

## CORRESPONDENCE.

## 1. SHORT NOTICE ON THREE DATED NEPALESE MSS.

SIR,—The MSS. under notice belong to the collection of the late Professor Minayef. I wish here to draw attention only to their dates, as a description of the whole collection will be given elsewhere. These dates will be, I expect, a small but welcome contribution to the chronology of Nepalese kings, which was so successfully treated in Prof. C. Bendall's Catalogue of the Cambridge Collection<sup>1</sup> and in the account of his journey to Nepal.

1. *Sekaniradeçapānjikā*, by *Rāmapāla*; probably a commentary on the work of Nāgārjuna-Caturmudrānvya; date: caturmāsādhikaçatadvaye samvatsare çubhe || rājñāḥ çrīmad-Vāmadevavijaye. The date 1081 A.D. is very plausible and permits us to fix more approximatively the date of Vāmadeva's reign. The MS. is a modern paper transcript from a palm-leaf original, as may be seen from a postscript: jirñbhūta-tālapatrapustake dr̥ṣṭvā bhisāriteyaṃ pustakaṃ.

2. *Kriyāsamgrahapānjikā*, by *Kuladatta*; date: rajādhirājaparameçvaraçrīmad Abhayamalladevasya vijayarāj[y]e

<sup>1</sup> May I be permitted here to correct some few misprints in this excellent book: p. 106, 12 and 21, read Çāntideva for Jayadeva. p. 129, 9, read according to the MS. babhuvuḥ for vastuvuḥ (?); the *çambūkāvadāna* is one of the many versions of the *Saptakumārikāvadāna*; the quotation from a Saptakum. av. in *Kramadiçvara* (Zachariae, Th., Citate in Kramadiçvara's Saṃkshiptāra. Bezz. Beitr. v. 59 (1879), and *Rāyamukūta manī* (Aufrecht, Th., Zur Handschriftenkunde, Z.D.M.G. 28, 117, 119 (1874),) is from the work of Gopadatta, as may be seen from the Paris MS. D, 105. Gopadatta seems to have lived before the eleventh century, as a Gopadatta author of Jātakas is mentioned by Kṣemendra in his Bodhisattvāvadāna Kalpalatā (A.D. 1052), cf. Bendall, Cat. p. 20. Index iii. read Çikṣāsamuccaya, 106. Çiçyalekhadharmakāvya, 31 (now edited by Prof. Minayef). Sumāgadhāvadāna, add. 134 (read here Sumāgadh- instead of Sumāghad-). Of this avadāna and on the different versions of the Saptakumārikāvadāna, I am shortly giving a detailed account.

likhanasamāptitṛtam iti || samvat 373 Mārgaṅgīṣaṅkula dvitīyāyām ṅkavāsare svātinakṣatre. This date, A.D. 1253, seems also very probable. The MS. is again a modern transcript (Devanāgarī). The original may be the palm-leaf MS. in the library of the Bengal Asiatic Society. As the Catalogue of this collection seems not to have been very carefully revised,<sup>1</sup> it would be of some use if a person well acquainted with the peculiarities of Nepalese MSS. would go through the whole collection once more (query—where is now the collection mentioned in W. W. Hunter's Catalogue, pp. 19–20, as belonging to the library of the College of Fort William?).

3. *Nāmasaṅgrahanighaṅṭu* (palm-leaf); date: rajādhi-rājap[a] ramesvarap[a] ramabhaṭ[t]āarakasya ṅriṅri Jayajyotimal[1]adevasya vijayarājye. Samvat 547 (A.D. 1427). This must be the last, or last but one, year of the reign of Jayajyotirmalla, as the Cambridge MS. Add. 1703, bearing the date 549 (1429 A.D.), (486 on p. 197, l. 16 must be a misprint?) is from the reign of the following king Lakṣamalla. The Cambridge and the St. Petersburg MSS. seem to be written by the same scribe—the Chikṣu Jivayībhadra.

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<sup>1</sup> I will give here only one instance of misrepresentation of the texts: Nep. Sanser. Buddh. Lit. p. 300. XIX. Story of Śrīmatī. King Bimbisāra had once given a handsome palace, named Jyotishka, to one of his sons, whereupon another, named Ajātasātru, etc. This is partly an account of the story of Jyotishka found in a somewhat different shape in the Divyāvadāna, in the Sumāgadhāvadāna, and probably in other avadānas. Jyotishka is the name of a man, and in the passage in question the text (sufficiently clear) runs as follows (we quote from the Paris MS. D. 124, fol. 1672):

“Yadā rājā mahīpalo Bimbisāro nṛpottamaḥ | Jyotishkāya dadau prītyā divyaṅgīṣamīyutam ḅṅham tadaivajātaṅgātruh sa dṛṣtvairerṣyā samanvitat | hā dhīg mām iti niṅvasya tasthau duḅkhārttamānasaḥ āḥ katham nāma tātasya mahārājasya me pituh | evam vyānīṣhitā buddhīḥ svatmajē pi sute mayi yat svaputrāya me datvā sarvasādhāraṅamṅriyam | sarvalokānubhūtām ca rājā-lakṣmīm nṛpaḥ pitā *Jyotishkāyānyaputrāya* duṣprāpyām yam surair api | pradadati mahālakṣmīm divyaṅgīyam pitā mama.”

We would doubt the reading Nandīṅvarācārya, pp. 17 and 40, as the two Cambridge MSS., the London, and the Paris one, read something like *than-*, but clearly no *n*. On p. 57 we find *curious* bibliographical facts.