

Rājasthāni spoken there. This theory well accounts for the existence of the *quasi*-Rājasthāni in these hills, with its Khūṣa subs ratum.

"Regarding the Nāgar Brāhmins of Gujarāt, have you seen Nagēndranātha Vasu's paper on "the Origin of the Nāgaras and the Nāgarī Alphabet" in *Jour. Beng. As. Soc.*, Vol. LXV, Part I, for 1896, p. 114 ff? If you have not seen it, I think you would find it interesting. Though the subject is rather out of my line, I think there is a good deal in his contention as to the origin of the name "Nāgarī." As you know,

the Nāgar Brāhmins, although Gujarātī, do not employ the Gujarātī alphabet.

"I must apologize for this long letter. I should not have written it were I not intensely interested in the subject-matter of your paper, and desired to explain to you exactly what my present opinions are regarding the Rājapūts of the Sub-Himālaya."

RATHFAENHAM,  
CAMBRIDGE,  
SURVEY. }

G. A. GRIERSON.

### NOTES AND QUERIES.

#### A VERSION OF THE LEGEND OF THE CLEVER BUILDER.

At Aurangābād there is a well, known as the Sonebauri or Golden Well, and the story goes that Bibi Mugbira, said to be a daughter of the Emperor, Shāh Alam, died in that city. A tomb was to be raised to her memory and four masons of the highest class offered to construct it, but before commencing their work they went to bathe in the famous well, when there appeared to them some of the water nymphs inhabiting it. Two of them succumbed to the charms of the nymphs and disappeared under the water, but the remaining two built the beautiful mausoleum to the princess, which is still standing, and were richly rewarded.

They desired to go elsewhere and earn further rewards, and were only permitted to do so on condition that they lost their right hands, so that they might never again construct so fine a building. This did not deter them from repairing to Hyderabad with the loss of a hand each. There they built the great Chchār Minār, on completing which they each lost the other hand. Eventually they died "in peace."

M. N. CHETTANAH,

NIZAM COLLEGE,  
HYDERABAD (DECCAN). }

Hyderabad, Deccan.

#### A NOTE ON YATIRĀJA-VAIBHAVAM.

(See *Ind. Ant.* 1909, May, p. 129 ff.)

SIR—Apart from typographical errors, I consider it a duty to point out the following for the information of your readers.—

(1) According to the traditions of the Tēngalai or the Southern School of the Śri-Vaiṣṇavas, no work called *Yatirāja-vaibhavam* is attributed to Āndhra pūrṇa or Vaḍuganambi. A Sanskrit hymnal Śri-Rāmānuj-āṣṭottara-śata-nāmāni alone is attributed to him, containing the colophon:—

"Yad Āndhra-pūrṇena mahātman-edam stotraṁ kṛitam sarva-jaṅ-āvalāya, Tāj-jīvaḥhūtam

bhuvī Vaiṣṇavānām babhūva Rāmānuja-māna-sānām."

(2) "Nothing is really known about Āndhra-pūrṇa" is what I read in para. 2, Introduction, p. 129. But as a matter of fact, a good deal is known about him, (and a part of it is already available in English in my "Life of Rāmānuja and his masters and disciples"). There is a separate book itself called the *Āndhra-pūrṇāchārya-charitram*(a)"

(3) Page 129, para. 1. Instead of *Tiruvaran gattandādi*, it ought to be *Rāmānuja-nūtr andādi*.

(4) Page 130, footnote 3. I would from "Yāga=worship of God in one form," omit "in one form."

(5) Page 133, verse 2d, instead of "Gaṅgā-taṭād-Yāmuna-mantra-vaśyo," it ought to be read:—"Gaṅgā-taṭād-Yādava-mantra-vaśyo." It is most unfortunate that Yāmuna and Yādava have been mixed up.

(6) Page 133, Footnote. 'Chāndokya' should be 'Chhāndogya'

Page 134. 'Tiu-Kachchinambi' should be 'Tiruk-kachchinambi.'

Page 134. 'Madurāntakam' should be 'Madhurāntakam.'

Page 137. 'Madurakavi' should be 'Madhura-kavi'.

Page 137. 'Saṭāri' should be 'Śaṭhāri.'

(7) Page 138. 'Śuranāgatha-gadya' should be 'Saranāgati-gadya' And the third *Gadya* of Rāmānuja is never known as *Śri-gadya* as is written in the footnote, but is known as the *Vaiṣṇava-gadya*.

(8) In all our reliable traditions, the son of the ruler of Kāñchi was not possessed by the evil spirit, but the daughter. The verse should be corrected accordingly after collation with an other good copy. This alone raises a doubt as to Āndhra-Pūrṇa being the author of *Yatirāja-Vaibhava*.

A. GOVINDACHARYA, C.E., M.R.A.S.  
MYSORE (VEDA GRIHAM) }  
5th July 1910. }