

Buddhistic, but chapters and paragraphs, nay whole parvas, continued to be added till very lately. An attempt was made during the ascendancy of the brāhmaṇas after their bitter experience of Maurya heterodoxy to give it a brahmanic colouring and to stop the further growth of its bulk, but the attempt did not succeed, the growth continued till long after.

Both Rājendralāla Mitra and Theodore Aufrecht speak of Uttaragītā Catal. 3,367 and 3,368 as a part of the Mahā-bhārata, Bhīṣma parvas.

But the commentator, Gaudapāda, says that after the great battle Arjuna forgot Kṛṣṇa's teachings at the battle and asked him to repeat it. That is Anugītā in the Anugītā parva of Book XIV, and not Uttaragītā. In the colophons, however, in the two MSS. the Uttara is said to be a part of the same book, though the texts are quite different. The two MSS. again differ in the number of chapters — one says it has two, the other three chapters.

Naciketopākhyāna so famous in the Kaṭha Upaniṣad, called in this Catalogue Nāśaketo-
Nāśaketopākhyāna. pākhyāna (3369) is found in the Itihāsa-samuccaya, but not in the current copies of the MB., so it seems that it was once in the MB. somewhere.

Satya-nārāyaṇa-vrata-kathā (3370) is another short piece found in the Itihāsa-samuccaya, but not in the Mahā-bhārata. It is a very modern work. The worship of Satya-nārāyaṇa has a Muhammadan origin. It was originally and even now in many places, called Satya-pirer Pūjā. The entire mode of worship is Muhammadan. The Revā-khaṇḍa of the Skanda-purāṇa, a very modern work, gives directions for the worship and here is an attempt to foist it on the MB.