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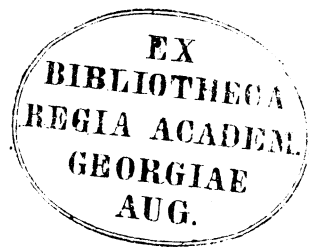
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REPORT ON SANSKRIT MSS.

1874-75.





To

THE DIRECTOR OF PUBLIC INSTRUCTION.

SIR,

I have the honour to submit my Report on the search for Sanskrit MSS. during the year 1874-75.

1. On returning from my tour through Rajputana in April 1874, I had at my command only a very small balance of about Rs. 600 from the allotment for 1873-74, which I had reserved for the printing of the Report. As I received no intimation that Government had again sanctioned Rs. 3,200, I carried on the work very leisurely for a long time. Only towards the end of the official year, when the long delay in the arrival of the MSS. which had been ordered to be copied in Jesalmîr, convinced me that I should be unable to bring out soon the detailed Report for 1873-74, and when I heard that the Government were willing to devote further sums to the search for Sanskrit MSS., I resolved to spend the balance in my hands and to renew my efforts to obtain access to the yet unexplored libraries of Gujarât. These remarks will explain why the number of the purchases made during the year is very small.

2. Only one publication appeared during the year, the Report for 1872-73. By your permission copies of a photograph of the last page of the *Limḍî MS.* of the *Āvas'yaka Sūtra* dated *Samvat 1189*, which Mr. A. East, C. S. had been good enough to take, were prefixed to it.

3. Important catalogues of libraries have been obtained from Nariâd, Ahmadâbâd, Bhûj and Pâṭhan.

The Nariâd collection, which belongs to a Brahman of that town is not very large. But it contains some rare books such as commentaries on the Nâṭakas and several important grammatical works among which there is a copy of the Gaṇaratnamahodadhi by Vardhamâna.

The chief list from Ahmadâbâd is that of the Bhaṇḍâr of the Jainas belonging to the Tapâgachha. During my usual autumn stay in Ahmadâbâd I obtained this catalogue through S'etḥ Maganbhai Hathisingh, who takes a warm interest in the researches regarding the history and literature of his sect. The collection contains 887 MSS. in 26 Dâbaḍâs or cardboard boxes. The MSS. are all written on paper and are copies of the usual stock works of Jaina libraries, the Angas with their commentaries, (always excepting the Panchakalpa and Piṇḍaniryukti), the numerous Charitras, Râsas, Sajjhâis and Chopâis descriptive of the lives or composed in honour of Jaina saints and a small number of Brahminical works referring to the Alamkâras'âstra and poetry. A few rare books, however, occur also, as for instance the Mâgadhi Sîtâcharitra, and the Prabhâvakacharitra. The latter is a continuation of Hemachandra's Paris'isṭaparva of the Trishasṭhis'alâkâpuru-shacharitra. It is of great importance as it contains the lives of the Jaina teachers and theological writers, who lived after Vajrasvâmi, down to the 12th century.

A Bhûj collection, which belongs to Bhaṭṭârakṣi Jivankul is nearly as large as the Ahmadâbâd Bhaṇḍâr and much of the same character. The number of MSS. is 614, which are divided among 41 Pothîs. Among the Jaina books there is a very rare copy of the Mahânis'ithasûtra with a Tabâ or interlinear Gujarâti version. Hitherto no other copy of this Sûtra has be-

come known which contains anything, but the bare text. The library contains also numerous works on Alamkâra, some of which are little known and a large amount of Kachhî-Gujarâti poetry. During my stay in Bhûj H. H. the Rao also was good enough to allow me to inspect his library, which contains a few rare works of which copies were obtained some years ago.

The most important results are, however, furnished by the opening of the Bhaṇḍârs at Pâṭhaṇ in the Gaikvâḍ's territory, the ancient Aṇhîlvâḍ. This town is still, as in the eleventh and twelfth centuries of our era, the true centre of Jainism in Gujarât. It is inhabited by a larger number of S'râvakas than Ahmadâbâd, Vaḍhvâṇ or Cambay. Its religious institutions, especially the Upâs'rayas or Apâs'rayas which are the places of residence for the Yatis, are likewise very numerous. It is a general rule that every Upâs'raya contains, at least, some books and that the older the establishment, the larger and the more valuable the library. As Pâṭhaṇ possesses more than a dozen Upâs'rayas and some of these date from the times of the Châlukya kings, it may easily be imagined, how great the quantity of the MSS. amassed, is. Among all these libraries the so-called Bhaṇḍâr of Hemâchârya, which was first discovered by Colonel Tod and which is usually called *the Pâṭhaṇ Bhaṇḍâr* surpasses all the rest in importance and extent. Colonel Tod* has given a graphic description of the manner in which the Yati in his service obtained admission to it. Since his time only one other European, Mr. Kinloch Forbes, has obtained books from it. He saw its list and his assistant Kavi Dalpatrâj Dâhyâbhai who is now employed in the Educational Department was allowed to take out Hemachandra's Dvyâs'rayakosha. My own attempts to enter the Pâṭhaṇ Bhaṇḍârs were begun in November 1873, when the shortness of my stay of 36 hours in the town pre-

* Travels in Western India p. 232 *seqq.*

vented my effecting anything, though Col. Phayre had kindly procured for me letters to the Gaikvâdî officials. In March last when returning from a tour to Îdar, Pâlanpur and Dîsa, I resolved to make another attempt. Sir Lewis Pelly was good enough to give me another letter to the Sir Sûbâ of the Uttar Mahals. On my arrival in Pâthan the Sir Sûbâ was absent on duty in Baroda. But I found in the Sir Foujdâr (now Naib Sûbâ), Mr. Mûlchand Makandâs a most efficient helper. After endless conferences with the Nagars'eth and the Pauch under whose control all the libraries are, he prevailed upon them to admit me to some of the Bhandârs. The first, which I saw was the Pophliâpâdâno Bhandâr,* established by Rûpavijaya-sûri of Ahmadâbâd. It contains four large boxes, three of which are filled with paper MSS., while the fourth contains also some palm leaf MSS. The number of MSS. is between 4-500. There is no general catalogue, but in each Dâbaḍo a list of the contents is found. Among the paper MSS. I found only one novelty, the Titthogaliu Sâtra. The palm leaf MSS., part of which, to judge from their shape, seems to have come from Cambay contain :

a. Religious works ; Uttarâdhyayana with S'ânti's vṛitti fols. 428, Âvas'yakasûtra with a Pîṭhikâ for the use of Harshakîrtigani, dated S. 1391, fols. 63, Pachchâkkhânaniryukti fols. 136, Pravachanasârôddhâra fols. 253, Jîtakalpachûrṇi fols. 108, Upamitibhavaprapancha, dated S. 1261, Sârdhas'atakavṛitti fols. 148 ;

b. A collection of legends in Mâgadhî, fols. 208, dated S. 1398 ;

c. Two MSS. of the Taddhitaprakaraṇa of Hemachandra's S'abdânus'âsana, fols. 151 and fols. 365, the latter dated S. 1297 ;

1. Most Bhandârs are called according to the Pâdo in which they are situated. A Pâdo is what in Ahmadâbâd and elsewhere is called a Pol, a street or a net work of lanes, which can be closed by gates *i. e.* a ward.

A copy of the same author's *Alamkârachûdâmaṇi* fols. 252 dated S. 1390.

The second library which I visited was that called *Bhâbhânâ-pâdâno Bhaṇḍâr*, which is preserved in the *Upâs'raya* of the *Vimalagachchha*. It consists of 27 *Dâbadâs* containing upwards of 300 paper MSS. and has a general catalogue. Its contents are not very important. I noted however a new *Sûtra* called the *Jamâli* of which a copy has been made, and a copy of a portion of the *Nyâyakandalî** and the commentary on the latter work (fols. 124). The first copy of this ancient book on *Nyâya* was found in *Jesalmîr*.

A third collection called the *Sanghavinâpâdâno Bhaṇḍâr* was so far opened that the list was sent to me for inspection as well as such books as I selected for copying. This library is much more important than the two preceding ones. It contains three boxes with nearly five hundred MSS. all of which are written on palm leaves. Its catalogue is unfortunately not accurate and it is necessary to make a new one in order to obtain a full knowledge of its contents. Among the books which were sent to me for inspection was a copy of the *Naishadhîya* (called in the catalogue erroneously *S'as'âṅkakîrtana*) dated *Samvat* 1304, a copy of a new play by *Râmachandra*, a pupil of *Hemachandra*, entitled *Raghuvilâpa* and large pieces of a *Prakriyâ* based on *Jainendra's* grammar, a work which is also procurable in Southern India. The old Catalogue enumerates besides a complete collection of the *Jaina Âgamas*, their *Bhâshyas*, *Chûrṇis* and *Vṛittis*, several of the rare works first discovered in *Jesalmîr*. Among these are the *Nyâyakandalî* and the *Gauḍavadha*, the historical *Prakrit* poem on the defeat of the king of *Gauḍa* by *Yas'ovarman* of *Kânojj*. A trained *S'âstrî* is now engaged in making a new catalogue of the library and

* *Gunapadârtha* fols. 3.

several of its rare works are being copied. The S'eth, in whose possession it is, has expressed and proved his willingness to allow the books to be used for copying or collating in Pâṭhap.

These were all the results which I obtained on my visit in March. As the S'ripûj of the Khartaragachha, who together with the Panch is the keeper of Hemachandra's Bhaṇḍâr, was absent on a tour in Rajputana, it was necessary to defer the attempts to open this library until later. In May I received letters from the Sir Sûbâ and from my agent stating, that the S'ripûj had come back and had agreed to show me his books. I, accordingly, made on May 16 a second journey to Paṭhan, which a sand storm and several thunderstorms that surprised me in the open field, made anything but a pleasure trip. On my arrival the S'ripûj seemed to have changed his mind. He at first tried to put me off by showing me one Kothali or bag full of dilapidated paper MSS. On being pressed further, he produced one after another six more such Kothalis, which contained altogether between 6-700 MSS. He then solemnly assured me that this was all he had—an asseveration which I refused to accept as true.

As my Annual Report was nearly due, I had, though with great reluctance, to return a second time *re infectâ*. My disappointment was not much moderated by the discovery of a few rare works in the collection which the S'ripûj showed me and by my admission to a fourth minor Bhaṇḍâr. The former were: a volume of elegant extracts from Prâkrit poems with a Sanskrit translation by Jayavallabha, entitled Prâkrītasubhâshitâvali; the life of a king who favoured the Jainas, Maṇipatimahâsâmantacharita; a new commentary of the Paribhâshâs; the portion of Hemachandra's Supplementary dictionary giving the names of various kinds of grain, Nighaṇṭus'eshâ dhânya-

kāṇḍa* and a new Prakīrṇaka or detached treatise on Gachhā-chāra with a Sanskrit commentary.

Hardly, however, had I come back to Surat when the incessant exertions of the Gaikvādī officials, combined with those of my agent and of a few friendly members of the Panch, caused another change in the S'ripūj's disposition. He suddenly wrote to me stating that he would show me the old Bhaṇḍār and took the Valivātdār and my agent to see it. According to the report of the latter, it contains forty boxes filled with MSS., while the S'ripūj mentions twenty-five in his letter. It is still asserted that there is no catalogue, though in Tod's and Forbes' time there was one. This circumstance is suspicious. The season and my proposed tour to the North of India make it impossible for me to personally follow up the success gained. I have despatched another S'āstrī together with two writers to Pāṭhaṇ in order to make new catalogues of Hemāchārya's and of the Sanghavināpādā. Bhaṇḍārs and to copy such MSS. as I have already selected and may still select.

Together with the last news regarding Hemāchārya's Bhaṇḍār I received the catalogue of that belonging to the Tapāgachha of Pāṭhaṇ. This collection also is very extensive and important. It contains 80 Dābaḍās with upwards of 1200 MSS. among which there are a goodly number of novelties and apparently some new historical works.

I believe that, though a good deal is still to be done, the battle is won and I trust that in my next Report I shall be able to complete the account of the Pāṭhaṇ Bhaṇḍārs.

3. Several among the Brahminical MSS. purchased deserve special notices. No. 6 the *Bhāratamanjarī* is a poetical epitome

* Hemachandra wrote besides Abhidhānachintāmani and Anekārthasamgraha a number of S'eshas, one of which giving the names of trees, (vanaspati) I found in Sattara in 1866. The late Dr. Bhāu Dāji mentioned to me another enumerating the precious stones.

of the Mahābhāṭara. It closely follows the divisions of its original and is divided into the same number of Parvas. Its metre is the Anuṣṭubh s'loka. The author Kshemendra appears to be the poet who wrote the epitome of the Vṛihatkāthā of Guṇādhyā, as his surname Vyāsapāda shows that he was a Bhāgavata. The MS. was acquired in Bhāj. It is about three hundred years old and tolerably correct.

Nro. 16. The *Naishadhīyadīpikā* is one of the oldest commentaries on S'riharsha's epic which has become known. Its author Chāṇḍūpaṇḍita, the son of Āliga was a Nāgara Brahman of Dholkā near Ahmadābād. He states that he composed poetry, officiated as priest at many great sacrifices, studied Sāṅkhya philosophy and wrote a commentary on the Ṛigveda. His teachers were Vaidyanātha and Narasiṃha; the Naishadha he learned from one Munideva, apparently a Jaina Yati. He asserts that, before his time only one commentary on the Naishadha existed, composed by Vidyādhara (*alias* Sāhityavidhyādhara, *alias* Chāritravardhanamuni) of which I have found fragments in Ahmadābād and in Jesalmīr. He partly confirms the story of the Jaina author Rājas'ekhara who places S'riharsha under Jayantachandra or Jayachandra of Kānoj at the end of the 12th century. He also, calls the Naishadhīya, "navam kavyam, a modern poem." Chāṇḍūpaṇḍita gives as the date of his own work the 15th day of S'uklapaksha Bhādrapada of the year 1513 according to Vikrama's Era, or 1456-7 A. D. When he wrote, Sāṅga was chief of Dholkā and Mādha his minister. Chāṇḍū's younger brother Tālhaṇa revised and corrected the book. The MS. bears two dates 1473 (at the end of canto XXII.) and 1476 (at the end of canto II.) and consists of four pieces, which however have been written by the same writer, a Vaid called Nārāyaṇa, the son of Bhābhala. The dates refer no doubt

to the S'aka Era. I received the MS. from Gaṇḍevī in the Gaikvād's territory.

Nro. 17. The *Yudhishṭhiravijaya*, or 'victory of Yudhishṭhira' is another novelty. It belongs to the numerous compositions which are based on legends taken from the Mahābhārata. It contains eight Ās'vāsas. The end of the first canto is gone. The second contains the sports of Kṛishṇa and Arjuna (kṛishṇārjunavilhāraṇana), the third 'the departure to the forest' (vaṇavāsagamana), the fourth 'the battle between Kirāta and Arjuna' (kirātārjuna-yuddhavarṇana), the fifth 'the death of Kīchaka' (kīchakavadha), the sixth 'the peace-proposals' (sāmavarṇana), the seventh 'the defeat of the Kauravas, and the eighth 'the victory of Yudhishṭhira over Duryodhana.' The work is written in the Āryāgīti metre and each half verse is adorned with a Yamaka or rhyme of four syllables. Its literary value is about the same as that of the Nalodaya. Its author is not named. One of my S'āstrīs told me that he had heard it mentioned by his teacher as an old and rare work.

Nro. 18. The *Rājavinoda* 'the amusement of the king' or Jara-bakshapātas'āhis'rīmahamūdasuratrāṇacharita 'the life of Sultan Mahmūd' (Begaḍhā of Ahmadābād) by Udayarāja is quite a literary curiosity. The author who declares himself to be the son of Prayāgadāsa and the pupil of Rāmadāsa, celebrates Mahmūd popularly reputed to have been the most violent persecutor of Hindus and Hinduism, as if he were an orthodox Hindu king. He calls him the 'crest jewel of the royal race' (rājanyachūdāmaṇi) as if he were a Kshatriya, and he asserts that S'rī and Sarasvatī attend on his footsteps, that he surpasses Karṇa in liberality, and that his ancestor *Muzaffar Khān* assisted *Kṛishṇa* against *Kali*. The Charita is divided into seven Sargas. The first (s'lukas 29) entitled 'Surendra's and Sarasvatī's colloquy' (surendrasarasvatīsaṃvāda) is introductory and relates how

Brahmâ sent Indra to look after Sarasvatî and found her in the halls of Mahmûd Shâh, and how she sang the praises of Mahmûd. The second (vaṃs'ânukirtana s'lokas 31) gives the genealogy of Mahmûd, beginning with Muzaffar Khân. The statements made appear to be historically correct. The third (sabhâsamâgama s'lokas 33) describes Mahmûd's entry into the Darbâr hall. The fourth (sarvâvasara s'lokas 33) relates what princes and people were received in Darbâr. The fifth (saṃgi-tarangaprasanga s'lokas 35) describes a Nâch given by the Sul-tân. The sixth (vijayayâtrotsava s'l. 36) and the seventh (vijaya-lakshmîlâbha s'lokas 37) are devoted to a rhapsodic description of Mahmûd's warlike exploits. The frequent allusions to the Padishâh's liberality make it probable that the author either had received or hoped to receive Dakshinâ from him.

Nro. 26. The *Dharmapradîpa* is not identical with the Bhoja-smṛiti, stated to be one of the works of Bhoja of Dhârâ. It was written at the order of Bhoja, the son of Bhâramalla, who ruled over Kachh some centuries ago. This king is the same to whom the Bhojavâyâkaraṇa of Vinayasâgara which occurs in my catalogue of MSS. from Gujarât, is dedicated. The *Dharmapradîpa* treats of Âchâra or the rule of conduct only. The MS. comes from Kachh.

Nro. 27. The *Nâradasmṛitibhâshya* of *Kalyâṇabhalla* is the most important acquisition of the year among the works on Dharma. It gives a full explanation of the first eight Adhyâyas of the Smṛiti, and helps greatly to settle the text of this interesting, but difficult law book, of which very few copies are procurable. Kalyâṇa says in the introductory verses that, his work is based on an older, but corrupt commentary.* The MS has been written in Benares and has been procured from the

* Dṛiṣṭvâsahâyarachitam nâradaabhâshyam kulekhakairbhrashtam kalyâṇena kriyate prâktanameva tadyis'odhya punah.

library of the Râjâ of Bundi through the kind offices of the Asst. Political in charge of Harautî.

Nros. 29 and 30. These two copies of the old *Dharmasûtra* of *Vasishtha* are complete and very correct. The first was presented to me by Professor Bâlas'âstrî of Benares College and the second by Dâmodara S'âstrî of Bhûj. Like all similar presents I accepted them for Government.

Nro. 36 is a large fragment of the ancient *Gârgî Samhitâ* first discovered by Dr. Kern and described in the preface to his edition of the *Vârâhî Samhitâ*.

Nro. 37. The *Panchasiddhântikâ* of *Varâhamihira* is one of those rare works which has been sought after for a long time. The copy which I have procured is a transcript made from a MS. belonging to Sadârâma Joshi of Sojîtrâ, who was good enough to lend me his copy for some time. The original is unfortunately so incorrect, that it is hardly possible even to make out the general drift. The work is a *karana*, which gives the substance of five older works, the *Siddhântas* ascribed to Paulis'a, Romaka, Vâsishtha, Sûrya and Pitâmaha.

It is written in the *Âryâ* metre and contains, I suppose, 18 *Adhyâyas*.

The first, called *karaṇâvatâra* (s'lokas 25), contains the well-known verses giving the details about the older *Siddhântas* (vs. 2-4) and the date S'aka 427, which forms the base of the subsequent calculations (vs. 8). Next follow 83 verses which are not divided into *Adhyâyas*, but at the end of which are placed the words *chandragrahaṇam shashthodhyâyah* 'eclipses of the moon, *Adhyâya VI.*'

The following *Adhyâyas* appear to be in good order. They are *Adhyâya VII*, eclipses of the sun, according to Paulis'a *iti paulis'asiddhânte ravigrahaṇam saptamodhyâyah* (s'lokas 6); *Adhyâya VIII*, eclipses of the sun according to Romaka, *iti romakasiddhânterkagrahaṇam ashtamodhyâyah* (s'lokas 18); *Adhyâ-*

ya IX., eclipses of the sun according to Sûrya, sûryasiddhânterkagrahanâma (?) navamodhyâyaḥ (s'lokas 22); Adhyâya X., eclipses of the moon, chandragrahaṇe das'amodhyâyaḥ (s'lokas 7); Adhyâya XI., Avarṇanâtyekâdas'odhyâyaḥ (?) (s'lokas 6); Adhyâya XII., Lunar and Solar years according to Pitâmaha, iti pitâmasiddhântedvâdas'odhyâyaḥ (s'lokas 5); Adhyâya XIII., the order of the Universe, trailokyasamsthânam nâma trayodas'odhyâyaḥ (s'lokas 40).

In this chapter occurs vs. 6 the refutation of the opinion of those who hold that the earth moves :

Bhramati bhramasthiteva kshitirityapare vadanti noḍuganaḥ |
Yadyevaṃ s'yenâdyâ na khâtpunaḥ svanilayamupeyuh ||

“Others contend that the earth standing as it in an eddy turns round, not the crowd of the stars. If that were the case, falcons and other (birds) could not return from the sky to their nests.”

Adhyâya XIV. describes the Chedyakayantras (s'lokas 58).

Adhyâya XV. is called the Jyotishopanishat (vs. 13).

Adhyâya XVI. contains the correction of the position of the stars and planets, târâgrahasphuṭikaranam shoḍas'odhyâyaḥ (s'lokas 28).

After that follow seventyeight s'lokas without any division and the conclusion of the whole is, ityâchâryavarâhamirakratâyâṃ panchasiddhântikâ samâptâ (sic).

Sadârâma Joshî states that he obtained his MS. from Benares and that better copies and a commentary are to be had there.

Nro. 38 is a manual for indigenious school-masters. Its author Kshemendra was the son of Bhûdhara, a Nâgara Brahmin of Râjanagara and wrote his treatise by order of S'aukarâlâla chief of Pitlad, (Pedlâd MS.).

Nro. 39 is a letter writer, giving the proper formulas for addressing persons of all ranks.

5. Among the Jaina books two deserve special notice. The first is the nearly complete copy of the *Trishashṭis'alākāpurushacharita* (bought in Bhūj), which contains also the life of Mahāvira the reputed founder of Jainism. It gives a great many hitherto unknown details regarding the saint's life. The second remarkable acquisition is the old copy of the *Pāialachhīnāma-mālā*. This MS. is correct and accurate. I have already published a note regarding it in the Indian Antiquary and have shown that the author's name was *Dhanapāla*. An edition of the book has been prepared. I shall print it as well as Hemachandra's *Des'īkosha*, as soon as I find a little of that leisure and quiet which are absolutely necessary for serious work of the kind.

6. During 1874-5 as in former years MSS. have been furnished to various Indian and European scholars, partly such as belong to Government and partly such as could be borrowed from owners of private libraries.

Professor Kielhorn has received copies of the *Vākyapadīya*, *Māṇḍūkī* and *Nāradyā S'īkshās*, as well as some less important works of the same description, Mr. Shankar P. Paṇḍit copies of the *Bharatas'āstra*, the *Setubandha* (acquired last year), and of a commentary on the *Vikramorvas'ī*, Mr. Kāshināth T. Telang several copies of the *Mudrārakshasa*, Professor Thibaut in Benares a copy of the *Mānavas'ulvasūtra*, Professor Bālas'āstrī in Benares copies of the last two *Adhyāyas* of the *Kās'īkā*; Bābu Rājendramitralāl in Calcutta copies of *Sāyaṇa's Aitareyāranyakabhāshya* and of *S'aunaka's Vṛihaddevatā*, Professor Aufrecht copies of *Trivikrama's Nalachampū*, Professor Eggeling of London a copy of the *Gaṇaratnamahodadhi*, Professor Weber of Berlin a copy of *Hāla's Saptas'atī*, Professor Gold-

schmidt in Strassbury a copy of the Setubandha. Various other demands of European scholars will be satisfied shortly.

I have also, in accordance with the permission granted to me by Government in 1872, bought about fifty MSS. of works already represented in our collection for the Prussian Government.

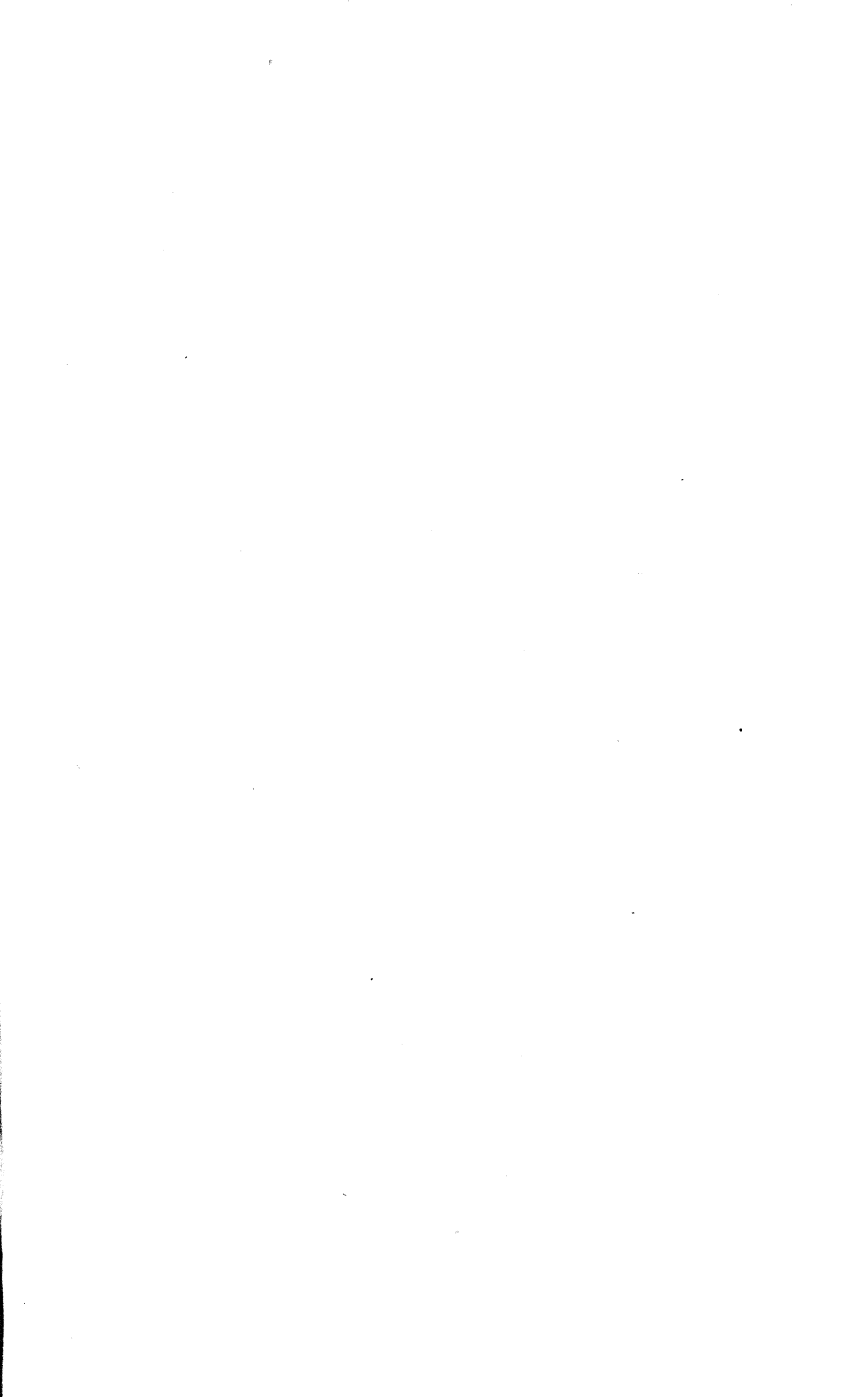
I have the honour to be,

Sir,

Your most obedient Servant,

G. BÜHLER.

Bombay, June 23, 1875.



I. Brahminical

No.	Title.	Author.
A. VEDIC WORKS.		
1	Rishidevatâchhandâṃsi	.....
2	Gâyatribhâshyam	S'ankarâchârya.
3	Nâradyâ s'ikshâ	Nârada
4	Mantrasamlhitâ (used at the Grihya rites of the Rigvedis.)	.....
B. PURÂNA AND ITIHÂSA.		
5	Bhâgavatapurâna explanation of the first s'loka	Madhusûdana Sarasvatî.
6	Bhâratamanjarî	Kshemendra Vyâsapâda
7	Râjâvalî, a list of kings taken from a Purâna	.....
8	Vâyupurâna	.....
C. KÂVYA AND NÂTAKA AND ALAMKÂRA.		
9	Anyokti	.....
10	Anyoktiparichchhedâh	.....
11	Kaṃsavadhanâṭaka	S'eshakṛishṇa
12	Kaṃsavadhâṭikâ	.....
13	Kaṃsavadhâtippaṇa Padakaumudî	.....
14	Durghaṭakâvya	.....
15	Dûtângadanâṭaka	Subhaṭa
16	Naishadhiyadîpikâ	Châṇḍûpaṇḍita
17	Yudhishṭhiravijayakâvya.	.....
18	Râjavinoda.	Udayarâja
19	Rasaratnadîpikâ.	Mallarâja

Books.

Page.	Lines.	Age of Manuscripts.	Remarks.
70	8	1845	Complete.
2	11	...	Do.
...	...	...	Do.
194	10	1865	Do.
13	12	...	Do.
211	15	1669	Do.
15	10	New copy.	Do.
412	10	...	Do.
9	11	...	Do.
44	19	1844	Do.
37	15	...	Do.
26	10	1756	Do.
71	11	...	Do.
20	12	S'ake 1729	Do.
18	12	1684	Do.
401	11	S'ake 1473	Incomplete, a portion of the Introduction and Sargas X. XIII.—XVII. lost.
45	13	1707	Do. 1st and 5th leaves wanting.
28	8	...	Complete.
51	7	0	Do.

No.	Title.	Author.
D. VYĀKARANA AND KOSHAS.		
20	Ekārthanāmamâlâ	Saubhari
21	Dvyaksharanāmamâlâ	Do.
E. DHARMA.		
22	Achârârka	Divākara
23	Kuṇḍakaumudî	Vis'vanâtha
24	Kuṇḍamaṇḍapasiddhi	Viṭhala
25	Kuṇḍamaṇḍapavivṛitti	The same
26	Dharmapradîpa	Bhojadeva of Kachha
27	Nâradîyadharmas'âstraṭikâ	Kalyâṇabhṭṭa
28	Pratishṭhâpaddhati	Trivikramabhṭṭa
29	Vâsishṭhasmṛiti	Vasishṭha
30	The same	The same
31	Vâsishṭhibhâshya	Vedamis'ra
F. PÛRVA AND UTTARAMÎ- MÂMSÂ.		
32	Nyâyaparakâs'a	Âpadeva
33	Râmagîtâ saṭikâ	.....
34	Vedastutiṭikâ	Raghunâthachakravartî
35	Vedastutiṭikâ Anvayabodhinî	Kavichûḍâmaṇichakravartî
G. JYOTISHA.		
36	Gârgî Samhitâ	Garga
37	Panchasiddhântikâ	Varâhamihira
H. MISCELLANEOUS.		
38	Lipiviveka	Kshemendra
39	Lekhanaparakâra	.....

Page.	Lines.	Age of Manuscripts.	Remarks.
11	7	New copy	
10	9	Do.	
73	9	...	
37	10	...	
5	10	...	
20	15	...	
55	9	1726	
90	10	1926	
91	11	1822	Complete
27	9	...	Do.
36	10	1599	Do.
24	13	New copy	Do.
61	12	1873	Do.
11	15	...	Do.
36	10	...	Do.
63	10	...	Do.
79	8	New copy	Do.
49	15	Do.	Do.
23	8	Do.	Do.
9	8	Do.	Do.

II. Jaina

No.	Total.	Author.
A. DHARMA.		
40	Jamâlisûtra (M.)	.....
41	Tattvârthavṛitti Sukhabodhikâ (S.)	Yogadeva
42	Brihachchhântiṭikâ (S.)	Harshakîrti
43	Yogas'âstra with Bâlavabodha (S. G.)	Hemachandra; Somasundara
44	Vichârapanchâs'ikâvachûri (S.)	Vijayavimala
45	Siddhapanchâs'ikâ saṭikâ (M. G.)	.....
B. POETRY.		
46	Vairâgyas'ataka with Tabâ (M.G.)	.....
C. BIOGRAPHY, LEGENDS.		
47	Trishasṭhis'alâkâpurushacharita (S.)	Hemachandra
48	Rûpasenacharitra (S. M.)	Jinasûri
D. MISCELLANEOUS.		
49	Kârakavichâra and Gujarâti-Sanskrit Kosha (S. J.)	.....
50	Taurushkî-nâmamâlâ (S. U.)	.....
51	Dhâtutarangiṇi (S.)	.....
52	Paialachhînâmamâlâ (P.)	Dhanapâla
53	Pârasînâmamâlâ (S. Pers.)	.....
54	Bhâdrabâhavi Saṃhitâ (S.)	Bhadrabâhu.

Works.

Page.	Lines.	Age of Manuscripts.	Remarks.
21	10	New copy.	Do.
151	8	...	First 3 leaves wanting.
57	17	1676	Complete.
112	13	1531	Do.
5	18	...	Do.
10	14	...	Do.
14	11	...	Complete.
715	15	...	Incomplete Parvas I. II. IV. missing.
23	19	...	Complete.
9	15	...	Do.
4	13	...	Do.
4	18	...	Incomplete.
...	...	...	Complete.
6	19	...	Do.
93	10	New copy.	Incomplete.