

CHAPTER XIV.

INSCRIPTIONS.

The inscriptions in the Bauddha rock-temples early attracted the attention of Mr. J. Prinsep, and he made tentative versions of such as he was able to obtain copies of Dr. J. Bird, of Bombay, was commissioned by Sir C. Malcolm to visit and describe the various groups, and thus had ample opportunities of copying them, while Mr. Orlebar, Dr. J. Wilson, and others also helped him in this work, and a large number of inscriptions were lithographed in his "Historical Researches" (pl. xxxvi. to liii.) But Bird's ignorance of the language and his wild theories about the esoteric doctrines of the Buddhists rendered his work valueless. Lieutenant Brett's copies of many of the inscriptions were submitted to Dr. Stevenson, and a considerable advance was made by him in their translation.¹ The Messrs. West, during many years in Western India, collected very careful eye-copies of all the cave inscriptions then known, of which those from Kaṇheri and Nāsik² were published. The latter of these were made the basis of Professor Rāmkrīṣṇa G. Bhandarkar's careful and scholarly Sanskrit and English annotated translations of the Nāsik inscriptions.³ Between 1862 and his death in 1874 Dr. Bhau Dāji collected a new many inscriptions, and translated a few of them, especially those of Ajaṇṭā.⁴ The first systematic attempt to collect and render the bulk of them into English was made by Paṇḍit Bhagwānlāl Indrāji and myself in 1879-80,⁵ and the following readings and versions are mainly reproduced from that collection, but revised, with those from the Nāsik cave temples and others added, by the kind assistance of Dr. G. Buhler, C.I.E.

1. BHAJA inscriptions.

1. The oldest inscription at Bhājā is in the vihāra, No. XVII. (pl. xlv, 1). It reads-

Nādasavasa Nāyasa Bhogavataśa gābho dānaṁ [||]

"By Nādasava a Nāya of Bhogavati (?), the gift of a cell."

The letters of this inscription are of so early a form that we can hardly err in referring them to a period considerably anterior to the Christian era. On the sixth, seventh, eighth and ninth dāgobas, if not on others also, there have been short inscriptions.

2. That on the sixth begins, like several inscriptions at Junnar and elsewhere, with the sign svastika, and reads-

Theraṇaṁ bhayanta-Saṁghadinānaṁ [||]

"Of the Thera (or Sthavira), the reverend Saṁghadina."

3. The next has also a single line, introduced by a rude figure of the trisūla, and, though much weatherworn, appears to read-

Therānāṁ bhayaṁta-Aṁpikiṇakānaṁ thūpo [||]

"The stūpa of the Sthavira the reverend Aṁpikiṇaka (or Ahikiṇaka)."

4. On the eighth, also much weathervorn, we seem to have-

Therānaṁ bhayaṁta Dhamagirināṁ thūpa [||]

The stūpa of the Sthavira the reverend⁶ Dhamagiri.

These three inscriptions are on the bases of the dāgobas, the fourth is on the dome of the ninth one, and is still more obliterated, but, like the rest, it records its being the thūbho of some one.

5. On the capital of one of the three in the back row, under the rock, an inscription has been commenced, but only the words

Therānaṃ bhayaṃta

have been carved, filling the front of one of the thin members of the abacus, the name of the Thero, which should have been in the next member below, has not been added.

6. In Cave VI, over the door of one of the cells in the back, is a short inscription, not very clearly made out, but apparently reading-

Bādhayā hālikajayāyā dānaṃ [||]

The gift of Bādhā the ploughman's wife.

7. One more inscription, but in much later characters, stands over two rock-cisterns between Caves XIV and XVII., and reads-

Mahārathisa Kosikīputasa
Viṇhudatasa deyadhama poḍḍi [||]

The meritorious gift (or benefaction) of a cistern by Viṇhudata the Mahārathi, son of the Kosikī (or Kauśika mother).

1 Jour. Bom. Br. R. As. Soc, vol. v, pp. 1 ff., 35 ff., and 151 ff. [back](#)

2 J. B. B. R. A. S., vol. vi, pp. 1 ff., and vol vii, pp. 37 ff. [back](#)

3 J. B. B. R. A. S., vol. vii, pp. 53 ff. [back](#)

4 Trans. Orient. Cong., 1874, pp. 306 ff. [back](#)

5 Inscriptions from the Cave Temples of Western India (Bombay, 1881). [back](#)

6 Here the usual title of respect, bhadaṃta, spelt bhayaṃta in the preceding and following, is presented under the form of bhayaṃta. The final syllable of the line may have been -po. [back](#)

II. KONDANE inscription.

The only inscription at Kondāṇe is the short one on the right side of the front of the Chaitya beside the sculptured head (pl. xlv).¹ It is in the Maurya style of letters, and reads-

Kaṇḥasa amtevāsina Bala(lu?)kena kataṁ [||] ²

Made by Balaka, the pupil of Kaṇha (or Kṛṣṇa).

III. PITALKHORA inscriptions.

1. On one of the pillars in the Chaitya is the following short inscription, in pure Maurya, characters, in three lines (pl. xlv, No. 1)-

Paṭiṭhāṇā Mitadēvasa
Gādhikasakulasa
[ṭhab]o dāna[m]

A pillar, the gift of Mitradeva of the Gādhi family, from Pratiṣṭhāna (Paṭiṭhān).

2. The other reads-

Paṭiṭhānā Saṅghakasa putāna ṭhabo dānaṁ [||]

A pillar, the gift of the sons of Saṅghaka, from Paṭiṭhāna.³

84

The Paṭiṭhāṇa (Sans. Pratiṣṭhāna) of these inscriptions is doubtless Paithān on the Godāvarī, about sixty-five miles to the southwards. Had the facade been left, we might possibly have there discovered the king's name. In the adjoining vihāra the first and second inscriptions read only-

(3) trasa Magilasa dānaṁ [||]

(4) . . . Rājave sa . . .

3. A third, however, reads-

Rājavejasa Vachhīputasa Magilasa dā[naṁ]

Gift of the royal physician Magila (or Mṛgila), the son of the Vāchhī (or mother of the Vatsa family).

A fourth and fifth read respectively-

(6) Rājavejasa Vachhīputasa [Ma]gilasa dahutu Datāya dāna[m] [||]

And, (7) Rājavejasa Vachhī[putasa Ma]gilasa putasa Datakasa dāna[m] [||]

Gift of Dattā, daughter of the royal physician Magila, the son of the Vāchhī (or Vātsī mother); and Gift of Dattaka, son of the royal physician Magila, the son of the Vātsī (mother).⁴

IV. Kuda inscriptions (plates XLV, XLVI).

No. 1 (pl. xlv). At the left side of the door of the cave a large piece of the wall is broken away, carrying with it two or three letters and parts of others. It reads-

Mahābhōjīya Saḍageriya Vijayāya putasa Mahābhōjasa Maṁdavasa Khaṁdapālitasa lekhakasa
Sulasadataputasa Utaradatāputasa cha Sivabhūṭisa saha bhayāya Naṁdāya deyadhāmaṁ [leṇaṁ
||]

This cave is the meritorious gift of Sivabhūti, the son of Sulasadata and Utaradatā, and writer to Mahābhoja Mandava Khandapālita, son of the Mahābhojī Saḍagerī Vijayā - together with his (Sivabhūti's) wife Namdā.⁵

No. 2. From what remains of this inscription, the first line ending in -bhūtisa suggests that it may have been the work of the same Sivabhūti as is mentioned in Cave 1.; the other line ends in leṇaṁ, "a dwelling or cave."

No. 3. The inscription in Cave V is cut on a rough surface, and so weatherworn as to be undecipherable. In the second line seem to be the words

poḍhio be 2 deyadhamāṁ.

- the meritorious gift of two (2) cisterns.

Inscription No. 4 reads-

Sidham Therā(ṇam Bhadamta) S[iva]da-
taṇa a(tevāsino) pava(ḍa)ta-
sa go ā (ḍa)ma leṇaṁ
sātimita
yā ya

All we can learn from this is that one of the donors was an ascetic and disciple of the Thera Sivadata; the other was Sātimitā, a female.

85

The surface on which is inscription No. 5⁶ in Cave V is decaying, but only two or three letters are much injured. It reads-

Siddham Therāṇaṁ bhadata Pā[Sā]timitāna Bhadaṁta
Āgimita[tā](na) cha bhāgiṇeyiya pāvayitikāya Nāganikāya duhutaya
pāvayitikāya Padumaṁnikāya deyadhamāṁ
leṇaṁ poḍhī cha saha atevāsiniya Bodhiya
saha cha ativāsiniya Asālhamitāya [||]

Hail! A cave and cistern, the meritorious gift of the female ascetic (or nun) Padumanikā, daughter of Nāganikā, the ascetic, the sister's daughter of the Thera Bhadanta Sātimita and Bhadanta Āgimita, and of her female disciples Bodhī and Asālhamitā.

Inscription No. 6⁷ reads-

Mahābhojīya Sāḍagerīya Vijayāya
Mahābhojasa Maṁdavasa Khaṁdapālīta upajīvināṁ
Sulasadatasā Utaradatāya cha putānaṁ bhātūnaṁ lekhakā
Sivabhūtimhā kaneṭhasa Sivamasa deyadhamāṁ lenaṁ
saha bhayāya Vijayāya putānaṁ cha sa Sulasadatasā Sivapālīta
Sivadatasā Sapilasa cha selarupakamaṁ duhutūnaṁ
sa Sapāya Sivapālītāya Sivadatāya Sulasadatāya cha thaṁbhā

The meritorious gift of a Leṇa by Sivama, the youngest, after the writer Sivabhūti, among the brothers, sons of Sulasadata and Utaradatā, and servants of the Mahābhoja Maṁdava Khaṁdapālita, the son of Mahābhojī Sāḍagerī Vijayā; and the rock sculpture (or statues-selarūpakamaṁ) by his (Sivama's) wife Vijayā, and sons Sulasadata, Sivapālita, Sivadata, and Sapila; and the pillars by his daughters (-in-law) Sapā, Sivapālītā, Sivadatā, and Sulasadatā.

Inscription No. 7⁸ is in four lines and four letters, faintly cut, but legible. This and the next three are in Sanskrit and of much later date than the others-

Deyadharmoyam Śākyopāsika[kā] Vyāghra[ghri]kāyā yad atra
puṇya[m] tadbhavatu mātāpitṛpūrvvaṅgamaṁ kṛitvā sarvvasatvānā[m]
anuttari[ra]jñānāvāpa[pta]ya[ye ||]

- This is the meritorious gift of the female Śākya worshipper (upāsikā) Vyāghrakā⁹: may the benefit of it be for the attainment of supreme knowledge, first by her father and mother, and next (after them) by the whole sentient world.

No. 8-

Deyadharmoyam Śākyabhikṣusa ...
sya yad atra puṇyam tad bhavatu mātā[pitṛpūrvva]ṅgamaṁ
kri[kṛi]tvā sarvvasatvānā[m anuttarajñānāvāptaye]

This is the meritorious gift of the Śākya mendicant may the merit of it be for the attainment of supreme knowledge, first by his father and mother, and then by the whole sentient world.

86

No. 9-

Deyadharmoyam Śākyabhikṣu[kṣo]rbuddhasiṅha[simha]sya
mātāpitṛpurvvaṅgamaṁ kṛitvā bhaṭāka[rka]chaṁ[cha]ya
datra puṇyam tad bhavatu sarvvasatvānām anuttarajñānāvāptaye [||]

-This meritorious gift of the Śākya mendicant Buddhasiṅha - may its merit be for the attainment of supreme knowledge by his father, mother, and Bhaṭārka, and then by the whole sentient world.

No. 10, also in Sanskrit, reads-

(1) Deyadharmoyam-Śākyabhikṣoḥ Saṅghadevasya atra cha
Chenḍinakhetra[m] badhvā dīpamūlya Buddhasya dattam [||]
(2) yo lopaye[t]
pa[m]chamahāpātakaba[sam]yukto
bhave[t]||

-This (image) is the meritorious gift of the Śākya-bhikṣu Saṅghadeva, and the Chenḍina field is given for the expense of lights to Buddha. Whoever cuts off (this) is guilty of the five great sins.¹⁰

No. 11¹¹-

Māmakavejiyasa vejasa Isirakhitupāsakasa
putasa vejasa Somadevasa deyadharmam leṇam
putasa cha sa Nāgasa Isirakhitasa Sivaghosasa cha
duhutuya cha Isipālītāya Pusāya Dhammāya Sapāya cha [||]

The meritorious gift of a cave by the physician Somadeva, the son of the Māmakavejiya¹² physician and worshipper, Isirakhita (Riṣirakṣita), and his (Somadeva's) sons Nāga, Isirakhita, and Sivaghosa, and daughters Isipālītā, Pusā, Dhammā, and Sapā.¹³

No. 12-

Maindavānam parusa[si?]vamasā pa[pu]tasa Kumārasa
Madavasa deyadhama [||]

The meritorious gift of the Maṇḍava Kumāra, son of Sivama, the chief of the Mandavas(?).

No. 13¹⁴-

Ayitilu upāsakasa Bāṁmhanasa bhayāya Bhayilāya Bāṁmaniya chetiyagharo deyadhāṁmaṁ [||]

The benefaction of a Chētiyaghara by Bhayilā, a Brāhmaṇī, wife of Ayitilu, a Brahman lay worshipper.

No. 14.¹⁵ Some two or three of the letters are doubtful, but it may be read-

Mālākārasa Vadhukasa putasa ma(ā)lākārasa Sivapiri(ṣpāli)tasa deyadhāṁma leṇaṁ [||]

The benefaction of a cave by Sivapirita (ṣ Śivapālita), a gardener, son of the gardener Vadhuka.

No. 15 is so damaged that it yields only the words Mahābhoja bā[likāya] in the first line, and Maṁdaviya I - in the second.

87

No. 16 has at the commencement a rough conventional representation of a lion. It is mutilated, but may be read-

Rājamachasa Hālasa [duhu]tāya Goyāṁmāyā [leṇaṁ]

The [cave] of Goyammā (Gautamā), the daughter of Hāla the royal minister.

No.17 ¹⁶ -

Mahābhoyasa Sāḍakarasa Sudāṁsaṇasa duhutuya Vijayanikāya deyadhāṁmaṁ lena [||]

The meritorious gift of a cave by Vijayanikā¹⁷, daughter of the Mahābhoya Sāḍakara Sudāṁsaṇa.

No. 18¹⁸ -

Karahākaḍakasa lohavāṇiyiyasa mahikasa deyadhāṁmaṁ leṇaṁ [||]

The meritorious gift of a cave by Mahika of Karahākaḍa,¹⁹ an ironmonger.

No. 19, partly illegible-

Gahapatino Vasulasa
sethino sanā[napoḍhi]

Of the householder Vasula, a merchant - a bathing (tank).

Another short inscription in two lines and a few letters, in an exposed recess, is so weatherworn that it has not been read.

No. 20²⁰ (pl. xlvi) -

Mahābhoje Maṁdave Kochhipute Velidate Ahilasa putasa Adhagachhakasa Rāmadatasa deyadhama chetiyagharo uyarako cha bhayāva Velīdatāva deyadhāṁmaṁ uyarako [||]

The meritorious gift of a Chētiyaghara and cell by Rāmadata the Adhagachhaka,²¹ the son of Ahila,²² when Velidata, son of the Kochhī (or Kautsī mother), was Mahābhoja Mandava; and by his wife, Velīdatā, the meritorious gift of a cell.

No. 21. Only the last line is now distinct, and some parts of letters in the preceding.

sa . sā [n]hu . . .
savaṁ cha āṁtivāsiniya Bodhiya [||]

The name Venhuyā (Viṣṇukā) was probably²³ in the first line. The second reads - and all, of

the female disciple Bodhī.

No. 22²⁴ -

Sidham therāṇa bhayata
Vijayāṇa ātivāsiṇiya
pavāitīkaya sapilāya
deyadhammaṃ leṇaṃ saha
sālohitāhi Veṇhuyāhi sa[ha] cha
ātivāsiṇiya Bodhiya [||]

Hail! The meritorious gift of a dwelling-cave by the nun Sapilā, the female disciple of the Thera the reverend Vijaya, with her venerable kinswoman Veṇhuyā, and her disciple Bodhī.

88

No. 23²⁵. This is weatherworn and broken.

Mālākārasa Mugudā[sasa] deyadhamma poḍhi [||]

The meritorious gift of a cistern by the gardener Mugudā[sas].

No. 24. The early portion of this is much obliterated.

Koṭa svāmiputasa gaha[pu]tiṇo sathavāhasa Nāgasa leṇaṃ deyadhamma [||]

The meritorious gift of a cave by Nāga, the householder and trader son of svāmi . . .

No. 25 -

Seṭhiṇo Vasulaṇaka-
sa deyadhammaṃ leṇa [||]

The meritorious gift of a cave by the merchant Vasulaṇaka.

No. 26 records the gift of a cistern by the same individual.

Sethiṇo Vasulaṇakasa
deyadhamma poḍhi [||]

No. 27 -

Sathavāhasa Vehamitasa bitiyikaya Sivadatāya Pusaṇakamātuya deyadhammaṃ leṇaṃ [||]

The meritorious gift of a cave by Sivadatā, the mother of Pusaṇaka, and wife of the trader Vehamita (or Vedamitra).

No. 28 is much weatherworn and indistinct.

Saṭhavāhasa Acha[la]
dāsasa
Asālamitasa [le]ṇa[m] deyadhamma saha
[ta]sa patho (?) deya (?)

The meritorious gift of a cave from Asālamita, son of the trader Achaladāsa, and a path (?).

2 There are apparently two anusvāras in the inscription, which are here disregarded; we might read it *Kaṁṇhasa aṁtevēsīnā Baṁḷukena kataṁ*, but as the anusvāras after the fourth and last akṣaras are after and not above the letters, it is probable that the additional two which are above are only holes in the stone. [back](#)

3 These two inscriptions were translated by Dr. G. Bühler, C.I.E.; - Cave-Temple Inscriptions, p.39. [back](#)

4 The vihāra inscriptions were translated by Pandit Bhagwānlāl Indrāji; see Cave-Temple Inscriptions, p. 40. [back](#)

5 See Cave-Temple Inscriptions, p. 4; and Prof. H. Jacobi, Ind. Ant., vol. vii, p. 253; Stevenson`s No. 5, Jour. Bom. B.R.A. Soc., vol. v, p. 171. [back](#)

6 Ind. Ant., vol. vii, p. 254; Cave-Temple Inscriptions, No. 5, p. 6; Stevenson`s No. 8, J.B.B.R.A.S., vol. v, p. 173. [back](#)

7 Ind. Ant., vol vii, pp. 254, 255; Cave-Temple Inscriptions, No. 9, p. 9 ; Stevenson`s No. 9, J.B.B.R.A.S., vol. v, pp. 173, 174. [back](#)

8 Cave-Temple Inscriptions, No. 7, p. 8. [back](#)

9 Tigris; Śākyopāsaka is properly a devout Buddhist laic. [back](#)

10 Here we get the style of the copper-plate grants of the same age. [back](#)

11 Cave-Temple Inscriptions, No. 13, p. 12; Ind. Ant., vol. vii, p. 255; Stevenson`s No.6, u.s., p. 172. [back](#)

12 This word is left untranslated; the Pandit suggests that it may mean a member of some family or class of physicians. [back](#)

13 In Sanskrit these names are *Ṛṣipālītā*, *Puṣyā*, *Dharmā*, and *Sarpā*. [back](#)

14 Cave-Temple Inscriptions, No.15, p. 14; Stevenson`s No. 1, u.s, p. 170. [back](#)

15 Cave-Temple Inscriptions, No.16, p. 14; Stevenson`s No. 2, u.s., p. 170. [back](#)

16 Cave-Temple Inscriptions, No. 19, p. 15; Stevenson`s No. 3, u.s., p. 170. [back](#)

17 Apparently the same as *Vijayā* in Nos. 1 and 5. [back](#)

18 Cave-Temple Inscriptions, No. 20; Stevenson`s No. 4, u. s., p. 171. [back](#)

19 *Karahākaḍa* or *Karahākaṭa* is *Karāḍh* in the *Sātārā* district. Lat. 17o 15' N., long. 74o12' E. [back](#)

20 See Ind. Ant., vol. vii, p. 256. [back](#)

21 *Adhagachhaka*, Sans. *Ardhagachhaka*, is the name of a religious sect or division. [back](#)

22 "Ahila" is perhaps a diminutive from the Sanskrit *ahi*, "snake," and equivalent to "Sapila" (*Sarpila*) in No. 6. [back](#)

23 See next inscription. [back](#)

24 Cave-Temple Inscriptions, No. 25, p. 18; Jacobi, Ind. Ant., vol. vii, p. 256. [back](#)

25 Cave-Temple Inscriptions, No. 26, p. 18; Ind. Ant., vol. vii, pp. 256, 257. [back](#)

No. 1, at Mahād -

- [1.] Sidham̄ Kumārasa Kāṇabhoāsa Vheṇupālitasa
[2.] [e]sa leṇa chetiēghara ovarakā cha aṭha 8 vi[ti]kamaṁ niyu-
[3.] taṁ le[ṇa]sa cha ubhato pasesu poḍhiyo be 2 leṇasa
[4.] alugaṇake patho cha dato etasa cha kumārasa deya-
[5.] dhamam̄ [||]

Success! Prince Kāṇabhoā Vheṇupālitasa Leṇa, Chetiyaḡhara and eight (8) cells: this much is allotted; and two (2) cisterns, on each side of the leṇa, also a path connected with the leṇa, are presented. It is a meritorious gift of that prince.

No. 2, at Mahād -

- [1.] Sidham̄ gahapatisa seṭhisa Saṅgharakhita saputasa Vi
[2.] Vādasiriya deyaḡhamam̄ leṇam̄ chetiakodhi pā
[3.] chhetāni yāni leṇasa peṭhā gorāva . . ṇam̄
[4.] ti chhetehi kare tato chetiasa gadha
[5.] aṭha 8 bhatakam̄māṇikā aṭha 8 koḍhipura
[6.] kāraṇakāraṇe cha leṇasa savenā ka

89

This fragment records the dedication of a cave and of a Chetiyaḡodhi, together with an endowment of land for the worship of Buddha. The donors name may be Vādasiri (l. 2), but seems to belong to a female. In the first line are the names of the Gṛihapati and Seṭh Saṅgharaḡṣita and the first syllable of his son's name, Vi- . . . Vādasiri was probably his wife.

No.3, at Kol -

- [1.] Gahapatiputasa seṭhisa
[2.] Saṅgharakhitasa deyaḡhamam̄ lena[ṁ] [||]

A cave, the religious gift of Seṭh Saṅgharakhita, son of Gahapati.

No. 4, at Kol -

- [1.] . . . upāsakasa duhutuya Dhamasiriya Sivadataṣa bitiyakāya
[2.] leṇa deyaḡhama [||]

A cave, the meritorious gift of Dhamasiri (Dharmaśrī), daughter of the lay worshipper . . .
¹(and) wife of Sivadata (Śivadatta).

No. 5, at Kol -

Aghāakasā-gāmikiyasa Sivadataṣa leṇa deyaḡhama [||]

A cave, the meritorious gift of Sivadata, an inhabitant of the village of Āghāakasā (Āghātakarṣa?).

No. 6, at Karāḡh, is much effaced, and has been in rudely-cut letters, like those of Kol.

G[o]p[ā]laputasa Saṅgham[i]tarasa leṇa deyaḡhama [||]

-The meritorious gift of a cave by Saṅghamitra, the son of Gopāla (?).

VI. BEDSA inscriptions (pl. xlvi).

No. 1. The first here reads -

Nāsikato Ānadasa seṭhisa putasa Pusaṇakasa dānam [||]

- The gift of Puṣyaṇaka, son of Śeṭh Ānanda, from Nāsik.²

No. 2. The second is on the rock behind a dāgoba, a short distance from the Chaitya, much weatherworn³, and the commencement of both lines lost⁴

. . . ya Gobhūtinam āraṇakāna peḍapātikānam Mārakuḍavāsīnā thupo
. . . [amte]vāsīnā bhatāsā[|ha]mitena kārita [||]

- The stūpa of . . . Gobhūti, a hermit⁵ living in the forest [and] mendicant who dwelt on Mārakuḍa⁶ [Mārakūṭa]: caused to be made by his pupil, the devoted Asālamita [Aṣāḍhamitra].

90

No. 3⁷ is cut on the rock over a cistern near the Chaitya cave -

Mahābhoyabālikāya ma[hā]deviya mahārathīniya Sāmaḍinikāya
[de]yadhama Āpadevaṇakasa bitiyikāya [||]

- The meritorious gift of Sāmaḍinikā the Mahādēvī (princess), the Mahārathinī, daughter of the Mahābhoya and wife of Āpadevaṇaka.

VII. EARLIEST KARLE inscriptions.

No. 1 (pl. xlvii), in the great Chaitya Cave -

Vejayantito seṭhiṇā Bhutapālenā selagharam pariniṭhapitam Jabudipamhi utama [||]

- Seṭh Bhūtapāla from Vejayantī has established a rock-mansion the most excellent in Jambudvīpa (India).

No. 2, on the lion pillar -

Mahārathisa Gotiputrasa Agimitraṇakasa sihathabho dānam [||]

-The gift of a lion pillar by the Mahārathi Agnimitraṇaka, the son of Goti.

No. 3⁸ -

Therānam bhayaṃta-Indadevasa hathi cha puṇvā do hathīnam cha uparimā hethimā cha veyikā
dānam [||]

- [Three] Elephants,⁹ as well as, above and below, in front of the first two elephants, a [rail pattern] moulding, the gift of the Thera, the venerable Indadeva [Indradeva].

No. 4 -

Dhenukākaṭā gaṃdhikasa Sihadataśa dānam gharamuga [||]

- The gift of a door by Sihadata, a perfumer,¹⁰ from Dhenukākaṭa.

No. 5 -

Gahatasa Mahādevaṇakasa mātu Bhāyilāyā dānam [||]

- The gift of Bhāyilā [Bhrājilā], the mother of Mahādevaṇaka, a householder.

No. 6 -

Dheṇukākaṭeṇa va[ḍha]kinā Sāmi[le]ṇa Veṇuvāsaputeṇa gharasa
mughaṁ kataṁ dāre mu . . dhuka [||]

- Sāmila [Śyāmila], son of Veṇuvāsa, a carpenter, a native of Dheṇukākaṭa, made the doorway;
on the door . .

No. 7 -

Dheṇukākāṭā Yavanasa Sihadhayāna thaṁbho dāna

The gift of a pillar by Sihadhaya, a Yavana from Dheṇukākaṭa.

91

No. 8¹¹ -

Sopārakā bhayatāna Dhamutara[ri]-
yāna sa[mā]nathasa therasa [A]tulasa
[a]ṁtevasisa bhānakasa Nadipatisa Sātimitasa
saha . . . tiya thabho dāna[ṁ] mu [||]

- A pillar, the gift of Sātimita [Svātimitra] from Sopāraka, the husband of Nadi [Nandī], a
preacher [and] pupil of the Thera Atula, (?) the . . of the venerable Dhamutariya
[Dharmottariya]¹² school.

No. 9. This inscription is, as stated above, the improved version of No. 8.

Sopārakā bhayaṁtāṇaṁ Dhamutariyāna bhānakasa Sātimitasa
sasariro thabho dānaṁ

- A pillar containing a relic,¹³ the gift of Sātimita [Svātimitra], a preacher of the venerable
Dhamutariyas [Dharmottariya school], from Sopāraka.

No. 10 (pl. xlvii) -

[1.] Dhenukākaṭā [2.] Dhammayavanasa

- Of Dhamma (Dharma), a Yavana from Dhenukākaṭa.

No. 11 (pl. xlvi) -

[1.] Dhenukākaṭa Usabhadataputasa Mitade-
[2.] vaṇakasa thabho dānaṁ [||]

- The gift of a pillar by Mitadevaṇaka [Mitradevaṇaka], son of Usabhadata [Riṣabhadatta] from
Dhenukākaṭa.

No. 12 -

Asāḍhamitāye bhikhuṇi[e] . . .

of Asāḍhamitā, a nun . . .

Nos. 13 and 14, identical -

Bhadasamasa bhikhusa deyadhama mithūna

Gift of a pair by the mendicant (or Bhikṣu) Bhadasama (Bhadraśarman).

No. 15 -

. . . [sa]maṇāya mātuya dānaṁ veyikā [||]

.... the gift of a vēdikā [rail-moulding] by the mother of Samaṇā [a Śramaṇā].

No. 16 -

Koḍiya bhikhūṇiya Ghuṇikamāta veyikā daṇa Nadikena ka[ta ||]

- The gift of a vēdikā by the nun Koḍī, mother of Ghuṇika; made by Nadika [Nandika].

92

No. 17¹⁴ (ρ. xlviii) -

Sidha Pavāitasa Budharakhitasa deyaḍhamam [||]

Hail! The meritorious gift of the ascetic Budharakhita.

No. 18 -

- [1.] . . . [savachhare ?] 5 hemātāṇa pakhe . . . [etā]ya puvāya dha[bha]yata
- [2.] hiṇām atevāsiniṇa leṇa bhagine . . . sāvikāṇa sadigā
- [3.] ghasu kāle pavāitāṇa saṁghāya bu cha deyaḍhama
- [4.] parivāreṇa upaya
- [5.] atevāsinihi Usabhāe

This is so mutilated as to render translation impossible: it seems to mean that in the 5-th year, in the hemanta (winter) season of some raja's reign, possibly Puḷumāyi, a female disciple of some Bhadanta gave the cave; and a sister's daughter, a Śrāvikā or laic, gave a cistern to the saṁgha or assembly of ascetics. With the donor the names of some other relations have been associated, and Usabhā (or Rīṣabhā) a female disciple.

No. 19. Inscription at Śailarwadi -

- [1.] Sidham Dheṇukākaḍe vāthavasa
- [2.] hālakiyasa kuḍubikasa Usabha-
- [3.] ṇakasa kuḍubiṇiya Siāguta-
- [4.] ṇikaya deyaḍhaṁma leṇa saha pute-
- [5.] ṇa Naṁdagahapatiṇā saho

- Success! The meritorious gift of a cave, by Siagutaṇikā, wife of Usabhaṇaka [Rīṣabhaṇaka], a Kunbi and ploughman, residing in Dheṇukākaḍa, together with her son Nanda, a householder, with - ¹⁵

1 I am unable to make out the name satisfactorily; it looks like Kharud or Kharad. [back](#)

2 See Dr. Bird's mislection and absurd version in J.B.B.R.A.S., vol. i, p. 440. [back](#)

3 See Cave-Temple Inscriptions, p. 26; the version here given is Dr. G. Bühler's. [back](#)

4 The letters lost in the first line are probably [āchari]ya, "the teacher." [back](#)

5 The literary Pāli form is ārañṇako (Sans. āraṇyaka), an eremite. [back](#)

6 Mārakuḍa, Sans. Mārakūṭa, the devil's peak, was probably the ancient name of the hill in which the Beḍṣā caves are excavated. [back](#)

7 See Cave-Temple Inscriptions, p. 27; conf. Bird, J. Bom.B.R.As.Soc., vol. i, p. 441. [back](#)

8 Cave-Temple Inscriptions, p. 29. [back](#)

9 Hathi in this inscription must stand for hathī, and like the Sanskrit hastinaḥ, means, three elephants. Veyika, which, as well as vedikā and vetikā in other Buddhist inscriptions, stands for Sanskrit vedikā, does not mean altar, dais, and c., but bands or string-courses carved with the rail pattern; conf. Mahāvanso, 228. [back](#)

10 Gharamugha, Sanskrit gṛīhamukha, a fasade, implies also the architrave and sculpture round the door, with the arch over it. Gandhika, literally "a dealer in perfumes," applied also to a druggist. [back](#)

11 For Pandit Bhagwānlāl's reading and version see Cave-Temple Inscriptions, p. 31. The inscription is much obliterated, probably intentionally, to substitute the next for it (see No. 9), and the words samānathasa (l. 2) and atulasa (2, 3) are by no means certain. I am unable to explain the former, though I suspect that it denotes some spiritual office, held by the Thera in the Dharmottarīya school; possibly it may be a mistake for samanāthasa, "the lord of the monks" or abbot. Bhānaka apparently corresponds to the Pāli bhāṇaka, "a preacher," and probably means that Svātimitra recited and expounded the texts of the Dharmottarīyas. The Jains have a similar title vāchaka, "a reader," sometimes applied to their Yatis. I am unable to make out the last word, beginning with mu, but the last letter is not lam, as Pandit Bhagwānlāl reads it. [back](#)

12 See Ind. Ant., vol. ix, pp. 300, 302; Vassilief, Le Bouddisme, p. 230. [back](#)

13 There is a hole or receptacle cut for the purpose of holding the relic mentioned in the inscription, in the centre of a lotus carved on the front of the pillar, just where the inscription ends. [back](#)

14 For the other Kārle inscriptions see Nos. 6, 17. [back](#)

15 The inscription stops short here. [back](#)

VIII. Junnar inscriptions.

Several of the Junnar inscriptions are of very early date, and the whole of them perhaps range from 150 B.C. to 150 or 200 a.d., but none are of much later date.

1. The first inscription here is damaged from a part of the wall on which it is having been broken away, carrying off the first portions of each of the two lines. What is left is clear and distinct (pl. xlviii), and reads ¹-

.... thabhutinakasa

.... poḍhi chā deyadhama [||]

- The benefaction of a cistern and (probably of a cave) by (some person whose name ended in) -thabhutinaka.²

Inscription No. 2 (p. 27 above) reads -

Mudhakiyasa Malasa Golikiyasa Ānadasa beṇa jaṇāna deyadhama upaṭhāṇa [||]

-The meritorious gift of a reception-room, by the two men, the Mudhakiya Mala and the Golakiya Ānada.

Here Mudhakiya (Sans. Mūrdhakīya) means - belonging to the Mūrdhaka caste or (according to the Sabdaratna - Pet.Dict., s.v.) to the Kṣatriyas. Mala (Sans. Malla)

93

the wrestler, is a suitable name for a soldier. Ānada, i.e. Ānanda, belonged apparently to the Gauḷī or herdsman caste.

Inscription No. 3³ reads thus -

Apaguriyāna Savagiriyaśasa putasa Paṭibadhakasa Giribhūṭisa sakhuyārusa leṇa poḍhi cha [de]yadhamam etasa cha leṇasa poḍhiya cha nakare cha bhikhuni upasayo[ya]sa Dhammutariyāna akhaya nivi ka[kā]

[hā]panāni eto loṇasa chīvarikā kāhāpako[ṇa] sodasa poḍhiya chīva

..... [e . mata]cha bisahasatā payogā torivaḍhi sahasavaḍha dhaṇa . upayyasa

..... yo upasayo nagare giribhūṭisa bitiyikāyi[ya] Sivapā[li]tanikā[ya] ||]

- A cave and a cistern, the meritorious gift of Paṭibadhaka Giribhūṭi Sakhuyāru,⁴ son of Savagiriyaśa of the Apaguriyas; and for this cave and the cistern and the nunnery of the Dhammutariyas in the town, a perpetual endowment of . . kārṣāpanas (has been given) the nunnery of Sivapālitanikā, wife of Giribhūṭi, in the town.

Apaguriya seems to be a clan or the name of the name of some district. Dhammutariyas (i.e., Dharmottariyas) are one of the ancient Bauddha schools⁵ founded in the third century after the Nirvāṇa. The mutilated passages in lines 3 and 4 apparently contained provisions regarding the distribution of the interest accruing from the endowment.

Inscription No. 4 (pl. xlix), in the Chaitya cave in the scarp of Śivaneri, reads -

Vīraseṇakasa gahapatipamughasa

dhammanigamasa deydhammam chetiyagharo

niyuto savalokahitasukhāya [||]

The meritorious gift of Vīraseṇaka, a chief householder and upright merchant - a Chaityagriha, dedicated for the welfare and happiness of the whole world.

No. 5 reads -

Yavanasa Irilasa Gatāna deyadhama be poḍhiyo [||]

The meritorious gift of two cisterns by the Yavana Irila of the Gatā (country).⁶

Inscription No. 6, so far as legible, reads -

Apaguriyāna Savagiriyaṣaputasa Patibadhakasa [Gi]ribhūṭisa [saha] bhayāya Sivapālanikāya deyadhama poḍhi leṇa cha etasa akhayanivi

- A cave and a cistern, the meritorious gift of Patibadhaka Giribhūṭi, son of Savagiriyaṣa of the Apaguriyas, with his wife Sivapālanikā: for this a permanent endowment"

94

Inscription No. 7⁷ (pl. xlix) reads -

Ugāha-upāsakasa putasa
Isipālitasa sapa[pu]takasa dānaṃ [||]

- The gift of Isipālita, the son of Ugāha, an Upāsaka (or laic), with his sons.

No. 8⁸ in Cave 67 on Śivaneri hill, reads -

Yavaṇasa
Chiṭṭaisa Gatānaṃ
bhojaṇamaṭapo
deyadhama saghe [||]

- The meritorious gift of a refectory for the community (Saṃgha) by the Yavana Chiṭṭa (Chaitra) of the Gatas (or on the Gatā⁹ country).

No. 9¹⁰ -

Ugāhaputasa Isipālitasa saparivārasa chetiyagharo dānaṃ [||]

The gift of a Chetiyaghara by Isipālita (Riṣipālita), son of Ugāha (Ugrāha), with his family.

No. 10¹¹ reads -

Dhaṃṇīkaseṇiya satagabhaṃ pōdhi cha deyadhamaṃ [||]

The meritorious gift of a seven-celled (cave) and cistern by the guild of corn-dealers.

No. 11¹² on the Chaitya cave at Gaṇeśa Leṇā, reads -

Kalīāṇasa Heraṇīkaputasa Sulasadatasa ekapurisasa chetiyagharo niyuto deyadhama [||]

A Chaityagṛiha, dedicated as a meritorious gift by the distinguished Sulasādatta, son of Hairaṇyaka of Kalyāṇa.¹³

No. 12¹⁴ -

Kapila-upāsakasa natuno Tāpasa-upāsakasa
putasa Ānadasa deyadhamaṃ chetiyagharo niyuto [||]

- The meritorious gift of a Chaityagṛiha given by Ānada (Ānanda), son of Tāpasa the Upāsaka, and grandson of Kapila the Upāsaka.¹⁵

No. 13¹⁶ in two lines, about 3 1/2 feet in length, begins and ends with the swastika symbol, and reads -

(svastika sign) Kalīañakasa Kuḷiraputasa suvaṇakārasa Saghakasa poḍhi deyadhamaṁ [||]
(svastika sign)

The meritorious gift of the goldsmith Saṅghaka, son of Kuḷira (Sans. Kulīra) of Kalyāṇa.

95

No. 14¹⁷ is in three lines about 2 feet 9 inches long, and also begins with the Swastika symbol. It reads -

(svastika sign) Isimulasāmino bhaya-
Naḍabālikāya Nāḍaka-Torikasa
Lachhinika[kā]ya deyadhama poḍhi [||]

The meritorious gift of a cistern by Lachhinikā (Lakṣmī), wife of Torika the Naḍika (by caste, and) Naḍabālikā, wife of Isimulasāmi (Riṣimūlasvāmi).

No. 15¹⁸(pl. xlix) reads -

Sāmarupāsakasa putasa
Sivabhūtisa deyadhama leṇaṁ
Kaṭichite saṅghasa niyutaṁ ka(?)

- The meritorious gift of a leṇa by Sivabhūti, the son of Sāmara (Śyāmala), the Upāsaka, dedicated to the Saṅgha at Kaṭichita.¹⁹

No. 16²⁰(pl. 1) reads

Yavanasa Chaṁdānaṁ deyadhama gabhadā(ra)

The meritorious gift of a hall-front by Chanda the Yavana.

The name Chandra, used here in the plural majestatis, is Hindu; yet he is called a Yavana or Westerner.

What can be read of No. 17²¹ is

Gaṇāchariyānaṁ therāna bha-
yaṁta-Sulasānaṁ Tevijā-
naṁ aṁtevasinaṁ therāna
bhayaṁta Chetiyasānaṁ Tevi-
jānaṁ naṁdanakanavaka
..... aṁ kothalakī
..... cha gahapati
..... natuno Nandaṇaka
aya..... ī
deyadhama.

The Āchārya of the Gaṇa, the venerable (thera) and reverend (bhayaṁta) Tevija²² Sulasa; his disciple, the Thera Bhayanta Chetiyasa, a Tevija and householder . . . his grandson Nandaṇaka the meritorious gift.

Curiously enough, No. 18²³ stops short before completing the sentence. It reads -

Sayiti-gahapatiputasa gahapatisa Sivadāsasa
bitiyikāya cha sahā parivā

Of the householder Sivadāsa, son of the householder Sayiti, and his wife, with all his relatives. . .

Inscription No. 19²⁴ has the short middle line inserted in smaller letters and reads

Bhārukachhakānaṃ Lankuḍiyānaṃ bhātūṇaṃ
Asasamasa putāṇa
Budhamitasa Budharakhitasa cha bigabhaṃ deyadhamaṃmaṃ [||]

A double-roomed house, a meritorious gift by the brothers Buddhamita and Buddharakhita, Lankuḍiyas, sons of Asasama (Aśvaśarman), inhabitants of Bhārukachha (Bharoch).

The following inscriptions (Nos. 20-30²⁵) are in the large unfinished Chaitya cave, near where the Mānmoḍi Hill bends round to the south.

No. 20 (pl. 1) is on the left end of the back wall of the verandah just above the level of the door, faintly cut out on a rough surface -

Game Puvānadesu nivatināni
panarasa 15 palapasa
deyadhama apajītesu ga-
ne payogo ka[kā]hāpaṇanā[ṇāna ||]

Fifteen, 15 nivartanas in the village of Puvānadā, the meritorious gift of Palapa. With the company of the Apajītas²⁶ (rests) the investment of the Kārṣāpanas.²⁷

Nos. 21, 22, 23, are three short inscriptions on two large octagonal pillars in front of the Chaitya; they are in well-cut letters, but no translation of them can be offered, as the language is neither Pāli nor Sanskrit.

No. 24 is in distinct letters on the left wall of the large recess over the door, on the same level with the arched window

Koṇāchike seṇiya
uvasako Āḍuthuma
Sako || Vaḍālikāyaṃ
Karajamula nivataṇā
ni visa || Kaṭaputake
vaḍamule nivata-
ṇāni[na]va

By Āḍuthuma the Śaka, an Upāsaka, of the guild of the Koṇāchikas²⁸ (a gift of) 20 nivartanas in Vaḍālikā, near the Karanja tree, and in Kaṭaputaka, 9 nivartanas near the banyan tree.

No. 25 In close to No. 24, on the left of the arched window, and is cut on a rough surface. Many of the letters, especially in the lower lines, are very uncertain

Mahāveje game Jābabhati
udeseṇa nivataṇāni ṣaṇuvisa
sidhagaṇe²⁹ Aparājite-
su satāni³⁰ selasa
Mānamukaḍasa purato

talakavāḍake nivata-
ṇāni tiṇi || nagarasa-
. . . ka . sela ude
seṇa nivataṇani ve [||]

In the village of Mahāveja, in the direction of the Jābabhati (i.e., Jambu-plantation), twenty-six

nivartana entrusted to the holy assembly (?) of the Aparājitas; in front of Mount Mānamukaḍa three nivartanas. The town towards the mountain . . . nivartanas.

Mānamukaḍa (Sans. Mānamukuṭa, Crown of pride,) appears to be the old name of the Mānamoḍa Hill, in which the cave is.

No. 26 (pl.1) is on the left side of the front arch round the window in eight short lines of two or three letters each, reading together

Ābikābhati nivataṇāni dve Vāhata-Vacheḍukasa esa [||]

Two nivartanas (near) the mango plantations this (is the gift) of Vāhata Vacheḍuka.

No. 27 is along the right side of the arch in three lines

Seniye ne[va]sakare[su]
māse pāṇaduke ||
kāsa[s]kāresu seniya pā[do]se[ma]

With the guild of bambu-workers, monthly, one and three quarters, and the guild of braziers a quarter

No. 28. On the back of the recess to the right of the window, much damaged towards the end

Game Valāhakesu kara-
jabhati udesena nivata-
ṇāni bārasa || Gāma-Se-
urakesu nivataṇāni
.

In the village of Valābakā (in the direction) of the Karanja plantation³¹ two nivartanas. In the village Seūraka . . nivartanas.

No. 29. To the right of the preceding; many of the letters are doubtful

Āvarile Vasarikha-
ḍake nivataṇāni cha-
tāri ||
avarila
ke nivataṇāni . . .
eta.....
avarile[la]jipu . u .
ka udesena nivata-
ṇāni aṭha || gama[me] ko-
ḍakesu nivataṇāni
. . bāra deya . .

In Upper³² Vasarikhaḍa, four nivartanas . . . Upper nivartanas In the direction of Upper Jipu . . uka, eight nivartanas. In the village of Koḍaka, twelve nivartanas, a meritorious gift.³³

No. 30 is on the rough surface of a quadrantal moulding over the door, and many of the letters are very uncertain.³⁴ It seems to consist of a number of donations at different places, similar to those already given.

No. 31³⁵ (pl. li) is much defaced, but the intent of it is pretty clear

.... [ga]hapatipu[tānaṃ] bhātūṇaṃ dāṇa ka-
.... sacha pa[cha]gabhaṃ deyadhamaṃ [||]

A five-celled (house) . . . the meritorious gift of the brothers sons of the . . . a householder.

No, 33³⁶ (pl. li)-

Sivasama putasa Sivabhūtino deyadhama poḍhi [||]

The meritorious gift of a cistern by Śivabhūti, son of Sivasama (Śivaśarman).

No. 34³⁷(pl. li). Only a fragment at the beginning of the three long lines of which this inscription consisted is left, reading

Sidhaṃ upāsakasa negama . . .

Satamala putasa

. . . puta Virabhuti

The only other Junnar inscription (No. 32) is given below as No. 11 of the next section.

1 Those inscriptions were translated in the Cave-Temple Inscriptions, pp. 41, 42; but have now been revised and re-edited by Dr. Bühler. [back](#)

2 The termination -bhutinaka corresponds with the Sanskrit -bhūti.- G.B. [back](#)

3 This was not translated in the Cave-Temple Inscriptions. It is No. 15 of Lieutenant Brett's series, and is divided into Nos. 8 and 9 of Dr. Stevenson's series, J.B.B.R.A.S., vol. v, p. 163 f.; and it is No. 6 of those copied by Colonel Sykes, J.R.A.S., vol. iv, p. 287 f.; but from so defective copies, there was no possibility of making translations of any value. It is here partly translated for the first time by Dr. Bühler. [back](#)

4 I am unable to explain the terms patībadhaka and sakhuyāru. -G.B. [back](#)

5 One of the schools of the Sthavira division; Vassilief, Le Bouddisme, pp. 230, 253; Ind. Ant., vol. ix, pp. 300, 302. [back](#)

6 Gatāna, which is also found in No. 8, after the name of a Yavana, is a genitive plural. Its base, Gata, corresponds with the Sans. Garta, which is the same of a district (a part of Trigarta or Kāngra) in the Panjāb; hence, Gatāna may be translated - of the Garta country - or - of the Gartas. It is intelligible how a Yavana might have his home in the Panjāb, where Greeks and Persians resided from early times. Conf. Lassen, Pentap. Ind., p. 52; Wilson, Viṣṇu Pur., p. 193; Cunningham, Arch. Rep., vol. v, pp. 148 ff.; and Ind. Ant., vol. ix, p. 252. [back](#)

7 This is No. 32 in the Cave-Temple Inscriptions, p. 55. [back](#)

8 Cave-Temple Inscriptions, No. 33. [back](#)

9 Compare inscription 5. [back](#)

10 Cave-Temple Inscriptions, No. 34, p. 55. [back](#)

11 Cave-Temple Inscriptions, No. 31, p. 54. [back](#)

12 Cave-Temple Inscriptions, No. 30, p. 54. [back](#)

13 This was first translated by Dr. Stevenson, J.B.B.R.As.Soc., vol. v, p. 161; and again by Dr. Kern in Webers Indische Studien, Bd. xiv, par. 396, Ind. Ant., vol. vi, p. 40. A Sulasādatta is also mentioned in two of the Kuḍā inscriptions. Sulasā is one of the jaganmātarāḥ, or mothers of the world, with the Jainas; see Jacobi, Ind.Ant., vol. ix, p. 28; Cave Temples, p. 209. [back](#)

14 Ind. Ant., vol. vi. p. 35; and Cave-Temple Inscriptions, No. 29, p. 53. [back](#)

15 This is substantially Dr. Kern's translation; Weber's Indische Studien, Bd. xiv, par. 393. [back](#)

16 Cave-Temple Inscriptions, No. 28, p. 53. [back](#)

17 Ind. Ant., vol. vi, p. 35; Cave-Temple Inscriptions, No. 27, p. 52. [back](#)

18 Ind. Ant., vol vi, p. 35; Cave-Temple inscriptions, No. 26, p. 52. [back](#)

- 19 Kapichita is probably the old name of the monastic establishment in the Leṇādri Hill. [back](#)
- 20 Cave-Temple inscriptions, No. 7, p. 43. [back](#)
- 21 Cave-Temple inscriptions, No. 22, p. 50. [back](#)
- 22 Sans. Traividya, Knowing the Tripiṭaka; Fausboll, however, translates it, masters of the three Vedas, Sutta-Nipata, pp. 98, 110, 117 (v. 63), 189. It appears also to have been adopted by the Buddhists as an epithet of Arahats, - Rhys Davids' Buddhist Suttas, p. 162. — J.B. [back](#)
- 23 Cave-Temple inscriptions, No. 21, p. 50. [back](#)
- 24 Cave-Temple inscriptions, No. 20, p. 49. [back](#)
- 25 Cave-Temple inscriptions, No. Nos. 9-19, pp. 44, seqq. [back](#)
- 26 Possibly the gaṇa of the Apaṇitas mentioned here is the same as the Siddhagaṇa of the Aparāṇitas who are the trustees in No. 23; if so, gaṇa may be taken in the sense of school, by the kāṛṣāpanas, the income from the field must be meant. [back](#)
- 27 Translated by Professor G. Buhler, C.I.E. [back](#)
- 28 It is doubtful if the first part of this translation is correct; neither Āḍuthuma nor Koṇāchika are known words. [back](#)
- 29 Sidhagaṇa, assembly of saints, may be a name of the assembly or school, of the Aparāṇitas. [back](#)
- 30 Satāni corresponds with the Sanskrit saktāni, "entrusted." [back](#)
- 31 The karaja is a timber tree, the Pongamia Glabra. - J.B. [back](#)
- 32 The translation of āvarila or avarila is not certain. The vocable corresponds, however, with Mahārāṣṭhī avarilla, which, according to Hemachandra, ii. 166, means upper (garment); see also Pāiyalachhī, s.v. [back](#)
- 33 By Dr. G. Buhler. [back](#)
- 34 This is given as Nos. 23 and 24 of Dr. Stevenson's Jo.Bom.B.R.As.Soc., vol. v, p. 168, and plates; Dr. Bird gives the fifth line of it as No. 7, Histor. Res., pl. xlix. [back](#)
- 35 Cave-Temple inscriptions, No. 8, p. 44. [back](#)
- 36 Cave-Temple inscriptions, No. 24, p. 51, Ind. Ant., vol. vi, p. 40. [back](#)
- 37 Cave-Temple inscriptions, No. 23, p. 51. [back](#)

Arranging the inscriptions in chronological order, we take first one over a window in the small vihāra cave at Nāsik, No. XIV¹. As Professor Bhāṇḍārkar pointed out, the letters are of a much older type than those of the other Nāsik inscriptions. They belong, in fact, to the times of the last Mauryas or the earliest Śuṅgas, in the beginning of the second century B.C.

No. 1 (pl. li) Nāsik (West, No. 6)

Sāvāhānakula-Kanhe rājini² Nāsikakena
Samaṇena³ mahāmāteṇa leṇa kārīta [||]

When Kṛiṣṇa of the Sāvāhāna race was king, the Mahāmātra Samaṇa resident at Nāsik made (this) cave.

No. 2 Nāsik (West, No. 8)

This inscription shows nearly pure Maurya characters, and is, if not the oldest of the series, certainly not later than that of Rājā Kṛiṣṇa

Nāsikakanam Dhambhikagāmasa dānam [||]

The gift of Dhambhikagāma, of the inhabitants of Nāsika.

99

No. 3 (pl. li) Nāsik (West, No. 7)

Benacha . . . ni . e . . yāva Nadāsiriya cha vēkā yakho cha kārīta [||]

A rail-pattern ledge and Yakṣa were caused to be made byand by Nadāsiriya⁴

No. 4 (pl. li) Nāsik (West, Nos. 9 and 10)

- (1.) Rāyāmacha Arahalayasa Chalisālaṇakasa⁵ duhutuya Mahāhakusi-
- (2.) ⁶ri[yā]yaya Bhaṭapālikāya rāyāmachasa Agiyataṇakasa Bhaḍākārika-
- (3.) yasa bhāriyāya Kapaṇaṇakamātuya chetiyaḡaramam pavate
- (4.) Tiraṇhumi niṭhapāpita [||]

A Chaityaḡriha has been established on Mount Tiraśmi (Tiraṇhu) by Mahāhakusiriya Bhaṭapālikā, daughter of the royal minister, Arahalaya Chalisālaṇaka, wife of the royal minister, Agiyataṇaka Bhaḍākārikaya (and) mother of Kapaṇaṇaka.⁷

No. 5 (pl. lii) Nāsik (West, No.17), An inscription of Ṛiṣabhadatta

- (1.) Siddham rājñah Kṣaharātasya Kṣatrapasya Nahapānasya jāmātrā Dīnikaputreṇa Uṣavadātena triḡośatasahasradena nadyā bārnāsāyām suvarṇadānatīrthakareṇa devatābhyaḡ brāhmaṇebhyaś cha ṣoḡasāgrāmadena anuvarṣa brāhmaṇasātasāhasrībhojāpayitrā⁸
- (2.) Prabhāse puṇyatīrthe brāhmaṇebhyaḡ aṣṭabhāryāpradena Bharukachhe Daśapure Govardhane Śorpārage cha chatusālāvasadhapratīśrayapradena ārāmatadāga-udapānakareṇa Ibā-Pārādā-Damaṇa-Tāpī-Karabeṇā-Dāhanukā nāvā puṇyatarakareṇa etāsām cha nadinām ubhato tīram sabhā⁹-
- (3.) prapākareṇa Pīṇḡitakāvaḡe Govardhane Suvarṇamukhe Śorpārage cha Rāmātirthe Charakapaṇsabhyaḡ grāma Nānamḡole dvātrīśatanāḡigeramūlasahasradena Govardhane Tiraśmiṣu parvateṣu dharmātmanā idam leṇa kārītam imā cha podhiyo[||] bhaṭārakā añātiyā cha gatosmi varṣāratum mālayehi rudham Utamabhadram mochayitum¹⁰
- (4.) te cha mālayā pranādeneva apayātā Utamabhadrakānām cha kṣatriyānam sarve pariḡrahā kritā tatosmi gato Pokṣarāni tatra cha mayā abhiseko kṛito tīṇi gosahasrāni datāni gāmo cha[||] data chānena kṣetra brāhmaṇasa Vārāhiputrasa Aśvibhūtisa hathe kīṇitā mūlena kāhāpaṇasahasrehi

chatuhi 4000 ya sapitusatakanagarasīmāya utarāparāya dīsāya eto mama lene vasa-
(5.) tāna chātudīsasa bhikhusaghasa mukhāhāro bhavisati [||]

Success! The son-in-law of the Kṣaharāta king, Kṣatrapa Nahapāna, Dīnika's son, charitable Rīṣabhadatta (Uṣavadāta), who has given (as alms) three hundred thousand cows - who by a gift of gold established a tīrtha, on the river Bārṇāsā¹¹ who gave sixteen villages to the gods Brāhmaṇas - who annually causes to be fed one hundred thousand

100

Brāhmaṇas - who has given wives to eight Brāhmaṇas at the holy tīrtha of Prabhāsa - who has given, at Bharukachha, Daśapura, Govardhana and Śorpāraga¹² quadrangular rest-houses - who has made gardens, tanks and drinking fountains - who has established, for the sake of spiritual merit, ferries, with boats on the rivers Ibā, Pārādā, Damaṇa, Tāpī, Karabeṇā and Dāhanukā,¹³ and has erected, on both banks of these rivers, rest-houses (for travellers) and places for the (gratuitous) distribution of water - who has given, in the village of Nānāngola, one thousand as the price of thirty-two coconut trees (destined) for (the benefit of) the Charaka congregations at Pīnḍitāvada, Govardana, Suvarṇamukha, and at Rāmatīrtha near Śorpāraga¹⁴ - has caused this cave and these cisterns to be made on Mount Tirāśmi, in (the district of) Govardhana. And by order of the supreme lord I went in the rainy season to liberate the Uttamabhadra chief¹⁵ who was besieged by the Mālayas, and those Mālayas fled before the roar (of my army) as it were, and they were all made dependants of the Uttamabhadra warriors. Afterwards I went to the Puṣkaras (Pokṣaras¹⁶), and I bathed there, and gave three thousand cows and a village. And a field was given by him, bought for the sum of four thousand (4000) kārṣāpaṇas from the Brāhmaṇa Aśvibhūti, the son of the wife of the Vārāha gotra, which (field) lies to the north-west of the boundaries of the town belonging to my own father. From that the community of monks from the four quarters, who live in my cave, will obtain their provisions.¹⁷

101

No. 6. Karle No. 19 (pl. li).

The inscription is badly injured and carelessly written. But it can be restored and explained, with the help of the Nāsik inscription No. 5, where Rīṣabhadatta enumerates and more fully describes his various benefactions in very bad Sanskrit.

[1.] Sidham Raṇo Khaharātaṣa khatapaṣa Nahapānaṣa jāma[mā]ta ra[rā] Dinikapūtena Uṣabhadātena tiṇi-

[2.] ga[go]satasahasadeṇa ṇadiyā Baṇāsāyā suvaṇara[ti]thakareṇa [devāna] Bra[brā]hmaṇāna cha solasaḡā-

[3.] madena Pābhāse pūnatithe Brāhmaṇāna aṭhe[ṭha] bhāryāpa[deṇa] [a]n[u]vāsaṁ pitu sataśāḡaṣi[bho]-

[4.] japayita[tā] Valūrakesu leṇavāsā[si]na pavajitānaṁ chātudisasa saghasa

[5.] yapaṇatha ḡāmo Karajiko dato sa[vā]na [va]savitāna-

- Success! The son-in-law of the Khaharāta king Kṣatrapa Nahapāna Dinika's son, Usabhadata (Rīṣabhadatta), who gave three hundred thousand cows, who founded by (a gift of) gold a Tīrtha on the Baṇāsā [Parṇāsā] river, who gave to gods and Brāhmaṇas sixteen villages, who gave at the holy Tīrtha of Pābhāsa [Prabhāsa] wives to eight Brāhmaṇas, who annually causes to be fed one hundred thousand Brāhmaṇas for the sake of his father, has given for their support the village of Karajika to the community of ascetics from the four quarters, living in the cave at Valūraka¹⁸ [i.e.] to all dwelling there during the rainy season.

No. 7 (pl liii). Nāsik, No. 6a (West, No. 14). An inscription of Rīṣabhadatta -

(1.) [Sidham raṇo Kṣaharā]taṣa kṣatrapaṣa Nahapānaṣa jāma-

(2.) [tu Dīnikaputrasa] Śakasa Uṣavadātaṣa netyakesu

- (3.) [.....Śorpāra]ge Vechimñe Dāhanūkānagare Kekāpure
- (4.) [. . . . Bharuka]chhe Anugāmimhi Ujeniya Sākhāya
- (5.) [..... bha]ga[vañ]to brāhmaṇā bhujate satasāha-
- (6.) [rī] brāhmaṇāṇa gavāñ sata-
- (7.) [hasra bhagava]tā[m] d[e]v[ā]na brāhmaṇānañ cha datā.
- (8.) [..... ..] chetrasudhe panarasa Kṣaharā-
- (9.) [ta] gavā[m] śatasahasradena Uṣa-
- (10.) [vadātena ha . . .] nadiya Baṇāsāya da-
- (11.) [.....] suvañātitha cheñayate tasa¹⁹

1,2. [Success!] At the daily rites of the Śaka²⁰ Uṣavadāta (Riṣabhadatta), the son-in-law of [the Kṣaharā]ta [king] the kṣatrapa Nahapāna [and the son of Dīnīka].

3. at [Śorpāra]ga, Vechimñā, Dāhanūkānagara²¹, Kekāpura.
4. at [Bharuka]chha, Anugāmi, Ujjain, Sākhā.²²
5. worshipful Brāhmaṇas, one hundred thousand dine.
6. to the worshipful Brāhmaṇas one hundred thousand cows.

102

7. to the worshipful gods and Brāhmaṇas have been given [sixteen villages]
8. on the fifteenth of the bright half of Chaitra the Kṣaharā[ta].
9. Uṣavadāta (Riṣabhadatta), who gave one hundred thousand cows.
10. on the river Baṇās
11. through gold a tīrtha

No. 8 (pl. liii). Nāsik, No. 6B -

- (1.) [bha]gavatā[m] brāhmaṇā
- (2.) do sahasā 2000
- (3.) māsiyañ tithe
- (4.) he (?) yāna ja . .

No. 9 (pl. i). Nāsik, No. 7²³. An inscription of Riṣabhadatta, dated in the year 42 -

- (1.) Sidham vase 42 vesākhmāsē raño Kṣaharātasa kṣatrapasa Nahapānasa jāmātārā Dīnīkapūtrena Uṣavadātena sañghasa chātudisasasa ima leṇa niyātitañ [[]] data chanena akṣaya nivi kāhāpaṇasahasrā-
- (2.) ni triṇi 3000 sañghasa chātudisasa ye imasmim leṇe vasātāna²⁴ bhavisati chivarika kuṣaṇamūle cha ete cha kāhāpaṇā prayutā Govadhanavāthavāsu śreṇīsu kolikanikāye 2000 vadhi paḍikaśata aparakolikanikā-
- (3.) ye 1000 vadhi pāyunapaḍikaśata [[]] ete cha kāhāpaṇā apaḍidatavā vadhibhojā²⁵ [[]] eto chivarika sahasrāni be 2000 ye paḍike sate eto mama leṇe vasavuthāna bhikhunañ vīsāya ekīkasa chivarika bārasaka ya sahasra prayutañ pāyunapaḍike śate ato kuṣaṇa-
- (4.) mūla[[]] Kāpurāhāre cha gāme Chikhalapadre datāni nāḷigerāna mūla sahasrāni aṭhā 8000 [[]] eta cha sarva srāvita nigamasabhāya nibadha cha phalakavāre charitrato ti [[]] bhūyonena datañ vase 41 kātikaśudhe panarasa puvākavase 45
- (5b.) panarasa niyutañ devānañ brāhmaṇānañ cha karṣāpaṇasahasrañi sattari 70,000 pañchatriśakasuvaṇakṛitādina suvarṇasahasrañam mūla [[]]
- (5a) phalakavāre charitrato ti [[]]²⁶

- Success! In the year 42, in the month of Vaiśākha, Riṣabhadatta (Uṣavadāta), the son-in-law of the Kṣaharāta king, Kṣatrapa Nahapāna, (and) son of Dīnīka, gave this cave to the community of monks from the four points of the horizon. Moreover, he gave a perpetual endowment (of) three thousand, 3000, kārṣāpaṇas, which will serve the community (of monks) from the four points of the horizon, living in this cave, (to defray) the expenditure for clothes, and (to pay) the price of kuṣaṇa.²⁷ And these kārṣāpaṇas have been deposited with the

mercantile companies dwelling in Govardhana, (viz.) with (one) guild of weavers 2000 (at an) interest of one hundred kārṣāpaṇas²⁸, with another guild of weavers 1000 (at an) interest of seventy-five kārṣāpaṇas. And these kārṣāpaṇas shall not be repaid by him who pays the interest. Out of the two thousand, 2000, which (have been invested)

103

at (an interest of) one hundred kārṣāpaṇas a piece of twelve²⁹ (as) expense for clothes (shall be paid) to each of the twenty monks keeping the vasso³⁰ in my cave. Out of the thousand invested at (an interest of) seventy-five kārṣāpaṇas the price of kusaṇa (shall be paid). And in the village of Chhikhalapadra, (situated) in the district of Kāpura, eight thousand, 8000, have been given as the price for cocoanut-trees. And all this has been proclaimed in the guildhall and has been written on boards according to custom.³¹ Further, he has given on the 15th of the bright half of Kārtika, in the year 41.³²

No. 10 (pl. lii). Nāsik, Nos. 8 and 9 (West, 16A and 20) - Two identical inscriptions of Dakṣamitrā, Rīṣabhadatta's wife -

- (1.) Sidhañ raño Kṣaharātasa kṣatrapasa Nahapānasa dīhi-
- (2.) tu Dīnikaputrasi Uṣavadātasa kuḍum̐biniya Dakhamitāya
- (3.) deyadhañmam ovarako [||]

- Success An inner cell, the meritorious gift of Dakṣamitrā, wife of Dīnika's son Rīṣabhadatta, and daughter of the king the Kṣaharāta kṣatrapa Nahapāna.

No. 11. Junnar, No. 32³³ (pl. liv)

This inscription is³⁴ in the fourth excavation on the eastern side of Mānmoḍi Hill. It is in three lines about 4 feet long. The first few letters in each line are considerably decayed and faint. It reads:

[Raño]mahākhatapasa sāmīnahapānasa
[Ā]mātyasa Vachhasagotasa Ayamasa
[de]yadhama cha [po?]ḍhi maṭapo cha puñthaya vase 46 kato

The meritorious gift of a maṇḍapa and cistern by Ayama of the Vatsa-gotra, prime minister to the king, the great Satrap, the Lord Nahapāna, made for merit, in the year 46.

No. 12 (pl. liii). Nāsik, No. 10 (West, No. 15). Dated in the year 9 of the Ābhīra king, Īśvarasena -

- (1.) Sidhañ rājñah . . . rīputrasiya Śivadattābhīraputrasiya
- (2.) Abhīrasiya[e]śvarasenasaya³⁵ savatsare navame [9]
- (3.) [gi]mhapakhe chothe 4 divas[e] trayodaś[e] 13 [e]-
- (4.) [tā]yā puṣyā Śakāgnivarmmaṇah duhitrā gaṇāpaka-
- (5.) [sya] Rebhilasiya bhāryayā gaṇāpakasiya Viśvavarmasiya
- (6.) . . gāsakānikāyā³⁶ upāsikāya Viṣṇudatāyā sarvasatvahi-

104

- (7.) tasukhārtha Tirāśmiparvata vihārav[ā]stavyasiya chātudiśa[ya]
- (8.) bhikhusaghasya gilinabheṣajārtham akṣayanivī prayuktā . va . na . . ³⁷
- (9.) vy[ā]su Sugatāgatāsu śreṇiṣu yata[h] kularikaśreṇyā haste k[ā]rṣāpaṇa-
- (10.) sahasra[m] 1000 deyatrikaśreṇyā[m] sahasrāni dve [2000 sre]-
- (11.) ṇyā[m] śātāni pancha 500 tilapiṣakaśreṇyā[m] śātā
- (12.) ete cha k[ā]rṣāpaṇā [chatā]lopa . . oha
- (13.) sya māsa sarva[m] rakṣati Viṣṇ[udatā]

Success! On the thirteenth, 13th, day of the fourth, 4th, fortnight of the ninth [9th] year of the Ābhīra king Īśvarasena, son of the Ābhīra Śīvadatta, (and) born of the queen of the . . . ra family; - on the above [mentioned day] the lay-worshipper Viṣṇudattā, daughter of the Śāka Agnivarman, wife of the Gaṇāpaka³⁸ Rebhila (and) niece of the Gaṇāpaka Viśvavarman, placed for the good and happiness of all creatures, (and especially) to provide medicine for the sick of the community of monks residing in the monastery on Mount Triraśmi, a perpetual endowment with the Bauddha (?) companies dwelling in [Govardhana], viz.³⁹ in the hands of the guild of the Kularikas⁴⁰ one thousand, 1000, kārṣāpaṇas, with the guild of the Deuyatrikas (?) two hundred . . . with the guild of the five hundred, 500, with the guild of the oil-millers . . . hundred. And these kārṣāpaṇas Viṣṇ[udattā] protects all

No. 13 (pl. liii). Nāsik, No. 11A (West, 25A). An inscription of Gautamīputra Sātakarṇi⁴¹

- (1) Sidham⁴²senāye vejayatiye vijayakhadhāvārā Govadhanasa Benākaṭakā Svāmi Gotamiputo Sirisadakaṇi
- (2) ānapayati Govadhane amacha Viṅhupālitaṃ gāme Aparakakhaḍiya ya khetam ajakālakiyam Usabhadatena⁴³ bhūtam nivatane
- (3) satāni be 200 eta amhakheta nivataṇasatāmni be 200 imesa pavajitāna Tekirasinā⁴⁴ vitarāma etasa chasa khetasa parihāra
- (4) vitarāma apavesam anomasam aloṅakhādaka araṭhasavinayika⁴⁵ savajāta-pārihārika cha etahi na parihārehi pariharīhi

105

- (5) eta chasa kheta parihāre cha nibadho⁴⁶ lihi aviyeṇa āṇatam⁴⁷ amachena Sivagutena chhato mahāsāmiyehi uparakhito
- (6) datā paṭikā savachhare 14 vasa pa[khe] 2 divase 1 Tāpasena kaṭā [||]

Success! From Benākaṭaka in the Govardhana (district), the victorious camp of the army that is protected by Indra (Vijayanta),⁴⁸ the lord, the illustrious Sātakarṇi, the son of the queen of the Gautama race, issues (these) orders to Viṣṇupālita (Viṅhupālita), the minister in (charge of) Govardhana: We give that field of ours, (measuring) two hundred, 200, nivartanas, (and situated) in the village of Aparakakhaḍi (Western Kakhadi), which hitherto Ṛiṣabhadatta (Usabhadata) has enjoyed, (viz.) two hundred, 200, nivartanas, to those Tekirasi (Terasika? living on the Tirassi or Triraśmi hill) ascetics. Moreover, we grant immunity (from interference and taxation) for this field; (viz.) it shall not be entered (by royal officers), nor be meddled with (by them) and possess immunities of all kinds. Moreover, with respect to this field and with respect to this immunity, a charter has been drawn up, which has been approved of by the minister, Śīvagupta (Sivaguta), who received (our) verbal orders (to that effect), and which is preserved by the great lords.⁴⁹ A document,⁵⁰ prepared by Tāpasa on the first day of the second fortnight of the rainy season of the year 14, has been given (to the donees).

No. 14 (pl. liii). Nāsik, No. 11B (West, 25B). An inscription published by Śyāmaka, official at Govardhana, by order of Sātakarṇi Gautamīputra and his mother, Queen Balasrī Gautamī.

This grant is written immediately in continuation of the preceding, and the form of it is very peculiar, as Śyāmaka has apparently given the words of the order (ll. 7 ffg.) exactly as he received them from the donors. It is supplementary to No. 11a, as it makes over a second field to the donees of the former grant, because the field in Aparakakhadi was no longer cultivated and the village had been deserted by its inhabitants.

- (6) Siddham Govadhane amachasa Samakasa⁵¹ deyo rājaṇito

106

- (7) raño Gotamiputasa Sātakarṇisa mahādeviya cha jīvasutāya rājamātuya vachanena Govadhane Sāmako āroga vatavo tato eva⁵²

- (8) vatavo eṭha amhehi pavate Tiraṅhumhi amhadhamadāne leṇe pativasatāna pavajitāna bhikhūna gāme Kakhadīsu puva khetam data ta cha khege⁵³
- (9) va⁵⁴ kamsate so cha gāmo na vasati eva sati yam dāni eṭha nagarasīme rājakam khetam amasatakam tato etesa pavajitāna bhikhūna Teraṅhukānam dada(ma)
- (10) khetasa nivatanasatam 100⁵⁵ tasa cha khetasa parihāra vitarāma apāvesa anomasa aloṅakhādaka araṭhasavinayika savajātapārihārika
- (11) etehi na parihārehi parihereṭha eta chasa kheta parihāra cha eṭha nibadhā laṭha aviyeṇa ānatapaṭihārakhiya⁵⁶ Loṭāya matā lekhe savachhare 24
- (12) [va]sāna pakhe 4 divase pachame 5 Pujitinā kaṭā nibadho nibadho sainvāchhare⁵⁷ 24 gimhāṇa pakhe 2 divase 10 [||]

- Success ! A gift which proceeds from the king (made over) by Śyāmaka (Sāmaka), the minister in (charge of) Govardhana.⁵⁸ By order of the King Sātakarṇi, the son of the queen of the Gautama race, of the Great Queen, the queen-mother whose son is living, - Śyāmaka in (charge of) Govardhana, shall be asked about his health⁵⁹ and be afterwards addressed as follows: - We have formerly⁶⁰ given a field in the village of Kakhadī to the ascetics (and) mendicants who live here on the mount Triraśmi (Tiraṅhu) in the cave that is our meritorious gift; and that field is not (now) tilled, and that village is no (longer) inhabited. As it is so, therefore we give to those ascetics (and) mendicants who live on Triraśmi (Tiraṅhu) one hundred, 100, nivartanas of a royal field which (is) here within the boundaries of the town,⁶¹ and belongs to us. Moreover, we grant for that field immunity (from interference and taxation, viz.): it shall not be entered nor meddled with (by royal officers) and be endowed with immunities of all kinds. It has been exempted by these exemptions. And with respect to this field, and with respect to this exemption, a charter has been drawn up⁶² (which has been) approved of by Loṭā, the chief lady-in-waiting⁶³ (to the Queen-Mother), who received oral instructions (regarding this

107

grant), and it has been done in writing by Pujiti⁶⁴ on the fifth, 5th, day of the 4th fortnight of the rainy season⁶⁵ of the year 24. The charter was drawn up on the 10th day of the 2nd fortnight of the hot season of the year 24.

No. 15 (pl. liv). Nāsik, No. 12 (West, No. 3). An inscription dated in the 2nd year of Puḷumāyi -

Sidham raṅo Vāsiṭhiputasa Sāmisiri-Pulumāisa sainvachhare 2 hemaṅtā[ṇam] pakhe 4 divase 8 etiya puvāya [ku]ṭumbikeṇa Dhaṇameṇa iṇa kārītam saha [mātā]pituhī saha ina . .

Success ! On the 8th day of the 4th fortnight of winter in the 2nd year of the king, the lord, the illustrious Puḷumāi, the son of the queen of the Vāsiṭṭha race! On the above-(mentioned day) the husbandman Dhaṇama, together with his (mother) and father, and together with made

No. 16 (pl. liv). Nāsik, No. 13 (West, No. 27)

Sidham raṅo Vāsaṭhiputasa Siri-Puḷumayisa savachhare chhaṭhe 6 gimapakhe pachame 5 divase 1⁶⁶ . po . hi . ti . ā

Success! On the 1st day of the fifth, 5, fortnight of the hot season, in the sixth, 6, year of the king, the illustrious Puḷumāyi, the son of the queen of the Vāsiṭṭha race

No. 17. Karle inscription⁶⁷ No. 20 (pl. liv), from the great Chaitya Cave at Kārlē, on the front of the sill of the great arched window, to the left of the main door, dated in the 7th year

of Puḷumāyi: -

Raño Vasīṭhiputasa Sāmisiri[-Puḷumayisa⁶⁸] savachhare satame 7 gimhapakhe pachame 5 divase pathame 1 [[]] etāya puvāya Okhaḷakiyānaṁ Mahārathisa⁶⁹ Kosikiputasa Mitadevasa putena [ma]hārathinā Vāsīṭhiputena Somadevena gāmo dato Valurakāsaṁghasa⁷⁰ [[]] Valūrakalenana⁷¹ sakarukarosa deyamayo [[]]

- On the 1st day, 1, of the fifth, 5, fortnight of the hot season, in the seventh, 7, year of the king, the lord, the illustrious Puḷumāyi, the son of the queen of the Vāsīṣṭha race. On the above (day) the Mahārathi⁷² of the Okhaḷakiyas,⁷³ Somadeva - born of the

108

wife of the Vāsīṣṭha race (and) son of the Mahārathi Mitadeva (Mitradeva), born of the wife of the Kauśika race - gave a village to the community (of monks) at Valūraka.⁷⁴ This gift (has been made) in order to keep the caves at Valūraka in repair.

18. Nasik, No. 14⁷⁵ (pl. lii) -

- (1.) Siddhaṁ raño Vāsīṭhiputasa⁷⁶ Siri-Puḷumāyisa⁷⁷ saṁvachhare ekunavise 19 gimhāna pakhe bitīye 2 divase terase 13 rājaraño Gotamīputasa⁷⁸ Himavata-Meru-
- (2.) Madarapavatasamasārasa Asika-Asaka-Muḷaka-Suraṭha-Kukurāparaṁta⁷⁹-Anupa-Vidabha-Ākarāvatarājasa⁸⁰ Vijhachhavata-Parivāta-Sayha Kaṇhagiri-Macha-Siriṭana⁸¹-Malaya-Mahida
- (3.) Seṭagiri⁸²-Chakorapavatapatisa savarājālokamaṇḍalapatigahītasāsana divasakarakaravibodhitakamalavimalasadisavadanasa tisamudatoyapītavāhanasa paṭipūṇachadamaḍalāsasirīka-
- (4.) piyadasanasa varavāraṇavikamachāruvikamasa bhujagapatibhogapīnavaṭa-vipuladīghasuda[ra]bhujasa abhayodakadānakilinanibhayakarasa avipanamātususūsākasa suvibhatativagadesakālasa
- (5.) porajanavisesasamasukhadukhasa Khatiyadapamānamadanasa Saka-Yavana-Palhavanisūdanasa dhamopajitakaravinīyogakarasa kitāparādhe pi satujane apāṇahisāruchisa dijāvarakuṭubavivadha⁸³
- (6.) nasa Khakharātavaṁsaniravasesakarasa Sātavāhanakulayasapatiḥā-panakarasa savamaṇḍalābhivādītacha[ra]ṇasa vinivatitachātuvāṇasakarasa anekasamarāvajītasatusaghasa aparājītavijayapatākasaṭujanadupadhasasānīya-
- (7.) puravarasa kulapurisaparaparāgatavipularājasadasa āgamāna nilayasa sapurisāna asayasa sirīya adhiḥānasa upachārāna pabhavasa ekakusasa⁸⁴ ekadhanudharasa ekabamhanasa Rāma-
- (8.) Kesavājuna-Bhīmasenatulaparākamasa chhaṇaghanusavasamājākārakasa⁸⁵ Nabhāga-Nahusa-Janamejaya-Sakara-Yayāti-Rāmābarīsasamatejasa aparimitam akhayam achitam abhuta⁸⁶ Pavana-Garuḷa-Sidha-Yakha-Rakhasa-Vijādharma-Bhūta-Gadhava-Chāraṇa
- (9.) Chada-Divākara-Nakhata-Gahavichīṇasamarasirasi jitaripusaghasa nagavarakhadhā⁸⁷ gaganatalam abhivigādhasa kulavipulasirīkarasa Siri-Sātakaṇṇisa mātuya mahādeviya Gotamiya Balasirīya⁸⁸ sachavachanadāna-khamāhisāniratāya tapadamani-

109

- (10.) yamopavāsatarāya rājarisivadhūsadam akhilam anuvidhīyamānāya kārīta deyadhama [kelāsa]pa[vata]sikhahasadise Tiraṇhupavatasikhare vimā[na]varani-visesamahidhīka⁸⁹ leṇa eta cha leṇa mahādevī mahārāja-mātā mahārājap[i]tāmahī dadāti nikāyasa bhādāvanīyāna bhikkhusaghasa
- (11.) etasa cha leṇasa chitanānimita mahādevīya ayakāya sevakāmo piyakāmo cha ṇa[tā dakhiṇā] paṭhisaro pitupatiyo dhamasetusa dadāti gāmaṁ Tiraṇhupavatasā aparadakhīṇapase piśachīpadakaṁ savajātabhoganirāṭhi [[]]⁹⁰

- Success! On the thirteenth (13) day of the second (2) fortnight of the hot season in the nineteenth (19) year of the illustrious Puḷumāyi, the son of the queen of the Vāsīṣṭha family! The great queen Balasīrī, of the Gautama family, who takes delight in truthfulness, liberality, forgiveness, and abstention from injuring creatures, who is intent on practising austerities, self-control, self-imposed restraint and fasts, who regulates Her (behaviour) entirely in accordance with

the (meaning of her) title, 'the consort of a royal sage,' who is the mother of the king of kings, 'the illustrious Sātakaṇi, (surnamed) Gotamīputa (i.e., the son of the queen of the Gautama race), of him whose firmness resembled (that of) Mount Himavat, Mount Meru, and the Mandara mountain of (him who was) the king of Asika, Asaka, Muḷaka, Surāṣṭra, Kukura, Aparānta, Anūpa, Vidarbha, Ākara, Avanti - of him who was the lord of the mountains Vindhya, Rikṣavat, Pāripātra, Sahya, Kṛiṣṇagiri, Macha, Siriṭana, Malaya, Mahendra, Seṭagiri and Chakora - of him whose orders were obeyed by the multitude of all kings - of him whose face was similar to and pure like a lotus that has opened itself at the rays of the sun - of him whose army drank the water of three oceans - of him whose appearance was agreeable and radiant like the orb of the full moon - of him whose gait was beautiful (and majestic) as the gait of an excellent elephant - of him whose arms were long, broad, round, and fat like the folds of the king of serpents - of him whose fearless hand was (always) moist with (libations of) water (poured out) in giving promises of safety - of him who never disobeyed his mother - of him who properly distinguished the places and times (fit) for (the attainment) of the three objects (of human) life (dharma, artha, and kāma) - of him who fully shared the joys and sufferings of the citizens (of his realm) - of him who humbled the pride and arrogance of the Kṣatriyas - of him who destroyed the Śakas, Yavanas, and Pahlavas - of him who properly expended the taxes which he levied in accordance with the sacred law - of him who took no pleasure in destroying the life even of offending enemies - of him who made the families of twice-born and low-caste people prosper - of him who entirely destroyed the Khakharāta (Kṣaharāta) race of him who restored the fame of the Sātavāhana race - of him whose feet were saluted (with prostrations) by all provinces - of him who prevented the mixing of the four castes (varṇa) - of him who conquered his enemies in many battles - of him whose banner of victory was never vanquished, and whose excellent capital was difficult to assail for his foes - of him who bore many royal titles descendent to him from a (long) line of ancestors -

of him who was an abode of traditional lore - of him who was the protector of good men - of him who was the dwelling-place of Fortune - of him who was the source of all politeness - of him who alone was clever - of him who alone (deserved the name of) an archer - of him who alone (deserved the name of) a hero - of him who alone (was worthy the name of) a Brāhmaṇa - of him whose prowess was equal to that of Rāma, Keśava, Arjuna, and Bhīmasena—of him who on festive days caused to be made much merrymaking and many joyous assemblies—of him whose lustre was equal to (that of) Nabhāga, Nahuṣa, Janamejaya, Sagara, Yayāti, and Ambarīṣa—of him who in wondrous, unthinkable, imperishable, and immeasurable wise conquered a crowd of foes (standing) in the foremost ranks in a battle fought by Pavana, Garuḍa, the Siddhas, the Yakṣas, Rākṣasas, the Vidyādharas, the Bhūtas, the Gandharvas, the Moon, the Sun, the Constellations, and the Planets—of him who dives deeper into the sky than the shoulder of the most excellent mountain—who made the prosperity of his race great—caused to be prepared as a meritorious gift, on the top of Mount Tiraṅhu (Tiraśmi), that resembles a peak of [Mount Kailāsa] a cave, equal in perfection to a most excellent palace. And the great queen, mother and grandmother of a great king,⁹¹ gives that cave to the community of the Bhadāvanīyas⁹² a fraternity of monks. And in order to allow this cave to be (duly) taken care of (her) grandson . . . the lord of the [Dakṣiṇā]patha (Dekhan), who is desirous to serve and (to do what is) agreeable to the venerable great queen, gives the village of Piśāchīpadaka, (situated) south-west of Mount Tiraṅhu (Tiraśmi), (intending it) as a bridge of merit for his father (and his father's) wife. The abandonment of all enjoyments accruing (to us out of this village has been decreed)."

The pedigree of the family in this inscription stands thus:—

. + married to Balaśrī of the Gautama gotra

Gautamīputra Sātakaṇi married + of the Vāsiṣṭha gotra

No. 19. Nāsik, No. 15—An inscription of Puḷumāyi dated samvat 22.

This inscription is a postscript to the last (Nāsik 14, pl. lii), and informs us that the village assigned by Puḷumāyi in his 19th year for the repairs of the Queen's Cave was exchanged, three years later, for what reason is not stated, for another one.

The document is highly interesting, both on philological and palaeographical grounds. It contains a number of rare Deśī words, and is written in characters which show traces of a current hand, differing from the usual stiff "cave-alphabet." But these characteristics, as well as its slightly mutilated state, the small size of the letters, and the slovenliness of the stonemason's work, make its translation a task of great difficulty, in spite of the assistance which the three analogous edicts, Nāsik Nos. 11A and 11B (p. 104) and Kārle No. 19 (p. 10), as well as the Deśīkōsha, afford.

(11.^b) Siddham navanarasvāmī Vāsiṣṭhīputo Siri-Puḷumavi ānapayati Govadhane amacha

(12.) Sivakhadila ya amhepa⁹³ sava 19 gi pa 2 diva 13 Dhanakaṭa samanehi ya etha pate⁹⁴

Tira[ṇhumhi]

111

. . . na dhavāsetisa⁹⁵ leṇasa paṭisatharaṇe akhaya[nīvi]hetu etha Govadhanāhāre dakṣiṇamage gāmo Sadasanā⁹⁶ bhikkhuhi devileṇavasehi⁹⁷ nikāyena Bhadāyaniyena paṭikhaya datā etasa dānaḡāmasa Sudasanāna parivaṭake etha Govadhanāhāre puvama[ge]

(13a.) gāmo Samalipada dadima etata⁹⁸ maha ārakana⁹⁹ odena dhamasetusa leṇasa paṭisatharaṇe akhayaniviheta¹⁰⁰ gāma Sāmalipada ta [. . .]bhikkhuhi leṇa[vāsehi nikā]y[e]na Bhadāyanayahi¹⁰¹

patikhaya uyapaya etasa cha gāmasa Sama[li]padasa bhikkhuhalaparihāra
(14.)¹⁰² vitarāma apālasa¹⁰³ anomasa aloṇakhādaka araṭhasavinavika savajātapārihārika cha etehi na pariharehi pariharihi eta cha gāma Samalipada parihāre ṇa¹⁰⁴ eṭha nibadha la¹⁰⁵ . . . mi .
gāmasa cha Sudasanāna vinibakārehi aṇatā¹⁰⁶ mahāsenapatinā Medhunana nā chhato paṭikā . vāsakehi

(13b) (hathi chhatā datā hi ṇa)¹⁰⁷ sava 22 gi pa . diva 7 . sā . kanena kaṭā Govadhanavathavana phesakaye V[i]ṇhupālana sāmivananānata¹⁰⁸ nama bhagatasa¹⁰⁹ patipatapasa jīnavarasa budhasa [||]

" Success! The new Nara,¹¹⁰ the lord, the illustrious Puḷumāyi (Puḷumavi), born of the queen of the Vāsiṣṭha race, addresses (these) orders to Śivaskandila, the minister in (charge of) Govardhana;¹¹¹ On the 13th day of the 2d fortnight of the hot season in the year 19, we gave the village of Sudarśana,¹¹² (which is situated) here in the southern subdivision of the district of Govardhana, as a perpetual endowment for the repairs of the cave (which is) a "bridge of merit" for the (and has been excavated) here in the mount Triraśmi, to be administered¹¹³ by the monks of Dhanakaṭaka,¹¹⁴ the ascetics living in the Queen's Cave, of the school of the Bhadrāyanīyas. In exchange for this gift-village, we have (now) given the village of Śālmalipadra,¹¹⁵ (which is situated) here in the eastern subdivision of the district of Govardhana. This same village of Śālmalipadra, (which is) to be a perpetual endowment for the repairs of the cave (that is) "a bridge of merit," has

112

been made over by the warm-hearted Mahāāiraka¹¹⁶ to be administered by the mendicants of the school of the Bhadrāyanīyas, living in the cave. And for this village of Śālmalipadra we grant the immunity (from taxation and interference suitable) for a bhikkhuhala,¹¹⁷ (viz.,) it is not to be entered nor meddled with (by royal officers) and to be endowed with immunities of all kinds. We exempt it with these exemptions.¹¹⁸ And with respect to this village of Śālmalipadra and to (this) exemption, a charter has been drawn up, which has been approved of by the commander-in-chief Medhuna (?) . . . who received orders from the of the village of Sudarśana. (And) a document¹¹⁹ which was executed by on the 7th day of the . . fortnight of the hot season of the year 22 was given (to the donees).

Vīṇhupālana¹²⁰ (has been) appointed by the order of the lord to the charge of the inhabitants of Govardhana. Adoration to the divine Buddha, the best of Jinās, who has attained the glory of Arhatship."¹²¹

No. 20. Karle. No. 21 (pl. liv)—

This inscription is badly mutilated, and what remains is half obliterated. If, nevertheless, I have attempted to translate the fragments, and believe that the readings and my rendering are tolerably certain, the circumstance which encourages me is that this document is very similar to the three Nāsik inscriptions, No. 14, No. 11A, and 11B, which also contain land grants made in favour of Bauddha mendicants. This resemblance permits us, also, to confidently assign our inscription to one of the two Andhra kings who caused the three Nāsik edicts to be incised, i.e., either to Gautamīputra Sātakarṇi or to Vāsīṣṭhīputra Puḷumāyi.

- [1.] [ānāpayati] māmā[le] amacha pa . ga . . masu etha lenasa
valurakasa vāṭhavāna
[2.] pavajitāna bhikhuna nikāyasa mahāsagh[i]yāna yapanaya etha māmālāhāre utaramaga[ge]
gāma[me] karajake[su]
[3.] bhikhuhala dadama [|] etesa gāma[me] karajake[su] bhikhuhaladeya papahi [|] etasa cha
sa
[4.] gāmasa karajakāna bhikhuhalaparihāra vitarāma a[pa]vesa pārihārika cha
[] etehi na parihārehi parihariha¹²² [|] ete chasa gām[e] karajake[su]
[5.] bhikhuhalaparihāre[cha] etha nibadho[lehi] aviyeṇa ānata to
vijayathasātāre¹²³ dato ṭhe rañā paṭikā sava 1[4?]
[6.] vā pa 4 diva 1 sivakhadagutena kaṭā [||]

113

"[King] addresses [these] commands to the minister in [charge of] Māmāla we have given for the support of the mendicant friars of the school of the Mahāsaghiyas [Mahāsaṅghikas]¹²⁴ who live here in the Valuraka [Valūraka] cave, a bhikhuhala¹²⁵ here in the village of Karajaka¹²⁶ [which is situated] in the northern division of the Āhāra [Zillā of] Māmāla.¹²⁷ To them the gift of a bhikhuhala in the village of Karajaka has been granted. And we grant for this village of Karajaka the exemption [from taxes and interference suitable] for a bhikhuhala [viz., that] it shall not be entered [by royal officers] and be endowed with immunities [of all kinds]. By [granting] these immunities we exempt it [from interference by the revenue officers]. With respect to this village of Karajaka and with respect to this exemption a deed has here been drawn up by who received verbal orders [to that effect] and a written grant has been given by the king in his victorious camp on the first day of the first fortnight of the rainy season in the year 1[4?] [which has been] prepared by Sivakhadaguta [Śivaskandhagupta]."

No. 21. Kārle. No. 22 (pl. liv)—An inscription dated in the 24th year of Puḷumāyi.¹²⁸

- (1.) Siddha raṇo Vasīṣṭhīputasa Siri-Puḷimāvisa savachhare chatuvisē 24 hematāna pakhe tatiye 3 divase bi-
(2.) tiye 2 upāsakasa Harapharaṇasa Setapharaṇaputtasya Sovasakasya Abulāmāvāthavasya ima deyadhama maṭapo
(3.) navagabha mahāsaghiyāna parigahe saghe chātudise dina mātapituna pūjā¹²⁹ savasatāna hitasughasthataya [|] ekatise¹³⁰ sa-
(4.) vachhare niṭhito saheta cha me puna Budharakhitena Mātarakhiā¹³¹ upāsikāya Budharakhitasa mātu¹³² deyadhama pāṭho ano [||]

—" Success ! On the second (2d) day of the third (3d) fortnight of winter, in the twenty-fourth (24th) year of the king, the illustrious Puḷimāvi, the son of the queen of the Vāsīṣṭha race, this meritorious gift, a hall, has been given to the adherents of the Mahāsaṅghika (school), the community (of monks) living in the four quarters (of the world), by the lay worshipper

Abulāmā, in honour of his parents and for the welfare and happiness of all living creatures. In the thirty-first year (of the same king) was completed a second passage (?), the meritorious gift of Mātarakhi[t]ā, a lay worshipper, the mother of Budharakhita, (and) associated with me and with Budharakhita." ¹³⁵

No.22. Nāsik, No. 16 (pl. IV)—An inscription dated in Śrīyajña Śātakarṇi's seventh year—

- (1.) Sidhaṁ raño Gotamiputasa Sāmi-Siriyāña-Sātakaṇisa savachhare sātame 7 hematāṇa pakhe tatiye 3
- (2.) divase paṭhame Kosikasa mahāsenāpatisa Bhavagopasa bharijāya mahāsenāpatiniya Vāsuya leṇa
- (3.) bopakiyatisujamāṇasa payavesitasa māne ¹³⁶ bahukāṇi varisāṇi ukute payavasāne nito chātudi-
- (4.) sasa bhikhusaghasa āvāso dato ti []

—" Success ! On the first day of the third (3rd) fortnight of winter in the seventh (7th) year of the king, the lord Śrīyajña Śātakarṇi, born of the queen of the Gautama race, mahāsenāpatinī Vāsu, the wife of the commander-in-chief, Bhavagopa of the Kauśika family, completed (this) cave after ¹³⁷ had been destroyed for many years, and gave (it as) a dwelling to the community of ascetics from the four quarters."

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- 1 Cave-Temple inscriptions, No. p. 275. As mentioned elsewhere, these translations of the Nāsik inscriptions have been prepared by professor G. Buhler, C.I.E. [back](#)
 - 2 Kanhe rājini is the locative absolute; see also Kuḍā insc. No.20, and Ind.Ant., vol.vii, p. 256. [back](#)
 - 3 Samaneṇa is not quite certain, as a large flaw runs aslant between the first and second letters, and has given the first a curious shape. As the space between the letters is large, a letter may have been lost. [back](#)
 - 4 Nadāsiriya corresponds to Sanskrit Nandāśrīkā. Regarding the instr. gen. in āva for āya (see Kuḍā inscriptions, No. 20; compare also Puḷumāvi (No. 17) for Puḷumāyi. [back](#)
 - 5 Possibly Chalisilaṇakasa. [back](#)
 - 6 The first letter may also be read, rā; the second, which looks like rā, is certainly mutilated. [back](#)
 - 7 I connect Mahāhakisiriya with the male proper name, Hakisiri, which is found in the Nānāghaṭ inscriptions. The last syllables represent - śrīkā. Bhaṭapālikā seems to correspond to Sanskrit bhārṭipālikā. The explanation of the other names is very doubtful [back](#)
 - 8 Read nadyām: anuvarṣām. [back](#)
 - 9 Read chatuṣśālāvasatha; taḍāgodapāna; - Dāhanukānām. [back](#)
 - 10 Read paṣadbhyaḥ; leṇām. The a of añātiyā stands below the line, and is a correction which only causes confusion. It ought to be either bhaṭarakāñātiyā or bhaṭaraka añātiyā, i.e., bhaṭarakājñāptiyā. There is an empty space between mālaye and hi, but no letters have been lost. The text, as shown above, gives perfectly good sense. [back](#)
 - 11 It would seem that Rīṣabhadatta gave money to build the flights of steps leading to the bathing-place (tūrtha) on the Bārṇāsā. The latter word, which corresponds with the Sanskrit Paṇāsā and the modern Baṇās, is the name of several rivers in Western India. One Baṇās, which comes from Mount Ābū, falls into the gulf of Kachh; another Baṇās is a tributary of the Chambal; a third in Revā is a tributary of the Sōn. The former river can hardly be meant, as it rarely contains any water except during the rains. [back](#)
 - 12 Prabhāsa is Somnāth Pāthan or Pattan in Kāṭhiāvāḍ (Sorath); Bharukachha is Bharūch; Govārdhana is at present a village near Nāsik; Śorparaga, alias Śūrpāraka, is Supārā near Basīn (Vasai) in the Thāṇa Collectorate (see Ind. Ant., vol. i, p. 321, and Bhāṇḍārkar, Tr. Or. Cong, 1874, p. 328). A Daśapura lay in Rājputānā, north of the Chambal (see Mallinātha and

Wilson on Meghadūta, vs. 48). Wilson is, however, wrong in identifying the town with Rintambor, which in Sanskrit is known as Raṇastambhapura. The expression - quadrangular rest-houses - exactly fits the Dharmasālās or Serāis built on the native plan, as the rooms or sheds for the accommodation of travellers invariably run along the four sides of a spacious court, leaving just space enough in the front for an arched entrance. I do not think that more than one kind of buildings is intended by the whole compound chatuḥ-śālāvasathapratīśraya, lit. - shelter by the means of quadrangular buildings. [back](#)

13 Tāpī is the Taptī, near Surat; Pārādā is the Pāraḍī or Pār river, in the Surat Zilla; Damaṇa is the Damaṇṅangā, which joins the sea near the Portuguese colony of Damaṇ (Damān); Dāhanukā is probably the creek south of Dahanu in the Thāṇā Collectorate. Ibā may possibly be the Ambikā river near Jalālpur in the Surat Collectorate. The sabhās, or rest - houses, erected on the banks of these rivers, were probably roofed sheds, intended to shelter travellers waiting for the boat from the sun and the rain, such as we often find near fords in the present day. [back](#)

14 Nāḷigera is clearly the Sanskrit nālikera, a cocoanut tree. Cocoanut trees are valuable property, not only on account of their fruit, but on account of the palm-wine which is drawn from them; and if the coin whose name is left out after 'one thousand' was a small one, the price paid by Ṛṣabhadatta was not too high. The object of the gift seems to have been to distribute annually the income accruing from the trees to the Charaka congregations at the four places mentioned. It is difficult to determine what these Charaka congregations were. Though paśād, congregation, is the technical term for an assembly of learned Brāhmaṇas convened for a special purpose, it has also the same meaning as charaṇa, and means "a Brahmanical school studying under one teacher." Charaka has also two meanings; it is both the proper name of a Vedic school, and a general term for a Brahmanical student. The recipients of the gift, therefore, may have been either congregations of students or assemblies of Brāhmaṇas studying the Charaka śākhā. Regarding Rāmatūrtha, see Bhāṇḍārkar, loc. cit, note 3. [back](#)

15 The expedition which the first postscript mentions must have followed immediately after the gift of the cave had been made. The Mālayas are, no doubt, the inhabitants of the Malaya hills in Southern India. In the same direction the home of the Uttamabhadras must be sought, Uttamabhadraḥ (sing.) denotes the chief of the clan, just as Paṅchālāḥ the king of the Paṅchālāḥ. [back](#)

16 Pokṣarāṇi is probably a corruption of Puṣkarāṇi. The famous tūrtha of Pokhar near Ajmīr, where there are three sacred tanks, is probably meant, but there are other sacred lakes of the same name. [back](#)

17 The name of the Brāhmaṇa from whom the field mentioned in the second postscript was bought is doubtful. Āśribhūti (Professor Bhāṇḍārkar reading) is possible, but the name then gives no sense. With sapitusataka, belonging to my own father, compare amusataka in No. 14, l. 3. [back](#)

18 Valūrakā (nom. Pl.) appears to be the ancient name of Kārle. [back](#)

19 As the restitution of the first two lines can be made with tolerable certainty, it appears that seven to eleven akṣaras have been lost at the beginning of each line. A comparison of the fragments with Nāsik No. 5 permits us to restore a few of the names of towns, and shows that the contents of the inscription probably were as follows: l. 1, 2, description of the donor; l. 3-5, the annual feeding of one hundred thousand Brāhmaṇas in various towns; l. 6, gift of one hundred thousand cows; l. 7, gift of sixteen villages to gods and Brāhmaṇas; l. 8, 9, a date and another gift of cows; l. 10, 11, the establishment of a tūrtha on the Baṇās. [back](#)

20 Considering the great probability of the restoration of the first two lines, it seems to me almost certain that Śakasa is a complete word, and that Ṛṣabhadatta calls himself here a Saka. [back](#)

21 Dāhanūkānagara is, of course, the modern Dāhanu in the Thāṇā Zilla. [back](#)

22 A town called Śākhā is mentioned in the apocryphal Romakasiddhānta (Oxford Cat., p. 339A). [back](#)

23 This inscription corresponds with Nos. 16 and 18 of Professor Bhāṇḍārkar, who took its left and right hand portions for two separate documents, because they stand on two different walls. [back](#)

- 24 L. 2. Read vasatāna. [back](#)
- 25 L. 3. Read vadhibhājā. [back](#)
- 26 Line 5b gives nothing but a repetition of the last three words of the chief inscription (l. 4), and seems unconnected with the second postscript. [back](#)
- 27 Kuśaṇa, or kusaṇa, as the reading is in l 3, corresponds exactly to the Vedic kṛiśana, which is translated by - gold or pearls. It cannot have that sense here, as some comparatively cheap article for the use of the monks must be intended. Chīvarika does not mean the same as chīvara, - a monk's mantle or clothing, as Prof. Bhāṇḍārkar thinks, but is an adjective meaning - sufficient for clothes, and may be translated by - the price or expense for clothes. [back](#)
- 28 Regarding paḍika see Prof. Bhāṇḍārkar, loc. cit. p. 331. [back](#)
- 29 Bārasaka(m), which corresponds to Sanskrit dvādaśakam, must mean here - a piece or sum of twelve. What the twelve coins were is not said; but they cannot be kārṣāpaṇas, as the whole interest amounted to one hundred kārṣāpaṇas only, and each of the twenty monks could only get five. The correctness of this interpretation of bārasaka is proved - by the parallel passages of the Kaṅheri inscriptions quoted by Prof. Bhāṇḍārkar. No. 39 has chivarika dātava solasaka, and No. 44, dātava chivarika soḍasaka, a piece of sixteen, is to be given (as) the expense for robes, while the other inscriptions say that a bārasaka is to be given. [back](#)
- 30 Keeping the vasso, i.e., residing there during the rainy season, as is prescribed for Brahmanical and Bauddha ascetics. [back](#)
- 31 Nigamasabhāya, in the guildhall, may also be translated - in the assembly of the traders. I take vāra in phalakavāre, on boards, in the sense of - number or multitude. For another explanation, see Bhāṇḍārkar, loc. cit. The ti which follows after charitrato corresponds to Sanskrit iti, and indicates that the chief inscription is finished. [back](#)
- 32 I am unable to make out the exact meaning of the second postscript. It contains another date, the year 45, and appears to record a large donation of 70,000 kārṣāpaṇas made to gods and Brāhmaṇas. [back](#)
- 33 Vide ante, p. 98. [back](#)
- 34 Cave-Temple Inscriptions, No. 25, p. 51. [back](#)
- 35 L. 2. The first syllable after abhīrasya is doubtlessly śva, hence it becomes necessary to write ābhīrasyeśvarasenasya. Śvarasena is a not uncommon name for a warrior or king. The beginning of the stroke for the e is visible. [back](#)
- 36 L. 6. The reading gāśakānikāyā makes no sense. Professor Bhāṇḍārkar's emendation - bhrāṭṛikanyakāyā - seems probable. [back](#)
- 37 L. 8. Read gilāna. The break at the end of the line may possibly be filled in the following manner: [go]va[r]dha[na][vāsta]. [back](#)
- 38 Gaṇāpaka means - protector or leader of a gaṇa, which consists of three gulmas or battalions, and may be taken as an equivalent of colonel or brigadier-general. [back](#)
- 39 Yataḥ, literally - out of which - perpetual endowment. [back](#)
- 40 Possibly kularika may contain a corruption of kulāla, potter. [back](#)
- 41 My readings and interpretation differ in many points from Professor Bhāṇḍārkar's. [back](#)
- 42 The transcript follows the text in the use of the anusvāra and the long vowels, which are not regularly marked. [back](#)
- 43 Perhaps Usabhadātena. [back](#)
- 44 Perhaps Tekārasinā; I can find no explanation for this, nor any other reading that may be adopted. If, however, we might write Terasikāna, and to assume that the kā had been accidentally misplaced, the word would exactly correspond with the Mahārāṣṭra-Prākṛit Terassikāṇam (Sans. Trairaśmikānām), of those living on Tiraśmi. As the Sanskrit inscriptions (Nos. 5, 12) show, the hill in which the caves are excavated was called Tiraśmi, and with Professor Bhāṇḍārkar, I believe that Puḷumāyi's Tirañhu and Terañhuka (see below, No. 14, l. 9) are derived from that Sanskrit word, though the u is irregular. The sa which follows cha is purely pleonastic, just as in Pāli sache, if, and similar words. [back](#)
- 45 These two compounds are left untranslated. The term alavaṇaklinnakreṇībanaka in the Ilichpur and Seonī grants of Pravarasena II, seems to be connected with the first, and perhaps refers to an exemption from the salt tax, but I am unable to find the correct Sanskrit expression. The

second word, I think, refers to a tax on carriages and horses. I believe it to stand for arathāśvavinayikam, and to mean literally - exempt from that which refers to chariots and the training of horses, but the question is, whether the villagers usually had to pay for their own chariots and horses or for those of the king. Etaih is the correct equivalent of etehi na, which corresponds with the Jaina Mahārāṣṭra etehi ṇam: the particle ṇam stands, as the Jains say, simply vākyaḷamkāre (Jacobi, Kalpasūtra, index, s.v.) [back](#)

46 I admit that it is possible to take nibadhō lihi as a corruption of nibaddhā lipiḥ, and that the explanation of lihi by alekhi may be objected to. Still I think the masculines, chhato and uparakhito, require us to read nibandho, which also occurs below, l. 13. [back](#)

47 Read āṇata. The translation of aviyeṇa āṇata by Sans. mukhājñājñāpta, may be justified from Hemachandra, Deśikoṣa, l. 10, who explains aviam by uktam, spoken. The mukhājñā, verbal orders, of the king are frequently quoted in land grants. Chato, the meaning of which is clear from the varia lectio, matā, approved of, in the next inscription, corresponds to Sanskrit kṣānta, which may have that meaning (see Pet. W., s. v., kṣam; and Childers, Pāli Dict., s. v., kham). [back](#)

48 The beginning of this inscription closely corresponds with that of many Valabhī grants and other documents of the same class, which are dated from a - victorious camp (vijayaskandhāvāra) where the king stopped during his progress. In this case Sātakarṇi had pitched at Benākataka - literally, the town, royal residence, or village on the Benā river, which belonged to the district of Govardhana or Govadhanāhāra, as inscription No. 18 has it. Perhaps the Benā intended may be the Benagaṅgā in the Central Provinces; but as the name is a common one for rivers, it may be one nearer to Nāsik. The army is called vejayati, which I take to stand for vejayantī, and to be derived from Vijayanta, a name of Indra. Possibly the word may, however, be connected with the name of the famous town, Vaijayantī (Prakrit Vejayantī), the Byzantion of the Greeks, which was situated in the Koṅkaṇ, and doubtless formed part of the Āndhra dominions. If that were the case, the adjective might be translated by - recruited at or lying in garrison at Vaijayantī. [back](#)

49 The great lords, mahāsāmiyā (mahāsvāmikāḥ), must be the officials in charge of the records. [back](#)

50 Paṭikā [paṭṭikā], which I translate by - document, is of course the copper plate or cloth which the donees received. As the old grants were written both on copper and on cloth, I prefer a general word. [back](#)

51 Read sāmakasa in accordance with sāmako in the next line, and the etymology, śyāmaka. [back](#)

52 The three last letters of the line are slightly damaged, especially the e; but the reading is not doubtful. [back](#)

53 The last letter of the line is misshaped: taṁ must be read for ge. [back](#)

54 This letter is not quite distinct; it most closely resembles va, but the sense requires na; possibly the cross line is due to a vein or flaw in the rock. [back](#)

55 The stroke after , the sign for hundred, gives 101, which does not agree with the word preceding: possibly it only indicates that e has been left out before tasa. [back](#)

56 Read paṭihārarakhiya, corresponding to Sans. pratihārarakṣi: Vikramānkacharita, ix. 7, and passim. [back](#)

57 Read saṁvachhare. [back](#)

58 I take deyo as the subject of the sentence, for deyam, and rājaṇito, i.e., rājaṇimto, for the present participle of the root ṇī=ṇiri or niryā; ṇimto is a common form in Mahārāṣṭra-Prākṛit. [back](#)

59 Literally, shall be addressed (the question if he has) freedom from disease. This formula is prescribed in the law-books as a polite form of address to Śūdras (e.g., Āpastamba, l. 4, 14, 29). Śyāmaka probably belonged to that caste. The form is equivalent to the modern official superscription, Sālāmnī sāthe, after compliments. [back](#)

60 I.e., in the year 14, as above. [back](#)

61 Possibly Nāsika is meant. [back](#)

62 Like Professor R G. Bhāṇḍārkar, but with hesitation, I take nibadhā for the past participle passive; but I am unwilling to correct laṭha to lipi as he proposes; we may here have an untraced

- Deśī word, leṭha or laṭha, meaning - charter - or śāsana. The Deśīkoṣa, vii. 28, gives lesa for - written, and there seems to have been a root les or lis, meaning to write or composita. [back](#)
- 63 The appearance of a chief lady-in-waiting - in a grant is unusual, though females appear as dūtakas on some Valabhī grants (Ind. Ant., vol. vii, p. 76). The field here granted belonged to the Queen-Mother, and she gave her instructions about the deed to her waiting-woman, who got the grant drawn up by a Kārkun, or writer, in the royal office, and the king's name was inserted to signify his approval of his mother's act, and to secure the immunities which none but the sovereign could grant. [back](#)
- 64 Pujiti is the stonemason or engraver who incised or did the grant in writing. [back](#)
- 65 Several months later than the following date. This is due to the delay in transmitting the orders to Śyāmaka, and getting them engraved. [back](#)
- 66 The letters after this are half effaced and uncertain excepting hi. [back](#)
- 67 This has also been translated by Pandit Bhagwānlāl Indrāji, Inscriptions from the Cave Temples, p. 34. [back](#)
- 68 There seems to be no doubt about this restoration, as the i and sa are still perceptible. [back](#)
- 69 The thi of this word is not quite distinct, and might perhaps be read thi. [back](#)
- 70 Perhaps we should read Valūrakasaṅghasa; the ū is quite distinct in the repetition of the name. [back](#)
- 71 Read Valūrakalenānaṁ, Sakarukarosa is, doubtless, a misspelling of sakārakārasa, i.e., saṁskārakāraya. [back](#)
- 72 I leave Mahārathi untranslated, because I take it to be a title. The word is, probably, closely connected with the old Sanskrit mahāratha, a great warrior, and stands to it in the same relation as surūpin to surūpa; but when a person dating his grant by the regnal year of an Andhra king is called the Mahārathi of a certain tribe or people, as in this case, it is evident that the word has a technical meaning, and characterises the person indicated as a feudatory or official of the Andhras. The meaning of the term is probably allied to that of Mahābhoja or Mahāsāmanta. At all events, M. Garrez's conjecture (Jour. Asiat., ser. vi, tom. xx, p. 203), that it is equivalent to a Marāṭha, is shown by this inscription to be untenable. [back](#)
- 73 The termination, -iya, i.e., -īya, frequently means - living in, and it might be expected that Okhalaka was the name of a country. It may be noted that, according to the Kṣitīsavaṁsāvali, there was a district called Ukhada (see Pet. Dict., s.v.), and possibly Okhalaka may be the same. [back](#)
- 74 Valūraka is evidently the name of the monastic establishment at Kārle; it occurs also in the inscription of Usabhadata, on the other side of the door from this. [back](#)
- 75 West's No. 26, first 10,5 lines; Trans. Or. Cong., 1874, pp. 306 seqq. [back](#)
- 76 See my remarks in Cunningham's Bharhut Stūpa, p. 128. [back](#)
- 77 Professor Bhāṇḍārkar reads Puḍumāyisa, and in other words assigns to the value of ḍha, e.g. in muḍhaka, l. 2. The correctness of my reading is no longer doubtful; see Dr. Burgess Table, plate v. [back](#)
- 78 See my remarks in Cunningham's Bharhut Stūpa, p. 128. [back](#)
- 79 Kukura, i.e. Kukkura, is not Kiu-she-lo of Hiwen Thsang, as Professor Bhāṇḍārkar supposes, as the latter regularly corresponds to Gujjara. The Trikāṇḍaśeṣa gives Kukkura as a synonym for Daśārha, a Yādava tribe. [back](#)
- 80 Ākarāvati, - see Pandit Bhagwānlāl in Ind. Ant., vol. viii, p. 260. [back](#)
- 81 For Viṁjhachhavata, and is a correct translation of the Sanskrit Vindhyaṛkṣavat i.e., Vindhya and Ṛkṣavat - the latter is the Uxentos of the ancients, a part of the Vindhya range near the Narmadā. Parivāta may be read Parichāta, but I prefer the first as equivalent to Paripātra, which I take to be the correct form for Pariyātra, the north-western Vindhya. Siriṭana cannot stand for Śrīstana, but may be the equivalent of Śrīparvata. [back](#)
- 82 Seṭagiri cannot be Śreṭagiri, but possibly Śvetagiri, a hill on the Coromandel coast (Mackenzie Coll., vol. i, p. 88) [back](#)
- 83 I take the compound dijāvāra- to stand for dvijāś chāvarāś cha, while Professor Bhāṇḍārkar makes it dvijavāra-. [back](#)
- 84 Professor Bhāṇḍārkar correctly emends this as ekakusalasa. [back](#)
- 85 I read chhanaghaṇu- instead of chhaṇayanu, the signs for gha and ya being very similar. The

Sanskrit is kṣaṇaghanotsavasamājākārakasya kṣaṇeṣu ghanān utsavān samājamś cha kārayatīti kṣaṇetyādi tasya. [back](#)

86 I translate these words by aparimitam akṣayam achintyam adbhutaṁ, and take them as adverbs modifying jita- in l. 9. They may also be taken with vichīṇa-, which need not be altered as Professor Bhāṇḍārkar proposes, it is the regular representative of vichīrṇa, past part. pass. of vichar. Yuddham vichar simply means - to fight a battle- (Pet. Dict., s. v. char+vi). The passage seems to mean that Wind, Sun, Moon, and other celestial beings, assisted the king in a great battle. [back](#)

87 I translate this by nagavaraskandhāt and take the ablative as ablativus comparationis, which occasionally appears in Sanskrit with the positive instead of the comparative. The phrase seems to mean - of him who, from his majestic greatness and fame, is loftier than the highest mountain. [back](#)

88 Balaśrī is the real name of the queen. [back](#)

89 Kelāsapavata - is a pretty certain restoration, as the letter e, the top of lu, the greater part of sa and pa are visible. Mahidhika stands for S. Mahardhika, Pali Mahiddhika. I do not think it has the technical Buddhistic meaning here. [back](#)

90 In line 11 chitanā stands, with the usual omission of the anusvāra, for chintana-, and apparently means - the taking care of - or - keeping in repair. The word used for it in the next inscription is paṭhisamtharaṇa. Half the ta of ṇatā is visible and the reading certain. The donor is of course Puḷumāyi. Before paṭhisaro we may safely supply dakṣiṇā. For the other lost letters, probably four, I venture to suggest Puḷumāyi, though with some doubt. I take pitupatiyo for pitṛipatnyoḥ. The third letter of Piśāchīpadraka is doubtful; if my reading is correct, the name corresponds to Piśāchīpadraka, the site of the she-goblin. I take savajātabhoganiraṭhi as a sentence by itself, and translate it by the Sanskrit sarvajātabhoganirasanam. Strictly the equivalent of nirāṭhi would be nirastih, which, however, is not found in the dictionaries. [back](#)

91 From this Professor Bhāṇḍārkar argues that Gautamīputra Śātakarṇi was alive when the grant was made; but this is a mistake. The inscription is dated in the reign of Puḷumāyi, and the epithets here applied to Gautamī Balaśrī indicate her special claim to veneration, whether both her son and grandson or only one were alive. [back](#)

92 The Bhadrāyanīyas, a branch of the Mahāsthaviras. Ind. Ant., vol. ix, p. 300. [back](#)

93 Read amhehi, the beginning of the curve of the i is still visible. [back](#)

94 Read pavate. [back](#)

95 Read dhamasetusa. [back](#)

96 Read Sudasanā. [back](#)

97 Probably - leṇāvāsehi is to be read. [back](#)

98 Perhaps eta cha is to be read. [back](#)

99 Read āirakena. [back](#)

100 Read -hetu. [back](#)

101 Read Bhadāyanīyehi. [back](#)

102 A comparison of Nos. 13 and 14 above shows that line 14 is to be read after the first half of line 13, and that the second half of line 13 concludes the inscription. [back](#)

103 Read apāvesa. [back](#)

104 Read cha. [back](#)

105 Probably laṭha to be read, as in No. 25B. [back](#)

106 Read āṇata. [back](#)

107 The words in parentheses are uncertain. [back](#)

108 Read sāmivachanā-. [back](#)

109 Read bhagavatasa; -patāpasa. [back](#)

110 As Nara is a name of Arjuna, and Inscription No. 26 shows that the Andhras compared themselves to the heroes of the Mahābhārata, I think it probable that navanara, "the new Nara or Arjuna," is one of Puḷumāyi's birudas. In later times various kings assumed the same title. For other possible explanations see Bhāṇḍārkar, Tr. Or. Cong., 1874, p. 318. [back](#)

111 The whole portion of the inscription down to kaṭā, l.14, which has been enclosed by hyphens, is introduced by the untranslated ya, yat, "that," which follows ānapayati, "issues (these) orders." [back](#)

112 Sudasanā, the name of the village given in the year 19, stands, as is often the case with village names of the cave inscriptions, in the plural. It corresponds to Sanskrit Sudarśana, "the lovely or fair one," and must be another name for Pisāchīpadra, which is mentioned in No. 16. The term maga, "subdivision," means literally "path" (mārga), and has probably the same technical meaning as its synonym pathaka, which, in the Valabhī, Solankī, and other inscriptions, means "a subdivision of an ākāra district or zillā," i.e., a tālukā or pargana. [back](#)

113 Paṭikhaya, "to be administered," may either be the neuter of the part. fut. pass. of kṣi, "to govern," with the prefix prati (compare pratikṣaya, "a watchman") or the gen. dat of paṭikṣā, "the looking after." In the former case it would stand for paṭikheyam, in the latter for paṭikhāya. The neglect of the vowel-marks and of the anusvāra, which is so common in these inscriptions, makes it difficult to come to a definite conclusion regarding the explanation. [back](#)

114 As dhanakaṭasamanehi stands before the lacuna, and bhikhuhi a long way from it after the lacuna, it is not certain that the two instrumentals belong together. If my way of construing be correct, it may be inferred that the inmates of the Queen's Cave came originally from a monastery in the Andhra capital. Regarding Dhanakaṭaka, see Bhāṇḍārkar, loc. cit., p. 349, and ante, p. 37. [back](#)

115 Samalipada corresponds to Sanskrit Sālmalipadra and means "the site on the cotton tree." [back](#)

116 Mahaāirak(e)na, "the Mahaāiraka," must refer to Puḷumāyi. Hemachandra, Deśikoṣa, i.16, gives āiro in the sense of "an official," e.g., "the lord of a village." Here it may either be a special title; or āiraka, which corresponds to the Pāli ayiraka, and Sans. āryaka (Bhāṇḍārkar, loc. cit., p. 318) may mean simply "the venerable one." Odena is the instr. of oda, which appears as a varia lectio for olla, Sanskrit ādra, "warm-hearted, affectionate," in Hāla's Gāthakoṣa (see Weber, Hāla, index a. v.) and in the Uriya odā. [back](#)

117 Regarding bhikhuhala, see the remarks on Kārle Inscription No. 19. [back](#)

118 Pariharīhi, "we exempt," I am inclined to take as a corruption of pariharimhe, first pers. plur. ātm. In Karle No. 19 we have parihariha in its stead. [back](#)

119 The name of the commander-in-chief is, of course, corrupt, I am unable to explain vinibakārehi or to translate the doubtful words between paṭikā and datā. I think the former term refers again to the king. The general sense of the phrase following paṭikā, "a document," is, I think, certain from No. 11A and Karle No. 19. [back](#)

120 Viṇhupālana is probably a mistake for Viṇhupālita, Viṣṇupālita. The translation of p̄hesakaye by "to the charge" is based on Hem. Deś. vi, 87, where p̄heso is stated to mean sadbhāva, "kindness." I think Viṣṇupālita must have been Śivaskandila's successor, and have been sent after the edict was first issued and before it was engraved. [back](#)

121 If paṭi, which corresponds to Pāli patti (Sanskrit prāpti), might mean (as Childers, Pāli Dict., s. v., suspects) nirvāṇa or "final liberation," that sense would be more suitable. [back](#)

122 Read pariharimha. [back](#)

123 Read vijayakhadhāvāre datāṭhi. [back](#)

124 One of the most ancient divisions of the Bauddhas (conf. Mahāvaiṅso, v. 4; Ind. Ant., vol. IX, pp. 300, 301; Vassilief, Bouddisme, p. 225). [back](#)

125 Literally, "a mendicant-plough;" the precise technical meaning of this term is unknown to me, but as the village is also allowed the immunities (parihāra) usually granted for dharmadāna land, it would seem that the royal share of the produce was made over to the Bauddha mendicants. [back](#)

126 This is probably identical with the Karājika which, according to No. 13, Rīṣabhadatta, the son-in-law of Nahapāna, gave to the community at Valūraka. If this be so, we have in this grant one of the effects of the destruction of the Kṣaharāta dynasty, of which Gautamīputra boasts in Nasik No. 16. [back](#)

127 The term āhāra, as we know from the Valabhī grants, corresponds exactly to the modern "Zillā or Collectorate." The name Māmāla is evidently the ancient form of the modern Māval (Māul); the change of medial ma to va is common in Marāṭhī. Māval being still the name of the tract along the Sahyādri or Ghāṭ range, fully corresponds with the position of the ancient Māmāla. We have thus another proof that the lapse of two thousand years has not changed much in the geographical names of Western India and its territorial divisions. [back](#)

128 Cave-Temple Inscriptions, pp. 36, 37. The spelling, grammar, and execution of this inscription are execrable; but it is epigraphically interesting. Notice, e.g., the form of i in ima, which recurs on the coins of the Satrap Īsvaradatta and in the Gupta and other later inscriptions.

[back](#)

129 Read pūjāya. [back](#)

130 Ekatiṣe is not quite certain, as the ti has been damaged or badly engraved. [back](#)

131 Probably we should read Māturakhitā, i.e. Māṭṛirakṣitāyāḥ. [back](#)

132 Read mātūya. [back](#)

133 As remarked in Cave-Temple Inscriptions, these two names are foreign and probably Persian, the former corresponding with the Graeco-Persian _ or _ and the latter with _. My friend Professor Nöldeke informs me that the termination -pharaṇa probably contains the N. Persian frana, "lord," and that Seta may be a corruption of O. Persian kshaeta, N. Persian shīd. The name of the town Abulāmā is also foreign. [back](#)

134 Sovasaka is probably the Sanskrit Sauvarṣaka, "belonging to the Suvarṣa or Kāśyapīya school," a branch of the Sarvāstivādins (Vassilief, Bouddisme, p. 231; Ind. Ant., vol. ix, p. 302). [back](#)

135 The construction of the last sentence is very ungrammatical: saheta cha me puna Budharakhitena seems to stand for mayā cha Buddharakṣitena cha sahitāyāḥ, and the case termination sahita to have been left out, as it is above in pūjā and below in mātu. The translation of pātho by "passage" I have borrowed from Pandit Bhagwānlāl, though I am not satisfied with it. [back](#)

136 L. 3. Possibly we should read tījamāṇasa payavasitasamane. [back](#)

137 The words "bopkaiyati—māne" have been left untranslated, as they are to me unintelligible. Ukute—I take to stand for utkrīte, and the construction to be that of a loc. absolute. [back](#)

X. Nasik Inscriptions of private individuals (Plate LV).

1. Nāsik, No. 17 (West, No. 1)—

- (1.) Sidham Śakasa Dāmachikasa lekhakasa Vudhikasa
- (2.) Viṣṇudataputasa Daśapuravāthavasa leṇa po-
- (3.) dhiyo cha do 2 ato ekā poḍhi yā apara[dhā]¹ sa me mātā-
- (4.) [pi]taro udisa [||]

—"Success! (The gift) of Vudhika, the writer of the Śaka Dāmachika,² and son of Viṣṇudattā, an inhabitant of Daśapura—a cave and two, 2, cisterns; of these one cistern which (lies) to the west (is) for the benefit of my parents."

2. Nāsik, No. 18 (West, No. 2)—

- (1.) Sidham Sakaśa Dāmachikasa
- (2.) leghakasa Vudhikasa podhi [||]

—" Success ! A cistern, (the gift) of Vudhika, the writer of the Śaka Dāmachika."

3. Nāsik, No. 19 (West, No. 4)—

- (1.) Sidham Otarāhasa Daṁtāmītiyakasa Yoṇakasa Dhammadevaputasa Īdāgnidatasa dhammātmanā
- (2.) ima leṇam pavate Tiramṇhumhi khānitam abhamtaram cha leṇasa chetiyaḥaro poṁdhiyo cha mātāpi-
- (3.) taro udisa [||] ima leṇam kāritam savabudhapūjāya chātudisasa bhikhūsaṅghasa niyātitaṁ sa-
- (4.) ha putena Dhammarakhitena [||]

115

—" Success ! The righteous Yavana Indrāgnidatta, son of Dharmadeva, a native of the northern country (and) inhabitant of Daṁtāmītri,³ caused this cave to be excavated on Mount Tirāśmi (Tiraṇhu), and inside the cave a Chaityaḡriha and (three) cisterns, for the sake of his parents. This cave, caused to be made for the worship of all Buddhas, has been made over to the community of monks from the four points of the horizon (by him), together with his son Dharmarakṣita (Dhammarakhita)."

4. Nāsik, No. 20 (West, No. 12)—

- (1.) Velidataputasa nekamasa Rāmaṇakasa
- (2.) Chhākalepakiyasa leṇam deyadhammam chātudi-
- (3.) sasa bhikhusaṅghasa niyātitaṁ [|] data cha-
- (4.) nena akhaya nivi kāhāpana sata 100
- (5.) saghasa hathe eto vasavuthasa pavātasa chivari-
- (6.) kam dātavaṁ bārasakam [||]

—"The merchant Rāmaṇaka, a Chhākalepakīya,⁴ the son of Velidata, made over to the community of monks from the four points of the horizon a cave as a meritorious gift. Moreover, he gave a perpetual endowment (of) one hundred, 100, kāṛṣāpaṇas into the hand of the community. Out of that a piece of twelve shall be given to an ascetic keeping the vasso (to defray) the expenditure for a garment."

5. Nāsik, No. 21 (West, No. 13)—

Sidham Sivamitalekhakaputasa
Rāmaṇakasa leṇam deyadhammam [||]

— "Success ! A cave, the meritorious gift of Rāmaṅga, son of the writer Śīvamitra."

6. Nāsik, No. 22 (West, No. 21)—

- (1.) Chetika⁵ upāsakiyasa Mūgūdāsasa saparivārasa leṅa deyadhama [|] etasa lenasa Bodhiguta
- (2.) upāsakasa putena Dhamanadinā data kheta apariliya Kaṅṅahiniya[|] eto khetāto chivarika pavāita-
- (3.) sa[||]

—"A cave, the meritorious gift of Mūgūdāsa, who belongs to the lay-worshippers of the Chaitikas, and of his family. Dharmanandin, the son of the lay-worshipper Bodhigupta, has given a field in Western Kaṅṅahini for this cave. Out of (the income from) that field the expenditure for a garment for an ascetic (is to be defrayed)."

7. Nāsik, No. 23 (West, No. 22)—

Dāsakasa Mugudāsasa saparivārasa leṅa deyadhama [||]

—" A cave, the meritorious gift of the fisherman Mugudāsa, and of his family."

116

8. Nāsik. No. 24 (West. No. 24)—

- (1.) Sidham Viragahapatisa nyegamasa⁶ leṅa
- (2.) deyadhama [|] kuṭumbiṅiya chasa Namdasarāya ovarako [|] duhutu-
- (3.) ya chasa Purisadatāva ovarakā [|] eva leṅam chatugabham
- (4.) ṅiyuta bhikhusamṅhasa chātudisasa ṅiyāchitam [||]

—" Success ! A cave, the meritorious gift of the merchant Vīragīhapati; and one cell, (the gift) of his wife Nandaśrī; and (three) cells, (the gift) of his daughter Puruṣadattā. Thus a cave containing four cells has been dedicated and made over to the community of monks from the four points of the horizon."

9. Nāsik, No. 25, pl. IV (West, No. 5⁷)—

- (1.) Deyadharmmoyam upāsi-
- (2.) kāyā Mammāyā layanam [||]

—" The meritorious gift of the lay-worshipper Mammā,⁸ a cave."

1 L. 3. The dhā in aparadhā is half obliterated. Possibly aparato ought to be read. Read sā me, &c. [back](#)

2 In the absence of all certainty about the meaning of the word Dāmachikasa, it is also possible to take it differently, and to assume that it describes Vudhika as a member of some particular clan of Śakas. Compare also Bhāṅḍārkar, loc. cit. p. 344. Regarding Daśapura, see note to No. 13. [back](#)

3 For the explanation of the geographical terms see ante p. 38, and Professor Bhāṅḍārkar's note, Tr. Or. Congr., p. 345. It may, however, be observed that the Sanskrit name of the town is not necessarily Dattāmitrī. The Prakrit form Dantāmitiyakasa rather points to "Dāntāmitrī, (the town) by which, or of him whose foes are subdued or restrained." [back](#)

4 Chhākalepakīya stands for Chhāgalepakīya, just as nekamasa for negamasa. The former word may mean, as Professor Bhāṅḍārkar thinks, "an inhabitant of Chhāgalepaka." [back](#)

5 The Chetikas, in Sanskrit Chaitikas, are a subdivision of the Mahāsaṅghika school. Mugudāsa apparently attended the bhāṅa of some monk of the school, or, to use a modern phrase, "sat under a Chaitika." Compare Vassilief, Baoudisme, p. 228. [back](#)

6 The group in the beginning of nyegamasa is really yne, but intended to be read as above. Ye

for e is caused by the peculiar pronunciation of the diphthong, which, at present too, often sounds as if it were preceded by the semivowel. Sa in chasa is purely pleonastic (see No. 2, note). Niyāchitaṃ may be a corruption of niyātitaṃ, or a misspelling. [back](#)

7 This inscription is not earlier than the end of the fifth or the sixth century a.d., and its characters belong to the northern or central group of alphabets. The form of the na shows that it has nothing to do with the southern group. [back](#)

8 Mammā probably is a corruption of Mahimā, just as Mammaṭa is of Mahimabhaṭṭa. [back](#)

XI. AJANTA Inscriptions.

No. 1 (pl. lvi). The letters of this inscription¹ closely resemble the Maurya alphabet, and are not of later age than the first half of the second century B.C.

Vasiṭhiputasa Kaṭa-
hādino gharamukha
dānaṁ

—" A facade, the gift of Kaṭahādi, the son of the wife of the Vāsiṣṭha family."

No. 2. This is partially defaced, and possibly very corrupt (pl. lvi). Paṇḍit Bhagwānlāl reads it—

Thānako deyadhamāṁ
Ghanāmadaḍasa vanija[sa]
sauyavarako saupā[satho]

With the additions in italics he translates it—

"The meritorious gift of a dwelling with cells (*apavaraka*), and a hall (*upaśraya*), by the merchant Ghanāmadaḍa."²

Chammak Copperplate grant.

The following grant of the Vākāṭaka king, Pravarasena II, was discovered about 1868 in a ploughed field at Chammak, some seven or eight miles south of Ilichpur. A transcript of it was prepared by Paṇḍit Bhagwānlāl Indrāji, and published in India in 1879.³ It is incised on

117

seven plates measuring 3'6 inches by 7'5, and on an average about an eighth of an inch thick each. They are hung on a ring about 3 3/4 inches outside diameter, formed of copper rod 1/3 inch thick, the ends of which overlap and have been hammered together, but not welded. On this is hung a seal 2'8 inches diameter and about 3/10 thick, slightly convex in front from the hammering of a small ring or "eye" by which to run it upon the larger ring. The first and last plates are inscribed on the inner sides only. The execution of the inscription is good, though the engraver has left out a few syllables, and it has been fairly well preserved. The alphabet resembles that of the Seonī grant,⁴ and of the Ajaṅṭā inscription (No. 3) of the same dynasty. The little sunk square at the top of the letters,⁵ so characteristic of the Vākāṭaka and Chhatisgaḍh alphabets, is a marked feature of the Ilichpur grant. To judge from the style of the letters, the document belongs to the first half of the fifth century A.D.

The language is not very grammatical Sanskrit. Half a dozen bad grammatical mistakes occur in the middle of it, and towards the end, in the list of names, the use of the case endings is scant and irregular. The spelling is sometimes faulty, e.g. in sakliptopakliptaḥ (IVa, 3), and the Sandhi rules receive little attention. The omissions and mistakes, however, can be nearly all corrected by the help of the Seonī plates, which were engraved only a few months earlier, and copied from the same model. Down to IIIa, L 4, the text of both grants is almost literally the same. In translating the Seonī grant, Prinsep's Paṇḍits have unfortunately done their task in a very slovenly manner, and press of work seems to have prevented the illustrious epigraphist from checking them. This circumstance, as well as the fact that very unsatisfactory attempts have been made to harmonise the information respecting the Vākāṭakas furnished by the Ajaṅṭā inscription in Cave XVI, with the statements of the two grants, induce me to present a short summary of the historical facts known about these Vākāṭakas. Vākāṭaka—a word which unfortunately does not admit of an etymological explanation—is both the name of a country and of the Rājput tribe governing it. In the latter sense it is used in the frequently recurring phrase of the two grants, "the great king of the Vākāṭakas" (vākāṭakānām mahārāja), in the epithet "the ornament or chief

of the Vākāṭakas" given to Pravarasena II, on the seal of the two grants, and in the expression "the banner of the Vākāṭaka race" (vākāṭakavarṇasaketu)—Ajaṅṭā inscr. l. 3, It denotes a place in the compound Pavarajja-Vākāṭaka, the name of a village to the north of Brahmapūra, mentioned in the Seonī grant. The position of the kingdom of the Vākāṭakas is fixed partly by the sites where the two grants have been found and partly by geographical names mentioned in the inscriptions. The Ilichpur grant was found seven or eight miles south of Ilichpur in the northern corner of the Berars. It is quite clear that the modern village of Chammak is the representative of the ancient Charmānka, conveyed by the Śāsana "to one thousand Brāhmaṇas of various schools and families." For, according to the strict laws of the ancient Prākṛits, Charmānka would become Chammanka, to which the present name comes very near. The identification of the village of Charmānka permits us to infer that the Ilichpur district corresponds with the province (rāṣṭra) of Bhojakāṭa, and that the river Madhu, on which Charmānka lay, is one of the tributaries of the Pūrṇā. In the case of the second grant which was found at Seonī, half-way between Nāgpur and Jabalpur, I am not in a position to identify, on the maps at my disposal, any of the villages named. But the

document contains an allusion to the Beṇāgaṅgā (Waingaṅga on the maps), which, flowing southwards, falls into the Paingaṅgā. It is found in the word which Prinsep's Pandits have read Erṇākāryaratāge,⁶ and have failed to explain. The facsimile gives very plainly Berṇākārpparabhāge, "in the portion called Berṇākārppara." It is possible that the reading is correct, but as bhāga is not often used for a territorial division, I should prefer to change it to bhoga, which like bhukti may denote an Ināmī district or a Zilla, and in the Koshas is given as an equivalent of rājya. Kārppara, which is evidently a Taddhita formation derived from karpara, "a skull," "Udumbara tree," &c., can have various meanings. Perhaps the whole compound might be literally translated, "in the district on the Berṇā where the Udumbara trees grow." But, however this may be, the word Berṇā occurs, and can refer only to the Beṇāgaṅga. Under these circumstances, General Cunningham's proposal⁷ to fix the boundaries of the kingdom of the Vākāṭakas, approximately between the Mahādeva hills on the north, the Godāvārī on the south, the Ajaṅṭā hills on the west, and the sources of the Mahānadī on the east, may be accepted. The Ilichpur grant gives the name of the capital as Pravarapura, evidently so called in honour of one of the two Pravarasenas, General Cunningham⁸ feels certain that the modern Bhāndak must have been the ancient capital of the Vākāṭakas, and seems inclined to derive the former name from the latter. If Bhāndak is correctly spelt with an initial Bh, it cannot have any etymological connection with Vākāṭaka. But, in case it could be shown that Bāndak is the correct form, or that Bhāndak had another, more ancient name, the identification might perhaps stand.

According to the two land grants, the pedigree of the Vākāṭaka kings is as follows:—

1. Pravarasena I.
Gautamīputra, married to a daughter of the great king, Bhavanāga Bhāraśiva.
2. Rudrasena I.
3. Pṛithivīṣeṇa.
4. Rudrasena II., married to Pṛabhāvatīguptā, daughter of the great k. of kings Devagupta.
5. Pravarasena II.

The whole dynasty belonged to the Viṣṇuvṛiddha gotra. According to Baudhāyana's Gotrapravarānirṇaya,⁹ the Viṣṇuvṛiddhas are a subdivision of the Bharadvājas, and a Brahmanical family. It does not, however, necessarily follow that the Vākāṭakas were Brāhmaṇas. For, according to the Śrauta-Sūtras and the compilations on gotras, it was the practice of royal families to be affiliated to the Vedic gotra of their domestic chaplain.

As regards the history of the individual princes, we learn regarding Pravarasena I, that he offered a good many Śrauta sacrifices. The fact that Aśvamedhas or horse-sacrifices were among their number, and the title samrāj, "universal king," which he assumes, shows conclusively that he was independent and did not owe allegiance to a paramount power. His reign was probably a long

one, as he survived his son. If I am right in assigning the two land grants, on epigraphic evidence, to the middle of the fifth century a.d., Pravarasena I must have ascended the throne about 300 a.d.; for, as Pravarasena II is the fifth descendant of the first king, and twenty-five to twenty-six years is the duration of an Indian generation, the interval between the two Pravarasenas is 125 to 130 years. Pravarasena's son, Gautamīputra, died, as already stated, before his father; for the

119

fact that he receives no title of any kind, and that he is only incidentally mentioned in the paragraph referring to his son, shows that he did not actually rule. The name given to him is not his real proper name, but a metronymic, which designates him as the child of a wife of Pravarasena I, who belonged to the Gautama gotra. General Cunningham has published¹⁰ my remarks on the use of metronymics by the ancient princes of India, and has given his adhesion to my explanation, which is based on the observation of the practice still prevailing among the Rājapūts. Gautamīputra, it appears, made a great marriage, and obtained the daughter of the Bhārasīva king, Bhavanāga, for his wife. The epithets applied to the Bhārasīva clan give a punning explanation of the name, which is derived from their having carried Śiva's emblem as a load (bhāra) on their shoulders, and show that their seat lay to the north of the Vākātakas, on the Ganges (Bhāgīrathī). Possibly the Bhārasīvas are the same as the Bhār Rājapūts. Regarding Rudrasena I nothing is stated except that he was an ardent devotee of the Lord Mahābhairava, or, in other words, a Śaiva who worshipped Śiva, in his form as Bhairava. This reticence, and the circumstance that the preceding and following reigns were long ones, make it probable that he sat on the throne for a short time only. His reign probably fell between 340-350 a.d. About Rudrasena's son, Pṛithivīṣeṇa, who also was a worshipper of Śiva (atyanta-māheśvara), the grants say that "his treasures, means of government, and line increased during a hundred years, and that he had sons and grandsons." The correct explanation of this phrase seems to be that he ruled for a long time, and saw his sons and grandsons grow up. The expression "a hundred years" need not, of course, be taken literally. His reign probably lasted up to the end of the fourth century, or from about 350-400.

Pṛithivīṣeṇa's son, Rudrasena II, seems to have forsaken the creed of his forefathers, and to have chosen Viṣṇu as his iṣṭadevatā; for the grants say that "he obtained great prosperity through the favour of divine Chakraṇī," He was married to Prabhāvatīguptā, the daughter of the great king of kings, Devagupta. The title given to Devagupta shows that he must have been a greater man than the Vākāṭaka king. It is, unfortunately, hopeless to speculate at present on the question where his dominions lay. I would only warn against the assumption that every ancient king whose name ends in gupta must necessarily be a member of the so-called Gupta dynasty which ruled in the third and fourth centuries over a great part of Central and Western India, Rudrasena II probably reigned for a few years only, and his end may be placed about 410-415 a.d. His son, Pravarasena II., again returned to the Śaiva creed, as he receives the epithet paramamāheśvara, and is said to have been a prince worthy of the Kṛitayuga, "through the favour of Śambhu." Both the grants are dated in his eighteenth year, the Seonī one in the month of Phālguna (February-March), and the Ilichpur grant in Jyeṣṭha (May-June). In the former the Senāpati is Bāppadēva,¹¹ and in the latter, Khatravarma. It seems to me improbable that Pravarasena, in the course of a few months, had two different commanders-in-chief; and I think the term senāpati rather denotes here the commander of the troops in the district in which the village granted lay, and should be rendered by "military governor." As Charmānka (Chammak) was situated in the province of Bhojakaṭa and Brahmaṇpūra in Karanjaviratata, two different persons would naturally be employed.

120

Transcript.

Plate I

[1.] Om Om svasti Pravaraṇpurād agniṣṭomāptoryyāmokthyaṣoḍaśyātīratra-

- [2.] vājapeyabrīhaspatisavasādyaskrachaturasvamedhayājinaḥ
 [3.] Viṣṇuvṛiddhasagoತ್ರasya samrā[jo] Vākāṭakānām mahārāja-Śrī-Pravarasenasya¹²
 [4.] sūnoḥ sūnoḥ atyantasvāmimahābhairavabhaktasya ansa[am̐sa]bhārasanniveśi-¹³
 [5.] taśivaliṅgodvahanaśivasuparituṣṭasamutpāditarājava[m̐]śā-

Plate II.—First Side.

- [6.] nām parākramādhighatabhāgīratthyāmalajalamūrdhna[rddhā]bhiṣiktānān daśā-
 [7.] śvamedhāvabhṛithasnātānām bhāraśivānām mahārāja-śrī-Bhavanāgadau-
 [8.] hitrasya Gautamīputrasya putrasya Vākāṭakānām mahārāja-śrī-Rudrase-
 [9.] nasya sūnor atyatna[nta]māheśvarasya satyārjjavakāruṇyaśauryavikramana-
 [10.]yavinayamāhātmyādhi[dhī]matva[Hva]hā[pā]trāgatabhaktitvadharmma-vijayitva-

Plate II.—Second Side.

- [11.] manonairmmā[rmma]lyādiguṇais samuṇḍetasya varṣasātam abhivarddhamānakośā-
 [12.] daṇḍasādhanasantānaputtrapauttriṇaḥ Yudhiṣṭhiravṛitner[ter] Vvākāṭakā-
 [13.] nām mahārāja-śrī-Prithivi[vī]ṣeṇasya sūnor bhagavataś chakrapāne prasā-
 [14.] dopārjitaśrīsamudayasya Vākāṭakānām mahārāja-Śrī-Rudrasena-
 [15.] sūnor mmahārājādhirāja-Śrī-Devaguptasutāyām Prabhāva-

Plate III.—First Side.

- [16.] tīguptāyām utpannasya sambho prasādadhṛitkīrttayugasya
 [17.] Vākāṭakānām paramamāheśvaramahārāja-Śrī-Pravarasenasya vachanā[t]
 [18.] Bhojakaṭarāṇyē Madhunaditāte Charmmānkanāmagrāmāḥ rājamānikabhūmi-
 [19.] sahasrair aṣṭābhīḥ 8000 śatrughnarājaputra-Koṇḍarājaviṅḍā[jīna]ptyā nānāgo-
 [20.] tracharaṇebhyo brāhmaṇebhyaḥ sahasrāya dattaḥ

Plate III.—Second Side.

- [21.] yatosmatsantakā[h]sarvādhyakṣādhiyoganiyuktā ājñāsañcha[nchā]rikula-putrādihikṛitā
 [22.] bhaṭāchchhā[śchhā]trāscha viśrutapūrvvayājñāyājñāpayitavyā veditam astu vo yathe-¹⁴
 [23.] hāsmākam manodharmmāyurbbalavijayaiśvaryavivṛiddhaye ihāmutra hitā-
 [24.] rtham ātmānugrahāya vajai[jai]ke dharmmāsthāne apūrvvadatyā udakapūrvva-
 [25.] matisṛiṣṭaḥ athāsyochitām pūrvvarājānumatām chāturvaidyagrāmama-
 [26.] ryyādānvi[mvi]tarāmas tad yathā akaradāyī abhaṭāchchhā[chchhā]tra-prāveśya[h]

Plate IV.—First Side.

- [27.] apāraṁparagobalibardda[h] apuṣpakṣīrasandoḥa[h] avarā-
 [28.] sanavarmmāṅgāra[h] alavaṇaklinnakreṇibanakāḥ sarvvaveṣṭipari-¹⁵
 [29.] hāraparirhī[rihī]taḥ sanidhis sopanidhiḥ sakli[klī]ptopakli[klī]ptaḥ
 [30.] āchandrādityakālīyaḥ putrapautra[trā]nugamakāḥ bhujā[nja]tām na ke-
 [31.] nachid vyāghātām[taḥ] karttavayas sarvvakriyābhis sa[m̐]rakṣitavya para[ri]varddhayi-
 [32.] tav[vy]aś cha yaś chā[śche]yam[dam] śāsanam agaṇayamāno svalpa[pā]m api (pa)ribādhā-

Plate IV.—Second Side.

- [33.] ūkuryyāt kārayitā vā tasya brāhmaṇair vveditasya sadaṇḍanigrahaṁ kuryyā-
 [34.] maḥ asmiṁś cha dharmmāvarakaraṇe atītānekarājadatna[tta]sañchintana-
 [35.] pariṭālanām kṛitapuṇyānukīrttanaparihārarttham na kīrttayāmaḥ
 [36.] vyāsagītau chātra ślokau pramānī[nī]karttavayau svadattām paradattām
 [37.] vva yo hareta vasundharām gavām śatasahasrasya hantu-

- [38.] rharati duṣkṛitam ṣaṣṭim varṣasahasrāni[ṇi] svargge modati bhū-
 [39.] midah āchchettā chānumantā cha tāny eva narake vased itis[ti]śāsana-
 [40.] sthitiś cheyam Brāhmaṇair īśvaraiś chānuṣālanīyā tad yathā rājñām sa-
 [41.] ptaṅge rājye addrohapravṛintā[ttā]nām brahmagnachōrapāradārikarāja-
 [42.] pathyakāriprabhṛitīnām saṅgrāma[ma]kurvvatām anyagrāmeṣv ana-

Plate V.—Second Side.

- [43.] para[rā]ddhānām āchandrādityakālīyaḥ atonyathā kurvvatām anumoda[di]tā[ta]vyō
 [44.] rājñah bhūmichchedam kurvataḥ asteyam iti prā[pra]tigrāhiṇaś chātra
 [45.] vāranīyuttā[ktā]ḥ Śātyāyanah Gaṇāryyah Vātsya-Devāryyah Bhāradvāja-
 [46.] Kumāraśarmmāryya[h] Pāraśaryya-guhasarmmā Kāśyapa-Devāryyah Maheśvarā-
 [47.] Mātrāryyah Kauṇḍīnya-Rudrāryya[h] Somāryya[h] Hariśarmmāryyaryya[h]¹⁶

Plate VI.—First Side.

- [48.] Bhāradvāja-Kumāraśarmmāryya[h] Kauṇḍīnya-Mātrīśarmmā Varaśarmmā
 [49.] Goṇḍaśarmmā Nāgaśarmmā Bhāradvāja]-Sāntīśarmmā Rudraśarmmā Vātsya[syā]ḥ
 [50.] Bhojakadevāryya[h] Maghaśarmmā Devaśarmmā Bhāradvāja-Mokṣaśarmmā
 [51.] [Nā]gaśarmmā Revatīśarmmā Dharmmāryya[h] Bhāradvāja-Śarmmāryya[h]¹⁷
 [52.] Nandanāryya[h] Mūlaśarmmā Īvaraśarmmā Varaśarmmā

Plate VI.—Second Side.

- [53.] Vātsya-Skandāryya Bhāradvāja-Bappāryya Dharmmāryya Ātreya-Skandāryya
 [54.] Gautama-Somaśarmmāryya Bhatīśarmmāryya Rudraśa(rmmā)ryya Maghāryya Mātri-
 [55.] śarmmāryya Īvaraśarmmāryya Gautamasagotra-Mātrīśarmmā-
 [56.] rya Kauṇḍīnya-Devaśarmmāryya Varaśarmmāryya Rohāryya

Plate VII.

- [57.] Gautamasagotra-Svāmide(vā)ryya Revatīśarmmāryya
 [58.] Jyeṣṭhaśarmmāryya Śāṇḍīlya-Kumāraśarmmāryya Svātīśarmmā-
 [59.] rya Sātyāyaṇa[na]-Koṇḍāryyaprabhṛitayaḥ senāpatau
 [60.] Khatravarmmaṇi samvatsareṣṭādaśe 18 Jyeṣṭhamāsaśukla-
 [61.] pakṣe trayodaśyām śāsanaṁ likhitam iti

On the Seal.

Vākāṭakalāmasya
 kkramaprāptanṛipaśriyaḥ
 rājna ∞ Pravarasenasya
 śāsanaṁ ripuśāsanaṁ

Translation,

Om, Om, ¹⁸ hail; from Pravarapura ! ¹⁹By command of the illustrious Pravarasena, the great king of the Vākāṭakas, the ardent devotee of Maheśvara, who, through the possession of Śambhu's favour, is (a ruler) worthy of the Kṛitayuga, who was born of Prabhāvātīguptā, the daughter of the great king of kings Devagupta, (and who is) ²⁰ the son of the illustrious Rudrasena, the great king of the Vākāṭakas, who gained great prosperity through the favour of the divine Chakrapāni, (and who was) the ²¹ son of the illustrious Pṛithivīṣeṇa, the great king of the Vākāṭakas, who behaved like Yudhiṣṭhira, ²² whose treasure, means of government, and line increased during a hundred years, and who had sons and grandsons, who was gifted with such

excellent qualities as truthfulness, uprightness, mercy, heroism, bravery, political wisdom, modesty, high-mindedness,²³ intelligence, devotedness to worthy men and guests, ability of making righteous conquests, and purity of mind, who was an ardent devotee of Maheśvara (and) the son of the illustrious Rudrasena, the great king of the Vākātakas, (who was) the son²⁴ of Gautamīputra (and) the daughter's son of Bhavanāga, the great king of the Bhāraśivas—who bathed after the celebration of ten horse-sacrifices, whose heads were sprinkled with the pure water of the Bhāgīrathī, obtained by their valour,²⁵ and whose royal line was produced by Śiva, exceedingly pleased with their carrying in procession his linga, that had been placed as a burden on their shoulders—who (viz., Rudrasena) was exceedingly devoted to the Lord Mahābhairava, (and who was)²⁶ the son's son²⁷ of

123

the illustrious Pravarasena, the great king of the Vākātakas, a universal ruler, who belonged to the Viṣṇuvṛiddha gotra, and offered an Agniṣṭoma sacrifice, an Āptoryāma, an Ukthya, a Ṣoḍaśin, an Ātirātra, a Vājapeya, a Bṛihaspatisava, a Sādyaskra, and four horse-sacrifices;²⁸—at the request of Prince Koṇḍarāja, the destroyer of his foes, the village called Charmmānka, in the kingdom of Bhojakaṭa, on the bank of the river Madhu, (and containing) eight thousand (8000) bhūmis,²⁹ measured by the royal measuring-rod, has been given to one thousand Brāhmaṇas belonging to various families and schools.

Wherefore³⁰ our obedient noblemen and officers who are appointed to the office of general overseers, (our) soldiers and umbrella-bearers, should be given the (following) order, preceded by (the word) viśruta³¹ (famous):—

"Be it known to you that, in order to increase our spiritual merit, life, strength, conquests, and rule, for the sake of our welfare in this and the next world, (in fact) in order to benefit ourselves, (the above-mentioned village) has been given, at our victorious Office of Justice,³² as a new donation, (the act of giving) being preceded by a libation of water."

Now (as) appropriate for this (village), we grant the charter of a village inhabited by Brāhmaṇas versed in the four Vedas, such as has been approved of by former kings. That is as follows:—" (The village) shall be free from taxes, it shall not be entered by soldiers or parasol-bearers . . . , it shall not furnish flowers and milk . . . , it shall be free from all obligation of furnishing forced labour, it is granted with³³ the right of treasure-trove and of (keeping unclaimed) deposits , it (has been granted) for as long a time as the moon and sun endure, and shall descend to the sons and grandsons (of the donees). Nobody shall cause hindrance to them while they enjoy it. It shall be protected by all means, and be made to prosper. And him who, disregarding this edict, even slightly annoys (the donees) or causes them to be annoyed, we will fine and punish, if he is denounced by the Brāhmaṇa (proprietors)."

"And in this document,³⁴ which procures at least spiritual merit, we do not mention the care and protection bestowed (by us) on grants made by various former kings, in order to avoid boasting of meritorious actions performed (by us)."

124

"And with respect to this matter, two verses, sung by Vyāsa, must be acknowledged as authoritative:—

- (1.) 'He who resumes land given by himself,' &c.
- (2.) 'The giver of land rejoices,' &c.

"And the conditions (of) this (charter) must be observed both by the Brāhmaṇas and by the (future) rulers (of the country). That is as follows:—³⁵The king shall allow (the village to be held) by the (Brāhmaṇas) as long as moon and sun endure, if they do not commit treason against (his) government, which consists of seven essential parts, and if they are not guilty of offences (e.g.) of slaying Brāhmaṇas, committing theft, adultery, or acts prejudicial to the king, (or) engage in frays with other villages: if the king takes the land from those who act otherwise, (he will) not (be guilty of) theft.'

"And the donees appointed here for the occasion (are):—Gaṇārya a Śātyāyana, Devārya a Vātsya, Kumāraśarmārya a Bhāradvāja, Guhaśarman a Pāraśarya, Devārya Maheśvara Mātrārya

(three) Kāśyapas, Rudrāya, Somāya (and) Hariśarmāya, (three) Kauṇḍīnyas, Kumāraśarmāya a Bhāradvāja, Mātrīśarman, Varaśarman, Goṇḍaśarman, Nāgaśarman, (four) Kauṇḍīnyas, Sāntīśarman (and) Rudraśarman (two) Bhāradvājas, Bhojakadevāya, Maghaśarman and Devaśarman, (three) Vātsyas, Mokṣaśarman, Nāgaśarman, Revatīśarman, (and) Dharmāya (four) Bhāradvājas, Śarmāya, Nandanāya, Mūlaśarman, Īśvaraśarman (and) Varaśarman (five) Bhāradvājas, Skandāya a Vātsya, Bappāya (and) Dharmāya (two) Bhāradvājas, Skandāya an Atreya, Somaśarmāya, Bhartīśarmāya, Rudraśarmāya, Maghāya, Mātrīśarmāya (and) Īśvaraśarmāya (six) Gautamas, Mātrīśarmāya of the Gotama family, Devaśarmāya, Varaśarmāya and Rohāya (three) Kauṇḍīnyas, Svāmidevāya, Revatīśarmāya and Jyeṣṭhaśarmāya of the Gautama family, Kumāraśarmāya (and) Svātīśarmāya (two) Sāṇḍilyas, Koṇḍāya a Sāṭyā-yana, and so forth."

This edict has been written while Khatravarman was commander-in-chief (senāpati) in the eighteenth (18) year on the thirteenth day of the bright half of the month Jyeṣṭha.

Seal.

An order of King Pravarasena, who is the ornament of the Vākāṭaka (race), and has obtained his royal dignity by inheritance, is an order (even) for his enemies.

No. 3. The inscription (pl. lvii) in Cave XVI has already been transliterated and translated by Paṇḍit Bhagwānlāl Indrāji,³⁶ who, with great care and pains, prepared beautiful facsimiles of it and the other inscriptions. The following transcript does not much differ from his, who, as usually, has done his work very well. Some of his emendations have also been adopted.

(1.) udīrṇṇalokatradoṣavahni-nirvāpaṇā [|] ti praṇamya pūrvvām pravakṣye kṣitipānupūrvvī[m || 1 ||]

125

(2.) mahāvīmarddeṣv abhivṛiddhaśaktiḥ kruddhas surair apy anivāryya[vīryaḥ]
nadānaśaktiḥ dvijapḥ prakāso bhuvi Vindhyaśa[ktiḥ || 2 ||]

(3.) purandaropendrasamaprabhāvah svabāhuvīryyā[rjji]ta[sarvalokaḥ] kānām
babhūva Vākāṭakavaiśake[tuḥ || 3 ||]

(4.) raṇe [sva]haryutthitareṇujāla-sāñchchhādītārka [] narātīn
kṛitvābhivādapravaṇā[m]ś chakāra [|| 4 ||]

(5.) [vini]rjitāri[s sura]rājakāryyaś-chakāra puṇyeṣu param praya[tnam]
. [|| 5 ||] [ari]narendramaulivinyastamanikiraṇālīḍhakramāmbujaḥ [|]-³⁷

(6.) Pravarasenas tasya putrobhūd vikasannavendīvarekṣaṇa[h || 6 ||] ravimayūkhada
. [||] [dra]sena≠ Pravarasenasya jitasarvasenas suto bhavat [|| 7 ||]

(7.) pārtthivendrasya praśa[sā]sa dharmmeṇa medinī[m |] Kuntalendra[m] vi[jitya] .
[Pṛi]thivī[ṣeṇaḥ] [|| 8 ||] Pravarase[nas ta]sya putrobhūt pravarorjītodārasāsana≠ []

pravara
(8.) [|| 9 ||] yātmaja . ma []
. . . [ma]vāpya rājyam aṣṭābdako ya≠ praśāsāsa samya[k || 10 ||]

(9.) tasyā[tmajo]bhūn naradeva bhuvi Devasenah [|] yasyopabhogair lalitair vvi . . .
. . . devarājasya bhūḥ [|| 11 ||] puṇyānubhāvāt kṣitipasya [tasya]

(10.) [] yaguṇādhivāso kośo bhuvi Hastibhojaḥ [|| 12 ||]
pra ≠ pṛithupīnavakṣās-saroruhākṣax kṣapi-

(11.) [|] -diggandhastipratimo babhūva [|| 13 ||] hito vinītaḥ
praṇaya . . . -manonukūlonuvidhānavartti[|] niratayaya

(12.) kaścha [|| 14 ||] ta[thai]va loka suhitāśayatvāt-sukhena³⁸
samya[kpa]ripālānena [] . . māteva sakheva nityam-priyobhigamyaś cha babhūva

(13.) . [|| 15 ||] [] svasthas samāveśya sa tatra rājā-
[sasa]nāja bhogeṣu yatheṣṭacheṣṭaḥ [|| 16 ||] atha tasya suto babhū

(14.) [varājā]- [|] hari[r āma]harasmare[va]kāntir-Hariṣeṇo³⁹
harivikkramapratāpaḥ[|| 17 ||] sa Kuntalāvanti-Kaliṅga-Kosala-Trikūṭa-Lāṭāndhra-

(15.) [] pi svanirdeśa [|| 18 ||] prathito bhuvi

Hastibhojasūnussachivas tasya mahīpater bbabhūva [|] sakalakṣīti-
(16.) [|| 19 ||] . . . jeṣṭha sthiradhīrachetās-
tyāgakṣamaudāryyaguṇair upeta[h |] dharmmeṇa dharmmapravaṇas̄ śāsāsa-deśam yaśaṃ puṇyaguṇāśu
(17.) . . [|| 20] prati puṇyopachayaṁ paraṁ chakāra [|] yata ūrddhvaṁ
adas saḥāya-dharmmā-parito lokagurau chakāra kārā . [|| 21 ||] āyurvayovittasakhāṇi
(18.) lāni [|] u[ddiśya] mātāpitarāv udāraṁ-nyavīviśad veśma
yatīndra[sevyam || 22 ||] sajalāmbuda . . . ddhitāgre-bhujagendrādv yuṣite mahīdharendre [|]
(19.) śrīpatinā śarā nikuṅje [|| 23 ||] gavākṣaniryūhasuvīhivedikā-
[su]rendrakanyā-pratimādyalaṁ kṛitam [|] manoharastambhavibhaṅga-
(20.) [meduraṁ]-[uddhu]rachaityamandira[m || 24 ||] ma talasanniviṣṭa-vi . . .
. mano[bhi]rāmaṁ [|] ṅchāmyumahānidhāna[m]-nāgendraveśmādibhira
(21.) [|| 25 ||] samaraṇā [|]. grīṣmārkkasya cha
kīraṇopatā[pa]ta[ptam]-sarvartuprathitasukhopabhogayoga[m || 26 ||]

(22.) [su]rendramandirāṇā[m]-ruchiman[ma]ndarakanda [|]
. ha[m]-yathepsita . [|| 27 ||] asama[prati]rochane girer-vaka
(23.) sramā . kā . [|] laya [|| 28 ||] . . .
. yasya janena nāma-prītiprasādavikachapraṇayena chakre [|] [e]ta
(24.) layanaṁ surendramauli-[prabho]pachīta hāya [|| 29 ||] nivedya
saṅghāya gya-sabandhuvarggas sa Varāhadevaḥ [|] nṛidevasaukhyāny anubhūya
(25.) śāstā Sugataprasāstaḥ [|| 30 ||] sāndrāmbhoda-bhujangabhoga ma . . .
. nna-manas̄ śīlālakapilair yyāvat karair bhāsvaraḥ⁴⁰ [|] tāvach chhe
(26.) sevyatām antarmmaṇḍaparātna[m e]tad amalāṁ
ratnatrayodbhāvita[m || 31 ||] vividhalayanasānus sevyamāno mahadbhir girir aya
(27.) ddhya [|] yad api cha samastavyastadoṣa-prahāṇā[d] [vi]śatu padam
asōkaṁ nirjvaraṁ śāntam āryya[m || 32 ||]

- 1.⁴¹ "Having adored [Buddha who taught] the extinction of the high rising flames of the three worlds' sins, I will declare the ancient succession of kings.
2. "There was a famous twice-born man on earth [named] Vindhyaśakti, whose strength grew in great battles—whose valour, when he was angered, could not be overcome even by the gods mighty in gifts.
3. "He whose majesty was equal to that of Indra and of Upendra (Viṣṇu), who by the valour of his arm gained [the whole world], became the banner of the Vākāṭaka race
4. "He, covering in battle the sun with the dust-clouds raised by his horses' hoofs, making his enemies caused them to become prone to salute.
5. "Having conquered his enemies, living like the king of gods, he strenuously exerted himself to (gain) spiritual merit
6. "His son was Pravarasena, whose lotus-feet were kissed by the rays from the gems on the heads of [hostile] princes, and whose eyes resembled fresh opening lotuses.
7. "The rays of the sun Pravarasena's son was [Ru]drasena, who conquered all armies.
8. "[The son] of [that] king, [Pṛi]thivi[ṣeṇa] [having conquered] the lord of Kuntala, righteously ruled the earth.
9. "His excellent son was Pravarasena, who gained exalted rule
10. "[His] son [was] who, having obtained the kingdom when eight years of age, ruled well.
11. "His son was . . . king on earth Devasena, through whose lovely enjoyments of the king of gods
12. "Through the greatness of the spiritual merit of [that] king, Hastibhoja the abode of virtues, a treasury of on earth [became his minister].
13. ". broad and stout of chest, lotus-eyed, he resembled a scent-elephant [guarding] a point of the horizon.
14. "Good, modest. agreeable, obedient

15. "Likewise, as, owing to his desire for the good of the world(?), he well and happily protected it, he was . . always dear and accessible like a mother, like a friend.

16. ⁴² " The king, being at ease, and having installed [him], there attached himself to enjoyments according to his heart's desire.
17. "Then his son became [king] Hariṣeṇa. who in beauty resembled Hari, Rāma, Hara, Cupid, and Indra, who was brave like a lion.
18. "He [conquered] Kuntala, Avanti, Kaliṅga, Kosala, Trikūṭa, Lāṭa, Andhra
19. "The son of Hastibhoja, famous on earth, became the minister of that king. The whole earth
20. "Beloved by of staid and tranquil mind, endowed with the virtues of liberality, patience, and generosity, intent on justice, he ruled righteously [excelling by] glory, spiritual merit, and great qualities.
21. "For he laid up a very great store of merit, after which he, to whom the sacred law is a helper to gain the other world, made a prison (?) all around for the teacher of the world.
22. "Life, age, wealth For the sake of his parents he built a splendid house to be inhabited by the best of ascetics.
23. "On the best of mountains, the top of which [is covered] with water-bearing clouds, and which is inhabited by serpent-lords
24. "Adorned with windows, spires, beautiful terraces, ledges, statues of the nymphs of Indra and the like, [supported] by lovely pillars and stairs a lofty Chaitya-building.
25. " placed on the ground lovely a store-house of with dwellings of Nāgas and the like
26. " and warmed by the heat of the rays of the summer sun, affording the enjoyment of comfort at all seasons.
27. " of the palaces of the lords of the gods, [standing in the] ravines of the brilliant mount Mandara
28. "On the exceedingly brilliant of the . . mountain
29. "That cave clothed in the brilliance of Indra's crown, which the joyous and pleased people affectionately called
30. "Having presented [the cave] to the community of monks that Varāhadeva, together with the crowd of his relatives, having enjoyed the happiness of a king a ruler, praised by Sugata.
31. "As long as [the earth rests] on the folds of the serpent, [and] the sun shines with rays yellow like red arsenic, so long may this pure [cave], which internally contains a gem-like hall, and which was made for the sake of the three gems [Buddha, Dharma, Sangha], be enjoyed
32. "[May this mountain, which possesses various caves and summits, which is inhabited by great May also the world, by renouncing all its manifold sins, enter that state which is free from sorrow and pain, that is tranquil and worthy."

Remarks.

Mr. Bhāu Dājī, in 1863, ⁴³ was the first to give a tolerably accurate facsimile and transcript of the inscription on Cave XVI., as well as of the other Ajaṅṭā inscriptions. In his opinion, ⁴⁴ Vindhyaśakti was the first prince of the Vākāṭaka race, and was probably identical with the chief of the Kailakila Yavanas ⁴⁵ mentioned in the Pūrānas. ⁴⁶ Among other speculations, Pravīra (according to him, Pravara), whom the Vāyupurāna makes the son of Vindhyaśakti, was the same as Pravarasena II. The remarks prefixed to Paṇḍit Bhagwānlāl Indrāji's improved transcript and translation, ⁴⁷ are much more correct and free from the extravagances which disfigured Mr.

Bhāu Dāji's speculations. Owing to the fragmentary state of the Ajaṅṭā inscription, it is impossible to say whether one or more names may not have been lost in the four lines (ll. 2-5), or whether they contained the eulogy of Vindhyaśakti alone, and that the words, Pravarasenas tasya putrobhūt, "his son was Pravarasena," may mean that the latter was Vindhyaśakti's son. The chief discrepancy, however, between the Vaiśāvali or genealogy in this inscription and in the Seonī and Chammak grants, is that it makes Pravarasena II the son of Pṛithivīṣeṇa, while the grants insert Rudrasena II between them. But as the Ajaṅṭā inscription dates three reigns, or about eighty years, later than the grants, and was issued, not by the king himself, but by a minister, while even the grants say little about Rudrasena II, whose reign was probably a short one, the omission may be excused, or explained as omitted purposely. The two genealogics may be represented thus:—

Ajaṅṭā Inscription.	Land Grants.
1. Vindhyaśakti,.. . . . cir. a.d. 285-310	
2. Pravarasena I, son (?), 310-345	Pravarasena I.
3. (Ru)drasena I., son, 345-360	Rudrasena I, grandson.
4. Pṛithivīṣeṇa, son,. 360-410	Pṛithivīṣeṇa, son.
5. Omitted. 410-420	Rudrasena II., son.
6. Pravarasena II, son, 420-450	Pravarasena II, son.
7. —————son,450-475	
8. Devasena, son,475-500	
9. Hariṣeṇa, son, 500-520	

No. 4. The subjoined transcript has been prepared from the new facsimile (pl. lvi), and does not differ much from Pandit Bhagwānlāl's.⁴⁸ The translation differs, however, a good deal from the earlier ones, and the differences somewhat affect the historical interpretation of the document. Pandit Bhagwānlāl is probably right in assuming that the Hariṣeṇa mentioned in l. 21 is the Vākāṭaka prince whose name occurs in Ajaṅṭā No. 3, and that the Vākāṭakas were the lords paramount whom these rulers obeyed. The characters belong to the

Northern, or rather the central group of alphabets. With the Southern alphabets they have nothing to do, as is evident from the forms of fa and na used here. The inscription probably belongs to the end of the fifth or the beginning of the sixth century A.D.

The Vaiśāvali is as follows:—

1. Dhṛitarāṣṭra
2. Harisāmba
3. Śaurisāmba
4. Upendragupta
5. Kācha I
6. Bhikṣudāsa -

7. Nīladāsa

8. Kāchall

9. Kṛiṣṇadāsa

10. . not known

Ravisāmba

The names show that the family deity of the dynasty was Viṣṇu-Kṛiṣṇa. The first prince began, probably, to reign about 250 A.D.

- [1.] mā[vaniṁ]-praṇāmya vidyātrayaṇāpāraḡa[m] munim [|] vihāradātur
vyavadātakarmaṇo guṇābhidhānopanayax kariṣyate ||
- [2.] ne[na]-labdhātmabhāvasya narādhipasya [|] dhṛitātapatrasya babhūva
putras-sitātapatro Dhṛitarāṣṭrasamjñāḡ [||]
- [3.] sya rājño-Harisāmboburhendukāntavakraḡ [|] nṛipates tanayo babhūva
tasy[ā]ṇy amalaśrī[ḡ] kṣitipālāsaurisāmba[ḡ] ||]
- [4.] [śa]-pṛithukīrttir dyutimān Upendraguptaḡ [|] samabhūd ava . s suto⁴⁹
tha tasya-kṣitipax Kācha iti prakāśanāmā [|]]
- [5.] [d-bhu]vi kīrttīyasanāya Bhikṣudāsaḡ [|] pratitho bhuvi
Nīladāsanāmā-nṛipatis tasya suto narādhipasya ||
- [6.] -prathitax Kācha iti praḡdīptakīrttiḡ [|] nṛipater atha tasya Kṛiṣṇadāsaḡ-
kulavaṁśa-dyutivarddhanō babhūva ||
- [7.] -[sta]nayaḡ chandrakarāvadātaveṣā [|] abhavat paripūrṇachandravaktrā-
vinayāchāra-vibhūṣaṇā [Su]chandrā ||
- [8.] dyotakarīm avāpa [|] tasyāñ cha tasyāmburuhāyataḡkṣāv-
uttaptachāmīkara-kāntar[ū]ṇau[||]
- [9.] -[pradyu]mnaśāmbapratimau kumārau [|] ekādhipatyam
prathamovatāram.⁵⁰-daddhre dvtīyo Ravisāmbasamjñām [||]
- [10.] samaśmakādi[bhiḡ] [|] . . nu tābhyām abhibhūya
bhūyasā-rarājatusḡ chandravivakarāv iva ||
- [11.] [|] vivṛiddhasauhārdda[yaśa]ḡṛatānayos-
sadānukūlyena sukham vijahr[uṣo]ḡ [||]⁵¹
- [12.] vair apy anivāryyāśāsanāḡ [|]
purākṛitodbhāvitabhīmavikramaḡ-kanīyasi pra[ṣyata] . . tāśaniḡ ||
- [13.] vadhairya jaḡ [|] achityasamjñāḡ sachivas tataḡ
paraṁ-vyavīg dhat puṇyamahāmāhīruham ||

130

- [14.] tatoṣam [|] bhūyaśrutatyāḡadayaḡpramoda-
maitrīkṣamāvīryyadhiyas siṣeve ||
- [15.] [na]rendrān [|] praśastavṛittān suviśuddhavṛitto-vṛittena
samyakṣubhitonuchakre⁵² ||
- [16.] chakāra [|] artthikasyārththijanas tathaiva-kīrtti[m]]⁵³
kṛitārthaḡ prathayām babhūva ||
- [17.] sa . . bhiplutākṣān [|] amūmuchad vittavisarggaśaktyā-
putrādhicēṣṭān karuṇābhimṛiṣṭaḡ ||
- [18.] [ye]na putravat [|] anūchivāṁsopi hi yasya
hṛidgatām -vidanravadhyaśa[ya]śuddhisampadam ||
- [19.] karāṇi sadyaḡ [|] sarvvajñabhāvapraṇidhānasiddhiḡ-
satyābhidhānābhibhavād apeyuhḡ ||
- [20.] cha . . yogaḡ [|] yaśom[śu]bhiś⁵⁴
chandramaṛichīsubhraiḡ-jjagat samagra[m] vi]malañ chakāra ||
- [21.] vadanāravindachandre [|] paripālayati kṣitīndrachandre-
Hariṣeṇe hitakāriṇi praḡjānām ||

- [22.] tyadbhutaṇṇarāsī[ḥ |] [chak]r[e] bhuva⁵⁵ stūpavihārabhūṣā-dānodayaiś chārthi[ja]napramodam [||]
- [23.] nā . . . nā[da]vadbhi[ḥ |] hadbhir-a ma . sahyapāde ||
- [24.] gāmbhīryaguṇair upetam [|] niveśitā-ntarmunirājachaityam-ekāśmakam maṇḍaparatanam etat ||
- [25.] vipulam viṣṭijya [|] achīkarach chaityam[ahī]nakalpam-alpātmabhiḥ kalpanayāpy aśakyam ||
- [26.] nayanābhirāmam [||] nyavivīśat svādulaghuprasanna-sītaprakāmāmbumahānidhānam ||
- [27.] nnetramanobhirāmām [|] anyā[m]ga-deśesyā diśi pratīchāyām-achīkarad gandhakuṭīm udārām ||
- [28.] ddhitāyodyatasarvvakarmmaṇa⁵⁶ [||] munīndranāthapraṇidhānasiddhaye bhavantv abhīṣṭā bhuvī sarvvasampadaḥ ||
- [29.] praṇayena maṇḍapa[ḥ |] karotu tāvat kuśalodayam satām-nihanti yāvad ravir aṁśubhis tamaḥ || Om

1. " Having adored the ascetic who completely knows the three sciences [Pīṭakas], I will set forth a description of the donor of the Vihāra whose deeds are pure.
2. " to the king who had obtained existence through and who wore a parasol [over his head], a son named Dhṛitarāṣṭra was born, who possessed a white parasol.
3. "[The son] of that king was Harisāmba, whose face was lovely as a lotus, and the moon. Again, the offspring of that king was king Śaurisāmba, possessed of spotless beauty.
4. "[His son was]⁵⁷ resplendent Upendragupta of widespread fame. To him was born a . . . son, whose famous name was king Kācha.

5. " [From him was descended] in order to deposit his fame on earth, Bhikṣudāsa. The son of that ruler was called Nīladāsa, famous on earth.
6. "[His son was] he who is known as Kācha, of brilliant fame. Then Kṛiṣṇadāsa became the increaser of the splendour of that king's race and line.
7. "[His wife] was Suchandrā,⁵⁸ the daughter of clad in garments pure as the moon's rays, whose face resembled the full moon, whose ornaments were modesty and virtuous conduct.
8. " obtained causing brilliancy . . . On her he [begat] two lotus-eyed, almond-eyed [sons], with bodies lovely like burnished gold.
9. " two princes resembling Pradyumna and Sāmba. The elder one bore the office of sole ruler, the second bore the appellation, Ravisāmba.
10. " [with or by] Aśmaka and others . . . having conquered with very great . . . they shone like sun and moon.
11. " while those two whose creeper-like friendship and glory had grown very much, were living always in concord and happiness,
12. "The thunderbolt of whose decree is not to be evaded even by and whose dread strength is produced by deeds done in former existences, was hurled on the younger one.⁵⁹
13. " Afterwards a minister, called Achitya, made the great tree of spiritual merit grow.
14. " he worshipped those who possess great learning, liberality, mercy, contentment, friendship, patience, heroism and wisdom.⁶⁰
15. " Greatly moved by [their] conduct, he whose own conduct was very pure imitated the princes whose conduct is praised.⁶¹
16. "He made and likewise needy men whose wants were satisfied, spread the fame of him who
17. " by the power of an expenditure of wealth, he who was touched by compassion freed those who were struggling with cares for their sons, and those whose eyes were

overflowing .

18. " By whom as by a son the store of purity of whose heart even learned men.⁶²
19. ⁶³ "

20. " He purified the whole world by the light of his fame, which was resplendent like the rays of the moon.
21. " While [that] moon-among princes, Hariṣeṇa, who did what was good for his subjects, ruled
22. " he who possessed a prodigious store of merit adorned the earth with stūpas and vihāras, and gave great joy to the needy by lavish liberality.
23. "
24. " this monolithic, gem-like hall, in which a Chaitya of the king of ascetics has been placed, and which is endowed with the excellent qualities of depth and
25. " having expended much [money], he caused to be built a perfect Chaitya, [the beauty of] which cannot be imagined by little souled men.
26. " he placed [in it] a great reservoir, charming to the eyes, [which is filled] with sweet, pure, clear, cool, and copious water.
27. " On the other side of his [Buddha's ?] body, towards the west, he caused to be built a beautiful gandhakuṭī, pleasing to the eye.
28. " may all desired success on earth attend those who, with all their acts, strive for the welfare of those [monks], in fulfilment of the prayers to the lord of Munis.
29. " may [this] hall, [given] out of affection, so long increase the comfort of the saints, as the sun chases the darkness away with his rays."

No. 5. A fragment on a pilaster in Cave XX.⁶⁴ (pl. lviii)—

- [1.] [deyadharmmo]ya[m] maṇḍapa . .
[2.] . . . pastrasya Kṛi . . .
[3.] . putrasya Upendra
[4.] . sya dharmma haga
[5.] trasya jayatām
[6.] lyakalapri
[7.] mochāsakasya
[8.] nvāmika
[9.] puṇya(m) tadbha[vatu māṭripitṛi]
[10.] [pūrvam] gamānām sa[kalasattvānam utta]
[11.] [rajnā]nāv[ā]p[taye].⁶⁵

According to this transcript, the inscription recorded the donation of a "hall," maṇḍapa, by Upendra or Upendra[gupta], whose father and grandfather were named. The father's name may have been Kṛi[ṣṇa] or Kṛi[ṣṇadāsa].

No. 6 (pl. lviii). The subjoined transcript agrees almost exactly with Pandit Bhagwānlāl's, most of whose restorations have also been accepted. The translation, on the other hand, differs considerably from his. The characters in which the inscription is written belong to the central group of alphabets. They differ from the southern types of the Chalukya, Kādamba, and other

inscriptions in the forms of na and ta, which resemble those used in the Valabhī and Gurjara śāsanās. They come very close to the inscriptions in Caves XVI and XVII, and probably belong to the latter half of the sixth or beginning of the seventh century a.d. The language is faulty and ungrammatical Sanskrit, containing a number of peculiar Buddhistic phrases. It is such as might

be expected to be written by a Bauddha Āchārya (vs. 19) who, like the Jaina Yatis of our days, possessed only a superficial knowledge of the Brahmanical idiom. According to the inscription, the person who ordered Cave XXVI to be excavated, and provided the funds for the work, was a monk called Buddhabhadra (vs. 13). His agents were the monk Dharmadatta and his own pupil Bhadrabandhu (?), who superintended the actual work. Buddhabhadra seems to have been no common monk (vs. 7). The nature of the work which he performed clearly indicates that he possessed considerable wealth. His friendship with the minister of the king of Asmaka, in whose honour the cave was excavated, and the epithet "abhijanopapanna" (vs. 16), which seems to mean that he was of noble family, indicate, too, that he was more than a common begging friar. Perhaps we shall not err, if we assume that he occupied a position analogous to that of a Jaina Śrīpūj and was the spiritual head of some Bauddha sect. The fact that he mentions "his striving for the welfare of the people" (vs. 16), and "his having taken upon himself the care of the people," may be adduced in support of this view.

It is at present impossible to trace the two ministers of the Aśmaka king, Bhavvirāja and Devarāja, who held office one after another. But the Sthavira Achala, who is mentioned (vs. 6) as one of the former builders of Vihāras, is known from Hiwen Thsang's Mémoires (tom. ii. p. 152). It is stated there that the Arhat, 'O-che-lo, a native of Western India, traced his mother (who had died, but had been born again as a woman) to a village in Mahārāṣṭra, converted her to Buddhism, and, touched by the kindness he had received from her who had born and nursed him, and thinking with emotion of the acts in her former life, caused a convent to be built (on the eastern frontier of the kingdom of Mahārāṣṭra) in order to thank her for her great benefits. M. St. Julien transliterates 'O-che-lo by Āchāra, but that is certainly a mistake, as Achala comes much closer to the Chinese sounds. Moreover, the epithet kṛitakṛityenāpi satā, "though his desires were fulfilled," which is applied to Sthavira Achala, seems directly to refer to the story of 'O-che-lo's finding and converting his mother. If the identification of our Achala with Hiwen Thsang's 'O-che-lo be accepted, the conjecture that Hiwen Thsang meant to describe Ajañtā⁶⁶ in his account of the monastery on the eastern frontier of Mahārāṣṭra gains in probability,

- [1.] jayati lokahitāvahitodyato- sukhāntakaraḥ paramārthavi[t]]
trividhanirmmalasarvvaḡṇodayo-mu[ṣitabhīḥ] karuṇāmalachandrika[h | 1 |]
[2.] puṇar api maraṇādi yena samya⁶⁷ . . . ivam ajarāmaradharmatā cha labdhā [|] śīvam
abhayam anālayam gatopi-praśamapuraṁ jagatām karoti chārttha[m | 2 |]
[3.] tato namaskāraḡṇābhīdhāna[m] -bhavaty avandhyam vipulaṁ mahārttham [|] pradattam
ekam kusumam cha yatra-svarggāpavarggākhyaphalasya hetu[h | 3 |]

134

- [4.] ata iha viduṣā Tathāgateṣu-prathitaḡṇādhikalokavatsaleṣu [|] kṛitam anusaratā janena
kāryā-drava-karuṇāḥṛidayeṣv atī-
[5.] va bhakti[h] || [4 ||] devā nirastavijayās savipattikatvāch-chhāpena Śambhur api
kācharalochanobhūt | Kṛiṣṇovaśopi vaśam āpatitontakasya-tasmāj jayanti
[6.] Sugatā bhayavipramuktāḥ || [5||] Sthavirāchalena muninā śāsanam udbhāvayamkṛitajñena⁶⁸ [|]
kṛitakṛityenāpi satā śailagrīham kāritam śastuḥ || [6 ||]
[7.] prāḡ eva bodhisattvair bhavasukhakāmaīs cha mokṣakāmaīs cha [|] saṁvidyamānavibhavaīḥ
katham na kāryā bhave kīrttiḥ || [7 ||] yāvat kīrttir loke tāvat svargge-
[8.] ṣu modati cha dehī[|]chandrākkakālakalpā kāryā kīrttir mahīdhreṣu ||[8 ||]
anekajanmāntarabaddha-sauḥṛidam-sthiram kṛitajñam sudhiyam vipaśchitam [|]
[9.] surāsurāchāryamateṣu kovidam-mahānubhāvāśmakarājamantriṇam || [9 ||] lokajñam
ekāntasamantabhadram-sarvavārtthinām artthakaram suvācham [|] ḡṇonnatam praśraya-
[10.] nāmramūrttim-khyātim⁶⁹ gatam sachcharitaiḥ pṛithivyām || [10||] daṇḡasādhyāni kāryāni
vyāyāmaikarasāny api-yas sādhyati sāmnaiva nṛpater mantriṇuḡgava[h] || [11 ||] ittham
[11.] bhūtosya putropi Devarājo dhuramdharaḥ[|] pitaryy uparate yena padam unnāmita[m]]
ḡṇaiḥ || [12||] tam Bhavvirājam uddiṣya mātāpitaram eva cha [|] bhikṣuṇā Buddhabhadreṇa
[12.] kāritaḥ Sugatālaya[h] || 13 ||] āḡamyā Dharmmadattaṁ cha bhikṣum sachchīṣyam eva cha [|]
Bhadrabudhum⁷⁰ idam veśma tābhyām niṣpāditam cha me || [14 ||] yad atra puṇyam tat
teṣā[m]

[13.] jagatā[m] cha bhavatu idam [|] sarvāmalaḡaṇavyātamahābodhi-phaḡāptaye⁷¹ || [15 ||] yo
 Buddhaśāsanagatiṁ samabuddhya jāto-bhikṣur vvaṡyā abhinavebhijanopapanna[ḡ |]
 [14.] bahuvrataḡ śīlaviśuddhachetā-lokasya [mokṣā]ya kṛitādhikāraḡ || [16 ||] na saṁsārāpannam
 śubham api[tu k]inich chhubhakaram-ṡipāko divyo
 [15.] = ≡ ≡ ≡ ≡ ≡ = = chā nīyamā []⁷² ≡ = lokārthāya praśritamana = puṇyamahato-
 [dhī]rāṇā[m] bbavati sukha . =
 [16.] na jagatām ||[17 ||] = = = ≡ ≡ = ≡ = valabhirnānāṇḡaja- = ≡ = []
 golāḡūlaninādapūritadare prāḡbhāravi = ≡ = _ = = = ≡ ≡ = ≡ = ≡ ≡ ≡
 [17.] yogīśvarādhyāsite veśmedam jana = ≡ = janakabhūtyai = praṡiṡṡhāpitam || [18 ||] pūrvvāpi
 cheyam tenaiva dṡibddhāchāryyeṇa saugati [] lokachi[ntāmu]pādāya || 19 ||⁷³

1. "Victory to him who pays attention to and strives for the welfare of the people, who destroys comforts, who knows the highest aim [of men], in whom all the three-fold spotless qualities have been developed, [who has freed men from fear], and who sheds the spotless radiance of mercy.
2. "He who completely conquered repeated deaths and the like⁷⁴ [misfortunes], and who obtained eternal youth and immortality, does good to the world, though he has reached the happy, fearless, and houseless city of emancipation.
3. "For this cause, adoration and praise [offered to him] remains not without its reward, and yields great and abundant advantage; and if on that occasion⁷⁵ even one flower be offered, it becomes the cause of the reward called heaven and final liberation.

4. "Therefore, a wise man who seeks rewards, must devoutly worship the Tathāgatas' reward, whose virtues are famous, who are exceedingly affectionate towards the people, and whose hearts melt with pity.⁷⁶
5. "The Dēvas through being [themselves] subject to miseries have lost the power of conquering [the misfortunes of others]. In consequence of a curse, Śambhu even was afflicted with blinking eyes.⁷⁷ Kṛiṣṇa, though he obeyed no other man's sway, fell under the sway of Death. Therefore the Sugatas, who are freed from fear, are [alone] victorious.
6. "The ascetic Sthavira Achala, who glorified the faith and was grateful, caused to be built a mountain-dwelling for the Teacher, though his wishes were fulfilled.⁷⁸
7. "How much more must not fame in this world be acquired by opulent Bodhisattvas, both by those who are desirous of mundane happiness and by those who desire final liberation ?
8. "A corporeal being rejoices in heaven as long as his fame [remains] among men. Therefore it is meet to acquire in the mountains a fame which lasts as long as moon and sun endure.
9. "[In honour of] the minister of the high-minded Aśmaka king, who was bound to him by friendship during many births, who was firm, grateful, clever, wise, and learned in the opinions of the teachers of the gods and of the demons;⁷⁹
10. "Who knew the world, was lucky in small and great affairs⁸⁰ fulfilled the desires of all needy men, was eloquent, exalted by his virtues, [but] lowly through modesty, and gained fame on earth by his virtuous conduct;
11. "Who, being a most excellent minister of the king, settled⁸¹ by peaceful means even the most tedious business, which is [usually] settled by severity [only].
12. "His son, Devarāja, in like manner became a man of business [in the king's service], and, after his father's death, exalted his dignity by his virtues.
13. "In honour of that Bhavvirāja, and of his [own] parents,⁸² the monk Buddhahhadra has caused a temple of Sugata to be erected.
14. "When I had recourse to the monk Dharmadatta, and [my] good pupil Bhadhrabandhu, those two constructed this temple for me.
15. "May the merit which is in this [work] procure for those three⁸³ and the world the reward of mahābodhi, which is filled with all spotless qualities.
16. "He who, possessed of noble birth,⁸⁴ became, after he had perfectly learnt the path

of Buddha's teaching, an ascetic in his youth, performed many religious observances, purified his mind by virtuous conduct, and strove for the final liberation of the people.

17. "No happiness obtained in the circle of births produces [real] happiness.

18. "This temple, which [is praised by] the people, has been erected for the welfare of [my] parents [on the hill which is tuneful with the songs] of various birds, whose caves resound with cries of Golāngūla monkeys,⁸⁵ whose summit, which is inhabited by lords of Yogīs.

19. "And this Buddhistic [inscription or eulogy], given above, has been likewise composed by the Āchārya, after he had taken upon himself the care of the people"

No. 7. under a statue outside Cave XXVI.—

[1.] Deyadharmoyam Śākyaabhikṣor bhadanta-Guṇākaraṣya yad atra puṇyam tad bhavatu mātapitarām pūrvvaṅgamām kritvā

[2.] sarvasatvebhya anuttara jñānāvāptaye

—" The Śākya-Bhikṣu, the Badanta Guṇākara's meritorious gift: may whatever merit is in this be for the attainment of supreme knowledge by all sentient beings, mother and father being first."

No. 8 (pl. lviii), under a similar statue opposite the last—

[1.] Om deyadharmo[ya

[2.] yad atra puṇyam[tadbhavatu, & c.]

[3.] sarvasatvānāma[nuttarajñānāvāptaye ?]

—"Hail ! The meritorious gift" & c.

No. 9 (pl. lviii), under a small sculpture in the right aisle—

[1.] Deydharmoyam Śākya-

[2.] bhikṣu-Saṅghamitrasya

—" The meritorious gift of the Śākya-Bhikṣu Saṅghamitra."

1 Cave-Temple Inscriptions, p. 67. [back](#)

2 This name is utterly corrupt. [back](#)

3 Notes on the Buddha Rock-Temples of Ajaṅṭa, p. 54, seqq. The plates were obtained by Major H. Szczepanski and forwarded by him to the late Dr. J. Wilson of Bombay, by whom they were lent to the late Mr. Bhāu Dājī. [back](#)

4 Jour. As. Soc. Beng., vol. v, p. 729, seq. [back](#)

5 This seems to have been cut out with a small chisel, and the copper raised from it in very many cases lies over part of the upright stroke of the letter, rendering it very difficult to obtain a satisfactory facsimile.—J.B. [back](#)

6 Seonī grant, pl, iii a, l. 1-2. [back](#)

7 Archaeological Reports, vol. ix, p. 123. [back](#)

8 Archaeological Reports, vol. ix, p. 124. [back](#)

9 Weber, Cat. Berl. MSS., p. 60. [back](#)

10 See Barahut, p. 129. [back](#)

11 So the lithograph; the transcript gives, erroneously, Nāpyadeva, and the translation, Bappadeva. [back](#)

12 In line 3 the second and third akṣaras are battered and the third illegible: with the lithograph of the Seonī plate I read Viṣṇuṣiddha; Prinsep's transcript has Viṣṇurudra. [back](#)

13 In line 4 the plate reads apparently asabhāra-, but the reading given is confirmed by the varia lectio of the Seonī lithograph, ansasanniveśita-. [back](#)

14 In line 22, in -pūrvayā- the pū has first been made mu and then corrected as far as practicable. [back](#)

15 L. 28. The Seonī lithograph has alivanatlinvakreṇidhanataḥ, which is as corrupt as alavaṇa-. [back](#)

16 L. 47. Delete the last ryya. [back](#)

17 L. 51. First letter obliterated. [back](#)

18 Though the two first signs look like dṛiṣṭam or dṛiptam, I think they cannot be read otherwise than I have done. For an anusvāra is visible above either of the two syllables. There are, further, among the numerous varieties of the letter o, some which are similar to those here employed. Finally, it is a practice not uncommon on Sanskrit inscriptions, to place two Omkāras at the head, and to use a different form for each (see e.g. the facsimile of the Ignodā śāsana, Ind. Ant., vol. v, p. 56). The beginning of the Seonī plates (J.R.A.S. Beng., vol. v, p. 729) is, according to Prinsep's facsimile, O, Om, siddham. The two small makāras are so-called arddhamakāras, and mark, as is usual in the Gupta and other old inscriptions, the vowelless, final m. [back](#)

19 The peculiar construction of the text makes it necessary to give the description of the last king first. The corresponding Sanskrit passage occurs pl. iia, l. 2, and those who wish to control the translation have to go backwards from that point. [back](#)

20 Prinsep's transliteration and translation of the Seonī plates give sthāne, "in the place of," for sūnoḥ, "the son of." But the facsimile has the latter reading (plate iib, l. 2). [back](#)

21 Prinsep again reads and translates sthāne. His lithograph (pl. iib, l. 1) reads sūno bhagavata-, omitting the r above bha. [back](#)

22 The compound abhivardhamānakoṣadaṇḍasādhanasantānaputrapautriṇaḥ consists of two adjectives, which both refer to the king, abhivardhamānakoṣadaṇḍasādhanasantāna and putrapautrin. It is possible to take daṇḍasādhana, which I have assumed to be a tatpuruṣa compound as a dvandva. Prinsep's transcript gives wrongly santata for santāna, while his lithograph has santana. [back](#)

23 It is worthy of note that the Seonī plates have exactly the same mistakes as ours. The copy reads mähātmyadhimatvahātrāgatabhaktitva, which the transcript erroneously renders by mähātmyādhimakhahotragata-bhaktitva. I have given my corrections above. Pātra, which I substitute for hātra, means "a worthy person," and especially "a Brāhmaṇa worthy to receive gifts." The compound pātrāgatabhaktitva may either be translated "devotedness to worthy guests," or as has been done above. To offer hospitality to distinguished Brāhmaṇas is a duty of kings which the Smṛitis inculcate repeatedly (see e.g. Āpastamba Dharmasūtra, ii 10.25.4, 8-9). [back](#)

24 Prinsep's transcript of the Seonī plates omits by mistake the end of pl. iia. l. 1, and the whole of l. 2. His translation is one series of mistakes. [back](#)

25 The correctness of the translation of the beginning of the compound, amsabhārasanniveśitaśivaliṅgodvahana-śivasuparituṣasamutpāditarājavamśānām, is attested by the various reading of the lithograph of the Seonī plates, ansa-(amsa-)sanniveśita. Prinsep's transcript gives wrongly, indusannibhaśita and sivasya parituṣa. [back](#)

26 Prinsep's transcript gives wrongly, sthāṇesthāne. [back](#)

27 Prinsep's transcript gives wrongly ukta for ukthya, viṣṇurudra for viṣṇuvṛiddha, and kāṭarkānām for vākāṭakānām. [back](#)

28 For analogous cases of grants being made at the request of a third person, a feudal baron, see inscr. from Nepal No. 9 (Ind. Ant., vol. ix, p. 172). [back](#)

29 Bhūmi must here be a technical term, and denote a particular measure of land. [back](#)

30 Asmatsantakā[ḥ] simply means "our." Santaka is a Prakritic derivative from sat, pres. part. of as, "to be," which is common in Pāli; see Childers' Dict., s. v. Chhātra, "umbrella-bearer," includes probably the whole host of menial servants attached to the court. [back](#)

31 I am unable to refer to any passage where the title viśruta is given to Rājput̄s. For Brāhmaṇas the title vichakṣaṇa, "learned," is prescribed. [back](#)

32 Dharmasthāna is, more accurately speaking, not only the Ministry of Justice, but the office where all business relating to justice, spiritual matters, and charities is transacted. [back](#)

33 The right of treasure-trove is guaranteed to learned Brāhmaṇas by the Smṛiti (see e.g.

Vasiṣṭha, III. 14.). According to the Smṛiti, deposits, the owner of which cannot be found, go, like all unclaimed property, to the king. From the above passage it would appear that kings usually relinquished this right in Agrahāras. [back](#)

34 I take karaṇa in the sense of "document," and suppose that the king means to say that if the grant does not produce the many rewards enumerated above, it will at least procure spiritual merit. The Seonī plates have a varia lectio: dharmādhikaraṇe, which may possibly mean, "in this court of justice (where we give this edict)." The rest of the phrase is there mutilated, the words kīrtanaparīhārārtham na having been left out by mistake. [back](#)

35 The text, as it stands, gives no sense, and it seems that the words have been transposed through a mistake of the copyist. I correct and arrange them as follows:—rājīnā saptānge rājye adrohapravṛittānām [a]brahmaghna-chorapāradārikarājāpathyakāriprabhṛitīnām samgrāma[m a]kurvatām anyagrāmeṣvanaparāddhānām āchandrādityakāliyonumoditavyaḥ | atoanyathā kurvatām rājño bhūmichchedam kurvatosteyam iti || Regarding the seven essential parts (aṅga) on the kingdom, see Viṣṇu, III 33. Anyagrāmeṣu, which I have construed with samgrāmam akurvatām, may also be taken with anaparāddhānām. [back](#)

36 Cave-Temple Inscriptions, p. 69. [back](#)

37 Unfortunately, it has not been possible to determine accurately the metre of the very important verses 6-9 (ll. 5-7), which have baffled Bhagwānlāl Pandit also. They look like Mātrāchhandas, allied to the Vaitāliya, with fourteen to sixteen mātrās in each pada; but they do not agree with any of the varieties noticed by the known writers on metrics; the new readings and restorations, therefore, remain uncertain. From the extent of the lacuna between pravaraṣe and sya in vs. 9a (l. 7), it seems impossible that only one syllable should have been lost; two are required to fill it, and these were probably nas ta. The reading—pravarasenaas tasya—thus obtained, recommends itself, because Pravarasena's son, Rudrasena, has already been mentioned in l. 6, and because the Seonī and Ilichpur plates name two Pravarasenas, and the correction thus brings this inscription into accord in this respect with the plates. Of the name of the son of Pravarasena I mentioned in vs. 7, -drasena is left, and we may safely restore it as Rudrasena, as in the grants. In vs. 8 (l. 7) the first legible word is pārthivendrasya, "of the best of princes," and suggests that tanayas tasya, "the son of that," should be supplied before it; and as Rudrasena's son was Pṛithivīṣeṇa, and in the middle of the lacuna in vs. 8 pra or pṛi is faintly visible, and after it thivī, it seems highly probable that Pṛithivīṣeṇa's name had been here. [back](#)

38 The reading violates the metre; perhaps loke suhitā- or lokeṣu hitā- should be read. [back](#)

39 Sl. 17. Read -smarendrakāntir. [back](#)

40 Read karair bhāskaraḥ (Bhagwānlāl). [back](#)

41 Metres:—śll. 1, 2. Upajāti. 3. Upendravajra. 4. Upajāti. 5. Upajāti or Upendravajra. 6-9. Metre doubtful. 10. Upajāti or Upendravajra. 11. Upendravajra. 12. Indravajra. 13. Upajāti. 14, 15. Upendravajra. [back](#)

42 Metres:—śl. 16. Upajāti. 17. Aupachchhandasika. 18. Vaṁśasthā. 19. Aupachchhandasika. 20. Indravajra. 21. Aupachchhandasika. 22. Upajāti. 23. Aupachchhandasika. 24. Vaṁśasthā. 25. Upajāti. 26. Praharaṣiṇī. 27, 28. Aupachchhandasika. 29. Vasantatilaka. 30. Upendravajra. 31. Śārdūlavikrīḍta. [back](#)

43 Jour. Bom. B. R. As. Soc. vol. vii, pp. 53-74. [back](#)

44 Ibid., p. 66. [back](#)

45 The Ajaṇṭā inscription (v. 2) distinctly states that the Vākāṭaka Vindhyaśakti was a "distinguished Ārya" (dvijaḥ prakāśaḥ), while the Kailakila, according to the Purāṇas, was a foreigner—not necessarily a Greek. Not a single name in the Kailakila dynasty agrees with those of the Vākāṭakas; and all the MSS. of the Vāyu, consulted by Prof. H. H. Wilson, Dr. Hall, and myself, give the name Pravīra, not Pravara. [back](#)

46 Viṣṇu-Purāṇa (ed. Hall), vol. iv, pp. 209-211. [back](#)

47 See Cave-Temple Inscriptions, pp. 69, seqq. [back](#)

48 Cave-Temple Inscriptions, p. 73, seq. [back](#)

49 L. 4. Pandit Bhagwānlāl, who has seen the original inscription, says that avanas suto or agajas suto may be read. The facsimile has ava, the last letter is illegible. [back](#)

50 L. 9. Read ekādhipatyam prathamam babhāra, as the sense requires. The va is very indistinct, and may be intended for ba. Ta and ba are hardly to be distinguished in this inscription. [back](#)

- 51 L. 11. The u stroke attached to the hr is very faint, and of the ṣo only o distinctly visible. But the reading is certain, as sense and grammar require the form vijahruṣoh, the gen. loc. part. perfect act. vijahrivas. [back](#)
- 52 L. 15. Read samyakkṣubhito. [back](#)
- 53 L. 16. Read kīrttim, as an object to prathayām babhūva is required. In tathaiva the second letter is not quite plain. [back](#)
- 54 L. 20. yaśomśubhiḥ looks like yaśombubhiḥ, as Paṇḍit Bhagwānlāl reads. But the resemblance is caused only by the loss of the left-hand vertical stroke of the śa. [back](#)
- 55 L. 22. Read chakre bhuvam bhūṣām. [back](#)
- 56 L. 28. Read -sarvvakarmanām. [back](#)
- 57 The relation of Upendragupta to Śaurisāmba, and that of Bhikṣudāsa to Kācha, is, of course, not certain. [back](#)
- 58 The restoration of the queen's name, Suchandrā, is suggested by the following considerations :—Firstly, a short syllable has been lost before chandrā, and the three syllables together form a separate word; secondly, Suchandra is a not unusual name for males and females; thirdly, the verse contains two puns on chandrā, whence it is probable that the word occurred in the queen's name. [back](#)
- 59 The meaning of the verse is that the younger brother perished suddenly by an accident or died of a disease. [back](#)
- 60 This and the following verses refer, in my opinion, solely to the minister, the donor of the vihāra. The persons whom he worshipped or served are the Bauddha monks. [back](#)
- 61 Greatly moved by (their) conduct, i.e., by the piety of the monks, "he imitated the princes," i.e., he showed princely liberality. [back](#)
- 62 Though the latter part of the verse is almost completely preserved, it seems impossible to accept the text as correct. In the transcript the words have been given exactly according to the facsimile. It seems that some mistake of the engraver or poet is concealed in vidanravadhyaśaya-. The sense seems to be that even learned men, i.e., those acquainted with the sacred law, had to acknowledge the minister's purity of heart. [back](#)
- 63 The general sense of the verse seems to be that misfortunes fled (apeyuḥ) from the pious minister being overcome by his supplications (praṇidhāna) addressed to Buddha (sarvvajñabhāva). I do not risk a translation, as there seems to be a corruption in -siddhiḥ, which, as it stands, interrupts the construction. [back](#)
- 64 Cave-Temple Inscriptions, pp. 76, 77. [back](#)
- 65 Pandit Bhagwānlāl's restoration of lines 1 and 9-11 seems to be correct, but his readings in lines 2, 3, and 6 certainly do not agree with the facsimile. [back](#)
- 66 Cave-Temples, p. 282; Cunningham (Geography, pp. 555, 556) suggests that Ajaṅṭā might be meant, but prefers to change "eastern" into "western" frontier, and identify the monastery referred to with Kaṇheri. The Āsmakas are mentioned by Varāha Mihira, Bṛihat Saṁhita, ix. 18, xi. 55, xvi. 11, xvii. 15, xxxii. 15; in xiv. 22 he places them in the north-west; and, in a note on this verse, Dr. Kern identifies them with the Assekanoi of the Greeks.—J. B. [back](#)
- 67 L. 2. The sign after samya is not clear. Pandit Bhagwānlāl reads it as kshi, which, in my opinion, is impossible. I believe that it is meant for gji, and that the phrase must be read samyag-jitam, instead of samyag-jivam. [back](#)
- 68 L. 6. Read udbhāvat, as Pandit Bhagwānlāl suggests. [back](#)
- 69 L. 10. Read namramūrtaim;— mantripuṅgavaḥ. [back](#)
- 70 L. 12. The last ligature in the second name is uncertain. It looks like dhdhum. But Pandit Bhagwānlāl's emendation, bhadrabandhum, is probable. [back](#)
- 71 L. 13. Read sarvvāmalaguṇavyāpta-. Pandit Bhagwānlāl's reading, dhyāta-, is against the facsimile; -vyātta- would also give sense. [back](#)
- 72 L. 15. Possibly prasītamana[sām] puṇyamahatām is to be read; Pandit Bhagwānlāl's restoration, sukha[bhogāya], cannot stand, as na is distinct before jagatām (line 16). [back](#)
- 73 L. 17. Possibly jana[sevitaṁ] or jana[saṁstutaṁ] may have been the original reading; read dṛibdhāchāryeṇa; it must remain doubtful if saugatī or saugatīm is the correct reading. In the former case the word would have to be taken with praśastiḥ, which doubtlessly stood in the last pāda of the mutilated anuṣṭubh; in the latter it belongs to lokachi[nṭām]. [back](#)

74 7 Repeated deaths and the like, i.e., the repetition of births, sickness, old age. [back](#)

75 I take yatra cha to refer to namaskāragunābhidhānam, "adoration and praise." [back](#)

76 Dravakarūṇāhṛidayeṣu is bad Sanskrit, though its meaning, "karūṇādravahṛidayeṣu," is plain. [back](#)

77 I take kāchara with Bhagwānlāl for kā + chara. The Petersburg Dictionary translates it by "glassy," connecting it with kācha. [back](#)

78 I take satā as pres. part. with kṛitakṛityenāpi, not as an adjective. [back](#)

79 The construction is altogether ungrammatical. The accusatives in this verse are governed by uddīśya, "in honour of," which occurs in verse 13, though a parenthetic description of Bhavvirāja's son, Devarāja, intervenes in verse 12. The "opinions" are the treatises on polity by Bṛihaspati and Uśanas. [back](#)

80 The phrase, ekāntasamantabhadram, has probably a double sense, and means also, "who in some respects resembled [Buddha] Samantabhadra." [back](#)

81 Sādhayati means literally "settles;" but as we learn from verse 12 that Bhavvirāja was dead, it becomes necessary to translate it by "settled." [back](#)

82 Mātāpitarām is bad Sanskrit for mātāpitarau, and probably used only because the correct form did not fit the metre. [back](#)

83 Teṣām, "those three," i.e., Bhavvirāja and the donor's parents. [back](#)

84 Abhijanopapannaḥ, "possessed of noble birth," may possibly mean, "he who possessed a family," i.e., had already children. [back](#)

85 The Golāngūla monkeys are the common "Langurs" with long tails and black faces. Langur seems to be a corruption of the Sanskrit word. [back](#)

On plate lix specimens are given of the inscriptions painted on the frescoes in the Ajañtā Caves. The facsimiles indicate pretty clearly that the great majority of these inscriptions are of comparatively late date in the history of Indian Buddhism.

The first four are from the Chaitya cave No. IX. No. 1 is on the front wall inside, over the entrance and close to the head of a Bhikṣu painted on the wall. It reads—

[Deyadharmmo]yañ Śā(kyabhikṣo)-
ssañghapri(yasya)
. mātā

—" The meritorious gift of the Śākya Bhikṣu (or mendicant) Sañghapriya "

No. 2 is on the first pillar on the left side of the nave, under a painted figure of a standing Buddha, in characters of about the sixth century—

Deyadharmmo upāsaka-Jasadevasya

—" The meritorious gift of the lay-worshipper Jasadēva."

137

No. 3 is on a jamb attached to the first pillar, under the throne of a seated representation of Buddha, and in somewhat earlier letters than Nos. 1 and 2—

Deyadharmmoyañ Bhadanta-(Dha)ṛmasena(sya)

—" The meritorious gift of the reverend Dharmasena."

No. 4 is in Pāli, on the back wall of the cave under a painted dāgoba, in characters perhaps of the fifth century A.D., but only fragments of it are left, which read—

Deyadahama bha . . . sya ma

No. 5 is on the ninth pillar on the left side of the nave, under a standing Buddha—

Deyadharmmoyañ Śākyaabhikṣor bhadanta-Bhadrāse(nasya ?)

—" The meritorious gift of the Śākya mendicant, the reverend Bhadrāsena."

No. 6 is in Cave X., on the left wall opposite the third pillar, and though only a fragment, the letters belong to the age of the carved inscriptions of the Andhra kings—

Bhagavasa yatipuvade(va) . . . ta yatipatisa yasa . . .

—" Of Bhagava (Buddha), first dēva of Yatis . . . master of Yatis . . ."

No 7 is on the same wall, further back, just below a portion of later painting, and is in characters of about the sixth century—

Āchārya Sachivasya
deyadharmmo yad atra puñyañ tad bhavatu sarvvasa-
tvānāñ duxkhamochā

—" The meritorious gift . . . Āchārya . . . of Sachiva: may the merit of this be for (the release) from miseries of all sentient beings."

No. 8 is on the sixth pillar on the right side of the nave in Cave X, at the feet of a standing figure "of Buddha. The characters may be of about the fifth century—

Deyadharmmoyam Śākya-
bhikṣor bhadaṁta Drāḍha-
dharmmasya

—"This meritorious gift of the Śākya mendicant Dṛiḍhadharma."

No. 9 is on the next pillar, below a similar figure—

Vipaśī samyaksambuddhaḥ Chetika(ya)rikasya

—"Vipaśī,² the perfectly wise; (the gift) of Chetikayarika."

No. 10 is on the eighth pillar on the left side of the nave—

Bhadanta Sudattasya

—"Of the reverend Sudatta."

No. 11 is on the same pillar, under a seated figure of Buddha, and when complete has been identical with the last.

No. 12 is on the tenth (fifth standing) pillar on the same side, on the umbrella over a figure of Buddha—

Deyadharmmoyam Śākyabhikṣor bhadaṁta-Saṁghaguptasya

—"This meritorious gift of the Śākya mendicant, the reverend Saṁghagupta."

138

No. 13 is on the fifth pillar on the right side of Cave X., below a standing figure of Buddha—

Deyadharmmoyam bhadanta-Śilabhadrasya mātā-
pitaramudi(sya).

—"This meritorious gift of the reverend Śilabhadra, in honour of father and mother."

Nos. 14 and 15 are in Cave XVI., below two seated figures of Buddha, painted on the left wall of the hall, in characters of about the sixth century A.D.

No. 14—

Deyadharmmoyam Śākyabhikṣor bbhadanta Dāpukasya
yad atra puṇyam tad bhavatu mātāpitro[ḥ] sarvasatvānāñ chā-nu[tta]rajñānāvāptaye

—"The meritorious gift of the Śākya mendicant, the reverend Dāpuka: may whatever merit is in this be for the attainment of supreme knowledge by mother and father and all sentient beings."

No.15—

Deyadharmmoyam Śākyabhikṣor bbhadanta Dharmmadattasya yad atra (puṇyam)
tad bhavatu mātāpitros sarvasatvānāñ chānuttarajñānāvāptaye.

This is identical with the preceding, except that the donor's name is Dharmadatta, who has another similar inscription under a third figure beside these.

There are also some fragments in Cave II., a few names on paintings in Cave XVII., and one fragment in Cave XXII.³

XIII Ghaṭōtkacha cave inscription.

The portion of this inscription⁴ (pl. lx) which has been preserved gives the pedigree of Hastibhoja, who, according to v. 10 of this inscription and v. 12 of Ajaṅṭā inscription No. 3, was the minister of the Vākāṭaka king Devasena. He belonged to the Vallūras, apparently a subdivision of the Malabār Brāhmaṇas. His ancestors were:— 1. Yajña[pati]; 2. Deva; 3. Soma; 4. Ravi, son of a Kṣatriyā wife and ruler of Malaya or Malabār; 5. Pravara; 6. Śrī-Rāma; 7. Kīrti.

The wording of v. 5 makes it probable that Deva also held the office of prime minister— it is not stated where. The obliterated portion of the document, doubtless, contained an account of Hastibhoja's descendants, among whom must have been the donor of the Gulwāḍā cave.

- [1.] Munir munīnām amaromarāṇā[m]-gurur gurūṇām pravaro varāṇā[m] || jayaty anābhogavibuddhabuddhir-Bbuddhābhīdh[āno] ni[dhi]r adbhutānā[m] ||
 [2.] dharmmas tato dharmmavidā praṇītas-tathā [ga]ṇaś chāgryatamo gaṇānā[m] || bhavanti yasmin nihitā[h] supātre-kārāpakārāstanayā py[u]dārāḥ⁵ [||]
 [3.] asti prakāśo disi dakṣiṇasyā[m]-Vallūranāmnām dvijasattamānām [|] ā brahmaṇas sa[m]bhṛitapuṇyakīrtirttir-vaṁśo⁶ mahīyān mahito mahadbhiḥ [||]

139

- [4.] tasminn abhūd āha[ta]lakṣaṇānām-dvijanmanā[m] [prā]thamakalpakānām || bhṛigvatrigarggā[n̄gi]ra[sām] samāno-dvijarṣabho Yajña[patiḥ]⁷ prakāśaḥ [||]
 [5.] tadātmajo Deva ivāsa Devax-kṛitī grihī . nayavān⁸ kriyāvān [||] sarājaka[m] rāṣṭram upetya ya[smin-dha]rmyāx kriyā [nā]tha iva prachakkre [||]
 [6.] Somas tata[h] Soma ivā]parobhū[t-sa]brāhmaṇakṣatriyavaṁśajāsu [|] [śru]tismṛitibhyām vihitā[rtha]kārī-dvayī[ṣu] bhāryyāsu ma[n]o dadhāra [||]
 [7.] sa Kṣatriyāyā[m] kulāśilavatyām-utpādayāmāsa narendrachihnaṁ [|] sutam surūpaṁ Ravināmadheyam-kṛitādhi[patyam] Malaye samagre [||]
 [8.] dvijāsu chānyāsu sutān udārān-sa[ma]stavedeṣu samāptakāmā[n |] Vall[ū]ranāmā⁹ diśi dakṣiṇasyām-adyāpi yeśām vasati[r dvijānām] ||
 [9.] Raves sutobhūt Pravaraḥbhīdhāna[h]-[Śrī-Rā]manāmātha babhūva tasmāt [||] tadātmajax Kīrttir abhūt sukīrttir-bbābhūva ta[smād] atha [Hastibhojaḥ] ||
 [10.] [Vā]kātake rājati Devasene-guṇai[śikośo]-bhuvi [Ha]stibhojaḥ [|] adyāpi . tasyābhimana [||]
 [11.] dhīreṣu dhīmatsu sahotthiteṣu. guṇānviteṣu [|] . . [yam] nṛipaterya [||]
 [12.] yasyāsanārdhā[m] surasā
 [13.] atha devarājasya++ [?] ¹⁰
 [14.] śasīkaradhavala[?]
 [15.] atha guṇa[?]
 [16.] tasyātmajeṣu
 [17.] phale [makhilamila ?]
 [18.] samyagvibhāvī¹¹

- "Glory to him who is called Buddha, the ascetic among ascetics, the immortal among immortals, the teacher among teachers, the best among the good, a store of marvels, to him who obtained [supreme] wisdom by abstaining from fruition.
- "Next [glory to] the Law which has been promulgated by him who knows the law, then [glory to] the Community [of the ascetics], the best of communities, placed in which, as in a beautiful vessel, even those who have sinned by committing murder, become exalted.¹²
- "In the southern country there is an illustrious and very extensive race of most excellent Brāhmaṇas called Vallūras, that has accumulated religious merit and glory since Brahman's [time], and is worshipped by the great.

140

4. " In that [family] was born famous Yajña[pati], a chief of twice-born men equal to Bhṛigu, Atri, Garga and Angiras, those Brāhmaṇas of ancient times who are noted for their good

- qualities.
5. "His son was Deva, similar to a god [Deva], a virtuous householder (?) . . . who possessed political wisdom and performed religious rites; under whom, when he had gained possession of the kingdom and of the king, lawful rites were performed, just as in the [time of the] Lord [Buddha].
6. "From him sprung Soma, a second moon [soma] as it were. He, following the precepts of the revelation and of the tradition, gave his heart to wives [of] two [classes], born in Brāhmaṇa and in Kṣatriya families.
7. "Of a Kṣatriyā wife of high family and good conduct he begat a beautiful son, called Ravi, who bore [on his body] the marks of a king, and who ruled over the whole Malaya.¹³
8. "And by other wives of the twice-born [i.e. Brāhmaṇa caste] illustrious sons, who obtained their desires in [studying] all the Vedas, and who, called Vallūras, dwell even now in the southern country.
9. "The son of Ravi was he who is called Pravara; from him next sprung Śrī-Rāma. His son was Kīrti, of good repute [kīrti], and then from him was descended [Hastibhoja].
10. "When the Vākāṭaka, Devasena, was king, Hastibhoja was on earth a treasure for those who desire good qualities "

1 See ante, p. 45. [back](#)

2 Vipassī is the name of one of the five human Buddhas. [back](#)

3 For full details see Cave-Temple Inscriptions, pp. 80-88. [back](#)

4 Cave-Temple Inscriptions, pp. 88 seqq. The transcript, and still more the translation, differ in various points from Pandit Bhagwānlāl's. [back](#)

5 L. 2. Either -nayaḥpyudārāḥ or 'nayaḥhyudārāḥ to be read. [back](#)

6 L. 3. Read -puṇyakīrttir. [back](#)

7 L. 4. The conjecture yajñapatih is probable, because the metre requires = ≃ = and only one name, yajñadharaḥ, besides yajñapatih fulfils this condition, but is little used. [back](#)

8 L. 5. P. Bhagwānlāl's conjecture, gṛihastho, fits the metre, but is impossible, as the ī in gṛihī is quite plain. [back](#)

9 L. 8. Read vallūranāmnām. [back](#)

10 Pandit Bhagwānlāl takes Devarāja to be a proper name, and conjectures that he was the minister of the Aśmaka king mentioned in Ajaṅṭā Inscription No. 6. v. 12, and if so, the great grandson of Hastibhoja, and grandson of Varāhadēva(Ajaṅṭā Ins., No. 3, v. 30); but I see no ground for these combinations. [back](#)

11 L. 18. The readings in lines 13, 14, and 17 are very doubtful, especially as the apparent readings do not fit the metre, which is Upajāti throughout the inscription. [back](#)

12 . Verses 1 and 2 contain the usual salutation to Buddha, Dharma, and Saṅgha. The phrase kārapākārāstanayāḥ is very ambiguous, as it may be taken as one compound, consisting of kārapākāra and astanaya, or as two words, kārapākārāḥ and tanayāḥ, and as kāra may be interpreted "effort," or "a Yati," or "murder." If it is taken as a compound it may be literally translated by "those whose efforts are offences, and who thus cast aside good behaviour or prudence," or by "those who offend against ascetics, and thus," &c., or by "those whose offence is murder, and who thus," &c. If we adopt the second division, tanayāḥ means "sons," and kārapākārāḥ can again be taken in various ways. The poet, no doubt, intended to puzzle the reader. But, in any case, the general sense remains the same, and the half-verse is intended to assert that sinners are purified by joining the Buddhist Saṅgha. [back](#)

13 For the Hindu lawyer vv. 6, 7 have some interest, as they clearly show that the ancient custom, which allowed Brāhmaṇas to take wives of other castes, prevailed and was considered lawful up to the sixth century, though the compilers of the modern Nibandhas, such as Nilakaṅṭha and Kamalākara, who are as profoundly ignorant of the history of their country as Hindu schoolmen always are, declare that it is forbidden in, the Kaliyuga, i.e. since 3101 b.C. [back](#)