

4. WĀQI'ĀT-I-BĀBARĪ.

*Pitfold, Shottermill,
Haslemere R.S.O.*

December 12, 1899.

DEAR SIR,—Will you allow me to appeal through your pages for information as to the existence of Turki MSS. of the *Wāqi'āt-i-bābarī* other than the three of which I have knowledge, *i.e.* (1) the British Museum fragmentary MS.; (2) the fine copy of the India Office; (3) Ilminsky's source at Kāsan.

Any information would be gratefully received.—Yours faithfully,

ANNETTE S. BEVERIDGE.

5. THE REMOVAL OF LARGE IMAGES FROM SHRINE TO SHRINE.

Camp, Gorakhpur.

December 6, 1899.

SIR,—In my paper entitled "*Śrāvastī*" I have argued that the inscribed statue of the Bodhisatva at Sāhet-Māhet was probably moved about fifty miles from its original site, and in a postscript I have given an example of such a removal.

When reading the late Mr. Growse's excellent "*Mathurá, a District Memoir,*" I have come across two passages which prove that similar removals of images from shrine to shrine are common. These passages are as follows:—

"When the temple was built by Mani Rám, he enshrined in it a figure of Chandra Prabhu, the second of the Tirthankaras; but a few years ago Seth Raghunáth Dás brought, from a ruined temple at Gwáliar, a large marble statue of Ajit Náth, which now occupies the place of honour."¹ (p. 13, 3rd ed.)

¹ The italics are mine.

“This is the most highly venerated of all the statues of Krishna. There are seven others of great repute, which also deserve mention here, as a large proportion of them came from the neighbourhood of Mathurá, viz.: Nava-níta, which is also at Náth-dwára; Mathura-náth at Kota; Dwáráká-náth at Kankarauli, brought from Kanauj; Bál Kishan at Surat, from Mahában; Bitthal-náth or Pándurang at Kota, from Banáras; Madan Mohan from Brindában; and Gokul-náth and Gokul chandramá, both from Gokul. These two last were at Jaypur till a few years ago, when, in consequence of the Mahárája’s dislike to all the votaries of Vishnu, they were removed to Kámban in Bharat-pur territory. In all probability, before long they will be brought back to their original homes.” (p. 130.)

The facts stated in these extracts should dispose finally of the argument in favour of the identity of Sāhet-Māhet with Śrāvastī, which rests on the discovery of the inscribed statue of the Bodhisatva.

VINCENT A. SMITH.