

# 1 Introduction

The number of literary cultures and literary languages of the Indian sub-continent is vast. Countless texts have been composed in dozens of languages, from Sanskrit, Middle-Indic, to the various New-Indic as well as Dravidian, Arabic, Persian and various other languages. Despite a major role played by orality up into the modern age, people of the sub-continent have written down texts for a long time; a practice that for many centuries largely involved the writing of manuscripts.

The number of manuscripts produced in the sub-continent is astounding<sup>1</sup> and is the result of a massive enterprise carried out over a large geographical area, the influence of which far exceeded the borders of the sub-continent, reaching out to large parts of Central Asia and South-East Asia<sup>2</sup> over a vast expanse of time. I will use the label 'Indic manuscript culture' to refer to a set of trans-regional practices of production and reception of written literature, of social institutions regulating such processes, and of materials used for writing.

The visual organisation of texts in manuscripts is at the centre of the present study.<sup>3</sup> This is an important aspect of any manuscript culture, just as the way in which texts are arranged, directly links scribes and readers. Through the study of visual organisation, we have also come to recognise that Indic manuscript culture is in fact a plethora of many manuscript cultures. They share much in terms of choice of material supports, writing techniques, and types of visual arrangements, but they are also characterised by as many unique features that can be perceived in practically each region and epoch.

As a consequence, in this study I focus primarily on a selection of manuscripts from a precise time span and geographical area. In particular, I have taken into account a selection of manuscripts mostly written on palm-leaves (*tālapatra*)<sup>4</sup>

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<sup>1</sup> Sources about the estimate number of manuscript are in disagreement. On the one hand, Pollock 2006, 558 reports the estimate of the Indira Gandhi National Centre for the Arts according to which there are over thirty million manuscripts containing texts written in Sanskrit and vernacular languages, on the other, Goswamy 2006, 7 estimates there to be five million handwritten manuscripts. Neither Pollock nor Goswamy corroborate their statements with any further details. Furthermore, Pingree 2003, 46 estimates there to be about three million manuscripts related to the *jyotiḥ śāstra* ('astronomy') alone. However, to simply accept the lowest estimation, the number of existing manuscripts remains some millions; see also Wujastyk 2014, 160.

<sup>2</sup> Ibid. 159.

<sup>3</sup> In this study 'visual organisation' does not cover the iconography and illuminations in manuscripts. The present volume deals primarily with the visual text organisation and dividing devices in the manuscripts.

<sup>4</sup> For instance, see Hoernle 1900, 1–2; Katre 1954, 6–7.

or *tādapatra*) produced between approximately 800–1300 CE in the Northern part of the sub-continent. This time frame has been chosen as after the 13<sup>th</sup> century, paper<sup>5</sup> production appears and slowly becomes the favoured writing material in most parts of South Asia (save in Sri-Lanka, South India etc.) gradually replacing earlier materials.<sup>6</sup>

For this study, I have selected and examined mainly 41 different manuscripts from Nepal<sup>7</sup> and North India but, in giving examples, refer to many more manuscripts and a few inscriptions. This corpus was chosen as the development of the various scripts used in these manuscripts shows similar characteristics. In these regions local varieties of scripts have developed from the northern variety of ancient Brāhmī script.<sup>8</sup>

From the core group of 41 manuscripts examined here, 22 are from Nepal and 19 from North India. Of the latter group, 12 manuscripts are from Eastern India (i.e. Bihar or Bengal etc.) and 7 manuscripts from Western India<sup>9</sup> (i.e. Gujarat or Rajasthan). This study investigates both single-text manuscripts (STMs) and multiple-text manuscripts (MTMs).<sup>10</sup> The latter includes manuscripts containing more than one text and were conceived as such (as opposed to composite manuscripts).

Further to temporal and spatial criteria, another criterion used for selecting the corpus scrutinised here is the literary genre to which the texts in the various manuscripts belong as well as their religious affiliation (e.g. Buddhist Sūtra, Buddhist Tantra, Jaina Sūtra, Kāvya, Mahābhārata, Āyurveda (medicine), Purāṇa, Śaiva Tantra etc.).

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<sup>5</sup> On the paper as writing support, see e.g. Katre 1954, 8–9.

<sup>6</sup> See Janert 1995, 60; Formigatti, 2015, 29.

<sup>7</sup> The label ‘Nepal’ in reference to medieval and pre-medieval manuscripts readers does not designate modern political Nepal, but specifically denotes the areas of Nepālamaṇḍala (for a detailed study and discussion of this, see Tamoṭa 2006) or regions of the pre-modern Kathmandu valley (see Regmi 1965 and 1966; Petech 1984) and its surrounding areas, before the three kingdoms were conquered by the Śāha dynasty in 1769. With the exception of a few, most of the manuscripts featured in the present study purport to date back to even earlier than the aforementioned time period. In this volume both labels ‘Nepal’ and ‘Nepalese’ have been used interchangeably. On the attribution of manuscripts, see also section 1.1 below.

<sup>8</sup> On the Brāhmī script, see Bühler 1896, 45–59; Salomon 1998, 17–42; Wujastyk 2015, 163.

<sup>9</sup> The labels ‘East India’ or ‘Eastern India’ here, roughly refer to the modern political areas of Bihar, Bengal (or West Bengal) etc. The labels ‘West India’ or ‘Western India’ in turn correspond to the modern political geographical area of Gujarat, Rajasthan etc. For the label ‘Western India’, see also Balbir et al. 2006, 61. On the attribution of manuscripts, see also section 1.1 below.

<sup>10</sup> On the study of composite and multiple-text manuscripts comprising various areas such as Asia, Africa and Europe, see Friedrich/Schwarke 2016.

The claim here is not that all manuscripts belonging to one of these categories (time, place, etc.) will have the same visual organisation. However, it emerges that, if used as parameters for categorising manuscripts on a large scale, these criteria can offer a sound representation of the more widespread trends concerning the visual organisation of texts. Furthermore, certain features, in particular those closely connected to a specific religious affiliation may, at times, also have a ritual, performative significance.

The aim of this study is to understand how scribes organised the texts; how they demarcated the texts by means of different visual devices, such as symbols, blank spaces, colours and writing styles. However, visual organisation is not always just a mere device used for dividing the various levels of a text; it may be the effect or the manifestation of religious and literary textual traditions. It is for this reason that strategies of visual organisation in manuscripts should be examined in connection with the contents and contexts of each text.

In the last few decades, many systematic studies have been carried out in the field of manuscriptology. Indic manuscript culture is so vast and productive that there are still many questions to be asked and much research is yet to be carried out on a wide range of subjects. In the following, only the selected studies most closely related to the topics and areas of the study of the present book are to be mentioned. Other secondary literature briefly referring to elements that contain a limited relevance to the concerns of the present volume are of occasional mention, when pertinent to examples presented or issues under scrutiny.

In chapter 7 of G. Bühler's *Indische Palaeographie* ('Indian Palaeography') (1896, 83–87) *Äussere Einrichtung der Inschriften und MSS.* ('External organisation of inscriptions and MSS.'), the author refers to some elements relating to the area of this present study. Firstly, he introduces a few symbols and 'bildliche Darstellungen' ('pictorial depictions') under the sub-section *Maṅgala und Verzierungen* ('Maṅgala and ornaments') and provides interpretations. These, however, say not so much of the extensive further variety of the use of symbols to be evidenced in the present study. Secondly, he briefly mentions the use of free space 'größer Zwischenraum' ('big free space' categorised in this study as 'gaps', see section 4.2 below) between *pādas* ('quarter(s)') or half verses in some inscriptions, here too they are not investigated in depth. Furthermore, he also remarks on the use of 'yellow' pigment in the sub-section 'Correcturen, Auslassungen, Abkürzungen' ('Corrections, omissions, abbreviations') mainly emphasising corrections in inscriptions. His study and remarks on these items and detailed palaeographical evidence are occasionally referred to and his notes are discussed where relevant in this volume.

On more specific topics, H. Śākya (1973) only partly deals with symbols, focusing mainly on paleography. Nonetheless, his work provided a good starting point for further investigation in the field. In particular, he presents two tables<sup>11</sup> to provide an overview of some signs and symbols which he says have been adapted from manuscripts.<sup>12</sup> His study, however, does not discuss the symbols in any further detail. As evidenced and discussed in one of the sections in the present book (see section 3.6.2.1.6, Figs. 3.6.2.1.6-XXII–XXXIII), some of those symbols can be seen to be representations of specific religious emblems or elements about which he says nothing. As a result, some of those symbols are reproduced and presented to compare with symbols that appear in other Nepalese manuscripts.

G. Roth (1986), L. Sander (1986) and G. Bhattacharya (1995) examined mainly ‘initial auspicious symbols’ (*‘mangala’*, *‘siddham’*, *‘bhale’* respectively) in manuscripts and/or inscriptions featuring key discussions on the terms in great detail.

In Roth’s study on symbols, ‘Mangala-Symbols’ appear in Buddhist Sanskrit manuscripts and inscriptions are investigated. Here he deals largely with symbols appear primarily at the text’s beginning. He used one of Śākya’s tables (p. 85) as an appendix (plate no. I). This study, also briefly takes into account a few similar types of symbols, but includes many other symbols featured in MTMs or STMs.

Sander is particularly important for the present study for her examination of the ‘initial’ symbols appearing at the beginning of Buddhist manuscripts and inscriptions from Gilgit and Central Asia. Such symbols appear in the manuscripts of this study’s corpus, not only at the beginning of the text but also at the end of chapters or texts. This study also presents and discusses some similar symbols, taking Sander’s investigation and examples into consideration.

Bhattacharya has examined the *bhale* symbols often found largely at the beginning of Jaina (in Western Indian) manuscripts as well as in inscriptions. He worked specifically on manuscripts from Gujarat and Rajasthan dated between 15<sup>th</sup> to 19<sup>th</sup> century. He also includes examples from a few inscriptions.

Although Roth, Sander and Bhattacharya’s work are of great significance for the studies of the symbols, their limited coverage of the usages of the symbols falls short in filling in the lacuna of visual representation in manuscripts.

H. Sarkar and B.M. Pande’s (1999) study of inscriptions is of particular importance for this research. Primarily dealing with symbols and ‘graphic representations’ appearing in Indian inscriptions, they also included those used as dividing devices. They confirm to have collected data largely from the *Epigraphica Indica* (EI), but also from secondary sources. Although the present study does not

<sup>11</sup> See Śākya 1973, 84–85.

<sup>12</sup> In the manner of eye-copy forms.

deal with inscriptions directly, understanding the development of symbols in different writing materials is essential to it. The study of Sarkar and Pande and others as well as examples found in other inscriptions are referred to in the present study.

Furthermore, M. Pant (2000) is of notable significance. He records and describes some of the symbols and signs of the manuscript he used for his edition of *Jātarūpa's Commentary on the Amarakoṣa* precisely.<sup>13</sup> Until now such symbols have either been virtually neglected in editions or represented by modern symbols easily available in fonts. Therefore, Pant's approach to representing symbols is vital. Although Pant's attempt at recording and describing symbols has led scholars working in the field to think more carefully about the visual representation of manuscripts, his questioning of the visual organisation in manuscripts is of limited scope.

K. Weissenborn's (2012) work is also of note. Her work focuses on *Buchkunst aus Nālandā* ('Book Art from Nālandā'), largely examining manuscripts from one of the important eastern Indian Buddhist monasteries. Weissenborn's monograph provides two big symbols, she postulates can be found somewhere in a part of the text in one of her Buddhist manuscripts, and seven symbols appearing at the end of chapters in some manuscripts.<sup>14</sup> She labels the two large symbols 'Dharma-Räder' ('Wheels of Dharma') symbolizing them as such<sup>15</sup> and the seven symbols 'Rosette'.

J.P. Thaker's (2002) monograph (*Manuscriptology and Text Criticism*) contains topics of various kinds and provides some observations on some elements also related to this study. He briefly mentions symbols, for instance, but does not examine them in detail. Moreover, he writes about the use of colours providing different colouring agents, reasons etc. in his study (see section 5 below). On the possible highlighted elements he (p. 138) states that 'important notable words, phrases' etc. can be highlighted, however, aside from mentioning a few examples (such as foliations and symbols around string-holes) and the use of colour for corrections or deletions etc., he fails to indicate what important elements may appear highlighted in manuscripts and the reasons they are highlighted. Excluding a few examples, for most of his references, his focus was primarily on Jaina manuscripts or materials from West India, i.e. Gujarat or Rajasthan.

A recent and noteworthy publication is K. Einicke's (2009) monograph entitled *Korrektur, Differenzierung und Abkürzung in indischen Inschriften und Handschriften* ('Correction, Differentiation and Abbreviation in Indian Inscriptions and Manuscripts') which covers a large amount of materials of different areas and

<sup>13</sup> See Pant 2000, part I, 78–79; part II, 9, 46, 48, 50, 56, 143, 325.

<sup>14</sup> See Weissenborn 2012, 198, Abbildungen 69, 70.

<sup>15</sup> Ibid. 84.

epochs. *Differenzierung* ('Differentiation'), in particular, the second part of Einicke's study, is related to the present study's interests. It should be noted that Einicke has used some data from the IndoSkript Project (2000–2005),<sup>16</sup> an electronic database of Indic palaeography. Data gathered and presented by the IndoSkript Project has benefited the present study too, to some extent with regard to symbols and examples from that project are referenced in the present study. Regarding symbols and other elements, Einicke (p. 5) writes she has excluded most of the symbols that appear at the end of chapters, texts etc. in her study for the following reasons.

[...] in der Arbeit nicht aufgenommen wurden (unter anderem wegen der vorliegenden Menge von Beispielen) einfache *danḍas* oder Ornamentzeichen, die zwar auch der Textgliederung dienen, aber doch als solche leicht zu erkennen sind und hier nicht näher erläutert werden müssen.

Simple *danḍas* or ornamental signs/symbols have not been recorded in my work (also due to the sheer quantity of examples). Although they also serve as demarcation devices, they are easy to recognise as such, and therefore, they do not have to be explained here in more detail.<sup>17</sup>

More recently, in her PhD thesis (*Selected Chapters from the Tantrasadbhāva. Based on the tradition of 11th century Śaiva Sanskrit Manuscript in Nepal*) carried out at the CSMC, J. Bang (2017) has presented a few *siddham* symbols and other symbols (e.g. 'Ornaments' in 30, Table I.4) from the manuscripts belonging to her text corpus and other Nepalese manuscripts dating from 9<sup>th</sup> to 12<sup>th</sup> century. Although her examples are mainly from manuscripts containing śaiva texts and she does not make detailed investigations into the symbols, her study and presentation of symbols are significant nonetheless, and are referred to here at times.

However, in the present study limited to small areas of the sub-continent and materials, the overall layout of the manuscripts of the 'core' corpus is presented and discussed which not all of the aforementioned studies included. Furthermore, taking examples and discussions of some of the aforementioned studies into account, this study focuses on a great number of symbols to be found in various parts of manuscripts and presents many of them for the first time in typological fashion to help obtain a better understanding of their development, use and visual organisation. In some cases possible meanings and reasons behind their drawing, their functions, and their relation to the contents or affiliations have also

<sup>16</sup> For more details, see <<http://userpage.fu-berlin.de/falk/index.htm>> (last accessed on 04.11.2018).

<sup>17</sup> The translation is mine.

been discussed and presented in detail in the present book. In addition some of the symbols have been presented and discussed for the first time that have not been included in other studies until now. Save for a few remarks here and there, symbols in most of the publications have often been considered just to be ‘floral elements’ or ‘decorations’ etc. with no recognition or identifying of the stylised forms of a particular object or other meaning behind their drawing. Therefore, the presentation, interpretation and discussion of some of symbols in this study proposes the reader to reconsider existing interpretations or understanding of symbols repeatedly treated merely as ‘ornamental’ features in publications.

It appears, aside from mere mentions on their appearance in some secondary studies without detailed information and a few presentations of examples of ‘blank spaces’ (e.g., those by Einicke from some manuscripts and inscriptions),<sup>18</sup> there are no other detailed studies in the field, of use of spaces (‘blank spaces’ and ‘gaps’) as a way of demarcating texts so far and to date, no further systematic research on this topic has been published. Similarly, it is to be noted that hardly any attention has been paid to the use of colour in manuscripts, save for mentioning its reasons for correction or deletion of the text (e.g. Bühler 1896, 86; Thaker 2002, 146; Einicke 2009, 35). In this respect, this study aims at providing a starting point for the investigation of the use of both spaces and colours as dividing devices for the texts in Indic manuscripts. Furthermore, during the project some composition of the writing materials was examined in cooperation with scientists affiliated to the CSMC who employed mobile and non-destructive equipment to analyse four manuscripts on site in Kathmandu. The main colouring substance in four manuscripts was examined, the drawing of a symbol in one manuscript, and the possible traces left from drawing tool use. The preliminary results of this scientific examination are included in this volume in the hope a further step can be taken in gaining a better understanding of the material composition and process of the production of manuscripts.

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**18** See Einicke 2009, 344 as “Zwei Doppeldandas ohne Zwischenelement” (‘two double *dandas* without the element in between’). Her examples can be found in 344–345 as SarIs(1002)\_1, Ben2(1446)\_41, Bir2(1834)\_1, Bir3(1874)\_22, Bir4.1(1884)\_23, Bir4.2(1884)\_21, Bir4.2(1884)\_22, Bir5(1902)\_19, Naj6(1582)\_20, New16(1826)\_3).

## 1.1 Conventions, labels and abbreviations

### (1) Conventions

Various steps were undertaken during the analysis of the manuscripts and their elements in the present study. It should be noted that as all the manuscripts in the corpus bear no information of place of copying etc., it is difficult and challenging to attribute them to specific region or to associate them entirely to a specific area. Therefore, one must consider other features to be found in manuscripts or secondary references etc. for the potential of regional attribution or place of origin. Manuscripts that were produced or may have been produced in present-day Nepal, particularly in or around present-day Kathmandu valley, or produced even elsewhere that exhibit something of the customs, characteristics, flavour and so on of ‘Nepalese writing’ have been categorised in the present volume as ‘Nepalese’ manuscripts or manuscripts from ‘Nepal’. Similar criterion have been applied in the attribution to regions of North India, such as ‘East Indian’ or ‘West Indian’, for all of these bear no precise information on place of production and so on.

Firstly, the manuscripts were grouped on the basis of their various features (e.g. palaeographical, layout-related evidence) and, generally, from other information available about them. They pertain to one of the following three geographical areas: (1) Nepal, (2) East India and (3) West India. In each group, the manuscripts are arranged in possible chronological order. Undated manuscripts, secondary references, palaeographical or other evidence are taken into consideration to provide an approximate date. The dates of such manuscripts are here referred as ‘9<sup>th</sup>’, ‘9<sup>th</sup> c.’ or ‘ca. 9<sup>th</sup> c.’

If the beginning of a text has been preserved, part of the beginning of most manuscripts has been transcribed. Subsequently, symbols and blank spaces appearing in different parts of the manuscripts have been collected and listed in tables (some of the selected symbols and blank spaces are presented and discussed in sections, most of which are listed in the appendices below).<sup>19</sup> In addition, colophons and sub-colophons<sup>20</sup> were recorded and transliterated as they appear in the manuscripts (some of them are presented and discussed in sections below).<sup>21</sup> In a few cases, a part of the text of the succeeding chapter appearing immediately after the symbol or blank space has also been recorded.

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<sup>19</sup> See Appendices.

<sup>20</sup> For the labels, see below and also section 3.1.

<sup>21</sup> For example, see sections 3.6.2.4.1; 4.1.1–4.1.2 below.



The comparison between different kinds of symbols, blank spaces, sub-colophons, colophons and other textual parts has played a significant role in understanding the scribal practices in dividing texts at several levels.

In some manuscripts small gaps are used to divide smaller text units such as sentences, each *pāda* or the first and second half of the verse. Therefore, some parts of the text have been transcribed according to the layout using a separate sign in the transliteration to designate smaller gaps (for the sign, see on this page below). Recording the features of the manuscript in this way made it possible to group the occurrences according to their location or function.

To gain an understanding of the use of colour in manuscripts, some parts of the highlighted elements have been recorded. For the highlighted texts, red script has been used to denote them in the transcription. To understand the scribal practice and identify different hands, other features such as space-fillers and palaeographical evidence are crucial. Therefore, they too have been recorded from selected manuscripts. These are important elements when comparing the different scribal hands and their differing practice in manuscripts.

When reporting the (Sanskrit) texts found in manuscripts I only transliterate the text as it appears in the manuscript and do not attempt any corrections or emendations (except for the use of sic (!) sign in the transliteration) in the present book. The following symbols are to be noted in the transliteration.

<< >>	parts of an <i>akṣara</i> ('syllable'), an <i>akṣara</i> or words deleted by the scribe or by a later corrector; in all cases the << >> brackets have been used
?	uncertainty of folio number or sides of folio
...	part of the text that is not quoted or transliterated
+	<i>akṣara</i> lost due to physical damage or it is no longer readable, the number of the symbol represent the possible number of lost <i>akṣaras</i>
///	when big parts of the folios are broken off
- -	<i>akṣara</i> (s) left out by the scribe in the process of copying
(!)	sic
	line-filler sign or hyphen sign used before the string-holes or at the end of the line on the folio
└	gap appearing between every <i>pāda</i> , or between the first and second halves of a verse, or between sentences
∞	space-filler

⊙	string-hole or text lines that are not conspicuously left clear around the string-holes on the folio
⊙	text lines are left clear from top to bottom around the string-holes on the folio
⊙	text lines are left clear from top to bottom on the string-hole spaces and one or more vertical ruling lines are used for each text-section on the folio
⊠	some lines have been left clear around the string-hole space and the uppermost or lowermost lines run across the whole folio, making the free space around the string-hole look like a square-shaped box
\ /	marginal or interlineal textual addition; it does not matter whether the addition was made by the first scribe himself or by a later individual
Text in red	(approximately) highlighted part of the text in the manuscript

In the present study, each manuscript included in my ‘core’ corpus is referred to by a specific siglum (see section 1.2 below). Many times I also refer to manuscripts or different elements of manuscripts that are not part of my ‘core’ corpus in order to emphasise or generalise a specific argument or topic. These manuscripts are indicated mainly by the title of the work they contain, their accession, catalogue (or reel number), and the name of the library, archive or institution (often in abbreviated form) that preserve them, but at times they are mentioned merely by the accession number of the manuscript, e.g. ‘the manuscript of the *Saddharmapuṇḍarīka* (CUL Add.2197)’ or simply with or without brackets ‘(CUL Add.2197)’. In this case, the manuscript is kept in the Cambridge University Library under the shelfmark Add.2197.

Symbols and other elements extracted from the manuscript and arranged in figures in the present work are indicated as follows: (1) siglum of the manuscript (this information is omitted if contextually clear); (2) folio number or image number (according to how the image file has been received from the library or archive if the foliation is not preserved); (3) line number in which (at first) symbols and other elements can be found; (4) the text part where they can be found; (5) the (possible) date of manuscript production (this information is also omitted if contextually clear). These data appear immediately after the symbol or other element in square brackets, for instance:



The symbol appears in the manuscript of the *Kiraṇatantra*, on folio 87 verso, in line number 2 before the chapter colophon. The date of the manuscript corresponds to 924 CE.

On the other hand, excerpts of symbols and blank spaces reported along with the text, chapter colophon or colophon<sup>22</sup> are indicated by the folio (or image number) and line number. These data are placed before symbols or blank spaces in square brackets. For instance:



In this case, the chapter colophon and symbols are found on folio 20 recto, in line number 1. The chapter colophon starts after the upper right double *daṇḍa* of the first symbol and ends before the upper left double *daṇḍa* of the second symbol.

Furthermore, symbols placed around the string-holes are indicated in two ways in the present work. If the folio of a particular manuscript contains only one string-hole, the symbol around it is indicated in a style similar to that described above in the case of KT (see p. 11 above), but without line number. For example:



The symbol appears in the manuscript of the *Tattvasaṃgraha*, around the string-hole on folio 10 recto. The date of the manuscript corresponds to 1143 CE.

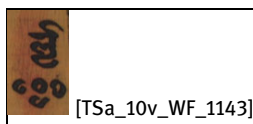
<sup>22</sup> On these, see 76–77 and section 3.1 below.

In the case of a folio with two string-holes, symbols around string-holes are indicated in a way similar to that used for TSa. However, two additional pieces of information are added to the entry before the date of the manuscript, e.g.:



Both symbols appear in the manuscript of the *Tattvasaṃgrahapañjikāvṛtti*, on folio 36 verso, around the left string-hole (LSH) and the right string-hole (RSH). The date of the manuscript corresponds to 1143 CE.

Furthermore, symbols appearing together with foliation numbers are indicated by giving the following data.



The symbol appears together with the foliation (WF) number 10 on verso in the manuscript of the *Tattvasaṃgraha*.

In order to provide reliable statistics, *akṣaras* have been counted more than once from different lines on the same folio or different folios of the same manuscript. The sample number of *akṣaras* is given in the following way:

73 (2v1), 74 (26r5), 78 (32v1)

In this particular manuscript, 73 *akṣaras* appear on folio 2 verso in line 1, 74 *akṣaras* on folio 26 recto in line 5 and 78 *akṣaras* on folio 32 verso in line 1.

As far as foliation is concerned, if it is not preserved and there are doubts about the folio number, then only the number of the image is indicated, as this is found in the file provided by a particular institution or library. Often in an image with two sides (such as verso and recto or recto and verso) of two folios they are photographed together. This is denoted as follows:

101 (10b3)

In this case 101 *akṣaras* appear in line 3 on the lower folio (b) in the 10<sup>th</sup> image in which the sides of two folios are photographed together. Similarly ‘a’ stands for the side of the upper folio in the digitised image.

Selected symbols and blank spaces from each manuscript of my ‘core’ corpus used during my study have been organised in the appendix. The list of these items is merely to provide an overview of the occurrence of such elements in the manuscripts. They are arranged, when possible, in chronological order in each manuscript group (Nepalese, East Indian and West Indian). In the case of lost foliation or the folios of the particular manuscript that are very disordered and the correct order of the folios is uncertain, they have been recorded and organised according to the images received from the respective library or institution (as described 10–11 above). In the data, only the folio number or image number, the line in which they can be found, and the place where they appear in the text, are mentioned in square brackets.

In the present work I label the scripts<sup>23</sup> used in the manuscripts as follows: (1) ‘Transitional Gupta’: the script(s) found in the 9<sup>th</sup> c. Nepalese manuscripts; (2) ‘Newari’: the script(s) used after 10<sup>th</sup> c. onward in the Nepalese manuscripts; (3) ‘Old Bengali’: the script(s) used in all East Indian manuscripts (with one exception ‘Rañjanā’ in PR); and (4) ‘Jaina Devanāgarī’: the script(s) used in the West Indian manuscripts of my corpus.

## (2) Labels

Some labels have been proposed for the structure and systematic approach being deemed suitable to the examination of various elements in the present volume.

**Author line:** A statement that may include, among other things, the name of the author of the work, e.g. *kṛtīr iyaṃ ācāryapādānām* (‘this work [is] of venerable preceptor’).

**Benediction:** A phrase that expresses the auspiciousness or prosperity etc. (for reader, scribe etc.) and is often found at the end of the text in manuscripts, e.g. *maṅgalaṃ bhavatu, śubham astu* (‘may there be auspiciousness’) etc.

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<sup>23</sup> One should note that in the present study I do not aim to define the scripts which can be universally applicable. As we know, for a particular script various names or ‘local’ names are suggested and sometimes used to denote (e.g. Transitional Gupta, Licchavi, Uttaralicchavi etc. for scripts that can be found mainly in 9<sup>th</sup> c. Nepalese manuscripts and Golaṃola etc. for scripts that are found largely in manuscripts of the Eastern Indian group, such as GV, HAP, LTT, STT, DVPT, HP).

**Buddhist concluding formula:** A statement that can be found in Buddhist texts, namely *idaṃ avocaḍ bhagavān ...* ('thus spoke the Bhagavān ...').

**Buddhist opening phrase:** An expression that can often be found in Buddhist texts, namely *evaṃ mayā śrutam ...* ('thus have I heard ...').

**Buddhist verse (*pratītyasamutpāda*):** A verse that can often be found at the end of Buddhist texts, for example, *ye dharmā ...*<sup>24</sup>

**Chapter colophon (or sub-colophon):** A statement that indicates the end of a chapter or sub-chapter etc. It may begin with or without *iti* and contain the title of the work and/or title of the chapter and/or just chapter number, and end with or without the expression like *samāpta* ('completed' or 'concluded').

**Colophon (or final colophon):** A statement that states the completion of the work and can often be found at the end of the text in manuscripts. It may begin with or without *iti* and contain the title of work and end with or without expressions such as *samāpta*, *parisamāpta*, *saṃpūrṇa* ('concluded' or 'entirely completed') etc.

**Invocation:** A phrase that expresses respect to gods, goddesses, gurus, Buddhas etc. and found often at the beginning of the text or occasionally in other places in the text in manuscripts, for instance, *namaḥ sarvajñāya* ('homage to Sarvajña').

**Opening formula:** A phrase that starts, among others, with *atha khalu ...* ('now further/then ...') etc. in the text.

**Post colophon:** Lines that can be found (mainly) after the colophon containing various kinds of information such as copying place, date, purpose of the manuscript, king, donor, name of scribe etc.

**Speaker indication:** A formula that indicates the speaker in the text, e.g. *bhairava uvāca* ('Bhairava spoke').

**Text-section:** If the lines on folios have been left clear from text on the string-hole space from top to bottom and the text has been divided into two to three parts/sections according to the number of existing string-holes on the folio, I label this kind of text arrangement on folios as 'text-section' in the present book.

**Topic change formula:** Phrases that can be found in a particular place in the text and indicate the change of a topic or subject in the text, e.g. *ataḥ paraṃ pravakṣāmi ...* ('hereafter I will speak ...') etc.

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<sup>24</sup> For a detailed study of the verse, see Boucher 1991, 1–27. Generally the verse reads as follows, *ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat | teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||* 'Those *dharmas* which arise from a cause, the Tathāgata has declared their cause. And that which is the cessation of them, thus the great renunciant has taught' (translated in Boucher 1991, 11).

**(3) Abbreviations**

AAL	after author line
AB	after benediction
ABCF	after Buddhist concluding formula
ABOF	after Buddhist opening formula
AC	after colophon
ACC	after chapter colophon
ADL	after dating line
AI	after invocation
AOF	after opening formula
APS	after particular section
ASpI	after speaker indication
BAL	before author line
BB	before benediction
BBCF	before Buddhist concluding formula
BBOF	before Buddhist opening formula
BC	before colophon
BCC	before chapter colophon
BDL	before dating line
BI	before invocation
BMSC	Braarvig, Jens (Ed.) (2002–2016): “Buddhist Manuscripts in the Schøyen Collection”, Vol. 1–4. In <i>Manuscripts in the Schøyen Collection</i> . Oslo: Hermes Publishing.
BOF	before opening formula
BPC	before post colophon
BPS	before particular section
BSpI	before speaker indication
CUL	Cambridge University Library
EI	<i>Epigraphia Indica</i>
Fig(s).	figure(s)
fol(s).	folio(s)
KL	Kaiser Library, Kathmandu
LS	Lakṣamaṇa Saṃvat
LSH	left string-hole
NAK	National Archives, Kathmandu
NGMCP	Nepalese-German Manuscript Cataloguing Project
NGMPP	Nepal-German Manuscript Preservation Project
NS	Nepāla Saṃvat
RSH	right string-hole
ŚS	Śaka Saṃvat
VS	Vikrama Saṃvat
WF	with foliation

## 1.2 Description of the manuscripts

In this section manuscripts from the ‘core’ corpus of the study alone have been listed with brief information provided about them. They have been arranged in three manuscript groups. In each group, the manuscripts have been recorded in a possible chronological order. As mentioned above, regarding undated manuscripts it is only a possible date that has been suggested. In the description (1) siglum for the manuscript, title of the text, place of storage and its accession number (followed by reel number etc. if available), (2) writing support, format, size and cover, and (3) condition, date, script and foliation have been mentioned.

### 1.2.1 Nepalese manuscripts

#### 1.2.1.1 Manuscript SP<sub>1</sub>

Title: *Skandapurāṇa*<sup>25</sup>

Place of storage: National Archives, Kathmandu

Accession no. 2/229

NGMPP reel no. B 11/4

#### Writing support, format, size and cover

Palm-leaf, *pothī*,<sup>26</sup> ca. 40 × 5 cm (some folios are smaller and taper at the edges). 268 folios (one folio of this manuscript can be found in A 38/5 and as it has been identified by scholars there are some folios of the recension of the *Pārameśvara(tantra)* in this manuscript) (see section 3.8.1).<sup>27</sup> There are two string-holes on each folio. The manuscript contains wooden covers which seem to be ‘original’.

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<sup>25</sup> See Shastri 1905, Vol. 1, lii and 141–146; Bhaṭṭarāi 1988, 37 with siglum *kha*; Adriaensen et al. 1998, 32 with siglum SP<sub>1</sub>. See also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B\\_11-4\\_Skandapur%C4%81%E1%B9%87a](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B_11-4_Skandapur%C4%81%E1%B9%87a)> (last accessed on 10.09.2018). I am thankful to Prof. Harunaga Isaacson for sharing with me the digitised colour images of this manuscript.

<sup>26</sup> For *pothī*, I refer to the study by Formigatti 2011, 29 where the term has been thoroughly discussed from an historical and material point of view.

<sup>27</sup> See Adriaensen et al. 1998, 33. There may be around 6 fragmentary folios in the bundle of the manuscript that belong to this.



### Condition, date, script and foliation

Incomplete; in most cases the margins are broken. Some folios are in a fragmentary condition. In many places parts of the folios are worm eaten. The manuscript is dated Mānadeva Saṃvat 234 (811 CE).<sup>28</sup> Transitional Gupta. Letter-numerical foliation is on the left-hand margin verso.<sup>29</sup> With but few exceptions all foliation has been lost. On some folios, figure-numerals have been added later above the left string-hole space (save for a few figure-numerals under the string-hole). Most are written in 'black ink' but some are in orange-like ink.

#### 1.2.1.2 Manuscript PT

Title: *Pārameśvaratantra* (aka *Pauṣkarapārameśvara*)<sup>30</sup>

Place of storage: University Library, Cambridge

Accession no. MS Add.1049

### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 38.5 × 3.8 cm. (some folios are smaller and taper at the edges). 62 folios (one fragmentary folio of the *Jñānāṇavamahātānta* is in the bundle of this manuscript). There are two string-holes on each folio. It is possible the manuscript did not include covers or they are lost or misplaced.

### Condition, date, script and foliation

Incomplete; the margins are broken. Some folios are in a fragmentary condition. The manuscript is dated Mānadeva Saṃvat 252 (829 CE).<sup>31</sup> Transitional Gupta. Foliation is on the left-hand margin on the verso. The majority of the original foliation has not been preserved. Additional modern figure-numerals are written above the left string-hole and on the verso of many folios. Occasionally further additional modern

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<sup>28</sup> Different corresponding dates are suggested by scholars, e.g. Shastri 1905, lii as 659 CE; Adriaensen et al. 1998, 33 as 810 CE; Harimoto 2011, 90 as 811 CE. In the present study I follow the date verified by Harimoto 2011.

<sup>29</sup> For the label 'letter-numerals' and examples, see Bendall 1883, liii; Kapadia 1973, 171–186; Balbir et al. 2006, 61–62.

<sup>30</sup> See Bendall 1883, 27–28; Shastri 1905, lii; for the detailed information of this manuscript, see also Cambridge online entry at: <<https://cudl.lib.cam.ac.uk/view/MS-ADD-01049-00001/1>> (last accessed on 04.09.2018).

<sup>31</sup> Different corresponding dates are suggested by scholars, e.g. Bendall 1992, 27 as 859 CE; Harimoto 2011, 90 as 829 CE. In the present study I follow the date verified by Harimoto 2011.

figure-numerals appear above or under the right string-hole on the recto of some folios, some of which have been crossed out.

### 1.2.1.3 Manuscript SS/N

Title: *Suśrutasamhitā*<sup>32</sup>/*Suśrutanighaṇṭu*<sup>33</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 699

NGMPP reel no. C 80/7

#### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 53.5 × 4.4 cm (some folios are curved and taper at the edges). 127 folios extant. There are two string-holes on each folio. Manuscript includes wooden covers which seem to be original.

#### Condition, date, script and foliation

Incomplete; the margins of some folios are broken. Parts of the folios are worm eaten. Many folios are missing. The manuscript is dated Mānadeva Saṃvat 301 (878 CE).<sup>34</sup> Transitional Gupta. Original foliation is in letter-numerals on the left-hand margin verso. The manuscript also contains some extra ‘supplementary’ folios which bear letter-numerals following the duplication of some of the foliation numbers of the ‘original’ folios on the left-hand margin and letter-numerals again starting from 1–16 on the right-hand margin.<sup>35</sup>

<sup>32</sup> See Klebanov 2010, 60 with sigla K, K<sub>1</sub>, K<sub>2</sub>; Harimoto 2011, 87–88; 2014, 1087–1093; 2016, 363–364; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C\\_80-7\\_Su%C5%9Brutasa%E1%B9%83hit%C4%81](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C_80-7_Su%C5%9Brutasa%E1%B9%83hit%C4%81)> (last accessed on 05.09.2018). I am thankful to Dr Andrey Klebanov for sharing with me the digitised colour images of this manuscript. This manuscript (SS/N) has been registered in UNESCO’s Memory of the World Register in 2013.

<sup>33</sup> See Suvedi/Tivārī 2000, 7 with siglum *sau. ni. ha. (kha)*.

<sup>34</sup> Regarding the date of the manuscript, see Petech 1984, 29; Klebanov 2010, 66; Harimoto 2011, 88; 2014, 1087; 2016, 363–364.

<sup>35</sup> Possibly the numbers 1–16 can be taken as an indication of the number of the folios inserted in the bundle later. The handwriting of the foliation of these parts is clearly different to those of other folios.

#### 1.2.1.4 Manuscript SP<sub>2</sub>

Title: *Skandapurāṇa*<sup>36</sup>

Place of storage: National Archives, Kathmandu

Accession no. 1/831

NGMPP reel no. B 12/3

#### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 53 × 4.4 cm (some folios are smaller and taper at the edges). 217 folios. There are two string-holes on each folio. The manuscript includes an original wooden front cover and one new wooden back cover. Red and yellow mixed colours are smeared on the outer part of the front cover. A small piece of paper has been stuck on the left side: this is a label containing information about the manuscript most likely put on the cover at the NAK for cataloguing purposes. On the back cover, however, there are no traces of pigment or similar items.

#### Condition, date, script and foliation

Incomplete; margins are broken. Parts of the folios are worm eaten. The manuscript is dated ca. 9<sup>th</sup> c.<sup>37</sup> Transitional Gupta. Letter-numerals on the left-hand margin on the verso. Most of the foliation has not been preserved. Figure-numerals have been added later in modern hand above the left string-hole and occasionally on the right margin on the verso.

#### 1.2.1.5 Manuscript NTS

Title: *Niśvāsatattvasaṃhitā*<sup>38</sup>

Place of storage: National Archives, Kathmandu

Accession no. 1/277

NGMPP reel no. A 41/14

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<sup>36</sup> See Bhaṭṭarāi 1988, 36 with siglum *ka*; Adriaensen et al. 1998, 32 with siglum SP<sub>2</sub>. See also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B\\_12-3\\_Skandapur%C4%81%E1%B9%87a](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B_12-3_Skandapur%C4%81%E1%B9%87a)> (last assessed on 10.09.2018). I am grateful to Prof. Harunaga Isaacson for sharing with me the digitised colour images of this manuscript.

<sup>37</sup> See Adriaensen et al. 1998, 32; Harimoto 2011, 92–93.

<sup>38</sup> See Shastri 1905, lxxvii; Goodall et al. 2015, 104–108 with siglum N; Kafle 2015, 92 with siglum N. See also NGMCP entry at: [http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_41-14\\_Ni%C5%9Bv%C4%81satattvasa%E1%B9%83hit%C4%81](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_41-14_Ni%C5%9Bv%C4%81satattvasa%E1%B9%83hit%C4%81) (last accessed on 05.09.2018). This manuscript has been registered in UNESCO's Memory of the World Register in 2013.

**Writing support, format, size and cover**

Palm-leaf, *pothi*, ca. 50 × 4 cm (some folios are smaller and taper at the edges). 114 folios. There are two string-holes on each folio. The manuscript includes wooden covers which seem to be original. The inner parts of both covers are illustrated.

**Condition, date, script and foliation**

Complete; margins are broken. Some folios are in fragmentary condition. In many places parts of the folios are worm eaten. The manuscript is thought to be ca. 9<sup>th</sup> c.<sup>39</sup> Transitional Gupta. The original foliation is written in letter-numerals on the left-hand margin and the majority of it has been lost. Modern figure-numerals added later can be found above and under the left string-hole in different hands. The upper one is written larger and in darker ink compared to the lower one. Several of both of the foliations added later have been crossed out.

**1.2.1.6 Manuscript KT**

Title: *Kiraṇatantra*<sup>40</sup>

Place of storage: National Archives, Kathmandu

Accession no. 5/893

NGMPP reel no. A 40/3

**Writing support, format, size and cover**

Palm-leaf, *pothi*, ca. 34.5 × 4.5 cm. 88 folios. There are two string-holes on each folio. The manuscript contains wooden covers and they seem to be original. A part of the upper right margin of the front cover and bottom right margin of the back cover is damaged.

**Condition, date, script and foliation**

Incomplete; some leaves are damaged. Parts of some of leaves are worm eaten. The manuscript is dated NS 44 (924 CE).<sup>41</sup> Newari. Letter-numerals on the left-hand margin on the verso.

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<sup>39</sup> Various dates are suggested by scholars, for instance, see Shastri 1905, lxxvii as ca. 8<sup>th</sup> c.; Goodall et al. 2015, 108 as 850–900 CE; Kafle 2015 as the date after the dated manuscript SS/N (i.e. 878 CE). For practical reasons, I refer to the date as ca. 9<sup>th</sup> c. in the present study.

<sup>40</sup> See Shastri 1915, 99; Goodall 1998, lxxxiv–lxxxv with siglum N<sub>i</sub>; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_40-3\\_Kira%E1%B9%87atantra](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_40-3_Kira%E1%B9%87atantra)> (last accessed on 05.09.2018).

### 1.2.1.7 Manuscript KV/UV Dh

Title: *Kāraṇḍavyūha/Uṣṇīṣavijayadhāriṇī*<sup>42</sup>

Place of storage: National Archives, Kathmandu

Accession no. 3/359

NGMPP reel no. A 39/5 (1–2)

#### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 48 × 4.5 cm.<sup>43</sup> 57 folios (KV: 1v–52v3 and UV Dh: 52v3–56r).

There are two string-holes on each folio. Images of covers are not available.

#### Condition, date, script and foliation

Complete; in relatively good condition. A few leaves have been damaged at the margins. The writing is faded on folios 1v and 2r. The manuscript is dated NS 88 (968 CE). Newari. Original letter-numerals on the left-hand margin on verso and modern figure-numerals added later in modern hand above the left string-hole on verso.

### 1.2.1.8 Manuscript SP<sub>3</sub>

Title: *Skandapurāṇa*<sup>44</sup>

Place of storage: Bodleian Library, Oxford

Accession no. MS Sansk a. 14 (R)

#### Writing support, format, size and cover

Palm-leaf, *pothī*, ? cm. 214 folios extant? There are two string-holes on each folio. Possibly new wooden covers.

<sup>41</sup> See Goodall 1998, lxxxiv.

<sup>42</sup> See NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_39-5\(1\)\\_U%E1%B9%A3%E1%B9%87%C4%AB%E1%B9%A3avijayadh%C4%81ra%E1%B9%87%C4%AB](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_39-5(1)_U%E1%B9%A3%E1%B9%87%C4%AB%E1%B9%A3avijayadh%C4%81ra%E1%B9%87%C4%AB)> (last accessed on 05.09.2018).

<sup>43</sup> NGMCP entry records the size of 31 x 4.5 cm, but we find in the catalogue card 48 × 4.5 cm. Given the size of the folios the latter measurement seems to be more convincing.

<sup>44</sup> See Adriaensen et al. 1998, 33–34 with siglum SP<sub>3</sub>.

**Condition, date, script and foliation**

Incomplete; some folios are broken on the left and right margins and a few folios are in fragmentary condition. The manuscript is thought to be ca. 10<sup>th</sup> c.<sup>45</sup> Newari. Letter-numerals on the left-hand margin on verso.

**1.2.1.9 Manuscript SP<sub>4</sub>**

Title: *Skandapurāṇa*<sup>46</sup>

Place of storage: National Archives, Kathmandu

Accession no. 4/2260

NGMPP reel no. B 12/2<sup>47</sup>

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 41 × 4.5 cm.<sup>48</sup> 22 folios ('fragments'). There are two string-holes on each folio. The manuscript has new covers.

**Condition, date, script and foliation**

Incomplete; the manuscript is considerably damaged and it is already in fragmentary condition. The manuscript is thought to be 10<sup>th</sup> c.<sup>49</sup> Newari. Foliation is on the left-hand margin verso. The majority of the foliation has been lost.

**1.2.1.10 Manuscript YY**

Title: *Yogayājñavalkya*<sup>50</sup>

Place of storage: National Archives, Kathmandu

Accession no. 5/696

NGMPP reel no. A 51/12<sup>51</sup>

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<sup>45</sup> For a possible date, see Adriaensen et al. 1998, 33.

<sup>46</sup> See Bhaṭṭarāi 1988, 37 with siglum *ga*; Adriaensen et al. 1998, 34 with siglum SP<sub>4</sub>. See also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B\\_12-2\\_Skandapur%C4%81%E1%B9%87a](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B_12-2_Skandapur%C4%81%E1%B9%87a)> (last accessed on 12.09.2018).

<sup>47</sup> Note that this manuscript also contains another NGMPP reel number as A 1084/7.

<sup>48</sup> This measurement is just based on the NGMCP card. None of the folios are in full size at present.

<sup>49</sup> See Adriaensen et al. 1998, 34.

<sup>50</sup> See NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_51-12\\_Yogay%C4%81j%C3%B1avalkya](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_51-12_Yogay%C4%81j%C3%B1avalkya)> (last accessed on 13.09.2018).

<sup>51</sup> Note that this manuscript also contains another NGMPP reel number as A 1161/3.

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 20.5 × 4 cm. 49 folios extant. The text of the YY ends on 43v. The other last six folios contain the texts of the *Gāyatrīnyāsa* and *Prāṇāgnihotra*. The very last folio is small and looks half-size compared to other folios. The folio is not numbered and usually contains two lines of writing on one side with the other side left blank aside from one invocation added later and the writing of the archival number in modern Devanāgarī added relatively later. The handwriting on the last folios seems clearly to be of a later period when compared to the handwriting of other folios in the YY. There are two string-holes on each folio (except for the very last small folio where there is only one string-hole). The manuscript has wooden covers which seem to be original.

**Condition, date, script and foliation**

Complete, in relatively good condition. On a few folios parts of the writing have faded (e.g. 1v, 6r, 5v, 8rv, 9r, 10r, 19r, 20v, 31rv, 32r, 40v, 41r, 42v). The manuscript is dated NS 144 (1024 CE). Newari. Letter-numerals on the left-hand margin verso.

**1.2.1.11 Manuscript HV<sub>1</sub>**

Title: *Harivaṃśa*<sup>52</sup>

Place of storage: National Archives, Kathmandu

Accession no. 1/910

NGMPP reel no. A 29/4

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 55 × 4.5 cm. 333 folios. There are two string-holes on each folio. The manuscript has wooden covers which seem to be original.

**Condition, date, script and foliation**

Complete; in relatively good condition. A few leaves are broken. On a few folios parts of the writing have faded. The manuscript is dated NS 157 (1037 CE).<sup>53</sup> Newari. Letter-numerals on the left-hand margin.

<sup>52</sup> See Shastri 1905, l and 25; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_29-4\\_Hariva%E1%B9%83%C5%9Ba](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_29-4_Hariva%E1%B9%83%C5%9Ba)> (last accessed on 13.09.2018).

<sup>53</sup> Shastri 1905, l dates this manuscript NS 257 corresponding to 1137 CE. However, the manuscript is actually dated NS 157 (1037 CE), see 329r4 where the date is found.

**1.2.1.12 Manuscript HY**

Title: *Haṃsayāmala*<sup>54</sup>

Place of storage: National Archives, Kathmandu

Accession no. 1/1076

NGMPP reel no. B 28/33

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 29 × 4 cm (some folios are smaller and taper at the edges). 22 folios extant. There is one string-hole one third away from the left edge of the folio. The manuscript has new wooden covers.

**Condition, date, script and foliation**

Incomplete; margins are broken. Some parts of the folios are worm eaten. On a few folios the writing has faded (e.g. 9v, 10r 11v, 12r). The manuscript is dated NS 159 (1039 CE). Newari. Letter-numerical foliation on the left-hand margin verso. Most of the foliation has been lost due to the damage of leaves. A modern figure-numerical foliation added later appears under the string-hole.

**1.2.1.13 Manuscript DDh**

Title: *Dānadharmā*<sup>55</sup>

Place of storage: National Archives, Kathmandu

Accession no. 1/1321

NGMPP reel no. A 27/2

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 43 × 4.5 cm. 69 folios. There are two string-holes on each folio. The manuscript contains wooden covers which seem to be original.

**Condition, date, script and foliation**

Incomplete; in good condition. The manuscript is dated NS 173 (1053 CE).<sup>56</sup> Newari. Letter-numerical foliation on the left-hand margin verso.

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<sup>54</sup> See NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B\\_28-33\\_Ha%E1%B9%83say%C4%81mala](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B_28-33_Ha%E1%B9%83say%C4%81mala)> (last accessed on 13.09.2018).

<sup>55</sup> See Shastri 1905, 1 and 48; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_27-2\\_Mah%C4%81bh%C4%81rata](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_27-2_Mah%C4%81bh%C4%81rata)> (last accessed on 08.09.2018).



**1.2.1.14 Manuscript TS<sub>1</sub>**

Title: *Tantrasadbhāva*<sup>57</sup>

Place of storage: National Archives, Kathmandu

Accession no. 5/445

NGMPP reel no. A 44/2

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 56 × 5 cm. 186 folios. Small pieces of leaves can be found after the ‘actual’ folios 60, 99 and 125 on which one can see numbers written again ‘60’, ‘99’ and ‘125’ on the left-hand margin. On these folios text is written only on one side with the other side blank. All contain a two-line text, and before and after the lines, ‘x’-like insertion signs can be found. There are two string-holes on each folio. The manuscript has wooden covers and both seem to be original.

**Condition, date, script and foliation**

Incomplete; the manuscript is in relatively good condition and dated NS 217 (1097 CE).<sup>58</sup> Newari. Letter-numerical foliation on the left-hand margin verso.

**1.2.1.15 Manuscript VDh**

Title: *Viṣṇudharma*<sup>59</sup>

Place of storage: National Archives, Kathmandu

Accession no. 5/344

NGMPP reel no. A 10/6

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<sup>56</sup> Shastri 1905, I dates this manuscript NS 169 corresponding to 1049 CE. Actually this manuscript is dated NS 173 (1053 CE), see 69r5.

<sup>57</sup> Part of the text of this manuscript and TS<sub>2</sub> (see below) was studied by my colleague Jung-Lan Bang (2017, 16 and 39–55) (TS<sub>1</sub> with siglum A and TS<sub>2</sub> with siglum B) in the course of her doctoral dissertation at the CSMC. I am grateful to her for sharing with me the digitised colour images of both manuscripts (TS<sub>1</sub> and TS<sub>2</sub>). See also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_44-2\\_Tantrasadbh%C4%81va](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_44-2_Tantrasadbh%C4%81va)> (last accessed on 13.09.2018).

<sup>58</sup> For the discussions of the manuscript date, see Petech 1984, 49–50 (as Friday, February 27<sup>th</sup>, 1097); Bang 2017 as 1097/8 CE. Here I refer to 1097 CE.

<sup>59</sup> See Grünendahl 1983, 16–17 with siglum N8; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_10-6\\_Vi%E1%B9%A3%E1%B9%87udharma](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_10-6_Vi%E1%B9%A3%E1%B9%87udharma)> (last accessed on 07.09.2018).

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 57.5 × 5 cm. 160 folios. There are two string-holes on each folio. The manuscript contains wooden covers which seem to be original. In addition, the inner parts of both covers are illustrated.

**Condition, date, script and foliation**

Complete; in relatively good condition. On some folios the writing has faded. The manuscript is possibly ca. 12<sup>th</sup> c.<sup>60</sup> Newari. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso.

**1.2.1.16 Manuscript SSS**

Title: *Siddhasārasaṃhitā*<sup>61</sup>

Place of storage: National Archives, Kathmandu

Accession no. 7/4

NGMPP reel no. A 45/4

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 55 × 5 cm. 54 folios. There are two string-holes on the folio. As I only had access to b/w images of this manuscript before preparing the current volume and the images include no pictures of the covers, it is difficult to make any statement on the condition of the covers at this moment.

**Condition, date, script and foliation**

Complete; leaves are broken. In many places parts of folios have been broken or are worm eaten on the margins. On one folio, the writing has faded (on 4r). The manuscript is dated NS 234 (1114 CE).<sup>62</sup> Newari. Letter-numerical foliation on the left-hand margin verso.

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<sup>60</sup> For possible manuscript dating, see Grünendahl 1983, 16–17.

<sup>61</sup> See Emmerick 1980, 5 with siglum C; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_45-4\\_Siddhas%C4%81rasa%E1%B9%83hit%C4%81](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_45-4_Siddhas%C4%81rasa%E1%B9%83hit%C4%81)> (last accessed on 07.09.2018).

<sup>62</sup> On the date of the manuscript, see Emmerick 1980, 5.

**1.2.1.17 Manuscript AṣP<sub>1</sub>**

Title: *Aṣṭasāhasrikā Prajñāpāramitā*

Place of storage: National Archives, Kathmandu

Accession no. 5/195

NGMPP reel no. A 36/4

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 55.5 × 5 cm. 272 folios extant.<sup>63</sup> There are two string-holes on each folio. The manuscript has wooden covers and both seem to be original. The inner parts of both covers are illustrated and outer parts of covers contain traces of coloured paste that is largely of red and yellow hues.

**Condition, date, script and foliation**

Incomplete; some folios are broken. The manuscript is dated NS 271 (1151 CE). Newari. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso.

**1.2.1.18 Manuscript HV<sub>2</sub>**

Title: *Harivaṃśa*<sup>64</sup>

Place of storage: National Archives, Kathmandu

Accession no. 1/455

NGMPP reel no. A 27/1

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 57.5 × 5 cm. 414 folios. There are two string-holes on each folio. The manuscript has wooden covers and they seem to be original. The inner parts of both covers are illustrated.

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<sup>63</sup> The actual existing folios are 272 not 255 as displayed on the NGMCP entry and catalogue card. 10 folios from 210–219 appear to be missing.

<sup>64</sup> See Shastri 1905, 1 and 25; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_27-1\\_Hariva%E1%B9%83%C5%9Ba](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_27-1_Hariva%E1%B9%83%C5%9Ba)> (last accessed on 07.09.2018).

### Condition, date, script and foliation

Almost complete; in relatively good condition. Some parts of the writing have faded on a few folios, e.g. 140v, 141r, 383r. The manuscript is dated NS 292 (1172 CE).<sup>65</sup> Newari. Letter-numerical foliation on the left-hand margin verso.

#### 1.2.1.19 Manuscript SDhPS

Title: *Saddharmapuṇḍarikasūtra*<sup>66</sup>

Place of storage: National Archives, Kathmandu

Accession no. 3/678

NGMPP reel no. A 37/2

### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 54 × 5.5 cm. 134 folios (folios 1, 41, 112, 121, 124 are missing). There are two string-holes on each folio. The manuscript has wooden front and back covers. Both seem to be original. Inner parts of both covers contain illustrations.

### Condition, date, script and foliation

Incomplete; some folios are broken. It is possible to date the manuscript ca. 12<sup>th</sup> c. Newari. Letter-numerical foliation on the left-hand margin and figure-numerical foliation on the right-hand margin verso.

#### 1.2.1.20 Manuscript AṣP<sub>2</sub>

Title: *Aṣṭasāhasrikā Prajñāpāramitā*

Place of storage: National Archives, Kathmandu

Accession no. 3/359

NGMPP reel no. A 35/9

### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 59 × 6 cm. 38 folios extant. Many folios of the manuscript are missing or have most likely been misplaced in the bundle of other manuscripts. There are two string-holes on each folio. Covers.<sup>67</sup>

<sup>65</sup> It seems that Shastri 1905, I did not notice the manuscript to be dated. The date is actually written in *bhūtasamkhyā* ('object or concrete numbers') on 416r4 and reads as follows *nayanagrahakara-varṣe* ('in the year 292').

<sup>66</sup> See NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_37-2\\_Saddharmapu%E1%B9%87%E1%B8%8D%C4%ABka](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_37-2_Saddharmapu%E1%B9%87%E1%B8%8D%C4%ABka)> (last accessed on 08.09.2018).

**Condition, date, script and foliation**

Incomplete; margins are broken. It is possible to date the manuscript ca. 12<sup>th</sup>. Newari. Letter-numerical foliation on the left margin verso.

**1.2.1.21 Manuscript SS**

Title: *Sādhanaśamuccaya*<sup>68</sup>

Place of storage: University Library, Cambridge

Accession no. MS Add.1648

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 12<sup>1/2</sup> × 2 in (ca. 31.7 × 5 cm). 228 folios (folios are mostly regular). There are two string-holes on each folio. Wooden covers. They appear to be original.

**Condition, date, script and foliation**

Complete; in good condition. The manuscript is dated NS 336 (1216 CE).<sup>69</sup> Newari. Figure-numerical foliation on the left-hand margin verso.

**1.2.1.22 Manuscript TS<sub>2</sub>**

Title: *Tantrasadbhāva*<sup>70</sup>

Place of storage: National Archives, Kathmandu

Accession no. 1/363

NGMPP reel no. A 44/1

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 34.5 × 5.5 cm. 140 folios. There are two string-holes on each folio. Wooden covers. The front cover seems to be new and the back cover original.

<sup>67</sup> As has been reported in the NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_35-9\\_A%E1%B9%A3%E1%B9%ADas%C4%81hasrik%C4%81\\_praj%C3%B1%C4%81p%C4%81ramit%C4%81](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_35-9_A%E1%B9%A3%E1%B9%ADas%C4%81hasrik%C4%81_praj%C3%B1%C4%81p%C4%81ramit%C4%81)>, the manuscript possibly has covers, but we did not find images of the covers in the digitised copies of the NGMPP reel A 35/9.

<sup>68</sup> See Bendall 1883, xxviii and 154–155; see also at: <<https://cudl.lib.cam.ac.uk/view/MS-ADD-01648/1>> (last accessed on 08.09.2018).

<sup>69</sup> On the discussion of the date of the manuscript, see Bendall 1883, xxviii and 154.

<sup>70</sup> See NGMPP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_44-1\\_Tantrasadbh%C4%81va](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_44-1_Tantrasadbh%C4%81va)> (last accessed on 08.09.2018). Part of the text was studied by my colleague Jung-Lan Bang (2017, 39–55 with siglum B) for her doctoral dissertation.

### Condition, date, script and foliation

Incomplete; some parts of the margins of folios have been damaged. On some folios the writing is faded. It is possible to date the manuscript ca. 13<sup>th</sup> c. Newari. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso.

## 1.2.2 East Indian manuscripts

### 1.2.2.1 Manuscript PR

Title: *Pañcarakṣā*<sup>71</sup>

Place of storage: University Library, Cambridge

Accession no. MS Add.1688

### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 56 × 5 cm. 69 folios (folio 27 is missing). There are two string-holes on each folio. Wooden covers, possibly original ones. Eight spots made of a reddish-like power/paste can be found on the outer part of the back cover.<sup>72</sup> However, there are no traces of pigment on the front cover.

### Condition, date, script and foliation

Incomplete; in relatively good condition. Some parts of the leaves are worm eaten. Some of the writing on a number of folios is faded. The manuscript is

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<sup>71</sup> See Bendall 1883, 175; see also Cambridge entry for detailed information of this manuscript at: <<https://cudl.lib.cam.ac.uk/view/MS-ADD-01688>> (last accessed on 08.09.2018).

<sup>72</sup> There are a few manuscripts containing the same text in which traces of pigment or other substance are found on the covers, e.g. on the outer part of the front cover of the manuscript of the *Pañcarakṣā* (NS 183 / 1063 CE) (NAK 3/688 / NGMPP B 30/45-B 31/1); on the outer part of the front cover of the manuscript of the *Pañcarakṣā* (CUL Add.1644) (NS 325 / 1205 CE), on the outer part of the front cover of the manuscript of the *Pañcarakṣā* (ca. 15<sup>th</sup>–16<sup>th</sup> c.) (NAK 5/7457 / NGMPP B 31/17) including a big bundle of threads bound on the right side; on the outer part of the back cover of the manuscript of the *Pañcarakṣā* (NS 655 / 1535 CE) (NAK 4/21 / NGMPP B 30/29); on the outer part of the front cover of the (birch-bark) manuscript of the *Pañcarakṣā* (ca. 16<sup>th</sup> c.) (KL 116 / NGMPP C 13/4) including bundles of threads bound on the left and right sides; on most of the outer part of the front cover of the (*nīlapatra*, i.e. ‘black paper’) manuscript of the *Pañcarakṣā* (ca. 16<sup>th</sup>–17<sup>th</sup> c.) (NAK 5/7633 / NGMPP A 139/2) including curds bound on the left side; on the outer part of the front cover of the (paper) manuscript of the *Pañcarakṣā* (NS 815 / 1695 CE) (CUL Or.2258); on the outer part of the front cover of the (paper) manuscript of the *Pañcarakṣā* (ca. 17<sup>th</sup> c.) (CUL Add.1164.1).

dated to 14<sup>th</sup> regnal year of Nayapāla of Bengal (1054 CE).<sup>73</sup> Rañjanā. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso. A figure-numerical foliation has been added above (on 1v, 2v, 3v, 4v, 8v, 11v, 12v) or below the right string-hole on the verso (on all remaining folios).

### 1.2.2.2 Manuscript AAĀ

Title: *Abhisamayālaṅkāralokā*<sup>74</sup>

Place of storage: National Archives, Kathmandu

Accession no. 3/738

NGMPP reel no. A 37/7

Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 55 × 5 cm. 162 folios (folios 1, 137 and 138 are missing). There are two string-holes on each folio. Wooden covers. They seem to be original. The inner parts of both covers contain illustrations which are now partly faded.

Condition, date, script and foliation

Almost complete; in considerably good condition. Some of the leaves and the leave's margins are broken. The manuscript can probably be dated ca. 11<sup>th</sup> c.<sup>75</sup> Old Bengali. Figure-numerical foliation on the left hand-margin verso.

### 1.2.2.3 Manuscript GV

Title: *Guṇavatī* (aka *Mahāmāyāṭikā*)<sup>76</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 226

NGMPP reel no. C 25/7

<sup>73</sup> Various dates have been suggested by scholars for the manuscript, e.g. Bendall 1883, 175 as ca. 1054 CE; Losty 1982, 31 1057 CE; Mevissen 1992, 415 1041 CE. More recently Dimitrov 2016 has provided a new chart on the Pāla chronology, see 747–756, Appendix 1 and Figure 9. For practical reasons in this volume I refer to the date suggested in 1883 by Bendall now verified.

<sup>74</sup> See Tucci 1932, vi with siglum N.

<sup>75</sup> For the discussion on dating this manuscript, see Delhey et al. 2015.

<sup>76</sup> See Moriguchi 1989, 98 as catalogue no. 412. He appears to have taken the title directly ('*Mahāmāyatantraguṇavatīṭikā*(!)') from the NGMPP card. However, the colophon giving the text title reads on 10r5–6 *guṇavatī nāma mahāmāyāṭikā paṇḍitaratnākaraśā[6]ntipādānām samāpteti*.

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 56.6 × 5.5 cm. 10 folios. There are two string-holes on each folio. The manuscript contains yellow painted new wooden covers.

**Condition, date, script and foliation**

Complete; in good condition. Parts of a few folios are worm eaten on the left. It is possible to date the manuscript ca. 12<sup>th</sup> c. Old Bengali. Figure-numerical foliations on the left and right-hand margins verso.

**1.2.2.4 Manuscript HAP**

Title: *Herukābhyudayaapañjikā* (aka *Katipayākṣarā*)<sup>77</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 229

NGMPP reel no. C 26/2

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 56.5 × 5.5 cm. 10 folios. There are two string-holes on each folio. The manuscript contains new, yellow-painted wooden covers.

**Condition, date, script and foliation**

Complete and in good condition. It is possible to date the manuscript ca. 12<sup>th</sup> c. Old Bengali. Figure-numerical foliations on the left and right-hand margins verso.

**1.2.2.5 Manuscript LTṬ**

Title: *Laghutantraṭṭikā*<sup>78</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 225

NGMPP reel no. C 25/6

<sup>77</sup> See Moriguchi 1989, 144 as catalogue no. 609. A question mark is recorded after the text title '*Herukābhyudayamahāyoginītantrarāje katipayākṣarapañjikānāmaṭṭikā*'. The manuscript colophon on 10r2 reads *śriherukābhyudayamahāyoginītantrarāje kumāracandrakṛtā katipayākṣarā pañjikā samāptā*. One may assume he was not certain of the actual title and took on a large part of the colophon without identifying the text title.

<sup>78</sup> See Moriguchi 1989, 108 as catalogue no. 457. He records the title thusly *Lakṣābhīdhānatan-troddhṛtalaghvabhīdhāna*. Here it appears he took most of the title from the colophon line without identifying the proper title. See Cicuzza 2001, 26 with siglum A.



**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 56.3 × 5.5 cm. 30 folios (folio 22 is missing). There are two string-holes on each folio. The manuscript has yellow painted new wooden covers.

**Condition, date, script and foliation**

Nearly complete; in good condition. It is possible to date the manuscript ca. 12<sup>th</sup> c.<sup>79</sup> Old Bengali. Figure-numerical foliations on the left and right-hand margins verso.

**1.2.2.6 Manuscript STI**

Title: *Samputatantraṭīkā* (aka *Prakaraṇārthanirṇaya*)<sup>80</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 228

NGMPP reel no. C 26/1

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 56.5 × 5.3 cm. 11 folios. There are two string-holes on each folio. Manuscript contains yellow painted new wooden covers.

**Condition, date, script and foliation**

Complete and in good condition. It is possible to date the manuscript ca. 12<sup>th</sup> c. Old Bengali. Figure-numerical foliations on the left and right-hand margins verso.

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<sup>79</sup> Cicuzza 2001, 26 suggests the date for this manuscript as 13<sup>th</sup>–14<sup>th</sup> c. On palaeographical grounds, however, I consider this manuscript to be older, possibly one century older than the date Cicuzza suggests (Szántó 2012, 105 also suggests referring to Harunaga Isaacson to be the second half of the 12<sup>th</sup> c.). See also section 3.5.2 for observations on symbols and palaeography.

<sup>80</sup> See Moriguchi 1989, 128 as catalogue no. 553. See also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C\\_26-1\\_Sampu%E1%B9%AD%C4%ABk%C4%81](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C_26-1_Sampu%E1%B9%AD%C4%ABk%C4%81)> (last accessed on 08.09.2018).

**1.2.2.7 Manuscript DVPT**

Title *Ḍākinīvajrapañjaraṭippaṇī*:<sup>81</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 230

NGMPP reel no. C 26/3

Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 56 × 5 cm. 8 folios. There are two string-holes on each folio. The manuscript has modern, yellow-painted wooden covers.

Condition, date, script and foliation

Complete; in good condition. It is possible to date the manuscript ca. 12<sup>th</sup> c. Old Bengali. Figure-numerical foliations on the left and right-hand margins verso.

**1.2.2.8 Manuscript AP**

Title: *Abhayapaddhati* (aka *Buddhakaṇḍamahātantaṭṭhikā*)<sup>82</sup>

Place of storage: National Archives, Kathmandu

Accession no. 5/21

NGMPP reel no. A 48/2

Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 57 × 6 cm. 20 folios extant (folios 2, 6, 11, 16–17, 19 appear to be missing or misplaced). There are two string-holes on each folio. The manuscript has new wooden covers.

Condition, date, script and foliation

Complete; in good condition. The manuscript is purported to date from ca. 12<sup>th</sup> c.<sup>83</sup> Old Bengali. Figure-numerical foliations on the left and right-hand margins verso.

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<sup>81</sup> See Moriguchi 1989, 46 as catalogue no. 185. See also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C\\_26-3\\_%E1%B8%8C%C4%81kin%C4%ABvajrapa%C3%B1jara%E1%B9%ADippa%E1%B9%87%C4%AB](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C_26-3_%E1%B8%8C%C4%81kin%C4%ABvajrapa%C3%B1jara%E1%B9%ADippa%E1%B9%87%C4%AB)> (last accessed on 08.09.2018).

<sup>82</sup> See Moriguchi 1989, 82 as catalogue no. 333; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A\\_48-2\\_Abhayapaddhati](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/A_48-2_Abhayapaddhati)> (last accessed on 08.09.2018).

<sup>83</sup> Szántó 2012, 105 suggests referring to Prof. Harunaga Isaacson to be the second half of the 12<sup>th</sup> c.

### 1.2.2.9 Manuscript CPN

Title: *Catuṣpīṭhanibandha*<sup>84</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 134

NGMPP reel no. C 14/11

#### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 55.5 × 5.5 cm. 53 folios (3 folios, namely 1, 39, 49 of this manuscript can be found in the bundle of the HP (KL 231 / NGMPP C 26/4)).<sup>85</sup>

There are two string-holes on each folio. The manuscript has modern, yellow-painted wooden covers.

#### Condition, date, script and foliation

Incomplete; in good condition. ca. 12<sup>th</sup> c.<sup>86</sup> Old Bengali. Figure-numerical foliations on the left and right-hand margins on verso.

### 1.2.2.10 Manuscript HP

Title: *Hevajrapañjikā* (aka *Ratnāvalī*)<sup>87</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 231

NGMPP reel no. C 26/4

#### Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 55.5 × 5.2 cm. 25 folios extant (folios 1, 39, 49 of CPN (KL 134 / NGMPP C 14/11) are in this manuscript bundle). There are two string-holes on each folio. The manuscript has modern, yellow-painted wooden covers.

<sup>84</sup> See Moriguchi 1989, 40 as catalogue no. 156 titled '*Catuṣpīṭhapañjikā*'; Szántó 2012, 100 with siglum 'K'.

<sup>85</sup> Also one folio of the *Ḍākinīvajrapañjarapañjikā* (NAK 5/20 / NGMPP A 47/17) seems to be inserted in the manuscript bundle.

<sup>86</sup> Szántó 2012, 105 suggests referring to Prof. Harunaga Isaacson to be the second half of the 12<sup>th</sup> c.

<sup>87</sup> See Moriguchi 1989, 146 as catalogue no. 615; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C\\_26-4\(2\)\\_Ratn%C4%81val%C4%AB\\_Hevajrapa%C3%B1jik%C4%81](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/C_26-4(2)_Ratn%C4%81val%C4%AB_Hevajrapa%C3%B1jik%C4%81)> (last accessed on 08.09.2018).

## Condition, date, script and foliation

Complete; in good condition. It is possible to date the manuscript ca. 12<sup>th</sup> c. Old Bengali. Figure-numerical foliations on the left and right-hand margins verso.

**1.2.2.11 Manuscript HTJ**

Title: *Hevajratantraṭīkā* (aka *Ṣaṭsāhasrikā*)<sup>88</sup>

Place of storage: Kaiser Library, Kathmandu

Accession no. 128

NGMPP reel no. C 14/6

## Writing support, format, size and cover

Palm-leaf, *pothī*, ca. 29.5 × 5 cm. 33 folios (folios 2, 6, 8–18, 32–39, 42–46 are missing). There is one string-hole on each folio which appears to be a little more than one third part away from the left edge of the folio. The manuscript has modern, yellow-painted wooden covers.

## Condition, date, script and foliation

Incomplete; some folios are damaged on the margins and parts of a few folios are broken. On a few folios some of the writing has faded (e.g. on 24v, 25r, 26v, 27r). The manuscript is thought to date from ca. 12<sup>th</sup> c.<sup>89</sup> Old Bengali. Figure-numerical foliations on the left and right-hand margins verso. A figure-numerical foliation on the upper-centre margin verso has been added later. There is another figure-numerical foliation on the upper-right margin verso on many folios and this appears, when the right side of the leaf is broken and the foliation on the right-hand has been lost.

<sup>88</sup> See Moriguchi 1989, 146 as catalogue no. 614; Sferra 2009, 436 as siglum K<sup>k</sup>.

<sup>89</sup> On the date, Sferra 2009, 436.

### 1.2.2.12 Manuscript AT

Title: *Anāvilatantra*<sup>90</sup>

Place of storage: General Library, University of Tokyo, Tokyo

Accession no. MF14 63 014

Writing support, format, size and cover

Palm-leaf, *pothī*, ca. ? cm, 19 folios extant. There is one string-hole on the folio. At present we have no knowledge of the state of the covers.

Condition, date, script and foliation

Incomplete; in relatively good condition. Some of the folio margins have been broken. It is possible to date the manuscript ca. 12<sup>th</sup> c.<sup>91</sup> Old Bengali. Figure-numerical foliation on the left-hand margin verso. Most of the foliation has not been preserved.

## 1.2.3 West Indian manuscripts

### 1.2.3.1 Manuscript TSa

Title: *Tattvasaṃgraha*<sup>92</sup>

Place of storage: Jinabhadrasūri Grantha Bhaṇḍāra, Jaisalmer

Accession no. 377

Writing support, format, size and cover

Palm-leaf, *pothī*, ca. ? cm. 187 folios extant (folio 186 is missing). There is one string-hole on each folio. The manuscript seems to have included wooden covers.

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<sup>90</sup> Sanderson (2009, footnote 360) reports referring to the communication of Dr Péter-Dániel Szántó who identified the existence of the *Anāvilatantra* in the General Library of the University of Tokyo. I am thankful to Prof. Harunaga Isaacson for sharing with me the digitised colour images of this manuscript. B/w images of this manuscript are available at: <[http://picservice.ioc.u-tokyo.ac.jp/03\\_150219~UT-library\\_sanskrit\\_ms/MF14\\_63\\_014~MF14\\_63\\_014/](http://picservice.ioc.u-tokyo.ac.jp/03_150219~UT-library_sanskrit_ms/MF14_63_014~MF14_63_014/)> (last accessed on 09.09.2018).

<sup>91</sup> On palaeographical grounds this manuscript exhibits some similarities with the HTT. Therefore, it is also possible to date this manuscript ca. 12<sup>th</sup> c (for the palaeographical evidence, see section 3.5.2 below).

<sup>92</sup> See Jambuvijay 2000, 40.

**Condition, date, script and foliation**

Incomplete; in good condition. The manuscript is dated VS 1200 (1143 CE). Jaina Devanāgarī. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso.

**1.2.3.2 Manuscript TSPV**

Title: *Tattvasaṃgrahapañjikāvṛtti*<sup>93</sup>

Place of storage: Jinabhadrasūri Grantha Bhaṇḍāra, Jaisalmer

Accession no. 378

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. ? cm. 313 folios extant? (folios 61, 113, 302 and 311 appear to be missing). There are two string-holes on each folio. The manuscript seems to have included wooden covers.

**Condition, date, script and foliation**

Complete and in good condition. The manuscript is dated VS 1200 (1143 CE). Jaina Devanāgarī. Most of the manuscript has letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso. However, in some parts there are only figure-numerical foliations on both the left and right-hand margins. Further on, parts of the manuscript's left and right foliation numbers do not match with one another.

**1.2.3.3 Manuscript HVM**

Title: *Haravijayamahākāvya*<sup>94</sup>

Place of storage: Jinabhadrasūri Grantha Bhaṇḍāra, Jaisalmer

Accession no. 408

**Writing support, format and size**

Palm-leaf, *pothī*, ca. ? cm. 107 folios. There are two string-holes on each folio.

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<sup>93</sup> Jambuvijay 2000, 40.

<sup>94</sup> Ibid., 43.

**Condition, date, script and foliation**

Complete and in good condition. The manuscript is dated VS 1228 (1171 CE). Jaina Devanāgarī. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso.

**1.2.3.4 Manuscript PV**

Title: *Praśnavyākaraṇa*<sup>95</sup>

Place of storage: National Archives, Kathmandu

Accession no. 4/149

NGMPP reel no. B 23/37

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 34 × 6 cm. 152 folios (folios 142, 143 are missing). There is one string-hole on each folio. At present we have no knowledge of the state of the covers.

**Condition, date, script and foliation**

Nearly complete; margins of some folios are damaged. The manuscript is purported to date from ca. 12<sup>th</sup> c.<sup>96</sup> Jaina Devanāgarī. Figure-numerical foliation on the left-hand margin verso.

**1.2.3.5 Manuscript JKS/C**

Title: *Jītakalpasūtra/Jītakalpacūrṇī*<sup>97</sup>

Place of storage: British Library Board, London

Accession no. Or. 1385

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<sup>95</sup> See Acharya 2007, 1–10; see also NGMCP entry at: <[http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B\\_23-37\\_Pra%C5%9Bnavy%C4%81kara%E1%B9%87a](http://ngmcp.fdm.uni-hamburg.de/mediawiki/index.php/B_23-37_Pra%C5%9Bnavy%C4%81kara%E1%B9%87a)> (last accessed on 03.01.2019)

<sup>96</sup> For discussion of the manuscript's dating, see Acharya 2007, 4.

<sup>97</sup> See Balbir et al. 2006, 31; see also JAINpedia for manuscript information and digital images at: <<http://www.jainpedia.org/manuscripts/detail-view-meta/manuscript/jita-kalpa-sutra-or-1385/first-page.html>> (last accessed on 09.09.2018).

**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 30 × 5 cm. 77 folios. Some folios taper at the margins and at times in the middle part. Each folio has one string hole. At present we have no knowledge of the state of the covers. The manuscript most probably does not have covers.

**Condition, date, script and foliation**

Complete, but some leaves are broken and there is damage in many places. The manuscript has been dated VS 1258 (1201 CE). Jaina Devanāgarī. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso.

**1.2.3.6 Manuscript TUS**

Title: *Tattvopaplavasīṃha*<sup>98</sup>

Place of storage: Hemacandrācārya Jaina Jñānamandira, Patan

Accession no. 178 (2)

**Writing support, format, size, cover**

Palm-leaf, *pothī*, ca. 14 × 1.1/5 inches (ca. 35.5 × 3.8 cm). Some folios are smaller and taper at the edges. 176 folios. Each folio has one string hole. At present we have no knowledge of the state of the covers.

**Condition, date, script and foliation**

Incomplete and most of part of the first folio is damaged and the margins of other folios are also broken. The manuscript is dated VS 1349 (1292 CE).<sup>99</sup> Jaina Devanāgarī. Figure-numerical foliation on the right-hand margin verso and letter-numerical foliation on the left-hand margin verso.

**1.2.3.7 Manuscript BCV**

Title: *Brhaccūṇṇivvyākhyā*<sup>100</sup>

Place of storage: British Library Board, London

Accession no. Or. 1386

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<sup>98</sup> See Sanghavi/Rasiklal 1987, i.

<sup>99</sup> Ibid., for the date of the manuscript.

<sup>100</sup> See JAINpedia for further manuscript information, digital images and date at: <<http://www.jainpedia.org/manuscripts/detail-view-meta/manuscript/brhaccurnivyakhya-or-1386/text-e8212be59a.html>> (last accessed on 09.09.2018).



**Writing support, format, size and cover**

Palm-leaf, *pothī*, ca. 30 × 5 cm (some folios are smaller and taper on the edges). 78 folios. Each folio has one string-hole. At present we have no knowledge of the state of the covers.

**Condition, date, script and foliation**

Complete; in good condition. The manuscript purportedly dates from ca. 13<sup>th</sup> c. Jaina Devanāgarī. Letter-numerical foliation on the left-hand margin verso and figure-numerical foliation on the right-hand margin verso.