

PALM-LEAF AND SELECTED PAPER MSS. 1083

are very elaborate and very useful. I hope ere long to meet Dr. Barnett again on our common ground. Perhaps he may then show himself more international than in the present work; that, without neglecting English publications and manuscripts, he will give a little more attention to what has appeared and is preserved on the Continent.

ERNST LEUMANN.

A CATALOGUE OF PALM-LEAF AND SELECTED PAPER MSS. belonging to the Durbar Library, Nepal. By MAHAMAHOPADHYAYA HARAPRASAD SASTRI. To which has been added a Historical Introduction by Professor C. BENDALL. (Calcutta, 1905.)

While Mahamahopadhyaya Haraprasad Shastri is making his third stay in Nepal, for the purpose of examining a collection of palm-leaf and paper MSS. made by the Mahārāja, it seems high time to direct the attention of Sanskrit scholars to the volume under notice, in which the results of his second expedition to Nepal have been collected. On that occasion he travelled, in 1898-9, with the late lamented Professor Bendall, and was also accompanied, under the auspices of the Asiatic Society of Bengal, by his assistant, Pandit Binodavihari Bhattacharya. An account of some of the results of this tour was published by Professor Bendall in his report to the Vice-Chancellor, reprinted in this Journal for 1900, p. 162. Professor Bendall's contribution to the present work, though short, is particularly valuable, as it consists of a "History of Nepal and surrounding kingdoms (1000-1600 A.D.), compiled chiefly from MSS. lately discovered." Thus Professor Bendall was able to make use of a new *Vaṃśāvalī*, belonging to the reign of Jayasthitimalla, A.D. 1380-94, which gives a large number of dates of important events. I must leave it to specialists in the field of Nepalese history to criticise the historical results gained by Professor Bendall from this and other sources, confining

myself to a consideration of their bearing on the history of two well-known legal Sanskrit works.

Caṇḍeśvara, the reputed minister of Tirhut and author of that standard compendium of the Mithilā School, the *Ratnākara*, extols his patron, King Harisimhadeva of Tirhut, as having been victorious over all the kings of Nepal. This statement, from the evidence collected by Professor Bendall, would seem to be a boast, or at least an exaggeration. "It seems safer to regard Harisimha and his ancestors who reigned in Tirhut, Simraon, and also possibly other parts of the Nepal-Terai, as at most titular kings of Nepal, even if they really claimed sovereignty over the valley of Nepal at all." Professor Bendall does not go the length of treating the invasion of Nepal by Harisimhadeva as a mere fiction; he has printed a specimen leaf from his "third Vamśāvalī," hoping that it will be fully deciphered one day by some one skilled in the Himalayan languages, and will throw a fresh light on the invasion of Harisimha, to which it evidently refers.

The *Madanaratnapradīpa*, another voluminous manual of religious and civil law, in seven parts, is ingeniously connected by Professor Bendall with the dynasty of Gorakhpur-Camparan or W. Tirhut, King Madanasimhadeva, who is mentioned in two Nepalese MSS. as reigning in A.D. 1453-4 and 1457 in Gorakhpur, being identified by him with the royal author or inspirer of the Madanaratna, King Madanasimhadeva. The present writer, going on the quotations in the Madanaratna only, has referred its composition to the second half of the fifteenth century as the latest date. This would agree with the two above-mentioned dates. On the other hand, Haraprasad Shastri, when discussing the MS. by which the Prāyaścitta portion of the Madanaratna is represented in this collection, points out that Professor Eggeling's I.O. Catalogue, which contains long extracts from another part of the Madanaratna, makes Madanasimha a king of Delhi. An analogous passage occurs in a copy of the Vyavahāra section of the Madanaratna, which I have been able to consult. It will thus be necessary,

I suppose, to adhere to the statements made in the Madanaratna itself, and to take out its author from the Gorakhpur-Camparan dynasty. As suggested by Haraprasad Shastri, he might have been an influential Rajput chief, who lived in the province of Delhi during the period of anarchy in the early part of the fifteenth century.

Turning to Haraprasad Shastri's contributions to the present volume, they fill by far the larger portion of it, and consist chiefly of an elaborate preface containing short notices of the most important MSS., and of a full catalogue of palm-leaf MSS. in the Durbar Library, Nepal, followed by two indexes. Of the paper MSS., which are as a rule less ancient than the palm-leaf MSS., a selection only is given, embracing those which have not yet been properly described elsewhere. The whole number of MSS. in the Durbar Library comes up to nearly 5,000, and they contain the Royal Collection of Nepal from the remotest antiquity. The Nepal climate is specially favourable for the preservation of MSS., and palm-leaves of the twelfth and thirteenth centuries have not yet decayed. Nearly all the various branches of Brahmanical lore are represented in this collection. Thus there are many old grammatical works of the *Aindra* and *Candra* schools. To the department of Smṛti belong, in the first place, two MSS. of *Nārada*, one of them accompanied by a brief commentary in the Newari language. This MS. seems to be closely related to the valuable Nepalese MS., dated A.D. 1407, belonging to Professor Bendall, which has been used for my edition of the *Nārada-smṛti*, so that the two ślokas at the close of this new MS. may be emended from Professor Bendall's MS. Among the numerous other Smṛti MSS., *Ratnakaraṇḍikā* by Droṇa, copied in A.D. 1133, is specially remarkable for its age. Of medical MSS., *Carakasamhitā*, said to have been copied in 1183 A.D., is the oldest. This MS., which may possibly throw some new light on the history of Caraka's textbook, will be examined by Dr. Hoernle. *Rasahṛdaya* is by Dr. P. C. Ray considered one of the most ancient works extant on Hindu chemistry. Among astronomical works we may mention *Yavanajātaka*, regarding

which some new details are here given, in addition to the description contained in J.A.S.B., 1897. Kāvya, dramas, both Sanskrit and Nepalese, lexicography, politics, erotics, systems of philosophy, Buddhism, epics and Purāṇas, stotras, and other branches of Sanskrit learning are also well represented, and there is an enormous amount of Tāntrika literature.

Altogether, this is one of the most valuable Sanskrit catalogues published of late years, and a future Aufrecht will be able to use it as an excellent basis for compiling a supplement to that useful work, the *Catalogus Catalogorum*.

J. JOLLY.

DICIONNAIRE ĀM-FRANÇAIS. PAR ETIENNE AYMONIER, Résident Supérieur Honoraire, Ancien Directeur de l'École Coloniale, et ANTOINE CABATON, Attaché à la Bibliothèque Nationale, Ancien Membre de l'École Française d'Extrême Orient. (Paris : Imprimerie Nationale, Ernest Leroux, 1906.)

It is no easy matter to review a dictionary, unless indeed one does it after the manner of the legendary Scotchman who tackled Dr. Johnson's. In the present case the difficulty is not diminished by the fact that the work in question is the first dictionary that has ever been put together of the Cham language, with which hardly anyone in Europe except its compilers, and certainly not the writer of this notice, can claim an acquaintance at first hand. The authors of this important dictionary are honourably known in connection with previous works on the Chams and their language (as well as other Indo-Chinese peoples and languages), and the present work is a fitting culmination of their labours.

The Chams were formerly a great nation, but are now a mere set of fragments dispersed in various localities, mainly in Camboja and Annam. Their language, of which there are two dialects, that of Camboja and that of Annam,