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Front cover:

Fragment of one of the Qur’ānic folios kept in Katta Langar (photo by the author, December, 1999).

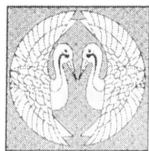
Back cover:

Plate 1. The *mazār* in Katta Langar (photo by the author, December, 1999).

Plate 2. Reliquary of the *mazār* in Katta Langar (photo by the author, December, 1999).

Plate 3. Guard at the gates of the *mazār* in Katta Langar (photo by the author, December, 1999).

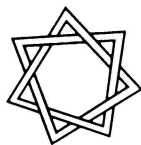
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PRESENTING THE COLLECTIONS

S. H. Levitt

INDIC AND GREATER INDIC MANUSCRIPTS AT THE BURKE LIBRARY

The Indic and Greater Indic manuscript collection of the Burke Library of the Union Theological Seminary while small, is representative of high points in the Indic tradition. It contains as well manuscripts which are not well represented otherwise in the United States and Canada. There are in the collection, for instance, two manuscripts of the *saṃhitā* text of the *R̥gveda*, one complete and one lacking only *aṣṭaka* 6 and perhaps small sections of other *aṣṭakas* as well. There are all told in the United States and Canada, not counting the Burke Library's holdings, only three complete or nearly complete manuscripts of the *saṃhitā* text of the *R̥gveda* reported to date, one at the Newberry Library, Chicago, and two in the extensive collection of Indic manuscripts at the University of Pennsylvania Library. The latter has as well one complete manuscript of the *padapāṭha* text of the *R̥gveda* [1].

There are here manuscripts of sections of the *Śatapathabrāhmaṇa*, many incomplete. The *Brāhmaṇas* are sacerdotal literature which follow in point of time the composition and compilation of the four *Vedas*. And there are as well manuscripts of the famous *Bṛhadāraṇyakopaniṣad*. The major *Upaniṣads* follow the *Brāhmaṇas* and *Āraṇyakas* in point of time.

There is a very old fine paper manuscript of the revered *Bhagavadgītā* in Bengali script. Also from the epic tradition, there is a text of the *Viṣṇusahasranāmāvalistotra* in *Grantha* script on palm leaf. And there is a handsome paper manuscript of the beginning of Viśveśvarabhaṭṭa's commentary on Jaimini's (*Pūrva-*) *Mīmāṃsāsūtra*, the base text of the *Mīmāṃsā* school of Indian philosophy, which commentary is not otherwise represented in American and Canadian collections.

Representative of the Tantric tradition, there is a Tamil palm leaf *siddha* manuscript. And there is as well a Tamil palm leaf manuscript of *mantras*. Representing the Buddhist tradition there are a Tibetan xylograph, a Sinhalese manuscript of the important *Satipaṭṭhānasutta* on "mindfulness" in both Pāli and Sinhalese, Burmese and Cambodian manuscripts which include a section of the well-known *Dhammapada* incised on palm leaves in Khmer *mul* script, and a Thai manuscript on Buddhism from the collection of one of the early Christian missionaries to Thailand. Of especial note is a very fine old Burmese palm leaf *Kammavācā* manuscript which shows native repairs.

Representative of Christian missionary efforts in South and Southeast Asia, and in Tibet, there is from Cambodia a Christian Book of Common Prayer in the Khmer language. Also having its origin in the Christian missionary effort in Southeast Asia there are handwritten handsomely bound volumes in Thai on the history and laws of Thailand and China. And there is what is perhaps a skillful translation of the Gospel According to Mark in elegant Tibetan, typeset and printed in Calcutta.

As indicated, there are in the collection different types of manuscripts represented in the tradition, paper and palm leaf, a xylograph, handwritten manuscripts, manuscripts with text incised with a stylus, and in the case of the beautiful Burmese *Kammavācā*, a manuscript with lacquer-worked text and ornamentation.

Some of the manuscripts found here are very old. One of the *R̥gvedasaṃhitā* manuscripts dates itself A. D. 1783—1785. The Bengali script *Bhagavadgītā* manuscript is probably datable to the eighteenth century A. D. as well. A manuscript of the Vedic *Rudrajāpa* dates itself A. D. 1603—1604, and from the appearance of the manuscript, this is possible. Another manuscript of the *Madhyamakāṇḍa* of the *Śatapathabrāhmaṇa* dates itself A. D. 1562—63. Again, judging from the appearance of the manuscript, this is possible.

As well as containing some notable items this collection is an excellent teaching collection which contains different types of manuscripts from the different countries of South Asia, Tibet, and Southeast Asia. Most of these manuscripts have not been reported before. Poleman's "Census of Indic Manuscripts" reported the Tamil *mantra* manuscript as his No. 7221, referred to there as simply an unidentified Tamil manuscript. He also reported five Thai manuscripts, Poleman Nos. 6966, 6988, 6990, 6993, and 6994, one of which (Poleman 6990) cannot be located at present. And Poleman noted as well two of the Khmer *mul* script manuscripts, Poleman Nos. 6376 and 6399. The five Thai manuscripts were reported as well in J. D. Pearson, "Oriental Manuscripts" along with the Cambodian Book of Common Prayer [2].

The Cambodian Book of Common Prayer comes to the Burke Library of the Union Theological Seminary from the Library of the Auburn Theological Seminary. When the Auburn Theological Seminary moved to New York City

and onto the campus of the Union Theological Seminary in 1939, their library was divided among different depositories. This manuscript came here.

Most of the manuscripts, though, come from the Missionary Research Library which had been founded by the foreign missionary boards of a number of Christian denominations soon after the historic World Missionary Conference at Edinburgh in 1910, but which since 1929 had been housed in the new Brown Tower of the Union Theological Seminary. This collection was fully incorporated into the Burke Library's collection in 1976 or 1977.

I would like to thank Seth Kasten, currently Interim Co-director of the Burke Library, as well as Head of Reader Services and Reference and Research Librarian for initiating this project in late 1988 and early 1989. At that time, a "Preliminary List" was drawn up of the Burke Library's Indic holdings, which list is held at the library [3]. I was not able to do a full cataloguing then, as I had not yet finished my cataloguing of the late Prof. W. Norman Brown's Indic manuscripts which had come to the University of Pennsylvania Library. That project, though, is now completed and the cataloguing is scheduled to appear elsewhere. I would also like to thank Seth Kasten for his cooperation at this time despite many other duties. As well to be thanked for their cooperation and help at this time are Drew Kadel, also Interim Co-director of the Burke Library, and Reference and Collection Development Librarian, Claire McCurdy, Archivist, and Kaitilin Griffin, Research Library Assistant. I also must thank Dr. Ugen Gombo for his help with the Tibetan material, Lena Yang, Director of the Library, The Institute for Advanced Studies of World Religions, for her help with facilitating the cataloguing of the Tibetan material, Satrajit Rudra for his help with the Bengali script *Bhagavadgītā* manuscript, and the Venerable Pandit

Kurunegoda Piyatissa Maha Thera of the New York Buddhist Vihara for his help with the Sinhalese script material and for his help with the Tamil script material. It was not possible to locate at this time someone trained in literary Tamil and familiar as well with Tamil palm leaf manuscripts, so this material is perhaps not as fully catalogued as it should be. It also was not possible to locate people trained in Pāli and familiar with Burmese round script and Khmer *mul* script at this time, so some of the Burmese and Cambodian material is also not as fully catalogued as it should be.

There follows as full a cataloguing as is possible at this time considering these impediments. The transliteration systems used in the following cataloguing are those of the United States Library of Congress Service as noted in their Bulletins 64, 88 and 90. A slash within brackets, [/], indicates a physical line break. Brackets around a title or an author's name indicates that this material was based on identification through bibliographic and other means, such as first lines or an idiosyncratic manner in which the text was accented, for instance. An asterisk before a title indicates that title was not found in Poleman's "Census of Indic Manuscripts", and has not been reported as being represented in American and Canadian collections. Not all the manuscripts reported here were included in the "Preliminary List". Some have been found, or located anew, since then. Further, the numbering in the "Preliminary List" was simply the ordering of the manuscripts as they were presented to me at that time. There was no logical ordering of them at that time. On this account, the manuscripts have been re-ordered in a logical fashion here. To prevent any confusion that might arise, though, I have given the "Preliminary List" number in parentheses at the end of each entry for all items represented on that list.

INDIA

1. *R̥gvedasamhitā*. Sanskrit. *Devanāgarī* script. Category: Veda, *R̥gveda*. 20.8 cm×9.5 cm. 4 fols. + *Aṣṭaka* 1, 152 fols. + 1 fol. *Aṣṭaka* 2, 152 fols. *Aṣṭaka* 3, 121 fols. *Aṣṭaka* 4, 155 fols. *Aṣṭaka* 5, 130 fols. *Aṣṭaka* 6, 148 fols. *Aṣṭaka* 7, 142 fols. *Aṣṭaka* 8, 176 fols. 7—8 lines per folio side. Country paper. *Aṣṭakas* 1, 3 and 7, *Śaka* 1705 (A. D. 1783—84). *Aṣṭakas* 2, 4, 5, 6, and 8, *Śaka* 1706 (A. D. 1784—85). Text accented throughout. Most of the manuscript is by the same hand, with short sections only by different hands. Two stained wooden covers, with crude sketches in black ink on *recto* and *verso* of one cover. On the other cover: "Purchased in 1907 [/] from some one [/] in Gwalior for [/] Dr. John F. Gaucher [/] by Pandit Ganapati [/] Shastri of the [/] Allahabad Christian [/] College. [/] A. H. Ewing". An old typewritten note together with the manuscript adds, "A few leaves wanting in the middle here and there". ("Preliminary List" No. 9).

2. [*R̥gvedasamhitā*]. Sanskrit. *Devanāgarī* script. Category: Veda, *R̥gveda*. *Aṣṭaka* 1, 22.7 cm×9.9 cm, 68 fols., 8—11 lines per folio side. *Aṣṭaka* 2, 21.7 cm×9.3 cm (fol. 1), 24.5 cm×8.5 cm (fols. 2—109), 109 fols., 7—8 lines per folio side. *Aṣṭaka* 3, 21.4 cm×10.0 cm, 37 fols., 10 lines per folio side. *Aṣṭaka* 4, 22.5 cm×9.6 cm, 53 fols., 9—11 lines per folio side. *Aṣṭaka* 5, 22.0 cm×9.0 cm (fols. 1¹—22¹), 23/23.3 cm×8.9 cm (fols. 1²—71), 93 fols., 8—9 lines per

folio side. *Aṣṭaka* 7, 19.3 cm×11.5 cm, 77 fols., 12 lines per folio side. [*Aṣṭaka* 8], 25.0 cm×11.2 cm., 69 fols. (fols. 2—70), 10—12 lines per folio side, lacks beginning and end, edges very frayed. Some of the *Aṣṭakas* appear not to be complete. Lacks *Aṣṭaka* 6. Country paper. Very old. The text is almost accented throughout, though there are large sections of text unaccented. Each *Aṣṭaka* is by a different hand. The edges of the manuscript are frayed, and there are some indications of native repair. There are some replacement folios. In general, the manuscript is in poor to acceptable condition. The *Aṣṭakas* in the manuscript are not in order. This is the smaller of two bundles of loose texts. ("Preliminary List" No. 10).

3. Assorted sections (18) mostly of *Brāhmaṇa* texts written in different hands and on different size folios (= larger of two bundles of loose texts wrapped in proof page of a Sanskrit text), with some *samhitā* and some *Upaniṣad* texts as well. Sanskrit. *Devanāgarī* script. Country paper. ("Preliminary List" No. 11).

3.1. *Vājasaneyasamhitā*, *adhyāyas* 21—26 and some of *adhyāya* 27. Category: Veda, *Yajurveda*. 23.4 cm×10.2 cm 24 fols.; fols. 1—24. 8—9 lines per folio side. Lacks end. Text accented. Interlinear glosses in red ink. The *Vājasaneyasamhitā*, or White *Yajurveda*, is divided into 40 *adhyāyas*. Identification based on colophons on fol. 7r and

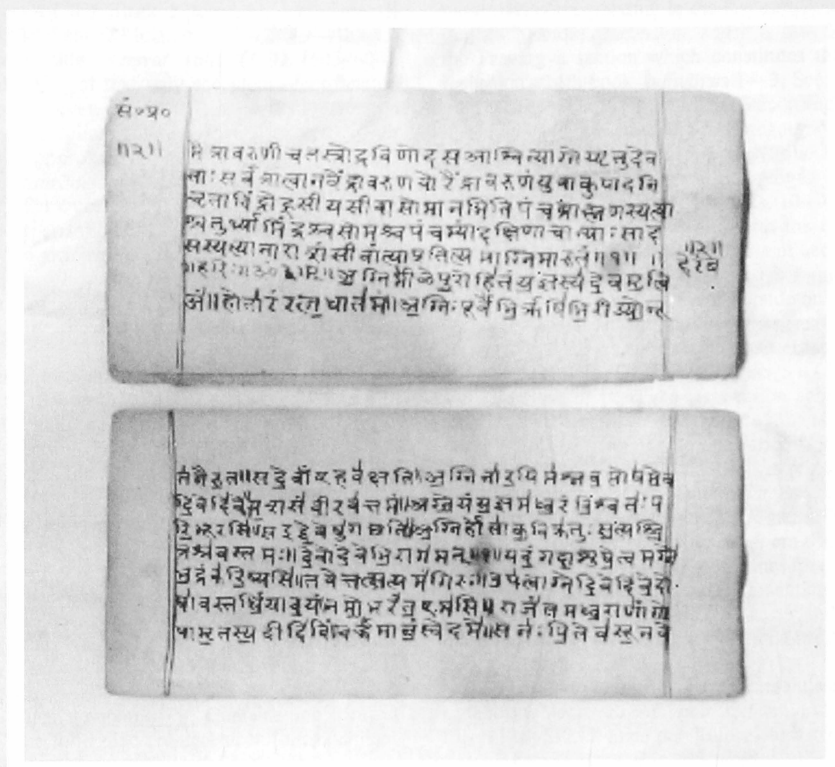


Fig. 1

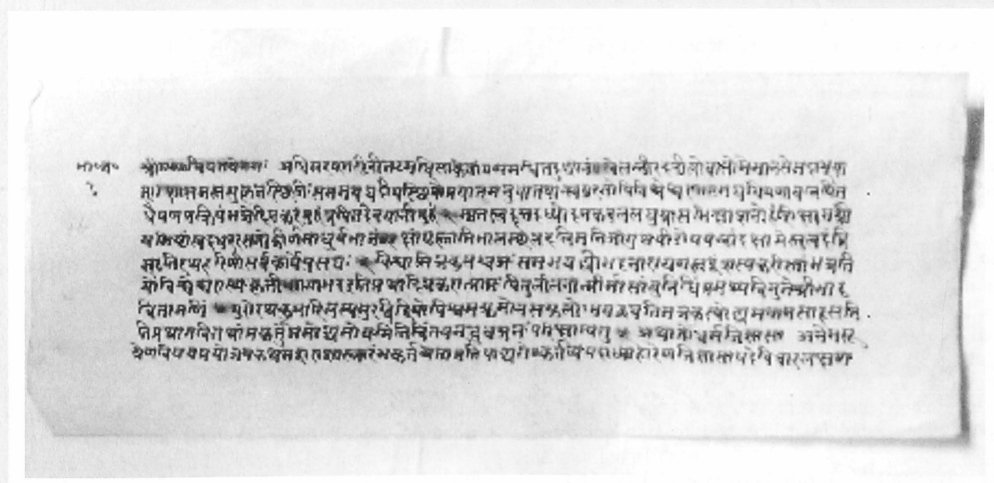


Fig. 2

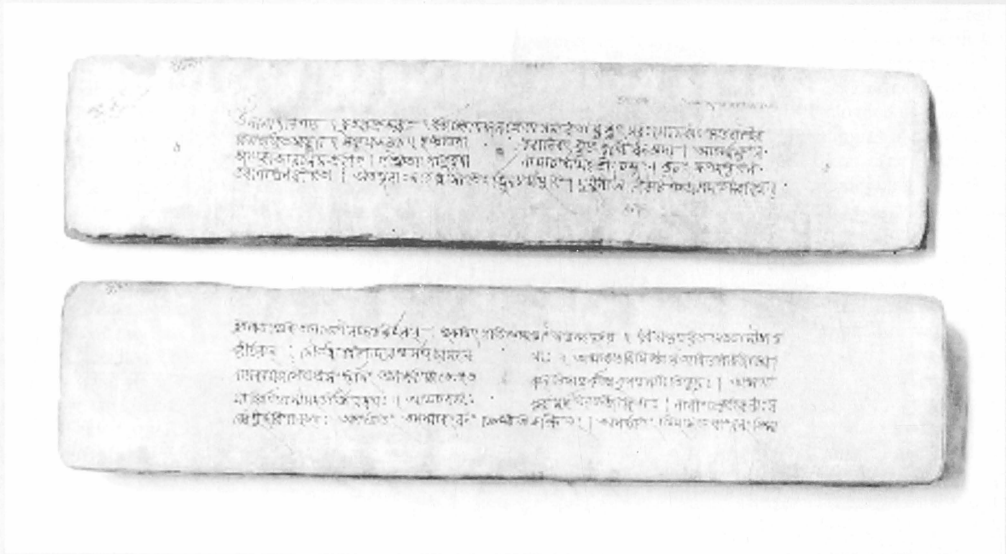


Fig. 3

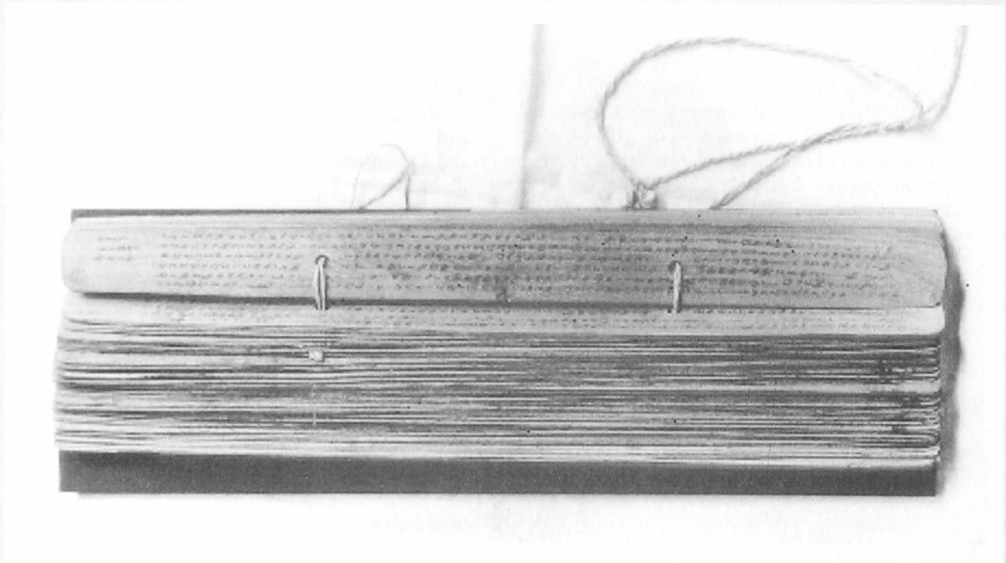


Fig. 4

fol. 22v. One side of folios badly tattered, perhaps mouse nibbled (?), infringing on text. Left margin also tattered.

3.2. *Rudrajāpa*. Category: Veda, *Taittirīyasaṃhitā* (one of the recensions of the Black *Yajurveda*), Supplemental Text. 20.3 cm×10.7 cm. 23 fols.; fols. 1—2, 19—38, 45. 6 lines per folio side. *Samvat* 1661 (A. D. 1603—04). Scribe: Govinda. Part of text only accented. Identification taken from colophon on fol. 34r. Part of final colophon missing. Edges of folios tattered. Errors opaqued with yellow paste and / or crossed through with splashes of ink.

3.3. [*Taittirīyabrāhmaṇa*]. *Aṣṭaka* 2. Category: Veda, *Brāhmaṇa*. 20.4/21.4 cm×9.2/9.8 cm. 112 fols.; fols. 1—112. 8—11 lines per folio side. Part of text only accented. Manuscript in two different hands. Hand changes on fol. 71. Cover folio reads, “*brāhmaṇadvitīyāṣṭaka*”. Identification based on ending of *Taittirīyabrāhmaṇa* 2.1.1. Some folios tattered, especially those toward the beginning of the manuscript.

3.4. [*Śatapathabrāhmaṇa*. *Kāṇḍa* 1.] Category: Veda, *Brāhmaṇa*. 18.0/18.4 cm×10.0/10.8 cm. 37 fols.; fols. 1—36, 43. 10—11 lines per folio side. Incomplete. Lacks end and one section in middle. Text accented as in *Śatapathabrāhmaṇa*. Identification based on first few lines. Cf. Albrecht Weber, ed., “The Śatapatha-Brāhmaṇa in the Mādhyandina-Čākhā” [4]. Native repairs to manuscript. Some folios ripped, with sections of folios with text missing.

3.5. [*Śatapathabrāhmaṇa*]. *Agnirahasya* (= 10th Book of the *Śatapathabrāhmaṇa* in its Mādhyandina recension, 12th Book in the Kāṇva recension). Category: Veda, *Brāhmaṇa*. 23.0 cm×10.3 cm. 1 + 90 fols. Folio numbers in disarray. Lacks fols. 23—26, 46, 59, 86—88, 91—92. Contains two folios numbered 49. Contains replacement folios. 7 lines per folio side (replacement folios, 8 lines per folio side). Text accented as in *Śatapathabrāhmaṇa*. Identification based on marginal abbreviations, which read “*agni*°”, “*a*°”, “*a*° *rahasya*”, “*agniraha*°”, and “... *nirahasya*” in different locations.

3.6. [*Śatapathabrāhmaṇa*]. *Aṣṭādhyāyikāṇḍa* (= 11th Book of the *Śatapathabrāhmaṇa* in its Mādhyandina recension, 13th Book in the Kāṇva recension). Category: Veda, *Brāhmaṇa*. 19.8 cm×11.3/11.6 cm. 83 fols.; fols. 1—83. 8—10 lines per folio. Text accented as in *Śatapathabrāhmaṇa*. Identification based on final colophon and marginal abbreviations.

3.7. [*Śatapathabrāhmaṇa*]. *Madhyamakāṇḍa* (= 12th Book of the *Śatapathabrāhmaṇa* in its Mādhyandina recension, 14th Book in the Kāṇva recension). Category: Veda, *Brāhmaṇa*. 19.5 cm×9.8 cm. 15 fols.; fols. 10, 19, 22, 28, 59, 70—74, 77, 101—103, 120. 7—8 lines per folio side. Sections only. Folio numbers indicate this was part of a larger manuscript. *Samvat* 1620, *Śaka* 1484 (A. D. 1562—63). Name of scribe given, but it is not clear. Some of the ink is worn off. It is clear, though, that he is son of Paraśaraṇṇa ācārya of the Bharadvāja *gotra*. The manuscript as presently constituted, though, appears to be in more than one hand. Text accented as in *Śatapathabrāhmaṇa*. Identification based on final colophon. Edges of paper frayed, and some ink of text is worn off in spots.

3.8. [*Śatapathabrāhmaṇa*]. *Āraṇyakakāṇḍa* (= 14th Book of the *Śatapathabrāhmaṇa* in its Mādhyandina recension, also known as the *Upaṇiṣatkāṇḍa*. The first three chapters treat the Pravargya ceremony, and the last six constitute the speculative *Brhadāraṇyakopaniṣad*. The Kāṇva

recension divides the text differently at this point, the *Brhadāraṇyakopaniṣad* alone constituting its 17th and last *kāṇḍa*, while its 16th *kāṇḍa* begins with the section on funeral rites corresponding to the last *adhyāya* of *kāṇḍa* 13 of the Mādhyandina recension, and it is stated to include also the Pravargya section which constitutes the Mādhyandina recension's 14th book, *adhyāyas* 1—3. See Julius Eggeling, trans., “The Śatapatha-Brāhmaṇa according to the Text of the Mādhyandina School” [5]). Category: Veda, *Brāhmaṇa* and *Upaṇiṣad*. 28.0 cm×12.0 cm. (Folio with colophonic information on account of its edges being tattered, 27.5 cm×11.3 cm). 41 fols.; fols. 10—49 + folio with colophon (= fol. 50). The folio with the colophon clearly continues from fol. 49v on the basis of section numbering. Lacks beginning. 12—16 lines per folio side. (Folio with colophon, 9 lines only on one folio side only. *Verso* blank). Text accented as in *Śatapathabrāhmaṇa*. Text here clearly contains the *Brhadāraṇyakopaniṣad*. Identification based on final colophon.

3.9. [*Śatapathabrāhmaṇa*]. Section abbreviated “*asta*°” in margins. Perhaps another copy of the *Aṣṭādhyāyikāṇḍa*. Category: Veda, *Brāhmaṇa*. 20.1 cm×9.3 cm. 28 fols.; fols. 57—59, 35—56, 60—62. 9 lines per folio side. Lacks beginning and end. Text accented as in *Śatapathabrāhmaṇa*.

3.10. [*Śatapathabrāhmaṇa*]. Unidentified section only. Category: Veda, *Brāhmaṇa*. 25.9 cm×9.5 cm. 47 fols.; fols. 49—81, 23, 2—14. 7—10 lines per folio. Fol. 14v blank except for the very end of a section of text and for colophonic information which, however, only notes it to be *prapāṭhaka* 1. Text accented as in *Śatapathabrāhmaṇa*. Edges tattered.

3.11. [*Śatapathabrāhmaṇa*]. Unidentified section only. Category: Veda, *Brāhmaṇa*. 22.5 cm×11.7 cm. 21 fols.; fols. 112—132. 7 lines per folio side. Text accented as in *Śatapathabrāhmaṇa*. Edges tattered.

3.12. [*Śatapathabrāhmaṇa*]. Unidentified section only. Category: Veda, *Brāhmaṇa*. 22.8 cm×9.8 cm. 62 fols.; 1 + fols. 3—30, 38, 50—71, 80, 82, 40, 72—75, 77—79. 8—9 lines per folio side. First physical folio has its right side with the folio number ripped off. Lacks beginning and end. Text accented as in *Śatapathabrāhmaṇa*.

3.13. [*Śatapathabrāhmaṇa*]. Unidentified section only. Category: Veda, *Brāhmaṇa*. 22.6 cm×8.1 cm. 30 fols.; fols. 29, 30—33 (in reverse order), 34, 46—51, 63—65, 52—58 (in reverse order), 59—61 (in reverse order), 18, 15—16 (in reverse order), 25, 28. 6—9 lines per folio side. Lacks beginning, end, and intermediate sections. Some folios in disarray. Text accented as in *Śatapathabrāhmaṇa*. Edges tattered.

3.14. [*Śatapathabrāhmaṇa*]. Unidentified section only. Category: Veda, *Brāhmaṇa*. 23.4 cm×10.3 cm. 90 fols.; 2 fols. lacking folio numbers on account of worn state of folios + fols. 39—42, 44—47 + 1 fol. in tatters with no folio number + 51—128 + 1 fol. in tatters with no folio number. 8—9 lines per folio side. Lacks beginning. Text accented as in *Śatapathabrāhmaṇa*. Edges tattered. First and last physical folios of this manuscript are in tatters, destroying part of text which includes some colophonic information on each.

3.15. [*Brhadāraṇyakopaniṣad*]. Category: Veda, *Upaṇiṣad*. 24.2/24.6 cm×11.0/11.2 cm. 89 fols.; fols. 1—4, 6—18, 21—92. Occasional folios out of order. 7 lines per folio side. There is a colophon which gives the manuscript's date, but the ink is partially worn away so it cannot

be read clearly. All that can be read is, "Samvat [. .] 39". Text accented as in *Śatapathabrāhmaṇa*. Identification based on first lines. Cf. text as in Patrick Olivelle, "The Early Upaniṣads" [6]. Some native repairs. The corners of some folios ripped off or mouse nibbled (?).

3.16. Unidentified Vedic text abbreviated "a° nā" or "a°" in margins. Category: Veda. 23.7 cm×10.1 cm. 36 fols.; fols. 39—74. 9 lines per folio side. Section only. Lacks beginning and end. Most of text is unaccented. Part is accented as in the *Rgveda*, *Atharvaveda*, *Vājasaneyasamhitā*, *Taittirīyasamhitā*, *Taittirīyabrāhmaṇa*, and *Taittirīyāranyaka*.

3.17. Unidentified Vedic text which appears to be abbreviated "a° 8" in margins. Category: Veda. 20.0 cm×11.8 cm. 139 fols.; fols. 5—139 + 2 fols. of 2 folios each pasted (?) together, the numbers of which cannot be made out. 7—8 lines per folio side. Lacks beginning and end. Accented as in *Rgveda*, etc. Some folios very tattered. Some folios stuck together, or pasted together.

3.18. Unidentified Vedic text. Category: Veda. 16.2/17.4 cm×9.6/10.0 cm. Folio sizes not cut uniformly. 45 fols.; fols. 1—45. 9—11 lines per folio side. Text not accented, but it mentions Prajāpati in places. Text broken into *prapāthakas*. Text begins: "prajāpatir vā idam eka ...".

4. **Bhāṭṭacintāmani*, by [Viśveśvarabhāṭṭa] Gāgābhāṭṭa. *Adhyāya* 1, *pāda* 1 only. Commentary on the (*Pūrva*-) *Mīmāṃsāsūtra* of Jaimini. Sanskrit. *Devanāgarī* script. Category: Philosophy, *Mīmāṃsā*, Commentary. 34.7 cm×13.4 cm. 111 fols. 9—11 lines per folio side. Country paper. Card with manuscript reads, "Mīmāṃsa Śāstra Chap. I. [/] by [/] Gauza Bhatt [/] Doctrines of salvation by works". Cover folio marked, "Mīmāṃsā Śāstra Chap I. [/] by [/] Ganga Bhatt [/] Doctrines of Salvation by works". Gāgābhāṭṭa occurs as a mistake for Gāgābhāṭṭa according to the "New Catalogus Catalogorum" [7]. Gāgābhāṭṭa is an alias for Viśveśvarabhāṭṭa by the same source. According to Theodor Aufrecht, "Catalogus Catalogorum", Gāgābhāṭṭa is a surname of Viśveśvarabhāṭṭa [8]. Text not listed in Horace Poleman, "Census". It is, though, listed in Theodor Aufrecht, "Catalogus Catalogorum".

The *Pūrva*-*Mīmāṃsā*, or *Mīmāṃsā* system of Indian philosophy concerns itself chiefly with the correct interpretation of Vedic ritual and text. Its base text is the (*Pūrva*-) *Mīmāṃsāsūtra* by Jaimini, an inquiry into or interpretation of the first or *mantra* portion of the Veda. The Uttaramīmāṃsā system of Indian philosophy, commonly styled Vedānta, deals chiefly with the nature of *brahman* or the one universal spirit, and is an inquiry into the later or *Upaniṣad* portion of the Veda. This latter's base text is by Bādarāyaṇa. The (*Pūrva*-) *Mīmāṃsāsūtra* contains 12 *adhyāyas*, or chapters. The first chapter defines *dharma* ("duty") and treats topics like the relation existing between word and its meaning, between *vidhi* ("ordinance") and *arthavāda* ("emphatical explanatory statement"), the force of *mantra*, the resolution of conflict between *Smṛti* ("tradition") and *Śruti* ("revelation"), etc. The first *pāda* of the first *adhyāya* treats *tarka*, or polemics. See the detailed list of contents in Mahopādhyāya Gangānātha Jha, "The *Pūrva* *Mīmāṃsā* *Sūtras* of Jaimini, Chapters I—III" [9]. ("Preliminary List" No. 6).

5. *Bhagavadgītā*. Sanskrit. Bengali script. Category: Epic, *Mahābhārata*, Special Texts. 38.0 cm×8.0 cm. 69 fols. 4—5 lines per folio side. Country paper. The manu-

script is perhaps datable to the eighteenth century A. D. or early nineteenth century A. D. Text begins on fol. 2v. Fol. 2r blank. Hole for tie cord and space around hole in centre of each folio. Wooden covers stained and varnished. The manuscript is marked on a small card inside the front cover, "Goucher Treasure, Box 2 [/] Cab. IV", and on the *verso* of this card "Bhagavad Gita [/] In Bengali character." ("Preliminary List" No. 5).

6. *Viṣṇusahasranāmāvalistotra*. Sanskrit. *Grantha* script. Category: Epic, *Mahābhārata*, *Śāntiparvan*. 26.4 cm×2.8/3.5 cm. 10 fols. 5—6 columns per folio side, 9—12 lines per column. Palm leaf. Incised letters without brown powder rubbed in over them for clarity. One lateral hole for tie cord. The text contains a thousand names for the god Viṣṇu. On first folio *recto* there is written in ink, "Presented by the Adyar Library to [/] Dr. C. C. Hall. [/] Vishnu sahasranāmāvali stotra — Sanskrit [/] in *Grantha* characters [/] 26.1.03".

7. Unidentified. Tamil. Tamil script. Category: Tamil *cittar* (Skt. *siddha*) tradition. 38.5 cm×3.4 cm. 69 fols. 5—7 lines per folio side. Palm leaf. Black powder rubbed in over incised letters for clarity's sake. Two lateral holes for tie cord. Two stained wooden covers. The Tamil of the text is very Sanskritised. The first palm leaf has incised on it in English: "The author of this work was Pohrugu [?] Moony (a sage) who was one of the thirty one distinguished [/] persons who flourished in ancient India. The author has written another large volume con[/] taining two thousand stanzas; but this is an abridgement of it and should contain three [/] hundred and sixty verses of which three hundred and fifteen are actually found herein. [/] *verso* This book contains formulae for preparing various medicines and descriptions of diseases in which [/] they are to be administered". On inside of first cover, in an old hand, is written, "To ... William Parker M. D. [. .]. P. from his friend [/] Samuel [. .]. Green, alias ... [Both parties are listed here with Tamil names also.] [/] Jaffna, Batticotta 12th Sept. 1853. Please read & criticise". Attached to this manuscript there was at one time a typewritten label reading, "Dr. Coffin has no objection to your giving this away, yet he is not keen about it. JER". The *siddha* tradition is a Tantric tradition which encompasses Tantric medical and alchemical lore. The literature in this tradition goes back in the Tamil region to perhaps the tenth — fifteenth century A. D. Regarding the Tamil *cittar* tradition, see Kamil V. Zvelebil, "Lexicon of Tamil Literature" under *cittar* and *siddhar*, *siddhas*, and see the references cited in these locations [10]. See also David Gordon White, "The Alchemical Body" [11]. Text begins after an invocation in the upper left margin: "cīr ṇāṇacoti ciṇmaya ṇāṇacotiṭṭār ...". ("Preliminary List" No. 4).

8. Unidentified. Tamil. Tamil script. Category: Tamil poetic composition. 22.8 cm×3.2 cm. 80 fols. + cover folio. 4—6 lines per folio side. Palm leaf. Black powder rubbed in over incised letters for clarity's sake. One lateral hole for tie cord through centre. The layout of the lines is that of a poetic composition, with the rhyme often written at the right side of each folio in columnar fashion.

(a) Six palm leaf fronds of a type used by schoolchildren to practice writing on are together with this manuscript. Schoolchild graffiti etched on two of them The



Fig. 5

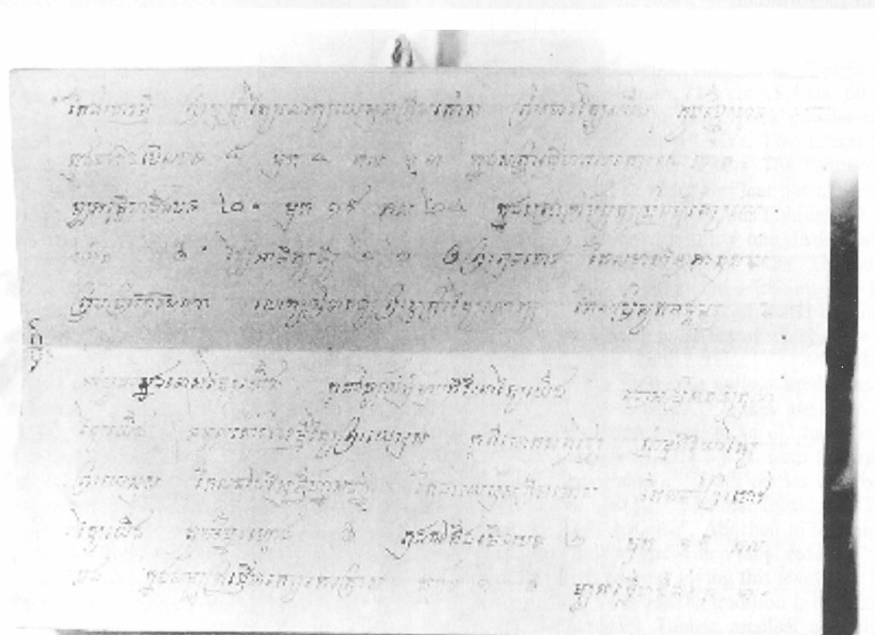


Fig. 6

remaining four are blank. 21.0 cm×2.8/3.6 cm. One lateral hole for tie cord in centre of each.

9. Unidentified. Tamil. Tamil script. Category: Tamil *mantra* (?). 14.0 cm×3.0 cm. 93 fols. Incomplete. 4 lines per folio side. Palm leaf. Black powder rubbed in over incised letters for clarity's sake. One lateral hole for tie cord

through centre. No covers. The small size of the folios and the abbreviations of words in places seemingly to keep the words secret suggests that this is perhaps a book containing spells. Tag on manuscript notes, "4th floor [/] Gallery [/] Exhibit case". On the other side, "MSS [/] P43T [/] no 1". This manuscript is Poleman 7221. ("Preliminary List" No. 1).

TIBET

10. **mar kus yi ger bkod pa'i 'phrin bzang bzugs so*. Rough translation of title: "[This] contains the good messages [news ?] written by Mar Ku [Mark ?]", i.e. "The Gospel According to [or, as Written by] Mark". Tibetan. Tibetan *dbu can* script. Category: Christianity, textual resources. 32.2 cm×9.0 cm. 44 fols.; cover folio + fols. 1—43. Manuscript foliated on *recto* of each folio. 8 lines per folio side. Red paper covers. Typeset text printed in Calcutta. The format is that of a traditional Tibetan manuscript. Note together with manuscript: "A Lamaist Text in Tibetan printed on Sikkim made paper". It was not possible to determine whether this was a translation or was a more original composition prepared specifically for publication in Tibetan. It clearly treats the life history of Jesus Christ. The text is written in fluent, very beautiful Tibetan. If it is a translation, it is a highly skillful piece. ("Preliminary List" No. 8).

11. Unidentified. Tibetan. Tibetan *dbu can* script. Category: Unidentified Buddhist. 33.8 cm×12.0 cm. 30 fols. No cover folio. Xylograph foliated on *recto* of each folio. 7 lines per folio side (first folio, 5 lines on *recto* and 6 lines on *verso*). Xylograph. Native paper. Paper browned with age. Xylograph unevenly inked, making it difficult to read. Some folios at least in disarray. The text treats the Buddha's teachings. Abbreviated title on the *verso* of each page reads, *rdor gcod*. This may perhaps be an abbreviation of *rdo rje gcod pa*, which title Sarat Chandra Das, "A Tibetan-English Dictionary" lists just as the "title of a text of Northern Buddhism" [12]. If so, probably Canonical Buddhist. See also Edward Conze, "Buddhist Scriptures: A Bibliography", No. 276 (p. 62), under commentaries to the *Vajracchedikā-prajñāpāramitā-sūtra* [13]. ("Preliminary List" No. 12).

SRI LANKA (CEYLON)

12. **Satipaṭṭhānasutta*, from *Majjhimanikāya*. Pāli and Sinhalese. Sinhalese script. Category: Canonical Buddhist, *Suttapiṭaka*, *sutta* and translation, with commentary. 43.0 cm×5.5 cm. 126 fols. Pāli *sutta*, fols. *ka—gha*. Sinhalese word for word translation from Pāli followed throughout by short Sinhalese explanation, fols. *ka* (also numbered 1)—*ṇāu* (also numbered 77). 7 lines per folio side. Palm leaf. Writing of manuscript dated to have been finished September 31, 1879 A. D. Black powder rubbed in over incised letters for clarity's sake. Two lateral holes for tie cord. Mahogany stained wooden covers with bevelled edge. Ivory button on end of tie cord. This *sutta* has been called "the exercise manual of the Buddhist monk." See M. Winternitz, "A History of Indian Literature" [14].

the *dhamma*. To those who do not, this meditation is not to be given.

(a) A separate meditation on a smaller palm leaf folio at the beginning of the manuscript. Sinhalese. Category: Non-canonical Buddhist. 34.5 cm×4.5 cm. 1 fol. 5 lines on one side of the folio only. It is noted that the 32 impurities of the body such as nails, hair, etc. are to be meditated on in groups of five, proceeding from the beginning to end and then from end to beginning of each group of five bodily impurities till the mind can be concentrated. Then one is to go on to the next grouping of five. It is stated that this meditation is to be given only to those who have real confidence in

13. Blank palm leaf manuscript probably intended as an example of typical book format. On one of the plain unfinished wooden covers is a label in an old hand which reads in ink, "Ceylonese books of style", and in pencil, "leaves blank". 34.0 cm×3.5 cm. 100 fols. All the leaves in the manuscript are blank except one, which is incised on one side only with four lines of Tamil poetry written in Tamil script without black powder having been rubbed in for clarity's sake. Two lateral holes for tie cord. When the manuscript was first examined there was what appeared to be a British button on the end of the tie cord. The button displayed a crown below which was the number "97", both being surrounded by a floral pattern. Use of such buttons on tie cords is a Sinhalese practice. This button is presently missing. The manuscript is probably from the Jaffna Tamil area of Sri Lanka (Ceylon). On one of the otherwise blank folios is a signature two times in pencil the last name of which can be made out as, "Hyatt". Also there is a date the month of which is not clear, the day and year reading, "24, 1841". ("Preliminary List" No. 3).

MYANMAR (BURMA)

14. *A Kammavācā*. Pāli. Burmese square script. Category: Canonical Buddhist, *Vinayapiṭaka*. 53.4 cm×9.2 cm. 16 fols. 4—5 lines per folio side. Palm leaves lacquered red, gold and black. Native repairs. Cliché illustrations on

first folio and last two folios in red and gold lacquer. Red wooden covers. Regarding such *Kammavācās*, see John Lowry, "Burmese Art", and John Guy, "Palm-leaf and Paper" [15]. A *Kammavācā* is a collection of extracts from

the Pāli *Vinaya*, the monastic code of discipline. It was customary for a Burmese family to commission such a text on the occasion of their son entering the monkhood. The manuscript is together with a red and tan tie cord containing a prayer written in Burmese round script. ("Preliminary List" No. 2).

15. Unidentified. Pāli (?). Burmese round script. Category: Unidentified Buddhist. 50.3 cm×6.7 cm. 92 fols. 11 lines per folio side. Palm leaf. Dark powder rubbed in over incised letters very lightly only. Two lateral holes for tie

cord. Tie cord missing. Some of the folios appear to be in disarray. First and last (?) folios tied together with blank folios in a bundle of 9 and 7 folios respectively. Edges of folios coloured gold with a 6 cm wide red stripe down the middle of the folio edges. Manuscript wrapped in a coverlet constructed of bamboo, pink cloth wrapped around every other piece of bamboo, yellow, green, white, and red coloured thread, and a piece of cloth around the border of the coverlet in red with darker red lines. Together with a cloth tie.

THAILAND

16. Unidentified. Thai. Thai script. Category: Unidentified Buddhist. 20.2 cm×15.7 cm. 3 vols. Vol. 1, 107 fols. (paginated in Arabic numbers 1—213). Vol. 2, 115 fols. (folios only numbered in Thai). Vol. 3, 122 folios (folios not numbered). 14 lines per folio side (all 3 vols.). Lines scored lightly in pencil throughout. Paper (unwatermarked). Book format. Typewritten note card on inside cover of each volume reads, "Ms. in Siamese characters, on the subject of [/] Buddhism. ... Bound in marbled boards with brown calf back and corners. Formerly the property of Charles [/] Robinson, of Bangkok, Siam, who died in 1845. [/] Presented to the Library of the Union Theological [/] Seminary by Mr. Merwin". In handwriting on the inside cover of vol. 1 there is the following note, "Charles Robinson was a missionary of the [/] American Board of Commissioners for Foreign Missions. [/] He was stationed in Siam from 1834 to 1845, when he [/] died at St. Helena on his passage home. He worked [/] largely with Chinese in Siam. See Mcfarland, [/] G. B., ed., Historical sketch of Protestant missions [/] in Siam, 1828—1928, [Bangkok], Bangkok Times Press, 1928. (In Missionary Research Library). [/] This is the first of three ms. volumes on Buddhism". Noted on first folio of each volume to be, "MSS [/] P41S [/] no. 2". Also noted on first folio of each volume, "Located 4th floor Gallery. Exhibit case". This manuscript is Poleman 6966. It is also listed in J. D. Pearson, "Oriental Manuscripts".

17. A compendium of the laws of Siam, including the king's proclamation respecting the priests in 1842. Thai. Thai script. Category: Thai, law. 19.5 cm×15.5 cm. 156 fols. (paginated 1—308 + 3 numbered blank pages). Lines scored very lightly in pencil. 8—10 lines per folio side. Paper (watermarked). Book format. Typewritten note reads, "Bound in marbled boards with brown calf back [/] and corners. [/] Formerly the property of Charles Robinson, a [/] missionary of the American Board of Commissioners [/] for Foreign Missions at Bangkok, Siam, who [/] died in 1845. Presented to the U.T.S. by Mr. [/] Merwin". Noted on first folio, "MSS [/] P41S [/] no. 3". Noted on inside front cover, "Located in Gallery [/] 4th floor, Exhibit [/] case". This manuscript is Poleman 6988. It is also listed in J. D. Pearson, "Oriental Manuscripts".

18. *Sam Kok* or Three Cities. A history of China. Thai. Thai script. Category: Thai, history. 19.5 cm×15.7 cm. 6 vols. Vol. 1, 156 fols. Vol. 2, 159 fols. Vol. 3, 156 fols. Vol. 4, 139 fols. Vol. 5, 212 fols. Vol. 6, 404 fols. The volumes are paginated consecutively in Thai script. 13 lines per folio side. Lines scored lightly in pencil throughout. Paper (unwatermarked). Book format. Typewritten note on inside cover of each volume reads, "Bound in marbled boards with brown calf back [/] and corners. Formerly the property of Charles [/] Robinson of Bangkok, a missionary of the American [/] Board of Commissioners for Foreign Missions who [/] worked among the Chinese in Siam." A handwritten note on the inside cover of vol. 1 only reads, "Rev. Charles Robinson's work among the [/] Chinese in Siam is mentioned in [/] Mcfarland, G. B., ed., Historical sketch of [/] Protestant missions in Siam 1828—1928, [/] [Bangkok], Bangkok Times Press, 1928. [/] (in Mission Research Library)". Noted on first page of each volume, "MSS [/] P41S [/] no. 5", and "Located in Gallery 4th floor Exhibit case". This manuscript is Poleman 6993. It is also listed in J. D. Pearson, "Oriental Manuscripts".

19. History of Siam [binder's title]. Thai. Thai script. Category: Thai, history. 2 vols. Vol. 1, 19.5 cm×15.0 cm, 200 fols. Vol. 2, 20.5 cm×15.5 cm, 176 fols. (Folios unnumbered throughout). 12—14 lines per folio side. Lines scored lightly in pencil. Paper (a little less than half of vol. 1 only on watermarked paper). Book format. Typewritten note on inside of each volume notes, "Bound in marbled boards with brown calf backs [/] and covers [i.e. corners?]. [/] Formerly the property of Charles Robinson of [/] Bangkok (died 1845). Presented to the U.S.T. [for U.T.S.] by Mr. Merwin". Handwritten note on inside cover of vol. 1 reads, "For Charles Robinson of Bangkok, [/] a missionary of the American Board of [/] Commissioners for Foreign Missions [/] who died in 1845, see [/] Mcfarland, G. B., ed. Historical [/] sketch of Protestant missions in Siam [/] 1828—1928 ... [Bangkok], Bangkok [/] Times Press, 1928". Noted on first folio of text in each volume, "MSS [/] P41S [/] no. 4", and "Located in Gallery 4th Floor Exhibit case". This manuscript is Poleman 6994. It is also listed in J. D. Pearson, "Oriental Manuscripts".

CAMBODIA

20. *Book of Common Prayer. Khmer. Khmer *śrīeñ* script. Category: Christianity, textual resources.

36.0 cm×12.4 cm. Written on folios of heavy bark paper folded in accordion style. 90 folio sides (including cover)

from front to back, 88 folio sides (including cover) from back to front. 5—7 lines per folio side. The lines are scored throughout. A typewritten note pasted to manuscript on front cover reads, "Book of common prayer. Translations. Khmer. [/] Book of common prayer translated into [/] the Kamay. [n. p., 18—?]" Note in old hand on front cover reads, "Book of Common Prayer [/] Translated into the [/] Kamay". On the back cover there is added as well to the same statement spaced differently what appears to read, "II[.] Part". The back cover reads in the lower left corner, written in an old hand, "2nd Vol." The first two folio sides after the front cover are blank. Then follows the text preceded by a facing folio side with only a short heading in Khmer on it. The first ten folio sides after the back cover are blank. Then begins text preceded by the word, "Beginning", and a title in Khmer. Text is thus written on both sides of the folding book. As elsewhere, the book is placed horizontally in front of the reader, who turns the pages away from him. After the last page has been read, the book is turned round and the procedure continued. The format is more commonly Thai and Burmese.

A note in an old hand on the back cover of the manuscript reads, "Presented to the Library of Auburn Theol. Sem. by Mrs. Professor [/] Henry Miller D. D. Aug. [/] 1867". The Auburn Theological Seminary is joined together with the Union Theological Seminary since 1939. The Auburn Theological Seminary Library holdings were dispersed to various depositories. The manuscript is numbered No. 1177.

This manuscript is listed in J. D. Pearson, "Oriental Manuscripts". ("Preliminary List" No. 7).

21. *Mahāsamayasutta*, from *Dīghanikāya*. Pāli. Khmer *mul* script. Category: Canonical Buddhist, *Suttaṭṭhaka*.

36.5 cm × 5.0 cm. 11 fols. (lettered *phā-phah*) + 3 fols. Lacks beginning. 5 lines per folio side. Palm leaf. Dark powder rubbed in over incised letters. One lateral hole for tie cord. Edges of folios coloured gold with a very broad red stripe down the central third of the folios. In margin of first folio there is written, "Pāli writing [/] the sacred [/] language of [/] Buddhism". Then follows something that cannot be made out. Tag on manuscript notes, "4th floor [/] Gallery [/] Exhibit [/] case", on one side. On other side, "MSS [/] Q5 [/] no. 2". Identification taken from Poleman, "Census of Indic Manuscripts". This manuscript is Poleman 6376.

22. *Dhammapāda*, from *Khuddakanikāya*. Section only. Pāli. Khmer *mul* script. Category: Canonical Buddhist, *Suttaṭṭhaka*. 54.5 cm × 5.4 cm. 1 cover folio which appears to contain title and index + 3 fols. + 24 fols. (lettered *ma-mah, ya-yah*) + 4 fols. 5 lines per folio side. Palm leaf. Dark powder rubbed in over incised letters. Two lateral holes for tie cord. Edges of folios coloured gold. A few interlinear glosses in ink. Tag on manuscript notes, "Gallery [/] 4th floor [/] case", on one side. On other side, "MSS [/] Q5 [/] no. 1". Identification taken from Poleman, "Census of Indic Manuscripts". This manuscript is Poleman 6399.

23. Unidentified. Pāli (?). Khmer *mul* script. Category: Unidentified Buddhist. 53.5 cm × 5.0 cm. 1 fol. + 24 fols. (folios lettered, begins *pam, pah* ...) + 1 fol. + 1 cover folio with title + 1 fol. Lacks beginning. 5 lines per folio side. Palm leaf. Dark powder rubbed in over incised letters. Two lateral holes for tie cord. Edges of folios coloured gold with a very broad red stripe down the central third of the folios.

Notes

1. See H. I. Poleman, *A Census of Indic Manuscripts in the United States and Canada* (New Haven, 1938). — American Oriental Series, vol. 12.
2. J. D. Pearson, *Oriental Manuscripts in Europe and North America*, (Zug, 1971), p. 427. — Bibliotheca Asiatica, vol. 7.
3. S. H. Levitt, "A preliminary list of South Asian / Southeast Asian manuscripts in the Burke Library", bound typescript (January, 1989).
4. *The Śatapatha-Brāhmaṇa in the Mādhyandina-Ākhā with Extracts from the Commentaries of Śāyana, Harisvāmin and Dvivedaganga*, ed. A. Weber (1855; Rpt. Varanasi, 1964). — The Chowkhamba Sanskrit Series, Work No. 96.
5. *The Śatapatha-Brāhmaṇa according to the Text of the Mādhyandina School*, trans. by J. Eggeling (Oxford, 1900), v, pp. xlix—I. — The Sacred Books of the East, vol. 44.
6. P. Olivelle, *The Early Upaniṣads, Annotated Text and Translation* (New York—Oxford, 1998).
7. *New Catalogus Catalogorum, An Alphabetical Register of Sanskrit and Allied Works and Authors* (Madras, 1969), v.
8. Th. Aufrecht, *Catalogus Catalogorum, An Alphabetical Register of Sanskrit Works and Authors*, 3 vols. (Leipzig, 1891—1903).
9. Mahopādhyāya Ganganātha Jha, *The Pūrva Mimāṃsā Sūtras of Jaimini, Chapters I—III, Translated with an Original Commentary* (Allahabad, 1916). — The Sacred Books of the Hindus, vol. 10.
10. K. V. Zvelebil, *Lexicon of Tamil Literature* (Leiden, 1995). — Handbuch der Orientalistik, Zweite Abteilung, Bd. 9.
11. D. G. White, *The Alchemical Body, Siddha Traditions in Medieval India* (Chicago, 1996).
12. See Sarat Chandra Das, *A Tibetan-English Dictionary with Sanskrit Synonyms*, rev. and ed. G. Sandberg and A. W. Heyde (1902; Rpt. Alipore, West Bengal, 1960).
13. E. Conze, *Buddhist Scriptures: A Bibliography*, ed. and rev. L. Lancaster (New York—London, 1982). — Garland Reference Library of the Humanities, vol. 113.
14. M. Winternitz, *A History of Indian Literature*, trans. by Mrs. S. Ketkar (1927—1933; Rpt. New York, 1971), ii, p. 38, n. 1, and p. 67.
15. J. Lowry, *Burmese Art* (London, 1974), plate 44 and J. Guy, *Palm Leaf and Paper, Illustrated Manuscripts of India and Southeast Asia* (Melbourne, 1982), p. 61 (Nos. 37 and 38).

Illustrations

- Fig. 1.** Beginning of *R̥gveda* 1.1 as in MS 1.
- Fig. 2.** Beginning of Viśveśvarabhaṭṭa's *Bhāṭṭacintāmani* as in MS 4. The text of Jaimini's (*Pūrva-*) *Mīmāṃsāsūtra* 1.1.1 is on line 8 (2 lines from the bottom) highlighted with orange powder.
- Fig. 3.** Beginning of *Bhagavadgītā* as in MS 5.
- Fig. 4.** A Tamil palm leaf *siddha* manuscript, MS 7.
- Fig. 5.** Sample folios of a Burmese *Kammavācā*, MS 14. The first folio *recto* appears on the top.
- Fig. 6.** Beginning of a "Book of Common Prayer" translated into Khmer, MS 20.
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