

Besides the Br̥haj-Játaka, the Br̥had-Yátrá and the Br̥had-Viváhapāṭala, there is, in an abridged form, a Laghu or Svalpa-Játaka, a Svalpa-Yátrá and a Svalpa-Viváhapāṭala. The works written before the Br̥hat-Saṁhitá (see Br̥h. Saṁh. Ch. I. vs. 10) are the larger ones, as may be inferred from the word *vistaratah* "copiously," and Utpala says the same, whether he inferred it, as we ourselves can do, or knew it otherwise.

The Br̥haj-Játaka is among all the productions of our author the most generally known and studied in India. There exist three editions of it, I understand; I have seen two, one printed at Benares, the other at Bombay, and both accompanied with the excellent commentary of Utpala. Another commentary on the Br̥h. Ját., more succinct than Utpala's, is known to me only from MSS. It is the work of a certain Mahídharma; the text belonging to it is very good.* The abridged book on nativity, the Laghu or Svalpa-Játaka, also possesses a commentary by Utpala, and is, although not so common as its larger namesake, not rarely met with. It was translated by Albírúní into Arabic. I am not aware that there exists an edition, with the exception of the two first chapters, which have been edited and accompanied with a translation by Weber.†

The Yátrá or Yátrika existed also in a double form, as we know from Utpala. I possess a MS. of it, with Utpala's commentary, but it seems to be incomplete, as it contains only seven chapters, out of double that number. Curiously enough all the MSS. I have seen end after the 7th chapter, and there is no trace of a break. It is uncertain whether it be the Svalpa or the Br̥had-Yátrá, as no indication of it is to be found; the title of the work is Yoga-Yátrá. About the Viváha-pāṭala I can give no information at all.

* Albírúní (see *Mém. sur l' Inde*, p. 336) knows a commentary by Balabhadra; that work never came to my notice.

† *Indische Studien*, vol. II. 277 sqq.