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A Bibliography of Indology
(Enumerating Basic Publications on all Aspects of Indian Culture)
Vol. III
Bengali Language and Literature
Part I
(Early period)

Compiled by
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PREFACE

This Bibliography of Bengali Language and Literature (Early Period) constitutes Vol. 3, Part I of the series planned under the project entitled 'A Bibliography of Indology'. This project envisages the compilation of bibliographies of basic publications on different aspects of Indian culture, and it was undertaken by this Library to meet the long felt need of scholars for such bibliographies. Two volumes in this series, viz., Indian Anthropology and Indian Botany, Part I, A-J have been published already. A list of the projected bibliographies is given overleaf.

As mentioned in the foreword to the preceding volume, it has been decided to have these bibliographies compiled by subject specialists. The work of this volume was entrusted to Shri Srish Chandra Dasgupta, formerly Professor of Bengali, Presidency College, Calutta, and Registrar of Publications, Government of West Bengal. His services for this purpose were utilised, after his retirement, by appointing him on the staff of the Library for two years. Though the main body of this bibliography was completed within this period, the index portion remained to be completed. Shri Das Gupta completed the index in a voluntary capacity as a labour of love which involved his devoting long hours for getting the mss. ready for the press which he did most ungrudgingly. From 'Bauddhagan O Doha' to 'Krittivasa's Ramayana' is a long trek in the history of Bengali language and literature and Shri Das Gupta has made a fine contour of the mass of literature, both original and critical, pertaining to the period under review. I must record my great appreciation for the keen interest he took in the publication of this work even after his formal term of appointment to do this job was over.

The scope and arrangement of this Bibliography have been explained by the compiler in his introduction to this volume.

I owe a deep debt of gratitude to my predecessor in office, Shri B. S. Kesavan, who with his characteristic foresight realised the importance of publishing these Bibliographies and also watched with keen interest the progress of this compilation at all stages.

Shri D. L. Banerjee, now Deputy Librarian, who was Assistant Librarian in charge of the Bibliography Division, deserves my thanks for seeing the entire work through the press.

My thanks are also due to Shri B. K. Roy, Manager, Government of India Press, Calcutta, and his colleagues, who extended ungrudging co-operation in the printing of this work.

National Library,
Belvedere, Calcutta,
8th May, 1964.

Y. M. MULAY,
Librarian

A TENTATIVE LIST OF SECTIONS OF A BIBLIOGRAPHY OF INDOLOGY

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4. Mediaeval history (712-1764)
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INTRODUCTION

I

The present volume, which forms part 1 of 'A Bibliography of Bengali Language and Literature', covers the period from the earliest known specimens of Bengali literature down to the end of the 15th or early 16th century A.D., and is a classified record of the materials under different topics, relevant to this period, arranged in chronological order. It is thus a survey of Bengali literature up to the pre-Caitanya period.

In order to give an account of the progress of culture in Bengal as shown in the development of her language and literature, and also to present a list of works on this development through both language and literature, the skeleton has been, as usual, furnished by historical events. Thus 'History cum Culture' has formed the first section of this volume.

That Bengal (the Province before Partition) and its neighbouring areas formed a single unit in the past and that the same culture and speech had once developed in the homogeneous unit of eastern India is proved by the reference to 'Prācya' by Puruṣottama Deva, a contemporary of king Lakṣmaṇa Sena, in his *Bhāṣāvṛttiḥ* a commentary on Pāṇini (1). Dr. D. R. Bhandarkar also appears to express a similar view in regard to the speech current in the above region at the time of Aśoka (2). Again, the same form of speech, or, at least a speech with some variants was extant in eastern India even before a thousand years or more from now is also corroborated by the claim of the neighbouring states of Bengal on the Caryāpadas. The existence of the alternative forms of a number of words with identical meanings also support the above statement. That eastern India once formed a homogeneous unit was recognized even as late as 1868 as may be noticed in the observation of W.W. Hunter, viz., 'Bengal, with its dependencies, forms a vast basin into which every variety of speech has been flowing since pre-historic times' (3). It may also be noted that the political boundaries of Bengal under its rulers, the Guptas, or the Pālas, or the Senas, or even the Mughals at a much later period were not confined within the limits of what may be called 'Bengal Proper.'

Regarding the earliest period of the formation of Bengali language Dr. A. F. Rudolf Hoernle observed in 1880 that from the 3rd to about the 7th or 8th centuries A.D., the disintegration of the great Prākṛit vernaculars of the West and East finally resulted in the establishment of the four great Gauṛian languages and that the Eastern Prākṛit gave rise to Eastern Gauṛian including Beṅgālī (4).

Even in the nineteenth century, however, Caṇḍīās and the Maithil poet Vidyāpati were generally known as the earliest Bengali writers, and Jayadeva the earliest poet of Bengal. But some definite attempts to probe into the different aspects of the literary expressions of the earlier period may be noticed at the same time.

(1) In 'na prācyabhargādiyaudheyādibhyaḥ' (4-1-178). Pañcāla, Videha, Magadha. Aṅga and Vāṅga are included in Prācya. Again in 'dvyahmagadhakaliṅgasūramasād an' (4-1-170). Suhma and Kaliṅga also are obviously incorporated in Prācya besides Aṅga and Magadha as pointed out above.

(2) '.....the Magadha court language, owing to the imperial capital being stationed at Pataliputra was completely foisted on Madhyadesa and Kaliṅga, and became a sort of lingua franca over that wide area'—Asoka, 3rd ed., 1955, p. 175.

(3) *Annals of Rural Bengal*, v.i., 1868, p. 167.

(4) A sketch of the history of Prakrit Philology in *Calcutta Review*, v. 71, 1880, p. 311-332.

Pañcasvarāḥ.—containing some sayings of Khanā which include some specimens or their proto types of the late Buddhist period was noticed in 1878 by Rajendralal Mitra in Notices of Sanskrit Mss., No. 4. Again, in the same year Sir George A. Grierson published *The song of Manik Chandra* in Journal of the Asiatic Society of Bengal.

Towards the beginning of the twentieth century scholars began to explore more systematically the earlier periods of Bengali literature. *Sūnyapurāṇ* containing specimens of middle Bengali was published by Vaṅḍīya Sāhitya Pariṣad in 1314 B.S., 1907. In 1317 B.S., 1910, Sakhārām Gaṇeś Deuskar pointed out the existence of a Bengali pada in Someśvara III. Bhūlekamalla's Mānasollāsa composed in 1129 A.D. (1), and in 1321 B.S., 1914, Jyotīscandra Sarasvatī maintained that *Paryyā-yaratnamālā* of Mādhava-Kara, a physician of the Pāla period of the 7th or 8th century contains many Deśaja words and that many Bengali words exist even in the medical work of Dalvan, a resident of Mathurā in the 12th century A.D. (2) Vandigha-ṭṭīya-Sarvānanda's *ṭṭīkāsarvasva*, a commentary on the *Amarakoṣa* containing Bengali vocables of 1159 A.D. was published in Nāgarī characters (Travancore Sanskrit Series) in 1914-17 from the mss. preserved in the Malayalam script. In 1914 Dr. Dīneścandra Sen maintained that 'some of the earliest Bengali ballads and songs used to be sung throughout a large part of Āryāvartta and even in Mahārāṣṭra in the 10th and 11th centuries' (3). In 1323 B.S., 1916 A.D., Vaṅḍīya Sāhitya Pariṣad published *Bhauddha gān o dohā* containing *Caryācaryaviniścaya* (*Caryāpadas*) and *Śrīkṛṣṇakīrtan*, the two landmarks of the old and middle Bengali literature and in the following year the same institution published the middle Bengali work *Gorakṣavijay* which contains echoes of similar passages in the Caryās.

But no other work in old Bengali or in so-called 'proto-Bengali' besides the *Caryāpadas* written by the Brāhmanas, or the Jains, or the Buddhists has yet been brought to focus.

In 1939, however, Dr. P.C. Bāgci pointed out that the Jains had established themselves in Paunḍravardhan in 300 B.C. and had held their influence in North Bengal even during the middle of the 7th century A.D. (4). Again, in 1946 T. M. Ramachandran maintained, 'As at Paharpur, so also at Mainamati, Jainism appears to have flourished side by side with Buddhism and Brahmanism' (5). and in 1950 Dr. A. N. Upadhye referred to some mss. libraries containing mss. 'on all branches of contemporary knowledge', besides 'rare mss. of the non-Jaina works' (6). But the mss. of these Jaina or other authors containing specimens of old Bengali have not been brought to light.

In a later period shifting of the sphere of activities of the Jainas to regions other than Bengal may have been a contributory factor towards the scarcity of these manuscripts.

Besides, Ikṣvākuśuddhīn Muḥammad seems to have destroyed the mss. library at Uddandapur Vihār as appears from the account of Lāmā Tārānāth (7) and of Minhājuddīn (8), as also from the description as contained in the Cambridge History

(1) Āryāvartta, 1317 B.S., pt. 2, p. 678-682.

(2) Sāhitya, 1321 B.S., p. 806-819.

(3) Vanga sahitya parichaya, pt. 1, 1914, p. 19.

(4) Sāhitya Pariṣat Patrikā, pt. 46, 1346 B.S., 1939 A.D., p. 1-3.

(5) B.C. Law volume, pt. 2, 1946, p. 219.

(6) Mm. Prof. D. V. Potdar sixty-first birthday commemoration volume, 1950, p. 163.

(7) Indian Antiquary, v. 4, 1875, p. 366-367.

(8) Ṭabaqāt-i-Nāṣiri, ed. by Major H.G. Raverty, 1881, p. 552.

of India, V. 3. (1). That the Buddhist Bhikṣus after the Turkish invasion had to run with their lives and their precious books to hospitable but inaccessible Nepal appears from the observation of Rākhāldās Vandyopādhyāy (2).

The paucity of old or middle Bengali mss. is obviously due to the great chaotic condition prevalent in the country for about two centuries or more of the early Muhammadan rule.

So far as our old mss. are concerned, the sack of Uddanāpur Vihār, or the raid of 'Nudiah' in 1203 (?) by Ikhtiyāruddīn Muḥammad or the fall of 'Lakhnāutī,' in the East is an event similar to the fall of Constantinople in the West. In 1453, after the fall of Constantinople, the Greek scholars fled before the Turks and brought with them into Italy and even into northern Europe, not only manuscripts but a scholarship superior to that of Western Europe (3). The fall, of 'Lakhnāutī' in the earlier period similarly forced the Bengali scholars to run with their invaluable works to the different parts of Asia, far away from the melting pot of Bengal, then under the occupation of the Turks.

Why *Bauddha gān o dohā* was preserved in Nepal can be realized if we visualize the full impact of the Turkish invasion of Bengal.

In the preface of *Bauddha gān o dohā*, Mm. Haraprasād Śāstrī maintains the existence in Tibet of the Tibetan versions of a large number of Bengali works composed and translated between the 7th and 13th, or between the 8th and 12th centuries A.D. (4), and while giving short accounts of the 'padakartās' in the same publication he points out the necessity of searching for Bengali literature of the pre-Turkish period in Tibet and in some other places (5).

Meanwhile, because no further work in old Bengali or in so called 'proto-Bengali' could be discovered in recent years, the study of the scholars of the early period could not not be devoted to a period earlier than that of *Baudha gān o dohā*.

Mm. Haraprasād Śāstrī says that a party left Bengal and went to China and Mongolia in the 7th century A.D. (6). He also maintains that Śākyaśrī Bhikṣu, who escaped along with some other Buddhists the massacre made by the early Muhammadan invaders of Bengal, went to Mongolia and converted Kublai Khan to his doctrine. (7)

As the literature of a nation is no doubt an index of the thought and life of the people, such an index is essential for recording the progress of the people of Bengal for many centuries, when Bengal formed a very important country from which Indian culture spread to its contiguous eastern and south-eastern countries (8), besides the northernly regions of Nepal, Tibet and even Mongolia (9).

(1) '..... With this accession of strength he (Ikhtiyāruddīn Muḥammad) invaded Bihar, took its capital, Odantapuri, put to death the Buddhist monks dwelling in its great monastery, and returned with its plunder, which included the library of the monastery, to make his obeisance to 'Aibak, now, in the summer of 1193, established at Delhi.'—Cambridge History of India, v. 3-Turks and Afghans, Cambridge, 1928, p. 42.

(2) *Bāṅgālār itihās*, v.1., 3rd ed., p. 366.

(3) Wilbur Cortez Abbott—The expansion of Europe : A history of the foundations of the modern world, v.1., London, 1919, p. 53.

(4) *Baudha gān o dohā*, 1323 B.S., 1916, p.vi.

(5) *Ibid*, p. xxxvi.

(6) *Pālvaṃśer rājatvakāle Rāṅglār avasthā*, in *Pravāś*, 1330 B.S., pt. 2, 1923 A.D., p. 478-480.

(7) Literary history of the Pala period, in *Journal of the Bihar and Orissa Research Society*, v. 5, pt. 2, 1919, p. 182-183.

(8) 'From the seaports of her, western and eastern coasts India at this time also (early centuries of the Christian era) sent streams of colonists, missionaries, and craftsmen all over Southern Asia, Ceylon, Siam, and far-distant Kambodia.'—E.B. Havell, *Indian Sculpture and Painting*, London, 1908, p. 19.

(9) Literary history of the Pala period, in *Journal of the Bihar and Orissa Research Society*, v. 5, pt. 2, 1919, p. 182-183.

Further discovery of old Bengali mss. is, therefore, very necessary for determining the texts and language of the old period. The early period of our literature begins with *Caryācaryavinīścaya*. But we do not as yet know the earliest period of our old literature. We are also not aware of the progress of literature which culminated in the composition of the *Caryāpadas*. If *Caryācaryavinīścaya* be a work of the late old period, the literature of the middle old period and that of the early old period are still untraced. Unless these are discovered and studied, the bibliographer's function, so far as the old period is concerned, is bound to begin with the *Caryās*, etc.

II

It would easily form a separate volume if I were to discuss fully all the issues dependent on the present work and its bearing on Bengali language and literature. I would, therefore, leave the matter with the scholars for their consideration, and confine myself to mentioning only a few points which are necessary for explaining the work under survey. I have already stated above some other relevant points in this connection.

After the establishment of the printing press in Bengal, Rev. J. Long was possibly the first to compile a descriptive catalogue of Bengali works in 1855. This small but important record is now incorporated in *Vanīgabhāṣā o sāhitya*, 8th ed., 1356, 1949 A.D. by Dr. Dīneśandra Sen. In the same year Rev. Long also submitted to the Government a return of the names and writings of 515 persons connected with Bengali literature and a catalogue of Bengali newspapers and periodicals (1).

In 1867 Mr J. Robinson, the then Translator to the Government of Bengal ascertained the number of books that had issued from the 'Native Press' during the preceding ten years and suggested the necessity of scrutinizing the publications that might thereafter be printed in India. Accordingly the Press and Registrations of Books Act, 1867 was passed. In terms of this act Bengal Library was started in the same year in charge of a Librarian to record and to publish quarterly in the Calcutta Gazette particulars regarding publications printed within the Province and submitted to him for necessary action.

Particulars of and on these publications which are even now being published quarterly in the Calcutta Gazette by the Registrar of Publications (formerly Librarian, Bengal Library) may be taken as the next bibliographical record published after Rev. J. Long's catalogues. It may be noted in this connection that in those days Bihar and Orissa were two divisions of the Bengal Presidency.

Bibliographies or reference materials incorporated either directly or indirectly in quite a large number of printed works supply the required data for preparing a bibliography of Bengali language and literature in its different sections.

In preparing this volume I had to refer constantly to Dr. Sukumar Sen's *Bāṅgālā sāhityer itihās*, v.i. 2nd ed., Dr. Dīneśandra Sen's *Vanīgabhāṣā o sāhitya*, 8th ed., *Vaṅga saḥitya parichaya*, ed. by Dr. Dīneśandra Sen and to Dr. Nihārāñjan Rāy's *Bāṅālir itihās*, ādi parva, 1st ed., reprint, besides Dr. Sunītikumār Caṭṭopādhyāy's *Origin and Development of Bengali Language*.

The present volume is a pioneer work being the first attempt to compile a basic list of primary material on Bengali language and literature of the period under review, some of the publications in languages other than in Bengali have also been recorded here.

Necessity for the study of the relevant productions in Sanskrit in connection with the Bengali works under survey has been pointed out first by Dr. Sukumar Sen in his *Bāṅgālā sāhityer itihās*. Records of a few Sanskrit pieces bearing

(1) Available in National Library, Calcutta, under the call no. 174, C. 77.

some relation to the Bengali work under review have also been incorporated in this volume.

The principle of compilation is selective. I have, however, tried to make it fairly comprehensive. Consideration of manuscripts is not within the scope of this volume. But I have taken into account some printed catalogues which contain records of the manuscripts of the period under consideration.

The entries are classified under twenty-three sections to represent at least sixteen types of literary expressions as shown in the contents.

The entries are numbered. Most of the entries are annotated. In making annotations I have attempted to represent the views of the writers themselves.

Most of the publications entered here in are on the shelves of the National Library. I also visited some other libraries including the Library of the Asiatic Society of Bengal and that of the Vaṅgiya Sāhitya Pariṣat. For the convenience of readers names of the libraries along with the call numbers of publications have been mentioned in respect of the books which are to be found in libraries other than the National Library.

Abbreviations have been used as sparingly as possible.

I have adopted two sets of spellings regarding the names of the author —those given by themselves in English form and those used by them in the Vernacular form.

Regarding the spelling in Devanāgarī and in Bengali scripts I have used the following Roman characters for transliteration :—

Vowels :

অ or ঞ=a ; আ or ঞা=ā ; ই or ঞি=i ; ঈ or ঞী=ī ; উ or ঞু=u ;
ঊ or ঞূ=ū ; ঋ or ঞ্ৰ=r ; এ or ঞে=e ; ঐ or ঞৈ=ai ; ও or ঞো=o
ঔ or ঞৌ=au.

Consonants :

ক or ক্=K ; খ or ক্খ=Kh ; গ or গ্=g ; ঘ or গ্ঘ=gh—guttural.

চ or চ্=c ; ছ or চ্ছ=ch ; জ or জ্=j ; ঞ or ঞ্=jh—palatal-

ট or ট্=t ; ঠ or ঠ্=th ; ড or ড্=d ; ঢ or ড্=ḍ ; ঢ or ঢ্=ḍh ;

ঢ় or ঢ্ৰ=rh—cerebral.

ত or ত্=t ; থ or থ্=th ; দ or দ্=d ; ধ or ধ্=dh—dental.

প or প্=p ; ফ or ফ্=ph ; ব or ব্=b ; ভ or ভ্=bh—labial.

Semivowels :

য or য্=y ; ব or ব্=v.

Liquids :

র or র্=r ; ল or ল্=l.

Sibilants :

শ or শ্=s ; স or স্=s ; ষ or ষ্=s.

Aspirate (voiced) :

হ or হ্=h

Aspirate (unvoiced) :

: or :=h.

Nasalization :

° = ˘ ; ˙ or ˙ =m.

Nasals :

ঔ or ঔ=ñ ; ঞ or ঞ=ñ ; ঞ্ or ঞ্=ñ ; ন্ or ন্=ñ ; ম্ or ম্=m.

As ঞ and ঞ্ are not interchangeable the same Roman symbol, viz., ñ has been used for both.

I have prepared the index in one alphabetical sequence accommodating author subjects and titles.

My duty regarding this compilation remains unfulfilled unless I express my sincere gratitude to the persons to whom I owe all the credit of this work.

I had the good fortune of receiving instructions and guidance from my teacher Dr. Sunītikumār Caṭṭopādhyāy as also from Dr. Sukumār Sen in preparing this volume.

I am very grateful to Śrī B. S. Keśavan, the ex-Librarian of the National Library, who first realized the importance of compiling a bibliography of and on Bengali language and literature, the field of which is so rich and vast. I also owe much to the Librarian, Śrī Y. M. Mulay. Śrī Kesavan and Śrī Mulay had been very kind in granting me all facilities in the course of my preparation of the work.

I am also deeply indebted to the Deputy Librarian Śrī D. L. Vandyopādhyāy and to the Assistant Librarian Dr. A. K. Ohdedār, of the National Library who with their technical knowledge and experience were ever ready to help me with their kind suggestions for the improvement of this work.

Śrī Amalkṛṣṇa De, an Assistant at this library, deserves special commendation for his intelligent and unfailing assistance to find out the material for my scrutiny, record and verification.

Śrī Śibdās Jāfi did most of the final typing work which was preliminarily done by Śrī Ajitkumār Indra, Miss Mañju Rāy, Śrī Somnāth Caṭṭopādhyāy and Śrī Sneheśkumār Ghoṣ.

I also cannot forget the co-operation and ungrudging help offered to me by Śrī Śibdās Caudhuri, Librarian of the Asiatic Society of Bengal, during the course of my work at his library.

I am very sincerely grateful to Śrī D. L. Vandyopādhyāy, the Deputy Librarian, who was ably assisted by his colleague, Śrī Rāmeśvar Caṭṭopādhyāy, of the Bibliography Division for seeing the publication through the press.

Other Officers and Assistants of this Library also deserve my thanks for their kind assistance and co-operation in the execution of this work.

National Library,
Belvedere, Calcutta,
26th January, 1964

SRISH CHANDRA DASGUPTA

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Pt. 1 (Early Period)**

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A Bibliography of Bengali Language & Literature

HISTORY CUM CULTURE

RENNELL, JAMES

Memoir of a map of Hindoostan ; or the Mogul empire ; 3rd ed. London, Bulmer and co., 1793. cxii, 428 p., maps, notes, chronological table, indexes, bibl. 25.5×20.5.

‘Containing an account of the Ganges and Burrampooter rivers’—t. p.

1st pub. in 1788.

Deals with ‘Gour, also called Lucknouti, the ancient capital of Bengal’ (p. 55-56).

Also shows a country and a city as ‘Gaur’, situated on the west of Alexandria and Bamian on the west of ‘Cabul’ (map facing p. 202) and refers to this ‘Gaur’ (p. 189).

[1] 162. A. 44 (2).

WADE

Geographical sketch of Assam. (*In Asiatic Annual Register for the year 1805, Miscellaneous tracts*, p. 116-142.)

Maintains ‘Rangamatee seems to have been the capital’ ‘of Camaroopa’ (p. 118).

Charles Stewart holds that Rangamutty is situated ‘in the N. E. corner of Bengal’—The history of Bengal from the first Mohammedan invasion until the virtual conquest of that country by the English A.D. 1757. London, 1813, p. 48, note.

[2] PP 3661.

13 LNL/60

WILFORD, F.

Anu-Gāngam, or the Gangetic provinces, and more particularly of Magadha. (*In Asiatick Researches*, v.9, 1807, p. 32-81, bibl.)

Maintains, ‘The kingdom of *Magad’ha* in *Anu-Gāngam* is the province of south Bahār, and is acknowledged to be thus called, from the *Magas*, who came from *Dwīpa* of *Sāca*..’ (p. 32) and, ‘*Magad’ha* became synonymous with Anu-Gāngam, or countries lying on the banks of the *Ganges* ..’ (p.33) and, ‘The country of *Magad’ha* was thus called, from the numerous families descended from the sage *Maga*, the offspring of the sun, and the grandson of the venerable *Twashṭāh* in the west. They came into *India*, in the time of *Crishna* ..’ (p. 74) besides, ‘Tradition says, that there were treatises, on almost every subject, in the *Magad’hi*, *Bālī*, or *Pālī*, dialect, which are supposed to be still extant .. should they still exist however, they are to be found among the followers of *Jina* ..’ (p. 75) as also, ‘The merchants of *Magad’ha* formed, not only a peculiar class, but also a particular tribe, called *Magad’hi* tribe ..’ (p. 79).

Further adds, ‘From *Gaudīdesa* *Gaudī-varsha* or *Gaud-warsha*, its inhabitants are called *Gadrosi*, by *Arrian*: their country *Gandaris*, by *Diodorus*, the *Sicilian*, and *Goryandis*, by *Nonnus*, in his *Dionysiacks*, and this last comes nearest to *Gaurī-desā* .. *Ut-cala*, or *Ud-cala* implies the great, and famous country of *Cala* .. *Nonnus* gives to *Gaura-desā* the title of

divine, from its capital city, which was originally a place of worship, in a forest, dedicated to the goddess *Gauri* . . ' (p. 72).

[3]

PP 1292.

MOOR, EDWARD

The Hindu pantheon. London, J. Johnson, 1810. xi, 467 p., notes, tables, front., plates, index, bibl. 27.5×21.5.

Ref : p. 15-34, 72-82, 197-219.

Discusses Viṣṇu, Nārāyaṇa and Kṛṣṇa, as also Rādhā.

Ref : p. 132-144.

Deals with Lakṣmī.

Ref : p. 35-71.

Deals with Śiva.

Ref : p. 145-168.

Deals with Pārvatī.

Ref : p. 220-258.

Deals with Buddha.

Also suggests, . . 'Krishna devoted to music, receives and enjoys every variety of modulation, multiplied to the number of 16000, and fancifully personified in the form of nymphs, derived from the five headed Bhum, (a five-stringed or five-stopped instrument) . . ' (p. 204).

Q/294. 5/M 819 h.

[3A]

Asia. Soc.

Also gives an account of the fight of the 'Raja of Jagepore (Orissa)' against Toghān Khan of Bengal in A.D 1243 and 1244 (p. 61-62) and against Toghril Khan of Bengal after 1253 A.D. (p. 65).

Ref : p. 82-122.

Deals with the independent kings of Bengal including 'Raja Kanis' whose 'reign of seven years' terminated 'in the year 794' ('A.D. 1392') on his death (p. 93-94).

[4]

167. A. 41(1).

CREIGHTON, H.

The ruins of Gaur described, and represented in eighteen views; with a topographical map. London, Black, Parbury, & Allen, 1817. iii, i, 12, 18 p., coloured map, coloured plates, plates, bibl. 28×22.5.

Describes the city of 'Gour and its ruins' (p. 1-10).

Also describes and gives a picture of the tomb of Ḥusain Shāh (plate 8).

Further refers to Viṣṇu as a Boar, Śiva, Śivānī, Brahmā, and Bhavānī.

Also gives a coloured map of 'Gour' (facing p. 1) showing 'Daarbasny gate', 'Komlabary', 'large saugor diggy', etc.

[5]

163. A. 40.

HAMILTON, WALTER

Geographical, statistical, and historical description of Hindostan and the adjacent countries. London, John Murray, 1820. 2v. 25×19.

V. 1. xlii, 766 p., charts, bibl.

Ref : p. 1-238.

Deals with the province of Bengal maintaining, 'By Mahomedan historians it (Tripurā) is termed the country of Jagenagur. In A.D. 1279, it was invaded by Toghril, the Patan Governor of Bengal . . ' (p. 178).

STEWART, CHARLES

The history of Bengal from the first Mohammedan invasion until the virtual conquest of that country by the English A.D. 1757. London, Black, Parry & Co., 1813. xvi, 548, 14 p., notes, list, appends., index, bibl. 25.5×18.5.

Ref : p. 38-81.

Deals with the early Mohammedan conquerors of Bengal giving an account of 'Luchmunyah, the last Raja of Bengal' (p. 41-44).

V. 2. ii, 830, 1 p., map, index, glossary, bibl.

Ref : p. 31-59.

Deals with the province of Orissa referring to fight between the principality of Jajepur in Orissa and Bengal under Toghān Khān in A.D. 1243 and in 1253 and maintaining, 'There is no record at what time this place fell finally under the domination of the Mahomedans' (p. 46).

Major H. G. Raverty maintains that the name Jājnagar appears to have been 'changed in more recent times to Jaj-pur' and discusses Jāj-nagar—Ṭabaḳāt-i-nāṣirī by Minhāj-ud-dīn, v. 1; tr. by H. G. Raverty, 1881, p. 587-593, note.

Ref : p. 740-751.

Deals with the kingdom of Assam maintaining, 'This (Kāmarūpa) was formerly an extensive Hindoo geographical division, extending from the river Korotoya .. to the Dekkorbasini, a river of Assam ..' (p. 749).

[6]

162. A. 20.

STIRLING, A.

An account, geographical, statistical and historical of Orissa proper, or Cuttack. (*In Asiatick Researches*, v. 15, 1825, p. 163-338, facsim., plates, charts, notes, bibl.)

Discusses Jājnagar in connection with the fight of 'the Raja of Jajepur (Orissa)' against 'Toghān Khan' of Bengal 'in the year 641, A.D. 1243' (p. 274).

[7]

PP 1292.

FERISHTA, MAHOMED KASIM

History of the rise of the Mahomedan power in India till the year A.D. 1612; tr. from original Persian by John Briggs. London, Longman, Rees, Orme, Brown, and Green, 1829. 4v. 19.5 × 12.

V. 1. lxxxi, 607 p., geneal. tables, tables of chronology, notes.

Refers to the three provinces of Bengal, viz., Luknowty, Soonar-gam and Chutgam (Chittagong) (p. 423).

V. 2. xi, 568 p., geneal. tables, tables of chronology, notes.

V. 3. xvi, 532 p., geneal. tables, tables of chronology, notes.

V. 4. xxii, 646 p., geneal. tables, table of chronology, notes, append.

Ref : p. 328-358.

A 'history of the kings of Bengal and Behar, commonly called Poorby' beginning with 'Mullik Mahomed Bukhtyar .. in the year 587' ('587 A.H.-A.D. 1191').

[8]

165. C. 57.

MARTIN, MONTGOMERY

The history, antiquities, topography of Eastern India. London, Wm. H. Allen and Co., 1838. 3v. 22 × 13.5.

V. 1. xiv, 560, 54 p., front., map, illus., plates, facsim., sketch, append.

Refers to the Magas and to the tradition of their introduction of the Sun worship (p. 22-23).

V. 2. vi, 1019, 30 p., front., map, plates, illus., facsim., sketch, notes, append.

Ref : p. 582-1019.

Deals with the district of Dinajpur including its history, topography and antiquities, etc.

V. 3. xxx, 713p, front., plates, maps, illus., sketch, notes, append.

Deals with 'district of Puraniya' (p. 1-350), 'district of Ronggopoor,' (p. 351-599), and 'district of Assam' (p. 600-696) suggesting, '... the Bengalese province of Mithila included the whole of the country called Morang' (p. 45).

Also gives an account of 'Gaur' (p. 68-80) and a 'plan of the city of Gaur' (facing p. 72) showing 'Kamlavari' and pointing out Major Rennell's observation, 'Gaur was the capital of Bengal 730 years ago before Christ ..' (p. 68) and describes the ruins of the palace of Ballala Sena (p. 72) besides, 'one of the finest tanks' (p. 73) maintaining, 'In Kamalvari at some distance from its (the tank's) north-west corner, is the principal place of Hindu worship in the division. It is called Dwarvasini, and though there is no temple, 5000 people still meet in Jyaistha to celebrate the deity of the place and of the city, as this goddess is also usually called Gaureswari, or the Lady of Gaur' (p. 73-74).

Further deals with the accounts 'Dhormo Pal', 'Moynawoti' and 'Gopichondro', 'Hovo hondro, or Bhovochondro', etc. (p.406-408).

Dr. Dīneścandra Sen points out that Māṇik Datta 'refers to the temple of Dvaravasini in Gauda'--History of Bengali language and literature, 1911, p. 334.

[9] 162. A 333.

MARSHMAN, JOHN C.

Outline of the history of Bengal, compiled for the youths in India, 6th ed. Serampore, Serampore Press, 1846. xiv, 255 p. bibl. 15.5×8.5.

1st pub. in 1838.

Ref : p. 1-5.

Deals with 'The three ancient capitals, Gour, Sonargong, and Saigong'; 'Adisoor, Bullal Sen, and the Vaidyu race of kings'; and 'Ancient divisions of Bengal'.

Ref : p. 6-14.

Deals with the early years of Mohammedan rule in Bengal.

Ref : p. 14-29.

Deals with 'the independent Mahomedan kings from 1343 to 1576' beginning with 'Shums-ood-deen' who 'marched against the king of Tipperah' (p. 14). Also refers to the rule of 'Gunesh' the Hindu 'Chief of Betouria' (p. 16).

[10] 167. A. 117.

FA-HIAN

The pilgrimage of Fa-Hian ; from the French edition of the Foe Koue Ki of Remusat, Klaproth and Landresse. Calcutta, Baptist Mission Press, 1848. iii, 373 p., maps, illus., notes, addl. notes, geneal. table, index, bibl. 20.5×12.

Republished by Bangabasi Electromachine Press, 1912.

A record of the travels of Fa-Hian in India and Ceylon, A.D. 399-414.

Ref : p. 329-332.

Deals with the kingdoms of Chen pho ('Champa') and To mo li ti ('Tamalitti' or 'Tamralipti').

[11] 178. D. 207.

LONG, Rev. JAMES

Analysis of the Bengali poem Rāj Mālā, or Chronicles of Tripurā. (In Journal of the Asiatic Society of Bengal, v. 19, 1850, p. 533-557, bibl.)

'The Rāj Mālā is a curiosity as presenting us with the oldest specimen of Bengali composition extant, the first part of it having been compiled in the beginning of the 15th century..' (p. 536).

'Rāj Mālā, an ancient Historical poem in Bengali verse... gives us a picture of the state of Hindu society and customs in... Tripurā, the Highlands of Bengal, the last country that yielded to the tide of Moslem invasion, and which in its mountain fastnesses retained for so long a period the Hindu traditions unmixed with views that might stream in from other countries (p. 533). It had been long the chosen abode of Sivism, the aboriginal religion having been supplanted by the latter system... (p. 533). The *Rāj Mālā* or annals of Tripurā were compiled by Brāhmans or the *pradhān mantrīs* of the court of Tripurā... (p. 534). The *Rāj Mālā* or history of Tripurā comes in opportunely at the present time... to throw light on the manners, religion, and history of India previous to the Mohammadan invasion, and also from the country... presenting various points of interest...' (p. 535).

[12]

PP 3213.

KĀLIDĀSA

Raghuvansha ; ed. by Girishchandra Vidyaratna. Calcutta, Sanskrit Press, 1852. iii, 69 p., commentary. 21.5×13.5. Rs. 6/-.

A book of 19 cantos together with the commentary, *Saṅgīvanī*, by Mallinātha Sūri.

Canto 4 contains references to Suhma, Vaṅga, Utkala, Kāliṅga Kāmboja, Lauhitya, Prāgyjyotiṣa, and Kāmarūpa, etc., besides tāmbūla.

[13]

180. Nc. 85. 3(1).

KṚṢṆA MIŚRA

Prabodhacandrodaya nāṭaka ; ed. and tr. by Gaṅgādhara Nyāyratna. Calcutta, Śākhārīṭolā Vāṅga-deśīya Society Yantra (Press), 1774 S. E., 1852 A.D. iv, 185 p., notes, 19×11.5.

A Sanskrit drama containing references to Gauṛ, Rārḥ, Bhuriśreṣṭha and to kulinism (Act 2).

[14]

180. Nc. 85. 12.

CUNNINGHAM, ALEXANDER

The Bhilsa topes, or Buddhist monuments of Central India. London Smith Elder & Co., 1854, xxxiii, 370 p., map, illus., facsim., append., bibl. 21×13.

Holds that the triple emblem of the Sanchi sculptor shows the absolute identity of Jagannatha with the ancient Triad and points out the view of Laidlaw that modern procession of Jagannatha originated in the Buddhist practice as described by Fa-Hian (p. 358-59).

[15]

178. D. 117.

WILSON, H. H.

Essays and lectures chiefly of the religion of the Hindus ; ed. by Reinhold Rost. London, Trübner & Co., 1862. 2v. 21×13.

V. 1. xii, 399 p., notes, index, bibl.

Many of these compositions 'were originally published in periodicals and transaction of Oriental Societies...' (preface, p. vi).

Deals with 'Vaishnavs', 'Saivas', 'Saktas', 'Jains' etc. giving short accounts of Jayadeva, Matsyendranāth, Gorakhnāth, Kānphaṭas, Kabīr, and referring to 'Krishna Kirtana by Govind Das and Vidyapati' (p. 168).

Also maintains, '... the *Prakrit* or *Magadhi*, a dialect which, with the *Jains* as well as the *Bouddhas*, is considered to be the appropriate vehicle of their sacred literature' (p. 280).

V. 2. i, 416 p., notes, index, bibl.

Deals with 'Notice of three tracts received from Nepal' 'On human sacrifices in the ancient religion of India', and 'On Buddha and Buddhism', etc.

[16] 175. E. 55.

FERGUSSON, JAMES

Tree and serpent worship : or illustrations of mythology and art of India in the first and fourth centuries after Christ London, India Office, 1868. x, 247 p., map, plans, facsims., plates, illus., notes, appends., index, bibl. 33×24·5.

Ref : p. 56-58.

Refers to the Aryan race, 'a Turanian race known as the Dravidians' and a people 'more closely allied to the Thibetans, the Burmese and other Indo-Chinese races' of India and maintains, '... to assert that no race ever permanently adopted Buddhism who had not previously been serpent worshippers—but, if not quite true, it is nearly so ...' and, 'Some kind of Buddhism probably existed beyond the Himalayas before Śākya-muni's time ...' (p. 58).

Ref : p. 61-69.

Deals with the 'Rise of Buddhism' explaining Mahāyāna and Hinayāna (p. 65).

Ref : p. 69-72.

Deals with 'Hindu Religion' maintaining that Śaivism 'is certainly a local, not an Aryan form of faith, and seems originally to belong rather to the south than to the north of India' (p. 69), and that the Vaiṣṇava faith 'bears many marks of being a foreign introduction ...' (p. 70).

[7] 219. G. 16.

TARANATHA

Geschichte des Buddhismus in Indien ; tr. & ed. by Anton Schiefner. St. Petersburg, Kaiserlichen Akademie der Wissenschaften, 1869. ix, 346 p., notes, index, bibl. 24×15. 1 Rbl. 40 Kops.

'Aus dem tibetischen Uebersetzt'—t. p.

A German version of the Tibetan text on the history of Buddhism in India containing accounts of Dombi-Heruka, Indrabhūti, Kukkuripā, Lūjipā, Mahapāla, Mīnanāth, Nāropā, Tillapā, Saraha and others beside, references to Bangāla, Odiviśa Gaur, Kāmarūpa, Raṅh, Tirahuti, Tripurā, Vikramapurī, etc. and Mahāyāna.

[18] 178. D. 1073.

MARCO POLO

The book of Ser Marco Polo, the Venetian, concerning the kingdoms and marvels of the East ; tr. and ed. by Henry Yule. London, John Murray, 1871. 2v. 22·5×14.

v. 1. clxi, 409 p., front., maps, illus., plates, facsims., notes, bibl.

v. 2. xviii, 525 p., maps, illus., plates, facsims., notes, geneal., tables, appends., index, bibl.

Ref : p. 62-65.

Henry Yule deals with the relation between the royal house of 'Patteik-Karā' and some Burmese rulers including Anaurahta 1017-1059, (p. 64-65, note) in ref. to 'the king of Mien and Bangala'

Ref : p. 78-80.

Deals with 'the Province of Bangala.'

Edward Farley Oaten maintains '... Marco Polo started from Venice on his travels in 1271 ... His work is valuable as a picture of the commercial state and artistic development of India and the East...' —European travellers in India, 1909, (p. 17, 17-18).

[19] 65. A. 69.

DALTON, EDWARD TUITE

Descriptive ethnology of Bengal.
Calcutta, Superintendent of
Government Printing, 1872.
vi, 339 p., front., plates, notes,
charts, bible. 31.5×22.5.

Reprinted in 1960.

Captains reference to the
goddess Kālī maintaining, '...
their (Bhuiyas') private and most
frequent devotions are paid to a
bloodthirsty tutelary goddess
called Thākūrānī ... in all
probability the origin of the Hindu
Kālī ... was borrowed by the
Hindus from the aboriginals ...'
(p. 147).

[20] 173. H. 50.

BLOCHMANN, H.

Contributions to the geography and
history of Bengal—Muhammadan
period, A. D. 1203 to 1538. Cal-
cutta, Baptist Mission press, 1873.
ii, 102 p., map, facsim., texts, tr.
21.5×13.5.

Ref : p. 3-12.

Deals with 'Bengal geography,
as given in Muhammadan
histories'.

Ref : p. 12-33.

Deals with 'The frontiers of
Bengal' and refers to Jājnagar
(p. 29).

Ref : p. 37-43.

Deals with 'The initial period
(1203 to 1338 A.D.)' of Muham-
madan rule in Bengal.

Ref : p. 43-91.

Deals with 'The independent
kings of Bengal, A.D. 1338 to
1538' and refers to Gaur (p. 91).

[21] 954. 1/B 62.

BLOCHMANN, H—*contd.*

Contributions to the geography and
history of Bengal—Muhammadan
period. (*In Journal of the Asiatic
Society of Bengal*, v. 42, pt. 1,
1873, p. 209-310, notes, tabl,
texts, tr., map, facsim., bibl. ;
v. 43, pt. 1, 1874, p. 280-309,
geneal. table, notes, texts, tr.,
bibl. ; v. 44, pt. 1, 1875, p.
295-306, notes, geneal. table,
texts, tr., facsim., plate, bibl.

Incomplete.

Points out that 'Banga was in
1260 still in the hands of Lak'-
hman Sen's descendants' (v. 42,
p. 212).

Ref : v. 42, p. 220-241.

Deals with 'the frontiers of
Muhammadan Bengal.'

Ref : v. 44, p. 286-287.

Deals with 'Rājā Kāns'—'A.H.
808-817 ; A.D. 1405-1414.'

Also holds, 'It is quite possible
that the rise of Kuch Bihar is
connected with the fall of Gaur'
(v. 44, p. 306, note).

[22] PP 3213.

TARANATHA

Account of the Magadha kings ;
tr. from Vassilief's work on Bud-
dhism by Miss E. Lyall. (*In
Indian Antiquary*, v. 4, 1875,
p. 361-367, notes, bibl.)

Gives the 'order of succession
of the Magadha kings ...' (p. 361)
and maintains, '... the Turushkas
... conquered all the kingdom of
Magadha, exterminated the priests,
and destroyed the celebrated
monasteries of Otantapura and
Vikramasila...' (p. 366-367).

[23] PP 74.

WESTMACOTT, E. VESEY

On traces of Buddhism in Dinajpur and Bagura-Bogra. (*In Journal of the Asiatic Society of Bengal*, v. 44, pt. 1, 1875, p. 187-192, plate.)

Maintains, 'In all south-eastern Dinajpur, and the neighbouring parts of Bogra, remains of Buddhism and of the Buddhist Pal kings are numerous. It was in this neighbourhood that in the seventh century the Chinese pilgrim Hiouen-Thsang found the Buddhist court of Paundra-Vardhana...' (p. 188).

[24]

PP 3213.

FERGUSSON, JAMES

History of Indian and Eastern architecture. London, John Murray, 1876. xiv, 756p., maps, illus., plates, notes, charts, appends., index, bibl. 20.5 × 12.5.

Suggests that the heroes of the Mahabharata were possibly Tartars of trans-Himalayan origin (p. 9).

Also holds, 'the Nagas were the people whose conversion placed Buddhism on a secure basis in India' (p. 10).

Further suggests that the Dravidians are Turanians (p. 11) who migrated to India 'from Babylonia, or some such southern region...' (p. 12).

Also suggests that 'the Thibetans are a fragment of a great population that occupied both the northern and southern slope' of the Himalayas 'at some very remote pre-historic time', and that they were 'the worshippers of Trees and Serpents', also that 'they were the people who first adopted Buddhism in India'. (p. 13).

[25]

174. A. 119.

HUNTER, W. W.

A statistical account of Bengal, v. 6. London, Trübner & co, 1876. ii, 550 p., map, charts, notes, append., index, bibl. 22 × 13.

Ref : p 459-552.

Contains references to Rāj-mālā and Śaivism in 'A statistical account of the State of Hill Tippera' maintaining, 'The Rajmala a history in Bengali verse... is said to be the oldest specimen of Bengali composition extant' (p. 463).

'it was under his (Dharma Māṇikya's, A.D. 1407 to 1439) patronage that the first part of the Rajmala, or chronicles of the Kings of Tipperah, was composed' (p. 465).

'One of the most noticeable features in the early history of Tipperah is the rapid spread of Śaivism' (p. 465).

'Tipperah, the last country that yielded to the tide of Musalman invasion, had long been the chosen abode of Śaivism. The fact that the aboriginal religion was supplanted by Hinduism, is indicated by the myths which describe Siva destroying the Asura Tripura... The mountain fastnesses of Tripura enabled its chieftains to preserve Hindu manner and customs down to the last century...' (p. 499).

[26]

915. 41/H 945 s.
Asia. Soc.

RAVERTY, H. G.

A reply to several passages in Mr. Blochmann's 'Contributions to the history and geography of Bengal.' No. 3. (*In Journal of the Asiatic Society of Bengal*, v. 45, pt. 1, 1876, p. 325-352, notes, bibl.)

Refers to the article pub. in *Journal of the Asiatic Society of Bengal*, v. 44, pt. 1, 1875, p. 275-306.

[27]

PP 3213.

Vaṅge unnati. (*In* Vaṅgadarśan, 1284 B. S., 1877 A.D., p. 225-231, notes.)

States that old Vaṅga occupies only a part of modern Bāṅgālā and gives a short account of the country including its literary activities.

[28] 182. Qb. 873. 5.

RAVENSHAW, JOHN HENRY

Gaur : its ruins and inscriptions ; ed. by Caroline Ravenshaw. London, C. Kegan Paul & Co., 1878, vi, 102p. front., photo., plates, facsim., plans, map, note, bibl. 32×23·5.

Refers to ruins of the 'palace of Ballal Sen' and to 'the largest piece of artificial water in the world, (p. 5).

Further gives a picture of the great sāgar dīghī (plate 1) and observes, 'This great work is said to have been commenced in the reign of Lachman Sen, about A.H. 520—A.D. 1126,' (p. 6).

Ref : p. 41-67.

Deals with the ruins of Māldah and Pāṇḍuā.

Ref : p. 95-102.

Gives a 'historical sketch of Gaur from the Muhammadan conquest to the end of its independence' describing the condition of the 'temples with their images' after the city of Gaur 'fell into the Muhammadan hands, under Muhammad Bakhtyar Khilji, A.D. 1198—A.H. 595' (p. 95).

Further shows the 'supposed palace and fort of Ballal Sen' 'Durbasini gate' and 'Baishazari Makhdum mosque' in Pāṇḍuā in a map of Gaur (facing p. 102), besides 'plan of fort' (plate 8).

Dr. Sukumar Sen discusses 'Bais hazari dargah'—Seksūbhodayā, introd., p. xxxiii—xxxiv.

[29] 174. A. 543.

BEVERIDGE, H.

The antiquities of Bagura-Bogra. (*In* Journal of the Asiatic Society of Bengal, v. 47, pt. 1, 1878, p. 88-95, text, tr., notes, bibl.)

Maintains, 'By the Hindus Bagura is popularly identified with the country of king Virat...' (p. 90).

Further refers to Bādalgāchi pillar, Māhāsthān, etc.

[30] PP 3213.

MINHĀJ-UD-DĪN

Ṭabakāt-i-nāṣirī : a general history of the Muhammadan dynasties of Asia, including Hindustan, from A.H. 194 (810 A.D.) to A.H. 658 (1260 A.D.); tr. from the original Persian manuscripts by H.G. Raverty. Calcutta, Asiatic Society of Bengal, 1881. 2v. 21·5×13.

In the preface Major H.G. Raverty deals with a number of mss., including 'a ms. belonging to the St. Petersburg Imperial Public Library' utilised in preparing this work maintaining, 'the original of which was pub. just six hundred and twenty one years ago' (p. xiii).

He also refers to the author's residence in 'Lakhaṇāwātī' for about two years from 640 H. as also to the attack on the frontier post of Katāsin in 641 H. in Ṭughril-i-Ṭughan Khan's 'expedition against the Rae of Jaj-Nagar' (p. xxvii).

V. 1. lxvi, 1294, xxvi p., notes, appends., bibl.

Ref : p. 548-595.

The author deals with 'Ikhtiyar-ud-din, Muhammad, son of Bakht-yār Khalji in the territory of Lakhaṇāwātī' and the 'Khalji Maliks of Lakhaṇāwātī' besides an account of 'Rae Lakhmaṇiāh,'

Ref : p. 736-742.

Refers to the struggle between Ṭughril-i-Ṭughan Khan and the Rae of Jaj-nagar, the people of which appeared before the gate of Lakhaṇāwātī in 642 H (p. 665).

Mjaor Raverty also deals with Bang, Bangal, Jāj-nagar, etc.
V. 2, i., 273 p., index.

[31] 165. C. 331.

DUTT, R. C.

The aboriginal element in the population of Bengal. (*In* Calcutta Review, v. 75, 1882, p. 233-251, notes, bibl.)

Holds that the goddess 'Monsha' was added to Hindu Pantheon by 'the semi-Hinduized aborigines' and that 'The fact of the introduction of this aboriginal worship among Hindus is crystallized in the story of Chand Saudagar...' (p. 249-250) and that the site of the worship of Manasā by Cād 'is near the Damoder river, which may be considered as the boundary line between the first Hindu settlers of Bengal and the aborigines' (p. 250)

[32] PP 3215.

PHAYRE, ARTHUR P.

History of Burma London, Trübner & Co., 1883. viii, 311 p., facsim., map, notes, append., index, bibl. 20.5 × 13.

Refers to the ruins of Tagaun and suggests that 'early communication between Gangetic India and Tagaung existed, and was carried on through Eastern Bengal and Manipur...' (p. 15).

Also refers to a princess of Vaiśālī in Tīrhut being mother of king Kyansitthā and to a prince of Paṭikkarā, 'a part of Bengal where Buddha was worshipped' (p. 38, 38, note).

Further refers to the 'Chandra' dynasty of Arakan maintaining, 'it is possible that they were connected with the dynasty which reigned in Eastern Bengal...' (p. 45). Also holds, '...people descended from an Aryan race called Maga, who migrated from Bihar, being still in existence in Arakan...' (p. 48).

Ref : p. 77-80.

Deals with the connection between Arakan and Bengal from the last quarter of the 14th century to 1553.

[33] 959,1/P 496.

SASTRI, HARAPRASAD

The account of a Bengali Brahmana who obtained a high position in the Singhalese Buddhist hierarchy in the 11th century, A.D. (*In* Proceedings of the Asiatic Society of Bengal, 1890, p. 125-127).

Refers to Varendra in Rārḥ mandal in Gauṛ 'a place of great learning' in connection with the birth place of Rāmacandra Kavi-bhārati, a Bengali Brāhman.

[33A] PP 3213A.

BEVERIDGE, H.

The site of Karnasuvarna. (*In* Journal of the Asiatic Society of Bengal, v. 62, pt 1, 1893, p.315-328, table, notes, bibl.)

Refers to 'Huen Tsiang's travels in Bengal and Assam and maintains, 'Karna Suvarna is Rangamati' (p 318).

Also holds that Vijaya, whose 'mother was the daughter of the king of Banga by a Kalinga Princess', 'probably came from Singhbhum' (p. 323 note, p. 323).

[34] PP 3213.

GHOṢ, RASIKLĀL

Tīrhuter rājyaṁśa-vivaraṇ. (*In* Janmabhūmi, 1300-1301 B.S., 1893-1894 A.D., p. 198-216, notes, geneal. table, charts.)

An account of the rulers of Mithilā in connection with a short dissertation on Vidyāpati.

[35] 182. Qb. 891. 5.

BEVERIDGE, H.

Note on Major Franklin's manuscript description of Gaur. (*In* Journal of the Asiatic Society of Bengal, v. 63, pt. 1, 1894, p.85-93, notes, bibl.)

Deals with 'Journal of a route from Rajemehul to Gour, A.D. 1810-11' by Major William Franklin, pub. in 1910.

[36] PP 3213.

PHILLIPS, GEO.

Mahuan's account of the kingdom of Bengala-Bengal. (*In Journal of the Royal Asiatic Society of Great Britain and Ireland*, for 1895, p. 523-535 ; for 1896, p. 203-206).

'A Chinese description of the Kingdom of Bengal written at the commencement of the fifteenth century' (p. 523).

[37] PP 3515.

I-TSING

A record of the Buddhist religion as practised in India and the Malay Archipelago (A.D. 671-695) ; tr. by J. Takakusu ; with a letter from Prof. F. Max Müller. Oxford, Clarendon Press, 1896. lxiv, 240 p., notes, additional notes, map, illus., index, bibl. 21×18.

J. Takakusu maintains that I-tsing arrived 'in Tamralipti, at the mouth of Hooghly, A.D. 673' (p. xvii).

Also holds, 'He (I-tsing) therefore dwells chiefly on the monastic life and discipline of his time ; but mingled with this we have also several important facts recorded in our work' (p. xix).

[38] 178. D. 29.

SIMHA, KAILĀSCANDRA

Rājmaḷā vā Tripurār itihās. Comilla, Yogeścandra Simha, 1303 B. S., 1896 A.D. xiii, 596 p., notes, geneal. tables, facsim., append., bibl. 16.5×10.5. Rs. 3/-.

A history of Tripurā state as also of her kings. In the preface the author points out that the court language of the state is Bengali and that Bengali language and script have been used in most of the copper-plate inscriptions of the state. Also states that the title of the present book follows the title of the work originally written by the court Pandits Bāneśvar and Śukreśvar during the reign of Dharamamānikya in the 14th century of the Śaka era (Preface, also p. 38-39).

[39] 182. Bd. 896. 1.

VASU, NAGENDRANATHA

Chronology of the Sena kings of Bengal. (*In Journal of the Asiatic Society of Bengal*, v. 65, pt. 1, 1896, p. 16-37, note, geneal. table, bibl.)

[40] PP 3213.

Copper-plate inscription of Nrisimha-deva II of Orissa, dated 1217 Saka ; ed. by Nagendranatha Vasu. (*In Journal of the Asiatic Society of Bengal*, v. 65, pt. 1, 1896, p. 229-271, facsim., text, tr., notes, bibl.)

The editor points out that the grant was issued in 1295 A.D.

The inscription refers to the defeat of the Muslims in Rāḥ and Varendra.

[41] PP 3213.

PARGITER, F. E.

Ancient countries in Eastern India. (*In Journal of the Asiatic Society of Bengal*, v. 66, pt. 1, 1897, p. 85-112, notes.)

Maintains, 'Magadha, Videha and Vaiśālī seem to have been the outposts of Aryan conquest and colonization. Anga, Vāṅga, Kālīṅga, Puṇḍra and Suhma with Tāmralipta, and Oḍra were kindred nations, which were not of Aryan stock and were not subjugated by the Āryas, but passed under Aryan influences and became Aryanized. Prāgyotisa was a nation of Mongolian extraction. Utkala was a congeries of Kolarian tribes...', (P. 111).

[42] PP 3213.

DHOYI

Dhoyī kavir Pavanadūta ed. by Haraprasād Śāstrī. (*In Sāhitya Parisat Patrikā*, pt. 5, 1305 B.S., 1898 A.D., p. 187-196, tr., bibl.)

Bengali rendering of a few ślokas of the work with a discussion on the poet as also on some of his contemporary poets and other works.

[43] 182. Qb. 184. 6.

WILSON, H. H.

Hindu religions or an account of the various religious sects of India, reprint. Calcutta, Elysium Press, 1899. iii, 134 p. 21 × 12·5.

Refers to Carak pūjā in connection with describing the 'Karari' sect, maintaining that the festival 'is not directed nor countenanced by any of the authorities of the Hindus, not even by the Tantras' and that this festival of Bengal is 'unknown anywhere else' (p. 161-162).
[44] 178. C. 187.

YATAVYĀL, UMEŚCANDRA

Bāṅgālā deśe Vaiṣṇav dharma. (*In* Sāhitya, 1306 B.S., 1899 A.D., p. 461-468, bibl.)

Suggests the transformation of the Buddhist Triad, into the Hindu Triad and that the Rās līlā shows a period of Buddha's early life prior to his renunciation.

Also suggests that Rādhā was introduced in Brahmavaivartta purāṇa possibly by some Buddhist poet admitted into the Paurāṇic Hinduism.

Also discusses the songs of Jayadeva and Caṇḍīdās and the Vaiṣṇav society prior to Caitanya.
[45] 182. Qc. 890. 7.

ĀNANDA BHATṬA

Vallāla caritam ; rev. & ed. by Haraprasād Śāstri. Calcutta, Hare Press, 1901. vii, 110 p., variant readings. 17 × 10.

A Sanskrit work on king Vallāla Sena stated to be written in about 1432 S.E., 1510 A.D.

The editor states that a ms. used in the work was copied in 1707 A.C.

Also holds that Ānanda Bhaṭṭa's Vallāla-carita is a historical record of the leading events of Vallāla's reign (preface).

[46] 180. Cd. 90. 1.

MACDONALD, K. S.

Tantra literature. (*In* Calcutta Review, v. 113, 1901, p. 100-111, bibl.)

A dissertation on Tantra literature maintaining that it originated in Bengal and that 'The character in which both the originals and the compilations were written is the Bengali. ...' (p. 100).

Also holds that as far as Bengal is concerned, the Tantras were in the country before the Vedas were and the Tantric religion before the Vedic.

Further points out that by the practice of Tantra mystic union with a deity is attained.

[47] PP 3215.

MAJUMDĀR, VIJAYCANDRA

Śiva pūjā. (*In* Vaṅgadarśan, 1309 B.S., 1902 A.D., p. 574-581, 623-631.)

Holds that Śiva is originally a non-Aryan god and that its later conception is based on Buddhist materials.

[48] 182. Qb. 873. 14.

GHULĀM ḤUSAIN, SALĪM

The Riyazu-s-salātīn, a history of Bengal ; tr. from the original Persian by Abdus Salam. Calcutta, Asiatic Society, 1902-1904. xxiii, 437 p., notes, index. 20·5 × 12·5.

Ref : p. 7-46.

Deals with the boundaries, cities etc. 'of the country of Bengal.'

Ref : p. 47-57.

A brief narrative of the rule of the Hindu kings of Bengal.

Ref : p. 57-93.

Early Musalman rule of Bengal.

Ref : p. 94-167.

Rule of the 'independent Musalman Kings' of Bengal as also that of 'Rajah Kans.'

[49] B. C. 954/G346 h.

HIUEN-TSIANG

On Yuan Chwang's travels in India, 629-645 A.D., by Thomas Watters; ed. by T. W. Rhys Davids and S. W. Bushell. London, Royal Asiatic Society, 1904-1905. 2v. 22×14.

V.1. x, 401 p., notes, bibl.

V. 2. i, 357 p., notes, index, maps, bibl.

V. 2. contains references to Ka-chu-wên(?)—K'i-lo—'Kajangala', 'Rājmaḥal' (p. 182-184), Pun-na-fa-tan-na—'Punyavardhana', 'Pabna', 'Rangpur' (p. 184-185), Kamolu-p'o—'Kāmarūpa' (p. 185-187), Samataṭa (p. 187-189), Tammo-lih-ti—'Tāmralipti' (p. 189-191), Karnasuvarṇa (p. 191-193), and Ka-leng-ka—'Kaliṅga' (p. 198-199), etc., besides the Mahāyānists, etc.

[50] I.C. 915.4/W345.

BRADLEY-BIRT, F.B.

The romance of an eastern capital. London, Smith, Elder & co., 1906. v. 341p., front., illus., map, bibl. 19.5×12.5.

Ref : p. 23-47.

Deals with the kingdom of Vikrampur.

Ref : p. 48-86.

Deals with 'Sonargaon.'

[51] 954.1/B728.

VASU, NAGENDRANĀTH

Prācīn Baṅgālā. (*In Sāhitya*, 1313 B.S., 1906 A.D., p. 65-93, notes, list, bibl.)

Gives a historical account of Bengal and suggests that Hariścandra, Māṇikcandra and Govindacandra possibly belonged to the Pāla dynasty.

[52] 182. Qc. 890. 14.

Prācīn Vaṅga. (*In Sāhitya*, 1313 B.S., 1906 A. D., p. 449-459, notes, bibl.)

Suggests that Buddha and Mahāvīra preached the metaphysical truths, germs of which could be traced in the old Upanisads.

[53] 182. Qc. 890. 14.

GUPTA, RĀMPRĀN

Prācīn Vaṅga. (*In Sāhitya*, 1314 B.S., 1907 A. D., p. 31-38.)

A gist of Hiuen-Tsiang's description in 629-645 A. D. dealing with Paṇḍravardhana, Kāmarūpa, Samataṭa, Tāmralipti and Karnasuvarṇa.

[54] 182. Qc. 890. 15

CAKRAVARTĪ, RAJANĪKĀNTA

Rājādhirāj Dharmapāl. (*In Sāhitya*, 1314 B. S., 1907 A.D., p. 233-240).

Discusses Dharmapāl and states that Lāu Sen, king of Mayānāgar and a general of Dharmapāl was, according to Māṇik Gāngulī's Dharmamaṅgal, born in 703 S.E., 781 A.D.,

Also points out that Lāu Sen defeated Ichāi Ghos of Dhekur and Karpūradhaval of Kāmarūpa.

[55] 182. Qc. 890. 15.

Pāla-rājagan. (*In Sāhitya*, 1314 B.S., 1907 A. D., p. 429-438, 542-558, notes, lists.)

An account of the Palā kings stating that Lāu Sen defeated Haripāla and married his daughter Kānaṛā who once defeated an army of the king of Gaur (p. 557, note.)

Also states that by the 10th century A.D. Buddhist religion flourished in Chittagong where existed a Buddhist monastery called Paṇḍit-vihār with the Buddhist scholar Tilopā as the chief priest and that Nāropā, teacher of Atīsa was given religious instruction by Tilopā (p. 557).

[56] 182. Qc. 890. 15.

HAVELL, E. B.

Indian sculpture and painting London, John Murry, 1938, xv, 278 p., plates, append., index, bibl. 25×17.

Maintains, 'From the seaports of her western and eastern coasts India at this time also (early centuries of the Christian era) sent streams of colonists, missionaries and craftsmen all over Southern Asia, Ceylon, Siam, and far distant Kambodia...' (p. 19).

[57] I. C./709. 54/H 299i.

CHAKRAVARTI, MONMOHAN

Certain disputed or doubtful events in the history of Bengal, Muhammadan period. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 4, 1908, p. 151-158, summary of events, bibl., new series, v. 5, 1909, p. 51-55, note, bibl.)

Maintains, '...The expedition to Nudiah is only an inroad, a dash for securing booty natural to these Turkish tribes. The troopers looted the city with the palace and went away ...' (new series, v. 4, p. 152-153).

[58] PP 3213 B.

Notes on the geography of old Bengal. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 4, 1908, p. 267-292, map, bibl.)

Discusses, (1) 'Pundras, Pundra-Varddhana', (2) 'Gauḍa, Lakṣmaṇāvati'; (3) 'Suhma'; (4) 'Rādhā'; (5) 'Varendra'; and (6) 'Tāmrālīpta'.

[59] PP 3213 B.

The imperial gazetteer of India, 26 v. including index and atlas vols., new edition. Oxford, Clarendon Press, 1908-1909.

Ref : v. 7, 1908, p. 193-360, map, notes, tables.

Deals with Bengal maintaining, 'According to Hindu legend, king Bali of the Lunar race had five sons, begotten for him on his queen Sudeshnā by the Rishi Dīrghatamas : namely, Anga, Vanga, Kalinga, Pundra, and Suhmā... Vanga or Banga is said to have occupied the deltaic tract south of the Padmā... In the time of Ballāl Sen the tract immediately to the east of the Bhāgīrathi was called Bāgri, and Banga occupied the eastern portion of the delta. The tract west of the Bhāgīrathi was known as Rārḥ, which in Prākṛit was softened to Lāla. Possibly Bengal or Bangāla is a combination of Banga Lāla...' (p. 194-195), and, 'East of the Bhāgīrathi and south of Pundra lay Banga or Samatata' (p. 210).

Further holds, 'The people of Bengal appear from their physical type to belong to three distinct stocks--Dravidian, Mongoloid, and Aryan... in Bengal proper there is a strong Mongoloid element...' (p. 207).

915. 4/Im 7/B 237.

Ref : v. 12, 1908, p. 186-191, bibl.

Deals with Gauṛ and refers to the ruins of the palace of Vallāla Sena.

915. 4/Im 7/Ei 66.

Ref : v. 19, 1908, p. 392-394, notes, bibl.

Deals with Pāṇḍuā town and refers to Bāishazārī which 'belonged to the famous saint Jalāl-ud-dīn Tabrizī who... died in 1244' (p. 393).

[60] 915. 4/Im 7/N 231.

The Aitareya Āraṇyaka; ed. by Arthur Berridale Keith. Oxford, Clarendon Press, 1909. iii, 390 p., front. (facsim.), text, tr., notes, variant readings, indexes. 21 × 19.

Contains a reference to Vaṅga, 2.1.1, (p. 101) and tr., of this śloka as also a discussion (p. 199-201, 199-201, note).

The imperial gazetteer of India, v. 7., new edition, 1908 refers to this passage maintaining, 'The word Vangā first appears as the name of a country in the *Aitareya-Āraṇyaka* (2-1-1), where its inhabitants are represented as 'eaters of indiscriminate food, and as progenitors of many children' (p. 194, note).

Dr. Sukumar Sen also refers to Vāṅga in *Aitareya Āraṇyaka*—*Bāṅgālā sāhityer itihās*, v. 1, 2nd ed., 1948, p. 1.

[61]

I. C./I. C1/1.

CHAKRAVARTI, MONMOHAN

Notes on Gaur and other old places in Bengal. (*In* Journal and proceedings of the Asiatic Society of Bengal, new series, v. 5, 1909, p.199-235, notes, map, bibl.)

Deals with 'Lakṣmanāvati or Gauṛ', 'Basan-koṭ', 'Lakhan-or', 'Devī-koṭ', 'ūmurdan', Jājnagar, 'Pāṇḍuā, Fīrozābād', 'Sunār-gāon', 'Old Māldā', 'Tāṇḍā', 'Rājmaḥal, Akbarnagar' and 'Mukḥṣūṣābād, Murshidābād' and some rulers of Bengal during the Muhammadan period including 'Rājā Gaṇeśa' besides 'Shaikh Jalālu-d-dīn Tabrizi, and 'Bāis-hazāri,' etc.

Also holds, 'The fort of Basan-koṭ with the city of Lakhanāwaṭi was captured in 624 H. (1227 A.D.) by the eldest son of Sultān I-yal-timish. . . ' (p. 201).

In the introd. to *Seksubhodayā* Dr. Sukumar Sen discusses 'Shaikh Jalālu-d-dīn Tabrizi' (p. xxx-xxxiii) and 'Bāis-hazāri dargāh' (p. xxxiii-xxxiv) pointing out "The *Seksubhodayā*, or 'the Blessed Advent of the Shaikh', describes the adventure of *Shaikh Jalālu-d-dīn Tabrizi* before and after his coming to the court of king *Lakshmandēna* of Bengal. . ." (p. xxvi).

[62]

PP 3213. B.

BANDYOPADHYAYA, RAKHALDAS

Saptagrāma or Sātganw. (*In* Journal of the Asiatic Society of Bengal, new series, v. 5, 1909, p. 245-262, plates, note, bibl.)

Points out the Buddhist and Jaina relics, etc., at the locality and quotes passages from Vipradās's *Manasāmaṅgal* and Narahari Cakravartī's *Bhaktiratnākar* giving reference to the place.

[63]

PP 3213 B.

GUPTA, YOGENDRANĀTH

Pāla o Sena rājādiger samaye Vikram-purer avasthā. (*In* Aitihāsik citra, 1316 B. S., 1909 A. D., p. 207-212, notes.)

Refers to Māghmandal vrater kathā to show that ladies used to ride and to Vijay Gupta's *Manasāmaṅgal* to show that men used to keep long hair.

[64]

182. Qc. 904. 4.

SEN, SUKHAVINDU

Vikrampure Bauddha prabhāv. (*In* Aitihāsik Citra, 1316 B. S., 1909 A.D., p. 296-309.)

Refers to some place-names, etc., to show the former Buddhist influence.

Also refers to the singing of Mānikcāder and Gopīcāder gān by the Yogīs of the place and suggests that the Yogīs were also formerly Buddhists.

[65]

182. Qc. 904. 4.

SEN, PRABHĀSCANDRA

Paundradeś nirṇay. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 4, 1316 B. S., 1909 A. D., p. 111-121, notes, plates, bibl.)

Suggests that Paundradeś perhaps became known as Varendrabhūmi after the division of Bengal by Vallāla Sena.

[66]

182. Qb. 906. 4:

PĀLIT, HARIDĀS

Ādyaer gambhīrā. (*In Sāhitya Parisat Patrikā*, pt. 16, 1316 B. S., 1909 A. D., p. 4-76, notes, bibl.)

Describes and discusses Gambhīrā ceremony and holds that it is a festival of Śiva (p. 4) and suggests that it evolved out of the festival of Dharma (p. 37).

[67] 182. Qb. 894. 16.

Gaur o Pāṇḍuyār itihās. (*In Sāhitya*, 1316 B. S., 1909 A.D., p. 601-616, append.)

States that the old language of the locality was Maithilī with Pāli and Prākṛta admixture and that the script was different from the modern.

Also states that nākā, the old name of police station, is used still now.

Further holds that Gambhīrā ceremony represents Śaiva-Tāntrikism based on Bauddha-Tāntrikism.

[68] 182. Qc. 890. 17.

CAKRAVARTTI, RAJANĪKĀNTA

Gaurer itihās. Calcutta, Metcalf Press, 1909-10. 2v. 17.5×11. Rs. 2/8/-.

V. 1, 1317 B.S., 1910 A. D., xxv, 284 p., geneal. table, notes, lists, texts, index, append., bibl.

Contains references to Lāu Sen, Māṇikcandra, Maynāmatī, Mahīpāla, Nāropā, Tilopā, Cād Sadāgar, Jayadeva, etc., besides Gītāgovinda, Saduktikarnāmṛta, etc., and Vāṣulī, Maṅgalcaṇḍī, etc.

Also contains discussion on Bengali characters of some inscriptions.

V. 2, 1909 A. D. xxiv, 346 p., notes, lists, index, append, bibl.

Contains references to Vidyapati, Caṇḍidās, Kṛttivās, Kāpā Hari Datta, Vijay Gupta, Kavīndra Paramesvar, Yaśorāj Khān, Mālādhār Vasu, etc., besides the Rāmāyaṇa, Rājmalā, Padmāpurāṇ, Śrīkṛṣṇavijay, etc.

[69] 182. Bc. 910. 1.
182. Bc. 910. 2(1).

GUPTA, J. N.

District gazetteers of Eastern Bengal and Assam : Bogra. Allahabad, Pioneer Press, 1910. vii, 170 p., tables, index, bibl. 24×15.

Ref : p. 17-26.

Maintains that Paundra was 'later on known as Barendra, with its capital town of Paṇḍravardhana...' (p. 17).

Also refers to king Jayāpīṭha's visit to Paṇḍravardhan at the end of the 8th century (p. 17-18).

Further deals with 'the description given by Hiuen Tsiang of his visit to Pun-na-fa-tan-na (Paṇḍravardhana)', and refers to the mentioning of Paṇḍravardhan in *Rājatarangīnī* of Kalhan, compiled in the 12th century A.D.

Also refers to Paṇḍravardhan under the Pāla and Sena kings.

[70] 915. 41/Ea 77/B 675.

O'MALLEY, L. S. S.

Bengal district gazetteers : Birbhum. Calcutta, Bengal Secretariat Book Depot, 1910. iv, 138 p., notes, tables, index, bibl. 23.5×15.

Maintains, '... part of the district as now constituted appears to have been included in the tract of country known as Rāḍha, and part in the tract called Vajjabhūmi...' (p. 9).

[71] 915. 41/B. 436/B 53.

FRANCKLIN, WILLIAM

Journal of a route from Rajemehul to Gour, A. D. 1810-11. 1910. 22 p., text, tr., chronology. 33×20.5.

'Journal, map, drawings, etc. of the celebrated city of Gour, once the capital of Bengal' presented by William Francklin to 'The Court of Directors for conducting the affairs of the United East India Company, etc.'

Ref : p. 18-21.

'True translation' of '*Historical Memorandum relating to Gour from a Persian manuscript*' containing references to Gauṛ 'also called Lucknowty—Lakhymonawoty' (p. 18), 'Jalal of Tabriz, usually called Mukhdum Shah', 'Gones' and his son 'Godusen', who was later on known as Jalaluddin, 'Ibrahim Shah, grandfather of Hoseyn Shah', (p. 19) and to Hoseyn Shāh (p. 20) and others. [72] 163. A. 38.

CAUDHURĪ, ACYUTACARAN

Śrihaṭṭer itivṛtta. Calcutta, Upendranāth Pāl Caudhurī, 1317-24 B. S., 1910-17 A. D. 2 v. 21.5×13.

v. 1, purvāṃśa. xviii, 756 p., plates, map, facsim., notes, appends., charts, geneal. tables, bibl.

v. 2, uttarāṃśa. 824 p.

The book has been used as a source material in Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948 by Dr. Sukumār Sen.

[73] I.C./B 954/C 3101s.

V. S. P. 11242 (Uttarāṃśa).

SANDHYĀKARA NANDĪ

Rāmacarita ; ed. by Haraprasād Śāstrī. (In Memoirs of the Asiatic Society of Bengal, v. 3, no. 1, 1910, p. 1-56, notes, bibl.)

The work and its commentary are in Sanskrit. 'The scribe to the text was Śīlacandra...' (p. 2).

The editor states that the ms. as also its imperfect commentary are written in Bengali character of the 12th century A.D. and that the work is capable of two interpretations.

13. LAL/60

Also discusses Rāmāi Paṇḍit Lāu Sen, Govindacandra, the Buddhist songs, Dōhās, Dāk-puruṣer vacan and the Nāths, etc. and refers to Ghanarām's Dharma-maṅgal regarding the origin of the Pālas.

Further observes that the present work has a great value being a record of the contemporary history of the later Pālas during the 2nd half of the 11th and the 1st half of the 12th century A.D.

[74]

PP 1684.

O'MALLEY, L.S.S.

Bengal district gazetteers : Midnapur. Calcutta, Bengal Secretariat Press, 1911. v., 235 p., tables, index, bibl. 24×15.5.

Points out that 'Asoka himself is said to have erected a stūpa in Tāmralipti .' (p. 20).

Also refers to the visit of Fa-Hian between 405-411 A.D., who 'described it (Tāmralipti) as a kingdom .' (p. 20) as also to the observations of other foreign travellers including 'Hur Lun, the Corean' (p. 20-21).

[75]

915. 41/B 436/M 584.

VASU, NAGENDRANĀTH

The modern Buddhism and its followers in Orissa. Calcutta, pub. by the author, 1911. iv, 28, 193 p., notes, geneal. table, illus., index, bibl. 18×11.5. Rs. 2.

In the introd. Haraprasād Śāstrī discusses Nāthism of Matsyendranāth as also Sahajiyā exponents of Buddhism, Kānḥu and Lui (introd., p. 9-10).

Also identifies Gorakṣanāth with Ramaṇavajra (introd., p. 9).

The author holds that the Dharma cult was founded by Rāmāi Paṇḍit (p. 10) and points out how Sūnyapurāṇ and some Dharma-maṅgals were composed (p. 100).

[76]

178. D. 495.

The archaeological survey of Mayurbhanja, v. 1. Baripada, Mayurbhanja state, 1911. viii, vi, cclxiii, 160, xxii p., illus., sketches, facsimis., texts, notes, append., index, bibl. 23.5×14.

Discusses Saura or the early Scythic influence, serpent-worship, Śaiva, Vaiṣṇava, Jaina, and Śākta influences, etc., besides Modern Buddhism and its followers in Orissa, and Dharma, etc., as also a few inscriptions.

Also suggests that the Scythian rule existed in Bengal seven hundred years before the birth of Christ (introd., p. vii) and that Scythian Brāhmaṇ immigrants of Jhārkhanda came to Gauṛ and introduced image-worship for the first time (introd., p. ix-x).

Further holds that in the 5th century A. D. Dharma, one of the Buddhist trinity, came to be represented in the form of a goddess ..' (introd., p. xcvi).

Also agrees with Haraprasād Śāstrī and holds that the central force of Rāmāi Paṇḍit's works was the doctrine of the Mahā-sūnyam or the Great Void, which again is the heart and soul of the Mādhyaṃika philosophy (introd., p. cxii).

[77] RPC/913-34/B297m.
Asia. Soc.

PĀLIT, HARIDĀS

Śiver gājan. (*In Sāhitya Pariṣat Patrikā*, pt. 18, 1318 B.S., 1911 A.D., p. 201-218.).

Discusses and describes the Gājan ceremony and holds that Śiva's Gājan has evolved after Dharma's Gājan (p. 202).

[78] 182. Qb. 894. 18.

VASU, YOGEŚCANDRA

Varṅasāhitye Medinīpur. (*In Surabhī*, 1318-19 B.S., 1911-12 A.D., p. 121-128; 145-152; 177-184; 201; 216; 257-264; 265-272; 1319-20 B. S., 1912-13 A. D., p. 33-40; 81-88; 105-112; 129-136; 161-168; 169-184; 217-224; 265-272, bibl.).

Refers to the name of the place in the history of Bengali literature and traces the history of the locality in Paurāṇic and Buddhist periods and discusses Lāu Sen, besides the writers who flourished there.

[79] 182. Qc. 911. 71-72.

The Periplus of the Erythraean Sea: travel and trade in the Indian Ocean by a merchant of the first century; tr. from the Greek and ed. by Wilfred H. Schoff. New York, Longmans, Green & Co., 1912. xxi, 302 p. (323-21) maps, illus., blocks, notes, lists of articles of trade, index, bibl. 22.5×15.

Contains references to the worship of Śiva and Durgā (p. 235-236), to the Bhoṭ race observing that they 'inhabited much of Bengal at the time of Aryan migration' (p. 253), to Tāmra-lipti and Vikrampur (p. 255) and to the fine muslins of Eastern Bengal observing that the fine muslins 'were made there before the Aryan invasion' (p. 257).

[80] 162. B. 63.

STRONG, F. W.

Eastern Bengal district gazetteers: Dinajpur. Allahabad, Pioneer Press, 1912. v, 153 p., tables, index. 23×15. Rs. 3.

Maintains, 'Dinajpur is mentioned as the home of the Hindu sage Valmiki, who gave shelter to Sita...' (p. 17).

Also refers to the Asur Bāṇ rājā, 'who fought with Krishna ...' (p. 17) and to Virāṭ rājā, 'a contemporary of Bhagadatta, king of Kamrup' maintaining, 'in his days Dinajpur was called Matsya Desha' (p. 18).

Further refers to the Pāla and Sena dynasties as also to king Gaṇeś, Husain Shāh and others (p. 18-21).

[81] 915. 41/Ea 77/D 615.

Gauṛ-vivaraṇ, v. 1, ed. by Akṣay-kumār Maitreya. Rajsahi, Varendra Anusandhān Samiti, 1319 B.S., 1912 A.D. 2 pts. 23×17. Rs. 5/-

Pt. 1. Gauṛ rājmālā by Ramā-prasād Canda. xviii, 77 p., notes, plates, facsims., geneal. tables, bibl.

Discusses the kings of and the contemporary events in Gauṛ from the early times till its conquest by Muhammad-i-Bakhtiyār.

Pt. 2. Gauṛ lekhamālā, (pratham stavak); ed. by Akṣaykumār Maitreya. iv, 158 p., notes, plate, facsims., texts, tr., bibl.

Gives the texts and tr. of 15 copper plate and stone inscriptions and discusses them.

Also points out that the old forms of Gauṛīya script may be noticed in these.

[82] I.C./B 954/C 279g.

BHAṬṬAŚĀLĪ, NALINIKĀNTA

King Lakṣmana Sena of Bengal and his era. (In *Dacca Review*, June 1912, p. 88-93, plates, facsims., notes, bibl.).

Points out that from the evidence of Minhāj as also from the evidence of Dr. Kielhorn 1119-20 A.D. is the first year of the Lakṣmana Sena era, and adds that in this year Lakṣmana Sena was born in Vikrampur when Vallāla Sena was engaged in Mithilā expedition.

Further discusses an inscription of the 3rd year of Lakṣmana Sena era.

[83]

PĀLIT, HARIDĀS

Carake bāṇ phōṛar itivṛtta. (In *Pravāsī*, 1319 B.S., 1912 A.D., pt. 1., p. 221-223, notes.)

Describes the piercing of the body during Gambhirā ceremony and refers to Rāmāi Paṇḍit's Dharmapūjāpaddhati, etc.

[84] 182. Qb. 903. 24.

SEN, DĪNEŚCANDRA

'Sahajiyā' dharma o sāhitya. (In *Sāhitya*, 1319 B.S., 1912 A.D., p. 119-128.)

States that towards the end of the 10th C.A.D. Kānupāda, a Bengali Vajracārya composed some Dōhās supporting 'parakiyā theory, and that Caṇḍīdās also composed some padas in this respect.

Further states that Sahajiyā literature appears to be in opposition to Hindu religion but in support of the Buddhist ideas and that originally the Sahajiyās were identical with the members of the Nerānerī sect who were followers of the Vajratāntra.

[85] 182. Qc. 890. 20.

MAITREYA, AKṢAYAKUMĀR

Gauṛ rājmālā. (In *Sāhitya*, 1319 B.S., 1912 A. D., p. 185-203, plates, note.)

Discusses the importance of the work in respect of the history of Bengal under the Pāla and Sena kings.

[86] 182. Qc. 890. 20.

VANDYOPĀDHYĀY, PĀCKARĪ

Ādhunik Bauddha dharma. (In *Sāhitya*, 1319 B.S., 1912 A. D., p. 228-234.)

Discusses Modern Buddhism and its followers in Orissa by Nagendra nāth Vaṣu with introd. by Haraprasād Śāstrī.

[87] 182. Qc. 890. 20.

CAṬṬOPĀDHYĀY, VAṆKIMCANDRA

Hindur pūjotsaver utpatti-kathā. (*In Sāhitya*, 1319 B. S., 1912 A.D., p. 529-539.)

The editor of the magazine maintains it to be a Bengali version of an English article by the same writer.

The writer points out the views of Major-General Sir Alexander Cunningham in *The Bhilsa topes or Buddhist monuments of Central India* regarding the Rath festival and suggests the possibility of its origin from the ancient festival of the Sun.

[88] 182. Qc. 890. 20.

MAITREYA, AKṢAYKUMĀR

Rāmavati. (*In Vaṅgadarśan*, Calcutta, 1319 B.S., 1912 A. D., p. 680-685, 746-751; 1320 B. S., 1913 A.D., p. 34-40.)

Discusses some inscriptions and some works including *Seksubhodayā* in connection with the Pāla capital Rāmavati.

[89] 182. Qb. 873. 22-23.

VASUṬHĀKUR, VIRENDRANĀTH

Pūrvavaṅge Pālarājgan. Dacca, Narendranāth Bhadra, 1320 B.S., 1913 A.D. xi, 104 p., notes, maps, plates, illus., facsims., bibl. 18×12. As. 12.

Gives inscription on a piece of brick stated to be of king Hariścandra Pāla Deva of Sābhār (Dacca) and holds that he was the father-in-law of Gopīcandra, famous in *Govindacandra rājār gān*.

Also refers to Hariścandra's activities mentioned in *Sahadev Cakravartī's Dharmamaṅgal* and points out that Hariścandra of 'Sūnyapurāṇ' is the same person as Hariścandra of Sābhār.

[90] 182. Bd. 913. 1.

SIMHA, KAILĀSCANDRA

Gohāṭir nūtan tāmraśāsan. (*In Sāhitya Pariṣat Patrikā*, pt. 19, 1320 B.S., 1913 A.D., p. 1-5, geneal. tables, bibl.)

Reconstructs the geneal. of the kings of Kāmarūpa and those of other places.

[91] 182. Qb. 894. 19.

VASU, MAṆĪNDRAMOHAN, PĀLIT, HARIDĀS and VANDYOPĀDHYĀY, RĀKHĀLDĀS

Uttar-rāṅh-bhraman : Ujāni o Maṅgalkoṭ. (*In Sāhitya Pariṣat Patrikā*, pt. 20, 1320 B. S., 1913 A.D., p. 161-188, plates, facsims., bibl.)

Describe and identify the famous city of Ujāni with its adjacent fort of Maṅgalkoṭ, narrated in *Manasāmaṅgal*, *Dharmamaṅgal* and other works, besides *Kogrām*, seat of Locandās the writer of *Caitanyamaṅgal*.

Also give facsimile of an inscription bearing the 12th-13th century form of characters.

[92] 182. Qb. 894. 20.

DEVAŚARMĀ, PADMANĀTH

Prācīn Kāmarūper rājmālā. (*In Sāhitya Pariṣat Patrikā*, pt. 20, 1320 B.S., 1913 A.D., p. 189-194, geneal. tables, bibl.)

Refers to Kailāscandra Simha's *Gohāṭir nūtan tāmraśāsan* pub. in *Sāhitya Pariṣat Patrikā*, pt. 19, 1320 B.S., 1913 A.D., p. 1-5 and reconstructs the geneal. of the kings of Kāmarūpa.

[93] 182. Qb. 894. 20.

VASU, BIRENDRANATH and ROY, DURGAPRASANNA

The romance of forgotten kingdoms in Eastern Bengal; 1. The Pala kings. (*In Dacca Review*, Sept. 1913, p. 186-196, map, plates.)

Discusses king Hariścandra, Maṇikcandra of Paṭikānagar, Gopīcandra and Sūnyapurāṇ and holds that Hariścandra king of Sābhār and father-in-law of Gopīcandra lived in the last quarter of the 10th, or the 1st quarter of the 11th century.

[94]

VASU, NAGENDRANĀTH

Pūrvatan Kāyastha-samāj. (In Sāhitya, 1320 B. S., 1913 A.D., p. 501-509, bibl.)

- Discusses the political and social aspects of 'Mahāmāṇḍalik Īśvar Ghoṣer tāṃra śāsan' pub in Sāhitya, 1920 B. S., 1913 A.D., pt 1, p. 35-43.

[95] 182 Qc 890 21 (a)

BHATTAŚALĪ, NALINĪKĀNTA

Pūrvavanger ekṭi viśmrta janapad. (In Pratibhā, 1320 B. S., 1913 A.D., p. 379-385, plate, bibl.)

In connection with the inscription at the foot of the image of Nāṭeśa found near Comilla deals with state of Samatāṭa.

[96] 182. Qb. 911. 63.

RĀY, VINODVIHĀRĪ

Rāmacarita o Sandhyākara Nandī. (In Gṛhastha, 1320-21 B. S., 1913-14 A.D., p. 959-965, bibl.)

Holds that the poem does not contain material for history but that its merit lies in its containing specimen of script 800 yrs. old.

[97] 182. Qb. 909. 31.

PĀLIT, HARIDĀS

Gauṇnagare Sekāvīrbhāv. (In Gṛhastha, 1320 B. S., 1913 A.D., p. 1013-1018.)

Discusses the importance of Sekśubhodayā but points out that its historical basis may not be strong.

[98] 182. Qb. 909. 29.

HALĀYUDHA MIŚRA (?)

Sekhśudhodayā, ed. by Manīndramohan Vasu and Haridās Pālit. (In Kāyastha Patrikā, 1320 B.S., 1913 A.D., p. 234-247, 310-316, 345-360, 414-419; 1321 B.S., 1914 A.D., p. 250-256, 321-332, 381-388, 439-450, 522-527; 1322 B. S., 1915 A. D., p. 221-228; 271-277; 1323 B.S., 1916 A.D., p. 99-104, 211-216, text, tr., note.)

Incomplete.

[99] 182. Qc. 902. 15-18.

O'MALLEY, L. S. S.

Bengal district gazetteers : Murshidabad. Calcutta, Bengal, Secretariat Book Depot, 1914. v, 231 p., notes, tables, index, bibl. 23.5×15.

Contains references to Karṇaśuvarṇa and Yuan Chwang and to 'the large Sāgardighi tank, which is said to have been excavated by Mahipāla' as also to 'Husain Shāh, king of Bengal from 1493-1518' (p. 19-20).

[100] 915. 41/B436/M 959.

GUPTA, AMBIKĀCARAṆ

Hugli vā dakṣiṇ Rārḥ, prathamārdha. Calcutta, Govardhan Press, 1321 B.S., 1914 A.D. iii, 302 p., notes, geneal. tables, bibl. 17.5×10. Re. 1/4/-.

Describes the country under the Hindu, Pathan and Mughal rule and refers to Kavikankaṇcaṇḍī, Dharmamangal and other works.

1st chapter, containing references to Vipradās's Manasāmangal, etc., besides the text and tr. of a copper-plate inscription of Lakṣmana Sena, is written by Durgānāth Śarmā.

[101] 182. Bc. 914. 10.

VASU, NAGENDRANĀTH

Vanger jātiya itihās : rājanyakāṇḍa ; kāyastha-kāṇḍer prathamāṃśa. Calcutta, pub by the author, 1321 B.S., 1914 A.D. xii, 390 p., notes, facsims., text, tr., geneal. tables, index, bibl. 23.5×15.

Contains references to Īśvar Ghoṣ, Lāu Sen, Maynāmatī, Govindaçandra, Gorakhnāth, Mayurbhaṭṭa's Dharmamangal ('12th-13th century A.D.') Rāmāi Paṇḍit's Sūnyapurāṇ, Padas of Lui, Kāhnu and others.

[102] 182. Pb. 914. 2.

BANERJI, R. D.

The Palas of Bengal. (*In* Memoirs of the Asiatic Society of Bengal, v. 5, no. 3, 1914, p. 43-113, geneal. tables, facsim. illus., texts, bibl.)

Points out that the name of Kāhṇa or Kṛṣṇācārya occurs in the colophon of a ms. of the Yoga-ratnamālā in the collection of the University of Cambridge (p. 111).

Also states that the king Govinda Candra, ruler of Vaṅga at the time of Rājendra Coḷa's invasion 'has been wrongly identified with a king named Govinda Candra or Govi-Canda, about whom some songs are current in the State of Kuch-Bihar and the Rungpur district of Bengal' (p. 73).

Also discusses the Sena kings of Bengal besides the Pālas.

[103] PP 1684.

VASĀK, RĀDHĀGOVINDA

Samataṭer rājdhānī. (*In* Sāhitya, 1321 B.S., 1914 A.D., p. 464-477, bibl.)

Discusses Nalinikānta Bhṭṭasālī's article Pūrvavaṅger ekti viśmṛta janapad, pub. in Pratibhā, 1320 B.S., 1913 A.D., p. 379-385 and states that formerly the word Harikela was used to signify Samataṭa or Vaṅga.

Also holds that the Comilla inscription belongs to the 11th-12th century A.D.

[104] 182. Qc. 890. 22.

MAITREYA, AKSAYKUMĀR

Aitihāsik racanā-kautuk. (*In* Sāhitya, 1321 B.S., 1914 A.D., p. 535-539).

Discusses Sandhyākara Nandī's Rāmacarita in connection with Nagendranāth Vasu's Vaṅger jāṭiya itihās: rājanyakāṇḍa.

[105] 182. Qc. 890. 22.

SIDDHĀNTABHÜṢAṆ, SATIŚCANDRA

Śūnya (*In* Sāhitya, 1321 B.S., 1914 A.D., p. 559-564, notes).

Discusses Śūnya and suggests that the word may be related to Śaivācār rather than to the worship of Dharma Ṭhākur, the Buddhist deity.

[106] 182. Qc. 890. 22.

CAKRAVARTĪ, ŚĪTALCANDRA

Caṛak vā Nilpūjār mūltattva. (*In* Bhāratī, 1321 B.S., 1914 A.D., p. 467-476.)

Holds that Caṛak represents the Aryan festival formerly held in spring in honour of the Sun.

[107] 182. Qb. 878. 45.

VASĀK, RĀDHĀGOVINDA

Gupta-yuge Vaṅgadeś. (*In* Mānasī, 1321-22 B.S., 1914-15 A.D., pt. 1, 531-552 p., bibl.)

A history of the country basing some inscriptions as source material.

[108] 182. Qb. 909. 59.

ŚĀSTRĪ, HARAPRASĀD

Baudha dharma. (*In* Nārāyan, 1321-1322 B.S., 1914-15 A.D., pt. 1 & 2, p. 57-70 ; 133-145 ; 244-248 ; 389-398 ; 459-467 ; 786-796 ; 945-953 ; 1056-1067 ; 1199-1209 ; 1322-23 B.S., 1915-16 A.D., pt. 1&2 ; p. 165-172 ; 276-287 ; 533-543 ; 927-934 ; 1236-1243 ; 1323-24 B.S., 1916-17 A.D., pt. 1, p. 204-208 ; 333-338 ; 403-408, bibl.)

Discusses Dharma Ṭhākur, Rāmāi Paṇḍit, etc., and the different topics connected with Buddhism.

Also states that a number of books on Sahaja dharma was written in Bengali and quotes a few Caryāpadas.

Republished in book form in 1355 B.S., 1948 A.D.

[109] 182. Qb. 914. 1-5

VANDYOPADHYĀY, RĀKHĀLDĀS

Bāṅgālār itihās. Calcutta, 1321-24 B.S., 1914-17 A.D. 2 v. 17.5×11.5. Rs. 5/8/-.

v. 1. xxxvii, 326 p., notes, geneal. tables, plates, facsims., appends., index, bibl.

Contains references to Puṇḍra-varḍhan, Samataṭa, etc., besides Mahīpāla I, Govindacandra, Lakṣmaṇa Sena, etc.

v. 2. xi, 423 p., notes, geneal. tables, plates, facsims., appends., index, bibl.

Contains references to Jayadeva, Śrīkṣṇakīrttan, Caṇḍīdās and Vidyāpati, etc.

[110] 182. Bc. 914. 11-12

BATABYAL, BIMALACHARAN

Dakṣiṇdar, a godling of the Sunderbans. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v 11, 1915, p. 175-177, plates)

Holds that worship of Dakṣiṇdar, Kālurāy Dakṣiṇdar, or Dakṣiṇrāy in the rural districts of Bengal 'is one of the relics of the aboriginal rites' (p. 176)

[111] PP 3213 B.

ROY, SARATCHANDRA

Probable traces of totem-worship among the Oraons. (*In Journal of the Bihar and Orissa Research Society*, v. 1, pt. 1, 1915, p. 53-56, bibl.)

Maintains, 'The tortoise is a common totem among the aborigines of India, and also in some countries outside India. And there are reasons to believe that the now eponymous *Kasyapa gotra* of some Hindu castes is merely the transformation of the older totemistic clan-name of the Kachchhapa or Tortoise' (p. 53).

[112] PP 1765.

ŚĀSTRĪ, HARAPRASĀD

Bāṅgālār prācīn gaurav. (*In Pravāsi*, 1322 B.S., 1915 A.D., pt. 1, p. 157-173.)

Discusses 'nānā dharma-mat', 'theyeṭār', 'Nāth-pantha' and 'Lui-pāda o tāhar siddhacārya-gaṇ', etc.

[113] 182. Qb. 903. 30.

SARKĀR, YADUNĀTH

Bāṅgālār itihās. (*In Pravāsi*, 1322 B.S., 1915 A.D., pt. 1., p. 537-539.)

Notices Bāṅgālār itihās, pratham bhāg by Rākhāldās Vandyopādhyāy, pub. by Gurudās Caṭṭopādhyāy.

[114] 182. Qb. 903. 30.

MAITREYA, AKṢAYKUMĀR

Pālasāmrajyer adhahpātan; ed. by Rameścandra Majumdār. (*In Mānasī o Marmavāṇī*, 1322-23 B.S., 1915-16 A.D., pt. 1., p. 77-82, 199-204, 289-292, 437-440, notes, plates, port., facsims., bibl.)

Discusses the evidence of Sandhyākara Nandī's Rāmacarita being the summary of the lectures delivered at the University of Calcutta.

Also holds that the work is a literary, as well as a historical piece of great merit.

[115] 182. Qb. 909. 61.

CHANDA, RAMAPRASAD

The Indo-Aryan races: a study of the origin of Indo-Aryan people and institutions, pt. 1. Rajshahi, Varendra Research Society, 1916. vi, 274 p., notes, geneal. table, append., bibl. 21.5×13.

Discusses the races of India and some castes of Bengal, besides Vaiṣṇavism and Śāktism while dealing with Kṛṣṇa and Durgā and maintains 'Professor Garbe's view that Kṛṣṇaism or Vāsudevism in its original form lay outside the pale of Brāhminism is historically correct' (p. 99) and, 'The Indian cult of Śakti or the cosmic energy personified as a female is far more primitive than the cult of Kṛṣṇa-Vāsudeva' (p. 122).

[116] 173. H. 273.

Vīrbhūm vivarṇṇ; ed. by Mahimānirāñjan Cakravartī. Hetampur (Bīrbhum), Vīrbhūm Anusandhān Samiti, 1323-1334 B.S., 1916-1927 A.D. 3v. 23×14.5. Rs. 8/-.

v. 1. ix, xiv, 256 p., front. plates, geneal. tables, notes, bibl.

Ref : p. 230-256.

Contains Lāu Sen story.

In the preface Nagendranāth Vasu discusses Mahīpāl as also the different tracts in Vīrbhūm including Dhekur, the seat of Ichāi Ghos, Danābhukti, and Senbhūm, the seat of Lāu Sen's father.

v. 2. xii, xi, 264 p. front., plates, facsim., notes, appends., bibl.

v. 3. v, x, 288 p., plate, bibl.

Ref : p. 186-193.

Deals with the story of Kāmdal vāgh in Dharmamaṅgal.

[117] 182. Ab. 916. 1-3.

SARKAR, BENOYKUMAR and RAKSIT, HEMENDRAKUMAR

The folk-element in Hindu culture. London, Longmans, Green & Co., 1917. xiv, 312 p., notes, indexes, bibl. 22×14.

'A contribution to socio-religious studies in Hindu folk-institutions'—t. p.

Discusses Gambhīrā, Gājan, Dharma, Ādyā, besides Rāmāi Paṇḍit, Śūnyapurāṇ, Seksubhodayā, and other topics.

[118] I. C./398/Sa 73.

LAMBOURN, G.E.

Bengal district gazetteers : Malda. Calcutta, Bengal Secretariat Book Depot., 1918. iv, 108 p., tables, index. 24.5×15.5.

Ref : p. 10-24.

Deals with the history of Pāṇḍuā and Gauṛ situated within the limits of the district maintaining, Hiuen Tsang 'describes Panduwardhana as a kingdom of 700 miles circumference...' (p. 11) and, 'Sasanka who flourished about 606 A.D. was known as the king of Karna-subarna as well as king of Gauda.' (p. 13).

Ref : p. 85-92.

Further deals with the city of Gauṛ and refers to 'the great Sāgardīghī', Husain Shāh, 'Durbāsinī shrine', etc.

Ref : p. 93-99.

Also deals with 'Pandua or Paruah', 'an old capital of Bengal' and refers to 'Bāishazāri', etc.

[119] 915. 41/B 436/M 292

PURUṢOTTAMADĒVA

Bhāṣāvṛttiḥ ; ed. by Śrīśchandra Chakravartī. Rajsahi, Varendra Research Society, 1918. ii, iv, xxi, 616 p., note, variant readings, append. 24.5×15.5. Rs. 6/-.

In the introd. the editor maintains that Puruṣottamadeva very likely 'composed the Bhāṣāvṛttiḥ before 1172 A.D.' (p.v) and that he 'was one of the courtiers or proteges of the king Lakshmana Sena' (p. vi), also that he 'was a Buddhist' (p. vii) and 'was most likely a Bengali' (p. viii).

A Sanskrit commentary on Pāṇini's Aṣṭādhyāyī 'leaving out its exclusive Vedic portions.'

Refers to Pañcāla, Videha, Magadha, Aṅga, and Vaṅga (4-1-178), and also to Suhma and Kalinga besides Aṅga, Vaṅga and Magadha (4-1-170).

[120]

I.C.

XII. B.

3.

THĀKUR (TAGORE), AVANĪDRANĀTH

Bāmlār vrata. (*In Bhāratī*, 1325 B.S., 1918 A.D., p. 556-562, 602-610, 712-724, 777-795, 882-889.)

Classifies and discusses the vratas with examples and points out that the vratas for maidens are found more in their original forms and that the vratas give a good picture of life of the vrata performers of the former days.

Also discusses 'ālpanā' of the vratakathās.

The article was republished in book form with illus. in 1919.

[121] 182. Qb. 878. 54.

DEVAŚARMĀ, PADMANĀTH

Samatater pūrvve. (*In Sāhitya Pariṣat Patrikā*, pt. 26, 1326 B.S., 1919 A.D., p. 1-18, notes, bibl.)

Discusses and identifies the six North-Eastern regions, viz., Śrīhaṭṭa, Kāmalāṅka, Tripurā, Viṣṇupur (adjacent to Manipur), Campā (Sāmpenago, on the north of Bhāmo) and Burma, as mentioned by Yuan Chwang while staying at Samatāṭa.

Also points out that Magī era was started by king Pupāsā of Burma in 638 A.D.

[122] 182. Qb. 894. 26.

ŚĪL, ŚIVCANDRA

Sahajiyā Vaiṣṇav dharma. (*In Sāhitya Pariṣat Patrikā*, pt. 26, 1326 B.S., 1919 A.D., p. 141-146, bibl.)

Deals with the view regarding the growth of Sahajiyā Buddhism and discusses its later development in Caitanya and post Caitanya periods.

Also discusses some works on the subject.

[123] 182. Qb. 894. 26.

FARQUHAR, J. N.

An outline of the religious literature of India. London, Humphrey Milford, Oxford University Press, 1920 xxii, 451 p., charts, notes, index, bibl. 20.5 × 13.

Ref. : p. 149-151.

Deals with 'Durgā literature' pointing out that Durgā is described in the Mahābhārata as a virgin goddess and as 'the sister of Kṛishṇa' (p. 149) and maintains, 'Here, as it would seem, a virgin goddess worshipped by the wild tribes of the Vindhya has become connected with the Kṛishṇa myth. No connexion with Śiva is suggested' (p. 150).

Ref : p. 192.

Deals with 'the Nāthas.'

Ref : p. 229-233 ; 237-238.

Deals with 'the Bhāgavata Purāṇa', and 'Rādhā.'

Ref : p. 253-254.

Deals with 'the Gorakhnāthīs.'

Ref : p. 271-272.

Deals with 'Dharma literature'.

Ref : p. 305-306.

Deals with 'Rādhā-Kṛishṇa literary verse' and refers to Caṇḍīdās, Vidyāpati and Umāpati Dhar.

[124]

I C.

294/F 238 r.

HODIVĀLĀ, S. H.

Bangāla. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 16, 1920, numismatic supplement, no. 34, p. 199-212, notes, bibl.)

Maintains, '... *Bangāla* was not the real or fixed name of any town or city, but an alternative or honorific designation by which the capital of the province at the time being was known ...' (p. 211).

[125]

PP 3213 B.

RĀY, SATĪNDRANĀTH

Utkale Bauddhadharma. (*In Sāhitya*, 1327 B.S., 1920 A.D., p. 49-62, bibl.)

States that Caṇḍīdās was a follower of Tāntrik Vaiṣṇavism which developed from Vajrayāna and points out the religious ideas contained in works like Śūnya-purāṇ and in some vrata kathās while discussing the Buddhistic influence in Orissa.

[126] 182. Qc. 890. 30.

WHITEHEAD, Rt. Rev. HENRY

The village gods of South India, 2nd ed. Calcutta, Association Press (Y.M.C.A.), 1921. v, 175 p., illus., notes, glossary, indexes. 17.5 × 11.5.

Contains a reference to the goddess Bisal-Mariam held to be the original source of Vāsulī in Bengal

The author holds that the deity seems to have been originally connected with sun-worship and that the seven Mari deities, 'the seven sisters are regarded vaguely as wives or sisters of Siva' (p. 29).

Aśutoṣ Bhaṭṭācārya maintains that Vāsulī of Bengal is the same as Bisalmarī of the south—Bāmlā maṅgal kāvyer itihās, 3rd ed., 1958, p. 340-341.

[127] I. C /294. 5/W 592.

MAJUMDAR, R. C.

The chronology of the Pāla kings. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 17, 1921, p. 1-6 notes, bibl.)

[128] PP 3213 B.

The chronology of the Sena kings. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 17, 1921, p. 7-16, notes, bibl.)

Discusses the originating year of the Lakṣmaṇa Sena era.

[129] PP 3213 B.

CAṬṬOPĀDHYĀY, CINTĀMAṆI

Caṛak-pūjā. (*In Tattvavodhinī Pat-rikā*, 1328 B.S., 1921 A.D., p. 23-26, notes).

Suggests the Buddhist influence underlying the Caṛak pūjā.

[130] 182. Qa. 862. 51.

YASU, PHAṆĪNDRANĀTH

Bāṅgālī kon jāti? (*In Mānasī o Marmavānī*, 1328-29 B.S., 1921-22 A.D., pt. 1, p. 405-414, bibl.)

Discusses the different elements which have formed the people of the land and holds that some of the practices and rites, vratas and worships have been borrowed from the non-Aryans.

Also suggests that a number of words have been incorporated into Bengali vocabulary from the Dravidian and other sources.

[131] 182. Qb. 909. 73.

VANDYOPĀDHYĀY, PĀCKARĪ

Bāṅgālīr jāti-paricay. (*In Vaṅga-vānī*, 1328-29 B.S., 1921-22 A.D., pt. 2, p. 158-167.)

Holds that intermixture of blood is due to the Śaiva system of marriage in the country.

Further suggests that Kāṇhā as well as Jayadeva were composers of songs as well as dancers.

Also points out the migration of the Gauṛa Brāhmaṇas as also of the Gauṛa and Magadha Vaiśyas during the period of Buddhist predominance.

[132] 182. Qb. 922. 2(2).

VANDYOPĀDHYĀY, CĀRU

Śakti pūjār itihās. (*In Vaṅgavānī*, 1328-29 B.S., 1921-22 A.D., pt. 2, p. 244-249, 683-693.)

Discusses the Ārya, Drāviṛ, Mongal and Kol elements in the population of India and their effects in the conception of the female deity as expressed in the Śakti cult.

Also discusses the development of Śakti cult in Bengal as also the growth of a number of places of Śakti worship.

[133] 182. Qb. 922. 2(2).

VANDYOPĀDHYĀY, PĀCKARĪ

Bāṅgālār upāsak sampradāy. (*In* Vaṅgavāṇī, 1328-29 B.S., 1921-22 A.D., pt. 2, p. 370-385.)

Attempts to find out a harmony in the different cults.

Also suggests the pre-Buddhist prevalence of Jainism in Bengal by the word Vardhamāna.

Further deals with Gorakṣa-nāth and points out the importance of Śūnyapurān, Sahajiyā Dōhā literature, Dharmamaṅgal, etc., in the social history of Bengal.

[134] 182. Qb. 922. 2 (2).

Bāṅgālār samāj-vinyās. (*In* Vaṅgavāṇī, 1328-29 B.S., 1921-22 A.D., pt. 2, p. 525-534.)

States that there was a very large number of Siddhācāryas and that their songs and pācālis are the basis of Bengali literature.

Further suggests that not Kṛṣṇa but Kāṇha, whose innumerable songs were sung in the villages, was responsible for the introduction of Kīrttan songs.

[135] 182. Qb. 922. 2(2).

BHATTASALI, NALINIKANTA

Coins and chronology of the early independent sultans of Bengal. Dacca, pub. by the author, 1922. v, 184 p. facsims., map, notes, appends., index, bibl., 22.5×13.5.

A monograph on '346 silver coins of the Bengal Sultans' including 3 coins of Danujamarddāna Deva and 1 coin of Mahendra Deva found in a house in Dacca district.

Ref : p. 117-121.

On the three coins of 'Raja Ganesh, surnamed Danujamarddāna Deva' bearing the date '1339 S. E.,' 1417 A.D., and the names of the mints of issue as 'Pāṇḍu nagarāt' ; 'Suvarṇa ...' ; 'Cāṭigrāmāt' respectively.

Ref : p. 122-123.

On a coin of Mahendra Deva bearing the date 1340 S.E., 1418 A.D., and the name of the mint of issue as 'Pāṇḍu nagarāt'.

Ref : p. 135-154.

Contains Ibn-Batuta's 'Travels in Bengal' ; tr. from the French of Messers. Defremery and Sanguinetti by S. N. Bose.

Ref : p. 155-168.

Contains 'Sultan Firoz Shah's first expedition to Lakhnauti' ; tr. from the 'Tarikh-i-Firoz Shahi of Zia Barni' by Muhammad Shahidullah.

Ref : p. 169-174.

Contains Mahuan's account of the kingdom of Bengala.

[136] 174. B. 67.

MITRA, SARATCHANDRA

On the cult of Sonārāya in Northern Bengal. (*In* Journal of the Department of Letters, v. 8, 1922, p. 141-172, text, tr., notes, glossary, bibl.)

Discusses two folk-ballads and holds that one of these refers to the existence, side by side, of the three cults (1) Dharma-worship, (2) Kṛṣṇaism, and (3) the cult of Sonārāy, the tiger-deity.

Further discusses the Dharma cult, and other topics.

[137]

PP 1092.

BAGCHI, PRABODHCHANDRA

Female folk-rites in Bengal : the Suvachani-vrata puja (*In Man in India*, v. 2, March & June, 1922, p. 62-68.)

Describes a form of worship of Caṇḍī and holds, '... it is the worship of one of the several popularised aspects of the goddess *Chandika* (or *Durga*). Subha-Chandī is not a solitary instance of it but we have got other similar folk-rites centering round the goddess *Chandika* e.g. *Mangala-Chandī* ; *Kuloi-Chandī*, etc.' (p.68).

[138]

PP 1965.

MITRA, SARAICHANDRA

On the cult of the Tree-goddess in Eastern Bengal. (*In Man in India*, v. 2, March & June 1922, p. 228-241, note, bibl.)

Describes the worship of Durgā in the form of trees and holds, 'The nine different forms or embodiments of the goddess *Durga*, which are supposed to dwell in the aforementioned nine trees and plants, have been dubbed with different names' (p. 232).

'The most curious feature of the cult of the tree-goddess *Bana Durga* is the fact that beasts and birds, the eating of whose flesh is forbidden to orthodox Hindus, are sacrificed to her' (p. 235).

[139]

PP 1965.

GHOṢ CAUDHURĪ, VIJAYBHŪṢAN

Śrihatter itivṛtter bhagnāṁśa. (*In Tattvavodhinī Patrikā*, 1329 B.S., 1922 A.D., p. 232-237, notes, geneal. table, bibl.)

Points out that long before the birth of Caitanya, Vijay Purī, a class-mate of Mādhavendra Purī introduced Vaiṣṇavism in Śrihaṭṭa which was then divided into three small kingdoms.

Also states that in 754 A.D. Sudharmapāl, king of Tripurā, made a gift of the small state of Rājnagar to a Brāhman, Nidhipati.

[140]

182. Qa. 862. 15.

SEN, SUKHAVINDU

Vikrampurur aitiḥāsik prācinātva.

(*In Tattvavodhinī Patrikā*, 1329 B.S., 1922 A.D., p. 264-268, bibl.)

Refers to six copper-plate inscriptions of the Sena kings in pointing out the importance of Vikrampur then situated in Pauṇḍravardhan bhukti.

[141]

182. Qa. 862. 15.

Annual report of the Archaeological Survey of India, 1922-23 ; ed. by D. Brainerd Spooner. Calcutta, Government of India Central Publication Branch. xviii, 281 p., illus., notes, appends., bibl. 31.5×24.

Ref : p. 110.

Describes a group of four temples on the Barākar river and discusses the two dated inscriptions incised in Bengali characters at the bottom of the door-jambs pointing out that the dates correspond to the English years 1461 and 1546 A.D. and that all the temples contain the emblem of Śiva though two of the temples are known after Durgā and Gaṇeśa respectively.

Ref : p. 189-190.

Points out that a stone inscription fixed in the wall of Alwāl mosque at Fatepur in Chittagong district records the construction of a mosque there in the 15th century, the oldest record of the Muhammadan occupation in those parts.

[142]

913/34/A66
Asia. Soc.

ŚĀSTRĪ, HARAPRASĀD

Magadhan literature. Patna, Patna University, 1923. i, 133 p., bibl. 23.5×15.

'Being a course of six lectures delivered at Patna University in December 1920 and April 1921.'

'Mithilā's great poet Vidyāpati . . . was the first to write a gazetteer under the name of Bhūparikramā. He was followed by a Zamindar named Vikrama and his work is called Vikrama-sāgara' (p. 132).

Also holds that under the patronage of Vijjala Bhūpati, a descendent of Vikrama, Deśavali-vivṛti, a gazetteer of Eastern India was composed in the 17th century in Patna (p. 132).

[143] 175. H. 79.

Pāl vaṃśer rājatvakāle Bāmlār avasthā. (In Pravāsi, 1330 B.S., pt. 2, 1923 A.D., p. 478-480.)

Reprint from Pravartak, Kārtik, 1330 B.S., 1923 A.D.

Holds that in Nepāl there are mss. written 1500 years ago.

Also holds that most of the works on literature, history and law of the Pāla dynasty are in Nepāl and elsewhere.

Also discusses the Nāths and their 'Mahākaulajñānanirnaya'.

Further points out that a party left Bengal and went to China and Mongolia as a result of quarrel in the 7th century A.D.

Also points out how Vajrayāna was spread from Bengal.

Further discusses the respective positions of the Hindus and the Buddhists as also of the Kaivartas who became Kaulas.

[144] 182. Qb. 903. 47.

CAKRAVARTTĪ, ŚĪTALCANDRA

Tripurār siddhadiger jīvan-vṛttānta dharma saṃskāror gūṛha tattva. (In Prāci, Bhādra, 1330 B. S., 1923 A. D., p. 228-230.)

Discusses the Nāth Yogis and holds that harmony of Buddhism, Śaivism and Śākta cult may be seen in their lives. Also refers to the places Ādināth, and Candranāth as the seats of Śaiva, and Śākta cults, and to Chittagong as the last seat of Buddhism.

[145] 182. Qb. 923. 10

KIMURA, R.

A historical study of the terms Mahāyāna and Hīnayāna and the origin of Mahāyāna Buddhism. (In Journal of the Department of Letters, v. 11, 1924, p. 1-43, chart, notes, bibl.)

Deals with the different Yānas of the Buddhists besides Vaiṣṇavism, Śaivism and Śāktism and maintains, 'Sahaja-mārga was decidedly the result of the great influence of popular Hindu faiths from the time of Nāgārjuna onwards' (p. 43).

[146] PP 1092.

ŚĀSTRĪ, HARAPRASĀD

Hindu o Bauddhe taphāt. (In Sāhitya Pariṣat Patrikā, pt. 31, 1331 B. S., 1924 A. D., p. 45-64.)

Discusses 'Śūnya' and other topics.

[147] 182. Qb. 894. 31.

NĀTH, RĀJMOHAN

Nāthdharme sṛṣṭitattva. (In Sāhitya Pariṣat Patrikā, pt. 31, 1331 B. S., 1924 A. D., p. 76-84, notes, bibl.)

Discusses creation in Śruti, Bible and Nāth religion and holds that according to the Nāth religion creation is started by Aleknāth.

The article is followed by a discussion, 'Nāthdharme sṛṣṭitattva' prabandher ālocanā, p. 85-88 by Venimādhav Baruā, Rākhāldās Vandyopādhyāy, Amulyacaran Vidyābhūṣaṇ and Hironāth Datta.

[148] 182. Qb. 894. 31.

BHATTĀYRĀCĀ VIŚVEŚVAR

Pharidpurei prācīn tāmralipi. (*In* Vaṅgavāṇī, 1331-32 B. S., 1924-25 A. D., pt. 2, p. 655-672, notes, bibl.)

Discusses four copper plate inscriptions and states that these give a picture of South Bengal in the 6th century A. D. in respect of the Government, rights of the subjects, arrangement of trade, locality, land settlement, international coin, etc.

[149] 182. Qb. 922. 2 (8).

RĀY CHAUDHURĪ, TĀRAKCHANDRA
and MITRA, ŚĀRATCHANDRA

On the cult of the goddess Maṅgala Chāṇḍī in Eastern Bengal. (*In* Journal of the Anthropological Society of Bombay, v. 13, 1924-27, p. 103-112).

Contains 'Description of the folk-rites performed in connection with the cult of the goddess Maṅgala Chāṇḍī' by Tārakchandra Rāychaudhuri (p. 103-109) and 'Supplementary remarks on the cult of the goddess Maṅgala Chāṇḍī in Eastern Bengal' by Śaratchandra Mitra (p. 109-112) who suggests, 'this cult (cult of Maṅgal Chāṇḍī) is of non-Aryan origin ... in very ancient times the low-caste Hāḍīs who are undoubtedly of aboriginal or non-Aryan origin worshipped this goddess... It is well-known that, in olden times, they acted as priests in some of the temples of the goddess Kālī; and it is said that they discharge this function, even at the present day ...' (p. 110-111).

[150] PP 1037.

SASTRI, HARAPRASAD

The Northern Buddhism. (*In* Indian Historical Quarterly, v. 1, 1925, p. 18-30, 201-213, 464-472.)

Maintains, 'The first preacher of this Yāna (Sahajayāna) was an inhabitant of the Rāḍha country or Burdwan Division of Bengal. The Vajrayānists and Sahajayānists were people who wrote in Bengali. Their songs and couplets are the earliest Bengali composition yet found (p. 470).

[151] PP, 2237.

KONOW, STEN

A European parallel to the Durgā pūjā. (*In* Journal and Proceedings of the Asiatic Society of Bengal, new series, v. 21, 1925 p. 315-324, bibl.)

Maintains, '... We can, in Kālī and Kālī's worship, find some traces which point to the existence of an old, not only Aryan, but Indo-European goddess, whose worship is continued in an unbroken line in the Durgāpūjā of the present day ...' (p. 316).

Also refers to the Germanic worship of Nerthus i.e. Mother Earth (*terram matrem*) and her ablution in a hidden lake, and the worship of Frey 'whose image in Upsala in Sweden was provided with a huge linga ...' (p. 317) and adds, 'what we have before us is evidently a kind of rathayatra connected with feasting and merry-making and concluded by a ceremonial bath, the image or symbol of the deity being immersed in sacred water ...' (p. 317-318).

[152] PP 3213 B.

SĀDHANAMĀLĀ; ed. by BENOYTOSH BHATTACHARYYA. Baroda, Central Library, 1925-28. 2 v. 24 × 15. Rs. 14.

A Sanskrit work stated to be Tantra by the editor (v. 2, introd., p. xiv.)

V. 1. xxiii, 342 p., notes, variant readings.

In the preface the editor maintains, 'The present edition of Sādhana-mālā is based on eight different mss. ...' (p. xi).

He also holds, ' This book belongs to a little known branch of Northern Buddhism called the Vajrayāna ', and, ' The introduction to the second volume of this work will give full details of the Sādhnamālā and of the Vajrayāna system of Buddhist philosophy with a history of the literature and notices of the important authors mainly. In this volume we will endeavour to explain a few salient features of the work ... ' (p. vi).

V. 2. clxxxiii, 292 p. (342-634), front., facsimis, plates, variant readings, index, bibl.

In the introduction the editor deals with the ' Origin and development of Vajrayāna ', ' Chronology of Vajrayāna ', ' Authors of Sādhana ', etc.

[153] I. C./IX. 7. v. 1-2.

BHAṬṬĀCĀRYA, VIDHUBHUṢAN

Huglī o Hāoṛār itihās, 2 v. Calcutta, 1332-35 B. S., (1925-28 A. D.) 17.5 × 11.5. Rs. 4/-.

V. 1. pub. by the author. iii, 287 p., maps, geneal. table, bibl.

Pre-Muslim period containing references to Lāu Sen, Maynāmatī, Goraksanāth, etc., as also to Govindacandra gīt, Mānik-rām's Dharmamaṅgal, Sek-śubhodayā, Gītagovinda, etc., pointing out that śloka no. 4, canto 1, in Gītagovinda is a composition of Lakṣmaṇa Sena himself (p. 273).

Also identifies Tailakampā as modern Telkupī (p. 167) and Siddhala as modern Sidhlā (p. 175) as also some other places.

V. 2. pub. by Kumārñāth Bhaṭṭācārya. 255 p., bibl.

Muslim and British periods.

[154] I. C./B954/B 4699h

v. 1-2.

CROOKE, WILLIAM

Religion and folklore of Northern India ; ed. by R. E. Enthoven. London, Oxford University Press, 1926. 471p., notes, index, bibl. 13 × 21.

Ref. : p. 383-399.

Deals with ' serpent worship ' maintaining, ' when an image of Manasa is made sheep, goats, buffaloes, and even pigs are offered to her . ' (p. 383) and, ' Jaga-dgaury, the yellow goddess who maintains the world, a form of Devi, controls snakes in Western Bengal ' (p. 384).

Also refers to Khāsi cult of appeasing the snake ' Tlen ' by human sacrifice (p. 385).

[155]

291/C 882.

DHOYI

Pavanadūtā ; ed. by Chintaharan Chakravarti. Calcutta, Sanskrit Sāhitya Pariṣat, 1926. v, 41 p., notes, variant readings, indexes, bibl. 22 × 13. As. -/12/-.

The editor points out that the poet with the title Dhoyī was a court poet of Lakṣmaṇa Sena and that the poem was composed in imitation of the Meghadūta of Kālidāsa but with Lakṣmaṇa Sena as its hero.

Also points out that the work gives information regarding some places and people of Bengal.

[156]

ROY, SATINDRANARAYAN

Nagas and their worship. (*In* Journal of the Bihar and Orissa Research Society, v. 12, pt. 3, 1926, p. 428-434.)

Deals with the worship of Manasā in Bengal and Chota Nagpur and the observance of Nāga-caturthī in Orissa.

Also describes a folklore amplifying the Nāga-pañcamī pūjā besides the story of Cādsadāgar.

Further discusses the origin of the Nāgas and the Nāgapañśi Kṣatriyas.

[157]

PP 1765

RĀJMĀLĀ ; ed. by KĀLĪPRASANNA SEN.
Āgartaḷā, Rājmalā, Kāryāḷay,
1336-41 T. E., 1926-31 A. D. 3v.
26 × 17.

Incomplete ; up to the reign of
King Kalyāṇ Māṇikya.

V. 1 by Bāṇeśvar Paṇḍit,
Śukreśvar Paṇḍit, and Durlabhen-
dra Cantāi cx, 317 p., ports.,
facsim., plates, illus., maps,
geneal. tables, notes, index, bibl.

Period of composition —
'middle of the 15th century
A. D.', half t. p. preceeding the
text.

V. 2 by Ranacatur Nārāyan
lvi, 342, vii p., port., facsim.,
plates, illus., map, geneal. table,
notes, index, bibl.

Period of composition —
'between 1577-1591 A. D.' (v.
2, p. 85.)

V. 3 by Guṅgādhara Siddhān-
tavāgīś. xxxiv, 380 p., port.,
facsim., plates, illus., maps,
geneal. tables, notes, index, bibl.

Period of composition — 'end
of the 17th century A. D.',
half t. p. preceeding the text.

The present work in poetry form
with a commentary, 'Madhya-
maṇi' in prose by the editor is
stated to contain primarily the
history of the kings of Tripura
and incidentally other things.

In the foreword of v. 1,
the editor states that five mss.,
though of comparatively recent
date, were consulted besides other
important works.

In the foreword, v. 1, he quotes
a letter of 1296 T. E., 1886 A. D.,
from Mahārājā Vīracandra to
Ravīndranāth Ṭhākura (Tagore)
and points that Rājmalā, pt. 1
was written about 500 years ago.
He also holds that between 1239
and 1259 T. E., 1829-1849 A. D.
Durgāmaṇi Ṭhākura composed the
6th part of the work, besides the
5th part in the early 19th century,
four other parts of the work
being composed by others in
earlier periods.

Dr. Sukumar Sen holds that
Durgāmaṇi Ṭhākura was the real
composer of Rājmalā or trans-
lator of the book from the Sans-
krit work Rājaratnākara and that
the book was not composed earlier
than the middle of the 19th
century — Bāṅgālā sāhityer itihāsa,
v. 1, 2nd ed., 1948, p. 950.

Dr. Dīneścandra Sen says that the
composition of Rājmalā was
started between 1407-1439 A. D.
— Vaṅgabhāṣā o sāhitya, 1356
B. S., 1949 A. D., p. 151.

'... the present editor ... has
enhanced the value of the book
by giving the modern meaning of
many of the obsolete Bengali
words found in the text ... The
original text is an interesting
specimen of old Bengali poetry'
— opinion of the Statesman,
July 8, 1928 as contained in v. 2
of the work.

[158] I.C./B 954/B 2211 r.
v. 1-3.

HALĀYUDHA MIŚRA (?)

Seksubhodayā or 'the blessed
advent of the Shaikh' copied by
Rajanikanta Chakravartī and
Haridas Palit ; ed. by Sukumar
Sen. Calcutta, R. N. Seal,
1927. xl, 177 p., notes, glossary
18 × 12. Rs. 2/-.

Contains t. p. in English and
Bengali.

The original ms. which contain-
ed 27 chapters is stated to be
lost.

In the introd. the editor dis-
cusses the ms., as also the work,
besides Perso-Arabic words,
grammar, etc.

Dr. Sunitikumar Chatterji
holds it to belong to 'not later
than the 16th century' and that
the author 'had undoubtedly
some old material to go by',
also that it is 'a valuable work
on early Bengal history and
culture'. — Foreword.

[159] 180. Me. 92. 4.

DEY, NUNDOLAL

Rāḍha or the ancient Gaṅgā-rāṣṭra. (*In* Indian Historical Quarterly, v. 3, 1927, p. 728-732; v. 4, 1928, p. 44-56, 234-242, bibl.)

Discusses some places and people, etc. and maintains, 'Tāntrikism in Rāḍha has now been supplanted to a great extent by Śaivism and also by Vaiṣṇavism since the advent of Caitanya ..' (v. 4, p. 242).

[160]

PP 2237.

BHATTACHARYA, BENOYTOSH

Origin and development of Vajrayāna (*In* Indian Historical Quarterly, v. 3, 1927, p. 733-746, notes, bibl.)

Suggests that 'the Tantric religion was only an outcome of the Mahāyāna ..' (p. 733).

Also discusses Śūnya besides some places including the birth-place of Luipāda.

[161]

PP 2237.

GOSWAMI, SARATCHANDRA

Hidden traces of Buddhism in Assam (*In* Indian Historical Quarterly, v. 3, 1927, p. 747-756, note.)

Points out the references to Buddhism in ancient Assamese literature.

[162]

PP 2237.

VASU, RAMESH

Buddha o Bauddha sambandhe Bānālir dhāraṇā. (*In* Sāhitya Parisat Patrikā, pt. 34, 1334 B. S., 1927 A. D., p. 57-74, bibl.)

Refers to Bauddha gān o dohā. Śūnyapurāṇ, Kṛṣṇakīrtan, etc., in dealing with the Sahaja cult, Dharma, Buddha and the Bauddhas.

[163]

182.Qb. 894.34.

The Cambridge history of India in six volumes; v. 3 - Turks and Afghans; ed. by Wolseley Haig. Cambridge, Cambridge University Press, 1928 xxvii, 752 p., notes, chronology, geneal. tables, maps, plates, index, bibl. 23.5 × 15.5.

Refers to the taling of Odantapuri, the massacre of 'the Buddhist monks dwelling in its great monastery', and the plunder of 'the library of the monastery' by Ikhtiyār-ud-dīn Muhammad in 1193 (p. 42).

Also refers to the fight of the rājā of 'Jāipur in Cuttack called Jājnagar by Muslim historians' against the Muslim governor of Bengal (p. 65) and to the flight of Tughril (in about 1279) 'to Jājnagar in eastern Bengal' (p. 80).

Further refers to Ulugh Khān's attack (in about 1323) of the 'kingdom of Utkala in Orissa, called by Muslim historians Jājnagar' (p. 132) and to the invasion of Jājnagar, in Orissa by Iliyās (p. 263) besides, to the invasion of Jāipur, the capital of Orissa by Hūshang in 1422 (p. 350-351) and maintains that Muhammad followed him (the rājā of Jāipur) in Orissa in 1478 and invaded and laid waste Orissa (p. 417).

Ref. p. 260-276.

Points out the five divisions of Bengal before the Mohammedan conquest (p. 260, 261) and refers to the patronage of Nāṣir-ud-dīn Nuṣrat Shāh in the tr. of the Mahābhārata into Bengali (p. 276).

[164]

954/C 144R.

BUCHANAN, FRANCIS

An account of the district of Purnea in 1809-10. Patna, Bihar and Orissa Research Society, 1928. vi, 620, xlvii p., map, sketch, 24 × 16. Rs. 10/-.

Maintains, '... this district contains the whole of Gaur and Mithila, two of the six provinces into which Lakshman seems to have divided his kingdom ...' (p. 48).

Also maintains, 'The Tirahuti and Bengalese characters differ very little ...' (p. 170).

Further gives a copy of the plan of the city of Gaur (facing p. 620).

[165]

163. A. 175.

RAY, SARATCHANDRA

Oraon religion and customs. Calcutta, Industry Press, 1928. xi, 418 p., notes, illus., plates, index, bibl. 21 × 12.5.

Ref : p. 3, 60-65.

Contains references to 'Chāṇḍī' maintaining, 'Some of the spirits, however, such as Chāṇḍī, the goddess of hunting and war, are remarkable for shape-shifting ...' (p. 3) and, '... Chāṇḍī a female deity ... is believed to bring success in hunting and war' (p. 60) also, 'It is said that Chāṇḍī appears in various terrible shapes such as those of a tiger, a snake, and elephant, etc. ...' (p. 64).

Āśutoṣ Bhaṭṭācārya holds that the goddess was accepted into the Hindu society from the Ādivāsīs and that the word Caṇḍī 'possibly comes from the non-Aryan word Caṇḍī.—Bāmlā maṅgal kāvyer itihās, 3rd ed.; 1958, p. 333.

[166]

173. H. 519.

SEN, PRIYARAJAN

Uṛiṣyā Vāsulī. (*In Sāhitya Pariṣat Patrikā*, pt. 35, 1335 B. S., 1928 A. D., p. 104-106.)

Discusses 'Ghoṛāmukh Vāsulī' in Uṛiṣyā and suggests the possibility of her being originally a Dravidian goddess.

[167]

182. Qb. 895. 35.

IBN BATTŪTA

Travels in Asia and Africa, 1325-1354; tr. and selected by H. A. R. Gibb. London, George Routledge & sons, Ltd., 1929. ii, 398 p., front., maps, plates, notes, index, bibl. 21 × 13.

Deals with Bangāla (Bengal) (p. 267-271) and refers to Kāmarū Sudkāwān, Laknawtī, Sunār-kāwān, etc.

The ed. gives short notes on these (p. 366).

[168]

I.C./915/Ib5(5).

Two Vajrayāna works; ed. by BENOYTOSH BHATTACHARYA. Baroda, Oriental Institute, 1929. xxi, 118 p., notes, variant readings, index, bibl. 24 × 15. Rs. 3.

Two texts on Vajrayāna in Sanskrit, viz., Prajñopāyavinīścayasiddhi of Anaṅgavajra and Jñānasiddhi of his disciple Indrabhūti.

In the introd. the editor mentions the different mss. utilized in editing the two works.

He also maintains that Jñānasiddhi gives 'in a nut-shell many leading doctrines and rites of Vajrayāna which throw immense light on this obscure religion'—Sādhnamālā v. 2, introd., (p. lii).

[169]

180. Jb. 92. 111.

BHATTACHARYA, B.

A peep into the later Buddhism. (*In Annals of the Bhandarkar Oriental Research Institute*, v. 10, 1929, p. 1-24, notes.)

Refers to Anaṅgavajra, Śāntarākṣita, etc., and deals with Śūnya in tracing the development of Mahāyāna into Vajrayāna, maintaining, '... the cultural history of India for the whole of the Tantric period from the 7th century A. D. to the advent of the Muhammadans in India is locked up in this mass of ... literature of Tantrism' (p. 24).

[170]

PP. 19391.

SUR, ATUL K.

Some Bengali kinship usages. (*In* Man in India, v. 9, 1929, p. 72-79, note, bibl.)

Refers to 'The Lays of Manik-chandra' and some other works in attempting 'to give an account of some primitive traits in the culture of the Bengalis.'

[174]

PP 1965 A.

VASU, NAGENDRANATH

The presidential address. (*In* Proceedings and Transactions of the Sixth All-India Oriental Conference, Patna, 1930, p. 251-264, bibl.)

Maintains, 'During the reign of Asoka Bengal was divided into a number of Principalities each under a local chief' (p. 256).

Also points out J. C. Ghosh's view that 'the Brahmins holding the titles of Ghosha and Vasu and others are to be treated as Nāgara Brahmins' (p. 258).

[172]

PP 1929.

ROY, SARATCHANDRA

Presidential address. (*In* Proceedings and Transactions of the Sixth All-India Oriental Conference, Patna, Dec. 1930, p. 303-327).

Deals with some folk-rites and ceremonies of a Bengali Hindu marriage and maintains that these 'become intelligible only when we view them side by side with analogous rites and ceremonies of more primitive communities for whom they have sufficient meaning and purpose, as they are in perfect accord with their manners and ideas' (p. 317).

[173]

PP 1929.

CHAKRAVARTI, CHINTAHARAN

The cult of Bāro Bhāiyā of Eastern Bengal, a form of demon-worship. (*In* Journal and Proceedings of the Asiatic Society of Bengal, new series, v. 26, 1930, p. 379-388, texts, variant readings, tr., notes, bibl.)

Discusses the worship of twelve brothers along with their mother Vana-durgā and sister Rana-yakṣiṇī and holds that the cult might have been prevalent originally among the unlettered mass, not unlikely outside the fold of Aryanism.

Also holds that the whole worship has been made to conform to the Tantra form.

[174]

PP 3213 B.

An ancient Indian story in a Bengali vratakatha; ed. by Nīlmani Chakravarty. (*In* Journal and Proceedings of the Asiatic Society of Bengal, new series, v. 26, 1930, p. 389-393, bibl.)

Discusses the classes of vratas performed in Bengal and points out the antiquity of some of them and relates the story of Kojāgarī Lakṣmīpūjā, that of the Kharaputta jāta and the similar story in the Rāmāyaṇa, and maintains, 'the story in the Ramayana is the oldest and furnishes the basis of the Kharaputta jāta and the Vratkatha contains the Jataka story in a somewhat altered form (p. 393).

[175]

PP 3213 B.

VASU, NAGENDRANĀTH

Vibhinna Bauddhasampradāy. (*In* Sāhitya Pariṣat Patrikā, pt. 37, 1337 B. S., 1930 A. D., p. 193-215, notes, bibl.)

Discusses the different yānas, besides Vajrācāryas and Sahajācāryas, Siddhas, Rāmāi Paṇḍit, Dharma worship, Rañjāvati and Maynāmati, Lāu Sen, etc., as also how some later Buddhists of Orissa were converted into Vaiṣṇavism.

Also states that the present composition is part one of an article and that part two of the article is published in Haraprasād-samvardhanā-lekhamālā.

4A

An article entitled *Buddhāvatār* by Rāmānanda Ghoṣ evaṃ Utkale *Buddhāvatār o Bauddha-dharmer punarabhyuday* by the present writer is pub. in *Hara-prasād - samvardhanā-lekhamālā*, pt. 1, ed. by Narendranāth Lāhā and Sunītikumār Cattopādhyāy. Calcutta, 1338 B. S., 1931 A. D., p. 230-266.

[176] 182. Qb. 894. 37.

BHANDARKAR, D. R.

Aryan immigration into Eastern India. (*In Annals of the Bhandarkar Oriental Research Institute*, v. 12, 1930-31, p. 103-116, notes, bibl.)

Maintains, 'the civilisation of pre-Mauryan India especially in Magadha was a fusion of the Aryan and Asura cultures.' (p. 116).

[177] PP 1939.

'ABIM 'ĀLĪ KHĀN, M.

Memoirs of Gaur and Pandua; ed. and rev. by H. E. Stapleton. Calcutta, Bengal Secretariat Book Depot., 1931. 190 p., notes, map, facsim., sketch, plans, plates, geneal. table, append., bibl. 25 × 16. Rs. 5.

In the introd. H. E. Stapleton deals with the river courses near the site of Gaur (p. 13-14).

The book begins with the conquest of Bengal by Muhammad-i-Bakhtiyār Khalji (p. 15) and ends with the description of an inscription of Nuṣrat Shāh dated '1527 A. D.' (p. 171).

Ref : p. 27-29.

Deals with 'Successors of Ghiyasuddin' and refers to 'Raja Kans' (Gapes) and to a facsim. of a coin of Danuja Marddana Deva (p. 29).

Also gives a site plan, of Gaur (plate 2, facing p. 41) showing 'Ballal Bari', 'Kamala Bari', etc. besides a site plan of Pāṇḍuā (plate 5, facing p. 94) together with 'the northern area of the city of Gaur' in which 'supposed palace and fort of Ballal Sen,' and 'Durbashini gate' are shown.

[178] 165. C. 179.

BAGCHI, P. C.

On foreign element in the Tantra. (*In Indian Historical Quarterly*, v. 7, 1931, p. 1-16, text, glossary, notes.)

Deals with 'a number of indications contained in the Tantrik literature which definitely points out that mystic practices of foreign origin crept into the heterodox class of Indian Tantras at a very early date' (p. 1).

[179] PP 2237.

DASGUPTA, MRINAL

Early Viṣṇuism and Nārāyaṇīya worship. (*In Indian Historical Quarterly*, v. 7, 1931, p. 93-116, 343-358, 655-679; v. 8, 1932, p. 64-84, notes, table, bibl.)

Maintains, 'Unlike Nārāyaṇa, Vāsudeva-Kṛṣṇa is presented as a definite incarnation, and we have seen that the teaching of the two systems, even though drawn together, by a peculiar syncretism of beliefs, are not the same in detail' (v. 8, p. 83-84).

[180] PP 2237.

SHAHIDULLAH, MUHAMMAD

Gopāla Deva I of Bengal. (*In Indian Historical Quarterly*, v. 7, 1931, p. 530-536, notes, bibl.)

Refers to Govindandra, Jālandharī and others besides Pāṇikārā, Gaur, etc., in reconstructing the history of Bengal from 700-760 A. C.

[181] P 2237.

SUR, ATULKRISHNA

Pre-Aryan elements in Hinduism, pt. 1—Mother-goddess cults. (*In Calcutta Review*, v. 39, Apr.-June, 1931, p. 227-237, note.)

Holds that the pre-Aryan cults of India offer starting points for the history of Indian religions. (p. 227).

Also maintains that the Mother-goddess of ancient Sumer and the Mother-goddess of India 'are derived from a common source' (p. 235) and that the Mother-goddess cult 'is a distinguishing feature of the pre-Aryan Dravidian civilization' (p. 229).

Further adds that 'Chandika' or 'Durga-kali-devi' was originally worshipped by 'un-Aryan tribes', and that the village feminine deities 'were the direct descendants of the nude goddesses of pre-Aryan times' (p. 237).

Further adds, 'The cult of Mother goddesses underwent further development through the influence of the Tantras — which works reveal to us a religion — perhaps aboriginal — of sexual orgiastic character, which doubtless in substance is very old and popular' (p. 236-237).

[182]

PP 3215.

GHOSH, SARATCHANDRA

Kingship in Bengal, Behar and Orissa in ancient times. (*In Calcutta Review*, 3rd series, v. 39, Apr.-June, 1931, p. 313-320; v. 40, July-Sept., 1931, p. 64-84, notes, bibl.)

[183]

PP 3215.

SĀSTRĪ, HARAPRASĀD

Vṛhaspati Rāymukṣ. (*In Sāhitya Pariṣat Patrikā*, pt. 38, 1338 B. S., 1931 A. D., p. 47-64.)

Gives a short account of the social, religious and political conditions of Bengal while discussing Vṛhaspati Mahintā who was honoured with the title Rāymukṣ by Jalāluddīn, son of Rājā Gaṇeś.

[183A]

182. Qb. 894. 38.

SUR, ATUL K.

Beginnings of Linga cult in India. (*In Annals of the Oriental Research Institute*, v. 13, 1931-32, p. 149-153, bibl.)

Maintains, 'Phallus worship in India is of non-Aryan origin and dates from the Neolithic times' (p. 153).

[184]

PP 1939.

BHATTACHARYYA, BENOYTOSH

An introduction to Buddhist esotericism. Calcutta, Oxford University Press, 1932. iv, 184 p., plates, notes, index, bibl. 24.5 × 18.5.

Deals with Vajrayāna, the four Piṭhas of the Vajrayānists including, Kāmākhyā and Srihaṭṭa and the gurus including Saraha, Śabarīpā, Luipā, Jālandharipā, Kṛṣṇācārya, and others besides the Siddhis, Śūnya and other topics.

Further maintains, 'The introduction of Sakti worship in religion is so un-Indian that we are constrained to admit it as an external or foreign influence' (p. 43).

[185]

178. D. 1443.

BHATTACHARYYA, S. N.

Decline of Buddhism. (*In Malaviya Commemoration Volume*, 1932, p. 657-675, bibl.)

Maintains, 'the Tantras did not originate with Mahāyāna Buddhist ...' (p. 674).

[186]

174. C. 255.

LAW, NARENDRANATH

Some images and traces of Mahāyāna Buddhism in Chittagong. (*In Indian Historical Quarterly*, v. 8, 1932, p. 332-341, texts, facsim., plates, bibl.)

Refers to two plates, containing inscriptions 'in characters of 11th-12th century A. D.' (p. 332).

Also gives the facsim., and texts and refers to a plate and maintains that the date indicated 'appears to be 1308 Śaka — 1386 A. D.' (p. 334).

Further points out how in Chittagong 'the Hinayāna Buddhism' 'came to be super-imposed on the original Bengal Buddhism' (p. 341).

[187] PP 2237.

SEN, PRABODHCHANDRA

Some janapadas of ancient Rāḍhā. (*In* Indian Historical Quarterly, v. 8, 1932, p. 521-534, bibl.)

Discusses cities, tracts and tribes of the country.

[188] PP 2237.

DĀS, SAJANIKĀNTA

Samvaṅga. (*In* Vaṅgaśrī, 1339-40 B S., 1932-33 A. D., pt. 1., p. 122.)

Points out the importance of the Maurya inscription containing the word samvaṅgiya and found in Mahāsthān and interprets the word as confederacy of Bengali tribes.

[189] 424. ka/1. ka
V.S P.

HUTTON, J. H.

Census of India, 1931 ; v. 1—India, pt. 1 — Report. Delhi, Manager of Publications, 1933. xv, 518 p., maps, charts, illus., notes, append., index, bibl. 21.5 × 34.

Ref : p. 348-369.

Discusses the different views on the languages of India and holds, 'An important position in the distribution of the Austroasiatic languages in India is held by the Nicobar Islands' (p. 359).

Ref : p. 379-417. .

Discusses religion maintaining, 'the pre-Aryan religion of the Indus valley involved a cult of the bull, and of the snake....' (p. 393) ; also discusses the position of tribal religious system and its survivals in Hinduism (p. 417).

Ref : p. 425-460.

Discusses caste, tribe and race maintaining, 'Associations have been recently traced between the Nagar Brahmins of Gujarat and the Kayasthas of Bengal ..' (p. 451).

[190] 311. 3954/I 39 g.
Asia. Soc.

THĀKUR, KṢITĪNDRANĀTH

Ādiśūr o Bhaṭṭa Nārāyaṇ. Calcutta, Ādi Brāhma Samāj Press, 1340 B. S., 1933 A. D. xxv, 309 p., append., bibl. 15.5 × 12. Rs. 2/-.

Contains information regarding Ādiśūr and the arrival of five Brāhmins in Bengal.

[191] 182. Bd. 933. 1

SEN, PRIYARANJAN

The Raṅkiṇī cult at Chhota Nāgpur. (*In* Proceedings and Transactions of the Seventh All-India Oriental Conference, Baroda, December, 1933, p. 337-343).

Deals with the Raṅkiṇī cult or the worship of Rankinī, a variant of the name Raṅgiṇī maintaining that she is referred to in Dharmaṅgal and that in Orissa she is 'equated to Bāsali as well' (p. 337), also suggesting 'if the Orissa goddess travelled to Bengal ...' (p. 343).

[192] PP 1929.

SEN, KSHITIMOHAN

The conception and development of the Śūnya doctrine in mediaeval India. (*In* Proceedings and Transactions of the Seventh All-India Oriental Conference, Baroda, December, 1933, p. 405-432, bibl.)

Deals with 'Buddhism : Mahāyāna', 'Śūnya and Dharma cult of Bengal', 'Natha Sect' and 'Dharma cult of Orissa', etc., maintaining, '... Therefore men have tried to express it (Supreme Reality) through absolute negation' (p. 405).

[192A] PP 1929.

SEN, PRABHASCHANDRA

Paundravardhana—its site. (*In* Indian Historical Quarterly, v. 9, 1933 — Haraprasad memorial number, p. 722-735, bibl.) Identifies 'Paundranagar or Paund-tavardhananagar with Mahāsthānga' (p. 735).

[193]

PP 2237.

RĀY, YOGĒSCANDRA

Vaṅger prācīn vibhāg. (*In* Sāhitya Pariṣat Patrikā, pt. 40, 1340 B. S., 1933 A. D., p. 55-81, notes, illus.)

Discusses Nalinikānta Bhaṭṭaśāli's article, Lakṣmana Sener navāviṣṭa Śaktipur-śāsan o prācīn Vaṅger bhaugolik vibhāg pub. in Sāhitya Pariṣat Patrikā, pt. 39, 1339 B. S., 1932 A. D., p. 73-104, in respect of the old measurement of land and money.

194]

182. Qb. 894. 40.

SEN, PRABODHCHANDRA

Prāg-Jyotiṣha, Kāmarūpa and Ḍavāka. (*In* Journal of the Assam Research Society, v. 1, 1933-34, p. 12-15, note.)

Holds that there were three distinct regions bearing the above names.

The editor K. L. Barua in the note maintains that the first two places were not separate tracts and that the modern Ḍavakā is possibly the ancient Ḍavāka.

This was followed by an article, 'Prāgjyotiṣha and Kāmarūpa' in p. 61-63 by Padmanāth Bhaṭṭacārya maintaining the identity of the first two places.

This again was followed by the article Prāgjyotiṣha and Lohita in p. 103-106 by Harinath Pathak Chaudhuri.

[195]

S. 299/Asia. Soc.

BHAṬṬĀCĀRYA, PADMANĀTH

Prāgjyotiṣha and Kāmarūpa. (*In* Journal of the Assam Research Society, v. 1, 1933-34, p. 61-63).

Maintains the identity of the two places.

[195A]

S. 299/Asia. Soc.

PATHAK, HARINATH, Chaudhuri

Prāgjyotiṣha and Lohita. (*In* Journal of the Assam Research Society, v. 1, 1933-34, p. 103-106).

[195B]

S. 299./Asia. Soc.

BARUA, K. L.

Dr. Hutton on the origin of races and religions in India (*In* Journal of the Assam Research Society, v. 1, 1933-34, p. 106-109.)

Refers to Census of India, v. 1, 1931, and holds that pre-Aryan deities such as Śiva, Durgā and Viṣṇu, in their Aryan garb, came to play the most important part in the Hindu Pantheon.

[196]

S. 299/Asia. Soc.

SUR, ATUL K.

Pre-Aryan elements in Indian culture — some additional notes. (*In* Indian Historical Quarterly, v. 10, 1934, p. 14-25, notes, bibl.)

Deals with the popular goddesses of early India, proto-type of Śiva, Daśāvatāras, origin o. the Brāhmī script, etc., in tracing the development of Hinduism in India.

[197]

PP 2237.

MAJUMDAR, R. C.

The Śailendra Empire—up to the end of the tenth century A. D. (*In* Journal of the Asiatic Society, v. 1, 194 p. 11-17, notes, bibl.)

Maintains, ' The new vigour of Mahāyāna form of Buddhism which resulted in such splendid monuments ... in Java may be mainly attributed to their patronage. The introduction of a new kind of alphabet which has been called the Pre-Nāgarī script, and the adoption of a new name Kālīṅga for Malayasia .. may also be traced to the same source ' (p. 15).

Dr. R. C. Majumdar, Dr. H. C. Raychaudhuri and Dr. Kalinkar Datta maintain, ' It appears that the Śailendras derived their religious inspiration from Bengal which was then the chief centre of Mahāyāna Buddhism in India'.— Advanced History of India, 2nd ed., 1948, p. 219.

Dr. Dīneścandra Sen maintains that the people of Lower Bengal visited Ceylon, Java, Sumatra, Japan and China 'for the purpose of promulgating the Buddhistic faith and conducting commercial transactions' — History of Bengali language and literature, 2nd ed., 1954, p. 4.

[198] PP 3007.

NĀTH, RĀJMOHAN

Nāthdharme Vedtattva. (In Sāhitya Pariṣat Patrikā, pt. 41, 1341 B. S., 1934 A. D., p. 124-129, notes, bibl.)

Points out and discusses the two additional Vedas of the Nāths.

[199] 182. Qb.894. 40

RĀY, YOGEŚCANDRA

Vākuṣār purākṛti rakṣā. (In Pravāsi, 1341 B. S., 1934 A. D., pt. 2, p. 675-679, illus.)

A short account of the District maintaining that large number of manuscripts including ' Dharmapūjā vidhān ' ' Śūnyapurāṇ ' and ' Vaṣu Caṇḍīdās's padāvalī ', etc., were found at the place.

[200] 182. Qb. 903.69

SEN, DĪNEŚCANDRA

Vṛhat Vaṅga. Calcutta, University of Calcutta, 1341-42 B. S., 1934-35 A.D., 2 v. 22 × 15.

From the ancient times to the battle of Plassey.

V. 1. lxxvi, 609 p., illus., plates notes, geneal. tables, charts, bibl.

Discusses later Buddhism, Śaivism, Gorakṣavijay, verses on Sūrya and Tantra cult, etc.

V. 2. 606 p. (610-1215 p.), plates, append., indexes, bibl.

Discusses gurucult, rise and development of Bengali language and literature, besides Tripurā, Prāgyotīṣpur, Kocvīhār, Kāchāṛ (Heramba), Śrīhaṭṭa, etc.

[201] I. C./B 954/Se 5502 v.

LAW, B. C.

The Vaṅgas. (In Indian Culture, v. 1, 1934-35, p. 57-63, notes, bibl.)

Maintains, ' Vaṅga thus, in ancient times, stood for what is known in modern times as Eastern Bengal comprising the modern Dacca and Chittagong divisions ... ' (p. 57).

[202] PP 2945.

DASGUPTA, NALININATH

The Buddhist vihāras of Bengal. (In Indian Culture, v. 1, 1934-35, p. 227-233, notes, bibl.)

Refers to ' Pātīkārā, mentioned in the ballads of king Govicandra (p. 231) and points out that the name also occurs in the early history of Burma from which place king Anwratha (1044-77 A. D.) expelled Tantric Buddhism ' (p. 232).

[203] PP 2945

GHOSH, JOGENDRACHANDRA

Revolt of Vaṅgālas in the reign of Mahīpāla I. (*In Indian Culture*, v. 1, 1934-35, p. 292-294, notes, bibl.)

Refers to the Nāth cult and the conversion of king Govicandra to this cult and holds that if there is any truth in the identification of king Govicandra with king Govindacandra of the Tirumalai inscription, this newly converted king and his subjects 'most probably rose against the Buddhists' burnt their monasteries and invaded Magadha' (p. 294.)

[204]

PP 2945.

HAQ, MD. ENAMUL

The ṣūfī movement in India, early period : 1000 A. D.-1150 A. D. (*In Indian Culture*, v. 1, 1934-35, p. 295-298, bibl.)

Maintains, 'The early period of the Ṣūfī movement in India begins from the beginning of the eleventh century A. D.' (p. 295), and that the Ṣūfī Bābā Ādam Shāhid 'came to Bengal during the reign of Rājā Ballāla Sena, with whom he fought for the cause of Islam and courted martyrdom (in Dacca district) probably in 1119 A. D., the year of the death of Rājā Ballāla Sena ..' (p. 297).

[205]

PP 2945.

GHOSH, JOGENDRACHANDRA.

Halāyudha. (*In Indian Culture*, v. 1, 1934-35, p. 502-506, notes, bibl.)

Maintains, 'In the latter part of the twelfth and the first part of the thirteenth century A. D. there flourished three or four Halāyudha Paṇḍits in Bengal.' (p. 502).

[206]

PP 2945.

Notes on the Nāgaras. (*In Indian Culture*, v. 1, 1934-35, p. 507-509, notes, bibl.)

Maintains, 'a tribe called Nāgar came to Bengal in swarms, settled down there, and was merged into the different strata of the Bengali population' (p. 508).

[207]

PP 2945.

CHATTOPADHYAY, K. P.

History of Indian social organization. (*In Journal of Asiatic Society of Bengal, Letters*, v. 1, 1935, p. 377-395, notes, bibl.)

Discusses 'theories of origin of caste' and ascribes the cause of 'the association of the worship of Matsyendranath with occupational guilds in Nepal' (p. 388).

Also discusses 'factors in caste development' and holds, '... the caste system with its complex structure evolved as a stable form of social organization' (p. 395).

[208]

PP 3213 B (1).

CHAKRAVARTI, CHINTAHARAN

The cult of Kālārkarudra, Caḍa-kapūjā. (*In Journal of Asiatic Society of Bengal, Letters*, v. 1, 1935, p. 429-438, notes, bibl.)

Gives an account of the actual worship or the basis of three manuals of rituals and holds that the consort of Kālārkarudra is stated to be Nīlacandīkā, the supreme goddess, or Nīlaparamēśvarī, identified with Kālī.

Also suggests that 'a number of non-Brahmanical or pre-Brahmanical rites and customs also survive in the Caḍakapūjā ..' (p. 438)

[209]

PP 3213 B (1).

GANGULY, D. C.

Historical information in the Prākṛta-Paṅgalam. (*In Indian Historical Quarterly*, v. 11, 1935, p. 564-569, bibl.)

Maintains, 'It is a compilation from several treatises, and it seems to have been completed in the early years of the 14th century A.D.' and that the historical information contained in the work 'is in the main authentic'.

[210] PP 2237.

BANERJI, RAMESHCHANDRA

The vaṅgālas. (*In* Indian Culture, v. 2, 1935-36, p. 755-760, bibl.)

Maintains, 'the Vaṅgas have been associated with the Magadhas as early as the Aitareya Āraṇyaka' (p. 755), and that a 'tribe called Vaṅgāla who were settled on the northernmost borders of India' in 'the Kulu District in the Punjab', also established themselves 'near the easternmost borders of India ..' (p. 759).

Further holds, 'there was this Vaṅgāla invasion of the Vaṅga country in the 10th century A.D. led by the Candra family. ..' (p. 760).

[211] PP 2945.

GHOSH, AMALANANDA

Śiva—his pre-Aryan origins. (*In* Indian Culture, v. 2, 1935-36, p. 763-771, notes, bibl.)

Refers to the different aspects of Śiva as shown in the seals found in Mohenja-daro and in the Śiva images found in Eastern India including Bengal.

[212] PP 2945.

DASGUPTA, N. N.

Vṛhat Vaṅga by Dineshchandra Sen, pub. by Calcutta University, 1341 B.S., 1935 A.D. (*In* Indian Culture, v. 2, 1935-36, p. 828-830).

Notices the above publication.

[213] PP 2945.

RAGHAVAN, V.

Historical information in the Prākṛta Paiṅgala. (*In* Indian Historical Quarterly, v. 12, 1936, p. 151-152.)

Refers to and discusses the article pub. in the Indian Historical Quarterly, v. 11, 1935, p. 564-569.

[214] PP 2237.

Kocvihārer itihās, pratham khaṇḍa ; comp. by Āmanatullā Āhmad. Cooch Behar, Cooch Behar State, 1936. xli, 462 p., port., plates, maps, notes, charts, facsim., geneal. table, index., append., bibl. 23.5×15.5.

Contains t. p. also in English.

Contains references to Maynāmatī, Gorakṣanāth, Śaṅkar Dev, etc.

Two letters, contained in p. 104-105, are reprinted in Dr. Sukumar Sen's Bāṅgālā sāhityer itihās, v. 1, 1948, p. 310-312, as the oldest specimens of Bengali prose style.

[215] 182. Bb. 936. 1.

SPIES, OTTO

An Arab account of India in the 14th century being a translation of the chapters on India from al-Qalquashandī's Ṣubḥ ul-A'shā. Stuttgart, Verlag von W. Kohlhammer, 1936. i, 78 p., notes, bibl. 23 × 12.5.

Refers to the conquest of 'the province of Jainagar' and of the 'province of Laknauti' (p. 62-63 ; 62 note).

[216] 162. B. 97.

GHOṢ, YOGEŚCANDRA

Pavanadūta-varṇita Bāṅgālā deś. (*In* Sāhitya Pariṣat Patrikā, pt. 43, 1343 B.S., 1936 A.D., p. 49-59, notes, bibl.)

Refers to the work by Dhoyī a court poet of Lakṣmaṇa Sena, ed. by Cintāharan Cakravartī, pub. by Saṃskṛta Sāhitya Pariṣat and discusses some people, conditions of the country, different places, rivers, etc.

[217]

BARUA, K. L.

Alpines in Eastern India. (*In* Indian Culture, v. 3, 1936-37, p. 161-171, notes, bibl.)

Maintains, 'the contribution made by the Alpines to the culture and civilization of Eastern India from a very early period, prior to the advent of the Vedic Aryans, was not inconsiderable' (p. 171).

[218]

PP 2945.

GHOSH, JOGENDRACHANDRA

Conquest of Dakṣiṇa Rāḍha by Vijayasena. (*In* Indian Culture, v. 3, 1936-37, p. 187-190, bibl.)

Maintains that the old name of Dakṣiṇ Rāḍh was Suhma.

[219]

PP 2945.

PAUL, PRAMODELAL

Jainism in Bengal (*In* Indian Culture, v. 3, 1936-37, p. 524-530, notes, bibl.)

Maintains, 'The districts of Manbhum, Sinhabhum, Birbhum and Burdwan derive their names from Mahāvira and Vardhamāna' (p. 524) and, 'even in the 13th century there were heads of organized association of the Jainas in Gauḍa and Vaṅga ..' (p. 530).

[220]

PP 2945.

SANDHYĀKARA NANDĪ

Rāmācaritam ; ed. by Ayodhyānāth Vidyāvinod. Calcutta, Divyasmṛti Samiti, 1344 B. S., 1937 A.D. xvii, 87 p., text, commentary, notes, tr. 17.5×11.5. Re. 1/-.

In the foreword the editor discusses the period of trouble during the reign of Mahīpāla and points out that Pratāp Siṃha, ruler of Dhekkari, helped Rāmāpāla against Bhīma.

[221]

180. No. 93. 54.

BRIGGS, GEORGE WESTON

Gorakhnāth and the Kānpaṭa yogīs. Calcutta, Y. M. C. A. Publishing House, 1938. vii, 380 p., succession table, charts, glossary, plates, illus., index, bibl. 18×12.

Deals with the cult, history and system of the Kānpaṭa sect maintaining, 'Gorakhnath lived not later than A.D. 1200, probably early in the eleventh century, and that he came originally from Eastern Bengal' (p. 250).

Also discusses 'the forerunners of the Gorakhnāthīs' (p. 208-227).

Further holds, 'It is supposed that Matsyendranāth actually came from Assam, from the region of the Kāmarūpa' (p. 232) and 'These references testify to contacts between Gorakhnāth and Matsyendranāth and to the struggle between Buddhism and Śaivism in Nepāl' (p. 233).

Also refers to 'The Song of Manikchandra', Dharma maṅgal, Hārisiddhā, Dharma cult, Rāmāi Paṇḍit, Maynāmatī, etc. (p. 243-244).

[222]

178. C. 1461.

CATTOṢĀDHYĀY, SUNĪTIKUMĀR

Jāti, saṃskṛti o sāhitya. Calcutta, Mitra & Ghosh, 1345 B.S., 1938 A.D. ii, 165 p. 18×12. Rs. 2/-.

Republication of seven articles including 'Jāti, saṃskṛti o sāhitya' and 'Purān o Hindu saṃskṛti' containing a dissertation on the formation of the Bengali people and their culture by the union of the Austrics, Dravidians and the mixed Aryans of North India, besides the growth and development of Bengali literature in the former article, while, in the latter a discussion on the continuation of some Prākṛta words with suggestions of their existence in the old Purāṇas in non-Aryan vernacular languages and their subsequent incorporation into Sanskrit language in the process of spreading Sanskrit culture of the Hindu race.

Also refers to Śrīkrṣṇakīrtan,
Lāu Sen story, Gopīcāḍ story, etc.
[223] I.C./B891.444/C29753j.

DIKSHIT, K. N.

Memoirs of the Archaeological
Survey of India, no. 55, excava-
tions at Paharpur, Bengal. Delhi,
Manager of Publications, 1938
vii, 99 p., plates, facsimis, sketches,
illus., bibl. 32 × 25. Rs. 24/-.

Holds that in the 7th century
Jainism gradually disappeared in
Bengal along with the Guhanand
Vihār at Vatagohālī and that the
locality later on became known as
Somapura, modern Paharpur
where a Buddhist temple was
established and its memory
lingered in the Mahāyāna
Buddhist tradition up to the 17th
century as the author of *Pag
Sam Jon Zang* (a Tibetan work)
refers to (p. 73-74 ; 3).

[224] PP 992.

RAY, ŚARATCANDRA

Bhārater mānav o manāv-samāj.
(*In* Sāhitya Pariṣat Patrikā, pt. 45,
1345 B.S., 1938 A.D., p. 232-262.)

Discusses the Bengali race and
its origin.

[225] 182. Qb. 894. 40.

SANDHYĀKARA NANDĪ

Rāmacaritam ; ed. by R. C. Majum-
dar, Radhagovinda Basak and
Nanigopal Banerji. Rajshahi,
Varendra Research Museum, 1939.
xxxv, 170 p., text, commentary, tr.
in English, index, bibl. 24 × 18.

Point out the opinion of R. D.
Banerji that as Sandhyākara-
nandī's reference to the origin
of the Pālas from samudra (ocean)
is in agreement with the account
of Ghanarāma's Dharmamaṅgal,
it must be regarded as undoubtedly
correct (introd., p. x).

Also point out that Pratāp
Siṃha of Dhekkariya helped
Rāmapāla in his expedition and
that Īśvaraghosa set up Dhekkari
as an independent state probably
during the revolution against
Mahīpāla (introd., p. xxvii).

[226] 180. Nb. 93. 19.

BĀGCĪ, PRABODHCANDRA

Vaṅgadese Jainadharmmer prāram-
bha. (*In* Sāhitya Pariṣat Patrikā,
pt. 46, 1346 B.S., 1939 A.D.,
p. 1-3.)

Holds that Nirgrantha was the
old name of the Jaina sect which
was well established in the city of
Paundravardhan in 300 B.C. and
held its influence in North Bengal
even during the middle of the 7th
century A.D.

[227] 182. Qb. 894. 40.

PAUL, PRAMODELAL

The early history of Bengal—from
the earliest times to the Muslim
conquest. Calcutta, Indian
Research Institute, 1939-40. 2v.
24 × 15.5. Rs. 8/-.

v. 1. xiv, 158 p., notes, appends.,
bibl.

In the foreword Dr. R. C.
Majumdar observes, 'Mr. Paul
would regard his labour amply
justified if this book paves the
way for a fuller and better treat-
ment of history of Bengal.'

v. 2. vi, 158 p., map, notes,
appends., index, bibl.

In the preface the author holds,
'This is the first attempt' to write
the social, religious and cultural
history of ancient Bengal on a
comprehensive scale.'

[228] 167. A. 175.

GHOSH, JOGENDRACHANDRA

Sources of two Kṛṣṇa legends. (*In*
Indian Culture, v. 6, 1939-40,
p. 464-467, bibl.)

Deals with (1) the Syamantaka
legend and (2) the Kāliyanāga
legend.

[229] PP 2945.

SIRCAR, DINESCHANDRA

Bengal and the Rajputs in the early mediaeval period. (*In* New Indian Antiquary, v. 2, 1939-40, p. 481-487.)

A very short history of Bengal from the fall of Śaśāṅka to the fall of the Kaivarta chief Bhima.

[230] PP 3083.

MUKHERJEE, PRABHAT

The history of medieval Vaisnavism in Orissa. Calcutta, Pravāsi Press, 1940. xiii, 200 p, notes, supplementary notes, glossary, append., bibl. 24 × 17. Rs. 6/-.

In the foreword Sir Jadunath Sarkar holds, 'A new world of study has been opened to us by the young author of this book. . .' (p. v)

The author discusses Subhadra and Rādhā and suggests that the Car-festival of Jagannātha was borrowed from Buddhism (p. 19).

He further holds that Rāmāi Paṇḍit, priest of Lāu Sen tried to synthesize the different creeds by preaching the Dharma cult and that Dharma Thākura was the son of Ādi-Buddha and was Viṣṇu himself (p. 19), also that in Dharma pūjā vidhāna, perhaps the earliest literary reference to Jagannātha's identification with Buddha may be noticed (p. 20).

Also adds that Mayūrbhaṭṭa probably lived in the 11th century and that he was the court-poet of Lāu Sen's grandson (p. 19, note).

[231] 178. C. 1475.

MAJUMDAR, R. C.

Physical features of ancient Bengal. (*In* D. R. Bhandarkar volume, ed. by Bimalachurn Law, 1940, p. 341-364, notes, bibl.)

Discusses some rivers and their courses as also some places of Bengal.

[232] 174. C. 299.

RĀY, NĪHĀRRAJAN

Prācīn Bāṅlār dhan-sambal. (*In* Sāhitya Pariṣat Patrikā, pt. 47, 1347 B.S., 1940 A.D., p. 176-206, bibl.)

Refers to some inscriptions, Caryācaryaviniścaya, aphorisms of Ḍāk and Khanā, Prakṛta Paṅgala, etc., in dealing with some place names, land measurements, merchandise, coins, trade routes, etc., of Bengal.

[233] 182. Qb. 894. 42.

Prācīn Bāṅlār śreṇivibhāg. (*In* Sāhitya Parisat Patrikā, pt. 47, 1347 B.S., 1940 A.D., p. 273-285.)

Refers to some inscriptions and Caryācaryaviniścaya in dealing with some classes of people including Government officers of old Bengal.

[234] 182. Qb. 894. 42.

NARAHARI, H. G.

The sources of the Kālīya-nāga legend. (*In* Indian Culture, v. 7, 1940-41, p. 112-115, notes, bibl.)

Refers to the Kālīya-nāga legend pub. in Indian Culture, v. 6, p. 466-467 and suggests that 'the Kālīya-nāga legend must at least have been inspired by these two Vedic stories of the fight between Indra on the one side, and the demon Kṛṣṇa or Vṛtra on the other ...' (p. 115).

[235] PP 2945.

SARKAR, BENOVKUMAR

Bengali culture as a system of mutual acculturations. (*In* Calcutta Review, v. 79, Apr.-June, 1941, p. 6-14).

Discusses the special features of Bengali culture maintaining, 'Large sections of the Bengali people had remained non-Hindu and non-Buddhist down to 1200, especially in East Bengal' (p. 8) and, 'Shaikh Shubhodaya, Kavikankana-Chandi and the Radha-Krishna songs represented certain phases of mutual 'acculturation' between the original Pariah culture of Bengal and the non-Bengali Hindu, Buddhist and Muslim faiths' (p. 9).

Further holds, 'The basic religion of the Bengali people for thousands of years has remained Bengalism, (p. 10) and, 'The Doms, Hadis, Chamars, Bagdis, fowlers and other castes of the Bengali population have substantially contributed to the inventory of the Bengali gods and goddesses' (p. 11).

[236] PP 3215.

MAJUMDAR, R. C.

Local self-government and the ownership of land in ancient Bengal. (*In* Dacca University Studies, v. 5, 1941-42, no. 2, p. 1-10, bibl.)

Maintains, 'The procedure of land-sale in the Bengal inscriptions thus throws new light on the system of land-tenure' (p. 9).

[237] PP 2997.

RĀY, NĪHĀRRĀÑJAN

Prācīn Bānlār bhūmi-vyavasthā. (*In* Sāhitya Pariṣat Patrikā, pt. 48, 1348 B.S., 1941 A.D., p. 169-188 ; pt. 49, 1349 B.S., 1942 A.D., p. 15-34, tables, bibl.)

Refers to some inscriptions and discusses the different types of land, measurements and rates of land, demand for land, value of yield from a particular area, boundaries, taxes, etc., besides some old Bengali words including jolā, khāri, gaṅginikā, etc.

[238]

SEN, BENOYCHANDRA

Some historical aspects of the inscriptions of Bengal—pre-Muhammadan epochs. Calcutta, University of Calcutta, 1942. lxxviii, 613 p., geneal. tables, notes, index, bibl. 23.5×15. Rs. 20/-

In the introd. the author holds that the object of the present work is to prepare the foundations of further researches in domain of history and culture of the Bengali people.

[239] 167. A. 1

GHOSH, BATAKRISHNA

Some historical aspects of the inscriptions of Bengal—pre-Muhammadan epochs by Benoychandra Sen, University of Calcutta, 1942 (*In* Indian Culture, v. 8, 1941-42 p. 407-408.)

Notices the above work.

[240] PP 2945.

CHAUDHURI, NANIMADHAB

The India cow-herd god. (*In* Journal of the Bihar and Orissa Research Society, v. 28, pt. 4, 1942, p. 384-405, bibl.)

Attempts to show that 'Gopāla-Kṛṣṇa was an independent deity who was identified with Vāsudeva-Kṛṣṇa.'

[241] PP 1765.

The history of Bengal, v. 1, Hindu period ; ed. by R. C. Majumdar. Dacca, University of Dacca, 1943. xxxiv, 730 p., geneal. tables, notes, maps, plates, append., bibl. 24×15. Rs. 20/-.

Ref : p. 10-34.

Dr. H. C. Raychaudhuri discusses the tracts, administrative divisions and cities of ancient Bengal.

Ref : p. 41-262.

Dr. R. C. Majumdar discusses Gauṛa, Vaṅga, the Pālas, the Senas and minor ruling dynasties, etc.

Ref : p. 394-428.

Dr. Prabodh Chandra Bagch discusses religion maintaining that a 'special feature of Bengal Vaishnavism is the Rādhā-Krishna cult' (p. 403), and that 'Rādhā was probably a Bengali innovation made shortly before the time of Jayadeva and represented only a Vaishnavite phase of the growing Śāktism. ...' (p. 404).

Ref : p. 557-641.

Dr. R. C. Majumdar, Dr. D. C. Ganguly and Dr. R. C. Hazra discuss society of Bengal.

[242] 954. 1/H 629.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Sūphī anubhūti o darśan. (*In* Udbodhan, Āśvin, 1350 B.S., 1943 A.D., p. 402-408)

Discusses Śūfism and Śūfī saints and suggests an enquiry if Śūfī literature and Śūfī conception have any influence on the bhakti-based sādhanā of the mediaeval period.

Also holds that the 'Sek' or the Muslim saint described in 'Seksūbhodayā' was a Śūfī.

[243]

LĀMĀ, TĀRĀNĀTHA

Mystic tales of Lāmā Tārānātha : a religio-sociological history of Mahāyāna Buddhism ; tr. by Bhupendranath Datta. Calcutta, Ramakrishna Vedanta Math, 1944. viii, 85 p., front., plates, notes, append., index, bibl. 22×13. Rs. 4/-.

Tr. from the German version of A. Gruenwedel of the original Tibetan work.

Republished in 1957.

Contains description of the activities of some Siddhācāryas and Nāthgurus and of Gopicandra, etc., besides references to Tripurā, Gauṛ, Oḍivisa, Rāṣā, Dākina, Yoginī, etc.

In the foreword Dr. Bhupendranath Datta holds, that in this work, 'one will find out the process by which Mahāyāna Buddhism has gradually amalgamated itself with the Brahmanism of later days' and that it may throw 'some further light on the history and sociology of India of that time.'

He also holds that some Indian words contained in the book 'may help the philologist in his investigation regarding the language or languages of the period.'

[244] 178. D. 1561.

RĀY, NĪHĀRĀÑJAN

Bānlār nadnadī. (*In* Viśvabhāratī Patrikā, 1351-52 B.S., 1944-45 A.D., p. 175-197, notes, bibl.

Discusses from old records some important river courses of old Bengal.

Republished in book form in 1354 B.S., 1947 A.D.

[245] 182. Qb. 942. 1.

CHATTERJI, SUNĪTIKUMAR

India and Polynesia : Austric bases of Indian civilisation and thought. (*In* Bharata-kaumudī, pt. 1, 1945, p. 193-208).

Discusses the different races who came to India in ancient times and helped the development of Hindu or ancient Indian religion and culture.

Also adds that the Austrics came to India and gave us the cultivation of rice, etc., 'besides certain spiritual concepts and religious cults or practices' (p. 197-198) and that 'the mysticism of the Austric and Dravidian worked hand in hand with the imagination and practical common sense of the Aryan, ...' (p. 201).

Further suggests that the use of betel leaf and betel nut and of turmeric and vermilion in Hindu ritual besides varan and strī-ācāra in Bengal are of Austric origin (p. 203).

[246] 165. A. 717.

SIRCAR, DINESCHANDRA

The city of Bengala. (*In* Bharatiya Vidya, v. 5, 1945, Babu Shri Bahadur Singhji Singhi memorial volume, p. 34-42, notes, bibl.)

Discusses the country known as Vaṅgāla and Baṅgāl during the reign of Candra kings and Muslim rulers of the early 14th century respectively, besides the city of Bangala during the period of Portuguese settlement in Bengal.

[247] PP 3485.

CORTESÃO, A.

The city of Bengala in early reports. (*In* Journal of the Asiatic Society of Bengal, Letters, v. 11, 1945, p. 10-14, notes, bibl.)

A dissertation on the city of Bengala maintaining, "the 'city of Bengala' of the early sixteenth century writers was Gaur."

[248]

CHAUDHURI, N. M.

The cult of Vana-Durga, a tree-deity. (*In* Journal of the Asiatic Society of Bengal, Letters, v. 11, 1945, p. 75-83, bibl.)

Holds that in the different parts of Bengal there prevail a number of allied cults affiliated to the goddess Vana-Durgā having in common two features, namely, association with the Śeorā tree and welfare of children as their object.

Also holds that it is a mixed cult with elements of an old demonolatrous practice and a tree cult.

[249]

SEN, KSITIMOHAN

Bāmlār sādhanā. Calcutta, Viśvabhārati, 1352 B.S., 1945 A.D. xvi, 88 p., note, append., bibl. 18.5×12.5. As. -/8/-.

Discusses the different cults and some saints of old and mediaeval Bengal besides some works.

[250] 182. Jc. 945. 6.

RĀY, NĪHARRANJAN

Bāñālī Hindur varṇabhed. Calcutta, Viśvabhārati, 1352 B.S., 1945 A.D. i, 119 p., notes, bibl. 18×12. As. -/8/-.

Discusses people of different castes of Bengal of pre-Muslim period.

[251] 182. Pc. 945. 37.

MAJUMDĀR, RAMEŚCANDRA

Bāmlā deśer itihās. Calcutta, General Printers & Publishers, 1352 B.S., 1945 A.D. vii, 236 p., chart, maps, plates, facsimis., index, bibl. 24×15.5. Rs. 5/-.

A history of Bengal and her people from the pre-historic period to the end of the Sena dynasty dealing with religion, castes, trade & industries coins, arts, language and literature, etc.

[252] I.C./B954/M2896v.

SEN, SUKUMĀR

Madhyayuger Bāmlā o Bāñālī. Calcutta, Viśvabhārati, 1352 B. S., 1945 A.D. 51 p., variant readings, notes, bibl. 17.5×11.5. As. -/8/-.

Quotes Kīrtitā as also some other works to show the contemporary conditions of the country.

[253] 182. Mc. 945. 14.

MUKHOPADHYAYA, SUJITKUMAR and WU, HSIAOLING

Political intercourse, between Bengal and China. (*In* Modern Review, v. 77, no. 1-6, Jan.-June, 1945, p. 121-122, notes.) 'Tr. from Chinese records'.

Maintain 'In Chinese literature, we find many records of political intercourse between Bengal and China, which took place during 1408-38 A.D. In these records, we find descriptions of Bengal, of its social customs, its public life, its native productions—trade, wealth, etc'. (p. 121).

[253A] PP 1237.

BAGCHI, P. C.

Political relations between Bengal and China in the Pathan Period. (*In* Visvabharati Annals, v. 1, 1945, p. 96-134, bibl.)

Deals with some records and holds that the records on the exchange of embassies between Bengal and China during the first half of the 15th century throw light 'on the political, social and economic condition of Bengal in the 15th century' (p. 96).

Further maintains that Rājā Ganēś rose to power between 1405-1409 and that 'this was the period when ambassadors from Bengal began to be sent to China' (p. 111) after the end of the Buddhist period when 'Political relations between India and China practically came to a close' (p. 96).

[253B]

PP 1832.

SEN, PRABODHCANDRA

Prācīn Bāmlār janapad paricay. (*In* Viśvabhāratī Patrikā, 1352-53 B.S., 1945-46 A.D., p. 248-260, maps, bibl.; 1353-54 B.S., 1946-47 A.D., p. 65-80, notes, bibl.)

Holds that the country with a common language and bearing the same name was formed in the mediaeval period after the Turkish conquest and that in ancient times the janapadas of Bengal were separate countries inhabited by the different tribes.

Also discusses some famous places such as Tāmrālipti, Vetaḍḍa, Kenduvilva, etc.

Further discusses Gauṛ and her people as also Vaṅga.

[254]

DASGUPTA, SHASHIBHUSAN

Obscure religious cults as background of Bengali literature. Calcutta, University of Calcutta, 1946. Hii, 301 p., notes, index, appends., bibl. 24 × 15.5. Rs. 15.

[3.12.1960]

In the preface the author holds, 'The aim of the present work is an expository study of the obscure religious cults that inspired Bengali literature in the old and the mediaeval times' (p. xxiii.)

The work contains four parts or sections, pt. 1, p. 1-128, deals with Buddhist Sahajiyā cult and literature, pt. 2, p. 131-215, with Mediaeval Sahajiyā Schools, pt. 3, p. 219-294, with the Nāth cult and pt. 4, p. 297-396, with the Dharma cult and Bengali literature.

[255]

175. H. 237.

RAMACHANDRAN, T. N.

Recent archaeological discoveries along the Mainamati and Lalmai ranges, Tippera district, East Bengal (*In* B. C. Law Volume, pt. 2, 1946, p. 213-231, map, illus., geneal. table, notes, bibl.).

Discusses Maynāmātī, wife of king Māṇikcandra, 'of the Chandra dynasty that ruled in Bengal in the tenth and eleventh centuries A.D.' (p. 214), the Nāth gurus, Sahajayāna, Vajrayāna, the kingdom of Paṭṭikerā and the Candra dynasty, etc.

Also holds, 'As at Paharpur, so also at Mainamati, Jainism appears to have flourished side by side with Buddhism and Brahmanism' (p. 219) and adds, 'the subject-matter of the terracotta plaques and the ornamental bricks (of mound no. 10) throws a flood of light on the lives, beliefs and emotions of the people of Bengal of those days (ninth-eleventh centuries A.D.)' (p. 225).

Also holds that according to local tradition there is 'a chapel (in mound no. 11) for the worship of Hāḍī pā, the Guru of Gopīchanda and his mother' (p. 229).

[256]

174. C. 311.

CHAKRABARTY, TAPONATH

Women in the early inscriptions of Bengal. (*In* B. C. Law volume, pt. 2, 1946, p. 243-260, bibl.)

Refers to some inscriptions and works and attempts to give some information about women drawn from the field of epigraphy supplemented by a few additional and interesting sidelights thrown by contemporary or subsequent literature (p. 243.)

[257] 174. C. 311.

ŚĀSTRĪ, HARAPRASĀD

Prācīn Bāṃlār gaurav. Calcutta, Viśvabhāratī, 1353 B.S., 1946 A.D., 64 p.

Ref : p. 35-37.

Suggests that the Nāths preached a religion which is neither fully Hindu nor fully Buddhist and holds that a Bengali pada of Mīnanāth has been found in a work (p. 36).

Also discusses Mīnanāth and Gorakṣanāth.

[258] 182. Pc. 946. 12.

SEN, SUKUMĀR

Prācīn Bāṃlā o Bāṃhālī; 2nd ed. Calcutta, Viśvabhāratī, 1353 B.S., 1946 A.D. ii, 58 p., texts, tr., bibl. 18.5 × 12. As. /8/.

1st pub. in 1350 B.S., 1943 A.D.

A short account of the political, social and family life in Bengal from the 5th to the 12th century A.D.

[258A] 182. Pc. 946. 13.

MUKHARJĒA, CHARULAL

Bratas in Bengal. (*In* Man in India, v. 26, no. 1, March, 1946, p. 202-206, bibl.)

Gives a short account of two vratas, 'Nakhchuder Brata' and 'Ruphaluder Brata' and holds these to be of non-Aryan origin.

[259] PP 1965 A.

SIRCAR, DINESCHANDRA

The goddess Aparna. (*In* Journal of the Kalinga Historical Research Society, v. 1, June 1946, p. 87-88, bibl.)

Holds that the word Umā is the same as Dravidian ammā meaning 'mother' used in the sense of the Mother goddess and that the Buddhist deity Pārṇa-Śabarī is apparently named after the Pārṇa-Śabarās. Also suggests, 'Aparṇā, the naked goddess, may likewise have been originally worshipped by a naked aboriginal tribe such as the Nagna-Śabara'.

[260] PP 3497.

KARMAKAR, A. P.

The Kāpālikas. (*In* Journal of the Kalinga Historical Research Society, v. 1., no. 1, June 1946, p. 237-240, bibl.)

Holds that like the other Śaiva sects, the Kāpālikas also seem to be of very ancient origin and quotes D.C. Śāstrī's view, 'it appears that the Lokāyatikas, the Vāmadevas .. the Kāpālikas .. the Sahajiyās and the Tāntrikas all walk along the same track with slight difference'.

[261] PP 3497.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Ahamrāj Svargadev Rudrasimha. (*In* Śāradyā Hindusthan, 1353 B.S., 1946 A.D., p. 88-98).

States that the principal source of the history of Tripurā is 'Rājmālā' in poetry form written serially under the patronage of the kings of Tripurā from the beginning of the 15th to the beginning of the 19th century (p. 92).

[262]

Borojaṭi. (*In* Śāradyā Ānanda Bāzār Patrikā, 1353 B.S., 1946 A.D., p. 99-111, illus., map.)

Discusses the regions and the classes of the Bhot-chins or the Boro race of the North-eastern India including Bengal and Assam as also their different contributions including change in the pronunciation of some letters in Asamiyā language.

Also holds that possibly several hundred years before 1400 A.D. Bengali was accepted as the court language of Tripurā and that soon after 1400 A.D. Dharmamāṇikya of Tripurā patronised the composition of Rājmālā in Bengali.

Further points out that in a Tripurā coin dated 1412 S.E., 1490 A.D., names of the king and queen in Bengali script may be noticed.

Also discusses a short history of Kocvihar and of the states of Assam and holds that the model of lettering of the coin of king Kāṁsanārāyan (c. 1416 A.D.) was followed by the kings of Ahom and Koc, etc.

[263]

Islamic mysticism, Iran and India by Suniti Kumar Chatterji. (*In Indo-Iranica*, v. 1, no. 2, 1946-47, p. 9-35, notes, append.)

Maintains, 'Islamic mysticism or Sufism reached India with the advent in North India of the Turks and the Iranians, even before the latter conquered parts of North India and settled down there in the twelfth and thirteenth centuries; and the Indians ... found in it a remarkable and a new way of *sādhana* or spiritual discipline' (p. 12) and, 'Sufism unquestionably influenced the rise of the *Sants* or Mediaeval Saints of Northern India, whose lineage on the Indian side goes back to Gorakh-nāth, Machhindar-nāth and other *Siddhas* of pre-Muslim times, and on the other who had some connexion with the Sufi teachers' (p. 28).

Further holds that the Muslim devotee described in *Sek-Subhodayā* 'was unquestionably a Sufi ...' (p. 14).

[264]

PP 3415.

Darāp Khā Gāzī. (*In Viśvabhāratī Patrikā*, 5th year, 1353-54 B.S., 1946-47 A.D., text, tr.)

Deals with the change in life of Darāp Khā Gāzī of (13th-14th century) of Trivenī as also with his Gaṅgā stava.

Also points out that Darāp Khā Gāzī is mentioned in Rūprām's Dharmamangal, composed prior to 1650 A.D.

[265]

182. Qb. 942. 1.

ELWIN, VERRIER

The Muria and their ghotul. Bombay, Oxford University Press, 1947. xxix, 730 p., maps, illus., plates, notes, musical notations, glossary, appends., indexes, bibl. 24 × 15.

Describes the Muria aboriginals fully trained in childhood and youth in all aspects of life including sex in the ghotul where the 'life of chelik and motiarī (boy and girl members of the ghotul) is full, interesting, exciting and useful' (p. 658).

The author holds, 'The word Muria is used in Bastar (state) to mean, generally, an aboriginal' (p. 14) and, 'there are probably at least three different elements in the composition of the Muria tribe' (p. 20) including 'the Muria immigrants from the north'—preface, (p. vii).

Also maintains that ghotul is 'the village dormitory and that 'Bastar ghotul is one of the most highly developed and carefully organized in the world'—preface, (p. vii).

Further adds, 'The message of the ghotul—that youth must be served, that freedom and happiness are more to be treasured than any material gain, that friendliness and sympathy, hospitality and unity are of the first importance and above all that human love—and its physical expression—is beautiful, clean and precious, is typically Indian. The ghotul is no Austro-asiatic alien in the Indian scene. Here is the atmosphere of the best old India .. here is something (though now altogether human) of the Krishna legend and its ultimate significance ..' (p. 663).

[266] H. 9. m. 321. Ind.
Mus. Anthro. Sec.

RĀY, NĪHĀRĀÑJAN

Prācīn Bāñlār pathghāt. (*In* Viśvabhāratī Patrikā, 1354-55 B.S., 1947-48 A.D., p. 16-24. bibl.)

Discusses from old records some places as also land and water routes of old Bengal.

[267] 182. Qb. 942. 1.

Bāñālir ādi dharma. (*In* Viśvabhāratī Patrikā, 1354-55 B.S., 1947-48 A.D., p. 284-299, notes, bibl.)

Maintains that the Vedic and Paurāṇik Brahmanism, Buddhism and Jainism of Bengal are based on the religion, festivals and rites of the pre-Aryan Koma society of Bengal and that Dharma worship, Caṛak worship, Manasā worship and some other festivals and rites originally belonged to the pre-Aryan Koma settlers of the country.

Also holds that the Śavara goddess Parnaśavarī was later on accepted in Aryan religion and that the Śavaras had a special place in Vajrayāna Buddhism as may be seen in many Caryā songs.

Further quotes Caryāpada, no. 28 by Śavarapāda.

[268] 182. Qb. 942. 1.

SEN, SUKUMĀR

Vaiṣṇavdharma o Suphī mat. (*In* Śrī Sudarśan, 1354-1355 B.S., 1947-48 A.D., p. 174-176.)

Refers to Dr. Sunitikumar Chatterji's article Islamic Mysticism, Iran and India, pub. in *Indo-Iranica*, vol. 1, no. 2, 1946-47, p. 9-35 and maintains that the influence of Buddhist Mahāyāna school on the Vaiṣṇav Bhakti cult of Northern India is undisputed.

Also holds that Suphī influence on Bengali lyric poetry, if there be any, can not be traced prior to the end of the 17th century and that it came only through Hindi.

[269] 182. Qb. 947. 5.

DĀSGUPTA, NALINĪNĀTH

Bāñgālay Baudhdharma. Calcutta, A. Mukherji and Co., 1355 B.S., 1948 A.D. iii. 269 p., notes, plates, indexes, bibl. 17.5×12. Rs. 4/8/-

Discusses the revival of Buddhism in the middle of the 8th century A.D. with Bengal and Magadha as its centre as also Mahāyāna, and its later developments, besides some Nātha Siddhas and Siddhācāryas.

Further holds that Dharma Thākur cannot possibly be accepted as a Buddhist god and that he is sometimes seen as Yamarāja, sometimes as Mahādeva, sometimes as Viṣṇu, sometimes as Upaniṣadic Brahman, sometimes as a follower of Sūrya and sometimes as something else (p. 231-232).

Also discusses Gopicād, Maynāmatī, Sūnyapurān and refers to Paṭṭikeraka, Mohārkul sahar, etc.

[270] I.C./B 294.3/D 26094 v.

SARKAR, S. C.

The Muria and their ghotul by Verrier Elwin. (*In* Journal of the Bihar Research Society, v. 34, 1948, p. 158-159.)

Notices the work maintaining, ... the life-history of Kṛṣṇa and Rādhā and their 'gopas' and 'gopīs' is just a replica, even in minute details, of what is to be found amongst the Murias and their Ghotuls ... (p. 159).

Also holds, 'Ghotul is a later form of ancient Indian Goṣṭhālaya or "Goṣṭha-kula" ... (p. 159).

[271]

PP 1765.

SIRCAR, DINESCHANDRA

The Śākta pīthas. (*In* Journal of the Asiatic Society of Bengal, Letters, v. 14, 1948, p. 1-108, text, notes, lists of pīthas, geneal. tables, appends., bibl.)

Contains, the text of Pīthā-nirnaya with a discussion on Śakti and Śiva maintaining, 'The different names of the mother-goddess appear to have originally indicated different tribal deities who were afterwards identified with the wife of Śiva-Paśupati, a pre-Aryan god' (p. 3, note) and, 'Neither Śiva nor Śakti, however, has been free from aboriginal associations even to this day..' (p. 105)

[272]

PP 3213 B (1).

KAKATI, BANIKANTA

The mother goddess Kamakhya-Gauhati, Assam Publishing Corporation, 1948 vi, 91 p., index, bibl. 18×12. Rs. 3.

Discusses Śiva worship and holds, 'Saivism in some gross form associated with wine and flesh was the prevailing religion of the aboriginal Kiratas' (p. 17).

Also discusses the goddess Kāmākhyā and suggests, 'the formation of Kāmā in Kāmākhyā is of extra-Aryan origin' (p. 40) and points out the tradition, 'the former worshippers of the goddess were Gāros and pigs were offered as sacrifices' (p. 39).

Also discusses Tīkṣṇakāntā or Ugratārā a Buddhist goddess said to be imported from the country of the Bhoṭas.

Further discusses Viṣṇu-worship and neo-Vaiṣṇavism in Assam.

[273]

173. H. 869.

DHOYI

Pavanadūta ; tr. and ed. by Vyomkeśh Bhāṭṭācārya. Calcutta, H. Chatterji and Co., 1948. iv, 49 p., texts, notes. 24×17.5. Rs. 3.

A Bengali versification of the Sanskrit poem.

In the preface the editor suggests that the work is possibly based on the expedition of Lakṣmana Sena to the South.

[274]

180. Nb 94. 31.

KARAMBELKAR, V. W.

Magic ritual in Sanskrit fiction. (*In* Journal of the Ganganath Jha Research Institute, v. 7, 1949-50, p. 125-141, notes, bibl.)

Discusses some stories dealing with the activities of the Kāpālik, Śākinī, Yoginī and Dākinī, etc.

[275]

PP 3257.

DVIVEDI, HAJARIPRASAD

Kabīr Bombay, Hindī-grantha-ratnākar Kāryālay, 1950 x, 370 p., charts, notes, glossary, appends., index, bibl. 18×11.5. Rs. 4.

A Hindī work.

Ref : p. 22-30, 31-43.

Discusses the Avadhūta stage of the Sahajayāna and holds that according to Kabīr a Siddha Yogī of the Nāth cult is an Avadhūta.

Also discusses the Nāth cult and its influence on the Kabīr cult.

[276]

H 891-431/K 112 D.

MALLIK, KALYĀNĪ.

Nāthsampradāyer itihās, darśan o sādhanpranālī. Calcutta, University of Calcutta, 1950. lviii, 600 p., illus., append., bibl. 23.75×15.25. Rs. 15.

Contains three parts, history, philosophy and method of attainment as in the title, besides the Sanskrit text of Siddha siddhāntapaddhatī by Gorakṣanāth in the append.

In the 'avatāraṇā' the authoress holds that the Nāth Siddhas were primarily Śaivas (p. xvii).

In the 'paricāyikā' Dr. S. K. De holds that there may be difference of opinion regarding the problems and their solution as raised by the authoress in this connection but those who want to enter into the mystery of a particular sect and their practices will get pleasure and benefit like him (p. vii-viii).

Dr. P. C. Bagchi maintains, 'This is the first attempt to present the subject in a comprehensive manner'—opinions as given at the end of the book.

[277] 182. Jb. 950. 1.

Nāthpantha. Calcutta, Viśvabhāratī, 1357 B.S., 1950 A.D. 47 p., bibl. 18 5×12. As. 8.

Holds that the compositions of Matsyendranāth as also many works of the Nāth cult are in Bengali, and deals with the Nāths the Nāth cult, and Rāmāi Paṇḍit, besides the story of Gopīcandra and Maynāmāṭī.

Also holds that the Yogīs now worship Dharma Thākur and that the Dharmaworship is a result of the mixure between Hinduism and the Sūnya cult of Buddhism.

[278]

UPADHYE, A. N.

Jainas and Jainism. (*In Mahamahopadhyaya Prof. D. V. Potdar sixty-first birthday commemoration volume*, 1950, p. 157-175, bibl.)

Maintains, 'The history of Jainism goes back to an ancient period, and its doctrines have arisen out of early currents of thought of Eastern India which also gave rise to systems of Philosophy like the early Sāṃkhya and Buddhism' (p. 164).

[279] 175. E. 115.

DASGUPTA, TAMONASHCHANDRA

Ancient India in the forgotten world. (*In Calcutta Review*, v. 117, Oct-Dec., 1950, p. 171-186, notes, bibl.)

Discusses the Bengali influence in spreading culture and religion in Tibet, Sikang, Far-East and in Oceania, etc.

[280] PP 3215.

RĀY, NĪHĀRRAÑJAN

Bāṅgālir itihās, ādiparva, reprint. Calcutta, Book Emporium, 1358 B.S., 1951 A.D. xxvi, 923 p., appends., plates, maps, notes bibl. 23×15.5. Rs. 25.

1st pub. in 1356 B.S., 1949 A.D.

In the foreward Sir Jadunath Sarkar states how the writer explains with reason and proof all aspects of life of the old Bengalis including language and literature.

The author discusses Caryā-padas and some of the Siddhācāryas, Dharma Thākur and his worship, Nāth cult and some Nāth gurus. Sahajiyā cult. Gītāgovind and Jayadeva, Śrīkṛṣṇa-kīrtan and Caṇḍiās, Vidyāpati, Prākṛta Paṇḍita, Kṛttivās, Vijaya Gupta, Rāmāi Paṇḍit and a number of other topics relating to ancient Bengal and her people.

[281] R/B954.1/N549.

CHATTERJI, SUNTITIKUMAR

Kirāta-jana-kṛti, the Indo-Mongoloids: their contribution to the history and culture of India. Calcutta, Asiatic Society of Bengal, 1951. iv, 94 p., maps, tables, 'an Indo-Mongoloid roll of honour', bibl. 24.5×15. Rs. 6.

Holds it to be 'a short survey of the nature of Kirata or Indo-Mongoloid participation in Indian history and their contribution in the evolution of Hindu or Indian culture for the last 3,000 years' (p. 92).

Also emphasizes, 'Can we think of Indian History and Civilisation, particularly in Eastern India, without the contributions of the Licchavis and the Newars, the Koch, Kachari, Tipra and other Bodo peoples (details of whose services are now matters of research), the Ahoms, the Jaintias, and the Manipuris?' (p. 92).

Further adds that king Dharmamāṇikya (c. 1431-1462) of Tripurā 'was a patron of learning, i.e. learning in Bengali and Sanskrit... He inaugurated... the *Rajamala* poetic chronicle of Tripura in Bengali' (p. 72) and that king Dhanyamāṇikya (1463-1515) of Tripurā 'sought to spread the use of Bengali among the people by encouraging translations into Bengali of Sanskrit works' (p. 73).

[282] 173. H. 895.

BHATTACHARYA, ASUTOSH

Early Bengali Saiva poetry. Calcutta, Calcutta Book House, 1951. i. 64 p., notes, bibl. 23.5×15.5, Rs. 3.

1st pub. in the Dacca University studies, v. 6 (1944).

In the preface the author holds, 'an attempt has been made for the first time to make a synthetic study of the early and mediaeval Bengali literature which is strictly Saiva in character'.

Also discusses the Nāths, Gājan, Caṛak, Dharma Thākut, etc.

[283] 174. E. 731.

Copper-plate inscriptions of the time of king Vṛjayamanikya of Tripura: ed. by Dīnēśchandra Sircar. (*In Journal of the Asiatic Society of Bengal, Letters*, v. 17, 1951, p. 73-82, facsimils., text, notes, bibl.)

Discusses *Rājmālā* and holds, 'It, however, seems to us that both the first and second parts of the present *Rajamala* were compiled early in the 19th century' (p. 76-77).

[284] PP 3213 B (1).

BĀGCI, PRABODHCANDRA

Bauddha dharma o sāhitya. Calcutta, Viśvabhāratī, 1359 B.S., 1952 A.D. i. 66 p., chart, bibl. 18.5×12.5. As. 8.

Points out that works on Sahajayāna, written in Apabhramśa is important for the study of Bengali language (p. 10) and states that the Caryās, composed in the 10th-11th century A.D. point towards the method of penance of a person according to Sahajayāna (p. 49).

Also holds that Sahajayāna is the last part of Vajrayāna (p. 49), and that if a devotee attains the Sahaja stage his illusion regarding the world around is destroyed and he loses the sense of difference between the self and others (p. 50-51).

[285] 182. Jc. 952. 7.

CHAKRAVARTI, CHINTAHARAN

Hindu rituals: need for the study of their origin, development and local variations. (*In Bharatiya Vidya*, v. 13, 1952, p. 51-54, notes, bibl.)

Discusses the use of vermilion, the Durgā puṇā, etc. and holds, 'A critical analysis of the rituals of an orthodox Hindu householder of the present day will reveal their complex character—a super-structure of Purana-Tantra lore on a Vedic substratum with embellishments from different sources, taking different forms in different parts of the country' (p. 53).

[286] PP 3485.

SIRCAR, DINESCHANDRA

Decline of Buddhism in Bengal. (*In Bharatiya Vidya*, v. 13, 1952, p. 55-61, notes, bibl.)

Points out that the patrons of Jaina and Buddhist religious establishments in Bengal were Brahmanical Hindus (p. 57) and maintains, 'In early-mediaeval Bengal, the religious distinction gradually died out so far as the ordinary people were concerned' (p. 60) and, 'In the early-medieval period, the Buddhists appear to have been joining the worship of Brāhmanical deities ..' (p. 60).

[287]

PP 3485.

HAZRA, R. C.

The Mahābhāgavata-Purāṇa, a work of Bengal. (*In Indian Historical Quarterly*, v. 28, 1952, p. 17-28, bibl.).

Maintains that the work 'was written about the tenth or eleventh century A.D.' (p. 27).

Also refers to the accounts of the Bhāgīrathī and the Padmā, as given in the work (p. 23).

Further refers to a summary of the story of the Rāmāyaṇa describing the worship of Durgā by Rāma as contained in the work (p. 19-21).

Also maintains, 'in spite of its high praise of Śiva, the Mahābhāgavata follows Vedānta in establishing the unity of all gods'. (p. 28)

[288]

PP. 2237.

SIRCAR, DINESCHANDRA

Pāla rule in the Tippera district. (*In Indian Historical Quarterly*, v. 28, 1952, p. 51-57, facsim., text, tr., notes, bibl.)

Refers to an inscribed image of Gaṇeśa found in the village of Mandhuk in Tippera district and holds, 'the inscription is Mahāyāna Buddhist in character' (p. 56) and suggests, 'the gradual absorption of the Buddhists in Brāhmanical society' (p. 57).

[289]

PP 2237.

SIRCAR, D. C.

Gauḍa. (*In Indian Historical Quarterly*, v. 28, 1952, p. 123-134, bibl.)

Discusses, 'Gauḍa as the name of a city', 'Gauḍa as the name of a country', 'Gauḍa as the collective name of the eastern countries of India' and 'Gauḍa as the name of Āryāvarta or Northern India'.

[290]

PP 2237.

KAKATI, B.

The cult of Jagannatha, its lunar origin. (*In Journal of the University of Gauhati*, v. 3, 1952, p. 65-77, illus., bibl.)

Maintains, 'almost all aspects of the Jagannatha cult have some correspondences with some features of the primitive rites and customs, some of them obtaining even in South India' and, 'The images of Jagannatha are symbols dressed up as images..' (p. 77).

Also suggests, 'the images were first taken over by the Buddhists and subsequently reclaimed by the Vaisnavites.' (p. 77).

[291]

PP 3849.

IBN BAṬṬŪṬA

The Rehla of Ibn Baṭṭūṭa (India, Maldivé islands and Ceylon); tr. and ed. by Mahdi Husain. Baroda, Oriental Institute, 1953. lxxvii, 300 p., facsim., plates, maps, notes, appends., index, bibl. 24.5 × 15.

Ref. : p. 225-242.

An account of 'Ma'bar and Bengal (Banjāla)' with prices of some articles in Bengal (p. 234-235) and containing references to Chittagong (p. 235), 'Lakhnauti' (p. 236) 'Sunurkāwan', 'Kamaru' and 'Habānq' (p. 241).

In the introd. the editor points out the dates of arrival of the traveller at different places of Bengal in 1346 A.D. (p. lxix-lxx).

He also holds, 'The Rehla of Ibn Battūta is an abundant source of information for almost all kinds of history of the period covered by it' (p. xviii).

[292] 165. A. 833.

SANDHYĀKARA NANDI

Rāmacarita ; ed. by Rādhāgovinda Vasāk. Calcutta, General Printers and Publishers, 1360 B.S., 1953 A.D. xxxvii, 192 p., text, tr., glossary, append., index., bibl.

In the introd. the ed points out the historic importance of the work and discusses some names of places including Dhokkarī where Īśvara Ghoṣa was ruling as is now known from Rāmgāṇja copper plate inscription.

[293] 180. Nc. 95. 18.

GHOṢ, VIDHUBHŪṢAN

Gaṅgā-Bhāgīrathīr pravāhaphath. (*In Sāhitya Pariṣat Patrikā*, pt. 60, 1360 B.S., 1953 A.D., p. 163-174, maps, bibl.)

Refers to some places and localities and rivers in discussing the old courses of the Ganges, and holds that the importance of the Bhāgīrathī channel of the Ganges was artificially created during the Sena period.

[294]

GODE, P. K.

References to tāmbūla in Indian inscriptions between A.D. 473 and 1800. (*In Sarupa-bharati or the homage of Indology* being Dr. Lakshman Sarup memorial volume, ed. by Jagannath Agrawal and Bhimdev Shastri, 1954, p. 208-215, notes, bibl.)

Maintains, 'the betel-nut plantations were a regular feature of agriculture and economics of Bengal between c. A.D. 1100 and 1300, (p. 215.)

[295] 175. E. 113.

BHATTACHARYYA, S.

The presiding deity of Kamarupa. (*In Calcutta Review*, v. 131, Apr.-June, 1954, p. 183-188, bibl.)

Holds, 'the goddess Kāmākhyā did not come to be recognised as their guardian deity by the early kings of Kāmarūpa who ruled the country, from the fourth to the twelfth centuries of the Christian era the presiding deity of Kāmarūpa in the early period of her history was Śiva ...' (p. 188).

[296] PP 3215.

DASGUPTA, N. N.

Bengal's contribution to Mahāyāna literature. (*In Indian Historical Quarterly*, v. 30, 1954, p. 327-331, note, bibl.)

Refers to Śāntideva, Luipāda, etc., of the earlier period and their works besides some later writers and their compositions maintaining, 'there was an attempt at revival of the Mahāyāna in the 10th and 11th centuries A.D. (pp 330).

[297] PP 2237.

MITRA, R. C.

1st pub. 1935-1937.

The decline of Buddhism in India.
(*In* Visvabharati Annals, v. 6,
1954, p. 1-164, i, viii, index, bibl.)
Ref. : p. 49-89.

Deals with the history of Buddhism in Bengal maintaining, 'The Tantras constitute a conspicuous land-mark in the history of Buddhism...' (p. 65) and, 'the Tantras absorbed a large, though indeterminate, mass of aboriginal influences...' (p. 71).

Also refers to Marpā and his successors in the line of gurus (p. 72-73).

Also deals with Dharma (p. 86-89) and maintains, 'The Buddhist conception of the Void may, in itself, be a proof to the indebtedness of Tantric Buddhism to a probably pre-Buddhist folk-cult of Dharma' (p. 88).

[298]

PP 1832.

GOSWAMI, KUNJAGOVINDA

Vaisnavism. (*In* Indian Historical Quarterly, v 30, 1954, p 354-373; v 31, 1955, p 109-133, bibl.).

Deals with the Vaisnavism in India from before the beginning of the Christian era to its 'full development in the Gītagovinda of Jayadeva in the Twelfth century A.D. in Bengal' (v. 31, p. 133).

[299]

PP 2237.

SASTRI, K. A. NILAKANTA

The Cōlas; 2nd ed. Madras, University of Madras, 1955. xi, 812 p., front., maps, geneal. tables, tables. illus., plates, notes, index, bibl. 24.5×15.5. Rs. 15.

Contains references to Dharma-pāla of Daṇḍabhukti, Raṇaśūra of southern Lāra, Govindacandra of Vaṅgāla, and Mahipāla, of Uttara-lāra (p. 208-209) maintaining, 'Lāḍa (Rāḥā) was the ancient name of a part of Bengal, which was bounded on the north by the Ganges, the divisions of Bengal across the river being known as Mithila and Varendra' (p. 209) and pointing out that 'Rajendra imported Saivas from the banks of the Ganges into his own kingdom...' (p. 210).

[300]

I. C /954/Sa 79c.

PATNAIK, DEBIPRASANNA

Concept of Radha Krishna in the Pancasakha literature. (*In* Proceedings and Transactions of All India Oriental Conference, 18th session, Annamalainagar, Decr., 1955, p. 406-411, bibl.)

Maintains, 'Radhaism tried to penetrate into Orissa long before and even in pre-Caitanya period it was felt in the religious sphere of Orissa' (p. 407).

[301]

PP 1929.

CAṬṬOPĀDHYĀY, AMŪLYAKUMĀR

Prācīn Bāṅlā o Bāṅgālīr paricay. Howrah, Loknath Pustakalay, 1363 B.S., 1956 A.D. vi, 152 p., plates, notes, bibl. 22×13. Rs. 4.

A short account of Bengal and her people from the ancient times touching upon Bengali script and language, etc.

[302]

B 954, J/C 448.

DASGUPTA, SHASHIBHUSAN

Some later Yogic schools. (*In* The cultural heritage of India, v. 4 ; the religions, 2nd ed. ; 1956, p. 290-299, bibl.)

Discusses 'Sahajiyā Buddhism and its sādhanā', 'Vaiṣṇava Sahajiyā school and its sādhanā', 'the influence of Pātañjala yoga on the Sahajiyā practices' and 'the Nātha cult and its sādhanā', etc.

[1303] R/B 934/C 899.

Describes some important places such as Maynāpur, Dhekkarī, Nānpur etc. as mentioned in different works.

Further discusses Dharma worship, Caṇḍidās problem and other important topics.

4th section of the book, entitled ālocanā, contains a discussion on Dharma Thākura d Manasā, by Dr. Sukumar Sen and six articles by other writers.

[306] R/B 954. 1/G 34683 p.

CHAKRAVARTI, TAPONATH

Some information about sports, indoor games and pastimes in the ancient literature and early inscriptions of Bengal and Assam. (*In* East and West, 7th year, 1956-1957, p. 56-60, bibl.)

Contains references to Sarvānanda, Caryā songs, Saduktikarṇāmṛta, etc.

[304] PP 1820

GANGULY, D. C.

Successors of Mahīpāla. (*In* The history and culture of the Indian people, v. 5 : the struggle for empire, 1957, p. 27-28).

Holds that Īśvaraghoṣa, the chief of Dhekkarī became powerful during Mahīpāla II's rule (p. 28).

[305] I. C./954/M 289 P.

GHOṢ, VINAY

Paścimvaṅger saṁskṛiti. Calcutta, Pustak Prakāśak. 1957. xx. 789 p., notes, maps, plates, illus., append., index, bibl. 21.5 13.5. Rs. 16. Contains four sections.

BHAṬṬĀCĀRYA, ĀSUTOṢ

Bāmlā maṅgalkāvya itihāsa ; 3rd ed. Calcutta, A. Mukherjee, 1958. xxxii, 784 p., index. 22×14. Rs. 15.

Ref : p. 327-353.

Contains a dissertation on Caṇḍī suggesting that the non-Aryan goddess Maṅgal Caṇḍī was first accepted by the women of the Hindu society and that the period of Māṇik Datta may not be earlier than the 15th or 14th century A.D.

Also contains a dissertation on Vāṣuḷi.

[307] I.C./B 891. 44109/Bh 474.

ŚĀNTIBHIKṢU, Bhadanta

Mahāyāna. Calcutta, Viśvabhāratī, n.d. xxviii, 150 p., index, bibl. 27×16. Rs. 3.

A treatise in Hindi on the Mahāyāna system.

[308]

HISTORY CUM CULTURE

(a) *Dharma Cult*

CUNNINGHAM, ALEXANDER

Reports of archaeological survey of India. Four reports made during the years 1862-63-64-65. v.1. Simla, Government Central Press. lv, 359, 49 p., maps, illus., notes, bibl. 23 × 13.5.

Describes a two-armed female statue on the top of the mound at Ghosrawa and states, 'It probably represents Dharmma'. (Report for 1861-62, p. 39).

Also describes a female figure on a hill in the Barabar group maintaining, "... there are also rude figures of Buddha seated and one female figure which is said to be *Padmavati*, or Maya Devi, but which is most probably only a representation of Dharmma." (Report for 1861-62, p. 41).

[309] I.C./954/In 2a.

DALTON, EDWARD TUIE

Descriptive ethnology of Bengal. Calcutta, Superintendent of Government Printing, 1872. vi, 327, 12, 38 p., front., plates, notes, notes on plates, charts, index, bibl. 31.5 × 22.5.

Maintains, 'Borām is the sun, also worshipped (by the Bonai Bhūiyas) under the name of Dharam Deota, as with the Oraons ...' (p. 141) and, 'They (Bhūiyas) worship the sun as Dharam and pay great attention to Borām, who is also called 'Bir', that is Vira or Mahabīr Hanumān ...' (p. 147) also, 'The worship of the sun as the supreme deity is the foundation of the religion of the Kols in Chutiā Nāgpur and also of the Orāons who address him as Dharmī, the Holy one.' (p. 186) besides, 'Like the Mūndas, they (Orāons) acknowledge a Supreme God, adored as Dharmī or Dharmesh, the Holy One, who is manifest in the sun ...' (p. 256).

[310] 173. H. 50.

RISLEY, H. H.

The tribes and castes of Bengal. Calcutta, Bengal Secretariat Press, 1891. 2v. 23.5 × 14.5.

V. 1. xcvi, 540 p.

Ref : V. 1, p. 240-251.

Gives an account of the Dom community and of their deities including 'Dharam' stating, "... in addition to Rādhā and Krishnā they worship Dharam or Dharmarāj in form of a man with a fish's tail ..." (p. 246).

V. 2. 352, 2, 193 p. appends.

[311] 173. H. 351.

ŚĀSTRĪ, HARAPRASĀD

Discovery of the remnants of Buddhism in Bengal. (*In* Proceedings of the Asiatic Society of Bengal, 1894, p. 135-138, bibl.)

Holds that the Dharma-worship prevailing in Western and Southern Bengal is a remnant of Buddhism (p. 135) maintaining, 'In reviewing the work 'Dharma Mangal' published by the Bangavāsī Press (1295 B.S., 1888 A.D.), I wrote in one of the annual reports of the Bengal Library that Dharma cult might either be a remnant of decayed Buddhism or that it might be some form of non-Aryan worship. But the discovery of the *mantra* and the fact that the annual festival is held on the birthday of Buddha leave little doubt of the Buddhistic origin of this cult' (p. 138).

[312] PP 3213 A.

Buddhism in Bengal since the Muhammadan conquest. (*In* Journal of the Asiatic Society of Bengal, v. 64, pt. 1, 1895, p. 55-64, notes, append., bibl.)

Maintains, '... Dōms are the constituted Purōhitas of Dharma, a deity whom I venture to identify with Buddha-dēva ...' (p. 58) the Mantra by which Dharma is meditated upon, ..., leaves no doubt that he is the Buddha ...' (p. 59.)

Append. —'Extract from pages 11 to 14 of, *Bakh babs bdun*.'— by Lama Tārānātha of Tibet ; tr. by Śaratchandra Das.

"Tantrik Buddhism called Dharma (or chhos in Tibetan)".

In the append. Lāmā Tārānātha holds, 'By the worship of the Dharma is meant that of the Buddhist deities such as Vajrayōginī or Varāhī, Vajra-bhairava ...' (p. 64).

[313] PP 3213.

Śrī-dharma-mangala : a distant echo of the Lalita-vistara (*In Journal of the Asiatic Society of Bengal*, v. 64, pt. 1, 1895, p. 65-68, notes.)

Maintains, '... Dharma worship is the same as the latest or the Tantrik form of Buddha worship ...' (p. 68).

[314] PP 3213.

CROOKE, W.

The popular religion and folk-lore of Northern Ind.a, 2nd ed. Westminster, Archibald Constable & co., 1896. 2 v. 21×12.5.

1st pub. in 1893.

V. 1. iii, 294 p., plates, bibl

Ref. : p. 9-10 ; 86.

Maintains, 'He (The Sun) is worshipped by the Bhuiyas and Orāons as Borām or Dharm Devatā ...' (p. 9) and, '... the wild Bhuiyas of Keunjhar identify him (Hanumān) with Borām, the Sun godling' (p. 86).

V. 2. i, 359 p., plates, index, bibl.

[315] 173. H. 313.

VASU, NAGENDRANĀTH

Dharma Thākur. (*In Viśvakos*, v. 9, 1305 B. S., 1898 A. D., p. 219-225, bibl.)

Holds that the deity has no particular form (p. 219).

Also refers to Rāmāi Paṇḍiter Paddhati, etc., and points out that Dharma appears to be the creator of Brahmā, Viṣṇu, Maheśvar and Pārvatī (p. 223).

[316] B/030/ V 829(9).

GUPTA, AMBIKĀCARAṆ

Dharmapūjā, Rārhe. (*In Navaprabhā*, 1309 B. S., 1902 A. D., p. 13-21.)

Suggests that Buddha is Dharmarāj and holds that 'Dharmagājan' is another form of Buddhist festival.

[317] 182. Qc. 901. 6.

ŚARMĀ, LĀLMOHAN

Rārhe Dharmapūjā— prativād. (*In Navaprabhā*, 1309 B. S., 1902 A.D., p. 22-27.)

Discusses Dharmapūjā— Rārhe by Ambikācaraṇ Gupta pub. in the same issue of the magazine, (p. 13-21).

[318] 182. Qc. 901. 6.

MITRA, SARATCHANDRA

The cult of the tortoise-shaped deities of Midnapur and Bankura in Western Bengal (*In Journal of the Anthropological Society of Bombay*, v. 11, 1917, p. 446-454, notes, bibl.)

Suggests the transformation of Buddha into Dharma Thākur, 'who, in course of time, came to be looked upon as an incarnation of Viṣṇu' (p. 451), who again, 'in one of his incarnations, assumed the form of a tortoise' (p. 452).

Also refers to the sacred turtles at Mandalay (p. 452-453) as also to the sacredness associated with the tortoise in the religious ideas of the Orāons and Muṇḍās (p. 453).

[319] S. 102. Asia. Soc.

MITRA, SARATCHANDRA

Some recent researches into the origin of the Siva-worship festival. (*In Hindustan Review*, v. 37, Jan.-June, 1918, p. 386-390, note, bibl.)

Maintains that the Śiva-worship festival (Śiver gājan) is an imitation of the Dharmer gājan or the festival held in honour of the deity Dharma who is a debased prototype of Lord Buddha (p. 390).

[320]

PP 1541.

On the vestiges of Buddhism in the district of Murshidabad, Bengal. (*In Hindustan Review*, v. 42, July-Dec., 1920, p. 195-203, texts, tr., notes, glossary, append., bibl.)

Discusses Dharma Thākur maintaining, 'when Buddhism degenerated into its Tantrik form, and Lord Buddha became debased into Dharma-thakur, human sacrifices used to be offered up to the latter...' (p. 198) and, 'in the worships of the minor gods and goddesses, all of whom appear to be of non-Aryan origin, the offerings to be made to them are regularly begged for' (p. 199), also, 'corpse-dancing appears to be the most, curious feature of the worship of the deity Dharma-thakur' (p. 201).

[321]

PP 1541.

ELIOT, CHARLES

Hinduism and Buddhism : an historical sketch. London, Edward Arnold & Co., 1921. 3v. 21×14.

V. 1. cii, 345 p., notes, bibl.

V. 2. i, 322 p., notes, bibl.

Ref. : V. 2, p. 26-35.

Discusses, 'The Buddhas of Mahayanism' maintaining, 'The Dharma or Nirāñjana of the Śūnya Purāṇa seems to be equivalent to Ādi-Buddha' and, 'Sometimes the Ādi-Buddha is identified with Vajrasattva or Samantabhadra...' (p. 32 foot-note).

Ref. : p. 107-131.

Deals with 'Decadence of Buddhism in India' maintaining 'Traces of Buddhism also, survive in the worship of a deity called Dharma-Rājā or Dharma-Thakur... the prayers and literature of the sect retain some traces of his origin...' (p. 116).

V. 3. ii, 513 p., notes, index, bibl. [322] 178. C. 705.

MITRA, SARATCHANDRA

On the cult of Sonārāya in Northern Bengal : on the cult of Sonārāya in Eastern Bengal. (*In Journal of the Department of Letters*, v. 8., 1922, p. 141-172, notes, append., texts, tr., glossary, bibl.)

Quote two versions of a folk-ballad and holds that these ballads are connected with the worship of Dharma Thākur, which is a corrupt form of Buddhism and that Rāmāi Paṇḍit composed his work on Dharma-worship in the 12th century A. D. (p. 144).

[323]

PP 1092.

DAS, TARAKCHANDRA

Sun-worship amongst the aboriginal tribes of Eastern India. (*In Journal of the Department of Letters*, v. 11, 1924, p. 87-94, bibl.)

Points out the different names including 'Dharmesh' of the Supreme God who 'is completely helpless in the hands of the mischievous minor godlings, who are in most cases his own creations, in matters of defending his poor worshippers on the earth' (p. 90) and maintains, 'at some remote past there had been a people living in this Eastern India who were ardent worshippers of the sun-god' (p. 93).

[324]

PP 1092.

CROOKE, WILLIAM

Religion and folk lore of Northern India ; ed. by R. E. Enthoven. London, Oxford University Press, 1926. xxiii, 447 p., notes, index, bibl. 21.5×13.5.

- Discusses the worship of Dharma maintaining, 'The Mālā, a hill tribe in Bengal, worship at the head of their pantheon the sun under the title of Dharma or Dharmā gusāin ...' (p. 32).

[325] 291/C 882.

ROY, SARATCHANDRA

Oraon religion and customs. Calcutta, Industry Press. 1928. xi, 418 p., notes, illus., plates, index, bibl. 21×12.

Ref. : p. 19-26.

Maintains, 'The Orāons now name the Supreme Deity as Dharmes ; but the older name, still sometimes used, is Bīṛī-Belās or the 'Sun-Lord' ...' (p. 19).

[326] 173. H. 519.

Encyclopaedia of religion and ethics ; reprint ; ed. by James Hastings, 12 v. and index Edinburgh, T. & T. Clark, 1930.

1st pub. in 1917.

Ref. : V.2, p. 479-501.

Deals with the people of Bengal and their religion.

Ref. : V.2, p. 495.

Discusses 'Survivals of Buddhism and Hinduism' maintaining, 'Another survival of Buddhism has been traced in the worship of Dharmarāj or Dharma ...'

Ref. : V.9, p. 502-503.

Deals with 'The worship of Dharmesh, or Dharmī' maintaining, that the name has been borrowed by the Oraons from the Hindus and that the deity has also 'been identified with Buddha.' (p. 502).

[327] 203/En 19.

ROY, SARATCHANDRA

The hill Bhū'yās of Ōṛissā. Ranchi, pub. by the author, 1935. iv, 320, 38 p., map, illus., tables, notes, appends., index, bibl. 21×13. Rs. 8.

Refers to 'Dharam-Deota' maintaining, '... the Pāupis ... have arrived at the conception of a purely beneficent Supreme Deity called Dharmā Deota—the great Sun-god, the giver of light and life ... she (Dhartī-Mātā or Bāsukī-mātā) is sometimes spoken of as the wife of Dharam-deotā or the Sun-god. And the Sun-god is ... identified with Boṛam'. (p. 208).

[328] J. C./572.954/ R 812.

CHATTOPADHYAY, K. P.

The Cadak festival in Bengal. (*In* Journal of Asiatic Society of Bengal, Letters, v. 1, 1935, p. 397-406, illus., plates, notes, bibl.).

Maintains, 'the Māṇḍā festival, the Cadak, and Dharm worship are closely connected, identical in many respects and have a common origin. Further, they are all based on a belief in resurrection, or coming to life after death, and are intended to celebrate annually the return to life of the deceased members of the community' (p. 406)

[329] PP 3213 B (1).

ROY, SARATCHANDRA and ROY, ROMESHCHANDRA

The Khārās. Ranchi, Man in India Office, 1937. 2v. 22×13. Rs. 16.

V. 1. xiv, 306 p., notes, illus., plates, charts, bibl.

V. 2. 224 (307-530), lviii p., map, illus., plates, notes, appends., index, bibl.

Ref. : V. 2, p. 320-332.

Contains ref. to Dharam maintaining "Another name applied to the Supreme God is 'Dharam' or 'Dharam-Rājā' ... Orāoñ neighbours of the Khāriās also name the Sun-god or the Supreme god as 'Dhārmē' or 'Dharmes' ..." (p. 320-321) and, "such terms as 'Dharam-Rājā' and 'Devī-Māi' were obviously adopted from higher religions ..." (p. 332).

[330]

173. H. 819.

SITAPATI, G. V.

The Soras and their country. (*In* Journal of the Andhra Historical Research Society, v. 12, 1938-39, p. 57-76, 157-168, 189-207 ; v. 13, 1940-41, p. 113-136, notes, charts, bibl. ; v. 14, 1943-44, p. 1-16, notes, illus.)

Holds that the name of the deity pronounced by the Soras as Daramma, is Dharma (v. 13, p. 128).

Also holds that the Bhuiyās of the Kol-Munḍā family of the Central Provinces 'venerate the Sun as *Dharam Deotā*' and that the Oraons worship 'a Supreme god who is known as Dharmes', (v. 13, p. 129).

Further maintains, '*Dharamma* is apparently from Skt. *Dharma*. It must have been borrowed and applied to the Sun-god long ago ... *Dharamma* is ordinarily used in the Sora language to mean kindness, pity, charity ...' (v. 13, p. 130-131.)

[331]

PP 2239.

MUKHOPĀDHYĀY, TĀRĀPRASANNA

Delpūjār charā. (*In* Sāhitya Pariṣat Patrikā, pt. 47, 1347 B.S., 1940 A.D., p. 264-272, glossary).

Holds that Delpūjā is another name of the worship of Śiva which again is another name of the worship of Dharma.

Also points out the similarity of expressions between the verses of Delpūjā and Rāmāi Pandit's Śūnyapurāṇa as also the Vedic ideas as contained in the former.

[332]

182. Qb. 894.42.

CHATTOPADHYAY, K. P.

Dharma worship. (*In* Journal of the Royal Asiatic Society of Bengal, Letters, v. 8, 1942, p. 99-135, illus., plates, notes, bibl.)

Maintains, 'an ancient cult with a human victim has come down to us, as the central feature of the Dharma pūjā ...' (p. 135).

[333]

PP 3213/B (1).

CHATTERJI, SUNITIKUMAR

Buddhist survivals in Bengal. (*In* B. C. Law Volume, pt. 1., 1945 p. 75-87, bibl.)

Refers to Dr. Prabodhcandra Bagchi's article on Religion contributed to the History of Bengal v. 1, pub. by the University of Dacca and discusses the original or national cults of the pre-Aryan peoples and holds that the Dharma cult as it survives in West Bengal villages 'is quite independent of Buddhism ...' (p. 76).

Further holds that the ritual dance in the annual festival of Dharma 'is certainly not Aryan (p. 78) and suggests the Sanskritisation of the Austric word *duram* into Dharma (p. 80.).

Also maintains that certain cults, such as Sahajiyā cult, Nath cult, etc., owe their existence to 'undoubted, continuance of Tantrik Buddhism, more or less mixed with other cults.' (p. 86).

Further points out some place-names and non-Brahmin surnames related to Buddhism.

[334]

174. C. 311.

SEN, SUKUMAR

Is the cult of Dharma a living relic of Buddhism in Bengal ? (*In* B. C. Law Volume, pt. 1, 1945, p. 669-674, note, bibl.)

Maintains, 'the cult of Dharma has little to do with Buddhism' and, 'Dharma is the Sun-god' (p. 672).

Also points out the relation between the sun and the tortoise as also between former and the monkey cult (p. 672.)

Further adds, 'The cult of Dharma is the quintessence of the native culture, both spiritual (religious) and material' (p. 674).

[335] 174. C. 311.

Bāṅgālā sāhityer itihās, v. 1, 2nd ed. Calcutta, Modern Book Agency, 1948.

Holds that Dharma Ṭhākur is primarily Sūrya though many other local gods have mixed up with him. (p. 492).

Also holds that Dharma Ṭhākur may be traced even in Vedic literature and that tortoise is the emblem of Dharma as also of the Vedic Sun-god. (p. 493).

[336] ASI. SEC. 65(1).

SIRCAR, DINESHCHANDRA

Two tortoise-shell inscriptions in the Dacca museum. (*In* Journal of the Asiatic Society of Bengal, Letters, v. 15, 1949, p. 101-108, facsimis., texts, tr., notes, bibl.)

Discusses Dharma Ṭhākur and holds, 'The antiquity of the cult of Dharma Ṭhākur in Bengal is definitely established by the present inscriptions. The tortoise-shaped deity was no doubt called Dharma as early as the tenth or eleventh century .. (p. 107).

[337] PP 3213 B(1).
13 LNL/60

Prācīn Vange Dharmmapūjā. (*In* Pravāsi, 1356 B.S., 1949 A.D. pt. 1, p. 260-261, facsimis., text.)

Refers to two inscriptions on tortoise shells found in Vikrampur and holds that the word dharma means Dharma Ṭhākur who is represented by tortoise and is identical with Viṣṇu whose non-human form has been primarily taken from non-Aryan totem worship.

[338] 182. Qb. 903. 12.

KAKATI, B.

The fish and the tortoise deities. (*In* Journal of the University of Gauhati, v. 1, no. 1, 1950, p. 31-40, bibl.)

Discusses the worship of fish god and tortoise worship and maintains, 'The tortoise worship obtains amongst certain primitive Indian tribes, and in Western Bengal disguised tortoise worship in the image of Dharma Thakur is even now a living cult amongst certain low caste people' (p. 34).

Also discusses Dharma Ṭhākur and suggests that 'the word Dharma is a Sanskritisation of some Austric formation like dōm, derm with which dem-ur-ya, a local name of Dharma Thakur in West Burdwan is possibly related' (p. 40).

[339] PP 3489.

KAYĀL, AKṢAYKUM

'Prācīn Vange Dharmapūjā.' (*In* Pravāsi 1357 B.S. 1950 A.D., pt. 1, p. 87, illus., bibl.)

Refers to the image of Dharma Thākur in the form of a tortoise at Rājpur near Calcutta and agrees with Dr. Dineschandra Sarkār that the god is worshiped primarily with the image of a tortoise.

[340] 182. Qb. 903. 24.

NEOG MAHESWAR

The worship of Dharma in Assam. (*In Journal of the Asiatic Society of Bengal, Letters*, v. 17, 1951, p. 219-224, note, bibl.)

Points out the prevalence of Dharma worship in Assam before the time of Śaṅkar Dev ('1449-1568') and the connection of Dharma with tortoise, the goddess Manasā, bull, etc., as also the different opinions regarding the god and holds, 'Nothing could definitely be said about the origin of the name and the constituent elements of worship' and, 'It is curious to note how different deities are worshipped by different peoples under the name of Dharma' (p. 224).

[341] PP 3213 B(1).

BHATTACHARYA, A.

The Dharma-cult. (*In Bulletin of the Department of Anthropology*, v. 1, no. 1, Jan.-1952, 1953, p. 117-153, map, illus., chart, notes, bibl.)

Holds that in Māldah and Dinājpur districts the Gājan ceremony became mixed up with the aboriginal, Buddhist and Hindu forms of culture (p. 126) and that Dharma or the Supreme Deity is identified with the sun by the different tribes.

Also discusses 'Śūnya-mūrti', etc. and maintains, 'in Hindu literature Dharma never means the sun' (p. 151) and, 'Dharma is undoubtedly a Sanskritized form of some Austro-Asiatic word meaning the 'Sun-god' (p. 151).

[342] 09025

VEDĀNTAŚĀSTRĪ, H.

Buddhism in Bengal and its decline. (*In Journal of the Bihar Research Society, Buddha jayanti special issue*, 1956, v. 1, p. 66-76, bibl.)

VEDĀNTAŚĀSTRĪ, H.—*contd.*

Maintains, 'Dharma is one of the three ratnas of Buddhism ; and the worship of Dharma or Dharma-rāja is very popular amongst the masses ... The practice of worshipping Dharma is more current in Rāḍha ...' (p. 75).

[343] PP 1765.

BHATTĀCĀRYA, ĀSUTOṣ

Eām̐lā maṅgalkāvyer itihās, 3rd ed. Calcutta, A. Mukherji and co., Private Ltd., 1958. xxvi, 784 p., geneal. table. notes, index, bibl. 22×14. Rs. 15.

Ref : p. 501-604.

Discusses Dharma Ṭhākur and the method of his worship and suggests Dharma to be identical with Sūrya (p. 563) and Dharma Ṭhākur of West Bengal to be primarily the pre-Aryan Sun-god (p. 574).

Also discusses the Doms and holds that their supreme god Sūrya gradually became identical with Nirañjan of the Buddhists and Viṣṇu of the Hindus (p. 581) and that Śiva became identical with Dhārma Ṭhākur (p. 595).

Further discusses the historic value of the Dharmamaṅgal story and its different characters.

[344] I.C./B891.44109/Bh 474.

INSCRIPTIONS, ETC.

'A royal grant of land, engraved on a copperplate, bearing date twenty-three years before Christ ; and discovered among the ruins at Mongueer. Tr. from the original Sanscrit, by Charles Wilkins, Esq. in the year 1781.' 'An inscription on a pillar near Buddal. Tr. from the Sanscrit by Charles Wilkins, Esq.' : Remarks on the two preceding papers by the President, Sir William Jones. (*In Asiatick Researches*, v. 1, 1788, p. 123-130, tr., notes ; p. 131-141, illus., facsim. tr., note ; p. 142-144, geneal. notes.)

Copper-plate inscription.

The inscription bears the names of some places and persons, etc.

Inscription on pillar.

‘the original character of this inscription is very different from the modern form ...’

[345]

PP 1292.

Inscription on a plate of copper found in the district of Tipura ; ed. by H. T. Colebrooke. (*In Asiatick Researches*, v. 9, 1809, p. 401-406, plate, text, tr., notes.)

‘... found to contain an inscription ..., dated nearly 600 years ago.’

‘The character agrees nearly with that now in use in Bengal : but some of the letters bear a closer resemblance to the writing of Tirhut’ (p.402).

The ed. points out that the inscription is dated 1141 S.E., 1219 A.D., which records names of some persons, etc.

[346]

PP 1292.

Inscription on a plate of copper found in the district of Gorakhpur ; ed. by H. T. Colebrooke. (*In Asiatick Researches*, v. 9, 1809, p. 406-412, plate, text, tr., notes.)

‘... the peculiarities of the characters ... from common Dēvanāgarī, make a nearer approach to the Tirhūtiya letters than to any other now in use ...’ (p. 406-407).

[347]

PP 1292.

Inscription on a plate of copper found in the district of Dinājpur ; ed. by H. T. Colebrook. (*In Asiatick Researches*, v. 9, 1809, p. 436-440, plates, notes, bibl.)

‘The character is ancient Dēvanāgarī.’ (p. 436).

[348]

PP 1292.

Copper-plate grant from Bākerganj. (*In Journal of the Asiatic Society of Bengal*, v. 7, pt. 1, 1838, p. 40-51, plates, text, tr., note.)

The inscription is tr. by ‘Sāro-dāprasāda Pandit.’

‘... the name of Keśava Sena occurs on the plate’ (p. 42).

‘It is strictly the *Gaur* character whence has descended the modern written Bengali’ (p. 40).

‘It is much to be regretted that when first a fount of Bengali type was prepared, the letters were made after the model of the running hand or writing instead of this which may be called the *print* hand. Had the latter been taken, the difference between it and the Devanāgarī is so slight that gradually they would have become amalgamated ; at any rate the reader would with facility have perused both, instead of deeming them, as now, distinct characters (note, p. 40-41).

[349]

PP 3213.

CUNNINGHAM, ALEXANDER

On a slab in wall of Krishna dwarika temple, Gaya. (*In Archaeological Survey of India, report for the year, 1871-72*, v. 3, p. 123.)

‘This inscription consists of 18 long lines of well-cut kutila characters ...’

[350]

I. C./954/In 2a.

PANDIT, PRĀNANĀTH

Note on the Chittagong copper-plate, dated Saka 1165, or A.D. 1243. (*In Journal of the Asiatic Society of Bengal*, v. 43, pt. 1, 1874, p. 318-324, text, tr., notes, bibl.)

Pandit Īśvarcandra Vidyāsāgar helped ‘in decyphering the contents of the plate’ (p. 321).

‘The character agrees nearly with that now in use in Bengal ; but some of the letters bear close resemblance to the writing of Tirhut’ (p. 318).

[351]

PP 3213

A copper plate containing a grant of land by Lakshmana Sena of Bengal, found near Torpcn-dighi in the district of Dinajpur, 1874 ; ed. by E. Vesey Westmacott. (*In Journal of the Asiatic Society of Bengal*, v. 44, 1875, p. 1-15. text, tr., tables, bibl.)

The ed. discusses the characters of the grant maintaining, '... The letters in which Lakshmana Sena's plate appears nearer Bengali than the Āmgāchhī plate of Vīgraha Pāla, are *t*, *dh*, *bh*, *ś*, *r* and those in which Keshava Sena's plate seems to show a further step in the same direction, are *dh*, *bh*, *g*, *s*, and the composite form of *d'* (p. 2).

[352]

PP 3213.

WESTMACOTT, E. VESEY

On traces of Buddhism in Dinajpur and Bagura-Bogra. (*In Journal of the Asiatic Society of Bengal*, v. 44, pt. 1, 1875, p. 187-192, plate.)

Refers to an undated inscription on a little pillar found near 'Patnī-talā in Dinajpur' and maintains, 'The character is in that stage of progress towards modern Bengali, which we find in use in the eleventh century of the Christian era ...' (p. 187).

[353]

PP 3213.

MITRA, RAJENDRALALA

On the Pāla and the Sena rajas of Bengal. (*In Journal of the Asiatic Society of Bengal*, v. 47, pt. 1, 1878, p. 384-410, geneal. table, charts, plates, text, tr., bibl.)

An inscription of Nārāyana Pāla together with a discussion on the Pāla and Sena kings.

States that the letters are of Kutīla type.

Also points out that the place-names, Mukatika and Mudgagiri 'modern Mungher' besides the names of one Meghadāsa son of Subhadāsa as also of one Śiva Bhaṭṭāraka occur in the inscription.

[354]

PP 3213.

Transcripts and Translations of two Inscriptions from Buddha Gaya. (*In Proceedings of the Asiatic Society of Bengal*, Jan.-Dec., 1880, p. 76-80.)

Holds that the character used is in both the same, the Kutīla, but of different periods, the date of the 1st inscription being last decade of the 12th century while that of the 2nd being the last decade of the 9th century.

[355]

PP 3213A.

Copper plate inscriptions from Sylhet ; ed. by Rajendralala Mitra. (*In Proceedings of the Asiatic Society of Bengal*, Jan.-Dec., 1880, p. 141-153, plates, texts, tr., notes.)

The ed. holds, 'the letters on the two (plates) are of the same type a cross between Kutīla and the Bengali ... The most remarkable peculiarity in the record is the use of the word hala 'a plough' for indicating a measure of land ...'

Also holds the date of the first grant to be 1245 A.D. and that of the second to be in the last quarter of the 13th century.

[356]

PP 3213 A.

Texts, documents and extracts chiefly from manuscripts in the Bodleian and other Oxford libraries. Aryan series, v. 1, pt. 1-3. Oxford, Clarendon Press, 1881-1884. 21.5×19.

'Anecdota Oxoniensia'.

Ref : pt. 3 : 'Ushnisha-Vigaya-Dhārani'.

Dr. Dinescandra Sen refers to 'Usnisa Vijay Dharini' maintaining, 'In the Horiuzi temple of Japan, the manuscript of a Buddhist work, entitled Usnisa Vijay Dharini is found written in Bengali characters. A facsimile of this is now in the possession of the Oxford University. It is written in a character, which we consider to be identical with those prevalent in Bengal in the 6th century'—History of Bengali language and literature, 2nd ed., 1954, (p. 3-4, note).

[357] 180. Jc. 88. 117-119.

PHAYRE, ARTHUR P.

History of Burma. London, Trübner and co., 1883. viii, 311 p., facsim., map, notes, append., index, bibl. 20.5×13.

Refers to the bricks bearing 'the Pali inscriptions in ancient devanāgarī character' found in the ruins of Tagaung (p. 14-15) and suggests, '... the revival of religion, and the reduction of the Burmese language to writing in the form now existing, were accomplished by teachers coming from the latter country' (Gangetic India through Eastern Bengal) (p. 15).

Also gives the facsimile of a coin bearing letters maintaining, 'coin with Hindu symbols, struck in Arakan about the eighth century A.D.' (p. 47).

[358] 959.1/P 496.

The Bhagalpur plate of Narayanapala ; ed. by E. Hultzsch. (*In* Indian Antiquary, v. 15, 1886, p. 304-310, geneal. table, text, tr., notes, bibl.)

Points out the place-names Kalāśpoṭa, Makutikā, Kākṣa and Tīrabhukti and the name of one Manghadāsa of Samatāṭa in the record.

[359] PP 74.

FLEET, JOHN FAITHFUL

Corpus inscriptionum Indicarum, v. 3 ; inscriptions of the early Gupta kings and their successors. Calcutta, Superintendent of Government Printing, India, 1888. c. 350 p., geneal. tables, tables, plates, texts, tr., notes, index, appends., bibl. 32×21.

No. 1, plate 1.

Allahabad posthumous stone pillar inscription of Samudragupta.

Holds that the characters are called the Gupta alphabet and points out the importance of the record of the 4th century A.D.

Dinescandra Sen in his *Vaṅga-bhāṣā o sāhitya*, 8th ed., 1356 B.S., 1949 A.D., states that while searching for the oldest form of Bengali characters, the Allahabad pillar inscription recording the glory of Samudragupta by Harisena first attracts our attention (p. 6).

No. 10, plate 5.

Bilsad stone pillar inscription of Kumara Gupta, the year 96.

Holds that the characters belong to the northern class of alphabets and points out the very marked matras or prolonged horizontal top-strokes of the letters of the inscription, dated 415-16 A.D.

No. 42, plate 28.

Aphsad stone inscription of Aditya Sena.

Holds that the characters belong to the northern class of alphabets and are of the type called Kutila.

Also points out that in the 'Dewal' inscription of (Vikrama) Samvat 1049, 992 A.D., incised by a native of Gauṛ the term Kuṭilākṣarāṇi occurs.

Also points out that the name of one Aditya Sena and, that of his mother Śrīmatī are stated in the record.

Dineśandra Sen in *Vaṅgabhāṣā o sāhitya*, 8th ed., 1356 B.S., 1949 A.D., states that in the collection of Nagendranāth Vasu, ed. of Viśvakoṣa, he has seen a copy of *Kāśikhaṇḍa* copied in 930 S.E., 1008 A.D., and written in old Bengali script of Kuṭila variety. He also states that these characters are also seen in the copperplate grants of the Sena kings (p. 2).

[360] 174. A. 176.

A Buddhist stone-inscription from Ghosrawa ; ed. by F. Kielhorn. (*In Indian Antiquary*, v. 17, 1888, p. 307-312, plate, text, tr., notes, bibl.)

‘Mr. Laidlow rightly identified some of the places which are mentioned in the inscription.’

‘The characters belong to the northern class of alphabets, and they present a further development of the characters . . *v* has throughout been used for *b* . .’

‘All the places mentioned here are well known from the records of the Chinese pilgrims.’

Also places the inscription between the 9th and 10th century A.D.

[361] PP 74.

The Dinajpur copper-plate inscription of Mahipala, ed. by F. Kielhorn. (*In Journal of the Asiatic Society of Bengal*, v. 61, pt. 1, 1892, p. 77-87, text, tr., geneal. table, notes, bibl.)

‘. . The characters are the kind of Nāgarī which about the 10th and 11th centuries appear to have been current in the eastern part of Northern India . . . *b* is throughout denoted by the sign for *v*, and the dental sibilant is occasionally employed instead of the palatal, and the palatal instead of both the dental and lingual sibilants . .’

Also points out the place-names Kuratapallikā. Cavati, etc., in the record.

[362] PP 3213 B.

Deopara stone inscription of Vijaya-sena ; ed. by F. Kielhorn. (*In Epigraphia Indica*, v. 1, 1892, p. 305-315, text, tr., notes, bibl.)

‘The characters belong to the northern class of alphabets, and may be described as a Bengali variety of the northern alphabet of the eleventh or twelfth century.’

Also points out the letters which differ from the ordinary Nāgarī of the period and states ‘that the inscription was engraved by Sūlapāni of Varendra and that it was composed by the poet Umāpatidhara, who was referred to in Gītagovinda.’

[363] PP 1696.

Badal pillar inscription of the time of Narayanapala ; ed. by F. Kielhorn. (*In Epigraphia Indica*, v. 2, 1894, p. 160-167, plate, text, tr., notes, bibl.)

‘The characters . . may be assigned to about the end of the 9th or commencement of the 10th century A.D. . . Before *v* the consonant *m* has been retained, instead of being changed into anusvāra . .’

[364] PP 1696.

Govindapur stone inscription of the poet Gangadhara. The Saka year 1059 ; ed. by F. Kielhorn. (*In Epigraphia Indica*, v. 2, 1894, p. 330-342, text, tr., notes, bibl.)

‘The characters are the peculiar kind of Nāgarī which was used in parts of Eastern India during the 11th and 12th centuries A.D. . . The dental sibilant is used instead of the palatal . . and the palatal instead of the dental . . The inscription is dated in the Śaka year 1059 . . A.D., 1137-38 . .’

‘. . Sadukti karṇāmṛta an anthology compiled by Śrīdhara-dāsa in A.D. 1205 contains verses of the six poets . . mentioned in this inscription . .’

[365] PP 1696.

Dudhpani rock inscription of Udaya-
mana ; ed. by F. Kielhorn. (*In*
Epigraphia Indica, v. 2, 1894,
p. 343-347, text, notes, bibl.)

- '... The characters ... may be
assigned to about the 8th century
A.D. ... the letter *b* is written
by the sign for *v* ...'

Also points out that the word
'*ṛalli*' and the place-name '*Tā-*
malipti (*Tāmrāipti*)' are recorded
in the inscription.

[366]

PP 1696.

Copper-plate grant of Vaidyadeva,
king of Kāmarūpa ; ed. by Arthur
Venis. (*In Epigraphia Indica*, v. 2,
1894, p. 347-358, geneal., illus.,
plates, text, tr., notes, bibl.)

'The characters resemble those
of the Deopara inscription of
Vijayasena ... but approach more
closely to the modern Bengali
character' (p. 348).

Also points out that the place-
names *Śāntipāṭaka* and *Mandrā*,
etc., are stated in the record.

[367]

PP 1696.

On a new copper-plate grant of Dhar-
mapāla ; ed. by Umeschandra
Batavyal. (*In Journal of the Asia-*
tic Society of Bengal, v. 63, 1894,
p. 39-62, plates, text, notes, tr.,
addl. notes, bibl.)

'The date of the copper-plate
record may ... be roughly put
down ... as 800 A.D. ...'

'The letters mark the stage of
the transition of the Devanagari
into Bengali. Some of the strokes
are obsolete at the present day.'

The gift is made to one *Bhaṭṭa*
Nārāyaṇa.

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PP 3213.

VASU, NAGENDRANĀTH

Nāgarākṣarer utpatti. (*In Sāhitya*
Parīṣat Patrikā, pt. 2, 1302 B.S.,
1895 A.D., p. 464-488, illus., notes,
bibl.)

Holds that some letters of the
ms. written in Sarada characters
and found in *Vakṣālī* are similar
to the old Bengali characters and
that forms of many compound
vowels and consonants *ṛ* of this
work are similar to *Aphas* and
other Gupta inscriptions.

Further holds that modern forms
of Maithil or Bengali characters
came to use soon after the incision
of *Aphsa* inscription, written in
Māgadhi Kuṭila characters of the
7th century A.D., though *Dhar-*
mapāla used the older *Māgadhi*
characters.

[369]

182. Qb. 894. 3.

Copper-plate inscription of *Nṛi-*
simha-dēva II of Orissa, dated
1217 Saka ; ed. by Nagendranātha
Vasu. (*In Journal of the Asiatic*
Society of Bengal, v. 65, pt. 1, 1896,
p. 229-271, facsim., text, tr., notes,
bibl.)

The editor points out that the
grant was issued in 1295 A.D.
and maintains, 'The character of
this grant may be described as
Bengali of the *Kuṭila* type, of the
12th and 13th century A.D. ...'
(p. 231).

The grant refers to *Rāṇh*, *Var-*
endra, etc.

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PP 3213.

On a copperplate-grant of *Viśva-rūpa*,
one of the *Sēna* kings of Bengal ;
ed. by Nagendranātha Vasu. (*In*
Journal of the Asiatic Society of
Bengal, v. 65, pt. 1, 1896, p. 6-15,
facsim., text, notes.)

The editor maintains, 'The
characters may be described as
Bengali of the 12th or 13th Century
A.D. ...'

(p. 6)

Certain place-names are mentioned in the inscription including the name of the Piñjakāṣṭhī identified by the editor to be the modern Piñjari situated in Koṭālipāra in East Bengal (p. 8).

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PP 3213.

Mahārāj Candravarmā ; ed. by Nagendranāth Vasu. (*In Sāhitya Pariṣat Patrikā*, pt. 3, 1303 B.S., 1896 A.D., p. 268-277, plate, text, notes, bibl.)

Suggests that the characters of the Śuṣuniyā inscription were at one time current in Bengal and holds that the characters of the present inscription are very similar to those recorded on the famous iron pillar of Delhi.

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182. Qb. 894 4.

The Gauḥāṭī copper-plate grant of Indrapāla of Prāgyotisa in Āsām ; ed. by A. F. Rudolf Hoernle. (*In Journal of the Asiatic Society of Bengal*, v.66, pt. 1, 1897, p. 113-132, geneal. table, illus., map, plates, text, tr., notes, bibl.)

"...Other anomalies of spelling may be due to provincial usage. Such are the occasional confusion of sibilants .. and the confusion for *v* and *b* .. and *n* for *ṇ* .. Similarly due to provincial usage are occasional prakriticisms or vernacularisms, as *virja* for *virya* .. and the omission of .. final visarga before an initial *p* and *s* .. It (guttural nasal) is not attached to the body of the letter, as is now the case in the modern Bengali (*ṇ*) .."

'It (the grant) presents a good example of the North-Eastern Nāgarī. at a time shortly preceding the establishment of the modern Bengali .. it may .. be referred to about the middle of the 11th century A.D. ...'

The inscription records the name of a Brāhmaṇ, Deśapāla, son of Śavarapāla, son of Haripāla.

[373]

PP 3213.

The Nowgong copper-plate grant of Balavarman of Prāgyotisa in Āsām ; ed. by A. F. R. Hoernle. (*In Journal of the Asiatic Society of Bengal*, v. 66, pt. 1, 1897, p. 285-297, illus., plates, text, tr., notes.)

The ed. holds that the grant belongs to about 975 A.D.

Also holds 'The usual provincialisms occur. Thus instances of the confusion of sibilants are .. of the ligature of *m* with *v*. instead of anusvāra with *v* .. A separate sign for *b* is never used ..'

[374]

PP 3213.

Gauṛādhīpa Madanapāler tāmraśāsan ; ed. by Nagendranāth Vasu. (*In Sāhitya Pariṣat Patrikā*, pt. 5, 1305 B.S., 1898 A.D., p. 144-158, plates, text, tr., notes, geneal. table, bibl.)

Discusses the importance of a copper plate inscription and states that the characters used were current in Bengal about 800 yrs. ago and that Dr. Bendall calls them the oldest Bengali characters.

[375]

182. Qb. 894. 6.

Gauṛādhīpa Mahīpāladever tāmraśāsan ; ed. by Nagendranāth Vasu. (*In Sāhitya Pariṣat Patrikā*, pt. 5, 1305 B.S., 1898 A.D., p. 164-172, text, tr., notes, bibl.)

Holds that the present inscription was possibly incised near about 1026 A.D.

Further states that the modern Bengali forms may be noticed in some letters and that forms of some others in the present inscription were current about 2-3 hundred years ago in Mallabhūma.

The copper plate records the grant of the village Kuratāpallikā, excepting Cutapallikā, in Pauṇḍravardhanabhukti to a Brāhmaṇ named Kṛṣṇādityaśarmā, a resident of Cāvaṭagrāma.

[376]

182. Qb. 894. 6.

Two copper-plate grants of Ratnapāla of Prāgyotīṣa in Āsām, ed. by A. F. Rudolf Hoernle. (*In Journal of the Asiatic Society of Bengal*, v. 67, pt. 1, 1898, p. 99-125, facsimis., plates, texts, tr., notes, bibl.).

Baragāon grant.

'... no separate sign for *b* is used in all these Āsām grants.'

Also points out how far back the 'phonetic spelling' of *hh* for *ks*, initial *j* for *y* and the omission of the conjunct *y* may be traced in Bangali and Āsāmī languages.

Also points out that in the Gauhati grant the anusvāra is placed on the line, as in modern Bengali.

Further holds 'these final forms, as well as forms of the guttural nasal, anusvāra and *r* are peculiarly serviceable as test-letters in determining the chronology of the Bangālī-Āsāmī script.'

Further places the two Ratnapāla grants in the earlier half of the 11th century A.D. and holds that palaeographically the Suālkucī grant does not differ in any way from the Baragāon grant.

Names of some persons and places are mentioned in these grants in the usual way, besides some trees, fish, etc., e.g., 'Pāthī fish of the Ruṣi class', 'Varuṇa-tree', 'Hijjala-tree', etc.

[377] PP 3213.

CAUDHURĪ, PRĀSANNANĀRĀYAṆ

Navāviskṛta tāmraśasan. (*In Aitihāsik Citra*, 1899, p. 80-96, 423-448, notes, geneal. tables.)

Discusses Mādhāinagar inscription of Lakṣmaṇa Sena and states that its characters are Maithilī, somewhat like a combination of Devanāgarā and Bengali scripts but that some letters, e.g., *i*, *ks* have no similarity with Bengali or Devanāgarā scripts ... (p. 94).

[378] 182. Qc. 898. 2.

Garuṇa stambha-lipi; ed. by Akṣay-kumār Maitreya. (*In Aitihāsik Citra*, 1899, p. 387-416, text, tr., notes, geneal. tables, bibl.)

States that the characters are similar to Māgadhi script, whereas the characters of the copper-plate inscriptions of the Sena Kings are Maithilī, which are almost similar to the modern Bengali script (p. 390).

[379] 182. Qc. 898. 2.

A new copper-plate inscription of Lakṣmanasena; ed. by Akṣay-kumār Maitra. (*In Journal of the Asiatic Society of Bengal*, v. 69, 1900, p. 61-65, text, tr.)

Points out that the inscription was discovered in the village Ānuliā, near Rānāghāt and maintains. 'The writing is of the Bengali variety of the North-East Indian Alphabet of the 12th century ...' (p. 61).

Also points out the the gift of a portion of Mātharaṇḍiyā in Vyāghrataṭi belonging to Pauṇḍravardhana bhukti.

[379A] PP 3213.

An inscription of the time of Nayapāla Deva, from the Kṛṣṇa-dvārīka temple at Gayā; ed. by Mon-mohan Chakravarti. (*In Journal of the Asiatic Society of Bengal*, v. 69, pt. 1, 1900, p. 190-195, text, abstract, notes, geneal. table.)

States that the characters are of the type known as Kuṭila and that 'the marks of medial vowels *e* and *o* are pendent from the top lines as in modern Bengali and Oṛiyā' and that names of some persons are mentioned in the inscription including that of Saha-deva, a 'vāji-vaidya' who in C.1045 A.D. composed the *prafasti*.

[380] PP 3213.

SHĀSTRĪ, HARAPRASĀD

The identification of Ramagiri, the starting-point of the cloud in the cloud-messenger of Kālidāsa with Ramagarha Hill in the Sugrujā State : (*In* Proceedings of the Asiatic Society of Bengal, 1902, p. 90-91. tr.)

Refers to the inscriptions in Aśoka characters contained in the Jogīmārā cave and 'Sītābanjirā cave' and holds, 'The love-songs must have inspired Kālidās with the idea of connecting them with one of his heroes and he has connected it with the story of the love-sick Yoksha in banishment' (p. 91).

[381] PP 3213 A.

ĀCHĀRYA, SATĪSCANDRA, *Vidyābhūṣaṇ*

Varnamālar itihās. (*In* Bhārati, 1310 B.S., 1903 A.D., pt. I, p. 329-372, 488-516. charts, illus. facsimis., geneal. table.)

Incomplete.

Gives a history of the development of different scripts including Bengali.

Also gives facsimiles of scripts current during the rule of king Vijaya Sena (1100 A.D.) and king Lakṣmaṇa Sena (1200 A.D.) besides those of the Horiuji scripts of Japan.

Further suggests that the scripts from which the Bengali and Devanāgarī scripts developed are older than the Aśoka scripts.

[382] 182. Qb. 878. 30.

Caves and inscriptions in Rāmgarh hill ; ed. by T. Bloch. (*In* Archaeological Survey of India, Annual report, 1903-4, p. 123-131, plate, facisms, texts, tr. illus., notes, bibl.)

Discusses Sītābengā inscription and Jogīmārā inscription maintaining 'The characters of both inscriptions are almost alike and hardly differ from the ancient Brāhmī employed in the Aśoka inscriptions' (p. 123) and, 'The language (of Jogīmārā inscription) is pure Māgadhi, and in the exclusive use of *śa* more closely connected, with the Māgadhi of the grammarians than the Māgadhi of Aśoka' (p. 128).

[383] 277a.

BÜHLER, JOHANN GEORG

Indian paleography ; ed. by John Faithful Fleet (*In* Indian Antiquary, v. 33, 1904, append., xi, 102 p., illus., notes, bibl.)

'From about B.C. 350 to about A.D. 1300.' 1st pub. in 1896 as pt. 2 of v. 1 of Dr. Karl J. Trübner's 'Grundriss der Indoarischen Philologie und Altertumskunde' (Introductory note).

Discusses 'The so-called Gupta alphabet of the 4th and 5th centuries A.D., 'Eastern Varieties of the Nāgarī alphabet and the Arrow-head script, leading to the formation of 'Proto-Bengalī' and its further development besides the origin and modification of 'The Nepalese hooked characters' due to the influence of Bengal.

[384] PP 74.

Ashrafpur copper-plate grants of Devakhadga : ed. by Gangamohan Laskar. (*In* Memoirs of the Asiatic Society of Bengal, v. I. 1905-1907, p. 85-91, text, tr., notes, abstract of the contents, geneal.)

Holds that the inscriptions belong to the 8th or 9th century A.D., and that the characters belong to the Kuttila variety of Northern alphabets.

Also identifies Talpārā with Talapāṭaka mentioned in plate B.

Further maintains that the Bengali word pāṛā is probably derived from the word pāṭaka of the inscriptions and that the word droma of the records is extensively used in many parts of East Bengal as a measure of area.

[385] PP 1684.

Garuṣa stambhalipi vā Bodālstambher śilālipi ; ed. by Kālikānta Viśvās. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 1, 1313 B.S., 1906 A.D., p. 38-52, notes, geneal. tables, bibl.)

States that the characters are Māgadhi but appear like the combination of 'Devanāgar and Pāli' (p. 44).

[386] 182. Qb. 906. 1.

Ragholi plates of Jayavardhana II ; ed. by Hiralal. (*In* Epigraphia Indica, v.9, 1907-08, p. 41-47, plates, text, tr., notes, bibl.)

'... written in characters belonging to the northern class of alphabets ... we find *mv* written for *m* in tāmvra and kamvala. On the other hand *b* is omitted in kutumina ... for kutumbinaḥ ... it may be assigned to the 8th century A.D. ...'

Also points out the place-names, Khaddikā, Kaṭeraka and Caṭṭuliha, etc., as recorded in the inscription and identifies a number of them.

[387] PP 1696.

A forged copper-plate inscription from Eastern Bengal ; ed. by T. Bloch. (*In* Archaeological Survey of India. Annual report, 1907-8, p. 255-259 plates, text, notes, bibl.)

Discusses some characters of Samācāradeva's grant and holds that the record is not genuine.

[388] 277 A.

Pāla inscriptions in the Indian Museum ; ed. by Nilmani Chakravartti. (*In* Journal and Proceedings of the Asiatic Society of Bengal, new series, v. 4, 1908, p. 101-109, plates, texts, tr., notes, bibl.)

No. 1.—'Bodh-Gaya inscription of the 26th year of Dharmapāla' ... written in the 9th century eastern Nāgarī.'

No. 2.—'Bodh-Gaya pedestal inscription of the reign of Gopāladeva' ... 'Written in the 10th century Eastern Nāgarī character.'

No. 3.—Nālandā inscription of the first year of Gopāladeva ...

Holds that the inscription refers to the custom of covering the image with gold leaves.

No. 4.—'Nālandā inscription of the 11th year of the reign of Mahipāladeva' ... 'The character is the 11th century Nāgarī' ...

Also points out the place-name Tailāḍhaka or Telāḍhaka occurring in the record.

No. 5 & 6.—'Inscription on the second year of Śūrapāladeva' ... 'written in the eastern variety of the Nāgarī character of the 12th century' recording the name of one Pūrṇadāsa.

No. 7.—Bihar inscription of the reign of the second year of Rāmapāla-deva.

States that the inscription is incised in an eastern variety of Nāgarī characters.

[389] PP 3213 B.

Two inscriptions of Kumāra Gupta I ; ed. by Rākhāladāsa Bandyopādhyāya. (*In Journal and Proceedings of the Asiatic Society of Bengal, New Series, v. 5, 1909, p. 457-461, notes, text, tr.*)

Deals with 'Inscription on a stone Liṅga, Gupta samvat 117' maintaining it to belong to A.D. 435-436 and referring to one Brāhmaṇa named Pṛthivīśena.

Also deals with 'Copper-plate grant of the Gupta year 113' maintaining, 'The characters of the grant belong to the period when the eastern variety of the Gupta alphabet was gradually dying out, and its place was being taken by the characters of the western variety' (p. 460).

[389A]

PP 3213 B.

Mādhāinagar grant of Lakṣmaṇa Sena ; ed. by Rākhāladāsa Bandyopādhyāya. (*In Journal and Proceedings of the Asiatic Society of Bengal, new series, v. 5, 1909, p. 467-476, note, text, tr., bibl.*)

Maintains, 'The characters belong to the Northern class of alphabets, and may be specified as the twelfth century Bengali ..' (p. 468)

Also points out that the inscription records the grant of the village Dāpaṇiyā pāṭaka in the Pauṇḍravardhana bhukti by Lakṣmaṇa Sena.

Further refers to the geneal. of the Sena kings as also to Kāśī, Kaliṅga, Kāmarūpa, etc.

[389B]

PP 3213 B.

Pratham Kumārgupter dukhāni khoditalipi ; ed. by Rākhāldās Vandyopādhyāy. (*In Sāhitya Pariṣat Patrikā, pt. 16, 1316 B.S., 1909 A.D., p. 110-113, texts, tr. gist.*)

A stone and a copper-plate inscriptions.

Points out that the stone inscription contains the name of a Brahmana as Pṛthivīśena.

Also states that the copper-plate inscription bearing the names of some persons including Śivaśarmā is dated 431-32 A.D. and found in the village Dhanāidaha.

[390]

182. Qb. 894. 16.

Mādhāi nagare aviṣkṛta Lākṣmaṇa Dever tāmraśāsan ; ed. by Rākhāldās Vandyopādhyāy. (*In Raṅpur Sāhitya Pariṣat Patrikā, pt. 4, 1316 B.S., 1909 A.D., p. 121-132, plates, texts, notes bibl.*)

Holds that the characters belong to the eastern branch of the North Indian script current in the 12th century A.D. (p. 125).

Also points out some information including the names of some places such as Dāpaṇiyā pāṭaka etc. as recorded in the inscription.

The article is followed by a note by Kāṛkānta Viśvās in the same issue (p. 132-136).

[391]

182. Qb. 906. 4.

Three copper-plate grants from East Bengal ; ed. by F. E. Pargiter. (*In Indian Antiquary, v. 39, 1910, p. 193-216, plates, texts, tr., notes.*)

The Province of Vāraka is mentioned in the plates. Points out that the letters are of the Gupta character.

A—Grant at the time of Dharmaditya.

The inscription records the name of the village Dhruvilati.

B—' Second grant of the time of Dharmaditya.'

' The Prakrit forms laddha (l.3) and jamma (l.18) occur.'

C—Grant of the time of Gopacandra : the year 19.

' A few instances of Prakrit nature appear here.'

Further holds that the new form of the letter *y* came into use in this part of Bengal by the first part of the 6th century A.D.

[392]

PP 74.

ŚEṬH, RĀDHĒSCANDRA

Pāṇḍa nagarer mudrā. (*In Raṅpur-Sāhitya-Pariṣat Patrikā*, pt. 5, 1317 B.S., 1910 A.D., p. 70-74, notes, plates.)

States that the words Pāṇḍa-nagara and Caṇḍicaraṇaparāyaṇa are imprinted on both, besides the name of Danujamarddana on the one and that of Mahendra-deva on the other with the dates 239 S. E., 317 A.D., and 336 S. E., 414 A.D.

Also holds that the script on the coins are the oldest Bengali characters yet discovered and that the age of the Bengali script would not be less than two thousand years.

Also holds that Pāṇḍuyā or Pāṇuyā was known as Pāṇḍa-nagara or Pāṇḍunagara in the 4th and 5th century A.D. (p. 74).

[393]

182. Qb. 906. 5.

Garuṣa stambha-lipi, ed. by Akṣay-kumār Maitreya. (*In Raṅpur Sāhitya Pariṣat Patrikā*, pt. 5, 1317 B. S., 1910 A.D., p. 131-134, plate, text, notes, bibl.)

Discusses the inscription.

[394]

182. Qb. 906. 5.

The Koṭālpārā spurious grant of Samācāra Deva ; ed. by Rakhal Das Banerji, with a preparatory note by H. E. Stapleton. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 6, 1910, p. 429-436 plates, text, bibl.)

R. D. Banerji holds that many of the characters of this inscription exhibit 4th century or early Gupta forms and that the characters used in this copperplate inscription were collected from alphabets in use in three different centuries.

[395]

PP 3213 B.

BANERJI, RAKHALDAS

The evidence of the Faridpur grants. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 7, 1911, p. 289-308, bibl.)

Discusses alphabets, seals, etc. of (1) ' The Grant of Dharmaditya, the year 3 ' ; (2) ' The grant of Dharmaditya no date ' ; (3) ' The Grant of Gopacandra, the year 19 ' ; (4) The Grant of Samacaradeva, the year 14 and holds that the characters of these inscriptions are mixed alphabets and that the grants may be taken as forgeries made in the 11th or 12th centuries A.D.

[396]

PP 3213 B.

The Ghāgrāhāṭi (Koṭwālipārā) grant and three other copper-plates ; ed. by F. E. Pargiter. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 7, 1911, p. 475-502, text, tr., notes, bibl.)

Text and tr. of the grant of Samācāradeva.

Points out that two opposite changes regarding *b* and *v* had taken place here, viz., the character for *b* disappeared and was replaced by *v* and that its sound disappeared and was replaced by *b*.

Further points out that Samā-cāradeva's grant exhibits eastern forms of certain letters which were even then in use in this locality and states, 'those grants show clearly that two forms were in use side by side in this region during the 6th century ..'

Also holds that the word 'coraka' has been used here as a Bengali word 'car' and that certain vernacular terms have been Sanskritised in this grant.

Further holds that this grant shows a greater development of caste-surnames than the three earlier grants and that these grants are genuine.

[397]

PP 3213 B.

Dinajpur pillar inscription ; ed. by Ramaprasad Chanda. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 7, 1911, p. 615-619, plates, text, tr., bibl.)

Holds that Kamboja deśa refers to Tibet.

Also quotes the view of Bühler regarding proto-Bengali and discusses some letters.

[398]

PP 3213 B.

VASĀK, RĀDHĀGOVINDA.

Navāviṣkṛta tāmraśāsan. (*In Sāhitya*, 1318 B.S., 1911 A.D., p. 575-585, notes, bibl.)

Gives the tr. of a copper-plate inscription of Vallāla Sena the text of which was pub. by Akṣayakumār Maitreya in the same magazine of the year, p. 519-527.

Also points out some place-names, etc., as mentioned in the record.

[399]

182. Qc. 890. 19.

Nāvāviṣkṛta tāmraśāsan : Bhojavarmār Velāvalipi ; ed. by Rādhāgovinda Vasāk. (*In Sāhitya*, 1339 B.S., 1912 A.D., p. 319-322, 381-399, plates, text, tr., notes, bibl.)

Gives the text and tr. of the copper plate inscription containing some place-names, personal names, etc.

[400]

182. Qc. 890.20.

Gaurlekhamālā, pratham stavak ; ed. by Akṣayakumār Maitreya, Rajsahi, Varendra Research Society, 1319 B.S., 1912 A.D. iv, 158 p., plates, texts, tr., notes, 22.5×17. Rs. 3.

Contains readings from copper-plate and stone inscriptions of the Pāla period with tr. in Bengali.

[401]

I.C./B954

M287g.

MAITREYA, AKṢAYKUMĀR

Gaurlekhamālā. (*In Sāhitya*, 1319 B.S., 1912 A.D., p. 424-433, notes.)

Points out the gradual stages of Bengali script as shown in the work.

[402]

182. Qc. 890. 20.

A newly discovered-plate inscription of king Bhaskaravarman of Kamarupa ; ed. by Radhagovinda Basak. (*In Dacca Review*, June 1913, p. 1-16, text, glossary, geneal. table, bibl.)

Holds that the present plates are inscribed in the Northern variety of alphabets of the 7th-8th century A.D.

[403]

RĀY, VINODVIHĀRĪ

Īśvara Ghoṣer tāmraśāsan. (*In Dhākā Review o Sammilan*, Bhādra, 1320 B.S., 1913 A.D., p. 169-172.)

Points out the Ichāi Ghoṣ of Dharmamaṅgal poem altered the name of Triṣaṭthir gaṛ for Dhekur and suggests that Ichāi Ghoṣ was grandson of Īśvar Ghoṣ.

Also discusses some characters of the copper plate of Īśvar Ghoṣ and holds that he was living in 820 A.D.

[404]

Mahāmāṇḍalik Īsvar Ghoṣer tāmraśāsan (Rāṃgañja-lipi); Īsvar Ghoṣer tāmraśāsan; Mahāmāṇḍalik Īsvar Ghos; ed. by Akṣaykumār Maitreya. (*In Sāhitya*, 1320 B.S., 1913 A.D., pt. 1, p. 35-43, 172-178, 275-276, notes, plates, text, tr., bibl.)

Suggests that the script possibly belongs to the 10th-11th century A.D.

Also suggests that Dhekkarī is possibly Dhākura on the river Ajay and connected with Rāhāmaṇḍal and that Ichāi Ghoṣ of Dharmamaṅgal is not possibly the same person as Īsvar Ghoṣ of the present inscription.

[405] 182. Qc. 890. 21(a)

Śrīcandra-dever navāviskrta tāmraśāsan; ed. by Rādhāgovinda Vasāk. (*In Sāhitya*, 1320 B.S., 1913 A.D., pt. 1, p. 293-300, 400-410, plates, text, tr., notes, bibl.)

‘Rāmpāl-lipi.’

States that the characters of the inscription represent the Bengali script of the 12th century A.D.

[406] 182. Qc. 890. 21.

ŚIL, ŚIVCANDRA

Śrīcandra dever tāmraśāsaner pātho-ddhār. (*In Sāhitya*, 1320 B.S., 1913 A.D., pt. 2, p. 461-462.)

Discusses some letters of Śrīcandra-dever tāmraśāsan pub. in *Sāhitya*, 1320 B.S., 1913 A.D., pt. 1, p. 400-410.

[407] 182. Qc. 890. 21(b).

VIDYĀRATNA, UMEŚCANDRA

Candradever tāmraphalake Guptaśarmā. (*In Mandāra-mālā*, 1320 B.S., 1913 A.D., p. 78-81.)

Holds that in terms of the inscription Pītavāsa Guptaśarmā is given one pāṭaka of land in village Nehakāṣṭhi, modern Naitāṭhi.

[408]

The Tarpanadighi grant of Lakshmana Sena; ed. by R. D. Banerji. (*In Epigraphia Indica*, v. 12, 1913-14, p. 6-10, plates, texts, notes, bibl.)

Points out that the inscription records the grant of the village ‘Velāhishti’ in the Varendrī country and that the inscription contains some interesting points in the names given as boundaries of the land granted.

[409]

PP 1696.

Two inscriptions from Bodh-Gaya; ed. by Vinodavihari Vidyavinoda. (*In Epigraphia Indica*, v. 12, 1913-14, p. 27-30, plates, texts, notes, bibl.)

‘Inscription (A)—Bodh Gaya, Inscription of Aśokachalla-Lakshmanasena Samvat. 51 (1170 A.D.)’

Inscription (B)..

Holds, ‘..the alphabet used in Behar in the 12th century A.D. was the same as in Bengal proper..’

‘The characters of the inscriptions belong to the Eastern variety of the North Indian alphabet of the twelfth century A.D.’

[410]

PP 1696.

Valava copper-plate of Bhojavarmadeva, the fifth year; ed. by Radhagovinda Basak. (*In Epigraphia Indica*, v. 12, 1913-14, p. 37-43, plates, texts, tr., notes, bibl.)

The ed. holds that the inscription is written in the northern characters of the 11th century A.D. and that the anusvāra has been denoted also by the ordinary Bengali anusvāra sign of modern times.

‘Some of the names of persons and places of historical importance occur in the verse..’

[411]

PP 1696.

Nidhanpur copperplates of Bhaskaravarman ; ed. by Padmanātha Bhaṭṭācārya. (*In Epigraphia Indica*, v. 12, 1913-14, p. 65-79, plates, texts, tr., notes, geneal. table, bibl.)

"The alphabet used assigns the plates to about 600 A.D."

[412]

PP 1696.

Rampal copper-plate grant of Sri-chandradeva ; ed. by Radhagovinda Basak. (*In Epigraphia Indica*, v. 12, 1913-14, p. 136-142, plates, text, tr., notes, bibl.)

'The characters of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries.'

The ed. also points out that the name of a Brāhmaṇ is recorded here as Pītavāsa Guptasārman, son of Sumaṅgala Gupta besides the name of the place Candradvīpa.

[413]

PP 1696.

GUHA, UPENDRACHANDRA

A note on the Baghaura stone inscription discovered in Tipperah district and its bearing on the history of East Bengal. (*In Dacca Review*, May 1914, p. 53-63, geneal. table, plates, facsim., notes.)

'The inscription gives us a glimpse of handwriting in East Bengal and is a valuable help in tracing the development of the Bengali alphabet.'

[414]

Four forged grants from Faridpur ; ed. by R. D. Banerji. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 10, 1914, p. 425-437, bibl.)

Refers to Koṭalipārā spurious grant of Samācāra Deva, contained in *Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 6, 1910, p. 428-436.

Also discusses the characters of the inscriptions and points out some place-names, etc., as mentioned in the records.

Dīneścandra Bhaṭṭācārya states '...the Ghugrahati (Kotwalipad) plate which must be regarded as genuine and which exhibits only the latest form of the letter y wherever it occurs uncompounded ...' *Indian Historical Quarterly*, v. 6, 1930—A newly discovered copperplate from Tippera—p. 48.)

[415]

PP 3213 B.

Lokanāther Tripurā-tāmrāśāsan ; ed. by Radhāgovinda Vasāk. (*In Sāhitya*, 1321 B. S., 1914 A.D., p. 541-559, plate, text, tr., notes, geneal. tables, bibl.)

States that one line of the inscription is written in Gupta script while another line in Kuṭila script and holds that there is a good similarity of script of the present copper-plate inscription and a copper-plate inscription of Bhāskara Varmā, a contemporary of Harṣavardhana.

A hill named Kaṇāmoṭikā is mentioned in the inscription.

[416]

182. Qc. 890. 22.

Vanamāladever tamraśāsan ; ed. by Padmanāth Bhaṭṭācārya. (*In Raṅgpur Sāhitya Pariṣat Patrikā*, pt. 9, 1321 B. S., 1914 A.D., p. 23-40, plate, text, tr., notes, bibl.)

Holds that it was incised in 829 A.D. and issued from Harūppeśvara granting some land to one Indoka.

[417]

182. Qb. 906. 9.

The Susunia rock inscription of Chandravarman ; ed. by Haraprasad Shastri. (*In Epigraphia Indica*, v. 13, 1915-16, p. 133, plates, text, tr., bibl.)

'...the characters belong to the Eastern variety of the Northern alphabet of the 4th century A.D.'

[418]

PP 1696

Silimpur stone-slab inscription of the time of Jayapala-Deva ; ed. by Radhagovinda Basak. (*In Epigraphia Indica*, v. 13, 1915-16, p. 283-295, plate, text, tr., notes, bibl.)

- The ed. holds that the characters of the inscription belong to a variety of the Northern alphabet which was used especially in Bengal and Magadha in the 11th century A.D. (p. 283).

Also points out that the inscription contains the place-names Tarkārī Śrāvastī, Vā (Bā) lagrama, Varendrī, etc., besides other information.

[419]

PP 1696.

Silimpurer pāṣān-praśasti ; ed. by Rādhāgovinda Vasāk. (*In Bhāratvarṣa*, 1322-23 B.S., 1915-16 A.D., pt. 1, p. 1044-1055, plate, text, tr., notes.)

States that the inscription represents the character current in Eastern India particularly in Bengal and Magadha in the 11th century A.D.

[420]

182. Qb. 913 1.

Pratham Kumāragupter rājyasamayer ekkhānī tāmraśāsan Dhānāidahalipi, ed. by Rādhāgovinda Vasāk (*In Sāhitya*, 1323 B.S., 1916 A.D., p. 586-597, text, tr., notes, bibl.)

Refers to his own article Gupta-yuge Vaṅgadeś pub. in *Mānasī*, 1321-22 B.S., 1914-15 A.D., pt. 1, p. 531-552, in connection with Rākhāldās Vandyopādhyāy's articles, Two Inscriptions of Kumāragupta I, pub. in *Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 5, 1909, p. 457-461 and Pratham Kumāragupter dukhānī khodita lipi, pub. in *Sāhitya Pariṣat Patrikā*, pt. 16, 1316 B.S., 1909, p. 110-113.

Also discusses the script and points out that the date of the inscription is 432-433 A.D.

[421]

182. Qc. 890. 23.

VANDYOPĀDHYĀY, RĀKHĀLDĀS

Kumāragupter rājyakāler tāmraśāsan. (*In Bhāratvarṣa*, 1323-24 B.S., 1916-17 A.D., pt. 2, p. 428-435.)

Discusses the readings of the text and some letters, etc., in reference to Rādhāgovinda Vasāk's article, Pratham Kumāragupter rājya-samayer ekkhānī tāmraśāsan pub. in *Sāhitya*, 1323 B.S., 1916 A.D., p. 586-597.

[422]

182. Qb. 913. I

VASĀK, RĀDHĀGOVINDA

Kumāragupter rājya-samayer tāmraśāsan : Dhānāidahalipi prativāder uttar. (*In Sāhitya*, 1323 B.S., 1916 A.D., p. 823-838.)

Discusses the readings and letters etc., of the text in reference to Rākhāldās Vandyopādhyāy's article Kumāragupter rājyakāler tāmraśāsan, pub. in *Bhāratvarṣa*, 1323-24 B.S., 1916-17 A.D., pt. 2, p. 428-435.

[423]

182. Qc. 890. 23.

VASĀK, RĀDHĀGOVINDA

Śrīcandra-dever navāviṣkṛta tāmraśāsan. (*In Uttarvaṅga-Sāhitya sammilan*, saṣṭha adhivēṣan, Dīnājpur, 1324 B.S., 1917 A.D., p. 329-338, bibl.)

Holds that the script represents the Bengali characters of the first part of the 12th century A.D.

[424]

182. Mc. 911. 13.

The Naihati grant of Vallala-Sena ; the 11th year ; ed. by R. D. Banerji. (*In Epigraphia Indica*, v. 14, 1917-18, p. 156-163, plate, text, tr., notes, bibl.)

Tr. of the text in part.

'The characters of the grant show the well-developed alphabet of the 12th century A.D...'

The ed. also holds that some letters show complete Bengali forms.

Further points out that the words *vāstu*, *khila*, *nāla*, etc., are recorded in the inscription.

Also points out that certain places e.g. *Vāllahitṭhā* (modern *Vālutiyā*) mentioned in the inscription may be found even now in the Murshidabad and Burdwan districts.

[425] PP 1696.

The Bangarh grant of Mahi-pala I, the 9th year; ed. by R. D. Banerji. (*In Epigraphia Indica*, v.14, 1917-18, p. 324-330, plates, tr., notes, bibl.)

The ed. points out the characters of the inscription which represent well-developed Bengali forms, and those of the alphabet which show forms gradually advancing to the Bengali alphabet of the 12th century A.D.

Also points out that it records the place-names *Kuraṭa-pallikā*, *Cuṭa-pallikā*, *Gokalikā*, *Hastipadā*, *Cāvaṭi*, etc., and names of some persons, etc.

[426] PP 1696.

OJHA, GAURISHANKAR HIRACHAND.

The palaeography of India, 2nd ed. Ajmer, pub. by the author, 1918. xviii, 199 p., charts, illus, notes, append., bibl. 35×24.5 Rs. 25.

T. p. and Preface written in English and in Hindi.

A work in Hindi discussing Gupta, Kuṭila, Nāgarī, Bengali and other scripts of India with illus.

Illus. of Bengali characters at the time of Nārāyaṇapāla, Vijaya Sena and Lakṣmaṇa Sena of Bengal and of Vaidya Deva of Kāmarūpa are given in Plates XXXII and XXXIII.

[427] 491/G 273.

BANERJI, R. D.

The Pratihāra occupation of Magadha. (*In Indian Antiquary*, v. 47, 1918, p. 109-111, texts, tr., notes, bibl.)

Refers to an inscription of Rājyapāla on a pillar in the Jaina temple at Bargāon and maintains, '... the language is incorrect Sanskrit verging on Prākṛit (p. 111).

The inscription contains the word 'Devathāne' besides the name of one 'Baidanātha' ('Vaidyanātha').

[428] PP 74.

The Janibigha inscription; ed. by H. Panday. (*In Journal of the Bihar and Orissa Research Society*, v. 4, 1918, p. 273-280, illus., facsim., text, tr., notes, bibl.)

Holds that some forms of letters are later developments more akin to the modern Maithili and Bengali.

Also holds that the inscription, (dated Nov., 1202 A.C.), records the place-names, *Koṭṭhalā* and *Pīthī*.

[429] PP 1765.

BANERJI, R. D.

The origin of the Bengali script. Calcutta, University of Calcutta, 1919. ii, 112 p., plates, bibl. 20×13. Rs. 3.

States that the complete proto-Bengali alphabet may be noticed in the 11th century A.D., and that the formation of the modern Bengali alphabet is almost complete in the 12th century A.D., also that the final development of certain letters are not noticeable until after the Muhammadan conquest.

Further states that changes made during the 15th and 16th centuries, have been illustrated by the alphabet used in two mss. written in Bengali : (1) Sāntideva's *Bodhicaryāvatāra*, copied in 1435 A.D. and (2) Caṇḍidās's *Kṛṣṇakīrtan*.

Further states that the completely developed forms of the alphabet were stereotyped by the introduction of the printing press.

Also discusses 'The Eastern alphabet, 550-1100 A.D.' and gives a facsimile of the 'Kamakhyā Hill inscription of Pramathā Sinha—Saka 1666' (1774 A.D.) (plate No. X) to show final development of forms of some letters.

[430] 176. C. 137.

Patna museum inscription of Jayasena ; ed. by N. G. Majumdar. (*In Indian Antiquary*, v. 48, 1919, p. 43-48, text, tr., notes, bibl.)

"The alphabet belongs to the Proto-Bengali type of the 11th and 12th centuries A.D., *gh* has been substituted for *h* in *Śmghalaśva* in l. 6. ; the same sign has been used both for *v* and *h* . . ."

Also points out that the names of places such as Pithi, Kotthalā and Saptaghāṭa occur in the inscription.

[431] PP 74.

The five Damodarpur copper-plate inscription of the Gupta period ; ed. by Radhagovinda Basak. (*In Epigraphia Indica*, v. 15, 1919-20, p. 113-145, geneal. table, plates, text, tr., notes, bibl.)

The ed. holds that the characters of the plates belong to the northern class of alphabets and that plates no. 1-4 belong to the 5th century A.D. while plate no. 5 belongs to the 6th century.

Also points out that the word *khila*, name of a village Caṇḍagrāma besides the names of the persons Vetravarman, Nābhaka, Ribhupāla, and Amṛtadeva, etc. occur in one or the other of these records.

[432] PP 1696.

Barrackpur grant of Vijaya Sena ; the 32nd year ; ed. by R. D. Banerji. (*In Epigraphia Indica*, v. 15, 1919-20, p. 278-286, plates, text, tr., notes, bibl.)

'The characters belong to the fully developed Eastern variety of the end of the 11th century or the 12th century A.D. which may be called the Bengali alphabet.'

The ed. also points out the fully developed and partly developed forms of vowels and consonants.

Further points out that the inscription records the words *nala*, *pāṭaka*, *jalā* besides some place-names, etc.

[433] PP 1696.

The Amgachhi grant of Vīgraha Pala III, the 12th year, ed. by R. D. Banerji. (*In Epigraphia Indica*, v. 15, 1919-20, p. 293-301, plates, text, tr., notes, bibl.)

'*a* . . . has developed a comma-like pendant, which is the distinguishing feature of the Bengali form. The form of *ja* is complete. Another letter which has a comma-shaped pendant, and which is almost fully developed is *ta* . . . ' (p. 294).

[434] PP 1696.

Tipperah copper-plate grant of Lokanatha ; the 44th year ; ed. by Radhagovinda Basak. (*In Epigraphia Indica*, v. 15, 1919-20, p. 301-315, plates, text, tr., notes, geneal. tables, chart, bibl.)

The ed. holds the date of the grant to be 650 A.D., 'only two years after the death of the emperor Harsha.'

'The characters belong to the northern class of alphabets of the 7th century A.D., 'the acute angled type with nail-heads', which forms the transition from the Gupta to the Nāgarī alphabet' (p. 302).

Also explains why 'two different scripts in the two legends of the seal attached to this plate' have appeared.

[435]

PP 1696.

Jānibighā śilālīpi ; ed. by Yogīndra-nath Samaddār. (*In Bhāratī*, 1327 B.S., 1920 A.D., pt. 2, p. 773-777, text, note, bibl.)

Points out the date of the inscription to be 83 of Lakṣmaṇa Sena era. (1202 A.D.)

Also points out some place-names and identifies some places.

[436]

182. Qb. 878. 58.

ŚĀSTRĪ, HARAPRASĀD

Bāṅgālār purāṇ akṣar. (*In Sāhitya Pariṣat Patrika*, pt. 27, 1327 B.S., 1920 A.D., p. 1-12, plates.)

Discusses the development of Bengali script tracing its origin from the Brāhmī script.

[437]

182. Qb. 894. 27.

Vijaya Sena-dever tāmra śāsan
Vijaya Sena-dever tāmra śāsan
o Bāṅgālāy Senarājvamśer
abhyuday ; ed. by Rādhā-
govinda Vasāk. (*In Sāhitya*,
1328 B.S., 1921 A.D., p. 81-97,
168-174, text, tr., notes, bibl.)

Discusses the Barrackpore inscription and states that the characters may be said to be the Bengali script current in Eastern India during the later part of the 11th and first part of the 12th century A.D.

Also points out that a large number of Bengali characters developed almost modern forms by that time and that 'vargiya va' was never used (p. 83-84).

[438]

182. Qc. 890. 31.

The Kedarpur plate of Sri-Chandra-Deva, ed. by Nalinikanta Bhattasali. (*In Epigraphia Indica*, v. 17, 1923-24, p. 188-192, notes.)

'It is written in . . . the Bengali script of the 10th-11th century A.D. . . . The use of *va* for *ba* is almost the rule as in the later East Indian epigraphy . . . The characters used are probably of the 12th century type of the Bengali alphabet . . .'

[439]

PP 1696.

The Nalanda copper-plate of Devapala-deva ; ed. by Hirananda Shastri. (*In Epigraphia Indica*, v. 17, 1923-24, p. 310-327, plate, text, tr., notes, bibl.)

'The inscription is written in early Devanāgarī script.'

Points out that the record contains the place-names, viz., Mudgagiri (Monghyr) and Rājagṛha (Rajgir) as also the names of Gayā viṣaya, and Śrī-Nagarabhūkti (Patna division), Vyāghrataṭi-maṇḍala, Javabhūmi (Java) and Suvarṇadvīpa (Sumatra), etc.

[440]

PP 1696.

Dhanaidaha copper-plate inscription of the time of Kumaragupta I : the year 113 ; ed. by Rādhāgovinda Basak. (*In Epigraphia Indica*, v. 17, 1923-24, p. 345-348, plate, text, tr., notes, bibl.)

'The inscription . . . consists writing incised in the early Gupta characters of the 5th century A.D.'

Names of some persons, places, etc. are given in the inscription.

[441]

PP 1696.

Some image inscriptions from East Bengal, ed. by Nalini Kanta Bhattachali. (*In Epigraphia Indica*, v. 17, 1923-24, p. 349-362, plates, texts, tr., notes, bibl.)

- 1—The Bhārellā Narttēśvara image inscription.

‘The characters used are the ordinary north-eastern characters which gave birth to the modern Bengali script, and which even at this stage show distinct resemblance to the modern script of Bengal . . . assign the latter half of the 10th century as the time when this inscription was incised . . .’ (p. 350).

The place-name Karmānta occurs in the inscription.

- 2—The Bāghaurā Nārāyaṇa image inscription.

‘The characters belong to the North-Eastern variety, specially called the Kuṭila character, which gave birth to the Bengali characters of the modern days’ (p. 355).

The inscription records the place-name Bilakīndaka which the ed. identifies with Bilakenduāi.

- 3—The Keoār Viṣṇu image inscription.

Suggests that the inscription was incised during the troublous period after the fall of Lakṣmaṇa Sena.

- 4—Deulabāḍī Sarvvāṇī image inscription of Mahādevī Prabhāvatī, Queen of Deva Khaḍgā.

‘The image is of the Goddess Sarvvāṇī, one of the forms of Durgā’ (p. 357).

‘The characters belong to the eastern variety of the Gupta script current in Bengal towards the end of the 7th and the beginning of the 8th century A.D. . . .’ (p. 358).

- 5—The Dacca Chaṇḍī image inscription of the 3rd year of Lakṣmaṇa-Sena-Deva.

‘. . . The characters may be called Bengali characters of the 12th century A.D. . . .’ (p. 360).

[442] PP 1696.

The Hilsa statue inscription of the thirty-fifth year of Devapala; ed. by Surendranath Majumdar *Sāstri*. (*In Journal of the Bihar and Orissa Research Society*, v. 10, 1924, p. 31-36, illus., facsim., text, tr., notes, bibl.)

‘The character belongs to . . . the third variety of the Acute-angled Alphabet of Eastern India. It is older than Proto-Bengali . . . The language . . . is incorrect Sanskrit. *Sākya* occurs in its Prākṛit form . . .’ (p. 32-33).

One Gangādhara is mentioned in the record.

[443] PP 1765.

Lakṣmaṇasener navāviṣkṛta tāmra-śā’an; ed. by Amūlyacaraṇa Vidyābhūṣaṇ. (*In Bhāratvarṣa*, 1332-33 B.S., 1925-26 A.D., pt. 2, p. 441-445, plates, text, tr., notes.)

Points out that the words nala and droṇa occur in the inscription besides the place-names Veṭhaḍḍa and Yardhamāna and the name of a Brāhmaṇ Vyāsa-devaśarmā.

[444] 182. Qb. 913. 1.

Vappaghoshavata grant of Jayanāga; ed. by Lionel D. Barnett. (*In Epigraphia Indica*, v. 18, 1925-26, p. 60-64, plate, text, tr., notes, bibl.)

Holds that the characters are of a well-formed Gupta type of the latter half of the sixth century.

Further points out that the place-names, Vappaghosavāṭa, Kuṭkuṭa-grāma, Amalāpantika-grāma, Vakhaṭa-Sūmalikā, etc., besides Audumvarikaviṣaya and the name Gaṅginikā and states,

‘An extended stem Vakhaṭaka is apparently the origin of the Middle Bengali place-name Bahaḍā or Bahaṛā, in Modern Bengali Bay (a) ḍā or Bay (a) ṛā . . .’

Also points out some personal names, such as Sūryasena, etc., in the record.

[445] PP 1696.

The Ghugrahati copper-plate inscription of Samachara-Deva ; ed. by Nalinikanta Bhattasali. (*In Epigraphia Indica*, v. 18, 1925-26, p. 74-86, text, tr., notes, topography, bibl.)

Holds that the present and the other three Faridpur grants are genuine.

Also identifies Vāraka maṇḍala with the district round Koṭālipārā and Navyāvakaśikā with Sābhār.

Also discusses some other places mentioned in the inscription.

[446]

PP 1696.

The Mungir plate of Devapaladeva : Samvat 33 ; ed. by Lionel D. Barnett. (*In Epigraphia Indica*, v. 18, 1925-26, p. 304-307, plates, text, notes, bibl.)

'The script is typical of the reign and date.'

Also states that the charter was pub. in 1788 'in vol. I of the Asiatick Researches, p. 123 ff.', and in 1892 'the text with a corrected tr. in Indian Antiquary, v. 21, p. 254 ff.'

[447]

PP 1696.

SĀNYĀL, NALINĪMOHAN

Bhāratvarṣe lipividyār vikāś. (*In Journal of the Department of Letters*, v. 13, 1926, p. 1-57, 12 plates.)

Suggests that the Bengali script has gradually evolved from the eastern branch of the old Nāgarī script which was current up to the 10th century in Bengal, Mithila, Nepal, Assam and Orissa.

Also states that modern Bengali, Maithil and Oṛiyā scripts besides Nepālī of the post-11th century A.D. have developed from the old Bengali script.

Also gives plate no. 9 to show the development of Nāgarī and Bengali scripts from Brāhmī.

[448]

PP 1092.

BHATTASALI, NALINIKANTA

The lost Bhowal copper-plate 'of Lakṣmaṇa Sena Deva of Bengal. (*In Indian Historical Quarterly*, v. 3, 1927, p. 89-96, bibl.)

Mr. Walters, the then Magistrate of Dacca, states that the plate was dug up in 1790 and that, 'The inscription of the tablet appears to be composed of Devī Naguree, Sungskritu and Bengali characters' (p. 91).

Dr. Wilson, the then Secretary of the Asiatic Society, states, 'The inscription . . . is written in a character, for the greater part the same as modern Bengali, but some of the letters are of an unusual form . . . (p. 92).

Dr. N. K. Bhattasali states, ' . . . the Bhāoāl plate was a plate of king Lakṣmaṇa Sena Deva . . . ' (p. 95).

[449]

PP 2237.

Two lost plates of the Nidhanpur copper-plates of Bhaskaravarman ; ed. by Padmanatha Bhattacharyya. (*In Epigraphia Indica*, v. 19, 1927-28, p. 115-125, plates, text, tr., notes, chart, bibl.)

The ed. refers to v. 12, 1913-14, p. 65-79 of the same publication.

Also identifies the locality indicated by the word 'Gānginī', with its modern form 'Gānginā', and gives a list of 119 Brāhmaṇs who were given their respective shares of land by this grant containing their particulars.

[450]

PP 1696.

The Bhatera copper-plate inscription of Govinda-kesavadeva—c 1049 A.D. ; ed. by K. M. Gupta. (*In Epigraphia Indica*, v. 19, 1927-28, p. 277-286, text, tr., notes, table, bibl.)

' . . . lines 29 to 51 are couched in local Bengali dialect and the remainder probably in Kuki (p. 277). The characters . . . belong to about the 11th century A.D. . . . ' (p. 277).

Govindakesava . . . made a donation of . . . 375 *halas* of land . . . in *Bhaṭṭapāṭaka* or *Bhāṭpaḍā* (modern *Bhāṭērā*) . . . Many of the place-names given in the inscription have still been retained though some of them are slightly altered ; e.g. *Baḍagāma* . . . is modern *Baḍagāo* . . . *Mahurāpura* . . . is modern . . . *Maurāpura* . . . *Īākhalā* . . . is modern *Īākhalā* . . . The *hala* measurement of land still prevails in Sylhet . . . ' (p. 278-279).

In 'Proceedings of the Asiatic Society of Bengal, 1880', Dr. Rajendralal Mitra holds the date of the record to be 1245 A.D. (p. 143) ; but the ed. of the present article holds the date to be 1049 A.D. (p. 278).

[451]

PP 1696.

BANERJEE, R. D.

A note on the *Vappaghoshavata* grant of *Jayanaga*. (*In Epigraphia Indica*, v. 19, 1927-28, p. 286-287, notes, bibl.)

Refers to the grant of *Jayanāga* pub. in the same magazine, v. 18, 1925-26, p. 60-64 and holds that 'Audumbara' existed as the name of a division of Bengal up to the end of the sixteenth century and that the name *Gāṅginikā* was equally common in North Bengal.

[452]

PP 1696.

CHATTERJI, BIJANRAJ

Indian cultural influence in Cambodia. Calcutta, University of Calcutta, 1928. x, 303 p., plates, map, notes, append., index, bibl. 21.5×13.

Holds that the script of the Seven Pagodas, the new *Kambuja* alphabet belongs to the eastern branch of the *Nāgarī* family, now represented by Bengali and that the medial form of the vowel *e* (*e-kār*) is in this *Kambuja* script a curve placed to the left of the consonant just as in Bengali (p. 112-113).

[453]

68. B. 55.

Inscriptions of Bengal, vol. 3 ; ed. and tr. by Nanigopal Majumdar. Rajshahi, Varendra Research Society, 1929. vi, 200 p., notes, map, plates, append., index, bibl. 23×18. Rs. 10.

'Containing inscriptions of the Chandras, the Varmans and the Senas and of *Īśvaraghoṣa* and *Dāmodara*'—t.p.

'In this volume have been brought together all the known inscriptions of the last century and a half of Hindu rule in Bengal.....'—Bijaynath Sarkar, Foreword.

Discusses 19 copper plate inscriptions, 2 image inscriptions and 2 stone inscriptions besides extracts from *Adbhutaśāgara* and *Dānaśāgara*.

The characters used in the inscriptions are stated to be 'Northern *Nāgarī* type' containing the 'proto-Bengali' forms that occur in the 11th-12th century inscriptions of North-Eastern India. The characters are also described as 'precursors of the modern Bengali'.

'...And often he (writer) employs non-Sanskrit words, e.g. *baraja* (l. 45), probably denoting 'betel-leaf plantation' in which sense this word is used in Bengal...'—Calcutta *Sāhitya-pariṣat* copper-plate of *Viśvarūpa Sena*, (p. 140).

[454]

174. A. 263.

Old Brahmi inscriptions in the Udayagiri and Khandagiri caves, ed. by Benimadhab Barua. Calcutta, University of Calcutta, 1929. xv, 324 p. texts, notes, indexes, bibl. 24×15.5.

[455]

174. A. 243.

Paharpur copper-plate gran. of the (Gupta) year 159; ed. by K. N. Dikshit. (*In Epigraphia Indica*, v. 20, 1929-30, p. 59-64, plates, text, abstract of contents, notes, bibl.)

'The characters...belong to the northern class of alphabets of the 5th century A. D... The rare letter *dha* occurs in *ādhavāpa* (l. 15)...The unusual form of 9 in l. 20, seems to be the prototype of the modern Bengali sign for that digit.'

Also identifies Goālbbhiṭā with Vaṭa-Gohālī.

[456]

PP 1696.

The Hathigumpha inscription of Kharavela; ed. by K. P. Jayswal and R. D. Banerji. (*In Epigraphia Indica*, v. 20, 1929-30, p. 71-89, text, tr., notes, bibl.)

Maintain, 'The language of the inscriptions is Prakrit...it is not Māgadhī or any eastern dialect of it...—' (p. 73) and, 'The characters of the inscription show a great variety...' (p. 73).

[457]

PP 1696.

A newly discovered copperplate from Tippera—[the Gunaighar grant of Vainyagupta; the year 188 current (Gupta Era); ed. by Dineshchandra Bhattacharyya. (*In Indian Historical Quarterly*, v. 6, 1930, p. 45-60, plates, text, tr., notes, bibl.)

States that 'the letters as well as the symbols mostly agree with those of the Gupta period' (p. 46) and that 'The letters are, of the Eastern variety of the Northern Gupta script' (p. 47).

Further discusses the characters and states, 'the present plate completes the series...of the East Bengal records exhibiting the different stages the form of the letter Y in a course of century (circa 500-600 A. D.)' (p. 48).

Also maintains that the words khāta, jolā, nauyoga, hajjika, vilāla, etc., occurring in the inscription are non-Sanskritic in origin but survive in modern dialects with very little change in their form or meaning (p. 49).

[458]

PP 2237.

GHOSH, JOGENDRACHANDRA

Grant of Bhāskara Varman of Kāmarūpa and the Nāgara Brāhmanas. (*In Indian Historical Quarterly*, v. 6, 1930, p. 60-71.)

Holds that Bhāskaravarmā's grant of the land from the camp at Karnasuvarṇa refers to the grant of land in Śrīhaṭṭa made to the Nāgara Brāhmanas.

[459]

PP 2237.

Coins of Danujmarddana Deva and Mahendra Deva, two Hindu kings of Bengal; ed. by H. E. Stapleton. (*In Journal and Proceedings of the Asiatic Society of Bengal*, new series, v. 26, 1930, numismatic supplement, no. 43 for 1930—p. 5 N.—13 N., facsimils, note, charts.)

Points out that the coins bear the dates, Śaka 1339 and Śaka 1340, 1417 and 1418 A.D., and identifies Danujmarddana with Rājā Gaṇeś and 'Mahendra with the younger brother of Jadu, Jalaluddin' (p. 13) while discussing the history of the period.

[460]

PP 3213 B.

Lakṣmaṇsener navāviṣṭa tāmra śāsan ; ed. by Rameś Vasu. (*In Sāhitya Pa-riṣat Patrikā*, pt. 37, 1337 B. S., 1930 A.D., p. 216-225, illus., plates, text, notes.)

- States that six inscriptions of the king were yet discovered. Also states that mostly the letters represent the old forms of Bengali characters. Also points out the names of some places, etc., as stated in the inscription.

[461] 182. Qb. 894. 37.

Kāmarūpa śāsanāvalī, ed. by Padmanāth Bhaṭṭācāryya. Rangpur, Rangpur Sāhitya Parisat, 1338 B. S., 1931 A.D., iv, 215 p., plates, texts, notes, geneal. table, append., index, bibl. 24 5 × 18.5.

In the inscription dated 1127 S.E. ('1206 A.D., approx.') modern Bengali forms of the letters *k*, *ky*, *ś*, *ṣ*, *h*, etc., and of the digits 1, 2, 7 are given (facing p. 44 of the preface)

The writer also discusses 'āñjī' (p 55-56).

[462] 1. C. XXI 3.

Baigram Copper-plate inscription of the (Gupta) year 128, ed. by Radha-govinda Basak. (*In Epigraphia Indica*, v. 21, 1931-32, p. 78-83, plates, text, tr., notes, bibl.)

'The characters belong to the northern class of alphabets of the 5th century A.D.. That Baigram, where this plate was unearthed, is the ancient Vāyigrāma mentioned in this plate (l. 2) can not be doubted...'

The ed. also points out that the words *khila* and *vāstu* besides the place-names *Pañcanagarī* and *Śrī-gohālī* occur in the inscription.

[463] PP 1696.

Mauryan Brahmi inscription of Mahasthan ; ed. by D. R. Bhandarkar. (*In Epigraphia Indica*, v. 21, 1931-32, p. 83-91, plates, text, bibl.)

'The fragment... contains six lines of writing in Brahmi character of the Mauryan period...' (p. 84).

'It was the language of the Madhyadeśa influenced by Māgadhi or rather the court language of Magadha...' (p. 84).

The ed. also holds that some clans in East Bengal were conglomerated under the term *saṃvaṃgiyas* with their capital at Puṇḍranagara.

Dr. Sukumar Sen states that the above record is the oldest inscription found as yet in Bengal and that it is composed in 'Pūrvi Prākṛta' in the 3rd or 2nd century B.C.—*Bāṅgālā Sāhityer Itihās*, v. 1, 2nd ed. Calcutta, 1948, p. 10-11.

[464] PP 1696.

Nalanda inscription of Vipulasrimitra; ed. by N. G. Majumdar. (*In Epigraphia Indica*, v. 21, 1931-32, p. 97-101, plate, text, tr., notes, bibl.)

'The characters are a form of Nāgarī that was current in North-eastern India towards the end of the Pāla period... The inscription, ... may be assigned to the first half of the twelfth century A. D.' (p. 97).

[465] PP 1696.

Saktipur copper-plate of Lakshmana Sena ; ed. by Dharendrachandra Ganguly. (*In Epigraphia Indica*, v. 21, 1931-32, p. 211-219, plates, text, notes, bibl.)

The ed. holds that the characters are proto-Bengali though some of the consonants have already assumed the modern Bengali forms and that the word *dukkha* is written as *dukha*... and *nātha* as *nāhā*.

Also points out that the inscription refers to the land measurement of *droṇa* which is still in use.

The ed. of the magazine identifies some localities mentioned in the inscription e.g. *Kaṅkagrāma*, mod. *Kāṅkjol*, *Kumbhinagara*, mod. *Kumhira*, the river *Mora*, mod. *Mor* or *Mayurāksī*, etc.

[466]

PP 1696.

BHAṬṬAŚĀLĪ NALINĪKĀNTA

Lakṣmaṇa Sener navāviṣkṛta Śaktipur-śāsan o prācīn Vaṅger bhaugolik vibhāg. (*In Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B. S., 1932 A. D., p. 73-104, notes, illus., charts, maps, bibl.)

Refers to seven inscriptions and discusses some place-names as also words denoting measurement of land and value of money.

[467]

182. Qb. 894. 39.

Pāhārṇpureṇ navāviṣkṛta tāmraśāsan; ed. by *Rādhāgovinda Vasāk.* (*In Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B. S., 1932 A. D., p. 139-152, plates, text, tr., notes., bibl.)

States that the inscription was incised in 159 Gupta era or in 478-79 A. D.

Further points out the importance of the inscriptions for the study of religion, society, trade, spoken dialect, etc., of Bengal during a period.

[468]

182. Qb. 894. 39.

GHOṢ, AJIT

Navāviṣkṛta sacitra Vaṅgiya tālapatra-likhita Bauddhaputhir vivaraṇ. (*In Haraprasād-samvardhana-lekhamālā*, pt. 2, 1339 B. S., 1932 A. D., p. 157-162, plates, index, bibl.)

Discusses (a) *Sacitra Vaṅgiya hastalipi* and (b) *Sacitra Nepāl hastalipi* and holds that the *Vaṅgiya hastalipis* (mss.) were written between the 9th century and 11th century A. D.

[469]

1. C./B 891. 441

L 1383 h.

GHOṢ YOGEŚCANDRA

Mahārāj Lakṣmaṇa Senadever Śaktipur tāmra śāsan samvandhe kayekṭi kathā. (*In Pañcapuṣpa*, 1339-40 B. S., 1932-33 A. D., pt. 2, p. 369-372, bibl.)

Refers to *Rameś Vasu's* article '*Lakṣmaṇa Sener navāviṣkṛta tāmraśāsan*,' pub. in *Sāhitya Pariṣat Patrikā*, pt. 37, 1337 B. S., 1930 A. D., p. 216-243 and *Nalinikānta Bhaṭṭaśālī's* article, '*Lakṣmaṇa Sener navāviṣkṛta Śaktipur-śāsan o prācīn Vaṅger bhaugolik vibhāg*,' pub. in *Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B. S., 1932 A. D., p. 73-104 and attempts to identify certain places.

[470]

182. Qb. 930. 1.

The *Maināmati* copper-plate of *Raṇavaṅkamalla Harikāladeva*, (1141 Saka); ed. by *Dinesh Chandra Bhattacharyya.* (*In Indian Historical Quarterly*, v. 9, 1933, p. 282-289, text, tr., notes, bibl.)

'1141 Saka era (= 1219 A. D.).'

'...the characters are evidently proto-Bengali...' (p. 282).

The ed. also points out that the inscription records the word *droṇa*, the place-names, *Bejakhaṇḍa* and *Paṭṭikerā* and some 'eva' ending personal names and holds that these 'clearly preserve their foreign origin in the unique appellation 'eva' or 'eba' which is entirely unknown in the Indian dialect...' (p. 285).

[471]

PP 2237.

Irda copper-plate of the *Kamboja* king *Nayapaladeva*; ed. by *N. G. Majumdar.* (*In Epigraphia Indica*, v. 22, 1933-34, p. 150-159, plates, text, tr., notes, bibl.)

'The characters of the inscription are proto-Bengali, .. the Irda Copper-plate may be placed in the latter part of the 10th century A. D. .. no distinction has been made between *v* and *b* in writing...'

The ed. also points out that the place-names, Vardhamāna, Vāra-khaṇḍa, Kaṇṭi, Vṛhat-chattivannā, etc., occur in the inscription and suggests that 'Vṛhat Chattivannā' is the Chatinā in Midnapur district.

[472]

PP 1696.

The Sohgaura copper plate; ed. by B. M. Barua. (*In* Indian Historical Quarterly, v. 10, 1934, p. 54-56, text, tr., notes, bibl.)

'Side-lights from Pali texts and Brāhmī Inscriptions of Mahāsthān'.

Points out that the record provides for the two store-houses, for the benefit of quadrupeds and caravanists respectively.

[473]

PP 2237.

The old Brāhmī inscription of Mahāsthān; ed. by B. M. Barua. (*In* Indian Historical Quarterly, v. 10, 1934, p. 57-66, plates, text, tr., notes, bibl.)

'The epigraph .. is an interesting old inscribed record of Bengal'.. (p. 57).

Holds that the record provides for the Savagiyas *tela*, etc. in a store house (koṭhāgāla) near Puṇḍranagara.

[474]

PP 2237.

A dated copper-plate grant from Sundarban; ed. by Benoychandra Sen and Devaprasad Ghosh. (*In* Indian Historical Quarterly, v. 10, 1934, p. 321-331, notes, plate, text, tr., bibl.)

The inscription is dated 1118 S. E., 1196 A. D.

Dr. Benoy Candra Sen holds that the inscription is engraved in characters of the proto-Bengali script which was current in the 12th century A. D. and adds that the initial vowels *a*, *ā*, are represented by forms which are almost completely modern and that in some cases *r* is present with a dot, on essential accompaniment of the modern Bengali form (p. 323).

[475]

IP 2237.

SARKAR, HIMANSUBHUSAN

Two notes on the cultural contact between Java and Bengal. (*In* Journal of the Greater India Society, v. 1, 1934, p. 51-57, notes, bibl.)

Deals with 'The palaeography of Java and Bengal' maintaining, 'On an examination of the epigraphy of Southern India, however, we find that the so-called Bengali medials, viz., *e* and *o*, were prevalent there long before, they penetrated into the inscriptions of Bengal' (p. 54)

[475-A]

PP 3007.

DATTA, KĀLIDĀS

Paunradvardhana o Vardhamāna-bhukti. (*In* Sāhitya Pariṣat Patrikā, pt. 41, 1341 B. S., 1934 A. D., p. 19-23, map, bibl.)

Discusses some places, rivers, channels and boundaries from the copper plate inscription of Lakṣmaṇa Sena found at Govindapura.

[476]

182. Qt. 894. 40.

GHOṢ, YOGENDRACHANDRA

Rāṇi o Vareṇḍra Brāhmāṇer ādi vāsasthān. (*In* Sāhitya Pariṣat Patrika, pt. 41, 1341 B. S., 1934 A. D., p. 25-37, notes, bibl.)

Attempts to identify a few places recorded in some inscriptions and in some works.

[477] 182. Qb. 894. 40.

VASU, NAGENDRANĀTH

Uttarrāṣṭhe Sena-rājdhānī. (*In Sāhitya Pariṣat Patrikā*, pt. 41, 1341 B. S., 1934 A. D., p. 55-62 bibl.)

Discusses some copper plate inscriptions of Lakṣmaṇa Sena and identifies certain old places which are now known by their modern names.

[478] 182. Qb. 894. 40.

Nandapur copper-plate of the Gupta year 169 ; ed. by N. G. Majumdar. (*In Epigraphia Indica*, v. 23, 1935-36, p. 52-56, plates, text, tr., notes, bibl.)

'The characters belong to the Eastern variety of the Gupta Alphabet .. being typical of the writing prevalent in Bengal during the fifth century A. D. ...' (p. 53).

Also points out that the place-names Ambila and Jaṅgōyikā besides the words nala, etc., are recorded in the inscription.

[479] PP 1696.

Mallasarū copper-plate of Vijayasena ; ed. by N. G. Majumdar. (*In Epigraphia Indica*, v. 23, 1935-36, p. 155-161, plates, text, tr., notes, bibl.)

'The characters belong to the Eastern variety of the 'Gupta alphabet', representing a further stage of development as compared to those of the copper-plates of Bengal dating from the 5th century A. D. ...' (p. 156).

Also points out that the place-names, Vettragartā, Vakkattaka, Yaddhamāna and Godhagrāma are recorded in the inscription and identifies Godhagrāma with Gohagrām on the river Dāmodar.

[480] PP 1696.

Nalanda plate of Dharmapaladeva ; ed. by P. N. Bhattacharyya. (*In Epigraphia Indica*, v. 23, 1935-36, p. 290-292, text, notes bibl.)

'The characters belong to the Northern class of alphabets resembling those of Khalimpur plate ..' (p. 90).

[481] PP 1696.

NYĀYARATNA, RĀMGATI

Bāṅgālā bhāṣā o Bāṅgālā sāhitya viṣayak prastāv ; 4th ed. Calcutta. Book Co. 1343 B. S., 1936 A. D. xxxi, 408 p., front. notes, text, appends., bibl. 21 × 12.5.

Refers to 'Tirute' script. (p. 4-5). Ref : p. 15-23.

Deals with the growth of Bengali script and refers to some inscriptions of the Pāla and Sena kings.

Ref. p. 401-403.

'Rājā Lakṣmaṇa Sener pradatta tāmraśāsaner pratilipi.'

[482] 182. Mc. 936. 12.

PAUL, PRAMODLAL

The development of the Bengali script. (*In Indian Historical Quarterly*, v. 12, 1936, p. 308-334, notes, bibl.)

Discusses alphabets of the period from 350-1300 A. D. dealing with 'The Gupta script', 'Precursors of the proto-Bengali and proto-Nāgarī types', 'beginning of the proto-Bengali forms', 'further development of the proto-Bengali forms' and 'development of modern Bengali forms'.

[483] PP 2237.

Two inscriptions from Barakar; ed. by S. N. Chakravarti. (*In Journal of the Royal Asiatic Society of Bengal, Letters*, v. 2, 1936, p. 21-26, facsimis, texts, tr., notes, bibl.)

Holds that the date of the earlier inscription corresponds to the 18th Feb., 1461 A. D. and that of the 2nd inscription corresponds to the 29th Dec., 1546 A. D.

Also holds that the characters of Candīdās's Śrīkṛṣṇakīrtan can be assigned to the date of the first inscription and Raghunandan's Dharmapūjāvidhi to that of the second one (p. 21).

Further adds, 'The characters are Bengali' (p. 22) and discusses the forms of some letters and points out the place-name Śivapada in the records.

[484] PP 3213 B(1).

MAJUMDAR, N.G.

Indian Museum, Calcutta. (*In Annual Report of the Archaeological Survey of India, 1936-37, p. 128-134, plate, bibl.*)

Refers to the inscribed stone image of Sadāśiva in the Indian Museum maintaining that the inscription in proto-Bengali characters of the 12th century A. D. is engraved on the pedestal of the image. (p. 131).

[485] 277 A.

Three Lingarāja temple inscriptions; ed. by Dineshchandra Sircar and Jogendrachandra Ghosh. (*In Indian Culture, v. 3, 1936-37, p. 121-126, facsimis., texts, notes, bibl.*)

Maintain that (i) inscription of the Gaṅgā king Narasiṃha I of Śaka year 1165, 1243 A. D., (ii) inscription of the 4th regnal year of Vīravara-Keśari, and (iii) inscription of the Gaṅgā king Narasiṃha II of the 13th century contain proto-Bengali alphabet some of the letters being almost modern.

[486] PP 2049.

Māldahe Dvītiya Gopāladever tāmraśāsan āviṣkār, ed. by Kṣītiścandra Varman. (*In Bhāratvarṣa, 1343-44 B. S., 1936-37 A. D., pt. 2, p. 638-640.*)

Holds that the gift was issued from Vaṭaparvvataka in 946 A. D.

[487] 182. Qb. 913. 1.

SARKAR, HIMANSUBHUSAN

The Cultural contact between Java and Bengal. (*In Indian Historical Quarterly, v. 13, 1937, p. 589-599, bibl.*)

Points out that the script of the Javanese 'Pre-Nāgari' inscriptions with minor variations has also been used in Khalimpur plate of Dharmapāla, the 'Mungir' and Nālandā characters of Devapāla and in the Nepalese inscriptions between the 9th and 10th centuries (p. 591).

Also refers to Tṛnavindu-images with inscriptions in Bengali script of the 12th century A. D. (p. 597).

[488] PP 2237.

Mallasārūle prāpta Vijayasener tāmraśāsan; ed. by Nanigopāl Majumdār. (*Sāhitya Pariṣat Patrikā, pt. 44, 1344 B. S., 1937 A. D., p. 17-21, facsimis., text, notes.*)

Holds that the characters of the inscription are similar to those current in Bengal during the 6th century A. D. (p. 17).

Also points out the place-names, names of some persons and designations of some officers as recorded in the inscription and attempts to identify some places, e.g., Godhagrāma as modern Gohagrāma, Khaṇḍajotikā as modern Khārājuli, etc.

[489] 182. Qb. 894. 40.

GHOSH, JOGENDRACHANDRA

Notes on the Irda copper-plate grant of king Nayapaladeva. (*In Epigraphia Indica*, v. 24, 1937-38, p. 43-47, notes, bibl.)

Discusses the Irda copper-plate of the Kamboja king Nayapāla-deva, pub. in this magazine, v. 22, 1933-34, p. 150-159 and holds that the word Dhaṅga is written as Dhaṅgu because of the 'Bengali tendency of changing a-endings of personal names into u.

Also identifies some places mentioned in the inscription.

[490]

PP 1696.

Dvitiya Gopāladever tāmraśāsan—Jājil-pārālipi ; ed. by Kṣitīścandra Varman (*In Bhāratvarṣa*, 1344-45 B. S., 1937-38 A. D., pt. 1, p. 264-274, illus., plates, text, tr., notes).

Points out that the copper plate record the names of the places, Kāsthagrha, Mahārājapallikā, Mukṭāvastu, Sīhagrāma and Vaṭaparvvatikā besides Anandapura, Kuddālakṣhāta, etc.

[491]

182. Qb. 913. 1.

GHOSH, YOGĒSCANDRA

Dvitiya Gopāldever Jājilpārātāmraśāsanokta Brāhmaṇaṇer paricay evaṁ tahaṛ rājyākāl. (*In Bhāratvarṣa*, 1344-45 B. S., pt. 1, 1937-38 A. D., p. 648-650, text, tr., bibl.)

Refers to Kṣitīścandra Varman's article pub. in this part of the magazine, p. 264-274 and attempts to identify Sīhagrāma and discusses Mukṭāvastu, etc.

[492]

182. Qb. 913. 1.

CHAKRAVARTI, S. N.

Development of the Bengali alphabet from the fifth century A.D. to the end of the Muhammadan rule. (*In Journal of the Royal Asiatic Society of Bengal, Letters*, v. 4, 1938, p. 351-391 plates, append. bibl.)

Discusses the inscriptions as also mss. including Śrīkṛṣṇakīrttan and Dharmapūjāvidhi in tracing the development of Bengali alphabet from its early stage and holds that in the 19th century the forms of the letters became stereotyped by the introduction of the printing press.

[493]

PP 3213 B (1).

Malla-sarul copperplate inscription of Gopa [Candra] and Vijayasena ; ed. by Sukumar Sen (*In Calcutta Review*, 3rd series, v.66 Jan.-Mar., 1938, p. 363-365, notes, bibl.)

Refers to the inscription pub. in Sāhitya Pariṣat Patrikā, v 44, p. 17-21 and holds that this is the second oldest inscription so far discovered in West Bengal and that it has been assigned to the 6th century.

Also points out the names of the villages recorded in the inscription and identifies some of them including Bakkattaka as Bāktā, Arddhakatāka as Ādrā, Kapisnavātaka as Kaitārā, etc.

Further points out that a surname Yaśas is recorded in the inscription and holds that the surname is still current among the Aguris of Burdwan.

[494]

PP 3215.

Vappaghoṣavātaka grant of Jayanāga ; note by J. C. Ghosh. (*In Annals of the Bhandarkar Oriental Research Institute*, v. 19, 1938-39, p. 81).

Identifies 'Mallia' with the village 'Malia' and 'Simhapura' with 'Singur' in the Hooghly district.

[495]

PP 1939.

CHATTERJI, SUDHIRKUMAR

A study of Bengali surnames. (*In Indian Linguistics*, v. 7, pt. 1, 1939, p. 1-53, bibl.)

The name of the writer is given as Sudhirkumar Mukherji at the end of the article.

Discusses the origin of surnames relating to caste, occupation, etc. as also some personal names from Malla-Sārul copper-plate inscription of Vijaya Sena.

[496] 169. D. 1751.

Terracotta plaque of Vīgrahapāla-deva, ed. by A. Banerjee, *Sastri*. (In *Journal of the Bihar and Orissa Research Society*, v. 26, 1940, p. 35-39, plate, text, tr., notes, table, bibl.)

"The characters of the inscription in the present plaque belong to the 11th century A.D.

The characters belong to the Nāgarī alphabet of the 10th-11th centuries A.D. found in other well-known inscriptions of the Pāla period. The language is incorrect Sanskrit."

[497] PP 1765.

Ninety-three inscriptions on the Kurkihar bronzes, ed. by A. Banerji, *Sastri*. (In *Journal of the Bihar and Orissa Research Society*, v. 26, 1940, p. 236-251, texts, tr., notes, bibl.)

'The characters belong to the Nāgarī alphabet of the 9th-11th centuries A.D.'

[498] PP 1765.

Two inscriptions of Gopala III of Bengal; ed. by N. K. Bhattasali. (In *Indian Historical Quarterly*, v. 17, 1941, p. 206-222, illus., map, plates, texts, tr., general., bibl.)

A. The Nīmdighi (Manda) stone inscription.

'...The characters may be described as the proto-Bengali type of the 12th century A.D....'

Also points out that the name of one Mijam, a 'Mench' of 'Konch' is recorded in the inscription.

B. The Rajibpur (Bāngar) Sadāśiva-image inscription of Gopala III of Bengal.

[499] PP 2237.

India Office plate of Lakshmana-Sena, ed. by H. N. Randle. (In *Epigraphia Indica*, v. 26, 1941-42, p. 1-13, plates, text, tr., notes, bibl.)

Refers to Nalinikānta Bhaṭṭa-sālī's *The Lost Bhowal Copper-plate of Lakshmana Sena Deva of Bengal* pub. in *Indian Historical Quarterly*, v. 3, 1927 p. 88-96, and states, 'it is the Bhowal (Bhāoyāl) Copper-plate' (p. 2).

Also fixes the date of the inscription at 1197 A.D. and points out that the place-names Vaṭumbī, Jaladāndī, etc. are recorded in the inscription.

[500] PP 1696.

SEN, BENOYCHANDRA

Some historical aspects of the inscriptions of Bengal; (pre-Muhammadan epochs). Calcutta, University of Calcutta, 1942, lxxii, 613 p., general. tables, notes, index, bibl. 23.5x15. Rs. 20.

Suggests that the word *vāra* found in connection with the place names is of Dravidian origin and confirms that the place-names ending with *jola*, *joli*, *joṭika*, etc. are 'evidences of non-Aryan substratum.'

Also discusses a number of place-names and identifies some places e.g. *Molādāṇḍi* (mod. *Murundi*), *Piñjakāṣṭi* (mod. *Piñjari*), *Somapura* (mod. *Ompur*), etc.

[501] 167. A. 181.

The *Rājāvāḍi* (*Bhāwāl*) plate of Lakṣmaṇa Sena Deva ; ed. by N. K. Bhattasali. (*In Journal of the Asiatic Society of Bengal, Letters v. 8, 1942, p. 1-39, plate, maps facsimis., text, tr., notes, glossary bibl.*)

The editor holds the date of the plate to be 1204 A.D. three years after the invasion of Ikṣṭiyāruddin when Śrīdhara Dāsa's *Saduktikarṇāmṛta* was compiled (p. 22).

Also discusses some place-names, etc contained in the *Mādhānagar* plate (p.21) and holds that it was granted in 1203 A.D. (p. 20). 'only ten months after the deplorable sack of Nadia' (p. 24).

The present grant contains some place-names including that of *Dhāryyagrāma* besides the name of the river *Bānahāra*. The editor identifies *Bānahāra* with the modern *Bānār* and suggests *Dhāryyagrāma* to be *Rājāvāḍi* (p. 14).

Further points out the importance of the *Mādhānagar* and the present inscriptions.

[502] PP 3213 B (1).

CHAKRABARTY, T. N.

Transfer of land and property in ancient Bengal. (*In Indian Culture, v. 9, Oct., 1942-Mar., 1943, nos. 2-3, p. 179-186, bibl.*)

Points out that the words *khila*, *vāstu*, *rūpaka*, *dināra*, etc. occur in the record.

[503] PP 2945.

GOSWAMI, KRISHNAPADA

Place-names of Bengal. (*In Journal of the Department of Letters, v. 33, 1943, p. 1-70.*)

Deals with 'Old place-names from inscriptions', 'Geographical distribution of place-names', and 'Classification of place-names'.

[504] PP 1092.

Kalaikuri copper-plate inscription of the Gupta year 120 (A.D. 439) ; ed. by Dineshchandra Sircar. (*In Indian Historical Quarterly, v. 19, 1943, p. 12-26, plate, text, tr., notes., bibl*)

States that the names of the Brāhmaṇ recipients of the present Grant end in *Bhaṭṭa* and *Datta* of which latter is now a non-Brahmanic cognomen in Bengal.

[505] PP 2237.

120 *Guptāvder aprakāṣita Kalai-kuri tāmrasāsan* ; ed. by Dineshchandra Sarkār. (*In Vangasri, 1350 B. S., Vaisākh, 1943 A.D., v. 415-421, plates, text, tr.*)

States that 120 G. E.=439 A. D. and points out that two Brāhmaṇs with the surname Datta are mentioned in it.

[506]

Two copper-plates of Śaśāṅka from Midnapore ; ed. by R. C. Majumdar (*In Journal of the Royal Asiatic Society of Bengal, Letters*, v. 11, 1945, p. 1-9, facsim., texts, notes, tr., bibl.)

The editor holds that the alphabet belongs to the type used in North-East India during the period 550-650 A. D. and shows some divergence from the characters used in the Gañjām plates of Śaśāṅka.

Also points out that the same sign is used for *h* and *v* and discusses the position of consonant before and after *r*.

Further points out that the inscriptions mention Dandabhukti, Utakala, Tavira and some other places and identifies modern Debra with Tavira.

[507]

MAJUMDĀR, RAMEŚCANDRA

Bāmlā deśer itihās. Calcutta, General Printers and Publishers, 1352 B.S., 1945 A.D. vii, 236, p., maps, illus., facsim., tables, table of succession, index, bibl. 24 × 15.5. Rs. 5.

Ref : p. 132-133

Deals with the Bengali script.

[508] J.C./B 954/M 585v.

SARKĀR, DĪNEŚCANDRA

Samataṭer Rāt rājavamśa. (*In Bhāratvarṣa*, 1352-53 B.S., 1945-46 A.D., pt. 2, p. 369-374, text.)

Holds that the characters were incised in about 700 A.D.

Also points out the names of some rivers and places, etc. that are mentioned in the inscription.

[509]

Navāviṣkṛta Rāt-śāsan ; ed. by Dīneścandra Bhaṭṭācārya. (*In Sāhitya Pariṣat Patrikā*, pt. 53, 1353 B. S., 1946 A.D., p. 41-54, text, explanation, append.)

Discusses some letters and holds that the date of inscription may be taken as 700 A.D. or slightly later.

Also holds that the inscription contains an example of Gauṛīya style.

Also discusses some places which are mentioned in the inscription.

[510]

Mahīpāler navāviṣkṛta Veloyā-lipi ; ed. by Manoranjan Gupta. (*In Sāhitya Pariṣat Patrikā*, pt. 54, 1354 B.S., 1947 A.D., p. 41-56, maps, plates, text, tr., notes, statements, bibl.)

Points out that hitherto unknown measurement of land is mentioned in the grant which was issued from Sāhasagaṇḍa-nagara.

[511]

Baḍagaṅgā rock inscription of Bhūti-varman ; ed. by N. K. Bhattasali (*In Epigraphia Indica*, v. 27, 1947-48, p. 18-23, plates, text, tr., notes, bibl.)

'...the inscription was ascertained to be of the Gupta year 234, equivalent to A.D. 553-54... The characters belong to the Eastern variety of the Gupta alphabet... The script is similar to that noticed in the copper-plates of the same period found in Bengal...'

Also identifies Ḍavāka, Samataṭa and Kāmarūpa.

[512]

PP. 1696.

Two inscriptions of Govindachandra, king of Vanga ; ed. by N. K. Bhattasali. (*In Epigraphia Indica*, v. 27, 1947-48, p. 24-27, plates, texts, tr., notes, bibl.)

Points out that Rājendra Coḷa's inscription refers to Govindachandra.

A. Kulkudī Sun-god image inscription of the 12th year of the reign of Govindachandra.

Holds that the characters may be 'stated to belong to the proto-Bengali type of the early part of the 11th century A.D.' (p. 25).

B. Betkā Vāsudeva image inscription of the 23rd year of Govindachandra.

Points out that the record refers to one Gaṅgādāsa, a Bārajika by caste and holds that the present-day class-name 'Bārai' is derived from the word Bārajika' (p. 26).

[513]

PP 1696.

Mehar plate of Damodaradeva ; ed. by B. M. Barua and Pulinbehari Chakravarti (*In Epigraphia Indica*, v. 27, 1947-48, p. 182-191, plates, text, tr., notes, bibl.)

Refers to Note on the Chittagong Copper-plate dated Śaka 1165, or A. D. 1243 by Prānanāth Pandit pub. in *Journal of the Asiatic Society of Bengal*, v. 43, pt I, 1874, p. 318-324.

Also holds the date of the present charter to be 1234 A.D. and points out the tendency 'to do away with the difference between *b* and *v*'.

Further holds that the villages 'Pūrvagrāma, Siddhala, Diṇḍisā and Kéśarakōṇā mentioned in the inscription are included in the list of 56 Gāñis (of the Bengali Brāhmaṇs)' (p. 186).

Also points out the place-names Mēhāra, Vāyisagrāma, etc., as occurring in the inscription besides 'eva' ending name of a person.

[514]

PP 1696.

Tṛtīya Vighrahapāler Veloyā lipi ; ed. by Manorañjan Gupta. (*In Sāhitya Pariṣat Patrikā*, pt. 55, 1355 B.S., 1948 A.D., p. 60-65, plates, text, tr., notes.)

States that like the Veloyā grant of Mahīpāla, a hitherto unknown measurement of land is also mentioned in it.

Also discusses some terms such as vīthi, viṣaya, as also some places.

[515]

SEN, DINESCHANDRA.

Vangabhāṣā o sāhitya ; 8th ed. Calcutta, Dasgupta & Co. Ltd., 1356 B.S., 1949 A.D. xxxvii, 501 p., port., geneal. table, notes, appends., bibl. 23 5 × 14.5. Rs.15.

Ref : p. 1-9.

Suggests that the Śuśunīyā rock inscription of Candravarmā of the 4th century A.D. is written in the oldest Bengali script yet discovered (p. 7).

Further states that there are a few obsolete Bengali and Maithil letters in Assamese script which is but a variant form of Bengali script. Also states that there is very little difference between the old Bengali and Maithil script and that there is a close similarity between Bengali and Nepali script of the 12th century A.D. (p. 8).

[516]

182. Mb. 949.3.

Copper-plate inscription of the time of king Vijayamanikya of Tripura ; ed. by Dineschandra Sircar. (*In Journal of the Asiatic Society of Bengal, Letters*, v. 17, 1951, p. 73-82, facsim., text, notes, bibl.)

'The characters employed in the inscription are the same as those found in the epigraphic and literary records of the 15th century or so... They may be compared with the characters of..... the *Śrī-Kṛṣṇa-kīrttana* .. and the *Dharma-pūjā-vidhi*..... The numerical figures for 1, 4 and 5 occur..... of these the form 5 is not modern ..terkha (Arabic *tārikh*), occurs in the date ... The inscription is dated ... the Śaka year 1410 (1488 A.D.) .. the names of the villages appear to be as follows : Gāngṭi-yārā .. and Baḍ-Kāmtā ... It is expected that most of these villages are still known by the names mentioned in the 15th century inscription under discussion...' (p. 74-76).

[517]

PP 3213 B (1).

Copper-plate inscription of king Bhavadeva ; ed. by Dineschandra Sircar. (*In Journal of the Asiatic Society of Bengal*, Letters, v. 17, 1951, p. 83-94, facsimis, text, notes, bibl.)

Holds that 'the charter was issued from the ancient city of Devaparvata which lay on the southern end of the Maināmatī hills in the vicinity of Comilla' (p. 83) and that the river Kṣīrodā of the record 'is the modern Khīrā or Khīrnai (p. 87), and that the district of Peranāṭana of the record 'must have been situated in the present Tipperah-Noakhali region' (p. 91).

Further holds that 'the characters belong to the East Indian variety of the Northern Alphabet', which may be assigned to the 8th or 9th century A.D. (p. 84) and that 'there is a case of Prakritism in the word *Vaisāgha* for *Vaiśākha*...' (p. 86).

[518]

PP 3213 B (1).

The two Pāla copper-plate inscriptions of Belwā ; ed. by Monorañjan Gupta. (*In Journal of the Asiatic Society of Bengal*, Letters, v. 17, 1951, p. 117-135, maps, facsimis., texts, notes, bibl.)

Deals with the two copper-plate grants of Mahipāla I and Vighrahpāla III respectively maintaining that a chain of 22 villages, the names of most of which are of non-Aryan origin and end in gāṛi, exists around the village of Belwā where the plates were found (p. 119). Also identifies Belwā with Vellāvā mentioned in Vighrahpāla's grant (p. 118).

Further discusses and identifies Phāṇita and Sāhasagaṇḍa, etc. and holds, 'The character of the alphabets in both the plates is proto-Bengali' (p. 125).

Also adds, 'Mahipāla's grant mentions a new measure of land not found in other grants' (p. 125).

[519]

PP 3213 B (1).

The Jājūlpārā grant of Gopāla II, year 6 ; ed. by Paramathanath Misra and R. C. Majumdar. (*In Journal of the Asiatic Society of Bengal*, Letters, v. 17, 1951, p. 137-144, text, notes, bibl.)

Refer to Kṣitīścandra Varman's articles pub. in *Bhāratvarṣa*, 1343-44 B.S., 1936-37 A. D., pt. 2, p. 638-640 ; 1344-45 B.S., 1937-38 A.D., pt. 1, p. 264-274 and Yogeścandra Ghōṣ's article pub. in *Bhāratvarṣa*, 1344-45 B.S., 1937-38 A.D., pt. 1, p. 648-650 and point out the words *Vataparvvatikā*, *Siha* village, *Kāsthagṛha* and *Mahārāja pallis*, and *Kuddālakhāta-Viṣaya*, etc., occurring in the inscription, and identify the village *Siha* with modern *Sihali* and interpret the word *dvārikādāna* as 'a tax or toll collected at the gates' (p. 39).

[520]

PP 3213B (1)

BHATTA DĀMODARAGUPTA

Kuṭṭanīmatam, ; tr. and ed. by Tri-divnāth Rāy. Calcutta, Vasumatī Sāhitya Mandir, 1360 B.S., 1953 A.D. xxii, 268 p., notes, appends., bibl. 21×12.5. Rs. 4.

A work in Sanskrit on sexology.

The ed. gives a short account of the poet and discusses the work in the preface maintaining that a ms. copy of the work found in Nepal is written in oldest Bengali characters yet discovered in a work, and that it is preserved in the library of the Asiatic Society of Bengal.

[521] 180. Nc. 95. 11.

BHANDARKAR, D. R.

Asoka 3rd. ed. Calcutta, University of Calcutta, 1955. xviii, 366 p., tr., notes, index, bibl. 21.5×13.5. Rs. 6.

Refers to some special features of Māgadhism and maintains, 'All these Magadhisms are traceable in an inscription of the third century B.C. and engraved in Jogīmārā Cave on Rāmgarh Hill, which being situated in Behār, must have been originally in Magadha' (p. 175).

[522] 165. A. 819.

Yogīmārā guhā lipi, ; ed. by Sukumar Sen. (In the editor's Vicitra sāhitya, pt. 2, 1956, p. 125-126, text, tr.)

Holds that the inscription written in Brāhmī script of Aśoka's time bears the oldest record of Māgadhī Prākṛta and that it also shows a link between Māgadhī and Ardha-Māgadhī.

Also discusses the metre and holds it to be the oldest folk-poetry of India.

[523] B. 891·444/Se 5507 v.

LANGUAGE

Early Bengali literature and newspapers. (In Calcutta Review, v. 13, 1850, p. 124-161, notes, chart, bibl.)

Takes a cursory range over the state of early Bengali literature, particularly with reference to the periodical press and states, 'The *Vrihat katha* alludes to various events of very ancient date connected with Bengal....' (p. 125), '—is it not probable, that the ancient language, spoken on the plains of Bengal, was a mixture of the Pāli and Prākṛit....' (p. 126) and '.... there was an aboriginal language, traces of which remain still in such words as *ultā*, *eman*, *ekhan*, *chāl*, *chhari*, *dhāmā*, *peṭ*, *bhari*, *soja*, *holā*. In the admirable preface to his Bengali Dictionary, Ram Komul Sen gives a list of 128 original Bengali words, derived from no other language' (p. 127).

Also refers to some works such as 'Dharma gāna published by order of Layu Shen.'

[524] PP 3215.

VANDYOPĀDHYĀY, RAṄGALĀL

Vaṅgavidyār ādya vivaraṇ. (In Education Gazette, May, 1859, p. 185-186. bibl.)

Refers to the vernacular language current in Bengal at the time of the arrival of the five Brāhman therein and gives examples of some aboriginal words incorporated into the Bengali language.

Also maintains that the civilization of Bengal is more than 2500 years old.

Reprinted in *Raṅgalāl racanā samgraha* ed. by Śivlāl Vandyopādhyāy, pub. by the editor, Calcutta, Aug., 1959, p. 143-148. [525]

WILSON, H. H.

Essays and lectures chiefly of the religion of the Hindus; ed. by Reinhold Rost. London, Trübner & Co., 1862. 2v. 21×13.

v. 1. xii, 399 p., notes, index, bibl.

Maintains, ' . . . the *Prākṛit* or *Māgadhi*, a dialect which, with the *Jains* as well as the *Bauddhas*, is considered to be the appropriate vehicle of their sacred literature' (p. 280).

v. 2. i, 416 p., notes, index, bibl.

[525A] 175. E. 55.

BEAMES, JOHN

Outlines of Indian philology. Calcutta, Wyman Bros., 1867. iii, 61 p., notes, appends., map. 20×11 5.

Discusses Classification of languages', 'On the distribution of Indian languages', etc.

[526] I.C /491 4/B 371.

HUNTER, W. W.

The annals of rural Bengal, v. 1. London, Smith, Elder & Co., 1868. xi, 475 p., chronology, notes, appends., bibl. 20 5×13.

States, 'The influence of the aboriginal element made itself felt at a very early period in the Apabhṛansa or vernacular form of Sanskrit used by the low castes' (p. 126).

Also maintains, 'Bengal, with its dependencies, forms a vast basin into which every variety of speech has been flowing since prehistoric times. There the whole philological series will be found, each stratum lying above its predecessor' (p. 167).

Further holds that the Santali words such as *khunṭ-a*, modern Santali *khūṇṭ-i* 'a post', *bheḍā*, 'a sheep', *pota*, 'belly' have been taken into Prakrit besides the Santali numerals *pon-ea*, four, incorporated into Bengali as *poun-e*, one fourth less, (p. 176-177). Also holds, 'The Bengali *poune* and *poya* are unquestionably adopted from *pon-ea*, the vernacular of the aborigines' (p. 178) also, 'that Bengali . . . has gone on borrowing from Santali . . .' (p. 180).

[527] 167. A. 115.

HUNTER, W. W.

A comparative dictionary of the languages of India and High Asia with a dissertation based on the Hodgson lists, official records and mss. London, Trubner and Co., 1868 vi, 218, 6 p., note, append. 31×21 5.

Contains preface and index in English, French, Latin, German and Russian.

Numerals, pronouns, adverbs and particles have been treated under the heading Pronominals, and nouns, adjectives and verbs under the heading Roots.

Equivalent words of the tribal languages of 'N. E. Bengal' and of the 'Eastern Frontier of Bengal' are given for comparative study.

The author holds that the root *li* is used in tribal names e.g. *Bengā-li* *Santā-li*, etc. (p. 24), and derives the word '*le-daka*' or '*ladko*, ; *chela*, *che-li*, etc., from the root *li* (p. 25).

Also holds, the vowel *o* regularly represents *u* or *a* : thus, . . . Santali, *dam*, Bengali *dom*, a corpse-bearer, Santali *paṭa*, the stomach ; *poṭeā* a 'fat-belly' . . . (p. 25).

Further discusses how the words *Hāris*, *Gaur*, 'the aboriginal capital of Bengal', *Santal*, *Uriya*, *Kher-siong*, *khirkī*, *kira*, *Kirtinassa*, *Kir-atas*, *Ma-lis*, *coolies* (*kulis*) *Candāla*, etc., are formed.

[528] 176. A. 8

GHOSHA, PRATAPACHANDRA

Contributions towards vernacular lexicography, no. 1. (*In Journal of the Asiatic Society*, v. 39, pt. 1, 1870, p. 131-151).

Discusses the origin of the Bengali script and language maintaining, 'To the Prakrit many of the Bengali forms may be traced which cannot be so easily referred to the Sanscrit' (p. 138).

[529]

PP 3213.

HOERNLE, A. F. RUDOLF

Essays in aid of a comparative grammar of the Gaurian languages. (*In Journal of the Asiatic Society of Bengal*, v. 41, 1872, pt. 1, p. 120-174, notes, bibl.; v. 42, pt. 1, 1873, p. 59-108, notes, append., bibl.; v. 43, pt. 1, 1874, p. 22-67, charts, notes, bibl.)

Incomplete.

Gives a list of the languages called Gaurian and discusses the inflexional post-positions of the Gaurian languages.

Also discusses the Prākṛtic and Gaurian nouns according to the inflexional bases.

[530]

PP 3213.

BEAMES, JOHN

A comparative grammar of the modern Aryan languages of India : to wit, Hindi, Panjabi, Sindhi, Gujrati, Marathi, Oriya, and Bengali. London, Trübner & Co., 1872-1879.

3 v. 21.5×13.5.

v. 1. x, 360 p., notes, charts, bibl., 'On sounds.'—t. p.

v. 2.v, 348 p., notes, bibl., 'The noun and pronoun.'—t. p.

v. 3. iv, 316 p., notes, index, bibl. 'The verb.'—t. p.

'It (the Bengali) is very little changed from the Kutila brought down from Kanauj by the Brahmans whom King Adisur invited to Bengal in the latter part of the 11th century. . . .'
—introd., v. 1, p. 62.

Also discusses in the introd., v. 1, the structural characteristics of the seven languages including Bengali.

Further shows some stages of vowel and consonantal changes in v. 1, and some stages of development of some noun and verb forms in v. 2 and 3.

[531]

176. A. 11.

BHANDARKAR, R. G.

Wilson philological lectures on Sanskrit and derived languages, delivered in 1877. (*In Collected works of Sir R. G. Bhandarkar*, v. 4; ed. by Narayan Bapuji Utgikar. Poona, Bhandarkar Oriental Research Institute, 1929. xi, 640 p., notes, indexes, bibl. 24×15.5. Rs. 6).

Contains discussion on Māgadhi Prākṛta, Tadbhava, Tatsama, Deśya, Apabhramśa, accent in Bengali and Oriyā, absence of oblique form in Bengali and Oriyā, origin of *ka* in the vernacular terminations, origin of *śa* in the vernacular terminations, etc.

[532]

175. E. 73.

CUST, ROBERT N.

A sketch on the modern languages of the East Indies. London, Trübner & Co., 1878. v, 198 p., note, appends., bibl. 20.5×12.

Discusses Bengali while dealing with the different families of languages.

Also gives a list of Bengali dialects (p. 160).

Further holds, 'They ('The Kiranti') have also the credit of giving name to the medicine Chiretta' (p. 93).

[533]

158. A. 305.

HEMACANDRA, Suri

The Deśināmamālā, pt. 1; ed. by R. Pischel and G. Bühler. Bombay, Government Central Book Depot, 1880. vii, 300 p., variant readings, commentary, 24.5×16.5. Rs. 3/4/-.

'Text and critical notes by Prof. Pischel.'—t. p.

' . . . The Deśināmamālā has been discovered by Dr. Bühler. In the *Indian Antiquary*, II, p. 17 ff. (1874) he has given the first notice of it . . . '—R. Pischel, introd.

[534]

181. A. 1.

HOERNLE, A. F. RUDOLF

A sketch of the history of Prākṛit philology. (*In Calcutta Review*, v. 71, 1880, p. 311-332, notes, bibl.)

Maintains, 'As to the relative age of the various Prākṛit vernaculars of India, four more or less well-defined stages may be distinguished . . . ' (p. 324).

Also maintains that during the 4th stage extending from the 3rd to about the 7th or 8th centuries A.D. the disintegration of the great Prākṛit vernaculars of the west and east finally resulted in the establishment of the four great Gauṛian languages and that Eastern Prākṛit gave rise to the Eastern Gauṛian, including Bengālī—(p. 325).

[535]

PP 3215.

A grammar of the Eastern Hind compared with the other Gauṛian languages. London, Trübner & Co., 1880. xv, xl, 418 p., map, tables, charts, notes, index, bibl. 21.5×13.5.

In the preface the author maintains, ' . . . the book not only goes over nearly the entire ground, covered by the volumes of Mr. Beames' *Comparative Grammar*, but also adds a not inconsiderable quantity of additional matter, especially in regard to the derivation of Gauṛian grammatical forms from the Prākṛits ' (p. v-vi).

[536]

177. C. 3.

Bāṅgālīr utpatti. (*In Vaṅgadarśan*, 1287 B.S., 1880 A.D., p. 419-424, bibl., p. 469-473., bibl., p. 481-488, bibl., p. 529-538, bibl. ; 1288 B. S., 1881 A.D., p. 11-18, bibl., p. 64-69, bibl.)

Points out that Bengali is a modern language with Sanskrit as its origin and that it contains different non-Aryan elements.

[537]

182. Qb. 873. 7-8.

BHANDARKAR, RAMKRISHNA GOPAL

Relations between Sanskrit, Pāli, the Prākṛits and the modern vernaculars. (*In Journal of the Bombay branch of the Royal Asiatic Society*, v. 16, 1883-85, p. 314-342).

Maintains, 'The vernaculars have descended from the Prākṛits, and the Prākṛits from Sanskrit . . . ' (p. 315) and, ' . . . some of the peculiarities of the Māgadhī Prākṛit are distinctly observable . . . in some of the inscriptions of Aśoka . . . ' (p. 317).

[538]

PP 3213 C.

GRIERSON, GEORGE A.

Seven grammars of the dialects and subdialects of the Bihārī language. Calcutta, Bengal Secretariat Press, 1883-1887. 8 pts. bound together, 20×14.5.

Pt. 1. vi, 47 p., maps, chart, notes, append. 'Introductory'—t. p.

Deals with the origin and development of the Gauṛian languages.

pt. 2. iv, 147 p., charts, notes, appends.

pt. 3. iv, 103 p., charts, notes, appends.

pt. 4. iv, 100 p., charts, notes, appends.

pt. 5. iv, 102 p., charts, notes, append., bibl.

pt. 6. iv, 95 p., charts, notes, append., bibl.

pt. 7. iv, 90 p., charts, notes, append.

pt. 8. iv, 85 (773—688), 21 p., charts, notes, append., bibl., reviews.

Ref. : p. 19-20.

Review pub. in 'the Athenaeum' contains a bibl.

[539]

177. C. 7.

HOERNLE, A. F. RUDOLF and GRIERSON, GEORGE A.

A comparative dictionary of the Bihari language. Calcutta, Bengal Secretariat Press, 1885-1889. 2 pts. bound together. 30×24.

Incomplete.

Pt. 1. i, 1, 40 p., maps, charts, notes, bibl.

Ref. : maps no. 1-3 facing the title page showing the areas of (i) 'Ancient Prākṛit', (ii) 'Mediaeval Prākṛit', and (iii) 'Modern Prākṛit or Gaudian from 1200 A.D.'

Points out that the Sanskrit root khād becomes khā in Prākṛit (p. xxxi, introd.)

Ref. : p. xxxii-xxxvi, introd.

Deals with Tatsama and Tadbhava.

Pt. 2. iii, ii, 71 (41-112), 32 p., indexes, notes, bibl.

[540]

177. C. 6.

BHANDARKAR, RAMKRISHNA GOPAL

The Prākṛits and the Apabhraṃśa. (*In Journal of the Bombay branch of the Royal Asiatic Society*, v. 17, pt. 1, 1887-1889, p. 1-48, notes.)

Examines grammar and vocabulary.

[541]

PP 3213 C.

Phonology of the vernaculars of Northern India. (*In Journal of the Bombay branch of the Royal Asiatic Society*, v. 17, pt. 2, 1887-1889, p. 99-182, notes.)

Maintains 'the vocables in ordinary use in our modern dialects are the same as those in the old Prākṛits, whether of a Deśya or Sanskrit origin and in the latter case whether derived by the transformation of Sanskrit words in accordance with processes which have ceased or which have continued to operate in the vernaculars, affords strong evidence in favour of the hypothesis that these dialects are but a more developed form of the Prākṛits' (p. 182).

[542]

PP 3213 C.

OPPERT, GUSTAV

On the original inhabitants of Bharatavarsha or India, pt. 1 & 2 bound together. Madras Higginbotham & Co., 1888-1889. 13×20.5.

Pt. 1. vi, 108 p., notes, bibl.

Deals with the Dravidians maintaining in the introduction that two special Gaurā-Dravidian terms for mountains are *mala* and *ko* from which the names of *Mallas*, etc., and *Gondas* and *Gauras*, etc., are derived (p. 13).

Ref. : p. 78-79.

Discusses the Ballas maintaining, 'The name of Balla Rājās, reappears . . . in Mysore as the well-known Ballālas' (p. 78).

Pt. 2. ii, 162 p. (108-270 p.), notes, bibl.

Deals with the Gaurians.

Ref. : p. 114-121.

Maintains, 'The word Gauda is a derivative of the root kō mountain, and its equivalents are Gōḍa and Gōṇḍa. The substitution of *r* and *l* for *ḍ* gives Gaura and Gaula . . .' (p. 114-115).

Also maintains that 'though descended from the same stock and speaking the same language, these tribes (the Gaurians and the Dravidians) separated in prehistoric times and subsequently became still more alienated from each other' (p. 270).

[543] 572. 34/O 620/Asia. Soc.

GANGULI, DENONATH

Bengali language. (*In* Calcutta Review, v. 98, 1894, p. 104-131, notes, bibl.)

A short dissertation on the Bengali language maintaining, 'It has taken its birth directly from the Prakrit . . . ' (p. 104).

[543A] PP 3215.

GHOṢ, PĀCKARĪ

Asamiyā ki svatantra bhāsā? (*In* Navyabhārat, 1301 B.S., 1894 A.D., p. 197-207, notes, bibl.)

Holds that the Assamese language is not different from Bengali.

[544]

GRIERSON, G. A.

The geographical distribution and mutual affinities of the Indo-Aryan vernaculars. (*In* Calcutta Review, v. 101, 1895, p. 258-274, map, chart.)

A dissertation on the Indo-Aryan vernaculars including Bengali and its nearest sister language Assamese maintaining that Assamese 'is an offshoot of Bihari, through Northern Bangālī but has developed into an independent language . . . ' and that 'Urīyā is bounded on the north by Bangālī, into which it merges in the district of Midnapur . . . '

[545] PP 3215.

On pronominal suffixes in the Kāśmīrī language. (*In* Journal of the Asiatic Society of Bengal, v. 64, pt. 1, 1895, p. 336-351, maps, notes, charts, bibl.)

Maintains, ' . . . the Bangālī, *mārilām*, means 'I killed' but it must originally have meant 'killed by me' *māriḷa-am* in which the *am* is a Pronominal suffix equivalent to the *m* of the Kāśmīrī *moru-m*, and has nothing whatever to do with the Sanskrit and Prākṛit personal endings with which they have been usually connected . . . ' (p. 348).

[546] PP 3213.

GRIERSON, G. A.

On the radical and participial tenses of the modern Indo-Aryan languages. (*In* Journal of the Asiatic Society of Bengal, v. 64., pt. 1, 1895, p. 352-375, notes, charts.)

Refers to the above article and attempts 'to ascertain how far the use of pronominal suffixes has obtained in the case of verbs of other Indo-Aryan Vernaculars', (p. 352).

[547] PP 3213

On the stress-accent in the modern Indo-Aryan vernaculars. (*In* Journal of the Royal Asiatic Society of Great Britain and Ireland for 1895, p. 139-147, notes).

Maintains, 'The IAVs closely follow the rules of the Sanskrit stress-accent . . . The only difference is that the IAVs do not usually throw the accent further back than the antepenultimate if the word ends in a long syllable' (p. 139).

[548] PP 3515.

On the phonology of the modern Indo-Aryan vernaculars. (*In* Zeitschrift der Deutschen Morgenländischen Gesellschaft, v. 49, 1895, p. 393-421; v. 50, 1896, p. 1-42, chart, bibl.)

Discusses (A) on the stress accent in the IAVs ; (B) vowel changes (v. 49) ; single consonants ; conjunct consonants, and phonology of Tatsamas (v. 50).

[549] PP 1547.

GRIERSON, G. A.

On irregular casual verbs in the Indo-Aryan vernaculars. (*In Journal of the Asiatic Society of Bengal*, v. 65, pt. 1, 1896, p. 1-5, notes, bibl.)

Traces the modern Bengali form *daue* to the Aryan root *der*, 'run' (p. 4).

[550] PP 3213.

RĀO, MADHUSŪDAN

Uṛiyā bhāṣā. (*In Sāhitya Pariṣat Patrikā*, pt. 3, 1303 B.S., 1896 A.D., p. 89-102).

Discusses the relation between Bengali and Uṛiyā languages and characters.

Also discusses the influence of Bengali on the Uṛiyā language.

[551] 182. Qb 894. 4.

Vaṅgabhāṣā. (*In Bhārati*, 1305 B.S., 1898 A.D., p. 74-81).

Discusses Bengali language in connection with Vaṅgabhāṣā o sāhitya, 1st ed., by Dīnēśandra Sen.

[552] 182. Qb. 878. 22

NĀTH, KĀLIDĀS

Bāṅgālār sahit Prākṛter sādṛśya (*In Sāhitya Pariṣat Patrikā*, pt. 8, 1308 B.S., 1901 A.D., p. 254-262).

Traces the formation of Bengali words from Prākṛta.

[553] 182. Qb 894. 9.

GOSVĀMĪ, HARIDHAN

Vaṅgabhāṣā o Vaṅgalipir utpatti. (*In Sāhitya Samhitā*, pt. 9, 1309 B.S., 1902 A.D., p. 319-336).

Discusses the origin of Bengali language.

[554] 182 Qb. 900. 38.

Linguistic survey of India, v. 5, pt. 1 ; comp. and ed. by G. A. Grierson. Calcutta, Superintendent, Government printing, India, 1903. v, 446 p., notes, charts, facsimils, maps, bibl. 34×25.

'Indo-Aryan family. Eastern group.' 'Specimens of the Bengali and Assamese languages.' —t. p.

Traces the development of Bengali from Māgadhī dialect. Also points out the varieties of Māgadhī.

Also holds, 'Bengali has a fairly voluminous literature dating from the prehistoric times . . . ' (p. 16).

[555] 176. A. 46.

GRIERSON, GEORGE A.

On certain suffixes in the modern Indo-Aryan vernaculars. (*In Zeitschrift für Vergleichende Sprachforschung*, 1903, p. 473-491, charts, notes, bibl.)

Maintains that the object of this paper 'is to discuss the origin of those suffixes in the modern Indo-Aryan vernaculars which are most common by employed to form the Genitive and Dative cases of nouns, and the Conjunctive Participle (corresponding to the Sanskrit Absolute Participle in *ya*, *tvā*) of verbs' (p. 473).

[556] 176. A 63(9).

MAJUMDĀR, VIJAYCANDRA

Deśī śabda. (*In Sāhitya Pariṣat Patrikā*, pt. 11, 1311 B.S., 1904 A.D., p. 39-44).

A list of 'Deśī' words used in Bengali vocabulary and contained in Hemacandra Sūri's 'Ratnāvaṇī' or 'Deśināmamālā' 'compiled in the 12th century A.D.'

[557] 182. Qb. 894. 12

GAIT, E. A.

A history of Assam. Calcutta, Government of India, Central Printing Office, 1906. viii, 383 p., map, plates, facsims., notes, appends., index, bibl. 21×14.

* In the introd. the writer maintains that in the plains of Assam large sections of the population are of mixed origin as in Bengal.

Further refers to the Assamese, Boro, Mon-Khmer, Mundā and some other languages and maintains, ' . . . it seems not improbable that at one time the major part of Assam and North-East Bengal formed a great Boro Kingdom ' (p. 243), and holds that the prefix *di* or *ti*, the Boro word for water may be noticed in some river-names including the Tistā (p. 5). Also refers to some languages brought into India by the different races (p. 3-4) and holds, 'The Indo-Chinese linguistic family is divided into three sub-families of which the most important in Assam are the Mon-Khmer and the Tibeto-Burman . . . '—(p 4)

[558] 168. D. 15.

Bāṅgālā bhāṣā (*In Viśvakos*, v 18, 1314 B.S., 1907 A.D., p 19-29, notes, bibl.)

A short dissertation on the origin of the Bengali language.

[558A] B 030/V829 (18).

ŚĀSTRĪ, BHĀGAVATAKUMĀR

Bāṅgālābhāṣār prakṛti. (*In Sāhitya-Samhitā*, pt. 8, 1314 B.S., 1907 A.D., p. 428-436).

Points out that the Bengali language though indebted to Sanskrit, is sufficiently independent.

[559] 182. Qb. 900. 37,

MAJUMDĀR, VIJAYCANDRA

Pāli o Bāṅgālā. (*In Sāhitya Parīṣat Patrikā*, pt. 15, 1316 B.S., 1909 A.D., p. 1-8).

Traces the development of Bengali from Māgadhi Prakṛta, and gives a list of 50 words in this connection.

[560] 182. Qb. 894. 15.

VASU, SATYASUNDAR

Koc o Rājvaṁśīr jātitattva ; Koc o Rājvaṁśī śabda samgraha. (*In Sāhitya Parīṣat Patrikā*, pt. 15, 1316 B.S., 1909 A.D., p. 218-234).

Discusses the two peoples and holds that the Rājvaṁśī dialect is derived from Prakṛta and Maithilī, but not the Koc dialect which is different from the former.

[561] 182. Qb. 894. 15.

VIDYĀVINOD, PADMANĀTH

Gaurīpure āhuta Uttaraṅga sāhitya sammilaner tṛtīya adhivesane sabhāpatir abhībhāsan. (*In Raṅgpur Sāhitya Parīṣat Patrikā*, pt. 4, 1316 B.S., 1909 A.D., p. 137-149, bibl.)

Points out the former use of Bengali language in Assam.

[562] 182. Qb. 906. 4.

BHATTĀCĀRYA, LĀLMOHAN, *Vidyānidhi* Bāṅgālā bhāṣā evam tāhār utpatti. (*In Sāhitya-Samhitā*, 1316 B.S., 1909 A.D., p. 442-444, 476-484, 502-508, 563-567).

Discusses the origin of Bengali language.

[563] 182. Qb. 900. 39.

Bāṅgālā bhāṣār utpatti sambandhe mukhabandha ; Bāṅgabhāṣār utpatti o prakṛti vidhāy [viśaye] Gauṛdeśastha bhāṣā samūher sausaḍṛśya o vaisāḍṛśya. (*In Sāhitya Samhitā*, 1317 B.S., 1910 A.D., p. 9-13 ; 181-185).

Discusses the origin of Bengali language.

Also discusses Oṛiyā and Assamese.

[564] 182. Qb. 900. 40.

DEUSKAR, SAKHĀRĀM GAṆEŚ

Mānasollāsa vā Abhulāsārthacintāmaṇi by Someśvara III, *Bhūlōka-malla*. (*In Āryāvartta*, 1317 B.S., 1910 A.D., pt. 1, p. 678-682. note).

Contents that while describing the different tunes, examples have been given in the work from Bengali and other vernacular padas. Also quotes part of a Bengali pada from the work.

[565] 182. Qc. 910. 42.

DEVAŚARMĀ, PADMANĀTH

Asamīyā bhāṣār sambandhe kayektī kathā. (*In* Rangpur Sāhitya Pariṣat Patrikā, pt. 5, 1317 B.S., 1910 A.D., p. 47-55, note).

'Tr. of the original article.'

Discusses the points of unity and those of difference between Bengali and Assamese languages.

[566] 182 Qb 906 5

PRAJÑASUNDARĪ DEVĪ

Prācīn Āsāmer ekṭī jhulik. (*In* Mṛṇmayī, 1317 B.S., 1910 A.D., p. 18-28).

Holds that Assamese is an old language and is different from Bengali.

[567]

RĀY, YOGĒSCANDRA

Āsāmer o Utkaler Vaṅgabhāsā. (*In* Mṛṇmayī, 1317 B.S., 1910 A.D., p. 76-85, notes)

Refers to Prajñāsundarī Devī's article 'Prācīn Āsāmer ekṭī jhulik', pub in the same magazine of the year, p. 18-28 and holds that modern Oṛiyā and (possibly) modern Assamese and old Bengali may be taken as the same language.

[568]

O' MALLEY, L. S. S.

Bengal district gazetteers : Midnapore Calcutta, Bengal Secretariat Press, 1911. v, 235p., tables, index, bibl. 24×15.5.

Refers to the Lodhā tribe maintaining the word lodhā to be 'a corruption of the Sanskrit *lubdhaka*' (p. 19).

[569] 915. 41/B 436/M 584.

BHAṬṬĀCĀRYA, LĀLMOHAN, Vidhyānidhi

Bāṅgālā bhāṣār pūrvābhās. (*In* Sāhitya Samhitā, 1318 B.S., 1911 A.D., p. 217-222, notes).

Discusses pronunciation of some letters, besides the language of a part of Śrīmadbhāgavata in Assamese and refers to the sayings of Ḍāk, Khanā and to Śūnyapurān.

[570] 182. Qb. 900. 41.

MAJUMDĀR, VIJAYCANDRA

Vyākaraner sandhi. (*In* Sāhitya Pariṣat Patrikā, pt. 18, 1318 B.S., 1911 A.D., p. 9-16).

Discusses pronunciation of the alphabet tracing it from the vedic stage.

Also states that of the modern Prākṛta languages only Bengali has retained the old Prākṛta "o," ending pronunciation

[571] 182 Qb 894 1 .

PĀLIT, HARIDĀS

Māldaher pallībhāsā (*In* Sāhitya Pariṣat Patrikā, pt. 18, 1318 B.S., 1911 A.D., p. 137-179, glossary, notes, bibl.)

Contains references to the language of Śūnyapurān, Mānik Datta's Mangalcandī, Mukunda Bhārati's Jagannāth-vijay, Mānikcider gīt and Govindacandrer gīt, etc.

[571A] 182. Qb. 894. 18.

SEHĀNAVIS, PŪRNENDUMOHAN

Kāmtāvihārī bhāṣā sambandhe yatkiñcit. (*In* Sāhitya Pariṣat Patrikā, pt. 18, 1318 B.S., 1911 A.D., p. 219-226, notes).

Points out the Pālī influence on the dialect of Kocvihār and the use of its older forms also in Kāmrūp.

Further holds that attempt to differentiate between Rājvāṃsi and Koc dialects is not scientific.

[572] 182. Qb. 894. 18

GUPTA, AMBIKĀCARAN

Kocvihārer bhāṣā o sāhitya. (*In Sāhitya Pariṣat Patrikā*, pt. 18, 1318 B. S., 1911 A. D., p. 227-248, bibl.)

Gives examples from different ins., and holds that the dialect of the locality is but a form of Bengali and that similarity of forms exists between the dialect of Kocvihār and Assamese & Bengali.

[573] 182. Qb. 894. 18.

MUKHOPĀDHYĀY, PRAKĀŚCANDRA

Yanagabhāṣāy Varna-yojanā of uccārian. (*In Sāhitya Pariṣat Patrikā*, pt. 18, 1318 B. S. 1911 A. D., p. 251-259).

Points out the Prākṛta form of pronunciation of the Bengali alphabet.

[574] 182. Qb. 894. 18.

BHATTĀCĀRYA, VIDHUŚEKHAR

Vanlāy uccāran. (*In Pravāsī*, 1318 B. S., 1911 A. D., pt. 1, p. 10-20, bibl.)

Discusses the pronunciations of Bengali letters tracing their origin from Prākṛta.

[575] 182. Qb. 903. 22.

RĀY, YOGĒSCANDRA

Āsāmī bhāṣā : (1) prācīn, (2) navīn. (*In Pravāsī*, 1318 B. S., 1911 A. D., pt. 1, p. 29-36, 270-279, notes, bibl.)

Discusses the relation between Bengali and Assamese languages.

[576] 182. Qb. 903. 22.

CALDWELL, ROBERT

A comparative grammar of the Dravidian or South-Indian family of languages, 3rd ed. ; rev. by J. L. Wyatt and T. Ramakrishna Pillai. London, Kegan Paul, Trench, Trübner, 1913. xxxvi, 640 p., charts, notes, append., index, bibl. 23×12.5.

2nd ed. pub. in 1875.

Refers to the non-Aryan influences in the development of Bengali, etc. (p. 53).

Also suggests an evidence of the ancient prevalence of Dravidian influences in certain instances of the change of letters (p. 155).

Further discusses some instances of the pluralisation of the personal pronouns (p. 409-412).

Also discusses a passive form in Bengali (p. 465).

Further holds that the Bengali word kṇā, 'in form, at least, is identical with the Dravidian negative kṇā, that sees not' (p. 591).

[577] 494. 8/C 127.

MAJUMDĀR, VIJAYCANDRA

Bhāratvarser varṇamālā. (*In Sāhitya Pariṣat Patrikā*, pt. 19, 1320 B. S., 1913 A. D., p. 39-44, bibl.)

Refers to his own article, 'Vyākaranar sandhi,' pub. in *Sāhitya Pariṣat Patrikā*, pt. 18, 1318 B. S., 1911 A. D., p. 9-16 and discusses the letters and their pronunciation in some modern vernaculars tracing them from the Vedic stage and maintaining that open pronunciation of *a* in old Bengali may be said to be non-existent (p. 39).

[578] 182. Qb. 894. 19.

CAṬṬOPĀDHYĀY, VASANTAKUMĀR

Prācīn Bāṅgālār duiṭi viśeṣatva. (*In Sāhitya Pariṣat Patrikā*, pt. 19, 1320 B. S., 1913 A. D., p. 95-111).

Lists of words to trace the origin of ā and nasal sounds in Bengali.

[579] 182. Qb. 894. 19.

MAJUMDĀR, VIJAYCANDRA

Bāṅgālā-bhāṣāy Drāviṭ upādān. (*In Sāhitya Pariṣat Patrikā*, pt. 20, 1320 B. S., 1913 A. D., p. 11-16).

Lists of words tracing their Dravidian origin.

[580] 182. Qb. 894. 20.

CAṬṬOPĀDHYĀY, VASANTAKUMĀR

Ca-vargīya varṇa samūher uccāraṇ.
(In Sāhitya Pariṣat Patrikā, pt. 20,
1320 B. S., 1913 A. D., p. 195-210).

Suggests that the special pronunciations of *c* and *j* in East Bengal have developed from old Persian through the advent of the Muslims.

[581] 182. Qb. 894. 20.

Atīte /a o bhaviṣyate ba-pratyay.
(In Sāhitya Pariṣat Patrikā, pt. 20,
1320 B. S., 1913 A. D., p. 301-306,
note).

Points out that the two affixes in Bengali have developed from Prakṛta and gives examples from Śṛikṣnakīrttan and Sūnya-purān, etc.

[582] 182. Qb. 894 20

MUKHOPĀDHYĀY, PRAKĀŚCANDRA

Bāṅgālā śabdavibhakti sambandhe dui ekī kathā. (In Sāhitya Pariṣat Patrikā, pt. 21, 1321 B. S., 1914 A. D., p. 167-178, bibl.)

Traces some Bengali case endings, words and forms of expressions from Prakṛta and gives examples from Chuti Khā's Mahābhārat, aphorisms of Khanā and Vijaya Gupta's Padmāpurān

[583] 182. Qb. 894 21.

SARASVATĪ, JYOTIṢCANDRA

Paryyāyaratnamālā by Mādhava Kara. (In Sāhitya, 1321 B. S., 1914 A. D., p. 806-819, lists, bibl.)

Refers to some mss. and holds that Mādhava Kara possibly of the 7th or 8th century A. D. wrote Paryyāyaratnamālā, a medical dictionary containing many Deśaja words and that the medical works of Dalvan, a resident near Mathurā in the 12th century and of Śivadās Sen of the 15th century also contain many Deśaja words.

Further points out that many Deśaja words in the work of Dalvan are in fact Bengali words.

[584] 182. Qc. 890. 22.

VANDYAGHATĪYA SARVĀNANDA

Ṭikāsarvasva, a commentary of Amarakoṣa. (In Nāmalingā-nuśāsanam by Amara Simha ; ed. by T. Gaṇapati Śāstrī. Trivandrum, Travancore Government Press, 1914-17. Trivandrum Sanskrit series, nos. xxxviii, xlii, li, and lii, pts 1-4).

In the preface the editor points out the date of composition of the work to be 1159 A. D.

Printed in Devanāgarī script. Seven palm-leaf mss. copied about 2 centuries ago in Mālayālām characters are stated to have been utilized

Dr. Sukumar Sen holds that Amarakoṣa's commentary, entitled Ṭikāsarvasva, contains Bengali synonyms of about 400 Sanskrit words and that these words, being the oldest specimen of Bengali language, are very valuable. —Bāṅgālā sahityer itihās, v 1, 1948, p. 8.

[585] 180 Rb 91 3.
180 Rb 91. 3 (1).

BHAṬṬĀCĀRYA, TĀRĀPRASANNA

Neha o leha śabdei utpatti. (In Sāhitya Pariṣat Patrikā, pt. 22, 1322 B. S., 1915 A. D., p. 287-291).

Traces the origin of the two words from Prakṛta.

[586] 182. Qb. 894. 22.

RĀY, YOGEŚCANDRA

Vaṅgabhāṣāy aticār. (In Pravāsi, 1323 B. S., 1916 A. D., pt. 1, p. 299-306).

Deals with the origin of the word Bāṅgālā.

[586A] 182. Qb. 903. 33.

Ñ, ñ akṣarer uccāraṇ. (In Pravāsi, 1323 B. S., 1916 A. D., pt. 2, p. 76).

Discusses the pronunciation of *ñ* and *ṇ* in Bengali with examples from *Kṛttivās* and *Vidyāpati*.
[587] 182. Qb. 903. 34.

BHAṬṬĀCĀRYA, VIDHUSEKHAR
Śabdaprasaṅga. (*In* *Pravāsi*, 1323 B. S., 1916 A. D., pt. 2, p. 484-485.)

Traces the origin of a few Bengali words from Avesta.
[588] 182. Qb. 903. 34.

Bāñlār vāñāñ-samasyā. (*In* *Pravāsi*, 1323 B. S., 1916 A. D., pt. 2, p. 485-489.)

Refers to the article, 'Vaṅga-bhāṣāy aticār' by Yogeścandra Rāy, pub. in *Pravāsi*, 1323 B. S., 1916 A. D., pt. 1, p. 299-306 and discusses formation of some words citing examples from *Śrīkṛṣṇa-kīrttan* and *Vidyāpati*.
[589] 182. Qb. 903.34.

RĀY YOGEŚCANDRA

Bāñgālā-vāñāñ-samasyā. (*In* *Pravāsi*, 1323 B. S., 1916 A. D., pt. 2, p. 598-601.)

Refers to the article with the above title by Vidhusekhar Bhaṭṭācārya pub. in this pt. of the magazine of the same year, p. 485-489, and discusses the formation of some letters and words.
[590] 182. Qb. 903. 34.

WOOLNER, ALFRED C.

Introduction to Prakrit. Lahore, University of the Panjab, 1917. xi, 219 p., notes, extracts, index, bibl. 22 × 13.

In the preface the author maintains, 'The main object however is to assist the student of the history of the great Indo-Aryan language from Vedic times to the present day.'

[591] I. C./491. 3/W 885.

CAṬṬOPĀDHYĀY, SUNITIKUMĀR

'Śabdaprasaṅga' sambandhe du-ekṭi kathā. (*In* *Pravāsi*, 1324 B. S., 1917 A. D., pt. 1, p. 97-100, note, charts.)

Refers to the article, *śabdaprasaṅga* by Vidhusekhar Śāstri in *Pravāsi*, 1323 B. S., 1916 A. D., pt. 2, p. 484-485 and discusses the origin of a few words.

[592] 182. Qb. 903. 35.

ANDERSON, J. D.

The phonetics of the Bengali language. (*In* *Bulletin of the School of Oriental Studies*, London Institution, v. 1, pt. 1, 1917-20, p. 79-84, chart, notes.)

Maintains, '-hya has become -jja in Prakṛt, and, though written as in Sanskrit, is pronounced according to the Prakṛt spelling, with the usual vocalic change produced by the degeneration of y after another consonant ...' (p. 83.)

[593] PP 1014.

GRIERSON, Sir GEORGE

Indo-Aryan vernaculars. (*In* *Bulletin of the School of Oriental Studies*, London Institution, v. 1, pt. 2, 1917-20, p. 47-81; v. 1, pt. 3, p. 51-85, tables, notes, append., bibl.

Classifies ancient Aryan vernaculars of India including Vedic Sanskrit as the 'Primary Prakrits,' Pāli or Prakṛit as the Secondary Prakrits, and vernaculars of the present day as Tertiary Prakrits and holds that the vernaculars have also been called Gauṛian after the Gauṛa or Gauṛ tribes of northern Hindostan, and having no connection with the other Gauṛa of Bengal (pt. 2, p. 48.)

Also maintains, 'Bengali agrees with Māgadhī Prakṛit in changing every s to ś. Old Bengali poetry also frequently retains the Māgadhī Prakṛit nominative in ś...' (pt. 2, p. 72.)

Also discusses Māgadhi, Ardha-Māgadhi, Apabhramśa, Tatsama, Tadbhava, Semi-Tatsama and Dēśya besides the Dravidian and Muṇḍā influence as also the influence of Indo-Chinese languages on the Indo-Aryan vernaculars in Assam, Eastern Bengal, and in the Himalaya.

Further discusses connection between North-Western Indo-Aryan vernaculars and Eastern Indo-Aryan vernaculars.

[594] PP 1014.

RĀY, SATIŚCANDRA

Caṇḍīdāsēr Śrīkṛṣṇakīrttan. (*In* Sāhitya Pariṣat Patrikā, pt. 25, 1325 B. S., 1918 A. D., p. 103-140.)

Discusses some words, besides the language, etc., of the work as edited by Vasantaraṅjan Rāy.

[595]

RĀY, VASANTA

'Caṇḍīdāsēr Śrīkṛṣṇakīrttan', prabandha sambandhe vaktavya. (*In* Sāhitya Pariṣat Patrikā, pt. 25, 1325 B. S., 1918 A. D., p. 141-146, notes, bibl.)

Discusses some words, etc., of the work in reference to the above article.

[596] 182. Qb. 894. 25.

CATTOPĀDHYĀY, SUNĪTIKUMĀR

Bānlā bhāṣār kulajī. (*In* Sabuj Patra, 1325 B. S., 1918 A. D., p. 451-470, bibl.)

Points out with some examples the existence of non-Aryan elements in Bengali language.

[597] 182. Qc. 914-6.

DE, SUSHILKUMAR

History of Bengali literature in the nineteenth century, 1800-1825. Calcutta, University of Calcutta, 1919. iv, 509 p., notes, appends., bibl. 21×12.5.

Holds that the earliest specimens of Bengali prose may be noticed in the short passages of Rāmāṇa Paṇḍit's Śūnyapurāṇ exhibiting the very early stages in the processes by which prose is slowly evolving itself out of poetry. (p. 457-462)

[598] 175. H. 153 (1).

RĀY, YOGEŚCANDRA

Sāṣe sāt śata vatsarer pūrver Bāṅgālā śabda. (*In* Sāhitya Pariṣat Patrikā, pt. 26, 1326 B. S., 1919 A. D., p. 85-92, notes)

Discusses Sarvānanda's Ṭikā-sarvasva, and quotes from it a number of words and suggests their modern Bengali forms.

[599] 182. Qb. 894. 26.

RĀY, VASANTARAṅJAN

Dvādas śataker Bāṅgālā śabda, (*In* Sāhitya Pariṣat Patrikā, pt. 26, 1326 B. S., 1919 A. D., p. 93-104, note.)

Discusses Sarvānanda's Ṭikā-sarvasva, 'containing more than 300' old Bengali words and gives a list of words with meanings.

[600] 182. Qb. 894. 26.

MAZUMDAR, BIJAYCHANDRA

The history of the Bengali language. Calcutta, University of Calcutta, 1920. xx, 298 p. 20.5×12.5.

'the book is most stimulating and suggestive, and that it presents a remarkable mass of interesting facts relating to modern Bengal.' — L. D. Barnett, J. R. A. S., 1923, p. 443.

Lectures on the origins of Bengali language and on the various influences that shaped its earlier history.

[601] 175. H. 109.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Ārya anārya. (In Sabuj Patra, 1327 B. S., 1920 A. D., p. 39-54, charts.)

A reply to an article by Ramā-prasad Canda, pub. in Pratibhā in 1919, in reply to Sunītikumār Caṭṭopādhāya's article 'Bāñlā bhāṣār kulajī,' pub. in Sabuj Patra, 1325 B. S., 1918 A. D., p. 451-470.

Discusses the 'bhitari-vāiri' theory and points out that Bengali language comes from Māgadhi which again is formed from the spoken dialect of the Indo-Aryans.

[602]

182. Qc. 914. 11.

BRAHMACĀRI, ŚAṆKARĀNANDA

Vaṅger mahākavi o sādḥākar Candidaṣer janmasāhān 'Nanur' grāmer pracīnatva o purātattver āviskā. Chinsurah, Basudev Chatterji, 1921. xiii, 48p. 18.5×11.5.

Suggests that the locality was once inhabited by a non-Aryan sect called 'Nanur' (p. 9).

[603]

182. Ac. 921. 9.

GRIERSON, G. A.

Introduction to Prakrit by Alfred Woolner. (In Journal of the Royal Asiatic Society of Great Britain and Ireland, 1921, p. 633-635.)

Notices the above work published by the University of the Panjab, Lahore, 1917.

[604]

PP 3515.

BAMBERI, ANANTAPRASĀD, Śāstri

Evolution of Māgadhi. London, Humphrey Milford, Oxford University Press, 1922. 122 sec., index, bibl. 21×13.

131201.60

Deals with the growth of Māgadhi; Caryāpadas, Kṛṣṇakīrttan-etc., in development of Māgadhi; Bengali, etc, in consummation of Māgadhi and other topics maintaining, 'Māgadhi Apabhramśa Caryāpadas are sometimes intelligible by means of Hemacandra.. Their (of Caryāpadas, Bauddha gān o dōhā, 'Śrī-kṛṣṇa-saṃkīrtana', etc.) phonological and morphological characteristics clearly point to the Māgadhi Apabhramśa as the great intermediate link in the chain of Māgadhi evolution between Old Māgadhi—inscriptional, grammatical and dramatic—and Bengali' (Sec. 23, p. 23).

Ref : Sec. 24-26, p. 24-26.

Discusses Bengali maintaining, 'It is highly probable that some of the earliest Bengali ballads and songs were known not only over a large part of Āryāvarta, but possibly so far down as Mahārāṣṭra in the 10th-11th centuries' (Sec. 24, p. 24) and, 'Bengali naturally agrees with Māgadhi and Pāli..' (Sec. 25, p. 24) as also, '... Bengali has from the outset been strongly subjected to various elements, Dravidian, Kola, Mundāri, Mongolian, etc. ...' (Sec. 25, p. 25) besides, 'Some of the above difficulties would disappear if the sister dialects of Bengali..e.g. Bihari, Oriya and Assamese, were sufficiently utilized' (Sec. 26, p. 26).

[605]

177. C. 33.

SASTRI, HARAPRASAD

Presidential address. (In Proceedings and Transactions of the Second Oriental Conference, Calcutta, 1922, p. 173-186, bibl.)

Explains *Mīśrabhāṣā* to be 'a language in which Sanskrit forms are freely mixed up with the vernacular forms' (p. 176) and holds that the popular works of the *Mahāyāna* 'were written in the mixed language, and the mixed language has profoundly influenced the languages of Eastern India' (p. 177).

Further explains why 'Prakrit is a very vague word' (p. 179) and also holds, 'The word *Apabhraṃśa* is another term of indefinite import...' (p. 180).

[606]

PP 1929.

GRIERSON, GEORGE A.

Spontaneous nasalization in the Indo-Aryan languages. (*In* Journal of the Royal Asiatic Society of Great Britain and Ireland, 1922, p. 381-388, notes, bibl.)

Gives examples of Bengali *kākar*, Prakrit *vaṅka*, etc., from *karkara*, *vakra*, etc., and holds that the nasalization 'is associated not with any vowel-change or vowel-quantity, but with the simplification of Sanskrit conjunct consonants' (p. 388).

[607]

PP 3515.

MITRA, SARATCHANDRA

On the cult of Sonārāya in Northern Bengal. (*In* Journal of the Department of Letters, v. 8, 1922, p. 141-172, text, tr., notes, bibl.)

Discusses two folk-ballads and points out the use of the old accusative suffix *ka* for the modern *ke* and the use of the old locative suffixes *t* and *ta* for the modern *te* in the texts (p. 147).

[608]

PP 1092.

SASTRI, HARAPRASAD

Magadhan literature. Patna, Patna University, 1923. i, 133 p., bibl. 23.5×15.

'Being a course of six lectures delivered at Patna University in December 1920 and April 1921' —1. p.

In describing the development of the literature of Magadha observes, 'The vernaculars again, developed, each in its own district and the religious reformers of the 6th century B. C. gave many of them a shape and a literature. Some again, wanted to interpret the classical ideas to the common folk and used a mixed language, which is neither Sanskrit nor vernacular, but a mixture of both' (p. 20).

Also refers to Daṇḍin's *Kavyā-adarśa*, which mentions 'Samskrita, Prākṛita, Apabhraṃśa and Miśra' languages (p. 20).

[609]

175. H. 79.

SARKĀR, HEMANTAKUMĀR

Bhāṣātattva o Bāmlā bhāṣār itihās. Calcutta, Calcutta Oriental Press, 1923. iv, 209, 4 p., notes, appends., bibl. 18×11.5. Rs. 2.

[610]

182. Md. 923. 3.

Sacitra Ardhamāgadhī-koṣa ; ed. by Ratnacandra. Indore, etc., Kesaricand Bhaṇḍāri and others, 1923-1938. 5v. 23×15.

T. p. also in English in v. 2-5 stating 'with Sanskrit, Gujrati, Hindi and English equivalents, references to the texts and copious quotations'.

v. 1. liv, xix, 511 p., notes, illus., chart, bibl.

In the introd. A. C. Woolner holds that the work may furnish useful material for a more comprehensive Prākṛit dictionary embracing all the known dialects of the middle stage of the Indian language, which has come down in various forms from Vedic ages to the Indo-Aryan languages of to-day (p. i).

He deals with the special features of Ardha-Māgadhī suggesting that 'its original home was not very far to the West or perhaps to the South West of ancient Magadha' and maintaining that it 'is (like Pāli) more archaic than the Dramatic Prākṛita' (p. vii).

A skeleton grammar of Ardha-Māgadhi by Banarasi Das is prefixed to the work.

In the preface Sardarmal Bhandari holds, 'To those interested in Philology and Etymologies of Aryan languages and dialects, like Hindi, Gujarāṭy, Bengālī, and Marāṭhī as also to those interested in a comparative study of these and such other languages, these volumes, it is hoped, will be found very useful and instructive' (p. xli).

The work contains meanings of Ardha-Māgadhi words in Hindi and Gujarāṭi with tr. of the Gujarāṭi meanings into English by Pritamlal N. Kacchi.

V. 2. ii. 1002 p., notes, port., illus

V. 3. ii, 701 p.

V. 4. iii, 912, 15, 103 p., illus. append.

V. 5. xiv, 857, 12, 21 p., front., append.

[611] I. C. XXII. F. 3.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Bāṅgālā bhāṣāy karma o bhāv-vācyer kriyā. (*In Sāhitya Pariṣat Patrikā*, pt. 30, 1330 B.S., 1923 A. D., p. 57-76, notes, bibl.)

1. 'Bāṅgālā bhāṣāy pratyaya-siddha karma-vācyā.'

Refers to Bauddha gān o dohā, Śrīkṛṣṇakīrttan, etc., and discusses the uses of some old verb suffixes with examples.

2. 'Bāṅgālā bhāṣāy vākya-vinyāsātmak karma-vācyā.'

Discusses the uses of some verbal forms in 'karma vācyā' quoting examples from Caryāpada and Śrīkṛṣṇakīrttan.

3. 'Bāṅgālā bhāṣāy 'karm-manī' o 'bhāve' prayog.'

Discusses some forms of transitive verbs in the past tense with examples from Caryāpadas and Śrīkṛṣṇakīrttan.

4. 'Nijanta-rūper karma-vācyā vācchāt.'

Discusses some forms of causative verbs in karmavācyā quoting examples from Śrīkṛṣṇakīrttan.

[612] 182. Qb. 934. 30.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Prācin Bāṅgālā 'āhuṭh', 'āuṭ' o sārddha-samkhyā-vācak śābdā-valī. (*In Sāhitya Pariṣat Patrikā*, pt. 30, 1330 B. S., 1923 A. D., p. 113-117, notes, bibl.)

Refers to Śrīkṛṣṇakīrttan and some other works and discusses the old forms of some fraction denoting words.

[613] 182. Qb. 894. 30.

SEN, BENOYCHANDRA

The antiquities of some villages of Eastern Bengal. (*In Calcutta Review*, 3rd series, v. 11, Apr.-June, 1924, p. 210-229, illus., notes, bibl.)

Holds that the name of the village Dhāmraī has been actually mentioned as Dharma-rājikā, which is a familiar form in Buddhist literature.

[614] PP 3215.

CLARK, WALTER EUGENE

Māgadhi and Ardhamāgadhi. (*In Journal of the American Oriental Society*, v. 44, 1924 p. 81-121, notes, bibl.)

Maintains, '... All through the later works of Indian literature we find references to Magadha as a country inhabited largely by heretics and mlecchas. Hence the prescription of Māgadhi for characters of low rank and the comparatively few rules given for its formation... They give only a few of its real or supposed characteristics and describe merely a conventionalized dialect used for dramatic purposes' (p. 120-1)

[615] PP 1349.

CHATTERJI, SUNITIKUMAR

The passive in Bengali. (*In* Sir Asutosh Mookerjee Silver Jubilee Volumes, v. 3, *Orientalia*—pt. 2, 1925, p. 617-639, notes.)

Discusses the passive cases in Baudhdha gān o dohā and in Śrīkṛṣṇakīrtan.

[616]

175. F. 285.

SHAHIDULLAH, MUHAMMAD

Māgadhi Prākṛt and Bengali. (*In* Indian Historical Quarterly, v. 1, 1925, p. 432-442, bibl.)

Maintains, 'Bengali can in no sense be said to be derived from Magadhi Prakrit as known to us. The Prakrit from which Bengali, as also the other languages of the Eastern Group, is descended, can only be ascertained or reconstructed by a thorough examination of the phonology, morphology, syntax and vocabulary of Bengali, Assamese, Oriya, and Bihari and by comparing them with all the known forms of Prakrit especially the Eastern forms of Prakrit' (p. 442).

[617]

PP 2237.

KEITH, A. BERRIEDALE

Pāli, the language of the Southern Buddhists. (*In* Indian Historical Quarterly, v. 1, 1925, p. 501-517, bibl.)

Maintains that 'Pāli is based on Māgadhi' (p. 502).

Also holds that the Yogīmārā cave inscription bears 'a specimen of true Māgadhi which contains the essential distinguishing mark of the use of the palatal sibilant in lieu of lingual and dental sibilant' (p. 506), and that the dialect of the pillar inscriptions in the time of Aśoka 'is Ardhamāgadhi' (p. 507).

[618]

PP 2237.

BHĀRATĪBHŪṢAṆ, AKHILCANDRA

āṅgālār bhāṣā evaṃ sāhitya. (*In* Pratibhā, 1332 B. S., 1925 A.D., p. 49-57.)

Suggests that Pṛthivīrājāśo and Baudhdha gān o dohā contain specimens of the two Prākṛta languages formerly current in Āryāvarta.

Also points out that according to Dr. Hoernle influence of old Gauṛi Prākṛta may be traced even in Paṣto language.

[619]

182. Qb. 911. 69.

CHATTERJI, SUNITIKUMAR

The origin and development of the Bengali language. Calcutta, University of Calcutta, 1926. 2 v. 21 × 16.5. Rs. 20.

V. 1. xci, 648 p., charts, phonology, bibl.

V. 2. 531 p. (649-1179), morphology, append., index, bibl.

'This work is accordingly the result of a happy combination of proficiency in facts and of familiarity with theory and exhibits a mastery of detail controlled and ordered by the sobriety of true scholarship.'—Sir George A. Grierson, foreword.

[620]

CHAKRAVARTI, N. P.

Les mots bhāṣā dans le commentaire de Sarvānanda sur l'Amaraśloka. Paris, Imprimerie nationale. 1926. 100 p. 22.5 × 14.

Extrait du Journal Asiatique (Juillet-Septembre 1926)—1 p.

1]

176. B. 337.

CATTOPADHYĀYĀ, SUNITIKUMĀR

Khrīṣṭiya dvādaś śataker Bāṅgālā.
(In Sāhitya Pariṣat Patrikā, pt. 33,
1333 B.S., 1926 A.D., p. 131-136.)

Discusses some primary sources including Mānasollāsa or Abhi-
lāṣārthacintāmaṇi of Someśvara
III, *Bhulokamalla*, besides Caryā-
padaḥ, Sarvānanda's Tīkāsar-
vasva, and inscriptions containing
specimens of old Bengali.

Also holds that after 1000 A.D.
and prior to the Mohammedan
invasion revival of Paurāṇik Hindu-
ism may be noticed in the religious
poems composed in the language
during the period.

[622] 182. Qb. 894. 33.

CATTOPADHYĀY, RĀMĀNANDA

Bāṅlā bhāṣār utpatti o kramavikāś.
(In Pravāsi, 1333 B.S., 1926 A.D.,
pt. 2, p. 303-304.)

Notices the origin and de-
velopment of the Bengali lan-
guage by Sunitikumar Chatterji
in two parts, pub. by University
of Calcutta, 1926.

[623] 182. Qb. 903.53.

GRIERSON, GEORGE ABRAHAM

Linguistic survey of India, v. 1,
pt., 1, introductory Calcutta,
Government of India Central
Publication Branch, 1927. xvi,
517 p., maps, charts, facsimils,
notes, appends., bibl. 34.5×25.

Deals with the languages of the
different families, branches, and
groups maintaining, '....the lan-
guages of Burma are intimately
linked with those of Tibet and
North-Eastern India.....'
(p. 31) and discussing the 'con-
nexion with Bengali' of the Oṛiyā
language (p. 147).

Ref : p. 121-133.

Discusses 'the development of
Indo-Aryan languages.'

Ref : p. 221-223.

Supplement to Linguistic Survey
of India, 'v. 5, pt. 1, Bengali' with
some additional matter and page
references.

[624]

176. A. 46,

HALĀYUDHA MIŚRA(?)

Sekasubhodayā or 'the blessed ad-
vent of the Shaikh' ; copied by
Rajanikanta Chakravarti and Hari-
das Palit ; ed. by Sukumar Sen,
Calcutta, R. N. Seal, 1927, xxxix,
177 p., notes, glossary. 18×12.
Rs. 2.

T. P. in English and Bengali.

The original ms. which con-
tained 27 chapters is stated to
have been lost.

In the introd. the editor
discusses the ms. as also
the work, besides Perso-Arabic
words, grammar, etc.

Contains some Bengali verses
in chapters 12, (p. 63-67) and 17,
(p. 91-98) and a song in chapter 19,
(p. 103-106).

Dr. Sukumar Sen points out
the importance of these verses
and of the old Bengali popular
song—Bāṅgālā sāhityer itihās, v. 1,
2nd ed., 1948, p. 158-159.

Dr. Sunitikumar Chatterji
maintains, 'In the *Seka-subhodaya*
chapter xix, a love-poem is quoted
which from its style and metre
(the language has been modified
to Middle Bengali) can be referred
to the twelfth century'—The history
of Bengal, v. 1, ed. by R. C.
Majumdar, 1943, p. 391.

He also maintains, 'the *Seka-
subhodayā* i.e. 'the Holy advent
of the *Seka* or *Shyakh*', which
was composed probably in the
fifteenth century...narrated evi-
dently by a Bengali Musalman,
in a very barbarous kind of
Sanskrit (which is practically Mid-
dle Bengali masquerading as Sans-
krit)...—Indo-Iranica, v. 1, no. 2,
1946-47, p. 14.

[625]

180. Mc. 92. 4.

TURNER, R. L.

The phonetic weakness of terminal elements in Indo-Aryan. (*In Journal of the Royal Asiatic Society of Great Britain and Ireland for 1927*, p. 227-239, bibl.)

Discusses the development of some terminations in Māgadhi, Ardhamāgadhi, and Bengali, etc.
[626] PP 3515.

MOOKERJI, BHUDEB

The Gipsies and the spread of Indian culture. (*In Journal of the Department of Letters*, v. 15, 1927, p. 61-74.)

Discusses some Gipsy words e.g., 'miro' 'bara', etc., and the verbal affix 'te' and holds, 'in the Gipsy tongue, at least in that current in Germany we have a very ancient Bengali tongue, more ancient than anything hitherto found in the fragments of some ancient Bengali literature recently discovered' (p. 66) maintaining that 'the Gipsies migrated from Bengal and Behar' (p. 67).

[627] PP 1092.

BHATṬĀCĀRYA, VIDHUŚEKHAR

Sandhyaksaratattva. (*In Journal of the Department of Letters*, v. 15, 1927, p. 1-64, notes, bibl.)

Discusses the pronunciations of compound vowels of Bengali tracing them from the Vedas, Prākṛtapaiṅgala, Caryās, Śrīkṛṣṇakīrtan, and Sūnyapurāṇ, etc.

[628] PP 1092.

BHATṬĀCĀRYA, VIDHUŚEKHAR

Yaṅgabhāṣār utpatti o vikāś. (*In Pravāsi*, 1334 B.S., 1927 A.D., pt. 1, p. 470-473.)

Notices The origin and development of the Bengali language by Dr. Sunitikumar Chatterji, in two parts, Calcutta, University of Calcutta, 1926.

[629] 182. Qb. 903.54.

JAYASWAL, K. P.

Kirttilatā by Vidyāpati. (*In Journal of the Bihar and Orissa Research Society*, v. 13, 1927, pt. 3-4, p. 296-300.)

Notices the work edited by Dr. Haraprasād Śāstri maintains that Vidyāpati's vernacular 'tends to be archaic' though 'he disclose' an advanced language in existence at the same time, e.g. *matanig hajdro...* (p. 296-297.)

[630] PP 1765.

DHARMADĀSA, SŪRI

Vidagdha mukhamāṇḍanam, ed. by Paramēśvarānanda Śarmā. Lahore, Saṅskṛta Pustakālaya, 1928, ix, 146 p., variant reading, notes, glossary commentary, illus. 18 × 11.5. Rs. 1.

A work on rhetoric written in Sanskrit by the Buddhist author. Verses from the work have been quoted in Sarvānanda's Ṭikāsarvasva.

Dr. Sukumar Sen holds that some of the verses and their parts contained in the 3rd chapter of Dharmadāsa's work are written in Prākṛta and Apabhraṃśa, and that a small fragment of old Bengali has also been found in it, also that we get here specimens of Prākṛta-Apabhraṃśa-Bāṅgālā compositions written definitely by some Bengali poet prior to the 12th century A.D.

He also quotes some lines from verses nos. 58 and 59 and their replies as in p. 95-97 of the work — *Bāṅgālā sāhityer itihās*, vol. 1 1948, p. 44.

[631] 180. Nc. 9280.

SEN, SRINATH

Truths of language or comparative philology of the Sanskrit, Bengali and incidentally other Prakrits. Calcutta, pub. by the author, 1928. pts. 1 and 2 (bound together). 18×11.5. Rs. 2-8.

Pt. 1. xvi, 191 p.

Pt. 2. iv, 144, (192-336), xix p., index.

[632]

176. A. 119.

BAPAT, P. V.

The relation between Pāli and Ardhamāgadhi. (*In* Indian Historical Quarterly, v. 4, 1928, p. 23-30, charts, bibl.)

Emphasizes, 'Do we not find that Ardhamāgadhi words are nearer to modern vernaculars?' (p. 28) and 'Pāli was the earliest stage of Prākṛit and A. M. came much later on' (p. 30).

[633]

PP 2237.

CHATTERJI, SUNĪTIKUMĀR

Bāṅgālā bhāṣār upādān o grāmya śabda saṅkalan. (*In* Sāhitya Pariṣat Patrikā, pt. 35, 1335 B.S., 1928 A.D., p. 144-153.)

A dissertation on the elements in the formation of Bengali vocabulary holding that many non-Aryan (Mon-khmer, Kol or Drāviṛ) words under the Deśi class are used in Bengali besides the Tadbhava, Tatsama and Ardhatatsama words.

Also derives some words including tāmbūl, derived from Kol or Mon-khmer source.

Republished in Bāṅgālā bhāṣā-tattva bhūmika, 4th ed. by the same author (p. 64-82).

[634]

182. Qb. 894. 35.

HAṬṬĀCĀRYA, NARENDRANĀTH

Bāṅgālā bhāṣār utpatti. (*In* Mānas o Marmavāṇī, 1335-36 B.S., 1928-29 A.D., p. 533-535.

Discusses the elements of Bengali language tracing its development from Māgadhi Apabhraṃśa.

[635]

182. Qb. 909. 51

LEVI, SYLVAIN, PRZYLUSKI, JEAN & BLOCH, JULES

Pre-Aryan and Pre-Dravidian in India; tr. from French by Prabodhchandra Bagchi. Calcutta University of Calcutta, 1929: i, i xxix, 184 p. notes, map, charts append., index, bibl. 21x12.

Introduction contains discussion on 'Austro-Asiatic' (p. i-ix) 'Austro-Asiatic and Austric' (p. ix-x) and 'Austro-Asiatic and Indo-Aryan' (p. xi-xviii) besides, 'some more Austric words in Indo-Aryan' by Sunitikumar Chatterji (p. xix-xxv) and by Prabodhchandra Bagchi (p. xxv-xxix).

Jean Przyluski discusses 'Non Aryan loans in Indo-Aryan' (p. 3-32), gives 'Further notes on Non-Aryan loans in Indo-Aryan' (p. 129-135, 149-160) and deals with 'Names of Indian towns in the Geography of Ptolemy' (p. 136-148).

Jules Bloch discusses 'Sanskrit and Dravidian' (p. 35-59).

Sylvain Lévi discusses 'Pre-Aryan and Pre-Dravidian in India' (p. 63-126) besides, 'Paloura—Dantapura' (p. 163-175) and gives 'Note on Tosala and Dhauri' (p. 176-178).

[636]

176. A. 125.

Old Brāhmī inscriptions in the Udayagiri and Khandagiri caves ; ed. by Benimadhab Barua. Calcutta, University of Calcutta, 1929, xv, 324 p., texts, notes, indexes, bibl. 24×15.5.

Ref : p. 157-169 ; 170-174.

Refers to some instances to show the agreement of the old Brāhmī inscriptions with Ardha-Māgadhi in respect of the language (p. 158-159) and also refers to some inscriptions 'to indicate a march of the official language of ancient India from a stage of old Māgadhi towards Sanskrit through a Pāli stage' (p. 160).

Further adds that the diction of the inscriptions of king Khāra-vela and his chief-queen 'is metrical prose without revealing the actual process of versification' (p. 170).

[637] 174. A. 243.

CHATTERJI, SUNITIKUMAR

The tertiary stage of Indo-Aryan (*In Proceedings and Transactions of the Sixth All-India Oriental Conference, Patna, December, 1930; p. 643-653*).

Maintains, 'The Secondary stage manifested itself in IA. in the East, the earliest indications of which may go back to c. 1000 B.C.' and, 'The Tertiary stage, so far as the Eastern Dialects of IA. are concerned, might have appeared in East Bengal dialects in the 8th century A. C., but it appears from epigraphical evidence to have been established only during the 10th-11th centuries' (p. 653).

[638] PP 1929.

Some linguistic technical terms, and their rendering into Sanskrit (and Arabic). (*In Proceedings and Transactions of the Sixth All-India Oriental Conference, Patna, December, 1930, p. 705-706*.)

Suggests *Svara-saṅgati*, *Apinihiti*, *Abhiśruti* and *Apo-śruti* for vowel-harmony, Epenthesis, *Umlaut* and *Ablaut*.

[639] PP 1929.

DATTA, D. M.

The development of Palatal sounds in some Eastern Sanskritic Vernaculars. (*In Proceedings and Transactions of the Sixth All-India Oriental Conference, Patna, December, 1930, p. 707-714, notes, diagrams*.)

Points out 'the existence of an unmistakable palatal tendency and influence which played a great part in the growth and development of the Sanskritic vernaculars, especially of the eastern provinces' and, 'the two sound shiftings that took place in the history of the development of the sibilants and also, partly, of the nasals' (p. 714).

[640]

PP 1929.

SHAHIDULLAH, MUHAMMAD

Mundā affinities of Bengali. (*In Proceedings and Transactions of the Sixth All-India Oriental Conference, Patna, December, 1930, p. 715-721*.)

Suggests, 'Bengal is linguistically a submerged area which was once an Austric-speaking country' and, 'the Austric-speakers of Bengal have left not only the traces of their speech habit in Bengali, but have also contributed some everyday words to its vocabulary' (p. 721).

[641]

PP 1929.

Bāṅgālā o lāhār sahodarā bhāṣār varttaman kāler uttampuruṣ. (*In Sāhitya Paṇṣat Patrikā, pt. 37, 1337 B.S., 1930 A.D., p. 82-94, notes, chart, bibl.*)

Discusses inflections of the 1st person in the Indicative mood in 'Prācyā Brāratīyā Āryabhāṣā' tracing examples from Śrīkṛṣṇakṛttan, Caryās, Vidyāpati's padas and Kirttilatā.

[642]

182. Qb. 394. 37.

CATTOPĀDHYĀY, SUNĪTIKUMĀR

'Bāṅgālā o tāhār sahodarā bhāṣāy varṭtamān kāler uttampuruṣ' śir-
ṣak prabandha sambandhe
mantavya. (*In Sāhitya Pariṣat*
Patrikā, pt. 37, 1337 B.S., 1930
A.D., p. 95-98.)

- Discusses the article with above
title by Muhammad Shahīdullāh
pub. in the same magazine of
the year, p. 82-94.

[643] 182. Qb. 894. 37.

SEN, SUKUMĀR

Vrajabuli. (*In Sāhitya Pariṣat*
Patrikā, pt. 37, 1337 B.S., 1930
A.D., p. 143-161.)

States that the dialect was formed
at a time when the difference
between Bengali and Maithili was
much less and Maithili language
was quite intelligible to the Ben-
galis. Also points out the abun-
dant use of Tatsama words in the
dialect.

Further discusses pronunciation
and grammar, etc.

[644] 182. Qb. 894. 37.

HEMACANDRA SURI

The Deśināmamālā, pt. 1, ed. by
Muralydhār Banerjee. Calcutta,
University of Calcutta, 1931. liv.,
330 p., variant readings, commen-
tary, append., index, 24×16.

'Pt. 1.—Text with readings,
introd. and index of words'—
t. p.

Alternative title—Ratnāvali.

The ed. holds that the present
work is based on 2 mss. copied
in 1658 and 1660 samvat, 1601,
1603 A.D., and on Pischel's ed.
of 1880 and that the author lived
between 1088-1172 A.D.

Also discusses Tadbhava and
Tatsama in connection with the
Deśaja or Deśya.

John Beams holds that a Deśaja
word may not be Sanskritic or
Prakritic though Aryan—A com-
parative grammar of the modern
Aryan languages of India, pt. 1,
introd., p. 23-24.

[645] 181. A. 87.

PRZYLUŚKI, JEAN

On the origin of the Aryan word
iṣṭaka. (*In Indian Historical*
Quarterly, v. 7, 1931, p. 731-737,
bibl.)

Maintains, 'If one admits that
Sanskrit iṣṭakā is Non-Aryan, it is
undoubtedly necessary also to
assign the same origin to the Aves-
tic iṣṭya (p. 737).

Also suggest the existence of a
common linguistic substratum
both in India and in Iran (p. 737).

[646] PP 2237.

ŚĀSTRĪ, HARAPRASĀD

Vṛhaspati Rāymukut. (*In Sahi-*
tya Pariṣat Patrikā, pt. 38, 1338
B. S., 1931 A. D., p. 47-64, bibl.)

Maintains, that about three
hundred years after the composi-
tion of Tīkāsarvasva by Sarvā-
nanda, Vṛhaspati Mahintā Rāy-
mukut wrote a commentary of
Amarakoṣa entitled Padārthacan-
drikā, or Amaracandrikā, con-
taining Bengali equivalents of
some Sanskrit words (p. 63).

[646A] 182. Qb. 894. 38.

CATTOPĀDHYĀY, SUNĪTIKUMĀR

Mahāprān varṇa. (*In Haraprasād*
saṁvarddhana-lekhamālā, pt. 2,
1339 B.S., 1932 A.D., p. 243-253.)

A discourse on the pronun-
ciation of the Mahāprān varṇas
in different parts of Bengal,
including some old forms of
pronunciations in East Bengal.

Republished in Bāṅgālā bhāṣā-
tattver bhūmikā, 4th ed. by the
same author (p. 199-222).

[647] I.C./B 891.444/L 1383h.

JOSEPH, T. K.

iṣṭakā and iṣṭya. (*In Indian Histori-*
cal Quarterly, v. 8, 1932, p. 376).

Refers to 'On the origin of the
Aryan word iṣṭakā' pub. in
Indian Historical Quarterly, v. 7,
1931, p. 735-737 and discusses
the Skt. iṣṭakā, and culli.

[648] PP 2237.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Prācīn Vaṅger Puṣkaraṇa-janapad.

(In Vaṅgaśrī, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 135-136, bibl.)

Holds that Puṣkaraṇa mentioned in Śuśuniyā inscription is the modern Pokharṇa or Pakharṇa situated in the Bankura district of which Candravarmā was the king.

Also suggests that the name of the village Cakrāvati or Cākāi has possibly come from Cakrasvāmī Viṣṇu and the place-names Cādāi and Siṅgāi have possibly come from the names of the kings, Candravarmā and Siṃhavarmā.

[649] 424 ka/1 ka/V.S.P.

HUTTON, J. H.

Census of India, 1931 ; v. 1—India, pt. 1—Report. Delhi, Manager of Publications, 1933, xv, 518 p., maps, charts, illus., notes, appendix, index, bibl. 21.5×34.

Ref : p. 348-369.

Discusses the different views on the languages of India pointing out the important position in the distribution of the Austro-Asiatic languages in India as held by the Nicobar Islands.

[650] 649a.

CHAKRAVARTI, PRABHATCHANDRA

The linguistic speculations of the Hindus. Calcutta, University of Calcutta, 1933. xii, 488 p., notes, index, bibl. 21×13.

Ref : p. 290-320.

Deals with Primary prākṛit, Deśī-Prākṛit, Apabhraṃśa, etc.

[651] 176. B. 227.

BAGCHI, P. C.

Some linguistic notes. (In Indian Historical Quarterly, v. 9, Haraprasad memorial number, 1933, p. 253-265).

Maintains that 'koura like goura, oura, our, etc.... has been proved to be an indigenous word meaning 'city' and that the word for horse in the Dravidian languages are 'koṛa', 'goḍa', 'goṛo', etc. (p. 257).

Further holds that the Armenian word *pil* and the Arabic word *fil* in the sense of elephant are derived from the Dravidian origin (p. 259).

[652] PP 2237.

SAKSENA, BABURAM

The suffix -wala- in modern Indo-Aryan. (In Proceedings and Transactions of the Seventh All-India Oriental Conference, Baroda, Dec., 1933, p. 175-176, bibl.)

Maintains the Prākṛta correspondents of wālā to be 'illa-ulla, etc.', (p. 176) pointing out that the suffix wālā is 'derived generally from pālaka' (p. 175).

[653] PP 1929.

CHATTERJI, SUNITIKUMAR

Polyglottism in Indo-Aryan. (In Proceedings and Transactions of the Seventh All-India Oriental Conference, Baroda, Dec., 1933, p. 177-189.)

Furnishes some instances from MIA. and OIA. and suggests 'the presence of linguistic conflict and compromise in ancient India' maintaining, 'India of two thousand years ago and more was characterised by *Polyglottism* almost as much as Modern India of the present-day'. (p. 189).

[654] PP 192

SARKAR, HIMANSUBHUSAN

Two notes on the cultural contact between Java and Bengal. (*In Journal of the Greater India Society*, v. 1, 1934, p. 51-57, notes, bibl.)

* Deals with 'The name-problem of Barabudur' maintaining, '*vadar* is used even now by the Bengali people as a corrupted form of *vajra*' (p. 53) and, 'the term *vadar* or *budur* is possible as a corrupted form of *vajra*' (p. 53-54).

[655]

PP 3007.

Ḍākārṇava; ed. by 'Nagendra-narayan Chaudhuri. Calcutta, Metropolitan Printing & Publishing House Ltd., 1935. xxxviii, 172 p., texts, Sanskrit commentary, *chāyā*, notes, glossary, Tibetan tr., index, bibl. 23.5. × 15.5. Rs. 5.

The editor points out the source material of the text of the present edition maintaining that title of the work should be *Śrīḍākārṇava mahāyoginītantrārājya* as supported by the Tibetan translation.

Also suggests that *dāka* signifying *prajñā* (wisdom) comes from the Tibetan source and points out the importance of the work in the history of Bengali language, maintaining that the work was composed in Bengal proper.

Further holds that the language of the work is an artificial one based on the Śaurasenī Apabhraṃśa and East Bengal dialect, and containing many Bengali words and expressions, *e.g.*, *tumi*, *lai*, *chay*, *yemanta*, *kāj*, *pāi*, *pūv*, *ke*, etc., the grammar being largely based on Śaurasenī Prākṛta and Śaurasenī Apabhraṃśa.

Also holds that the doctrine of the *Ḍākārṇava* is based on the *Yogācāra* of Buddhist metaphysics.

[656]

181. A. 127.

RAMAKRISHNAIAH, KORADA

Studies in Dravidian philology. Madras, University of Madras, 1935. vi, 185 p., notes, charts, append., index, bibl. 23.5 × 15.5.

In the preface the author refers to Dr. Robert Caldwell's 'A comparative grammar of the Dravidian or the South Indian family of languages' and holds that the present work 'proposes to carry on the comparative study of the Dravidian languages from where Dr. Caldwell has left it'.

Also deals with the origin of the Prakrits maintaining that the language of the *R̥gveda* 'has already begun to borrow words from Dravidian and Kol' (p. 13) and explaining how the Dravidians helped 'the growth of what are called the Prakrit languages' (p. 35).

Further explains the cause of the existence of non-Aryan elements in Bengali (p. 15) and points out the Dravidian influence on some Bengali forms of expression (p. 31-34).

[657]

I.C./494. 8/K 84.

VARMA, DHIRENDRA

La Langue Braj—Dialecte de Mathura. Paris, Librairie d'Amérique et d'Orient, 1935. ii, 135 p., map, notes, bibl. 24.5 × 15.5.

[658]

177. C. 39.

UPADHYE, A. N.

Orthographical explanation of certain Prākṛit forms. (*In Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, Dec., 1935*, p. 729-738, note, bibl.)

Deals with some words, *e.g.* *veṇṭa* (p. 730), *punnāga* in Ardha-Māgadhi and *bhāini* in Māhārāṣṭrī and Śaurasenī (p. 732), *caṇḍimā* in Pāli, Ardha-Māgadhi, Māhārāṣṭrī and Apabhraṃśa (p. 733), and *acchai* (p. 736-738).

[659]

PP 19 29.

CHATTERJI, SUNITIKUMAR

The study of new Indo-Aryan—
Presidential address. (*In Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, Dec., 1935.* p. 827-857, bibl.)

Maintains, 'The question of the inter-relation among the various local dialects in Old and Middle Indo-Aryan is of fundamental importance in unravelling the origin of the Modern Indo-Aryan languages and dialects. The Prakrits representing but partially the actual spoken languages, Prakrit evidence is valuable mainly as indirect evidence for dialectal questions' (p. 850) and, 'Pali, Prakrit and Apabhramsa studies are a basis of New Indo-Aryan investigation which is equally important with study of the New Indo-Aryan speeches themselves' (p. 851).

[660]

PP 1929.

SAKSENA, BABURAM

The language of Kīrtīlātā. (*In Indian Linguistics*, v. 5, pt. 4, 1935, p. 323-352, notes, bibl.)

'Grierson commemoration vol.'

Points out that Vidyāpati calls the language of his Kīrtīlātā written in about 1360 A.D. to be Avahatṭha and holds that its language is Apabhramśa, the vocabulary representing Tatsama, Tadbhava and Deśi words.

Further points out a variety of forms of the Tadbhava words and discusses grammar of the work.

[661]

PP 985 D.

SEN, SUKUMĀR

Śrīkṛṣṇakīrttaner vyākaraṇ. (*In Sāhitya Pariṣat Patrikā*, pt. 42, 1342 B.S., 1935 A.D., p. 123-147, notes.)

Discusses pronunciation of some words as well as grammatical rules and forms, and suggests certain corrections.

[662]

182. Qb. 894. 40.

DASGUPTA, NALININATH

The Bengali commentators on the Amara-Kōṣa. (*In Indian Culture*, v. 2, 1935-36, p. 261-269, bibl.)

Discusses Sarvānanda and his Ṭikā-sarvasva, Trilocana Dāsa, who 'probably belonged to the 12th century' and his commentary on the Amarakoṣa, Vṛhaspati Rāyamukuta who composed 'Pāda-candrikā in Śaka 1353, equivalent to A.D. 1431', Durlabha-Vallabha who 'probably lived in the former half of the 15th century' and his work, Govindānanda who belonged 'to the end of the 15th century' and some other writers and their works.

[663]

PP 2945.

GHOSH, BATAKRISHNA

Pischel on characteristics of Prākṛit languages. (*In Indian Culture* v. 2, 1935-36, p. 309-325, 471-500 notes, bibl.)

Deals with Prākṛta, Apabhramśa, Deśi, etc. and maintains 'It is useless to try to fix the age and the order of the dialects in which they were developed one after another' (p. 500).

[664]

PP 2049.

BAGCHI, G. P.

The origin and home of Pali. (*In Indian Culture*, v. 2, 1935-36, p. 777-780, bibl.)

Maintains, 'Pāli unlike Aśoka's Eastern dialect is a standard language in which we find traces of even the distant Paisāchi [e.g. Pācana (Sans. Prājana), still preserved in Bengali]' (p. 777) and, 'Aśoka's Eastern dialect is a true and pure form of old Māgadhi ... (p. 779).

[665]

pp 2945.

BHATTĀCĀRYA, ĀSUTOṢ

Śabda o uccāraṇ. Calcutta, Grantha-niketan, 1343 B.S., 1936 A.D. iii, 93 p., notes, chart, bibl. 18×12. Re. 1.

Also contains a title in English—Phonetics in Bengali.

Discusses the elements of Bengali vocabulary and holds that Bengali language has only three dialectal groups (p. 66-68) and not four as held by Dr. Sunitikumar Chatterji in the origin and development of the Bengali language, v. 1, introd., p. 138-149.

[666] 182. Mc. 936. 11.

CHATTERJI, SUNITIKUMAR

Purāṇa legends and the Prakrit tradition in new Indo-Aryan. (*In* Bulletin of the School of Oriental Studies, v. 8, pts. 2 & 3—University of London—Indian and Iranian Studies presented to Sir George A Grierson, 1936, p. 457-466, bibl.)

Refers to the Rāma story, the Mahābhārata story, the Kṛṣṇa legend, etc. and deals with MIA, MB, and NB forms of some words and maintains, 'The non-Aryan speaking masses in Northern India became Aryanized in language, and their tales and legends were retold as a matter of course in the Aryan language of their adoption' (p. 457).

[667] 176. A. 143.

EDGERTON, FRANKLIN

The Prakrit underlying Buddhistic hybrid Sanskrit. (*In* Bulletin of the School of Oriental Studies, v. 8, pts. 2 & 3—University of London—Indian and Iranian Studies presented to Sir George Grierson, 1936, p. 501-516, notes, bibl.)

Maintains, 'the protocanonical Prakrit, on which Buddhist hybrid Sanskrit was based, was a dialect closely related to both Ardhamāgadhī and Apabhraṃśa, but not identical with either' (p. 516).

[668] 176. A. 143.

GRAY, LOUIS H

Observations on middle Indian morphology. (*In* Bulletin of the School of Oriental Studies, v. 8, pts. 2 & 3—University of London—Indian and Iranian Studies presented to Sir George Grierson, 1936, p. 563-577, charts, bibl.)

Deals with Mg, AMg *putte*, etc. under 'nouns' besides Mg *hag(g)e*, etc. under 'verbs and verbals' and maintains, 'Speaking in very general terms, Middle Indian would seem to present a mixture of forms common to Vedic and Sanskrit..' (p. 563).

[669] 176. A. 143.

TURNER, R. L.

Sanskrit *ā-kṣeti* and Pali *acchaṭi* in modern Indo-Aryan. (*In* Bulletin of the School of Oriental Studies, v. 8, pts. 2 & 3—University of London—Indian and Iranian Studies presented to Sir George Grierson, 1936, p. 795-812, map, charts, bibl.)

Accounts for the Bengali form *ach-*; mPkt. *acchai*; Amg. *acchai*; *acchante* in the 'Caryās of Kāṇha'. Maith. *akhahu* in the Varṇa; ratnākara, etc. maintaining, 'Skt. *ākṣeti* provides the present tense of the substantive and auxiliary verb over almost the whole domain of Modern Indo-Aryan' (p. 811).

[670] 176. A. 143.

HAQ, MUHAMMAD ENAMUL

Shāh Mohammad Saghīr—pañca-daś śatāvḍī. (*In* Sāhitya Pariṣat Patrikā, pt. 43, 1343 B.S., 1936 A.D., p. 142-160, glossary.)

Discusses 'Yusuph Jolekhā' by Shāh Mohammad Sagīr and states that the ms. was copied in 1732 A.D.

Also states that the language of the work shows it to have been composed after Śrīkṛṣṇakīrtan of the 14th century but prior to Śrīkṛṣṇavijay of 1480 A.D.

Further holds that the old form of language and grammar are the special features of the work.

The characters of the story are apparently Mohammedans, the place of occurrence being Egypt.
[671]

CHATTERJI, SUNITIKUMAR

A history of the Aryan speech in India. (*In Calcutta Review*, v. 60, July-Sept., 1936, p. 279-297, bibl.)

Refers to L'Indo-Aryan, du Veda aux Temps Modernes, by Jules Bloch and holds that the evolution of Aryan speech took place in India with non-Aryan elements on the background (p. 279-80.)

Also ascribes the date of the Caryāpadas to 11th-12th centuries. (p. 284.)

Further holds that Vaṅga, Rāṛha, Varendra, Caṭṭla, Kāmarūpa, Tirabhukti or Mithilā and Magadha were 'distinct dialectal tracts' of the Pāla empire (p. 285).

Further discusses certain words and affixes in Bengali and other vernaculars and points out the importance of 'the part played by non-Aryan influences in the transformation of Indo-Aryan' (p. 297.)

[672] PP 3215.

DASGUPTA, NALININATH

The Vaidyaka literature of Bengal, in the early mediaeval period. (*In Indian Culture*, v. 3, 1936-37, p. 153-160, bibl.)

Points out that Paryyāya-ratnamālā of Mādhava-Kara of the '7th century' 'contains a good many words from the then current popular speech as names of medicinal plants, herbs, and other substances, which for the most part are still known by those names in Bengal' (p. 155).

Also maintains, 'the titles of Dhara, Kara, Datta, Nandī, Sena, Dāsa, Rakṣita', etc., are quoted in Śrīdhara-Dāsa's anthology (p. 159).

[673] PP 2945.

CHATTERJI, SUNITIKUMAR

Bengali origins. (*In New Review*, v. 5, Jan.-June, 1937, p. 545-559, note; v. 6, July-Dec., 1937, p. 40-55, notes, bibl.)

'Linguistic and literary to 1200 A.D.'

Discusses the people of Bengal and Bengali language and literature from its origin and holds that Bengali language 'was not born before 900 A.D.' (v. 5, p. 551).

Also states that about a thousand years ago, two kinds of speech were in use : the Śaurasenī Apabhraṃśa, which had wide currency, and the native speech of Bengal, proto-Bengali, which became old Bengali by 1000 A.D. Further adds that the same group of poets composed in both—in the Western (Śaurasenī) Apabhraṃśa as representing an older and pan-Aryan tradition in India, and in proto- or old Bengali as representing the rising local vernacular (v. 6, p. 41).

Also discusses literature under 'Buddhist literature', 'Brahmanical literature' and 'Secular poetry'.

[674] PP 2911.

KATRE, S. M.

Materials for a Dhātupāṭha of Indo-Aryan. (*In Indian Culture*, v. 4, 1937-38, p. 485-493 ; v. 5, 1938-39, p. 239-244, notes, bibl.)

Refers to 'two types of roots : (a) those inherited from Indo-European and (b) those arising from an expansion on Indian soil, giving new words not only to Vedic and Classical Sanskrit, but also to Pāli and other Middle Indo-Aryan languages' (p. 485) and deals with a number of roots including *add* (v. 4, p. 491).

[675] PP 2945.

EMACANDRA, *Sūri*

The *Deśināmamālā*, 2nd ed ; ed. by R. Pischel.. Poona, Bhandarkar Oriental Research Institute, 1938. xxxii, 466 p., variant readings, commentary, glossary, append. 24.5×16 Rs. 4-8.

'Introd. critical notes and glossary by Paravastu Venkata Rāmanujaswami'—t. p.

7 mss. are stated to have been used.

Discusses *Deśīśabda* in the introd., no. 1. 1st pub. in 1880.

[676] 181. A. 130

ṬHĀKUR (TAGORE), RAVĪNDRANĀTH

Bāṃlā 'Bhāsāparicayer' *bhūmika*. (*In Sāhitya Pariṣat Patrikā*, pt. 45 1345 B.S., 1938 A.D., p. 129-131.)

Refers to Śaurasenī, Māgadhi Oḍrī, Uṛiyā, Gauṛī, and *Bāṃlā* and holds that Māgadhi is older than Śaurasenī.

Republished as introd. to *Bāṃlābhāṣā paricay* by the writer

[677] 182. Qb. 894. 40.

RĀY, ŚARATCANDRA

Bhārater mānav o mānavsamāj. (*In Sāhitya Pariṣat Patrikā*, pt. 45, 1345 B.S., 1938 A.D., p. 232-262.)

Suggests that the Bengali word *daha* as in *śiyāldaha*, etc., comes from the pre-Dravidian *Muṇḍā* word *dā* meaning water, and that the Bengali words *dhēki* and *moṭā* come from the *Muṇḍā* words *dhenki* and *moṭo*.

Further holds that in Dravidian society 'Vallāla' meant 'sāmanta rājā' and points out that the words like *kālā*, *kāṇā*, *khokā*, *gotā nolā*, etc., have been borrowed into Bengali from the Dravidian.

[678] 182. Qb. 894. 40.

GODE, PK

The oldest dated manuscript of the *Deśināmamālā* of Hemacandra dated September 1241 (A.D.). (*In New Indian Antiquary*, v. 1, 1938-39, p. 558-561, notes, bibl.)

Discusses some mss. and ed. of the work.

[679] PP 3083.

SITAPATI, G. V.

The Soras and their country. (*In Journal of the Andhra Historical Research Society*, v. 12, 1938-39, p. 57-76, 157-168, 189-207; v. 13, 1940-41, p. 113-136, bibl.; v. 14, 1943-44, p. 1-16, notes, illus.)

Holds that the Soras are the descendants of the Śavaras and that according to Cunningham 'in ancient times, the name Savara included all the different tribes of the Kols..' v. 12, (p. 58).

Further maintains, '...the Soras are pre-Aryan and pre-Dravidian and that their language belongs to the *Muṇḍā* (or Kolarian) family comprising about sixteen languages like *Santālī*, *Muṇḍārī*; that all these languages are related to *Khasī* of Assam and *Mon khmer* of Further India. Pater W. Schmidt of Austria grouped all these languages as branches of a great family of languages, called 'Austrie'..." v. 12, (p. 61-62).

Also quotes some place-names ending with the affixes *rā*, *jol*, *ling*, etc., v. 12 (p. 73-76).

[680] PP 2239.

GOSWAMI, KRISHNAPADA

Non-Aryan elements in the place-names of Bengal. (*In Indian Historical Quarterly*, vol. 15, 1939, p. 137-143, notes.)

Discusses and gives lists of some place-names containing non-Aryan elements in them.

[681] PP 2237.

JHA, SUBHADRA

Maithili equivalents to vernacular words found in Sarvānanda's commentary on Amarakośa. (*In Annals of the Bhandarakar Oriental Research Institute*, v. 21, 1939-40, p. 106-114 notes, charts.)

Gives a list of Maithili equivalents to Sarvānanda's vernacular words maintaining, 'A study of these may help in tracing the linguistic development of the two, neighbouring dialects, namely, Bengali and Maithili' (p. 106).

[682]

PP 1939.

JYOTIRĪŚVARA-KAVIŚEKHARĀCĀRYA

Varṇa-ratnākara ; ed. by Sunitikumar Chatterji and Babua Misra. Calcutta, Asiatic Society of Bengal, 1940. lxiv, viii, 266 p., plates, geneal. table, notes, glossary, index, bibl. 25.5×15.5. Rs. 5.

In the introd. Dr. Sunitikumar Chatterji states that Varṇaratnākara written in old Maithili characters is the oldest work in the Maithili language so far known and that two generations after Jyotirīśvara came Vidyāpati.

He also states that the position of the work is equally important with the Caryās and the Śrīkṛṣṇa-kīrtana in Bengali and that words and forms in the Varṇaratnākara have their parallels in Bengali, the sister speech of Maithili and that good many early Bengali words which could not be explained because of their great phonetic development became clear as to their origin and meaning when the corresponding early Maithili forms as in the Varṇaratnākara were found.

Haraprasād Śāstrī holds that Varṇaratnākara, by Jyotirīśvara is written in part Bengali and part Sanskrit—Prācīn Bāmlār gaurav (p. 43).

[683]

SEN, BENOYCHANDRA

Administration under the Pālas & the Senas. (*In Indian Culture*, v. 7, 1940-41, p. 203-219, 305-326, notes, bibl.).

Refers to *mahārāja*, *dūta*, *adhyakṣa*, *bhāga*, *pāṭaka*, *nala*, *khāri* *drona*, *aṛhaka*, *kāka*, *haṭṭikā*, etc., as occurring in some inscriptions.

[684]

PP 2945.

KAKATI, BANIKANTA

Assamese, its formation and development. Gauhati, Government of Assam, 1941. xxviii, 401 p., charts, index, bibl. 21.5×13. Rs. 10.

Discusses Māgadhī Apabhraṃśa, Bengali and Assamese and holds that linguistically the whole of North Bengal 'should have been included with Assam' and Sylhet 'should have been joined to Bengal' (p. 4).

Further shows 'the main points of agreement and difference between Bengali and Assamese' (p. 7-8).

Also holds, 'certain phonological and morphological peculiarities registered in the *Bauddha dohās* have come down in an unbroken continuity through early to Modern Assamese' (p. 9).

Further maintains, 'Modern Assamese in certain respects shows a closer approximation to the forms and idioms preserved in the *dohās*,' and, '... it may be said that *Kṛṣṇa Kīrtan* preserves specimens of latter-day X-dialects which in later times developed into distinctive Bengali and Assamese languages ...' (p. 10).

[685]

491-4/K 123.

CHATTERJI, SUNITIKUMAR

Indo-Aryan and Hindi. Ahmedabad, Research & Post-Graduate Department, Gujarat Vernacular Society, 1942. xi, 258 p., charts, bibl. 21×12. Rs. 4-8-0.

Ref. : p. 1-130.

Discusses, (i) 'Indo-European, Indo-Iranian (Aryan), Indo-Aryan'; (ii) 'The Non-Aryan back-ground of Indo-Aryan and the early history of Indo-Aryan'; (iii) 'Sanskrit in India and Greater India; and the development of Middle Indo-Aryan'; and (iv) 'The development of New Indo-Aryan in its sounds, inflexions and vocabulary', and refers to 'Prākṛta-paiṅgala', 'Gīta-govinda', 'Śrī-kṛṣṇa-kīrtana', 'Padmā-purāṇas', 'Śrīkṛṣṇa-vijaya', 'the Rāmāyaṇa', etc. (p. 101-102).

[686]

177. D. 75.

SEN, SUKUMAR

New Indo-Aryan vocables in Sarvānanda's Tīkāsarvasva. (*In* Indian Linguistics, v. 8, 1942-44, p. 184-209, bibl.)

'...For the study of old Bengali the value of these vocables [is] immense...' (p. 184).

[687]

PP 985 D.

Some Bengali etymologies. (*In* Indian Linguistics, v. 8, 1942-44, p. 210-214, bibl.)

Discusses 9 words and 2 affixes in OB, MB and NB forms.

[688]

PP 985 D.

GEIGER, WILHELM

Pāli literature and language; tr. from German by Batakrishna Ghosh-Calcutta, University of Calcutta, 1943, xii, 251 p., notes, index, bibl. 23×14-5.

13 LNL/60

Deals with 'Pāli literature' besides (a) 'Phonology' and (b) 'Word-formation' under 'Grammar of Pāli' maintaining in the introd., 'Pāli is an archaic Prākṛit, a Middle-Indian idiom, which is characterised by the same peculiarities which distinguish the Middle-Indian from the Old-Indian... Pāli is not a homogeneous language. Numerous double forms reveal it to be a mixed dialect... (p. 1)... Pāli therefore might be regarded as a kind of Ardha-Māgadhī... (p. 5)... Pāli was indeed no pure Māgadhī, but was yet a form of the popular speech which was based on Māgadhī and which was used by Buddha himself...' (p. 5-6).

[689]

176. B. 253.

BASU, G. C.

Nasalization in middle Indo-Aryan. (*In* Annals of the Bhandarkar Oriental Research Institute, v. 24, 1943, p. 175-190, bibl.)

Maintains, "...the development of nasal either in connection with 'conjunct' or 'intervocal' consonant in Indian languages is not due to an influence from *without*, but it is a phenomenon originating *within* the IdG. language itself" (p. 190).

[690]

PP 1939.

CAṬṬOPADHYĀY, SUNĪTIKUMĀR

'Saduktikarnāmrta' o Bāṅgālā kāvya-sāhityer aitihāsik paṭa-bhūmikā. (*In* Viśvabhāratī patrikā, Śrāvaṇ-Āśvin, 1350 B. S., 1943 A. D., p. 23-37, bibl., list of poets.)

Discusses the origin of Bengali language and the vehicles of literary expression prior to the establishment of Bengali.

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Also discusses how Śaurasenī Apabhraṃśa together with old Bengali was used by the Buddhist Siddhas and the Brāhmaṇ poets for the benefit of the common people and points out the importance of the Sanskrit compositions of Gauṛa-Vaṅga during the formative period of the Bengali literature.

[691]

Śrī Jayadeva kavi. (*In* Bhārat-varṣa, 1350-51 B. S., 1943-44 A. D., pt. 1, p. 137-144, bibl.)

Points out that in Śrī-Ādi-grantha two of Jayadeva's padas, one of which containing some Apabhraṃśa words and the other written in mixed Apabhraṃśa dialect, are collected.

[692]

182. Qb. 913. 1.

(The) Encyclopedia Americana. Chicago, Americana Corporation, 1944. 30 v.

1st pub. in 1918.

Ref. : v. 22, p. 508-509.

Deals with 'Prakrit languages and literature', besides the Apabhraṃśa language.

[693]

031/En 19.

CHATTERJI, SUNITIKUMAR

Languages and the linguistic problem, 3rd ed. Calcutta, Oxford University Press, 1945, i, 29 p., map, notes, bibl. 18×12. As. -/6/-

Ref. : p. 5-12.

Deals with 'Race and language in India : historical survey' (p. 5-12) locating the position of Bengali in the 'Eastern group' (p. 11).

[694]

176. A. 157.

Buddhist survivals in Bengal. (*In* B. C. Law volume, pt. 1, 1945, p. 75-87. bibl.)

Discusses some words such as Buddha, dharma, saṅgha, Kṛṣṇa Rādhikā, Abhimanyu, Dūgī Śaṣṭī, etc., besides some surnames such as, Āic, Hui, Gui, etc., and some place-names.

[694A]

174. C. 311.

India and Polynesia : Austric bases of Indian civilisation and thought. (*In* Bharat-kaumudi, pt. 1, 1945, p. 193-208.)

Holds that the languages of India belong to the four great families—Austric, Dravidian, Indo-European and Sino-Tibetan, and that her Austric languages link her up with the Polynesian islands in the eastern waters of the Pacific where languages allied to Santāli and Muṇḍāri and Khāsī are spoken.

[695]

165. A. 717.

SEN, SUKUMĀR

Bhāṣār itivṛtta, 3rd ed. Burdwan, Sāhitya Sabhā, 1353 B. S., 1946 A. D. ii, 200 p., notes, indexes. 19×13.5. Rs. 5.

1st pub. in 1345 B. S., 1938 A. D.

Traces the development of Bengali language from the 10th cent. A. D.

[696]

182. Mc. 939. 6.

Indo-Iranian spirants and proto-Indo-Aryan spirantisation—Presidential address. (*In* Proceedings and Transactions of All-India Oriental Conference, Thirteenth session, pt. 3, Nagpur University, Oct., 1946, p. 81-86.)

Maintains, '(i) spirantisation of some intervocalic voiced plosives began in I-Ir. and not in Ir. period ; (ii) proto-Indo-Aryan voiced spirant was preserved, more fully in some M. I-A dialects than in O. I-A ; (iii) there were M. I-A dialects that preserved distinct Iranian characteristics ; and (iv) the distinction between I-Ir. voiced and unvoiced conjunct spirants was kept up in M. I-A but not in O. I-A' (p. 86).

[697]

PP 1929.

MISHRA, JAYAKANTA

The language of the Caryāpadas. (*In* Proceedings and Transactions of All-India Oriental Conference, Thirteenth session, pt. 3, Nagpur University, Oct., 1946, p. 87-92.)

Maintains, 'the language of the Caryāpadas seems to represent a proto-Maithili dialect of the Chikā-Chiki area, midway between Standard Maithili and Standard Bengali...' (p. 92).

[698]

PP 1929.

EDGERTON, FRANKLIN

Meter, phonology, and orthography in Buddhist hybrid Sanskrit. (*In* Journal of the American Oriental Society, v. 66, 1946, p. 197-206, bibl.)

[699]

PP 1549.

DASGUPTA, S. N. and DE, S. K.

A history of Sanskrit literature : classical period, v. 1 ; ed. by S. N. Dasgupta. Calcutta, University of Calcutta, 1947, cxxix, 833 p. notes, editor's notes, index, bibl. 24.5 × 15.5. Rs. 25.

In the preface the editor briefly discusses Prākṛta maintaining, 'The Māgadhī on the other hand was reserved for people of low rank...' (p. ix-x).

[700]

I. C./891. 209/D 26.

(The) Pali Text Society's Pali-English Dictionary ; ed. by T. W. Rhys Davids and William Stede. London, Pali Text Society, 1947-49. 8 pts. 29 × 21.5.

Pt. 1(A). Reprinted in 1949. 1st pub. in 1921. xiv, 92 p., bibl.

In the foreword Dr. T. H. Rhys Davids maintains, '... the vernacular on which Pali is based had never passed through the stage of Sanskrit', but 'the Sanskrit roots corresponding to the Pali roots', as given throughout, 'may throw light upon the Pali form...' (p. vii).

Pt. 2. (Ā-O). Reprinted in 1948. 1st pub. in 1922. 81, 1 p.

Pt. 3. (K-Cit). Reprinted 1947. 1st pub. in 1922. 100 p.

Pt. 4. (Cit-No). Reprinted in 1948. 1st pub. in 1923. iv, 1, 114 p.

Pt. 5. (P-Ph). Reprinted in 1949. 1st pub. in 1923, 98, 1 p.

Pt. 6. (Ph-M). Reprinted in 1948. 1st pub. in 1924. 69 p.

Pt. 7. (Y-Vibh), 1948. 88, 1 p.

Pt. 8. (Vim-H). Reprinted in 1949. 1st pub. in 1925. 115 p., notes.

In the afterword Dr. William Stede maintains, '... the Pāli Dictionary gives clues to a variety of problems, which it was hitherto almost impossible to approach...' (p. 203).

[701] 491. 3701/R 468 d/Asia. Soc.

MEHENDALE, MADHUKAR ANANT

Historical grammar of inscriptional Prakrits. Poona, Deccan College Postgraduate and Research Institute, 1948. xxxviii, 345 p., maps, notes, charts, append., index, bibl. 24 × 15. Rs. 21.

Ref. : p. xvii, introd.

Gives a list of 9 Prakrit inscriptions in the Eastern group.

Ref. : p. 183-202.

Deals with the phonology and morphology of 'Prakrit inscriptions of Eastern India' maintaining that, 'the language of Jogīmārā inscription is pure Māgadhī...' (p. 183) and that situated in Bogra district of Bengal, Mahāsthān inscription 'in Prakrit is written in Brāhmī characters of the Aśokan period'. (p. 184).

Ref. : p. 203-268 ; 269-288.

Two chapters devoted to synoptic tables in order to give 'an exact idea of the treatment of different phonemes and morphemes in their space-time context' (p. 203).

[702]

176 B. 319.

TAGARE, GANESH VASUDEV

Historical grammar of Apabhramśa. Poona, Deccan College Post-graduate and Research Institute, 1948. x, 454 p., charts, index, bibl. 23.5×17.5. Rs. 21.

States, '1200 A. D. is the limit of our studies' (p. 3) and explains the meaning of the term Apabhramśa (p. 4) and discusses 'Apabhramśa and Deśi'. (p. 5-7).

Also classifies Apabhramśa literature into Western, Southern and Eastern groups, the last corresponding to the land of Magadhan speeches' (p. 16) and puts the Dohakośas of Kāṇha and Saraha in the Eastern group (p. 20).

Also deals with Apabhramśa phonology besides declension, conjugation and nominal stem-formation in Apabhramśa.

[703] 176. B. 321.

VALÉ, RAMCHANDRA NARAYAN

Verbal composition in Indo-Aryan. Poona, Deccan College Post-graduate and Research Institute, 1948. viii, 324 p., notes, charts, bibl. 24×15. Rs. 18.

Ref. : p. 173-196.

Gives some Bengali examples of NIA roots tracing them from MIA and OIA bases.

[704] 176. A. 167.

VARMA, SIDDHESWAR

Historical grammar of apabhramśa by Dr. G. V. Aagare. (*In Annals of the Bhondarkar Oriental Research Institute*, v. 30, 1949, p. 153-157.)

Reviews the above work which is a historical description of Apabhramśa in to five sub-periods, (a) 500 A. D., (b) 600-1000 A. D., (c) 1000 A. D., (d) 1100 A. D., (e) 1200 A. D., and in which Apabhramśa is classified into three main divisions, viz. (a) Western, .. (b) Southern, .. and (c) Eastern, corresponding to

Bengal, Bihar and Orissa' (p. 153).
[705] PP 1939

MISHRA JAYAKANTA

A history of Maithili literature. Allahabad, Tirabhukti Publications, 1949-50. 2 v. 22×13. Rs. 15.

v. 1—(early and middle periods)-xvii, 472 p., map, illus., facsimis., geneal. tables, notes, append., bibl.

v. 2— (modern period). viii, 187 p., notes, append., indexes bibl.

States, "Vandyaghaṭṭiya Sarvā, nanda (11th Cen.) uses about four hundred Maithili words in his commentary on *Amarakosa*.." (v. 1, p. 99-100).

Dr. Sunitikumar Chatterji hold 'Five hundred years ago the language of Mithila and that of Bengal were much closer to each other : a thousand years ago these were very closely agreeing dialects, if not actually the same speech' (introd. p. viii).

[706] 175. H. 233.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Bāṅgālā bhāṣātattver bhūmikā, 6th ed. Calcutta, University of Calcutta, 1950. xi, 178 p., charts, bibl. 18×13. Rs. 3.

Originally two articles Bāṅlā-bhāṣā ar Bāṅlājā'ter gorār kathā in Sabujpatra, 1332-33 B. S., 1925-26 A. D., p. 803-837, 1333-34 B. S., 1926-27 A. D., p. 19-42 and Bāṅgālā bhāṣār upādān o grāmya śabda saṅkalan in Vaṅgīya Sāhitya Pariṣat Patrikā, 1335 B. S., 1928 A. D., p. 144-153 were published.

1st pub. in book form in 1336 B. S., 1929 A. D.

Discusses the structure of old Bengali language, and traces the development of Bengali language and literature.

Also points out the dates of some poets of the early period as also the dates of their works.

[707] 182. Mc. 942. 16(1).

UPADHYE, A. N.

Jains and Jainism. (In *Mahāmahō-pādhyāya* Prof. D. V. Potdar sixty-first birthday commemoration volume ; ed. by Surendranath Sen, 1050, p. 157-175, bibl.)

• Maintains, 'The Jaina canon in *Ardhamāgadhī* consists to-day of 45 works of varied contents' (p. 162) and, 'they (the Jaina monks) came to write in *Apabhramśa*, which is a successor of *Prākṛit* and an essentially literary language based on contemporary spoken dialects..' (p. 163).

Also refers to some libraries containing 'mss. on all the branches of contemporary knowledge' and 'rare mss. of non-Jaina works' (p. 163).

[708]

175. E. 115.

SEN, SUKUMAR

Comparative grammar of middle Indo-Aryan. Calcutta, Linguistic Society of India, 1951. iii, 146 p., table, notes, bibl. 23.5×14.5. Rs. 7/8/-.

Discusses the evolution of MIA.

Also deals with dialects and dialect-groups, phonology, declension of the noun, declension of the pronoun, the numeral, the verb, nominal Stem formation and 'nominal composition'.

[709]

177. D. 77.

DĀS SAJANĪKĀNTA

Bhāv o chanda. Calcutta, Ranjan Publishing House 1359 B. S., 1952 A. D. i, 96 p., glossary, append 22×13. Rs. 2/8/-.

Ref. : p. 43-96.

Reconstructs the first six lines of *Meghanādbadh kāvya* of Michael Madhusūdan Dutta in the language and style of *Luipāda*, *Varu Candidās*, *Candidās Vidyāpati*, *Kṛttivās*, *Rāmāi Paṇḍit* and later writers, as also in the *Pajjhaṭika* metre.

[710]

182. Nc. 952. 11.

GHOSAL, S. N.

The *Apabhramśa* lyrics in the vernaculars. (In *Indian Historical Quarterly*, v. 28, 1952, p. 29-40, bibl.)

Suggests the existence of real folk-poems which prompted the composition of the Pkt. poems of the *Sattasaī* (p. 30) and maintains, 'the history of transition of the Pkt. folk verses is inseparably connected with the development of the Pkt. speeches..' (p. 31).

Also describes in brief outline the development of the Aryan speech from the stage of the secondary Pkts. to downwards.

[711]

PP 2237.

Reference to other works in *Prākṛta-Paiṅgala*—an *Apabhramśa* text. (In *Journal of the Oriental Institute*, v. 2, Dec., 1952, p. 174-176, notes, bibl.)

Discusses *Prākṛta-Paiṅgala* and states, 'we have found the traces of some Eastern Vernacular forms in the P.P. ..' (p. 176).

[712]

PP 3493.

CAUDHURĪ, RAMĀPRASĀD

Bāmlā bhāṣāy Pāli Śavda o idiyam (In *Sāhitya Pariṣat Patrikā*, pt. 59, 1359 B. S., 1952 A. D., p. 54-67, bibl.)

States that Bengali is derived from *Prākṛtā* and that *Pāli* is the oldest of the *Prākṛtā* languages.

Also gives some examples to show the influence of *Pāli* words and idioms on Bengali.

[713]

EDGERTON, FRANKLIN

Buddhist hybrid Sanskrit grammar and dictionary. New Haven, Yale University Press, 1953. 2v. 28×21. \$15.00.

v. 1. Grammar, xx, 239 p., notes, bibl.

'The Grammar undertakes to analyze and classify all non-Sanskrit grammatical forms of the language. It is primarily descriptive, but also endeavors to relate the forms to Sanskrit and the Middle Indic languages'—Book-jacket.

V 2. Dictionary 627 p.,

index, bibl.

'The Dictionary undertakes a corresponding task for the lexicon of the language'—Book-jacket.

Ref. : p., 624-627.

Contains partial index of middle Indic words Pāli, p. 624-627; Ardha-Māgadhī, p. 627 ; other Prākṛit, Apabhraṃśa, and Deśī words, p. 627.

[714] 491. 35/Ed 36 b.

Buddhist hybrid Sanskrit reader ; ed. by Franklin Edgerton. New Haven, Yale University Press, 1953. ix, 76 p., notes, bibl. 25.5×16.5. \$2.50.

In the preface the editor maintains, 'The plain fact is that BHS is not Sanskrit' (p. vi).

'It (Buddhist hybrid Sanskrit) is based on an old popular (middle Indic) dialect...'

'Companion to this Reader is a two-volume Buddhist Hybrid Sanskrit Grammar and Dictionary'—Book jacket.

A collection of some prose and poetry pieces.

[715] 491. 38/Ed 36 b.

CHATTERJI, SUNĪTIKUMAR

The Indian synthesis, and racial and cultural inter-mixture in India. (*In* Proceedings and Transactions of the All India Oriental Conference, Seventeenth session, Ahmedabad, Oct.-Nov., 1953, Addresses, p. 22-60, bibl.).

Presidential address.

Holds that 'the Indian people is a mixed people, in blood, in speech, and in culture' and discusses (1) 'Blood or racial fusion among Aryan and non-Aryan', (2) 'Linguistic interaction and the evolution of an 'Indian character' in the languages of India', and (3) 'Aryan and non-Aryan cultural and religious fusion'.

Also points out that the Bengali word *badur* (with the pleonastic affix-ur) is found in Andamanese and in the dialects of Austro-Asiatics.

Also holds that the words *kārpāsa*, *tāmbūla*, *kadalī*, *kambala*, *bāṇa*, etc., are of Austric origin.

Also holds that a Kirāta vocabulary exists in Indo-Aryan place-names and ordinary words and that the dental pronunciation of *c*, *j*, *ch*, *jh*, as *ts*, *dz*, *s*, *z*, etc., in the Himalayan speeches, in East Bengal and in Assamese is possibly the result of the influence of a Sino-Tibetan substratum.

Also holds that the most important change in the phonetic system of the Indo-Aryan was its adoption of the retroflex or cerebral sounds, *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*, etc., besides the tongue-lip dentals *t*, *th*, *d*, *dh*, *n*, etc.

Further suggests the Dravidian influence in the 1-affix in the Bengali word *gela* and in the 'compound verb' '*Kariyā diyāche*', etc., as also in the employment

of a root—meaning 'to-do' + a noun to express the simple idea of a verb root, e.g., *jiñāsā karā*.

Also holds that the 'Echo words', e.g., *ghoṛā-ṭoṛā*, etc., form points of agreement between Aryan and Dravidian in India.

Also holds that words from the Dravidian were being borrowed by the Aryan speech and that the non-Aryan languages in the Northern India while dying out left their undying impress upon the new Indo-Aryan languages as they evolved out of Prākṛt and that it was Prākṛt which largely supplanted the non-Aryan speeches.

[716]

PP 1929.

SHAHER, ROBERT

Classification of the northernmost Naga languages. (*In Journal of the Bihar Research Society*, v. 39, 1953, pt. 3, p. 225-264, notes, bibl.).

States, '*Aṅga, Vaṅga*, and *Kaliṅga* look like Sanskritization of Tibeto-Burmic *Aṅ*, *Waṅ* or *Vaṅ*, *Ka-liṅ* or *Kliṅ*, and before the Aryans arrived in eastern India the Tibeto-Burmans seem to have ruled also over Puṇḍra and Suhma, although the people of the former kingdom appear to have been Mundic' (p. 225).

[717]

PP 1765.

GODE, P. K.

Studies in Indian literary history. Bombay, Singhi Jain Śāstra Śikshāpīṭh, Bhāratiya Vidyā Bhavan, 1953-54. 2 v. 24.5 × 16.5, Rs. 40/-.

v. 1. xxii, 546 p., notes, geneal. tables, charts, indexes, bibl.

Ref. : 31-35.

Points out the philological importance of the manuscript of *Deśināmamālā* of Hemachandra copied in 1241 A. D., 69 years after the death of the author, being 'the oldest dated ms. of the work so far known' (p. 34).

v. 2. xvi, 543 p., geneal. tables, notes, charts, indexes, bibl.

[718]

891. 209/G 542.

EDGERTON, FRANKLIN

Buddhist hybrid Sanskrit : language and literature. Banaras, Banaras Hindu University, 1954. ii, 88 p., bibl. 25 × 16.

Holds that Buddhist hybrid Sanskrit 'originally was, or was based on, ancient pre-Christian, Middle Indic vernacular' (p. 2) and that it is different from *Ardha-Māgadhī* (p. 65).

Further maintains, 'In the verb inflection, BHS in general follows the lines of Middle Indic as a whole, exemplified in both Pali and Prakrit...' (p. 64).

Also points out, 'Skt. *Jagat*, 'world', becomes *Jaga*, which is very common (*jaga*—in compounds...)' (p. 74-75).

[719]

176. B. 349.

TRIVIKRAMA

Prakrit grammar of Trivikrama ; ed. by P. L. Vaidya. Sholapur, Jaina Saṃskṛtisaṃrakṣaka Saṃgha, 1954. xxxvii, 478 p., port., appends., bibl. 21.5 × 13. Rs. 10.

T. p. also in Sanskrit.

Ref. : p. 232-272, 273-339.

Contains rules on *Apabhraṃśa* with examples.

Ref. : p. 422-456.

A list of *Deśya* words with glossary and reference.

[720]

I. C/XII. B. 11.

DE VREESE, K.

A Dravidian turn in Apabhramśa.

(In *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 1954, p. 35-42, notes, bibl.)

Deals with "a mode of expressing the 'motion form' by means of the ablative followed by *hontau*..." (p. 35), referring to the use of the single ablative in all Apabhramśa dialects and maintaining, 'the use of the ablative with *hontau* must be considered as a contamination of the OIA and the Dravidian idiom...' (p. 41) and, 'In Bengali, as is well known, the ablative can be formed by the terminative—*haite*, the present participle *ha*—'to be' (p. 42).

[721]

PP 3515.

GHOSAL, S. N.

Apabhramśa and post-Apabhramśa features in the early Prākṛits. (In *Indian Historical Quarterly*, v. 30, 1954, p. 245-263, notes, bibl.)

Raises the problem. 'if Ap. arose so late (6th century A. D.) how its forms could make its appearance in the early texts, some of which go far back as few centuries before the Christian era' (p. 263).

[722]

PP 2237.

BASU, DWIJENDRANATH

Dubitative word *hay(a)* to be in Bengali. (In *Indian Linguistics*, v. 14, 1954, p. 141-142)

Suggested it to be an old Māgadhī form handed down to us.

[723]

PP 985 D.

SEN, SUKUMAR

Four Indo-Aryan etymologies. (In *Indian Linguistics*, v. 14, 1954, p. 146-147).

Discusses the derivations of the word *Bāsali* and *Bāśuli*.

Also traces the word *mag(a)* to OIA *madgu*.

Further states that the word *jhumur(a)* is connected with the word *jhumula* mentioned in the old Maithili work *Varṇaratnākara* [724] PP 985 D.

DE VREESE, K

Apabhramśa studies. (In *Journal of the American Oriental Society*, v. 74, 1954, p. 1-5, 142-46, notes, bibl.; v. 79, 1959, p. 7-16, notes, bibl.)

Maintains, '...Apabhramśa, while still continuing to be connected with Sanskrit morphologically and syntactically, occasionally shows phrasological influences from Dravidian' (v. 74, p. 1).

Also refers to some 'instances of endingless genitives' in the *Dohakoṣas*, (v. 79, p. 10).

Further holds, '...since Apabhramśa as known to us was a literary language, the use of endingless *ca* e-forms must consequently be regarded as a Vulgar Middle Indic element in the language...' and that the final terminus for Apabhramśa as a spoken language continued till about the 12th century A. D., maintaining, 'As after that period Middle Indic influences can no longer have been at work, we have to take into account from that date onwards the impact of NIA vernaculars, which continue the Vulgar Middle Indic lines of development to a great extent...' (v. 79, p. 15).

[724A]

PP 1549.

ENCYCLOPAEDIA BRITANNICA, 24 v. Chicago, Benton, 1955.

1st pub. in 1768.

Ref. : v. 3, p. 407-408.

Deals with Bengali language and literature maintaining that the language of northern Bengal 'is, in reality, a connecting link between Assamese and Bihari..' (p. 408).

• Ref. : v. 12, p. 257-258.

Deals with Indo-Aryan languages and points out the position of Bengali.

Ref. : v. 18, p. 415-418.

Deals with the 'Prakrit languages' maintaining that the Western limit of Māgadhi 'must have been about the longitude of the city of Benares' (p. 416).

[725]

032/En 19.

BHANDARKAR, D. R.

Aśoka, 3rd. ed. Calcutta, University of Calcutta, 1955. xviii, 366 p., tr., notes, index, bibl. 21.5×13.5. Rs. 6/-.

Maintains, '...the dialect of the pillar inscriptions was an official language developed at the royal court of Pāṭaliputra and based upon the vernacular of Magadha. (p. 174). The change of *r* to *l* and of *o* to *e*, so peculiar to Magadhi, are noticeable in the language of these inscriptions, the only exception being in regard to the use of palatal *s* for dental *s* (p. 175).. it seems that the Magadha court language, owing to the imperial capital being stationed at Pāṭaliputra, was completely foisted on Madhyadeśa and —Kaliṅga, and became a sort of *lingua franca* over that wide area' (p. 175).

[726]

165. A. 819.

CHATTERJI, SUNITIKUMAR

The place of Assam in the history and civilisation of India. Gauhati, University of Gauhati, 1955, ii, 84 p., notes, bibl. 24.5×16.5. Rs. 5/-.

Maintains, 'In the development of Assamese from Magadhi Prakrit and Apabhramsa, Old and Middle Indo-Aryan interior sibilant (*ś=ś, ṣ, s*), became *h*. This also characterised East Bengal dialects as well (p. 42).

[727]

168. D. 37.

BHAYANI, H. C.

Presidential address—Prakrit and Jainism Section. (*In Proceedings and Transactions of the All India Oriental Conference, Eighteenth session, Annamalainagar, Dec., 1955, p. 49-57, bibl.*).

Refers to the importance of Jaina mythological literature 'from the point of view of folk-lore and other studies' and refers to the works and publication dealing with the middle Indo-Aryan Apabhramśa, etc. maintaining, "these modes of expressing 'motion form' are quite characteristic of the NIA languages like Hindi.. Bengali, etc." (p. 53-54).

Also refers to the Apabhramśa works which have recently come to light and the Prākṛit and Apabhramśa lexical works important for the study of early New Indo-Aryan.

[728]

PP 1929.

MEHENDALE, M. A.

Presidential address — Indian linguistic section: some remarks on the language of the original Buddhist canon. (*In Proceedings and Transactions of All India Oriental Conference, 18th session, Annalamalainagar, Dec., 1955, p. 83-94, bibl.*)

Refers to some publications on OIA and MIA and deals with some words important for the study of MIA languages maintaining, '*Vedana* in Pali then may represent the translation of an eastern middle-Indic *vetana* or it may be just the preservation of the old *vedana* continued in some spoken dialect' (p. 90).

[729]

PP 1929.

GHOSAL, S. N.

Nasals in contact with mutes in the Prākṛta-Paiṅgala. (*In Annals of the Bhandakar Oriental Research Institute*, v. 36, 1955, p. 227-230).

Maintains, 'Anusvāra cannot be a true representative of the nasals in contact with the mutes' (p. 230).

[730]

PP 1939.

MAJUMDAR, RAMPRASAD

A dark chapter in the history of Bengal. (*In Journal of the Bihar Research Society*, v. 41, pt. 1, Mar., 1955, p. 59-67, notes, chart, bibl.)

Holds that 'Tāmralipta... 'Tāmralipta' does not speak to Tamil blood in Bengal. Lāṅgala does not seem to be an 'Austic' or Non-Aryan word. The suffix '-āla' in Bengāl (a) (or Bengal) is not necessarily Dravidian...' (p. 64) and that 'the *Bengali language* and the names of *rivers, trees* and '*Gotra's* in Bengal are mainly 'Aryan' (p. 65).

[731]

PP 1765.

BASU, DWIJENDRANATH

On the negative auxiliary in Bengali. (*In Indian Linguistics*, v. 15, 1955, p. 9-13).

"... The use of *nāhi* (*kā*) is found in the OB and MB (as in *Śrī-kṛṣṇakīrtan*) generally in the sense of 'does not exist' also as simple negative adverbial particle..." (p. 11).

[732]

PP 985 D.

YASU, ŚUDDHASATTVA

Bāmlā bhāṣār bhūmikā. Calcutta, Ekak Prakaśanī, 1362 B. S., 1955 A. D. iv, 160 p., charts, append. 18×12. Rs. 2/8/-.

A work on philology dealing with some special forms of words as contained in *Caryāpada* and *Śrīkṛṣṇakīrtan*.

[733]

B 891-44/V 923 v.

KEITH, A. BERRIEDALE

A history of Sanskrit literature, reprint. London, Oxford University Press, 1956. xxix, 575 p., notes, indexes, bibl. 22×13.5.

1st. pub. in 1920.

Ref. : p. 26-31.

Contains a short dissertation on 'The Prākṛits' maintaining, 'eastern dialect may fairly be regarded as a forerunner of the Ardhamāgadhī of the grammatical tradition, though that language has been largely affected by Western influences in its later form' (p. 28).

Ref. : p. 32-36.

Contains a short dissertation on Apabhraṃśa maintaining, 'in Bengal we find a type of Apabhraṃśa long in use in Buddhist texts...' and, 'in Bengal the Apabhraṃśa used was not formed by applying vernacular inflexions to the local Prākṛit..., and also, 'There is no reason to suppose that Apabhraṃśa formed a necessary step towards composition in vernaculars...' (p. 35).

[734]

I. C. 891.209/K 269.

KOCHAD, HARIVANŚ

Apabhraṃśa-sāhitya. Delhi, Bhārati Sāhitya Mandir, 1956. viii, 435 p., appends., index, bibl. 21.5×13.

On the development of Apabhraṃśa language, and literature.

[735]

H 891. 3/KO 373.

MACDONELL, A. A.

India's past : a survey of her literatures, religions, languages and antiquities. Varanasi, Banarsidass, 1956. x, 300 p., facsim., illus., maps, notes, index, bibl. 17.5×12. Rs. 10/-.

Ref. : p. 199-240.

Discusses Ardha-māgadhī, Māgadhī, Apabhraṃśa, Tatsama, Tadbhava, Deśya, Bengali and other languages.

[736]

I. C. 954/M 146.

GHOSAL, S. N.

An enquiry into Eastern Apabhramśa.
(*In Journal of the Asiatic Society*,
v. 22, no. 1, 1956, p. 1-21, bibl.)

Maintains, 'The Eastern Ap. or the literary Ap. speech, evidenced in the Dohākoṣa and other eastern texts, is by no means separate from the Western or Śaur. Ap., which was cultivated as a literary language in the east as in many other places of India. At the time of its cultivation it might have come in close contact with the local dialects from which it absorbed certain forms. But the latter did not alter the basic character of the speech. The spoken dialect of the east, viz., Māg. Ap., which was the real descendant of the Māg. Pkt., was absolutely different from this western speech employed in the eastern literature.' (p. 21).

[737] PP 3213 A

Controversy over the significance of Apabhramśa and a compromise between the views of Jacobi and Grierson. (*In Journal of the Asiatic Society*, Letters, v. 22, no. 1, 1956, p. 23-37, bibl.)

Discusses the views of the two schools and holds, 'whatever little specimens of the Nāgara or the Śaur. Ap. we possess, we should utilize the same in tracing the history of the modern speeches, since they may throw some light upon the course of development which the NIA dialects have undergone and help in explaining many difficult formations of the latter' (p. 37).

[738] PP 3213 A.

SHAHIDULLĀH, MUHAMMAD

—Prākṛta o Bāṅgālā. (*In Sāhitya Parisat Patrikā*, pt. 63, 1363 B. S., 1956 A. D., 79-82 p.)

Traces the origin and development of Bengali language from 'Ādim Prākṛta'.

[739]

A middle Indo-Aryan reader, rev. ed. ; ed. by Sunitikumar Chatterji and Sukumar Sen. Calcutta, University of Calcutta, 1957. 2 pts. 22×13. Rs. 10/-.

Pt. 1. v, 101 p., bibl.

Contains 85 pieces of texts including one piece each from the Dohākoṣa of Saraha and that of Kānha, three pieces from Prākṛta-paiṅgala, two pieces from Kīrtīlātā as also pieces from some other works.

In the preface the editors hold that 'all phases of Middle Indo-Aryan along its nearly two-thousand years of development right down to the initial period of New Indo-Aryan have been sought to be represented'.

They also point out the importance of Sanskrit for the 'understanding of Middle Indo-Aryan and also of New Indo-Aryan'.

Pt. 2. 124 p. (103-226 p.), charts, notes.

1st ed. by Sunitikumar Chatterji, Sukumar Sen and Gokuldas De was pub. in 1953.

[740] 176. B. 277(1)

PISCHEL, R.

Comparative grammar of the Prākṛit languages ; tr. from the German by Subhadra Jhā. Varanasi, Motilal Banarsidass, 1957. ii 437 p., index, glossary, bibl. 24×15. Rs. 50/-.

Deals with Māgadhi, Ardhamāgadhi, Apabhramśa, etc., main sections of the work being phonetics, morphology and on word-formation and compounds, besides introduction.

[741] 176. B. 351.

GHOSAL, S. N.

THĀKRA

A note on the eastern and western manuscripts of the *Prākṛita-paiṇ-gala*. (*In Indian Historical Quarterly*, v. 33, no. 1, 1957, p. 50-61, notes).

Suggests, 'the mss. of the PP, which evinced de-aspiration in the conjunct-sounds and the loss of intervocalic h, imbibed the tendency from the spoken Bengali tongue that was current at the time of the transcription of the mss. .' (p. 61).

[742]

PP 2237.

SEN, SUKUMAR

Syncopated aspiration in middle Bengali. (*In Indian Linguistics*, Bagchi memorial volume, 1957, p. 19-20).

Quotes examples from *Śrīkṛṣṇa Kīrtan* to show 'an aspirate which resulted from the corresponding non-aspirate coalescing with the aspirate (h) intervened by a vowel' (p. 19).

[743]

PP 985 D.

BASU, DWIJENDRANATH

On the word 'devara'. (*In Indian Linguistics*, Bagchi memorial volume, 1957, p. 111-115, bibl.)

Maintains, 'The etymology *dvi-vara* could forthwith be dismissed as a false one .' (p. 115).

[744]

PP 985 D.

DATTA, MAHENDRANATH

Bāṃlā bhāṣār prasādhān. Calcutta, Mahendra Publishing Committee, 1364 B S., 1957 A. D. viii, 118 p., notes, index, bibl. 21 5×12 5. Rs. 2/-.

Discusses the origin of the Bengali script and language besides other topics.

[745]

(*In Central Asiatic Journal*, v. 3, no. 3, 1957, p. 220-236, bibl.)

Points out that the word is of Turkish origin though it occurs in *Samarāicakahā* (788-820 A. D.), and insome other old works.

Also holds that the words was brought to India by the speakers of Yue-che-Tokhāri language and that 'the word *thkāura* is a link connecting Indian culture with the vast Eurasian Tokhārian world' (p. 236).

[746]

PP 4521.

NORMAN, K. R.

Samprasāraṇa in middle Indo-Aryan (*In Journal of the Royal Asiatic Society of Great Britain and Ireland*, pts. 1 and 2, 1958, p. 44-50, notes, bibl.)

Maintains, '...in some cases the samprasāraṇa formation is older than the MIA sound changes..' (p. 45), and also criticises the term 'samprasāraṇa' (p. 50).

[747]

PP 3515 A.

LITERARY HISTORY

WILSON, H. H.

Essays and lectures chiefly of the religion of the Hindus; ed. by Reinhold Rost. London, Trübner & Co., 1862. 2v. 21×13.

v. 1. xii, 399 p., notes, index, bibl.

Many of these compositions, 'were originally published in periodicals and transaction of Oriental Societies..'—preface, p. vi.

Deals with the Vaiṣṇavs, Śaivas, Śāktas, Jains, etc., giving short accounts of Jayadeva, Matsyendra-nāth, Gorakhnāth, Kānphāṭas, Kabir, and referring to Kṛṣṇa Kīrtana, by Govinda dās and Vidyāpati (p. 168).

v. 2. i, 416 p., notes, index, bibl.

[748]

175. E. 55.

MUKHOPĀDHYĀY, HARIMOHAN

Kavicarit, pratham bhāg. Calcutta, New Sanskrit Press, 1869. ii, 182 p. 17×10.

An introductory brief history of Bengali poetry together with selections from the works of Kṛttivās and some later writers.

[749] 182. Cd. 869.2(1).

Lives of the Bengali poets, with selections from their works, and an introductory brief history of Bengali poetry, part 1 by Harimohan Mukhopadhyay. Calcutta, New Sanskrit Press, 1869. (*In Calcutta Review*, v. 50, 1870, p. 231-236, bibl.)

A critical notice on Kavicarit, pt. 1, by Harimohan Mukhopadhyāy.

[750] PP 3215.

CAṬṬOPĀDHYĀY, MAHENDRANĀTH

Vaṅgabhāṣār itihās, pratham bhāg. Calcutta, Gupta Press, Sambat 1928, 1871 A.D. ii, 100 p., notes, bibl. 10.5×16.5.

Discusses the growth of Bengali language and development of Bengali literature beginning with the padas of Vidyāpati and Vaḍu Caṇḍidās.

[751] 816/V.S.P.

Lives of the Bengali poets by Harimohan Mukurjya. Calcutta, New Sanskrit Press, 1869. (*In Calcutta Review*, v. 53, 1871, p. 294-316).

A critical notice on Kavicarit, pt. 1, by Harimohan Mukhopadhyāy.

[752] PP. 3215.

Bāṅgālā Bhāṣā. (*In Vaṅgadarśan*, 1279 B.S., 1872 A.D., p. 272-279, 330-336, 342-349, notes.)

A discussion on Bāṅgālā bhāṣā o Bāṅgālā sāhitya viṣayak prastāv by Ramgati Nyāyratna'.

[753] 182. Qb. 873. I.

Bangala bhasa o Bangala sahitya bishayak prastab : a discourse on the Bengali language and literature ; with a brief account of the lives of the most famous Bengali authors, together with short criticisms on their works, part 1 by Ramgati Nyayaratna. Hugli, Budhodaya Press, Samvat 1929. (*In Calcutta Review*, v. 56, 1873, p. vi-xi, notes).

A notice on the above work.

[754] PP 3215.

DUTT, SURENDRAKRISHNA

Bengali literature. (*In Bengal Magazine*, v. 2, 1873-74, p. 105-112.)

A glimpse of Bengali literature beginning with the compositions of Vidyāpati.

[755] PP 357.

ARCYDAE

Literature of Bengal. (*In Bengal Magazine*, v. 2, 1873-74, p. 335-341, 385-396, 460-471, 514-528, 529-540 ; v. 3, 1874-75, p. 15-31, 71-74, 97-109, 162 ff, 237-246, 381-388, 429-445, 477-489 ; v. 4, 1875-1876, p. 49-57, 97-103, 287-295 ; v. 5, 1876-77, p. 1-13, 49-56.)

Discusses the development of Bengali literature from Jayadeva Goswami, 'earliest poet of Bengal' to 'The period of European influence' maintaining, 'the literature of our country bears true impress of the national mind through its successive changes, and is the *only* index to the condition of the millions of Bengal during several hundreds of years' (v. 2, p. 341).

[756] PP 357.

Vaṅgasāhitya. (*In Bhāratī*, 1284 B.S., 1877 A.D., p. 24-29, 278-284, 423-426.)

Discusses Rameścandra Datta's *The Literature of Bengal*. Also discusses Bengali literature, besides Vidyāpati and Caṇḍidās.

[757] 182. Qb. 878. I.

VASU, RĀJNĀRĀYAṆ

Bāṅgālā bhāṣā o sāhitya viṣayak vakṛtā. Calcutta, Nutan Bangala Vantra (Press), 1800 S.E., 1878 A.D. ii. 76 p., notes, bibl. 21×12.

A glimpse of Bengali literature containing short accounts of the poets beginning with Vidyāpati.

[758] 182. Mc. 878. 1(1).

SARKĀR, GAṄGĀCARAṆ

Vaṅgasāhitya o Vaṅgabhāṣā viṣaye vakṛtā. Chinsurah, Sādhārāṇī Press. 1880. 74 p. 21.5×12.5.

A lecture on Bengali literature discussing Vidyāpati, Caṇḍidās, Kṛttivās and some later writers.

[759] 182. Mc. 878. 1(3).

SIMHA, KAILĀSCANDRA¹

Bāṅgālā bhāṣā o Bāṅgālā sāhitya. (*In Tattavodhinī Patrikā*, 1803 S.E., 1881 A.D., p. 132-137, 169-173, 190-193, 229-233; 1804 S.E., 1882 A.D., p. 10-16, 54-56, 109-112, notes, geneal. table, bibl.)

Incomplete.

Holds that in the 14th century the country and its language came to be known as Bāṅgālā and its people as Bāṅgālī.

Also holds that Rājmalā in Sanskrit and in current Bengali poetry form was composed by Bāṇeśvara and Śukreśvara by order of king Dharmamāṇikya of Tripurā in 1407 A.D.

Further discusses Caṇḍidās, Vidyāpati, Jayadeva and Caitanya.

[760]

GHOṢ, KAILĀSCANDRA

Bāṅgālā sāhitya. Rāynā (Burdwan), 1292 B. S., 1885 A. D. ii, 147 p., bibl. 21.5×16. As. -/12/-.

Discusses the development of Bengali literature as also the the social and political conditions of the country.

[761]

839/V.S.P.

ṬHĀKUR (TAGORE), BALENDRANĀTH

Prācīn Baṅga sāhitya. (*In Bhāratī o Bālak*, 1296 B.S., 1889 A.D., p. 127-131.)

Holds that the poets of old Bengal were influenced by their previous poets in depicting the pictures of Kṛṣṇa and Śiva.

Also refers to the different types of old Bengali poetry.

[762]

182. Qb. 878. 13.

GANGULI, DINONATH

Bengali language. (*In Calcutta Review*, v. 98, 1894, p. 104-131, notes, bibl.)

A discussion on the development of the Bengali literature beginning with poems of Vidyāpati and Caṇḍidās.

[763]

PP 3215.

BHADRA, JAGABANDHU

Rasikatva. (*In Anusandhān*, 1301 B.S., 1892 A.D., p. 49-54, 101-106, 130-138, 341-349.)

Discusses rasika, rasikā, rasikatva, and rasikabhakta, pañcara-sikas, besides the five rasas, etc.

Also discusses some padas including some of Caṇḍidās and of Vidyāpati.

Further points out that Śrī-kṛṣṇakīrtan is stated to be written by Vidyāpati as also by Caṇḍidās.

[764]

182. Qb. 892. 5.

DUTT, ROMESHCHUNDER

The Literature of Bengal, rev. ed. Calcutta, Thacker, Spink & Co., 1895. vi, 250 p., ports. 18×12.

'A biographical and critical history from the earliest times closing with a review of intellectual progress under British rule in India'—half title.

[765]

175. H. 155.

Vaṅgabhāṣā o sāhitya. (*In* Vaṅga-darśan, 1309 B.S., 1902 A.D., p. 165-169.)

Discusses Vaṅgabhāṣā o sāhitya, 2nd ed. by Dīneścandra Sen, besides Śiva, Caṇḍī and other divinities of the post-Buddhist literature.

[766] 182. Qb. 873. 14.

Vaṅgabhāṣār lekhaḥ, v. 1 ; ed. by Harimohan Mukhopadhyay. Calcutta, Vaṅgavāsī Electro-machine Press. 1311 B.S., 1904 A.D. xiii, 1008 p., table., 20×12.

Short accounts of a number of writers beginning with Caṇḍidās and Rāmamaṇi.

[767] 1.C./B 928/M 89614 v.

SEN, DĪNEŚCANDRA

Vaṅga-bhāṣār kramik śrīrddhi. (*In* Bhāratī, 1311 B.S., 1904 A.D., D. pt. 1, p. 336-348.)

Discusses the primary sources of Bengali literature and points out its development in the different channels.

[768] 182. Qb. 878. 32.

Bāṅgālā Bhāṣā: Bāṅgālā sāhitya. (*In* Viśvakoṣ, v. 18 ; ed. by Nagendra-nath Vasu, 1314 B.S., 1907 A.D., p. 19-29, 29-238, notes, bibl.)

Discusses the origin of Bengali language as also the growth and development of Bengali literature.

[769] B 030/V 829(18).

Vaṅgabhāṣār kramonnati. (*In* Sāhitya, 1314 B.S., 1907 A.D., p. 22-30, bibl.)

Discusses the literature of the early period.

[770] 182. Qc. 890. 15.

Bāṅgālā bhāṣāy anuvād-sāhitya ; Bāṅgālā sāhitya. (*In* Sāhitya, 1314 B.S., 1907 A.D., p. 119-125, 145-153, 562-564, bibl.)

Discusses some works including Kṛttivās's Rāmāyaṇa, Saṅjaya's Mahābhārata and Mālādhara Vasu's tr. of the Bhāgavata.

[771] 182. Qc. 890. 15.

GHOṢ, DEVNĀRĀYAṆ

Brahmaputra upatyakāy prācīn kavi : (1) Ḍāk ; (2) Śrīdhar Kandali. (*In* Sāhitya Pariṣat Patrikā, pt. 15, 1315 B.S., 1908 A.D., p. 244-248, glossary.)

Discusses Ḍāk, famous for his sayings and Śrīdhar Kandali, a Vaiṣṇava poet.

[772] 182. Qb. 894. 15.

VĀJPEYĪ, JAGADĪŚ

Jayadeva, Vidyāpati and Caṇḍidās. (*In* Sāhitya-saṁhitā, 1317 B.S., 1910 A.D., p. 93-98, notes.)

A short dissertation on the nature and quality of their padas.

[773] 182. Qb. 900. 40.

EV, ANĀTHKṚṢṆA

Vaṅger kavita, 2 v. Calcutta, Sāhitya Sabhā, 1317-18 B.S., 1910-11 A.D. 21×12.

v. 1. ii, 80 p., bibl.

A short history of the development of Bengali literature.

v. 2. v, 392 p., notes, bibl.

A more detailed history of the development of Bengali literature up to the 19th century with quotations from the texts.

[774] 8085-8086/V.S.P.

MITRA, ŚIVRATAN

Virbhūm sāhitya-carca. (*In* Virbhūmi, 1317-18 B.S., 1910-11 A.D. t p. 21-30).

Discusses the different poet of the place including Jayadeva and Caṇḍidāsa, besides Dharma worship and Śaiva cult.

Also holds that the original work (Dharmamaṅgal) of Mayūr-bhaṭṭa may yet be traced.

[775] 182. Qc. 910. 71.

SEN, DINESCHANDRA

History of Bengali language and literature. Calcutta, University of Calcutta, 1911. 1030 p., front., illus., notes, index, bibl. 21×13.

Deals with the language and literature from the earliest times down to the middle of the nineteenth century.

Also refers to the use of Bengali characters in Uṣṇīṣa vijay dhāriṇī ms. (p. 2, note.)

Further states that the aphorisms of Ḍāk and Khanā furnish 'old specimens of our vernacular' (p. 19) and that 'they are the heritage of an agricultural race' also that 'no particular person or persons should be credited with their authorship' (p. 26.)

2nd ed. pub. in 1954.

T. W. Clark refers to the above work and states, 'His (Dr. Sen's) *History of Bengali Language and Literature*, though written in 1911, has not yet been superseded'—Bulletin of the School of Oriental and African Studies, v. 17, 1955, p. 504, note.

[776] 175. H. 45.

BEVERIDGE, H.

The history of the Bengali language and literature, by Dinesh chandra Sen, Calcutta, pub. by the University, 1911. (*In Journal of the Royal Asiatic Society of Great Britain and Ireland* for 1912, p. 279-285, notes, bibl.)

Notices the work maintaining it to be a valuable contribution.

[777] PP 3515.

RAKSIT, HĀRĀNCANDRA

Bhikṭoriyā-yuge Bāṅgālā-sāhitya. Majilpur (24 parganas), pub. by the author, 1318 B.S., 1911 A.D. vi, 356 p., plates, notes, bibl. 21×13. Rs. 3/-.

Discusses Vidyāpati, Caṇḍidās, Kṛttivās and others in the preliminary part of the work.

[778] I.C./B 891. 4409/R 13748 v.

VANDYOPĀDHYĀY, SAROJNĀTH

Prācīn o ādhunik Bāṅgālā sāhitya. (*In Sāhitya Samhitā*, 1318 B.S., 1911 A.D., p. 257-276.)

Discusses the merits of the old and modern literature.

[779] 182. Qb. 900. 41.

GOSVĀMĪ, KRṢṢṢĀŚĪ

Vaṅga sāhitye Vaiṣṇav kavīder sthān. (*In Gṛhasiṭha*, 1320 B.S., 1913 A.D., p. 142-157.)

Discusses some padas including a few of Caṇḍidās.

[780] 182. Qb. 909. 30.

ŚĀSTRĪ, HARAPRASĀD

Abhibhāṣaṇ—Vaṅgīya sāhitya sammilan, saptam adhivēśan, Calcutta. (*In Dacca Review of Sammilan*, 1320 B.S., Caitra, 1913 A.D., p. vii-xxix, introd.)

States that 400 years ago the district of 24 Parganas was known as 'Vuṛaniyār des', i.e., the country submerged during the rainy season.

Also states that about 4-5 hundred years ago names of places like Kumārahātṭa, Bhātpārā Kāṅkārā .. Bārūpur, Chatrabhog and Pichaldā are found to be stated.

Further discusses the Buddhist songs, verses and Dōhās besides other topics.

[781]

Abhibhāṣaṇ. (*In Mānasī*, 1320-21 B.S., 1913-14 A.D., pt. 1, p. 331-369.)

Address delivered as President of the Reception Committee of Vaṅgīya sāhitya sammilan held in Calcutta.

Discusses some Siddhācāryas Sahajīyā songs, verses and Dōhā written in old Bengali script besides some people, ports and industries of old Bengal as also other topics.

[782] 182. Qb. 909. 57.

SEN, ŚAŚĀNKAMOHAN

Varṅga-vāṇī. Dacca, Albert Library, 1915. 2 v. 17×11.5. Rs. 4/8/-.

v. 1. vii, 291 p., notes, bibl.

Discusses Bengali literature beginning with Māṇikcāder gān and Śūnyapurāṇ, besides metres as contained in some lines of Vidyāpati and Caṇḍidās.

v. 2. 239 p., notes, index, bibl.

Discusses some modern poets.

[783] I.C./B 891. 4409/Se554 v.

Virbhūm vivaraṇ ; ed. by Māhimā-nirāñjan Cakravartī Hetampur (Birbhūm), Virbhūm Anusandhān Samiti, 1323-34 B.S., 1916-27 A.D.

3 v. 23.5×14.5. Rs. 8/-.

v. 1. ix, xiv, 256 p., front., plates, geneal. tables, notes, bibl.

Ref : p. 194-229.

A dissertation on Jayadeva, and his time besides his Gītagovinda and Kenduvilva.

Ref : p. 230-256.

Contains Lāu Sen story.

v. 2. xii, xi, 264 p., front., plates, facsim., notes, appends., bibl.

v. 3. v, x, 288 p., plate, bibl.

Ref : p. 1-144.

A dissertation on Rāmī, Caṇḍidās, Vidyāpati, Dīnacandīdās, Śrīkṛṣṇakīrttan, Vāṣulī, Chātnā, and Nānur besides jhumur songs, etc., and on Caṇḍidās problem.

Ref : p. 186-193.

On the story of Kamdal bagh as contained in Dharmamangal.

In the preface to v. 1, Nagendra-nāth Vasu discusses the different regions in Virbhūm district including Kenduvilva, the seat of Jayadeva, Dhekur, the seat of Ichāi Ghōṣ, Daṇḍabhuktī and its neighbouring state Senbhūm, besides Lāu Sen and Mahīpāla.

13 LNL/60

In the preface to v. 3, Haraprasād Śāstrī raises the Caṇḍidās problem and deals with Kīrttan songs.

[784] 182. Ab. 916. 1-3.

CHAUDHURI, P.

The story of Bengalee literature. Calcutta, Pub. by the author, 1917. 24 p. 22×13.5.

A glimpse of Bengali literature beginning with Caṇḍidās, who 'was a contemporary of Chaucer'

(p. 3).

[784A] 175. H. 91.

SASTRI, HARAPRASAD

Bengali Buddhist literature. (In Calcutta Review, 1917, p. 390-407, bibl.)

Discusses Gītagovinda as also Vidyāpati and points out the former influence of Bengal on Maithil language, literature and script.

Also deals with the Dharma cult, Śūnyapurāṇ and Rāmāi Paṇḍit.

Further discusses the Caryās and the Dohākoṣas as also their language, composers and philosophy, besides other topics.

[785] PP. 3215.

GHOṢ, VIJAYKṚṢṆA

Vaṅgasāhityer itikathā. (In Māl-añca, 1324 B. S., 1917 A. D., pt. 2, p. 626-637.)

Gives an analytical summary of the story of Bengalee literature by Pramathanāth Caudhuri.

[786] 182. Qc. 914. 21.

MONAHAN, F. J.

Bāṅgālār prācīn itihās ; ed. by Vimalā Maitreya. (In Sāhitya, 1324 B. S., 1917 A. D., p. 47-58, 90-95, 268-277, 344-359.)

Stated to be the substance of the lectures delivered at Caitanya Library, Calcutta, discussing

Haraprasād Śāstrī's views regarding the 'Bauddha gān', besides the publicity of these and of the Sāhajiyā songs as also the date of composition of Ḍāker vacan.

[787] 182. Qc. 890. 24.

RĀYCAUDHURĪ, DEVKUMĀR

Vaṅga-sāhityer gati o prakṛti. (*In Sāhitya*, 1324 B. S., 1917 A. D., p. 96-108, 262-268.)

States that the songs of Kāṇhu and of other followers of Sahaja sect are like the pulpit or foundation stone of Bengali language.

Further points out that the Rāmāyana, the Mahābhārata and the Purāṇas were not composed at this period and that after the Mohammedan invasion the Brāhmanas followed the method of the Siddhācāryas, Nāth Yogīs and Sahajiyās to popularize their religious views which led to the composition of Manasār gān, Maṅgal Caṇḍir gān, etc.

Also deals with the development of Bengali literature.

[788] 182. Qc. 890. 24.

BHAṬṬĀCĀRYA, ŚIVAPRASĀD

Bāṅgālār prācīn mahākāvyer prakṛti. (*In Sāhitya*, 1324 B. S., 1917 A. D., p. 313-325, bibl.)

Discusses Śūnyapurān and some other works.

[789] 182. Qc. 890. 24.

NĀG, RĀDHĀVALLABH

Vaṅger pācāli sāhitya. (*In Pravāsī*, 1325 B. S., 1918 A. D., pt. 2, p. 243-252, bibl.)

Discusses the growth and development of Pācāli as also its importance in Bengali literature.

[790] 182. Qb. 903. 38.

CAṬṬOPĀDHYĀY, VASANTAKUMĀR

Purātan vanām nūtan Bāṅgālā sāhitya. (*In Pravāsī*, 1325 B. S., 1918 A. D., pt. 2, p. 335-339.)

Discusses Vaṅger pācāli sāhitya by Rādhāvallabh Nāg pub. in *Pravāsī*, 1325 B. S., 1918 A. D., pt. 2, p. 243-252.

[790A] 182. Qb. 903. 38.

VASU, JITENDRANĀTH

Prācīn kavi. (*In Mānasī o Marmavānī*, 1325-26 B. S., 1918-19 A. D., pt. 1, p. 315-323.)

Discusses Purātan vanām nūtan Bāṅgālā sāhitya by Vasantakumār Caṭṭopādhyāy, pub. in *Pravāsī*, 1325 B. S., 1918 A. D., pt. 2, p. 335-339.

[791] 182. Qb. 909. 67.

SHASTRI, HARAPRASAD

Literary history of the Pāla period. (*In Journal of the Bihar and Orissa Research Society*, v. 5, pt. 2, 1919, p. 171-183.)

Deals with 'Sanskrit Brahmanic literature' including Gita-govinda, 'Sanskrit Buddhist literature', 'Vernacular Buddhist literature' containing references to 'Mīnanātha', 'Matsyendra' and 'Goraksa' (p. 181) and 'Preachers' including Śākyaśrī Bhikṣu, 'who escaped the massacre of Buddhists by the early Muḥammadan invasion of Bengal' (p. 182) and 'converted Kublai Khan, the son of Changiz Khan, to his own doctrine, and so became the chief priest of Mongolia and the founder of Buddhism there' (p. 182-183).

[792] PP. 1765.

RĀY, PRAPHULLACANDRA

Asamīyā gadya sāhityer prācīnatva. (*In Pravāsī*, 1326 B. S., 1919 A. D., pt. 2, p. 193-198.)

Discusses some prose passages in old compositions including a prose passage in Rukmīṇīharṇa drama composed by Śaṅkardev, 1379-90 S. E., 1456-1468 A. D. Also points out the continuity of the prose form of writing since the beginning of the 16th century A. D.

[793] 182. Qb. 903. 40.

KĀVYATĪRTHA, ABHILĀṢCANERA

Sāhitya, Caṇḍīdās o tākār pāda-paricay. (*In* Gaurāṅga-sevak, 1326 B. S., 1919 A. D., p. 491-498.)

Discusses Caṇḍīdās, Vidyāpati as also Jayadeva.

[794] 182. Qc. 911. 100.

FRAZER, R. W.

A literary history of India London, T. Fisher Unwin Ltd., 1920. vi. 470 p., front, notes, index, bibl. 21.5 × 13.

1st pt b. in 1898.

Deals with Vidyāpati, Caṇḍīdās and Jayadeva (p. 347-348).

[795] 165. A. 811.

SEN, DINESHCHANDRA

The folk-literature of Bengal, Calcutta, University of Calcutta, 1920. xix, ix, 362 p., index. 21 × 12.5. Rs. 4/9/-.

Discusses some '8th to 10th century tales', besides the 'specimens of archaic language' in some mantras.

W. R. Gourlay holds, 'In these lectures Mr. Dinesh Chandra Sen gives an interesting account of the history of some of these fables'—foreword.

[796] 173. H. 323.

SEN, PRABHĀSCANDRA

Prācīn Vaṅga sāhitya haite Bāṅgālār dainandin jīvan o sāmājik ācār-vyavahārer paricay. (*In* Sāhitya Parisat Patrikā, pt. 27. 1327 B. S., 1920 A. D., p. 94-127, bibl.)

An account of the religious faiths, daily life and customs of the Bengalis from two inscriptions and some works.

[797] 182. Qb. 894. 27.

DASGUPTA, TAMONASA

A few aspects of the social history of Bengal. (*In* Journal of the Department of Letters, v. 8, 1922, p. 207-220, notes, bibl.)

Discusses 'manners and customs', 'pastimes' and 'culinary art' of old Bengal.

[798] PP. 1092.

ŚĀSTRĪ, HARPRASĀD

Vaṅgabhāṣār prācīnatva. (*In* Pravāsī, 1329 B. S., 1922 A. D., pt. 2, p. 783-781.)

States that the chapter 'Niranjaner usmā' in Śūnyapurāṇ by Rāmāi Paṇḍit was composed in the 14th century A. D. and that Dharmamaṅgal does not seem to have been composed much earlier than the 14th century A. D.

Also holds that the songs of the Siddhācāryas were composed during the period from the 10th to the 11th century A. D. (Quoted from Sabhāpatir abhībhāsan in Sāhitya Pariṣat Patrikā, pt. 29. 1329 B. S., 1922 A. D., p. 43-53.)

[799] 182. Qb. 903. 45.

SHAHĪDULLĀH, MUHAMMAD

Prācīn Bāṅgālā sāhityer dhārā—ādi yug vā Bauddhayug. (*In* Prācī, Āṣāṭh, 1330 B. S., 1923 A. D., p. 5-9, glossary, bibl.)

Discusses Rāmāi Paṇḍit, Śūnyapurāṇ and some Caryāpadas and holds that the folk-tales and the sayings of Dāk and Khanā were composed during the period prior to the Muslim conquest though their language is not so old.

Republished in abridged form in Pravāsī, 1330 B. S., 1923 A. D., pt. 1, p. 664-665.

[800] 182. Qb. 923. 10.

DASGUPTA, TAMONASH

Shipbuilding and commerce in ancient Bengal. (*In Journal of the Department of Letters*, v. 10, 1923, p. 111-128, notes, bibl.)

Discusses some social customs prevailing in some foreign lands as described by Vijaygupta in *Manasāmaṅgal* besides vessels, crew, merchandise, ports, etc., from the works of Vijaygupta, *Vaṁśīdās* and *Mukundarām*.

[801] PP. 1092.

GOSVĀMĪ, NATAVAR

Villvamaṅgal Thākura prasaṅga. (*In Bhakti*, 1330-31 B. S., 1923-24 A. D., p. 4-13, note, bibl.)

Gives a life sketch of the poet and points out that Caitanya used to appreciate his *Śrīkṛṣṇa-karnāmrta* along with *Gītāgovinda* and the *padas* of *Caṇḍīdās*.

Further states that *Yadunandan Thākura* rendered in Bengali *Payār* form a commentary of the Sanskrit work *Śrīkṛṣṇakarnāmrta*.

[802] 182. Qc. 899. 62.

Asamīyā sāhityarcāneki or Typical selections from Assamese literature ; ed. by Hemchandra Goswami. Calcutta, University of Calcutta, 1923-29, 3 v. 24 × 15.5.

v. 1. lxxii, 355 p., plates.

The editor discusses Bengali and Assamese (p. lxii-lxviii) and holds that the period of the songs belongs to about 600-800 A. D., that of the mantras and aphorisms to about 800-1200 A.D. and that of the purāṇas and the *Rāmāyaṇa* by Mādhav Kandalī and others to about 1200-1450 A. D.

Also holds that the next period of about 1450-1600 A. D. begins with the *Śaṅkar Dev*—preface, p. xviii-xix.

Contains aphorisms of *Dāk*, p. 101-133, selected pieces from Mādhav Kandalī's *Rāmāyaṇa*, p. 166-317, besides selected songs, mantras, etc.

v. 2. pt. 1-4, 1479 p.

pt. 1. vi, 420 p. contains some *Kīrtan* songs, translation of selected portions of the *Bhāgavata*, *Pārijāta haraṇa* drama, etc. (p. 1-198) by Śaṅkardev and a life sketch of the poet in p. 1, besides selections from the writings of Mādhav Dev and others.

pt. 2. vii, 410 p. (p. 421-830) contains selected portions from Nārāyaṇ Dev's *Padmāpurāṇ* (p. 582-594), besides selected pieces from the compositions of other poets.

pt. 3. vii, 332 p. (p. 831-1162) contains *Aṅgad Rāyavār* by Kṛttivās Paṇḍit together with the *Rāga* for singing it (p. 1093-1098), besides selected pieces from the compositions of other poets.

pt. 4. vii, 317 p. (p. 1163-1479) contains Assamese version by Dvijavar of portion of Jayadeva's *Gītāgovinda* (p. 1163-1174), besides selected pieces from the compositions of other poets.

v. 3. pt. 1-2. xvi, viii, 648 p. contains selected portions of compositions of modern writers.

[803] 187. A. 213(1-7).

SEN, DINESCHANDRA

Glimpses of Bengal life. Calcutta, University of Calcutta, 1925. vii, 313 p., supplement, index, notes, bibl. 20.5 × 12.5. Rs. 5.

'Stray notes on some Bengali ballads. Minachetan or the song of Goraksanath. On Chāṇḍīdās. Chaitanya's desertion of Nadia. Humour in old Bengali Poetry.' —t. p.

Also contains 'Supplementary note on Chāṇḍīdās' besides 'The Karcha by Govindadas'.

The author maintains : ' When one reads the poem on Gorakṣanātha by Faizulla, one cannot but be convinced that the poet who retells an old tale, has preserved specimens of the writings of the 10th and 11th centuries in a considerable degree ' (p. 51).

' I believe the two songs, one of Maṇamati and the other of Minanath were originally composed for the followers of Kalipa and Gorakṣanath respectively ' (p. 113).

[804] 175. H. 93.

GHOSHĀL, HARIPADA, *Vidyāvinod*

Prācīn Bāṅgālā-sāhitye Bauddha-prabhāv. (*In* Māsik Vasumatī, 1332 B. S., 1925 A.D., pt. 2, p. 532-534.)

Discusses Bauddha gān o dohā, sayings of Dāk and Khanā, Gorakṣaviṇay, Maṇikcandra Rājār gān, Sūnyapurāṇ and other works, besides Bengali script and Gauṛa Prākṛita.

[805] 182. Qb. 924.1 (3).

Prācīn Bāṅgālā-sāhitye puruṣakār o svādeśikatā. (*In* Māsik Vasumatī, 1333 B. S., 1926 A. D., pt. 1, p. 485-488.)

Discusses manliness and nationalism from Govindacandrer gīt, sūnyapurāṇ, Kṛttivās's Rāmāyaṇ and some other later works.

[806] 182. Qb. 924. 1 (4).

SUDHĪRĀ DEVĪ

' Prācīn Bāṅgālā-sāhitye Bauddha-prabhāv. ' (*In* Māsik Vasumatī, 1333 B. S., 1926 A. D., pt. 1, p. 593-594.)

Discusses the article under the above title by Haripada Ghoshāl pub. in Māsik Vasumatī, 1332 B. S., 1925 A. D., pt. 2, p. 532-534.

[807] 182. Qb. 924. 1 (4).

DASGUPTA, TAMONASH CHANDRA

Aspects of Bengali society—from old Bengali literature. (*In* Journal of the Department of Letters, v. 14, 1927, p. xviii, 1-146, notes, index., bibl. ; v. 17, 1928, p. 135-179, notes, bibl. ; v. 18, 1929, p. 181-284, notes, bibl.)

Maintains, ' Considerable materials, regarding the social political and religious history of Bengal lie strewn over the pages of old Bengali literature ' and discusses manners and customs, ship-building and commerce, etc., architecture, religion, education, agriculture, economic condition, etc.

[808] PP. 1092.

VIŚVĀS, DHĪRINDRANĀTH

Vaiṣṇav sāhitye pratham yug O Govindadās. (*In* Māsik Vasumatī, 1334 B. S., 1927 A. D., pt. 2, p. 188-193.)

Discusses Candīdās. Vidyāpati and Govindadās.

[809] 182. Qb. 924. 1 (7).

DĀS, SUKĪ MĀRRĀṢJAN

Madhusūdaner gītikāvye Vaiṣṇav kavidiger prabhāv. (*In* Mānasī o Marmavānī, 1334 B. S.-1335 B. S., 1927-2 A. D., pt. 2, p. 58.

Discusses the influence of Candīdās, Vidyāpati and some other Vaiṣṇav poets on Madhusūdan's Vrajāṅganā.

[810] 182. Qb. 909. 80 (6).

DĀS, AMİYAMAY

Vaṅgasāhitye Maithil kavider sthān. (*In* Mānasī o Marmavānī, 1334-35 B. S., 1927-28 A. D., pt. 2, p. 661-664, bibl.)

Discusses some padas of Vidyāpati besides some other works.

[811] 182. Qb. 909. 80 (6).

SEN, ŚAŚĀNKAMOHAN

Vāṇī-mandir. Calcutta, University of Calcutta, 1928. xxix, 831 p., notes, index, bibl. 21.5 × 13. Rs. 6.

The work contains three main sections, viz., ākṛti or form, prakṛti or nature and sādhanā or pursuit.

A work on literary criticism discussing Caṇḍīdās, Vidyāpati, Kṛttivās and others.

[12] I. C./B 808/Se 5504 v.

VANDYOPĀDHYĀY, JAREŚCANDRA

Sahajiyā mat. (*In Mānasī o Marmavāṇī*, 1335-36 B. S., 1928-29 A. D., pt. 2, p. 15-19, 118-124, notes, bibl.)

Discusses Sahajiyā cult from its early stage as also Jayadeva, Vidyāpati, Caṇḍīdās and others.

[813] 182.Qb. 909.51.

DATTA, APŪRVAMAṆI

Bānlā sāhityer dhārā. (*In Mānasī o Marmavāṇī*, 1335-36 B. S., 1928-29 A. D., pt. 2, p. 351-355.)

Discusses some writers of Bengal beginning with Jayadeva.

[814] 182. Qb. 909. 51.

SEN, INDUBHŪṢAN

Prācīn Bāṅgālā sāhityer ek prsthā. (*In Pravāsī*, 1336 B.S., 1929 A.D., pt. 2 p. 105-106.)

Discusses a number of works including Śūnyapurān holding that its author Rāmāi Pandit was living in the first part of the 11th century A.D., during the reign of the king Dharmapāla II.

815] 182. Qb. 903. 59.

SEN, Kālīprasanna

Prācīn Vaṅgasāhitye vayan-silpa. (*In Ravi*, Paus, 1339 T.E., 1929 A.D., p. 148-166, bibl.)

Refers to Dāker vacan, Māṇik-candrer gān, Kṛttivās's Rāmāyaṇ, Vijaygupta's Manasāmaṅgal and some other works in connection with the description of garments.

[816]

DASGUPTA, JAYANTAKUMAR

The beginnings of Bengali prose. (*In Calcutta Review*, v. 39, 1931, p. 117-124, note, bibl.)

A short dissertation on the prose from of writing from the early period.

[817]

PP 3215.

DASGUPTA, TAMONASHCHANDRA

The nobility of Bengal in old Bengali literature. (*In Journal of the Department of Letters*, v. 22, 1932, p. 1-32, bibl.)

Refers to the writings of Vidyāpati, Rāmī. Sañjay, Kavindra Paramēśvar, Dvija Vipradās, Śrīkaran Nandī, Malādhār Vasu, Kavikaṅkan and some later writers.

[818]

PP 1092.

CAKRAVARTI, MANOMOHAN

Prācīn Vaṅga-bhāsār ālocanā. (*In Śikṣā o Sāhitya*, Vaiśākh, 1339 B.S., Apr. 1932, p. 71-76.)

Discusses some old elements in Bengali literature including a few padas of Vidyāpati and Caṇḍīdās.

[819]

LAW, NARENDRANATH

Mm. Dr. Haraprasad Sastri. (*In Indian Historical Quarterly*, v.9, 1933, Haraprasad Memorial number, p. 307-416, notes, appends., bibl.)

Deal with the antiquity of the Bengali script and language, and the materials for the history of Bengali literature while discussing the life and activities of Dr. Haraprasād Śāstri.

[820]

PP. 2237.

DEKA, BOLINARAYAN

Growth of Assamese literature in the sixteenth century. (*In Journal of the Assam Research Society*, v.1, 1933-34, p. 26-29, 35-44, 72-87.)

A short account of Assamese literature and its writers including Śaṅkardev.

[821] S. 299 Asiatic Soc.

GOSWAMI, SĀRATCHANDRA

Vaisnavism in Kamarupa. (*In Journal of the Assam Research Society*, v. 1, 1933-34, p. 46-54, 87.)

'A very brief account of Kāmarupīya Vaishnavism' giving an account of Śaṅkardev and others.

[822] S. 299 Asiatic Soc.

CHAKRAVARTI, JANARDAN

The discovery of our literary heritage. (*In Calcutta Review*, 3rd series, v. 53, Oct.-Dec., 1934, p. 287-298, bibl.)

A glimpse of Bengali literature beginning with Caryāpadas as also a very brief review of some works on it.

[823] PP 3215.

HAQ, MUHAMMAD ENAMUL

Kavi Sayyid Sulṭān. (*In Sāhitya Pariṣat Partikā*, pt. 41, 1341 B.S., 1934 A.D., p. 38-54, bibl.)

Holds that Sayyid Sulṭān, a contemporary of Kāvīndra Paramēśvar and Parāgal Khān wrote his works in the 15th century Bengali language.

Also compares him with Kṛttivās and discusses the language and subject matter of his works and quotes some passages as also some of his songs together with the Rāgas.

[824] 182. Qb. 894. 40.

SEN, SUKUMAR

A history of Brajabuli literature, 2nd ed. Calcutta, University of Calcutta, 1935. xviii, 600 p. plates, facsimis, notes, indexes, append. bibl. 24×16. Rs. 12.

'A study of the Vaisnava lyric poetry and poets of Bengal'—t. p.

'... a sincere attempt to identify and locate in their time and in their proper *milieu* some three hundred and odd Bengali poets of the period 1500-1800 A. C., who ... belong to the most important group ... in ... Bengali literature'—author, preface (p.x).

Holds that the evolution of 'Brajabuli' in Bengal happened sometime during the second half of the 15th or the first of the next century.

Also states that the earliest 'Brajabuli' poem connected with Bengali literature is one written by Yaśorāj-khān and that the poem is dedicated to Husain Shāh, the king of Gaur (between 1493 and 1519 A. C.)

Discusses the historical development of the Rādhā-Kṛṣṇa legend (chap. xxiii, p. 472-481) and gives a brief survey of the Rādhā-Kṛṣṇa literature prior to the sixteenth century (Chap. xxiv, p. 482-488).

[825] 175. H. 149.

NYĀYARATNA, RĀMGATI

Bāṅgālā bhāṣā o Bāṅgālā sāhitya viśayak prastāv. 4th ed. Calcutta, Book Co., Ltd., 1343 B. S. 1936 A.D., xxxii, 408 p., front., notes, text, appends, bibl. 21×12.5.

1st pub. in 1795 S.E., 1873 A.D.

Amūlyacaran Vidyābhūṣaṇ holds that beginning with the language, alphabet, rhetoric, grammar, meter, etc., the author has discussed every thing worth knowing in Bengali literature introd. to the 3rd ed.

[826]

SARKAR, BENOYKUMAR

Bengali positivism in the sociology of values. (*In Calcutta Review*, 3rd series, v. 58, Jan.-Mar., 1936, p. 43-54, notes, bibl.)

Discusses Bengali literature from the *padāvali* of Vidyapati to the writings of Vaṅkim-candra Caṭṭopādhyāy.

Also holds, "Nothing short of an 'Earthly Paradise' is furnished by Vidyapati (c. 1450) in his *Padavali*" (p. 47).

Also maintains that *Sūnyapurāṇ* (c. 1050 A.C.) has created or utilized the semi-Buddhistic gods and goddesses of all sorts. In the *Dharma-mangala* of Ghanarama (c. 1350 ?) is encountered the rapprochement of folk-Hinduism and folk-Buddhism on a common Tantric foundation' (p. 50).

[827] P P 3215.

Jivanikoṣ ; ed. by Śaśibhūṣaṇ Vidyālaṅkāra. Calcutta, Devavrata Chakravartī, 1343-47 B.S., 1936-40 A.D. 5v. 21 × 13.5.

Incomplete.

v. 1. iv, 440 p., bibl. ; v. 2. i, 448 p., bibl. ; v. 3. i, 449-896, p., bibl. ; v. 4. i, 897-1344, p., bibl. ; v. 5. i, 1345-1792 p., bibl.

Discusses Kṛttivās, Khanā, Dākpurus, Gopicāṇḍ or Govindacandra, Gorakṣanāth, Caṇḍidās, Jayadeva and, a number of other persons as also works, like Śrīkṛṣṇakīrttan, Gītagovinda, Rājā Gopicāṇḍer jāger gān, etc.

[828] 182. Rb. 931 (1-2).

CAUDHURI, NAGENDRANĀRĀYAN

Vaṅgabhāsā o Vaṅga sāhityer kramavikāś, pratham khaṇḍa. Calcutta, Viśvakoṣ Press, 1344 B.S., 1937 A.D. v, 208 p., notes, index, bibl. 22.5 × 14. Rs. 2/8.

Discusses the origin and development of Bengali script, language and literature of the early and mediaeval period.

[829] I.C./B 891. 4409/C3123 v.

SENGUPTA, NANDALĀL

Bāṁlā sāhityer bhūmikā. Calcutta, Chakravartī, Chatterji & Co., 1940. viii, 287 p., bibl. 17.5 × 12. Rs. 2.

The work is divided into two parts. Pt. 1, p. 1-77, deals with the old and mediaeval periods and pt. 2, p. 79-287, deals with the modern period.

Discusses Caryāpadas, Maynāmatirgān, Kṛttivās's Rāmāyaṇa, Śrīkṛṣṇa Kīrttan, a couplet padas of Vidyapati, etc., besides the Sahajiyā cult.

[830] No. 31674/V.S.P.

SEN, SUKUMAR

Bāṅgālā sāhityer kathā, 2nd ed. Calcutta, University of Calcutta, 1940. xviii, 219 p., chart., bibl. 20.5 × 12.5.

1st pub. in 1939.

Traces Bengali literature from the 10th-11th century and discusses its development up to the early part of the 20th century.

[831] 182. Mc. 940. 15.

SEN, PRIYARĀJAN

Āmāder sāhitya. Calcutta, Bhārati Bhavan, 1347 B.S., 1940 A.D. iii, 199p., bibl. 16.5 × 11. Rs. 1/8/.

Discusses Bengali literature beginning with the Caryāpadas.

[832] 182. Mc. 941. 5.

BANERJEE, SRIKUMAR

Vaishnava poetry. (*In Presidency College Magazine*, v. 27, 1940-41, p. 138-144.)

Contains a short dissertation on Caryāpadas, Gītagovinda, and Śrīkṛṣṇakīrttan, besides a reference to Caṇḍidās problem.

[833] PP. 1769.

SEN, SUKUMAR

Bāṅgālā sāhityer itihās, 1347-65 B.S., 1940-58 A.D. 4v. 21.5×13. Rs. 42/8. v. 1. Calcutta, Modern Book Agency xxii, 1117 p., facsim., notes, indexes, bibl.

Discusses some inscriptions and traces the development of Bengali language from the 10th and that of the literature, from the 10th-12th century up to the middle of the 19th century.

Ravindranāth Thākur (Tagore) holds that he has not read before the total picture of the complete introduction to Bengali literature—opinion as contained in the vol.

Much new information hitherto not incorporated in the works of the previous writers may be obtained in Dr. Sen's History of Bengali literature—'Deś', 1347 B.S., 1940 A.D., 38th issue, p. 70.

1st pub. in 1347 B.S., 1940 A.D., and 2nd ed. published in 1355 B.S., 1948 A.D.

v. 2 & 3, Burdwan, Sahitya Sabha.

v. 2. v, 514 p., facsim., notes, indexes, bibl.

'Latter part of the 19th century.'

Discusses the development of literature up to the beginning of the 20th century.

1st pub. in 1350 B.S., 1943 A.D., and 3rd ed. published in 1362 B.S., 1955 A.D.

v. 3. vi, 400 p., notes, index, bibl.

'Ravindranāth Thākur' (Tagore). On Ravindranāth and his works.

1st pub. in 1353 B.S., 1946 A.D., and next ed. published in 1359 B.S., 1952 A.D.

182. Mc. 948. 10 (1-3).

v. 4. iii, 375 p., plates, notes, index, bibl.

'1891-1941'.

Discusses the development of literature up to the middle of the 20th century.

[834] R/B 891. 44/Se 399 va.

BHATTACHARYYA, ASUTOSH

An introduction to the study of the medieval Bengali epics. (*In Dacca University studies—arts*, v.5, 1941-42, no. 2, p. 69-128, bibl.)

Deals with the epics, Maṅgal-kāvya, doctrines of the Nāth sect, etc.

[835]

PP. 2997.

RAY, ANNADA SANKAR and RAY, LILA Bengali literature. Bombay, P.E.N. All-India Centre, 1942. xiv, 124 p., bibl. 18.5×12.5. Rs. 2.

The work is divided into three parts—history of the literature, modern developments and an anthology.

In the introd. Rāmānanda Cattopādhyāy points out that Annadāśaṅkar Rāy while treating old Bengali literature have noted some points of contact and coincidence between the old literatures of some adjoining provinces.

[836]

157. H. 195.

DE, SUSHILKUMAR

Early history of the Vaisnava faith and movement in Bengal from Sanskrit and Bengali sources. Calcutta, General Printers and publishers, 1942. iv., 536 p., notes, chart, index, bibl. 23.5×15. Rs. 10.

Ref : p. 6-20, 20-25.

States that 'the first and the most important literary record of pre-Caitanya Vaisnavism in Bengal is the passionate lyrical poem of Jayadeva, which must have been the source of inspiration of such later Bengali poems as the Śrīkṛṣṇakīrtana of Baḍu Caṇḍīdāsa... (p. 7).

Further mentions the theories and practices of Vajrayāna, Sahajayāna and points out the environment of the period created by the teachings of the Vāmācārin Tāntric schools and the mystic cults like Sahajiyā and Nāthism.

[837]

1.C./294.5/D 278.

RĀY, KĀLIDĀS

Prācīn Vaṅga sāhitya. Calcutta. Jayadev Rāy, 1349-57 B. S. 1942-50 A. D. 3 v. 18—12.5. Rs. 9/8.

v. 1. ii, 192 p., notes, bibl.

Discusses Vidyāpati, Kṛttivās, Vaṅu Caṇḍidās's Śrīkṛṣṇakīrtan, Gobindadās and Jñānadās as also the true aspect of Vaiṣṇav literature, besides rhetoric and metres.

v. 2. ii, 200 p., notes, bibl.

Discusses the trend of Vaiṣṇava padas, Māthur songs, Maṅgal poems, Caṇḍidās, no. 1., & no. 2., padas on Caitanya, Caitanyacaritāmṛta, and metres of Vaiṣṇava padas.

Also points out the influence of Buddhism in Maṅgal poems, and discusses Śiva, Ādyā and Caṇḍī.

v. 3. v, 392 p., notes, bibl.

Discusses Manasāmaṅgāl and works by some poets on the subject, including Vijaygupta, besides Caṇḍimaṅgal, Dharma-maṅgal and Sahajiyā literature, etc.

[838] I. C./B 891. 441/R 213 p.
182. Mc. 943. 19-19 (1).

Samālocanā-saṁgraha, 3rd ed.; ed. by Amarendranāth Rāy. Calcutta, University of Calcutta, 1943. viii, 250 p., bibl. 21.5×13.

A collection of 18 essays on literary criticism and 13 articles on writers, e. g., Jayadeva, Vidyāpati, Caṇḍidās, Kṛttivās and others, pub. previously.

[839] 182. Mc. 943. 21.

SEN, SUKUMĀR

Prācīn Bāmlā o Bāñālī. Calcutta, Viśvabhāratī, 1350 B.S., 1943 A.D. ii, 56 p., bibl. 17.5×11.5. As. /8/.

Discussed the development of the Padāvalī literature as also that of the Bhakti cult, Vaul-Sahajiya and other cults.

Also discusses Dharma worship and holds that Dharma was originally a god of the fighting Dom community.

[840] 182. Mc. 943. 18.

CHATTERJI, SUNITIKUMAR

The history of Bengal, vol. 1, Hindu Period, ch. 12; ed. by R. C. Majumdar. Dacca, University of Dacca, 1943. Ref: p. 374-393, notes, bibl.

Discusses (1) the origin of the Bengali language and (2) the development of Bengali literature as in (a) Buddhist literature, (b) Brahmanical literature, and (c) Secular poetry.

Also discusses the Siddhas, Maynāmatī and others, besides Cād Lāu Sen, and others.

[841] 167. A. 193.

CATTOPĀDHYĀY, SUNITIKUMĀR

Prācīn Vaṅgasāhitya. (In Bhārat-varṣa, 1350-51 B.S., 1943-44 A.D., pt. 2, p. 475-476.)

Notices Prācīn Vaṅgasāhitya by Kālidās Rāy.

[842] 182. Qb. 913. 1.

CAUDHURI, PRAMATHA

Vaṅga sāhityer saṁkṣipta paricay. Calcutta, University of Calcutta, 1944. 17 p., bibl. 22×13. As. /8/-.

*Giriścandra Ghoṣ lectures.

Contains a very short treatise on Bengali literature since its inception.

[843] 182. Mc. 944. 1.

SEN, PRIYARANJAN

Bāmlā sāhityer khasrā. Calcutta, Book Emporium, 1351 B.S., 1944 A.D. v, 150 p., bibl. 17.5×11.5.

Discusses Bengali literature beginning with the Caryāpadas, besides Jayadeva, Vidyāpati, caṇḍidās and others.

[844] 182. Mc. 944. 6.

KUMĀR, MADANMOHAN

Bānlā sāhityer ālocanā. Calcutta, Dasgupta & Co., 1351 B.S., 1944 A.D. v, 227 p., bibl. 18×12. Rs. 3.

• 2nd ed. published in 1357 B.S., 1950 A.D.

A collection of articles on religious views in Caryāpadas, Vidyāpati and Caṇḍīdās, Caṇḍīdās problem, Pūrvarāga in Śrīkṛṣṇakīrttan and in the padāvali, etc.

[845] I.C./B 891. 444/K 96 v.

SEN, SUKUMĀR

Bāṅgālā sāhityer prāk itihās. (*In* Viśvabhārati Patrikā, 1351-52 B.S., 1944-45 A.D., p. 127-136, notes, bibl.)

Discusses Caryāpadas, songs of Jayadeva and Prākṛta-paiṅgala.

[846] 182. Qb. 942. 1.

GOSVĀMĪ, NITYĀNANĀVINOD

Bāmlā sāhityer kathā, 2nd ed. Calcutta, Viśvabhārati, 1352 B.S., 1945 A.D. iv, 123 p., append., bibl. 17.5×11.5.

1st pub. in 1349 B.S., 1942 A.D.

Discusses Bengali literature beginning with the Caryāpadas and Śrīkṛṣṇakīrttan.

[847] 182. Mc. 945. 9.

DATTA, BHŪPENDRANĀTH

Vaiṣṇav sāhitye samājtattva. Calcutta, Bhārat Sāhitya Bhavan, 1945. xiii, 136 p., notes, bibl. 17.5×11.5. Rs. 1/12/-.

Discusses the theme of Jayadeva's poems, Daśavatara, poem by Jayadeva and Caṇḍīdās, and the relation between Bengali and Maithili, besides the condition of the country as in Vaiṣṇav literature.

[848] 182. Pc. 945. 36.

MAJUMDĀR, RAMEŚCANDRA

Bāmlā deśer itihās. Calcutta, General Printers and Publishers, 1352 B.S., 1945 A.D. vii, 236 p., maps, illus., facsim., tables, table of succession, index, bibl. 24×15.5. Rs. 5.

Ref. : p. 128-132.

Discusses Caryāpadas, Dohās of Saraha and of Kāṇha, Dākārṇava, Siddhācāryas, Nāthgurus, Mānasollāsa and Gītagovinda, etc. and gives the text and tr. of Caryāpada, no. 14.

[849] I.C./B 954/M 585 v.

VASU, MANĪNDRAMOHAN

Bāṅgālā sāhitya, 2 v. Calcutta, Kamala Book Depot, 1946. 18×13 Rs. 12.

V. 1. xxxiii, 288 p., plate, bibl.

Discusses Bengali script and philology, besides Caryāpadas, Vidyāpati and Śrīkṛṣṇakīrttan.

v. 2. iv, 358 p., notes, bibl.

Deals with the Rāmāyana Mahābhārata and the Bhāgavata.

[850] 182. Mc. 946. 10.

DĀS, SAJANĪKĀNTA

Bāmla sāhityer itihās—gadyer pratham yug. Calcutta, Mitralay, 1353 B.S., 1946 A.D. ix, 181 p., plates, facsim., notes, bibl. 23.5×14.5. Rs. 5.

Ref. : p. 6, 7-11.

A short account of the growth and development of Bengali literature referring to the prose form of writing as contained in Śūnyapurān and in the compositions of Caṇḍīdās and Vidyāpati.

[851] 182. Mb. 946. 1.

CHATTERJI, SUNITIKUMAR

Bengali. (*In* Encyclopedia of Literature, v. 1; ed. by Joseph T. Shipley, New York, Philosophical Library, 1946, p. 500-511, bibl.)

Holds that Bengali, a language of the Indo-Aryan group, has been in existence as an independent language for about a thousand years and points out the development of the literature from the Caryāpadas and refers to the Bengali script.

[852]

VANDYOPĀDHYĀY, ŚRĪKUMĀR

Bāṅgālā sāhityer kathā. Calcutta, Sarasvati Library, 1353 B.S., 1946 A.D. iii, 298 p., notes, bibl. 21x13. Rs. 6/8/-.

Discusses Vidyāpati, Sir George Grierson's collection of the padas, Caṇḍīdās's 'navāviṣkṛta pūrthi' in connection with the Caṇḍīdās problem, besides other topics.

[853] 182, Mc. 946. 7.

SEN, PRIYARANJAN

Oriya literature in the early stages. (*In* B.C. Law volume, pt. 2, 1946.)

Discusses Caryāpadas, Kṛṣṇācārya and Lui and holds, 'such religious songs were a common feature of the times—just as ballad literature was once the form common to all Europe.'

[854] 174. C. 311.

VANDYOPĀDHYĀY, KANAK

Bāṅgālā kāvyā-sāhityer kathā, 2nd ed. Calcutta, A. Mukherji & Co., 1354 B.S., 1947 A.D., iv, 258 p., index, bibl. 21x12. Rs. 3/8/-.

A short history of Bengali literature beginning with Bauddha gān o dohā.

[855] 182. Nc. 947. 8.

DĀSGUPTA, TAMONĀŚCANDRA

Prācīn Bāṅgālā sāhityer kathā. Calcutta, University of Calcutta, 1948 2 v. 21x13.

v.1. xlvi, 127 p., index, geneal. ables, bibl.

Contains articles in Bengali on old stories, Nāthism, the Rāmāyaṇas and other works.

v. 2. 150 p., notes, geneal. tables, index.

Contains articles in English on Buddhistic and Paurāṇik cults, 'Indigenous literature', 'Translation literature', etc.

[856] 182. Mc. 948. 3.

GHOSH, J. C.

Bengali literature. London, Oxford University Press, 1948. iii, 198 p., index, bibl. 22x13½. 15s.

Discusses the development of Bengali literature from the Caryās to the works of Ravindranāth Thākur (Tagore).

[857] 175. H. 231.

MUKHERJI, A.

Bengali literature by J. C. Ghosh. (*In* Journal of the Ganganath Jha Research Institute, v. 6, 1948, p. 201-205.)

Reviews the above work maintaining that it contains 'passages of penetrating critical insight.'

[858] PP 3257.

SEN, DĪNEŚCANDRA

Vāṅgabhāṣā o sāhitya, 8th ed. Calcutta, Dasgupta and Co., 1356 B.S., 1949 A.D. xxxvii, 501 p., port. geneal. table, notes, appends., bibl. 23.5x14.5. Rs. 15.

Contains 'A descriptive catalogue of Bengali work's by J. Long; 1885, p. 407-466.

Traces the Bengali script and language from the beginning and discusses the development of Bengali literature up to the middle of the 19th century, besides folk literature or ballads.

In the append., p. 467-468, Dr. Prabodhchandra Bāgci, deals with some corrections as revealed by subsequent researches. But Dr. Binaycandra Sen points out, in the introd., that the late author held a different view regarding some of these.

[859] 182. Mb. 949. 3.

DASGUPTA, PARESHCHANDRA

Some notes on the early trade between Bengal and Burma. (*In Calcutta Review*, v. 111, Apr.-June, 1949, p. 63-65, notes, bibl.)

Refers to Vijaygupta's *Manasāmaṅgal*, besides other works and holds that there was a direct trade route between Saptagrām (in Bengal) and Pāgān (in Central Burma) and other distant places.

[860] PP 3215.

RĀY, NĪHĀRRAÑJAN

Prācīn Bāṃlār dainandin jīvan. (*In Viśvabhāratī Patrikā*, 1356-57 B.S., 1949-50 A.D., p. 19-42, bibl.)

Discusses food, drink, games, conveyance, house, some social customs, student life, etc., of the old Bengalis.

Also discusses some source material of the present article including some inscriptions, *Caryāpadas*, *Prākṛtapaṅgala*, etc.

[861] 182. Qb. 942. 1.

BHAṬṬĀCĀRYYA, ĀSUTOṢ

Bāṃlā Maṅgalkāvyyer itihās, 2nd ed. Calcutta, Dīpaṅkar Bhaṭṭācāryya, 1950. xxxv, 762 p., bibl. 18.5×12. 1st pub. in 1346 B.S., 1939 A.D., and 3rd ed. published in 1958.

Dr. Suśīlkumār De holds that the book will be of great benefit and pleasure to those who want to get inside the old Bengali literature—foreword.

Ravīndranāth Thākura (Tagore) holds that the book will be of great help in reviewing the attainment of Bengali literature—opinion as contained in the book.

Discusses the growth and development of the sectarian literature from its early stage.

[862] 182. Mc. 939. 20.

NEOG, MAHESWAR

The Bhakti cycle of Assamese lyrics : Bargits and after. (*In Journal of the University of Gauhati*, v. 1, no. 1, 1950, p. 53-70, notes, bibl.)

Discusses the growth and development of lyrics in Assam from the 15th to the 18th century, maintaining that a small poem composed during Śaṅkardev's first pilgrimage (1481-93 A.D.), may be considered to be the first lyric written in Vrajabuli in Assam, Bengal and Orissa (p. 56), and that Śaṅkardev and Mādhavdev utilized the Vrajabuli idiom only in their Bargits, Bhaṭimās and dramas called Aṅkas (p. 55).

[863] PP 3489.

DĀSGUPTA, TAMONĀSCANDRA

Prācīn Bāṅgālā sāhityer itihās. Calcutta, University of Calcutta, 1951. xxxii, 763 p., charts, plates, notes, geneal. tables, index, append., bibl. 24×15. Rs. 12.

Traces the origin of the Bengali script and discusses the origin of the Bengali language as also its rhetoric and grammar.

Also states that *Dākārṇava*, *Caryāpada*, *Khanārvacan*, *Śūnyapurān*, *Gopīcānder gān*, *Gorakṣavijay* and *Vratākathās* contain special features of the 1st period of Bengali literature, extending from the 8th to 12th century A.D., while discussing the development of Bengali literature from the early period to the 19th century A.D.

[864] 182. Mb. 951. 1.

VANDYOPĀDHYĀY, TULASĪPRASĀD

Madhyayuger Vāṅgālā sāhitya. Calcutta, Pratibhā Devī, 1358 B.S., 1951 A.D. vii, 287 p., notes, bibl. 19.5×13. Rs. 3/12/-.

Traces the history of Bengali literature from Caryāpadas to 'Upasanā-sār-saṃgraha' by Śyāmanānda Dās, a disciple of Jiva Gosvāmī.

[865] 182. Mc. 951. 1 (1).

DASGUPTA, TAMONASHCHANDRA

Some aspects of mediaeval Bengali literature. (*In Calcutta Review*, v. 119, Apr.-June, 1951, p. 69-82, bibl.)

Discusses some references contained in the early and mediaeval Bengali literature.

Also discusses some Caṇḍīmaṅgals, Manasāmaṅgals and Vaiṣṇav literature including Mālādhara Vasu's Śrīkṛṣṇavijay besides the deities Caṇḍī and Manasā and holds, 'The comparative study of the Aryan and Dravidian contributions to Indian Vaisnavism will clear up many complex problems of Bengal Vaisnavism' (p. 80).

[866] PP. 3215.

SEN, SUKUMĀR

Maṅgal nāṭgīt-pācālī-kīrtaner itihās. (*In Vaiṣvabharatī Patrikā*, 1358-59 B.S., 1951-52 A.D., p. 206-227, notes, bibl.)

Discusses Sarvānanda's Tīkāsarvasva, Jayadeva's Gītagovinda, Umāpati's Pārijātaṅgala, Varu Caṇḍīdās's Śrīkṛṣṇakīrtan, beside other works including Manasāmaṅgal, Caṇḍīmaṅgal and Dharmamaṅgal, etc.

[867] 182. Qb. 942. 1.

VANDYOPĀDHYĀY, SUDHĀMṢUMOHAN

Asamīyā sāhityer tin yuger tin dikāl. (*In Vaiṣvabharatī Patrikā*, 1358-59 B.S., 1951-52 A.D., p. 228-237.)

States that the sayings of Dāk and Khanā as also the Dohās, etc., are simple expressions of the old period and that there is not much difference between old Bengali and old Assamese.

Further holds that the Siddhācāryas had influence in Kāmarupa in the 10th-11th century A.D.

Also discusses Manhav Kandali, Sankardev and later writers.

[868] 182. Qb. 942. 1.

THĀKUR (TAGORE), BALENDRANĀTH

Balendra-granthāvali; ed. by Vrajendranāth Vandyopādhyāy and Saj-anīkānta Dās. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1359 B.S., 1952 A.D. xv, 615 p., bibl. 24×18. Rs. 12/8/-.

Republication of a number of articles including 'Jayadeva', 'Prācīn Vangasāhitya', 'Vidyāpati o Caṇḍīdās', 'Kṛtīvās o Kāśīdās', etc.

[869] R/B 891.44/B 195 V.S.

PODDĀR, ARAVINDA

Mānav dharma o Bāmlā kāvyē madhya yug. Calcutta, Indiana Ltd., 1359 B.S., 1952 A.D. i, 248 p., bibl. 21.5×13.5. Rs. 6/8/-.

Contains dissertations on Caryā poems, Dharmamaṅgal, Varu Caṇḍīdās and Vidyāpati, Śrīkṛṣṇavijay, etc.

[870] B. 891.4409/Po-372m.

SHAHĪDULLĀH, MUHAMMAD

Bāmlā sāhityer kathā, pratham khaṇḍa—prācīnyug. Dacca, Renaissance printers, 1953. xii, 178 p., chart, notes, bibl. 18×12. Rs. 2/8/-.

Contains eighteen articles including the introd. most of which were pub. previously.

The articles :—

1. Bāmlā bhāṣār jāti. (introd.)—
2. Prācīnyuger Bāṅgālā sāhityer dhārā. 3. Mīnanāth o Kānupā. 4. Caurāṅgīnāth. 5. Nāthgītīkā. 6. Buddhatāntrik lekhak Luipā, Virūpā evaṃ Śavribā. 7. Domcīpā. 8. Bhusuku. 9. Avāśiṣṭa Caryāpada-kartṭgaṇ. 10. Caryāpader sāhityik mūlyā. 11. Prācīn vāṅgālā bhāṣār vyākaraṇ. 12. Dharmamaṅgal. 13. Lau Sener Kāhīnī. 14. Mayurbhatta. 15. Nāthpantha o Dharmapūjā. 16. Śūnyapurāṇ o tāhār lekhak. 17. Lok-sāhitya. 18. Bauddhayuger Bāṅgālār samāj citra.

[871]

SEN, PRABODHCANDRA

Bānlār itihās-sādhana. Calcutta, General Printers and Publishers, 1360 B.S., 1953 A.D. viii, 214 p., notes, index bibl. 18×12. Rs. 3.

Gives an account of some historical works as also of works on language and literature.

[871A] I.C./B954/Se 5504 v.

Aspects of early Assamese literature; ed. by Banikanta Kakati. Gauhati, Gauhati University, 1953. ii, 315 p., illus., notes, bibl. 24.5×16. Rs. 12.

A collection of essays by different writers on the Assamese versions of the Rāmāyaṇa, the Mahābhārata, and Gitagovinda, etc.

The editor holds, 'Certain phonological and morphological peculiarities registered in the Bauddha Dōhās have come down in unbroken continuity to modern Assamese.... Another important work.... which nevertheless preserves the earliest Assamese formations is Kṛṣṇa Kīrtana of Baḍu Caṇḍidāsa....' (p. 4).

M. Neog points out the different views regarding the language of Bauddha gān o dohā and Kṛṣṇakīrtan (p. 21-23) and holds that two Assamese Brāhmaṇs composed Tripurārāja-māla (p. 25) and that Mādhav Kandali's Rāmāyaṇa was the first of its kind in modern Indian languages (p.26).

[872] 175. H. 273.

CAUDHURĪ, PRAMATHA

Prācīn Vaṅgasāhitye Hindu-Musalmān. Calcutta, Viśvabhāratī, 1360 B. S., 1953 A. D., 32 p., bibl. 18×11.5. As. 8.

Holds, that the Hindu community in Bengal maintained its special features appears from the Ramayana, the Mahabharata and similar works.

Also states that unless the name of the Muslim king of Gauṛ who destroyed the Hindu temple of Jājnagar, as described in Sūnyapurāṇā, be known, the work can not be definitely stated to have been composed prior to Caṇḍidās.

Further states that from Caṇḍidās's Padāvalī no disruption appears to have been made between the Hindus and the Muslims during the period.

[873] 182. Mc. 954 5.

CHATTERJI, SUNITIKUMAR

Notes on the present state of linguistic studies in India. (*In Report of the Informal Conference of Linguists & Educationists, 26th to 29th May 1953. Poona, p. 36-42, bibl.*)

A glimpse of the development of Bengali language and literature beginning with the Caryāpadas.

[874] 176. A. 177.

CAṬṬOPĀDHYĀY, SUDHĀKAR

Kabīr o Pūrvabhāratīya sādhanā (*In Sāhitya Pariṣat Patrikā, pt. 60, 1360 B. S., 1953 A. D., p.52-60, 107-113, bibl.*)

Holds that Vaiṣṇav cult and Nāth cult were joined together at the time of Kabīr as may be seen in Śrīkṛṣṇakīrtan.

Also points out the similarity between the expressions of Kabīr and the lines of Caryās as also that between the former and the lines of Vidyāpati and Caṇḍidās.

Further discusses some Bengali elements in the lines of Kabīr and suggests that he was born in some part of Bengal-Bihar.

[875]

HĀLDĀR, GOPĀL

Bānlā bhāṣā o Bānālī jātir paṭa-bhūmi. (*In Śāradiya Mukha-patra, Āśvin-Kārtik, 1360 B.S., 1953 A.D., p. 270-275.*)

Discusses the world of imagination of the old Bengalis and the ideal of their literature.

[876]

VANDYOPĀDHYĀY, PRATIMĀ

Bāmlā sāhitye Saṃskṛter dān. (*In* Vaṅgaśrī, pt. 1, 1360-61 B.S., 1953-54 A.D., p. 355-357, bibl.)

Refers to the growth of Bengali script, language and literature from the influence of Brahmi script and Sanskrit language and literature.

[877]

YARMĀ, RĀJKUMĀR

Hindi sāhitya kā ālocanātmak itihās—samvat 750-1750, 693-1693 A.D., 3rd ed. Allahabad, Rāmnaṛayan Lāl, 1954. v, 713 p., charts, notes, index, bibl. 22×13. Rs. 10.

Bears references to Siddhācāryas, Nāths, Jayadeva, Vidyāpati and others.

[878]

181. Oc. 93.13.

HĀLDĀR, GOPĀL

Bānlā sāhityer rūpa-rekhā, pratham khaṇḍa. Calcutta, A. Mukharji and Co., 1361 B. S., 1954 A.D. xi, 250 p., index, bibl. 22×13. Rs. 4.

Prācīn o Madhyayug—t. p.

In the preface Dr. Suśīlkumār De states that the present work has been written on the background of the cultural history of Bengal.

Discusses the development of Bengali language and literature from the early period down to 1800 A.D.

[879]

182. Mc. 954.12(1).

CATTOṢĀDHYĀY, TAPANMOHAN

Bāmlā liriker goṣār kathā. Calcutta, Viśvabhāratī, 1361 B.S., 1954 A.D. 49 p. 18×12. As. 8.

Discusses the lyric aspect of Dohākoṣ, Caryāpadas, Gītāgovinda, the padas of Caṇḍidās and Vidyāpati and of the later writers as also of the Vāul songs.

[880]

B 891.44109/C 512v.

VANDYOPĀDHYĀY, SUPRAŚANNA

Itihāsāsrita Bānlā kavita, (1751-1855). Calcutta. M. C. Sarkar & Sons, 1361 B.S., 1954 A.D. viii, 196 p., bibl. 21.5×13. Rs. 4-8.

Contains references to Caryāpadas, Śūnyapurān, Dharmamaṅgal, Parāgal Khā, Chuṭi Khā and Rājmalā (p. 3-11).

[881]

B 891. 44109/V 535.

DĀS, MATILĀL

Vaishnavism and Vaishnava lyrics. (*In* Calcutta Review, 3rd series, v. 131. April-June, 1954, p. 18-24.)

Discusses Kṛṣṇa Rādhā, Jayadeva, Vidyāpati, Caṇḍidās, etc.

[882]

PP 3215.

GHOS, MANOMOHAN

Bāmlā sāhitya. Calcutta, Indian Publicity Society, 1955. vii, 502 p., notes, bibl. 24×15. Rs. 10.

Deals with Bengali literature from its beginning to the post-Ravindra period.

[883]

B 891. 4409/G 715.

CHATTERJI, SUNITIKUMAR

The place of Assam in the history and civilisation of India. Gauhati, University of Gauhati, 1955. ii, 84 p., notes, bibl. 24.5×16.5. Rs. 5.

Deals with the links of Bengal with Assam maintaining, 'Bengali and Assamese possess the same tradition in their earliest literature ..' (p. 36) and, 'Assamese and Bengali dialects both originated from virtually the same speech which was current in Bengal and Assam during 600-1000 A.D. ..' (p. 65).

Also" points out the 'general agreement of the Assamese Vaishṇava lyric and drama with the similar Vaishṇava lyrics and dramas found in eastern India, in their form and content ..' (p. 63).
[884] 168. D. 37.

Also holds that the enquiries in the 'Indian lore have not brought to light a single instance of the worship of a snake gooddeś who is herself not a snake, except that of Manasa in Bengal' (p. 507) and discusses the evolution of the Manasa cult.

Further adds that Caṇḍī was first worshipped in south-western part of Bengal, then known as Rādha, 'Kāḷketu, the butcher', being the 'founder and first priest of the sect' and that the Dhana-pati story bearing a close resemblance to Manasamangal, is later than the Kāḷketu story.

[886] PP 1014.

VANDYOPĀDHYĀY, ASITKUMĀR

Prācīn Bāṅālī o Bāṅlā sāhitya. Calcutta, Progressive Publishers, 1362 B.S., 1955 A.D. viii, 116 p., notes, append., index, bibl. 21.5×13. Rs. 3|8.

An attempt to discuss, in the perspective of historical events, Bengali literature from the Caryā-padas to the Vāul songs of the late 19th century A.D.

[885] B 891. 4409/V 424 p

CHAKRAVARTI, TAPONATH

Some manners and customs in the light of the early inscriptions of Bengal and Assam. (*In Calcutta Review*, third series, v. 135, Apr.-June, 1955, p. 244-258.)

Refers to some inscriptions, Caryā-padas, Seksubhodayā and Ṭikā-sarvasva and points out some pastimes, practices and occupations formerly prevalent in Bengal.

[887] P P 3215.

CLARK, T.W.

Evolution of Hinduism in medieval Bengali literature : Śiva, Caṇḍī, Manasā. (*In Bulletin of the School of Oriental and African Studies*, University of London, v. 17, 1955, p. 501-518, bibl.)

Suggests that 'the struggle depicted in the *mangal kavya* between the devotees of Śiva and those of Manasā or Caṇḍī derives not from the rivalry between philosophies of Śaivism and Śaktism, but from a clash between farming people and semi-nomadic tribes, who had encroached on cultivated land ..' (p. 506).

SEN, SUKUMĀR

Vrajabulir kāhinī. (*In Viśvabhāratī Patrikā*, 1362-63 B.S., 1955-56 A.D., p. 111-123.)

Throws some new light on the growth and development of Vrajabuli literature and points out the importance of a Sanskrit śloka by the minister Umāpati Dhar of the Senas in the history of Vaiṣṇav religion and literature.

[888]

Vicitra sāhitya. Calcutta, East & Company, 1956. 2 v. 21.5×13. Rs. 6.

v 1. ii, 265 p., notes, bibl.

Republication of some articles including 'Bāṃlār saṃskṛti o sāhitya' dealing with some sayings of Tilapāda, Saraha and Kāṇha; 'Mangalyātrā, nātṛgītī o pācāli kīrttan' dealing with 'Gītagovinda, Śrīkṛṣṇakīrttan, etc.; 'Mālādhār Vasur Śrīkṛṣṇavijay'; Caṇḍidās samasyā; 'Śrīkhaṇḍer sampradāy o Caṇḍidās; Nāth panther sāhityik aitiḥya' and 'Kavi Vasukalpa' who lived not later than 1200 A.D.

v. 2. ii, 226 p., notes, bibl.

Republication of some articles including 'Bāṃlār nārīr bhāṣā'; 'Vrajabulīr kāhīnī'; 'Vrajabulī' and Yogimārā guhālipi containing the oldest representation of Māgadhi Prākṛta.

[889] B 891. 444
Se 5507 v.

MACDONELL, A. A.

India's past : a survey of her literatures, religions, languages and antiquities Varanasi, Motilal Banarasidass, 1956. xii, 300 p., facsim., illus., plates, maps, notes, index, bibl. 17.5×11.5. Rs. 10.
Ref. p. 233-240.

Discusses Kṛttivās and his work, Sañjaya and his Mahābhārata, Mālādhār Vasu and his Bhāgavata purāṇa, Vidyāpati and Caṇḍidās and their poems, besides later poets and their works.
[890] I. C./954/M 146.

CAKRAVARTI, JĀHNAVĪKUMĀR

Śāktapadāvalī o śaktisādhana. Calcutta, D. M. Library, 1363 B.S., 1956A. D. vi, 304 p. 22×14. Rs. 5.

Refers to the influence of Tāntrikism in Dohās and Caryās and to the similarity of ideas in Dohās, Caryāpadas and in Śāktapadāvalī. Also refers to Caṇḍimaṅgal, Dharmamaṅgal, etc., and to the life of Gaurī as described in a verse of Prākṛtapaiṅgala. Further gives accounts of some poets.

[891]

GAṄGOPĀDHYĀY, TĀRAKNĀTHI

Bāṃlā sāhitya paricay. Calcutta, Devkumār Vasu, 1363 B. S., 1956 A.D. ii, 90 p., chart, bibl. 22.5×13.5. Rs. 2-8.

Discusses Bengali script, Caryāpadas, Kṛttivās and his Rāmāyaṇa, Mālādhār Vasu, Śivāyan, Nāth literature, Caṇḍimaṅgal, Manasāmaṅgal, the Mahābhārata, etc.
[892] B 891. 4409/G 15571 v.

VASU, SOMEN

Bāṃlā sāhitye ātmajivani. Calcutta, Satyendra kumar Mitra, 1956. ii, 192 p., bibl. 18×12. Rs. 3.
Ref. p. 18-26.

Discusses the self-accounts of Kṛttivās, Mukundarām Cakravartī and Rūprām as given by themselves in their respective works.

[893] B 891. 44092/V 917.

ŚĀSTRĪ, HARAPRASĀD

Haraprasād-racanāvalī, pratham sambhār; ed. by Sunitikumār Caṭṭopādhyāy and Anilkumār Kāñjilāl. Calcutta, Eastern Trading Company, 1363 B. S., 1956 A.D. xxxiv, 576 p., port., facsim., notes, bibl. 24.5×15.5.

Republication of a number of articles including Caṇḍidās, Bāṅgālār purāṇ akṣar, Dāk o Khanā and Vaṅge Bauddhadharma, etc.
[894] R/B 891. 4408/Sa 792h.

VEDĀNTAŚĀSTRĪ, H.

Buddhism in Bengal and its decline. (In Journal of the Bihar Research Society, Buddha jayanti special issue, 1956, v. 1, p. 66-76, bibl.)

Traces the growth and development of Sahajiyā cult of Bengal and holds, 'it is a matter for consideration, to what extent his (Jayadeva's) luscious mysticism drew inspiration from the Buddhist Sahajia cult'. (p. 70.)

Also suggests that Vāsuli was originally a Buddhist goddess, just like Tārā.

Further adds, 'the Bengali literature owes its origin to Buddhism; and so does the Sahajia cult of Bengal' (p. 71.)

Further holds, 'Dharma is one of the three ratnas of Buddhism; and the worship of Dharma or Dharmarāja is very popular amongst the masses. The practice of worshipping Dharma is more current in Rāḍha' (p. 75.)

Also adds that Buddhism 'still lives in the cults of the Vaisnavas, the Sufis and also in the Tantrikism and Advaitavedanta' (p. 76.)

[895] P P 1765.

BHAṬṬĀCĀRYA, ĀSUTOṢ

Bāṁlār lok sāhitya; 2nd ed. Calcutta, Calcutta Book House, 1957. xiv, 635 p., appends., index, bibl. 21.5×13.5. Rs. 10.50.

Discusses old and mediaeval popular Bengali literature including some aphorisms of Bhusuku, Saraha and Dhendan (in Caryāpada) and of Ḍāk, some lines from Śunya purāṇ and from Vijay Gupta's Manasā maṅgal, Gorakṣavijay, etc.

1st pub. in 1954.

[896] I.C./B 891.441/B469 va.

GHOṢ, BHOLĀNĀTH

Bāṁlā sāhitya parikramā, 2nd ed. Calcutta, Vāmā Pustakālay, 1364 B.S., 1957 A.D. v, 506 p., index bibl. 21.5×13. Rs. 11.

A history of Bengali literature from the early stage discussing Caryāpadas, Vaṛu Caṇḍidās, Kṛttivās, Vijaygupta, etc., in chap. 1.

[897]

CAUDHURĪ, BHŪDEV

Bāṁlā sāhityer itikathā; 2nd ed. Calcutta, Bookland Private Ltd., 1364 B.S., 1957 A.D. 2v. 22×13.5. Rs. 17.

1st pub. in one vol, in 1361 B.S., 1954 A.D. under the title Bāṁlā-sāhityer kathā.

v. 1. xv, 527 p., chart, notes, index, bibl.

Discusses Bengali literature from its beginning down to the works of Bhāratcandra.

v. 2. xii, 580 p., index, bibl.

Discusses modern Bengali literature.

[898] I.C./B 891.4409/C3102 v.

BHAṬṬĀCĀRYA, UPENDRANĀTH

Bāṁlār Vāul o Vāul gān. Calcutta, Orient Book Company, 1364 B.S., 1957 A.D., pts. 1 & 2 (bound together). 22×14. Rs. 25.

Pt. 1. xxiii, 522 p., plates, charts, bibl.

Refers to Mālādhār Vasu's Śrīkṛṣṇavijay and Jayadeva's Gītagovinda and discusses Caṇḍidās problem, some padas of Śrīkṛṣṇakīrttan, Sahajayāna, Rādhākṛṣṇa cult and other topics.

Pt. 2. vi, 603 p., plates, indexes, bibl.

An anthology of songs composed by different persons together with notes on some Vāul composers.

[899] I.C./B 891. 441/B 469 v.

CHATTERJĪ, S. K.

Bengali. (In History and Culture of the Indian People, vol. V : The struggle for Empire, ed. by R. C. Majumdar, 1957, p. 357-361.)

Discusses language and literature and traces the oldest specimens of Bengali from the inscriptions and refers to Caryāpadas, Prakṛt-paiṅgala Mānasollāsa and Gorakh-Bodh, etc., for specimens of different types of old Bengali.

Also traces the Bengali Payār from the Pādākulaka metre of the Caryās.

[900] I.C./954/M289P.

CHAKRAVARTI, TAPONATH

Some aspects of religious life as depicted in early inscriptions and literature of Bengal. (*In Journal of the Department of Letters, new series, v. 1, 1957, p. 133-178.*)

A glimpse of religious and social life referring to the Siddhas, Gopī-candra legend, Caryāpadas, some deities and cults, etc.

[901]

PP 1092.

BHAṬṬĀCĀRYA, DEVĪPADA

Prācīn vāṃlā kāvyē duiṭi prasaṅga. (*In Anukata, Kartik-Paus, 1879 S.E., 1957 A.D., p. 61-71, bibl.*)

Discusses the source and tradition of 'ātma vivaran' and 'bhanitā' as given in old and mediaeval Bengali works.

[902]

SEN, SUKUMAR

History of Bengali literature. New Delhi, Sahitya Akademi, 1960. vii, 431 p., notes, append., index, bibl. 20.5×12.5. Rs. 10.

A brief but complete survey of literary activities in Bengali since the appearance of that speech, *Terminus ad quem* being 1941, the year when Ravīndranāth Thākura (Tagore) died.

The introductory chapters contain a sketch of the affinities of the new Indo-Aryan and an outline of the origin and development of Bengali language and Bengali script.

[902A]

I.C./891-409/Se55.

MUSIC AND METRE

JONES, Sir WILLIAM

On the musical modes of the Hindus. (*In Hindu Music from various authors in two parts, 2nd ed., comp. and pub. by Sourindramohun Tagore. Calcutta, 1882, pt. 1, p. 123-160, charts, fascim., illus.*)

1st pub. in 1875.

A dissertation on Hindu music explaining and illustrating how 'the mode of Vasanti' (p. 158) in a song of Gitagovinda can be adapted to English musical notation (p. 159).

[903]

138. D. 13.

LAKṢMĪNĀTHA

Piṅgalārthapradīpa. (*In Report on the search for Sanskrit manuscripts in the Bombay Presidency during the years 1887-88, 1888-89, 1889-90 and 1890-91 by Ramakrishna Gopal Bhandarkar, 1897, p. lxxi-lxxx, bibl.*)

R. G. Bhandarkar analyses Prākṛtapaiṅgala, besides its above commentary.

[904]

161. L. 2.

Prākṛta-Paiṅgala; ed. by Chandra-mohana Ghosha. Calcutta, Asiatic Society, 1902. xvii, 702 p., notes, variant readings, index & glossary. 22×13.5.

'With the commentaries of Viśwanātha-Pañcānana, Vanśīdhara, Kṛishṇa, and Yādavendra', t. p.

In the preface the editor maintains that 8 mss. were utilized in preparing the present edition of the work and that the present work, 'in the form as we now see it', could not have appeared before the 14th century A.D.

The work contains examples of two types of principal metres 'Mātrāvṛttam' and 'Varnāvṛttam.'

B. C. Majumdar suggests, '... the forms which occur in the poems (of Prākṛta Paiṅgala) are genuine predecessors of our modern forms ...' — *The history of Bengali language, 1920, p. 233.*

Dr. Sunītikumār Caṭṭopādhyāy holds, 'Other remains of Proto or Old Bengali are possibly in a few poems and couplets in the 'Prākṛta-Paiṅgala' ..' — The origin and development of the Bengalā language, pt. 1, 1926, p. 123.

Dr. Sukumār Sen points out from the work some verses written in Sauraseni Apabhraṃśa with the influence of Māgadhi Apabhraṃśa and old Bengalā — Bāṅgālī sāhityer itihās, 2nd ed., v. 1, 1948, p. 36.

Dr. Nihār Rañjan Rāy holds that it is an anthology of lyric songs in Apabhraṃśa dialect — Bāṅālīr itihās, ādiparva, reprint, 1358 B.S., 1951 A.D., p. 733.

[905]

181. A. 10.

SEN, ŚAŚĀṆKAMOHAN

Bāṅgālā chanda. [*In* Bhāratvarṣa, 1321-22 B.S., 1914-15 A.D., pt. 1, p. 362-364].

Discusses Payār metre with a few examples from the verser: cf Khanā, Caṇḍidās, Kṛttivās and others.

[906]

182. Qb. 913 1.

Saṅgīta rāga kalpadruma, rev. ed. ; comp. by Kṛṣṇānanda Vyāsadeva ; ed. by Nagendranāth Vasu. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1971-1973 Samvat, 1914-16 A.D. 3v. 26.5×21.5.

T.p. in Bengali & English, also in Hindi in v. 1 & 2.

v. 1. xx, 703 p., variant readings.

Ref : p. 344-346.

Quotes the 1st śloka in 1st canto of Gītagovinda under the heading Maṅgalācaraṇ and describes Bhairavī rāgiṇī as given in Saṅgītaratnākara, Saṅgīta-mahodadhī and Saṅgītadarpaṇa and gives the prastāra of Bhairavī with the tālas, besides pointing out the asthāyi and antārā for

singing the songs of Gītagovinda in cantos 8, 9 and 5 beginning with 'rajanijanita-guru ..', 'Harirabhisarati ..' and 'ratisukha-sāre ..'

v. 2. xxi, 546, 17 p., indexes, bibl.

Ref : p. 226.

Describes the dhyāna of Vasanta rāga and quotes the song of Gītagovinda in canto 1, beginning with 'lalita-lavaṅgalatā ..'

v. 3. xxv, 321 .. 9 p., variant readings, index, bibl.

Ref : p. 94-95.

Repetition of the contents of v. 1, p. 344-346.

Nāgarī script has been used in v. 1 & 2 and Bengali script in v. 3. [907]

ANDERSON, J. D.

Metre and accent. (*In* Bulletin of the School of Oriental studies, London Institution, v. 1, pt. 1, 1917-20, p. 87-92).

Suggests that the characteristic phrasal accent of Bengali language may have been formed because the Bengalis, 'in the persons of their ancestors, once have spoken Tibeto-Burman speech in the north of the country, and some Dravidian tongue in the south,' or it may also be due to 'an inheritance of some aboriginal speech which has perished and has been forgotten' (p. 90).

[908]

PP 1014.

RĀY, KĀLIDĀS

Chander kathā. (*In* Vaṅgavāṇī, 1332-33 B.S., 1925-26 A.D., pt. 2, p. 481-501 ; 1333-34 B.S., 1926-27 A.D., pt. 1, p. 242-259, 380-400 ; 1333-34 B.S., 1926-27 A.D., pt. 2, p. 377-389.)

Incomplete.

Discusses some metres as contained in Caryāpadas, Prākṛta-paiṅgala, Gītagovinda, and in the poems of Vidyāpati Caṇḍidās and others.

[909] 182. Qb. 922.2 10)-2(12).

VELANKAR, H. D.

Apabramśa metres. (*In Journal of the University of Bombay*, Nov., 1933, p. 32-62, append., bibl.)

Append. contains the text of Ratnaśekhara Sūri's Chandakośa with variant readings and notes.

A dissertation on Apabramśa metres, based on the texts of Prākṛtapaiṅgala and Chandakośa composed towards the close of the 14th century A.D. (p. 34), pointing out the importance of the 'Mātrā or the metrical moment' in the metres (p. 32) and holding that Matrāvṛttas 'appear to be more suitable for singing' (p. 33) and that 'Among the Apabramśa metres there are also some which were undoubtedly employed for a dance' (p. 34).

Also deals with strophic metres pointing out the difference between Vedic and the Prākṛta strophes (p. 49-50).

Further holds that 'the Varnavṛttas, when employed in Prākṛta and Apabramśa poetry, enjoys its characteristic freedom ...' (p. 35.)

[910]

Apabramśa metres 2. (*In Journal of the University of Bombay*, v. 5, Nov., 1936, p. 41-93, text, notes, summary, append., bibl.)

Also gives the text of Svayambhūchandaḥ, chap. 4-8.

Also discusses some Dvipadīs including the Tālavṛttas which are sung in the tāla of 8 mātrās and suggests that the name Dohā is derived from Dvipathakā, a Dvipadī metre.

Further holds, that most of the Dvipadīs were composed as song metres.

Also suggests that Gāthā, probably the oldest of Prākṛta metres, was also a song metre but extensively used in the religious literatures of the Buddhists and Jains.

Further adds that the field of Matrāvṛttas is very unrestricted.

Also adds that the metres when employed in describing some auspicious occasions will get the appendage of the name Maṅgala attached to them at the end, e.g., Dohā-maṅgala.

Also points out the practice of treating halves of Catuṣpadīs, Ardhasama Catuṣpadīs and the Ṣaṭpadīs as independent metrical units or even as independent metres and holds, 'The Dhruva Padas or the Sthāyīs of the Padyas in the different vernaculars are undoubtedly to be traced to the similar halves of the Ardhasama Catuṣpadīs in the Apabramśa language ...' and, 'Couplets of such halves again seem to have been largely used for songs composed to accompany the Rāsa or the Garvā dance ...'

[911]

S. 335/Asia Soc.

GANGOLY, O. C.

Non-Aryan contribution to Indian music. (*In Annals of the Bhandarkar Oriental Research Institute*, v. 19, 1938-39, p. 263-272, notes, bibl.)

Explains the types of musical compositions used by the Śavaras, Vaṅgas, Kirātas, etc., besides the Dhruva songs as also Mārga and Deśī music.

[912]

PP 1939.

PĀLIT, HARIDĀS

Rāṅgī - Bānlār saṅgīter dhārā. (*In Śrībhārati*, 1345-46 B.S., 1938-39 A.D., p. 149-160, notes, bibl.)

Discusses some old and mediæval tunes of music and holds that Śārṅgadharā, in the 13th century A.D., made a classification of songs in his Saṅgītarṇā-kara.

Further holds that Pācālī and old Jhumur songs are set to the indigenous tunes.

Also refers to Gauṛīya, Nagara and Vrajabulī songs.

[913]

182. Qc. 938. 1.

RĀY, DILĪPKUMĀR

Chāndasikī. Calcutta, Cultural Publishers, 1347 B.S., 1940 A.D., xxxi, 259 p., charts, append., bibl. 17×11.5. Rs. 2/8/-.

Quotes some lines from the works of Rāmāi Paṇḍit, Kāṇā Haridatta, Kṛttivās, Caṇḍidās and Vidyāpati to show different metres (p. 78-79, 173).

Also refers to the part of Jayadeva in introducing pause in Bengali metres, besides Mātrāvṛtta metre and 'Giti-Kāvya', or Lyric metre in Bengali poetry (p. 259).

Further holds that Anuṣṭubh metre is a cause towards the introduction of Payār (p. 237-238).

[914] 182. Pc. 940. 9.

RĀY, KĀLIDĀS

Prācin Vaṅga-sāhitya, v. 2. Calcutta, Jayadev Ray, 1350 B.S., 1943 A.D. ii, 200 p., notes, bibl. 17.5×12.5. Rs. 2.

Ref : p. 184-200.

Discusses some metres from the lines of Jayadeva, Vidyāpati and some other poets.

Also discusses some metres as contained in Prākṛtapaiṅgala.

{915] 182. Mc. 943.19.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Bhāratiya saṅgīt o Ravīndranāth. (In Gītavitān, vārṣikī, 1st year, 1350 B.S., 1943 A.D., p. 6-18.)

Suggests that the songs of Gītagovinda belonged to the Dhrupada class (p. 11).

[916] 182. Qb. 944. 1.

SEN, KṢITIMOHAN

Bāṃlār saṅgītācārya. (In Gītavitān, vārṣikī, 1st year, 1350 B.S., 1943 A.D., p. 36-45, bibl.)

Holds that Gītagovinda is still a unique work on Sanskrit music (p. 36).

Further discusses Rāgatarāṅgini which deals with Deśī rāga, etc., and which is stated to be composed in 1160 A.D. by Locan Paṇḍit of Vallāla Sena's court.

Also deals with Śārṅgadeva's Saṅgītaratnākara.

[917] 182. Qb. 944. 1.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Bhāṣā-prakāś vāṅgālā vyākaraṇ, 3rd ed. Calcutta, University of Calcutta, 1945. xvi, 460 p., charts, appends. 18×13. Rs. 2/-.

Quotes two lines of Caṇḍidās to give an example of Laghu tripadī (p. 387) and two lines of Varu Caṇḍidās to give an example of Dīrgha tripadī (p. 388), besides two lines from Caryā to give an example of Mātrāvṛtta chanda (p. 390).

[918] 182. Pc. 945. 14.

MAJUMDĀR, MOHITLĀL

Bāṃlā kavītār chanda. Calcutta, General Printers & Publishers, 1352 B.S., 1945 A.D. ix, 197 p., table, indexes, bibl. 23.5×15.5. Rs. 4/-.

2nd ed. published in 1355 B.S., 1948 A.D.

Discusses the metres contained in Caryāpadas, Śūnyapurāṇ, Śrīkṛṣṇakīrtan, Kṛttivās's Rāmāyaṇ, and other works.

[919] 182. Pb. 945. 1.

SEN, SUKUMĀR

Pācālir utpatti. (In Prācyavānī-mandir prabandhāvalī, pt. 2, 1945, p. 1-4.)

Explains Pācālī song and points out how Gītagovinda used to be sung in the method of Pācālī.

Also refers to a Caryā in connection with Nāṭagīt.

Further refers to Vandya-ghaṭṭiya Sarvānanda regarding material for Pañcālīkā or Puttalīkā.

[920] 182. Mc. 945. 30(2).

BHAYANI, H. C.

On the principal metres of the Apabhraṃśa epic. (*In Bhāratiya Vidyā*, v. 7, new series, 1946, p. 47-48, bibl.)

Discusses Kaṭavaka, Paddhaḍikā, etc.

[921] PP 3485.

‘MUKHOPĀDHYĀY, AMŪLYADHAN

Bāṃlā chander mūlsūtra, 3rd rev. ed. Calcutta, University of Calcutta, 1946. vi, 223 p., charts, notes, bibl. 22×13. Rs. 4/-.

1st pub. in 1339 B.S., 1932 A.D.

Discusses the metres contained in a few lines of Bauddha gān o dohā (p. 101, 128, 209-210), besides the metre contained in two lines of Śūnyapurāṇ (p. 128).

Also refers to the quality of metre contained in Gītagovinda (p. 209).

[922]

VELANKAR, H.D.

Apabhraṃśa metres. (*In Bharāt Kaumudī*, pt. 2, 1947, p. 1065-1081.)

‘Mātrāvṛttas and Tālāvṛttas.’

Refers to his articles on Apabhraṃśa metres pub. in the Bombay University Journal, Nov., 1933 and Nov., 1936, and holds that the Tālāvṛttas ‘are more musical than Mātrā vṛttas’ and that ‘they are generally employed for a sustained poetical narrative, whereas, the Mātrāvṛttas ‘appear to have been used for lyric and didactic poetry’ (p. 1066).

[923] 165. A. 717.

KEITH, A. BERRIEDALE

A history of Sanskrit literature, reprint. London, Oxford University Press, 1948. xxix, 575 p., notes, indexes, bibl. 22×14. 30 s.

1st pub. in 1920.

Maintains, ‘The songs (of Gītagovinda) are given to us in the manuscripts with precise indication by technical terms of the melody (*rāga*) and time (*tālā*) of the music and dance which they were to accompany, and the poet definitely bids us think of songs as being performed in this way before our mental eyes’ (p. 192).

[924] 174. C. 223.

MUKHOPĀDHYĀY, HAREKRṢṂA

Bhāratiya saṅgīt o Jayadeva. (*In Śrī Sudarśan, Kārttik*, 1355 B.S., 1948 A.D., p. 93-95, bibl.)

A dissertation on the musical aspect of Gītagovinda and Saṅgītaratnākara.

[925] 182. Qb. 947. 5.

SEN, MAṆILĀL

Bāṃlāy saṅgīter itihās. Calcutta, Pūrvāśā, 1356 B.S., 1949 A.D., 127 p., bibl. 17.5×12. Rs. 2/-.

Discusses the sectarian music in the Caryāpadas as also the continuity of the developed form of music prevalent in the period of Sena kings and beyond.

[926] 182. Gc. 949. 4.

SEN, KṢITIMOHAN

Bhāratiya saṅgīte Hindu-Musalmanēr yukta sādhanā. (*In Viśvabhāratī Patrikā*, 1356-57 B. S., 1949-50 A.D., p. 43-52, bibl.)

States that traces of Muslim influence in music may be noticed for the first time in Śārngadeva’s Saṅgītaratnākara composed between 1210-47 A. D. and that it mentions ‘Turusku-Gauṛa’ tune (p. 44).

Also holds that the famous poet Khusrau formulated the beginning of Dhrupad between 1296-1316 A.D. by some modification of the Indian Lokaṅgīt.

[927] 182. Qb. 942. 1.

BHAṬṬĀCĀRYA, SUDHĪBHÜṢAṆ

Jayadever chanda. (*In Bhārat-varṣa*, 1357-58 B. S., 1950-51 A.D., pt. 1, p. 220-223.)

Deals with the metres of Gītagovinda.

[928] 182. Qb. 913. 1.

EDGERTON, FRANKLIN

Buddhist hybrid Sanskrit : language and literature. Banaras, Banaras Hindu University, 1954. ii, 88p., bibl. 25×16.

Holds that metres in Lalitavistara 'are occasionally constructed like the Apabhraṃśa metres known as *Mātrāchandas*, the metrical principles of which are unknown in Sanskrit and even in normal Prakrit' (p. 29).

[929] 176. B. 349.

CHATTERJI, SUNITIKUMAR

The place of Assam in the history and civilisation of India. Gauhati, University of Gauhati, 1955. ii, 84 p., notes, bibl. 24.5×16.5 Rs. 5/-.

Refers to the Vaiṣṇava lyrics and dramas found in eastern India and maintains, '... there is another point of contact among these—the music and melody of these lyrics. The usual *rāgas* or musical modes and *tālas* or time beats, such as we find, e.g., in Maithili and Bengali lyrics, are also common to Assamese devotional and other lyrics (*Bargits*, etc.) ...' (p. 63).

[930] 168. D. 37.

MITRA, RĀJYEŚVAR

Bāṃlār saṅgīt : madhya yug. Calcutta, Mitrālay, 1955. xvi, 101 p., illus., plates, bibl. 18×12. Rs. 2/-.

States that Maṅgal poems contain names of many *rāgas* and *rāginīs* which are already mentioned in Gītagovinda and Śrīkṛṣṇakīrtan (p. 24).

Also points out the references to the musical instruments as contained in Viṇayadās's *Manasāmaṅgal*, and some other works.

Amiyanāth Sānyāl discusses, in the introduction, observations of the author in respect of the musical aspect of Caryāpadas, Śrīkṛṣṇakīrtan and Gītagovinda.

This article is stated to have been pub. in the magazine *Caturāṅga*, Māgh-Caitra, 1360 B. S. 1953 A. D.

[931] B 780. 9/Mi 369.

BHAṬṬĀCĀRYA, SUDHĪBHÜṢAṆ

Bāṃlā chanda. Calcutta, M. C. Sarkar & Sons, 1362 B. S., 1955 A. D. viii, 276 p., index, bibl. 18×12. Rs. 3/-.

Discusses the growth and development of Bengali metres as in some Caryāpadas, Gītagovinda, Śrīkṛṣṇakīrtan and in padas of Vidyāpati, etc.

[932] B491. 446/Bh 533v.

BAKE, A. A.

The appropriation of Siva's attributes by Devi. (*In Bulletin of the School of Oriental and African studies, University of London*, v. 17, 1955, p. 519-523, charts, bibl.)

Refers to Saṅgītaratnākara and some other works and deals with the grāmas and the rāgas besides Mārga and Deśī, etc.

Further holds, 'The field of music, being fairly restricted, serves very well to illustrate the process of annexation of Siva's attributes and prerogatives by Devī, (p. 525).

[933] PP 1014.

MITRA, RĀJYEŚVAR

Prācīn Bhārate Gauṛīya saṅgīt. (*In Viśvabhāratī Patrikā*, 1879-1880 S. E., 1957-58 A. D., p. 102-109, notes, variant readings bibl.)

Discusses 'Gauṛī gīti' and 'Māgadhi gīti' as also the development 'Deśī rāga' from 'Grāma rāga'.

Also discusses the three 'Grāma rāgas', besides 'Rāga Vaṅgāla', 'Rāgāṅga Vaṅgāla' and 'Gauṛa', etc.

[934] 182. Qb. 942. 1.

CHATTERJI, PRIYA

Indian classical music. (*In* East and West, Jan., 1958, p. 360-370, bibl.)

Holds that Jayadeva (c. 1100 A. D.) assigned to each of his poems a rāga and a tāla (rhythm) and that his original melodies 'were exquisitely sensitive as were the subjects of his songs' (p. 362).

[935] PP 1820.

CARYĀS & DŌHĀS

TĀRĀNĀTHA

Geschichte des Buddhismus in Indien; tr. & ed. by Anton Schiefner. St. Petersburg, Kaiserlichen Akademie der Wissenschaften, 1869. ix, 346 p., notes, index, bibl. 24 × 15. 1Rbl. 40 Kop. 'Aus dem Tibetischen Uebersetzt'—t. p.

'A German version of the Tibetan text on the History of Buddhism containing accounts of Dombī-Heruka, Indrabhūti Kukkuripā, Lujipā, Mahipāla, Minanātha, Nāropā, Tillapā, Saraha and others, besides references to Bhaṅgāla, Oḍiviśa, Gauṛa, Kāmarūpa, Rāṛha, Tirahuti, Tripurā, Vikramapurī, etc., and Mahājāna.

[936] 178. D. 1073.

ŚĀSTRĪ, HARAPRASĀD

Sabhāpatir abhibhāṣaṇ. (*In* Sāhitya Pariṣat Patrikā, pt. 21, 1321 B. S., 1914 A. D., p. 21-47, bibl.)

Discusses Bhusuku and a Bengali work on Sahajayāna (Ms. No. 4801 of Asiatic Society).

Also discusses Bhusuku's Caryā songs besides Kāṇhapāda's songs and Dohākoṣa.

[937] 182. Qb. 948. 21.

Bāṅgālī Siddhācārya. (*In* Gṛhasṭha, 1321 B. S., 1914 A. D., pt. II, p. 706-708 A).

Discusses Sahajiyā songs some Siddhācāryas, etc.

[938] 182. Qb. 909. 31.

ŚĀSTRĪ, HARAPRASĀD

Sambodhan. (*In* Sāhitya Pariṣat Patrikā, pt. 22, 1322 B. S., 1915 A. D., p. 121-160).

Discusses Caryāpadas and their writers.

[939] 182. Qb. 894. 22.

Sambodhan. (*In* Sāhitya Pariṣat Patrikā, pt. 23, 1323 B. S., 1916 A. D., p. 81-94).

A list of writers of the Buddhist period with a dissertation on some of their works including those in Sanskrit.

[940] 182. Qb. 894. 23.

Hājār Vacharer purāṇa Bāṅgālā bhāṣāy Bauddha gān o dohā (Caryācaryaviniścaya, Sarojavajrer Dohākoṣa, Kāṇhapāder Dohākoṣa o Ḍākārṇava); ed. by Haraprasād Śāstrī. Calcutta, Vaṅgīya Sāhitya Pariṣat, 1323 B. S., 1916 A. D. xxxviii, 210, c v p., notes, list of Siddhas, facsim., index, glossary, bibl., 23.75 × 17.5. Rs. 3/-.

In the preface the editor holds that many Bengali books were written and translated into Tibetan between the 7th and 13th cent. A. D., and that Saroruhapāda's

Dohākoṣa contains the opposite view of the six philosophical systems. Also explains the Sahaja theory and holds that Lui propounded it among the Buddhists in the 9th cent., when his disciples wrote Padas of Kīrtana as also Dohās. Also states that immediately prior to this period Nāths propounded their theory and wrote verses and books in Bengali.

The volume contains the following works :—

(i) Caryācaryavinīścayaḥ, very old Bengali songs of the Buddhist Sahajiyā cult with commentaries in Sanskrit ; (ii) Sarojavajra's Dohākoṣa in Bengali with its Sanskrit commentary by Advaya-vajra ; (iii) Dohākoṣa of Kṛṣṇā-cāryapāda with the Sanskrit commentary, Mekhalā ; and (iv) Dākārṇava.

2nd ed. of the book, pub. in 1358 B.S., 1951 A.D. contains explanation of the Caryās, by Tārāprasanna Bhaṭṭācārya with certain modifications according to Dr. Muhammad Shahīdullāh and Dr. Sunītikumār Caṭṭopādhyāy. Bibliography is omitted in this edition.

Dr. Sunītikumār Caṭṭopādhyāy in his 'Origin and development of Bengali language', v. 1, 1926, holds, 'Caryā-caryavinīścaya . . . have a supreme importance in studying the origins of Bengali. The language of the Caryās is the genuine vernacular of Bengal at its basis . . . the language of the Caryās seems to be based on a West Bengal dialect . . . the metres of the Caryā poems are *mātrā-vṛtta* . . . Judging from the language, one would place them roughly before 1200 A.C. . . .' (introd., p. 111-119).

'Dohākoṣa of Saraha, and the Dohākoṣa of Kānha are in an Apabhraṃśa dialect, in which the distinctive Bengali traits . . . are absent . . . the Dākārṇava presents a third variety of Prakritic speech . . .' (introd., p. 111).

[941] 182. Qb. 916. 2.

ŚĀSTRĪ, HARAPRASĀD

Beṇer meye. Calcutta, Gurudas Chatterji & Sons, 1326 B. S., 1919 A. D. i, 228 p. 17×11·5. Rs. 2/-.

A story on 'Sahajiyā tantra'—author, preface.

Attempts to reconstruct the state of affairs prevalent in the country during the lifetime of some Caryā-pada writers.

Also quotes some Caryāpadas.

[942] 182. Oc. 919. 102.

SHAHĪDULLĀH, MUHAMMAD

Bauddha gān o dohā. (*In Sāhitya Pariṣat Patrikā*, pt. 27, 1327 B. S., 1920 A. D., p. 145-152.)

Suggests some corrections in Caryācaryavinīścaya for better expression.

[943] 182. Qb. 894. 27.

BHAṬṬĀCĀRYA, TĀRĀPRASANNA

'Bauddha gān o dohā' prabandher ālocanā (*In Sāhitya Pariṣat Patrikā*, pt. 27, 1327 B. S., 1920 A. D., p. 153-156.)

Discusses the article 'Bauddha gān o dohā' by Muhammad Shahīdullāh pub. in the same issue of the magazine, p. 145-152, and suggests some alternative forms of expressions and their meanings.

[944] 182. Qb. 894. 27.

BANERJĪ, ANANTAPRASĀD, Śāstrī

Evolution of Māgadhi. London, Oxford University Press, 1922. 122 sec., index, bibl. 21×13.

Maintains, 'Māgadhi Apabhraṃśa Caryāpadas are sometimes intelligible by means of Hemacandra . . .' (Sec. 22, p. 23).

[945] 177. C. 33.

ŚĀSTRĪ, HARAPRASĀD

Sabhāpatir abhibhāṣaṇ. (*In Sāhitya Pariṣat Patrikā*, pt. 29, 1329 B. S., 1922 A. D., p. 43-53, list of Siddhas, plates, bibl.)

Holds that there are many hundreds of Dohās sung in Nepal only amongst the initiated, besides those published in *Bauddha gān o dōhā*. Also gives a list of Siddhas and some illus. representing some of them, besides three verses.

[946] 182. Qb. 894. 29.

SHAHIDULLĀH, MUHAMMAD

Siddha Kānupār gīt o dōhā : Kānupār dōhār ṭikā. (*In Pratibhā*, 1329 B. S., 1922 A. D., p. 101-113, 163-166, notes, tr., variant readings, bibl.)

States that Kānupā was living during the reign of the famous king Govindacandra who fought against Rājendra Coḷa and that his name is well-known in Nath literature.

Further points out that Kānupā's 12 songs are found in *Caryācaryā-viniścaya*, and 32 Dōhās in *Dōhakoṣa*.

Also states that Kānupā does not strictly follow the Buddhist cult and that in his songs and Dōhās we find a clue to 'Sahaja' course.

Also gives a Bengali rendering of the Caryās and an English rendering of the Dōhās.

Further points out that some inaccuracies have crept into the texts of the Caryās and Dōhās.

[947] 182. Qb. 911. 66.

Siddha Kānupār gīter bhāṣā. (*In Pratibhā*, 1332 B. S., 1925 A. D., p. 78-83.)

Discusses the phonology and grammar of the songs of Kānha and points out that the oldest form of Bengali language may be found in these.

Also points out that there was hardly any distinction between the Bengali, Maithili, Assamese and Oṛiya languages at the time when these songs were composed.

Further states that the language of the Dōhās of Kānupā is not Bengali.

[948] 182. Qb. 911. 69.

MAJUMDĀR, VIJAYCANDRA

Caryāpada o dōhā racanār samay. (*In Vaṅgavāṇī*, 1332 B. S., 1925 A. D., pt. 1, p. 120-124)

States that a number of Caryā songs were not composed prior to the Muslim period and suggests their date of composition to be the 14th or 13th century A. D.

[949] 182. Qb. 922. 2 (9).

Bauddha gān o dōhār' bhāṣā. (*In Vaṅgavāṇī*, 1332 B. S., 1925 A. D., pt. 1, p. 241-247.)

Discusses the language of some Caryāpadas and suggests that they were composed by the Sahajiyās rather than by the Buddhists, and that the work is not as old as a thousand years, also that its language may not be called Bengali.

[950] 182. Qb. 922. 2 (9).

Bauddha gān o dōhā. (*In Vaṅgavāṇī*, 1332 B. S., 1925 A. D., pt. 2, p. 622-625.)

Discusses the work and states that the metre of Caryāpadas, viz., *Caupāi* is found in Hindi language and not in Bengali and suggests that the language of the Caryā, no. 1 is not Bengali.

Further states that Dōhā is also a special metre in Hindi.

[951] 182. Qb. 922. 2 (8).

Caryār o dōhār racayitāder paricay. (*In Vaṅgavāṇī*, 1332 B. S., 1925 A. D., pt. 2, p. 742-748).

Discusses the different writers of Caryās and Dōhās and suggests that different persons bearing the same name wrote on the same subject in different times also that the persons mentioned in the Caryāpadas lived in different periods.

Further suggests that if the same person *Saraha* be the writer of Dōhā and Caryāpada, the language of Caryāpada has suffered a change.

[952] 182. Qb. 922. 2 (8).

—Bauddha gāne Kānhur racanā. (*In Vaṅgavāṇī*, 1333 B. S., 1926 A. D., pt. 2, p. 308-313).

Discusses Muhammad Shahīdullāh's interpretation of some words and suggests that Kṛṣṇācāryapāda or Kānhupāda of the Caryās and Kahana or elder Kṛṣṇācārya of Tibetan anecdote is the same person, a Brāhmaṇ, who came from Sambalpur district of Orissa.

Also points out that Caryā, no. 12 in Bauddha gān o dōhā contains an Arabic word māta and that it could not have been written prior to the time, when full-fledged Bengali and Oriya languages were developed.

Further states that Sahajiyās, though occasionally introduced a few words of their provincial dialects, have composed Caryā songs in an obsolete language which does not represent any particular period.

[953] 182. Qb. 922. 2(10).

VASU, RAMEŚ

Bauddha o Śaiva dākinī or yoginī dīger kathā. (*In Sāhitya Pariṣat Patrikā*, pt. 33, 1333B. S., 1926 A. D., p. 37-48.)

Discusses Yoginī, Dākinī and other topics from Bauddha gān o dōhā.

[954] 182. Qb. 894. 33.

SHAHIDULLAH, MUHAMMAD

Noun declension in the Bauddha gan. (*In Sir Asutosh Mookerjee Silver Jubilee Volumes*, v. 3, *Orientalia*—pt. 3, 1927, p. 509-522, notes, bibl.)

Cites examples from the text and makes a comparative study of the case endings.

[955] 175. F. 285.

LŪIPĀDA

Tattvasvabhāvadṛṣṭitīkā dohā. ; ed. by Anathnath Basu. (*In Indian Historical Quarterly*, v. 3, 1927, p. 676-682, text, tr., notes, bibl.)

An old Bengali dohā and its Tibetan version.

The editor holds it to be the Tibetan tr., of the 29th Dohā of the Caryācārya-viniścaya in the Bauddha gān o dohā, pub. by the Vaṅgiya Sāhitya Pariṣat. maintaining, 'It also shows us the way to newer possibilities, of Tibetan-Bengali Comparative Studies....' (p. 682).

[956]

PP 2237.

Sādhnamālā, v. 2; ed. by Benoytosh Bhattacharyya. Baroda, Central Library, 1928. clxxxiii, 292 p. (634—342), front. (facsim.), plates, variant readings, index, bibl. 23.5×13. Rs. 9.

Ref : p. xl-lxii (introd.)

Discusses 'Chronology of Vajrayāna' and deals with 'Śavaripā (657 A.D.)', 'Jālandharipā also known as Hāḍipā (705 A.D.)', 'Anaṅgavajra' (705 A.D.)', 'Indrabhūti (717 A.D.)', 'Kṛṣṇācāryya (717 A.D.)', 'Dārikapāda (753 A.D.)' and others, and gives two succession lists of teachers.

Ref : p. lxxxix-cxxii (introd.)

Gives short accounts of 47 authors of Sādhana including Advayavajra, 'cir. 978-1030 A.D.', Kukkuripāda, 'cir. 693 A.D.', and Saraha, 'cir. A.D. 633'

[957]

I. C. IX. 7.

SHAHIDULLAH, M.

Les Chants Mystiques de Kāṇha et de Saraha : Les Dohā-Koṣa et Caryā. Paris. Adrien-Maisonneuve, 1928. vi, 236 p., appends. 25×16.25.

Pt. 1 (introd.) contains discussion on the religious aspect, the authors, philology-grammar, prosody and metre of the Dohākoṣas.

Pt. 2 A contains texts with Tibetan version of Kāṇha's Dohākoṣa, besides notes in French, append. 1 containing Apabhraṃśa-Sanskrit-Tibetan vocabulary and philological notes on Kāṇha's Dohākoṣa, append. 2 containing texts of Kāṇha's Caryās with translation in French.

Pt. 2B contains Saraha's Dohākoṣa with text and Tibetan version, besides notes in French, append. 3 containing Apabhraṃśa-Sanskrit-Tibetan vocabulary with philological notes on Saraha's Dohākoṣa, append. 4 containing texts of Saraha's Caryās with tr. in French.

'We shall be grateful to Mr. Shahidullah...on account of getting it within (our) easy reach.'

—Jules Bloch, preface.

[958] 178. D. 1549.

BHATTACHARYYA, BENOYTOSH

The date of the Baudha gān o dohā. (*In Journal of the Bihar and Orissa Research Society*, v. 14, pt. 3, 1928, p. 341-357, succession tables, bibl.)

Discusses some Siddhācāryas and their works maintaining, 'the time of the earliest Dohās in Bengali goes back to the middle of the 7th century when Saraha flourished. These songs, moreover, furnish a land mark in the development of provincial dialects...' (p. 357).

[959] PP 1765.

BHATTACHARYA, VIDUSHEKHARA

Sandhyābhāṣā. (*In Indian Historical Quarterly*, v. 4, no. 2, 1928, p. 287-296.)

Refers to Baudha gān o dohā, ed. by Haraprasād Śāstrī and pub. by Vaṅgiya Sāhitya Pariṣat, Calcutta, 1323 B. S., 1916 A.D. in connection with *sandhyā* and *Saddharmapūṇḍarīka* (*Saddha-*

rmapūṇḍarīkasūtram, pub. by the Asiatic Society, 1952) in connection with *sandhā* and maintains, '....It is quite possible that scribes not knowing the true significance of *sandhāya* or its shortened form *sandhā* changed it into *sandhyā* with which they were familiar' (p. 296).

[960] 905.54/ In 39h
Asia. Soc.

BHAṬṬĀCĀRYA, BENOYTOSH

Kayekjan prācīn gītīkārer kālirṇay (*In Sāhitya Pariṣat Patrikā*, pt. 35, 1335 B. S., 1928 A. D., p. 154-158, succession tables, bibl.)

Holds that Saraha, Luipa, etc., belonged to the 7th century, Jālandharī, Kṛṣṇācārya, etc., belonged to the 8th century A. D., and that most of the Caryā songs in Baudha gān o dohā were composed between the 7th and the 8th century A. D. (p. 158).

[961] 182. Qb. 894. 35.

Two Vajrayāna works; ed. by Benoytosh Bhattacharyya. Baroda, Oriental Institute, 1929. xxi, 118 p., notes, variant readings, index, bibl. 24×15. Rs. 3/-.

Two texts of Vajrayāna in Sanskrit, viz., Prajñopāyavinīś-cayasiddhiḥ of Anaṅgavajra and Jñānasiddhiḥ of his disciple Indra-bhūti.

In the introd. the editor maintains, "The language used in these books is known technically as Sandhyābhāṣā or the 'Twilight language' (p. xiii) and, 'The author (of Prajñopāyavinīś-cayasiddhi) concludes by saying that those... who are the followers of Caryā, obtain the Bodhi quite easily....' ..'(p. xviii).

[962] 180. Jb. 92. 111.

BHAṬṬĀCĀRYA, VIDUṢĒKHAR

Caryācaryavinīścaya, nā Āścaryacaryācaya. (*In Pravāsi*, 1336 B.S., 1929 A.D., v.2, p. 141.)

Suggests that the title of the work Caryācaryavinīścaya should be Āścaryacaryācaya.

[1963] 182. Qb. 903-59.

BHATTACĀRYA, VIDHUSEKHARA

Is it Caryācaryavinīścaya or Āścaryacaryācaya ; (*In Indian Historical Quarterly*, v. 6, 1930, p. 169-171, bibl.)

Holds that the title of the work Caryācaryavinīścaya contained in Baudha gān o dohā ed. by Haraprasād Śāstri and pub. by Yaṅgiya Sāhitya Pariṣat, should be Āścaryacaryācaya and that the work 'Caryācaryavinīścaya has not yet been discovered' (p. 171).

[1964] PP 2237.

BAGCHI, P. C.

The Sandhābhāṣā and sandhāvacana. (*In Indian Historical Quarterly*, v. 6, 1930, p. 389-396, notes, glossary, bibl.)

Refers to Vidhusekhar Śāstri's article Sandhābhāṣā pub. in Indian Historical Quarterly, v. 4, 1928, p. 287-296 and deals with the interpretation of the above two terms.

[1965] PP 2237.

ASU, ANĀTHNĀTH

Tibbatī bhāṣāy kayekti Baudha-gān. (*In Haraprasādsamvardhana lekhamālā*, v. 2, 1339 B.S., 1932 A.D., p. 91-99, texts, tr., notes).

Tibetan texts with Bengali renderings of Sahajagiti by Śāntideva, and of Luipāda-gītikā possibly by Luipāda on Sahajayāna.

[1965A] I. C./B891. 444/L156H.

BHATTACHARYYA, BENOYTOSH

An introduction to Buddhist esoterism. Calcutta, Oxford University Press, 1932. iv, 184 p. plates, notes, lists, index, bibl. 24.5×18.5.

Discusses Vajrayāna, the four pīṭhas of the Vajrayānists including Kāmākhyā and Śrīhaṭṭa, and the gurus including Śabarīpā, Luipā, Jālandharīpā, Kṛṣṇācārya, and others, besides the siddhis, etc.

Further maintains, 'The introduction of Sakti worship in religion is so un-Indian that we are constrained to admit it as an external or foreign influence' (p. 43).

[1966] 178. D. 1443.

Dohākoṣa with notes ; tr. and ed. by Prabodhchandra Bagchi. (*In Journal of the Department of Letters*, v. 28, 1935, v, 180 p., plates, bibl.)

Contains :—

Apabhramśa texts :

- (a) Tillopādasya Dohākoṣaḥ
- (b) Sarahapādīya-dohā
- (c) Sarahapādīya-dohā
- (d) Sarahapādasya Dohākoṣaḥ
- (e) Kāṇhapādasya Dohākoṣaḥ
- (f) Sarahapādīya-dohāsamgrahaḥ
- (g) Saṅkīrṇa-dohāsamgrahaḥ

Texts and commentaries :

- (a) Tillopādasya Dohākoṣaḥ
- (b) Sarahapādasya Dohākoṣaḥ
- (c) Kāṇhapādasya Dohākoṣaḥ

Notes and tr. :

- (a) Dohākoṣa of Tillopāda
- (b) The Dohās of Sarahapāda

In the preface the editor states that the mss. were found in Nepal and that Dohākoṣa of Tillopāda and that of Sarahapāda were copied in the 13th century A.D.

Also gives the Tibetan tr. of the Apabhramśa portion of Tillopāda's Dohākoṣa as also two fragments of new Dohākoṣas of Saraha.

PP. 1092.

Republished in book form in 1938.

[966A]

181. A. 139.

mśa which was a more artificial form ... was soon given up in favour of the Vernacular.'

[968]

934/C899R.

BAGCHI, PRABODHCHANDRA

The sibilants in the Buddhist dohas. (*In Indian Linguistics*, v. 5, 1935, p. 353-356.)

'Grierson commemoration vol., pt. 4'.

Refers to *Les Chants Mystiques de Kāṇha et Saraha*, by M. Shabidullah and to two mss. of the *Dohākoṣa* of Saraha, one of which is dated 1100 A.D., besides another ms. containing two *Dohās* of Tillopāda, and points out the occurrence in the text only of one sibilant and which is dental.

Also holds that there is nothing in the phonology of the dialect used in these *Dohās* which would justify us in considering it to be an Eastern *Apabhraṃśa* (p. 356).

[967]

PP 985 D.

Some aspects of the Buddhist mysticism of Bengal. (*In Cultural Heritage of India, Sri Ramakrishna Centenary Memorial* vol. 1, 1937, p. 310-313.)

Gives reference to Sahajayāna maintaining, 'Towards the close of the first millennium after Christ Eastern India witnessed the rise and growth of a new form of mysticism which has left its mark throughout the old literature of Bengal. This is Sahaja-yāna. ... which represents a later phase of Mahāyāna Buddhism and particularly of the Mādhyamika School' and 'The Siddhas deviated from the orthodox Mahāyāna tradition by adopting as the vehicle of expression two popular literary forms, namely, the *apabhraṃśa* and the vernacular. The *apabhra-*

Materials for a critical edition of the old Bengali Caryāpadas. (*In Journal of the Department of Letters* v. 30, 1938, 1-156 p., Bengali texts, variant forms, notes, glossary.

Contains Tibetan version of Caryās together with Sanskrit renderings; besides notes on Caryās nos. 24, 25 and 48 and found missing in the original Bengali ms. and on Caryā no. 23 found partially complete.

[969]

PP 1092.

DE, S. K.

The Buddhist Tantrik literature (Sanskrit) of Bengal. (*In New Indian Antiquary*, v. 1, April, 1938, p. 1-23, notes, bibl.)

Discusses some Siddhacāryas and the Nāths and their works in Tibetan, Sanskrit, Bengali and in *Apabhraṃśa*.

[970]

PP 3083.

DĀSGUPTA, ŚĀSIBHŪṢAN

Caryāpader pāṭh. (*In Śrībhārati*, 1345-1346 B.S., 1938-39 A.D., p. 417-427, bibl.)

Discusses the text of Caryāpadas as given by Dr. Prabodh Candra Bāgci in Materials for a critical edition of the old Bengali Caryāpadas, pub. in *Journal of the Department of Letters*, v. 30, 1938, p. 1-156.

[971]

182. Qc. 938.1.

BAGCI, PRABODHCANDRA

Vajrayāna o sahayayāna. (*In Bauddha dharma o sāhitya*, Calcutta, Bhārati Bhavan, 1939, p. 63-79,

Maintains that Sahajayāna is the development of Vajrayāna and that the Buddhist songs known as Caryāpadas are songs of the Buddhist Sahaja sect which were composed in Bengali in the 10th-11th century A.D.

Also discusses a few Caryāpadas to show the methods of Sādhana of the Sahajayāna and holds that Sahaja has been more fully expressed in the Dohākoṣas of which three, one by Tillopāda, another by Sarahapāda and the third by Kānhupāda, have yet been found.

Further discusses the philosophy of Sahajayāna and points out the meeting ground of Brāhmanism and Buddhism in it (p. 74-75).

[972] 182. Jc. 939. 25.

Some aspects of Buddhist mysticism in the Caryāpadas. (*In Studies in the Tantras*, pt. 1 by Prabodhchandra Bagchi, Calcutta, University of Calcutta, 1939. p. 74-86.)

Holds that in most of the Caryās the bodhicitta and its cultivation for higher purposes take the most important place.

[973] 179. E. 905.

ŚUKLA, RĀMACANDRA

Hindī-sāhitya kā itihās. Kāśī, Nāgarīpracārīnī Sabhā, 1997 Samvat, 1940 A.D. xxiv, 776 p., plate, geneal. table, index, bibl. 18.5 × 12. Rs. 7.

Gives a list of 84 Siddhācāryas and discusses some Caryāpadas and the Nāthgurus in the section, Apabhraṃśa kāl.

[974] H891.74309/Su 47(2).

VASU, MAṆDRAMOHAN

Prācīnyuger Kāyastha-panḍitgan. (*In Kāyastha Patrikā*, 1347 B.S., 1940 A.D., p. 103-104, bibl.)

Refers to Baudha gān o dohā and gives a list of works and authors.

[975] 182. Qc. 902.4.

RAY CHAUDHURI, BHAVANIPRASAD

Noun declension in the Dohākoṣa. (*In Indian Linguistics*, v. 8, 1940-41, p. 35-37.)

Refers to the Dohākoṣa, ed. by Dr. Haraprasād Śāstri (pub. by Vaṅgiya Sāhitya Pariṣat) and the Dohākoṣa, ed. by Dr. Prabodhchandra Bāgci (pub. in Journal of the Department of letters. 1935).

[976] PP 985 D.

Pronominal declension in the Dohākoṣa. (*In Indian Linguistics* v.8, 1940-41, p. 163-168, bibl.)

[977] PP 985 D.

SHAHĪDULLĀH, MUHAMMAD

Bhusuku. (*In Sāhitya Pariṣat Patrikā*, pt. 48, 1348 B.S., 1941 A.D., p. 45-48, variant readings bibl.)

States that Bhusuku of Caryāpadas was a different person from Śāntideva Bhusuku and that the former was a poet of East Bengal.

Also holds that this Bhusuku possibly also composed Caturābharāṇa (Ms. no. 4801, dated 1295 A.D., of the Asiatic Society of Bengal) which contains some Bengali verses though in corrupted form.

[978] 182. Qb. 894. 48

Baudha gān o dohār pāṭh ālocanā. (*In Sāhitya Pariṣat Patrikā*, pt. 48, 1348 B.S., 1941 A.D. p. 78-86, notes, bibl.)

Suggests some corrections in the texts of some Caryāpadas, as also of a Dohā contained in Baudha gān of dōha pub. by Vaṅgīya Sāhitya Pariṣat.

[979] 182. Qb. 894. 48.

KĀNHAPĀDA

Siddha Kānupār dohā o tāhār anuvād : ed. by Muhammad Shahīdullāh. (*In Sāhitya Pariṣat Patrikā*, pt. 49, 1349 B.S., 1942 A.D., p. 35-39, bibl.)

39 Dohās with Bengali rendering in prose form.

[980]

Caryāpada ; ed. by Manīndramohan Vasu, Calcutta, Kamala Book Depot, 1945. Lxxxix, 280 p., variant readings glossary, explanations, notes, index, bibl. 17.5 x 11.5. Rs. 5.

In the preface the editor discusses philological and religious aspects of the Caryās.

Also renders the Caryās in modern Bengali poetry form.

[981] 182. Nc. 945. 16.

BHATTACHARYYA, BENOYTOSH

The home of Tāntric Buddhism. (*In B. C. Law Volume*, pt. 1, 1945, p. 354-361, notes, bibl.)

Discusses some places including Uddīyāna connected with the village Vajrayoginī in connection with the Bengali songs of the Vajrayāna and Sahajayāna forms of Buddhism, besides the Sādhana literature of the Buddhists, the authors of the Caryāpadas being also the authors of the Sādhanas.

982] 174, C. 311.

RĀY, NĪHĀRRANJAN

BĀNĀLĪ Hindur Varnabhed. Calcutta, Visvabhārati, 1352 B.S., 1945 A.D. 119 p., charts, bibl. 18 x 11.5. Rs. -/8/-.

Quotes a few Caryās and points out the activities of some castes, viz., Domva, Caṇḍāla, Savara and Kāpālīs mentioned in Caryācaryā-viniścaya, and states that the mode of music of the Savaras is known as Savararāga (p. 53-55).

[983] 182. Pc. 945. 37.

VASU, MANĪNDRAMOHAN

Caryār sāhityik mūlya. (*In Prācya-vānī-mandir Pravandhāvalī*, pt. 2, 1945, p. 52-65.)

Maintains that the language used in Caryāpadas is Bengali and that these were composed by the Bengalis.

[984] 182. Mc. 945. 30(2).

BĀGCĪ, PRABODHICANDRA

Caryāgīti. (*In Viśvabhārati Patrikā*, 1352-53 B.S., 1945-46 A.D., p. 115-126, notes, bibl.)

Holds that the name of Baudha gān was Caryāgīti and that though the language of Dohākr̥ṣa is different from Caryāgīti, both of them are works of the same Buddhist cult, which is a branch of the Mahāyāna Buddhism called Vajrayāna or Sahajayāna first formed in Bengal and Magadha, but later on spread to Nepal and Tibet.

Also discusses Dhruva pada of the Caryā songs and points out its importance from the standpoint of Sādhanā as also from musical standpoint.

Further discusses some publications on Caryāpadas.
[1985]

Also discusses some Siddhācāryas and states that they composed Caryāpadas of which a Sanskrit commentary according to Sahajiyā cult was made.

SIN, PRIYARANJAN

Oriya literature in the early stages.
(In B. C. Law Volume, pt. 2, 1946, p. 197-207, bibl.)

Also suggests that from Tāñjur collection religious cults of Bengal as also history of Bengali literature may be traced.

[1988] 182. Pc. 946. 12.

Discusses Caryāpadas maintaining, 'The indications thrown out by philology are all to the position that the language of the *Caryāpadas* approximates more to Bengali than to Oriya. . . .' (p. 203).

[1986] 174. C. 31 1.

SIN, SUKUMAR

Index verborum of old Bengali Caryā songs and fragments. (In Indian Linguistics, v. 9, 1946-48, p. 43-94, add.)

[1989] PP. 985. D.

MISHRA, JAYAKANTA

The language of the Caryāpadas.
(In Proceedings and Transactions of All-India Oriental Conferences, Thirteenth Session, pt. 3, Nagpur University, Octr, 1946, p. 87-92).

Maintains, 'the language of the Caryāpadas seems to represent a Proto-Maithili dialect of the Chikā-Chiki area midway between Standard Maithili and Standard Bengali. Certainly it represents the vernacular of the Age, when Maithili, Bengali, Assamese or Oriya had not been able to develop fully distinctive features' (p. 92).

[1987] PP 1929.

HÄLDAR, GOPÄL

Bāñālī saṃskṛtīr rūp. Calcutta, Agranī Book club, 1354 B.S., 1947 A.D. v 210 p., notes, bibl. 20.5×12.5. Rs. 4-8-0.

Refers to Caryāpada and Dohākoṣa and holds that acquaintance with the language, thought and manners of the common people of those days may be had from the songs like Caryāpada and Dohākoṣa (p. 20).

990] 182. Pc. 947. .

SÄSTRĪ, HARAPRAŚAD

Bauddha lekhaḥ Śāntideva : Luipāda o tāhār Siddhācāryagaṇ. (In Prācīn Bāñlār Gaurav, Calcutta, Viśvabhāratī, 1353 B.S., 1946 A.D., p. 32-34 ; 43-44.)

Suggests that Śāntideva was a Bengali who wrote Caryās.

DÄSGUPTA, ŚASIBHÜṢAṆ

Hājār vacarar purāno Bāñlā o Bāñālī. (In Viśvabhāratī Patrikā, 1354-55 B.S., 1947-48 A.D., p. 248-268, bibl.)

Discusses the internal evidence of Caryāpadas and Dohās showing the religious sects and their views.

Also discusses the conditions of the country at the time.

[1991] 182. Qb. 942. 1.

Caryāgītikoṣa, ed. and tr. by Sukumar Sen. (*In* Indian Linguistics, v. 10, 1948, i, 97 p., tr., notes.)

Contains :

- (a) Caryāgītikoṣa (Mystic practice songs) ;
- (b) Caryāpada (Mystic couplets and verses) ;
- (c) Vajragīti (Mystic ritual songs) ;
- (d) Prahelikā (Secular riddles) ;
- (e) Nārāpādaudhṛata Caryāpada o Dohā (Caryā couplets and Dohā from Sekoddeśaṭikā of Nārāpāda) besides, an article, 'About the mystic songs and the poets.'

[992]

PP 985 D.

GHOṢ, PRABODHCANDRA

Bāṅālī. Calcutta, Lokrañjan Dāsgupta, 1949. iii, 144 p., charts, maps, bibl. 20×12. Rs. 2-4-0.

Refers to Caryāpada and discusses conditions of life in old Bengal (p. 36-37).

[993]

182. Bc. 949.1.

MISHRA, JAYAKANTA

A history of Maithili literature. Allahabad, Tirabhukti Publications, 1949-50. 2 v. 22×13. Rs. 15.

v. 1 (early and middle periods). xvii, 472 p., map, illus., facsim., geneal. tables, notes, append., bibl.

Ref : p. 100-118.

Discusses Caryāgītis, their grammar and authors of Caryāpadas.

v. 2 (modern period).

viii, 187 p., notes, append., indexes, bibl.

[994]

175. H. 233.

DVIVEDI, HAZĀRIPRASĀD

Nāth-sampradāy. Allahabad, Hindustānī Academy, 1950. vi, 211 p., notes, charts, succession table, index, bibl. 24×15.8. Rs. 4-8.

A treatise in Hindi on the Nāths dealing with the old Siddhas ; Matsyendranāth his Kaulajñāna, Jālandharnāth and Kṛṣṇapāda, Dohākoṣā and its commentary, Mekhalā ; Śūnyavād ; Gorakṣanāth, his Yoga system, and his contemporary Siddhas, besides other topics.

[995]

H 294.55/Dv 954.

BARUA, B. K.

Notices of Buddhism in Assam. (*In* Mahāmahōpādhyāya Prof. D. V. Potdar sixty-first birthday commemoration volume, 1950, p. 26-28, notes, bibl.)

Refers to Saraha, Nāgārjuna, Luipā and Minanāth, etc., and their connection with Kāmarūpa.

Also holds that the city of Rājñī mentioned in Pag-Sam-Zon-Jang in connection with a Dākinī 'was probably the small principality of Rāñī (the present Kamarup-Goalpara districts of Assam), (p. 27).

[996]

175. E. 115.

SEN, SUKUMĀR

Caryāgīti-kavider dharmamat. (*In* Bhārat-saṃskṛti, Mahendra-jayanti memorial volume, 1357 B.S., 1950 A.D., p. 289-297.)

Holds that the common feature of the Caryā songs is metaphysical mysticism, though all the poets of Caryā songs were not Buddhists.

Also discusses the philosophy of the poets and states that some of them were Mahāyānist Tantriks while philosophy of the Nāth cult may be traced in the Dohās and Caryās of Saraha.

[997]

R/B891. 444/M289bh.

MAJUMDĀR, MOHITLĀL

Bāmlā o Bāñālī. Calcutta, Kamalā Book Depot, 1358 B.S., 1951 A. D. vii, 305 p., bibl. 17.5×11. Rs. 5.

Ref. : p. 48-75.

States that it may be difficult to point out exactly the period of the birth of Bengali language, but that the 7th-11th century A. D. may be held as a period of renaissance of Bengal.

Also discusses a few Caryāpadas.

[998] B309.1541/M2896v.

Saddharmapuṇḍarīkasūtram with N.D. Mironov's readings from Central Asian mss.; rev. and ed. by Nalinaksha Dutt. Calcutta, Asiatic Society, 1953. lvii, 331 p., varinat readings, index. 25×16.5. Rs. 18.

In the introd. the editor maintains it to be 'one of the most-popular early texts of the Mahāyānists' (p. vii) and holds that it created devotional fervour also 'in Central Asia, China and Japan' (p. xxvi).

He also assigns 'the third century as its date of composition, if not earlier' (p. xv).

A Sanskrit work containing references to Śūnyadharmā, *Sandhā* as in *Sandhāvacana*, etc., and Mahāyāna, etc.

[999] 180. Jb. 95. 18.

SEN, DINESHCHANDRA

History of Bengali language and literature, 2nd ed. Calcutta, University of Calcutta, 1954. xxxiii, 864 p., notes, index, bibl. 24×15.5. Rs. 20.

Ref : p. 51-61.

Deals with the Buddhist Dohās maintaining, 'the language in which these 33 authors of the Baudhdha-Gan-o-Doha wrote, was such as could be understood not merely by the Bengalis of their time, but by the people of some of the neighbouring provinces as well, whose languages share some of the characteristics that can be traced in this collection of songs and aphorisms ..' (p. 55).

[1000] 175. H. 45 (1).

SEN, KṢITIMOHAN

Bhārater saṃskṛti, 2nd ed. Calcutta, Viśvabhāratī, 1361 B.S., 1954 A.D. 76 p., bibl.

Ref : p. 38-41.

Discusses the Buddhist Dohā-koṣa.

[1001] B954/Se5503.

DASGUPTA, N. N.

Bengal's contribution to Mahāyāna literature. (*In* Indian Historical Quarterly, v. 30, 1954, p. 327-331, note, bibl.)

Refers to Śāntideva, Luipāda, etc., and maintains, 'there was an attempt at revival of the Mahāyāna in the 10th and 11th centuries A.D.' (p. 330).

[1002] PP 2237.

BHAUMIK, VIMAL

Hājār vacharer āge. (*In* Natun Sāhitya, 1362 B.S., 1955 A.D., p. 5-13.)

Discusses Baudhdha gān o dohā and states that Caryās are songs though not lyric. Also states that the Caryāpadas are written in three metres, Pajjhatikā, Dohā and Marhātṭā and mentions the rāgas for singing them.

[1003] 182. Qb. 951. 1.

JAIN, H. L.

Apabhramśa dohās. (*In History and Culture of the Indian people, v. 4 : Age of Imperial Kanauj, 1955, p. 215-216.*)

Discusses the poets, subject matter, language, and period of composition of the Dohās pointing out that Apabhramśa forms a link between the older classical languages and the modern languages.

[1004]

I.C./954/M289P.

DUTT, NALINAKSHA.

Two schools of Tantrik teachers. (*In History and Culture of the Indian people, v. 4 : Age of Imperial Kanauj, 1955, p. 265.*)

Refers to Dohās and some Caryāpadas and maintains, 'The conception of Vajra as given in the *Guhyasamāja* and in the works of Anaṅgavajra and Indrabhūti is that of *śūnvatā* or extreme *advaya-vāda* of Nāgārjuna, while that in the *Dohās* and *Charyāpadas* of Lui-pā, Kāṇhu or Bhusukupāda is the idealism or *Vijñaptimātratā* or *Chittamātra* of Asaṅga and Vasubandhu'.

[1005]

I.C./954/M 289 P.

Caryāgītikoṣaḥ of Buddhist Siddhas ; ed. by Prabodhchandra Bāgci and Śānti Bhikṣu Śāstri. Śāntiniketan, Viśvabhāratī, 1956. xxxiii, 216 p., variant readings, appends., indexes, bibl. 24.5 × 15.5. Rs. 15.

T. P. in English as also in Sanskrit.

Contains an account of the previous publications on the subject pointing out the improvements made in the present volume.

Also contains Sanskrit chāya of every gīti, besides Tibetan readings of some Caryās and Dohākoṣas of Tillopāda, Sarahapāda and Kānhapāda.

The ms. of the Dohākoṣa of Tillopāda and that of Sarahapāda found in Nepal are stated to belong to the 13th century A.D.

[1006]

KOCHAR, HARIVANŚ

Apabhramśa-sāhitya. Delhi, Bhārati Sāhitya Mandir, 1956. viii, 435 p., appends., index, bibl. 21.5 × 13.

Ref : p. 300-318.

Deals with Vajrayāna and, Sahajayāna, besides Sarahapā, Śavarapā Luipā, Dārikapā, Kānhapā (Kṛṣṇapāda), Śāntipā, and some of their Caryā songs.

[1007]

H891. '3/Ko 373.

BAGCHI, P. C.

The cult of the Buddhist Siddhacaryas. (*In Cultural Heritage of India, v. 4, Religions, 2nd ed., 1956, p. 273-279.*)

Provides a list of 84 Buddhist Siddhas and deals with 'Historicity of the Siddhas', 'Works of the Siddhas', and 'The date of the Siddhas', etc.

[1008]

934/C899.

Caryāgīti-padāvalī ; ed. by Sukumār Sen. Burdwan, Sāhitya Sabhā, 1956. v, 197 p., tr., notes, glossary, index, bibl. 24 × 15.5. Rs. 10.

A collection of 50 Caryāpadas together with their Bengali rendering in verse, besides discussion on Caryā writers, cult, language, etc.

[1009]

HALDAR, ARUNA

Philosophy of the Caryāpadas. (*In Calcutta Review, v. 140, July-Sept., 1956, p. 264-276, bibl.*)

Holds, 'The philosophy of the Caryāpadas means more a Sāadhanā than a mere body of doctrines' (p. 275).

Also points out its special features and maintains 'The trend of philosophy is mainly Idealistic' (p. 275).

[1010]

PD 3215.

SARAHAPĀDA

Dohā-kośa ; tr. & ed. by Rāhul Sāmkṛtyāyan. Patna, Bihār-Rāṣṭrabhāṣā-Pariṣad, 1957. lxxxv, 477p., notes, glossary, illus., facsim., succession table, appends., chart, bibl. 24.5×16. Rs. 12.

Contains the original text of the Dohākośa, Tibetan rendering of the text and a rendering in Hindi. Also contains in the preface a short discussion by the editor on the political and religious situations in Bengal-Bihar and in Northern India, besides the Apabhraṃśa language in the time of Sarahapāda, as also a discussion on the Siddhacārya, his poetic merit, religion, philosophy, and the language, grammar, metre, etc. of the Dohākośa.

[1011] H891. 4312/S761.

DĀSGUPTA, ŚĀSIBHUṢAN

Bauddhadharma o caryāgīti. Calcutta, Nirikṣā, 1364 B.S., 1957 A.D. ii, 138 p. 22×13.5.

Rs 3.50.

Contains a collection of articles pub. previously in magazines discussing the language of Caryāpadas. Bāñālā and Bāñālis as described in Caryā songs, philosophical aspect of Caryāpadas, as also the Sādhana aspect of the Buddhist Sāhajiyās.

[1012].

DASGUPTA, N. N.

Sahaja-yāna. (In History and Culture of the Indian People, vol. V : Struggle for Empire, 1957, p. 413-414).

Contains reference to Caryāpadas and Dohās maintaining that the Sāhajiyā Buddhists were formed in the Pāla period.

[1013] I.C./954/M289P.

BANERJEE, S. K.

Bengali literature. (In Literatures in modern Indian languages, ed. by V. K. Gokak. Delhi, Publications Division, 1957, p. 59-66).

Contains reference to Caryāpadas maintaining, 'The Charyyāpadas illustrate that close and intimate connection between poetry and religion which has been a recurring and permanent feature of all glorious epochs of Bengali literature,' (p. 59).

[1014] 175. H. 311.

SHAHĪDULLĀH, MUHAMMAD

Bauddha gāner bhāṣā. (In Sāhitya Patrikā, 1364 B. S., 1957 A.D., no. 1, p. 1-4.).

Discusses the language of Caryāpadas and holds that the language of these songs may be called as old language of Vaṅga-Kāmarūpa rather than that of West Bengal.

[1015]

Kānupār kāl nirṇay. (In Sāhitya Patrikā, 1364 B.S., 1957, A. D., no. 2., p. 17-20, succession table, bibl.)

Holds that Jālandharipāda flourished in the 2nd quarter of the 7th century and that his disciple Kānupā lived between 675 and 775 A.D. (p. 19).

Also holds that according to Nāth songs Matsyendranāth was the preceptor of Jālandharipā. (p. 19).

Further holds that king Gopīcandra of Gopīcāder gān belonged to the 4th quarter of the 7th century A.D. (p. 18).

[1016]

VRATAS

Indrapūjā. (In Sādhana, 1301-02 B.S., 1894-95 A.D., pt. 1, p. 333-340, bibl.)

Holds that the worship of Indra is now known in the Burdwan division as Bhājo and that it is a ceremony of the women in which they recite verses and take to dancing.

Also holds that the word Bhājo is an Apabhraṃśa form of the word Bhajan.

Further quotes a few lines from a pada of Caṇḍidās referring to the worship of Indra.

Also quotes a few lines from Manasār bhāṣān by Ketakādās and Kṣemānanda referring to the dancing of Behulā.

[1016A] 182. Qc. 891. 7.

Pūrvavaṅge meyeli vrata. (*In* Pravāsi, 1311 B.S., 1904 A.D., p. 516-520, notes.)

Discusses some vratas performed by the maidens and some others performed by the married women of Vikramapur, and gives some texts of some verses.

Also points out some old practices in this connection.

[1017] 182. Qb. 903. 14.

SEN, DĪNEŚCANDRA

Kathā sāhitya. (*In* Sāhitya, 1315 B.S., 1908 A.D., p. 1-12.)

Discusses the development of vratakathās into poems and songs and holds that the vratakathās are mainly based on Caṇḍī, Manasā, etc.

Also states that more than 350 years ago Kavicandra composed a poem on Śiva and that the Uttarakāṇḍa of Kṛttivās's Rāmāyaṇa contains discussions on Śiva cult.

[1018] 182. Qc. 890. 10.

Māghmaṇḍaler vratakathā, ed. by Śatadalvāsini Viśvāsjāya. (*In* Bhāratī, 1315 B.S., 1908 A.D., p. 375-378, notes.)

Gives the verse of the vratakathā and states that the period of composition and the name of the poet are not known.

The words 'rāil', 'khāiti' and 'ayāclā' occur.

[1019] 182. Qb. 878. 38.

NISTĀRIṆĪ DEVĪ

Itur artha vyākhyā. (*In* Bhāratī, 1315 B.S., 1908 A.D., p. 504.)

Suggests that the word Itu is the Apabhraṃśa form of the word Mitra, which is another name of Sūrya, and that Itupūjā or Mitupūjā has come down from Mitrapūjā.

[1020] 182. Qb. 878. 38.

GUPTA, YOGENDRANĀTH

Vikramapure Saura prabhāv. (*In* Aitiḥāsik Citra, 1316 B.S., 1909 A.D., p. 529-543.)

Discusses the worship of Sūrya from old times and traces its reference in the Sanskrit Rāmāyaṇa and Mahābhārata, etc.

Also states that Saura influence may be noticed in Māghmaṇḍaler vrata, etc.

[1021] 182. Qc. 904. 4.

Vaṅga sāhitya parichaya, pt. 1 ; ed. by Dīneshchandra Sen, 1914.

Quotes a song of Sūrya and holds that the song is very old and that though the language has been modernized, it appears to indicate an idea formed prior to the Paurāṇic age. (p. 162-171, glossary).

[1022] I.C./B891. 44/Se 5502v.

CAṬṬOPĀDHYĀY, CINTĀMAṆĪ

Itupūjā. (*In* Tattvabodhini Patrikā, 1332 B.S., 1925 A.D., p. 292-295, note.)

Holds that Itupūjā means Mitra or Sūrya pūjā, and that it is a very old custom. Also gives the story of the pūjā in modern prose form.

[1023] 182. Qa. 862. 17.

MITRA, SARATCHANDRA

On the cult of the Sun-god in mediaeval Eastern Bengal. (*In Journal of the Department of Letters*, v. 15, 1927, p. 149-200, notes, append.)

Holds that the cult of the Sun-god was widely and strongly prevalent in Eastern Bengal during the Middle ages and discusses the noteworthy features of the cult of the Sun-god in Barisal district.

[1024]

PP 1092.

Vaṅge Sūrya pūjā o Sūryer nūtan pācāli ; ed. by Cintāharaṇ Cakravartī. (*In Sāhitya Pariṣat Patrikā*, pt. 40, 1340 B.S., 1933 A.D., p. 1-12, notes, glossary).

Quotes the verse as found in Koṭālipārā, Faridpur district, and states that the verse is not possibly complete. Further holds that Māghmaṇḍal vrata, Ithupūjā and Sūryavrata are the variant forms of the Sunworship.

Also states that such a vrata has been current in different parts of India for a very long time, and points out Caṇḍīdas' reference to Sūrya worship in one of his padas—Caṇḍīdāser Padāvali, Calcutta, Vaṅgiya Sāhitya Pariṣat, 1321 B.S., 1914 A.D., p. 28, pada no. 44.

Also refers to some previous pub. on the subject.

[1025]

182. Qb. 894. 40.

RĀY, YOGEŚCANDRA and CAKRAVARTĪ, CINTĀHARAṆ

Māghmaṇḍal vrata. (*In Sāhitya Pariṣat Patrikā*, pt. 41, 1341 B.S., 1934 A.D., p. 77-79, notes.)

Yogeśchandra Rāy discusses Sūryer nūtan pācāli ; ed. by Cintāharaṇ Cakravartī, pub. Sāhitya Pariṣat Patrika, pt. 40, 1340 B.S., 1933 A.D., p. 1-12, and states that Māghmaṇḍal vrata was started at a very remote age, prior to the commencement of the worship of Mitra.

Further states that the verse was also composed long ago when kaṛi was used in transaction, and garad silk was called kṣīrodarī. Also states that the word maha in Sanskrit means festival, yajña, tejas and that the word mah mah is still in use in Oṛiyā as also in Pabna in Itāpukur vrata.

Cintāharaṇ Cakravartī further adds some verses with notes on the subject.

[1026]

182. Qb. 894. 40.

BHATTACHARYYA, ASUTOSH

The popular sun cult of Bengal. (*In Amrita Bazar Patrika*, Puja number, 1945, p. 165-167, 173, 175, 177, illus., bibl.)

Discusses 'Sūrya (Savitṛ or Mitra)' who 'lost his identity in Viṣṇu' and his worship and holds that solar worship may be traced in Māghmaṇḍal vrata.

Also describes a solar ballad.

[1027]

VASU, MANMATHAMOHAN

Bāṅlā nātaker utpatti o kramavikāś. Calcutta, University of Calcutta, 1948. xii, 266 p., bibl. 21 × 12.

Ref : p. 38-59.

Holds that from ancient times Sūrya or Śiva used to be worshipped for the growth of people as well as of crops.

Also refers to a song on the Sun with its origin in the remote past, and bearing traces of modification of the later periods.

[1028] I.C./B891. 44209/Y44931v.

VIŚVĀS, DĪLIPKUMĀR

Bhārater sauradharma. (*In Bhārat-Saṃskṛti*, 'Mahendra Jayanti Memorial work', 1357 B.S., 1950 A.D., p. 222-259.)

Refers to a verse on Sūrya found in Phullaśrī, Barisal, and pub. in Vaṅga Sāhitya Parichaya, pt. 1 ; Dīneshchandra Sen, and points out some other references to Sūrya.

[1029]

R/B891. 444/M289bh.

ḌĀK & KHANĀ

PRAJĀPATI [Dās]

Pañcasvarāḥ : a manual of divination with the first five vowels of the Sanskrit alphabet partly Nomancy and partly Tephramancy together with a commentary by Appaya Dīkṣita, being no. 1478, in Notices of Sanskrit mss., v. 4, by Rājendralāl Mitra. Calcutta, pub. under orders of the Government of Bengal, 1878, p. 76-77.

Contains a collection of sayings, of Khanā.

[1030] 161.L.73.

Varāhamihir o Khanā. Calcutta, Ārya Sāhitya Samiti, 1897. xix, 400 p., note, appends. 20×12. Rs. 2, 8/-

A work on astrology containing some unauthenticated stories of Khanā as also some pithy verses attributed to her. (p. 3-7, 311-318, 321-325.)

Varāha and Mihir are stated to be two different persons in the stories.

[1031] 182. Kc. 897. 1.

RĀY, YOGĒŚCANDRA

Khanā. (*In Sāhitya Parisat Patrikā*, pt. 10, 1310 B.S., 1903 A.D., p. 1-15, notes.)

Discusses Khanā and some well known sayings and holds that Khanā was living after the 12th century A.D., and probably near about the 16th century A.D.

[1032] 182. Qb. 894. 11.

RĀY, ĀNANDANĀTH

Khanār vacan o Prajāpati Dās. (*In Navyabharāt*, 1314 B.S., 1907 A.D., p. 26-29, geneal. table.)

States that in this connection he consulted a ms. which was copied in 1564 S.E., 1642 A.D.

Also states that Prajāpati Dās was born more than 500 years ago and that he composed Pañcasvarāḥ or Granthasaṃgrahaḥ, an astrological work (*Jyotiṛgrantha*) which contains a collection of some sayings of Khanā.

Also states that the 7th chapter of this work added by Parama Mukhopādhyāy also contains some sayings of Khanā.

Further points out some variant readings of Khanā's sayings in the collection of Prajāpati Dās and in that of Parama Mukhopādhyāy.

Also states that Appaya Dīkṣita wrote a vṛtti and Gauṛ Bhaṭṭācārya a ṭippanī on Prajāpati Dās's work.

[1033] 182. Qb. 883. 25.

GHOṢ, DEBNĀRĀYAṆ

Brahmaputia upatyakār piācin kavi. (*In Sāhitya Parisat Patī* 15, pt. 15, 1315 B.S., 1908 A.D., p. 244-248, glossary.)

Contains a short account of Ḍāk together with some pithy verses.

[1034] 182. Qb. 894. 15.

VIDYĀBHÜṢAṆ, AMÜLYACHARAṆ

Introduction to vāṅgālābhāṣā sāhitya viṣayak prastāv, 3rd ed., by Rāmgati Nyāyratna, 1910 A.D.

Holds that during the Bauddha yug Ḍāk puruser Kathā and Khanār vacan were two broad steps for popular education in the form of literature, and that these were pithy verses composed in current and simple language intelligible to the common man.

[1035] 182. Mc. 910. 1.

Khanār vacan ; ed. by Taranikānta Sarasvatī. (*In* Navyabhārat, 1320 B.S., 1913 A.D., p. 628-631 ; 1321 B.S., 1914 A.D., p. 8-11.)

A collection of pithy verses by Khanā on different subjects.

[1036] 182. Qb. 883. 31-32.

Ḍaker vacan ; Khanār vacan. (*In* Vaṅga-Sāhitya Parichaya, pt. 1 ; ed. by Dīneshchandra Sen, 1914, p. 1-10 ; 10-15.)

— — 'Bauddha yug—Ḍāk—8th-12th century A.D. ; Bauddhayug—Khanā—8th-12th-century A.D.'

Pithy verses containing some sayings on different topics ascribed to Ḍāk, as also the same ascribed to Khanā.

[1037] I.C./B891. 44/Se 5502v.

Khanā. (*In* Śata-jīvanī, pt. 1 ; ed. by Candīcaran Vasāk, Calcutta, Basak and sons, 1917, p. 319-321.) A life sketch.

[1038] 182. Cd. 917. 8.

SHAHĪDULLĀH, MUHAMMAD

Prācīn Bāṅgālā sāhityer dhārā—ādi yug vā Bauddha yug. (*In* Prācī, Āṣār, 1330 B.S., 1923 A.D., p. 5-9, glossary, bibl.)

Holds that the sayings of Ḍāk and Khanā were composed during the period prior to the Muslim conquest, though their language in the present form is not so old and that the sayings of Ḍāk were formulated in the Buddhist society and those of Khanā in the Hindu society.

The article was republished in an abridged form in *Pravāsī*, 1330 B.S., 1923 A.D., pt. 1, p. 664-665.

[1039] 182. Qb. 923. 10.

ŚĀSTRĪ, HARAPRASĀD

Ḍāk o Khanā. (*In* Prācī, Śrāvaṇ, 1330 B.S., 1923 A.D., p. 141-144.)

Discusses a few sayings of Khanā and Ḍāk and holds that possibly the composition of the sayings started during the Pathan period and ended during the Mughal period, and that the Hindus, and not the Buddhists, composed the sayings.

The article was republished in an abridged form in *Pravāsī*, 1330 B.S., 1923 A.D., pt. 1, p. 813.

[1040] 183. Qb. 923. 10.

CHATTERJI, SUNITIKUMAR

The origin and development of the Bengali language, in two parts. Calcutta, University of Calcutta, 1926.

'... all these proverbial distichs attributed to Ḍāk and Khanā were collected within recent years ... it is impossible, on both philological and literary grounds, to regulate them to any period before 1400 : although their lost prototypes, models, or originals might quite reasonably be regarded as having belonged to the 14th, or even the 13th century', v. 1, (p. 131-132.)

[1041] 176. C. 155.

CHAKRAVARTI, CHINTAHARAN

Some meteorological proverbs of the people of Bengal. (*In* Journal and Proceedings of the Asiatic Society of Bengal, new series, v. 26, 1930, p. 371-377, texts, variant readings, tr., notes, bibl.)

Discusses some meteorological proverbs including some sayings of Khanā maintaining, 'Meteorological beliefs in the form of popular sayings and proverbs—in some cases at least going back to a fairly old age—are also known to be prevalent in the various Indian vernaculars' (p. 371).

[1042] PP 3213 B.

History of Bengal, vol. 1, Hindu Period ; ed. by R. C. Majumdar, 1943.

Dr. Sunitikumar Chatterji states, 'The Middle Bengali couplets and short poems ascribed to Dāk ... and to Khanā ... may be based on pre-Muhammadan Old Bengali *Spruche* poetry of popular origin' (p. 391.)

[1043] 167. A. 193.

SEN, DĪNEŚCANDRA

Vaṅgabhāṣā o sāhitya, 8th ed., 1356 B.S., 1949 A.D.

Discusses some pithy verses of Dāk and Khanā and holds that from the language and idea it appears that these sayings were possibly composed between 800-1200 A.D. (p. 52-55).

[1044] 182. Mb 949. 3.

ŚUBHAŌKAR

NYĀYRATNA, RĀMGATI

Bāṅgālā bhāṣā o Bāṅgālā sāhitya viṣayak praṣṭāb, 1st ed., 1874 A.D.

Holds that the tables of Śubhaṅkar were possibly composed after the advent of Muslims in this country—introd.

[1045] 182. Mc. 936. 12.
[4th ed.]

ŚUBHAŌKAR

Saral Śubhaṅkarī, 6th ed. ; ed. by Pañcānan Ghoṣ. Calcutta. Patrick Press, 1889. i, 66 p. 17.5×10.

The ed. holds that the name of the author is Bhṛgurām Dās, but because the book is very useful he is popularly known as Śubhaṅkar.

Also quotes a few pithy verses attributed to Śubhaṅkar, and shows some methods of arithmetic for solution of sums.

The book in its present form also contains certain things which are not within the scope of Śubhaṅkar's work.

[1046] 182. Lc. 889. 1.

MUKHOPĀDHYĀY, MAHENDRANĀTH

Asthita samādhān. Bankura, Mukherjee Press, 1895. iv. 180 p. 21×13.

Gives some pithy verses attributed to Śubhaṅkar and shows how difficult problems of algebra can be solved by Śubhaṅkarī method.

[1047] 182. Lc. 895. 1.

MUKHOPĀDHYĀY, GOPĀLCANDRA

Aṅkamālār utpatti. (In Bhāratī, 1317 B.S., 1910 A.D., p. 614-616.)

Discusses numerals and points out the importance of Śubhaṅkar's mental arithmetic.

[1048] 182. Qb. 878. 40.

BHAṬṬĀCĀRYA, TĀRAKEŚVAR

Āsāme prāpta prācīn bhāṣā-puthir vivaraṇ. (In Sāhitya Pariṣat Patrikā, 1328 B.S., 1921 A.D., p. 1-14, 87-90 ; 1329 B.S., 1922 A.D., p. 1-8.)

'Bhāṣā-pāṭigaṇit'.

Discusses three old mss. on arithmetic, one of which contains some pithy verses stated to be composed by other older writers including Gaurdās Śubhaṅkar.

[1049] 182. Qb. 894. 28.

SEN, SUKUMĀR

Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948.

Quotes some pithy verses and points out the influence of Apabhraṃśa in mathematical pithy verses of Śubhaṅkar, as also in similar verses of some other writers. (p. 36 ; 873-876, bibl.)

[1050] 182. Mc. 948. 10.

ŚŪNYAPURĀN

RĀMĀI PAṆḌIT

Śūnyapurān ; ed. by Nagendra-nāth Basu. Calcutta, Vaṅgīya Sāhitya Pariṣat, 1314 B.S., 1907 A.D., lxxi, 176 p., index, glossary. 17.5×10.5.

The ed. holds Rāmāi Paṇḍit to be a contemporary of Dharmapāla II and his work to be the original work on the worship of Dharma. Also maintains that the present ms. has lost its original form due to later modifications, but that the language has a similarity with the Uṛiyā language which was in use some 3/4 hundred years ago. Further states that Mayūr Bhaṭṭa, a later writer, was possibly the first to compose the Lāu Sen story. Also ascertains that the work aims at exposition of the Śūnya theory and knowledge of Brahman—introd.

An attempt to prose writing may also be noticed in the ... work, on rites and ceremonies of Dharma worship of the 17th cent. (Śūnyapurāṇ, ed. by Nagendranāth Basu)—Dr. Sukumār Sen, Bāṅgālā sāhityer Itihās, vol. 1, p. 394.

A criticism of this book is given by Yogeśchandra Rāy in Sāhitya Pariṣat Patrikā, pt. 16, 1316 B.S., 1909 A.D., p. 203-220.

A reply to this criticism is given by the present ed. in p. 221-224 of the same issue of the magazine.

[1051] 182. Jc. 907. 6.

VIDYĀVINOD, VINODVIHĀRĪ

Rāmāi Paṇḍit o Maynāpurur yātrā-siddhi. (In Sāhitya Pariṣat Patrikā, pt. 13, Calcutta, 1314 B.S., 1907 A.D., p. 81-96.)

An account of the birth of Rāmāi Paṇḍit besides other topics.

[1052] 182. Qb. 894. 13.

RĀY, YOGEŚCANDRA

Śūnyapurāṇ. (In Sāhitya Pariṣat Patrikā, pt. 16, 1316 B.S., 1909 A.D., p. 203-220, notes, glossary).

Discusses the above work ed. by Nagendranāth Basu, pub. by Vaṅgiya Sāhitya Pariṣat and holds that it contains dialects of different places and times (p. 217).

[1053] 182. Qb. 894. 16.

TRIVEDI, RĀMENDRASUNDAR

‘Śūnyapurāṇ’ sambandhe mantavya. (In Sāhitya Pariṣat Patrikā, pt. 16, 1316 B.S., 1909 A.D., p. 221-224).

Discusses the article Śūnyapurāṇ by Yogeśchandra Rāy, pub. in the same pt. of the magazine, p. 203-220.

[1054] 182. Qb. 894. 16.

RĀMĀI PAṆḌIT

Śūnyapurāṇ. (In Vaṅgadarśan, 1316 B.S., 1909 A.D., p. 326-328.)

A discussion by Akṣaycandra Sarkār.

[1055] 182. Qb. 873. 19.

Rāmāi Paṇḍiter Śūnyapurāṇ; Śiver gān, Śūnyapurāṇe Śiver gān. (In Vaṅga Sāhitya Parichaya, pt. 1, ed. by Dineshchandra Sen, 1914, p. 15-27; 111-117, notes, glossary.)

‘Bauddhayug—Rāmāi Paṇḍit—10th-11th Century A.D.’

The editor holds that Rāmāi Paṇḍit was born towards the end of the 10th century A.D. during the reign of Dharmapāla II and that certain portions of his work were composed in very old Bengali, while comparatively easy portions were possibly rendered into simple language by the copyists (p. 16.)

[1056] I.C./B891. 44/Se5502v.

SIDDHĀNTABHŪṢAṆA, SATIŚCANDRA

Śūnya-purāṇ. (In Sāhitya, 1321 B.S., 1914 A.D., p. 528-532).

Discusses Rāmāi Paṇḍit's Śūnyapurāṇ, ed. by Nagendranāth Vasu and pub. by Vaṅgiya Sāhitya Pariṣat.

[1057] 182. Qc. 890. 22.

MUKHOPĀDHYĀY, PRABHĀTKUMĀR

Dharmapūjā—paṇḍit-tattva. (In Pravāsi, 1329 B.S., 1922 A.D., pt. 1., p. 655-658, charts, bibl.)

Discusses paṇḍit, koṭāl, āminī, etc. as referred to in Śūnyapurāṇ.

[1058] 182. Qb. 903. 44.

SEN, BENOYCHANDRA

Ramai Pandit. (*In Calcutta Review*, third series, v. 12, 1924, July-Sept., p. 353-361, notes, bibl.)

Deals with the different problems of *Śūnyapurāṇ* and *Dharmamaṅgal* literature maintaining that 'Ramai Pandit preserves for us a picture of the earlier stage in the growth and development of the Dharma cult, struggling against various popular beliefs and practices', and that the *Dharmamaṅgal* poems 'give us the portrait of a more recent age in the history of the cult' (p. 354).

Also suggests that Rāmāi Paṇḍit belonged to the 10th century (p. 358), and Mayūr Bhaṭṭa to the 13th century A.D. (p. 360).

[1059]

PP 3215.

CHATTERJI, SUNTIKUMAR

The origin and development of the Bengali language, v. 1, University of Calcutta, 1926.

Maintains, the "Śūnya-purāṇa" and similar Buddhist works show a surprisingly large number of old forms for Mss. only 300 years old... it is impossible, on both philological and literary grounds, to relegate them (some of the poems) to any period before 1400 : although their lost prototypes, models, or originals might quite reasonably be regarded as having belonged to the 14th, or even the 13th century" (p. 132).

[1060]

176. C. 155.

RĀMĀI PAṆḌIT

Śūnyapurāṇ ; ed. by Cārucandra Vandyopādhyāy. Calcutta. Vasumatī-sāhitya-mandir, 1336 B.S., 1929 A.D., cxlviii, 236 p., notes, glossary, chart, plates, bibl. 18×11. As. -/12/-.

In the preface Muhammad Shahīdullāh gives a list of 84 Siddhas and refers to the Nāth cult and Dharma worship.

Further discusses *Sṛṣṭi-tattva* in Dharma literature and discusses some personages including king Haricandra, his wife Madanā, king Lāu Sen or Lava Sen and Rāmāi Paṇḍit.

Further points out that *Śūnyapurāṇ*, though originally composed by Rāmāi Paṇḍit, bears, in its present form, traces of three stages.

In another preface Vasantakumār Caṭṭopādhyāy states that Rāmāi Paṇḍit was the first and the chief priest of this cult and that Mayūr Bhaṭṭa was the first to compose *Dharmamaṅgal*.

He also discusses the title of the work and points out that the work is a collection of pieces bearing traces of language of different periods.

Also deals with Īśvar Ghoṣ Ichāi Ghoṣ, Lāu Sen, Rāmāi Paṇḍit Dharma Thākur, Hariscandra, village Maynā, etc.

In the introd. the ed. discusses Śūnya and the Buddhist schools connected with it and states that Śūnya is another name of Dharma which is Buddha himself.

Further holds that according to Rāmāi Paṇḍit also Buddhism is the same thing as the worship of Dharma Thākur.

Also discusses the relation of gaja (elephant) and kūrma (tortoise) with Dharma.

[1061]

867. 9/R 60.

Maulana Azad College.

RĀY, YOGEŚCANDRA

Śūnyapurāṇ. (*In* Sāhitya Pariṣat Patrikā, pt. 38, 1338 B.S., 1931 A.D., p. 65-101, map, notes, append., bibl.)

Discusses the different questions, related to Śūnyapurāṇ and Dharma maṅgal in connection with Śūnyapurāṇ, ed. by Nagendranāth Vasu, pub. by Vaṅgīya Sāhitya Pariṣat, and Śūnyapurāṇ, ed. by Cāru-candrā Vandyopadhyāy, pub. by Vasumatī-śikṣā-mandir, Mayūr Bhaṭṭa's Dharma-purāṇ, pt. 1, ed. by Vasumatī-vandī Caṭṭopādhyāy, pub. by Vaṅgīya Sāhitya Pariṣat, and some other works.

Also holds that Śūnyapurāṇ containing 10 verses appears to be a collection of poems written by different poets belonging to the 13th to 15th century A.D. (p. 75).

[1062] 182. Qb. 894. 38.

The history and culture of the Indian people, v. 5, : struggle for empire : ed. by R.C. Majumdar. Bombay, Bharatiya Vidya Prathan, 1957.

Contains a reference to 'Śūnya purāṇa' of Bengal maintaining that 'some legends and cults of pre-Aryan Bengal have found a place' in it (p. 300).

[1063] I. C./954/M 289P.

GORAKṢAVIHAY MAYNĀMATĪR GĀN, ETC.

WILSON, HERACL HAYMAN

Sketch of the religious sects of the Hindus. (*In* Asiatic Researches, v. 17, 1832, p. 169-313, notes, bibl.)

Contains references to Matyendranāth, Gorakhnāth, Kānphaṭas, etc. (p. 183-193) with a list of the Nāths (p. 190. note).

[1064] PP 1292.

The song of Mānik Chandra ; ed. by G.A. Grierson. (*In* Journal of the Asiatic Society of Bengal, v. 47, pt. 1, no. 3, 1878, p. 135-238, notes, glossary, tr., append.)

Text and tr. of Mānik Chandra Rājār gān with a dissertation on the different characters of the song.

[1065] PP 3213.

—Republished in book form by the Baptist Mission Press, Calcutta, 1878.

[1066] 174. E. 223.

—Partially republished in Vaṅga Sahitya Parichaya, v.1 : ed. by Dinesh-chandra Sen, (p. 27-94).

[1067] I.C./B891. 44/Se 5502 v.

GHOṢ, GIRIŚCANDRA

Pūrṇacandra nāṭak. Calcutta, Star Depository, 1880. i, 128. 17×10 As. -/8/-.

Describes some activities of Gorakṣa Nāth.

Munshī 'Abdul Karim suggests that the identity of Pūrṇacandra, son of king Śaivāna refers to that of Cāṭṭa Śiṅghai as stated in Gorakṣavijay. (introd. to Gorakṣavijay, pub. by Vaṅgīya Sāhitya Pariṣat, 1324 B.S., 1917 A.D., p. 23.)

[1068] 182. Nd. 889. 14.

Viśvakoṣ ; ed. by Nagendranāth Vasu. Calcutta, Baptist Press, 1293-1318 B.S., 1880-1911 A.D. 22v. 26×21.

Ref. v. 14, p. 542-544.

A dissertation on Manikcandrēr gān holding that according to Sir George Grierson, Govindacandra, son of Mānik candra was living in the 14th century, whereas according to others he flourished in the 11th century A.D.

[1069] B030/V829.

ŚHĪ, ŚIVCANDRA

Govindacandrēr gīt. (*In* Sāhitya Pariṣat Patrikā, pt. 6, 1306 B.S., 1899 A.D., p. 267-272, notes.)

A discourse on Durllabh Mallik's 'Govindacandra gīt', stated to be copied in 1206 B.S., 1799 A.D.

[1070] 182. Qb. 894. 7.

MALLIK, DURLLABH

Govindacandra gīt ; ed. by Śivcandra Śil. Calcutta, Bengal Medical Library, 1308 B.S., 1801 A.D. xxxi, 144p., geneal. tables, glossary, notes, bibl. 22×13.

An old historical poem in Bengali language and a piece of Buddhist-Tāntrik-Yogī sect—t. p. The ms. is stated to be copied by one Rāmprasād Sen in 1106 B.S., 1699 A.D.—preface.

1st noticed by the editor in Sāhitya Pariṣat Patrikā, pt. 6, 1306 B.S., 1899 A.D., p. 267-272.

Dr. Sukumār Sen holds that the concluding portion of Gopīcandra nāṭak, found in Nepal, has a similarity with Durllabh Mallik's work—Rāṅgālā sāhityer itihās, v.1, 2nd ed., 1948. p. 774

[1071] 182. Nc. 901. 25.

M., G. B.

Gopīcād. (In Bhāratī, 1313 B.S., 1906 A.D., pt. 2, p. 805-808.)

A discourse on Gopīcād, Maynāmatī, Jalandar, Kaṇikā, Macchendraṇāth, Gorakhnāth, etc., based on the Marathi works, Santalīlāmṛta and Gopīcād nāṭak.

[1072] 182. Qb. 878. 36.

BHAṬṬĀCĀRYA, VIŚVEŚVAR

Gopīcād o Maynāmatī. (In Bhāratī, 1313 B.S., 1906 A.D., pt. 2, p. 1102-1105, bibl.)

Discusses Gopīcād, Maynāmatī, Jalandar, Gorakṣanāth, etc. in reference to the article, Gopīcād by G. B. M., pub. in Bhāratī, 1313 B.S., 1906 A.D., pt. 2, p. 805-808.

Also suggests the Buddhist influence in the song on Gopīcandra.

[1073] 182. Qb. 878. 36.

KARIM, ABDUL

Bauddha-Tāntrik Yogī-mater prācīn grantha. (In Sāhitya, 1314 B.S., 1907 A.D., p. 421-428.)

A dissertation on Govindacandra-gīt ; ed. by Śivcandra Śil and a ms. of Gorkhavijay composed by Shaikh Faiḍullāh and copied by Śricān Ghāzi.

[1074] 182. Qc. 890. 15.

BHAṬṬĀCĀRYA, VIŚVEŚVAR

Maynāmatīr gān. (In Sāhitya Pariṣat Patrikā, pt. 15, 1316 B.S., 1909 A.D., p. 65-99.)

A dissertation on the work.

[1075] 182. Qb. 894. 15.

Gopīcāder mātā. (In Pravāsī, 1316 B.S., 1909 A.D., p. 413-419.)

Holds that Gopīcād and Maynāmatī are historical persons and that in the story of Maynāmatī we get a picture of a lady living at a time prior to the Mohammedan influence.

[1076] 182. Qb. 903. 19.

SVĀTMĀRĀMAYOGĪNDRA

Haṭhayoga-pradīpikā ; tr. by Kālīprasanna Vidyāratna. Calcutta, Upendranāth Mukhopādhyāy, 1318 B.S., 1911 A.D. vi. 167 p., notes, 18×12. Re. 1.

A Sanskrit work containing references to the Nāth Siddhas.

[1077] 180. Jc. 91. 28.

GUPTA, KṚṢṆAVIHĀRĪ

Dharmmapāler gaṇ. (In Sāhitya Pariṣat Patrikā, pt. 19, 1319 B.S., 1912 A.D., p. 11-17.)

Discusses the time of Maynāmatī.

[1078] 182. Qb. 894. 19.

KARIM, ABDUL

Maynāmatīr pūthi. (In Mānasī, 1319-20 B.S., 1912-13 A.D., p. 177-185.)

A dissertation on a ms. composed by Bhavānīdās, besides a discussion on the dominions of queen Maynāmatī, the family of king Govindacandra, etc.

[1079] 182. Qb. 909. 55.

Govindacandra rājār Kathā. (*In* Bhāratvarṣa, 1320 B.S., 1913 A.D., pt. 1, p. 540-546, glossary, bibl.)

A dissertation on a copy of Maynāmatīr Pūthi composed by Bhavānīdās maintaining that Govindacandra was king of Mehārkul in the Tripura district. [1080] 182. Qb. 913.1.

DĀS, MOHINĪMOHAN

Maynāmatīr Pūthi. (*In* Gṛhasṭha, 1321 B.S., 1914 A.D., p. 645-662, 767-783, notes, bibl.)

Discusses a ms. stated to have been composed by Bhavānīdās, and points out that the names of Maynāmatī, Adunā and Padunā are associated with some hillocks of the Lālmāi range near Comilla.

Also points out that the condition of the country, and other information may be found in the work.

Further holds that king Gopīcād was a Hindu. Bāniyā by caste, and Hāipā was a 'Piśācsiddha.'

[1081] 182. Qb. 909.31.

Vaṅga sahitya parichaya, pt. 1, 1914 ; ed. by Dineshchandra Sen, containing Mānikcandrēr gān, (p. 27-84) ; Mayūrbhañja haite prāpta Govindacandrēr gīt, (p. 85-94) ; Maynāmatīr gān (collected by Viśveśvar Bhaṭṭācārya from Nīlphāmāri, Raṅgpur, p. 95-101) ; Durllabh-Mallik-kṛta Govindacandrēr gān (revised later ed.), (p. 102-110) with quotations of some lines from the above works, and with notes by the editor.

'Bauddhayug — Mānikcandra Rājār gān — 11th-12th century A.D.' (p. 27.)

[1082] I.C./B891. 44/Se 5502v.

BHAVĀNĪDĀS

Maynāmatīr gān ; ed. by Nalinikānta Bhaṭṭasāli and Vaiṅkuṭhanāth Datta. Dacca, Dacca Sāhitya Pariṣat, 1321 B.S., 1914 A.D. xii, 30p., notes, glossary, geneal. table, bibl. 24.5×17.5. As. -/8/-.

'Reprint from Pratibhā' (inagazine)—t. p.

In the introduction the editors state that two mss. were found in Comilla district.

Also suggest that Bhavānīdās lived near about Comilla about 300-350 years ago, and discuss the language and metres used by the poet.

Further make some observations regarding the events of the period. [1083]

ŚYĀMDĀS SEN

Mīn-cetan ; ed. by Nalinikānta Bhaṭṭasāli. Dacca, Dacca Sāhitya Pariṣat, 1322 B.S., 1915 A.D. xi, 47 p., notes, glossary, bibl. 23.5×18. As. /8/-.

In the introduction the editor states that the ms. was found in Comilla district.

Also holds that Mīncetan and Maynāmatīr gān are parts of an epic dealing with the curse of the Goddess Durgā on the four Siddhas and that Maynāmatīr gān deals with Hāripā residing at Meherkul, and Mīncetan with the life of Mīnanāth at Kadalipāṭan.

Also suggests that the portion of the epic dealing with the fall of Kāluphā and Gāvur Siddhā and recoupment of their power has now been lost.

Further points out that the author Śyāmdās Sen in the present work and Sahadev Cakravartī in his Dharmamaṅgal refer to Adipurāṇ as a source work.

Also points out that in the present work the union of Hara and Gaurī is ordered by Dharmma Nirañjan.

Further deals with the place-names Vijaynagar, Dārār Shāhar, and Kadalī as also with some old social customs, etc. and the different metres as contained in the work.

Also points out that more than half the portion of the work is devoted to explaining Yoga-tattva [1084].

SHAIKH FAIDULLĀH

Gorakṣa-vijay ; ed. by Abūl Karīm. Calcutta, Vaṅgīya Sāhitya Pariṣat, 1324 B. S., 1917 A.D. xxxv, 260p., variant readings, glossary, appends., bibl., 18×11. As. -/12/-.

In the introduction the editor discusses the mss. utilized and states that Kavīndra Paramēśvar, Mīrzā Faīdullāh, Bhīmadās and Syāmdās Sen, as mentioned in the mss. of Mīncetan and Gorakṣa-vijay, possibly belong to Chittagong.

Also holds that Nāth-mārga, Vajrayān-mārga, Mantrayāna-mārga, Sahaj-sādhana, etc., fall under the same class of religious cult.

Also holds that the present work may be taken as the first canto of its contemporary work Maynāmatīr pūthi and that the full title of the work was possibly Mīnanāth caitanya Gorksa vijaya, or Gorkṣa-vijay Mīncetan, but that later on the two portions of the same title became separated to denote the same work.

Further discusses the authorship of the work and holds that Kavīndrā Dās may have originally told the story and that the author himself admits that the work is composed after Ādyapurāṇ.

Further points out that Gorakṣanāth seems to have chosen Bengal including Śrīhaṭṭa as his sphere of activities and holds that the Śiva cult was accepted in Aryan religion from the hill people of Bengal and Assam and that the Nāth Yogīs belong to these non-Aryan sects.

[1085]

MITRA, ŚIVRATAN

Gopīcandra. Dacca, Ripon Library, 1326 B. S., 1919 A.D. ix, 236p. 16.5×12. Rs. 1/4/-.

Story portion of the oldest historical songs in Bengali, viz., Māṇikcandrēr gān; Maynāmatīr gān and Govindacandrēr gīt—t. p.

[1086] 182. Oc. 919. 85.,

ŚĪL, ŚIVCANDRA

Cāḍ sadāgar o Rājā Gopīcandra. (*In* Sāhitya Pariṣat Patrikā, pt. 27, 1327 B.S., 1920 A.D., p. 157-172, append., bibl.)

Attempts to establish historically the position of the former and his relationship with the latter.

[1087] 182. Qb. 894. 27.

RĀY, VASANTA

Maynāmatīr pūthir Govindacandra o Nāthgurugaṇ. (*In* Sāhitya Pariṣat Patrikā, pt. 28, 1328 B.S., 1921 A.D., p. 49-61, geneal. table, bibl.)

Discusses some characters of the song of Maynāmatī and maintains that Gopīcandra and Gorakṣanāth were historical persons.

[1088] 182. Qb. 894. 28.

Gopīcandrēr gān ; comp. by Viśveśvar Bhaṭṭācāryya ; ed. by Dīneścandra Sen and Vasantarājan Rāy. Calcutta, University of Calcutta, 1922-24. 2 v. 23 × 15.5.

v. 1, p. 1-311, Gopīcandrēr gān, variant readings, v. 2. xvii + lii, 312-503 + 187 p., Gopīcandrēr pācālī, Gopīcandrēr sanniyās by Shakur Muhammad, glossary, index.

In the preface the editors hold that the Gopīcandra poem is preserved for about seven hundred years in Bengal and that it has a wide publicity in the different states.

[1089] 182. Nb. 922. 12-13.

SENGUPTA, HARIPADA

Nāth sampradāy. (*In* Pratibhā, 1332 B.S., 1925 A.D., p. 166-172, bibl.)

Discusses the Nāth cult and Nāth sect.

Also states that the Ācelakas or Ājīvikas sprang up even before Buddha and Mahāvīra.

Further states how the Ājīvikas became Śaivas by the 7th or 8th

century A.D., and developed into the Nāth sect.

Also points out that Maynāmatīr gān refers to the practice of throwing away the dead body with a loop in the neck which was started by the Ājivikas.

Further holds that the difference in the life of a Grhī Yogī and Sannyāśī Nāth has been discussed in Gorakṣavijay.

[1090] 182. Qb. 911. 69.

CHATTERJI, SUNITIKUMAR

The origin and development of the Bengali language, in two parts. Calcutta, University of Calcutta, 1926.

'...the lines on Sahajiyā Yoga practice are echoes of similar passages in the Caryās; and the same may be said of lines from Middle Bengali works like the 'Gorakṣavijaya' (v.1., p. 123, note).

'There is a fairly copious Middle Bengali literature, of which the most important and by far the earliest extant works are... besides, the poems about Gopi-canda and other pre-Moslem romance...' (p. 127).

[1091] 176 C. 155.

MITRA, SARATCHANDRA

On the cult of Gorakshanātha in Eastern Bengal. (*In Journal of the Department of Letters*, v. 14, 1927, notes, append., bibl.)

Text with tr. of some folk songs.

[1092] P P 1092.

SFN, KSHITIMOHAN

Medieval mysticism of India; tr. by Manomohan Ghosh. London, Luzac and co., 1929, xxxiii, 241p., notes, appends., bibl. 20.5 × 12.5.

'Influence which *sādhakas* of these schools, such as Gorakhnāth, Minanāth and the Siddhas exercised upon their successors in different parts of India has not been inconsiderable. Even the teachings of Kabīr, Nānak and similar other saints bear unmistakable marks of this influence. Songs of Maināmatī and Gopīchānd which were contributions of the Nāth and Yogī sects of Bengal were broadcasted(sic) all over India by the itinerant Yogī singers called Bhartharis.'—p. 69.

[1093] 178. C. 1383.

CHAKRAVARTI, CHINTAHARAN

Some new facts about Matsyendranātha. (*In Indian Historical Quarterly*, v. 6, 1930, p. 178-181).

Refers to Jayaratha's commentary on Tantrāloka describing Matsyendranāth and holds, 'he must have flourished at a time much earlier than the 11th century....' (p. 181).

[1094] PP 2237.

GHOSH, JOGENDRACHANDRA

Some additional facts on Matsyendranātha. (*In Indian Historical Quarterly*, v. 6, 1930, p. 562-564).

Refers to some new facts about Matsyendranātha, pub. in this vol. of the journal, p. 178-181, and discusses 'Minanātha or Matsyendranātha' maintaining, 'Minanātha not only composed songs but also wrote a book on Kāmaśāstra named 'Smara-dīpikā' (p. 564).

[1095] PP 2237.

HALDAR, GOPALCHANDRA

The legend of Raja Gopichand. (*In Proceedings and Transactions of the Sixth All-India Oriental Conference*, Patna, December, 1930, Bengali Section, p. 265-278, bibl.)

Holds that the legend of Rājā Gopīcānd, current all over Aryan-speaking India, originated in Bengal during a pre-Mohammedan dark epoch.

Also maintains that the ms. of the Gopīcānd nāṭak, copied in Newari script in the 19th century, and preserved in the Cambridge University Library may be regarded to have preserved a Bengali version free from the later Bengali-Hindi accretions (p. 273).

Further raises the problem of Nāths and Yogīs so much connected with the legend of Gopīcānd and states, 'Nathism, whatever in origin, has transformed itself.' (p. 277).

[1096]

P P 1929.

CAKRAVARTTĪ, HEMANTAKUMĀR

Gorakṣavijay vā Mīncetan o Bauddha prabhāv. (*In* Pañcapuṣpa, 1339-40 B. S., 1932-33 A.D., pt. 2, p. 480-484).

States that Śaivism in literature may be noticed in the 9th century A.D. when the Śaiva Sena kings extended their sovereignty in Bengal after curbing the influence of the Buddhist Pāla kings.

Also holds that the decay of Buddhism and the rise of Śaivism continued between the 9th and 12th century A.D., and that influence of both the cults may be traced in the literature of the period.

Further states that Gorakṣavijay composed between the 10th and 12th century A.D. bears traces of the two cults, and that as the composition was not actually written, but was sung by the people, the name of the composer remained unknown.

[1097]

182. Qb 930. 1.

MATSYENDRANĀTHA

Kaulajñānanirṇayaḥ ; ed. by Prabodh Chandra Bagchi. Calcutta, Metropolitan Printing and Publishing House, 1934. 147p.; facsim., variant readings, notes, indexes, bibl. 24.5 × 15.5. Rs. 7/8/-.

'Kaulajñān-nirṇaya and some Minor Texts of the school of Matsyendranātha (Texts from Nepal, 1)'—t.p.

The editor in the introduction (p. 8-32, notes) discusses the different versions of the legend of Matsyendranāth, including 'the Bengali legend' and identifies him with Lui-pāda and suggests that he probably flourished towards the beginning of the 10th century A.D. in Candradvīpa, the island 'Sundwip', in East Bengal.

Also suggests in the introduction (p. 55-59) that the doctrines of the school of Yoginīkaula, founded by Matsyendranāth, had something in common with the Buddhist mysticism as expounded in the writings of the Siddhācāryas which are partly preserved in Apabhraṃśa and in archaic Bengali, and that the fundamental doctrine as expounded in these writings is the doctrine of Sahaja.

Also states that the doctrine of Sahaja, referred to in the Kaulajñāna, is expounded in the two versions of the Akulavīra-Tantra.

Further discusses the different points of similarities between the Yoginīkaula of Matsyendranāth and the later Buddhist mysticism and holds that these raise the problem of a common basis on which both the later Brahmanical and Buddhist mysticisms are founded.

[1098]

180. Jb. 93. 79.

RAY, N.

Kaulajñānaniranaya and some other minor texts of the school of Matsyendranātha ; ed. with an introduction by Prabodhchandra Bachi. (*In* Calcutta Review, 3rd series, v. 56, July-Sept., 1935, p. 86-87.)

Notices the above publication and points out the important role of Matsyendranāth and his school in the history of mediaeval Indian mysticism.

Further records his difference with Dr. Bāgci regarding the birth place of Matsyendranāth.

[1099] P P 3215.

BRIGGS, GEORGE WESTON

Gorakhnāth and the Kānpāṭa yogīs. Calcutta, Y. M. C. A. Publishing House, 1938. vi, 380p., succession table, charts, glossary, plates, illus., notes, index, bibl. 18×12.

Deals with the cult, history and system of the Kānpāṭa sect maintaining, 'Gorakhnāth lived not later than A.D. 1200, probably early in the eleventh century, and that he came originally from Eastern Bengal' (p. 250).

Also discusses 'the forerunners of the Gorakhnāthīs' (p. 208-227).

Further holds, 'It is supposed that Matsyendranāth actually came from Assam, from the region of the Kāmarūpa' (p. 232) and, 'These references testify to contacts between Gorakhnāth and Matsyendranāth and to the struggle between Buddhism and Śaivism in Nepal' (p. 233).

Also refers to 'The Song of Manikchandra', Dhrama Maṅgal, Hārisiddha, Dharma cult, Rāmāi Paṇḍit, Maynāmatī, etc. (p. 243-244).

[1100] 178. C. 1461.

NĀTH, RĀJMOHAN

Kadalīrājya. (In Sāhitya Pariṣat Patrikā, pt. 47, 1347 B.S., 1940 A.D., p. 254-263, notes, bibl.)

Holds that Maujā Kandalī of Nowgong district in Assam is the famous Kadali state as mentioned in Gorakṣavijay.

[1101] 182. Qb. 894. 45.

BHAṬṬĀCĀRYA, VJANVIHĀRI

Govindacandra o Maynāmatī. (In Bhāratvarṣa, 1347-48 B. S., 1940-41 A.D., pt. 2, p. 594-600 ; 748-753).

A story of Rājā Govindacandra.

[1102]

DĀSGUPTA, ŚAŚIBHŪṢAṆ

Mīnanāth. (In Śrībhārati, 1349 B.S., 1942 A.D., p. 68-71).

Discusses Matsyendranāth and suggests that he belonged to the 10th century A.D. Further points out that the same period may be arrived at also from the story of Gopīcānd.

[1103] 182. Qc. 938.1.

Gorkhavijay ; ed. by Pañcānan Maṇḍal. Calcutta, Viśvabhārati Granthālay, 1356 B.S., 1949 A.D. c, 280 p., illus. 23.5×15.

Also contains additional readings from Mīna-cetan ; ed. by Nalinikānta Bhaṭṭaśālī, and from Gorakṣa-vijay ; ed. by 'Abdul Karim Munsī, p. 127-147 ; songs of the Yogīs as collected by Ravīndranāth Thākura (Tagore), p. 149-176 ; philosophical songs of the Yogī sect, p. 177-202 ; Gorkha-saṃhitā, p. 203-207 ; and Yoga-cintāmaṇi in Sanskrit, with its annotations in Bengali verse, p. 208-235.

The introduction contains a dissertation on the philosophy and religion of the Nāth sect and their relation with Bengal.

In a special introduction Dr. Sukumār Sen discusses the literary tradition of the Nāth sect.

[1104] 182. Nb. 949.4(1).

SEN, SUKUMĀR

Bāṅgālā sāhityer itihās, v.1, 2nd ed. 1948.

Holds that no ms. containing the story of Mīnanāth-Gorakṣanāth written before the 18th century has yet been found, though it cannot be said that the story was unknown during the previous two or three centuries..(p. 751).

Further holds that the story of Maynāmatī-Govindacandra spread from Bengal prior to the 16th century.

[1105] 182. Mc. 948. 10.

SEN, DĪNEŚCANDRA

Vaṅga bhāṣā o sāhitya, 8th ed. 1356 B.S., 1949 A.D.

Holds that the song of Maynāmatī, or of Govindacandra became current immediately after the death of Govindacandra in the 12th century, though its authorship and the period of its composition are not known (p. 34).

Also holds that Gorakṣavijay or Mincetan in the chaṛā form existed in the folk literature of Bengal in the 12th century A.D., and that Faiḍullāh and other writers picked it up possibly in the 15th century and converted it into a regular poem, greater part of that old composition of the 12th century being preserved in it even now (p. 38).

[1106] 182. Mb. 949. 3.

DVIVEDĪ, HAZĀRĪPRASĀD

Nāth-sampradāy. Allahabad, Hindustanī-Ekedemi (Academy), 1950. vi, 211p., notes, charts, succession table, index, bibl. 24×15·8. Rs. 4-8.

A treatise in Hindi on the Nāths dealing with: the old Siddhas; Matsyendranāth, his Kaulajñāna; Jalandharnāth and Kṛṣṇapāda; Dohākoṣ and its commentary Mekhalā; Śūnyavāda; Gorakṣanāth, his Yoga system, his contemporary Siddhas, besides other topics.

[1107] H294.55/Dv 954.

MALLIK, KALYĀṆĪ

Nāthsampradāyer itihās, darśan o sādhanpranālī. Calcutta, University of Calcutta, 1950. lviii, 600p., illus., append., bibl. 23·75×15·25. Rs. 15.

Contains three parts, history, philosophy and method of attainment as in the title, besides the Sanskrit text of Siddhasiddhāntapaddhatī by Gorakṣanāth in the append.

In the 'avatāranā' the authoress holds that the Nāth Siddhas were primarily Śaivas (p. xvii).

Dr. S. K. De holds that there may be difference of opinion regarding the problems and their solution as raised by the authoress in this connection, but those who want to enter into the mystery of a particular sect and their practices will get pleasure and benefit like him (p. vii-viii).

Dr. P. C. Bāgci maintains, 'This is the first attempt to present the subject in a comprehensive manner'—opinions as given at the end of the book.

[1108] 182. Jb. 950. 1.

MALLIK, KALYĀṆĪ

Nāthpantha. Calcutta, Viśvavidyā Samgraha, 1357 B.S., 1950 A.D., 47p., bibl. 18·5×12. As. 8.

Holds that the compositions of Matsyendranāth as also many works of the Nāth cult are in Bengali, and discusses the Nāths, the Nāth cult, and Rāmāi Paṇḍit besides the story of Gopīcandra and Maynāmatī.

Also holds that the Yogīs now worship Dharmatāhākur and that the Dharma-worship is a result of the mixture between the Hinduism and the Śūnyā cult of Buddhism.

[1109]

DEVANĀTH, NIRĀÑJAN

'Gorakṣavijay' er racayitā Kavindra Dāś, Shaikh Faiḍullāh nahen. (*In* Sāhitya Pariṣat Patrikā, pt. 59, 1359 B. S., 1952 A. D., 38-45 p., bibl.)

Discusses some lines of Gorakṣavijay and holds that from internal evidence it is clear that the Hindu poet Kavindra Dās composed the work.

[1110] 182. Qb. 894. 2.

SHAHĪDULLĀH, MUHAMMAD

Gorakṣavijayer racayitā, prativād. (*In* Sāhitya Parisat Patrikā, pt. 60, 1360 B.S., 1953 A. D., p. 114-121, bibl.)

Discusses Nirāñjan Devanāth's article Gorakṣavijayer racayitā Kavindra Dās, Shaikh Faiḍullāh nahen, pub. in the same magazine pt. 59, 1359 B.S., 1952 A. D., p. 38-45, and holds that the poet of 'Gorakṣa-vijay' or Gorkhavijay was Shaikh Faiḍullāh and none else.

[1111] 182. Qb. 894. 2.

KARAMBELKAR, V. W.

Matsyendranātha and his Yoginī cult. (*In* Indian Historical Quarterly, v. 31, 1955, p. 362-374, notes, chart, bibl.)

Maintains, 'Yoginī cult of Matsyendra was a transition from Śaivism to Śāktism....' (p. 371) and the connections between Matsyendranātha and the Yoginī cult explain the purpose for which the Yoginī temples were built..'

[1112] PP 2237.

MUKHOPĀDHYĀY, SUKHAMAY

Bāñlār Nāth sāhitya. (*In* Sāhitya Prakāśikā, prathama khaṇḍa; ed. by Prabodhcandra Bāgci, 1362 B.S., 1955 A.D., p. 153-231, bibl.)

Discusses Gorakṣa vijay, Gopīcāder-ākhyāyikā, Gopīcandra nāṭak, Govindacander gīt and some other works of the class.

[1113] I. C./B891. 44/B1466s.

SEN, SUKUMAR

The Nātha cult. (*In* Cultural Heritage of India, v. 4, religions, 2nd ed. Calcutta, Ramkrishna Mission Institute of Culture, 1956, p. 280-290.)

Discusses the Five Ādi Siddhas and the Gopīcandra legend, besides the Nātha Siddhas and their works.

Further states, 'Gorakṣa's attitude to his infatuated *guru* is reflected in, and probably based on, the teachings of Saraha, as appearing in his Old Bengali songs and Apabhraṃśa couplets..' (p. 288).

Also discusses the Fundamentals of the Nātha cult and the Ways of the Yogīs from the songs of Saraha and Kāpha.

[1114] 934/C 899.

Gopīcandrēr gān, new ed.; ed. by Aśutoṣ Bhaṭṭācārya, Calcutta, University of Calcutta, 1959. cxxiv, 482p. gencal. tables, variant readings, notes, glossary, appends., bibl. 22×13. Rs. 10.

After the work ed. by Viśveśvar Bhaṭṭācārya, Dīnēścandra Sen and Vasantarañjan Rāy—t.p.

Contains the texts of:

Gopīcandrēr gān, p. 1-267;

Gopīcandrēr pācālī, p. 271-324;

Gopīcandrēr sannyaś, p. 327-426.

Gopīcandrēr gān; comp. by Viśveśvar Bhaṭṭācārya; ed. by Dīnēścandra Sen and Vasantarañjan Rāy was pub. by University of Calcutta in 2 v. in 1922-24.

[1114A] B 891.441./Bh 474g.

BHĀGAVATAS, ETC.

PANDIT, PRANNATH

Krishna-cults in the Bṛhat Samhitā. (*In Journal of the Asiatic Society of Bengal*, v. 44, 1875, p. 15-19, notes, bibl.)

Maintains, '...in Varāhamihira's time Krishna had been identified with Vishnu' (p. 19).

[1115]

PP 3213.

MĀLĀDHAR VASU, *Guṇarājkhān*

Śrīkṛṣṇavijay. Calcutta, Rādhikā Prasād Datta, 1886. iv, 217 p., preface, geneal. table. 19×12.

A versification of the 10th & 11th Skandhas of the Bhāgavata, composed in 1402 S.E., 1480 A.D.

The publisher holds that the ms. from which the book is prepared was copied in 1405 S.E., 1483 A.D.

[1116]

182. Jc. 886. 16.

CAṬṬOPĀDHYĀY, AGHORNĀTH

Prācīn Vaṅgasāhitya. (*In Anusandhān*, 1301 B. S., 1894 A. D., p. 17-22, notes, bibl.)

Discusses Mālādhara Vasu's Śrīkṛṣṇavijay, completed in 1402 S.E., 1480 A.D., and holds that the poet was a junior contemporary of Vidyāpati, whose Durgābhaktitarāṅgiṇī was composed in 1401 S.E., 1479 A.D.

[1117]

182.Qb. 892.3.

VAṬAVYĀL, UMEŚCANDRA

Bāṅgālā deśe Vaiṣṇavdharma. (*In Sāhitya*, 1306 B.S., 1899 A.D., p. 461-468, bibl.)

Suggests that the Rās līlā shows a period of Buddha's early life prior to his renunciation (p. 463).

Also suggests that Rādhā was introduced in Brahmaparivartta purāṇa possibly by some Buddhist poet admitted into the Paurāṇic Hinduism (p. 464).

[1118]

182 Qc. 890.7.

SEN, DĪNEŚCANDRA

Kāyastha-kavi Guṇarāj Khān. (*In Kāyastha-patrikā*, 1310 B.S., 1903 A.D., p. 17-21, bibl.)

Discusses the poet and his Śrīkṛṣṇavijaya which is also known as Govinda-vijay and points out that the poet followed Jayadeva in his treatment of Rāslīlā though the name of Rādhā does not occur in the Bhāgavata.

[1119]

182. Qc. 902. 5.

CAKRAVARTTĪ, TARĀNĪKĀNTA

Vaiṣṇavkavi Mālādhara Vasu. (*In Navyabhārat*, 1311 B.S., 1904 A.D., p. 517-519.)

A short dissertation on the poet and his work.

[1120]

182. Qb. 883. 22.

MĀLĀDHAR VASU, *Guṇarājkhān*

Śrīkṛṣṇavijay. (*In Vanga Sahitya Parichaya*; ed. by Dineshcandra Sen, pt. 1, 1914, p. 757-776 notes, glossary.)

A portion of the text with a short note by the editor who holds that the poet composed his work between 1472-1480 A.D. and that possibly Shamsuddin Yusuf Shāh gave him the title Guṇarājkhān.

[1121]

I.C./B891.44/Se 5502 v.

TADAPATRIKAR, S. N.

The Kṛṣṇa problem (*In Annals of the Bhandarkar Oriental Research Institute*, v. 10, 1929, p. 269-344, notes, geneal. table, appends., bibl.)

An account of Kṛṣṇa according to the Purāṇas and the Mahābhārata maintaining, '...we can only state that the mutual influence between these two is very great...' (p. 335).

[1122]

PP 1939.

SEN, SUKUMĀR

Mālādhara-vasu (Guṇarāj-khān) prapīṭha Śrīkṛṣṇa-vijay. (*In Sāhitya Pariṣat Patrikā*, pt. 38, 1338 B. S., 1931 A.D., p. 155-176.)

A dissertation on the work pointing out its date of composition besides its similarity of expressions with Śrīkṛṣṇakīrtan.

Also contains a discussion on its language tracing instances of similar grammatical forms used in Śrīkṛṣṇakīrtan and Kṛttivās's Rāmāyaṇa.

[1123] 182. Qb. 894. 38.

RĀYCAUDHURĪ, NRPENDRANĀTH

Kāyastha Vaiṣṇav-kavi. (In Kāyastha-patrikā, 1347 B. S., 1940 A.D., p. 169-173.)

Discusses Mālādhara Vasu and a few Vaiṣṇav poets.

[1124] 182. Qc. 902. 4.

Mālādhara Vasu 'Śrīkṛṣṇavijay' (In Kāyastha-patrikā, 1348 B.S., 1941 A.D., p. 276-280, bibl.)

States that the poet described Rāslīlā once after the Bhāgavata, and again after the Brahmavaivarta purāṇa.

Also points out some episodes which though not treated in the Bhāgavata are described in the present work.

Further points out the poets who followed Mālādhara Vasu.

[1125] 182. Qc. 902. 4.

CHAUDHURI, NANIMADHAB

The Indian cow-herd god. (In Journal of the Bihar and Orissa Research Society, v. 28, pt. 4, 1942, p. 384-405, bibl.)

Attempts to show that 'Gopāla-Kṛṣṇa was an independent deity who was identified with Vāsu-deva-Kṛṣṇa' (p. 403).

[1126] PP 1765.

MĀĀDHARA VASU, Guṇarajkhān

Śrīkṛṣṇavijay ; ed. by Khagendra-nāth Mitrā. Calcutta, University of Calcutta, 1944. cv, 699 p., account of the poet, geneal. tables, discussion on the poet, that on

the work, as also on the Bhāgavata, variant readings, glossary, bibl. 23×14.5.

Alternative title Govinda-vijay.

Fifteen mss., one of which is dated 1607 A.D., were consulted in the preparation of the book, which describes principally the Godhead of Śrīkṛṣṇa—editor, preface.

[1127] 182. Jb. 944. 1.

Śrīkṛṣṇavijay ; ed. by Nandalāl Kāvya-tīrtha. Dacca, Mañjuṣā printing works, 1352 B.S., 1945 A.D. xxxii, 82 p., geneal. table, variant readings, notes, 23.5×18.

The editor holds that the original work was composed between 1395 and 1402 S.E., 1473-1480 A.D. and that a ms. utilized in the present book was copied in 1405 S.E., 1483 A.D.

Also holds that the work contains the entire story portion of the 10th & 11th Skandhas of Śrīmadbhāgavata and the theological portion of the 11th Skandha in part, besides stories from the different purāṇas incorporated into it.

[1128] 182. Jb. 945. 4.

MIRASHI, V. V.

The original name of the Gāthā-saptaśatī. (In Proceedings and Transactions of All-India Oriental Conference, Thirteenth session, pt. 2, October, 1946, p. 370-374, notes, bibl.)

Points out that Gāthāsaptaśatī containing references to Kṛṣṇa and Rādhā 'is the earliest known anthology of Prakrit verses' (p. 370) and maintains, 'Hāla's work was thus known by the name of *Kosha* down to the ninth century A.D. when Abhinanda flourished. Some time after that date it seems to have acquired the name of *Saptaśatī* or *Gāthāsaptaśatī*' (p. 374).

[1129] PP 1929.

GANGOLY, O. C.

Indra-cult versus Kṛṣṇa-cult. (*In Journal of the Ganganath Jha Research Institute*, v. 7, pt. 1, 1949-50, p. 1-27, illus., plates, bibl.)

Holds that the Kṛṣṇa-cult 'was a non-Vedic and non-Aryancult' (p. 6), and deals with the substitution of the cult of Indra by that of Kṛṣṇa maintaining, 'the earliest version of the establishment of the Kṛṣṇa-cult superceding the Indra-cult is that of *Harivaṃśa* (c. 1st century A.D.)' (p. 12) and, 'the great Pallava Relief (of the 7th-8th century)' affords valuable evidence in the process of the development of Rādhā-Kṛṣṇa cult.. The only other earlier reference to Rādhā—is the well-known verse (1.89) of the *Gāthā-sapta-śatī*.. where we find Kṛṣṇa, paying special attention to Rādhā, 'thus putting to shade and negligence—the other cowherd maidens..' (p. 21.)

[1130]

PP 3257.

KAKATI, B.

The Rāsa dance and the moon myth and the emergence of Rādhā. (*In Journal of the University of Gauhati*, v. 2, 1951, p. 41-64, bibl.)

Holds that 'rāsa and hallīsa were mixed entertainments' (p. 43).

Also holds that the word hallīsa is a Deśī word, recorded in *Deśināmamālā* (p. 57).

Further points out that *Gāthā-saptaśatī* and *Prākṛta-paiṅgala* point to the currency of the story of Rādhā and Kṛṣṇa's love in folk literature and songs and that *Gītagovinda* contains reference to the story of Rādhā and Kṛṣṇa's love also in the form of songs (p. 59).

[1131]

PP 3489.

MAHAGUPTA, ŚAŚIBHUṢAṆ

Śrīrādhār kramavikāś-darśane o sāhitye. Calcutta, A. Mukherji & Co. 1359 B.S., 1952 A.D.

iv, 355 p., notes, index, bibl. 20.5×12. Rs. 6.

Discusses the development of the conception of Rādhā tracing it from the Śakti cult.

[1132]

182. Jc. 952. 2(1).

MAJUMDAR, ASOKE RUMAR

A note on the development of Rādhā cult. (*In Annals of the Bhandarkar Oriental Research Institute*, v. 36, 1955, p. 231-257, notes bibl.)

Points out that according to the *Nimbārkas*, 'Rādhā is the wife of Kṛṣṇa', but 'in Bengal she is the mistress of Kṛṣṇa' (p. 231).

Further supports the theory identifying 'Rādhā with Nappinnai or Pinnai mentioned in the Tamil classic *Śilappadikāram*' (p. 232), which 'could not have been written after the second century A.D.' (p. 234) and states, 'The *Śilappadikāram* mentions god Māyavan (lit. the great dissembler) or Kṛṣṇa' and his 'wife Nappinnai or Pinnai' (p. 232).

Further suggests the step taken by the *Sahajiyā Buddhists* to approximate their cult with orthodox Hinduism under the guise of Bhāgavatism, (p. 257).

[1133]

PP 1939.

HĀLA *Śāntavāhana*

Gāthā-saptaśatī ; ed. by Rādhāgovinda Vasak. Calcutta, General Printers and Publishers 1956. xxix, 280 p., Sanskrit commentary, tr., index. 21.5×13.

In the preface the editor points out that the work is an anthology of poems composed in Mahārāṣṭrī Prākṛta.

In the introduction he also points out the verses containing references to Kṛṣṇa and his most favorite Rādhā, besides the other Gopīs (p. xxv-xxvi).

[1134]

1.C./XXII. D. 5.

MANGALKĀVYAS

(a) Caṇḍimaṅgals

CAKRAVARTTĪ, RAJANĪKĀNTA

Māṇik Datter Maṅgalcaṇḍī. (*In* Sāhitya Pariṣat Patrikā, pt. 11, 1311 B.S., 1904 A.D., p. 33-39.)

Holds that Māṇik Datta's Maṅgalcaṇḍī is very old and that the poet possibly lived near Gauṛ.

Further adds that the Paurāṇik portion of the work has been apparently taken from some Buddhist work.

[1135] 182. Qb. 894. 12.

PURĀṆA—BṚHADDHARMAPURĀṆA

Bṛhaddharmapurāṇam, 2nd ed.; by Pañcānan Tarkaratna. Calcutta, Vaṅgabāsi-Electro-Machine Press, 1314 B.S., 1907 A.D. iii, 372 p., notes, tr. 21.5×13. Rs. 12.

A minor Purāṇa in Sanskrit divided into three sections, viz., purva, madhya and uttara khaṇḍas.

Chapter 16 of uttara khaṇḍa contains a reference to the two stories of Caṇḍimaṅgal (śloka no 45, p. 353).

Dr. Sukumār Sen refers to the work and holds that these two stories became well known in Bengal prior to 14th-15th centuries—Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948, p. 347.

[1136] 180. Jc. 90. 92.

PĀLIT, HARIDĀS

Gauṛīya Maṅgalcaṇḍī-gīte Bauddha-bhāv. (*In* Sāhitya Pariṣat Patrikā, pt. 17, 1317 B.S., 1910 A.D., p. 247-256, notes, glossary, bibl.)

Holds that Māṇik Datta possibly hailed from Māldaha and that his work contains the Buddhist Śūnyavāda and Tāntrikism to a large extent.

[1137] 182. Qb. 894. 17.

MĀṆIK DATTA

Caṇḍī-kāvya. (*In* Vanga saṁhitya parichaya, pt. 1; ed. by Dinesh-chandra Sen, 1914, p. 300-301, notes.)

The editor holds that Māṇik Datta possibly belonged to the 13th century. He also quotes a passage from the Caṇḍī-kāvya by Māṇik Datta to show the similarity in the subject-matter of 'śṛṣṭitattva' as contained in the present work and in Rāmāi Paṇḍit's Śūnyapurāṇ.

[1138] I.C./B 891. 44/Se 5502v.

BHAṬṬĀCĀRYA, TĀRĀPRASANNA

Prācīn Vaṅga-sāhitye Caṇḍimaṅgal. (*In* Sāhitya Pariṣat Patrikā, pt. 26, 1326 B.S., 1919 A.D., p. 147-186, bibl.)

Points out the difference in the concepts between 'paurāṇik' and 'laukik' Caṇḍīs and identifies Maṅgalcaṇḍī with Vāṣulī, held to be originally the Buddhist goddess Vajreśvarī.

Also traces the development of Maṅgalcaṇḍī vratakathā to Caṇḍī-kāvya and discusses some works including that of Māṇik Datta.

[1139] 182. Qb. 894. 26.

Māṇik Datta o Mukundarām. (*In* Sāhitya Pariṣat Patrikā, pt. 45; 1345 B.S., 1938 A.D., p. 114, bibl.)

Points out Mukundarām Cakravartī's reference to Māṇik Datta.

[1140] 182. Qb. 894. 40.

RĀY, KĀLIDĀS

Maṅgalkāvya; Maṅgalkāvyē Śiva. (*In* Vaṅgaśrī, 1349-50 B.S., 1942-43 A.D., pt. 2, p. 85-90; notes p. 141-144, notes.)

Discusses and classifies the Maṅgalkāvyas and holds that the Maṅgalkāvyas started from the Buddhist literature and that the Buddhist influence may be noticed in them including the Manasāmaṅgals.

Also discusses Mānik Datta's *Caṇḍimaṅgal*, the first work in the class.

Further discusses Śiva, besides Śakti, in *Dharmamaṅgal*, and in other *Maṅgalkāvyas*, and the position of Śiva and Śakti as culminated in *Annadāmaṅgal*.

[1141] 424. Ka/ V. S. P.
10 Kha

SEN, SUKUMĀR

Bāṅglā sāhityer itihās, v. 1, 2nd ed., 1948.

Ref. : p. 348-362.

Discusses Mānik Datta and his work and holds that the work in the present form is not the work of Mānik Datta the first poet on *Caṇḍimaṅgal*.

[1142] R/B 891. 44/Su 49 v.

DVIJA, JANĀRDAN

Caṇḍī. (*In* *Vaṅgabhāṣā o sāhitya* by Dīneścandra Sen, 8th ed., 1356 B. S., 1949 A. D., p. 117-119.)

Dr. Dīneścandra Sen quotes two passages from it, maintaining that about 250 years old ms. copy of the work in the *vratakathā* form has been found. He also holds the poet to be a contemporary of Husain Shāh (p. 153). He further adds that the work seems to be one of the earliest known specimens of poems on *Caṇḍī*, and that, 'Manik Datta and Dvija Janardan lived probably towards the end of the 13th century'—*History of Bengli language and literature*, 2nd ed., 1954, p. 296.

Dr. Sukumār Sen discusses the work and holds that the work was possibly composed in the 17th century though the period of composition cannot be ascertained.—*Bāṅglā sāhityer itihās*, v. 1, 1948, p. 539.

[1143] 182. Mb. 949.3.

SEN, DINESHCHANDRA

History of Bengali language and literature, 2nd ed. University of Calcutta, 1954.

Deals with Mānik Datta and his work containing reference 'to the temple of Dvaravaśini in Gaur' and holds that the poet lived 'probably towards the end of the 13th century' (p. 296).

[1144] 175. H. 45(1).

BHAṬṬĀCĀRYA, ĀŚUTOṢ

Bāṅglā Maṅgalkāvyer itihās, 3rd ed. 1958.

Ref. : p. 366-373.

Discusses Mānik Datta and his *Caṇḍimaṅgal* and holds that the ms. which goes by the name of Mānik Datta was not composed possibly before the 16th century A. D. (p. 366).

Ref : p. 467-469.

Also discusses Janārdan and his *Caṇḍī* and holds that the poet was living possibly about 250-300 years ago (p. 469).

[1145]

(b) *Manasāmaṅgals*

NĀRĀYAṆ DEV

Padmāpurāṇ; rev. by Rājkr̥ṣṇa Siṃha Śarmā. *Susaṅga Durgāpur* (Mymensing), Kālīnāth Śarmā Sānyāl, 1883. vi, 344 p.

[1146] 182. Ja. 883. 1.

HOM, GAGANCANDRA

Nārāyaṇ Dev. (*In* *Navyabhārat*, 1290 B. S., 1883 A. D., p. 361-368; 1292 B. S., 1885 A. D., p. 97-106. D). Holds that Nārāyaṇ Dev was born in 1380 S. E. 1458 A. D.

Also compares some passages of Nārāyaṇ Dev with parallel passages of *Mukundarām Cakravartī*.

[1147] 182. Qb. 883. 1.

— — — 3.

HOM, GAGANCANDRA—*contd.*

Vāiśkavi Manasā ; rev. and enlarged. Chittagong, Prāṅkṣṇa Ghos, 1291 B. S. 1884 A. D. xx, 672 p. 29.5×11.5. Rs. 2.

Manasāmaṅgal reconstructed from the selected texts of the poets including Nārāyaṇ Dev, Jānakīnāth, Yadunāth and others.

The present work with most of the stories culled from the Mahābhārata is stated to be current amongst the people of Chittagong.

[1148] 182. Jd. 884. 2.

ŚĀSTRĪ, HARAPRASĀD

Notes on the banks of the Hughli in 1495. (*In* Proceeding of the Asiatic Society of Bengal, 1892, p. 193-197.)

Discusses certain well known places according to description in Manasār Bhāṣān by Vipradās Pippalāi.

Also states that the ms. of the work was written in 1495 A. D., and that it exists in a mutilated form and is preserved in the Library of the Asiatic Society of Bengal.

[1149] PP. 3213 A.

BHAṬṬĀCĀRYA, NIVĀRAṆCANDRA

Vijay Gupter Manasār Pācāli. (*In* Sāhitya Pariṣat Patrikā, pt. 3, 1303 B. S., 1896 A. D., p. 128-137, Variant readings.)

Maintains that from the internal evidence of 8 mss. it appears (1) that the work was composed in 1416 S. E., 1494 A. D., (2) that the poet was a Vaidya by caste with the surname Sengupta and (3) that the poet was a resident of the village Phullaśrī in the district of Bākhargañja (Barisal).

[1150] 182 Qb. 894. 4.

VIJAY GUPTA

Manasāmaṅgal vā Padmāpurāṇ ; collected by Pyārīmohan Dasgupta. Barisal, Rāmcarāṇ Śīroratna, 1303 B. S., 1896 A. D. xii, 232 p. 23×15.5 As. -/12/-.

In the introduction Rāmcarāṇ Śīroratna holds that the work was commenced in 891 B. S. or 1406 S. E., 1484 A. D., and that Vijay Gupta was born approx. in 1370 S. E., 1448 A. D.

[1151] 182. Jb. 897. 1.

Padmāpurāṇ vā Manasāmaṅgal gīt ; rev. by Kālīmohan Vidyāratna, Calcutta, Kedārnāth Viśvās, 1307 B. S., 1900 A. D. iii, 112 p. 25.5×10.5.

[1152] 182. Jb. 900. 9.

MAJUMDĀR, KEDĀRNĀTH

Maymansimher vivaraṇ. Calcutta, Sanyal & Co., 1904. vi, 171 p., map, notes, appends., bible. 17.5×11.5.

Ref. : p. 64-66.

A hort dissertation on Nārāyaṇ Dev holding that he was born about 425 years ago in the village Bor in Mymensing district.

[1153] 182. Bc. 904.3.

MITRA MAJUMDĀR, DAKṢIṆĀRAṆJAN

Sukavivallabhādi-viracita vṛhat Padmāpurāṇ. (*In* Sāhitya Pariṣat Patrikā, pt. 13, 1314 B. S., 1907 A. D., p. 25-45, notes, glossary.

Refers to a ms. copied in 1227 B. S., 1820 A. D. and discusses the script as also the work, and hold that it is a composition of Sukavivallabh Nārāyaṇ Dev (Dvija) and ten other poets including Haridatta, the earliest poet on the subject, the major portion being a composition of the former according to Kedārnāth Majumdar's Maymansimher vivaraṇ.

Further points out the antiquity of the work from its internal evidence and holds that Nārāyaṇ Dev was born in Mymensing district about 425 years ago

[1154] 182. Qb. 894. 13.

CAKRAVARTTĪ, SATĪŚCANDRA

Nārāyaṇ Dev o Padmāpurāṇ. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 6, 1318 B. S., 1911 A. D., p. 80-97, notes, bibl.)

Discusses the poet and his work, and holds that Sukavivallabh was the title of the poet and that he belonged to the village Bor in Mymensing district. Also holds that more than 500 years ago the great grandfather of the poet came from some village of Rāṅh and settled at Bor.

[1155] 182. Qb. 906. 6.

Vaṅger kavita, pt. 2 ; ed. by Anāth-kṛṣṇa Dev, 1318 B. S., 1911 A.D. Ref. : p. 143-144 ; 144-145 ; 146.

The editor holds that poet Haridatta, the author of Manasāmaṅgal, was possibly living in the 13th century and that Vijay Gupta composed Padmāpurāṇ towards the end of the 15th century.

Also quotes a few lines as specimens from the works of these two poets, besides some lines from the Padmāpurāṇ of Nārāyaṇ Dev.

[1156] I. C./B891. 44109/D49v.

SEN, DĪNEŚCANDRA

Manasāmaṅgal. (*In* Āryāvartta, 1319 B. S., 1912 A. D., p. 121-125.)

Holds that Nārāyaṇ Dev described the wife of Cād Śadāgar as a princess of Behār (Bihar) and suggests that possibly the story of Manasā spread from Magadhā.

Also states that Nārāyaṇ Dev was born at Magadhā but settled at the village Bur in Mymensing district, where his descendants now live.

Further discusses the dates of some early writers of Manasāmaṅgal including the poet.

[1157] 182. Qc. 910. 45.

GHOSH, VIRAJĀKĀNTA

Nārāyaṇ Dev o Padmāpurāṇ. (*In* Raṅgpur Sāhitya Parisat Patrikā, pt. 7, 1319 B. S., 1912 A. D., p. 61-76, notes.)

Discusses Satīścandra Cakravartī's article Nārāyaṇ Dev o Padmāpurāṇ, pub. in this magazine, pt. 6, 1318 B. S. 1911 A. D., p. 80-97 and Dr. Dīneścandra Sen's article Manasāmaṅgal, pub. in Āryāvartta 1319 B. S., 1912 A. D., p. 121-125 and holds that village Bor was at the time of Nārāyaṇ Dev included in Śrīhaṭṭa and that Vallabh possibly a Brāhmaṇ with the epithet Sukavi was a different person from Nārāyaṇ Dev and that the former also contributed towards the composition of the work.

Further holds that the Viśvāsas of Bor not may be the descendants of Nārāyaṇ Dev and that no authentic record has yet been found regarding the date of birth of the poet and the date of composition of his work.

Further holds that the birth place of Nārāyaṇ Dev is Magadhā in Śrīhaṭṭa.

[1158] 182. Qb. 906. 7.

VIPRADĀS PIPLĀI

Manasāmaṅgal. (*In* Bāṅgālā prācin puthir vivaṇaṇ, pt. 1, no. 2 ed. by Abdul Karim, Vaṅgiya-Sāhitya Pariṣat, 1320 B. S., 1913 A. D., p. 22.)

A short account of the work in which Vijay Gupta is stated to be a contemporary of Vipradās.

[1159] 182. Rb. 913. 3.

CAKRAVARTTĪ, SATĪSCANDRA

Nārāyaṇ Dev of Padmāpurāṇ. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 8, 1320 B. S., 1913 A. D., p. 113-142, bibl.)

Refers to his own article, Nārāyaṇ Dev o Padmāpurāṇ, pub. in Raṅgpur Sāhitya Pariṣat Patrikā, pt. 6, no. 2, and holds that Nārāyaṇ Dev belonged to the village of Bor in Mymensing district where his descendants now live.

[1160] 182. Qb. 906. 8.

CAKRAVARTTĪ, RĀMNĀTH

Nārāyaṇ Dev. (*In* Saurabh, 1320-21 B. S., 1913-14 A. D., p. 129-133 ; 157-162.)

Holds that the poet was a resident of the village Bur in Mymensing district.

[1161] 795/2. Ka. V.S.P.

GHOṢ, VIRAJĀKĀNTA

Nārāyaṇ Dev. (*In* Saurabh, 1320-21 B. S., 1913-14 A.D., p. 287-290 ; 336-340 ; 367-370.)

Discusses the poet and his place of residence.

[1162] 795/2. Ka V. S.P.

CAUDHURĪ, ACYUTACARAṆ

Kavi Nārāyaṇ Dev. (*In* Sahitya-saṁvād, 1320-21 B. S., 1913-14 A. D., p. 217-221, notes.)

Holds that Nārāyaṇ Dev and Kavivallabh were two different persons, both belonging to Śrī-haṭṭa.

[1163] 765/3 V.S.P.

GHOṢ, VIRAJĀKĀNTA

Nārāyaṇ Dever vaṁśatattva. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 9, 1321 B. S., 1914 A. D., p. 109-116, geneal. table.)

Discusses the genealogy of the poet and suggests that either his line is now extinct, or that the unknown of the line are now unknown and unrecognised, and are living in some unknown place.

[1164] 182. Qb. 906. 9 ;

Vanga Sahitya Parichaya, pt. 1 ; ed. by Dineschandra Sen, 1914.

Ref. ; p. 174-176 ; 176-184 ; 185-207.

'Manasāmaṅgal—12th century A.D.—Kāṇā Hari Datta, 'Manasāmaṅgal—Nārāyaṇ Dev—13th century A.D.' 'Manasāmaṅgal—Vijay Gupta—15th century A.D.'

Quotes a few lines from the works of the above poets adding notes and glossary.

[1165] I.C./B891.44/Se 5502v.

CAKRAVARTTĪ, SATĪSCANDRA

Padmāpurāṇ of tāhār lekhakgaṇ. *In* Raṅgpur Sāhitye pariṣat Patrikā, pt. 10, 1324 B.S., 1917 A.D., p. 45-69, notes, bibl.)

Discusses the Padmāpurāṇ and its early writers including Kāṇā Hari Datta, Vijay Gupta and Nārāyaṇ Dev.

[1166] 182. Qb. 906.10.

BHAṬṬĀCĀRYYA, TĀRĀPRASANNA

Sītāram Dāser Manasāmaṅgal. (*In* Nārāyaṇ, 1325-26 B.S., 1918 A.D., pt. 1, p. 64-69).

States that a ms. copied in 1203 B.S., 1796 A.D, has been found.

Also discusses the work and points out that it was composed in 1480 A.D., as may be seen from the colophon at the end of the work.

Also holds that the language of the work has been changed by the subsequent singers.

[1167]

NĀRĀYAṆ DEV

Padmā purāṇ; ed. by Tamonāścandra Dāsgupta. Calcutta, University of Calcutta, 1942. xxxvi, 362 p., plates, variant readings, glossary. 22.75×15.5. 2nd ed. of the book was pub. in 1947.

In the introduction the editor holds that the poet belonged to the middle, or end of the 13th century.

Dr. Sukumār Sen holds that Nārāyaṇ Dev was possibly living before the 17th century A. D. (Bāṅgālā sāhityer itihās, 2nd ed., 1948, p. 475). [1175] 182. Jb. 942. 1.

BARUA, BIRINCHIKUMAR

An Assamese version of Nārāyaṇ Deva's Padmāpurāṇ. (*In* Calcutta Review, 3rd series, v. 88, July-Sept., 1943, p. 48-50, text, note, bibl.)

Refers to Nārāyaṇ Dev's Padmāpurāṇ; ed. by Dr. Tamonāścandra Dāsgupta and pub. by Calcutta University, and the Assamese version of the work pointing out the importance of the 'critical and analytical study of the Assamese version' (p. 50). [1176] PP 3215.

MITRA, KALIPADA

Non-Aryan traits in Manasa-mangala literature. (*In* Calcutta Review, v. 108, July-Sept., 1948, p. 27-32, notes, bibl.)

Deals with the story of Behulā and holds, 'there are definite non-Aryan reminiscences in the Mansamangal literature' (p. 32). [1177] PP 3215.

Padmāpurāṇ Vāiškavi Manasā, 10th ed. Calcutta, Tāraknāth Vandyopādhyāy & Bros, 1356 B. S., 1949 A. D. xix, 412 p. 24×10. Rs. 3/8/-.

Manasāmaṅgal reconstructed from the selected texts of the poets including Nārāyaṇ Dev, Vijay Gupta, Ketakā Dās, and others.

The publishers refer to a mss. written near about 1599 S. E., 1677 A. D.

[1178] 182. Ne. 949. 1.

VIPRADĀS PIPILĀI

Manasāvijaya; ed. by Sukumār Sen. Calcutta, Asiatic Society, 1953. xlv, 357 p., variant readings, summary in English, plates, notes, glossary, index. 24×15.

In the introduction the editor holds that 4 mss. were utilized and that the work was commenced in 1495, or 1496 A. D. Also deals with the Manasā story, its antiquity and different versions, besides the cults.

Further points out the different rāgas for singing the poem.

[1179]

Vāiś kavir Manasāmaṅgal vā Vāiśā' ed. by Āśutoṣ Bhaṭṭācāryya. Calcutta, University of Calcutta, 1954, lxxii, 399 p., plates, notes, index, bibl. 24×15.5. Rs. 10/-.

In the foreword Dr. Śrīkumār Vandyopādhyāy holds that the compilation, an excellent proof of the editor's scholarship and uncommon industry, will acquire a stable place in Bengali literature.

The work is reconstructed from the selected texts of Hari Datta, Vijay Gupta, Nārāyaṇ Dev, Vipradās, and others.

[1180] 182. Nb. 954. 3.

BENDER, ERNEST

Vipradāsa's *Manasā-vijaya*; ed. by Sukumar Sen. (*In Journal of the American Oriental Society*, v. 77, no. 3, 1957, p. 233-234).

Ernest Bender notices the work and states, 'A number of cults among which are the *Manasā*, *Caṇḍī*, *Dharma* and *Sahajiyā*' existed prior to the Muslim conquest of the area at the close of the twelfth century. The disruption of Hinduism subsequent to the Muslim ascendancy afforded them entry to Hindu society . . .' (p. 233).

[1181]

PP 1549

BHAṬṬĀCĀRYA, ĀSUTOṢ

Bāmlā maṅgalkāvya itihāsa, 3rd ed., 1958.

Ref: p. 227-238, geneal. table.

Contains a discussion on Nārāyaṇ Dev, and his work with the quotation of a passage from the Bengali and Assamese versions (p. 236-237).

[1182]

PADĀVALI—JAYADEVA

... madhura-komala-kānta-padāvalim... *Gita*govinda, sarga 1, śloka 3.

JAYADEVA

*Gita*govinda: or, The songs of Jayadeva; tr. by Sir William Jones. (*In Asiatick Researches*, v. 3, 1792, p. 185-207).

An English rendering of the work.

[1183]

PP 1292.

Same; republished in the works of Sir William Jones, v. 1, London, 1799, p. 463-484.

[1184]

175. E. 2.

Gita-govinda; tr. by Friedrich Majer. Weimar, Verlage des Landes-Industrie-Comptoris, 1802. 84 p. notes, 19×11. Rs. 2/8/-.

'*Gita* govinda ein Indisches Singspiel von Jayadeva. Aus der Ursprache ins Englische von W. Jones, und aus diesem ins Deutsche übersetzt, und mit einigen Erläuterungen begleitet von Dr. Friedrich Majer'—t. p.

[1182]

174. E. 329.

MOOR, EDWARD

The Hindu pantheon. London, J. Johnson, 1810. xi, 467 p., notes, tables, front., plates, index, bibl. 27·5×21·5.

Refers to 'Jayadeva, the great lyric poet of India (p. 34) and to the loves of Kṛṣṇa and Rādhā which, are the subject of the beautiful pastoral drama, entitled *Gita Govinda* . . . ' (p. 205).

[1185A]

Q. 294 5/M 819 h.
Asia. Soc.

JAYADEVA

*Gita*govinda; tr. by Rasamay Dās. Calcutta, Śāstraprakāś Yantra (Press), 1851. ii, 133 p. 18×12.

A Bengali rendering in Payār metre with quotations from the original work.

[1186]

182. Nc. 851. 5.

*Gita*govinda; tr. by Rasamay Dās. Calcutta, Kamalālay Yantra (Press), 1258 B. S., 1851 A. D. i, 132 p. 19·5×12·5.

A Bengali rendering of the work in Payār metre.

[1187]

182. Jc. 851. 12(4).

*Gita*govinda, 3rd ed.; tr. by Rasamay Dās. Calcutta, Vidyaratna Yantra (Press), 1280 B. S., 1873 A. D. i, 126 p., illus. 21·5×12·5.

With a tippanī by Pujāri Gosvāmī—t. p.

A Bengali rendering in Payār metre together with the Sanskrit commentary, Bālabodhini and the original.
[1188] 180. Nc. 87. 21.

Jayadeva charitra . . . by Rajanīkānta Gupta. (*In* Calcutta Review, v. 57, 1873, critical notices, p. xviii-xix).

Notices the above work pub. by G. P. Roy & Co.'s Press, Calcutta, 1930 Samvat, 1873 A.D.
[1189] PP 3215.

ARCYDAE

Literature of Bengal, chapter 4. (*In* Bengal Magazine, v. 2, 1873-74, p. 514-528).

A dissertation on Jayadeva Gosvāmī and his Gīta-govinda.
[1190] PP 357.

WEBER, ALBRECHT

The history of Indian literature, 2nd German ed. ; tr. by John Mann and Theodor Zachariae. London, Trübner & Co., 1878. xvi, 360 p., notes, supplementary notes, indexes, bibl. 21×13·5.

1st pub. in 1852.

'It is remarkable that, in regard to some of these poems (love-poetry), we encounter the same phenomenon as in the case of the Song of Solomon : a mystical interpretation is put upon them, and in one instance at least, the Gīta-Govinda of Jayadeva, such a mystical reference appears really to have been intended by the poet . . . ' (p. 210).

[1191]

JAYADEVA

The Indian song of songs ; tr. by Edwin Arnold. (*In* Indian poetry, London, Trübner & Co., 1881, p. 1-30).

"Containing a new edition of 'The Indian Song of Songs' from the Sanskrit of the Gīta-Govinda of Jayadeva"—t. p.

Gītagovinda rendered in English verse naming the music and mode of each song.
[1192] 174. E. 257.

Sānuvād saṭīk . . . Gītagovindam ; tr. by Śrīrām Majumdār. Calcutta, Kamalākānta Press, 1290 B.S., 1883 A.D., 142 p. 21·5×13.

Contains a translation in prose form together with the commentary, Bālabodhinī by Pūjārī Gosvāmī and the original in Sanskrit.

[1193] 180. Nc. 88. 46.

Gītagovinda ; tr. by Rasamay Dās ; ed. by Isāchandra Vasu. Calcutta, Vaṅgavāsi Steam Machine Press, 1886. viii, 194 p. 17·5×10. As. -/8/-.

A verse rendering of the work with Sanskrit quotations.

In the introduction the editor holds that the mss. was copied in 1203 B.S., 1796 A.D., and that several translations in verse form were made more than a century ago. He further discusses the work.

[1194] 182. Jc. 886. 20.

Gītagovinda ; tr. and ed. by Harimohan Bhaṭṭācāryya Vidyābhūsan. Calcutta, the ed., 1293 B.S., 1886 A.D. xxvi, 152 p., notes, bibl. 21×12·5.

Contains a translation in prose form as also a commentary in Sanskrit by Pūjārī Gosvāmī, besides a life sketch of the poet and a dissertation on the work in the introduction.

[1195] 180. Nc. 88. 61.

Gitagovinda saṭik sānuvād ; tr. by Prasan(n)akumār Vidyāratna. Calcutta, Jāhnavī Yantra (Press), 1294 B.S., 1887 A.D. 112 p. 21.5×13. Re. 1/-.

A tr. in prose form together with the original and its commentary in Sanskrit.

The translator discusses Kṛṣṇa in the introduction.

[1196] 180. Nc. 88. 85.

CAṬṬOPĀDHYĀY, VAṆKIMCANDRA

Vividha prabandha. Calcutta, Nūtan Saṃskṛta Yantra (Press), 1294 B.S., 1887 A.D. ii, 280 p., notes, bibl. 18×10.5. Rs. 1/8/-.

Ref. : p. 81-88.

A short dissertation on the respective nature of the poems of Jayadeva, Vidyāpati and Caṇḍīdās.

[1197] 182. Mc. 887. 3.

JAYADEVA

. . . Gitagovinda . . . ; tr. by Giridhar ; rev. and ed. by Śyāmlāl Vasāk. Calcutta, the ed., 1810 S.E., 1888 A.D. xiii, 91 p., notes, glossary, append., bibl. 17×10. As. -/8/-.

‘Kavi Giridhar kṛta mahākavi Jayadever Gitagovinder prākṛta padyānuvād’—t. p.

In the colophon, the work is stated to have been composed in 1658 S.E., 1736 A.D.

In the preface, the reviser gives an account of Jayadeva.

A Bengali rendering of Gītagovinda in Payār and Tripadī metres together with the rāgas and tālas for singing the songs.

[1198] 182. Jd. 888. 2.

GUPTA, RAJANIKĀNTA

Jayadevacarit, 2nd ed. Calcutta, Bengal Medical Library, 1296 B.S., 1889 A.D. ii, 61 p., notes, bibl. 17×10.

1st pub. in Samvat 1930, 1873 A.D.

An account of the poet together with a dissertation on his time and work.

[1199] 9165/V.S.P.

Uriyā inscriptions of the 15th and 16th centuries ; ed. by Monmohan Chakravarti. (*In Journal of the Asiatic Society of Bengal*, v. 62, pt. 1, 1893, p. 88-104, texts, tr., notes.)

Refers to an inscription of Pratāparudra Deva placed in the Jayavijaya door-way of the temple of Jagannātha at Puri ordering, ‘. . . They will not sing any other song (than Gītagovinda). No other kind of dancing should be performed before the god . . .’ (p. 97).

[1200] PP 3213.

ṬHĀKUR (TAGORE), HITENDRANĀTH

Jayadeva. (*In Cikitsātattvavijñān evaṃ Samīraṇ*, 1893, p. 449-458, notes.)

Gives a life sketch of the poet.

Also discusses his songs and some of the poets who followed him.

[1201] 182. Qc. 893. 1.

JAYADEVA

Gītagovinda ; tr. by Śaraccandra Vandyopādhyāy and Nagendranāth Ghoṣ. Calcutta, the tr., 1301 B.S., 1894 A.D. iii, 61 p. 21×13.

Gītagovinda rendered in Bengali verse.

In the preface the translators hold that Rasamay**Dās’s* work is hardly more than a translation of Gītagovinda’s commentary Bālabodhinī.

[1202] 182. Jc. 894. 7.

GĪTAGOVINDA ; JAYADEVA

(*In Viśvakoṣ*, v. 5 ; v. 6 ; ed. by Nagendranāth Vasu, Calcutta, the ed., 1301 B.S., 1894 A.D., p. 381-382 ; 1302 B.S., 1895 A.D., p. 663-665.)

A dissertation on the work.

A life sketch of the poet.

[1203] B 030/V 829(5)-(6).

DUTT, ROMESH CHUNDER

The literature of Bengal. Calcutta, 1895.

Ref. : p. 11-25.

- Contains an account of Jayadeva together with a dissertation on Gītagovinda maintaining that the poet flourished in the twelfth century, and that 'Bidyapati and Chandidas, poets of the fourteenth century, acknowledge Jayadeva to be their great predecessor' (p. 12).

[1204] 175. H. 155.

RĀYCAUDHURĪ, RAÑJANVILĀS

Jayadeva Gosvāmī. (*In Viṣṇu-priyā Patrikā*, 7th year, 1897-98, p. 108-113.)

A short account of Jayadeva.

[1205]

JAYADEVA

Gītagovindam. Calcutta, 1899. 46p. 20×12·5.

A Bengali rendering in prose form together with the original in Sanskrit.

[1206] 180. Nc. 89. 24(1).

VANAMĀLĪ DĀS

Jayadeva-caritrī. (*In Bāṅgālā prācīn granthāvalī*, Vaṅgīya Sāhitya Pari-ṣat, 1900, p. 1-34, notes.)

In a note attached to the work Haraprasād Śāstrī maintains that the ms. of the work was written more than 300 years ago.

An account of Jayadeva, besides a short account of Vanamālī Dās by Haraprasād Śāstrī.

A short note on Jayadeva is also contained in Seksubhodayā, the date of which, according to Dr. Sunātikumār Caṭṭopādhyāy, is not later than the 16th century—foreword, Seksubhodayā

[1207] 182. Nc. 900. 15.

JAYADEVA

Gītagovinda ; tr. and ed. by Prasannakumār Bhaṭṭācārya, Śāstrī. Calcutta, the tr., 1308 B.S. 1901 A.D. 170 p. 17·5×10·5. As. -/8/-.

A tr. in prose form together with the Sanskrit commentary, Bālabodhinī as also the original.

[1208] 180. Nd. 90. 10.

Sānuvād-saṭīk. .Gītagovindam. Calcutta, Vasāk and Sons, 1902. xix, 390 p. 11·5×7·5.

A Bengali rendering in prose form besides the commentary Bālabodhinī and the original in Sanskrit.

Also contains a short account of the poet.

[1209] 180. Ne. 90. 1.

Gītagovindakāvyaṃ, 2nd ed ; ed. by Maṅgeśa Rāmākṣṇa Telaṅg and Vāsudeva Lakṣmaṇa Paṇṣīkar. Bombay, Nirṇaysāgar Press, 1826 S.E., 1904 A.D. xvi, 178 p., variant readings, index. 21·5×11·5. As. -/12/-.

With the commentaries Rasika-priyā by Kumbha (Kumbhakarna) nṛpati and Rasamañjarī by Śaṅkara Miśra—t.p.

A work in Sanskrit containing some variant readings and additional ślokaś from the Bengali editions.

[1210] 180. Nc. 90. 22.

Gītagovinda ; tr. by Vijayacandra Majumdār. Calcutta, Gurudās Caṭṭopādhyāy, 1312 B.S., 1905 A.D. viii, 143 p., plates, notes. 18×11·5. As. -/12/-.

Stated to have been 1st pub. in Mr̥mayī in 1909-10

The translator maintains that the 24 songs contained in the work are *padāvalis* and composed in *Mātrā* metre, whereas other *ślokas* of the work composed in *Akṣara* metre are not songs or *padāvalis*.

Further suggests that some disciples of the poet may have added the *ślokas* at the beginning and end of the songs in order to give the work the appearance of a *khaṇḍa kāvya*, or epic in a complete form and points out that the name of the poet occurs only in the songs which may be arranged according to their subject matter.

Further suggests that *ślokas* no. 2 & 3 of the preface appear to have been written by the poet and that the 1st *śloka* may not be accepted as an introduction to the whole work

Also points out that in the 1st *śloka* we get after *Brahma Vaivarta*, the child *Gopāl* as a companion of *Rādhā*, who is older, whereas the activities of grown up man and woman are described in the songs.

Also refers to the four famous commentaries of the work.

The verses in Bengali have been set to the different *rāgas* of the original *padāvalis*. Versification in Bengali of all the *ślokas* have also been made.

[1211] 180. Nd 91. 11.

Gītagovinda ; tr. by Viśveśvar Bhaṭṭācārya. Calcutta, Viśvakos Press, 1312 B.S., 1905 A.D. iv, 95p., notes, glossary. 17×10. As. -/12/.

In the preface the translator holds that in *Gītagovinda* precursors of *Payār*, *Tripadī* and other meters as used in modern Bengali language may be noticed.

Gītagovinda rendered in Bengali verse.

[1212] 182. Jc. 905. 18.

VANAMĀLI DĀS

Jayadeva-caritra ; ed. by Atulkrṣṇa Gosvāmī, Calcutta, Vaṅgiya Sāhitya Pariṣat, 1312 B.S., 1905 A.D., 34 p. 22×13.5.

Republication of *Jayadeva-caritri*.

[1213] 182. Nc. 905. 17(5).

THĀKUR (TAGORE), HITENDRANĀTH

Gītagovinde śyāmvarṇa. (*In* *Punya*, 1312 B.S., 1905 A.D., p. 1-3.)

Discusses the first *śloka* of the work.

[1214] 182. Qc. 897. 10.

Jayadever Jaykirttan. (*In* *Punya*, *Vaiśākh*, 1313 B.S., 1906 A.D., p. 2-8.)

Quotes some *ślokas* from *Gītagovinda* and discusses the poet.

[1215] 182 Qc. 897. 11.

CHAKRAVARTI, MONMOHAN

Sanskrit literature in Bengal during the Sena rule. (*In* *Journal of the Asiatic Society of Bengal*, new series, v. 2, 1906, p. 157-176, notes, bibl.)

Contains a dissertation on *Jayadeva* and *Gītagovinda* in a reference to a verse from the work incised on a stone bearing the date, 29th June, 1292 A.D.

[1216] PP 3213 B.

MAJUMDĀR, VIJAYCANDRA

Kāvye Vaṅgadeśer viśeṣatva. (*In* *Pravāsī*, 1315 B.S., 1908 A.D., p. 303-309.)

Points out that *Jayadeva Cakravartī* of *Kenduvilva* in *Birbhum* was the great propounder of the development and spread of the neo-Gauṛī style due to the influence of neo-Vaiṣṇavism.

Also points out the influence of Jayadeva on Vidyāpati and states that the existence of the latter's contemporary Bengali poet Caṇḍīdās proves that Bengali poetry was not influenced by the ideas of Maithil poetry.

[1217] 182. Qb. 903. 18.

JAYADEVA

Gītagovindam ; tr. and ed. by Avināścandra Mukhopādhyāy. Calcutta, Lotus Library, 1318 B.S., 1911 A.D. viii, 208 p., variant readings, notes. 16.5×10.5.

Contains a translation in prose form together with a commentary and the original in Sanskrit.

[1218] 180. Nd. 91. 4.

Gītagovinda, 2nd ed. ; ed. by Rāj-kumār Vedtīrtha. Calcutta, the ed., 1912. iii, 88 p. 12.5×13.

Contains the versification in Payār metre by Rasamay Dās together with the original.

The ms. of Rasamay Dās's work utilized in this book is stated to have been copied in 1201 B.S., 1794 A.D.

[1219] 180. Nb. 91. 14.

VASU, JITENDRALĀL

Jayadeva o Vidyāpati. (*In* Vaṅga-darśan, 1319 B.S., 1912 A.D., p. 598-606 ; 647-655 ; 757-767.)

States that all poems of Bengal have been enriched by the metres of Gītagovinda and that its language marks the beginning of the language of the later Bengali poems.

Also holds that Caṇḍīdās and Vidyāpati were later on inspired by the idea, language and metre of Gītagovinda. Further points out the difference in the treatment of Rādhā and Kṛṣṇa by Jayadeva and Vidyāpati.

[1220] 182. Qb. 873. 22.

MACDONELL, ARTHUR A.

A history of Sanskrit literature. London, William Heinemann, 1913, v, 472 p., append., biographical notes, index, bibl. 19.5×12.5.

1st pub. in 1900.

'The great perfection of form he (Jayadeva) has here attained, by combining grace of diction with ease in handling the most difficult metres, has not failed to win the admiration of all who are capable of reading the original Sanskrit. Making abundant use of alliteration and the most complex rhymes occurring as in the *Nalodaya*, not only at the end, but in the middle of metrical lines, the poet has adapted the most varied and melodious measures to the expression of exuberant erotic emotions, with a skill which could not be surpassed. The German poet Rückert, has, however, come as near to the highly artificial beauty of the original, both in form and matter, as is feasible in any translation' (p. 345).

[1221] 175. H. 17.

MUKHOPĀDHYĀY, NĪLRATAN

Jayadeva. (*In* Navyabhārat, 1320 B.S., 1913 A.D., p. 42-46.)

Discusses the poet and Gītagovinda.

[1222] 182. Qb. 883. 31.

VANDYOPĀDHYĀY, KARUṆĀNIDHĀN

Jayadeva. (*In* Bhāratvarṣa, 1320-21 B.S., 1913 A.D., pt. 2, p. 805-809.) A poem on Jayadeva.

[1223] 182. Qb. 913. 1.

CAKRAVARTTĪ, ADHARCĀD

Līlā o nitybhāve Jayadeva Padmāvatī upākhyān. Calcutta, Kaśīnāth Dev Gosvāmī, 1321 B. S., 1914 A. D. iv, 222 p. 24.5×15.5. Re. 1/-.

As in Premabhaktikalpavṛkṣa—
t. p.

The work has been noticed
by Dr. Sukumār Sen in Bāṅgālā
sāhityer itihās, v. 1, 2nd ed.,
1948, p. 29.

An account of the poet in
Payār metre.

[1224] 182. Nb. 914. 5.

Virbhūm vivaraṇ ; ed. by Mahimā-
nirāñjan Cakravartī. Hetampur
(Birbhum), Birbhum Anusandhān
Samiti, 1323-34 B.S., 1916-27 A.D.
3v. 23.5×14.5. Rs. 8/-.

v. 1. ix, xiv, 256 p., front.,
plates, geneal. tables, notes, bibl.
Ref : p. 194-229.

A dissertation on Jayadeva,
and his time, besides Gītagovinda
and Kenduvilva.

v. 2. xii, xi. 264 p., front., plates,
facsim., notes, appends., bibl.

v. 3. v, x, 288 p., plate, bibl.
[1225] 182. Ab. 916. 1-3.

Jayadeva. (*In Śata-jīvanī*, pt. 1 ;
ed. by Caṇḍicaraṇ Vasāk. Cal-
cutta, Basak & Sons, 1917,
p. 114-121.)

A life sketch of the poet.

[1226] 182. Cd. 917. 8.

MALLIK, KUMUDRAÑJAN

Jayadeva. (*In Mānasī o Marma-
vāṇī*, 1324-25 B.S., 1917-18 A.D.,
pt. 1, p. 57.)

A poem on Jayadeva.

[1227] 182. Qb. 909. 65.

JAYADEVA

Premamayī ; tr. by Mahātapcandra
Pāl. Meherpur (Nadia), Bhavanāth
Vandyopādhyāy, 1325 B.S., 1918
A.D. xvi, 92 p. 14×10. As. -/8/-

A versification in Bengali of
the Sanskrit poem Gītagovinda
of Jayadeva—t.p.

Contains a short discussion on
the poet and his work by the
translator in the introduction.

[1228] 182. Nd. 918. 6.

Gītagovindam ; tr. and ed. by
Kālimohan Vidyāratna. Calcutta,
Bengal Library, 1920. vi, 52 p.
22×12.5. As. -/8/-.

A rendering in prose form,
together with the original, besides
a life sketch of the poet.

[1229] 180. Nc. 92. 20.

CAUDHURĪ, PRAMATHA

Jayadeva. (*In Sabuj Patra*, 1327 B.S.,
1920 A.D., p. 151-180.)

A dissertation on the poet.

[1230] 182. Qc. 914. 11.

CAṬṬOPĀDHYĀY, HARIPADA

Jayadeva, 7th ed. Calcutta, Bhatta-
carya & Sons, 1328 B.S., 1921
A.D. iii, 186 p. 15.5×10. Re. 1/-.

A drama on the life of the
famous poet.

An earlier edition of the book
was published in 1319 B.S., 1912
A.D., and a later edition in 1329
B.S., 1922 A.D.

[1231] 182. Nd. 921. 41.

MUKHOPĀDHYĀY, APAREŚCANDRA

Jayadeva-Candīdās. (*In Udbodhan*,
1329-30 B.S., 1922-23 A.D., p. 207-
216.)

A short dissertation on the
themes of the two poets.

[1232] 182. Qc. 899. 3.

CANDRA, SATYACARAṆ

Gītagovinda. (*In Bhakti*, 1329-30
B.S., 1922-23 A.D., p. 187-89.)

A life sketch of Jayadeva.

[1233] 182. Qc. 899. 61.

Vaiṣṇav-itihās, 3rd ed. ; comp. by
Harilāl Caṭṭopādhyāy. Calcutta,
the author, 1331 B.S., 1924
A.D. vi, 184 p., notes,
append., bibl. 17.5×10.5. Re. 1/-.

1st pub. in 1312 B.S., 1905 A.D.

Ref : p. 146-148.

A short account of Jayadeva.

[1234] 182. Jd. 924. 5.

GHAṬAK, SUREŚCANDRA

Vaiṣṇav kavigaṇ—Jayadeva. (*In* Mānasī o Marmavāṇī, 1331-32 B.S., 1924-25 A.D., pt. 1, p. 472-475, notes.)

A short dissertation on the poet.
[1235] 182. Qb. 909. 79.

CHATTERJI, SUNITIKUMAR

The origin and development of the Bengali language, in two parts. Calcutta, University of Calcutta, 1926.

"... Their (of the songs of Gītagovinda) language is professedly Sanskrit, but in their style and execution, and in their rimed *mātra-vṛtta* metre, they are more like vernacular than anything else. Scholars suspect... that these songs were originally composed in some Prakritic speech, which in this case would be either Western Apabhṛṃśa as written in the East, or Old Bengali, both the alternatives being equally likely... Avahatṭha poems similar in form and spirit to some hymns by Jaya-dēva are found in the 'Prākṛta Paingala'... Jaya-dēva who was a Vaiṣṇava of the Sahajiyā type as later legends would seem to testify might very well have written in the vernacular of the country" (v. 1, p. 125-126).

[1236] 176. C. 155.

MALLIK, KULADAPRASAD

Jayadeva o Śrīcāitanya Mahāprabhu. (*In* Vīrbhūmi, Kārtik, 1333 B.S., 1926 A.D., p. 1-30.)

A theological dissertation.
[1237] 182. Qc. 910. 78.

MUKHOPĀDHYĀY, HAREKṚṢṆA

Jayadeva. (*In* Bhāratvarṣa, 1333-34 B.S., 1926-27 A.D., pt. 1, p. 519-521.)

Discusses Gītagovinda.
[1238] 182. Qb. 913. 1.

DE, PRABHĀSCANDRA

Jayadeva, pratham khaṇḍa. Calcutta, Kohinoor Press, 1334 B.S., 1927 A.D. iv, 143 p., notes, charts, bibl. 18×12.

Gives a life sketch of the poet and discusses Gītagovinda and the contemporary society.
[1239] 9365/V.S.P.

JAYADEVA

Gītagovinda; tr. and ed. by Kālidās Ray. Calcutta, Saracandra Cakravartī & Sons, 1929. vi, 111 p., plates. 22×19.

A versification in Bengali as also the original text.

The Introduction contains a short discussion on some metres.
[1240] Conf. 262.

DE, SUSHIL KUMAR

Treatment of love in Sanskrit literature. Calcutta Sajanikanta Das, 1929. i, 87p. 23.5×15. Re. 1.

Discusses Gītagovinda and observes, 'But in reality we have narrative, description and speech finely interwoven with recitation and song, and strictly speaking, the poem is destitute of a regular form. All the emotions and situations of love... are depicted — from its first awakening to its final fruition —... All this is again enveloped by an undoubted lyrical splendour and verbal melody... and the poem can be regarded as almost creating a new genre' (p. 56-57).

[1241] 175. H. 291.

CAṬṬOPĀDHYĀY, SUNITIKUMĀR

Kavi Jayadeva o Gītagovinda. (*In* Pravāsi, 1336 B.S., 1929 A.D., pt. 2, p. 448-449.)

Notices the work with the above title by Harekrṣṇa Mukhopādhyāy pub. by Gurudās Caṭṭopādhyāy and Sons.

[1242] 182. Qb. 903. 59.

MALLIK, KULADĀPRASĀD

Jayadeva o mānavatā. (*In* Virbhūmi, 1336 B.S., 1929 A.D., p. 241-258.)

A dissertation on the theme of the poet.

[1243] 182. Qc. 910. 80.

JAYADEVA

Gītagovindakāvyaṃ ; tr. and ed. by Rasikmohan Vidyābhūṣaṇ. Calcutta, Viṣṇupriyā Devī and Kṛṣṇapriyā Devī, 1337 B.S., 1930 A.D. lxxv, 250p., notes, append., bibl. 18×12. Rs. 2.

The introduction contains an account of the poet as also a discussion on the work, besides a list of 41 commentaries of the work, and a list of 12 works written after Gītagovinda.

Contains a translation in prose form by the editor as also the text, and Sarvāṅgasundarī commentary in Sanskrit by Nārāyaṇadās Kavirāj, besides a rendering in Payār metre by Rasamay Dās.

Some terms of rhetoric are dealt with in the append.

[1244]

MUKHOPĀDHYĀY, PRABHĀT

Jayadeva ki Uṛiyā chilēn ? (*In* Pañcapuṣpa, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 9-14, bibl.)

Discusses a few accounts of Jayadeva some of which hold that the poet hailed from Uṛiṣyā.

[1245] 182. Qb. 930.1(5).

MITRA, GAURĪHAR

Jayadeva Uṛiyā nahēn. (*In* Pañcapuṣpa, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 222-224, bibl.)

[1246] 182. Qb. 930. 1(5).

CAṬṬOPĀDHYĀY, AMṚTALĀL

Jayadeva. (*In* Pañcapuṣpa, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 740.)

A poem on the poet.

[1247] 182. Qb. 930. 1(5).

GHOṢ, YOGENDRACANDRA

Jayadever Janmabhūmi. (*In* Pañcapuṣpa, 1339-40 B.S., 1932-33 A.D., pt. 2, p. 199-203, bibl.)

Discusses the article, Jayadeva ki Uṛiyā chilēn pub. in Pañcapuṣpa, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 9-14 and holds that the poet hailed from Bengal.

[1248] 182. Qb. 930. 1.

MUKHERJI, MAKHANLAL

Jayadeva the poet and mystic. (*In* Journal of the Department of Letters, v. 28, 1935, p. 1-17.)

'... the Gītagovinda has a unique standard of its own as being the maturest product of one who combined in his wonderful genius the truest poet and the supreme mystic' (p. 1).

[1249] PP 1092.

JAYADEVA

Gītagovinda ; tr. by Vimalāśaṅkar Dāś. Calcutta, Gupta Friends and Co., 1343 B.S., 1936 A.D., xiii, 106 p., 21×13.5. Rs. 1-8.

A versified rendering together with the original.

[1250] 180. Jc. 93. 195.

SESHADRI, P.

Jayadeva. (*In* Kuppuswami Sastri commemoration volume, 1936, 175 p.)

A poem on the poet (p. 141).

[1251] 080 K 965.

KRISHNAMACHARIAR, M.

History of classical Sanskrit literature. Poona, Oriental Book Agency, 1937. cxxvii, 1120 p., notes, append., index, bibl. 22×13.5. Rs. 10.

Ref. : p. 337-343.

Gives a life sketch of Jayadeva (p. 337-339) and holds, 'In the melody of its diction, in the perfection of its composition, in the case of its alliteration and in the expression of varied emotions, *Gītagovinda* has probably the first place in the lyrical literature of the world . . .' (p. 341).

Ref. ; p. 849.

"It (*Gītagovinda*) is akin to the Song of Songs of Solomon in the Old Testament and has been translated with inimitable grace by Sir Edwin Arnold'. It is true that Jayadeva assigned a definite Raga and a definite Thala to each of his 24 songs or prabandhas . . ."

[1252] 175. H. 169.

DĀSGUPTA, VANKIMCANDRA

Jayadeva. Calcutta, Bhārativihār, 1344 B.S., 1937 A.D., i, 76 p., plates. 18.5×13. As. 8.

A life-sketch of the poet based on story.

[1253] 182. Cc. 937. 11.

KAVYAĪRTHA, AGHORCANDRA

Jayadeva. Calcutta, Town Library, 1344 B.S., 1937 A.D. ii, 156 p., plates. 18×12.5 Re. 1.

A drama on the life of the poet.

In the preface the publishers hold that the work reveals the gradual development of life of the poet leading to its dramatic culmination.

[1254] 182. Nc. 937. 8.

JIVANBĀLĀ DEBĪ (PREMMAÑJARĪ)

Vāṇvijay. Vṛndāvan, Kālidās Datta, 1938. xxxiii, 188 p., plates. 18.5×12. Re. 1.

In a note the publisher holds that the authoress attempts here to trace the holy character of Jayadeva through the medium of Rādhākṛṣṇalīlā.

In the preface Rasikmohan Vidyābhūṣaṇ discusses the present work and gives some quotations with tr. from Rūpa Gosvāmī's *Ujjvalaṇṭamāṇi* on rhetoric.

[1255] 182. Je. 938. I.

CAṬṬOPĀDHYĀY, VAṆKIMCANDRA

Kṛṣṇacaritra ; ed. by Vrajendranāth Vandyopādhyāy and Sajanikānta Dās. Calcutta, Vāṅgīya Sāhitya Pariṣat, 1348 B.S., 1941 A.D. vii, 320 p., notes, bibl. 23.5×17.5 Rs. 2.

1st pub. in 1886. 2nd ed. pub. 1892.

Refers to *Gītagovinda* and explains its 1st śloka after Brahmapaivartapurāṇa and holds that the writer of the Brahmapaivarta starts neo-Vaiṣṇavism with Rādhā as its centre, and that Jayadeva follows this neo-Vaiṣṇavism in his *Gītagovinda*, also that Vidyāpati, Caṇḍīdās and others composed songs of Kṛṣṇa after Jayadeva. (p. 114-116).

Hirendranāth Datta refers to the above work and further explains the śloka in terms of the 15th chapter of Brahmapaivarta after Vāṅkimcandra and holds that the mention of Rādhā in . . . Hālasaptaśatī proves the antiquity of Rādhā—Pratnatāṭtvik Vāṅkimcandra, Sāhitya Pariṣat Patrika, pt. 45, 1345 B.S., 1938 A.D., p. 1-9.

[1256] 182. Cb. 941. 1.

MUKHOPĀDHYĀY, HAREKṚṢṆA.

Gītagovinder pratham ślok. (*In* Ānandabāzār Patrikā, vārṣik dol saṁkhyā, 1349 B.S., 1943 A.D., p. 53-54 ; 58. text. bibl.)

Discusses and interprets the 1st śloka of the work.

[1257]

GODE, P. K.

Date of Rasakadambakallolīnī, a commentary by Bhagavaddāsa on the *Gītagovinda* of Jayadeva—between A.D. 1550 and 1600. (*In* Indian Historical Quarterly, v. 19, 1943, p. 360-366, bibl.)

Suggests, 'Bhagavaddāsa composed *Rasakadambakallolīnī* say between A.D. 1600—and 1628 . . .' (p. 365).

Republished in the author's *Studies in Indian literary history*, v. 2, 1954, p. 146-153.

[1258] .[PP 2237]

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Saduktikarnāmṛta o Bāṅgālā kāvyasāhityer aitihāsik paṭabhūmikā. (In Viśvabhāratī Patrikā, Śrāvaṇ-Āśvin, 1350 B.S., 1943 A.D., p. 23-37, bibl., list of poets.)

Holds that 'kathātmak maṅgal kāvya' and 'gānmay pad', two classes of Bengali literature may be observed in pre-Turki period and that the meeting ground of the two classes may be noticed in Gītagovinda.

[1259]

Śrī Jayadeva kavi. (In Bhāratvarṣa, 1350-51 B.S., 1943-44 A.D., pt. 1, p. 137-144, bibl.)

Gives an account of the poet.

Also discusses Gītagovinda pointing out the works, including the Ādi-grantha, which contain collections of padas from the work.

Also suggests that the poet had other works besides Gītagovinda.

[1260] 182. Qb. 913. 1.

DASGUPTA, S. N. and De, S. K.

History of Sanskrit literature, classical period, v. 1. Calcutta, University of Calcutta, 1947, cxxxii, 833 p., notes, editor's notes, index, bibl. 24.5×16. Rs. 25.

S. K. De discusses the poet and his work and observes, 'Though cast in a semi-dramatic mould, spirit is entirely lyrical; though modelled perhaps on the prototype of the popular Kṛṣṇa-yātrā in its musical and melodramatic peculiarities .. it yet possesses all the distinctive characteristics of a deliberate work of art. Except the introductory descriptive verses .. the entire work consists of Padāvalis ..' (p. 393).

[1261] 891. 209/D26.

KEITH, A. BERRIEDALE

A history of Sanskrit literature. London, Oxford University Press, 1948. xxix, 575 p., notes, indexes, bibl. 22×14. 30s.

1st pub. in 1920.

Ref. : p. 190-198.

'We have preserved of him (Jayadeva) one tiny Hindī poem, a culogy of Hari Govind, claimed to be the oldest in the *Ādi Granth* of the Sikhs (p. 191) .. he (the poet) recognized it (the poem) to belong to the generic type Kāvya (p. 191) .. he had before his mind when he wrote the Yātrās of Bengal (p. 191) .. the use of rime which is regular in Apabhṛṃśa poems may have influenced the author of the *Gītagovinda*' (p. 197).

[1262] 174. C. 223.

MUKHOPĀDHYĀY, HAREKṚṢṆA

Kavi Jayadever vaiśiṣṭya. (In Sudarśan, Phālgun, 1355 B.S., 1948 A.D., p. 179-180.)

A dissertation on the theological aspect of Gītagovinda.

[1263] 182. Qb. 947. 5.

CAUDHURĪ, RAMĀ

Gītagovinda ki chelebhuḷāno charā? (In Bhāratvarṣa, 1356-57 B.S., 1949-50 A.D., pt. 2, p. 287-290, bibl.)

A dissertation on the merits of the work.

[1264] 182. Qb. 913. 1.

DATTA, MICHAEL MADHUSŪDAN

Caturddaśpadī Kavitaṅgalī, 4th impression; ed. by Vrajendranāth Vandyopādhyāy and Sajanikānta Dās. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1357 B.S., 1950 A.D. xii, 70 p., variant readings, append.

Contains a sonnet on Jayadeva (p. 5-6).

[1265] 182. Mb. 945. 4(1).

JAYADEVA

Kavi Jayadeva c. ... Gītagovinda, 2nd ed. ; tr. and ed. by Harekr̥ṣṇa Mukhopādhyāy. Calcutta, Gurudās Caṭṭopādhyāy and Sons, 1357 B.S., 1950 A.D. xi, ccxxiii, 160 p., variant readings, append., bibl. 17.5×12. Rs. 4.

1st pub. in 1336 B.S., 1929 A.D.

In the introduction the ed. discusses Vaiṣṇav religion, Jayadeva and his work, etc., maintainig Gītagovinda to be the original source from which flowed the padāvalis and the maṅgal literature.

A Bengali rendering of the work in prose form, besides the Sanskrit commentary, Bālabodhinī by Pu-jārī Gosvāmī and the text.

[1266] 180. Nc. 92. 81.

SARMA, S. N.

Assamese versions of Jayadeva's Gīta-Govinda. (*In Journal of the University of Gauhati*, v. 1, no. 1, 1950, p. 71-78.)

Discusses some commentaries including the one by Rāma-Sarasvatī which 'is not exactly a literal translation of Jayadeva's *kavya*' (p. 73) but it is 'the detailed descriptions of Rāgas and Rāgiṇīs employed by Jayadeva' (p. 75).

[1267] PP 3489.

MUKHOPĀDHYĀY, HAREKR̥ṢṆA

Gītagovinda pāṭhbhed. (*In Bhārat-varṣa*, 1357-58 B.S., 1950-51 A.D., pt. 1, p. 129-131.)

Points out some variant readings of the text, besides some additional ślokas in the work published by the Nirṇaysāgar Press of Bombay.

[1268] 182. Qb. 913. 1.

VASU, RAJSEKHAR

Gītagovinda. (*In Bhāratvarṣa*, 1357-58 B.S., 1950-51 A.D., pt. 1, p. 504-505.)

Notices Harekr̥ṣṇa Mukhopādhyāy's Kavi Jayadeva o Gītagovinda and discusses Gītagovinda and Vaiṣṇav theology.

[1269] 182. Qb. 913. 1.

CAUDHURĪ, YATĪNDRAVIMAL

Gītagovinda. (*In Bhāratvarṣa*, 1357-58 B.S., 1950-51 A.D., pt. 2, p. 265-267.)

A dissertation on the work maintaining it to be an unique production from the point of view of language, style and idea.

[1270] 182. Qb. 913. 1.

SEN, SUKUMAR

The earliest form and perfection of the 'Mangala' lyric. (*In Journal of the University of Gauhati*, v. 2, 1951, p. 65-72, notes, bibl.)

Discusses Gītagovinda maintaining, 'The earliest available specimen of *mangala* poetry is Jayadeva's *Gītagovinda*' (p. 65) and, 'the verses in *Gītagovinda* are later additions' (p. 67).

[1271] PP 3489.

ACHARYA, PRASANNAKUMAR

Glories of India ; on Indian culture and civilization, 2nd ed. Allahabad, Jay Shankar Brothers, 1952. xxii, 466 p., illus., notes, index, charts, append., bibl. 24.5×15. Rs. 15.

"The best of the romantic lyrical poems is the Gītagovinda. . . The great perfection of 'form' by combining grace and diction with an ease in handling the most difficult metres has no parallel anywhere . . ." (p. 352-353).

"Of the Yātrās or operas the Gītagovinda written in entirely Sanskrit without Prakrit by Jayadeva . . . exhibits songs sung by Kṛishṇa, Rādhā and her companion, intermingled with lyric stanzas of the poet, describing their position, or the emotions excited, and addressing prayer to Kṛishṇa. It is a poem capable of a quasi-dramatic play" (p. 416).

[1272] 954/Ac 44.

GHOSAL, S. N.

References to other works in the Prākṛta-Paiṅgala—an Apabhraṃśa text. (*In Journal of the Oriental Institute*, v. 2, Dec., 1952, p. 174-176, notes, bibl.)

Maintains, 'The author of the P. P. was highly influenced by the Gīta-govinda of Jayadeva . . .', and refers to the stanzas bearing such influence (p. 175).

[1273]

PP 3493.

MUKHOPĀDHYĀY, VIMALĀPRASĀD

Gītagovinda. (*In Śārāḍīya Mukha-patra*, Āśvin-Kārtik, 1360 B.S., 1953 A.D., p. 300-303.)

[1274]

JAYADEVA

Citre Jayadeva o Gītagovinda ; tr. and ed. by Nṛpendra Kṛṣṇa Caṭ-ṭopādhyāy. Calcutta, Dev Sāhitya Kuṭīr, 1361 B.S., 1954 A.D. x, 288 p., plates, append. 24.5×15.5. Rs. 6.

The śloka and songs have been rendered into Bengali prose-poetry form with an introduction in prose at the beginning of every canto.

The introd. contains an account of the poet besides a discussion on the different aspects of the work.

[1275]

180. Nb. 95. 4.

Gītagovindam ; tr. by Śrī Ānanda. Calcutta, Venimādhav Śil, 1362 B.S., 1955 A.D. vii, 157 p. 17.5×12. Rs. 1/8.

Contains Bengali rendering in prose and poetry forms besides the original in Sanskrit.

The introd. contains an account of the poet.

[1276]

180. Nc. 95. 42.

YOURCENAR, MARGUERITE

The legend of Krishna. (*In Encounter*, Dec., 1959, v. 13, No. 6, p. 1-9, bibl.)

A dissertation on Gītagovinda maintaining, 'The loving Krishna of the Gīta-Govinda is far removed from Krishna the Sun God, avatar of Vishnu in the Vedic scriptures, yet he still retains his solar splendour in the magnificent outpouring of his gifts (p. 8) . . . What India has added to the vast cosmic pastoral of love, which has haunted the human imagination from earliest times, is her profound sense of the one in many, the pulsation of joy which pervades plants, animals, God, and man. Both blood and sap respond to the call of the holy Flautist ; to him the postures of love are but figures of dance' (p. 9).

[1277]

PP 4529.

JAYADEVA

Git Govind ; selected and tr. with annotations by Kanu Desai. Ahmedabad, the translator, n.d. 2 p., coloured plates, bibl. 35.5×28.

'Ten pictures of a mystic and poetic interpretation of Radha's love for Krishna'—t. p.

Maintains, 'This great singer of Divine Love appeared on the literary scene of Bharatvarsh when it was being flooded with poems which dealt only with the themes of courage, jealousy, etc. . . Life was a burden in those days of ceaseless internecine fights . . . As if in response to this common yearning for love and peace, there burst forth a melody from Jaydeb—a poet in the Court of Lakshmansan of Bengal' (p. 1).

[1277A]

174. A. 554.

PĀDĀVALI—VIDYĀPATI

MUKHOPĀDHYĀY, HARIMOHAN

Kavacarit, pratham bhāg, .. 1791
S.E., 1869 A.D., 182 p. 17×10.

Ref : introd., p. 4-5.

*Quotes a pada of Vidyāpati and
that of Caṇḍīdās.Also quotes a pada describing
a meeting between the two.

[1278] 182. Cd. 869.2(1).

BEAMES, JOHN

The early Vaishnava poets of Bengal ;
1. Bidyāpati, 2. Chaṇḍī Dās.
(In Indian Antiquary, v.2, 1873,
p. 37-43 ; p. 187-189).Discusses Vidyāpati and states,
'In Bidyāpati indeed the language
is hardly yet definitely Bengali ...'Also quotes a few padas and
renders them in English and
discusses their grammar (p. 38-
43).Further maintains, '... the only
reason therefore for assuming
some of his words and forms to
be the origin of modern Bengali
forms is that we can trace the
regular development of each type
from his forms down to the
modern ones' (p. 189).

[1279] PP 74.

DUTT, SURENDRAKRISHNA

Bengali literature. (In Bengal
Magazine, v.2, 1873-74, p. 105-
112.)Maintains that Vidyāpati wrote
in about 1389 A.D., and that
his language is a crude form of
Hindi, also that he mentions his
contemporary, Caṇḍīdās in his
songs (p. 105).

[1280] PP 357.

Vidyāpati. (In Āryadarśan, 1281 B.S.,
1874 A.D., p. 103-110, notes, bibl.)A short dissertation on some
padas of the poet.

[1281] 182. Qb. 874. I.

ARCYDAE

Literature of Bengal. (In Bengal
Magazine, v.3, 1874-75, p. 15-31.)A dissertation on 'Bidyapati
Thakur and Chandidas Thakur.'

[1282] PP 357.

MUKHOPĀDHYĀY, RĀJKRṢṢNA

Vidyāpati. (In Vaṅgadarsan, 1282
B.S., 1875 A.D., p. 75-92, bibl.)Discusses the poet and his time
and points out that Mithilā was
one of the divisions of Bengal in
Vallāla Sena's time.Further holds that padas of
Caṇḍīdās are in Bengali, whereas
Vidyāpati's padas contain more of
Hindi.

[1283] 182. Qb. 873. 4.

BEAMES, JOHN

On the age and country of Bidyapati.
(In Indian Antiquary, v. 4, 1875,
p. 299-301.)Discusses the article, Vidyāpati,
published in Vaṅgadarsan, pt. 4,
1282 B.S., 1875 A.D., p. 75-92
and states, 'His (Vidyāpati's)
language, though no longer to be
regarded as old Bengali, is very
closely akin to it, and represents a
link between the 15th century
Bengali and Hindi. With one
hand he touches Sur Dās, with the
other Chaṇḍī Dās' (p. 301).

[1284] PP 74.

VIDYĀPATI

Prācīn kāvyā samgraha, 2nd ed. ;
ed. by Akṣayacandra Sarkār. Chin-
surah, Sādhārāṇī yantra (Press),
1283 B.S., 1876 A.D. ii, 220 p.,
variant readings, glossary, append.,
geneal. table. 21.5×13.5. As.-/4/.Republished in 1285 B.S., 1878
A.D.A collection of 254 padas, of
which some bear the names of
Sīmha Bhūpati, Campatipati,
Kavirañjan, or Rāy Vasanta in
the colophons.

[1285] 182. Nc. 876. 3.

Padāvalī, 2nd ed. . . Calcutta. . .
1878. xxvi, 166 p., notes, glossary.
18×11.

Contains a dissertation on the poet, his time and works in the introduction, besides the description of a meeting between Vidyāpati and Caṇḍidās.

[1286] 182. Nd. 878. 2.

VASU, RĀJNĀRĀYAṆ

Bāṅgālā bhāṣā o sāhitya viṣayak vaktṛtā. Calcutta, Nūtan Bāṅgālā yantra (press), 1800 S.E., 1878 A.D. ii, 76 p., notes, bibl. 21×12.

A short dissertation on Vidyāpati and the language of his padas. Also contains a quotation of his two padas, besides a pada describing the meeting of Vidyāpati and Caṇḍidās (p. 2-8).

[1287] 182. Mc. 878. 1(1).

ṬHĀKUR (TAGORE), RAVĪNDRANĀTH

Prācīn-kāvya samgraha—Vidyāpati, (*In Bhāratī*, 1803 S.E., 1881 A.D., p. 174-184.)

Discusses the work with the above title ; ed. by Aksaycandra Sarkār and explains some of the padas.

[1288] 182. Qb. 878. 5.

ṬHĀKUR (TAGORE) RAVĪNDRANĀTH and RĀY, YOGENDRANĀRĀYAṆ

Prācīn-kāvya samgraha. (*In Bhāratī*, 1803 S.E., 1881 A.D., p. 221-229.)

A correspondence between the above writers on the above article, Prācīn-kāvya—samgraha Vidyāpati.

[1289] 182. Qb. 878. 5.

ṬHĀKUR (TAGORE), RAVĪNDRANĀTH

Vidyāpatir pariśiṣṭa. (*In Bhāratī*, 1803 S. E., 1881 A.D., p. 340.)

Further explains a pada of Vidyāpati.

[1290] 182. Qb. 878. 5.

ṬHĀKUR (TAGORE), RAVĪNDRANĀTH

Caṇḍidās o Vidyāpati. (*In Bhāratī*, 1803 S.E., 1881 A.D., p. 516-526.)

A comparative study of their merits.

[1291] 182. Qb. 878. 5.

GRIERSON, GEORGE A.

An introduction to the Maithilī language of North Bihar containing a grammar, chrestomathy & vocabulary. Calcutta, Asiatic Society, 1881-82. 2 pts. 22.5×15.

pt. 1. Grammar—extra number to Journal of the Asiatic Society, Bengal, part 1, for 1880. ix, iii, 111 p., notes, appends.

pt. 2. Chrestomathy & vocabulary—extra number to Journal of the Asiatic Society, Bengal, part 1, for 1882. i, 267 p., notes, charts, geneal. table.

Ref : pt. 2 : p. 34-112.

Discusses Vidyāpati Ṭhākur, 'a Bengali Bidyapati', 'Spurious songs of Bidyapati', family tree of the poet and that of the rulers of Mithilā, and metres of his poems.

Also gives a collection of 82 poems together with their English rendering.

[1292] 177. C. 14.

SIṂHA, KAILĀSCANDRA

Caṇḍidās, Vasanta Rāy o Vidyāpati. (*In Bhāratī*, 1804 S. E., 1882 A.D., p. 297-308, chart, notes, bibl.) Incomplete.

Discusses Vidyāpati and holds that he was a different person from Vasanta Rāy of Bengal, and that the deed of gift of Bisapī is not genuine.

[1293] 182. Qb. 878. 6.

GRIERSON, G. A.]

Vidyāpati and his contemporaries. (*In Indian Antiquary*, v. 14, 1885, p. 182-196, bibl., geneal. table.)

Discusses the poet and his time, grant of Bisapī, etc.

Also quotes some lines describing the meeting between Vidyāpati and Caṇḍīdās, and gives an English rendering of those.

[1294] PP 74.

CAṬṬOPĀDHYĀY, VAṆKIMCANDRA

Vividha prabandha. Calcutta, Nūtan Saṃskṛta Yantra (Press), 1294 B.S., 1887 A.D. ii, 280 p., notes, bibl. 18×10.5. Rs. 1/8/-.

Ref : p. 81-88.

A short dissertation on the respective nature of the poems of Jayadeva, Vidyāpati and Caṇḍīdās.

[1295] 182. Mc. 887. 3.

GRIERSON, GEORGE A.

The modern vernacular literature of Hindustan. Calcutta, Asiatic Society, 1889. xxx, 170+36 p., facsimis., plate, texts, tr., geneal. table, charts, notes, indexes. 23.5×14.

'Printed as a special number of the Journal of the Asiatic Society of Bengal, Pt. 1, for 1888'—t. p.

Ref : p. 9-11, 154-156.

Holds that Vidyāpati flourished in 1400 A.D. and maintains, '... Numbers of imitators sprang up, many of whom wrote in Bidyapati's name, so that it is now difficult to separate the genuine from the imitations especially as the former have altered in the course of time to suit the Bengali idiom and metre. Bidyapati, was a contemporary of the Bengali poet Chandidasa ...' (p. 10).

Also refers to the tradition that Vidyāpati was the author of two plays the Pārijāt haraṇ, and the Rukmiṇī svayamvar, and suggests that the mss. of these may yet be traced (p. 155).

[1296] 175. H. 159.

ṬHĀKUR (TAGORE) VALENDRA-NĀTH

Vidyāpati o Caṇḍīdās. (*In Bhāratī o Bālak*, 1296 B.S., 1889 A.D., p. 218-226.)

Discusses some special features of their padas.

[1297] 182. Qb. 878. 13.

ṬHĀKUR (TAGORE) RAVĪNDRA-NĀTH

Vidyāpatir Rādhikā. (*In Sādhana*, 1298-99 B.S., 1891-1892 A.D., pt. 1, p. 407-413.)

Discusses some padas of Caṇḍīdās and Vidyāpati regarding Rādhikā.

[1298] 182. Qc. 89k 1.

PRĀCĪN-VAṆGASĀHITYA—VIDYĀPATI O CAṆḍĪDAS. (*In Anusandhān*, 1300 B.S., 1893 A.D., p. 850-855 ; 889-892, notes, bibl.)

Discusses some padas and time of Vidyāpati, and points out that the Maithil poet met Caṇḍīdās of Nānnur.

[1299] 182. Qb. 892. 2.

TARKARATNA, PAṢCĀNAN

Vidyāpati-maṅgal. (*In Janmabhūmi*, 1300-1301 B.S., 1893-1894 A.D., p. 9.)

A poem on Vidyāpati.

[1300] 182. Qb. 891. 5.

GHOṢ, RASIKLĀL

Tīrhūter rājvaṃśa vivaraṇ. (*In Janmabhūmi*, 1300-1301 B.S., 1893-1894 A.D., p. 198-216, notes, geneal. table, charts.)

An account of the rulers of Mithilā in connection with a short dissertation on Vidyāpati.

[1301] 182. Qb. 891. 5.

VIDYĀPATI

Vidyāpati ; ed. by Kālīprasanna Bhaṭṭācāryya, *Kāvya-viśārad*. Calcutta, Bhavānīpur Pārthiva yantra (Press), 1301 B.S., 1894 A.D. xxix, 227 p., variant readings, notes, glossary, geneal. table, append., facsim., bibl. 21 × 13.

The ed. discusses Bengali and Mithilī languages, besides Vidyāpati in the introduction.

Also holds that the present forms of Bengali characters are slight modifications of the forms of characters used in Mithilā.

A collection of padas.

[1302] 182. Nc. 894. 4.

Vidyāpati ; ed. by Pañcānan Tarkatna. Calcutta, Vaṅgav āsī Steam Machine Press, 1310 B.S., 1894 A.D. ii, 187 + 29 p., notes, glossary, append. 17.5 × 10.5 As. -/8/-.

‘Rādhākṛṣṇa-līlā padāvalī’—t. P.

Contains a life sketch of the poet, and discussion on the rhetoric of the padas at the end of the work.

[1303] 182. Nd. 894. 1.

RĀY, KṢĪRODCANDRA

Vidyāpati. (*In* Navyabhārat, 1301 B.S., 1894 A.D., p. 593-598, bibl.)

Discusses the anthology of Vidyāpati's poems ; ed. by Kālīprasanna Bhaṭṭācāryya, *Kāvya-viśārad*.

[1304] 182. Qb. 883. 12.

BHAṬṬĀCĀRYYA, TRAILOKYANĀTH

Kavi Vidyāpati. Calcutta, 1895. xv, 146 p., notes. bibl. 18 × 10.5.

A dissertation on Vidyāpati pointing out the existence of three persons under the common name. (p.23).

Also discusses Caṇḍīdās and others, besides a number of Vaiṣṇav works.

[1305] 182. Cd. 895. 7.

DUTT, ROMESHCHUNDER

The literature of Bengal, rev. ed. Calcutta, 1895.

Ref : p. 26-37.

Discusses Caṇḍīdās as also Vidyāpati maintaining, ‘Vidyāpati ransacks the unbounded stores of Nature and of Art to embellish his poetry ; Chandidas looks within, and records the fond workings of a feeling, loving heart in simple strains’ (p. 31).

[1306] 175. H. 155.

Vidyāpati, ‘by KĀLIPRASANNA KĀVYA-BIŚĀRAD. (*In* Calcutta Review, v. 100, 1895, critical notices, p. xli-xliii).

Notices the above work pub. by Secular Press, Calcutta pointing out Bendall's view, ‘about a thousand years ago, there was only one form of letters to be found all over Eastern India’ (p. xli).

[1307] PP 32r5.

VIDYĀPATI

Vidyāpati : śabder tālikā ; ed. by A. De. (*In* Sāhitya Parisat Patrikā, pt. 2, 1302 B.S., 1895 A.D., p. 413-441 ; Pt. 3, 1303 B.S., 1896 A.D., p. 18-48 ; 103-109, variant readings, notes.)

A list of words with meanings and contexts as prepared from 3 editions of the poems.

[1308] 182. Qb. 894. 3-4.

RĀY, KṢĪRODCANDRA

Vidyāpati (*In* Sāhitya, 1302 B.S., 1895 A.D., p. 554-558, text, tr.).

Discusses the deed of gift of Bisapī to Vidyāpati.

[1309] 182. Qc. 896. 5.

Vidyāpati o Advaita prabhu. (*In* Viṣṇupriyā-patrikā, 1898, p. 113-116.)

Quotes a few lines from Advaita-prakāś to show that there was a meeting between the two, and holds that there is a ms. of Śrīmadbhāgavata written by Vidyāpati, and suggests that the poet was living in 1379 S.E., 1457 A.D.

[1310]. 182. Qc. 898. 1.

GRIERSON, G. A.

On the genuineness of the grant of Śiva-siṃha to Vidyāpati-ṭhākura. (*In* Journal of the Asiatic Society of Bengal, v. 68, pt. 1, no. 1, 1899, p. 96.)

Holds that the plate is not a genuine record.

[1311] PP 3213.

On some mediaeval kings of Mithila. (*In* Indian Antiquary, v. 28, 1899, p. 57-58, geneal. table.)

A sequel to the writer's article, Vidyapati and his contemporaries, pub. in the same magazine, v. 14, 1885, p. 182-196.

Discusses Kīrttilatā and Lekhanāvali, besides kings of Mithilā in connection with the time of the poet.

[1312] PP 74.

CAṆḌIDĀS and VIDYĀPATI

Mahājani padāvali — Caṇḍidās o Vidyāpati, pts. 1 & 2, 2nd ed. ; ed. by Aksaykumār De. Calcutta, the editor, 1900. vi. 160 p., notes, glossary. 23.5×15. Re. 1/-

The editor gives a short account of the poets.

Ref : p 97-160.

An anthology of padas of Vidyāpati.

14th ed. of the book ; rev. by Pramathanāth Caṭṭopādhyāy, was pub. by Pūrṇacandra Śil in 1340 B.S., 1933 A.D.

[1313] 182. Nb. 900. 1.

VIDYĀPATI

Nava āviṣkṛta Vidyāpatir padāvali ; ed. by Haraprasād Śāstrī. (*In* Prācīn Vāṅgālā granthāvali, p. 1-8, Calcutta, Vāṅgiya Sāhitya Pariṣat, 1900.)

A collection of 18 padas from an old ms. found in Nepal.

The editor holds that the form of script, as exhibited in the ms., is 450 years old, and that the work was composed at a time when there was not much difference between Bengali and Maithili.

[1314] 182. Nc. 900. 15.

CAṬṬOPĀDHYĀY, YADUGOPĀL

Vidyāpati. (*In* Sāhitya Samhitā, pt. 1, 1307 B.S., 1900 A.D., p. 302-310.)

A discussion on the padas of Vidyāpati ; edited by Kālīprasanna Bhaṭṭācāryya, Kāvya-visārad.

[1315] 182. Qb. 900. 30.

CAKRAVARTTĪ, YADUNĀTH

Vidyāpati prasaṅga. (*In* Vāṅgadarśan, 1309 B. S., 1902 A.D., p. 82-90, geneal. table, bibl.)

Discusses the life and works of the great poet of Mithilā.

[1316] 182. Qb. 873. 14.

MUKHOPĀDHYĀY, HARIMOHAN

Vaṅgabhāṣār lekhak, pratham bhāg. Calcutta, Vāṅgavāsī Kāryyālay, 1311 B.S., 1904 A.D. xiii, 1008 p., geneal. table, table, facsim., bibl.

Ref : p. 11-20.

A short account of Vidyāpati together with a few padas.

[1317] I.C./B928/M89614v.

GUPTA, NAGENDRANĀTH

Vidyāpati Ṭhākur. (*In* Journal of the Asiatic Society of Bengal, v. 73, pt. 1, extra no. 1904, p. 20-24).

Discusses the time of the poet and refers to some of his poems and works including a palm leaf ms. of Śrīmad Bhagavadgītā written by the poet himself.

[1318] PP 3213.

MITRA, SARADACHARAN

A note on Mahāmahātaka Caṇḍeśvara Ṭhakkura of Mithilā. (*In Journal of the Asiatic Society of Bengal*, v. 73, pt. 1, extra no., 1904, p. 25-27.)

Describes the genealogy of 'Vidyāpati Ṭhakkura, the great bard of Mithilā'.

[1319]

PP 3213.

GUPTA, N.

Vidyapati. (*In Hindustan Review & Kayastha Samachar*, v. 10, July-Dec., 1904, p. 424-440, text, tr.)

A dissertation on the poet, with the texts and translation of a few poems.

[1320]

PP 1541.

GUPTA, NAGENDRANĀTH

Vidyāpatir ũkā. (*In Pravāsi*, 1311 B.S., 1904 A.D., p. 261-269.)

Discusses the anthology of padas of Vidyāpati ; ed. by Kālīprasanna Bhaṭṭācāryya, *Kāvyaviśārad*.

Also discusses the interpretations of some lines in different editions of the anthologies of Vidyāpati.

[1321]

182. Qb. 903. 14.

SARALĀ DEVI

Vidyāpatir nūtan padasaṃgraha. (*In Bhāratī*, 1311 B. S., pt. 1, 1904 A.D., p. 300-302.)

Discusses the anthology of Vidyāpati's padas ; ed. by Nagendranāth Gupta.

[1322]

182. Qb. 878. 32.

Vidyāpatir hastākṣar. (*In Bhāratī*, 1311 B.S., 1904 A.D., pt. 2, p. 916-917.)

Discusses the handwriting in a ms. of the Bhāgavata, supposed to have been written by the poet himself.

[1323]

182. Qb. 878. 32.

Nagendrabābu o Vidyāpati. (*In Bhāratī*, 1311 B.S., 1904 A.D., pt. 2, p. 1012-1014.)

Discusses certain observations of Nagendranāth Gupta in respect of the poet.

[1324]

182. Qb. 878. 32.

GUPTA, NAGENDRANĀTH

Vidyāpatir prakāśita padāvali ; Vidyāpatir aprakāśita padāvali. (*In Vangadarsan*, 1311 B.S., 1904 A.D., p. 1-15, bibl. p. 87-99)

Discusses some works and padas of the poet, besides some articles and works.

[1325]

182. Qb. 873. 14.

ŚARMĀ, KĀLĪPRASANNA

Vidyāpatir ũkā—(pratyuttar) (*In Sāhitya Samhitā*, 1311 B.S., 1904 A.D., p. 297-319.)

A discussion on Vidyāpatir ũkā by Nagendranāth Gupta, pub. in *Pravāsi*, 1311 B.S., 1904 A.D., p. 261-269.

[1326]

182. Qb. 900. 34.

GRIERSON, G. A.

Vidyāpati Ṭhākur. (*In Journal of the Asiatic Society of Bengal*, new series, v.1, 1905, p. 228-229, bibl.)

Refers to Nagendranāth Gupta's and to Haraprasād Śāstrī's collections of Vidyāpati's poems, besides his *Kīrttilatā* 'partly written in the Maithilī of his time' as also to a number of important articles on Vidyāpati.

[1327]

PP 3213B.

VIDYĀPATI

Vidyāpati Ṭhākurer padāvali ; ed. by Nagendranāth Gupta. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1316 B.S., 1909 A.D., vocabulary. lxxx, 525p., index, bibl. 23×17.

In the introd. the editor holds that an old ms., a Nepali ms. and Kīrttanānanda, besides the padas from Padāmṛtasamudra, Gītacintāmaṇi, Padakalpataru, and Rāgatarāṅgiṇī have been utilized. Also discusses the poet, readings of some padas, etc.

[1328] 182. Nb. 909. 1.

VASU, JITENDRALĀL

Vidyāpati o Caṇḍīdāse madhur ras. (*In* Udbodhan, 1317-18 B.S., 1910-11 A.D., p. 406-433.)

Discusses some padas of the poets.

[1329] 182. Qc. 899. 21.

Candīdās. (*In* Vaṅgadarśan, 1320 B.S., 1913 A.D., p. 26-33.)

Discusses the character of Rādhā, as depicted by Caṇḍīdās and Vidyāpati.

[1330] 182. Qb. 873. 23.

PĀL, VIPINCANDRA

Pūrvarāg ; Purvarāg-rūplālasā. (*In* Vaṅgadarśan, 1320 B.S., 1913 A.D. p. 621-633 ; 779-784.)

Discusses Purvarāg as also some padas of Vidyāpati and Caṇḍīdās in this connection.

[1331] 182. Qb. 873. 23.

MITRA, ŚIVRATAN

Candīdās. (*In* Virbhūmi, 1320 B.S., 1913 A.D., p. 346-361, notes, bibl.) Gives an account of the poet.

Also deals with some of his padas and compares him with Vidyāpati.

[1332] 182. Qc. 910. 73.

MISRA, PRAMATHANĀTH

Maithil kavi Vidyāpati. (*In* Sāhitya, 1320 B.S., 1913 A.D., pt. 2, p. 439-451, notes, bibl.)

Discusses the time of Vidyāpati as also some of his works.

[1333] 182. Qc. 890. 21 (b).

VIDYĀPATI

Vidyāpatir padāvalī. *In* Vanga sahitya parichya, pt. 2 ; ed. by Dineshchandra Sen, 1914, p. 1005-1026, notes, glossary.)

'Padāvalī — Vidyāpati — 14th-15th century A.D.' A collection of a few padas.

[1334] I.C./B891. 44/Se 5502 v.

Vidyāpati : Bangīya padāvalī ; tr. by Ananda Coomaraswamy and Arun Sen. London, Old Bourne Press, 1915. ix, 192 p., plates. 26×20.

'with introd. and notes and illus. from Indian paintings'—t.p.

A versification in English of 133 padas.

[1335] 174. E. 88

VASU, JITENDRALĀL

Vidyāpatir Śivagīti. (*In* Pravāsi, 1322 B.S., 1915 A.D., pt. 1, p. 719-723.)

Discusses the special features of some poems of Vidyāpati on Hara-Pārvvatī.

Also compares his Vaiṣṇava padas with his Śaiva padas and points out the similarity of these Śiva songs with those current in Bengal.

[1336] 182. Qb. 903. 50.

DEVVARMMA, MAHENDRACANDRA

Caṇḍīdās o Vidyāpati. (*In* Bhārat-varṣa, 1322-23 B.S., 1915-16 A.D., pt. 2, p. 858-866.)

Discusses Rādhā from some padas of the two poets.

[1337] 182. Qb. 913. 1

Virbhūm vivaraṇ ; ed. by Mahimā-nirāñjan Cakravartī. Hetampur (Birbhum), Birbhum Anusandhān Samiti, 1323 B.S., 1916 A.D. 3v. 23×14.5. Rs. 8.

v. 1. ix, xiv, 256 p., front., plates geneal. tables notes bibl.

DEVVARMMĀ, MAHENDRACANDRA—
contd.

v. 2. xii, xi, 264 p., front., plates, facsim., notes, appends., bibl.

v. 3. x, 288 p., plate, bibl.

Ref : v. 3, p. 1-84.

A dissertation on Vidyāpati and Caṇḍīdās, maintaining that some padas of other poets go by the name of Vidyāpati, though some of his padas without his name are contained in Rasamañjarī.

[1338] 182 Ab. 916. 3.

DĀŚ, CITTARAÑJAN

Bāṅgalār gīṭukavitā. (*In* Nārāyaṇ, 1323-24 B.S., 1916-17 A.D., pt.1, p. 116-151 ; 1324-25 B.S., 1917-18 A.D., pt. 1, p. 5-34.)

Deals with some padas of Vidyāpati, Caṇḍīdās and others.

[1338A] 182. Qb. 914. 5.
182. Qb. 914. 7.

Kavikulkeśarī Vidyāpati. (*In* Śata-Jivānī, pt. 1 ; ed. by Caṇḍīcaraṇ Vasāk, 1917, p. 352-353.)

A life sketch of the poet.

1339 182. Cd. 917. 8.

MĪŚRA, PRAMATHANĀTH

Maithil-kavi Vidyāpati. (*In* Uttar-Vaṅga Sāhitya-sammilan, ṣaṣṭha adhivēśan kārya-vīvaraṇ, Dīnājpur, 1324 B.S., 1917 A.D., p. 245-261, bibl.)

Discusses Vidyāpati, his time and works.

[1340] 182. Mc. 911. 13.

DĀŚ, ŚAŚIBHUṢAN, VIDYĀRATNA

Caṇḍīdās o Vidyāpati. (*In* Mālāñca, 1324 B.S., 1917 A.D., pt. 1, p. 365-368 ; 448-451.)

Discusses the treatment of Rādhikā and Purvarāg, as made by the two poets.

[1341] 182. Qc. 914. 21.

CĀKRAVARTTĪ, SUREŚCANDRA

Vidyāpati. (*In* Sabujpatra, 1324 B.S., 1917 A.D., p. 648-663.)

A dissertation on the love poems of Vidyāpati.

[1342] 182. Qc. 914. 8

CHAKRAVARTTĪ, AJITKUMĀR

Vidyāpati. (*In* Bhāratī, 1325 B.S., 1918 A.D., pt. 1, p. 96-98.)

Discusses the article, Vidyāpati by Sureścandra Chakravarttī, pub. in Sabujpatra, 1324 B.S., 1917 A.D., p. 648-663.

[1343] 182 Qb. 878. 53.

SINGH, SHYAMNARAYAN

History of Tirhut from the earliest times to the end of the 19th century. Calcutta, Baptist Mission Press, 1922. xi, 270 p., notes, map, bibl. 24×15.

Refers to the influence of Vidyāpati on old Bengali literature, affinity between the Maithilī and old Bengali, and the use of identical characters in Mithilā and Bengal. (P. 185.)

Also holds 'the Maithilī dialect is much older than, and must have helped the growth of Bengalee' (p. 203) Further gives a list of works by Vidyāpati (p. 182-183).

[1344] 167. A. 79.

VIDYĀPATI

Vidyāpatir aprakāśita pad ; ed. by Bhūpendranāth Rāy (*In* Pravāsī, 1329 B.S., 1922 A.D., pt. 1, p. 349, glossary.)

Quotes from Vidyut, Vaiśākh, 1329 B.S., 1922 A.D., one pada.

[1345] 182. Qb. 903. 44.

ĀCĀRYYA, RĀJENDRALĀL

Vidyāpatir kāvya. (*In* Mānasī o Marmavāṇī, 1329-30 B.S., 1922-23 A.D., pt. 1, p. 518-525 ; pt. 2, p. 47-55 ; 103-109 ; 314-323 ; 409-420.)

A dissertation on his poems.

[1346] 182. Qb. 909. 75-76.

ŚĀSTRĪ, HARAPRASĀD

Vidyāpati. (*In Prāci, Bhādra, 1330 B.S., 1923 A.D., p. 208-218.*)

Points out the three types of compositions of Vidyāpati and discusses some of his poems on young women.

Also points out the different aspects of the poet's life, and holds that he was primarily a poet and not a Vaiṣṇava, though a Pañcopāsaka.

Republished in an abridged form in *Pravāsi*, 1330 B.S., 1923 A.D., pt. 2, p. 100-101.

[1347] 182. Qb. 923. 10.

MUKHOPĀDHYĀY, PĀCUGOPĀL

Vidyāpati. (*In Janmabhūmi, 1330 B.S., 1923 A.D., p. 129-145.*)

A dissertation on the poet.

[1348] 182. Qb. 891. 28(2).

Vaiṣṇav-itihās, 3rd ed.; comp. by Harilāl Caṭṭopādhyāy. Calcutta, the compiler, 1331 B.S., 1924 A.D. vi, 184 p., notes, append., bibl. 17.5 x 10.5. Re. 1.

Ref. p. 150.

A short account of Vidyāpati. 1st pub. in 1312 B.S., 1905 A.D.

[1348A] 182. Jd. 924. 5.

VIDYĀPATI

Kīrttilatā; ed. by Haraprasād Śāstrī. Calcutta, Oriental Press, 1331 B.S., 1924 A.D. xlvī, 48 p., facsim. 17.5 x 11. Rs. 1-8-0.

The ms. is stated to have been copied in 1627 A.D.

In the introd. the editor discusses Vidyāpati and his poems, and holds that the present work deals with the contemporary events, politics and war.

Text in poetry form, with tr. in Bengali prose form.

Dr. Sukumār Sen holds that the language used is Avahatṭha, Bāṅgālā sāhityer itihās, v.1, 2nd ed., 1948, p. 80.

[1349] 182. Nc. 924. 58.

SĀNYĀL, ANANTAKUMĀR

Vidyāpatir rasikatā. (*In Mānasī o Marmavāṇī, 1331-32 B.S., 1924-25 A.D., pt. 2, p. 224-228.*)

Discusses some lines from a few padas of the poet.

[1350] 182. Qb. 909. 80.

SEN DINEŚCANDRA

Bāṅgālār gītikāvya. (*In Māsik Vasumatī, 1332 B.S., 1925 A.D., pt.1, p. 53-54.*)

A short discussion on Caṇḍīdās and Vidyāpati.

[1351] 182. Qb. 924. 1(2).

GHATAK, SUREŚCANDRA

Vidyāpati. (*In Bhāratvarṣa, 1332-33 B.S., 1925-26 A.D., pt. 2, p. 161-172, notes, bibl.*)

Vidyāpati through the character of his Rādhā.

[1352] 182. Qb. 913. 1.

CHATTERJEE, BASANTAKUMĀR

Padāvalī literature : Vidyāpati. (*In Journal of the Department of Letters, v.16, 1927, p. 23-54, notes, geneal. tables, bibl.*)

Discusses the time of Vidyāpati and some of his works, as also some padas.

[1353] PP 1092.

VIDYĀPATI

Kīrttilatā; ed. by Haraprasād Śāstrī. (*In Pravāsi, 1334 B.S., 1927 A.D., pt.1, p. 917-918.*)

Notices the work.

[1354] 182. Qb. 903. 54.

GUPTA, NAGENDRANĀTH

Kīrttilatā o Vidyāpati. (*In Pravāsi, 1927 A.D., pt. 2, p. 201-205.*)

Refers to the above notice on Kīrttilatā of Vidyāpati; ed. by Haraprasād Śāstrī, and discusses the edition of the work.

[1355] 182. Qb. 903. 55.

CAṆḌIDĀS and VIDYĀPATI

Caṇḍidās-Vidyāpati ; ed. by Rasik-mohan Vidyābhūṣaṇ. Calcutta, Nalinī Press, 1336 B.S., 1929 A.D. x, 178p., notes, bibl. 17.5×12. Rs. 1-4-0.

A collection of some selected padas of the poets with explanations in the light of Caitanya's life at Puri.

Caṇḍidās as also Dvija Caṇḍidās have been mentioned in the colophons.

[1356]

MUKHOPĀDHYĀY, HAREKṚṢṆA

Bāṅgālī Vidyāpati. (*In* Bhāratvarṣa, 1336-37 B.S., 1929-30 A.D., pt. 1, p. 393-398.)

Points out that a pada, in the anthology of Vidyāpati's padas ; ed. by Nagendranāth Gupta, bears the name of Kavirañjan in Pītāmbar Dās's Rasamañjarī, and raises the Vidyāpati problem.

[1357] 182. Qb. 913. 1.

Caṇḍidās o Vidyāpatir milan. (*In* Sāhitya Pariṣat Patrikā, pt. 37, 1337 B.S., 1930 A.D., p. 40-54.)

Holds that the alleged meeting took place between the Bengali poet Vidyāpati Kavirañjan and Dīna Caṇḍidās, a disciple of Narottam Ṭhākura.

[1358] 182. Qb. 894. 37.

RĀY, SATĪSCANDRA

Caṇḍidās o Vidyāpatir milan sambandhe vaktavya. (*In* Sāhitya Pariṣat Patrikā, pt. 37, 1337 B.S., 1930 A.D., p. 54-58.)

Disagrees with Harekrṣṇa Mukhopādhyāy in respect of the meeting of the two poets.

Followed by a reply by Harekrṣṇa Mukhopādhyāy in p. 59-60 of the issue, providing further argument in support of his own view.

[1359] 182. Qb. 894. 37.

GHOṢĀL, B. M.

The dawn of lyrical poetry in Bengal —the two luminaries. (*In* Malaviya Commemoration Volume, Benares, 1932, p. 151-166.)

Discusses Vidyāpati and Caṇḍidās.

[1360] 174. C. 255.

RĀY, VASANTARĀÑJAN

Śrīkrṣṇakīrttaner Caṇḍidās. (*In* Haraprasād-samvardhana-lekhamālā, pt.2 ; ed. by Narendranāth Lāhā and Sunītikumār Caṭṭopādhyāy, Calcutta, Vaṅgīya Sāhitya Pariṣat, 1339 B.S., 1932 A.D. p. 6-17, facsim., bibl.)

Discusses the alleged meeting of Vidyāpati and Caṇḍidās.

[1360A] I.C./B891.441/L1383h.

BASU, MAÑINDRAMOHAN

Rāgātmikā pader vyākhyā. (*In* Journal of the Department of Letters, v. 22, 1932, p. 1-95, note, illus., bibl. ; v.24, 1934, p. 1-62, bibl.)

Explains some Sahajiyā padas of Caṇḍidās, and in this connection quotes a few padas bearing the name of Vidyāpati.

[1361] PP 1092.

VIDYĀPATI

Vidyāpati, pratham khaṇḍa, 2nd ed. ; ed. by Amūlyacaraṇ Vidyābhūṣaṇ. Calcutta, Śaratcandra Mitra, 1341 B.S., 1934 A.D., xxxiii, 360p., variant readings, notes, appends., bibl. 23×16.5. Rs. 6.

Introd. contains a list of works by Vidyāpati as also a list on Vidyāpati.

A collection of padas of Vidyāpati as also a number of padas of some other writers though ascribed to Vidyāpati.

[1362] 182. Nb. 934. 5.

Mahākavi Vidyāpati-padāvalī, 3rd ed. ; ed. by Nagendranāth Gupta. Calcutta, Vasumatī Sāhitya Mandir, 1342 B.S., 1935 A.D. x, 252 p., notes, glossary, append.

'Vaiṣṇav mahājan-padāvalī, v.2', —t.p.

The editor discusses the poet and his padas (p. iii—x).

An anthology of padas.

[1363] . 182. Nb. 933.2(1).

NYĀYRATNA, RĀMGATI

Bāṅgālā bhāṣā o Bāṅgālā sāhitya visayak prastāv, 4th ed., 1343 B.S., 1936 A.D.

Ref : p. 27-33 ; p. 34-43

Discusses Vidyāpati and some of his padas, as also his indebtedness to Jayadeva.

Also refers to his meeting with Caṇḍidās and discusses their gadyapadyamay gīt.

[1364] 182. Mc. 936. 12.

HALDAR, GOPAL

Vidyapati, the Maithili poet and his language. (*In Journal of the Department of Letters*, v. 30, 1938, p. 1-21.)

Holds that Vidyāpati, the father of Vrajabulī, is a linguists' problem—a big problem for Maithilī, and big for Bengali as well.

[1365] PP 1092.

BHŪMĀNANDA, SVĀMĪ

Vidyāpatir upamā. (*In Śrībhārati*, 1346 B.S., 1939 A.D., p. 466-470, 517-522, 589-592.)

A dissertation on the similes of the poet.

[1366] 182. Qc. 938. 1.

VIDYĀPATI

Vidyapati renderings in English verse ; tr. by D. C. Datta. Calcutta, Stephen Allen, 1941. i, 66 p. 16.5×10.5.

Versification of 59 poems of Vidyāpati in English.

[1367] 175. F. 457.

THĀKUR, ŚIVNANDAN

Mahākavi Vidyāpati. Patna, Pustak Bhāṇḍār, 1941. 2v. (bound together). 18×12. Rs. 4.

A work in Hindi.

v. 1. viii, 266 p., geneal. table, bibl.

Contains a dissertation on the poet and on his poems.

v. 2. ii, 313 p., notes, glossary, append.

A collection of 86 padas from a ms. stated to be more than 300 yrs. old with a discussion on language and grammar.

[1368] H891. 4314/Vi 491 t.

MITRA, JAGADĪSCANDRA

Bhāv-sammilan—Caṇḍidās o Vidyāpatir dr̥ṣṭite. (*In Śrībhārati*, 1348 B. S., 1941 A.D., p. 501-506, 557-562, bibl.)

Discusses a few padas.

[1369] 182. Qc. 938. 1.

DASGUPTA, NALININATH

Vidyāpati's padāvalī ; ed. by Amūlyacharan Vidyābhūṣana and Khagendranāth Mitra. Calcutta, Śrī Bhārati Press, 1348 B. S., 1941 A.D. (*In Indian Culture*, v. 8, 1941-42, p. 267-268.)

Notices the above work.

[1370] PP 2945.

MAJUMDAR, BIMANBIHARI

Bhanitās in Vidyāpati's padas. (*In Journal of the Bihar and Orissa Research Society*, v. 28, pt. 4, 1942, p. 406-430, notes, bibl.)

Points out that in the Maithil sources Śivasimpha or any other king or queen of his family is never referred to as simply Bhūpatisimpha by the poet (p. 430).

[371] PP 1765.

RĀYCAUDHURĪ, ŚUBHĀVRATA

Vidyāpatir Śrīrādhā. (*In Bhārat-varṣa*, 1349-50 B.S., 1942-43 A.D., pt. 1, p. 70-71.)

A short dissertation on Rādhā.

[1372] 182. Qb. 913. 1.

MUKHOPĀDHYĀY, HAREKRṢṆA

Vidyāpatir padāvalī. (*In Bhārat-varṣa*, 1350-51 B.S., 1943-44 A.D., pt. 2, p. 130-135, bibl.)

Discusses the introduction of Vidyāpatir padāvalī; ed. by Khagendranāth Mitra.

[1373] 182. Qb. 913. 1.

MITRA, KHAGENDRANĀTH

Samālocanār ūttar. (*In Bhārat-varṣa*, 1350-51 B. S., 1943-44 A.D., pt. 2, p. 135-138.)

A reply to the above.

[1374] 182. Qb. 913. 1.

VANDYOPĀDHYĀY, ŚRĪKUMĀR

Bāṅgālā sāhityer kathā. Calcutta, Sarasvatī Library, 1353 B.S., 1946 A. D. iii, 298 p., notes, bibl. 21.5×12.5. Rs. 6/8/-.

Ref : p. 9-49, 50-72.

Discusses Vidyāpati, his padāvalī and his Kīrttilatā, besides the padas collected by Sir George Grierson.

[1375] 182. Mc. 946. 7.

VIDYĀPATI

Vidyāpatir Śivagīt ; ed. by Sudhīr-candra Majumdār (*In Sāhitya Pariṣat Patrikā*, pt. 53, 1353 B.S., 1946 A.D., p. 33-40, 70-84, variant readings, glossary, bibl.)

Incomplete.

A collection of 35 poems.

The editor points out the different rasas which may be noticed in these songs on Hara Gauri and holds that some of these have been collected from old mss.

[1376]

SEN, SUKUMĀR

Vidyāpati prasaṅga. (*In Viśva-bhāratī Patrikā*, 1353-54 B.S., 1946-47 A.D., p. 170-175, notes, bibl.)

Discusses the famous poet Vidyāpati of Mithilā as also the copper plate grant of Bisapī and holds that there were other poets bearing the same name.

[1377] 182. Qb. 942. 1.

SEN, SUKUMĀR

Vidyāpati-goṣṭhī o gīti-triṃśatikā. Burdwan, Sāhitya-Sabhā, 1354 B. S., 1947 A.D. iv, 107 p., notes, glossary, facsim., geneal. table, index, bibl. 19×12.5. Rs. 2/8/-.

In an attempt to solve the Vidyāpati problem discusses some poets and the famous Vidyāpati of Mithilā, his works and time, besides the development of literature from the 13th to the 17th century in the courts of Mithilā-Moraṅga-Nepāl, included in Greater Bengal.

Also gives a collection of 30 poems.

[1378] 182. Nc. 947. 11.

SEN, SUKUMĀR

Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948.

Ref : p. 77-81.

Holds that the padas of the Maithil poet Umāpati Upādhyāy contain the later development of Jayadeva's padas, which development continued in Vidyāpati's padas and in the Vrajabuli padas of Bengal.

Also holds that compositions of some other poets have been ascribed to Vidyāpati, and that some other poets also had the name or epithet of Vidyāpati.

Further suggests that the famous Maithil poet Vidyāpati was alive in the 1st quarter of the 15th century A. D., though some of his padas were composed in the 1st quarter of the 14th century.

[1379] 182. Ma. 948. 10.

SEN, DINESCANDRA

Vaṅgabhāṣā o sāhitya, 8th ed.
1356 B. S., 1949 A. D.

Ref : p.140-148.

Discusses Vidyāpati and his works and compares him with Caṇḍidās.

Also discusses some anthologies of Vidyāpati's padas.

[1380] 182. Mb. 949. 3.

Gauṛīya-aiṣṇav-jīvan, v. 1; comp. by Haridās Dās. Navadvīp, the compiler, 1949. viii, 254 p., geneal. tables, append., bibl. 24.5×18.

Ref : p. 2-3.

Refers to a meeting between Vidyāpati and Advaita Ācārya, and holds that there is a copy, dated 1379 S. E., 1457 A. D., of the Bhāgavata written by Vidyāpati.

[1381] 182. Rb. 949. 1(1).

MISRA, UMĪSCANDRA

Vidyāpati Thākura, 2nd ed. Allahabad, Hindustani Academy, 1949. iv, 195 p., geneal. tables, notes, glossary, facsim., illus., bibl. 18×12. Rs 1/12/-.

A work in Hindi, 1st pub. in 1937.

Discusses the poet, his time, works, religious views, and language, etc.

[1382] H891.4314/V669M.

MISHRA, JAYAKANTA

A history of Maithili literature. Allahabad, Tirabhukti Publications, 1949-50. 2v. 22×13. Rs. 15.

v. 1 (early and middle periods). xvii, 472 p., map, illus., facsim., geneal. tables, notes, append., bibl.

Ref : p. 130-250.

Discusses Vidyāpati Thākura (1350-1450), his influence on the poets of Bengal, his contemporaries and successors, etc.

'...Five hundred years ago the language of Mithila and that of Bengal were much closer to each other : a thousand years ago these were very closely agreeing dialects, if not actually the same speech...'—Dr. Sunit Kumar Chatterji—introd., p. viii.

v. 2 (modern period). viii, 187 p., notes, append., indexes, bibl.

[1383] 175. H. 233.

VIDYĀPATI

Vidyāpatir padāvalī; ed. by Khagendranāth Mitra and Vīmānviḥārī Majumdar. Calcutta, Śaratcandra Mitra, 1359 B. S., 1952 A. D., clv, 659 p., geneal. table, plate, variant readings, notes, glossary, tr., bibl. 23.5×17. Rs. 25/-.

Introduction contains discussion on the poet, his contemporaries and patrons, on his works and colophons of some padas, as also on the Bengali poet Vidyāpati, etc., besides an account of the previous editions of this publication.

[1384] 182. Nb. 934. 5 (1).

SHAHĪDULLĀH, MUHAMMAD

Vidyāpatir padāvalīr samskarāṇ. (In Sāhitya Parīṣat Patrikā, pt. 59, 1359 B. S., 1952 A. D., p. 13-34, bibl.)

Discusses some anthologies of Vidyāpati's padas, and holds that a number of padas which go by the name of the poet were not actually composed by him.

[1385] 182. Qb. 894.2.

MUKHOPĀDHYĀY, TĀRĀPADA

Kavi Vidyāpati. (In Viśva-bhāratī Patrikā, 1359-60 B. S., 1952-53 A. D., p. 67-86, bibl.)

Discusses Vidyāpati, his Rādhikā, besides his padas on abhisār and viraha.

Also discusses Caṇḍidās's poems by way of comparison.

[1386] 182. Qb. 942. 1

DATTA, K. K.

Vidyāpati ; ed. by Khagendranath Mitra and Bimanbihari Majumdar, pub. by Saratkumar Mitra, Calcutta. (*In Journal of the Bihar Research Society*, v. 39, 1953, p. 358-360.)

Notices the work holding that this collection 'will serve as the basis of further research in mediaeval mystic literature and Maithili language' (p. 360).

[1387]

PP 1765.

VIDYĀPATI

Vidyāpati-gīta-saṁgraha ; ed. by Subhadrā Jhā. Banaras, Motilal Banarsidass, 1954. cxcvi, 295 p., geneal. tables, variant readings, notes, glossary, appends., bibl. 18.5×12. Rs. 10/-.

The songs of Vidyāpati—alternative title.

Discusses the poet and his poems, as also some previous editions of the anthology.

Text is based on the famous Nepal manuscript with rendering in English.

[1388]

174. E. 817.

VIDYĀPATI

Vidyāpati śatak ; ed. by Muhammad Shahīdullāh. Dacca, Renaissance Printers, 1361 B. S., 1945 A. D. xxv, 75 p., geneal. table, variant readings, indexes, bibl. 24.5×18.5. Rs. 3/-.

In the introd. the editor discusses the time of the poet, the meeting between Vidyāpati and Caṇḍidās, the Bengali poet Vidyāpati with the title Kaviśekhara and Kavirañjan, besides the Maithil grammar.

A collection of 100 poems of Vidyāpati with versification in Benagli.

[1389]

B891.441/V669v M.

PĀNDEY, RĀMĀVATĀR

Vidyāpati aur Caṇḍidās. (*In Sarūpabhārati or the Homage of Indology being the Dr. Lakshman Sarūp memorial volume ; ed. by Jagannath Agrawal and Bhimdev Shastri*, 1954., p. 106-114.)

A dissertation on the poets in Hindi.

[1390]

475. F. 113.

SARKĀR, VINAYKUMĀR

Hindu sāhitye prem (Love in Hindu literature) ; tr. by Prathamānāth Pāl. Calcutta, Prabhāt Kāryyālay. 1362 B. S., 1955 A. D. xvii, 138 p., indexes, bibl. 18×11.5. Rs. 3/-.

Ref : p. 9-10 ; 42-57 ; 58-83 ; 84-102.

A dissertation on Vidyāpati and some of his poems.

[1391]

B891.4409/Sa717hi.

VASU, ŚĀṆKARĪPRASĀD

Madhyayuger kavi o Kāvya, pratham khaṇḍa. Calcutta, General Printers & Publishers, 1362 B. S., 1955 A. D. iv, 184 p., index. 24×15. Rs. 6/-.

'Vaiṣṇav kavi o kāvya'—t. p.

Ref : p. 3-40.

A dissertation on the two stages of poems of Vidyāpai.

[1392]

B891.44109/V4495.

SEN, SUKUMĀR

Vidyāpati-prasaṅga. (*In Viśva-bhārati Patrikā*, 1362-63 B. S., 1955-56 A. D., p. 271-279, notes, bibl.)

Discusses (Vidyāpati in the light of some facts recently known) and refers to the poet's musical drama on Gorakṣanāth and his Dhruva songs, etc.

[1393]

VIDYĀPATI

Songs of Vidyapati; tr. by Sri Aurobindo. Pondicherry, Sri Aurobindo Ashram, 1956. i, 87 p., plate, append. 24.5×16.5. Rs 2/8/-.

* The translations included in this volume were made from a very old Bengali version which is given here in Devanagari script.—Publisher's note.

Contains 41 poems with alternative versions of 4 poems in the append.

[1394] 174. E. 799.

Vidyāpati kī padāvalī; 2nd ed.; ed. by Ramvṛkṣa Benīpurī. Patna, Pustak Bhaṇḍār, 1956. xlviii, 326 p., notes, glossary. 18×12. Rs. 3/12/-.

A Hindi work in which the editor discusses, in the beginning, the poet and his padāvalī, besides some of his contemporaries.

[1395] H891.4314/Vi491v.

GHOṢ, VIMALCANDRA

Udātta Bhārat : Kāvya-saṃkalan, 1926-1956. Calcutta, Kāvyalok, 1956. 256 p., port., index. 21.5×13.5. Rs. 6/-.

Ref : p. 51.

A poem on Vidyāpati.

[1396] B891.44108/G 799u.

MAJUMDĀR, VIMĀNVIHĀRĪ

Vidyāpatir man o kāvyakalār kramavikāś. (*In Sāhitya Pariṣat Patrikā*, pt. 63, 1363 B. S., 1956 A.D., p. 131-147.)

[1397]

Vidyāpatir kavītāy Śṛṅgārras. (*In Sāhitya Pariṣat Patrikā*, pt. 63, 1363 B. S., 1956 A. D., p. 153-166, note.)

Discusses some poems, composed by the poet in his early life while in the court of Mithilā.

[1398]

MAJUMDĀR VIMĀNVIHĀRĪ

Vidyāpatir pade Madhur ras. (*In Sāhitya Pariṣat Patrikā*, 1363, B. S., 1956 A. D., p. 233-248.)

Points out the Madhur ras in some padas of the poet composed in his old age while away from the court of Mithilā.

[1399]

DATTA, SUKUMĀRRAJAN

Vidyāpati o Govindadās. (*In Bhāratvarṣa*, 1364-65 B. S., 1957-58 A. D., pt. 2, p. 17-20.)

A short dissertation on the two poets mainly based on Rādhā.

[1400] 182. Qb. 913. 1.

LALOYĀNĪ, GANEŚ

Ravindranāth o Vidyāpati. (*In Kathāśilpa*, Navavarṣa, Ravindra saṃkhyā, 1365 B. S., 1958 A. D., p. 186-191, notes.)

A short dissertation on their philosophy.

[1401]

PADĀVALĪ—CAṆḌIDĀS

BEAMES, JOHN

The early Vaishnava poets of Bengal : 2. Caṇḍidās. (*In Indian Antiquary*, v. 2, 1873, p. 187-189.)

Discusses Caṇḍidās and states, "Caṇḍī Dās and his contemporary Vidyāpati were acquainted with each other."

Also quotes a few padas and renders them into English.

[1402] PP 74.

ARCYDAE

Literature of Bengal, chapter 6. (*In Bengal Magazine*, v. 3, 1874-75, p. 15-31.)

A dissertation on Vidyāpati Thākur and Caṇḍidās Thākur.

[1403] PP 357.

CAṆḌIDĀS

Padāvalī ; ed. by Akṣayacandra Sarkār. Chinsurah. Sādhārāṇī Yantra (Press), 1285 B.S., 1878 A.D. i, 159p., variant readings, glossary. 20·5×12. Re. 1.

A collection of 186 padas on Rādhākṛṣṇa ending with 14 Rāgātmik padas. Caṇḍidās, Vaṛu Caṇḍidās, and Dvija Caṇḍidās, etc., are mentioned in the colophons.

Δ In Pada no. 41 Vāsulī is stated to be placed in the market place situated in the field of the village Nānnur.

[1404] 182. Nc. 878. 2(1).

ṬHĀKUR (TAGORE) RAVĪNDRANĀTH

Caṇḍidās o Vidyāpati. (*In Bhārati*, 1803 S.E., 1881 A.D., p. 516-526.)

A comparative study of their merits.

[1405] 182. Qb. 878. 5.

GRIERSON, G.A.

Vidyāpati and his contemporaries. (*In Indian Antiquary*, v. 14, 1885, p. 182-196., bibl., geneal table.)

Holds that Caṇḍidās of Nānnur was a contemporary of Vidyāpati and quotes some lines from Vaiṣṇava-pada-kalpataru describing the meeting between the two and renders these in English.

[1406] PP 74.

CAṬṬOPĀDHYĀY, VAṆKIMCANDRA

Vividha pravandha. Calcutta, Nūtan Saṁskṛta Yantra (Press), 1294 B.S., 1887 A.D. ii, 280 p., notes, bibl. 18×10·5. Rs. 1-8.

Ref : p. 81-88.

A short dissertation on the respective nature of the poems of Jayadeva, Vidyāpati and Caṇḍidās.

[1407] 182. Mc. 887. 3.

ṬHĀKUR (TAGORE), BALENDRANĀTH

Vidyāpati o Caṇḍidās. (*In Bhārati* o Bālak, 1296 B.S., 1889 A.D., p. 218-226.)

Discusses some special features of their padas.

[1408] 182. Qb. 878. 13.

CAṆḌIDĀS

Mahājan-padāvalī. Dacca, Dacca Press, 1890. 126 p., variant readings. 17·5×10. As. 8.

'Ādi kavi Caṇḍidās Ṭhākura praṇīta'—t. p.

A collection of padas bearing the names of Vaṛu Caṇḍidās, Caṇḍidās and Dvija Caṇḍidās in the colophons. Vāsulī is also mentioned in some padas, e.g., 'Kahe Vaṛu Caṇḍidās Vāsulīr vare' (p. 87).

[1409] 569 V.S.P.

ṬHĀKUR (TAGORE) RAVĪNDRANĀTH

Vidyāpatir Rādhikā. (*In Sādhana*, 1298-99 B.S., 1891-92 A.D., pt. 1, p. 407-413.)

Discusses some padas of Caṇḍidās and Vidyāpati regarding Rādhikā.

[1410] 182. Qc. 891·1.

CAṆḌIDĀS

Caṇḍidās ; ed. by Ramanimohan Mallik. Calcutta, Medical Library, 1300 B.S., 1893 A.D. xxxv, 279 p., variant readings, notes, glossary, append., bibl. 18·5×11·5.

The editor gives an account of the poet in the beginning.

A collection of padas besides some Rāgātmik padas mentioning Vaṛu Caṇḍidās, Dvija Caṇḍidās, Caṇḍidās, Vāsulī, Rajakīnī, etc., in the colophons.

3rd ed. was published in 1312 B.S., 1905 A.D.

[1411] 182. Nc. 893. 10.

RĀYCAUDHURĪ, KṢĪRODCANDRA

Caṇḍīdās. (*In Navyabhārat*, 1300 B.S., 1893 A.D., p. 585-587, bibl.)

Discusses an anthology of poems of Caṇḍīdās ; ed. by Ramanīmohan Mallik.

[1412] 182. Qb. 883. 11.

Prācin-Vaṅgasāhitya—Vidyāpati o Caṇḍīdās.

(*In Anusandhān*, 1300 B.S., 1893 A.D., p. 850-855 ; 889-892, notes, bibl.)

Discusses some padas and time of Vidyāpati and holds that the Maithil poet met Caṇḍīdās of Nānnur.

Also discusses the life of Caṇḍīdās.

[1413] 182. Qb. 892. 2.

DATTA, HĀRĀDHAN

Vaṅger ādi kavi . . Caṇḍīdās Thākur. (*In Navyabhārat*, 1301 B.S., 1894 A.D., p. 281-287 ; 347-356.)

Discusses an anthology of Caṇḍīdās's poems ; ed. by Ramanīmohan Mallik, and gives an account of Caṇḍīdās and Rāmī from their childhood.

Also discusses the goddess Vāṣuḷī and Nityā, etc.

Also explains the form of prose poems stated to be composed by Caṇḍīdās and Vidyāpati and describes the meeting of Caṇḍīdās of Nānnur, and Vidyāpati of Mithilā, and states that the former was living in 1325 S.E., 1403 A.D.

[1414] 182. Qb. 883. 12.

TARKARATNA, PAṆCĀNAN

Nānnur. (*In Janmabhūmi*, 1301-1302 B.S., 1894-1895 A.D., p. 680-683, notes, bibl.)

Describes the village Nānnur and suggests the word to be derived from the word Nalapur.

Also gives 15 traditional accounts of Caṇḍīdās as current at the village.

[1415] 182. Qb. 891. 6.

VAṬAVYĀL, UMEŚCANDRA

Caṇḍīdāser kavītvāsvādan. (*In Thā-ratī*, 1302 B.S., 1895 A. D., p. 363-378.)

Quotes and discusses some padas of Caṇḍīdās.

[1416] 182. Qb. 878. 19.

Thākur Caṇḍīdās. (*In Viṣṇupriyā Patrikā*, 7th year, 1897-98 A.D., p. 47-48.)

A collection of 4 padas, one of which is by Vaṛu Caṇḍīdās and the other three by Caṇḍīdās.

[1417]

CAṆḌĪDĀS

Caṇḍīdāser nūtan pad. (*In Viṣṇupriyā Patrikā*, 7th year, 1897-98 A.D., p. 233-236.)

A collection of 4 padas of Caṇḍīdās.

[1418]

Caṇḍīdāser kāl nirddeś. (*In Viṣṇupriyā Patrikā*, 7th year, 1897-98 A.D., p. 279.)

Quotes a pada in which it is mentioned that in 1355 S.E., 1433 A.D., Caṇḍīdās completed the composition of 996 padas.

[1419]

MUKHOPĀDHYĀY, NĪLRATAN

Caṇḍīdāser aprakāśita padāvali. (*In Sāhitya Pariṣat Patrikā*, pt. 5, 1305 B.S., 1898 A.D., p. 81-111, notes.)

A collection of padas on Rās lilā, alleged to be composed by Caṇḍīdās of Nānnur.

[1420] 182. Qb. 894.6.

DATTA, HIRENDRANĀTH

Caṇḍīdāser catuṛddas padāvali. (*In Sāhitya Pariṣat Patrikā*, pt. 5, 1305 B.S., 1898 A.D., p. 173-186, notes.)

Gives two sets of padas from two mss., and discusses them. Also points out that the ms. dated 1009 B.S., 1602 A.D. contains words following the Prākṛta forms.
[1421] 182. Qb. 894. 6.

CAṆḌIDĀS

Caṇḍidāser Rāgātmik padāvali ; ed. by Phakircandra Rāy. (*In* Virbhūmi, 1306-07 B.S., 1899-1900 A.D., p. 9-10.)

One pada only.

The names Vāsulī and Caṇḍidās occur in the colophon.

[1422] 182. Qc. 900. 1.

Caṇḍidāser aprakāśita pad. (*In* Virbhūmi, 1306-07 B.S., 1899-1900 A.D., p. 96, 129, 176, 1308-09 B.S., 1901-02 A.D., p. 1-37, 83-96, 166-172, 1309-10 B.S., 1902-03, A.D., p. 33-45, 1311-12 B.S., 1904-05 A.D., p. 68-69, 33-45.)

A collection of padas bearing the names of Caṇḍidās, Ratu Candidās, Dvija Caṇḍidās, Ādi-Caṇḍidās, Kavi Caṇḍidās in the colophons along with the goddess Vāsulī in some.

[1423] 182. Qc. 900.1-3 (1-2)

CAṆḌIDĀS and VIDYĀPATI

Mahājanī padāvalī—Caṇḍidās o Vidyāpati, pts. 1 and 2, 2nd ed. ; ed. by Akṣaykumār De. Calcutta, the editor, 1900. vi, 160p., notes, glossary. 23.5×15. Re. 1.

The editor gives a short account of the poets and holds that Caṇḍidās was living at Nānnur, and that by 1325 S.E., 1403 A.D., he composed 996 padas.

An anthology of padas of Caṇḍidās, p. 1-96, and of Vidyāpati, p. 97-160.

14th ed. of the book ; rev. by Pramathanāth Caṭṭopādhyāy, was pub. by Pūrṇacandra Śil in 1340 B.S., 1933 A.D.

[1424] 182. Nb. 900. 1.

SEN, DINESCANDRA

Bāṅgālā prācīn gadyasāhitya. (*In* Vaṅgadarśan, 1308 B.S., 1901 A.D., p. 31-39, bibl.)

Points out that the prose form of writing by Caṇḍidās and Vidyāpati has been mentioned by Vaiṣṇavdās.

Also refers to and gives specimen of some later forms of prose writing.

[1425] 182. Qb. 873. 11.

CAṆḌIDĀS

Caṇḍidāser 'Śrīrādhār kalāṅkabhañjan'; ed. by Abdul Karim. (*In* Sāhitya, 1308 B.S., 1901 A.D., p. 400-404.)

The editor holds that the ms. was copied in Chittagong in 1182 Maghī era, 1820 A.D., and suggests that two padas contained in the work are compositions of the famous poet. Also states that the ms. is mutilated.

[1426] 182. Qc. 890. 9.

SĀNNYĀL, VRAJASUNDAR

Caṇḍidās. (*In* Navyabhārat, 1310 B.S., 1903 A.D., p. 579-586, 651-657 ; 1311 B.S., 1904 A.D., p. 61-70, 205-209, 272-278, 318-322, bibl.)

Gives an account of Caṇḍidās and Rāmi, as also of the former's meeting with Vidyāpati.

Further discusses some padas of Caṇḍidās, besides some Vaiṣṇav tattvas.

[1427] 182. Qb. 883.21-22.

MUKHOPĀDHYĀY, HARIMOHAN

Vaṅgabhāṣār lekhaḥ. Calcutta, Vaṅgavāśī, Kāryyālay, 1311 B.S., 1904 A.D. xiii, 1008 p., geneal. table, tables, facsim., bibl.

Ref : p. 1-10.

Contains a short account of Caṇḍidās together with a few padas.

Also contains two padas bearing the name of Rāmi in the colophons.

[1428] I. C./B 928/M 89614 *

SĀNNYĀL, VRAJASUNDAR

Caṇḍidās carit. Rajsāhī, Sanātan Dharma Samiti, 1311 B.S., 1904 A.D. ii, 137 p. 20.5x12.5. Re. 1/-
Gives life story of Caṇḍidās of Nānnur and discusses some social customs of the time.

[1429] 182.Cc.904.9.

SEN, DĪNEŚCANDRA

Caṇḍidās. (In Bhāratī, 1311 B.S., 1904 A.D., pt. 2, p. 1156-1162.)

Discusses the beauty of some of the padas of the poet.

[1430] 182. Qb. 878. 32.

VASU, JITENDRALĀL

Vidyāpati o Caṇḍidāse Madhur ras. (In Udbodhan, 1317-18 B.S., 1910-11 A.D., p. 406-433.)

Discusses some padas of the poets.

[1431] 182. Qc. 899. 21.

CAṆḌIDĀS

Caṇḍidāser navāviṣkṛta pad ; ed. by Nīlratana Mukhopādhyāya. (In Virbhūmi, 1317-18 B.S., 1910-11 A.D., p. 5-21.)

The ed discusses some padas alleged to have been composed by the famous poet.

Also introduces a pada in which the name of Gauṛ occurs.

[1432] 182. Qc. 910. 71.

RĀY, TRIGUNĀNANDA

Caṇḍidās o tāhār kavītā. (In Virbhūmi, 1317-18 B.S., 1910-11 A.D., p. 328-334.)

Discusses Caṇḍidās and Vidyāpati.

[1433] 182. Qc. 910. 71.

BHATṬĀCĀRYYA, MRITYUNJAY

Caṇḍidās sambandhe sthāniya kimvadamī. (In Virbhūmi, 1317-1318 B.S., 1910-11 A.D., p. 433-437.)

Describes some traditional stories of Caṇḍidās including the Rāmī episode, and holds that goats are sacrificed before the image of Viśālākṣī placed at Nānnur.

[1434] 182. Qc. 910. 71.

RĀY, VASANTARĀÑJAN

Caṇḍidāser Śrīkṛṣṇakīrttan. (In Sāhitya Pariṣat Patrikā, pt. 18, 1318 B.S., 1911 A.D., p. 123-132, plates, notes.)

Gives quotations from and discusses the work prior to its publication. Also points out that the work was an earlier composition of the poet, whereas the padāvali were composed in his mature age.

[1435] 182. Qb. 894. 18.

VANDYŌPĀDHYĀY, KARUṆĀNIDHĀN

Caṇḍidās. (In Bhāratvarṣa, 1320-21 B.S., 1913-14 A.D., pt. 1, p. 698-704)

A poem on the poet.

[1436] 182. Qb. 913. 1.

MITRA, ŚIVRATAN

Caṇḍidās kavir smṛti anuṣṭhān. (In Navyabhārat, 1320 B.S., 1913 A.D., p. 29-34.)

Proposes to commemorate the poet by adopting some suitable means.

Also discusses some of his padas.

[1437] 182. Qb. 883. 31.

VASU, JITENDRALĀL

Caṇḍidās. (In Vaṅgadarśan, 1320 B.S., 1913 A.D., p. 26-33.)

Discusses the character of Rādhā as depicted by Caṇḍidās and Vidyāpati.

[1438] 182. Qb. 873. 23.

PĀL, VIPINCANDRA

Pūrvarāg ; Purvarāg-rūpalālasā. (In Vaṅgadarśan, 1320 B.S., 1913 A.D., p. 621-633, 779-784.)

Discusses Pūrvarāg as also some padas of Vidyāpati and Caṇḍidās in this connection

[1439] 182. Qb. 873. 23.

MITRA, ŚVRATAN

Caṇḍidās. (*In Virbhūmi*, 1320 B.S., 1913 A.D., p. 346-361, notes, bibl.)

Gives an account of the poet.

Also deals with some of his padas and compares him with Vidyāpati.

[1440] 182. Qc. 910. 73.

Aprakāśita prācīn padāvalī ; ed. by Śivaratana Mitra. (*In Virbhūmi*, navaparyāy, 1320 B.S., 1913 A.D., p. 692-699 ; 1321 B.S., 1914 A.D., p. 369-376, note, glossary.)

A collection of some padas of Caṇḍidās, besides some of Rohiṇī-nandan Dās (p. 693-699, 1321 B.S.)

[1441] 182. Qc. 910. 73-74.

SĀNNYĀL, VRAJASUNDAR

Caṇḍidāser prem. (*In Jāhanvī*, 1320-21 B.S., 1913-14 A.D., p. 1-10).

Discusses love in some of Caṇḍidās's padas.

Also discusses Vidyāpati.

[1442] 182. Qc. 911. 53.

CAṆḌIDĀS

Caṇḍidāser Śrīkṛṣṇa-kīrttan ; Caṇḍidāser padāvalī. (*In Vanga sahitya parichaya*, pt. 2 ; ed. by Dineshchandra Sen, 1914, p. 963-968, 968-1002, notes, glossary.)

'Padāvalī-Caṇḍidās—14th century A.D.'

A collection of a few padas.

[1443] I.C./B 891. 44/Se 352.

RĀMMAṆI

Rāmmanir padāvalī. (*In Vanga sahitya parichaya*, pt. 2 ; ed. by Dineshchandra Sen, 1914, p. 1002-1004, notes, glossary.)

A collection of a few padas.

[1443 A] I.C./B 891. 44/Se 352.

CAṆḌIDĀS

Kīrttan ; ed. by Rajanīkānta Rāy Dastidār. (*In Bhāratvarṣa*, 1321, -22 B.S., 1914-15 A.D., pt. 1 ; p. 155-156.)

A pada by Dvija Caṇḍidās with musical notations for singing it in kīrttan tune.

[1444] 182. Qb. 913. 1.

CAṆḌIDĀS

Caṇḍidāser padāvalī ; ed. by Nīlratana Mukhopādhyaḃ Calcutta, Vangīy Sāhitya Parīṣat, 1321 B.S., 1914 A.D. xxxix, 364 p., plates, variant readings, notes, glossary, appends., index 24×18 Rs. 3.

In the introduction the editor discusses Caṇḍidās, metres of the padas, goddess Vāsulī, Kṛṣṇa, Rādhā and Yaśodā.

A collection of 830 padas of Caṇḍidās stated to be hitherto unpublished.

The colophons bear the names of Varu Caṇḍidās, Dvija Caṇḍidās, Kavī Caṇḍidās, Caṇḍidās, Dīna Caṇḍidās and Dīna Kṣīna Caṇḍidās

[1445] I C/B 891 441/C 161 cM.

RĀY, VASANTARĀJAN and VANDYOPĀDHYĀY, RĀKHĀLDĀS

Kṛṣṇakīrttaner lipikāl-nirṇay. (*In Sāhitya Parīṣat Patrikā*, pt. 22, 1322 B.S., 1915 A.D., p. 161-166).

Discusses Bengali characters and holds that the ms. may be accepted as the oldest Bengali work in Bengali characters.

[1446] 182. Qb. 894. 22.

DEVVARMMĀ, MAHENDRACANDRA

Caṇḍidās o Vidyāpati. (*In Bhāratvarṣa*, 1322-23 B.S., 1915-16 A.D., pt. 2, p. 858-866).

Discusses Rādhā from some padas of the two poets

[1447] 182. Qb. 913. 1.

CAṆḌIDĀS

Śrīkṛṣṇakīrttan ; ed. by Vasanta-rañjan Rāy. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1323 B.S., 1916 A.D. xlvī, xii, xvii, 814 p., facsims., notes, glossary, indexes, bibl. 21.5×13.5. Rs. 2/8/-.

The beginning and end of the ms. are missing.

The ed. holds that the poet was living in the first part of the 14th century, and that the date of ms. is prior to 1385 A.D.

4th ed. with a rev. introd. by the ed. was pub. in 1356 B.S., 1949 A.D. In this ed. Caṇḍidās problem was discussed with the assertion that there was only one great poet Caṇḍidās by name p.vii).

Dr. Sunitikumar Chatterji states, "It (Śrī-kṛṣṇakīrttan) gives us the genuine West Bengali as used in literary composition in the middle of that (14th) century. The genuineness of the work is borne out by the remarkably archaic character of the forms, which agree with such widely distant dialects as North Bengali and Assamese ; and some of its expressions are found in Early Oriyā... The grammar of the speech of the 'Śrī-Kṛṣṇa-Kīrttana' gives a clue to many of the forms of New Bengali..."—The origin and development of the Bengali language, v. 1, 1926, introd., p. 128-129.

Dr. Sukumār Sen holds that Caṇḍidās belonged to the period not later than 1525 A.D., and that this poem (Śrīkṛṣṇakīrttan) is a mid-way form between the old Yātrā-nāṭ and Pācālī—Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948, p. 168-169.

[1448] 182. Nb. 916. 3.

DĀŚ, CITTARAÑJAN

Bāṅgalār gītikavitā. (In Nārāyaṇ, 1323-24 B.S., 1916-17 A.D., pt. 1, p. 116-151 ; 1324-25 B.S., 1917-18 A.D., pt. 1, p. 5-34).

Deals with some padas¹ of Caṇḍidās, Vidyāpati and others, maintaining that the true Bengali lyric is that as was composed by Caṇḍidās (1323-24 B.S., pt. 1, p. 117)

[1448A] 182. Qb. 914. 5.
182. Qb. 914. 7.

SEN, DĪNEŚCANDRA

Caṇḍidās-prasaṅga. (In Bhārat-varṣa, 1323-24 B.S., 1916-17 A.D., pt. 1, p. 106-107).

A short discussion on the theory of Caṇḍidās on love, as also on his scholarship, besides a description of the traditional story regarding his end at Nānnur.

[1449] 182. Qb. 913. 1.

Virbhūm vivaran ; ed. by Mahimānī-rañjan Cakravartī. Hetampur (Birbhum), Virbhūm Anusandhān Samiti, 1323-34 B.S., 1916-27 A.D. 3v. 23.5×14.5. Rs. 8.

v. 1. ix, xiv, 256 p., front., plates, geneal. tables, notes, bibl.

V. 2. xii, xi, 264 p., front., plates, facsims., notes, appends., bibl.

V. 3. v, x, 288 p., plate, bibl.

Ref : p. 1-144.

A dissertation on Rāmī, Caṇḍidās, Dīna Caṇḍidās, Śrī-kṛṣṇakīrttan, Vāṣulī, Chātnā and Nānnur, besides Jhumur songs, etc., and on Caṇḍidās problem.

In the preface Haraprasād Śāstrī raises the Caṇḍidās problem, and deals with the history of Kīrttan songs.

[1450] 182. Ab. 916. 1-3.

Sādhak-pravar Caṇḍidās. (In Śat a-jivani, pt. 1 ; ed. by Caṇḍicaran Vasāk, Calcutta, Basak & Sons, 1917, p. 354-357).

A life sketch of the poet.

[1451] 182. Cd. 917. 8.

KĀVYĀRṆAV, JĀNENDRAKUMĀR

Caṇḍīdās. (*In Gṛhastha*, 1324 B.S., 1917 A.D., p. 690-706, notes, bibl.)

Discusses the poet.

[1452] 182. Qb. 909. 34.

DĀS, ŚAŚIBHŪṢAṆ, Vidyaratna

Caṇḍīdās o Vidyāpati. (*In Mālañca*, 1324 B.S., 1917 A.D., pt. 1, p. 365-368, 448-451)

Discusses the treatment of Rādhikā and Pūrvarāg as made by the two poets.

[1453] 182. Qc. 914. 21.

CAKRAVARTTĪ, AJITKUMĀR

Vaiṣṇav-kavitā. (*In Pravāsī*, 1324 B.S., 1917 A.D., pt. 1, p. 371-380; 1325 B.S., 1918 A.D., pt. 1, p. 410-415).

Holds that of all the Vaiṣṇav poets, only Caṇḍīdās could rise up to the domain of love. Also compares him with Robert Burns (p. 377-378, 1324 B.S., pt. 1).

Further holds that Caṇḍīdās was superior to all other Vaiṣṇav poets (p. 411, 1325 B.S., pt. 1).

[1454] 182. Qb. 903. 35.
182. Qb. 903. 37.

MALLIK, KUMUDRAṆJAN

Caṇḍīdās o Rāmi. (*In Mānasī o Marmavāṇī*, 1324-25 B.S., 1917-18 A.D., pt. 1, p. 428).

A poem on Caṇḍīdās and Rāmi.

[1455] 182. Qb. 909. 65.

RĀY, SATĪSCANDRA

Caṇḍīdāser Śrīkṛṣṇakīrttan. (*In Sāhitya Parisat Patrikā*, pt. 25, 1325 B.S., 1918 A.D., p. 103-140).

Discusses the language, metre, rāgas, tālas, rhetoric and quality of the work, as edited by Vasantarāṇjan Rāy.

[1456] 182. Qb. 894. 25.

RĀY, VAŚANTA

'Caṇḍīdāser Śrīkṛṣṇakīrttan' prabandha sambandhe vaktavya. (*In Sāhitya Parisat Patrikā*, pt. 25, 1325 B.S., 1918 A.D., p. 141-146, notes, bibl.)

Discusses some words, etc., of the work in reply to the above article.

[1457] 182. Qb. 894. 25.

Samkīrttanāmṛta ; comp. by Dīnabandhudās ; ed. by Tārāprasanna Bhaṭṭācārya. (*In Nārāyaṇ*, 1325-26 B.S., 1918-19 A.D., pt. 2, p. 457-465, notes, bibl.)

The ed. quotes a pada of Dīnabandhudās and refers to Caṇḍīdās problem (p. 462-463).

[1457A] 182. Qb. 914. 10.

RĀY, YOGĒSCANDRA

Śrīkṛṣṇakīrttane saṁśay. (*In Sāhitya Parisat Patrikā*, pt. 26, 1326 B.S., 1919 A.D., p. 19-43, note.)

Calls into question the genuineness of Caṇḍīdās's Śrīkṛṣṇakīrttan ; ed. by Vasantarāṇjan Rāy.

[1458] 182. Qb. 894. 26.

CAṬṬOPĀDHYĀY, VASANTAKUMĀR

Yogēśbābur Śrīkṛṣṇakīrttane saṁśay' prabandher ālocanā. (*In Sāhitya Parisat Patrikā*, pt. 26, 1326 B.S., 1919 A.D., p. 231-267).

A reply to the above article.

[1459] 182. Qb. 894. 26.

ŚĀSTRĪ, HARAPRASĀD

Caṇḍīdās. (*In Sāhitya Parisat Patrikā*, pt. 26, 1326 B.S., 1919 A.D., p. 75-84).

Discusses Sahaja yāna and the religious views of Caṇḍīdās, and holds that Jayadeva was a Vaiṣṇav Sahajiyā.

Also quotes 5 padas of Rāmi describing the death of Caṇḍīdās, and raises the Caṇḍīdās problem.

[1460] 182. Qb. 894. 26.

BHATTAŚĀLI, NALINIKĀNTA

Caṇḍīdāser padāvalī. (*In* Nārāyaṇ, 1326-27 B.S., 1919-20 A.D., pt. 1, p. 58-65).

Discusses Caṇḍīdāser padāvalī ; ed. by Nīlratana Mukhopādhyāy, pub. by Vaṅgīya Sāhitya Pariṣat, 1321 B.S., 1914 A.D., as also Vanga sahitā parichaya, 2v., ed. by Dineshchandra Sen, pub. by University of Calcutta, 1914.

[1461]

SIMHA, KARĀLĪKĪNKAR, Vidyāvinod

Caṇḍīdās. Deoghar, Majumdār, Simha, 1920 iii, 150 p., notes glossary, append., bibl. 16.5 × 11. Rs. 1/4/-.

The preliminary chapter contains a short dissertation on the political, social and religious conditions of the country prior to and during the early Mohammedan rule, as also the social conditions as found in Caṇḍīdās's padas.

An account of the great poet of Nānūr, and a dissertation on his merit, besides a classification of his padāvalī

[1462]

182. Cd. 920. 5.

SEN, SURENDRANĀTH

Śrīkṛṣṇakīrttaner mādānī. (*In* Bhāratī, 1327 B.S., 1920 A.D., pt. 2, p. 537-542).

Points out that the method of tax collection by Kṛṣṇa as stated in Śrīkṛṣṇakīrttan throws some light on the custom prevailing at the time of Caṇḍīdās.

[1463]

182. Qb. 878. 58.

SĀHĀ, KĀSETRALĀL

Caṇḍīdās-kāvya. Calcutta, Tārā-prasanna Dāsgupta, 1921. vi, 178 p. 17.5 × 11.5. Rs. 1/4/-.

A poetical composition in blank verse on the life of the famous poet Caṇḍīdās, the lover of Rāmi.

[1464]

182. Nd. 921. 54.

BRAHMACĀRĪ, ŚAṆKARĀNANDA

Vaṅger mahākavi o sādhaḥkar
Caṇḍīdāser janmasthan 'Nānūr'
grāmer prācinatva o purātattver
āviṣkār. Chinsurah, Basudev
Chatterjī, 1921. xiii, 48 p. 18.5 × 11.5.

Describes the image and temple of Vāṣulī at Nānūr, as also an Aryan temple found by excavation at the place, and suggests that the locality was once inhabited by a non-Aryan sect called Nānūr.

Also suggests the existence of a Buddhist temple at the place prior to Caṇḍīdās.

[1465]

182. Ac. 921. 9.

Śāstrī, Haraprasād

Caṇḍīdās. (*In* Sāhitya Pariṣat Patrikā, pt. 29, 1329 B.S., 1922 A.D., p. 127-145).

Gives a summary of Śrīkṛṣṇakīrttan and points out that it follows the Brahmaivaivarta purān, though differs from the latter in certain respects

Also holds that Jayadeva in his Gītagovinda was influenced by both of these works and suggests that Śrīkṛṣṇakīrttan was possibly based on the current Rādhā-kṛṣṇa stories of Bengal and composed during the reign of Lakṣmana Sena.

Also holds that the language of Vaṅu Caṇḍīdās is similar to that of Bauddha gān o dohā.

Further points out the difference between the Sahajiyā theory as in Caryāpada and in the works of Vaṅu Caṇḍīdās and Jayadeva.

Also discusses Caṇḍīdās's padāvalī ; ed. by Nīlratana Mukhopādhyāy, and holds that Dvija Caṇḍīdās, composer of padāvalis and connected with Rāmi was a different person, who lived in the 14th-15th century A.D. and admits the possibility of the existence of other Caṇḍīdāsas.

[1466]

182. Qb. 894. 29.

Vaiṣṇav-itihāsa, 3rd ed. ; comp. by Harilāl Caṭṭopādhyāy. Calcutta, the author, 1331 B.S., 1924 A.D. vi, 184 p., notes, append., bibl. 17.5×10.5. Rs. 1.

Ref : p. 144-145.

A short account of Caṇḍidās.

1st pub. in 1312 B.S., 1905 A.D.

[1467] 182. Jd. 924. 5.

RĀY, MATILĀL

Caṇḍidās-nāṭak. Candannagar, Pravarttak Publishing House, 1331 B.S., 1924 A.D. xiv, 250 p. 17×11. Rs. 2.

1st pub. in 1323 B.S., 1916 A.D.

A drama on Caṇḍidās with a discussion on the poet in the introduction.

[1468] 11489. V.S.P.

MUKHOPĀDHYĀY, MĀDHURĪMOHAN

Caṇḍir Rādhāprem. (*In Pratibhā*, 1331 B.S., 1924 A.D., p. 71-73).

Discusses the character of Rādhā as depicted in some poems of Caṇḍidās.

[1469] 182. Qb. 911. 68.

SENGUPTA, HARIPADA

Caṇḍidās kayjan ? (*In Pratibhā*, 1332 B.S., 1925 A.D., p. 125-133).

Discusses some padas and holds that the writer of Śrīkṛṣṇakīrttan is the same person as the writer of the famous padas, whereas Dīna Caṇḍidās, the writer of Śrīkṛṣṇer janmalīlā, and such other works is a different person.

[1470] 182. Qb. 911. 69.

SEN, DĪNEŚCANDRA

Bāṅgālār gītikāvya. (*In Māsik Vasumatī*, 1332 B.S., 1925 A.D., pt. 1, p. 53-54).

A short discussion on Caṇḍidās and Vidyāpati.

[1471] 182. Qb. 924. 1(2).

MUKHOPĀDHYĀY, APAREŚCANDRA

Caṇḍidās. Calcutta, Gurudās Caṭṭopādhyāy & Sons, 1333 B.S., 1926 A.D. iv, 124 p. 18.5×12. Re. 1.

A drama on the life of Caṇḍidās of Nānnur.

[1472] 182. Nc. 926. 74.

SĀHĀNĀ, SATYAKIṆKAR

Chātnāy Caṇḍidās. (*In Pravāsi*, 1333 B.S., 1926 A.D., pt. 1, p. 20-30 ; pt. 2, p. 623-630, notes, plates, facsimiles)

Holds that Caṇḍidās and Rāmī lived at Chātnā, where the goddess Vāsali is worshipped even now, and that according to tradition Caṇḍidās came to live at Chātnā and became a worshipper of the goddess.

Also discusses Chātnār rājvaśā o Vāsali, etc

[1473]

RĀY, YOGEŚCANDRA

Mantavya ; Chātnāy Caṇḍidās, 2 mantavya. (*In Pravāsi*, 1333 B.S., 1926 A.D., pt. 1, p. 30-34, notes ; pt. 2, p. 769-793, notes, plates, facsimiles.)

Discusses the goddess Vāsali, Śrīkṛṣṇakīrttan (p. 33 note), Caṇḍidās problem and Nānnur, etc.

[1474] 182. Qb. 903. 52.
182. Qb. 903. 53.

MUKHOPĀDHYĀY, HAREKṚṢṆA

Nānnur. (*In Pravāsi*, 1333 B.S., 1926 A.D., pt. 2, p. 193-196).

Gives a short account of Caṇḍidās and holds that the poet lived at Nānnur.

[1475] 182. Qb. 903. 53.

Sahajiyā o Caṇḍidās. (*In Vaṅgavāṇī*, 1333 B.S., 1926 A.D., pt. 2, p. 563-569).

Gives an idea of the Buddhist Sahajiyā cult and Vaiṣṇav Sahajiyā cult, and discusses some Vaiṣṇav Sahajiyās including Caṇḍidās.

[1476] 182. Qb. 922. 2(10).

Caṇḍidās—Nānūr o Chātnā. (*In Bhāratvarṣa, 1333-34 B.S., 1926-27 A.D., pt. 2, p. 109-114, bibl.*)

Holds that Varu Caṇḍidās was the same person as Dvija Caṇḍidās, and that he was the composer of padāvalī, which were appreciated by Caitanya, and that all his padas have not been modified.

Also states that the traditional story current in Nānūr regarding the end of Caṇḍidās is different from that current in Chātnā

Further holds that the hymn to Vāsulī proves that she was the deity of Nānūr

Also discusses the Caṇḍidās problem

[1477] 182 Qb 913 1.

VANDYOPĀDHYĀY, TĀRĀSAṆKAR

Nānnur-pathe (*In Bhāratvarṣa, 1333-34 B.S., 1926-27 A.D., pt. 1, p. 145*)

A poem on Caṇḍidās's place of residence, Nānnur

[1478] 182. Qb 913 1

VIDYĀVINOD, CANDRODAY

Caṇḍidās (*In Bhāratvarṣa, 1333-34 B.S., 1926-27 A.D., pt. 2, p. 917-918.*)

Discusses Caṇḍidās nātak, a drama on Caṇḍidās of Nānnur by Apareścandra Mukhopādhyāy.

[1479] 182. Qb. 913. 1.

VASU, RAMFĀ

Caṇḍidāser Kṛṣṇa Kirttan. (*In Sāhitya Parisat Patrikā, pt. 34, 1334 B.S., 1927 A.D., p. 233-248.*)

Discusses Kṛṣṇa from different aspects.

[1480] 182. Qb. 894. 34.

VASU, MAṆĪNDRAMOHAN

Caṇḍidās-gaṇ. (*In Pravāsi, 1334 B.S., 1927 A.D., pt. 1, p. 465-470.*)

Holds that Vāsali sevak Caṇḍidās and Varu Caṇḍidās were the same person, and that Dīna Caṇḍidās, and Dīnahīna Caṇḍidās and Dīnakṣīna Caṇḍidās were the epithets of a person who was much later than Varu Caṇḍidās.

Also holds that there was no person as Dvija Caṇḍidās, as the padas of Dīna Caṇḍidās go by the name Dvija Caṇḍidās.

Further holds that there was no person as Ādi, or Kavi Caṇḍidās.

[1481] 182 Qb. 903. 54.

MUKHOPĀDHYĀY, HAREKRṢṆA

Caṇḍidās (*In Pravāsi, 1334 B.S., 1927 A.D., pt. 2, p. 765-769, bibl.*)

Discusses some events of history and suggests that Caṇḍidās of Nānūr was a contemporary of, and possibly known to, Vidyāpati of Mithilā.

Also suggests that Caṇḍidās was a contemporary of Mādhavendra Puī.

[1482] 182 Qb 903. 55.

MUKHOPĀDHYĀY, ŚREŚCANDRA

Caṇḍidās (*In Kallol, 1334 B.S., 1927 A.D., p. 627-633.*)

A discussion on the poet and on some of his padas

[1483] 182. Qc. 923. 1/5)

MUKHOPĀDHYĀY, HAREKRṢṆA

Caṇḍidāser Śrīkṛṣṇakīrttan. (*In Vaṅgavāṇī, 1334 B.S., 1927 A.D., pt. 2, p. 269-275.*)

Discusses the work and points out that Caṇḍidās follows Jayadeva, but that Śrīkṛṣṇakīrttan suggests the activities of God in human form.

Also discusses Śrīkṛṣṇakīrttan, the Bhāgavata Gītāgovinda, padas of Vidyāpati and Maṅgal poems.

Further suggests that the songs of Kṛṣṇakīrttan are of Jhumur or Dhāmālī class.

[1484] 182. Qb. 922. 2(12).

Śrīkṛṣṇakīrttan o padāvalī. (*In* Vaṅgavānī, 1334 B.S., 1927 A.D., pt. 2, p. 409-427.)

Discusses some padas of Caṇḍīdās and of some later Vaiṣṇav poets, and suggests that the writer of Śrīkṛṣṇakīrttan and that of the well known Vaiṣṇav padas are the same person.

[1485] 182. Qb 922. 2(11).

BOSE, MANINDRAMOHAN

The padas of Caṇḍīdāsa. (*In* Journal of the Department of Letters, v. 16, 1927, p. 55-80; v. 17, 1928, p. 1-76; v. 21, 1931, p. 1-26, variant readings.)

Discusses the anomalies in some padas of the different editions and holds, '....we find that some of the songs which are passing in the name of Caṇḍīdāsa are attributed to other poets in some of the manuscript works.' (v. 16, 1927, p. 55.)

[1486] PP 1902

VASU, MAṆĪNDRAMOHAN

Caṇḍīdās o Sahajiyā pad (*In* Mānasī o Marmavānī, 1335-36 B.S., 1928-29 A.D., p. 560-569, bibl.)

Suggests that Sahajiyā padas, with the word *piriti*, could not have been written prior to the end of the 16th century A.D., and that a large number of Sahajiyā padas were not written by the famous poet Varu Caṇḍīdās.

[1487] 182. Qb. 909. 51.

CANḌIDĀS

Caṇḍīdās; ed. by Amarendranāth Rāy. Calcutta, Aryan Library, 1929. vii. 276 p., plates, 17.5 × 11.5. Re. 1.

A collection of Caṇḍīdās's padas.

In the introd. the editor points out that the Caṇḍīdās's padāvalī, contain supramental indications and that his songs and Caitanya's life are the best achievements of Bengal.

[1488] 182. Nc. 929. 2.

CANḌIDĀS and VIDYĀPATI

Caṇḍīdās-Vidyāpati; ed. by Rasikmohan Vidyābhūṣan. Calcutta, Nalini Press, 1336 B.S., 1929 A.D. x, 178p., notes, bibl. 17.5 × 12. Rs. 1-4.

A collection of some selected padas of the poets with explanations in the light of Caitanya's life at Puri.

Caṇḍīdās as also Dvīja Caṇḍīdās have been mentioned in the colophons.

[1489]

DASGUPTA, MRINAL

The Caṇḍīdās problem (*In* Indian Historical Quarterly, v. 5, 1929, p. 325-332.)

Discusses (1) whether Śrīkṛṣṇakīrttan is a genuine work, and (2) whether the author of Śrīkṛṣṇakīrttan is the same as the author of the padāvalī.

Also discusses whether Śrīkṛṣṇakīrttan had its origin in jhumur-songs.

Further holds that it can not be taken as proved that the writer of Śrīkṛṣṇakīrttan belonged to Chātnā.

[1490] PP 2237.

MUKHOPĀDHYĀY, HAREKṚṢṆA

Rasaśāstra o Śrīkṛṣṇakīrttan. (*In* Sāhitya Pariṣat Patrikā, pt. 36, 1336 B.S., 1929 A.D., p. 199-214.)

Maintains that the work follows Maṅgal literature and that it contains Jhumur songs. Also holds that Gītagovinda has been followed in some places.

[1491] 182. Qb. 894. 36.

LĀHĀ, ŚAILENDRAKṚṢṆA

Caṇḍidās. (*In* Pravāsī, 1336 B.S., 1929 A.D., pt. 2, p. 142.)

Notices Caṇḍidās; ed. by Amarendranāth Rāy, pub. by Aryan Library.

[1492] 182. Qb. 903. 59.

VASU, MAṆĪNDRAMOHAN

Caṇḍidāser pūrvvarāg. (*In* Pravāsī, 1336 B.S., 1929 A.D., pt. 2, p. 630-636, bibl.)

Holds that Vaṛu Caṇḍidās never used the word pūrvvarāg, but that the word became current at the time of Dīna Caṇḍidās.

Also holds that Kṛṣṇa has been always styled as Kānu, and not as Śyām in Kṛṣṇakīrttan. Further points out the difference in the treatment of Kṛṣṇa's pūrvvarāg by Vaṛu and Dīna Caṇḍidās.

Also suggests that none of the 69 padas on Rādhākṛṣṇa was possibly composed by Vaṛu Caṇḍidās.

[1493] 182. Qb. 903. 59.

GUPTA, YOGENDRANĀTH

Vaṅger mahilā kavi. Dacca, Sudhāmśuśekhara Gupta, 1337 B.S., 1930 A.D. vii, 316 p., plates, append. 17.5×11.5. Rs. 2.

Ref: p. 1-11.

A collection of five padas of Rāmi on the death of Caṇḍidās, as also a short discussion on Caṇḍidās and Rāmi.

[1494] 182. Cc. 930. 15.

MUKHOPĀDHYĀY, HAREKṚṢṆA

Caṇḍidās o Vidyāpatir milan. (*In* Sāhitya Pariṣat Patrikā, pt. 37, 1337 B.S., 1930 A.D., p. 40-54.)

Holds that the alleged meeting took place between the Bengali poet Vidyāpati Kavirañjan and Dīna Caṇḍidās, a disciple of Narottam Thākura.

[1495]

RĀY, SĀTĪSCANDRA

Caṇḍidās o Vidyāpatir milan sambandhe vaktavya. (*In* Sāhitya Pariṣat Patrikā, pt. 37, 1337 B.S., 1930 A.D., p. 54-58).

Disagrees with Harekṛṣṇa Mukhopādhyāy in respect of the meeting of the two poets.

Followed by a reply by Harekṛṣṇa Mukhopādhyāy in p. 59-60 of the issue, providing further argument in support of his own view.

[1496] 182. Qb. 894. 37

MUKHOPĀDHYĀY, HAREKṚṢṆA

Vaṛu Caṇḍidās. (*In* Sāhitya Pariṣat Patrikā, pt. 38, 1338 B.S., 1931 A.D., p. 153-154.)

Discusses a few padas and refers to Caṇḍidās problem.

[1497] 182. Qb. 894. 38.

GHOSAL, B. M.

The dawn of lyrical poetry in Bengal--the two luminaries. (*In* Malaviya Commemoration Volume, Benares, 1932, p. 151-166.)

Discusses Vidyāpati and Caṇḍidās.

[1498] 174. C. 255.

BOSE, MANINDRAMOHAN

Rāgātmikā pader vyākhyā. (*In Journal of the Department of Letters*, v. 22, 1932, p. 1-95, note, illus., bibl.; v. 24, 1934, p. 1-62, bibl.).

Explains some Sahajiyā padas of Caṇḍidās, and in this connection quotes a few padas bearing the name of Vidyāpati.

Further states that the present Sahaja cult has been formed in the post-Caitanya period, and explains the noble aspect of the cult with which Caṇḍidās was connected.

[1499] PP. 1092.

RĀY, VAŚANTARĀJAN

Śrīkṛṣṇakīrttaner Caṇḍidās. (*In Haraprasādsamvardhanalekhamā-lā*, pt. 2; ed. by Narendranāth-Lāhā and Sunīti kumār Caṭṭopādhyāy. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1339 B.S., 1932 A.D., p. 6-17, facsim., bibl.)

Discusses the alleged meeting of Vidyāpati and Caṇḍidās.

Also suggests that Caṇḍidās belonged to Nānnur and that he was not a Sahajiyā, nor one of the Navarasikas.

Further points out that Śrīkṛṣṇakīrttan was composed after Gītagovinda, and gives a facsimile to show the antiquity of the ms.

[1500] I.C/B 891. 441
L 13683 h.

SEN, PRIYARĀJAN

Śrīkṛṣṇakīrttan o Jāger gān. (*In Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B.S., 1932 A.D., p. 130-136.)

Holds that the work is related to Jāger gān and Dhāmālī gān.

[1501] 182. Qb. 894. 39.

MUKHOPĀDHYĀY, HAREKRṢṆA

‘Śrīkṛṣṇakīrttan o Jāger gān’ sambandhe ālocanā. (*In Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B.S., 1932 A.D., p. 137-138.)

Refers to the above article and maintains that Śrīkṛṣṇakīrttan has great similarity with the old Jhumur gān.

[1502] 182. Qb. 894. 39.

CAṆḌIDĀS

Śrīkṛṣṇakīrttaner pader navāviṣkṛta puthi; ed. by Maṇindramohan Vasu. (*In Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B.S., 1932 A.D., p. 176-194, variant readings.)

The editor notices two mss. bearing the name of Vaṛu Caṇḍidās in the colophons, and points out, that some of these padas and lines also occur in Śrīkṛṣṇakīrttan.

A collection of a few padas with rāgas and tālas for singing, being the text of the 1st ms.

[1503] 182. Qb. 894. 39.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR and
MUKHOPĀDHYĀY, HAREKRṢṆA

‘Śrīkṛṣṇakīrttaner pader navāviṣkṛta puthi’ prabandha sambandhe mantavya. (*In Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B.S., 1932 A.D.)

Points out the importance of the two mss. in relation to Śrīkṛṣṇakīrttan and Caṇḍidās.

Also suggests that Śrīkṛṣṇakīrttan and the 2nd ms. were possibly used in singing Jhumur or similar songs.

[1504] 182. Qb. 894. 39.

CAUDHURĪ, PRAMATHA

Śrīkṛṣṇakīrttaner chinnapatra. (*In Vicitrā*, 1339-40 B. S., 1932-33 A. D., pt. 2, p. 458-464.)

Refers to the two mss. containing Caṇḍidās's padas found in Calcutta University library by Maṇindramohan Vasu.

Also discusses Caṇḍidās problem and holds that the writer of Śrīkṛṣṇakīrttan and that of the padas are different persons.

[1505] 472/6. Kha.V.S.P.

GHOṢ, MANOMOHAN

Śrīkṛṣṇakīrttaner Caṇḍīdās o rajakinī. (*In Vicitrā*, 1339-40 B.S., 1932-33 A.D., pt. 2., p. 490-491).

Discusses the above article and suggests that the writer of Śrīkṛṣṇakīrttan is the same person, who composed the padas in his later life.

[1506] 472/6 Kha/V.S.P.

SEN, DĪNEŚCANDRA

Caṇḍīdās. (*In Pañcapuṣpa*, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 153-158).

Discusses Caṇḍīdās problem, and holds that the writer of Śrīkṛṣṇakīrttan is the same person as the composer of the famous padas under the name of Caṇḍīdās.

Also points out the beauty of some of his Sahajiyā padas and holds that the poet and Rāmī lived at Nānnur and that a number of padas composed by Rāmī have now been found.

[1507] 182. Qb. 930. 1(5).

VASU, MAÑĪNDRAMOHAN

Dvija vā Dīna Caṇḍīdāser astitver pramān. (*In Pañcapuṣpa*, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 513-520, notes.)

States that Dvija, or Dīna Caṇḍīdās, the writer of padas and Vaṣu Caṇḍīdās, the writer of Śrīkṛṣṇakīrttan were two different persons and that the former was connected with Sahaja cult as also with Rāmī.

[1508] 182. Qb. 930. 1(5).

PĀLIT, HARIDĀS

Dīna Caṇḍīdāser astitva viṣay. (*In Pañcapuṣpa*, 1339-40 B.S., 1932-33 A.D., pt. 1, p. 647-648, bibl.)

Refers to Caṇḍīdās problem.

[1508A] 182. Qb. 930. 1(5).

CANḌĪDĀS

Mahākavi Caṇḍīdās-padāvalī, 3rd ed., ed. by Dīnendrakumār Rāy. Calcutta, Vasumatī Sāhitya Mandir 1340 B.S., 1933 A.D., lxi, 287 p variant readings, notes, glossary append. 24. 5x16. Rs. 1/8/-.

'Vaiṣṇav-mahājan-padāvalī'. v.1 —t. p.

In the introduction the editor discusses Śrīkṛṣṇakīrttan, the padas and Caṇḍīdās problem, besides the sahajiyā sects, etc.

An anthology of poems.

[1509] 182. Nb. 933.2.

VIDYĀVINOD, PHANĪBHŪSAṆ

Caṇḍīdās. Calcutta, Diamond Library, 1340 B.S., 1933 A.D., ii, 182, Plates. 17 x 11.5 Rs. 1 8/-

A drama on the life of the famous poet Caṇḍīdās of Nānnur.

[1510] 182. Nc. 233. 31.

SEN, SUKUMĀR

Śrīkhaṇḍer sampradāy o Caṇḍīdās. (*In Sāhitya Pariṣat Patrikā*, pt. 40, 1340 B.S., 1933 A.D., p. 15-36.)

Discusses some well-known poets of Śrīkhaṇḍa, and points out the Sahajiyā spirit in their padas.

Also holds that Narahari Sarkār-Thākur was the first to write padas on Caitanya and that some of his padas on Rādhā-Kṛṣṇa go by the name of Narahari Cakravartī, and some by the name of Caṇḍīdās. Further holds that padas of some famous writers go by the name of Caṇḍīdās, as also by the name of Vidyāpati of Mithilā.

Also maintains that Tāntrik. Vaiṣṇavism was prevalent amongst some of the writers of the place.

[1511] 182. Qb. 894.40

CANĎIDĀS

Varu CanĎidāser pader navāviṣkṛta puṭhi (2), ed. by Maṇindramohan Vasu. (*In Sāhitya Pariṣat Patrikā*, pt. 40, 1340 B.S., 1933 A.D., p. 43-54, notes, variant readings.)

Text of the 2nd ms. noticed in *Sāhitya Pariṣat Patrikā*, pt. 39, 1339 B.S., 1932 A.D., p. 176-194.

A collection of a few padas with rāgas and tālas for singing.

The ed. holds that the two mss. bearing nos. 5092 & 5093 are in Calcutta University library collection.

[1512] 182 Qb. 894. 40.

CanĎidāser Rādhikār kalaṅka bhañjan; ed. by Janārddan Cakravartī. (*In Sāhitya Pariṣat Patrikā* pt. 40, 1340 B.S., 1933 A.D., p. 95-103, notes.)

A poem.

The ms. is stated to have been copied in 1820 A.D. and collected by Abdul Karim in Chittagong.

[1513] 182. Qb. 894. 40.

MUKHOPĀDHYĀY, HAREKṚṢṆA

CanĎidāser Rādhikār kalaṅka-bhañjan' ālocanā. (*In Sāhitya Pariṣat Patrikā*, pt. 40, 1340 B.S., 1933 A.D., p. 104-105.)

Suggests that the writer was not the poet of Śrīkṛṣṇakīrttan.

[1514] 182. Qb. 894. 40.

MITRA, HARIDĀS

CanĎidās o Vāśulīdevī. (*In Vaṅgaśrī*, 1340-41 B.S., pt. 1, 1933-34 A.D., p. 200-206, illus., notes, bibl.)

Holds that the image of Vāśulī placed at Nānnur is that of the goddess Sarasvatī.

Also derives the word Vāśulī from the word Vāgīśvarī, and holds that the goddess is connected with the Buddhist religion.

Further holds that Rāmi also composed good poems.

[1515] 424. Ka/2. Ka/V.S.P.

RĀYCAUDHURĪ, VIBHĀS

CanĎidās-samasyā. (*In Udayan*, 1341 B.S., 1934 A.D., pt. 1, p. 58-65; p. 248-253; p. 297-300, bibl.)

Discusses the different aspects of the problem and holds that some pada writers of the post-Caitanya period used the name of CanĎidās in the colophons.

[1516]

MUKHOPĀDHYĀY, HAREKṚṢṆA

CanĎidās ki tinjan chilēn? (*In Vaṅgaśrī*, 1341-42 B.S., 1934-35 A.D., pt. 1, p. 407-413, geneal. table.)

Holds that there were three CanĎidāss, Varu CanĎidās, the poet of Śrīkṛṣṇakīrttan, Dvija CanĎidās, a disciple of Narottam Thākura and Dīna, or Deva CanĎidās, an uncle of Kāśīrām Dās the poet of the Mahābhārat.

Also points out the influence of Śrīkṛṣṇakīrttan on the later poems.

[1517]

RĀY, YOGĒSCANDRA

CanĎidās. (*In Sāhitya Pariṣat Patrikā*, pt. 42, 1342 B.S., 1935 A.D., p. 14-48; p. 70-78, notes, glossary, chart, illus., bibl.)

Refers to Vāsalīmāhātmya and CanĎidās-carit and states that the poet, an inhabitant of Chātnā, was born in 1325 A.D. and that he met Vidyāpati. Further holds that Śrīkṛṣṇakīrttan was not composed by one poet, although its manuscript was copied in Viṣṇupur in 1550 A.D.

Also refers to some other works.

[1518] 182. Qb. 894. 40.

SEN, SUKUMĀR

Śrīkṛṣṇakīrttaner vyākaraṇ. (*In Sāhitya Pariṣat Patrikā*, pt. 42, 1342 B.S., 1935 A.D., p. 123-147, notes.)

Discusses pronunciation of some words, as well as grammatical rules and forms. Also suggests corrections of some words.

[1519] 182. Qb. 894. 40.

RĀY, VASANTARĀJAN

Varu Candīdāser Śrīkṛṣṇakīrtan.
(In Pravarttak, 1342 B.S., 1935 A.D., pt. 2, p. 481-487, 599-602 ; 1343 B.S., 1936 A.D., pt. 1, p. 33-36, 157-160, 269-272, 376-384, bibl.)

*Discusses the work from different aspects.

[1520] 397/20-21 V.S.P.

SEN, KRṢṆA

Candīdās-carit, ed. by Yogescandra Rāy (In Pravāsī, 1342 B.S., 1935 A.D., pt. 1, p. 309-326 ; pt. 2, p. 685-700, 1343 B.S., 1936 A.D., pt. 1, p. 18-29, 177-184, 378-384, 510-518, 692-699, 822-827 ; pt. 2, p. 201-207)

Incomplete

[1521] 182 Qb 903. 70-72.

CAṬṬOPĀDHYĀY, RĀMĀNANDA

Candīdās-carit by Kṛṣṇa Sen, ed. by Yogescandra Rāy (In Pravāsī, 1342 B.S., 1935 A.D., pt. 1, p. 588-589)

A notice of the work.

[1522] 182. Qb. 903. 70.

RĀY, VASANTARĀJAN

Candīdās-carite samśay (In Pravāsī, 1342 B.S., 1935 A.D., pt. 1, p. 829-831, bibl.)

Discusses Candīdās-carit ; ed. by Yogescandra Rāy, pub. in the same part of the magazine of the year, p. 309-326, and points out some modern elements in the work.

The article is followed by a comment by Yogescandra Rāy, p. 831-832.

[1523] 182. Qb. 903. 70.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

Candīdās-carit. (In Pravāsī, 1342 B.S., 1935 A.D., pt. 2, p. 864-865.)

Refers to Candīdās-carit and questions the genuineness of the work.

The article is followed by a reply by Yogescandra Rāy in the same issue of the magazine, p. 865-866.

[1524] 182 Qb. 903. 71

KĀVYATĪRTHA, KAMALĀKĀNTA

Candīdās samasyā. (In Pravarttak, 1343 B.S., 1936 A.D., pt. 1, p. 489-493.)

Examines Yogescandra Rāy's views regarding Candīdās problem, as based on Candīdās-carit by Kṛṣṇa Sen.

[1525]

RĀY, VASANTARĀJAN

Bāṅgālā sāhityer itihāse 'abhinava āviskāra (In Pravarttak, 1343 B.S., 1936 A.D., pt. 1, p. 603-604, bibl.)

Refers to and discusses Candīdās-carit by Kṛṣṇaprasād Sen besides three other works, and points out their recent origin.

[1526] 329/21/V.S.P.

SHAHĪDULLĀH, MUHAMMAD

Varu Candīdāser pad. (In Sāhitya-Parīsat-Patrikā, pt. 43, 1343 B.S., 1936 A.D., p. 25-36, bibl.)

Discusses the special features of Varu Candīdās's padas and suggests that some of his padas bearing such features might have been included in the lost portion of Śrīkṛṣṇakīrtan. Further suggests that the padas of Varu Candīdās are confined to Kṛṣṇalīlā and that he did not compose disconnected padas.

Also holds that some of the padas which go by his name were not composed by him at all

[1527] 762/43/V. S. P.

MUKHOPĀDHYĀY, HAREKṢṢṢA and
CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

'Vaṛu Caṇḍidāser pad' samparke
vaktavya. (*In Sāhitya Pariṣat
Patrikā*, pt. 43, 1343 B.S., 1936
A.D., p. 37-44.)

Discuss the above article and
hold that there were possibly at
least three Caṇḍidāsas, (1) Vaṛu,
(2) Dvija and (3) Dīna, and
that the latter two belong to post-
Caityanya period. Also hold that
they are not very definite regard-
ing the personality of Dvija-Caṇḍi-
dās.

Further hold that one cannot
be definite that Vaṛu Caṇḍidās
did not compose disconnected
padas

[1528] 762/43/V. S. P.

RĀY, VASANTARAÑJAN

Śrīkṛṣṇakīrttaner racanākāl. (*In
Sāhitya Pariṣat Patrikā*, pt. 43,
1343 B. S., 1936 A.D., p. 139-141,
bibl.)

Discusses the views of Dr.
Sukumār Sen, regarding the date
of Śrīkṛṣṇakīrttan, as given in his
A history of Brajabuli literature,
pub. by Calcutta University, 1935

[1529] 762/43/V. S. P.

RĀY, YOGEŚCANDRA

Caṇḍidāser deś o kāler likhita
pramāṇ (*In Pravāsi*, 1343 B. S.,
1936 A.D., pt. 1, p. 252-256, notes.)

Notices five mss including
"Uday-Sen-racita Saṃskṛta 'Can-
ḍidāsa-caritāmṛtam' racanā śak
1575, 1653 A.D.", "Kṛṣṇa-Sen
racita 'Vāsali o Caṇḍidās', Uday-
Sener puthir Vangānuvād, raca-
nā-śak 1735, 1813 A.D.", and
"Kṛṣṇa-Sen racita 'Chātnār
rājvaṃśaparicay' . . . racanā-śak
ānumānik 1740, 1818 A.D.",
and holds that according to
Caṇḍidās-carit Vaṛu Caṇḍidās
was a resident of the village
Chātnā during the rule of Hāmīr-
uttar Rāy.

[1530] 182. Qb. 903. 72.

—'Chātnār rājvaṃśa-paricay' o
Caṇḍidās. (*In Pravāsi*, 1343 B.S.,
1936 A.D., pt. 1, p. 341-345,
notes.)

Holds that in 1353 A. D.
Caṇḍidās sang songs on Rādhā-
kṛṣṇa at Chātnā (p. 345).

[1531] 182. Qb. 903. 72.

SEN, KṚṢṆAPRASĀD

Caṇḍidās-carit, ed by Yogeścandra
Rāy Calcutta, Pravāsi Press,
1344 B. S., 1937 A. D. iv, iv,
231 p., facsim., chart, glossary,
append. 24 x 18. Rs. 2/8/-.

In the introduction the editor
holds that it contains religious
principles, etc., rather than merely
a character sketch.

[1532] 182 Cb 937. 1.

RĀY, VASANTARAÑJAN

Caṇḍidās (*In Sāhitya Pariṣat
Patrikā*, pt. 44, 1344 B. S., 1937
A. D., p. 33-38, bibl.)

Refers to Yogeścandra Rāy,
Vidyandhu's article 'Caṇḍidās', pub.
in *Sāhitya Pariṣat Patrikā*, v. 42,
1342 B.S., 1935 A. D., p. 14-48,
70-78 and deals with a number of
words from Śrīkṛṣṇakīrttan.

[1533] 182. Qb. 894. 40.

GHOṢ, BHŪPEŚCANDRA

Prācīn Bāṅgālā sāhityer Maṅgal
kāvyā. (*In Bhāratavarṣa*, 1344-
45 B. S., 1937-38 A. D., pt. 1,
p. 926-929.)

Discusses the special features
of the Maṅgal kāvyā, and holds
that Śrīkṛṣṇakīrttan is in sub-
stance after the Vaiṣṇav poetry,
though in spirit it is after the
Maṅgal kāvyā.

[1534] 182. Qb. 913. 1.

MĪTRA, KHAGENDRANĀTH

Kṛṣṇakīrttaner sur o tāl. (*In
Sāhitya Pariṣat Patrikā*, pt. 45,
1345 B. S., 1938 A. D., p. 17-24,
notes.)

A discussion on the tunes of the padas of Śrīkṛṣṇakīrttan.

[1535] 182. Qb. 894. 40.

RĀY, VASANTARAÑJAN

Kṛṣṇakīrttaner sur o tāl. (*In Sāhitya Pariṣat Patrikā*, pt. 45, 1345 B.S., 1938 A.D., p. 281-284.)

Deals with the above article in connection with the times of Śrīkṛṣṇakīrttan.

[1536] 182. Qb. 894. 40

MITRA, KHAGENDRANĀTH

Pratyuttar. (*In Sāhitya Pariṣat Patrikā*, pt. 45, 1345 B. S., 1938 A.D., p. 284-291.)

A reply to the above article.

[1537] 182. Qb. 894. 40

BHATTAŚĀLĪ, NALINĪKĀNTA

Caṇḍīdās carit. (*In Śaṇivārer ciṭhi*, 1345-46 B.S., 1938-39 A. D., Kārttik, p. 129-136, Agrahāyan, p. 217-229, note)

Discusses Caṇḍīdās-carit by Kṛṣṇaprasād Sen and holds it to be a modern piece of work.

[1538] 660/11/V. S. P.

RĀY YOGEŚCANDRA

'Caṇḍīdās-carit' vicār parīkṣā. (*In Śaṇivārer Ciṭhi*, 1345-46 B. S., 1938-39 A. D., Jyaiṣṭha, p. 255-265.)

Refers to the above article and attempts to prove that Caṇḍīdās-carit by Kṛṣṇaprasād Sen is not a modern piece of work.

[1539] 660/11/V. S. P.

BHATTAŚĀLĪ, NALINĪKĀNTA

Prativādyā pravandhakārer vaktavya. (*In Śaṇivārer Ciṭhi*, 1345-46 B.S., 1938-39 A.D., p. 267-275.)

Reiterates the view that Caṇḍīdās-carit is a modern piece.

[1540] 660/11/V. S. P.

MITRA, JAGADĪSCANDRA

Caṇḍīdāse pūrvarāg. (*In Śrībhārati*, 1347 B. S., 1940 A. D., p. 82-85, 114-147, 193-198.)

Discusses the treatment of pūrvarāg by Vidyāpati and Caṇḍīdās.

[1541] 182. Qc. 938. 1.

SFN, SUKUMĀR

Caṇḍīdās samasyā. (*In Ananda Bazar Patrikā*, vārṣik (dol) saṃkhyā, 1347 B. S., 1940 A.D., p. 81-86, notes, bibl.)

Holds that according to its language the ms. copy of Śrīkṛṣṇakīrttan belongs to the first part of the 16th century and suggests that the original work was composed about 50 years before.

Also suggests that the Dina, or Dvija Caṇḍīdās was possibly living in the latter part of the 17th century A.D.

[1542]

SENGUPTA, BHOLĀNĀTH

Caṇḍīdās. (*In Bhāratvarṣa*, 1347-48 B. S., 1940-41 A. D., pt. 2, p. 190.)

A poem

[1543] 182. Qb. 913. 1.

RĀY, KĀLIDĀS

Caṇḍīdās. (*In Bhāratvarṣa*, 1347-48 B. S., 1940-41 A. D., pt. 2, p. 249.)

A poem.

[1544] 182. Qb. 913. 1.

MUKHOPĀDHYĀY, HAREKṚṢṆA

Caṇḍīdās-Nānur. (*In Bhāratvarṣa*, 1347-48 B. S., 1940-41 A. D., pt. 2, p. 643-646, plates.)

A dissertation on Caṇḍīdās.

[1545] 182. Qb. 913. 1.

CAṆḌIDĀS

Chandidas translations ; tr. by D. C. Datta. Calcutta, Stephen Allen, 1941. vii, 62 p., index. 16.5×10.5.

Versification in English of 60 poems of Caṇḍidās.

'...the translation is a noble tribute to the work of one of the greatest Bengali poets, as artistic in form as it is devotional in spirit.'—P. Seshadri, foreword.

[1546] 175. H. 185.

SHAHĪDULLĀH, MUHAMMAD

Śrīkṛṣṇakīrttaner kayekṭi pāṭh vicār. (In Sāhitya Pariṣat Patrikā, pt. 48, 1348 B. S., 1941 A.D., p. 201-204.)

Suggests corrections of certain errors of pen, and mistakes of printing, as stated to be contained in the ms and in the book.

[1547] 182. Qb. 894. 41.

MITRA, JAGADĪSCANDRA

Bhāv-sammilan—Caṇḍidās o Vidyāpatir drṣṭite. (In Śrībhārati, 1348 B. S., 1941 A.D., p. 501-506, 557-562, bibl.)

Discusses a few padas.

[1548] 182. Qc. 938. 1.

CAṬṬOPĀDHYĀY, SUNĪTAKUMĀR

Bāṅgālā bhāṣātattiver bhūmikā, 4th ed., 1942

Discusses Caṇḍidās problem and holds that Varu, alias Ananta Caṇḍidās lived prior to Caitanya and that possibly there was another poet, Dvija Caṇḍidās, who lived immediately after Caitanya and that Dīna Caṇḍidās lived long after Caitanya (p. 157-161.)

[1549] I.C./B. 491. 44 C 29753v.

DEVSARKĀR, NALINĪKĀNTA

Śrīkṛṣṇakīrttane Saṃskṛta sāhityer prabhāv. (In Śrībhārati, 1349 B.S., 1942 A.D., p. 127-132.)

States that Caṇḍidās followed the Bhāgavata in the beginning and Gītagovinda towards the end of his work.

Also holds that some Paurāṇik stories, as also some lines of Kalidāsa, may be traced in the work.

[1550] 182. Qc. 938. 1.

VANDYOPĀDHYĀY, ŚRĪKUMĀR.

Caṇḍidāser navāviṣṭa pūṭhi. (In Bhāratvarṣa, 1349-50 B. S., 1942-43 A. D., pt. 1, p. 574-578 ; pt. 2, p. 43-47, 109-111, 178-180, 259-262, 364-367.)

Refers to Dīna Caṇḍidās and Padāvalīr Caṇḍidās and holds that the work is helpful for discussing the Caṇḍidās problem.

Also quotes and discusses some padas.

[1551] 182. Qb. 913. 1.

CAṆḌIDĀS

'Kṛṣṇakīrttan'-er madhyagata ekṭi pader vibhinna ādarśa : ed. by Haridās Pālit and Govindapada Mukhopādhyāy. (In Bhāratvarṣa, 1350-51 B. S., 1943-44 A.D., pt. 1, p. 436.)

Points out the variant forms of the padas of Śrīkṛṣṇakīrttan, as used in some localities.

[1552] 182. Qb. 913. 1.

VANDYOPĀDHYĀY, ŚRĪKUMĀR

Bāṅgālā sāhityer kathā. Calcutta, Sarasvatī Library, 1353 B. S., 1946 A. D. iii, 298 p., notes, bibl. 21.5×12.5. Rs. 6/8/-.

Ref. : p. 73-134.

Discusses Caṇḍidās problem.

[1553] 182. Mc. 946. 7.

SEN, SUKUMĀR

Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948.

Ref : p. 164-202, geneal. table, notes.

Deals with Caṇḍidās, Śrīkṛṣṇakīrttan and Caṇḍidās problem.

[1554] R/B 891. 44/Su 49 v.

CANĪDĀS

Songs of Vaishnava Mystics, adaptation by Latika Ghose. (*In Calcutta Review*, v. 106, Jan.-Mar., 1948, p. 61-70 ; v. 107, Apr.-June, 1948, p. 1-10, 85-92 ; v. 108, July-Sept., 1948, p. 110-117, notes.)

Some verses in English on 'Love in separation' (Māthur songs) in v. 106, 'Love in regret'—'complaint of Rādhā at Kṛṣṇa's inconstancy', and 'The tryst'—feelings of Rādhā and Kṛṣṇa 'being alternately portrayed' in v. 107, and 'Bhāva sammilan, or reunion in spirit' in v. 108.

[1555] PP 3215.

SEN, DĪNEŚCANDRA

Vaṅgabhāṣa o sāhitya, 8th ed., 1356 B.S., 1949 A.D.

Ref. p. 122-137 ; 137-140.

Deals with Caṇḍīdās and the special features of his compositions, as also his Śrīkṛṣṇakīrtan, besides the Caṇḍīdās problem.

Also gives a collection of Rāmī's padas.

[1556] 182. Mb. 949.3.

CANĪDĀS

Caṇḍīdāser padāvalī; ed. by Mrtyunjay De and rev. by Sukumār Bhaṭṭācārya. Calcutta, Victoria Library, 1356 B. S., 1949 A. D. x, 88 p., index. 24×15. Rs. 1/8/-.

A collection of padas with a discussion on the poet in the preface.

[1557] 182. Nb. 950. 4.

GOSWAMI, K.G.

Excavations at Chandīdas mound, Nanoor, District Birbhum. (*In Calcutta Review*, v. 114, Jan.-Mar., 1950, p. 222-234, plates, illus., notes.)

Discusses the antiquity of the locality and describes the goddess Viśālākṣī, and ascribes the image to '10th-11th century A.D.' (p. 225).

[1558] PP 3215.

MUKHOPĀDHYĀY, TĀRĀPADA

Kavi Vidyāpati. (*In Viśvabhārati Patrikā*, 1359-60 B. S., 1952-53 A.D., p. 67-86, bibl.)

Discusses Vidyāpati, his Rādhikā, besides his padas on abhisār and viraha.

Also discusses Caṇḍīdās's poems by way of comparison.

[1559]

VIŚĪ, PRAMATHANĀTH

Bāmlā sāhitye nara nārī. Calcutta, Viśvabhārati, 1360 B. S., 1953 A.D. viii, 160 p. 22.5 × 13.5. Rs. 2/8.

Ref : p. 1-5.

Discusses the character of Rādhā as is found in Vaṛu Caṇḍīdās's Śrīkṛṣṇakīrtan, '15th-16th century A.D.'

[1560] 182. Mc. 953. 7.

SHAHĪDUL LĀH, MUHAMMAD

Caṇḍīdās samasyā. (*In Sāhitya Pariṣat Patrikā*, pt. 60, 1360 B. S., 1953 A. D., p. 33-51, bibl.)

States that the name of the poet of Śrīkṛṣṇakīrtan was Ananta, his surname was Vaṛu and that his preceptor named 'him' as Caṇḍīdās.

Also discusses the time of copying the ms. of Śrīkṛṣṇakīrtan and holds that it was copied long after its composition by the poet, who was born in 1370 A. D. and died in 1433 A. D. and actually met Vidyāpati of Mithilā.

Further holds that the five padas pub. in 'Vaṅgabhāṣa of sāhitya' by Dīneścandra Sen as compositions of Rāmī seem to be genuine from the internal evidence.

Also holds that there were three Caṇḍīdāsas, Vaṛu, Dvija and Dīna, and discusses their respective compositions.

Further holds that Dvija Caṇḍīdās was a contemporary of Caitanya, who used to admire the padas of Vaṛu and Dvija Caṇḍīdāsas.

Also holds that Dīna Caṇḍīdās, a disciple of Nārottam, did not live prior to the 17th century A.D. and that Kavirañjan Vidyāpati was living in the middle of the 16th century A.D. and that a meeting between these two was not possible.

[1561]

SEN, DINESHCHANDRA

History of Bengali language and literature, 2nd ed. Calcutta, University of Calcutta, 1954. xxxii, 864 p., notes, index, bibl. 24×15.5. Rs. 20.

Ref. : p. 43-50.

Deals with the Sahajiyā-cult maintaining, 'The Sahajiyā-cult owed its origin to the Bamachari Buddhists' (p. 43) and, 'its great exponent Chandidas echoed the sentiments of Kāhnapada in his love songs, giving it a far higher spiritual tone than it ever received from the Buddhists' (p. 44).

[1562] 175. H. 45(1).

PÂNDEY, RĀMĀVATĀR

Vidyāpati aur Caṇḍīdās. (*In* Sarūpa-bhārati or the homage of Indology being Dr. Lakshman Sarup memorial volume ; ed. by Jagannath Agrawal and Bhimdev Shastri, 1954, p. 106-114.)

A dissertation on the poets in Hindi.

[1563] 175. E. 113.

VIDYĀPATI

Vidyāpati śatak ; ed. by Muḥammad Shāhīdullāh. Dacca, Renaissance Printers, 1361 B.S., 1954 A.D. xxv 75p., geneal. table, variant readings, indexes, bibl. 24.5×18.5. Rs. 3.

In the introduction the editor discusses the period of the poet, meeting between Vidyāpati and Caṇḍīdās, Vidyāpati of Bengal, besides the Maithiligrammar.

A collection of one hundred poems of Vidyāpati together with their rendering in Bengali verse.

[1564] B891. 441Vi 491 M.

RĀY, TRIDIVNĀTH

Caṇḍīdās samasyā prabandha sambandhe praśner uttar. (*In* Sāhitya Pariṣat Patrikā, pt. 61, 1361 B.S., 1954 A.D., p. 101.)

Refers to 'Caṇḍīdās samasyā' by Muḥammad Shāhīdullāh, pub. in Sāhitya Parisat Patrikā, pt. 60, 1360 B.S., 1953 A.D., p. 33-51 and points out that the ms. of Śrīkṛṣṇakīrttan was found in a village in Bankura district.

[1565]

VASU, ŚĀNKARĪPRASĀD

Madhyayuger kavi o kāvya, pratham khaṇḍa. Calcutta, General Printers & Publishers, 1362 B.S., 1955 A.D. iv, 184 p., index. 24×15. Rs. 6.

Vaiṣṇav kavi o kāvya—t.p.

Ref. : p. 41-62.

A dissertation on the character of Rādhā as found in Śrīkṛṣṇakīrttan.

[1566] B 891. 44109 V 4495.

GHOṢ, VIMALCANDRA

Udātta Bhārat. Kāvya-saṃkalan, 1926-1956. Calcutta, Kāvyalok, 1956. 256 p., port., index. 21.5×13.5. Rs. 6.

Ref. : p. 51-53.

A poem on Caṇḍīdās.

[1567] B 891. 44108 G 799 u.

CAKRAVARTTĪ, BHAVĀNĪPRASĀD

Caṇḍīdās, 2nd ed. Calcutta, Vidyābhārati, 1364 B. S., 1957 A.D. i, 80p. 21.5×13. Rs. 1/8/—

A fiction based on tradition.—t.p.

[1568]

SEN, SUKUMAR

Syncopated aspiration in Middle Bengali. (*In* Indian Linguistics, Bagchi memorial volume, 1957, p. 19-20.)

Quotes examples from Śrīkṛṣṇakīrtan to show 'an aspirate which resulted from the corresponding non-aspirate coalescing with the aspirate (h) intervened by a vowel' (p. 19).

[1569]

PP 985 D.

SHAHĪDULLĀH, MUHAMMAD

Bāṅgālā bhāṣāy Pārsī prabhāv. (*In* Sāhitya Patrikā, 2nd year, No. 1, 1365 B.S., 1958 A.D., p. 93-96.)

Holds that according to tradition Varu Caṇḍidās was the court poet of Sikandar Shāh of Bengal (1357-93 A.D.) and gives a list of Arabic and Persian words taken from Śrīkṛṣṇakīrtan.

[1570]

SĀHĀNĀ, SATYAKIṆKAR

Caṇḍidās-prasaṅga. Calcutta, Jijñāsā, 1366 B.S., 1959 A.D. i, 98 p., facsim., plates, notes. 18×11·5. Rs. 2·50 nP.

A collection of a few articles, viz., Chātnāy Caṇḍidās, Chātnā-Vāsali-Caṇḍidās, Vāsali-māhātmya, Śrī-kṛṣṇakīrtan, Varu śabda, etc.

[1570A] B 891. 4409 S 253 c.

THĀKUR, JIJENDRANĀTH

Varu Caṇḍidās. Calcutta, Satyendranāth Mitra, n. d. v, 138 p., note. 11·5×16·5.

A drama on the life of the poet.

[1571] 12791 V.S.P.

PADĀVALĪ—GENERAL

VAIṢṆAVDĀS

Padakalpataru. Calcutta, Viśvambhar Lāhā, 1285 B.S., 1878 A.D. xxii, 348 p. 30×10·5. Rs. 4.

Rāmgati Nyāyratna quotes a few lines from Padakalpataru to show that Caitanya used to enjoy the compositions 'gadyapadyamay gīt' of Jayadeva, Vidyāpati and Caṇḍidās. (Bāṅgālā bhāṣā o Bāṅgālā sāhitya viśāyāḥ prastāv, 4th ed., 1343 B.S., 1936 A.D., p. 26).

Dr. Dīnēscandra Sen deals with the work and points out its excellence. (Vaṅgabhāṣā o sāhitya, 8th ed., 1356 B.S., 1949 A.D., p. 192-193.)

Dr. Sukumār Sen discusses the work and maintains that the real name of Vaiṣṇavdās was Gokulānanda Sen. (Bāṅgālā sāhityer itihās, vol. 1, 2nd ed., 1948, p. 668-669.)

A collection of padas entitled Gitakalpataru, as given in the colophon at the end, where the writer calls himself as 'E Vaiṣṇavdās', i.e., this servant of the Vaiṣṇavs.

[1572]

182. Na. 879. 1.

Padakalpataru. Calcutta, Kāvya-prakāś yantra (Press), 1286 B.S., 1879 A.D. iv. 489 p. 31×10·5. Rs. 6.

[1573]

182. Na. 880-1.

Prācīn kāvya saṁgraha; ed. by Akṣaycandra Sārkār. Calcutta, Vaṅgavāsī Machine Press, 1291-92 B.S. 1884-85 A.D. 2 v. 25×15.

v. 1. [302 p.], variant readings, glossary.

Contains Padāvalī of Caṇḍidās and Vidyāpati, besides works of others.

v. 2. iv, 322 p., variant readings, glossary.

Contains Kavikaṅkaṇcaṇḍī.

[1574]

182. Nb. 884. 1.

— — 885-1.

GOVARDHANĀCĀRYA

Āryāsaptasatī, 2nd ed.; ed. by Durgāprasād Paṇḍit and Kaśīnāth Paṇḍit. Bombay, Nirṇay Sāgar Press, 1895. 232 p. 21·5×13.

An anthology of verses in Sanskrit on Rhetoric with commentary by Ananta Paṇḍit.

Dr. Sukumar Sen points out that Saduktikarṇāmṛta contains six śloka culled from this work—Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948, p. 28.

[1575]

180. Nc. 89. 47.

Padaratnāvalī; ed. by Ravindranāth Thākur (Tagore) and Śrīścandra Majumdār. Calcutta, Sureścandra Majumdār, 1292 B.S., 1885 A.D. xxviii, 108 p., glossary, notes. 10×16. Re. 1.

A collection of padas of Vidyapati, Caṇḍidās and later poets mentioning the rāgas for singing them.

[1576]

R. 295 V.S.P

PITAMBAR DĀS

Rasa-mañjarī; ed. by Nagendranāth Vasu. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1306 B.S., 1899 A.D. ix, 63 p., notes, glossary, variant readings, bibl. 20·5×12.

1st pub. in Sāhitya Pariṣat Patrikā, pt. 6, 1306 B.S., 1899 A.D., p. 1-34.

In the introd. the ed. holds that two mss. were used, one of which is dated 1580 S.E., 1658 A.D. and points out that the present work is composed after the 8th 'koraka' of Rasakalpavallī written in 1565 S.E., 1643 A.D., by Rāmgopal Dās, father of the present writer.

Also points out the sources including Gitagovinda and poems of Vidyapati from which padas have been culled in this work on rhetoric.

Dr. Sukumār Sen, while quoting a pada of Kṛṣṇamaṅgal, as contained in this book (p. 8), holds that its author Yasorāj Khān was an officer of Husain Shāh, and that it is possibly the oldest pada in Vrajabuli written in Bengal (Bangālā sāhityer itihās, 2nd ed., 1948, p. 203-204, bibl. and A history of Brajabuli literature, Calcutta, 1935, p. 23-24, 503).

Contains ślokas and padas together with the rāgas for singing and as examples of rhetoric.

A pada from Kṛṣṇamaṅgal is quoted (p. 8) as an example of sañcarābhisārikā (p. 7), besides a few songs from Gitagovinda, and a few padas of Vidyapati.

[1577]

182. Nc. 899. 5.

Vaiṣṇavpadāvalī; ed. by Upendranāth Mukhopādhyāy. Calcutta, Vasumatī Kāryyālay, 1311 B.S., 1904 A.D. v, 272 p., variant readings, notes, glossary, append. 24×15. Rs. 2.

A collection of padas of Vidyapati, Caṇḍidās, Jñānadās and Govindadās, as also short accounts of Vidyapati, Caṇḍidās of Nannur and Jñānadās of Birbhum.

[1578]

182. Nb. 904. 3.

Vaiṣṇavpada lahari; ed. by Durgādās Lāhīrī. Calcutta, Vaṅgavāsī-Electro-Machine Press, 1312 B.S., 1905 A.D. ii, 590 p., notes, glossary, tr. 22×12·5. Rs. 4.

Contains Gitagovinda of Jayadeva with tr. in prose form, as also a collection of padas of Vidyapati, Caṇḍidās and of a number of poets, besides short accounts of the poets.

[1579]

182. Nc. 905. 22.

RĀDHĀMOHAN THĀKUR

Padāmṛtasamudra, 2nd ed., rev. by Rāmnārāyan Vidyāratna, Baharampur (Murshidabad) Rāmdev Mīśra, 1315 B.S., (1908 A.D.) lxix, 482 p., notes, glossary, indexes. 21·5×13.

1st pub. in 1285 B.S., 1878 A.D.

Contains discussion on the rasas, etc., in the introd., besides names of ragas and tālas along with the padas.

A collection of padas of Jayadeva, Vidyapati, Varu Caṇḍidās and others, together with the commentary, Mahābhāvānusārīṇī, in Sanskrit by Rādhāmohan Thākur.

[1580]

182. Jb. 909. 6.

RĀY, SATIŚCANDRA

Prācīn-padāvalī o padakarttāgan. (In Sāhitya Pariṣat Patrikā, pt. 16, 1316 B.S., 1909 A.D., p. 83-109.)

Gives an account of some collections of padas and discusses some lesser writers.

Also quotes a pada on the meeting between Vidyapati and Caṇḍidās.

[1581]

182. Qb. 894. 16.

Prācīn-padāvalī o padakarttāgan. (*In* Sāhitya Pariṣat Patrikā, pt. 18, 1318, B.S., 1911 A.D., p. 65-106.)

Discusses the padas of Govindadās Kavirāj from different aspects.

[1582] 182. Qb. 894. 18.

VASU, YATĪNDRALĀL

Madhur ras o Vaiṣṇav kavikul. (*In* Udbodhan, 1315-16 B.S., 1908-09 A.D., p. 431-448, 549-568, 614-620; 1316-17 B.S., 1909-10 A.D., p. 120-128, 158-173, 249-256, 390-400, 455-468, bibl.)

Discusses some padas of the Vaiṣṇav poets including Caṇḍīdās and Vidyāpati.

[1583] 182. Qc. 899. 19-20.

Vaiṣṇav-Mahājan-padāvalī; ed. by Pācakaṇḍī Vandyopādhyāy. Calcutta, Vasumatī Sāhitya Mandir, 1910. viii, ii, 251 p., variant readings, notes, glossary. 24×15.

A collection of padas of Vidyāpati, Caṇḍīdās, Jñānadas and Govindadās, besides life sketches of the first three.

[1584] I C.B. 891. 441 V 497 v.

VĀJPEYĪ, JAGADĪŚ

Jayadeva, Vidyāpati evaṃ Caṇḍīdās. (*In* Sāhitya Samhitā, 1317 B.S., 1910 A.D., p. 93-98.)

Discusses the poets and states that there are many common lines in the poems of Jayadeva and Vidyāpati and that the latter follows the method of the former, whereas Caṇḍīdās pursues a new course.

[1585] 182. Qb. 900. 40.

Kīrttan gīt-ratnāvalī, 3rd ed.; ed. by Kālidās Nāth. Calcutta, Akṣay-kumār De, 1318 B.S., 1911 A.D. v, 408 p., notes, bibl. 21×13. Rs. 2.

In a note the publisher holds that padas from some printed works and mss. have been given here to exemplify all the rasas.

A collection of padas including one of Yaśorāj Khān under the title Sañicarābhisār (p. 63-64), besides a few of Vidyāpati and of Caṇḍīdās together with the rāgas and tālas for singing the padas.

[1586] 182. Gc. 911. 1.

JAGANNĀTHDAS

Bhaktacaritāmṛta; ed. by Rajanīkānta Cakravartī. (*In* Rangpur Sāhitya Pariṣat Patrikā, pt. 6, 1318 B.S., 1911 A.D., p. 59-70.)

The ed. states that the work is of the type of Bhaktamāl by Laladās, and that the present writer was born about half a century later than former.

Also states that it is a big ms yet unpublished dealing with Vidyāpati, Caṇḍīdās and others.

Further quotes some lines from the work describing the death of Vidyāpati as also some lines on Caṇḍīdās.

[1587] 182. Qb. 906. 6.

Kavindra vacana samuccaya, a Sanskrit anthology of verses; ed. by F. W. Thomas. Calcutta, Asiatic Society of Bengal, 1912. cxxxiv, 261 p., plates, notes, exegetical notes, index, bibl. 22×14.

'... the work being of Bengali or Nepalese origin, as is proved by the names of the authors ... and its date being not later than the 1200 A.D., while some of the poets belong to the end of the tenth century or the beginning of the eleventh ...' (introd.)

Dr. Sukumār Sen in Bāṅgālā sāhityer itihās v.1., 2nd ed., 1948, holds that the work shows the popularity of Kṛṣṇa's Vraja-līlā in Bengal prior to the 12th century, and that the līlāras of the later Vaiṣṇav padāvalī may be traced in some of the poems of his work (p. 24). Also holds that poems of a number of Bengali poets are contained in it (p. 23-24).

[1588] 180. Nc. 91. 10.

ŚRĪDHARA DĀSA

Saduktikarṇāmṛtam ; ed. by Rāmāvatāra Śarmā. Calcutta, Asiatic Society, 1912-21. 2 pts. 23 × 14.

pt. 1, 96 p., pt. 2, 88 p. (p. 97-184).

Incomplete.

An anthology of Sanskrit poems by different writers with an account of the author by himself in the beginning.

In the introduction to Abhinanda's Rāmācarita, Baroda, Oriental Institute, 1930, K. S. Rāmaswāmī Śāstrī Śiromaṇi states that Śrīdharadāsa, the author of Saduktikarṇāmṛta was the son of Vaṭudāsa, a contemporary of king Lakṣmaṇa Sena of Bengal, and that most of the verses quoted therein were the compositions of authors who flourished in Bengal (p. vii)

In 'Bāṅgālā sāhityer itihās', v. 1, 2nd ed., 1948, Dr. Sukumār Sen discusses the work and states that it contains names and compositions of more than 80 Bengali poets (p. 25-28), and that a number of hitherto unknown verses of Jayadeva have been collected in this work (p. 30).

[1589] 180. Nc. 91. 85.

RĀY, SATIŚCANDRA

Nimānanda Dāser 'Pada-rasa-sār'. (In Uttarvaṅga sāhitya-saṁmilan, saptam adhivēṣaṇ kāryya vivaraṇ, Pābna, 1321 B.S., 1914 A.D., p. 185-212.)

Discusses the work and states that a number of hitherto unknown padas of Vidyāpati, Caṇḍīdās and others have been found in it.

[1590] 182. Mc. 911. 13.

Nimānanda Dāser Padarasa-sār. (In Sāhitya Pariṣat Patrikā, pt. 21, 1321 B.S., 1914 A.D., p. 1-20.)

Points out the excellence of the anthology containing 2700 padas composed by Vidyāpati, Caṇḍīdās and others.

[1591] 182. Qb. 894. 21.

MITRA, ŚIVRATAN

Padāvalī Sāhitya. (In Mānasī, 1321-22 B.S., 1914-15 A.D., pt. 1, p. 140-144, bibl.)

Discusses some anthologies including Padakalpataru, Padāmṛtasamudra, Padakapalikā, Padasamudra, etc. as also the importance of Padāvalī literature.

[1592] 182. Qb. 909. 59.

Padakalpataru ; ed. by Satiścandra Ray. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1322-38 B.S., 1915-31 A.D. 5 pts. 24 × 18. Rs. 7-12-0.

pt. 1. x, 408 p., notes, variant readings, commentary.

A collection of padas including some of Caṇḍīdās, Vaṇu Caṇḍīdās, Vidyāpati and songs of Jayadeva.

pt. 2. vii, 456p., notes, variant readings, explanations, commentary.

A collection of padas including some of Dviya Caṇḍīdās, Vidyāpati, Caṇḍīdās and songs of Jayadeva.

pt. 3. v, 332 p., notes, variant readings, explanations, commentary.

A collection of padas including some of Vidyāpati and songs of Jayadeva.

pt. 4. vi, 268 p., notes, variant readings, explanations, commentary.

A collection of padas including some songs of Jayadeva.

pt. 5. xi, 57, 255, 118 p., port., append., indexes.

Contains an account of some pada writers and discussion on some printed works and mss. utilized in the present work besides a discussion on the language and grammar, etc., of the padas, and on the Caṇḍīdās problem (p. 88-107).

Stated to contain more than 3000 padas originally collected by Vaiṣṇavdās, besides about 1000 padas collected by the present editor.

Vaiṣṇavadās's work is stated to bear the same title with the alternative title *Gītakaḥpataru*.

An earlier edition of the work, ed. by the same editor, was pub. in Calcutta by Indian Publication Society, 1304 B.S., 1897 A.D. [1593]

Bāṅgālār gītikavitā. (*In* Gṛhastha, 1323 B.S., 1916 A.D., p. 305-329.)

Discusses the trend of Vaiṣṇav lyric poetry and states that Bengali lyric poetry fully developed at the time of Caṇḍidās.

[1594] 182. Qb. 909. 34.

DĀŚ, CITTARAŚJAN

Bāṅgālār gītikavitā. (*In* Nārāyaṇ, 1323-24 B.S., 1916-17 A.D., pt. 1, p. 116-151; 1324-25 B.S., 1917-18 A.D., pt. 1, p. 5-34.)

Discusses Vaiṣṇav lyric poetry.

[1595] 182. Qb. 914. 5.

GRIERSON, Sir GEORGE A.

The popular literature of Northern India. (*In* Bulletin of the School of Oriental Studies, London Institution, v. 1, pt. 3, 1917-20, p. 87-122, bibl.)

Holds that belonging to the same group of Bihārī poets as Vidyāpati, was Umāpati, whose Sanskrit play 'Pārijāta Haraṇa' resembles, 'in construction', 'one of our English operas, the conversation being written in prose. But through it are interspersed numerous songs ...' (p. 104).

Dr. Sukumār Sen holds that the drama written in Sankrit-Prakrit contains 21 songs in old Maithilī following the padāvalī of Jayadeva the method of which is continued in the padas of Vidyāpati and in the Vrajabuli padas of Bengal—Bāṅgālā sāhityer itihās, 2nd ed., v. 1, 1948, p. 78-79.

[1596] PP 1014.

Aprakāśita padaratnāvalī; ed. by Satīś candra Rāy. Calcutta, Kamalā Printing Works, 1920. lxxviii, 249 p., glossary, indexes. 23 5×15. Rs. 2.

A number of old mss. is stated to have been utilised.

Contains padas of Vidyāpati, Caṇḍidās and of a number of other poets, besides discussion on some pada writers and works in the introd.

[1597] 182. Nb. 920. 8.

MITRA, KHAGENDRANĀTH

Vaiṣṇav padāvalī. (*In* Sāhitya Pariṣat Patrikā, pt. 27, 1327 B.S., 1920 A.D., p. 173-192, bibl.)

Attempts to show that the Vaiṣṇav Sahajiyā cult is not indebted to the Buddhist Caryāpadas.

[1598] 182. Qb. 894. 27.

Vaiṣṇav padāvalī. (*In* Mānasī o Marmavāṇī, 1327-28 B.S., 1920-23 A.D., pt. 1, p. 113-120, 213-220, note, bibl.)

Discusses a few padas of some poets including Caṇḍidās, Vidyāpati, as also a Caryā of Bhusu-kupāda and a few lines from Gītagovinda.

[1599] 182. Qb. 909. 71.

Deathless ditties from Chandidas and other Bengali poets; tr. by Atul Chandra Ghosh. Calcutta, M. C. Sarkar & Sons, 1921. iii, 48 p. 16×12.5. Re. 1.

Versification in English of a collection of poems of Caṇḍidās, Vidyāpati and some later poets including Ravīndranāth.

[1600] 174. E. 879.

Mahājani kīrttan-padāvalī; ed. by Kālīmohan Vidyāratna. Calcutta, Bengal Library, 1329 B.S., 1922 A.D. ii, 336 p., plate, glossary, tr. 21×13. Rs. 2.

A collection of padas of Vidyāpati and Caṇḍidās and others, besides Gītagovinda together with tr. in prose form.

[1601] 182. Nc. 922. 13.

Vaishnava lyrics ; done into English verse by Surendranath Kumar, Nandalal Datta and John Alexander Chapman. London, Oxford University Press, 1923. x, 53 p., glossary. 19.5×13.5.

An English rendering of 48 padas including some of Vidyapati.

[1602] 178. C. 737.

Kṣanadā-gītacintāmani ; comp. by Viśvanāth Cakravartti ; rev. by Rādhānāth Kābāsī. Calcutta, Mitra press, 1331 B.S., 1924 A.D. xxv, 247 p., index, bibl. 17 5×10.5 As. /5/.

Rādhānāth Kābāsī gives an account of the compiler and holds that in his later life Viśvanāth assumed the name Harivallabh or Vallabh in the colophons.

An anthology of padas of Vidyapati, Vidyavallabh, Harivallabh, Vallabh, and others, besides songs from Jayadeva's Gītāgovinda.

[1603] 758. 1. 04019/C.U.

Vaiṣṇav-gītāñjali ; ed. by Dakṣiṇārañjan Ghoṣ. Calcutta, Kuntalin Press, 1331 B.S., 1924 A.D. xcvi, 480 p., indexes, plates, bibl. 23.5×15.5. Rs. 5/8/.

A collection of poems of a number of poets including Jayadeva, Vidyapati, Caṇḍidās and later writers, besides a discussion on Vaiṣṇav theology in the introd.

[1604] 182. Nb. 924.9.

BANERJI, A., *Śāstri*

Vaishnava lyrics done into English verse by Surendranath Kumar, Nandalal Datta, and John Alexander Chapman. (*In Journal of the Bihar and Orissa Research Society*, v. 12, pt. 2, 1926, p. 312-315.)

Notices the work pub. by Oxford University Press, London, 1923.

[1605] PP. 1765.

Padaratnākara ; ed. by Lālmohan Dās, Dacca, the editor, 1333-39 B.S., 1926-32 A.D. 2v. 18×12. Rs. 4/8/-.

v. 1. xi, 362 p. ; v. 2. vi, 400 p., notes, glossary.

A collection of padas of Jayadeva, Vidyapati, Caṇḍidās and others together with the names of rāgas and tālas for singing.

[1606] 182. Nc. 926. 83(1).

Samkīrttanāmṛta, comp. by Dinabandhudās ; ed. by Amūlyacaran Vidyābhūṣan. Calcutta, Vaṅgīya Sāhitya Pariṣat 1336 B.S. (1929 A.D.) xii, 170 p., index, bibl. 25×19. As.-12-.

The ms. was copied in 1693 S.E., 1771 A. D.

An anthology of padas including a few of Vidyapati, besides two songs of Jayadeva.

The editor points out that the work was noticed by Tārāprasanna Bhaṭṭācāryya in Nārāyan, 1325-26 B.S. 1918-19 A.D. pt. 2, p. 457-465 raising the Caṇḍidās problem.

[1607] 826. 1. 0357. Presidency College.

RĀMGOPĀLDAS

Rādhākṛṣṇarasakalpavallī ; ed. by Harekrṣṇa Mukhopādhyāy. (*In Sāhitya Pariṣat Patrikā*, pt. 37, 1337 B.S., 1930 A.D., p. 99-124, bibl.)

Harekrṣṇa Mukhopādhyāy notices a ms. on rhetoric containing padas of different poets including Varu Caṇḍidās and Vidyapati and holds that some of Kavirañjan's padas go by the name of Vidyapati and that a pada which goes by the name of Caṇḍidās is found to bear the name of Rāmgopāldās, who is also known as Gopāldās.

[1608] 182. Qb. 894. 37.

Padāmṛtamādhuri; ed. by Navadvīpacandra Vrajavāsī and Khagendranāth Mitra. Calcutta, Mānasī Press, 1931-42. 4 v. 17.5×11.5. Rs. 10/-.

Mahājana padāvalī together with the commentary, Mādhuri—t. p.

v. 1. lxxxix, 608 p., plates, notes, glossary, indexes.

Contains discussion on Jayadeva, Vidyāpati, Caṇḍīdās and others, besides Kīrttan songs and music?

An anthology of poems including a few padas of Vidyāpati and of Caṇḍīdās.

v. 2. 2nd ed., 1360 B.S. li, 720 p., plates, glossary, notes, index, append.

An anthology of padas including some of Vidyāpati and Caṇḍīdās, besides a few songs from Gītagovinda with a discussion on tāla in the append.

v. 3. 1937. lxxxiii, 1-718 p., plates, indexes, notes, glossary.

Contains discussion on padas in the preface.

An anthology of padas.

v. 4. lxxxviii, 528 p., notes, glossary.

Contains notes on pada writers including Caṇḍīdās and Vidyāpati.

An anthology of padas including a few of Vidyāpati and a song from Gītagovinda.

[1609] 182. Nc. 931 9(1-4).

ŚRĪDHARA DĀSA

Saduktikarnāmṛtam; ed. by Rāmāvatāra Śarmā and Har Dutt Sharmā. Lahore, Punjab Sanskrit Book Depot, 1933. cli, 370 p., index. 21×13. Rs. 10/12/-.

Punjab Oriental Series, no. 15.

The author gives an account of himself in the beginning and in the end.

An anthology of Sanskrit poems.

[1610] I. C.X.A. 31.

Gaurpada-taraṅgiṇī, 2nd ed.; comp. by Jagabandhu Bhadra; ed. by Mṛṇālkānti Ghoṣ. Calcutta, Vaṅgīya Sāhitya Pariṣat, 1341 B.S., 1934 A.D. cccxii, 374 p., notes, glossary, variant readings, indexes, appends., bibl. 24×18. Rs. 4/8/-.

1st pub. in 1902, by Jagabandhu Bhadra.

The introduction contains short accounts of Jayadeva, Caṇḍīdās and Vidyāpati, besides discussion on Caṇḍīdās problem, and on Caṇḍīdās and Vidyāpati.

A collection of padas of various poets including a few of Caṇḍīdās and Vidyāpati, besides some on the poets as also one on the meeting between the two and a few songs from Gītagovinda.

The work is basically on Caitanya.

[1611]

182. Jb. 934.5.

Vidyāpati, Caṇḍīdās o anyānya mahājan gītikā; ed. by Cārucandra Vandyopādhyāy. Calcutta, Dev Sāhitya Kuṭīr, 1935. viii, 327 p., illus., notes, glossary, indexes, bibl. 22.5×15. Rs. 2/-.

Contains, at the end of the work, short accounts of the poets and, in the preface, a short discussion on the development of padāvalī.

A collection of padas.

[1612]

182. Nb. 935.2.

Kīrttan padāvalī; ed. by Sudhīrcandra Rāy and Aparnā Devī. Calcutta, Rañjan Publishing House, 1345 B.S., 1938 A.D., cviii, 434+50 p., note, indexes, bibl. 18×12. Rs. 3/-.

Introd. contains discussion on the padas, music, kīrttan songs, dancing, etc., besides the development of padāvalī.

A collection of padas, including the songs of Jayadeva, Caṇḍīdās and others, under five sections.

[1613]

182. Nc. 938.9.

SEN, VIṆĀ

Vaiṣṇav sāhitye Śrīrādhā. (*In* Śrībhārati, 1347 B.S., 1940 A.D., p. 247-278, 345-348.)

Discusses some padas of Caṇḍīdās and Vidyāpati in this connection.

[1614] 182. Qc. 938.1.

Padaratnamālā, 4th ed.; ed. by Harilāl Caṭṭopādhyāy. Butunī (Dacca), the editor, 1348 B.S., 1941 A.D. xxxiv, 470 p., rhetorical definitions, notes, index, append., bibl. 17 5×12.

1st pub. in 1323 B.S., 1916 A.D.

A collection of padas including some of Caṇḍīdās and Vidyāpati.

[1615] 182. Jc. 942.3.

CAṬṬOPĀDHYĀY, SUNĪTIKUMĀR

‘Saduktikarnāmṛta’ o Vāṅgālā kāvya-sāhityer aitihāsik paṭabhūmikā. (*In* Viśvabhārati patrikā, Śrāvan-Āśvin, 1350 B.S., 1943 A.D., p. 23-37, bibl., list of poets.)

Discusses the importance of some anthologies including Saduktikarnāmṛta (1206 A.D.) and holds that the compilation of such works was started in Bengal.

Also discusses some later poets and their works.

[1616]

Śrī Jayadeva kavi (*In* Bhārat-varṣa, 1350-51 B. S., 1943-44 A. D., pt. 1, p. 137-144.)

Points out that Saduktikarnāmṛta contains a collection of poems of the different poets, including a number of poems of Jayadeva.

[1617]

Vaiṣṇav padāvalī (selection), 3rd. rev. and enlarged ed.; ed. by Dīnēscandra Sen and Khagendranāth Mitra. Calcutta, University of Calcutta, 1945. xxiii, 92 p., notes, glossary. 24×15.

A collection of padas of Caṇḍīdās, Vidyāpati and others besides discussion on Vidyāpati, Sahajiyā theory, Narahari Sarkār, etc., in the preface.

[1618] 182. Nb. 945.2.

MITRA, KHAGENDRANĀTH

Kīrtan. Calcutta. Viśvabhārati Granthālay, 1352 B.S., 1945 A.D., 59 p., bibl. 18×12. As 8/-.

Explains and discusses kīrtan from different aspects maintaining that it comes down from the time of Jayadeva, though it cannot be said if he got any inspiration from some earlier songs or padāvalī.

[1619] 182. Gc. 945.4.

MUKHOPĀDHYĀY, HAREKRṢṆA

Padāvalī-paricay. Calcutta, Gurudās Caṭṭopādhyāy and sons, 1359 B.S., 1952 A.D. xvii, 218 p. 18×12. Rs. 3/-.

Dr. Sunītikumār Caṭṭopādhyāy holds that the book will be considered indispensable for a complete acquaintance with the padāvalī literature—preface.

Discusses the different aspects of padāvalī literature, as also music and dancing in connection with kīrtan, besides metres of some verses in Caryāpada, Prākṛtapaiṅgala, etc.,

[1620] 182. Mc. 952. 11.

VANDYOPĀDHYĀY, KANAK

Vaiṣṇav sāhitye abhisār sambandhiya pad. (*In* Sandīpan, 1359 B.S., 1952 A.D., no. 1, p. 1-3.)

Discusses a few lines of Vidyāpati, Caṇḍīdās, Govindadās and Jñānadās.

[1621]

Kīrtan padāvalī, 4th ed.; ed. by Kālīmohan Vidyāratna. Calcutta, Tārācād Dās & sons, 1360 B.S., 1953 A.D. ix, 388 p., notes, glossary, tr. 22×13.5. Rs. 4/-.

Contains Gītāgovinda with tr. in prose form, as also a collection of padas of Vidyāpati, Caṇḍīdās of Nānnur, and others, besides short accounts of the poets.

1st publ. by Bengal Library in 1329 B.S., 1922 A.D., Rs. 2/-.

[1622] 182. Nc. 953. 15.

RĀY, KĀLIDĀS

Padāvalī-sāhityer bhūmikā. (In Vaṅgaśrī, 1360-61 B.S., 1953-54 A.D., pt. 2, p. 501-512, note, bibl.)

Traces the origin of Bengli poetry and refers to Gāthāsaptasāti, Prākṛtapaiṅgala, Caryāpadas, Gītāgovinda, Śrīkṛṣṇakīrttan, etc., and Dhruvapada, Vrajabulī, etc., besides Jayadeva, Vaṛu Caṇḍīdās, Vidyāpati, Mālādhara Vasu and others.

[1622A]

SEN, TRIPURĀŚAṆKAR

Ṣoṛaś sataker padāvalī sāhitya. Calcutta, Praphulla Kumud Library, 1361 B.S., 1954 A.D. v. 167 p., bibl. 18×12. Rs. 2/12/-.

Ref. p.85-106.

Discusses Śrīkṛṣṇakīrttan, some padas of Vidyāpati and Mālādhara Vasu's Śrī Kṛṣṇavijay.

[1623] B891. 4409/Se 404.

RĀY, KĀLIDĀS

Padāvalī-sāhitya. Calcutta, University of Calcutta, 1955. v. 166 p. 24.5 x 15.5 Rs. 6/-.

Lilā lectures—1947.

Discusses the different topics of Vaiṣṇava padāvalī literature maintaining that Jayadeva is the preceptor of the pada writers, and that Vidyāpati has the same position with poets of Bengal.

Also discusses Caryāpada, Vrajabulī and some source materials in Sanskrit.

Further states that Rādhā-viraha in Śrīkṛṣṇa-kīrttan of Vaṛu Caṇḍīdās may be said to be the beginning of pada composition in Bengal, though Kṛṣṇa of Kṛṣṇa-kīrttan is not the same person as Kṛṣṇa of the Padāvalī.

[1624] B891.44109/R213031 p.

Kāvyaivitān ; ed. by Pramathanāth Viśī and Tārāpada Mukhopādhyāy. Calcutta, Bengal Publishers, 1363 B.S., 1956 A.D., xlvii, 458 p., index, bibl. 21.5×13. Rs. 10/-.

An anthology of Bengali lyric poetry containing the poems of Vaṛu Caṇḍīdās Vidyāpati, Caṇḍīdās and later writers

[1625] R/B891. 44108/B541 k.

DATTA, GOPEŚCANDRA

Vaiṣṇava kavir kāvyalok. (In Bhāratvarṣa, 1364-65 B.S., 1957-58 A.D., pt. 1, p. 182-184.)

Discusses the world of imagination of the Vaiṣṇava poets and refers to some lines of Vidyāpati, Caṇḍīdās and Govindadās.

[1626]

PRAJÑĀNĀNANDA, Svāmī

Padāvalī kīrttaner itihās. (In Samakālīn, Vaiśākh, 1365 B.S., 1958 A.D., p. 25-29.)

Discusses the meanings of 'pada' 'padāvalī' and 'kīrttan.'

[1627]

YĀTRĀ O NĀṬAK

WILSON, HORACE HAYMAN

Select specimens of the theatre of the Hindus translated from the original Sanskrit, 3rd ed. London, Trübner, 1871. 2 v. 21.5×13.5.

v. 1. lxxi, 384 p., notes, bibl.

Refers to yātrās of Bengal maintaining, '... the dramatic pieces... which existed sometimes apparently in the vernacular dialects, may have been more numerous and popular, and were more, strictly speaking, national. Traces of these are still observable in the dramatised stories of the *Bhāṇrs* or professional buffoons, in the *Jātrās* of the Bengalis...' (preface, p. xv).

v. 2. iv, 415 p., notes, append., bibl.

[1628] 175.E.55.

CHAṬṬOPĀDHYĀYA, NISHIKĀNTA

The yātrās : or, the popular dramas of Bengal. London, Trübner, 1882. 50 p., notes, bibl. 21×13.

Discusses yātrā, its special features, growth and development maintaining, 'That the Indian drama, like all other dramas, had its origin, in cult, that it has passed through three distinct stages, of which the first was that of the *Granthikas* or the *Kathakas*, the second that of the yātrās, and the third that of the Nāṭakas or veritable dramas' (p. 47).

[1629] 174. C. 69(2).

MACDONELL, ARTHUR A.

A history of Sanskrit literature. London, William Heinemann. 1913. v, 472 p., append., biographical notes, index, bibl. 19.5×12.5.

1st. ed. 1900.

"The transitional stage between pure lyric and pure drama is represented by the Gitagovinda, or 'Cowherd Song', a lyric drama, which, though dating from the twelfth century, is the earliest literary specimen of the primitive type of play that still survives in Bengal and must have preceded the regular dramas. It is probable that he (Jayadeva) took as his model popular plays representing incidents from the life of Krishna, as the modern yātrās in Bengal still do..." (p. 344-345.)

Also interprets the word 'Govinda' as 'herdsman' (p. 344).

[1630] 175. H. 17.

SHASTRI, HARAPRASAD

Contributions of Bengal to Hindu civilization. (*In Journal of the Bihar and Orissa Research Society*, v. 5., pt. 3, 1919, p. 305-324.)

Deals with theatre (p. 320-324) and holds, 'It reflects no small glory upon Bengal that 200 years before Christ she could boast of a method of dramatic representation, which was her own' (p.324).

[1631] PP 1765.

SASTRI, HARAPRASAD

Magadhan literature, Patna, Patna University, 1923. i, 133, bibl. 23.5×15.

'Being a course of six lectures delivered at Patna University in December, 1920 and April, 1921'.

In describing the development of the literature of Magadha the author observes that dramas were originally written in a mixed language which is neither Sanskrit nor Vernacular but a mixture of both and refers to Dandin's *Kāvyādarśa* which mentions four varieties of languages namely, Saṃskṛta, Prākṛta, Apabhraṃśa and Miśra and points out the use of Miśra in dramas (p. 20.)

[1632] 175. H. 79.

DE, SUSHIL KUMAR

Treatment of love in Sanskrit Literature. Calcutta, Sajanikānta Dās, 1929. i, 87p. 23.5×15. Re. 1/-.

Holds that Gitagovinda is cast in a semi-dramatic form and modelled perhaps on the popular Kṛṣṇayātrā in its choral and melodramatic peculiarities (p. 56).

[1633] 175. H. 291.

BAGCI, PRABODHCANDRA

Nepāle bhāṣā-nāṭak. (*In* Sāhitya Pariṣat Patrikā, pt. 36, 1336 B.S., 1929 A.D., p. 170-183, bibl.)

Discusses some dramas and the periods of their composition stating that from the 15th century the language of the literature of Nepal was sometimes similar to old Maithili and sometimes like old Bengali, and that there was not much difference between the two.

Also refers to Varṇana-ratnākara, written in spoken dialect.

Followed by a discussion, Nepāle bhāṣā-nāṭak sambandhe mantavya by Sunītikumār Caṭṭopādhyāy (p. 184.)

[1634] 182. Qb. 894. 36.

SĀGARANANDIN

The Nāṭakalakṣaṇaratnakośa, v. 1, text; ed. by Miles Dillon. London, Oxford University Press, 1937. xv, 147p., notes, tr., indexes. 25 × 16. Rs. 15/-.

Gives tr. in Sanskrit of the Prākṛta passages.

In the introduction the ed. holds that the Ratnakośa may be as early as the thirteenth century, and that its scope is limited to the technique of the stage.

Dr. Sukumār Sen in his Bāṅgālā sāhityer itihās, v. 1, 2nd ed., 1948, refers to this work and points out that the present work contains references to a number of works based on the Rāmāyana, Mahābhārata, etc., and written by Bengali writers (p. 21).

He also holds that the Vīthi form of drama, as referred to in the work, is similar to Kṛṣṇakīrtan (p. 170).

[1635] I.C./X. D(1). 4.

GODE, P. K.

Date of Nāṭakalakṣaṇaratnakosa of Sāgaranandin—before A.D. 1431. (*In* Annals of the Bhandarkar Oriental Research Institute, v. 19, 1938-39, p. 280-288, notes, bibl.)

Fixes A.D. 1431 as one terminus to the date of the work (p. 286), and suggests that it 'may be as early as the thirteenth century...' (p. 287).

[1636] PP 1939.

KAVI, M. RAMKRISHNA

Date of Sāgaranandin. (*In* New Indian Antiquary, v. 2, 1939-40, p. 412-419, notes, bibl.)

Maintains, 'Sarvānanda (1153 A.D.) quotes from Nāṭakaratnakośa' (p. 414) and 'Nānya-deva' whose lower date according to Gayā Insc. is 1080, mentions Ratnakośa twice on dēśi gīta...' (p. 418).

Also discusses the work and the author.

[1637] PP 3083.

DASGUPTA, S. N. and DE, S. K.

A history of Sanskrit literature—classical period. v. 1. Calcutta, University of Calcutta, 1947.

cxxxii, 833p., notes, editor's notes, index, bibl.

Dr S. K. De maintains that Gitagovinda is cast in a semi-dramatic mould and modelled perhaps on the prototype of the popular Kṛṣṇa yātrā in its musical and melodramatic peculiarities (p.393).

[1638] 891. 209/D 26.

VASU, MANMATHAMOHAN

Bāṅlā nāṭaker utpatti o kramavikāś. Calcutta, University of Calcutta, 1948. xii, 266 p., bibl. 21 × 12 5.

Traces the development of drama literature from dancing, festival and from Pālā songs, and refers to Ādya Gambhīrā, Pālā songs and old Chaṛā songs, etc., for the reconstruction of the history of drama literature.

Also holds that Śiva festival was changed into Dharma festival, and that most of the old festivals sprang from Sūrya festival.

[1639] I.C./B891-44209/V44931v.

Kṛttivās Paṇḍit

Ati vṛhat saptakāṇḍa Rāmāyaṇ.
Calcutta, Vinodvihārī Śil, 1285
B. S., 1878 A. D. vii, 448p.,
illus. 24 × 14·5. Rs. 2.

By the great sage Vālmiki in
Sanskrit which has been rendered
in Payār and other metres by
Paṇḍit Kṛttivās mahānubhav—
t. p.

[1652] 182. Jb. 878. 1.

Pratimūrti sahit ativṛhat Rāmāyaṇ
saptakāṇḍa ; rev. by Bhajahari
Tarkavācaspati. Calcutta, Śil
Yantra (Press), 1286 B. S.,
1879 A. D. v, 472 p., plates.
23 × 14·5. Rs. 1/8/-.

By the great sage Vālmiki in
Sanskrit, which has been render-
ed in the dialect by Kṛttivās
Paṇḍit in Payār and other meters
— t. p.

[1653] 182. Jb. 879. 3.

Vṛhat saptakāṇḍa Rāmāyaṇ.
Calcutta, Umeścandra Bhaṭṭā-
cāryya, 1287 B. S., 1880 A. D.
vii, 432 p. 24 × 15.

Composed by Kṛttivās Paṇḍit
mahānubhav in Payār and other
meters from the original Sanskrit
by the great sage Vālmiki—
t. p.

[1654] 182. Jb. 880. 4.

Sacitra sulabh Rāmāyaṇ ; ed. and
rev. by Durgācaraṇ Gupta.
Calcutta, Gupta Press, 1289 B. S.
1882 A. D. viii, 439 p., illus.
21 × 12·5. As. -/8/-.

In the preface the ed. holds that
the present edition containing new
readings is different from the
bigger editions, published by the
Gupta Press, comprising the old
form and style.

[1655] 182. Jc. 882. 2.

Vṛhat saptakāṇḍa Rāmāyaṇ.
Calcutta, Haridās Ghoṣ, 1296 B.S.,
1889 A. D. viii, 508p., illus. 23·5
× 14·5.

[1656] 182. Jb. 889. 7.

Kṛttivās o Kāśīdās. (*In Bhārati o*
Bālak, 1296 B. S., 1889 A. D.,
p. 391-398.)

States that Kṛttivās's Rāmāyaṇ
is not an exact translation of
Vālmiki's work and that Kāśī-
rām is possibly responsible for
altering the forms of some stories
in his own work.

[1657] 182. Qb. 878. 13.

Kṛttivās Paṇḍit

Pratimūrti sahit vṛhat saptakāṇḍa
Rāmāyaṇ. Calcutta, Dīna-
nāth Datta, 1296 B. S., 1889 A. D.
vii, 616 p., illus. 24·5 × 15.

Rendered in payār and other
metres by Kṛttivās Paṇḍit
mahānubhav from Sanskrit by
the great sage Vālmiki—t. p.

[1658] 182. Jb. 889. 1.

JACOBI, HERMANN GEORG

Das Ramayana. Geschichte und
Inhalt, nebst Concordanz der
gedruckten Recensionen, etc.,
Bonn, 1893. v, i, 256 p.

George A. Grierson refers
to this work in Journal of the
Royal Asiatic Society of Great
Britain and Ireland for 1922,
p. 135.

[1658A]

Viśvakoṣ, v. 4 ; ed. by Nagendranāth
Vasu. Calcutta, 1300 B. S.,
1893 A. D.

Ref : p. 402-403.

Discusses some places mentioned
in the Rāmāyaṇ, as also the
genealogy of Kṛttivās, and states
that he was living between 1415
and 1430 A. D.

[1659] B 030/V 829 (4).

— v. 18, ed. by Nagendranāth Vasu.
Calcutta, B. S. 1314, 1907 A. D.
Ref : p. 84-86.

Quotes the self-account of Kṛttivās
and holds that the poet was born
at Phuliyā in 1440 A. D., or near
about that time.

[1660] B 030/V 829 (18).

CATTOPĀDHYĀY, AGHORNĀTH

Mahākavi Kṛttivās. (*In Sādhana*, 1300-01 B. S., 1893-94 A. D., p. 185-193, notes.)

Discusses the time of the poet and suggests that he composed Rāmāyaṇ possibly in 1480 S. E., 1558 A. D.

[1661] 182. Qc. 891. 5.

CAKRAVARTTĪ, ŚĪTALCANDRA

Kṛttivās. (*In Janmabhūmi*, 1300-01 B. S., 1893-94 A. D., p. 218-219.)

Explains rhapsody and holds that Kṛttivās followed the method of rhapsody in his composition and commenced pācālī literature in Bengali.

[1661A] 182. Qb. 891. 5.

DATTA, HIRENDRANĀTH

Kṛttivās. (*In Sāhitya Pariṣat Patrikā*, pt. 1, 1301 B. S., 1894 A. D., p. 65-80, notes, append.)

Discusses the poet and his Rāmāyaṇ, and points out the modifications which have crept into the mss. and printed editions of the work. Also points out the necessity of collecting the original version of the work

[1662] 182. Qb. 894. 2.

DUTT ROMLSH CHUNDR

The literature of Bengal : a biographical and critical history from the earliest times closing with a review of intellectual progress under British rule in India ; rev. ed. Calcutta, Thacker Spink ; London, Archibald Constable, 1895. vi, 250 p., illus. 17 5 × 11 5. Ref : p. 48-60.

A dissertation on Kṛttivās and his Rāmāyaṇ maintaining that Kṛttivās probably produced his Bengali version of the Rāmāyaṇ about the close of the 15th century and that ' if Kṛttibās fails us as a translator, as a poet and composer he rises in our estimation ' (p. 55).

Also contains discussion on some printed editions of the work (p. 59).

[1663] 175. H. 155.

SEN DINESCANDRA

Kṛttivās. (*In Janmabhūmi*, 1301-02 B. S., 1894-95 A. D., p. 548-552, notes, bibl.)

Discusses the time of Kṛttivās and suggests that the poet went to Gauṛ in 1396 A. D.

[1664] 182. Qb. 891. 6.

VANDYOPĀDHYĀY, PRAPHULLACANDRA

Kṛttivās Paṇḍit. (*In Sāhitya Pariṣat Patrikā*, pt. 4, 1304 B. S., 1897 A. D., p. 117-149, notes, geneal. tables, apend., bibl.)

Discusses the poet, his time and his Rāmāyaṇ, and holds that the poet was born approx. in 1335 A. D.

[1665] 182. Qb. 894. 5.

VASU, NAGENDRANĀTH

Kṛttivās sambandhe mantavya (*In Sāhitya Pariṣat Patrikā* pt. 4, 1304 B. S., 1897 A. D. p. 150-157.)

Holds that the poet was possibly living between 1408 and 1420 A. D. and that his Rāmāyaṇ was composed about 500 years ago.

[1666] 182. Qb. 894. 5

KRITTIVĀS PAṆḌIT

Rāmāyaṇ, Ayodhyākāṇḍa ; ed. by Hirendranāth Datta. Calcutta, Vangīya Sāhitya Pariṣat, 1307 B. S., 1900 A. D. vi, 33p., glossary. 22 × 13 5. As. -/4/-.

The ed. holds that the ms. of the present work was copied in 1009 B. S., 1602 A. D., and that it contains many obsolete words.

Also holds that Kṛttivās was alive at least 450 years ago and that when his Rāmāyaṇ was printed, in 1802, a reliable ms. was not utilized and that it was modified when printed at Vātālā later on, thus making a version different from the original work.

In an article, entitled *Kṛttivās*, he further points out some fundamental changes which *Kṛttivās's* *Rāmāyaṇ* has been subjected to by the copyists and presses—*Sāhitya Pariṣat Patrikā*, pt. 1, 1301 B. S., 1894 A. D., p. 65-80.

Dr. Dīneścandra Sen maintains that changes were made by many later poets of the different periods though *Kṛttivās's* original work may be traced in the book even now—*Vaṅga bhāṣā o sāhitya*, 8th ed., 1356 B. S., 1949 A. D., p. 281.

[1667] 182. Jc. 900. 12.

SEN, DĪNEŚCANDRA

Vālmiki o Kṛttivās. (*In Vangadarśan*, 1309 B. S., 1902 A. D., p. 546-553-)

Holds that the work of *Kṛttivās* though responsive to the taste of the people of his time is independent of *Vālmiki*.

[1668] 182. Qb. 873. 14.

KṚTTIVĀS PAṆḌIT

Rāmāyaṇ, Uttarakāṇḍa ; ed. by Hīrendranāth Datta. Calcutta, Vaṅgiya Sāhitya Pariṣat Kāryālay, 1310 B. S. (1903 A. D.) x, 298 p., variant readings, glossary. 21 × 13. Re. 1.

The ed. holds that three mss., one of which bearing the date 1009 B. S., 1602 A. D., have been utilized.

Also points out the Śaiva influence in the present kāṇḍa, besides the genealogy of the Āguris of Burdwan.

The book contains many obsolete words.

[1669] 182. Jc. 903. 12.

CAKRAVARTTĪ, MADHUSŪDAN

Vaṅge durgotsav. (*In Janmabhūmi*, 1310-11 B. S., 1903-04 A. D., p. 99-107.)

Discusses *akāśbodhan* in *Kṛttivās's* *Rāmāyaṇ*.

[1670] 182. Qb. 891. 13

MUKHOPĀDHYĀY, HARIMOHAN

Vaṅgabhāṣār lekhaḥ. Calcutta, Vangavāsi Kāryālay, 1311 B. S., 1904 A. D. xiii, 1008 p., geneal. table, facsim., bibl.

Ref : p. 140-148.

A short account of *Kṛttivās* with quotations from the *Rāmāyaṇ* to show some discrepancies in a few editions and mss. of the work.

Also contains examples of *Māl-jhāp* metre from the work.

[1671] I. C./B 928/M. 89614 v.

KṚTTIVĀS PAṆḌIT

Rāmās. (*In Sāhitya Pariṣat Patrikā*, pt. 11, 1311 B. S., 1904 A. D., p. 125-126, note.)

Contains a passage from the *Rāmāyaṇ* with a note that the language is a mixture of Hindi and Bengali, and that the ms. was copied 275 years ago.

[1672] 182. Qb. 894. 12.

Rāmāyaṇ. Calcutta, Vangavāsi Electro-Machine Press, 1313 B. S., 1906 A. D. xxii, 499p. 21. 5 × 13.

4th ed. of the work pub. in 1332 B. S., 1925 A. D.

Besides an account of the poet together with his genealogy, the difference in the treatment of the subject by *Vālmiki* and *Kṛttivās* as also the modifications of *Kṛttivās's* work in later times have been discussed in the introduction.

[1673] 182. Jc. 906. 10.

Rāmāyaṇ ; ed. by Yogīndranāth Vasu. Calcutta, Bhattachāryya & Sons, 1314 B. S., 1907 A. D. xvii, 227 p., note, plates, append., glossary. 27 × 17.5.

The ed. holds that the present book is an abridged and rev. edition and that one picture in the book has been drawn by Nandalāl Vasu, that some have been drawn under the guidance of Avānīndranāth Tagore, and that *Sāhitya Pariṣat's* edition of the *Rāmāyaṇ* has been utilized in preparing a glossary.

Ravindranāth Thākur (Tagore) records his appreciation in the preface.

[1674] 182. Jb. 907. 1.

VASU, YOGĪNDRANĀTH

Kṛttivāskathā. (*In* Sāhitya-saṃhitā, 1314 B. S., 1907 A. D., p. 158-270.)

A short discussion on the poet and his Rāmāyaṇ.

[1675] 182. Qb. 900. 37.

KṚTTIVĀS PAṆḌIT

Rāmāyaṇ ; ed. by Subalcandra Mitra. Calcutta, Medical Library, 1908. xvi, 560 p., plates. 23 5 × 15. Rs. 2/-.

In the introd. the editor maintains that Kṛttivās was living 500 years ago.

[1676] 182. Jb. 908. 2.

Sundar citra saha viśuddha sapta-kāṇḍa Rāmāyaṇ. Calcutta, Satīścandra Śil, 1316 B. S., 1909 A. D. vii, 532 p., plates. 23 5 × 14 5. Rs. 2/-.

Rendered in poetry by Kṛttivās Paṇḍit mahānubhav from Sanskrit by the great sage Vālmīki—t. p.

In a note the publisher holds that the present book is based on some old books.

[1677] 182. Jb. 909. 5.

Rāmāyaṇ ; ed. by Rāmānanda Caṭṭopādhyāy. Calcutta Pravāsi Press, 1909. xii, 624 p., illus., append. 22.5 × 17 5.

6th ed. pub. in 1922.

The ed. agrees with Dr. Dīnēś-candra Sen regarding the account of the poet—editor's note.

Append. contains notes on the illus. by some famous artists.

[1678] 182. Jb. 909. 7.

VIŚVĀS, NIŚIKĀNTA

Kṛttivās o Mādhav Kandalīr Rāmāyaṇ. (*In* Uttar-Vaṅga-sāhitya-saṃmūlan, pañcam adhi-veśan, Kāmākhyā, 1318 B. S., 1911 A.D., p. 63-65.)

Refers to the article pub. in the Āṣāṛh and Śrāvaṇ numbers of the Kuśadaha magazine, 1319 B.S., 1912 A.D. and states that both the poets were contemporaries. Also points out the similarity and difference between their Rāmāyaṇs.

[1679] 182. Qc. 913. 11.

RĀY, YOGĒSCANDRA

Kṛttivāser janmaśak. (*In* Sāhitya Parīṣat Patrikā, pt. 18, 1318 B.S., 1911 A.D., p. 23-24.)

Discusses the year of the poet's birth.

[1680] 182. Qb. 894. 18.

VIŚVĀS, NIŚIKĀNTA

Kṛttivās evam Mādhav Kandalīr Rāmāyaṇ-saṃvandhe kayekṭi kathā. (*In* Kuśadaha, 1319 B.S., 1912 A.D., Āṣāḍh & Śrāvaṇ, p. 69-74, 102-104.)

Discusses the two poets and their works.

[1681] 141. 4/V.S.P.

RĀY, YOGĒSCANDRA

Kṛttivāser janmaśak. (*In* Sāhitya Parīṣat Patrikā, pt. 20, 1320 B.S., 1913 A.D., p. 315-17.)

Holds that Kṛttivās was born at night on Sunday, the 29th Māgh, 1354 Śaka, 11th Feb., 1432 A.D.

[1681A] 182. Qb. 894. 20.

KṚTTIVĀS PAṆḌIT

Kṛttivās Rāmāyaṇ. (*In* Vāṅga-sāhitya parīchaya, pt. 1, 1914, p. 486-524, notes, glossary.)

* Kṛttivās born between 1385-1400 A.D.

Contains the poet's 'atma-vivaraṇ' (self-account), as also a discussion on his date of birth and the king, whose court he attended.

Also contains a portion of *Kiṣkindhyākāṇḍa* and a portion of *Laṅkākāṇḍa* from a ms. stated to have been copied 300 years ago.

[1682] I. C./B891. 44/Se5502v.

Rāmāyaṇ; ed. by Candrodāy Vidyāvinod. Calcutta, Hitavādī Pustakālay, 1321 B.S., 1914 A.D. vi, 503 p., plates, glossary. 24.5×16. Rs. 2/-.

The ed. holds that the current *Vaṭṭalā* ed. of the work has been followed.

Also discusses some previous ed. of the work.

[1683] 182. Jb. 914. 3.

Rāmāyaṇ; ed. by Upendranāth Mukhopādhyāy. Calcutta, S. C. Addhya, 1321 B.S., 1914 A.D. xii, 597 p., plates, geneal. table. 23.5×17.5. Rs. 4/-.

The introduction contains a dissertation on the poet, and an account of him as given by himself.

[1684] 182. Jb. 914. 9.

MUKHOPĀDHYĀY, ĀŚUTOṢ

Kṛttivās. Calcutta, Āśutoṣ Mukhopādhyāy, 1322 B.S., 1915 A.D. 32 p. 17.5×11.5.

Presidential address delivered on 22nd Caitra, 1322 B.S., on the erection of a memorial in honour of the poet.

[1685] 182. Cd. 916. 1.

BĀGČĪ, YATĪNDRAMOHAN

Kṛttivās-praśasti. (*In Mānasī o Marmavāṇī*, 1322-23 B.S., 1915-16 A.D., pt. 1, p. 394-395.)

A poem on the poet.

[1686] 182. Qb. 909. 61.

VIDYĀVINOD, RAJANĪKĀNTA

Mahākavi Kṛttivās. (*In Janma-bhūmi*, 1323 B.S., 1916 A.D., p. 343-51, note, geneal. table, bibl.)

Discusses the time of the poet.

[1687] 182. Qb. 891. 24.

SĀNYĀL, DĪNANĀTH

Kṛttivās. (*In Mānasī o Marmavāṇī*, 1325-26 B.S., 1918-19 A.D., pt. 1, p. 256-260.)

Presidential address at the 2nd memorial meeting held at Phuliyā on the 9th Caitra, 1325 B.S., 1918 A.D.

[1688] 182. Qb. 909. 67.

SEN, DINESHCHANDRA

The Bengali Ramayanas. Calcutta, University of Calcutta, 1920. xviii, 305 p., index.

Holds that the separate legends of Rāma and Rāvaṇa, prevalent in this country, were shaped into a connected story by Vālmiki (preface, p. ix-x).

Also holds that Rājā Gaṇeś was the patron of Kṛttivās (preface, p. xi), who was born about the year 1380 A.D. (p. 153).

Further discusses a number of *Rāmāyaṇs* by Bengali writers.

[1689] 175. H. 67.

GRIERSON, GEORGE A.

The Bengali Ramayanas by Dineschandra Sen, pub. by the University of Calcutta, 1920. (*In Journal of the Royal Asiatic Society of Great Britain and Ireland* for 1922, p. 135-139).

Notices the above work maintaining, 'This is the most valuable contribution to the literature on the Rāma-saga which has appeared since Professor Jacobi's work on the Ramayana was published in 1893' (p. 135).

[1690] PP. 3515.

GHOṢ, KALĪNGANĀTH

Kavi Kṛttivās. (*In* Pravāsi, 1332 B.S., 1925 A.D., pt. 2, p. 28-34.)

A short dissertation on the poet and his Rāmāyaṇ.

[1691] 182. Qb. 903. 51.

KṚTTIVĀS PAṆḌIT

Rāmāyaṇ, 2nd ed. Calcutta, Aśutoṣ Dhar, 1333 B.S., 1926 A.D. vi, 628 p., plates. 23×17. Rs. 3/

In a note the publishers maintain that the old Śrīrāmpur ed. has been mainly followed in the present book.

[1692] 182. Jb. 926. 15.

Descriptive catalogue of Bengali Manuscripts, v. 1 ; ed. by Basantarajan Ray and Basantkumar Chatterjee. Calcutta, University of Calcutta, 1926.

In the introduction Basanta Kumār Chatterjee maintains, 'Kṛttivās was alive and popular when Śrī Caitanyadev was born in 1485' and, 'the poet was honoured and encouraged by Rājā Kāṃsanārāyaṇ of Tāhirpur in North Bengal' (p. xii) and, 'The copyist of ms. no. 1717 gives an account of Kṛttivās....' (p. ix).

Also points out the importance of the new elements introduced into the main story of the Rāmāyaṇ by the translators, 'the chief among whom is Kṛttivās' (p. xxiv).

[1693] 182. Rb. 926. 3.

KṚTTIVĀS PAṆḌIT

Rāmāyaṇ ; ed. by Pūrṇacandra De. Calcutta, Chakravartti, Chatterji, 1333 B.S., 1926 A.D. lxxix, 744 p., plates, map, glossary. append., bibl. 24·5×18. Rs. 4.

The introd. contains an account of the poet, his Rāmāyaṇ and other works.

Also contains an article entitled Kṛttivās by Sir Aśutoṣ Mukhopādhyāy.

The append. contains an article entitled Rāmāyaṇer bhūgol-tattva by Surendranāth Majumdar.

[1694] 182. Jb. 926. 4.

Rāmāyaṇ ; ed. by Navakṛṣṇa Bhattācāryya. Calcutta, Gurudās Caṭṭopādhyāy, 1926. xii, 591 p., plates. 23×17. Rs. 3.

[1695] 182. Jb. 926. 3.

KATS, J.

The Ramayana in Indonesia. (*In* Bulletin of the School of Oriental Studies, London Institution, v. 4, 1926-28, p. 579-585, notes, bibl.)

Holds that the story of Rāma is current in Siam, Malay, Java, etc., though different versions of the story may be noticed in the different places.

Further suggests the existence of 'popular versions of the Rāmāyaṇa at the time of Vālmīki and the possibility of the existence of 'a more ancient source' (p. 580).

Also refers to Dr. Dineshchandra Sen's 'The Bengali Ramayanas' regarding the different versions of the Rāmāyaṇa and points out that 'in several Bengali versions Kukuā, daughter of Kaikeyī', is mentioned in connection with the banishment of Sītā whereas 'in the Malay story' Kikēwi Dēwi is the informer' (p. 584.)

[1696] P. P. 1014.

KṚTTIVĀS PAṆḌIT

Viśuddha saptakāṇḍa Kṛttivāsi Rāmāyaṇ. Dacca, Śyāmcāṇḍ Vasāk, 1335 B.S., 1928 A.D. vi-512 p. 23×15. Re. 1/8/-.

[1697] 182. Jb. 928.1.

ABHINANDA

Rāmacarita ; ed. by K. S. Rāmaswāmī Śāstrī. Baroda, Oriental Institute, 1930. xxviii, 467 p., variant readings, index. 24.5×16.5.

Gaekwad's Oriental Series, no. 46.

A Sanskrit work in which the general plot is the same as that found in the *Rāmāyaṇa* of Vālmīki. The poem begins from the middle of the *Kiskindhyākāṇḍa* and ends with the *Yuddhakāṇḍa*.

"... he (Abhinanda, the court-poet of king Devapāla) praises the Goddess Devī or Śakti on the lines of the Tāntriks of Bengal in the 16th Chapter of the *Rāmacarita* ... " p. xv, introd.)

"... there are many instances where the author deliberately differs from the original story in order to add artistic beauty to the poem and to glorify the hero to a far greater extent..." (p. xxv-xxvi, introd.)

Dr. Sukumār Sen refers to this work and holds that an important feature, viz., the glory of the Goddess as is usually described in the *Rāmāyaṇa* story of this State is found in this earliest *Rāmāyaṇa* poem of Bengal—*Bāṅgālā sāhityer itihās*, v.1, 2nd ed., 1948, p. 20.

[1698] 180. Nb. 93.1.

RĀY, YOGEŚCANDRA

Kṛttivāser janmaśak. (*In* *Sāhitya Pariṣat Patrikā*, pt. 40, 1340 B.S., 1933 A.D., p. 13-14.)

Holds that the poet was born on the 16th Māgh, 1320 Śaka, Jan. 12, 1399 A.D.

[1699] 182. Qb. 894. 40.

RĀY, VASANTARAJAN

Kṛttivāser janma-śak. (*In* *Sāhitya Pariṣat Patrikā*, pt. 40, 1340 B.S., 1933 A.D., p. 111-112, bibl.)

Agrees with the former calculation of Yogeścandra Rāy regarding the poet's date of birth, viz., 1354 Śak, 1432 A.D., and points out the similarity of language between *Kṛttivās's* *Rāmāyaṇ* and *Mālādhara Vasu's* *Śrīkṛṣṇavijay*.

[1700] 182. Qb. 894. 40.

DASGUPTA, TAMONASHCHANDRA

Raja Ganesh. (*In* *Journal of the Department of Letters*, v. 23, 1933, notes, geneal. tables, bibl.)

Discusses king Ganesh and his time in connection with *Kṛttivās's* *Rāmāyaṇ*.

[1701] PP 1092.

BHAṬṬASĀLĪ, NALINĪKĀNTA

Kṛttivāser janmaśak. (*In* *Sāhitya Pariṣat Patrikā*, pt. 41, 1341 B.S., 1934 A.D., p. 14-18.)

Holds that the poet was born on the 16th Māgh, 1320 S.E., 1398 A.D. and that he presented himself in the court of king Ganesh.

[1702] 182. Qb. 894. 40.

KṚTTIVĀS PAṆḌIT

Sacitra saptakāṇḍa Kṛttivāsi Rāmāyaṇ ; ed. by Vibhūtibhūṣan Mitra. Calcutta, Sen Brothers, 1934. xx, 527 p., plates. 24×17. Rs. 2-8.

In the preface the editor deals with the episodes of the present work which are not contained in Vālmīki's *Rāmāyaṇa*. Also points out some anomalies in the work.

In a note the publishers hold that the present work has been modified in order to make it suitable for children.

[1703] 182. Nb. 934. 7

NYĀYRATNA, RĀMGATI

Bāṅgālā bhāṣā o Bāṅgālā sāhitya viṣayak prastāv, 4th ed. Calcutta, Book Company, 1343 B.S., 1936 A.D.

Ref : p. 49-70.

Discusses Kṛttivās and his Rāmāyaṇ suggesting that the poet was born in 1342 Śak, 1420 A.D., 65 years prior to the birth of Caitanya (p. 51).

[1704] 182. Mc. 936. 12.

KṚTTIVĀS PAṆḌIT

Rāmāyaṇ, Ādikāṇḍa ; ed. by Nalinikānta Bhaṭṭaśāli. Dacca, University of Dacca, 1936. lxx, 191 p., geneal. tables, variant readings, notes, index. 23.5 × 18.

The ed. states that the oldest ms. used in editing the work is dated 1055 B.S., 1648 A.D.

Discusses the time and genealogy of Kṛttivās, besides those of Abdhutācārya.

Also discusses their Rāmāyaṇs.

[1705] 758. 1. 056-3/C.U.

Sacitra o viśuddha saptakāṇḍa Rāmāyaṇ. Calcutta, Pūrnacandra Śil, 1346 B.S., 1939 A.D. vi, 416 p., illus. 23.5 × 15.5. Rs. 2.

[1706] 182. Jb. 940. 5.

SĀNYĀL, NALINĪMOHAN

Kṛttivāssmṛtiutsav, 28th Māgh, 1346 B.S., 1939 A.D. (*In Vividha prasaṅga*, 1347 B.S., 1940 A.D., p. 117-123.)

A welcome address delivered on the occasion.

[1707] 182. Mc. 940. 10.

RĀY, KĀLIDĀS

Kṛttivās. (*In Bhāratvarṣa*, 1347-48 B.S., 1940-41 A.D., pt. 2, p. 352-353).

A poem on the poet.

[1708] 182. Qb. 913. 1.

BHAṬṬĀCĀRYYA, DĪNEŚCANDRA

Kṛttivāser kulkathā o kālirṇay* (*In Sāhitya Parīṣat Patrikā*, pt. 48, 1348 B.S., 1941 A.D., p. 105-120 bibl.)

Discusses the family tree of the poet and holds that he was born in 1389 A.D.

[1709] 182. Qb. 894. 41.

MĀDHAV KANDALĪ

Asamiyā sātkaṇḍa Rāmāyaṇ. Varanasi, Kāmarūpa, Prasannalāl Caudhuri, 1941. xiv, 503 p., glossary, plates. 24.5 × 15.5. Rs. 3.

Uttarakāṇḍa and Ādikāṇḍa added respectively by Śaṅkardev and Mādhavdev.—. t.p.

The publisher states that about the middle of the 14th century, at the request of Mahāmānikya Varāha Rājā of Narak dynasty, Mādhav Kandali composed in Kāmarūpa dialect the work in seven kāṇḍas after Vālmiki, and that due to some accident the Ādi and the Uttarakāṇḍas were lost, but that Śaṅkardev and Mādhavdev added the lost kāṇḍas later on.

A work in Payār and Tripadi metres.

[1710] 187. A. 364.

Rāmāyaṇ ; ed. by Kanakcandra, Śarmā. Vevejiā, Assam, the editor, 1941. xxxviii, 469 p., chart, plates. 24.5 × 18. Rs. 3.

The editor holds that long before Tulsidās and Kṛttivās, Mādhav Kandali composed Rāmāyaṇ in Assamese, and that according to Mādhav Kandali's own statement, he composed the work, not a literal translation of Vālmiki's Rāmāyaṇa, at the request of the Varāhi king Mahāmānikya, who possibly ruled at Dimapur between 1350 and 1375 A.D.

Umākānta Gosvāmī discusses Kṛttivās's Rāmāyaṇ and Mādhava Kandalī's Rāmāyaṇ, and holds that the Ādi and Uttarakāṇḍas of the latter work have now been found.

Dr. Sukumār Sen states that the oldest specimen of Bengali composition in Kāmarūpa is found in Mādhava Kandalī's Śrīrāmpācālī, and that the language used in the 16th century Kāmarūpa literature is the spoken dialect of North-eastern Bengal.—Bāṅgālā sāhityer itihās, v.1, 2nd ed., 1948, p. 338-339.

[1711] 187. A. 360.

KṚTTIVĀS PAṆḌIT

Kṛttivāser ātmavivarāṇ; ed. by Nalinīkānta Bhaṭṭaśālī. (*In* Bhāratvarṣa, 1348-49 B.S., 1941-42 A.D., pt. 2, p. 547-556, facsim., text, notes.)

The ed. holds that the ms. was copied in 1240 B.S., 1833 A.D., and points out certain inaccuracies regarding the account of the poet.

[1712] 182. Qb. 913. 1.

Kṛttivāser varṣālatā, ed. by Dīnēscandra Bhaṭṭācārya. (*In* Sāhitya Pariṣat Patrikā, pt. 49, 1349 B.S., 1942 A.D., p. 40-41, geneal. table.)

The ed. states that the genealogy has been found in a Kulapañjī copied in 1210 B.S., 1803 A.D.

[1713]

SEN, SUKUMĀR

Vāṅgālā sāhityer itihās, v. 1, 2nd ed. 1948.

Ref : p. 85-106.

Discusses Kṛttivās and his Rāmāyaṇ as also some printed editions of the work, and holds that the poet was alive near about 1475 A.D. and that his date is 1581 A.D. at the latest.

[1714] R/B 891. 44/Su 49 v.

SEN, DĪNĒSCANDRA

Bāṅgabhāṣā o sāhitya, 8th ed., 1356 B.S., 1949 A.D.

Ref : p. 75-86.

Discusses Kṛttivās and his Rāmāyaṇ, and holds that the poet was born towards the latter part of the 14th century and that he died by the first part of the 15th century.

[1715] 182. Mb. 949. 3.

DATTA, MICHAEL MADHUSŪDAN

Caturddaśpadī Kavitāvalī, 4th impression; ed. by Vrajendranāth Vandyopādhyāy and Sajanīkānta Dās. Calcutta, Vāṅgīya Sāhitya Pariṣat, 1357 B.S., 1950 A.D. xii, 70 p., variant readings, append.

Contains a sonnet on Kṛttivās—(p. 4-5).

[1716] 182. Mb. 945. 4(1).

DĀS, SAJANĪKĀNTA

Kṛttivās. (*In* Śanivārer ciṭhi, 1358-59 B.S., 1951-52 A.D., pt. 1. p. 449-454, bibl.)

'Presidential address delivered at Phuliyā in the Kṛttivās memorial meeting held on the 10th Feb.'

Discusses the poet, his genealogy and time and holds that Kṛttivās was the first poet in Northern India to compose the Rāmāyaṇ, in vernacular, the first epic in Bengali.

Also discusses some editions of the work.

[1717] 182. Qd. 950.1.

HAZRA, R. C.

The Mahābhāgavata-Purāṇa, a work of Bengal. (*In* Indian Historical Quarterly, v. 28, 1952, p. 17-28, bibl.)

Maintains that the work 'was written about the tenth or eleventh century A.D.' (p. 27).

Also refers to 'a summary of the story of the Rāmāyaṇa' and the worship of Durgā by Rāma as contained in the work (p. 19-21).

[1718] PP 2237.

KṚTIVĀS PAṆḌIT

Rāmāyaṇ, 14th ed. ; ed. by Dīnēscandra Sen. Calcutta, Bhaṭṭācār-yya & Sons, 1955. xiv, 645 p., coloured plates. 24.5.18.5. Rs. 12/8/-.

The editor holds that he has principally followed the Vattalā edition, and partially followed the original books in Ādikāṇḍa, Sundarakāṇḍa and Uttarakāṇḍa.

Also holds that the three religious cults, Śaiva, Śākta and Vaiṣṇava may be traced in Kṛtīvās's poem composed in the rhythm of Bengali ideal.

[1719] B891.441/K929D.

RĀY, YOGEŚCANDRA

Prācīn puthir samskaraṇ (In Ki likhi? Calcutta, Orient Book Company, 1363 B.S., 1956 A.D., p. 78-99).

Reprinted from Pratibhā, Vaiśakh, 1324 B.S., 1917 A.D.

Discusses Rāmāyaṇ, Ayodhyākāṇḍa by Kṛtīvās, and Rāmāyaṇ, Uttarakāṇḍa. by Kṛtīvās, ed. by Hirendranāth Datta, pub. by Vaṅgīya sāhitya Pariṣat, 1307 B.S., 1900 A.D. and 1310 B.S., 1903 A.D. respectively (p. 94-99, notes).

[1720] B491.444/Ra733k.

KṚTIVĀS PAṆḌIT

Rāmāyaṇ : ed. by Harekr̥ṣṇa Mukhopādhyāy. Calcutta, Sarasvatī Press, 1364 B.S., 1957 A.D., xxxviii, 547 p., plates append., bibl. 21×13.5 Rs. 9/-.

Dr. Sunītikumār Cattopādhyāy discusses, in the preface, the ideas contained in the Rāmāyaṇ, as also the different versions of the work in and outside India.

[1721]

MAHĀBHĀRATAS

SHASTRI, HARAPRASAD

Ancient Bengali literature under Muhammadan patronage (In Proceedings of the Asiatic Society of Bengal, 1894, p. 118-122.)

Holds that 'Parāgol Khan' employed Paramēśvar, 'who was dignified with the title of Kavīdra' to translate the Mahābhārata, and that it was Jaimini's and not Vaiśampāyana's version that was translated.

Further holds that under the patronage of Chuṭi Khān 'Śrīkar Nandī' or 'Śrīkaraṇ Nandī' wrote Aśvamedhaparva 'as a supplement to the greater work of Kavindra Paramēśvara' and that its language 'is very good Bengali' with 'the old Pali and Prakrit forms' not yet eliminated.

[1722] PP 3213A.

SEN, DĪNEŚCANDRA

Parāgalī Mahābhārat. (In Sāhitya, 1301 B.S., 1894 A.D., p. 250-253, notes).

Holds that about 400 years ago Kavindra Paramēśvar, a Brāhmaṇ by caste, translated the Mahābhārat containing about 15000 couplets under orders of Parāgal Khā of Chittagong.

Also maintains that its language though old is simple.

[1723] 182. Qc 890.4.

Chuṭi Khā Mahābhārat. (In Sāhitya, 1301 B.S., 1894 A.D., p. 520-526, notes).

Discusses the Aśvamedhaparva of the Mahābhārata, tr. by Śrīkara Nandī in about 3000 couplets under orders of Chuṭi Khā, son of Parāgal Khā.

Also holds that the present ms. was copied about 250 years ago.

Also holds that the Bengali poets of the Mahābhārat followed Jaimini who wrote an abridged ed. of the Mahābhārata, and that Jaimini was prior to Saṅkara.

Hefurther deals with the work.—*Vaṅgabhāṣā o sāhitya*, 8th ed., 1356 B.S., 1949 A.D., p. 97-99.

[1724] 182.Qc.890.4.

VASU, NAGENDRANĀTH

Vijay Paṇḍiter Mahābhārat. (*In Sāhitya Pariṣat Patrikā*, pt. 3, 1303 B.S., 1896 A.D., p. 110-127, notes)

Holds Kāśirām Dās to be indebted to the present work which was composed prior to the 'Parāgalī Bhārat'.

[1725] 182.Qb.894.4.

VUJAY PAṆḌIT

Mahābhārat ; ed. by Nagendranāth Vasu, Calcutta, Vaṅgiya Sāhitya Pariṣat, 1899. 640 p., geneal. tables, notes, variant readings, list of Bengali Mahābhārats, bibl. 21×12.5.

Contains Ādi, Sabhā, Vana, Virāt, Udyog, Bhīṣma, Drona, Karna Śalya, Sauptik, Strī and Abhiṣek parvas.

In the preface the editor maintains that the date of composition of the work may be taken as prior to 1402 S.E., 1480 A.D., the work being the first Mahābhārat in the Bengali language. Also points out that the name of the author occurs at the end of Sabha and Abhiṣek parvas.

Further discusses the works of Vijay Paṇḍit, Sañjay and Kavindra Paramēśvar.

An article entitled 'Vijay Paṇḍiter Mahābhārat' by the same writer was published in *Sāhitya Pariṣat Patrikā*, 1303 B.S., 1896 A.D., p. 110-127.

Dr. Sukumār Sen holds that the work is, in fact, an abridged form of *Bhārāt Pācālī* by Kavindra Paramēśvar and that the name of Vijay Paṇḍit as author arises out of the copyist's error—*Bāṅgālā sāhityer itihās*, v. 1, 2nd ed., 1948, p. 226.

Dr. Dīnēscandra Sen also expresses a similar view.—*Vaṅgabhāṣā o sāhitya*, 8th ed., 1356 B.S., 1949 A.D., p. 294, note.

[1726] 182.Jc.899.2.

ŚRĪKARA NANDĪ

Chuṭikhāner Mahābhārat, Aśvamedhparva. (*In Prācīn Bāṅgālā granthāvalī*, Calcutta, Vaṅgiya Sāhitya Pariṣat, 1900, p. 1-56, variant readings.)

Stated to have utilized two old mss. containing forms of Bengali words, which are different from those used at present.

Incomplete.

[1727] 182.Nc.900.15.

Mahābharater anuvād.

(*In Viśvakoṣ*, v. 14, 1309 B.S., 1902 A.D., p. 389)

Refers to a number of Mahābhārats including Sañjay's Mahābhārat.

Also deals with the Jaimini Mahābharat.

[1728] B030/V829(14).

ŚRĪKARA NANDĪ

Chuṭikhāner Mahābhārat—Aśvamedhparva ; ed. by Vinodvihārī Kāvya-tīrtha and Dīnēscandra Sen. Calcutta, Vaṅgiya Sāhitya Pariṣat, 1312 B.S. 1905 A.D. vi, 140 p., variant readings. 21×13. Re. 1/-.

Two mss., one of which was copied in 1585 S.E., 1663 A.D., are stated to have been utilized in printing this volume.

The work, a verification of the Aśvamedhparva of the Jaimini Mahābhārata, is stated to have been rendered about 400 years ago in Chittagong.

[1729] 182.Jc.906.14.

SAÑJAY

Sañjay racita Mahābhārat—Virat parvva. (*In Vanga Sahitya parichaya*, pt. 1; ed. by Dineshchandra Sen, p. 607-616.)

Contains a portion of the work.

The editor maintains it to belong to the 14th century A.D.

Further holds that the poet possibly lived in Vikrampur in East Bengal, and that the work was current in the different districts of East Bengal.

Also maintains that possibly the Rāmāyaṇa and the Mahābhārata were translated into Bengali by about the same time and that Sañjay was possibly the first to translate the Mahābhārata as Kṛttivās was the first to translate the Rāmāyaṇa.

He further deals with the work maintaining it to be older than Kavindra Paramesvar's work—*Vaṅgabhāṣā o sāhitya*, 8th ed., 1356 B.S., 1949 A.D., p. 88-93.

He also maintains that Sañjaya's work is 'the earliest recension of the Mahābhārata that we have come across' and that 'he lived at about the time of Kṛttivāsa'.—*History of Bengali language and literature*, 2nd ed. 1954, p. 186-187.

Dr. Sukumār Sen maintains that the Bhārat pācālī poems of the East Bengal poets mingled together to form a so-called 'Sañjaya's' Mahābhārata, the oldest ms. of the bulky work Bhārat-pācālī, bearing the name of Rājendra Dās in a colophon in the Ādiparva, being written in 1714 A.D. He also holds that there is no reason to suppose that 'Sañjay' was the name of a Bengali poet.—*Bāṅgālā sāhityer itihāsa*, 2nd ed., vol. 1, 1948, p. 465

[1730] I.C./B.891.44/Se 5502 v.

PARAMESVAR, Kavindra

Kavindra Paramesvarer Mahābhārat—Bhīṣmaparva. (*In Vanga sahitya parichaya*, pt. 1; ed. by Dineschandra Sen, p. 616-620.)

Contains a portion of the work.

The editor maintains the date of composition to be 1495-1500 A.D.

Further deals with the work and maintains that a complete copy of the work has been found.—*Vaṅgabhāṣā o sāhitya*, 8th ed., 1356 B.S., 1949 A.D., p. 94-96

He also holds that Kavindra Paramesvar translated the Mahābhārata down to the Strīparva containing 17,000 ślokaś or verses during the reign of Husain Shāh (1494-1525 A.D.)—*History of Bengali language and literature*. 2nd ed., 1954, p. 189-190.

Dr. Sukumār Sen discusses the work, with the title 'Pāṇḍavvijay-pāñcālīkā', maintaining it to be the oldest 'Bhārat-pācālī' poem yet known. *Bāṅgālā sāhityer itihāsa*, pt. 1. 2nd ed., 1948, p. 223-226

[1731] I.C./B.891.44/Se 5502 v.

DEV, JAGANNĀTH

Mahākavi Sañjay. (*In Sāhitya Pariṣat Patrikā*, pt. 27, 1327 B.S., 1920 A.D., p. 41-52.)

Discusses the work and suggests that the poet was possibly living at Lāuṛ. Also contends that he was the first writer of the Bengali Mahābhārata and possibly a contemporary of Kṛttivās.

[1732] 182.Qb.894.27.

SHAHĪDULLĀH, MUHAMMAD

Śrīkar Nandī, Kavindra Paramesvar. (*In Pratibhā*, 1331 B.S., 1924 A.D., p. 158-161, notes, bibl.)

Points out that Kavindra Paramesvar, writer of the Parāgālī Mahābhārata is the same person as Śrīkar Nandī or Śrīkaraṇ Nandī, writer of the Chupīkhā Mahābhārata.

Also suggests that at first Chuṭi Khān appointed the poet to translate Jaimini Mahābhārat and conferred on him the title of Kavindra Parameśvar and that Parāgal Khā appointed him later on to translate the Mahābhārata.

Also agrees with Dr. Dīneś-candra Sen in the view that the so-called Vijay Paṇḍit's Mahābhārat is really the composition of Kavindra Parameśvar.

[1733] 182.Qb.911.68.

CHATTERJI, SUNITIKUMAR

The origin and development of the Bengali language, v.1. Calcutta, University of Calcutta, 1926.

Refers to the Bengali Mahābhāratas maintaining, "There is a fairly copious Middle Bengali literature, of which the most important and by far the earliest extant works are the 'Mahābhāratas' of Saṅjaya, Kavindra Parmeśvara, and Śrīkaraṇa Nandī .."—(p. 127).

[1734] 176.C.155.

CHAṬṬOPĀDHYĀY, VASANTAKUMĀR

Śrīkar Nandī, Vijay Paṇḍit o Saṅjay kavir Mahābhārat. (*In Sāhitya Pariṣat Patrikā*, pt. 34, 1334 B.S., 1927 A.D., p. 161-212.)

Holds that Śrīkar Nandī is the same person as Kavindra Parameśvar, who composed Parāgali Mahābhārat, the first Bengali work on the subject, and that 'Vijay-Paṇḍavkathā', an abridged copy of this work, with subsequent additions, became known as Saṅjay Mahābhārat.

[1735] 182.Qb.894.34.

SEN, SUDHĪRKUMĀR

Śrīkara Nandī, Vijay Paṇḍit o Saṅjay kavir Mahābhārat. (*In Sāhitya Pariṣat Patrikā*, pt. 35, 1335 B.S., 1928 A.D., p. 131-143.)

Discusses Vasantakumār Caṭṭopādhyāy's article, 'Śrīkar Nandī, Vijay Paṇḍit o Saṅjay Kavir Mahābhārat' appearing in *Sāhitya Pariṣat Patrikā*, pt. 34, 1334 B.S., 1927 A.D., p. 161-212.

[1736] 182.Qb.894.35.

RĀM SARASVATĪ, GOPĪNĀTH DVIJA, PRTHURĀM DVIJA, DĀMODAR DĀS, and others

Aṣṭādas parva Asamīyā Mahābhārat; ed. by Harinārāyan Datta Baruā. Nalbāri (Assam), Datta Baruā, 1955. 2v. 24 5×18. Rs. 25/-.

V. 1. xl, 1285 p., facsim., plates, notes ;

V. 2. xi, 1254 p., plates, notes.

In the foreword Dr. Birinchi-kumār Baruā maintains 'The entire Mahābhārata was translated into Assamese as early as in the 15th century A.D.' (p.i). 'It also offers an unique opportunity to study the early Assamese language ..' (p. iv).

In the preface the editor holds, 'The Assamese Mahābhārata is not the work of one poet. Since the 13th century various poets have translated or adapted various cantos and episodes of the epic. The Vaishnavite movement started in Assam from about the beginning of the 13th century and since then Assamese poets have taken devotion to Krishna as the subject matter of their poetry. So it is clear that the Vaishnavite movement has put its impress on the Assamese Mahābhārata.'—p. (ii).

[1736A]

MANUSCRIPTS

Bāṅgālā puthir saṁkṣipta vivaraṇ ; ed. by Nagendranāth Vasu. (*In Sāhitya Pariṣat Patrikā*, pt. 4, 1304 B.S., 1897 A.D., p. 297-344, notes, variant readings.)

A short account of 213 mss. including one ms. of Śrīkṛṣṇavijay by Guṇarāj Khān, incomplete ; two mss. of Gītagovinda, tr. in verse ; one ms. of Taraṇibadh pālā by Kṛttivās ; one ms. of Manasā pācālī (Padmāpurāṇ) by Nārāyaṇ Dev, incomplete ; one ms. of Mahābhārat by Vijay Paṇḍit ; one ms. of Mahābhārat (Virāṭparva) by Sañjay, incomplete ; one ms. of Mahābhārat (Parāgalī) by Kavindra Paramēśvar, incomplete.

[1737] 182.Qb.894.5.

Bāṅgālā puthir vivaraṇ ; ed. by Rāmen-drasundar Trivedī. (*In Sāhitya Pariṣat Patrikā*, pt. 5, 1305 B.S., 1898 A.D., p. 281-291.)

A short account of 13 mss. including one ms. of the Rāmāyan. Ādikāṇḍa by Kṛttivās and four mss. of the Mahābhārat or Vijay-Pāṇḍav kathā by Kavindra Paramēśvar, mostly imperfect.

While discussing the 13th ms. the editor holds that Buddhism still continues in Vaiṣṇav and Śākta sects. (p. 290)

[1738] 182.Qb.894.6.

Bāṅgālā puthir saṁkṣipta vivaraṇ ; ed. by Nagendranāth Vasu. (*In Sāhitya Pariṣat Patrikā*, pt. 6, 1306 B.S., 1899 A.D., p. 47-80.)

A short account of 146 (nos. 214-359) mss. including 2 mss. of Gītagovinda, tr. in verse ; one ms. of Padāmṛtasamudra, incomplete ; one ms. of Padāvalī containing Caṇḍidās's padas ; two mss. of Śrīkṛṣṇavijay by Guṇarāj Khān.

[1739] 182.Qb.894.7.

Bāṅgālā Puthir vivaraṇ ; ed. by Mṛṇālikānti Ghoṣ. (*In Sāhitya Pariṣat Patrikā*, pt. 6, 1306 B.S., 1899 A.D., p. 251-266.)

A short account of 36 mss. including one ms. of Maniharaṇ in Śrīkṛṣṇavijay by Guṇarāj Khān.

[1740] 182.Qb.894.7.

Virbhūme aprakāṣita hastalikhita pūthi ; ed. by Śivratana Mitra. (*In Virbhūmi*, 1306-1307 B.S., 1899-1900 A.D., p. 203-206.)

A short account of one ms. entitled Jayadeva-caritra by Vanamālī Dās.

[1741]

Prācīn pūthi saṁgraha ; ed. by Śivratana Mitra. (*In Virbhūmi*, 1306-1307 B.S., 1899-1900 A.D., p. 222-225.)

A short account of two mss. one of which is entitled Jayadeva-prasādāvalī, a Bengali versification of Gītagovinda.

[1742]

Virbhūme prācīn pūthi ; ed. by Śivratana Mitra. (*In Virbhūmi*, 1306-1307 B.S., 1899-1900 A.D., p. 226-271.)

A short account of ten mss. including one ms. entitled Dharmmapurāṇ by Mayūr Bhaṭṭa. (imperfect).

[1743] 182. Qc. 900.1.

Prācīn pūthir vivaraṇ ; ed. by Tāra-keśvar Bhaṭṭācāryya. (*In Sāhitya Pariṣat Patrikā*, pt. 8, 1308 B.S., 1901 A.D., p. 30-44.)

A short account of 44 mss. including one ms. of Padāvalī containing padas of Caṇḍidās.

[1744] 182. Qb. 894.9.

Prācīn pūthir vivaraṇ ; ed. by Rājiv-locan Dās. (*In Sāhitya Pariṣat Patrikā*, pt. 8, 1308 B.S., 1901 A.D., p. 44-48.)

A short account of 9 mss. including one ms. of Caṇḍidās padāvalī.

[1745] 182.Qb.894.9.

Prācīn pūthir vivaraṇ ; ed. by Yatindra-nāth Caudhuri. (*In Sāhitya Pariṣat Patrikā*, pt. 8, 1308 B.S., 1901 A.D., p. 48-55.)

A short account of 26 mss. including one ms. of Padāmṛta-samudra by Rādhāmohan Ṭhākur together with a commentary in Sanskrit, besides one ms. of Caṇḍidāser padāvalī, incomplete.
[1746] 182.Qb.894.9.

Bāṅgālā pūthir saṁkṣipta vivaraṇ ; ed. by Śivcandra Śīl. (*In Sāhitya Pariṣat Patrikā*, pt. 8, 1308 B.S., 1901 A.D., p. 186-193.)

A short account of 24 mss. including one ms. of Mahābhārat by Vijay.

The editor holds that this Vijay or Vijay Paṇḍit is older than Kāśīrām Dās.

[1747] 182.Qb.894.9.

Pūthir vivaraṇ , ed. by 'Abdul Karim. (*In Sāhitya Pariṣat Patrikā*, pt. 9, 1309 B.S., 1902 A.D., extraordinary number, p. 1-64.)

A short account of 87 mss. including one ms. of Govinda-vijay by Mālādhar Vasu and one ms. of Śrīrādhār kalaṅkabhañjan by Caṇḍidās.

[1748] 182.Qb.894.10.

Pūthir vivaraṇ ; ed. by 'Abdul Karim. (*In Sāhitya Pariṣat Patrikā*, pt. 10, 1310 B.S., 1903 A.D., extraordinary number, p. 65-192.)

A short account of 220 mss. (nos. 88-307.) including one ms. of Mahābhārat—Ādi, Sabhā, Vana, Virāt, Udyog, Bhīṣma, Droṇa, Karṇa, Śalya, Gadā and Sauptik parvas—by Sañjay ; one ms. of 'Chuṭi Khār Mahābhārat' ; one ms. of Rāmāyaṇ—Aranya, Kiṣkindhyā, Sundar, Uttar and 'Ādya' kāṇḍas—by Kṛttivās ; one ms. of Jayadeva Prasādāvalī, a tr. of Gītagovinda in Payār metre ; one ms. of Mahābhārat—Anuśāsan parva by Sañjay ; one ms. of Mahābhārat, imperfect, by Kavindra Paramesvar ; one ms. of Rāmāyaṇ—Kiṣkindhyākāṇḍa—by Kṛttivās with a colophon by one Sampad Rāy.

[1749] 182.Qb.894.11.

Bāṅgālā pūthir vivaraṇ ; ed. by 'Abdul Karim. (*In Sāhitya Pariṣat Patrikā*, pt. 12, 1312 B.S., 1905 A.D., extraordinary number, p. 193-268.)

A short account of 126 works (nos. 308-433) including one ms. of Mahābhārat—Aiśik parva by Sañjay and one ms. of Parāgalī Mahābhārat, both being imperfect.

[1750]

Bāṅgālā pūthir tālikā ; ed. by Cittasūkh Sānyāl. (*In Sāhitya Pariṣat Patrikā*, pt. 10, 1310 B.S., 1903 A.D., p. 117-125.)

A short account of 30 mss. including one ms. of Gaṅgār mahātmya by Kṛttivās Paṇḍit ; two mss. of Padmāpurān by Nārāyaṇ Dev, one of which is imperfect ; one ms. of Sabhā-parva, one ms. of Udyog-parva, two mss. of Droṇaparva, one ms. of Svargārohanparva in Mahābhārat by Sañjay.

[1751] 182.Qb.894.11.

Bāṅgālā pūthir vivaraṇ ; ed. by Haragopāl Dāskunḍu. (*In Sāhitya Pariṣat Patrikā*, pt. 13, 1313 B.S., 1906 A.D., p. 161-192.)

A short account of 84 works including one ms. of Jaimini Mahābhārat bearing the name of Kavindra in the colphon ; and one ms. of Kṛttivās's Rāmāyaṇ—Ayodhyākāṇḍa, imperfect.

[1752] 182.Qb.894.13.

Prācīn granthāvalir vivaraṇ ; ed. by Kālīkānta Viśvās. (*In Raṅgpur Sāhitya Pariṣat Patrikā*, pt. 2, 1314 B.S., 1907 A.D., p. 27-45.)

A short account of 28 mss. including one ms. of Nal upākhyān in the Mahābhārat by Kavindra Paramesvar, and one ms. of the Mahābhārat in 18 parvas by Kavindra Paramesvar 'which is known as Parāgalī Mahābhārat'.

[1753] 182.Qb.894.1.

Prācīn Bāṅgālā pūthir vivaraṇ ; ed. by Kālīkānta Viśvās. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 2, 1314 B.S., 1907 A.D., p. 89-102.)

A short account of 27 mss. (nos. 29-55) including one ms. of Aranyakāṇḍa, and another of Kiṣkindhyākāṇḍa by Kṛttivās ; one ms. of Padmāpurāṇ (imperfect) by Nārāyaṇ Dev and one ms. of the Mahābhārat (imperfect) by Kāvīndra Parameśvar.

[1754] 182.Qb.906.1.

Mahābhārat catuṣṭay o anyānya kayek-khāni Bāṅgālā pūthir vivaraṇ ; ed. by Pūrṇendumohan Sehānavīs. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 2, 1314 B.S., 1907 A.D., p. 197-200.)

A short account of 7 mss.

[1755] 182.Qb.906.1.

Prācīn pūthir vivaraṇ ; ed. by Kālīkānta Viśvās. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 2, 1314 B.S. 1907 A.D., p. 184-197 ; pt. 3, 1315 B.S., 1908 A.D., p. 62-73 ; pt. 5, 1317 B.S., 1910 A.D., p. 9-31 ; pt. 6, 1318 B.S., 1911 A.D., p. 20-47, 156-168.)

A short account of works including one ms. of 'Manasār kathā' by Vijay Gupta ; one ms. of Nārāyaṇ Dever pācalī ; one ms. entitled Padāvalī, a versification of Gītagovinda by Rasamay Dās.

[1756] 182.Qb. 906.1.

182.Qb. 906.3.

182.Qb.906.5-6.

Prācīn Vāṅgālā pūthir vivaraṇ ; ed. by Pūrṇendumohan Sehānavīs. (*In* Raṅgpur Sāhitya Pariṣat Patrikā, pt. 4, 1316 B.S., 1909 A.D., p. 37-56 ; pt. 5, 1317 B.S., 1910 A.D., p. 1-9.)

A short account of 19 works including two mss. containing the story of Nal-Damayantī in the Vanaparva of 'Vijay Pāṇḍav Mahābhārat.,

[1757] 182.Qb.906.4-5.

Śrihatta o Kāchār jelāy prāpta katipay prācīn pūthir vivaraṇ ; ed. by Jagannāth Dev. (*In* Sāhitya Parisat Patrikā, pt. 19, 1319 B.S., 1912 A.D., p. 171-206, note, facsim.)

A short account of some Bengali and Sanskrit mss. including one ms. of the Mahābhārat in 18 parvas by Sañjay ; one ms. of Ayodhyākāṇḍa, one ms. of Kiṣkindhyā- and Sundarakāṇḍas, one ms. of Laṅkākāṇḍa, two mss. of Śaktiśel, one ms. of Uttarakāṇḍa and one ms. of Raghunāther Aśvamedh—all bearing the name of Kṛttivās in the colophons.

The editor quotes two colophons of the Uttarakāṇḍa bearing the name of Bhavānī Dās and one colophon of the Uttarakāṇḍa bearing the name of Śaṣṭibar Sen.

[1758] 182.Qb.894.19.

Bāṅgālā prācīn pūthir vivaraṇ. Calcutta, Vāṅgīya Sāhitya Pariṣat, 1320-1339 B.S., 1913-32 A.D. 3v. 23 × 14.5.

v. 1, nos. 1-2, ed. by 'Abdul Karim.

no. 1. xi, 268 p., index, notes.

A short account of 433 works mostly mss., pub. in 1321 B.S., 1914 A.D.

The editor holds that the mss. nos. 1-87 were already noticed in Sāhitya Pariṣat Patrikā, pt. 9, extra number ; nos. 88-307, same magazine, pt. 10, extra number ; nos. 308-433, same magazine, pt. 12, extra number.

no. 2. xii, 116 p., index, notes.

A short account of 168 mss. (nos. 434-600 ; 599A) pub. in 1320 B.S., 1913 A.D., including one ms. of Gorkha-vijaya (imperfect) ; one ms. of Maynāmatir pūthi, (imperfect) by Bhavānīdas.

v. 2., no. 1 ; ed. by Śivratna Mitra. ii, 116 p., notes, geneal table, glossary.

Collection of Ratan Library, Birbhum—t. p.

The editor holds that notice of some mss. were pub. in *Virbhūmi*, 1307 B.S., 1900 A.D., p. 204, 222, 266, besides in *Pravāsī* and *Bhāratvarṣa*.

A short account of 202 (nos. 1-201, 173A) mss. including one ms. of *khaṛi āryyā*, containing *Śubhaṅkar's āryā*; one ms. of *Gītagovinda* in tr. (imperfect); two mss. of *padāvalī* containing *padas* of *Caṇḍidās*; seven mss. of *Padāvalī* containing *padas* of *Caṇḍidās* and others, one ms. of *Padasaṃgraha* containing *padas* of *Vidyāpati*, *Caṇḍidās* and others; one ms. of *Vijay Pāṇḍav kathā* by *Kavindra Parameśvar* (imperfect); one ms. of *Ādikāṇḍa* (imperfect); one ms. of *Laṅkākaṇḍa*—*Atikāy yuddha* (imperfect), one ms. of *Gayāpālā*, and one ms. of *Sītār vāramāsyā* in the *Rāmāyaṇ* by *Kṛttivās*.

v. 3, no. 2; comp. by *Vasantarājan Rāy* and *Tārāprasanna Bhaṭṭācāryya*; ed. by *Amūlyacaraṇ Vidyābhūṣaṇ*. xix, 174 p., notes, index.

'Collection of *Vaṅgīya Sāhitya Pariṣat*.'

A short account of 100 (nos. 101-200) mss. including one ms. of *Śrīkṛṣṇakīrtan* by *Caṇḍidās*; one ms. of *Padāvalī* containing *padas* of *Vidyāpati* and (*Dvija*) *Caṇḍidās*; one ms. of *Prācīn padāvalī* containing *padas* of *Caṇḍidās* and *Rasikāṇḍra*; one ms. of *Padāvalī* containing *padas* of *Caṇḍidās* and others; 51 mss. (no. 101-151) of the *Rāmāyaṇ*—*Ayodhyā*, *Aranya*, *Kiṣkindhyā*, *Śundar*, *Laṅkā* and *Uttar kāṇḍas*; three mss. of *Śataskandha Rāvaṇ badh*; two mss. of *Śataskandha yuddha*; one ms. of *Śataskandher yuddha*; one ms. of *Śīva Rāmer yuddha*; one ms. of *Naramedhyajña* and two mss. of *Yogādyār vandanā* in the *Rāmāyaṇ* by *Kṛttivās*; five mss. of the *Mahābhārat*—*Sabhā*, *Vana*, *Virāṭ* and *Gadā parvas* by *Sañjay*; one ms. of the *Mahābhārat*—18 parvas—by *Sañjay Kavindra*; three mss.

of *Parāgalī Mahābhārat*—*Ādi*, *Salya* and '*Ādi haite Aśvamedher prathamāṃśa*' by *Kavindra Parameśvar*; one ms. of *Padmāpuraṇ* by *Nārāyaṇadev*; one ms. of *Govindavijay*—*Maṇiharaṇ*—by *Guṇarāj Khān*; one ms. of *Śrīkṛṣṇavijay*—*Kaṃśabadh*—by *Guṇarāj Khān* and one ms. of *Govindavijay* by the same poet, a number of mss. being imperfect.

v. 3, no. 3; ed. by *Tārāprasanna Bhaṭṭācāryya*. vi, 173 p., index, notes.

A short account of 200 mss. (nos. 201-400) including one ms. of *Bhaktamāl* (incomplete) by *Lāldās Bābāji*; two mss. of *Maṇiharaṇ* in *Śrīkṛṣṇa-vijay* by *Mālādhār Vasu*; one ms. of *Syamantakopākhyān* in *Śrīkṛṣṇa-vijay* by the same author; and one ms. of *Maṇiharaṇ* in *Govindavijay* by the same author (incomplete).

[1759] 182.Rb.913.3-4.
016.091/B216b/Asia. Soc.

Pariṣat-pūthiśālāy rakṣita Bāṅgālā prācīn pūthir vivaraṇ. (In Sāhitya Pariṣat Patrikā, pt. 29, 1329 B.S., 1922 A.D., p. 1-32; pt. 30, 1330 B.S., 1923 A.D., p. 33-96; pt. 31, 1331 B.S., 1924 A.D., p. 97-159; pt. 32, 1332 B.S., 1925 A.D., p. 1-80.)

A short account of 146 mss. including one mutilated ms. entitled *Dākcaritra* stated to have been copied in 1090 B.S., 1683 A.D., and 145 mss. of the *Rāmāyaṇ* by *Kṛttivās*—21 mss. of *Ādikāṇḍa*, 16 mss. of *Ayodhyā-kāṇḍa*, 12 mss. of *Aranyakāṇḍa*, 7 mss. of *Kiṣkindhyākāṇḍa*, 21 mss. of *Sundarkāṇḍa*, 46 mss. of *Laṅkā kāṇḍa*, and 22 mss. of *Uttarkāṇḍa*—mostly imperfect.

[1760] 182.Qb.894.29-32.

Descriptive catalogue of Bengali manuscripts. Calcutta, University of Calcutta, 1926-30. 3 v. 27×22.

v. 1 ; ed. by Basantaranjan Ray and Basanta Kumar Chatterjee. vii, 254 p., index.

In the introduction Basanta Kumar Chatterjee states that 'the University has come to possess about 6,000 Bengali manuscripts dating from the 16th to 19th century of the Christian era', and that of these 'about two-thirds have been so far catalogued.'

Also maintains that some of the copyists of these mss. have made interesting remarks, 'which may be of interest to students of history.'

Further points out that ms. no. 1717 contains an account of Kṛttivās and the ms. no. 208, dated 1502 Śaka (1581 A.D.) is the oldest of the mss. described in this volume.

Also discusses Kṛttivās, the non-Vālmīkian elements in the Bengali Rāmāyaṇas, etc.

The volume contains description of a number of kāṇḍas of the Rāmāyaṇ of Kṛttivās, the mss. being mostly imperfect.

v. 2 ; ed. by Basantaranjan Roy, Manindramohan Bose and Basanta-Kumar Chatterjee. xxvi, 239 p., append.

'Padāvali and Biographies of Caitanya Deva'— t. p.

In the introduction Dr. Dīnēś-candra Sen refers to a composition of Rāmi describing the death of Caṇḍidās, as also to a pada of Caṇḍidās quoted in Caitanya-caritāmṛta.

He also points out that the present catalogue contains a descriptive account of 270 old mss. and that the various readings of the Vaiṣṇavapadas 'would certainly help the publication of the future editions of the poems on a scientific basis.'

In the preface Manindramohan Bose discusses the Caṇḍidās problem and maintains, 'There was no poet who used the Bhaṇitā of Ādi Caṇḍidāsa and Kavi Caṇḍidāsa. Baḍu Caṇḍidāsa was the follower of Vāsulī, and he lived in pre-Caitanya period. The existence of Dvija Caṇḍidāsa cannot be proved on reliable evidences. Dīna Caṇḍidāsa was a poet of the post-Caitanya period. Many of his songs are passing in the name of Dvija Caṇḍidāsa' (p. xxi).

He also points out the difficulties in ascertaining the real authors of the padas (p. xxv).

The volume contains description of Prācin padāvalī, Padāmṛtasamudra, etc., comprising padas of Vidyāpati, Caṇḍidās, Jayadeva and others as also description of Rasamañjari, etc.

v. 3 ; ed. by Manindramohan Bose. x, 299 p., geneal. table.

The volume contains description of one ms. of Ādi-Abhiṣekaparvā-dhyāy and one ms. of Ādi- Karṇa-parva by Kavindra Paramēśvar, one ms. of Aśvamedhaparva by Śrīkaraṇ Nandī, one ms. of Jaimini Mahābhārat-Aśva medh parva by Dvija Haridās, besides other works.

[1761]

182.Rb.926.3.

Kṛttivāsī Rāmāyaṇer Ādikāṇḍer puthir vivaraṇ o Samālocana ; ed. by Nalinikānta Bhaṭṭaśālī. (In Vaṅgaśrī, 1339-40 B.S., 1932-33 A.D., p. 71-82, 165-176, notes, bibl.)

Discusses some mss. of the Rāmāyaṇ by Kṛttivās, as also Adbhutācārya and his Rāmāyaṇ.

[1762]

424.Ka.I.Kha/V.S.P.

A general catalogue of Bengali manuscripts in the library of the University of Calcutta, v. 1 ; ed. by Manindramohan Bose. Calcutta, University of Calcutta, 1940. iii, 180 p. 26.5×21.

The editor holds, 'The Library has now a collection of 6,219 mss. written on different subjects, a short description of about one-third of which (nos. 1-2111) is incorporated in the present volume. Among these 2111 mss. the oldest is a copy of Rāmāyaṇa of Kṛttivās (*vide* ms. no. 208.), dated 1502 Śaka, corresponding to 1580 A.D.' and, 'The library is specially rich in its collection of Vaiṣṇava Padāvalī songs. Here we have two mss. (nos. 5092 and 5093) of the padas of Baḍu Caṇḍidāsa discovered since the publication of Śrī Kṛṣṇakīrtana.... besides the padas of Caṇḍidāsa we have here anthologies of the padas of... Vidyāpati and a host of other poets.'

Besides the main kāṇḍas and pālās of the Rāmāyaṇa by Kṛttivāsa, the catalogue also records the mss. of Sītār Vāramāsyā, Śiva Rāmer Yuddha, Adbhuta-Rāmāyaṇ, Śataskandha Rāvaṇ-vadh, etc., by the poet, the total number of mss. attributed to him being more than 210.

Also records a few mss. of Gītagovinda, besides some collections of padāvalī containing the padas of Vidyāpati and Caṇḍidās, and a few containing the padas of Caṇḍidās alone.

Also records some mss. of Śrīkṛṣṇavijay and Govindavijay by Guṇarāj Khān.

Further records one ms. of the Mahābhārat, Abhiṣekaparva, by Kavindra Paramēśvar.

Many of the mss. appear to be incomplete, though a complete copy of ms. of Govindavijay (no. 950) by Guṇarāj Khān, copied in 1606 A.D., is recorded.

[1763]

A descriptive catalogue of the vernacular manuscripts in the collections of the Asiatic Society of Bengal. Calcutta, Asiatic Society of Bengal, 1941-1952. 2 pt. 24×15·5. Rs. 15/-.

pt. 1; ed. by Haraprasāda Shāstrī, rev. by Jogendranāth Gupta. vi, 433 p., indexes.

A short account of 445 mss. including some Hindī and Uṛiyā works, as also one ms. of Khanār vacan together with a 'life story of Khanā' written in prose form; two mss. of Āryyā by Śubhaṅkar and Bhṛgurām; one ms. of Gītagovinda rendered in verse by Rasamay Dās; one ms. of Jayadevaprasādāvalī, a verification of Gītagovinda by Dvija Prāṅkṣṇa; one ms. of Jayadeva caritra by Vanamālī Dās; one ms. of Śūnyapurān by Rāmāi Paṇḍit; one ms. of Yayātir naramendh yajña by Kṛttivās; one ms. of Mahābhārat—Vijay Pāṇḍav kathā—Ādiparva (complete), Sabhāparva, Vana parva, Virāt parva, Udyog parva, Bhīṣma and Droṇa parvas (incomplete)—by Sañjay and Rājendra Dās; one ms. of Jaimini Mahābhārat by Śrīkar Nandī; one ms. of Mahābhārat-Chutikhān, 'a Bengali version of Aśvamedhaparva of the Jaimuniya Mahābhārata', one ms. of Pāṇḍav-vijay—Svargārohan parva, one ms. of Parāgalī Mahābhārat, one ms. of Pāṇḍav-vijay by Kavindra Paramēśvar; one ms. of Manasāmaṅgal by Vipradās; one ms. of Vipradās Pīppalāi of 'Bāduriā Bātagrāma'—'composed in 1495 A.D.', noticing 'all the places of importance at that time on both the banks of Bhagirathi from Bhagalpur to Ceylon' and containing 'the earliest mention of Calcutta'; one ms. of Śrīkṛṣṇavijay or Govindavijay, one ms. of Kṛṣṇavijay, and one ms. of Śrīkṛṣṇavijay by Guṇarāj Khān; and a few mss. of Jaimini Bhārat by Ananta Miśra, as also by others.

pt. 2 (supplementary); ed. by Praphullachandra Pal. v, 116 p., indexes.

The editor maintains, 'Most of the manuscripts catalogued in this volume are from the Fort William college collection.'

This vol. also includes the catalogue of mss. collected in the Indian Museum and now deposited in the Asiatic Society.

A short account of 96 Bengali and 12 (nos. 97-108) Assamese mss. including one ms. of Viśvanāth Cakravartī's *Gītacintāmaṇi* containing padas of Jayadeva, Vidyāpati and others; one ms. of *Kāmarupaitihāsa* in Assamese, and one ms. of *Kīrtan*, in Assamese, by Śaṅkar Deva, the celebrated Vaisnav poet, born in 1449 A. D.; besides one ms. of *Rāmāyaṇ—Ayodhyākāṇḍa—*by Ananta Kandali, an Assamese poet, contemporary of Śaṅkardev.

[1764]

R. 016.091.

R. 888.S.S.

Asia. Soc.

Pūthi-paricay, pt. 1; ed. by Pancānan Maṇḍal, Calcutta, Viśvabhāratī, 1358 B.S., 1951 A.D., xxxiii, 257 p., facisms., appends., indexes. 24.5×15.5. Rs. 10/-

A short account of 181 mss. and also of some others in the appends. including one ms. of the *Rāmāyaṇ*, and one ms. of *Aṅgader rāyavār* by Kṛttivās; one ms. of *Vijay Pāṇḍavkathā* by Śhjay; two mss. of *Śrī Dharmapurāṇ* with colophons bearing the names of Rāmāñi Paṇḍit and others; one ms. of *Dharmamaṅgal* with colophons by Mayurbhaṭṭa and another; one ms. of *Padāvalī* containing padas of Caṇḍidās, Vadu Caṇḍidās and Dviija-Caṇḍidās; one ms. of *Padāvalī* containing padas of Caṇḍidās and others; and three mss. of *Padāvalī* containing padas of Vidyāpati and others, most of the mss. being imperfect.

[1765]

182.Rb.951.1.

ADDENDA

LITERARY HISTORY

MUKHOPĀDHYĀY, SUKHAMAY

Prācīn Bāṅlā sāhityer kālakram. Calcutta, S. Mukherjee, 1958. x, 330 p., chronological charts, geneal. table, append, bibl. 21.5×12.5. Rs. 5/8-.

'From the 8th to the 18th century'.

A chronological account of the writers of Bengali literature including some Siddhācāryas, Jayadeva, Vidyāpati, Caṇḍidās, Kṛttivās, Mālādhār Vasu, Vijay Gupta, Vipradās Pipilāi, Kavindra Paramēśvar, etc., besides Caitanyadeva.

Also contains a dissertation on *Laṅghana samvat* (p. 21-32.)

[1766]

B/891.4409/Mu 828 p.

BHAṬṬĀCĀRYYA, ŚIVAPRASĀD

Bhāratīya sāhitye Vāramāsyā. Calcutta, Modern Book Agency, 1959. viii, 252 p., notes, bibl. 21×13.5. Rs. 6/50 nP.

A study of Vāramāsyā literature, in its different aspects, as recorded in Bengali and other Indian languages with quotations from some works, viz., *Manasār Vāramāsyā* from Vipradās's *Manasā-vijay* (p. 34), Śiva's *Kṛṣivāramāsyā* in *Śunyapurāṇ* (p. 41), *Manasār Vāramāsyā* in Vipradās's *Manasā-vijay* (p. 162-164), *Sītār Vāramāsyā* in Kṛttivās's *Rāmāyaṇ* (p. 165), *Viraha-caturmāsyā* in Varu Caṇḍidās's *Śrīkṛṣṇakīrtan* (p. 182-183), etc.

[1767]

B/891.404/Bh 532 bh.

SEN, RANJITKUMĀR

Bāṅgālī-saṃskṛti o Bāṃlā sāhitya.
Calcutta, *Bhāratī library*, 1366 B.S.
1959. iii, 215 p., bibl. 22×13·5.
Rs. 4/-

Republication of a number of
articles on the development of
Bengali literature, viz., Bauddha-
dharma o Bauddha sāhitya,
Gauṛīya saṃskṛti, Bāṃlā Rāmā-
yaṇ, Bāṃlā Mahābhārat, etc., in
the perspective of the culture of
Bengal.

[1768] B/891. 4409/Se/386.

BHAṬṬĀCĀRYA, GURUDĀS

Bāṃlā kāvyē Śiv. Calcutta, Indian
Associated Publishing Co., 1882
S.E., 1960 A.D. x, 273 p., index,
append., bibl. 23·5×13·5 Rs. 10/-

A study of Śiva in Indian culture
with special reference to the cul-
ture of Bengal, dwelling on the
different aspects of the deity in
the old, mediaeval and modern
periods.

[1769] B/891.4409/Bh 491v.

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