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CATALOGUE
OF THE
BENGALI AND ASSAMESE MANUSCRIPTS
IN THE
LIBRARY OF THE INDIA OFFICE

BY THE LATE
JAMES FULLER BLUMHARDT, M.A.

PUBLISHED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.

OXFORD UNIVERSITY PRESS

LONDON	EDINBURGH	GLASGOW	COPENHAGEN
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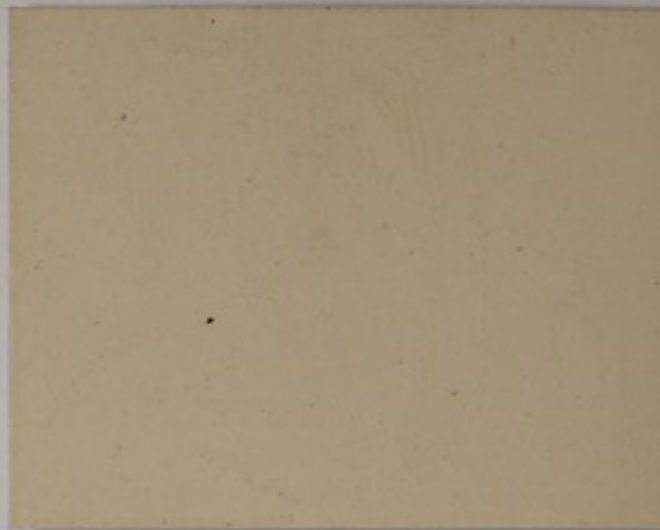
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OF
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THIS catalogue of Bengali MSS., compiled by the late Professor J. F. Blumhardt, is the first of a series relating to the Aryan vernacular literatures of India. The MSS., with two exceptions, belonged to Henry Thomas Colebrooke (acquired 1819-28); Richard Johnson, banker and friend of Warren Hastings (acquired 1807); John Leyden (acquired 1824); Sir Charles Wilkins (acquired 1837); and Horace Hayman Wilson. The Colebrooke, Wilkins, and Wilson MSS. were presented, while the others were purchased.

A concordance of numbers is given below.

F. W. THOMAS,
LIBRARIAN.

February, 1924.

CONCORDANCE OF NUMBERS.

SANSKRIT COLLECTION.	CATALOGUE.	SANSKRIT COLLECTION.	CATALOGUE.
1042	22	2846 A	3
1510 <i>f</i>	23	2847	20
2144	1	2848 <i>a</i>	28
2145 <i>a</i>	7	2858	9
2145 <i>b</i>	2	2859	11
2311	8	2886	29
2314 <i>a</i>	13	2889	10
2314 <i>b</i>	16	2890	
2314 <i>e</i>	14	2891	
2314 <i>f</i>	6	2892	19
2403 <i>a</i>	15	2895 <i>a</i>	24
2403 <i>c</i>	17	3220	21
2472	5	3258	12
2473	4	—	26
2802	25	—	27
2811 A	18	—	30

PREFACE.

THE number of manuscripts in Bengali and Assamese is small, and the manuscripts themselves are of little importance. Of those in Bengali the chief are three books of Kāśirāma's metrical version of the *Mahābhārata*, a copy of Mukundarāma's *Chandī*, and three copies of the *Vidyā-Sundara* of Bhāratachandra. The others are lives of Chaitanya and minor Vaishṇava works.

Passages from the manuscripts are quoted exactly, with all the mistakes and peculiarities of the originals.

J. F. BLUMHARDT.

July, 1921.

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CATALOGUE OF
BENGALI AND ASSAMESE
MANUSCRIPTS.

I. POETRY.

1.

S. 2144.—Foll. 98 (numbered ২-৫৩ and ৩-৪৮);
5½ × 16 in. ; ll. 10 ; dated Calcutta, A.D. 1773.
[R. JOHNSON.]

মহাভারত

Mahābhārata.

Two books of the Mahābhārata, viz.: Virāṭa and Droṇa parvas, in the metrical version of Kāśīrāma Dāsa.

The first leaf of the Virāṭa-parva (foll. 1-52) is wanting. The manuscript begins at line 15, p. 1*b* of vol. ii. of the Serampur edition of 1836.

ক্ষেনমধ্যে রহি ইন্দ্র বেথারে মারিল ।
ইন্দ্র চাপে রহি অগ্নি জানকেও কৈল ॥
তুমিহ এখন রাজা বুঝী কালগতি ।
পুনরুপী ধৈর্য্য হইয়া সাস বসুমতি ॥

Half of fol. 39 is torn off. The first two leaves of the Droṇa-parva (foll. 53-98) are also wanting. It begins at line 29, p. 166*b* of the Serampur edition.

ভীম বলে মহারাজ স্নানহ বচন ।
কালি ধৃতরাষ্ট্রপুত্র করিব নিধন ॥

এত স্ননি কুতুহলী ধর্ম্মের নন্দন ।
মহানাদে গর্জিতে লাগিল জোদ্ধাগন ॥

Kāśīrāma Dāsa, also called Kāśīdāsa, a Kāyastha by caste, was a native of Singī, a village in the Indrāṇī parganah of the District of Bardwan. His father, Kamalākānta Dāsa, had three sons, all of whom were famous poets.¹ The eldest was Kṛishṇa Dāsa, the author of Kṛishṇa-vilāsa, a translation of the Bhāgavata-purāṇa, made by order of his guru Gopālā Dāsa, who gave him the title of Kṛishṇakiṅkara. Kāśīrāma was the second son, and the youngest was Gadādhara Dāsa, the author of Jagannātha-maṅgala, which was written in B.S. 1050 (A.D. 1643), in the 15th year of the rule of Narasiṅha Deva, Raja of Orissa.² Reference is

¹ According to Rāmagati Nyāyaratna (Bāṅgālā-bhāshā, pt. i., p. 121), Kamalākānta had four sons, of whom Kāśīrāma was the third. Harimohan Mookerjea ("Lives of Bengali Poets," Calcutta, 1869, pp. 68-92) mentions Devarāja as the name of the fourth brother. He incorrectly states that Indrāṇī parganah was in the District of Hughli.

² An account of this work, with a family pedigree taken from it, is given by the editor of the Sāhitya-parishat-patrikā, vol. vi., no. 2. See also another short article on the same subject in vol. viii., no. 1, and one by Rākhaldās Kāvyatīrtha in vol. vii., no. 4.

made in this poem to Kāśīrāma's Mahābhārata, which was completed before the composition of the Jagannātha-maṅgala, for a copy of the entire work of Kāśīrāma in Gadādhara's handwriting, dated B.S. 1039, is extant in the library of the Raja of Raipur. In this connection Pandit Rāmagati¹ mentions the existence of a document executed by a son of Kāśīrāma (name unknown) in B.S. 1085, conveying a plot of land by gift to certain Brahman priests.

A copy of the Virāṭa-parva, dated B.S. 1226 (A.D. 1819), which is described in the Sāhitya-parishat-patrikā, vol. vii., no. 2, concludes with the following couplet, giving the Śaka year 1526 (A.D. 1604) as the date of composition. It does not occur in any of the printed editions, or, apparently, in any other manuscript copy of this parva.

চন্দ্র বাণ পক্ষ ঋতু শক স্মনিশ্চয় ।
বিরোট হইল সাজ কশীদাস কয় ॥

There is a popular tradition that Kāśīrāma did not live to complete the translation of the entire Mahābhārata, and that he died after writing the Ādi, Sabhā, Vana, and part of the Virāṭa-parva, as stated in the following couplet:—

আদি সভা বন বিরোটের কতদূর ।
ইহা লিখি কশীদাস গেলা স্বর্গপুর ॥

Dinesh Chandra Sen remarks: "We believe that the latter part of the Mahābhārata consists mostly of Nityananda Ghoṣ's writings revised and incorporated into the work, a few more chapters having been added by Nanda Rām, the son of Kaṣīrām Dās."²

A metrical version by Vijaya Paṇḍita, written at least a century before that of Kāśīdāsa, has been published in 2 vols., in 1899, by the Vaṅgiya-sāhitya-parishat. Mr. Sen has furnished a list of the names of 31 translations of the whole or portions of the Mahābhārata.³ He notices the existence of several translations anterior to that

of Kāśīdāsa, notably those of Sañjaya, Kavindra Parameśvara, Nityānanda Ghoṣa, and Rāmeśvara Nandī. The most ancient is that of Sañjaya. Kavindra's translation was made in the time of Ḥusain Shāh, who succeeded Muẓaffar Shāh, king of Gaur, in A.D. 1494 and died in 1525.

As Mr. Sen remarks: "The Bengali recensions, as compared with the original . . . appear to be, in many respects, quite different poems. One would hardly find in many of these works a score of lines together which would conform to the Sanskrit text. The Rāmāyaṇa and Mahābhārata were, so to speak, reborn in these Bengali recensions, which resembled the Sanskrit epic only as the child does its father."

The first printed edition was published at Serampur in 1836. As in the case of the Rāmāyaṇa of Kṛittivāsa and other works, the original text has been very considerably altered, revised, and enlarged in the subsequent editions of the work. According to Mr. Sen, Kāśīrāma is also the author of three small poems, viz., Svapna-parva, Jala-parva, and Nalopākhyāna.

Both parvas were copied for Mr. Johnson at Calcutta by Ātmārāma Dāsa Ghoṣa of Sutākuṭī, a village east of Joṛābāg. The first is dated the 20th October, and the second the 22nd August, 1773.

Colophon to the Droṇa-parva:—

ইতি দ্রোনপর্ব সমাপ্ত ॥ এই পুথিখানি শ্রীযুত মে^০ জানসেন সাহেব ইহার মুছদ্দি শ্রীযুত গোরা চাঁদ বসাথ ও শ্রীভিখারি পালিত । লিখিতং শ্রী আত্মারাম দাস ঘোষ সাং কলিকাতা সহর বসতি জোড়াবাগের পুবে স্ত্রতাকুটী গ্রাম ॥ সন ১১৮০ সাল ইংরাজী সন ১৭৭৩ মাহ ভাদ্র ২২ রোজে আগস্ত মাহ ॥

2.

S. 2145 b.—Foll. 10; 4½ × 13½ in.; ll. 9; 18th century.

[R. JOHNSON.]

Mahābhārata.

A portion of the Gadā-parva of the Mahābhārata, in the metrical version of Kāśīrāma Dāsa.

¹ Bāṅgālā-bhāshā, p. 126.

² "Bengali Language and Literature," p. 207.

³ *Ibidem*, p. 207.

Begins.

পঞ্চাল না মারি জদি কবজ এড়িব ।
ধিক অকারনে ত্রথা সরির ধরিব ॥
এতে স্ননি জিজাসিলা রাজা জন্মেজয় ।
কহিলু অপূর্ক কথা স্ননি মহাশয় ॥
কুরুকুলনাথ দুজোধন নরপতি ।
ক্রোধে মধ্যে কেমতে রহিলা মহামতি ॥

The copy contains only that portion of the Gadā-parva which describes the battle between Bhīma and Duryodhana; all the rest has been omitted. It begins at p. 253a, l. 7 (vol. ii.) of the Serampur edition of 1836, the first couplet being out of place, and occurring on p. 254a, l. 3. The copy follows the text of the printed edition—but with considerable variations—as far as fol. 6b, l. 7 (p. 257b, l. 22). The description of the battle, which then follows, is entirely different from the text of the printed edition. From fol. 8b, l. 7, beginning with the words ইন্দ্র জেন গিরিবর ভেদে বজ্রাঘাতে (the poem in the *payār* metre on p. 279a), the copy follows the printed text fairly closely, and ends abruptly a few lines from the end of the parva (at p. 281b, l. 11).

The manuscript is in the same handwriting as that of the preceding portion of the Mahābhārata.

3.

S. 2846 A.—Foll. 231; $4\frac{1}{2} \times 13$ in.; ll. 10; c. 18th century.

[SIR CHARLES WILKINS.]

চণ্ডী

Chandī.

A poem in glorification of the goddess Chandī.
By Mukundarāma Chakravartī, Kavikañkana.

Begins. শ্রীভূর্গায়েনমঃ । অথ শিববন্দনা ।
সম্পূট করিঞা কর বন্দো প্রভু মহেশ্বর
রঘববাহন শূলপানি ।
হেমকুন্দ জিনি কিবা জিনিঞা অঙ্গের সোভা
চরনে সুপুর করে ধনি ॥

অজিত লহিত মাঝে কটিতে কিঙ্কিনি সাজে
ভুজঙ্গ নায়েক যোগপাটা ।
সুরঙ্গ অরুণ বিন্দু অধরে সারদ ইন্দু
লীলকণ্ঠ সিরোপরি জটা ॥

Mukundarāma Chakravartī, popularly called Mukunda, or, by his poetical title, Kavikañkana, was a Rāṛhiya Brahman, the son of Hṛidaya Miśra, and grandson of Jagannātha Miśra. He was born in the village of Dāmuniyā, in the District of Bardwan, where his ancestors had dwelt for six or seven generations. The exact date of his birth is unknown, but he flourished in the middle of the 16th century, A.D. His father, Hṛidaya Miśra, to whom was given the title of Guṇarāja, had three sons. The eldest was Kavichandra. Mukunda was the second son, and Rāmānanda, also called Rāmānātha, was the youngest.

The author states in his account of the origin of this work that, owing to the oppression of the Muhammadan officials when Mān Siṃha became ruler of Bengal, he left his native place in great poverty, taking with him his wife and infant son and his brother Rāmānanda. On the way he stopped at a village called Kuchuṭe,¹ where the goddess Chandī appeared before him in a dream, and commanded him to write this poem. He travelled on to Ārarā (in the District of Midnapur), where he was hospitably received by the zamindar Bānkurā Rāya (or Deva), who gave him a grant of land, and appointed him tutor to his son Raghunātha.

In the Calcutta editions of this work several additional verses are printed at the end, which do not occur in other editions, or in this copy. Amongst them is the following couplet, which gives the date of composition to be Śaka 1466, or A.D. 1544.

শকে রস রস বেদ শশাঙ্ক গণিতা ।
কত দিনে দিলা গীত হরের বনিতা ॥

As Mān Siṃha was not appointed Subedar of Bengal till A.D. 1589 this date is obviously in-

¹ So in the Calcutta editions, but elsewhere called Gotharā.

correct, and the genuineness of the couplet is open to doubt. Pandit Rāmagati Nyāyaratna¹ states that it does not occur in a copy of the poem, said to be in the author's own handwriting, which is in the possession of his ancestors at Bainān, or in one at Senāpate, the present residence of the descendants of Raghunātha Rāya, or, indeed, in any manuscript which had come under his notice. The work was written after Raghunātha had succeeded to his father's estates (Śaka 1495-1525, or A.D. 1573-1603), and therefore the Pandit suggests that, assuming the *śloka* to be genuine, the word *rasa* stands for 9, instead of 6. The year would then be Śaka 1499 (A.D. 1577), expressing the date of the commencement of the work, which was probably completed some 12 or 14 years afterwards.

The poem is written in glorification of the goddess Chaṇḍī, and contains two stories, in both of which she takes a prominent part. They are prefaced by hymns in praise of Hindu deities, and a mythological account of the goddess. The first story is that of Kālaketu, a mighty hunter, and his wife Phullarā;² the second that of the merchant Dhanapati and his son Śrīmantā. A full description of the contents of the poem is given by Mr. Sen ("Beng. Lang. and Lit.," pp. 298-334). See also Romesh Chunder Dutt's "Literature of Bengal" (2nd ed.), pp. 95-117, and an article written by him on the respective merits of the poems of Mukunda and Bhāratachandra Rāya, published in the Sāhitya-parishat-patrikā, vol. i., no. 3. See also Prof. E. B. Cowell's "Three Episodes from . . . Chaṇḍī," published in the J.A.S.B., vol. lxxi., pt. 1.

The story of Chaṇḍī has been written by several other Bengali poets. Dinesh Chandra Sen refers particularly to two versions, viz., one by Balarāma Kavikaṅkana of Midnapur, which was written

before that of Mukunda, and appears to have formed the basis of his poem; the other by Mādhavāchārya, a resident of Nabīnpur (now called Gosainpur) in the District of Maimansingh, whose Chaṇḍī is dated Śaka 1501 (A.D. 1579).

The introductory poems in praise of Hindu deities are not in the same order as in the Calcutta editions. There are considerable variations in the text, and one or two additional poems appear in this copy. A leaf is wanting after fol. 4, which contains the author's account of the origin of the work, and another after fol. 96. Some leaves also are missing at the end of the work.

4.

S. 2473.—Foll. 316; 5¼ × 11¼ in.; ll. 13; c. 18th century.

[R. JOHNSON.]

চৈতন্যভাগবত

Chaitanya-bhāgavata.

A life of Chaitanya, in verse. By Vṛindāvana Dāsa.

There are a few introductory Sanskrit *ślokas*, beginning:—

আজ্ঞানুল্লিখিত ভুঞ্জো কনকাবদাতৌ ।
সংকীৰ্ত্তনৈকপিতরৌ কমলায়তাকৌ ॥

The Bengali text begins:—

আদৌ শ্ৰীচৈতন্য প্রিয় গোষ্ঠের চরণে ।
অশেষ প্রকার মোর দণ্ড পরনামে ॥
তবে বন্দো শ্ৰীকৃষ্ণচৈতন্য মহেশ্বর ।
নবদ্বীপে অবতার নাম বিশ্বস্তর ॥

In Atulakṛishṇa Gosvāmī's excellent edition of this work (Calcutta, 1899) the following particulars are given of the author:—

Śrīvāsa Paṇḍita and his brother Rāma Paṇḍita, natives of Sylhet, settled at Navadvīpa (Nadiya), and were afterwards joined by two other brothers, Śrīpati and Śrīnidhi. The author, Vṛindāvana Dāsa, was the son of Nārāyaṇī, the daughter of

¹ Bāṅgālā-bhāshā, pt. i. (Hughli, 1872), p. 97. See also an article on the subject by Ambikācharaṇa Gupta in the Sāhitya-parishat-patrikā, vol. xiii., no. 1, and one by Mahendranātha Vidyānidhi in vol. ii., no. 2.

² See Mr. Sen's English version, Calcutta, 1907.

one of these three brothers of Śrīvāsa.¹ The precise date and place of birth are uncertain, but Nārāyaṇī was probably about ten years of age when Chaitanya became a Sannyāsī in Śaka 1431 (A.D. 1509).² When still an infant his mother went to Māngāchhī, and there her son was educated. Vṛindāvana Dāsa became a devoted follower of Chaitanya, and the favourite disciple of Nityānanda, with whom he travelled about for many years preaching the religion of Kṛishṇa. He died at a village called Denur, in the District of Bardwan, where he had established a temple and shrine. He is said to have lived to the age of 82, his death occurring in A.D. 1589.

The Chaitanya-bhāgavata is divided into three sections (*khaṇḍa*), each dealing with a distinct epoch in the life of Chaitanya.

1. Ādi-khaṇḍa, in 14 chapters (*adhyāya*). The birth, boyhood, education, and marriage of Chaitanya with Lakshmī, daughter of Vallabhāchārya; his fame as a religious teacher, and travels in Eastern Bengal; the death of his wife, and his second marriage with Viṣṇu Priyā, daughter of Sanātana; concluding with his journey to Gaya.

2. Madhya-khaṇḍa, in 29 chapters. Chaitanya's return to Nāvadvīpa, his ardent enthusiasm in the worship of Kṛishṇa, and an account of his disciples Nityānanda, Advaita, Śrīnivāsa, Śrīdhara, Haridāsa, and others.

3. Śeṣha-khaṇḍa, in 13 chapters. An account of Chaitanya's becoming a Sannyāsī at the age of 24; his renunciation of all worldly ties and relations, and final departure from his native town; his eighteen years' residence at Nīlāchala (Orissa), and six years' wanderings in Southern India, Brindaban, and other places.

¹ শ্রীবাসের জাতৃস্বতা নাম নারায়ণী as stated by the author in this work.

² Harimohana Mukhopādhyāya says (Vaṅga bhāṣhār lekhaka, pt. i., p. 97) that Nārāyaṇī was the daughter of Śrīnivāsa, a brother of Śrīvāsa, and gives a legendary account of the birth of Vṛindāvana Dāsa, his mother being a child-widow.

Three unpublished concluding chapters (Antya-līlā), edited by Ambikācharaṇa Brahmachārī, were published at Kalna, 1910.

The text has been considerably revised and altered in the printed editions, and the division of chapters is not the same. The Ādi-khaṇḍa has 15, the Madhya-khaṇḍa 26, and the Śeṣha (or Antya) khaṇḍa 8 *adhyāyas*.

It is generally supposed that Vṛindāvana Dāsa wrote, or, at any rate, began the composition of this biography in Śaka 1457 (A.D. 1535), two years after the death of Chaitanya. It does not contain such a complete and authoritative account of the life and teachings of Chaitanya, and of his disciples, as is to be found in the Chaitanya-charitāmṛita of Kṛishṇa Dāsa Kavirāja (see no. 8), of which work the present was the archetype. Vṛindāvana Dāsa originally called his work Chaitanyamaṅgala, and it was known by that name when Kṛishṇa Dāsa wrote his biography of the reformer in A.D. 1615. Some say that the author changed its name, at the suggestion of his mother, because Lochana Dāsa had also written a life of Chaitanya under the same title, but there seems to be no foundation for this statement. Atulakṛishṇa is of opinion that the change of name was made by the Pandits of Brindaban, who also took out the Gītas from Vṛindāvana's original work, and included them in the Pada-kalpataru, a large collection of Vaishṇava songs.

Vṛindāvana Dāsa is the author of Nityānanda-vaṁśāvalī, written, according to Mr. Sen, in A.D. 1573; also Bhakti-chintāmaṇī, and several other Bengali poems. See the lists of manuscripts in the Sāhitya-parishat-patrikā, vols. iv. *et seq.*

5.

S. 2472.—Foll. 89; 5 $\frac{3}{4}$ × 11 $\frac{3}{4}$ in.; ll. 13; c. 18th century.

[R. JOHNSON.]

Chaitanya-bhāgavata.

Another copy of the Ādi-khaṇḍa only, which is here divided into 13 *adhyāyas*.

6.

S. 2314 f.—Foll. 8; 5×11¾ in.; ll. 12; c. 18th century.

[R. JOHNSON.]

প্রেমভক্তিচন্দ্রিকা

Prema-bhakti-chandrikā.

A Vaishṇava poem on the *bhakti*-cult. By Narottama Dāsa.

The work is prefaced by two Sanskrit stanzas beginning:—

অজ্ঞানতিমিরাক্ষয় জ্ঞানাজ্ঞানসলকর্য।
চক্ষুরনিলিতং যেন তস্মৈ শ্রীগুরুবে নমঃ ॥ ১ ॥

The Bengali text begins:—

শ্রীগুরুচরণপদ্ম কেবল ভকতি সঙ্গ
বন্দো যুক্তি সাবধান মনে ।
যাহার প্রসাদে ভাই ই ভব তরিয়া জাই
কৃষ্ণপ্রাপ্তি হয় যাহা হনে ॥

Biographies of this famous Vaishṇava teacher have been written by Narahari Dāsa,¹ Śīśirakumāra Ghosha,² Achyutacharaṇa Chaudhuri,³ and Ramaṇimohana Mallika,⁴ from which the following particulars are taken.

Narottama Dāsa, a Kāyastha by birth, was the son of Raja Kṛishṇānanda Datta, who, in partnership with his younger brother Purushottama Datta, was the zamindar of Khetur, or Khetari (also called Gopalpur), a village near the river Padma, a few miles distant from Rampur Beaulah in the District of Rajshahi. He appears to have been born some few years before the death of Chaitanya, which event occurred in Śaka 1455 (A.D. 1533).

When but a youth of 15 or 16 years of age, the narration of Chaitanya's renunciation of the world,

and of his becoming a Sannyāsī, made such an impression on his naturally religious disposition that he resolved to follow his example. For this purpose he secretly left his home and went to Brindaban. He there placed himself under the religious tuition of Jiva Gosvāmī, and became the favourite disciple of Lokanātha Gosvāmī, from whom he received the rite of initiation (*dikshā*).

Thenceforth Narottama consecrated his life and energies to the preaching of the Kṛishṇa faith, enjoying the close companionship of Śrīnivāsa Āchārya and Śyāmānanda Gosvāmī. After travelling in Orissa and other sacred places, and making a visit to the birthplace of Chaitanya at Navadvīpa, he returned to his father's home at Khetur in Śaka 1504 (A.D. 1582),¹ and established six shrines for the worship of Kṛishṇa a mile or two away. Here he became the bosom friend of Rāmachandra Kavirāja of Khetur, and of his brother, the famous poet Govinda Dāsa. Somewhere about Śaka 1509 (A.D. 1587) Rāmachandra went to Brindaban, and shortly afterwards Narottama left his native place with the object of rejoining his friend. On the way he stayed at a village called Gāmbhilā, at the house of Gaṅgānārāyaṇa Chakravartī, one of his disciples, where he was taken ill and died.

Narottama Dāsa is the author of a great many poems, most of which are unpublished. Copies of his works are described in the lists of Bengali manuscripts noted in the *Sāhitya-parishat-patrikā*, vols. iv. *et seq.* See also a collection of his songs in the Narottama Dāsa by Ramaṇimohana Mallika. A copy of his Deha-kāṛeḥa, a catechism in prose on Vaishṇava teachings, printed from a manuscript dated Śaka 1603, is included in the biography by Achyutacharaṇa Chaudhuri mentioned above.

The Prema-bhakti-chandrikā is very popular, and has been frequently published with nine other Vaishṇava poems, including Narottama's Prārthanā, Hāṭa-pattana, and Nāma-saṅkīrtana, in a collection entitled Bhakti-tattva-sāra. The

¹ Narottama-vilāsa, Calcutta, 1890.

² Narottama-charitra, Calcutta, 1891.

³ Sāhitya-parishat-patrikā, vol. iv., no. 1, pp. 31-46.

⁴ Narottama Dāsa, Calcutta, 1903.

¹ The date is taken from a short biography of the author by Harimohana Mukhopādhyāyā in his "Vaṅga-bhāshār lekhaka" (Calcutta, 1905), pt. i., p. 79.

text is considerably altered in the printed editions. It ends (fol. 7a):—

শ্রীগৌরান্ন বোলান বানি ভালমন্দ নাহি জানি
লোকনাথ প্রভু পদে আশ ।
তাহার পাইয়া রূপা প্রেমভক্তিচন্দ্রিকা
কহে দীন নরোত্তম দাস ॥
ইতি প্রেমভক্তি সমাপ্তঃ ॥

II. A poem by Raghunātha Dāsa is appended, beginning:—

শ্রীচৈতন্যরূপা হৈতে রঘুনাথ দাস চিত্তে
পরম বৈরাগ্য উপজিল ।
দারাগৃহসম্পদ নিজ রাজ্য অধিপদ
মন প্রায় সকল তেজিল ॥

A full account of the life of this noted Vaishnava Āchārya has been written by Rasikamohana Chakravartī,¹ based chiefly on the Chaitanya-charitāmṛita of Kṛishṇa Dāsa Kavirāja.

Raghunātha Dāsa, also known as Dāsa Gosvāmī, was the only son of Govardhana Dāsa, a Kāyastha by caste. His father, and his uncle Hiranya Dāsa, who was childless, were joint-proprietors under the Muhammadan rule of Saptagrāma, or Sātgaon,² a large estate about 27 miles from Calcutta, held on an annual rental of 12 lakhs of rupees, from which they derived a yearly profit of 8 lakhs. The precise year of his birth is unknown, but it was probably between 1415 and 1418 of the Śaka era (A.D. 1493-96). He was born at a village called Chandpur. His father and uncle were noted for their piety and liberality, and were excellent Sanskrit scholars. Raghunātha was given a good education, and studied Sanskrit under Balarāma Āchārya. He was always religiously disposed, and was greatly impressed on hearing the praises of Hari sung by a Bhakta bard named Haridāsa Ṭhākura, who resided for some time at Chandpur. His religious zeal was further stimu-

lated on hearing of the fame of Chaitanya and of his becoming a Sannyāsī. Obtaining his father's permission, he went to Santipur and remained for some days in close companionship with Chaitanya, which resulted in his being firmly determined to become his follower, and to abandon the immense wealth and possessions of which he was the sole future inheritor.

His parents and his uncle did all they could to dissuade him from his purpose, but in vain. For several years his life was a burden to him. He repeatedly tried to escape from home, but was always prevented, and a close guard was kept over him. Eventually, by the connivance of Yadunandana Āchārya, his father's priest, he managed to escape, and after twelve days journey he arrived at Nilāchala (Orissa), where he was gladly welcomed by Chaitanya. He became his favourite disciple and constant companion, and on his death (in A.D. 1533) he carried on his work, assisted by the brothers Rūpa and Sanātana Gosvāmī, Narottama Dāsa, and other disciples. Kṛishṇa Dāsa Gosvāmī, the author of the Chaitanya-charitāmṛita, was his pupil and associate, and learnt from his lips many of the particulars of the life of Chaitanya which he has recorded in his biography.

Raghunātha Dāsa died a few days after the close of Śaka 1500. He is the author of Dāna-charitra, Mukta-charitra, Stava-mālā, and a collection of 27 Sanskrit hymns, of which his biographer has given a list and also translations of some of them in an appendix to his work. He has also written several poems and hymns in Bengali.

In this poem Raghunātha states that he had abandoned his wife, home and worldly possessions to become a follower of Chaitanya, and was then living in solitary retirement as a Vairāgi, lamenting his separation from his beloved Master and his disciples Rūpa, Sanātana and others. The poem ends:—

এই রঘুনাথ দাস পুরাহ মনের আশ
এই মোর বড় আছে সাধ ।
এ রাধাবল্লভ দাস মনে করি অভিলাষ
সভে মোরে করহ প্রসাদ ॥

¹ Śrīmat Dāsa Gosvāmī, Calcutta, 1906.

² "Sātgaon or Saptagrām (the city of seven sages) was the traditional capital of Bengal from the Purānic age to the time of the foundation of the town of Hūgli by the Portuguese." Hunter's Statistical Account of Bengal, vol. iii., p. 308.

Appended are some Sanskrit *ślokas* in praise of Chaitanya. The manuscript is undated, and has no scribe's colophon.

7.

S. 2145 a. — Foll. 25; $5\frac{1}{4} \times 12$ in.; ll. 13 to 15; carelessly written, dated 25 Pausa, 1175 B.S. (A.D. 1768).

[R. JOHNSON.]

দুর্লভসার

Durlabha-sāra.

A Vaishṇava poem on *bhakti* and the Kṛishṇa-cult, based on the Bhāgavata-purāṇa. By Lochana Dāsa.

After four introductory Sanskrit *ślokas* the text begins :—

এক নিবেদন করৌ শুন সর্বজন ।
বাচাল করএ গৌরা শুনে মুক জন ॥
কহিতে ২ নাহি জানি নিজ পর ।
যে উঠএ তাহা বলি না উঠএ ডর ॥
শর্কর অবতার সার চৈতন্য গোসাঞি ।
এ হেন করুনানিধি আর কেহো নাঞি ॥

Lochana Dāsa, also known as Trilochana, Sulochana, and Lochanānanda, was a Vaidya by caste, the son of Kamalākara Dāsa by his wife Sadānandī,¹ of Kogrām, a village 15 *kros* north of Bardwan. He was born in Śaka 1445 (A.D. 1523), and died, at the age of 66, in A.D. 1589. He is best known as the author of Chaitanya-maṅgala, a metrical biography of Chaitanya, which he is said to have written at the request of his *guru* Narahari Dāsa in A.D. 1537, when he was only 14 years of age. This work, though held in great esteem by Vaishṇavas, is not considered to be as authoritative as the Chaitanya-bhāgavata of Vṛindāvana Dāsa, or the Chaitanya-charitāmṛita of

¹ In a copy of the author's Chaitanya-maṅgala noticed in the Sāhitya-parishat-patrikā (vol. iv., no. 4, p. 313) her name is said to have been Surapati Arundhati.

Kṛishṇa Dāsa Kavirāja. He is also the author of Ānanda-latikā, and several *padas*.

Copies of the Durlabha-sāra are noticed in the lists of Bengali MSS. in the Sāhitya-parishat-patrikā, vol. iv., no. 4, p. 317, in 950 *ślokas*, dated B.S. 1082; vol. vi., no. 1, p. 59; and vol. vi., no. 3, p. 258. The verses in this copy are not numbered.

Ends.

শর্কর জনে কুপা এই বিশেষ ভক্ত জনে ।
মায়াতে মুক্কে তেঞি শব্দেহ করি মনে ॥
আমার বচনে তুমি করহ বিশ্বাস ।
যানিঞা না যানে ইহা এ লোচন দাশ ॥

ইতি শ্রীদুর্লভসার গ্রন্থ শম্পূর্ণয়ে ॥ ... সকাব্দা ১৬৮৭
সন এগার শ ৭৫ পচাত্তর সাল তারিখ ২৫ পোস ॥

8.

S. 2311. — Foll. 268 (lacuna of fol. 120 in ch. ix. of Madhya-līlā); $5\frac{1}{2} \times 12\frac{1}{4}$ in.; ll. 13 and 14; 18th century.

[R. JOHNSON.]

চৈতন্যচরিতামৃত

Chaitanya-charitāmṛita.

A life of Chaitanya, in verse. By Kṛishṇa Dāsa Kavirāja Gosvāmī.

Begins.

বন্দে গুরুনীশভক্তানী শমীষাবতারকান্
তৎপ্রকাশাংশ্চ তৎশক্তিঃ কৃষ্ণচৈতন্যসংজ্ঞকং ॥ ১ ॥

After some more introductory Sanskrit verses—considerably abridged from the printed editions—the Bengali text begins :—

এ তিন প্রভু গোড়াকে কৈলা আত্মসাথ ।
এ তিনের চরণ বন্দো তীন মোর নাথ ॥
গ্রন্থারম্ভে করি আগে মঙ্গলাচরণ ।
গুরু বৈষ্ণব ভগবান তিনের স্মরণ ॥
এ তিন স্মরণে হয় বিঘ্নবিনাশন ।
অনায়াশে হয় নিজ বাঞ্ছিত পূরণ ॥

An interesting biographical account of the author of this popular work on the life of Chaitanya has been written by Dinesh Chandra Sen.¹ In it he states that Kṛishṇa Dāsa Kavirāja was born about A.D. 1517 at Jhāmaṭpur in the District of Bardwan. His father, Bhagiratha by name, was a physician, and died when Kṛishṇa Dāsa was only 6 years of age, and his younger brother Śyāma Dāsa 4 years old. Not long afterwards their mother Sunandā also died, and the orphan brothers were left to the care of their father's sister. Kṛishṇa Dāsa received a good education, and also studied Sanskrit. When he attained manhood he became a follower of the Chaitanya-cult, and went to Brindaban, where he diligently read the Bhāgavata-purāṇa and other Sanskrit works in companionship with the six Āchārya disciples of Chaitanya, viz., Sanātana, Rūpa, Jiva, Raghunātha Dāsa, Gopāla Bhaṭṭa, and Kavikarṇapura. He first of all wrote two excellent Sanskrit works, the Govinda-līlāmṛita, on the loves of Kṛishṇa and Rādhā, and a learned commentary on the Kṛishṇa-karṇāmṛita of Vilvamaṅgala Gosvāmī. He has also written in Bengali Rasa-bhakti-lahari, Bālya-vilāsa, Bṛihat-āśraya-nirṇaya, Śrīman-mahā-prabhu pralāpa, and several other poems.

The Chaitanya-charitāmṛita was written with the object of giving a more complete and reliable life of Chaitanya, with fuller and more detailed particulars of the latter part of his life, than was to be found in the various existing biographies of the reformer. The work is based on the Chaitanya-bhāgavata of Vṛindāvana Dāsa (see no. 4), and the Sanskrit Chaitanya-chandrodaya nāṭaka of Kavikarṇapura; but much additional information has been included, which the author derived from verbal accounts of the sayings and doings of Chaitanya given by his intimate disciples and companions, viz., Śrīdāsa, Lokanātha Gosvāmī, Gopāla Bhaṭṭa, Raghunātha Dāsa and others. A great many Sanskrit ślokas are introduced in the work, some of them being original compositions by the author, and others quotations from no less

than 60 different Sanskrit works, of which an alphabetical list — prepared by Jagadbandhu Bhadra — is given by Mr. Sen in a note on pp. 481–82 of his "Bengali Language." The Chaitanya-charitāmṛita was completed in A.D. 1615 when Kṛishṇa Dāsa was 97 years of age.

The work is divided into three sections, called *lhaṅḍa* or *lilā*, following the division of Chaitanya's life as given in the Chaitanya-bhāgavata. The total number of verses, according to Mr. Sen, amounts to 15,050, viz., Ādi-līlā, in 17 chapters (*parichchheda*), on the 24 years of Chaitanya's life from his birth to his entrance into the monastic order; Madhya-līlā, in 25 chapters, the six years of his pilgrimage,¹ and Antya-līlā, in 20 chapters, on the last 18 years of his life.

The date of composition, 5 Jyestha-badi, Śaka 1537 (A.D. 1615), is given in the following lines, written at the conclusion of the work in Sanskrit verses appended to the colophon, which are not to be found in any of the printed editions.²

শাকে সিদ্ধুগ্নিবানেন্দুর্যেষ্ঠে বন্দাবনান্তরে ।

সূর্যাহাৰিত পঞ্চম্যাং ব্ৰহ্মোহয়ং পূৰ্ণতাং গতঃ ॥ ১৫৩৭ ॥

9.

S. 2858. — Foll. 333; 5 × 13½ in.; ll. 12; 18th century.

[LEYDEN.]

Chaitanya-charitāmṛita.

Another copy. In this also the date of composition is written at the end of the last book.

10.

S. 2889, 2890 and 2891. — Three uniform volumes containing foll. 99, 237 and 141 respectively; 4¾ × 9¾ in.; ll. 10; c. early 19th century.

[LEYDEN.]

¹ This section has been translated by Jadunātha Sarkār and published in Calcutta, 1913, under the title "Chaitanya's Pilgrimages and Teachings."

² See Vaṅga-bhāshā, p. 334, footnote.

¹ "Bengali Language and Literature," pp. 477–489.

Chaitanya-charitāmṛita.

Another copy, in 3 volumes, with the same date of composition as in the preceding manuscripts.

Śaka 1645 (A.D. 1723) is written as the date of copy, but this appears to have been the date of an earlier manuscript from which this copy was made.

11.

S. 2859.—Foll. 117; $4\frac{3}{4} \times 13\frac{3}{4}$ in.; ll. 10; 18th century.

[LEYDEN.]

Chaitanya-charitāmṛita.

Another copy of the Madhya-khaṇḍa, extending only as far as the end of the 17th chapter and the first few lines of the 18th chapter.

12.

S. 3258.—Foll. 79; $4\frac{3}{4} \times 11\frac{3}{4}$ in.; ll. 13 and 14; damp-stained; 18th century.

Chaitanya-charitāmṛita.

Another copy of the Antya-khaṇḍa, concluding with several Sanskrit stanzas, and the date of composition of the work.

13.

S. 2314 a.—Foll. 42; $5 \times 12\frac{3}{4}$ in.; ll. 12; c. 18th century.

[R. JOHNSON.]

Chaitanya-charitāmṛita.

Another copy of Antya-khaṇḍa, chapters 1-5, and Madhya-khaṇḍa, chapters 1 and 2, with an unfinished part of the 3rd chapter.

14.

S. 2314 e.—Foll. 8 (numbered ১৭-২৪); $5 \times 11\frac{3}{4}$ in.; ll. 12; c. 18th century.

[R. JOHNSON.]

পাষাণ্ডলন**Pāṣaṇḍa-dalana.**

A Vaiṣṇava poem on the worship of Kṛiṣṇa as the sole means of salvation. By Kṛiṣṇa Dāsa.

Begins. শ্রীকৃষ্ণচৈতন্যচন্দ্রায়নমঃ ॥

শ্রীগুরু বৈষ্ণবপদ বন্দো সানন্দিতে ।

যাহা সম শুশিতল নাহি ত্রিজগতে ॥

যে পদ আশ্রয় মাত্র অজ্ঞানাদি জায় ।

কৃষ্ণভক্তি কৃষ্ণপ্রেম সদা আস্থাদয় ॥

The author appears to be the same as Kṛiṣṇa Dāsa Kavirāja Gosvāmi who wrote the Chaitanya-charitāmṛita (no. 8). The work consists of Sanskrit quotations from the Bhāgavata and other Purāṇas, with explanations in Bengali verse. It has been frequently published with nine other Vaiṣṇava poems, collectively entitled Bhakti-tattva-sāra.

The present copy differs considerably from the printed editions. The quotations are not always the same, and the Bengali verses are altered. The copy—called Part i.—extends as far as verse 47 of the printed edition, and ends with the Sanskrit śloka in verse 48.

অবৈষ্ণব দেই যদি শতত পিণ্ডানে ।

তাহা নাহি স্পর্শ করে পিতৃলোকগণে ॥

একাঞ্জলী জল যদি দেই ভক্তজন ।

তাহা খাঞা পিতৃগণ আনন্দিত মন ॥

তথাহি ॥ বহিন্মুখেণ পুত্রেণ শ্রীকৃষ্ণং যৎ পিতৃগাং যথা ।

সত্যক্বে সপিণ্ডানেন বৈষ্ণবেন স্কৃতাজ্জলৈঃ ॥

ইতি অদ্য সমাপ্তঃ ॥ পাষাণ্ডলনং কৃষ্ণভক্তজয়তি সমাপ্তঃ ॥

15.

S. 2403 a.—Foll. 10; $3\frac{1}{2} \times 7\frac{1}{4}$ in.; ll. 8; c. 18th century.

[R. JOHNSON.]

চৈতন্যতত্ত্বসার**Chaitanya-tattva-sāra.**

An anonymous poem in praise of Chaitanya, who is described as an incarnation of Kṛiṣṇa, sent on earth as a Vaiṣṇava reformer and teacher.

Begins.

শ্রীকৃষ্ণচৈতন্য জয়ন্তী ॥ শ্রীভাগবতানন্দো জয়তি ॥
 শ্রীকৃষ্ণচৈতন্য সসনাতনরূপক ।
 গোপাল রঘুনাথাপ্ত ব্রজে শ্রীজীব পাহিমাং ॥
 শুন হে চঞ্চল মন মোর নিবেদন ।
 জা স্ননি হইবে প্রেম স্রুথে নিমগন ॥
 রুথায় বিষয়রসে ভ্রম দিনারাতি ।
 স্রুথ লেখ নাহি তাথে দুঃখের বসতি ॥

Ends.

যত ২ ভূঙ্গ সব চরণে পড়িল ।
 পড়িয়া মাতিল ভূঙ্গ কিছু না জানিল ॥
 শুন ২ অহে ময়েমহত্ব সীমা ।
 ইহা বহি আর নাহি দিবার উপমা ॥
 শুন ২ শ্রোতাগণ হঞা এক মন ।
 ইহার শ্রবণে পাবে কৃষ্ণপ্রেমধন ॥
 ইতি শ্রীচৈতন্যাত্ত্বসার গ্রন্থ সমাপ্তঃ ॥

This work is probably the same as "Chaitanya Tattvasāra by Rama Gopala Dās" mentioned by Dinesh Chandra Sen in his "Bengali Language and Literature," p. 516.

16.

S. 2314 b. — Foll. 7; $4\frac{1}{4} \times 11$ in.; ll. 9; 18th century.

[R. JOHNSON.]

ভক্তিরসাত্মিকা

Bhakti-rasātmikā.

A Vaishṇava poem on the means of obtaining salvation by invoking the name of Kṛiṣṇa; written in the form of a dialogue in which Chaitanya gives instruction to his disciple Nityānanda. By Akiñchana Dāsa.

Begins. শ্রীশ্রীরাধা কৃষ্ণায়নমঃ ॥

জয় ২ শ্রীচৈতন্য জয় দয়াময় ।
 পতিত পাবন জয় ২ মহাজয় ॥
 জয় ২ নিত্যানন্দ করুণাসাগর ।
 ক্রপা কর নিতাইচান্দ মো বর পামর ॥

Another manuscript with this name, dated B.S. 1088, apparently a copy of the same work, is ascribed to Dīnakṛiṣṇa Dāsa in Sāhitya-parishat-patrikā, vol. iv., 4, p. 324 (no. 109). The present copy is without date, and the verses are not numbered.

Ends.

পুনর্বার জন্ম যদি নরকুলে হয় ।
 বৈষ্ণবের শেষ জেন দৃঢ় মন হয় ॥
 শ্রীচৈতন্য নিত্যানন্দ প্রভুর ভক্তির প্রকাশ ।
 ভক্তিরসাত্মিকা কহে শ্রী অকিঞ্চন দাস ॥
 ইতি শ্রীভক্তিরসাত্মিকা সমাপ্তা ॥

17.

S. 2403 c.—Fol. 1; $5 \times 7\frac{1}{2}$ in.; ll. 15 and 16; c. 18th century.

[R. JOHNSON.]

নামসংকীৰ্ত্তন

Nāma-saṅkīrttana.

A short poem in glorification of Kṛiṣṇa. By Rāma Dāsa.

Begins. শ্রীরাধা কৃষ্ণায়নমঃ ।

শ্রীগুরুচরণ কোকনদবিরাজীত ।
 কৃপামকরন্দে মধু পিয়ে ভূঙ্গচীত ॥
 রাধেকৃষ্ণ বট মন রাধেকৃষ্ণ বট ।
 অবিলম্বে ব্রজ তুমি গোপীনাথ ভেট ॥

Another poem of the same name, by Narottama Dāsa, has been frequently published in a collection of Vaishṇava poems entitled Bhakti-tattva-sāra.

Ends (on the margin) :—

রাধেকৃষ্ণ বট মন আর সব মিছা ।
 পালাইতে পথ নাই যম আছে পেছা ॥
 শ্রীগুরু বৈষ্ণব পদরেণু করি আশ ।
 নামসংকীৰ্ত্তন কহেন দীন রামদাস ॥

ইতি নামসংকীৰ্ত্তন সমাপ্তঃ ॥

18.

S. 2811 A.—Foll. 284; 9 × 5½ in.; ll. 12, written on the verso only of each page; 19th century.

[C. WILKINS.]

বিদ্যাসুন্দর
Vidyā-Sundara.

The story, in verse, of Vidyā, the daughter of Vira Siṃha, Raja of Bardwan, and Sundara, the son of Guṇasindhu Rāya, Raja of Kānchī (Conjeveram), being Part ii. of the Annadā-maṅgala. By Bhāratachandra Rāya, Guṇākara.

Begins.

শ্রীশ্রীরাধাকৃষ্ণ রামহরি ॥ অন্নপূর্ণার পালা লিখাতে ॥
আগো আমার প্রান কেমন করে না দেখি বিদ্যারে ।
সে করে আমার প্রান কহিব কাহারে ॥
পয়ার ॥ ভাট মুখে সুনিয়া বিদ্যার সমাচার ।
উথলিল সুন্দরের স্তন্থ পাড়াপার ॥
বিদ্যার আকার ধ্যান বিদ্যার নাম জপ ।
বিদ্যালাভ বিদ্যালাভ বিদ্যালাভ তপ ॥

Full accounts of the life and works of Bhāratachandra Rāya have been written by Rāmagati Nyāyaratna,¹ and Dinesh Chandra Sen.² See also Romesh Chunder Dutt's "Literature of Bengal" (2nd ed.), pp. 124–135.

Bhāratachandra Rāya was born about A.D. 1712 at Penro (পেঁড়ো), or Pandua, a village in the Bhūrsūt parganah of the District of Bardwan. He was the youngest of four sons of Narendranārāyaṇa Rāya, zamindar of that parganah, to whom was given the title of Raja. He, unfortunately, had provoked the anger of Vishṇu-kumārī, the mother of Kirttiachandra Rāya, Maharaja of Bardwan, and was in consequence deprived of the greater part of his possessions, and reduced to a state of penury. His son Bhāratachandra then left his paternal home, and lived for some time with his maternal uncle at Nawāpārā, where he

studied Sanskrit, and married at the age of 14. After this he went to Devānandapur, a village near Hughli, and studied Persian under Rāmachandra Munshī. At this place he wrote two poems on the myth of the god Satyanārāyaṇa, when only 15 years of age, one of them being dated B.S. 1134 (A.D. 1727).

At the age of 20 Bhāratachandra returned home, and became agent for his brother's estate at Bardwan. Owing to a default of payment of revenue, he was cast into prison, but managed to escape and fled to Cuttack, where he lived at Purushottama (Puri) under the patronage of Śiva Bhaṭṭa, the Maratha Subedar of that place. He there became a Vaishṇava, and passed about 15 years of his life as an ascetic. Whilst journeying to Brindaban in company with several members of that community he met some of his relations, who persuaded him to renounce the life of asceticism. He then went to his father-in-law's house. Shortly afterwards he accepted service under Indranārāyaṇa Pāla Chaudhuri, Dīwān under the French Government at Farāsdānga, who, perceiving his remarkable poetical abilities, sent him to Kṛishṇachandra, Raja of Krishnagar. Bhāratachandra was then about 40 years of age. He became a Pandit of the court on a monthly stipend of 40 rupees, and obtained the title of Guṇākara. At the request of the Raja he composed the Annadā-maṅgala, a poem in imitation of Mukundarāma's Chaṇḍī (see no. 3), and embodied in it the story of Vidyā and Sundara. The work was completed in Śaka 1674 (A.D. 1752). Bhāratachandra died at the age of 48 in A.D. 1760, at Mūlājor, of which village he had received a lease from Raja Kṛishṇachandra on a yearly rental of Rs. 600. The Annadā-maṅgala is written specially in glorification of the goddess Umā, or Chaṇḍī, the consort of Śiva, in connection with the story of the life of Bhavānanda Majumdār, an ancestor of Raja Kṛishṇachandra. The work is in three parts. The first contains hymns in praise of Hindu deities, mythological accounts of Umā and Śiva, of the goddess Annapūrṇā, and the birth of Bhavānanda. The second part describes the story of

¹ Bāṅgālā bhāshā (Hughli, 1873), pt. ii., pp. 172–193.

² "Bengali Language and Literature," p. 662, etc.

Vidyā and Sundara; and in the third the poet narrates the departure of Mān Siṃha, the renowned general of the emperor Aurangzeb, on an expedition against Pratāpāditya, Raja of Jessore, in which he is accompanied by Bhavānanda, who relates to him the romance of Vidyā and Sundara. The third part contains an account of the conquest of Jessore by Mān Siṃha, the defeat and death of Rājā Pratāpāditya, and further particulars relating to the life of Bhavānanda.

According to Mr. Sen this version of the popular story is based on poems written before that of Bhāratachandra. One was by Kṛishṇarāma Dāsa, a Kāyastha of Nimatā, a village not far from Calcutta. He was born about A.D. 1666, and is also the author of a poem called Rāya-maṅgala, written in praise of Dakṣiṇarāya, the goddess of the Sundarbans,¹ and a translation of the Aśvamedha-parva. The other version is that of Rāmaprasāda Sena Kavirañjana, a Vaidya of Kumarhaṭṭa, son of Rāmarāma Sena, who died in A.D. 1775.² In another version of the story, written by Prāṇarāma Chakravartī, mention is made of these two poems by Kṛishṇarāma and Rāmaprasāda, as having been composed before that of Bhāratachandra.

Bhāratachandra is also the author of Rasa-māñjarī, a poem on the *śṛiṅgāra-rasa* translated from the Sanskrit, in part from Jayadeva's Rati-māñjarī, some riddles in verse, Nāgāshṭaka and other short Sanskrit poems, one of which, styled Gaṅgāshṭaka was published in the Rahasya-sandarbhā, vol. i., no. 9. He also began a drama in mixed Hindī, Bengali, and Sanskrit, called Chaṇḍī-nāṭaka, but did not live to complete it. A copy of this work, and of several hitherto unpublished poems, will be found in a biography of the poet by Īśvarachandra Gupta.³

¹ See Sāhitya-parishat-patrikā, vol. iii., nos. 3 and 4.

² Published with a life of the author, extensive introduction and notes, 2nd ed., at Calcutta, 1906. Said to have been composed between A.D. 1746-48.

³ Kavivara Bhāratachandra. Calcutta, 1855.

Ends.

বিদ্যা সুন্দরে লয়া। কালিকা কৌতুক হয়।
কৈলাস সিংহরে উত্তরিল।
ইতিহাস হল্য সায় ভারথ ব্রাহ্মনে গায়
রাজা কৃষ্ণচন্দ্র আদেসিলা ॥

19.

S. 2892. — Foll. 49; 9 × 6½ in.; ll. 20 to 25; neatly written on red coloured paper; c. 19th century. [LEYDEN.]

Vidyā-Sundara.

Another copy of the preceding, without date or colophon. It ends abruptly in the middle of the last verse.

20.

S. 2847. — Foll. 53, written on one side only; 5 × 15½ in.; ll. 5 to 12; 19th century. [LEYDEN.]

Vidyā-Sundara.

An imperfect copy. A lacuna occurs after fol. 43, corresponding to p. 321, l. 3 to p. 327, l. 10 in the Calcutta edition of B.S. 1275 (A.D. 1868) of Bhāratachandra's poetical works. The copy extends only as far as the middle of the story, and ends at p. 346, l. 19 in that edition.

21.

S. 3220. — Foll. 48; 10¾ × 8 in.; ll. 5 to 26; dated B.S. 1213 (A.D. 1806).

মধুমালতের কথা

Madhumālāter kathā.

The story of prince Manohara and Madhumālata, in verse. By Saiyid Ḥamzah.

Begins. অথ মধুমালত পুস্তক লিখিতো।

দয়া কর করতার অনাথ দেখিয়া।
মুখ সেবক ডাকে ধুলায় পড়িয়া ॥

মূৰ্খ কৰিলে মোৰে শংসারের মাঝে ।
লাজে না বসিতে পারি লোকের সমাঝে ॥

Saiyid Ḥamzah has also written a metrical version of the Persian *Qiṣṣah i Ḥātim Ṭā'i* (see Rieu's Cat., p. 764*a*), and a poem on the story of the princess Jaigun and her marriage with Ḥanifah, styled *Jaiguner puthi*, both of which have been published. The author states in these three works that he was the son of Mir Hidāyat Allāh, and grandson of 'Abd al-Qādir, a native of Udnā, a village in the Bhursuṭ parganah (of the District of Bardwan). He had two sons, Kalīm al-Dīn and Quṭb al-Dīn. These three poems were written at Basantpur in parganah Bhursuṭ, where he had resided for 18 years. His *Jaiguner puthi* is dated B.S. 1204 (A.D. 1797). The present work

(which has not been published) has no date, and his *Ḥātim Ṭā'i* was written in B.S. 1210 (A.D. 1804).

Persian versions of this romance are noticed in Rieu's Cat., pp. 699*a*, 700*a*, and 803*b*, ii. For Hindi and Dakhani versions see Garcin de Tassy, "Litt. Hind.," 2nd ed., vol. i., p. 388, and vol. ii., p. 486.

Ends. জেই ঘটে বস নাহি পাশান স্বরির ।
শুখানা বৃক্ষেতে জেন নাহি ধরে থির ॥
সুন হে রশীক লোক করি নিবেদন ।
মধুমালতের কথা হইল শমর্পন ॥

* এ পুথি সন ১২১৩ সালে বড় মাহ জেষ্ঠ রোজ সনিবার বেলা আড়াই প্রহরের সময় লিখা শাস্ত্র হইল । ইতি ॥

II. DIVINATION.

22.

S. 1042.—Foll. 44; 3¼ × 16 in.; ll. 8; 18th century.
[H. T. COLEBROOKE.]

স্বরোদয়

Svarodaya.

A treatise on the prognostication of future events by the arrangement of the letters in a man's name, and the position and length of the vowels, taken in connection with the zodiac, certain stellar combinations, and mystic diagrams. By Anantadhana, son of Maharaja Darpanāyana.

Begins. ওঁ ত্রীত্রীর্গায়তিতরী ॥ প্রসুপ্তেত্যাদি ॥

যে নামে মনুষ্য স্থইলে জাগে তারের ডাকিলে আইসে
যে নামে যে মাত্রা প্রথমাক্ষর থাকে সে মাত্রা তাহার
মাত্রা স্বর হএ । যথা দেবদত্ত নাম জাহার তাহার প্রথ-
মাক্ষর দ কার তাহাতে এ কার মাত্রা আছে । এতকে এ
কার মাত্রা স্বর দেবদত্তের ॥ ইতি মাত্রা স্বর ক কারাদি
ইতি ॥ অ ই উ এ ও এমতে পঞ্চ পঞ্চ স্বর লিখি আ
পংক্তি ক্রমে তাহার তলে ক আদি করিয়া ও ঞ গ এ
তিন অক্ষর ছাড়িয়া হ পর্য্যন্ত লিখি অ যথা ।

The name of the author does not occur in this copy, but is given in the scribe's colophon at the end of the first part of the work in the following copy, from the wording of which it would appear that the work is a Bengali version of a Sanskrit original.

23.

S. 1510 *f.*—Foll. 23; $4 \times 10\frac{3}{4}$ in.; ll. 11 and 12; 18th century.

[H. T. COLEBROOKE.]

Svarodaya.

The first part of the work, extending as far as

fol. 23*b*, l. 2 in the preceding copy, with the following colophon, and the first line of the second part:—

শ্রীমহারাজাধিরাজ দর্পনারায়ণস্বয়ং শ্রী অনন্তধন
বিরচিত্তম্ স্বরোদয় ভাষা বিন্যাসে সর্বতোভদ্র চক্রং
সমাপ্তং ॥

A diagram is written on the last leaf.

III. GRAMMAR.

24.

S. 2895 *a.*—Foll. 46; $9\frac{1}{4} \times 6\frac{1}{4}$ in.; 19th century.

[LEYDEN.]

Elements of the Bengali and Oriya languages, with a comparative vocabulary of Sanskrit, Prakrit, Bengali, and Oriya words.

I. Foll. 1–22; ll. 28–33. Bengali Grammar, comprising notes on the alphabet, conjunct letters, and *sandhi*, in eight chapters (*prakaraṇas*); declension of nouns, gender, adjectives, declension of pronouns, conjugation of verbs, with remarks

on compound verbs and idioms, adverbs, prepositions and interjections, elementary rules of *samāsa*, and notes on syntax and numerals.

II. Foll. 23–38; ll. 15–20. Oriya Grammar, written on the model of the Bengali Grammar, in Oriya characters, with an interlinear transcription in Roman characters.

III. Foll. 39–46; ll. 25–27. A Comparative Vocabulary of Sanskrit, Bengali, Prakrit, and Oriya words, arranged under a roughly classified system. The Sanskrit words are in Devanagari, the rest in Oriya characters.

IV. LEXICOGRAPHY.

25.

S. 2802.—Foll. 323; $10\frac{1}{4} \times 6\frac{3}{4}$ in.; ll. 19 to 23; written on European paper water-marked "C. Taylor."

[SIR CHARLES WILKINS.]

A Vocabulary of Bengali words, written in

Roman characters on the recto only of each leaf, and arranged according to the English alphabet. English equivalents are written in pencil to most of the words under the letter 'a,' up to fol. 8.

V. MEDICINE.

26.

No number.—Foll. 264 ; 11×8 in. ; 19th century.
[H. H. WILSON.]

Medical Dictionary.

The work treats of diseases, their symptoms, and medical treatment, based on the Sanskrit Nidāna of Mādhava, and its commentary Madhu-kosha. It purports to be an alphabetical dictionary, and some of the leaves are numbered accordingly ; but they are stitched together and bound up apparently at random, in different sized paper and number of lines.

Begins. ১৮ অথ অপপটিকা রোগের চিহ্ন ।

অম্প ছিদ্র যোনি স্ত্রীলোককে হর্ব ও বলেতে মনুষ্য যদি উপগত হয় । অথবা হস্তাদিতে চর্ম উদ্বর্তন করে অর্থাৎ চর্ম আকর্ষণ করে । কিম্বা বলেতে চর্ম অবপাটন করে অর্থাৎ আঘাত করে । এমত হইলে অপপটিকা রোগ কহা জায় ইতি ।

27.

No number.—Foll. 319 ; 11×8 in. ; 19th century
[H. H. WILSON.]

A work on Therapeutics.

The work treats of the preparation of drugs, and their uses in the treatment of diseases, based on the Sanskrit Bhaishajya-ratnāvalī of Govinda Dāsa. The descriptions of the diseases are written on separate sheets of paper, stitched together without any definite arrangement, and of various sizes and number of lines. It begins with diseases of the spleen (imperfect).

শেষ ২০ তোলা দিয়া শুখাইয়া চূর্ণ করিবেক প্রমাণ ৪ রতি অনুপান হরীতকী চূর্ণ ৪ রতি উষ্ণ জল দিয়া খাওয়াইবেক । গুণ । বাতিক পৈত্তিক শ্লেষ্মিক সামি-পাতিক দন্দ্বজ গুল্ম নষ্ট করে । বিশেষত বাতিক গুল্ম নষ্ট করে । বিশ্বরক্ষার্থে শ্রীমদগহন নাথ এ ঔষধ নির্মিত করেন ॥

ASSAMESE MANUSCRIPTS.

I. HISTORY.

28.

S. 2848 a.—Foll. 19; $5\frac{1}{2} \times 16\frac{3}{4}$ in.; c. 18th century.
[LEYDEN.]

Two historical treatises in the dialect of Kamrup.

I. Foll. 1-8; ll. 7-11. An account of the Rajas of Delhi from Yudhishthira to Pithaura (Prithvirāja, A.D. 1192), showing the duration of the reign of each.

Begins. কলিজুগৰ ভিতৰত ৰাজ্যভোগ কৰিলে দিল্লিৰ

পাটত যুধিষ্ঠিৰক আদিকৰি . . . ১ দিনগতে জুধিষ্ঠিৰ
ৰাজ্য ১ ॥ বসেৰ ৩৩ মাস ৯ দিনঃ ২০ ।

II. Foll. 9-19; ll. 5-7. An account of the Rajas of Kamrup from the decease of Jayadvaja.

Begins. ৰজা পাতিল বামাকিঙ জনাকলুৰু লিলেপ-
সৰুজনাকে স্বিৰুলিলে পাচেজ যবজৰাজা মুলুহ লবকতাত
সক ১৫৮৬ এইমানেক ধাগত ॥

The manuscript is incomplete.

II. LEXICOGRAPHY.

29.

S. 2886.—Foll. 101; $10\frac{1}{2} \times 7\frac{1}{2}$ in.; dated 1810 A.D.
[LEYDEN.]

A vocabulary of Sanskrit words with Assamese and Kamrupi equivalents, arranged in three columns, under a classified system.

Begins (fol. 3a).

সংস্কৃত	আসামী ভাষা	কামৰূপী ভাষা
ঈশ্বরঃ	গৌসাগ্ৰি	গৌহাগ্ৰি
ঈশ্বরতা	০	০

অষ্টা	সৰ্জন কৰ্তা	সৰ্জনকৰ্তা
বিশ্বস্তুরঃ	ঐ	ঐ
সৰ্গশক্তিমান	এটাইসমর্থ	হকনসমর্থ
অন্তৰ্যামী	অন্তৰ্যামী	অন্তৰ্যামী

The fly-leaf contains the following note :—
“Vocabularies of the Ashami and Camarupa languages from Ruchinatha Camarupi, 1810.”

The words entered as being Kamrupi, in the third column, are, with one or two exceptions, the same as the Assamese, and are totally omitted after fol. 41b.

The first and last two folios contain some scribbled notes on the Bengali and Assamese conjugation of verbs, and declension of nouns.

III. MEDICINE.

30.

No number.—15 strips of bark, $7\frac{3}{4} \times 2\frac{1}{2}$ in.; ll. 5 and 6; c. 17th century.

ঘোড়াৰ ব্যাধিৰ দাৰু

Ghorār vyādhir dāru.

Medical prescriptions for the treatment of rheumatism and other ailments of horses.

Begins. কুৰ্ণায়নমঃ ॥ ঘোৰাৰ ব্যাধিৰ দাৰু ॥ জহাৰ বাত হলে । বেনেফেফে : কলাখাৰ : তামাখুৰ পাত : আলোয়া চাউল : ভোট জালুক : বন্ধৰ পিয়াজ : সবাকে বাটি খুয়াৰ জহাৰ বাত নাস ॥ তাত পাচে পোড়াউ ধানৰ মাটি সুখনাই গাত ঘুসিব ব্যাধি নাস ॥

Ends. নিততি পা মল্লিৰ লক্ষন চাৰি ভৰি চোচো-ৰাই ততনো হএ তাৰ দাৰু : তামাখুৰ সিফা : নিচিল মোচু : পানি পৰুয়া ঘাটোৰ চাউল : তামাখুৰ পাত : সবাকো বটি গাত ঘুসিব ॥ ব্যাধি নাস ॥

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