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Agriculture in Madras, a lecture read in May 1880, before the Society of ... 0 9

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quadr. vol. and col. author of "Icones Plantorum Indica Orientalia" ... 25 14

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"Mr. Garrett has had to do the work of the great lexicographer so far as writing a classical dictionary of India was concerned. He has done enough to earn for himself the name of the Indian Lemprière and the Indian Dr. Smith." —Madras Gazette.

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PRESENTED BY THE
SECRETARY OF STATE
FOR INDIA

WILSON'S
MACKENZIE COLLECTION.
THE MACKENZIE COLLECTION.

A DESCRIPTIVE CATALOGUE

OF THE

ORIENTAL MANUSCRIPTS,

AND OTHER ARTICLES

ILLUSTRATIVE OF THE LITERATURE, HISTORY, STATISTICS

AND ANTIQUITIES OF THE SOUTH OF INDIA;

COLLECTED BY THE LATE

LIEUT. COL. COLIN MACKENZIE,

SURVEYOR GENERAL OF INDIA.

BY THE LATE

H. H. WILSON, ESQ.,

SECRETARY TO THE ASIATIC SOCIETY OF BENGAL, &c., &c., &c.

TO WHICH IS PREFIXED

A BRIEF OUTLINE OF THE LIFE OF COL. MACKENZIE

AND OF THE STEPS TAKEN TO CATALOGUE

AND UTILIZE HIS COLLECTION.

SECOND EDITION
COMPLETE IN ONE.

CALCUTTA, 1828.

MADRAS.—HIGGINBOTHAM AND CO.

By Appointment in India to H. R. H. the Prince of Wales, and to the Madras University.

1882.
MADRAS:
RE-PRINTED BY HIGGINBOTHAM AND CO.,
165, MOUNT ROAD.
PREFACE.

The frequent enquiries made for the Wilson's Mackenzie Collection and the high prices secured for second-hand copies at auction sales, have induced the present Publishers to reprint it. The work has for a long while been quite out of print and even used-copies are scarcely met with. It is now got up in a cheaper, handy form with catch-headings on each page, and in one volume instead of two as originally published. The Index has been carefully revised and enlarged.

Opportunity has also been taken to prefix a brief outline of the life of Col. Mackenzie, of the steps taken from time to time to catalogue his "Collection," and of the proposals for its utilization.

Should inducement offer, it is intended, at some future date, to print, as a companion volume, the late Rev. William Taylor's able reports, on the portion of the "Mackenzie Collection" transferred to the Madras Government from Calcutta alluded to at page xv.

H. & CO.

January, 1882.
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Col. Collin M'cKenzie, the collector of the valuable manuscripts catalogued in the following pages, was a native of the island of Lewis. Little is known of his parentage, education or early life. For some time before he came to India, as we learn from the evidence given by Sir Alex. Johnston, late Chief Justice of Ceylon, before the Select Committee of the House of Commons on the affairs of the East India Company in 1832, he was employed by Francis, the fifth Lord of Merchiston, in searching for, and getting together, all available information respecting the knowledge possessed by the Hindus of Mathematics in general and of the nature and use of Logarithms in particular. This was done with a view to enable that nobleman to write a life of his ancestor, John Napier, the inventor of English Logarithms: but before the work was completed, Lord Merchiston died. Mr. M'cKenzie, desirous of prosecuting his oriental researches in India, then applied for and, through the influence of Lord Seaforth, whose protégé he also was, obtained an appointment as Cadet of Engineers on the Madras Establishment of the East India Company. He came to India in 1782, just a century ago, with letters of introduction to Lord Macartney, the then Governor, and to Mr. Johnston, who filled an important post at Madura, the ancient seat of a Hindu College, celebrated for the extent and variety

of the knowledge which its members had acquired in Astronomy, Mathematics and every branch of Indian Literature.

Happily for Col. **Mackenzie**, Mrs. **Johnston**, daughter of his late friend and early patron and wife of the gentleman to whom he had received an introduction, was at this time herself engaged in carrying out her deceased father’s intention of indicting the life of the author of Logarithms. For this purpose, she had in her employ the most distinguished Brahmins in the neighbourhood of Madura; and, wishing to avail herself of the Colonel’s help also, she and her husband invited him to join them at that station. He did so in 1783. Col. **Mackenzie’s** intercourse with the Brahmins impressed him with the idea that the most valuable materials for a history of India might be collected in different parts of the peninsula, and during his residence at Madura, he first conceived and formed the plan of making that collection which afterwards became the favorite object of his pursuit for 38 years of his life, and which is now the most expensive and most valuable collection of historical documents relative to India that ever was made by any one individual in Europe or in Asia.

From 1783 to 1796, the first thirteen years of his Indian career, Col. **Mackenzie** was almost exclusively engaged in military and professional duties. These were troublous times when the country was just emerging from famine, penury and war. As he himself states, in a letter to his friend Sir Alex. **Johnston**, written in 1817 and quoted in the following Introduction by Professor **Wilson**, he was employed towards the close of the war of 1783 in the provinces of Coimbatore and Dindigul; then on Engineering duties in the provinces of Madras, Nel-
lore and Guntur; throughout the whole of the war, from 1790 to 1792, in Mysore and in the countries ceded by the Nizam; and subsequently in Ceylon. These frequent changes and removals from province to province, from garrison to camp and from one desultory duty to another as well as the circumscribed means of a subaltern officer, prevented him giving that undeviating attention to his favourite pursuit it demanded. It was not until his return from the Ceylon expedition in 1796, that accident rather than design gave a fresh impulse to the prosecution of his purpose of collecting manuscripts and information bearing on the Literature and History of India.

Col. Mackenzie's plans, the impediments, difficulties and discouragements he had to encounter, and the means used for prosecuting his researches with success are so fully stated, in his own words, in the Introduction that it is not necessary to refer to them here. Suffice it to note that he possessed favorable opportunities for furthering his wishes by the appointments he then held in the Survey Department. From 1796 to 1806 he was employed in the investigation of the Geography of the Deccan and in mapping the country; and on the completion of this work, he was appointed Surveyor-General of Madras. In 1811, he accompanied the military expedition to Java, where also he was active in collecting manuscripts and in contributing to a journal of Transactions published by the Batavian Society. In 1817 or 1818, the Colonel was appointed Surveyor-General of India.

Col. Mackenzie left Madras to take up his appointment at Calcutta with his literary and antiquarian collections and with the principal natives employed by him in arranging and translating them, intending there,
to prepare a *Catalogue Raisonné* of the whole and to give the translated materials such form as would facilitate their publication. The work was impeded by the death of several of his native Assistants and the illness of others. Meanwhile his friend, Sir **Alex. Johnston**, was busy pressing on the Chairman of the Court of Directors the advantages that would accrue to Oriental History and Literature if Col. **Mackenzie** were permitted to return to England on leave in order that he might, with the assistance of the savants of Europe, arrange his valuable materials. But in this, both Sir **Alex.** and the Colonel were disappointed. Before the matter could be finally arranged, Col. **Mackenzie** died at Bengal in 1821 in the sixty-eighth year of his age, leaving untouched his *Catalogue Raisonné*, which advancing age, failing health, want of leisure and other impediments, prevented him from preparing.

In the course of his enquiries and during the formation of the collection, Col. **Mackenzie**, however contributed from time to time several articles to the leading periodicals of the day devoted to oriental subjects. These are specified at page 8 of the *Introduction*, to which the reader is referred for particulars. In a literary way he also helped Col. **Wilks** in his *History of Mysore* by placing at his disposal several valuable papers on particular periods of history, written specially for his aid and information in arranging the materials for that valuable work. He also appears to have sent home to England, presumably to the Court of Directors of the East India Company, prior to his proceeding to Calcutta, seven folio volumes of materials relating to the geography and history of the country with general and provincial maps. These literary productions may seem to bear a small proportion to
a whole life devoted to similar enquiries, but at all events they shew how very much valuable and interesting information may be gathered from the Mackenzie’s Manuscripts. “It was the character of Col. Mackenzie,” says Sir Alex. Johnston, “to be diffident of sending anything forth to the world whilst there seemed to be any part of the subject susceptible of more complete elucidation. He was therefore chiefly employed in collecting materials for future works” rather than in prematurely arranging for publication fragmentary papers.

A very large portion of his collection was gathered together personally by Col. Mackenzie himself during his visits on survey duty to all the most remarkable places between Cape Comorin and the Kistna in Southern India. The whole expenses incurred by that gentleman in this undertaking is vouched by Sir Alexander to have amounted to upwards of 15,000£.

At the suggestion of Sir Alex. Johnston, and with the sanction of the Court of Directors, the Marquis of Hastings, then Governor-General of India, purchased the collection on behalf of the E. I. Company from the widow of the deceased for 10,000£. The circumstances under which Professor Wilson offered to catalogue this collection, and the nature and object of his task are best learnt from his own Introduction which follows. It exhibits a luminous though brief view of the chief results of the collection and the degree in which it may be expected to illustrate the Literature, Religion and History of Southern India. His catalogue, printed at Calcutta, was published in 1828 and evidences a scholar-like pains-taking execution of the work.

A list of the collections made by Col. Mackenzie is given at page 14. It embraces works or parts of works
on Religion, History, Biography, Geography, Medicine, Literature and Science, Ancient Inscriptions, Plans, Drawings, Coins, Images and Antiquities, (vases, statues, beads, seals, rings, &c.,) in no fewer than fourteen languages and sixteen different characters. A large portion of this collection,—the Sanskrit, Arabic, Persian, Japanese and Burman books with the Plans, Coins, Images, Sculptures, &c., as well as several volumes of manuscript translations were sent to England in three separate batches in 1823 and 1825 and on a subsequent date. The whole of the books and tracts in the languages of Southern India and the Inscriptions were lodged in the Madras College Library in 1828. These latter, of which a classified list is given below, were for the most part palm leaves, and many of them in duplicate and triplicate.

In Tamil, there were 192 manuscripts comprehending the following subjects:

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<tr>
<td>Local History and Biography</td>
<td>39</td>
</tr>
<tr>
<td>Plays, Tales, Poems, &amp;c., including religious and ethical compositions</td>
<td>72</td>
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<tr>
<td>Philology</td>
<td>10</td>
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<tr>
<td>Astronomy and Astrology</td>
<td>14</td>
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<td>Medicine</td>
<td>10</td>
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<td>Arts</td>
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In Telugu, 156 manuscripts:

<table>
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<tr>
<th>Subject</th>
<th>Manuscripts</th>
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<tr>
<td>Pauranic and Legendary Literature</td>
<td>36</td>
</tr>
<tr>
<td>Local History, Biography, &amp;c.</td>
<td>23</td>
</tr>
<tr>
<td>Poetry, Plays, Tales, &amp;c.</td>
<td>82</td>
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<tr>
<td>Philology</td>
<td>9</td>
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<tr>
<td>Astrology, Medicine and Mechanics</td>
<td>6</td>
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In Hala Kanara, 99 manuscripts:

<table>
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<th>Manuscripts</th>
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<tr>
<td>Pauranic and Legendary History and Biography</td>
<td>48</td>
</tr>
<tr>
<td>Local History and Biography</td>
<td>17</td>
</tr>
</tbody>
</table>
Tales, Poems, Ethical and Religious compositions, &c. ... 18
Philology, Astrology, Medicine, &c. ... 16

In CANARA, 31 Documents of a miscellaneous character.
In MALAYALIM, 6 do. do.
In MAHARATTA, 12 do. do.
In URIYA or ORISSA, 23 do. do.
In HINDI, 12 do. do.

JAIN LITERATURE.—Mr. Wilson’s catalogue mentions 44 MSS; but only those in the Hala Kanara and Tamil were received. They number more than one-half.

LOCAL TRACTS, 255, in number. These consist of short accounts of particular places, remarkable buildings, local traditions and particular usages, prepared in general expressly for Col. MACKENZIE by his native agents or obtained by them during their excursions. They are in Tamil, Telugu, Canarese, Mahratta, &c.

INSCRIPTIONS. These form the most laborious and, in Mr. Wilson’s estimation, probable the most valuable portion of the whole collection. They are contained in 3 folio volumes and numbers upwards of 8000.

Two years later, in March 1830, the Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society asked Government to transfer to them the MACKENZIE Collection, then lying “in a confused and utterly useless state, in the College Library.” They hoped to extract much interesting and valuable information from “this mass of papers.” But, in consequence of their limited finances, they proposed to select only one or two subjects to begin with, confining attention in the first instance to the Jain Literature and the Inscriptions in general. This idea of utilizing the manuscripts originated with one of Col. MACKENZIE’s Pandits, C. VENKATA LUXMIAH, who offered to continue the prosecution of his master’s unfinished researches, and to examine and arrange
such papers as were collected by him.* The Government accorded their sanction to the Literary Society's arrangement; but there is nothing to shew that it was followed with any practical results. Some few articles based on these MSS. occasionally appeared in the *Madras Journal of Literature and Science*; but they do not seem to have had any connection with the plans and designs of that learned body.

Meanwhile, in England, Captain Harkness, Secretary to the Royal Asiatic Society, undertook to translate and digest a portion of the manuscripts sent to the East India House; and M. Jacquet of Paris expressed his intention to include in his *Corpus Inscriptionum*, upon which he was then busily engaged, all the Inscriptions belonging to the Mackenzie's Collection.†

Col. Mark Wilks was largely indebted to the Mackenzie Collection for authentic information which he found useful in preparing his *History of Mysore* for the Press. Several of the earlier chapters of his work were chiefly compiled from materials placed at his disposal by Col. Mackenzie. This he gracefully acknowledges in his preface to the book and bears unqualified testimony to the high value of the collection as embracing "all that is necessary to illustrate the antiquities, the civil, military and religious institutions and ancient history of Southern India." To the "grants" and Inscriptions Col. Wilks refers as ancient documents of a singularly curious texture, almost always fixing the chronology and frequently unfolding the genealogy and military history of the donor.

* Letter from Secretary, Asiatic Department, M. L. S. and A. R. A. Society to Government, dated 9th March, 1830.
and of his ancestors with all that is remarkable in their civil institutions or religious reforms.

For six years more the Madras portion of the Manuscripts remained unutilized in the archives of the Madras Literary Society as it had previously in the College Library. In June 1836, Pandit C. VENKATA LUCHMIAH again revived the subject of his being permitted to continue Col. MACKENZIE's researches throughout this Presidency with the aid of Government. His offer was submitted by the Madras Government to the Supreme Government, now designated the Government of India; and that authority referred it for the opinion of the Calcutta Auxiliary of the Royal Asiatic Society. The Committee of Papers of that Association intimated that they had no faith in LUCHMIAH's pretensions or qualifications for the work, and strongly urged the propriety of securing the services of the Rev. WILLIAM TAYLOR,* an oriental scholar of some note, since deceased, "for the thorough examination of the MACKENZIE records." They also recommended the publication of such papers as "he might select as the most valuable either in the elucidation of History or Native Science, Philosophy, Religion, Customs, &c." Mr. TAYLOR having expressed his willingness to undertake the work, was granted by Government an allowance of Rs. 400 per mensem for 18 months as remuneration to himself and for the maintenance of a small establishment of Assistants.

Mr. TAYLOR commenced his undertaking in about July 1837 and completed it in September 1838. The results of his labors were published from time to time in a highly interesting series of five Analytical Reports, in

* See Men whom India has known, Supplement, p. 92.
the *Madras Journal of Literature and Science*, vols. 7 to 10. On examination, Mr. Taylor found that some papers and portions of papers were irrecoverably lost, either by fading of the ink or destruction of materials by insects, and that others were in an advanced stage of decay while some few were cut out and taken away in whole or in part.* So far as possible he commenced the work of restoration at his own cost by having what could be re-transcribed on royal demy writing paper, and handsomely bound in five folio volumes. One main object of the examination and collation of the Mackenzie Manuscripts was to ascertain their precise nature and value in throwing light on oriental history, literature, mythology, fiction and romance, and to select for translation and publication the more important papers. No action appears to have been taken on these reports, and the Mackenzie Manuscripts were again allowed to lapse into obscurity, a neglect which, considering the vast store of curious and interesting matter they were known to contain, reflects discredit on the learned Society that promised to apply their "whole resources" in utilizing them, and on a Government that had spent a lakh of rupees in purchasing a mass of records that were once deemed an object of high and national importance.

In 1858, or 20 years later, the "Mackenzie Collections" again came before the public in connection with the "East India House" and "Browne's Manuscripts," the collection having been meanwhile, in 1847, retransferred to the "College Library." It then formed the third volume of *A Catalogue Raisonnée of Oriental Manuscripts in the Library of the (late) College, Fort St. George, in*

charge of the Board of Examiners, by the Rev. William Taylor.” This catalogue was prepared under the orders of the Government of Madras and with the sanction of the Court of Directors of the E. I. Company. It contains a classified and a fuller epitome of the collection than that originally prepared by Mr. Taylor, and is valuable as shewing the materials available for utilization.

Mr. Walter Elliot, late a member of the Madras Government, on this occasion renewed the proposal for the collation, translation and printing of those papers that might be deemed worthy of such distinction; but the Court of Directors directed that no steps should be taken to this end without a reference to them. Since then the Government of India has passed from the E. I. Company to Her Majesty the Queen Empress, and after the lapse of about half a century, the question, how shall this magnificent collection be turned to the best account, still remains unsolved. Northern India has its “Bibliotheca Indica;” but the literature of Southern India, containing a mine hitherto almost unexplored out of India and affording ample material for speculation and research by the literati of Europe, remains unnoticed. The old authors, whose writings are more curious than useful, do not perhaps suit the matter-of-fact tastes and habits of the present generation, yet still the utilization of a collection of such considerable value and extent as the Government Oriental Manuscripts, is well worthy the patronage of a liberal and enlightened Government. The subject of ancient manuscripts is now again attracting the attention of the authorities, and it is possible that in connection with this movement, something may be done to rescue from oblivion a collection calculated to throw much light on historical researches relating to India.
The Mackenzie Collection is now incorporated in the Government Oriental Manuscripts Library, of which Dr. Gustav Oppert, the Professor of Sanskrit at the Presidency College, is the Curator. The whole collection, which was formerly lying about on wooden benches in the open air and even exposed to the danger of being stolen, has, by Professor Oppert, been arranged and deposited in 20 teakwood glass cases. The whole collection amounts to about 8000 MSS., but the number of works is larger, as in one cadgan book there are often many different writings. The Library is now open to the public on all week days, and is much consulted especially by native scholars.

A fuller and more complete sketch of Col. Mackenzie's literary life and labors will be found in a biographical notice contributed by Sir Alex. Johnston to the Journal of the Royal Asiatic Society, London, vol. I, p. 333, which was extracted into the Madras Journal of Literature and Science, vol. II, pp. 262 and 354. "Men whom India has known" has also an interesting notice of the Colonel.
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Several years have elapsed since the attention of oriental enquirers was attracted to the existence of an extensive Collection of literary materials, relating to the Antiquities of the South of India, accumulated by Col. Colin Mackenzie, the Surveyor-General of India, then recently deceased. An account of that Collection is now submitted to the Public. Before proceeding however to particularise the details, it may facilitate an appreciation of their value, to advert to the circumstances under which the materials were collected, and those which have led to their present description, the different divisions under which they have been arranged, and the light which they reflect upon the Languages and Literature, and the Religious and Political Revolutions of the South of India.

A Letter addressed by Col. Mackenzie to Sir Alexander Johnston in 1817, conveys an authentic view of the motives which led him to form the Collection, and the means which enabled him to prosecute his researches with success. His own words will best be employed to explain as much as is necessary to our purpose. They give also a not uninteresting outline of the Colonel's Indian Career.

"The first thirteen years of my life in India, may be fairly considered as of little moment to the objects pursued latterly in collecting observations and notices of Hindoo manners, of Geography, and of History; with every attachment to this pursuit, to which my attention was directed before I left England; and not devoid of opportunities in India; yet the circumscribed means of a Subaltern Officer, a limited knowledge of men in power or office, and the necessity of prompt attention to military and professional duties, could not admit of that undeviating attention, which is so necessary to the success of any pursuit, at
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all times, much more so to what must be extracted from the various languages, dialects and characters of the Peninsula of India.

"In particular, a knowledge of the native languages, so essentially requisite, could never be regularly cultivated, in consequence of the frequent changes and removals from province to province; from garrison to camp, and from one desultory duty to another. Those encouragements to study the languages of the vast countries, that have come under our domination since my arrival in India, were reserved for more happy times and for those, who are more fortunate in having leisure for their cultivation; from the evils of famine, penury and war, the land was then slowly emerging; and long struggling under the miseries of bad management, before the immediate administration of the South came under the benign influence of the British Government.

"In the whole of this period, in which I have marched or wandered, over most of the provinces south of the Kistna, I look back with regret to objects now known to exist, that could have been then examined; and to traces of customs and of institutions that could have been explained, had time or means admitted of the enquiry.

"It was only after my return from the expedition to Ceylon in 1796, that accident rather than design, though ever searching for lights that were denied to my situation, threw in my way, those means that I have since unceasingly pursued (not without some success I hope) of penetrating beyond the common surface of the Antiquities, the History and the Institutions of the south of India.

"The connexion then formed with one person, a native and a Bramin,* was the first step of my introduction into the portal

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* The lamented C. V. Boria, a Bramin, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of enquiry, followed with these surveys. After seven years' service he was suddenly taken off from these labours, but not before he had formed his younger brother and several other useful persons, of all castes, Bramin, Jain and Malabars, to the investigations that have since been satisfactorily followed.
of Indian knowledge; devoid of any knowledge of the languages myself, I owe to the happy genius of this individual, the encouragement and the means of obtaining what I so long sought. In the following papers you will observe fifteen different dialects, and twenty-four characters were necessary for this purpose. On the reduction of Seringapatam, in 1799, not one of our people could translate from the Canarese alone. At present we have these translations made not only from the modern characters; but the more obscure and almost obsolete characters of the Sassanums (or Inscriptions) in Canarese and in Tamul; besides what have been done from the Sanscrit, of which in my first years in India, I could scarcely obtain any information. From the moment the talents of the lamented Boria were applied, a new avenue to Hindoo knowledge was opened, and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, by which the whole of our provinces might be gradually analyzed on the method thus fortuitously begun and successfully followed so far. Of the claims of these individuals and the superior merits of some, a special representation has laid before this government since 26th September last unanswered. How they are to be disposed of on my departure for Bengal is still in doubt. The attachment existing, and increased in 18 to 20 years, leaves me no room to doubt but some will adhere to my fortune; but it is to be confessed it is at some hazard in again exchanging a state of moderate comfort with their families for a state of dependance in a distant country; and this uncertainty of an adequate provision for these useful people renders my situation at present more uncomfortable than I wish to say.

"For these thirteen years, therefore, there is little to shew besides the Journal and Notes of an Officer employed in all the campaigns of the time; first towards the close of the war of 1788 in the provinces of Coimbatoor and Dindigul, and afterwards in professional duties in the provinces of Madras, Nellore and Guntoor, throughout the whole of the war from 1790 to 1792 in Mysore, and in the countries ceded to the Nizam by the peace of 1792, and from that period engaged in the first attempts
to methodize and embody the geography of the Deckan, attempts that were unfortunately thwarted or impeded by measures not necessary here to detail; the voyage and campaign in Ceylon may be noticed as introductory to part of what followed, on my return to resume the geography of Deckan.

"Some voluntary efforts for these purposes, had at last excited the notice of a few friends in the field in the campaigns in Mysore, too partial perhaps to my slender talents and ardor for the pursuit, and in 1792, after the peace of Seringapatam, I was sent a subaltern from the army in Mysore, by the desire of the late revered Lord Cornwallis, with the small detachment at first employed in the Nizam's dominions for the purpose of acquiring some information of the geography of these countries, and of the relative boundaries of the several States, then assuming a new form and new limits.

"From 1792 to 1799, it were tedious to relate the difficulties, the accidents and the discouragement that impeded the progress of this design. The slender means allotted from the necessity of a rigid, no doubt just, economy; the doubts and the hindrance ever attendant on new attempts; difficulties arising from the nature of the climate of the country, of the government; from conflicting interests, and passions and prejudices difficult to contend with, and unpleasant to recollect.

"In the year 1796, a general Map of the Nizam's dominions was submitted to Government for the first time, compiled and digested from various materials of various authority described in a Memoir that accompanied; and designed rather as a specimen for future corrections, and shewing what was wanting as much as what was done. It had however the use of bringing the subject into one point of view; further enquiry improved its supplements in 1798 and 99, and some encouragement was then held forth that induced perseverance, tho' little effectual assistance was given. My removal* from any share in the direction of

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* It is too late now to apply a remedy and too painful to refer to original documents to show how the most public spirited plausible reasons may be advanced for measures most absurd and hurtful to the interests of the public and of science; otherwise this might be produced as an additional
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the Deckan surveys in 1806, put a stop to the further improvement of this Map; yet the subject has not been neglected and it is hoped may one day be resumed on the revival of the materials since collected, though on a more circumscribed scale than what was once intended.

"In returning to Hydrabad in 1798, for the third time, to resume the investigation of Deckan Geography, measures were proposed, and in part methodized for analyzing the whole Deckan; and before 1799, considerable help was attained by obtaining a copy of the regular official Dufter of the Deckan in its provincial and even minute divisions which has been since translated from the Persian; as well as certain MSS. of authority which were proposed as the basis of the Plan to be followed in the enquiry and description. The Deckan was in fact then a terra incognita of which no authentic evidence existed, excepting in some uncertain notices and mutilated sketches of the marches of Bussy; and in the travels of Tavernier and Thevenot; which convey but little satisfaction* to the philosophical accuracy of modern times.

"This plan in its bud was nearly overset by the new war with Tippoo; it may be satisfactory however to know that the attempts then made were not without use both in a military light, (as described more fully in official reports) and in anticipating measures that have since been or may be still advantageously followed in arranging the History, Antiquities and Statistics of that interesting country.

"After the reduction of Mysore in 1799, and in the arrangements that followed, I was employed in assisting the Commis-

instance of the erroneous measures in those times. All that had been intended and partly executed by the measures encouraged in the Government of Lord Cornwallis and Wellesley was nearly overset, and almost lost sight of ever since, and though our arms now occupy positions in the most distant parts of the Deckan, no systematic plan is yet adopted for concentrating the results and combinations of our marches and expensive surveys in that country into a more correct General Map.

* See Gentille's opinion on the Geography of India. Voyages Aux Indes-
sioners with geographical information, to promote the arrangement and a knowledge of the limits of the subject of the partition. On my return to Madras the Governor-General, the Earl of Mornington, being justly of opinion, that a more complete knowledge of these countries was indispensably necessary for the information of Government, was pleased in the handsomest manner, without solicitation or any personal knowledge, to appoint me to survey Mysore, assisted by an establishment suited rather to an economical scale of expenditure than to so extensive an undertaking; but to be carried through a country yet so little known, that the position of some of the provinces ceded by the treaty of partition could not be ascertained till this survey was advanced under peculiar circumstances of embarrassment. For instance—Holall ceded to the Marattas, Goodicotta on the N. W. of Chitteldroog mistaken for a small Fort North of Colar on the east of Mysore, and many other instances, whence some knowledge of the country rendered a survey indispensable.

"Consonant to my original ideas, I considered this occasion favorable for arranging a plan of survey embracing the statistics and history of the country as well as of its geography; and submitted a plan for this purpose which was approved of by this Government. Three assistants, and a naturalist were then for the first time attached to me, yet this moderate establishment was immediately after disapproved of in England, and a design that originated in the most enlightened principle, was nearly crushed by the rigorous application of orders too hastily issued and received in India in the end of 1801, when I had, at very considerable hazard of my health, just completed the survey of the northern and eastern frontier of Mysore.

"How far the idea suggested was fulfilled it is not for me to say; from adverse circumstances one part was nearly defeated; and the Natural History was never analyzed in the manner I proposed and expected in concert with the survey; the suspense I was placed in from the reduction of the slender stipend allotted to myself, both for salary and to provide for increasing contingencies, was not only sufficiently mortifying, but was aggravated by the overthrow of the establishment first arranged for the work,
while other branches* were favored, in the application of the Director's orders. The effects of these measures on the public mind and even on my assistants; contributed to paralyze every effort for its completion; but notwithstanding these difficulties the success attending the first researches, and a conviction of its utility induced me to persevere till 1807. The geography of the province of Mysore was literally completed in the minutest degree of 40,000 square miles of territory; considerable materials were acquired of its statistics and of its history; and the basis laid for obtaining that of the Peninsula on a plan undeviatingly followed up ever since.

"Much of the materials collected on this occasion were transmitted home in 7 folio volumes with general and provincial Maps; but it is proper to observe that still more considerable materials for the history of the south are in reserve, not literally belonging to the Mysore survey, though springing from the same.

"It is also proper to notice that in the course of these investigations, and notwithstanding the embarrassments of this work, the first lights were thrown on the history of the country below the Ghats, which have been since enlarged by materials constantly increasing; and confirming the information acquired in the upper country. Among various interesting subjects may be mentioned,

1. The discovery of the Jain religion and philosophy and its distinction from that of the Boudh.

2. The ancient different sects of religion in this country and their subdivisions, the Lingavunt, the Saivam, Pandarum, Mutts, &c., &c.

3. The nature and use of the Sassanum and inscriptions on stone and copper; and their utility in throwing light on the important subject of Hindoo tenures; confirmed by upwards of 3,000 authentic inscriptions, collected since 1800.

* In the Regulations of Survey of October 1810, no less than 20 Military Officers were attached to the Quarter Master General, exclusive of the Military Institution, and the establishment of Native Surveyors under the Revenue Department. The results arising from those Departments compared with that of the Mysore survey, would afford the most just means of judging of the utility of either of the works.
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4. The design and nature of the monumental stones and trophies found in various parts of the country from Cape Comorin to Delhi, called Veeracul and Maastie cul, which illustrate the ancient customs of the early inhabitants and perhaps of the early western nations.

5. The sepulchral Tumuli, Mounds and Barrows of the early tribes, similar to those found throughout the continent of Asia and of Europe; illustrated by drawings, and various other notices of antiquities and institutions."

It may be here observed that the results of a few of these enquiries were from time to time communicated to the public, and in the interval described, the following papers from the pen of Col. Mackenzie were printed:


2. Description of the route from Ongole to Innaconda and Belamaconda with a map. *Ibid.*

3. Account of the Kommam tank. *Ibid., vol. II.*


10. Description of the Temple at Sri Sailam. *Asiatic Researches, vol. V.*

11. Remarks on some Antiquities on the West and South Coasts of Ceylon. *Ibid., vol. VI.*

12. Extracts from Journals descriptive of Jains Monuments and Establishments in the South of India. *Ibid., vol. IX.* There are also translations of several Inscriptions in the same volume, furnished by Col. Mackenzie.

Of these, the papers relating to the Jains were the most novel and important, and first brought to notice the existence of a Sect, which is very extensively dispersed throughout India, and includes a considerable portion of its most respectable and opulent natives.
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After the conclusion of the Mysore survey, Col. Mackenzie was appointed Surveyor-General at Madras, but had scarcely time to take charge of his office, when he was called away to accompany the expedition to Java in 1811. After the military objects of the expedition had been effected, his attention was directed to his favorite pursuits, and many books and documents were collected. He also took a lively interest in the Batavian Society, and contributed some valuable notices to the pages of its Transaction. A Journal of a visit to the Ruins at Brambanam has been thence transferred to a London journal. Colonel Mackenzie adverts also in the letter to Sir A. Johnston to detailed reports submitted by him to the Governments of India, copies of which have not been found amongst his papers, nor, as he observes, were they placed upon record at the Bengal Presidency.

After resuming charge of the office of Surveyor-General at Madras in 1815, Col. Mackenzie was enabled to superintend for a short time the continuance of a survey of the Ceded Districts, instituted upon his recommendation in 1809, and prosecuted upon the same plan as that of Mysore—adding an extent of 30,000 square miles to the 40,000 previously laid down. The results of these surveys have been published in Arrowsmith’s Atlas of the South of India. The collection of books, papers and inscriptions went hand in hand with the survey—nor was this part of the Peninsula the only field from which similar gleanings were made—they were collected throughout the whole of the Provinces subject to the Presidency of Fort St. George by natives trained for the purpose. These operations were not of much longer continuance, for shortly after his return, Col. Mackenzie was appointed Surveyor-General of all India, and quitted Madras for Calcutta. His literary and antiquarian collections were brought round from the former Presidency, and the principal natives employed in arranging and translating them came also to Calcutta. Colonel Mackenzie’s intentions in consequence, are thus explained in the letter which has been quoted.

“I will only further just notice the effect of this removal on the enquiries and Collection here described. The people roared
by me for several years, being natives of the coast or the southern provinces, and almost as great strangers to Bengal and Hindooistan as Europeans, their removal to Calcutta is either impracticable; or where a few, from personal attachment (as my head Brahmin, Jain translator and others) are willing to give this last proof of their fidelity, attended with considerable expense; and without that assistance, most of what I had proposed to condense and translate from the originals in the languages of this country, could not be conveniently or at all, effected at Calcutta.

"I mean however to attempt it, and hope in this stage, preparatory to my return to Europe to effect a condensed view of the whole Collection, a Catalogue Raisonnée of the native manuscripts and books, &c., and to give the translated materials such form, as may facilitate the production of some parts should they ever appear to the public; at least by persons better qualified, if the grateful task be not permitted to my years or to my state of health."

The attempt thus announced was never made. Much delay was necessarily occasioned by the change of residence and charge of a new office. Several of the natives died, and the survivors were rendered ineffective by sickness. The purposes of Col. Mackenzie were finally disappointed by his indisposition and death in 1821.

The preceding observations will afford a general notion of the manner in which the Collections of Col. Mackenzie were accumulated.

Through a considerable part of his career he may be said to have collected them in person, visiting in the course of his surveying operations almost all the remarkable places between the Krishna and Cape Comorin, and being accompanied in his journeys by his native assistants, who were employed to take copies of all inscriptions, and obtain from the Brahmans of the temples, or learned men in the towns or villages, copies of all records in their possession, or original statements of local traditions. When not himself in the field, Col. Mackenzie was accustomed to detach his principal native agents into different
districts to prosecute similar enquiries, furnishing during their absence either in English or in their own language to be subsequently translated, reports of their progress. Their personal expenses were in general defrayed by the department to which they were attached, but all extra expenditure, and the cost of all purchases, were defrayed by Col. Mackenzie himself. The outlay thus incurred probably exceeded a lac of rupees, which sum has been liberally sanctioned by the Court of Directors for the purchase of the documents.

By the means thus described a collection was formed at a considerable cost of time, labour and expense, which no individual exertions have ever before accumulated, or probably will again assemble. Its composition is of course very miscellaneous, and its value with respect to Indian history and statistics remains to be ascertained, the collector himself having done little or nothing towards a verification of its results. This indeed cannot be successfully attempted by any single individual, as a familiarity with fourteen languages and sixteen characters can scarcely be expected, from any one person. It is the more to be regretted, that Col. Mackenzie did not live to execute some connected view of the principal facts his collection furnishes, whilst he commanded the aid of the agents by whom it was formed, who under his superintendence had learned to feel a lively interest in their task, who had acquired a knowledge of the leading results which it were vain to look for in any other natives, and who are now for the greater, and most valuable part, dead or dispersed.

In the absence of any account prepared by the collector, the following catalogue may be received as an attempt to convey some accurate notion of the nature of the collection, and a short view of some of the principal conclusions that may be derived from its contents. It will be necessary however in the first place to explain the circumstances under which the catalogue has been prepared, that no censure may attach to the compiler for not performing more than he has endeavoured to accomplish, or for undertaking a task to which he acknowledges he brings inferior qualifications, the languages of the South of India never having been the objects of his studies.
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The officer who succeeded Col. Mackenzie as Surveyor-General, professing no acquaintance with the subject of Col. Mackenzie's antiquarian collections, and expressing his wish to be relieved of all charge of the establishment connected with them, it became a matter of some perplexity how it should be disposed of, in contemplation of its becoming the property of the Company. As no other person in Calcutta, was inclined to take any trouble with such a collection, or perhaps so well fitted for the task, as myself, I offered my services to the Supreme Government to examine and report upon the state of the materials. The offer was accepted, and the manuscripts and other articles of the collection were transferred to my charge. I then learned that the native agents had set to work upon the Colonel's death to make short catalogues of the articles and books accumulated, and these were completed under my supervision. In the course of examining the lists as well as I could, I found them not only too concise to be satisfactory, but in many cases evidently erroneous, and altogether devoid of classification or arrangement. I therefore on submitting them to the Government suggested the necessity of a careful revision, and the advantage that might be derived from the publication of the result, which suggestions were favorably received, and the present catalogue has in consequence been prepared.

The various languages of the Peninsula being unknown to me except as far as connected with Sanscrit, I had no other mode of checking the accuracy of the natives employed in cataloguing the manuscripts, than to direct the preparation by them of detailed indices of the works in each dialect. These indices were accordingly compiled and translated, and their results again compressed into the form in which they will be found in the following pages, the accuracy being verified by such collateral information as was derivable from some of the translated papers in the collection, or from printed works of an authentic character. Although therefore some of the details may be occasionally erroneous, I have every reason to hope that the account of those books which I could not personally verify by perusal, will be generally correct, and worthy of some confidence.

The collection, as here detailed, consists chiefly of Manuscripts
in the original languages, constituting what may be regarded as
the literature of the South of India. The subject is hitherto
almost unknown to the literature of Europe, and from its novelty
if not from its importance, is likely to be thought entitled to
special attention. The description of the Manuscripts constitutes
therefore the body of the present publication, and that of the
other articles is thrown into an Appendix. The first division of
the Appendix is that of Local Tracts, short accounts in the
languages of the Dekhin of particular places, remarkable build-
ings, local traditions, and peculiar usages prepared in general
expressly for Col. Mackenzie by his native agents, or obtained
by them on their excursions. A few works occur that properly
belong to the literary class, but which escaped attention at the
time of arranging the materials. Some of these Local Tracts
will be found in an English dress amongst the translations,
but the far greater portion are yet to be translated. The
Local Tracts are followed by the Inscriptions the collection of
which forms the most laborious, and probably the most valuable
portion of the whole: very few of them are translated, but the
whole of them have been examined, and abstracted, and drawn
out in a tabular form, stating the object of the inscription, the
date, where found, and in whose reign or by whom inscribed.
Of three folio manuscript volumes containing these abstracts,
two have been prepared since the death of Col. Mackenzie.

The inscriptions are followed by a list of the translated or
extracted English papers which were left bound up in volumes,
at Col. Mackenzie's death, and to them succeeds a detail of
similar papers, in loose sheets: the value of the latter is much
diminished by the very imperfect manner in which most of them
have been executed, the English being frequently as unintelli-
gible as the original: with a very few exceptions the translations
are the work of natives alone.

It is unnecessary to advert more particularly to the other
articles of the Appendix, and it is sufficient to include them in
the following enumeration of the contents of the collection, from
which a generally correct view of its character and extent may
be derived.
## INTRODUCTION.

LIST OF THE COLLECTIONS
MADE BY THE LATE COLONEL MACKENZIE.

### LITERATURE.

<table>
<thead>
<tr>
<th>Language</th>
<th>Character</th>
<th>Number of MSS.</th>
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</thead>
<tbody>
<tr>
<td>Sanscrit</td>
<td>Devanagari</td>
<td>115</td>
</tr>
<tr>
<td>Ditto</td>
<td>Ditto and Nandi Nagari</td>
<td>103</td>
</tr>
<tr>
<td>Ditto</td>
<td>Telinga</td>
<td>235</td>
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<tr>
<td>Ditto</td>
<td>Kanara</td>
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</tr>
<tr>
<td>Ditto</td>
<td>Tuluva</td>
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</tr>
<tr>
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<td>Malayalam</td>
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<tr>
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<td>Ditto</td>
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<td>Ditto</td>
<td>Orissa</td>
<td>18</td>
</tr>
<tr>
<td>(Of the Jainas)</td>
<td>Hala Kanara</td>
<td>14</td>
</tr>
<tr>
<td>Tamul</td>
<td>Tamul</td>
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</tr>
<tr>
<td>Telinga</td>
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<tr>
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<td>Kanara</td>
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<tr>
<td>Kanara</td>
<td>Ditto</td>
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<tr>
<td>(Of the Jainas)</td>
<td>Ditto</td>
<td>31</td>
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<td>6</td>
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<td>Orissa</td>
<td>Orissa</td>
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<tr>
<td>Mahratta</td>
<td>Mahratta</td>
<td>16</td>
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<td>Hindi</td>
<td>Devanagari</td>
<td>20</td>
</tr>
<tr>
<td>Persian and Arabic</td>
<td>Nastalik, &amp;c.</td>
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<tr>
<td>Hindustani</td>
<td></td>
<td>8</td>
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<tr>
<td>Javanese</td>
<td>Javanese</td>
<td>37</td>
</tr>
<tr>
<td>Burman</td>
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**1,588**

### LOCAL TRACTS, &c.

<table>
<thead>
<tr>
<th>Country</th>
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<th>Volumes</th>
<th>Tracts</th>
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<tr>
<td>Telinga</td>
<td>Telinga Canara, &amp;c.</td>
<td>64</td>
<td>462</td>
<td></td>
</tr>
<tr>
<td>Dravira</td>
<td>Tamul</td>
<td>43</td>
<td>358</td>
<td></td>
</tr>
<tr>
<td>Ceded Districts</td>
<td>Telinga, &amp;c.</td>
<td>69</td>
<td>619</td>
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<td>Tamul and Canara</td>
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<tr>
<td>Canara Coast</td>
<td>Ditto</td>
<td>9</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>Malayalam</td>
<td>Tamul &amp; Telinga, &amp;c.</td>
<td>19</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>Mahratta</td>
<td>Mahratta</td>
<td>40</td>
<td>95</td>
<td></td>
</tr>
</tbody>
</table>

**264**  **2,070**
INTRODUCTION.

INSCRIPTIONS.

| Copies of | ... | High Tamil | ... | ... | 17  | 236  |
| Ditto     | ... | Various   | ... | ... | 60  | 7,840|

| 77  | 8,076 |

TRANSLATIONS, &c.

| Translations and Tracts, in loose sheets | ... | ... | ... | ... | 679 |
| Ditto in Volumes                       | ... | ... | ... | ... | 75  | 1,480 |

| 75  | 2,159 |

| Plans                        | ... | ... | ... | ... | ... | ... | ... | 79  |
| Drawings                     | ... | ... | ... | ... | ... | ... | ... | 2,630 |
| Coins                        | ... | ... | ... | ... | ... | ... | ... | 6,218 |
| Images                       | ... | ... | ... | ... | ... | ... | ... | 106 |
| Antiquities                  | ... | ... | ... | ... | ... | ... | ... | 40  |

We shall now proceed to take a short view of the chief results of this collection, and the degree in which it may be expected to illustrate the Literature, Religion, and History, of a considerable portion of Hindustan.

LITERATURE.

The first division of the catalogue, the Books in the Sanscrit language, offers little of value. The works are for the most part such as are to be found in great abundance, and in better condition, in other parts of India, and are not recommended by rarity or local peculiarity. In general they are in very bad order, being more or less imperfect, and being rather engraved than written with an iron style upon palm leaves, a mode of writing which even when the letters are blackened by a composition of lamp black and oil is very unfavourable to prompt and easy perusal: a new manuscript of this kind presented for the first time to the most learned Pandit, is decyphered by him slowly and with pain, and the employment of such rude materials is almost as much a hindrance as a help to the dissemination of learning. Another difficulty in the way of the ready perusal of the Sanscrit books is their being written, as will have been seen in the foregoing enumeration, in thirteen different characters.
INTRODUCTION.

There is one division of the Sanscrit books, which is in a great degree of local origin and interest, that of the Māhātmyas, the Sthala or local Purānas, the legendary histories of celebrated temples and objects of pilgrimage, and especially of those in the Dekhīn, which are exceedingly numerous. These tracts describe the circumstances under which the place originally acquired its sanctity, the period of which is almost always in some former Yuga or great age; the foundation of the first temple or shrine, the different visits paid to it by gods and heroes, its discovery and renovation in the present age, the marvels which have resulted from its worship, and the benefactions made to it by modern sovereigns. In this latter portion some genuine history is occasionally preserved. These legends are professedly sections of some of the Purānas, particularly the Brahmāṇḍa and Skânda, but this is a mere fiction, as where the entire Purānas, whence they are said to be extracted exist, these sections or chapters are found to constitute no part of their contents. The Māhātmya is sometimes fully as extensive as the whole Purāṇa of which it is said to be a part, and the aggregate of those in the Mackenzie collection amounting to a hundred and twenty-two, is infinitely more considerable than that of the eighteen Purānas.

There are also amongst the Sanscrit books a few Cheritras, historical and biographical narratives of some local value. They are however of too marvellous and legendary a complexion to be of much historical importance, although they may furnish some indications of real events.

The catalogue has been classed according to the languages in which the books are written, but one exception has been made to this order, and the division subsequent to the Sanscrit manuscripts is that of the Literature of the Jains—most of these manuscripts are Sanscrit compositions, but a few are written in the dialects of the Peninsula. As forming a distinct class however it was thought better to place them under a common head.

The books thus collected are, with one or two exceptions, now for the first time offered to the enquiries of European readers. Colonel Mackenzie as has been mentioned, as the merit of originally noticing and describing the peculiar tenets of this numerous division of the natives of India, deriving his information from
personal intercourse with several well informed members of their community, and visits to some of their principal shrines. The description which he published in the 9th volume of the Asiatic Researches, some notices by Dr. Buchanan in the same place as well as in his travels in Mysore, and the account given in the same volume of the Researches by Mr. Colebrooke of the Jain teachers and some of their peculiar tenets as derivable from their own authorities, furnish the only authentic notices of a sect, which is widely spread through India particularly in the west and south. The catalogue of their books collected by Col. Mackenzie forms therefore a valuable accession to our knowledge of the Jains. The list comprises forty-four different works, of which those styled Puránas are in general of great extent. The character of the legends of which they consist will be readily estimated by the specimens given, from translations found in the collection, and which sufficiently evince the late origin of the sect, in their attempt to improve upon Brahmanical exaggeration, by exaggeration infinitely more extravagant. The Puránas are attributed to Jina Sena Achárya said to be cotemporary with Vikramáditya, but some traditions identify him with Jináchárya who was the Guru or spiritual preceptor of Amoghaversha a Jain prince in the Arcot district in the end of the ninth century, a period at which they may possibly have been compiled—other legendary collections are acknowledged to be of that or of a later date. Besides these, Jain literature comprehend a few books on Medicine, Grammar and Arithmetic, and rituals and treatises on the religious and moral obligations of the sect.

The literature of the Jains is succeeded by the catalogue of books in the Tamul language which may be considered as the most classical of the languages of the peninsula. It is the speech of that part of the south of India known as Drávira, comprising the ancient kingdoms of Ohola, Chera, and Pándya, and now comprehending the districts of South Arcot, Salem, Coimbatur, Kumbhakonam, Tanjore, Trichinapali, Madura, Dindigal, Tinnivelli and great part of Mysur, in all which it is spoken, according to Mr. Babington, by more than five millions of people. According to that gentleman, and to the late Mr. Ellis it is a language
not derived from Sanscrit, but of independent origin. Their remarks are as follows:

"It (Tamul) is not derived from any language at present in existence, and is either itself the parent of the Telugu, Malayalam, and Canarese languages, or what is more probable, has its origin in common with these in some ancient tongue, which is now lost, or only partially preserved in its offspring.

"In its more primitive words, such as the names of natural objects, the verbs expressive of physical action or passion, the numerals, &c., it is quite unconnected with the Sanscrit, and what it thence so largely borrowed, when the Tamuls, by intercourse with the more enlightened people of the north, began to emerge from barbarity, has reference to the expression of moral sentiments and abstract metaphysical notions, and is chiefly to be found in the colloquial idioms. In this remarkable circumstance, and in the construction of its alphabet, the Tamul differs much from the other languages of the south, which are found to admit the Sanscrit more largely in literary and poetical compositions than in the ordinary dialect of conversation, and which adopt the arrangement of the Sanscrit alphabet with scarcely any variation. The higher dialect of the Tamul on the contrary is almost entirely free from Sanscrit words, and idioms, and the language retains an alphabet which tradition affirms to have heretofore consisted of but sixteen letters, and which so far from resembling the very perfect alphabet of the Sanscrit, wants nearly half its characters, and has several letters of peculiar powers.

"Neither the Tamul, the Telugu nor any of their cognate dialects are derivations from the Sanscrit. The latter, however it may contribute to their polish, is not necessary to their existence, and they form a distinct family of languages with which the Sanscrit has in a later times especially intermixed; but with which it has no radical connexion.

"The members constituting the family of languages which may be appropriately called the dialects of Southern India are the high and low Tamul, the Telugu grammatical and vulgar, Carnataca or Cannadi ancient and modern, Malayalma or Ma-
INTRODUCTION.

layalam, which, after Paulinus a Bartholomeo, may be divided into Sanscrit (Grandonico Malabarica) and common Malayalam, though the former differs from the latter only in introducing Sanscrit terms and forms, in unrestrained profusion; and the Tuluva, the native speech of that part of the country to which in our maps the name of Canara is confined.

"Besides these, there are a few other local dialects of the same derivation, such as the Codugu, a variation of the Tuluva spoken in the district of that name called by us Oorg. The Oingalese, Makarastra and the Oddya, also, though not of the same stock, borrow many of their words and idioms from these tongues. A certain intercommunication of language may indeed always be expected from neighbouring nations however dissimilar in origin, but it is extraordinary that the uncivilised races of the north of India should in this respect bear any resemblance to the Hindus of the south; it is nevertheless the fact, that, if not of the same radical derivation, the language of the mountaineers of Raja-mahal abounds in terms common to the Tamul and Telugu."

The opinions of such competent authorities, cannot be contested, and it must be admitted therefore that the base of the Tamul language has an independent origin. It is also evident from the character of its literature, as shown in the catalogue, as well as from tradition, that it has been independently cultivated under unusual patronage, and has boasted of its own college, established by regal authority at Madura, and a number of able writers from every class of the population.

The tract from which Mr. Ellis's sentiments are cited, is one of three treatises it was his intention to prepare on the Tamul, Telugu, and Malayalam languages. The first, if ever completed has not come to hand, and it is from the second that the passage is extracted.* There still remains therefore much to be explained regarding the history of the Tamul language, and particularly how it happens, that the names of places of note, cities, mountains, rivers, temples, and shrines are Sanscrit, and have been so

* The first forms part of the Introduction to Campbell's Telugu Grammar. A few copies of it, and of the third Dissertation, were separately printed, and one of each was presented to the Asiatic Society of Bengal.
apparently from a period prior to the Christian era. Cape Comorin or Comari, Madura, the Kaberis or Kaveri River, the Malaya mountains or Malaylayam and a variety of places in the Peninsula, having been known to the ancients, as they are to the moderns, by appellations of Sanscrit origin. The Tamul language must have been but little cultivated, the districts must have been indifferently civilised, if the natural features of the country had no distinguishing denominations, until the Brahmans or Brahmanical Hindus immigrated from the north, a political event which is recognised by all the traditions of the south of India.

Although therefore we must grant that the Tamul language had an independent origin, we can scarcely suppose with Mr. Ellis that it had an independent literature, prior to the introduction of Sanscrit. Mr. Ellis states that in the Tamul countries there has ever been a contention for pre-eminence of knowledge between the Brahmans and the inferior castes. "When the former established themselves in Southern India they found a native literature already existing, which, though they introduced the language and science of the north, they were compelled during their long contest with the Jainas, to cultivate in their own defence." But Sanscrit was less the language of science, than religion, and that the religion of the Peninsula was Hindu, and even sectarian or Saiva at the commencement of the Christian era, we may infer from the name of Captain Komari, (? Cape Comari,) corroborated by Arrian's notice that it derived its name from a goddess whose temple was then in the neighbourhood, as it is still, and who is none other than Kumâri, the virgin Durgâ, the daughter of Daksha, the yet unwedded bride of Siva. The Sanscrit geographical nomenclature of the Peninsula is, as already observed a further argument in favor of the uncultivated state of the Tamul language when the sacred dialect of the Brahmans was introduced.

That the Tamul language was independently cultivated in a very high degree, and from a period of some remoteness is unquestionable, but it seems to have been most successfully studied at a comparatively modern date, and subsequent to the
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dissemination of Sanscrit literature. This view of the case would coincide with that already taken of the early rudeness of Tamul, and is warranted by the traditions that relate to the Madura College, and the character of Tamul literature, as it appears from the catalogue. The College was founded it is said by Vamse-
sekhara Pandya Rajah of Madura, for the cultivation of Tamul, and this prince was long subsequent to the prevalence of the Seiva faith, at least according to the same authorities. The legend also asserts that the professors were compelled to admit the Tamul writer named Teruvalluvar into their ranks, and according to Dr. John, his reputed sister Avyar, the moral poetess flourished in the ninth century. Another very eminent Tamul writer Kamban, wrote at the close of the same century, in which, therefore, we may infer the language was most widely and successfully cultivated.

On referring to the list of Tamul books it will be found, that they furnish undeniable proofs of their having been written subsequently to the great body of Sanscrit composition, as they are in fact nothing but translations from Sanscrit. Thus the great work of Kamban is the translation of the Rāmāyana. We have also a translation of a great part of the Mahābhārat and in the Māhātmyas, in which Tamul next to Sanscrit abounds, we have numerous legends translated from the Purdnas. Many of the poetical and narrative works are translations from the classical dialect. We might also infer the later date, of such Tamul literature as is original, from its being the work in a great measure of Śādras and of Jains, as if it had been part of an attempt to oppose and overthrow the predominance of the Brahmas, to whose priority, therefore, it bears witness.

That part of Tamul literature which is original, consists chiefly of histories more or less legendary of the Chola, Pándya and Chera countries, of moral and didactic poems, and of treatises on Philology and Medicine; of the former some are very recent compilations having been prepared for the use of Col. Mackenzie, but others are of reputed antiquity, and the Pandya Rajakal is ascribed to Narakira, Bāna, and Kapila, three of the original professors of the Madura College. The moral poems form a curious and interesting division, as being the works of persons
of the lowest caste, or Pariars, and yet enjoying the highest estimation. One of the authors, Avyar, a female, has been made known to European readers by the translation of several short didactic works by her, in the seventh volume of the Asiatic Researches. In the following pages will be found an extensive extract from an unfinished translation by the late Mr. Ellis of a celebrated poem of the class, the Koral of Teruvalluwar.

The father of Tamul Grammar and Medicine is said to be the Saint Agastyia, who indeed is reputed to have invented the Tamul language. His Grammar is lost, and the Medical works attributed to him are of very doubtful authenticity, but the tradition, coupled with the uniform assertions of Brahmanical works, as the Rámayana, and the Skanda Purána, and others, that Agastyia took up his residence far to the south, renders it very probable that this Saint was instrumental in introducing letters, if not religion, amongst the tribes of Drávira. The substance of his grammar is said to exist in that of his pupil, Tolghappiam, but the work is scarcely intelligible from its brevity and obscurity. In fact almost all the classical writings have ceased to be intelligible to the generality of the people, and the language of Drávira is distinguished into the Shen and Kodan, or high and low Tamul, the latter being that in ordinary use. Both these dialects have been cultivated by European writers, and a grammar of each was composed by the celebrated Missionary Beschi. A new edition of his grammar of the common dialect was republished by the College of Madras, as well as a translation by Mr. Babington of his grammar of the Shen Tamul, and a Tamul and English Grammar has been published in England by Mr. Anderson of the Madras Civil Service. Some Manuscript Dictionaries exist, but none have yet been printed.

The next division of the catalogue consists of manuscripts in the Telugu language, which are scarcely less numerous than those in Tamul, as might be expected from the extent of country in which the dialect is spoken. The limits of its use are thus defined by Mr. Campbell.

"The language is commonly, but improperly, termed by
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Europeans the Gentoos. It is the Andhra of Sanscrit authors, and, in the country where it is spoken; is known by the name of the Trilinga, Telinga, Telugu, or Tenugu.

"This language is the vernacular dialect of the Hindoos, inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of Pulicat on the coast of Coromandel, inland to the vicinity of Bangalore, stretches northwards, along the coast as far as Chicacoole, and in the interior to the sources of the Tapti; bounded on the east by the Bay of Bengal, and on the west by an irregular line, passing through the western districts belonging to the Soubahadar of the Deccan, and cutting off the most eastern provinces of the new state of Mysore; a tract including the five northern circars of Ganjam, Vizagapatanam, Rajahmundry, Masulipatam, and Guntor; the greater portion of the Nizam's extensive territories, districts of Cuddapah and Bellari ceded by him to the British; the eastern provinces of Mysore; and the northern portion of the Carnatic: nor is this language unknown in the more southern parts of India, for the descendants of those Telugu families which were deputed by the kings of Vidyangara to control their southern conquests, or which occasionally emigrated from Telingana to avoid famine or oppression, are scattered all over the Dravira and Carnatica provinces, and ever retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula."

The Telugu language as has already been shewn, is not a mere derivative from Sanscrit, but has an independent origin and is of independent cultivation. The radicals according to Mr. Ellis are the same as in the cognate dialects of Tamul, Canara, &c., and it differs from them only in the affixes used in the formation of the words from the roots. Although however it is not the offspring of Sanscrit, it is very extensively blended with that language in the states known as Tutsamam or Tatbhavam, the words in the former being the very same, taking only the Tamul inflexions, and those of the latter being derived mediatly or immediately from the Sanscrit. (As S. Vanam, T. Vanama a forest and S. Samudra, T. Sandaramu the ocean.) The rest of the language, exclusive of other foreign terms, is the pure native language of the land, and is capable of expressing every mental
and bodily operation, every possible relation and existent thing, and with the exception of some religious and technical terms, no word of Sanscrit derivation is necessary to the Telugu.*

Although however the Telugu dialect is not a derivative from Sanscrit, its literature is largely indebted to the writings in that language, and is unquestionably long posterior to their being naturalised in Southern India. The works of highest repute are translations from Sanscrit: the oldest works extant are not of higher antiquity than the end of the twelfth century, whilst its Augustan era, the reign of Krishna Deva Raya of Vijayanagar, dates in the beginning of the sixteenth. The first attempts to reduce the usages of the language to rule, appear to have been made late in the thirteenth century, when Nannya Bhatta, a Brahman of considerable learning, and the translator of the first two books of the Mahābhārat compiled a Telugu Grammar in Sanscrit. Mr. Campbell in the preface of his Grammar states that the most ancient grammarian of whom mention is made in the native books is the sage Kanwa, who appears to have been to the people of Andhra or Telingana, what Agastya was to those farther south, their initiator into the mysteries of Hinduism. His works, and those of other writers of supposed antiquity, are not now to be found, and all the treatises of Telugu Grammar at present extant consist of Sanscrit commentaries on the series of Apothegms of Nannapa or Nanniah Bhatt. The age of this last, although conjectured by Mr. Campbell to be remote, is ascertained by documents of which he was not in possession, inscriptions recording grants made by his patron, Vishnu Verddhana Raja of Rājamahendri, to be as above stated, the close of the thirteenth century. Mr. Campbell admits that the Brahmans were the first who cultivated the Telugu, and brought it under fixed rules, and consequently recognises the prior introduction of Brahmanical literature.

The principal portion of Telugu literature is translation, and we have the Mahābhārat, Vishnu, Varāha, and Bhāgavat Purānas besides Pauranic stories in the Māhātmyas, and a number of poems, and tales rendered from Sanscrit into Telugu. At the

* Ellia’s Dissn. page 19.
same time translations or appropriations from Sanscrit form a smaller proportion of Telugu, than of Tamul literature, and we have in the former a number of sectarian legends especially of modern origin, as the acts of the Alvars and Jangamas, or the Vaishnava and Saiva saints of peculiar schisms originating as late as the twelfth century with Rámanúja and Básava. As in Tamul, there are many local Cheritras, historical and biographical compositions, containing amidst much exaggeration and fiction materials for history: another important peculiarity is the insertion of the biographical or genealogical account of the patron of the author in the commencement of most works; sometimes of great minuteness of detail. Telugu literature comprises also a large collection of poems and tales, some of which are original. It is a curious circumstance that no Nátaiks or dramatic compositions appear to exist in Telugu whilst in Tamul they are frequent.

Telugu like Tamul comprises a high and low dialect, the former of which is used in writing, the latter in conversation and official business. The language of composition is so different, Mr. Campbell observes, from the colloquial dialect, that even to the learned the use of commentaries is indispensable for the correct understanding of many of their best works.

Telugu has been extensively cultivated of late by our countrymen under the auspices of the College of Madras, and a Grammar and Dictionary Telugu and English compiled by Mr. Campbell have been published at that Presidency, besides various works intended to facilitate its acquisition.

The next division of the catalogue is that of the Karnátar or Kanara manuscripts distinguished into two classes as Hála Kanara and Kanara, the former being the ancient language and that of literary composition, whilst the latter, as in the two preceding dialects, is the language of daily use, and of local tracts of recent preparation.

The limits of the Kanara language are thus described by Col. Wilkes.

"The principality which in later times has been named from the obscure village of Mysore was the south western portion of
the ancient Carnatic, frequently named also the country of Kanara, or the country in which the Kanara language was spoken. According to this criterion, the northern limits of that extensive region commenced near the town of Beder in the latitude of 18° 45" N. about sixty miles N. W. from Hyderabad; following the course of this language to the S. E. it is found to be limited by a waving line which nearly touches Advanee (Adoni) winds to the westward of Gooti, skirts the town of Anantpur, and passing exactly through Nundidroog, touches the range of ghants; thence pursuing their southern course to the mountainous pass of Gujathutty, it continues to follow the abrupt turn caused by the great chasm of the western hills between the towns of Coimbatoor, Palatchi, and Palgaut, and sweeping to the north west skirts the edges of the precipitous western Ghants, nearly as far north as the sources of the Kistna; whence following an eastern, and afterwards a north-eastern course, it terminates in rather an abrupt angle near Beder already described as its northern limit."

To these Mr. Mekerrell adds the province denominated Kanara by Europeans, but as observed by Mr. Ellis, the native speech of that province is the Tuluva, a dialect of Kanara, an observation which is also made by Mr. Balbi upon the authority of the Abbé Dubois, although that missionary has been either misunderstood, or has made a strange mistake in the assertion that there is no such country or language as Kanara. It can scarcely be supposed his objection is one of sound only, or that by Kanara he understands something different from Karnata.

The Kanara language is one of the cognate forms of speech of the Peninsula, agreeing in its radicals with the Tamul and Telugu, and differing from them only in its inflexions; a great number of its words are also common to them, and its idiomatic construction is, Mr. Ellis states, not similar only but the same.

Although a division of the catalogue is appropriated to Kanara books it can scarcely be considered as forming a class of literary compositions, as it consists chiefly of local and occasional tracts, many of which were prepared by the direction or for the use of Col. Mackenzie. They differ however in their form from the
manuscripts classed originally as local tracts, and have therefore been allowed to retain their place amongst the literary collections. The Hāla Kanara is very differently circumstanced, and has an independent and a curious literature.

It is highly probable that the only literature cultivated in the south of the Peninsula for a considerable period was Tamul; the kingdom of the Madura princes, and subsequently that of the Chera dynasty, comprehending Mysore, Bednur, Travancore and Malabar. The cultivation of the local dialect of the Kanara was of subsequent date, but it preceded that of Telugu, and appears to have been patronised by the Balal or Valāla dynasty of princes, who reigned at Dwarasamudra the Dolsamander of the Mohammedan historians from the eleventh to the beginning of the fourteenth century. Thus, a grammar of the ancient dialect is said by Mr. Mekerrell to have been compiled by Kesava about seven centuries ago, and we have in the following catalogue the translation of a section of the Jaimini Bharata, dedicated to Viravelāla Deva who reigned about the middle of the thirteenth century.

Although the literature of Hāla Kanara consists in part of translations from Sanscrit, and consequently like its cognate literature is subsequent to that of the Brahmanas, it comprehends a distinct and extensive class of works, which are neither derived from Sanscrit, nor are the work of the Brahmanical caste. They are composed by priests of a particular branch of the Saiva faith, that of the Lingamites, and relate to the actions and doctrines of the founders and teachers of the sect. The schism originated in the twelfth century, and the works connected with it are consequently posterior to that date. Some of them are of great extent, consisting wholly of legends relating to individuals of celebrity in the sect, occasionally interspersed with Pauranic stories, but for the far greater part, original. They are extravagantly absurd, and mostly insipid, but many of them are highly characteristic, and indicate a state of religious practice and belief, almost as foreign to the genuine Hindu creed, as to common sense and sound morality. Besides this branch of indigenous literature, we have also amongst the Hāla Kanara books some historical
documents, relating chiefly to the Wadeyar kings of Mysore of which Col. Wilkes has made ample use in his history of the south of India, and some original fictions, of an amusing character, in which we may trace many of the marvels that have interested our early years in another hemisphere.

For the country in which the Malayalām language is spoken and the character of the language, it is best to refer to the authority of Mr. Ellis, in the printed but unpublished dissertation on the subject.

"The country of Malayalām, lying on the west coast of the Indian Peninsula, is, according to the Ceralotpati, divided into four Khandams or provinces. The most northern, commencing at Gocarnam, and extending southward to Perumbuzha near Mangalore, is called Tulurajyam, the kingdom of Tulu; from Perumbuzah to Pudupattanam, near Nileswaram the country is called Oñparajyam : thence to Canneti near Collam (Quilon), lies Ceralārajyam; and thence to Canyacumāri (Cape Comorin) Mūshicarajyam. The Malayalā or more properly the Malayalalma, is at present the language of the two last provinces. It is spoken likewise, in Cupam, but in this province and in Tulu, which constitute the district, on which in recent times the name of Kanara has been imposed, the Tuluva, a distinct dialect, though of the same derivation as the Malayalama, prevails among the aborigines, and a variety of tongues among the Haiga, Concana, Cannada, Telugu and other tribes who have long colonized the country. There is a certain variation in dialect between the language of Ceralam and Mūshicam, and, indeed, in the several Nādus into which they are divided, but none of sufficient importance to require particular notice. In the latter province affairs of state are conducted in the Tumul language, which is there, consequently, much more prevalent than in the former.

"The Malayalama is like the Coduntamīsh, an immediate dialect of the Shen Tamish: it differs from the parent language generally in the same manner as the Codun, in the pronunciation and idiom, but more especially in retaining terms and forms of the Shen Tamish, which in the former are obsolete. But its most material variation from its cognate dialects is, that, though
deriving from a language superfluously abounding in verbal forms, its verbs are entirely devoid of personal terminations, the person being always indicated by the pronoun. It is this peculiarity which chiefly constitutes the Malayalma a distinct tongue and distinguishes it in a peculiar manner from all other dialects of Tamul origination."

The same authority informs us that the language is written in three characters the Aryam, the Col. Eshutta and the Vett Eshutta or as it is termed in the south district, Malayala Tamul. The first is a variety of the Grantham, and expresses the Nagari alphabet, the second is the character in which public grants are drawn up, and the third, the clipped or abbreviated letter, is only a modification of the second; and both differ little from Tamul; except in the mode of joining the vowels to the consonants, and in the manner of writing.

The Malayalam language as well as those already noticed, borrows largely, particularly in its literary compositions, from Sanscrit and is distinguished into higher and lower dialect. As a member of the Peninsular family it is prior in common use, to Sanscrit, whilst from its greater simplicity it may be inferred more modern than the Shen Tamul, agreeably to the principle that the higher the antiquity the more artificial is the structure of all language, a rule to which Mr. Ellis remarks, there is no reason to believe that the Tamul dialects constitute an exception.

The list of Malayalam books is of very limited extent, and is almost restricted to the Kerala Utpatti, entire, or in portions. This work, of which some notice appears in the fifth volume of the Researches by Mr. Duncan, gives an account of the origin, history and institutes of Malabar, and seems to serve as a code of laws as well as a historical record. It is ascribed to the celebrated Sankara Acharya but cannot be wholly his work, as it notices events long subsequent to any period that can be assigned for the date of his existence. It is in prose, and the only work of the kind, according to Mr. Ellis. There are some poetical translations from Sanscrit, as the Rámayana of Eshutt Atchen, but he states also, that the Malayalam has never been cultivated as an independent literary language.
The history and structure of the Marhatta language have not yet found such able illustrators as the preceding, and its connections and affinities are in a great measure to be ascertained. It is spoken with some variation of dialect through the whole tract of country that is bounded on the north by the Satpura mountains, and extends from Nandode on the west along those mountains to the Wyne Ganga east of Nagpore, the eastern limit is formed by that river to its junction with the Wurda, whence it may be traced by Manikdroog to Mahood. From the latter place a waving line may be extended to Goa, whilst on the west it is bounded by the ocean. The population of the country is estimated at six millions.

The Marhatta language although spoken by such numbers of people is but imperfectly cultivated by those who use it. It has a grammatical system of inflexion in part peculiar to itself, but offering much that is analogous to the grammar of Hindi. It does not belong to the southern family of dialects, but is a member of a series which extends from Guzerat to the banks of the Jumna across the Doab and along the Ganges to Behar. It is very largely interspersed with Sanscrit, and derives its literature from the same source although not exclusively. The list of books comprises amidst the translations from Sanscrit, some from Hindi, and the local tracts or Bakhirs are rather inaccurately designated, as they comprehend both translations from Sanscrit and original compositions, the latter of a biographical and historical character, and of some value as national records of the important events in which the Marhatts have borne a part since their rise to political power through the enterprising talents of Sivaji. The language is written in two characters, the Balaband and Mor; the former is a very slight modification of Devanagari: the latter is a variety of the same, but more considerably altered. Its introduction is attributed to Hemanda Panth the Guru and minister of Rama Deva the Raja of Devagiri, Deogarh or Dauletabad. This person being famed for his medical skill was carried off to cure Vibli-shana the king of the Rakshasas of Lanka, and on his return brought with him amongst other valuable or curious things, the characters in use amongst the demon race of that island.
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The Uriya or Urissa language spoken in the province of Cuttack, extended northwards nearly to Midnapur, and southwards to Kimedi, it is bounded to the east by the sea, but on the west mixes with the Gond at Sonepur: on its southern boundary it adopts Telugu words, and on the north intermingles with Bengali, to which it is closely allied. The difference is rather in accent and intonation and in the use of provincialisms, than in structure or inflexion, and the words are the same. They are indeed as well as in Bengali, Sanscrit, with so very few exceptions, that if the Sanscrit vocables were excluded neither could pretend to be a language. The only basis of either is probably a few terms for the commonest objects of existence, sufficient for a state of absolute barbarism. It does not seem probable that the Uriya has even yet received elementary cultivation, or that it possesses a grammar. From the works found in the collection it appears however to have been cultivated, although not in any important department of literature. The subjects principally treated of are the passionate and mystical worship of Krishna, love tales, and local records. The collection however is not so rich in these last as might have been expected, with reference to their abundance in the province, where according to Mr. Stirling,* every temple has its legend, and every Almanac maker his Pdnji and Vansdevati, records and genealogies of the princes of the country in the local tongue.

The division entitled Hindi books comprises a variety of dialects, but all with one or two exceptions, modifications of a common language, that of the Hindus of Central India, to which the term Hindi may be therefore legitimately applied. It seems to be a question yet undecided, how far Hindi and Hindustani are distinct forms of speech, and before this can be determined, what constitutes distinct form of speech must be agreed upon: the elements of both tongues are unquestionably the same, and the inflexions of Hindi even in the Brij Bhakha variety, differ in no important respect from those of the Urdu. They are nevertheless mutually unintelligible, and are so far different languages; the Hindi retaining its own or Sanscrit words, the Hindustani in

* Asiatic Researches, Vol. xv.
every possible case substituting for them words of Persian and Arabic origin. Although therefore the frame work is nearly unchanged, it is filled up in a wholly various manner, and for all the ordinary purposes of speech the dialects are distinct, whatever may be their original identity. The Hindi again varies probably in every hundred square miles, and the language of Agra and Ajmer may present wide discrepancies. The differences are however in words, rather than in inflexions, and they are only dialects of a language radically the same; or perhaps it may be granted individual members of one common family. They are all most copiously intermixed with Sanscrit, and although they may claim a base separate from the superstructure, the former is of the scantiest possible dimensions, and is completely overshadowed by the latter.

The Hindi dialects have a literature of their own, and one of very great interest. The indications of it in the present instance are limited to but few specimens. These are the Ohhatra Prakās and Prithwi Raja Cheritra or histories of Ohhatra Sal of Bundelcund, and of the last Hindu king of Delhi Pithoura or Prithwi Raja. Many such works are current amongst the Rajput states, which are not yet known to Europeans. There are also some specimens of Hindi writing in the works of Kesava Dās which are of interest, as shortly preceding the earliest Hindustani compositions, and connecting the foreign with the indigenous literature. There is also a number of works on theological subjects, which seem to have been very popular with the Hindus of Upper Hindustan during the latter reigns of the Mogul princes, and to have given rise to a great variety of sectarian divisions to which these works belong. The list comprises also two or three popular works current amongst the Jains of Upper India, one of which the Kalpa Sutra is in Prakrit.

Estimated as collections of Arabic and Persian literature the works in these languages are of little consideration, but some of them are of local value. Several of the Persian books particularly contain histories of the Mohammedan principalities of the south, which afford ample means of supplying the many deficiencies in the only published account of those states, or Scott’s History of the Dekhin.
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The Hindustani books or writings in the Urdu language and Persian character, are few and are of no great value. The character of the language in which they are composed has been already adverted to in speaking of the Hindi manuscripts.

We shall now proceed to sketch the second series of results afforded by the collection, or the illustrations they furnish of the course of religious belief in the Peninsula.

RELIGION.

The books and papers in the Mackenzie Collection do not enable us to trace the state of the Hindu faith in the south of India with much precision, until periods comparatively recent, or subsequent to the tenth century. Previous to that date, the traditions are brief and irregular, but they are sufficient with other sources of information, to enable us to form, with some confidence, a general notion of the introduction and progress of a foreign faith, that of the Brahmans of Northern India, amongst the people of the Dekhin.

All the traditions and records of the Peninsula recognise in every part of it, a period when the natives were not Hindus. What creed they followed does not appear, but it may be reasonably inferred that if any, it was very rude, and such as might be expected from a barbarous people, for the same authorities assert that prior to the introduction of the colonies from the north the inhabitants of the Peninsula were foresters and mountaineers, or goblins and demons.

It may seem something rather extraordinary, but it is the obvious consequence of the oldest traditions, that the extreme south was first colonised, and civilised by a Hindu race, thus indeed furnishing a clue to the real purport of what appears to be the most ancient Sanscrit poem, the Rámáyana. The great object of Ráma's adventures in the Peninsula, during which it is to be observed he encounters no cities, and no tenants of wood and cave, except anchorites, monkies, bears, vultures, imps and demons, is to relieve the holy ascetics from the dread of Rávana and his giants who were not confined to Lanka, but spread through the great Dandaka forest identical with almost the whole
of the Peninsula. At the head of the ascetics was Agastyra, the first apostle of Dravira, the traditionary author of its language, as well as of its religion, and whose exertions for the dissemination of the Hindu religion were in all probability seconded and rendered successful by Ráma and his army. After the annihilation of the barbarian chiefs, who had resisted the spread of the new doctrines, and the appointment of friendly monarchs both in Kishkindha and in Lanka; Ráma returned to Ayodhya, but the consequence of his incursion was the resort of individuals from his native dominions, pilgrims as it is said, but as it is admitted, eventually colonists. Two of their chiefs Pándya, and Tayaman Nále, both of the agricultural caste and both from Ayodhya, laid the foundations of the Pandyan and Chola kingdoms. At what period this happened, must be matter of mere conjecture. The traditionary accounts refer as usual to dates of extravagant antiquity, and are therefore of no value. That the Madura kingdom existed in the time of Augustus Cæsar we know from Strabo, and the author of the Periplus describes the Malabar coast as subject to the Pandyan king. We find at a little later period in Ptolemy, a vast number of towns and different principalities as well as nomadic races, as if towards the centre of the Peninsula civilization had not wholly extended. Some considerable interval of course must have elapsed for the conversion of a solitary forest into the populous resort of commerce, and we may, speaking very vaguely it must be confessed, allow ten centuries for this revolution. This computation derives some support from the enumeration of seventy-two Pandyan kings preceding Kuna or Guna Pándya whom there is reason to place in the ninth or tenth century of Christianity. That the lists are correct in details is very unlikely; but the total number may possibly not be far from the truth, and it would give nearly fifteen centuries for the duration of the Pandyan kingdom to the date indicated, or the fifth or sixth century before Christ for its origin. Allowing then some centuries for the concentration of straggling colonists into a regularly organised state, the civilization of the south may possibly be extended to ten centuries before Christ, although even that antiquity may be thought too considerable. At any rate the whole body of Peninsular tradition is adverse to the
admission of high antiquity, and still more so to the ill-considered theories which have connected the south of India with Egypt in antiquity, civilization and religion.

The introduction of the Hindu religion into Malayalam, or the principal tracts on the Malabar coast appears to have occurred about the same time as into Dravira. The Brahmans were brought it is said by Parasu Ráma from Ahikshetra, which in the Mahabharat is a city in the north of India. They were called Aryan Brahmans from being natives of the holy land Aryabhumi, central or Brahmanical India according to Menu, and we have seen that one of the written characters of Malabar that which is most allied to Nagari, is still termed Aryaka, as probably of Brahmanical introduction. Possibly traces of these events may be indicated by the Ariaca province and Purros Mons of Ptolemy, although the former is rather misplaced, whilst Adisathra is possibly connected with the Ahikshetra of the legend; if there be not indeed some further reference to the local traditions, in the Aii or Aiorum Regio of Ptolemy. Ahi in Sanscrit means a snake, and it was found necessary, it is related, to invite the Brahmans into the country to remove the dread of snakes with which the province, like any other overspread with jungle, abounded. These snakes, were after the coming of the Brahmans, propitiated by worship as the Sthala Devatas the gods of the soil and the Aiorum Regio or Ahi desa, the territory of serpents, would accordingly be an appropriate designation for such a country. At any rate these coincidences are sufficient to shew that Hinduism was established on the Malabar coast anterior to the Christian era.

As we proceed northwards, the traces of the early condition of the religious faith of the people are more indistinct than those hitherto followed, but such as they are, they continue to indicate the comparatively recent origin of the existing creed. According to one tradition, the Brahmans were invited to Srikakola near the mouth of the Krishna by a prince named Sudakshina, and according to another they first came to the south of the Narmada with Uttunga Bhuvja the father of Nanda, or were invited by Nanda about the beginning of the Christian era. The
account most generally current assigns the introduction of the principal families to Mukunti Pallava prince of Dharanikota in the third century of Christianity. If, as conjectured by Mr. Campbell, Trilinga, the origin as is usually asserted of Telinga is traceable in the Triglyphon or Trilingum of Ptolemy, and Modogalingam of Pliny, we should have the Saiva faith established in the upper and eastern portion of the Peninsula in the beginning of the Christian era. It is scarcely possible however to suppose that the geographical position of the country could be so far erroneous as it must be in this case, the Triglyphon of Ptolemy lying in the situation of Arakan or rather of Tippera. It can scarcely be doubted however that the Hindu faith existed on the Coromandel coast in the days of Ptolemy, as we have in his tables a number of names of places evidently of Sanscrit origin, by their terminating in pura and nagara, synonyms of a city, as Mapura, Minnagara and others.

On the opposite coast, or in Tuluva, and the Concan we have every reason to believe that the Hindu religion was introduced scarcely if at all anterior to the Christian era. The local traditions assert that the first prince who brought the Brahmans into the Concan, was Mayūra verna, one of the Kadamba princes who reigned at Banavasi, a name that occurs unaltered in Ptolemy. His son, extended the settlement of the Brahmans into Haiva and Tuluva or Kanara, and the north western districts of Mysore. Mayūra verna appears to have reigned in the third and fourth century after Christ, but it is difficult to suppose that the Hindu faith, had not extended itself earlier to these countries. It does not appear however to have made much progress when Ptolemy's geography was compiled. Except Banavasi, few of the ancient names in this part of India bear any resemblance to Sanscrit, and a considerable tract of coast is occupied by what are termed piratical nations, or in other words possibly by inhospitable barbarians. The evidence of classical antiquity is therefore as far as it extends, in favour of the absence of Hinduism in this part of the Peninsula in the first century of the Christian era. That it was near at hand however may be admitted upon the evidence of Banavasi, and such other places as bore Hindu
上诉名，特别是Nasik仍称为Nasuk或Nasika，所以称为据传统从Rama’s having here cut off the nose of Suryanaka’s the sister of Ravana. Ptolemy’s Nasika is indeed north of the Nanaguna or Tapti river whilst the present Nasik is some way to the south, but independently of such errors as are to be expected in ancient geography, it is not impossible that places of reputed sanctity sometimes suffer removal, and that the name and tradition do not always continue attached to the same spot, particularly when the situations are not far removed.

The same appears to be the case with regard to the upper part of the Coromandel Coast or the country of Orissa. According to Arrian, the coast before coming to the mouths of the Ganges is occupied by the Kirrhades, a savage race. Ptolemy places them immediately east of the Ganges, to which they may possibly have extended but he has a tribe that bears a designation of precisely similar import, the Sabara upon what appears to be the Mahanadi river. The classical Kirrhades are beyond question the Kirutakas of Sanscrit, and the Sabara, the Savaras, of the same, foresters and mountaineers, uncivilised barbarians, and their presence in the situations described is an evidence against the prevalence of the Brahmanical system in those countries earlier than the first century of the Christian era.

It has been already observed that the prevalent division of the Hindu faith in the earliest period of its establishment appears to have been the worship of Siva, and the traditions of the different countries corroborate this view, for the tutelary divinities of both the Pandyan and Chola kingdoms were forms of that deity or his bride. In Telingana the first princes are reputed to have been Vaishnava, but this is the only division in which that faith predominated. In the course of time, however, probably by the seventh or eighth century, a variety of modifications existed, to reform which Sankara Acharya, it is related, was born. He did not attempt to abolish all the varieties of the Hindu faith, but whilst he recalled the attention of the Brahmins to the tenets of the Vedas, and the injunctions of the inspired legislators, and thence founded the division known in the south as the Smartah
Brahmans, who disclaim, although they may practice, the exclusively preferential worship of any form of the supreme deity, he gave his sanction to the continuance of certain sects, over whom he permitted sundry of his disciples to preside. These were the Saivas, Vaishnavas, Sauras, Saktas, Gananatyas, and Kapalikas or Yogis. The renewed impulse given by Sankara to the observance of Saiva worship appears to have stimulated the worshippers of Vishnu to an effort to obtain the supremacy, and in the twelfth century Ramana, founded the sect of Vaishnava Sanyasis who have ever since exercised considerable influence in the south of India. That the dissemination of the doctrines of Ramanuja was attended with political convulsions is darkly alluded to in the traditions which represent him as protected by the Velala prince, Vishnu Verddhana, against the persecution of Keralaka Chola; and the admitted transfer of the great shrine of Tripeti from Saiva to Vishnu, although assigned by tradition to a miracle, is not likely to have been effected without a severe struggle. Other innovations probably sprung out of the disturbances that prevailed at the period. About the same time or something earlier perhaps, in the course of the eleventh century, a new form of the Saiva religion was instituted, that of the Lingavants by Bdsaveswar and his nephew Chenna Basaveswara. That this change induced some public convulsion is acknowledged by the concurrence of various traditions which represent the king Bijala Raja as having been murdered by some of Bdsava’s disciples. The religion spread very widely, and is now extensively diffused throughout the Dekhin.

A subsequent innovation, a revival of Vaishnava doctrines took place at a still later period, as late as the thirteenth century in the person and institutions of Madhvachari. Adapted like the Jangama form of the Saiva faith to popular acceptance, it proved equally successful, and may be considered to divide with that religion, the adherence of the greater part of the population of the Peninsula not of the Brahmanical tribe.

After so much has been said of the violent persecution of the Baudhdhas, in the south of India, and their extermination by the most cruel tortures, it is somewhat extraordinary that so few
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traces of their existence at all, should be found in the Collection. There is no book nor record whatever purporting to be the work of a Baudhaha. A few incidental notices occur in different memoirs, but they are brief and unsatisfactory, and are not unfrequently of erroneous application, the Jainas being intended although the Baudhahas are mentioned, and in one instance, in the standard history of Malabar, the name Baudemmar is perhaps applied to Christians, and is without doubt given to the Mohammedans.

That there were Baudhahas at one time in the south of India cannot be questioned. Imperfect as the traditions are, they indicate their presence, and architectural remains near Trivator and at Amaravati, as well as the Baudhaha caverns at Ellora Karli, and on Salsette, substantiate the fact. It is impossible however to avoid concluding from all the evidence that is procurable, that they existed at no very modern date, in small numbers, and for a brief period; that they enjoyed little popularity or patronage, and that they never were the objects of a general or sanguinary persecution. That they were exposed to unjust and vexatious treatment in some places, and consequently withdrew from them, possibly beyond sea, is little doubtful, and it is equally certain that their enemies were not the Brahmins alone, but that their expulsion was fully as attributable to the growing power and intolerant preponderance of the kindred schism of the Jainas.

The earliest controversy of importance that is described is said to have taken place between the Baudhahas and Mānikya Vasaka; the minister of one of the Pandyan kings. The controversy it is narrated took place at Ohidambaram, but it is worthy of remark, that the advocates of the Baudhaha faith came over from Ceylon, for the purpose of holding the disputation. They were of course confuted, but no note of any persecution occurs. The date of Mānikya Vasaka is not very satisfactorily ascertained but it was not improbably in the course of the seventh century.

The confutation of the Baudhahas of Malabar by Kumaril Bhatta a northern Brahman as noticed in the Kerala Ulpatti and consequent persecution, are narrated very briefly and no date is given. If the events occurred at all they preceded the time of Sankara.

The only other notices that are worthy of attention, relate the
expulsion of the Bhauddhas from their college and temples at Ponataga Nagaram near Trivatur. They are said in one account to have come from Benares in the third century of the Christian era, and to have settled about Kanchi, where they flourished for some centuries; at last, in the eighth century, Akalanka a Jain teacher from Sravana Beligola, and who had been partly educated in the Bhaudha College at Ponataga disputed with them in the presence of the last Bhaudha prince, Hemasitala, and having confuted them the prince became a Jain and the Bhauddhas were banished to Kandy. Nothing more of any value, can be added to the history of this sect, from the present collection. We know that the Bhaudha religion continued in Guzerat till a late period or the end of the twelfth century, when Kumdra Pala of Guzerat was converted by the celebrated Hemachandra to the Jain faith, but by the fourteenth century it seems to have disappeared from the more southern portion of the Peninsula.

The substance of most of the collections regarding the Jains has already been published by Col. Mackenzie. According to the information procured from the establishment at Sravana Beligola, the Jains of the Dekhin were the objects of royal patronage as early as the seventh century before Christ: an inscription cut on a rock is adduced in evidence, but this testimony is solitary, and is at variance with all other documents. There is indeed on the contrary, an inscription placing Ohamunda Raja, in the eighth century of Slâlivdhana, whilst the only Chamunda of any note, a prince of Guzerat, flourished in the eleventh century of the Christian era. But the strongest argument against the accuracy of the date is, that amongst a very considerable number of Jain inscriptions, or nearly a thousand, there is no other of a similar period. The earliest grants are those of the Jain princes of Homchi, a petty state in Mysore, which commence in the end of the ninth century. From this they multiply rapidly in the eleventh and twelfth centuries, particularly under the Velala Rajas, and extend to the sixteenth and seventeenth under the Rajas of Vijayanagar, who although not of the Jain persuasion, seem to have shewn liberal countenance to its professors.

To this evidence which is of the most unexceptionable descrip-
tion, the traditions of the country offer no contradiction. In the Pandyan kingdom, the Jains rose upon the downfall of the Bauddhas, and were suppressed in the reign of Kuna Pandya, which could not have occurred much earlier than the ninth or tenth century or might have been as late as the eleventh. The subversion of the Bauddhas of Kânchi by the Jains took place as has already been mentioned, according to some authorities no earlier than Sāka 710 or A. D. 788. The Bauddha temples at Devagond and Veillapalam were destroyed by Jain princes in the eleventh century. About the same time the Lingavant Saivas put to death Vijala the Jain king of Kalyan, and demolished the temples of the sect. Vishnu verddhana the Velala Rajah of Mysore was converted to the Vaishnava religion in the twelfth century. It is highly probable therefore from these accounts as well as from the inscriptions, that the Jain faith was introduced into the Peninsula about the seventh century of the Christian era; that its course south was stopped at an early period, but that it extended itself through the centre and in the west of the Peninsula, and enjoyed some consideration in the tenth and eleventh centuries; that it was mainly instrumental in its outset to the declension of the Bauddhas, and that in the twelfth century the joint attack of Saivas and Vaishnavas, put a final term to its career, and induced its decline. There are however still many Jain establishments in the Dekhin, and the religion is not without numerous and affluent votaries.

The extension of the Mohammedan religion into the South of India was wholly dependant on their political power. A remarkable exception to this occurs in the case of the conversion of the Raja of Kerala to Mohammedanism, apparently in the ninth century. This occurrence is recorded in the Kerala Utpatti but neither in that nor in any other document in the collection, is one of its consequences, the formation of a Mohammedan population, the Mapillas of the Malabar coast, described. The collection is also silent on the subject of the native Christians of the Peninsula, and throws no light on their ancient or modern history. These omissions resulted from the character of Col. Mackenzie's agents, who as Hindus and Brahmans were not likely to feel any interest in these subjects nor to communicate
freely with the persons from whom alone, information could be obtained.

A review of the religious revolutions of the Peninsula would be incomplete without some notice of the numerous and celebrated cavern temples, with which it abounds, and its other monuments of a religious character. The collections of Col. Mackenzie furnish no addition to our knowledge of the former; the subject indeed is capable of little except graphic illustration, and there being few drawings or plans of any value relating to them. The omission is of little importance, for the topic has been handled in the Asiatic Researches, and the Transactions of the Bombay Literary Society, and in the latter particularly by Mr. Erskine in a manner that leaves nothing to desire. To extensive knowledge that writer adds sound judgment, discriminative observation, distinct conception, and perspicuous description, and his account of Elephanta, and his observations on the Baudhā remains in India, should be studied attentively, by all who would investigate the history of the Baudhās and Jains. The caverns in general are Saiva and Baudhā. There are a few Jain excavations at Ellora but none at Elephanta or Keneri. There is no satisfactory clue to the date of any of these excavations, but there is no reason to think that any of them bear a high antiquity. It may be questionable whether the Saivas or Baudhās took the lead in these structures, but there is some reason to suppose the latter, in which case the Saiva appropriation being consequent on the downfall of the Baudhā faith Mr. Erskine observes, the Elephanta caverns cannot be much more than eight centuries remote. The Baudhās according to a tradition previously alluded to, came into the Peninsula only in the third century after Christianity, and their excavations could not therefore have been made earlier than the fifth or sixth. The Saivas who formed similar caverns were a particular sect or that of the Jogis, as is proved by the sculptures, the large earrings, the emaciated penitents, and the repetition of the details of Daksha's sacrifice, a favorite story in the Saiva Purāṇas, none of which probably are older than the eighth or ninth century. In the absence of any evidence to the contrary, therefore, we may infer the comparatively recent formation of these monuments. There
is nothing in their construction that Hindu architects of the present day would not be as well qualified as ever to accomplish.

Sculptured rocks are analogous to cavern temples, and the history of the one may throw some light upon that of the other. The most remarkable monuments of this class are the sculptured rocks of Mavelipurm, or Mahabalipur, the city of the great Bali, who has proved so mischievous a Jack a lantern to European scholars, leading them astray from India into Palestine and Mesopotamia, and filling them with a variety of preposterous fancies. Now local tradition asserts that these rocks were sculptured not more than five or six centuries ago by artists from the north, and the subjects of the carving, the recumbent Vishnu, and particularly the presence of Krishna and the cowherds of Vrindavan, leave no doubt of the accuracy of the chronology, for the worship of the boy Krishna, is a very modern innovation. That there was a city on this spot in remote periods, and that there may be ancient remains in the vicinity are not improbable, but the modern origin of these particular monuments shew that we are not obliged to go back to very distant ages for such laborious architecture to be devised or accomplished.

Many of the great temples of the South of India as those of Rameswara, Srirangam, Tanjore, Chilambaram, Conjeeveram and Tripet are genuine Hindu monuments, and probably are still of the same style of architecture as when first erected, but there can be no doubt that as they are, they are modern constructions. The local Puranas which, as has been noticed, are local fabrications, refer the original foundation of each shrine to extravagantly remote periods, very commonly a preceding Yuga. They then admit intervals of neglect, and the discovery of the spot by some comparatively modern sovereign, and when they particularise the construction of individual edifices, or the grant of specific endowments, we find the persons are of very modern date. The reigns of the Vijayanagar kings, the Rajas of Mysore and the Nayaks of Madura, or from the fourteenth to the eighteenth century form the season in which the records most frequently recur. The Yadava and Belal sovereigns appear occasionally amongst the founders and benefactors of sacred shrines, whilst
a great number are said to owe their origin to Chola kings of very questionable antiquity. Except at Madura, the capital of the Pandyan princes, we do not find any edifices ascribed to those sovereigns, and even at Madura many of the most remarkable structures, such as the choultry of Trimal Naik, are works of the fifteenth and sixteenth centuries.

**HISTORY.**

The earliest political divisions of the South of India have already been adverted to, in describing the first introduction of colonists and civilization from the north. The settlers subsequent to the invasion of Rāma, established themselves at the extremity of the Peninsula and founded the Pandyan, Chola and Cōla principalities on the Western coast, whilst the country of Kerala was civilised by Parasu Rāma, and formed about the commencement of the Christian era, an independent kingdom. In the Carnatic, Tonda was reduced to a regular form of Government by a branch of the Chola ruling family, whilst farther north Andhra formed the chief state on the east and Tuluva on the west. At later periods the political divisions of the Dekhin followed the rise and ascendancy of particular families, and the Yādava, Belāla, Ganapati, Gajapati, and Vijayanagar princes with the Marhatta Chiefs, and Nāyaks of Madura, take the place of the ancient kingdoms. We shall endeavour to give a brief view of the various states and families as derivable from the Mackenzie Collections.

**PANDYA.**

The Pandyan kingdom was no doubt extensive and powerful at a very early period. The name was familiar to the Romans in the days of Augustus, and the Hindu king is said to have sent ambassadors to the emperor.

At some short time afterwards, the state seems to have comprehended the Coast of Malabar, which is included by Arrian amongst the possessions of the Pandyan king. Its limits, in general, are more restricted, and the kingdom of Cōla or the southern part of Coimbatore, and the line of ghats form its western, and the Velar river its northern boundary; on the east and south it is bounded by the sea.
The founder of the kingdom according to the local traditions was a person named Pándya a native of Oude, and of the agricultural caste. Various lists of princes are given as the successors of this individual, either in this or the preceding Yuga. The ordinary enumeration is above seventy, but some accounts with more consistency if the origin be so remote, assert that the whole number was three hundred and fifty-seven, down to Kuna Pándya, with whom all the lists close. Besides these lists we have numerous records of the actions of sundry of the Pandyan princes, particularising a few apparently authentic facts. They appear for the most part to be derived from a Sanscrit work, entitled the Hālāsya Mahātmya of the Skanda Purāṇa, which gives an account of the sports or miracles of Sundareswara, the form of Siva worshipped at Madura, as occurring in the reigns of the different kings. A Tamil version of this work was written in the middle of the eleventh century, and the original has therefore the character of some antiquity, being composed possibly in the course of the tenth century or early in the eleventh, and thus fixing the date of the last prince it enumerates, or Kuna Pándya, to some anterior term. He is in this work the seventy-fourth prince, and if he flourished in the ninth or tenth century, and the lists at all be correct, we are enabled with a very moderate computation to carry the commencement of the Madura sovereignty according to this record to the third or fourth century before Christianity. We have every reason to think this may be not very far from the truth, and the lists of princes, which it may be observed also, are found to agree very tolerably in the order of the names, may be entitled to some confidence. It is not unlikely that the compilers of the Hālāsya Mahātmya followed records preserved in the Madura temple and college, and have thus been able to give a tolerably regular and rational view of the series of kings. Its composition has been a check upon subsequent chronicles, and few of the materials for a history of the states of the Dekhin found in the Mackenzie Collection are so complete or regular as for that of Madura.

The first capital of the state was Kurkhi, the Ko khī apparently of the periplus: the next was Kalyanpur. Madura was the third. The latter was founded by Kulasekhara with whom the seventy-
four princes commence, referring therefore the original establishment of the principality to an earlier period than that named above, and furnishing grounds for a conjecture previously started, that this part of the Peninsula might have been organised about five centuries before the Christian era.

The third sovereign was a princess, but being subdued in battle by a king from the north, or by Siva in that form, she gave her hand to the victor. The prince it is said was named Sundara, and the tutelary deity of Madura is still Sundareswara, the Linga erected by Sundara. The tradition may therefore imply the introduction of that form of worship. The queen, as an incarnation of Devi as Mindkeshi, was also elevated to divine honors, and worshipped ever afterwards at Madura under that designation.

Few details of any value are given of the next following princes, beyond their frequent hostilities with the neighbouring kings of Chola, whose capital is placed at Kanchi, and who are sometimes described as Samanal, heretics or Bauddhas. The eighth king of Madura, Anantaguna, also, is said to have been assailed by the Kiratas, foresters of Chedi or according to the Tamul version of the Hálásya, the barbarous tribes of Marawa. Marawa however was part of the Pandyan kingdom from the first, and the assailants were probably from some other country, or from the mountainous regions along the western ghats.

A prince also appears as the nineteenth, twenty-second, or twenty-ninth of different lists, Varaguna, who holds a more prominent place in Chola history than in that of Madura, a blank in the former being ascribed to his marriage with the princess of Chola, and the consequent union of the two sovereignities. This must have occurred after the Christian era, as we have the capital of the Chola kings distinguished by Ptolemy from that of the Pandyan, and the Chola kings do seem to have merged into the Pandyan for some considerable time in the first ages of Christianity.

Shortly after the reign of Varaguna a series of twenty-four or twenty-five princes occurs, of whom the names only are recorded, and they are succeeded by Vamsasekharas who appears to have been the first of a new dynasty. The different accounts concur
in ascribing to him the construction of the fort and palace of Madura, and the renovation of the ancient city. If as might be suspected by this renovation of the city, we are to understand its foundation, this prince must have been anterior to the Christian era, but this is incompatible with the period of Vara-guna's reign, and with the duration of the rest of the series. The computation upwards from the last of this dynasty Kuna Pándya, will place Vamsasekhara in the fifth or sixth century. His reign is further interesting from his being the reputed founder of the Madura College.

The reign of Arimerddana the sixty-first or sixty-second prince, is remarkable for the cotemporary existence of a celebrated personage in the literary and religious history of the Peninsula, Māṇikyaavāsaka, the minister of the Pandyan king. He adopted the faith of Siva, and the practice of a mendicant life, composed a number of hymns in praise of Siva, and defeated the Bauddhas of Ceylon in a disputation held at Chilambaram.

The twelfth prince from Arimerddana is Kuna Pándya. He is placed by some accounts in the Saka year 950 or A. D. 1028, and this agrees tolerably well with the date deduced for him from that of the translation of the Hālāsya Māhātmya. In his reign, the Jains who had become powerful in Madura and enumerated this prince amongst their disciples, were discomfited by Jñāna Samāndhar, a Saiva priest, and the king became a convert to the latter faith. Some time before the reign of Kuna Pándya the Madura college it is said, had been abolished, but this is questionable.

The Pandyan kingdom ceased from about the ninth or tenth century to hold that eminent place in the political history of the Peninsula, which it had apparently occupied for some centuries. Its decline was owing to the extended power of the Ohola sovereigns on one side, and subsequently to the establishment of the Belāla princes on the other. It continued to struggle on however partly as a tributary and partly as an independent principality, engaged in contests of various vicissitude with its Ohola, Marava, and Kārṇāta neighbours, until the middle of the sixteenth century, when the sovereignty devolved on the series
of princes known as the Ndyaiks of Madura. The first of these, Nágama Náyak was an officer of Krishna Ráya king of Vijayanagar, who was sent to assist the Pandyan prince against the Chola Raja. Nágama deposed his ally, and declared himself independent. His son Viswanáth was despatched against him by the Vijayanagar Raja, and defeated and sent his father prisoner to the Court. His loyalty was rewarded with the Government of Madura, which descended to his posterity. Sixteen princes of this race held the Government of Madura, and Trichinopoly, to the middle of the eighteenth century. Some of them left curious and splendid monuments of their reigns, and several were patrons or persecutors of the Catholic Missions in that part of the Peninsula. Their final downfall may be considered as one of the indirect causes of the British ascendancy in India as the success of Chanda Sahib in obtaining possession of Trichinopoly from Minákshi Ammal, the Madura princess and regent, encouraged him to embark in those ambitious schemes against the Subadar of the Dekhin, which involved the French and British settlements in the political revolutions of the Peninsula.

CHOLA.

The history of the Chola kingdom is much less regular and consistent than that of the Pandyan, and the traditions relating to it are as perplexing and contradictory as they are abundant. Lists of the princes, legends relating to them, and even inscriptions dated in their reigns, are extant all over the Peninsula, but are so little accordant, that it is exceedingly difficult, if not impossible to derive from them any information on which reliance can be placed.

The sources of confusion, independent of those which naturally occur from the lapse of time and imperfect tradition, are evidently two. The one is the use of an epithet as a proper name, and its application to different individuals, thus Kulottunga Chola is he who is the elevator of his family, and although it may have originally designated an individual prince, it has unquestionably been borne by very different persons, at exceedingly distant periods. The other source of perplexity is the employment of the term Chola in a much wider sense than it legitimately expresses,
and its adoption by the princes of districts considerably removed from the original Chola country. The fame of the Chola princes seems to have led the Rajas of other provinces to assume the title, and frequent grants are found at Rajamahendri, and in the Northern Circars, which purport to be made by princes, who are termed, in all probability with little exactness, Cholas.

The ancient history of the Chola kingdom commences at the same time, and in the same manner, as that of the Pandyan. The country along the Cauvery, which had been overrun by Rakshasas, the chief of whom Trisiras gave his name to the celebrated fort of Trichinopoly (Trisorapalli), was first cleared and cultivated by Tayaman Nalé a settler from Oude, or from Upper Hindustan. The limits of the country were afterwards extended to the Kutakerti on the west and the southern Pinakini or Pennar on the north. The sea formed the eastern boundary, and the Velar divided Chola from Pandya on the south. As comprehending Tonda Mandalam the northern boundary extended beyond Tripet, and in recent times appears to have been pushed far into the Telugu countries, but the legitimate boundary to the north is that of the Tamul language, or a line drawn from Pulicat towards Bangalore, including consequently the whole of the Carnatic below the ghats, with Trichinopoly and Tanjore.

The first stage in the history of the Chola kings, is that immediately subsequent to the foundation of the principality. Forty-eight or forty-four kings are said to have reigned in a former age, but nothing more than their names, and those not of frequent recurrence, are preserved. It is nevertheless probable that several of the few events of Chola history which have been commemorated, belong to this period, and in particular we may assign to it the construction of the capital Warur on the Cauvery, which seems to be recognisable in the Orthoura of Ptolemy the capital of Sornag; Skora or Chola Nāyak, situated on that river. The extension of the territory farther north by the reduction of Tonda Mandalam, the country of the Kurumbas or Nomadic Soretani is also referred to this early period by Mr. Ellis, but it seems to have belonged to a later date.

The district below the ghats from about Pulicat to Ouddalore
is said to have been occupied at an early period by wild tribes, who however, were themselves foreigners, coming from the north of India; and who exterminated the original barbarians of this part of the Dandaka forest. Although an uncivilised people, the Kurumbas, as they are styled, were not strangers to social organisation, as they had chiefs of their own, and fortified holds, and were not reduced without difficulty to subjection. According to tradition Kulottunga Chola, had a son by a female dancer attached to a temple, or in some of the versions, by a nymph of Pātāla, who from his illegitimacy being debarred from succeeding to his parental dominions was sent by his father to win a principality for himself. The prince, named Adinda or Tondaman Chakraverti, subdued the Kurumbas, with the aid of his father, and introduced various races of colonists into the country from more civilised districts. It does not seem however that Tonda continued an independent state, for no separate lists of its princes are preserved, nor is any notice of its later fortunes handed down, except as part of the Chola kingdom. Its subjugation by a branch of the ruling dynasty of Chola is conjectured by Mr. Ellis to have occurred before the commencement of the Christian era, as many of the names by which places are still known, and which seem to have been imposed by the colonists are to be found in Ptolemy's tables, thus the Arcati Regio Sorea, is considered by him to be the Arocet of modern times: the original term Arcadu being a Tamil compound of Al or Ar, the banyan tree, and Cadu a forest, and Arocet being the chief town of one of the Nādus or early divisions of the country although not the capital. This he supposes to have been Kānchi or Conjeveram, which is considered as the metropolis of the Chola kings in their early intercourse with the Pandyan monarchs. Kānchi is said to have been founded by Adanda Chakraverti, and made his capital, but its own traditions ascribe its restoration, or in other words its foundation to Vira Chola, a prince contemporary with Sālivāhana in the first century of Christianity. The chief temples of this celebrated place of Hindu devotion, are of much more recent origin, and no traces of it appear in the classical geographers. The specification by Ptolemy of the inhabitants of this part of the Peninsula as a Nomadic tribe seems also to indicate the
existence of the Kurrumbas, as an independent people in his day, for the colonists whose descendants still occupy the country are Vellalas an agricultural not a pastoral people. It is therefore probable that this transaction belongs to a more modern date, and that the Tonda country was not settled until after the separation of the Chola from the Pandyan principality. The line of sea coast may perhaps have been occupied earlier, but the tracts a little removed from it, were but imperfectly civilised in the first centuries of Christianity. Another event of some importance, the destruction of Wariur by a shower of earth, and the removal of the capital to Kumbakonam or to Ganga Gondavaram can scarcely be referred to the first period, as it gives designation to a prince of a subsequent era, named Wariur Chola, and if it be as above conjectured identifiable with Orthoura.

The Chola kingdom merged by marriage as has been noticed into the Pandyan, and continued so for 570 years. The duration of the interval may perhaps not be very accurately stated, but the occurrence seems very probable, and explains why the Chola records are so much more defective than those of Madura. Whether the cause be correctly assigned is also doubtful, but we may be satisfied to admit the traditional memory of the result, and to conclude that the kings of Madura extended their authority over the whole tract between the eastern ghats and the coast, for a considerable period during the early ages of Christianity.

The series of princes who succeeded, is very differently stated by different authorities. Lists preserved at the temples of Tripeti, Chandragiri and Permutur, make the number twenty-three, whilst others at Kondatur and Kanchi give eighteen, supplying also dates or from Sal. 136 to 830, (A. D., 214 to 908,) an interval of 694 years, which is much too considerable for eighteen reigns, giving an average of 39 years to a reign. The more extensively received enumeration, however is sixteen, resting upon the authority of the Vrihadiswara Māhātmya a Sanscrit work of which translations in Tamul and Mahratta exist. Although not of unexceptionable authenticity, it should be a preferable guide to the barren lists above adverted to, but there are some irreconcilable contradictions between its series of princes, and the dates
assignable to some of them from other sources, and the total number is in all probability less accurate than that of the local lists. That some of the princes particularised in all had a real existence is undoubted, as it is verified by inscriptions. The inscriptions of the Chola princes in the Dravira country and language are exceedingly numerous: every temple abounds with them. Unfortunately however the old Tamul inscriptions, the antiquity of which is easily recognisable by the style, very rarely present any other date than that of the year of the reign in which the circumstances they record took place. They are consequently of little chronological value.

According to the Vrihadiseswara Māhātmya the first of the series, Kulottunga, was distinguished originally only for his devotion to Śiva, by whose favour he became possessed of great wealth, which he employed to raise forces, defeat his enemies, and occupy the country on both sides of the Cauvery. He erected a number of temples to different forms of Śaiva, and amongst others one of great splendour to Tungeswara, the form of that divinity worshipped at Tanjore, which may hence be considered as the Chola capital.

The names and chief actions of these Chola princes as recorded in the Vrihadiseswara Māhātmya will be found in another place* as well as an attempt to establish the period of Kulottunga's existence in the ninth century, upon what appears very good authority. At the same time it is difficult to suppose that the series of Chola princes, and the many celebrated shrines originating with them should not have borne an earlier date, and we cannot satisfactorily refer them to the Kulottunga of the Sanscrit text. A very current tradition, indeed places Kulottunga in the time of the poet Kamban who has left his own date on record Sal. 808 (A.D. 886,) and makes him the last not the first of his race. The story may perhaps originate in some change of dynasty, but it is scarcely admissible at all, for Kamban's work is dedicated to Rājendra Chola not to Kulottunga. Supposing them to be the same individual, it leaves as probable the existence of two Kulottungas about this date, and the prior antiquity of a race of princes whose

* Catalogue, page 182.
names are now lost or but partially preserved in the local lists. \textit{Rájendra Chola} appears to have been a very distinguished member of the dynasty, and his inscriptions describe him as victor over the Pandyan and \textit{Chera} princes and those of \textit{Utkala} and \textit{Virat}. He is said even to have undertaken maritime aggressions, and embarking on board ship to have subdued \textit{Yelanki}, or Ceylon, \textit{Kalinga} or the northern part of the Coromandel Coast, \textit{Gaur} and Bengal. These are no doubt exaggerations, but they leave it likely that \textit{Rájendra} was a prince of more power than any \textit{Chola} monarch could have enjoyed after the \textit{Yádava} and \textit{Betal} Rajas had the ascendancy, and this consideration confirms his living in the ninth century. There were no doubt many \textit{Chola} Rajas after him although of more circumscribed authority, and the destruction of the family in the time of \textit{Kamban}, unless it were in the person of \textit{Rájendra}, as the subverter of a prior dynasty, is therefore an idle fiction.

The \textit{Chola} princes of this race are said to have carried their arms far into \textit{Telingana} and \textit{Kernata} but to have been checked in their career in the former direction by the \textit{Yádava} princes in the beginning of the eleventh century, and finally expelled from the northern tracts by the \textit{Kakateya} princes in the twelfth. They continued to hold the government of their original possessions to a much later date, either independently or as feudatories to \textit{Vijayanagar}. The flight of \textit{Rámánuja} from \textit{Tanjore} above the ghats is invariably said to have been in consequence of the persecution of the \textit{Chola} king, and it occurred in the twelfth century. Grants by a prince named \textit{Potambi Chola} with the title of \textit{Madhurántaka} destroyer or conqueror of \textit{Madura}, are found dated in \textit{Sal. 1153} (A.D. 1231.) In the sixteenth century, as has been noticed, an officer of the \textit{Vijayanagar} Government was despatched to protect the Raja of \textit{Madura} from his \textit{Chola} neighbour and in the end of the seventeenth similar aid being afforded to the \textit{Nayak of Tanjore} against the \textit{Nayak of Madura} introduced the Mahratta family, by which it is still governed. \textit{Ekoji} the half brother of \textit{Sivaji} being ordered by the superior state of \textit{Vijayapur} or \textit{Bijapore} to march to the aid of the \textit{Chola} prince, relieved him not only from the attacks of his
enemies but the cares of administration, and usurping the supremacy put an end to a dynasty that had been masters of the greater part of Dravira through many successive centuries, and had attached a degree of credit to the Chola name, which led to its adoption in other portions of the Peninsula.

One of these appropriations appears to have occurred in the Carnatic, and a series of nine Cholas is sometimes enumerated, a few of whom are borrowed apparently from the genuine lists, but others, if they ever had a real existence were wholly un-connected with the Chola dynasty. These princes are described in the Nava Chola Cherittra, a Telugu work, (p. 305), and were named Kerikala Vikrama, Uttunga, Adivar, Varadherma, Satyendra, Manujendra, Vira, and Uttama. The object of the record is to detail the encouragement given by these princes to the Jangama religion, and is therefore not likely to be very authentic. Of four of the nine, Adivar, Varadherma, Satyendra, and Manujendra, no traces occur in any other accounts.

Other instances of the use of the term Chola are found in the Telugu countries, and in these, individual appellations, as Kulottunga, Rajendra, Vicrama, and Vira, and Kerikala, are assumed. The adoption of these names and titles appears to have been divided between two families, grants by both of whom are very numerous and are nearly cotemporary; the one dating from Sal. 1022, to 1097, (A.D. 1100 to 1175), in the reigns of Gonka Raja Kulottunga Chola and his son Rajendra Chola of Velanad, and the other embracing the period of Sal 1023 to 1104, (A. D. 1101 to 1182), being chiefly grants by Kulottunga Chola Vishnu Verdhana of the Chalukya princes of Rājamakendri. There is also a grant by a Kerikala Chola in Sal. 1114 (A.D. 1192,) who is described as the great grandson of Gonka Raja, prince of Velnad, the country of the East of the Tungabhadra and along the Krishna. In the ceded districts occur the grants of a Deva Chola, who took Gandikota in Sal. 1244, (A. D. 1322) and an Ahobala Deva Chola in Sal. 1342 (A.C. 1410). With exception of the Rājamahendri Cholas the others were petty chiefs, little better than Zemindars, in which class we may also reckon another Kerikala Chola who is said to have been conquered by
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one of the Jupalliwars or Zemindars of Jupalli in the Hyderabad country.

CHERA.

Another political division of the south of India which may be traced to periods of some antiquity, is that of the Chera kingdom, which is always enumerated along with the Pandyan and Chola states, by original authorities. The boundaries of this principality seem to have been of little extent, and it was probably most commonly feudatory to its more powerful neighbours, except where it had extended its northern limits so as to interpose a mountainous barrier between it and its enemies. The northern limit of Chera varied at different periods, being originally placed at Palini near Dharaapura, whilst at a subsequent period the capital, Dalavanpur or Talcad above the Mysore ghats indicates a considerable extension of the boundary in this quarter, and the Chera principality probably included the greater portion of Karnataka. Its eastern limits were the possessions of Chola and Pandya, and the western those of Kerala. In its early state however it comprehended the extreme south of the Malabar coast or Travancore, and consisted of that province, Wynad, the Nilgiri mountain district, the southern portion of Coimbatore, and part of Tinnevelly. In this tract we have in Ptolemy the people called Caret, and not far from it Carura Regia Cerebothri, in which, making an allowance for inaccuracies of sound and expression, we have the Cheras, and Carur still a city in this district, and Cherapati, the sovereign of Chera.

It seems probable therefore that in the commencement of the Christian era, Chera, or as it is also called Kangā, was an independent principality. Of its history, either before or since, little satisfactory occurs, until periods comparatively modern. Lists of princes, one of thirty, and another of twenty, who it is said ruled in the Dwapar and beginning of the Kali age, are given, but they are unaccompanied by details: another series of twenty-six princes adds the political events of their reigns and closing with the conquest of the province by Aditya verma, a Chola prince in A. D. 894, it enables us to place the commencement of the dynasty in the fifth century. The occupation of the country by
the Chola Rajas was not of very long continuance, and in the course of the tenth century the capital Tāledd was that of the first or second sovereign of the Hayasāla or Belāl dynasty of the sovereigns of Karnāta. The name of Chera appears to have been discontinued from this period, and the districts were annexed to the neighbouring principalities of Karnāta, Madura, or Tanjore.

KERALA.

Before leaving the southern extremity of the Peninsula it will be convenient to advert to another ancient division of some interest, the state of Kerala or Malabar. The country intended by this designation in its widest sense extends from Gokernam to Cape Comorin, but it was subdivided into four provinces as has been already noticed, Tuluva, Cuva, Kerala, and Mushica: of these no traces occur in Ptolemy except Cuva which he gives without any alteration, Cuva, only as a city not a province. It is possible that the Paralia of his tables may be a wrong reading for Karalia or Kerala, and in the Aycotta of the Malabar coast near Koranganur, some vestige of the Aī or Aitorum Regio may be conjectured. As already observed some other identifications along this coast may be made, as Nelcynda or Nilkantha with Nileswar, and Purhos mone with the mountain of Parasurāma, to whom the whole tract is said to owe its origin.

This hero after the destruction of the Kshetriya race bestowed the earth upon the Brahmans, who repaid the obligation by banishing him as a homicide from amongst them. Being thus at a loss for a domicile he solicited one of the ocean, and its regent deity consented to yield him as much land as he could hurl his battle axe along. Parasurāma threw the weapon from Gokernam to Kumāri, and the retiring ocean yielded him the coast of Malabar below the latitude of 15°.

The introduction of Brahmans into this province, which has already been noticed, appears to have been accompanied with a political organisation of very unusual occurrence in the east. The Government was vested in a sort of hierarchal senate, formed of the Brahmans of the sixty-four districts, into which they parcelled out the country; the land they rented to people of inferior castes, reserving to themselves the right to property in the soil,
and the management of public affairs. The defence of the whole
or the use of weapons, was intrusted to ten divisions and a half,
out of the sixty-four, and the executive Government was consign-
ed to one individual, and a council of four others appointed by
the Brahmans of the sixty-four villages for three years each.
This arrangement however in the course of time gave way to the
election of one sovereign, of the military caste, who took an oath
on his installation to acknowledge the authority of the Brahmans,
and do nothing contrary to their interests, or without their con-
currence. This Military Governor was brought, in the first
instance, it is said, from a foreign country: what country is not
mentioned: according to Arrian and Pliny, Malabar was included
in the Pandyan kingdom, and it is probable therefore that in the
early ages of Christianity the Brahmans of Kerala had been
induced or compelled to accept a Military Viceroy from the
monarch of Madura, retaining in consideration of their sacred
character, and actual privileges, substantial influence in the
internal administration of the Government.

Subsequently to these events which appear to belong to periods
of some antiquity, the history of the province is very imperfectly
preserved. The separation of sixty-four districts into two portions,
thirty-two north and thirty-two south, indicates the distinction
of Tulwara from Kerala but on what account it was made is not
recorded: we shall find it again noticed elsewhere. Obscure
traditions then occur of the temporary prevalence of the Bauddha
faith, and its final suppression by six learned Brahmans, who
came from other countries, and of the encouragement given by
Kula Sekhara, a prince who is placed by some authorities in the
fourth and by others in the seventh century of Christianity, to
persons of that description to settle in Kerala.

From the death of this prince an extraordinary anachronism
in the Malabar annals assigns the appointment of kings or
Viceroyas to Krishna Baya the king of Vijayanagar in the sixteenth
century. Eighteen rulers of this class are enumerated, each of
whom reigned for twelve years, thus occupying an interval of
216 years. The last of the number, Cheruman Perumal, is cele-
brated for a very singular event in the annals of the Hindus, his
conversion to the Mohammedan religion. He finally retired to Mecca, dividing on his departure the Kerala kingdom into eighteen or more distinct principalities. There is no reason to doubt the general accuracy of this story. A Raja of Malabar did become a Mohammedan, and whether he went on pilgrimage to Mecca, or not, his apostacy was no doubt the occasion of political convulsions, and made the plea of general disobedience by his officers who took the opportunity of rendering themselves independent. These events seem to have occurred in the ninth century, and at the end of the fifteenth we know that the Portuguese found the country broken up into numerous petty principalities, acknowledging a sort of feudatory obligation to a few of the more powerful of their number, but all affecting independence. Amongst the superior states was that of Calicut, whose chief was entitled the Samudri Raja or Raja of the sea coast, and who was thence probably termed Zamorin by the Portuguese. The origin of Calicut was subsequent to the partition of the country by Cheruman Perumal. The foundation of another chieftainship furnishes an era in common use, and events in Malabar are ordinarily dated from the building of Kulam, Culao, or Quilon, which occurred in the ninth century.

KADAMBA.

The traditions of Malabar respecting the partition of the country amongst sixty-four families of Brahmans, and their subdivision into two sects of thirty-two each, one retaining the northern, and the other the southern portion or the country recur in the records of Tuluva, and that province is said to have been apportioned in a similar manner. The separation however is ascribed, not to Parasu Ráma, but to Mayúra Varmá, a prince of a dynasty known by the name Kadamba, which long reigned in this part of the Peninsula. To Parasu Ráma is attributed nevertheless the recovery of the whole tract over which they reigned from the ocean, and which is said to have extended from Nasik to Kanyakumári. The country so recovered was distinguished by Parasu Ráma, as the seven Konkans, which are severally named Kiráta, Viráta, Mahratta, Konkana, Hayga, Tuluva, and Kerala. Of these the Kadamba princes appear to have ruled over Hayga and Tuluva, or the modern
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Kanara, extending their authority inland over part of Karnāta con-
fining with the limits of Chera. The Konkana appears to have
been in ancient as in modern times, the residence of uncivilised
and piratical tribes. The Kirāta country is of course that of
barbarians, and the term Mahratta or Mahārāṣṭra is of so vague
an import, and the early traditions of the modern Mahrattas so
utterly deficient, that it is not likely they existed as a separate
and organised community in ancient times. In place of this
division, indeed, some accounts specify Go-rāshtra but this should
be more properly Hayga, which is also omitted, and another
division that of Berbera inserted. Berbera, Kirdita, and Virāta
are also said to form the kingdom of Trigerta: both Trigerta
and Virāta are known by name in the Mahābhārat, but the
latter is there placed much more to the north, and it is difficult
to understand on what grounds it is included amongst the
Konkanas. At any rate it appears probable from the classical
geography, as well as the imperfect character and general tenor
of the traditions regarding this part of the peninsula, that a
considerable tract of country between the Godāveri and Krishna
rivers from the sea coast eastwards, continued to a comparatively
modern date in the possession of scattered and barbarous tribes,
or an untenanted expanse of mountain and forest, such as it was
when Rāma with his wife and brother, resided in a cottage of
leaves near the sources of the Godāveri.

At the time that Parasu Rāma recovered Tuluva and Hayga
from the sea, it appears that he obtained a population also, for it
is asserted that he converted the fishermen of the coast into
Brahmans. He then departed, telling them that if ever they
had occasion for his aid, their wishes would bring him to their
assistance: after some interval they were curious to see whether
he would keep his word, and summoned him to their presence:
upon his arrival, and learning the cause of his being put to
unnecessary trouble, he was exceedingly wroth, and degraded
them to the condition of Śūdras, in which light the Brahmans
of the Konkan are still considered.

When some ages had elapsed Siva and Pārvati came to the
Sahyadri mountains, the Ghats above Konkan and Kanara, and in
consequence of their pastimes a boy was born under a Kadamba tree whence the name of the dynasty: other accounts ascribe his birth to a drop of Siva's perspiration which fell upon a Kadamba flower. The people of the country being at the time without a monarch, had recourse to a mode of election which is of frequent occurrence in the peninsular traditions. Due worship having been performed, a state elephant is turned loose, carrying a wreath, and the person to whom the animal presents it, is chosen king. In this instance the wreath was given to the youth whose birth was so miraculous, and the first of the Kadambas ascended the throne of Tuluva. In consequence of his derivation from Siva he was born with a third eye on his forehead, visible only at the moment of his production, and was in consequence termed Trinetra Kadamba. He was a great benefactor of his people, and a devout worshipper of Siva as Madhukeswara and Kotiswara. His date is placed early in the Kali age, but inscriptions occur in his name dated Sal. 90 or A. D. 168. It is not very likely that the Sālivāhana era should have been adopted thus early, else the date is not inconsistent with the subsequent traditions. It must be observed, however, that in this case the city Banavasi existed before the Kadamba family, as it occurs in the vicinage of the Malabar coast something near its actual position in Ptolemy's tables.

The sixth prince of this family, or the third according to some accounts, was Mayūra Vermā to whom the foundation of Joyantipur is attributed. This is usually identified with Banavasi, but some notices make it Kundapur on the sea coast. This is the prince to whom the introduction of the Brahmans is ascribed. The place whence he brought them, and their number, are variously given, as Ahikshetra or Vallabhipur, and one hundred, or thirty-two thousand; all the traditions agree that he distributed the country below the ghatas into sixty-four portions, which he gave to the Brahman colonists, and the very large proportion which the Brahmans of Kanara and Tuluva bear to the whole population, indicates a considerable immigration of this class at some distant period. The greater part are also admitted to belong to the Pancha Gaura, the five Gaura Brahmans, or those of northern Hindustan. Mayūra Vermā is said to have established
four cities in each of which he placed a Brahman Governor: these were Kasargodi, Barkur, Mangalur, and Kadaba. The marvellous adventures of this prince, a brief notice of which will be found in another place, (page 56) do not occur in what seems to be the chief authority for the history of the Kadamba Kings, the Sahyadri Kanda of the Skanda Purana.

The Brahman introduced by Mayura Vermà attempted in the reign of his son and successor to leave the province, but they were brought back, and in order to prevent a repetition of their attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. The son of Mayura Vermà is variously named Kshetra Vermà, Chandragada, and Trinatha Kadamba. This latter it is said, extended the Brahman to the southern portion of Tuluvà or Gokarna, which was under the Government of a kinsman of the prince named Chandrasena. The son of Chandrasena, Lokaditya married the sister of Trinatha, and had by her a daughter, whom the king of the mountain Chandilas, solicited as a wife for his son. The request was seemingly complied with, and the king and his attendants invited to Tripura, the residence of Lokaditya, to celebrate the marriage. Whilst unsuspicous of peril they were assailed by the soldiers of Lokaditya, and his brother-in-law, and destroyed, and the authority of the Kadamba prince was extended in consequence above the ghats into Carnâta. The Brahman followed this accession of territory.

From the first of the Kadamba dynasty to the last, seventy-one or seventy-four princes are enumerated but their names alone are particularized. They were followed, it is said, by the Abhiras, Mauras, &c., the lists of princes given in the Puranas, who could have had no connexion whatever with the dynasties of the south. The interval is thus filled up to the reign of a Sankara Deva in Sal. 1858, or A. D. 1386, the date of the origin of the Vijayanagar kingdom. The period from Sal. 90 that of Trinatha Kadamba to 1258, is 1168 years, and these distributed amongst seventy-four princes would give fifteen years to reign, an average not unlikely if we can suppose the princes enumerated to have had a real existence. There is little doubt also that the first princes of
Vijayanagar were descended from a Tuluva family of ancient origin and power, whose dominions extended towards the western sea: whether they were connected with the Kadamba family does not appear, but that this race continued to hold possessions in Karnāta, till near their time, is proved by grants at Banavāsi, Savanur, and Gokernam, dated in the twelfth, thirteenth and fourteenth centuries by Kadamba kings. Their territorial possessions, and their personal independence during this period were no doubt subject to many fluctuations, and the Belal Rajas of Karnāta appear to have exercised some supremacy below the ghats, and even the Telingas kings of Warangal extended their conquests thither. Under the patronage of the former of these, the Jain religion was very widely diffused throughout Tuluva, and in the interval between the decline of the Belal kings, and the ascendancy of the Vijayanagar kings, a number of petty independent Jain Rajas sprung out of the officers of the former princes. They were allowed to retain their possessions under the Vijayanagar kings, but the management of the country and command of the military force, were vested in three deputies, appointed by the superior sovereign. A branch of the Vijayanagar family appears to have settled after their downfall, in Sonda, whilst Sudasiva Raja conferred in the end of the sixteenth century the government of Guti, Barkur, and Mangalur, upon a petty chief, whose descendants known as the Rajas of Ikere reduced the Jain Rajas to subjection, and continued to hold authority in Kanara till the middle of the last century, when their dominions were annexed to the Mohammedan kingdom of Mysore.

NORTH OF THE KRISHNA.

The collections of Col. Mackenzie do not present any satisfactory materials, for tracing the ancient history of the countries north of the Krishna on the western part of the Peninsula and the fabulous stories of Vikramāditya, Śālivāhana, and Bhoja which relate to them, differ in no respect from those common in other parts of Hindustan, and reflect little light upon the real history of the country or its princes. Materials for an accurate record of the political transactions of modern times, the fortunes of the Mohammedan kingdoms and the Marhatta confederacy are not
deficient, but it is unnecessary to notice these, as the results are
already well known by the translations of Scott, and the works of
Orme and Duff. It is sufficient here to observe that the founda-
tion of Deogerh or Dowletabad is attributed to a shepherd named
Bamji who resided on the mountain, and discovered a hidden
treasure in the year of Kali 2500 or about five centuries before
the Christian era. His minister was Hemanda Panth by whom
the Mahattta written character was invented. The excavations
at Ellora are ascribed to Ila the son of Buddha the son of the
moon. The Rajas who ruled subsequently at Ellore, are said to be
Yuvanáswa, Dandaka, Indradyumna, Darudhya and Ráma
Raja, none of whom, except the last, probably ever heard of the
place. The legendary origin of Násika has already been given.
In more modern times, or 500 years ago, a Raja entitled Gaurí
Raja is said to have ruled here and at Tryambak. He is said to
have been a brother of Ráma Raja of Dowletabad, of which the
date would tolerably well admit. His nephew at the same time
governed the country below the ghats or the Konkan. At that
time a ferryman named Jayaba rose in insurrection, defeated and
deposed the nephew of Gaurí Raja, and became master of the
Konkan from Junar to Ankola. Jayaba extended his power above
the ghats, but was checked by the progress of the Mohammedans.
Seven princes in succession descended from this person, continued
to hold the government of the low country.

BELAL KINGS.

The ancient history of Kernáta is but little elucidated by any
of the documents of the Mackenzie collection. The Pandyan
and Chera princes, and those of the Kadamba family, probably
divided it in a great measure amongst them, and we may feel
satisfied that no other series of any consideration exercised the
sovereignty, until those whom we shall hereafter notice. There
were no doubt at various intervals petty princes holding portions
of it with a greater or less degree of independent authority,
such as the Jain princes of Humchi to whose inscriptions we have
already referred: authorities of a similar description prove that
princes of Tetugu origin, and particularly those of the Chálukya
family of Kalydna, held portions of the country, and the Yádava
princes of Chandragiri also, in all probability extended their sway over part of its northern districts. In later times the Ganapati princes of Warangal included part of it in their territory, and finally the Rayas of Vijayanagar, established within its limits, ruled over Karnāta as well as the other divisions of the Dekhin. Before noticing any of these however we may pause to describe a dynasty of Karnāta princes of considerable eminence in the annals of the south, that of the Haysālas or Belālas.

The founder of this dynasty, like that of many others of the south of India, is the hero of sundry marvellous traditions. He is said to have been a person of the family of Yadu or that of Krishna: some accounts make him a Raja, others, a peasant or a cowherd, but all agree that he derived his name and fortune from killing a tiger, which had infested the vicinity of a shrine of Vasantikā, a sylvan goddess near Sasakapuri. Some traditions say he killed the animal in defence of a Rishi or holy sage, on whom he attended, whilst others relate that he undertook to destroy the animal at the request of the villagers, who consented to pay him annually for the duty, a quarter of a fanam on every Kandy of grain they raised on their fields. With this revenue he engaged followers, and made himself formidable to his neighbours, increasing his demands upon them until they amounted to fourteen fanams for the same quantity of corn as that for which they had originally agreed to give a quarter fanam. The name of this individual was Sāla, to which the exclamation of the Muni, Hohe, kill! being prefixed, his designation and that of his family became Hosesala or Haysāla. He also bore the title of Belāla from Bala strength, with reference to his prowess. It is not unlikely that he was a Zemindar or petty Raja in the Carnatic, subject, or feudatory to the Kangyam or the Ohola Raja, until by his prudence and enterprise he elevated himself to be the founder of an independent dynasty.

The number of the Belāla Rajas, according to one genealogical account is seventeen, but the ordinary enumeration, particularly that of various inscriptions, apparently worthy of confidence, is nine. There is a greater variety in the duration assigned to their authority, and the records of various temples in Telingana
limit it to eighty-seven years, whilst the genealogical list extends it to more than five centuries. The dates of the inscriptions extend from Sal. 991 to Sal. 1235, or two hundred and forty-four years giving nearly thirty years to a reign, an average certainly exceeding that of most series of princes when at all protracted, but which we have no reason to dispute in the present case, resting as it does upon many concurring documents. The first date may be perhaps a little too remote, but the last we know from Mohamedan history is the period at which the capital of the Belal kings was taken and destroyed, and according to all probability their power irretrievably subverted.

The first capital of the Belal princes was Talkad but Vina-ydditya the second of the race, was obliged, it is said, to retire into Tulwca; his son, called in some places Yerayenga, and in others Vitala Deva recovered possession of the ancient capital, and extended his authority over part of Dravira on the south-east, and westwards into Kanara.

The fourth prince named Betada or Beldla and subsequently Vishnuveddhaná is of great celebrity, as the patron and protector of the Vaishnava reformer Rámanuja. The Chola Raja it is related, having insisted that his subjects should sign a paper attesting their belief in the supremacy of Siva, Rámanuja refused to subscribe and to escape the consequences of the Raja's indignation, fled above the ghats, into the territory of the Belál Raja. The Belál Rajas had hitherto been Jains, as is sufficiently proved by their grants to Jain temples, and establishments, but the wife of Betada was of the Vaishnava persuasion, and induced her husband to protect Rámanuja who afterwards effected the Raja's conversion. This change of religion was in some degree brought about by the insolence of the Raja's Guru, a Jeti or Jain priest, who refused to take food in the palace, because the Raja was mutilated, having lost one of his fingers. Resentment of his conduct disposed Betada to adopt the doctrines of Rámanuja, and he became a Vaishnava. It does not appear however that he molested the Jains: on the contrary, many grants were made to them in his reign, and in the reigns of several of his successors either by the Rajas themselves, or
their chief officers. At a later period, the Rajas and their ministers appear to have deserted the faiths of Vishnu and Jain, for that of Siva, and the shrine of Mallikarjuna near Tālākōd became the repeated object of their munificence. Vishnu Vērddhāna greatly extended the limits of the Balāla principality, capturing Banavasi, and subjugating part of Telingana: grants by this prince occur dated as late as Sa. 1055, (A. D. 1133) which agrees well enough with the date usually assigned to Edmānuja.

Narasinha Raya or Vijaya Narasinha is said by some authorities, to have made Dwārasamudra his capital, whilst other traditions ascribe the foundation of that city to the first of the dynasty. His successors however Vira Belāla, and Vira Narasinha appear to have been of more eminence, and to have elevated the Belāla sovereignty to its greatest power, when the whole of Karnāla as far as to the Krishna, was subject to their sway, and the provinces of Malabar and Canara on the west, the Dwāravīra country on the south and east, and part of Telingana on the north-east, acknowledged them, if not as immediate masters, yet as exercising supreme authority over them through their officers, or through the native Rajas as vassals, and tributaries.

The successor of Vira Narasinha Belāla is the first of the series who seems to have patronised the worship of Siva and is hence commonly designated as Saiva Belāla: the power of the dynasty was now in its decline, as the Rajas of Kerala, Okola, and Kanga asserted their independence, and in an attempt to reduce the latter the army of the Belāla Raja was almost annihilated by sickness, and was compelled to retire within the barriers of their native ghats. He is said however to have repelled an incursion of the Gauda Raja from the north, and driven the invaders back across the Tungabhadrā. It is not clear who is intended by the assailant, unless it be the Gonds, the territory occupied by which tribe probably descended much lower to the south than of late years, and included part of Berar: they may have therefore ventured upon a predatory incursion into the Carnatic. Many grants in this reign are made in the name of the Dandānāyaka, Danaik, the general or military prime minister: the same is observable in the two following reigns, and at this early period
therefore Hindu sovereigns seemingly lapsed into the same career, which they have pursued in more modern times: a few reigns of enterprise and vigour, which found and extend the power of a rising race, are followed by a succession of indolence and sensuality, in which the servant becomes the master, and the pageant prince is set aside by his more active minister: in the struggle that ensues a new dynasty is established on the ruins of the old, or the state is subverted by a foreign enemy. Such seems to have been the case in the present instance, and although it is not probable that the Belála kings could have opposed any effectual resistance to the Mohammedan arms, yet it appears likely that internal disunion and decay, facilitated their downfall, and prepared the way for their utter extermination. *Dvārakasamudra* was taken and plundered by a Mussulman army in A. D. 1310-11, and from that period nothing more is preserved by tradition, or in inscriptions, of the Belála kings.

**THE YADAVAS.**

The authority of the Belálas was limited on the north by the Krishna river, and as there can be little doubt of their disposition to extend their domains far beyond that boundary, we must infer that they had obstacles to encounter in that quarter of more magnitude, than to the east or west. During the latter years of their sovereignty these were presented probably by the power of the Ganapati princes of Telingana, but it is not easy to discover any antagonists of equal strength in the earlier part of their career.

The general lists of the princes of the Dekhin place a dynasty anterior to the Belálas and immediately subsequent to the Pandya and Chola monarchs. These are denominated the Yádavas and eighteen names are enumerated of Rajas who are said to have ruled from *Sat*. 730 to 1012 or A. D. 808 to 1080. Few circumstances are added to this nomenclature. The capital was *Naróyanvarum*, and *Chandragiri* and *Tripeti* were the chief seats of their fame, the fortress at the former, and the principal temples at both, being attributed to some of the family. The resumption of the temple of Tripeti from the Sáivas, and its appropriation to the *Vaishnava* religion by Rámánuja is said to have occurred in the
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reign of Toya Yádava the twelfth of the number, which if correct, proves the chronology of these princes to be wrong by about two centuries, and they must have flourished from the eleventh to the thirteenth century or nearly the same time as the Beldí princes; according to some accounts however it was Toya Yádava who cleared the thickets on Chandragiri, and built the fort, whilst other accounts ascribe this to his predecessor Imadi Narasinha, and affix the title of Sribháshya conferred upon him by Rámánuja, to his successor Talalugotena Raja. Again Teruvenda Yádava is said to have built the principal temples at Tripeti before the time of Rámánuja, and he is the fifteenth of the series. The accuracy of any of these identifications is therefore rather questionable, but there is no doubt that a dynasty of princes reigned at Narayan varam about the tenth and eleventh centuries, of sufficient political importance to impose a check upon the extension of the Chola and Belála sovereignties in this part of the Peninsula.

CHALUKYAS.

The princes of this denomination, appear distinguishable into two families, one of which reigned at Kalydn in Karnátá, and the other gave sovereigns to Kalinga, the part of Telingana extending along the sea shore.

Of the former of these, the records are far from satisfactory: a great number of grants in Karnátá are found, which appear to proceed from members of this dynasty, but the family title seems to take the place of individual designations, as the denomination of Tribhuvana or Triloka Malla occurs for nearly two centuries, or from Sal. 924 to 1114 (A. D. 1002 to 1192): the greater number are from Sal. 960 to 990 (A. D. 1033 to 1068) making the granters consequently cotemporary with the first Belála princes. Other names occur, with dates, included in the above range, as that of Víra Ráya of the Chálukya family, king of Kalydn and Banavási, in Sal. 1000 (A. D. 1078), and Somesvará of the same race and country, in Sal. 1095, (A. D. 1173.) The latter is also described as the son of Nirangola the son of Raksha Malla entitled Tribhuvana Malla sovereign of Kuntaładésa, the capital of which is Kalydn, the constructor of the hill fort of Kurugode, and the subjugator of the Chola and the
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**Gujarahas Rajas;** the latter would extend the attempts, if not the conquests of these princes, far to the north-west, and indicates as well as the possession of *Banavásí* a state sufficiently powerful to stop the progress of the *Bádálas* north-west of the *Krishna*. The grants in which the names of these princes occur are usually made to the shrines of *Śiva*, but about this period of the history of *Kályán* its princes were of the *Jain* persuasion. What relation *Vijaya Ráya* of *Kályán* bore to *Someshwara* has not been ascertained, but the former is invariably entitled a *Ohalukya* prince, and was therefore of the same family as well as capital: all the traditions relating to him and to the celebrated *Básva* the founder of the *Jangama* religion in the eleventh century, describe him as king of *Kályán*, and of the *Jain* religion. He was murdered by the followers of *Básva*; and *Kályán*, it is said, was utterly destroyed. It is not unlikely that religious disputes undermined the power of the *Kályán* kings, and the principality disappeared before the extending sway of the *Ganapati* kings of *Teléngana*, who appear to have been at first either feudatories of these *Ohalukya* kings or members of the same family.

The maritime division of *Teléngana* or the country from *Dravira* to *Odra* from the modern Carnatic to Orissa, appears to have been distinguished from very early times by the appellation *Kalinga*. It is always so termed by Sanscrit writers, and is known to the nations of the eastern archipelago by the same title or *Kling*. The inhabitants are described by *Pliny* as *Novissima gens* *Gangaridum* *Kalingarum*. The history of this tract however is very imperfectly filled up by the documents before us, and until comparatively recent times the traces of its political condition are few and indistinct. The ancient capital is said to have been *Srikakula* on the *Krishna*, which was built by *Sumati* sovereign of all India. It was afterwards the residence of *Andhra Ráya* a king who is identified with *Vishnu*, and worshipped as a form of that deity by the name of *Andhra Madhusúdana*. He is said to have transferred the capital to *Rajamahendri* on the *Godavery*, and this is described as the residence of a series of *Ohalukya* princes for some considerable time, from that of *Asvamedha Datt* the grandson of *Janamejaya* and consequently a prince of the *Pándava* race, till the end of the thirteenth century, or the date
of Bajanarendra, the son of Vimalaydditya, the patron of Nannaya Bhatt; the last rests upon the authority of inscriptions, the former is a fable. The reputed descendants of the Pandavas were first driven to and finally remained at Kundavola in the Nellore district, and at some subsequent date, princes of the Chalukya dynasty, reigned at Rajamahendri. A list of the kings of this race is given in an inscription which comprises twenty-four descents, and a period of four hundred and two years. The inscription is unluckily without a date. It does not include Bajanarendra nor his father, nor does it allude to the Ganapati kings who flourished in the twelfth and thirteenth centuries, and it is therefore probably anterior to both. The name or title Vishnuverddhana occurs in it six times, and one of these may be a prince whose grants are very numerous in the Rajamahendri district, who is designated as Kulottunga Chola, the Saptama or seventh Vishnuverddhana. That these are both titles is unquestionable, and that the former, as well as the latter, was assumed by more than one of the Kalinga princes is evident from the grants in the same name at Rajamahendri extending nearly a century from Sal. 1020 to 1104 (A. D. 1098 to 1182.) As the genealogy referred to, does not profess to take up the family from its commencement, we can scarcely venture to compute the period of its origin, although it is not likely to have been very recent. If the last prince entitled Vishnuverddhana, properly named Saktiverma, were the same with the seventh Vishnuverddhana, the first of the series would be placed in Sal. 630 or A. D. 708, an antiquity perhaps higher than is allowable; but one inscription specifies a grant by Vishnuverddhana, Chalukya of Rajamahendri to a temple of Trivikrama in the Condavir district dated 2628 of Kali or 373 years before the Christian era; a date much more questionable. All that we can venture to assert is that these princes reigned at Rajamahendri from the end of the eleventh to the end of the thirteenth century, and may have commenced perhaps two centuries earlier. They might have been connected with the Chalukya of Kalytin, when the power of those princes extended over the country subsequently ruled by the Ganapati Rajas. The last of the list on the inscription, Saktiverma is said to have defeated and killed in battle Kerikala Chola.
Another race of Kalinga princes is found more to the south, in the Gantur Circar and country adjacent to the Krishna river on its approach to the sea. In this tract, traditions particularise a Mukunti Raja as flourishing about a century and a half after Salivdhana, or in the third century of Christian, and as having encouraged the Brahmans of the seven tribes, which profess to be descended from the seven Rishis, to settle in the country, and granted them villages at Gantur, Kochila, Innagonda, Upatur and other places for their support. The capital of Mukunti Raja was Daranikota, west of Condapilli, and his descendants are said to have reigned for eight hundred years. Some accounts place Mādhavavermā, Kulaketana and Nilkantha, as we shall hereafter see, prior to Mukunti, whilst others call him the son of a girl of the mountain tribe or Chensuars by Mahddeva. The introduction of the Brahmans into this tract is also ascribed to another prince Trinetra Pallava, and an inscription to this purport occurs in the village of Upatur in the Gantur district dated 2000 of the Kali.

These princes, however, although they not improbably ruled over part of the Telinga country in former times, are too imperfectly handed down, for us to attach much importance to their history. The evidence of inscriptions is much more decided in favor of a later race, that ruled in Gantur, that of the Gonka Rajas; like the Rajamahendri princes they assumed the title of Kulottunga Chola, and they reigned about the same time as the former, only for a shorter period. Four descent may be made out of Vavanati Kulottunga Chola Gonka Raja, his son Rajendra Chola, his son another Kulottunga, and a fourth prince of the same appellation, who appears to be a different person. Their grants which are numerous in the Gantur Circar extend from Sal. 1022 to 1120 (A.D. 1100 to 1198.) They were, it is related, annihilated in the political sense by the superior power of Ganapati Deva. The Chālukyas of Rajamahendri managed evidently to survive the Ganapati power, and one cause appears to have been an intermarriage with that family, for Pratāpa Rūdra the grandson of Ganapati Deva was the son of that prince's daughter by Chālukya Tilaka, the
pride of the Chalukya race. They sunk finally beneath their northern neighbours, the Gajapati of Cuttack.

We have still another series of kings to notice, who appear to have held the country about the Vennar. These, as has already been noticed, were originally from Rajamahendri, Mahhasona the son of Aswamedha Datta having been expelled fromence by Somasena a foreign prince. With the aid of the Kalinga king, he recovered Rajamahendri, but it was again lost to the family in the reign of his son, Somasekhara who was killed at its capture. His son Uttunga Bhoja escaped, and fled to Kondavole of which place he was elected Raja. He recovered Rajamahendri but conferred it on his general and continued to reside at his new capital. His son Nandana Chakraverti is said to have invited five hundred families of Brahmas from Benares, to whom he gave the village of Nandavaram, the formal grant of which on copper plates is still produced. These transactions of course occurred early in the Kali age. The country over which these princes ruled became subsequently subject to the Pandyan and Chola princes, the Yddavas of Chandragiri, and the Rajas or Paliqars of Nellore and Condavir until incorporated with the Vijayanagar dominions.

ANDHRA KINGS.

The portion of Telengana removed from the sea coast, is known in Sanscrit and classical writers by the name Andhra. According to the first of these, the Andhra kings extended at one time their authority to Hindustan, and furnished a series of sovereigns to Magadha, whose capital was Palibothra. According to the latter, the kings of Andhra were sovereigns of great power in the early years of Christianity, and Pliny states of the Andhra king that he was the master of thirty walled towns, and could bring into the field 100,000 foot, 10,000 horse and a thousand elephants.

Notwithstanding these testimonies the local traditions are as usual unsatisfactory in all that relates to the early history of the country, and we have little worthy of notice anterior to the eleventh century, the commencement of the Kakhata or Ganapati
Rajas of Warungal. The history of the upper part of the Peninsula, and indeed every attempt at a general history of the whole of the South of India, as well as of different detached portions, commences in the native chronicles, with Yudhishthira, or at the end of the Dwapar and beginning of the Kali age, three thousand years before Christ. The interval to more modern times is thence filled very scantily, by a few descents taken from the Puranas, and Parikshit, Janamejaya, Satánika, Nanda, Chandragupta, Sárangadhara and Sudrika are the only names that occupy this space till the time of Vikrama fifty-six years before the era of Christianity. To Vikrama, succeeds Sáliváhana, and then, with a very absurd disregard of all chronological consistency, comes Bhoja, who is thus placed anterior to dynasties that must have been longer prior to his time, if they ever existed. It is impossible therefore to include him amongst the monarchs of the south, as it is to place Yudhishthira in the number. It is not unlikely that Vikrama may have extended his authority to the south of the Nermaddá, and Sáliváhana whose capital Pratishthána, now known as Python, stood upon the Godaveri, is a legitimate monarch of the Dekhin. The countries along the Godaveri, or between it and the Nermaddá, may have been subject to that prince and his successors, early in the Christian era, and their authority may have extended east and south so as to have comprised the upper part of Karnata, and the western portion of Telingana or Andhra. The traditions and monuments of the Peninsula, as far as the Mackenzie Collection extends, have however preserved no particulars of such reigns.

We have already adverted to the existence of a Raja of Gantur, Mukunti, early in the era of Sáliváhana. When Mukunti is not considered as the founder of a local dynasty, the ordinary course of enumeration is Sáliváhana, Mddhava vermá, Kulaketana, Nila-kuntha, and Mukunti, and these princes are not held to be sovereigns of part of Kalinga only, but of the whole of Telingana. They are followed by the Chola Mahárdja, intending thereby the series of princes so termed, as the period of their Government is said to be 217 years, bringing the whole to the year of Sáliváhana 437 (A. D. 515.) These are succeeded by eight or nine Yavana princes. It is difficult to understand what is meant by the term,
as the name Yavana invariably implies foreigners, and in late times Mohammedans. In general, the only name specified is Yavana Bhuja but in one list we have the following named as his descendants:

Nanda who reigned years .................. 62
Bhadra .................................. 70
Dumatsena .................................. 50
Satyasena .................................. 42
Sampati .................................. 67
Retnamadana .................................. 30
Sumanta .................................. 50
Vrishasena .................................. 46

or altogether with the reign of Yavana Bhuja which is called 41 years, 458 years bringing the last, to the year of Sālivāhana 875 (A. D. 938.) The succeeding princes are termed the Narapati, Gajapati, and Aṇuvapati or the sovereigns of Warangal, and Orissa, and the Mohammedans. It appears therefore that the termination of the Yavana series is as far as the chronology is concerned, fully two centuries too early. As to its historical accuracy it is impossible to offer any conjecture, as nothing but names is traceable, and those names throw no light on the foreign origin of the individuals as they are all genuine Sanscrit appellations. Whether any such persons existed as these Yavanas is questionable, but the answer to the question must be sought in the countries between the Nermadā and the Krishna. Colonel Mackenzie’s enquiries are for the most part bounded by the latter, except along the sea coast and the adjoining districts.

The Kdakayya family is traced to a still higher source, and deduced from the Pāṇḍava family without the intervention of Vikrama or Sālivāhana. One account begins indeed with Vrishasena, who may be thought the same as Yavana Vrishasena, but in general the line proceeds direct from Janamejaya through Satānika, and Kelemaka to his two sons Vijaydrka, and Somendra. Their sons, named severally Vishnu Verdhana, and Uttungya Bhuja disagreeing, the latter quitted Upper India, and settled to the south of the Godaveri. His son Nanda who founded the fort of Nandagiri, married the daughter of the Chola king, by whom
he had Vijayapâla. His son was Somâda or Somâdeva whose cattle grazed between the Godaveri and Krishna rivers. They were harried or driven by the Cuttack Balâhadu or prince so titled, apparently the Balâha of the Arabic voyagers in the eighth and ninth centuries. The circumstance, which is not singular in the annals of the south, gave rise to a war, and its result is characteristic of the manners of the times, in which such a transaction could have occurred. Having in vain attempted to obtain redress or effect retaliation, Somâdeva, had recourse to sacrifice, to procure a son who should revenge his father's wrongs. The Cuttack prince on hearing of this procedure, hastened to stop it, and marched to Kondar the capital of Somâdeva, took it, and slew the king. The queen however then pregnant, fled to Anumaconda, where she was concealed by a Brahman named Mádâhana Sermâ. She was delivered of a son, who in compliment to her protector was named Mádâhana verma. The prince when he grew up won the especial favor of the goddess Padmâkshi, and in consequence became master of Anumaconda and defeated and made tributary the sovereign of Cuttack. There was probably some such prince, as traces of him appear in so many various forms. We may attach what credit we please to his early history, to his receiving an enchanted sword and shield from Padmâkshi which secured prosperity to his house for ten centuries, and to his own long reign of 160 years.

From Mádâhana verma seven descents, occupying a space of 475 years, proceeded to the prince who appears to have been the actual founder of the Kâkateya princes of Warangal, Kakati Prolaya or Pûla. He appears in the genealogy of the Ganapati kings, as the son of Bhuvanika Malla, or Tribhuvanika Malla, and in one inscription as the son of Tribhuvana Malla. We have already seen that this title belongs to a set of princes of the Ohâlukya family of Kalyân, and it is rather unusual for a similar denomination to be borne by two families at the same time. They cannot well be the same, for about the same date the prince of Kalyân is named in various inscriptions, Someswara or Somadeva the son of Tribhuvana Malla, and bearing apparently the same title himself. The Rajas of Kalyân and Anumaconda might have been suspected to be rivals and enemies, and they might
each claim an epithet which implies merely, the hero of the universe—but one inscription of the time of Kākati Prolaya is dated in the twenty-third year of Chālukya Vīkrama, an acknowledgment of inferiority to the Chālukya princes. It seems probable therefore that before the Kākati family rose to power, they were officers or feudatories of the Chālukya kings of Kālayan. In their early career also, or in the end of the eleventh century of our era, when Kākateya Prolaya reigned, they were Jains, or at least the patrons of the sect. That the wife of Prolaya was a Jain, is proved by her grants—the name of the family is said to be derived from the goddess Kākati, possibly a Jain divinity, to whom Tribhuvana Mallar addressed his devotions to obtain a son. The tutelary goddess of the family Padmākshi is also a Jain divinity.

Kākati Prolaya is said to have discovered by accident a Śīva lingam which was a Parispatra, or Philosopher’s stone, and by the transmutations effected with it, he became possessed of great wealth. As the stone was immovable; Prolaya removed his capital from Anumaconda to the place where it was found, and there established the new capital of the Kākateya princes, Waran-gal. The date assigned to this event in some accounts is Sal. 990 (1068) but from the Raja’s inscriptions, it should seem he was residing at Anumaconda as late as Sal. 1010 (1088.) He is described as a prince of a warlike character, the defeater of Telapa and Govinda Rajas, and even of the Chola king. As already observed however, he appears to have been a feudatory or officer of the Raja of Kālayāna whose political ascendancy may have been about this time in the wane, so as to have permitted Prolaya to take upon himself the character of a sovereign.

On the birth of the son of this prince the astrologers foretold he would be the murderer of his father. To prevent this he was exposed, but was found by some persons attached to the temple of the Parispatra Linga, and brought up as an attendant of the inner temple. After he had grown to manhood, the Raja entering the temple suddenly, was treated by the son as a rude intruder and stabbed. The youth being apprehended, his story became known, and the dying Raja recognising the impossibility of
evading the decrees of destiny, acknowledged his son, and nominated him his successor.

**Rúdra Deva** to expiate the crime of killing his father, built a vast number of temples, a thousand it is said, chiefly to *Siva*. He levied tribute on the Rajas of Outtack, and conquered the Valnad Raja. After some time his brother *Mahádeva* rebelled, defeated him in battle, and slew him, and assumed the direction of affairs. He left however to the son of Rúdra the title of Yuva Raja, heir and partner of the kingdom. *Mahádeva* lost his life in war with the Raja of Devagiri.

**Ganapati Deva** the son of Rúdra succeeded. He was a prince of considerable power, and gives a name to the family, who are often termed Ganapati as Kákateya Rajas. His first exploits were against the Raja of Devagiri in revenge of his uncle’s death, and he compelled the Báma Raja to pay him tribute, and give him his daughter in marriage. He then subdued the Velnad country, probably with the aid of some petty Palligars, particularly one named Jyáya whose two sisters Ganapati Deva married. Jyáya was also his general and fortified, with the Raja’s permission, the island of Déri at the mouth of the Krishna. The Raja also extended his arms to the south, on behalf of the expelled Raja of Nellore whom he restored, receiving in return his allegiance. Ganapati Deva is said to have persecuted the Jains, seizing their temples, and putting many of them to death. He was a devout worshipper of *Siva* to whom he erected many temples. He built several towns, and enclosed his capital with a stone wall, whence it was named Ekasila Nagara the entire stone city. He was a patron of Telugu literature, particularly, it is said, of Tikkana Somayogi but this is rather doubtful. Various inscriptions record his munificence to the Brahmans, and a document of this kind preserves a transaction of a curious nature, in which a large division of the Brahmanical caste was highly discontented. The Raja gave to his prime minister Goparaj Ramana, the power of appointing secular or Niyogi Brahmans, as the village accountants throughout the principality. The religious Brahmans, or those professing to follow the ritual of the *Vedas*, opposed the grant, but the influence of the minister prevailed. The inscrip-
tion specifying this discussion is dated Sal. 1057 (A. D. 1145), but this is erroneous, unless the transaction took place in some other reign, as that of Kákati Prolaya for instance, for numerous inscriptions, as well as the subsequent history of Warangal sufficiently prove that Ganapati Deva lived about the middle of the thirteenth century, or from Sal. 1145 to 1183 (A. D. 1223 to 1261.)

This prince had no male issue. His daughter Umaka or Mumaka was married to Víra Deva or Virabhadra entitled Cháluksya Tilaka the ornament of the forehead of the Cháluksya family. It has been conjectured above, that this might have been a prince of the Rájamahendri family. As the lady had not borne a child at the time of her father’s death, her mother, Rudrama Devi assumed the regency; which she continued to hold for twenty-eight years, until a grandson was born and had arrived at maturity. This was Pratápa Rúdra the last prince of Warangal of political importance. Umaka bore also a second son named Anama Deva.

Pratápa Rúdra in the early part of his reign was no doubt a prince of power, although tradition ridiculously exaggerates its extent. He is said to have reigned from the Godaveri to Ramswara, and to have carried his arms into Hindustan as far as Prayaga or Allahabad. The territories over which he reigned appear to have extended across the Peninsula between the fifteenth and eighteenth degrees of latitude, being checked on the north-east by the Gajapati Raja of Orissa and on the north and north-west by the Ráma Raja of Devagiri—whilst on the south the Belála Raja and the remains of the Chola sovereignty checked his progress in that division: a more formidable enemy however now appeared on the scene, whom even the Raja of Warangal was unequal to encounter.

According to the traditions of the south, a Mohammedan chief, it does not appear of what state, and the Cuttack Raja being alarmed by the power and ambition of Pratápa Rúdra applied to Delhi for aid; an army was sent to their assistance and besieged Warangal, but was totally defeated. This happened repeatedly until the fated period of one thousand years,
INTRODUCTION.

during which the goddess Padmákhí had promised prosperity to Mándava varmá and his posterity, expired. Warangal then fell, and Pratápa Búdra was taken and carried prisoner to Delhi. The Mohammedan historians confirm these occurrences generally, and place them in 1323 which agrees well enough with the Hindu chronology as derivable from Pratápa Búdra's inscriptions. After a short interval, the Delhi Sultan it is said, gave Pratápa Búdra his liberty, and he returned to Warangal where he shortly afterwards died. He was succeeded by his son Vírabhadra in whose time Warangal, it is related, was again taken, and utterly destroyed. Vírabhadra with his chief adherents fled to Kondávir and founded a new principality. These last events however are not compatible with other Hindu accounts apparently of an authentic character, nor with those of the Mohammedan writers. The Rajas of Warangal are represented by the latter as at various times the allies and enemies of the Bahlí Sultans and the Rayás of Vijayanagar, and although Kondávir became the seat of a new Government, all the records and traditions refer its origin to a new dynasty. Some accounts describe the succession of both Pratápa Búdra's sons, and the further continuance of the family as nominally tributary to the Gajapatis of Orissa. Warangal was finally occupied by the Kuttéb Sháhi kings, and merged into the Mohammedan principality of Golconda.

KONDÁVIR.

Upon the decline of the Warangal kingdom the petty chiefs who had been reckoned amongst its feudatories availed themselves no doubt of the opportunity to throw off their allegiance, and assert a claim to independent sovereignty. The records of some of the Palligars trace their origin from this date, although the greater number were again absorbed in the extension of the Vijayanagar supremacy, and the present families date only from the downfall of the latter principality. It is therefore impossible, as it would be uninteresting, to particularise the several independent chiefs who shared amongst them the fragments of the Warangal state, and it will be sufficient to notice the fortunes of two of them: one of which rose to some importance, and left many memorials
of its existence in public grants, and inscriptions, and the record of cotemporary writers. The capital of this family was Kondavir, and its authority extended along the Krishna, chiefly in the Gantur circar. On the south they were in contact with the Rajas of Nellore—on the north with those of Orissa, and on the west with the sovereigns of Vijayanagar, beneath whose ascendancy they sank after an independent reign of about a century.

The first of the family is said to have been a farmer of Anumconda, who obtained possession of the philosopher's stone. He removed with his treasure to Kondavir, constructed that and other strongholds as Venuconda, Ballamconda, and others and left them to his descendants. From his agricultural profession or rather from his being the head man of his district he was termed Reddi, and the family is known as the Reddiwar or Reddis of Kondavir. The migration of Dhouti Ala Reddi or Prolaya Reddi is variously dated, and the chronology of his descendants differs accordingly. Notwithstanding the comparatively recent occurrence of the event too, the era of the Reddywar rule is very inaccurately stated in all the traditions, and the whole are placed about a century too early, as is established by books and inscriptions. The number of descents is uniformly stated at seven, and this is apparently correct.

The first prince of whom authentic records exist is Ala or Anavdna Reddi, who is probably the founder of the political power of the family. An inscription at Amareswara on the Krishna, specifies his being in possession of Kondavir, Ardangi, and Raichur; his repairing the Causeway at Sri Sailam and the temple at Ameravati, both on the Krishna, and his defeating various Rajas, amongst whom the Kakateyas only are of note. The inscription is dated Sal. 1283, or A. D. 1361, and consequently follows nearly the period at which Warangal was taken by the Mohammedans, an event likely to have been followed by the erection of an independent state by a family, the members of which were previously opulent landholders or heads of a district, under that principality.

One tradition describes the downfall of the race to Raksha or Rachcha, who reigned oppressively and was assassinated;—
another, with great inconsistency ascribes it to the conquest of Langála Gajapati, who flourished in the thirteenth century, a third account and not improbably the correct one, is that of the Amukta Málá, in which it is related that Kondavir, was taken in the reign of Virabhadra Váma Reddi by Krishna Raya, the sovereign of Vijayanagar, in the beginning of the sixteenth century. The annals of Orissa, however relate the capture of Condapilly and consequently the invasion of the Reddi principality by Capeleswara, who reigned from A. D. 1451 to 1478, and it is not unlikely that he began the work of subversion which Krishna Raya completed. From the latter period till the overthrow of Vijayanagar by the Mohammedans, Kondavir continued to be part of the possessions of that state. The Reddiwar, were great patrons of Telugu literature, and Srinath, translator of portions of the Puránas and author of various poetical compositions, flourished under the last of the dynasty.

NELLORE.

This appears to have been the seat of a petty principality at various periods from the extinction of the Chola authority in the upper part of the Dekhin to the reign of the Ganapati princes. It had its own Rajas, apparently as late as the reign of Ganapati Deva, to whom one of its princes being expelled by his competitor Bayana, repaired for assistance. He was accordingly restored by the Raja of Warangal. Other accounts however state that the prince in the Government of Nellore was a fugitive from the western country, who was made sovereign of the province by Ganapati Deva. He was named Amboja Deva. On his death without issue, Mánavakesava, was appointed by the Warangal Raja, governor of the country, and he was succeeded by his son Mánava Siddhi: the latter is celebrated for his patronage of the family of Tikkana, three grandsons of Bháskara mantri, so named, of whom one was his minister, another his general, and the third and most illustrious, a poet the continuator of the Telugu translation of the Mahábhárat under the patronage of Pratápa Rádra. On the downfall of the Warangal kingdom, Siddhi Raja was engaged in hostilities with Kátama petty Raja of Pálnád, and
both lost their lives in the contest. Their principalities were presently after subdued by the Reddis of Kondavir.

GAJAPATIS OF CUTTACK.

The Mackenzie Collection is not rich in materials illustrating the history of Orissa. With the exception of some inscriptions, the only authority that is given is a genealogical account of the Gangavamsa princes, from Choranga Vamsa Deva in Sal. 315, to Purushottama Deva, in Sal. 985. Inscriptions by several of these princes prove that this chronology of the race is from five to six centuries too ancient, and Choranga or more properly Chora Ganga Deva must have lived in the twelfth century of the Christian era, whilst the last, Purushottama, reigned in the fifteenth or sixteenth. In general the inscriptions confirm the account given by Mr. Stirling,* which is altogether much fuller and more satisfactory than anything derivable from the Mackenzie Collection. A few trifling matters may perhaps admit of correction, and an inscription procured since Mr. Stirling wrote, by Mr. Colvin, shews that Choranga was not the founder of the Ganga Vamsa family, but that the first who came into Kalinga, was Ananta Verma,—also called Koldhala, sovereign of Ganga Darhi,—the low country on the right bank of the Ganges or Tumlook and Midnapore: this occurred at the end of the eleventh century of our era, and from that till the beginning of the sixteenth, the same family occupied the province of Orissa, the boundaries of their rule being extended or contracted variously at various times according to the personal characters of the princes themselves and of those to whom they were opposed. They seem accordingly notwithstanding the contrary pretensions of their panegyrists, to have made little way to the southward, until the overthrow of the Warangal kings. In the course of the fifteenth century they penetrated to Conje veram, but were compelled to recede before the superior activity and resources of the Rayas of Vijayanagar. The advance of the Mohammedans prevented the Vijayanagar princes from following up their success: the vicinity of the same enemies as well as intestine discord confined the Rayas of Cuttack to the natural

* Asiatic Researches, vol. XV.
limits of the province. In A.D. 1558, the Mohammedan general of Bengal invaded the country, killed the Raja, or compelled him to fly; it was never known whither, and finally overthrew the independent sovereignty of Orissa.

VIJAYANAGAR.

We now come to the last Hindu principality of any note in the annals of the South of India.

The foundation of the state of Vijayanagar is very generally admitted to have arisen out of the subversion of the Hindu Governments of the Kākateya and Belala Rajas by the incursions of the Mohammedans in the beginning of the fourteenth century, and traditions are tolerably well agreed as to the individuals to whom it is ascribed, Harihara and Bukka Raya, and the celebrated scholar Mādhava entitled Vidyārānya the forest of learning. Accounts however vary very considerably as to the circumstances which connected these persons with the event, or the share they bore in it.

One tradition ascribes the origin of Vijayanagar to Mādhava who having by his devotions obtained the favour of Bhuvaneswari was directed by her to the discovery of a treasure with which he built the city of Vidyānagar or Vijayanagar and reigned over it himself; leaving it to the Kurma or Kuruba family. Another statement describes him as founding the city, and establishing the principality for Bukka, a shepherd who had waited on him and supported him in his devotions. A third account states that Harihara and Bukka two fugitives from Warangal after it was taken by the Mohammedans encountered the sage in the woods, and were elevated by him to the sovereignty over a city which he built for them, and a fourth statement whilst it confirms the latter part of the story, makes the two brothers officers of the Mohammedan conqueror of Warangal, who were sent by their master, after the capture of that city, against the Belal Raja. They were defeated, and their army dispersed, and they fled into the woods where they found Vidyārānya. His treasures enabled them to collect another army with which they obtained a victory over the Belal Raja, but instead of rendering him the
servant of their superior, they set up for themselves, by the advice and with the aid of the hermit. There is good reason to know that none of these traditions are entirely correct, although they preserve perhaps, some of the events that actually occurred. Vidyáranya or Mādhava was a learned and laborious writer, and in various works particularises himself as the minister of Sangama the son of Kampa a prince whose power extended to the southern, eastern and western seas. He also terms Bukka and Harihara the sons of Sangama, and the same relationship is confirmed by inscriptions. The political importance of Sangama is no doubt exaggerated, but it is clear that Bukka and Harihara were not the mere adventurers they are traditionally said to have been. They were descended from a series of petty princes or landholders, possibly feudatories of the Bēlāl kings or even of Pratāpa Rūdra, who took advantage of a period of public commotion to lay the foundation of a new state. Besides experience and talent, Mādhava may have brought pecuniary aid to the undertaking. His title Vidyáranya, and the scope of his writings, show that he was a disciple of Sankarā chārya, and in all probability he was connected with the Srīngagirī establishment, the members of which alarmed by the increasing numbers of the Jangamas and Jains, and the approach of the Mohammedans, may have contributed their wealth and influence to the aggrandisement of the sons of Sangama.

However this may be, there can be no question that the city of Vijayanagar was founded by Bukka and Harihara, on the southern bank of the Tungabhadrā river, about the middle of the fourteenth century. The date most commonly given for the foundation of Vijayanagar is Sal. 1258, or A. D. 1336, but this is perhaps a few years too soon. The earliest of the grants of Bukka Raya is dated in A. D. 1370, and the latest 1375. The period of his reign is usually called fourteen years which would place his accession to the throne in 1361. Some accounts give him a reign of thirty-four years which places him in 1341. So that the traditionary chronology is not in all likelihood very far from the truth.

From Bukka to Virāpāksha, the third of the name, the usual
lists give thirteen princes and a hundred and fifty three years. This series is not entirely confirmed by inscriptions, as is observed elsewhere, (page 265); we have from them but five princes in regular succession, and a sixth contemporary with the fourth, who may have been the nominal minister or general, although in actual power the prince. There may be some omissions in the grants, but the number of Rajas in the ordinary lists is rather disproportionate to the whole interval, and allows less than twelve years for the average reign. In this time the Rajas of Vijayanagar, added considerably to their territorial possessions; having subdued the coast of Canara, and great part of Karnataka and Telengana. The simultaneous origin and progress of the Bhamini kings prevented their extending their dominions to the north, and on more than one occasion the destruction of the principality was threatened by the superior prowess and enterprise of the Mohammedans. Towards the close of the fifteenth century the Hindu Rajas enjoyed a respite of some duration, in consequence of the decline of the Bhamini dynasty, and foundation of those of Bijapur and Ahmednagar. Instead however of consolidating their power, or taking advantage of the dissensions of their enemies, the opportunity seems to have been lost in discord and disorganisation at home.

The circumstances under which the Kuruba family became extinct are but obscurely adverted to in any of our authorities. The last prince was Virupaksya whose grants extend from A. D. 1473 to 1478. According to some accounts his territory was subdued by a Telenga Raja, but others say that having no issue, he raised one of his slaves named Sinhama, a Telenga by birth, to the throne. Agreeably to the latter version of the story, Sinhama, entitled Prawrha Deva, reigned but four years, and his son Vira Narasinha who succeeded him, but two: he being also childless gave his signet to his falconer, Narasa or Narasinha. An interval of eight years occurs between the inscriptions of Virupaksya and Narasinha which these events would conveniently supply. There is no question that Narasinha was of a different family and nation from the preceding Rajas of Vijayanagar, and became irregularly possessed of the throne. He is admitted to have been a Telenga, and is usually called the son of Iswara Raja the petty
sovereign of Karnul and Arviri, a tract of country on the Tunga-bhadra to the east of it, near its junction with the Krishna; his grants extend from A. D. 1487 to 1508.

Narasinha had two sons Viranarasinha and Krishna Raya, the former by one of his queens, the latter by a slave or concubine: a story is related of the exposure of Krishna Raya when a child by order of the queen who was jealous of the favour he enjoyed with his father. He was secretly brought up by one of the ministers, and restored to Narasinha when dying, who bequeathed to him the succession which by the judicious measures of the minister he secured. Some accounts state that he acted as the minister and general of his brother whilst he lived, and became Raja on the death of that prince, other accounts assert that the latter was deposed, and one narrative adds that he died of vexation in consequence. It is clear that the regal power was usurped by Krishna Raya, at first perhaps in a subordinate character, but finally as Raja.

The existence of an independent principality on the east so near as Karnul, the presence of the Mohammedan sovereignties on the north, and the continued series of Pandyan and Chola princes to the south, shew that the Ráj of Vijayanagar could not boast of a very spacious domain on Krishna Ráya's accession. From the range however of the grants of former princes, particularly of Harihara, it cannot be questioned that their sway had at one time extended much further east, and it must have therefore been considerably reduced before the Kuruba dynasty was exterminated—Krishna Raya not only restored the kingdom to its former limits but extended them in every direction. He defeated the Adil Shahi princes on the north, and maintained possession of the country to the southern bank of the Krishna, on the east he captured Kondavir and Warangal, and ascended to Cuttack where he wedded the daughter of the Raja as the bond of peace. In the south his officers governed Seringapatam, and as we have seen founded a new dynasty of princes at Trichinopoly and Madura. The western coast had been held apparently through some extent by his predecessors, but he added to the Vijayanagar territory in that quarter also, and his besieging and
taking Rachol on Salsette is recorded by Portuguese writers, whilst the imperfect traditions of Malabar preserve the fact of part of that province at least having been governed by the officers of Krishna Raya, although they refer the circumstance to an erroneous era. At no period probably in the history of the south of India did any of its political divisions equal in extent and power that of Vijayanagar in the reign of Krishna Raya.

The reputation of Krishna Raya is not restricted to his warlike achievements, and he is celebrated as the great patron of Telugu literature. He is said to have had a number of eminent men attached to his court, eight of whom were particularly famed, and are known as the Astha dig-gaja, in allusion to the eight elephants that support the universe at the cardinal and intermediate points of the compass. The names of some of these will be found in the following pages as well as a notice of a number of their compositions.

The Hindu traditions represent Krishna Raya as conducting his affairs both in peace and war in person: they acknowledge, however, that he benefited by the aid and council of the Brahman minister of his father, who had preserved his life, and who continued to be his minister until his death, three years preceding that of the Raja. This person is named Timma Raja, and is evidently the same with the Heemraje of Scott who makes so great a figure in the Mohammedan annals. The account given by Ferishta of the various peasant princes successively elevated and deposed by Heemraj, originates probably in the circumstances attending the death of Viranarasinh and the accession of Krishna Raya, but the particulars are evidently confused and inaccurate: the date of numerous inscriptions testifying for instance the reign of Krishna Raya for above twenty years, although the Mohammedan account would leave it to be concluded that he came to the throne an infant, and died without reaching maturity.

The transactions that followed the death of Krishna Raya are very unsatisfactorily related by the native writers. The prince had no legitimate male children of his own, and the nearest heir Achyuta Raya who is variously termed his brother, cousin, and nephew, being absent, he placed a prince named Sadasiva on the
throne, under the charge of Rāma Raja his own son-in-law. Achyuta returned and assumed the Government, and on his death Sadasiva succeeded under the care and control of Rāma as before. There is in some statements an intimation of a short-lived usurpation by a person named Salika Timma, and of the murder of the young prince who succeeded Krishna Raya in the first instance, and the Mohammedan accounts tend to shew that some such transaction took place. On the downfall of the usurper, the succession proceeded as above described. The reigns of Achyuta and Sadasiva and the cotemporary existence of Rāma, are proved by numerous grants. Those of Achyuta extend through a period of twelve years from A. D. 1530, to 1542 and Sadasiva's from 1542 to 1570, whilst those of Rāma occur from 1547 to 1562. Who Sadasiva was, does not very distinctly appear. Some accounts call him the son of Achyuta, whilst others represent him as descended from the former Rajas of Vijayanagar; at any rate it is evident that during Rāma's life he was but a pageant prince. According to the Mohammedan author, Ramraj was the son of Heemraj and son-in-law of a Raja whom he names Sivaroy, erroneously for Krishnaroy. Rama Ray, he adds, succeeded on his father's death, to his office and power, and on the death of an infant Raja, for whom he managed the affairs of the Government, he placed another infant of the same family on the musnud, and committing the charge of the prince's person to his maternal uncle named Hoji Trimal Roy, retained the political administration of the state. During his absence on a military excursion, the uncle of the Raja and several nobles conspired against the minister, and gained to their party the officer of Ramraj, one of his slaves who had been left in military charge of the capital. Finding the insurgents too strong for him Rāma submitted to an amicable compromise with them, and was allowed to reside on his own territorial possessions. After a short interval the slave being no longer necessary was murdered, and Trimal the uncle assumed the whole power. He next killed his nephew and reigned on his own behalf; conducting himself with great tyranny, the chiefs conspired to dethrone him, but with the assistance of Ibrahim Adil Shah he was enabled to maintain his authority. On the retreat of his
Mohammedan allies, the Hindu nobles with Rāma at their head again rebelled, defeated the usurper, and besieged him in his palace in Vijayanagar, when finding his fortune desperate, he destroyed himself. Rāma then became Raja. Now comparing this with the Hindu accounts we should be disposed to identify Hoja Trimul with Achyuta Raya. Some of the Hindu accounts as above noticed, concur with the Mohammedan as to the murder of the young prince, and in Salika Timma we may have the slave of Rāma although the part assigned him in the two stories does not exactly coincide. Rāma, both agree, was obliged to resign the authority he held after the death of Krishna Raya. The only irreconcilable point is that of the Hindu accounts which specify the appointment in the first instance of Sadasiva. But the weight of evidence is unfavourable to their accuracy, and Sadasiva was probably made Raja by Rāma and his party in opposition to Achyuta Raya. This will account for the uncertainty that prevails as to his connection with Krishna Raya, as well for his being taken, as some statements aver, from the family of the former Rajas.

That Rāma Raja was a man of spirit and conduct is evident from the course of Mohammedan history. The princes of the Dekhin were glad to court his alliance. Alī Adil Shah and Kutteb Shah were compelled to purchase his forbearance by territorial concessions. The arrogance with which he seems to have been in consequence inflated, led him to treat their ambassadors with indignity, and insulted pride, religious bigotry and political dread combined them in arms against him. The Padshahs of Bijapore, Golconda, Dowlatabad, and Berar, united their forces in the year 1564, and marched to Talikota, on the Krishna, to overthrow the power of the Vijayanagar principality. The Hindu prince on hearing of their designs collected a powerful force, and occupied the right bank of the Krishna, which the allies were unable to cross in the face of the hostile army. By a judicious feint the Sultans drew the Hindu prince away from the ford and effectuated the passage—a general action ensued in which the Hindus had the advantage until the Raja was taken prisoner. The Hindu account says that the divisions of Kutteb Shah and Nizam Shah had been defeated, but the
forces of Ali Adil and Ammad al Mulk covered their retreat. The Hindus conceiving the enemy annihilated gave themselves up to rejoicing and festivity, and were surprised in their encampment. Ferishta who may be considered as a cotemporary, admits that the wings of the Mohammedan army were thrown into disorder, and that some of the leaders despaired of the day, when it was retrieved by the success of the centre under Nizam Shah and the capture of Rama Raja. The Hindu prince was taken before Nizam Shah who ordered his head to be struck off, and mounted on a lance to intimidate the victorious division of the Hindu army. The Hindu accounts concur in the capture and death of Rama Raja but ascribe them to Ali Adil Shah. The Sultan is described as beheading the Raja with his own hand at the request of the latter, to save him from the personal degradation of confinement. The Hindu memoirs assert that Ali Adil Shah was forced into the war by the other Mohammedan princes, but Ferishta makes him the author of the confederacy. That writer mentions also the visit made formerly by Ali Adil Shah to Vijayanagar to secure the alliance of Ramraj and his adoption as a son by the Raja's mother. In the Ramaraja Charitra the Hindu prince terms the sultan his son, and reminds him how often in infancy he had sat upon his knees. In complying with his request and striking off his head, Ali Adil Shah, is represented as performing no more than filial duty.

After the defeat of the Hindu prince the confederates marched to Vijayanagar, which they took, plundered and destroyed. Ferishta writing about twenty or thirty years afterwards, observes, that the city was still uninhabited and in ruins, whilst the country was occupied by the Zemindars, each of whom had assumed an independent power in his own district. Several of these were members either of the Royal Family of Vijayanagar or of that of Rama Raja. Grants in the reign of Sadasiva are continued to Sal 1492, (A. D. 1570), six years after the battle of Talikota, and his descendants are traced as sovereigns of the principality of Bednur to the middle of the eighteenth century. Venkatadri one brother of Rama maintained himself at Belkonda and Chendragiri, whilst another brother Trimal, retained pos-
session of Penakonda. A son of Ráma Raja, with the aid of one of his uncles, recovered possession of Anagundi and Vijayanagar: on the direct line becoming extinct, Venkapati a kinsman of the Chendragiri branch succeeded; the seventh from him, Timmapá, was dispossessed by Tipu Sultan and became a pensioner of the British Government.

It would extend this sketch of the history of the South of India beyond the limits we have proposed, to enter into the family histories of the many petty chiefs who succeeded to the fragments of the Vijayanagar principality after its subversion, and of most of whom, ample notices are to be found in the Mackenzie Collections. The family of most celebrity, and the only one now retaining any importance, that of the Hindu Rajas of Mysore, has found a historian, and the rest are scarcely of sufficient political importance to deserve one. A reason which will probably be thought satisfactory has also been assigned for not making any use of the Mohammedan and Mahratta collections in the present outline, and to this may be added the want of space necessarily attending the summary form of an introduction. The same cause precludes any advantage being taken of the materials which exist for illustrating the manners and institutions of the various tribes of the Dekhin, and which are fully delineated in the documents specified in the ensuing pages. If opportunity should hereafter occur, and the requisite authority be obtained, these subjects as well as a fuller account of the political revolutions of the Peninsula may be reduced at some future period to a shape fitted for public perusal.
SANSKRIT BOOKS.

VEDAS.

1.—Rig Veda.

Palm leaves—Nandināgarī Character.

The Rik or Rich is usually considered as the first of the four Vedas, and is so named from its consisting chiefly of hymns or laudatory prayers; (from Rich, to laud or praise.) The collection of the hymns of this Veda is called its Sanhitā, and the Sanhitā is subdivided into eight Ashtakas, or ten Mandalas, or sixty-four Adhyāyas, and contains rather more than 1,000 Sūktas or Hymns, or 10,000 Richas or Stanzas. This manuscript contains the Sanhitā incomplete, or complete Ashtakas, 1st, 2nd and 5th; the first four, and 7th and 8th Adhyāyas of the fourth Ashtaka; first six Adhyāyas of the 6th Ashtaka, and the first four Adhyāyas of the eighth Ashtaka. The Nandināgarī character differs very little from the Devanāgarī.

2.—The Rig Veda.

Palm leaves—Nandināgarī Character.

This contains four Sections of the third Book, or Ashtaka.

3.—Rig Veda.

Palm leaves—Nandināgarī Character.

The 6th Book or Ashtaka.

4.—Sūktas.

Palm leaves—Nandināgarī Character.

Miscellaneous Hymns belonging to the Rig Veda.
VEDAS.

5.—Śānti Prakaranam by Baudhāyana.

Palm leaves—Nandināgari Character.

A collection of verses, &c., extracted from the Rig Veda, and supposed to be efficacious in averting or removing calamity, disease, &c. The collection is attributed to the sage Baudhāyana.

6.—The Anukramanikā, &c.

Palm leaves—Nandināgari Character.

A portion of the index of the Rig Veda, with other tracts.

7.—Fragments.

Palm leaves—Nandināgari Character.

Various portions of the Rig Veda, mostly defective.

8.—Asvādāyana Sūtra.

Palm leaves—Telugu Character.

Rules for the different ceremonies and sacrifices of the Hindus, according to the ritual of the Rig Veda, by Aswādāyana, a Rishi, in twelve chapters.

9.—Yajur Veda.

Palm leaves—Nandināgari Character.

The second sacred collection of the Hindus, relating chiefly to oblations and sacrifices, as the name implies, being derived from Yaj to worship. It is divided into two principal portions, the White Yajush or Vájasaneyi, and the Black or Taittirīya. This manuscript contains the following portions of the Sanhitā of the latter.

Kānda or book the first, 8 Prasnas or Chapters.
Ditto second, 6 ditto.
Ditto third, 6 ditto.
Ditto fourth, 7 ditto.

10.—Yajur Veda.

Palm leaves—Nandināgari Character.

A portion of the Sanhitā.
Kānda or Book first, 7 Prasnas or Chapters.
Ditto sixth, 6 ditto.
11.—Yajur Veda.
Palm leaves—Nandinágari Character.

A portion of the Sanshitā arranged in a peculiar manner, or Pada.

of Kánda or book 4th, two Prasnas.
Ditto 5th, four ditto.

12.—Yajur Veda.
Palm leaves—Telugu Character.

A collection of the precepts and prayers of the Sanshid of the Taittiriiya portion of the second Veda containing—the first, second, third and fourth Kándas or Books, two Prasnas of the fifth, seven of the sixth, and the seventh or last entire.

13.—Yajur Veda.
Palm leaves—Telugu Character.
The first and second Book of the Yajur Veda.

14.—Yajur Veda.
Palm leaves—Telugu Character.
The fifth and seventh Book, and four last chapters or Prasnas of the first.

15.—Yajur Veda.
Palm leaves—Telugu Character.
The third Book, five Prasnas of the fourth, and the fifth Book entire.

16.—Yajur Veda.
Palm leaves—Grandham Character.
The first, third, fourth and fifth Sections.

17.—Yajur Veda.
Palm leaves—Nandinágari Character.
The Mantras or prayers of the Yajur Veda.

18.—Yajur Veda.
Palm leaves—Nandinágari Character.
The Brahmanas of the second Kánda, with the exception of the third and fourth Prasna: there are eight Prasnas to each
Kāṇḍa, or Book of this portion of the Yajur Veda. Mr. Colebrooke observes he has never seen a complete copy of the Brahmanas of the Taittiriya Yajush. (A. R. VIII 437 Note.)

19.—Yajur Veda.
Palm leaves—Telugu Character.

The sixth Book, and the five last Sections of the Brahmana of the third Kāṇḍa.

20.—Yajur Veda.
Palm leaves—Telugu Character.

The Brahmana of the second Book of the Yajur Veda.

21.—Yajur Veda.
Palm leaves—Telugu Character.

The Brahmana of the first and second Books.

22.—Yajur Veda.
Palm leaves—Telugu Character.

The Brahmanas of the first, second and third Books of the Sanhitā, the only portions it is asserted to which Brahmanas belong. See Remark No. 18.

23.—Yajur Veda.
Palm leaves—Telugu Character.

The four first Prasnas, lectures or sections, of the Arana of the Yajur Veda.

24.—Yajur Veda.
Palm leaves—Telugu Character.

Four lectures of the first Book of the Arana of the Yajur Veda, and the first section of the Taittirīya Upanishat.

25.—Homavidhi.
Palm leaves—Telugu Character.

Rules for sacrifices with fire according to the Yajur Veda.

26.—Homavidhi.
Palm leaves—Nandināgarī Character.

The ritual of sacrifices with fire according to the Yajur Veda.
27.—Homavidhi.

Palm leaves—Nandinagari Character.

The same subject as the last, but different formulæ.

28.—Srauta Sūtram.

Palm leaves—Nandinagari Character.

Rules of the Yajur Veda for the performance of various sacrifices, as the Asvamedha, &c.

29.—Agnihotra.

Palm leaves—Nandinagari Character.

Rules for oblations with fire according to the Yajur Veda.

30.—Pūrṇādhyāyam.

Palm leaves—Nandinagari Character.

A collection of the Mantras of the Mādhyandina Sākhā of the Yajur Veda.

31.—Yajamāna Vākyam.

Palm leaves—Grandham Character.

Rules for the conduct of the person who celebrates various sacrifices.

32.—Prātisākhya.

Palm leaves—Nandinagari Character.

Grammatical changes of letters and accents peculiar to different portions of the Yajur Veda.

33.—Prātisākhya Bhāshya.

a. Palm leaves—Nandinagari Character.

b. Palm leaves—Telugu Character, imperfect.

The Prātisākhya of the Yajur Veda with a Bhāshya or comment entitled Tribhāshya retnam from its being said to be the substance of the works of three celebrated Sages, or Atreya, Mahisha and Vararuchi.

34.—Prātisākhya Bhāshya; &c.

Palm leaves—Nandinagari Character.

A commentary on the changes and accentuation of letters in
the *Yajur Veda*; Bharadwaja on *Suksham* or accentuation; and other tracts, all more or less imperfect.

35.—*Suksham Vyakhyanam.*

Palm leaves—Telugu Character.

The explanation of the accentuation and intonations used in reciting the texts of the *Yajur Veda*.

36.—*Suksham.*

Palm leaves—Telugu Character.

The accents, &c., used in reading or reciting the texts of the *Yajur Veda*.

37.—*Katayana Sutra Paddhati.*

Paper—Devanagari Character.

An explanation of the sacrificial precepts of *Katayana* by *Yajnika Deva* in four chapters.

38.—*Katayanyana Sutra Paddhati Bhashya.*

Paper—Devanagari Character.

A Commentary on the preceding by *Mahadeva Dwivedi*.

39.—*Baudhayana Sutra.*

Palm leaves—Telugu Character, incomplete.
Palm leaves—Grandham Character, complete.
Palm leaves—Karnata Character, complete.

The Rules of the sage *Baudhayana* for the performance of various essential ceremonies agreeably to the ritual of the *Yajur Veda*.

40.—*Sama Veda.*

Palm leaves—Grandham Character.


41.—*Sama Veda Rahasyam.*

Palm leaves—Grandham Character.

A portion of the *Sama Veda*, containing three *Parvas* of the first portion.
42.—Chhándogya Upanishad.
  Palm leaves—Grandham Character.
  This *Upanishad* is one of the longest and most abstruse of the works so denominated: it consists of eight chapters, but in this copy it is incomplete.

43.—Purvaprayogam.
  a. Palm leaves—Telugu Character, complete.
  b. Palm leaves—Telugu Character, incomplete.
  c. Palm leaves—Telugu Character, incomplete.
  d. Palm leaves—Telugu Character, incomplete.

A collection of the rules and prayers to be observed in the several essential ceremonies or *Sanskáras* of the Hindus, in sixteen *Prakaranas* on sections.

44.—Tricha.
  Palm leaves—Telugu Character.
  Three prayers from the *Rig Veda* addressed to the sun.

45.—Agnihotra Vishaya.
  Palm leaves—Telugu Character.
  Directions for various sacrifices with fire agreeably to the ritual of the *Yajur Veda*.

46.—Sikshá Vidhi.
  Palm leaves—Telugu Character, incomplete.
  A treatise on the articulation of the prayers and formulæ of the *Sáma Veda*.

47.—Vrihadjábála Upanishad.
  Palm leaves—Telugu Character.
  One of the supplementary treatises containing the theology of the *Vedas*.

**VEDANTÁ.**

1.—Sátraramimánsá.
  Paper—Telugu Character.
  A celebrated work by *Sankara Achárya* being a complete exposition of the *Vedánta* system of theology, as founded on texts of the Vedas.
2.—Ashtavakra Sūtra Dīpikā.
   Paper—Devanāgarī Character.
   A commentary on the Sūtras or aphorisms of Ashtavakra, with the original rules by Viśvesvārya.

3.—Yoga Vāsishtha Sāra Vivṛtti.
   Paper—Devanāgarī Character.
   The text and comment of the 10th Prakarana or chapter of the Yoga Vāsishtha Sāra by Mahīdhara.

4.—Vedānta Pariḥṣāha.
   Paper—Devanāgarī Character.
   An explanation of the terms of the Vedānta philosophy by Dherma Rājā Dikshita in eight chapters.

5.—Upadēsa Sahasrikā tīkā.
   Paper—Devanāgarī Character.
   A Commentary on the Upadēsa Sahasrikā or thousand verses on the attributes of divinity, agreeably to the Vedānta Philosophy, written in a plain intelligible style by Anandagiri, the disciple of Sankara Achārya.

6.—Laghuvarttikā tīkā.
   Paper—Devanāgarī Character.
   A Commentary on the explanation of the Vedānta doctrines originally composed by Padmapāda.

7.—Brahma Sūtra Vyākhyānam.
   a. Paper—Devanāgarī Character, incomplete.
   b. Palm leaves—Telugu Character, incomplete.
   An exposition of the doctrines of the Vedānta according to the view taken of them by the author Madhū or Madhvaacharya, also called Anandatīrtha who founded a sect of Vaishnavas about the year 1850.

8.—Bhagavad Gītā.
   b. Palm leaves—Grandham Character.
   c. Palm leaves—Karnāta Character, imperfect.
   d. Palm leaves—Karnāta Character, imperfect.
   The Theological Dialogue between Arjuna and Krishna, tran-
slated by Mr. Wilkins and Professor Schlegel. Manuscripts c. and d. comprise a Karnāta commentary.

9.—Mahābhārata Tātparyanirnaya.
   b. Palm leaves—Nandināgarī Character.
   c. Palm leaves—Nandināgarī Character.

An exposition of the Vedānta doctrines, derived from various passages of the Mahābhārata explained by Anandatīrtha or Madhvāchārya, in 32 chapters. Copy b. comprises a commentary by Veda Rājā Swamī and copy c. one by Ananta Bhatt.

10.—Bhāgavata Tātparya Nirnaya, &c.

   Palm leaves—Nandināgarī Character.

An exposition of some passages in the Bhāgavat Purāṇa agreeably to the doctrine of the Mādhva sect by Madhvāchārya.

11.—Mādhva Siddhānta Sāra.

   Palm leaves—Nandināgarī Character.

The substance of the doctrine taught by Madhvāchārya combining the tenets of the Vedānta, with the workship of Vishnu as Brahma.

12.—Sat tatwa.

   Palm leaves—Nandināgarī Character.

A work on the true nature of God, &c., by Anandatīrtha or Madhvāchārya.

13.—Jayollāsa nidhi.

   Palm leaves—Grandham Character.

A Commentary on different portions of the Śrī Bhāgavat by Apyyāya Dikshita extracting from them the doctrine of the unity of the deity and the identity of Siva with Brahma, the passages thus expounded are:

<table>
<thead>
<tr>
<th>1st Book, 1st Section.</th>
<th>3rd Book, 26th Section.</th>
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</thead>
<tbody>
<tr>
<td>2nd</td>
<td>20th</td>
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<td>3rd</td>
<td>4th Book, 2nd</td>
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<td>4th</td>
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<td>5th</td>
<td>6th</td>
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<td>18th</td>
<td>7th</td>
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<td>2nd Book, 6th</td>
<td>5th Book, 17th</td>
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<td>5th</td>
<td>23rd</td>
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<td>6th</td>
<td>6th Book, 17th</td>
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<td>3rd Book, 6th</td>
<td>7th Book, 9th</td>
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<td>14th</td>
<td></td>
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</tbody>
</table>
14.—Gita Sára.
Palm leaves—Karnáta Character.

The essence of the Gita; a collection of Vedánta texts from the Bhagavad Gita and other Pauranic authorities.

15.—Bheda vibhishika.
Palm leaves—Telugu Character.

A work on the unity of the deity, and the identity of his different forms: the author's name does not appear, he is entitled Abhedopádhyáya, the teacher of identity.

16.—Bheda dikkara.
Palm leaves—Telugu Character.

A work of the same tendency as the last, incomplete.

17.—Vedánta Sútradépiika.
Palm leaves—Telugu Character.

An explanation of the doctrines of the Vedánta philosophy, agreeably to the Sri Vaishnava system or that of Rámánuja; incomplete.

18.—Vedánta Bháshya.
Palm leaves—Nandinágarí Character.

A work on the tenets of the Vedánta philosophy; the manuscript imperfect.

19.—Sarvasiddhánta Sangraha.
Paper—Telugu Character.

One chapter of a work professing to discuss different theological doctrines: this chapter contains the Vedánta.

20.—A Vedánta work.
Paper—Devanágarí Character.

It is a comment on the chief texts of the Vedánta doctrine, extending to 309 pages, but incomplete, and the name of the work or author not mentioned.

21.—Tatva Dípana.
Paper—Devanágarí Character.

A work on the nature of the deity and human existence: it is apparently a commentary on some other treatise on a portion of
the Veda entitled Panchapadarikā: the manuscript is incomplete, and the name of the author not mentioned.

22.—Brahmatarka Stava Vivaranam.
   Palm leaves—Grandham Character.

Poetical and encomiastic exposition of the Vedānta doctrines, supposed to be set forth by Siva himself in honor of the Supreme Brahma.

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NYAYA, LOGIC.

1.—Terkabhāsha.

a. Palm leaves—Nandināgarī Character, incomplete.
   b. Palm leaves—Telugu Character.
   c. Palm leaves—Grandham Character.

The elements of logic according to the system of Gautama: the first is the work of Gaurikānta Bhattachāryya, the third of Visvanātha Panchādana.

2.—Terka Sangraha.

Palm leaves—Telugu Character, imperfect.

Loose leaves; being part of an elementary work on Logic by Anam Bhatta.

3.—Siddhānta Chandrikā.

Palm leaves—Telugu Character.

A work on the first branch of Logic, or the evidence of the senses; by Gangadhara Sudhimanī.

4.—Anumāna Prakāsa.

Palm leaves—Grandham Character.

Explanation of the Logic of Inference by Rucidatta.

5.—Anumāna Khanda.

Paper—Devanāgarī Character.

A treatise on Logical inference by Chintamani, with the exposition by Siromani Bhattachāryya entitled Dīdhiti and a further commentary by Bhavānanda: this manuscript in 112 pages extends only to the Vyāpti Lakshana.
6.—Manisāra.
Palm leaves—Grandham Character.
A work on Logical inference, by Gopināthamisra.

7.—Raghu Devi.
Palm leaves—Telugu Character.
A commentary on the Chintāmani by Torka Vāgīsa.

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DHERMA, LAW.

1.—Gautama Smriti.
Palm leaves—Telugu Character, incomplete.
Four chapters of the section on Achāras or daily observances: part of a treatise on law supposed to be explained by the sage Gautama to Nārada.

2.—Lohita Smriti.
Palm leaves—Telugu Character.
A portion of a legislative Code attributed to the Muni, Lohita: it contains the Achāra or ceremonial and purificatory observances.

3.—Angirasa Smriti. Yama Smriti.
   a. Palm leaves—Telugu Character.
   b. c. (Yama Smriti only.) Paper—Telugu Character.
The first of these is a work on purificatory and expiatory observances, ascribed to the sage Angirasa, the second is a small portion of a similar work attributed to the deity Yama: the copy on paper, b. contains but one section.

4.—Daksha Smriti. Atteya Smriti. Hārīta
   Smriti. Usana Smriti.
Palm leaves—Telugu Character.
The first is the Achāra chapter of a code attributed to Daksha the Prajāpati, the second the same ascribed to the Muni Atri, the third is the seventh Adhyāya of the code of Hārīta on the duties of hospitality, being a portion of the Achāra, the last is the reputed work of Usanas or Sukra, the regent of Venus; it is
confined like the others to the Achāra, and is supposed to be communicated to the Rishis at their solicitation: in one collection.

5.—Bharadvāja Smriti.

Palm leaves—Telugu Character.

A work on the daily and essential ritual of the Hindus, attributed to the Muni Bharadvāja; in twenty chapters.

6.—Sándilya Smriti.—Vasishtha Smriti.

Palm leaves—Telugu Character.

The first consists of five chapters of the Achāra portion of a code of which Sándilya the Muni is the reputed author; the second is called the ninth book of Vasishtha’s Dherma Sāstra, and treats of the worship of Vishnu and ritual of the Vaishnavas: in one collection.

7.—Vasishtha Smriti.—Kanva Smriti.

Palm leaves—Telugu Character.

The first is a portion of the code ascribed to the Sage Vasishtha, the Achāra section: the second is part of a legislative code attributed to the Muni Kanva; it begins with Achāra but includes the laws of adoption, and is incomplete.

8.—Viswāmitra Smriti.

Palm leaves—Telugu Character.

Part of the code ascribed to Viswāmitra: the beginning is defective, and it terminates with the tenth section: the subject is Achāra.

9.—Sankha Smriti.

Paper—Telugu Character.

The code of Sankha, the chapter on Achāra.

10.—Hárīta Smriti.

Palm leaves—Grandham Character.

The work of Hárīta on Law.

11.—Parasara Smriti.

Palm leaves—Telugu Character.

A portion of a legislative code comprising twelve chapters, treating on purificatory observances, especially appropriate in the present or Kali age: it is represented as the substance of a
lecture given by the Sage Parásara to his son Vyása, and the Rishis assembled at Badarikásrama.

12.—Kanva Smriti.

Palm leaves—Telugu Character.

A small work on the Achára portion of Hindu law attributed to the Sage Kanva.

13.—Mitákshará.

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

t A comment on the code of Yazñyawalkya by Vijnáneswara with the original text. Printed at Calcutta, in the Devanágari Character in 1813.

The portion of it relating to inheritance has been translated by Mr. Colebrooke, and published in Calcutta in 1810.

14.—Parásara Smriti Vyákhyá.

b. Palm leaves—Devanágari Character, incomplete.
c. Palm leaves—Telugu Character, complete.
d. Palm leaves—Telugu Character, incomplete.
e. Paper—Grandham Character, incomplete.

A commentary on the code of Parásara by the celebrated Medhava Achárya: the code is considered as the highest authority of the fourth or present age; but is principally current in the South of India.

15.—Smriti Sangraha.

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

An extensive compilation on Hindu law from the oldest and best authorities, as Manu, Yazñyawalkya, &c.

16.—Smriti Sangraha.

a. Paper—Telugu Character.
b. Palm leaves—Grandham Character.

Collections of chapters from various works of law. Manuscript a. contains Rules of gifts by Vrihaspati, a treatise on accidental injuries by Angiras, various expiations from the code of the same, part of the daily ritual and observances by Vyása, part of the
expiatory portion and the Achāra section of the Atreya code, a chapter of the Yama Smrīti, one of the Dākṣa Smrīti, on Achāra, twelve sections of the Prāyascitta portion of the code of Satātapa, two of the Prāyascitta part of the Samvarṭṭa Smrīti, and eight of the Achāra division of the Bharadvāja Smrīti. Manuscript b. contains portions of the Samvarṭṭa Smrīti, and the supposed codes of Atri, Vyāsa, Dākṣa, Satātapa, Parāśara and Hārīta.

17.—Saptarshi Smrīti Sangraha.

Paper—Telugu Character.

A Collection of texts attributed to the Rishis on the Achāras of daily purification.

18.—Smrīti Derpana.

Palm leaves—Telugu Character.

A work on the Sanskāras, or essential ceremonies of the Hindus from birth to death. Manuscript incomplete: it is called also the Chidāmbara Smrīti, that being said to be the author’s name.

19.—Smrīti Chandrikā.

Palm leaves—Telugu Character.

The Achāra portion of a work on law, by Agni Devana Bhatt the son of Kesavarya Bhatt. The manuscript is imperfect.

20.—Smrīti Kaustubha.

Paper—Devanāgarī Character.

A work on the observances proper for fixed periods, by Ananta Deva, compiled by command of Bajrabāhu or Vajravara Chandra a Raja of Orissa, whose descent is thus recorded, Vajravara, son of Nilachandra, son of Trimalla Chandra, son of Lakshmana Chandra, son of Rudra Chandra.

21.—Sārasvata Vilāsa.

Palm leaves—Telugu Character incomplete.

Paper—Telugu Character complete.

A work on Jurisprudence, compiled by order of Pratāpa Rudra a prince of the Gajapati dynasty of Orissa kings, in the 14th century.

22.—Narasinha Pārijāta.

Palm leaves—Nandīnāgarī Character.

A treatise on law by Narasinha.
DHERMA, LAW.

23.—Achárádore.
Paper—Devanágari Character.
Observances of the Hindus for their proper seasons, by Sridatta a pundit of Mithilá.

24.—Sadáchára Smriti Vyákhya.
Palm leaves—Nandinágari Character.
An explanation of the daily and other periodical observances, agreeably to the Vaishnava School of Madhuváchárya: incomplete.

25.—Achárapaddhati.
Palm leaves—Devanágari Character.
A treatise on daily and periodical observances by Vidyákara Vájípeyi.

26.—Achára and Vyavahára.
Palm leaves—Nandinágari Character.
The two principal portions of a work on general law, by Nrisinha Vájípeyi.

27.—Atura Sanyása vidhi.
Palm leaves—Telugu Character.
A work on the circumstances under which a Brahman may assume the order of the Anchorite, in sickness or at the point of death.

28.—Dhermapravartti.
Palm leaves—Telunga Character.
A work on the Achára or purificatory ceremonies of the Hindus.
Author unknown.

29.—Vyavahára Málá.
a. Palm leaves—Malayalam Character.
b. Palm leaves—Malayalam Character.
c. Palm leaves—Malayalam Character: incomplete.
d. Palm leaves—Malayalam Character.
A work on practical judicature, being a compilation from Menu and other text books, illustrated by a commentary in Malayálam, in which province the work is alone current as an authority.

30.—Viddhá tándava.
Palm leaves—Devanágari Character.
The practical part of Hindu Law, by Kamalákara Bhatta, a work of modern date but respectable authority.
31.—Viváda Chandra.
   Paper—Devanágarí Character.
   A work on the practical part of Law or Judicature by Meru Misra, or rather by his Aunt Lakshmi Deví, the wife of Chandra-sinha the tenth prince of Mithila: this work is of high authority in the Maithila School.

32.—Viváda Chintámani.
   Paper—Devanágarí Character.
   A work on the same subject as the last, by Váchespati Misrá an eminent lawyer of the Maithila School.

33.—Vivádabhangárnarva.
   Palm leaves—Telugu Character.
   Part of the digest compiled by direction of Sir William Jones, and translated by Mr. Colebrooke, commencing with the Dáya-bhága, and terminating with the Chapter on Debts.

34.—Mádhaviya Práyaschittam.
   Palm leaves—Kárnáta Character, imperfect.
   A few leaves of the book on expiation, from the legal work of Mándhava Achárya.

35.—Vasishtha Práyaschitta Vidhi.
   Paper—Telugu Character.
   Part of the Section on penance and expiation from the code attributed to Vasishtha.

36.—Kermadráyaschitta.
   Palm leaves—Telugu Character.
   A work on expiation by Venkata Vijayi.

37.—Smruti Muktáphala.
   Palm leaves—Telugu Character.
   A work on the expiatory part of Hindu law, by Vaidyanátha Dikshita.

38.—Servapráyaschitta Vidhi.
   Palm leaves—Nándinágarí Character.
   The Rules for the practice of penance and expiation: incomplete.
39.—Vidhāna Mālā.
Paper—Devanāgarī Character.
Rules for various observances and ceremonies of a propitiatory or purificatory tendency, by Nrisinha Bhatta.

40.—Krityā retnāvalī.
Paper—Devanāgarī Character.

Daily and other periodical observances of the Hindus, by Rāmachandra Bhatta.

41.—Prayoga Parijāta.
Palm leaves—Nandināgarī Character: imperfect.
An account of the ceremonies to be observed from birth till death.

42.—Nirmaya Dīpikā.
Paper—Devanāgarī Character.
A work on the rituals and observances of fixed seasons, by the son of a Dwivedi Brahman, the son of the learned Brahman Vatsa Raja: the date of this work is Samvat 1575. A.D. 1653.

43.—Vratakālanirnaya.
Palm leaves—Nandināgarī Character: imperfect.
A work on the observances suited to various seasons, by Bhārati Tirtha, an ascetic.

44.—Vratakālanirnaya.
Palm leaves—Grandham Character.
A work on the same subject as the last, by Aditya Bhatta: the Manuscript contains portions also of the Samvatī Smriti, and the supposed codes of Atri, Vyasa, Dakeha, Salātapa, Hārīta and Parāsara.

45.—Kālamādhava.
a. Palm leaves—Nandināgarī Character.
b. Paper—Telugu Character.
The ceremonies of the Hindus suitable to certain seasons, by Mādhava Achārya, incomplete. Manuscript b. contains the Achārya chapter.
46.—Titthi Nirnaya.
Palm leaves—Telugu Character.

An adjustment of the lunar Months as appropriated to fixed festivals and observances by Mádhava Acharya.

47.—Dersapaurnamása práyaschitta Vidhi.
Palm leaves—Telugu Character.

Explanation of the rules and ceremonies to be observed in expiation of any omission or defect in the Sacrifices to be held at the new and full Moon.

48.—Dersapaurnamása Vidhi.
Palm leaves—Nandinágari Character.

Rules for the ceremonies to be observed on the full and new moon, agreeably to the Sátras of Aswalayana.

49.—Dersapaurnamása Vidhi.
Palm leaves—Telugu Character.

A work on a similar subject as the last, but belonging to a different school, that of Apastamba.

50.—Agnimukha káriká, &c.
Palm leaves—Nandinágari Character.

A tract on sacrifices with fire and two other nameless tracts on similar subjects.

51.—Kunda kalpo latá.
Paper—Devanágari Character.

Directions for constructing the altar or receptacle of sacrificial fires, by Dhundhi Rájá son of Purushottama.

52.—Sráddha Nirnaya.
Paper—Devanágari Character.

The ceremonies of oblation to deceased ancestors, being the fourth Section of the Nirnaya Síndhu of Kamalákara Bhatta.

53.—Agha nirnaya.

a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.

A work on the periods and causes of impurity, as the death of relations, and the appropriate purificatory ceremonies, by
Vedanta-charya son of Sriranganath. Manuscript b. is accompanied with a gloss by the author.

54.—Asoucha Vidhi.

Palm leaves—Telugu Character.

Purificatory ceremonies necessary after the death of relations, &c.

55.—Auradhahiti kriyā Paddhati.

Paper—Devanagari Character.

Obsequial ceremonies and practices, from the approach of death to the offering of funeral cakes, &c., by Viswanatha.

56.—Yellajiyam.

Palm leaves—Telugu Character, incomplete.

A work on funeral rites by a native of the Dekkin named Yellaji.

57.—Narayanavali.

Palm leaves—Telugu Character.

Funeral ceremonies peculiar to the Saiva Gosains or Sanyasis, attributed to their founder Sankara Acharya.

58.—Dandhamadri.

Paper—Devanagari Character.

A treatise on gifts, being the second division of a large work on five branches of the Hindu institutes, by a writer patronised by Hemadri, a man of rank, whose name is therefore affixed to the performance; in general, the works named of Hemadri are attributed to Vopadeva, who was patronised by him, and Hemadri is said to have been the minister of a king of Devagiri; in this work he is entitled Maharatadhirdja.

59.—Nityadamadi paddhati.

Paper—Devanagari Character.

A voluminous treatise on the ceremonials of legal gifts and other observances.

60.—Dnapaddhati.

Paper—Devanagari Character.

A description of the sixteen great gifts, by Rama datta the grandson of the Minister of the Rodja of Mithila.
61.—Sántimayúkha.

Paper—Devanágari Character.

A work on the propitiatory rites to secure success and avert evil: although a work of some extent, about 2000 Stanzas, it is but one of twelve Mayúkhas or rays of the son of Bhágavanta, so named from Bhágavanta Deva, the son of Jaya Sinha, by whose command the whole was compiled by Nilakantha Bhátta. The Twelve Mayúkhas are the

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<tr>
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<th>Dána Mayúkha</th>
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<td>Achára, do.</td>
<td>Jalotserga, do.</td>
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<tr>
<td>Kála, do.</td>
<td>Pratishthá, do.</td>
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<tr>
<td>Sráddha, do.</td>
<td>Práyasekita, do.</td>
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<tr>
<td>Niti, do.</td>
<td>Visuddhi, do.</td>
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<tr>
<td>Viváda, do.</td>
<td>Sánti, do.</td>
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</tbody>
</table>


62.—Hemádri Sánti.

Paper—Devanágari Character.

On propitiatory rites by Hemádri. See No. 58.

63.—Hemádri Vratavidhi.

Paper—Devanágari Character.

A large work, of which the subject apparently is the description of religious vows and obligations, but the manuscript is very defective.

64.—Suryapuja Vidhi.

Palm leaves—Karnáta Character.

Rules for offering worship to the sun.

65.—Rájábhisheka pāddhati.

Paper—Devanágari Character.

A small tract on the ceremonial of crowning princes, or sprinkling them with holy water.
66.—Pravara déśākā.
Paper—Devanágari Character.
A tract on the tribes or families of Brahmans.
67.—Jāti nirnaya.
Palm leaves—Telugu Character.
An account of the origin and duties of the different castes, said to be a chapter of the Brahma Vaivarta Purana from which however it is only partially derived.
68.—Súdroyota.
Paper—Devanágari Character.
The rites and observances proper for the Súdra caste, by Gaga Bhatta of Maharáshtra.
69.—Súdra Dharmañātwa.
Paper—Devanágari Character.
The rites and observances of the Súdra caste by Kamalákara Bhatta.
70.
Palm leaves—Nandinágarí Character.
A work on law, but incomplete, and the name and author not known.

PURANAS.

1.—Padma Purána.
b. Palm leaves—Telugu Character.
The manuscript a. comprises three different portions of this work.

1. A portion of the Pátaña khanda, containing the episode of the seizure of the sacrificial horse liberated by Ráma, by Viramuni, a follower of Siva, and his discomfiture and death in consequence, with the interview between Siva and Ráma, and the restoration of the king to life by the combined favour of the two deities.
2. A portion of the _Uttara khand_ of the conversation between _Dīlpā_ and _Vasishthā_, and subsequently between _Sīva_ and _Pārvatī_, upon the efficacy of ablation and religious rites in the month of _Māgh_. This section includes an enumeration of the _Purāṇas_, substituting the _Vishnu_ for the _Vāyu_, it also classes the _Purāṇas_, thus:—

The _Matsya, Kērma, Linga, Sīva, Skanda_, and _Agni Purāṇas_, are of the _Tama Guna_, the quality of darkness or ignorance.

The _Vishnu, Nāreṇḍiya, Bhāgavat, Garūra Padma_, and _Varāha_ belong to the _Sātwīka_ quality.

The _Brāhmāṇḍa, Bhavishya, Mārkandeya, Vāmana_, and _Brahmā_, are of the _Rajas_, or quality of passion.

3. _Pulastya's_ conference with _Bhīshma_ relating to places of pilgrimage, &c. being part of the first section or _Srīśti khand_.

Manuscript b. contains the greater portion of the _Uttara khand_ or last portion, commencing with the 29th Chapter and ending with the 50th. It is little else than a manual of different _Vratas_ or religious rites to be observed on various days of the fortnight, or in different months, as narrated in conversations between the _Pāndavas_ and _Nāreṇḍa, Sīva_ and _Pārvatī_ and others.

2.—_Agni Purāṇa._

Palm leaves—Telugu Character.

The _Purāṇa_, originally communicated by _Agni_ to _Vasishthā_. It comprises 320 sections, and contains a number of curious articles as, in addition to the usual topics, it has portions on _Nītī_ or the duties of Kings, on medicine, grammar, prosody and _Dhanurvidyā_ or the use of weapons. It is avowedly subsequent to the _Mahābārata_, to which it refers: it is a _Vaishnava Purāṇa_, although not a very decided party work, and is referred by the _Vaishnavas_ to the class of _Saiva Purāṇas_.

3.—_Vishnu Purāṇa._

a. Palm leaves—Telugu Character.

b. Palm leaves—Grobham Character, imperfect.

One of the great _Purāṇas_ of the _Vaishnava_ order. It is related by _Parāśara_ to _Maitreya_, and is very full on the subject of the principal votaries of _Vishnu_, as _Prahlāda_ and others, it contains
also a copious genealogy of Hindu kings, and the life of Krishna. It is divided into six portions. Manuscript b. contains the two last sections only.

4.—Garūra Purāna.

   b. Palm leaves—Telugu Character.

The Purāna, is named from Garūra, as one of the rewards of his devotion, whilst yet a Bird, to Vishnu: the substance was communicated by Vishnu to Rudra, and overheard by Brahmā, by whom it was revealed to Vyāsa: it is a Vaishnava Purāna, but abounds with Tantrika rites and formulæ: it contains also an astronomical and medical portion: the latter of some length, but no history nor genealogy. Manuscript a. is incomplete.

5.—Brahmavaivartta Purāna.

Palm leaves—Telugu Character.

This Purāna is so named from its containing an account of the worldly manifestations of the Supreme spirit or Brahma, here identified with Krishna. It is narrated by Sauti, to the Rishis, extends to 18,000 stanzas, and consists of four portions. The Brahma khandā describing the creation and the nature of the deity. The Prakriti khandā treating of the various forms of the female personifications of passive matter. The Ganesa Khandā describing the birth and adventures of Ganesa, and the Krishna Janma Khandā relating the birth and acts of Krishna, and his mistress Rādhā: the manuscript is incomplete, beginning with the 1st and ending with the 40th Chapter.

6.—Linga Purāna.

a. Palm leaves—Telugu Character.
   b. Palm leaves—Grandham Character.

A Purāna of the Saiva class: it is supposed to be narrated to Nāroda and the Rishis at the Naimisha forest by Śūta, who heard it from Vyāsa. It consists of 11,000 verses, in two books. The first gives an account of the origin of the Linga and various forms of Śiva; the usual Pauranic description of the universe, and a few genealogical events from Priyavrata to Krishna. The destruction of Tripura and other demons by Mahādeva, or
the members of his family, and instructions for the performance of different ceremonies in honour of Mahádeva. The latter subject is continued through the second book, illustrated by different legendary tales: the first book consists of 105 sections, the second of 48: in some copies the division is different, as in the present in which the second book contains 55 sections. Manuscript a. is part of the second portion of the Linga Purána, from the fourth to the fifty-fifth and last chapter. Manuscript b. contains the last section of the first portion, and the last portion entire.

7.—Márkandeya Purána.

Palm leaves—Telugu Character.

The first portion of the Márkandeya Purána, consisting of seventy-three sections. This Purána is related by four birds of marvellous origin to Jaimini, on his being referred to them by the sage Márkandeya. It commences with some account of Krishna and his usual companions, of whom his brother Baladeva is said to have slain Súta the usual narrator of the Puránas: a variety of ordinary legends, chiefly of a Vaishnava character follow, with an account of the creation of the universe, as communicated by Márkandeya to Krostuki, and a description of the different Manvantaras with legends of the events which severally occurred, or are to occur, in those periods, all of a mythological or superhuman character. The Chandi Páth, or Durgá Mábátmya, in which the victories of Durgá over different Asuras are recorded, and which is a work of great repute in almost all parts of India, is a portion of this Purána. It is introduced as the history of the Muni of the eighth period, or Sávarni the son of the sun, who in the second or Swárochisha Manvantara, was a king named Suratha, to whom the exploits of Durgá were then related, in consequence of hearing which, and his propitiation of the goddess, he became a Ménú in a subsequent birth. The Márkandeya Purána is said to contain 9000, Stanzas.

8.—Kúrma Purána.


b. Palm leaves—Telugu Character.

c. Palm leaves—Telugu Character.

This Purána although named after one of the avatáras of Vishnu,
the tortoise, is considered as one of those especially belonging to the Sāiva sects. It recommends the worship of Mahádeva as Budra or Nīlalokīta. It contains like the rest, an enumeration of all the eighteen Puránas. The list given in this work is the following, the Brahmá, Padma, Sīva, Bhágavat Bhavishya, Náradya, Márkandeya, Agni, Brahmavaivartta, Linga, Varāha Skanda, Vámana, Kūrma, Matsya, Garúra, Vāyu and Brahmánda Puránas. The Manuscript a. contains but 37 sections; the complete work is in two parts, section first containing 55, and section second 47 portions. Manuscripts b. and c. are entire.

9.—Sri Bhágavat.

Palm leaves—Telugu Character.

a. First and Second Books.
b. Third Book.
c. Fourth and Fifth Books.
d. Sixth Book.
e. Seventh, Eighth, and Ninth Books.
f. Tenth Book.
g. Tenth Book.
h. Tenth Book.
i. Eleventh and Twelfth Books.

This Purána, is the most celebrated and one of the most modern of the number; it is not the less valuable as it is much more full than any of the rest. It also contains much that has been drawn from other sources, which though somewhat disfigured, is consequently preserved.

The first book or Skanda comprises in 19 chapters, the opening, the encounter of Súta and Saumaka, when the former repeats what he related to the Rishis, the supremacy of Vishnu and faith in him, his Avatárs, the history of Náreda, the account of Parikshít after the disappearance of the Pandus and Krishna, and of this king being cursed by a Rishi, and bitten by a venomous snake.

In the second Book Súka, to prepare Parikshít for death, relates to him the Bhágavat, the substance of which was originally communicated by Brahmá to Náreda, in four verses: the creation of the world, the 24 Avatárs of Hari, the excellence of Náráyana and end of the Brahmakalpa: 10 chapters.
Book 3rd, 36 Chapters. The several creations and destructions, the submersion of the Vedas, and their recovery by the Boar incarnation, also the Kapila Avatār: the narration here proceeds in a conversation between Vidura and Maitreya.

Book 4th, 31 Chapters, contains the genealogy of the Manu Swayambhuva’s progeny, the quarrel between Daksāha and Mahādeva and the elevation of Dhrūva, to the dignity of the Pole Star, the history of Vena and Prithu, and the story of Prachetas.

Book 5th, 26 Chapters. Of Priyavrata and his sons, of his grandson Nābhi, of Rishabha and Bharata. Description of Jambudvīpa, of the other Dwīpas, situation of the sun and planets, &c.

Book 6th, 19 Chapters. The histories of Ājāmila, Viśvarūpa, Vitrāśura, of the family of the sun and origin of the Māruts.

Book 7th, 15 Chapters. History of Hiranyaka sipu and Prahlāda, of Tripurāsura, and duties of a Brahmachāri.

Book 8th, 24 Chapters. Of the Menus subsequent to Swayambhuva, of the sacrifice of Bali and Dwarf Avatār, of the Matsya Avatār.

Book 9th, 24 Chapters. Of the Vaivasvata Manvantara, the sons of Ikshvāku and descendants of the Menu, and the genealogies of kings to the birth of Krishna.


Book 11th, 31 Chapters. Of faith in Krishna and his worship, of his death, and the destruction of Dwārakā and the Yādava race.

Book 12th, 13 Chapters. Of the kings subsequent to Parikṣhit, vices of the Kali age, death of Parikṣhit, description of the Vedas and Purāṇas, meditation of Mārkandeya and praises of the Bhāgavat Purāṇa.

10.—The Matsya Purāṇa.

Palm leaves—Telugu Character.

This Purāṇa is related by Sūta to the Bishis in reply to their
enquiry why Vishnu assumed the form of a fish, and it commences with the story of Vaiṣṇavaṭa Menu, and the deluge, as translated by Sir William Jones from the Bhāgavat. The Menu asks the Fish the story of the creation of the universe, &c. and his replies constitute the supposed original of this Purāṇa, which contains the history of the different Manvantaras, some genealogical and legendary accounts of the kings of the Solar and Lunar Races to the time of Krishna, directions for observing different Vratas, geographical description of the universe, various wars between the Gods and Demons, and especially the destruction of Tāraka, Hiranyakasipu, and Andhaka, the excellence of Kāśi, and a number of other Tirthas. Some chapters then follow on Polity, Punishment, Purification, and Sacrifice, and the work concludes with a short prophetic notice of the Kali age, the Mlechcha princes, who are to rule in it, and the efficacy of gifts. The work comprises 264 sections, of which this copy contains but sixty-two.

11.—Varāha Purāṇa.

Palm leaves—Grandham Character.

The Varāha Purāṇa is communicated in the form of a dialogue between Vishnu, as the Varāha, or Boar Avatār, and the earth to whom the deity relates the creation of the universe, the origin of the Bīshis and their descendants, the mode of observing a number of Vratas, or religious obligations, the division of the universe, the destruction of Mahishāsura by Devī, and the efficacy of gifts. The different rites to be performed, holy places to be visited, and amongst these the supremacy of Mathurā. The work sometimes appears as divided into three books, of which the first contains 107 sections, the second 60, and the third or Mathurā Māhātmya 64.

12.—Visvakarma Purāṇa.

a. Paper—Telugu Character.
b. Palm leaves—Karnāta Character.

A compilation of formulae and legends relating to Visvakarma and the castes of artificers, attributed idly to Visvakarma. The first is rather a Telugu than Sanscrit work, the Sanscrit passages from the Vedas and Purāṇas, serving as a text for a fuller expla-
nation in the Telugu language. The second is a different work, agreeing only in name and subject.

13.—Vrihat Náراد्यa Purána.

Paper—Devanágarí Character.

The Vrihat Náрад्यa, or great Náрад्यa is so named to discriminate it from the Náreda or Náрад्यa Purána, or perhaps from the latter, which is an Upapurána: unless however the same with the latter it cannot be properly included in either class. Although said to contain 25,000 stanzas, it is rarely if ever met with of that extent, and appears to be complete in 38 sections, containing about 3,500 stanzas. It is a Vaishnava work, supposed to be repeated by Súta to the Rishis, having been originally communicated by Brahmá to Náreda, and by Náreda to Sanatkumára.

There is little in this Purána conformable to the ordinary contents of such works, and such legends as are found are mere vehicles for panegyrics upon Vishnu, and recommendations of implicit devotion to that Divinity.

14.—Sri Bhágavat Purána.

Paper—Devanágarí Character.

A Purána of importance in the literary history of these works, as it is distinct from the popular work of the same name, supposed by some to be a later composition: it is named from Bhágavat or Durgá, whence it is identified with the Dévi Bhágavat an Upapurána, but perhaps erroneously, as it is narrated by Súta like the rest, and is termed a Mahápurána: we have in this, the following enumeration of the Puránas.

<table>
<thead>
<tr>
<th>The Matsya,</th>
<th>Stanzas</th>
<th>14,000</th>
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<tbody>
<tr>
<td>&quot;Márkandeya,&quot;</td>
<td>&quot;</td>
<td>9,000</td>
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<tr>
<td>&quot;Bhavishya,&quot;</td>
<td>&quot;</td>
<td>14,500</td>
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<tr>
<td>&quot;Bhágavata,&quot;</td>
<td>&quot;</td>
<td>18,000</td>
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<tr>
<td>&quot;Brahmá,&quot;</td>
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<tr>
<td>&quot;Brahmánda,&quot;</td>
<td>&quot;</td>
<td>12,100</td>
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<tr>
<td>&quot;Brahmavaivarta,&quot;</td>
<td>&quot;</td>
<td>18,000</td>
</tr>
<tr>
<td>&quot;Vámana,&quot;</td>
<td>&quot;</td>
<td>10,000</td>
</tr>
<tr>
<td>&quot;Váyu,&quot;</td>
<td>&quot;</td>
<td>6,000</td>
</tr>
<tr>
<td>&quot;Vishnu,&quot;</td>
<td>&quot;</td>
<td>23,000</td>
</tr>
</tbody>
</table>
The list of Upapuranas is the following:

Sanatkumāra, Narasinha, Nārādyya, Siva, Durvasas, Kapila, Umas, Menu, Varuna, Kālka, Samba, Nandi, Saura, Pārśāra, Aditya, Maheswara, Bhāgavata and Vasishtha.

15.—Bhavishtottara Purāṇa.

Paper.—Devanāgarī Character.

A Supplement to the prophetic Purāṇa, supposed to be revealed by Krishna to Yudhisthira. The subjects of the work are the visit of Vyasa to Yudhisthira, the creation of the world, the origin of Maya the impurities of human nature, sins and their removal by various observances. The Manuscript is complete, containing 243 pages.

16.—Kālikā Purāṇa.

Paper.—Devanāgarī Character.

This Purāṇa is communicated by Mārkandeya to the Rishis, in explanation of the union of Kāli or Pārvati with Siva. It is a voluminous work, in 98 or 100 Chapters, and consists of legends relating to the different manifestations of Dēvi, as Yogānītra or Sati, with the legend of Daksha’s sacrifice; as Umā, or Kālī, or Giriya or Pārvati, or Bhadrakāli, Kāmakhyā, or Kāmeswari, &c. The work contains nothing of ordinary Pauranic matters, as the genealogies of the Menus or kings, or the disposition of the universe, but in their stead has a number of legends peculiar to itself, as the story of Arundhati, of the River Chandrabhūga, and of Naraka, the son of the Earth, the birth of Bhairava and Vētāla, and the origin of the Brahmaputra river, with the circumstances that gave sanctity to many parts of Kāmarupa or Assam. It contains, also, instructions for the performance of various acts of
worship and devotion, conformably to the system of the Tantras, to which class of works it is closely allied. This copy is far from complete, extending to but one-third of the work.

17.—Mudgala Purána.
Paper.—Devanágari parts.

This Purána is attributed as usual to Sáta, the pupil of Vyása, who repeats to the sages in Naimisháranya, what had been originally communicated to Dakeha by the Rishi, Mudgala, whence the name of the Purána. It is avowedly subsequent to the other Puránas, which the introduction states had been previously revealed to the Munis and had left them undetermined which deity or faith to prefer: they therefore propose their doubts to Sáta, and to remove them he repeats this work, the object of which is to identify all the Gods with Ganapati or Ganesa in his different forms of Vakrátunda, Ekadanta, Mahodara and Gajá-nana: the work is the text book of the Gánapatya Sect.

18.—Laghu Buddha Purána.
Paper.—Devanágari Character.

A Summary of the contents of the Lalita Vistára, a Purána containing the history of Buddha: the original was brought from Nepal by Captain Knox: the abridgment was made by a Pundit in Mr. Colebrooke’s service.

19.—Bhágava Purána.
Palm leaves—Telugu Character.

The last portion of a work described as one of the Upapuránas or minor Puránas. This portion relates the incarnations of the conch, mace, Chakra, &c. of Vishnu as persons—it is in fact a Vaishnava work, and includes the history of Rámánuja, the reformer of that branch of the Hindu religion, who flourished in the twelfth century.

20.—The Himavat Khanda of the Skanda Purána.
Paper—Devanágari Character.

A description of the holy places in the Himálaya mountains from the Skanda Purána: pages 371.
21.—The Brhamottara Section of the Skanda Purána.
   b. Palm leaves—Telugu Character, 8 Chapters.

This Section describes the merit of worshipping Śiva, illustrated by a number of legendary tales.

22.—Sahyádri khandā.
   a. Paper—Devanágari Character, the 1st part.
   b. Paper—Devanágari Character, the 2d part.
   c. Palm leaves—Nandinágari Character.
   d. Palm leaves—Nandinágari Character.
   e. Palm leaves—Telugu Character, last part.

This is called a portion of the Sanatkumára Sanhitā, a part of the Skanda Purána: it contains the legendary history and description of the Malabar Coast or the Parasuráma kshetra.

23.—Kási Khanda.
   a. Palm leaves—Nandinágari Character, 80 Sections.
   b. Palm leaves—Nandinágari Character, 20 Sections.
   c. Palm leaves—Telugu Character, 40 Sections.
   d. Palm leaves—Telugu Character, 13 Sections.

An extensive portion of the Skanda Purána, giving a very full account of all the places of sanctity at Benares, and a vast number of legends inculcating the worship of Śiva. When complete, it comprises 100 Sections, in two parts or books.

24.—Káliká Khanda.

Palm leaves—Nandinágari Character.

A portion of the Skanda Purána relating the exploits of the Goddess Káli.

25.—Sankara Sambhava.
   a. Palm leaves—Telugu Character.
   b. Palm leaves—Grandham and Telugu, incomplete.

A portion of the Śiva Rahasya, said to be a part of the Śanhitā of the Skanda Purána: it relates the birth of Kártikéya and his various exploits, the marriage of Śiva and Párvari, the sacrifice of Daksha, and direction for various rites and acts in honor of Śiva and his consort. The work is in 216 Sections: Manuscript a. 296 pages. Manuscript b. contains from Section 32 to 50.
26.—Sivatātreca Sudhānidhi.

Palm leaves—Telugu Character.

A Chapter on the worship of Śiva, called part of the Malaya-
chala section of the Skanda Purāṇa.

27.—Śūta Sanhilt.

Palm leaves—Telugu Character.

A collection of Saiva doctrines and legendary illustrations,
especially according to the Yoga practices, collected from and
forming part of the Skanda Purāṇa: it is in five or six Sections,
 viz. ; The Śiva Māhātmya Khand, Manayoga khand, Muktiyoga
khand, Yajna Vaibhava khand, and Brahma Gītā, the last is
sometimes divided into the Brahma Gītā and Śūta Gītā.

28.—Lakshminārtāyaṇa Samvāda.

Palm leaves—Telugu Character.

The dialogue of Lakṣmi and Nārāyana, part of the Skanda
Purāṇa, comprising accounts of various forms of worship, &c.
as communicated by Viṣṇu to Lakṣmi, 29 Sections.

29.—Vratāvalī.

Palm leaves—Telugu Character.

A collection of religious observances, according to the ritual
of the Bhavishyottara Purāṇa.

30.—Rāmāyaṇa Māhātmya and Tāraka
Brahmā Mantra Māhātmya.

Paper—Telugu Character.

Two Sections of the Brahmāṇḍa Purāṇa: in the former the
excellence of the story of Rāma is described as preparatory to
the initiation of the votary who becomes a follower of Rāma by
the communication of his Mantra, the virtues of which are
explained in the latter of these sections.

31.—Bhāgavat Dwādasa khand.

Palm leaves—Nandināgarī Character.

Part of the twelfth Chapter of the Bhāgavat.

32.—Jaimini Bhāgavat.

Palm leaves—Nandināgarī Character.

A poem on the adventures of Krishna attributed to the Muni
Jaimini.
33.—Kásimukti Prakásiká.
Paper—Devanágari Character.
A collection of Puranic and other texts, on the efficacy of Kasi or Benares for the procuring of final emancipation.

34.—Bhakti retnávali.
Paper—Devanágari Character.
An exposition of the principal texts of the Sri Bhágavat which recommend the preferential worship of Vishnu.

35.—Bhugola Sangraha.
Paper—Devanágari Character.
The description of the universe from different Puránas.

36.—Mathurá Setu.
Paper—Devanágari Character.
A description of Mathura and its environs, as places of pilgrimage, proved by extracts from the various Purunas by Ananta Déva.

37.—Vishnu Rahasya.
Paper—Devanágari Character.
A portion of the Vaisishtha Sanhitá, declared by Súta to the Saints, giving an account of the creation and periods of the world, and the pre-eminence of Vishnu, with his worship, according to Madhváchari sect of Vaiśnavas.

38.—Nava grahapújá Paddhati.
Palm leaves—Telugu Character.
Prayers and forms of worship addressed to the nine planets on various occasions, compiled chiefly from the Puránas.

39.—Kalpakanda.
Palm leaves—Telugu Character, incomplete.
A compilation from the Bhavishyottara, Skanda, and other Puránas, of the forms of prayer and worship to be addressed to various deities.

40.—Jambudwípa Nirnayam.
Palm leaves—Telugu Character.
A description of Jambudwípa from the Bhishma Parva of the Mahábhárat.
41.—The Bāla and Ayodhyā kāndas of the Rāmāyana.
   Palm leaves—Nandināgarī Character.

The first and second books of the Rāmāyana, from the birth of Rāma to his exile from Ayodhyā.

42.—Rāmāyana Balakānda.
   Palm leaves—Nandināgarī Character.

The first section of the Rāmāyana.

43.
   Palm leaves—Grandham Character.

The two last sections of the Rāmāyana.

44.—Uttara Rāmāyana.
   Palm leaves—Telugu Character.

The last or supplementary Chapter of the Rāmāyana, containing the history of Rāma, after the defeat and death of Rāvana, his return to Ayodhyā, his exposure of Sītā, the birth and discovery of his sons, and the death of Lakshmana and himself.

45.—Rāmāyana Sangrāha.
   Palm leaves—Telugu Character.

An abridgment of the Rāmāyana compiled by Narain Pundit, son of Trivikrama Pundit Achārya.

46.—Rāmāyana Vyākhyāna.
   Palm leaves—Telugu Character.

A commentary on two sections, or the Bāla Kānda, and the Ayodhya Kānda of the Rāmāyana by Annawan Tīrwārīghan a Vaishnava Pundit.

47.—Rāmāyana Bāla Kānda Vyākhāna.
   Palm leaves—Telugu Character: incomplete.

A commentary on part of the first book of the Rāmāyana by the same author as the last.

48.—Mahābhārat.
   a. Sābhā Parva, 2d Book.
   b. Arānya Parva, 3d do.
   c. Drona Parva, 7th do.
   d. Kēra Parva, 8th do.
   Palm leaves—Telugu Character.

This is a very incomplete copy of the great Poem. Manu-
script c. also only comprises the story of Nala? and manuscript d. the latter section.

49.—Máhabhárat.
   a. Palm leaves—Grandham.
   b. Palm leaves—Grandham.

Several sections of the Máhabhárat. Manuscript a. contains the Gada, Saúptika, Aishika, Sri, Asramávása, Mausala, Maháprasthána, and Swargárohana being the last Parvas of the Poem. Manuscript b. contains the Rájá Dherma of the Sánti Parva.

50.—The Tirthayátra Vernanam of Pulastya, from the Máhabhárat.

An account of various holy places, and the efficacy of Pilgrimage, communicated by the sage Pulastya to Bhíshma.

51.—Máhabhárata Pancha Retna.
   Paper—Devanágari Character.

The five gems of the Máhabhárat or portions of that work of peculiar sanctity; these are

1. Bhagavat Gíta, the dialogue between Krishña and Arjuna, translated by Wilkins and Schlegel.

2. Vishnu Sahasra náma the thousand names of Vishnu repeated by Bhíshma to Yudhishtírâ, a portion of the Sánti Parva or section.

3. Bhíshmástava Rájâ Sotra. The royal panegyric of panegyrics, the praises of Krishña pronounced by Bhíshma.

4. Anusmriti. The reminding of the instructions of Náráda by Krishña in the forms of meditation proper to secure divine felicity.

5. Gajendra mokshanam. The liberation of the celestial elephant who saved Vishnu, from the gripe of the equally superhuman crocodile after a struggle of a thousand divine years: they were in fact two Gandhabas or Quiristers of heaven, Háha and Húhá condemned to these forms by a curse of the Saint Devaú, whom they had offended by ridiculing his indifference to their songs. These are all sections of the Sánti Parva or twelfth section. The same volume contains, the Pándava Gíta, a series of Stanzas in honor of Vishnu attributed to different Gods and
Saints, which, with the preceding tracts, forms a sort of manual in great credit with the *Vaishnava* Sect.

52.—*Pândava Gitâ.*

Palm leaves—Karnâta Character.

A collection of Stanzas in praise of *Krishna*, from the speeches of the five *Pândavas*.

53.—*Mâhabhârata Jarasandha Badha.*

Paper—Devarâgari Character.

The death of *Jarasandha*, part of the *Sabhâ Parva* or second book of the *Mâhabhârata*.

54.—*Vishnu Sahasra Nâma.*

Palm leaves—Nandinâgari Character.

The thousand names of *Vishnu*, from the *Mâhabhârata*.

55.—*Mâhabhârata Vyâkhyaâna.*

Palm leaves—Telugu Character.

A commentary on the obscure passages that occur in the first, third, fourth and fifth *Parvas* of the *Mâhabhârata*, by Yajna Varayana.

56.—*Harivansa Krishna lila.*

Palm leaves—Telugu Character.

a. Containing 54 Sections.

b. Do. 58 do.

The life of *Krishna* as narrated in the last or supplementary Section of the *Mâhabhârata*.

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**MAHATMYAS.**

The *Purânas* contain short notices of the principal *Tirthas* or places of peculiar sanctity, and occasionally give detailed accounts of those of more than usual holiness, as Benares, Gaya, Mathura, and others. In imitation of this example, and with the interested purpose of accrediting different temples, Legends have been very extensively fabricated, relating to the circumstances under which each acquired its sacred character, and illustrating the advantages of worshipping at its shrine. This has been especially the
case in the South of India, where every pagoda has its Sthala or Local Purána, or Máhátmya Legendary account of its Sanctity or Greatness. These are invariably stated to be extracts or sections from different Puránas, in which however they will be sought in vain, never having formed a part of the original works. In some instances indeed they exceed in bulk the size of the work from which they are professedly extracted. Although referred very indiscriminately to different Purdnas, the far larger portion are said to belong to the Shanda Purána, a preference easily accounted for, as that Purána no longer exists in an entire form. It is in fact made up of detached sections, of uncertain denomination and extent, and therefore readily admits of any additions.

1.—Agntswará Máhátmya.
Palm leaves—Grandham Character.

Legend of a shrine dedicated to Siva at Terukatupalli, south of the Caveri: from the Brahmada Purána.

2.—Anjanádri Máhátmya.
Paper—Devanágari Character.

Account of the Anjana mountain, the place where Hanumán, it is said was born: a mountain in Mysore called in the country Hanumad Malei, Hanumán is named Anjaneya after Anjaná his mother. Said to be from the Brahmánda Purána.

3.—Anantasayana Máhátmya.
Palm leaves—Nandinágari Character.

Account of a place in Travancore sacred to Vishnu sleeping on the Serpent: the temple is situated, it is stated, at Padmanábhapur: the work is a section of the Brahmánda Purána.

4.—Arjunapura Máhátmya.
Palm leaves—Karnátaka Character.

Account of a shrine in Canara from the Brahmánda Purána.

5.—Arjunapura Máhátmya.
Palm leaves—Grandham Character.

Legend of a shrine dedicated to Siva as Arjuneswara, or the Lingam set up by Arjuna, on the north bank of the Vegavatt,
the V recib ran near Madura. It is called a portion of the Agni Purana.

6.—Adi Chidambara Mahatmya.

Palm leaves—Grandham Character.

Legend of a shrine of Siva on the South of the Vegavati in the Madura district, considered as the original Chidambara: extracted from the Saiva Purana.

7.—Adipura Mahatmya.

Palm leaves—Grandham Character.

Legendary account from the Brahmanda Purana of a shrine sacred to Siva in the west of Coimbatore.

8.—Adi Retneswara Mahatmya.

Palm leaves—Grandham Character.

Legendary account, from the Brahmanavivarta Purana, of a shrine dedicated to Siva near Madura.

9.—Indraprastha Mahatmya.

Paper—Devanagari Character.

The virtues of Indraprastha or ancient Delhi as a place of pilgrimage, and of other places in its vicinity, as declared by Saubhara Muni; hence it forms part of his Sanhita.

10.—Indravatara Kshetra Mahatmya.

Palm leaves—Telugu Character.

Legend of a place sacred to Indra in the Carnatic, said to be from the Skanda Purana.

11.—Airavata Kshetra Mahatmya.

Palm leaves—Grandham Character.

 Legendary account of a holy place on the bank of the Cauveri, where Indra is supposed to have performed penance, and erected a number of Lingas, to expiate the crime of killing Vritrasur: he also recovered here the life of Airavata his elephant who had fallen senseless before a Linga which he had endeavoured to overturn, by propitiating Siva: the legend is said to be a chapter of the Brahmottara khandha of the Skanda Purana.

12.—Kathoragiri Mahatmya

Palm leaves—Telugu Character.

A portion, it is said, of the Brahmanda Purana giving au
account of the Kathora hill, a place of pilgrimage between Arunáchelam and Trichanapali, a shrine of Siva.

13.—Kadambavana Mábátya.
   Palm leaves—Grandham Character.

Account of a grove on the South of the Káverí sacred to Siva: an extract from the Skanda Purána.

14.—Kadalipura Mábátya.
   Palm leaves—Telugu Character.

Legendary account of a city named Kadali, on the bank of the Krishna, near Srisaila: in 25 sections, said to be from the Padma Purána.

15.—Kapila Sanhitá.
   Palm leaves—Nandinágarí Character.

A legendary work attributed to the Muni Kapila, descriptive of the four holy places in the province of Utkala, or Orissa, viz. Jagannatha, Bhuvaneswara, Konárka and Jajípur.

16.—Kamaláchala Mábátya.
   Palm leaves—Karnátka Character.

Legend of a shrine of Gopálá Svámi in Canara, near Govardhan Parvat.

17.—Kamalálaya Mábátya.
   Palm leaves—Grandham Character.

Legend of a place dedicated to Siva at Trivalúr in Tanjore; from the Skanda Purána.

18.—Kalasakshetra Mábátya.
   Palm leaves—Nandinágarí Character.

An account of a holy place in Karnátaka sacred to Kárñíkeya, a section of the Skanda Purána.

19.—Kánteswara Mábátya.
   Palm leaves—Telugu Character, incomplete.

Legendary account of a place dedicated to Siva, a portion of the Sahyádri khandá of the Skanda Purána.

20.—Kámákshi Vilása.
   Paper—Telugu Character.

Account of the form of Durgá worshipped at Kanchi, from the Lalitopákhyán in the Brahmánda Purána.
21.—The Kárтика Máhátya.
   Paper—Devanágari Character.

   The efficacy of rites performed in the month Kartik (October, November,) the tract is called a section of the Sanatkumára Sanhitá, a portion of the Skanda Purána, it was communicated verbally by the Sun to the Bálakhílyas, the pigmies.

22.—Kálanjara Máhátya.
   Paper—Devanágari Character.

   A description of the hill and holy place Kálanjara, or Callinger in Bundelkhand, communicated by Siva to Párvatí, from the Padma Purána.

23.—Káverí Máhátya.
   Palm leaves—Telugu Character.

   The legendary account of the Káverí river, said to be a section of the Agni Purána, but in reality not belonging to that work: it is of considerable extent, comprising 103 sections and forming a manuscript of 400 pages: it is supposed to be communicated by Agástyá to Harischandra, and is chiefly filled with the popular stories relating to Báma and Krishna.

24.—Kumára-kshetra Máhátya.
   Palm leaves—Nandinágarí Character.

   A legendary account of a place sacred to Kártikeya, on the Malabar coast in Tulúva: it is called a section of the Skanda Purána.

25.—Kumbhakona Máhátya.
   Palm leaves—Grandham Character.

   Legendary account of Kumbhakona near the Káverí, the old capital of the Chola kings, and a shrine of Vishnu, from the Bhavishyottara Purána.

26.—Kumbhási kshetra Máhátya.
   Palm leaves—Telugu Character.

   Legend of the shrine of Kottswara, in Southern Canara.

27.—Krisná Máhátya.
   Paper—Telugu Character.

   Legendary account of the Kríshná river, from the Skanda Purána.
MAHATMYAS.

28.—Kedáreswara Máhatmya.

Palm leaves—Grandham, incomplete.

Legendary account of a Lingam near Kánci, but it is very imperfect.

29.—Kesara Máhatmya.

Paper—Devanágari Character.

An account of the holy place Kesara, a place in Saundi, Canara, also called Bakulakshetra.

30.—Koteswara Máhatmya.

Palm leaves—Kanára Character, imperfect.

Legend of Kotísvara, a shrine of Siva on the Canara coast to the north of Condapur.

31.—Konárka Máhatmya.

Palm leaves—Nandinágari Character.

A legendary account, compiled from various Puránas of the temple of Konárka, or the Black Pagoda in Orissa, it is accompanied by a short gloss in the Uriya language.

32.—Kshirini vana Máhatmya.

Palm leaves—Grandham Character.

Legendary account of a shrine sacred to Siva in a cluster of Asclepias bushes, on the south of the Káverí, said to have been the seat of Vasíshtha’s penance in a former age, the place is known by the local name of Teruwadatura. The account is called an extract from the Brahmittara khandá of the Skanda Purána.

33.—Gaya Máhatmya.

Paper—Devanágari Character.

The legendary account of Gaya, in Behar, from the Váyu Purána.

34.—Garúráchala Máhatmya.

Paper—Telugu Character.

 Legendary account of the mountain of Garura, from the Brahmaváivarta Purána: the shrine is somewhere in the Rajamundry Sircar.

35.—Gokerna Máhatmya.

Palm leaves—Telugu Character.

Account of Gokerna, a celebrated shrine of Siva as Mahaba-
leswara, on the Coast of North Canara: a section of the Skanda Purāna.

36.—The Gautami Māhātmya.

b. Ditto—Telugu Character.

The description of various places of pilgrimage, communicated by Brahma to Nareda: the manuscript a. consists of 102 sections, manuscript b. of 45.

37.—The Gostani Māhātmya.

Paper—Devanāgarī Character.

An account of the five sacred pools or springs at Srirangam, called Gostani, from their fancied resemblance to the udder of a cow, said to be from the Vāyu Purāna.

38.—The Ghatikāchala Māhātmya.

b. Palm leaves—Telugu Ditto.

Legendary description of the Ghatika mountain near Chitore, west of Madras, where a temple is erected to Nrisimha or Vishnu in that form. It is called a section of the Brahmavaivarta Purāṇa. Manuscript a. is incomplete wanting the first ten sections; b. consists of those sections.

39.—Chitrāsnāneśwara Māhātmya.

Palm leaves—Grandham Character.

Legend of a shrine of Śiva as the Linga bathed with Ghee, on the northern bank of the Caveri, it is usually called Tilasthala: the account is said to be an extract from the Bavishyottara Purāṇa.

40.—Chitrakūta Māhātmya.

Paper—Devanāgarī Character.

The description of Chitrakūta a hill in Bundelkhand, said to be from the Ādi Ramayana. (The same volume contains the Vetalā Panchavinsati, and Bhoja Prabandha.)

41.—Chidambara Māhātmya.

Palm leaves—Grandham Character.

Legend of the celebrated temple of Chidambaraśvara or Chillam-
baram, 36 miles south of Pondicheri. It is a temple of Siva, and the reputed site of the hermitage of Vyághrapáda an inspired Grammarian, and of Patanjali, an incarnation of the serpent Sesa and first teacher of the Yoga: in latter times it is celebrated as the final residence of Mánikya Vdsagha, and other characters of note in the traditions of the south: the legend is said to belong to the Skanda Puránas.

42.—Tápastírtha Máhátmya.

Palm leaves—Grandham Character.

Legendary account of a wood dedicated to Bhairava called Bhairaviya Vana, in which the city called Tápastírtha, stands, containing a shrine sacred to Siva, the wood is situated on the banks of the Caveri: the legends are from the Skanda and Brahmanaiverta Puránas.

43.—Talpaqíri Máhátmya.

Paper—Telugu Character.

Account of a sacred hill dedicated to Vishnu on the banks of the Pennar not far from Tripetí.

44.—Tungabhadrá Máhátmya.

Palm leaves—Nandinágarí Character.

A legendary account of the Tambhídra River in the Peninsula, and its source in the Swetagíri or White mountains, a section of the Brahmanda Purána.

45.—Tungasaila Máhátmya.

Paper—Telugu Character.

Legend of the temple of Siva, and holy spot of Tungasaila or Korkonda in the Rajamundry district.

46.—Trisiragíri Máhátmya.

Paper—Telugu Character.

Legendary account of the hill of Trisira or Trichanapali, an outwork of Lanká in the days of Rávana under charge of a demon named Trisiras, killed by Ráma: from the Skanda Purána.

47.—Trisíla Purí Máhátmya.

Palm leaves—Grandham Character.

Legendary account of Trisíla Purí, a shrine of Siva, as the
God armed with the Trident, it is also called Punnaga kshetra, and Kálesvaraka kshetra: it is described as two Yojanas, south of Madura: from the Skanda Purána.

48.—Dakshinakáli pura Máhátya.
   Paper—Telugu Character.

Legend of a temple dedicated to Káli at Sivagunga.

49.—Durgá Máhátya.
   b. Palm leaves—Nandinágari Character.

The celebrated section of the Márkandeya Puráṇa, describing the exploits of Durgá, and her destruction of various Asurs. This book is very generally read, especially in the temples of the Saiva faith. Brahmans are retained for its daily perusal at such places: it is more generally known in Bengal as the Chándi Páth from Chándi another appellation of Durgá, or it is also called Saptasati, containing 700 Stanzas. (This belongs more correctly to the class of Puráṇas.)

50.—Nandigiri Máhátya.
   Palm leaves—Telugu Character.

The legendary account of Nandigiri or Nandídroog in Mysore, where there are a celebrated temple of Siva and the sources of five Springs, the northern Pínakíni (Pennar) the southern Pínakíni, the Ohrávati, the Kshíránádi (Palar) which flows out of the mouth of the figure of Nandi cut in the rock, and the Arkávati. It is called a section of the Brahmaṇḍa Puráṇa, the manuscript is very incomplete beginning, with the 81st section.

51.—Nágatirtha Máhátya.
   Palm leaves—Kárnáta Character.

Account of a holy spot in the vicinity of the Siva, the supposed site of hostilities between Garura and the Nágas or Serpents.

52.—Niladri Máhátya.
   Paper—Devanágari Character.

Legendary account of Jagannáth, in which Súta is the narrator: the Niládri is a Blue mountain in Orissa.
53.—Panchánanda Māhātmya.
Palm leaves—Grandham Character.

Legend of a shrine of Siva at Teruvayaru, near Tanjore, from the Brahnavaiwartta Purāna.

54.—Padmakhanda.
Palm leaves—Telugu Character, incomplete.

The opening of a supposed section of the Brahmanda Purāna.

55.—Payini Māhātmya.
Palm leaves—Telugu Character.

Legendary account of a temple and shrine of Kartikēya, near Palankote, on the Malabar Coast, said to be a chapter of the Pushkara khandha of the Padma Purāna.

56.—Pāpaghni Māhātmya.

Paper—Telugu Character.

The virtues of Pāpaghni, one of the five streams that are said to rise in Nandi Durga; it appears to be the same as the Dakshina Pinākini: an extract from the Vāyu Purāna.

57.—Pāpanāsana Māhātmya.
Palm leaves—Grandham Character.

Legend of Pāpanāsana, a shrine dedicated to Vishnu, south-west of Kumbhakonam, and south of the Caveri, it gives name to a district of some extent: the legend is said to be from the Brahmanda Purāna.

58.—Pinakini Māhātmya.

b. Ditto—Telugu Ditto.
c. Ditto—Ditto.

Legend of the Pinākini or Pennar River, which rises from the Nandi Droog, or mountain, and derives its name from Pināka the bow of Siva, in commemoration of his killing Dhūmāsura with that weapon on the bank of the stream: said to be from the Brahmanda Purāna.

59.—Purushottama kshetra.

b. Palm leaves—Nandināgarī Character.
c. Paper—Nandināgarī Character.

 Legendary account supposed to be given by Jaimini, of Puru-
shottama kshetra or Jagannātha from the Utkalakhandha of the Skanda Purāṇa, in 44 sections.

60.—Pushpavana Māhātmya.
Paper—Telugu Character.

Legendary account of a grove or wood situated in the vicinity of the two last places: said to be a section of the Brahmavaivartta Purāṇa.

61.—Peralia kshetra Māhātmya.
Palm leaves—Telugu Character.

Legend of Peralia kshetra, a shrine of Viśnus in the south of the Peninsula on the sea shore. The import of the word seems to be little known. Quere, if it has any relation to the Paralia of the classical geographers.

62.—Pampā Māhātmya.
Paper—Devanāgarī Character.
Palm leaves—Telugu Character.

An account of the holy place or pool named Paumpā, on the borders of the Tambhudra, near Anagoondy where Viṛūpāksha, a form of Siva is worshipped. It is called a part of the Hemakūta section of the Skanda Purāṇa, and besides the virtues of the Kshetra, contains at considerable length the legend of Harischandra.

63.—Prayāna Puri Māhātmya.
Palm leaves—Grandham Character.

Legendary account of a place sacred to Siva, north of the Caveri, it is also called Terupayani, from the Skanda Purāṇa.

64.—Prasanna Venkateswara Māhātmya.
Palm leaves—Grandham Character.

Legend of a shrine of Viśnus on the bank of the Caveri, west of Śrīvanga, extracted from the Bhavishyottara Purāṇa.

65.—Phullāranya Māhātmya.
Palm leaves—Grandham Character.

Legend of a grove named after a sage named Phulla, it is situated on the sea shore, and is said to be not far from Rameswar, it is a Vaishnava shrine. The account is said to be extracted from the Agni Purāṇa.
66.—Brahmáranya Māhātmya.

Palm leaves—Grandham Character.

Legend of the forest of Brahma, a wood upon the southern side of the Caveri sacred to Siva. The place is also called Shendela sthala, or the Sandal Soil: from the Sthána khanda of the Brahmavaivarta Purána.

67.—Bháva Náráyana Māhātmya.

Paper—Telugu Character.

Legendsory account of a form of Vishnu, worshipped at Panur in the Guntur Sircar.

68.—Bhima Khandā.

Paper—Telugu Character.

Account of the Linga Bhimeswara at Dracheram in the Raja-mundry district: the work is called a portion of the Skanda Purána.

69.—Bhuvaneswara Māhātmya.

a. Palm leaves—Nandinágarí Character.

b. Palm leaves—Nandinágarí Character.

Legendary account of the holy place called Bhuvaneswara in the province of Orissa.

70.—Bhramarambakhsetra Māhātmya.

Palm leaves—Telugu Character.

Account of a shrine on the Canara Coast, dedicated to a form of Durgá.

71.—Mangalagiri Māhātmya.

Paper—Telugu Character, incomplete.

Legendsory account of the shrine of Narasinha Swami as Vishnu, on the hill Mangalagiri in the Guntur district.

72.—Manimantapa Māhātmya.

Paper—Telugu Character.

An account of a shrine of Krishna Swámi at the village Manapa-lur in the Venkatagiri district.

73.—Mayúrapura Māhātmya.

Palm leaves—Grandham Character.

Legendary account of Mayúrapura, or the Mayura or Peacock
hill, where Kumára having killed a Demon, transformed him into the peacock, on which he rides; the place is not far from Madura, and comprises a shrine of Kártikeya. The narrative is called an extract from the Siva Purána.

74.—Mallápura Máhátmya.
Palm leaves—Telugu Character.

An account of Mallá a city so named in the northern Circars, it is described as a section of the Brahmanda Purána.

75.—Mádhavi Vana Máhátmya.
Palm leaves—Grandham Character.

Legend of a Mádhavi grove sacred to Siva at Tirukkarukawur south of the Caveri from the Skand Purána.

76.—Mayakshetra Máhátmya.
Paper—Devanágari Character.

A description of the holy places in the Himálaya at Mayapur or Haridwar.

77.—Muktikshetra Máhátmya.
Palm leaves—Grandham Character.

This Legend is also called the Vakuláranya Máhátmya, and is said to be a section of the Brahmavaiyarta Purána: the place is situated south of the Caveri, near the Varanadri mountain, and Sukhini river.

78.—Muktichintámaní Máhátmya.
Palm leaves—Nandinágarí Character.

Legendary account of the virtues of Jagannátha Kshetra, compiled from various Puránas.

79.—Yudhapuri Máhátmya.
Palm leaves—Grandham Character.

Legendary account of Yudhapur or Terupurur, in the Vridháchalam district: it is said to have been the site of Kanwa’s hermitage and his setting up a Linga there. The account is ascribed to the Skanda Purána.

80.—Rájagriha Máhátmya.
Paper—Telugu Character.

A Legendary account of Rájagriha, the ancient capital of
Magadha or Behar, the ruins of which are still visible, not far from the city of Behar on one side and Gaya on the other.

81.—Rúdrakoti Máhátmya.

Paper—Telugu Character.

Account of a temple of Síva on a hill near Mahábelipur from the Bhavishyottara Purána.

82.—Línga Máhátmya.

Paper—Devanágari Character.

A conversation between Síva and Uma, respecting different holy places and the virtues of eighty-four Lingams, said to be part of the chapter on Avanti, of the Skanda Purána.

83.—Loháchala Máhátmya.

Paper—Devanágari Character.

Legend of the Loháchala mountain in the Sondur country N. W. of Mysore: a Temple of Kártíkeya or Kumára swámi stands here, whence its sanctity. The legend is also called Kumára Máhátmya.

84.—Vakuláranya Máhátmya.

Palm leaves—Telugu Character.

A Legendary account, said to be an extract from the Brahma-
vaivertta Purána, of a sacred place near Conjeveram.

85.—Vatatirthanátha Máhátmya.

Palm leaves—Grandham Character.

Legendary account of a shrine of Síva as a Linga set up by Vata Mumi on the banks of the Caverí, an extract of the Skanda Purána.

86.—Vadarivana Máhátmya.

Palm leaves—Grandham Character.

Legend of a Vadári grove situated on the southern part of the Caverí, a shrine of Síva as Kámaleswar, extracted from the Saiva Purána.

87.—Valkalakshetra Máhátmya.

Palm leaves—Telugu Character.

The Legendary account of a sacred tract in the south of India, said to be in Cochin or Travancore, called an extract from the Brahmánáda Purána.
88.—Vánaravíra Máhátmya.
Palm leaves—Telugu Character.

Legendary account of a place in the vicinity of Madura, supposed to be the place to which the monkeys fled through fear of Rávana; said to be a section of the Skanda Purána.

89.—Bánavási Máhátmya.
Paper—Devanágari Character.

An account of Bánavási in the Peninsula, one of the secondary holy cities, and the same with the Banavasi of Ptolemy: the tract is said to be part of the Sahyádri chapter of the Sanatkumára Sáhityá or section of the Skanda Purána.

90.—Varáha Máhátmya.
Paper—Telugu Character.

The Legendary description of a shrine of Vishnu as Varáha at Tiruvindá or Trividi in the Carnatic. It is called a section of the Vámana Purána.

91.—Virajákhetha Máhátmya.
Palm leaves—Nandinágarí Character.

Legend from the Brahmánda Purána of the Virajákhethra, the country 5 Cos round Jajpur in Orissa, on the bank of the Vai-taraní, where a form of Durgá is worshipped.

92.—Viluvavana Máhátmya.
Palm leaves—Telugu Character.

Account of a sacred grove on the Vegavati near Madura dedicated to Siva as Kálesa; from the Sáiva Purána.

93.—Viswakerma Máhátmya.
Paper—Telugu Character.

A portion of the Nágarakhandá of the Skanda Purána describing the origin of Viswakerma and the descent of various artificer castes from him.

94.—Buddhipura Máhátmya.
Palm leaves—Grandham Character.

A section of the Brahmánda Purána, giving an account of a Saiva shrine, west of Tanjore, named usually Podalur.
95.—Vriddhakáveri Mákátya.
Palm leaves—Grandham Character.

The Legendary account of the old Caveri at its junction with the Sea: it is south of the present river three Yoganás.

96.—Venkatáchala Mákátya.
Palm leaves—Telugu Character.

A collection of texts in praise of the Deity worshipped at Tripeti.

97.—Venkatáchala Mákátya.
a. Palm leaves—Telugu Character.
b. Palm leaves—Telugu Character.
c. Palm leaves—Telugu Character.

The Legend of Venkata hill at Tripeti in the Carnatic, a very celebrated shrine of Vishnu as Venkateswara: it consists of a series of extracts from various Puránas.

Manuscript a. contains 77 sections, manuscript b. contains 30 Ditto.

98.—Venkateswara Mákátya.
Paper—Telugu Character.

A collection relating to the shrine of Venkateswara at Tripeti: professedly from various Puránas.

Palm leaves—Telugu Character.

Account of Satasringa, a hill, and Antahgangá a sacred spring near Colar in the Mysur country. Siva is worshipped at a temple here, and the Ganges is supposed to communicate with the spring under ground at particular periods.

100.—Sambhala Mákátya.
Paper—Nandinágarí Character.

The legendary account of Sambhala or Sumbhelpur in Gondwana, from the Skanda Purána.

101.—Sambhugiri Mákátya.
a. Palm leaves—Telugu Character.
b. Palm leaves—Karnáta Character, incomplete.

Legendary account of Sambhugiri the hill of Sambhu or Siva
in Harkar in the Canara country: it is called a section of the Skanda Purâna and comprises 14 chapters.

102.—Siva Kanchi Mâhâtmya.

Palm leaves—Telugu Character.

An account of the holy city Kanchi or Conjeeveram, or that portion of it which comprises the Shrines of the Saiva faith, or those of Ekáranâtha and Kâmâkshî, beside other forms of Siva and Pârvati. The work is a collection from different Purânas.

103.—Siva Gangâ Mâhâtmya.

Paper—Telugu Character.

Legendary account of Siva Gangâ in the Tanjore country from the Brahmânda Purâna.

104.—Suddhapuri Mâhâtmya.

Palm leaves—Telugu Character.

The Legend of Suddhapuri or Terupurur, a place in the Trichanapali district, sacred to the god Subrahmanya, the work is called a section of the Sankara Sanhitâ of the Siva Rahasya of the Skanda Purâna.

105.—Sri Goshti Mâhâtmya.

Palm leaves—Grandham Character.

Legend of a place dedicated to Vishnu on the southern side of Caveri, upon the bank of a small stream called Manimukta and east of Vrishabha mountain; the legend is said to be from the Brahmânda and Brahmanivertta Purânas.

106.—Srîranga Mâhâtmya.

Paper—Telugu Character.

Palm leaves—Grandham Character.

Legend of the temple of Srîrangam on the Caveri from the Brahmânda Purâna.

107.—Srîranga Mâhâtmya.

a. Palm leaves—Grandham Character.

b. Paper—Grandham Character.

A much more voluminous account than the preceding, from the Garura Purâna.
MAHATMYAS.

108.—

109.—Sristhala Māhātmya.
Palm leaves—Grandham Character.

Account of Sristhala near Madura, a shrine of Siva; from the Skanda Purāṇa.

110.—Swetagiri Māhātmya.
Paper—Telugu Character.

Account of a shrine of Vishnu in the southern part of the Coromandel Coast, built on a hill by a king named Sweta, a section of the Padma Purāṇa.

111.—Sankara nārāyana Māhātmya
Palm leaves—Karnāta Character.

Legend of a joint shrine of Seva and Vishnu, in the country below the Ghats near Candapur.

112.—Sarvapura Kshetra Māhātmya.
   a. Paper—Telugu Character.
   b. Paper—Telugu Character.

Legendary account of Sarvapur, a holy place in the Rājā-mahendri Sircar, from the Brahmavaiverta Purāṇa.

113.—Sinhāchala Māhātmya.
Paper—Telugu Character.

Account of a temple of Vishnu on the Sinhāchala or Lion Mountain near Vizagapatam, from the Skanda Purāṇa.

114.—Siddharangakalpa.
Paper—Telugu Character.

An account of the deities, shrines and holy places of the several enclosures, approaching to the summit of Sri Sailam: it is called a part of the Parvata khandha of the Skanda Purāṇa.

115.—Sundarapurā Māhātmya.
Palm leaves—Grandham Character.

Account of Sundarapur a town said to be called commonly Nullar, situated on the south bank of the Caveri, and a shrine of Siva as Sundareswara; it is said to be extracted from the Bhavishyottara and Brahmānda and Garura Purāṇas.
116.—Sundaráranya Mähátya.
   Palm leaves—Grandham Character.

   Legendary account of a sacred grove on the Caveri, from the Brahmanda Puráña.

117.—Subrahmanyakshetra.
   Palm leaves—Karnáta Character.

   Legendary account of a holy shrine sacred to Kártikeya in south Canara, just below the Ghats that separate it from the low country: an extract from the Skanda Puráña, in four sections.

118.—Setu Mähátya.
   Palm leaves—Grandham Character.

   Account of the celebrated temple of Rámeswara or Rámisseram, a small island between Ceylon, and the Coromandel Coast, the shrine of a Lingam said to have been erected by Ráma on the spot, where he made the Setu or Bridge over the Sea: an extract from the Skanda Puráña.

119.—Somatírtha Mähátya.
   Palm leaves—Karnáta Character.

   Account of a Saiva shrine on the Canara coast at Bidur or Pindapuri from the Skanda Puráña.

120.—Hastagiri Mähátya.
   a. Palm leaves—Telugu Character.
   b. Ditto Ditto.

   A description of the merits of Hastagiri or Vishnu kanchi, part of Conjeeveram, a place of great sanctity in the Carnatic, forty-eight miles west of Madras, where Vishnu is worshipped as Varada Raja or the Boon-bestowing monarch: the work in 97 sections is called a portion of the Brahmanda Puráña.

121.—Hálásyā Mähátya.
   Palm leaves—Telugu Character.

   A work descriptive of the sixty-four sports of Sundareswara, the tutelary divinity of Madura, in the Peninsula: it is said to be a portion of the Skanda Puráña. Though full of absurdities, it contains some valuable historical matter in relation to the Pandyan kings.
122.—Hemeswara Mähātmya.

Legend of a shrine dedicated to Śiva as the golden Līnga near the city of Tanjore, upon the Nīla rivulet; from the Skanda Purāṇa.

CHERITRAS

CHERITRAS OR

Historical and Traditionary Records.

1.—Kataka Rājā Vansāvalī.

A genealogical account of the princes of Cuttack, beginning with Yudhishthira and other princes, supposed to have ruled over all India: the account is a modern and meagre list, being compiled in the year of the Kali age 4920, or seven years ago: the compiler’s name does not appear.

2.—Chaitanya Charanāmrita.

The life of Chaitanya, the founder of the Gosains of Bengal, who worship Krishṇa as Jagannāth, chiefly, together with his mistress Rādhā. Chaitanya was born in A. D. 1484, and after an ascetic life spent principally in the worship of Jagannāth, at the celebrated shrine in Orissa, he disappeared, it is said miraculously, about A. D. 1527. According to his followers, he was an incarnation of Krishṇa, but he appears to have been a simple fanatic, instigated by Advaitānanda and Nityānanda, two Brahmans of Santipur and Nadiya, to give a fresh impulse to the Vaishnava faith, and establish them, and their descendants, as the hereditary priests. Chaitanya himself leading a life of celibacy, whilst they were householders. Their posterity in Bengal still hold the character of teachers of the sect: some other families, descended from Chaitanya’s early disciples, are established chiefly at Mathura and Vrindavan. The work is in Bengali, but at least
half of it consists of Sanskrit texts from the Bhágavat and other Vaishnava works.

3.—Chola Charitra.

Paper—Devanágari Character.

A legendary account of sixteen Chola Princes; said to be a section of the Bhavishyottara Purána: See a further notice of the Princes here mentioned, under the Chola Máhátmya and other works, in the Tamul language.

4.—Tuluwanáda Utpatti.

Palm leaves—Telugu Character.

Account of the origin of the Tuluva country or northern Canara, said to be part of the Sahyádri Khandá of the Skanda Purána.

5.—Devánga Cheritra.

Palm leaves—Telugu Character.

A legendary account of the origin of the weaver caste in the Dekhin, as related by Súta to Saunaka. According to the legend, Devánga was an emanation from the body of Sadásiva, when that deity anxiously meditated how the newly created races of beings in the three divisions of the universe were to be clothed. The Muni being thus born, received from Vishnu the fibres of the stem of the lotus that grew from his navel, and being supplied with a loom and other materials by the Demon Máya, he fabricated dresses for all the gods, the spirits of heaven and hell, and the inhabitants of the earth. By the latter he was made king of Amodapattan: from the former he received inestimable gifts; and two wives; one the daughter of Sesha the great Serpent, the other the daughter of Súrya or the Sun.

Devánga had three sons by the daughter of Súrya and one by the daughter of Sesha: the latter conquered Surashtra: the former succeeded their father at Amodapur, when they were attacked by a number of combined princes, overthrown and reduced to a miserable condition, in which they were glad to maintain themselves by the art of weaving, which they had learned from their father, and thus gave rise to the caste of weavers. This reverse of fortune originated in an imprecation denounced by the nymph Rembhá on Devánga for being cold to
her advances, in punishment of which she declared he should be reduced to a degraded condition. The favour of Sadásiva averted the curse from Devánga but it took effect on his posterity. The Legend is said to be an extract from the Brahmánda Puráña.

6.—Madhivácharya Víjaya.

Palm leaves—Nandinágarí Character.

The Triumphs of Madhwa, the founder of a sect of Vaishnavas in the 13th century. He was born in Tuluva in A. D. 1199, and is supposed to have been an incarnation of Sesa. The chief temples of this sect are on the Canara Coast; that established by the founder is at Udipi. This account of Madhwa's success in refuting other sects is by Náráyan, Pundit, the son of Trivikrama.

7.—Mayuravermá Cheritra.

Paper—Devanágarí Character.

A legendary account of Mayúra vermá, and other sovereigns of the Kadamba race; who ruled on the Canara Coast. The founder of the Kadamba family, who reigned at Jayanti or Banavasi, was born of a drop of the perspiration of Siva, which fell upon a Kadamba tree. He had three eyes, and from this circumstance, and the place of his birth, was named Trinetra Kadamba. After him, the princes in regular succession were Madhukeshwar, Malliníth and Chandravermá. The last had two sons, one called also Chandravermá the other Purandara. The former of these had two wives, one of whom when pregnant, he left in a temple at Vallabhipur, where she was delivered of the subject of this legend, who was named Mayúra or Sikhi (peacock) vermá, from his eating whilst an infant the head of a peacock, to which form a worshipper of Siva had transmigrated with the boon that whoever ate the head should become a king. Chandravermá having died in retirement, and Purandara being childless, Mayuravermá became king of Banavasi. He here obtained 'the sword of sharpness, the shoes of swiftness and garment of invisibility,' and the exploits he performed with the aid of these, constitutes the bulk of the tract. It is also recorded that he was the first of his race who brought Brahmans from the north to the western Coast, and established them at
Banavassi. He was succeeded by his Son, another Trinetra Kadamba, by whom colonies of the Brahmans introduced by his father, were distributed in Haiva and Tuluva, and especially at the shrine of Siva at Gokarna, which he rescued from a Chandala prince.

This work places the Kadamba dynasty after the common Pauranic dynasties of the Kali age. In other tracts current in the Dekhin, the Kadamba is inserted in the midst of them, or anterior to the Maunas and Yavanas, whose residence is transferred from Kilakila in the Puranas, to Anagundî, in the local traditions. (See Buchanan’s Mysore, 3, 111.) This is egregious blundering or worse, and is intended to place the origin of the Kadambas, nearly 1500 years before the Christian æra. Inscriptions of the family are found however as late as the 12th century after Christ, and it seems likely that the tradition current in some parts of the south, that Mayuravermá lived about 1000 years ago, or in the 8th or 9th century is not far from the truth.

8.—Misra.

Paper—Bengali Character.

An account of the different families of the Bengal Brahmans of the first order, their descent and alliances: by Dhruvánanda misr, attributed to the period of Ballal Sen.

9.—Mairávana Cheritra.

Palm leaves—Grandham Character.

The story of Hanuman’s rescuing Ráma and Lakehmana from his captivity by Mairávana, a demon, allied to Ráoana: it is said to be a part of the Jaimini Bhárata.

10.—Yáchaprabandha.

Paper—Telugu Character.

Panegyrical account of Yácha, a prince of the Venkatagiri country, the founder of the royal dynasty that ruled there; by Tripurántaka, son of Bhatta páda.

11.—Rájávansávali.

Palm leaves.

The names of the kings of Videha and Ayodhyá from the Puránas.
12.—Vijayapur katha.
Paper—Devanāgarī Character.
A short account of Vijayapur or Beejapur, and its Muhomedan sovereigns.

13.—Vira Cheritra.
Paper—Devanāgarī Character.
A history of Sālivāhana, interspersed with various legends and fables.

14.—Sankara Vijaya.
Palm leaves—Nandināgarī Character.
The triumphs of Sankara, an account of Sankara Achārya, the Vedānta reformer and his disputations with other sects: it consists of 32 sections in the form of a dialogue between Vijnāna kanda, and Chitvīlās, both called pupils of Sankara: the latter is the narrator.

15.—Sankara Vijaya.
Palm leaves—Telugu Character.
A work on the same subject as the last, by Anandagiri.

16.—Sālivāhana Cheritra.
Paper—Devanāgarī Character.
A legendary and fabulous history of Sālivāhana, by Siva Dāś.

17.—Sarva Desa Vrittānta Sangraha.
Paper—Devanāgarī Character.
A history of part of Akber’s reign, by Mahesa Thakkur.

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LITERATURE.

Poetry, the Drama and Rhetoric,

1.—Raghu Vansa.

a. Palm leaves—Nandināgarī Character.
b. Palm leaves—Telugu Character, incomplete.
c. Palm leaves—Telugu Character, incomplete.
d. Palm leaves—Karnāta Character, incomplete.
e. Palm leaves.—Maharatta Character, incomplete.

The family of Raghu: a poem on the ancestors, and exploits of
Ráma. Manuscript b. has a comment by Mallináth. The text, with a prose interpretation, has been printed in Calcutta.

2.—Mágha Kávyá.
   a. Palm leaves—Nandinágarí Character.
   b. Palm leaves—Telugu Character.
   c. Palm leaves—Telugu Character.
   d. Palm leaves—Telugu Character.
   e. Palm leaves—Grandham Character.

A poem on the death of Sisupála by Mágha. The Manuscripts are all imperfect. This work with a copious comment by Mallináth has been published in Calcutta.

3.—Naishadha.
   a. Palm leaves—Telugu Character, incomplete.
   b. Do. do.

The loves of Nala and Damayanti, as related by Srihersha. Manuscript a. contains the two first sections only, and b, part of the first.

4.—Bhatti kávyá.

Palm leaves—Telugu Character.

The history of Ráma, in verses chiefly intended to illustrate the rules of Grammar. Bhatti is supposed to be the author's name. An edition with the comments of Jayamangala, and Bharata malla has been printed in Calcutta.

5.—Gitá Govinda.

Palm leaves—Telugu Character.

The songs of Jayadeva, translated by Sir William Jones.

6.—Amru Sataka.

Paper—Telugu Character.

A cento on amatory subjects, attributed to Sankarácharya, when he animated the dead body of king Amru in order to qualify himself for disputation with the wife of Madana Misra on erotic subjects: with a comment.

7.—Kishkindhya Kánda.

Palm leaves—Telugu Character.

The fourth book of the Rámáyana detailing Ráma's adventures in the forest after the loss of Sita.
8.—Uttara Rámáyana.
b. Palm leaves—Telugu Character.

A supplement to the Rámáyana, continuing the adventures of Ráma and Sítá after their return to Ayodhyá.

9.—Vairágya Sataka.
Paper—Devanágari Character.

Stanzas on the subjugation of the passions and indifference to the world, attributed to Bhartrihari the brother of Vikramáditya, with a commentary by Dhanasára.

10.—Sringerá Sataka.
Palm leaves—Telugu Character.

A poem on love by Bhartrihari the brother of Vikramáditya, published with the other Satakas or centos of the same at Serampore.

11.—Bhartrihari Sataka Vyákhyá.
Palm leaves—Nandinágarí Character.

A commentary on the three centos of Bhartrihari: the text has been printed at Serampore.

1. A set of amatory verses applied to Sítá and Ráma, like those on Rádhá and Krishna, and by the same author Jayadeva.

13.—Megha Dúta Tiká.
Palm leaves—Telugu Character, incomplete.

Part of a commentary on the Cloud Messenger of Kalídása, by Mallináth.

14.—Savarnámónya Champu.
Palm leaves—Telugu Character.

A mixed poetical account of the war between Futteh Singh and Chanda Saheb of Arkat.

15.—Sárangdhara Paddhati.
Palm leaves—Telugu Character.

A collection of verses on various subjects by different authors, collected by Sárangdhara the son of Dámodara and grandson of
Raghava Deva, who was minister to Hammira, the Sakambhari prince who reigned at Chitore, in the 13th century.

16.—Prasanga Retnavali.

Palm leaves—Telugu Character.

A Poetical work containing stanzas on various subjects by Pattu bhatta. The collection is of a very miscellaneous description, and comprises stanzas on moral and social duties, rules for particular ceremonies, and personal conduct, sketches of character, and descriptions of persons and places, in a brief, flowery, and obscure style. The 77th Chapter contains short accounts of celebrated Princes from Vikramaditya to Sinha Bhūpah or Sarvajna Sinha Nayudu a petty prince originally of Kanakagiri, who extended his power over part of the Rājāmahendri district and made Pithapur or Peddapur his Capital. The list includes some of the Chola and Pandyan Princes, Vishnu Verddhana of Rājāmahendri, Mādhava Vermā of Anumakonda, Vellala Raya, of Dhola'samudra, Hammira prince of Chitore, Allā ud din of Delhi, Ahmed Shah of Calburga, Rāma deva of Devagiri, Pratāpa Rūrda of Warankal, Brungala of Curgode, several of the Vijayapura princes, some of the Reddywar family of Condavar, and the author's patron. Each has one or two verses, as of the latter, the author says;

"The Bees (Shatpadas or Six-footed) that visited the tree of heaven, returned with the same number of feet with which they went, but all those who came on two feet to Sinha Bhūpa, shall return with six.—(i.e. on elephants or horses.)

The king Sinha Bhūpa is attended by dancing girls, whose beauty is as splendid as gems, by sons of a disposition soothing as sandal, and by sovereigns of exalted characters."

The rest is apparently much in the same puerile style.

The author was a Brahman of the Vadhula tribe, an inhabitant of the endowed village of Kākāmṛānippurī, about 50 coss from Masulipatam: the date of the work is Śaka 1338 or A. D. 1416.

17.—Sivatattva Retnakara.

Palm leaves—Telagu Character.

A poetical miscellany; in some respects rather a Purāṇa than
a poem: containing a description of the creation and of the universe, of the divisions of Jambudwipa and revolutions of the planets. It gives an account of the birth of Bāsaveswara, the founder of a particular form of the Saiva faith, of diseases and poisons, medicines and antidotes, virtues of drugs, and charms, and conversion of metals into gold, and closes with a description of the court of Virabhadra Raya, of juggling, poetry, the drama, elephants, horses, &c. It is held in some estimation in the south of India. It was the work of various Pundits in the court of Basappa Naik, a Raja of Bednur in the 17th century of Sālivāhana composed by his order, and thence ascribed to him.

18.—Saundarya Lahari Vyākhyā.

Palm leaves—Telugu Character.

A commentary by Malla Bhatta on the poetical praises of Devi by Sankara Achārya.

19.—Harihara tāratamya.

Paper—Telugu Character.

A cento of verses in honour of Śiva, both in his own form and as Vishnu, by Rāmeswara Adhvāra Sudhāmani.

20.—Kākutsthā Vijaya.

A poetical description of the victories of Rāma, the descendant of Kākutsthā, by Valli Sāstri.

21.—Chamatkāra Chandrikā.

Paper—Telugu Character.

A poetical and panegyrical account of Sinha Bhūpāla, a petty Raja of the zemindari of Pithapur, in the Rajmundry district, by Visveswara kāli. See No. 16.

22.—Sālivāhana Sataka.

Paper—Telugu Character.

A collection of verses on various subjects in Prākrit, attributed to Sālivāhana; with a commentary in Sanscrit by Pitāmbara.

23.—Chātu Sāstra.

Palm leaves—Grandham Character.

A collection of moral and philosophical stanzas.
24.—Ganesaśthaka.
Palm leaves—Telugu Character.
A series of verses or hymns in praise of Ganesa.

25.—Kāvyā Sangraha.
Palm leaves—Telugu Character.
Loose leaves, containing portions of various poetical works, but chiefly sections of Māgha.

26.—Kāvyā Sangraha.
Palm leaves—Telugu Character.
Loose leaves, with parts of the Nalodaya and other poems.

27.—Kādambaṅi.
Palm leaves—Telugu Character.
A series of tales in highly polished or poetical prose, by Bāna or Vāna Bhatta: this writer is considered cotemporary with the Kālidāsā of Bhoja’s court, and is one of those noticed in the Bhoja Prabandha: the Kādambaṅi is an unfinished work.

28.—Champu Rāmāyana.
a. Palm leaves—Telugu Character: imperfect.
b. one kanda, Ayodhya: incomplete.
c. Palm leaves—Grandham Character.
d. Do. do.; incomplete.
e. Do. do.

A history of Rāma, written in mixed prose and verse: the first six cantos are usually attributed to Bhoja and Kālidās as a joint composition: manuscript a. calls the author Vīdebhā Rājá: the seventh and last canto was added by Lakshmana Sūri.

29.—Champu Bhārat.
Paper—Telugu Character.
An abridgment of the Bhárata in twelve Stavakas or sections, by Ananta Bhatta.

30.—Champu Bhárata Vyākhyaṅam.
Paper—Telugu Character.
A commentary or abridgment of the Bhárata, by Nrisimhācharya.
LITERATURE.

31.—Sakuntalá Nátaka.
   b. Palm leaves—Telugu Character.

The Drama of Sakuntalá; translated by Sir William Jones.

32.—Sakuntalá Vyákhyaña.
   Paper—Devanágari.

A commentary on Sakuntalá by Kätavema, son of Káta Bhúpa, minister of Vasanta, the Rája of Kumáragirí a place on the frontiers of the Nizam's country. Vasanta was himself the author, at least nominally, of a dramatic work entitled Vasantarájya.

33.—Vikramorvasi.
   a. Palm leaves—Telugu Character.
   b. Do. do.
   c. Do. do.: damaged.

A drama on the loves of Pururavas and Urvasi by Kálidása, translated by H. H. Wilson, in his Hindu Drama.

34.—Málati Mádhava.
   Palm leaves—Telugu Character, incomplete.

A Drama by Bhavabhúti described at length by Mr. Colebrooke, (A. R. X.) and translated in the Hindu Drama: the text is accompanied with a gloss.

35.—Bháva Pradípiká.
   Palm leaves—Grandham Character.

A commentary on the Málati Mádhava by Tripurári Sári, the son of Párvatánátha Yajwá.

36.—Prabodha Chandrodaya.
   Paper—Devanágari Character.

The rise of the moon of Intellect. A metaphysical Drama, translated by Dr. Taylor. Manuscript incomplete.

37.—Mudrá Rákshasa.
   a. Palm leaves—Telugu Character.
   b. Paper—Telugu Character.

The seal of Rákshasa; a drama in seven acts, upon the subject of Chandragupta's succession, or the sovereignty of Sándrécotus: this is amongst the translations of the Hindu Dramas.
38.—Murári Náataka.
Palm leaves—Telugu Character.
A Drama in six acts, founded on the history of Ráma, by Murári Misra: an account of it is given in the Hindu Drama.

39.—Sankalpa Suryodaya.
Palm leaves—Telugu Character.
Paper—Telugu Character.
A philosophical drama by Venkatanáth, surnamed Vedánta Achárya: he is said to have been contemporary with Mádhava Achárya.

40.—Sudarsana Vijaya.
Palm leaves—Telugu Character, defective.
A drama on the destruction of Paundraka, by the Ohakra or discus of Krishna: taken from, the Bhágavat and dramatised by Srinivás Achárya.

41.—Vasantiká parinaya.
Palm leaves—Telugu Character; incomplete.
The marriage of Vasantiká, a wood nymph, with the deity Ahobaleswara: a drama intended to celebrate the form of Siva so called. It is the work of a Vaishnava priest, the founder of a celebrated religious establishment at Ahobala: his name or title was Srimat ch‘hata-yati and he was especially venerated by Mukunda Deva, a Gajapati prince, who reigned in the 16th century: the author relates in his preface, that on one occasion the Raja put his shoulder to the pole of the priest’s palankin as a mark of reverence.

42.—Sáreda Tilaka.
Palm leaves—Telugu Character.
A Drama of the class called Bháma; by Sankara: an account of it is given in the Hindu Drama.

43.—Dasa Kumára Cheritra.
a. Paper—Telugu Character.
b. Paper—Devanagárali Character.

Manuscript a contains the four first chapters of the preliminary book, and Manuscript b. the rest of the series of narratives, composed by Dandi, giving the adventures of ten youths of princely
excerpts: an abridged translation of these stories is published in the Calcutta Quarterly Magazine.

44.—Kathásarit Ságara.

Paper—Devanágarí Character: incomplete.

A large collection of fables, relating to Vatsa or his son Naraváhana, king of Kausambi, or told to them: the compilation was made by Somadeva Bhatta, Cashmirian: an account of this work, and translations of some of the stories are published in the Calcutta Quarterly Magazine.

45.—Bhoja Prabandha, Vetála Panchavinsati.

Paper—Devanágarí Character.

1. A brief account of the visits paid by different poets to the court of Bhoja, prince of Dhára, with specimens of their composition.

2. A series of tales told by a Vetála or Demon to Vikrama: some of these may be found translated in the Asiatic Monthly Journal.

46.—Bhoja Prabandha.

a. Palm leaves—Telugu Character; incomplete.

b. Do. do.

The first of the last named works.

47.—Sinhásana Dwátrinsati.

a. Palm leaves—Telugu Character.

b. Do. do.

A collection of tales of a popular character: they are narrated by the thirty-two images which supported his throne to Bhoja Rája, and relate chiefly to Vikramáditya to whom the throne is said to have originally belonged.

48.—Yádavábhyudaya.

Palm leaves—Telugu Character, incomplete.

The history of Krishna by Vedántáchárya, a popular work in the Peninsula: the Manuscript contains the last 18 books, from the 7th to the end.
49.—Kavikalpatū.

b. Palm leaves—Telugu Character.

A system of rhetoric, compiled by Devasvāra, the son of Bhagadatta, chief minister to the prince of Malwa.

50.—Rasamanjari.

Paper—Devanāgarī Character.

A short work on amatory expression in writing, or the characters and sentiments which form the subject of poems on Sringāra or love: two copies, one imperfect.

51.—Rasamanjari Prakāsa.

Paper—Devanāgarī Character.

A commentary on the work last described; by Nāgara Bhatta.

52.—Sāhitya Retnakara.

Palm leaves—Telugu Character.

A work on rhetoric, illustrated by stanzas comprising the substance of the Rāmāyana, by Dhermasuri.

53.—Ohitrapimiṃsā.

Palm leaves—Telugu Character.

A work on rhetoric: incomplete.

54.—Udāharana Chandrika.

Palm leaves—Telugu Character.

An explanation of the examples illustrating the Kāvya Prakāsa; composed by Vaidyanāth in ten Ullāsas.

55.—Rasa Tārīgini, Vṛttapata Retnakara.

Palm leaves—Telugu Character.

In the first, the Rasas or emotions which are the object and effect of poetical composition, are described by Bhānu Datta, the son of Jagannātha, a Pundit of Mithila. The second work is incomplete, it is a treatise on Prosody by Kedāra Bhatta.

56.—Pratāpa Rudra yaso bhāshānam.

a. Palm leaves—Telugu Character, complete.
b. Do. do. incomplete.
c. Do. do. incomplete.

A work on rhetoric, illustrated by panegyrical verses relating
to Pratápa Rádra, the prince of the Kákateya family, who reigned at Warankal, at the time of the Mohammedan invasion of the Dekhin: by Vaidyanáth Upádhyáya.

57.—Ratnákára.

Palm leaves—Telugu Character.

A commentary on the preceding work, by Kuláchala Vedáchárya the son of Mallinátha.

58.—Kuvalayánanda.

a. Palm leaves—Telugu Character, complete.

b. Do. do. incomplete.

An expansion of the Chandráloka, a work on rhetoric by Jayadeva, by Apyáya Dikshita a celebrated writer, patronised at the court of one of the Vijayanagar princes, either by Krishna Ráya or Venkapatí Ráya in the beginning of the 16th century.

59.—Krishna Víjaya.

Paper—Telugu Character.

A work on rhetoric by Rámachandra, illustrated by stanzas, giving the life and exploits of Krishna.

60.—Bharata Sástra.

Palm leaves—Telugu Character, incomplete.

A work on Dramatic dancing and singing, agreeably to the rules of Bharata: it is said to be the work of Nándi, the attendant on Siva, and is the great authority of professional dancers and singers in the south of India.

61.—Pándarájá yaso bhúshana.

Paper—Telugu Character.

A work on rhetoric, composed under the patronage of Pándarájá a prince of Mysore, by Nrisinha: it is hence denominated, the ornament of Pándarájá's fame.

62.—Saraswati kanthábharana.

Paper—Telugu; very incomplete.

A few leaves of an extensive work on rhetoric; attributed to Bhoja.
SCIENCE.

Astronomy and Astrology.

1.—Sūrya Siddhānta Vyākhyaṇam.

Palm leaves—Nandināgari Character, incomplete.

An explanation of the text of the Sūrya Siddhānta, the celebrated work on Astronomy, attributed to the Sun, and communicated by him to Meya: the date and author of this work are still undetermined. (Colebrooke's Algebra Introduction 49.) The comment is the work of Mallikārjuna Pundit.

2.—Sūrya Siddhānta.

Palm leaves—Telugu Character.

The first Chapter of the Sūrya Siddhānta, with a short Telugu gloss.

3.—Sūrya Siddhānta Sabhāshya.

Palm leaves—Nandināgari Character.

The Sūrya Siddhānta, with a commentary by Nrisinha, a native of Galgam in the Peninsula, who wrote in the beginning of the 17th century.

4.—The Golādhyāya of the Sūrya Siddhānta.

a. Palm leaves—Nandināgari Character.

b. Do. Grandham Character, incomplete.

The section of the Sūrya Siddhānta, on the construction of the armillary sphere, with commentary: that of manuscript a. is by Mamma Bhatt.

5.—Sūrya Siddhānta Prakāsa.

Palm leaves—Grandham Character.

The Śūtras or Rules of the Sūrya Siddhānta, with the gloss of Arya Bhatta: and the further explanation of some other writer in 16th century: the work comprises the Ganita, Kāla Kriya and Golādhyāya Pādas.

6.—Sūrya Siddhānta Madhyamādhihikam Vyakhana.

Palm leaves—Grandham Character.

A commentary on the middle or astronomical portion of the Sūrya Siddhānta by Tammaya.
7.—Sūrya Siddhānta Vyākhyā.
Palm leaves—Grandham Character.

A commentary on these eleven books of the Sūrya Siddhānta.

Madhyā Graha, Bhagagrahādi,
Sphuta, Udayāstamāna,
Chandra Graha, Sringonatta,
Sūrya Graha, Pāta,
Chhedaka, Bhūgola,
Grahayuddha.

The commentary is by Yellaya.

8.—Siddhānta Siromani.

a. Palm leaves—Nandināgarī Character.
b. Do. Telugu do. incomplete.

The first Manuscript contains the ten last Chapters or Geometry of the Siddhānta Siromani of Bhāskara Achārya: the work is dated Saka 1072 or A. D. 1148.

9.—Vrihat Sanhitā.

a. Palm leaves—Nandināgarī Character.
b. Do. Grandham Character, imperfect.

The astronomical work of Varāhamihira, (Colebrooke’s Algebra Introduction, 16.) Manuscript b. has a commentary in Tamul.

10.—Vṛiddha Parāsara.
Palm leaves—Telugu Character.

A system of Astrology, attributed to Parāsara, the father ofVyāsa.

11.—Vṛiddha Vasishtha Siddhānta.

Paper—Devanāgarī Character.

A compendium of Astronomy by the elder sage, denominated Vasishtha.

12.—Varāhamihira Sanhitā Vyākhyāna, Sūrya Siddhānta Sphutādhyāyana Vyākhyāna.
Palm leaves—Grandham Character.

Two commentaries, the first by Kumāratanaya Yogi on part of the system of Varāhamihira, the second on the Sphuta Chapter of the Sūrya Siddhānta.
13.—Aryabhata Vyakhyana.
Palm leaves—Grandham Character.
A commentary on the Kāla Kriyā, and Golādhyaṇa pādas of the work of Aryabhata.

14.—Jyotisha sangraha.
Paper—Devanāgarī Character.
A tract by Kāsināth, on the elements of Astrology, incomplete.

15.—Sarva Jyotisha sangraha.
Palm leaves—Nandināgarī Character.
A compilation on astronomical subjects, imperfect.

16.—Jyotisha Sangraha.
Palm leaves—Telugu Character.
A selection of texts, descriptive of the planetary motions, aspects, influences, &c. : this is different from the similarly named work of Kāsināth.

17.—Jyotisha Sangraha.
Palm leaves—Karnāṭa Character.
A different work from the last, but of a similar description.

18.—Jātakādhāranā.
Paper—Devanāgarī Character.
A work on nativities by Dundī Bāj.

19.—Jātaka Chandrikā.
Palm leaves—Telugu Character, imperfect.
A work on Astrology in ten books.

20.—Jātakakalānidhi.
Palm leaves—Telugu Character.
A compilation from various astrological works.

21.—Jātaka Sangraha.
Palm leaves—Telugu Character.
Two tracts on astrological subjects.

22.—Versha Tantra.
Paper—Devanāgarī Character.
A work on Astrology, especially lucky and unlucky seasons and days, by Nilakant’ha.
23.—Versha Paddhati.

Palm leaves—Nandinagari Character.

An astrological exposition of the influence of particular times of the year, by Kesava Acharya, with a commentary by Viswanath, the uncle of Nrisinha, and author of various astrological commentaries.

24.—Hora makaranda Udharanam.

Palm leaves—Nandinagari Character.

Illustration by examples of the calculation of Nativities, agreeably to the system of the Surya Siddhanta, by Viswanath.

25.—Horasara.

a. Palm leaves—Telugu Character.

b. Do. do. do.

c. Do. Grandham do. imperfect.

d. Do. Malayalam Character.

Part of the Vrihat Jataka of Varahamihira, the section on the Hora, or lucky or unlucky indications, relating chiefly to nativities, journies, and weddings, see Colebrooke’s Indian Algebra. Int. 45.

26.—Kalachakra.

a. Palm leaves—Telugu Character.

b. Do. do. complete.

c. Do. do. incomplete.

An astrological work on planetary influence, consisting of miscellaneous texts.

27.—Kalachakradarsa.

Palm leaves—Karnata Character.

Planetary revolutions with their astrological characteristics and consequences.

28.—Kala Vidhana.

Palm leaves—Telugu Character.

Regulation of auspicious and astronomical periods for the observance of religious rites, with a gloss in the Telugu language.

29.—Kalamrita.

Palm leaves—Telugu Character, incomplete.

A treatise on the seasons, propitious for various rites and acts.
for marriage, tonsure, investiture, beginning and ending study, building a house, setting up an image, performance of funeral rites, agriculture and war, by Venkata Yajjula.

30.—Kálámrityákhyána.
Palm leaves—Telugu Character.
A commentary on the preceding with the text: both by the same author.

31.—Kálaprakása.
Palm leaves—Telugu Character.
Do. Grandham Character, incomplete.
A work on propitious periods for religious observances and other acts, by Nrisinha; compiled from other authorities.

32.—Patra Prakása.
Paper—Devanágarí Character.
A set of astronomical tables constructed on the principle, laid down in the Sárya Siddhánta.

33.—Panchánga patria, &c.
Paper—Devanágarí Character.
A short almanack prepared for the use of Akber, by Ramavínada. Almanacks are termed Panchángas from comprising five chief subjects, Tithis or lunar days, Náchhatras, lunar asterisms, Vára day of the week, Yoga and Karana, astrological divisions of the month and day.

34.—Tithinirnaya.
Palm leaves—Nandinágarí Character.
A compilation descriptive of the ceremonies observable on particular lunar days, from various authors.

35.—Sarvatobhadra chakra vyákhyána.
Paper—Devanágarí Character.
Palm leaves—Telugu Character.
An explanation of the rules contained in the Jaya Srivilás of Gokulndih, for the construction and application of the Diagram called Sarvatobhadra, used for casting nativities and foretelling events.
36.—**Muhúrta Martanda.**
Paper—Telugu Character.
A work on astrological calculations by Kesava.

37.—**Muhurta Ganapatī.**
Paper—Devanāgarī Character.
An elementary work on Astronomy and Astrology, by Ráma Dása, imperfect.

38.—**Nakshatra phala.**
Palm leaves—Karnáta Character.
Different astrological consequences of the aspects and situations of the lunar mansions.

39.—**Phalabhāga.**
Palm leaves—Telugu Character.
An astrological work on planetary influence.

40.—**Sāragrahamaṇjarī.**
Palm leaves—Telugu Character.
A work on the calculation of nativities.

41.—**Vaishnava Jyotisha Sāstra.**
Palm leaves—Telugu Character, incomplete.
A work on lucky and unlucky seasons, calculated astrologically by Náráyana Bhatt.

42.—**Nilakanthi Vyākhyā.**
   a. Palm leaves—Nandināgarī Character.
   b. Do. do.
An astrological work on nativities and planetary influence, of great popularity in Orissa; a commentary by Vīswandih accompanies Manuscript b.

43.—**Sarvártha Chintámani.**
   a. Palm leaves—Telugu Character.
   b. Do. do incomplete.
   c. Do. Grandham Character.
A work on Astrology, and the effects of planetary influence, said to be by Venkata Serma.

44.—**Gocharanaphala.**
Palm leaves—Telugu Character.
The influence of the planets during respective astronomical periods.
45.—*Jyotisharetnamála*.

Palm leaves—Telugu Character.

Astrological calculation of lucky and unlucky periods for different acts as sowing seed, building houses, &c., and the favourable and unfavourable events which befall nations in peculiar planetary combinations, and under the presidency of different heavenly bodies as Venus, Jupiter, &c. The work includes also a description of the cycle of sixty years, of the four *Yugas*, of the rules of intercalation, &c., by *Srípatti Bhātta* with a commentary.

46.—*Narapati Vijaya*.

Palm leaves—Telugu Character.

An astrological work by *Padmákara Deva*, on the proper season for royal acts, as invasion, marriage, &c., according to a system of computation, made with different *Chakras* or mystical diagrams, of which a particular detail is given.

47.—*Kuhusánti*.

Palm leaves—Telugu Character; incomplete.

The section of some astrological work, treating of the aversion of evils threatened by inauspicious conjunctions at the period of new moon.

48.—*Daivajnokta Suchi*.

Paper—Telugu Character.

Index to an astrological work entitled the *Daivajna vilasa*.

49.—*Swarodaya*.

Paper—Telugu Character.

A work on omens, from particular respirations or sounds.

50.—*Nakshatra Chintámani*.

Palm leaves—Grandham Character, incomplete.

Account of the lunar mansions and their astrological influences.

51.—*Grahamádhikára*.

Palm leaves—Grandham Character.

A work on eclipses of the sun, being an expansion of the rules of the *Súrya Siddhánta*; by Tamma Yajwa, in eight Chapters.
52. — Vākyakarana Siddhānta.
   Palm leaves—Karnāta Character.
   Rules and examples of arithmetical calculations.

53. — Ganita Sangraha.
   Palm leaves—Karnāta Character.
   A short system of arithmetic: the rules in Sanscrit, the explanation and examples in Telugu and Karnāta.

54. — Patiganita Tikā.
   Palm leaves—Nandināgarī Character.
   A commentary on the Lilāvatī, or arithmetic of Bhāskara, by Sridhara, a native of Mithila.

55. — Laghugraha Manjari.
   Palm leaves—Telugu Character.
   A short treatise on planetary influence; by Madhusūdana.

GEOGRAPHY, &c.

1. — Trailokya Dipikā.
   Paper—Devanāgarī Character.
   A description of the three worlds according to the doctrines of the Jainas: this work is however chiefly confined to the geography of the earth.

2. — Bhugola Sangraha.
   Paper—Telugu Character.
   A collection of the geographical portions of various Purānas, as the Matsya, Kūrma, Mārkandeya, Vishnu, Varāha, Narasinha, the Bhāgavat and Rāmāyana.

3. — Desanirnaya.
   Palm leaves—Grandham Character, incomplete.
   Description of the Fifty-six Countries into which India is divided; said to be a portion of the Brahmānda Purāṇa.
4.—Silpa Sāstra.
Palm leaves—Karnāta Character.
A work on the construction of temples and images, with their
appropriate prayers and mode of consecration.

5.—Silpa Sāstra.
Palm leaves—Grandham Character, imperfect.
Part of a work on architecture, being a section descriptive of
the construction of ornamented gateways, &c.

6.—Silpa Sāstra.
Paper—Telugu Character.
Directions for making images; with a Telugu gloss.

7.—Ratna Parikshā.
Palm leaves—Telugu Character.
A work on precious stones.

8.—Pancharātra Dīpikā.
A work on the manufacture of images their dimensions and
embellishment; by Peddanácharya.

9.—Vāstu Sāstra.
Paper—Devanāgarī Character.
Do. Telugu Character.
A treatise on architecture, ascribed to Viswakermā, as com-
communicated to him by Vrihadratha.

10.—Vāstu Vyākhyaṇā.
Palm leaves—Telugu Character.
A collection of works on the seasons and ceremonies to be
observed in erecting various edifices, attributed to Mānasāra,
Sanatkumāra and Máya, with a commentary in the Telugu
language.

11.—Vāstu Vidhi.
Palm leaves—Telugu Character.
A work on the construction of buildings, but like all others of
the class rather mystical than architectural; this is attributed to
Viswakermā.
MEDICINE.

12.—*Vāstu Sangraha*.

Palm leaves—Telugu Character.

A work on architecture, erection of buildings and temples, and fabrication of images: a ritual as well as a manual attributed to *Viśwakērmā*, and explained by a gloss in the Telugu language.

13.—*Vāstu Sanatkumāra*.

A work of the same class as the preceding; ascribed to *Sanatkumāra*, the son of *Brahmā*: with an occasional gloss in Telugu.

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MEDICINE.

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1.—*Vaidyajīvana*.

Palm leaves—Nandināgarī Character.

A work in three sections, on the practice of medicine, by *Rōlamba Rājā*.

2.—*Vaidya grantha*.

Palm leaves—Telugu Character, incomplete.

A section of a medical work, author unknown: it includes the description of the body, or anatomy, the treatment of women in child birth, and the symptoms and treatment of various diseases.

3.—*Shandrasc Nighanta*.

a. Paper—Telugu Character.
b. Do. do entire;

A medical work on the properties of drugs and medicaments; in six sections.

4.—*Chikitsā Sata Sloka*.

Paper—Telugu Character.

A cento, treating of the cure of sundry diseases, with a Telugu comment.

5.—*Hara pрадépikā*.

Paper—Telugu Character.

A work on alchemy or mercury, and its combinations, explained by a comment in Telugu.
6.—Vaidya Sangraha.
Palm leaves—Telugu Character.
A collection of medical formulæ, with an explanation in the Karnáta language.

* T A N T R A S.

1.—Tantrasára.
Paper—Bengali Character.
The summary of the Tántrika system of religious worship by charms and incantations: compiled by Krishnánanda Bhattá-charya.

2.—Kalpa Tantra.
Palm leaves—Telugu Character.
An extensive work on the Tántrika worship of Siva and Durgá, in nine sections.

3.—Vratávali Kalpa.
Paper—Telugu Character.
Directions for holding religious observances at particular seasons, in honour of Varalakshmi, Gaurí, and other objects of Sákta devotion.

4.—Kavindra Kalpa.
Paper—Devanágarí Character.
A collection of hymns and prayers addressed to various deities by Kavindrachárya, a Sanyási of the Saraswati appellation.

5.—Dikshá krama retna.
Palm leaves—Nandinágarí Character.
A work on the initiation of a disciple, and the successive ceremonies accompanying it: manuscript imperfect.

*This and the three following divisions should have been included under the first general head of Religion and Philosophy, but were inadvertently omitted.
6.—Mahālakshmī retnakosha.
a. Palm leaves—Telugu Character; imperfect.
b. Do. do do

A work on the worship of Mahālakshmī the Sakti of Vishnu, in various forms; and other female divinities of the same order, and the mantras sacred to them, the Diagrams on which they are to be invoked, &c., as described in a conversation between Umā and Maheswara.

7.—Yantroddhāra.
Palm leaves—Nandināgarī Character.

Directions for forming mystical diagrams: manuscript imperfect.

8.—Lalitāarchana Chandrikā.
Palm leaves—Telugu Character, incomplete.

Rules of worshipping the goddess Lalitā, a form of Devi.

9.—Satachandi Vidhānam.
Paper—Devanāgarī Character.

The previous and concluding ceremonial to be observed, and prayers and mantras to be read, when the Chandi Māhātmya or exploits of Durgā, a section from the Markandeya Purāṇa, is read a hundred times over, as an act of piety and adoration.

10.—Sarva Paddhati.
a. Palm leaves—Telugu Character: imperfect.

A ritual of prayer and worship, addressed to Siva and Durgā, in various forms.

11.—Narapatī jaya charyā.
a. Palm leaves—Nandināgarī Character.
b. Do. Telugu Character, incomplete.

A work on the omens to be attended to by Princes as derived from particular sounds, or breathings, the combination and mystic meanings of letters, &c.: it is attributed to Bhoja, the king of Dhār, and is accompanied with a comment by Narihari.
SECTARIAL.

1.—Sivádvaitaprakáśiká.

Palm leaves—Devanágari Character.

A tract to prove the unity of the deity in the form of Siva.

2.—Siva sahasranáma.

Palm leaves—Nandinágarí Character.

The thousand names of Siva, extracted from the Mahábhárata.

3.—Siva kavacha.

Palm leaves—Nandinágarí Character.

Invocations or prayers addressed to Siva, extracted from the Brahmottara Chapter of the Skanda Purána.

4.—Jnánárnava.

Palm leaves—Telugu Character.

Prayers and form of worship, addressed to Mahávidyá, and other forms of Durgá.

5.—Visvamanahara matáchara.

Palm leaves—Karnáta Character, imperfect.

Ritual of a Saiva sect, a branch of the Lingavat.

6.—Narakavedaná. Punarutpatti.

The punishments of guilt in hell, and subsequent regeneration agreeably to the doctrines of the Vaishnava sect.

7.—Tantrasdra Vyákhyaána.

Palm leaves—Nandinágarí Character.

Exposition of a work by Madhaváchárya, explaining the rites to be observed in the worship of Vishnu, agreeably to the doctrines of the sect.

8.—Saptarshi Stotra.

Palm leaves—Nandinágarí Character.

Seven stanzas in honor of Vishnu as Ráma, called the Hymn of the seven sages.
9.—Krishnakarnamrita.
Palm leaves—Telugu Character.
A work on the supremacy of Krishna; with an exposition in Telugu, by Valagalapudi Pengaiah.

10.—Krishnakarnamrita Vyakhyanam.
Paper—Telugu Character.
A commentary on the preceding, by Pêpa Yellaya Suri.

11.—Sriranga Stava.
Palm leaves—Telugu Character.
A collection of Hymns in honor of Sriranga, the form of Vishnu worshipped at Seringham on the Kaveri, said to have been presented by Râma to Vibhishana; it is partly a compilation from various Purânas, by Bhattiravar, a pupil of Venkata Achârîya.

12.—Parama purusha prârthananâ Manjari.
Palm leaves—Telugu Character.
A collection of hymns and prayers addressed to Vishnu, and other deities by Râmachandra, the pupil of Ananda Tirtha.

13.—Bhágavat Samârâdhana vidhi.
Palm leaves—Grandham Character.
A work on the usages of the Veishnavas, their distinguishing marks, &c.: it is said (no doubt untruly) to be a portion of the last part of the legislative work of Parásara.

14.—Nâreda Pancharâtragama.
Palm leaves—Telugu Character.
A description of the ceremonies to be observed in the worship of Sakti, at the Vijaya dasami or Dasahara, as described by Nâreda to Gautama.
MIMANSA.

1.—Adhikarana Mālā.
Palm leaves—Telugu Character.
A work on the Pūrva Mimansa system, or the explanation of the ritual of the Vedas, being a gloss upon the Sūtras of Jaimini, the founder of this school; by Apyaya Dīkṣita.

SANKHYA.

1.—Sānkhya Chandrikā.
Paper—Devanāgarī Character.

JAIN LITERATURE.

1.—Adi Purāṇa.
a. Sanscrit, Hāla Karnāta Character, Palm leaves.
b. Do. incomplete; 25 Sections.
c. Do. do; the last portion.

The first Purāṇa, or more correctly the first part of a collective body of legends, to which the Jainas have applied the term Purāṇa. The compilation is ascribed to Jinasena Achārya, who is said to have lived in the reign of Vikramāditya, but who was probably much later. In the Purāṇa however, the interlocutors are Srenika the king, and Gautama the disciple of Mahāvīra, who relates the formation of the present world, and the birth and actions of Vṛṣhabha, the first Tirthankara or Pontiff, and Bharata the Chakraverti or universal Emperor, until the death or
emancipation of both. According to this authority, Vrishabha was first born, as Mahabala Chakrovertti, being instructed in the Jain doctrines, he was next born in the second heaven as Lalitanga deva. He was next born as Vajravangha, son of Vajrabahu, king of Utpala kuta, a city on the Sitodá, one of the rivers of Mahámeru. Having in this existence given food to a Jain mendicant, he was born as a teacher of that faith named Arya. From thence he returned to the second heaven, as Swayamprabha deva, and was again born a prince, the son of the Baja of Sasini mahánagar, by the name of Swedi. He again became a divinity as Achyutendra, presiding over the 16th Svarga or heaven. He was then born as Vajranábhi, son of Vajrasena, king of Pundarikini nágar; having obtained great purity, he was born as Sarvarthasiddhi Deva, in a part of the upper world above the 16th heaven, and only 12 Yojanes from the site of Moksha or final liberation. His next birth was as Vrishabha, the Tirthankara, the son of Nábhi, by Meru devi; king and queen of Saketa nágar. His incarnation was announced by the fall, morning and evening for six months, of three-hundred and fifty millions of precious stones. The goddesses Sri, Kri, Dhriti, Kirtti, Budhi and Lakshmi were sent by Devendra to wait on Meru Devi, during her pregnancy, and feed her with the fruit of the Kalpa, or all bestowing tree of heaven, and at his birth, Devendra and all the inhabitants of every division of the universe came to render homage. Devendra bathed the child with the contents of the Sea of milk, and gave him the name of Vrishabha. The saint had two wives, and a hundred children; for whose instruction, he invented all the arts and sciences. Thus, he taught dramatic poetry to his son Bharata, amatory poetry to his son Bdhubali, grammar to his daughter Brahmi, and arithmetic to his daughter Sundari; after this he withdrew to a life of abstract purity, which elevated him to the rank of a Jina or Tirthankara, and finally closed his existence in any Chapter. The work comprises various doctrinal sections, as well as numerous legends, wholly peculiar to the sect. It is divided into 47 Books.

2.—Uttara Purána.

Sanskrit—Hás Kárnáta Character, Palm leaves.

This is a continuation of the preceding, containing the narra-
tives of the twenty-three Tirthankaras, down to Mahávira, and
of the Chakravarttis Vásudevas, &c., emperors and kings, to
Srenika, king of Magadha. This part of the work includes some
traditions, common to Pauranic fiction, as those of Parasuráma,
Rámacandra, the Pándava, and Kaurava Princes, and Krishna:
the outlines of these stories are much the same as usual, but
there are important variations in the details. Krishna is styled
a Trikhandádhipati, or Lord of three portions of the world, and he
is the disciple of the Tirthankara Nomináth. The work consists
of 76 sections.

3.—Chámunda Ráya Purána.

a. Carnata language and Character, Palm leaves.
b. Do. do.

A collection of works, entitled Puránas, giving an account of
the sixty-three celebrated personages of the Jainas, or the
twenty-four Tirthankaras, twelve Chakravarttis, nine Vásudevas,
nine Suklabalas, and nine Vishnudwíshas or foes of Vishnu:
most of these are familiar to Hindu mythology, and are specified
in the vocabulary of Hemachandra, whence they have been parti-
cularised by Mr. Colebrooke, (As. Res. IX.) This collection is
attributed to Chámunda Ráya, the minister of Rachamalla, king
of Madura in the Dekhin, to whom the foundation of the Jain
Establishment at Belligola, is ascribed; as detailed by Colonel
Mackenzie and Dr. Buchanan, in the ninth volume of the Asiatic
Researches. Chámunda Ráya, is said to have lived in the year
600 of the Káli age, by which is to be understood the period
subsequent to the death of the last Tirthankara, or Veéddhamána
Swámi, variously computed as occurring 500 or 477 years
anterior to the era of Vikramáditya, which would place this
personage either 136 years before the Christian era or 77 years
after it: a date altogether inadmissible although supported by
an inscription. The Jain religion, appears to have grown out of
the downfall of that of the Baudhás about the eighth or ninth
century. The following translations from the 14th section may
be taken as specimens of the legendary literature of this sect.

"The Fourteenth or Ananta Tirthakara Purána."

Padmarátha the Aruú of Arishapura of Airávatu Keéára, in the
Mudana Mandira, (or Eastern Meru,) in the Data Kishanda Dwípa,
receiving religious instructions from Swayamprabha Jina, he became disgusted with the world, and transferring the Kingdom to his son Ghanaratha, he adopted a penitential life, read thro' the eleven Angas, and contemplated the sixteen Bhávanas or meditations, he acquired the quality fitting him for becoming a Tirthakara: pursuing his religious penitence, he quit his body, and was born in the Aghyuta Kalpa in the Pushottara Vimána as Aghyutendra, with a life of twenty-two Ságaras, of the stature of three cubits, of subdued appetites, perfectly contented with his fate, with a knowledge penetrating as far as to the seventh lower world, he was enjoying the happiness of that world.

Afterwards Jayasyána Dévi, the consort of Simhasena Mahdrája of the Kanyapa Gotra, of the lineage of Ikshwáku, the ruler of Ayodhyapuram in the Bharata Kshetra of Jambu Dwípa, on the 1st day of the month Kártika, under the Star Revati, about break of day, saw the sixteen Dreams, and also that of the Elephant entering in at her mouth, which she mentioned to her consort, who was an Avadhijñáini, and getting the interpretations of them from him, she was happy, and Saudhermendra performing the happy ceremony of descending from Heaven on Earth, Aghyutendra became impregnated in the womb of the Queen. At that time on the last Pála of ten Ságaras of the term of Vimala Kárttaka, when virtue had faded one-third, he was born on the 12th of the dark half of the month Jyeshta, under the Star, Revati, in the Pushpa Yuga, and saw Dhermendra performing the happy worship of being born in the world, and as the new born infant was born with Ananta Níyána, or illimitable wisdom, he called him Ananta Tirthakara, and returned to his residence: his life was to continue for three millions of years, his stature 100 cubits, and his color golden: his childhood comprised a period of seven-hundred and fifty thousand years: his Reign continued for fifteen-hundred thousand, after which on a certain day seeing a Meteor fall, and considering that this life would be dissolved in the same manner, he became disgusted with the world, and Lokántika Deva gave him religious instruction, on which he transferred his kingdom to his Son Arinjaya, getting into the conveyance called Ságaradatta, he went to the Sayéttuka Vana, performing six fastings, in company with 1000 Princes, he adopted a penitential life on the 13th of the dark half of the month Jyeshta, in the evening under the Star Revati, on which he acquired the fourth degree of knowledge, and on the next day went to Ayodhyapur to beg, and Vishhoka Nripa, of the colour of gold, granted alms, on which the five wonders were exhibited, and after 12 years had expired, in dumb contemplation, he obtained the Kevalajñána under an Aśwastha tree in the abovementioned garden, on the last day of the dark half of the month Cháitra, on the evening under the Star Revati; Saudherma Intra, performed the happy ceremony of becoming, a Kevalaní, and giving him the 1008 virtuous names, he returned.
He had 52 Ganadharas from Jayadháma downwards.
1000 Purvadharas.
39,000 Stíkahakaras.
4000 Aavadínyanas.
5000 Kevalis.
8000 Vicitravirdis.
5000 Mana pariyagnyánti.
2,00,000 Vadis.
1,08,000 Aryakaras from Suvási downwards.
2,00,000 Sravanas.
4,00,000 Srávakas.
Devas and Devis, without number.
Quadrupeds and Birds, without number.

With all these, inculcating religious morals in the world for 12 years less than 7 hundred and 50 thousand years, in Arjya Kshetra, after which coming to Sumeru Parvat, and leaving his Samopasaranam, and in company with 500 Munis remaining in the Prathama Yuga for one month, on the first quarter of the night, of the last day of the dark half of the month Chaitra, under the Star Revati, Ananta Bhattachaka obtained Beatitude, and Saudherma Indra performed the Pari Nirvána Kalyána Pájá, and dancing with happiness, he returned to his dwelling.

The Story of Suprabha the Baladeva and Purushottama the Vásu-deva, the descendants of Śrimad Ananta Tirthakar.

Sushena, the king of Padmapura, in the Bharata Kshetra, in Jambu Dwípa, had 500 Consorts: the State Queen was called Priyánanda Dévi, with whom he enjoyed every felicity. One day Ohandrabhushana, the Adhípati of Malaya Dés, coming to this city from motives of friendship, saw the Queen, and fell deeply in love with her, and made use of every stratagem and carried her away with him. The king, (Sushena) became very much grieved at this misfortune, and said, I am really unfortunate, and have not performed any virtuous action: he then forsook the world, and after remaining some time thus, he went one day to Sreyámsa Ganadhás, and obtained from him the state of an Ascetic, and performed the Penance of Simha-victoríita, and wishing as the accomplishment of his penance, that he might be re-born in his next birth, with so much beauty that he might be admired by all who saw him, and that there should be none to oppose his authority: remaining for one month in this state and with this wish, he quitted his body, and was born in the Sahasrára Kalpa as a God (Deva) and enjoyed every felicity there for 18 Sagaras of years.

Afterwards Maha Bala, the Araω of Anandapura in the Eastern Hemisphere of Jambu Dwípa, becoming disgusted with the world, went to Prajopálana Jaina, and obtained the rules of Asceticism from him, and
performed the Penance of Simha-virārita, and in the perfect state of a Sanyāsī quitting his earthly frame: he was born in the Sahasrāra Kalpa, the pleasure and happiness of which world he enjoyed for 18 Sagaras of years.

*Soma Prabha Raja*, having descended from the Mahendra Kalpa, ruled over Decaravatipatana, situated in the Bharata Kshetra in Jambu Dwipa, with a life of 42,000 years: his size was 90 yards length, his State Queen was called Jayavati, who on a certain night dreamt an auspicious dream: on the Bhadrapada Nakshatra, Maha Bala Cherra was born to her by the name of Suprabha, and to another of his Consorts named Sita, Susena Cherra, was born by the name of Purushottama, they were both surnamed, Baladeva and Vārudeva, the former was of a white color, and the latter of a blue color; they were each of the height of fifty yards, their lives were, to last for five hundred thousand years, and they were ruling over the kingdom of their father.

In course of time Madhu Kaitabha, the king of Varanasi Patana, in the Kādi Dēsa, sent word to them to become tributary to him, but they being unwilling to pay tribute, drove away the Ambassadors, whose Sovereign on hearing of the indignity they had suffered, assembled his army and came to give them battle: on meeting he flung his Chakra at Purushottama, which so far from hitting him, came and stood near him: Purushottama then picking up the Chakra in his turn, flung it at Madhu Kaitabha, who was slain by it: after which he became Adhipati of three Khandas, and ruling over the Kingdom for some time, Purushottama on his dissolution, leaving his body, his Soul went to Hell, but Suprabha after the death of his brother being much grieved, went to Somaprabha Kovali, and received initiation from him, and acquiring the state of a Kovali, he obtained Beatitude. Madhu Kaitabha, also after his death went to hell.

4.—Sántinātha Purāṇa.

Karnāta language and Character, Palm leaves.

An account of the birth, actions, and final emancipation of the sixteenth of the Tirthankaras, also a Chakravarti or universal emperor, by Kamala Bhava.

5.—Pushpadanta Purāṇa.

Karnāta language and Character, Palm leaves.

History of the ninth Jīna, in his first life as Mahāpadma, son of Padmanābha, and in his second as a prince and sage, by Gunaverma, who is considered to have been contemporary with Vira Vēlāla Rāya, king of Dorasamudra.
8.—Chaturvinsati Purána.

Tamul language and Character, Palm leaves.

An account of various Sovereigns, peculiar to the legendary history of the Jainas, who flourished contemporaneously with the twenty-four Jainas, as Vidyádhara, Mahábala, Vajrabáhu, Vajragarbha, Nábhi, Vrishabhá, Bharata, Anukampa, Sripála, Samudravijaya, Sríshena, &c. In three books, by Virasoma Sári.

7.—Harivansa.

Karnátí language and Character, Palm leaves, incomplete.

An account of the family and exploits of Krishna, with brief notices of the acts of the Kaurava and Pándava Princes. It differs from the Hari Vansa portion of the Mahábhárat in the arrangement of the subjects it comprises, but the legends are the same as those in the Mahábhárat : by Mungarásá.

8.—Nágakumára Cheritra.

Karnátí language and Character, Palm leaves, four Chapters.

Legendary account of a Prince of Mathura, named Nágakumára, represented as contemporary with Nemináth, the twenty-second Tirthankara, by Bahuvali kavi.

9.—Jivandhara Charitra.

Karnátí language and Character, Palm leaves.

Legendary history of a Prince named Jivandhara, son of Sátyandhara, king of Hemágá.

10.—Sanatkumára Cheritra.

Karnátí language and Character, Palm leaves.

Legendary history of a Prince named Sanatkumára, as supposed to be related by Gautama to Srenika: this personage is described as the son of Viswasená, king of Hastinapura, a Chakraverti, and saint: by Kumara Bannanarasá.

11.—Bhаратeswara Cheritra.

Karnátí language and Character, Palm leaves.

Legendary history of Bharata, the son of Rishabhá, the first Jain Emperor of India: by Rétánkara Muni.
12.—Manmatha Cheritra.
Karnata language and Character, Palm leaves.
Account of Pradyumna, an incarnation of the God of love Manmatha, as the son of Krishna and Rukmini; as far as it extends, it conforms to the legends of the Hindus: by Mungarasa.

13.—Pujyapada Cheritra.
Karnata language and Character, Palm leaves.
Legendary history of Pujyapada, a celebrated writer and grammarian, the author of the Karikavritti; a commentary on the aphorisms of Panini.

14.—Jinadatta Raya Cheritra.
Karnata language and Character, Palm leaves, six copies.
Legendary history of Jinadatta Raya, who according to the testimony of inscriptions was king of Humbuja, in the Bednur country, in the beginning of the ninth century: by Brammaya kavi. Whatever might be expected from the preceding Cheritras, it might have been thought that this would have afforded something like historical interest. It is however equally puerile with the rest. Although there can be no doubt that some of the personages, who are the subjects of these Jain legends, had a real existence, the circumstances ascribed to them are entirely the fancy of a late period, and relate little else than their birth, marriage, elevation to the throne, some imaginary feat of arms, their becoming the disciples of some of the Tirthakaras, their abandoning their power for a life of sanctity and their final emancipation. Thus, Jinadatta is described as the son of the Raja Sahakara, who marrying a new wife, conceives an aversion to his son, who becomes a voluntary exile: during his wanderings he founds the city of Paumbuja or Humbuja, and marries the nymph Padmavati. He afterwards becomes king of his native city, and protects the Jain faith for a certain period, till his wife who was a Nagakanyá, or maiden of the serpent race, returns to Patála, on which the king adopts the life of an ascetic, and after a period of abstract devotion, ascends to Heaven.

15.—Kalpasutra.
  a. Sanscrit Language—Devanagari Character.
  b. Paper— incomplete.

A translation and explanation of the Jaina Prakrit work, which
contains the apophthegms of the sect, with the life of the last. Tirthankara or Mahāvīra, see A. R. vol. 9.

16.—Gomatiswara Pratishthā Cheritra.

Karnāta Language and Character—Palm leaves.

An account by Chandraya Kavi, of the erection of the image of Gomatiswara, by the king of Pandya, including some legends relating to the first Tirthankara and to Bharata, the first Chakravarti, the substance of the legend as relating to Gomatiswara, is given in Colonel McKenzie’s account of the Jains, As. R. vol. 9.

17.—Samyaktwa Kaumudi.

a. Karnāta Language and Character—Palm leaves.
b. Tamul do. do. do.

A collection of tales overheard by Uditodaya Raja, as related by Arhaddasa and his eight wives, the general purport of which is the adoption of the Jain faith by the narrators. By Mungarasa.

18.—Dhermaparikshā.

Karnāta Language and Character—Palm leaves.

Account of a conversation upon the nature of the Hindu Gods, and the religious observances to be followed by the Jains, between two Vidyādharas, Manovega and Pavanavega, by Vrata-vilāsi.

19.—Aparājita Sataka.

Karnāta Language and Character—Palm leaves.

A tract of 100 stanzas on the religious observances held in estimation amongst the Jainas, by Retnakara Amragalu.

20.—Jinamuni Tanaya Nitisāra.

a. Karnāta Language and Character.
b. Another copy do.

The instructions delivered by a Jain teacher to his pupils on morality and religion, by Chandra kirtti Chitti, a native of Champa.

21.—Arādhananītī.

Karnāta Language and Character, Palm leaves.

The rules of religious and moral conduct, addressed to persons of the Jain faith, and of the Vaisya, the mercantile or agricultural class, by Chandrakirti.
22.—Dharmamrita Kathā.

Karnāṭa Language and Character, Palm leaves.

The philosophical and moral code of the Jaina, as related to Srenika by Gautama, the pupil and disciple of Verdhamāna, the last Jīna, consisting of eight injunctions and four prohibitions, viz.:

1. To discard doubt.
2. To perform acts without expectation of advantage.
3. To administer medicine to a person of superior sanctity when ill.
4. To have a steady faith.
5. To cover or palliate another’s faults.
6. To confirm the wavering faith of another.
7. To be kind to all of the same persuasion.
8. To convert others to the same belief.
9. Not to injure animal life.
10. Not to lie.
11. Not to steal.
12. Not to indulge in sensual pleasures.

By Dīgambara Dāsa.

23.—Dvādasānuprekhā.

Karnāṭa Language and Character, Palm leaves.

An exposition of the Jaina doctrines regarding Jīva and Ātmā or Life and spirit; under twelve considerations; by Brammaya Kavi.

24.—Tatvārtha Sūtra Vyākhyānam.

Sanskrit Language, Grandham Character, Palm leaves.

An extensive exposition of the Jaina Doctrines as contained in the Tatvārtha Sūtra: the commentator is said to be Vīra Mundī.

25.—Agama Sangraha.

Sanskrit Language, Hāla Karnāṭa Character, Palm leaves.

The practical ritual of the Jaina being a collection of prayers and formulae for different ceremonial observances, as the consecration of temples, the worship of the images of the Tīrthāṅkaras, &c.
26.—Homavidhána.
Sanskrit, Hāla Karnáta Character, Palm leaves.

The mode of performing sacrifices with fire. By Brahma Śāri.

27.—Laghu Sangraha.
Sanskrit, Hāla Karnāta Character, Palm leaves.

A small ritual for oblations with fire to the nine planets, with directions for constructing the pits or holes in which the fire is prepared: by Brahma Śāri.

28.—Dasabhakti Panchastuti.
Sanskrit, Hāla Karnáta Character, Palm leaves, defective.

A collection of prayers for different occasions, as those addressed to progenitors, expiatory prayers, prayers to be used in the morning, praises of the twenty-four Tirthankaras, &c. The prayers are ascribed to Gautama and other Jain teachers.

29.—Nityābhishekaovidhi.
Palm leaves, Grandham Character.

The manual on the times and mode of bathing, &c., the images of the Jinas.

30.—Chámundaráya Sataká.
Sanskrit, Hāla Karnáta Character, Palm leaves.

Legendary account of the Establishment of Gomátiśa, by Chámundaráya, see No. 16.

31.—Pratishthá tilaka.
Sanskrit, Hāla Karnáta Character, Palm leaves.

Rules for erecting, consecrating and worshipping the images of the twenty-four Jaina Tirthankaras: by Rámachandra.

32.—Surasá Sangraha.
Sanskrit, Hāla Karnáta Character, Palm leaves.

An extensive treatise on Materia Medica Diseases and their treatment, and pharmaceutical preparations: by Pújyaśrápa.

33.—Sákatáyana Vyákarana.
Sanskrit, Hāla Karnáta Character, Palm leaves.

A Grammar of the Sanscrit language, ascribed to the Rishi, Sákatáyana.
34.—Chintámeni.
Sanskrit, Hála Kernáta Character, Palm leaves.
A commentary on the Grammatical aphorisms of Sákatáyana, by Yakshavermá.

35.—Ganita Sástra.
Sanskrit, Hála Kernáta Character, Palm leaves.
A work on arithmetic of a similar character and extent as the Lilávati: by Viráchárya.

36.—Ganitasárasangraha.
Sanskrit, Palm leaves, Grandham Character.
A work on arithmetic, by Víra or Mahávíra áchárya: it is divided into three portions, the first comprises the elementary rules, the second the Arithmetic of fractions, and the third square and cube roots.

37.—Trilokasataka.
Palm leaves—Kernáta Language and Character.
A short tract descriptive of the three divisions of the universe.

38.—Loka Swarápa.
Palm leaves—Kernáta language and Character.
A short description of the universe, according to the notions of the Jainas.

39.—Yatimódal Nartakal.
Palm leaves—Tamil language and Character.
Rules to be observed by the religious and secular orders of Jaina, with some account of the chronology of the world, and of the kings of India agreeably to the Jain doctrines.

40.—Panchamárga Utpatti.
Palm leaves—Tamil Character.
The origin of the five sectarial divisions of the Jainas.

41.—Teru nutta Tandádi.
Palm leaves—Tamil language and Character.
A collection of hymns addressed to the Jaina divinity, worshipped at Mailapur, by Teru-venkata.

42.—Jaina Pústaka Suchi.
Palm leaves—Tamil Language and Character.
A List of Jaina Books.
43.—Jaina kovil Vivaram.

Palm leaves—Tamil Language and Character.

A List of the Jain temples in the Tundur district.

44.—Jaina kudiyiri Vivaram.

Palm leaves—Tamil Language and Character.

A List of villages in the Carnatic, inhabited principally by Jains, and notices of their principal temples.

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TAMUL BOOKS.

Pauranic and Legendary History.

1.—Rámáyana.

Palm leaves.

A Translation of the Rámáyana of Válmíki, by the poet Kambon, made according to the date given in the introductory stanzas in Saka 807, A. D. 885. According to one legendary history of the translation, the author was patronised by Kerikálk Chola, but Mr. Ellis states that he finished his translation in the reign of Rájendra Chola, at the date specified in the following verse. "In the year of the Sacam 808, (A. D. 886) in the Village of Vennel Nellúr where flourished Sadeiyen (a great farmer, and the Patron of this poet) Cambanáden, presented the history of Ráma, which he had composed in the assembly of learned critics in the month of Panguni, and on the day (when the moon entered) the constellation Atta." Mirasi Right; Appendix p. xvi. Kambon is said to have been a native of Tiruvullur, of the Vellál caste, or a division of Súdras, chiefly employed in agriculture. He began to translate the Rámáyana at the age of 12, and completed five books by twenty-five. Other works ascribed to him, are the Kamban Pádal, the Káinchivaram pilla Tamul, a comment on some of the writings
of Avayar, the Chola Kuvanga, a history of Korikâla Chola, and a Dictionary, the Kamban Agaradhi: he died at Madura in the 60th year of his age.

2.—Râmâyana: Aranya and Kishkindhyâ Kândas.

Palm leaves.

The third and fourth Books of Kamban's translation of the Râmâyana.

3.—Râmâyana Sundara Kânda.

Palm leaves.

The fifth book of Kamban's Râmâyana.

4.—Yuddha Kânda.

Palm leaves.

The sixth book of the Râmâyana, containing an account of the engagement between the forces of Râma and Râvana, and the destruction of the latter.

5.—Uttara Kânda.

Palm leaves.

The last or supplementary section of the Râmâyana of Kamban.

6.—Râmâyana Vâchya.

Palm leaves.

A prose version of the Râmâyana: attributed also to Kamban.

7.—The Mahâbhârata.

a. The Sabha Parva, Palm leaves, 2 Copies,
b. The Udyoga Parva, do.
c. The Yuddha Parva, do.
d. The Mahâprasthân Parva, do.
e. The embassy of Krishna, do. 2 Copies.
f. The Episode of Purûrava, do.

Different portions of the great Sanscrit Poem, the Mahâbhârata translated by Vaillîpûle Alvar, one of the twelve chiefs of the Râmânuja sect of Vaishnavas, established in the Dekhin.

8.—Sambhava Khanda of the Skanda Purâna.

Palm leaves.

The section of the Skanda Purâna, which contains an account
of the birth of Kártikeya, translated from the Sanscrit; by Kasyappá Guru, of Káncchápur or Conjeevaram.

9.—Yuddha Khanda of the Skanda Purána.

Palm leaves.

Translation of the section of the Skanda Purána, giving an account of the combat between the Gods under Kártikeya, and the Demons under Táraka, and the destruction of the latter by the former; by the same author as the last.

10.—Kási Khanda of the Skanda Purána.

Palm leaves.

The section of the Skanda Purána, which gives a detailed account of the different holy shrines at Kási or Benares, and the legends which explain the origin of their sanctity. The translation is ascribed to a Prince of the Pándya race, or house of Madura, Adivíra Ráma.

11.—Brahmottara Section of the Skanda Purána.

Palm leaves.

A translation of a division of the Skanda Purána, relating especially to the worship of Siva, and the efficacy of the emblems borne by his followers, by Viratunga, Rája of Tingasi.

12.—Bhágavat Purána.

a. Palm leaves—b. do.

An abridged translation of the Bhágavat Purána, by Chennaya Vadha.

13.—Visvakarma Purána Sangraha.

Paper.

An abridgment of the Visvakarma, Upaprána.

14.—Periya Purána.


A collection of legends recording the devotion of sixty-three eminent disciples of the Saiva faith, as taught by Jñána Samandhar, and the favour shown them by the deity at various places in the Peninsula, but especially at Chidambara or Chelambram: the persecution of the Baudháhas is here attributed to Jñána Samandhar. In 56 Chapters, or 4000 Verses, by Chakkaliyar.
15.—Teruvanda Purāna.

An account of an act of devotion of one of the Chola Princes, of great celebrity in the Peninsula, Teruvanda or Teruganda or Teruvarunda Chola, who commanded his son to be put to death for driving over and killing a calf accidentally in the street of Teruvalur, near the shrine of a famous temple of Siva, as Tiyaga Rāya Swāmi. The boy having been accordingly slain, was restored to life by Siva, as a mark of his sense of the father’s devotion.

16.—Kāñchīsthala Purāna.
   Palm leaves.

A Legendary account of the city of Kāñchi or Conjeveram, the foundation of which is attributed to Kulottunga Chola, the father of Adonda Tondira. It contains some celebrated shrines of the Saiva faith, in the temples of Siva as Ekāmreswara, and of Durgā as Kāmākshi which were repaired, if not erected by Sankara Achārya. This account is said to be a translation by the poet Kamban from the Sanscrit work on the same subject. This work, or the Sanscrit original, is very absurdly termed by Dr. Heyne, "the best, if not, the only geographical account of ancient Hindustan."

17.—Arunāchala Māhātmya.
   a. Palm leaves—b. do.

Account of a sacred shrine of Siva at Terunamale or Trinomal-lee as Arunāchaleswara or Tejalīnga, being dedicated to the emblem of that deity, as representing the element of fire. According to the legend it was on this spot that Siva appeared as a fiery linga to Brahmā and Vishnu, and desired them to seek his base, and summit; which they attempted in vain; in commemoration of which the Gods requested Siva to remain in a reduced form as a linga here, and erected the temple. The work also contains the Paurānic accounts of Daksha’s sacrifice, the birth of Pārvati, her marriage to Siva, her destruction of Mahishāsura, and her becoming half Siva’s body or Arddhanāriswari at the Aruna mountain; also the liberation of different persons from penalties, and imprecations, by their worshipping at this shrine.
The Temple was repaired by Vajránkusa king of Madura. The hill is termed Aruna or red, from the redness of the fiery Linga which originally appeared here, or from the red blossoms of the Palás tree, a forest of which trees grew over the mountain. Translated from the Sanscrit by Yellapa Vadyar.

18.—Vriddháchala Purána.

a. Palm leaves—b. do—c. do—d. do—e. do.

Legendary description of a shrine of Siva on Vriddháchala, or the ancient Hill, Verddhachalam in the Carnatic, said to have been revealed for the devotions of Brahmá. Agastyà is said to have here expiated the sin of devouring Ilwala and Vátápi, translated by Yellapa Vadyar.

19.—Indrakila Parvata Máhátya.

Palm leaves.

Legend of a double shrine of Vishnu and Siva, on a hill near Valliama nagar or Vellum in Tanjore, erected by Indra in expiation of the curse he incurred from Gautama, who resided originally on this spot, for the deception practised by the deity on the wife of the sage. The town was afterwards founded, it is said by Kála Kantha Chola, and named after his mother Valliámá. Translated by Muragappa.

20.—Sivandhi Sthala Purána.


A Legendary account of the celebrated temple at Trichanapalli, in 12 sections, as supposed to be related by Gautama to Mátanga and other sages. The rock is said to have been a splinter of Mahameru, blown by the Deity of the wind from the peak of that mountain. It was afterwards the residence of Trisira, one of Rávana’s Generals, whence its name Trisira málé or Trisirapalli corrupted into Trichanopoly. Ráma in his conquest of the Dekhin took it, and he worshipped at the shrine of Siva as Trisirapallináth, an image set up the Rákshasa. It was next celebrated as the residence of Sarama Muni, who decorating his garden with Sivandhi plants, brought from Pátála, the place was known as Sivandhi parvata. Sarvádityachola having come from the north of the Káverí hither, founded along the Southern bank of
that river, the city of Wariur. One of his successors having forcibly taken from the garden of Sarama muni, some of those flowers which he cultivated for the purpose of offering to Siva, the Muni pronounced an imprecation on him, in consequence of which Wariur was buried beneath a shower of dust. The Queen alone escaped, and in her flight was delivered of a male child; after some interval, the chiefs of the Chola kingdom proceeding to elect a king, determined by advice of the Muni to crown whomsoever the late monarch’s elephant should pitch upon. Being turned loose for that purpose, the elephant discovered and brought to Trisira mâle, the child of his former master, who accordingly became the Chola king, the whole being the work of the favour of the Deity worshipped on this mountain.

21.—Awaryar kovil Mâhâtmya.

Palm leaves.

Legendary account of a temple at Awariur koil near Chidambaram, said to have been founded by Mânîkya Vâsaka, the minister of Arimerdana, king of Madura: the work also contains the story of Mânîkya Vâsaka, the marvels wrought in whose favour by Siva are narrated by Sonnerat in his account of the Hindu festivals. It may be here observed, that notwithstanding Sonnerat’s work contains many inaccuracies, and is disfigured by the use of provincialisms in the terms of the Hindu Mythology and religion, it continues to be the only authority worthy to be consulted on these subjects, as observable in the south of India.

22.—Vedapuri Sthala Purâna.

Palm leaves.

Account of a temple of Siva at Vedapuri called also Rudrapuri, Brahmapura or Trivatur near Chilambaram, where Siva is said to have appeared in the disguise of a Brahman, and taught the Vedas to the Rishi, or rather the Agamas and mantras or mystical portion, which it is said he translated into Tamul, and then disappeared, by entering into a Linga at this place, in consequence of which he has been since worshipped here as Vedapuriswara. The Legend comprises the usual stories of the marriage of Siva and Pârvati, and the birth of Kârtikeya and Ganesa, and illustrations of the efficacy of the shrine as shewn in the boons
obtained there by Brahmá, Chandra, Ráma, Néreda, and others, also an account of the defeat of the Bauddhas, by Jnyána Sanandhar. Translated by Appana Sundara Mánikya Vásaka.

23.—Tribhuvana Sthala Purána.

Palm leaves

Legendary account of a shrine of Siva as Tribhuvaneswara in the vicinity of Chidambaram, and of various sacred temples along the Valar river, attributed chiefly to Kulottunga chola and Kerikála chola.

24.—Nañ Sthala Purána.

Palm leaves.

Account of a shrine where Siva is worshipped as the Pancha Linga, or in the five types of the elements; erected it is said by Jayamkonda chola. It is also called Mayúra Kovil.

25.—Chitrákúta Máhátmya.

Palm leaves.

Legend of the hill of Chitrakote in Bundelcund, the temporary residence of Ráma, and the site of a number of temples to which Pilgrimage is made.

26.—Madhyárjuna Máhátmya.

Palm leaves.

Legend of a Siva Linga at Madhyárjuna, between the Kaveri and Coleroon rivers, where Virachola it is said was released from the sin of accidentally slaying a Brahman.

27.—Perawoliyár Purána.

Palm leaves.

A translation of the Háladya Máhátmya or Madura Purána, giving an account of that city and the sixty-four sports of Siva, see page 91. By Puranjote Mahámuni.

28.—Tirapásura Sthala Purána.

Palm leaves.

An account of Tripassore; the town and temple of Devi, there, are said to have been erected by Kerikála Chola.
29.—Sriranga Māhātmya.

Palm leaves.

Account of the celebrated temple of Sriranga or Seringham, between the branches of the Kaveri, opposite to Trichinopoly. Its sanctity arises from its being supposed to be the spot where Vibhishana deposited the Vimāna, and image of Viṣṇu as Sriranga, which Viṣṇu gave to Brahmā, and Brahmā to Ikshvakū, from whom they descended to Rāma, and by him were presented to Vibhishana. The erection of the present temple is ascribed to one of the Chola Princes: by Nangaya.

30.—Tiruvattur Koshamangala Purāna.

Palm leaves.

Account of a shrine of Śiva at Trivatūr, as Mangaleswara, with various legends exemplifying the virtue of the ashes of cowdung, Brūdraksāha beads, and other Saiva insignia.

31.—Valliyammā Purāna.

Palm leaves.

Legend of a goddess named Valliyammā, the bride of Kārtikeya, worshipped in the Dekhin especially at Chilambaram. This tract is rather the history of the birth, and exploits of Kārtikeya, in which his marriage with the daughter of a hunter named Valliyammā, an incarnation of Pārvati, is one of the incidents: by Mūrtti.

32.—Palani Purāna.

Paper.

Legendary account of several sacred shrines in Dindigul, at Palani, Sivagiri and Varāha-giri, the site of temples of Śiva and Kārtikeya, to the latter of whom the legendary anecdotes chiefly relate.

33.—Tāmraparnī Māhātmya.

Paper.

Legendary account of the Tāmraparnī river, which is said to have been brought by the sage Agastya from the north, and an account of the different holy Līṅgas on both banks of the river, from its origin in the Travancore mountains along its course through Tinnevelly to its junction with the sea at Pennacoil.
34.—Jambukeswara Sthala Purāna.

Paper.

Legendary account of the celebrated shrine on the south of the Kaveri usually termed the Jambukiswara Pagoda. According to the legend it is named from Jambu or Jambuka, a Muni, who presented a Jambu or Rose apple to Siva, who after putting it into his mouth, spate it out again on the Earth. The Muni picked it up and placed it on his head, which act of veneration pleasing the God, he consented to reside on the spot where the rejected fruit alighted. Pārvati having incurred Siva’s displeasure, was sentenced by him to reside on Earth at this spot, where she is worshipped as Akhilandeswari, the sovereign of the universe. The Linga is called Anruteswara and Kailasēswara, or, after the Muni by whom it was set up, Jambukeswara.

35.—Padmāchala Māhātmya.

Paper.

Legend of the shrine of Siva as Padmagiriswara, or the Lord of the mountain Padma, and of his Sakti or Goddess named Abhirāmi Devi, on the western coast, near Gokarna.

36.—Srikarani Purāna.

Paper.

 Legendary account of the origin of the accountants of Tonda Mandal, who are said to be descended from Bramhā and Sarasvati, who having incurred the displeasure of Durvāsas, were born on earth, as the Brahman Atreya, and Princess Sugunamālā. In their new birth, they were again married, and had sixty-four Sons, who accompanied Chennē Chola, when he first marched from the north of India to Tonda Mandal. The Chola prince distributed the villages to sixty-four tribes of Brahmans, and appropriated one share of each endowment to the descendants of Atreya, to keep the accounts. The legend is said to be taken from the Brahmandā Purāna, and translated into high Tamul by Narāktra, one of the Sanghatar of Madura, at the request of Karantıkula chūra Nayana, the minister of the Pandyan king; whence its substance was composed by Gurusappam, a Brahman of the tribe of Gautama, and Sūtra of Asvalāyana.
37.—Násiketu Purána.
   a. Palm leaves—b. do.

   Legendary account of Násiketu the son of Divya Muni, his visit to Naraka or hell, and devotion to Siva.

38.—Mupuntoti Wollé.

   Manuscript a. contains an account of the erection of the Fort and various Temples at Arkat, by Virasambhu Rāya, and the construction of a canal which supplied that city with water by thirty branches filled from thirty, (Mupattu,) reservoirs. The same contains also doctrinal injunctions to the Jangamas. Manuscript b. besides describing the powers of the form of Siva worshipped here, specifies the endowments granted to the temple.

39.—Tiruvadetur Kovil kathá.
   Palm leaves.

   Legendary account of the founding of the temples of Siva and Párvati, at Tiruvadetore, south of the Kaveri, by Muchukunda Rāya, originating in the favour of Párvati to Nandi.

40.—Warayur gráma Vernanam.

   Account of the village of Warayur, and the temples there of Vīlaomth, Kadambeswara, and Tirukaliguna, and the inscriptions found there.

41.—Vishnukáncchi Kovil Vernanam.
   Palm leaves.

   An account of the temple at Káncchi, dedicated to Vishnu or Varadaeswámi, the different festivals celebrated in honor of him; and the mode of performing worship.

42.—Cholangipur Perumal Kovil Kathá.
   Palm leaves.

   Account of the daily offerings in the temple of Vishnu, at Cholangivaram near Chittur in the district of Arcot.

43.—Tiruvalliyanam Kovil Máhdttmya.
   Palm leaves.

   Legendary account of the founding of a temple to Siva, as
Kaparadiswara, at a place on the bank of the Kaveri, by Haridhwaja chola, and the power of that divinity.

44.—Totya Madura Valiyamman Mahatmya.

Palm leaves.

Legendary account of a form of Kali, who appeared in a vision to Kanada a Pandaram, at Chilambaram, telling him she had came from Madura, to see the Akhanda Kaveri, the single or undivided stream, and directing him to erect a temple to her on the bank of the River, with particulars of the grants made to the shrine.

Local History and Biography.

1.—Chola Mahatmya.

Paper.

This and the works ensuing profess to record the history of the Princes of Chola, an important division of the Peninsula, from which the Eastern Coast appears to derive its appellation, Coromandel, Chola, or Chora-mandal. It seems to have been known to the ancients as the Regio Soros and R. Soretanum. According to local designations, the Chola country is bounded on the east by the Sea, on the south by the Vellar River, by the Kutakeri on the west, and Yanadu or Pennar on the north. This would include the whole of the country known as the Carnatic below the Ghats, and excludes the more southern countries which are ordinarily supposed to be signified by Chola or Tanjore. It appears, however, that the limits of the kingdom varied at different periods, and in the time of Ptolemy, Arcot was the capital—at a later date Wariur near Trichinopoly, next Kumbhakona, and finally Tanjore, was the residence of the Chola Princes.

The accounts of the Chola kings are very numerous, very confused, and very contradictory. The work here adverted to professes to be translated from the Bhavishyottara Purâna, of which however it never formed a portion, by order of one of
the Mahratta Princes of Tanjore, Sarabhāji. It gives an account of 16 kings, or Kulottunga, Deva chola, Sasilokhara, Sivalinga, Vira, Kārīkāla, Bhima, Rājarājendra, Viramārjana, Kirtiverdhana, Vijaya, Kanaka, Sundara, Kalakala, Kalyāna, Bhadra. Several of these are of great celebrity, and their names occur in numerous inscriptions in Colonel Mackenzie's collection, in which however the only dates given are those of the years of their reigns. Authorities are much at variance, as to the times at which they lived, and Kulottunga the first of the above series, is placed in the beginning of the Kali age, in the beginning of the sixth century, in the beginning and in the end of the eighth, and even in the ninth. If any trust is to be placed in the above list of Princes, he may have reigned in the eighth century. Rājendra the patron of Kamban, and seventh from Kulottunga, reigning in A.D. 888, see page, 163. At the same time Mr. Ellis (Mirasi Right) observes, that Vira Chola, the fifth prince from Rājendra, reigned about A.D. 918, and yet Vira in the above list precedes Rājendra. Some accounts however make Kulottunga, the Patron of Kamban and Vira is the fifth of the dynasty, reckoning from Kulottunga who as cotemporary with the Poet, may have reigned about the end of the ninth century. It is not impossible that he was the same with that Rājendra, who patronised Kamban, for Kulottunga, means "the exalter of his race," and Rājendra, is only "Prince of Princes:" as Titles, these were no doubt applied to different individuals, and we have a Vishnu Verddhana Kulottunga Chola, as late as the end of the 11th century: hence arises much of the confusion which pervades all the accounts of the Chola kings. It is not unlikely however, that the prince more especially known as Kulottunga Chola, reigned at the end of the 9th century, or even later, for Kārīkāla the sixth of the list, is made in various traditional accounts, the persecutor of Rāmānuja, and dying in consequence, in the early part of that reformer's career, which appears to have been about the beginning of the 12th century. It must be observed, however, that some lists interpose eight, some thirteen, and some sixteen Princes, between Kulottunga and Kārīkāla, and in one list, Kārīkāla is placed seventeen generations before Kulottunga, making an extreme variation of
thirty-three generations, which it will require more ingenuity than can be here pretended to; to reconcile. On the whole, however, the weight of testimony places that Prince, who is best known as Kulottunga Chola; about the end of the ninth, and beginning of the tenth century.

This work is more of a legendary than a historical character, and is intended to record the devotion of various Chola Princes to Siva, as shewn in the consecration of different Lingas. Kulottunga is said to have erected a Temple to Tungeswara, whence his capital was called Tungapur or Tanjore. Sasisekhara erected a causeway or bridge over the Kaveri river. Siva Linga having killed a calf by accident, was put to death by his father, but restored to life by Siva. Kerikala brought the Vrihadiswara Linga from the Nermada, and built a temple for it, by which act of piety he was cured of the leprosy. Rājārajendra subdued various countries and erected numerous temples. Viramārtanda propitiated Konkanesa. Kirtti Verddhana obtained progeny by worshipping Kārtikeya. Kanaka prevailed upon Eranda Muni to fill up a gulf, through which the water of the Kaveri disappeared. Sundara expiated the crime of accidentally killing a Brahman by veneration to Madhyarjuna. Kalakala was raised to the heaven of Siva, by Bhaktitushteswara, or the Lord pleased with faith, and Bhadra, obtained the like end by devotion to the same deity. The last section gives some account of the different holy places of the Siva faith in the country along the Kaveri, or immediately to the south. The work is also styled the Vrihadiswara Māhātmya.

2.—Chola Purva Pattāyam.


A history of some of the Chola kings, according to the Kalvetu, or records professedly derived from inscriptions, of Kanchi.

According to this authority, the first Chola, Chera, and Pandya Princes, or Virachola, Bala Chera and Vajrānga Pāndya, were born by command of Siva for the destruction of Sālivāhana, who encouraged the Bauddhas, and persecuted the Brahmanas. After clearing the site of Kānchi, which had become a wilderness, and restoring the ancient Temples of Ektāmreswara and Kāmālekhi,
they proceeded against Sáliváhana, who they insisted should leave his capital, Trichinapali, and return to his former metropolis, Bhaja Rayapur in Ayodhya or Oude!! As he refused, they attacked Trichinapali, took it, and put Sáliváhana and all the Baudhás, except a few who fled beyond sea to the eastward, to the sword. As Sáliváhana was a Brahman, the Rájas to expiate the sin of slaying him, built an infinite number of temples to Siva and his bride. These transactions are placed in the Kali year 1448, or 1659 before Christ, and 1737 before Sáliváhana reigned, agreeably to the era, which dates from his reign or A. D. 78. After Vírachola, it is said, twenty-five Princes reigned to Uttama Chola, the twenty-sixth, whose capital was Werur, and who deviating from the faith of his predecessors, had his Capital submerged by a shower of dust, the same story being told of him as is narrated in the Sivandhi Puráña. The wife of Uttama, then pregnant escaped, and was delivered of a son with whom she lived twelve years in obscurity. At the end of that time the nobles of the Chola kingdom agreed to leave the election of a Prince to the choice of the late Raja's elephant, who after some search discovered the son of Uttama, amongst a number of boys, raised him on his trunk, and carried him to Tiruvukkur, to the Temple of Tiyaga Ráya, where he was recognised as sovereign, and raised to the throne by the name of Kerikála Chola. This is said to have happened in the year of Kali, 3547 or A. D. 466. This part of the story is told also of the son of Sredevi Chola, in the Sivandhi Puráña, and of Mayévámará in the Mayura Cheritara. Kerikála is said to have put his son to death for driving over a calf in the streets of Tenalpur, being here identified with Terwarundra Chola. For this he was punished with madness, to cure him of which Kámkeshi assumed the form of a priestess, and directed him to build and endow 360 Siválayas or Temples of Siva as the Linga. Similar endowments were granted by the Chera and Pandya Rájas, the particularisation of the chief of which forms the remaining, and much the largest portion of this work.

3.—Choladesa Púrvika Cheritara.

Paper.

A treatise on the ancient history of the Chola kings written in
answer to Major Mackenzie’s enquiries, by Vedhanáyaka, a native christian in his employ. This tract is written in a spirit unfriendly to the usual pretensions to high antiquity, and with some critical acumen, as may be judged from the following, which is given in the writer’s own words; “Upon enquiring from well informed natives and men of letters, I find their replies very contradictory. Some say sixty-four Chola Princes have governed the country, some say sixteen, and some extend the line to the incredible number of 84,000. The account I have lately transmitted specifies only sixteen, whose joint reigns are made to amount to 1172 years: the book alluded to, I take it, contains not above one part in four of truth, and the other three parts are at variance with each other. The most accurate statement appears to be that of forty-four Princes, who reigned 2136 years. Of these, the last, Kulottunga gave his only daughter in marriage to Varaguna, the forty-eighth Pandyan Prince, who thence succeed to the sovereignty over Chola and Tonda, as well as Pandya. Eleven Princes of his family reigned 570 years, making altogether 2706 years.” He also maintains that Kulottunga, was the last, not the first of the Cholas, and makes him contemporary with the Poet Kamban. He notices however the different system which makes him the first of sixteen Princes, whose reigns are said to extend from the year of Kali 3349 to 4508 or A. D. 248 to A. D. 1407. The last Prince was named Pattira Chola. These Princes built or repaired the temples of Sriranga, Jambuksewara, Terumalei, Tungeswar, Vrihadiswar, Someswara, Rameswara, and many others. The author admits that he is not able to give a particular account of the forty-four Cholas.

In this work, also, the author denies that Agastya invented the Tamul language, and asserts that his medical works are written in a poor and low style—very inferior to that of Kamban. The grammatical work in 80,000 Sutras, or aphorisms, ascribed to him is pretended to be lost, and the only work of the kind known is the supposed abridgment of it by Tolgappya: another Grammar is said to originate with the work of Agastya, that of Mánikya vánsaka. The principal classics of the ancient Tamul were Samanul, that is, Jains, or Baudhás, most probably the latter.
The comparatively modern date of the Chola Princes is inferred, with much reason, by the writer from the perfect state of the buildings ascribed to them, and the freshness and frequency of the traditions relating to them, which are current in all parts of the Peninsula.

4.—Cholamandala, Tondamandala, Pándymandala Rájákal.

Palm leaves.

An account of the Princes who governed the countries of Chola, Tonda, and Pándya. According to this tract, the whole of these three countries were comprised in the Dondaka forest, the habitation of foul fiends, and pious anchorets only. After the extirpation of the former, Ráma, to expiate the sin of slaying Rávana, a Brahman, erected the temple of Rámeswara, to which, numbers coming from upper Hindustan in pilgrimage, settled in this part of India, and first cleared, and cultivated the country. Amongst these was Mathura ndyaka Pándya, a man of the agricultural tribe from the north of India, who colonized the country along the Vygi river, and founded the city of Madura: from him forty-seven Princes descended who reigned in succession for a period of 2137 years. In like manner, the country along the Caveri was first cleared, and occupied by a colonist from Ayodhya, or Oude, named Tayaman Nálei Chola, who founded a city at Trisirapuri or Trinchinapali. The forty-fourth Prince from him was Kulottunga Chola, who had a son by a dancing girl, or as he gave out by a Nágakanýd, a nymph of Pátála. In consequence of his illegitimacy, the chief people opposed his being appointed as Yuva Rájá or young King, and on this account his father gave him a tract of newly cleared ground from the Pennei river to Kalahastri, constituting the Tonda Mandala, the capital of which was Kánchi. The following account of Tonda Mandalam, and its limits is taken from Mr. Ellis's tract on Mirasi Rights, a work previously referred to, and almost the only contribution by European Scholars to the ancient history of the Dekhin, upon which any reliance can be placed.

Tondei, or with the addition of mandalam, a province, country, Tondamandalam, of which Cánjipuram (Conjeveram) was the ancient capital, takes its designation from a shrub of the same name with which it abounds.
It is called also Valánádu, or Tondse-vala-nádu, the extensive district, whence the Shózha princes took one of their titles, Valavan or Valanáden; this name it probably received in later times when by successive conquests its boundaries had been extended far beyond those which will be presently noticed. This country is stated to have been covered by part of the extensive wilderness called in the Rámaýanam, Dandacáranyam the forest of the punisher, and to have been inhabited originally by the Ourumber, a pastoral and half-savage tribe, but sufficiently advanced towards civilization to have chiefs of their own, each of whom resided in a fortified place, having a district of greater or less extent under its jurisdiction, demominated Có'lam, from Có'leí a fort; of these there were twenty-four, and they constitute the largest of the subdivisions of the country hereafter noticed. This race was exterminated (in lower Tondai at least, some still remain in upper Tondai) and a tribe of agriculturists, the Véláler, or Veiláler, established in the country by A’danda or Tondamán Chacraverty, the son or brother of one of the kings of Sho’zha-man’dálam, the southern portion of which constitutes the modern province of Tanjore at a very early period; possibly before the commencement of the Christian era, as many of the names by which places are now known, and which seem to have been imposed by these colonists, are to be found in Ptolemy’s tables.

The Veiláler of Tonda-’mandálam, were at their first settlement divided into three tribes.—The first were the Condeicatti Veiláler, so named from tying the hair in a tuft on the crown of the head instead of leaving a small lock, Cudimí, behind, as worn in this part of India, or before, as worn in Malayálam. These it would seem A’danda Chacraverty found in the country, scattered over it in distant settlements where the land had been sufficiently cleared and reclaimed to admit of agricultural pursuits. The second, Shózha Veiláler, accompanied the prince into Tonda-’mandálam, but tradition says that few remained, the others being disgusted by the difficulty experienced in clearing the ground, and the small profits resulting from their labours. The third were the Tuluva Veiláler, who had emigrated from Tuluva-nádu, situated on the western coast of India, and known by its modern misnomer of Cannada or Canara; these constituted by far the greater body of the settlers, and were induced to remain and bring the whole province into cultivation by the peculiar privileges (the Cánimánya, Méréis, &c., still enjoyed by their descendants) politically conferred up on them by A’danda Chacraverty. Each of these tribes held at present Mirábi in Tonda-’mandálam; the Tuluva Veiláler in a greater, the Condeicatti and Shózha, each respectively, in a less proportion, and, until the termination of the Tamil government, none but Veiláler possessed, or were qualified to possess landed property in the province.

* This name is sometimes given to Shózha-nádu itself, or rather to the whole of its territories, when it had become far more extensive than any of the other Tamil Kingdoms.
The extent and boundaries of the country thus settled, the number of the settlers and its variation in population and prosperity in after times are to be traced, not by vague tradition only, as is too commonly conceived to be the case with respect to the remains of Indian history, but in writings of different periods, as substantially authentic, probably, though intermixed with undisguised fable, as the records of most other countries.

The two following memorial verses state the boundaries of Tonda-mandalam: the first is ascribed to Anveiyar, a Tamil poetess of high renown.

To the west the Pavazha-malei; Vengadam to the north;
The straight shore of the resounding ocean to the east; and high in renown
The Pinagei to the south; in extent twenty cádams;
Know these to be the boundaries of the excellent Tondéi Nád'ú.

The Pavazha-malei, or coral mountains, are the line of the eastern Ghats; Vengadam is one of the names of the sacred hill of Tirupati; Pinagei (Pináck) is the Sanskrit name of two rivers, which both rise in the mountains of Nandidurg; the northern passing by Penasonds and through the district of Nellitar, the southern disemboguing near Cuddalor, the latter is here meant. Measuring a straight line from the extremity of the Pulicostlake, where Srihari-Cótei, the most northern of the Tonda-mandala villages is bounded by the Swerna-mue'hi river, to the mouth of the Pinagei, the distance, will be found to be almost exactly twenty cádams, or reckoning the cádams at eight miles, one-hundred and sixty miles. The boundaries here stated embrace only the country, below the Ghats, forming a considerable portion of the extent called by the Mohammedans, and after them by Europeans, commonly, but very erroneously, Carnatic-payenghat.

The Shéyáru to the south; the sacred Vengadam to the north;
The inaschawitable ocean, O ye who resemble fauna! to the east;
The mountains of the bull to the west; of Tondéi nád’ú
They agree that this is the extent.

Shéyáru* is a Tamil name of the river before called, Pinagei; the mountains of the bull, Idabagiri, are the range of hills on the southern extremity of which stands the fortress of Nandidurg. The boundaries here indicated extend, therefore, much farther to the westward than those stated in the preceding verse, and the whole province may be naturally

* There are two rivers called Shéyáru; one, taking its rise below the Ghats, joins the Palir at Tira-museudel, a little to the east of Canjeveram; the other, the Enfitha-Shéyáru, the Shéyáru, of Esdú or Baha-nád’ú, the ancient name of the country to the south and west of upper Tondéi, is the river here meant and is the same as the southern Pináck or Pen'nei.
divided into upper and lower Tondei; the latter being as already stated; the former, constituting the north-eastern districts of the country now under the dominion of the Rājā of Maisūr, comprehends the Pergannahs of Coār, Bara Balapūr and part of Pensaundas and of the Subah of Sīra, or Carnatic bala-ghāt Bijapurī, according to the modern Mogul subdivision of the country.

Of the following extracts, the first is from a well known work; the two next are, also, ascribed, to Auveiyār; and the two last belong to the great body of traditional stanzas current in the Tamil countries. The list of Cóttams and Nādūs have been obtained from persons attached to the Matam of the Nyāna-prācāsā Pandāram of Cānjipuram, to which establishment fees are payable throughout the province of Tondamandalam. I must here observe that the Tamil St'hala Purānas, after passing the fables of mythological periods, with which they usually commence, and gaining the bounds of rational chronology, contain much of what may be considered as the real history of the country, though still obscured occasionally by allegory and distorted by extravagance.

FROM THE TIRUKKALICUNDA-PURĀNAM.

To the northward of the river Pennei where the bees sip the honey of the fresh flowers;

To the southward of Cóllatt (Cālastri) which resounds with the roaring of startled lions;

To the westward of the cool shores of the ocean; and to the eastward of the coral mountains;

I have thus generally described the extent of the prosperous country of Tondaim.

Tondaim, the chief among the leaders of the demon bands of the three-eyed deity, having governed it,

This country became Ton'dira-nādū; when it was defended by Dan'daca-vēndēr,

It became accordingly Dan'daca-nādū; and when Shōsher of the family of the sun,

Who was Ton'deimān adorned by garlands of flowers, extended his protection to it, it became Tōn'dei-nādū.

STANZAS BY AUVEIYĀR.

Mayan-nādū (the hilly country)† abounds in elephants; the renowned Shōsha-val'anādū† abounds in rice; the southern country,§ of which Būshiyen is sovereign, abounds in pearls; and the well-watered fields of the excellent country of Tondei abound in learned men.

* These lists it has not been thought necessary to insert. H. H. W.
† Malayalam and the district now called Coyemettār (Coimbatore).
‡ Tanjore and the districts immediately to the north of the Col'lid'am (Coleroon).
§ Madureti and its dependencies.
The whole earth may be compared to an expanse of wet-land:
The several countries of the earth, marked by their boundaries on the four sides, have cultivated fields within it;
Tom'dei-val'a-nád'u is lofty sugar-cane in one of these fields;
The chief Towns of this country are the crude juice of this sugar-cane;
Cachchipuram (Canjiveram) and its vicinity are like a cake of unrefined sugar obtained by boiling this juice;
And a large concretion of refined sugar in the midst of this cake.
Represents the interior of Cachchi, where the bull-borne Deity resides.

A Stanza.
It (Tom'dei-nád'u), contains twenty-four Cól'tam, seventy-nine Nád'u, and one thousand nine-hundred Na'tam (townships) beautified by the leaves of the palm: the families (gótrams) of ancient descent are twelve thousand, but it is impossible to declare the numbers of the Vellál'tor in the country.

According to our authority, Tonda, as well as Chola came into the possession of the Pándya princes, by the marriage of Kulot-tunga's legitimate daughter with Varaguna Pándya, and remained subject to them 570 years.

The work contains also some account of the people of Marawa, who it is said were originally a Colony of Fishermen from Ceylon, settled at Rámeswara, and on the opposite coast, by Ráma to guard the temple. They were made slaves by the new Colonists, and long continued to be subject to the Pándya Princes: at length becoming numerous, they rose against their masters, and established themselves under their own Princes, the Setupatis, or Lords of the straits, the Chandra or Sender bandi, apparently of Marco Polo. For eleven generations the Setupatis were Lords paramount, even over Madura, and the Pándya Princes were reduced to the condition of feudatories, until the whole of the kingdom fell under the Marawa power for three reigns, when they were driven to the south of the Caveri again by the Kurumba Prince of Alakapuri, and finally Madura and Tanjore, were taken from them by the officers of the Vijayanagar Kings. The former continued under the Nayaks of Madura, and the latter was occupied by the Mahrattas, until both came under subjection to European power.
5.—Kalingattu Bharini.


A professedly poetical account of the subjugation of Kalinga, by Kulottunga Chola, but the work consists chiefly of the praises of Ganesa and Devi, and a description of poetical or rhetorical ornaments. Some panegyrical notice of Korikala, Vira, and Kulottunga Chola, occurs, but nothing that can be regarded as history. The latter is made to recover Kalinga from a Moham- medan Prince.

6.—Paralamuvan torhal.

Paper.

A poetical account of the actions of Vikrama Chola, Kulottunga Chola, and Edjendra Chola, especially of their founding, and endowing Saiva temples, by Uttaga Kalam.

7.—Pändya Rájákal.


A history of the Pändyan Kings, or Sovereigns of Madura, in thirteen Books: chiefly of a legendary, and sectarial character. It begins with Kulottunga, in the year of Kali one-thousand, and records anecdotes of the following Princes, Anantaguna, Kálabhúshana, Rájendra Pándya, Rájeswara, Gomábhira, Vaneapradépaka, Puruvajit, Pándya Vamsepták, Sundareswara, Páda- sekhara, Varaguna, Rájendra, Suguna, Chitranratha, Chitrabhúshana, Chitradhvaja, Chitravermá, Chitrasesa, Chitravikrama, Udanta, Rájá Churámání, Rájá Sárdúla, Kulottunga, Yodhana pravira, Rájá Kunjara, Rájá Bhayankara Ugrása, Mahása, Satrunjaya, Bhimaratha, Bhimaparákrama, Pratápa Mártanda, Vikrama Kunjaka, Yuddha Kotáha, Atulavikrama, Atula Kirti, Kirtisvrabháskha, Vamsasekhara and Vamsackurámání, or thirty-nine of the seventy-four Princes, which tradition usually ascribes to the Pándya Dynasty. With the exception of the first three, of Varaguna, and the two last, the notice of these Princes is restricted to the simple enumeration of their names, and the stories found in the accounts of the others, are most commonly miraculous legends, illustrating the power of the tutelary deities of the Pándyan Kingdom, Párvati and Siva, combined as Minákshi
Sundarélwàra. The last five chapters are devoted to marvellous
anecdotes of the College of Madura founded by Vamsa Sekhara,
for the cultivation of Tamul: the first professors of which forty-
eight in number, it is said, were incarnations of the forty-eight
letters, of the Sanscrit alphabet and Sundarélwàra himself was
the 49th. The latter presented the College with a diamond
bench or desk, which would give place to no heterodox or inferior
productions. The professors becoming arrogant, Siva appeared
as Térupurántaka Kaviérô, or according to some accounts,
Térwálwàr, the celebrated moral poet, and produced a work
which being laid on the desk with the Books of the forty-eight
professors thrust every one of them off, and occupied the whole
in solitary dignity. The chief teachers of the Madura College
were Naralîka, Bâna, and Kapîla, to whose joint labours this
work is ascribed.

8.—Tondamána Kathâ.

Palm leaves.

A short account of the first settlement of Tonda, by Adonda
Chakràvarti, the illegitimate son of Kulottunga Chola.

9.—Tondamándala Sâtalakâm.

Palm leaves.

An account of the country of Tonda in a hundred stanzas by
Padikâsî.

10.—Kôngadasa Râjâkal.

Palm leaves.

An account of the Princes of the country known as Kônga or
Chêra, one of the three principal divisions, with Ohola and
Pändya, of the eastern half of the southern portion of the Penin-
sula. It corresponds nearly with the modern districts of Salem and
Coimbatore, with addition of parts of Tinnevelly and Travnacore.
The boundaries according to the Tamul authorities are the Palînî
river on the north, Tercasi in Tinnevelly on the east, Malabar on
the west, and the Sea on the south.

According to this work, the series of Kônga or Chêra Princes,
amounted to twenty-six, from Virârâya Chakràvarti to Râja
TAMUL BOOKS.

Malladese, in the time of whose descendants the kingdom was subdued by the Chola Raja, in the year of Salkdham 816 or A.D. 894. The Princes here enumerated are Vira Raya, Govinda Raya, Krishna Raya, Kalivallabha, Govinda the 2nd. Chaturbhujya, Kumuradeva, Trivikrama Deva, Kongani Vermá, Mádhava Vemá, Hari Vermá, Vishnugopa, Krishna Vermá Dindikara, Durvaniti, Pushkara, Trivikrama, Bhúvikrama, Kongani Mahádhiriya, Govinda 3rd, Sivaga, Prithivi Kongani Mahádhiriya, Rája, Malla Deva, Ganga Deva, Satyav ákya Deva, Gunottama Deva. From the Tanjore Sovereigns, Chera passed under the dominion of the Belá Rájes of Maisur, and finally under that of the Princes of Víjayanagar, of whom some account is also given in this work.

11.—Kernáta Rájákal.

a. Palm leaves—b. do—c. do—d. do.

An account of the Sovereigns of the Carnatic. After a short notice of Yudhishthira, and his brethren and of some Hindu Princes of the Lunar family, the Manuscript gives an account of the Mogul Sovereigns of Hindustan, and the family of Nizam alí, MSS. b. is an abridgment.

12.—Keraladesa Kathá.

Palm leaves.

A short account of Paraeswáma’s granting the country of Kerala or Malabar to the Brahmans, and of some of the actions of Cheruman Perumdi, who is said to have established the divisions of the country still subsisting, and to have become a convert to Mohammedanism.

13.—Tuluvadesa Kathá.

a. Palm leaves—b. do.

A short account of Tuluva from the time of Alemgir, including an account of the descendants of Sivaji.

14.—Dilirája Kathá.

Palm leaves.

A short genealogical account of the descendants of Arjuna, and a few ancient Hindu Princes and some account of the reign of Krishna Ráya of Víjayanagar.
15.—Janamejaya Vansávali.

Palm leaves

A short account of the family of Janamejaya the great-grandson of Arjuna.

16.—Vádur Sthala Purána.


Account of the life of Mánikya Vásaka, Prime minister of Arimerddana or of Vamsa Sekhara, King of Madura, and celebrated for his devotedness to Siva. Having been sent on a mission to buy horses, he encountered Siva as a Pandaram, or Saiva teacher, by the way, and in consequence of his lessons, distributed the money he was intrusted with to his mendicant followers, and an adjacent temple of that divinity. The Rája hearing of what was taking place, sent to command his return to Madura, with which, by the advice of the seeming Pandaram, he complied; informing the king he had bought the horses, which would arrive at a lucky hour: at first the king believed him, but upon further information, doubting his veracity, subjected him to severe tortures, until Siva changing a number of jackalls into horses, and himself assuming the appearance of the dealer, arrived at Madura, and delivered them to the king. Being conducted to the stables, the jackalls at night resumed their proper shapes, killed the real horses, and broke loose and ravaged the country. Mánikya Vásaka was in consequence again imprisoned, and tortured, when Siva caused the Vygi to overflow its banks, and deluge the country, until his worshipper was released—other marvels are narrated of Mánikya Vásaka, who finally left the Rája’s service with honour, and adopted a religious life, in which character he composed the Terruvargam, a set of verses in four books in praise of Siva, and other similar works, also a grammar of the Tamul language.—After visiting the principal temples of Siva in the Dekhin, he settled at Chilambaram, where he was visited by a deputation of Baudhá priests from Ceylon, whom he disputed with and overcame. He also cured the daughter of the Raja of Ceylon of dumbness, on which she repeated the twenty verses in praise of Siva, which are annexed to the Teruváchakam. The Baudhás were converted by these marvels.
Mánikya Váṣaka was finally absorbed into the Linga at Chidambaram, in the presence of all the people.

The work is by Sivajnyána, a Pandaram or Siva Ascetic.

17.—Agastya Varalár.


An account of the Muni Agastya taken partly from the 1st section of the Kási Khanda of the Skanda Purána, and partly from local legends. Agastya is said to have come from the north of India, and settled finally in the south, where he was the author of the first elements of Tamul Grammar. His grammatical writings no longer exist in consequence of an imprecation upon him, by his disciple Tolgappa, but a number of medical writings bear his name. Manuscript b. is also known as the Purána Maharshí Kathá.

18.—Nanghattár Cheritra.

Palm leaves.

Account of the foundation of the Tamul College at Madura for forty-nine professors by the Pándya Rája Vamsa Sekhara, and the triumph over the professors by Teruválwver, the author of Koral.

19.—Gnyána Samandhar Cheritra.

Palm leaves.

Account of a Saiva Priest, who is said to have confuted the Bauddhas or Jainas in the days of Guna Pándya, and to have restored the ascendancy of the Saiva faith in the Chola and Pándya Kingdoms.

20.—Sirutonda Yachhagdna.

Palm leaves.

Account of Sirutonda, originally a Jaina, but a convert to the faith of Siva, in which capacity he received a visit from Siva, disguised as a Jangam. By Gnyána Prakasika.

21.—Balayála Ráya Yachhagána.

Account of the faith of the Baláyala Rája of Sindhukota in Siva. The God having come to his house as a Saiva mendicant, and being hospitably entertained by him, desired him to procure
him the company of a female, who had been chaste for a certain period, and the Prince being unable to procure such a woman in the city, presented his own wife to his guest. Siva satisfied with this mark of his piety, appeared in his real figure, and conferred a recompense on the prince.

22.—Kumbhakona Virabhadra Tamburan Bharani.

Palm leaves.

Account of a priest of the Vira Saiva sect who was settled at Kumbhakona, and is here described as an incarnation of Virabhadra the angry emanation of Siva, employed by him to disturb the sacrifice of Daksha, which legend is also narrated in the usual manner, and forms the bulk of the work. By Katta lunan.

23.—Virabhadra Tamburan matha Vernanam.

Palm leaves.

Some account of the Saiva establishment of Pandarams at Kumbhakona, and its founder Virabhadra, as well as of some of his successors as principals.

24.—Madhurá Viráppan Ammán.

a. Palm leaves—b. do—c. do.

An account of Viráppa one of the subordinate chiefs of the Madura Kingdom under the Náyaks, Viráppa, is said to have been the son of Tulasi Mahá Rája, but the astrologers announcing that he would cause the ruin of his family, his father ordered him to be exposed in the forests. He was there found by a man of the Chándála or Pariar caste, and brought up by him to the period of adolescence, when with his father, he was employed in the service of one of the Poligars of Madura, Bomma or Bommaya Náyak. Here he engaged the affection of the Poligar’s daughter, and raised an insurrection against her father, in which Bommaya Náyak was killed, and Viráppa married the daughter. Viráppa then took service with Chokanáth Náyak of Trichinapally, by whom he was sent with an army to clear Madura of banditti. After his return, whilst visiting a harlot by night, he is taken up for a thief, and has his hands and legs cut off. He then adopts a religious life, on which his wife burns herself, whilst he, after repairing to various holy shrines dedicated to Siva, is
absorbed in a stone Pillar, by favour of Minákshi amman and Sundareswara, and is worshipped at Madura in that form.
By Nangaya.

25.—Bommanáyaka Kathá.

Palm leaves.

A short account of the family of Bomma or Bommapa Náyak, one of the Telingana chiefs who accompanied Nágama or Viswanátha Náyak from Vijayanagar to Madura, and were by him sent over different districts as Polígars. These jurisdictions were not unfrequently changed, and their allegiance transferred to the chiefs of Tanjore or Marawa, until under the British Government, the family was admitted according to this authority, to a part property in the Villages of Karasahetu and Warapur. By the Wakil or attorney of the family.

26.—Rámdýppayyen.

Paper.

Account of the defeat of Vanneya, son of Adí Náráyan Rájá of Rámmád, by Rámdýppya, the General of Tirumala Náyak, of Madura, about the middle of the 17th century. The object of this war was to restore Tumbi, the nephew of Adinaráyan, whom his uncle had deposed: according to other authorities, Vanneya successfully resisted on his father’s part, the attack of the Madura General, and it was only after his death, that Tumbi was made Setupati or Prince of Marava and Ramnad. By Tenna-
manar Kavi.

27.—Chengí Rajakal.

Palm leaves.

Account of Jayasíngh, Raja of Chengí or Gingée, his defeat by the Nawab of Aroot, and his death.

28.—Narasíngh Ráya Vamsávali.

Genealogical list of the Princes of Vijayanagar, and an enumeration of the districts subject to them, in the time of Narasíngh Ráya, the 14th of that dynasty.

29.—Bháshyakára Cheritra.

Palm leaves.

Some account of the Vaishnava reformer Rámanuja, termed
LOCAL HISTORY AND BIOGRAPHY.

 Brighton from his explanation of the Vedas; his visits to different holy places, and their recovery from the Saivas, for the worship of different forms of Vishnu especially at Trivet, and his founding the temple of Tirunârâyana at Tirunârâyanapura, are the chief subjects of this tract.

30.—Guru Namasiôya Cheritra.

Palm leaves.

Legend of some Saiva priest, who adopted the name of Nama Sivâya, glory to Siva, who was first established at Tiruvamale, and thence removed to Chidâmbara, where he erected part of the present temple.

31.—Brangè Valangè Cheritra.

Palm leaves.

An enumeration of the tribes who constitute the left hand and right hand castes.

32.—Valangè Cheritra.

Palm leaves.

Collection of legends relating to the Pariar caste especially, but comprehending some of the Velâler of the right hand sect, composed by Vedanâyak by order of Colonel McKenzie. The work is preceded by a history of Visvakarmâ, the supposed progenitor of the five principal castes of the left hand, or the Artisans. The Valangè Cheritra consists of 24 sections.

1. Account of Sambâka, Paramidya, and Tiaga, sons of Mallia Peruman the Pariar or outcaste attendant of the demon Râvana.

2. Account of Mariyamâ, the goddess of the small pox.

3. Account of Adhi, a Pariar woman, the mother of Mariyamâ, by a Brahman husband, and of six other children, or three females and three males; the first are named Urvi, Aveyar, Valliyanâ; the three last, Teruvâllwar, Silawman, and Kapila, several of whom of either sex, are the most distinguished of the Tamul writers.

4. The distinctions between the Brahman and Vallâwar, and between the Vallâwar and Pariar castes.

5. Account of the Chola Malige, or a tower between Kumbha-
kona and Pattiswar, built by Nanda Chola, a Pariar Prince of Tanjore.


7. Account of Tiaga Chamban, the Pariar in honour of whom a Lings called Tiagarasa swámi was erected at Tiruvarur.

8. Account of Terunalikoppavan, and Ahneyaram peram paraya, two sages worshipped at Tiruvarur, being sons of Siva by a Pariar woman.

9. Account of Nanda a Pariar King of Chola, killed by a device of the Kamalar or Artisans of the left hand caste, whence the enmity between them and the Pariars.

10. Account of Nandi Rája, son of the King of Chola, by a Pariar woman.

11. Of the terms Erange and Valange, the names of the left hand and right hand castes, but in use especially applied to the two inferior orders of each respectively or the Múdigaru, shoe-makers, and Pariars.

12. Differences and dissensions between the Pallurs and Pariars.

13. Conduct of those two towards the Velálars or Súdra cultivators.

14. Dissensions between the Pariars and Kamalars or five classes of Artisans.

15. Purport of the Phrase “a Mohammedan of Mecca and Kamálar of Mandhai are alike.

16. Argument between the Kamálar and Valángé Tribes.

17. Different divisions of the Velálars.

18. Destruction of the Marawa caste, by Vadamaleyappa Pillay, of Tinnevelly.

19. Traditions and customs of the tribes called Nattamudis, Kalar, and Palli and others.


21. Account of Ráma Rája of Malayálam, the destruction of the men of two head castes by him, and marriage of their women to men of inferior tribes, with a description of the Puleyar caste.
22. Account of the Kavaré caste.
23. Further particulars of the tale of Nandi Ráji.
24. Account of a fort built by the original Artisan tribes, of Magnetic Stones, which attracted to them all the iron weapons of the enemy.

33.—Játinul Kavayar.
Paper.
An enumeration of the ninety-six castes of the Hindus in Dravira.

34.—Játi Válléni.
Paper.
An enumeration of the Hindu Castes.

35.—Tottiyár játi Varnana.
Palm leaves.
Account of the origin and occupation of the Toteya tribe, a division of the agricultural caste of Dravira, or the country in which Tamul is spoken, of Telugu original.

36.—Marawa Játi Varnanam.
Palm leaves.
An account of the practices of the Marawas, or the people of Marawa, Ramnad and Tinnevelly.

37.—Játi Bhedanuł.
Palm leaves.
Enumeration of the ninety-six castes of Hindus, known amongst the Tamuls, by Voluga Nandan.

38.—Saru Karunu Utpatti.
Palm leaves.
Account of the origin of the sixty-four families of the Village accountants.

39.—Narivall palempatta vernanam.
Account of the grant of honorary distinctions to Alagiya Náyak Polygar of Palimpett, and his genealogy.
Plays, Tales, Poems, &c.

Including Religious and Ethical Compositions.

1.—Tiruvaranda Nátaka.

A dramatic version of the legend of one of the Chola Princes offering his son to Siva to expiate the involuntary death of a calf by the youth, and the restoration of the latter to life by the favour of the deity—see page 191.—By Terumalaya.

2.—Kusalava Nátaka.

A drama on the birth of Kusa and Lava, the sons of Ráma, borne by Síta, after her exile, and their reunion, and that of their mother with Ráma. The drama appears to be a loose translation of the Uttará Ráma Cheritra of Bhavabhúti—By Binadhitten.

3.—Palininondi Nátaka.

The dramatised story of Báhusinh the General of Chimmappa Náyak his amours with a courtesan, and dismissal from his employment. To free his Mistress, he steals the jewels of Chokanáth Náyák, and being discovered has his hands and feet cut off, which are restored by the favour of Subrahmanya.

4.—Chidambara Koravangi.

Dramatic representation of the legendary adventures of a form of Durga, Sivakámá-amman with the Sabhápati or Deity of the Temple of Chilambaram.

5.—Payamukhiswara Koravangi.

Dramatic representation of the loves of Surasu Chintameni amman for Payamukh iswara, the form of Siva worshipped at Terupádkayur—By Kermamukalavan.
6.—Sarangdhara Yachagâna.
   a. Palm leaves—b. do.

Story of Sarangdhara the son of Narendra Ráya Prince of Bâjamahendri Varam (Rajmundry.) His stepmother Chitrângi falls in love with him: he rejects her advances: she accuses him of attempting to violate her. The Ráya orders his son to have his feet and hands cut off, and to be thrown out into the jungle. His own mother’s lamentations are heard by the Siddhas, who restore the mutilated limbs to the prince, whilst a voice from heaven apprises the Ráya of Chitrângi's guilt.

7.—Valliyammá Nátaka.
   Palm leaves.

Legendary account, in a dramatic form, of Valliyammá an incarnation of Párváti found in the woods, and brought up by hunters; when arrived at maturity Náréda tells Skanda of her beauty and he goes to see her, falls in love with, and is married to her.

8.—Jyánamadi Yulla Nátaka.
   a. Palm leaves—b. do.

A dramatic dialogue between the Rája of Kondipattam, and the Goddess Valliyammá, on his visiting Ohidambara, where she instructs him in holy wisdom, and enjoins him to take up his residence at the temple.

9.—Sanakádi mundí Nátaka.
   Palm leaves.

Dramatic representation of the adventures of Kallatangan, of Madura, who steals the horse of Surupá Khan to gratify the demands of a courtesan, and being detected, has his hands and feet cut off: the Rája of Kilakori employs a physician to heal his wounds. He visits all the celebrated shrines in the Dekhin, and finally proceeds to Mecca where Mahommed restores his hands and feet.

10.—Rukmángada Choritra.
   Palm leaves.

Legendary tale of Rukmángada, a Rája, who was infatuated by Mohini the daughter of Brahmag, to grant her a boon; on
which she demanded either his breaking the fast of the eleventh
day of the fortnight, or putting his only son to death: being a
devout worshipper of Vishnu, he preferred the latter, for which
he was elevated, with his son, to Vaikuntha. The work is a
translation of the legend as told at considerable length in the
Nāradiya Purāṇa.

11.—Alle Arasani Ammal.
   Palm leaves.
   A Story of Arjuna’s falling in love with, and marrying Allé
   the Princess of Madura. By Nangaya.

12.—Kapilavāchakam.
   Palm leaves.
   Story of a cow who having given up herself to a tiger to
   redeem her owner, requested leave to go and suckle her calf,
   after which she returned. The tiger moved by her observance
   of her faith, let her go, on which Iswara elevated both to his
   region. By Wallikandeyam.

13.—Tiruvirinch Pilla.
   Palm leaves.
   An account of the sports and actions of Kumāra, in his
   infancy and youth. By Senda Tamam Pilla.

14.—Minākshi Amman Pilla Tamul.
   Palm leaves.
   Legend of Pārvati becoming incarnate as the daughter of
   Malayadhvaja king of Pándya, whence her worship as Minākshi,
   was introduced at Madurá, and the pastimes and actions of her
   youth. By Kumāraguna Tamburan.

15.—Sugriva Vijaya.
   Palm leaves.
   The victory of Sugriva the monkey king, or rather of his
   friend and ally Ráma, over Báli his brother, an episode of the
   Rámâyana taken from the Sanscrit; By Raja Gopála.

16.—Kokokam.
   Palm leaves.
   A work on the intercourse of the sexes, attributed to Koka
   Pandit.
17.—Manmathaneranda Kathá.

Palm leaves.

The Pauranic story of the interruption of Siva's devotions by Kámadeva, and consequent reduction of the latter to ashes by the fire of Siva's frontal eye, the grief of Reti the wife of Káma, and the God's being restored to life.

18.—Mairávanakathá.

Palm leaves.

Account of Ráma and Lakshmana being carried off by the Giant Mairávana, in the disguise of Vibhishana, and confined in an iron cage previous to sacrificing them to Kálí. Hanumán being apprised of the circumstance undertakes their recovery, and after effecting his entrance into the interior of Mairávana's fortress by the assistance of Dordandi, the sister of the Giant, rescues the princes, and fights with and destroys Mairávana.

19.—Subrahmanya Vilás.

Palm leaves.

Narrative of the loves and the marriage of Subrahmanya or Skanda, with Valliyammá.

20.—Nalaraja Kathá.

Palm leaves.

The history of Nala, Raja of Nishadha and his bride Damayanti, taken originally from the Mahábhárat and the subject of the poem called Naishadha. This work, which is attributed to some of the members of the Madura College, appears to have been the one translated by Mr. Kindersley in his Oriental Literature.

21.—Nalárája Vemba.

Palm leaves.

The same history as the preceding, in poetry, attributed to the same writers.

22.—Tamul Porumal Chéritra.

Story of a princess, the daughter of the king of Alaka, who becomes an evil spirit until released by the Poetess Avayar. She is born again as the daughter of the king by one of his concubines, and acquires great proficiency in Tamul composition,
in which, she makes it a stipulation for her hand, that she shall be overcome. Her lover in a former life, being born as a woodcutter, prevails upon Narakira, one of the first professors of the Madura College, to contend with the Princes, and having conquered her bestow her on him; which he accomplishes, when the wood-cutter marries the Princess and reigns over Alaka. By Seyallar.

23.—Alakeswara Kathá.

a. Palm leaves—b. do

Story of the Rajah of Alakapur, and his four ministers, who being falsely accused of violating the sanctity of the inner apartments, vindicate their innocence, and disarm the king’s wrath by narrating a number of stories. The following incidents are illustrative of the oriental origin of part of Zadig.

“In the reign of Alakendra Raja king of Alaka Puri, it happened that four persons of respectability were travelling on the high road, when they met with a merchant who had lost one of his camels. Entering into conversation with him, one of the travellers enquired if the camel was not lame in one of its legs; another asked if it was not blind of the right eye; the third asked if the tail was not unusually short; and the fourth demanded if it was not subject to the cholic. They were answered in the affirmative by the merchant, who was satisfied they must have seen the animal, and eagerly demanded where they had met it. They replied they had seen traces of the camel, but not the camel itself, which being inconsistent with the minute acquaintance they seemed to possess, the merchant accused them of being thieves, and having stolen his beast, and immediately applied to the Raja for redress. The Raja on hearing the merchant’s story was equally impressed with the belief, that the travellers must know what had become of the camel, and sending for them, he threatened them with his extreme displeasure, if they did not confess the truth. How could they know, he demanded, the camel was lame or blind, that the tail was long or short, or that it was subject to any malady unless they had it in their possession. On which they severally explained the reasons that had induced them to express their belief of these particulars.

The first observed, I noticed in the foot-marks of the animal that one was deficient, and I concluded accordingly that he was lame in one of his legs. The second said, I noticed the leaves of the trees on the left side of the road had been snapped or torn off, whilst those on the right side were untouched, whence I concluded the animal was blind in his right eye. The third remarked, I saw a number of drops of blood on the road, which I conjectured had flowed from the bites of gnats and flies, and thence sup-
posed the camel's tail was shorter than usual, in consequence of which he could not brush the insects away. The fourth said, I observed that whilst the fore feet of the camel were planted firmly in the ground, the hind ones appeared to have scarcely touched it, whence I guessed they were contracted by pain in the belly of the animal. The king when he heard their explanations was much struck by the sagacity of the parties, and giving the merchant a sum of money to console him for the loss of the camel, he made these four persons his principal ministers."

24.—Panchatantra.

Palm leaves.

The original collection of stories known in Europe as *Pilpay's fables*. This work is well known in Europe from the account given of it by Mr. Colebrooke in the introduction to the printed *Hitopadesa*, the analysis of it by Mr. Wilson in the Royal Asiatic Society's transactions, and a partial translation by the Abbé Dubois.

25.—Udayakumára Kathá.

Palm leaves.

Story of the Prince *Udayakumára*, who after subduing the world, adopted a life of religious penance.

26.—Madanagiri Raja Kathá.

Palm leaves.

A series of tales, rising out of the adventures of the Raja of *Madanagiri* and his minister's son: the work is incomplete.

27.—Viramáran Kathá.

a. Palm leaves—b. do.—c. do.

Adventures of *Viramáran*, the posthumous son of *Viradhuran-dara* king of *Vijayanagar*, killed by his minister whilst hunting; the queen escapes to the Village of *Nandisamban* who protects her son. When *Viramáran* grows up, he wins the daughter of *Jagadoira* by overcoming her in disputation, subdues various kingdoms, marries different princesses, and recovers his patrimonial kingdom.

28.—Veṭāla Kathá.

Palm leaves.

The Tamul version of a series of twenty-four tales, very generally current through India and originally Sanscrit, supposed to
be narrated by a Goblin or Vetāla to Raja Vikramāditya: by Kavikalanjan.

29.—Nava Nanda Cheritra.

Account of the nine Nandas, deposed and put to death by Chānakya in favour of Chandragupta. The tract was composed as a sort of introduction to the Mudra Rākshasa and a translation of it is prefixed to the play, in the Hindu Drama.

30.—Paramārtha Guruven Kathā.

Paper.

The ludicrous adventures of Paramartan Guru and his four disciples by Viramamuni or Padre Beschi. The work has been published with a translation, by Mr. Babington of the Madras Civil service.

31.—Kasim padavettu.

Palm leaves.

A poetical account of the adventures of some Mohammedan chief of the name of Kasim, it does not appear of what country. The copy is incomplete.

32.—Daiva Sahāya Sakhāmanimāla.

Palm leaves.

Account of the minister of the Raja of Tiruvankatur or Travankore, who, although of the Mappila caste was distinguished for his devotion to Siva, and foundation of charitable establishments.

33.—Komnipāth.

Palm leaves.

A work on the excellence of divine wisdom, mixed up with astrological specifications of lucky and unlucky days, and the choice of auspicious places. By Conamtalan.

34.—Devaram.

Palm leaves.

A large collection of stanzas or hymns addressed to each of the principal Siva Lingas in the Tamul provinces, ascribed to three celebrated writers, and (worshippers of Siva, or Jnyāna Samandhar, Appa and Sundara.
35.—Tiruvâchakam.
   a. Palm leaves.—b. do.—c. do.—d. do.
   A collection of hymns in honor of Siva and the different forms of Durgâ and on the efficacy of ascetic devotion: the work is attributed to Mânîkya Vásaka, see page 211.

36.—Kamban Pâral.
   Palm leaves.
   Verses attributed to Kamban in praise of Virasambhu muni and his residence at Pannâr, in Malabar, where the images of the Gods, &c., are said to be constructed of the stones to which Ahalyâ and others were metamorphosed after they were liberated from imprisonment in such substances.

37.—Sivavâkyopâral.
   Palm leaves.
   Stanzas in praise of Siva as the only supreme or Parameswara.

38.—Arunajîrînâth Tini pughal.
   Palm leaves.
   Hymns in honor of a form of Subrahmanyâ or Kârtikeya who is worshipped at Tirutoni near Madras.

39.—Rangakalambakam.
   Palm leaves.
   Panegyrical verses applicable either to Vishnu, or Ranganâyak. By Pellaparamallayya.

40.—Rangadandâdi.
   Palm leaves.
   Hymns addressed to Ranganâth, the form of Vishnu worshipped at Srirangam.

41.—Venkatavemba.
   Palm leaves.
   Hymns in honor of Venkateswara the form of Vishnu, worshipped at Tripeti. By Pellaparu Mallayndr.

42.—Abhirâma Andâdî.
   Palm leaves.
   Hymns in honor of the goddess Pârvati: by Abhirâma Pattam.
43. — Ambi-Ammál.

Palm leaves.

Hymns in honour of Ambiká, or Minákshi, the form of Párvati worshipped at Mādura.

44. — Nárayana Sataka.

a. Palm leaves. b. do.

Praises of Vishnu as Venkataswámi, the deity worshipped at Tripetí, in a hundred stanzas. By Manavalan.

45. — Avidamkudi Andádi.

Palm leaves.

Verses in praise of a form of Siva, termed Kalasanáth, by Radavalli Mana valan.

46. — Devaráya Pilla páral.

a. Palm leaves. b. do.

Praises of Vishnu and Siva, and especially of the forms of the latter and his spouse worshipped at Mādura, or Sundareswara, and Minákshi Ammál. By Devaráya.

47. — Pattana pilla páral.

Palm leaves.

Hymns in honour of different deities by Pattana Pilla.

48. — Stotra Aghaval.

Palm leaves.

Hymns in honour of Siva.

49. — Vullamukkattu.

Palm leaves.

Stanzas in praise of Ganesa and Saraswati. By Anaya.

50. — Nallamálé.

Palm leaves.

Stanzas in praise of forms of Siva and Durgá as Nallanátha and Padmálé Amman worshipped at Nallamálé.

51. — Yirisamayatturási.

Palm leaves.

Praises of the principal deities of the Hindu faith, an account of the ten incarnations of Vishnu, and a description of different
sects, of Yoga, of Sannyas, of Mantras, of the creation and destruction of the universe, &c.

52.—Hanumatpalli.

Palm leaves.

Stanzas in honour of Hanuman and Pareya Náyiká, a goddess; By Ponnambalam.

53.—Agastya Jnyána.

Palm leaves.

A collection of a hundred verses attributed to the Muni Agastya upon the means of obtaining divine wisdom. In some of the verses, he impugns the authority of the Rámayana and Mahabharat, and in others is made to give a curious account of himself; as appears from the following translations of the passages by a Tamil Brahman in Col. McKenzie's employ.

"In verses 10 to 15, Agastya asserts that the Rámayana and Mahábhárat are not true records but were invented by Vyása, to enable the votaries of Siva to gain a subsistence."

In the 74th and following verses we have a modification of the Pauranic story of his birth. Agastya is made to say

"Hearken, I declare that I obtained the eminent name of Agastya, because I was formerly a Sudra, my preceptor was a Brahman who resided to the South of Mahámeru. Before receiving his instructions, I purified my animal frame of all imperfections by abstract devotion: I forsook the world, and lived in caves and rocks, when my holy preceptor appeared and said, Come, I admit you as my disciple. I assented and followed him. He lighted a sacrificial fire, and placed in it a jar, into which he commanded me to leap. I did so, and was consumed, and was born again, and issued from the jar, which was then changed into the form of a woman.

Verily that jar was a form of Mahesvará, and the Brahman, of Mahádeva, who were my parents. They brought me up, and trained me in all learning, and finally Siva conferred upon me immortality."

Accounts of his subsequent actions occur in the 32d to the 39th verse, in which he says, that by command of Siva he repaired to the Dekhin to illuminate the darkness of the people, and that he invented eighteen languages, including the Siva Tamul—the old or poetical Tamul. "After this" he continues, "I was ordered by Siva to compose various Sastras—and accordingly I wrote 100,000 stanzas on Rámayana (Alchemy) 300,000 on Medicine and 100,000 on divine wisdom. The first I abridged in 1,200 stanzas, the last in 100, and those on Medicine I distributed in different works."
He specifies a number of persons as his disciples, the chief of whom are his Son Satyamuni, and his pupil Sundara.

Agasya is said to have taken up his residence on Podiamal, at the source of the Támaraparní river, who is described mythologically as his daughter by adoption, given to him by Siva.

The following list of works ascribed to Agastya is given, but they are generally supposed to have perished with a few exceptions.

1 Jñyána, verses 100  20 Bála chikitsá, verses 5
2 Teruvukula, "  50  21 Magara Chikitsá, "  16
3 Purááa, "  50  22 Terayanul, "  16
4 Ditto, "  100  23 Vemba, "  300
5 Ditto, "  216  24 Tálluvam, "  300
6 Sindhára, "  300  25 Nighantu, "  100
7 Karasil pavaní, "  300  26 Verganti ayasutra, "  300
8 Pujávidhi, "  200  27 Phaltarattu, "  300
9 Dikshavidhi, "  200  28 Gurunádi Sutra, "  100
10 Karna Sútra, "  48  29 Karmakanda, "  900
11 Mántrika, "  8,000  30 Váidyá, "  1,500
12 Kayá, "  1,200  31 Agama Múla, "  205
13 Pradakshina vidhi, "  100  32 Súddhi, "  150
14 Navaloka navaretinávali  33  33 Váda, "  100
15 Teruvargam, "  800  34 Váidyá, "  50
16 Myúcharuka, "  50  35 Terwaga, "  19
17 Nilakantha, "  50  36 Parikshá Chikitsá, "  16
18 Ayaratennár Sútra, "  100  37 Dandaka, "  100
19 Mughavariya "  6  38 Mántrika, "  1,800

54.—Agastya Sórga.

Palm leaves.

An account of Agastya’s coming to the south of India, and visiting Vridháchala; being called a section of the Sthala purááa of that shrine. The circumstances of his leaving Benares, his humbling the pride of the Vindhyá mountain, and thence returning no more to the north, are the same as those narrated in the Kárikánd of the Skanda purááa.

55.—Bhagavat Gita.

Palm leaves.

A translation of the Bhagavat Gita by Subrahmanya Guru.

56.—Sítíyar.

Palm leaves.

Short expositions of the doctrines taught by different teachers of the Sáiva religion.
57.—Śivaprakāsika.
   Palm leaves.
   An allegorical description of the body as a city to be subdued and regulated by divine wisdom, with an explanation of Yoga and merit and reward of firm faith in Śiva. By a Saiva priest named Śivaprakāsa.

58.—Śivarūpānandam.
   Palm leaves.
   Explanation of religious knowledge and faith as means of obtaining identification with Śiva.

59.—Nitisāra.
   a. Palm leaves.—b. do.
   Moral precepts and illustrations by Olaganāth.

60.—Olaganāth.
   Palm leaves.
   Poetical stanzas in high Tamil, of a didactic and moral purport, by the same author as the last.

61.—Nitiśemba.
   Palm leaves.
   Moral precepts, with illustrations in verse by Olaganāth.

62.—Nitisāra.
   Palm leaves.
   Moral precepts by Śivagnyānaprakāsa.

63.—Nitisāra anubandhatirattu.
   Palm leaves.
   A work on the same subject as the preceding, by the same author.

64.—Śivajñyāna Saktyarwore.
   Paper.
   Recommendation of divine wisdom, supposed to be communicated by Śiva to Nandi: by the author of the preceding.

65.—Kumāreswara Sataka.
   Palm leaves.
   A tract on the duties of the different castes, and orders of Hindu Society—by Kupandar.
A Series of stanzas, of a moral character, on various conditions of human life. This work is of great celebrity in the south of India, as one of the earliest, and best compositions in the high or poetical Tamul. The real history of the author, the divine Valluver, seems to be little known, and legend has been substituted for Biography. According to the tradition he was one of the seven children of the Brahman Perali by Adhi a Pariar female, and like the rest was exposed as soon as born. He was found and brought up by the Pariars of Mailapur. When arrived at man's estate, he visited Madura in the reign of Vamsasekhara, and overcame the professors of the Tamul College in disputation, in consequence of which he remained attached to the establishment, notwithstanding his inferior birth. The Koral was translated by the late Mr. Ellis, who added to the translation a valuable commentary, illustrating the customs and laws, the literature, and religion of the south of India, as well as a grammatical analysis of the text, which likewise accompanied the translation of the work. In this state, 304 pages were printed at Madras, and the following specimens of it may not be here out of place:

CHAPTER IV.

On the Power of Virtue.

I.

What more doth profit man than virtue doth,
By which felicity is given, and whence
Eternal bliss ensues?*

II.

No greater gain than virtue can'st thou know,
Than virtue to forget no greater loss.

* The passages of the original work, and the citations in the Comment, are all printed in Mr. Ellis's publication in the original Tamul.
III.
That which in spotless purity preserves
The mind in real virtue; all besides
Is evanescent sound.

IV.
Refer not virtue to another day;
Receive her now and at thy dying hour
She'll prove thy never-dying friend.

V.
Pleasure from virtue springs; from all but this
No real pleasure s'er ensues, nor praise.

VI.
Know that is virtue which each ought to do;
What each should shun is vice.

COMMENT ON THE LAST VERSE.

"That is virtue which each ought to do." This simple definition is both more intelligible and more correct than definitions usually are. It is not exceeded in either respect by the definition of the same thing in the following verse, which is said to belong to the Bhāratam, though I have not been able to find it therein, and quote it, therefore, from the Nisīdharam, the essence of morality, a compilation from various works. Though distinct in their literal purport, both are essentially the same, and must be admitted by all sects to be axioms in morality.

I will declare in half a stanza that which has been the theme of millions.

TO DO GOOD TO OTHERS BELONGS TO VIRTUE, TO DO EVIL TO OTHERS, TO VICE.

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined. The precise meaning of this couplet turns on the sense of the word Prābha which signifies both that which is natural and that which is apportioned, being derived from the root prābhā nature, also, a share or allotment; the first sentence, therefore, may be literally rendered, either virtue is that which it is natural for each to do, or that which is allotted for each to do. Considered with respect to the destined effects of former deeds, these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes its natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right, and the consequent exercise of benevolence and charity, and, under the latter, to the preference
given from reflection to positive right, and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought*. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form.

The doctrine of the author, as here explained, and, as generally inculcated in the chapter, respecting the origination of moral bias, and the inclination towards the good and the evil arising from the fatal influence described under the term mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely, from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indifferent alike to good or evil, to be directed towards them solely by education, or association and habit; for, though authority and precept are allowed their due share in influencing the will in the choice of either, all power and, consequently, all determination is attributed to nature or destiny, these terms being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe anything wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will, and the feelings of nature, are all under the direction of an inscrutable destiny, as this takes its origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe, and *vidhi* as used in India, though both, signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian, an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian, and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning, and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course its meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that its acting cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers, who make selfish interest the *sole* motive of moral conduct; for, as already explained, it implies the existence of two separate causes, namely, the intuitive perception and preference of that which is beneficial, and obedience to authority
from rational conviction. These though speculatively, perhaps, they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Men, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the 12th of his Second Chapter (Dwitiye'dhayah), at the commencement of which he distinctly assigns the love of self, or hope of benefit, as the primary motive of all virtuous and religious action.

The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression moral sense and moral sentiments, words with which certain writers have amused themselves and their readers. To maintain the existence of a sense or sensible faculty, for which there is no correspondent sensitive organ, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? Where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to show how the abstract being morality, by operating on the organ thou hast imagined, and called the moral sense, can excite the idea of virtue?" Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object, and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, its operation must be invariable; all mankind would form the same undeviating notion of wright and wrong, as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of its comb or the swallow in the building of its nest. But it is not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity,
according to the notion entertained of it by the European, may to him appear an object of undoubted preference, and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted; as in the province of Malayalam, where among the superior castes of Sudras, all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with its material means, the endeavour to trace them to any unmixed and wholly simple principle, is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has influenced the reasoning of men on morality in the east as well as the west; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only, and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God. Mixed motives, in cases even where they are apparently the most simple, it is probable, always govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all its phenomena to an empirical simplicity, is as unnatural a chimera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

Here follows a Grammatical Analysis of the original stanzas.

The following verses have been selected for the further elucidation of the subject of this Chapter; for the future, similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou, whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

When born in a human form, difficult of attainment, practise virtue to the utmost of thy power: for inevitable pain, uniting with fearful disease, old age and death, approacheth to destroy thee.
If, when virtue is practised, it be rightly considered, and the nature of it fully comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practice of virtuous acts the opposite (sin) will be destroyed.

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved, completely; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as bestitteth thy condition, for none can block up the way of a rolling mountain (i.e. cannot stay the inevitable approach of death.)

Those who without reflection have neglected the righteous deeds, which, before dying, they ought to have performed, and, be thinking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog; (about to attack them.)

As it confers renown in this world, and in the other, felicity, to those who constantly practise the virtue of benevolence, the two roads branching from the same point, and each leading to happiness.

PRABHULINGA LILA.

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practice of every kind of virtue however arduous.

The keeper of the refreshing flower-garden said—"There is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and, indulging in luxury, liveth in vain."

CHINTAMENI.

Even when you proceed to a village where none but your own connections reside, you are careful, as if you were at enmity with them, not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away, and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.
As when the stalk of a water lily is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy soul will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Oāmadhènu), which yieldeth all that is required.

I have both neglected to pay due honors to the sages who have studied the ancient scriptures, and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wedded, or the children I have begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

Without great care and fatigue of body, wealth cannot be acquired; without the wealth aforesaid those good acts, whence merit proceeds, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consequently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

BARADAM.

From righteousness proceedeth victory, and unrighteousness destroyeth the strength of the body; those, who have overset the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince; (Dharmārāja) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

STANZAS BY SIDAMBALA PANDARAM.

As there is nothing more profitable than virtue, the practice of it must not be neglected; for from the neglect of it proceedeth in this world infamy, misfortune and death, and inevitable misery will follow hereafter.

If one neither permittest his mind to be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth, surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.
Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic virtue produceth wealth and pleasure; and religious virtue, final beatitude, far exceeding both:—is there any thing that exceedeth this?

A STANZA.

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus say, the wise of old, whose devotion consisteth in silent contemplation, and they have established it as an important rule to be known by all.

A STANZA.

The lustre of the eye, as instantaneously as a flash of lightning, darts its sparkling beauty and is gone: the most requisite qualification think not to be beauty; shining qualities are not requisite, good qualities are.

The proud vainly think within themselves that strict and equal virtue is theirs alone and is found no where else;

But say not that virtue rests only with yourselves, nor believe that it is the peculiar attribute of any, for she walks with an equal pace among us all:

It is the coparcenary possession of all within the bounds of the earth, that pearl of the clearest and most beautiful water, and the exactest shape, that high-priced pearl is virtue.

COUPLETS.

From knowledge proceedeth goodness, from goodness knowledge; thus kind produceth kind.

As the diamond polisheth the diamond, so do the unblemished virtuous promote goodness in others.

If evil be done that good may ensue, that good is not stable; good is maintained by goodness.

If thou have the fortitude to stop in the path of vice and to forsake it; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world, follow various institutions, inward virtue only is the virtue that exalteth to the stars.

Beschö observes of the author of the Koral; “the poet so well known under the name of Tiruvalluvar was of the low tribe of
Paraya but of his real name we are ignorant; for although he had no less than seven commentators not one of them has mentioned it. Valluvar is the appellation by which soothsayers and learned men of the Paraya tribe are distinguished, and Thiru here signifies divine, in the sense in which we say the divine Plato." Babington’s translation of Beschi’s Grammar of the Shom Tamil.

67.—Varunaditya.

Paper.

A work on ethics for the use of the Pariar caste, attributed to the same author as the preceding.

68.—Araneswarasombha.

a. Palm leaves—b. do—c. do—d. do—e. do.

A work in illustration of the Koral, or moral precepts of Thiruvalluvar—by Ranganath or Rangeswara.

69.—Atishudhi.

a. Palm leaves—b. do.

A series of moral injunctions in verse by the celebrated female poet and philosopher Ayyhar, an account of whom, with a translation of this and other tracts of a similar kind, by the same author, is published in the 7th Volume of the Asiatic Researches, by the Revd. Dr. John: according to him Ayyhar lived about the 9th century of the Christian era. Her writings are composed in the high or poetical Tamul.

70.—Kunneivenden.

Palm leaves.

Moral precepts in verse by Ayyhar, this also is translated in the Asiatic Researches: see the preceding.

71.—Nanwali.

Palm leaves.

Moral precepts in verse by Ayyhar: see the two preceding.

72.—Nalaripada Ure.

a. Palm leaves—b. do.

A work in forty sections upon the moral obligations of man in society: attributed to holy teachers amongst the Jainas.
Philology.

1.—Tolghappiyam.

Palm leaves.

A Grammar of the Tamil Language by Tolghappa, who is said to have been an incarnation of Vishnu, and the pupil of Agastya, whose large Grammar, consisting of 80,000 rules, he abridged, reducing the number to 8,000. According to some traditions, this Grammar is an amplification of a similar work, ascribed to Vira Pandya Raja of Madura. It is written in an abstruse and difficult style. The following short account of it is from the "Babington's translation of Beschi's Grammar of the Shen or High Tamil." One ancient work written by a person called Tolappiyanar (ancient author) is still to be met with; but from its conciseness it is so obscure and unintelligible, that a devotee named Pavananti was induced to write on the same subject.

2.—Nannul.

a. Palm leaves.—b. do.

A portion of an intended work on Tamil Grammar by an ascetic Pavanandi. Beschi observes, his work is denominated Nannul, a term that corresponds exactly to the French Belles Letters, and the Latin Litteræ humaniores. The work was to consist of five parts, treating of letters, words, composition, versification and embellishment, but the two first were the only parts completed.

3.—Tonnul Vilakhanam.

Palm leaves.

A Grammar of the high Tamul Dialect by Vira Mahamuni or Father Beschi. The following account of this celebrated Missionary is taken from Mr. Babington's Gooroo Paramarttan.

"The few following particulars, of one whose fame is so well established in the South of India, may not be unacceptable to those whose views are directed to that country. They are taken from a Tamul MS. in my possession.

Viramāmuni or the great Champion Devotee, as Beschi is surnamed by the Tamula, was a native of Italy, and one of the religious order of Jesuits. Having been appointed by the Pope to the East India Mission, he arrived,
in 1700, at the city of Goa, on the Western coast. He thence proceeded to Avoor, in the district of Trichinopoly, where he studied the Tamul language in both its dialects, as well as the Sanskrit and Telogoo; and with a view to public employment, which it was ever the Jesuit policy to seek in order to promote their religious views, he made himself master of the Hindostance and Persian. It is probable that he held political offices in the earlier part of his life, for we can hardly suppose him to have risen at once to the appointment of Divan, which he held under the celebrated Chunda Saheb, during his rule as Nabob of Trichinopoly, especially as Chunda Saheb did not assume the government of that place until the death of the Raja, which happened in the year 1736.

From the moment of his arrival in India, he, in conformity with Hindoo custom, abandoned the use of animal food, and employed Brahmans to prepare his meals. He adopted the habit of a religious devotee, and on his visitations to his flock assumed all the pomp and pageantry with which Hindoo Goorooos usually travel. He founded a church at Konangoppar Ariyanoor, in the district of Baroor, and my MS. notices particularly a picture of the Madonna and the child Jesus, which he caused to be painted at Manilla and set up in that church. It was in honour of this Madonna, of her husband Joseph and the Lord Jesus, that he composed the Sacred Poem called Tembaavani: which, vying in length with the Iliad itself, is by far the most celebrated and most voluminous of his works. It contains 3615 tetrasticks, each of which is furnished with a prose interpretation; and, to judge from the only Padalam or Canto which I have had an opportunity of reading, where the murder of the innocents is described, its merits are not overrated. Viramamooni also founded a church at Tirookkavaloor, a name which he gave to the town of Vadoogpet, in the district of Ariya-loor, and on the Madonna there he composed three Poems: Tirookkavaloor Kalambagam, Anneiyajoongal Andadi, and Adeikala Mailei—The following are the most important of the remaining works of this author; which, with exceptions that will be noticed, are extant only in MS.

Kiriti Ammál Ammánei, a poem. Veditiyarjoookkam, a work in prose; where as the name implies, the duties of one who has devoted his life to religion are laid down. Veda Vilakkam, also in prose; which, from the title (the light of; the gospel), I presume to contain some doctrinal exposition of the Roman Catholic Faith. A Dictionary, Tamul and French, another Tamul and Portuguese; a third Tamul and Latin Sadooar Agharâdi, or the four Dictionaries; a Tamul work relating to the higher dialect. Of philological works he has furnished Tonnool Vilakkam; a tamul Grammar of the higher dialect, written in Latin. Of this I made a Translation in 1814; which, having become the property of the Madras Government, is now, as I learn, under course of publication at their Collage Press. The Clavis Humaniorum Tamulici Idiomatica; a second Grammatical Treatise in Latin, relating to the higher dialect. A Latin Grammar of the common
dialect; which has been published at the College Press at Madras; and of
which a faulty and vulgar translation has long been before the public.

Such were the literary labours of Beschi, and he was distinguished as
much for his piety and benevolence as for his learning. To the conver-
sion of idolators his principal efforts were of course directed, and they are said
to have been uncommonly successful. Perfect master of Hindoo science,
opinions and prejudices, he was eminently qualified to expose the fallacies
of their doctrine, and the absurdities of their religious practices; and,
accordingly, he is much extolled for the triumphs which he obtained, in
those controversial disputation which are so frequent among the learned
in India, and for the almost miraculous skill which he displayed, in solving
various enigmatical questions which his adversaries propounded for his
embarrassment.

It remains a subject of regret, that talents so rare, should have been
devoted to the promotion of a religion scarcely less replete with error, than
that which it supplanted: but we may draw this practical conclusion from
Beschi's success, that a thorough acquaintance with Hindoo learning and
a ready compliance, in matters of indifference with Hindoo customs, are
powerful human means, to which the Jesuits ow'd much of their success,
and which should not, as is too much the case, be despised by those who
undertake the task of conversion in a better cause. Viramāmouni con-
tinued to hold the office of Divan, in Trichinopoly, until the year 1740:
when that city being besieged by the Mahratta army, under Morary Rao,
and Chunda Saheb being taken prisoner, he contrived to effect his escape,
and fled to the city of Gāyāl Patanam, then belonging to the Dutch. He
there remained, in the service of the church, until 1742, when he was
carried off by an illness, the particulars of which are not stated. His name
is still remembered in Gāyāl Patanam, and Masses continue to be offered
up for the salvation of his soul in that city and its neighbourhood.

4.—Mandalapurusha Nighanta.

a. Palm leaves.—b. do—c. do—d. do—e. do.

A Vocabulary of the Tamil language arranged according to
the significations of the words, or Deities, Men, Animals, Trees, Coun-
tries, &c. by Mandala Purusha, a Jain Puudit.

5.—Agastya Vyākarana.

Paper.

A short grammar of the Tamul language attributed to the
sage Agastya, but the genuine work is supposed not to be in
existence.

"The first person who wrote a grammatical treatise on this
dialect (high Tamil,) and who is therefore considered as its founder, is supposed to have been a devotee named Agastian (Agastya) respecting whom many absurd stories are related. From the circumstance of his dwelling in a mountain called Podia malei, in the South of the Peninsula, the Tamil language has obtained the name of Shen Mozhi, just as the Grandhonic is termed Vad Mozhi from the supposition that it came from the Northward. A few of the rules laid down by Agatteyan have been preserved by different authors but his works are no longer in existence." Beschi's Grammar of Shen Tamil, p. ix.

6.—Dandi Alankāra.

Palm leaves.

A work on Rhetorical and Poetical composition, a translation apparently of the Kāvyādērsā of Dandi.

7.—Devākaram.


A Vocabulary of the Tamul language in twelve sections, arranged according to their signification.

8.—Chidambara Agharadi.

Palm leaves.

A Tamil Dictionary arranged alphabetically.

9.

A Dictionary of Tamul and French, paper, one volume, quarto. This is the work of the Jesuit Missionary Beschi and bears date 1774.

10.

A French and Tamul Dictionery, paper, one volume, small quarto.

It does not appear by whom this was compiled. It is not of any great extent.
Astronomy and Astrology.

1.—Subrahmanya Karaval.
   Paper.
   An extensive work in four Books, upon the heavenly bodies, their regents, friends and enemies, their favourable and unfavourable aspects, and their influence upon human life, of presaging events from them, of lucky and unlucky seasons, casting nativities and calculating the proper periods for the performance of various essential rites and ceremonies, &c. By Asala Muni Guru desikan.

2.—Sarvārtha Chintāmani.
   Paper.
   A work on the same subjects as the preceding: ascribed to Sankara Achārya.

3.—Ulla Mariyan Jyotish.
   a. Palm leaves.—b. do.
   A work on lucky and unlucky hours, casting nativities and the influence of the Stars by Ulla Mariyan, an astrologer of great authority with particular castes in the South of India.

4.—Mārana Ghantaka.
   Palm leaves.
   Calculations of the duration of life, according to the aspects of the lunar asterisms. By the same author as the last.

5.—Yoga Phalam.
   Palm leaves.
   The influence of the yoga or astrological periods so termed. By the same as the preceding.

6.—Jatakeralangham.
   Palm leaves.
   The art of casting nativities and computing lucky and unlucky seasons, and of the signs which indicate the acquirement of kindred of various degrees of affinity. By Vallavan.
7.—Swaranul.
Palm leaves.

Foretelling events by the variation of the breathing or articulation of different sounds. By Sada Sivan.

8.—Masaphalam.
Palm leaves.

A work on the moon's course through the asterisms forming the lunar mansions, and the influence of particular positions and aspects on human affairs, by Sada Sivan.

9.—Grahasphuta.
Palm leaves.

A short work, by the same as the preceding, on the positions and astrological influence of the nine planets.

10.—Ashtakavarga Sangraha.
Palm leaves.

The application of the eight rules of Arithmetic to astrological computations, and the casting of nativities, by the same author as the three last.

11.—Bhugola Pramána.
Palm leaves. Paper.

A description of the universe, conformably to the Puranic accounts.

12.—Bhuvana Kosha.
Palm leaves.

A description of the universe, and account of the creation from the Puránas.

13.—Desanirnaya.
Palm leaves

A short statement of the 56 kingdoms into which the Bharata verse is divided, with a genealogical list of the Chola kings.

14.—Nayatta Kalam Perumayan Vivada.
Paper.

An account of the fifty-two Sundays of the Christian year.
Medicine.

1.—Agastya Vaidyam.
   Palm leaves.
   A work in 1,500 verses on the preparation of medicines chiefly, attributed with many others on similar subjects, to the Rishi, Agastya.

2.—Agastya Purána Sútra.
   a. Palm leaves—b. do
   A work on mystical and alchemical medicine, or the cure of diseases by religious rites or visiting holy shrines, the means of prolonging life, and the art of discovering hidden treasures. MSS. b. comprises also the Pájávidhi, a tract on the worship of Siva and other deities, and the Dikshávidhi or a tract on the Diksha or ceremony of initiation in the Saiva and Sákta faith. By Agastya.

3.—Bhasmamore.
   a. Palm leaves—b. do.
   A work of considerable extent, on alchemical or metallic medicines, containing rules for their calcination and reduction to powder, the preparation of various oxides, and extraction of Sulphuric acid. By Agastya.

4.—Bálachiktisá.
   Palm leaves.
   A work on the diseases of infants, difficult parturition, puerperal fever, &c. By Agastya.

5.—Agastya Vaidya munnur.
   a. Palm leaves—b. do.
   A tract of 300 stanzas on the calcination, and reduction of various vegetable and mineral articles to powder, for use in medicine, also on the extraction of essential oils, &c., By Agastya.

6.—Agastya Vaidya Nuthiyambid.
   Palm leaves.
   A treatise in 150 stanzas on the purification of various poison-
ous substances and their employment in medicine. By Agastya.

7.—Agastya Vaidya napalettu.

Palm leaves.

A short tract in forty-eight verses on the cure of Gonorrhoea.

8.—Vaidya Sutra nuru.

Palm leaves.

A hundred verses on different diseases and modes of treatment. By Agastya.

9.—Muppu.

a. Palm leaves—b. do.

Account of preparing medicines of the alkaline ashes of vegetables, &c. By Agastya.

10.—Terumalar Vaidyam.

Palm leaves.

A work on the medical treatment of various diseases, and directions for preparing different medicines. By Terumalar.

Arts.

1.—Silpa Sastra.

a. Palm leaves—b. do—c. do.

A work on the construction of houses and temples, and the carving of images of the gods, with directions for the choice of materials and the site to be selected: astrological directions also for the determination of lucky seasons for engaging in the work: ascribed to Viswakerma, the architect of the Gods.

2.—Navya Sastra.

Palm leaves.

A work professedly on navigation, but in fact an astrological account of the destinies of Ships, and those who sail in them, according to certain marks and planetary aspects. The substance of it is thus described at starting; “Sitting opposite to the sun, a figure of a Ship is to be delineated, with three masts, of three yards each, and three decks, amongst these the twenty-eight asterisms are to be distributed, nine amongst the rigging,
six in the interior of the hall, one at the bottom, and twelve on
the outside. In calculating them the person is to begin with the
star in the main top mast yard, and then count those on the right
side, and according to the distance between it and the asterisms,
in which the sun happens to be, will be foretold future events,
the good or evil fortunes of the vessel and its commander. By
Terukuta nambe.

3.—Kapila Sástra.

Paper.

A work of a similar character as the last, attributed to the
Muni Kapila.

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TELUGU.

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Pauranic and Legendary Literature.

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MAHABHARAT.

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1.—Adi Parva.

a. Palm leaves—b. do—c. do—d. do., imperfect.

A translation of the first or introductory section of the Mahá-
bhárat, giving an account of the origin and contents of the poem,
and of the birth and early actions of the Pandava Princes: translated
from the Sanscrit, by Nannah or Nanwyapa Bhatt into
Telugu verse. This writer, according to a passage in the intro-
duction of the translation, quoted by Mr. Campbell in the preface
of his Telugu Grammar, lived in the reign of Vishnuverddhana,
of the Chalukya dynasty, King of Rájamahendri or Rajmundry.
In three of the above copies, however, the verses which precede
the extract given by Mr. Campbell, mention the name of the
Prince to be Rajanarendra, the son of Vimaláditya, and Vishnu-
verddhana is therefore only an epithet or a title. Mr. Campbell
also observes, that if the assertion of Colonel Wilkes, on the
authority of the Mackenzie Manuscripts, that the Chalukya
dynasty preceded the Kadamba, which reigned at Banawasir in
the second century, be admitted, the work of Nannia Bhatt may
boast of great antiquity, but there is nothing in the Mackenzie
collection that supports Colonel Wilkes's assertion. Chalukya
Kings are found in various inscriptions dated as late as the 11th
and 12th centuries, and several of them bear also the title of
Vishnuvérddhana: numerous inscriptions occur in the Rajam-
mundry district of these Princes, and especially of one named
Vira or Vījaya Rajendra, who is designated as Kulottunga Chola,
and Saptama Vishnuvérddhana, or the seventh Vishnuvérddhana,
whose grants bear date from Saka 1032, to 1044, or from A. D.
1110 to 1122. We have, however, information still more precise
as to the individual who was the patron of Nannia, and three
different inscriptions in the Temple of Srikúrma Swámi in Jagan-
nath, record donations made by Rajanarendra son of Vimaláditya
raja of Rajamundry. These inscriptions are dated Saka 1195,
or A. D. 1273. Nannia Bhatt, therefore, flourished at the close
of the 13th century, shortly anterior to which period it appears
the Telugu language was first cultivated: the oldest works extant,
according to Mr. Campbell, dating about the end of the 12th
century, and being separated by the interval that witnessed the
fall of the ancient Government of Teligana, and the establish-
ment of that of Vījayanagara, or about a century and a half, form
the era of nearly all the Telugu works, now current in the country.

Nannaya Bhatt, was a Brahman of the Mudgala tribe, and sect
of Apastamba, and well skilled in Sanscrit literature. He seems
to have been the first writer of eminence, who bestowed pains
upon his native tongue. He wrote a grammar of it in Sanscrit,
in the usual style of Sútras, or concise and obscure aphorisms.
His translation of the Mahábhárat extended according to some
accounts, to little more than the two first books, but from the
expressions of his continuator Tikkana Somayáji, it should seem
he translated three books. The third book or Vana Parva is not
in this collection. According to the legend, his work was sus-
pended by the undesigned imprecation of Bhima Kavisvar, a son
of Siva by the widow of a Brahman, who had received as a boon
from his father that whatever he uttered should come to pass.
On enquiring what Nannaya was engaged in, he was told he was in the Aranya or Forests section, to which he replied, alluding to the extent of the whole task, the translator would never get out of the wood, and accordingly a part of the Vana or Forest Parva was the limit of Nannaya’s labours.

2.—Sabhá Parva.

Palm leaves.

The second book of the Mahabharat, containing an account of the palace constructed for Yudhishtira by Maya—The institution of the Rajasuya or sacrifice of kings—The subjugation of different parts of the world by the four junior Pandava Princes—The loss of all his possessions by Yudhishtira at play to Duryodhana, and consequent departure of the Princes into exile.

3.—Virata Parva.

Palm leaves.

The fourth book of the Mahabharat, giving an account of the events that occurred to the Pandavas whilst residing as household servants with Virata Raja, and their rescuing his cattle when carried off by the Kuru Princes.

The Vana Parva or third section was translated, it is usually said, in part, by Nannia and completed by a Brahman named Irupragada. In the introductory lines of this work, the three first books are attributed to Nanniah. The third Parva is not in the collection.

The translator of this is Tikkana Somayaji, a Brahman of Nellore, of the tribe of Gautama, and sect of Apastamba, the son, or according to some accounts, the grandson, of Bhaskara Mantri, who accompanied Mamma Kesava when appointed by Pratapa Rudra to the Government of Nellore. The same Prince, it is said, anxious to have the work of Nannaya completed, circulated two stanzas for the learned men of his country to translate, and gave the preference to Tikkana’s version. He was accordingly directed to continue the work, and retired to Nellore, where the Patron of his family, Siddharaja, built a dwelling for him near the Temple of Ranganath Swami, by whose aid, and that of Vydas himself, he finished his task in three years: he then presented the work to Pratapa Rudra who made him hand-
some presents, and returned to Nellore where Siddharaja gave him a village. In this he resided till his death, the date of which he is said to have recorded himself in the following verse.

\[ \text{Ambara ravi sasi sakābdambulu jana kāla yuktii, aswīja masam ambaramaniprabhānībham bagu Tikka yajyu Bramham pondenu;} \]

"Tikka as resplendent as the sun, was united with Brahma in the month of Asvin in the Saka year 1210 or A. D. 1288. This would make him cotemporary with Nannaya Bhatt. Pratāpa Rudra however was either the last king or last but one of Warankal which was taken in 1323 by the Mohammedans. He himself was taken and carried prisoner to Delhi early in the 14th century. His grants also in the Guntur district bear the date of Saka 1241 or A. D. 1319, and Tikkana Somayāji, if cotemporary with him, flourished about thirty or forty years after Nanna, a period when the continuation of the work, left unfinished by that translator, would be likely to be an undertaking of much interest. Tikkana Somayāji had two cousins employed in the service of Siddharaja, one of whom also named Tikkana or Tikkana Mantri was the Raja's minister. The writer says in the introduction to this work he was induced to undertake it by the recommendation of his father, who appeared to him in a vision.

4.—Udyoga Parva.
   a. Palm leaves—b. do.

The fifth section of the Mahābhārata containing chiefly the preparation for war between the Kuru and Pandu princes. By Tikkana Somayāji.

5.—Bhishma Parva.
   a. Palm leaves—b. do.

The sixth section of the Mahābhārata giving an account of the election of Bhishma to command the Kaurava forces, and the ten actions conducted by him, until his being overthrown and disabled by Arjuna. By Tikkana Somayāji.

6.—Drona Parva.
   Palm leaves.

The seventh book containing an account of the five days' conflict between the Pandava and Kaurava armies, whilst the latter
were commanded by Dronácharya, until he was deceived into a belief of the death of his son, and his ceasing to fight, and his being killed by Dhrishtadyumna. By Tikkana Somayáji.

7.—Kéerna Parva.

a. Palm leaves—b. do—c. do.

The eighth book of the Mahábhárat containing the two days continuance of hostilities whilst the Kaurava army was commanded by Kéerna until he was slain by Arjuna. By Tikkana Somayáji.

8.—Sálya Parva.

a. Palm leaves.—b. do.

The ninth book of the Mahábhárat containing the war for half a day, the Kaurava army being under the command of Sálya king of Madra, until his death. The same book contains the dispersion of the Kaurava army, and Duryodhana’s overthrow by Bhima. By Tikkana Somayáji.

9.—Saúptika Parva.

Palm leaves.

The tenth book of the Mahábhárat describing the nocturnal attack of Asvattháma son of Drona on the camp of the Pandavas, his killing Dhrishtadyumna and other chiefs, his indecisive combat with Arjuna, and retiring into the woods. The death of Duryodhana is also contained in this section. By Tikkana Somayáji.

10.—Sánti Parva.

Palm leaves.

The twelfth section of the Mahábhárat in which Bhishma explains to Yudhishthira the duties of kings in prosperity and adversity. By Tikkana Somayáji.

11.—Krishnájrjuna Samváda.

Palm leaves.

The dispute between Arjuna and Krishna, in consequence of the former’s undertaking the defence of the Gandharba, Gadádhara, whom Krishna had purposed to destroy, and the escape of the Gandharba in consequence. By Rajasekha son of Kenia of the tribe of Visvámitra and dedicated to Gopa Pradhani,
governor of Kondavir in the reign of Krishna Rāya of Vījayanagar.

12.—Sesha Dharma Betnākara.

a. Palm leaves.—b. Paper.

Supplementary ordinances for the guidance of the Hindus, especially as to faith in Vishnu derived from the Bhāgavat. By Srīnivāsa son of Kondia inhabitant of Rañjamanḍhū. Mss. b. is only an introductory fragment giving the genealogy of Timma Raja Zemindar of Peddapur to whom the work, apparently by a different author, Viswanath, is dedicated.

13.—Sri Bhāgavat.

The fifth, seventh, eighth, and tenth Books.

Palm leaves.

A translation of the books specified of the Sri Bhāgavat by Bommana pata raja, brother-in-law of Srīnāth, one of the chief poets at the court of Annarāma Reddi of Kondavir. He translated the Bhāgavat by desire of Raṇa, whom he says he saw in a vision whilst on a visit to Benares.

14.—Vishnu Purāna.

Paper.


15.—Panduranga Māhātmya.

a. Palm leaves—b. do. incomplete.

Legendary account of a shrine of Vishnu as Pānduranga, the pale complexioned deity, who sanctified by his presence in this form, the place where Pundarika a Muni, performed his devotions. The place is now known as Panderpur a town on the left bank of the Bīma or Bhimarathi river, and celebrated in recent times as the scene of the murder of the Guikwa’s Agent by the Ex-Peshwa. The deity now worshipped is a piece of stone supposed to have fallen from heaven, and thence denominated Vittal Swārī or Vittoba: it is considered as an emblem of Vishnu.

The proofs of the efficacy of this shrine are in the usual absurd
strain. Thus, a snake is said to have obtained final salvation from inhaling the odour of the flowers which had fallen at the feet of the image of Vishnu, which it had approached in chase of a mouse. The narrative is told by Sūta to the Rishis and is said to be taken from the Skanda Purāna. The local or Sthala Māhātmya being translated by Tanala Ramalinga son of Krishna Ramaṇya. It is dedicated to the minister of a petty Raja named Padarayama, and dated in the reign of Krishna Raya.

16.—Bhima Khanda.

Paper.

Legendary account of the shrine of Bhimeswara one of the twelve principal Lingas, described in the Purānas and one of the three supposed to have contributed to the etymology of Trilinga, Telinga or Telingana, the boundaries of which were marked by three Lingas, one at Srisaila on the Krishna, one at Kāleswara on the Godaveri, and the third at Dracharam in the Rajamundry district, where the temple is still an object of veneration. The legend is said to be a translation from a similar section of the Skanda Purāna. It is the work of Srināth son of Marya and grandson of Kamalanātha. It is dedicated to Bendapudi Mantri or minister of Anavāmā Reddi, and Virābudra Reddi, two of the Reddi or Reddiwar dynasty of Princes who upon the subversion of Warankal by the Mohammedans, rose from the rank of landholders and farmers, to be the Rajas of Kondavir which station they held for about a century from the end of the 14th to the end of the 15th century. A temple of Siva as Amareswara on the banks of the Krishna was built by one of this race, Alla vāmana Reddi in A.D. 1361, as appears from an inscription found there. According to most traditions the dynasty was subverted by Langula Gajapati, sovereign of Orissa, but this is impossible, as he reigned a century earlier or about A.D. 1236. A verse in the Amukta Mālā calls Krishna Raya of Vījayanagar the conqueror of Virabhadrā and captor of Kondavir which is no doubt correct.

17.—Varāha Purāṇa.

Palm leaves.

A translation of the entire Varāha Purāṇa. By Sinhaya son of
Ghantaragaya, dedicated to Nrisinha Raya king of Vijayanagar.

18.—Venkateswara Māhātmya.

Palm leaves.

Legendary account of the celebrated shrine of Vishnu at the Tripeti hills, 80 miles N.W. from Madras. According to the legend this was originally part of, or mythologically the son of, Meru, named Venkatāchala or the Venkata mountain. Sesa the great serpent and Vāyu the god of wind, disputing pre-eminence, tried their strength upon this mountain, when Vāyu blew it to the Dekhin along with Sesa who had coiled himself round it to keep it firm. After the recovery of the Vedas by Vishnu as Varāha, he found Sesa engaged in devotion on the mountain, and at his request consented to reside there, bringing the mount of pleasure, or Krivāchala and different sacred reservoirs from his own heaven or Vaikuntha—hence different holy spots at this place are termed Seshāchala, Krivāchala, Varāhatirtha, Swami Pushkarini, &c. Afterwards, at the request of the gods, who complained of the fatigue of seeking him in all parts of the universe, Mahavishnu consented to remain here with Lakshmi, or as Śrī-nivāś the abode of Śrī or Śrī Swāmī the Lord of Śrī. Amongst the first pilgrims, was Dasaratha who obtained sons, Rāma and his brothers by worshipping here, and Kārtikeya who expiated the sin of killing Tāraka. The first temples were built by Tondaman Chakraverti in the beginning of the Kali age, and the annual ceremonies were then instituted. Vishnu having sent his Sword and Discus to assist his brother-in-law Vasu, whose sister, an incarnation of Lakshmi, the daughter of Ankusa Raja, he had fallen in love with and married, he became confounded with Siva, until the time of Rāmānuja when the temple at Tripeti was once more made a Vaishnava shrine by that reformer. In order to effect this he is said to have agreed with the Saivas to leave in the temple, a Conch and Discus, and a Trident and small Drum—the temple was closed for a night and on being re-opened it was found that the image had assumed the two former, or the insignia of Vishnu. The Vaishnavas appropriation of this temple is therefore modern, and the different shrines are of no great antiquity. The great temple was built
by a Yádava prince, about A. D. 1048, and the later Chóla princes, and the sovereigns of Vijayanágar are recorded as the chief benefactors of this place, constructing an infinite number of temples, pavilions, shrines, Oholtries, and reservoirs on the hills in the vicinity, which are objects of great veneration, and a very numerous pilgrimage. Vishnu is worshipped here under five forms—Sri Venkatáchala Pati which is the principal; Málayapá or Utsavabari the image produced at the annual ceremonies. Srinivas a figure recumbent. Kolavu bari an image in the Naga pavilion who is supposed to preside over daily occurrences and Venkata Toravar an image that is brought forth once a year on the Kausiki dwadasí. Besides the daily ceremonials there are numerous occasional observances held during the year but the resort of pilgrims is most numerous, at the period of the Durga Puja or about October—a tax is levied on the pilgrims which yields above a lack of Rupees a year. Access to the principal Pagoda has never been permitted to Europeans. The legend is by Venkatárya, son of Krishna Raja, a Brahman of the Bharadvaja tribe.

19.—Jagannáth Múhátmya.

Paper.

Legendary account of the celebrated shrine of Jagannáth in Orissa and its foundation by Indradyumna, by desire of the deity Nilamádhava who appeared to him in a dream, and directed him to construct the three images of Jagannáth, Balabhadra, and Subhadrá out of the trunk of a Ber tree floated to the sea side—Viswakérmá having been employed to make the images, undertook the task, on condition of not being interrupted. The king's impatience inducing him to break in upon the artist's labours, Viswakérmá abandoned his work, and left the images unfinished. This gave the king great uneasiness, but he was consoled by a voice from heaven, to tell him the intention of the deity had been fulfilled, and that the images thus incomplete were to be consecrated, which was accordingly effected. The work also contains a description of the various holy places in the vicinity, the different ceremonials observed, and the merits of performing pilgrimage to the shrines. By Venkatárya.
20.—Kalahastiswara Māhātmya.

Palm leaves.

A collection of legendary tales of persons attached to Siva, and especially to his form as Kālahastiswara, and their being in consequence united with him; as related by Iswara in the disguise of a Jangama to one of the Yādava princes. By Dhurjati son of Puranmukha.

21.—Padmasaras Māhātmya.

Palm leaves.

Account of the Lotus reservoir on the bank of, the Suvernamukhi river which rises in the Chandragiri mountains, and passes by those of Tripeti, where it flows N. E. to the sea at Arnegon, Vishnu having lost Lakshmi found her in the centre of a Lotus in this place—the text is Sanscrit : the comment is Telugu.

22.—Totā dri Māhātmya.

Palm leaves.

Legendsary account of a shrine of Vishnu, at Totā dri or Tannur in the ceded districts; two Yojanas from the eastern sea, containing an account of the visits of Siva, Bhrigu, Valmiki and others to the temple, and Vishnu’s appearing to them as Trivikrama, Nrisinha, Rāma, &c., by Sringārāchari inhabitant of Ballapalla.

23.—Māla Stambha.

Palm leaves.

An account of the origin and constitution of the universe, supposed to be related by Mārkaṇdeya to Parāśara : the work is in part composed of Pauvanic legends but is especially taken from the Visvakarma Purāṇa, and attributes the origin of the world and of the different gods, Brahma, Vishnu, Siva, and the rest to Visvakarmā : the author is not named.

24.—Terukalakendra Purvottaram.

Palm leaves.

Legendsary account of the shrine of Terukalanāth or Siva as worshipped at Terukala kodi, a village about 30 miles N. E. of
Madura. It is also called Siva Dharma puri, Siva having there instructed Agastya and Paulastya in his worship.

25.—Rajavetti Virahadra dandakávali.

Palm leaves.

A mixed legendary and historical account of the temple of Virahadra Swami, at Mandavya kshetra, from its foundation by Trisanku, a Prince of the solar race, to its re-establishment by the Company’s Government.

26.—Srikákolá Máhámya.

Paper.

Legendary account of a temple of Vishnu at Srikakolam or Chikakole on the Krishna river, said to be translated from the local Purána, a section of the Brahma Purána. The place was originally consecrated by the devotions of Brahma, at whose request Vishnu consented to be always present: the town was afterwards built by Sumati, Emperor of India. The reservoir was dug by him and filled with the aid of the Discus of Vishnu, whence it was named the Chakra Tirtha. At a subsequent period, it is described as the scene of a dispute between the Brahmas and Jainas, which was decided by the Raja’s putting a snake privately into a covered pot, and desiring them to say what it contained. The Jainas replied, a snake, the Brahmas, a Chatra, an umbrella, to which the snake put in by the Raja, was found, on opening the pot, to be transformed: the place was thence called Ahichhatra, from Chatra as before and Ahi a snake—Sudakshína, the sovereign of this place, invited the Brahmas of Kási to reside there, who upon a famine occurring at that city, repaired to Ahichhatra: at a later period Vishnu as Srivallábha appeared in a dream to the adopted son of Ananga Bhima king of Orissa in the end of the 12th century, and told him to find his image under the root of a certain plant, and erect a temple to him at Kakola Kshetra, which he did accordingly, and to him therefore the origin of the present temple may be referred. The form of Vishnu now worshipped at Srikakole, is the Andhara Madhusúdana, a celebrated king of ancient Telángana or Andhra Rayá, the king being identified with the deity Madhusúdana.
27.—Bála Bhágavat.

An abridged version of the Sri Bhágavat by Konernáth; son of Nagaya Mantri.

28.—Prahláda Cheritra.

Paper.

The legendary history of Prahláda the son of Hiranyaksha and of the Narasinh Avatar, taken from Bhágavat by Bommana Pataraju.

29.—Bhugola Sangraha.

Palm leaves.

A description of the universe according to the Pauranic geography, with an account of the Manwantras, Princes of the Solar and Lunar dynasties, &c.

30.—Nádi Parvata gala Hesaru.

Palm leaves.

An account of the principal divisions, mountains, rivers, &c., of Jambu Dwipa, from the Purdnas.

31.—Alware Katha.

Paper.

An account of the twelve Alwárs, the personified weapons, ornaments and companions of Vishnu, most of whom were born as teachers of the Vaishnava religion according to the system of Rámánuja long anterior to that reformer; but comprehending him and one of his successors—the dates are in general evidently fabulous, but some of the individuals may have had a real existence.

1. Póya Alwár an incarnation of Vishnu’s shell, was born from a lotus in the reservoir of a temple at Kánci towards the close of the Dwópar age. He lived three thousand years, and propitiated Vishnu by his devotion, and a cento of verses in his praise, whence he was honoured by a visit from him, and was united with him at Terukavalur.

2. Pudhata Alwár was the personified mace, born at the same period as the preceding, in Tondamandala, he composed a hundred verses in Tamil derived from the Vedas.
3. Peyá Alvár was also born an incarnation of Nandaka at the same period, at Mailapur on the sea shore, and was the author likewise of a hundred Tamil verses in honour of Vishnu.

4. Terumai Peyá Alvár was the personified Discus, who was incarnate in the Kali year 3600 at Tiramushi in Tondamandal, and composed verses in praise of Vishnu and the shrines at which that deity was worshipped.

5. Nám Alvár born at Terukarur on the Támra parni river, was an incarnation of Visvakṣena in the first year of the era of Yudhishtir. He was the author of several hymns in honour of Vishnu.

6. Kulusekhara Alvár an impersonation of the Kaustubbh gem was born in Kerala or Malabar in the Kali age—he wrote both Sanscrit and Tamil poems in honour of Vishnu.

7. Periya Alvár was an incarnation of Garura, born in the Pandya country some time in the Kali age—he wrote a short tract on the actions of Krishna.

8. Terupana Alvár was an incarnation of the Srivatsa jewel—and was born near Sriranga in the year of Sālivāhana 122, he wrote verses in praise of Tirumalé.

9. Terumangar Alvár was the personified Sarnga or bow of Vishnu, born near the mouth of the Caveri in the year of Sālivāhana 217. He was a great thief, but not the less a saint, as he appropriated the booty to the service of the deity, and especially to the construction of the seven walls of the temple at Srirangam.

10. Tondama Alvár was the incarnation of Vishnu's garland and was born in the Sālivāhana year 108, near the Caveri: he led a life of celibacy devoting himself especially to cultivating flowers and preparing garlands for the deity Sriranga Nayak.

11. Ambaramánar Alvár, who was an incarnation of Vishnu's slippers, was born at Sri perumatur in the year of Sālivāhana 931, or A. D. 1009, and attached himself especially to the service of Varada raja at Kóndaichi—he received the stamp of his faith from the hands of Periya Nambi a worshipper of Vishnu at Srirangam. Periya Nambi accompanied the Alvár to Madhura, instructed him in the essential dogmas of the Vaiṣnava faith,
conferred upon him the title of Bámánija, and directed him to disseminate the lessons he had learned. His other names are Lilavibhuto, Lakshmana muni, Wodiyar, Ambaramanár, Sethagopa, Subhāshyakāra, Yatindra, Kulatilaka and Yatisavabhauma.

The twelfth and last Aluvār was Kurath Aluvār, the cousin of the preceding. Images of these Saints are generally kept in the Vaishnava temples in the Dekhin.

32.—Yamunáchari Cheritra.

Paper.

Legendary account of a reputed teacher of the Vaishnava religion, and his refutation of Kolahala, the poet and Pundit of the Chola Baja in consequence of which the Saiva faith gave way to that of Vishnu.

33.—Náráyana Jiyara Katha.

Palm leaves.

Account of the miracles wrought by Náráyanjíyara a devout worshipper of Sriranga, his overcoming the Bauddhas and Mlechchas and having an interview with the deity Ranganáth; with some account of Venkata Rághava Achárya, a Vaishnava teacher the son of Tirumaláchári, the son of Govinda Dhirá, the son of Náráyana Jiyara.

34.—Bá散文wara Cheritra.

Paper; incomplete.

Legendary account of Bá散文wara or Básva or Báswapá, an incarnation of the bull of Siva, Nandi, who descended to earth to restore the religion of Siva, and who as a real character appears to have been the founder or promoter of the Lingavánt religion in the Dekhin in the eleventh century, and minister of Bijala or Víjala Baja king of Kalyán. The work contains chiefly marvellous stories of Básva and some of his disciples, and their contests with the Jains, of whom the Baja was the protector, in consequence of which the Jangamas compassed his death. The principal works on the history of Básva occur in the Hála Karnátá language.
35.—Prabhulinga lila.

Legendary account of a Jangama Saint, Allama Prabhu, who is reputed to have been the preceptor of Bāsavēswara and his nephew Ohenna Basava, the founders or renovators of the Vira-sāiva religion.

36.—Panditārādhya Cheritra.


A large collection of marvellous stories relating to different Arādhyas or Saints and Teachers of the Lingavant sect, interspersed with a description of the efficacy of the Symbols of Śiva, and a variety of Pauranic and other legends, illustrative of the Supremacy of the deity as a Linga. The collection when entire is said to comprise 2000 tales, in five sections, but both these copies are mere fragments. The stories are taken it is asserted from the Bāsava Purāṇa, and translated by Somanāth Śaṅkara of Palkuri, son of Vira Pocheswara, by the order of his Guru Mallikārjuna Panditārādhya, the work is dedicated to Surana Amātya. The following is one of the stories:—

Surasānti the widow of a man of the hunter tribe, who was a devout worshipper of Śiva, made after her husband's decease the Jangam priests the chief objects of her devotion, entertaining them in her house, to the great scandal of her neighbours. The Brahmanas of the Āgraharām complained to the Raja, that the widow was accustomed to eat intoxicating drugs, smear her body with ashes, wash the feet of the Jangamas, and treat them, the Brahmanas, with contumely and abuse. The Raja being much incensed proceeded with the Brahmanas to the house of Surasānti, but sought for her and her usual guests in vain, not a soul was to be found. After his departure, a Chandāla fowler of black complexion, robust make, and dwarfish stature, having a flat nose and curly hair, smeared with holy ashes, carrying a rosary of Rudrāksha beads, and wearing a Linga round his neck, passed by the residences of the Brahmanas, making a great noise, and pretending to sell fruit, abusing the Brahmanas, and reverencing the Jangamas. On arriving at the door of Surasānti she welcomed him to her abode, washed his feet, gave him food and an apartment to repose in. As the neighbours now thought they had caught her in the fact, having watched the man into the house, they beset the dwelling, and brought stakes and ropes to secure him.—Surasānti, hearing the clamour said, "What would you: the disciples of Śiva come to the houses of his followers; in the dwelling of the worshipper of Mahēśvara, Mahēśvara abides: where the
Lingona is revered, there is the Lingam—why do you reproach the worshippers of the destroyer of the sacrifice: why do you insult and not follow the example. I tell you, he that is in my house, you cannot discover: the Lord of the world is in my house, you cannot see him: the Supreme God is in my apartments—how should sinners such as you behold Him. How can you gaze upon the three-eyed god.” So saying, she opened the door. The Brahmins rushed in, and sought in every place for the Jangama but could not find him, and they were much astonished and ashamed, being satisfied that the supposed Chandāla must have been Siva himself.

Local History, Biography, &c.

Krishna Rāya Cheritra.


A poetical account of the reign of Krishna Rāya, the second, or according to some accounts, the illegitimate son of Narasinha or Narasa Deva Rāya, and 17th prince of the Narapatī kings of Vijayanagar, which state, it is generally asserted, was founded in the commencement of the 14th century by Harihara and Bukka Rāya, and speedily attained a degree of solidity and power which enabled it to extend its sway over the provinces south of the Tombuddra, as far as to Cape Comorin, and to make head for about two centuries against the Mohammedan principalities of the Dekhin until they combined to effect its downfall. This took place in 1564 at the battle of Tollicotta when Rāma Raja was defeated and slain in an engagement with the united armies of Vijayapur, Ahmedabad, Golconda and Beder. The princes of Vijayanagar thence ceased to exercise a paramount authority over the states of the Dikhin, although individuals of the family continued to hold portions of the empire at Pennakonda, Chandra-giri and Vellur to a recent period.

The power and reputation of the princes of Vijayanagar, and the comparatively modern periods at which they flourished, have rendered their history familiar in the Dekhin, and numerous accounts of them are contained in the papers of this collection. From these, several notices were derived by Col. Wilkes, and published in the introductory chapters of his History of Mysore,
and Col. Mackenzie himself published an account of the princes of Vijayanagar in the Asiatic Annual Register for 1804. In general, however, the original records are little more than chronological lists, one of which has been published in the introduction to Mr. Campbell’s Telugu Grammar, avowedly from this source. These lists vary, not very widely perhaps for Indian history, but still more considerably, both as to persons and dates than might have been expected, from the facilities afforded to accuracy in both respects. The usual enumeration of princes from Bukka to the third Sriranga is 27 princes, but a list at Permutt gives 31. The date most commonly assigned for the foundation of Vijayanagar is A. D. 1336 and that of the prince last named A. D. 1646 but the Permutt list makes the first date A. D. 1215 and places Sriranga ten years later—we have also the dates 1313, and 1314, assigned for the commencement of the dynasty,—and these are the most usual, although there is reason to think that even 1336 is rather too early.

Considerable variety also prevails in the local accounts with respect to the origin of this dynasty. As noticed by Col. Wilkes, one account describes the founders Bukka and Harikara as officers of the Raja of Warankal, who founded an independent principality after the subversion of that state by the arms of Ala ad din—another tradition makes them Hindu officers in the service of the Mohammedan prince, who gave them the site of Anagundi or Vijayanagar in Jagir. The more usual tradition ascribes the construction of the city to Vidydranya or Madhava, the famous commentator on the Vedas, and a man of great learning, who, it is said was enabled to build the city by the treasure with which Bhuvaneswari, a form of Durga whom he had propitiated by his devotions, enriched him. He reigned, it is asserted, twenty-five years and then gave the city to Bukka, the son of a Cowherd, who had fed him with milk when he led the life of an ascetic. It is very unnecessary, however, to pay regard to any of these traditions for Madhava leaves no doubt of his own character, and that of Bukka, in various passages of his works. He calls himself, and is termed by his brother, also a writer of eminence, the minister of
Sangama, the son of Kampa, a powerful prince whose rule extended to the Southern, Eastern and Western Seas. Bukka and Harihara are named by Madhava as the sons of Sangama, and an inscription published in the Asiatic Researches, (vol. ix.) verifies the relation. It is clear therefore that Bukka and Harihara were descended from a line of Princes, insignificant very probably as to their territorial possessions, notwithstanding Madhava's hyperbolical description of their power, and to a certain extent perhaps dependant on the paramount Rajas of Warenkal or Telingana, the annihilation of whose supremacy elevated these petty chiefs into the founders of an imperial dynasty. The Mohammedan historians of the South of India, speak of the Princes of Bijnagar or Vijayanagar as possessed of power long anterior to the Mohammedan invasions of Southern India, and Ferishta asserts that the Government of the country had been exercised by the ancestors of Krishna Raj of Bijnagar for seven centuries. For all historical purposes, however, the origin of this state as a substantial principality, may be admitted to have occurred at the period specified, although by no means in the manner described in the tradition.

The following is the Chronological Statement, most generally received

| 1 | Bookka Raya | from A.D. 1313 to A.D. 1327 or 14 years. |
| 2 | Harihara    | 1327 | 1341 | 14 |
| 3 | Vijaya      | 1341 | 1354 | 13 |
| 4 | Visvadeva   | 1354 | 1362 | 8 |
| 5 | Ramadeva    | 1362 | 1369 | 7 |
| 6 | Virapaksha  | 1369 | 1374 | 5 |
| 7 | Malikarjuna | 1374 | 1381 | 7 |
| 8 | Ramachandra | 1381 | 1390 | 9 |
| 9 | Saliwaganda | 1390 | 1397 | 7 |
| 10 | Devadiga    | 1397 | 1412 | 15 |
| 11 | Kumbhaya    | 1412 | 1417 | 5 |
| 12 | Kumdra      | 1417 | 1431 | 4 |
| 13 | Saliwaganda 2d. | 1421 | 1428 | 7 |
| 14 | Saliwa Narasinh | 1428 | 1477 | 49 |
| 15 | Immadi deva  | 1477 | 1488 | 11 |
| 16 | Viranarasinh | 1488 | 1509 | 21 |
From an examination of the inscriptions in the Mackenzie Collection several exceptions are suggested to this chronological arrangement—Grants of but fifteen princes are found, and one of those is not in the above list—of these, two are cotemporary with others, reducing the list to thirteen, amongst whom 256 years are divided, leaving only about 46 unaccounted for, which we cannot suppose to be divisible among 14 kings. It is very probable, therefore, that several of the names in the above list are gratuitous interpositions, and it is also clear, as in the case of Virūpākṣa, that some of them are misplaced. The names and dates of the inscriptions are the following:

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Bukka Raya</td>
<td>A.D.</td>
<td>1387 to 1375</td>
</tr>
<tr>
<td>2 Harihara</td>
<td></td>
<td>1385 to 1429</td>
</tr>
<tr>
<td>3 Deva Raya</td>
<td></td>
<td>1426 to 1458</td>
</tr>
<tr>
<td>4 Māllikārjuna</td>
<td></td>
<td>1451 to 1465</td>
</tr>
<tr>
<td>5 Virūpākṣa</td>
<td></td>
<td>1473 to 1479</td>
</tr>
<tr>
<td>6 Narasinha</td>
<td></td>
<td>1487 to 1508</td>
</tr>
<tr>
<td>7 Krishna</td>
<td></td>
<td>1508 to 1530</td>
</tr>
<tr>
<td>8 Achyuta</td>
<td></td>
<td>1530 to 1542</td>
</tr>
<tr>
<td>9 Sadasiva</td>
<td></td>
<td>1542 to 1570</td>
</tr>
<tr>
<td>10 Trimala</td>
<td></td>
<td>1568 to 1571</td>
</tr>
<tr>
<td>11 Sriranga</td>
<td></td>
<td>1574 to 1584</td>
</tr>
<tr>
<td>12 Venkatapati</td>
<td></td>
<td>1587 to 1608</td>
</tr>
<tr>
<td>13 Virarāma</td>
<td></td>
<td>1622 to 1626</td>
</tr>
</tbody>
</table>
We have between the first and second princes a blank of ten years; between the fourth and fifth, eight years; between the fifth and sixth, eight years; between the tenth and eleventh, three years, and the same between the eleventh and twelfth, and between the two last an interval of fourteen, which need not be wondered at, as the reduced state of the family must have made their grants less regular and frequent. It is also to be observed that in some instances we have contemporaneous dates, or the grants of one prince beginning before those of his predecessor terminate. This may be owing to inaccuracy in the record, or to the practice of Hindu princes associating the heir presumptive in the government, so that two princes reign at the same time. Another source of confusion arises from the assumption of regal powers by the Minister, whilst leaving to the rightful sovereign the title of Raja, and some independent authority in unimportant matters, in which case, grants by the real and by the titular monarch will run parallel; thus amongst the inscriptions a number occur in the name of Imadi Praurha Deva Ráya dating from 1450 to 1466—being nearly the same extent as the grants of Mallikárjuna from 1451 to 1465 and these names therefore apply either to one person, to two contemporary princes, or to a reigning Minister and pageant prince. The latter we know to be the case in another instance, or Ráma Raya whose grants are very numerous, and date from 1547 to 1562. Those of Sadasiwa are also very numerous, and extend from 1542 to 1570, but this prince we learn from both Hindu and Mohammedan authorities was a cypher and Ráma Raja, the Minister, exercised the functions of king.

According to some of the traditions, the first princes of the family were from Telingana, but others bring them from Tuluva, which seems most probable, as they were possessed at an early period of their intercourse with the Mohammedans, of sea ports on the Western Coast. In the latter part of the 15th century, the line was changed, and Narasa, Narasinha or Vira Narasinha, whom the Hindu records regard as of Telinga extraction, is described by Forishka as a powerful chief of Telingana who had possessed himself of the greater part of the territory of Vijaya-
nagar. His illegitimate son, Krishna Rāya appears to have been the most distinguished of the whole series of Vijayanagar princes, and although his name is not mentioned by Ferishta, it is admitted that in 1520 or in his reign, the Mussulmans sustained a severe defeat from the armies of Vijayanagar, and that subsequently a good understanding prevailed between that Court and the Bijapur monarchy for a considerable period. According to the authority which has given rise to these observations, Krishna Rāya was the son of Narasa or Narasinha by Nigamba a friend or attendant of the queen, and was actually an incarnation of Krishna the deity. His step-mother Tippamba jealous of his superiority as a boy over her son Viranarasinha, prevailed on her husband to order Krishna Deva to be put to death. The officer to whom this duty was entrusted being reluctant to fulfil it, applied to the Prime Minister, who undertook to secrete the prince till he could be produced with safety, and the king was told that his commands had been obeyed. In his last illness, the king was much afflicted for the death of his son on which the Minister produced the prince, and Krishna Deva was declared his heir and successor. The Minister delayed proclaiming him till he had secured the concurrence of the Palligars, which was obtained it is said through supernatural aid, an absurd tale being introduced for this purpose. Viranarasinha, it is added, died of vexation on his brother’s being acknowledged Raja. The contests of Krishna Rāya with the Mohammedan prince of Bijapur have been already adverted to, and he is here said to have waged successful war against the Mohammedan sovereign of Golconda.

According to this work, Krishna Rāya reduced Maisur, and the country along the Caveri to his authority—defeated the Mohammedan Armies of Bijapur and Golconda—captured the Forts of Udayagiri, Kondavīr, and Kondapilli, and invaded Orissa, the Gajapati Prince of which country was compelled to do him homage. He married the daughter of the Raja of Orissa, and return to Vijayanagar, with which the narrative concludes. The work is by Dhurjati son of Arugandi Kasipati and was composed by order of the ruler of Arvidi in the Ceded Districts.
Krishna Rāya was a great patron of literature both Sanscrit and Telugu, and the principal works in the latter date from his reign. Of the learned men of his court, eight are distinguished as the eight Dig-gajas or Elephants who uphold the world of letters. The names of the whole have not been ascertained, but the following five were of the number, Apyāya Dikshī, Allastānī Peddana, Venkata pāta, Bhattu mrutti, Pingala Suramārya. The first is a Sanscrit writer, the last are eminent as Telugu authors.

2.—Rāma Raja Cheritra.

a. Palm leaves.—b. Paper.

An account of the genealogy of Rāma Raja the son-in-law of Krishna Rāya, and Minister of Sadāsiva, the last prince of Vijayanagar, with a description of the hostilities carried on by him and his sons Siranga Rāya, and Venkatapati Rāya against the Mohammedan princes of the Dekhin. Composed by Vengaya son of Surappa by command of Rāma Raja. This work of course does not contain the particulars of Rāma Raja’s fatal conflict with the Mohammedan princes, originating immediately in the insult offered to the envoy of Ibrahim Adil Shah. This is not specified by Ferishta, but the Hindu records state that on going to an audience of the Raja, the envoy passed on his way some swine intended to be given to menials of the court. As he expressed his abhorrence of these unclean animals to the Raja, the latter treated his aversion with ridicule, and asked him how he could hold them as unclean, when he fed upon fowls, who picked up grains from the ordure of swine, and took an opportunity of shewing him the fact. The insult roused Ibrahim Adil Shah to arms, and he was readily joined by the other Mohammedan princes who were eager to revenge indignities offered to Mosquess and the faithful, by the Hindus, when acting as allies with one or other of them in their wars amongst themselves. Rāma Raja met them with great spirit, and a sanguinary action took place at Talikota on the banks of the Krishna. The contest was long doubtful, but the Raja was accidentally made prisoner, and instantly beheaded. His army then dispersed and immense slaughter took place in the pursuit. The confederates advanced to Vijayanagar, which was taken,
and plundered, and the country laid utterly waste. The power of the state fell never to rise again. Different members of the family settled in Pennakonda, Chandragiri, Vellore and some returned to Anagondi on the N.E. quarter of Vijayanagar: the latter branch after being expelled by Tippu became dependant on the English Government as petty Landholders. On the downfall of Vijayanagar the Governors to Gingee, Trichanapalli, Mysore and other places to the south became at the same time independent, and continued so with various changes of fortune till they were comprised within the pale of British dominion or control.

This work is also entitled the Narapati vijayam or Ráma Vijayam and is nothing more than a detailed and encomiastic genealogy. The descent of the Raja is traced to Brahmá through the lunar race to Nanda one of the seven kings of the Andhra dominions—the ninth from him it is said was Chaulukya Bhúpála in whose race many kings governed the earth, to Vijala king of Kalyan. The genealogy is then uninterrupted although not always very distinct: the direct line appears to be as follows:—

Vijala
Vira kumára
Táta Pinna
Somadeva—who took Rachúr
Rághava
Pinneswara
Bukka
Ráma Rája—who took Kondanole and made it his capital: he had two sons of whom the younger,
Sriranga—succeeded: he had 5 sons and was succeeded by the fourth,
Terumala—he had four sons, and was succeeded by the third,
Ráma
Terumala
Sriranga—appointed to a high office by Venkatapati Ráya, and married to the daughter of Narasinha Deva, by whom he had
Rāmadeva Rāya,—who by the aid of his brother Venkatapati, and two chiefs of the same family, Venkatádri and Terumala, subdued Guti, Pennakonda, and other places, and defeated the king of Golconda: he had five sons, of whom the line continued in,

Sriranga,
Chenna Venkatapati
Venkatapati
Timma or Terumala in the service of Krishna Rāya.
Venkatapati
Rāma Rāya—also called Kodanda Rāma who married the daughter of Krishna Rāya—and had by different wives, Peddavenkata, Venkatapati, and Rāma or Kodanda Rāma.

3.—Krishna Rāya Agraḥāram Charuvu Purvottara.

Account of a tank in a religious endowment in the Chandragiri circear and district of Nellore, attributed to Krishna Rāya. The grant was continued by Rāya Mahasinh Silada.

4.—Pratapa Cheritra.

Paper.

An account of Pratāpa Rudra the last of the Kakateya kings of Telingana of any power. According to this account the family descended from Arjuna: thus,

Parikshit
Janamejaya
Satánika
Keshmaka
Somendra
Somanripa

Uttunga Bhujā who first removed to the Dekhin, and was succeeded by Nanda, who founded Nandagiri.

His grandson Somadeva was defeated and killed by the Balláhadu of Cuttack, the Bālhara probably of the Arab Geographers. —His wife being pregnant, fled and found refuge in the house
of a Brahman named Mādhavasermā at Anumakonda or Hanumadgiri. The boy was named Mādhava vermā, who, when he grew up, raised a formidable army, chiefly through the favour of Padmākshī a form of Durgā, and with it reduced Anumakonda and the country between the Godāverī and Krishna to subjection. He is considered, and perhaps with reason, as the founder of the family—his reign, and those of his descendants are thus enumerated.

\[
\begin{align*}
\text{Mādhava vermā reigned} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 160 \text{ years.} \\
\text{Padmasena} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 74 \\
\text{Vennamā} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 73 \\
\text{Yeruka} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 73 \\
\text{Kurunki} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 76 \\
\text{Pendikonda} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 25 \\
\text{Bhuvanika malla} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 78 \\
\text{Tribhuvanika malla} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 76 \\
\text{Kākatipralaya} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 75 \\
\text{Rūdra mādhava} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 73 \\
\text{Mahādeva} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 25 \\
\text{Ganapatideva} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 75 \\
\text{Rudrādevi} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 29 \\
\text{Annamadeva} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 12 \\
\text{Pratāpa Rūdra} & \quad \ldots \quad \ldots \quad \ldots \quad \ldots \quad 76
\end{align*}
\]

making altogether 1000 years.

Of these princes Kakatipralaya is said to have removed the capital from Anumakonda to Warankal in Sal. 990, or A.D. 1068. Inscriptions however in the time of Ganapatideva occurred dated A. D. 1231, whilst Warankal was taken and plundered in 1323, in the time of a son of Pratāpa Rudra who held a short sovereignty over the remains of the city, after its first capture by the Mohammedans. If we reckon from the last, as the best authenticated period, we may place the commencement of the dynasty with Mādhava vermā something less than three centuries earlier, or in the end of the 11th or beginning of the 12th century of the Christian era. Although Warankal ceased to be the capital of a state of any note after its spoliation by the Mohammedans, it continued to be the residence of princes of some
power, between whom and the Mohammedan princes, and the Rajas of Vijayanagar, frequent intercourse was maintained both of peace and war. Its final downfall appears to have been owing to the extension of the power of the Gajapati princes of Orissa, as much as to the ascendancy of the Mohammedan arms. By Virana son of Mallapa Raja, a Brahman of the Atreya family who resided at Charuvapalli in the Pulikonda district—the work comprises the legendary history of Anumakonda or Hanumadgiri.

5.—Jangama Kālojnyāna.


An account of the princes of various countries in the south of India, subsequently to the reign of Vijala Rāya at Kalyāna, especially of the Veļāla kings, and of the Vijayanagar dynasty to the defeat and death of Rāma Rāya, given in a prophetic strain by Sarvajna, a Jangama priest and his son Virūpāna. The prophecy extends to a future period when Vijayābhinandana or Viravasanta and Chenna Bāsavanna are to meet at Sri Sāila—the latter is to become the Minister of the former, who is to reign over the whole earth, and the joint efforts of the two will render the Jangama the universal faith. Sarvajna is said to have been the son of a Brahman by a woman of the Potter tribe, and to have taught the Jangama doctrines from the age of ten until he was re-united with Śiva.

6.—Kātama Rāja Cheritra.

   a. Palm leaves.—b. Paper.

A long account, in which fact and fiction are curiously blended, of a petty war between two chiefs who rose to independence after the downfall of the state of Warankal, in the 14th century, Manava Siddha or Siddhi Raja the prince of Nellore was one of the parties, and the other was Kātama Raja, the ruler of Yeragada, assisted by Padma Nayak of Palnad. The dispute originated in the herds of Katama trespassing on the pastures of Siddha Raja; a force under Tikkana Mantri, the cousin of Tikkana Sāmayoji the poet, was sent to drive them out, but was repelled by the herdsmen supported by troops. Tikkana being received with great coldness by his parents and his wife on his
return home, vowed to redeem his credit or perish—he was accordingly killed in the next encounter. The people of Kátama being hard pressed in a subsequent engagement, invoked the aid of the cows, who accordingly attacked and put the enemy to the route. Siddhi raja was then obliged to come in person to the field of battle, where in a personal conflict with Kátama he was killed, and Kátama died of his wounds. This seems to have terminated a contest of a very sanguinary description, and each party withdrew to their own boundaries. The death of Siddhi-raja led to the subversion of the short-lived principality of Neillore, and the territory was soon afterwards included in the possessions of the Redlavara family of Condavar.

7.—Pálnád Víra Chéritra.

Paper.

Account of a seven years war, from 1080 to 1087, carried on by Brahma Naidu and twelve other landholders and graziers, against two towns, Gujerla and Macherla, in the Pálnád country, and which originated in a dispute at a cock-fight.

8.—Navá Chóla Chéritra.

Paper.

An account of nine of the most distinguished of the Chóla princes, or Kerikala, Vikrama, Uttunga, Adivar, Varadherma, Satyendra, Manuvendra, Víra and Uttama, confined however to fabulous narratives of the faith of these princes in the Víra Saiva or Jangama religion as related by Panditárdhya, a Jangam professor, to Bhairavendra, Raja of Sosolipur in Mysur, a great patron of the sect. The work is interspersed with marvelous tales of the actions of different priests or saints of the sect, and is translated from the Karnáta. By Silamanupa Setti a descendant of Sankara Dás one of the disciples of Ochen Baseswar—one of the founders of the Jangama form of Saiva worship in the Eleventh century.

9.—Nándala Krishnáma Vamsávali.

Genealogical account of Nándala Krishnáma of Nándal—the son of Nrisinharaaja, the son of Nárayan, the son of Nrisinha,
who first settled at Nandal—the son of Srinjaraya, the son of Arviti Bukka Raya, a prince of the lunar race. This genealogy is extracted from the introduction to the Kalá, purnodaya dedicated by the author Pingala Surana to Krishnana Raya.

10.—Valugutivaru Vansavali.

. a. Paper.—b. do.

Genealogical account of the Valuguti family of Rajas or Zemindars in possession of Venkatagiri. The founder of the family is said to have been Chavi Reddi who discovered a hidden treasure, of which he became duly possessed by offering, with his own consent, his servant to Bhairava or Vetala, whence he was termed PatalmAri Vetala Rao. His son Prasadita Naidu was chiefly instrumental in raising Pratapa Rudra to the throne of Warangal. After the overthrow of that prince, the members of this family extended their authority over a number of districts along the Krishna River. Two of them, brothers, Anupota Naidu and Madan Naidu are said to have defeated and taken a hundred and one Rajas, fifty-one of whom they ground in oil mills, and fifty they offered in sacrifice to kali and other Saiva deities. Another great conqueror was Lingam Naidu who slew Anuvama Redai, and had his figure and those of other Rajas sculptured on his spitting pot. A second Anupota subdued Kodavir and Rajamahendri and established himself there and at Chinapatam. The family seem to have been then subjected to the Vijayanagar dynasty, and several members of it, as Padakondapa Naidu and his brother Gene Naidu—with the two sons of the latter Nayannappa, and Timma distinguished themselves against the Mohammedans in the reigns of Krishna Dova, Achyuta Raya, and Rama Raja. Yacham Naidu who reigned about 1600 is also said to have been a great conqueror, defeating Makaraja and Devalpupa Naidu—capturing Chenji or Gingi and Palemkota and extending his arms to the south as far as Madura. His grandson however appears as the feudatory of the Kutteb Shahi king of Golconda, holding Venkatagiri by his permission as Nankar or alimentary estate. Benjar Yachem his Great-grandson was put to death by Zulfikar Khan the General of Aurungzeb about A. D. 1696 but the zemindari was granted after an interval to his son. The
direct line terminated with the 37th descent in 1776 but was continued by adoption. The following appears to be the series of succession, omitting the collateral branches. The statement is not always very distinct.

1 Pájálúrı Vétál 23 Kumárıa Timma Naidu.
2 Dármanaidu 24 Padakonda Naidu
3 Vanamnaiidu 25 Padakonda Naidu 2nd.
4 Yeradakshanaidu 26 Chennapu Naidu
5 Sinha manaidu 27 Venkatádrí Naidu who possessed Venkátágarí, and gave
6 Mándan it that name, as it was a hill
dedicated to Káli or Kali
7 Vedágarí Naidu mañá—The village is situat-
ed a kos from Venkátáchala.
8 Kumár mándan
9 Sinham Naidu
10 Pada Sinham
11 Chenna Sinham
12 Anupota 28 Ráyápá
13 Sarvasínk 29 Pennakondapa Naidu
14 Dhermanaidu 30 Yachama
15 Timmanaidu 31 Kasturi
16 Chiti dáksha 32 Yacham Naidu
17 Anupota 33 Padayachem
18 Mándan 34 Kumár Yachem
19 Sura 35 Bengar Yachem murdered
20 Yachamnair the founder A. D. 1696
21 Chenna Sinh of the Valaguti branch.
22 Nirañ Ráyappu, in whose 36 Kumár Yachem died 1747
honour Mahanath the poet com-
posed the Vy kunthárohana. 37 Bengar Yachem and Padaya-
chem 1776
23 Bengar Yachem (adopted) 1804
24 Bengar Yachem (adopted.)

11.—Karikhanđa molo vuna Reddivar Vansávali.

Paper.

The introductory chapter of a Telugu version of the Kasi Khand, giving an account of the family of the author's patron Virabhadra son of Allada Bhupa son of Dadaya Reddi, son of Perumalla Reddi. By Srináth. The same genealogy is given in the Bhimakhanda, by the same author, deduced ultimately
from Proleya Vāmana the founder of the Reddiwar family of Kondavir.

12.—Mātalā Teruvengala Rāya Cheritra.


Genealogical account of Teruvengala, a prince of the Matalavar family and ruler of Siddhāvat near Karapa and whose descent is brought down from Vaiwawata Menu through Rāma, and an unnamed Chola Bhupa, to Matali Timma Bhupa the founder of the family, from whom the hero of the work is the tenth in direct succession; by Nādimanti Venkatapati.

13.—Tanjāwar Raja Cheritra.

a. Palm leaves—b. do.

An account of some of the first Nāyaks of Madura. Soon after the establishment of the Vijayanagar Dynasty, their authority was extended over nearly the whole of the countries to the south, leaving them in general under the management of their princes as feudatories paying tribute. In the reign of Krishna Rāya two of these, the princes of Chola and Pandya, or Tanjore and Madura being at war, Nāgama Nāyak, a Telugu officer of the Rāya was sent to the support of the Pandyan prince. After subduing the Chola Raja, Nāgama imprisoned his Ally, and assumed the sovereignty, in consequence of which a Force was sent against him under his son Viswanāth Nāyak who defeated his father, and sent him prisoner to Vijayanagar. The father was forgiven in consideration of the loyalty of the son, and the latter, on the death of the Madura prince which happened shortly afterwards, was made Governor of Madura. He took advantage of the hostilities between the Rajas of Vijayanagar, and their Mohammmedan neighbours, to convert his government into an independency and was succeeded in it by his descendants. The dynasty extended to 14 princes, commencing about 1530, and continuing till the middle of the last century, when Chandasaheb got possession of Trichinapali. The following appears to be the most accurate enumeration of these princes, some of whom have left remarkable traces of their reigns at Madura and Trichinapali, and others were well known to the Christian Missionaries.
1 Viswanâth—about 1530
2 Krishnapâ about
3 Virapa
4 Viswapa
5 Kumâra Krishnapâ
6 Kasturi Ranjapa
7 Mutu Krishnapâ
8 Virapa died 1623
9 Terumala or Trimal 1663
10 Mutu Virapa—
11 Choka nâth died 1687
12 Krishna Mutu Virapa 1695
13 Vijaya ranga; part of the time under the regency of his mother Mangamâl; died 1731
14 Vijaya Kumâra; under the regency of his adoptive mother Minâkshi, in whose time the Mohammedan prince seized the fort—the Princes poisoned herself—the adoptive son and his father survived these disturbances, and became dependants on the Paligar of Râmnâd, or the Navabs of the Carnatic, until the whole came under British authority.

14.—Trichinapali Râja Cheritra.

Palm leaves.

An account of the actions of Raghunâth, a Paligar of the Tinnevelli country who conquered different districts from the Setupati or Mârava princes, and from the Mohammedan governor of Trichinapali.

According to this tract he was descended from the deity Indra, who had by a mortal nymph several sons—Terumala Raya of the Ahita tribe descended from one of these became a prince of great power, and is regarded as the first of the dynasty the line of which is the following:—

1 Terumala Raya 6 Navana Sauri
2 Panchâkhya 7 Pâchanarapâla
3 Tondaka 8 Nâmana
4 Navanacholâhipâ 9 Pachamaisu
5 Terumala Nripâlachandra 10 Kinkinipati
11 Tonaka Nīpāti
12 Tirumala Bhūpa
13 Padmāpta
14 Raghunāth

The last was an officer in the service of Viḍyā Rāghava Raja of Tanjore, and subdued various districts to the South, which he appears to have erected into an independent principality. His son was Tirumala Raya, his son was Śrī Viḍyā Raghunāth who it is said conquered Chanda Khan, and took up his residence in the Tondaman country.

15.—Sinhala dwipa Rāja Kathā.

Palm leaves.

Account of a war between Krishnāpa Nāyak of Madura, and Tumbi Nāyak, here called king of Ceylon, but who appears to have been only a petty Polygar of Tinnevelli or Rāmnād who was defeated and deposed by the second of the Madura Nāyaks, Periya Krishnāpā.

16.—Kakaralapudi Gopāla Pāyaka Rao Vamsāvali.

Paper.

Genealogical account of Gopāla Pāyaka Rao, Zemindar of Anakupilli near Vizagapatam. It is properly an introduction to the tale of the marriage of Rukmāvati: dedicated to Rāmabhadrā the son of Gopāla Rao. By Somanath.

17.—Kaliyuga Rāja Cheritra.

Palm leaves.

A short account of some of the most distinguished princes of the Kali age, as Parīkṣit, Satānīka, &c.

18.—Bāsavesvara Kālagnyān.

Palm leaves.

An account of the state of the Dakhin in the reign of Akber, and of a person named Seshāppa being inspired by Malikarjuna to give fresh activity to the Virasaiva or Jangama sect—By Virāya, a Jangama priest.

19.—Sankara Cheritra.

Palm leaves.

An account of the Saiva reformer Sankarācharya, who was an incarnation of Śiva, and instructed in theology by Govinda
Guru at Chidambaram—his wanderings over India, and controversy of various sects are narrated in the usual strain, and he is stated to have caused the Jains to be put to death at Yudhapuri. He established the Math at Sringipur or Sringeri and the temple of Kâmakshi and Sri chakra at Kânci and was finally liberated from existence at Kânci. By Venkataya, known by the title of Andhra Kâlidâs or the Kâlidâs of Telingana, an inhabitant of Vellore.

20.—Surapura Râja Vamsâvali.

Paper.

Genealogical account of the Zemindars of Surapura or Zorapur in the Hyderabad country; an estate cleared for cultivation by Timma Reddi under the authority of Aurengzeb's officers in the seventeenth century.

21.—Rangarao Cheritra.

Paper.

Account of the attack of the Fort of Ranga Rao Zemindar of Bobili, by Mon. Bussy and the troops of Vijaya Râma Raja, the death of Ranga Rao, and his family and adherents—the appointment of Vijaya Râma, and his assassination by the maternal Uncle of Rânga Rao. This is the story told by Orme, vol. 2, part 1, p. 254.

22.—Makarâj Bomarâj Vamsâvali.


Genealogy and historical account of the Makarajwar princes who ruled at Karvetinagara, or the Zemindars of Narayanvaram or Naranvar not far to the south of the Tripeti hills. The family is deduced from a Chola king termed Dhamanjaya Chola through Tondaman Chakravartti, in whose race Nârâyan Raj was born, who founded the city of Nârâyan varam or Kalyâna Patan from its being on the Kalyân, or what is now termed the Naranvaram river. The line then proceeds through 87 descents to Maka Raj, whose nephew it is asserted was an Ally or feudatory of Krishna Râya of Vijaynagar. The descent is continued through fifteen other names, to Kâveri Ray, Raja of Kârevi nagaram in the Zilla of Chitore, with whom the work concludes, and by
whose desire it was completed by different poets of his court. It is more a panegyrical than historical account of the family, and is copiously intermingled with praises of the deity Venkatáchala Swámi.

23.—Kanyaká Oheritra.

Paper.

Traditionary account of the voluntary exile or death of the Vaisyas of Penakonda in consequence of Vishnuverddhana Raja's demanding the daughter of Kusuma setti in marriage, and on the merchant's refusal, attempting to carry her off by force. In consequence, one hundred families it is said migrated to the west, eighty to the east, two hundred to Goa, and one hundred and thirty to the north, whilst Kusumetti, his daughter, and one hundred and two families burnt themselves. Vishnu verddhana in consequence of the imprecation pronounced by the Virgin died—his head bursting in two. His son Rájaráya Narendra appeased the surviving Vaisyas, and induced them to remain at Penakonda, making Virápáksha, the son of Kusumasetti, chief over eighteen towns.—By Guruwaya.

Poetry, Plays, Tales, &c.

1.—Airávata Oheritra.

Paper, incomplete.

Gándhári intending to offer worship to the Image of Indra's Elephant omits to invite Kunti the mother of the Pándavas, who complains to her sons. Arjuna compels Indra to send his Elephant in person to receive his mother's homage, to which ceremony Gándhári is invited. The story is told in verse.

2.—Ambarísha Oheritra.

Palm leaves.

Story of Ambarísha king of Ayodhya the worshipper of Krishna, in whose behalf the Discus of Vishnu threatened to destroy the Muni Durvásas, until arrested by the mediation of the king. The story is told in several of the Vaishnava Puránas, especially in
the Bhágavat from which it is rendered into Telugu, by Rangaswáy, son of Náráyana and grandson of Sankara Mantri.

3.—Amukta Málá.

a. Palm leaves—b. do.

Narrative of the sixth Alvar or holy teacher of the Vaishnava faith, Pariyáwávar, named also Vishnujít, who instructed the king of Madura and his court in the Vaishnava faith—Vishnujít afterwards finding a damsel in a Tulasi bush, named her Sudikudutá, adopted her as his daughter, and married her to the deity Sríranga. The work also includes an account of Yamunáchárya to whom the Pandya Raja had given his sister and half his kingdom—and who after a while relinquished the latter for a life of asceticism. The work is by Alla sáni Peddana one of the principal writers of the court of Krishna Ráya, and is written in that prince’s name. It is dedicated to Venkata ramana the deity of Terupeti and was composed in consequence of a vision imparted by Andhra Madhusúdana, the deity worshipped at Chicacole, to Krishna Ráya, when he invaded Orissa in Sal. 1438 or A.D. 1516.

4.—Amuktamálá Vydkhydá.

Palm leaves.

A commentary on the preceding by the same author.

5.—Aniruddha Cheritra.

Paper.

Loves and marriage of Aniruddha the grandson of Krishna, and Usha the daughter of Bánáíura—with the humiliation of the latter by Krishna. By Abhayámátya.

6.—Baláyala Raja Cheritra.

a. Palm leaves.—b. do.—c. do.—a Paper.

Story of Baláyala or Balayána also written Belalla and Bellana, Raja of Síndhukatak—who had resolved to give the Jangama priests whatever they should beg of him. Siva to try his faith appears, and requests of him a chaste female companion, and the king being unable to meet with such a person elsewhere, gave him his own wife Chullámá Devi. The queen finding the seeming Jangama rather backward, proceeded to embrace him,
when she found a young child with three eyes in her arms. On beholding the child, the king worships him, on which Siva appears in his own person with his bride Páravati and bestows on him a benediction. By Chitáru Gangadhar. See also page 212.

7.—Bhadrarája Cheritra.

Palm leaves.

Narrative of the adventures of a prince named Bhadra, the son of Chandramani, a king of the lunar race and an Apsaras, and of his son Saphalya who was an incarnation of Hari at the request of Indra in order to destroy Kapatásura and other giants in the south of Indra. Various stories of a legendary character are comprised in this work, which appear to be the invention of the author Venkatáchárya, and not borrowed from the Puránas, although of a similar description with such as occur in those works of the Vaishnava persuasion.

8.—Bhadra parinaya.

Paper.

The loves and marriage of Krishna with Bhadrá the daughter of the Raja of Kikeya. By Peddana Kavi, composed under the patronage of Somabhupála the son of Tarumala Raja of Gawdal, a town in the Hyderabad country.

9.—Bhánu Kalyána.

Paper.

A poetical description of the marriage of Surya with Sántá the daughter of the demon Maya. By Chandrasekhara Iswara.

10.—Bhogini Dandaka.

Palm leaves.

Poetical account of the love of Sarvajna Singama or Sinha bhupa a prince of the Velmavar tribe and a damsel named Bhogini. By Bommana patu Rája translator of the Bhágavat.

11.—Bhoja Cheritra.

Palm leaves, imperfect.

A collection of tales related by Sarpata Siddha to Bhoja. They chiefly describe the adventures of Sríngára Sekhara prince of
Kalínga and his three friends, the sons of a minister, a banker, and a tari gatherer, by whom the prince is restored to life after being poisoned by an old priestess. The beginning is wanting.

12.—Chandrángada Cheritra.

a. Palm leaves—b. do.

A narrative of the loves of Chandrángada son of Indrasena king of Nishadha, and Chitrarekhá daughter of Chitrasena, with her election of him at the public choice of a husband. There is little incident in the poem, which is filled with florid descriptions of the seasons of the year and the sensations of lovers. By Venkatapati one of the eight poets of the court of Krishna Ráya and distinguished by the title of Krishna Ráya bhúshana the ornament of Krishna Ráya.

13.—Chandrabhánu Cheritra.

Palm leaves, incomplete.

Story of Chandrabhánu son of Krishna by his wife Satyabháma, and his love for Chitrarekhá: the story is taken from the Bhágavat and rendered into Telugu, by Mallána Mantri.

14.—Chandriká parinaya.

Palm leaves.

Story of the loves and marriage of Chandra king of Visálá and Chandriká princess of Panchála. By Mádhava Raja son of Rachorla Raja—with a commentary.

15.—Chandriká Parinaya.

Palm leaves.

An introductory chapter to a work intended to describe the marriage of Bhíma to the daughter of the king of Kási, containing at some length the genealogy of the author's patron Jupalli Venkatádri, Raja or Zemindar of Partyal. The founders of this family are said to have been officers in the service of Kála bháira of Wáuir, and to have received their principality from Kerikála Ohol. Chenna vibhu was the first—the following are named as his descendants—Kondala Ráya, Nrisinha, Ayappa Nayak, Timmavibhu, Chennapa, Rághava, Achábbupa, Nrisinha, Gajapati, Mánaya, Ayappa, Ramachandra, Ayana, Krishna Dhari-
nipati. Timmappa and Reinnappa his sons succeeded severally: the latter had three sons of whom Timma, and Ayappé severally succeeded: the direct succession then continued again thus; Lingabhpuri, Ramana and Lingana. The last had four sons of whom the youngest Venkatádri was the patron of the poet Bhattachara Bala Sarasvatikání Mahapádhýáya.

16.—Cháruchandrodáya.

Palm leaves.

Narrative of the adventures of Cháruchandra, the son of Krishna, by Rukmini; his conquest of Indra’s heaven and falling in love with and marrying Kumudvati the daughter of Padmákara Raja. By Chennama Mantri of Nandyal minister to Penima Timmia Raja.

17.—Dasaratha Nandana Ocheritra.

Palm leaves.

A Telugu version of the first part of the Rámayana from Ráma’s birth to his marriage with Sitá: the great merit of this work is its excluding all labial letters whence it is termed the Niroshtra Rámayana. By Basavappa of Peddupati.

18.—Dasávtára Ocheritra.

Paper.

An account of the ten Incarnations of Vishnu. By Konernáth.

19.—Devaki nandana Sataka.

Palm leaves.

A composition of 100 Stanzas on the exploits of Krishna. By Kavirája sekhara Schoolmaster at Gantur.

20.—Devamalla Ocheritra.

Palm leaves, imperfect.

Account of Devamalla who was created by Brhma for the destruction of the Asura Vajradanta at the request of Indra—after the defeat of the demon, the gods gave him a city and a bride, as the reward of his prowess. He had ten sons by his wife, whom he sent to different countries, to teach boxing and wrestling, &c.—from them the boxers and wrestlers profess to
trace their descent. By Venkatanérya, composed by desire of Koppala Malla, a descendant of Nimba the son of Devamalla, who was established in the Dekhin.

21.—Dharmágada Cheritra.

a. Palm leaves—b. paper.

Story of Dharmágada king of Kanakapuri in Kashmir. His wife is delivered of a snake which is kept secret, and a report is given out that she has borne a son. The king of Siurdhrtra sends to propose his daughter as a wife for the Prince, to which Dharmágada, unwilling to confess the truth accedes. The damsel is sent to Kashmir, and when arrived at maturity, enquires for her husband. The snake is given to her, which, although much grieved, she takes charge of, and carries to holy shrines, as Jagannáth, Sríranga and Brahma Kunda at Dharmapur. At the latter she is directed by a voice from heaven to immerse the snake in the reservoir, which she does, and it assumes the form of a man: she returns to Kashmir with her husband. Her father-in-law on learning what has happened names her Satyavati and his son Chitrdrángada, and resigns to them the government. The story is related by Gautama to Ahalyá as the record of a virtuous wife. By Nrisinha Kavi.

22.—Hamsavinesati.

Palm leaves.

A collection of tales on the same plan as the tales of a parrot, or twenty stories told by a Hamsa or goose, to prevent the wife of Vishnudás from carrying on a criminal intrigue during his absence. By Agala Raja Nárayana son of Suráppá.

23.—Harişchandra Nalopákhyána.

a. Palm leaves—b. paper—c. paper.

A poem written in a double sense: as interpreted in one manner it narrates the story of Harişchandra and in the other, the adventures of Nala. By Bhattu Murtti who was first one of Krishna Ráya’s eight poets, and subsequently patronised by Ráma Raja, whence he was entitled Ráma Rája bháshana.
24.—Harischandra Kathá.
Palm leaves.

The story of Harischandra king of Ayodhya, the trials to which he was subjected, and the sufferings to which he was reduced, and his final restoration to prosperity. In prose. Author’s name not given.

25.—Harischandra Kathá.
Palm leaves.

A poetical narrative of the trials and sufferings of Harischandra. By Gaurava Mantri grandson of Lakshmana kavi.

26.—Indumati Parinaya.
Paper.

Loves and marriage of Aja the son of Raghu and Indumati the Princess of Bhojapura. By Kámanure Krishnávadhání.

27.—Kailása nátha Sitaka.
Palm leaves.

A hundred stanzas in praise of different forms of Siva. By Venkata ramya of Nellore.

28.—Kaládharopákhyaña.
Palm leaves.

Story of Kaládhara a form of Kámadeva and son of Vishnu, for whom Viswakarma builds a city in the ocean, whence he travels to different countries, and marries various princesses, until he recollects the examples of Ráma and Yudhisthíra, abandons the world, and devotes himself to meditation on Vishnu. By Mudeyar Venkata pati.

29.—Kámboja Raja Cheritra.
a. Palm leaves—b. paper.

A collection of Pauranic legends supposed to be narrated by Dattátreya at the Vridhha Ganga to the king of Kamboja, who had visited the spot to be cured of the Leprosy. The author, or rather translator, is not named.

30.—Kapota vákya.
Palm leaves.

Story said to be told by Ráma to Sugriva of the resignation
and charity of a Pigeon that gave itself up to a fowl who had taken its mate, and of some monks that yielded their own flesh to feed a hungry hunter. By Sayappá: the stories are from the Mahábhárata.

31.—Kavi kerna Rasáyana.
Palm leaves.
A Telugu version of the Rámáyana, in the same order. By Venkata Ramaniya.

32.—Kayúra báhu Ocheritra.
Palm leaves.
Story of the marriage of Kayúra báhu king of Kalinga with Mrigánkavati daughter of the king of Láta or Lar. In order to induce the prince to seek her hand, his minister Bháguráyana repeats a number of apalogues and tales which constitute the composition. By Machana Amátya who professes to have written it by order of the person celebrated in the poem and who was a prince of Rajamahendri. His genealogy is thus given—Keyurá-
báhu son of Gundana, son of Bhímana, son of Ketana, son of Komána, son of Gonka Reddi, son of Govinda Bhuvibhu of the agricultural caste, Raja of Dharanikota—Ketana, the third in ascent, is said to have been the minister of Chayakara the son of Rájendra Chola.

33.—Kirátdárjuniya.
a. Palm leaves—b. do.
A Telugu translation of the Sanscrit poem of the same name describing the adventures of Arjuna with Síva disguised as a mountaineer. By Sattana of Náyanavaram near Madras.

34.—Lakshmi vilás.
Palm leaves.
The story of the birth of the goddess Lakshmi from the churning of the ocean, her marriage with Hari and residence with him in Sveta Dwipa. By Rayasa Venkata pati, inhabitant of Venkatagiri.

35.—Mádhavábhuyudaya.
Palm leaves.
A poetical account of the Avatárs of Vishnu and particularly
of the actions of Krishna's infancy and youth to his marriage with Rukmini. By Ayudura keshaya son of Guruvaya, composed by desire of Naga Raja son of Paparaju son of Haryappa, son of Sankara Yogi, Raja of Nivetti in the Nellore country.

36.—Mairávana Cheritra.

Paper.

The story of the release by Hanumán of Ráma and Lakshmana when they had been carried off and confined by Mairávana—After the interruption of the sacrifice of Indrajit, Rávana applied to Mairávana for aid, who promised to seize the princes—Ráma's friends hearing of this desired Hanumán to be vigilant, who accordingly twisted his tail round the whole army—Mairávana unable to penetrate, assumed the form of Vibhishana and desiring Hanumán to keep a good look out, was admitted by him into the intrenchments, where he cast all the host into a slumber, and made off with Lakshmana and Ráma, carried them to his castle, and ordered them to be sacrificed to his patroness Káli—Hanumán then went to Marmapura to recover the princes, where he learnt the particulars of their imprisonment from the Warder, who happened to be his own son, and who undertook to convey him past six of the seven walls which surrounded the citadel but could not carry him farther—on arriving there Hanumán met Dordandi the sister of Mairávana coming to fetch the water to be used at the sacrifice, and who being dissatisfied with her brother's treatment, and compassionating the princes, consented to admit Hanumán into the palace, in the form of a musquito in the water pot—Hanumán then asked Kali for her victims, and winding his tail round the image, frightened her into acquiescence in their liberation—her attendant spirits brought the iron cage in which they were confined and Hanumán who had previously killed all the guards carried the princes out of the fortress. He then set to work to demolish the fortification which brought Mairávana against him. He overthrew but could not kill the giant, and on marvelling at the cause, is informed by Dordandi, the five vital airs of the demon are on a mountain 60,000 cos remote, in the form of five black bees—Hanumán immediately travels
thither, and catches and kills the bees, on which Mairavana
perishes. He then placed Dordandi on the throne of Marmapur,
with his son Matsyavallabha as young Raja. This story was told
by Ráma to Agastya and repeated by Náreda to Yudhishthira.
The original Sanscrit is said to be a part of the Jaimini Bhárata
—the story is popular in the Dekhin—see pages 97 and 218—
rendered into Telugu, by Tirupati son of Ammaya Amátya.

37.—Mándhátá Cheritra.

Palm leaves.

The adventures of Mándhátá a king of the solar race, the son
of Yuvanáswa, his combat with Rávana, his falling in love with
Vimalángi the princes of Kuntala and marrying her, his ruling
prosperously over Ayodhyá, his philosophical studies under
Vasishtha and his adoption of an ascetic life. Part of the story
is taken from the Vishnu Purána but much is the addition of
the author. The beginning is also appropriated to the legendary
account of the origin of the temple of Sríranga from the Vimána
or car of Vishnu. By Nrisinha Kavi.

38.—Naishadha.

Paper.

A translation of the Sanscrit poem of Sribharsa on the adventures of Nala and Damayanti. By Srináth; see the Bhima
Khanda.

39.—Nala Cheritra.

Palm leaves.

The story of Nala and Damayanti as taken from the Mahá-
bhárat.

40.—Nanja Rája Cheritra.

Palm leaves.

Account of the worship of Choleswara, by Nanja Raja the
Karther or Raja of Mysore, and the Raja’s obtaining through the
favor of the Deity, the hand of Chandrakalá princess of Kuntala.
By Náráyana Appa, composed by desire of Nanja Raja.

41.—Narakur Párijátam.

Palm leaves.

A dramatic representation of Krishna’s bringing the Párijáta
37.
tree from heaven, to gratify his wife Satayabhámá. By Náráyana Appa a man of the goldsmith caste of the village of Narakur in the ceded districts.

42.—Parasuráma Vijaya.

Palm leaves.

A prose narrative of the origin and actions of Parasuráma, taken from the Puránas, his defeat of Kartavírya and destruction of the Kshetriyas, his giving the earth to the Brahmans, and their obliging him to seek a habitation or himself in the recovery of a tract of land, the province of Malabar, from the ocean. By Bhavagna.

43.—Páti Pávana Cheritra.

Palm leaves.

Poetical and legendary tales of the purification of various sinners by the communication to them of the Mantra of Ráma, or Om Sri Rámayya Náma, illustrative of the superiority of Vishnu, and recommendatory of the worship of the form of that divinity adored at Tripeti. By Venkata Kavi son of Kechana.

44.—Purúrava Cheritra.

Palm leaves.

The story of Purúravas and Urvasi as related in several of the Puránas and in the drama of Vikrama and Urvasi. By Abhaya Mantri son of Taduparthi Ráya Mantri.

45.—Rádhá Mádhava Samváda.

Palm leaves.

Lyrical verses descriptive of the loves of Krishna and Rádhá, their conversation and sports; by Venkata Kavi.

46.—Rámdbhuyudaya.

a. Palm leaves—b. paper.

A Telugu poetical version of the Rámáyana or the history of Ráma from his birth to his defeat of Rávana and return to his capital. By Rámahadra Kavi of Uttanutta dedicated to Nrisinha Raja of Gobur.

47.—Ráma stava Rágyya.

Paper.

A Vaishnava tract in commendation of faith in Krishna or
Rāma in preference to the ordinary modes of adoration; with hymns addressed to those divinities. By Mallana.

49.—Rāghava Pāṇḍaviya.

Palm leaves.

A Telugu version of the Sanscrit poem Rāghava Pāṇḍaviya in which the verses have a double import, and relate the substance of both the Rāmāyana and Mahābhārata. By Peddarāma Dhimān, son of Madda Rājī Guṇappya.

49.—Rāghava Pāṇḍaviya.

a. Paper.—b. do.

A similar work as the preceding, by Suraṇarayar one of the chief Poets of the court of Krishna Rāya.

50.—Rāja Nīti.

Palm leaves.

Story of Kanakasekharā and Kanakarekhā and their marriage. The son of the latter is instructed by the minister in polity, or civil and military government of the state. By Jagannath son of Ayala Mantri, a Brahman of Kīmūr in the Gantur district.

51.—Ranganāth Rāmāyana.

a. Palm leaves—b. do., incomplete.

Another version of the Rāmāyana of great celebrity in the south of India, the work of Ranganāth Kavi, but purchased from him by Guṇabuddhi Reddy of GAndi Kota who accordingly appears as the author, and who dedicates it to his father Vetāla Dharanīsa.

52.—Rukmāṅgada Cheritra.

Palm leaves, incomplete.

The story of Rukmāṅgada who preferred putting his son to death, to breaking his fast on the 11th lunation which is sacred to Vīshnu. By Prourha Kavi, son of Bomana patu Rāja the translator of the Bhāgavat.

53.—Sakalakathā sāra sangraha.

a. Paper.—b. do.

A poetical popular version of the principal tales found in the Purāṇas, as those of Parīkhīṣit, of Nala and Damayanti, of Purī-
rava and Urvasi, of the son of Sagara, of Kárta-virýárjuna and Parásuráma, of the birth of Krishna and death of Kansa, &c.
By Rámabhadra Kavi.

54.—Rúpavati Cheritra.

Paper.

Story of the loves of Musali Raja, prince of Venkatagiri and Rúpavati a dancing girl. By Chinkatapalli Lakshí Raja.

55.—Sámba vilása.

Palm leaves.

Narrative of the birth of Sámba the son of Krishna by Jambuvati, his elopement with Lakshmana kántá daughter of Duryodhana, who is prevailed upon by Balaráma to consent to the marriage. The subject is taken from the Bhágavat. By Venkataráman who dedicates the work to the deity Venkatapati.

53.—Sananda Cheritra.

Palm leaves.

Account of Sananda a holy personage of the Virasaiva sect the son of Purnavetti Muni, who having visited Yama and beheld the tortures to which the souls of sinners were subjected, was moved with compassion to redeem the whole race by teaching them the Panchákhara, the five-letter Mantra or formula, Sivaya Nama, glory to Siva, in consequence of which they were all transported to Siva's heaven. Yama complained of losing all his subjects to Siva, who told him he should never be liable to such a misfortune again. By Linga kavi of Kalahastri.

54.—Sárangdhara Cheritra.

Palm leaves.

Story in verse of Sárangdhara son of Rájamahendra king of Rajamahendri whose step-mother Chitrángi falls in love with him. He rejects her advances, on which she accuses him to the king of attempting to violate her, and the king orders him to have his feet cut off, and to be exposed in the forest to wild beasts. There, a voice from heaven, proclaims that the Prince in his former life was Jayanta, minister of Dhaívala Chandra, who being envious of Sumanta one of his colleagues, contrived to hide the slippers of Sumanta under the bed of the Queen.
The king finding them and ascertaining whose they were, commanded *Sumanta* to be exposed to wild beasts after having his legs and hands cut off in retribution of which *Jayanta*, now *Sárangdhara*, suffers the like mutilation. He acknowledges the justice of the sentence, and his wounds are healed by a *Yogi*. A voice from heaven apprises the king of the innocence of his son, and he takes *Sárangdhara* back and puts *Chitrángi* to death. *Sárangdhara* adopts a religious life. The same story occurs in Tamul, see page 218. By *Chamakuri Venkatapati* son of *Chamakuri Lakshmana Kavi*.

55.—*Sárangdhara Cheritra*.

Palm leaves.

The same story as the last, written in prose, by *Gaurana Kavi*.

56.—*Sasanaka Vijaya*.

Palm leaves.

The rape of *Tárá* the wife of *Vrishapati* by *Chandra* and the war that ensued amongst the gods in consequence, *Vrihaspati* recovered his bride, but her son *Buddha* begotten by *Chandra* was given to him. The story is told in different *Puránas*. By *Venkapati* son of *Krishnaya*.

57.—*Sringára Rághava*.

Palm leaves.

A poem in praise of *Ráma* by *Venkatádri* son of *Cháрукumári Peddá*. The first portion is appropriated to an account of the family of *Náráyana*, the patron of the poet, descended from *Kotipalli Gopapradháni*, a *Niyogi Brahman* of *Rojala* in the Hyderabad district.

58.—*Surabhándeswára*.

a. Palm leaves—b. do—c. paper.

A celebrated *Saiva* tale in the Dekhin, of an intrigue between a *Saiva* brahman of great sanctity and the wife of a *Tari* gatherer or vendor of spirituous liquor. Being unseasonably interrupted by the husband at their first interview, the woman concealed her gallant in a large jar partly filled with arrack, in which the Brahman was stifled. In consideration of his piety, and the holiness of the place where the event happened, which was *Kasi*
or Beñara, Siva changed the body into a Linga, and the jar into the cup or Yoni, and consented to be worshipped in this form as Surabhándeswara the Iswara or Linga of the wine vessel. By Ghantáya Prabhú, son of Yellana Amátya.

59.—Swarochisha Menu Cheritra.

Palm leaves.

A poetical account of the birth of Swaročisha the second Menu. Pravarákhyā a Brahman having obtained permission to behold Kailása was seen by Varuthini one of the Apsarasas. She fell in love with him, but he being a pious person rejected her advances, and returned home: a Gandharva enamoured of Varuthini, observing what had occurred, assumed the shape of the Brahman, and in his person held intercourse with the nymph: the result of which was the birth of Swaročisha Menu. The story is taken from the Márkandeya Purána being rendered into Telugu, by Allasani Peddana one of Krishna Ráya’s eight poets: he is known by the name of Andhra Kavi Pitámahá, grand sire of Andhra or Telugu bards.

60.—Shorasa Kumára Cheritra.

Paper.

The stories of sixteen princes, or of Kamalákara the son of Janamejaya, and his fifteen companions, who on setting out together in quest of adventures are separated from each other. They rejoin the prince after some interval, and each relates what has befallen him. The plan of the work is borrowed from the Das Kumára of Dandi, but the persons differ, and the adventures are of a more marvellous complexion; thus Kamalákara releases one of his friends from his transformation into a tree. He is himself changed to a Parrot. Chitrasena obtains the power of travelling through the air, &c. Several of the stories are taken from other collections, as the Vrihat kathá and Vetála Panchavinsali. By Annaya.

61.—Váni vilása.

Palm leaves.

A poetical miscellany which may be regarded as a popular Purána. It comprises accounts of the creation and destruction
of the world, the genealogy of the Patriarchs, the extent of the earth, the holiness of different sacred streams, the duties of the different castes, the merit of observing various festivals and worshipping particular objects. It treats of Grammar, Prosody, Astronomy, Medicine, Music, Arms, of Philosophy, the Drama, Elephants, and Horses, and of articles of dress and ornament, and is in fact a summary of the religious and social system of the Hindus. By Terumalla Rangasayi son of Kandarya.

62.—Vasu Raja Cheritra.

Palm leaves.

Story of Vasu king of Pratishtâna whilst hunting in a forest beholding and falling in love with Girikanyâ, the daughter of the Kolahala mountain and marrying her. By Bhattu Murtti, said to have been one of the poets of the court of Krishna Râya and Râma Raja, composed by desire of Terumala Râya Raja of Pennaconda after the downfall of Vijayanagar, one of the five grandsons of Râma Raja: the genealogy contained in the introductory lines of the poem is of some value as shewing the reputed descent of that usurping minister. A descendant of Yudhishthira was Pinna Tatta—his son was Somadeva—his son Raghunâth—his son Purâna Makaju—his son Bukka Raja—his son Râma Raja—he had three sons Timma, Kondama and Sriranga of whom the last succeeded to the sovereignty of the dismembered kingdom: he had five sons Konavibhu, Timma, Râmaprabhu—Terumalla and Venkatapati both: the last two appear to have enjoyed authority.

63.—Vetála Panchavinsati.

Paper.

A collection of twenty-five tales told by a Vetála or Demon to Vikramaditya, translated from the Sanscrit.

64.—Vidyâvati Manjari.

Palm leaves.

Poetical description of a dancing girl and her loves with Mudurama Raja Paligar of Mugarala palam. By Seshachala Paligar of the Tadigola family.
65.—*Vijaya Vilāsa*.

Palm leaves.

The adventures and exploits of *Arjuna* on his separation from his brethren, as described at the end of the first section of the *Mahābhārata*, with some modification. On his coming southwards he marries *Chitrāngadā* daughter of *Pāndya* Raja at Manipur, by whom he has *Bahruvāhana* after which he goes to *Prabhāsa ksetra* in pilgrimage, and thence returns to *Dvārakā* in disguise, whence with *Krishna*’s connivance, he carries off and marries *Subhadrā* the sister of that divinity, *Abhimanyu* is born of this marriage. By *Chamakura Lakshmayah*. The book is dedicated to *Raghunāth* Raja, son of *Achyuta Rāya* a prince of Tanjore in the beginning of last century.

66.—*Vikramārka Cheritra*.

a. Palm leaves.—b. do.—c. paper.

An account of the celebrated prince *Vikramārka* or *Vikramāditya* and his brothers; according to this legend *Vikramārka* on his travels propitiates *Kāli* under a fig tree near *Ujayin*, and she confers upon him a life and reign of 1000 years. *Prasena* king of *Ujayin*, dying without heirs, *Vikramārka* is elected monarch: after reigning many years he visits *Indra*, and upon his return observes evil omens, the cause of which is explained by *Bhartrihari* to be the birth of his brother’s destroyer. The king sends his familiar to search for this person, and the *Vedāḷa* discovers him in *Sālivāhana* just born of a virgin six months old, at *Pratishthāna*—*Vikramārka* sets out to kill him but is encountered and slain by *Sālivāhana*. *Vikramārka* is succeeded by his son to whom *Bhoja* succeeds.

The work contains also the story of *Bhartrihari* who detects the infidelity of his wife by the receipt of a fruit which he had given her, and which she presented to her gallant, the gallant to a female slave—the slave to a common woman, and the last again to the king. *Bhartrihari* in consequence retired to an ascetic life. By *Kondaya Kavi* son of *Chittiya Timmia* and grandson of *Mallikarjuna* inhabitant of the Ceded districts. Mss. c. is by *Yekaya*.
Although denominated the Vikrama Cheritra, these works are nothing more than the collection of tales narrated to Bhoja by the animated statues which supported a throne formerly belonging to Vikramâditya, and subsequently found by Bhoja. On his attempting to ascend it, the statues, which were so many Apsara-rases or nymphs of heaven, consigned for a given period todependence in this form, denied his pretensions, as being infinitely inferior to their former master, in disinterestedness, courage and liberality. Each image tells an anecdote of Vikramâditya in support of the assertion, and the work is thence known as the Sinhâsana Dvitrinsati, or Thirty-two (tales) of the throne, such being the number of it supporters.

The original collection is unquestionably Sanscrit, but versions exist in every cultivated dialect. Such as occur in this collection agree tolerably well with each other in the purport of the stories, although admitting occasional additions and embellishments. Such is the case with the Telugu and Marhatta versions, and to these may be added the Bengali as printed in Calcutta. The Hindi translation, published likewise in Calcutta, differs in every respect from the original, the authenticity of which is nevertheless corroborated by the agreement of the other three, the Telugu, Bengali and Marhatta, with each other, and with the Sanscrit text. The Telugu differs chiefly from all the rest in the introductory portion. The original simply states that Bhattrikari was king of Ujayin and that Vikramâditya his younger brother succeeded him, on his abandoning the world, in consequence of detecting his wife's infidelity by the well known circumstance of the fruit, which, given by him to the Queen, was presented by her to her paramour; and after a time came back again to the king. According to the Telugu version however Vikramâditya, was one of the four sons of Chandragupta a Brahman of Ujayin—the others were Varuruchi, Bhatti and Bhattrikari—Varuruchi the elder was the son of a Brahman woman, and adopted a religious life—Bhattrikari the son of a Sudra woman obtained the throne of Ujayin but resigned it for the reason above stated, when Vikramâditya succeeded—Bhatti was his minister. The Marhatta and Bengali follow the original Sanscrit. The Hindi
makes Vikrama one of the six sons of Gandharb Sen Raja of Ambavati; the others are Brahmanit, Sankha, Bharthrihari, Chandra and Dhanwantari. Sankha becoming the minister of the Raja of Dhár the father of Bhoja, killed him, and was killed by his own brother, Vikrama, who thus became king of Dhár.

A remarkable part of the story of Vikramáditya is his being killed by Sáliváhana of Pratishthána. In the introduction to the Sanscrit work and the Bengali translation, this fact is merely announced. In the 23rd story however, in both, Sáliváhana is said to be the son of a Brahmán widow by a Nága kumára a serpent prince, whose aid gives animation to clay figures of men, elephants and horses, for his son’s service in the engagement, from which however Vikrama by the aid of Váunki retires unharmed. The same story is told in the same manner and place in the Telugu version, but the introduction improves upon it, by stating that Vikramáditya solicited a boon from Mahadeo that he should never be slain, unless by the son of an infant virgin, intending thereby an impossibility. Such however was Sáliváhana, being begotten by a Nága kumára on a female child one year old. Sáliváhana, with the aid of his father and the animated toys defeats and kills Vikramáditya. The Marhatta so far amends this story that it makes the virgin mother of Sáliváhana seven years of age. Not a word of these incidents is found in the Hindi work, nor any mention of Sáliváhana at all. Those peculiarities of the story, therefore, which shew the strongest traces of the appropriation of early Christian legends, are of local and probably recent origin, and after all present no very striking analogy.

67.—Vipranáráyana Chéritra.

Palm leaves.

Story of Vipranáráyana a Brahman, one of the Alvars; the same apparently as Terumanya; and of Devadévī a dancing girl in the temple of Sríranga. The god in consideration of his votary’s merits assumes his shape, and presents to Devadévī a golden Ewer from his shrine as the reward of her favours. Vipranáráyana is accused of having stolen the vessel, and is on the point of being punished for the theft, when Sríranga appears
and reveals his innocence. By Varadiya disciple of Kandala Dodachari of Sriranga.

68.—Virabhadra Vijaya.
Palm leaves.

The origin of Virabhadra from the anger of Siva and his destruction of the sacrifice of Daksha—a well known Pauranic legend, and the chief subject of the sculptures at Ellora and Elephanta. By Bommana paturaj.

69.—Vrihannayiki Dandaka.
Palm leaves.

Panegyrical description of Vrihannayiki a form of Durgâ worshipped at Terukumam. By Sivaramia of Tanjore.

70.—Atmanatmâ viveka.
Palm leaves.

A treatise on the distinction between matter and spirit, the formation and dissolution of the body, of passion and philosophy and divine wisdom. It is a translation from Sanscrit.

71.—Brahma Gita.
Palm leaves.

A treatise on abstract devotion according to the Vedânta philosophy, as communicated by Brahma to Indra and other deities, and repeated by Sûta to the Rishis; said to be a translation from Sanscrit.

72.—Mantrasârârtha dipika.
Palm leaves.

An account of the doctrines of the Vaishnava sect, interspersed with notices, of Râmânuja and other teachers, description of places venerated by the sect, and of hymns and prayers used by them. Said to be a translation from Sanscrit.

73.—Vedânta Rasâyana.
Palm leaves.

The history of Christ, translated from the Gospels, with an introduction in the form of a dialogue between Mallarasa and Gnyâna bodha, in which the inferiority of the Hindu gods to Parameswara or Sarveswara, from whom they proceeded, is
maintained, and in proof, the incarnation of Sarvaseswara as Isa or Jesus is described: composed by Ananda inhabitant of Mungalagiri, dedicated to Dasa mantri or Dasopa, a Brahman converted to Christianity.

74.—Sampagomana Sataka.

Paper.

A hundred stanzas in praise of Sampagomana, a form of Siva, and in commendation of divine wisdom. By Parameswanda Yatindra.

75.—Mallikārjuna Sataka.

Paper.

A hundred stanzas supposed to be addressed by an enamoured female to the deity Mallikārjuna, the form of Siva worshipped at Srisaila.

76.—Lakshmi Nrishimha Sataka.

Paper.

A hundred stanzas in praise of a form of Vishnu worshipped in the Anterveda or tract between the Krishna and Godāveri, near Rājamahendri. By Kesava dās.

77.—Krishna Sataka.

Paper.

A hundred stanzas in praise of Krishnu. By Kavirākāsa.

78.—Sundari mani Sataka.

Paper.

A hundred stanzas descriptive of the dress, amusements, feelings and endearments of an enamoured female.

79.—Vernāsvrama Dherma Nirnaya.

Paper.

A description of the principal observances to be followed by the four principal castes and by the Artificers fabled to have descended from Visnuakermā with some Pauranic extracts relating to that demi-god and his progeny. By Bāsavāchārya.
80.—Anubhavasūtra.

Paper.

A treatise on the merits of worshipping Siva agreeably to the tenets of the Jangamas.

81.—Siddhāswara Dandaka.

Paper.

Legendary account of the origin of the shrine of Siddhāswara, a form of Siva, the Lord of Superhuman faculties, worshipped at the village of Kalkata on the bank of the Bahu river: By Venkatāchalapati.

82.—Chandrarekhā vilāpa.

Paper.

Account of the loves of Nīlādri Rāo and Chandrarekhā, a dancing girl. By Jagannāth.

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**Philology.**

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1.—Narasā bhūpalīyam.

a. Palm leaves—b. do.—c. do.

A work on the objects of Poetical and Dramatic composition, or the hero, heroine, their friends and associates, with the different emotions and feelings to be described. By Bhattu murtti one of the eight poets said to have been patronised by Krishna Raya. The work however derives its name from Narasa the father of Krishna Rāya, whose genealogy is traced by the Poet from the Sun through the solar race of Princes to Kalikala Chola. In his family, it is said, Pochi Raja was born, and from him Narasa is made the 28th in descent—Narasā Rāya was Prince of Vijayanagara about 1495.

2.—Alohala Pánditiyam.

Palm leaves.

A work on Rhetorical or poetical composition, also on the meanings and origin of words in the Telugu language, and on prosody. It is in some degree a commentary upon the apho-
risms of Nannaya Bhatt. By Madhava Yajva, also termed Ahobala Pundit, a Brahman of Palor.

3.—Lakshana Churamani.

Palm leaves.

A work on the powers of the letters of the Sanscrit alphabet, the deities that preside over them, the influence they exercise over the fortunes of mankind, the effects of certain combinations of them, and the manner in which they are used in different composition. These subjects, which are mystical and astrological rather than philological, are followed by an account of the six thousand Niyogi Brahmans or Brahmans acting as Poets, Astronomers, Schoolmasters, &c., supposed to be descended from those who followed Yudhishthira and his brothers into exile, and who were appointed to certain secular functions, by different Telugu Princes. Thirty-two are specified as of particular eminence. This account is followed by a treatise on Prosody, with illustrations of the different metres used in the writing of Bhima, Adharvana, Kavirakshasa, Nannaya bhatt, &c., and an account of various ornaments of style, as alliteration and others. By Kasturi Rangaya son of Venkata Krishnaya of Tanjore. It is dedicated to Ananda Ranga Pella and is also termed the Ananda ranga Chandasu.

4.—Malyadi Nrisinha Chandasu.

Palm leaves.

A treatise on Telugu Prosody, by Lingaya Mantri of Veylatur.

5.—Andhra Sabda Kaumudi.

Palm leaves.

A short Grammar of the Telugu language, by Lakshmi Nrisinha son of Varada Yajwa of Srikakol.

6.—Amara koshavyakhya.

Palm leaves.

The Sanscrit vocabulary of Amera Sinha, with a Telugu interpretation.

7.—Kavyalankara Churamani.

Palm leaves.

A work of some extent on Rhetorical and poetical composition,
by Venikotta Peddana son of Govindámátya: it is dedicated to Viśweśvar, a prince of the Cháluksya tribe, whose family is thus traced Viśnusverdhana, Cháluksya Bhima Rájanarendra, Dherma vallabha, Upendra, Chaluksya Viśvanath and the work is consequently of the 14th century.

8.—Andhra náma Sangraha.

Paper.

A vocabulary of the Telugu language in two parts, the first contains words classed according to their signification—the second, words of various meanings. By Lakshmana Kavi.

9.—Bhima Chandassu.

Paper.

A work partly on the powers of the letters in composition, and partly on the influence of the Planets, by Bhima Kavi, one of the oldest Telugu writers, cotemporary with Nannaya Bhutt see page 248. Bhima is said to have been a cotemporary, also of a Prince named Raya Kalinga Ganga.

Astrology, Medicine and Mechanics.

1.—Ratta Mattam.

a. Palm leaves—b. do.—c. do.

Astrological predictions of the weather, rain, drought, and similar topics applicable to agriculture, and the plenty or scarcity of grain. Translated from the Canada of Ratta, by Bhás-kara son of Nagaya and dedicated to Venkatnpati Palligar of Kravar.

2.—Samudrika Lakshana

Palm leaves.

A treatise on Palmistry, by Annaya son of Márya.

3.—Ganita Trirasikam.

Palm leaves.

The rule of three and other arithmetical rules. By Pavalur Malana.
HALA KANARA BOOKS.

4.—Vaidya Pustaka.
Palm leaves.
A tract on Medical preparations, and on the efficacy of certain prayers and charms.

5.—Silpa Sāstra.
Palm leaves.
Instructions for making the images of the gods of wood or metal, and for ornamental work in gold and silver, cutting precious stones, &c. By Poddanāchārī an artificer.

6.—Grihanirmanā vidhi.
Palm leaves.
Rules for the erection of houses, temples and other edifices—author not named.

HALA KANARA BOOKS.

Pauranic and Legendary History and Biography.

1.—Mahābhārata.


A translation of different books of the Mahābhārata. By Kumara Vyāsa: the work is dedicated to the deity Lakshmi Narâyana, a statue of Vishnu erected in the village of Gada Gada, by Vata verdadbana or Vishnuverddhana, the fourth prince of the Belai dynasty who reigned in the latter part of the 12th century, and became a convert to the faith of Vishnu from that of Jina.

2.—Jaimini Bhārata.
Palm leaves, 5 copies.

A translation of the 17th book of the Mahābhārata, ascribed to the Muni Jaimini, giving an account of the Aswamedha sacrifice celebrated by Yudhīshthira. It is considered as one of the best works in the ancient Kanara language. Translated by Laksh-
misa Kavi who was patronised by Vira Velâla Deva who reigned in the beginning of the 13th century at Dwâra Samudra—then the capital of the Kanara country.

3.—Sri Bhâgavat.
Palm leaves.
A translation of the fifth, sixth and seventh books of the Bhâgavat, by Gopináth.

4.—Krishna Cheritra.
Palm leaves.
An account of the reign of Krishna at Dwâraka, and the actions of his descendants Pradyumna and Aniruddha, with the defeat of Bánásura, and the humiliation of Siva. By Kanakadâs.

5.—Jagannáth Vijaya.
Palm leaves.
The early part of Krishna's life, his juvenile exploits, and marriage with Rukmini. By Rudra Kavi.

6.—Durgá Mâhâmya.
Paper.
The Chandi pâth, or section descriptive of the victories of Durgâ, from the Mârkandeya Purâna.

7.—Básava Purâna.
Paper.
An account of the origin of the Lingayet, Jangama or Vira Saiva sect, characterised by wearing the emblem of Siva round their necks, or on their foreheads. According to the followers of this faith, which prevails very extensively in the Dekhin, Básava, Básava, Bálavana, or Básawapa or Básavappâ, different modes of writing his name, only restored this religion, and did not invent it. This person, it is said, was the son of Mâdiga Râya a Brahman, and Madavi, written also Madala arasu and Mahâmbâ, inhabitants of Hinguleswar Parvati Agrañâram on the west of Sri Saíla, and both, devout worshippers of Siva. In recompense of their piety, Nandi the bull of Siva was born on earth, as their son, becoming incarnate by command of Siva, on his learning
from Náresá the decline of the Saiva faith, and prevalence of other less orthodox systems of religion. The child was denominated after the Básava or Básava the bull of the deity. On his arriving at the age of investiture he refused to assume the thread ordinarily worn by Brahmans, or to acknowledge any Guru except Iswara or Siva. He then departed to the town of Kalyán, the capital of Bijala or Vájala Ráya and obtained in marriage Gangambá the daughter of the Dandanáyak, or minister of police. From thence he repaired to Sangameswara, where he received from Sangameswara Swámi, initiation into the tenets of the Vira Saiva faith. He was invited back from this place to succeed his father-in-law upon his decease, in the office he had held.

After his return to Kalyán, his sister, who was one of his first disciples, was delivered of a son Chenna Básava, who is not unfrequently confounded with his uncle, and regarded perhaps more correctly, as the founder of the sect.

After recording these events, the work enumerates various marvellous actions, performed by Básava and several of his disciples, such as converting grains of corn to pearls—discovering hidden treasures—feeding multitudes, healing the sick, and restoring the dead to life. The following are some of the anecdotes narrated in the work.

Básava having made himself remarkable for the profuse bounties he bestowed upon the Jangomas, helping himself from the Royal Treasury for that purpose, the other ministers reported his conduct to Bijala who called upon him to account for the money in his charge. Básava smiled, and giving the keys of the treasury to the king, requested him to examine it, which being done, the amount was found wholly undiminished. Bijala thereupon caused it to be proclaimed that whoever calumniated Básava should have his tongue cut out.

A Jangoma who cohabited with a dancing girl, sent a slave for his allowance of rice to the house of Básava, where the messenger saw the wife of the latter, and on his return reported to the dancing girl the magnificence of her attire. The mistress
of the Jangama was filled with a longing for a similar dress, and the Jangama having no other means of gratifying her, repaired to Básava to beg of him his wife’s garment. Básava immediately stripped Gangambé his wife, and other dresses springing from her body, he gave them all to the Jangama.

A person of the name of Kanapa who regularly worshipped the image of Ekámrreswara imagining the eyes of the deity were affected, plucked out his own, and placed them in the sockets of the figure. Siva pleased with his devotion restored his worshipper his eyes.

A devout Saiva named Mahadevala Macháya who engaged to wash for all the Jangamae, having killed a child, the Raja ordered Básava to have him secured and punished; but Básava declined undertaking the duty, as it would be unavailing to offer any harm to the worshippers of Siva. Bijala persisting, sent his servants to seize and tie him to the legs of an elephant, but Macháya caught the elephant by the trunk, and dashed him and his attendants to pieces. He then proceeded to attack the Raja, who being alarmed, applied to Básava and by his advice humbled himself before the offended Jangama. Básava also deprecated his wrath, and Macháya being appeased, forgave the king, and restored the elephant and the guard to life.

A poor Jangam having solicited alms of Kinnaráya one of Básava’s chief disciples, the latter touched the stones about them with his staff, and converting them into gold, told the Jangam to help himself.

Story of Sirirála.

Sirirála Jangama who resided at Kanchi, distributed food daily to one thousand Jangamas. Siva in order to try his faith, went to his house, disguised as an Ascetic: as soon as Sirirála saw him he fell at his feet and invited him to take some repast. Siva replied to him “that he must have human flesh, from some one of Sirirála’s family” to which the latter agreed, and carried him into his house. Having communicated the wish of the Jangam to his wife Ganguli, they determined to sacrifice their son. In the mean time Siva proceeded to the son of Sirirála named Chitálá who was at school, and told him, that he would be killed by his parents for the food of a goblin, and therefore he had better run away, but the lad replied to him “You are an Ascetic, why do you seek to alarm me, my life
is not dear to me, and I shall lose the benefits of this and the next world by disobeying the commands of my parents. Do not you know, that, it is better that my flesh should be digested in the belly of a devotee, than that I should be separated from Śiva by worldly cares. Do not dissuade me in this manner, but return to your abode.” The Ascetic accordingly returned. The mother of the lad then brought him home, and bathed and adorned him, and prepared to kill him, and told him that through their virtues, the Ascetic had asked them to offer their child, and that they had agreed to it. The lad replied that he was fortunate, and should thus obtain salvation. His mother counselled him then not to be afraid, but to repeat the prayer Nama śivāya, and the parents then cut off his head, and dressed his flesh as nine sorts of curry, reserving only the head. On presenting the dishes to the Ascetic, he flew into a passion, because the head was not given, and being afraid of his curses, they produced it, when the Ascetic desired them to dress that also. This being effected, he commanded them to partake of the meal along with him. Śiridāla hesitated to eat of his child, but the wife enforced his compliance, and they sat down on either hand of the Jangam. The pretended devotee then commanded them to send for their son to dinner, and being afraid to avow that they had killed him, they stated he would presently come from school. The Ascetic refused to eat without him, and desired them to call the boy, with which they were forced to comply—on doing so, the boy to their great astonishment came out from an adjoining room with three golden cars. Then Śiva appeared in his own shape, and carried the parents and son and the ancestors of Śiridāla to Kailas.

Madivala Machāya’s Restoring Bāsava, and Kinnarāya to life.

Kinnarāya died, and his soul united with the Lingam, worn round his neck. This circumstance being reported to Bāsava, he immediately went to the deceased, and lamented as follows: How can I live without you, you are my heart, my soul, most excellent among the Jangamas, how can I stay behind you, we all came to the earth together, and it is not proper for you to depart before me: who will protect me now, you are gone. So on his account he died, himself, and was united with the spirit of the Lingam. The Jangamas who were with Bāsava, then went to Madivala Machāya and informed him of the death of Kinnarāya, on which he repaired to the spot, and thus addressed the corpse of Bāsava—you are the creator of the souls of the Jangamas, their preserver and destroyer: you have associated with them, and aided them; rise, rise; you have offered up your body to keep your promise, and as a mark of friendship and affection, but is it proper to keep your faith to Kinnarāya, and break it to the Jangamas. They will die on your account. How can they exist after you are dead—you should have restored his life, not died yourself. Śiva will be ill pleased by such an act. Śiva has taken the life of Kinnarāya into his essence, but why should you have unnecessarily perished. Why do you ignorantly
resign your life, when Siva has been pleased to take him away; as you have promised Kinnaréya that you would accompany him, you have done so, but now you must fulfil your pledge to the Jangamas; you are their life and must revive for them.

To Kinnaréya, he observed—It is well for you to relinquish your life, before you have accomplished the objects enjoined by Siva, and at the same time take away the existence of Básava: it is decorous for you to have departed without the knowledge of the Siva—Ganas: your souls cannot unite with each other, but ought to be absorbed into Siva: you must therefore bring back Básava, and be content to exist here as long as he tarry upon earth—on the conclusion of these harangues Kinnaréya rose to life, as if awaking from sleep, and Básava was immediately restored to life. They both fell at the feet of Machaya and the other Jangamas, and the Siva Ganas were extremely pleased, and astonished at the power of Machaya, and they praised him, and said, he is verily an incarnation of Vr̥tra Bhādra. So they returned to their respective dwellings.

The work is also in many places addressed to the Jainas, in the shape of a dialogue between some of the Jangama Saints and the members of that faith, in which the former narrate to the latter instances of the superiority of the Saiva religion, and the falsehood of the Jain faith, which appears to have been that of Bija Bāya and the great part of the population of Kalayéna. In order to convert them Ekant Ramayá one of Básava’s disciples, cut off his own head in their presence, and then marched five days in solemn procession through and round the city, and on the fifth day replaced his head upon his shoulders. The Jain Pagodas were thereupon it is said destroyed by the Jangamas. It does not appear however that the king was made a convert, or that he approved of the principles and conduct of his minister. He seems on the contrary to have incurred his death by attempting to repress the extension of the Virasaiva belief. Different authorities, although they disagree as to the manner in which Bija Bala was destroyed concur in stating the fact: the following account of the transaction is from the present work.

“In the city of Kalayéna were two devout worshippers of Siva named Allaya and Madhuwarya. They fixed their faith firmly on the divinity they adored, and assiduously reverenced their spiritual preceptor, attending upon Básava whithersoever he went. The king Bija Bala well knew their merits, but closed his eyes to their
superiority, and listening to the calumnious accusations of their enemies commanded the eyes of Allaya and Madhuvaya to be plucked out. The disciples of Básava, as well as himself, were highly indignant at the cruel treatment of these holy men, and leaving to Jagaddeva the task of putting Bijala to death, and denouncing imprecations upon the city, they departed from Kalayána—Básava fixed his residence at Sangameswara.

Machaya, Bommidévaya, Kinnara, Kannatha, Bommadeva, Kakaya, Masanaya, Kolakila Bommadeva, Kesirajaya, Mathirajaya and others, announced to the people, that the fortunes of Bijala had passed away, as indicated by portentous signs; and accordingly the crows crowed in the night, jackals howled by day; the sun was eclipsed, storms of wind and rain came on, the earth shook, and darkness overspread the heavens. The inhabitants of Kalayána were filled with terror.

When Jagaddeva repaired home, his mother met him, and told him that when any injury had been done to a disciple of the Saiva faith, his fellow should avenge him or die. When Daksha treated Siva with contumely, Párvati threw herself into the flames, and so under the wrong offered to the Saints he should not sit down contented, and so saying she gave him his food at the door of his mansion. Thither also came Mallaya and Bommaya two others of the Saints, and they partook of Jagaddeva’s meal. Then smearing their bodies with holy ashes, they took up the spear and sword and shield, and marched together against Bijala. On their way a bull appeared, whom they knew to be a form of Básava, come to their aid, and the Bull went first, even to the court of the king, goring any one that came in their way, and opening a clear path for them. Thus they reached the court, and put Bijala to death in the midst of all his courtiers, and then they danced, and proclaimed the cause why they had put the king to death. Jagaddeva on his way back, recalling the words of his mother, stabbed himself. Then arose dissension in the city, and the people fought amongst themselves, and horses with horses, and elephants with elephants until, agreeably to the curse denounced upon it by Básava and his disciples, Kalayána was utterly destroyed.
Bāsava continued to reside at Sangamesvara conversing with his disciples and communing with the divine Essence, and he expostulated with Śiva, saying "By thy command have I and thy attendant train come upon earth, and thou hast promised to recall us to thy presence when our task was accomplished." Then Śiva with Pārvati came forth from the Sangamesvara Lingam, and were visible to Bāsava who fell on the ground before them. They raised him, and led him to the sanctuary, and all three disappeared, in the presence of the disciples, and they praised their master, and flowers fell from the sky and then the disciples spread themselves abroad, and made known the absorption of Bāsava into the emblem of Śiva.

This account of Bāsava is by Bhima Kavi: a similar compilation, if not the same, is sometimes attributed to Somana Arādhya a Jangama teacher.

8.—Bāsava Purāṇa.

Paper.

A similar work as the preceding and by the same author but in a more elaborately poetical style.

9.—Chenna Bāsava Purāṇa.

Paper, incomplete.

An account of Chenna Bāsava, an incarnation of the Pranava or mysterious syllable Om, begotten on Nāgalāmbikā the sister of Bāsava, herself an incarnation of Pārvati, by the spirit of Śiva. According to the legend, Bījala calling in question the spiritual origin of Nāgalāmbikā’s pregnancy, she was delivered in presence of his whole court of a child resplendent with all the attributes of Śiva, and whose divine nature was consequently fully proved and acknowledged. The incarnation of the Pranava was for the purpose of instructing Bāsava, or the incarnate Nandi, in the tenets of the Viśvaśiva faith, the establishment of which is thus divided between the uncle and the nephew. Chenna Bāsava appears to have been more wholly a religious character, although the secular authority of Bāsava was most instrumental in the augmentation of the Jangama sect. By Virupākṣa.
A prophetic account of the Belāl sovereigns who ruled at Dwārasamudra and who were as follows:

Hayasāla Belāla Rāya—reigned 59 years from S. 906 to 965 or A. D. 1043

| Belāla              | S.  | 995 or | 1073
|---------------------|-----|--------|------
| Vinayāditya Belāla |     | 1036 or| 1114 |
| Yareyānga Belāla   |     | 1067 or| 1145 |
| Vishnu verrāhana B.|     | 1110 or| 1188 |
| Vījaya Narasinha B.|     | 1155 or| 1233 |
| Vīra Belāla        |     | 1171 or| 1249 |
| Vīra Narasinha Beva|     | 1190 or| 1268 |
| virasomesvara      |     | 1280 or| 1308 |

The Dynasty is carried perhaps some thing too far back at the commencement, but the list probably is not very far from correct. The last prince was taken by the Mohammedans, and his capital destroyed in their first invasion of the Dekhin, about A. D. 1310-11.

This work next gives an account of the foundation of Vījayanagar, and the princes who ruled over it, with its subversion by the Mohammedans as well as their capture of Srirangapatam and Chandragiri.

The work also gives an account of the author's own death or absorption, and the share he took in the transactions consequent on Bījala's death, which are here described in a different manner from that noticed in other works. The following is the account.

Siddha Ramāya, Allama Prabhu, Bāsava and others had acquired the knowledge of Shat Sthala, (the six seats of meditation by which Śiva is manifested) from Chenna Bāsava and had departed, all but the first who demanded of his teacher what would come to pass. Chenna Bāsava replied; You will depart your life at Sonala pura. Allama Prabhu after wandering over many regions, and visiting various shrines in the mountains of the north, as well as the South of India, will come to Bāsava, and be received by him with great veneration; which will displease many of Bāsava's disciples, and they will depart. Allama Prabhu will then feed miraculously one hundred and ninety-six thousand Jangamas, and will then depart to Sriśālā where he will convert Gorakh and other sages, and will be absorb-
ed in a plantain tree along with Mahádevi. In the year of Sálivahana 696 (A. D. 77.) on Tuesday the 11th of Phalguna, Básava will be united with Sangameswara, and his wife Nálambiká with the Língam she wears, as will others of the disciples with their respective Língams. Afterwards Víjaya Ráya, will appoint Chenna Básava his minister—Jagaddêva, Bomana and Malaya will murder the Ráya and Mādivala Máchaya defeat his army, and take his son prisoner. Then Nágalambiká (the mother of Chenna Básava) will request her son to liberate the youth, and raise him to his father's principality.—He will reign for sixty years and the Jaina and Mohammedans will prevail—Chenna Básava will then send Madivalaya to the village of Hippáliká and will then be absorbed into his Guru, Língadárya. The disciples of Siva to the number of thirty-six thousand will eat and sport in his abode, and will then all disappear.”

11.—Yama Básava Kálañjñána.

a paper.—b. Palm leaves.

A prophetic account of the situation of the Dekhin after the coming of the Mohammedans and the destruction of Anagundi or Víjayanagar; comprising an account of the establishment of the Jagnana religion by Básava at Kalyánapur. The following may convey some notion of the prophetic style of this and similar works.

Budra muni said, “Evil days will occur, the spires of the Temples will fall—Jupiter shall enter into the mansion of the moon.—The moon shall appear to the people as divided—Kárita Báma Bája will lose his kingdom—The trees will fall—The sky be overcast and the earth will shake—A famine will happen, and grain be scarce in the city of Kályána, for about six months. Afterwards Víra Vasanta will be born in the year Ananda on the first of Kártika on Friday, about the middle of the day, of a woman named Devaki in the race of the Kshétriyas; his hair will be erect, and he will have a mark on his forehead. In the fort of Bedira, a force of six lacks of troops shall perish. The country of Káleswara shall be ruined by hurricane. In the year Durmukhi, females will be increased; a great battle will take place near Balibhandár. At Anagondi a virgin of seven years old without a husband, will bring forth eight sons, seven of whom will instantly die, and the eighth will pronounce the birth of Virabhoga vasanta and then die,—Three eclipses will occur in the course of one day, which will fall on the day of full moon in the month Margasira. Allamaha Prabhu will be re-born from the plantain tree; and Chenna Básava again be incarnate in the earth.”

Yamma Básava said, that he was desired by Jambunáth, the deity of Kumbhakarati to impart the prophecies which he promulgated in the world.—An army of three thousand and three hundred crores will assemble
and go to the northward, and lay waste the villages and slay the people, and set fire to the palaces. People with Tiger-faces shall come to Kalyôna and capture it, and the Mulas shall take possession of the country. A king of the principal part of the country shall destroy the enemy in the north. Thence he will go to Kåsi and return to his own country. The enemies will again follow him, and lose a great many soldiers. Let the disciples of Śiva hear this.

12.—Básvana Puráṇa.

a. Palm leaves—b. do.

The original catalogue calls these works, the Yama Básava Puráṇa, but each wants the beginning and end, and the name therefore cannot be verified. The first is a dialogue between Chenna Básava and Allama Prabhu on the principal events and doctrines of the Jangama faith. The second is a prose narrative of the origin and progress of the Jangama religion in the same strain as the other works of this class.

Discourse between Prabhudeva and Chenna Básava.

Prabhudeva said I have come to know the Almighty from you, a knowledge I have acquired, but I still wish to hear the particulars of my birth from you. How else can I appreciate Sangana Básavana, as he is known to you. I have explained to the people the nature of both eternal and transitory things. I have ascertained God, and abandoned the world. I have discriminated the acts of the body, and mind, and holy wisdom, I have attained the limits of true wisdom, and am worthy to hear the story of Básavana who is the disciple of Guhyeswar.

The junior minister, Chennak Básava being satisfied of his possessing true wisdom, thus replied. When the world is blank and there is nothing, when the fourteen Bhuvanas are not, when no person holds the Lingam, and he that sees the Lingam in himself is entitled Advaita, then Básava is found in the centre of the universe of fifty crores of worlds, on Meru which is one crore twenty-six lacks and eighty thousand Yojans high, on its peaks and at its angles, Brahma, Visha, Budra, Invana, Sadasiva, Nandî, Mahâkâla, Virabhadra, eighty thousand Bishis, and innumerable Ganas, the twelve Adityas, Nârada, the eight Dikpâlaks, and eleven Rudra, surrounded Siva in his court. The extent of Jambudwipa which is below Meru is related likewise in the Purâns.

Prabhudeva asked him; is there any other region. He replied; the circumference of the earth including the seven oceans and islands, is three and seventy lacks and fifty thousand Yojans, beyond this the mountain Rajitâdri is ten crores of yojans; beyond it, is darkness for five hundred crores of Yojans, the constellations, planets and other celestial bodies are
over this. Prabhu, Siva, Siddharamaya, Samavedi, Akila, Udbhatia, Sadhopaksa Isana, Panchavakra, Aditya, were all created by Sangana Basava who was the primary person, the original master.

The date, week, influence, star, conjunction of the star, and week, the change of the months, and years, were all fixed by Sangana Basava, as were the eighteen ages, Ananta, Adyuta Kamanda, Taraja, Tandaja, Bhinnaja, Bhinnayukta, Adbhuta Amadyukta, Manirama, Maneranna, Viswara, Viswavaisu Alankrita, Krityuga, Tretayuga, Dwaparyuga, and Kaliyuga.

In the first age Sarvaja was born, in the second Pârvati was born, in the third Nârâyana was born, from whose navel a lotus was produced, in which Brahma was born, in the fourth he assumed the name Aja, in the fifth a Mundane-egg was produced, in the sixth age, the egg was hatched, in the seventh the clouds and Parijata trees were created, thereby the earth was produced, in the eighth the eight mountains were made, in the ninth the seven oceans were formed, in the tenth the best, middling and worst things were born, and eighty-four lacks of living creatures and the stars, in the eleventh age the moon and sun appeared, in the twelfth age the spirits of heaven and gods were born, in the thirteenth age the boons were born, in the fourteenth war was waged between the deities and men, in the fifteenth age a war was declared between Bama and Basava, in the sixteenth, a conflict took place between the Kusas and Pândavas—in the seventeenth age hostilities occurred between the Maurvas and Kadambas.—The following are the names of the kings of the different ages.

In the origin, Nârâyana,
His son Brahmâ,
His son Bhûru,
His son Indra,
His son Nayanândriya,
His son Kalasevala,
His son Durumahantha,
His son Triânska,
His son Hariâchandra,
His son Lohitâksa,
His son Nala,
His son Kurupâya,
His son Gunârâti,
His son Pârisâi,
His son Amara,
His son Mândhâda,

His son Maricha,
His son Bîdhu,
His son Lâvala,
His son Parâpâpi,
His son Sila Gopâla,
His son Nanda Gopâla,
His son Vasudeva,
His son Sîrîkrisna,
His son Silâppa,
His son Dhûru,
His son Baghu,
His son Arânya,
His son Mrigâraja,
His son Dasaratha,
His son Bâma.

They are all destroyed at the dissolution of the world but Sangana Básaba exists alone himself.

Hear the incarnations of Básava.—

In the age Krita, when Invar destroyed the Auras he was Pramatha Gañevar, when Invar killed Gajâsur and assumed his hide he was called
Ugra Ganeswar, when Siva beheaded the Asura, and wore their skulls as a string, he was entitled Nisanka Ganesa, when Siva affectionately treated the deities he was called Sankara Ganeswar, when Siva slew Jalandhara he was called Vichitra Ganeswar, when Siva killed Pitamsur, he was called Malapi Ganeswar, when Siva killed Talasur he was called Talaganeswar. After the destruction of the world he was called Janana mardana Ganeswar, when the world became void he was called Adi Ganeswar, when Siva married Parvati he was called Kalalochana Ganeswar, when Siva killed Andhakasur he was called Nilalochna, when Siva destroyed Tripura he was called Skanda Ganeswar, when he beheaded Brahma, he was called Nilakantha, in this Kali age he is called Sangana Basawana.

When Basava moved his body in sport the world shook, and the deities and giants were terrified, he was entitled Nandimahakala, and Banda Ganeswar when he stood before the third eye of Basava that the world might not be destroyed. At the time of the celebration of the marriage of Parvati, he was entitled Kalalochana, when Siva slew Andhakasura he was entitled Nilalochna, when Siva reduced the three regions he was called Skanda, when Siva beheaded Brahma he was called Nilakantha, when he united his spirit with the Lingam he was called Prishabha, when he was incarnate in the different eighteen ages he was called Nandikasvar, in this present age Kali, he is called Kudali Sangama Basawana. Prabhulina having heard this speech was highly pleased with his accurate memory, and prostrated himself before him, and declared that Basava was before all things. Then Chenna Basava said, Basava is the first of all who assumed the Linga, and as the Linga, was borne by Basavana, so do his disciples the Jangamas bear it.

13.—Prabhulinga Lilá.

a Paper.—b—c. Palm leaves.

An account of the origin and acts of Allama Prabhu a celebrated Jangama teacher, who appears to have been equally instrumental with Basava in establishing the faith: the work gives also an account of the birth and actions of Basava, and of some of his chief disciples. The following account of the birth of Allama Prabhu, as more particular than any contained in this work is taken from No. XVII.

Story of Allama Prabhu subduing Maya.

On the mountain of Kailas, when Siva was sitting in his Court—Chandeswara stood up in his presence, and saluted him with a single hand. Parvati Devi observing it said to Siva, “Oh Parameswara, every one salutes us with both hands—what is the reason that this person salutes with but one. Parameswara then became two-fold, or half Siva and half Parvati. Chandeswara beholding it, remarked; although foul or fragrant odours may be
waited by the wind, or the shadow of the sun reflected from a jar of water, yet are they not one existence—Materiality is the source of all confusion, you Parameswara are distinct from matter, unproduced, inconceivable, you are omnipotent through the three regions. So saying he turned to the right half, and saluted it alone. Pārvati then being highly enraged, spoke thus, Chandessa, I am the material mask of the spirit. How can you refuse to acknowledge me—you are under my command as long as you are enveloped with a body. Is it proper to disregard me. Chandessa said, though gold may be found in soil yet it is not united with it, though the pearl is produced in the water yet it becomes not water, though the lotus float upon the pool yet it remains unmoistened. In like manner, I have a being free from matter: so he quitted his mantle, the material Devi, and directed the god of wind to display his power, in doing which he hurled down eight lacs of mountains: then Siva considering him as his principal disciple placed him on his knees and fed him with nectar. Chandinswara then became Bhringiswaara with three legs, at which the Ganas were surprized, and called him Ganeswar the exempted from matter. Pārvati beholding Siva, said that she had conferred half of her body on him, and Bramha and Vishnu and the rest were centered in her, which then was greater, Bhringiswaara or Siva himself. Siva replied to her, that she might send a part of her essence to the mortal world, and he would send Bhringisa there, and she might then examine his spiritual truth. Pārvati accordingly sent a spark of her essence to be borne as Māyā on Mohini Deva the queen of the king of Banavasi named Mamakara raya. This Māyā became a harlot and associated with the musician of the temple of Madhukeswar at Banavasi. The spirit of Bhringiswaar or Nirmaya Ganeswar was born by Nirahankāra on Sujnānadevi at Karure, and his parents gave him the name of Allama Prabhu, and nourished him. When he was grown up he said to his parents that he was born to them for their faith to Siva, and wished to teach the prayers of Siva to the disciples in the different regions, and he shewed them the mode of attaining liberation. He went to Banavasi, and subdued the musicians and Māyā there and obtained the title of Niranjana, and wandered throughout different parts of the world, and wrought many miracles for the disciples of Siva.

14.—Prabhunātāna Tārāvali.

Palm leaves.

An account of Bāsava's pilgrimage to Srīsvāla and Hemagiri, and Siva becoming incarnate as his son—praises of Siva, and doctrines of the Virasaiva sect with some account of Allama Prabhu.

15.—Prabhudeva Sūnyasampādana.

Paper.

Communication of the principles of the Jangama faith to his disciples, by Allama Deva, one of the teachers of the sect.
16.—Prabhudeva Kālajñyān.

Paper.

A prophetic annunciation of the succession of Canara princes, ascribed to Prabhudeva, a Jangama teacher.

17.—Bhairavāṅkana Kathā gerbha Sūtra Retnākara.

a Paper.—b. do.—c. do.—d. do.—e. do.

An immense collection of legends, partly Pauranic, and partly of more modern invention, and local credit relating to the supremacy of Śiva, and the marvellous actions of his most celebrated votaries. Of the former class are the burning of Kāma; Śiva’s assuming the moon for his crest; his taking the ganges on his head; his residing at Kāśi; and the subversion of Daksha’s sacrifice; the history of the solar and lunar races is also given, and the overthrow of all the principal Aśuras, as Rāvana, Mahishāsura, Andhaka, Jalandhara. Raktavijaya, Tāraka, Tripura and others. In the second class, narratives of the devotion of various princes of the Chola and Pāṇḍya dynasties are given, as well as of Bāsava, and his disciples. The work is named after Bhairavendra, or Bhairavāṅkana, of whose origin the following account is given.

"Nareda having come one day to Śiva at Kailās, reported that the worship of that deity had very generally declined, and men were immersed in iniquity. Śiva looked round amongst his attendants, and selecting one of them, named Kālacakrā hasra desired him to assume a mortal form, re-establish the true faith upon earth, and annihilate the sects of unbelievers. Accordingly, Kalacakrā hasra was born as the son of the king Sangana Raja, of his wife Haimāvati in the town of Morpur in the Andhra country, and was named Bhairavāṅkana: he studied the sciences in his youth, and was married to Mahadevi. His favorite diversion was listening to the narratives of the Rāmāyana Bhāgavat and Bārata, and his chief delight the company of the disciples of Śiva. After a time, being warned by a vision, he distributed all his jewels and wealth to the pious, and proceeded with his wife to Sosal, and having wrought many miracles on the way, he was received there with great reverence by the prince, named Sambhu Bāyia, and after a while was united at that place with the deity Someswarara.”

18.—Iswaranāṅgala Hasaru.

Paper.

The particulars of the Ganas or attendants on Śiva, who at the
time of Básava's incarnation, descended on earth as his companions and disciples, to the number of thirty-six thousand.

19.—Adayana Kathá.

Paper.

An account of the Ganas who became incarnate as the disciples of Básava, and of Sivanátha, a Jangama priest who established the faith in Saurashtra and exterminated the Jains. By Rághavánka.

20.—Saranu Lilimrita.

a Paper.—b. ditto.—c. Palm leaves.—d. ditto.

An account of the incarnation of Básava and the acts of that teacher, of Chenna Básava, and of other worthies of the Virasaiva religion: By Chanapa Kavi. The following is an account given in this work of an incident in the early history of the sect.

"Formerly, when Siva was sitting in his Court, on the Kailas mountain, Nandísa being desirous of seeing the world of mortals, requested his lord's permission, to descend upon the earth. Having received the solicited indulgence, he visited all the islands and continents and in the course of his travels came to the Malaya mountain. There he beheld a king named Animisháya engaged in a hunting party, but who sought an opportunity of paying his adorations to the type of Siva. Finding no Lingam to worship, and remarking Nandikésa he addressed him and communicated his wants, declaring if he could not procure a Lingam, he would starve to death. Nandikésa compassionating his situation, granted him his own Lingam, and repaired himself to Kailas where the warder refused to allow him to enter as he had lost his Lingam. Then Siva, knowing what had occurred through his divine knowledge, went to the gate, and rebuked the warder, saying, that there was no difference between him and Nandi, and being angry, with him cursed him to be born as Býjala the Chaulukya king. Then the warder asked him when his curse should terminate, to which the god replied, when Vira Madivala, Malle Bommaya and Jagaddéva shall murder you, then, come back to Kailas."

21.—Sivabhaktarú Purána.

Palm leaves.

A short account of celebrated teachers of the Jangama faith. By Malhana.

22.—Puráthana Rágala.

a Paper.—b. ditto.—c. ditto.

Narratives of the marvellous actions of the saints of the Jangama religion.
23.—Viraktaru Kávyam.

Paper.

An account of the origin and actions of a hundred and one Viraktas or ascetics of the Jangama religion. The events are mostly related as occurring in the presence of Prourha Raya of Vijayanagar, of whom it is related that he led a licentious life, till being caught in an affair of gallantry with a married woman, and put publicly to shame: he abandoned his principality and became a Jangama. By Rudra Bhatta.

24.—Ashtavarna Tilaka.

a Paper.—b. do.—c. do.

Legendary narratives of a great number of persons, peculiar to the traditions of the south, who were votaries of Siva, and members of the Virasaiva sect by Mahálinga.

25.—Vijala Ráya*Cheritra.

Paper.

Account of Vijala or Bijala Ráya who is said to have ruled at Kalyána pura in the eleventh century, and to have had as his minister Básava the founder of the Jangama faith. Vijala being a Jain persecuted the Jangamas, and attempted the destruction of Básava, who retaliated by seeking to compass the death of the king.

The following is the account here given of this transaction and its consequences.

"Vijala Ráya having marched against and subdued the Raja of Kolapur was on his return to his capital: Whilst reposing in his tent Básava sent to him a Jangama disguised as one of the Jain persuasion with a poisoned fruit. The seeming Jain presented the fruit, which the Raja had no sooner smelled than he dropped down senseless. His son Immadi Bijala and his attendants hastened to his assistance, but it was in vain. He revived however for a short period, and being aware who had perpetrated his murder enjoined his son to put Básava to death. Immadi Bijala accordingly ordered Básava to be apprehended, and all the Jangamas wherever seized to be executed. Básava on hearing this threw himself into a well, by which he perished, and his wife Núlambá poisoned herself. After the resentment of Immadi Bijala was allayed, Chenna Básava the sister's son of Básava presented his uncle's treasures to the Ráya, in consequence of which he was admitted to favor and to a ministerial office at court.
This account differs materially from preceding narratives—(see pages 313 and 316.) By Dharani dharendra a Jain priest.

26.—Rávana Siddheswara Cheritra.
Paper.

An account of Rávana Siddha an incarnation of Siva as a Jangama priest, cotemporary with Bijala Ráya of Kalyána. Having attended at the court in ragged attire, and been treated with contumely, Rávana converted the whole of Bijala’s territory into a vast morass. Upon the king and queen humiliating themselves before him, he restored it to its original state. The name of this person Rávana Siddheswara continues to be the designation of the hereditary Guru of the Kuruba tribe in Mysore. (Buchanan I, 397.)

27.—Sivádhikya Purána.
Paper.

An account of the birth of the son of Sambhubhatta round whose neck Siva ties a Lingam: the boy is in consequence expelled his caste by the Brahmans, and being brought before the king of Kalyána recites various Pauranic legends to establish the supremacy of Siva, in consequence of which the prince, here termed Vijangha Ráya, becomes a convert to the Jangama religion. By Básavalinga.

28.—Sarvajna Kálajnyánam.

a. Paper.—b. do.—c. do.

A prophetic account of the eras of Vikrama and Sáliváhana, of the foundation of Anagundi and Srirangapatam, and the subjugation of both by the Mohammedans: attributed to a celebrated Jangama priest entitled Sarvajna or the omniscient.

29.—Siddha ramaya Kálajnyán.

a. Palm leaves.—b. do.

Prophetic annunciation of the birth of Básava, and establishment of the Jangama religion—of the invasion of the south of India by the Mohammedans, and the reign of the Vijayanagar dynasty. These details are carried further by a version of the
Sarvasjna Kālajnyān (see the last number) as a supplementary addition to the present work, in which the downfall of the Vijayanagar kings is foretold and the conquest of Anagundī and Srīrangapatam: interspersed with legendary anecdotes relating to Bāsava, Chenna Bāsava, Yamma Bāsava, Siddharamaya, Viravasanta and other worthies of the Jangama sect. The joint composition is of considerable extent, occupying above 200 pages.

30.—Vidyāranyā Kālajñāna.

Paper.

A prophetic account of the foundation of the city of Vijayanagar in the Sal year 1258, or A. D. 1335, and of the succession of its princes, attributed to Vidyāranyā or Mādhava Swāmī, the minister of Harihara and Bukka the first princes of Vijayanagar. The work is accompanied by a commentary by Krishna Bharata, and by some other specimens of prophetic foresight, ascribed to Siva, Yogi and the Padma Purāṇa, giving an account of the Kedamba dynasty of kings, and other princes.

31.—Nāgaya Cheritra.

Paper.

Account of a celebrated Jangama priest who left his country to avoid the addresses of the Rāni, who was enamoured of him. He went to Sringeri, where he tied a Linga to his foot, with which he returned to Vijayanagar. Prourha Riya ordered it to be taken off, on which Nāgaya died, but revived on its being replaced. The Rāya then gives him jewels which he throws into the river. Divers being ordered to recover them, find a large treasure in the river’s bed. Nāgaya thence goes to Kalāstrī where he is received into a Linga, the usual consummation of Saiva devotion.

32.—Nannaya Cheritra.


An account of one of the disciples of Bāsava who receives a Lingam from that teacher, adopts an ascetic life, performs miracles and obtains emancipation; which circumstances are narrated by Bāsava for the edification of the inhabitants of Kalyāṇa. By Rāma Kavi.
33.—Siddharamáya Cheritra.

Paper.

Story of a Jangama priest, an incarnation of one of Siva's attendants who was punished by a mortal birth for stealing lotuses from his master's garden, and after a life of sanctity was restored to his former station.

34.—Raghavánka Cheritra.

Palm leaves.

Account of Rígasána a Jangama priest the son of Mádhava Bhatt of Virupáksha in Kuntala désá and disciple of Harihára-chári, by whom the Lingam is tied round his neck. After being duly trained in the faith, Rághavánka repairs to the court of Pratápa Rúdra where he overcomes in disputation Ekánsanta, Dwisanta, and Trínsanta three professors of the Virasaíva faith and discovers a hidden treasure to the king. The work contains different narratives, amongst which are some account of Bhíma Kávi and of Padmarása the minister of Nrisinha Velála. By Chikkmananjaya.

35.—Kátyáy Kávya.

Palm leaves.

Narrative of the marvellous actions of various members of the Víra saíva religion. By Chenna Malasa.

36.—Rúdra Bhárata.

Paper.

An account of the creation and division of the worlds, of the gods, and Ríshies, and the tribes and castes, and especially those amongst whom the Jangama religion prevails, as the Báníjgas, Kurubás Panchálas, and a number of others, supposed to be narrated by Rúdra to Nándi, and forming a sort of sectarian Purána.

37.—Rákshátána Kávya.

Paper.

An account of Siva's going to Dwáráká disguised as a beggar, to solicit alms of Krishna's queens, who were frightened at his uncouth appearance. Krishna recognises and pays him homage, on which Siva blesses him, desires him to humble the Dáityás, and returns to Kaíla. By Gúruleéga.
38.—Satyendra Chola Cheritra.

Paper.

An account of Satyendra, a prince of the Chola dynasty, putting his son to death for killing a calf by accident, and Siva’s rewarding his piety. This story is told of other princes, see page 218.

39.—Bhava Chinta Ratna or Satyendra Chola Kathá.

a. Paper—b. do.—c. do.—d. do.

An account of the faith of Satyendra Chola in Siva, and Chidgana Sivachári’s coming to him, and relating twenty-five tales, illustrative of the power and disposition of Siva or his sports. The narrator gives betle to the Ráni, who thence conceives, and bears a son, for whom Satyendra obtains by force of arms the daughter of the Sinhala Raja. The horse of the prince whilst riding kicks the son of an old woman who dies. Satyendra after investigating the case, orders his own son to be beheaded, when Siva appears, and takes the Raja to his own region as the reward of his piety and justice. By Gubi Malanáchári.

40.—Sankara Vijaya.

Paper.

An account of the birth and polemical victories of the Siva reformer, Sankara Acháriya; his founding Sringeri, and the succession of Gurus since his time. The following is given as the series of the spiritual chiefs of Sringeri:—

1 Govinda Páda 17 Nrisimha Bhárati
2 Sankara áchárya 18 Sankara Bhárati
3 Sannandana áchárya 19 Nrisimha Bhárati
4 Svarásara áchárya 20 Purushottama Bhárati
5 Trotaka áchárya 21 Ramachandra Bhárati
6 Hastamalaka áchárya 22 Nrisimha Bhárati
7 Gnánaghana áchárya 23 Immádi Bhárati
8 Gnánottama Siva áchárya 24 Abhinava Nrisimha Bhárati
9 Siuhagrisvara áchárya 25 Sachchidánanda Bhárati
10 Isvara Tirtha áchárya 26 Nrisimha Bhárati
11 Nrisimha murti 27 Immádi Sachchidánanda Bhárati
12 Vitarana áchárya 28 Abhinava Sachchidánanda Bhárati
13 Vidya Sankara áchárya 29 Nrisimha Bhárati
14 Bharati Krishna Tirtha
15 Vidyaranya
16 Chandra Sékhara
41.—Sankara Kathá.
Palm leaves.

A short account of Sankaráchárya.

42.—Bhuvanakosha.
Paper.

A collection of Pauranic legends relating to various fabulous or historical personages as Sagara, Harischandra, Purúravas, Mándhátá Dadhichi, Sankhákhrúra, &c., from the sanscrit.

43.—Brahmaya Suvi.
Palm leaves.

Account of Nanjana Gonda Brahmaya, of Nanjana Gondi, a devout worshipper of Síva and Sakti, the favour shewn him by Síva, and his final departure to Kailás. By Maradalia Ramaya.

44.—Suyoga Oheritra.
Paper.

Various Pauranic stories taken especially from the Mahábhárat, and supposed to be related by Bharadwaja Rishi to Suyoga a king—the work is of a Vaishnava tendency. By Guru Prasad.

45.—Sulikara Siddheswara Purvottaram.
Paper.

Legendary account of the form of Síva worshipped at Sulikara.

46.—Chámundra Ráya Purána Sankshepa.
Paper.

An abridgment of the Jaina collection of the legends relating to the twenty-four Tirthankaras, see page 177.

47.—Bhyravadevi Purvottaram.
Palm leaves.

An account of the grants made by different princes to the temple of Síva as Mahábaliswar at Gokerna on the western coast.

48.—Bhadragiri Mahatmya.
Palm leaves.

Legendary account of a shrine of Párvati as Marakatámbika on the mountain Bhadragiri or Bhadráchalam in Gondwána near Rájamahendri.
Account of Kumára Ráma, the son of Kampila Raja of Hosadurga near Vijayanagar. By Nanganda Kavi. The name and chief circumstances appear to be connected with the capture of Kampulá in the Carnatic, by Mohammed the third, in 1338, as related by Ferishta—Kampula is probably Komply on the Tambudra near ancient Vijayanagar. The work is apparently that to which Major Wilkes alludes as a life of Kampula Raja in the Mackenzie Collection. (South of India, vol. I. p. 11; note,) and as he seems to attach to it more importance than it deserves, the following summary of its contents may be of service:—

"Singeri Náyak, a zamindar in the woody part of Kárñáta, having been obliged to quit his home, in consequence of the increasing numbers of his family, repaired to the Court of Bámá Ráya the Raja of Devagiri and was entertained by him in his service. He afterwards found a treasure, and obtaining a grant of ground erected a dwelling on the spot. After a while, he had a son, to whom he gave the name Kámpíla, and married him to Hariamma, daughter of Gujala Kati Náyak. The Sultan of Delhi having marched against Bámá Raja of Devagiri, defeated and taken him, and laid waste his territory, Singeri Náyak returned to his native country, where he was well received by Malíla Raja, whom, on his dying without issue he succeeded, and considerably extended his territorial possessions. He was succeeded by his son Kámpíla who was a still greater conqueror, and reduced all the petty Rajas of Kárñáta to subjection. Kámpíla had five wives— and sons by each: by the eldest of them he had last of all, the especial hero of the narrative, Kumára or Prince Ráma. Amongst the sovereigns who were the neighbours of Kámpíla the Raja of Gutí was his rival, and demanded tribute of him, which Kámpíla resenting, sent his son Ráma then only twelve years of age with an army against Gutí. Ráma defeated the Gutí Raja, and took him prisoner, and brought him to his father, who liberated his captive on his consenting to become tributary to him. Amongst the booty were ten horses which Ráma reserved to himself—his brothers asked him for them to which he replied; Why do you not gain similar prizes by your own prowess. This taunt they reported to their mothers who thence became inimical to Ráma, and in order to accomplish his destruction incessantly urged the Raja to send him on perilous expeditions. Ráma at last vowed to conquer the seventy Rajas, or not to return, and
with this view repaired to the Court of Pratápa Rúdra at Warankal—where Linga Setti became attached to him and made him known to the Raja—at first, Ráma was well received, but Pratápa Rudra becoming jealous of the encomiastic titles lavished upon Ráma for his heroism by the bards and heralds, desired him to forbid their being applied to him. Ráma answered it was easy for him to acquire fresh honors, but he would not part with any that he had ever won—and the enmity of the Ráya being thus incurred, Ráma accompanied by Linga Setti left Warankal. Pratápa Rúdra detached a force to bring them back, but Ráma defeated it, and in a subsequent action with a larger army was not only victorious but took Bolla the favorite horse of the king, and his son who commanded. Ráma then subdued the Reddis of Kondapili and the Raja of Madugoda and returned with augmented reputation to his father. On showing his booty to the Court, he desired his brothers to ride the horse of Pratápa Rúdra which they severally attempted in vain, when Ráma sprang upon him and managed him with ease—and his brothers were much ashamed.

At this time the deity Konda Brahmaya directed Ráma in a vision to institute the festival of the Sála or trident, which he accordingly did with great splendour, erecting a trident of gold in honor of the god. All the Rajas and Chiefstains of the south attended. The youngest wife of Kámpila named Retnángi having ascended the terrace to see the great personages who were present, and who were individually described to her by her confidential attendant, Rági, was so much struck with the beauty of Ráma that she became passionately enamoured of him, and impatiently waited an opportunity of an interview, which at last occurred by accident. Kámpila being out hunting, Kámará Ráma was amusing himself at tennis, when his ball flew over upon the terrace of Retnángi’s apartments. Not choosing to send a menial to recover it, the Prince went himself, when Retnángi saw him, and importuned him to gratify her desires. Finding him inexorable, her love was changed to hatred, and she complained to Kámpila on his return, that Ráma had attempted to violate her person. Kámpila in a rage ordered Ráma to be put to death instantly with his four chief leaders Kátana, Káliya Narasa, Mammad Sidénska, and Lingana Setti. The minister Bachapa, however, secreted Ráma and his friends in his palace, and decapitating five ordinary criminals, produced their heads to the Raja as those of his intended victims. Retnángi preserved that which was said to be the prince’s at first out of revenge, but as her passion subsided, as an act of love. Kámpila soon repent of his haste, and the death of Ráma was the subject of universal sorrow. His wives refused to survive him, and declared their intention of burning themselves. A pile was accordingly prepared under the superintendence of Bachapa, who contrived a subterranean passage leading from the enclosure into which the women entered, to the chamber where Ráma was concealed, and with whom his faithful wives were then reunited.
When the king of Delhi was well assured of the death of Râma he despatched to Gumati an army of one hundred and ninety-six thousand men under six Khans. Kámpila on hearing of their approach, now more than ever regretted his son’s death, but being encouraged by his minister, assembled a large force to oppose the Mohammedans. The armies met and fought a whole day without any decisive result—at night Bachapa told Kámpila that he had engaged the services of a distinguished warrior, who was so like to the prince Râma that he would not know the difference, and having persuaded Râma to take the field, that hero mounted on his horse Bolla appeared on the second day’s battle, and overthrew part of the hostile army, slaying and decapitating five of the Khans who commanded, and sending their heads to Kámpila. On the third day, the sixth Khan was killed, and beheaded, and the invading army utterly defeated. Then Bachapa made Râma known to his father, and told the latter what he had done, at which Kámpila was exceedingly rejoiced. Betnângi on hearing of Râma’s reappearance hanged herself, by which Kámpila was satisfied of the innocence of his son.

When the broken remains of the army returned to Delhi the Sultan was highly incensed at the cowardice of the commanders, and raising a larger force, placed it under the orders of Mátangi a female warrior of a low tribe. On learning this new danger, Kámpila retired with his family and treasure to Hosakota, leaving to Râma the defence of Gumati—as soon as the enemy appeared at this place, Râma marched to their encounter and drove them back four kos—but subsequently Mátangi seduced the Telugu soldiers in Râma’s army, and they treacherously introduced the enemy into the fort during the night—when Râma was apprised of what had occurred, he sprang from bed, and hastened to the battle desiring his wives to prepare for their fate in case they should hear of his death. Proceeding to the scene of conflict he speedily plunged into the thickest of the affray, where encountering Mátangi he seized her nose-ring and shaking it told her, he disdained to take the life of a woman. His bravest soldiers surprised and overpowered by numbers fell fast around him, and he was left alone. After maintaining the conflict for a long time, and killing vast numbers of his assailants, he was at last slain, and Mátangi cut off his head, and carried it to Delhi. The Sultan placed the head, on the palace gate, where in the night it made so hideous an outcry that he was glad to get rid of it, and it was thrown into a ditch four kos remote—there the cry was repeated, so that numbers died of the fright it occasioned. The Sultan ordered it to be carried to a still greater distance, but every attempt made by men and elephants to move it from the spot proved ineffectual. In this dilemma it was suggested that the bards of Râma should be employed to recite his praises, and messengers were sent to Kámpila to solicit their assistance. Devaya their chief was accordingly sent but his panegyrics at first were in vain—at last being so instructed in a vision he saluted Râma as the subduer of the Sultan of Delhi, the Supreme Sovereign of the world, on which he was able to lift the
head with ease—being permitted to take it away he carried it to Kampilā who after weeping over it sent it to Kāṣī to be plunged to the holy waters of the Ganges.”

2.—Maisur Arasū Pūrvabhuyudaya.

Paper.

An account of the sovereigns of Mysur from Appōna Timma Raj Wadeyar about the year, 1530, to Rava Karasa the second of that name, who died in 1713, with a list of the Dalavais or Governors of Sirangapatam and the territories conquered by the Mysore princes. By Nagarada Putaya. The substance of this work, and different extracts from it are given in Major Wilkes’s history of Mysur, and the following account of it is found in his Preface:—

“... A Persian manuscript, entitled an Historical Account of the ancient Rajas of Mysoor, was found in 1798 in the palace at Seringapatam; it purports to have been “translated in 1798, at the command of the Sultaun, by Assud Auwar, and Ghulam Hussein, with the assistance of Pootia Pundit, from two books in the Canara language.” This Persian manuscript was conveyed with other works to Calcutta, and I had not the opportunity of perusing it until the year 1807, when my friend Brigadier-General Malcom obtained a copy from Bengal. A book in the Canara language, of which the contents were then unknown, was given in 1799 by Colonel W. Kirkpatrick, one of the Commissioners for the affairs of Mysoor, to Major, now Lieutenant-Colonel Colin Mackenzie, and has since been translated under his direction with scrupulous care. It is the Canara manuscript from which the Persian translation was made, and is entitled “The Succession of the Kings of Mysoor, from ancient Times, as it is in the Canara Cudautums, now written into a Book by command, by Nuggur Pootia Pundit. It is divided into two parts, as noticed in the Persian translation: the first contains the historical narrative; and the second, the series of territorial acquisitions. In the first the dates are recorded in the year of the cycle only; and in the second they are reckoned by the number of years which had elapsed from the compilation of the work, or, in the language of the original, so many years ago. The apparent embarrassment of fixing the chronology was easily surmounted by Lieutenant-Colonel Mackenzie. By ascertaining a single date, all the rest were at once arranged, and the manuscript was proved beyond all controversy to have been written in the year 1712-13.

The circumstances which regard the discovery of this manuscript are well known. On the death of Cham Raj Wadeyar, the father of the present Raja, in 1796, the family was transferred from the palace to the miserable hovel where they were found on the capture of Seringapatam in 1799. Among the plunder of every thing useful or apparently valuable, which was
on that occasion carried off to the stores of the Sultan, were accidentally thrown two Cudduttums, which attracted his attention nearly two years afterwards when he ordered them to be examined and translated: and two old Cudduttums, which Lieutenant-Colonel MacKenzie received along with the book in 1799, prove, on examination, to be the actual originals from which it was copied and are probably the two books mentioned in the Persian translation. A short time before the real compilation of this document, the Raja, Chick Deo Raj, who died in 1704, had directed an extensive collection to be made of historical materials, including all inscriptions then extant within his dominions, which were added to a library already reported to be voluminous: the abovementioned work is probably one of the memoirs prepared in conformity to his directions, but it appears to have been presented to his successor, and is a brief but correct record of events up to the year 1712. It is, however, to be regretted that the author furnishes no incidents beyond a mere chronicle of events, after the occupation of Seringapatam by Raj Wadeyar in 1610, probably restrained by prudential motives in respect to living characters. The Sultan, in removing the Raja's family from the palace, had intended to destroy the building altogether; and gave orders for that purpose, which were afterwards changed. It was reported to him that several large apartments were full of books, chiefly of palm leaf and Cudduttums, and he was asked how they were to be disposed of. "Transfer them," said he, "to the royal stables, as fuel to boil the cooltee" (grain on which horses are fed); and this was accordingly done. A small miscellaneous collection was preserved from this destruction by the pious artifice of a brahmín, who begged the apartment might be respected, as containing the penates of the family. This room was opened in the confusion of the 4th of May 1799, and a large portion of the contents fell into the hands of a British officer."

3.—Maisur Arasu Vamsávali.

Paper.

A genealogical account of the Princes of Mysur.

4.—Maisur Arasu Páramparyam.

Paper.

An account of the succession of the Maisur Princes.

Genealogy of the Mysore Kings.

From the eyes of Atri the moon sprung, from whom descended the race of Yádava entitled the Atréya tribe, of the lunar family.

Budha, son of the moon.
His son Pururava.
His son Ayu, born on Urvasi.
His son Yayditi, who had four sons, Turvasu, Anu, Yadu, and Puru.
Surasena, son of Yadu.
His son Vasudeva.
His son Krishna, who married eight wives and had several children.
Krishna desired his younger sister Mayá to go and stay in the centre of the hill Maháchala in Kuntalades, in the city of Mahisur as the domestic goddess of the kings who were his relations. She accordingly resided there under the name of Chamundá.

In the race of Krishna, the king Yadu, worshipped Náráyan Swámi on the hill Náráyaná Gíri, therefore it was called Yádava Gíri since that period; otherwise styled Mélukola.

Betta Vadiyar.
Chamaraja Vadiyar, son of Yadu.
Timmaraja Vadiyar, son of Betta Vadiyar.
His son Hiriya Chamarasa Vadiyar.
His son Bettatha Chamarasa Vadiyar.
He had three sons, 1 Timmaraja Vadiyar.
2 Krishna Raja Vadiyar.
3 Bola Chamarasa Vadiyar.

Bola Chamarasa Vadiyar, had two wives, Viryamma and Demayamma.
Baja Vadiyar, son of Viryamma.
Bettada Chamarasa Vadiyar.

Dévappa Raja Vadiyar, } Sons of Demayamma.
Chama Rajavadiyar,

Narasa Raja Vadiyar, son of the first wife of Baja Vadiyar.
His son Ohamara Vadiyar.
Emmudi Baja Vadiyar, son of the second wife of Baja Vadiyar.
Kanthirava Narasa Baja Vadiyar, son of Bettada Chamarasa Vadiyar, step-brother of Baja Vadiyar.
Doda Déva Raja Vadiyar, son of Dévappa Raja Vadiyar, son of the second wife of Bola Chamarasa Vadiyar.

His son Chikka deva Baja Vadiyar.
His son Kanthirava Narasa Raja Vadiyar.
His son Krishna Baja Vadiyar.
Chamaraja Vadiyar.
Emmadi Krishna Baja, son of Krishna Raja Vadiyar.
His son Nannya Raja Vadiyar.
His son Chamaraja Vadiyar.
His son Krishna Raja Vadiyar, the present Raja of Mysore.

5.—Kanthirava Narasa Raja Cheritra.
Palm leaves.

An account of the exploits of Kanthirava Narasa Raja of Mysore, from 1638 to 1659. This prince was celebrated for his
personal prowess, and activity, and greatly extended the power
of the state. By Nanja Kavi. The circumstances related of
Kanthirava, in Wilkes's Mysore are taken chiefly from this Mes.

6.—Anagundi Maisur Arasu Prabhutwam.
    Palm leaves.
    An account of some of the Viceroy's of Srirangapatam on the
part of the kings of Vijayanagar, and of the Maisur Rajas from
Bettada Chama.

7.—Maisur Sásana prati.
    Palm leaves.
    A list of the inscriptions found in Mysur.

8.—Chola Sanhāti.
    Paper.
    A short account of Chola desa, the attachment of Vira Chola
to the Saiva religion and his defeat by the Pandya Raja. By
Linga.

9.—Madagiri Nāyakā Cheritra.
    Paper.
    An account of Madagiri Nāyak, Palligar of Chittodrug and his
descendants; with some notice of Sankara āchārya.

10.—Bālači Arasu Vamsāvali.
    Palm leaves.
    Account of Bāsavappa Nayak, Palligar of Balaji a town near
Bednur, and of his descent from Venkatapati Raya one of the
last princes of the Vijayanagar kingdom. By Terumaluyengar.

11.—Kaladi Arasu Purvottaram.
    Palm leaves.
    An account of the district of Kaladi or Bednur, and of the
native Nāyaks, and Vijayanagar and Mysore princes to whom it
was subject, with a list of inscriptions found in it. The narra-
tive compiled by Chenna Bhandāra Purushottamiya.

12.—Kaladi Arasu Vamsāvali.
    Palm leaves.
    A genealogical account of the Nāyaks of Kaladi or Bednur.
The first of these, Chaurapa was the son of a husbandman of
Kaladi, and was enriched by discovering a hidden treasure through the favour of Rameswara in the time of Achyuta Raya of Vijayanagar, by whom he and his brother were invested with authority over the district of Kaladi: the succeeding Nayaks were.

Sadásiva who was a distinguished General in the service of Krishna Ráya and extended his patrimonial possessions.

Dodasankana deposed by Ráma Ráya, for putting a Jangama priest to death: the Raya made his brother—

Chika Sankana, Náyák of Bednur.
Venkatapati, reigned 46 years.
Virabhadra, " 16 "
Sivapa " 14 "
Venkatapati, " 11 "
Bhadrapa, " 2½ "

Somasekhara—who becoming imbecile, the management devolved on his wife Chimnaji. She was set aside by some of the officers of the Raj in favour of.

Sivapa—but Chimnaji recovered the ascendancy and adopted.
Basawappa, as son and successor.
Somasekhara.
Baswapa.
Chenna Baswapa.
Somasekhara—till about the year 1780.

The work comprises also notices of some of the Rajas of Vijayanagar—the kings of Vijayapur—the Nawabs of Sanur—the Rajas of Harapanapalli, &c.

13.—Sirumana Káthá.
Palm leaves.

Account of Sirum a prince of Buddhahála who was engaged in war with, and defeated and slain by Nrisinha Ráya of Vijayanagar. By Siva Kávi.

14.—Tuluva Desa Varnanam.
Palm leaves.

A description of the different temples and holy shrines in the
Tuluva country, of the Saiva religion, and an account of the reign of Chenna Básava.

15.—Gokerna Sásana prati.

A collection of inscriptions, 151 in number, found on the western coast at or about Gokerna, specifying endowments and grants made to the temple of Siva.

16.—Mugur Arasu Cheritra.

Palm leaves.

Some account of the Zemindari of Mugur, a district north of Seringapatam, and of the family of the Zemindar.

17.—Kádamba Arasu Cheritra.

Paper.

An account of the Kádamba princes of Banavasi—of whom however only the following are specified Kádamba Ráya, who reigned after the Maurya princes of the Purúnas—Mayúravermá who succeeded him and brought the Brahmans into the Concan—Trinetra Ráya his son—Jayanti Trinetra his son, and Hásika Ráya.—The account then goes to the invasion of the south by Alla of Delhi, and continues with the Belála princes and the Rayas of Vijayanagar to Vira Sadasiva.

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Tales, Poems, Ethical and Religious Compositions, &c.

1.—Somasekhara and Chitrasekhara Kathá.

a. palm leaves—b. do.—c. do.—d. do.—e. do.

The adventures of two princes, sons of Vajramukuta king of Retnapuri, comprising a number of amusing incidents, several of which are familiar in western story telling—as will appear from the following summary:—

The king of Retnapuri, Vajramukuta, had two sons by the favour of Siva, Somasekhara and Chitrasekhara who in addition to the ordinary accomplishments of princes became expert jugglers and thieves. Having heard of the beauty of Bupávati, the daughter of Vikrama king of Lilavati, and being desirous of humiliating his pride, the princes in opposition to the
TALES, POEMS, ETHICAL COMPOSITIONS, &c. 335

whishes of their father, proceeded to that capital, determined to secure the hand of Bupadevi for one of them. Notwithstanding the city was guarded by ten thousand giants who had baffled and destroyed the emissaries employed by Indra to bring him a description of the charms of the princess, they effected their entrance. They next obtained admission into the palace, and in spite of every precaution plundered the king and queen and princess of their jewels, and stripped their majesties and all the maids of honor of their garments—leaving a written paper stating they would not cease from their depredations, until the king consented to give his daughter in marriage to one of them, and threatening if he withheld his consent to carry off the princess. The king was compelled to yield, but coupled his consent with the condition that the pretender to his daughter's hand should kill a fierce Lion that guarded one of the gates of the palace. The prince attacked and slew the lion, who turned out to be a prince metamorphosed. They carried off part of the tail as a trophy. The washerman of the palace finding the head, produced it as evidence that he had killed the lion, and claimed the princess. Preparations were made for the wedding, when the princes discovered themselves, and the washerman was put to death. The princess was married to the younger brother, Chitrasekhara.

After a time, a bird-catcher brought a curious parrot from Kashmir which was purchased by the princes, and told them, that it alone had escaped the destruction of all living things at Hemavati, which were devoured by a giant in resentment of the king Verasena's refusing to give him the hand of the princess Suvernadevi. The princess was kept captive by the giant. Somasekhara undertook to set her at liberty, and departed alone, giving his brother a flower, the withering of which would indicate his falling into some calamity, when his brother Chitrasekhara might come to aid or revenge him. On arriving at Hemaavati, he made himself known to the princess, married her, slew the giant, and induced people to return to the country over which he ruled as king.

On one occasion Suvernadevi having dropped her slipper in a reservoir, it was found by a fisherman of Kusumakesari, who sold it to a shopkeeper, by whom it was presented to the king Ugrabahu. The prince on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner, to whom she introduced herself, and made herself agreeable. Finding out that Chitrasekhara owed his personal immunity from danger to a charmed ear-ring, she contrived to steal it from him whilst asleep, defaced the impression of Siva which it bore, and threw it into the fire, on which Chitrasekhara became as dead.

Suvernadevi would have slain herself, but was prevented by the Orme, who to console her, promised to get her another husband in Ugrabahu, and this proposal, as holding out the prospect of revenge, was seemingly assent-
ed to by the widow. She set out for the capital of Ugrabāhu, shutting up her husband’s corpse in a chamber, and leaving with it a written note to Chitrasekkhara, informing him what had chanced, and whither she was gone, and promising to wait a month for his arrival, at the end of which term she would put an end to her life.

The wife of Chitrasekkhara at the time of her brother-in-law’s decease was apprised of the event by the decay and death of the flower. As soon as this was known to her husband, he set off for Hemavati. On his way he met a monkey, who in his gambols plunged into a pool and came out a man, and a little further on leaped into another pool, and issued a monkey as before. Some of the water productive of these changes was taken by Chitrasekkhara, and carried with him.

On arriving at the place where his dead brother lay, and reading the note which Suvernadevi had left, Chitrasekkhara searched for the charmed Earring, which he found defaced and injured, but not wholly destroyed, on which account the body of Somasekhara had so long resisted decay. Chitrasekkhara set himself to work to repair the ear-ring, and as soon as it was restored to its former condition, Somasekhara revived. The brothers after communicating to each other, what had passed, proceeded to Kusumakesari to release Suvernadevi and punish Ugrabahu. For the reader’s accomplishment of these ends, Chitrasekkhara assumed the garb of a religious mendicant, and changed his brother to a monkey with some of the water of the pool that produced this metamorphosis.

The Brothers thus disguised appeared before the king, to whom Chitrasekkhara represented himself as a magician, and at whose request he undertook to win the consent of Suvernadevi to become his bride without delay. Having then made himself known to Suvernadevi, and restored his brother to the human form, they devised the plan to be adopted, and Suvernadevi gave a seeming assent to be married to Ugrabahu—a new mansion was prepared for the purpose, to which Ugrabahu repaired to be wedded by the supposed ascetic to the princess—but on his entering the private chamber, Chitrasekkhara sprinkled him with the magic water, and he was changed to a monkey. Chitrasekkhara going forth, produced a written order from the king, that he should be his deputy for some months in the administration of the kingdom, in which the officers of the Court acquiesced. The princes then wrote to their father-in-law Vibrama, to come to their aid, with a sufficient force, with which he complied, and their authority was thus established over the kingdom of Ugrabahu, who in his form of a monkey was sold to a beggar, and compelled to perform tricks for his master’s benefit. After settling their new acquisitions, Somasekhara and Chitrasekkhara with their wives Suvernadevi and Rupavati and the father of the latter, paid their own parents a visit, much to their astonishment and delight. After a due period of power and prosperity, the different princes were admitted to the heaven of Siva.
2.—Karibhanta Kathá.

a. paper—b. palm leaves—c. do.—d. do.

Story of Karibhanta, son of Márabhupa king of Dhár, who was invited by Velála Ráya to come and marry his daughter. On his way through the pass called Karibhanta Kamava, a bird with golden plumage led him to where he met Pundarikákshi, a maiden of the race of ogres, who had been promised a youthful and handsome husband by Párwatí when about to destroy herself in despair at being forced by her mother to marry Bomma Rákshasa, her brother. The young couple repaired to Pundarikákshi’s bower, where the Ogress her mother smelt a man, and thus discovered Karibhanta—a contest ensued, in which the human hero subdued both the old Ogress and her brother, and was only prevented from killing them by the intercession of his bride. The parties were then seemingly reconciled, and the mother presented her son-in-law with a handsome anclet. Pundarikákshi however suspecting mischief removed this secretly from her husband’s leg, and fastened it in the night on that of her uncle. The Ogress, when she thought all were asleep, proceeded in the dark to stab Karibhanta as he slept, ascertaining his identity as she supposed by the anclet, in consequence of which she killed her brother instead. Pundarikákshi knowing that her mother’s animosity would be now inflamed by revenge, prevailed on her husband to continue his journey, which he did and proceeded to Karur. When the Ogress discovered what she had done, she vowed to pursue Karibhanta through earth, heaven and hell, and disguising herself as a woman with a child at her back, she went to Karur, where in high market she beheld Karibhanta, and claimed him as her husband, accusing him of having abandoned her and her child. The matter was referred to arbitration. Karibhanta insisted that his life was in danger in the company of the Ogress, but the arbitrators, seven in number, thinking this only mockery, decided against him, and shut him up in a chamber with his wife, promising if any harm happened to him, they would give up their lives. In the morning Karibhanta was found dead; on hearing of which Pundarikákshi, the mother of Karibhanta, and his intended bride, the daughter of Velála Ráya, all hastened
to Karur to perish with the body: a funeral pile was prepared accordingly in which the seven judges, Pundarikákshí and the mother of the hero, successively perished. When the princess was about to follow them, she repeated an invocation to Siva, who immediately appeared to her, and promised to grant her any boon she might solicit. She requested that her husband and the rest might be restored to life, which accordingly came to pass, and Karibhanta returned with his two brides, and his mother to his paternal kingdom, over which he reigned long and happily.

3.—Śárangádhara Cheritra.

Palm leaves.

Th Canara version of the popular story of Śárangádhara the son of Rajamahendra, see pages 219 and 292. By Sambaya.

4.—Sarvajña Kálajñán.

a. Palm leaves.—b. do.

A work on a variety of topics, chiefly of an ethical and religious character according to the notions of the Jangamás. It also contains a number of details relating to Rhetoric, Astrology, Policy and Philosophy, by Sarvajña, a Jangama priest and prophet.

5.—Rájasekhara vilása.

a. Paper.—b. do.

Poetical account in six books, of the birth and juvenile amusements of Rájasekhara son of Satyendra Raja of Chola. By Sakáchári.

6.—Rájendra Vijaya.

Paper.

Account of the defeat of Chanda-kodanda, by Rájendra prince of Hamvira, his devotion to the Jangama faith, and the actions of some Jangama teachers.

7.—Párvati Koravangi Cheritra.

Palm leaves.

A story of Párvati assuming the disguise of a female fortune-teller by desire of Siva, and announcing to Kusalýá the birth of Ráma. By Venkaya.
8.—Kapota vákya.
   a. Palm leaves—b. do.
   Lamentations of a male pigeon for the death of his mate by
   the hands of a fowler. By Nanjaya.

9.—Gangá Gaurí Sambád.
   Palm leaves.
   Dialogue between Gangá and Gaurí, chiefly in praise of each
   other and of Sívá.

10.—Virúpáksha Stotra.
   a. Palm leaves.—b.—do.
   Stanzas in honor of Siva as Virúpáksha.

11.—Kirátárjuniya.
   Palm leaves.
   A translation of the Sanscrit poem of Bháravi.

12.—Mantra Máhátya.
   Palm leaves.
   Stanzas in illustration of the efficacy of worshipping Siva ac-
   cording to the principles of the Jangama religion, and in honor
   of various forms of that deity; by Prabhudeva.

13.—Korikala Chola Cheritra.
   Palm leaves.
   The devotion of the Chola Raja to Siva as Madeswara, and the
   boons conferred upon him in consequence, with notices of some
   of the Víraśaíva teachers or saints.

   Níjaguna Swámi Kaivalya Paddhati.
   A sort of Jangama manual, containing hymns addressed to
   Siva and Párvati, and recommendations of their worship as well
   as of leading a life of devout asceticism in order to obtain final
   liberation from existence. By Níjaguna Swámi, a celebrated Jang-
   ama teacher.

14.—Vimsati Vedánta.
   Paper.
   A treatise on the distinctions between matter and spirit, on
birth and final emancipation, and the efficacy of ascetic devotion. By Sivayogendra, an Avadhuta a liberated man or ascetic.

15. — Suka Soptati.
   Paper.
   The seventy tales of a Parrot—the Canara version of a well known popular collection of tales. By Chekopadhyaya.

16. — Narasinha Sahasranama.
   Paper.
   A thousand names of Nrisinha or Vishnu strung together in a few stanzas.

17. — Kama Cheritra.
   Paper.
   The birth of Kama, his destruction by Siva, and second birth as Pradyumna, &c.

18. — Kamanaki Niti.
   Paper.
   Version of the Kamanaki a system of civil government and the duties of kings. By Chekopadhyaya.

Philology, Astrology, Medicine, &c.

1. — Sabdamani Derpana.
   Paper.
   A Grammar of the Kornata or Canara language: By Kasiraja.

2. — Karnata sabda manjari.
   a. paper.—b. do.
   A work in two parts; the first a vocabulary; the second a treatise on Prosody. By Mangarasu.

3. — Dhananjaya Nighantu.
   Paper.
   A vocabulary of Sanscrit words of various meanings, by Dhananjaya.
4.—Nacharājiyam.

Paper.

Translation of the Sanscrit vocabulary of Amera Sinha into Canada. By Nacharājā.

5.—Kāṣirāja Nighantu and Kavirāja Mārga.

Palm leaves.

A vocabulary of the Karnāṭa language, by Kāṣirāja, and treatise on Grammar and Prosody, by Tunga Deva.

6.—Chikka Deva Raja Yasobhūshana.

a. paper—b. palm leaves.

A work in two parts: the first is on Rhetoric, figures of speech, complimentary verses, the passions, and emotions, &c., the second treats of theology conformably to the Vaishnava system. The work is attributed to Terumalayengar the minister of Chikka Deva a prince of Mysur of great celebrity, (see Wilkes.) The introduction of the first part contains an account of the prince’s genealogy, and the second comprises a description of his chief actions and conquests.

8.—Ganita Sangraha.

Palm leaves.

A work on practical Geometry, or the measurements of public buildings, squares, excavations, &c.

9.—Sakuna Nimitta.

Palm leaves.

A work on omens, from the flight and chirping of birds, the lowing of kine, &c. By Chikka Raj.

10.—Haluhakki Sakuna.

Palm leaves.

Presages derived from the flight and chirping of the Nilakantha or blue Jay.

11.—Jyotisha Sangraha.

a. Palm leaves—b. do.

A compilation on the subject of the different lucky and unlucky
aspects of the Planetary bodies. (This work is in Sanscrit in the Canara character.)

12.—Vaidya Nighantu.
    Palm leaves.
    An alphabetical Dictionary of Medical plants in Sanscrit with a Canara interpretation.

13.—Dhanvantari Nighantu.
    Palm leaves.
    A Dictionary of Medical plants and minerals, and of diseases.

14.—Silpasástra.
    Palm leaves.
    Directions for constructing houses and temples, carving images, &c., ascribed to Sanatkumára the son of Brahma. The directions are rather astrological than mechanical—the text is Sanscrit with a Canara comment.

15.—Bána Barusu Krama.
    Palm leaves.
    Rules for the fabrication of gunpowder, and preparing rockets and artificial fire works.

16.—Śúpa Sastra.
    Palm leaves.
    A treatise on Cookery. This as well as the last stands alone in Hindu literature.

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The manuscripts of this language are written on Kadettums of which the following particular and accurate description is given by Col. Wilkes.

Cudduttum, curruttum, or currut, a long slip of cotton cloth, from eight inches to a foot wide, and from twelve to eighteen feet long, skilfully covered on each side with a compost of paste and powdered charcoal. When
perfectly dry, it is neatly folded up, without cutting, in leaves of equal dimensions; to the two end folds are fixed ornamented plates of wood, painted and varnished, resembling the sides of a book, and the whole is put into a case of silk or cotton, or tied with a tape or ribbon; those in use with the lower classes are destitute of these ornaments, and are tied up by a common string: the book, of course, opens at either side, and if unfolded and drawn out, is still a long slip of the original length of the cloth. The writing is similar to that on a slate, and may be in like manner rubbed out and renewed. It is performed by a pencil of the balapum, or lapis ollaris; and this mode of writing was not only in ancient use for records and public documents, but is still universally employed in Mysoor by merchants and shopkeepers. I have even seen a bond, regularly witnessed, entered on the cudduttum of a merchant, produced and received in evidence.

This is the word kirret, translated (of course conjecturally) palm-leaves in Mr. Crisp’s translation of Tippoos regulations. The Sultaan prohibited its use in recording the public accounts: but although liable to be expunged, and affording facility to fraudulent entries, it is a much more durable material and record than the best writing on the best paper, or any other substance used in India, copper and stone alone excepted. It is probable that this is the linen or cotton cloth described by Arrian from Nearchus, on which the Indians wrote.—Vincent’s Nearchus, p. 15. Ar. 717.

1.—Arikuthara Purvottara.

Account of Arikuttara, a town west of Srirangapatam, where a fort was built by Deva Virabhadra Naik and was held by him under Krishna Raya, and by his descendants to the present day, of whom some account is given.

2.—Banijaguru Purvottaram.

2 copies, one incomplete.

An account of the Banijaguru caste of Mysoor—who are by profession merchants and traders: according to the current notion they are either Sudras, or of a mixed caste, but they are here derived from the Vaisyas of Pennakonda who emigrated from their original seat upon the demand made by Vishnuverddhana Raja for one of the maidens of the tribe—see page 280.

3.—Balayamaru Vernanam.

An account of the manufacture of glass rings in Mysoor.

4.—Battamaru Vernanam.

An account of the manufacture of cloth in Mysoor.
5.—Bagadikota Sthala Māhātmya.
Account of the foundation of the village of Bagadi kota and the construction of its fort, by Narasi Goud.

6.—Bedunur sima Mrigogula vernam.
An account of the animals found in the district of Bedunur or Bednore.

7.—Bedunur Sāsana vivara.
Copies of inscriptions found at Kasipur and other places in the Bedur province.

8.—Chenna kesava Swāmi Sāsana patri.
Copies of different inscriptions of grants of land made in the reign of Sadasiva Rāya to the temple of Chenna Kesava.

9.—Devagoudanahalli Purvottaram.
The record of a grant of land by Bhimada Nayak to the temple of Lakshmi Nārāyana at Devagoudana village.

10.—Devangada Purvottaram.
An account of the origin of the Devangas or caste of weavers—see page 148.

11.—Goverdhana giri Māhātmya.
Account of a hill in the southern part of Mysur also called Kamalāchala on which a temple of Vishnu was erected and endowed by the Rāyas, and by the Rajas of Mysur.

12.—Hālabed Purvottaram.
An account of the reign of Vira Velala at Hālabed or Dwāra-samudra, the ancient capital of the Velala kings, until taken and destroyed by the Mohammedans in the 14th century: the ruins are still to be seen at Hālabed or Hallybedu, or traces of the walls of the palace and a temple of Siva erected by Vishnu Verdhana Raja prior to A. D. 1280, (Buchanan’s Mysore 3.391, and Wilks p. 11). The site of this capital as noticed by Major Wilks, was first discovered by Col. Mackenzie.

13.—Hālakánara vernam.
Account of some sacred places along the Hemavati river in
Mysur, and the construction of the temple of Ananteswara, by Vira Vellala Rayya.

14.—Haranahalli Vernanam.

Account of Haranahalli in Mysur whither Ráma is said to have come in quest of Sitá, and where Konkana Rishi established a shrine of Kiláseswara. A grant of land was made by Someswara Rayya to the Brahmans, which was divided amongst them in a hundred and twenty-eight shares by Krishna Rayya.

15.—Hangala Grama Raya rekha.

Record of grants made at Hangala gráma to different forms of Siva by the Mysur kings.

16.—Káládi Arasu Vamsávali.

Genealogical account of the Rajas of Bedunur and of the kings of Mysur.

17.—Kondapuradi Vernanam.

Account of Kondapur and Mangalur—of the factory of the Portuguese at Hoskotá—the reduction of the province by Hyder Ali, and its annexation to the British dominion.

18.—Krishna Ráya Ráya aleda vivara.

An account of the reign of Krishna Ráya and his successors at Vijayanagar, to the defeat and death of Ráma Ráya, and the subsequent reign of Terumala Ráya and Sríranga Ráya.

19.—Kriyasakti Wadeyar.

Account of Kriyasakti Wadeyar, said to have founded the fort of Pennakonda, and of his descendants to Krishnapa Nayak and his daughter Venkatama.

20.—Manipuradá Purvottara.

Account of Arjuna’s visit to Manipur, his marrying the princess Uluchi, and the birth of Babhrvadhana, taken from the Mahá-bhárat.

21.—Mysur Arasu Purvábhuyudaya.

Account of the reign of the Mysur princes from Chám Ráj Wadeyar to Chikka Deva.
22.—Mysur Chenne Bhandara Lekha.

Statements of the expenses of the Rajas and sums disbursed for public festivals.

23.—Rayadurga Raja Dalawe Vansavali.

Account of Pedda koneti Raya and his son Venkatapati Nâyak—
The first held Pennakonda as a military fief of Venkatapati Râya of Rayadurgam or Raydroog—the latter after the capture of Pennakonda by Khan Khanan, received Konarpi in Jagir.

24.—Rayadurga Arasu Purvottaram.

An account of the Rajas of Rayadurgam or Raydroog from the appointment of Venkatapati Râya to the administration of Chandragiri by Krishna Râya, to the investiture of Konar Rao by the Nizam with the government of Rayadurga, and its final occupation, by Hyder Ali.

25.—Raya durga Sishtu.

Account of the revenues of the principality of Rayadurgam.

26.—Sringeri Sima Hutavali.

Boundaries of the district of Sringeri or Sringagiri near the western ghats, south of Hyder Nagar, and an account of the religious establishment founded there by Sankara dchârya.

27.—Sringeri Râyarekha.

Statements of the revenues paid by the different villages of Sringagiri.

28.—Sringri matha Lekha.

Revenues of the villages belonging to the religious establishment at Sringagiri.

29.—Tongala Vaishnava Utpatti.

A short account of the birth of Râmânuja and of some of his disciples.

30.—Venkata Ramabettu Vêvõra.

A short account of the shrine of Vishnu as Venkatapati on the Sesha parvata, or Tripeti.
31.—Viswākṣeṇa Kāthā.

The beginning of the legendary account of Viswākṣeṇa, containing a description of the universe, and of Kailās.

32.—Upparīgaru Utpatti.

The fabulous origin of a particular caste in Mysur, whose business is digging tanks and walls, and erecting mud walls, forts, &c., attributed to the perspiration of Parameswara.

MALAYALAM BOOKS.

Kerala Utpatti.

Palm leaves.

A general account of the province of Kerala or Malabar, giving a description of its origin, and a summary history from the time of Parasu Rāma by whom, it is supposed, the province was obtained from the sea, to the reign of the Ocheruman Perumal who adopted the Mohammedan religion. The greater part of the work is however a statistical description of the divisions of the province, and the institutes that prevail amongst the Nairs. The composition is ascribed to Sankara āchārya and the original of some portion of it may have been his work, but a great part is of a much more recent period as it notice even the coming of the Portuguese. Some use was made of the Kerala Utpatti by Mr. Duncan in his account of Malabar (Asiatic Researches, Vol. V, article 1) although he speaks of it as not a little confused and incoherent. Amongst Col. MacKenzie's papers are two incomplete translations of it, from which it would seem probable that copies vary considerably, the translations offering many irreconcilable variations. The following specimens will convey a notion of this work.

To thee Oh Gānapati!—to Sāravati!—to Krishna!—to Śrī Parvati!—Śrī Bhāgavati!—to Śrī Bhadraśakti!—to Ayapen!—and to Arumukan! be prostration—and also to thee O Guru! be submission profound!—

1. Now I begin to declare the intention of this work.
2. In the Krita, Treta, Dwāpara, and Kali, in all these Four Yugas were many Rajas who ruled the earth properly, with equity (or with a regard to justice and to the public good.)

3. Afterwards wicked Rajas arose in the Keśetriya Tribe, and in order to destroy them Śrī Parasu Rāma was incarnated.

4. Therefore Parasu Rāma in ancient times, in twenty-one different battles destroyed the crowned Rajas.

5. On that account, that he might be released from the Vīra Hatya Dosham or sin of slaying heroes, he went to Gokarnam in order to perform sacrifices.

6. He stood on the hill of Kal-malla and prostrated himself to Varuna. He also made his obeisance to Bhūmi Devi, the ocean he made to withdraw, and the land of one hundred and sixty Kadams was created.

7. And that the land of Malayalam might receive protection, he established one hundred and eight Invars.

8. But the trembling of the land did not cease; therefore Śrī Parasu Rāma in Kerala created Bramins, and brought Bramins from many points and placed them in Kerala. But they would not stay there always, and they all went away to their own countries.

9. The cause of this was, that into Kerala the snakes came in numbers, and remained, and thro' fear of their venom no one could remain there with confidence.

10. Therefore Śrī Parasu Rāma having considered from the Uttara Bhāmi (or land of the north) he brought the Aryan Bramins and settled (or placed) them there.

11. These Aryan Bramins formerly set out from the saints of Āhi and came and resided in the Keśetram of Samanta Panchakam, otherwise called Kuru-Keshtram; from thence Śrī Parasu Rāma brought the inhabitants of the sixty-four villages and settled them in this foreign land.

12. He promised to grant to each an Agaram and a Gramam, and having told them thus, he brought them and placed them first at Gokarnam, and made them wear the lock of hair on the forehead.

13. For the Pārva-Silka (or fore lock) is very disgraceful in foreign lands, and by their using the forelock, he considered that if they went away, their tribe would not receive them; he therefore made them wear the lock on the forepart of the head.

14. "Enjoy the land as a Bramana-keshtram" he said, and then to the people of the 64 villages he presented flowers and water.

15. Afterwards he established places of 49 feet square, and then he strewn gold dust and stamped coin, and thus he stopt the quaking of the land.
16. Afterwards he said to the people of the 64 villages—"Do you want weapons—Receive them from me"—Those of the Bharadvaja Gotram then received arms from Rāma.

17. Then Śrī Parasu Rāma granted the Sastra Bhiksha (or alms of weapons) with the consent of all, and the Bharadvaja Gotram having presented their hands accepted the weapons.

18. For that reason those of Vālīdīr assert, that they require no other authority to put people to death—some think this power results from their Tapas-Sakti or virtue of their devotion—but it is not so—and they themselves assert it is because the people of their tribe then received the Sastra Bhiksha, and took the Vāl into their hands: hence they are denominated Vāl-Nambi or trusting in swords.

19. All this being done by the order of Śrī Parasu Rāma, he sent for the 64 villages and commanded "You are to give one share out of the property of the Bramins to the serpents, which lately terrified you (and who are to be considered as local deities) and to protect you: accordingly every one granted each one share from their lot and acquired their favor, and afterwards they (the snakes) remained as the local deities and the fear of snakes thus ceased in Keralam.

20. He afterwards made or established 108 places of 42 feet square and in each of these places he placed an image of the gods who preside over arms and arts and then lamps were ordained, and Pāja was performed.

21. He also established 108 images of Durya Devi, on the sea shore, and besides erected a snake and Goblin.

22. He sprinkled the gold dust and coined money and formed a buried treasure.

23. In this manner having stopped the quaking of the land, the Arya Bramins continued to reside with constancy in Malayalam. This being heard by those that went away at first, they returned again, and these are called the Pallan-Tulvar (or the ancient Tulvar); but having originally come from different quarters and of different tribes the Pallan Tulavar still use different languages.

24. Afterwards Śrī Parasu Rāma assembled the sixty-four villages and established them at Vattapa Nāt Karra near Palakad.

25. Afterwards to some of those who returned again he granted the duty of menial service in temples; to the people Tarana Nellur in the village of the 64 Gramams he granted the duty of holding a cup at certain ceremonies, and to some he granted the Purānas but the people of the 64 Gramams have no menial offices.

26. The gift with water and flowers which was given at first to the Arya Bramins is called the Raja-Amea (or share of the Raja) and what was
27. The rights which were granted at first to the Taravodu (or chief householder) of each village by Ek-Udakam (one water poured out for one grant) to the Gramams (or villages.) When two Annayuneyam or opponents in disputes of litigated property are to perform the ceremony of ordeal, they must in that case declare it to be Anu-Bhogam, right by succession but the inhabitants of the other villages on swearing must declare their right of Jennam right by birth. Of the Ek-Udakam, or those who received by water, there are but few and if any of them swear (or dip) to the Jennam, it will affect or destroy their claim. In the Gramams there are not many Taranmar (or people acquainted with the particulars of the subjects) and very few know it; in consequence of which the authority and influence of the Smartanmar the Bramhams who follow law, as expounders, is considerably diminished.

28. Afterwards Sri Parasu Rama transferred his Vira-Hatya-Dosham (or sin of manslaughter) to the inhabitants of Ramnad-karra and granted to them considerable gifts of lands or property: he also named them Varala Parasu, and afterwards they all went to their quarters, and there remained. Hence in Vallapa-Nad there is no Gramam without property and houses.

29. In this manner Sri-Parasu-Rama having established the Kerala country and granted the Udaka-Danam (or gift with water) to the Brammins of the 84 villages and committed them to the protection of Devendra, he afterwards went to the forests to perform Tapas.

30. That the Jennungul (or people) of Kerala should be in equal felicity with the inhabitants of Deva-Lokam, and that Kerala should be equal to Deva-Lokam, Sri-Parasu Rama on due consideration committed them to the care and protection of Devendra.

31. Rain was required for six months, that abundance of corn, of fruits, &c., might be produced in the Rauyasam and of Annam (or rice) of Pushpam (or flowers) and of Nir (or water); that piety should flourish and wealth should be obtained, by which Isvar should be served and honored and Pujja performed with due respect in honor of the gods and to the ancestors, and that cows should increase; for all this that there should be abundance of water and grass; having well thought of all these, he committed them to Devendra, by which rain falls for six months, and afterwards is six months of Venu (or hot weather.) Thus he ordained, and for this reason he ordered the sunny season for six months, in order that all the undermentioned ceremonies might be performed in honor of the gods of heaven, of Kau (or temples of the secondary deities) of Ayapen-Kau (the temple of Hari Hara-Putren), of Bhadra-kali-Vattam, (the temple of Bhadrakali), of Ganapati-kau (or the temple of Ganaputy.)
32. The Names of the different *Vala* (or ceremonies).

*Watu*—Offerings of food.

*Pātu*—Singing hymns while this ceremony is performing.

*Utsavam*—The grand ceremonies.

*Vala*—The lesser ceremonies.

*Velakku*—Lamp illuminations of the temple.

*Tiyasu*—Ceremony of running over fire.

*Baramani Val*—Ceremony performed in the month of *Kumbam* under the Star *Bharani*.

*Arañu*—Carrying the god in procession to a tank, and performing ablutions to it.

*Calaviyatham*—Ceremony of singing and dancing performed by women in honor of the goddess *Bhagavati*.

*Pūrem Vala*—Ceremony performed in the month of *Kumbam* under the star *Pura* the anniversary of the death of *Kama* (or *Cupid*.)

*Daiva Matam*—Wherein a man disguises himself like the god and dances.

*Tanir Amoru*—Offering of cakes, &c., to the god.

*Tala Puli*—Ceremony of women carrying raw rice and flowers round the temple.

*Vaya Visakham*—The 28 days ceremony in the month of *Vyasi* at the temple of *Terukkarikonam*.

*Managa Val*—The grand festival of 28 days celebrated once in 12 years, when Jupiter enters Cancer.

That all these ceremonies might be performed he ordered that there should be six months bright sunny weather.

33. Thus in the land created by *Srī Parasu-Rāma*, the *Brahmans* should all bathe at dawn of day, and live virtuously, performing religious duties, worship and offerings of rice to the elements at the *Kshetrams* or holy places and *Kavus* (or lesser temples) and that the sorrow and sickness which are incidental to mankind, might be removed from the people they were to cause to be performed *Iswara-Sowaka* (or worship to god) by.—

*Homam*—Fire offering.

*Dhyānai*—Meditation on the deity.

*Bhagavati Sowa*—Devotion to the goddess *Bhagavati*.

*Puchpannya*—Worship with flowers.

*Andi Namaskaram*—Prostration in the evening.

*Teru balỞ Puja*—Worship at dawn, noon, and sunset.

*Ganapati Homam*—Fire sacrifice to *Ganapati*.

*Mrutiṇu Japam*—Prayer or Invocation in the name of *Mrityu* (or death) to avert accidents.

*Mumu Lakesha Sahastra Namam*—The ceremony of repeating of the 1000 names of *Iswar* three lace of times.
34. Thus many rites, were ordained, and that nothing might prevent the performance of their own ceremonies the Deval-Brahmanar received the land from the Arddha-Brahmanar according to the orders of Sri Parasu Bama.

35. Upon which they divided that land into different Desams (or Cantons) in their names, to which Desams they gave different names, and in each they erected a Kshetram (or temple) and consecrated it and placed an image in them, and performed Puja with lamps, and adorned the whole with garlands, and they placed the protecting deities or Sthana-Devam, Dherma-Devam, and Sthala-Para-Devata in their houses, and performed worship to them; also they established Upalāk Devi in their own Desams, and performed the prescribed ceremonies.

36. They also established Adama (or bondage) and Kuddema (or husbandry) and protected the Adiar (or slaves) and Kuddiar (or husbandmen) and appointed Tara (or villages) and Tara-vaatu-kar (or heads of villages) and by their means took the duties of Kanna,—Kye,—Kalpana—Avakasam. And protected and preserved them from lessening and falling.

37. They then established the privileges of their respective stations, to the Kuddiar, the Kūlykur (or state of inferiors); and to themselves (the Taravatukar) the Matlaykur (or state of superiors); to the Kuddiar the Kanam or custom of taking Lands on lease, and to themselves the Jenmam or privilege of holding lands in property.

38. In this manner they established and continued the custom of Kanam and Jenmam; and erected Houses for the Bramins in each village, who then resided in the Gramams and performed their religious duties or Deval Puja, and also their Pītri-Puja; and with the Bramins of the 64 Gramams the Arddha-Brahmanar are remaining.

39. The origin of the name of Arddha-Brahmanar is because they received land from Sri-Parasu-Bama, one-half of their braminhood was diminished, on which account they are called Arddha-Brahmanar (or half Bramins).

40. The distinction of Veda-Brahmanar arises from their study of the Vedams, and Āśtrams, and they have four Vedams and six Šastrams—hence they are denominated Veda-Brahmanar.

41. The Vāl-Nambi and Pattana-Nambi are both Arddha-Brahmanar. To the first were assigned the duties of—

Ayudah Panikul,—Bearers of weapons, or arms.

Pada-Nadaka,—Collecting.
Pada-budaka,—Going to Battle.
Rajlin-mar Mumpil, Agumpadi nadakuka,—Escorting the Rajah.
From their performing these duties they obtained the name of Vāl-nambi or Swordsmen.

42. To the Patnena-Nambi was assigned the Sūnka (or shell) and Kuda (or Umbrella). If in the execution of their duty any person offer them up to death or treat them with contempt, they are not to resist, and in these cases they are only to blow the shell and remain without food; hence their name Patnena Nambi.

43. In this manner when sixty-four Gramams and twenty-one Desams were established, the sixty-four Gramams assembled and ordained or fixed that a Baksha Purusha should be elected once in three years in order to punish and protect.

44. There were also appointed Nāl-Kullakams (or Four Courts or Assemblies) at
In this manner there are four.

45. In order to appoint, if these four Kullakams agree or concur in the election it is sufficient; so they settled.

46. But some say that of these the Chenganiur Kullakan, is not included in the sixty-four Gramams; but they who say so are not well informed.—The cause of their saying so is this.

47. The people of Chenganiur-Gramam assembled and received the Kshetra-samandam (or management of the holy places) from the sixty-four.

48. Afterwards numbers of Tamluller came thither and between the Tamluller Bramins who came, and the Brakmanar who were already residing there, arose disputes about the ceremony of burning a dead body—Upon which all the Tamluller assembled, consulted together, and took the people of that place, with the sixty-four who granted the Kshetra-samandam and pulled away the dead Corpse and threw it into the River—this was done by the people of Chenganiur Gramams and therefore some say they are not included in the 64 Gramams. But how they became Tamlullar and what the truth was? and how the Brahma-Hal'ya which had been incurred, was cleared from them? Iesvar only knows.

49. Besides the said four Kullakams that were established, were four Verna Kulakams or assemblies of the representatives of the four Castes.
   1. Irungn'yanu-Koda is the Brahmana Kulakam.
   2. Muly-Kolam is the Kshetriya Kulakam.
   3. Paravu is the Vaiya Kulakam.
   4. Ayorani-Kolam is the Sudra Kulakam.

In this manner there are four Verna-Kulakams or assemblies or courts representing the four castes.
59. When they made oath and accepted the weapons they took the oath at ten places, viz.:

1. Gokarnam,
2. Teru-siva Parur,
3. Teru-navayel,
4. Teru-kana-vayel,
5. Teru-koriur,
6. Munatur Rallinikel,
7. Kudal-manika Tenda Nadayel,
8. Teruwanji kolam,
9. Teru-vyranani-kolam,
10. Vullapa nát-kura or Teruvalatur.

In this manner they made oath and took weapons at these ten places.

60. And the 64 Gramams assembled, in order to perform religious duties at regular times, took an oath at the ten places following, viz.:

1. Gokamam,
2. Teru Siva Parur,
3. Parichodu Teru navayel,
4. Teru-kana,
5. Kariur,
6. Mannam,
7. Mónikam,
8. Munja kulam,
9. Allakodu Averani kullam,

At these ten places they made oath.

61. Haste Ho! The Bramins of Keralam that they might perform their religious duties and that their ceremonies might be protected in Malayalam which was created by Parasu Ram, there were four provincial divisions made, viz.:

1. South of Gokarnam and north of the Parum river in Tulu Nad was the Tuluva Rajam.
2. South of the Parum river in Tulu Nad and north of Pudu Patnam was called the Kuva-Rajam.
3. To the south of Pudu Patnam and north of Kannati was called Keralam.
4. To the south of Kannati and north of Kanya Kumari was called the Mushika Rajam.

62. Parasu Rdma to remove the Vira-Hatya Dosham (or sin of slaughtering men) having now brought many Bramhanar and placed them in the four Kandams, and established the Brahmanasam (or property of the Bramins) suspected that they would go away on account of the trouble of the serpents; and Sri Parasu Rama being grieved in his mind, called the eight chief snakes together with Ananadon, &c., and prayed to them, saying "Trouble not the Brahmanar whom I with great difficulty have brought and placed here.—You must reside one in each different Kshetram and remain on one side, and preserve the offspring and houses of the Brahmanar who will also protect you"—Thus he said and received their consent.

63. While it was so in Arya-Vartam, the Ayra-kurra Bramhanar and a great concourse of people having assembled at Kuru Kshetram, Sri Parasu Bamen having heard thereof, he immediately went thither, and paid his respects to the Bramins and thus said:—
64. “I have established Kerala in order to grant it as a gift to you; therefore you must come to residing there and perform the different duties of religion by which I hope or desire to obtain salvation.”

65. At that time the people of the sixty-four Gramams assembled together, were composed of fourteen Gotrams (or tribes); and they had the three Vedams, and he brought them all to Malayalam and granted the land in gift as a Brahmaswam (or property to the Bramins). Afterwards he granted Dipam (or lamps) to avert the malediction that he had incurred.

66. At another time when he was considering and suspecting that the sin of the slaughter of heroes was not yet fully propitiated or released, he acquainted certain Bramhansar thereof, and granted them gifts of one share as a Brahmaswam (or property to the Bramins) and because they held up their hands and received that Dowham (or sin) they were called Wurala Purusha, on which account they with the remaining people do not perform the Jnātijyam (or rite of betrothing) together.

67. The sixty-four villages assembled, considered as follows “which is the best way for us to preserve this Rajyam?”—thus they considered—the sixty-four Gramams then assembled resolved “We should appoint a protector amongst us,” which they did accordingly, and appointed that the person they elected should reside at Teruvunj Kollam to govern the sixty-four Gramams; and that after three years pass the sixty-four Gramams should assemble again at Teruvunj Kollam, and change the person, and appoint another in his place for other three years, and thus they ordained.

68. It passed thus for a considerable time, when they found they had no truth, the sixty-four Gramams assembled ordered that from the Nāl-bolakams, or


From each of these four places they should take one person, and place them along with him (the Rakesa Parusha) in the management of affairs—so they ordered and appointed one person from each of the four Gramama, who were called Avaroda-Nambi and they ordered that after three years were passed again they should change and appoint others—thus they ordered. Among these Avarodanmar, no married men could officiate.

69. In this manner having ordered, it afterwards for a long time so passed, and even these, it was found, had no truth in them, and they became arrogant and tyrannical in their duties of punishing and protecting, therefore the sixty-four Gramams assembled, consulted “If we procure not a king of the Kshetriya race to rule this Rajyam it will not do.”

70. And having accordingly determined they afterwards gathered together, and went, to a Para Desam (or foreign country), brought a king, erected a great palace at Kodangalur, and performed the ceremony of Installation
of the Raja to Charumán Paramád as sovereign, in order to preserve and punish. They also then ordained that the Pennu (or girls) that were born there to him should be taken by the Brahmanar in Véjáham (or marriage.)

71. In this manner it passed, but after a long time they found that injustice prevailed instead of protection. Wherefore the sixty-four Gramams assembled declared "In future let us know the protection and punishment," and they also ordered and appointed one Tulliátrimar from each of the four assemblies; and to each they assigned a Keštram (or house) at Kodangalléw, and placed them there; besides they ordered that no act of Government should be done without their knowledge; but no married person was to be employed in that office.

72. The Keštriya who was brought at that time was named Charumán Paramád. The Raja in Chola Mandalam was Chola Paramád and the Raja in Pandya Mandalam was Pandya-Paramád. From being the first that was brought into Kerala he was also called Kerala Raja.

73. In Kerala there are eleven An-Acharams, but in the foreign countries there are twenty-two An-Acharams.

74. When the Brahmanar had brought the Raja, and were installing him, they (the Bramins) held his hand and made the following agreement: That which we cannot do, you must perform, and protect us. The Raja must not object to the interference of the Brahmanas in the management of the State, nor judge of any complaint of which they may judge, or in which they are parties. At least not in Kerala, in other countries the Raja will settle every thing.

75. Having made known all these, they assigned lands to the Raja and to the Bramins of the fourteen Gotramas who came from Khi-Keštram and they poured water, and granted that land which is called Viruti and was the Royal demesne, some countries they granted to him and some to the Bramins themselves, and some as benefices of temples to be enjoyed in Kerala.

76. In this manner was the Mana-nád governed for a short time; then they, (the Bramins) considered how to prevent the Rajas from getting too great strength or power, and they divided this Kerala of one hundred and sixty Kadams extent and formed it into seventeen Nádas and eighteen Kandamas in which the Raja-Karyam (or affairs of the Raja) were to be conducted by an assembly and council, and without neglecting this the Raja was not to consult and determine at his pleasure. Therefore the sixty-four Gramams assembled, consulted and besides the aforementioned four Kukáms they appointed three other Kukáms inferior to the four Gramams in order to transact the Nitya-Karyam or daily business along with the Raja—there were besides Parasur above-mentioned the following, viz:—

1. Ayerani-Kolam; 2, Muli Kolam; 3, Irungu-yáni-koda.
Thus they ordered and directed that the Parum-kovilakum (or palace) at Kodangalur-Gramam should be the residence of the Raja, and near that place four Taly (or houses) for the residence of the chiefs of the four councils were erected, viz:—

1. Mail-Taly; 2, Kil-Taly; 3, Nadeya-Taly; 4, Chengapuram.

In this manner in these four Taly they were residing, and ruled by the title of Tulayadri-mar.

1. The Kil-Taly belonged to Ayerani kolam.
2. Chengapur belonged to Irunyani koda.
3. The Nadeya-Taly belonged to Paruvur.
4. The Mail-Taly belonged to Muly-kolam.

In this manner there were four Tala.

77. As at Panniur, Parum Cheilur, and Chenganiur, they all resided at a distance; therefore, the four Kulakams were established near Paruvur, in the time of Parumād, viz:—

1. Ayerani-kolam; 2, Muly-kolam; 3, Irunyani-koda, together with Paruvur.

The other Kulakams had been established in the time of Parasu-Bāma.

78. Their written Titu (or decrees) were to be called the Talayadri Titu.

79. There were also chiefs of the following places who assisted the Raja.

1. Karingumpali Soruvam,
2. Kārimukal-Soruvam,
3. Yelumpara-kota-Soruvam,

80. The Taly-adris in these Soruvams being inferior Talayadris, they did not give the sixth in Mana nād to the Raja but only granted the Viruti. The Šat-Bhadgam (or sixth share) from the lands of all was enjoyed by the Raksha-Purushumars; but that sixth share was a second time enjoyed by the Tailiyadrimar. The same sixth share is at present enjoyed by the Kshetriya. Thus the Raja and Tailiyadrimar governed for sometime.

81. Afterwards when the Kali-Yug advanced the 32 villages north of the Parum Pula and the thirty-two on the south of it were separated from the custom of betrothing and intermarrying.

Here follow the Names.

106. Besides—The Tulu Nambikal of Tulu-nād (or those who went away to Pancha-Dravida and came back again) were then called Palum-Tulwar; but now they are called Tula-nāda-Tula-Nambikal. Having come from different Gramams and formed different Gramams here, each was denominated by a distinct name, and they assert it as a fact that they were included in the thirty-two.
107. Some time afterwards when a little was past of the Kali-Yugam, the Boudennmar came and saw Parumál, and explained to him the Prämônyam (doctrines or principles) of the Baudhha-Sâstram and they persuaded Parumál that this was the true faith, and the Parumál of that time accepted of the Baudhha-Mayam and that Parumál told the Mana-nàd (or Malayalam) to follow that way. At which time on hearing what was said, all the senses of the Bramins, were confounded or lost: they all went to Teru-Káriür and there remained together, and there preserved the Valeyapurvusha (respectable men, the Ancients or Elders) of the Gramams. They were obliged to serve under different people to obtain a livelihood, and at that time not being able to prevent pollution and preserve their purity, they were grieved.

108. Then by the favor of Isvar, a Maha-Rishi (or Great Sage) came thither, whose name was Jangaman; and the whole of the Bramins who were there, assembled together, and declared their Sankatam (or trouble) to the Maha-Rishi when the Maha-Rishi answered, "I shall whisper you a Prayaschitam (or form of purification) to expiate the sin of pollution which arises in your cooking places; for which purpose after sunset you should place lamps, and the Bramins should make the Pradakshinam round the lamps, dressed in the Târu, tying Maîmundu over it and putting on the Paviram (or ring on the fourth finger) holding the Karam-duû (a kind of grass) and in that place, you are to worship, and believe that to be the true-religion of Siva.

109. He then recited to them a Gânam (or Hymn) which is the principal Mantram in the Sâm-Vedam, and which Gânam consisted of four Pâdams; and he said. "If you perform worship in this manner you will be released from your troubles."

110. The Maha-Rishi also said. "The cause of this calamity happening "to you is, because into the Rajya granted by Parasu Ram you brought a "Kshetriya, who was his enemy; and made him a Raja; this loss of his "favor has happened to you. In future you are to be slaves and to pay "them (the Pauddanmar) Acharam (or submission) and Ocharam (or res-"pect) and then their generation and power will decrease." In this manner "did the Jangama-Maha-Rishi make known, and then disappeared.

111. According to these directions the Bramins prayed; and while they were staying at Teru-Káriür six Sàdtris came from Para-devam whose names were—


In this manner were 6 Sàdtris.
MALAYALAM BOOKS.

112. The Disciples of Buddha-Muni were four viz.:


In this manner were four Disciples.

And many inferior castes came from foreign countries, viz.:

1. Aatuvili.—An inferior tribe of cultivators.
2. Kodypatam.—Fishmongers and salt manufacturers.
3. Andaam.—Cultivators.
4. Chati.—Merchants.
5. Konkanian.—Natives of Conkan.
7. Mainayen.—Cultivators.
8. Skoraken.—Barbers.
10. Pandien.—Natives of Pandia Desam or Madura, &c.
11. Kosaven.—Potters.
12. Arinen.—Beggars.
15. Nasrani.—Nazarenes or Christians of St. Thomas.
16. Sikaven.—Unknown.
17. Chaleyn.—Weavers.
18. Dopa Mandan.—Unknown.

Thus these were Jāṭikai (or castes) of Tamulak who came to Malayalam. They are Hina Jāṭi (or out castes) and are called the eighteen tribes of foreigners. Water, butter and milk ought not to be received from them; and concubinage ought not to be formed.

113. If the undermentioned castes meet a Brāhmin they should perform the Chennmuri.

1. Koosceen.—Astrologers.
2. Koravan.—Thieves, Mat-weavers, Fortune-tellers or Indian Gypsies.
4. Palur.—Snake inspired.
5. Pānun.—Makers of Umbrellas.

In this manner are five castes (Amji Jāṭi.)

114. All the books that were composed by Buddhachari, were laid in the middle yard of the Batta-Maswa (or house) and burnt, but among these, three books were not burnt, viz.:

1. The Amara Simham; 2, Dharam Kirti; 3, Ashtanga Hridayam.

Thus were three saved; of these the Ashtanga Hridayam is not read by the Brāhmians, because it contains surgery.
115. While they were without reading it, in that time a Bramin came from Para-Desam whose name was Vyakaden, who read it. From him eighteen Bramins of Para Desam learned it, who came to Malayalam, but because they drank of Muteya (or Toddy) mixed as Aushadham (or Medicine) and exercised the Art of Sāstra Kriya (or Surgery) therefore the Bramins ordered that they were not to be admitted into the Pandī-Bhojanam (or line of Bramins eating together.) These are called the eighteen Mutanmar.

116. To them the Nambi-Kuru of the Kulakams granted the Adhikāri Sthanam or sole Administration of the following Khetrams.

1. Yellankalur, 7. Tanalur,
2. Chembaka-chari, 8. Teru-Nalur,
3. Kalpulah, 9. Kon'yur,
4. Wulapa-Mannu, 10. Kirung-nād,
5. Wypura, 11. Yedāmana,
6. Kunur-kotam, 12. Jaya-chari,

These twelve form the Avaroda-Nambi-Curu (or Council) of Teru-Kuna-Puli-Khetram.

117. When the Adi-yentram (or Council) assembles, these Khetrams should furnish the curtains which surround the Titka (or southern) Vadal-Mādam and the Vadaka (or northern) Vādul-Mādam, or Mantapams at the gates.

(Here follow the articles to be provided by other places.)

120. The names of the 6 Sāstris who came from Para Desam were formerly mentioned. Those Sāstris and the Bramins having met together went and saw the King who had lost the true way, and said “Ho! O! King! Why did you commit this fault?” After they had asked him this, Parumāl answered: “This alone is the truth:” then the Sāstris said “If so; We and these Baudamar shall dispute; should we lose, you may cut out our tongues and banish us from the country. Should the Baudamar lose, you should cut out their tongues and banish them from the Nād.” So they agreed; they then began to dispute with the Baudamar, whose doctrine was proved to be false, and their tongues were cut out, and they were banished out of the land; and it was ordered, that in future if any Baudamar came back to dispute, the Raja should not again desire them to dispute with the Vedantis, but punish them: they took an oath to this purport from Parumāl whom they then established.

Afterwards they granted a separate Estate to the apostate Parumal and kept him separate. That Parumāl’s name who was set aside was called Palli-Mānur who on another Parumāl being appointed in his room went to Mekka. Therefore the Boudāmar say that Charuman Parumāl went to Mekkam and not to Swergam (Paradise). That was not Charuman Parumāl
but the Kérala-Raja for after four Parumál had ruled—the fifth Raja, name Charuman Parumál ruled.

121. After the Kérala Raja who went to Mekka, Kula-Sékhara-Parumál ruled, who at the end of his reign went in his mortal body to Swérgam (Heaven)*

(End of the first part of the Kerala Utpatti.)

2.—Kérala Krishi.
Palm leaves.

An account of the cultivation of the lands in Malabar from the Kerala Utpatti.

3.—Kalikota Kerala Utpatti.
Palm leaves.

Account of the foundation of Kalikota or Calicut which took place in about the ninth century; after the partition of Malabar amongst a number of petty princes, consequent on the conversion of the paramount sovereign to Mohammedanism.

4.—Kolatunad Purvot taram.
Palm leaves.

An account of the Rajas who ruled over the Kolatu Nad or division of Malabar.

5.—Taliparambu Deva Sthána Máhátmya.
Palm leaves.—Defective.

Account of shrine of Subrahmanyeswara, at Taliparambu in the Cherical district.

6.—Desasásana.
Palm leaves.

Rules for selling or mortgaging landed property in Malabar: part of the Kerala Utpatti.

* The adoption of the Mohammedan faith by a Raja of Malabar is said to have happened A. D. 345, but of course it must have been posterior to the seventh century or the commencement of the Híjra.
MAHRAJTA BOOKS.

1.—Adi Purána.
   Paper.
   An abridged version of the history of the twenty-four Jain pontiffs as related by Gautama to Srenika—see page 176 by Mahesachandra.

2.—Bhakti Vijaya.
   a. paper.—b. do.
   A collection of miraculous anecdotes relating to celebrated persons and professors of the Vaishnava faith, as Jayadeva, Kabir, Tulasi Das, Pipa, Jnyánadeva and others—the work is a form of the Bhakta mála (As. Res. XVI,) with the addition of a few Mahraja Sádhas or Saints as Santoba, Vithoba, Raghumai and others. By Mahipati.

3.—Gita Bháshya.
   a. paper.—b. do.
   A commentary on the Bhágavat Gita in two parts. By Jnyánadeva.

4.—Jnyáneswari krita Sadacha Paryaya.
   Paper.
   A vocabulary of the difficult words in the Mahraja version of the Bhágavat Gita. By Jnyáneswara.

5.—Kathákalpataru.
   a. paper.—b. do.
   A collection of mythological tales selected from the Máhabhárat and various Puránas, especially the Bhágavat; in seven books. The first book relates the story of Vajranábha and his daughter Prabhávatí and her marriage with Samba—including the stories of Nala and Damayanti, Aniruddha and Ushá—Chandra and Tárá, the destruction of the Yádavas and origin of the Menus, &c.

Book 2.—Contains several of the adventures of Krisná after the death of Kámea the churning of the ocean, the Vámana incarnation, the stories of Ambarisha and Rukmángada, and the birth and exploits of Parasuráma.
Book 3.—Contains the birth of Krishna—his killing Kamsa—and his marrying Rukmini and his other wives, with various anecdotes relating to this divinity.

Book 4.—Contains miscellaneous stories, as those of Jalandhara, the Vasus, Bhishma, Duryodhana, Sakuntala and Dushyanta, and the destruction of Sumbhā and Nisumbha, by Devi.

Book 5.—Contains the substance of the first section of the Rámáyana and the legend of Daksha’s sacrifice.

Book 6.—Contains a description of the seven continents, and the nine divisions of Jambu dwipa, with the origin of Náreda, and the stories of Veni and Prithu Rajas.

Book 7.—Contains an account of the fourteen Manvantaras, and legends of various celebrated individuals in different periods, as Durvásas Dhruva, Harischandra, Bhrigu, Sukadeva and others—in estimation chiefly with the Vaishnava sect, with which this work is a text book in the Mahratta districts. By Krishna Yajnavalki.

6.—Kálika Puráṇa.

a. paper—b. do.

An extensive work, containing a series of legends, partly peculiar and partly Pauranic, belonging to the Jaina sect, and supposed to be narrated by Gautama to Srenīka. Amongst the various anachronisms and misrepresentations it contains, is an account of Timur king of Delhi who was taken prisoner by Himaván king of Himavati, and who escaping to the king of Beder, received from the latter a grant of territory along the ganges. Compiled or translated by Devendra Kirtti.

7.—Nigamága Sára.

Paper.

The essence of the Vedas and Tantras, or the doctrine of two principles, matter and spirit, or the passive and active causes of creation as communicated by Nárâyana in the capacity of a Guru or spiritual teacher to his own emanation or Avatar, Vámana.

8.—Panchatantra.

Paper.

The Mahratta version of the Sanscrit original of pilpay’s fables.
9.—Pánduranga Máhátmya.
Paper.

Legendary account of the shrine of Vishnu as Vítaleswara at Pundnapur. By Sridhara Kavi.

10.—Srenika Rája Cheritra.
Paper.

An account of Srenika, who according to the Jains was sovereign of Behar in the time of Verdhamána, the last of the Jain teachers, and to whom most of the Jain Puránas were communicated by Gautama, the principal disciple and successor of Verdhamána. By Brahma Gunadás disciple of Jínadás.

11.—Srimantotkersha.
Paper.

An account of the Hindu and Mohammedan kings of Delhi, from Yudhishtírha to Aurungzeb, the foundation of the Mahratta state, by Sivaji, his exploits and those of Samba, and the actions of Bajírao and his descendants to Mándhava Ráo under whose patronage the work is compiled.

12.—Víveka Sindhu.
Paper.

A theological work agreeably to the Vedanta system on matter and spirit, and union with the divine essence: by Kumuda Ráj.

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URIYA OR ORISSA BOOKS.

1.—Angada Vádi.
Palm leaves.

The address of the monkey Angada to Rávana, when sent as ambassador to that demon, being a panegyric on the acts and virtues of Rama, taken from the Rámáyana but considerably amplified by Lakshmídhara Dás.
2.—Bhágavat Retna Málika.
   Palm leaves.
   Translations of texts from the Bhágavat descriptive of the merit of faith in Vishnu or Krishna, by Jagannáth Dás.

3.—Bhugola Gitá.
   Palm leaves.
   An explanation of the mystical and philosophical worship of Vishnu as given by Krishna to Arjuna. By Jagannáth Dás.

4.—Oñatur Brahma varnanaṁ.
   Palm leaves.
   Stanzas in praise of Jagannáth, Balabhadrā, Subhadrá and Sudarsana as four types of the one supreme Krishna, by Kripa Samudra Dás.

5.—Ocharana Sudhánidhi.
   Palm leaves.
   Hymns addressed to Krishna, or according to the title, to his feet, by Govind Dás.

6.—Gajapati Vamsávali.
   Palm leaves.
   The genealogy of the kings of Orissa of the Gajapati dynasty: see A. R. vol. XV.

7.—Guna Ságara.
   Palm leaves.
   Anecdotes of Krishna illustrative of his immeasurable virtues, as related by Rádhá to Uddhava, by Dína Krishna Dás.

8.—Gupta Gitá.
   Palm leaves.
   An account of the mode of performing Yoga and its efficacy, as communicated by Krishna to Arjuna. By Balaráma Dás.

9.—Jaganmohana.
   Palm leaves.
   A description of the celebrated shrine of Krishna in Orissa as Jagannáth—and of the festivals observed there, especially the going forth and return of his chariot, with a poetical account of
the sufferings of Lakshmi on account of Vishnu's absence as detailed in a message to him. By Dina Krishna Dás.

10.—Kalavati.

Palm leaves.

Narrative of the love and marriage of Kalavati princess of Kuntala and Mahabharata Raja of Kunjavati. By Partha Harichandana.

11.—Lavanyavati.

Palm leaves.

An account of the beauty of Lavanyavati princess of Sinhala or Ceylon, and her marriage with Chandrabhānu prince of Kánci. By Upendra Bhanjana.

12.—Lilavati.

Palm leaves.

The marriage of Lilavati daughter of Vasubhupati king of Chola des to Chandrāpīra Raja of Sriranga. By Harichandana.

13.—Mandala Pánji.

Palm leaves.

A portion of the records of the temple of Jagannath, containing the legend of its first establishment by Indradyumna, and the rules prescribed by Brahma for the ceremonies to be observed there.

14.—Pratāpa Chintāmani.

Palm leaves.

A treatise on the duties of the different castes and orders of mankind, illustrated with Pauranic legends, supposed to be communicated by Vasishtha to Dasaratha. It opens with the anachronism of the story of the birth of the Pandus, who according to all authorities were long subsequent to Dasaratha the father of Ráma. By Vira Vishnu Dás.

15.—Premasudhā nidhi.

Palm leaves.

Marriage of Premasudhā nidhi Princess of Kerala to Kumára vira prince of Sinhala—consisting chiefly of lyrical descriptions of the pangs and pleasures of love. By Upendra Bhanjana.
16.—Rasa Panchaka.
   Palm leaves.
   A work on amatory acts and emotions, by Upendra Bhanjan.

17.—Rasalekhá.
   Palm leaves.
   Marriage of Rasalekhá princess of Malaya to Jaratkárumuni.
   By Upendra Bhanjan.

18.—Rasa kalolla.
   Palm leaves.
   An account of the birth of Krishna and his sports at Vrindávan.
   By Dina Krishna Dás.

19.—Ushá.
   Palm leaves.
   The adventures of Aniruddha the grandson of Krishna in his
   amour with Ushá the daughter of Bánásura.  By Sankara Dás.

20.—Vraja Vihar.
   Palm leaves.
   A description of Krishna's residence at Vrindávan and his
   sports with the Gopis.  By Upendra Bhanjan.

21.—Vichitra Bhárat.
   Palm leaves.
   A version of part of the Sabha and Virát Parvas of the Mahab-
   hárat, giving an account of the exile of the Pándavas and their
   residence with Viráta Raja.  By Viswambhara Dás.

22.—Visi Rámayana.
   Palm leaves.
   An abridged translation of the Rámayana detailing chiefly the
   defeat and death of Rávana.  By Visi or Viswanáth Dás.

23.—Vaidehi Vilás.
   Palm leaves.
   An abridged translation of the Rámayana to the death of
   Ráma; in fifty-two chapters, by Upendra Bhanjan.
HINDI BOOKS.

1.—Amritádhárá.

An exposition of the Vedánta system of Philosophy, in fourteen chapters, taken from the Sanscrit, by Bhavánanda Dás.

2.—Chit vilás.

Paper.

A treatise on the objects and end of human existence, describing the creation of the world, the formation of the gross and subtle body and the means of acquiring emancipation. By Baliráám.

3.—Jnyána Samudra.

A work of a philosophical character in the form of a dialogue between a teacher and disciple—the latter of whom enquires—Who am I—What is the world—Whose are birth and death—What is the relation between God and life, &c.; to which the Guru replies by detailing the doctrines of the Vaishnava quietists enjoining faith and adoration as purificatory of the spirit—describing the nine kinds of faith or Bhakti, the eight exercises of Yoga or devotion—the two principles of nature Purusha and Prakriti, and the illusive effects of the latter—the organs of sense, the nature of the body and spirit, and the three conditions of existence, waking, slumbering, sleep; with the fourth state or perfect knowledge and the means of its attainment. In five chapters, by Sundara Dás.

4.—Vijñán vilás.

An extensive treatise on the different philosophical tenets of the Hindus, recommendatory of those of the Vedánta and of a life of asceticism in the form of a dialogue between a Guru and Sishya or spiritual preceptor and pupil. By Ganga-pati, dated Samvat 1775 or A.D. 1719.

5.—Yoga Vasišttha.

A work on the principles of the Vedánta philosophy, in which Ráma in conversation with Vasišttha, Viswamitra and other sages discusses the unreality of material existence, the merits of works
and devotion and the supremacy of spirit. Translated from the Sanscrit, in twenty-six sections.

6.—Nrisinhapanishad.
Paper.
A translation of an Upanishad known as the Nrisinha or Nrisinha tāpaniya one of the appendices of the Atharvan Veda, in nine khandas, treating of the difference between life and spirit, the nature of Pranava or mystical syllable or Brahmo—the letters of which it is composed, and the identification of the individual and universal spirit. The character of the work is as much mystical as theological, partaking rather of the Tāntrika than Vaidika system.

7.—Chhandogya Upanishad.
Paper.
A translation of the Chhandogya Upanishad of the Sāma Veda.

8.—Parsi Prakās.
A description of the Hindu and Mohammedan modes of computing months, years, the rising and setting of the sun and moon, the lunar asterisms, planetary aspects, eclipses, &c., with an explanation of the Arabic and Persian terms used in astronomy and astrology—composed by Vedânga Râya at the command of Shah-jehan.

9.—Chhatra Prakās.
A minute account of the origin and actions of Chhatra Sal, Raja of Bundelkund, tracing his descent from the solar race of kings through the house of Ayodhya, and detailing his victories over the petty Rajas in his vicinity, and his contests and connexions with the Mogul princes Aurangzeb and Bahader Shah. In twenty-six sections by Lal Kavi. This work is a valuable accession to the original materials for a correct history of Hindustan.

10.—Kavi Priya.
a. paper—b. do.—c. do.
An extensive work on Alankāra, the rhetorical ornaments of poetical composition, in 16 books by Kesava Dâs, dated Samvat 1658 or A. D. 1602. The system is taken from Sanscrit. The
two introductory chapters contain the following genealogies of
the patron and the poet.

1 Gahirwar was a prince of the solar family descended from
Ráma.
2 Kerna his son made Benares his capital.
3 Arjuna Pála.
4 Sahan Pála.
5 Sahajendra.
6 Noniga deva.
7 Prithví Rája.
8 Rámachandra.
9 Rámasingha.
10 Medinimalla.
11 Arimerddana.
12 Arjunadeva.
13 Mallakhána.
14 Pratáparudra.
15 Ranarudra, who made Orchha, his capital.
16 Bharatichandra.
17 Madhukara sahi, his brother.
18 Rámaúhi.
19 Indrajit, who made Kachhwághérh, his capital, and patron-
ised the poet, whose descent is traced as follows:—
1 Kumbhavara, was descended from Sanaka rishi.
2 Devananda.
3 Jayadeva, patronised by Prithví Rája.
4 Dinakara.
5 Pandítarája, patronised by Ala ud din.
6 Gadhádhara.
7 Jayánanda.
8 Trivikrama, patronised by the sovereign of Gopáchala.
9 Bhavasermá.
10 Surottama miera.
11 Harádáth.
12 Krishnadatta, patronised by Budra Sinh.
13 Káeináth, patronised by Madhukara Sahi.
14 Kesavadás patronised by Indrajit.
If the line of princes be correctly given, it ascends to the
beginning of the 13th century, but if by Prithvi Raja be meant
the prince who was killed in the end of the 12th century, it can
scarcely be considered as correct. The work is of interest as one
of the earliest existing specimens of Hindi of defined date. Kesava
Dás is the author of other works one of which the Rasik priya is
dated 1648 answering to A. D. 1592.

11.—Rámachandrika.
PAPER.

An abridged translation of the Rámáyana in 39 sections by
Kesava Dás—see the Kavi priya.

12.—Sripála Ucherita.
PAPER.

Tales of Sripála king of Malava in four Khandas or Sections.

Sect. 1. Sripála has two daughters one of whom Mayana-
sundari offending him he marries her to a common leper, who
turns out to be a Jaina, converts the princess to that faith, and
is cured of his leprosy.

Sec. 2. Sripála subdues Dhavalesa king of Kausambi, and
marries his daughter Madanamandjúshá.

Sec. 3. Sripála marries Madanarekhá, Gunasundari, Trailokya
Sundari, Sríngárasundari and Jayasundari princesses of different
cities whose hands he wins by various devices.

Sect. 4. Sripála defeats Ajitesa king of Champa and takes the
city; in the description of which the excellence of the Jain reli-
gion is expatiated upon, and its leading tenets explained and
illustrated by narratives of Srikanta king of Hiranyaapur—this
last part is called the Navapada Mahima or excellence of the nine
fundamental principles of the Jain religion. Composed by Vinaya-
vijaya gani.

13.—Mánatunga Ucherita.
PAPER.

Story of Mánatunga king of Avanti and Manavati his wife, who
having offended him soon after their marriage is confined in a
separate mansion: she makes her escape and under different dis-
guises enjoys her husband's society, becomes pregnant, and,
HINDI BOOKS.

whilst he is absent on a visit to marry the daughter of Dalathamba king of the South, is delivered of a son: on the king’s return an explanation takes place and they live happy. The work is of Jain origin, and is interspersed with discussions on that faith and the injunction of its tenets, by Mohanavijaya.

14.—Labal abab.

Paper.

A work translated from the Persian of Mohammed Haider on fortune telling, detecting thefts, discovering hidden treasure, anticipating secret purposes, &c., constituting the science called by the Arabs Remel.

15.—Kalpa Sutra.

Paper.

A Jaina work in Prakrit giving an account of the birth and actions of Mahavira the last. Tirthankara or Jina of the present period of the world—and of the rest of the Tirthankaras inverted order from the last to the first; also of the descendants and pupils of several of them as Rishabha, Nemindilh and Mahavira. The work closes with a description of the duties of those who follow the Jain faith.

16.—Prithwi Raja Chetitra.

Paper.

A part of the great biographical work of which the last Hindu Prince of Dehi is the hero, giving an account of his adventures at Kanouj—his going there in disguise, and carrying off Samyogita the daughter of Jayachandra—the pursuit of the fugitives by that prince, and the successive resistance of Prithwi Raja’s hundred chief warriors who were severally slain, and so enabled their prince to effect his escape.

17.—Premsagar.

Quarto—printed.

18.—Bruj Vilas.
Large octavo—printed.
The sports of Krishna al Bruj from his earliest years till his departure to Mathura—and destruction of Kansa—in Hindi verse, by Brujbasi Dás.

ARABIC BOOKS.

1.—Ajaid al Makdur.
Octavo—Nishk.
The well known history of Taimur by Shehâbad-din more generally mentioned by his patronymic Ibn Arab Shah.
This work was last printed in Calcutta in 1818 under the encouragement of the College of Fort William and the superintendence of Sheikh Ahmed Al Sherwani.

2.—Abulfedae Tabulas.
Octavo—printed.
The Leipsic Edition edited by Frederick Kinch.

3.—Nashk al Ishâr.
Folio.—Nastâlik.
A description of various countries, especially of their marvels.

4.—Shereh al Abâb.
Folio.—Nishk.
An exposition of the law of Pledges; also a treatise on Prayer, the latter incomplete, the commentator’s name does not appear.

5.—Tehzib-al-Mantik.
Duodecimo.—Suls.
A Tract on Logic by Saâd ad din Alámeh the first portion.

6.—Mir Shereh Isagöji.
Loose leaves.—Nishk.
A commentary on the Isagöje of Porphyry.
7.—Resaleh Mamuleh.
Duodecimo.—Nastaliq.
Exposition of some difficult rules in the Kholassat al Hisab.

8.—Loose leaves.—Nishk.

Benedictory prayer.

9.—Surah koran.
Duodecimo.—Nishk.
Two Suras of the Koran, those of Hut and Yusef: the latter incomplete.

10.—Kisseh Skakraotii.
Duodecimo.—Nishk.
The story of the conversion of the Chakraverti of Malayalam to the Mohammedan faith.

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PERSIAN BOOKS.

1.—Leb ul Tawarikh.
Octavo.—Nastaliq.

A History of India in ten books.

1. The kings of Delhi from Mais ad din Mohammed Sam to Aurengzeb.

2. The kings of the Dekhin. The Bahmini, Adil Shahi, Nizam Shahi, Kutteb Shahi, Amád Shahi and Beridi dynasties, or the Sovereigns of Kalberga, Bijapur, Ahmednagar, Golconda, Berar and Beder.

4. „ Malwa. 8. „ Sindh.
5. „ Khandes. 9. „ Multan.
6. „ Bengal. 10. „ Cashmir.

The Author is named Bindrabban, son of Raja Bhara Mal, he writes in the reign of Aurengzeb.

The work is cited by Scott., 1. 33.—
2.—Habib as soir.
Octavo.—Nastalik.

The third volume, incomplete, containing the history of the Moguls from Abul kasim Baber, the great-grandson of Tamerlane to Bedia al Zeman, the last of the dynasty of Timur that reigned over Khorasan, see Stewart's Catalogue, p. 4.

3.—Tarikh Khafi khan Muntekheb al Lebab.
   a. Folio. 2 volumes.—Nastalik.—
   b. Do. 2 volumes.—do.

   c. Octavo. 1 vol. Shekasteh amsr.

   This contains the portion of the work only which relates to Aurangzeb, commencing with his birth, and terminating with the last year of his reign.
   d. Octavo.—Shekasteh.

   A portion of the same from the commencement to the reign of Shir Shah.

4.—Tarikh Heft korsi & Kholaset al Tawarih.
   Octavo.—Shekasteh.

   The first is a history of Bijapur during seven reigns from Yusef Beg Adil Shah founder, to Ali Adil Shah, the last independent prince of the dynasty, by whose orders the work was written by Aseed khan of Lar.

   The second of the contents of the volume is a compendium of the History of Hindustan from the creation to the 40th year of the reign of Aurangzeb Alemgir or Hij. 1107.

   The Author's name is not mentioned but he describes himself as the Translator of the Sinhasan Battiri and the story of Padma-vati and of a Rájávali or list of Hindu kings into Persian.

5.—Tarikh Ali Adil Shah.
   Small Octavo.—Nastalik.

   A History of part of the reign of Ali Adil Shah the second, and last prince but one of this dynasty: composed by his orders by Seid nur Allah.
The value of this work, and of the first tract in No. IV. will be better appreciated by the following note from Scott's History of the Dekhin.

"The history of the reigns subsequent to that of Ibrahim Adil Shah second, the Translator laments being too concise, but more detailed accounts were not to be obtained, though no enquiries have been spared in the search for them." I. p. 342.

6.—Tarikh Alem Arkī Abbāsi.

1 vol. folio.—Suls. Ch.—

The history of Abbas the great, in two parts, the first divided into three books commencing with the genealogy of the Safavi princes, and terminating with the thirteenth year of the reign of Shah Abbas in Hij. 1025—the second beginning with the thirty-first year of his reign and closing with his death in Hij. 1037.

The author Munshi Sekander.—The first portion only is described in Stewart's Catalogue, p. 10.

7.—Tarikh Abbāsi.

1 vol. Octavo.—Shekasteh.

A history of Abbas the second from his birth Hij. 1041.—To the seventh year of his reign, written by Mohammed Tahir wahid by order of the Itimad ad dowleh or prime minister.

8.—Rozet as sefa.

a. Folio.—Shekasteh and Nastalik.

The fifth portion of the great historical work of Mirkhond relating especially to Jengiz Khan, his ancestors and posterity.

The second portion of the same containing the history of Mohammed and the four first Khalifs.

b. Another volume.—Small folio.—Shekasteh Ames.

This is the third portion of the history. Stewart's Catalogue, 3.

9.—Naseb nama.

Folio.—Nastalik.

Chronological and Genealogical Tables of the chief princes, heroes and prophets from the days of Adam to the year of the Hijra 1003, composed by Mir Ali.
10.—Kitab Timuriya.
Quarto.—Nastalik.

A history of Timur Leng, from his birth to the death of his son Omar Sheikh an event that happened Hij. 796; according to D'Herbelot.

The author of this work states his having composed it by desire of Sultan Ibrahim grandson of Timur: his own name does not appear: the work is incomplete being the first volume only, and a part of the commencement is misplaced; it is not improbably part of the same work as the Kitab Timouryeh of Stewart's Catalogue, No. XVII, p. 9.

11.—Baber Nama.
Folio.—Nastalik.

The Persian translation by Mirza Abdal Rahim of the commentaries of baber—see Preface to Leyden and Eraswine's translation, page XII.

12.—Tarikh Ferishteh.
a. Large, Folio—Nastalik.
b. Small do. 3 volumes.—Nastalik.

The entire history of Mohammed Kasim Ferishtah, both handsome copies: especially the first Stewart's Catalogue, p. XII.

13.—Tarikh Jehangiri.
Octavo.—Nastalik.

The reign of Jehangir from his accession to his death—author unknown.

14.—Tarikh Kutub Shahi va Hadiket as Salatin.
Octavo 2 vols.—Nastalik and Shekseteh.

A history of the kings of Golconda: the first work, of which the author's name does not appear, begins with the founder of the dynasty, and terminates at the accession of Mohammed Kuli Kutub Shah, whose reign he promises in a future work: the second accordingly continues the history of the same prince during sixteen years of his reign, but whether it be the work of the same hand is uncertain. The author of the Hadiket as Salatin is Nisam ad din Ahmed.
15.—Tawarihk Kuteb Shahi.
Folio—Nastaliq.
A history of the Kuteb Shahi kings from the founder to Mohammed Kuli Kuteb Shah, written in verse by Hiralal Khushdil, the Munshi of Hyder Kuli Khan.

This and the preceding appear not to have been known to Major Scott, who has derived his brief account of the Golconda princes from the Leb al Tawarihk alone: Preface, p. VII.

16.—Tarikh Habimani Hind.
Octavo—Nastaliq.
A history of India; comprising an introduction, twelve sections and supplement.

Introduction. The sovereigns of India from Shem the son of Noah to Anand Deo.

1st. Sect. The Sultans of Lahore from Nasir ad din Sabactagi to Khosru son of Khosru Shah.

2nd. Sect. Kings of Delhi from Moos ad din Mohammed Sam to Akber.

3rd. Sect. Kings of the Dekhin in six chapters treating of the kings of Kalberga, Bijapur Ahmednagar, Telingana, Berar and Beder.

5th. do. Princes of Malwa.
6th. do. Princes of Burhanpur.
7th. do. Kings of Bengal.
8th. do. Kings of Sind and Tatta.
9th. do. Princes of Multan.
10th. do. The Kings of Kashmir.
11th. do. The Rulers of Malabar.
12th. do. The holy men of Hindustan.

A description of Hindustan. Author unknown: the work appears to be an abridgment of Ferishta.

17.—Rajdevat.
Bec. or note Book.—Shkekesh Ames.
Lists of the Hindu Kings of Dehli from Yudhishthir to Udaya.
Mal, and of the Sultans from Shehab addin Ghori to Mohammed Shah.—Miscellaneous letters.

18.—Hakikethai Hindustan.

A statistical description of Hindustan especially with regard to its revenue, compiled by Lakshmi Náráyan son of Manasa Rám Diwan of Nizam al Mute.

19.—Ahwali Kodagu.

a. Small Folio.—Shekésteh.
b. Do.—Nastalik.

A history of Kodagu or Coorg and the Raja Vira Chandra Wadeyar, son of Lanka Raj Wadeyar, son of Apaji Rajendra.

Buchanan states that Vira Ray is the hereditary title of the Coorg Rajas. The genealogy of the prince whose history is here given is opposed to the assertion. (Mysore vol. 2, 94, &c.). The work was compiled by one of Raja Vira Chandra's Munshies by order and with the aid of the Raja himself, and contains his correspondence with the Civil and Military Officers of the Company.

20.—Wakāth Golconda wa ghairah.

Octavo.—Nastalik.

A satirical account of Aurungzub's operations against Golconda and Hyderabad, by Neamet Khan.

An account of the Rajas of Mysur and the reign of Hyder Ali. Tipu Nameh, a poetical and panegyrical account of Tipu Sultan.

21.—Wakāth Golconda wa Dibacheh Shah Nama.

Octavo.—Nastalik.

The work of Neamet Khan as before.

The preface to the Shah Nama.

22.—Hádáti Maharatta.

Quarto.—Nastalik.

History of the Mahrattas extracted from the Khazan i Amra.

23.—Nusheh Mukhtellefah.

or

Miscellaneous Tracts.

Octavo.—Nastalik.

1. A list of the Hindu Rajas of Dehli.
2. A list of the Mohammedan Kings of Dehli.
3. A portion of the institutes of Taimur.

24.—Seir Mutakherin.
Octavo.—Shekesteh Amin, do. Nastalik.

The historical work of Gholam Hosein Khan, both books incomplete: the first commences with the death of Seid Amed Khan, (translation vol. 1, 678,) and ends with Ramnarain's confinement. (Ibid vol. 2, 183,) the second begins with the verse "royalty is pleasant even in sport," (translation vol. 1, 602) and extends to the conclusion of the history.

The translation of this highly valuable work was published in Calcutta, in 3 vols. 4to. 1789.

25.—Tarikhi Sindh.
Octavo.—Shekesteh.

A history of Sindh in four books.
1. An account of the Governors of Sindh from the time of the Ommiyah and Abasside Khalife.
2. The Patan princes of India who ruled over Sindh also.
3. The rulers of the Arghuniah race.
4. The subjugation of Sindh by Akber.
Composed by Mohammed Masum.

26.—Nishan Hyderi.
a. Octavo.—Nastalik.
b. Do. do. incomplete.


27.—Ahwal Haideri.
Octavo.—Nastalik.

An account of Hyder Ali, from his first acquisition of Mysur.

28.—Tarikh Rajahai Hind.
Octavo.—Nastalik.

A summary account of the Hindu and Mohammedan princes of Hindustan, extracted chiefly from Ferishteh.

29.—Defter Asefiah.
Folio.—Shekesteh.

A register of the six Subahs of the Dekhin under the Mogul
Government, exhibiting the Revenue of each Subah stated particularly, severally by Sircars, Mahals or Pergunnahs and Villages. It was compiled by one of the officers of the Exchequer at Aurungabad, and is considered as a valuable record both in a geographical and political light.

A tabular translation of this work exists among Col. McKensie’s English Mss.

30.—Tarikh Turkomania.
Octavo.—Nastaliq.

A history of the Turkoman dynasty which reigned at Bagdad in the end of the 14th and beginning of 15th century, as introductory to the account of Kuli Kuteb Shah, a Turkish adventurer, who came to India about the end of the 15th century, and founded the Kuteb Shahi or Golconda sovereignty.

Written by Mahmud Nishapuri by command of Sultan Hyder.

31.—Seir al Tawdrikh.
Quarto.—Shekasteh.

Annals of the reign of Shah Jehan abridged from the Takhirat Shah Jehangiri, by Girdhari Lal.

32.—SayidNama.
Octavo.—Shekasteh.

The autobiography of Mohammed Sayid of Ahmedabad, who was employed under Zulfiqar Khan, the General of Aurungzeb in the Dekhin, and was appointed Diwan of the Carnatic by Aurungzeb—he was known afterwards by the name of Sadet Ullah Khan.

33.—Basda.
Octavo.—Nastaliq.

An account of the Mahratta chiefs from Babaji Bhosla to Sambaji.

34.—Wakaya Sadet.
Octavo.—Shekasteh Ames.

An account of Sadet Ullah Khan, Diwan of the Carnatic, originally named Mohammed Sayid.

35.—Masur Aasfi.
Quarto.—Nastaliq.

The life of Aasf Jak Nisam ul Mulk, the founder of the pre-

36.—Hediket al Akālim.
Folio.—Shekasteh Ames.

A system of Geography, or a description of the countries and cities of the seven climates—compiled by Morteza Hussein Belgrami, the Munshi of Capt. Jonathan Scott.

37.—Raja Sahāwali.
Quarto.—Shekasteh Ames.

A history of India in five Books.
1. An account of the rulers and settlement of the district of Ounam in Oude.
2. The creation and three first ages of the world.
3. From the beginning of the Kali age to the fall of Prithwi Rai.
4. A description of Jambudvip or India.

This work is of very modern date being written subsequently to 1797 by Hani Rām of Ounam in Oude, Munshi of Col. Robert Forest.

38.—Kholasch Gour va Jai diger.
Large Octavo.—Shekasteh Ames.

A description of the ruins of Gour and other places by the Munshi of Col. Franklin.

39.—Sanadha.
Octavo.—Shekasteh.

A collection of Persian Grants.

40.—Tezkireh al Amra.
Quarto.—Nastalik.

A Biographical Dictionary of eminent persons in Hindustan in two parts, one appropriated to Musselman and the other to Hindu Nobles: it extends from the reign of Akber to the downfall of the Mogul sovereignty.

The author is Kalyān Ram, the work is dated in the Hijra year, 1194.
41.—Muasir al Amra.

Folio.—Nastalik.

A Biographical Dictionary of the Nobles of Hindustan from the reign of Akber to the year of the Hijra 1155.

This work was compiled by Samsam ad Douleh, better known by the name of Shah Nawaz Khan the Dewan of Salabet Jang, the Subhadar of the Dekhin, who was killed in an affray with the troop of Monsr. Bussy, in May 1788, (see Orme, 1, 413, 2. 265 and 349). Upon the pillage of Samsam ad Douleh’s effects the manuscript disappeared, but was recovered after some time by Gholam Ali Azad a friend of the author, by whom it was revised and completed: a life of the author prefixed and the title of Mumtaz Nama given to it. The Muasir al Amra is noticed in Stewart’s Cata, page 19.

42.—Khazáneh Amra.

Octavo.—Nastalik.

A Biographical Dictionary, chiefly of the Poets of Hindustan but including some historical characters and transactions. Author Gholam Ali Azad, the editor of the Muasir al Amra.

43.—Octavo.—Nastalik.

A historical work; name unknown: by Mohammed Ali Bin Mohammed Sadik, composed by desire of Samsam ad Douleh. It appears to be the second volume or continuation of some work, and contains two portions.

1. An account of the descendants of Timur, who reigned in Iran and Turan.

2. An account of the kings of Hindustan of the race of Timur.

44.—Omar Nama, &c.

Octavo—Nastalik.

A Legendary tale of a woman’s soliciting justice of the Khalif Omar.

The story of Azadbakht.

An account of the victories of Mohammed Sultan of Constantinople in Hijra 1005, and an account of Udaya giri.
45.—Adáb Alemgiri.
Octavo.—Shekesteh.
Letters written by Alemgir to his father, sons and officers; collected by Sheikh Abul Fattih and arranged by Sadak entitled Na tamám, resident of Ambaleh.

46.—Destkhet Alemgir.
Duodecimo.—Shekesteh.

47.—Destur Insha.
Octavo.—Shekesteh Aməz.
Forms of letters and accounts compiled by Munshi Sheikh Yar Mohammed Kalender.

48.—Jama al Kawánín.
Octavo.—Shekesteh.
Rules for writing letters, &c., in four sections—of titles, of notes, letters of congratulation and condolence and epistles. Compiled by Shah Mohammed Kanouji.

49.—Inshai Herkern.
Duodecimo.—Nastalik.
The forms of letter writing by Herkern, son of Mathura Dás—a translation of this was published in 1781, by Dr. Balfour of Bengal.

50.—Inshai Meṭlāb.
Octavo.—Shekesteh.
Forms of letters by Sheikh Mubarek.
The volume contains also the two preceding tracts and a fourth treatise on the same subject.

51.—Inshai Main al Zemji.
Octavo.—Nastalik.
Forms of letters chiefly for the use of princes and persons of high rank or for correspondence with them—compiled by Mayin al Zemji of Herat in a highly elaborate and polished style.

52.—Majmu al Insha.
Quarto.—Shekesteh.
A collection and compilation of letters on various subjects by Mohammed Amin.
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**PERSIAN BOOKS.**

53.—Báaj al Medáya.  
Duodecimo.—Shekasteh.

Letters on various subjects, forms of petitions, &c. The same volume contains part of the *Negaristan*.

54.—*Kissa Firoz Shah.*  
Octavo.—Shekasteh.

The story of Firoz Shah, son of the king of Badakshan, who sought a marvellous flower that was to cure a sick father.

55.—*Kissa Saif al Maluk wá Bedia al Jemal.*  
Octavo.—Nastaliq.

Story of the prince of Egypt in the reign of Solomon, and his love for the daughter of the king of the Genii.

The same volume contains part of the story of *Leila and Mejnun* by Hatifi, an account of *Jagannáth* and part of the *Pand Nameh* of Sádi.

56.—*Kisseh Padmávati va Madamálati.*  
Octavo.—Nastaliq.

The story of Padmávati daughter of the king of Ceylon and Reten Sen Raja of Chitore in verse: the subject is the same as that of the *Padmavat* (Stewart 73, No. 95,) although the version is perhaps different.

The story of Manohara, the son of Suraj Bhanu and Madamálati. Both these works are of Hindu origin, and are interspersed with Hindi Stanzas.

57.—*Kisseh Padmavat.*  
Octavo.—Nastaliq.

The loves of Reten and Padmavati, a poem. Stewart, page 73, No. 95, and Dow, vol. 1.

58.—*Kisseh Kunwar Kámrúp.*  
Octavo.—Nastaliq.

The story of Prince Kámárupá, a love tale.

59.—*Kisseh Bikermajit va Bhoj.*  
Loose leaves.—Shekasteh.

A Persian account of *Vikramáditya* and Bhoja, collected from various authorities.
60.—Charitra Bikermajit.
Loose leaves.—Shekasteh.
Traditionary history of Vikramáditya.

61.—Kisseh Bikermajit.
Octavo.—Shekasteh Ames.
The story of Vikramáditya, the son of Gandharb Sen.

62.—Diwan Anwari.
Octavo.—Nastalik, Kheti Walayet.
The poems of Anwari—Stewart, page 56, No. 16.
This manuscript is very neatly written, and bears the seal of Humayun Shah.

63.—Diwan Hafiz.
Octavo.—Nastalik.
The Odes of Hafiz, Stewart, page 64, No. 50.

64.—Makhzen al Israr wa Khosru Shirin.
Octavo.—Nastalik.
The Makhzen al Israr a theological poem; and the loves of Khosru, King of Persia and Shirin, the supposed daughter of the Emperor Maurice, Stewart, page 55, No. 4 and 58, No. 8.

65.—Shah Nama.
Octavo.—Nastalik.
The Shah Nama of Firdausi.

66.—Muntekhob Shah Nama.
Folio.—Shekasteh.
A prose and meagre abridgment of the Shah Nama with some account of Firdausi, and lists of the princes who are named in the poem.

67.—Keran as Sadin.
Octavo.—Nastalik.
The Auspicious Conjunction, a poem written by Amir Khosru, on occasion of the reconciliation between Nasir addin and his son Kaikobad. Stewart's Bengal, page 78.

68.—Shereh Tohfat al Irakin.
Octavo.—Nastalik.
A commentary on the Tohfat al Irakin or poetical description of Irak, Ajem and Arab, by Khakani, incomplete.
69.—*Akhlak al Mohesenin.*
Folio.—Nastalik.
A general system of Ethics, by *Hossein Væz*, Stewart, page 50, No. 8.

70.—*Akhlak Naseri.*
Octavo.—Nastalik.

71.—*Kimia Sadet.*
Folio.—Nastalik.

72.—*Kashf al Mehjub.*
Octavo.—Nastalik.
An account of the different orders of *Sufis, &c.*, Stewart, page 39, No. 40.

73.—*Bedaya Fenun.*
Loose leaves, Octavo.—Nastalik.
A tract on arithmetic, by *Medini Mal*.

74.—*Resaleh Haiyet.*
Octavo.—Nastalik.
A treatise on Astronomy.

75.—*Majmua as Senaya.*
Small Quarto.—Nastalik.
A treatise on Rhetoric, by *Nizam ad din Mohammed*, the volume contains, also—

*Kissahi Ruh*, a Sufi work on spirit.
*Rukati Manir*. The letters of *Manir*, and
*Muntakhebi Shebistani Nikat*, selections from the abode of subtleties, a Sufi work.

76.—*Mizan.*
Loose leaves.—Nastalik.
The commencement of an Arabic Grammar, in Persian.
77.—Munshaib.
Loose leaves.—Nastaliq.
Part of an Arabic Grammar in Persian.

78.—Nisab as Sibian.
Octavo.—Nastaliq.
Three short vocabularies in verse for boys. Stewart, 135, 38 and 39.

79.—Resaleh Ilm Siáfa.
A treatise on Physiognomy, &c.

80.—Mámakima.
Loose leaves.—Shakesteh.
A collection of prayers in verse.

81.—Silseleh Jogiyán.
Octavo.—Nastaliq.
A descriptive account of the Hindu Sects, extracted from the work of Sital Sinh Munshi.

82.—Ambia.
Folio.—Niskh.
A work described as extracts from the Koran, translated into Javanese.

83.—Loose leaves.—Niskh.
Uncertain.

84.—Terjemeh Mahábhárat.
The translation of the Mahábhárat, made by Sheik Fysí, by order of Akber, incomplete.
The first volume contains the four first sections, the Adi Parva, Sabha P., Ban P. and Virat P. the second volume contains the last five from the 13th to the 17th, or the Parvas entitled Dán, Aswamedha, Asram, Musel and Prasthán.

85.—Terjameh Mahábhárat.
5 Volumes, 4 Octavo and one Duodecimo.—Nastaliq, Shakesteh Ames.
This set contains the translation of the entire Mahábhárat; it differs from the translation of Feizi; but the author’s name is not known.
86.—Terjemeh Rámáyan.
Folio.—Nastalik.


87.—Terjemeh Skand Puran.
Octavo.—Nastalik.

An abridged translation of the Skanda Puran, by Lala Seren Sinh.

HINDUSTANI BOOKS.

(In the Persian Character.)

1.—Tarikh Shir Shahi.
Octavo.—Nastalik.

A history of Shir Shah translated from Persian; a work composed by Abas Shah at the command of Akber, and rendered into Hindustani at the suggestion of Captain Mouat; by Masher Ali Khan Walá.

2.—Araish Mehfil.
(Printed) Royal Quarto.—Nastalik.

A history of the Hindu Princes of Dehli from Yudhishthir to Pithaura, by Mir Shir Ali Afsos, (see Appendix to Roebeck's Annals of the College, page 22.)

3.—Jang Nama Rao Bhaoo.
Octavo.—Shekeshk Ames.

An account in verse of the battle of Paniput.

4.—Zefer Nama.
Octavo.—Nastalik.

The victories of Mohammed Hanif, the son of Ali, over Yezid, in Hindi verse: composed by Asad of Hyderabad.

5.—Gulsheni Ishk.
Octavo.—Nastalik.

A poem on amatory subjects containing the story of Manahora and Madhumálati. Stewart, page 479, 3 and 4, (Three copies.)
6.—Kisseh Padmávati.
Octavo.—Nastalik.
The loves of Retna and Padmávati. Stewart, page 180, 11.

7.—Rámáyan.
2 Vol. Octavo.—Nastalik.
The translation of the Rámáyana into Purbi Bhasha, by Tulsí Dás. (Appendix to Roebuck's Annals, page 29.)

8.—Nirmala Granth.
Octavo.—Nastalik.
The four first Mahals or lectures of the book of purity; the religious doctrines of one great class of the Sikhs; in the Punjabi dialect.

JAVANESE BOOKS.

1.—Arjeonotunding Yoodha catavan Deitto.
Palm leaves.
Arjuna's battle with Daitya Kwassa.

2.—Dewa Charitr.
Palm leaves.
History of the Dewas.

3.—Charitra Vivoho.
Palm leaves.
Account of the Tapas of Arjuna.

4.—Hoanglain.
b. ditto. Palm leaves.
Mode of worship, prayers and incantations of the Baudhas.

5.—Hoanglen.
Palm leaves.
Prayers and incantations.

6.—Charitra Chondrakerna.
Palm leaves.
Story of the consorts of Rajah Kuripan.
7.—Niti Sattie.
Moral Instructions.
Palm leaves.

8.—Cassitein.
On the members of a man’s body.
Palm leaves.

9.—Charitra Batara Vayu.
Account of the God of the winds.
Palm leaves.

10.—Sastro Bassookee.
A work on poetical composition.
Palm leaves.

11.—Prembo-dari Oshodo.
A Medical book.
Palm leaves.

12.—Oshoda dengen Honglain.
On Medicine and incantations.
Palm leaves.

13.—Unknown.

BURMAN BOOKS.

1.—Sudapinjanipatto.
A religious book of the Bauddhas.

2.—Abidhána.
A Dictionary, 2 copies.

3.—Manu.
A version of the institutes of Menu.

4.—Baidya.
A Medical work, 2 copies.

P. S. These and the preceding Javanese Manuscripts, stand nearly as they were originally designated, with what accuracy is not known; the books having been sent to England at a time when no means existed of verifying their contents in Calcutta.
LOCAL TRACTS.

TELEGU.

1. Account of the old city of Kondavir, and the Rajas, with a description of the temples, hills, forts, caves, tanks, &c.
2. Account of Pada Nundapad and Kopparru villages in the Chintapalli district.
3. Account of Karusolah and Danda Madu villages in the Chilakalorepad district.
4. Accounts of Annaparu, Yajale, Antur, Bramhanakodur, Maumillapalli, Veillatul, Marripalem, Chambala, Mudi in the Saatinapalli district.
5. Accounts of Mutnar, Vallevaru, Yamarru, and Varagan villages in the Rapalla district.

2.

1. Account of Turlapad village in the Chintapalli district.
2. Account of Annavaram village in the do. do.
3. Account of Peddagaudela Varru do. in the do. do.
4. Account of Peddapudi do. in the do. do.
5. Account of Enagallu village in the Venakonda district.
6. Account of the Vinjanampadu village in the do. do.
8. Account of Garnapudi do. in the do. do.
10. Account of Murokapadi and Tautapadi do. in do. do.
11. Account of Vallur do. in the Rapalla district.
12. Account of Kattempudi do. in the do. do.
13. Account of Pullah and Enagartpad do. in the do.
15. Account of Ratur do. in the do. do.
17. Account of Garrekepadu village in the Chilakalore Padu district.
18. Account of Sandopudi do. in the do. do.
19. Account of Palaparru do. in the do. do.
20. Account of Yadábádu do. in the do. do.
21. Account of Adúsapalli do. in the do. do.
22. Accounts of Vupállapád, Danda, Múdá, and Pássámruru villages in the Sattinapalli district.
23. Accounts of Potavarra, and Lingagantah do. in the Sattinapalli do.
24. Accounts of Jagapúróm and Dintinapád do. in the do. do.
25. Accounts of Garejávalé and Ponukubád Agraǹáram do. in do. do.
26. Accounts of Pollapáti Agraǹáram and Kuttempudi do. in do. do.
27. Accounts of Nudurpátí Khándraka do. in the Chilakólopád do.
28. Accounts of Tallur, Takallapád, and Serángapalem do. in Chintapalli do.
29. Accounts of Komerayúdi, Bollavarram and Rudravarram village in the Chintapalli district.

3.

1. Accounts of Tumádu, Janglapalla, Jáládi, Sankúrátrípádu, Ganapavarram and Yanaganta Pádu villages in the Chilakalóre pádu district.
2. Account of Yadlapádu and Nandigam villages in the Chilakalórepád do.
3. Accounts of China Makkina, Chintalapúdi, Kunnakundla, Podakurpád, Hosanagaram, Lagadpád, Abbour and Pada-panidom villages in the Chintapalli district.
4. Account of Bédádaum a ruined city in the Rapalla district.
5. Account of Bodapádu village in the do. do.
6. Accounts of Kommur, Vannava, Mortolah, Arimandah and Munipalli villages in the Chintapalli, and Rachore districts.
7. Accounts of Pada Makkana, Lingaganta and Gudupúdi villages in the Chintapalli district.
9. Accounts of Parir Kavur, Sakkarasu, Gurlapad Maddirala, Bappidi, Tangadapalli, Suravapalli, Vappu Magulore, and Bhimavaram villages in the Chintapalli district.

4.
Copy of the ancient record of Kondavir, containing a chronological history of the former kings and the establishment of Karanams; and accounts of the limits of the Nads in the Telugu country.

5.
Copy of an ancient record, containing the Geography and the chronological history of the ancient kings, the establishment of the Karanams, notice of the Nads, and limits of the Telugu country.

6.
1. Account of the Kasbah Nedandavole village in the Ellore Cincar.
6. Account of Gokenapalli village in the do. do.
8. Account of Sivaru Sorabapuram village in the do. do.
10. Account of Chintalapudi village in the do. do.
11. Accounts of Vetam Ragapalli and Jangalapalli village in the Ellore Cincar.
12. Accounts of Mulikalore and Setlapalli village in the do. do.
13. Chronological Account of the Hastinapur Rajas in different ages, and, the duration of the four ages.
15. Accounts of the cultivation of some villages in the Venakonda Perganna.

7.
1. Account of Bender, Machlipatnam, in the northern circar.
2. Account of Muttur in the northern circars.
3. List of the various Sanscrit and Telugu books in the hands of Mamidi Lingaya a Bania at Masulipatam.
4. Account of Amrulatorite village in the Nispampatam district.
6. Account of Gokarna Mattam in the Nispampatam district.
7. Account of Modikur in the Satanapalli district.
8. Account of Chandavole in the Nispampatam district.
9. Account of the gold produce of the ancient Chabole city together with an account of the temples, in the Chintapalli district.

8.
1. Account of Sarpavaram village in the Petapur district, in the Zillah of Rajamendri.
2. Account of Jellur in the Petapur district.
3. Account of Korukonda village in the Papavaram district.
5. Accounts of the villages of Kimmur district in the Pedapuram country.

9.
1. Account of the establishment of the banians of Pennagonta in the Rajamahendri Zillah.
2. Accounts of the tribes of the hill people Kondavandalu, Koyavandalu, and Chadara Boyellu, residing on the Mountains in the woods of the Kottapalli district in the Rajamahendri Zillah.
3. Account of the hill fort of Ramavarapu Durgam in do.
4. Legendary Account of Pallavella in do.
5. Account of the holy place of Dhaivateswaram in do.
6. Description of the private mine in the fort of Rajamahendri.

10.
1. Genealogical Account of the Virakrishnadeo Gajapati, princes of Barakhbhati or Cuttack in Orissa.
2. Account of the Kondavandlē, a wild tribe, residing in the forests of the Jaypur district in the northern circars.
3. Account of the Kondavandlē or wild tribes in the Jaypur district.
4. Descriptions of the boundaries, surrounding the Jaypur district.
5. Account of the Malé Savara or wild tribes, residing in the vicinity of the hills in the Jaypur district.
6. Account of Kondasavāralu or Mountaineers, residing on the hills in the forest of the Jaypur district in the Rajamendri country.

11.
1. Account of Ramabhadrapuram Agrahāram in the Dodigal district in the Zillah of Vizagapatam.
2. Account of Namavaram in do. do.
3. Account of Arutlakota village in do.
5. Account of the old city Repartipatnam in do.

12.
1. Account of Siddhantam in the Zillah of Rajamahendri.
2. Account of Boyanapudi in do.
3. Account of Chinni Puvutana in do.
4. Provincial account of the Rajamahendri district, together with an account of the Despandyas.
5. Account of the hill fort of Vamagiri Dūrgam in do.

13.
1. Account of the Savaralū or wild tribes in the Jaypur district in the northern country.
2. Account of Kondasavaranalu or wild tribes in do.
3. Account of Muka Rajulu or wild tribes in do.
4. Account of the wild tribe of Gytalū in do.
5. Account of Saggdevandlu in do.
6. Account of the wild tribe of Sandī-Savaranalu in do.
7. Account of the wild tribe of Ayarakulu in do.
8. Accounts of the different sorts of grains, high roads, &c., with a list of the wild beasts and birds in the Jaypur district.


10. Account of the Tokkey feast of the Savara caste, in which annually a human sacrifice is offered to the goddess.

11. Account of Sranga Turrapukotah in the Zillah of Visagapatam.

14.

1. Accounts of the Karanams of Kotamula otherwise called Vijayanagaram in the northern circars.

2. Accounts of the village Karanams of Alladi Muta in the Vijayanagaram district.

3. Accounts of the Jagirs of the Vijayanagaram district.

4. Accounts of the village Karanams of Deguvudi Muta.

15.

1. Genealogical account of the semindar of the Saruda district in the northern circars.

2. Genealogical account of Purushottama Deva, containing an account of the Rajas of the four ages.

3. Genealogical account of Naraineswer Harischandra Deva, semindar of the Turla district.

4. Account of the four villages in the Turla district.

5. Account of the tribe of Pallars with an account of Keri-kula Chola or prince of the Chola dynasty, in do.

16.

1. Account of the village Karanam of Atugodah district.

17.

1. Account of the village Karanams of Baileya Muta in Khalikotta district.

2. Account of the villages of Rambha Muta division.

3. Account of the Jagirs of the Khalikotta district.

4. Particular account of the hills and woods between Bodo-gadda and Dharanikotta.

5. Copies of the grants of three Agharams in the Chikatta district.
6. Account of the tanks, ponds, and villages, &c., in the Homah district.

18.
1. Account of the Karanams of Asika district.
2. Account of the Karanams of Kumari Mūṭah division.
3. Account of Kūrlo Mūṭah.
4. Account of the Karanams, and the villages of Bodogadda district in the northern circars.

19.
1. Account of the Karanams and the villages of the Berid district.
3. Genealogical account of Chandramani Ananga Bhima, Devi Dasadi Maha Raja, zemindar of the Pratapagiri district, in the Chinna-Kimedi district.

20.
1. Account of the villages of the Pratapagiri district included in Chinna-Kimedi together with a description of the limits.
2. Accounts of the villages of the Chikati district together with the Jagirs and description of the boundaries.

21.
2. Genealogical account of Raghunáth Sinh, zemindar of the Bodagaddah district.
3. Genealogical account of Námakrishnámrita Rajadeva, zemindar of the Khallikota district.
4. Genealogical account of Rádhápatta Mahadevi, wife of Upendra Sinh Deva, zemindar of Suradah district.
5. Genealogical account of Pitambara Rájendra Deva, zemindar of the Chiketi district.
6. Account of Padmanábhapuram and Digupudi in the Vijayanagaraγaram district.
7. List of the village endowments in the Vijayanagaram district.
8. Account of ten endowments in the Chinna-Kimedi district.
9. List of the villages, Agraharam, Jagirs, together with the account of the Karanams, in the Chiketi district.
10. Accounts of Rāmachandra Pura Sāsana, Lokanathapuram Agraharam Pendrakhali Sāsana, and Pezzareyah Sāsana Agrahāras in the Chiketi district.
11. List of the villages and an account of the Karanams in the Dharakotta district.

22.
1. Accounts of Balanki Sorana Harichandana Jagaddeva, zemindar of Bramhana Bhāgi Mutah.
2. Account of the Karanam Sāmanta Mahāputrudu of Kasbah Bramhana Bhāgi.
4. Account of the tribe of Odhra or the Uriya people.
5. List of the poetical books in Orissa.
6. List of the Jagir villages together with the names of Jagirdars in the Atugaddah district.
7. Genealogical account of Chyanya Ananga Bhimadeva Raja of the Vijayanagar district.

23.
1. Account of the Jagir villages in the Atugadda district.

24.
1. Accounts of some Agrahārams and Jagirs of Sorugada district.
2. Accounts of some villages in the Bodogada district.
3. Accounts of the Jagirs of the Sorugada district.

25.
1. Accounts of the Karanams (or village accounts) of Jadah Mūtah at Dharakota district.
3. Particular account of the Jagir villages in the Dharakotta district.
4. A particular account of Dharakota district.

26.
1. Account of the villages of the Hummah district.
2. Account of the Karanams of Khalikota district.
3. List of the cultivated lands and villages of Khalikota district.
4. Some account of the zemindar of Pratapagiri in the Vijayanagaram district.
5. Accounts of the Karanams of Chatra Mūtah in the Khalikota district.
6. Genealogical account of the Jagaddeva Rajas of the Kudamba race in the Tekkali district.

27.
1. Legendary account of Srikakolam situated on the boundary of Andhra Desam.
2. Account of Kalingapatam on the coast of the Telugu country.
3. Account of Ganjam.
4. Account of the villages and Jagirs of the Ganjam district.
5. Account of the Rajas of Khalikota district, together with a list of the Agrahārams and remarks, &c.
6. Legendary account of Mogolingam in the circus of Kalingapatam.
7. Account of the ruined fort of Dantavaktranikota in the Ganjam district.

28.
1. Account of Yalovaru village in the Sattanapalli district.
2. Account of Koru Tondeparu village in do.
3. Account of Alapadu village in do.
4. Account of Tūrūmella village in do.
5. Account of Karempudi pādu village in the Sattanapalli district.
6. Account of Pachala Tondiparu village in do.
7. Account of Mandur village in the Rachur district.
8. Account of Chinagoudalavaru village in do.
10. Account of Potur village in the Rachur district.
13. Account of Jompani in the Chintapalli district.
15. Account of Puli Chintola village in do.
17. Account of Noura Kodur in do.
18. Account of Nayanavaram in do.
19. Account of Kovila Mud in do.
20. Account of Vajalla in do.
22. Account of Godavaru in do.
27. Account of Kandajagula Mud in do.
28. Account of Chintapallipad in do.
31. Account of Aherangipuram in Rapalli and Rachur district.
32. Account of Pavalore village in the Rachur district.
33. Account of Naugandla in the Venakonda district.
34. Accounts of Gudlapalli and Gudavalli in the Rapalli district.
36. Account of the tribe of weavers in the Telugu country.
37. Account of Motupalli and Nayanchallli villages in the Chintapalli district.
38. Accounts of Chundur and Annavaram in the Rapalli district.
39. Accounts of Tumunur and Burepalli village in the Chintapalli district.
40. Account of Nallur village in do.
41. Account of Amratalur village in do.
42. Accounts of Vanur and Panchalavaram villages in the Chintapalli district.
43. Account of Manchilla in do.

29.
1. Account of the Kasbah of Pulavara division in the Rapalli district.
2. Account of Modukur village in the Sattanapalli district.
3. Account of Bhalliprole village in the Rachur district.
4. Account of Tannala in the Chintapalli district.
5. Account of Cheeluwar in do.
6. Account of Chadalavada in do.
7. Account of Chamudupadu and Pratipadu in Chilakalur Padu district.
8. Account of Daumolur in the Chintapalli district.
9. Account of the Agrahtarams granted by Mukundi Maha Raja with a list in the different districts.
10. Account of Peddacherrukur in the Chilakalur Padu district.
11. Account of Aminabad in the Rachur district.
13. Accounts of Paravali and Parala in the Chintapalli district.
15. Accounts of Yanamadala, Kondapadu and Edulapala villages in do.
17. Accounts of Edupulapadu and Punore villages in the Chintapalli district.
18. Accounts of Samullapadu, Danda Mudi and Nedubrolu villages in Chilakalur Padu district.
19. Accounts of Pusulore Casworu and Jupudi, in do.
20. Account of Chabole in Chintapalli district.
30.
1. Account of Allur Nizampatam Cincar.
2. Accounts of Yendrayi, in the Chintapalli district.
3. Account of Vyakuntapuram in do.
4. Account of Loum in do.
5. Account of Peddagonjam in do.
6. Account of Ponnur in the Rápalli district.
7. Account of Upur in Sattenapalli district.
8. Account of Chandavole in the Chintapalli district.
9. Account of Munekuduru in the Rachdr district.
10. Account of Sunta Ravur in the Chintapalli district.

31.
1. Account of the Rajas of Kalinga.
2. Legendary account of the Nagavalli river in do.
3. Legendary account of the temple of Nrisimha Swami God on the Simháchalam hill, in the Simháchalam district in the northern country.
5. Account of Narainpatnam in the Kalinga country.
7. Account of Nallumandu Pagaka Rayudu, zamindar of Anupapalli in the Kalinga country.
8. Account of the succession of Vurutta Kottokotta, Vupalam, Pallikintatu, and Mulakapdd, the Pasupativaru, princes of Vijayanagaram in Kalinga.
9. Account of the war of Pasupati Sita Rama Raja with Sanyasi Raja, zamindar of Salur district, in do.
10. Account of the war of Pasupati Sita Rama Raja with Narasa Raja, zamindar of Makuva district, in do.
13. Account of Lingabhuputi, zamindar of the Madugalla district, with several remarks on the forts, hills, caves and hill forts, &c., in do.
14. Account of the zemindars of Bobbili with remarks on the Bobbili district with its produce.
15. Account of Mallabhupati, zemindar of Goluganda district, with an account of the produce, and the hills, wilds, &c., in do.
16. Account of the war between Pasupati Vējaya Rāma Raja with Kāripati Raja, zemindar of the Sringavaram district, with an account of product and the forts, tanks, &c., in the Sringavaram district.
17. Account of the Gopakavalli district.
18. Account of Uttara Sita Rama Raja, zemindar of Devapalli and Gandradu districts, with an account of the produce of the above pargannas.
19. Account of the succession of Pedda Vējaya Rama Raja of the Vaddoudi district and an account of the forts of do.
20. Account of Rama Raja and Siva Rama Raja, princes of the Kurupam Merangi district, with descriptions of the hills, forts, tanks, caves, channels, &c.
21. Account of the Gaţapati kings of the Kimedi district of the Kalinga country.
22. List of the Zemindaries, forts, hills, caves, gardens, of different sorts of fruit trees, &c., in the Kalinga country.

32.

1. Genealogical account of the Princes of Anumukonda and Warangal or otherwise called Elbasila Nagaram with their conquests in the Telugu country.

33.

1. Account of the allowances to the temple of the deity Kalāstri Iswer, in the Telugu country.

34.

1. Some account of Krishna Rāyalu, prince of Anugondi, collected in the Kondavir country.
3. Account of Gaţapati Deva, a prince of the Gaţapati race, who ruled over the Telugu country.
35.
1. Account of Gantur in the Chintapalli district.
2. Account of Karpupad village in the Sattanapalli district.
3. Account of Gudipudi in the Chintapalli district.
5. Account of Kallur in the Chintapalli district.
6. Account of Wupallapad in Sattanapalli do.
7. Account of Wunova in do.
8. Account of Vellur in the Chintapalli district.
10. Account of Anuparu village in do.
15. Account of Kunnuparu in the Sattanapalli district.
17. Account of Pettur Pallem in the Venakonda district.
18. Account of Pavalur in do.
19. Account of Allur in the Chintapalli do.
20. Account of Addusupalli in Chilkalurupad district.
22. Account of the temple of Sinha Raya konda or hill, in the Addanki district.
23. Account of Nisampatam and Timmahbupalapatinam, in the Chintapalli district.
25. Account of Allur Kandika Agraháram in the Chintapalli district.

36.
1. Account of Vallur in the Rápalli district.
2. Account of Motupalli and Nayanapalli, in the Chintapalli district.
3. Account of Batopudi village in the Rāpalli district.
4. Account of Ponnopalli Agraḥāram in Rāpalli district.
5. Account of Dhuli Pūḍi village in the Rachūr district.
6. Account of Pullovarru in the Rāpalli and Rachūr district.
7. Account of Pedda Ganjam and of the ruined city of Warangala Dina in the Chintapalli district.
8. Account of Atirapalli Agraḥāram, in the Rāpalli district.

37.

1. Account of Madderalla in the Venakonda district.
3. Account of Enamadala in Rāpalli district.
4. Account of Boggaram in the Venakonda parganna.
5. Account of Kunamurlapāḍi in do.
6. Account of Sarikonda Pallam in do.
7. Account of Sanampudi village in do.
8. Account of Kondramutla in do.
10. Account of Yannajī Gudem village in do.
12. Account of Chinamakina Agraḥāram, in the Chintapalli district.
14. Account of Ikuru village with notice of the hills, caverns and sacred ponds of the above place in the Ballamkonda district.
15. Account of Epur in the Venakonda parganna.
16. Account of Rampuchirilah with notice of an old fort of that place in do.
17. Account of Tubadu village in the Chilakalurpād district.
18. Account of Nakarekallu with notice of the hills, caves, temples and hidden treasures, &c., in the Ballamkonda district.
20. Account of Venkataya Pallam in the Katavarapu parganna.
22. Account of Machavaram in the Katavarapu parganna.
23. Account of Potlur in the Venakonda district.
24. Account of Chintapalli with notices of the hills, caves, tanks, temples, forts, and hill forts and diamond mines, &c., in the Chintapalli district.
25. Account of Paladgu with its remarks in do.
27. Account of Madala in the Ballamkonda district.
28. Account of Bhrigubandha with notice of the boundaries of the Ballamkonda district.
29. Account of Eralapad in the Chintapalli district.

38.
1. Account of Pedda Nendipad in the Venakonda district.
2. Account of Upatür in the Sattenapalli district.
3. Account of Konatipuram in the Chintapalli district.
5. Account of Santa Mágulur in the Ballamkonda district.
6. Account of Yaluchur in do.
7. Account of Dunda Mudi and Villacherla villages in the Sattenapalli district.
8. Account of Nerredupalla, Jadopalla and Batapudi villages in the Chilakalurupad district.
10. Account of Karempudipadu Agrañaram, and Potavaram villages in the Sattenapalli district.
11. Accounts of the holy place of the Illamanda hills and Ravipad Eddavali villages with notices of the boundaries, temples, tanks and gardens, &c., in the Ballamkonda district.
14. Account of Pallapalle and Potumerka villages with notices of the old forts, temples, tanks and produce, &c., in the Nizampatam circcar.
1. Account of Pratipad in the village Chilakalurpad district.
2. Account of Pulevaru in the Ráppalli district.
3. Account of Pulevaru in the Chilakalurpad district.
4. Account of Sattenapalli and its forts, temples, and boundaries.
5. Account of Kankanallapalla village in do.
6. Account of Venkayalapadu village in do.
7. Account of Palledevaralapad Agraháram in the Ballamkonda district.
8. Account of Mydavole village in the Sattanapalli district.
9. Account of Amanabarda village with notices of the ancient temples, tanks, hills and caves, &c., in the Ráchur and Ráppalli district.
10. Account of Dokeparu village with notices of the ancient temples, tanks, hills and caves, &c., in the Ráchur and Ráppalli district.
11. Account of Tallur village in the Chintapalli district.
12. Account of Potlapati Agraháram in the Sattenapalli district.
15. Account of Peddavadlopudi in do.
17. Account of Nandegama village in the Chilakalurpad district.
18. Account of Vanavaram in the Sattenapalli district.
22. Account of Krisur with notices of the hills, caves, temples, ponds and ancient forts, &c., in the Bellamkonda district.
23. Account of Mundradu in the Nisampatam district.

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27. Account of Sundapudi in the Ohilakalurpad district.
28. Account of Kanaparu in the Sattinapalli district.
29. Account of Lingamgunta Agraharam in the Bellamkonda district.
30. Account of Mulakalur in the Ohilakalurpad district.
31. Account of Voparlapalla with notices of the white pebbles on the bank of the Gundakammah river.
32. Accounts of Jonnalagadda and Potavarpad villages in the Ohilakalurpad district.
33. Accounts of Palapodu, Munumaka and Ekuru Muru villages in the Bellamkonda district.
34. Accounts of Kunkalakunta, Sunagudapad and Paragutcherlah villages, with notices of the hills, forts, ancient temples and ponds, &c., in the Venakonda district.
35. Account of Rupenaguntla and Dachavaram villages in the Bellamkonda district.
36. Account of the ancient fort of Rompecherla with notices of the temples, stone images, &c., in the Venakonda parganna.
37. Account of Gundapalli, Vellatur, Vuddemguntah Perrupad, Nainepalam, Kanamalacherruvu, Bollopalli, Sarrekonnapallem Agraharam, Allavaula, Epur, Savallyapurum, Kanumarlapupdi, Sarakonda Pelle, Sanamypudi Agnigundalla, Ravulapurum, Gundegunamala, Kocherla, Agalur villages with notices of the hills, forts, Durgams or hill forts, ancient temples, diamond mines and mines of various stones and ores, with a list of the birds, animals, trees, passes and fords, &c., in the Venakonda district.
38. Account of Jalalapuram in the Ohintapalli district.
40. Account of Uttecherkär in the Rápalli district.
41. Account of Mutupalli Nainopalli with notices of the ancient ruined cities, forts, high grounds, of the coins, of different sorts of images and land marks in the Ohintapalli district.
42. Account of Bentapalli in the Sattinapalli district.
43. Account of Gogulapadu in the Rácheru district.
44. Accounts of Vamanarapukandrika and Maragapudi in the Chilakalurupad district.
45. Account of Temmapuram with remarks on the boundaries and temples of the above village in the Sattenapalli district.
46. Account of Meddekondur village in the Chilakalurupad district.
47. Account of Komaraipudi village in the Chintapalli district.
48. Account of Eppalapalleem village in the Chilakalurupad district.
49. Account of Appapuram do. in Venakonda parganna.
50. Account of Chenanandipad village with a notice of the boundaries of the Bellamkonda district.
51. Account of Guregopudi village in the Rápalli district.
52. Account of Malladi Agraháram in the Chintapalli district.
53. Accounts of Pedda kurpad, Hussanagaram, Tallur, Attalur, Ramapuram and Govindapuram villages, with remarks on the boundaries of the Chintapalli district.
54. Account of Yerraguntapalleem village in the Chilakalurpad district.

40.
1. Copy of an ancient record of the Kondavir country, containing the account of the Rajas of the Telugu country with their works and establishment of the Kondavir Durgams or hill forts. The establishment of the village Karanams, together with notices of the hills and forts, boundaries of the villages, &c., in the Telugu country.

41.
1. Tales of a Betála related to Vikramarka Raja, collected in the Telugu country.

42.
1. Abridged accounts of the Rajas of the Surapuram and Gudegunta districts in the Subah of Hyderabad in the Telugu country.

43.
1. Genealogical account of Venkatapa Naik Raja of Surapur
and Gudegunta districts in the Subah of Hyderabad in the Telugu country.

44.

1. Account of the celebrated temple of Tripet, the pagodas, the ceremonies and worship, copied from records there, by Narain Rao, bramin, in 1803.

2. Account of Panchamurti, situated on the hill of Sri Venkatachalapati at Tripet, in the Telugu country.

3. Account of the ceremonies in the pagoda of Trumal in the Tripet district in do.


5. Chronological account of the sovereigns, &c., who have reigned at Tripet and granted endowments there.

6. Copy of an old manuscript, containing an account of the differences and disputes between the Vaishnavalu and Saiwu in the Telugu country.

7. Abridged account of Venkateswer, the deity worshipped at Tripet.

8. Account of the Mantapams, Pakarams and other buildings at Tripet.

9. Account of the different gardens, hills and Tirths or sacred ponds at Tripet.

10. Particulars of the buildings of the different temples and Mantapams, &c., at Tripet.

11. Account of the boundaries of Tripet.

12. List of the villages of the Tripet district, together with Enams or privileges in do.

13. Account of the limits of the Kridah or spectacles and entertainments of the god at Tripet.

14. Collections and disbursements of the Pargannas of Tripet.

15. Account of the different nations who come on pilgrimage to Tripet and their offerings.

16. Legendary account of Venkateswer at Tripet, related in the Bhavishyottara Puranam.
17. Chronological account of the ancient Rajas from the Krita Yug.

1. Copy of an ancient record of the Princes of Chandragiri with their works, preserved in the hands of the Karanams of Chandragiri in the Telugu country.

1. Particular account of Venkateswer Swami, the deity worshipped at Tripeti in the Telugu country.

1. Copy of an ancient record of Narainvaram, containing an account of the ancient cities Narainvaram and Cheeratan Patanams, and the genealogical account of Narain Raja and Kavati Raja, kings of those cities, with their works and dates, &c., collected in the Telugu country.

1. Account of Madhavaswami, otherwise called Vidyaránya, the founder of the city of Vijayanagar in the Telugu country.

2. Genealogical account of Timma Deva Rayalu and Krishna Rajalu, princes of Anagondi, with dates, and their works in do.

3. Some account of the Basavapuránam on the subject of the Saiva religion in the Telugu country.

1. Account of the Mahemalur in the Nallur district, with notices of the boundaries, temples and gardens of the above village.

2. Account of Roupur village, the limits and temples of the village.

3. Account of the villages with remarks on the boundaries, tanks, trees, wild animals and temples, &c., in the Kota district of the Telugu country.

4. Account of the Suvarna Mukhi river in the vicinity of the Kota village in the Telugu country.

5. Account of Talpagiri hill in do.
6. Some account of *Mukunti* Maha Raja, an ancient prince of the Telugu country.

7. Genealogical account of *Pulégadavaru Daspandvas* of the *Nisampatam* circar in do.

8. Abridged account of the *Vellorotuvuru*, descendants of the *Venkatagiri* Rajas, with their works and banners, with an account of *Venkatagiri* in the Telugu country.

50.

1. Report of the progress of *Narain Rao* on his journey in the *Venkatagiri* district for the year 1814.

51.

1. Report of the progress of *Narain Rao* on his journey in the *Venkatagiri* district from April 1814 to May 1815.

52.

1. Report of the progress of *Muttilah* on his journey in the *Ganjam* district for the year 1814, January to December inclusive.

53.

1. Report of the progress of *Muttilah* on his journey in the *Ganjam* district for the year 1815.

54.

1. Report of the progress of *Narain Rao* on his journey in the *Venkatagiri* and *Udayagiri* districts from January to July 1815.

2. Report of the progress of *Narain Rao* on his journey in the *Hyderabad* country, from December 1815 to December 1816.

3. Report of the progress of *Narain Rao* on his journey in the *Hyderabad* country, from 1st January 1816 to December 1816.

4. Report of the progress of *Narain Rao* on his journey in the *Hyderabad* country, from 1st January 1818 to the end of March.

55.

1. Report of the progress of *Venkat Rao* on his journey in the *Hyderabad* country, from 1st January 1818 to the end of December.
2. Report of the progress of Venkat Rao on his journey in the Hyderabad country, for the year 1819.
3. Report of the progress of Venkat Rao on his journey in the Hyderabad country, for the year 1820.

56.
1. Report of the progress of Venkat Rao on his journey in the Hyderabad country, for the months of March and April 1818.
2. Report of the progress of Anand Rao on his journey in the Dharanikota, Amaravati and Bender districts in the Telugu country, for the year 1817.
3. Report of the progress of Anand Rao on his journey in the Guntur district, for the months of April and May 1818.

57.
1. Account of the Kings of the Kaliyug.
2. Genealogical account of Pratapa Rudra, an ancient prince of the city of Warangal.
3. Account of Mogaltur and of Topapati Ras, the Raja of the Mogaltur district, in the Telugu country.
4. Account of the invention of the Mahatta character, and the practice of it by the people.
5. Genealogical account of Pasupati Vijaya Rama, Raja, Prince of Vijayanagar in Kalinga Desam.
6. Particular list of the ancient Rajas and Padshah of Dehli.
7. Legendary account of Kānchi with notices of the celebrated temples, holy ponds, &c., at that place.

58.
1. Abridged account of the Rajas of Suropuram in the Telugu country.

59.
1. Account of Sriharikota with notices of the ancient cities and temples of the above place in the Telugu country.
3. Account of Bandhanapuri Pattanam in the Telugu country.
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5. Particular account of Kotah village with a list of the temples and gardens in it.
6. Account of Mulapattanam.
7. List of the goods or exports and imports from the ports as well as an account of the factories in do.
8. Particular memorandum of the divisions of the Karnatic Payen Ghat, Arcot Subah, &c.
10. List of the Kanungos Masemdars, and Molasadis of the Karnatic.
11. History of the Karnatic.

60.
1. An Uriya book translated into Telugu, containing an account of the remarkable temple of Purushottama, or Jagannath, with its allowances, and an account of the Rajas thereof.
2. Copy of an ancient record in the Uriya language, translated into Telugu, containing an abridged account of Jagannath, and of the kings of the Kaliyug who have supported the ceremonies to the god at Jagannath in the course of their sovereignty.

61.
1. Account of Jagannatha.
2. Genealogy and account of the kings of Odhra desa or Orissa.

62.
1. General account of the revenues of the Karnatic, together with the former rulers, copied from the ancient records.

63.
1. A book containing the thirty-two tales of Vikramarka related to Bhoja Raja.

64.
1. Account of the perambulation of the holy Mountain of Srisailam.
2. Legendary account of the holy reservoirs at Amareswaram in the Guntur Circar.
1. Account of the temple of Chidambar in the Chola country.
2. Account of the Pagodas of Ariyalur, Vadayarpalum and Torayur district in do.
3. Genealogical account of the Palligar of Naduvakurchi district in do.
5. Account of Vijaya Venkatachala Reddyvar, zemindar of the Torayur district, in the Trichinapalli country.
7. Genealogical account of Anangar, an officer of the temple of Srirangam.
8. Account of the temple of the deity Valayudha Swami in the Kangyem district.

2.
1. Account of the judgment of Mariadira\textemdash{}men.
2. Account of the temple of Subhramanya Swami of Dharapuram in the Dharapur district.
3. Account of the tribe of Kallavandlu at Perramale, in the Madhura province.
4. Account of Kandap\text{"a} Raja, king of Mylapur or Saint Thome.

3.
1. Account of the former kings who ruled at Palanir and other places, with descriptions of different villages in the Koimbatur country.
2. Genealogical account of Chinnapa Naik, Palligar of Palavey in the Dindigul district in the Koimbatur country.
3. Genealogical account of Kometi Kumara Konda\text{"a} Naik, zemindar of Ayakudi Pallem, in the Dindigul district, in do.
4. Genealogical account of Paripatra Udaya, Superintend\text{"e}nt of Palani Male Dandayudha Swami Kovil in do.
5. Account of the wild tribe Kun\text{"u}var, residing on the Panpi hills in the Virupaksh\text{"i} district in do.
7. Descriptions of the temples and hills in the Virupaksham district in do.
8. Account of Kulapa Naik, Palligar of Virupaksha district, in do.
10. Account of the holy place of Palani in do.

4.
1. Account of Vonnadaya Govinda, chief Palligar of the twenty-four Nāde of Konga, in the Koimbatur country.
2. Account of the Palligar of Kākavādi in Konganad in do.
3. Genealogical account of the Palligar of Kantagem Manroudi in do.
5. Account of Vanava Rayagouda Palligar of the Samatur Pollaipatta in do.
10. Account of Kangayand district in do.
11. Account of Swaroj Balagovinden Palligar of Manglam in the Dharapur district.
13. Account of the Pagoda of Kērur in the above district.
15. Account of Narumbur in do.
17. Account of the Kumbhagrama village in do.
18. Account of the holy place of Dharapur in do.
19. Account of the temple of Pandyagramam in do.
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22. Account of the Pagoda of Kunjapalli in the Dhanaikna Kotta district in do.
23. Account of Kasbah Koimbatur in do.

5.
1. Genealogical account of the zemindar of Yamakalpuram in the Dindigul district in the Koimbatur country.
2. Genealogical account of the zemindar of Talayem Kotta in do.
3. Genealogical account of the zemindar of Tavasé Maddu in do.
5. Genealogical account of the zemindar of Sukampatti.
7. Genealogical account of the zemindar of Koppaya Naikar in do.
11. Account of the temple of Devaram Pallipatt in do.
13. Account of the temple of Devaram Pallipatt in the Koimbatur country.
15. Account of the different temples of Uttamam Pallipatt in do.

6.
1. Account of Badeespanaik Palligar of Bettayembadi in the Koimbatur country.
2. Account of the Kunnumar Jati or tribe of mountaineers, residing on the hills of the Virupaksha Pallipatt, in do.
3. Account of Terumala Ponnapa Naik of the Virupakshem Pallipatt in do.

7.
1. Account of Pulikat together with an account of the fishermen.
2. Account of Terupalaveram, Pomari and Gummadipudi villages, in the Madhurantakam district.
3. The actions of the former Rajas of the Pandya Mandalam, Chola Mandalam and Tonda Mandalam.
4. Remarks on the limits of Tonda Mandalam.
5. Account of the temple of Kolumudi in Koimbatur.
6. Genealogical account of the kings of the Kaliyug.

8.
2. Account of the holy place of Padmachalam hill in do.
3. Account of the pagoda of Narasinha Perumal in Tinnevelly.
4. Account of the Tarikamba Agrahdram in the Dharapur district.
5. Account of the pagoda of Ahobala Narasimha Swami at Nellakota in do.
6. Account of Kudurachana in do.
8. Account of the pagoda of Mannaur Kovil in do.

9.
1. Account of Teruvatur Eruzen in the Teruvatur district.
2. Account of the Tirths or holy ponds at Terunamale in the Arkot do.
3. Account of Pulagadi Asuren in do.
4. Account of Devagra, Raja of the city of Terukovelur, in do.
5. Account of Ponnavanen, the son of Kalapalen, at Atur in do.
6. Account of the temple at Gopurapuram village in the Vridhachalam district.
7. Account of the city of Arunapuri Pattanam in the Tirunamale district.
10. Account of the Pandukuli or Tumuli, &c., in do.
12. Account of the Kurumbas, their religious profession, customs and manners, &c.

10.
1. Account of the Pagoda of Chatrapuram in the Chatupatt district.
2. Account of the holy place of Sinhapura Devasthanam in the Chatupatt district.
3. Account of the holy place of Terunamale in do.
4. Account of the holy place of Kilore in do.
5. Account of the Pagoda of Terukovelur in the Terukovelur district.
6. Account of the holy place of Aregunda Nallur in do.
7. Account of the King, Bâdîla Raja and his conversation with the Jainas respecting the Saiva religion.

11.
1. Account of Kundapa Raja, King of Mylapur, in the Arkoṭ district.
3. Account of the City of Puddupatnam near Sadrâs in do.
6. Account of the Kurumba fort at Mayeru Madu in do.
7. Account of the Pandukulis at Padavur in do.
8. Account of the Kurumbers in do.

12.
1. The universal deluge according to the account of the Jaina people in Chatupat district.
2. Account of the Raja who persecuted the Jaina people unjustly, and beheaded ten of them daily, in do.
8. Abridged account of the Sankhyam, Savugada, Yoga, Mimamsa and Maskori, &c., sects of the Jain faith.
9. Customs and manners of the Jainas in the Chatupatt district.
10. Representation of the Jaina people in do.
11. Account of a Jain Pagoda and Mattam at Chitambur in the Chatupatt district together with its daily expenses in do.
13. Account of Allagheyasen and Anchandayen, the two sovereigns, who reigned in the old fort of Ayeliam, in do.
15. Account of the heap of white pebbles at Kallapuleyur in the Chatupatt district.
16. Account of the temple of Teruwapadi and of the ancient Fort of Adinarain Sambhava Raya at Vayallur in do.
17. Remarks on Durukull in the Vandavasi district.
18. Account of the hills of Aragiri Parvatam and of Arangam in the Arkot district.
19. Account of the Pagoda of Terupanâyadu together with the Etymology of its name, in the Teruvuttur district.
20. Account of the tribe of Nohkers in do.

13.
1. Account of Malla Raja and Annama Deva Rayer of Bijnagar in the Arkot district.
2. Account of Padmanathapuram or ancient Mylapur in do.
3. List of the Jain books in the Jain Mattam of Chitambur in the Chatupatt district.
4. Account of the derivations of the Syva, Baudhha Madhava and Vyshnava religions from the ancient Samanai religion; with their dates; in do.
5. List of the names of the famous Muniwaral and Kavissors or Jain sages and poets who are now much revered in Dravida Desam with their works.
6. Account of the succession of the ancient famous Jainas sages.
7. Representation of the Jainas respecting their temples in the Arkot district.
8. Account of Vakran Raja and the petrifactions at Teruvakaré in the Valladeva district.


10. Account of the ancient sovereigns and the Etymology of the name of Kudumulur Pagoda in the Kāvaripakam district.

11. Account of the origin of the ancient Rajas of Singhala Dwipam, or Ceylon.

12. Copy of a list of the Jaina temples and Jaina villages in the southern country in the hands of a Jaina priest at Chitambur in the Jagir country.

14.

1. Account of the Pandukulis or Tumuli written from different verbal accounts in the Jagir and Arkot districts.

2. Account of Tondaman Chakraverti in the district of Kanchi.

3. Account of Kandava Rayen and Satu Rayen who ruled at the fort of Teruvadachuram in the Arkot district.

4. Account of the Pagoda of Teruvadachuram in the Arkot district.

5. Account of the ancient gold products of Kallaturil in do.

6. Account of the places of hidden treasure in the Arkot district.

7. Account of Tondamandalam and its ancient inhabitants, Baders and Kurumbers, their customs, &c.

8. Account of the fort of Karumbers at Maruttum near Kanchi in the Uttaramallur district.


10. Account of the old fort at Akudu Tanki in the Arkot district.

15.

1. Account of the war of Tondaman Chakravarti and Viswavaasu raja in do.

2. Account of Arkot and its Etymology.

3. Account of the Baoddha Rajas who reigned in the fort of
Allapadatangi and the transportation of the Bauddhas to Pegu and Kandi.

4. Curious account of the destruction of the 8,000 Jain Sanyasis or sages, who were in the Matam, and College, which was in Pannatoga Nagaram in do.

5. Account of the first king Tayamanalli Chola Raja, who founded the Chola Mandalam.

16.

1. Account of the Matam of Gnánasivachari in the Koimbatur country.

2. Account of the Pagoda of Tadukambu in the Madhura district.

3. Genealogical account of Lakshmipati Naik, the zemindar of Udayakotah, in the Dindigul district.

4. Account of the Pagoda of Vadda Madhura Devasthanam in do.

5. Account of the zemindar of Mamparu Pallapatt in do.

6. Account of the merchants at Dindigul in the Koimbatur country.

7. Genealogical account of Ranga Raja, the Jagirdar of Mulipad village, in the Dindigul district.

8. Genealogical account of Appaya Naik, Palligar of Kannavadi in the Madhura country.


10. Genealogical account of Bala Mukunda Naik, Palligar of Sukampatti, in do.


12. Account of weaving and painting cloths, and the art of weaving blankets at Kusbh Dindigul.


17.

1. Genealogical account of Yarama Naik, the Palligar of Pallachet district, in the Dharapur district.
2. Genealogical account of Samba Naik, Palligar of Chun-chwadi in do.
3. Copy of a record containing the topography and an account of the tribes at Puluva, Vadavattua, &c.
4. Genealogical account of Mallarusu, the Palligar of Avade-yapuram.
5. Genealogical account of Avala Sunder Pandit in do.
6. Account of the temple of Subrahmanyaswami, the deity worshipped at Sivagiri, in the Koimbatur district.
7. Genealogical account of Bama Naik, Palligar of Andapatti, in the Dharapuram district.
8. Copy of an old record of the Rayalu in the hands of the Karanams of Aravakurichi district.
9. Account of the holy place of Kalasa in the Dharapuram district.

10. Copy of an ancient record in the hands of Sriranga Deva of Ramanathpuram Karvur, containing the genealogical account of the Setupatis or former kings of Ramanathpuram.
11. Law of the Mohameddans.
12. Account of the temple of Kalapalur in the Savak district, in the Koimbatour country.
14. Account of the holy place of Bhavnigudall in the Koimbatur country.
15. Account of the holy place Avinasi in do.
17. Account of the temple of Agniswara Swami of Turavur in do.
18. Account of Baleswer Swami at Chavur in do.
19. Account of the pagoda of Udayagramam village in do.
15. Genealogical account of Immadipatakapanna Reddy, Palligar of Paravipallam, at the Palachi district, in Dharapur.
17. Account of the Mattam of Manikyavasa, Bramin of the Saiva sect at Konnampatti village, in the Koimbatur district.
18. Account of Nallapareyavenden, Palligar of Mellukar Talayanad, in the Dharapur district.
20. Account of Krishna Rayapuram Agraharam, an establishment of the religious Brahmans, in do.

19.
1. Genealogical account of Yaratemema Naik, the Palligar of Yadayakata, in do.
2. Genealogical account of Kandama Naik, Palligar of Palemekonda, in do.
3. Account of Lingama Naik of Nattam, in do.
5. Account of Same Naik, Palligar of Ramagiri, in do.
7. Account of Chakragovinden, Palligar of Palamkota, in the Kangyem do.
8. Genealogical account of Mudu Rangapa Naik, Palligar of Muttarati Pallian at Chakragiri, in the Dharapur country.
10. Account of Timma Naik, Palligar of Vadapatti, in the Dharapur district.
15. Account of the holy place of Kudalur of the Aravakuruchi district in do.
17. Genealogical account of Teramala Muttumada Naik, Palligar of Kutampatti, in do.
18. Genealogical account of Marutapa Deva, Palligar of Ultimala, in do.

20.

1. Chronological table of the ancient and modern Hindu Rajas in the Dravira country.
2. Account of the most ancient sages and poets, with their places and dates in Dravira Desam.
3. A general list of books and inscriptions, &c., in do.
5. Account of Vajrangada Pandya Maha Raja of the Pandia country.
6. Account of the Chola Rajas in do.
7. Account of the Jain temple of Parswanath Swami at Terunarain Konda village, in the district of Kilvanakuri Kottah.
8. List of the names of the ancient Jaina kings in the Dravira country.
10. Account of the tribes of Kurumba in do.
11. Account of Vyalwar Pallapat in do.

21.

1. Abridged account of the Vedas, Sastras, Puranas, and of the different temples, with a list of the books of the ancient Rajas in the Dravira country.
22.
1. Account of the holy place of Chidambar in do.
2. Tales of the four Prime Ministers of the Alakapuri Raja.
3. Account of the disciples of the Sāiva religion, with their manners and customs.

23.
1. Genealogical account of the Tanjavur Rajas of the race of Bhosela in the Tanjore district.

24.
1. Account of Mavelipur or Seven Pagodas in the Arkot district.
2. Genealogical account of Pandya Pratāpa Raja of Pandya Desam.
3. Account of 66 Jain temples together with the customs and manners of the Jaines in the Kanchi district.
4. Depositions of the Bramins of Srirangam and Trichinapali on the subject of the ancient history of that country.
5. Genealogical account of Utamanambi, the warden of the Srirangam temple.
6. Chronological account of the ancient kings of the Kaliyug, and some account of Ohandragiri.
7. Copy of a record preserved in the hands of Vydyam Kupiah at Bhavāni gudali, containing an account of the Malenadu, Kudia Kota, Urkad and other Palligars in the Dravira Desam.
9. Account of the tribes of five artificers with their works in the Trichinapali district.
10. Account of the Sivaprakasa Mattam at Tanjore.
11. Account of the Reddis or head inhabitants of Bengalam, Arumbayur, Bengalur and Vapuntotè villages in the Trichinapali district.

25.
1. Account of the left hand people of the inferior castes, with their titles and dresses, in the Dravida country.
2. Account of the right hand people of the superior classes, with their titles, dresses, &c., in do.
3. Account of the old fort of the Kurumbas at Nirumpur in the Jagir district.
4. Chronological table of the Tamul Rajas in the Dravida country.
5. Account of the Naga Kumara Andanda Chakravartti former Raja of Dravida.
6. Account of the Pagoda of Sundareswara Swami at Madhura.
7. Account of the temple of Tirunarainpuram in the Trichinapalli district.
8. Genealogical account of Kumar Kandama Naik, zemindar of Aykudi, in the Dindigul district.
10. Account of the Revenue of some villages in Tarikamba district, together with a description of the boundaries and caves, &c., in the Dindigul district.
11. Table of the different grains produced in the Dindigul district.
13. Genealogical account of the Ullapa Naik of Kalahastri, in Dravida.

26.
1. Genealogical account of Appayanaik, Palligar of Kannyvadi, in the Madhura district.
2. Genealogical account of Bodi Naik of Sivaram Kulam, in do.
5. Account of the hidden treasure found by a person at Kannatur village with a copper inscription: in the Madhurantakam District.

27.
1. Genealogical account of the Tanjore Princes.
28.
1. Genealogical account of Avalapa Naik, Palligar of the Pavalí pargannah, in the Madhura district.
2. Genealogical account of Kumar Ama Naik, the Palligar of Karrespatt, Pallam in do.
3. Account of the incarnation of Jnana Samanadhar Swami, priest of the Saíva religion at Madhura, in do.
4. Genealogical account of Kumara Swami, zemindar of Kaddambur in do.
5. Genealogical account of Tambuchi Nad under the Pandeya kings in do.
7. Genealogical account of Saluva Deva, zemindar of Swanda, in do.
8. Genealogical account of Pulavodaya Deva, zemindar of Maneyachi, in do.
10. Genealogical account of Ullagiri Naidu, zemindar of Nāduvile, do.

29.
1. Account of the temple at Tiruvatur Desamangalam village in the Ramanadpur district, in Madhura do.
2. Account of the temple at Nynargudi village in do.
3. Account of the holy place of Pushpavana Kasi at Sinham-pallapatt, in do.
4. Account of the pagoda of Chokanatha Swami at Murakudi village, in do.
5. Account of the Chidambaram pagoda in the Dravira country.
6. Account of the holy place of Tirukadavur in do.
7. Legendary account of the holy place of Tiruwalur in do.
8. Legendary account of Gauri Myavaram, a holy shrine, in do.


10. Account of the ancient deity of Madhura, Sundareswera Swami, and a memoir of the Pandya kings in the Dravira country.

11. Account of the origin of the Kaveri river in do.

12. Legendary account of Vallur, a holy place in the Dravira country.

30.

1. Genealogical account of the Surapayada, Palligar of Gari-kotah, in the Madhura district.

2. Genealogical account of Gaja'apa Naidu, zemindar of Gollapatti, in do.


5. Genealogical account of Madavana Naik, zemindar of Puleyen Gudi, in do.

6. Genealogical account of Ramaswami Talavadu, zemindar of Talapam Kota Pallipatt, in do.


8. Genealogical account of Tumlaachi Naidu, Pallipatt in do.

9. Genealogical account of Muduwijaya Raghunath Pádu Uddayadeva, zemindar of Sivaganga, in do.


1. Genealogical account of the ancient Chola Rajas of the Indian country.

2. Copy of a record in the hands of Krishnaya Brahmin at Nager, containing an account of the discourses between a lion and a tiger.

3. Account of the temples at Kanchi.

4. Deed of interest of the Setupati or prince of Rama-nam in the Dravida country.
6. Remarks on the temples, hills, Mantapams, caves, stone chariots, images, &c., at Mahavalipuram, in the Arkot district.

7. Account of the temples of Teruvengala Nathaswami in the Yella Mulla Pallipatt, in Madhura district.


9. Legendary account of Mahavalipur, in the Arkot district.

10. Legendary account of Kovalam, in do.

34.

1. Account of the allowances of the Madhura temple, in the Madhura district.

2. Account of the allowances of the temple of the goddess Minakshi at Madhura.

3. Account of the allowances of the Ullagiri temple, in do.

4. List of the villages with an account of the Jagirs, in do.

5. History of Devendra and Nahusha Raja.

6. History of Lava and Kusa.

35.

1. Account of the ancient city of Bhojapatnam in the Trichinapali district.

2. Account of the Kurumba villages, in the Kanchi district.

3. Account of the Jainas of Tonda Mandalam, in do.

4. Account of Teruvakadi in the Ulladivy district, in do.

5. Account of the Kapithalam in the Teruvayar district, in Tanjore.

7. Account of the Nagar and the Tomb of Mir Sahib, in do.

8. Account of the Palligar of Kandarasy Kota Pallipatt do.


10. Account of the Puretvatasadu and Papa Kovil villages in the Killur district, in do.


36.

2. History of the Chengi kings in the Dravira country.
3. Account of the sixteen Chola Rajas and their victories in Dravida.
4. Account of the establishment of Tondamandalam by the Chola Raja, in do.
5. Chronological account of the former Rajas.
6. Account of Chola Simhapuram in Dravira.
7. Account of the grants of Cholangavaram, in do.
8. Genealogical account of the Kavas Rajas, in do.
10. Account of the contests of the Chengi kings with the Moguls, in do.

37.
1. Copy of an ancient record containing the Chronological account of the former Chakravarttis and Yadava Rajas, &c.

38.
1. Account of the Chengi or Gingee Rajas.

39.
1. Account of Arkot.

40.
1. Account of the holy place of Terunamale hill.

41.
1. Legendary account of Terukolakudi in the Sivaganga district.
2. Chronological account of the kings of Pandya Desam.

42.
1. Accounts of the ancient temples and images of the Pandavas in the Chittur district.
2. Account of Raya Vellur and fort in Arkot.
3. Account of Chingallpat.
4. Account of Chudurangapatnam or Sadras.
5. Account of the war of Jaya Sing Raja with the Mogul ruler of Chengi.

43.
1. Genealogical account of the ancient Tamul Rajas.
CEDED DISTRICTS.

1. Account of the Cheruvodu or tanks of Bukkaraya-Simudram, and Ananta Sagaram, in the Anantapuram district.

2.
1. Account of the agriculture of Nagula Dinna district.
2. Account of the villages of Aroka and Jarakpuram, in the Gulem district.
3. Account of the villages of Ramurlakota and Ramalakota, in the Kannol district.
4. Account of Ramalakota village, in the Kandanol district.
5. Account of Chanugondla village in the Panchapallam do.
6. Genealogical account of the Palligars of Pandekona, in do.

3.
1. Account of the Kasbah Daroga, in the Kampli district.
2. Account of Kampli, in the Kampli district.
3. Account of Antapuram division, in do.
4. General account of Kampli division.
5. Account of Konakonda village, in the Guti district.
6. Account of Somayajipalla village, in the Kannel district.
7. Account of Gun, do. do.
8. Account of Kotula Medatur, do. do.
10. Account of Damagatla, do. do.

4.
1. Account of Kodur village, in the Kamlapur district.
2. Account of Turkapalla do., in the division of Pydekalwa.
3. Account of Sambatur, do. do.
4. Account of Ebharampuram do., in the Kamalapuram district.
5. Account of Allidona Agraaharam, do. do.
6. Account of Upalur Pallam, in the division of Kommadi.
7. Account of Kolavari village, in the Kamalapuram district.
8. Account of Anki Reddi palli, do. do.

5.
1. Account of Podur do., in the Duvur district.
2. Copy of the ancient records of Ramaswaram village, con- containing the decisions of lawsuits, &c.
3. Account of Munnarampalla village, in do.
5. Account of Rajupalem, do. do.
6. Account of Chilla Basivayapalla, do. do.
7. Account of Vengunnagoripalla, do. do.
8. Account of Chabadu, do. do.
10. Account of Balaki Varepalla, do. do.
11. Account of Pichapadu, do. do.
15. Account of Kallémalla, do. do.
17. Account of Môlôpad do., in the Jambula Maddugá district.

6.
1. Account of Chotpalla village, in the Jambula Madugá district.
3. Copy of the ancient record of Bommayapalla village, containing the limits of the villages, the source of the river Chiravati, &c., in do.
4. Account of Nekânam Petta village, in do.
5. Account of Gudém Chëruwu, do. do.
6. Account of Ponnatotah, do. do.
7. Account of Ambam Srotriyem, do. do.
8. Account of Vämáguntapalla Srotriyem, do. do.
10. Account of Dëshapalnam, do. do.
CEDED DISTRICTS.

15. Account of Yerragudi village, in do.
17. Account of Kappalu Srotriym, do. do.
18. Account of Tallapodurere, &c., (3 villages) in do.
19. Account of Sugru Manchapalla village, in do.
20. Account of Bukkapatnam, in do.

7.
1. Account of Ahobalam, in the Chagala Muni district.
2. Account of Batamchiria village, in the KannoIs district.
3. Copy of the ancient records of Tailapuri, in do.
5. Copy of the ancient records of Anupuri, do. do.

8.
1. Account of Varnilapadu village, in the Koilkunta district.
2. Account of Kakerpadu, do. do.
3. Copy of the ancient records of Manchi Nila Govinda dinna village preserved in the hands of Dadda Nala Chinnam Bhatlu Brahmin, in do.
4. Copy of the ancient records of Bhimunipad, in do.
5. Copy of the ancient records of Chinakerperla village, in the Kavila-Kunta district.

9.
1. Copy of the ancient record of Hanumadgundam village, in the Koilkunta district—and also the account of that holy place.
2. Legendary Account of the sacred pool of Hanumadgundam related in the 20th chapter of the Shandapuraman, in the Koilkunta district.

10.
1. Account of the Tadiparti Kasbah in the ceded districts.
11.

2. Account of Krishnasiri village, in the Kannole district.
3. Ancient system of the settlement of the revenues of the Kannole district.
4. Account of the seasons of sowing, &c., in the Kannole district.
5. Account of the Monsoons, in do.
6. Account of the inundation of the river Tungabhadra.
7. Account of Nivarti Sangam, Pratataka, Musullamadduwu and Atmakur villages near the Srisailom mountain, in the Kannole district.
8. Account of Vaillugode, Velpanore, Chindakur, Karimaddulah, Anantapuram, Mushiipalla and Nallakalava villages, in the Kannole district.

12.

1. Account of Doddavamlalu village in the Jambula Madduga district.
2. Account of Malanidi Kombhila Dinna village, in do.
3. Account of Murapandi village, in do.
4. Copy of the ancient records of Talamanchi Patnam village, in do.
5. Account of Pannampulla village, in do.
6. Account of Madhupuram, in do.
7. Account of Kona Anantapuram, in do.
10. Account of Udderalu together with the records of that village, in do.
11. Account of Punampalli, Dharmapurum, Tuvalagutlapalla Srotriyem, in do.
CEDED DISTRICTS.


13.
1. Account of the ancient Agriculture, Buildings, &c., of twenty-nine villages, in the Chinta Gunta districts.
2. Account of the semindar of Mallala Samústaníkula, in do.

14.
2. Account of the village of Yara Timma Raju Charuwu, in the Guti district.
3. Account of the Pinakini river near Pommedi, in do.
4. Account of Vaiudurti village in the Kannole district.
5. Account of the Kesbah Tadaparti, in do.

15.
1. Account of Pattari Ravi village, in the Siddhant district.
2. Account of Ugure, do. do.
3. Account of Sarappa Naini Petta, in do.
5. Account of Chinadanlur village, in do.
6. Account of Dasanipalla Pallem, do.
7. Account of Duwur, do. do.
8. Account of Vanipanta, do. do.
10. Account of Mudireddy Pallem, do. do.
13. Accounts of Paranipadú and Nandalamma Petta villages, in the Siddhant district.
15. Account of Ubalam village, do.
17. Account of Viswanathpuram Agraḥāram, in do.
18. Account of Regula Gunta, in do.

16.
1. Account of Nellundumar village in the Chittawole district.
2. Account of Andapur and Yallam Rajaṭalla villages, in the Chittawole district.
3. Accounts of Nagesreddipalla and Patore villages, in do.
4. Account of Madapalla and Polapallore, in do.
5. Account of Bodugantapalla Rollamadugu, in do.
6. Accounts of Sriranga Raju Pallem and Akapādu, in do.
7. Accounts of Sriranga Rajupuram Srotriyem Soihamambapuram Agraḥāram, do.
10. Account of Atterala Agraḥāram Srotriyem, in do.
11. Account of Kichamambapuram Agrahāram, in do.
13. Accounts of Vengamambapuram, and Chintagunta Agrahāram, do.
17. Account of Nukanainapalla and Etimampur, in do.
18. Account of Valagacharla, Mallamadagu, and Damanacharla, in do.
19. Account of Kondore, in do.
22. Account of Sreyavaram, in do.
23. Account of Indlore, in do.
25. Account of Siddhavaram, in do.
27. Account of Virepa Naigaya Petta, in do.
30. Account of Ramachandrapuram, in do.
32. Account of Nallapareddu Palla, do.
33. Account of Kommore, in do.
34. Account of Konapuram, in do.
35. Account of Ramachandrapuram, in do.

17.
1. Genealogical account of the Palligars of Kotakonda Sama-shanam in the Panchapallam district.
2. Account of Mutyala Pudu village in the Danur district.
3. Account of the Kasbah Máchapalla division in the Siddhavat district.
4. Account of Ramadurgam (Hill Fort,) in the Gulem district.
5. Account of Nandala village in the Kannole district.
6. Account of the Chenchuvars (Wild Tribes) on the Nalla Male hills in the Kannole district.
7. Account of the tribes of Dásár and Chenchuvar, in do.

18.
1. Account of the Palligars of Chittawar Pallem and Muduvaguntla in the Guramkonda district.
3. Account of the pagoda of the deity Anjaneyasvami at Pulivendala village, in the Kadari district.
4. Account of the deity Chennakesava Swami at Patarapallapatnam village, in do.
5. Account of the pagoda of Venkatáchala Swami at Pulivendala village, in do.
6. Account of Dwarpād village, in the Duvupād district.
7. Account of Turumilla village, in the Kamman district.
8. Account of the deity Moksheswar Swami at Mokshagundam village, in do.
10. Account of Mallapàdu do., in the district of Geddalore.
19.
1. Account of Pulugantapalla village, in do.
2. Account of Anumanapalla, in do.
3. Account of Gunampad and Mahadevapuram villages.
4. Account of Akavodu village, in do.
5. Account of Akkapalla, in do.
6. Account of Pulala Cheruvu, in do.
7. Account of the Kasba of Budravaram do. do.

20.
1. Account of Tallamarapur do., in Duvur district.
2. Account of Chiypadu, in do.
3. Account of Kamanore, in do.
5. Account of Samapuram, and Survi Reddiapalla, in do.
7. Accounts of Gopalapuram and Nenavadah, in do.
10. Account of Katavaram, Boodapad and Tummalapad villages, in do.
11. Account of Babuluchi including the Agraharam, in the Duvur district.
15. Account of Vellala and Bhavani Sankarapuram, in do.

21.
1. Account of Pasuwula in the Nosam district.
5. Account of Modeskinnah, in do.
6. Account of Kotapadu do., in the Siddhavat district.
7. Account of Pannapalla, in do.
8. Genealogical account of the Palligars of Pattore Pallem in the Chinnore district.
10. Account of Tapetla, in do.
11. Abridged account of the Rajas of the Siddhavat district with their dates.

22.
1. General account of the Duwar district.
2. Legendary account of Sidhavatam Kasbah.
3. Abridged account of the Siddhavat Rajas, their Governments, and dates.

23.
1. Copy of the ancient palm leaves discovered by the Purohit Chinnambhatt, Bramin of the Kavola Konda district.
2. Account of Kalgutla village, in do.
3. Copy of the ancient record of Bhimanipad village preserved by the Karanam at Bhimanipad, in do.
4. Copy of the ancient record of Ohennampalla village do.
5. Account of Temma Naine Pettah, in do.
6. Copy of the ancient record of Govendinna do.
7. Account of Savadaradinda, in do.
8. Account of Ravanur, in do.
10. Account of Uyalavada, in do.
11. Account of Chintagunta, in do.

24.
1. Account of the Kasbah of Balari district.
2. Account of Sindhaveda village, in do.
3. Account of Devaneeykallu, in do.
4. Account of Nayakallu village in the Kannole district.
5. Account of Kavatallam village, in the Advani district.
6. Account of the pagoda of Chennakesava Swami at Gundallu village, in the Panchapallam district.
7. Account of the ancient revenues of the villages of the Advani district, copied from the record of Bhimaraya.
8. Account of Hatti Bellagallu village, in the Golam district.
10. Account of Serekoppah, do. do.
11. Account of Parovali village, in the Chinnampalla district.

25.
1. Account of the Kasba Jambula Maddugu, in do.
2. Account of Chinnalore village, in do.
3. Account of Channampalla Srotiyem, in do.
4. Account of Torravamula, in do.
5. Account of Bestavamula, in do.
6. Account of Kadarakadu, in do.
7. Account of Neila Nutula Srotiyem, in do.
8. Account of Beddadur, Konavaripalla and Burujupalla villages, in do.
10. Account of Pottipad and Donkapalli Srotiyem, do. do.
15. Account of Pendilejuvi and Lavanur, in do.
17. Account of Muncha Mari Srotiyem, in do.
19. Copy of an ancient record on palm leaves, of Tolla madugu village.
21. Copy of the ancient record of Timmanaini Pettah in Koilakontla district.
22. Copy of the ancient record of Boyella Tadiparti village.
23. Account of Vopulur village.

26.
1. Account of Prabhuvala Vedu in the Sidhavat district.
3. Account of Viravalli Konasamudram, do. do.
5. Account of Venkat Settipalla, do. do.
6. Account of Vente Metta, do. do.
7. Account of Mangampettah, do. do.
10. Account of Kurmalur, do. do.

27.
1. Account of Panem Pallapatt, do. do.
2. Genealogical account of Narasimha Reddi, Palligar of Racherlah Samasthánam, in the Duvur district.
3. Account of Sivapur village, in do. do.
5. Account of Jagannathpuram Srotriym, do.
6. Account of Rupullagudi do., in the Nosam district.
8. Account of Pottepad, do. do.
10. Account of Enjeddu, do. do.
11. Account of Peddayemmanore, do. do.
15. Account of the former Revenue of Alemkonda division in do.

28.
1. Account of the Tanks at Bukkaságaram and Anantasagaram in the Ceded districts.
2. Account of the Pagodas of Chennakesava Swami and Venkateswara Swami at Pallimala, in the Kadari district.
3. Account of the deity Ranganatha Swami in the village of Paliwanda, in the Kadari district.
4. Account of the deity Anjaneya Swami in the said village, of do.

29.
1. Account of the Kambham Tank in the Kambham, do.
2. Account of the Kasbah of Giddalore in the Giddalore, do.
3. Account of Bodikomara Vira, Palligar of Yaguvapallen, in the Dupad district.
5. Account of Boda Chennappah, Palligar of Chappala Amudgor, in do.
6. Account of Chappala Madgu village, in do.
7. Account of Basavapuram village, in the Giddalore district.
10. Account of the Dupati Daspandyas, in do.

30.
1. Account of Pratkondah village, in the Panchapallam district.
2. Genealogical account of Ramappa Naid, zemindar of Udaripukonda, together with an account of Udaripu hill, in the Vajatra Karur district.
3. Account of Kharupalli village, in the Panchapallem district.
4. Account of the war of Alleya Rama Bayalu against the Bijapur Padshah.
5. Copies of the ancient records at Gungutars and Guntanula villages, in the Kandanoole district.
6. Account of Rangapuram in the Konnole district.

31.
1. Account of Racha Petta, in the Nagala Dinna.
2. Genealogical account of Chinnadevana Konda Malikarjuna Naido,remainder of Maddikire, in the Chinnampalla district.

3. Account of Auspuri village, in do.

4. Account of Negi Naika and Hiraguda, Palligara of Kosegi, in the Adavani district.

5. Account of Achahola village, in do.

6. Account of Ubala Devarapalla, in the Chinnampalla district.

7. Account of Yeragudi village, in the Panchapallam district.

8. Account of Kankanur village, in do.


10. Account of Nandivaram village, in the Nagula Dinna district.

11. Account of Teranikallu village, in the Panchapallam district.


32.

1. Account of Gandikota hill fort, in the Jambula Maddugu, do.

2. Provincial account of the Jambula Maddugu district.

33.

1. Account of the Pedda-palla-Pallem-Palligar, in the Sidhavatam district.

2. Account of the Mundapalli Pallem, Palligar, in do.

3. Genealogical account of the Mandapampalla Pallem Palligar, in the Sidhavat district.


5. Account of Vaniuta Putinadu Bachi Naidu, &c., of Chin.tarajupalla Polliam, in do.


8. Account of Joti village, in do.
10. Account of Ramapuram, in do.
11. Account of the eighteen villages of the Suggeli Payakatt, in do.

34.
1. Account of the Herahotur village, in the Golem district.
2. Account of Chikkamatur village, in do.
3. Account of Beddara Bellagullu do., in the Nagula Dinna, do.
5. Account of Muruvanni, do. in do.
6. Copy of a record of Nayakullu village, in the Kannole do.
7. Account of the measurement of the Kannole district.
8. Account of the Agriculture and the natural history of the animals and birds of the Panchapollem districts.
9. Account of the Matham of Subhagendra Swami of the Madhva religion at Manjalla (on the banks of the Tungabhadra river), in the Nagula Dinna district.

35.
1. Provincial account of the Kamalapur Taluk together with an account of its Kasba.
2. Provincial account of the Koilkatul Taluk.
3. Account of Srisailam, a holy place in the Kannole district.

36.
1. Account of Chintapalli-pad village, in the Geddalore do.
2. Account of Balapalli, do. in do.
3. Account of Papenaniapala and Gangagucha, in do.
5. Account of Rastu Nagar, in do.
6. Account of Donakonda, in do.
7. Account of Virabhadrapuram, in do.
8. Account of Maddula Madka, in do.
10. Account of Ayavaripalli, in do.
11. Account of Peddakandukur, in do.
CEDED DISTRICTS.

15. Account of the Suvernabahu river, which is in the south of Geddalore.
17. Account of Papananipalla, in do.

37.
1. Account of Akkavalla, in the Geddalore district.
3. Account of Pulala Cheruvu, do., in Geddalore, do.
4. Account of Akasid, in do.
5. Account of Chenaganipalla, in do.
6. Account of Turumella, in the Kambham district.

38.
1. Account of Danawulapad, in the Jambula Madagu district.
3. Account of Sugumanchipalla, in do.
4. Copy of an ancient record of Nandipadu, do.
5. Account of Palore village, in do.
6. Account of Peddamudeyem, in do.
7. Account of Vengempalla, in do.
8. Account of Sudapalla, in do.
10. Account of Uppalore, in do.
11. Account of Namali Dinna, in do.
15. Account of Chidipiralla Dinna, in do.
17. Account of Gunlagunta, in do.
18. Account of Charvari Upallapad, do.
19. Account of Gopalapuram Srotriyem, do.
20. Copy of an ancient Record at Deguvaullapatala, in the Jambula Maddugu district.
LOCAL TRACTS.

22. Account of Chintatammapalli village, in do.
23. Account of Timma Naini Petta, in do.
25. Account of Upulur, in do.
27. Account of Dombara Nundalla, in do.
28. Account of Maragudi, in do.
30. Account of Kullutla, in do.

39.
2. Account of Goruta village, in the Kannole district.
3. Account of Kopparti do., in the Chinnore, do.
5. Account of Bogupettapalla, in do.
6. Abridged accounts of the records of Hanumadgundam in the Koilbunta district.

40.
1. Legendary account of the holy place of Pushpagiri and of Kotlur in the Chinur district.
2. Genealogical account of the Rajas of the Kaliyug.
3. Account of Pushpagiri with its description in the Chinur district.
4. Account of Mamillapalli village, in do.
5. Account of Ambavaram, in do.

41.
1. Account of Serwalla village, in the Kannole district.
3. Account of Kuruguntapalli village, in the Sidhswat district.
5. Account of Bhimunepad, do. in the Koilbunda, do.
CEDED DISTRICTS.

6. Genealogical account of Mallareddi, semindar of Uyalavada and Songopatnam, together with his titles, &c., as related in some Telugu verses of the Sâkuntala Parinayam.

42.

1. Accounts of twenty-one villages of the Pattapenad situated in the Chittavul district.
2. Account of six villages of Kodur Sammat, in the Chittavul district.
3. Accounts of seven villages in the Chinavarampad-sammat, in do.
4. Accounts of eleven villages in the Srotiya Agrahârams, in the district of Chittavul.
5. Account of Kuppa Samudram village, in do.
6. Account of Venkateruma Rajupuram Agrahâram, do. do.
7. Account of Mylapilla, in do.
8. Account of Natavar Khandrika, in do.
10. Account of Manjampetta or Venkatarajapuram Agrahâram, in the Chittavul district.
12. Account of Tomma Konda Venkatarajapuram Agrahâram, do.
13. Accounts of Kumbhala Konta, &c., &c., in the Chittavule district.

43.

1. Account of Duddanalla, in the Koilkunta district.
3. Copy of the ancient record of the decision of the disputes of the people of Nagalavaram; from Duddanalla Chinnambatt, in do. do.
4. Copy of an ancient record on palm leaves from Vamulapati Appiah, in Koilkunta district.

44.

1. Account of Tommalore village, in the Kamalapuram district.
2. Account of Machanore, in do.
3. Account of Podatori, in do.
LOCAL TRACTS.

5. Account of Chavali, in do.
6. Account of Kondur, in do.
8. Account of Tippalore, in do.
10. Accounts of Padda Chapalli, Chinna Chapalli, Pasumpalli and Kittimulli villages, in do.
11. Account of Kopole, in do.
15. Account of Jangalapalla, in do.
16. Account of Chadipi Rolla, in do.
17. Accounts of Pandillapalli and Nallalingampalla in do.

45.
1. Provincial account of the Kandanavole district.

46.
1. Account of Dauletpuram village, in the Chennur district.
3. Account of Pushpapuram, in do.
5. Account of Chenna Rayapalla, in do.
6. Account of Rayalapontula Palla, do.
7. Account of Pagirpalla, in do.
10. Account of Venkatesapuram, in do.
11. Account of Bodapalla, in do.
17. Account of Bhaskarapuram, in do.
18. Account of Chintalapatore, in do.
19. Account of Moma Páka, in do.
22. Account of Naganathpuram, in do.
23. Account of Bhimayapalla, in do.
25. Account of Túdúwúla Dinna, in do.
27. Account of Ganganapalla, in do.
28. Account of Tadi Gollu, in do.
29. Account of Eppi Pettah, Kampulla, Pedumeiramu Paga-
dálapalla and Chenna Rajapalla villages, in do.

47.
1. Account of Annmulaguti village, in the Kamalapur, do.
4. Account of Medatore, in do.
5. Account of Vadarur, in do.
7. Account of Tripuravaram, in do.
8. Account of Pédanapad, in do.
10. Account of Vurutur in do.
11. Account of Lingalah, in do.
15. Account of Potla Dúrī, in do.

48.
1. Account of Horatumballamu village, in the Adavani, do.
2. Account of Alavakonda village including an account of the Nosam district.
3. Provincial account of the Chennur district in which is included an account of the city of Kaddapa.

49.
1. Account of Bukkaraya Samudram and Ananta Sagaram in the ceded districts.
2. Account of the tanks in the above villages.

50.
1. Account of Padavanturla in the Koilkunta district together with copy of a record of that village.
3. Account of Kakuravada, in do.
5. Account of Metti Yedupalla, in do.
7. Account of Alore, in do.
8. Remarks on Yerragudi with a copy of a Kovelak or record of that village, in do.
9. Copy of the records of Kolemegundla, in do.
10. Account of Ayenur, do. do.

51.
1. A particular account of the celebrated hill of Yadavagiri in the Adavani district on which is situated many holy Tirthams or pools, &c., &c.
2. Account of Kasba Adavani, do.

52.
1. Account of Sayapa Naini Subah Naidu, zamindars of Moreyempalla in the Dubad district.
2. Copy of a record in the hands of Nandavarikule Karanam of Rameswer, in the Dawur district.

53.
1. Account of Kasbah Chittevole district.

54.
1. Account of Dudekonda in the Panchapalliam district.
2. Account of Ohamulapalli, do. in the Chennur district.
3. Account of Kasba Chennur, in do.
4. Account of Utukur village in the Chennur,
5. Account of Kasbah Kampili in the Kampili district.
6. Account of the capital of Kamalapuram, do.
7. Account of the war of Kumara Edmana, son of the Kampili Raja.
55.
1. Account of Yadaki in the ceded districts.
2. Account of Pamudi village, in do.
3. Account of the river Pinakini, in the vicinity of Pamudi.
4. Account of Yerrabandla village, in the Pulivendla district.
5. Account of Panchalingala, do. do.
6. Account of Mallikarjuna Swami at Yerrabandla, in do.

56.
1. Account of the diamond mines at Muni Maddugu Pettah, in the Vujrakurur district.
2. Account of Venkatapuram Agraharam, in the Chennampalla district.
3. Genealogical account of Pedda Kondala Naidu and Chenna Kondala Naidu, the seindars of Pappuli Samasthanam, in the Chinnumpilly district.
5. Account of Rayemmah Pettah Agraharam, in do.
6. Account of Tekkalakotah in the Balari district.
7. Account of Vamulapadu, in the Yadaki district.
8. Account of the holy place of Pampa Ksetram, in do.
9. Account of the Jainas at Pedda Kotan and Chenna Kotan in the Golem district.

57.
1. Account of Vajrakarore and its diamond mines in the Guti district.
2. Account of Urava Konda village, in do.
4. Account of dyeing cloths of different colours at Pamidi, in the Tadpalli district.
5. Genealogical account of Terumalka Naidu, Palligar of Maralah village, in the Gurem Konda district.
6. Agricultural account of the Gurem Konda district.
7. Account of Dharmaver village, in do.
10. Account of Tari Konda village, in the Gurem Konda, do.
14. Account of Konori Rao, Nadgad of Vidda Sammat in the Kampili district.
15. Account of the deity Venktesha Swami, in the village of Talore, in do.

58.
1. Copy of an ancient record of Nandavaram village, containing the establishment of the Nandavari Bramins by the emperor Nandana Chackraverti, in Jambula Madduga district.
2. Copy of an ancient record of Madavaram village, preserved in the hands of the Karanams of the above village.
3. Account of the deity Chenakesava Swami, together with an account of Markapuram village, in the Dupad district.
4. Account of Ulivinda Konda village, in the Kannole, do.
5. Account of Gudval village, in the Gudval district.

59.
1. Account of Kungurd village, in the Balari district.
2. Account of Herahala, do. in do.
3. Account of Kumara Ramanatha, prince of Kampili, with his titles, &c., in the ceded district.
4. Account of Bhatta Hall village, in Balari district.
5. Account of Tuda Tanne do. and of the deity Kumara Swami, in do.

60.
1. Account of Agriculture in the Anantapuram district.
2. Account of Agriculture in the Tadputtry district.

5. Genealogical account of Krishnapa Naid, Palligar of Tarumarai, in do.

6. Account of the manufactures of different kinds of cloths, in the Tarpati district.

7. Account of the pagoda of the deity Srikhadri Drusimha Swami, together with remarks on the holy tanks on the Srikhadri hill, in the district of Gurem Konda.

61.

1. Copy of the ancient record of Nandavaram, containing an account of Nandana Chakravarti and of the thirteen tribes of Nandavari Brahmins.

62.

1. Account of Guti with remarks on the Durgams or hill forts, ancient temples, tanks, gardens, trees, &c., on the hill of Guti and the account of various hills, caves, limits, and of the wild animals, in the Guti district.

2. Legendary account of the ancient cave of Kanva Maha Muni, in the vicinity of Parlapalla village, in the Kadari district.

3. Account of the temple of Hanuman near Parlapalla village, in the Kadari district.

4. Account of Yerratinma Raz Oheruwu village with remarks on the hills, tanks, temples, limits of the above village, in Guti district.

5. Account of the Zemindari of Lingagiri district.

6. Account of the diamond mines at Bayanapalla, Kannaparti, Gurampad, and Chenamachupalli villages, in the Chennur district.

7. Account of Timma Naini Pallem, in Pulevendola district.

8. Account of Bramhadewa Mari and Mortati villages with remarks on the boundaries, temples, tanks, images, inscriptions, &c., of the above villages, in Pulevendala, do.

2. Report of the progress of Ramadas, on his journey in the ceded districts, from January to September 1810.
3. Report of the progress of Ramadas, on his journey in the ceded districts, from October 1810 to May 1812.

68.
1. Abridged account of the inscriptions on stone, or copper and grants, sannuds, &c., in the ceded districts.

69.
1. Second copy, report of the progress of Anand Rao, on his journey in the ceded districts, for the year 1811.
2. Copies of letters sent by Anand Rao, on his journey from the ceded districts in the year 1810.
3. Copies of letters sent by Narain Rao, on his journey from ceded districts in the year 1811.
4. Second copy, reports of the progress of Narain Rao, on his journey in the ceded districts, from January to June 1813.
5. Copies of letters sent by Narain Rao, on his journey from the ceded districts, for the years 1812 and 1813.
6. Second copy, report of the progress of Narain Rao, on his journey in the ceded districts for the year 1811.

MYSUR.

1.
1. Account of the Tunga, a holy river in the vicinity of Mundaguda village, in the Bednur country in the dominion of Mysore.
3. Account of the fort of Kannukappa village, in Bednur.
4. Account of Maddakari village, in the Santabenur district in Mysore.
5. Account of Santabennur, in Mysore.
7. Account of a Jangam or priest of the Lingavant religion, at Bengalur in Mysore.
8. Account of Sulakerna, in the Santabanur district.
10. Account of the passes or ghauts and hills in the Hannalli Sasevahalli, Mallur district, in Bedanur.
12. Genealogy of the kings of Bellaguti, in do.

2.
1. Account of the Rachasi of Tonnur village, in Mysore.
2. Account of Attikoppa village, in the Bedunur district.
3. Account of Ajjampur, in Bedunur.
5. Account of Yagati village, in the Yagati district, in do.
6. Account of Kukkasamudram, in the Yagati, district, in do.
7. Account of the tribe of Banjari in the Tarekeira district, in Bedunur.
8. Account of Mandagadda, in do.
9. Account of Nilapa at Vastara village, in do.
10. Account of Holla Honnur, in do.
11. Account of the holy places and pools in the Anantapur district, in Bedunur.

3.
1. Legendary account of the holy Salagramam village, in Bedunur.
2. Account of Merurwa village, in do.
3. Account of Anna Kannambadi, in do.
4. Account of Terumala Kođu village, in do.
5. Account of Sosalla Agrahara, in do.
6. Account of Ramanatha Pura Agrahara, in do.
7. Account of Talakad Agrahara, in do.
8. Account of the Talakad kings, in do.
9. Account of Nagamangala, in Mysore.
LOCAL TRACTS.

4.
1. Account of the temples of Tipper Hukalki, in Mysore.
2. Account of the eighteen classes of the Hindus, processed in Mysore.
3. Account of Vastara with the Genealogy of the Vastara Rajas, in Mysore.
5. Genealogical account of the Kaladi Rajas, in do.
6. Account of the religious actions of the Lingamurtis, in do.
7. Another copy of the Genealogy of the Kaladi Rajas preserved in the hands of Vira Basavanna Gouda at Kumtur, in Mysore.
8. Account of Hyder, Nawab of Seringapatam.
9. Account of Mullur and Basavahalli district, in Mysore.
10. Account of the plantations of betel, and nut gardens, &c., in the Jada Anavati.
11. Account of the agriculture, and different sorts of grain that are produced in the Jada Anavati district.
12. List of the different sorts of trees, animals and birds in Bedunur.

5.
1. Account of Mulbagal, in Mysore.
2. Account of the celebrated hill Chandravana Parvat otherwise named Vayu Parvat, or Baba Budan Pahad, in Indunur.
3. Legendary account of Bettadapur, in Mysore.
4. Account of Gaju Agraharam, in the Anantpur district, in Bedunur.
5. Account of Holla Hannur, in do.
6. Account of Uduquni, in do.
7. Account of Shahanagar otherwise called Husseinpur, in do.
8. Account of Vetalapur, in do.

6.
1. Account of Syed Yakub at Maddur Chennapatam, in Mysore.
2. Account of the export and import of goods together with
the weights and measures in the districts of Ekri and Sagar, in Bedunur.

3. Account of the agriculture and produce of the nut gardens, pepper, cardamoms and grains, &c., in the district of Chendraguti, in do.

4. List of the different sorts of grain in the Chendraguti district of Bedunur.

5. Account of the manufacture of trumpets and other musical instruments in the Mysore country.

6. Account of the weights and touch of different sorts of coins with their stamps, and of their value in the Jadda Anavati Chouti district, in Bedunur.

7. Account of the tribe of Baders or hunters with their customs and manners, in Bedunur.

7.

1. Revenue settlement of the Rayas for the district of Dankenikotta.

8.

1. Account of Jomalabad in Mysore.

2. Account of Sringeri wherein the celebrated Matham of Senkaráchari is situated, in Bedunur.

3. Account of the different rivers in the Nagar district.

4. Provincial account of the Nagar district.

5. Account of Chithra Durg with the genealogy of the Chithra Durg Palligars.

6. Account of Srirangapatam.

7. List of the kings of the solar race procured in Mysore.

8. Legendary account of the holy temple at Harihara, in Mysore.


10. Account of Mallur, in Mysore.

11. Account of Terakanambi, in do.


13. Account of the Karnik of Badda Ballápur, in do.

15. Account of Seringapatam.
16. Account of Rana Rayaguda, in do.

9.
1. Account of the conquest of Nizam al Mulk otherwise called Aseffah, collected in Mysore.
2. Some account of the kings of Anagundi, collected in Mysore.
3. Account of the kings of Hastinavati otherwise called Dehli, collected in Mysore.
4. Account of the arrival of Tippu Sultan at Devanahali.
5. Revenue account of tobacco contracted for by Tippu Sultan.
6. Some account of the settlement of Tippu Sultan.
7. Account of Bijanagar, collected in Mysore.

10.
1. Account of the holy place of Kanchana Kutta in the Yadatra district of Mysore.
2. Account of Periapatam, in do.
3. Account of the Gorakhnath religion, in Mysore.
4. Account of the Kapal religion, in do.
5. Account of the ancient city of Balal Rayadurgam at Koppa Habelli, in Mysore.
6. Account of the holy place of Chandra Guti, in Bedunur.
7. Legendary account of Killadi, in the Bedunur district.
8. Account of Halla Bede, in Bedunur.
10. Account of Kannambadi in the Bukenkaira district, in Mysore.

11.
1. Ancient record found at Kikeri which contains an account of the construction of the water courses of the Kaveri river to some of the villages of Srirangapatam in the reign of Chikadeva Ray, and the particulars of the Mysore Rajas, as well as the measurement of the forts of Mysore and Srirangapatam.
2. Account of Humcha, in Bedunur.
3. Account of Maddegi, in Mysore.
5. Account of Sugamahalli Agraharam, in do.
6. Genealogy of Virabhadra Naik, king of Nagar.
7. Account of the import and export of goods from Sagar to
different parts and countries, in Bedunur.
8. Account of Ekkari and Sagar, in Bedunur.
9. Account of the amusements peculiar to the Hindus.
10. Some account of the Marattas, in Mysore.
11. Account of the ancient Chakravartis or the Emperors of
the four ages with their dates.
12. Account of the Jain religion with their manners and
customs, related by Padmaya, Jain Purohit of Madagiri,
Mysore.
13. Ancient prophecy containing the Genealogy of the Bijanagaram or Vijayanagaram princes, &c., related by Virupia to Anajaya, disciples of the Jangam religion: this
manuscript is in the hands of Narasambhatta.

12.
1. Memoir of Hyder Naik.
2. Account of Sivasasamudram, in the Mysore district.
3. Memoir of Tipu Sultan.
4. Account of Badda Ballapur, in Mysore district.

13.
1. Account of Srirangapatanam or Seringapatam.

14.
1. Account of Salakeira in the Santabenur district.
2. Account of Santabenur.
3. Account of Pawugad, in do.
4. Specimen of Mahratta characters verified by various
people in Mysore.
5. Some account of Mandana Mira procured in do.
6. Some account of the holy river Tungabhadra and of Hari-
hara Kshetra on its banks.
7. Account of Chika Naiken Kotla in Mysore.

15.
1. Account of Chitra Durgam.
2. Account of Beluchode in the Chitra Durgam district.
3. Account of Angi, in do.
4. Account of Tullaka, in do.
5. Account of Mulakala Muru, in do.
6. Account of Doddari, in do.
10. Account of Basavapatnam, in Bedunur.
11. Account of Hariharam.
15. Account of Srirangapatanam or Seringapatam.
16. Genealogical account of the kings of Nidegullu Samasthanam, in Mysore.
17. Account of Maddegiri, in do.
18. Account of Budahalu, in do.
19. Account of Chenna Raysapatnam, in do.
20. Copy of an ancient record containing the genealogy of the Chitrakull Rajas preserved in the hands of Chenadangri Deva, Shanabog at Siddavana Durga, in the Chitrakull district.

16.

1. Life of Hyder Ali.
2. Memoir of Tippu Sultan.

17.

1. Official regulations of Tippu Sultan on commerce, &c.

18.

1. Second copy of Tippu's regulations.

19.

1. Account of Hyder Naik.

20.

1. Revenue settlement of the Rayas for the district of Dankemikotta.
2. Revenue settlement of Rayas for the district of Honahalli copied from the original Kadettum record preserved in the hands of village Shanabogs at Honahalli.
1. (Kanara.) List of the ancient Rajas procured in the Sunda country.

2. (Kanara.) Account of the Habsis or wild tribes in Sunda and Kanara.

3. (Kanara.) Account of the Karamur caste, in Sunda.

4. (Kanara.) Account of the Maratta caste, in do.

5. (Kanara.) Account of the Telugu Banijagar caste, in do.

6. (Kanara.) Account of the tribe of Kudekumbhar or potters, in do.

7. (Kanara.) Account of the tribe of Gangadekar Vakkulegar or gardeners, in do.

8. (Kanara.) Account of the tribe of Mannu Uddajati or tank-diggers, in do.

2.

1. (Kanara.) Account of the holy place of Banavassi in Sunda.

2. (Kanara.) Account of the tribe of Chennayakula, the most inferior caste of people, in Sunda.

3. (Kanara.) Account of five Bhagis of the Serisi Maganey, in do.

4. (Kanara.) Account of the Konkani religion, in Sunda.

5. (Kanara.) Account of the tribe of Konchi Vukkull Jati or gardeners, in Sunda district.

6. (Kanara.) Account of the Meilusakherra caste, in Sunda country.

7. (Kanara.) Account of the Madar caste, in Sunda.

8. (Kanara.) Account of the tribe of Padma Salaru or weavers, in do.

9. (Kanara.) Account of the Hullapyla Jati or wild tribes, in do.

10. (Kanara.) Provincial account of Soda or Sunda, together with the genealogy of the kings of Sunda.
3.
1. (Kanara.) Legendary account of the holy river of Vara-danadi in Sunda related in the Skandapurana.
2. (Kanara.) Account of Mayura Varma, king of the Kadamba race, and some account of Kerala, Malayalam, &c.
3. (Marratta.) Legendary account of Srinivas Kshetram at Balamuri, in Kanara.

4.
1. (Kanara.) Account of Rama Raja and his battle with the Moguls of Dhilli, collected in Sunda.
2. (Kanara.) Account of the Banijagars or traders of Bana-vassi, in Sunda.
3. (Kanara.) Account of Banavassi.
4. (Marratta.) Account of Sunda, the capital of the Sunda district.
5. (Kanara.) Copy of an ancient record containing the genealogical account of the Rajas of Sunda preserved in the hands of an astronomer, Narasimha Jyotishi of Sunda.
6. (Kanara.) Account of a Jain Matham of Bhatta kalanaka Swami, a priest of the Jainas at Sunda.
7. (Marratta.) Account of Belege with the genealogy of the Bilghi kings in Sunda.
8. (Marratta.) Account of the tribes of Bangar, Chawadur, Ajalur and Savantaru amongst the Jainas, in Kanara.
9. (Marratta.) Account of Mira Jan otherwise called Mirjan, in Kanara.
10. (Marratta.) Account of Jinadatta Raya of Aygur written from Sithiah Jain Gouda of Hornad, in Kanara.
11. (Marratta.) Account of Bârkâr, in do.
12. (Marratta.) Account of Sákân Râya and Jinadatta Raja ancient Jain kings of Hobcha and Hosapattan cities in Kanara.

5.
1. (Marratta.) Account of Karkal and the genealogy of the kings of Karkal, in Kanara.
2. (Marratta.) Abridged account of the Jaina religion collected at Karkal, in Kanara.
3. (Kanara.) Account of the tribe of Choutir kings with their banners, &c., in Kanara.
4. (Kanara.) Account of the tribe of Ajjalaru kings, in Kanara.
5. (Kanara.) Chronological account of the ancient Jain kings who ruled in Kanara and Sunda.
6. (Kanara.) Legendary account of the Jain temple of Parshvanatha in Muda Biddri, in Kanara.
7. (Kanara.) Account of the priest of Konur Matham at UdiPi, in Kanara.
8. (Kanara.) Account of the priest of Pejjavara Matham at UdiPi with a list of the books of the above Matham in Kanara.
9. (Kanara.) Account of the priest of Serur Matham at UdiPi in Kanara with a list of the books of the above Matham.
10. (Kanara.) Account of the priest of Putuga Matham at UdiPi Matham, in Kanara.
11. (Kanara.) Account of the priest of Krishnapura Matham at UdiPi with a list of the books of the above Matham.
12. (Kanara.) Account of the priest of Suda Matham belonging to UdiPi with a list of the books of the above Matham, in Kanara.
13. (Kanara.) Account of the priest of Pullemar Matham at UdiPi, in do.
14. (Kanara.) Account of the priest of Adhamar Matham UdiPi with a list of the books of the above Matham, in do.

6.
1. (Kanara.) Account of old Basarur Mágani, in Kanara.
2. (Kanara.) Account of Yakara Mágani, in Kanara.
3. (Kanara.) Account of the temple of Janardana Swami, in Koppena Magani district, in Kanara.
4. (Kanara.) Account of Kollur Uttara Magani, in do.
5. (Kanara.) Account of Barcur Samasthánam, in do.
6. (Kanara.) Account of the holy place of Gokarna together
with a list of the temples and sacred shrines and ponds, in do.
7. (Kanara.) Account of Kundapur, in do.
8. (Kanara.) Account of the import and export of goods from Kundapur by the Gangalla river to different countries, in do.
9. (Kanara.) Account of Hemmatti Magani, in do.
10. (Kanara.) Account of twenty-three Bastis or ancient Jain temples at Girrapa below the ghats, in do.
11. (Kanara.) Account of Bydour Magani, in do.
12. (Kanara.) Account of Kabunadu Magani, in do.
13. (Kanara.) Account of Kadore Magani, in do.
14. (Kanara.) Account of Mudeinad Magani, in do.
15. (Kanara.) Account of Edur Kandi village, in do.
16. (Kanara.) Account of Hallasa Nad Magani, in do.
17. (Kanara.) Legendary account of the temple at Kumhadi, in do.
18. (Kanara.) Account of Kodakanna Magani, in do.
19. (Kanara.) Account of Mugulena Magani, in do.
20. (Kanara.) Account of the pagoda at Yeilur village, in do.
21. (Kanara.) Account of the temple of Peradur village in the Peradur Magani or district, in do.
22. (Kanara.) Account of the temple of Ballasagara village, in do.
23. Account of the temple of Ballasagara village, in do.
24. (Kanara.) Specimen of the Kanada language below the ghats, in do.
25. (Kanara.) Account of Kalatodu Magani or district, in do.
26. (Kanara.) Account of Battakalla village, in do.
27. (Kanara.) Account of Hosangadi Magani, in do.
28. (Kanara.) Account of Kunjuru village, in do.
29. (Kanara.) Account of Kadaba Samastham in Tuluva Desam, in do.
30. (Kanara.) Account of the holy temple of Dharma sthala, in do.
31. (Kanara.) Account of the hands carved on tomb-stones in the Kanada district, in do.
MALABAR.

32. (Kanara.) Account of Marradila village, in do.

7.

1. (Marratta.) Account of Gova Bander or Gova or Goa.
2. (Marratta.) Legendary account of Apsara Koda Matti, in Kanara.
3. (Marratta.) Account of the different animals peculiar to the jungles below the ghats, in do.
4. (Marratta.) Account of the Christian churches at Kumta, Chendaver, Hanaver, Garsapa, &c., in do.
5. (Marratta.) Account of Sadasiva Ged hill fort, in do.
6. (Marratta.) Account of Kota Siveswar, in do.
7. (Marratta.) Account of Janjira Kûrmaged hill fort, in do.
8. (Marratta.) Account of Aigur, in do.
9. (Marratta.) Account of the different castes and surnames of the Marrattas collected, in do.
10. (Marratta.) Account of the holy temple of Gokarnam, in do.
11. (Marratta.) Account of Kadamba Baya, former prince of Kanara.
12. (Marratta.) Account of Tuluvæ Des, in do.

8.


9.

1. (Telugu.) Report of the progress of Krishna Rao on his journey in the Sunda and Kanara districts, from 1813 to 1814.

MALABAR.

1.

1. (Telugu.) Account of the Wynâd Rajas as well as the limits of the country and of the productions in the Mala-yâlam country.
2. (Telugu.) Legendary account of Terunalle Kshetram otherwise called Sinhamallaka Kshetram, in do.
3. (Telugu.) Account of the remarkable buildings of the temple of Ramanwami at Tellicherry, in do.
4. (Telugu.) Account of the celebrated temples in the Travankur district, in Malayalam.

2.
1. (Telugu.) Account of the temple on the Chennamalla hill with notice of the inscriptions and images of the above temple, in do.
2. (Telugu.) Account of the Kannanur Bibi, in do.
3. (Telugu.) Genealogical account of Avenatu Nayer, zamindar of the Payerumala district, in Malayalam.
4. (Telugu.) Account of the Rajas of Kolikattu district with their manners and customs, &c., in do,
5. (Telugu.) Account of the Kerala Rajyam.
6. (Telugu.) Account of Ocheruman Perumal, a renowned king of Kerala.
7. (Telugu.) Genealogical account of the Kollatari Rajas.
8. (Telugu.) Genealogy of the Cholali Swarupam and Edaprabhu Rajas, in Malayalam.
9. (Telugu.) Genealogical account of the Kottayem Rajas, in do.
10. (Telugu.) Genealogical account of Nambeyar, zamindar of Bruvyn Nad, in do.
11. (Telugu.) Genealogical account of the Karala Natu Rajas.
12. (Telugu.) Genealogical account of Valenayer, zamindar of Payeru Mallanad, in do.
13. (Telugu.) Genealogical account of the Kurumba Nad Rajas.
14. (Telugu.) Account of 'Rendutara' district, with remarks on the temple of Bhagavati, in do.

3.
1. (Malayalam.) Chronological notice of Malayalam, containing the dates of the deaths of Krishna Swami of the Pandus, and of Cheruman Parumal.
2. (Malayalam.) Account of hunting in the Malayalam country, containing two chapters.

3. (Malayalam.) Account of the agriculture of the Kerala Desam, containing three chapters.

4. (Malayalam.) Regulations of the Kerala Desam, in two chapters.

5. (Malayalam.) Original account of Kerala Desam.

6. (Malayalam.) History of Sankaracharya, composed originally in the Sanscrit language.

7. (Malayalam.) Memorandum of Malayalam books.

8. (Malayalam.) Regulations of Malayalam related inverse.

9. (Malayalam.) Account of the tribe of Mepula Mad at Pannakki village, in Malayalam.

10. (Malayalam.) Account of Yageyar at Allipaddambu village, in do.

11. (Malayalam.) Account of Kollikutaya, chief of the Mapula caste at Kalikota, in do.

12. (Malayalam.) Account of the tribe of Teyerjati or toddy drawers, in Malayalam.

13. (Malayalam.) Account of Parakun Mtil in the Kurumba Nad district.

14. (Malayalam.) Account of Manikya Settu, a Jain inhabitant of Kalikota.

15. (Malayalam.) Account of Musa, chief inhabitant of Mangatambalam village, in Malayalam country.

16. (Malayalam.) Account of Pannayur village, in the Kulanad district.

17. (Malayalam.) Account of Savakkudu Ayirnad, in the Hobeli district.

18. (Malayalam.) Account of the Kurumba Nad Raja, in Malayalam.

19. (Malayalam.) Account of the tribe of Kunneyar Punnekir, in do.

4.

1. (Malayalam.) Rules of granting lands for sale and on mortgage in the Malayalam country.

2. (Telugu.) Some account of the laws of Malayalam related
LOCAL TRACTS.

by verses from the learned Pandits of the south and north part of the Malayalam country.

3. (Telugu.) Account of Rama Raja of the Teravankur Samasthanam, in Malayalam.

4. (Telugu.) Genealogical account of Kollattu Swarupam or Cherakal Rajas.

5. (Telugu.) General sketch of the ancient Rajas of Malayalam with their works and dates, together with an account of Keralam, &c.

6. (Telugu.) Genealogical account of Kollatu Swarupa Raviverma, Raja of Cherakal, in Malayalam.

7. (Telugu.) Rules of giving sons in adoption to the Travankur Samasthanam from the Cherakal Samasthanam.

5.

1. (Malayalam.) Account of Mallaparra Koyah, in the Vettalanad district.

2. (Malayalam.) Account of Vulluva Nad or Angadi Puram Rajas, in Malayam.

3. (Malayalam.) Explanation of an astronomical table given by Kanneyer Panakemmar, astronomer, in do.

4. (Malayalam.) Account of Alaven Kadari at Kalikata Nagaram, in do.

5. (Malayalam.) Account of Koya Vittal Koyah or Samudri Koyah at Kalikata Nagaram, in do.

6. (Malayalam.) Account of the mosque at Teruvaramgodi, in do.

7. (Malayalam.) Account of Kuta Nati Numbedi, in the Malayalam country.

8. (Malayalam.) Account of the tribe of Kammatta Tattam Mar, coiners at Kalikata, in do.

9. (Malayalam.) Some account of Malayalam, obtained from Narari Namburi, in do.

10. (Malayalam.) Legendary account of Pannayur Kshetram, in do.

11. (Malayalam.) Account of Kodari Namburi Pad, in do.

12. (Malayalam.) Account of Senkar Kodival at Vettala Nad Senkar Narrain Kshetram, in do.
13. (Malayalam.) Account of Kudalore Namburi, in Malaya lam.
14. (Malayalam.) Account of Kuta Nad, in Malayalam.
15. (Malayalam.) Account of the Terumana Charu Raja, in do.
16. (Arabic.) Account of Kannur Khadi, in Malayalam.
17. (Malayalam.) Account of Kondavat Tangall, in do.

6.
1. (Telugu.) Report of the progress of Nitala Naina from 1816 February to March 1819, on his journey in the Travencur district, in the Malayalam country.
2. (Tamul.) An account of the customs and manners of the Smarta bramins of Kerala.
3. (Tamul.) Account of the birth of Senkaracharya and his forty-six curses on the Namburi bramins of Malayalam.

7.
1. (Tamul.) Account of the different tribes of the Malayalam country.
2. (Tamul.) Account of the temple at Tirukmakode, in do.
3. (Tamul.) Revenue account of Kavalapar Nad, in do.
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1. (Telugu.) Report of the progress of Nittala Naina on his journey in Malayalam, from April 1816 to February 1821.

MAHRATTA.

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9. Genealogical account of the Bhosales and the Peshwas.
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3. Historical account of Puna.
4. The war and campaign of Baji Rao, Peshwa and of Trimbaka Rao Senapati in Hindustan.
5. The war between Baji Rao and the Nawab Naser Jeng Bahadur.
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1. Account of the war of Salivahan with Vikramarka Raja.
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5. Account of the holy place of Menduva Gunna village in the Ahmednagar district.
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9. Narrative of the mode of keeping account in the time of the Peshwa.

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16. Estimate of the Aurangabad Subha with an account of its pergunnahs, circars, Mahals, villages, revenues, &c.

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2. Account of the five tribes of the Mahratta brahmans.

3. Account of the battle of Panipet, detailed in a letter from Raghunath Rao, Yadava to the Peshwah, Srimant Raghunath Rao Doda, ending with a description of the defeat of the Mahratta army, and of the escape of Malharji Holker.

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6. Account of the war of Sedobah at Kurukshetram.

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2. Account of the agriculture, productions, commerce, weights and measures, &c., with a list of beasts and birds in the Ahmednagar district.


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7. Twenty-five tales of a Betala related to Vikramarka.
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5. Account of the elements of existence.

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1. Reports of Ananda Rao and Narain Rao or the years 1805 and 1806.

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1. Do. do for the years 1806 to 1807.

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COPIES OF TAMUL INSCRIPTIONS ON PALM LEAVES.

1.
Ten inscriptions from Vishnu Kanchi.

2.
Five inscriptions in the pagoda of Sringapuri Natha Swami.

3.
Thirty inscriptions on stone in the pagodas of Teruchitutora and Terupynam.

4.
Twenty inscriptions on stone in the Namam Iswer Koil and Egravitala Koil.

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Twenty inscriptions in Tanjavur Kandeyur Iswer temple.

6.
Twenty-five do in Tarasaram Isweram Koil, Sondra Paromal-koil, Teruchallemutten Gopinath Parumal Koil and Keyla Paleyal Koil.
7. Ten inscriptions on stone in Toracattie Palli Isweram Koil and Bodalore Isweram Koil.

8. Twenty-five inscriptions in Tetta Marator Pasupatti Isweram Koil, and Teru Karegavore.


10. Four inscriptions on stone in the temple of Teruvairam Iswer.


12. Fifteen inscriptions by Devaraya.

13. Seven inscriptions of Terukalekonam.

14. Eight do. do. of Terunamale.

15. Thirty inscriptions of Kilayore Isweran, Teranamalla and Terukovalore.


17. Copper inscription of Sadasiva Maha Raja.
COPIES OF MISCELLANEOUS INSCRIPTIONS.

1. (Hala Kanada.) Six hundred and two inscriptions on stone and copper in the Mysore, Bednore, Sunda and Kanara provinces.

2. (Hala Kanada and Mahratta.) Two hundred and eight do. on stone, copper and paper, grants in the Mysore, Bednore and Kanara countries.

3. (Kanada, Telugu and Tamul.) Two hundred and six do., do., in the Mysore, Telugu and Dravida countries.

4. (Kanada.) Fifty-seven do. do. in the Sunda country.

5. (Kanada.) Seventy-five do. do.

6. (Kanada.) Sixty-four inscriptions on stone and copper in the Sunda country.

7. (Kanada.) Fourteen do. in the Kanara country.

8. (Kanara, Devanagari and Nandinagari.) One hundred and eight inscriptions on stone, and copper and grants, in the Mysore, Bednore, Kanara and Sunda countries.

9. (Kanada, Persian and Mahratta.) Fifty inscriptions on stone and copper and grants in the Ankola and Gokarnam, districts in the Sunda country.

10. (Kanada.) Sixteen do. on stone and copper and grants in the Mysore country.
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11.  (Kanada and Mahratta.) Fifty-three do. do.

12.  (Telugu, Devanagari, Grandham and Persian.) One hundred and eighty-nine do. in the Venkatagiri district.

13.  (Telugu and Persian.) Seventy-four do. in the Nellore and Venkatagiri district.

14.  (Telugu.) Forty-seven inscriptions on copper, grants in the Ganjam district in the Telugu country.

15.  (Telugu.) One hundred and twenty-eight do. do.

16.  (Telugu.) Twenty-seven inscriptions on stone in the Devarakata and Bezvad districts in the Telugu country.

17.  (Telugu.) Two hundred and twenty-five inscriptions on stone and copper, and grants in the Bander Guntur district in the Telugu country.

18.  (Telugu.) One hundred and twenty-four do. do. in the Guntur district in the Telugu country.

19.  (Telugu.) Eighty do. do.

20.  (Telugu.) Fifty do. do. in the city of Amarapatipatnam and the Guntur district.

21.  (Telugu.) Twenty-one do. at Upatur and Cherkur village, in the Telugu country.

22.  (Telugu.) Two hundred and sixty-one inscriptions on stone in the Zillah of Visagopatnam in the Telugu country.

23.  (Telugu and Kanada.) One hundred and twenty-four do. in
MISCELLANEOUS INSCRIPTIONS.

24. (Kanara and Telugu.) Seventy-nine inscriptions in the Surapur and Warangal districts in the Hyderabad country.

25. (Telugu, Devanagari and Persian.) Seventy inscriptions on stone and copper and grants in the district of Udayagiri in the Arkot Subah.


27. (Telugu, Devanagari, Mahratta and Persian.) Two-hundred and twenty-two inscriptions on stone, copper, and grants in the Köyelluganta and Kandanavole districts in do.

28. (Telugu, Devanagari, Nandinagari, Mahratta and Persian.) One hundred and eighty-six do. in the ceded districts.

29. (Telugu and Hala Kanada.) Fifty-five inscriptions on stone and copper in the Adavani Nagala Dinna and Panchapallam districts.

30. (Kanada, Telugu, Mahratta and Persian.) One hundred and seven inscriptions on stone, copper, and grants in the Jambula Maddugu districts in the ceded districts.

31. (Kanada, and Hala Kanada.) Seventy-eight inscriptions on stone, and copper in the Kampili district, in do.

32. (Hala Kanada, Tamul, Telugu, Mahratta and Persian.) Two hundred and six inscriptions on stone, and copper and grants in the Sidhavatam district in the ceded districts.
33. (Mahratta, Persian and Telugu.) Fifty-two grants in the Kaddapa Takedi of the ceded districts.

34. (Telugu.) One hundred and forty inscriptions on stone, copper and grants in the Chitavole district, in do.

35. (Hala Kanada, Devanagari and Telugu.) Two hundred and eighty-nine inscriptions on stone and copper in the Kannole and Chintagunta district.

36. (Hala Kanada, Devanagari, Grandham and Mahratta, &c.) Two hundred and thirty-nine inscriptions on stone and copper in the Chinnore and Kamalapuram districts.

37. (Kanada and Telugu.) Two hundred and sixty-six do. and grants in the Kandanaavole or Kunnole districts.

38. (Mahratta and Persian.) Twenty grants of the Garamkondah parganah in the ceded districts.

39. (Hala Kanada Telugu, and Persian.) Eighty-eight inscriptions on stone and paper in the Advani, Balari and Gulem districts.

40. (Telugu and Kanada.) Fifty do. in the ceded districts.

41. (Telugu, Mahratta, Kanada and Persian.) Eighty-five inscriptions on stone, copper, and paper in the Anantapuram and Guti district, in do.

42. (Telugu, Mahratta and Persian.) Ninety-six inscriptions on stone, copper and grants in the Takedi Kuddapa of the ceded district.

43. (Telugu, Hala Kanada and Persian.) Two hundred and four grants in the Chennur district.
MISCELLANEOUS INSCRIPTIONS.

44. (Telugu, Grandham and Mahratta.) Seventy-one inscriptions on stone and paper, grants in the Devur and Ohennur districts in the Kadapa country.

45. (Telugu, Devanagari, Mahratta and Persian.) One hundred and ten copper inscriptions, and paper grants, in the Kunta and Kamalapuram districts in do.

46. (Telugu and Persian.) Two hundred and ninety-two inscriptions on stone, copper and paper grants in the Duvur district.

47. (Telugu.) Seventy-five do. in the Pulevendaleh and Tadaparti district.

48. (Grandham and Telugu.) Two hundred and five do. do. in the Kandanole and Chittevole district.

49. (Telugu, Hala Kanada and Persian.) Two hundred and ninety-four inscriptions on stone in the Jambula Maddugu district.

50.
1. (Tamul.) Forty inscriptions on stone in the Trichinapalli district in Dravida.
2. (Tamul, Grandham and Telugu.) One hundred and seventy-three do. do., on copper in the Karur Darapuram and Koimbatur districts, in the Dravida country.
3. (Tamul, Grandham and Telugu.) Two hundred and twenty-four inscriptions on stone and copper in Kanchi, Mamandur and Mavellipuram, and other places in the Arkot Subah.

51. (Tamul.) One hundred and twenty-eight inscriptions on stone in the Tirnalli district in Dravida.

52. (Tamul and Kanada.) One hundred and twenty-six do. on stone and copper in the Koimbatur, Karur and Darapuram districts, in do.
53. 1. (Tamul.) Thirty-eight inscriptions on stone in the district of Trichinapalli.
2. (Tamul, Grandham and Kanada.) Ninety-eight inscriptions on stone, copper, and grants in the Koimbatur and Darapuram district.
3. (Tamul.) Twelve inscriptions on stone in the Vullatu Kotta of the Tanjore district.

54. 1. (Tamul, Grandhun and Telugu.) Thirty-three do. on stone and copper in the Arkot and Tanjore districts.
2. Eleven do. of the Dindekal district in Madhura.
3. (Grandham.) Two copper inscriptions in the Darapuram district.

55. 1. (Telugu and Kanada.) Ninety-one inscriptions on stone, copper, and grants, in the Karur, Darapuram and Koimbatur districts in Dravida.
2. (Tamul.) Thirty-seven inscriptions on stone, copper, and grants in the Ongall Patna district, in Dravida.
3. (Telugu.) Twelve inscriptions on stone in the Trichinapalli district in the Dravida country.

56. 1. (Tamul and Telugu.) Forty-nine do. and copper in the Arkot district.
2. (Telugu.) Fifteen do. do, in the Dravida country.

57. (Tamul.) Fifty-three do. do, in the Vridhachala district in the Arkot country.

58. (Old Malayalam and Tamul.) One hundred and fourteen inscriptions on stone and paper, grants in the Malayalam country.

59. (Old Malayalam and Tamul.) Forty-two do do, in Malayalam.

60. (Old Malayalam, Tamul and Grandham.) One hundred and twenty-two do. do. on copper, and paper, grants in the Malayalam country.
1. The Vamsavali or genealogical account of the dynasties of the Chola, the Chera and the Pandya kings.
2. Do. or genealogical succession of the Chera kings.
3. An account of the Pandya Rajas.
5. Of the limits and situation of the three Tamil kingdoms of Chola, &c.
6. Account of the ancient Hindu Rajas.
7. The Purva Varti or ancient history of the Chola Rajas.
8. The Cheriti or actions of the Valata Rajas of Tanjore, Trichinapalli and Madura.
9. Account of the origin and first establishment of the city of Madura.
10. The Madura Puranam 24th chapter.
11. Translation of the 50th chapter of the Madura Puranam.
12. The genealogy of the Pandya Rajas from the Madura Puranam.
13. Account of the Sankattar or college of sixty-four learned men at Madura.
17. A short account of the Chola Rajas.
18. The Sthala Mahatmya of the Kaveri river.
19. Do. do., of Budrapuram or Valur near Chidambaram.
22. Account of Achyuta Bhupal Naik of Tanjore.
23. The limits of the Chola, Pandyan and Cheraian countries.
24. The distinguishing titles and epithets of the Cholan, Cheraian and Pandyan Rajas.
25. The titles of the Cheran Rajas.
27. List of the provinces, Nads, &c.
28. The Rajas of the four ages.
30. Devasthanams or temples of the Jainas.
31. Account of Chadarangapatnam or Sadras.
32. Names of the instruments used by the stone cutters at the quarry of Adicalacherryma near Sadras.
33. Account of Pulicat enquired by O. V. Ramaswamy.
34. Short notice of the Kaniachi right claimed by the villages or husbandmen.
35. A short account of the Kaniachi hereditary tenure of lands of the inhabitants of Tonda Mandalam.
36. Of Kaniachi lands.
37. Memoir of the original settlement of do.
38. Extract of a letter from Captain Caldwell, dated Pondicherry.
40. Vessels discovered in the Pandukulis.
41. Memorandum of information required from any of the learned and intelligent Bramins of Srirangam and Trichinapalli.

2. 
1. The history of three Rajas, the Cholen, the Cheran and the Pandyan.
2. Cholen Purvam Pattayam, according to the Kulvettu of Kanchipuram, containing the history of the past, future and present times.
3. The Nal Purvakya Pattaya Vivaram or annals of the reign of Kerikala Cholen.
4. The Goshapara or abstract shewing the grants made to the temples by Kerikala Cholen.
5. The list of the twenty-four Nādes composing the Konda Desam.
7. Glossary of the *Cholan Purvam Pattayam* explaining the *Elakanam Tamul*, and Sanscrit terms.

3.

1. List of maps, drawings and plans, &c.
2. Preliminary notice.
3. General sketch of the History of the southern divisions of the Peninsula.
4. *Haisala Raja Vijayam* or *Balana Raya Cheritira*.
5. Unfinished memoir of the history of *Mysore*.
6. History of the Rajas who ruled the country of *Congo*.
7. The *Haisala Raja Vamsávali*.
8. The genealogy of *Harihara Raya*.
10. A translation of the *Rama Raja Cheritira* from two copies in *Kanara*, assisted by a copy from *Maharatta*.
12. Account of the births and ages of the *Mysore* kings.
13. The particular names of the *Arasus* of the *Mysore* country.
14. The names of the *Dalways* that managed *Seringapatam*.
15. A literal translation from the *Kanarese*.
16. Account of the Kings of *Mysore*.
17. *Mysore Nagarada Purvottara*.
18. Account of the Rajas of *Mysore*.
19. Do. of the Rajah *Wadeyar* and other Rajas of *Mysore*.
20. Historical memoir of *Kalála*.
21. Account of *Seringapatam*.
22. *Kyfiat of Sivana Samudra*.
23. History of the *Dalways of Mysore*.
24. *Narapati Vijayam* or the glories of the *Narapati* race.
25. Another history of *Seringapatam*.
26. Memoir of the Kings of *Kalinga*.
27. Sketch of the history of *Seringapatam*.
28. Another history of *Seringapatam*.
29. Account of *do*.
30. *Kyfiat of Seringapatam Fort*.
31. *Boria's* historical collections of *Mysore* and *Subiáhs* history.
32. The *Mysorean* management under *Chicka Deva Raj*. 
33. Additional taxes by Chicka Deo.
34. A peep into the last century.
35. Another peep into do.

4.
1. List of the Pallams or division of the southern part of the Peninsula.
2. Historical memoir of Terunavelli or Tinnavelli.
3. Short account of the history of Madura, and Trichinapalli.
4. Mutiah's chronological and historical account of the ancient princes of Madura.
5. A chronological and historical account of the Telugu princes.
6. Visvanatha Naik, first Raja.
7. Muttu Kishnam Naik, second do.
8. Virappa Naik, third do.
10. Muttu Viswapa Naik, fifth do.
11. Tirumalli Naik, sixth do.
13. Chokanatha Naik, eighth do.
15. Ugra Ranga Chokanatha Naik, tenth do.
16. Minakshi Ammal, the dowager Queen of the tenth prince.
17. Sketch of the history of Madura down to the reign of Twimal Naik.
18. History of the former Rajas of the Telugu nation.
19. Account of the kings of Kandia and their connection with the kings of Madura.
20. Memoir of the Setupati or Ramanad Palligar.
21. A general history of the Kings of Ramanad or the Setupati Samasthanam.
22. History of Tanjore.

5.
1. Memoir of the birth of Parasurama.
2. Historical memoir of Kolekodu or Kalikota.
3. Account of the birth and death of Krishna.
4. The Kerala Utpati or origin of Malabar.
5. Of lands, their distinctions or classes.
7. Descriptions of the manners and customs of the *Namburi* brahmins, and people of different classes of *Malayalam* or *Malabar*.

6. 
1. Account of the principal revolutions that have happened in the *Balaghat Carnatic*.
2. General sketch of the history of the southern divisions of the Peninsula.
3. Account of *Seringapatam* translated from a *Mahratta* memoir.
4. *Kysef* of *Seringapatam* Fort.
5. History of *Seringapatam*.
6. Another sketch of the history of *Seringapatam*.
7. History of *Seringapatam*.
8. Historical account of *Dankanikotta*.
9. History of *Salem*.
10. Sketch of the history of the *Palligars of Magri*.
11. Historical sketch of the *Palligars of Maharaz Drug*.
12. Historical sketch of *Makali Drug*.
13. A short account of the province of *Wynad*.
14. An account of the northern part of *Wynad*.
15. Some account of *Wynad*.
16. Historical account of *Bidunur*.

7. 
1. Account of the several Sovereigns and Rajas who have reigned since the beginning of the *Kaliyug*.
2. History of *Kondavir*.
3. Notices of the Fort of *Innikonda*.
4. Chronological account of the duration of the different Governments of the Peninsula.
5. The *Dandakaveli* or account of the dynasties of the south.
6. Account of the family who composed or compiled this work.
7. Provincial account of *Kondavir*.
8. A short account of the seven Rajas of the Redlavar family of Kondapilly and Kondavir, &c.
9. Kings and Sovereigns of Andhra Desam or Kondavir.
10. Account of the Gajapati princes of Orissa.
11. History of the ancient Rajas of Warangal.
13. History of the Palnad.
15. Memorandum of the northern circar.
16. Raja of Bhadrachalam and Palanusa.
17. Fragment of an historical account of the Vijayanagara family.
18. Memorandum of Cuttack.

8.
1. History of Kondavir.
2. Notices of the Fort of Inakonda.
3. The Dandakaveli.
4. Account of the family.
5. Another account of the Donda Kaveli.
6. A short account of the seven Rajas of the Redlavar family of Kondavir.
7. Account of Duryodhen, and other ancient Rajas.
8. Account of Warangal.
11. Abstract of the villages.
13. The history of Krishna Rayalavaru.
15. Account of the places, where diamonds are found in the Kondapilli Circar.
16. History of the Palnad.
17. Account of the Raja of Bhadrachalam and Palanusa.
18. Notices of the Government under the Nawabs of Kurpa or Cuddapah.
19. The history of Nandana Chakravarti.
20. Translation of a Sasanam.
22. Account of Outtack.
23. A map of do.
24. Route from Outtack to Nagpur.

9.
1. Paper submitted by C. Boriah.
2. Translation of an abridged account of a manuscript at Chandragiri.
3. Historical account of Chandragiri.
4. Some account of the principal revolutions.
5. Notes made in reading the Syud Nama.
6. History of the Sora Cirkar in the Carnatic.
7. Another account of do.
8. Account of the Satgerh zemindar.
10. Account of Ambur.
11. Historical account of the establishment of the Europeans at Madras or Chinnapatanam.
12. Table of contents.
13. A map of nine Palliams in Chittavar.
14. Situation of the nine Palliams dependant on do.
15. Caste of the Paligars.
16. History of the family of the Paligar of Mugra.
17. Do. of the do. Pannamarri.
18. Do. of the do. Pakal.
19. Do. of the do. Tombah.
22. Do. of the do. Palur.
23. Do. of the do. Kallore.
24. Do. of the do. Pulacharla.
25. Do. of the do. Bangar.
27. History of the Paligar of Bomraze Palliam.
28. Estimated annual revenue of do. do.

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29. Genealogical list of the Paligars.
30. Sketch of the Kalastri country.
31. History of the Paligar of Kalastri.
32. A map of Venkatagiri.
33. History of the Paligar of Venkatagiri.
34. Genealogical list of the Paligars.
35. The Bakhyr or historical account of the Government of the Chingalpet Raja.
36. Kyfeat of Ginjy from Colonel Read.
37. Account of Giny.
38. A short account of the Rajas.
40. Historical account of Giny.
42. Fragment of a memoir relating to the death of Jaisinh at Gingy.
43. Historical account of the Subahdari or Nawabship of Arkot.
44. List of the Padshahs.
45. Account of the Drugas or hill forts.
46. List of the Killas or lower forts.
47. Account of the pargannahs in the Payen Ghat.

10.

1. Notices of the present state of the Anagundi family, the descendants of the ancient Kings of Bijnagar.
2. The Vamsavali or genealogy of Krishna Deva Raya.
4. Account of Bijnagar.
5. Another do.
6. Traditionally notices of the history of the country.
7. Literal translation of a Rayasa from the Madhva Guru.
8. Original account from the Raja of Anagundi.
10. Do. of Kings of Bijnagar and Anagundi.
11. Divisions of the Anagundi district.
13. Account of the present state of the Anagundi country.
14. The coins used in the country.
15. Translation of a Dánapatram or grant.
17. List of the villages belonging to the Kusba of Daruji.
18. A letter from the Bijnagar Raja.
19. Kálagýánam or past and future.
20. Translation of an inscription.
21. Account of the first establishment and progress of the Mahrattas.
22. Translation of a grant engraved on a copper plate.
23. Translation of a Dánapatram or grant.
24. Inscription on a stone Píllar.
25. Translation of a Kanara inscription.

11.
1. Historical account of the establishment of the Europeans at Madras or Ohinnapatam.
2. Preliminary notes to the historical account of the Kings of Bijnagar.
3. History of the Anagundi Rajas from the present representative of that family: January 1801.
4. Do. of the Kings of Bijnagar and Anagundi from enquiries at Alpattan and Anagundi: January 1801.
5. Divisions of the Anagundi district.
7. Account of the present state of the Anagundi country in the 1800.
8. Account of the weights and measures used at this time in the Anagundi district.
10. Translation of a grant.
11. Do. of a Rayasa or address to the Raja of Anagundi from the Madhwa Guru in 1800.
12. The Kálagýánam or past and future.
13. History of Sundur family.
14. Legendary account of the Sundur.
15. Historical account of Guti and of the establishment of the Mahrattas.
16. An account of Balári.
17. Kyseat of do.
18. Memoir of the district of Hirial.
19. Historical account of Ratengiri.
20. Of the town and fort of do.
22. View of the succession of the Paligars of do.
24. Historical account of Madak Sera.
26. Historical account of Uchendugur.
27. The history of Ráydrug.
28. Sthala Mahatmyam of Ráydrug.
29. Kyseat of do. and list of the pagodas of do.
30. Genealogy of Krishna Raya.
31. Historical memoir of Konderpi.
32. Do. account of Penakonda.
33. Remarks on the present state of do.
34. Legendary account of the origin of Purgi.
35. Historical sketch of the succession of Governors of the Penakonda.
36. Translation of a Kanara inscription.
37. Kyseat of Sanur.
38. Memoir of Hindupur.

12.
1. Hints, memoranda and queries regarding Mahratta his-
tory.
2. Hints for information on the modern Mahratta history.
3. The genealogy of the Bhonsle Raja.
4. Mahratta memoir.
5. General distribution of the Mahratta force.
6. Translation of a narrative of the principal events.
9. Historical account of Holkar.
10. Historical memoir of the family of the Sindias.
13.

1. Tradition of the origin of the Mahratta language and character.
2. Remarks on some of the most remarkable places in the Konkan.
3. The names of the twelve Konkan Desas.
4. Brief historical and geographical remarks on different places.
5. Account of the five tribes or castes of the Mahratta Brahmans.
6. Historical account of Virata Nagar in Macha Desam.
7. Memoir of the Mahrattas by a Musselman.
8. Sivaji—Extracts relating to that chief's actions.
9. Account of Sivaji, the Mahratta chief.
10. Of the Mahrattas—apparently written in 1782.
11. Traditionary account of the origin of Sivaji Raja.
12. Genealogical Account of the family of Sriman Mahratta.
14. Do. do.—from the Mahratta.
15. Genealogical account of the family and ancestors of Raghoji Bhonsala of Nagpore.
17. Short account of the Mahratta family of Tanjore.
18. Letter from Ram Chandra Nilkantha Rao to Ram Raja at Gingy.
19. Do. do. to Prahlada Punta Pratinidhi.
22. Appendix.
23. List of places from which the Chaut was collected by Bajirao, General of Shahu Raj.
26. Sketch of Mahratta politics.

14.

1. Hindu chronology and succession of dynasties, written at Punah.
2. Memoir of the succession of the *Dekhini Padshahs* of *Bijapur*.

3. Names of the twenty-two and a half *Subahs* of the empire in the time of *Alemgir Padshah*.


5. Account of *Dowlatabad*, anciently called *Devagiri*.

6. The legendary story of *Râm Raja of Devagiri* now called *Dowlatabad*.

7. Account of the district of *Ahmednagar* in the *Dekhin*.

8. Descriptive memoir of the ancient place of *Ellora* near *Dowlatabad*.

9. Description of *Ellora* and of the several caverns, sculptures, figures, &c., carved there, examined and described in February 1806.

10. Route from *Aurungabad* to *Ellora*.

11. Sketch of the part of the hill cut perpendicularly, and the excavations in the face thus cut.

12. Two drawings.

13. Memoir of the three *Sthalams Treyambak, Násik* and *Panchávati*.

14. Historical account of *Násik* and *Panchávati*.

15. Account of the Rajas who ruled at *Násik*.

16. Particular account of the temples, religious buildings and remarkable places, at *Násik Panchávati* and the neighbouring places.

17. Memoir of the *Loha Danda Kshetra* or *Sthala Mahatmyam* of *Punderpur*.

18. Historical notices of *Mirji*.
7. Description of Jambu Dwipam as related in the Lakshmi Náráyana Samhitá.
8. Geographical sketch.
10. Account of the travels of Adi Lakshmi, a brahman woman.

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2. Religion of the Hindus.
3. A table shewing what castes worship different deities severally.
4. Account of Isower.
5. Yadast or memorandum of the villages allowed as Kuttala or allowances to the Devasthán of Sri Minákshí at Madura.
6. Do. or abstract of the villages for the Adha Kuttala or half allowance.
7. Do. of the Kuttala Gaom or allowed villages of Irapuli.
8. Do. of Adha Kuttala or half allowance of Subrahmanya Swami.
9. Do. of the Shakudi Kuttala or allowance of the village of Shakudi.
10. Do. of the Kuttala or allowances granted by Mutu Pillar.
11. Do. of the villages granted for the use of the temple of Sri Minákshi Devi at Madura.
12. Do. of the Kuttala of Mutu Kharvagar.
13. Do. of villages belonging to the Devasthan of Sri Minákshi Devi at Madura.
14. The Lila or Illusions of Madura Sundara.
15. The Sthala Mahatmyam of the Kaveri river.
16. Do. do. of Grudrapuram.
17. The legendary account of the Chola Raja’s Brahmahatya.
18. Abridged account of the idol worshipped at Teruvalur.
19. The Sthala Mahatmyam and history of the Chittakuttam.
20. Extract from the Attavani account.
21. The Sthala Mahatmyam of Arunachel Iswer.
22. Translation of the Sthala Mahatmyam of Kanchi.
23. Account of the shrines of different gods at do.
24. A list of the several Tirthams, or sacred pools.
25. Particular account of the worship of Ammavaru.
27. Account of the ordinary observances at Kanchi.
28. The Mahatmyam or Sthala puranam of Mavellipuram.
29. Account of the origin of Pancha Tirtham.
30. Remarks on Pancha Tirtha.
31. Legend or Mahatmyam of the temple of Bhargaveswar.
32. An account of the Kings of the Kali Yug compiled by the chief Sthanika of Sri Permadur.
33. An abstract of the duration of the several dynasties from the commencement of the Kali Yug.
34. The Mahatmyam or legend of the original appearance of the Pancha Tirupati.
35. Intelligence of the late dispute at Madras between the Saiva and Vaishnava sects.
36. Legend of the origin of Ardha Nariswar.
37. Account of an image of Vanu Gopal Swami.
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47. Of the different foreign tribes who come in pilgrimage to Tripeti.
48. Account of the seven hills and of the roads to Sheshâchala Parvat.
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50. A particular account of the daily ceremonies at the pagoda of Terumalé.
51. A particular account of the Pancha Murti or five images which are in the shrine of Sri Venkatáchalaopati.
52. The Brahma Utsava or grand annual ceremonies of Terupati.
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54. Do. in Kanara characters on the west of the last Sásanam.
55. Ayeteagha Mala or the triumph of Bháshyakár.
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11. Kyfeat of Bukenkaira.
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17. Memoir of the mountain of Chandra Drona Parvat.
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20. The Sthala Máhátmyam of Harra Kara.
21. Purdnam of Kalsa in the district of Kop in Bednore.
22. Legend of Ránaguta near Sulakaira.
23. Do. of Kuntala Nagar now called Kumatur in the district of Annávati.
24. Legend of the origin and source of the Warda river at Warda Mula.

25. An account of Tavanadi Magani.

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1. Introductory memoir on the use and advantage of inscriptions and sculptured monuments.

2. Catalogue of ancient inscriptions and grants collected in different parts of Mysore, Kanara, &c., from 1804 to 1807.

3. Do. Sasanams and Virakal collected from stones at Kalla Malgonda in the Sanur country.

4. Maharatta Sanads preserved in the eastern district of Bala Ghat, Kolar, Oskotta, &c.

5. Mahomedan Sanads and grants collected in different parts of Mysore, Bednoro and Kanara.


7. List of funeral monuments and inscriptions in memory of the jain Gurus or pontiffs, and other personages on the hill of Sravana Bellagola, a celebrated Jain establishment.

8. List of fac simile copies of ancient inscriptions and grants, from stone buildings, collected from June 1804 to February 1807.

9. View of the Seal and Ring attached to an ancient grant on copper plates preserved in the hands of the Brahmans of the Gaujara Agraharam.

10. Register of Sasanams and original grants on stone or copper, collected in the southern provinces.

11. Register of Sasanams and inscriptions chiefly in the Dravida or Tamul language and character, collected at Kanchi.

12. Register of inscriptions in the Konga Desam in the districts of Karur and Kangyam, &c., collected by Nital Naina.

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6. Do. on copper plates containing the endowment of an Agrahâram by Sri Vira Sama Bhupati, a Kadamba king.
7. Specimen of a Virakal or monumental inscription.
8. Translation of the copper plates of Hachi Agrahâram.
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15. Do. of a do. cut on a stone upon the hill of Bellagola.
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17. Do. of a grant from the fac simile of an original engraved on a copper plate.
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5. The list or circle of the Hindu Arts and Sciences.
6. List of the most celebrated Hindu poets and of their works.
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11. Extracts of a journal towards Toljapur from Hyderabad.
12. Extract from Captain Mackenzie's journal.
13. The Brahman's account of the Jain religion.
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16. Of the Jain Gurus, Yatis, or Pontiffs.
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18. Of the Jains.
19. A list of Jain books.
20. Further queries regarding the Jains to be required of the Muddir Guru.
21. Historical and legendary account of Bellagola.
22. Names of the Gurus from the last Tirthakar of ancient times down to the present Guru.
23. Notices of the Jain tenets and history.
24. Translation of an inscription.
25. Do. of the Sasan (or order) for the annual festival.
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47. Account of the Surya Vamsatval.
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17. The tribe fourth, Sudra who were created for servitude.
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22. The caste of Kummawaru which is divided into two sects.
23. Do. of Maharashtra corruptly called Mahrattas.
24. The sect of Padma Saliwarlu.
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27. Do. of Malleyadi Vellala or inhabitants of the mountains.
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22. Do. of Yadigawars or extractors of the juice of the date tree.
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28. Do. of Valili and Sugravvarul.
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16. List of the names of the Rajas of Kondavid, &c., since the death of Satánika, the grandson of Parikshit.

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3. Ancient records of the Chakravarti Rajas, Chola Rajas, Yádava Rajas, and other Kings with dates, &c.

4. Genealogical account of the Rajas who reigned over the kingdom from the commencement of the Kali Yug until this time.

5. The genealogy of the Rajas who ruled over the Empire from the beginning of the Kali Yug to the year 4907 or A. D. 1806.

6. Translation of an abridged account of a manuscript at Chandragiri.

7. Historical account of Chandragiri.

8. The account of the Kings of the Kaliyug, compiled by the chief Sthánik of Sri Permatur.

9. Historical memoir of Tripati.

10. Account of the pagodas, temples and mantapams, &c., of Tripati.

11. The particular account of the Rajas who formerly ruled at Tripati.

12. Do. do. of the twenty-three Pattams of the Chola Rajas.

13. Do. do. of the eighteen Yádava Pattams.
14. The Sthala Māḥātmayam on the historical account of Sri Venkateswer Śvāmī.
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20. Historical memoir of the race of Silava Katar Raja of Kavati Nagar.
22. Ohola, Pandya, Madura and Sri Rangam account.
23. Chronological account communicated by Mutu Mara 1809.
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4. Vishnou métamorphose en un Héros du nom de Rama.
5. Extract from Mr. Colebrooke—Asiatic Researches, Vol. X.
6. The second book or Ayodhya kandah.
7. The Eighteen Officers of a Court.
8. The third book or Aranya Kandam.
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2. Notes by Mutumara—on the Geography of the Rāmāyan.
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9. Historical memoirs of the Mogul conquests in Karnatik extracted from the Syed Nama.
10. Arkat and Gungi papers from the Mahratta.
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10. Syed Nama, or Persian history of the family of Sadatullah Khan, Nawab of the Karnatic.
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14. Statement of the revenue of the Nizamat, in the Suba of Beder.
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17. Do. of Arcot and of its etymology.

18. Do. of the Ourumbers, or shepherds, written from the assertion of a Sanyasi who professes that he has read a Cadjian book called the Ourumber Cheritram.

19. Extract from the Copila Maha Bishi Agovel in the possession of the said Sanyasi.

20. Account of the Ourumbers.

21. Do. of their forts.

22. Do. of Kundakota from the verbal communication of some Cummalars.

23. Do. of Palliapet known by the name of Imamudi pattan konda Munno.


25. A particular account of do.

26. Account of the Vedars, a celebrated tribe of hunters in ancient times.

27. Do. of the Bauddha Rajas who reigned at the fort of Allipadar Tanki from communications by the Jainas.
28. Account of the Svastambaram, Varanayam, Nishpancham, Dravidam and Kashta Sangam, sects and classes among the Jainas.
29. Do. of the establishments of Ganams and Sangams.
30. Do. of do. of the Jain Pandits with a list of Jain books and sovereigns in Arcot.
31. Three brief accounts of the Devasthanees of Malamandala Pernal, Tribhuvaneswar, and Vellyeswar in Sadrangapatnam or Sadras.
32. Account of the separation of the Bevddakes from the ancient Romanals and their sovereigns.
33. Do. of a Raja, who persecuted the Jainas and cut off daily ten of their tribes.
34. Do. of the foundation of the sects of Siva, Sankhya Mimamsa, Saugadam, Maskari, Smartevas and Vaishnavam.
35. Do. of a hidden treasure, and a copy of an inscription at Conatur in the Jagir.
36. Do. of Sriharikota from the verbal communication of two aged Reddis.
37. Do. of Gumadupudi.
38. Do. of a Curumber fort at Pumari.
39. Rules for performing the religious ceremonies of Brahma Utsavam, Pancha Parvam, Masa Utsavam and Nitya Padi to the god Varada Raja Swami, at Camittaram.
40. Account of Puddavaidi, relating the marriage of a Raja to a Chamar girl; procured in the Arcot country.
41. Chanchi Vallapam, or account of Canjitaram.
42. Account of the fort of Polli near the Red hill, by Venkat Rao.
43. Do. of Tirumalwassel.
44. Do. of the fort of Polli in the Tirvallur Mutah.
45. Do. of Trichandur according to the Puranaam, or tradition with the Bramins.
46. Account of the Curumbars in the Tonda Mandalam.
47. Do. of the Yanadis at Sriharakota.
48. Do. of Pulusat.
49. Account of Jayamchanda Cholaveram.
50. Do. of Tonda Mandalam.
51. Do. of the Jain Matam or religious establishments and Sangams or assemblies of the Jainas in Tonda Mandalam.
52. Do. of the etymology of Kundemalur Devasthanam in the district of Caveripakam.
53. Do. of Tiruvakera in the district of Valaduvur in the Subah of Arcot.
54. Representation of the Jainas respecting their temples.
55. Omens to be observed from the Chirping of Lizards on different days of the week, procured in the Arcot country.
56. Account of Condapa Raja the sovereign of Mailapur.
57. Do. of the statues of the ancient Ourumba Rajas.
58. Do. of Candivayen and Chitturayen, two sovereigns who reigned at Teruvedachuram.
59. Do. of Colatdur or gold produced in paddy stalks.
60. A very particular account of the Saiva and Vaishnava Rajas who reigned in the fort of Achee Padu in the Taluk of Tiruwallur.
61. Account of Mamendur.
62. Do. of the Vyalwar Polliapett Samasthanam.
63. Do. of the ancient city of Mahabailipur.
64. History of the carnatic Payenghat, down to the Government of the English.
65. Account of Madras.
66. The Tandaman Yuddha Cheritram.
67. The duties and office of the Canugo, &c., &c.
68. Jaina Samhar Cheritram or account of the persecution of 8,000 Jainas at Puntaganagaram near Teruvalur, extracted from the Sthala Puranum of Marasamma Nagar.
69. Account of Mylapur and its conquest by the Muselmans.
70. History of Makaras Bomaras translated by Ramkrishna.
71. Account of Malla rajas and Annamadeva who came from Bijayanagar, procured in the Arcot country.
72. Do. of the Irilawars or jungle people in the Vatalavul Polliapett.
73. Do. of Sathiari Kota by Suba Rao.
74. Account of Paduvur Agraharam.
75. Do. of Mupundoti Volah.
76. Do. of the different soils in the Madras country.
77. A very particular account of Uttunga Bhoja Maha Raja.
78. Do. do. of Vamanada Puram or ancient Mailapur.
79. Kyasiat of the Pandava Kulis.
80. Account of the caste called Nokers.
81. Do. of Terupanagudi Pagoda.
82. Do. of the Vellur, Moorish family.
83. A very particular account of Teruvapadi Pagoda.
84. Account of Vellacal Madu, or heaps of white pebbles.
85. The remarks of Appavu respecting Durakol in the Taluk of Vandavasi.
86. Account of the mountain called Arogiri.
87. Do. of Azhagya Chaynen and Angada Kunden who reigned in the fort of Ayeliam Mala, in the Arcot country.
88. Account of Pundih near Arni.
89. Kyasiat of the Curamba fort at Pondari.
90. Succession of Hindu Kings.
91. A particular account of Vakkaran Raja.
92. Zablath or list of the Rajahs who governed the Carnatic, procured in Arcot.
93. A very particular account of the successions of the ancient Jain Munisarals.
94. Kyasiat of the Jainas of Tonda Mandalam.
95. Remarks at Pancha Tirtha near Mahabalipur.

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CLASS III—TAMUL

Relating to the Southern Provinces.

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1. The Sivendhi Puranam or Sthala Puranam, or legendary history of Trichinapoli.
2. Sola Desa Purviga Cheritra, the history of the Kings who reigned in Sola Desam or Chola Desam.
3. History of Manikyavasager.
4. Translation of the life of Agastya.
5. The Divya Cheritra, or divine actions of Sri Rámánuja Achari.
6. The Navaya Shastrum, or the Hindu system of navigation.
7. Do. do. do.
8. Genealogical account of Mampuri Palliapat.
9. Account of Gýana Siva Achari a Matapádi, or chief priest of a monastery.
10. Támraraparni Mahatmyem or legend of the Tamraparni river in the Madura country.
11. Legendary account of the Jain temples of Kondiswara and of Attadavelayudur in the district Kangyam under the zillah of Darapuram.
12. Do. of the ancient Rajas of the Pandya, Chola and Tonda Mandalams.
13. Genealogical account of Sri Varamkaumudi Pandaram and the Chola Rajas.
14. History of the four Pradháns or ministers of Alakendra Raja.
15. The Sriranga Mahatmyem or legend of Srirangam.
16. The memoirs and actions of Anayengar, a celebrated priest at Srirangam.
17. 18. Genealogical account of the Dynasties of the Chola Chera and Pandyan kings, extracted from a work in the possession of the poet, Kali of Purtore in the division of Zirodu in the district of Coyamatur, two translations.
19. Account of Edinkota.
20. Moral instructions of Teruvalluvar.
22. Particular account of the origin of the Jaina, Baudhá and Vaishnava sects.
23. A particular account of Kalikala Chola Raja.
25. History of the Telinga or Gentu princes who formerly ruled the Pandyan Mandalam or country of Madura by Mr. Trumbull.
27. Do. of the Pandya Rajas.
28. The ancient history of Madura, with a brief account of the 74 Pandya Rajas.
29. The history of the ancient sage Agastya from the Skanda Puranam.
30. Do. of the eighteen sacred epithets of the god Tup Perumal.
32. Genealogical account of the Mahratta princes of Tanjore.
33. Madura Puranam or ancient account of Madura.
34. Particular account of Terimaladi 3 cos. N E of Trichinapali.
35. Account of the Paligars of Aryalur.
36. Do. of Gangagondavaram.
37. Particular account of Mail Nad, Kil Nad, Peria Mail Nad and Vesen Nad the Kollerri district in Madura.
38. Story of the foundation of Madura.
39½. Account of the virtue of bathing in the river Kaveri in the sign of Thula or Libra.
40. A particular account of the first Chola Raja.
41. History of the Matura Ramapyan.
42. Genealogical account of Appa Naik of Cunnavedi.
43. Do. of Valla Kondama Naik.
44. Do. of Ama Naik.
45. Do. of Kottumpad.
46. Kyfiyat of Manarkota Chinnar Naik.
47. Genealogical account of Nattamsingama Naik.
48. Do. of Sami Naik of Ramagiri.
49. Do. of Kanapa Naidu.
50. Kyfiyat of Bommi Naik.
51. Genealogical account of Venkatáchala Nalla Gandam Patnam.
52. Kyfiyat of Immedi Patnam Koppana Manadi Palligar.
53. Do. of Pullavaraya Gandam.
54. Genealogical account of Setu Naik.
55. Do. of Setu Naik.
56. Do. of Mattu Rangapattana Naik.
57. Do. of Chinna Naik.
58. Do. of Komma Naik.
59. Kyfiyat of the inhabitants of Lingama Agraharam.
60. Genealogical account of Ayakudi.
61. Do. of Nadavacurch Palligar.
63. Genealogical account of Vennodya Gandan.
64. Do. of Subharaya Konda Pulla Naik.
65. Kyfiyat of the temple of Kumaraswami in the village of Alayumale.
66. Do. of Allalpuram Alankeswer temple.
67. Do. of Martyapuri temple.
68. Account of Maheswara Andanda Chakraverti.
69. A particular account of Jayemkonda Cholaveram.
70. Do. of the Vaishnava sect.
71. Kyfiyat of Trisirapur or Trichinapali.
72. History of Viswakarma.
73. The Walangai Cheritram or account of the right hand castes.
74. The names of the Rayers who reigned at Trichindal Teredi.
75. History of the Pandya Rajahs.
76. Ancient history of Ohola Mandalam, Pandya Mandalam and Tonda Mandalam.
78. Account of Teruwatur.
79. Description of the Dravira country.
80. Account of the hill called Tripurandam and Scanda Malé.
81. Do. of the Collars.
82. Do. of the Rajas, who held the Government of Madura.
83. List of the villages and Pagodas established by Kerikal Ohola.
84. Legendary account of Chidambar.
UNBOUND TRANSLATIONS, ETC.

85. Legendary abridged account of Terukudur.
86. History of the Padshahs of Hindestan and Turkestan.
87. Historical account of Tanjore.
88. Account of Tanjore.
89. History of Adonda Chakraverti.
90. Genealogical account of the Madura and Vedasa Rajas.

CLASS IV.—MALAYALAM.

Relating to the Southern Division of the Malabar Coast.

1. History and antiquities in the Province of Vainad on the ghats in Malabar.
2. Account of the Pattamar Bramins who reside at Vundaramalé and Terumalé in Malabar.
3. Do. of Mannadimar at Palacodu in Malabar.
4. Do. of the Kings of Keralam or Malabar.
5. Do. of the Kings of Palacodu.
6. Do. of the Kings of Nanjanad in Travancore.
7. Do. of Terunelli Kastram in Vainad.
8. Particular account of the Brahmins and other castes in Malayalam.
9. Account of the Kings of Aria Nad in the country of Malayalam.
10. The Kerala Cheritram or history of Malabar.
11. The genealogical account of Kerra Vallauba Raja, of Valapanad in Malayalam.
12. Kerala Utpati or the ancient Malayalam history.
13. Virapam Parapan the birth and death of Krishna.
14. Kerala Utpati or the history of Malayalam.
15. Chronology of the Kerala Utpati.
16. Tour of Kanjurenamperbad.
17. Account of the Rajas of TolaPalli.
18. Do. of Sriparasu Rámen.
19. Do. of Parumachimmar of Malayalam.
20. Genealogical account of Raviverma, Raja of Cherical.
MALAYALAM AND KERNATA, ETC.

22. Genealogical account of the Kerala Verma Raja in Currembanad.
23. Particular notices of the most celebrated poets of Malayalam.
24. Historical account of the Malayalam Kings.
25. Genealogical do. of Ram Raja.
27. Abridgement of the Kerala Utpati.
28. List of the names of the Rajas of Malayalam.
29. Chakra Gondam of Palamota, a genealogical account.
30. Historical account of Pallavaya.
31. Particular do. of the Malayalam year called Callam.
32. Genealogical do. of the Ocherical Raja.
33. Enquiry for inscriptions, books, &c., in Malayalam.

CLASS V.—KERNATA, ETC.

Relating to Mysore, Bednore and the other divisions of Karnataka proper.

1. Abstract account of the Rajas that ruled over Chittaldrug.
2. General sketches of the history of the south, compiled by Holakhowur Subhaya, with ancient inscriptions of the Velala and Bijayanagar dynasties.
3. Do. remarks on Mysore, enquired from different intelligent Bramins at Mysore.
4. Account of the Ambakar or boatmen of Simaga with an inscription.
5. Do. of Hála Bed.
6. Do. of Sivana Samudra.
7. Do. of Srirangapatnam and the Mysore country by C. V. Boria.
8. Do. of Lakkana Danaik and Madana Danaik.
10. Translation of the Kshiyat of Cavala Drug Peith.
11. Do. of an account of Yugavat Aghram.
15. Account of Mysore and the Srirangapatam Rajas.
17. Account of Avani Kshetra.
18. Legendary account of Yadavagiri or Mallacotta.
19. Translation of the ancient account of Kuntala Nagar.
20. Accounts of Hari Yengala village and Chendradrona hill.
21. Do. of Hosscotta Taluk.
22. Account of Hosscotta.
23. Do. of Kāmlapur.

CLASS VI.—TULUVA, ETC.

Relating to the Provinces of the Canara coast.
1. Historical account of Sunda.
2. Do. of the five divisions of Sersi in the Sunda district.
3. Do. of Satyendra Chola Raja of Chola Mandalam.
4. Account of the Konkanis from traditionary information.
5. Nunnayana Cheritra or account of the Hunters and Rajas of the Vadhara Dasum collected in Sunda.
6. Account of the customs of the Koramar caste.
7. History of Bhyrava Raja in Hala Kanara.
8. Account of Kali Sistu in Kanara.
9. Do. of the Vedaka Matham at Udipi.
10. Do. of the Kanār Math at do.
11. Do. of the Adhamar Math at do.
12. Do. of the Paliga Math at do.
13. Do. of the Palimar Math at do.
14. Do. of the Krishnapur Math at do.
15. Do. of the Pajaver Math at do.
16. Do. of the Siru Math at do.
17. Account of the Sodavadi Raja Math at do.
18. Do. of the present establishment of the temple of Krishna at Udipi.
19. Do. of Tuluva Desa.
20. Do. of the Panchama Sala or the Lingavant sect in Sunda.
21. Do. of the Abyssinians.
22. Do. of Basaru.
23. Kyrsiyat of the Bhvanagiri hill in Belgy Takik.

CLASS VII.—TELUGU.

Relating to the Northern Circars.

1. History of Nellur with remarks.
2. Account of Kondavir.
3. Do. of Dharanicota near Amaravati in the district of Guntur.
4. Do. of the Kasbah Kondavir in Guntur.
5. Do. of Kannamur in Samat Pannur in the district of Rachur.
6. Do. of Epur in the pergunnah of Innakonda.
7. The Bhadradevi Parinayem.
8. Remarks on different forts, market towns and ancient jain temples and caverns in the Kondavir district.
9. Do. of the ancient caverns, temples, hills, &c., in the Palnad.
10. History of Sidda Raz, and Katama Raz or the war of the cow keepers.
11. Account of Ongol.
12. Do. of Raja Mandapati Ramachandra Raz Bahadar, zemindar of Ungavalu.
13. Account of Mohimalur.
15. Do. of Jupali Apparao Desmukh of the Udayagiri, Kam-mam and Sarvapalli Circars.
16. Do. of Venkatarama Bhupala Balarao.
18. Account of the Dimtidongalu, a tribe of thieves in the Nellore district.
19. Do. of the pergunnah Kaluvi.
20. Genealogical account of the Chundi Zemindar.
21. Vikramárka Cheritra or the accounts of Vikramárka procured at Ellur.
22. The Pratépa Cheritra or history of Pratépa Rúdra of the Kakateya race who ruled over Worangol and the particular account of the ancient temples and buildings at Tripeti.
23. Chronological account of Bijayanagar from its foundation by Mádhava Swámi to its subjugation by the Moha-medans.
24. Sarangdhar Cheritra or the story of Sarangdhar.
25. Some account of Akana and Medana, chief ministers of Tanah Shah of Golconda.
27. Account of Madderal Rajapat in the pergunnah of Veni-conda.
29. Particular history of the Pasupatiwar family, sovereigns of the country of Kalinga.
30. The Mahatmyam or legendary account of Kalinga.
31. Account of Kimedi district in the province of de.
32. Do. of Satyavaram in do.
33. Do. of Anakapalli in do.
34. Do. of the village Narainpatam in do.
35. Memorandum of the Zemindars of Kalinga with a list of forts, hills, in do.
36. Yadast or memorandum of the Rajahs of Kalinga, with their conquests.
37. Native narrative of the mutiny at Vellore in 1806.
38. Sumati Satakam or a hundred verses on morals.
40. Do. of the Gudali Tippah near Kotah.
41. Do. of the ancient city of Vandanaapuri Patnam south of Nellore.
42. Do. of the hill Gudali Tippah.
43. Do. of Kotah in Nellore.
44. Do. of Mallapatam an ancient city in the district of Venkatagiri.
45. Do. of the sea ports, towns, &c., on the Coast and of their commerce.
46. Biographical account of Tikanah Somayáji, a renowned Telinga poet procured in Nellore.
47. Account of some of the Kings of Vijayanagar.
48. Story of Surabhadaswara.
49. Genealogical account of the Damurlawaru.
50. Abridgment of the history of the race of Valikutivarru of Venkatagiri.
51. Account of the Rajas of Bhadrachalam and Palunsha and of the tribes of hill people in the northern districts.
52. Do. of the hill people.
53. Do. of Pratápa Rudra.
54. Do. of Manar Polur.
55. Memorandum of the Golconda Kings.
56. Description of Andhra Desum or Teltinga Desam.
58. Do. of Vanavah in the Circar of Nadellah.
59. Do. of Kamur Samat in the Chiracur district.
60. Translation of an ancient record of Venaconda.
61. Account of Munagal.
CLASS VIII.—TELUGU.

Relating to the Ceded Districts.

1. Legendary account of Pancha Linga Swami.
2. Historical account of Patapu Rali Vagūr and Sarapanain Pettah in the district of Siddhavatam.
3. Do. of Arcutiamal Gramam in the district of Dūvūr.
4. Do. of Paranapadu and Nandalampettah in the district of Dūvūr.
5. Do. of Dassariapalla Palliapett written by Venkatapati Naid.
6. Do. of Ravololi and Vobalamu in Siddhavatam.
7. Do. of Yaparal Payacut in the district of Ahobalam under Siddhavat.
8. Do. of Vallūr in the district of Kamlapur.
9. Do. of Poturpallam in do. of Chennur.
10. Do. of Kotapadu in do. of Siddhawat.
11. Do. of Paddapasarapul in do. of Nossum.
12. Do. of Alavaconda in do. of do.
13. Do. of the Kasbah of Yadaki.
14. Do. of Rameswer in Dūvūr.
15. Do. of Bhimanipadu in the district of Koyelkunda.
16. Provincial account of Majaramalla Ireddi, the zemindar of Vugalavat, &c., in the Koyelkunda district.
17. Historical account of the Kasbah Tadaparti.
18. Do. of the village of Pamdi and of the river Pindkini.
19. Do. of Bukka Raya Samudram.
20. Do. of Kurugantapalli in Siddhawat.
21. Do. of Huira Tambalum in the district of Adwoni.
22. Do. of the Samstanak of Kotaconda in the district of Panchapallam.
23. Do. of the village Gundal in do.
24. Do. of Katarconda in the district of Panchapallam.
25. Do. of Chennugandla in do.
26. Historical account of the Palligars of the village Duthi Konda in the district of Panchapallam.
27. Historical account of the do. of Pundhi Konah in do.
28. Do. of Manupali in Siddhaut.
29. Do. of Kuruguntapalli in do.
30. Do. of Seruvali in Kanaul.
31. Do. of Ramdurg in the district of Gulum.
32. Do. of the hills in do. of Wayse Karur.
33. Do. of Kanakandle in do. of Guti.
34. Do. of Pratikanda.
35. Do. of Sawaiapa Naid and Suba Naid, zemindars of Marri-ampalla in Dupadu.
36. Do. of the Palligars of Udaipikonda.
37. Do. of Gurutta in the district of Krishnagiri, Province of Kanaul.
38. Do. of the Chenchuwars, a tribe of hill people who inhabit the Nalamalla mountains.
39. Account of Mutalpad Samasthánam in the district of Dúvúr.
40. Do. of Bayenpalli or Kaudapettu in the district of Chennur near the Sanka Malla hills.
41. Do. of Kana Kandla in the district of Guti.
42. Provincial history of Kaddapa and Khumur.
43. Account of the god Chenna Kesava Swami of Muraka-puram in do. of Dupád.
44. Kyfiyat of Pedapur in the pergunnah of Dúvúr.
45. Account of the Anagundi Rajas with notices of the present state of the Anagundi family.
46. Kyfiyat of Surapuram.

CLASS IX.—MAHRATTA, ETC.

Relating to the Mahratta Districts.

1. History of Punah.
2. Account of the establishment of various towns in Guserat compiled from oral information by Narain Row.
3. Bakhyr or memoir of Bhao Saheb, containing an account of the battle of Panipat.
4. Bakhyr or memoir of Hemanda Pundit, the Inventor of the
Mahatta character.
5. Account of Konkanam.
6. Historical account of Hassan Ganga Bahmani Padshah.
7. Account of the city of Ahmednagar.
8. Do. of Sundur a Mahatta district.
9. Copy of the history of Akbar Badshah.
11. Particular account of the Pottahs of Punah.
14. Account of the appellations or surnames of the Mahatta
tribes.
15. Popular history of the Mahrattas.
16. Introduction to an account of Sivaji.

CLASS X.—SANSKRIT.

Relating to Hindu History and Geography, &c.

1. Account of the sixteen Chola Rajas who ruled over the
Chola Mandalam, extracted from the Bhavishyottara
Puranam.
2. Do. of the Chera Rajas and Vikrama who ruled over the
Malayalam and Pandian countries, written in a pro-
phetic style with explanatory notes.
3. The Silpi Sastram or Hindu architecture composed by
Maya, the celestial Architect.
4. The history of Mayura Varmá an ancient sovereign who
ruled at Juyentipur or Banawasti in Sunda.
5. The Vira Cherittra or heroic achievements of Salivahan
in his battle with Vikramárka.
6. Bhima Krishna Sambadam or the dispute of Bhima and
Krishna.
7. Narapati Vijayam or the victories of Narapati Kings.
8. History of Bhoja Raja.
9. Devanga Chetiya or the history of the weavers.
10. Translation of the 77th chapter of the book Prasanga Ratnadveli which contains descriptions of the remarkable Kings of the ancient times of different dynasties.
11. Translations of the Sanscrit verses prefaced to the first chapter of the Prasanga Ratnadveli which contains the genealogy of the author of that production, and its date 1336 of the Salivahana Sak.

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CLASS XI.—MISCELLANEOUS.

Relating to Hindu Literature, History, &c.

1. Betal Pancha Vimsati or twenty-five tales related by a Betal to Vikramark.
2. The tale of Surpanakhi, the sister of Ravana, the King of Lanka.
3. Account of Siva Raja to whom Maha Deo appeared in the shape of a Brahmin to try his faith.
4. Do. of the Pancha Pandus living incognito with their consort Draupadi in the house of Virata Raja in Matsya Dasam.
5. Do. of the ancient sovereigns who ruled from the Kaliyug with dates.
6. Do. of the right and left hand castes, and of their first institution at Kanjeveram.
7. The Sata Sharika or tales of a parrot.
10. Book of ecclesiastical history, to which is added an abstract of the History of India, and several other parts of the world.
11. An Index to the Vedas, and Puranams.
12. Particular history of the temples of Siva in India.
13. Fragment of the Geography of Hindustan communicated by a Mythili Brahmin, a native of Tirhut, while at Serin-gapatam whither he had come in the course of his pilgrimage, by C. V. Ramswamy.

14. History of Delhi compiled in Tamul from Ferishta and other authors, with a brief account of the author.

15. Account of collecting Peshkesh from the different zemin-dars, by the Padshas of Bijapur.

16. Legendary account of Magadha Desam.

17. Do. of the origin of the ancient Rajas of Sinhala and of Candy, &c.

18. Silpi Sastram or Hindu architecture of Maya.


22. Story of Nala Chakravarti Raja.

23. Historical account of the Sita Swayembharam or proclamation of the marriage of Sita.


27. Astrological computations of fortunate days.

28. Betal Pancha Vimsati or twenty-five tales of a Demon.

29. The sacrifice of Yudhishthira for universal empire.

30. Translation of the 1st chapter of the preface of the Sarga-dhara.


32. History of the different Rajas from the beginning of the Kaliyug.

33. Prophecy of Sarvagna.

34. History of Vikramárka.

35. Translation of an extract from the Sabha Parb or 2nd book of the Maha Bharat.

36. Abridged history of Baswesa, the founder of the Virasiva sect, as well as the miracles of himself and disciples.

37. A sketch of the general history of the south of the Peninsula arranged according to the Prasanga Ratnávali.
38. Account of the birth of Bhoja Raja.
39. Do. of Sáliudhan.
40. Do. do.
41. Do. of Raja Vékráma.
42. Historical account of Bhoja Raja.
43. Conversation between an ascetic and Bhoja Raja.
44. Substance of the Senkara Charitra.
45. Senkara Vijeyem or controversial triumphs of Sankara Achárya.
46. Sthala Máhátmyem of Balamori and Srinivaschatra.
47. Account of the Kings of the different Yugams.

CLASS XII.—LETTERS AND REPORTS
From Native Agents employed to collect Books,
Traditions, &c., in various parts of the Peninsula.

1. Remarks on the journey into Trichinapali by Nital Naina in 1803.
2. Monthly report and memorandum of C. V. Lakshmiah in March, April and May 1804.
3. Do. of do. from the 1st May 1804 to the 6th June 1806 and a letter to Lakshmiah.
44. Report of Lakshmiah for June 1804.
5. Do. of do. in 1804.
6. Do. for do. for September, October and November 1804.
7. Do. do. for December 1804.
9. Do. of Caveli Lakshmiah, from 1st March 1804 to 25th December 1804.
10. Do. in Srinivassiah in May 1805.
11. Do. of do. in 1805.
13. Report of C. V. Ramaswami from the 7th to the 9th November 1805 and list of M. S. S. and coins collected at Mallucottah in 1806 by Ramaswami.


15. Do. of do. in 1807.

16. Do. of Venkat Rao employed at Hydrabad from the 1st September to the 31st December 1808.

17. Do. of Srinivassiah on the journey of Utramarur and Maumundur in 1808.

18. Do. of do. in 1808 to Calastry.

19. Do. of do. in 1809 to Karangolly.

20. Journal of Christian Ignatio from Madras to Tranquebar, &c., in 1809.


22. Do. of do. on a journey to Mahabalipuram 16th April 1810.


24. Correspondence of Vedanaik in January 1811.

25. Report of Ananda Rao while employed in the ceded districts from 1st January 1811 to 31st August 1813.

26. Three reports of Narain Rao and his journal, while employed in the ceded districts for 1811-12 and 13.

27. Three reports of Narain Rao and his journal while employed in the ceded districts for 1811-12 and 13.


30. Do from 1st January to 25th May 1813.


32. General report of the progress of the native Gomashtaks in the field and writers in the presidency for the year 1814.

33. Narain Rao's report from the 1st August to the 30th November 1815.
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56. Do. of do. from 16th February to 18th March 1817.
57. Do. composed by Appavu respecting the account and traditions of Mahabalipuram.
58. Do. by Appavu, second journey.
59. Do. by do. third journey.
60. Journal and report of Appavu on his fourth journey to Mahabalipuram and from thence through the Jagir and the Arcot districts from October 1818 to the 29th May 1817.
61. Journal of Venkat Rao from February to 10th July 1820.
63. Do. and journal of Srivarma from the 11th January to 10th August 1821.
64. Do. of Babu Rao for January and February 1821.
65. Do. of Srinivassiah's journey to Madhurantakam, Chittamur, &c., from 22nd April 1821.
66. List of Books collected by Srinivassiah on the journey of Utramarur and Konjeveram.
68. Report of Babu Rao on a journey to the south-ward.
69. Do. of Mutthiah in Calingah and the Circars.
70. Account of Jayram Das, an inhabitant of Godagam city, in the country of Kamarup.
72. Do. of Suba Rao.
73. Journal from Madras to Mahabalipuram.
75. Newman's journey by land from Calcutta to Madras.
76. Do. of Suba Rao from the 13th to the 22nd page.
77. Do. of do. into the Tulva country.
78. Letters from Narain Rao and different Gomashtah from No. 1 to 90.
79. Report of C. V. Ramswami on his journey towards Kundatur 10 miles west of Madras.
INSCRIPTIONS.

81. Seven letters from Subha Rao to Col. Mackenzie.
82. Correspondence of the Native Gomashtahs in Malayalam Kandapah and the ceded districts.
83. Letters from Appanu on his second journey into the province of Arcot to Col. Mackenzie.
84. Do. of Narain Rao sent by Major Mackenzie to enquire for Historical documents at Tripathi.

CLASS XIII.

Inscriptions.

1. Translation of an Inscription of Upatur Agranaram granted to the different Brahmins by the renowned king Trinestra Maha Raja, dated 2000 years of the Kali Yug.
2. Do. of a do. of Chirucur Yechapuram Agraharam, granted to the god Trivikrama Swami, by Vishna Verdhana Maha Raja.
3. Inscriptions on the stone walls of the temples at Konjeveram, 22 in number.
4. Do. at Terukalri Onam.
5. Do. at Terupan Teruty.
6. Do. at Terwalur.
7. Do. passed by Ramanuj Achari in the Jain Establish ment at Bellugolla, dated S. S. 1290.
8. Ancient Tamul Inscription found at Mallakapatam, 22nd year of the reign of Sri Raja Raja Deva.
9. Do. do. in the 3rd year of the reign of Gandah Gopal Deva Raja.
10. Do. do. at Terupalavananam near Pulicat in the 14th year of Kulottunga Chola Raja.
11. Do. do. at do. no date.
12. Do. do. at do. 12th year of Sri Raja Raja Deva.
13. Do. do. at do. 18th year of do.
14. Do. do. at do. 18th year of do.
15. Do. do. at do. 12th year of Kulottunga Chola Deva.
16. Do. do. at do. 86th year of Tri Bhuvana Deva.
17. Translation of an inscription in the pagoda of Sthala Sayana Swami at Mahablipuram, no date.
18. Do. of do. on a stone at Talluparam, dated 700 Kolam, years.
23. Do. Tamul do. on stone at Hari Kota near Pulicat, 2nd year of Tri Bhuvana Chakravarti Sri Rajendra Chola Deva.
24. Do. do. 7th year of Vijaya Gondah Gopala Deva.
25. Do. do. 36th year of Tri Bhuvana Vira Deva.
26. Do. do. 3rd year of Sri Raja Raja Deva.
27. Translation of an inscription of Kadamba Rayalu.
28. Do. in the Sanscrit language and Kanara at Bilghi.
29. Do. of a Malabar inscription of Kundatur, dated 1720 Sali by Kumaraswami Pillah.
30. Do. in high Tamul at Kolar no date.
31. Do. on copper plates at Hache Agrabaram.
32. Do. of Ramanuja in the Bandara Busti at Bellagollum S. S. 1290.
33. Do. on the aisle walls of the temple of Ekambaranath at Konjeveram.
34. Do. on copper plates in the Devanagari character S. S. 1478.
35. Do. on 5 stones at Kuderpi Drug S. S. 1574.
36. Do. in Tamul on the base of the Vagana Mantapam at Mahabalipur.
37. Do. on the upper stone.
38. Do. on the flower garden at Anununto.
39. Do. in Tamul.
40. Do. in do. at Chellavamkupram in the Zillah of Kayur, 3 miles north of Mahabalipur.
41. Translation in Tamul placed in the middle of the village of Pattypalam.
42. Do. in do. placed in the east of the pagoda of the goddess of Tirupurur.
43. Do. in do. west of the Gerbha Griham of do. do.
44. Do. in do. on two stones north and east of the pagoda of the goddess at Tirupurur: 10th year of the reign of Vikrama Cholen.
45. Do. in the Karur district in Koimbatur.
46. Do. at Brahmeshani in Koimbatur.
47. Do. in Tamul in the inner apartment of the pagoda of Mahabalipuram.
48. Do. at Vishnu Kanchi.
49. Do. at Konjeveram.
50. Do. of a grant at Vellore.
51. Inscriptions in the pagoda at Srirangam.
52. Malabar inscription at Potapakam, dated the 30th year of the reign of Molatandakum Potumpe Cholam.
53. Inscription by Timmana Dan Naik at the village Nalamala, 1 coss north of Seringapatam.
54. Inscription by Virupakshi Maha Raja in S. S. 1892.
55. Do. in the ancient Halâ Kanara language and character.
56. Do. in the Tamul language and character in Ohitamur.
57. Do. on the copper plates at Anikara Agraharam, containing a grant made by Machaya, the accountant in the service of Vira Balal Raja, dated in the Sal. Sak 1113.
59. Do. do., dated 1171.
60. Do. do. by Madhava Rao Ballal to Sheshachlopati Naidu, dated 1171.
61. Do. do. by Balaji Baji Rao to Vasanta Naid and Seshachelapati Naid of Peddapallum, dated 1185.
62. Do. do. by do. to do., dated 1185.
63. Do. of do. by Mahipati Rao Krishna to Seshachelapati Naid 1173.
64. Do. of do. by Bhagavunt Rao Tryambak to Seshachelapati Naid of Peddapallam, dated 1161.
65. Do. of do. by do. to do., dated 1160.
66. A Mahratta of Senned by Bhagavunt Rao Tryambak to
Kumar Pedda Bhyrava Naid of Peddepallam in 1224.
67. Do. of Kavil Nainah to Seshachellapati Naid of Baulala-
pur, dated 1177.
68. Do. of do. by Tippoo Sultan to Seshachellapati Naid,
dated 1188.
69. Do. of do. by Shahoji Rajah granting a piece of land to
Vengana Bhat, dated in the Salicahan year 1564.
70. Do. of do. regarding the conquest of the Anogundi Govern-
ment, received from Major Wilks's Brahmin Venkat Rao.
71. Do. dated 1812 Sal. sak.
72. Do. dated 1224 do.
73. Do. of an order of Somasekhar Naik.
74. Inscription of Ramaswami pagoda, dated 1582.
75. Inscription on copper plates in Chakra Kumundur.
Puttacaron, dated 4544 Kali Yug year.
76. Translation of a inscription dated 1446. at Kalasa.
77. Inscription on copper plates in the hands of Utama Ka-
sura Maunadykul at Palevecota, dated 4944 Kali, Yug
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78. Translation of an inscription in the pagoda of Varada
Raja Swami, no date.
79. Do. of a Malabar inscription in the pagoda of Avidraman
Kovil, dated 1421 Sal. Sak.
80. Do. of an inscription in the pagoda of the Subirayeswer
at Periya Palayem, no date.
81. Do. of do. in the said pagoda, dated 24th year of the reign
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82. Do. of do. in do., dated 22nd year of the reign of Sundars
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83. Do. of do. in do., dated 1607, S. S. year.
84. Do. of do. in the pagoda of Agastyeswer at Kangam, dated
4633 do.
85. Do. of do. in do. of Vishnu at Jayam Konda Cholapuram,
dated 1526 Sal. Sak.
86. Do. of do. in do. of Siva, dated 1599 Sal. Sak.
87. Inscription on copper plates; no date.
88. Translation of a Malabar inscription in the pagoda of Choleswer, dated 12th year of the reign of Bharata Pandya Deva.

89. Do. of an inscription in do. dated 18th year of the reign of Sri Bamanava Deva.

90. Do. of do. in do. dated 25th year of the reign of Vira Pandya Deva.

91. Do. of do. in do.; no date.

92. Do. of do. in do. dated 9th year of the reign of Kalinga Rayen.

93. Do. of do. in do. by Kerikala Choleswer Modia Nayana, no date.

94. Do. of do. in do. dated 13th year of the reign of Kula Sekhara Deva.

95. Translation of an inscription in do., no date.

96. Do. of do. in the pagoda of Deva Nayaka Parumal, no date.

97. Do. of do. in do. of Deva Nayaka Parumal by Kerikala Choleswer, no date.

98. Do. of do. in do. dated 8th year of the reign of Sri Bhojola Virama Nada Deva, with a list of inscriptions.

99. Do. of the part of a stone inscription at Upur, dated 1353 Sal. Sak.

100. Do. of a copy of the inscription on the wall of the Vasishtheswara pagoda, dated 1352, by Praudha Deva Maha Raya.

101. Inscription of Birmadesam by Achyuta Deva Raya, dated 1159.

102. Do. of do. by Vira Raya, dated 1285.

103. Do. on stone of Madom Deva Stanum by Chola Raja, dated 460, Sal. Sak.

104. Do. on copper plates at Ani Bhogy by Vira Praurha Deva Raya, dated 1569.

105. Do. on do. at Vedam Parambakkam by Venkata Pati Raya, dated 529, Sal. Sak.

106. Translation of an inscription in the old fort of Teshur, no date.
107. Copy of an inscription on stone at Kodagode, no date.
108. The inscriptions of Banawasi, Sonda, Serisy, Sauswully, &c., containing six of different dates.
109. Translations of inscriptions at Teruparti Kunam, by Krishna Raya from 1 to 4.
110. Do. of do. at Sri Perumbadur, no date.

CLASS XIV.—JAVANESE AND DUTCH, ETC.

Relating to Batavia and Ceylon.

1. Narrative of the wars of Hamang Coelorono Senapati Hingalag Abdul Rehman Shah ad din Panatte Gama of Jokjocarta translated from the Javanese.
2. Extracts from Holwawa's Geography of Asia.
4. Papers relating to the defence of Batavia.
5. Memoir on Wanness in Ceylon, and papers relating to it.
6. Military correspondence, Java, 1801.
7. Notes respecting Sourabaya.
8. History of Java from the Javanese.
10. Reflections on the defence of Batavia.
11. On the resources of Ceylon in rice.
12. Tribes on Ceylon.
13. Instructions for the Commissioners appointed to register the landed property in Colombo, Mature and Galle.
14. Advantages of occupying the seaports of Madura.
15. Visit of De Heers Governor of Ceylon to Tutocoreen.
20. Short account of the wild men living in the jungle on the Malacca river.
22. Instructions for the Geographer Engineers at the military depot of the kingdom of Holland 1806-7.
23. Account of the burning of the King of England in effigy, by the Netherlands in Persia in 1666.
24. History of Java.
25. Apercu de la Regence de Samarang.
27. Memoir on the state of Java.
29. List of Maps and Plans in the Survey Department at Batavia.
31. Oaths to be taken by the Officers of the Dutch Government of Java.
32. Description de la ville de Samarang.
33. On the Chinese on the island of Java (two notices.)
34. Proceedings relating to the Cinnamon Plantations of Ceylon.
LIST OF PLANS.

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1 Plan of Mysore.
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3 Do. of Seringapatam.
4 Do. of Seraik.
5 Do. of Dora Samudram.
6 Sketch Plan of Sivana Samudram.
7 Plan of Devaroy Droog.
8 Do. of Bangalore.
9 Do. of Chittel Droog.
   Bednore.
10 Plan of Bednore.
11 Do. of Ananta Pur.
12 Do. of Honelli.
13 Do. of Adjampur.
14 Do. of Shikarpur.
15 Do. of Semoga.
   Ceded Districts.
16 Plan of Gurumkonda.
17 Do. of Guti.
18 Do. of Gandikotah.
19 Do. of Advoni.
20 Do. of Rairdrug.
21 Do. of Bijanagar.
22 Do. of Puspagiri.
23 Do. of Pechawati.
24 Do. of Adoni.
25 Sketch of Alpattan or the Ruins of Bijanagar.
26 Plan of a singular structure at Bijanagar.
   Northern Circars.
27 Map of Amaravati.
28 Do. of Dharinikota and Amaravati.
29 Plan of Akerapalli.
30 Do. of Kondapilli.
31 Do. of Gantur.
   Orissa.
32 Sketch of Gur-jat Hills.
   Hyderabad.
33 Plan of Cabarga.
   Hindustan.
34 Plan of Muttra.
35 Do. of Delhi.
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36 Plan of Sattara.
   Miscellaneous.
37 Plan of Chittagong.
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39 Do. of Mavellipuram.
40 to 79; Native Plans of Districts.
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Total... 2,630
ABSTRACT LIST OF COINS.


1 Hindu. ... 175 329 246 ... 504
2 Mohammedan. ... 23 150 ... 173
3 Ancient Europe. ... 84 346 ... 280
4 Modern Europe. ... 15 120 68 ... 203
5 Miscellaneous. ... 426 4,613 19 5,058

Total 213 1,059 4,927 19 6,218

HINDU GOLD COINS.

1 Sri Ram Mara. One; Cup like form, stamped on the concave side, impression worn, attributed to Rama of Oude.

2 Do. One; Stamped on both sides; concave the installation of Rama and Sita: the Rama Yantra on the convex.

3 Do. One; do.; Hanuman on the convex side.

4 Gajapati Pagodas. Nine; Impression of an Elephant; struck by Pratapa Budra, King of Cuttack.

5 Kamala Mudra. Two; Cup form, stamped on one side with the Lotus flower whence their name, and Sank; found at Banawas in the earth.

6 Bijanagar Huns or Varahas. One; Struck by Narasimha Pratapa.

7 Do. Twelve; do. by Pratapa Krishna Bay.

8 Do. Pratapas or half Huns. Eight; do. do.

9 Venkateswar Huns. Five; Struck by Venkatapati Baya, Bajah of Chandragiri.

10 Do. Pratapas. Five; do. do.
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<th>11</th>
<th>Garuda Mudra.</th>
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<td>14</td>
<td>Mysore Pagoda.</td>
<td>One; do. by Hyder, but with the figure on one side of Lakshmi and Narasimha.</td>
</tr>
<tr>
<td>15</td>
<td>Ikeri (Bidnore) do.</td>
<td>One;</td>
</tr>
<tr>
<td>16</td>
<td>Harki (in the Circars) do.</td>
<td>One;</td>
</tr>
<tr>
<td>17</td>
<td>Uma Maheswara Pagoda.</td>
<td>Six; Struck by Krishna Raya of Bijanagar.</td>
</tr>
<tr>
<td>18</td>
<td>Uncertain Pratápas.</td>
<td>Two;</td>
</tr>
<tr>
<td>19</td>
<td>Do.</td>
<td>Three; Found in the Onore country.</td>
</tr>
<tr>
<td>20</td>
<td>Do.</td>
<td>One;</td>
</tr>
<tr>
<td>21</td>
<td>Sinha Mudra fanam.</td>
<td>Two;</td>
</tr>
<tr>
<td>22</td>
<td>Bijanagar Hun</td>
<td>One; Struck by Sadásiva Raya.</td>
</tr>
<tr>
<td>23</td>
<td>Mysore do.</td>
<td>One; Struck by Raja Krishna.</td>
</tr>
<tr>
<td>24</td>
<td>Ikeri do.</td>
<td>One; do. Siva Raya.</td>
</tr>
<tr>
<td>25</td>
<td>Old Ikeri do.</td>
<td>One;</td>
</tr>
<tr>
<td>26</td>
<td>Venkataramana Pagoda.</td>
<td>Six; Of different coinage.</td>
</tr>
<tr>
<td>27</td>
<td>Matsya Mudra.</td>
<td>One; Supposed to be struck by the Pandya Kings.</td>
</tr>
<tr>
<td>28</td>
<td>Lakshmi Narayan Pagoda.</td>
<td>One;</td>
</tr>
<tr>
<td>29</td>
<td>Do. do.</td>
<td>One; This has a different impression from the preceding.</td>
</tr>
<tr>
<td>30</td>
<td>Gunda Bharunda do.</td>
<td>Two;</td>
</tr>
<tr>
<td>31</td>
<td>Sri Rám Pratápa.</td>
<td>Two;</td>
</tr>
<tr>
<td>32</td>
<td>Sri Krishna do.</td>
<td>One;</td>
</tr>
<tr>
<td>33</td>
<td>Gajapati Fanam.</td>
<td>One;</td>
</tr>
<tr>
<td>34</td>
<td>Venkata Ramana do.</td>
<td>Two;</td>
</tr>
<tr>
<td>35</td>
<td>Ikeri Fanam.</td>
<td>One;</td>
</tr>
<tr>
<td>36</td>
<td>Kantaray do.</td>
<td>Eight; Mysore coins of Kanthirava Deva.</td>
</tr>
<tr>
<td>37</td>
<td>Katari do.</td>
<td>Sixteen; Coined by the Rajas of Nagapatnam or Nagapatinam.</td>
</tr>
<tr>
<td>38</td>
<td>Terunamale do.</td>
<td>Three;</td>
</tr>
<tr>
<td>39</td>
<td>Virabhadra Chakralu do.</td>
<td>Seven; Struck by the Prince of Bidnore.</td>
</tr>
<tr>
<td>40</td>
<td>Vrishabha Mudra Fanam.</td>
<td>One;</td>
</tr>
<tr>
<td>41</td>
<td>Sambha Mudra do.</td>
<td>One;</td>
</tr>
<tr>
<td>No.</td>
<td>Description</td>
<td>Quantity</td>
</tr>
<tr>
<td>-----</td>
<td>--------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>42</td>
<td>Matsya Mudra Fanam</td>
<td>One</td>
</tr>
<tr>
<td>43</td>
<td>Nâma Mudra do.</td>
<td>One</td>
</tr>
<tr>
<td>44</td>
<td>Gobur do.</td>
<td>Three</td>
</tr>
<tr>
<td>45</td>
<td>Madhura do.</td>
<td>Two; Struck by Nâgama Nayak.</td>
</tr>
<tr>
<td>46</td>
<td>Murari Rao or Naga Mudra.</td>
<td>Three; do. by the Mahratta chief Murari Rao.</td>
</tr>
<tr>
<td>47</td>
<td>Ancient Coins.</td>
<td>Sis; Found by the people of Mr. Travers, Collector of Ganjam, 1807, under a cocoanut tree.</td>
</tr>
<tr>
<td>48</td>
<td>Ancient Parkas.</td>
<td>Four; Found at Portnur near Vizagapatam attributed to a Jain King, named Baya Bhans Chacaraverti, supposed to have reigned about 1600 years ago; these Coins are not unfrequently found by the people of the country.</td>
</tr>
<tr>
<td>49</td>
<td>Old Coins.</td>
<td>Sis; Found in the earth at Mahavalipur.</td>
</tr>
<tr>
<td>50</td>
<td>Do.</td>
<td>Three; Procured at Kanjor.</td>
</tr>
<tr>
<td>51</td>
<td>Do.</td>
<td>Two;</td>
</tr>
<tr>
<td>52</td>
<td>Do.</td>
<td>Two; Uncertain.</td>
</tr>
<tr>
<td>53</td>
<td>Do.</td>
<td>Two;</td>
</tr>
<tr>
<td>54</td>
<td>Napol Mohur and qr. Mohur.</td>
<td>Two;</td>
</tr>
<tr>
<td>55</td>
<td>Asam Mohur.</td>
<td>One;</td>
</tr>
</tbody>
</table>

**HINDU SILVER COINS.**

1 Ancient Coins. Twenty-nine; Found in Hindustan.
2 Do. do. Seventeen; Found about Patna.
3 Do. do. Five; do. at Cawnpore.
4 Ancient square Coins. Two; do. at Hoogly.
5 Ancient Coins. Seventeen; do. at Tellinga.
6 Do. do. Twenty-one; do. at Nellore.
7 Do. do. Sixteen; do. do.
8 Do. do. Thirteen; do. do.
9 Do. do. Eleven; do. do.
10 Ancient Coins.

11 Ancient Hindu Coins.
12 Do. do.
13 *Nrisimha Deva's* half Rupees.
14 Arakan Rupee.
15 Napal Rupee.
16 Asam do.
17 Asam half Rupee.
18 Do. Quarter.
19 *Jayanagar* Rupees.
20 Old half *Bijanagar* do.
21 *Purbunder Couri*.
22 Ancient Hindu silver coins.
23 Do. do.
24 Hindu Coins.
25 Do. do.
26 Do. do.
27 Old Fanama.
28 *Venkataramana* do.
29 *Gajapati* do.
30 *Chika Deva Raya* do.
31 Double and single *Mysore* do.
32 Pondicherry do.
33 Nepaul anna pieces.

Seven: These and the above are all of one description; they are of an irregular form, being square, angular, round, oval, &c., they bear no inscription; are not unfrequently quite plain, and in any case have only a few indistinct and unintelligible symbols: that of the Sun or a Star is most common, and those of the Lingams, the crescent, and the figures of Animals, may be traced: these coins are very numerous throughout India, but particularly in the South; their weight varies.

Two; With the figure of Hanuman.
Three; Uncertain.
Four;
Two;
Ten;
Three;
Seven;
Four;
Four;
Four; Raja Ram's stamp in the Nagri character.
One;
Sixteen; Found in Mahaballipur, see remark on the first ten numbers.
Fifty-two;
Two; Uncertain.
Seven;
Two;
Three;
One;
One;
One;
Three;
One;
Gold.
1 Zodiac Coin of Jehangir; Aries.
2 Do. do. Taurus.
3 Do. do. Leo.
4 Do. do. Virgo.
5 Do. do. Capricornus.
6 Do. do. Sagittarius.
7 Do. do. Pisces.
8 Do. do. The Sun.
9 Mohur of Aker; (round.)
10 Two do. do. (square.)
11 Two do. Shah Jehan.
12 Do. Aurangzeb.
13 A Pagoda.
14 Shah Alum do.
15 Piastres of Egypt.
16 Do. of Persia.
17 Four small kinds of coin.
18 Hyderi fanam.

Silver.
1 Four Tymur Shah Rupee.
2 Three Firoz Shah do.
3 Eleven do. half do.
4 Firoz IIIdr Rupee.
5 Mohammed Shah do.
6 Do. do.
7 Firoz Shah do.
8 Two Mubarak Shah half do.
9 Two do. do. round.
10 Three Ala ad din Rupees.
11 Two Toglek Shah half Rupee.

12 Two Mahmud Shah Rupee.
13 Seven small coins of Toglek and Mohammed Shah.
14 Two Mohammed Shah Rupees.
15 Seven Firoz Shah do.
16 Hosain Shah do.
17 Three do. do.
18 Jonpur do.
19 Shir Shah do.
20 Do. do.
21 Selim Shah do.
22 Six Akbar Shah, square.
23 Two do. round.
24 Do. do.
26 Do. do. Taurus.
27 Jehangir; Zodiac Rupee; Gemini.
28 Do. do. Leo.
29 Do. Rupee.
30 Eleven Shah Jehan do.
31 Five do. do.
32 Aurangzeb do.
33 Firoksher do.
34 Two Mohammed Shah do.
35 Shah Alem do.
36 Three Tipu Sultan do.
37 Ahemadabad do.
38 Ahmednagar do.
39 Old Benares do.
40 Jehanabad do.
41 Lucknow do.
42 Four Srinagar half do.
ANCIENT COINS.

43 Two Benares old quarter Rupee.
44 Mohammed Shah fanam.
45 Mahratta Rupee.
46 Six various Rupees of current use.
47 Eleven Rupees with Arabic legend; uncertain.
48 Nine Abdulassi Rupee.
49 Meshed do.
50 Persian Rupee.
51 Two do. of Isfahan.
52 Five do. of Shiraz.
53 Do. of Yezd.
54 Two silver coins uncertain.
55 Do. small do.
56 Six two and one anna pieces.
57 Two Batavian coins.

ANCIENT COINS.

Silver.
1 Two; Alexander (of Egypt.)
2 Four do. (small.)
3 Antiochus.
4 Two Arsacides.
5 Nine do. (small.)
6 Four; Augustus.
7 Julia Augusta.
8 Claudius Cæsar (gilt.)
9 Adrianus.
10 Domitian.
10½ Antoninus.
11 Gratianus.
12 Maximus.
13 Provincial coin, (Clodius.)
14 Ancient coin uncertain.
15 Alexander (of Rome.)
16 Faustina.
17 Gordianus.
18 Alexander Magnus, brass.)

Copper.
19 Ptolemy.
20 Three; Augustus.
21 Claudius Cæsar.
22 Two; Julia Augusta.
23 Two; Vespasian.
24 Two; Domitian.
25 Nerva.
26 Five; Trajan.
27 Three; Adrian.
28 Two; Antoninus Pius.
29 Faustina.
30 Two; Gordian.
31 Philip.
32 Gallienus.
33 Two; Claudius.
34 Two; Aurelian.
35 Florian.
36 Probus.
37 Carus.
38 Victorinus.
39 Posthumus.
40 Constantius Chlorus.
41 Five Constantine.
42 Two coins of the Arsacides.
43 Nineteen coins; uncertain.
44 Three copper Alto Relievoos from the Antique.
45 One hundred and seventy coins found at Mahavali-pur and Cudapa.
46 Ten Seals and Cameos.
Gold.
1 Four Venetian Sequins.
2 Louis D’Or.
3 Three half, and quarter Pistoles.
4 Saxon Ducat of Frederick Augustus, also King of Poland.
5 Five Nuremberg Medals.
   Struck to commemorate the beginning of the 18th century.
6 Medal of Pope Clement X (gilt.)

Silver.
7 Two Francs of Napoleon Premier Consul.
8 Six; one do. do.
9 Two half and quarter do. do.
10 Five Francs do. do.
11 Do. do. Empereur.
12 Do. Republic.
13 Do. Louis XVI.
14 Dollar of the Isle of France.
15 French Crown.
16 Medal of Louis XVI.
17 Two Spanish Crowns of Philip IV.
18 Do. Dollar do.
19 Two do. Crown Charles II.
20 Do. do. do.
21 Two do. Dollar Ferdinand XVII.

23 Three Spanish Quarter Dollars.
24 Do. one Real.
25 Six Spanish coins.
   These are the old Dollar or piece of eight and its subdivisions coined in Mexico at an early date.
26 Pataca of Brazil of 600 Rees.
   The usual Pataca is marked 640, for that number of Rees.
27 Testoon of Portugal.
28 Crown of Sicily.
29 Two Rix Dollars of Albert and Elizabeth.
30 Do. Germany.
31 Do. Hungary.
32 Two do. Brunswick Luneburg.
33 Two Prussian Rix Dollars.
34 Two Rix Dollars of Liege.
35 Do. Wurtzburg.
36 Do. Lorraine.
37 Crown of Lorraine.
38 German Copfstuck.
39 Do. of 30 Creutzers.
40 Two small German Coins.
41 Do. Wurtemberg do.
42 Do. Frankfort do.
43 Half Florin of Osnaburg.
44 Bavarian Copfstuck.
45 Four Schilling Courant of Mecklenburg.
46 Leopoldone of Tuscany.
47. Quarter Batzen of Bern.
49. 3 Guilder of Zutphen.
50. Two do. do. Zealand and do.
51. Dutch Ducatoon.
52. Guilder or 30 Stiver piece of Utrecht.
53. Two half Guilder.
54. Three small Dutch Coins.
55. Fifty Stiver piece of Louis Bonaparte.
56. Batavian Guilder.
57. Two American Dollars and a half.
58. Dollar of Independant Rio De la Plata.
60. Half Crown of George II.
61. Silver Penny of James II.
62. Shilling of Edward VI.
63. Old English Penny 1st.
64. Bank Token.
65. Two old English Coins.

Found in an old Earthen Vessel in the Isle of Bute supposed to be coins of the time of Edward III.
66. Two Goa Rupees.
67. Three Ceylon do.
68. Madras quarter pagoda.
69. Java Rupee.
70. Two Malay do.
71. Five Batavia half do.
72. Four do. do. do.
73. Two do. do. do.
74. German Jubilee Medal.
75. German Medal.
76. Do.
77. German Medal.
78. Do.
79. Medal uncertain.
80. Do. do.
82. English do. do. Sir Francis Burdett.
83. Do. do. Charles I. and Henrietta Maria.

Struck in honour of their Marriage.

Copper.
1. Six English Coins.
2. Irish Coin of James II.
3. Promissory half Penny.
5. A Forty Reis of Portugal.
6. Three. Ten Reis of Portugal.
7. Two. Two Stiver of Cologne.
9. Two. Creutzar and half do. of Neufchatel.
11. Six Creutzar of Austria.
12. Three Small German Coins.
13. Three French sous and small brass coin of Louis XVI.
14. Five Dutch Stivers, &c.
15. Two American cent. and half cent.
16. Case of the city of Corveldt.
17. Three coins.
18. Three old coins.
19. Four Miscellaneous coins, uncertain.
20. Three small coins do.
21. Four Company's Cash.
22. Three Ceylon do.

Medals.
25. Two Irish Medals.
27. Fox Medal.
29. General Martine.

MISCELLANEOUS.

HINDU COPPER COINS.

1. Ganapati Cas.
   Twelve; Struck by Ganapati Deva Maharama, King of Warangal with impression of Ganapati.

2. Ancient coin.
   One; Struck by an ancient Jainb King bears the Padma mark on it.

3. Baudhha Cas.
   Two; Struck by Buddha King with the impression of a Buddha.

4. Vishnu Verdhana Cas.
   Two; Struck by Vishnu Verdhana Balal, King of Dvarasamudram with the figure of Bamanuja.

5. Bhutaki Basavanna Cas.
   Sixteen; The impression of a Bull on one side, on the other side the figure of Bhutaki.

6. Mayuravarma Cas.
   Seven; Struck by Mayuravarma, King of Banavasi with the impression of a Peacock, found in the Banavasi country.

7. Matsya Mudra Cas.
   Twelve; Struck by the ancient Pandian Kings, with the impression of a Fish.

8. Aswapati Cas.
   Nine; Struck by Aswapati with the impression of a Horse.

9. Gajapati Cas.
   One; Struck by Pratapa Mudra, King of the Gajapati race of Outsoak with the impression of an Elephant.
10 Harihara Rayalu Cas.
   Two; Struck by Harihara Rayalu, a King of Bijanagar. On one side the impression of a Bull, on the other side his name in Nagari.

11 Pratápa Deva Raya Cas.
   Three; Struck by Pratápa Deva Raya, a King of Bijanagar, with the impression of a Bull on one side, and his name in Canada on the other.

12 Rama Raja Dabbu.
   One; Struck by Rama Raya, the last King of Bijanagar, initial Ra occurs on both sides, on one reversed in the centre of a circle.

13 Chhatrapati Cas.
   Two; Struck by the Rajas of the Chhatrapati race.

14 Kamala Mudra Cas.
   Two; With the impression of a Lotus.

15 Sankha Cas.
   Two;

16 Chakram Cas.
   One;

17 Simha Mudra Cas.
   Nine; The impression of a Lion.

18 Do. do.
   Two; The impression of a Lion on one side, on the other side a Hatchet.

19 Venkatapati Cas.
   Forty-six; Struck by Venkatapati Raya, Raja of Ondragiri, with the impression of Venkat eswar: on the other side his name in Telugu.

20 Nilakantha Cas.
   Six; The impression of a Bull on one side, on the other the name Nilakantha in Nagari.

21 Hanuman Cas.
   Twenty-two; With the figure of Hanuman.

22 Virabhada Cas.
   Six;

23 Jinka Mudra Cas.
   Four;

24 Sarpa Mudra Cas.
   Two;

25 Vrischika Mudra Cas.
   Two;

26 Nakshatra Mudra Cas.
   One;

27 Lakshmi Cas.
   Four;

28 Gunta Cas.
   Two;

29 Mahabelipur Cas.
   Four; Found at Mahabali pur.

30 Elephant Cas.
   Twenty-one; Struck by the Mysore Kings.

31 Lakadada Cas.
   Four; Ditto ditto.

32 Kalyana Basavanna Cas.
   Seven; Struck by Bijala Raya, King of Kalysana, with the impression of a Bull, Lingam, Moon and Sun over it.
<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Perangala Dinna</td>
<td>Twenty-seven; Found at Perangala Dinna near Vatapalum.</td>
</tr>
<tr>
<td>34</td>
<td>Dipaldinna Pico.</td>
<td>Seven; Some of the Coins found at Dipaldinna as below vide, No. 43.</td>
</tr>
<tr>
<td>35</td>
<td>Epurpalam.</td>
<td>Four;</td>
</tr>
<tr>
<td>36</td>
<td>Padava Mudra.</td>
<td>One; Impression of a boat.</td>
</tr>
<tr>
<td>37</td>
<td>Deva Raya Cas.</td>
<td>One hundred and seven; Struck by Deva Raya, King of Bijayanagar, on</td>
</tr>
<tr>
<td></td>
<td></td>
<td>one side, the figure of an Ox, and on other his name in Canada.</td>
</tr>
<tr>
<td>38</td>
<td>Garuda Cas.</td>
<td>Seventy-eight; With the impression of Garuda.</td>
</tr>
<tr>
<td>39</td>
<td>Ancient Cas.</td>
<td>One thousand two hundred and sixty two; With the figure of Bhutaki on</td>
</tr>
<tr>
<td></td>
<td></td>
<td>both sides, as found at Mahabelipuram and its neighbourhood.</td>
</tr>
<tr>
<td>40</td>
<td>Kausala Dinna Cas.</td>
<td>Two hundred and forty-four; On the Sea shore near Pulicat. Struck by</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Trisantha Maha Raja and found at Kausala Dinna.</td>
</tr>
<tr>
<td>41</td>
<td>Epurpalam Cas.</td>
<td>One hundred and thirty-four; As found at Epurpalam in the Gantur Circa.</td>
</tr>
<tr>
<td>42</td>
<td>Motupalli Cas.</td>
<td>One hundred and forty-seven; As found at Motupalli said to be struck</td>
</tr>
<tr>
<td></td>
<td></td>
<td>by Mukunti Maha Rajah.</td>
</tr>
<tr>
<td>43</td>
<td>Dipal Dinna Cas.</td>
<td>Seven hundred and ten; As found at Dipal Dinna near Amaravati with</td>
</tr>
<tr>
<td></td>
<td></td>
<td>the figures of Bhutaki, &amp;c.</td>
</tr>
<tr>
<td>44</td>
<td>Buddham Cas.</td>
<td>Twenty; As found in the ruins of Buddham in the Gantur Circa with</td>
</tr>
<tr>
<td></td>
<td></td>
<td>various impressions.</td>
</tr>
<tr>
<td>45</td>
<td>Dharanicota Cas.</td>
<td>Twenty-four; As found in the ruined Fort at Dharanicota.</td>
</tr>
<tr>
<td>46</td>
<td>Five Faringipetta Cas.</td>
<td>Five hundred and seventy-two; As procured in the ruins of Faringipatta</td>
</tr>
<tr>
<td></td>
<td>Pondicherry Pico.</td>
<td>near Porto-novo.</td>
</tr>
<tr>
<td>47</td>
<td>Ramanad Cas.</td>
<td>One hundred and seven; Struck by the Setupati, King of Ramanad. On</td>
</tr>
<tr>
<td></td>
<td></td>
<td>one side his name stamped in Tamil and on the other a Ceylonese dagger.</td>
</tr>
<tr>
<td>48</td>
<td>Jojocarta Silver Coins.</td>
<td>Four hundred and twenty-six; As found in Java with an indistinct</td>
</tr>
<tr>
<td></td>
<td></td>
<td>impression.</td>
</tr>
<tr>
<td>49</td>
<td>Lead Coins.</td>
<td>Eighteen; As found in Epurpalam, impression indistinct.</td>
</tr>
</tbody>
</table>
MODERN HINDU COPPER COINS.

50 Negapatam Cas.  One hundred and forty-eight;
51 Small Cas.    One hundred and eighty-eight;
52 Tranquebar Dutch.  Thirty-four; Struck by the Dutch
53 Javanese and Chinese brass Colony at Talagumbadi or Tranque-
and copper coins.  bar.
54 Javanese and Chinese Cas.  Forty-six; Struck by the Dutch
55 Dutch and Portuguese.  Government at Java, and the Chinese
56 Madras and Batavia Cas.  Coins found near Mahabelipur and
also in the villages of Bednore.
57 Java lead coin.  Thirty-four; Brought from the eastward.

PERSIAN COPPER COINS.

58 Hindustani Pice.  One hundred and twenty-five; Miscellaneous Copper Coins in twenty-
59 Do. do.  one parcels struck by different Kings
60 Do. do.  of Delhi.
61 Do. do.  Eighty; Struck by Sultan Ibrahim
62 Do. do.  Mahmudeshah.

One hundred and two;
Ninety-four;
Sixty;
LIST OF IMAGES.

1. **Kodanda Rama**, (Silver.)
   A large Image, of Rama, which is extending an arrow with his right hand, and holds the bow with his left, he is clad in martial attire and stands on a pedestal, a quiver is slung across his back. This idol is generally worshipped at the Hindu Temples of the Vaishnava Religion and in the houses of married people.

2 and 3. **Khetana Krishna**, (Silver.)
   A pair of small Images, of the infant Krishna, crawling on the floor, holding rolls of butter in one hand and leaning on a toy with the other.

4 and 5. **Hanuman**, (Silver.)
   Two small Images of the Monkey, Hanuman; one is putting his hand on his mouth, the other closes his hands, they are standing on pedestals; these images are commonly worshipped by married people, religious orders among Brahmins in the south of India.

6. **Garuda**, (Silver.)
   A small Image, of the bird of Vishnu: the head of a hawk with a human body, adoring with closed hands, standing on a seat; he has two imperfect wings over his arms.

7 and 8. **Bharata and Satrughna**, (Silver.)
   These two Images are standing, they are brothers of Rama, quivers of arrows are slung across their shoulders. They are well dressed and ornamented, and in the attitude of bending their bows against an enemy.

9. **Sita Ammavar**, (Silver.)
   A standing Image of the consort of Rama: the sculptured ornaments represent the jewels, and the golden Nuptial medal, worn by Hindu women of rank, suspended by a necklace, also two bangles: she sits on a Copper Throne with Rama at the time of his installation.

10. **Venkateswar.**
    11. **Alamalu.**
    12. **Nanchari.** (Silver.)
   Two of these images are female and one is male, who is denominated Venkateswar, one of the incarnations of Vishnu, having four hands with different weapons, standing on a Pitha (seat): the female images are his consorts, the names are peculiar to the south: they are supported by an ornamented elevated paling.

13. **Alwar Murti**, (Silver.)
   A small image, of a worshipper of Vishnu.
14. _Sri Devi,_
   An Image of _Sri_ or _Lakshmi_, the goddess of prosperity and wife of
   _Vishnu._
15. _Ganesa,_
   An Image of _Ganesa_ seated on a stool, with ten arms, five on each
   side, he holds different weapons in each hand, excepting two, the right
   of which holds a lotus, and the left his spouse _Siddhi_: his vehicle
   rat is on his left side, eating some cake.
16. _Surya Yantram,_
   A Circular figure of the sun according to the Astronomical system
   of the _Hindus_: on four sides of the disk is a god of Fire in the form
   of a flame, two lions support the globe of the sun.
17. _Gopala,_
   An erect Copper Image of _Krishna_, as the cowherd. He is com-
   pletely and magnificently dressed and ornamented in the ancient style,
   having both hands raised to his mouth as if calling to the kite.
18. _Tandava Krishna,_
   A small Image of a dancing _Krishna_, extending his left arm, and
   holding up in his right hand a roll of butter.
19. _Narasimha Avatar,_
   An Image representing _Narasimha_, one of the incarnations of _Vishnu._
   the face of a Lion, with the limbs and the body human, he has four
   arms on each side, with two of his hands he holds _Hiranyaksha_, across
   his thighs; tearing open his belly and with his six other hands he holds
   the _Sankh_, _Chakra_, and various emblems of _Vishnu._
20 and 21. _Rama Sabha._
   Two groups of figures: _Ram_ and _Sita_ on a Throne, his three bro-
   thers and his attendant _Hanuman_ are serving him at the time of his
   installation, after his return from exile; they are fixed on a seat in
   two lines, a copper flowered screen is behind them: 21 has only four
   figures: two being lost.
22. _Lakshmi Narasimha,_
   A group of Images, the Lion-faced god _Narasimha_ and his consort
   _Lakshmi_, seated on a throne. This Image has four arms, in two of
   them he holds the _Sankh_, and _Chakra_, with his third he holds his
   spouse, and the fourth is extended.
23. _Figure uncertain,_
   A small Image, a priest of the sect of _Kapala_, adorned with every
   kind of ornament and sitting on a high bench, with his legs folded,
   and his hair plaited.
24, 25, 26, 27, 28, 29. _Alwar Murti,_
   Small images of different _Alwars_, or ascetics and saints of the
30. Lakshmi,
   (Copper.)
   A small Image, of the goddess of prosperity, consort of Vishnu, standing on a seat with a lotus flower in her right hand, and dressed with Indian jewels.

31. Pattabhisheka Sabha,
   (Copper.)
   A set of eight small Images of Rama with his consort Sīta on a throne, his brother Lakshmana moving the Chowrie or whisk of Indian Cowl-tail, his other brother Bhārata is in alto relievo on the back screen, and raising up the umbrella over his head; his third brother Satrughna is standing below Lakshmana; his friend Sūrīva is standing with closed hands, his attendant Monkey Hanumān is standing near his feet: a bearded sage is also standing on the other side, at the time of his installation.

32. Pattabhisheka Sabha,
   (Copper.)
   A large throne on which six images are fixed. Rama, is seated with his consort Sīta; at his back, his brother Satrughna, is waiving the Chowri, Bhārata is standing in the front: Lakshmana carrying a bow on his shoulder, and making obeisance to his brother with closed hands, Hanumān is also standing in front of Lakshmana, at the time of the installation of Rama, (see the preceding.)

33 and 34. Lakshmi Narayan,
   (Copper.)
   Two groups of three images, seated on a seat, with a back screen Narayan has four arms: in one of his left, he is holding his consort Lakshmi and in two more he holds the Sankh and Chakra, the fourth is extended: his attendant Garuda, kneeling down on his left knee, supporting them on his shoulder.

35. Lakshmi Narayan,
   (Copper.)
   A group of Images; the god Vishnu, holding his consort Lakshmi with his left hand.

36. Garura,
   (Copper.)
   The vehicle of Vishnu in a human shape and standing with both hands closed, he is well dressed and adorned with the jewels and crown; in proof of his being a bird, the feathers are manifest on each arm.

37. Sri Yantram,
   (Copper.)
   An Image, the goddess of wealth standing in the centre of a circle with four arms and fully dressed.

38, 39, 40 and 41. Hanumān,
   (Copper.)
   Images of the Monkey Hanumān.
LIST OF IMAGES.

42. *Matsya Vigraham*, (Copper.)
   An Image of a Mermaid; upper part human and lower a fish.

43. *Venkateswar*, (Copper.)
   An Image, of an incarnation of *Vishnu*, worshipped at *Trypati* in the
   Coromandel Coast, he bears the emblems of *Vishnu*, or *Santh* and
   *Chakra*.

44, 45, 46, 47 and 48. *Tandava Krishna*, (Copper.)
   An Image of a dancing *Krishna*, see No. 18.

49. *Kehdana Krishna*, (Brass.)
   An Image of the playing or infant *Krishna*.

50 and 51. *Venu Gopala*, (Brass.)
   Two Images of *Krishna* as the *Cowherd* in the attitude of playing on
   the flute.

52 and 53. *Gopala*, (Brass.)
   Two Images of a similar description differently decorated.

54. *Kalinga Merddana*, (Brass.)
   An Image of the youthful *Krishna*, treading on the head of the
   serpent *Kalinga*, whom he had destroyed.

55 and 56. *Gopi Devi*, (Copper.)
   Images of two Cowherdesses.

57. *Jaya*, (Copper.)
   An attendant of *Vishnu*, standing.

58. *Trivikrama avatar*, (Brass.)
   An Image of *Vishnu*, with six arms, in two of them he holds the
   *Santh* and *Chakra*, in two more a trident and a staff, and in the other
   two a string of beads, and a water jar.

59. *Sakti*, (Copper.)
   An Image of a goddess, with eight arms bearing various weapons.

60 and 61. *Anna purna*, (Brass.)
   Small Images of a goddess, a form of *Durga*, seated, holding a brass
   spoon in her hand as if distributing food.

62. *Ganessa*, (Brass.)
   A small Image of *Ganessa*, with a protuberant belly, and four arms,
   seated.

63. *Sakha Murti*, (Copper.)
   An Image of a boy playing and dancing on his left foot, one of the
   objects of worship at *Ohidambaram*, as an incarnation of *Siva*.

64, 65, 66 and 67. *Haya Greva*, (Copper.)
   Four small Images of the demon *Hayagriva*, in various attitudes:
   a human body with the head of a horse.
LIST OF IMAGES.

68. Kapāla Muni. (Copper.)
   An Image of a priest of the Kapāla sect; see No. 29.

69. Bāji Sura. (Brass.)
   A Trooper mounted with a child in his arms.

70. A Bhuta. (Brass.)
   A Gigantic copper figure of an evil spirit, sitting with his arms and legs folded; brought from Java.

71. Kanguli. (Brass.)
   A Figure of an old woman, with a string of beads, sitting.

72. Rishi. (Brass.)
   A gilt copper Image, sitting in the manner of an ascetic; the name is not known.

73. (Copper.)
   A small gilt copper Image, seated with a screen, leaning his head on one side; name unknown.

74 to 77. Bells, of different sorts, found at Java. (Brass.)

78. Guglet brought from Java. (Brass.)

79 to 90. Java Images, no description. (Brass.)

91. One Brass Chain, brought from Java. (Brass.)

92. The Hilt, of a dagger. (Brass.)

93. Two Covers, brought from Java. (Brass.)

94. Two small Articles, names unknown. (Brass.)

95. Tirthankara Pita Prabhu. (Brass.)
   A plate, divided into twenty-five compartments, each containing a figure in alto relievo. The group is that of the 24 Tirthankars with the last Prishabha, in the centre, over his head is a hooded serpent. Besides these an additional row at the bottom contains some attendant figures whom the Jainas calls the Dwara Pālās, or door-keepers.

96. Jaina Tirthakar. (Stone.)
   A small figure of a Jain pontiff sitting with his legs folded.

97. Hanuman. (Marble.)
   A figure of Hanuman, bearing a mountain in one hand and a club in the other, he is trampling on and killing a giantess with his left foot. This image is gilt and painted.

98. Buddha. (Stone.)
   An Image of Buddha of green stone, sitting and praying; over his head is a hooded snake, found in Aroot. It is more probably a Jain Image.

99. Buddha. (Copper.)
   A large gilt Image, standing on a pedestal, wearing his garment,
and holding a book in his hand, it was found in the ruins at Kombhunam, the hair is curled. This is probably, by the dress, a Buddha figure.

100, 101, 102 and 103. Hindu Images, (Copper.)
Four figures of Hindu divinities, brought from Java,
104, 105 and 106. Buddha Images, (Copper.)
Three figures of Buddha divinities, brought also from Java.

ANTiquITIES, ETC.

5 Large pieces of Sculpture on stones from Amaravati.
2 Long ditto.
2 Small ditto.
2 Statues of black stone (large.)
6 Stone Statues (small.)
1 Black stone vase.
9 Bricks from Babylon.
2 Inscriptions on stone, one in Hala Kanara, from Amaravati, the other in Deva Nagari, from Upper Hindustan.
2 Bound stone weights, used by Hindu Athletes.
3 Copper vases from Java.
4 Sets of copper plates.
1 China dice.
A quantity of beads, seals, rings, cylinders, &c.

Report of Babu Rao, Maratta Translator to Col. C. Mackenzie, of his Journey to Pondicherry, Karacal, &c., along the Coast, for the purpose of collecting historical information, coins, &c., from the 24th December, 1816, to 27th May, 1817.*

December 24th, 1816.—Having received the money, ordered for my expenses from Kavilli Venkata Lakshmiyah I left Madras and arrived at Vaniem Chowdi.

25th.—Thence proceeded to Mahabalipuram collected some

* This is given as a specimen of the reports furnished by Col. Mackenzie's native collectors referred to in the Introduction page 10. The original was in English but has been revised apparently by Col. M. himself.
coins, on the way at Patipollam, Devanairi and Salvakupam and the other places along the Coast where ancient coins are usually found.

26th.—By order I waited upon Messrs. Clark, Gwatkin and the other gentlemen, who were on an excursion here, they ordered me to shew them all the curiosities, accordingly I shewed them all the remarkable places as Mahish Asura Mardhani and Ashta Grama Devati.

27th.—Proceeded with those gentlemen to Sadras and shewed them the Kasi Modu or eminence where coins are found at Kali-pakam on the further or south side of Sadras; at their desire I procured some ancient copper coins, which I shewed them: they did not return me the coins.

28th.—Mr. Clarke sent for me and expressed his wish to visit the Mantapam* that was lately discovered on the south side near Salvakupam together with Kasi Modu, I accordingly went and shewed them all the curiosities there.

29th and 30th.—Having given every information of Mahabalipur to those gentlemen, in token of their satisfaction with my assiduity they offered me four star pagodas which I declined to receive for fear of losing my character with my master.

31st.—I proceeded by myself to Salvakupam and Devanairi and procured some coins. I then wrote a letter to my master and delivered it together with the coins and the account of the temple of Cadambadi Devi, into the hands of the Tindel Reddi.—(See Letter; No. )

January 1st, 1817.—I left Mahabalipur and arrived at Sadras collecting coins at Kalipakam and other places.

2nd and 3rd.—Thence I proceeded to Alampara, called upon the woman who had formerly discovered some Roman gold coins and had promised me any others she might find: she assured me that she had been searching every morning and evening with her bags but had not yet got any; as before when she had found two ancient gold coins, (supposed to be Roman,) on that height, she

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* This temple, excavated in a solid granite rock was laid open by the removal of the sand that had covered it for ages on the ——— 1816, byCols. Murray and Mackenzie, C. M.
made no doubt but that she might procure some other coins before I returned from Pondicherry; afterwards I assembled about 20 fishermen, and searching in the eminences, found some copper coins, beads, &c., &c.*

4th.—Thence I went to Kunimodu, where is a large ruined fort, and obtained some coins.

5th.—Thence I arrived at Pondicherry and at 2 gows south of it, collected coins upon different heights between Kunimodri and Pondicherry, waited on Lieut. Sim and delivered my master’s letter to him, who on perusing it ordered me to come to his tent at the village of Sorapet, and promised to give me every assistance that I would require.

6th.—I left Pondicherry and went to the villages at 2 gows’ distance west, waited on Lieut. Sim, who supplied me with some money on my master’s account and sent a peon to accompany me to Teruvakaira† and to enquire any curiosities there, and to get particular accounts of them.

7th.—I left Sorapet and arrived at Teruvakaira.

The Tradition of this place relates that a Rakshasa, named Vyaghra Asur, son of Chakra Asur, formerly performed Tapas to Chandra Sekhara Swami in order to obtain the gracious visitation of that deity; god pleased with his devotion graciously appeared,‡ and desired him to ask what he wanted; he requested that he should be exempted from the trouble of death to which mortals are subject; the god accordingly bestowed the divine Varam, upon which the Rakshasa became arrogant, and became to persecute all the Devatas, who then complained against him before god, who thereupon

* For the Coins, MS Accounts, &c., collected on this Journey, see List at the end. C. M.

† Teruvakaira where the remarkable petrified wood is found. See Asiatic Researches, Vol. XI. C. M.

‡ The Hindu idea is that the deity propitiated by a severe Tapas of the Aæetic condescended in person to manifest his appearance and to confer the Beatific Vision on his much-favored Devotees. This apparition or appearance of the god in dreams chiefly is considered as the most distinguished favor and is the cause of the peculiar attachment of certain families to particular deities. C. M.
sent for Badhra Kali and ordered her to slay the Bakshasa; which she did; at that time the two sisters Vairi and Mahishi prepared.* Laddu, and offered them to the Devatas to release their brother from death. In proof whereof several round stones resembling cakes together with a great tree of stone the vestiges of the Bakshasa are still found upon the hill.

I went there and saw all the curiosities, the caverns, &c., procured accounts of them and of the Devatams by means of some aged people and Pujaris, besides I collected several pieces of the stony tree and cakes.

8th.—Thence I went to the village of Vedur, where is a Devalam and ten houses of the Jainas, visited Vanacar Nainar and Apanda Nainar, learned men there, and requested them to give me particular account of their Rajas and caste and of the old Bastis, accordingly they gave me a small cadjan book to copy, on which I employed a learned Bramin, who copied it off for me.

9th to 11th.—Leaving Vedur, I proceeded on my way to Kaddalur and arrived there; I bought some coins in the bazaar, and copied some inscriptions on stone in the Devalam of Terupasipalur.

12th.—I wrote a letter to my master and delivered it to Lieut. Sim to be despatched to Madras.

13th to 17th.—I left Kaddalur and arrived at Verampatam, north 8 miles distant, where formerly Palia Raya and Ponja Raya, nephews of Raja Tondaman of the race of Adivira Ram Pandian built Verampatam: It is said that he had there a great fowl, called Ponayen Savel; it was of the height of an elephant and ornamented with a large iron chain on his neck; that its strength was so great that it could throw down a house by the flapping of its wings. This extraordinary circumstance being known to their uncle Ray Tondaman he considered with himself that some great danger would happen to his own fowls, and therefore killed the aforesaid Ponayen Savel by an arrow; then Palia Raya coming to the knowledge of this circumstance, made† war with his uncle,

* Laddu, round balls of paste of wheat, rice, &c. C. M.
† In every age, war, destructive war, has been fomented on causes not less important, from the fair Helena to the beautiful Rani of Oudipur or the village damsel. C. M.
and they both lost their lives in the battle at Verampatam, upon which Ponja Raya being greatly grieved at the death of his brother and of his uncle, placed a Val (or a large nail) on the ground, and sat down on the top, and departed this life.

Some time thereafter Adi Padachi and Naili Padachi and other Polligars came from the western country and peopled this place: Having procured the particular account thereof together with some coins, I returned to Lieut. Sim at Pondicherry.

18th.—Leaving Pondicherry, I proceeded to the Talook of Trivadi, with a letter from Lieut. Sim to Mr. Hyde, and obtaining the Collector’s orders to the village people, I copied off a few stone inscriptions in the Devalam of Terwadi wherein I could not find the year of Salivahan but only the month and date. As I considered useless for my master, I did not take off fac-similes, and I procured some account of the Jainas and Kurumbas, who ruled in Tondir Mandalam, together with some coins in the bazaar and arrived at Pondicherry, and on the 17th I despatched a basket containing the books, various stones, coins, &c., by a cooly to Madras.

February 1st.—I waited on Lieut. Sim, who gave me a letter from my master received from Madras, and told me that he was going to Karical and Tranquebar, and that I should hold myself in readiness to follow him to collect accounts and coins at those places, but that I should meantime prepare the account of Devanampatnam.

2nd.—I left Pondicherry for Devanampatnam 10 miles south of it; collecting coins on the road, on different heights.

3rd to 10th.—I went to Devanampatnam and enquired for ancient books of the establishment of that town, the people said that they had lost all the accounts and documents, &c., during the disturbances of Hyder Ali, upon which I collected about twenty aged men, from whom I procured accounts, together with some ancient coins, upon that height.

11th to 16th.—I copied the inscriptions that were in the Devalam of Tervenje pur and Verupapalur, wrote a letter to my master, and delivered it to Lieut. Sim for despatch to Madras.
17th to 19th.—I was employed enquiring for the account of the ancient Chola Rajas and Pandia Rajas who ruled in Tondir Mandalam, from the learned men living at Pondicherry.

20th.—I wrote a letter to my master and despatched it to Madras by a cooly with a basket containing books, coins, and five kinds of earth, procured on the hill of Tiruvonjepur together with the account of Devanampatnam in the Marhatta language.

21st to 26th.—I was employed translating the account of the Jainas and the Kurumbas who ruled in Tondirmandalam, which I procured at Truvakatra, Terawadi, Teruvenjepur and Devanampatnam and other places, meantime I received a letter from Lieut. Sim, saying that I should first follow his baggage to Karical, and that the business which I had to do here, could be finished on my return from Tranquebar, I accordingly finished the translation and was ready to proceed.

March 1st to 3rd.—I was attending on Lieut. Sim, and delivered a packet containing the original and translation of the Jainas, for him to frank and despatch to Madras; and then took leave of him to go to Karical.

4th to 8th.—Leaving Kaddalur I proceeded to Tranquebar, six gows south by the way of Sehetamber, Shi Ally, and Videswar Kovil, collecting different coins in the bazaar together with the accounts of the Chola and Pandia Rajas from the learned people.

9th.—I waited upon Lieut. Sim, at Tranquebar who directed me to procure the account of the Rajas and some ancient coins there until he returned from Karical.

10th to 11th.—I proceeded to the different heights, procured coins, purchased some in the bazaar from the shroffs; I visited Mr. Allcour, who has a collection of different coins, and requested him to shew them to me, he desired me to come the next day and that he would shew me every thing as I wished.

12th.—I waited on Lieut. Sim and acquainted him about the coins of Mr. Allcour upon which he took me to Mr. Allcour’s house, shewed me all the coins and told me to look out for any Roman gold or copper coins, accordingly I searched for about two hours, but could find no Roman coins.
13th.—Lieut. Sim gave me 10 star pagodas with a letter to Mr. Thackeray, Assistant Collector at Tanjore, in order to get a particular account of the Puduvul Goparam of Buddha which is situated about a quarter of a mile north of Nagapatanam together with the coins of Karical, Nagur and other places.

14th.—I left Tranquebar and went to Karical 5 miles south, I went by the sea side and searched for coins upon the heights* there but could find none, bought some coins in the bazaar.

15th.—Left Karical and arrived at Nagapatanam at 8 miles south by the road of Nagur, collecting some coins on the way in the bazaar.

16th to 17th.—Waited on Mr. Thackeray and delivered Lieutenant Sim’s letter to him who on perusal gave me an order to the village people, together with a peon, and ordered me to shew him all the histories and curiosities I am collecting in his district, with which I complied and took leave of him to go to the neighbouring villages.

18th to 20th.—I copied the Sthala Purāṇam of Sunder Raja Swami and Kanyarohen Swami of Nagapatanam; and the Silpi Sastram or art of making statues for the Bouddhas and Jainas and constructing Devalams, &c., together with the account of Puduvole Goparam which says that while the Bouddha Rajas were ruling in the commencement of the Saivahan Sakam, they built the temples at Teruviyat, Kelananamchari, Nelapadi, Maradambat and other places together with a large Goparam at a quarter of a mile north from Nagapatanam and carved the images according to the Bouddah Sastram and built a large town, performed every kind of ceremonies to the god, and ruled there; as the Bouddhas used to eat fish, there arose a great difference between Hemasital Maha Raja and Amukha Varasen Maha Raja who conquered them in four Sastrams and drove them out to Khandy† Desam (a foreign country.) At that period the Baud-

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* The Heights so frequently mentioned are sand banks formed by sand drifts, and the accumulation of sand thrown in on the Coast by the concussion and irruption of the Sea that at some remote period appears to have overflowed the whole line of Sea Coast from ———— to ———— C. M.

† Khundy. C. M. Ceylon is probably intended H. H. W.
dahs threw all their property into the wells, hid their images under ground and run away. At that time a Bouddha Sanyasi named Hemawanta finding no means of carrying off the property of the said Puduvoole Gopuram, he hid it in several brass pots which he secured in the midst of the temple, placed a large Chakram,* on the top, and by virtue of his Mantrams it continually revolved with such a quick motion that no person dared approach it, and then fled away with the other Bouddhas.

After the Bouddhas had fled, and the Jain Government was established, many people tried to carry off the property from the said Puduvoole Gopuram, but they could not; at last a Brahmin priest of the Sri Vaishnava sect named Terumenje Alwar came to this place and tried very much to obtain the treasures of Puduvali Gopurum but could not; he then enquired of some old people, by whom this Puduvoole Gopuram was built, and in what part of the country they are now; they answered that in the commencement of the Salivahan Sakam, during the reign of the Bouddha Rajas, they built this Puduvali Gopuram but some time afterwards they were banished to Kandy country by the Jaina Rajas; about that period a Bouddha Sanyasi named Hemawanta secreted much treasure in that Gopuram, and placed a Chakram over it to guard the treasure, wherefore if you go to Kandy, the Bouddha people will explain to you the best means of procuring the treasury of Puduvali Gopuram. Accordingly he proceeded to the Kandy country visited the Bouddha Sanyasis who then enquired of Terumenje Alwar. "Who are you and from whence do you come?" Terumenje Alwar replied, "That he came from Ohola Mondalam." The Bouddha Sanyasi enquired, "Did you ever see our Puduvali Gopuram at Nagapatnam which is surrounded by a large Chakram on the top?" Terumenje Alwar answered, "The Chakram that revolved round on the top is entirely stopt." The Boudda Sanyasi said "As that country contains a great abundance of plantain trees, the Chakram has stopt;" He then enquired "Whether the Mohara Oullu (or great stone slab of the gate) is still stand-

* Chakram. Sans. literally signifies a wheel, the tradition is that this wheel was armed with sharp edged tools on all sides and by its rotatory motion debarred all approach. C. M.
ing or not,” Terumenje Alwar answered, “It is placed.” Then the Bouddha Sanyasi said, “As the country is Punji Perta (or abounding with cotton), it is placed;” Afterwards the Bouddha Sanyasi asked “Whether the Garbha Guddi and the Ponyaru or steps of the tank Kamala Ayala (or Teruvalur were completed;” he answered “Yes they are completed,” The Bouddha Sanyasi said “As there are plenty of Vralmin in that country it is therefore completed.

Terumenje Alwar keeping these things in his heart, came to Nagapatam collected one or two hundred men got some plantain trees and planted them round the Chakram on the top of Puluvali Gopuram, by which the movement and virtue of the Chakram was entirely stoped. Terumenje Alwar then entered into the temple, broke down the first Ankanam, and carried off all the valuable property upon carts. On arriving near the village of Terukonagudi, the morning broke, whereupon he buried the treasure and sat down there with his people. The villagers coming with their bullocks in the morning to plough, desired his people to get up; but Terumenje Alwar told them, “This is our own place: no one can plough here without our consent” Whereupon there arose a violent dispute among them which lasted till 5 o’clock, then Terumenje Alwar pronounced a malediction that “No water should spring in that Null” and as this quarrel was not settled in a satisfactory manner he cursed that “No disputes should ever hereafter be settled in this place” as he was troubled here for want of sleep, he cursed, that persons under a tamarind tree should not sleep during the night in this place. All which continues till this time as described in the following Tamul verse:

| Wuranda Kanner | No cool water ever spring |
| Varumgada Palli | Nor sleep fall under the tamarind |
| Tirada Vallaku | during night |
| Terukanagudi | Nor claims be ever adjusted |
|               | At Terukanagudi. |

Next morning Terumenje Alwar carried off all the treasure, to the southern country and established several Devalams together
with said Kamal Alayen and Vrihadiswar Kovil and established there all kind of worship and festivals, &c.

A particular account of these, and of the Jainas and Bouddhas is particularly detailed in the Kyhyat.

Four months ago as an inhabitant of the Devalam of Kanyarahan Swami of Nagapatnam named Sabhapati was ploughing at a quarter of a mile east of Puduval Gopuram, the ploughshare struck against a Bouddha image which was highly gilt; the man from its glittering appearance thought the image was of gold, and willing to avail himself of his good fortune, he went directly and acquainted the Stanikulu and took them to the place; the image was taken up and carried into the Devalam on a certain night, and finding on examination that it was only gilt, they produced to rub off the gilding, 8 or 10 pagodas’ weight in the gold, intending to rub off the rest and then to melt the image into brass pots secretly to save their character and prevent its coming to the knowledge of the Circar people. Hearing of this, I immediately went to the Devalam, visited the Stanikulu and requested them to shew me the image, but they denied any knowledge of such image at first; I then went to one Timmapiah the head inhabitant there and acquainted him of the circumstance, together with the accounts I had received of the place of the image, and promised him a reward for assisting me to get access to the articles, but after much pains to discover the image, he told me he could not discover it.

Resolved however to trace the facts I sat down before the gate, and after much discourse with the Stanikul, he produced the image which they agreed to dispose of for sixteen or twenty star pagodas, upon which I advanced them two pagodas and promised to pay the rest within fifteen days. Having thus settled, I acquainted my master by letter, thereof. Meantime some other head Stanikul having got notice of my negotiation, went directly to the Devalam and saw the image, and coming to my lodging, they returned the money advanced declaring that they would never agree to sell the image even for thousands. I thereupon resolved to wait for my master’s orders before I should apply to the Collector; but acquainted Venkat Rao the head Serishtadar of
the Cutcherry, and meantime forbid the Stanikul to melt down the image, (as we were apprehensive of) without the Collector’s permission; I went myself to the place where it had been dug up, and employed four coolies to dig to the depth of a man but finding only a stone image of Bouddah and two covered Bouddha wells, I suspended further search and returned to my house.

21st.—I went to the village of Nelapadi, six miles west, where, during the Government of the Bouddha Rajas, a large Nagar had existed and in a Devalam according to the Bouddha Sastram, two stone images had been placed, and worshipped with all kind of ceremonials. At present the Devalam is entirely destroyed and sunk to the earth, and only the two images remain, their faces towards one another; there I visited some Jaina people and enquired for the ancient history of the place; as they were inimical to the Bouddhas; they would give no direct answers, and only said “they understood nothing of these things save what regarded their own religion,” therefore I took down some account of the Jainas from these people.

22nd.—Thence I went to Kelanamemchari, where I found some old Pandarams and enquired for the ancient histories and traditions of the Chola Rajas, Chera Rajas and Pandia Rajas, and they gave me some account of Cuna Pandia, Somasundar Pandia, &c.

23rd to 30th.—Thence I proceeded to Terwallur by the way of Teruviat and Maradambat, &c., there are some stone images of Bouddha of the height of from one or two men. Formerly during the Government of Virya Vadenga Solen, son of Manuneta Solen, a widow of the Tondaman caste that was living at Adi Yeka Mungul Gramam, one mile east of Teruvalur, had a son, whose parents had buried much treasure in that village: when the lad was of an age to read in the Pallicutam it happened that a certain Panchangi (or Calendar Bramin) named Sundariah who used to go to the neighbouring villages to rehearse the Panchángam in the way of his calling, on the road passing by where the treasure was hid, he repeatedly met the Pisachi (or Demon) that used to watch there, who appeared to him like sepoys: at their meeting he used to repeat to them the Panchángam as he returned to his
own house; in this manner it continued for some time; the Demon at last said to him "Why do you come here every day to read the Panchângam? What benefit do you expect from us?" The Panchângi answered, that "He wanted nothing but their favor." The devil then told him "There is a certain widow's son who reads in the school in this village, whose ancestors buried a great deal of treasure in this place. We are demons, and are therefore guarding it here, if you go to him, and bring a draft from him for the sum you require, we will give you the money." The Panchângi then went to the widow's house, saw the young lad and desired him to shew his writing; but the boy being young was not able to write but from that time the Panchângi used to feed him and give him instructions in the Alphabet, &c., and having obtained some knowledge, he one day told the boy to write upon a Cadijan leaf an order for a thousand pagodas payable to the Panchângi in order to see a specimen of his handwriting: the boy accordingly wrote this and the Panchângi carried and shewed it to the Demons who immediately paid the sum. This continued for some days, the lad grew up day by day, and obtained the complete favor of the Chola Raja and a very lucrative employment; at the expiration of some time, the Raja having raised an army against the Kalinga Raja left the charge of his Government to the youth, conferred on him the title of Karanâkar Tondaman and marched to the northward.

Meanwhile the circumstance of the hidden treasure came to the knowledge of Karanâkar Tondaman, who went to the aforesaid place took possession of the whole treasure, built the temple, Muntapam, &c., at Teruvallur distributed abundance in charity, placed several inscriptions on the south, west, north and east walls of the Karanâkar Tondaman; from that time the place where the treasure was buried is generally called Gadaram Kundam.

Virya Vadengan having conquered the northern country, returned to Teruvallur where he saw all the charities of Karanâkar Tondaman and desired him to fix the charity in his name as he was ruling instead of him; this he refused saying "he could not;" afterwards the Raja asked him to give to him the charity of the
water of Kamal Alayem where the cattle drank at noon time, to which he would not agree, whereupon the Raja was highly enraged and caused the head of Karanâkar Tondaman to be taken off.

When the Rajah returned from the northward, he brought with him the images of Vigneswar Durgâ and Mahishasura Mardhani and placed them in the Devalam, wherein they remain to this day.

I also took a complete copy of the Kamal Alaya Mahâtmam of Teruvalur, an account of these Rajahs is particularly given in the Kysiyat.

I thereafter went to Dipamgeddi a village five miles west, where formerly during the Government of Chittarasu and Puvarasu the Jain Rajahs built a Devalam, with seven courts and walls and set up an image, and peopled or founded the Gramam and established festivals, &c.

While it was so, on a certain day the Jain people intending to make a procession in the village, lighted many flambeaus and went into the village; but the neighbouring Palligars came with their followers, attacked them, raised a great disturbance, extinguished the lamps; from that time the village has been generally called by the name of Dipam Guddi.

Afterwards in the Salaivan Sakam year 1522 in the cycle year Plavh a certain Jain Sanyasi named Manibhadra, finding this ancient temple at Dipam Guddi in ruins, reared a new and smaller one, built about twenty houses for Jainas, and established worship without procession in the village (Gramam.)

About six months ago a Jaina named Mailvadhar proposing to form a well for the use of the Devalam, began to dig up the soil; at one man’s depth, they discovered an earthen pot full of small brass images of Pârswanâth Tirthankar which they secured in the Devalam; when I went there understanding this circumstance I went to the said Mailvadhar and requested him for the sight of the articles, I asked him for some of the images at a certain price, which he would not agree to, but at last with difficulty I got one.

I there obtained some account of Dipam Guddi together with that of the images that were found in the earth near the Devalam; while I was preparing to go to Teruvalur, an inhabitant thereof
named Tendava Rayen gave me notice that at half a mile south
was a place, where was, buried abundance of treasure by Kulut-
tunga Solen; accordingly I proceeded thither and employed four
coolies to dig to the depth of a man, but I could only find some
earthen pots and some round black stones, &c.

April 1st to 7th.—I went to Rajamanar Guddi and copied the
Sthala Puranam of Raja Gopal Swami together with the particu-
lar account of the Jaina Devalam there.

It says that when Maredatta Maharaja was ruling at Rajamapur
he prepared to celebrate the festival of the goddess Chenda Mari
in the month of Chittree, before all the courtiers; he then ordered
a Taliari named Chandra Karmen, to go out of the town, and
seize one male and one female and bring them directly to be
sacrificed to Chendamari in order to perform the rites of the fest-
ival. At that time one Sudhatabhari attended by his Sishya (or
disciples) 500 in number happened to halt in the said Devalam,
who had permitted two of his disciples, a male and a female
named Abhaya ruchi and Abhaya-mati, to go without the town to
take their food and to return directly; the Taliari meeting them
seized and brought them to Maredatta Maharaja, who was much
pleased and took a sword in his own hand before Chenda-
mari the goddess; then the whole of the courtiers blessed the
Raja and requested them to be sacrificed soon; meantime they
both said “You being a Raja Chandra or cold like the moon,
ought to support all people as your children.” The Raja was
much surprised to see the boldness of the young men, laid down
his sword and enquired of them, “What is the reason that you
assumed the Bramhachares Vrittam in this youthful state,” they
answered, “Our circumstances ought not to be explained to
such a cruel person as you are; but only to virtuous people, there-
fore mind your business”. The Raja becoming fearful, prostrated
at their feet, and earnestly entreated them to explain their circum-
stances at full length, saying that they will no doubt obtain Kaila-
sam on hearing their circumstances: they began as follows:—

“While Asoka Maha Raja was ruling at Vujainpatnam, he had
a son named Yasodhar by his consort Chandramati, whom after
he had attained the age of sixteen years he got married to a
Princess named Amurtapati, who bore him a son named Yasomat-teyen. On a certain evening, while Asoka Maha Raja was sitting with his wife on the top of his palace, a thick cloud gathered in the sky, and in a moment afterwards disappeared. Then Asoka Maha Raja considering that life was uncertain, left his family, installed his son Yasodharen, and went himself to the woods to perform Tapas (or penance.)

Afterwards while his son Yasodhar Maha Raja was ruling over the Rajyam on a certain day as he was in bed with his consort Amurtapatti in the palace about 4 o'clock in the morning a Mahaut (or elephant-driver) named Ashtabhanga began to sing very charmingly. Amurtapatti hearing this beautiful song, become enamoured of him, and immediately sent one of her female slaves, named Gunavati to bring him to her—she went there, and finding that it was a nasty elephant-driver was singing, she came and acquainted her mistress of it, who then said "Whosoever a woman has fixed her affections on, he is the husband, therefore go and bring him to me immediately;" the slave accordingly went and brought and introduced him.

After the expiration of some days Yasodhar Maha Raja finding that his wife had not that affection and regard for him that she had before, began to watch her, and on a certain day the Raja found his consort with the said Ashtabhanga but considering that it was not proper to kill such a sinful woman with the Val (or sword) that he held in his hand, which was only to be drawn against renowned Rajas like himself, went away to his palace; next morning, he went to his mother Chendramati and told her that he last night dreamt that the brightness of the moon had quitted her, and had conjoined itself with the darkness of Rahu; Chendramati answered "As the dream is a very bad one, you must sacrifice several fowls and sheep to the goddess Chendamári." Yasodhar Maha Raja shut his ears with both his hands at hearing such sinful words. Chendramati said "The person that refuses to obey his mother's orders is not honest." Saying this she ordered him to make a fowl with floor, and sacrifice it to the goddess Chendamári; he accordingly made a fowl with flour, and painting it like a real fowl, a Demon that lived in the neighbourhood,
entered its body, and in the month of Alpissie on Ashtami (or the eighth, the first quarter of the moon on Tuesday in order to perform according to his mother's directions, the Raja having taken his sword and no sooner cut off the head of the fowl before Chendamari, but the Demon that was inside crying out like a fowl fell down and died, the Raja then being very uneasy at hearing the voice of the fowl, swooned away, and considered that he must be absolved from this sin by any means, by performing Tapas (or penance) in the woods.

This circumstance coming to the knowledge of Amritavati she came to the Raja and said, "As you are a chief among Kshetrias, I beg you will forgive my fault, instal your son Yasomatti, and be pleased to dine with us in his house, after which you may proceed to the woods to perform Tapas;" having thus satisfied him she called him to her house, mixed some poison in the milk, served it up to her husband and mother-in-law, who after drinking it, both died, and she gave a loose to her amorous pleasures with the said Ashtabhanga.

The Raja having died with the sin of having killed a fowl of meal, attached to him, was reborn as a pariar at Vindhanagar and his mother as a bitch in the Karad Desam and after their death, having passed their souls into different births as porcupine, sheep, snake, crocodile, and having died often, they were at last born as fowls at the house of a pariar at Vujeni-patnam, who some time afterwards presented the fowls to the Raja who then delivered them to the care of Chendakarma.

While it was so on a certain day, the Raja and his Queen, went to the woods on an hunting excursion: seeing Muniswar there the Raja requested him to tell him what had passed and what was to happen; meantime the said fowls having prostrated to the Muniswar stood before him with their wings closed; then Yasomatti took a sword called Sapat Bhati and cut off the fowl's heads, on which they immediately entered the womb of a certain Queen: after which a boy named Abhaya Ruchi and a girl named Abhaya Matti, were born. In our infancy we went to Sudhatachari and learning all his particular circumstances, we obtained the rules of a Bramhachari and came with Sudhatachari accompanied by
his five hundred disciples to your Raja Mahapuri Patnam. Today Sudhatachári having ordered us to go to town to take our victuals, and return immediately, and accordingly when we were on our way, your Taliarea came, seized upon, and brought us to your majesty; as we killed a fowl made of flour, we have been born in so many different shapes and have undergone all this trouble. Máridatta Maharaja, hearing this circumstance, was seized with fear and postponed the sacrifice, meantime Čhendamari having appeared in her original form prostrated herself to them and ordered her disciples not to kill any fowls or other animals hereafter, but to offer the five kinds of food, from that time the Jainas do not kill any animals; the particulars of this are stated in the Kyiat of Raja Manor Guddi.

8th and 9th.—Proceeding by way of Nachar Guddi, I arrived at Kumbhakonam, collecting some coius thereof from the shroffs.

10th.—I visited the chief priest of Sankar Achári, expending four Rupees on fruit, &c., to introduce myself, and requested him to give me a copy of the copper inscriptions he had in his Mattham, but some of the Kayesthalu (or managers) of the Matthan directly denied that there were any inscriptions on copper plates, being afraid of losing their original documents which they had saved through many years from the destruction of different wars. I encouraged them much assuring them that I would take no original but only wanted a copy; they answered if I assured them that only a copy was to be taken, and that I would give them a recommendation to my master regarding their discontinued Jagir, and obtain their restoration of any of the discontinued villages, that he would get me a particular account of the Cholen, Cheran and Pandian together with that of the Rajahs of Bijanagur as he was the Guru of all Rajas. I accordingly gave them a recommendatory letter; then confiding in my assertions that I had only come to copy inscriptions, and collect historical information he was much pleased, and promised to get me a particular account of the Rajas that had ruled from the commencement of the Kali-yugam, he took me into his Agraram and shewed me about 125 copper Sasanams each contained in five or six plates: he gave me a copy of two, presented me with a piece of cloth worth five
Rspees, and gave me leave, promising to get me a particular account of the Chola Rajas together with several coins, if I recommended him personally to my master at Madras, and got any assistance to recover their discontinued villages.

11th.—I went this day to the Mattham of the Lingam Katti people, visited the Sanyasi thereof and requested him to give me a particular account of Mattham, sect and the different titles derived from the several Rajahs; accordingly he gave me two books, viz.

1st. Bharani which contains an account of Uru Kuten, a Vidwan (or learned man), who became a convert to the Lingam Katti sect, and composed different Slokams or hymns to Virabhadra.

2nd. Sthala Puranam of the Mattham of the Lingam Katti sect, in which a detailed account of their sect is given; how they acquired different titles when and by whom this Mattham had been established, how many disciples of this Mattham and what Rajas had composed Grunthums.

After I had copied these books, I returned the original to the Sanyasi, who then told me that he was the chief or high priest of all the Lingam Katti and Kurambers, &c., that are in the country from Ramnad to Benares, he was able to get for me a particular account of the forty-eight Chola Rajas and sixty-four Pandia Rajas and Kurambers, with their dates; together with the Matsya, Kurma, Vardha and other gold coins for 2 or 3,000 years back; upon which I desired him to get me the aforesaid accounts, &c., he promised that he would prepare the greatest part of them very soon, and send them to Madras, by his Kayestha (or head manager): after making this promise, he told me, that he maintained himself by an annual contribution levied on his followers from several years: after the Hon'ble Company have sequestered the country, many of them are still obedient, and pay the allowance, but some are refractory, and decline giving the customary allowances, and at times, if he attempts to punish them according to their religion, they threaten that they will complain against him to the Judge of the Zillah, who will in that case send for both, and make them stand equal without regarding the quality of the priest, and enquiring the matter: for fear of this dishonour, he
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takes no notice of the refractory conduct of his disciples: he therefore wishes to have some document from the Hon'ble Company authorizing him to receive the annual allowance from his disciples. As the Kurumbers that ruled in Tondir Mandalam and other places were all his disciples, he promised to procure me a particular account of them with dates within a month, together with some gold coins.

12th.—From thence I went to the village of Ohola Maulega, three miles west, where

| Karical Solen,        | Klottunga Solen,      |
| Manu Alenda Solen,    | Jembagi Solen,        |
| Manumeta Solen,       | Virya Vadanga Solen   |
| Alaparamda Solen,     | AND                   |
| Kaveri Karakonda Solen, | Oarur Solen          |

having built a large fort, containing Devalams, palaces, &c., peopled the town and governed there for several years, but the forts, &c., are now entirely destroyed and there is only a Konam (or corner) of the wall of the palace of the Ohola Rajas, the account of which is stated at full length in the Kyfyat.

13th.—I went to Teravanguli four miles further west; formerly in the Government of Kaveri Karakonda Solen, the Caveri river being left to run at its pleasure was encroaching and destroying several Gramams, the Raja resolved to construct embankments on both sides the river, to restrain its inundations, and proceeded to the westward, as far as Sargagiri Parwali and began to build embankments extending as far as the sea, when he had completed the embankments as far as Teruvangali a great Bila-dwārān or hollow and cavity of the extent of half a mile appeared into which the water plunging disappeared; he tried very much to lead off this water, but could not, he then went to some ancient people who dwelt there, and prostrated himself before them, and requested them to explain the remedy; they replied "In the village of Catur, a Rishi named Harunda Maha Rishi performs Tāpas under a Kota tree, if you go there and consult him, he will tell you how to overcome this difficulty: he accordingly went thither and visited the Rishi and prostrated to him and acquainted him of all the particulars, the Rishi answered. "Either a king like you, or
a Rishi like me should jump into that hollow, and on being buried in it Caveri will flow on forward;" accordingly taking leave of the Rishi he came by the Billadwar, and prepared to jump in. Meanwhile the Queen coming to the knowledge of this, immediately went to the Rishi and prostrated to him, who blessed her with Dirgha Sumangala Bhava or may you live as a family woman until your death. She prayed to the Rishi, and said, "May your blessing not be in vain, but my consort is now ready to jump into the Billadwaram, (abyas) if he does so, your blessing will be fruitless. The Rishi then immediately went to the Billadwaram, and no sooner threw himself into it than he was swallowed up, and a small Lingam rose there of itself; upon which the Raja was enabled to complete the embankments founded, several villages, &c., and ruled there, the detailed account whereof is mentioned in the Kyisyat.

Waited at Kumbhakonam to get the account of Nemi Iswar Tirthankar of the Jainas and to procure coins, &c., and on the 16th I wrote a letter to my master and despatched it to Madras, I also wrote a letter to Lieutenant Sim to Karacal.

I left Kumbhakonam and went to Tri Bhuvanam and Madhyarjunam wrote the particular accounts of those places together with the copies of eight inscriptions on stone. I then wrote a letter to Lieutenant Sim to Pondicherry and on the 19th at noon I received a letter from Lieutenant Sim enclosing one from my master, ordering me to come directly to Madras after receiving ten pagodas from Mr. Thackeray on his account.

20th.—Leaving Teruvadhura, I proceeded to Mayavaram to the Collector, who already proceeded to Nagapatnam after having left the said ten pagodas with his head Serishtadar, with directions to give them to me; as soon as I went to the Cutcherry, the Serishtadar delivered the ten pagodas, after taking a receipt from me in the name of St. John Thackeray, Esq.

21st.—I arrived at Nagapatam, and shewed all the books, &c., to Mr. Thackersay which I had procured in his district according to his desire; I afterwards went to the Devalam visited the Stani-kulu and asked them to give me the Bouddah image for sixteen
pagodas, but they gave me a direct answer saying "That they will never sell the image not even for thousands," when in the interim of acquainting the Collector with this circumstance, and of waiting for orders from my master to purchase the image, I requested the head Serishtadar to give strict orders to the Stanikulu not to melt or sell it without the Collector's permission.

May 1st and 2nd 1817.—I halted at Nagapatnam to collect coins at Nagar and Terumalraypatnam and other places.

3rd.—I wrote a letter to Lieutenant Sim to Pondicherry and also to my master at Madras, went to the Collector took leave from him, and leaving Nagapatam with his best compliments to my master I arrived at Tranquebar.

4th.—I waited on Mr. Camœrar and took leave of him, I purchased some coins in the bazaar.

5th.—Leaving Tranquebar, I proceeded and arrived at Pondicherry by the way of Chitambaram and collected some accounts and coins in the bazaar there.

7th.—I waited on Lieutenant Sim and shewed him all the accounts I had collected. On the 7th he gave me seventeen pagodas which settled the balance of the account for fifty star pagodas; he gave me orders to return to Madras, meantime I received a letter from C. V. Lechmyah directing me to purchase the Boudha gilt image and return soon to Madras. I then considered with myself and reflecting that if I go to Madras without the image, I may incur the displeasure of my master, I determined without any consideration of the heat or other inconvenience to return to Nagapatam first. I communicated my intentions to Mr. Sim, and that I was ready to go to Nagapatam to get the image, as I have taken much trouble to procure it, whereupon he immediately gave me a letter to Mr. Thackeray, and I went home.

10th to 18th.—I left Pondicherry and arrived at Nagapatnam, on the 18th, I waited on the Collector and delivered Mr. Sim's letter, and acquainted him of the circumstances of the Bouddha image. The Collector told me that if I could get the consent of the Stanikulu and brought the image to him, he would endeavour
to get it for me; on which I went directly to the Devalam, visited the Stanikulu and urged them much; before this they had weighed the image and found it weighed 187 seers, they had consulted together and agreed that the image should not be given to any gentleman under 187 star pagodas being, at the rate of one pagoda per seer, as it was very curious. This I heard with great uneasiness and was considering with myself how to procure it; trusting in God I went in the evening to some of the Stanikulu’s relations and told them I would give them a reward of three or four pagodas if they came before the Collector and declared that they were heirs of that Devalam and would agree to sell the image according to the bazaar price; having settled thus I took those people to the Collector’s house. Mr. Thackeray sent for the Stanikulu and asked “Will you dispose of the image at a fixed price,” they said “yes,” on which the Collector told me, if I came in the morning, he would give me the image: next morning the other Stanikulu hearing of this, about forty or fifty of them in number came to the Cutcherri, to acquaint the Collector, that they had not agreed to sell the image: meantime I went and paid my respects to the Collector who sent for his head Seristadar, Venkat Rao, and settled the price of the image at twenty-five star pagodas, and took an agreement from me for that sum and delivered the image into my care. I immediately employed four coolies to carry it to my house, I also wrote to my master enclosed in Mr. Sim’s letter and despatched it to Pondicherry.

19th to 23rd.—On the 19th I left Nagapatnam and arrived at Pondicherry on the 23rd, and waited on Lieutenant Sim shewing him the image, and took his leave to go to Madras.

24th and 25th.—Thence I arrived at Alampara and visited the old fishwoman, who had promised to get Roman gold coins, although she had tried every morning and evening she had not been successful, yet however she hopes to get some very soon, and promises to bring them to me to Madras. I then employed some fishermen and tried till one o’clock upon that height and procured one Roman copper coin, and some others; I desired the woman to endeavour to find some Roman gold coins and returned to my place.
26th and 27th.—I left Alampara on the 26th and arrived at Madras on the 27th.

29th.—I waited on my master and delivered the image, &c., to him.

30th.—From the 30th May to the 2nd June, I was employed in completing my report from 24th December, 1816, to the 27th May 1817, which was finished on the 2nd June.
# INDEX.

## ABBREVIATIONS.

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<td>B. Burman.</td>
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<td>S. Sanskrit.</td>
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