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Colophons in Fourteenth-Century Nepalese Manuscripts: Materials for the Study of the Nepalese Renaissance (I)

Abstract: The present study examines colophons in fourteenth-century Nepalese manuscripts. More precisely, it focuses on manuscripts written between 1320 and 1395 CE as part of an ongoing research about the cultural history of Nepal in this pivotal century, particularly its second half. The first part of the article is devoted to a discussion of the Sanskrit terminology for colophon and an explanation of how to distinguish colophons from other paratextual material in manuscripts. The second part provides general remarks on the syntax of Nepalese colophons including a detailed analysis of sixteen elements occurring in the colophons. The third part consists of diplomatic editions of colophons from the corpus considered for this study. The article concludes with short preliminary conclusions based on the material examined.

1 Introduction

Colophons of South Asian manuscripts have become a specific object of research only in relatively recent times, despite the fact that early on, scholars recognized their importance for the reconstruction of South Asian history (particularly, cultural history).¹

Important studies were dedicated to colophons of Jain manuscripts, among which the multi-volume work *Jainapustakaprasāstisaṅgraha* edited by Muni Jinavijaya stands out as an invaluable research tool.² However, few scholars devoted their efforts specifically to the study of colophons of other South Asian

¹ Among others, K. V. Sarma 1992 and S. R. Sarma 2006; more recent studies on specific aspects of colophons of South Asian manuscripts are found in von Hinüber 2017, Ciotti and Franceschini 2016. Together with inscriptions, colophons are a fundamental source for the reconstruction of Nepalese history, see for instance Bendall 1883, i–xvi; Regmi 1965; Petech 1984; and, more recently, Formigatti 2016 and Vergiani 2017.

² Jinavijaya 1943; on colophons of Jain manuscripts see also Tripāṭhī 1975; Balbir 2014; Balbir 2017, 64–75; and Balbir the present volume, with other references.

manuscript traditions and no collection comparable in scope to Jinavijaya's is available as a source for further research.³

The present study examines colophons in fourteenth-century Nepalese manuscripts. More precisely, it focuses on manuscripts written between 1320 and 1395 CE as part of ongoing research on the cultural history of Nepal in this pivotal century – particularly its second half, during which the country experienced a devastating invasion at the hand of Sultān Shams ud-dīn in 1349 and a dynastic change marking also major changes in the cultural landscape.⁴ The term Nepal is used here to denote the historical *Nepālamaṇḍala*, a political and cultural area roughly corresponding to today's Kathmandu valley. Four kings ruled during the period considered (Jayārimalla, Jayarājadeva, Jayārjunadeva, and Jayasthiti-malla) and apparently the great majority of dated manuscripts from this century is concentrated during their reign. However, since there is no consensus among Indologists as to what exactly manuscript colophons are, I will first try and explain what I include in this category and how I identify them in manuscripts.

How to identify a colophon

At the outset, it might be useful to broaden our view and examine how other traditions of manuscript studies define colophons. Let us take as starting point two authoritative definitions, provided respectively by Denis Muzerelle's *Vocabulaire codicologique* and Maria Luisa Agati's *Il libro manoscritto da Oriente a Occidente*:

[Muzerelle] Colophon. Final formula in which the scribe mentions the place or the date of the copy, or both.⁵

[Agati] The colophon (κολοφών: end point, finishing) is a final formula by which the copyist discharges themselves from the completed work, writing their own name (subscription) and

3 As already noted by von Hinüber: 'In India, for instance, only in the Jain manuscript tradition there seems to have been some awareness of colophons documented by collections of colophons from Jain manuscripts and, moreover, in an attempt to create a terminology. [...] The considerations by Jinavijayamuni deserve special attention, because before this quite recent, seventy years old definition, not much thought, if any, was given to colophons in premodern India' (von Hinüber 2017, 47–48).

4 Petech 1984, 124–125; Formigatti 2016.

5 'Formule finale dans laquelle le scribe mentionne le lieu ou la date de la copie, ou l'un et l'autre' (Muzerelle 1985, 136, no. 435.03).

eventually adding the donor's name as well, the place and date of copying [...] The colophon should not be confused with the author's subscription at the end of their work.⁶

In his *Vocabulaire*, Muzerelle deals almost exclusively with manuscripts belonging to what may be termed the Western tradition. Agati's definition may prove more useful to the purposes here as it includes manuscripts pertaining to some Oriental traditions.⁷ With these considerations in mind the question to be asked is what actually is a colophon in South Asian manuscripts. The answer may appear simple, but here the issue of the object's classification is intertwined with that of its definition. In a systematic attempt to find a definition for colophon in South Asian manuscripts, Oskar von Hinüber chooses as a starting point H. Spilling's definition from the *Lexikon des Mittelalters* (mentioning Muzerelle's in a footnote).⁸ The German scholar then refers to Jinavijaya's *Jainapustakapraśastisaṅgraha*, pointing out that

Jinavijayamuni coins two new terms by splitting the generic term *praśasti* into *granthapraśasti* 'colophon of the text' in which the author mentions his ancestors, his patrons or his sectarian affiliation within Jainism and communicates the title of his work and *pustakapraśasti* 'colophon of the book', which is composed by the scribe. The *granthapraśasti* (explicit) thus is an integral part of a literary work, while the *pustakapraśasti* (colophon) varies from manuscript to manuscript.

Another Sanskrit term analogous to *granthapraśasti* is *granthālaṅkāra*, already attested in sixteenth century manuscripts.⁹ The terminology developed by Jinavijayamuni is extremely useful and the distinction between *granthapraśasti*

6 'Il colofone (κολοφών: punto di arrivo, compimento) è una formula finale con la quale il copista si congeda dal lavoro svolto, scrivendo il proprio nome (sottoscrizione) ed eventualmente aggiungendo anche quello del committente, il luogo e la data di trascrizione. [...] Il colofone non va confuso con la sottoscrizione dell'autore alla fine della sua opera. [...] ' (Agati 2009, 288).

7 More precisely, her study includes Hebrew, Islamic, Coptic, Ethiopian, Armenian, Georgian, Slavic, and Syriac manuscripts.

8 'Place and date of copying, scribe, painter, corrector, initiator or other persons may be mentioned in a colophon. Moreover, it may also contain personal remarks. Aside from these, individual entries, formulas or recurring wordings are often used either in prose or in verse form. The scribe may use them to express his various wishes, thank god, ask the reader to pray for him, communicate his relief at terminating his task, excuse himself for his mistakes, demand a fee, threatens those who steal the book etc.' (von Hinüber 2017, 47).

9 '[T]he convention of designating the concluding portion of a book as *alaṅkāra* or *granthālaṅkāra* may have come into vogue in the sixteenth century. This portion consisted of one or more verses, or an entire section, containing the author's genealogy (*vaṃśakīrtana*) and occasionally also praise or eulogy of the work' (S. R. Sarma 2006, 276).

and *pustakaprasāsti* can also be applied, in part, to manuscripts belonging to other traditions. Despite the existence of such analytic terminology, Indologists usually employ the Sanskrit term *puṣpikā* in the sense of colophon, albeit without giving any particular thought to its origin and purport. On the other hand, a closer look at its origin and meaning as provided by dictionaries reveals such equivalence to be groundless. In his 1832 dictionary, Horace Hayman Wilson provides only two meanings for the term *puṣpikā*: ‘(1) The tartar of the teeth. (2) The mucus of the glans penis, or urethra’ (Wilson, s.v.). On the other hand, the PW does not provide any entry for *puṣpikā* and, as to be expected, neither Monier-Williams’ 1872 dictionary (MW1).¹⁰ These two meanings are found again in Tārānātha Tarkavācaspati Bhaṭṭācārya’s Sanskrit lexicon *Vācaspatyabṛhatsaṃ-skṛtābhīdhāna* (1873), however alongside a third meaning:

Puṣpikā [...] 1 *dantamale hārā°* | 2 *liṅgamale hema°* | *granthādhyāyasamāptau tatpratipādyakathane granthāṃśabhede yathā ‘iti mahābhārata śatasāhasrayāṃ saṃhitāyām ityādi’*

Puṣpikā [...] 1. In the meaning of impurity of the teeth [i.e. tartar of the teeth]. 2. In the meaning of impurity of the penis [i.e. mucus of the glans penis, or urethra]. [3.] In the meaning of the conclusion of a work or chapter, in order to explain its content, in order to tell apart the sections of the work, for instance ‘in the *Mahābhārata*, in the Collection in One Hundred Thousand Stanzas etc.’

It is noteworthy that Bhaṭṭācārya provides a reference to other lexica (Puruṣottamadeva’s *Hārāvalī* and Hemacandra’s *Abhidhānacintāmaṇi*) only for the first two meanings. Is this a sign that the third definition is Bhaṭṭācārya’s own coinage? Precisely these three meanings occur also in the *Śabdakalpadrūma* (1886):

Puṣpikā [...] *dantamalam* | *iti hārāvalī* | 195 || *liṅgamalam* | *iti hemacandraḥ* | 3 | 298 || *adhyāyānte tatpratipāditoktiḥ*

We find them again in later dictionaries, such as the 1899 edition of Monier-Williams (MW2) and Apte’s dictionary, but notably not in the pw. Interestingly, in both MW2 and Apte the third meaning is clearly an English paraphrase of the last Sanskrit definition found in the *Śabdakalpadrūma*: ‘the last words of a chapter (which state the subject treated therein)’¹¹. In MW2, the source for the

¹⁰ On the relationship between these two dictionaries see Steiner 2020. Similarly, other earlier dictionaries do not provide any entry for *puṣpikā*, e.g. Bopp 1867 and Burnouf and Leupol 1865.

¹¹ Without brackets in Apte, where we find even the same example provided in the *Śabdakalpadrūma* (‘*iti śrīmahābhārata śatasāhasrayāṃ saṃhitāyāṃ vanaparvaṇi* &c. ...

third meaning is simply indicated as ‘L.[exica]’, without further specification. It appears the question of the origin of the third meaning remains unanswered. One extremely plausible explanation is that the author of the *Vācaspatya* coined the term *puṣpikā* associating the end titles of manuscripts with the stylized floral decorations often found at the end of chapters or works in manuscripts.¹² In short, among all dictionaries published before the *Vācaspatya* and the *Śabdakalpadruma*, a lemma for *puṣpikā* is found only in Wilson – and just with the two meanings ‘tartar of the teeth’ and ‘mucus of the glans penis, or urethra’. In this respect, of particular interest is the lack of a lemma for *puṣpikā* in MW1 and its addition in MW2, where the source for the third meaning is an unidentified lexicon – most probably the *Śabdakalpadruma* itself, as already seen. Taking this fact into consideration, it is not too far-fetched to assume that the third meaning adopted by later dictionaries was derived from the definition found in the two Sanskrit lexica. From this point onwards, it is but a small step for the term *puṣpikā* to gain the definitive semantic shift towards the meaning ‘colophon’. Notable examples of the use of the term colophon in the meaning given for *puṣpikā* are found in Chandrabhāl Tripāṭhī’s catalogue of the Jaina manuscripts in Strasbourg¹³ and in Murthy’s glossary of Sanskrit terminology for manuscripts.¹⁴ I believe it is safe to assume that precisely the definition of *puṣpikā* found in the *Vācaspatya* and the *Śabdakalpadruma* is at the origin of the Indologists’ well-established practice to call the end titles of chapters or works ‘colophon’, even if it creates several terminological problems.¹⁵ An example of the consequence of this practice is contained for instance in Tripāṭhī’s catalogue, in which the author has to define the actual colophon as ‘scribal remark’, a misleading term for non-Indologists, who consider what Tripāṭhī calls scribal remark – a colophon.¹⁶ In

amukodhyāyaḥ’); incidentally, this meaning is provided also in the *Śabdasāgara* (‘The concluding words of a chapter’) (Bhaṭṭācāryya 1900).

12 On these symbols in early palm-leaf manuscripts up to the end of the thirteenth century, see Bhattacharai 2019, Chap. 3.

13 In a footnote, Tripāṭhī even quotes MW2 as authority for this usage (Tripāṭhī 1975, 41, n. 14); moreover, in the same passage he mentions the formula *iti śrī* used in Gujarat in a similar sense.

14 ‘*Colophon*: the tail piece of a codex or a section thereof, recording the ending of a section, part or the whole work itself as well as the name and other details of the author; it may also include the date. [...] *Puṣpikā*: colophon’ (Murthy 1996, 191, 202; cf. also 107).

15 ‘Colophons are generally called *puṣpikā* in Sanskrit, though this word is not attested in any early source. By convenience, *puṣpikā* refers to the last line of the work, usually in prose, that commences with *iti*’ (S. R. Sarma 2006, 271).

16 Apparently, codicologists of Greek manuscripts prefer the term ‘subscription’ or the Greek term ‘σμεῖωμα (of the copyist)’, which corresponds more closely to ‘(scribal) remark’ (Agati

fact, the ‘Indological colophon’ is just a title that happens to be at the end of a chapter or work, rather than at the beginning. Accordingly, in other manuscript traditions such titles are defined ‘heading’ or ‘ascription’, irrespective of whether they occur at the beginning or end of a text.¹⁷ Fostering further confusion, Tripāṭhi’s scribal remark is called ‘post-colophon’ in other Indological works, titles at the end of a work are called ‘colophon’, and titles at the end of chapters are called ‘sub-colophons’.¹⁸ Finally, I would like to point out the usage of the one-size fits-all Sanskrit term *antavākya* to denote without any further distinction the end of a text, its end titles, as well as its colophon.¹⁹

For the purpose of avoiding such terminological confusion and for the sake of compatibility with other scholarly traditions, in the Sanskrit Manuscript Project at the Cambridge University Library it was decided to adopt the terminology employed in the Text Encoding Initiative guidelines (TEI). Even though largely based on the terminology developed within the field of Western manuscript studies, it can also be successfully applied to South Asian material with some minor adaptations. In reading the chapter on manuscript description in the TEI guidelines, it is immediately apparent that most of the categories and definitions proposed are perfectly apt in describing both the textual as well as physical aspects of South Asian manuscripts. For instance, the element <finalRubric> is defined in the TEI guidelines as that part of a text containing ‘the string of words that denotes the end of a text division, often with an assertion as to its author and title, usually set off from the text itself by red ink, by a different

2009, 288). On the other hand, it should be noted that the reverse does not apply – in other words, these scholars do not apply the term colophon to end titles of manuscripts.

17 ‘Intitulé. Formule contenant le nom de l’auteur, le titre, ou une désignation quelconque du texte, placée en tête ou à la fin de celui-ci’ [‘Heading. Formula containing the name of the author, the title, or any definition of the text, placed at its beginning or end’] (Muzerelle 1985, 131, no. 432.04).

18 In the recent volume by B. Bhattarai, yet another different term is introduced, ‘(sub-)chapter colophon’ (Bhattarai 2019, 75). Even more confusing is the author’s note about the very term *puṣpikā*, where in the body of the text we learn that this term was used ‘at least from the 19th c. onward, to signify ‘colophon’, i.e. a short text providing information about the subject of a whole text or of one of its sections’ (Bhattarai 2019, *ibidem*); however, in a footnote to this passage, after providing a reference to Apte’s definition, he adds another definition, which contradicts the previous one: ‘Further, Das 2007, 37 understands the term “*puṣpikā*” as follows: “Most Orissan palm-leaf manuscripts have a *pushpika* (colophon) at the end, giving the name of the scribe and the date of copying ...”’ (Bhattarai 2019, 75, n. 130).

19 Shastri 1905, *passim*.

size or type of script, or by some other such visual device'.²⁰ Does this definition not describe precisely what Indologists usually call colophon? Is there a cogent reason not to adopt the term 'final rubric' instead of colophon? We chose to employ this definition because it enabled us to avoid the use of other terms (such as 'scribal remark', 'author's colophon', 'subcolophon', and the like) for the actual colophon of manuscripts, i.e. the 'statement providing information regarding the date, place, agency, or reason for production of the manuscript'.²¹

After this rather long clarification of our understanding and definition of what colophons are, criteria for their identification in manuscripts are yet to be established. Once again, the experience gathered in the Cambridge cataloguing project proves extremely helpful. Applying the following rule of the thumb in the catalogue entries: every textual part that does not occur in a fixed and regular form in the great majority of manuscript witnesses of a given work is considered a paratext. This rule is obviously very loose and not always easy to apply, but on the whole, proved useful in allowing the identification of a set of paratexts occurring in almost all manuscripts. According to their paratextual nature, colophons are unstable and change in content, form and quantity from manuscript to manuscript. As already seen, this criterion is present in Jinavijayamuni's distinction between *granthaprasāsti*, which is considered an integral part of a work, and *pustakaprasāsti*, which varies from manuscript to manuscript. Obviously, there are cases in which it is difficult to apply this rule – if not impossible.

2 Colophon structures

In order to establish a typological classification, I will attempt a study of colophons through the lenses of quantitative codicology. The origin of this approach to manuscript studies might date back to the 1970s, but three seminal essays published in 1980 by two Italian scholars, Carla Bozzolo and Ezio Ornato, may be considered its manifesto.²² It is clear already from the definition itself that rather

20 TEI P5: *Guidelines for Electronic Text Encoding and Interchange*, Version 4.2.1 last updated on 1st March 2021, Revision 654a5c551: <<http://www.tei-c.org/Guidelines/P5/>> (accessed on 4 March 2021), 315.

21 Ibidem.

22 Bozzolo and Ornato 1980; on the history of quantitative codicology see Ornato 1991 and Maniaci 2002, 22–24; the latter includes very useful references to other contributions on the topic.

than focusing on one particular manuscript that stands out for its uniqueness (whether it is an important textual witness or a fine piece of art), this approach tries to build representative samples by examining a fairly large number of manuscripts. Various phases in this type of enquiry can be distinguished, but the nature of the present contribution does not allow their in-depth discussion. Therefore, for simplicity's sake Agati's insightful description of this method is preferred:²³

- 1 Sample choice: from a population of manuscripts, a representative sample is chosen. In this phase, it is of course very important to choose according to criteria able to guarantee the reliability of the sample.
- 2 Operative phase: extracting from the sample coherent information according to an unambiguous and standardized description protocol.
- 3 Interpretation of the data: the correct application of the protocol in phase two is of course fundamental for the interpretation to be valid.

For the present study, the sample of manuscripts was chosen randomly. More precisely, I carefully perused the NGMCP catalogues narrowing down the search to all manuscripts dated between 1320 CE and 1395 CE that could be found. Similarly, I have included all manuscripts dated within the same time period included in the Cambridge University Digital Library. Moreover, I have examined the catalogues of Sanskrit manuscripts published in the VOHD series, to no avail. It goes without saying that I have also profited from Petech's *Medieval History of Nepal*.²⁴ Although the sample presented here does not strive to be fully comprehensive, among the total number of Nepalese manuscripts dated to this period, the catalogues and publications perused include such a conspicuous amount of manuscripts that the number of manuscripts examined in this study approaches their totality. A possible objection to the validity of this criterion is that manuscripts datable to this century and containing a colophon without a

²³ Agati 2009, 38: '[1] Dalla popolazione, impossibile da passare a setaccio per intero, si trae un campione, un *corpus* di manoscritti. Questa operazione ha già implicita un primo problema, che riguarda l'*attendibilità* del campione (più che la sua *consistenza*, come essi [i.e. Bozzolo and Ornato] dicono) che, secondo le regole della statistica, deve rigorosamente essere rappresentativo, e quindi attenersi al principio della casualità e dell'indipendenza. [2] Si passa dunque alla fase operativa, che comincia con l'estrarre dal campione "l'informazione coerente" che esso contiene, e cioè il sistema di interrelazioni insito negli individui del *corpus* e nelle variabili analizzate. [...] [3] L'*interpretazione* costituisce il momento-chiave di tutta la procedura, ma prima di arrivarvi è importante che i dati raccolti siano ben definiti per conseguire risultati finali affidabili (in senso statistico, nel senso cioè che deformazioni sporadiche di manoscritti singoli non apportano conseguenze disastrose)' (figures and text in square brackets added by me).

²⁴ Petech 1984.

date are excluded from the sample. Although this objection is valid at a theoretical level, it is not at a practical one. Unlike Western manuscripts, the state of the art in the field of palaeography of South Asian scripts, with very few exceptions, does not allow the dating of a manuscript to a century with any certainty, let alone a decade.²⁵ It is possible to identify general palaeographical trends across centuries in Nepalese manuscripts, but without any certainty on dating accuracy, the inclusion of palaeographically dated manuscripts containing undated colophons would most likely skew the study's results.

Table 1: Sample figures

Total dated manuscripts traced	121
Manuscripts examined in catalogues	85
Manuscripts directly examined	49

As shown in Table 1, it was possible to examine eighty-five manuscripts, around seventy percent of the total number of 121 manuscripts traced. Among the examined manuscripts, thirty-six manuscripts were examined only in catalogue descriptions (42.4%), while forty-nine manuscripts were directly examined in the form of digital reproductions (57.6%). In the following subsections, as well as in Sections 3 and 4, the other two phases of the quantitative codicological analysis described above will be carried out.

General remarks on the syntax of Nepalese colophons

The description protocol was developed while editing the colophons presented in Section 3 and revised after the completion of their edition. The individuation of distinct elements occurring in the colophons was conducted according to four functional categories: chronology, space, agency, other functions. It is possible to distinguish sixteen elements as listed in Table 2. Since the manuscripts included in the sample are all dated, the only continually present element is obviously the date. Two manuscripts (§ 3.3.18 and § 3.4.24) have two colophons. Moreover, in one manuscript (§ 3.1.1) the date is provided twice, therefore the total number of dates in Tables 2 and 3 is higher than the number of manuscripts

²⁵ On the relationship between manuscripts dated but not subscribed and manuscripts subscribed but not dated in the Western manuscript tradition, see Ornato 2003.

considered in the respective category. Similarly, the *āśīrvāda* ('blessing') often occurs more than once in a colophon, thus accounting for the number of occurrences exceeding the total number of colophons examined.

Table 2: Elements in all manuscripts examined (85)

Element	Occurrences		Initial position		Final position	
Date	86	101%	27	31.8%	1	1.2%
Concluding formula	40	47%	1	1.2%	4	4.7%
Place	41	48.2%	–		1	1.2%
King	58	68.2%	2	2.4%	3	3.5%
Scribe	60	70.6%	–		9	10.6%
Owner	12	14.1%	–		3	3.5%
Commissioner	15	17.6%	–		–	
Donor	11	12.90%	–		–	
<i>Deyadharmo</i> formula	7	8.2%	–		–	
Reason	23	27%	–		1	1.2%
Scribal stanzas	58	68.2%	11	12.9%	17	20%
Authorial stanzas	5	5.9%	4	4.7%	–	
Final Rubric	4	4.7%	1	1.2%	–	
<i>Āśīrvāda</i>	104	122.3%	30	35.3%	44	51.8%
<i>Namaskāra</i>	7	8.2%	1	1.2%	2	2.4%
<i>Ye dharmā</i> formula	8	9.4%	8	100%	–	

Table 3: Elements in manuscripts directly examined (49)

Element	Occurrences		Initial position		Final position	
Date	50	102%	15	30.6%	–	
Concluding formula	17	34.7%	–		1	2%
Place	21	42.6%	–		–	
King	37	75.5%	–		1	2%
Scribe	38	77.6%	–		4	8.2%
Owner	7	14.2%	–		1	2%
Commissioner	8	16,3%	–		–	

Table 3 (continued)

Element	Occurrences		Initial position		Final position	
Donor	8	16.3%	–		–	
<i>Deyadharmo</i> formula	6	12.2%	–		–	
Reason	13	26.5%	–		1	2%
Scribal stanzas	37	75.5%	8	16.3%	8	16.4%
Authorial stanzas	4	8.2%	3	6.1%	–	
Final Rubric	4	8.2%	1	2%	–	
<i>Āśīrvāda</i>	64	130.6%	16	32.7%	32	65.4%
<i>Namaskāra</i>	5	10.2%	–		1	2%
<i>Ye dharmā</i> formula	6	12.2%	7	14.3%	–	

The following subsections are devoted only to the description of the salient features of each element. An evaluation of the syntax of colophons is provided in Section 4.

2.1 Date

Dates are provided in three different calendars: Nepāla°, Lakṣmaṇa°, and Śākasaṃvat. As to be expected, the standard era is the Nepālasaṃvat, the other two occur very rarely. The Lakṣmaṇa era is found in five manuscripts, while the Śāka era in only one manuscript. As evident from the data presented in Table 3, the date occurs in the first position only in one third of the manuscripts examined directly, and never in the last position. The most comprehensive pattern for dates includes the following elements, invariably in the order in which they are listed: year, month, lunar fortnight, *tithi*, lunar mansion (*nakṣatra*), constellation or asterism (*yoga*, *lagna*), weekday. Apparently, dates in the Lakṣmaṇa era follow a simpler pattern without lunar mansion and asterism. In the manuscripts examined directly, the first four elements are invariably grouped together. Double *daṇḍas* separate this group from the following elements, as well as each other element from the following. Unfortunately, excerpts in catalogues almost invariably do not reproduce the actual manuscript punctuation, therefore these observations can be positively confirmed only for forty-nine manuscripts.

2.2 Concluding formula

The presence of this type of formula as a self-standing element may not be evident at first glance. However, a closer analysis of the structure of the colophons clearly reveals its existence, allowing us to recognise its specific function. The definition ‘concluding formula’ describes a series of different terms and short phrases used to denote the completion of the copied text. As delineated in Table 4, it is possible to identify three typologies of concluding formulas:²⁶

- 1 *Likhita* formula: a form of the past participle passive *likhita* (or its causative) occurs alone, in combination with a pronoun, in the nominative singular neuter (scil. *pustakam*) followed by *iti*, in combination with the word *pustaka*, or in the full form *likhitam idam pustakam*.
- 2 *Samāpta* / *saṃpūrṇa* formula: similarly, a form of the past participle passive *samāpta* or *saṃpūrṇa* occurs alone, in combination with a pronoun, in the full form *pustakam idaṃ samāptam* followed by *iti*.
- 3 Combined formula (including other formulas): combinations of the two previous formulas occur more rarely, but are attested in several manuscripts.

At the present stage of research it is not clear whether these formulas have different meanings based on their structure. According to the data summarized in Table 5, they occur mostly after the date and the king, i.e. two elements which provide temporal coordinates,²⁷ therefore their primary function is clearly to mark the completion of the copying act. They also, perhaps, delimit the main text copied from paratexts added by the scribe. Their occurrence is never linked to the mention of the scribe, which is achieved by means of another element. In other words, a concluding formula can occur in the same colophon in which the scribe is mentioned, but more often it occurs alone – in fact, it is one of the few elements present in a minimal colophon (see Table 7 below).

²⁶ In this classification I disregard all erroneous forms such as for instance *liṣita* for *likhita*.

²⁷ In fact, in one case the concluding formula is even repeated after both the date and the king (§ 3.1.4, NGMPP A 49-1).

Table 4: Typologies of concluding formulas

<i>likhita</i> formulas	
<i>likhitam</i> (3.1.4, 3.2.1, 3.4.1, *3.4.29 and *3.4.30 in scribal stanzas, *3.4.35)	<i>likhitam iti</i> (3.2.1)
<i>liṣītaṃ</i> (*3.4.26)	<i>likhitam iti ḥ</i> (3.3.25)
<i>likhyāpitam</i> (3.4.8)	<i>likṣitam iti ḥ</i> (*3.4.25)
<i>likhiteyaṃ</i> (3.4.7)	<i>likhita (!) pustakaṃ</i> (3.1.8)
	<i>likhitam idam pustakaṃ</i> (*3.2.4, 3.3.20, *3.4.23)
	<i>likhityedaṃ pustakaṃ</i> (3.3.2)
<i>likhitam idam</i> [-6-] (*3.1.7, 3.2.10, *3.3.18, 3.4.5)	<i>likhitaṃ idam saddharmapustakam</i> (3.3.24)
	<i>likhitam idam pustakam iti</i> (3.2.12)
<i>samāpta</i> / <i>sampūrṇa</i> formulas	Combined and other formulas
<i>samāptam iti</i> (3.2.2; *3.2.3, 3.2.6, 3.2.8, *3.3.13, *3.4.17)	<i>likhitam idam pustakam samāptam</i> (3.2.8)
<i>samāptam idam</i> (3.3.19, 3.3.21)	<i>[likhasampūrṇa]</i> (*3.1.2)
<i>pustakam idam samāptam iti</i> (*3.1.1)	<i>likhita sampūrṇam iti</i> (*3.4.27)
<i>pustakam idam samāpteti</i> (3.4.19)	
<i>sampūrṇam idam hi śāstraṃ</i> (*3.4.11)	<i>sampūrṇam kṛtaṃ</i> (3.3.6)
	<i>pustakasiddhim idam</i> (3.2.14)
	<i>lekhyaniyaṃ samāpteti ḥ</i> (3.3.9)

Table 5: Concluding formula occurrences according to position

After date	25
After king	7
After commissioner	3
After reason	2
After place	1
After <i>āśīrvāda</i>	1
Initial position	1

2.3 Place

Mention of places is less common than expected, as only roughly half of the colophons of all examined manuscripts contain indications of the place of copying (Table 2; a similar percentage is found also in colophons of manuscripts examined directly, see Table 3). The details provided vary and may include the city, the district (*ṭolaka*, *tolaka*, *ṭolka*), the monastery (*viḥāra*), mentioned singularly or together. Occasionally, more places are mentioned, such as the place of copying of the text, the place of residence of the scribe, as well as that of the donor(s) – the latter is mentioned more often in manuscripts of Buddhist texts.

2.4 King

The structure of this element is invariably [royal titles] + [name of the king in genitive singular or plural, or as a compound member] + *vijayarāḷje*. The reigning king is mentioned in 68% of the colophons of all manuscripts considered (Table 2) and in the case of manuscripts examined directly in 75% of the colophons (Table 3). This slight discrepancy in the percentage might possibly derive from the fact that catalogue entries do not always provide all elements of a colophon. Notably, mention of the king rarely occurs in the initial²⁸ or final position of a colophon, but it occurs in minimal colophons (Table 7).

2.5 Scribe

The scribe is mentioned in 70% of the colophons of all manuscripts considered (Table 2) and 77% in the case of manuscripts examined directly (Table 3). This slight discrepancy in the percentage might be explained with the same consideration advanced for the mention of the king. As to be expected, another common feature between these two elements is the occurrence in the final position – although more often – and in minimal colophons. More details about this element are provided in section 4.

²⁸ However, never in the initial position in colophons of manuscripts directly examined.

2.6 Owner

Only a total of eleven colophons mention the manuscript owner, never in the initial position and only occasionally in the final position. In terms of percentage, no discrepancy exists between colophons of manuscripts described in catalogues and directly examined manuscripts.

Almost all owners mentioned were ministers and noblemen (*bhāroka*),²⁹ and interestingly, in the majority of cases also the scribe of the manuscript: Ajarāmadeva, *mahattaka* (§ 3.1.3), Jayaśīhamallavarman, *mahāpātra* (§ 3.2.6, 3.2.9, 3.3.6, 3.3.21, 3.3.23), Jayasiḥmarāma (§ 3.3.4, as Jagasiḥabhāroka), Jayaśigharāma, *mahāmātya* (§ 3.4.21), Saja, *bhāroka* and *mahāpātra* (§ 3.3.26), Jayatavarman / Jayatabrahma, *amātya* (§ 3.4.3, 3.4.5).³⁰ The only exception is a manuscript of a *jyotiṣa* text, the *Sārasaṅgraha* (§ 3.4.25), the owner of which apparently was an astrologer by the name of Gajarāja. Such caution is due to the language register of the colophon, which is more vernacular than Sanskrit and does not allow unequivocal recognition of Gajarāja's role as the scribe of the manuscript, its owner, or possibly both. It is not far-fetched to interpret the expression *daivajñagajarājanāmano yaṃ likṣiti tasya pustakaḥ* as corresponding to **daivajñagajarājanāmnāyaṃ* [scil. *pustakaḥ*] *likhita iti tasya pustakaḥ*, 'this [book] was written by the astrologer named Gajarāja; [it is] his book'. Moreover, all other astrologers mentioned in colophons of the other manuscripts examined were scribes, thus it is also highly likely that Gajarāja wrote this manuscript for his own personal use.

2.7 Commissioner

It is difficult to make a clear distinction between this element and the donor element – and to a certain extent also with the owner element. The reason for commissioning a manuscript can vary and the various formulations to express it are dealt with in detail in § 2.10. However, if we consider the agents involved in the production, use, and distribution of a manuscript mentioned in colophons, it seems useful to distinguish between manuscripts produced to be read and manuscripts produced as religious gifts. In the first case, a manuscript might have been commissioned to a scribe by an individual for their own use

²⁹ The title *bhāro/bhāroka* was very common and apparently was associated to the third and fourth *varṇa*, but more commonly to *vaiśyas* (Kölver and Sakya 1985, 91).

³⁰ The identification of these ministers is discussed in Section 3.

(Skt. *svārthahetunā*) or also for the use of others (Skt. *svārthaparārthahetunā*). In the second case, the commissioning of a manuscript aims at accumulating religious merits, thus the donor is mentioned explicitly (Skt. *dānapati*) instead of simply as the person at whose bequest (Skt. *abhilāṣena*, *ājñayā*, *vidhānena*) the manuscript was written. Only around 16–17% of the colophons bear the name of the person who commissioned the writing of the manuscript (Tables 2 and 3). Of a total of fourteen colophons, eight mention ministers of various ranks: Tejānanda, *amātya* (§ 3.3.2), Jayatavarman, *amātya* (§ 3.4.3; commissioner and owner; possibly also § 3.4.35 as Jayatabhāro), Jayatejabhara, *pradhānāṅgapātra* (§ 3.4.23), Jayabrahma, *amātya* (§ 3.4.15), Jayasimharāma (§ 3.4.29, 3.4.30; maybe also § 3.4.18 as *°sihamalla*). The remaining six colophons each mention one individual: Śrīviṣṭidāsa, *vipra* (§ 3.2.8), Jayapatisomaśarmman, *vipra* (§ 3.2.14), Manmathapati, *śaivācārya* (§ 3.2.5), Devendrāśrama, *paramahaṃsaparivrājākācārya* (§ 3.2.12), Vīrasimha (§ 3.4.9), and Jogarāma (§ 3.4.33) – if the latter is the same as the scribe of § 3.3.9, then he was an astrologer (Skt. *daivajña*).

2.8 Donor

As defined above, an individual is considered the donor of a manuscript if explicitly mentioned as such in the colophon and/or if the manuscript was produced as a religious gift. The percentage of colophons falling into this category is 12.9% for all manuscripts examined and 16.3% for manuscripts directly examined. As in the other cases described above, this discrepancy might derive from the fact that catalogue entries do not always provide all elements of a colophon.³¹ Eight out of eleven occurrences are in manuscripts of Buddhist texts, in particular three manuscripts of the *Pañcarakṣā* (§ 3.3.15, 3.4.17, 3.4.24), two of the *Kāraṇḍavyūha* (§ 3.4.27, 3.4.36), two of the *Mahāmeghamahāyānasūtra* (§ 3.3.16, 3.3.17), and one manuscript of the *Vasudhārādhārāṇi* (§ 3.3.24). Apparently, the two manuscripts of the *Mahāmeghamahāyānasūtra* were donated by the same individual, a *sthavira* named Tejacandra, who commissioned the copying of both to the scribe Tumaśrī, who also wrote the *Pañcarakṣā* donated by the *bhāroka* named Nātha (§ 3.3.15).³² The other two *Pañcarakṣā* manuscripts were donated by a certain Nāyakaḍhoṣṇanaka and Malendrajajaka, the latter titled

³¹ Indeed, the analysis of colophons of later manuscripts belonging to the so-called *navadharmā* corpus of Buddhist texts confirms the fact that, in the majority of cases, the donor is explicitly mentioned in colophons of this type of manuscripts.

³² More details about Tumaśrī as a scribe are provided in Section 4.

śākyaputraparasaugata in the colophon. The two *Kāraṇḍavyūha* manuscripts were donated by Vyadhojasarāmaka – the first part of the name however is barely legible – and the *bhāroka* Abhayamāla respectively. Finally, the *Vasudhārādhārāṇī* manuscript was donated by the *bhāroka* Rājakanakākārajota. It is worth noting that in two manuscripts (*Pañcarakṣā*, § 3.4.24; *Kāraṇḍavyūha*, § 3.4.27) the scribe is not mentioned.

The other three manuscripts bearing the name of the donor contain respectively two Hindu Tantric texts, the *Tripurāpaddhati* (§ 3.3.3) and the *Jayottaratantra* (§ 3.4.8), and the *Hitopadeśa* (§ 3.4.13).³³ The colophons of these three manuscripts are considerably simpler in their structure than the colophons of the Buddhist manuscripts in which a donor is mentioned. The donor of the *Tripurāpaddhati* manuscript is a nobleman (*ṭhakkura*) named Śurapatipadmarāma, and the donor of the *Jayottaratantra* manuscript, a Brahman named Jasadeva; the *Hitopadeśa* manuscript was commissioned by Ratnabhāra, a goldsmith. No reason for the donation is mentioned in the latter manuscript, but reasons are given for the other two manuscripts – Jasadeva commissioned the *Jayottaratantra* for his own pleasure and that of others (Skt. *svarārthaparārthahetukāmārthaṃ*)³⁴ and Śurapatipadmarāma for the use in his daily worship (Skt. *nityapūjanārthena*).

2.9 *Deyadharmo* formula

Among all manuscripts examined, this element occurs only in Buddhist manuscripts.³⁵ In particular, it occurs in one manuscript of the *Amoghapāśahṛdaya* (§ 3.3.1), two manuscripts of the *Pañcarakṣā* (§ 3.3.15 and 3.4.24), two manuscripts of the *Mahāmeghasūtra* (§ 3.3.16 and 3.3.17), one manuscript of the *Vasudhārādhārāṇī* (§ 3.3.24), and one manuscript of the *Kāraṇḍavyūha* (§ 3.4.27). In its oldest forms, parts of this formula with several variations in the wording occur already in Aśokan inscriptions.³⁶ Oskar von Hinüber describes its structure as it occurs in early Buddhist inscriptions and manuscript colophons as follows:

³³ On the *Tripurāpaddhati* see Lidke 2006, 37; on the *Jayottaratantra* see Acharya 2015.

³⁴ Read *svārtha*^o instead of *svarārtha*^o.

³⁵ A brief discussion of the origin as well as of the meaning of the Pāli *deyadhamma* / Skt. *deyadharma* is provided in von Hinüber 2004, 178–179. The notes presented here about this colophon element are provisional. The author of this article is preparing a detailed study of colophons of Nepalese Buddhist manuscripts, which will include a more comprehensive analysis of the history and function of the *deyadharmo* formula in this typology of manuscripts.

³⁶ See Bhattacharya 1987.

Siddham sign / *svasti* / date / *deyadharmo yaṃ* / religious or lay title / name of the donor / *tathā sārđham* / name of the co-donors with title or definition of kinship with the main donor / *yad atra puṇyaṃ...* / *kalyāṇamitra* / scribe.³⁷

According to the German scholar, inscriptions with the simplest structure of the formula consist of two (*deyadharmo yaṃ* / name of the donor) or four parts (*deyadharmo yaṃ* / religious or lay title / name of the donor / *tathā sārđham* / name of the co-donors).³⁸ However, the full structure of the formula as provided above also includes parts that correspond to elements which are classified separately in the present article (*svasti*, a type of *āśīrvāda*, and the date) or not included in the colophons (the *siddham* sign). The occurrences in the colophons examined allow us to describe its structure as follows:

deyadharmo 'yaṃ / religious or lay title / dwelling place of the donor / name of the donor / *yad atra puṇyaṃ...*

After the orthography is normalised and scribal errors are corrected, the most common form found in our manuscripts recites as follows:

yad atra puṇyaṃ tad bhavatv ācāryopādhyāyamātāpitṛpūrvaṅgamaṃ kṛtvā sakala-sattvarāśer / °parirāśer anuttarajñānaphalaṃ prāptam iti

What[ever] religious merit is [contained] here, this should arise [from this donation]; keeping in the foreground the *ācāryas*, the *upādhyāyas*, and the parents, the reward of supreme insight is attained for the sake of all categories of beings.

Only in the *Amoghapāśaḥṛdaya* manuscript the formula deviates from this structure, beginning with the term *dānapati* instead of *deyadharmo 'yaṃ*. Moreover, the *yad atra puṇyaṃ* part of the formula also differs at the end, reading (with normalised orthography) *sakalasattvarāśer anuttarāyāḥ samyaksambodhiṃ prāpnuvantu*, which might tentatively be interpreted as '[the aforementioned donors] may attain perfect enlightenment for the sake of all supreme categories of beings [i.e. humankind]'.³⁹ Other manuscripts in the NGMCP descriptive

³⁷ 'Siddham- Zeichen svasti Datum deyadharmo yaṃ religiöser oder weltlicher Titel, Eigenname des Stifters, tathā sārđham Namen der Mitstifter mit Titel oder Verwandtschaftsbezeichnung, yad atra puṇyaṃ ..., Kalyāṇamitra, Schreiber' (von Hinüber 2004, 177).

³⁸ 'Die einfachste Form der Formel steht beispielweise auf der Bronze Nr. XV: *deyadharmo yaṃ śrī āddāyas tathā sārđham* ... 'Dies ist die religiöse Stiftung der Āddā zusammen mit ...' oder auf einer Bronze aus Ladakh: # *deyadharmo yaṃ upāsaka devaka. rgya gliñ* 'Dies ist die religiöse Stiftung des Upāsaka Devaka. Land Indien' (von Hinüber 2004, 179–180).

³⁹ Unfortunately, a better understanding of this final clause is difficult, since the preceding part of the colophon is damaged.

catalogue in which a similar variant of the formula occurs are a *Pañcarakṣā* (NGMPP A 47-5) and a *Laṅkāvatārasūtra* (NGMPP H 45-6) manuscript. The first is a palm-leaf manuscript written in NS 609 (1489 CE) by the *vajrācārya* Rūparāja, while the latter is a paper manuscript written either in NS 754 (1634 CE) or in NS 852 (1732 CE) by the *vajrācārya* Devendrapramukhana.⁴⁰ Although the colophon of the *Laṅkāvatārasūtra* manuscript is damaged, it seems that in both manuscripts the final part of the formula reads – in a normalised orthography – *anuttarajñānaphalaṃ prāpnvantu*, i.e. a mixture of the two variants. The peculiar syntax of this formula, in whatever form, evidently created doubts in some scribes, who occasionally tried to adjust it by creating hypercorrected forms, as in the colophon of the *Vasudhārādhāraṇī* manuscript (§ 3.3.24), where in order to have a logical subject for the past participle passive *prāptam*, the instrumental singular masculine *sakalasattvarāśena* is created from an hypothetical **rāśa* and used instead of the correct *sakalasattvarāśiṇā* from *rāśi*, apparently the only form attested in Buddhist Hybrid Sanskrit (BHSD, s.v. *rāśi*).

Finally, it should be mentioned that a variant of the formula beginning with *devadharṃ* 'yam is attested already in inscriptions from the seventh–eighth century CE.⁴¹ This variant continues to be used sporadically also in later Nepalese manuscripts, both Buddhist as well as *vaiṣṇava*, such as a manuscript of the *Nārāyaṇastava* (NGMPP C 6-8(3)), the *Samputodbhavasarvatantranidāna-kalparāja* (NGMPP A 138-3), and the *Viṣṇudharma* (NGMPP A 1080-3).

2.10 Reason

In around a fourth of the colophons considered the reason for writing the manuscript is provided, without any relevant discrepancy in terms of percentage between manuscripts described in catalogues and manuscripts directly examined. This element is strictly related to the commissioner and donor element, and consequently it is at times difficult to clearly distinguish between the three elements. The mention of a commissioner or a donor in a colophon might also be interpreted as the mention of the reason, therefore in assessing this element we

⁴⁰ The date in the colophon is provided in *bhūtasāṅkhyā*, a system that attributes numerical values to words. In the NGMCP description of NGMPP H 45-6 the equivalence is explained as 'the year "mandarudrānanagiri" = 852? (manda → yama → 2; rudrānana → Śiva's faces → 5; giri = 8)'; however, the word *giri* may also stand for the number seven and in fact on the last folio there is a note written by a different hand in the bottom providing the equivalence *ne. sam. 754*, thus rendering a correct assessment of the date difficult.

⁴¹ See von Hinüber 2004, 181–183.

must bear in mind that it overlaps with the other two to a great degree. Nevertheless, it is still possible to recognise recurring and distinctive formulae. The most common terms used to denote the reason are *ājñā*, *abhilāṣa*, *artha*, the former two in the instrumental and the latter either in the instrumental or the accusative, usually as the last member of a compound or preceded by a genitive of the person for whom the manuscript was written. Other common formulae are *svārtha-hetunā*, *parārthahetunā*, and *svārthaparārthahetunā*, in varying degrees of correctness. More peculiar formulae were also used, such as *vikhyātakīrtteḥ*, ‘for the celebrated (?) fame’ of the *śaivācārya* Manmathapati, occurring in a manuscript of the *Vāmakeśvarīmataviśamapadaṭippaṇī* (§ 3.2.5), or *atyantabhaktiyuktena*, ‘for the sake of perpetual devotion’ to the Brahmin Śrīviṣṭidāsa, occurring in a manuscript of the *Bṛhājātaka* (§ 3.2.8). In the case of Buddhist manuscripts, the reason for their writing is always the acquisition of religious merit, as expressed by the *yad atra puṇyaṃ* formula explained above.

2.11 Scribal stanzas

Among all manuscripts examined, at least two-thirds contain scribal stanzas, whereas the percentage is slightly higher in the case of manuscripts directly examined. In the colophons examined, it is possible to recognise two types of scribal stanzas. The first type are anonymous stanzas occurring in many Sanskrit manuscripts from across South Asia and from different periods. The second type are stanzas composed by the scribe and/or author (when the two coincide) of a manuscript only for the purpose of adding information on the production, purpose, and, at times, circulation of a specific manuscript. As the latter require a more detailed analysis in terms of their relevance for Nepalese cultural history, they are to be analysed in more detail in a separate contribution.

In a useful study, K. V. Sarma collected several stanzas added by scribes at the end of South Asian manuscripts (K. V. Sarma 1992). In the manuscripts examined for the present study, it is possible to individuate twelve different anonymous scribal stanzas. Some of these stanzas are attested with slight variations, yet they might be considered part of a sort of cluster or group of stanzas with the same purport. By far the most common is what might be called the *yathādr̥ṣṭaṃ tathā likhitam* stanza, which occurs in twenty-four colophons.⁴²

⁴² See § 3.1.1, *Mahīrāvaṇavādhanaṭāka*; § 3.1.2, *Sārasvatavyākaraṇa*; § 3.1.4, *Devapratīṣṭhāvidhāna*; § 3.2.5, *Vāmakeśvarīmataviśamapadaṭippaṇī*; § 3.2.6 and 3.3.20, *Abdaprabodha*; § 3.2.13, *Upākarmasnānasandhyātarpaṇavidhi*; § 3.3.4, *Meghadūta*; § 3.3.7, *Haramekhālā*; § 3.3.9 and

In fact, this expression does not always occur as a fully-fledged stanza, at times it is used simply as a formula or in the form of a *pratīka* (for instance, in § 3.1.2; § 3.1.4). Two variants of this stanza are presented in Sarma's article:

pustake likhitam yādṛk tādṛṣam likhitam mayā |
tathāpi yo me vyatyāso lekhane kriyatām kṣamā ||

yādṛṣam pustake dṛṣtam tādṛṣam likhitam mayā |
abaddham vā subaddham vā mama doṣo na vidyate ||

The first variant does not occur in any manuscript examined, while the second is found in a *Vāmakeśvarīmataviṣamapadaṭṭippanī* manuscript (§ 3.2.5). On the other hand, other variants occur in the colophons in Section 4 below, sometimes also as half-stanza only. These variants are presented here in a corrected form and with normalised orthography:

- *na cāham śāstrakarttā ca na ca śabdārthacintakaḥ |*
yādṛṣam sthitam ādarśe tādṛṣam likhitam mayā || (§ 3.1.1)
- *yady akṣaram paribhraṣtam duḥkhena naiva kārayet⁴³ |*
yādṛṣam sthitam ādṛṣe tādṛṣam likhitam mayā || (§ 3.2.6, 3.3.13, and 3.3.18)
- *yathā dṛṣtam tathā likhitam lekhako nāsti doṣam ||* (§ 3.2.13, 3.3.4, 3.3.9, 3.3.10, 3.3.20, 3.3.26, 3.3.27, 3.4.35)
- *yadi śuddham aśuddham vā lekhako nāsti doṣakaḥ ||* (§ 3.3.7, 3.4.23, and 3.4.31)
- *yathā kathañcil likhitam mayaitad bālena śāstram guṇinaḥ kṣamadhvam ||*
(§ 3.3.16 and 3.3.17)
- *yādṛk samsthitam ādarśe tādṛṣam likhitam mayā |*
yadi śuddham aśuddham vā mama doṣo na dīyate || (§ 3.3.19)
- *yathā dṛṣadarśaṇena likhitam | lekhakasya doṣo na dhāryate |* (§ 3.4.15)
- *yādṛśasthitam ādṛṣam likhitam mayā |*
yadi śuddham aśuddham vā mama doṣo na dīyate || (§ 3.4.36)

In fact, half-stanzas are the minimal elements, which can be recombined with each other to create several variant stanzas. However, the gist is always the same,

3.4.35, *Nāgarakasarvasva*; § 3.3.10, *Sugrīvaśāstra*; § 3.3.13, *Hitopadeśa*; § 3.3.16 and 3.3.17, *Mahāmeghamahāyānasūtra*; § 3.3.18, *Mudrārākṣasa* and *Kuśopadeśanītisāra*; § 3.3.19, *Mahāsaṅgrāmaratnakaraṇḍaka*; § 3.3.26 and 3.3.27, *Amarakośa*; § 3.4.13, *Hitopadeśa*; § 3.4.15, *Hariścandravadānopākhyāna*; § 3.4.23, *Mahālakṣmīvrataṁhātmya*; § 3.4.31, *Gaṇeśastava*; § 3.4.36, *Kāraṇḍavyūha*.

⁴³ In § 3.2.6, the text reads *mama doṣo (!) na kārayet* instead of *duḥkhena naiva kārayet*.

namely that the scribe copied the text as it was written in the antigraph (Skt. *ādarśa* or *ādṛśa*) and no error in the apograph should be attributed to the scribe.

Another stanza which occurs quite often advises the users to take care of the manuscript and save it from possible sources of damage:⁴⁴

tailād rakṣed jalād rakṣet śītilabandhanāt |
mūrkhahaste na dātavyam evaṃ vadati pustakam ||

‘One should protect [me] from oil, protect [me] from water, from a loose binding, I should not be given in the hands of a stupid/inexperienced person’, says the book.

A similar stanza occurs also in a manuscript of the *Mahīrāvaṇavadhanāṭaka* (§ 3.1.1):

bālamūrkhavidēśasthavāritailāgnitaskarāt |
rakṣitavyā yathāśakti pustikā svastikāriṇī ||

[This] booklet which creates prosperity should be protected with all efforts from inexperienced and stupid persons, water [coming] from other places, oil, fire, and thieves.

Although the wording is completely different, this stanza conveys the same message of protecting the manuscript at all costs from a series of possible damages.

The next anonymous scribal stanza occurring in the manuscripts examined is the common lamentation of the scribes about their working conditions:⁴⁵

bhagnaprṣṭikaṭigṛivaḥ stabdhadrṣṭir adhomukhaḥ |
duḥkhena likhitam śāstram putratvat pratipālayet ||

My ribs, hips, and neck are shattered, my sight is dim, my face leans downwards.
This treatise was written with difficulty, one should protect it as if it were one’s own child.

K. V. Sarma presents a slightly different version in his article in which the second *pada* recites *kaṣṭhena likhitam grantham yatnataḥ paripālayet*.⁴⁶ However, this variant of the stanza occurs in all colophons examined in the present study.⁴⁷

⁴⁴ The Sanskrit text is from K. V. Sarma 1992, 37; the translation is mine.

⁴⁵ Only in a *Mahālakṣmīratamāhātmya* manuscript (§ 3.4.23) a small variant is present, *kaṣṭhena* instead of *duḥkhena* in the third *pada*, otherwise in all other manuscripts the wording is always the same, disregarding trivial errors.

⁴⁶ K. V. Sarma 1992, 31.

⁴⁷ See § 3.1.1, *Mahīrāvaṇavadhanāṭaka*; § 3.2.3, *Bṛhatsaṃhitā*; § 3.2.6, *Abdaprabodha*; § 3.3.9, *Nāgarasarvasva*; § 3.3.13, *Hitopadeśa*; § 3.3.16 and 3.3.17, *Mahāmeghamahāyānasūtra*; § 3.3.18, *Mudrārākṣasa* and *Kuśopadeśanītisāra*; § 3.3.19, *Mahāsaṅgrāmaratnakaraṇḍaka*; § 3.3.21, *Hariścandropākhyāna*; § 3.3.25, *Amarakośanepālabhāṣāṭippaṇi*; § 3.4.23, *Mahālakṣmīratamāhātmya*.

The third stanza which occurs more frequently is yet again a warning to protect the manuscript from possible sources of damage:⁴⁸

*udakānalacaurebhyo mūṣakebhyas tathaiva ca |
rakṣitavyaṃ prayatnena mayā kaṣṭhena likhitaṃ ||*

I have written it with difficulty! It should be protected with all effort from water, fire, thieves as well as mice.

The proverbial character of this stanza becomes even more evident from the fact that in one colophon it is quoted in the abbreviated form *udakānalam ityādi rakṣitavyaṃ* (§ 3.3.20).

Particularly noteworthy is a stanza which occurs in two Buddhist manuscripts (§ 3.3.1, *Amoghapāśahrdaya*; § 3.4.17, *Pañcarakṣā*):⁴⁹

*anena puṇyena tu sarvadarśitām
avāpya nirjitya ca doṣavidviṣaḥ |
jarārujāmṛtyumahormisaṃkulāt
samuddhareyaṃ bhavasāgarāḥ jagat ||*

By this merit may I lift the world out of the ocean of existence, which is full of great waves, such as old age, disease (*ruja*, cf. *aruja*?), and death, after having become omniscient (that is, a Buddha) and having defeated the enemies, which are the hatred (or: the wrongdoing and hatred?).

Several other less common scribal stanzas are also found, sometimes occurring only in a single manuscript. Needless to say, a colophon often contains more than one scribal stanza.

2.12 Authorial stanzas

In the present study, stanzas are defined as authorial when they were composed by the author of the work – or works – contained in a manuscript and when the said author was also the scribe of the manuscript, in other words if the stanzas occur in an autograph manuscript. Accordingly, they are extremely rare and

⁴⁸ See § 3.2.3, *Bṛhatsaṃhitā*; § 3.2.6, 3.2.9, and 3.3.20, *Abdaprabodha*; § 3.3.8, (*Bhū*)*Padagahana*; § 3.3.9, *Nāgarasarvasva*; § 3.3.10, *Sugrīvaśāstra*; § 3.3.21, *Harīścandropākhyāna*; § 3.3.26, *Amarakośa*.

⁴⁹ This stanza occurs also in the colophon of CUL MS Add.1683, a Nepalese manuscript of the *Saddharmapuṇḍarikasūtra* written in 1039 CE, described in von Hinüber 2017, 58. The text and translation provided here are from von Hinüber's article, with a small correction to adjust for the variant reading *jarārujāmṛtyu*^o in the third *pada* instead of *jarārujāmītra*^o found in the *Saddharmapuṇḍarikasūtra* manuscript.

occur only in five colophons (§ 3.2.5, *Vāmakeśvarīmataviṣamapadaṭṭippanī*; § 3.2.11 and 3.3.23, *Rāmāṇkanāṭikā*; § 3.4.3, (*Mānavadharmasāstra*) *Nāradaśaṃhitā*; § 3.4.16, *Amarakośavivṛti*). This type of stanzas provide invaluable information about the occasion and process of the composition of the work and are extremely important for the reconstruction of cultural history.⁵⁰ They contain, in metrical form, information such as date, place, name of the reigning king, name of the owner or commissioner, and the reason for the composition of the work, which in other colophons is provided by other elements. In four cases, this type of information is repeated in prose after the authorial stanzas, from which it is separated by means of an *āśīrvāda*. Such repetition could lead one to consider authorial stanzas to be an integral part of the work and not a part of the colophon. Nevertheless, as they provide information usually included in the colophon, they may also be considered a part of it. They are an excellent example of the difficulties encountered in the attempt of formalizing the description of colophons.

2.13 Final rubric

In four manuscripts the final rubric is repeated within the colophon. The rare occurrence of this element does not allow to draw any particular conclusion on its function or the reason for the repetition.

2.14 *Āśīrvāda*

This element is by far the most common in all colophons. In the dictionaries, the term *āśīrvāda* is generically defined as ‘benediction’ (Monier-Williams), ‘Segenswunsch’ (pw). Strictly speaking, any benedictory term or expression could be considered an *āśīrvāda*. In Sanskrit manuals on the compositions of letters like the *Lekhapaddhati-Lekhapañcāśikā*, the term *āśīrvāda* is defined as *svasti* and is invariably employed as a benedictory word at the beginning of all model letters.⁵¹ In the present study, only specific terms and expressions are considered as *āśīrvāda*, among which the most common are *śreyo ’stu*, *svasti*, and *śubham astu* – including under the latter any variation of it, such as *śubham astu sarvajagatām*, *śubham bhavatu* and so on. In particular, *śreyo ’stu* and *svasti* almost invariably occur either at the beginning of a colophon or in the middle,

⁵⁰ On this topic, see for instance Formigatti 2016.

⁵¹ Strauch 2002, 170, 371–372, 445.

while *śubham astu* usually occurs at the end of the colophon. If occurring in the middle of a colophon, *śreyo 'stu* and *svasti* fulfil the function of dividing different parts of the colophon, representing a sort of boundary – quite often they are followed by the date. The *āśīrvāda* form *śreyo 'stu* is particularly widespread in Nepalese manuscripts as compared to manuscripts from other areas of South Asia and is not limited to literary manuscripts, it occurs also at the beginning of documents of sales and mortgages.⁵²

2.15 *Namaskāra*

This element simply consists of the formula *om namaḥ* followed by the name of the deity – or deities – in the dative case. Although usually found at the beginning of manuscripts, the *namaskāra* occurs also in some colophons in various positions, not only at the beginning or at the end. As in the case of the final rubric, its rare occurrence does not allow any conclusion to be drawn as to the rationale for its presence or absence.

2.16 *Ye dharmā*

Unsurprisingly, this element occurs only in Buddhist manuscripts. The so-called *ye dharmā* formula is a stanza occurring in the Pali canon, ‘in several independent *sūtras*, including those of the Mahāyāna, and at least one Tantra’, in inscriptions, and often at the beginning of colophon of Buddhist manuscripts, and it is ‘interpreted as a summary of dependent arising (*pratītyasamutpāda*)’.⁵³ In a recent and detailed article, Peter Skilling comments on the definitions of the stanza provided by different scholars.⁵⁴ In the present article, the somehow neutral term ‘formula’ is used to stress precisely the formulaic function this stanza fulfils in the context of colophons of Nepalese Buddhist manuscripts. This stanza is attested in several different recensions, however the purport of the stanza is always the same. The recension attested in the Nepalese manuscripts examined in this study runs as follows:

⁵² Kölver and Sakya 1985, *passim*.

⁵³ Skilling 2021, 78–79.

⁵⁴ Skilling 2021, 78.

*ye dharmmā hetuprabhavā hetun teṣān tathāgato hy avadat teṣāñ ca yo nirodha evamvādi mahāśramaṇaḥ ||*⁵⁵

‘The states arisen from a cause / Their cause the Tathāgata proclaims / As well as their cessation: / This is the teaching of the Great Ascetic’.⁵⁶

This stanza occurs invariably at the beginning of the colophon and is always followed by the *deyadharmo ’yam* formula, when the latter occurs in the colophon. In the manuscripts in which the *deyadharmo ’yam* formula is lacking, it is followed by the *āśīrvāda* (§ 3.4.10 and 3.4.17, *Pañcarakṣā*; § 3.4.36, *Kāraṇḍavyūha*). The *ye dharmā* is seemingly ubiquitous in Nepalese Buddhist manuscripts from the eleventh to the nineteenth century, and together with a form of *āśīrvāda* is often the only element occurring after the final rubric of the work.

3 Diplomatic edition of colophons

Manuscripts directly examined are marked with an asterisk before the shelfmark (for instance, *NGMPP B 15-46 (NAK 5/7491) *Cāṇakyanīti*, *CUL MS Add.1409 *Rāmāñkanāṭikā*). The following table provides a short reference to the conventions employed for the transcription of excerpts from the manuscripts directly examined. The aim of the transcription is to provide a *diplomatic transcription*, i.e. every error in the original is faithfully reproduced (*yathā dṛṣṭaṃ tathā likhitam*). A *sic* symbol (!) follows a word or passage which for some reason is considered to be either incorrect or unusual.

Symbols in the transcriptions reproduced from the NGMCP descriptive catalogue have not been adapted to the present conventions, instead they have been retained. The reason for this choice is that apparently the excerpts provided in different entries do not always follow the NGMCP transcription conventions and consequently it would have been extremely difficult to adapt them consistently in all excerpts presented below. Moreover, the NGMCP webpage explaining the editorial conventions is seemingly not available anymore.

⁵⁵ I have decided to retain the orthography occurring in most manuscripts for the sake of comparison; on the importance of the linguistic variants of this stanza, see Skilling 2021, 79–80.

⁵⁶ Skilling 2021, *ibidem*.

Table 6: Conventions employed for the transcription

ṛ	Treatise-initial symbol (<i>siddhī</i>)
◎	String hole
✱	<i>Puṣpikā</i> symbol
	Line-filler
,	Word and <i>sandhi</i> divider
sa[-1-]pteti, [.rī]	Physically damaged character(s); if these are no longer readable, digits indicate the missing number of <i>akṣaras</i> , while each dot indicates a single missing element of an <i>akṣara</i> , for instance part of a ligature.
[ja]gad	Character(s) difficult to read.
⌈ ⌋ ⌈-4-⌋	Characters or words deleted (expuncted or erased) by the scribe (including later deletions; numbers and dots as above).
\ta/thā, ra\ā/jāya	Insertion by the scribe (interlinear or marginal; if used to add a vowel replacing the inherent short a, the latter is retained in the transcription).
⌈-4-⌋ \rājādhira/ja	Correction: deletion of text and addition by the scribe.

As an aid for further research, at the beginning of each section I provide a list of dated manuscripts which I was able to trace without the possibility of examining their colophons.

3.1 Manuscripts from Jayārimalla's period (1320–1344)

- A 54-26 Pretayajñeṣṭi (NS 451, c. 1331; uncatalogued)
- A 56-21 Devīmāhātmya (NS 462, c. 1342; however, if Grünendahl's concordance is correct, this is just an undated fragment according to Shastri (1905, liii and 68)
- A 48-3 (NAK 3/402) Vajrāvalī (Saṃvat 202, LS or NS? LS according to NGMCP, NS according to Shastri 1915, 20)

3.1.1 *NGMPP B 15-22 (NAK 3/362) Mahīrāvaṇavadhanāṭaka

Palm leaf, 32.5 × 5 cm, 27 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Shastri 1915, 25; Petech 1984, 111, no. 1.

Colophon elements: date (year), *āśīrvāda*, date (NS 457, Saturday, August 23rd, 1337 CE), concluding formula, king, scribal stanzas, place (Hnolavihāra), scribe (Jayaśīhamallavarma?), reason, scribal stanzas, *āśīrvāda*.

[26^v2] saptapañcāśatādhikacaturaśata || śreya stu || sa|^omvat 457 śrāvaṇakṛṣṇa-
dvādaśyā(!) || puṣyanakṣatre || pariḥhayoge || śaniścara || * || [26^v3] vāsare,
pustakam idaṃ samāptam iti || * || ^o paramabhaṭṭāraka, parameśvara |
paramavaiṣṇavaparamadaivatādhideva | paramamāheśvara[26^v4]raghukulatilaka |
bhūpālaparaṃparā || * || ^o pariṇamitamauliśiṣāprasūnasannūpita(!)pādāravinda |
śrīpaśupati devatāvara[26^v5]labdhaprasādaikamahārādvirāja(!)saprakriyārājā-
jendraśrīśrījayārimalladevānām vijayarājye nepālamaṇḍale || * || na cāhaṃ
śāstrakartā ca [27^v1] na ca śabdārthacintaka | yādṛśaṃ sthitam ādarśe tādṛśaṃ
likhitam [ta] mayā || uttaravihārakuṭumbodbhavaśrīhnolavihārapradhānāṅgama-
hāpātraśrījayaśīhamalla[27^v2]varmmanaiḥ(!) satvārthahetunā likhitam || * || ^o
balamūrkhavidēśasthavāritailāgnitaskarāt | rakṣitavyām(!) yathāśakti pustikā
svasti[27^v3]kāriṇī || bhagnaprṣṭikaṭṭigrivastabdadṛ || * || ^o ṣṭi adhomukha |
duḥkhena likhitam śāstram putravat pratipālayet || * || bhrāmyaṃ gaṅgā
[27^v4]gabhīraprabalarayamilalolalakallolamālāḥ śre^oñīśaṃ gāvaghātadvijapati-
vilasatkoṭiprṣṭyadyakūṭaḥ | nṛtyārambhapramodollasa[27^v5]damalajaṭājūṭako-
ṭīrasāli kālīśrīṅgārāceṣṭācayacakitavapuḥ pātu vaś candramauliḥ || * || śubham
astu sarvvajagatā || * ||

2 °dvādaśyā] ms, NGMCP; °dvādaśyām Petech 5 °śiṣāprasūnasannūpita(!)pādāravinda] ms, NGMCP; °śiṣa paśupati^opādāravinda Petech 6 °mahārādvirāja° om. Petech 7 °śrīśrījayāri-
malladevānām vijayarājye] ms, NGMCP; °śrījayārimalladevanāmavijayarājye Petech 7–9 na
cāhaṃ [...] mayā] om. Petech 9 °śrīhnolavihāra° ms, NGMCP; °śrīhnolavihāre Petech
10 °varmmanaiḥ] ms, NGMCP; °varmmanāḥ Petech 11 balamūrkhavidēśa° [...] sarvvajagatā]
om. Petech

3.1.2 *NGMPP B 35-8 (NAK 3/686) Sārasvata(vyākaraṇa)

Palm leaf, 33.5 × 5 cm, 1 string hole, 78 folios, 5 lines, Nepālākṣarā, complete. Uncatalogued.
Colophon elements: date (NS 457, c. 1337 CE), concluding formula, place (Kathmandu), scribal
stanza, āśīrvāda.

[78^v1] samvat 457 māghamase [kṛṣṇapakṣe] [-17-][78^v2][-13-][likhasampūrṇna] [-2-]
[dina]^om iti || śrīyaṃgalakāṣṭhamāṇḍapaḥ mahānagare [-3-] gr̥ha[-9-] || [-3-]
[78^v3][-1-][bhīmasāmana][-5-]yaṃ || ya[thā likhitam i][-1-]^o[yidevapaṭṭananava-
haraśrī[-9-]śrībhī[-12-][78^v4][yarā][-6-][jana][-14-] ^o || sārasvatavyākaraṇaṃ
śubha(!) || * ||

3.1.3 *NGMPP B 15-46 (NAK 5/7491) Cāṇakyanīti

Palm leaf, 21 × 4.5 cm, 1 string hole, 16 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP.

Colophon elements: date (NS 458, c. 1338–1339 CE), scribe (Rūpeśvara?), owner (Ajarāmadeva, *mahattaka*).

[16°5] saṃvat 458 caitravadi 3 liti(!) vipraśrīrūpeśvarasya || mahattaka śrī ajarāmadevasya pustakaṃ ||

3.1.4 NGMPP A 49-1 (NAK 3/380) Devapraṭiṣṭhāvidhāna

Palm leaf, 31 × 6 cm, 1 string hole, 75 (60 +10) folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP.

Colophon elements: *namaskāra*, date (NS 458, c. 1338–1339 CE), concluding formula, king, concluding formula, place (Mānīgalottara), scribe (Kumbhatīrtha, *dvija*), reason, scribal stanza, *āśīrvāda*.

[55°5–56°3] hṛdi vakśasi kaṭhe(!) ca koti(!) lakṣmī sarasvatī | yasyā nānyarasāsakti(!) taṃ śrīlakṣmīpati(!) namaḥ || samvat 458 caitraśuklatṛtīyāṃ tithau kṛtikanakśatre āyusmānyoge budhavāsare likhitam iti || śrīmatnepāla-bhuvanamaṇḍaleśvaraśrīśrījayārimallavijayarājye likhitam || śrīmatmānīgalotarakumbhatīrthadvijena likhitam idaṃ svārathaprārthaOhetunā || yathādṛṣṭa tathā likhitam iti || subham astu sarvvajagatāṃ ||

3.1.5 ASB 10723 Vināyakastavarāja

Palm leaf, ? × ? cm, ? folios, ? lines, Nepālākṣarā, complete. Described in Shastri (1917, 438, no. 3747), Petech (1984, 112, no. 2).

Colophon elements: date (NS 459, March 1st, 1339 CE), king, scribe (Viṣṇudāsa).

saṃvacchalānāṃ grahabāna tathā yuga phālgunatamapakṣe pañcamyāṃ tithau śrījayārimalladevasya vijayarājye | viṣṇudāsena likhitam |

3.1.6 NAK 1.1536.19 Saptaśatī

Palm leaf, ? × ? cm, ? folios, ? lines, Nepālākṣarā, complete. Described in Petech (1984, 112, no. 3).

Colophon elements: date (NS 462, Thursday, October 11th, 1341 CE), king, place (Lembaṭīpaṭana).

samvat 462 kārttikaśuklapratipadyāyān tithau bṛhaspativāsare | rājā-dhirājaprameśvara-paramabhaṭṭārakaraḡhuvamśāvatāraśrīśrījayārimalladevasya vijayarājye | śrīlembaṭi-ṣaṭane [...]

3.1.7 *NGMPP B 34-6 (NAK 1/772) Sugatisopāna

Palm leaf, 30 × 4 cm, 90 folios, 6 lines, Maithili, complete. Described in Shastri (1905, 131–32). Colophon elements: *āśīrvāda*, concluding formula, place (Patan), scribe (Śrīmatiśarmma, *ṭhakkura* from Mithilā), date (LS 224, c. 1342 CE), scribal stanza.

śubham astu likhitam idaṃ [-6-] nepālārājyāvasthitaśrīlalitapattane ṭhakkuraśrīmatiśarmmaṇā likhitam | lasaṃ 224 āśvina vadi [-5-] | yatkarṃma kurvvato nāma jugupsā maiti putraka | tatkarttavayam aśaṅkena yan na gopyaṃ mahājanaiḥ ||

3.1.8 NGMPP A 30-4 (NAK 1/1078) Abdaprabodha

Palm leaf, 30 × 4.5 cm, 115 folios, 5 lines, Nepālākṣarā, incomplete. Described in NGMCP. Colophon elements: date (LS 224, c. 1342 CE), concluding formula, scribe (Amṛtajivacandra, *daivajña*), *āśīrvāda*.

[113°1–6] samvatsare yugarituvedamāse (!) haimantaśitatṛtīyā (!) likhita (!) pustakaṃ devajñaśrīamṛtajivacandreṇa svahastena likhitam || śubha (!) ||

3.2 Manuscripts from Jayarājadeva's period (1347–1361)

- B 26-8 Guhyasiddhi (NS 466, c. 1346 CE; uncatalogued)
- ‘National Museum, New Delhi 51.212, *Aṣṭasāhasrikā Prajñāpāramitā* aus dem Jahr NS 470 (1350 AD) im National Museum, New Delhi (51.212; vormals Tagore-Sammlung, Kolkata); 5,6 × 32,8 cm; mit Miniaturen. Einer der beiden Buchdeckel ist mit dem *Viśvāntarajātaka* illustriert und wird von den meisten Autoren früher als die Handschrift datiert. Der andere Buchdeckel passt nicht zum ersten und stammt vermutlich aus Indien’ (Melzer and Allinger 2012, 265)
- E 1713-10 Yuddhajayārṇava (NS 472, c. 1352 CE; uncatalogued)
- A 1154-8 Pratiṣṭhāsārasaṅgraha, Śrāddhavidhi (NS 474, c. 1354 CE; uncatalogued, cf. Shastri 105, lxvi)
- A 1158-11 (Śītalāstotra)(?) (NS 474, c. 1354 CE; uncatalogued)

- E 3073-3 Har(a)mekhalā (NS 475, c. 1355 CE; uncatalogued)
- C 4-24 Paścimaśāsanānityāhnikatilaka, Balimantra, Pūjāmantrāḥ (NS 476, c. 1356 CE; uncatalogued)
- A 1159-1 (Saptaśati)Prādhānikarahasya (NS 477, c. 1357 CE; uncatalogued)
- C 12-3 Kāraṇḍavyūha (NS 478, c. 1358 CE; uncatalogued)
- A 134-36 Tattvajñānasamsiddhi (NS 479, c. 1359 CE; uncatalogued)
- A 58-2 Kāṇvāyanaśrāddhavidhi (NS 480, c. 1360; uncatalogued)
- C 47-8 Bhadracaripraṇidhānarāja (NS 481, c. 1361 CE; uncatalogued)

3.2.1 NGMPP B 18-21 (NAK 5/822) Itihāsasamuccaya

Palm leaf, 28 × 5 cm, 1 string hole, 17 folios, 5 lines, Maithili, complete. Described in NGMCP.
Colophon elements: *āśīrvāda*, date (LS 217, c. 1347 CE), place (Bhaktagrāma), concluding formula.

[17^v4-5] śubham astu || la saṃ 217 bhādrabadi 2 somavāre || bhaktagrāmapattane
likhitam || ||

3.2.2 NGMPP A 31-22 (NAK 3/394) Khaṇḍakhādyā

Palm leaf, 32.5 × 4.5 cm, 1 string hole, 15 folios, 5–6 lines, Nepālākṣarā, complete. Described in NGMCP, Shastri (1915, 87).

Colophon elements: *āśīrvāda*, date (NS 470, c. 1350 CE), concluding formula, place (Patan, Hnolavihāra), scribe (Jayaśīhamallavarman).

[15^v3–6] śreyo 'stu || samvat 470 bhādrapadakṛṣṇadvitīyāparatṛtīyān tithau ||
uttarabhadrapararevatīnakṣatre || gaṇḍayoge || śukravāsare || samāptam iti ||
likhata (!) hnolavihere (!) kuṭumbajamahāpātraśrījayaśīhamallavarmmaṇaiḥ
svahastena likhitam ||

3.2.3 *NGMPP B 20-22 (NAK 4/162) Brhatsaṃhitā

Palm leaf, 32 × 4.5 cm, 1 string hole, 225 folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP.

Colophon elements: scribal stanzas, date (NS 471, c. 1351 CE), concluding formula, place (Mānigalaka, Hnolavihāra), scribe (Jayaśīhamallavarman, *mahāpātra*), reason, *āśīrvāda*.

[225^v3] bhagnapṛṣṭikaṭigrivastabdhadrṣṭi adhomukhaḥ duḥkhena likhitam
śāstram putra © vat pratipālayet_ || udakānalacaurebhyo mūṣakasya tatheva ca |

rakṣitavyaṃ prayatnena mayā [225^v4] kaṣṭhena likhitaṃ || samvat 471
 śrāvaṇaśuklacaturthī parapañcamyān ti| © thau || hastanakṣatre || sādhyayoge ||
 bṛhaspativāsare samāptam iti || * || likhiti [225^v5] śrīmānīgalake uttaravihāre
 hṇolavihāraḥ kuṭumbajapradhānāṅgamahāpātraśrījayaśīhamallavarmaṇaiḥ
 svārthaparārthahetunā svahastena likhitaṃ iti || śubham astu sarvvajagatām ||

1 °stabdhadṛṣṭi [...] likhitaṃ] om. NGMCP 6 °kuṭumbaja°°śrījayaśīhamalla°] ms; °kuṭusvaja°
 °śrījayaśīhamalla° NGMCP

3.2.4 *NGMPP A 1162-15 (NAK 1/1647) Upayogakrama

Palm leaf, 22.8 × 1.3 cm, 1 string hole, 23 folios, 6–9 lines, Nepālākṣarā, complete. BSP, vol. VI, p. 9, no. 28, vol. VIII, p. 78, no. 108.
 Colophon elements: date (NS 471, c. 1351 CE), concluding formula.

[23^v7] samvat_ 471 śrāvaṇakṛṣṇaikadaśyām bṛhaspatidine likhitaṃ idam pustakam ||

3.2.5 *NGMPP A 43-4 (NAK 1/1559) Vāmakeśvarīmataviṣamapadaṭippanī

Palm leaf, 34 × 4.5 cm, 1 string hole, 80 folios, 4 lines, Nāgarī, complete. Described in Petech (1984, 123, no. 1), NGMCP.
 Colophon elements: authorial stanzas mentioning king, commissioner (Manmathapati, *śaivā-cārya*), and scribe (Nārāyaṇa, *kavi*), date (NS 474, c. 1353-1354 CE), scribal stanza, *namaskāra*, *āśīrvāda*.

[80^r1] nirbādham parirakṣati kṣititalakṣmāpālacūḍāma©ṇau vīraśrījayarāja-
 devanṛpatau nepālabhūmaṇḍalaṃ | śaivācāryavarasya ma[80^r2]nmathapate(!)
 vikhyātakirtteḥ kṛte savyākhyāṃ ca catu © ḥṣatīṃ samalikhan nārāyaṇākhyaiḥ
 kaviḥ || samvat || 474 || yādṛṣaṃ pu[80^r3]stakaṃ dṛṣṭaṃ tādṛṣaṃ likhitaṃ mayā |
 abaddhaṃ vā subaddhaṃ © vā mama doṣo na vidyate || om namas tripura-
 suṃdaryaiḥ || śivam astu || * || * || * ||

1 kṣititala°] ms; *kṣititalaṃ* Petech; *kṣititale* NGMCP 2 °bhūmaṇḍalaṃ] ms; *nepālasu-*
maṇḍalaṃ Petech 4 yādṛṣaṃ [...] śivam astu] om. Petech 5–6 tripurasuṃdaryai] ms;
tripurasuṃdaryaiḥ(!) NGMCP

3.2.6 NGMPP A 30-2 (NAK 5/708) Abdaprabodha

Palm leaf, 31 × 4.5 cm, 1 string hole, 90 folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP. Colophon elements: scribal stanzas, *āśīrvāda*, date (NS 475, c. 1355 CE), concluding formula, *āśīrvāda*, place (Patan, Mānigalottaravihāra, Hnolavihāra), scribe (Jayaśīhamallavarman), reason, owner (Jayaśīhamallavarman), scribal stanzas.

[79°4–80°5] udakānalacaurebhyo mūṣakebhya+++++tavyam prayatne (!) mayā kaṣṭhena likhitam || bhagnaprṣṭikaṭigrivastabdhadrṣṭi (!) adhomukham | duḥkhena likhitam śāstram putravat pratipālayet || bālamūrkhavideśasthastaila (!) (fol. 80°1)[caurā]gnitaskarāt | rakṣitavyam yathāśaktiḥ (!) pustikāsvastikāraṇam || yady akṣara (!) paribhraṣṭam mama doṣo (!) na kārayet | yādṛṣam sthitam ādṛṣe tādṛṣam likhitam mayā || ❀ || [śubham astu] || samvat 475 kārttikakṛṣṇapañcamī-paraśaṣṭhāmāyā (!) tithau || puṣyanakṣatre || brahmayoge || budhavāsare || śubhalagne samāptam iti || śubham astu sarvvajagatām || likhita (!) śrīlalitapattane śrīmānigalottaravihāre śrīhnolavihāre kuṭumbajapradhānāṅgamahāpātraśrī-jayaśīha (!) mallavarmmaṇaiḥ svārthaparārthahetunā || bodhisatvamahāsatva-śrīśrīrībugmāryāvalokeśvara! sannidhāne svahastena likhitam || pustakaṅ ca śrījayaśīhamallavarmmaṇasya (!) || ❀ || ❀ || ❀ || ❀ || digdāhasūryaparimaṇḍala-dhūmaketunirghātayaṣṭigrahasaṅkaṭabhūmikampaḥ | rātrīndracāpasitakākādine ca tārā durbhbhir (!) āṣṭamarakādi bhayaṅ karoti || akāle ca phalam(pla)kṣāṇam yadi jāyate | rājaputrasahaśrāṇam rudhir (!) ppāsyati medinī || ❀ || ○ || ○ || ○ || ○ || ❀ ||

3.2.7 ASC 3823 Cāndravyākaraṇa

Palm leaf, 31 × 4.5 cm, 41 folios, 6 lines, Nepālākṣarā, complete. Described in Shastri (1917, v. 6, 115 no. 4411), Petech (1984, 123, no. 2).

Colophon elements: date (NS 476, Friday, February 12th, 1356), king, scribal stanzas, place (Yokhācchavihāra), scribe (?) (Kṣemendra).

saṃvat 476 phalgunasūkladaśamyām sukravāsare ādrānakṣatre rājādhirāja-parameśvaraparamabhaṭṭārakaśrīśrījayarājadevasya vijarāṇye | yathā kathañcil likhitam mayetat (!) bālena śāstram guṇinaḥ kṣamadhvam | ++++ saṃsodha-nīyam sudhībhiḥ samastaiḥ || śrīyokhācchavihāravajrācāryaśrīkṣemendrasya likhitam |

2 °jayarājadevasya vijarāṇye] Shastri; °jayarājadevījarāṇye Petech 2–4 yathā [...] samastaiḥ] om. Petech.

3.2.8 NGMPP C 4-15 (Kesar 49) Bṛhajjātaka

Palm leaf, 33 × 5.3 cm, 49 folios, 5 lines, Nepālākṣarā, complete. Described in Shastri (1905, 105), Petech (1984, 123, no. 3).

Colophon elements: *āśīrvāda*, date (NS 476, Sunday, May 22nd, 1356 CE), concluding formula, king (Jayarājadeva), commissioner (Śrīviṣṭidāsa, *vipra*), scribe (Jayabhadra, *vajrācāryabhikṣu*).

śreyo 'stu samvat 476 jaiṣṭhaśuklasaptamyaṃ ādityavāre likhitam idam pustakam samāptam rājaparamēśvaraparamabhaṭṭarakaśrīśrījayarājadevasya vijayarājye kṛtīr iyaṃ vipraśrīviṣṭidāsa atyantabhaktiyuktena likhitam | lekhakaḥ vajrācāryabhikṣuśrījayabhadrasya likhitaḥ |

1 śreyo 'stu] om. Petech 2 rājaparamēśvaraparamabhaṭṭaraka] om. Shastri

3.2.9 NGMPP A 1-1 (NAK 5/708) Abdaprabodha

Palm leaf, 30 × 5 cm, 1 string hole, 80 folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP. Colophon elements: scribal stanza, date (NS 479, c. 1359 CE), concluding formula, *āśīrvāda*, place (Patan, Mānīgālottaravihāra, Hnolavihāra), scribe (? (Jayaśīhamallavarman), reason, owner (Jayaśīhamallavarman).

[79^v1] udakānalacorebhyo [...] samvat 479 kārttikakṛṣṇāpañcamiparaṣaṣṭhamyān tithau || puṣyanakṣatre || brahmayoge || budhavāsare || śubhalagne samāptam iti || śubham astu sarvvajagatām || likhita śrīlalitapattane śrīmānīgālottaravihāre śrīhnolavihāre kuṭumbajapradhāṅgamahāpātraśrījayasīhamallavarmmaṇaiḥ svaparārthahetunā || bodhisatvamahāsatvaśrīśrīrībugmāryāvalokeśvarasannidhāne svahastena likhitam || pustakaṇ ca śrījayasīhamallavarmmaṇasya || ❀ ||

3.2.10 B 28-27 (NAK 3.361.5) Rudrayāmalatantra (Ṣaṣṭividyaṇḍaśāstra)

Palm leaf, 23 × 5, 1 string hole, 15 folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 129).

Colophon elements: concluding formula, scribe (Viśveśvara), reason, king, date (NS 479, August 18th, 1359 CE), *āśīrvāda*.

[15^v3–6] likhitam idam tapodhanaśrīviśveśvareṇa yuvarājaśrījayāryuṇa(!)-devasyārthena likhitam alpāgranthakāreṇa vistarāḥ(!) saṃ 479 śrāvaṇakṛṣṇa-daśamī śivam bhavatu ||

1 likhitam idaṃ Petech] *likhitam iti* NGMCP 1–2 yuvarājaśrījayāryuṇadevasyārthena] NGMCP; *yuvarājaśrījayārjunasyārthena* Petech 2. alpaganthakāreṇa vistarāḥ] om. Petech 3 śivaṃ bhavatu] om. Petech

3.2.11 *CUL MS Add.1409 Rāmāṅkanāṭikā

Palm leaf, 33.5 × 4.6 cm, 1 string hole, 141 folios, 5 lines, Nepālākṣarā, incomplete, 2 codicological units. Described in CUDL, Bendall (1883, 87–88).

Colophon elements: authorial stanzas mentioning king, author and scribe (Dharmagupta), *āśīrvāda*, date (NS 480, c. 1360 CE), author and scribe (Dharmagupta).

[140°2] vikhyāto jagatītale sa jayati śrīkaṇṭhapūjāparo nepālāvanipāla-
maṇḍalaguruḥ śrīrāmadāsaḥ sudhīḥ | pāya[140°3]m pāyam atītavākyathapadām
yasyāmālām bhāratīm mādyanty eva janā mahotpalarasotpūran dvirephā iva ||
rākācandrakarābhīrāmayaśasas tasyāsti vidyānidhe[140°4]ḥ sūnūḥ śuddhagu-
ṇaughaharṣitajanaḥ śrīdharmaguptaḥ kṛtī | pitrā putrakṛpāpareṇa nipuṇaṃ
śāstrānvayaṃ śikṣita etām bhāvarasojjvalāṃ sa kṛtavān rāmāṅkitān nāṭikāṃ ||
śre[140°5]yo’ stu | samvat 480 bhādraśuklaikadaśamyāṃ ravivāsare | tenaiva
dharmmaguptena śrīmatā rāmadāsinā | bālavāgīśvareṇeyaṃ likhitā rāmāṅka-
nāṭikā || || śubham astu sarvvadā ||

3.2.12 NGMPP A 33-6 (NAK 4/145) Nyāyavārttikatātparyāṭikā

Palm leaf, 34.5 × 4 cm, 1 string hole, 43 folios, 5 lines, Maithili, damaged. Described in NGMCP. Colophon elements: date (LS 242, c. 1360 CE), place (Somauligrāma), commissioner (Devendrāśrama, *parivrājakācārya*), concluding formula, *namaskāra*.

lasaṃ 242 āśvi ///(dra) somauligrāme paramahaṃsaparivrājakācāryaśrīmad-
devendrāśramājñāyā kenāpi tadanugatena likhitam idaṃ pustakam iti || oṃ
namaḥ .āryadevāya śuddhajñānasvarūpiṇe |

3.2.13 NGMPP A 1156-12(1) (NAK 1/1473) Upākarmasnānasandhyātarpaṇavidhi

Palm leaf, 21.5 × 4.5 cm, 1 string hole, 15 folios, 5–7 lines, Nepālākṣarā, complete. Uncatalogued, cf. Shastri 105, lxvi–lxvii.

Colophon elements: date (NS 480, c. 1360 CE), scribe (Ananta), scribal stanza.

[15^v3] samvat 480 śrāvaṇaśukladvitīyāyā(!) [15^v4] tithau || idaṃ pustakaṃ śrī a\na\nta[-1-] li©[khi]taṃ || yathā dṛṣṭaṃ tathā likhitaṃ lekṣako nasti doṣa ||

3.2.14 NGMPP B 33-12 (NAK 3/3) Ratnakaraṇḍikā

Palm leaf, 32.5 × 5 cm, 1 string hole, 211 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Shastri (1915, 68), Petech (1984, 123, no. 4).

Colophon elements: *āśīrvāda*, date (NS 481, c. 1361 CE), concluding formula, commissioner (Jayapatisomaśarmman, *vipra*), reason, place (Patan, Māñīglaka), scribe (Anantarāma, *daivajña*), *āśīrvāda*, king.

śreyo stu śrīmat(!)nepālikasamvat 481 māghakṛṣṇāṣṭamyām tithau || anurādhānakṣatre || śanīscaravāsare pustakasiddhim idam || śrīlalitā-purīnagaryām śrīmāñīglake nairityadigasthaśrīthaṃbusthānādhipativipravam-śodbhavadvijavarottamaśrījayapatisomaśarmmanena sarvvasatyaupakārārthaṃ āyuskāmārthaṃ sarvvaduritopasāntyārthaṃ ratnakaraṇḍikā nāma mahāsmṛtisamuccaya likhāpitam || ○ || tasmin aiva (!) nagaryām śrīmāñīglake dakṣiṇasthaśrītalīṅgeśvarasthānādhivāsina daivajña anantarāmanāmnena manasā vācā karmmaṇā trīsuddhena ratnakaraṇḍikā nāma mahāsmṛtisamuccaya likhitaṃ | śubham astu sarvvajagataṃ || rājādhirājaparama[śva]raparamabhaṭārika-śrīśrījayarājamala[devasya vijayarājyaṃ]

3.3 Manuscripts from Jayārjunadeva's period (1361–1382)

- B 23-30 Samayavihāra (part of NAK 3/364, which includes also the Svarodayadaśā; NS 482, c. 1362 CE; see BSP vol. I, p. 240, no. 524; no date in the Samayavihāra manuscript)
- B 37-57 Mṛtyuñjayotpātalakṣaṇa (NS 486, c. 1366 CE; uncatalogued)
- 'Indian Museum, Kolkata (At 72/101), Prajñāpāramitā-Text, 51 × 20,5 cm; datierbar in das Jahr 1367 im Indian Museum, Kolkata (At 72/101); auf dunkelblauem Papier, (Melzer and Allinger 2012, 265)
- C 13-2 Vasundhar(ā)dhāraṇī (NS 491, c. 1371 CE; uncatalogued)
- G 242-2 Vāgvatīstava (NS 492, c. 1372 CE; uncatalogued)
- B 30-9 Vaidyaka, Vicitrakautuka (NS 493, c. 1373 CE; uncatalogued)
- A 1158-18 (Saptaśatimahādevī)Rudrakavaca (NS 495, c. 1375 CE; uncatalogued)
- A 932-8(2) Gītāmāhātmya (NS 496, c. 1376 CE; uncatalogued)
- A 932-8(3) Bhagavadgītā (NS 496, c. 1376 CE; uncatalogued)

- B 24-8 Bhīmarathadevarathasahasracandravidhi (NS 499, c. 1479 CE; uncatalogued)
- E 6-5 Amarakośa, Śiva(stotra) (NS 500, c. 1380 CE; uncatalogued)

3.3.1 *NGMPP C 14-13 (Kesar 136) Amoghapāśahṛdaya

Palm leaf, 26.7 × 4.3, 1 string hole, 15 folios, 4 lines, Nepālākṣarā, complete. Described in Petech (1984, 130, no. 1).

Colophon elements: date (NS 481 Sunday, May 2nd, 1361 CE), king, *deyadharmo* formula (partial), scribal stanza, *āśīrvāda*.

[15°2] samvat 481 vaiśāṣakṣṇadvādaśyā © n tithau | revatinakṣatre | ādityavāsare
 || rājādhiraśīrī-jayārjjunadevasya vijayarāje(!) | dā ©
 napatiśīrīmaccaitravihāriṣṭhagṛhādhivāsini?ntalakśmī[-1-] [kukapa][-1-] ||
 [15°4] ya mātāpitṛpūrvvaṅgamaṇ kṛtvā sakalasatvarāse © r anūttarāyā\h/
 samyaksambodhiṃ prāpnuvāntu || anena puṇyena tu sa[rvvadaśīm tām][-1-]
 [15°5]pya nijasya vadāṣavidviṣa | jarārujāmṛtyumahormisaṃkulāt_ samudvare
 yaṃ bhavasāgarāj jagat_ || śubham astu sarvvajagatām || * ||

2-7 dānapati° [...] śubham astu sarvvajagatām] om. Petech

3.3.2 NGMPP B 20-13 (NAK 5/354) Sugrīvaśāstra(sāra?)

Palm leaf, 22.5 × 6, 1 string hole, 27 folios, Nepālākṣarā, complete. Described in Petech (1984, 130, no. 2).

Colophon elements: date (NS 481, Sunday, May 2nd, 1361 CE), king, place (Panaotī), reason, commissioner (Tejānanda, minister), concluding formula.

samvat 481 vaiśāṣakṣṇadvādaśyāṃ revatinakṣatre ādityavāsare | rājā-
 dhirājaśīrī-jayārjjunadevasya vijayarāje(!) | puṇyamatinagarādhivāsinatejā-
 nandāmatyasyārthēna likhityedaṃ pustakaṃ

3.3.3 *NGMPP B 32-20 (NAK 1/1179) Tripurāpaddhati

Palm leaf, 26 × 4 cm, 1 string hole, 19 folios, 4–5 lines, Nepālākṣarā, complete. Uncatalogued.

Colophon elements: date (NS 482, c. 1362 CE), scribe (Viśveśvara), reason, donor (Śurapati-padmarāma, *ṭhakkura*), scribal stanza.

[19°2] saṃ 482 māghakṛṣṇadvitīyā(!) budhadine likhitam idaṃ tapo[19°3] dhanaśrīviśveśvarena || ṭhakkuraśrīśura@patipadmarāmasya nitya-pūjanārthena, dharmmārthakāmamokṣā[19°4]rthena mantritāṃ || na deyaṃ śvaśi[jya]bhya-paraśi@khabhya kadācana | tasmāt sarvvaprayatnena rakṣaṇīyam [adovu]khyai

3.3.4 *NGMPP A 24-14 (NAK 1/1076) Meghadūta

Palm leaf, 31 × 5.5, 1 string hole, 15 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 130, no. 3).

Colophon elements: *āśīrvāda*, date (NS 484, Monday, October 23rd, 1363 CE), king, place (Palanchok), owner (Jayasiṃharāma?), scribal stanza.

[16°5] śreyo 'stu || samvat 484 kārttikaśukla[16°1]pūrṇṇimāsyān tithau || bharaṇinakṣatraṃ || vyatīpātayoge || somavāsare || śrīrājādhīrājaparamēśvaraḥ śrīśrī-jayārjunadevasya vijayarāje(!) | śrīpalākhyacau(!)///rājyasthāne | jagasiṃhabhārokasya pustakamṃ iti || © yathā dṛṣṭaṃ tathā likhitam lekhako nāsti dokhakaṃ(!) ||

2 °nakṣatraṃ] ms, NGMCP; °nakṣatre Petech 3 vijayarāje] ms, NGMCP; vijayarāje Petech // śrīpalākhyacau(!) ms, NGMCP; śrīpalañcoka° Petech 4 jagasiṃhabhārokasya] ms, NGMCP; jagasiṃhabhārokasya Petech 4–5 yathā [...] dokhakaṃ(!) ms, NGMCP; om. Petech

3.3.5 *NGMPP B 23-27 (NAK 5/329) Jñānakārikā

Palm leaf, 20 × 4 cm, 1 string hole, 13 folios, 4 lines, Nepālākṣarā, complete. Described in NGMCP. Colophon elements: *āśīrvāda*, scribal stanzas, date (NS 484, c. 1364 CE), *āśīrvāda*.

[14°2] śubham astu sarvvajagatānāṃ(!) maṅgalamahāśrī|| * || [14°3] bhīmasyāpi bhavet bhaṃga(!) munai@r api matibhramaḥ | yadi suddham a<<āta>>sudham vā lekhi(!) nā[14°4]sti doṣakaḥ || samvat vedanāgāyugāyutāni(!) śrāvana(!)-śuklanavamībhumivāsare śubha (!) ||

3.3.6 NGMPP C 102-37 (Kesar 49/2) Cāṇakyanīti

Palm leaf, 33 × 5.3 cm, 23 folios, 5 lines, Nepālākṣarā, complete. Described in Shastri (1915, 105), Petech (1984, 130, no. 4).

Colophon elements: *āśīrvāda*, date (NS 484, Monday, May 13th, 1364 CE), concluding formula, king, owner (? Jayaśīhamallavarman).

śreyo 'stu samvat 484 jeṣṭhaśukladvādaśyān tithau svatinakṣatre variyānayoge somavāsare saṃpūrṇaṃ kṛtaṃ | mahārājādhirājaprameśvaraparama-bhaṭṭārakavirājamānaḥ anekaprakriyāśrīśrījayārjjunadevasya kalyāṇavijayarāje tadā mahāmahattakaśrījayaśīharāmasya varttamāne yadṛśaṃ pustakaṃ ||

1 śreyo 'stu samvat] Shastri; *saṃvatsara* Petech // svatinakṣatre variyānayoge] Petech; *svātinakṣatre variyānayoge* Shastri 3 °virājamānaḥ] Shastri; °*virājamāna*° Petech // anekaprakriyāśrīśrī°] Petech; *anekaprakriyaḥ śrīśrīśrī*° Shastri 4 jayaśīharāmasya] Petech; *jayaśīvarāmasya* Shastri

3.3.7 NGMPP C 106-5 (Kesar 60) Hamekhalā

Palm leaf, 28.6 × 3.5 cm, 1 string hole, 80 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP.

Colophon elements: *āśīrvāda*, scribal stanza, date (NS 484, c. 1364 CE), *āśīrvāda*.

[14^r1–4] śubham astu sarvvajagatānām(!) maṅgalamahāśrī|| ❀ || bhīmasyāpi bhavet bhaṃga(!) munair api matibhramaḥ | yadi suddham a<<āta>>sudham vā lekhi(!) nāsti doṣakaḥ || samvat vedanāgāyugāyutāni(!) śrāvana(!)śuklanavamī-bhūmivāsare śubha (!)||

3.3.8 *NGMPP A 1161-12 (NAK 1/468) (Bhū)Padagahana

Palm leaf, 33.7 × 4.2 cm, 1 string hole, 13 folios, 5 lines, Nepālākṣarā, complete. Described in Vergiani (2017, 113).

Colophon elements: *āśīrvāda*, date (NS 484, c. 1364 CE), king, place (Kathmandu), scribe (illegible), scribal stanza, *āśīrvāda*.

[13^r3] śreyo 'stu | samvat 484 kārttikaśuklaḥ porṇṇamā[syā ti]tho | bharini(!)-na[13^r4][kṣa]tre | somavāsare || rājādhirājaprameśvara(!)śrīśrījayārjj[u]©nadevasya vijayarāje(!) || śrīkāstamaṇḍapa[-2-]na [.o][.i][-1-][tā] | śrī va-[-icandra]ga[-1-][.i][-8-][13^r5][-7-]m idaṃ | udakānalacaurebhyo [muṣikebhyas ca] [-2-]va ca | rakṣatavyaṃ [!] prayatnena mayā [kaṣṭeṇa] likhitam | [śubham astu sarvvajagatā(!)] ||

1 porṇṇamā[syā] *paurnṇamā[syām]* Vergiani 3–4 [.o][.i][-1-][tā] | śrī va[-icandra]ga[-1-][.i][-8-] [-1-] *likhitā śrī [-13-]* Vergiani 4–5 [-7-]m idaṃ | udakānalacaurebhyo [muṣikebhyas ca] [-2-]va ca [-7-] *idaṃ [-22-]va ca* Vergiani 6 sarvvajagatā(!) *sarvvajagatām* Vergiani

3.3.9 NGMPP A 18-21 (NAK 5/441) Nāgara(ka)sarvasva

Palm leaf, 34 × 4.5 cm, 1 string hole, 28 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP.

Colophon elements: *āśīrvāda*, date (NS 486, c. 1366 CE), concluding formula, commissioner (Asokabhāro, *suvarṇakāra*), scribe (Jogarāma, *daivajña*), scribal stanzas.

[28^v2] sarvve sa(tvv)āḥ sukhinaḥ santu lokaśāt || ❀ || ritunā[28^v3]gavedābde ca poṣyamāse kālāṣṭamī ca | svātisoma○samāyuktā lekhyaniyaṃ samāptetiḥ ||
 śuvarṇnakāra asokabhārosyābhilākhena likhi[28^v4]tim idaṃ || devajña-jogarāmena likhitam || bhagnaḥ ○ prṣṭaḥ kaṭiḥ grīvā stabdaḥ dṛṣṭir
 adhomukhaṃ | kaṣṭena likhitam śāstraṃ putravat paripāla[28^v5]yet ||
 udakā'nalacaurebhyo muṣikebhyo tatheva ca | rakṣatavyaṃ praya[tne]na
 ++++++ || yathā dṛṣ[ṭa]s [tathā likhi]taṃ lekhako nāsti doṣaka[m] ||

3.3.10 *NGMPP B 20-33 (NAK 5/345) Sugrīvaśāstra

Palm leaf, 29 × 5.5 cm, 1 string hole, 28 folios, 5–7 lines, Nepālākṣarā, complete. Described in Petech (1984, 130, no. 5).

Colophon elements: *āśīrvāda*, date (NS 488, Thursday, July 13th, 1368 CE), king, scribe, reason, scribal stanzas, *āśīrvāda*.

[28^v4] śreyo 'stu samvat 488 āśāḍhakṛṣṇatrayoda[28^v5]syāṃ ādrānakṣatra ||
 hr̥ṣaṇayoge || bṛhaspati@vāsare || śrīśrīrājādhirājajayārjunadevasya vijayarāje ||
 likhitim i[-2-]va[-1-]meda[28^v6]nibrahmana || svārthaṃ kāreṇa || yathā dṛṣṭam
 tathā likhitam le[kha]ko nāsti doṣa(!) || udakānaracaurebhyo mūkhakasya
 tathe[va ca | rakṣitavyaṃ] prayatnena mayā kaṣṭe[28^v7]na likhi[-1-] || [śubha]m
 astu || [-7-] || ❀ || śubha ||

1 śreyo 'stu] om. Petech // ādrānakṣatra] ms; *ādrānakṣatre* Petech 2 hr̥ṣaṇayoge] ms; *harṣaṇayoge* Petech // śrīśrīrājādhirāja°] ms; *śrīrājādhirāja°* Petech 3–5 svārthaṃ [...] śubha] om. Petech

3.3.11 NGMPP A 53-16 (NAK 5/410) Uṇādivṛtti

Palm leaf, 32.5 × 4.5 cm, 1 string hole, 37 folios, 5–7 lines, Nepālākṣarā, incomplete. Described in NGMCP.

Colophon elements: date (NS 489, c. 1369 CE), *āśīrvāda*.

samvatasarā (!) «..» vedanāgagraha || āṣāḍhaśuklapratipadāḥ (!) mṛgaśiri-
ṇakṣatra (!) | vṛddhiyoga | magalavāra (!) | leṣi(4)jaśu (!) || śubham astu ||

3.3.12 *NGMPP A 32-6 (NAK 1/1692) Mudrārākṣasa

Palm leaf, 28.5 × 5 cm, 1 string hole, 78 folios, 6 lines, Nepālākṣarā, incomplete. Described in NGMCP, Shastri (1905, 88), BSP (vol. 3 p. 50, no. 105), Petech (1984, 130, no. 6). A note in the NGMCP description provides additional information: ‘There is a short description of this MS in BSP vol. 3 p. 50, no. 105. From this source the names of the ruling king and of the scribe have been added, as, the last fols. being fragmentary, this information is no longer to be had from the microfilm. The date of copying is, however, NS 491 (i.e. A.D. 1371, and not sam. 591 as the BSP has it), which is corroborated by the ruling time of king Jayārjunadeva (1361–1382)’.

Colophon elements: scribal stanzas, *āśīrvāda*, date (NS 491, Thursday, August 14th, 1371 CE), king, scribal stanzas, place (Patan, Māñīgalottara, Yokhāccha), scribe (Gomendracandra?), reason.

[77'5] audāryaṃ va|©casām apūrvvam aparā prauḍhiḥ prā/// [77'6] racanā
caitaś camatkāriṇī | || * || anyā keyam ambumbitārtha(!)ghaṭanā re[khā]-
madhuspakṣi/// [77'1] bhoḥ || sauharddam suhṛdā ripau kuṭilatā bhṛtyasya
bhaktir dṛḍhā sācivya (!) sacive [vidhe]r anuguṇan na /// [77'2] trīṣaktiṣv api |
kauṭilya(!)matau na ca prakāṣitam kiṃ vāstai©nāḍya cchalāt || vaco 'rthānām
citr[īn vipulanayamārgge kha]/// [77'3] lapitam ida (!) sādhyam avidi | ato
rathyāvādaiḥ pra|©kaṭayata mā nāṭakam iti guṇeṣv eva prāyo vyabhicarati
doṣaiḥ khalajana/// [77'4] śreyo 'stuḥ (!) || samvat 491 bhādrapada-
śuklatṛti|©yāyām tithau hastanakṣatre śubhayoge bṛhaspativāsare ||
śrīmatpaśupa[ti]/// [77'5]ṇakamalaparāgapavitrīkṛtamaṇimukutaḥ sakala|©
narendracakracūḍamaṇicaraṇacumbitaripukulasūdanaravikuladipaka/// [77'6]
kandarppapadminināyakavirājamāna\h/ rāghabāndhayaparamopakārakaraṇa-
samarthasakalaguṇādhivāsaṭoḍalamallavidhavadāvalī/// [78'1]kṛtaḥ vīranā-
rāyaṇetyādi || samastaprakriyāvirājamāna | rājādhirājaparameśva[ra]///
[78'2]nām vijayarājye śrīnepālamaṇḍale || * || © ādarśadoṣā mativi\bhra[mā]///
[78'3]bhiḥ yatnena saṃsodhya prasādanīyaṃ || * || © bālamūrkhavidēśa-
sthabā/// [78'4]sti kārīṇī || bhagnāpṛṣṭikaṭiḡrivastabdhadṛṣṭir a©dhomukham |
duḥkhe ++/// [78'5]re śrīmāñīgalottaramahāvihāre śrīyokhācche vi©
hārādhivāsi/// [78'6]rthahetunā svahastena likhitam || sa eva mahāvihāre [śrī]

1–8 audāryaṃ [...] khalajana] om. Shastri, Petech 2 caitaś ms; *caitañ* NGMCP // camatkāriṇī || ms; *camatkāriṇiḥ* NGMCP 6 citr[īn] ms; *citr[am]* NGMCP 14 rājādhirājaparameśva[ra]/// ms, NGMCP; *rājādhirājaparameśvaraparamabhāṭṭārakaparamadhārmikah śrīśrījayārjja*/// Shastri, Petech 15–18 ādarśadoṣā [...] duḥkhe ++/// om. Shastri, Petech 18 ///re śrīmāñīgalotta-

ramahāvihāre] ms, NGMCP; *śrīlalitapure śrīmāṇīgalottare mahāvihāre* Shastri, Petech 19 [//rthahetunā] ms; [//lekhikaratnāṇīkuraśrīgomendracandrena satvopakārārthahetunā Shastri; om. Petech

3.3.13 *CUL MS Add.2564 Hitopadeśa

Palm leaf, 32 × 5 cm, 1 string hole, 83 folios, 5 lines, Nepālākṣarā, complete. Described in CUDL, Petech (1984, 130, no. 8).

Colophon elements: *āśīrvāda*, date (NS 493, c. 1373 CE), concluding formula, king, reason, place (Patan, Manigalottara), scribe (Luntarāja), scribal stanzas, *āśīrvāda*.

[82^v5] śreyo 'stu || samvat 493 poṣabadiṭṭiyāyā(!) titho(!) | maghanakṣatre || āyūṣmānayoge || sanicaravāsare || sa[83^r1]māptam iti || śrīmato nepālamaṇḍale(!) mahārājādhirājaparamesvaraparamabhaṭṭarakasamastaparakriyāvirājamānaśrīś rī-jayārjunadevasya vijayarāje likhitam idam | parārthanā(!) || lali[83^r2]tāpurī-manigalotarasothaṃnimayaṃtām adhivāsīḥ || luntarā©jēna svahastena likhitam || kṣantavyaṃ guṇino sarvvalekhikaṃ mama mandatā | tasmāt śuddham asuddham vā śodhanīyaṃ ca [83^r3] sajjanaiḥ || || bhagnapṛṣṭikaṭṭigri-vastabdhadṛṣṭi adhomukhaṃ | dukhe©na(!) likhitam śāstram putravat pratipālayet || yady akṣara(!) paribhraṣṭaṃ duḥkhena neva kārayet | yādṛśaṃ sthitam ā[83^r4]dṛśe (!) tādṛśaṃ likhitam mayā || [tyugha][1-]ṃ triguṭāntrilokamahitantryakṣantritatvān makantristhānaṃ trikulantriduḥkhasa-manantre vidyevedyantrikaṃ trivarnṇyantripathantrīśaktijanakat্রে তস্য [83^r5] dantiyukṣarantre rūpyantridasesvarantrīśubhadantripratyayaṃ tvān namo || śubham astu || sarvvajagatā

3.3.14 NGMPP B 29-22 (NAK 1/787) Sārasaṅgraha

Palm leaf, 29.5 × 4.5 cm, 1 string hole, 103 folios, 4 lines, Nepālākṣarā, complete. Described in NGMCP, Gambier-Parry (1930, 46–47, no.49).

Colophon elements: *āśīrvāda*, date (NS 494, 25 December 1373 CE).

| ○ || śreyo 'stu ḥ || samvat 494 poṣaśukla ekādaśyān tithau || ○ || ādityavāsare ||

3.3.15 *NGMPP B 31-4 (NAK 3/360) Pañcarakṣā

Palm leaf, 29.5 × 4.5 cm, 2 string holes, 136 folios, 5 lines, Nepālākṣarā, incomplete. Catalogued in NGMCP, Petech (1984, 130, no. 9), BSP (vol. VII, 2, 25, no. 44).

Colophon elements: *ye dharmā* formula, *deyadharmo* formula, donor (Nātha, *bhāroka*), *āśīrvāda*, date (NS 494, Monday, March 27th, 1374 CE), king, scribe (Tumaśrī), *namaskāra*.

[136⁵] ye dharmmā hetupra || ◎ || bhavā hetun teṣān tathāgato hy avadat teṣāñ ca yo ni|◎rodhaḥ evamvādī mahāśramaṇaḥ || deyadharmmo | [136⁷] yaṃ pravaramahāyāyīnaparamopāsakaḥ || śrīśrīlālītāpure mahānagavare(!) śrī-kāraṇḍavīhārālivi(!)grhādhivāsītaparasaugatatādānapatināthabhārokaśya [136¹] yad atra puṇyan tad bhavatv ācāryopādhyāyamātāpitṛpūrvvaṅgamaṃ kṛtvā sakalasatvarāśena anuttaraphalaprāptam iti || śreyo ' stu || saṃvat 494 caitra śuklacatu[136²]rdaśyān tithau uttaraphālguṇīparahasta|◎nakṣatre dhruvayoge somavāsare | rājādhīrājapa◎rameśvaraparamabhaṭṭārakaśrīśrījayārjjuna|[136³] deva\śya/ vijayarājye vajrācāryaśrītumaśrīnāmanena(!) | svahastena likhitam idaṃ saddharmmam || ◎ yathā kathañcil likhita(!) mayetad bālena śāstraṃ [136⁴] dhiṣaṇa(!) kṣamadhvaṃ | daśāñjalir me tad aśu|◎dham(!) etat saṃ-śodhanīyaṃ guṇibhis samastaiḥ || ◎ namo buddhāya || namo dharmāya || namaḥ saṃghā[136⁵]ya ||

1–3 ye dharmmā [...] || śrī- om. Petech 3 pravaramahāyāyīnaparamopāsakaḥ] ms; *pravaca mahāyāyīnaḥ paramopāsakaḥ* NGMCP 3 śrīśrīlālītāpure mahānagavare(!) ms; *śrīlālītāpure mahānagaravare* Petech; *śrīśrīlālītāpuramahānagaravare* NGMCP 4 °ādhivāsita°] ms, NGMCP; °ādhivāsitaḥ] Petech 5–6 tad bhavatv [...] śreyo 'stu] om. Petech 7 uttaraphālguṇī°] ms, NGMCP; *uttaraphālguṇī°* Petech 10–13 svahastena likhitam [...] saṃghāya] om. Petech 11 tad aśudham] ms; *bhava śuddham* NGMCP

3.3.16 *CUL MS Add.1689 Mahāmeghamahāyānasūtra

Palm leaf, 40 × 5 cm, 2 string holes, 25 folios, 5 lines, Nepālākṣarā, complete. Described in Petech (1984, 130, no. 10).

Colophon elements: *ye dharmmā*, *deyadharmo* formula, donor (Tejacandra, *sthavira*), *āśīrvāda*, date (NS 494, Thursday, August 31, 1374 CE), king, scribe (Tumaśrī), scribal stanzas.

[22⁴] ye dharmmā hetuprabhavā hetun teṣān tathāgato hy avada|◎t teṣāñ ca yo nirodha evamvādī mahāśra || * || maṇaḥ || deyadha|◎rmmo yam pravaramahāyāyīnaparasaugataparamakārūṇika [22⁵] || * || śrīśrīcitramahāvīhārīyaśākyaḥkṣuśrītejacandrasthavira [yākusasya] yad atra puṇyan tad bhavatv ācāryayopādhyāyamātāpitṛpūrvvaṅgamaṃ kṛtvā sakalasatva [pari] rāśer anuttaraphalaprāptam iti || * || [23¹][*siddham*] śreyo ' stu | || śrīnepālikasamvat 494 bhādrapadaḥkṣṇanavamyāṃ tithau ādranakṣatre bṛhaspativāsare | rājādhīrājaparamameśvaraparabhaṭṭārakaśrīśrījayārjjunadevasya vijayarājye vajrācāryaśrītumaśrīnā[23²]e[[na]] likhitam idaṃ mahā-

meghapustakaṃ || yathā kathañcil likhi@ta(!) mayaitad bālena śāstraṃ guṇina(!)
 kṣamadhvaṃ | kṣamadhvaṃ | daśāñjalir ||metad a|| bhāva/śuddham eta@t
 saṃśodhaniyaṃ guṇibhis samastaiḥ || [bha]gnaprṣṭikaṭigrīvas tadvaṭṭa[23'3]ṣṭi(!)
 adomukhaṃ ||

1–3 ye dharmmā [...] pravaramahāyānāyina°] om. Petech 3 °parasaugata°] °para[ma]-
 saugata° Petech 4–6 tad bhavatv [...] śreyo 'stu] om. Petech. 10–13 yathā kathañcil [...] adomukhaṃ] om. Petech

3.3.17 *NGMPP C 4-7 (Kesar 41) Mahāmeghamahāyānasūtra

Palm leaf, 30.2 × 4.8 cm, 2 string holes, 46 folios, 4–5 lines, Nepālākṣarā, complete. Uncatalogued. Colophon elements: ye dharmā formula, deyadharmo formula, donor (Tejacandra, sthavira), āśīrvāda, date (NS 494, c. 1374 CE), king, scribe (Tumaśrī), scribal stanzas.

[44'3] ye dharmmā hetuprabhavā hetu(!) te|@ṣā(!) tathāgato hy avadat teṣāñ ca
 yo ni-rodha evavadi(!) mahāśra||mani(!) [43'4] deyadharmmo yaṃm
 pravaramahāyānāyā-yinapara[śvau]gat_(!)paramakārūṇika || śricitramahā-
 vihāriyaśākyabhikṣu|[44'1][1-]te-jacaṃndrasthavirasya yad ata(!) pūnan(!) tad
 bhavatv ācāryayopādhyāyaḥ [mātāpitṛ-pūrvvaṅgamaṇ] kṛtvā | sakalasatvā|
 [44'2]rāśer anūttaraprāvaprā ||la|| pta@m(!) iti || * || śreyo 'stu śrā[-4-] samvat 494
 bhā[44'3][drapadakṣṇa]navamyāyā(!) tithau @ || ādranakṣatre || bṛhaspativāsare
 || rājādhirājapameśva[44'4][1-]parabhantārakā(!)||śrīśrījayā ||va|| @rjjana-
 deva[sya](!) [vi]jayaṛāje, vajācāja(!)śrītumaśrī-nā[mna][1-][na][2-][45'1][khi]tam
 idam mahāmeghapustakaḥ (!) || yathā kathañcil likhita(!) mayetad(!) [bālena]
 [-10-][45'2][9-] saṃśodhaniya(!) @ guṇi[-2-]mastah(!) || [-1-] [bhagna][-14-]

3.3.18 *CUL MS Add.2116 Mudrārākṣasa and Kuśopadeśanītisāra

Palm leaf, 31 × 4 cm, 1 string hole, 80 folios, 5 lines, Nepālākṣarā, complete. Described in CUDL, Petech (1984, 130, no. 11). This multi-text manuscript has two colophons, one for each text (the *Kuśopadeśanītisāra* begins on folio 81 recto and ends on the last folio).

First colophon elements: scribal stanzas, king, concluding formula, reason, place (Patan, Māñigalottara, Sothannima), scribe (Lutarāja), scribal stanzas, date (NS 496, Sunday, December 2nd, 1375 CE), āśīrvāda.

Second colophon elements: scribal stanza, scribe (Lutarāja), āśīrvāda.

[79'2] audāryaṃ vacasām apūrvvam aparā prauḍhiḥ prā@sādo 'samaḥ
 khageṣapada-sanniveśaracanā caitaś cama || * || tkāriṇi | anyā keyam

ambumbitārtha[79°3]ghaṭanā | * || rekhāmadhuspandini | sobhāgya(!)taśitaḥ ©
 kim asya mukavekramo(?) 'gradevaprabhoḥ || sauharddam suhṛdām ripau
 kuṭilatā bhṛtyasya bhaktir dṛḍhā, sāvivyaṃ | [79°4] sacive vidhir anuguṇan na
 bhur vviveko mahān | utkarṣo guṇaṣa©ṅkacārasakalo pāpatriśaktiṣv api |
 kauṭilyasya matau na ca prakāṭitaṃ kiṃ vāsti nādyā cchalāt || vaco
 'rthā[79°5]nām citram vipulanayamārggasya ca gatiṣv vidughatatsoraṃ pūlapitam
 idaṃ sādhyam avidi | ato rathyāvādaiḥ prakāṭayata mā nāṭakam iti guṇeṣv eva
 prāyo vyabhicarati doṣaiḥ khalajana[80°1]ḥ | caturvvahnir vyabde gatavati
 janā?1?diśaradiciraṃ rakṣa [du] ty urvvīnapagaguṭānidho śrīmatīśive |
 munādyān kauṭilyapraguṇamatisoraprakāṭanaṃ vimayaṃ mudrārākṣam iti
 satām adya | [80°2] likhitaṃ || * || ādarśadoṣa mativibhramāyā | © yady akṣaraṃ
 mātram apīha hinam | yad vidyate tan suviśuddhadhībhiḥ yatnena saṃśodhya
 prasādanīyaṃ | śrīmato ne[80°3]pālamaṇḍa|| * ||le mahārājādhirājaparama ©
 śvaraparamabhāṭṭārakasamastaprakriyāvirājamānaśrīśriyārjunadevasya vijaya-
 rāje likhita[80°4]m idaṃ | svā|| * ||rthaparārthahetunā ḥ lalitāpu ©
 rīmānigalottarasothannimaṃ lutarājena svahastena likhitaṃ || kṣatavyaguṇino
 sarvvalakhikam ma[80°5]ma mandatā | tasmāt_?ku?ṣamamuṣam vā śodhaniyaṃ
 ca sajjanaiḥ || bhagnapṛṣṭhi(!)kaṭigrīva,stabdadṛṣṭi adhomukhaṃ | duḥkhena
 likhitaṃ śāstra(!) putratat pratipālayet_ || yady akṣara(!) paribhraṣṭaṃ | [80°1]
 duḥkhena neva kārayet_ | yādṛṣaṃ sthitaṃ ādṛṣe tādṛṣaṃ likhitaṃ [mayā || śreyo
 'stu || saṃvat 496 mārggaśiraśuklanavamyām | revatī nakṣatre | variyānayoge |
 ādityavāsare li[80°2]khitavai(!) śubheti || ||

[...]

[84°1] yādṛṣisthitena, tādṛṣaṃ lutarājena likhitaṃ || śubhaṃ astu ||

3.3.19 NGMPP A 16-12 (NAK 4/1750) Mahāsaṅgrāmaratnakaraṇḍaka

Palm leaf, 32 × 4 cm, 2 string holes, 242 folios, 5 lines, Nepālākṣarā, complete, damaged. Catalogued in NGMCP, Petech (1984, 131, no. 12); see also NGMPP A 114-2 (NAK 4/128): 'This is a copy of the MS microfilmed under reel no. A 16/12-17/1 and retaken under A 1076/8 and B 13/27. The scribe has also copied the colophon of the exemplar'; Petech provides a partial transcription of this modern copy, not of the original manuscript.

Colophon elements: king, place (Patan, Mānigalaka), scribal stanzas, scribe (Rāmadatta), *āśīrvāda*, date (NS 496, Sunday, December 16th, 1375 CE), concluding formula, scribal stanza, *āśīrvāda*.

[242^{r-v}] vīranārāyaṇetyādivirudāvalisamalaṃkṛtasamastaprakriyāvirājamānaśrī-
 śrīśrīmāneśvarīvaralabdhaprasādaika | mahārājādhirājaparamaśvaraparama-
 bhāṭṭārakaśrīśriyārjunadevasya vijayarāje nepālamaṇḍale || lalitāpurīnāma-
 dheyanaṅgare | saptaphaṇālaṃkṛtamaṇināgaśiromaṇididhitibhir udyotamāna |
 śrīmānigalake | [fol. almost a line rubbed out] yathākathaṅcīl likhitaṃ mayetat

bālena śāstraṅ guṇina kśamadhvaṃ | daśāñjalir meted āsuddham etat saṃśo-
dhanīyaṃ guṇibhiḥ samastaiḥ || bālamūrkhavidēśasthacoratailāgnitaskarāt |
rakṣitavyaṃ prayatnena pustikā muktikāraṇaṃ || yādṛkṣaṃsthitam ādarśe
tādṛśaṃ likhitam mayā | yadi śuddham āsudham vā mama doṣo na diyate || yady
akṣaraparibhraṣṭaṃ mātṛhīna tathaiva ca | śodhaṇīyaṃ sudhīloka kṣantavyaṃ
śodhane janaiḥ || bhagnapṛṣṭakaṭiḡrivastabdadṛṣṭim adhomukhaṃ | duḥkhena
likhitaṃ śāstraṃ putravat pratipālayet || sa eva nagare śrīcitramhārādhivāsina
satvārthahetunā rāmadattena svahastena likhitaṃ iti || śreyo 'stu samvat 496
mārggaśira kṛṣṇa aṣṭamāyān tithau || hastanakṣatre || śobhanayoge ||
ādītyavāsare || samāptam idaṃ || umayā sahito rudra śāṅkara saha viṣṇunā |
tāṅkāraśūlapānis tu rakṣantu śiva sarvvadā || śubham astu sarvvajagatāṃ ||

3.3.20 NGMPP A 31-9 (NAK 1/1692) Abdaprabodha

Palm leaf, 32.5 × 5 cm, 77 folios, 5–6 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 131–32, no. 13).

Colophon elements: date (ŚS 1297, Friday, February 22nd, 1376 CE), concluding formula, king, scribal stanzas.

[75'3–4] śākai (!) samvat 1297 phālgunaśuklaḥ || dvitīyāyāṃ revatīnakṣatre
śukradiOne śubhalagne li || ❀ || khitaṃ idaṃ pustakaṃ || ❀ || rājye
śrīśrījayārjjunadevasya || yathādṛṣṭaṃ tathā likhitaṃ || udakāṇalam ityādi
rakṣitavyaṃ || prāglabha(!)hinasya narasya vidyāḥ śāstraṅ (!) gatā kāpuruṣasya
haste | andhasya kiṃ hastagatasthito pi nivṛttayantevaṃ (!) iha pradīpaḥ ||

1 śākai] NGMCP; *śāke* Petech 3–5 yathādṛṣṭaṃ [...] pradīpaḥ] om. Petech

3.3.21 NGMPP A 17-10 (NAK 3/362) Hariścandropākhyāna

Palm leaf, 33 × 4 cm, 1 string hole, 24 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Shastri (1915, 28–9).

Colophon elements: *āśīrvāda*, date (NS 496, c. 1376 CE), concluding formula, scribal stanza, place, reason, scribe (Jayasīhamalla), scribal stanzas, owner (Jayasīhamalla), *āśīrvāda*, scribal stanzas.

[23'4–24'5] śreyo 'stu || samvat 496 māgha(2)kṛṣṇapañcamyān tithau ||
svātinakṣatre || dhruvayoge || somavāsaradine samāptam idaṃ || ❀ ||
ādarśadoṣān matibhir vvimāyā (?) yady akṣaraṃ mā(3)tram apīha hīnaṃ | yad

vidyate tan suviśuddhadhibhiḥ yatnena saṃśodhya prasādanīyaḥ || likṣita śrīnepāladeśe śrīśrīśrīpaśupatipaṭanād da(4)kṣiṇasyān diśi || śrīvāghamatyāyān dakṣiṇākūle || śrīlalitapure śrīmānīgalottraravīhāre śrīhṇolavīhārakuṭumbodbhavapradhānāṅgamahāpā(5)traśrījayaśīhamallavarmanṇa satvārtha-hetunā [s]vāhastena likṣitaṃ || bālamūrṣavideśasthatailacaurāgnitaskarāt | rakṣitavyaṃ yathāśaktiḥ pustakā svastikāraṇaṃ [23^v1] || bhagnapṛṣṭakāṭīgrīva stabdadṛṣṭi adhomukhaṃ | duḥkhena likṣitaṃ śāstram putratvat pratipālayet || udakānalacaurebhyo mūśakasya tatheva ca | rakṣitavyaṃ prayatnena mayā kaṣṭhena li(2)kṣitaṃ || haroharihariścandrahanūmānahūtāsanaḥ | hakārādi smared yena hānis tasya na vidyate || karṇṇokapaca si[[vi]]mān (?) saṃjīvo jīmūtavāhana | hariśca(3)ndrasamo rājā na bhūto na bhaviṣyati || devo varṣatu kālē naśasya sampattir astu ca | sthito bhavatu lokānāṃ rājā bhavatu dhārmikaḥ || pustakam idaṃ ca śrī(4)jayasīhamallavarmanṇasya || śubham astu sarvvajagatāṃ || ☸ || [23^v1–23^v4] gaṅgādvāre kuśāvarṭte veluke nīlaparvvate | snātvā kanakhaletīrthe punaḥ jarmmo na (5) vidyate ||[2] śaṣṭhivarṣasahaśrāṇi bhāgīrathyāvagāhane | sakṛd godāvarī snātvā śimhasthe ca bṛhaspati || re cittakhedam upayāsi kim ākulatvaṃ ramyeṣu vastuṣu manoha[24^v1]ratān gateṣu | puṇyaṃ kuruṣu yadi teṣu tavāsti vāmccā puṇyaṃ vinā na hi bhavanti samīhitārthā || yad bhāvitas bhavati nityam ayatnato pi yatnena cāpi mahatā na bhavaty abhāvi | (2) evamvidhā tava samīhitajīvaloke kiṃ śokam asya puruṣa[[sya]] vicakṣaṇasya || sugandhaṃ ketakīpuspaṃ kaṭakaiḥ pariveṣṭitaṃ | yathā puspaṃ tathā rājā durjanaiḥ parive(3)ṣṭitaṃ ||[3] dharmmaḥ prāg eva cintyaṃ sacivagatimatīḥ bhāvanīy(ā) sadaiva jñeyo lokānurāgo varacarānayanaiḥ maṇḍalam vīkṣanīyaṃ | pracchādyo rāgaroṣo sphuṭa(4)kalukharuṣā yojanīyā ca kālē ātmā yatnena rakṣo raṇaśīraśi punaḥ so pi nāvekṣanīyaḥ ||[4] lakṣmikostubhapārijātaturago dravyo hi candrāmṛto tṛ(5)ptin neva tathāpi manthanavidho devāsuraṇām aho | tāvan manthita eva dugdhajaladho yāvad viṣaṇ(no nth)itaṃ sarvveṣāṃ atilabdalubdamanasā manthārathaṃ jāyate ||

1 samvat 496] NGMCP; samvat 495 Shastri 2 somavāsaraḍine] NGMCP; somavāsare dine Shastri 3–4 ādarśadoṣān [...] prasādanīyaḥ] om. Shastri 4 likṣita] NGMCP; likhita Shastri 5–6 śrīvāghama-tyāyān dakṣiṇākūle] NGMCP; śrīvāghamatyāyāḥ dakṣiṇākūle Shastri 6–31 śrīhṇolavīhāra° manthārathaṃ jāyate] om. Shastri

3.3.22 *NGMPP C 6-22(3) (Kesar 88) Udāttarāghavanāṭaka

Palm leaf, 29.3 × 4 cm, 1 string hole, 31 folios, 6 lines, Nepālākṣarā, incomplete. Described in Dezső (2005).

Colophon elements: date (NS 497, November–December 1376 CE), scribe (Munīndrabhadra), *āśīrvāda*.

[49^v2] nepālikābde muninandavede mārḡaśīte [-2-]maśe tithau ca | saṃlikhyate rāghavaṃśaja[-1-][49^v3] munīndrabhadreṇa ca[-4-] | śubham astu sa[rva][[-3-] © || *

3.3.23 *NGMPP C 6-9 (Kesar 73) Rāmāṅkanāṭikā

Palm leaf, 32.4 × 5 cm, 2 string holes, 147 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP.

Colophon elements: authorial stanzas, scribal stanzas, king, owner (Jayasīhamallavarṃma), *āśīrvāda*, date (NS 496, c. 1375 CE), place (Yokhacchavihāra), scribe (Dukujaka, *vajrācārya*), *āśīrvāda*, scribal stanza.

[146^v4] vikhyāto jagatītale sa jayati |© śrīkaṇṭhapūjāparo nepā || * || lāvani-
pāla©maṇḍalaguruḥ śrīrāmadāsaḥ sudhīḥ | pāyam pā|[146^v5]yam
atītavākyaṭhapadī yasyāmalām bhāratī(!) [read bhāratim] mādyanty eva janā
mahotpalarasotpūran dvirephā iva || rākācandrakarābhīrāmayaśasas tasyāsti
vidyānidheḥ sūnūḥ śuddha|[147^v1]guṇaughaharṣitajanah śrīdharmmaguptaḥ
kṛtī | pitrāputrakṛpāpareṇa nipuṇaṃ śāstrānvayaṃ śikṣita etām bhavara-
sojjvalāṃ sa kṛtavān rāmāṅkitān nāṭikāṃ || nikhīlanarapālamau|[147^v2]-
limānikyanidhṛṣṭasamastabhūpālaparaṃ©parānamitāśikhāprasūnaḥ sannūpi-
tapādārvvinda | a©nekavidaś ca vanitājanakāminīmanamohana|[147^v3]-
madanāsundaramālatīmādhukarasakalagu|©ṇanidhāna,vividhavidyāvīlāsa,vīra-
nārāyaṇetyādi©virudāvalīsamalaṅkṛtaḥ samastaprakriyāvi|[147^v4]rājamāna-
śrīśrīśrīmāneśvarīvaralabdha|©praśād ekaḥ | mahārājādhīrājaparamēśvarapa-
ramabha©ṭṭārakaḥ śrīśrījayarjjunadevasya vijayarājye [147^v5] śrīnepālamaṇḍale
|| śrīlalitāpurīnāmanagaraḥ sarpabhūśālaṅkṛtaśrīmaṇināgaśīromaṇidīdhitībhir
uddiyotamāna | śrī māṇigalake | śrī ubharavihāre | śrī hnaula|[147^v1]vihāre
kuṭumbodbhavamahāpātraśrījayasīhamallavarṃmaṇasya pustakam idaṃ ||
bālamūrkhavideśasthaḥ vāritailāgnis taskarāt | rakṣitavyaṃ yathāśaktiḥ
pustikā svastikā|[147^v2]raṇaṃ || bhagnaprṣṭhakaṭigrīvaḥ tac ca drṣṭim
a|©dhomukhaḥ | duḥkhena likhitaṃ śāstraṃ putravat pratipā|©layet ||
yathākathañcil likhita(!) maye(!)tat_ bā|[147^v3]lena śāstraṃ guṇina(!)
kṣamaśvaṃ | daśāṅgulir mme tac chuddham etat saṃśodhaniyaṃ guṇibhis
samastaiḥ || © || śreyo stu || saṃvat 496 mārḡgaśīre kṛṣṇa | [147^v4] aṣṭamyān tithau
|| hastanakṣatre || śobhana|©yoge || ādityavāsare || śrīyokṣaccheṃ-
vihārālā|©cchavaṣṭho vajrācāryaśrīdukujakena likhita|©m idaṃ svahastena

svaparārthahetunā || śubham astu sarvvajagatāḥ || * || umayā sahito rudra |
śaṅkara saha viṣṇunā || tāṅkāraśūlapāṇis tu rakṣantu śiva sarvvadā ||

1 vikhyāto] ms; *vikhyātā* NGMCP 3–4 mādyanty eva janā mahotpalarasotpūran dvirephā iva] ms; *māddyantyeva jano mahotpalaraso bhapūrandvirepho iva* NGMCP 4 rākācandrakārā-bhirāmayaśasas] ms; *rākā candrakārā nirāma yaśas* NGMCP 6–7 etām bhavarasojjvalām sa] ms; *tretāsauvarasāṅkalāṅ ca* NGMCP 8 °mānikyanidhṛṣṭasamastabhūpālaparamparānamita-śikhāprasūnaḥ] ms; °mānidhṛṣṭasamastabhūpālaparaparonamitaśikhāpramṇaḥ NGMCP 14 śrīlālitaṭpurināmanagaraḥ] ms; *śrīlālitiṛi-nāmanagare* NGMCP 15 hñaulavihāre] ms; *śrīthaulavihāre* NGMCP 16 °jayasihamalla°] ms; °*jayasiṃhamalla*° NGMCP 18 bhagnapṛṣṭha°] ms; *bhagneṣṭaṣṭha*° NGMCP 20 likhita(!) maye(!)tat] ms; *likhitam apatat* NGMCP 23–24 °śrīyokṣaccheṃvihāra°] ms; °*śrīyā..cchaṃ vihāra*° NGMCP

3.3.24 ASC 10757 Vasudhārānāmadhārāṇiparisūtra

Palm leaf, 56 × 5 cm, 14 folios, 5 lines, Nepālākṣarā, incomplete. Described in Shastri (1917, 45, no. 45), Petech (1984, 132, no. 14).

Colophon elements: *ye dharmā* formula, *deyadharmo* formula, donor (Rājakanakakārajota, *bhāroka*), king, *āśīrvāda*, date (NS 499, Wednesday, March 30th, 1379 CE), concluding formula, place (Patan, Yokhyavihāra), scribe (Śāntamati), *āśīrvāda*.

ye dharmmāḥ [...] deyadharmmo 'yaṃ pravaramahāyāyinaḥ paramopāsaka(!)
śrīśrīlālitaḍṛumāyāṃ śrīmāṇigalottaramahāvihāre vaṃgāraccḥaṃ adhivā-
sitarājakanakakārajotabhārokasya yad atra puṇyaṃ tad bhavattv
ācāryopādhyāyamātāpitṛpūrvvaṅgamaṃ kṛtvā sakalasattvarāśena anuttara-
phalaprāptam iti | rājādhirājaparamaśvaraparamabhaṭṭārakaśrīśrījayārjjuna-
devasya vijayarājye | śreyo 'stu | saṃvat 499 caitraśukladvādaśiparatrayodaśyāṃ
pūrvvaphālguṇipare uttaraphālguṇinakṣatre vṛṣṭiyogapare dhruvayoge
budhavāre likhitam idaṃ saddharmapustakam | śrīyokhyasthaṃvahāra-
lācchāvaṇṭa vajrācāryaśrīśāntamatinā likhitam | śubham astu ||

1 ye dharmmāḥ [...] paramopāsaka(!)] om. Petech 3 °jotabhārokasya] em.; °*jotatārokasya* Shastri, Petech /yad atra [...] iti] om. Petech 7 vṛṣṭiyogapare] Shastri; *vṛddhiyogapare* Petech 8 saddharmapustakam] Shastri; *pustakam* Petech // śrīyokhyasthaṃvahāra°] Shastri; *śrīyokhyasthānabahāra* Petech

3.3.25 B 14-11 (NAK 4/590) Amarakośanepālabhāṣāṭṭippanī

Palm leaf, 34 × 5 cm, folios 78, lines 6–7, Nepālākṣarā, complete. Described in Petech (1984, 132, no.15) Descriptive Catalogue published in Purna Ratna Vajracharya, 1969: Bṛhatsūcipatram IX (Kathmandu: National Archives, VS 2026), pp. 10-11, date mistaken as NS 401; Text published by Kashinath Tamot, 1983: Putrapautrādibodhini: Amarakośayā Nepālbhāṣā ṭikā, NS 501 (Kathmandu: Pāsāmunā, NS 1103); Colophon (pp. 2-3) and its facsimile (p. 33) published in Mahes Raj Pant, 2006: 'Saṁsāradeviko Pratimāsthāpanā garī rākhieko tāmrapatra', Pūrṇimā 122 (VS 2063 Aswin): 1-61.

Colophon elements: *āśīrvāda*, date (NS 494, c. 1374), king, concluding formula, place (Patan, Sātīglasthāna), scribe (Jasarāja, *vaidyā*), reason, scribal stanzas, *āśīrvāda*, scribal stanzas.

[77°6] nepālabhāṣā . [||] ❀ || śreyo 'stu samvat 501 bhādrapada-
śukladvādasyāyāṁ(!) || dhaneṣṭhanakṣatre ādītavāsare || o || [78°1]
rājādhirājaparameśvaraparamabhāṭārikah | śrīśrījayārju[nadeva]sya vijayarāje (!)
likhitam itiḥ (!) | śrīsātīglasthānādhivāśinaḥ cāvihāra vyedya
śrījasarājanā(2)mnena (!) likhitam | svapadārthahetunāḥ (!) svapustakopaḥ (!) ||
+O(nabo)rebhyo mukhikebhas tathaiva ca | rakṣatavyaṁ prajannena (!) mayā
kaṣṭena likhitam || śiddhir astu kriyā(3)rambhe vṛddhir astu dhanāyukhe (!) |
puṣṭir astu sarīreṣu ..O.r astu grhe mamaḥ (!) || yādṛsaṁ pustakaṁ dṛṣṭvā
tādṛsaṁ likhyate mayā | yadi suddham aśuddham vā mama (doṣo) (4) na diyateḥ
(!) || ❀ || bhagnaprṣṭika[ṭigrivā] ..O..dṛṣṭir adhomaṣaṁ (!) | dukhena mayā
likhitam putravat pratipālayet || ❀ || [śubham stu ||] (5) (kud)akṣaram pa|| ❀
||ri(bhṛta)ṣṭamātrābhīna+O(der) bhavetḥ (!) | (kṣatu)ma rahasi budhe-
ndramūrṣabhāvena lekhikah || O || śubha...++ (6) om śrutvā śrutvā viśadaviśadā
(tiṣṭha)niyā praṇītā nepālo (bhata)matimatāṁ suṣṭhu gamyābhīramyā | svalpā yā
sābhimatamatibhiḥ sābhikā- — — — | (baddhā ra)..//— — — — —bhiḥ ||

1 nepālabhāṣā [...] śreyo 'stu] om. Petech // 501] NGMCP; 401 [sic for 501] Petech 2 °śukladvādasyāyāṁ(!) NGMCP; °śukladvādasyāṁ Petech 4 itiḥ(!) NGMCP; iti Petech // śrīsātīglasthānādhivāśinaḥ] NGMCP; śrīmānīglasthānādhivāśinaḥ Petech // vyedya śrījasarājanāmnena(!) NGMCP; *vaidyāśrījasarājanāmnena* Petech 5–15 svapadārthahetunāḥ [...] bhiḥ] om. Petech

3.3.26 *CUL MS Add.1685 Amarakośa

Palm leaf, 34.1 × 4.7 cm, folios 65, lines 5–6, Nepālākṣarā, complete. Described in CUDL.

Colophon elements: date (NS 500, c. 1380 CE), scribal stanzas, place (Patan, Yampivihāra), scribe (Rāmadatta), reason, owner (Saja, *bhāroka* and *mahāpātra*), *āśīrvāda*.

[64^v6] samvat 500 māgha śukla trayodaśyān tithau || śukravāsare || yathā dṛṣṭaṃ tathā likhitaṃ lekha[ko nāsti doṣayat_ | udakānalacaure;][65^v1][bhyo mūṣikabhyo tatheva ca | [-4-] prayatnena pustakā svastikārakam] || * || lekhaka,śrīya[m]piṃvihāri(!) rāmadattena parārthe hetunā likhitaṃ idaṃ śāstraṃ || śrī va[thanikṣamahāpātra]śrī saja[bhā][65^v2]rokasya pustaka || * || śubheti || * || * || || || || || * || * || * || * || * || * || * || * || * || * || * || * ||

3.3.27 *CUL MS Add.1488 Amarakośa

Palm leaf, 23.5 × 4.2 cm, folios 128, lines 5, Nepālākṣarā, complete. Described in CUDL, Petech (1984, 132, no.15).

Colophon elements: scribal stanzas, *āśīrvāda*, date (NS 502, Monday, February 3rd, 1382 CE), place (Patan), reason, commissioner, scribe (Jasacandra, *vajrācārya*), scribal stanza, *āśīrvāda*.

[127^v2] śvarggapāṭālabhūmīś ca puraśailaḥ vanaūśadhī siṃhamā-
nuṣyabrahmaś ca kṣītri[127^v3]yavaiśyasūdrayauḥ | viśeṣanighnasamkīṇ-
ṇanānārthā avyayārthaś ca liṅgaśaṅgrahasampūrṇa sarvvasāstreṣu
loca[127^v4]naiḥ || eṣa kavīndrasirasā kusumāyamāna śrīmān_ jayaty amara
ekaśito[padipā | indindiraḥ vrajabhinoma [128^v1]karandabinduḥ samndo-
hadohadanadaḥ sudhayodhayanti || * || śreyo 'stu śrīmatnepālikasamvatsare |
samvat 500 mā[128^v2]rggaśuklaśrīpañcamyāṃ tithau revatī-nakṣatre ©
sādhya*yoge, somavāsare śrīmat_lalitāpurinivāsita[-1-][128^v3] [-5-] sitaḥ |
pradhānāṅgama[hā]pātra© śrī [-5-] tyaguṇama[kṣī]tā mahādaśisapa[ku]siṃha-
mahāpātra[128^v4]śrīraghusiṃhadevānām adhyāyanārthaṃ puṣṭa©kam amara-
siṃhalikhāpitaḥ | vajrācāryaśrījasacandreṇa likhitaṃ iti || [128^v4] yathā dṛṣṭaṃ
tathā likhitaṃ lekhiko nāsti doṣaḥ || śubham astu sarvvajagatā || || * || * || * ||

1–6 śvarggapātālabhūmīś ca śreyo 'stu] om. Petech 8–10 śrīmat_lalitāpuri° [...] °śrīra-
ghusiṃhadevānām] ms; *śrīmatlalitāpurinivāsitamahāpātracampusiṃhadevānām* Petech
11 amarasīṃhalikhāpitaḥ] ms; *amarasīṃhena likhāpitaḥ* Petech

3.4 Manuscripts from Jayasthitimalla's period (1373–1395)

- A 17-11 Mahālakṣmīvratakathā (NS 502, c. 1382 CE; uncatalogued)
- B 26-12 Jñānadīpavimarṣiṇī (NS 503, c. 1383 CE; uncatalogued)
- C 3-14 Kubjikāmatalaghuṭtippanī (NS 505, c. 1385 CE; uncatalogued)
- C 3-15 Kubjikāprayoga, (Pūjāhomavidhi), Māmsāhuti, (Tāntrikapūjavidhi), (Sarvatobhadrayantra) (NS 505, c. 1385 CE; uncatalogued)

- E 882-5 Bṛhajjātaka (NS 508, c. 1388 CE; uncatalogued)
- C 14-14(1) Kevalīpraśnaśāstra (NS 509, c. 1389 CE; uncatalogued)
- C 55-3(2) Mantradevamata (NS 510, c. 1390 CE; uncatalogued)
- C 11-6 Kriyāsamuccaya (NS 511, c. 1391 CE; uncatalogued)
- B 29-3(1) Jayākṣarasamhitā (NS 515, c. 1395 CE; not dated according to Shastri 1905, lxxxvii)
- A 1158-7 Bhaviṣyapurāṇa, (Ś)anaiścarastava, Mṛtyuñjayastava (NS 515, c. 1395 CE; uncatalogued, cf. Shastri 1905, lvii)

3.4.1 NAK 1/1624.4 Yuddhajayārṇava

Palm leaf, Nepālākṣarā, complete. Described in Shastri (1905, 81, no. 1634 cha), Petech (1984, 137, no.1); text transcribed from Petech.

Colophon elements: date (NS 493, Sunday, June 26th, 1373 CE), king, concluding formula. ‘The second and third figures of x x the year are illegible and H. P. Shastri’s date of 426 is absurd. Having applied the necessary tests, we find that only the year 493 fits all the elements of the date, which is verified for Sunday, June 26th, 1373, between 20 h. 45 m. and 24 h’ (Petch 1984, 137).

samvat pta (=4) [-2-] [ā]ṣāḍhaśuklasaptamyān tithau hastanakṣatre śivayoge
ādityavāre | śrīśrījayasthitirājamalladevasya vijayarāje likhitam ||

1 samvat pta (=4) [-2-] samvat 426 Shastri // [ā]ṣāḍha° [...] ādityavāre] om. Shastri

3.4.2 NGMPP B 4-6 (NAK 5/866) Kaliyugasamghātaka

Palm leaf, 22 × 4, 12 folios, 4 lines, Nepālākṣarā, complete. Described in NGMCP, Acharya (2009, 103).

Colophon elements: *āśīrvāda*, date (NS 501, November, 1380 CE), *āśīrvāda*.

[11°3–4] śreyo stu || samvat 501 mārggaśirakṣṇapratipadyā dine, śubhaḥ ||

3.4.3 NGMPP A 1160-6 (NAK 1/1231) (Mānavadharmaśāstra)Nāradasaṃhitā

Palm leaf, 11 + 183 folios, Nepālākṣarā, complete. Described in NGMCP (probably a retake of A 1160-5, uncatalogued), Shastri (1905, 43, no. 1230 cha), Petech (1984, 137–38, no. 3).

Colophon elements: authorial stanzas mentioning king, author, scribe, and commissioner, *āśīrvāda*, date (NS Thursday, February 9th, 1380), king, place (Bhaktapur), owner (Jayatavarman, *amātya*), scribe (Luntabhadra, *sākyabhikṣuvajracārya*), *āśīrvāda*, scribal stanza.

[142^v4–144^r2] nepāle sthitirājamallanṛpatir bhūpālacūḍāmaṇis tasyāmātyavaro
 'rthi kalpavi(3)ṭapī sannitīvārānidhiḥ | tasyārtha(!) maṇikābhidhena kṛtinā
 nepālavācā kṛtā ṭikā nyāyavikāśinī suviditā brahmoktadharmasmṛteḥ || dhimāś
 candanavarmasūnur amalaprajñāprabhāvasphu[[ra]]n nītisparddhitarokanāyaka-
 gurur mantrīndracūḍāmaṇiḥ | jīyāt sarvvaguṇāśrayāmalayaśā mantraprabhā-
 [143^v1]bhāsvarā, mantri śrījayataḥ kṛpārdhahṛdayaḥ sarvvārthikalpadrumaḥ ||
 śrīnepālikavatsare khakhaśare pakṣe śite phālguṇe māse cāgnitithau
 girāpratidina (2) bhaktāpurīpaṭṭane | rāye śrīsthitirājamallanṛpate rājalla
 devīpateḥ śrīmannyāyavikāśinī suviditā sampūrttināgādi yaṃ || || (3) likhitā
 luṃtabhadreṇa vajrācāryeṇa dhimatā | mantrīmdrajayata Osyārthe spaṣṭeyam
 nyāyaṭippinī || svasti śrīnepālikasamvatsare 500 phā(4)lgunaśuklatṛtīyāyām
 guruvāsare śrīśrījayasthitirājamalladevasya vijayarāje bhaktapure
 amātyajayatavarmaṇaḥ puṣṭakam idam alekhi śrī(144r1)kirttipuṇya-
 mahāvihārādhivāsina sākyabhikṣuvajracāryaśrīluntabhadreneti || || śubham
 astu sarvvajagatām || śrīmān amātyajayato ripumaṃ(2)trimantraprau-
 ḍhābudaprasaravisphuraṇoruvāyuh | svasvā Omikāryaparipālanavāyusūnu
 poyāt prajāḥ nijasutān iva sarvvadeva || o ||

1–6 tasyāmātyavaro [...] sarvvārthikalpadrumaḥ] om. Petech 2 sannitīvārānidhiḥ] NGMCP; *sannitīvārāṇi nidhiḥ* Shastri // tasyārtha] NGMCP; *tasyārtham* Shastri 3 nyāyavikāśinī] NGMCP; *nyāyavikāśinī* Shastri // dhimāś] NGMCP; *dhimāś* Shastri 4 °roka-nāyaka°] NGMCP: °*nākanāyaka*° Shastri 5 °guṇāśrayāmalayaśā] NGMCP; °*guṇāśrayo 'malayaśā* Shastri 6 °bhāsvarā] NGMCP; °*bhāsvaro* Shastri // kṛpārdhahṛdayaḥ] NGMCP; *kṛpārdra*° Shastri 8 girāpratidina] *śūrapatidine* Petech om. Shastri 9 śrīmannyāyavikāśinī [...] likhitā] om. Petech // sampūrttināgādi yaṃ] NGMCP; *sampūrttim āgād iyaṃ* Shastri 10 luṃtabhadreṇa] NGMCP, Petech; *luna(lunda)bhadreṇa* Shastri 10–11 °ārthe spaṣṭeyam [...] svasti] om. Petech 11 nyāyaṭippinī] NGMCP; *nyāyaṭippaṇī* Shastri 13–15 alekhi [...] sarvvajagatām] om. Petech 14 śrīluntabhadre°] NGMCP; *śrīlunda(lūna)bhadre*° Shastri 15–16 °prauḍhābudaprasaravisphuraṇoruvāyuh] NGMCP, Petech; °*prauḍhāmbuda-prasara-visphuraṇaikaavāyuh* Shastri 16–17 °sūnu poyāt prajāḥ nijasutān iva sarvvadeva] NGMCP; °*sūnu pāyāt prajāṇi nijasutāniva sarvvadevaḥ* Petech; °*sūnuḥ pāyāt prajā nijasutān iva sarvvadaiva* Shastri

3.4.4 *NGMPP B 32-8 (NAK 5/539) Guhyakālīnirvāṇapūjā

Palm leaf, 22 × 4.5 cm, 37 folios, Nepālākṣarā, complete. Described in Petech (1984, 138, no. 4). Colophon elements: *āśīrvāda*, date (NS Thursday, February 9th, 1380), scribe (Jagatarāma, *śaivācārya*), king.

[37'1] śreyo stu, saṃvat 501 vaiśākhakṛṣṇaṣṭamyām, somavā[37'2]re, śrībhavabhūteśvarakutuvaja(!)śrīkramaśivā © cārya,jagatarāmena lekhitam | śrīśrī\jaya/sthitirā[37'3]jamaladevasya vijayarājam(!) iti || * ||

1 somavāre] ms; *somavāsare* Petech 2 śrībhavabhūteśvarakutuvajaśrīkramaśivācāryajagatarāmena] ms; *śrībhavabhūteśvarakutumbaja[...jagatarāmena* Petech 3 śrīśrījayasthitirā-jamaladevasya vijayarājam] ms; *śrīśrīsthitimalladevasya vijayarājyam* Petech

3.4.5 *NGMPP B 16-11 (NAK 5/833) Vidagdhamukhamaṇḍana

Palm leaf, 22.5 × 3.5 cm, 48 folios, 4 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 140, no. 20). Petech provides the date as November 30th, 1388; however, his calculation is based on a misreading of the year as NS 509 instead of NS 501.

Colophon elements: date (NS 501, c. 1381 CE), concluding formula, place (Kathmandu), owner (Jayatabrahma), scribe (Luntabhadra), king, *āśīrvāda*.

[48'2] sa 501 poṣaśuklapatipadyāyām(!) [48'3] likhitam idam śrīkāṣṭhamaṇḍape © śrīkirttipuṇyamahāvihāraśrīluntabhadrena(!) | amātyaśrī[48'4]jayatabrahmasya puṣṭakam(!) || * || śrīśrījayasthitimalladevasya viyarāje(!) || * || śubham astu ||

1 sa 501] ms; saṃ 501 NGMCP; sa 509 Petech // poṣaśuklapatipadyāyām] ms, NGMCP; *pauṣaśuklapratipadyāyām* Petech // śrīkāṣṭhamaṇḍape] ms, NGMCP; *śrīkāṣṭhamaṇḍapa*° Petech 2 °mahāvihāra°] ms; NGMCP; °mahāvihāre Petech // °śrījayatabrahmasya puṣṭakam] ms; °śrījayabrahmasya puṣṭakam NGMCP; °śrījayatabrahmasya puṣṭakam Petech 3 śrīśrī-jayasthitimalladevasya viyarāje] ms; *śrīśrījayasthitimallasya viyarāje* NGMCP; *śrīśrījayasthi-timalladevasya viyarāje* Petech

3.4.6 *NGMPP C 6-22(2) (Kesar 88) Sundarasena

Palm leaf, 29.3 × 4 cm, 1 string hole, 11 folios, 5–7 lines, Nepālākṣarā, incomplete. Described in Dezső (2005).

Colophon elements: date (NS 503, November–December 1382 CE), scribe (Munīndrabhadra), *āśīrvāda*.

[13'1] nepālikābde śikhibindubāṇe sāhamārgaśīte [caitrarya] | saṃlikhyate sundarasenaśīpaṃ munīndrabhadreṇa ca[-14-]ja[13'2] gatām iti || * || śubha ||

3.4.7 Jñānadīpavimarśinī

Palm leaf, 113 folios, 5 lines, Nepālākṣarā, complete. In private possession in Nepal. Described in Yogīdevīnātha (1953); Petech (1984, 138, no. 5); transcribed from Yogīdevīnātha (1953, 85). Colophon elements: scribal stanzas, scribe (Maṇika), *āśīrvāda*, date (NS Tuesday, September 8th, 1383 CE), concluding formula, king, place (Bhaktapur).

nepālavatsare yāte tryadhike śatapañcake | bhādrāmāse śite pakṣe dvādaśyām
kujaghāsare || paddhatis tripurādevyā jñānadīpavimarśinī || lekhasaṃpūrṇam
āpannā pañcavargaphalapradā || mahopādhyāyaputrāya dvijarājāya dhimate |
likhitā maṇikeneyam tripurāpādasevitā || svasti śrīmannepālikasamvatsare 503
bhādraśukladaśyām tithau aṅgāravāsare śravaṇanakṣatre sa [’rva?]-
saṃpattikāmārthaṃ likhiteyaṃ || śrījayasthitimalladevasya rājarājasya
dhimataḥ [...] bhaktapurarājye likhitam

1–4 nepālavatsare yāte [...] tripurāpādasevitā svasti] Yogīdevīnātha; om. Petech 4–
5 śrīmannepālikasamvatsare 503 bhādraśukladaśyām tithau aṅgāravāsare śravaṇanakṣatre]
Yogīdevīnātha; *saṃvat 503 bhādraśukla 12 aṅgāravāsare śravaṇanakṣatre* Petech 5–6 sa
[’rva?]saṃpattikāmārthaṃ likhiteyaṃ] Yogīdevīnātha, om. Petech 6–7 śrījayasthitimalla-
devasya [...] likhitam] Petech; om. Yogīdevīnātha

3.4.8 NGMPP A 1306-24(1) (NAK 4/82) Jayottaratantra

Palm leaf, 31 × 4.3 cm, 1 string hole, 30 + 22 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP.

Colophon elements: *āśīrvāda*, date (NS 503, c. 1383 CE), concluding formula, donor (Jasadeva, *dvija*), reason, place (Tālīnkeśvarasthāna), scribe (Abhaya, *daivajña*), *āśīrvāda*.

[30’3–5] śreyo ’stu || saṃvat 503 kārttikaśukla || pratipadyān tithau ghaṭi 37
svātinakṣatre || || prītiyoge || buddhavāsare || tadā dine likhyāpitaṃ || dānapate ||
śrīthaṃbuvakanimṃmaṃvāstavadvijavarottamaśrījasadevasya svarāthaparārtha-
hetukāmārthaṃ dattaṃ || likhita śrītālīnkeśvarasthāne śrī ujhānacchyaṃ
daivajña abhayena likhitam idaṃ || śubham astu ||

3.4.9 *NGMPP B 13-39 (NAK 1/1645) Saptamīvratakathā

Palm leaf, 32 × 5 cm, 1 string hole, 10 folios, 4–5 lines, Nepālākṣarā, complete. Described in NGMCP. Colophon elements: scribal stanza, scribe (Maṇika), date (NS 503, c. 1383 CE), commissioner (Virasiṃha), *āśīrvāda*.

[10^v1] kīṭaliḍhākṣarāṃ pustīm lipidoṣād durakṣar[aḥ] | [10^v2] asaṃpūrṇṇā samālokyā maṇikākhyena pūritā || vahniśūnyaśa ©re yāte, nepālābdi vidhīyate | aśunyāś ca śīte pakṣe, tithau kāma bhṛgudine || vīrasimhāvidhā[10^v3]nena likhitañ ca suśraddhayā | saptamīvratarājeśaṃ dvijāya saṃ © prabodhitam || śubham astu || * ||

3.4.10 *CUL MS Add.1395 Pañcarakṣā

Palm leaf, 34 × 5 cm, 125 folios, Nepālākṣarā, complete. Described in CUDL, Bendall (Bendall 1883, 84), Petech (1984, 138, no. 6).

Colophon elements: *ye dharmā* formula, *āśīrvāda*, date (NS 505 Saturday, October 22nd, 1384), king, scribe (Mumareṇḍavaṇḍaṇa, *vajrācārya*), *āśīrvāda*.

[123^v3] ye dharmā hetuprabhavā hetus teṣān tathāgato hy avadat_ | teṣāñ ca yo nirodha e[123^v4]vaṃvādī mahāsravaṇaḥ || * || [-1-] śreyo 'stu || samvat_ 505 kārtika śukla aṣṭhamyām tithau sanimvaravāsare | śrīśrījayasthitirāja-malladevasya vijayarāje li[khitam] [123^v5] va[jrā]cāryamumareṇḍavaṇḍaṇa | śubham astu sarvajagatām ||

1–2 hetuprabhavā [...] mahāsravaṇaḥ] ms; om. Bendall, Petech (*ye dharmā* [...] *śreyo* 'stu')
 3 sanimvaravāsare] ms, Bendall; *saniścaravāsare* Petech 4 va[jrā]cārya° [...] sarvajagatām]
 ms; om. Bendall, Petech

3.4.11 *NGMPP B 13-4 (NAK 1/1645) Mahālakṣmīmāhātmya

Palm leaf, 31.5 × 4.5 cm, 1 string hole, 32 folios, 5–6 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 138, no. 7).

Colophon elements: date (NS 505, Thursday, July 20th, 1385 CE), concluding formula, king, scribe (Vīrādisimha), *āśīrvāda*.

[32^v4] samvatsare bhūtakhapañcaseṣe, māse site śrāvaṇa © jīvavāre | pū[rvvā/]diṣāḍhe [ṛkṣa/][[-1-]] kāmātithau, dīneṣu (!) saṃpūrṇṇam idaṃ hi śāstraṃ || yasmin nṛpeśasthitirājamalla[32^v5]ḥ samastasāmantaabhavaṃ bhunakti, | tasmin samālikhya v[[i]]rādisim © ho mahādīlakṣmīm vratarājam īsaṃ (!) || śubha || ||

4 tasmin [...] śubha] om. Petech

3.4.12 *Wellcome ε 50 Pañcarakṣā

Palm leaf, 36 × 5 cm, 153 folios, Nepālākṣarā, incomplete. Described in Wujastyk (1985, 4, no. 9).
Colophon elements: date (NS 505, c. 1384 or 1385 CE), king, scribe (Amarendracandra).

saṃvat 505 śravaṇaśuklaḥ [...] samvat mārgaśiraśuklapratipadyām tithau || [...] śrījatisthi(!)rājamallaḥ devasya .i likhitam idam vajrācāryya (!) amarendracandrena(!) ||

2–3 śrījatisthirājamallaḥ [...] amarendracandrena] om. Wujastyk

3.4.13 *NGMPP A 20-19 (NAK 5/867) Hitopadeśa

Palm leaf, 32.5 × 4.5 cm, 1 string hole, 119 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 138, no. 8).

Colophon elements: *āśīrvāda*, date (NS 505, Thursday, September 28th, 1385 CE), king, donor (Ratnabhāra, *suvarṇakāra*), scribe (Tejacandra), scribal stanza, *āśīrvāda*.

[119°2] śreyo stu || samvat 105 aśunīkṣṇanavamyām tithau || * || puṣyanakṣatre || [119°3] śivayoge || bṛhaspativāsare || rājādhīrājaśrīśrijuva © rājajayathittimallasya vijayarāje || dānapatti(!)śrīhaṭṭiglasthāna[suvarṇakāratha][119°4] nabhāro tasya manovācchāsiddhir astu || hitopadeśapu! © stakam idam || śrī-tavavahārābhikṣuśrīvajācārya(!)śrītejacandrasya yathā[dṛṣṭa tathā [likṣi][119°5] [taṃ || śubhas astu sarvvajagatām ||]

1 śreyo stu] om. Petech // samvat 105] ms; 505 NGMCP; *saṃvat 505* Petech 3 dānapatti(!)-śrīhaṭṭiglasthānasuvarṇakārathanabhāro tasya] ms, NGMCP; *dānapatiśrīhaṭṭiglasthāne suvarṇakārataratnabhārokasya* Petech 5 °vajācārya°] ms; °vajrācārya° NGMCP

3.4.14 *NGMPP B 31-40 (NAK 1/1584) Tripurasundarīpūjāpaddhati

Palm leaf, 23 × 4 cm, 1 string hole, 21 folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 138, no. 9).

Colophon elements: *āśīrvāda*, date (NS 506, October 8th, 1385 CE or NS 516, c. 1396 CE), king, place (Suvilacchaṭolaka), scribe (Jantarāma), *āśīrvāda*.

[20°1] śreyo 'stu samvat_ sukrasaunya[[]\vaktre/] \kāttikakṣṇa/pañcammyām tithau [20°2] jeṣṭhanakṣatre svara[[]\guru/]vāsare | © śrībhaktapurīnīva\si/naḥ

śrījayasthītirājamallasya [20°3] vijaye suvilacchaṭolaka © sthajanantarāmena(!)
likhitam i\ti/ || subhaṃ(!) bhavatu sarvvasattvānāṃ ||

1 sukrasaunyahavakre] ms; *sukrasaunyahavaktra*° NGMCP; *śukraśaunyahavakre* Petech
2 jeṣṭhanakṣatre svara°] ms; *jeṣṭhanakṣatre svara*° NGMCP; *jaiṣṭhanakṣatre sūra*° Petech
3 śrījayasthītirājamallasya vijaye suvilacchaṭolakastha°] ms, NGMCP; *śrījayasthītirājamalla-
devasya vijaya(!) yubilaccheṭolakastha*° Petech

3.4.15 *NGMPP C 6-4 (Kesar 67) Hariścandrāvadānopākhyāna

Palm leaf, 32.2 × 4.6 cm, 1 string hole, 25 folios, 4–5 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 138, no. 10).

Colophon elements: *āśīrvāda*, king, commissioner (Jayabrahma, *amātya*), reason, *āśīrvāda*, date (NS 506, Sunday, January 7th, 1386 CE), scribal stanza, *āśīrvāda*.

[25°3] svasti śrīśrījayasthītirājamalladevasya vijayarāje [25°4] || tasyā(!) amātyaḥ
kvāccheṃṭolke dhivāśī(!) śrījayabrahmaṇasya mahā © bhilāṣa || * ||
pūraṇārtheṇa likhitam iti ḥ || śreyo 'stu ḥ samvat_ raśā[25°5]bhrabānayutā |
māghamāśā(!) śuklapakṣe saptamyāṃ tithau ādityavāsare || yathādṛṣadarśaṇena
likhitam | lekhaṇasya doṣo na dhāryate | maṃgalamahāśrī ||

1 svasti] om. Petech 1–3 tasyā amātyaḥ kvāccheṃṭolke dhivāśī śrījayabrahmaṇasya
mahābhilāṣapūraṇārtheṇa] ms, NGMCP; *tasyāamātyaḥ kvācchetolke 'dhivāśī śrījayata-
brahmaṇasya mahābhilāṣapuruṣārtheṇa* Petech 4 yathādṛṣadarśaṇena [...] maṃgalamahāśrī]
om. Petech

3.4.16 *CUL MS Add.1698 Amarakośavivṛti

Palm leaf, 32.5 × 4.5 cm, 1 string hole, 159 folios, 5 lines, Nepālākṣarā, complete. Described in CUDL, Bendall (1883, 187–88), Petech (1984, 139, no. 11), Formigatti (2022).

Colophon elements: explicit (authorial stanzas), final rubric, *āśīrvāda*, date (NS 506, Wednesday, March 28th, 1386 CE), king, author and scribe (Māṇikyā).

[161°4] śrīśrījayasthītīśasya malladeva@sya bhūpateḥ | amātya śrījayad-
brahmā,svāmi-kāryaparāyaṇaḥ || sa svaputrāya vidhiva,d imāṃ [161°5] ṭikām
acīkarat_ | śrīmatpātrakulānāṃ yo, viśiṣṭo maṇḍanocitaḥ || māṇikyam iva
māṇikyanāmā paṇḍita\sat-tama/h || kṛteśā(!) 'marakośasya, tena nepālabbhāṣayā
|| vivṛ[161°1]tir nāma liṅgānāṃ ṭippanī bālabodhini || ṣaṭtuttare pañcaśate gate

'bde, nepālike māsi ca caitrasaṃjñe | kṛṣṇe ca pakṣe madanābhīdhāyām tithau śāśāṅkātmajavāsare ca [161°2] || śrījayasthitibhūpale, nepālarāṣṭrasāstari | śrīmadbhakta@pure deṣe grathitvā likhitā tadā || imām vijñāya loko 'yaṃ, turṇṇam astu mahākaviḥ | ṣaḍbhāṣasāga[161°3]rasyāpi, pārīṇaḥ śāstrakovidāḥ || prajāḥ sukham avāpnu@vantu, viprā devān yajantu ca | daṇḍanītyā nṛpāḥ yāntu, kāle vaṣantu(!) toyadāḥ || iti māṇikyavira[161°4]cito 'marakoṣasya naipālabhāṣā-ṭippanī samāpteyaṃ || © || svasti śrīmannepālikasamvatsare 506 caitrakṛṣṇa-trayodaśyām, budhavāsare rājādhirājaparamē[161°5]śvaraparamabhaṭṭāraka-śrīśrīpaśupaticaraṇāravindasevitaśrīmāneśvarīvaralabdhapratāpaśrīśrījayasthiti-rājamalladevasya vijayarāje māṇikyena grathitvā likhiteyaṃ ||

1-5 sa svaputrāya [...] bālabodhinī] om. Petech 4 kṛteṣā] ms; *kṛtaiṣā* Bendall 5 ṣaṭtutare] ms; *ṣaṭtare* Bendall, Petech 6 kṛṣṇe ca pakṣe] ms; *kṛṣṇapakṣe* Bendall, Petech 8 likhitā] ms; *likhitam* Bendall, Petech 8-12 imām [...] svasti] om. Bendall (*imām [...] toyadāḥ*), Petech 12 506] ms, Petech; 509 Bendall 15 māṇikyena grathitvā likhiteyaṃ] om. Petech

3.4.17 *NGMPP A 47-11 (NAK 3/382) Pañcarakṣā

Palm leaf, 55.5 × 5 cm, 2 string hole, 91 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Shastri (1915, 78-9), Petech (1984, 139, no. 12).

Colophon elements: *ye dharmā* formula, *āśīrvāda*, date (NS 507, Wednesday, October 24th, 1386 CE), king, donor (Nāyakaḍhoṣṇanaka), reason, concluding formula, scribe (Amarendracandra), scribal stanza, *āśīrvāda*.

[91°2] ye dharmā hetuprabhavā hetun teṣān tathāgato hy ama[91°3]t(!) teṣāms(!) ta(!) yo nirodha evamvādī mahāśramana || * || śreyo 'stu ||| © samvat 507 kārttikaśuklapratipadyāyās tithau | buddhavāsare | vaiśākhanakṣatre | śobhanayo| © ge | śrīnepālamaṇḍālā(!)dvirājyaśrījayasthitirājamallaḥ devasya| [91°4] vijasya vijayarājyasmaye | haṭhakhāchyaṃ vikraṇicchyaṃ gṛhanāmadhe| © yaḥ | dānapate nāyakaḍhoṣṇanakasya | tasya bhāryā jyantanalakṣmikasya | sarvvasampatīhetunā © rthaṃ śrīpañcarakṣāpustakaṃ samāptam iti | likhitam idaṃ vajārya(!) a[91°5]marendracandreṇa || anena puṇena(!) tu sarvvadarśitām avāpyya nirjitya ya toṣavidyuṣajarāyuja(!) | mṛtyumahormmivasakulā samuddhareyam bhavasāgarā(!) jagat || śubham astu sarvvajagatāḥ ||

4 śrīnepālamaṇḍālā(!)dvirājyaśrījayasthitirājamallaḥ] ms; *śrīnepālamaṇḍālāddhirājya(!) śrījagatsthitirājamallaḥ* NGMCP 5 vijayarājyasmaye] ms; *vijarājasmaye* NGMCP; *vijayarāje* Shastri; *vijayarāje* Petech // gṛhanāmadheyah] ms; *gṛhanāmadheyam* NGMCP; *gṛhanāmakhyanayaḥ* Shastri 5-10 gṛhanāmadheyah [...] sarvvajagatām] om. Petech 9-

10 toṣavidyūṣaṇārāyūja [...] sarvvajagatāḥ] ms; *ṭpatoṣavidyūṣaṇārāyūja* / *mṛtyumahormmiva-saṅkulaṃlā saṃmuddhareyam bhavasāgarā jagat || śubham astu sarvvajagatām* NGMCP

3.4.18 ASB 8065 Caṇḍakauśika

Palm leaf, 32 × 4 cm, 55 folios, 4 lines, Nepālākṣarā, complete. Described in Shastri (1934, 252–253, no. 5316), Petech (Petech 1984, 139, no. 13).

Colophon elements: *āśīrvāda*, date (NS 507, Saturday, November 24th, 1386 CE), king, scribal stanzas, commissioner (°sihamalla, maybe Jayasiṃha), scribe (Amara°, maybe Amarendra-candra), *āśīrvāda*.

śreyo 'stu saṃvat 507 mārḡaśiraśukladvitiyāyām tithau śaniscaravāsare vijayarājye śrījayasthitirājamalladevasya | kīrttipratāpārccitasimhamūrtti-samārccitapādanakho 'pi yasyā | seyaṃ vibhāti vibudhā janānām | śrīyābhavan saraṇa sihamalla (?) | likhitam idam vajrācāryya amara [...] śubham astu sarvvajagatā |

1 śreyo 'stu] om. Petech 2–5 kīrttipratāpārccita° [...] sarvvajagatā] om. Petech

3.4.19 NAK 1/1078.17 Pratiṣṭhāsārasaṅgraha

Palm leaf. Described in Petech (1984, 139, no. 14).

Colophon elements: date (NS 507, February 1st, 1387 CE), concluding formula, place (Bhaktapur), king.

saṃvat 507 māḡhaśuklatriyodaśyām(!) pustakam idaṃ samāpteti | adya śrībhaktapurīnagare śrīkupvaṃsthāyāt śivagalasthāne thitimukhe vidyāpīṭha [...] || śrīśrījayathitimaladevasya(!) vijayarājena(!) ||

3.4.20 NGMPP C 3-2 (Kesar 21) Mahālakṣmīvrataṃmāhātmya

Palm leaf, 30 × 4.3 cm, 1 string hole, 42 folios, 5 lines, Nepālākṣarā, incomplete. Described in NGMCP, Petech (1984, 139, no. 15).

Colophon elements: king, date (NS 507, Wednesday, September 18th, 1387 CE), reason, *āśīrvāda*.

[43⁴–^v1] rājāśrīsthitirājamallaṇṛpatau rājādhirāje pi sa .. bde saptakhaḡamabāṇasahite mayā .i(ken)i(r).. .. [43^v] (śukle r-ā)śvini pañcamīthiyute candrātmajevāsare vyākhyānaṃ likhitaṃ trivarggaphaladaṃ śraddhāvatāṃ śṛṇvatāṃ || śubham astu sarvvastavāḥ (sa) .i

1–2 sa .. bde saptakhakāmabāpasahite mayā .i(ken)i(r).. ... (śukle r-ā)śvini pañcamīthitihyute candrātmajevāsare] NGMCP; *sann abde saptakhakāmavāśasahite nepālike nirgate śukla cāśvini pañcamīthitihyute candrātmajavāsare* Petech 3–4 trivargaphaladaṃ śraddhāvatāṃ śṛṇvatāṃ || śubham astu sarvasatvāḥ (sa) .i] om. Petech

3.4.21 *NGMPP B 28-2 (NAK 1/1075) Vāmakeśvaratantra

Palm leaf, 30.5 × 4.5 cm, 1 string hole, 34 folios, 5 lines, Nepālākṣarā, complete. Described in Petech (1984, 139–40, no. 17).

Colophon elements: date (NS 508, Wednesday, January 1st 1388 CE), king, scribe (?), king, owner (Jayaśigharāma, *mahāmātya*), scribal stanzas, *āśīrvāda*.

[30°2] ne © pālasamvat_ vasuvyomabāne(!) sapauśakṣṇatithisaptamī ca | samāptalekhakṛtahasta[30°3]kṣe śukarmayoge budhavāsaraṇ ca || nītitithi| © dharmmadayāsthitiṇ ca dānasthitiyāgaguṇas tathaiva | kīrttisthiti-sarvvavinodam etat_ | [30°4] dhairyasthitiśrījayathittirāma(!) || jayathiti(!)rā| © ma tava kīrtticandraprasannarūpakusumāyudhasya | mā pūryate sau yadi kalpavṛkṣavirājate [30°5] śrījayathittirāma || ādityavarmanā yena likhitemiya(!) pustake | gokarṇṇe satadākoṭhe sādhuṇcittena likṣate || śrīśrībhoṃṭarājyā-dhirājaśrī[31°1] śrīmat_ paśupatibhaṭṭārakasthāpanācārya-śrīmat_ kānteśvarī-parica_ raṇaparivaralabdhaprasādāt_(!) śrīśrīmaddindreśvaraprasāda(!)yata-nanirmānyakapāka[31°2]rakulavaṃśabibhrājiteṣu śrīgopinārāyane| © tyādi | sakalaviradāvalīsamalaṃkṛtasamastaprakriyāvirājamānaparameśvara || [31°3] mahāmātyaśrījayaśigharāmasya vijayina(!) || © paryakṣaraparibhṛaṣṭamā-trāhinaṇ ca jahavet_ | yathādarśe likhāś caivam asmaddoṣana dīya|[31°4]te || catuśatibhidhāne tu nāmnā pustaka tathā | tri| ****vidhaṃ tripūrādevyau pyānacakrakrimādiṣu || || śubham astu || sarvvajagatāṃ ||

1 vasuvyomabāne] ms; *vasūvyomabāṇe* Petech 2 °lekha°] ms; °lekhi° Petech // budhavāsaraṇ ca || nītitithi°] ms; *budhavāsare ca || nītitithi°* Petech 3 kīrttisthiti°] ms; *kīrttisthiti°* Petech 5 kīrtticandraprasannarūpakusumāyudhasya] ms; *kīrtticandraprasannarūpakṣasumāyudhasya* Petech // mā pūryate sau] *māpūryatesan* Petech 6–7 ādityavarmanā yena likhitemiya pustake | gokarṇṇe sata-dākoṭhe sādhuṇcittena likṣate] ms; *ādityavarmanā likhite miya pustake | gokarṇṇasatadākoṭe sādhuṇcittena likṣate* Petech 7 °bhoṃṭa°] ms; °bhoṭa° Petech 9 °parivaralabdhaprasādāt_] ms; °paribalalabdhaprasādāt Petech 9–10 śrīśrīmaddindreśvaraprasādāyatananirmānyakapākarakula°] ms; *śrīśrīmahindreśvaraprasādāyatananirmānyakapākaraḥkula°* Petech 12 °śrījayaśigharāmasya vijayina] ms; °śrījayasiṅgharāmasya vijayinaḥ Petech 12–15 paryakṣara° [...] sarvvajagatāṃ] om. Petech

3.4.22 *NGMPP B 18-16 (NAK 4/52) Itihāsasamuccaya

Palm leaf, 31.1 × 5 cm, 1 string hole, 147 folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 140, no. 18). In the NGMCP, the colophon is not transcribed, however the date and reigning king are mentioned. The language of the colophon is incorrect, the characters are often damaged and some were retraced, making interpretation difficult.

Colophon elements: scribal stanzas, date (NS 508, Tuesday, March 10th, 1388 CE), king, scribe, scribal stanzas (?).

[147²] satsadutnena samṛddhinirmitamahatproktuṅgasadmāvaliṃ [-1-]ccha[-1-]
[yī[147³]n nagariṇ ca yāṃ pratidinaṃ mandādaro vāsavaḥ | [so][-1-] ©
[li]napatākikā sumanasāṃ nāthāyudhe vopamā seyam śrībhaktā\puli ṣi-1-
yana/[147⁴][\yyarmmayuvanā]/bhau || aṣṭādhike tathā pañca[sate ne] ©
[pālahā]yane | caitre śukladvitīyāṃ aśvinpṛkṣye kuje 'hani || [\dine
śaittekambha!/] [147⁵] bhūtasvadhānispandite ttanā | śrījayasthitirā[jena ra] ©
kṣite rājyaṃ uttamaṃ | bhūdevānvayajātena likhito 'yaṃ samāsa\taḥ/ ||
ṛbhupra/[147⁶]pati[rā]jyena cetihāsasauccayaḥ || rājās tu dharmasamyakṣaḥ
prajāḥ sa.tunirāmayāḥ | thirāsasya vati bhū[-14-] ||

1–2 satsadutnena [...] vāsavaḥ | [so][-1-] om. Petech 3 [li]napatākikā ms; *linaparākitā* Petech
5 aśvinpṛkṣye kuje 'hani ms; *aśvinīṛkṣye kuge hani* Petech 7 likhito 'yaṃ samāsataḥ ms;
likhitam Petech 8–9 ṛbhuprapatirājyena [...] vati bhū[-14-] om. Petech

3.4.23 *NGMPP C 77-2(1) (Kesar 559) Mahālakṣmīvratamāhātmya

Palm leaf, 16.2 × 3.7 cm, 1 string hole, 67 folios, 6 lines, Nepālākṣarā, complete. Described in Petech (1984, 140, no. 21).

Colophon elements: *āśīrvāda*, date (NS 509, Thursday, May 20th, 1389 CE), reason, concluding formula, commissioner (Jayatejabhara?), king, place (Patan, Mānigla, Śrīdakṣiṇavihāra), scribe (Tejabhāra), reason, scribal stanzas, *āśīrvāda*, *namaskāra*, *āśīrvāda*.

[45¹] śreyo 'stu ḥ || samvat 509 vaiśaṣakṣṇanavamyāṃ pradaśamyāṃ
ti[45²]thau utta(!)bha || * || dranakṣatre || āyusmānayoge || bṛhaspativārāre(!) ||
śrīvratamahāla[45³]kṣmīvā[-1-]napustakasvārthahetu © nā svahastena likhitam
idaṃ pustakaṃ || śrīrājādhi[45⁴]rājaparamesvaraparamabhaṭārika ©
śrīśrījayasthiti-rājamalladevasya rājyavijayarā[45⁵]je likhitam iti || likhita(!) śrī-
māniglake śrīdakṣiṇavihāre śrīyothovihārapradhānāṅga[45⁶]pātraśrījayate-
jabhara | na[-1-] [sva]the parārthahetunā likhitam idan pustakaṃ || yadi
suddham(!) asu[45¹]ddham vā mama doṣo na diyate yathā śāstra(!) tathā lekhitam
nāsti doṣaka || bhagnapṛ[45²]ṣṭhakaṭigrīvo tabdadiṣṭir adhomukha | kaṣṭena

likhitam śāstram putravat_ pratipālayet_ || [45^v3] śubham astu sarvvakālam ||
 śrīvatama * hālakṣmī namaḥ || vatamahālakṣmīvādhyānapusta[45^v4]keti || * ||
 * || * || * || śubha || * ||

1 śreyo 'stu ḥ] om. Petech // vaiśaṣa°] ms; vaiśāgha° Petech 2 uttabhadra°] ms;
 uttarabhadra° Petech // bṛhaspativārāre] ms; bṛhaspativāsare Petech 3–4 śrīvata-
 mahālakṣmī° [...] pustakam] om. Petech 5 °vijayarāje] °vijayarāḷye Petech // likhita(!) om.
 Petech 6 śrīyothovihāra° [...] śubha] om. Petech

3.4.24 *CUL MS Add.1701.1 Pañcarakṣā

Palm leaf, 34 × 5 cm, 2 string holes, 154 folios, 5 lines, Nepālākṣarā, complete. Described in CUDL, Bendall (1883, 190–91), Petech (1984, 140, no. 22). The part of the colophon with the date (śrīyo(!) stu [...] śubhaḥ) was added by a second hand, therefore it might not refer to the date of writing. Nevertheless, it is a plausible date for the manuscript ('The date and name of the reigning king are written in a different, but apparently contemporary, hand' Bendall 1883, 190). First colophon elements: *ye dharmā* formula, *deyadharmo* formula, donor (Malendrajajaka, śākyaputra-paraśaugata), place (Patan, Mānigalaka, Śrīvatsavihāra).

Second colophon elements: *āśīrvāda*, date (NS 509, Friday, June 4th, 1389 CE), king, *āśīrvāda*.

[154^v3] ye dharmā hetuprabhāvā hetun teṣān tathā ◎ gato hy avadat teṣān ca yo
 nirodha eva(!)vādī [154^v4] mahāśramaṇaḥ | deyadharmo yaṃ pravaramahā ◎
 yānayāyina śrīlalitakramāyā śrīmāṇigala ◎ ke śrīvaccchavihārādhivāta-
 śākyaputra-para[154^v5]saugatasamghaśrīmalendrajajakasya yad atra puṇyaṃ
 tad_ bhavatv ācāryo-padhyāyamātāpitṛpūrvvaṅgamaṃ kṛtvā sakalasatvarāśern (!)
 anuttarajñānaphala prāptam iti || [154^v6] śrīyo(!) stu ḥ samvat 509
 jyaiṣṭhaśukladaśāmyāyā tithau śukravāsare rājādhirāśrīrījayasthiṭirājamasya(!)
 vijayarāje śubhaṃ ||

1–3 ye dharmā [...] °yāyina] om. Bendall (*hetuprabhāvā* [...] °yāyina), Petech 3 śrīmāṇigalake
 śrī-vaccchavihārādhivāta°] ms; śrīmāṇigalake śrīvaccchavihārādhivāṃta° Bendall, śrīmāṇiglake
 śrīvaccchavihārādhivāṃta° Petech 4 °śrīmalendrajajakasya] ms; °śrīmalekṣajajakasya Bendall,
 Petech 4–6 yad atra [...] śrīyo stu ḥ] om. Bendall (*tad_ [...] anuttara°*), Petech
 7 jyaiṣṭhaśukladaśāmyāyā] ms, Bendall; jyēṣṭhaśukladaśāmyāyāṃ Petech 8 vijayarāje] ms,
 Bendall; vijayarāḷye Petech

3.4.25 *CUL MS Add.1663 Sārasaṅgraha and Sārāvalī

Palm leaf, 34 × 5 cm, 2 string holes, 154 folios, 5 lines, Nepālākṣarā, complete. Described in CUDL, Petech (1984, 140–41, no. 26).

Colophon elements: date (uncertain, probably NS 511, c. 1390 CE), concluding formula, owner (Gajarāja, *daivajña*), king, *āśīrvāda* (?).

[75°2] mārḡasīramāse 'śitanavamī ◎ jyeṣṭhajīvañ ca | śukramayoge dva indrendusarā likṣitim iti ḥ || * || [75°3] daivajñagajarājanāmano yaṃ likṣiti tasya pustakaḥ || rājādvi ◎ rājaparamesvarapraṃmabhaṭārikanepālesvaraśrīśrī-jayasthitirājamaladevasya vijaya-rāje | bhava[-1-]

1 jyeṣṭhajīvañ] ms; *yješṭhajīvañ* Petech 2 indrendusarā] ms; *indvendusarā* Petech 4 bhava[-1-]] om. Petech

3.4.26 *NGMPP A 49-25 (NAK 1/135) Aghorapūjā

Palm leaf, 22.5 × 5 cm, 1 string hole, 4 folios, 5–6 lines, Nepālākṣarā, incomplete. Described in Petech (1984, 141, no. 26).

Colophon elements: final rubric, place (Patan), scribe (Anantateja) date (NS 511, August 9th, 1391 CE), king, concluding formula, *āśīrvāda*.

[11°4] iti tantradeghuripūjā| [11°5] | navadaṃ darśatāṃ | śrīlalitakramānāgala| ◎ utaracchāne | śrīmohalanihnabrahmapūre śrīnantatejena liṣitā | sa[11°6]mvaṭ 511 śrāvaṇaśukladasamyāṃ śrīśrīparamabhaṭārikaprameśvaraśrīśrījayasthitirāja-vijayo liṣitaṃ || * || śubham astu ||

1–2 iti tantradeghuripūjā [...] śrīnantatejena liṣitā] om. Petech 3 °dasamyāṃ] ms; °*daśamyāṃ* Petech 4 °vijayo liṣitaṃ] ms; °*vijayā likhitaṃ* Petech 4 śubham astu] ms; om. Petech

3.4.27 *NGMPP C 1-5 (Kesar 5) Kāraṇḍavyūha

Palm leaf, 33 × 5 cm, 2 string holes, 66 folios, 6 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 141, no. 27).

Colophon elements: *ye dharmā* formula, *deyadharmo* formula, place (Patan, Māṇigalottaramahāvihāra), donor (Vyadhojasarāmaka), king, *āśīrvāda*, date (NS 511, Saturday, August 19th, 1391 CE), concluding formula, *āśīrvāda*.

[66°3] ye dharmā, hetuprabhavā hetus teṣān tathā ◎ gato hy avadat teṣāñ ca yo nirodha evamvādī mahāśrama[66°4]ṇaḥ | deyadharmo yaṃ pravarama-hāyānayāyina para | ◎ mopāśikaḥ śrīśrīlalitabryumāyā śrīmāṇigalotta ◎ ramahāvihāre | śrīpantivihāralivisthaṃ [vyadho]||[66°5]jasarāmakasya yad atra puṇya tad bhavāt v ācāryopā | ◎ dhyāyamātāpitṛpūrvaṅgama kṛtvā sakala-satvarāśenar anu ◎ ttarajñānaphalaprāptam iti || rājādhirājaparameśva-[66°6]raparamabhaṭṭārakaśrīśrījayasthitimalladevasya vijayarājye || śreyo 'stu samvat 511 śrāvaṇamāse kṛṣṇapañcamyāṃ caitranakṣatre dhruvayoge śanīscaravāsare likhita sampūrṇam iti śubhaṃ ||

1–3 ye dharmā [...] °paramopāśikaḥ] om. Petech 3 śrīśrīlalitabryumāyā] ms; *śrīśrī-lalitavyūmāyā* NGMCP; *śrīśrīlalitabryumāyā* Petech 4–6 vyadhojasarāmakasya [...] °prāptam iti] om. Petech 4–5 vyadhojasarāmakasya yad atra puṇya tad bhavāt v] ms; *ya jasarāmakasya yad adra?puṇya tajrav* NGMCP 8 śrāvaṇamāse] ms, NGMCP; *śrāvaṇamāsa*° Petech

3.4.28 Pañcarakṣā

Palm leaf. In private possession in Nepal. Described in Petech (1984, 141, no. 28). Colophon elements: date (NS 512, Wednesday, April 3rd, 1392 CE), king, place (Blunvihāra?), scribe (Bodhibadra).

samvat 512 caitraśukladaśamyāṃ tithau maghanakṣatre śūlayoge jina vāsare sampūrṇadine | rājādhirājaparameśvaraparamabhaṭṭārakaśrījayasthitirājamalla-devasya vijayarājye nepālamaṇḍale śrīblunvihārāvasthitavividhividya-ga-mābhavaśrīman bodhibadrena likhitam iti ||

3.4.29 *NGMPP A 28-6 (NAK 1/1693) Mahābhārata, Śalyaparvan

Palm leaf, 59 × 4.5 cm, 2 string holes, 52 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 142, no. 30).

Colophon elements: *āśīrvāda*, *namaskāra*, final rubric, *āśīrvāda*, date (NS 513, Tuesday, November 12th, 1392 CE), scribal stanzas including king, concluding formula, commissioner (Jayasimharāma), scribe (Manikarāja, *vajrācārya*).

[55°2] iti śubhaṃ | maṃgalamahāśrī | om namo gaṇapataye namaḥ | asyānu gadāparva bha[55°3]vati || || om svasti || trayodaśādhi ke paṃcaśate nepālavatsare, kārttike kṛṣṇapakṣe ca, dvādaśyāṃ ◎ kujavāre || śrījayasthi-timallasya paṭṭaba|| ||ddhasya bhūbhujah | rājye nepāladeśe smin_ likhi|◎taṃ śa|| ||lyaparvvakaṃ || nepālabbhūmaṇḍalarakṣaṇāya, dharāvātīrṇṇo madhu-

keṭanāriḥ | [55'4] aśeṣasāmantaśiromaṇiśrī, r mahīpatīndro jayasimharāmaḥ || sa puṇyakīrttiḥ sukṛtaika©simḍhur anekarāmasya kulakaratnaṃ | idaṃ mahābhāratam etad evaṃ, vyalilikhat svargaphalapradam ca || śrīma|© nmanikarājena vajrācāryeṇa dhimatā | likhitaṃ śālyaparvvākhyamahābhāratam uttamaṃ ||

1-2 iti śubhaṃ [...] bhavati] ms; om. Petech 2 om svasti] ms; *śamvanti* Petech 2-3 trayodaśādhike pañcaśate nepālavatsare kārttike] ms NGMCP; *trayodaśādhikapamcaśate nepālavatsare kārttika°* Petech 4 paṭṭabaddhasya] ms, NGMCP; *paṭṭavaddharmya°* Petech 4 nepāladeśe] ms, Petech; *°naipāladeśe* NGMCP 5-6 nepāla° *°tīrṇo madhukeṭanāriḥ*] ms; *naipāla° °tīrṇo madhukeṭabhāriḥ* NGMCP; *nepāla° °tīrṇau madhuke ṭhanāriḥ* Petech 6 *°śiromaṇiśrīr*] ms, NGMCP; *°śiromaṇiśrī°* Petech 7 anekarāmasya kulakaratnaṃ] ms; *anaikarāmasya kulekaratnaṃ* NGMCP; *anekarāmasya kulakaratnaḥ* Petech 9-10 śālyaparvvākhyamahābhāratam uttamaṃ] om. Petech

3.4.30 *NGMPP A 28-7 (NAK 1/1697) Mahābhārata, Śālyaparvan

Palm leaf, 59 × 5 cm, 2 string holes, 66 folios, 5 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 142, no. 31).

Colophon elements: *āśīrvāda*, date (NS 513, June 30th, 1393), king, concluding formula, scribal stanzas including king and commissioner (Jayasimharāma).

[66'4] om svasti || trayodaśādhike pañcaśate, nepālavatsare, āśādhakṛṣṇa-khaṣṭhimi śrījayasthitirā©jamaladevasya paṭṭabaddhasya bhūbhujah | rājye nepāladeśe smin_ likhitaṃ gadā || [66'5] parvaṇikaṃ || napāla(!)bhūmaṇḍala-rakṣaṇāya, dharāvati || || rṇo madhukeṭa[nā]ri ḥ | © aśeṣasāmantaśiromaṇi-śrīmahīpatīndro jayasimharāmaḥ || sa puṇyakīrttiḥ sukṛtaikasim©dhur anekarāmasya kulakaratnaṃ | idaṃ mahābhāratam etad evaṃ, vyalilikhat svargaphalapradam ca ||

1 om svasti] om. Petech // nepālavatsare] ms, Petech; *naipālavatsare* NGMCP 2 *°khaṣṭhimi*] ms, NGMCP; *°khaṣṭhyamī* Petech // paṭṭabaddhasya] ms, NGMCP; *paṭṭavaddharmya°* Petech 3 nepāladeśe] ms, Petech; *naipāladeśe* NGMCP 3 napāla°] ms; *nepāla°* Petech; *naipāla°* NGMCP 4 *°tīrṇo madhukeṭanāriḥ*] ms; *°tīrṇo madhukeṭabhāriḥ* NGMCP; *°tīrṇau madhuke ṭhavāriḥ* Petech 6 anekarāmasya kulakaratnaṃ] ms; *anaikarāmasya kulekaratnaṃ* NGMCP; *anekarāmasya kulakarabhe* Petech 6-7 vyalilikhat svargaphalapradam ca] ms, NGMCP; *vyālikhañ ca* Petech

3.4.31 NGMPP A 57-24 (NAK 3/363) Gaṇeśastava

Palm leaf, 30 × 4.5 cm, 1 string hole, 13 folios, 4–5 lines, Nepālākṣarā, complete. Described in Shastri (1915, 40), NGMCP.

Colophon elements: *āśīrvāda*, date (NS 513, c. 1393 CE), *āśīrvāda*, scribal stanza.

[13°4–14°3] śrīyo(!) 'stu || samvat 513 bhādrapadaśuklamaṅgalacaturthī-
prapañcamyāṃ sātithau || citranakṣetre(!) || śuddhiyoge || maṅgaladine || ||
śubha[m astu sa]rvvajagatām | jadi suddhamm aśudham vā || mama doṣo na
diyate || śubha || ❖ namaḥ śi[vā]ya ||

1–2 °caturthīprapañcamyāṃ sātithau] °caturthī prapañcamyāṃyā(!) tithau NGMCP
2 citranakṣetre] NGMCP; *citranakṣatre* Shastri 3 jadi suddhamm aśudham] NGMCP; *yadi
śuddham aśuddham* Shastri

3.4.32 *NGMPP C 2-6 (Kesar 14) Padarohaṇa

Palm leaf, 33.5 × 4.8 cm, 1 string hole, 99 folios, 5 lines, Nepālākṣarā, complete. Described in Vergiani (2017, 99–100).

Colophon elements: *āśīrvāda*, date (NS 513, c. 1393 CE), king, place (Kathmandu), *āśīrvāda*.

[98°5] śreyo 'stu nepālo 'bdo tridaśapañcagate | māghakṛṣṇa[-1-]dakhāyāṃ tithau
[-1-][99°1][re] || [rā]jādhirājaparamabhaṭṭārakaparameśvaraśrīśrījaya[sthitirāja]-
maladevasya vijayarāje [!] | śrīśrīḥ suvarṇṇapanārīḥ na[garyāṃ] sama-
vasthitapātra[śrī][-1-][.i][-2-][.i][-2-][kha][-7-][99°2][-1-][ti][-1-][sa]mantasarvvadāḥ ||
* || * || [siddham] svasti vaḥ kuruṃtām buddhaḥ svasti devaḥ sarottukāḥ svasti
sarvvāṇi bhūtāni sarvvakālaṃ diśantu vaḥ || buddhapūṇyānu[99°3]

1–2 māghakṛṣṇa[-1-]dakhāyāṃ tithau [-1-][re] ms; *māghakṛṣṇa daśāyāṃ tithau[vāre]*
Vergiani 2–3 °jaya[sthitirāja]maladevasya] ms; °jaya[sthitirāja]maladevasya Vergiani 3 śrīśrīḥ
suvarṇṇapanārīḥ] ms; *śrīśrīsuvarṇṇapanārīḥ* Vergiani [-1-][.i][-2-][.i][-2-][kha][-7-][99°2][-1-][ti]
[-1-][sa]mantasarvvadāḥ]] ms; om. Vergiani

3.4.33 *NGMPP A 40-19 (NAK 1/1692) Guhyasiddhi

Palm leaf, 31.5 × 4 cm, 1 string hole, 59 folios, 4 lines, Nepālākṣarā, complete. Described in NGMCP, Petech (1984, 142, no. 32).

Colophon elements: date (NS 514, Saturday, July 4th, 1394), place (Bhaktagrāma), king, scribe (Bhogeśvarakuṭumbaja), commissioner (Jogarāma), final rubric, *āśīrvāda*.

[58°3] samvat 514 durākhāḍhamā\se/ śuklapaṣe, pañca[58°4]mīya, khaṣṭyāyā tithau \urttaphalguni nakhetre/ pariḥhajoge, śaṅnyaścaravāsare, kraṭarāsthate śaviṭṭ, śiharāśipra, kanyarāsakṣe caṇdramaśi ḥ || [59°1] śrīśrī bhaktagrāme, śrīśrījayathitirāṅjamaladevasya vijayarājo, śrībhogeśvarakuṭumbajakramācār-jyaliṣṭā [bhāju] jo[59°2]garāmabhyāsa, || śrīśrī guhyaśiddhisāṅstra śamāpta ḥ || * || śravajagatra śukhi bhavantuḥ śubhaḥ [stu ḥ] m astu ḥ srarvādā ḥ ||

1 durākhāḍhamāse] ms; *durāṣāḍhamāse* NGMCP; *durākhāḍhamāsa*° Petech 2 urttaphalguni nakhetre] ms; *uttaraphalguni nakṣatre* Petech; om. NGMCP 2 pariḥhajoge, śanyaścaravāsare kraṭarāsthate] ms, NGMCP (*kraṭrāsthate*); *pariughajoge śanaiścaravāsare kraḍharāśi gate* Petech 3 śiharāśipra, kanyarāsakṣe caṇdramaśi ḥ] ms, NGMCP; *śimharāśi prakanyarāśi gate candramāśi* Petech 4 °jayathitirājamaladevasya vijayarājo] ms, NGMCP; °jayathitirājamaladevasya vijayarāje Petech 4–6 śrībhogeśvara° [...] srarvādā ḥ] om. Petech 5 jogarāmabhyāsa] ms; *jogarāmabhāsa* NGMCP; *anekarāmasya kulakarabhe* Petech 6 śubhaḥ] ms; *śabhaḥ* NGMCP

3.4.34 *NGMPP B 18-5 (NAK 1/408) Kirātārjunīya

Palm leaf, 30 × 4.5 cm, 85 folios, 5 lines, Maithili, complete. Described in NGMCP.

Colophon elements: *āśīrvāda*, date (LS 275, c. 1394 CE), scribe (Dhanapati), place (Ālagrāma), *namaskāra*, scribal stanza.

[85°3] śubham astu || śrīyām adhivāsam aṅstu tuṃm(!) iti || * || la saṃ 275 vaiśākha vadi saptamyām budhe śrīdhanapatinā deṣu ālagrāme li[83°4]khitam adaḥ(!) pustakam iti || namo bhavate vāsudevāya || [namo] bhavānīpataye || nāsau na kāmyo na cared asamyag rughūnnamābhinnabarhinokaḥ || vācyāḥ padyam ||

3.4.35 *NGMPP A 18-17 (NAK 1/1694) Nāgara(ka)sarvasva

Palm leaf, 30 × 4.5 cm, 1 string hole, 13 folios, 4–5 lines, Nepālākṣarā, complete. Described in Shastri (1905, 109–110), NGMCP.

Colophon elements: scribal stanza, date (NS 514, c. 1394 CE?), commissioner (Jayatabhāro), concluding formula, scribe (Nirbbuddhidatarāma? This part of the colophon is a palimpsest), *āśīrvāda*.

sequence of only two or three elements. Only six elements occur in minimal colophons in the manuscripts examined: date, *āśīrvāda*, king, concluding formula, scribe, and scribal stanza. More complex colophons might contain even up to ten different elements.

Table 7: Minimal colophon

Type of colophon	Manuscripts
Two elements	
Date, concluding formula	§ 3.2.4 (NGMPP A 1162-15 <i>Upayogakrama</i>)
Date, <i>āśīrvāda</i>	§ 3.3.11 (NGMPP A 53-16 <i>Uṇādivṛttī</i>)
<i>āśīrvāda</i> , date	§ 3.3.14 (NGMPP B 29-22 <i>Sārasaṅgraha</i>)
Three elements	
Date, scribe, <i>āśīrvāda</i>	§ 3.4.6 (NGMPP C 6-22(2) <i>Sundarasena</i>) § 3.3.22 (NGMPP C 6-22(3) <i>Udāttarāghavanāṭaka</i>)
<i>āśīrvāda</i> , date, <i>āśīrvāda</i>	§ 3.4.2 (NGMPP B 4-6 <i>Kaliyugasaṃghātaka</i>)
Date, king, scribe	§ 3.1.5 (ASB 10723 <i>Vināyakastavarāja</i>)
Date, king, concluding formula	§ 3.4.1 (NAK 1/1624.4 <i>Yuddhajayārṇava</i>)
Date, scribe, scribal stanza	§ 3.2.13 (NGMPP A 1156-12(1) <i>Upākarmasnānasandhyātaraṇavidhī</i>)

Colophons of Buddhist manuscripts written as devotional gifts have a particularly rich and consistent structure. In this respect, it is noteworthy that two manuscripts of the same work, the *Mahāmeghamahāyānasūtra* (§ 3.3.16 and 3.3.17), were apparently written by the same scribe, a certain Tumaśrī, who also wrote a manuscript of the *Pañcarakṣā* (§ 3.3.15). Apparently, all three manuscripts were written in the same year (1374 CE), however the ductus of the *Mahāmeghamahāyānasūtra* manuscript described in § 3.3.17 is strikingly different to that found in the other two manuscripts. In explaining this discrepancy, two hypotheses may be forwarded: the *Mahāmeghamahāyānasūtra* with the different ductus was copied by another scribe, who included the colophon of the antigraph in his copy. Alternatively, this manuscript was indeed written by Tumaśrī, but with a different ductus. In other words, why do we always have to assume a scribe wrote with just one writing style? After all, both the paleographical as well as the codicological aspects of this manuscript could be assigned to the fourteenth century and if we had not had the other *Mahāmeghamahāyānasūtra* manuscript to compare it with, it may just as well be

assumed that its colophon had been written by Tumaśrī. The phenomena of digraphy and polygraphy in South Asian manuscripts have not yet been studied, at least to my knowledge, while the phenomenon of copying colophons alongside the text is well attested.⁵⁷ Systematic studies of colophons help in tracing manuscripts written by specific scribes and might enable further paleographical studies of digraphy or polygraphy in South Asian manuscripts.

A major difference between authorial and scribal colophons is language correctness. In the case of authorial colophons, the language used is invariably correct Sanskrit, while in scribal colophons the language oscillates between extremely different degrees of correct usage. In the second *Mahāmegha-mahāyānasūtra* manuscript mentioned above (§ 3.3.17), for instance, the Sanskrit is incorrect compared to the other manuscript, a clue that might make us lean in favour of the hypothesis that a different scribe not only copied the whole work, but also Tumaśrī's colophon. Needless to say, it is possible to gauge the correctness of the language used in colophons only if the transcriptions do not contain silent emendations, but previous scholars almost always silently corrected and normalised the language of colophons, as becomes clear from the apparatuses of the diplomatic transcriptions provided in Section 3. Interestingly, there are virtually no occurrences of dual colophons in Sanskrit and Newari, as is often the case in manuscripts written in later centuries. More striking in this respect is their absence even in the case of colophons in manuscripts of Sanskrit/Newari bilingual works such as Māṇikya's Newari commentaries on the *Nāradaśaṃhitā* and the *Amarakośa* (§ 3.4.3 and 3.4.16).⁵⁸ This observation tallies with the fact that these manuscripts transmit the first attested works of Newari literature, which were composed in the first place for a limited readership well versed in Sanskrit.

⁵⁷ On this topic in Western manuscript studies, see Ceccherini 2010; De Robertis 2013; and Azzetta and Ceccherini 2015.

⁵⁸ The authorial colophon of the latter manuscript is edited and translated in Formigatti 2022.

Abbreviations

Eras

LS	Lakṣmaṇa Saṃvat
NS	Nepāla Saṃvat
ŚS	Śāka Saṃvat

Institutions and online catalogues

ASC	Asiatic Society, Calcutta
CUDL	Cambridge University Digital Library
CUL	Cambridge University Library
NGMCP	Nepalese-German Manuscripts Cataloguing Project

Printed catalogues and other publications

BSP	<i>Rāshṭriya-Pustakālaya. Nepālarājakīya-Vīrapustakālayasthahastalikhita-pustakānām Brhatsūcīpatram</i> , Kathmandu: Vīrapustakālaya, 1960–.
VOHD	<i>Deutsche Morgenländische Gesellschaft. Verzeichnis der Orientalischen Handschriften in Deutschland</i> , 1961–.

Dictionaries

Apte	Vaman Shivaram Apte, <i>The Practical Sanskrit-English Dictionary</i> , Pune: Arya Vijaya Press, 1965.
MW1	Monier Monier-Williams, <i>A Sanskrit-English Dictionary</i> , Oxford: Clarendon Press, 1872.
MW2	Monier Monier-Williams, Ernst Leumann and Carl Cappeller, <i>A Sanskrit-English Dictionary</i> , Oxford: Clarendon Press, 1899.
PW	Otto von Böhtlingk and Rudolf von Roth, <i>Sanskrit-Wörterbuch</i> , St Petersburg: Buchdruckerei der Kaiserlichen Akademie der Wissenschaften, 1855.
pw	Otto von Böhtlingk, <i>Sanskrit-Wörterbuch in kürzerer Fassung</i> , St Petersburg: Buchdruckerei der Kaiserlichen Akademie der Wissenschaften, 1879.
Wilson	H. H. Wilson, <i>A Dictionary in Sanskrit and English</i> , 2nd edn, Calcutta: Education Press, 1832.

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