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ART. I.—*Sahyádrí Inscriptions.* By the Rev. J. STEVENSON,
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IN presenting transcripts and translations of the more perfect inscriptions found at Kárlen and Junir, on the Ghauts, and Kuden in the Concan, I shall reserve any general remarks, additional to those I have already made under the heads of the Káñheri and Násik Inscriptions, to the conclusion of this paper. I may observe, however, that several of these inscriptions have been before translated by Mr. Prinsep from copies furnished him by Colonel Sykes; and that in reviewing these, along with the rest, if I differ somewhat occasionally from my master in Indian Palæography, it must be remembered that Prinsep had but a small portion of the inscriptions before him, and, therefore, had not the advantage of comparing them one with another; nor had he an opportunity of correcting his first impressions, as I have been enabled to do, by subsequent researches.

1st.—TRANSCRIPTS IN DEVANAGARI, AND TRANSLATIONS OF
KARLEN INSCRIPTIONS.

No. I.

This inscription is engraved on a pillar outside the Great Temple-Cave.

ॐ महाारविश भोतिपवस अमिनिव नाकस सिव भभो दामं ॐ

Translation.

Peace. The gift a of lion-crowned pillar, by the Chief Agni-Mitra, son of the Emperor Bhúti. Peace.

Notes.

I have already made remarks on this important inscription in p. 3 of my observations on the Kánheri Caves, and shown that this Mahá-rája Bhúti was the last of the Sunga dynasty. राव is a common Maráthi corruption of राजा as well as रारं. By some oversight, or defect in the ink of the transcript, Mr. Prinsep read the first letter स, instead of न. This is corrected in Dr. Bird's work on the caves. I follow Prinsep, however, in making the sixth syllable भे instead of ने. In Colonel Sykes' transcript used by him, the former is undoubtedly the reading, though in Mr. Brett's fac-simile it is doubtful which of the two it should be made. In a very good copy of this inscription, published in the Asiatic Researches, vol. v. p. 141, and furnished by Sir Charles Ware Mallet, we have very plainly भे, which is also the reading of Captain Jacob. (Jl. Bengal As. Soc. vols. vi. p. 468, and iii. p. 498.) This, too, on examination, was my own impression of the character in question. The only syllable with which न might be confounded is ण; but by comparing Nos. I., II., and III., and No. I. of Bhájá, a marked difference will be found in the length of the ascending line before it becomes circular: but in this reading all are agreed. नाक is the vulgar Maráthi of नाक. If instead of ना we should read ण, the meaning will still be the same; the palatine being substituted for the dental, as usual, and the syllable shortened.

No. II.

This inscription is engraved on a recess on the right side of the porch.

ओ विअथ तितासेविना भूतपासेन सेलघर परिनिठपितं जदुदोपनि
दान मन्ने.

Translation.

To the Triad. By the victorious, fearless, world-protecting, Bhúti, this mountain abode was established in Jambudvípa, in honour of the hero who subdued the passions.

Notes.

I suppose the character at the commencement to be *Om*, though I am not entirely satisfied that it is so. The षी after Jambudvípa is the sign of the locative case in Páli. The next word is the Prácrit for दान्म, and the last word I conceive to be for मन्वे, the dative of मन्, taken in the sense of a patriarch or distinguished man, and applied to Buddha. The mention of this cave, as if it were the only one in Jambudvípa dedicated to Buddha, seems to intimate that it was the first excavation of the kind in India; a supposition which, from the simplicity and elegance of its parts, is otherwise probable. निनास is विनास. From the position, I suppose that this inscription was added by some local Buddhist after the excavation of the cave.

No. III.

- [1] ओं राज्ञो वासिनि पुत्रस समिसर [पुदुमावस] समचरे सतमे ७ पदे पचमे ५.
 [2] दिवसे पचमे १ रताय पूवाय देवड कियान मङ्गारठस कोसिक पुत्रस मतदेवस पुतेन.
 [3] [चम] चारथिना वासिनि पुतेन सोमदेवेन नामो दतो व खेण सचस व पुरकलनमस कर करोस देव [च] सो यो.

Translation.

To the Triad. In the seventh year (7) of the fifth demi-lunation (5), the first day (1) of the fortunate Emperor [Padma], son of King Vási, a village was given to those distinguished for their former meritorious acts, by Matadeva, son of Kosika, distinguished among the commanders of war chariots, and by Somadeva, the son of the famous charioteer Vási. A cave also was given as a religious assignation to the priesthood, and to those performers of religious acts who are full of knowledge and wisdom.

Notes.

This is one of those interesting dated inscriptions, on which, under the head of Násik inscriptions, I have already remarked, and on which I may still have some more observations to make at the end of these translations. In the second line we have मङ्गारठ, and in the third line चारथि. In the transcript by the Rev. Mr. Mitchell, contained

in Dr. Bird's work, these are nearly reversed, and we have मन्वारिषि for the first, and मन्वारिडि for the second. I am warranted, then, I think, in considering them the same. On the descriptive terms applied to the Buddhist priesthood both above and below I need make no remarks, though, except संघ, they are all peculiar, as the sense in which I understand them will readily appear from the translation, except, perhaps, कस्तनन, which I suppose to stand for कस्तान्नान.

No. V.

Notes.

Passing over No. IV. at present, I remark that No. V. has reference to the abovementioned village, bestowed as a free gift upon the monks of the temple. The name Karanjaka at the commencement is plainly legible (ब्राम्भ करजक); and at the beginning of the second line in Dr. Bird's work the word भिक्षु is also easily legible, thus pointing out for whom the village was intended. There are, however, so many blanks and broken letters in the inscription, that I have not attempted to translate it. In what remains, the names of the donors do not appear. Of this inscription a fac-simile, with the image of Buddha, after a drawing by Colonel Sykes, above which it is, will be found in the Jl. As. Soc. Bengal, vol. vi. pl. viii. It follows immediately No. VII. given below.

No. VI.

Notes.

The same remarks apply to this inscription. At the end of the first line is the name of the village Karanjaka, and the rest appears to be either a description of the village, or of those for whom it was intended.

No. VII.

- [1] तना मोक्ष अमल परागत कने सबस सुखु सवा परेक सवायवान
 [2] पबजिताने भिक्षुना भिक्षास सुखु सवाय नयपतोषस्य नामा लोचारेडतर
 मत्र ब्राम करजको
 [3] भिक्षु चरे इदुम रतस्य ब्राम करजको भिक्षु चले देय पपोधि रतस्य बस.

Translation.

The village Karanjaka, which lies to the north of the road of the householder Mámá the blacksmith, has been given to the collective body of the priesthood of initiated monks, who are free from passion, and have overcome disease; are characterised by universal compassion, command all things, and possess every object of desire.

We grant the village Karanjaka to be taken possession of by the

monks, and as a gift to be cultivated by the monks, along with the water tank in the same district.

Notes.

This inscription, it will be seen, has still respect to the same subject. It is in a very conspicuous position, on the left of the doorway of the temple. It is mutilated at the top, but most of it remains. The last line, which is a kind of repetition of the former part, is interrupted by small pilasters, which makes it appear as if there were blanks it, which, however, is not the case. A village of this name, or rather in the shortened form of Karanja, still exists among the Ghauts, a few miles from Kárlen, and is now held in *inam* by the Kárven family, descendants of the Guru of the late Peshwa,—rather a curious coincidence.

Though I have found considerable difficulty in dividing the letters into words, and translating this inscription, I need hardly point out to the Sanscrit scholar the proper substitutes for the Prácrit words. I may notice, however, that पपोच्चि is a union of the Sanscrit प्रपा and the Maráthi पोच्चि, and that च in the last word is considered to be an abridgement of चेत, the Prácrit of क्षेत्. Also, it is to be kept in mind, that ब्रवर्जित means initiated. (See Kánheri Inscriptions, p. 31.) I had almost forgotten to notice, that I consider the formation of the image on the wall outside the temple, over which this inscription is placed, together with the gift of the village referred to, to be long posterior to the excavation of the temple itself, for which the reason will appear in my former paper.

Nos. VIII. AND IX.

भद्रसमस भिक्षुस देवघन भिक्षुन.

Translation.

The religious assignation of a pair (of images) by Bhadrāsama the monk.

Note.

These two inscriptions are the same, only that one or two of the letters in the first are a little imperfect.

No. X.

धनुकाकटा (सु) भाविकस सखदातस दान पर मघ.

Translation.

The gift of a pleasant abode by Dhenukákata to the devoted men of patient and subdued minds.

Notes.

This inscription, I believe, is connected with one of the small caves. The last word is puzzling. मय means pleasure, but perhaps it may here be a corruption of मयञ्च, a kind of mendicant, and the meaning be a house suited to such persons. The type of the letters in this inscription is very ancient and beautiful, as it is in the others also of this class.

No. XI.

धेनुकाकटा असमदत्त पुत्रस नितदेवगणस वम दानं.

Translation.

The gift of a pillar by the Chief Mitradeva, son of Dhenukákata, (surnamed) Rishabhadatta.

Note.

I suppose Dhenukákata to be a Greek, and that he had also a Hindu name, as in the text, probably assumed when he embraced Buddhism, or on adoption into some Hindu family, when names also are changed. गण or गणक we have met with already, in No. I.

No. XII.

योगवृत्तस महादेव गणस माततापि सुय दानं.

Translation.

The gift of an abode, for the benefit of his parents, by the formidable Chief Mahadeva.

Note.

The first word I understand to be equivalent to औपवृत्त्.

No. XIII.

ॐ सिध. Peace. To the Perfect One.

Note.

Buddha is here no doubt meant. There should probably be a point over ष.

No. XIV.

In this number, we have the last of the inscriptions that mention Dhenukákata.

धनुका कथ खवनस सिध खवानं वम दानं.

Translation.

A gift of lion-supporting pillar, by the Greek Xenocrates (Dhenukákata).

Notes.

We have thus no less than three inscriptions at Kárlen, and one at Káñheri, in which this personage is mentioned. His name is, indeed, spelled differently every time, but this is nothing more than what is usual in India. I took up lately a Maráthi newspaper, and found a particular word, that occurred four times, spelled exactly four different ways on the same page. The orthography Dhenukákāṭa I suppose to be the most correct, as it is capable of being divided into two Indian words, the first of them the name of a Rákshasa, mentioned in the Puráns, and the second meaning an agent, and, perhaps, an artist. It is the custom everywhere, in adopting foreign words, to make them, if possible, significant in our own language; and the nearest Greek name seems to me to be Xenocrates. If the accent be put on the anti-penultimate syllable, as is usually done, that will seem to double the letter *c*, the Greek κ . By a similar process, the English word Collector is in Bombay transformed into Cálakāṭṭar. Besides, in Prácrit the *r* is usually omitted, and the next *t* made a palatine letter. By this process, and the substitution of *Dh* for *X*, which does not exist in Prácrit, and the change of the termination to an Indian one, the transformation is completed. I think this Greek name more probably the one meant than Theonikos, suggested by Dr. Wilson. Of this Xenocrates, then, it is said he was a Yavan, which all agree must, in ancient Indian documents, mean a Greek. It is the Hebrew Javan, as we write it, but which should be pronounced as the Jews still do, agreeing with the Indians, Yavan, which has evidently the same radical letters as the Greek Ιων . He had an Indian name, Rishabhadatta, and a son, who is mentioned in No. XI. He was an artist, as is recorded in the Káñheri inscription No. X., where he is called कलपकनक. He was a convert to Buddhism, as in the same inscription he is called an Upásaka. The presence of such a Greek at these excavations could only have one object, that of superintending and directing the workmen. Besides, he must have been a man of influence to obtain permission to inscribe his own name on these rocks, and of property to enable him to execute the works he is said to have done at his own expense.

No. XV.

On the fourth pillar from the door, on the left of the temple.

सपारकामयंताम चसुतीया नंभज
 कस सति मितस
 ससरीवचम दार्ज.

Translation.

The gift of an image-sustaining pillar, by the exalted Chief S'ánti Mitra, who is clothed with religion, to those who save us from the fear of corporeal attachments.

Notes.

The two last lines of this inscription are shortened by being confined to one face of the pillar, which the first is not. The first word I suppose to be derived from संपन्न; after धर्म I read उपरीय, "covering, clothing," taken in a figurative sense. The Sanscrit equivalents for the rest are apparent.

I formerly read the name of the Chief here mentioned Jagamitra, but, on looking at it more carefully, I believe it to be as I now give it.

Nos. XVI. AND XVII.

These two Nos. are too much broken to permit me to make anything of them. The second begins with *Nukákata*; probably *Dhe* is to be prefixed, and then it will belong to the same series as X., XI., and XIV.

No. XVIII.

This inscription is engraved on an excavation adjoining to the Temple-Cave, intended, as appears from its tenor, for a lodging-house and refectory for monks and pilgrims. It is one of those on the date of which we before made remarks.

सिध. राजवासकी पुत्रस्य सरपुद्गुमावस्य सवहर चतुर्वीसे २४ हेमन्त' पंचे
ततीय ३ दिवसे बनि ३९ उपासकस्य हरफरनस्य सनुपरण पुत्रस्य सेवसकस्य अनु
ज्ञोमय वधवस्य रम देवधम मठप उधमत विप्र सधियन प (मि?) सुवचंस्य मि
चतुस्रदिय मातपितन पुजा सवसताम चित आषट् चतुय २४ वीसेसि वहर
निश्चितो सद्य तच्च मे प्रउ बुधरचितेन तत रचत्य उपसकय बुधरचितु मास दाव
धम पाठो अपि.

Translation.

To the Perfect One. In the twenty-fourth (24) year of the Fortunate Padma, son of king Vāsava, in the third (3) demi-lunation and thirty-second (32) day of winter, this delightful religious assignation was made by the long-haired mendicant Sevāsakta, son of the wavy-garland-wearing devotee Satva Sphuran. Come then to this residence, constructed from reverence to my parents, ye company of learned men of elevated mind—to this house for mendicant priests, from the four quarters (of the world). This inscription also was engraved with a chisel in the twenty-fourth (24) year, on my account, by Buddharakshita, in the

month when the threads which insure the protection of Buddha are bound on the arms of devotees.

Notes.

It is not worth while to point out to the Sanscrit scholar the equivalents in this inscription, as they will all readily occur from comparing the transcript with the translation; although in some instances there is room for a difference of opinion, as in सटप, which I interpret संचपः. The last line is difficult, and I may have missed the sense. I conceive it to mean that the inscription was executed on a lucky day—that on which, according to the custom of all sects of Hindus, charms are bound round their own arms, and the necks of their cattle. This day in our Presidency is different in different districts, but always the same in any given place. Perhaps पाठो, after all, may be our old friend पोटि; and it may be its excavation that is recorded.

No. IV.

Notes.

This inscription belongs to the Satrap series, which is so prominent in the Násik caves. It is in Prácrit, as all at Kárlen are, and the form of the letters is evidently of the Gujaráthi type. It is too much broken, however, to admit of a continuous translation.

The first line mentions that the son-in-law of Nahapána, the Satrap of king Kshaharáta, bestowed — thousand húnas at the river Bárnásoya; and lower down, in the fourth line, a donation to the mendicant priesthood is mentioned.

BHAJA INSCRIPTIONS.

Bhaja is a small village three miles S.E. from Kárlen, the Buddhist remains of which are described in the Jl. Bom. As. Soc. vol. i. p. 483, by Mr. Westergaard.

No. I.—Over a small tank.

ओ सचारडिस कोसिकी पुतस
विण्हुदतस देयसम पोडो

Translation.

The religious assignation of a cistern by Vindhya-datta, son of the famed charioteer Kosiki.

Note.

Though the orthography of the last syllable varies, the Kosiki here mentioned is probably the Kosika of No. III. of Kárlen. The cast of the letters is exactly the same, and also the form of the initial figure.

No. II.

This inscription is engraved on a small *dágoba*.

नदसु नदनयसु
मनवतसु माभेदानं

Translation.

The gift of a sanctuary to the joyful, venerable lord.

Note.

I do not find here the name of the donor, as usual. The inscription, then, was probably engraved by a priest, at some period future to the construction of the *dágoba*.

N. B.—The two inscriptions at *Bedsen* or *Birsa* have not been taken by Mr. Brett. Copies of them by Mr. Westergaard will be found lithographed in Dr. Bird's work, and in vol. i. of our Journal, in the plate fronting p. 438. The first, of one line, seems to celebrate the construction of the cave over which it is carved by an inhabitant of *Násik*. The second, of three lines, mentions the charitable gift of a water cistern, by a person there mentioned, whose name I cannot certainly make out. I fear the lithographer has not done entire justice to Mr. Westergaard's copy of these inscriptions.

JUNIR INSCRIPTIONS.

As Mr. Brett's plan of the locality of these caves sufficiently explains where each inscription is to be found, I need not refer to this point further than to direct the inspector to it. Very correct facsimiles of many of these inscriptions, taken by Colonel Sykes, will be found in the *Jl. Royal As. Soc.* vol. iv., with an account of the caves. Dr. Bird's work can also be referred to, and the *Jl. As. Soc. Bengal*, vol. vi. p. 1045.

No. I.

ओं. धन्योक्त सेनोक्त सतत्रमं गेडोक्त दाय धन त्र

Translation.

To the Triad. A chamber for a refectory, and a water cistern, by the military officer *Dhanyaka*. A religious assignation. Peace.

Notes.

The two words चन and नन may be translated as if un-compounded, and then the sense will be a sanctuary and refectory ; but the point over the न seems to intimate this is not the case. (See Kánheri Inscriptions, pp. 8, 15, 22.) We have here दाच instead of देच, if there is no mistake in the transcript.

No. II.

ॐ कलीभन्वस हेरगिक पुतस सुहासदातस ठकपुरिसस चेतिस षरोनियुतो देचवम ॐ

Translation.

Peace. The religious assignation of a chaitya temple, constructed at the command of the lord of Thakapura Sulásyadatta, son of Heranika (a goldsmith), inhabitant of Kalyana.

Notes.

The Sanscrit टक, like the Maráthi टोक, means the peak of a mountain ; and since Junir is situated on the high road from Devagiri (Dowlatabád) to Kaliañ, on one of the peaks of the Ghauts, and the present name means the old town, I suppose it to be the Thakapura here mentioned. नियुतो, for नियुक्त, here should, I think, be rendered "commanded or ordered," and construed as I have done.

No. III.

ओं. कपिला उपासकस ननु नैतापस उपासकस ॐ
ओं. पुतस आनदस देच वंमं चेतिसषरो नियुतो ॐ

Translation.

The religious assignation of a chaitya temple by order of A'nanda, grandson of the devotee Kapila, and son of the ascetic Naya, also a devotee.

Note.

Here we have ओं at the beginning, and ॐ at the end of each line.

No. IV.

ॐ कलीभन्वसस कुटीर पुतस सुवर्णकारस सचकस पोठी देच वंमं ॐ

Translation.

Peace. The religious assignation of a cistern to the priesthood by Suvarṇakára (a goldsmith), son of Kuṭira, a citizen of Kaliañ.