

Wāqi'āt-i-bābarī

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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 Turkī MSS. of the *Wāqī'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 Guáliar, a large marble statue of Ajít Náth, which now occupies the place of honour.*”¹ (p. 13, 3rd ed.)

¹ The italics are mine.