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ART. XII.—*S'áliváhana and the S'áliváhana Saptasáti.* BY  
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Read 19th March 1873.

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ŚA'LIVAHANA, sometimes called Śátaváhana or Sátaváhana, is the name of the Hindu king after whom the present Śaka era current in Mahá-ráshṭra is named. He is popularly believed to have been descended from a *Kumbhúra*, or bricklayer. A legend named *Śaliváhana-charitra*, written in Maráṭhi, has been printed and published, and it gives the traditionary account of his birth from a virgin aged under four years, and his exploits, and the establishment of his era to the south of the Narmadá. When a Maráṭh Hindu makes a religious determination about anything, he has to repeat the period of time that has elapsed since the advent of the *Kali-yuga*, the number of the incarnation believed to preside over the destinies of the world, the geographical position occupied by the performer of the ceremony, and the time with reference to the Śáliváhana era in the calendar. This is the era generally observed to the south of the Narmadá. To the north of that river, the Vikramáditya era is observed in most places.

In the popular enumeration of the founders of *śakás* or eras, Śáliváhana stands the third. Thus,

युधिष्ठिरो विक्रमशालिवाहनौ  
ततो नृपः स्याद्द्विजयाभिनन्दनः ॥  
ततस्तु नागार्जुनभूपतिः कलौ  
कल्की षडेते शककारकाः स्मृताः ॥

Translation:— In the *Kali* age (come) Yudhishṭhira, Vikrama, (and) Śáliváhana, afterwards will be the king Vijayábhinandana, then the king Nágárjuna, (and) the sixth Kalki: these six are stated to be the makers of *śakás* or eras.

The calculators of the current native almanacs describe the places of these founders, and the duration of their eras. Thus, beginning with the first, Yudhishṭhira,\* he is stated to have lived at Indraprastha (supposed to be somewhere near Dehli), and the duration of his era to be 3044 years, up to the time of Vikrama of Ujjayiní, whose era is said to have extended to 135 years, until the advent of Śáliváhana at Pratisṭhána,† whose era will, it is said, last 18,000 years. He will be succeeded by the following:—

(4.) The fourth, Vijayábhinandana, at Vaitaraṇi, ‡ at the junction of the Indus; his era 10,000 years.

(5.) The fifth, Nágárjuna, at Dhárátírtha, in the Gauḍa country §; his era 400,000 years.

(6.) The sixth, Kalkin, at Karavíra-pattana [or Kolhápura], in the Karnátaka; his era 821 years.

\* बृहत्संहिता, अ० १३ श्लो० ३

आसन्मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ॥

षड्दिकपंचद्वियुतः शककालस्तस्य राज्ञश्च ॥३॥

Translation:—When Yudhishṭhira was holding sway over the earth, *Ursa major* was in the tenth constellation, *Maghá* (Regulus); the era of that king was 2526 years. This differs from the popular tradition by 518 years.

† The modern town of Paithāna, on the Godávarí, in the Nizám's dominions, E. Long. 75° 28', N. Lat. 19° 29'.

‡ There is no such town in Sindh where the Indus joins the sea, but probably the place of junction itself is so called.

§ Adjoins Vanga, or Bengal. See the *Brihatsanhítá* of Varáhamihira, Ch. 14, v. 7, p. 88, Calo. ed. Probably this is Behar. One of the districts of the Nizám's territory is called Dhárásinha or Dháráseva.

The Śaka year of Śālivāhana begins on the first day of the first half of *Chaitra*.

*Vasanta-navarātra* (or the spring-festival of nine nights, sacred to the Durgā) begins on the first day of the Śaka year. These years are classed into cycles of sixty\* each, and each year is named from some supposed quality inherent in it. Thus the twenty in the beginning are believed to represent years of prosperity; while the last twenty are considered to be inauspicious. Vishṇu is the presiding deity of the first twenty, Brahmā that of the second, and Śiva reigns from the forty-first to the sixtieth. The last year of this cycle is *kshaya*, which means annihilation; and the three before it are *rudhirodgārī*, causing to vomit blood, *raktākṣi*, red-eyed, and *krodhana*, angry. These are believed to be unpropitious years. I may mention that the last four years of the last cycle, which were Śaka 1785-88, or A.C. 1864-65 to 1867-68, were understood by the people of Western India to be years fraught with evil. And when the American war broke out in the years *raudra*, the destroyer's year, and *durmati*, the bad-motived, people supposed that some calamities would befall the world. Every worldly event is interpreted by these signs; and people are in a ferment when some war or other bloodshed takes place in these years. These sixty-years' cycles are common to the eras both of Vikramāditya and Śālivāhana. The latter is pre-eminently the prince of Western India, or rather a Marāthā if I may use the expression.

His capital was Pratiṣṭhāna, the modern Paṭhāna, on the Godāverī. The traditionary accounts connect him with Mahārāshṭra in every respect. Hemachandra, the great Jaina writer, who flourished in the twelfth century of the Samvat era, includes Śālivāhana among the four

\* They are named thus:— १ प्रभव. २ विभव. ३ शुक्ल. ४ प्रमोद. ५ प्रजापति. ६ अंगिरा. ७ श्रीमुख. ८ भाव. ९ युवा. १० धाता. ११ ईश्वर. १२ बहुधान्य. १३ प्रमाथी. १४ विक्रम. १५ वृष. १६ चित्रभानु. १७ सुभानु. १८ तारण. १९ पाथिव. २० अव्यय. २१ सर्वजित्. २२ सर्वधारी. २३ विरोधी २४ वितृति. २५ खर. २६ नन्दन. २७ विजय २८ जय. २९ मन्मथ. ३० दुर्मुख. ३१ हेमलंब. ३२ विलंबी. ३३ विकारी. ३४ शार्वरी. ३५ प्रव. ३६ शुभवृत्. ३७ शोभन. ३८ क्रोधी. ३९ विश्वावसु. ४० पराभव. ४१ प्रवंग. ४२ कीलक. ४३ सौम्य. ४४ साधारण. ४५ विरोधकृत्. ४६ परिधावी. ४७ प्रमादी. ४८ आनंद. ४९ राक्षस. ५० नल. ५१ पिंगल. ५२ कालयुक्त. ५३ सिद्धार्थ. ५४ रौद्र. ५५ दुर्मति. ५६ दुंदुभि. ५७ रुधिरोग्घरी. ५८ रक्ताक्षी. ५९ क्रोधन. ६० क्षय.

These occur in old astronomical works, like *Nāradasaṅhitā*.

learned kings named in his Dictionary. They are:—1, Viḅramāditya ; 2, Śālivāhana, 3, Munja ; 4, Bhoja. All these kings were versed in Sanskrit literature, and were likewise authors of new works. At present no Sanskrit or Prākṛit work by Vikramāditya is to be found. Some writers quote the Vikramāditya Kosha or Dictionary ; but he cannot be the Vikramāditya of Ujjayinī, founder of the era, but a modern prince of that name. The Vikramāditya mentioned by the author of *Jyotiṛvidābharāṇa* was not a man of great learning, but was a patron of learned men :—

“धन्वंतरिक्षपणकामरसिंहशंकुवेतालभट्टखर्परकालिदासाः ॥

ख्यातोवराहमिहिरोनूपतेः सभायां रत्नानि वै वररुचिर्नव विक्रमस्य ॥”

This account is not to be trusted ; because, from what Dr. Bháu Dājī \* says, Varāhamihira lived in the fifth century after Christ, and died in 509 A. C. He cannot, therefore, have been contemporary with Vikrama. Many *Jaina* writers speak of Vikrama's bravery and generosity. And it is also stated † that a learned Jain named Sidhasena Divākara and Kālidās were his contemporaries.

Of Śālivāhana, the second learned prince named by Hemachandra, I will speak further on.

Munja is understood to be the uncle ‡ of Rājā Bhoja, and the author of *Munja-prati-dēsa-Vyavasthā*. He is described as living in the 9th and 10th centuries of the Christian era, § and to have been appointed regent during the minority of Rājā Bhoja. || But this will require careful examination.

*Bhoja* is the author of (1) a commentary on the *Yoga-sūtrās* of Patanjali ; (2) *Abodhyurveda*, a treatise on horses ; (3) *Vidvanmanoharā*, an astrological treatise ; and (4) *Sarasvati-Kaṅṭhabharāṇa*, a work on rhetoric. A work on grammar by Bhoja also exists, but I have not yet been able to get a copy. I understand that one exists in a private library in the Dekhan, the catalogue of which has been obligingly

\* See *Jour. Bom. B. R. As. Soc.* vol. VIII. p. 241.

† See *प्रबन्धचिन्तामणि* and other works.

‡ *As. Res.* vol. XIV. p. 75 ; *id.* vol. VIII. p. 268.

§ *Id.* vol. XVII. p. 282.

|| *Id.* vol. IX. p. 167.

placed at my disposal, but the MS. has not yet come to my hands. Aphorisms from this grammar are quoted by various authors.\*

A Sanskrit writer says :—

धातभ्रातरशेषयाचकञ्जने वैरायसे सर्वथा  
यस्माद्विक्रमशालिवाहनमहीभृन्मुंजभोजादयः ॥  
अस्यंतं चिरजीविनो न विहितास्ते विश्वजीवातवो  
मार्कंडध्रुवल्लोमशमभृतयः सृष्टाहि दीर्घायुषः ॥

Translation:—“ O brother, Brahmá ; you are altogether inimical to the begging men, Because while you have not made Vikrama, Śáliváhana, Munja, Bhoja, and other kings very long-lived, you have created Márkaṇḍa, Dhruva, Lomaśa, and others very long-lived. ”

The fourth learned king named by Hemachandra is Śáliváhana, also called Śataváhana. That lexicographer also styles him *Hála*, which may be a corrupt form of Śála. Some Prákṛita authors have styled him *Váláhana*. † There are various *Jaina* accounts which claim him to be a convert to their faith. Of that, however, we may speak further on. These *Jaina* accounts of Śáliváhana are now the principal source of information about the life and times of this prince, whose name and era are so common amongst all ranks of the Hindus of Mahá-ráshṭra. As I said before, he is the third of the *śaka-kartás* or era-makers (as now popularly received) of the ordinary Hindu calendar. There is a life of Śáliváhana in Maráthí, written evidently on the basis of local tradition. Of *Jaina* authors, giving some account of him, there are many. Of these, I give an abstract of one of the best.

In *Kalpaprádípa*, a Jain work by Jinaprabhasúri, who composed many works about the middle of the 14th century of the Samvat era, the author writes about many places sacred to his co-religionists. Thus he, amongst others, describes Pratishthána or Paithána, and in connection with it mentions the king Śátaváhana, of whom he gives some account. This narrative is long; of which the following is an abstract :—

\* See, amongst others, the *Vaidika-nighaṇṭu bháshya*. Also *Siddhánta-kaumudi*: अत्र भोजः दलिवलिस्वलिरणिश्चनित्रपिषपयश्चेति पपाठ ॥ Calc. Ed. vol. II. p. 85.

† *Sa* and *S'a* are vulgarly turned into *hd* in *Gujarát* and other provinces.

Saluting Suvrata Jina,\* he describes Pratiṣṭhāṇa as he had heard it described. In the southern half of Bháratavarsha,† an ornament to Maháráshṭra, is the beautiful city of Pratiṣṭhāṇa. Although it once vied with the capital of India in splendour, time has changed it into a poor trifling village. There lived in it some foreign Bráhmaṇas in the house of a potter, with their young widowed sister. They used to beg for food-corn, and to bring it to their sister, who cooked it for them. One day their sister went to the bank of the Godávari to fetch water, when Śeṣha, ‡ the Nága-king, viewing her attractive person, assumed the human form, and, coming out of his watery house, had connection with her against her will. Although by age incapable of conception, the divine power of Śeṣha made her a mother. Śeṣha, discovering to her who he was, told her that whenever she was in distress she should remember him. He then went back to his home in *Pátála*; and the widow also returned to her home. Shame prevented her disclosing to her brothers the adventure that had befallen her. After some time had elapsed, her brothers concluded from her physical condition that she was with child; and the elder brother suspected the younger of the intrigue, while the younger had the like suspicions of his senior brother. Afterwards both abandoned their sister, and went to different countries, while she remained in the same city, gaining her livelihood by doing service in several families. At the proper time she gave birth to a boy endowed with all good signs. Her son grew in age as well as in good qualities; and whenever he played with his companions he used to become the king, and to give his playfellows horses, elephants, carriages, and other artificial conveyances. *Jinaprabhasúri* says:—“ सनोतेर्दानार्थत्वात् लोकैः सातवाहन इतिव्यपदेशं लंभितः ” *i. e.* “The people called him Sátaváhana, because (the verb) *sanoti* signifies ‘to give.’ [And hence he by whom were (*i. e.* [*dattáni*]) *sútani* § given [*váhanáni*, *i. e.*] conveyances, was called Sátaváhana. The story which follows the above narrative is also to be found in the Maráthí legendary work *Sáliváhana-charitra*, to which allusion has been made in the beginning of this paper, and which is therefore omitted here. At the end, the king Vikrama being defeated by Sátaváhana, fled to Ujjayiní. Sátaváhana was afterwards installed

\* One of the Tirthankaras.

† India.

‡ The king of *Pátála*, or the serpent-region.

§ षण् (उ) दाने || The above is a form of this verb of the eighth class.

king, and the city Pratiṣṭhāna became a rich city, having wide roads, large temples and private dwellings, brilliantly white markets, fortifications, and ditches; and Śātavāhana having made all the people of the *Dakṣiṇapatha* \* free from debt, and conquered the country as far as the Tāpī, introduced his era therein. He afterwards became a Jain. He built Jaina *chaityas* or temples, which refreshed the eyes of the people. Fifty of his *Vīras* (or *Sirdárs*) built Jaina temples, after their respective names. Here the episode respecting Pratiṣṭhāna comes to an end. The author then recounts the remains of other traditions respecting the life of Śātavāhana. This account is the same as that given in the *Chaturviṅśatiprabandha* of Rājāśekhara. Therein it appears that there was a powerful Brāhmaṇa minister named Śudraka with Śātavāhana, who once recovered the wife of Śātavāhana, who had been carried away; and further that there were fifty warriors living without, and fifty within the city of Pratiṣṭhāna at the time of Śātavāhana. Śudraka was made the chief magistrate of the capital by Śātavāhana. On one occasion Śātavāhana lifted up a stone of the size of fifty-two cubits, along with fifty of his officers. Some lifted it an inch, others two inches, while the king lifted it up to his knees. Although Śudraka was then only twelve years of age, he threw up the stone into the skies, and, in falling, it split up into three pieces. One piece fell to a distance of twelve *kos* or twenty-four miles; the second fell into that pool of the *Godūvari* at Paiṭhāna called Nāga-rhada [*i. e.* the pool of serpents]; the third is still to be seen at a crossing where four roads meet. Seeing this feat of extraordinary strength, the king invested him with authority. The king's officers only permitted his wielding a stick, but he was not allowed to carry any other weapon. But even with that stick he used to prevent the *Sirdárs* residing outside the city from coming within its limits, for he feared a disturbance if they came within.

Śātavāhana's end was thus brought about. He became desirous of sexual enjoyment, and every fourth day he married a new virgin from one of the four classes. This went on for some time, when the people became enraged, and a Brāhmaṇa of the village named Vivāhavaṭikā prayed to the goddess Pithajā stating that the king's practice came in the way of their children's marriage. The goddess said that she would become his daughter, and when asked by the king he should bestow her

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\* Country to the south.

on him, when she would chastise him. Accordingly, when the marriage was being performed, and the cloth between the pair was removed, she assumed the form of a fiend and pursued the king, who fled before her, until coming to the Nága-rhada pool, he there jumped in and was drowned. After some time the minister Śudraka also died. The account runs thus :— “ततः शक्तिकुमारो राज्येभिषिक्तः सातवाहनायनिः॥ तदनन्तर अद्यापि राजा न कश्चित् प्रतिष्ठाने प्रविशति वारक्षेत्र इति, i. e. “Thereafter the son Śaktikumára was enthroned king, (and called) Sátaváhanayani. After him there has been no king at Pratishthána, the city of heroes.”

The conclusion of the story is characteristic of a sectarian writer :—

अत्र च यदसंभाव्यं तत्र परसमय एव मं-  
तव्यो हेतुः यन्नासङ्गतवाग्जनो जैनः॥

“Whatever is improbable herein is caused by the writings (or Shástras) of others ; for a *Jaina* is not given to inconsistent (or dishonest) speech.”

The same author—Jinaprabhasúri—has written another chapter on the city of Pratishthána, from which I give the following extracts :—

जीयाज्जैत्रं पत्तनं पूतमेतद्भोदावर्या श्रीप्रतिष्ठानसंज्ञं ॥  
रत्वापीडं श्रीमहाराष्ट्रलक्ष्म्या रम्यं हर्म्यं नेत्रशैत्यैश्च चैत्यैः ॥ १ ॥  
अष्टा षष्टि लौकिका अत्र तीर्था द्वापंचाशज्जज्ञिरे चात्र वीराः ॥  
पृथ्वीशानां न प्रवेशोत्र वीरक्षेत्रत्वेन प्रौढतेजोरधीणां ॥ २ ॥  
नश्यतीति पुटभेदनतोस्मात् षष्टियोजनामितः किल वर्त्म ॥  
बोधनाय भृगुकच्छमगच्छद्वाजितो जिनपतिः कमठाङ्कः ॥ ३ ॥  
अन्वितत्रिनवतेर्नवशत्या अत्ययेत्र शरदां जिनमोक्षात् ॥  
कालको व्यधित वार्षिकमार्यः पर्व भाद्रपदशुक्लचतुर्थ्या ॥ ४ ॥  
तत्तदायतनपंक्तिवीक्षणादत्र मुञ्चति जनो विचक्षणः ॥  
तत्क्षणात्सुरविमानधोरणीश्रीविलोकविषयं कुतूहलं ॥ ५ ॥  
शातवाहनपुरःसरानृपाश्चित्रकारिचरिता इहाभवन् ॥  
दैवतैर्बहुविधैरधिष्ठिते चात्र सत्रसदनान्यनेकशः ॥ ६ ॥  
कपिलात्रेयबृहस्पति पंचाला इह महीभृदुपरोधात् ॥  
न्यस्तस्वचतुर्लक्षग्रंथार्थं श्लोकमेकमप्रथयन् ॥ ७ ॥  
( सचायं श्लोकः ) जीर्णं भोजनमात्रेयः कपिलः प्राणिनोदया ॥  
बृहस्पतिराविश्वासः पंचालस्त्रीषु मार्दवं ॥ ८ ॥

Translation:—“ May the city of Pratiśṭhāṇa, on the Godāvāri, pure and fit for the subduer of enemies, flourish;

A city which is the jewelled head-ornament of the glory of Mahārāsh-  
ṭra; and which is beautified by pleasure-giving palaces and  
*chaityas*, cooling to the eyes. (1.)

Wherein exist sixty-eight sacred popular places, and wherein fifty-two  
heroes were born, and which is consequently called the city of  
heroes; and

Wherein the [other] kings of the earth glorious-like-the-sun cannot  
effect entrance therein. (2.)

[Fearing] that his religious faith may be destroyed,

The *Jain* king went on horseback to preach it at Bhṛigu *Kachha* (pro-  
bably Broach), a city 220 *kośa* distant from this city. (3.)

Nine hundred and ninety-three years after the death of the *Jain*  
(king) in this city,

The Ārya [named] Kālaka established an annual festival on the 4th of  
the bright half of the month of Bhādrapada. (4.)

And intelligent persons, having seen the line of temples of gods in this  
city, gave up their desire of witnessing the beauty of the line of  
heavenly cars [called *wimāns*] of the gods. (5.)

In this city flourished Śātavāhana and other kings of singular celebrity;  
And there were likewise Annasatras or houses for the distribution of  
food in this city containing many deities. (6.)

And in consequence of being troubled by the king, [the authors] Kapila,  
Ātreya, Bṛihaspati, and Panchāla published one *śloka* or verse  
containing the drift of their four lakhs of verses. (7.)

(This is the *śloka*.) When food is digested, says Ātreya, dinner [should  
be taken]; Kapila [enjoins] compassion towards animals; Bṛihas-  
pati counsels distrust, and Panchāla, softness towards the female  
sex. (8.)”

From the *Prabandhachintāmaṇi* and *Chaturviṃsatiprabandha* it ap-  
pears that, with the aid of *Paṇḍitās*, Śālivāhana composed 400,000  
*gūthās* or *Prākṛit* verses, and denominated it the *kośa* or treasury of  
*gūthās*. And this seems probable. For Bāṇabhaṭṭa writes as follows,  
at the beginning of *Harshacharitra* :—

अविनाशिनमग्राम्भमकरोत्सातवाहनः ॥

विशुद्धजातिभिः क्रोशं रत्नैरिव सुभाषितः ॥

Translation :—Sātavāhana made the (*gūthā*-) *kosha*, indestructible and faultless.\* The *kosha* (was made) of good verses of approved metres like precious stones.†

Bānabhaṭṭa lived 1200 years ago.

Of the *gūthā-kosha* I have succeeded in obtaining from a Basseen Brāhmaṇa a portion containing seven hundred verses in the Mahārāshtri form of the Prākṛit. It is entitled the *Śālivāhana-Saptaśati*, the seven hundred verses of Śālivāhana. The copy is about a hundred years old. This is a very old work, of an age which may be taken to be contemporaneous with Śālivāhana. The language is Mahārāshtri-Prākṛit, which requires a commentary to understand it properly. The Marāthī is evidently derived from this form of Prākṛit. I append a table of words gathered from the above work :—

### महाराष्ट्री प्राकृत.

Mahārāshtri-Prākṛita.

### मराठी.

Marāthī.

English.

( 1 )	अत्ता.	आते.	Father's sister.
( 2 )	सुरई.	सुरव्ये.	Grieves.
( 3 )	पाव.	पाव.	Attain.
( 4 )	ओडो.	ओठ.	Lip.
( 5 )	तुक्क.	तुक्के.	Thine.
( 6 )	मइझ.	माझे.	Mine.
( 7 )	सिपि.	शिपि.	Shell.
( 8 )	पिकं.	पिकलेले.	Ripe.
( 9 )	पाडि.	पाडी.	A female calf.
( 10 )	चिखिलो.	चिखल.	Mud.
( 11 )	फलई.	फाडितो.	Tears.
( 12 )	छिली.	सात.	Bark.
( 13 )	पोट.	पोट.	Stomach.
( 14 )	सोणार.	सोनार.	Goldsmith.
( 15 )	रुंदो.	रुंद.	Wide.
( 16 )	तूप.	तूप.	Ghee or clarified butter.
( 17 )	मंजर.	मांजर.	Cat.
( 18 )	जुण.	जुने.	Old.
( 19 )	ओळ.	ओले.	Wet.
( 20 )	चुक्क.	चुकी.	Mistake.
( 21 )	बोड. (vulgar बोडियो.)	मुलगा.	Boy.
( 22 )	भोंडी.	डुकराण.	A female pig.

\* Free from vulgarisms. † This verse is also capable of another interpretation.

All these words are current in Mahārāshṭra, and they point to the age of this work, and also help us to understand the changes which have taken place in the Marāṭhī language. The oldest Marāṭhī poet whose works are extant is Mukundrāj, who belongs to the end of the 12th and the beginning of the 13th century. His successor Dnyāneśvara wrote his celebrated commentary on the *Bhagavatgītā* in Śāke 1272 or A. C. 1350. Now the difference between the Marāṭhī of Dnyāneśvara and the present Marāṭhī, and that between the Mahārāshṭrī-Prākṛit of *Śālivāhana-Saptasati* and Dnyāneśvara's Marāṭhī, is so great that we may safely conclude that more than twice the period must have elapsed between the composition of the *Śālivāhana-Saptasati* and that of the *Dnyāneśvari* that has elapsed since the latter was written. I do not say that the present Marāṭhī is a pure daughter of the Mahārāshṭrī-Prākṛit, in which the *Śālivāhana-Saptasati* is composed; but I believe it mainly is so; and the time that has certainly passed in the bringing about of certain known changes in the Marāṭhī language is a fair index for judging the age of prior lingual formations from which the Marāṭhī has evidently drawn largely in its construction.\*

There are seven hundred and odd *gāthīs* or verses in the above work, divided into seven chapters called *śatakas* or hundreds; and at the end of each chapter is a verse like this:—

रसिअजणहिअअ दइए कइवच्छल पमूह सुकइ गिम्मविए ॥  
सत्तसतम्मि समत्तं पढमं गाहासअं एअम् ॥

Translation:—Thus ends this first hundred of the *gāthīs* out of the *sapta-śatam* (i.e. the seven hundred) made by the chiefs of the great poets headed by *Kavivatsala*, † charming the hearts of the appreciative people.

This work is evidently by Śālivāhana, living on the banks of the Godāvāri; for that river is often named, and some description in reference to it occurs here and there. Of mountains, the Vindhya is herein noticed. Verse 64 of the fifth hundred is in praise of Vikramāditya, and the 67th of the same hundred is in praise of Śālivāhana; both of these must be by some one of the six poets other than Śālivāhana.

\* In the 4th *śataka*, 8th verse, there is a reference to *Buddha* and *Bhikshu-sangha*, words chiefly in use amongst the Baudddhas; and they point to the remote periods at which this work must have been composed.

† This is the name of Sātavāhana, as appears from verse 3 of the first hundred.