CATALOGUE

OF

A COLLECTION

OF

SANSKRIT MANUSCRIPTS.

BY

A. C. BURNELL, M.R.A.S.,

MADRAS CIVIL SERVICE.

PART I.

VEDIC MANUSCRIPTS.

LONDON:

TRÜBNER & Co., 8 AND 60, PATERNOSTER ROW.

1870.

£5/ £2

CATALOGUE

OF

A COLLECTION

OF

SANSKRIT MANUSCRIPTS.

BY

A. C. BURNELL, M.R.A.S.,

MADRAS CIVIL SERVICE.

PART I.

VEDIC MANUSCRIPTS.

LONDON:

TRÜBNER & Co., 8 AND 60, PATERNOSTER ROW.

1869.

HERTFORD:
PRINTED BY STEPHEN AUSTIN.

CONTENTS.

ERRATA.

Page 5, last line, *for* Vasishṭha *read* Vasishṭha.
„ 6, line 14, *for* shishṭir *read* shashṭir.
„ 6, „ 20, *for* çreshṭhaç *read* çreshṭhaç.
„ 7, (note), *for* garçya *read* gârgya.
„ 7, „ *for* or *read* on.
„ 7, „ *for* Açvalâyana *read* Âçvalâyana.
„ 7, „ *for* grihya *read* grihya.
„ 16, line 6 from bottom, *add*—These çlokas are quoted from the Taittirîya Anukramaṇî, 3, 12, 17, 18, and 19.
„ 20, line 8, *for* çreshṭaṁ *read* çreshṭaṁ.
„ 25, „ 6, *for* shṭomau *read* shṭomau.
„ 26, „ 9 (from bottom), *for* Karmâny *read* Karmâṇy.
„ 29, (note), *for* kanka *read* kaṅka—*for* karrion *read* carrion—*for* Schisfner *read* Schiefner.
„ 30, line 9 (from bottom), *for* Karmâny *read* Karmâṇy.
„ 30, „ 5 „ *for* haviryasañajṁ *read* haviryajñasaṁ.
„ 33, line 7, *for* çishṭa; *read* çishṭâḥ;
„ 36, „ 12, *for* Verzeicshinn *read* Verzeichniss.
„ 38, „ 2, *for* mautrasya *read* mantrasya.
„ 39, „ 10, *for* 18 *read* 81.
„ 39, „ 22, *for* guṇâu *read* guṇân.
„ 42, „ 7, *for* viçeshatah *read* viçeshataḥ.
„ 48, „ 20, *for* ûhagâna *read* Ûhagana.

The type being very small, no doubt other errata have been passed over. sh is used to express ष; and the dot is to show that it is *not* the aspirate of s, as in the case of the aspirated letters, c.g., kh, jh.

PREFACE.

The MSS. about to be described were collected during a residence of several years in the South of India. In searching for MSS. which I required for my own studies, I often met with other works but little known to European Sanskritists, and which seemed to me to be worth preserving; such works I purchased (when it was possible to do so) or had transcribed.

It is hardly necessary to say that anything like a complete collection of Sanskrit MSS. which would fairly represent the literature of the Brahmans in its entirety, cannot be made in any one part of India. Some works may be met with in all considerable places, others must be sought in peculiar localities. This is especially the case with Vedic works. The Black Yajur Veda is the Veda of the South of India, and is little known in the North; on the other hand the White Yajur and Atharva Vedas are unknown in the South of India, except to a few Brahmans who have wandered there from the Mahratta country or Benares.* Again, in the South of India, all the systems of philosophy studied by the Brahmans are derived from the Vedânta; the Mîmâṁsâ was never much studied, and is now professed by less than half a dozen paṇḍits; the Sâṅkhya and Yoga are unknown; and though elementary works on the Nyâya are very common, every student who wishes to make progress goes to Navadvîpa or Benares, and most of the MSS. referring to this system which exist in South India have been brought from those places, and are written in the Devanâgari character. Medical, Astronomical, and Astrological works are more studied in Malabar than in any other part of India, and the Vedic sacrifices were formerly kept up in that province better than anywhere else. The Smârta Brahmans still keep up the Vedic rites to a certain extent; but the followers of Râmânujâcârya and Madhvâcârya have adopted

* So in this collection there are but few Rig and Atharva Vedas MSS., and on the other hand the Black Yajur and Sâma Vedas are well represented.

the modern (or tantric) rites, and lost all knowledge of the older system. The number of dialects in use in South India and the multitude of sects have raised up so much fanaticism among Brahmans that followers of the same Veda from different provinces will seldom associate together, and perhaps this is the cause of the differences one meets with in the ritual. The Brahmans of Malabar read the Vedas in a way that is unintelligible to those of the Coromandel Coast, and use for the 'Soma' a plant of the asclepias tribe with large spotted flowers (? pûtika); the last use a plant of the same kind but with small white flowers. Similar differences could be shown in every detail.* The Vedic ritual is almost obsolete, and there can be no doubt that in a few years it will be entirely forgotten. The few who study Sanskrit in India at the present day devote their attention exclusively to the modern and sectarian literature.

The Brahmans of South India do not consider paper to be pure, and therefore generally use the leaves of the talipat and palmyra palms instead. With one or two exceptions all the palm leaf (or 'ôlai') MSS. in my collection were purchased, but most of the MSS. on paper were copied for me, as will be indicated. It is seldom that the date when the MS. was copied is entered in palm-leaf MSS., but from the character of the handwriting one may safely infer it. Very few MSS. are above 200 years old. As regards extracts, the original spelling has been closely followed. In S. India, Pâṇini viii. 3, 36, is invariably adhered to, and Visarga assimilated to a following sibilant. Conjectural emendations and additions from other MSS. are marked thus ( ).

Those interested in Sanskrit literature must thank Prof. Goldstücker and Mr. Trübner for whatever interesting information this list may afford them. Without the encouragement and assistance that has been given me by these gentlemen the work could never have been undertaken.—A. B.

SIDMOUTH, *August* 3, 1869.

* There are no trustworthy statistics of the South of India, but the Brahman population cannot be more than 20 per cent. of the whole. On the Coromandel Coast, of 100 Brahmans, about 75 are followers of the Black Yajur Veda, 20 of the Sâma Veda, and 5 of the Rig Veda. In Malabar, of the same number, 80 will be followers of the Rig Veda, 19 of the Black Yajur Veda, and 1 of the Sâma Veda. The Rig Veda is followed by a large number of Telugu Brahmans, but the Sâma Veda seems almost unknown to them.

VEDIC LITERATURE.

I. ṚIG VEDA.—TEXT.

I. *Ṛig-veda-saṁhitâ—Pada-pâṭha.* AI—VI. 3. Accented. In the Grantha character, on 219 palmyra leaves. No date, but apparently of the 17th century, as most of the leaves are numbered by letters, and this system became obsolete about the beginning of the 18th century. The text appears to agree closely with that published by Dr. Max Müller.

2. Works Referring to the Ṛig Veda Text.

II. *Ṛig-veda-prâtiçâkhya.* 18th century. In the Grantha character, on palmyra leaves; 57 leaves. (No. 205, c.) The division into paṭalas is here different from the usual one, there being altogether 20 paṭalas.

III. *Anuvâkânukramaṇî.* Attributed to Çaunaka. In the Grantha character, on palmyra leaves, 157*b*—164*b*, in No. 205. Five sections. Section 1 as follows:—

Piṭridevarshisâdhyebhyo brâhmaṇebhyaç ca sarvaçaḥ |
Âcâryebhyo gurubhyaç ca praṇamya prayataç çuciḥ ||
Madhuchandaḥprabhṛitibhir ṛishi(bhi)r hi tapobalât |
Dṛishṭânâm anuvâkânâm ṛixu vaxyâmy atandritaḥ ||
Âdiṁ sûktaparimâṇaṁ saṅkhyâṅkam eva ca | (def. by 2 syll.)
Maṇḍale maṇḍale caiva yâvanto hi samîritâḥ ||
Padâxarasamâmnâyaṁ chandasy eva pratishṭhitam |
Ekaikam anuvâkan tu khilâni brâhmaṇâni ca ||
Saṁvatsare saṁvatsare paṭhed aharahaç çuciḥ |
Çrâvaṇasya tu mâsasya paurṇamâsyâm upakramaḥ ||
Samâpya tarpayed devân ṛishîn pitṛîn anukramâd |
Ṛigvedaiçaiçikayâyâṁ (sic) saṁhitâyâṁ yathâkramaṁ ||
Pramâṇam anuvâkânâm sûktaiç çṛiṇuta çâkalâḥ |
Kaṇvâṅgirogastyaçunakâ viçvâmitro 'trir eva ca |
Vasishṭhakaçyapavâdhryaçvâ jamadagnir athottaraṁ || || ❙ ||

Section 2 commences—
'Agnim îḷe' trisûktas tu 'surûp' 'aindra' catussûktau |
'Agnim' 'somânam' ity etau shaṭkau 'kasy'eti saptakaḥ ||
"Tvam agne" pañcakaṁ vidyât "pra vo yahvam" athâshṭakaṁ
"Agne vivasvad" "abhi tyan" "nu cit" te saptakâs trayaḥ ||
"Paçvâ na" navakaṁ vidyâd "upaprayanto" daçaikañ ca |
Khailikânâm anâdeço 'smin granthe 'nuvâkânâm ||
Yas tu carccâyate vede tasya sakhyetinaçrutiḥ (sic!) |
"Pra ye çumbhante" navakam, etc.

Section 3 begins—"Somasya mâ tavasan" dvâdaçoktam |
"Pra vo devâye"ti saptadaçakan tu vidyât |
Section 4 begins—Ṛigvedântyo dvâdaçako 'nuvâkaç—
Section 5 begins—
Adhyâyânâṁ catushshashṭir maṇḍalâni daçaiva tu |
Vargânâṁ tu sahasre dve saṅkhyâte ca shaḷuttare ||
Ends—Namaç çaunakâya namaç çaunakâya | Anuvâkânukramaṇî samâptâ ||

IV. *Pâdânukramaṇî.* In the Grantha character, on palmyra leaves; 144*a*—149*b*, in No. 205. Begins—
Yosâv âsîd bhṛiguçreshṭhaç çaunako nâma bhâskaraḥ |
Ajñânadhvântanâçâya vande tatpâdapaṅkajaṁ ||
Çrutismṛitinadîpûrṇaṁ çâstrakallolasaṅkulaṁ |
Vishṇubhaktimahâpotaṁ vande 'ham çaunakârṇavaṁ ||
Pâdâ atijagatyân tu trayodaçakâḥ parau | (1 syll. def.)
Ashṭau çakvarîpâdas (sic) saptaivâshṭâxarâs tu te || (do.)
Atiçâkvarapâdau dvâv âditasḥ shoḍaçâxarau | etc.

Section 2 begins—
Ṛixu pâdâs sâṁçayikâ bhavanti purâmnâtâç câpi bhavanti kecid |
Tad anusandṛiçyedan nibodhatâcâryeṇa çaunakeneṅgitaṁ yat |
Ends—Pâdânukramaṇis (sic) samâptaḥ (°ṇî °tâ).

V. *Kamaratnaparibhâshâ.* Grantha character. Palmyra leaves (leaves 149*b*—151*b*, of No. 205). Begins—
Vinâyakaṁ vidhâtâraṁ virûpâxaṁ hariṁ guruṁ |
Natvedaṁ laxaṇaṁ vaxye nâmnâ ratnam samasya tu ||
Kâdînâṁ pañcavargâṇâṁ prathamâç ca tṛitîyakâḥ | etc.

VI. *Ashṭâxaraparibhâshâ.* Grantha character. Palmyra leaves (leaves 151*b*—154*b*, of No. 205). Begins—
Çrîçam praṇamya vâkyâni vaxye çâkalyavatmanâ (sic!)
Ṛigvedaprativargasthapadasaṅkhyâdisiddhaye ||
Ekaikasya tu vargasya bhaved vâkyacatushṭayaṁ | etc.

VI. *Paribhâshâ.* Grantha character. 1½ leaves (154–155*b*, in No. 205). ("Padâdyavarṇâvagamâya.")

VII. *Paribhâshâ.* Grantha character. 1½ leaves (155*b*—157*b*, in No. 205). (Padasaṅkhyâ.)

II. ṚIGVEDA BRÂHMAṆAS, &c.

VIII. *Kaushîtaki-brâhmaṇa.* Maḷayâlam character. 124 Talipat leaves. 19th century. 30 chapters. There are here and there blanks in chapters xxii.–xxv., xxvii., xxviii.

IX. *Aitareya âraṇyaka.* Grantha character. 82 palmyra leaves. 19th century.

X. *The same work.* First and Second Books only. Maḷayâlam character. 81 Talipat leaves. 19th century.

III. Sûtras.—2. Gṛihya-sûtras.

XI. *Âçvalâyana-gṛîhya-sûtra.* Incomplete. Grantha character. 21 palmyra leaves. 19th century. Contains chapters I.–III. 12, 12, of Stenzler's edition.

XII. *The same work.* Complete. Grantha character. 73 palmyra leaves. 18th century. (This is the first tract in No. 205.)

IV. Works based on the Sûtras of the Ṛig Veda.

A. Çrauta.

XIII. *Saptahautraprayoga.* Grantha character. 93 and 88 Talipat leaves. 19th century. Darcapûrṇamâsa h. l. 1. Âdhânasya h. l. 23, etc. The author's name is not given.

B. Gṛihya.

XIV. *Smârtadîpikâ.* Telugu character. 103 palmyra leaves. 19th century. A Manual of the Gṛihya rites according to the Açvalâyana gṛihya sûtra, and with reference to the works of Nârâyaṇa* and others, in four chapters. The compiler's name is not given.

XV. *A Manual of Gṛihya Rites.* Incomplete. Grantha character. 72 palmyra leaves. 18th century..

XVI. *Ṛituçânti.* Grantha character. Palmyra leaves (73*a*—96*b*, of No. 205). 18th century.

Ṛituçântiṁ vyâkhyâsyâmas tithivâranaxatrayogakaraṇa-lagnadoshaçântyarthaṁ, etc.

* Probably Gargya N. the commentator or the Açvalâyana K. and Grihya Sûtras.

V. Vedâṅgas.

XVII. *Çixâ* (Pâṇinîyâ). Devanâgari character. Ff. 6. (No. lxiv*b*.)

XVIII. *Jyotiṣha*. Devanâgari character. Ff. 5. (No. lxiv*a*.) Written Saṁv. 1861 (=A.D. 1804) by Subhâ (sic) bhaṭṭa at Lavaṇḍhi.

XIX. *Chandas*. Devanâgari character. Ff. 8. (No. lxiv*c*.) xvii., xviii., and xix. are all in the same hand.

II. BLACK YAJUR VEDA.

1. Text. A. *Saṁhitâ*.

XX. *Saṁhitâ-pâṭha*. Unaccented. Grantha character, on 109 and 248 talipat leaves. 19th century.

XXI.-XXII. *Padapâṭha*. Partly accented. Grantha character, on 107, 33, 110, and 91 talipat leaves.

2. Works Referring to the Black Yajur Veda Text.

A. *Prâtiçâkhya*, etc.

XXIII. *Tribhâshyaratna* or *Prâtiçâkhyavivaraṇa*. A commentary on the Prâtiçâkhya of the Black Yajur Veda, on 153 talipat leaves; 19th century; in 2 praçnas, each containing 12 adhyâyas.

XXIV. *Bhâradvâjaçixâ*. Telugu character, on 8 palmyra leaves; numbered 113–120. Begins—

Saineçaṁ (sic) praṇipatyâha(ṁ) sandehânâṁ saṁnivṛittaye
Çîxâm anupravaxyâmi vedânâṁ mûlakâraṇaṁ ||

XXV. *The same work*. Grantha character; 6 talipat leaves, numbered 154–159. The first verse (as given above) is omitted in this MS. Imperfect.

XXVI. *Siddhântaçixâ*, by Çrînivâsa. In the Grantha character, on 9 talipat leaves, numbered 160–169. 19th century. Begins—

Sampraṇamya sakakailaka -(sakalaika-) kâraṇam
Brahmarudramukhamauli bhûshaṇaṁ
Çrutigirâṁ trilaxaṇam çrînivâsamakhinâ praṇîyate || 1 || (def.)
Pûrvaçixâḥ parâmṛiçya prâtiçâkhyañ ca sarvaçaḥ |
Siddhântaçixâṁ vaxyâmi vedabhâshyânusâriṇîm || 2 ||
Akârâdipadânâṁ syâd atrodâharaṇakramaḥ |
Âdimadhyântatas tatra yâvadvedan nirûpyate || 3 ||

Ends—
Çrînivâsâdhvarîndreṇa catushkulasudhâmçunâ |
Çlokâs siddhântaçîxâyâñ catussaptatir îritâḥ ||
Hariḥ | oṁ | mahâdevâya namaḥ || çrîgurubhyo namaḥ ||

XXVII. *Siddhântaçixâvyâkhyâna.* Anon. A commentary on the last, in the Telugu character, on ff. 72*b*–104*a* of No. LXXXVII. The com. on the first çloka begins—Iha khalu kâruṇikaḥ kaçcit sarvaçîxâparîxaṇavicaxaṇo vedabhâshyapârâvârapâriṇo çrînivâsadîxito nâma catushkulamukhyaḥ kalmashajâlmapâthaṁ nirṇetukâmas san, etc.

The com. on çloka 2 gives the following list of works: Bhâradvâjavyâsapâṇiniçambhukâhalavaçishṭavâlmîkihârîtabodhâyanoktaçixâdikaṁ parâmṛiç ya ta danuktasandighdapadâni âlocya tribhâshyaratnavaidikâbharaṇâdivyâkhyânapurassaratayâ kṛitsnaṁ prâtiçâkhyañ ca parâmṛiçya vedabhâshyânusariṇîm bhaṭṭabhâskarâdiçodhanajanyatayâ viçvasanîyâṁ dushpâthaparityâge nishkampapravṛittihetubhûtâṁ ca siddhântaçîxâṁ vaxyâmi |

The text is evidently by a Vaishṇava, and therefore comparatively modern. It is singular that Sâyaṇa is not mentioned in the above list.

XXVIII. *Laxaṇa* or *Svaralaxaṇa*, by Keçavârya, son of Sûridevabuddhendra. Grantha character, on 20 talipat leaves, 170 etc. No. 41. 19th century. Begins—
Namo namo gaṇecâya namas te çivasûnave |
Nirvighnaṁ kuru deveça namâmi tvâṁ gaṇâdhipaṁ ||
Atîndriyârthavijñânaṁ praṇamya brahma çâçvataṁ |
Taittirîyapadâdînâṁ vaxyâmi svaralaxaṇaṁ ||
Udâttaç cânudâttaç ca varṇânâṁ prâkṛitau svarau |
Svaritâs tu dvidhocyante dhṛitaḥ kampaç ca sâmhitaḥ ||
Lists of words arranged according to the accents follow.

This division ends thus on p. 173*b*, where a second part commences—Anye'py adhyayanâd bodhyâ aruṇopanishat (sic) svarâḥ || oṁ ||

Part II. begins—
Gaṇeçaṁ varadaṁ devam praṇipatya gajânanaṁ |
Dvitvâdînâm pravaxyâmi laxaṇaṁ sarvasaṁmataṁ ||

Ends—Sûridevabudhendrasya nandanena mahâtmane (°nâ) |
Praṇîtaṁ keçavâryeṇa laxaṇaṁ sarvasaṁmataṁ ||

XXIX. *The same work*; part I., but with the title Svarapañcâçanmûla (sic). No. 146, leaves 16–18. 19th century. This MS. omits the first çloka given above, and ends—
Anye 'py adhyayanât (-d) bodhyâ aruṇopanishatsu ca||
Hariḥ | ōm | svarapañcâçanmûlaṁ sampûrṇaṁ ||

XXX. *Saṁhitâçamânalaxaṇa.* (?)* Three talipat leaves. Grantha character. 18th century. Begins—
Atha saṁhitâyâm âkâraplutapûrvo ghoshavadvyâñjanottara çasakâraparo visarjanîyo yeshu padeshu lupyate tâni padâni pravaxyâmy atrengyapadânâṁ nânâpadatvam asaṅkhyâne teshâṁ pûrvapadam avagraha ity ûshmavisarjanîyaprathamadvitîyâ aghoshâḥ | na hakâraḥ vyañjanacesho ghoshavân |
Gajadâdyâs trayo varṇâ dâdayaç caiva bâdayaḥ |
Yâdivânto hakâraç ca çasau tâv anyasaṁyutau ||
Iti paribhâshâ || — aghniyâ ayaxmâ, etc.
Ends—
Hutâḥ makâraparaḥ | Iti saṁhitâsamânas samâptaḥ ||

XXXI. *The same work.* Three palmyra leaves. Grantha character. 19th century. Begins—Atha *yajus*saṁhitâyâṁ.

XXXII. *Çamânavyâkhyâna*, by Padmanâbha. Telugu character. Ff. 1–8. 19th century. This is a commentary on the last; there are occasional blanks in it. Begins—Yajussaṁhitâyâṁ vishaye | akâraç ca plutaç ca tau pûrvau yas mât, etc.

XXXIII. *Çamânavyâkhyâna.* Anon. Ff. 12. Telugu character. 19th century. Another commentary on the same tract. Begins—Atha çabdo adhikârârthaḥ (sic) prayujyate | 'atha çabdânuçâsanam' iti yathâ | —
Ends—Makârapara iti kiṁ | upahotâ dhenuḥ ||

XXXIV. *The same work.* One leaf in No. 49. Grantha character. 17 lines only at the beginning; = 1 folio in the last.

XXXV. *Vilaṅghyalaxaṇa*, (?) by Nârâyaṇa. Grantha character. Talipat leaves 3–6 in No. 49. 18th century.

* The C. says—ça°. . . . . visarjanîyalopino vaidikasya padasya pûrvâcâryakritâ sañjñâ.

Begins—
Praṇamya bhâratîm̃ devîm̃ sarvalokaikamâtaram̃ |
Nârâyaṇaḥ pravaxyâmi vilaṅkhyâni (sic) padâny aham̃ |
Ekâraikâravarṇau yau samhitâyâm̃ vikâriṇau |
Tadantâni vilankhyâny (sic) ucyante vidvattamaiḥ ||

In çloka 2 an older treatise is censured. Ends—
Hîyate hûyate hatyai hantave ca harâmahai |
Hvayâmahai harai hityai n'aibhyas santv adhikâni tu ||
Iti vi° samâptaḥ ||

XXXVI. *Same work.* Grantha character. Leaves 3–5 in No. 146. 19th century. Begins—
Atha viliṅghya (sic) prârambhaḥ | Praṇamya, etc.

XXXVII. *Vilaṅghyavyâkhyâna.* Anon. Telugu character. Ff. 9–21 in No. lxxxvii.

XXXVIII. *Naparataparalaxaṇa*, by Çaurisûnu. Grantha character. Leaves 6–8 in No. 49, Begins—
Natvâ vinâyakan devam̃ sarvasampatkaram̃ param̃ |
Çaurisûnuḥ pravaxyâmi param̃ navaparam̃ param̃ || sic ||

The writer then censures older works as obscure, and in çloka 5 gives the object of his work—
Câdau vikârino netaḥ (sic) padânto vishayo 'sya saḥ |
Abhidheyau ca tâv etadjñânâm̃ ca prayojanam̃ |
Cachajeshu, tavargîye dhakâreṇa vivarjite |
Catushṭaye, makâre ca lakâre ca pare sthite ||
Vikârinaḥ padânto yas takaro naparaç ca yaḥ |
Dṛiçyate yeshu tau jñâtum̃ pravaxyâmi padâny aham̃ |

After the paribhâshâ—
Amushminn abruvann asminn anadhvân asurân api |

XXXIX. *The same.* Grantha character. Leaves 6 and 7 in No. 146.

XL. *Naparataparavyâkhyâna.* Anon. A commentary on the last. Telugu character. Ff. 49–57 in No. lxxxvii.

XLI. *Avarṇilaxaṇa.* Anon. Grantha character. Leaves 8*b*–10 in No. 49. The object of this is given in çloka 3:
Odedavarnasañchannam̃ sam̃hitâyâm padâdigam̃ |
Avarṇam̃ jñâtum asmâbhir idam̃ çâstram̃ praṇîyate ||

XLII. *The same.* Grantha character. Leaves 8–9 in No. 146.

XLIII. *Avarṇivyâkhyâua.* Anon. A commentary on the last-mentioned work. Telugu character. Ff. 58–64 in No. lxxxvii.

XLIV. *Âvarṇilaxaṇa.* Grantha character. Leaves 10–11 in No. 49. Begins—âgnîdhrâgrayaṇa°.

XLV. *The same.* Grantha character. Leaves 9*b*–10 in No. 146.

XLVI. *Âvarṇivyâkhyâna.* Anon. Telugu character. Ff. 65–68 in No. lxxxvii. Begins—âkârâdîni vibhaktyantâni padâny âha | âgnîdhra | antarîxam ivâgnîdhram̃ |

XLVII. *Aniṅgyalaxaṇa.* Grantha character. Leaves 11*b*–17.

XLVIII. *The same.* Grantha character. Leaves 11–15 in No. 146.

XLIX. *Aniṅgyavyâkhyâna.* Anon. Telugu character. Ff. 21–48 in No. lxxxvii. These alphabetic lists of words are known in S. India as "Saptalaxaṇa." They are evidently modern, but are all derived from older sources, with which the compilers find fault, chiefly on account of obscurity and want of arrangement.

COMMENTARIES ON THE SAM̃HITÂ.

L. *Jnânayajña.* A commentary on the Taitt. Sam̃hitâ K.I. by Bhaṭṭa Bhâskara Miçra. 245 palmyra leaves. Grantha character. 18th century. The first three and some of the other leaves are somewhat injured by age and insects, so that here and there a few words are illegible. Begins—

Îçânas sarvavidyânâm̃ bhutânâm îçvaraḥ paraḥ |
Punâtu [sarvadâ yushmân çabdabrahmatanuç çivaḥ] ||

(The last part is restored from No. LII.) Pr. I. ends on l. 33—Iti bhaṭṭa kauçikabhâskara(mi)çraviracitejñânayajñâkhye yajurvedabhâshye prathame kâṇḍe prathame prapâṭhake caturdaço'nuvâkaḥ | Iti samâptaḥ prathamaḥ praçnaḥ | Pr. II. begins, l. 33. Pr. III. begins, l. 74. Pr. IV. begins, l. 107*b*. Pr. V. begins, l. 137. Pr. VI. begins, l. 160. Pr. VII. begins, l. 206*b*; ends, l. 245*b*. Iti bhaṭṭabhâskaramiçraviracite ya° ve° bhâ° jñâ° prathame kâṇḍe asḥṭame prapâṭhake dvâvim̃ço 'nuvâkaḥ ||

LI. *The same.* A transcript of the last-mentioned MS. as far as I. 3, 3. 4to. pp. 146. Grantha character. Date, 1865.

LII. *The same work.* Commentary on Kâṇḍas II. and III. of the Saṁhitâ. 206 palmyra leaves. Grantha character. 18th century. After the invocation as above, K. II. begins—Ataḥ paraṁ kâmyâḥ. Ends, l. 13*b*, Iti bhaṭṭabhâ° . . . . bhâshye dvitîyakâṇḍe prathamapraçne (sic) ekâdaço 'nuvâkaḥ | samâpta(ḥ) prapâṭhakaḥ | Pr. begins, l. 13*b*; III. l. 33*b*; IV. l. 53; V. l. 73; VI. l. 97. Ends, l. 112*b*. Iti shashṭe dvâdaço 'nuvâkaḥ | samâptaç ca prapâṭhakaḥ | samâ° dvi° kâṇḍam |
K. III. begins, l. 113. Pr. II. begins, l. 137*b*; III. l. 159*b*; IV. l. 179; V. l. 192*b*. Ends, Iti bhaṭṭa . . . . . tṛitîya-kâṇḍe pañcamaprapâṭhake ekâdaço'nuvâkaḥ. There are a few blanks here and there towards the end.

LIII. *The same work.* Commentary on K. II. (of the Saṁhitâ). Pr. V. and VI. 47 palmyra leaves. Grantha character. 18th century. Begins—Atha darçapûrṇamâsa-brâhmaṇaṁ prâjâpatya-kâṇḍaṁ 'viçvarûpa' ityâdayaḥ shaḍanuvâkâḥ | Pr. VI. begins, l. 29*b*. Nos. L., LI., LII., LIII., LXII., and LXV. contain the larger part of Bhaṭṭa Kauçika Bhâskara Miçra's commentary on the Black Yajur Veda, which is noteworthy as being the oldest commentary on that work now in existence. The Mâdhavîya-vedârthaprakâça cites it, and the paṇḍits say that Bhaṭṭa Bhâskara lived about 400 years before Sâyaṇa, which is not improbable. There can be no doubt, however, that the author is a different person from the writer of the Siddhântaçiromaṇi and the Vedântist Nimbârka.* The name and his invocation of Çiva would indicate that he was a Vedântist of the older school, and probably from the banks of the Godâvari: it is one long obsolete among the Brahmans. Unfortunately (but in this respect like all the older commentators) Bhaṭṭa Bhâskara seldom gives the name of the author or work from which he quotes. He begins (in the C. on the Saṁhitâ) by extracts from Vedic works to prove the use of a commentary, and then he cites Mânavad-harmaçâstra, xii. 100. Next he says, "Vâkyârthasvarûpam arthamananananyâyâmç ca vaxye pṛithak | çabdânâm anasû-

* Cfr. Hall's Bibliographical Index, p. 115.

yavas sumanasaç çriṇvantu jijñâsavaḥ ||" And again, Vâkyârthaikaparâṇy adhîtya bhavasvâmyâdibhâshyâny ato bhâshyaṁ sarvapathînam etad adhunâ sarvîyam ârabhyate | Bhavasvâmin's 'vivaraṇa' is already known as the oldest commentary on the Baudhâyanakalpasûtra, and is probably the work here mentioned, as no trace of a commentary on the Yajur Veda by him has been found. I have also noticed quotations from the Baudhâyanakalpasûtra and Yâska; and a curious quotation in çlokas from an astronomical work, which describes the cause of lunar eclipses, but which I have not been able to identify. Bhaṭṭa Bhâskara often contrasts the opinions of different âcâryas; the grammatical part of his commentary is very full, but the mîmâṁsâ is more meagre than in Sâyaṇa's. The following passage contains his view of the deity of the Veda: Tatraikaiva mahatî devâtâ | agnivâyusûryâdirûpeṇa vibhaktâ samyag dhyâtavyâ | tâsâṁ vibhûtayaḥ prithivyantarixadyusthânâ anyâ devâtâ iti nairṛitâḥ—tâç ca pratimantraṁ liṅgair viniyogena gamyanta eveti tâsâṁ prithagabhidhânâya prayâsyâmaḥ | 9 kâṇḍas belong to Prajâpati; 9 to Soma; 7 to Agni; 16 to the Viçvedevas | He enumerates 44 sections in the Taittirîyaçâkhâ and 8 Kâṭhakakâṇḍas (cfr. No. LXV.), and concludes—Atha ca kâṇḍânâṁ saṅkîrṇatve pi yathâmnâyâm evâdhyeyaṁ | The succession of teachers he gives as follows: 'Sârasvatatvâd asya pâṭhasya sarasvatî hi svasutâya sârasvatâya idam (sic) pâṭham upadideça | sa ca sarvavidyânidhir amum eva pâṭham adhyaishṭa | tasmâd anatikramaṇîya iti pûrvaṁ bhagavatâ vyâsena jagadupakârârtham ekîbhûya sthitâ vedâ vyastâç çâkhâç ca paricchinnâḥ tatra vaiçampâyanaṁ nâma çishyaṁ yajuççâkhânâm âdhipatye niyuyoja | sa vai taṁ pâṭhaṁ yâjñyavalk(y)âya provâca | sa ca tittiraye sopicokhâya vamukhaç (!) câtreyâya dadau | yena padavibhâgaç cakre ataç ceyaṁ çâkhâtre(yî) ity ucyate | This differs from the tradition in the Anukramaṇî given by Dr. Max Müller, A.S.L. p. 223. A small fragment (K. IV. 5, 1–11) of this work exists in the I.O.L. 1625 (cfr. Indische Studien, I. 71; Z.d.D.M.G. xix. pp. 154–156).

LIV. *Sâyaṇa's Commentary* (*Mâdhavîyavedârthaprakâça*) on the *Taittirîya Saṁhita.* Telugu character. 158 palmyra leaves. 19th century. (Written Krodhana year, Bhâdrapada, the 14th day of the dark fortnight). Contains the

commentary on K. II. Prapâṭhaka I. begins, l. 1; II. 29*b*; III. 40; IV. 55*b*; V. 73*b*; VI. 112. Ends—Iti mâdhavîye vedârthaprakâçe yajussaṁhitâyâṁ dvitîya kâṇḍe shashṭaprapâṭhake dvâviṁço'nuvâkaḥ ||

LV. *The same work.* Kâṇḍa III. Grantha character. 153 palmyra leaves. 17th or 18th century. Lines 33–40 are more recent. Pr. I. begins, Paçavaç ceshṭayaḥ kâmyâ, etc., l. 1; II. begins l. 33; III. 69*b*; IV. 93; V. 122*b*. Ends—Iti çrîmaddivyayogîndraçrîmadvidyâtîrtham heçvarâparâvatârasya Çrîbukkamahârâjasyâjñâparipâlakena Sâyaṇâcâryeṇa viracite mâdhavîye vedârthaprakâçe yajussaṁhitâyân tṛitîyakâṇḍe pañcamaprapâṭhake ekâdaço 'nuvâkaḥ | tṛi° kâ° sa° || There are a few blanks.

LVI. *The same work.* Telugu character. 95 palmyra leaves. 19th century. Contains the commentary on K. III. Pr. I. begins l. 1; II. 22; III. 45; IV. 62; V. 78. The MS. breaks off in anuvâka 10.

LVII. *The same work.* Telugu character. 212 palmyra leaves. 19th century. (Written, 'Krodhana year.') Contains the commentary on K. IV. Pr. I. l. 1 begins—
Yasya ni(ḥ)çvasitaṁ vedâ yo vedebhyo 'khilaṁ jagat—
Nirmame tam ahaṁ vande vidyâtîrthaṁmaheçvaraṁ ||
Tṛitîyakâṇḍe somasya çeshaḥ prâyeṇa darçitaḥ |
Caturthe tv agnicityaṅgamantrâṇâm pâṭha îryate ||
Pr. II. begins, l. 41; III. 89; IV. 119; V. 144*b*; VI. 159; VII. 193. There are a few blanks left here and there.

LVIII. *The same work.* Telugu character. 13 palmyra leaves. C. the end of the 17th century. Contains the commentary on the Çatarudriya, or Pr. V. of K. IV. as far as l. 157, line 2, of No. LVII. About 32 lines are wanting at the end.

LIX. *The same work.* Grantha character. 32 palmyra leaves. Contains the commentary on Prapâṭhaka VI. of K. V.

LX. *The same work.* Telugu character. 102 palmyra leaves. 19th century (Raktâxi year.) Contains the commentary on K. VII. Pr. I. begins l. 1; II. 21*b*; III. 44*b*; IV. 60; V. 81*b*.

In all these MSS. Sâyaṇa is said to be the author, but cfr. the note on p. iv. of the Bibliotheca Indica edition.

TEXT.—B. BRÂHMAṆA.

LXI. *Kâṭhaka*; i.e. Taittirîya Brâhmaṇa, III. 10–12. Unaccented. 51 palmyra leaves. Grantha character. This part of the Taittirîya Brâhmaṇa is much studied in S. India as a separate work with the above name; the Kâṭhakaçâkhâ appears to be unknown there, and the Taittirîya Brâhmaṇa is divided into two separate works, viz., the Kâṭhaka as above, and the Çâkhâ which comprises the rest. Cfr. Max Müller's A.S.L. pp. 233, 4.

LXII. *Commentary* on the Taittirîya Brâhmaṇa, I. 1, 1–9. 39 talipat leaves. Malayâlam character. As this is not Sâyaṇa's commentary, and as it begins with the same invocation as Bhaṭṭa Bhâskara's commentary on the Saṁhitâ and Âraṇyaka, and is in a similar style, it must be by that writer. I have seen a MS. containing nearly the whole of Bhaṭṭa Bhâskara's commentary on the third Kâṇḍa of the Taitt. Brâhmaṇa.

TEXT.—C. ÂRAṆYAKA.

LXIII. *Taittirîya Âraṇyaka*. Pr. I. Unaccented. Grantha character. Recent. 27 talipat leaves.

LXIV. *Mantrapraçnadvaya*, i.e. Taittirîya Âraṇyaka V. and VI. Grantha character. 22 palmyra leaves. There exists a commentary on these texts by Haradatta Miçra, and as a separate work. Pr. II. begins l. 8*b*. Pr. I. contains 18 and Pr. II. 22 sections.

LXV. *Jñânayajña*. A commentary on the Taittirîya Âraṇyaka, by Bhaṭṭa Bhâskara Miçra. 184 palmyra leaves. Grantha character. 17th or 18th century. The invocation and about 30 syllables of the beginning are illegible. The second line begins—taccheshabhûtam araṇye 'nuvâcyatantraṁ vyâkhyâsyâmaḥ atrâhuḥ |

'Ho-(? hetûn) pravargyakâṇḍe yâç copanishado viduḥ |
Aruṇâmnâyavidhî caiva kâṭhake parikîrtitau ||
Rudro (ms-â) nârâyaṇaç caiva medh(o yaç) caiva paitrikaḥ |
Etad âraṇyakaṁ sarvaṁ nâvratî çrotum arhati ||
Kiñca |
'Kalpe pitrividhiç caiva pravargyavidhir eva ca |
Aruṇâmnâyavidhî caiva çatarudravidhis tathâ ||

Kalpeshu . . . . tâ mantrâs tân apy atandritaḥ |
Yathâvratam upâkṛitya tv adhîyîteti cocyate || *

Atra santy ashṭau kâṭhake kâṇḍâni kaṭhamuninâ drishṭâni | sâvitranâciketacâturhotravaiçvasṛij(âru)ṇaketukâkhyâni pañcâgnicityâni | diva(ḥ) çyenayo vâ yâç ceshṭayaḥ svâdhyâyabrâhmaṇam ashṭamam' iti | teshâm âruṇaketuko 'smin praçne vidhîyate | aruṇâḥ (kâṇḍa)rshayaḥ | prathamo 'nuvâkaḥ ççântyartha (sic) upadhânârthañ ca |

The commentary on P. I. (which is called in the colophon to A. I. the 'Aruṇaketukapraçna,') ends on l. 81*b*. Iti bhaṭṭabhâskaramiçraviracite jñânayajñâkhyeâraṇyakatantre âruṇake praçne dvâtrimçço 'nuvâkaḥ ||

P. II. begins—Atha svâdhyâyabrâhmanam, etc. Ends 111—Iti bhaṭṭabhâskaramiçraviracite jñânayajñâkhye . . . . svâdhyâyabrâhmaṇam̃ samâptam ||

P. III. begins—Atha câturhotram agnim adhikṛity ocyate | Ends 139*b*.

Commentary on the *Yâjñiki Upanishad*, i.e. Pr. X. Begins l. 140—Athapurushasam̃skârârthâs snânâcamanâdimantrâ agnihotrâdiçrautopakârakatayâ 'smin prapâṭhake âmnâtâḥ Ends l. 184 in § 60; incomplete. There are a few blanks in this MS. 110 is numbered twice; the first leaf is in a more recent hand, and between the end of leaf 109 and beginning of leaf 110, about one line, viz., the conclusion of Anuvâka 17 and beginning of Anuvâka 18, has been omitted.

LXVI. *Commentary on the Taittirîya Âraṇyaka*, by Sâyaṇâcârya. Praçnas I.–IV. 7. Telugu character. 148 palmyra leaves. 19th century. This fragment ends— | uktâ hy asyâdyayajña(tâ) || V. p. 458 of Râjendralâls edition, l. 6.

LXVII. *The same work*. Praçna III. only. Telugu character. 27 palmyra leaves. 18th century. Ends—Iti mâdhavîye vedârthaprakâçe yajurvedâraṇyake tṛitîyaprapâṭhake ekavimçço 'nuvâkaḥ || samâptaç ca tṛitîyaprapâṭhakaḥ ||

LXVIII. *Çâkhâsamâna*. Telugu character. Ff. 3½ (69–72 in No. lxxxvii). 19th century. Begins—

Dîrghâ visarjanîyântâḥ varṇâ vâkyântasam̃sthitâḥ |
Kâṭhakâra (ru)-ṇaçâkhâsu tân pravaxyâmy açeshataḥ ||
Arochadhâ avaruddhâ asurâ anûrâdhâ, etc.

Ends—Itiçâkhâçamânam̃ sampûrṇam̃ ||

* These verses have been slightly altered by Sâyana, *v.* p. 2 of the Bibl. Indica edition.

LXIX. *The same work.* Grantha character. 1 palmyra leaf. 19th century. (Line 21 in No. 146). Incomplete; from the beginning to folio 2 (70) line 2 in the last.

BLACK Y. V. ÇRAUTASÛTRAS, ETC.

LXX. *Âpastamba-çrauta-sûtra.* Grantha character; 120 palmyra leaves, 17 inches + 2; copied about A.D. 1800.

Praçna I. (25 khaṇḍas) begins—Athâto darçapûrṇamâsau vyâkhyâsyâmaḥ | prâtar agnihotraṁ hutvâ, etc. Ends—Prathamo 'dhyâyaḥ |

II. (21 kh.) begins l. 7—'Devasya tvâ savituḥ prasava' iti sphyam âdâye 'ndrasya bahur asi daxiṇa 'ity abhimantrya, etc. Ends—Dvitîyapraçnah |

III. (20 kh.) begins l. 11—Idâm eke pûrvaṁ samâmananti prâçitram eke | Ends—Tṛitîyapraçnaḥ |

IV. (16 kh.) begins l. 15—Yâjamânaṁ vyâkhyâsyâmo yajamânasya brahmacaryam, etc. Ends—Caturthapraçnah |

V. (29 kh.) begins l. 19*b*—Agnyâdheyaṁ vyâkhyâsyamo | Ends—Pañcamaḥ praçnaḥ |

VI. (31 kh.) begins l. 26*b*—Agnihotraṁ vyâkhyâsyâmo | Ends—Shashṭaḥ praçnaḥ |

VII. (28 kh.) begins l. 33*b*—Sarvâ ᵕl lokân paçubandhayâjy abhijayati | tena yaxyamâṇo 'mâvâsyâyâm, etc. Ends—Saptamaḥ praçnaḥ |

VIII. (22 kh.) begins l. 39*b*—Axayaṁ ha vai, etc. Ends—Ashṭamaḥ praçnaḥ |

IX. (20 kh.) begins l. 45*b*—Çrutilaxaṇaṁ prâyaçcittaṁ, etc. Ends—Navamapra° |

X. (31 kh.) begins l. 52—Çrîsomena yaxyamâṇo brâhmaṇâ ârshṇeyân, etc. Ends—Daçamapra° |

Pravargyapraçna (21 kh.) begins l. 61—Pravargyaṁ saṁbharishṇyan, etc. Ends—Pravargyapraçnaḥ |

XI. (21 kh.) begins l. 68—'Âthithyâ°. Ends—ekâdaçapra° |

XII. (29 kh.) begins l. 74—Oṁ | mahârâtre, etc. Ends—Dvâdaçapra° |

XIII. (25 kh.) begins l. 86—Abhishṇavâdimâdhyandinaṁ savanaṁ tâyate | Ends—Trayodaçapra° |

At the end of this praçna is the following çloka:—

Saṁvatsare pramodûte (?) makarasthe divâkare |
Saumikaṁ *çivarâmeṇa* likhitaṁ praçnapañcakaṁ ||

* It is not clear whether the next praçna should be numbered XIV. or XV. It is not numbered in this MS. or in No. LXXI.; but according to the last it appears that it is pra° XV. Begins l. 95—Ukthyasḥ sḥoḍaçy atirâtro' ptoryâmaç câgnisḥṭomasya guṇavikârâḥ, etc. Khaṇḍas 34; ends—Vedam upastha âdhâya |

P. XVI (25 kh.) begins l. 103—Agniṁ ceshṭamâno 'mâvâsyâyâṁ, etc. Ends—Sḥoḍaçapra° |

XVII. (26 kh.) begins l. 112—Çvobhûte pûrvâhnikîbhyâṁ, etc. Ends—Saptadaçapra° |

XVIII. begins l. 118—Çaradi vâjapeyena yajeta, etc. Ends—Antarhityâ iti vijñâyate | 8 |

The complete Âpastamba-çrauta-sûtras are said to comprise 30 praçnas, but I have never met with another MS. so extensive as this. At the end of each praçna is a sort of index which begins with the first words of the *last section*, (in the next MS. the first words of the *next praçna* are first given), and ends with the beginning of the first section.

LXXI. *The same work.* Grantha character; 202 palmyra leaves, 19 × 1½; copied about 1750 in a large and good hand; 5–7 lines on a page. P. I. begins l. 1; II. 9*b*; III. 17; IV. 24*b*; V. 33; VI. 46*b*; VII. 61*b*; VIII. 75*b*; IX. 89; X. 105*b*; XI. 135; XII. 146; XIII.† 167. The last praçna (l. 182) is the same as the one marked * in the last MS. As the index at the end of this p. begins with the first words of P. XVI. (v. MS. No. LXX.) it must be P. XV.

LXXII. *The same work.* Grantha character; copied about 1800: 52 palmyra leaves, 18 + 1½. P. I. 1; II. 19; III. 30*b*; IV. 40*b*. Ends—Ity âpastambîye pûrvasûtre caturthaḥ praçnaḥ | yâjamânâsûtraṁ samâptaṁ |

LXXIII. *The same work.* Grantha character; on 54 talipat leaves, 13 + 2; 8–12 lines on a page; recent. P. I. l. 1; II. 22*b*; III. 39*b*. After the sûtras are in many cases inserted explanations and additions.

LXXIV. *The same work.* 4 praçnas (impt.); mantras for the agnyâdheya, etc.; 120 palmyra leaves, 16½ + 1; grantha character; copied about 1750.

† This is erroneously numbered 14.

LXXV. *Ahobala-sûri's* C. (vṛitti) *Yâjñikasarvasva*, on the Âpastambaçrautasûtras. Grantha character; 98 talipat leaves; 15 + 2; written about the beginning of this century. The author is evidently a Mahratta Brahman of recent times. Begins—

Nṛisiṁham âyutaṁ (?) pûrṇaṁ saccidânandavigrahaṁ |
Namâmi pratyagâtmânaṁ vidhâtâraṁ jagadguruṁ || 1 ||

Çl. 5—Âpastambamuniçreshṭa(ṁ) bhâshyavṛittikṛitâv api|
Prayogavṛittikârâdîn namaskurvve sadâ hṛidi ||

He also quotes Rudradatta. Çl. 7 is an imitation of Raghuvaṁça I. 2.

P. II. begins l. 45. Ends—Iti çrîmadsamudrâlakulatilaka çrîmadahobalabhaṭṭa*mahopâdhyâyatanubhavasya çrînṛisiṁhayajvanaḥ putreṇa svayaṁprakâçayatideçikaparaṁparâprâptaviçishṭeshṭadevatânugraheṇâ 'hobalasûrinâ viracitâyâṁ yâjñikasarvasvâkhyâyâm âpastambîyasûtravṛittâv dvi° pra° |

P. III. begins l. 73, and breaks off 16 lines after the beginning of paṭala 6.

LXXVI. *Kâçika-râma's vṛitti on Dhûrtasvâmin's 'Âpastambaçrautasûtrabhâshya.* Praçna I. paṭalas 1–8; 27 palmyra leaves, 18½ + 1½; numbered ka—ra; Telugu character; 18th century. About 8 lines on a page. A few blanks here and there. Begins—

Namas trailokyanirmâṇatrâṇasaṁhṛitikarmaṇe |
Citsadânandarûpâya vishṇave paramâtmane | 1 |
Âpastambaṁ namaskṛitya dhûrttasvâmiprasâdatah |
Tadbhâshyavṛittiḥ kṛiyate yathâçakti nirûpitâ | 2 |

Çl. 4—Kâçikena tu râmeṇa çraddhâmâtranirûpitaḥ |
Vedârthanirṇaye yatnaḥ kriyate caktito 'dhunâ ||

After çl. 6—Atra darçapûrṇamâsâdînâṁ kâlâ ucyante, etc.

LXXVII. *Bhaṭṭa Rudradatta's C.* (*Âpastambasûtradîpikâ*) *on the Âpastamba-çrautasûtras.* Grantha character; 55 talipat leaves 15 + 2; copied about the beginning of this century. Praçnas X.–XIII. P. X begins l. 1; XI. 15; XII. 25; XIII. 43. Only the beginning of each sûtra is given. This commentary is a very excellent one; the Bhâradvâja, Baudhâyana, Açvalâyana, Drâhyâyaṇa, Satyâshâḍha, and 'other' sûtras are constantly quoted.

* Is this Ahobala bhatta the author of the C. on the Mahimnah stava? *v.* Aufrecht's "Catalogus," p. 131*a*.

The commentaries on the Âpastamba K. S. are very numerous, Besides Dhûrtasvâmin's (which seems to be the earliest) there are others by Kapardisvâmin, Rudradatta, and Gurudevasvâmin (*v.* Max Müller's A.SL. p. 380, note) of considerable antiquity. Later than these is the Prayogavṛitti of Tâlavṛintanivâsin, and last of all the comment by Ahobalasûri. Dhûrtasvâmin's commentary has been annotated by Kâçikarâma (No. LXXVI). Again, Karavindasvâmin has explained the Çulvapraçna (No. LXXIX).

LXXVIII. *Âpastamba-çulva-sûtra.* Grantha character; 20 palmyra leaves, 18 + 1; 4 lines on a page; recent; 21 sections. Rather carelessly copied. Begins—
Vihârayogân vyâkhyâsyâmo | yâvadâyâmaṁ pramâṇaṁ tadardham abhyasya, etc.
Ends—Tatra purushâbhyâsenâ 'ratniprâdeçânâṁ saṁkhyâsaṁyogât saṁkhyâsaṁyogât ‖ 21 ‖ Hariḥ ôṁ | çubhamastu | çulvasûtraṁ samâptaṁ |

LXXIX. *Çulva-vivaraṇa*, a C. on the Âpastamba-çulva-praçna by *Karavinda Svâmin*; in 6 paṭalas. Grantha character; 68 palmyra leaves, 20 + 1½; d. about 1700. Begins—îçânaṁ sarvividyânâṁ sadvi . âraṇaṁ vyayaṁ |
ōm ity ekâxarâkhyeyaṁ vande . . . ? (illegible) ‖
'yajñam vyâkhyâsyâma' . . (? iti) yajñavyâkhyâpratijñâṁ kurvatâ bhagavatâ 'pastambena vyâkhyeyatayâ haviryajñâs somayajñâḥ pâkayajñâç ca pratijñâtâ vyâkhyâtâç ca . tatra tâvad aishṭikasaumikapâçubandhi . . (? kave) dînâm samavishamadîrghadhanurmmaṇḍalacaturaçratryaçranânâçrayo gârhapatyaprabhṛiticityeshṭakâparyantâ niyataparimâṇâdeçaviçeshâs tatra tatro' ktâs, vimâtavyâ iti tadvimâ tadvimânaṁ prati sâdhanabhûtarajvâdînâm tâvatî raj(j)ûr etâvataḥ xetrasya karaṇî 'ti svarûpamâtreṇa jñâtum açakyatvât tatpratipâdanam avaçyaṁ karttavyam iti yajñavyâkhyânantaraṁ vihârayogavyâkhyânam ârabhyate | '*vihâ° syâmaḥ*' | vihâraṁ viharaṇaṁ | yogas tatsâdhanaṁ | etc.
Paṭala II. (§ 4 of the text) begins l. 18; III. (§ 8) 33*b*; IV. (§ 11) 42; V. (§ 15) 54; VI. (§ 18) 58*b*. Ends—Shashṭaḥ patalaḥ | samâptaḥ praçnaḥ | karavindasvâmikṛitaçulvavivaraṇaṁsamâptaṁ | A few words are illegible, and there are about 7 lines wanting on leaves 47 and 48. This MS. is carelessly written, but has been carefully corrected; it is much wormeaten in some places.

LXXX. *Âpastamba-çrauta-sûtra-vivaraṇa* by Kapardisvâmin. contains the C. on the 'Çulvapraçna (No. LXXVIII.) in 6 paṭalas; 29 palmyra leaves, $16\frac{1}{2} + 2$. Grantha character; about 12 lines on a page. Though this MS. cannot be more than 20–30 years old, leaves 1 and 11 are wanting, and leaves 8, 9, 10, 12, 13, much injured; thus the beginning of P. 1, end of 2, and beginning of P. 3 are wanting. Paṭala II. (§ 4 of the text) begins on 5*b*; III. ?; IV. (§ 11) 16; V. (§ 15) 21; VI. (§ 18) 23.

Ends—Ity âpastambasûtravivaraṇe kapardisvâmibhâshye çulvavyâkhyâpraçne shashṭaḥ paṭalaḥ ||

It is therefore probable that this 'Çulvapraçna' is one of the last sections of the Âpastamba K. S.

LXXXI. *Tâlavṛintanivâsin's Prayogavṛitti* to the *Âpastamba-çrautasûtras*. Telugu character; 338 palmyra leaves, $18\frac{1}{2} + 1\frac{1}{2}$; about six lines to a page; recent. Begins with a çloka (Gaṅgâpravâhaparivîtajaṭâ°), and then — Âpastambîyasûtrasya dhûrtasvamivyâkhyânusâreṇa çâstrântarasiddhân(tân) apexitân aviruddhân apy upasaṁhṛitya darçapûrṇamâsam ârabhyate | viçvasṛijâmayanaparyantânâṁ karmaṇâm iyaṁ prayogavṛittiḥ kriyate || somântâni nityâni | aphalârthinâ 'pi kartavyâni | etc. 8 paṭalas.

P. II. 16*b*—Atha vedikaraṇam. 6 paṭalas.

III. 28*b*—Iḍâm eke, etc. 7 paṭalas.

IV. 54—Yâjamânakarmâṇi pûrvam evo'ktâni, etc. Ends abruptly in p. 5—Pûrvahomas tv amantrakaḥ |

Praçnas V. and VI. are wanting.

VII. 65—Paçubandhasya karmo' cyate | yasmin karmaṇi yajñârthaṁ yûpe paçur badhyate sa paçubandhaḥ | 8 paṭalas.

VIII. 85*b*—Câturmâsyânâṁ karmo 'cyate | 6 paṭalas.

IX. 220—Atha prâyaçcittâny ucyante | 5 paṭalas.

X. 121—Somaprayoga ucyate | soma oshadhiviçeshaḥ | tatsâdhanatvât karmanâmadheyaṁ, etc. 10 paṭalas.

XI. 142—'Âtithyâ° iti yajamânaḥ | 8 paṭalas.

* The next praçna (l. 169) begins—ôm | mahârâtre tribhâgâd, etc., and consists of 8 paṭalas. It is not numbered.

The next (according to the colophon) is the XIVth P. It begins (l. 195) abhishavâdimâdhyandinaṁ savanaṁ tâyate, tasya karma. 7 paṭalas.

The next Praçna (not numbered) begins l. 284*b*—ukthyasḥ shoḍaçy atirâtro' ptoryâmaç, etc.; extends to the end of the tenth paṭala. This seems to be Pra° XV.

LXXXII. *The same work.* Grantha character; 40 talipat leaves; 15 + 2; 10–12 lines on a page. Copied about 1800–20. The first section (? Praçna V.) begins l. 1—atho 'ddhanyamânam iti, etc.; 7 paṭalas. Ends—âdhânaṁ sampûrṇaṁ | P. VI. begins l. 17*b*—agnihotrasya karmo 'cyate | P. VII. l. 27*b*. After this, on l. 38*b*, begins another section—atha paçuhautraṁ bhâshyakâreṇa varṇitam tad ucyate | —breaks off l. 40*b*.

LXXXIII. *The same work.* Grantha character; 96 palmyra leaves; numbered 159–227; $16\frac{3}{4} + 1\frac{1}{2}$; 10 lines on a page. Copied about 1800. The sections are not numbered. Begins with the last words of paṭala 5 of section IX. (in No. LXXXI.); then Pra°. X. Pra°. XI. begins l. 173. The next Praçna (l. 193*b*.) begins—oṁ mahârâtre, etc.; 8 paṭalas. The last section in this MS. corresponds to P. XIV. in No. LXXXI., and begins l. 211*b*.

LXXXIV. *The same work.* Grantha character; 206 talipat leaves; $11 + 1\frac{3}{4}$; about 8 lines on a page. Copied about 1830. P. X. l. 1; XI. 37*b*. (impt.) The next section begins 58*b*—'upasadaḥ—iti paristaraṇam tûshṇîṁ, etc.; 8 paṭalas. Ends—dvâdaçaḥ praçnah. The next section (=* in No. LXXXI.) begins l. 89*b*, and ends—trayodaçaḥ pra°. The next (=XIV. in No. LXXXI.) begins l. 138*b*. Ends—caturdaçaḥ pra°. The last Praçna in this MS. (=XV. in No. LXXXI.) begins l. 178, and ends abruptly on l. 206*b*. This MS. is very carelessly and often incorrectly copied.

LXXXV. *The same work.* Grantha character; 26 talipat leaves; $13 + 1\frac{3}{4}$; 12 lines on a page. Copied about 1840. Begins—Agniṁ ceshṭamâṇaḥ—Agnir iti, sthaṇḍilam ishṭakâkṛitam ucyate | This seems to be the XVIth praçna. Ends—prathamâ citi(s)samâptâ.

LXXXVI. *The same work.* Grantha character; 36 talipat leaves; 15 + 2; 10–11 lines on a page. Copied about 1840. The first section in this is the same as the last MS. On l. 20 another praçna begins—Çvobhûte paurvâhṇikîbhyâm, etc.; 8 paṭalas. Ends—Ity agnicayanaṁ samâptaṁ | This seems to be the XVIIth praçna.

This manual of Çrauta rites based on and following the general arrangement of the Âpastamba Kalpa S. is most commonly referred to by Adhvaryus, which is probably the reason why MSS. differ so much that an edition would hardly be possible at present. Tradition, which must be taken for what it is worth, states that the author was a native of S. India, called Âṇḍappiḷḷai, and that "tâlavṛinta" (v. l. °vṛinda) is a translation of the Tamil panai-kkâṭu, a very common name for villages among palmyra trees (panai = palmyra, kâṭu = forest), it should therefore probably be written "Tâlavṛinda°." At the end of each chapter he writes—

Esḥâ traividyavṛiddhena *tâlavṛintanivâsinâ* |
Somapena kṛitâ vrittiḥ prayogasya pradîpikâ ||

LXXXVII. *(Âpastamba) prayogakârikâ.* Grantha character; 23 palmyra leaves; 13 + 2. Recent.

LXXXVIII. *Bhavasvâmin's (Baudhâyana) Kalpasûtravivaraṇa.* Grantha character, on palmyra leaves $19\frac{1}{2} + 1\frac{1}{4}$; about 11 lines on a page; leaves 61–94 inclusive are wanting, and l. 5 is numbered twice. Breaks off abruptly on l. 116*b*, line 1, with the words—Atha navame 'hni—in the second section of the râjasûya. Said on l. 146*b* to have been copied in the year "piṅgala" by Raṅganâtha, son of Tâṇḍaveça, son of Cidambara Çrauti of Cidambara (*i.e.* C'itamparam,* in the S. Arcot district). ? 1737. Begins—Brâhmaṇânâṁ bahutvâd ekaikasyâṁ çâkhâyâṁ aparisamâptatvâd arthasya ca durbodhatvâd asârvajanyatvâc ca saṁhṛitya vivaraṇârthaṁ sukhaṁ buddhvâ karmâṇy anushṭhâya phalaṁ sarve prâpnuyur iti kalpa ârabdhaḥ âcâryeṇa vâkyasambandhaç ca . 'garbhâdânâdisaṁskârais saṁskṛito 'dhîtya vedam nyâyataḥ kṛitadâra âhitâgnir âmâvâsyena ve' 'ti coditasya karmaṇy adhikâraḥ . tâni ca karmâṇi nânâvidhâni . tatra darçapûrṇamâsâgnihotrajyotishṭomapravargyâṇy apûrvâṇi . tatra darçapûrṇamâ-

* Commonly called Chillambram

savikârâ ishṭayo 'gnishṭomîyaç ca paçuḥ, jyotishṭomavikârâ ekâhâ dvâdaçâhâç ca, agnihotran na prakṛitiḥ . prakṛitir nâma dharmâṇâm atideçakaḥ . pravargyâdhâne kuṇḍapâyinâmayaneshu pravargyâç ca na prakṛitiḥ . dadhigharmme dharmâtideçaṁ kecid icchanti parikhityo 'bhayatra çântiṁ kṛitve 'ti darçapûrṇamâsajyotishṭomau prakṛitî eva; agnishṭomîyadvâdaçâhasaṁvatsarâdayaḥ prakṛitivikṛitayaḥ . ishṭayo ekâhaç co' dbhidâdayo vikṛitaya eva; darvihomâdayo na prakṛitayo na vikṛitayaḥ ||—"âmâvâsyena vâ, etc.

The first part (in 17 sections) ends l. 27—Iti bhavasvâmikṛitau darçapûrṇamâsaṁ samâptaṁ. The second part ends l. 32*b*—daçâdhyâyikâ sa°. The third on l. 51—samâptaḥ paçubandhaḥ. The fourth on l. 53—saṁâptañ ca yâjamânaṁ. The fifth on l. 60—samâptâni câturmâsyâni. The end of l. 60 corresponds with line 7 of l. 82 in No. LXXXIX. On l. 108—Iti bhavasvâmikṛite *bodhâyanîye* kalpavivaraṇe agnâv ekonaviṁço dhyâyaḥ |

L. 114—Iti bha° ka° vâjapeyaprayogas sa° |

L. 115—Iti bha° ka° atirâtras samâptaḥ |

The second division of this MS. is called *Karmântavivaraṇa* (ll. 117–146), and begins—'Pañcatayena kalpam apexete" tyâdi karmânta ity anvarthasañjñâ; karmaṇâm anta iti samâptir atra karmâṇi samâpyante.

L. 128*b*—Iti bhavasvâmikṛite karmmântavivaraṇe prathamasya karmântasya viṁço'dhyâyaḥ karmmântas samâptah |

L. 137—Iti dvitîyasya karmmântasya ekonaviṁço 'dhâyaḥsamâpto dvitîyaḥ praçnaḥ |

L. 146*b*—Iti bhava° karmmâ° tṛitîyasya karmmântasya viṁço 'dhyâyaḥ | karmmântas samâptah.

The third division is called *Dvaidhavṛitti*, and is in four praçnas (ll. 147–215, also numbered *a*—kaṁ; 206 is numbered twice in figures). Begins—Upavasatha ityâdi dvaidhânâṁ pûrvanirapexitatvaṁ viçeshitaṁ viçeshaṇatvam | vispashṭeshu vikalpârthañ ce 'ty uktaṁ | âmâvâsyena ve 'ty atra kvacit kalpe sandigdhoktaṁ dvaidhasya sambhâvanaṁ, etc.

Pr. II. begins l. 171*b*.

Pr. III. begins l. 188, in ten adhyâyas.

Pr. IV. begins l. 201*b*, in ten adhyâyas.

This last division is not so carefully copied as the rest, and here and there blanks are left.

LXXXIX. *The same work.* Grantha character; 132 palmyra leaves; $16\frac{1}{2} + 1\frac{1}{4}$. The upper edge has been in some parts injured by white ants, so that in a few places parts of the first and last lines on each leaf have been destroyed. 6–10 lines on a page. Copied in the early part of this century. Ends—Samâpto 'gnishṭomaḥ | This MS. is not so correct as the last.

The name 'Bhavasvâmin' proves that the writer of this commentary was a worshipper of Çiva, and he was probably an inbabitant of Ujjâyinî, (on l. 16*b*, line 7, we read—Yathâ ujjâyinyâm̃ prasthito mâhishmatyâm̃ sûryam udgamayati), which was famous for three mahâliṅgas.* As he is quoted by Bhaṭṭa Bhâskara, he may have lived in the eighth century. Quotations from other çâkhâs and kalpas are frequently given in Bhavasvâmin's commentary.

XC. *Somaprayoga*, by *Raṅganâthadîxita.* According to the Baudhâyana ritual. Grantha character; 18 talipat leaves; $17\frac{1}{2} + 2\frac{1}{4}$. Copied about 1800. Begins—

Praṇamya sâmbam îçânam vâṇîm̃ bodhâyanam̃ gurum̃ |
Kriyate *Raṅganâthena* jyotishṭomapradîpikâ ||

Agnishṭomena yaxyamâṇo bhavati, etc.

Ends—Agnishomîyas samâptaḥ | Iti somaprayogə raṅganâthadîxitîye prathamaḥ praçnas samâptaḥ |

XCI. *Darçapûrṇamâsaprayoga*, according to the Baudhâyana ritual. Grantha character; 40 palmyra leaves; $13 + 1\frac{1}{2}$. Copied 1820–30. Begins—

Çiromaṇim̃ sûtrakṛitâm̃ naumi bodhâyanam̃ muním̃ |
Yena karmâny açeshâṇi sûtritâni mahâtmanâ || 1 ||
Darçapaurṇamâsasya prayogam̃ havisha(s) sphuṭam |
Kurve sam̃xipya vidushâm̃ mude mandahitâya ca || 2 ||

L. 15—Pra° praçnaḥ. L. 31—Iti darçapûrṇamâsaprayogas samâptaḥ |

The agnyâdheya rites begin after this, and the MS. breaks off abruptly on l. 40*b*; ll. 41–3 are wanting; the paçuprayoga begins on l. 44 and ends on l. 60.

* Wilson, in As. Res. xvii.

XCII. *The same.* Transcript of the last MS., P. I.; on paper, 151 ff. 4to. 1862. The Âpastamba manual is given on the alternate pages.

XCIII. *Baudhâyanaprâyaçcittadîpikâ.* Grantha character; 56 palmyra leaves; $17\frac{1}{2} + 1\frac{1}{2}$. Copied about 1800. Imperfect. Begins—

Natvâ bodhâyanâcaryan teno 'ktaçrautakarmaṇâm̃ |
Vidhyatikrameṇa prâyaçcittadîpâ prakâçyate ||

XCIV. *Câturmâsyaprayoga* (Baudhâyana) by Bhavâyya. Grantha character; 13 palmyra leaves; $13 + 1\frac{1}{2}$. Copied 1820–30. The form of the compiler's name shows that he was a Tamil Brahman.

XCV. *Baudhâyanapaçuprayoga.* Grantha character; 21 palmyra leaves; $16\frac{1}{2} + 1$. Copied about 1800.

XCVI. *Vâsudeva-dîxita's Mahâgnisarvasva.* Grantha character; 97 talipat leaves; $16\frac{3}{4} + 2$; 12–20 lines on a page. Copied about 1800–20. Begins—

Bodhâyanam̃ praṇamyâ 'gneḥ kalpasûtram yathâmati |
Dvaidhakarmântasûtrâbhyâm̃ saha vyâkhyâsyatetarâm̃ ||
Agner anârabhyâdhîtatvâd anârabhyâdhîtânâṅ ca prakṛitigâmitvâd dîxâdisambandhâd darçapûrṇamâsayoç ca dîxâdyabhâvâ jyotishṭomâṅgatâ 'dhyavasîyîta dîxâdibhir jyotishṭomâṅgam̃ prasiddhan tatsambandho 'gnau bhavati, etc.

Adhyâya II. begins l. 9; III. 11*b*; IV. 14; V. 21*b*.; VI. 22*b*.; VII. 28; VIII. 33; IX. 36*b*; X. 41*b*; XI. 46*b*; XII. 51; XIII. 52; XIV. 53*b*; XV. 58*b*; XVI. 61*b*; XVII. 65; XVIII. 77; XIX. 81*b*; XX. 90. In A. IV. the proportions, size, and number of the ishṭakâs used for building altars are very fully discussed, and in the next chapter the size and forms of the altars. In chapter VIII. prathamaprastâraçulvopadhâna; in XI. dvitîyaprastâra; the last Adh. contains the Yûpaikâdaçinîprayoga. Vâsudeva quotes the Âpastamba and Satyâshâdha K. Sûtras, the Çulvasûtra, Taittirîyabrâhmaṇa, a bhâshya (apparently Bhavasvâmin's), and Kârikâs by Gopâla. At the end of Adh. XIX. he gives some account of himself, by which it appears that he was a son of Mahâdeva-vâjapeyayâjin and Annapurṇâ, and that his father was adhvaryu to Ânandarâya, minister

to Çrîçarabhatulajâkhyacolamahîpâla. 'Cola' is put for 'c'ozha,' the Tamil name of the Tanjore province; and this work must therefore have been written some time in the last century under the Mahratta government.

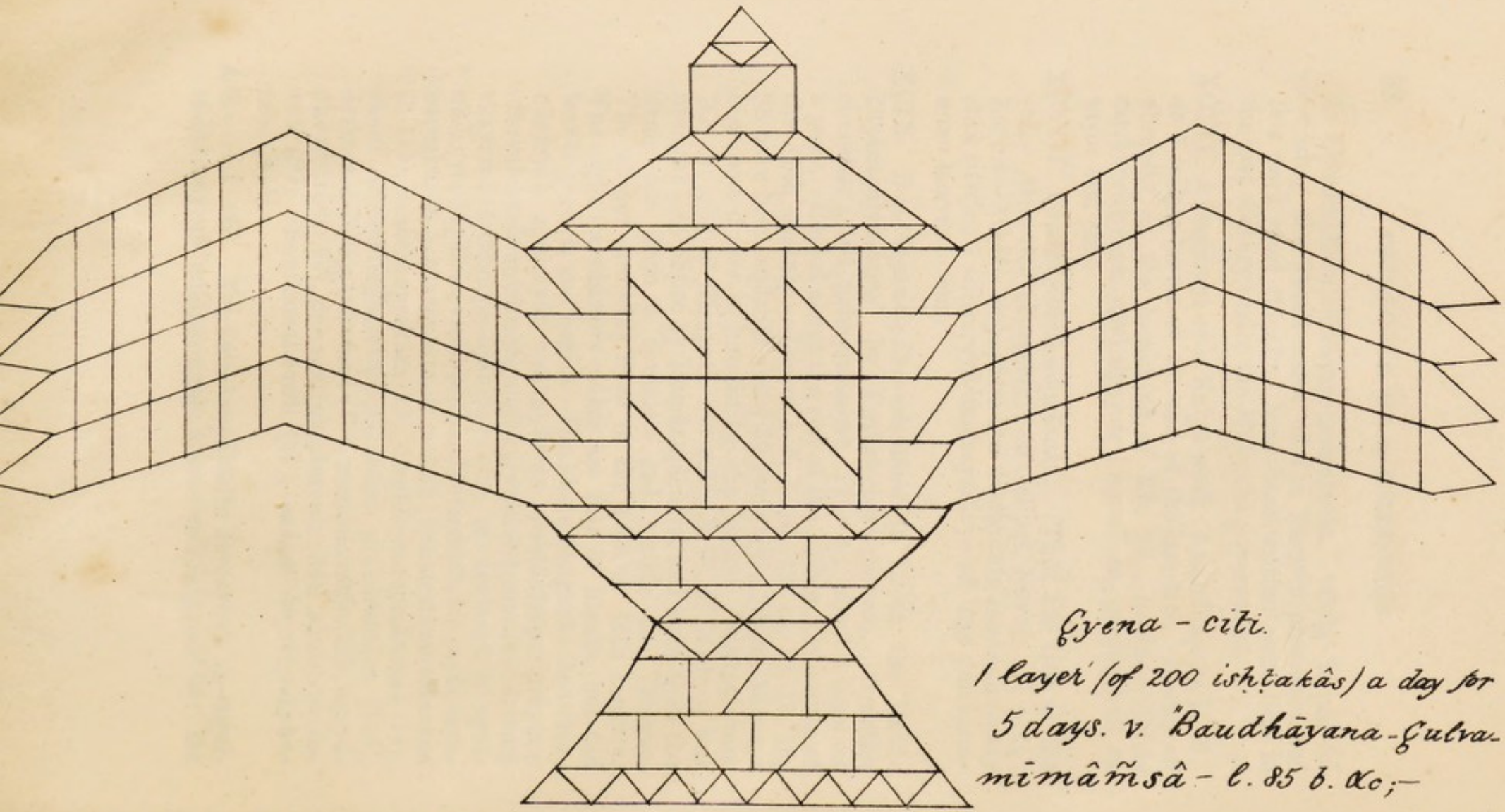
XCVII. A fragment of a Kalpa work (? Baudhâyana K. S.) on 7 talipat leaves at the end of the last MS. Breaks off abruptly at the beginning of Kh. 23. Begins—Ukhâs sambharishyann upakalpayate | açvañ ca garddabhañ ca tayor eva, etc.

XCVIII. *Baudhâyanasomapañcaka.* (Thus the title at the end. Grantha character; 49 talipat leaves; 17 + 2¼; Begins—Athâto mahârâtra eva budhyante sambodhayanty etân ritvijah | adhvaryvâdisadasyam̃ ye câ 'nye parikarmmino bhavanti, etc.

XCIX. *Baudhâyana-çulva-mîmâm̃sâ* (a C. on the Baudhâyanaçulvasûtras) by *Veṅkaṭeçvara-yajvan.* Grantha character; 161 palmyra leaves, 17 + 1; about 4 lines on a page. Copied about the end of the 17th or beginning of the 18th century. Leaves 1–5, 7–10, 12, 13, 15, 16, 19, 98 have been replaced about 50 years ago; 20 and 36 have been passed over in numbering the leaves. Veṅkaṭeçvara (*i.e.* the god of Tirupati, 150 miles N.W. of Madras) was brought into notice by Râmânujâcârya, and since then the name has been a favourite one among the Telugus. The author probably lived in the 15th or 16th century. The eight introductory çlokas are full of blanks, but the text is perfect, and begins—Iha khalu bhagavân bodhâyanâcâryah agnicayân vyâkhyâsyan çishṭâcârapariprâptam athaçabdoccâraṇam̃ maṅgalam̃ kurvvan çishyopadhânârtham̃ vaxyamâṇârtham̃ pratijânîte | 'athe 'me agnicayâ 'iti agnînâm̃ çyenâdyâkâraviçishṭasthaṇḍilaviçeshâṇâm̃ cayâç cayanaprakârâh pradarçyante iti çeshah | Samacaturaçrakaraṇa (l. 11*b*), viharaṇaprakâra (13), dîrghacaturaçrakaraṇa (14), ekato 'ṇimaddîrghacaturaçrakaraṇe prakârântara (15*b*), dvikaraṇî (16*b*), trikaraṇî (17), maṇḍalaxetra (28), agnyâdheyikavedi (30), darçapûrṇamâsavedi (34), agnishomikavedi (39), saumikamahâvedi (41), sadaso deçaviçeshakaraṇa)41*b*).

Adhy, II. l. 48*b*. Xetrâdimânopâyâdîn darçayitvâ sarvâgnisâdhâraṇyenâ 'gnidharmmân âha—'ardhâshṭamâ' iti. On

East



Çyena - citi.
1 layer (of 200 ishṭakâs) a day for 5 days. v. Baudhāyana-Çulva-mīmâṁsâ - l. 85 b. &c;—

l. 77, ishṭakâdharmmâḥ; the ishṭakâs are not too be used if broken, or too much or too little baked! gârhaptyavedipramâṇa (79*b*), parimaṇḍalaprakâra (81*b*), dhishṇyopadhânaprakâra (82).

Adhy. III. l. 85*b*. Athe 'dânîm̃ çyenasya prakṛititvena prathamam anushṭheyatvât tatsvarûpan darçayati | 'atha vai bhavatî' 'ti brâhmaṇam iti çeshaḥ | etc.; caturaçraçyena (85*b*), vakraçyena (kuṭilau paxau yasya) (92*b*), shaṭpatraçyena (97*b*, kaṅkaciti* (100*b*), alaja° (101), rathacakra° (106), sârarathacakra° (107), caturaçradroṇacayana (119), parimaṇḍaladroṇaca° (129*b*) samûhyaparicâryaca°, çmaçânaca° (138*b*), kûrmaca° (146*b*), parimaṇḍalakûrmaca° (154*b*). Ends—Iti çrîmadadvaitavidyâcâryasâgnicityasarvatomukhâtirâtrasâgnicityâptavâjape(ya)yâjigovindadîxitavaranandanasya sarvatantrasvatantrasâgnicityasarvakratuyâjiçrîyajñanârâyaṇadîxitendrânujasya tacchishyatâlabdhasamastavidyâvaiçadyasya çrîveṅkaṭeçvarayajvanaḥ kṛitishu bodhâyanaçulvamîmâm̃sâyâm̃ tritîyo 'dhyâyas samâptaḥ | The quotations in this work are but few. Âpastamba (77*b*), Âpastambâcâryâḥ (51, 2), Karmântasûtra (36), Kalpasûtra, frequently; Kâçyapîyâḥ (5), Jaimini(mîmâm̃sâsûtra) (7), Taittirîyaçâkhâ (51*b*), Dvaidhasûtra (63*b*), Pramâṇâdishoḍaçapadârthapratipâdakaçâstra (8), Brâhmaṇa (Taittirîya) is frequently cited, and on l. 146*b* a çâkhântarabrâhmaṇa. Bhaṭṭoktatantra (1*b*); other âcâryas' are frequently quoted, and their opinions compared. In the çulva portions of the Kalpasûtras we must look for the earliest beginnings of geometry among the Brahmans. For the construction of some of the altars considerable knowledge is required. The Agnicayana rites are performed by the Adhvaryu alone, and form parts of the greater soma sacrifices. The annexed diagram (from one actually constructed and used) will show the form of the 'çyena-citi.' The form of the more usual altars may be seen in the plan at the end of vol. i. of Dr. Haug's 'Aitareya Brâhmaṇa.'

C. *Çulvakârikâ*, by Veṅkaṭanâthavâjapeyayâjin. Grantha

* The 'kanka' is not the heron, as the dictionaries explain it, but the karrion kite. It is still reverenced at 'Kankâcala' (for the Tamil Tirukkazhukkunram), a shrine 30 miles S. of Madras; also called 'Paxitîrtha,' as is mentioned by Târanâtha in his Tibetan history of Indian Buddhism. *V.* Schisfner's edit. p. 202, and transl. p. 266.

character; 11 palmyra leaves, 13 + 1½. Copied about 1820–30. Begins—çulvoktesḥu prayogesḥu yat spashṭan na pramîyate |

B. Y. V. GṚIHYA SÛTRAS, ETC.

CI. *Âpastambagṛihyasûtra.* Grantha character; 15 palmyra leaves, 16 + 1½; 7 lines on a page. Copied about the middle of last century; 23 sections and index of first words in reverse order. Begins—Atha karmmâṇy âcârâdyâni gṛihyante . udagayanapûrvvapaxâhaḥpuṇyâheshu kâryâṇi . yajnopavîtinâ.

CII. *The same work.* Grantha character; 20 talipat leaves, 8 + 1¾; 9–10 lines on a page. Copied 1840. Not so correct as the last.

CIII. *The same work.* Grantha character; 40 pp. 4to. The watermark of the paper is 1828, and this MS. must have been copied about 1830.

CIV. *Darçanârya's* (vv. ll. Darçanâcârya and Sudarçanârya) Commentary (*Tâtparyadarçana*) on the Âpastambagṛihyasûtras; 6 paṭalas out of 8. Grantha character; 105 palmyra leaves, 15 + 1¼; 8 lines on a page. Copied about 1750. Begins—

Yo varṇair ijyate nityaiḥ karmmabhiç coditair nnijaiḥ |
Tebhyo 'pavargado yaç ca tan namâmy advayam harim̃ | 1 |
Âpastambamunim̃ vande mandadhîhitakâmyayâ |
Yo 'nushtheya padârthânâm kramakalpam akalpayat | 2 |
(Yat)kṛitam vedavadbhâshyam âdriyante vipaçcitâḥ |
Sa *kaparddî* ciram̃ jîyâd vedavedârthatatvavit | 3 |
Sudarçanâryaḥ kurute gṛihyatâtparyadarçanam̃ |
Kevalam̃ vaidikaçraddhâprerito mandadhîr api | 4 |
"*Atha karmmâny âcârâdyâni gṛihyante*" | athaçabda ânantaryârthaḥ | tadartham pûrvavṛittam ucyate | Iha (yajñâ) ekaviṁçatibhedâḥ; tatra sapta pâkayajñasam̃sthâḥ | aupâsanahomo vaiçvadevam̃ pârvvaṇam ashṭakâmâsiçrâddham sarpabalir îçânabalir iti. Sapta (ca) haviryasañajm̃sthâḥ | agnihotran darçapûrṇamâsâv âgrâyaṇañ câturmâsyâni nirûḍhapaçubandhas sautrâmaṇî. Piṇḍapitṛiyajñâdayo darvihomâ iti. Saptai 'va ca somasam̃sthâḥ; agnishṭomo 'tyagnishṭoma ukthyasḥ shoḍaçî vâjapeyatirâtro

'ptoryyâma iti . ete ca nityâ, niyatapradosḥâdikâlînajîvaninimittâ ity arthah . kuto nityâḥ ? jâyamâno vai brâhmaṇas tribhir ṛiṇavâ(ñ)jâyate ; brahmacaryyena 'rsḥibhyo yajñena devebhyah prajayâ pitribhya esḥa anṛina iti. Paṭala II. begins l. 29 ; III. l. 42 ; IV. l. 71*b* ; V. l. 83 ; VI. l. 94*b*.

CV. *The same.* Grantha character ; 98 palmyra leaves, $14\frac{3}{4} + 1\frac{1}{4}$; 7 lines on a page. Correctly copied about the end of last century in a very small and beautiful hand from an older imperfect MS. as there are here and there blanks at the beginning and end. This MS. is much worm-eaten (leaves 30–33, 49–51, 54–56, 60–68, 81, 2, 93, 8). 8 paṭalas, complete.
Paṭala I. begins l. 1 ; II. 20 ; III. 28*b* ; IV. 48*b* ; V. 55*b* ; VI. 64 ; VII. 72*b* ; VIII. 83. The beginnings of these paṭalas correspond with the beginnings of sections 1, 7, 10, 12, 14, 17, of the text.

CVI. *Tâlavṛintanivâsin's Gṛihyaprayogavṛitti* (*v.l.* °*dîpikâ*) to the Âpastambagṛihyasûtras. Grantha character ; 55 talipat leaves, $10\frac{1}{2} + 1\frac{1}{2}$; 11–12 lines on a page. Copied about 1800–10. Begins—Smârttâ 'ṇḍapiḷḷai (!)* | âpastambîyagṛihya(pra)yogo vaxyate | athâ 'trâ 'nantaram âcârâdyâni gṛihyante karmmâṇi jñâyaṉte kartavyatvena tâni kâryâṇi kutra udagayanapûruvapaxâhaḥpuṇyâhesḥu kâryâṇi udagayanâdayaḥ prasiddhâḥ |
Paṭala I. begins l. 1 ; II. 6*b* ; III. 12*b* ; IV. 24*b* ; V. 31*b*. ; VI. 34 ; VII. 40*b* ; VIII. 47.
The author quotes a 'Kapardikârikâ.'

CVII. *Manual of gṛihya rites* according to the Âpastamba ritual. Grantha character ; 98 talipat leaves, 14 + 2. Copied about 1800. Begins—Çrîgaṇâdhipataye namaḥ | sumuhûrto 'stv iti bhavanto 'nugṛihṇantu, etc.

CVIII. *Manual of 'pûrva' ceremonies* according to the Baudhâyana ritual. Grantha character.

CIX. *Kârikâ* by *Kanakasabhâpati.* Grantha character ; 173 and 37 palmyra leaves, 12 + 1. Recent. Very badly written in a running hand. On Gṛihya rites according to the Baudhâyana school. Fragmentary.

* V. note to No. LXXXVI.

CX. *Bhârâdvajagrihyaprayogavritti* by *Bhaṭṭa Raṅga.* Grantha character; 24 talipat leaves, 13 + 2; 10 lines on a page. Copied 1850. Begins—

Bhâradvâjamukhân natva sûtragrihyakritân (sic) munîn |
Yeshâm anugrahenai 'va varṇâḥ karmmâṇi kurvate | 1 ||
Bhâradvâjasya grihyoktakarmmaṇâm anupûrvaçaḥ |
Asmâbhir adhunâ samyak prayogakrama ucyate | 2 |

The first section of this manual of Grihya rites begins with the Upanayana, and contains the godâna, vivâha, sthâlîpâka, sîmantonnayana, pumsavana, xiprasavana,* jâtakarma, agâraçauci, nâmakaraṇā, grihyapraveça, annaprâçana and caudakarma rites, and ends l. 18*b*.—Iti kâñci† laxaṇakulatilakaçrîmad*bhaṭṭaraṅga*viracitâyâm bharadvâjagrihyaprayogavrittau prathamaḥ praçnaḥ. The rest (which appears to be imperfect) ends with the Çrâddhaprayoga, and consists chiefly of sûtras. Ends—Iti çrâddhakarma | Bhâradvâja-*sûtram* samâptam | The following will serve as a specimen (l. 6*b*)—Parîxaprakârabahubhede saty âcârya(s) svayam eva mridgrahaṇâtmakam prakâram uktavân. tasyai 'vam anushṭhânam, kanyâvarayor anukûle naxatre çubhe muhûrtte sa(ha) vareṇa pitrâdiḥ kanyâgrihaṁ gatvâ vedigoshṭahalamukhaxataçmaçânadeçebhyaç catasro mrida âhârya, etâbhiç caturaḥ piṇḍân kritvâ çucau deçe gomayeno 'palipte nidhâya, tân gandhapushpâdibhir abhyarcya, varaḥ kalyâṇalaxaṇâm alaṅkritâm ânîtâm kanyâm eshâm caturṇâm piṇḍânâm ekam âdatsve 'ti brûyât, sâ ca svecchayâ ekam piṇḍam âdadyât. teshu sarveshu trayaḥ piṇḍâḥ krameṇa çubhâçubhatarâḥ; cubhâḥ putrasampattisûcakâḥ; turîyas tu vaidhavyasûcakaḥ, tasmâd asyâdâne tâm varjayet. This usage is also described in the Âpastambagrihyasûtra, § 3. *çaktivishaye dravyâṇi praticchannâny upanidhâya brûyâdupaspriçe 'ti* | C. çaktis, sâmarthyam, vishayo, 'vakâçaḥ. dravyâṇi vaxyamâṇâni; mritpiṇḍeshu praticchannâny ekasmin bhâjane nidhâya kanyâsamîpe kritvâ tâm brûyâd, eshâm piṇḍânâm ekam upaspriçe 'ti. kâni tânî 'ty âha | *nânâvîjâni samsrishṭâni vedyâḥ pâmsûn xetrâl loshṭam çakric chmaçânaloshṭam* iti | C. nânâvîjâni, vrîhiyavâdivîjâni; samsrishṭâni, ekasmin piṇḍe xiptâni. vedyâs saumikyâ âhritâḥ pâmsûn. xetrât sasyasampannâd âhritaloshṭam.

* "Prasavakâle xipraprasavârtham."
† That is, Conjeveram, properly kañci.

avaçishṭe prasiddhe | *pûrvveshâm upasparçane yathâliṅgam ṛiddiḥ* | C. pûrvveshâm̃ caturṇṇâm upasparçane yathâ yogyam riddhiḥ . nânâvîjânâm upasparçane prajânâm̃ samṛiddhiḥ . vedyâḥ pâm̃sûnâm̃, yajñânâm̃ . xetrâl loshṭasya, sasyânâm . çakṛitaç ca paçûnâm, iti ṛiddhiniçcayâd vivâhakarttavyatâniçcaya ity arthaḥ . *uttamam̃ paricaxate*.| C. uttamam̃ çmaçânaloshṭam̃ paricaxate garhante çishṭâ; jâyâpatyor anyatarasya vâ maraṇaliṅgâd ity, etc. Similar passages from other gṛihyasûtras are given by Dr. Haas in the "Indische Studien," vol. v. p. 288, *et seq.*

B. Y. V. Dharma Sûtras.

CXI. *Âpastambadharmapraçnadvaya* 29 talipat leaves, 14 + 2; 9–10 lines on a page. Grantha character. Recent. Praçna I. contains 32 khaṇḍas. Praçna II. (begins l. 17*b*) 29 khaṇḍas.

CXII. *The same work.* Praçna II. Grantha character. 10 talipat leaves, 14 + 2; 12 lines on a page. Copied about 1750.

CXIII. *The same work.* Devanâgari character. 24 ff. 4to. A transcript from a MS. in Dr. Haug's collection. Dr. Bühler has edited these Sûtras.

CXIV. *Haradatta Miçra's* Commentary (vṛitti) '*ujjvalâ*' on the last-mentioned work. Grantha character. 175 palmyra leaves, 16 + 1¼; 6–10 lines on a page. This MS. is not all by the same hand. The use of the Tamil form of 'c' in preference to the Grantha shows that it was written in the Southern Tamil country, probably in the Tanjore province about 1720. Praçna I. contains 32 paṭalas. Praçna II. (begins l. 98), 11 paṭalas.

CXV. *The same work.* Grantha character. 392 pp. 4to. Copied 1865 from a modern MS., and inferior to No. CXIII. Incomplete, as it contains Praçnas I. and II., paṭalas 1–8, and breaks off abruptly in the beginning of paṭala 9. Many passages and words are omitted in this MS. which are found in the last. The beginning of this commentary is as follows:—

Praṇipatya mahâdevam *haradattena dhîmatâ* |
Dharmâkhyapraçnayor eshâ kriyate *vṛittir ujjvalâ* ||

"*Athâ 'tas sâmayâcârikân dharmân vyâkhyâsyâmaḥ*"—Athaçabda ânantarye athaçabdo hetau. Uktâni çrautâni gṛihyâṇi karmâṇi, tâni ca vaxyamâṇân dharmân apexante. Katham? "âcântena karma kartavyaṁ, çucinâ kartavyam, yajñopavîtinâ kartavyam"-iti vacanât âcamanam apexyate. "Sandhyâhîno 'çucir nityam anarhaḥ sarvakarmasv"-iti vacanât sandhyâvandanam. Evam açucikaranirveshâ dvijâtikarmabhyo hâniḥ patanam "iti vacanât brahmahatyâdiprâyaçcittâni ca . evam anyeshv api yathâsaṁbhavam apexâ drashṭavyâ . atas tadanantaraṁ sâmayâcârikân dharmân vyâkhyâsyâmaḥ. Paurusheyî vyavasthâ samayaḥ; sa ca trividhaḥ vidhir niyamaḥ pratisheda iti. Tatra pravṛittiprayojano vidhiḥ, sandhyayoç ca bahir grâmâd âsanaṁ vâgyateç ce 'tyâdi . nivṛittiprayojanâv itarau prâṅmukho 'nnâni bhuñjîte" 'tyâdi niyamaḥ.

The *Padamañjarî* (on the Kâçikavṛitti) is probably by the same author, as also the Mitâxarâ on the *Gautama dharma.*

CXVI. *Baudhâyanadharma.* Grantha character; 44 talipat leaves, 19½ + 2; 7–11 lines on a page. Written about 1650. Praçna I. begins l. 1; II. l. 13; III. l. 30; IV. 38. Section 1 of P. I. is as follows:—

Upadishṭo dharmaḥ prativedaṁ tasyâ 'nuvyâkhyâsyâmaḥ. Smârto dvitîyas . tṛitîyaḥ çishṭâgamaḥ çishṭâs tu khalu vigatamatsarâ nirahaṅkârâḥ kumbhîdhânyâ* alolupâ dambhadarpalobhamohakrodhavivarjitâ . dharmenâ 'dhigato yeshâṁ vedaḥ saparibṛiṁhaṇaḥ . çishṭâs tadanumânajñâḥ çrutipratyaxahetavaiti . tadabhâve daçâvarâḥ parishadas . tathâ 'py udâharanti—

Câturvaidyaḥ vikalpî vâ câ 'ṅgavid dharmapâṭhakaḥ |
Âçramasthâs trayo viprâḥ † parishad eshâ daçâvarâ ||
Pañca vâ syus trayo vâ syur eko vâ syâd aninditaḥ |
Prativaktâ tu dharmasya ne 'tare tu sahasraçaḥ ||
Yathâ dârumayo hastî yathâ carmamayo mṛigaḥ |
Brâhmaṇaç câ 'nadhîyânas trayas te nâmadhârakâḥ ||
Yad vadanti tamo mûḍhâ mûrkhâ dharmam ajânataḥ |
Tat pâpaṁ çatadhâ bhûtvâ vaktṛîn samadhigacchati ||
Bahucârasya dharmasya sûxmâ duranugâ gatiḥ |
Tasmân na vâcyo hy ekena bahulyenâ 'pi saṁçaye |

* C = daçâham jîvanaupayikadhânyâh.
† v.l. (according to the C.) mukhyâh.

Dharmaçâstrarathârûdhâ vedakhadgadharadvijâḥ |
Kṛîḍârtham api yad brûyuḥ sa dharmaḥ paraḥ smṛitaḥ ||
Yathâ 'çmani sthitan toyaṁ mârutârkau praṇâçayet |
Tadvat kartari yat pâpaṁ jalavat sampralîyate ||
Çarîraṁ balam âyuç ca vayaḥ kâlañ ca karma ca |
Samîxya dharmavid budhyâ prâyaçcittâni nirdiçet ||
Avratânâm amantrâṇâṁ jâtimâtropajîvinâṁ |
Sahasraçaḥ sametânâṁ parishatvan na vidyate || — iti pañcadhâ vipratipattiḥ || 1 ||

CXVII. *Govindasvâmin's* Commentary (*Baudhâyanadharmavyâkhyâ*, or *Bau° dharmavivaraṇa*) on the last-mentioned tioned work. Grantha character; 163 talipat leaves, 11 + 2¼; 14 lines on a page. Copied about 30 years ago. Begins—*Upadishṭo dharmaḥ prativedaṁ*, pratiçâkhaṁ . atîndriyârthapratipâdako nityo grantharâçir vedaḥ . tatpratipâdyo dharmaḥ. Yady apy ekaikasyâṁ çâkhâyâṁ paripûrṇâny aṅgâni tathâ 'pi kalpasûtrântaraiç çâkhântaroktâṅgopasaṁhâraḥ kriyata eva. Anv iti paçcâd ity arthaḥ . *smârto dvitîyaḥ* . anubhûtavishayâsampramoshas smṛitiḥ . tadabhivyañjako granthas smṛitiçabdeno 'pacaryate . smârtaḥ smṛityupadishṭaḥ . anuvyâkhyâgrahaṇaṁ smârtadharmasya kalpyavidhimantrârthavâdamûlatvapradarçanârthaṁ, etc.

Pr. I. contains 11 adhyâyas. Pr. II. begins l. 58*b*. Pr. III. begins l. 120*b*. Pr. IV. begins l. 144.

This MS. is in two different hands. There are here and there spaces left blank; also l. 46*b*–47*b* inclusive.

The commentary is rather unequal; in some parts a mere paraphrase is given, in others authorities (chiefly Mânava dh. Ç. and Gautamadh.) are quoted, and even grammatical questions are discussed. It belongs probably to not a very early period.

Miscellaneous Works Referring to the B. Y. V.

CXVIII. *Bodhâyanapravarakhaṇḍabhâshya*. Grantha character; 48 pp.; 4to. Copied 1866.

Begins—Atha pravarân vyâkhyâsyâmaḥ . viçvâmitrajamadagnigautamâtrivasishṭakâçyapânâṁ sapta ṛishîṇâṁ agastyasyâ 'pi yad apatyam gotraṁ . tasmingotre ṛishîṇâṁ pravaraṇaṁ pravaraḥ yâgakâle yajamânasya pravaraṁ

yathoktaṁ hotâ câ 'dhvaryuç ca çaṁsataḥ . teshâṁ viçvâmitrakauçikânâṁ tryârsheyapravar(o) bhavati . vaiçvâmitradaivarâtaudale 'ti hotâ audalavad daivarâtavad viçvâmitravad adhvaryuḥ, etc.

These lists differ greatly from those given by Âçvalâyana; *e.g.* of the twelve names of gotras of the Viçvâmitras, given by Âçvalâyana, four only agree here to a certain extent; of the Bhṛigus, three out of seven; of the Bharadvâjas, seven out of ten; of the Gautamas, three out of seven; of the Atris, one out of four; the text about the Vasishṭas is imperfect; of the Kaçyapas, three out of four (v. M. Müller's A. S. L. p. 370, etc., and Weber's Verzeicsshin, pp. 54, etc.). According to the author of the *Gotrapravanirṇaya* (v. next MS.) the Âpastamba lists differ greatly from the Baudhâyana. This tract is probably founded on a part of the Baudhâyana Kalpasûtra.

CXIX. *Gotrapravaranirṇaya* by *Mâdhavâcârya*, and its *Vyâkhyâ* by Nârâyaṇârya, son of Maṇḍûri Raghunâthâcârya. Grantha character; 45 pp. folio; transcript (date 1861) of MS. No. 1157 of the so-called East India House Collection, now at Madras. The text is in ten chapters in çlokas, and the author professes to follow the Baudhâyana lists, giving the differences according to the Âpastamba Kalpasûtra. Begins—

Çriyâyutaṁ narasiṁhaṁ çaṭhakopamuniṁ guruṁ |
Praṇamya samyag vyâkhyâsye gotrapravaranirṇayaṁ || 1 ||

Çlokas 6-8 give a summary :—

Prathame 'tra prakaraṇe paribhâshâ nirûpyate |
Dvitîye *jamadagnes* tu gotraṁ *çuddhabhṛigos* tathâ | 6 |
Tṛitîye *gautamasyâ* 'tha *bharadvâjasya* turyake |
Tatrai 'va *çuddhâṅgirasaḥ* pañcame '*tri*munes tataḥ || 7 ||
Viçvâmitrasya shashṭe 'tha saptame *kaçyapasya* tu |
Vasishṭasyâ 'shṭame gotram *agastyasya* tataḥ paraṁ |
Daçame *xatriyâdînâṁ* pravarâkhyâ nirûpyate || 8 ||

Çloka 10 :—

Asmin manvantare gotrakṛito 'shṭau munayas smṛitâḥ |
*Jamadagni*prabhṛitayo na *bhṛigvaṅgirasau* tathâ ||

The gotras of Xatriyas and Vaiçyas differ entirely from those of the Brahmans, and are merely artificial and assumed in order to regulate marriages. The brahmanical gotras may,

perhaps, have been based on facts, but the discrepancies between the lists given in the different Kalpa sûtras are so great that it is impossible to reconcile them.

Nârâyaṇârya's Commentary is exceedingly diffuse, and much resembles the explanations of texts sometimes prepared for European pupils by pandits; it was, perhaps, written for Dr. Leyden, the former owner of the MS. Nârâyaṇa quotes the *Vishṇu* and *Bhâgavata purâṇas*, giving the number of the book and chapter, and many other details that would never be given in compilations intended for Indian readers; also the *Yama*, *Nârada*, and other *smṛitis*, and the *prayogapârijâta*. The text and commentary are evidently by followers of Râmânuja, from the S. of India; the text most likely belongs to the 17th, and the commentary to the end of the 18th century.

CXX. *Shaḍviṁçatisûtra*. Grantha character; 8 palmyra leaves, 14 + 1½; 19th century.

Begins—Oṁ—isḥe madhobhûḥ prathamamaham asmi dvitîyaṁ tritîyaṁ tritîyasyâṁdhâḥ purastâd amâvâsyâyâṁ, etc. The object of this sûtra is not clear.

CXXI. *Âpastambaloshṭacayana*. Grantha character; 16 palmyra leaves, 12 × 1½. Recent.

Begins—Maraṇadinâd dasamadvâdaçamaikâdaçatrayodaçadinaṁ vâ 'rabhya visḥamadineshv ardhamâse . . . . . agnicito loshṭacayanaṁ kuryât | maraṇadinâjñâne, etc.

WHITE YAJUR VEDA.

CXXII. *Padakârikâratnamâla* to the Vâjasaneyi Saṁhitâ by *Çaṅkarâcârya*. Grantha character; 81 pp. folio. Transcribed 1861 from MS. No. 1732 in the East India House Collection at Madras; XLI. adhyâyas which correspond with the divisions of the Vâj. S. Begins—

Çrîkântaṁ sitarucirâjitottamâṅgaṁ
Gaurîçaṁ gurupadam ambajâlayañ ca |
Saṁnatvâ sulalitalaxaṇaṁ padânâṁ
Âcâr(y)aiḥ prakaṭitam eva vâcayâmaḥ ||
Padânâm . . . . . velâ visargâṇâṁ nirîxaṇaṁ |
Nântânâṁ vaxyate laxma nixipyaikâxare xayaṁ || etc.

Each sentence of the V. S. has a separate çloka; *e.g.*

Ishe tve 'ty asya mautrasya padâs trayodaçe 'va ca |
Veshṭanaṁ caivam eva syât visargas tu trayo bhavet ‖ (!)

The text is so incorrect that it is scarcely possible to make out the meaning in many places. It must be a comparatively modern composition.

SÂMA VEDA SAṀHITÂ.

CXXIII. *Sâma vedasaṁhitâ*, padapâṭha. Grantha character. Accented. 218 pp. 4to. Copied 1866.

The first six prapâṭhakas of the first part (=pûrvârcikam of Benfey's edition) are in this MS. called *pavamâna*. Then follows the Âraṇyakasaṁhitâ (five so-called daçatis), and the Mahânâmnî verses.* In the second part (p. 95) each prapâṭhaka contains two ardhas, whereas in Benfey's edition the first five pp. have two, and the rest three apiece. The number of verses is the same in both.

CXXIV. *The same*, padapâṭha; unaccented. Grantha character; 71 palmyra leaves, $19\frac{1}{2} + 1\frac{1}{4}$; 7–8 lines on a page. Written about 1800. A few çlokas are prefixed.

Ṛiggranthatritayântasthapadabhedaprakâçinî |
Sâmagânâṁ prabodhâya kriyate padadîpikâ ‖ 2 ‖
Âdimadhyântavarṇânâṁ udâttânâṁ pade pade |
Laxaṇam mûrdhni bindus syât tac cai kodâttavarṇakaṁ ‖ 3 ‖
Padânâm iva sarveshâm âdyantâxaralekhanaṁ |
Visarjanîyaiḥ kriyate vyañjane ca padântagaiḥ |
Udâttasvâryasâdhyânâm likhyate chalâxaraṁ ‖ 4 ‖

Agne | âyâhi | etc. The pûrvârcika is here called prakṛiti ṛiksaṁhitâ. The Âraṇyaka S. begins l. 26, and the U. A. l. 29*b*.

CXXV. *Sâmaveda-Uttârârcika, Saṁhitâpâṭha.* Grantha character; accented; 76 palmyra leaves, $17 + 1\frac{1}{2}$; 6 lines on a page. Page 32*b* is left blank, but nothing is omitted. Copied 1750–1800. The Uttarârcika is here divided into 20 adhyâyas.

* These two sections are not in Benfey's edition. The *Aranyaka S.* is distinct from the *Aranyagâna.*

CXXVI. *Sâmaveda-âraṇyakasaṁhitâ, Saṁhitâpâṭha.* Grantha character; $3\frac{1}{2}$ talipat leaves, $13\frac{1}{2} + 1\frac{1}{2}$; 9 lines on a page; unaccented. The Mahânâmnî verses are given at the end as an appendix to the Âraṇyaka S. Begins—

Indra jyeshṭaṁ na âbhara ojishṭaṁ papuriçravaḥ |

The first daçati contains 9; the second, 7; the third, 13; the fourth, 12; the fifth, 14 verses.

Commentaries on the Sâma Veda Saṁhitâ.

CXXVII. *Bharatasvâmin's Sâmavedavivaraṇa.* Grantha character; 18 palmyra leaves, $18 \times 1\frac{1}{4}$; 8 lines (in a very small hand) on each page. Copied about 1750. Begins—

Bhâradvâjânvayodbhûtân yatîndrâṅghryabjashaṭpadân |
Çrîçapâdaikaniratân âcâryân âçraye sadâ ||
Vâgarthobhayarûpeṇa kâsamânaṁ pareçvaraṁ |
Vande purusham ṛiksañjñam ṛiksâmâkhyam abhishṭutaṁ ||
Natvâ nârâyaṇan devan tatprasâdâptadhîguṇaḥ |
Sâmnâṁ *çrîbharatasvâmî* kâcyapo vyâkaroty ṛicaḥ ||
Sabrâhmaṇarahasyâ(ṅgâṁ) vyâkhyâ(tvâ r)gvedasaṁhitâṁ—
Hosalâdîçvare pṛithvîṁ *râmanâthe* praçâsati |
Vyâkhyâ kṛite 'yaṁ xemeṇa *çrîraṅge** vasatâ mayâ ||
Çravaṇenâ 'gṛihṇantu santo tâm vîtamatsarâḥ |
Apaçyantas sato doshân paçyante sato guṇâu ||
Mantrais tadbrâhmanârsheyachandodaivatavid dvijaḥ |
Arthajñaç câ 'cnute bhadraṁ yato jñeyâny amûny ataḥ ||

Tathâ hi çrûyate—"Yo ha vâ aviditârsheyachandodaivatabrâhmaṇena mantreṇe" 'ty ârabhya "tasmâd etâṁ mantre mantre vidyâd" ity antam, etc.

This MS. only goes to the end of the Mahânâmnî verses. The first part ends p. 68—Iti . . . ṛicâṁ vivaraṇaṁ. The commentary on the Âraṇyaka S. ends p. 76—Iti . . . . . Âraṇyakasâmavivaraṇaṁ. The commentary on the Mahânâmnî verses ends p. 80—Iti . . . mahânâmnîvivaraṇaṁ. The handwriting is very good, but the copyist has failed to be very accurate. Here and there a few words are wanting, and in one place 10-12 lines.

The Canarese name *Hosala* belongs to a dynasty of Jains.†

* That is, Seringapatam in Mysore.
† v. Lassen's I. A. K. iv. p. 124, etc.

One of those petty kings gave a refuge to Râmânuja, and was converted by him. This commentary belongs to the end of the 13th century. There can be little doubt that it assisted Sâyaṇa in the compilation of his own work on the Sâmaveda, and, according to Prof. Weber (Akademische vorlesungen über Indische Literaturgeschichte, p. 42), Bharatasvâmin is cited by him. It is very concise; the ṛishi's name is given, and a tolerably full grammatical discussion of the text (except as regards the accents), but very little besides. For explanations of difficult words the Aitareyabrâhmaṇa is often quoted, and besides the 'Taittirîyaka,' Çaunaka, the Âçvalâyanasûtra, and the Bahvṛica Upanishad. Yâska appears to be often referred to. Bharatasvâmin gives some account of himself in a çloka at the end of the first part—

Ittham *çrîbharatasvâmî* kâçyapo *yajñadâ*sutaḥ
Nârâyaṇâya (?°*nasya*) tanayo vyâkhyât sâmnâm ṛico 'khilâḥ ||

CXXVIII. *Sâyaṇa's C. Mâdhavîyavedârthaprakâça* on the Uttarâ (sic) grantha of the S. V. Grantha character; 135 palmyra leaves, 17 + 1⅛; 5–6 lines on a page; recent. This fragment contains the commentary on adhyâyas XV.–XXI., or from II. 7, 2, 1, 1 (Benfey's edition) to the end. A. XII. (l. 16); XVII. (l. 31); XVIII. (l. 47); XIX. (l. 65); XX. (l. 89); this contains II. 9, 1, and 2; XXI. (l. 123*b*). The character of this part of Sâyaṇa's C. on the Sâmaveda has been most accurately given by Prof. Benfey (Sâmaveda, pp. xi. and xii.) Begins—

Atha pañcadaçâdhyâya ârabhyate . tatra prathamakhaṇḍe —"*kas te jâmir janânâm*" iti tricâtmakaṁ tatra prathamaṁ sûktaṁ . tatra prathamâ — "*kas te . . çrita*" iti . He agne janânâṁ manushyâṇâṁ madhye te tava ko jâmiḥ ko bandhuḥ tvaṁ sarvair gaṇair adhiko 'si . tavâ 'nurûpo bandhuḥ nâ 'stî 'ti bhâvaḥ, etc.

Works referring to the accentuation and chants of the Sâmaveda, and to the modifications of the Sâma verses for the purpose of chanting.

CXXIX. *Sâmatantrabhâshya.* Grantha character; 274 pp. 4to. Copied 1866. Begins—

Rigvihînaṁ channagânaṁ leçaṁ stobham ṛicâ saha |
Âvirgânaṁ stobhahînam evaṁ gânatrayaṁ viduḥ ||

"*Svaro 'nantyaḥ*"—svaro 'nantyo gîto bhavati | krushṭaḥ | tad vividhḍhâi | indraṁ viçvâḥ | haṁ hitâḥ | agnindûtâm | vacanâd anantyasvaraḥ . svaro 'nantyaḥ . "*nîcântânâṁ*"-nîcântânâṁ ca parvaṇâṁ sañjñâ bhavati | ândhâ | vido | jârâ | nîcântânâm . "*upântyam*"-upântyanîcântânâṁ ca parvaṇâṁ sañjñâ bhavati |vâ | içvatâi | haṁsi dhâ | preshṭaṁ vâḥ . upântyam . *upântye*-upântye ca pratyaye nîcaṁ bhavati . prathas sa khâ yantâu va | acîkṛidât . upântye . "*trishu*" . trishu nîcaṁ bhavati—divânaktaṁ . trishu . "*âdiḥ*"—âdir nîco bhavati | vṛidhantâṁ | çatâṁ | pravâḥ | âdiḥ | "*upântyañ ca*"-nîcaṁ bhavaty âdiç ca | haviḥ stuvan | naî-upântyantu . "*dvitîyaṁ*-dvitîyan tu nîcaṁ bhavati-mahân samudrâ atithâ iṁ—âyâhi—dvitîyaṁ . "*antaç ca*" antaç ca nîco bhavati dvitîyañ ca—sûtaṁ râdhâ | hâ u | hâ u | sûshvâṇâsâḥ . antaç ca . "*upântye*"-upâutye nîce bhavataḥ—sâmadâ—itam rabhvasâṁ âjuhotâ . upântye—*prathamo daçakaḥ*—"*âdye*"-âdye nîce bhavataḥ, etc.

The whole is in 13 prapâṭhakas, and ends—Iti sâmatantre trayodaçaprapâṭhakaḥ-samâptaṁ *chandogasambandhisâmatantrâbhidhânaṁ vyâkaraṇaṁ* | As a sort of appendix to the last are two prapâṭhakas called Sañjñâprakaraṇa. P. I. begins—Sâvitryâṁ gâyatrîgânaṁ-devatâdhyâye uktaṁ tathâ ca brâhmaṇaṁ bhavati—athâ 'to gâyatram âgneyaṁ—bhaktyâ bhavatî 'ti, etc.; 12 daçakas. P. II. begins—Hitâ—mandraḥ—hitâmandrasvaraç ca yat prakṛitamohâ ity ayaṁ sañjñî bhavati . oaurva yadindraprabhṛitîni | hitâmandraḥ hâohâhâ—ohâ iti yat mandrasvarasañjñî, etc.; 3 daçakas. The quotations from the S.V. are often corrupt.

For some account of this work *vide* Prof. Max Müller's A.S.L. p. 143, and Prof. Weber's Indische Studien, i. p. 48. The commentary is attributed in S. India, but without reason, to Sâyaṇa. Most likely it belongs to a much earlier date.* An imperfect MS. of this work is at Berlin, *v.* Weber's "Verzeichniss," p. 76, and a copy of the text in the Bodleian (No. 505).

Prapâṭhaka II. begins p. 24; III. 45; IV. 62; V. 80; VI. 99; VII. 118; VIII. 134; IX. 149; X. 169; XI. 192; XII. 214; XIII. 231. Sañjñâprakaraṇa, p. I. 247; II. 262.

* The repetition of the sûtras at the end of the commentary occurs also in the C. on the A.V. Prâtiçâkhya; *v.* Prof. Whitney's edit. p. v.

CXXX. *Nâradaçixâ.* Grantha character; 28 pp. 4to. Copied 1866; 2 prapâṭhakas, containing 8 and 9 khaṇḍas. Begins—

Athâ 'tas svaraçâstrâṇâṁ sarveshâṁ vedaniçcayaṁ |
Uccanîcaviçeshâd dhi svarânyatvaṁ pravartate || 1 ||
Ârcikaṁ gâyikañ caiva sâmikan tu svarântaraṁ |
Kṛitânte svaraçâstrâṇâm prayoktavyaṁ viçeshatah || 2 ||
Ekântaraḥ svaro hy ṛixu gâthâsu dvyantarasvaraḥ |
Sâmasu tryantaraṁ vidyâd etâvat svarato 'ntaraṁ || 3 ||
Ṛiksâmayajuraṅgâni ye yajñeshu prayuñjate |
Avijñânâd dhi çâstrâṇâṁ teshâṁ bhavati visvaraḥ || 4 ||

Mantro hînasvarato varṇato yo
Mithyâprayukto na tam artham âha |
Sa vâgvajro yajamânaṁ hinasti
Yathe 'ndraçatruḥ svarato 'parâdhât || 5 ||

Prahîṇasvaravarṇâbhyâṁ yo vai mantraḥ prayujyate |
Yajñeshu yajamânasya ruçaty âyuḥ prajâpaçûn || 6 ||
Uraḥ kaṇṭhaç çiraç caiva sthânâni trîṇi vâṅmaye | [etc.
Slanâny (sic!) âhur etâni sâma vâ'pyarthato 'ntaraṁ || 7 ||

Kh. 2 begins—

Sâmavede tu vaxyâmi svarâṇâṁ caritaṁ yathâ |
Alpagranthaṁ prabhûtârthaṁ çrâvyaṁ vedâṅgam uttamaṁ | 1 ||
Tânârâgasvaragrâmamûrchanânân tu laxaṇaṁ |
Pavitraṁ pâvanaṁ puṇyaṁ *nâradena* prakîrtitaṁ | 2 ||
Çixâm âhur dvijâtînâm ṛigyajussâmalaxaṇaṁ |
Nâradîyam açeshena niruktam anupûrvaçaḥ | 3 ||
Saptasvarâs trayo grâmâ mûrccanâs tv ekaviṁçatiḥ |
Tânâ ekonapañcâçad ity eta(t) svaramaṇḍalaṁ | 4 || [(sic!)
Shadjaç ca ṛishabhaç caiva gândhâro madhyamas tathâḥ |
Pañcamena dhaivataṅ caiva nishâdas saptamaḥ svaraḥ | 5 ||
Shadjamadhyamagândhârâs trayo grâmâḥ prakîrtitâḥ |
Bhûlokâj jâyate shadjo bhuvalokâc ca madhyamaḥ | 6 ||
Svargân nâ 'nyatra gândhâro *nâradasya* mataṁ yathâ |
Svararâgaviçeshena grâmarâgâ iti smṛitâḥ | 7 ||

The first prapâṭhaka is almost entirely taken up with descriptions of the 'svaras,' and their casts, deities, etc. The last section begins—

Ata ûrdhvaṁ pravaxyâmi ârcikasya svaratrayaṁ (sic)
Udâttaç câ 'nudâttaç ca tṛitîyaḥ svaritasvaraḥ || etc.

The second prapâṭhaka answers better to the title of the work; it begins—

Ikârânte pade purva ukâre paratah sthite |
Hrasvakaṁpaṁ vijânîyân medhâvî nâ 'tra saṁçayaḥ ||

The whole work is evidently of comparatively modern origin. At the end of the MS. are 8 çlokas, the first of which contains a curious statement—

Ṛigvedas tu ghanântas syâd yajurvedo jaṭântakaḥ |
Sâmavedaḥ padânta(ḥ) syât saṁhitântas tv atharvaṇaḥ ||

The rest treat of accentuation; where they come from does not appear.

CXXXI. *Dhâraṇalaxaṇa*, by *Sabhâpati*. Grantha character; carelessly and incorrectly written on 6 uncut palmyra leaves; recent. A brief account of the method of marking the notes (Svara) of the Sâma chants by the fingers, and a short definition of each Svara, chiefly founded on the *Nâradaçixâ*. It is evidently a very modern work, and is graced with similes quite in the modern Brahmanical style, e.g. (1*b*)—

Puruṣho hi vrajen nârîṁ na nârî puruṣha(ṁ) vrajet |
Tathâ 'ṅgulishu sarvâsu nayed aṅgushṭaṁ eva tu || (!)
Nâsikâyâs tu pûrvâgre hastaṁ gokarṇavad dharet |
Niveçya drishṭiṁ hastâgre vedârtham anucintayet ||

This last çloka is taken word for word from the Nâradaçixâ, Kh.: V. çl. 13.

CXXXII. *Svaramâtralaxaṇa*. Grantha character. 6 pp. 4to. Copied 1866. This work is very like the pariçishṭas in form, and is mostly in prose. 3 Khaṇḍikas. Begins—Athâ 'to hrasvadîrghaplutamâtrâṇy axarâṇi vyâkhyâsyâmaḥ sâmasv ardhamâtra aṇumâtraṁ ca hrasvaṁ mâtrâ dîrghaṁ dve plutaṁ vṛiddhaṁ ce 'ti mâtram abhidhîyate |

hrasvaṁ dvimâtrasaṁyuktaṁ plutaṁ âhur manîshinaḥ |
dîrghan tu mâtrâsaṁyogâd vṛiddham ity abhidhîyate ||

The first Kh. treats of the mâtras of the letters, and the last two of the mâtras of the svaras. This tract seems to be in the Bodleian Coll., No. 375, with the title *Stobhânusaṁhâra*, v. Prof. Max Müller's A.S.L., p. 144, note, and Prof. Aufrecht's Catalogus, p. 378*a*.

CXXXIII. *Svaraparibhâsḥâ*, or *Sâmalaxaṇa*. Grantha character; 15 palmyra leaves; $14\frac{1}{2}+1\frac{1}{2}$; about 8 lines on a page. Copied about 1800.

The accentuation of the Sâma Veda (except of the Saṁhitâ) is quite different to that of the other Vedas, as it is really the notation of the chants to which the modified verses are sung. That the system is a very old one appears from the Sâmavidhânabrâhmaṇa (I. 1), and the Chândogya Upanishad (§ 22), in which the seven notes are mentioned by nearly the same names as they are now known by.

In the MSS. copies of the gânas of the S. V. two systems of notation are used, the old one (which the *Svaraparîbhâsḥâ* explains), now only used in the South of India, and the new system universally used in Devanagari MSS., and which was introduced into Tanjore some fifty years ago from Gujerat. The seven primary notes (descending in the scale) are marked as follows, on the new plan: – prathama = 1; dvitîya = 2; tṛitîya = 3; caturtha = u 2; mandra = u r; atisvârya = u k; parisvârya = 12 r. Under the old system, not only these notes, but all possible combinations of them, are marked by combinations of consonants and vowels; so that each division of a Sâma verse (except under certain circumstances) has but one musical note, which is inserted after the first syllable of the division. These notes amount to some hundreds, and are ka (= 1); kâ (= 1, 2); ki; kî; ku; kû; ke; kai; ko; kan; kaṁ; kaḥ; kha—khaḥ; ga—gaḥ; gha—ghaḥ; ṅa—ṅaḥ; la—laḥ; va—vaḥ; kva—kvo; etc.; so *ke* represents really a group of seven notes. The *svaraparibhâsḥâ* gives a complete list of these and their values. The following extract (ûhag. IX. 3, 12, quoted in Benfey's S. V., p. viii. note) will show the difference between the two systems:—

	1 2	2 2	3 2A	3 5
New System.	â i hî 3	â i hî	e hiyâ	o 234 vâ
Old System.	â *ki* îhî	â *kâ* ihî	e *ya* hiyâ	o *ṭû* vâ

	r r r 1 2	
N.S.	hâ i	viçve devâ mama çṛiṇvantû 3 yâjñâ 3 ṁ	etc.
O.S.	hâ *ca* i	vi *chau* çve devâ mama çṛiṇvantû yâjñâṁ	etc.

Besides the seven simple there are seven compound notes, viz., the preṅkha, vinata, namana, karshaṇa, dhâri, abhyâsa and saṁprasâraṇa. All these notes are marked during the chant by distinct movements of the hand. The right hand

is held out horizontally, with the palm upwards and the fingers close to one another; the first note is marked by waving the thumb; the second by striking the second joint of the first finger; the third and fourth by striking the second and third fingers in the same way; the fifth by striking the little finger once; and the sixth and seventh by striking it twice and thrice respectively with the thumb. The seven compound notes are marked by sweeping the tips of the fingers with the thumb, and by bending back some of the fingers on to the thumb. The treatises on the Sâma Veda chants are much mixed up with rules respecting the real accents; but these must be later interpolations made by the Brahmans in order to assimilate these works to the prâtiçâkhyas of the other Vedas. Only three çâkhâs are now known in India, viz., the Râṇâyanîya, Kauthuma, and Jaiminîya.* The two first are common; they only differ a little in the way of chanting; in every other respect they are letter for letter the same. The Jaiminîya text appears to agree with the others, except in a few details; the notation of the chant is totally different (v. No. cxlix.), and, I am informed, is very little like the others as far as the tune goes. I have heard the chants of the first two schools, but not the last.

In No. CXLIX. there are 8 talipat leaves, containing an abstract of the old system of notation. It would take a large volume to explain in a satisfactory way the Sâma chants and their notation.

CXXXIV. *Phullasûtra.* Grantha character; on 31 palmyra leaves, $16+1\frac{1}{4}$; about 8 lines on a page. Copied about 1800. In some parts wormeaten.

This work has always been called '*pushpasûtra*,' which is the title given to it in the two or three MSS. which have reached Europe from N. India. The MSS. from the South, however, always read '*phulla*,' as the examination of several enables me to say. This is confirmed by the next MS. and the '*ûhadîpikâ*' (No. CLII).

CXXXV. *Phullasûtravivaraṇa* by *Upâdhyâya Ajâtaçatru.* Grantha character; on 87 palmyra leaves, $18+1\frac{1}{4}$; 8–10 lines on a page. Copied about 1750.

* Cfr. Bâbu Rajindralâl, Chândogya Up., p. 4.

The text has been ascribed to Gobhila (Prof. Max Müller, A.S.L. p. 210),* but this MS. of the commentary attributes it to Vararuci (l. 87*b*.)

"*Upâdhyâyâjâtaçatruṇâ* 'tmano 'nusmaraṇârthaṁ kṛitaṁ *vârarucasya phullasya* vivaraṇaṁ samâptaṁ."

Begins—"*Atha tâlavyam âiya dvṛiddhaṁ*"—vṛiddhasya tâlavyasya âibhâva âdeço bhavati . *avriddhaṁ prakṛitiḥ*" —avṛiddhaṁ yat tâlavyan tat prakṛitir bhavati . "*e i ai î ity etâni* (*tâlavyâni*)"—etâny eva tâlavyaçabdeno 'cyante . "*â i prâptamo ibhavati*"—"*hiçabda evâhisaubharâmahîyavayoḥ*" —prathamasûtreṇâ ibhâvaprâptasya tâlavyasya o ibhâvo bhavati vâho asi vîrayo vâkye vâ hyasivîrayûr ity atrâmahîyavasaubharayoḥ . "*ehimihavadadaivodâse*"—ihivaddaivodâse ehîmasyadrave 'ti hiçabda o i bhavati, etc.

The only divisions here are according to the matter—

P. 14*b*. Iti *phullasûtrabhâshye ajâtaçatruviracite* vṛiddhâvṛiddhas sa°.
15*b*. Iti phu° gatâgatas sa°.
26. Ity uccanîcas sa°—
28*b*. Iti sandhigîte dvitîyaḥ.
31*b*. Iti phu° atvaṁ sa°.
34*b*. Iti viçleshaḥ—
36. Iti phu° praçleshas sa°—
41*b*. Samâptas saṁkṛishṭavikṛishṭaḥ, etc.

Some of these sections are divided into two or three smaller sections.

The above MSS. do not appear to agree with those at Berlin; *e.g.* the beginning as above in these MSS. corresponds with the beginning of prapâṭhaka III. of those at Berlin; however, the short chapter in verse (ix. 2 of the Berlin MSS. v I.S.1. p. 47), which gives a sort of summary of the whole, proves that the S. Indian MSS. are correct. There it is stated that the first subject in the treatise is âyitvaṁ; this is the case in the S. Indian MSS.; in the Berlin MSS. it is in pr. III. The other divisions in the S. Indian MSS. also agree with the divisions mentioned in this chapter.

Prof. Weber (Indische Studien, I., 46–8) has given an analysis of the text and commentary according to the Berlin MSS., and a list of the authorities cited in both. Among these (according to the note on p. 47) is a Vâhûkabhâshyakâra,

* Apparently on the authority of Chambers MS., 305.

but the above MS. reads on p. 51—evaṁ bâhûkâcâryeṇo 'ktaṁ (corrected) vyâkhyâtaṁ—asmad guruvas tu bruvate, etc.

CXXXVI. *Prastâvasûtra.* Grantha character; on 1 palmyra leaf; 18+1¼; 13 lines altogether. Begins—Atho 'hagîtinâṁ prastâvoddeçastobhaḥ purastâd antar vâ prastotur ante câ 'bhidhâdyaḥ | etc.

CXXXVII. *Pratihârasûtra.* Grantha character; on 8 palmyra leaves; 18+1¼; 7–8 lines on a page. Begins—Athâtaḥ pratihârasya nyâyasamuddeçaṁ vyâkhyâsyâmaḥ uttamaṁ pâdaṁ pratihârasthânaṁ tatrapadasaṅkhyânâdeçe caturaxaram âdyaṁ nyâyaṁ pratîyât, etc. The whole is in 15 Khaṇḍas. There is a C. on this by Varadarâja (Bodl., No. 394), who ascribes it to Kâtyâyana.* The *prastâva* and *pratihâra* are two of the five Bhaktis, viz., the first and third. An explanation and specimen of this musical division of Sâma verses into five parts has been given by Dr. Haug, in his "Aitareya Brâhmaṇa," vol. ii., p. 198.

B. GÂNAS.

CXXXVIII. *Grâmageyagâna* and *Âraṇyagâna (Râṇâyanîya).* Grantha character; on 144 palmyra leaves; 15+1½. Copied in the year Ânanda, beg. 19th c. Accented in the modern way. The first gâna ends on l. 96—Iti grâmageyagâne saptadaçamaprapâṭhakaḥ | Ity âgneyaindrapavamânagânaṁ samâptaṁ. The Âraṇyakagâna begins on l. 97, and consists of 3 parvas (6 prapâṭhakas) and an appendix, beginning—vidâ maghavan mahânâmnyaḥ | Indro virâḍ indraḥ | and ending—çakvaryam samâptam. All the S. Indian MSS. of the first gâna have the division mentioned in Benfey's Sâma Veda (p. xvii.), viz., into the âgneya, bahusâmi, ekasâmi, bṛihatî, trishṭup, anushṭup, aindra (in some MSS. Indrapuccha!), and pavamânaparvas; and the whole in some MSS. is called the '*prakṛitigâna.*'

CXXXIX. *Ûhagâna (Râṇâyanîya).* Grantha character; on 125 and 7 palmyra leaves; 16½+1½. Written in the year râxasa (beg. 19th c). Accented in the modern way. 23 prapaṭhakas divided into 7 parvas, viz., the daçarâtra, saṁvatsara, ekâha, ahîna, satra, prâyaçcitta, and xudra.

* A.S.L., pp. 209, 210.

CXL. *Rahasya or Ûharahasyagâna* (*Râṇâyanîya*). Grantha character; on 65 palmyra leaves, 14+1¼. Written in the year râxasa (beg. 19th c). Accented in the modern way; 7 parvas, which have the same names as in the Ûhagâna. There can be no doubt that the right name of this gâna is as above, and not Uhya or Ûhya, as in the N. Indian MSS. Ûhya may be formed from Ûh(a-rahas)ya, like many similar names of parts of Vedic works; but according to the phullasûtra *rahasyagâna* is the right name, and this name is always given to it in the S. of India, where the other is unknown.

CXLI. *Grâmageyagâna* and *Âraṇyagâna*. (Said to be the Kauthuma ç.). Grantha character; on 213 palmyra leaves, 20+1. About 1830. Accented in the old way. The Âraṇyagâna wants greater part of the third parva.

CXLII. *The same*, and the *Âraṇyagâna*. Do. Grantha character; on talipat leaves, 13½+1½. About 1830.

CXLIII. *The same* (Kauthuma ç.), Grantha character; 163 palmyra leaves, 18½+ 1⅛. End of last century.

CXLIV. * *Ûhagâna* (said to be the Kauthuma ç.); two first parvas. Grantha character; on 161 palmyra leaves, 16+1½. Copied 1860. Accented in the old way.

CXLV. *Rahasyagâna* (? Kauthuma ç.). Grantha character; on 61 palmyra leaves, 15½+1. Recent. Accented in the old way.

CXLVI. *Ûhagâna* (? Kauthuma). Grantha character; on 188 palmyra leaves, 17½+1. The last 12 are recent; the first 176 were probably written about 1700. Accented in the old way.

CXLVII. *Ûhagana* (Râṇâyanîya). Grantha character; on 164 palmyra leaves, 18¾+1¼. Copied about 1750. Accented in the old way. Imperfect.

CXLVIII. *Grâmageyagâna* (Jaiminiçâkhâ). Grantha character; on 174 talipat leaves, 10+1¾. Copied about 1750. This gâna is divided into eight parvas, as in the other çâkhâs. The text (as far as can be gathered from the collation of a few daçatis) is also the same, but the modifications differ a little, â being used for o; the musical notation is entirely different.

CXLIX. *Âraṇyakagâna* (Jaiminiçâkhâ). Grantha character; on 114 talipat leaves, 9+1¼. Copied about 1720; three parvas. The grâmageyagâna commences as follows in this çâkhâ | Gautamasya parkkaḥ (sic all MSS.) | o gnâ i | *ta ta ça ri* | â yâ hi vâ i | *thyarccacâçari* | tâ yâ i tâ i | *ṭya ça ṭya ça ri* | gṛiṇâno havyâdâ | *câçaci*, etc.

CL. *Chalâxara* or *Râvaṇabhaiṭ.** Grantha character; 9 talipat leaves, 15+2. Copied about 1800, and 16 palmyra leaves, 15+1¼. Copied about 1830. 8 talipat leaves, 15+2. Copied 1800. This is an anukramaṇî to the gânas, which gives the number of divisions in each verse, e.g. (beginning of grâmageyag.)—

"*agne*" jho tû tû—"*tvam agne*" jhû—"*agnin dû°*" tû—
9 6 6 9 6
"*agnir vṛitrâ°*" dhû dhe di—"*preshṭam vo*" dhau tû—
9 9 8 4 6
"*tvam̃ no*" jhe go—"*ehyûshu*" ṅai nû—"*â te*" the jhû—
9 8 5 5 7 9
"*tvam agne*" bi—"*agne vivasva°*" gho || ekonaviṁçatipra-
3 4 [thamaḥ]

The second part contains a similar index to the two last gânas. These indices are also given at the end of MSS. CXXXVIII., CXL., and CXLII.

CLI. *The same.* 24 palmyra leaves, 16+1½; recent.

CLII. *Ûhadîpikâ* and *Rahasyadîpikâ.* Grantha character 258 and 42 pp. 4to. 1865. These are commentaries on the two last gânas, but the author's name is not given. The chief object is to show how the verses are modified according to the 'phullasûtra,' and no account is taken of their meaning. The 'phullasûtra' and 'phullasûtrakâra'

* What 'bhait' is intended for is difficult to say; there are a great many similar words used in connection with the Sâma V. This work is in the Bodleian, v. Aufrecht's Catalogus, p. 387*a*.

are constantly referred to. Begins—"*uccâtâijâtâmandhasâḥ* | *âmahîyavaṁ* |"— pâdaprastâvaḥ *padyonâdeça* iti vacanât. *Atha tâlavyamâiyadvṛiddham* iti mahâsâmânyam etadvṛiddhiḥ. *Vṛiddho 'vṛiddhiḥpluta* iti trimâtrâbhûtânâm varṇânâṁ paryâyasañjñâ. *Vṛiddhis sitevṛiṇyantaḥ çâkyehîsḥanto vṛiddhaḥ . . . . pluta* iti phullasûtrakâreṇo 'ktaṁ trimâtrabhûtânâṁ tâlavyâxarâṇâṁ sarvvatra â i bhâva âdeço bhavatî 'ti sûtrârthaḥ. Kâni tâlavyânî 'ty . . . kâraḥ *e i ai î ity etânî* 'ti icuyaçânântâlv iti çâstrântarokta(ṁ) na pravarttate. evaṁ vṛiddhânân tâlavyâxaraṇâṁ prâpte yatrayatrâ 'pavâdatve vṛiddham antaḥ pade *tâlavyam â bhavati yauyâdevastâve* ity evam âdisûtrair âbhâvaprakṛitibhâvâv uktau, tatra tatra tau pradarçayisḥyâmaḥ—etc. Few blanks.

CLIII. *Stobhapada.* Grantha character; 24 pp. 4to.; 1866; accented; 2 prapâṭhakas, containing 14 and 11 sections. Begins—Athâ | stobhâḥ | dî | dhitiḥ | . . . . açvâḥ | gâvâḥ | huvevasu | huve | vasu | vidâvasu | vidâh | vasu | etc.

BRÂHMAṆAS OF THE SÂMA VEDA.

CLIV. *Mahâ (or Tâṇḍya) Brâhmaṇa.* Grantha character; 145 talipat leaves, $12\frac{1}{2} \times 2$. Written about 1820. About 10 lines on a page.

Adhyâya I (mahan me voco, etc.), p. 1; A. II. (trisṛibhyo hiṅkaroti, etc.), 56; III. (navabhyo hiṅkaroti, etc.), 10; IV. (gâvo va etat sattram âsata, etc.), 13; V. (trivṛic chiro bhavati, etc.), 19*b*; VI. (prajâpatir akâmayata, etc.), 24*b*; VII. (ime vai lokâ gâyatraṁ, etc.), 32*b*; VIII. (vasḥaṭkâraṇidhanam abhicaraṇî yasya, etc.), 39; IX. (devâ vâ ukthâny, etc.), 45*b*; X. (agninâ pṛithivy ausḥadhis tenâ 'yam, etc.), 51; XI. (stomo yujyate), 56; XII. (davidyutatyâ ruce 'ti tatra), 60*b*; XIII. (govit parasva vasuvid dhiraṇyavid iti), 68; XIV. (âpyante vâ etatstomâ), 75; XV. (akrânt samudraḥ), 83); XVI. (prajâpatir vâ idam eka âsîn na râtrir âsît), 90); XVII. (devâ vai svargaṁ lokam âyan), 96; XVIII. (saptadaçâ 'gnisḥṭomo devâç ca vâ asurâç ca), 100; XIX. (athai 'sḥa râddhyo âçaṁsamâno), 107; XX. (trivṛid bahisḥpavamânaṁ), 112; XXI. indro marutas sahasram), 118; XXII. (pṛisḥṭyasḥ sḥaḍaha ritavo), 125; XXIII. (atirâtro jyotir), 131*b*; XXIV. (atirâtro gauç câ 'yuç ca), 133); XXV. (atirâtraç caturviṁçaṁ prâyaṇîyam), 139.

After ch. x. the chapters in this MS. are not numbered, and some are divided into two or three sections, according to the matters of which they treat.

CLV. *Shaḍviṁçabrâhmaṇa.* Grantha character; 27 talipat leaves, $12\frac{1}{2} \times 2$; 8–10 lines on a page. Written about 1820. Adhyâya I. (Brahma ca vâ idam agre, etc.), l. 1; II. (ekasyai hiṁkaroti, etc.), 15; III. (prajâpatis tapo 'tapyata, etc.), 19*b*.

CLVI. *Sâmavidhânabrâhmaṇa.* Grantha character; 19 talipat leaves, $12\frac{1}{2} \times 2$; 8–10 lines on a page. Written about 1820. The leaves are numbered 27–45.

A. I. l. 27; II. 33*b*; III. 38*b*.

CLVII. *Sâyaṇa's C. on the Sâmavidhânabrâhmaṇa.* Grantha character; 74 palmyra leaves, $16\frac{1}{4} \times 1\frac{1}{4}$; 6–7 lines on a page. Written about 1820–30; 45 and 67 are repeated erroneously in the numbering; two or three leaves are in a different hand to the rest.

A. I begins l. 1; II. l. 34; III. 51*b*.

CLVIII. *Ârsheyabrâhmaṇa.* Grantha character; 19 talipat leaves, $12\frac{1}{2} \times 2$; numbered 46–59; 8–10 lines on a page. Written about 1820.

Begins—Atha khalv eyam ârshaḥ pradeço bhavaty ṛishîṇâṁ nâmadheyagotropakâraṇaṁ svargyaṁ yaçasyaṁ dhanyaṁ puṇyaṁ, putryaṁ paçavyaṁ brahmavarcasyaṁ smârtam âyushyam, etc.

CLIX. *Devatâdhyâyabrâhmaṇa.* Grantha character; 2 talipat leaves, $12\frac{1}{2} \times 2$; numbered 63–4; 9 lines on a page. Written about 1820; 4 sections.

Begins—Agnir indraḥ prajâpatis soma varuṇas tvashṭâ 'ṅgira pûshâ sarasvatî 'ndrâgnî 'ndhanidhananânî padanidhanânî kâranidhanâni, etc.

CLX. *Saṁhitopanishadbrâhmaṇa.* Grantha character; 3 talipat leaves, $12\frac{1}{2} \times 2$; numbered 65–7; 9 lines on a page. Written about 1820; 5 sections.

Begins—Athâ 'tas saṁhitopanishado vyâkhyâsyâmaḥ, etc.

CLXI. *Vaṁçabrâhmaṇa.* Grantha character; 4 talipat leaves, $12\frac{1}{2} \times 2$; numbered 59–62; 9–10 lines on a page. Written about 1820. At the beginning of this are two pages (20 lines) of invocations which do not belong to the brâhmaṇa. Nos. CLIV.–CLVI. and CLVIII.–CLXI. are all written in the same hand, and form one volume.

CLXII. *Sâyaṇas C. on the Vaṁçabrâhmaṇa.* Grantha characters; 10 palmyra leaves, $15\frac{1}{4} \times 1$; 5–6 lines on a page. Written about 1820–30.

Sâyaṇa at the commencement of this C. states that there are eight brâhmanas of the Sâmaveda, as he has also done in his C. on the Sâmavidhâna brâhmaṇa (v. Prof. Max Müller's A.S.L. p. 348).

"Ashṭau hi brâhmaṇagranthâḥ praudhaṁ brâhmaṇam âdimam |
Shaḍviṁçâkhyaṁ dvitîyaṁ syât tatas sâmavidhir bhavet || 6 ||
Ârsheyaṁ devatâdhyâyo bhaved upanishat tataḥ |
Saṁhitopanishad vaṁço granthâ ashṭâv itî 'ritâḥ || 7 ||
Praudhâdibrâhmaṇâny âdau sapta vyâkhyâya câ 'ntimaṁ |
Vaṁçâkhyaṁ brâhmaṇaṁ vidvân sâyaṇo vyâcikîrshati || 8 ||

Professor A. Weber has published this brâhmaṇa in the 4th vol. of the "Indische Studien," pp. 371-386; but the MSS. at his disposal were not very correct. One false reading should be corrected, viz. p. 371 last line—"copajâya ca." This should be copajâyata, as the C. proves—upajâyata, upasargavaçâd arthântaraṁ: sâṅgaṁ sâmavedam adhyaishṭa adhîtavân; and again—çarvadattaḥ. . . etannâmakâd ṛisher upajâyata Sâmavedam adhyaishṭa: bahulakâd aḍabhâvaḥ, etc. This false reading has been unfortunately perpetuated in the great Sanskrit Lexicon of MM. Böhtlingk and Roth, v. vol. v. 1185, s.v. upaja.

CLXIII. *Sâyaṇa's C. on the Mantraparva* in the *Sâmabrâhmaṇa.* Grantha char. 45 palmyra leaves, $18\frac{1}{4} \times 1\frac{1}{2}$. Nine lines on a page. Written in the year Siddhârthi (? 1859).

At the beginning of this is a page of a Commentary on the Drâhyâyaṇa Gṛihyasûtras, and the Commentary on the Mantraparva begins only on the second page. The verses always prefixed by Sâyaṇa are wanting here, though prefixed to the second part.

A. I begins—"Adite nu manyasve" 'tyâdi yajustrayaṁ paryuxaṇe viniyuktaṁ: adityâdidevatâkaṁ: aditir devatâ | etc. The first adhyâya contains 7 khaṇḍas.

A. II. begins—"Yasya niḥçvasitaṁ vedâ, etc.; Atha sarpabalimantrâḥ çrâvaṇyâṁ paurṇamâsyâm ityâdino 'kte Sarpabalau "yaḥ prâcyâm" ityâdi catushṭayasya viniyogaḥ | l. 24.

This chapter also contains 7 khaṇḍas; it ends (p. 456) Iti çrîmadrâjâdhirâjaparameçvaravaidikamârgapravartakaçrîvîrabhukka (sic) bhûpâlasâmrâjyadhurandhareṇa Sâyaṇâ-

çaryeṇa viracite mâdhavîye vedârthaprakâçe sâmabrâhmaṇe mantraparvaṇi dvitîyaprapâṭhake saptamaḥ khaṇḍaḥ . . mantrabhâshyaṁ samâptaṁ.

These two chapters contain the mantras for the Sâma gṛihya rites and pâkayajñas. They appear to be the two first chapters in the Chândogyabrâhmaṇa, v. Introduction to the Chândogya Upanishad by Bâbu Râjendralâl Mittra, p. 17, but the description given is not sufficient to enable me to identify this decisively with the work there described. Sâyaṇa says in the C. on the Vaṁçabrâhmaṇa that he had written commentaries on all the other seven brâhmaṇas v. No. CLXII.

SÂMAVEDA ÇRAUTA SÛTRAS, ETC.

CLXIV. *Drâhyâyayaṇa çrauta sûtra.* Grantha character; 82 palmyra leaves, $14\frac{1}{2} \times 1\frac{1}{8}$; about 7 lines on a page. Written in the year Kîlaka, 1848. This is a complete copy, containing 32 paṭalas.

P. I. begins l. 1, athâ'to vidhyavyapadeçe sarvatra tv adhikârah, 4 sections; II. 3*b*, sarvatrâ' nâdeçe parisâmâni prastotâ gâyet svâdhyâyavat svâsu, 4 sections; III. 6, yugapat karmasu sarveshû 'dgâtur daxiṇam anubâhuṁ prastotâ savyaṁ pratihartâ, 4 sections; IV. 9, stomayoge 'gnir yunaktv ity etasya sthâne vâyur yunaktu sûryo yunaktv iti nânâsavanayoḥ, 4 sections; V. 11*b*, camasaṁ pratigṛihya prastotâ daxiṇa ûrâv âdhâya daxiṇena pâṇinâ vidhâyâ 'sîta, 4 sections; VI. 14*b*, pûrvvaṁ nârâçaṁsaṁ bhaxayitvâ 'havanîye prastotâ prishṭahomaṁ juhuyât, 4 sections; VII. 17, shodaçisâmnâ stoshyamâṇo yathâsamam upaviçya havirdhânaṁ gatvâ, etc., 4 sections; VIII. 20, athâ 'to gavâmayanavikalpâḥ, 4 sections; IX. 22, prishṭhe ratham ativaheyuḥ, 4 sections; X. 24*b*, mahâvratasya prishṭha upâkṛite yuktvâ stomaṁ parimâdo gâyet iti bhâṭitâyanaḥ, 4 sections; XI. 27, rohitenâ 'naḍuheno 'ttaralomnâ carmaṇâ vihitaḥ syât, 4 sections; XII. 29, sarvatra brahmâ daxiṇatah, 4 sections; XIII. 32, câturmâsyeshu varuṇapraghâsânâm, 4 sections; XIV. 34*b*, sutyâyâṁ brahmaṇaḥ prâk subrahmaṇyâyâ audgâtreṇa samânaṁ karma, 4 sections; XV. 36*b*, agnishomau praṇeshyat suvedim âkrâmen mantreṇa, 4 sections; XVI. 38*b*, santani codyamânam, 4 sections; XVII. 41, vardhamâneshu stomeshu, 4 sections;

XVIII. 42, chando, 4 sections; XIX. 44*b*, vâmadevyaṁ svâram sâkamaçvâm, 4 sections; XX. 46*b*, pṛithak stotriyâsu pratihârâs santaninaḥ, 4 sections; XXI. 49*b*, aupâsthânesḥv anyâni niyatâni, 4 sections; XXII. 52, udagayanapûrvapaxapuṇyâhasaṁnipâte, 5 sections; XXIII. 55, vrâtyastomair, 4 sections; XXIV. 57*b*, upahavye devatânâm, 4 sections; XXV. 60, râjâ râjasûyena yajeta, 4 sections; XXVI. 62*b*, paurṇamâsi dîxâmâsâpavargâ, 4 sections; XXVI. 65, râjâ pradîpo 'çvamedhena yajeta, 3 sections; XXVIII. 67*b*, saptantako 'çvamedhas, 3 sections; XXIX. 69*b*, dîxatrayaprasavârthân, 5 sections; XXX. 73, pañcasumâs subârhatâḥ, 4 sections; XXXI. 76, tâç chando°, 4 sections; XXXII. 79, daxiṇe tîre sarasvatyâ vighanasyâ dîxeran, 4 sections.

CLXV. *The same.* Grantha character; 23 palmyra leaves, $15\frac{1}{4} \times 1\frac{1}{4}$; 6 lines on a page. Written about 1820-30. P. I. l. 1; II. 5; III. 9; IV. 13; V. 16; VI. 19*b*; VII. 22*b*. The MS. breaks off abruptly at the beginning of this paṭala.

CLXVI. *The same.* Grantha character; 15 palmyra leaves, 15 × 1; 6 lines on a page. Written about 1830. P. I. l. 1; II. 4*b*; III. 8*b*; IV. 12*b*.

CLXVII. *The same.* Grantha character; 37 palmyra leaves, 10 × 1; 5-7 lines on a page. Written about the beginning of the 18th century. The first four paṭalas only. P. I. l. 1; II. 56; III. 11; IV. 16*b*.

CLXVIII. *Dhanvin's* Commentary (*Chandogasûtradîpa*) on the *Drâhyâyaṇa çrautasûtras.* 162 palmyra leaves, $17 \times 1\frac{1}{4}$; 7-9 lines on a page. Recent. As far as paṭala XXI inclusive. Begins—

Om iti brahma paramaṁ prapadya purusḥottamaṁ |
Chandogasûtraṁ vyâcasḥṭe *dhanvî* gûḍhârtham añjasâ ||

Atha bhagavân sûtrakâraḥ prathaman tâvat paribhâsḥâṁ karoti | *Athâ 'to vidhyavyapadeçe sarvatra tv adhikâra* iti | *athâ 'ta* iti padadvayaṁ vâkyopakrame lokavedayor drisḥṭaṁ || yathâ vâkyasamâptâv itiçabdaḥ | tad yathâ | athâ 'to dvâdaçâhâḥ pratidiçanti | athâ 'tas sîmant[onnayana]ṁ; athâ 'tas saṁhitopanisḥad ityâdi | ânantaryahetutvârthatâ tu vâkyasya paribhâsḥâparatvân na saṁ-

bhavati | vidhânaṁ vidhiḥ viçeshakathanaṁ vyapadeçaḥ tadabhâvo 'vyapadeçaḥ, tad ayam arthaḥ | vidhau viçeshakathane sarvatra . . . tatrâ 'dhikâra iti vaxyati | ṛitvig ârsheyo 'nûcâna ityâdi tat sarvatra tu sâdhâranam iti kecid âhuḥ |

In the C. the work is divided into daçakas. Paṭala I. (of daçaka I.) begins l. 1; II. 14; III. 23*b*; IV. 32*b*.; V. 37*b*; VI. 46*b*; VII. 54; VIII. 61*b*; IX. 71*b*; X. 78. Daçaka II. paṭala I. 83; II. 88; III. 94*b*; IV. 99*b*; V. 103*b*; VI. 108; VII. 121*b*; VIII. 130*b*; IX. 138*b*; X. 142. Daçaka III. paṭala I. 155*b*. At the end of each paṭala is a çloka giving the number of the paṭala ("Drâhyâyaṇakṛite sûtre" or "Chandogasûtre"), and dedicating it to Hari (also 'Vishṇu' and 'Devakîsuta'). In these colophons Dhanvin is said to be of the Kâçyapagotra. The following is at the end of p. III.—

Drâhyâyaṇakṛitesûtre yathâmati yathâgamaṁ |
Tṛitîyapaṭalaṁ vyâkhye *dhanvî kâçyapanandanaḥ* ||

The worship of Kṛishṇa-Vishṇu is decidedly modern; if these çlokas are authentic, Dhanvin must have lived after the 12th century. Fragments of this work are at Oxford (v. Aufrecht's "Catalogus," p. 379*a*), and at Berlin (v. Weber's "Verzeichniss," p. 77).

CLXIX. *Prayogamuktâvali*, by *Vîrarâghava, son of Çrîrâma.* Grantha character; 466 pp. 4to. Copied 1866 from a MS. that was much injured, so that there are many omissions and blanks. The text is incorrect. This is a treatise in çlokas on the Sâma çrauta rites according to the Chandogasûtra. The author quotes Maghasvâmin and Rudraskanda, the Drâhyâyaṇa and Pâtañjala (!? prâñj°) çâkhâs, Vararuci, the Mahâbrâhmaṇa and Shaḍviṁçabrâhmaṇa and Upanishads. He must have been a S. Indian Vaishṇava of the 17th or 18th century. The style is bad.

CLXX. *Audgâtraprayoga.* Grantha character; 31 palmyra leaves, $16\frac{1}{2} \times 1\frac{1}{2}$. Written about 1750. Contains the *Agnishṭomaprayoga.*

CLXXI. *Prayogapârijâta*, by *Purushottama bhaṭṭa*, son of Devarâjârya (v. colophon on p. 113*b*). Grantha character; 113 palmyra leaves, $7\frac{1}{2} \times 1\frac{1}{4}$; 8–9 lines on a page.

Agnishṭomaprayoga, 1; sarvapṛishṭâptoryâmapr: 27; vâjapeyapr: 39; sâgnicityapr: 45; jyotiraptoryâmapr: 65; paunḍarîkapr: 69; atyagnishṭomapr: 89; shoḍaçipr: 95; atirâtrapr: 98.

SÂMAVEDAGṚIHYASÛTRAS, ETC.

CLXXII. *Drâhyâyaṇa-gṛihyasûtra*. Grantha character; 12 palmyra leaves, $16 \times 1\frac{1}{4}$. Recent. Four paṭalas.

P. I. begins—Athâto gṛihyâkarmâṇy | udagayanapûrvapaxapuṇyâheshu |

These sûtras are attributed to Khâdira.

CLXXIII. *The same*. Grantha character; 135 palmyra leaves, $14 \times 1\frac{1}{8}$. About 1840.

The gṛihyasûtras are on leaves 1–29; the rest is occupied by *prayogas*, or directions for the gṛihya ceremonies, commencing with the Jâtakarma.

CLXXIV. *The same*. Commentary (*vṛitti*) by Rudraskandasvâmin. 43 palmyra leaves, $18\frac{1}{2} \times 1\frac{1}{2}$. Written in the year Siddhârtha (? 1859). Grantha char.

Begins—*Athâto gṛihyâkarmâṇi* athânantaraṁ kasmâd anantaraṁ | deva savitarityâdimantravacckâkhâdhyayanânantaraṁ | yato 'nadhîtavedasya mantrâparijñânâd vaxyamâṇeshu vâkyeshu* karmânushṭhânayogyatayâ pratipattum açakyaṁ | atas tadanantaram iti gamyate | nanu mantramâtrâdhyayanâd api çakyaṁ pratipattuṁ | satyaṁ† | yadi mantramâtrâdhyayanavidhi(ḥ) syât | vidhyabhâve ko doshaḥ | icchânibandhanam adhyayanam syât |

The first paṭala contains 5 khaṇḍas.
Paṭala II. begins l. 16*b* (5 khaṇḍas).
,, III. ,, l. 29*b* (5 khaṇḍas).
,, IV. ,, l. 38 (4 khaṇḍas).

CLXXV. *The same*. Grantha character; 58 palmyra leaves, $14 \times 1\frac{1}{8}$. Recent.

This and the last-mentioned MS. appear to differ considerably.

* No. CLXXIV. vaxyamâno vâkyârtho. † Do. na.

CLXXVI. *Kârikâs* to the *gṛihyasûtras of Khâdira* by *Vâmana*. Grantha character; 30 palmyra leaves, 16 × 2. Written about 1860. Begins—

Praṇamya *khâdirâcâryaṁ* gṛihyam âçritya tatkṛitam |
Saṁxepeṇa padârthânâṁ smârtânâṁ vaxyate kramaḥ ||

CLXXVII. *Gautama's Pitṛimedhasûtra, Anantayajvan's vivaraṇam*. 56 palmyra leaves, 18¼ × 1½. Grantha char. Written about 1860. Begins—

Rajastatvatamoyogân mûrttitritayabhâsvaraṁ |
Harin natvâxapâdîyasûtravṛittiṁ karomyahaṁ ||

Atha bhagavân gautamaḥ pitṛimedhâkhyaṁ karma vyâcikhyâsyuḥ paṭaladvayena pitrâdisaṁskâraprabhṛitikarma sarvaçrâddhaprakṛitibhûtamâsiçrâddham ekoddishṭasapiṇḍîkaraṇañ ca pratipâdayan taddvârânyanityanaimittikakâmyâkhyatrividhaçrâddhaṁ pârvaṇaikoddishṭabhedena dvividhaçrâddhañ ca sûcayishyan pitrâder maraṇasamîpakâle kartavyaṁ putrâdikâryaṁ vidadhâti "prâyaṇakâla" ityâdinâ | —*prâyaṇakâle*— | prâyaṇaṁ maraṇaṁ tasmin kâle— *prâk smṛitiviyogât* | smṛitiḥ smaraṇaṁ jñânaṁ vâ | viyogo nâçaḥ |

Paṭala I. contains 7 khaṇḍas. P. II. begins l. 26*b*, and contains the same number of khaṇḍas.

The identification of the Gautama author of these sûtras (and, perhaps, of the Dharmasûtra also) with the author of the Nyâyasûtras, is curious. The author of the Vivaraṇa calls himself also Kavîyasâtâbhaṭṭa, and states that his father was named Krishṇabhaṭṭâcârya.

CLXXVIII. *Sâmagṛihyapariçishṭa*. Grantha character; 39 palmyra leaves, 18¼ × 1½. Written about 1860.

This contains the 2–38 sections of the 2nd prapâṭhaka, and one unnumbered section added at the end. The whole work consists of 120 sections, and is the "Chândogyagṛihyapariçishṭa" quoted by Kullûka (Mânava Dh. Ç. ii. 44, etc.) and others. It is in verse and prose mixed, and a great deal of it consists of passages from the brâhmaṇas versified and expanded; several passages from the Sâmavidhâna are given almost word for word. The contents of this fragment chiefly refer to prâyaçcittas and gṛihya ceremonies, the açvatthopanayana, açvatthavivâha, nâgapra-

tishṭhâ, etc. Each section treats of a separate subject, and begins with the words "athâto vyâkhyâsyâmaḥ." At the end, the authority (Gautama, Baudhâyana, Çâṭyâyana, etc.) is quoted, with the words "ity âha bhagavân."

SÂMAVEDADHARMASÛTRA.

CLXXIX. *Gautama-dharma.* Grantha character; 35 palmyra leaves, 14 × 1. Written about 1800–1810. Imperfect. Sections 23–26 are wanting, and the end of 22 and beginning of 27.

CLXXX. *The same.* Grantha character; 28 palmyra leaves, 16 × 1½; 6–8 lines on a page. Written about 1840–50.

CLXXXI. *The same.* Grantha character; 59 talipat leaves, 8 × 2. Written about 1800.

CLXXXII. *The same. Commentary* (*Mitâxarâ*) by *Haradatta Miçra.* Telugu character; 114 palmyra leaves, 16¾ × 1¼; 7 lines on a page. Written about the end of the 18th century. Begins—

Namo rudrâya yaddharmaçâstraṁ gautamanirmitaṁ |
Kriyate *Haradattena* tasya vṛittir *mitâxarâ* |
Hariḥ oṁ | *vedo mûlam* | karmajanyo 'bhyudayaniçreyasahetur apûrvâkhyâtmaguṇo dharmaḥ tasya mûlaṁ pramâṇaṁ vedaḥ mantrabrâhmaṇâtmakaḥ | jâtyâm ekavacanaṁ catvâro vedâḥ ṛigyajussâmâtharvâtmakâḥ | ta eva dharme pramâṇaṁ | na yogipratyaxatânumânaṁ nâ 'rthapattir na çâktyâdyâgamaṁ tena tanmûlâ evo 'panayanâdayo dharmâ vaxyantte na caityavandanakeçolluñchanâdaya iti dharmagrahaṇam upalaxaṇaṁ | adharmasyâ 'pi pratishedhâtmako vedaḥ, etc.

I. begins l. 1; II. 9; III. 10*b*; IV. 13; V. 15*b*; VI. 20; VII. 22*b*; VIII. 24*b*; IX. 27; X. 32*b*; XI. 38; XII. 42; XIII. 48; XIV. 51; XV. 57*b*; XVI. 62; XVII. 65*b*; XVIII. 69*b*; XIX. 72; XX. 76; XXI. 78; XXII. 81; XXIII. 88*b*; XXIV. 89*b*; XXV. 100; XXVI. 102; XXVII. 104; XXVIII. 106*b*.

ATHARVA VEDA.

CLXXXIII. *Gopatha-brâhmaṇa, Uttarârdha.* Devanâgari character; 24 ff. 4to. Copied in 1866 from a recent MS. in the library at Tanjore, which formerly belonged to the Mahratta princes of that place. The last prince died

several years ago. When I examined the collection, in 1866, nearly all of the most valuable MSS. mentioned in the catalogue were not to be found. It is to be hoped that they were only mislaid. A list of the works in this library has been brought to England by H.H. Prince Frederick of Schleswig-Holstein.*

Prapâṭhaka I. begins f. 1; II. 5; III. 9*b*; IV. 13*b*; V. 16*b*; VI. 19*b*.

This MS. is written very clearly and well, but very incorrectly. Respecting this brâhmaṇa, v. Prof. Max Müller's A. S. L. p. 453. The Atharva Veda is unknown in S. India, except to a few persons who have brought parts of it back with them from Benares or Poona. The brahmans in the S. of India assert that the Atharva Veda has long been lost, and always speak of the Bible or Koran as the "Fourth Veda."

UPANISḤADS.

CLXXXIV.–CCXXX. For convenience sake, the Upanisḥads are here arranged alphabetically; the second number refers to Prof. Max Müller's list of these tracts in the Journal of the German Oriental Society, vol. xix. pp. 137–158.

A. A collection of Upanisḥads, in the Telugu character, on palmyra leaves, 22 × 1¾. Written about the middle of the last century. The leaves are numbered 150–262; leaves 237–259 are wanting. No. 56.

B. Ditto, in the Grantha character, on palmyra leaves. Copied about 1775. No. 63. Contains besides, the Bhagavadgîtâ, and miscellaneous tracts.

C. Ditto, 22 palmyra leaves. Written about 1820. No. 219.

D. Modern transcripts, in the Grantha and Telugu characters. 30 ff. 4to.

These MSS. are unfortunately often incorrect, as the extracts will show.

1 (1). *Axamâlikâ-up.* A. 212*b*; 24 lines. Begins—Atha prajâpatiḥ guha(m̃) papraccha bho brahman axamâlâbhedavidhiṁ brûhi kiṁ laxaṇasâkṛitibhedâ asyâḥ kâni sûtrâṇi kathaṁ ghaṭanâprakâraḥ | ke varṇ(â)ḥ | kâ pratisḥṭhâ vâ kaisḥâm adhidevatâ kiṁ phalam ce 'ti | tam guhaḥ

* v. Prof. Goldstücker's Jaiminîyanyâyamâlâvistara, pref. 5.

pratyuvâca pravâlamauktikasphaṭikaçaṅkharajatâshṭâpadacandanaputrajîvikaujjâ rudrâxâ iti.

2. *Advaita-up.* A. 233*b*; 17 lines. Begins—Upâsanâçrito dharmo jñâte brahmaṇi vartate | prâg utpatter ajaṁ sarvaṁ, etc.

3 (7). *Adhyâtma-up.* A. 159*b*; 4 lines. Imperfect; the ends of lines 1 and 2 being broken.

4 (8). *Annapûrṇeçvarî-up.* A. 209; 1½ line. A tantric formula in verse.

Mûlaçṛiṅgâṭamadhyasthâ bindunâdakalâçrayâ |
Nityânandî nirâhârî vikhyâtâ kalasatkacâ ||
Vishṭaveçî parâ laxmîḥ kâmastâronnatis tathâ |
Bhagavaty annapûrṇe 'ti mahâtilashitaṁ tataḥ ||
Annaṁ devâ tata svâhâ mantrasâre 'ti viçrutâ |
Saptaviṁçativarṇâtmâ yoginî gaṇasevitâ ||
Iṁ hrîṁ gauḥ klîṁ, etc

5 (9). *Amṛitanâda-up.* A. 217*b*; 14½ lines. Begins—Çâstrâṇy adhîtya medhâvî abhyasya ca punaḥpunaḥ |
Paramaṁ brahma vijñâya ulkâvantâny athotsṛijet ||
Grantham abhyasya medhâvî jñânavijñânatatparaḥ |
Palâlam iva dhânyârthî tyajed grantham açeshataḥ ||

6 (15). *Âtma-up.* A. 212*b*; 4 lines. Athai 'vâ 'ngirâs trividhaḥ | purushas tathâ | bâhyâtmâ antarâtmâ paramâtme 'ti |

7 (17). *Âruṇika-up.* B. 56*b*–58. Begins—Ârunih prâjâpatyaḥ prajâpater lokaṁ jagâma | taṁ gatvovâca | kena bhagavan karmâṇy açeshato visṛijânîti | tam hovâca prajâpatiḥ tava putrân bhrâtṛîn bandhvâdîn | çikhâṁ yajñopavîtaṁ yâgasûtraṁ svâdhâyaṁ ca bhûrlokam visṛijet | daṇḍam âcchâdanaṁ kaupînaṁ parigṛihet | çeshaṁ visṛijet.

8 (22). *Ekâxara-up.* A. 214*b*; 7 lines.

9 (25). *Kaṇṭhaçruti-up.* A. 215*b*. Begins—Yo 'nukrameṇa saṁnyasyati sa saṁnyasto bhavati | ko 'yaṁ saṁnyâsa ucyate | kathaṁ saṁnyasto bhavati | ya âtmânaṁ kriyâbhir gup'aṁ karoti | mâtâraṁ pitaraṁ bhâryâṁ putraṁ suhṛido bandhûn anumodayitvâ ye câsya 'rtvijas tân sarvâṁ çca pûrvavad vyânitvâ vaiçvânarîm ishṭiṁ kuryât sarvasvam dadyât | Six sections. Ends—Nâtyartham sukhaduḥkhâbhyâṁ çarîram upatâpayet | stûyamâno na tushyeta nindito na çapet parân | evaṁvṛittim upâsanto ghâtayantîndriyâṇi yat ||

10 (29). *Kâlâgniruda-up.* B. 66; 11 lines. Begins—Atha kâlâgnirudram bhagavantaṁ sanatkumâraḥ papraccha | adhîhi bhagavan tripuṇḍravidhiṁ kiṁs tatvam kiṁ dravyaṁ kiṁ sthânaṁ kin tat kiṁ pramâṇaṁ kâ rekhâ ke mantrâ kâ çakti(ḥ) kiṁ devataṁ (sic) kaḥ karttâ kim phalam iti | taṁ hovâca bhagavân kâlâgnirudro | yad dravyam tad âgneyam bhasmasadyojâtam (!) iti pañcabrahmamantrai(ḥ) parigṛihyâgnir ity anena ṛicâbhimantrya . . . çirolalâṭavaxaḥskandeshu . . triyak tisro rekhâḥ prakurvîta | Ends—Sakalabhogân bhuṅkte dahaṁ tyaktvâ çivasâyujyam eti na ca punar âvarttate na ca punar âvarttata ity âha bhagavân |

11 (32). *Kena-up.* B. 58.

12 (33). *Kaivalya-up.* B. 64; C. 2*b*–4. Begins—Athâçvalâyano bhagavantaṁ parameshṭhinaṁ parisametyovâca | adhîhi bhagavan brahmavidyâ(ṁ) varishṭâṁ sadâ sadbhis sevyamânâṁ nigranthâṁ yayâ cirât sarvapâpam apy apohya parât paraṁ purusham upaiti vidvân tasmai sa hovâca pitâmahaç ca çraddhâbhaktidhyânayogâd, etc.

Ends—Iddhaṁ paramâtmarûpaṁ yaç çatarudriyam adhîte so 'gnipûto bhavati surâpânât pûto bhavati brahmahatyât pûto bhavati kṛityâkṛityât pûto bhavati | tasmâd avimuktam âçrito bhavati | atyâçramî sarvvadâ sakṛid vâ japet | anena jñânam âpnoti saṁsârârṇavanâçanaṁ | tasmâd evaṁ viditvainaṁ kaivalyaphalam açnute kaivalyam phalam açnute iti |

13 (34). *Kaushîtaki-up.* Fragment in the Grantha character, on 4 small olais at the end of A.

14 (37). *Garbha-up.* D. ff. -8–19. Transcribed from the copy in the Brown collection at Madras. Telugu character.

This appears to differ somewhat from the text as described by Prof. Weber in his "Indische Studien," ii. p. 65, etc.

15 (40). *Gopâlatapana-up. Pûrva.* A. 166. Uttara do. 167*b*.

16 (43). *Chândogya-up.* A. 180–206*b*; and a separate MS., No. 67.

17 (44). *Jâbâla-up.* A. 209; 14 lines. B. 59*b*. C. 4; (4 lines only at the beginning.) Begins—Bṛihaspatir (u)vâca yâjñavalkyaṁ yad anu kuruxetram devânâṁ devayajanaṁ sarveshâṁ bhûtânâṁ brahmasadanam avimuktam vai kuruxetraṁ devânâṁ devayajanaṁ sarveshâṁ bhûtânâṁ

brahmasadanaṁ tasmâd yatra kvacana gacchati tad eva manyate 'tîdaṁ vai kuruxetraṁ devânâṁ devayajanaṁ sarveshâṁ bhûtânâm brahmasadanam atra hi janttoḥ prâṇeshûtkramamâneshu rudras târakaṁ brahma vyâcashṭe yenâsâv amṛito bhûtvâ moxî bhavati | tasmâd avimuktam eva nisheveṭâvimuktaṁ na vimuñced evam evaitad vai yâjñavalkyaḥ ‖ 1 ‖ Ends—Parasaṁnyâsena dehatyâgaṁ karoti sa paramahaṁso nâmeti |

18 (51). *Taittirîya-up.* B. 40. D. ff. 1–14. Accented in the Telugu fashion.

19 (52). *Tripura-up.* A. 210; 6½ lines. Begins—Tisraḥ puras tripathâ viçvacarshaṇî atra kathâ axarâs saṁnivishṭâḥ |

20 (54). *Triçikhibrahmaṇa-up.* A. 235*b*; 17 lines; end wanting. Begins—Triçikhîbrâhmaṇa âdityalokaṁ jagâma tam âdityaṁ natvâ bhagavan kiṁ dehaḥ kiṁ prâṇaḥ kiṁ kâraṇaḥ kim âtmâ taṁ hovâca sarvam idaṁ çiva eva vijânîhi kiṁtu çuddho nirañjano vibhur advayaç çiva eka svena bhâsenedaṁ sarvaṁ srishṭvâ taptâyaḥpiṇḍavad ekaṁ bhinnavad apabhâsate tad bhâsakaṁ kim iti ced ucyate |

21. *Deçika-up.* A. 218; 2 lines. Begins—Âcâryavedasaṁpanno vishṇubhakto vimatsaraḥ | mantrajño mantrabhaktaçca sadâ mantrâcrayaç çucih ‖ gurubhaktisamâyuktaḥ purushajño viçeshataḥ | evaṁ laxaṇasaṁpanno gurur ity abhidhîyate ‖ Praise of such a guru or "deçika."

22. *Dvaya-up.* A. 218; 2 lines.

23 (59). *Dhyânavindu-up.* A. 233; 8 lines. Begins—
Yogatatvam pravaxyâmi yoginâṁ hitakâmyayâ |
Tacchrutvâ ca paṭhitvâ ca sarvapâpaiḥ pramucyate ‖

24 (61). *Nâradaparivrâjaka-up.* C. 5–22. Begins—Atha kadâcit parivrâjakâbharaṇo nâradaḥ sarvalokasaṁcâraṁ kurvann apûrvapuṇyasthalâni puṇyatîrthâni, etc.

25 (64). *Nirvâṇa-up.* A. 234*b*; 3 lines. Atha nirvâṇo panishadaṁ vyâkhyâsyâmaḥ | paramahaṁsaḥ | so 'haṁ parivrâjakâḥ paçcimaliṅgâḥ | manmathaxetrapâlâḥ gaganamahâsindhântam amṛitakallolanadî axayaṁ nirañjanaḥ | nissaṁçaya rishih | nirvâṇo devatâ | nikulaḥ pravṛittiḥ | nishkevalajñânaṁ | ûrdhvâmnâvaḥ | nirâlaṁbapîṭhaṁ | saṁyogadîxâ | viyogopadeçaḥ | dîxâ santoshapâvanaṁ ca |

dvâdaçâvidyâvalokanaṁ | vivekaraxâ | karuṇaiva | keçî | anandamalâ |ekântamuktâsanasukhagoshṭhî| akalpitabhixâ | haṁsâcâraḥ sarvabhûtebhyo haṁsa iti pratipâdayati | daivyaṁ kathâ | udâsînaḥ kaupînaṁ | vicâradaṇḍaḥ | brahmâvalokayogapaṭṭaḥ | çriyâṁ pâdukâ | parecchâcaraṇaṁ | maṁḍalinîbaddhaḥ | parâpavâdamukto jîvanmuktaḥ | çivayogamudrâ ca | jecarînidrâ ca | paramânandî | tîrthapâdukâṁ pûjayâmy aham iti tîrthapâdukâṁ pûjayâmy aham itîti || Sic!

26 (66). *Nṛisiṁhatâpinî-up.* *Pûrva*, A. 170; *Uttara*, do., 175*b*.

27 (69). *Paramahaṁsa-up.* D. ff. 24–25. Telugu character. Transcribed from the Madras MS. Begins—Atha yoginâṁ paramahaṁsânâṁ ko 'yaṁ margas teshâṁ kâ sthitir iti nârado bhagavantam upasametyovâca |

28 (72). *Piṇḍa-up.* A. 212; 3 lines. Devatâ ṛishayaḥ sarve brahmânam evam abruvan | mṛitasya dîyate piṇḍa(ḥ) kathaṁ gṛihṇâty acetasaḥ || bhinne pañcâtmake dehe gate pañcâ supañcadhâ | haṁsas tyaktvâ gato dehaṁ kasmin sthâne vyavasthitaḥ || tryahaṁ vasati toyeshu tryahaṁ vasati câgnishu | tryaham âkâçago bhûtvâ dinam ekaṁ tu vâyugaḥ || prathamena tu piṇḍena kalânâm tasya saṁbhavaḥ | dvitîyena tu piṇḍena matis (tasyâ) bhijâyate || caturthena tu piṇḍena asthimaj(j)â prajâyate | pañcamena tu piṇḍena hastângulyaçiromukh(â)ḥ || shashṭena kṛitapiṇḍena hṛitkaṇṭhatâlu jâyate | saptamena tu piṇḍena dîrgham âyuḥ prajâyate || ashṭamena tu piṇḍena vâcam pushyati vîryavân | navamena tu piṇḍena sarvendriyasamâkṛitiḥ || daçamena tu piṇḍena bhâvânâ(ṁ)plavanaṁ tathâ | piṇḍe piṇḍe çarîrasya hi tathânena(?)sambhavaḥ ||

29 (77). *Prâṇâgnihotra-up.* A. 211; 18 lines. Begins—Athâtaḥ sarvopanishatsâraṁ saṁsârajñânam . . . sûtraṁ çârîrayajñaṁ vyâkhyâsyâma etc.

30. *Bṛihajjâbâla-up.* A. 219. This is a long Up, consisting of 102 lines; the whole being divided into 8 brâhmaṇas. Begins—Âpo vâ idam âsat salilam eva sa taptas taptvâ sa etam bhusuṇḍḍaḥ kâlâgnirudram agamad âgatya he vibhûter mâhâtmyaṁ brûhîti tatheti pratyavocat |

31 (80). *Brahma-up.* D. 28*b*–30. Grantha character. Atha hainaṁ mahâçâlaç çaunako 'ṅgirasaṁ bhagavantaṁ pippalâdam upasaṁpannaḥ papraccha | Three sections.

32. *Brahma-up.* II. C. 1–2*b*. Begins—Athâsya purusḥasya catvâri sthânâni bhavanti nâbhir hṛidayaṁ kaṇthaṁ mûrdhâ ca | tatra catusḥpâdaṁ brahma vibhâti jâgarite brahmâ svapne visḥṇuḥ susḥuptau rudras turîyam axaraṁ |

33 (100). *Muktikâ-up.* A. 260–262: 54 lines only; wanting the end. Begins—Ayodhyânagare ramye ratnamaṇḍapapathyame |

The list of Upanisḥads is on l. 206*b*. This is evidently very recent, as it includes all the suspicious Upanisḥads.

34 (106). *Yâjñavalkya-up.* A. 231.

35 (108). *Yogacûḍâmaṇi-up.* A. 235; 10 lines. Begins—Yogacûḍâmaṇiṁ vaxye yoginâṁ hitakâmyayâ | kaivalyasiddhidaṁ gûḍhaṁ sevitaṁ brahmavittamaiḥ ||

36 (111). *Râmatâpana-up.* *Pûrva* A. 160; *Uttara* do. 162*b*.

37 (117). *Vajrasûci-up.* D. ff. 16–17. Telugu character. Copied from a MS. in the Brown collection at Madras. Begins—Vajrasûciṁ pravaxyâmi çâstram ajñânacchedanaṁ | dûsḥaṇaṁ jñânahînânâṁ bhûsḥaṇaṁ jñânacaxusḥâṁ ||

This has been printed by Prof. Weber.

38 (118). *Varâha-up.* D. ff. 26, 7. This is nothing more than a modification of the Vâsudeva-up., and also treats of the ûrdhvapuṇḍra. Begins—Atha çrîvarâharûpiṇaṁ bhagavantaṁ praṇamya sanatkumâraḥ papracha | adhîhi bhagavan ûrdhvapaṇḍravidhim | kiṁ dravyaṁ | kiyat sthânaṁ | kâ rekhâ ko mantraḥ | kiṁ phalam iti ca |

39 (120). *Vâsudeva-up.* A. 207; 14 lines. Begins—Namaskṛitya bhagavân nâradas sarveçvaraṁ vâsudevaṁ papraccha | adhîhi bhagavann ûrdhvapuṇḍravidhiṁ dravyamantrasthânâdisahitaṁ me brûhîti | This mark is to be made of gopîcandana from Dvârakâ, so called, because it was used by the Gopîs for anointing Visḥṇu in the form of Kṛisḥṇa.

40. *Sâṅkhyâyana-up.* A. 150–3*b*. This is in 5 adhyâyas when complete, but the first chapter and part of the second are wanting in this MS.

41 (141). *Subâla-up.* A. 218; 14 lines. Begins—Tad âhuḥ kiṁ tad âsît tasmai sa hovâca |

42 (142). *Sûrya-up.* A. 215; 12 lines. Begins—Atha sûryâtharvâṅgirasau vyâkhyâsyâmaḥ | Brahmâ ṛisḥiḥ | gâyatrî chandaḥ | âdityo devatâ | agninârâyaṇayuktam bîjaṁ |

43 *Saurakâyana-up.* A. 231*b*; 2 lines.

44 (144). *Skanda-up.* A. 210*b*; çlokas. Begins—Acyuto 'smi mahâdeva tava kâruṇyaleçataḥ | vijñânaghana evâsmi çivo 'smi kim ataḥparaṁ ||

45 (146). *Haṁsa-up.* D. f. 27*b*. Grantha character. Begins—Atha haṁsaparamahaṁsanirṇayaṁ vyâkhyâsyâmaḥ | brahmacâriṇe dântâya gurubhaktâya haṁsa haṁseti sadâyaṁ sarvabhûteshu vyâpto varttate yathâgniḥ kâshṭeshu tileshu tailam iva taṁ viditvâ na mṛityum eti |

46 (149). *Hayagrîva-up.* A. 234*b*; 3½ lines. Begins—A(tha) hayagrîvam ekâxareṇa brahmavidyâṁ pravaxyâmi brahma maheçvaraṁ maheçvarât saṅkarshaṇaḥ | saṅkarshaṇaṁ nâradaḥ | nâradâd vyâsaḥ |

The commentaries on some of the Upanishads by Râmânuja Madhva (Ânandatîrtha) and others are not mentioned here, as they belong rather to the later philosophical and sectarian literature. Many of these works (and especially those of Madhva) do not deserve the name of commentary, as they consist chiefly of a mere summary of the supposed meaning of the text.

The MSS. above described, together with a much larger collection of works belonging to the modern Sanskrit literature, I have presented to the library of the India Office in Westminster.

A. B.

STEPHEN AUSTIN, PRINTER, HERTFORD.