, 107, 187.
 manojñeśa 264.
 mantra 104, 310.
 mantraparvan 114sq.
 mantrapāṭha 32, 115, 195, 298.
 mantrapraśnadvaya 32.
 mantrapraśnabhāṣya 33.
 mantrabrāhmaṇa 114sq., 298.
 mantrabhāṣya 33.
 mantramūrti 198.
 mantrayantra 131.
 mantrasādhana prakāra katha-
 na 88.
 mantrasāra kramadīpikā 131.
 mantrākṣaramālā 50, 156, 229, 309.
 mantrārthapratipādana 130.
 Mandapālacarita 91.
 manmukhatīrtha (?) 268 sq.
 See ṣaṇmukha.
 Mammaṭa 183.
 Maya 193.
 mayūkhamālikā 36sq., 303.
 Mayūra 53sq., 300.
 mayūrapurimāhātmya 248sq., 307.
 Marudvatī 278.
 marudvṛdhā = „river“ 280.
 Mallayajvan 13sq.
 Mallādhvarīndra 13sq.
 Mallinātha 101.
 mahāgaṇapati totramālāman-
 tra 164.
 mahāgaṇapaddhati 284 sq., 308.
 mahāgaṇeśamantrapaddhati 35.
 mahāgnisarvasva 126sq., 298.
 mahānāṭakasūktisudhānidhi 84sq., 299.
 mahāprasthānikaparvan 60, 62, 92.
 mahābhārata 22sq., 47, 59sq., 60—64, 78, 82sq., 113sq., 115, 187, 212, 256, 299.
 mahābhāratasaṃgraha 90—92, 299.
 mahābhāskariya 179, 193, 301.
 mahābhīṣekavidhi 120.
 mahābhūtaviveka 109.
 mahāmāghatīrthavaibhava 277, 278.
 mahārudrāhutisaṃkhyā 89.
 mahāvākyaviveka 74, 109.
 Maheśvara 90sq., 299.
 maheśvaranāradasaṃvāda 240.
 mahogragraha 81.
 mahopaniṣad 19sq., 297.
 māṇḍūkyopaniṣad 18, 297.
 mātaṅgikavaca 162.

- mātāngyaṣṭottara 163, 309.
 mātrkānyāsa 162, 309.
 mātrkāstava 162, 309.
 Mādhava, °ācārya, °āmātya
 3, 10sq., 107, 175, 302, 306.
 Mādhava Prājña 83.
 mādharākṣasatvamokṣaṇa
 280.
 Mādhaviya 1, 114sq.
 Mānaveda 210.
 mānasapūjā 156.
 mānasasnāna 198.
 Mādhātṛ 277.
 māyāvarāhaprabhāva 268.
 māyāvahnirṣṭi 268.
 māyūrasthāna 278.
 Mārkaṇḍeya 155, 258, 260,
 263, 270, 282sq.; °purāna
 48sq., 100, 166, 306; °ma-
 hākṣetra 282; °samāsyāpar-
 van 78; °sthala 283.
 mālavinātha 13.
 mitākṣarā 139sq., 302.
 miśralakṣaṇa 138.
 mīmāṃsakanyāya 209.
 mīmāṃsākaustubha 42sq., 303.
 mīmāṃsātantravārttika 149
 sq., 303.
 mīmāṃsādarśana 36, 42, 121,
 172.
 mīmāṃsāsāstra 129; °jivātu
 172.
 mukunda 282.
 muktikhaṇḍa 100, 205, 306
 Muñja 231sq.
 muṇḍakopaniṣad 18, 27, 297;
 °bhāṣya 28, 297.
 munivākya 87.
 mūkāmbikā 215.
 mṛkaṇḍugajendrasaṃvāda
 239.
 mṛgaśirṣa (a certain position
 of the hand) 151.
 mṛgasārotsava 265.
 mṛttikāsnānavidhi 120.
 Medinikara 289, 291.
 Medinikośa 291.
 Maitreya 40, 41.
 Maithila 246.
 Mailāra 13sq.
 mokṣasāstra 80.
 mokṣāśrama 98.
 mausalaparvan 60sq., 92.
 yakṣagraha 81.
 yajana 98.
 Yajñanārāyaṇa 95.
 yajñavaibhavaḥkhaṇḍa 2, 3, 10,
 11, 100, 205, 306.
 yajñeśvara 126.
 Yajñeśvara 158.
 yajñopavitanirmāṇa 98.
 yatidharma 98.
 Yadu 41.
 yantravidhāna 178.
 yamatīrtha 273.
 yamadūta 262.
 yamunā 275.
 Yayāti 192.
 yājana 93.
 Yājñavalkya 7, 19, 24.
 Yudhiṣṭhira 113, 116, 226sq.;
 °vijaya 175.
 yuddhakhaṇḍa 64, 66, 67, 69,
 85, 116sq.
 yogaphala 286.

- yogaśāstra 37, 47, 52, 215.
yogānanda 74.
yogyatāvādārtha 145sq., 304.
- Raghunātha, scribe, 90, 92, 110sq., 233sq.
Raghunāthāryadikṣita 240sq.
raṅga 240.
raṅganātha 76.
Raṅganātha 86sq.
raṅgamāhātmya 59.
Raṅgarāja Dikṣita 144sq.
raṅgalakṣaṇa 151.
ratirahasya 53, 301.
Ratnagiri Dikṣita 127sq.
ratnasāgara 4.
ratnāpaṇa 101sq., 301.
ratnāvāli 151.
rathantara 238.
rathasaṃkhyāmbopākhyāna 91.
ramā 258.
raśmi 286.
rasābhivyañjikā 8sq., 304.
rahasya 250, 257; of Sāma-veda 237sq., 296; in Brahmakaivartapurāṇa 243.
rahasyāgama 132; °sāra 207.
rahasyātirahasya 132.
rahasyopaniṣad 19sq., 297.
rāgadveṣaprakaraṇa 288, 303.
Rāghavānanda 184sq., 304, 308.
rājayakṣman 226.
rājayoga 170sq.
rājarājeśvarītantra 155, 309.
rājavārttika 142.
rājaśāsanalakṣaṇa 187.
Rājānaka Mammaṭa 183.
Rājānaka Ruyyaka 208.
Rāṇāyana Muni 119.
rādḥā 151.
Rāma 272.
Rāma, scribe, 22sq., 182, 184.
Rāma Śāstrin 136.
Rāmakṛṣṇa 73—75, 218, 303.
Rāmakṛṣṇa, father of Raghunātha 90, 92, 110sq., 233sq.
Rāmakṛṣṇādhvarin 147sq., 304.
Rāmacandra 167.
Rāmabhadramakhin 128.
rāmasambhava 177.
rāmaśetu 290.
Rāmānanda 80, 124sq., 303.
Rāmānuja 11, 79, 85, 299.
rāmāyaṇa 11, 64—71, 79, 85, 203, 298sq.
rāśiprabheda 170sq.
rāśīśīla 171.
rāhunirākaraṇa 178.
Rivakalyanda (?) 86.
Rucaka 208.
Rucidatta 167.
rudra 55sq., 298.
Rudra, guru of Parameśvara 193.
Rudradeva 42sq.
rudranyāsa 55.
rudravīdhi 88sq., 298.
rudrasaṃhitā 120.
Rudraskandha 99, 298.
rudrasnānārcanābhīṣekavidhi 56.
rudrādhyāya 24, 25; °praśna-mahāmantra 56.
rudrānuvāka 89, 298.
rudrābhīṣekavidhi 89.

Ruyyaka 208.
Romaharṣaṇa 100.
Raumaharṣiṇa 90.
Rauruki 119, 120.

Lakṣmaṇa Jaṭāvallabhaśā-
strin 32, 296.
lakṣmī 281; °grāma 204; °tīr-
tha 257, 273.
Lakṣmīdhara 8sq., 81, 158sq.,
197, 299, 304.
lakṣmībhūmi 277.
lagna 286.
Laghubhaṭṭāraka 180sq., 309.
laghustuti, °mahābhāṣya 180
sq., 309.
lalitākhyāna, see lalitopā-
khyāna.
lalitādevīstotra 155, 309.
lalitāsahasranāmastotra 41sq.,
309.
lalitāstavaratna 81sq., 164,
219, 231, 309.
lalitopākhyāna 88, 155, 307,
308, 309.
līngapurāṇa 100, 243, 306.
līngotpatti 275.
Līlādevī 232.
līlāvati 193.
lekhyanirūpaṇa 186.
lekhyaparikṣā 186.
lekhyaprakaraṇa 187.
līṅga, see līngapurāṇa.
Lokānandanātha 117sq., 254.
laukikaṇiṣayatāvādārtha 146,
304.

vañjiraprakriyā 212.
vadanadurgandhaharaṇa 212.
vanaparvan 78, 299.
vanamālin 198.
Varadarāja 186.
Vararuci 76.
varāhapurāṇa, see vārāha.
Varāhamihira 93, 152, 170,
200, 219, 301.
Varāhasaṃhitā 93.
Varuṇa (Rṣi) 7.
varṇāśramadharmanirūpaṇa
97, 99.
valmīkapūjā 263.
Vasiṣṭha 7, 40, 113, 256, 263;
°dharmopadeśa 268; °viśvā-
mitrasaṃvāda 268.
vākyakarāṇa 86; °dīpikā,
°laghuprakāśikā 86sq., 301.
vākyanyāya 209.
vākyavṛtti 83, 303; °prakāśikā
83.
vākyasudhā, °ṭikā 80, 303.
Vāgbhaṭa 173, 226, 301.
Vācaspatimiśra 142 note, 143,
202, 304.
vājasaneyisaṃhitopaniṣad 16;
°bhāṣya 17.
Vāñchya 87.
Vāṇī 290.
Vātsyāyanaśāstra 176.
vādaratnāvalī 136, 137, 304.
Vādhūla 97sq.
Vāmadeva 7, 163, 275.
vāmana(purāṇa) 100.
Vāmeśvara (Rṣi) 216.
vāyavya 24.
Vārarucādika 45.

vārāha(purāṇa) 100.
 Vālmiki 7, 11, 64—67, 70sq.,
 79, 85, 203, 288, 298.
 Vāsudeva, scribe, 161.
 Vāsudeva Dikṣita 126.
 Vāsudevamananaprakaraṇa
 255, 304.
 Vāsudevayatiśvara 255.
 vimśati 180.
 videhakaivalyalakṣaṇa 160.
 vidyāgaṇeśamantroddhāra 132.
 Vidyādhāman 28sq., 71sq.
 vidyānanda 75.
 Vidyānātha 101, 117, 301.
 Vidyāraṇya 21, 73—75, 80,
 109, 218, 303, 310.
 vidyārōgyastuti 214.
 vidyāṣṭādaśaka 172.
 vidhavādharma 98.
 vidhurāgnisandhāna 120.
 vināyakaṇṇapūjākaraṇa 261.
 vindhya 275, 287.
 Vibhīṣaṇa 102, 124.
 vionijanman 170sq.
 virajātīrtha 258, 259.
 virāṭaparvan 63sq., 91, 256, 299.
 viḷamkūti (N. of a place?) 147.
 vilāṅghyalakṣaṇa 95.
 viliṅghya, °lakṣaṇa, °vyā-
 khyāna 30, 296.
 vivāha 98, 120; °praśna 200.
 vivekacūḍāmaṇi 29, 303.
 viśvaguṇādarśa 240sq., 300.
 Viśvanātha 221, 305.
 Viśvarūpa 290.
 Viśvānandanātha 4, 130, 309.
 Viśvāmītra 7, 263, 268; °tīrtha
 273.

Viśvāvasu 241.
 Viśveśvara 35, 121sq., 131,
 284sq.
 Viśveśvara Paṇḍita 83, 303.
 Viśveśvarānanda 142sq.
 viśayatāvādārtha 146.
 viśayānanda 75.
 viśavidhi 187.
 viṣṇu 257—260, 270—273,
 280sq., 283; °kathā 245;
 °dharma 80, 307; °pādādi-
 keśāntastuti 51sq., 154, 308;
 °purāṇa 40sq., 100, 305;
 °bhujāṅga 76, 308.
 Viṣṇumītra 290.
 Viṣṇuśarman 289, 290.
 viṣṇusahasranāman 153, 187,
 194, 308.
 viṣṇvālaya 281.
 vīrabāhudarśana 268.
 vīramāhendrakāṇḍa 116.
 vīrarudrayaśobhūṣaṇa 117.
 vṛkṣavaicitryadohalabhedāḥ
 211.
 vṛkṣasecana 211.
 vṛttaratnākara 69sq., 166,
 218sq., 228, 300.
 vṛtra 257.
 vṛṣākapi 172.
 Vṛṣādarvi 56sq., 308.
 vṛṣotsarjanavidhi 120.
 Venkaṭa Subrahmaṇya, scribe
 15sq., 60, 62, 140sq.
 Venkaṭanātha 111sq., 146, 303.
 Venkaṭanāyaka 203, 302.
 Venkaṭapati 182.
 Venkaṭācāryayajvan 240sq.,
 300.

- Venkaṭādri 41.
 Venkaṭādiyajvan 36.
 Venkaṭeśa 111, 136.
 Venkuṣā, scribe 121.
 Venkusudhivara, scribe 44sq.
 vetana 187.
 vedapādastava 58sq., 308.
 vedapurī, a village 275.
 vedaprakaraṇa 148.
 Vedavyāsa, see Vyāsa.
 vedānta 112, 289, 303; °guru 257; °paribhāṣā 146sq., 304; °śāstra 157; °śāstrasiddhāntaleśasamgraha 144sq., 304; °śikhāmaṇi 147sq., 304; °sāra 160, 303; °sāraprakaraṇa 108sq., 303; °sūtra 72sq., 102, 124, 254, 303; °sūtra-bhāṣya 73.
 vedāntārthamaya 184.
 vedāraṇya 264, 275.
 vedārthaprakāśa 114sq.
 venasya kathā 196.
 Vaikhānasa 110sq.
 Vaiṇika 164.
 Vaiṇyadatta 53.
 vaidikadharmakhaṇḍa 246sq.
 vaidodaṅkacarita 91.
 Vaidyadatta 53.
 Vaidyanātha Dikṣita 97sq., 121, 302.
 Vaidyanātha Śāstrin 127sq., 300.
 Vainyadatta 53.
 Vaiyyāsikī 78, 118sq.
 vaivāhikotsava 88.
 Vaiśampāyana 91, 113, 194.
 vaiśākhmāhātmya 55, 307.
 vaiśākhotsava 262.
 vaiśeṣika 304.
 vaiṣṇava, see viṣṇupurāṇa.
 vyaktagaṇita 178.
 vyavahāra 185—187; °kāṇḍa 185sq., 197, 302; °bhedaḥ 186; °mātraprakaraṇa 121; °mālikā 186sq., 302; °lakṣaṇa 187.
 vyāghraputa (°read pura?) tirtha 268.
 Vyāsa, Vedavyāsa 7, 24, 40, 41, 47, 58, 62, 91, 98, 100, 103, 113, 119, 124, 161, 185, 194sq., 210, 250, 256, 262, 274, 288, 289; °tirtha 273; °putra 39; °ādhikaraṇamālā 118.
 Śakti 7, 113, 256.
 śaktipañcākṣarasastotramahāmantra 163.
 śaktisūtra 5, 310.
 Śāṅkara, see Śāṅkarācārya.
 Śāṅkara 59, 77, 258, 279; °samhitā 116sq., 140sq., 306.
 Śāṅkarācārya 4, 8, 16, 17, 21, 26—29, 38, 39, 51sq., 71, 72sq., 76, 80, 82, 83, 102sq., 106, 124, 131, 153, 154, 187, 201, 216sq., 288—291, 296, 297, 303, 304, 308; °carita 106, 288—291, 303.
 śāṅkulakṣaṇa 211.
 śāṅkhacakraḡadāpadmadhārin 198.
 śāṅkhapuṣpī 284.
 śāṅkhapūjā 198.

- śaci 273.
 śatadūṣaṇī 111sq., 303.
 śatapathabrāhmaṇa 25, 26, 296; °upaniṣad 24sq.
 śatarudriya 24, 25, 56, 296; °koṭisamhitā 246sq., 305.
 śatarudrya 25.
 śatasahasrikā 114.
 śatābhīṣekavidhi 120.
 śani 87.
 śapathavidhi 187.
 śabdālamkāraprakaraṇa 117.
 śamānavyākhyāna 30, 296.
 Śarabha 280.
 śarīradurgandhaharaṇa 212.
 śarīralakṣaṇa 160.
 śarvatīrtha 275sq.
 śalyaparvan 92.
 śāsadhara 147.
 Śākalya 96.
 śākinya(pattana) 13.
 śākuntala 110sq.
 śāktamantra 21.
 śāktasamayadīkṣāvidhāna 130.
 Śāṅkaramārga 184.
 Śāṅkhāyanagrhyasūtra 104.
 Śāṭyāyani 119, 120.
 śāntiparvan 90.
 Śāmbavyagrhyasūtra 104, 297.
 śāradātilaka 131.
 śārīrakamīmāṃsā 83; °bhāṣya 72sq., 303; °vyākhyā 125.
 śārīrakopaniṣad 19, 297.
 śārīrasthāna 174.
 śārīropaniṣad 19, 297.
 śārṅgatīrtha 283.
 śārṅgapāṇi 249.
 Śālivāhanaśakābda 287.
 Śālihotra 119, 120.
 Śāliki 126, 127.
 Śālūsuka 276.
 śāstradīpikā 36sq., 303.
 Śibi 56.
 śiromaṇi 168.
 śiva 58sq., 257, 258, 262, 275, 277; °kṣetra 263; °gaṅgā 290; °gītā 37, 305; °caturdaśimāhimānuvarṇana 189; °tattvasudhānidhi 77, 306.
 Śivadatta 172.
 Śivadāsa 174.
 śivadūta 262.
 śivadharmapunyaṇirūpaṇa 263.
 śivadharmaphalanirūpaṇa 263.
 śivadharmottara 214, 307.
 śivapārvatisaṃvāda 260sq.
 śivapurāṇa 100, 189, 246sq., 247, 266, 305.
 śivabhaktamahimānuvarṇana 189.
 śivabhikṣāṭanakathana 77.
 śivamāhātmya 189; °khaṇḍa 100, 205, 306.
 śivarahasyakhaṇḍa 116sq., 140sq., 306.
 śivarāghavasamvāda 37.
 Śivarāma 103, 124.
 śivavihāra 290.
 śivavaibhavaḥkhaṇḍa 243.
 śivasatkathāmṛta 264.
 śivasāyujya 275.
 śivākhyarājadhānī 275.
 śivāgama 214.
 śivānandarasa 198.
 śivārcanaśiromaṇi 117sq., 308.

śivālaya 281.
 śiśupālavadha 175.
 Śuka 7; °tāta 113, 256.
 Śuka Yogindra 21.
 Śukra (Ṛṣi) 198.
 śukravākya 87.
 śukriya 225.
 śuddhānanda 283.
 śūrapadmasambhāra 117.
 śūlatirthanirmāṇa 261.
 śekharipattana 121sq.
 śeṣa 157, 258, 260, 276; °kūpa
 257; °tirtha 257, 258.
 Śeṣanāga 157, 184, 308.
 Śeṣanārāyaṇa 95sq., 295.
 Śeṣasūri, scribe 40sq.
 śeṣādri 258; °cūḍāmaṇi 110.
 Śeṣādri, scribe 135, 285; father
 of scribe Venkaṭa Subrah-
 maṇya 15sq., 33, 45sq., 60sq.
 śeṣāryā 184, 304.
 śaikhaṇḍina 225.
 śaiva, see śivapurāṇa; °koṭi-
 rudrasamhitā 247sq.; °kṣetra
 261, 264; °rahasya 242;
 °āgama 250.
 śaucavidhi 120.
 Śauṇḍa (Venkusudhīvara)
 44sq.
 Śaunaka 63, 90, 94, 96, 108,
 119, 120, 242, 243, 259, 266,
 274, 295.
 Śaurisūnu 30sq.
 śyāmalāmbāvarmaratna 162
 sq., 309.
 śyāmikāharāṇa 212.
 śrāddha 57.
 śrī 273.

śrīkuṇḍagrāma 290.
 śrīcakrapratiṣṭhāvidhi 4, 310.
 śrīcakralakṣaṇa 130.
 śrīcakrāntarāladevatāpratipā-
 dana 130.
 Śrītrivikrama 179.
 Śrīdhara 45sq., 48, 299, 305.
 Śrīnivāsamakhin 3, 298.
 Śrīnivāsācārya 110sq., 300.
 Śrīpati 178sq., 301.
 śrībhūmi 273.
 śrīmukhapariṣad 287.
 śrīraṅga 273, 280; °kṣetra-
 vaibhava 240; °divyavimāna
 240; °māhātmya 59, 239sq.,
 307; °vimāna 240.
 śrīrudrayāmala 4.
 śrīvidyākhyamūlavidyābhedāḥ
 4, 310.
 śrīvidyāganapatikalpa 132.
 śrīvidyājapakalpa 130.
 śrīvidyānyāsa 130.
 śrīvidyāratnasūtra, °dīpikā 21,
 310.
 śrīvidyāsandhyānuṣṭhāna 130.
 śrīsūkta 223.
 śrutirañjinī 158sq., 197, 299.
 śrutisūktimālā 165, 308.
 śrautakakṣa 236.
 śrautasūtra 125sq., 297sq.
 śvetamārga 290.
 śvetavana 264.
 śvetavighneśvaraśivasthāna
 280.
 śvetāmbhodhi 228.
 ṣaṭpañcāśikā 200, 302.
 ṣaḍaṅgaprakaṛaṇa 148.

ṣaḍāmnāyalakṣaṇa 130.
 ṣaṇmukha 269.
 ṣoḍaśakriyā 195, 298.

 saṃvatsara 236, 238.
 saṃsāradūṣaṇa 77.
 saṃsārarahasya 160.
 saṃhitāvivr̥ti 93.
 saṃhitāsamānalakṣaṇa 30,
 296.
 saṃhitopaniṣad 217, 253, 297.
 saṃkhyāpramāṇa 153.
 saṃgītaśāstra 150.
 saṃgrahabhārata 90.
 saṃgrāmavijaya 132.
 Saṅjaya 115, 215.
 saṅjivanauśadhagiri 258, 259.
 satkīrtivardhana 271.
 Satyakīrti 277.
 satyakṣetra 279.
 Satyā 54.
 satra 236—238.
 satsampradāyasarvasva 131.
 Sadānanda 108sq., 303.
 Sadāśiva 164.
 sadāśivabrahmasaṃvāda 132.
 sādhyomaṛaṇa 170sq.
 Sanaka 7, 258.
 Sanatkumāra 7, 274, 280;
 °saṃhitā 77, 306.
 Sanatkumārīya 131.
 Sanandana 7, 290.
 Sanātana 7.
 sandhyopāsanavidhi 120.
 saptagāna 236.
 saptalakṣaṇa 30, 97, 296.
 sabhāparvan 22sq., 91, 299.
 sabhāsabhypadeśāḥ 187.

samaṣṭikānana(or °kāntāra)-
 māhātmya 250, 307.
 samādhividhi 205.
 samudāyāṣṭakavarga 286.
 Samudrabandhayajvan 212sq.
 sambhavakāṇḍa 116.
 sambhavaparvan 91, 212, 299.
 sarpaśānti 120.
 sarvakṣetraprabhāvaphalaśru-
 tinirūpaṇa 273.
 sarvatomukhamahāvratayājīn
 145, cf. 37.
 sarvamāṅgalinī 81.
 sarvānukramaṇī 105, 295.
 sarvāriṣṭaśānti 120.
 sarvārthacintāmaṇi 203, 302.
 sahasranāmapadyavr̥ttil94sq.,
 308.
 sahasranāmasaṃgrahabhāṣya
 153sq.
 sahyajā 283.
 sāksīparikṣā 186.
 sāksīprakaraṇa 186.
 sāksīpratyuḍdhr̥ti 187.
 sāksīviṣayāṇi 186.
 sāgarastava 81.
 sāṅkhya 304; °kārikā 142, 201;
 °vivaranaṭattvakaumudī 143
 sq.; °saptatī 142, 143, 201, 202,
 304.
 sātīka (aṣṭau) 151.
 sāmabrahmaṇabhāṣya 114.
 sāmaveda 99, 114sq., 224sq.,
 236—238, 296, 298.
 sāyamaḥoma 139.
 Sāyana, °acārya 1, 2, 15, 73,
 114sq., 205, 296, 298.
 sāyujya 275, 276.

- sārarahasyacāturvarṇakrama-
vibhāga 121, 302.
sārasamgraha 199.
sārasāra 272.
Sārvabhauma 168.
sārvabhaumalakṣaṇa 138.
Sāvarādhīpa 263.
Sāvītryupākhyāna 78.
sāhityasarvasva 110sq., 300.
Simharāja 180sq., 212sq., 300,
309.
Simhānana 280.
siddhāntabhedasamgraha 144.
siddhāntamuktāvalī 221, 305.
siddhāntaleśasamgraha 144.
siddhāntaśekhara 178sq., 301.
siddhāntasārasamgraha 144.
siddhāśrama 274.
siddhikṣetra 279.
Sītā 241.
Sīradeva 127sq.
Sukanyā 273.
sukhabodhinī 51, 308.
sugandhavana 259.
Sugrīvapraśna 199.
Sugrīvasamāgama 222.
sutala 270.
Sudarśana 280; °muktikathana
280.
Sudarśanācārya 166.
Sudhābindu 283.
sundarakāṇḍa 64, 66sq., 69,
79.
Sundararāja 86, 301.
suparnatāṭinī 258.
Subāhu 278.
Subodha, °carita 280.
subodhinī, Com. on bhaga-
vadgītā 48, 299; Com. on
bṛhajjātaka 152, 219, 301.
Subrahmaṇya, see Venkāṭa S.
Sumantu 244.
sumbhadhvamsinī 229.
Suratha 49.
surasāsamgamajālapādatir-
thakathana 268.
Sureśvara 290.
suvarṇamukharī, a river 290.
susvarakarāṇa 212.
sūkṣmaraśmayāḥ 286.
Sūta 37, 54, 55, 58, 77, 90sq.,
100, 141, 189, 242, 243, 250,
257, 259, 265, 266, 269, 274,
276—278.
Sūtagītā 10sq., 306; °tātpar-
yadīpikā 10sq.
Sūtamunisamvāda 116.
Sūtaśaunakasamvāda 242sq.
Sūtasamhitā 2, 3, 10, 100, 205
306; °tātpariyadīpikā 11.
sūtrasthāna 174.
sūdarūparākṣasavadha 263.
Sūrīdevabuddhendra 35.
Sūrībhaṭṭa 36.
sūrya 193, 263; °kuṇḍa 266;
°grahāṇa 178; °tīrtha 263—
266, 283; °puṣkarīṇī 263, 265;
°śataka 53sq., 300; °sāvārṇi-
kamanvantara 48sq., 63.
sūryasiddhānta 12—14, 75, 193,
301; °vivarāṇa 193sq., 301.
sr̥ṣṭi 98.
soṇa, N. of a river 290.
Soma 184.
Somadeva 86sq.
Somanātha 36sq., 303.

- somavāramahimānuvarṇana 189.
 Somaśarman 290.
 someśvaratīrtha 277.
 Someśvaraputra 285.
 somotpatti 57sq., 298.
 sauptikaparvan 90, 92.
 saubhāgyalakṣmikalpa 163.
 sauracāndramānābda 287.
 skanda 214; °purāṇa 2, 7, 10, 38, 55, 77, 100, 116sq., 140sq., 188, 205, 226sq., 242, 248sq., 257, 264, 306sq.
 skandeśvarasaṃvāda 163.
 skandopaniṣad 19, 297.
 stotra 308sq.
 stotrakhaṇḍa 155.
 strījātaka 171 (Corrigenda).
 strīdharmā 98.
 strīparvan 90.
 strīmukhakāntikarāṇa 212.
 sthaṇḍilakuṇḍamaṇḍapanir-
 mānādividhi 89.
 sthaleśamāhātmya 204.
 snātakadharmā 98.
 smṛtikarṭṭnirūpaṇa 98.
 smṛticandrikā 185sq., 197, 302.
 smṛtimuktāphala 97—99, 121, 302.
 syānandūra (?) 289.
 svapnādhyāya 230, 309.
 Svayamprakāśa Yati 8sq., 303, 304.
 Svayamprakāśānanda 128sq., 300.
 svarapañcāśacchloki vyākhyā 34.
 svaralakṣaṇa 34, 35, 296.
- svargārohaṇikaparvan 60, 62, 92.
 svarginārakicihna 214.
 Svāmin 177.
 svāyambhuvatīrtha 277.
 haṃsāsyahastalakṣaṇa 151.
 °hatti (sic) 277, 278.
 Hanuman 258.
 Hayagrīva 155; °āgastyaṣaṃ-
 vāda 88, 155, 307.
 Haradatta 33, 43sq. (Corr.
 and Add.), 165, 298, 302,
 308.
 Haradattamiśra 139sq., 302.
 harikṣetra 279.
 haritattvamuktāvalī 8, 303.
 haridvāra 290.
 harinadī 264.
 haribhaktisudhodaya 107sq.,
 305.
 harimīdestotra 8.
 Hariścandra 245, 268sq.
 Hariścandropākhyāna 267,
 268.
 haristuti 8, 303.
 Harṣacarita 290.
 Hastāmalaka 290.
 hastāmalaka, °prakaraṇa, °sto-
 tra 82, 229, 303.
 hastigirimāhātmya 238sq.,
 305.
 hālāsyamāhātmya 7, 306.
 hiraṇyagarbhavibudhasaṃvā-
 da 239.
 hiraṇyākṣakathā 196.
 hīnalakṣaṇa 187.
 hemakūṭakhaṇḍa 267, 305.

hemapuṣkarīṇī, °cakratīrtha,	Honnāmbā, Honnāmbikā 13sq.
°tīrtha 277.	Honnārya 13sq.
hemākarasaras 277.	horā 171, 219, 286; °tātparya-
hemābjatīrtha 277.	sāgara 170; °vivarāṇa 170sq.,
hemābjanāyaki 257, 258.	301; °śāstra 152.

ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īśā-Upaniṣad* for *Īśā-Upaniṣat*.
- P. 28, l. 5 from below, read *samāpayya kriyās* etc.
- P. 43, l. 5 from below, add: *by Haradatta*.
- P. 74, l. 25 read *kūṭasthādī°*.
- P. 81, l. 10 read *Kāvyamālā*.
- P. 91, l. 11 read *Pāriṅṣitena* for *pāriṅṣitena*.
- P. 130, l. 9 from below, read *kulaḥjñāninām ācārasya*.
- P. 132, l. 3 add: *See Aufrecht CC II, 52*.
- l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasamhitā)*.
- P. 139, l. 21 read *sādhavaḥ* for *sā°*.
- P. 142, l. 2 from below, read *Tattvakaumudī*.
- l. 1 from below, read *Vācaspatimīśra*.
- P. 151, l. 27 read *narttakī vā kalāvati*.
- l. 28 read *tiṣṭhet (tat)paścāt*.
- l. 29 read *bhaveyur vibhramānvitāḥ*.
- P. 153, l. 9 from below, read *Viṣṇusahasranāman*.
- P. 171, l. 12 sq. read *dvāvīṃśa strījātakam*.
- P. 220, l. 1 read *grahayoni°* for *grhayoni°*.

ORIENTAL TRANSLATION FUND.

NEW SERIES.

THE following works of this series are now for sale at the rooms of the Royal Asiatic Society, 22, Albemarle Street, London, W. Price 10s. a volume, except vols. 9, 10.

1, 2. REHATSEK (E.). MİR Khwānd's 'Rauzat-us-Safā', or 'Garden of Purity', containing the Moslem Version of the lives of the prophets from Adam to Jesus, and other historical matter. Part I, Vols. I and II. 1891 and 1892.

3, 4. Part II (Vols. I and II) of the above, containing a full and detailed life of Muhammad the Apostle, with an appendix about his wives, concubines, children, secretaries, servants, etc. 1893.

5. Part II (Vol. III) of the above, containing the lives of Abu Bakr, Umar, Uthmān, and 'Alī, the immediate successors of Muhammad. 1894.

6. TAWNEY (C. H.). The Kathā Koṣa, a collection of Jain stories, translated from Sanskrit Manuscripts. 1895.

7. RIDDING (Miss C. M.). Bāṇa's Kādambarī. 1896.

8. COWELL (Professor E. B.) and Mr. THOMAS (of Trinity College, Cambridge). Bāṇa's Harṣa Carita. 1897.

9. 10. STEINGASS (Dr. F.). The last twenty-four Maḳāmāts of Abu Muhammad al Kaṣim al Harīrī, forming Vol. II; Chenery's translation of the first twenty-four Maḳāmāts sold with it as Vol. I. 1898. Price 15s. a volume.

11. GASTER (Dr. M.). The Chronicles of Jerahmeel, or the Hebrew Bible Historiale. A collection of Jewish legends and traditions translated from the Hebrew. 1899.

12. RHYS DAVIDS (Mrs. C. A. F.). A Buddhist manual of psychological ethics of the fourth century B. C., being a translation of the Dhamma Sangani from the Abhidhamma Pitaka of the Buddhist Canon. 1900.

Just out—

13. BEVERIDGE (Mrs. H.). Life and Memoirs of Gulbadan Begum, aunt of Akbar the Great, translated from the Persian. 1902 (with illustrations).

In preparation—

14. RHYS DAVIDS (Professor T. W.). The Kathā Vatthu.

15. ROSS (Principal E. D.). History of the Seljuks.

16. WATTERS (T.). Yuan Chwang's Travels. (In the press).

ASIATIC SOCIETY MONOGRAPHS.

THE Society has determined to bring out a series of monographs which will afford opportunity for the publication of papers too long to appear in the Journal.

Arrangements have so far been made for the publication of the following:—

- (1) GERINI (Major G. E.). Researches on Ptolemy's Geography. (*In the Press.*)
- (2) WINTERITZ (Dr. M.). Catalogue of Sanskrit MSS. in the Royal Asiatic Society's Library, with an Appendix by Mr. F. W. Thomas. 8^{vo} xvi, 340 pages. (*Price 5/. or 3/6 for cash.*)
- (3) HIRSCHFELD (Dr. H.). New Researches into the Composition and Exegesis of the Qoran. 4^{to} 155 pages. (*Price 5/. or 3/6 for cash.*)
- (4) STRONG (Professor S. A.). The History of Jaḳmaḳ, Sultan of Egypt, by Ibn 'Arabshāh. (*In the Press.*)
- (5) LE STRANGE (Guy). Description of Persia and Mesopotamia in the year 1340 A.D., from the Nuzhat-al-Kulūb of Ḥamd-Allah Mustawfi, with a summary of the contents of that work. (*Nearly ready.*)

Any persons wishing copies of printed circulars containing information as to the Oriental Translation Fund and the Asiatic Society Monographs, are requested to apply to

THE SECRETARY, ROYAL ASIATIC SOCIETY,
22, ALBEMARLE STREET,
LONDON, W.

