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Archæological Survey of Western India, No 10

INSCRIPTIONS

FROM

THE CAVE-TEMPLES OF WESTERN INDIA,

WITH

DESCRIPTIVE NOTES, &c.

BY

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AND

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PREFATORY NOTE.

THE descriptive notes in this memorandum were prepared in February 1880, and are necessarily fragmentary, as being supplementary to the information in *The Cave Temples of India*, and chiefly intended to preserve additional notes which have either come to hand since that work was sent to the press, or which could not conveniently be wrought into it. In several cases their object is chiefly to indicate distinctly the position of each inscription.

The inscriptions from the various caves have been prepared by Pandit Bhagwānlāl Indrajī and myself, as explained in the text. I am indebted, however, to Dr. G. Bühler, C.I.E., for notes and suggestions; to J. F. Fleet, Esq., C.S., for the preparation of the Mārasimha grant and the revisal of the proofs of the three inscriptions that follow it; and to Dr. E. W. West for the translations of the Pahlavi inscriptions at Kanheri which were supplied to the *Indian Antiquary*, while these notes were passing through the press, and incorporated at p. 63; and also for the use of numerous notes and drawings from which part of the materials used have been drawn. The impressions of the Kudā inscriptions taken by the Archæological Survey in 1877-78, being in England, Dr. West's very excellent copies have been employed in their place.

It is the first time that any large collection of the cave-inscriptions has been made in one paper, and it is only to be regretted that want of time has prevented the completion of them here. The Nāsik, Kanheri, and Nānāghāt inscriptions yet remain to be translated; but fac-similes have been taken of all except of a portion of those at Kanheri, and these, I hope, will be made this season.

From the abraded and fragmentary character of many of these inscriptions, it will be understood that the translations are to a certain extent only tentative. They suggest many points of interest which must be discussed elsewhere: it has been my main object to supply the materials for such discussion. The fac-similes alone ought to be valuable as a contribution to Indian palæography, especially from the later Maurya period about B.C. 200 to the 7th century A.D.

The plates were printed off and a large portion of the following pages were in type before I left Bombay on 1st May last, but only about a third of the matter had been printed off. Since then, owing to my distance from the press and other causes, the printing has been carried to completion more slowly than I had expected.

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Archæological Surveyor.

Edinburgh, 20th April 1881.

CONTENTS.

No.		PAGE.
1.	Notes on the Rock-Temples at Mhâr and Kuḍâ and their Inscriptions ...	1
	Kuḍâ Caves	3
2.	Bhâjâ Caves and their Inscriptions	22
3.	The Inscriptions at Beḍsâ Caves	25
4.	The Inscriptions in the Kârlê Caves	27
5.	Śailarwâḍi Cave Inscription	38
6.	Bauddha Inscription from Kolhâpur	39
7.	Pitalkhorâ Cave Inscriptions	ib.
8.	Junnar Caves and Inscriptions	41
9.	Kaṇheri Caves	56
	" Copperplate	57
	" Śilahâra Inscriptions	60
	" Pahlavi Inscriptions	62
	" " " No. 1	ib.
	" " " No. 2	63
	" " " No. 3	64
	" Vihâr Coins	66
10.	Cave at Ambivale	ib.
11.	Ajaṇṭâ Caves : early Paintings	67
	" " Rock Inscriptions	ib.
	" " Painted Inscriptions	80
12.	Ghaṭotkacha Inscription	88
13.	Elurâ Inscriptions : Viśvakarma Cave	91
	" " Dâsa Avatâra	92
	" " Kailâsa	96
	" " Râmêśvara	98
	" " The Jaina Caves	ib.
	" " Pârśvanâtha	99
14.	Banavâsi Pâli Inscription	100
15.	Śilahâra Grant of Mârasimha	101
16.	Three Inscriptions in possession of the American Oriental Society ...	105
17.	Transcription of some Gujarâti Copperplates	112



PLATES.

No.		To face	Page
1.	Caves at Mahâd—plans and details		1
2.	Kudâ Inscriptions Nos. 1—8		4
3.	„ Sculptures from Cave VI.		7
4.	„ Inscriptions Nos. 9—12		9
5.	„ Figures in Cave VI.		10
6.	„ Inscriptions Nos. 13—18		12
7.	„ „ Nos. 19—26		16
8.	„ „ Nos. 27—31, &c.		19
9.	Bhâjâ Inscriptions Nos. 1—7		23
10.	„ „ No. 8, and Bedśâ Inscriptions		25
11.	Window, &c., from Bedśâ Caves		26
12.	Kârlê Inscriptions Nos. 1—11		28
13.	„ „ Nos. 12—16		33
14.	„ „ Nos. 17—21		36
15.	Sâilarwâđi, Kolhâpur and Pitalkhorâ Inscriptions		38
16.	Pitalkhorâ Inscriptions Nos. 2—7		40
17.	Pillars from the Verandah of a Cave at Junnar		41
18.	Junnar Inscriptions Nos. 1—3		42
19.	Pillar from the interior of Sivanêri Chaitya-Cave		ib.
20.	Junnar Inscriptions Nos. 4—8		43
21.	„ „ Nos. 9—14		44
22.	„ „ Nos. 15—18		47
23.	„ „ Nos. 19—22*		49
24.	„ „ Nos. 23—27		51
25.	„ „ Nos. 28—34		53
26.	Pillars from the aisle of Lenâdri Chaitya-Cave		54
27.	Pilaster Ornaments from Kaṇheri		56
28.	Kaṇheri: Ornaments on Pilasters, &c.		ib.
29.	Pillar in the Verandah of the unfinished Chaitya Cave No. I.		57
30.	Copperplate Inscription from Kaṇheri		58
31.	Pahlavi Inscription at Kaṇheri		64
32.	Another Pahlavi Inscription at Kaṇheri... ..		65
33.	Coins found at Vihâr		66
34.	Ajaṇṭâ: Two pieces of the earliest paintings from Cave X.		67
35.	„ Painted Inscriptions Nos. 1—8		80
36.	„ „ „ Nos. 9—13		82
37.	„ „ „ Nos. 14—20		84
38.	„ „ „ Nos. 21 & 22		85
39.	„ „ „ Nos. 23 & 24		86
40.	„ „ „ Nos. 25 & 26		87
41.	„ „ „ Nos. 27—29		ib.

* By an oversight, Inscription No. 20 on this Plate has been printed upside down.

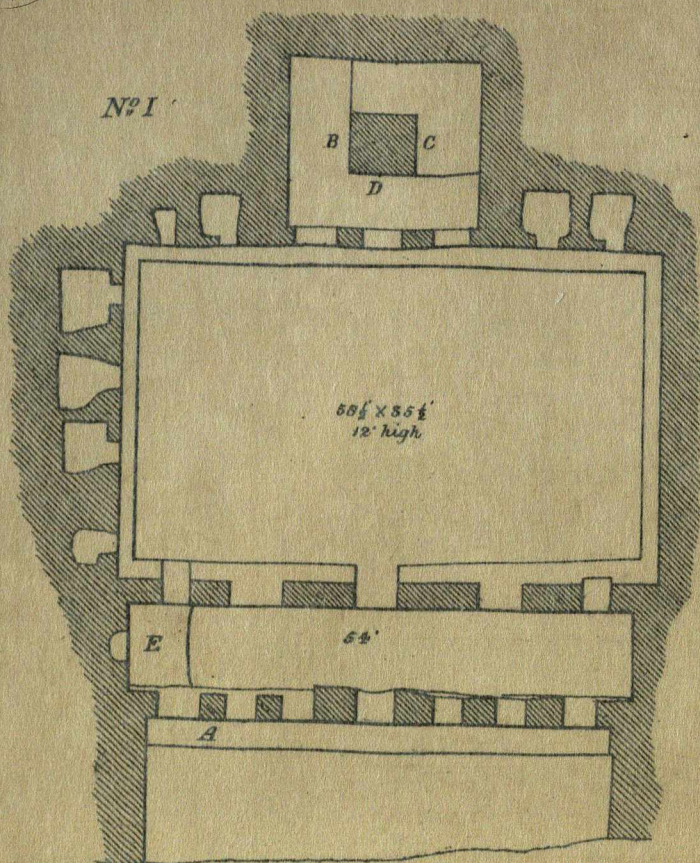


CONTENTS.

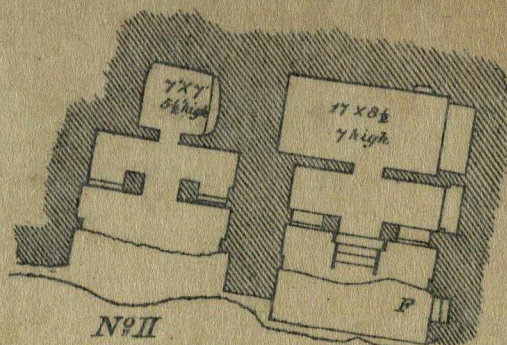
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No.		To face	Page
42.	Ajanṭā : Painted Inscription No. 30 ...		88
43.	Elurā : Panel in the Tīn Thāl ...		91
44, 45.	Śilahāra Grant of Mārasimha (Plates I a and I) ...		102
46, 47.	„ „ „ (Plates II a and II b) ...		103
48.	„ „ „ (Plate III) ...		104
49.	„ „ „ (Plate III b) ...		105
50.	Inscription of Alhanadēvi of Chedi—the year 907... ..		107
51.	Inscription of Narasimhadēva—the year 928		110
52.	Inscription of Dēvapāla of Dhāra dated Samvat 1275		111

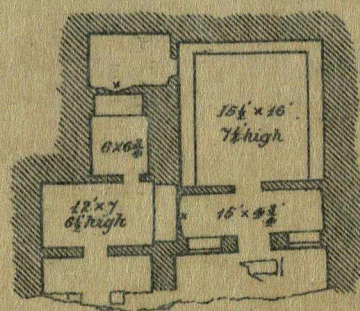
N^o I



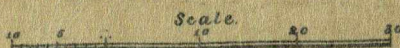
N^o II



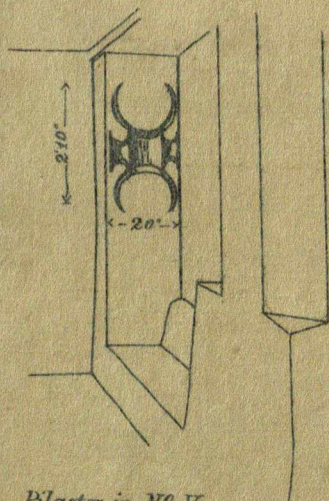
N^o III



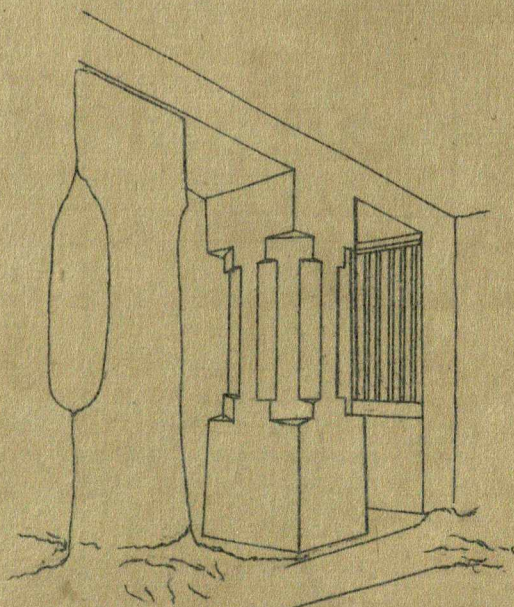
N^o V



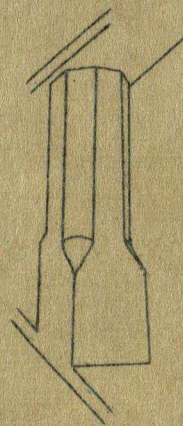
In N^o III



Plaster in N^o V



Pillar at A. & Plaster in N^o I.



N^o III



1.—NOTES ON THE ROCK-TEMPLES AT MHÂR AND KUDÂ AND THEIR INSCRIPTIONS.

THE small village of Pâl is about a mile north-west from Mhâr. Near it is a group of caves excavated in the almost perpendicular scarp of a hill, and numbering about twenty-eight in all. As they have never been described in any detail, the following rough notes may be of use. Beginning from the south end of the series :—

Excavation No. I is the largest in the group. It is unfinished and seems to have been suddenly stopped (see plan, Plate I). A seat $1\frac{1}{2}$ feet high runs round three sides of the main chamber. Floor of cells 3 feet above the hall. Right side of the hall was being extended by cutting away a layer of 8 or 9 inches. E is a raised portion of the verandah floor; it seems as if the floor was being lowered a foot, and a part at E left unfinished. The shrine contains a rough square mass, as if for a dâgoba. Upon the front of it at D is rudely sculptured a Buddha in bas-relief. On the sides at B and C are standing attendants. This is the only sculpture in any of the caves here. There are six rough columns in the verandah: the left one (A) is finished (see sketch). Most of the other five columns have a bracket left at the top.

In front of Cave I, at a lower level, are three tanks 14 or 15 feet square each. Two have small square entrances, the other is perhaps partly broken in.

Cave II. See plan: inner cell unfinished.

Cave III. The most perfect of the series. At F is the entrance to a well. A stair-case leads not only to No. IV, but still lower to the level of the tanks in front of No. I. Its exit has been ruined, but the steps there are now built up with loose stones. The inner verandah is now chunamed and panelled (see plate). The door into the hall has sockets for posts. An irregular recess at the right end of the verandah contains a seat, beaded, and has pilasters; seats inside the parapet also beaded; column of verandah as in the plate.

No. IV. Verandah has two columns—broken. Sockets for posts in the floor and ceiling, just inside the front door. The partition wall is broken through in two places.

No. V. Verandah has two octagonal columns with bases 20 inches square. Square pilasters both ornamented in the style so common at Kapheri and Junnar (see plate). Parapet with seat inside, between pillars and pilasters. Front of verandah is smoothly polished and still very perfect. The hall is rough and has been plastered with clay. A seat runs round three sides 18 inches high, with plain beading. Front door has sockets in the floor and in the top of door jamb for posts. The front of this cave has been almost exactly similar to No. III, and to one or two others in the series.

No. VI. A small unfinished cell, about the same level as the tanks in front of No. I.

No. VII. A larger unfinished cell, having a tank at the left side of the front, half filled with mud.

No. VIII. A larger irregular cave with verandah.

No. IX. Two carved pillars in front are broken away. Capitals are of the Nāsik and Junnar lotā-shape type. Pilasters ornamented as those in No. V, which also occurs in another cave. The hall has a seat round back and two sides: three cells in the left and as many in the right side: large recess from the hall in the back wall for dāgoba, which has been removed, but the umbrella remains attached to the roof: on each side of this recess is a cell. There are small holes as if for a screen across the front of the recess. All the cell doors have sockets for frames as in No. III. The following inscription of four lines and two letters is on the back of the hall to the right:—

MHAR INSCRIPTION.¹

Transliteration.

सिधं कुमारस काणभोजस व्हेणुपालितस
(ए)स लेण चेति एघर ओवरका च अठ ८ वि^२कमं नियु-
तं ले^३[ण]स च उभतो पसेसु पोढियो वे २ लेणस
अलिंगणके पथो च दतो एतस च कुमारस देव
धर्म

Sanskrit.

सिद्धम् कुमारस्य काणभोजस्य विष्णुपालितस्यै-
तल्लयनं चैत्यगृहमपवरकाश्चाष्टौ ८ इति कर्म नियु-
क्तं लयनस्य चोभयतः पार्श्वयोः प्रही द्वौ २ लयनस्य
आलग्नकः(?) पन्थाश्च दत्तः एतस्य च कुमारस्य देव-
धर्मः ॥

Translation.

“To the Perfect one! Prince Kāṇabhōja Vhenupālita's⁵ Leṇa, chaityagriha, and eight (8)⁶ cells; this much work is endowed, and two (2) cisterns on each side of the Leṇa, also a passage connected⁷ with the Leṇa are presented. It is a charitable gift of that Kumāra (or Prince).”⁸

¹ Transliterated and translated by Bhagwānlāl Indrajī Pandit.

² Read ति.

³ I believe that the writer has by mistake omitted the letter *ṇa* after *le* in this word.

⁴ Or ०८०.

⁵ Sans. Kāṇabhōja Vishṇupālita. The Sanskrit Vishṇu is changed into Vhenū in Prākṛit, whereas we here find Vhenū in the name Vhenupālita. This must either be a mistake or a local style of spelling. From the titles Kumāra and Kāṇabhōja it seems that Vishṇupālita must have been of royal family, for it is not customary to affix Kumāra to any but princes. Kāṇabhōja must be the name of the family similar to Mahābhōja found in the Kūdā inscriptions, and it is highly probable that this family was ruling in Mhār (where the inscription is found) and the other surrounding minor districts.

⁶ After the figure 8, a letter like *vi* is visible, but it seems to be a mistake for *ti*; *ti* in Prākṛit is used for Sanskrit *iti*, “this much,” “so much.”

⁷ *Aliganaka* or *aluganaka* might be a corruption of the Sanskrit *ālaganaka*, “attached,” which seems to be a suitable word in the place.

⁸ The characters of this record seem to be of about the time of Vāsishṭhīputra the Andhrabhṛitya.

There are ten more caves at this level,—one, a small open cell with a *dâgoba* 5 or 6 feet high.

In the next level, the seventh contains a short *inscription* at the right end of the verandah, and at the other end of the same verandah is a small *dâgoba* in relief. One of the preceding six is a cell with a *dâgoba*, as above.

The most northerly cave next to this last and containing the inscription, is at a much lower level—the lowest in the series.

There are 27 or 28 caves in all, exclusive of tanks. Nos. II and III are the highest. They are in a straight portion of the hill, with an easterly aspect, less than a mile from *Mhâr*. The parapets in front of two of the undescribed caves are carved in the “rail pattern” with thin uprights.¹

At the foot of the hill, under some trees, are three fallen *dâgobas*, which must have stood close to where they now lie.

Kôl,—a small village across the *Sâvitri*, south-east from *Mhâr*. In a hill behind it are two small groups of caves—the first to the north-east of the village consists of a few dilapidated cells; the other to the south-east contains one cell larger than any of the others, but all are apparently unfinished. In this second group are three short inscriptions. One of them reads thus:—

*Transcript.*²

Gahapatiputasa seṭṭhisa.

agharakhitasa deyadhamam lena(m).

Translation.

“A cave, the religious gift of *Seṭṭh Sagharakhita* (*Saṅgharakshita*), son of *Gahapati*.”

In a hill to the north-east of *Mhâr* are a few cells and cisterns, and there is a cell in a hill to the south, near the road leading to *Nâgotanâ*.

Kudâ is on the east side of the north-east arm of the *Râjapur* creek. A small branch creek runs up through mangrove bushes nearly to the village. The caves are about 150 to 200 feet above the sea level in a hill which is about 250 feet high at this point. They face to west-south-west, and the whole 26 caves are within about 200 yards in two lines of elevation,—Nos. I to XV below, and Nos. XVI to XXVI some forty feet higher up the hill. The view from the caves is splendid, the wide expanse of the *Râjapur* creek, like a mountain lake, some 5 miles wide, is right in front, entirely shut in by hills from 200 to 600 feet in height, which in most places run down nearly to the water, and a rocky islet occupies nearly the centre of the seeming lake. From the top of the hill, the hill fort of *Thala* is plainly visible, and another to the north. The creek is called *Kâlwa khâḍî*, and the hill north-east of the caves *Mohola*.

¹ I have largely availed myself of Mr. A. A. West's very full notes in this account; the plate also is from his drawings. Conf. Dr. Wilson's account, *J. B. B. R. A. S.*, vol. III., pt. ii, p. 43.

² Translated by Dr. G. Bühler, C. I. E.



Cave No. I. Debris in front 2 feet higher than the floor of cave; little or no court. Front of the verandah, broken away; has had two plain octagonal columns and square pilasters with ornament—as in Mhār caves—broken. At the left end is a plain cell with recessed bench or bed towards the back of the cave. Inscription (No. 1)¹ in two lines² is over the door of this, and extends along the back as far as the central door (2nd plate). It is deeply cut on a smooth surface and very distinct; the upper line seems complete, but some letters are wanting at the end of the second line, where the wall is broken away.

INSCRIPTION No. 1.

Transcript.

- [१] महाभोजाय सडगेरिय विजयाय पुतस महाभोजस मंदवस खंदपालितस लेखकस^३
[२] सुलसदतपुतस उत्तरदत्तापुतस च सिवभूतिस सह भयाय णंदाय देयधर्म [लिणं]

Sanskrit.⁴

महाभोज्या सडगेर्या विजयायाः पुत्रस्य महाभोजस्य माण्डपस्य स्कन्दपालितस्य लेखकस्य
सुलसदत्तपुत्रस्य उत्तरदत्तापुत्रस्य च सिवभूतेः सह भार्यया नन्दया देयधर्मो [लयनम्] ॥

Translation.

“This cave is the meritorious gift of Sivabhūti, the son of Sulasadata and Utaradatā, and writer to Mahābhoja Mandava Khandapālita,⁵ son of Mahābhoja Sadagerī Vijayā—together with his wife Namdā.”

Remarks.

Mahābhoja is a title probably equivalent to *rāja*.⁶ It occurs also in No. 2 of the Bedsā inscriptions, under the form *Mahābhoya*.

Sadagerī is apparently connected with the epithet *Sādakara*, given to Mahābhoja Sudāmsana in inscription 19: it may be a family name or title.

Mandava may be either the Sanskrit *Māṇḍavya* or *Māṇḍapa*. In the first case the epithet would characterise Khandapālita as a member of a Brahmanical *gotra* or race; in the second it might indicate that he was lord of a town called Mandapa. This latter seems the preferable explanation as *Mandapa* is a very common name for towns all over India, and three small villages called Mādād or Mādādh, i.e., probably *Māṇḍapagadh*, lie close to Kudā. Moreover, we have Bhag-Māṇḍala and Kol-Māṇḍala or Māṇḍana near the mouth of the Sāvitrī or Bāṅkot River, which appear to correspond to the ‘Mandabad’ of Barbosa (1514); and a little to the south of the same river are Madangadh and Māṇḍivali.⁷

¹ The accompanying plates of inscriptions are from a series of very excellent copies, made many years ago by the Messrs. West and very kindly handed over to me with all their notes and drawings by Dr. E. West and A. A. West, Esq.

² Prof. H. Jacobi of Munster has transliterated and translated this inscription in *India Antiquary*, vol. VII., p. 253.

³ The *ka* wants the cross stroke in the copy, but the stone is injured here and there can be no doubt that the letter is *ka*.

⁴ The translations and remarks are the work of Paṇḍit Bhagwānlāl Indrajī; I have rendered them into English.

⁵ Sans. Skandapālita.

⁶ See Prof. Jacobi's remarks, *Ind. Ant.*, vol. VII., p. 254.

⁷ The Mandagara of Ptolemy is to be sought for in this neighbourhood.

Lenam at the end is broken away, but part of the letter *le* is still left.

The doorway in the centre is 7 feet wide, with sockets for door-posts. Plain square hall, leading at the back into an ante-chamber the full width of the hall, with two plain octagonal columns in front on a raised sill, and two square pilasters with the same ornament as the outer ones, but perfect: one of the columns fallen. The antechamber is plain, with remains of plaster on the walls. In the middle of the back is a 9½-feet doorway, without holes for wood-work: a bench runs round the ends and remainder of the back. The shrine is nearly square, with a middle-sized *dâgoba* in the centre.

No. II adjoins No. I and is on the same level; court very small. The front room or verandah has a door and a large open window; it has a recessed bench at the left end. Behind, towards the right side, is a cell with stone bed in the left side. Both doors have sockets for wooden frames, and there are traces of plaster on the walls of the outer room.

No. III, close adjoining, 1 foot lower level. Court small. On the left-hand side wall outside, is a fragment of an inscription (No. 2), being the ends of two lines deeply cut on a rough surface,—the rest is peeled off:—

INSCRIPTION No. 2.

Pāli.

..... भूतिस
..... लेनं

Sanskrit.

..... भूतेः
..... लयनम्॥

The first line ending in *bhūtisa* suggests the name of Sivabhūti, as in the first inscription. In the second *lenam* only is left. The cave was probably the gift of a member of the same family.

No. IV, about 12 feet to the right, and at 10 feet higher level; has a court with a bench on each side; steps up to the verandah, broken. The verandah has two octagonal pillars with square bases, and square pilasters with the same ornament as at Mhār. A thin parapet joins each column with its corresponding pilaster, with rail pattern outside—the uprights carved with the ornament of the pilaster only doubled in the height. At the back of the verandah is a large central door, with a window on each side of it. Hall 1' 6" higher than the verandah—plain, square, with bench round back and two sides. Three recesses begun in the back wall with square pillars between them. No plaster in this cave, which was evidently never completed.

No. V close adjoining, and at 6 feet lower level; has a court with a tank of good water in a recess in the left. Inscription No. 3 is above the level of, and to the right hand of, this recess; it has been cut moderately deep on a rough surface, and is much weather-worn—many of the letters are very uncertain.

INSCRIPTION No. 3.

This is too much damaged to be decipherable. In the second line we might read:—

poḍhio be 2 deya dhamam.

“The charitable gift of two (2) cisterns.”

The 3rd letter resembles *ba*, the next is either *hi* or *dhi*, the lower stroke of the next letter is rather long for *o*, and the following two characters may be also misreadings in the copy.

Inscription No. 4 is on the opposite or right-hand wall : it has been deeply cut, but is so weather-worn that only a few letters at the ends of five lines can be made out.

INSCRIPTION No. 4.

सिद्धं येरा[णं भदंत] शिवद-
तण अ[ते वासिनो] पव[इ]त-
स गोआ.....[इ]म लेणं
.....सातिमित
य.....यिय

Sanskrit.

सिद्धं स्थविरा[णां भदन्त] शिवद-
त्तानां अ[न्ति वासिनो] प्रव्रजित-
स्य गोआ.....[इदं] लयनं
.....स्वातिमित्रा
या.....

This inscription is damaged : in the middle of the first line there is space for four letters, and this and the second are completed in the transcripts. The name of one of the donors in the 3rd line is lost. He was "an ascetic and disciple of the Thera (Bhaddānta) Sivadata," and the other donor was "Sātimitā,¹ a female disciple."

Remark.

Thero, i.e. *sthavira*, is a term frequently applied to aged monks among the Buddhists and Jainas, and their names are always in the *plural majestatis*. *Bhaddānta* is applied both to Bauddha and Jaina monks, and means "reverend," "worthy of worship." A vicarious form is *bhayaṇta*, (see below, inscription No. 25,) from which the Jaina Prākṛit form *Bhaṇte* has been derived.

The verandah has one square pillar to the right of the centre, and a pilaster at the left side. In the left end of the verandah is inscription No. 5. It is in six lines on a decaying surface, but only three letters are much injured.

INSCRIPTION No. 5.²

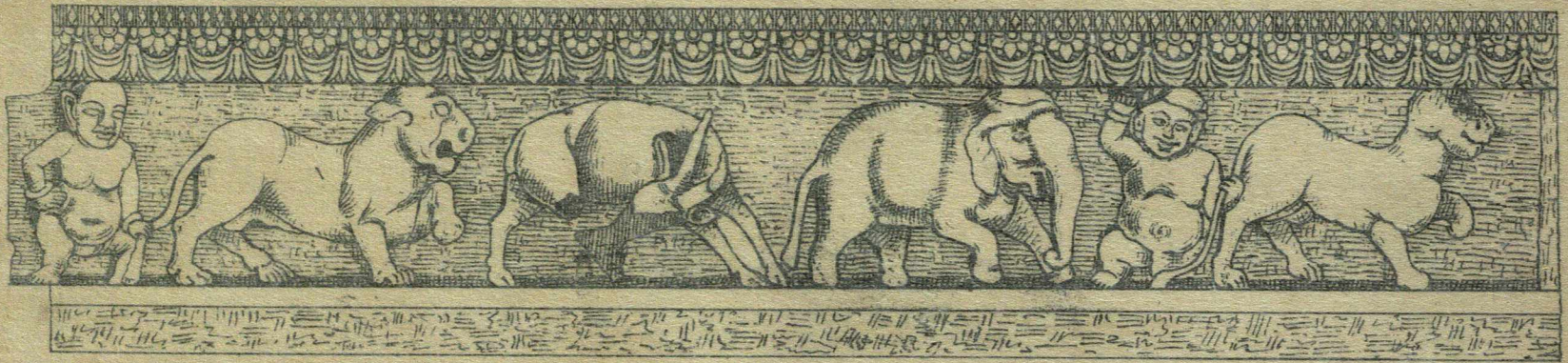
सिद्धं येराणं भदंत³ पातिमितन भदंत
आगिमित[न]⁴ च भागिणिय पाव
यितिकाय नागनिकाय दुहुतय⁵ पाव
यितिकाय पदुमनिकाय देय धमं
लेणं पोदी च सहा अतेवासिनिय बोधिय⁶
सह च अतिवासिनिय असाहमिताय

¹ Sans. Svātimitrā.

² This is Prof. Jacobi's 2nd inscription (*Ind. Ant.*, vol. VII., p. 254).

³ Read भदंत. ⁴ Read चतान; the surface of the rock is injured here. ⁵ Read अनुय.

⁶ Two letters *ya-ma*, added beyond the end of this line, are only lightly cut and look recent; if inserted where the mark indicates they make Mayabodhi: if we read *Mātuya bodhi-ya* it might be translated by "her female disciple's mother Bodhi and of her female disciple Asāhmitā."

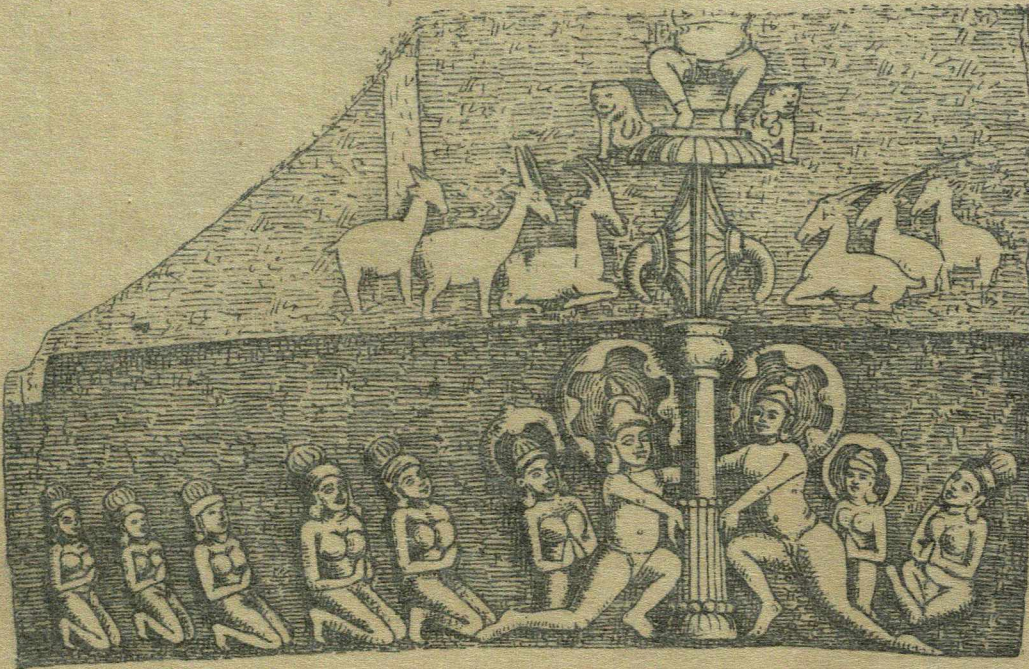


1. RAIL IN CAVE VI.

Ins. 12

Scale

2 Feet



2. SCULPTURE IN CAVE VI



3. ON RIGHT WALL OF CAVE VI.

Sanskrit.

सिद्धं स्थविराणां भदन्तप्रातिमित्राणां भदन्ता-
मिमित्राणां च भागिनेय्याः प्रव-
जितिकाया नागिनिकाया दुहितुः प्रव-
जितिकायाः पद्मिनिकाया देवधर्मो
लंघनं प्रदिश्व सह अन्तेवासिन्या वेध्या
सह च अन्तेवासिन्या आषाढामित्रया ॥

Translation.

"To the Perfect! A Lena and cistern, the charitable gift of the female ascetic (or nun) Padumanikā¹, daughter of Nāganikā² the ascetic, the sister's daughter of the Thera Bhadaṇṭa Pātimita³ and Bhadaṇṭa Āgimita,⁴ and, of her female disciples Bodhi and Asāḥamitā.⁵"

Remarks.

Siddham is here translated as an abridgment of *Siddham namaḥ*.⁶ Buddhists and Jainas distinguish those persons who have arrived at the state of perfection by the name *Siddhas*. And it is a common practice among them to salute them at the commencement of any writing. This word is also found in the Brahmanical inscriptions of later date, and it is highly probable they derived it from the Buddhists. They apply the name, however, to their great Yogis or sages. It is true that according to Pāṇini it is not grammatically correct to say *siddham namaḥ*; still it is in common use. Both Buddhists and Brāhmaṇs teach their pupils to repeat the phrase before commencing their lessons in the alphabet.

At the right end of the verandah is a recessed bench. Behind the verandah at the left end is a small open room, with a bench on the right side; behind this is a cell with a bench or bed at the back; and to the left of this is another inner cell with a bench or bed on the right of it. In the right end of the verandah back wall a door leads into another cell, with a very small one beyond it having a recess in the back wall. There are traces of plaster on the walls and ceiling of this cave.

No. VI. Close adjoining the last and at 3 feet lower level, the next has a court in front with the head and forelegs of a standing elephant, 11 feet high, projecting from each side wall—that on the right nearly gone; trunk and tusks of the other broken. On the front of the cave, behind this left elephant, is a sculptured figure of Buddha, 18" high, seated on a throne with his feet on a lotos, over a wheel, with three deer on each side, and upheld by Nāga figures with others below (see 3rd plate,⁷ fig. 2). At each side of Buddha a *chauri*-bearer stands on a lotos, the left one being Avalokitēśwara, holds a lotos stem with his left arm. Two *Vidyādhara*s hold a crown over Buddha's head; and above this is a segmental arc

¹ Padminikā.

² Nāginikā.

³ Prātimitra—Pātimita is probably a mistake for Sātimita—G. B.

⁴ Agnimitra.

⁵ Ashāḥamitrā.

⁶ Some scholars will differ from this opinion of the Pandit's, which was also held by Dr. Stevenson.—The proper translation of *siddham* is 'hail!' In the phrase *siddham namaḥ* or, as the Lekhāvalis have it, *namaḥ siddham*, the word *siddham* refers to the well-known Sūtra *siddhavarṇasamāmnāyah*, 'established (and auspicious) is the record of the letters.'—G. B.

⁷ The illustrations of this cave (3rd and 5th plates) are from drawings made by the Assistants in the Archæological Survey.

supported by *makaras* on each side, and two flying figures above it. Inscription (No. 6) is beneath to the left. It has been faintly cut and is much decayed.

INSCRIPTION No. 6.

[दे] यधर्मोयं संघोपसायिककार्यं हरि
.....पि.....प... ..स....ताम

This inscription is in a later alphabet than the preceding ones, and in Sanskrit. It is partly illegible. In the beginning we have [*de*] *ya dharmoyam*, 'this meritorious gift,' and then *sa[m]ghopasāyikakārya*, 'the honourable tranquillizer of the Saṅgha.' The rest is illegible.

The steps up are broken. The verandah has two octagonal pillars with square bases, and square pilasters. Between the pillars and pilasters is a thin parapet, ornamented outside with rail pattern, and with a bench on the inside as in Cave III at Nāsik—which cave belongs to about the same age as this.

On the left pilaster is a Buddha, seated cross-legged on a cushion, 13 inches high, with a *chauri*-bearer on each side standing on a lotos—the left one, Avalokitēśvara, holding a lotos stem with his left arm. Above is a segmental arch with Gandharvas on each side. The cushion rests on a high four-footed stool or table, between the legs of which is a lotos with a deer on each side of its stem. The legs of the seat stand on the ornament or semi-circular moulding at the bottom of the pilaster, which contains inscription (No. 7), and outside the lower end of each leg is a small kneeling figure with joined hands. The inscription is in four lines and some odd letters, faintly cut and indistinct.

INSCRIPTION No. 7.

देयधर्मोयं शाक्योपा-
सिक^१व्याघ्रकाया^२ यदत्र
पुण्य^३ तद्वतु मातापितृपू-
र्व्वङ्गमं कृत्वा सर्व्वसत्त्वानां अनुत्तरि^४ ज्ञा-
नावापय^५

Translation.

"This is the meritorious gift of the female Śākya worshipper⁶ Vyāghrakā⁷: may its benefit be for the attainment of supreme knowledge, first by her father and mother and then by the whole sentient world."

On the inner side of this pilaster, the upper group of sculpture consists of a Buddha seated cross-legged, 8 inches high, with a standing *chauri*wāla on either hand. The lower group has a similar Buddha, 11 inches high, on a lotos, with two standing *chauri*wālas—the left one being Padmapāni. Under each side lotos is a kneeling figure with joined hands.

On the face of the right pilaster near the top are two 8-inch Buddhas seated on cushions, separated by a pillar, and with a kneeling figure in the outer lower corner of each compartment. Below these is a 13-inch Buddha seated on a *sinhāsana* with feet on lotos, and two *chauri*wālas, one with lotos as before and

^१Read °का. ^२Read व्याघ्रिकाया. ^३Read पुण्यं. ^४Read °र. ^५Read ज्ञानावाप्तये.

^६*Sākyopāsika* is properly a devout Buddhist laic.

^७Sans. Vyāghrika.

each standing on a lotos. Overhead is a triple tiara carried by two *Vidyāddharas*, with a *makara torana* above, as before, and four *Vidyāddharas* carrying festoons above the arch. Below the lotoses, on the left side of the stem of the central one, is a deer couched, with a man kneeling behind it and presenting some offering. Behind him is a kneeling female with joined hands. On the right side are corresponding figures; animal defaced. Below these are mouldings and, in a panel, three deer, and on the bottom semi-circle is inscription No. 8 in three lines, faintly cut and imperfect at the ends.

INSCRIPTION No. 8.

देयधर्म्मोयं शाक्यभिक्षुस
 स्य यदत्र पुण्यं तद्भवतु माता[पितृपूर्व]
 ज्ञमं क्त्वा¹ सर्वसत्त्वाना[मनुत्तरज्ञानावाप्तये]

Translation.

“This meritorious gift of the Sākya Bhikshu...: may its benefit be for the attainment of supreme knowledge, first by his father and mother and then by the whole sentient world.”

In the left end of the verandah is inscription No. 9 in seven lines* (see 4th plate) beautifully cut on a smooth surface and perfect :—

INSCRIPTION No. 9.

महाभोजिय² साङ्गेरिय विजयाय पुतस
 महाभोजस मंदवस खंदपालितस उपजीविनं
 सुलसदतस उत्तरदत्ताय च पुत्रानं भ्रातृनं लेख
 का सिवभूतिहा कनेठस सिवमस देयधर्म लेनं
 सह भायाय³ विजयाय पुत्रानं च स सुलसदतस सिव
 पालितस सिवदत्तस सर्पिलस च शैलरूपकर्म दुहुतृणं
 स सपाय सिवपालिताय सिवदत्ताय सुलसदत्ताय च स्तंभा.

Sanskrit.

महाभोज्याः साङ्गेर्या विजयायाः पुत्रस्य
 महाभोजस्य मंदपस्य स्कन्दपालितस्य उपजीविनां
 सुलसदत्तस्य उत्तरदत्तायाश्च पुत्राणां भ्रातृणां [मध्ये] लेख-
 काच्छिवभूतेः कनिष्ठस्य शिवमस्य देयधर्मो लयनम्
 सह भार्यया विजयया पुत्राणां च स सुलसदत्तस्य शिव-
 पालितस्य शिवदत्तस्य सर्पिलस्य च शैलरूपकर्म दुहितृणां
 स सर्पायाः शिवपालितायाः शिवदत्तायाः सुलसदत्तायाश्च स्तंभाः ॥

¹ Read क्त्वा.

² This is the 3rd of the inscriptions translated by Prof. Jacobi (*Ind. Ant.*, vol. VII., pp. 254-5). For his remarks on Sulasā, see *Ind. Ant.*, vol. IX., p. 28.

³ Read भोजीय, see No. 1. ² Read भायाय.

Translation.

"The meritorious gift of a *lena* by Sivama, the youngest after the writer Sivabhūti, among the sons of Sulasadata and Utaradatā (who are full) brothers and servants of the Mahābhoja Mandava Khandapālita,¹ the son of Mahābhojī Śādagerī Vijayā,—with the rock carving by his (Sivama's) wife Vijayā and his sons Sulasadata, Sivapālita, Sivadata, and Sapilā²; and the pillars by his daughters Sapā,³ Sivapālītā, Sivadatā and Sulasadatā."

Remarks.

Selarūpakamam (Sans. *śailarūpakarma*) refers to the figures⁴ in the back corners of the cave. The Sanskrit work *rūpamaṇḍana*, by Maṇḍana, treats of the construction of images, whence it is evident that *rūpa* refers technically to such figures.

In the back wall of the verandah is a central door and two large windows lighting the large square hall, which has a bench round both sides and the back. The back halves of each side wall of this room are sculptured, but like those already described they are all after-additions of much later date than the caves. On the left side wall are, first,—at the top, four 9-inch Buddhas seated cross-legged in the *jñānamudrā*, or attitude of meditation, each in separate compartments. Under these are two groups, separated by a pilaster, each consisting of a 13-inch Buddha on a *siṃhāsana* with his feet on a lotos, and *chauri*-bearers as before; crown or tiara borne over his head by *Vidyādhara*s, and *makara*-arch as before, with four *Vidyādhara*s carrying garlands. Below the lotoses are two deer, four kneeling figures to the left and six to the right. Below these are mouldings with two deer and a *kirtimukh* in alternate panels. Second,—Buddha seated cross-legged on lotos, 28 inches high, with *chauriwālās*, the left one holding his clothes on his hip with his left hand, right one holding a lotos stem with his left hand. Overhead a plain arch with a kneeling *Vidyādhara* on each side, the left one holding some object and the right one a flower or fruit. Below, the stem of the central lotos is upheld by two Nāga figures cut off at mid thigh, with two kneeling figures to the left and three to the right. Third,—above is a *dāgoba* in bas-relief; below, a Buddha in *jñānamudrā* 15 inches high, on a lotos, with a standing *chauri*-bearer to the right. All three groups have remains of paint on them.

On the right wall, beginning from the left are: first, Buddha, 30 inches high, seated cross-legged on a lotos, with the usual *chauriwālās* on each side standing on lotoses. Overhead a plain arch with a *Vidyādhara* on each side carrying a festoon. Below, the central lotos stem is supported by two Nāga figures, each on one knee, with a kneeling Nāgaṇi behind him, and on the left another kneeling female behind, with a man kneeling behind her. On the right is only one other kneeling figure. Below the three on the left is inscription No. 10 in five lines pretty distinctly cut on a smooth surface in characters of the same type as those used in Nos. 6, 7, and 8, and in the Sanskrit language.

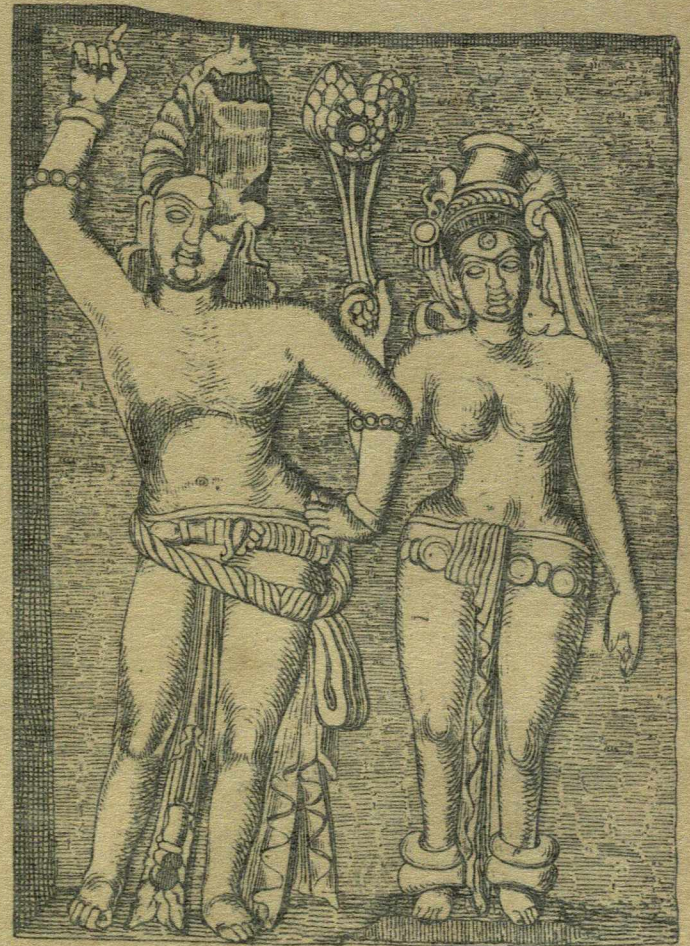
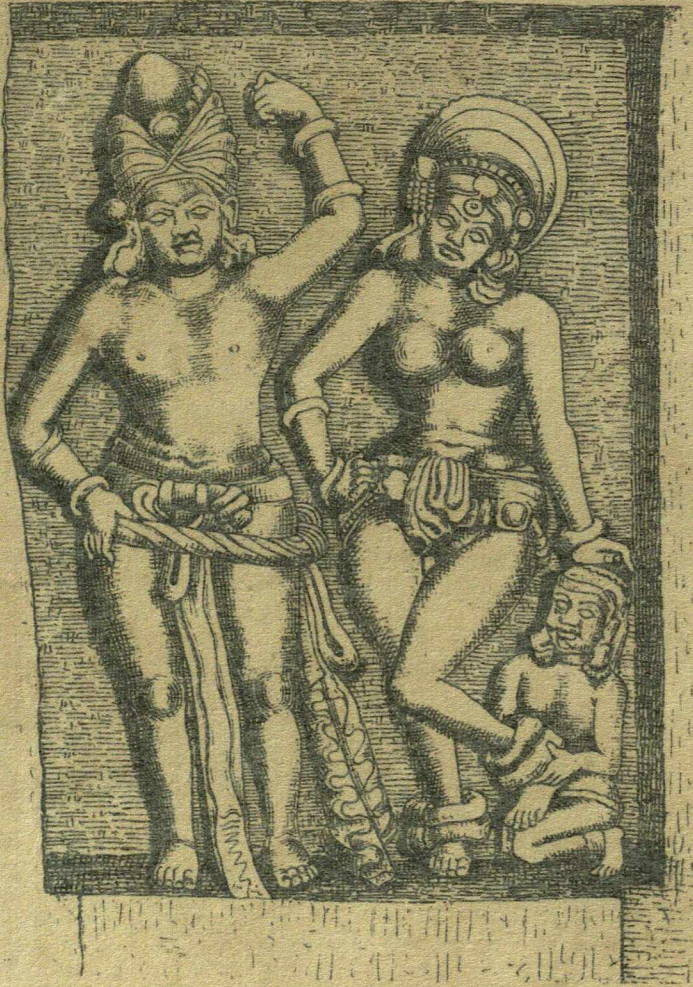
¹ Sans. Skandapālita.

² Sans. Sarpilā.

³ Sans. Sarpā.

⁴ These are—a male and female figure in each corner on the back wall of the cave, as described below, are evidently much older work than the figures of Buddha carved on the walls; it may also include the fronts of the two elephants outside the verandah, one at each end.

KUDĀ.



Photozincographed, Govt. Office, Poona, 1879.

FIGURES IN CAVE VI.

INSCRIPTION No. 10.

देवधर्म्योयं शाक्यभिक्षु¹
बुद्धसिंघस्य² मातापितृ
पूर्ववृद्धं कृत्वा भटार्कच³ य
दत्र पुण्यं तद्वत्तु सर्वसत्त्वा
नामनुत्तरज्ञानावाप्तये

Translation.

“ This meritorious gift of the Śākyabhikshu Budhasiṅgha; may the merit of it be for the attainment of supreme knowledge by father, mother, and Bhaṭārka, and then to the whole sentient world.”

Remarks.

Bhaṭāraka is a title applied to a Bauddha high priest: it was not so used in very early times, but by the later Digambara and Svetāmbara Jainas and Buddhists it came to be so employed, as it had been previously to kings, and again in more recent times even to a proud consequential person. Bhaṭārka seems to be a provincial and corrupt spelling of this word.

After this comes another group of sculpture, the same as the last as far as the *Nāga*nīs; between the left *Nāga*nī and left *chauriwāla* is inscription No. 11, and between the right hand ones is No. 12. They are but faintly cut.

INSCRIPTIONS NOS. 11 AND 12.

देवधर्म्योयं शाक्यभिक्षुः⁴
संघदेवस्य अत्र च
चैडिनक्षेत्रं⁵ वध्वा दी
पमून्य⁶ बुद्धस्य⁷
दत्तं
यो लेपयेत्⁸
पंचमहापा
तकयुक्तो⁹ भवेत्¹⁰॥

Translation.

“ This (*image*) is the meritorious gift of the Śākyabhikshu Saṅghadēva, and the Chendina field is given for the expense of lights to Buddha. Who cuts off (*this grant*) is guilty of the five great sins.”

Under the left *Nāga*nī is a kneeling figure offering a lotos bud; behind the right one is another kneeling figure, and below it a female. Third: a Buddha, 19 inches high, same as the first down to the lotoses; below, the *Nāga*s appear to have torn up the lotos stem and are bearing it aloft; the *Nāga*nīs kneeling behind as before (see 3rd plate, *fig.* 3). Below are two kneeling figures on each side looking upwards.

¹ Read भिक्षो.

² Read ° सिंहस्य.

³ Read भटार्कस्य च.

⁴ Read ° क्षोः.

⁵ Read ° त्रं.

⁶ Read व्यं.

⁷ We should have बुद्धाय here.

⁸ Read क्तो.

At the back of the hall is a low screen wall supporting two octagonal pillars and pilasters with the Mhâr pattern on them. An entrance between them leads to the antechamber of the shrine, and a low parapet or rail behind the bench is carved with animals. The left side is shewn in the third plate, *fig. 1*. The other side has 1st, (from left,) a *sârdûla* driven by a dwarf holding its tail; 2nd, a maned tiger with a dwarf holding its tail and brandishing a club; 3rd, a bull similarly driven; and 4th, a tiger.¹

On the return of the back wall on each side, which meets this parapet, are two figures, male and female, similar to what we find on the front screens in the Chaitya Caves at Kanheri and Kârlê. In the left corner is a male 5' 4" high and female 5' 2," allowing for head-dresses, with a child holding the woman's foot at the right lower corner. The attitudes and dress of these and the corresponding pair (male 5' 4," female 5' 0," in the right corner, are shewn in the fifth plate. Are they dancing? These seem older than any of the other wall sculptures.

The floor of the antechamber is level with the top of the bench in the hall, and had also benches on the inner sides of the thin parapets. At the left end is a cell benched on the right side; and just above this bench is an entrance, 18 inches square, into a smaller cell filled with stones and rubbish. A doorway, about 9 feet wide, leads into the shrine with a plain dâgoba in it, reaching to near the roof, and joined to it by the staff of the umbrella which is carved on the rock above. There are trees of plaster and painting on all the walls, roofs and columns of this cave.

No. VII. Close to the last and at 5 feet higher level is Cave VII, with a water tank to the right of the entrance. The court is plain, with steps up to the entrance at the left end of the verandah, which has two octagonal columns with square bases and square pilasters, with the ornament already shewn on a pilaster at Mhâr (1st plate). Between the pillars is a thin plain parapet with a seat inside. A door in the back of the verandah, to the right, leads into a cell with a stone bench on the left side. Traces of plaster are on the walls; and there are sockets for the door frame. In the right end of the verandah is a recessed bench. On the left end wall is inscription No. 13² (see 6th plate) in four lines, very deeply and clearly cut on a smooth surface, and entire:—

INSCRIPTION No. 13.

मामकवेजीयस वेजस इसिरखितुपासक
स पुतस वेजस सोमदेवस देयधम्म लेणं
पुतस च स नागस इसिरखितस शिवघोसस च
दुहुतुय च इसिपालिताय पुसाय धमाय सपाय च

Sanskrit.

मामकवैद्यकस्य वैद्यस्य ऋषिरक्षितोपासक-
स्य पुत्रस्य वैद्यस्य सोमदेवस्य देयधर्मो लयनम्
पुत्रस्य च स नागस्य ऋषिरक्षितस्य शिवघोषस्य च
दुहितुश्च स ऋषिपालिताया पुण्याया धर्मायाः सर्वायाश्च ॥


¹ Figured in *The Cave Temples*, Plate III., *fig. 1*.

² This is Prof. Jacobi's No. 4 (*Ind. Ant.*, vol. VII., p. 255).

Scale $\frac{1}{20}$

Square pilaster

dinge


 ਆਖਿ ਭਈ ਧਰਮ ਭਇਸ - ਸ੍ਰੀ ਹਰਿ ਧਰਮ
 ਸੁਖ ਧਰਮ ਸੁਖ ਭਇਸ - ਸੁਖ ਭਇਸ ਭਇਸ
 ਪੁਰਖ ਧਰਮ ਧਰਮ - ਸ੍ਰੀ ਹਰਿ ਧਰਮ
 ਪੁਰਖ ਧਰਮ ਧਰਮ - ਸ੍ਰੀ ਹਰਿ ਧਰਮ

210

Nº 14

Scale $\frac{1}{20}$

ampte


amalgam

ጳጳሳዊ ጥቅም ላይ የዋለው የጥንታዊ ጥንቃቄ

N^o 17

Scale $\frac{1}{15}$

270



Nº 15

Scale $\frac{1}{10}$

ጳጵሲ ማርቆስ ይዘት

Nº 16

Roof

Scale $\frac{1}{15}$

angle.[illegible]

Window

Nº 18

Door

Scale $\frac{1}{10}$



Γ Ε Χ Θ Δ
 Η Ψ Ω

amable

*Translation.*

"The meritorious gift of a cave by the physician Somadeva, the son of the Mâmakavejiya physician and worshipper Isirakhita,¹ and his (*Somadeva's*) sons Nâga, Isirakhita, and Sivaghosa, and daughters Isipâtîtâ,² Pusâ,³ Dhammâ,⁴ and Sapâ.⁵"

Remarks.

Mâmakavejiya, an epithet of Isirakhita, is equivalent to the Sanskrit *mâmakavediya*. Mâmakā may be the name of some once famous *vaïdya*, or physician, who gave the name to his family; or if *mâmakā* be some branch of medicine not now known, the term would mean one of a family skilled in that branch.

Upāsaka is a Bauddha and Jaina title for a householder or layman of the sect. In the *Chaturvidha Saṅgha* there are four classes of people—Bhikshus, Bihkshunîs, Upāsikas, and Upāsikâs.

Just beyond the tank outside this is another cistern, dry and broken in, with inscription No. 14 on the back of the recess over it. It is deeply cut but much weatherworn, so that the latter half of the first two lines is indistinct and the copy conjectural; the 3rd letter in the 2nd line was probably *pu*, and the 5th *ku*, as read; and in the next line the first syllable must have been *mam*.

INSCRIPTION No. 14.

मंदवानं परस[सि?]वम-
स प[पु]तस कुमारस
मदवस देयधम.

Sanskrit.

मांडवानां परशिवम-
स्य पुत्रस्य कुमारस्य
मांडपस्य देयधर्मः

Translation.

"The meritorious gift of Maṇḍava Kumâra, son of Sivama, the chief of the Mandavas (?)"

No. VIII is just beyond the last tank and 3 feet lower than No. VII. It consists of an oblong chamber, with a door near the right end and a window to the left, now broken into one; at the left end is a stone bench. A door in the back, towards the right, leads into a cell having a short recessed bench on the left. Half the length of this bench has been cut to a depth of 19 inches, leaving a 3 inch wall at the front of the bench, and fitted for receiving a trap lid 3" thick, which would complete the bench and form a box 21" square and 16" deep.

No. IX is close to the last and at 6 feet higher level. Entered from the left side of the court is a cell with a stone bench at the back; the front wall is nearly gone, but it had a window to the right of the door. In the right side is a window and a door leading into the verandah which has two octagon columns with cushion bases and capitals and plain octagon pilasters. A large door at the back,

¹ Sans. Rishirakshita.² Rishipâtîtâ.³ Pushyâ.⁴ Dharmâ.⁵ Sarpâ.

with sockets for a frame, leads into a chamber containing a plain dāgoba, the abacus of the capital reaching to the roof. The dāgoba is towards the back of the shrine, but about equidistant from the back and sides. There are traces of plaster on the walls. Inscription No. 15 is at the right end of the verandah of this cave, deeply cut on a smooth panel.

INSCRIPTION No. 15.

अयितिलु उपासकस बन्धनस भयाय भयिलाय बंमनिय चेतियघरो देयधर्मं

Sanskrit.

आर्यतिलूपासकस्य ब्राह्मणस्य भार्याया भ्राजिलाया ब्राह्मण्याश्चैयगृहं देयधर्मः

Translation.

"The meritorious gift of a Chetiyaḡhara¹ by Bhayilā,² a Brāhmaṇi, wife of the Brāhmaṇa Upāsaka Ayitilu.³"

No. X is close to the last, but at 5 feet lower level. It has a small court in front, with a door towards the right, now broken into a large window to the left of it. Inside is an oblong chamber opening towards the right into a cell, with a stone bed at the back. Over the window is inscription No. 16, deeply cut on a rough surface. The 13th and 14th letters are probably *mā-lā*, as in the transcript, and the 20th may perhaps be *pā*.

INSCRIPTION No. 16.

मालाकारस वधुकस पुतस म[मा]लाकारस सिवपिरितस देयधर्म लेणं

Sanskrit.

मालाकारस्य वधुकस्य पुत्रस्य मालाकारस्य सिवपालितस्य देयधर्मो लघनम्

Translation.

"The meritorious gift of a Lēṇa by Sivapirita,⁴ gardener, son of the gardener Vadhuka."

No. XI is close by, and at 2 feet lower level. It consists, first, of an open verandah with inscription No. 17 on the right end wall, which is mostly broken away, as is also the back wall of this verandah, which was pierced by a door and window into an oblong room with a bench along the back, now much destroyed; then, to the right of the verandah is another larger plain open chamber. This might properly be regarded as two caves.

INSCRIPTION No. 17.

This inscription is deeply cut on a smooth panel, but part of it is broken away: the donor was a daughter of a Mahābhoja⁵ of the family or town of Mandava:—

महाभोजना [लिकाय]

मंदविय इ

No. XII, close adjoining and at the same level, is similar to the first part of No. XI, but the verandah is nearly gone except a stone bench at the right end, over the recess above which, and partly on the back wall is inscription No. 18, cut on a rough surface and distinct, but injured at the ends of the lines.

¹ San. Chaityaḡriha. ² Sans. Bhrājilā. ³ Sans. Āryatila. ⁴ Sans. Sīvapālita(?)

⁵ Conf. Inscript. No. 19.

The door into the room behind has sockets, and to the left of it is a large window, partly broken into one. The inner room has a bench at the back.

INSCRIPTION No. 18.

राजमचस हालस [दुहु]

ताय गीयमाया [लेन]

Sanskrit.

राजामात्यस्य हालस्य दुहि-

तुर्गीतमाया लयनम्

Translation.

"The Lēna of Goyāmmā,¹ the daughter of Hāla, the royal minister."

Remarks.

This inscription has an odd representation of a lion at the commencement. The 'rāja' was perhaps one of the Mahābhōjas. Of *dutaya* (daughter) the *du* is partially visible and *tāya* appears in the copy for *tuya*. After *Goyāmmāyā*, *le* is also partially legible in the copy.

No. XIII, close to the last and at 2 feet higher level, has an open verandah with a short bench at the right end. Traces of plaster on the walls. Steps lead down in front from the right end of the verandah. Inscription No. 19 is on the back wall over the window, which is to the left of the door leading into a nearly square chamber with bench at the back (see 7th plate). It is rudely cut on a rough surface.

INSCRIPTION No. 19.

महाभोयस साडकरस² सुदंसणस दुहुतुय विजयनिकाय देयधर्म लेन

Sanskrit.

महाभोजस्य साडकरस्य सुदर्शनस्य दुहितुर्विजयनिकाया देयधर्मो लयनम्

Translation.

"The meritorious gift of a Lēna by Vijayanikā, daughter of Mahābhōya³ Sā-dakara Sudāmsana.⁴"

Remarks.

Vijayanikā is apparently the same as the *Vijayā* of Nos. 1 and 9: the epithets Mahābhōya and Sādakara, applied to her father here, corresponding with the feminine forms Mahābhōjī and Sādagerī applied to *Vijayā*.

No. XIV is close to and on the same level with Cave XIII, and is exactly similar in plan. Inscription No. 20 is on the left end wall and round the back over the window. It is but lightly cut on a smooth panel, but distinct.

¹ Sans. Gautamā.

² There is a hole in the stone, as if for an *anusvāra*, over the *ra* in this word. The *u* of *hu* in the fourth word and the *tu* following, are broken; the mark over the *vi* in the last word is a hole in the surface.

³ Sans. Mahābhōja.

⁴ Sans. Sudarśana.

INSCRIPTION No. 20.¹

करहाकडकस लोहवाणियियस माहिकस
देयधमं लेणं

Sanskrit.

करहाकटकस्य लोहवणिजो माहिकस्य
देयधर्मो लयनम्

Translation.

“The meritorious gift of a cave by Mahika of Karahâkada, ironmonger.”

Remarks.

Karahâkada or Karahâkata is Karâḍ in the Sâtârâ district, near which are many Bauddha caves.

About 5 feet further is a tank containing water, and with inscription No. 21 on the back of its recess, deeply cut on a rough surface, but weather-worn and indistinct.

INSCRIPTION No. 21.

ग[ह]पतिनो वसुलस
सेठिनो सना[नपोदी]

Sanskrit.

गृहपतेर्वसुलस्य
श्रेष्ठिनः स्नानप्राहिः

Translation.

“Of the merchant (*seth*) Vasula,...a bathing tank.”

Remarks.

The first legible letter is *ga*, the next *hapa* wants the first part of the *ha*; after *sethi* there is apparently a weather-worn *no*, followed by *sand*, and *na podhi deya dhammam* is peeled off. A *snânaprahi*, Pâli *nâna podhi*, is a tank where the bhikshus could bathe,—open above, with a large aperture and stair down into the water.

About 20 feet from No. XIV is a small recess (apparently a tank now buried) nearly filled with earth and roots, with inscription No. 22 on the back of it, cut on a very rough weather-worn surface.

This has not been read.

About 45 feet beyond No. XIV is a recess like a cell, nearly filled with earth and boulders.

No. XV. About 55 yards beyond No. XIV and at 20 feet higher level is another dâgoba cave. The verandah has had four plain octagonal pillars, of which one is gone; at the ends are square pilasters with the same ornament as before. At each end of the verandah is a cell with a stone bench at the back.

¹ Prof. Jacobi's No. 7 (*ut. sup.*, p. 256.) Prof. Jacobi has remarked that the first six and ninth letters in this inscription differ considerably from the rest, and resemble those used in Aśoka's edicts.—J. B.

Window

Deer

Window

၈၃ ဒီဇင်ဘာ ၁၉၄၇
ဗိုလ် - ဗိုလ်

70 110 120 130 140 150 160 170 180 190 200 210 220 230 240 250 260 270 280 290 300 310 320 330 340 350 360 370 380 390 400 410 420 430 440 450 460 470 480 490 500 510 520 530 540 550 560 570 580 590 600 610 620 630 640 650 660 670 680 690 700 710 720 730 740 750 760 770 780 790 800 810 820 830 840 850 860 870 880 890 900 910 920 930 940 950 960 970 980 990 1000 1010 1020 1030 1040 1050 1060 1070 1080 1090 1100 1110 1120 1130 1140 1150 1160 1170 1180 1190 1200 1210 1220 1230 1240 1250 1260 1270 1280 1290 1300 1310 1320 1330 1340 1350 1360 1370 1380 1390 1400 1410 1420 1430 1440 1450 1460 1470 1480 1490 1500 1510 1520 1530 1540 1550 1560 1570 1580 1590 1600 1610 1620 1630 1640 1650 1660 1670 1680 1690 1700 1710 1720 1730 1740 1750 1760 1770 1780 1790 1800 1810 1820 1830 1840 1850 1860 1870 1880 1890 1900 1910 1920 1930 1940 1950 1960 1970 1980 1990 2000 2010 2020 2030 2040 2050 2060 2070 2080 2090 2100 2110 2120 2130 2140 2150 2160 2170 2180 2190 2200 2210 2220 2230 2240 2250 2260 2270 2280 2290 2300 2310 2320 2330 2340 2350 2360 2370 2380 2390 2400 2410 2420 2430 2440 2450 2460 2470 2480 2490 2500 2510 2520 2530 2540 2550 2560 2570 2580 2590 2600 2610 2620 2630 2640 2650 2660 2670 2680 2690 2700 2710 2720 2730 2740 2750 2760 2770 2780 2790 2800 2810 2820 2830 2840 2850 2860 2870 2880 2890 2900 2910 2920 2930 2940 2950 2960 2970 2980 2990 3000 3010 3020 3030 3040 3050 3060 3070 3080 3090 3100 3110 3120 3130 3140 3150 3160 3170 3180 3190 3200 3210 3220 3230 3240 3250 3260 3270 3280 3290 3300 3310 3320 3330 3340 3350 3360 3370 3380 3390 3400 3410 3420 3430 3440 3450 3460 3470 3480 3490 3500 3510 3520 3530 3540 3550 3560 3570 3580 3590 3600 3610 3620 3630 3640 3650 3660 3670 3680 3690 3700 3710 3720 3730 3740 3750 3760 3770 3780 3790 3800 3810 3820 3830 3840 3850 3860 3870 3880 3890 3900 3910 3920 3930 3940 3950 3960 3970 3980 3990 4000 4010 4020 4030 4040 4050 4060 4070 4080 4090 4100 4110 4120 4130 4140 4150 4160 4170 4180 4190 4200 4210 4220 4230 4240 4250 4260 4270 4280 4290 4300 4310 4320 4330 4340 4350 4360 4370 4380 4390 4400 4410 4420 4430 4440 4450 4460 4470 4480 4490 4500 4510 4520 4530 4540 4550 4560 4570 4580 4590 4600 4610 4620 4630 4640 4650 4660 4670 4680 4690 4700 4710 4720 4730 4740 4750 4760 4770 4780 4790 4800 4810 4820 4830 4840 4850 4860 4870 4880 4890 4900 4910 4920 4930 4940 4950 4960 4970 4980 4990 5000 5010 5020 5030 5040 5050 5060 5070 5080 5090 5100 5110 5120 5130 5140 5150 5160 5170 5180 5190 5200 5210 5220 5230 5240 5250 5260 5270 5280 5290 5300 5310 5320 5330 5340 5350 5360 5370 5380 5390 5400 5410 5420 5430 5440 5450 5460 5470 5480 5490 5500 5510 5520 5530 5540 5550 5560 5570 5580 5590 5600 5610 5620 5630 5640 5650 5660 5670 5680 5690 5700 5710 5720 5730 5740 5750 5760 5770 5780 5790 5800 5810 5820 5830 5840 5850 5860 5870 5880 5890 5900 5910 5920 5930 5940 5950 5960 5970 5980 5990 6000 6010 6020 6030 6040 6050 6060 6070 6080 6090 6100 6110 6120 6130 6140 6150 6160 6170 6180 6190 6200 6210 6220 6230 6240 6250 6260 6270 6280 6290 6300 6310 6320 6330 6340 6350 6360 6370 6380 6390 6400 6410 6420 6430 6440 6450 6460 6470 6480 6490 6500 6510 6520 6530 6540 6550 6560 6570 6580 6590 6600 6610 6620 6630 6640 6650 6660 6670 6680 6690 6700 6710 6720 6730 6740 6750 6760 6770 6780 6790 6800 6810 6820 6830 6840 6850 6860 6870 6880 6890 6900 6910 6920 6930 6940 6950 6960 6970 6980 6990 7000 7010 7020 7030 7040 7050 7060 7070 7080 7090 7100 7110 7120 7130 7140 7150 7160 7170 7180 7190 7200 7210 7220 7230 7240 7250 7260 7270 7280 7290 7300 7310 7320 7330 7340 7350 7360 7370 7380 7390 7400 7410 7420 7430 7440 7450 7460 7470 7480 7490 7500 7510 7520 7530 7540 7550 7560 7570 7580 7590 7600 7610 7620 7630 7640 7650 7660 7670 7680 7690 7700 7710 7720 7730 7740 7750 7760 7770 7780 7790 7800 7810 7820 7830 7840 7850 7860 7870 7880 7890 7900 7910 7920 7930 7940 7950 7960 7970 7980 7990 8000 8010 8020 8030 8040 8050 8060 8070 8080 8090 8100 8110 8120 8130 8140 8150 8160 8170 8180 8190 8200 8210 8220 8230 8240 8250 8260 8270 8280 8290 8300 8310 8320 8330 8340 8350 8360 8370 8380 8390 8400 8410 8420 8430 8440 8450 84

Window.

Window

Doet

[illegible]

Cell door

ਲੁ - ਸੁ - ਵ - ਟ

ನಾಂ ಮೃಗೀಡನಿರಯಫಲಯ

Scale $\frac{1}{20}$

angle
20 p
20 p
20 p

Inscription No. 23¹ in one long line on the left end and left of back walls near the roof. It is deeply cut on a smooth surface, and very distinct.

INSCRIPTION No. 23.

महाभोजे मंदवे² कोछिपुते वेलीदतेअहिलस पुतस अधगच्छकस रामदत्तस देय
धम चेतियघरो उयरको च भयाव स वेलीदताव³ देयधमं उयरको

Sanskrit.

महाभोजे मांडवे कौत्सीपुत्रे वेलिदत्तेहिरलस्य पुत्रस्य अर्धगच्छकस्य रामदत्तस्य देय
धर्मश्चैयगृहमप्वरकश्च भार्यायाश्च [स ?] वेलीदत्तायाश्च देयधर्मोपवरकः ॥

Translation.

"The meritorious gift of a Chêtiyaghara and cell⁴ by Râmadatta the Adhagachhaka,⁵ the son of Ahila,⁶ when Velidatta,⁷ son of Koochî,⁸ was Mahâbhoja Mandava; and by his wife Velidatâ the meritorious gift of a cell."

Remarks.

Ahila may be Sanskrit *Ābhîra*, as in early times they were spread over this part of the country, and as testified by an inscription at Nâsik, they were even powerful. Their proper names, like the two mentioned here, often ended in *-data*. But it may, also, be a diminutive *ahi*, 'snake,' and an equivalent of *Sapila* (*Sarpila*) in No. 5.

Adhagachhaka is the name of a religious sect. The Jainas are divided into *gachhas*.

A wide doorway in the centre leads into the shrine containing a plain dâgoba of which the abacus is against the roof. There are traces of plaster on the walls and roof, and of painting on the columns.

The next four caves are about 30 feet above the level of No. XV, and in a position between XIV and XV but further back towards the summit of the hill, and are here numbered from left to right as an upper range. No. XVI has a tank with good water to the left of the entrance to the court; and another to the right. Both tanks have inscriptions Nos. 24 and 26 on the backs of their recesses. The court is plain, with a low bench across the front of the cave, which consists of an oblong chamber with door and window, and a bench or bed at the left end. Between the door and window is inscription No. 25, very deeply cut and distinct. A door near the left end of the chamber leads into a cell with a bench in its left side. There are traces of plaster on the walls of the chamber and cell.

¹ Jacobi's No. 8 (*u. s.*, p. 256).

² The connexion between the *anusvâra* and the *ma* is a flaw or break on the surface of the stone.

³ Regarding *bhayâva* and *Velîdatâva* see Prof. Jacobi's remarks, *ut sup.*

⁴ *Uyaraka*, Sans. *apavaraka*.

⁵ Sans. *Ardhagachhaka*. ⁶ Sans. *Ābhîra*(?). ⁷ Sans. *Vairidatâ*(?). ⁸ Sans. *Kautsî*.

INSCRIPTION No. 24.

स...सा.....७हु.....

सर्वं च आतिवासिनीय बोधिय

Sanskrit.

.....
सर्वं चान्तेवासिन्या बोध्याः ॥

The last line only is deeply cut, the others are peeled off and decayed : a *hu* below the last line but one suggests the name *Venhu* (*Vishnu*). In the last we have "and all, of the female disciple *Bodhi*."

INSCRIPTION No. 25.¹

सिधं धेराण भयत

विजयाण आतिवासिणिय

पवइतिकाय सपिलाय

देयधमं लेण सह सा

लोहिताहि वेण्हुयाहि स[ह] च

आतिवासिणिय बोधिय

Sanskrit.

सिद्धम् स्थविराणां भद-त

विजयानामन्तेवासिन्याः

प्रव्रजितिकायाः सर्पिलाया

देयधर्मो लयनं सह सा

लोहिताभिर्विष्णुकाभिः सह च

अन्तेवासिन्या बोध्या ॥

Translation.

"To the Perfect ! The meritorious gift of a *Leṇa* by the nun *Sapilā*,² the female disciple of *Thera Bhayanta Vijaya*, with *Lohitā* and *Venḥuyā*,³ and her (*Sapilā*'s) female disciple *Bodhi*."

Remark.

As *Lohitā* and *Venḥuyā* are in the plural majestatis, they may have been fellow-disciples with *Sapilā*, or perhaps relations.⁴

INSCRIPTION No. 26.⁵

This has been deeply cut, but is weather-worn and broken, though fairly distinct.

मालाकारस मुगुदा.....[दे]

यधम पोढि

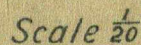
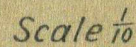
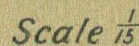
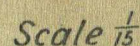
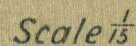
¹ Jacobi's No. 9 (*w. s.*, p. 256.) ² Sans. *Sarpilā*.

³ Sans. *Vishnukā*. Dr. Bühler proposes, "with her venerable kinswoman *Venḥuyā*."

⁴ Prof. Jacobi had already remarked this (*Ind. Ant.*, vol. VII., p. 256).

⁵ This is Prof. Jacobi's No. 10 (*w. s.*, p. 256-7).

Scale $\frac{1}{15}$



*Sanskrit.*

मालाकारस्य मृगदा [सस्य] दे
यधर्मः प्राहिः ॥

Translation.

“The meritorious gift of a cistern by the gardener Mugudâ(sa).”

No. XVII. About 7 feet beyond the tank to the right of this last, and on the same level as that cave, is No. XVII, very like the last, only with a very large window to the left of the door. The doors have no sockets. Traces of plaster on the walls. The right end of the verandah is broken into that of the next cave. Inscription No. 27² is on the back wall of the front chamber close to the ceiling and to the left of the cell door (see 8th plate). It has been deeply cut on a smooth surface, but much of it is peeled off.

INSCRIPTION No. 27.

After the first letters we can read—

कोट स्वामिपुत्रस्य गृह[प]तिणो सथवाहस नागस्य लेणं देयधर्मं

Sanskrit.

.....स्वामिपुत्रस्य गृहपतेः सार्थवाहस्य नागस्य लयनम् देयधर्मः ॥

Translation.

“The meritorious gift of a *lena* by Nâga, the trader and householder whoson of Svâmi.....”

Remark.

Sathavâha, Sans. *Sârtha-vâha*, is ‘a great merchant,’ ‘leader of a caravan,’ and is often applied to a ship-owner or trader.

No. XVIII is close to, and on the same level as, the last, but there is no bench or step up into the verandah, which is therefore 1 foot lower. The door is between two large open windows, and there is a bench at the left end. The cell at the back, towards the right end, has had a large window, now broken into the door, and a bench at the back. Both doors have sockets. There are traces of plaster on the walls. Inscription No. 28 is on the back wall of the verandah to the left, and close under the roof³ it is deeply cut and distinct.

INSCRIPTION No. 28.

तेठिणो वसुलणक

स देयधर्मं लेण

Sanskrit.

श्रेष्ठिनो वसुलणक-

स्य देयधर्मो लयनम् ॥

Translation.

“The meritorious gift of a cave (*lena*) by Vasulanaka, the merchant (*sêthi*).”

¹ Sans. *Mrigadâsa*.

² Jacobi's No. 11 (*ibid*, p. 257); his copy, however, was defective.

³ Jacobi's No. 12 (*ibid*, p. 257); but his copy was imperfect.

No. XIX is close to XVIII; court 13 feet wide, plain, and at 1 foot 6 inches higher level than the last; verandah 14' 9" by 6' 6" like No. XVII; door to right and large window to left, with rough square pillar between them. At the left end a passage 3' 9" wide leads back with a recessed bed 6' 2" by 2' 3" on the right side. To the right a door in the back leads into a cell 6' 9" square, with a recessed bench at the back, 4' 8" long. Both doors have sockets: traces of plaster on the walls.

No. XX is about 57 yards further and at 10 feet higher level; difficult of access; front of verandah gone, and most of the back wall, which has had a door in the centre and a window to the left of it opening into a small square room.

No. XXI is about 27 yards further and 5 feet higher than No. XIX. The court is plain and the verandah has two roughly hewn square pillars. A doorway in the middle of the back wall leads into an unfinished chamber, with a square mass in the centre of the back wall and, being worked out on both sides, was probably intended for a dāgoba. To the left of the entrance is a tank choked up with inscription No. 29, on the back of the recess; it has been deeply cut, but is weather-worn.

INSCRIPTION No. 29.

सेठिणो वसुलणकस

देयधम पोदि

Sanskrit.

श्रेष्ठिनो वसुलणकस्य

देयधर्मः प्रहिः ॥

Translation.

"The meritorious gift of a cistern by Vasulanaka, the merchant."

No. XXII close to the last and at 3 feet lower level; division of the courts broken; bench at left side of the court. A door to the right and window to the left are now broken into one. Inside is a chamber with a bench at the back. Between this and the next is a tank in a recess with good water.

No. XXIII. Just beyond the tank and at same level as the last is a cave with central door and two large windows. At the back of the outer oblong room is a nearly square one, with door and window and a recessed bench at the back. Over the left-hand window is inscription No. 30, cut on a rough surface.

INSCRIPTION No. 30.

सथवाहस वेहमितस¹ त्रितियिकय शिवदताय पु-

सणकमातुय देयधर्मं लेणं

Sanskrit.

सार्थवाहस्य वेशमित्रस्य द्वितीयकायाः शिवदत्तायाः पु-

व्यणकमातुर्देयधर्मो लयनम् ॥

¹ The *mi* is badly formed and the *ā* after *ta* is perhaps only a indentation on the rough surface of the rock; in *bitikaya* read *°kāya*.

Translation.

"The meritorious gift of a cave by Sivadatā, the mother of Pūsanaka,¹ and second (daughter or wife) of Vehamita,² the trader."

Remark.

Bitiyika, Sans. *dvitīyakā*, 'the second,' probably means the wife or second person in the household, or possibly daughter.

No. XXIV is 12 feet further on and at 4 feet higher level. It is similar to the last, only the front room or verandah is broken in, and the recessed bench is on the right of the inner cell. Inscription No. 31 is to the right of the door and partly on the right end: it is much weather-worn and indistinct.

INSCRIPTION No. 31.

सठवाइस अच[ल]

दासस

असाळामितस [ले]णं देयधर्म सह

तस...पाथो देय

Sanskrit.

सार्थवाहस्य अचल-

दासस्य

अषाढमित्रस्य लयनं देयधर्मः सह

तस.....पाठ देयो ॥

Translation.

"From the trader Achaladāsa's son Asālamita, the meritorious gift of a cave and a path (?)."

Remark.

After °dāsasa a *pu* seems to be omitted, and in the middle of the 3rd line a *le* after *sa*.

No. XXV is close adjoining and at the same level. The front of the verandah is gone; bench at left end; large open window and door in back wall leading into a chamber with recessed bench at the back.

No. XXVI adjoins; verandah broken into from the last; bench at right end of ruined verandah; window and door at the back enter a small plain chamber.

Lēna, Sans. *layanam*, 'an abode,' among Bauddha caves, a residence for Bhikshus. The other description of cave is the *chaityagriha*, which contained a dāgoba and was used for worship only. Later in the history of Buddhism when Lēnas came to be made very large, a dāgoba, with the *dharmachakra* and *śiṅha* on either side of it (as in Caves III and VIII at Nāsik), were carved on the wall, or were set into a separate cell or shrine as at Bagh. From the fifth or sixth century, the Mahāyāna sect introduced colossal images of Buddha into the shrines of the *lēnas*, or *vihāras*. The root *vihrī* means to 'walk about,' 'go apart,' and the term *vihāra* was applied to large monastic halls, where the monks

¹ Sans. Pushyapaka.

² Sans. Vēdamitra.

could walk about, to which they *betook* themselves for the rains, or, perhaps, the name arose from the legends invented respecting Buddha's having visited and *walked about* in the locality of each monastery. These vihâras served the double purpose of being temples for the images of Buddha and places of abode for the Bhikshus. On this plan the Nepâl monasteries are now formed: but the word *vihâra* does not seem to have been in general use before the sixth century A. D.

Gandakûti is a small apartment for an image of Buddha only, but with no accommodation for a monk.

Saṅghârâma is analogous to the Jaina *dharmasâhlâs* at their great *tīrthas*, having a temple and residences for Bhikshus and Śrâvakas when the great *saṅghas* or pilgrimages visited them. Nothing of this sort, however, now remains in connection with any of the caves of Western India.

2.—BHAJA CAVES AND THEIR INSCRIPTIONS.

The small group of caves at Bhājā, about a mile south of the railway, or three miles south of the Kārle caves, are cut in a low spur of the hill which is crowned by Īśapur fort.

The whole of the caves seem to have been the work of the Hīnayāna sect, and do not appear to have been altered by the Mahāyānas of later times. The Chaitya-cave is of a very early type, and has had a wooden front. There are no inscriptions upon it. To the east of it are several ruined vihâras,—none of them large, nor with pillars in their halls,—and the only carving in them are 'Chaitya arches' over the cell doors and string courses of 'rail pattern' connecting them, after the style of Cave XII at Ajanṭā. To the west is a group of fourteen dâgobas cut out of the solid rock; those in front are exposed, but the five behind are under the rock, and in some cases their capitals are joined to it. Several of these have inscriptions, much weather-worn and abraded, which the Paṇḍit has deciphered pretty completely.

Still further west, a small vihâra cave was discovered, and excavated in December 1879. The verandah had a half-arch roof, ribbed, and with dâgobas and Caryatides alternately, arranged along the upper part of the back wall, which is pierced below by two doors and a latticed window. There is also a cell at the right end of the verandah, on each side the door of which and extending along part of the front wall is a large scene carved in low relief, in which are numerous figures; to the right of the cell door elephants and wild beasts, sacred trees, human figures, both male and female, some with short broad swords, one female with a horse or ass's head, &c. On the left side, female demons of hideous proportions seem to be carrying off a chariot and its occupants.

To the left of the window a small square stone seat was carved, but is much broken. On each side the central door, and to the left of the side door is a dwârapâla, also in low relief, with very rich turban, necklaces, bracelets, &c. That on the right holds a bow; the one between the doors (much injured) held two spears; the figure was much damaged and the stone cracked before excavation, but shortly afterwards some mischievous person pushed or knocked it out and destroyed it. The third, to the left, holds two spears with barbed heads. In the left end of the verandah is a small recess, with a pillar and two pilasters in

Bhâjâ Inscriptions.



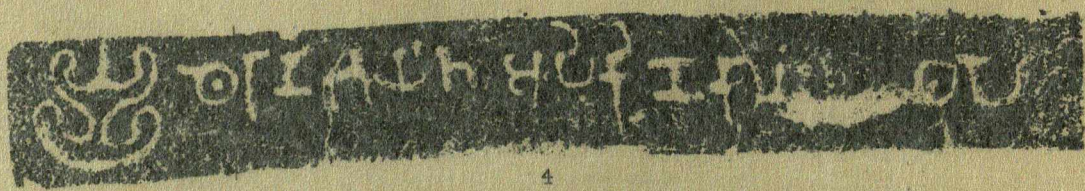
1



2



3



4



5



6



7

front. The capitals of the pillar and right side pilaster (the left one is broken) are carved with a sort of centaurs or sphinxes, having the bodies of cows or buffaloes, and human female busts. This recess is raised from the floor, and the plinth below is carved with numerous figures executed with much minuteness, and all in a very early style of sculpture.

Inside is a square room with a bench along the left side, over which are two low recesses, and two loftier panels carved each with an armed man. These recesses and panels are each surmounted by a Chaitya arch, projecting well forward. On the back and right side are two cells, and between their doors are recesses also, either for moveable images, or, possibly, for setting vessels and utensils in. All four walls are carved with 'Chaitya arches' connected by string courses of 'rail pattern.'

Altogether, this cave is one of the most curious, and apparently most ancient vihâra cave in Western India, and thus tends to support the theory I put forth some years ago, that the Bhâjâ caves were not, as had been previously suggested, an offshoot from those of Kârlê, but quite an earlier foundation.

The inscriptions are only eight in all, short, and of little immediate historical importance,¹ though they may yet turn out to have connections with others. The first is in the more ancient form of characters; the second is of a later date, the alphabet bearing a near resemblance to that used by the Ândhrabhṛityas.

INSCRIPTION No. 1.

Over a cell door in Cave XVII, west of the Chaitya-cave. It is a good deal mutilated, but pretty legible² :—

नडसवस नायस

भोगवतस गभो दानं

Sanskrit.

नटशर्वस्य ज्ञातस्य

भोगवतस्य गभो दानम् ॥

Translation.

"The gift of a cell from Nâdasava, a Nâya of Bhogavatî."

Remarks.

Nâya is the name of a caste, otherwise known as Jñâta. *Bhogavatasa*—'a native of Bhogavatî.'

¹ Two of the Bhâjâ inscriptions (our Nos. 2 and 8) were copied by the late Professor L. W. Westergaard, and Nos. 1 and 2 by M. D'Ochoa, in 1844, and given to Dr. J. Bird, who gave what he believed to be translations of them (*J. B. B. R. A. S.*, vol. I, pp. 439-443). No better specimens of the results of the ignorance and self-assurance of pedantry could well be produced. He seems to have allowed himself, like Dr. Inman, to be entangled by a theory as to what the inscriptions ought to say, and each word had to be taken up in a particular way and manipulated to suit his system. He claims to differ from Westergaard in his readings both of vowels and consonants, and then transliterates inscription No. 2 as—

*Mahâratha sâkasâkâ pûtasâ
tânâmdâtasa dayyâdamâpâda,*

and translates it: "The righteous gift of a symbol and vehicle of the purified Sâka Sâka *Sakra* or *Indra*), the resting place of the giver."—J. B.

² The photozincograph of these inscriptions (9th plate) is not quite satisfactory. The first letter looks like ना and भोगवतस like भागततस. The actual readings have been ascertained by an inspection of the original.

INSCRIPTION No. 2.

Over two wells in one recess, west from the last :—

महाराथेस केसिकीपुतस
विण्हुदतस देयधम पोदी

Sanskrit.

महाराथिनः कैशिकीपुत्रस्य
विण्णुदत्तस्य देयधर्मः प्रहिः ॥

Translation.

“The religious gift¹ of a cistern by Viṇhudata², son of Kosikī,³ a great warrior.”

Remark.

Mahārathi is a Paurāṇik title of a great warrior: it is common in the families of Rājas. This man, the son of Kauśikī, does not appear to have been even a petty rāja; but as the Āndhrabhṛityas were notably in the habit of assuming the mother's name as he does here, Viṇhudata may have been connected with that royal family.

INSCRIPTION No. 3.

On the second dāgoba, counting from north-east to south-west, in the front row, and much weather-worn :—

धेरानं भवंत धमगिरिनां थुप⁴

Sanskrit.

स्थविराणां भदन्तधर्मगिरिणां स्तूपः ॥

Translation.

“The Thupo of the venerable reverend (*bhadanta*) Dhamagiri.⁵”

INSCRIPTION No. 4.

On the base of the third dāgoba, also weather-worn :—

धेरानां भयंत अंपिकिणकानं थूपो

Sanskrit.

स्थविराणां भदन्तापिकिणकानां स्तूपः ॥

Translation.

“The Thupo of the venerable reverend Āmpikīṇaka.”

Remark.

Āmpikīṇaka is a peculiar name not met with anywhere else. The *anusvāra* may be a mistake, and the *pi* may possibly be *hi*, so that the name may be read *Ahikīṇaka*.

¹ There is some difficulty in rendering *deyadhama* into English; *dhama* seems to be closely allied in application to the sense of *θρηνησια*, and the compound might perhaps be translated, ‘charitable, virtuous,’ or ‘meritorious gift’ or ‘benefaction.’—J. B.

² Sans. Viṣṇudatta.

³ Sans. Kauśikī.

⁴ In भयंत the head of the second letter is joined to the *anusvāra* by a flaw in the stone. The form appears to be a corruption of or mistake for भयंत.

⁵ Sans. Dharmagiri.

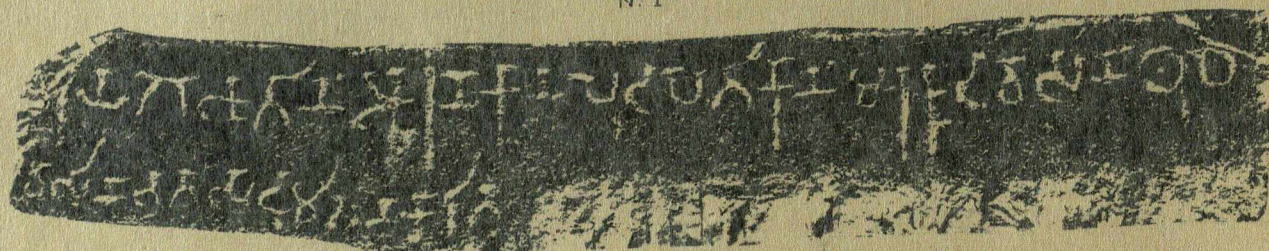
Bhâjâ Inscriptions.

Nº 8

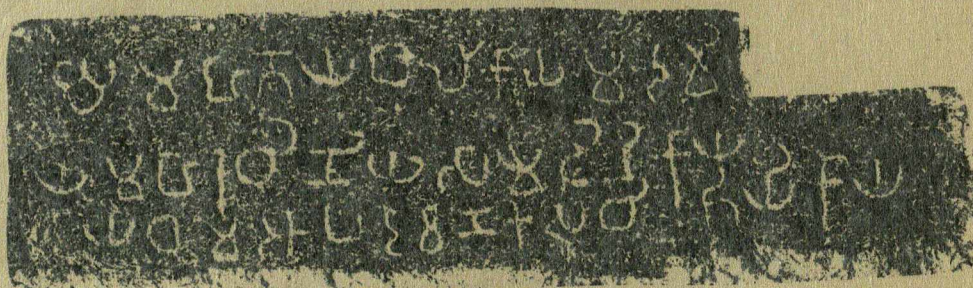


Bedsâ Cave Inscriptions.

Nº 1



2



3



INSCRIPTION No. 5.

On the base of the fourth dâgoba, very indistinct :—

धेरानं भयंत संघदिनानं

Sanskrit.

स्थविराणां भदन्तसंघदत्तानां [स्तूपः] ॥

Translation.

“[*The Thupo*] of the venerable reverend Saṅghadina.¹”

INSCRIPTION No. 6.

On the capital of one of the dâgobas in the second row, under the rock :—

No. 6.

धेरानं भयंत

Sanskrit.

स्थविराणां भदन्त ॥

Translation.

“The venerable reverend.²”

INSCRIPTION No. 7.

Over the right-hand cell door in the back of the vihâra Cave No. VI, to the east of the Chaitya :—

बाधया [बोधिया] हालिक जयाया दानं

Sanskrit.

बोध्या हालिक जायाया दानम् ॥

Translation.

“The gift of Bâdhâ (Bodhi), the ploughman's wife.”

INSCRIPTION No. 8.

On the *garbha* or dome of the large dâgoba which stands first in the front row, much weather-worn and scarcely legible.

3.—THE INSCRIPTIONS AT BEDSA CAVES.

The Bedśâ caves are on the south side of the range of hills in which those of Bhâjâ and Pâtan are, and a few miles south-west from the Khadkâlê railway station. Next to Bhâjâ and Koṇḍânê in age, the group is but a small one, and its special peculiarity is a vaulted vihâra. This vihâra is very much like a Chaitya cave, having an apsidal back ; but it is low and has no pillars. The cells are arranged round the sides and back ; have the chaitya-arch ornament over

¹ Saṅghadina is the Prâkrit for Saṅghadatta.

² This fills the line ; the name of the Bhadanta has never been added.

each; and pilasters of the antique pattern shewn in the accompanying plate, with a portion of the shaft cut away at the corners. Between these pilasters are grated windows of the pattern shewn in the drawing.¹

There are only three inscriptions, of which two were copied by the late Professor Westergaard and interpreted by Dr. James Bird in his usual style; for he found no difficulty in getting Pāli inscriptions to support an esoteric meaning in accordance with his theory.

INSCRIPTION No. 1.

Consisting of two lines on the rock behind a dāgoba; weather-worn and the beginning of each line lost:—

..... य गोभूतिनं आरणकान पैण्डपातिकानं मारकुडवासीनं थुपो

..... वासिना भतासाळमितेन कारित

Sanskrit.

..... गोभूतीनामारण्यकानां पैण्डपातिकानां मारकुटवासीनां स्तूपः

..... वासिना भट्टाषाढमित्रेण कारितः ॥

Translation.

“The Thūpo of Gobhūti, native of Mārakuḍa, an Āraṇaka (and) Peḍapātika. Caused to be made by Asālamita Bhata,² inhabitant of.....”

Remarks.

Peḍapātikānam, Sans. *piṇḍapātikānam*, is one who lives on alms, and is here used in the plural majestatis. *Āraṇaka*, Sans. *āraṇyaka*, a dweller in forests.³ *Mārakuḍa*, Sans. *Mārakūṭa*, the hill of Māra, is perhaps the old name of that in which the Bedśā caves are.

Bhata—must be *bhaṭṭa*—a warrior. The name of his birth-place is lost.

INSCRIPTION No. 2.

This consists of three lines, and is cut in the rock over a water cistern near the Chaitya, and tolerably distinct:—

महाभोजवालिकाय म[हा]देवि-

य महारठिनिय सामडिनिकाय

[दे]यधर्म आपदेवणकस्य वित्तियिकाय-

Sanskrit.

महाभोजवालिकाया महादेव्या

महारथिन्याः सामडिनिकाया

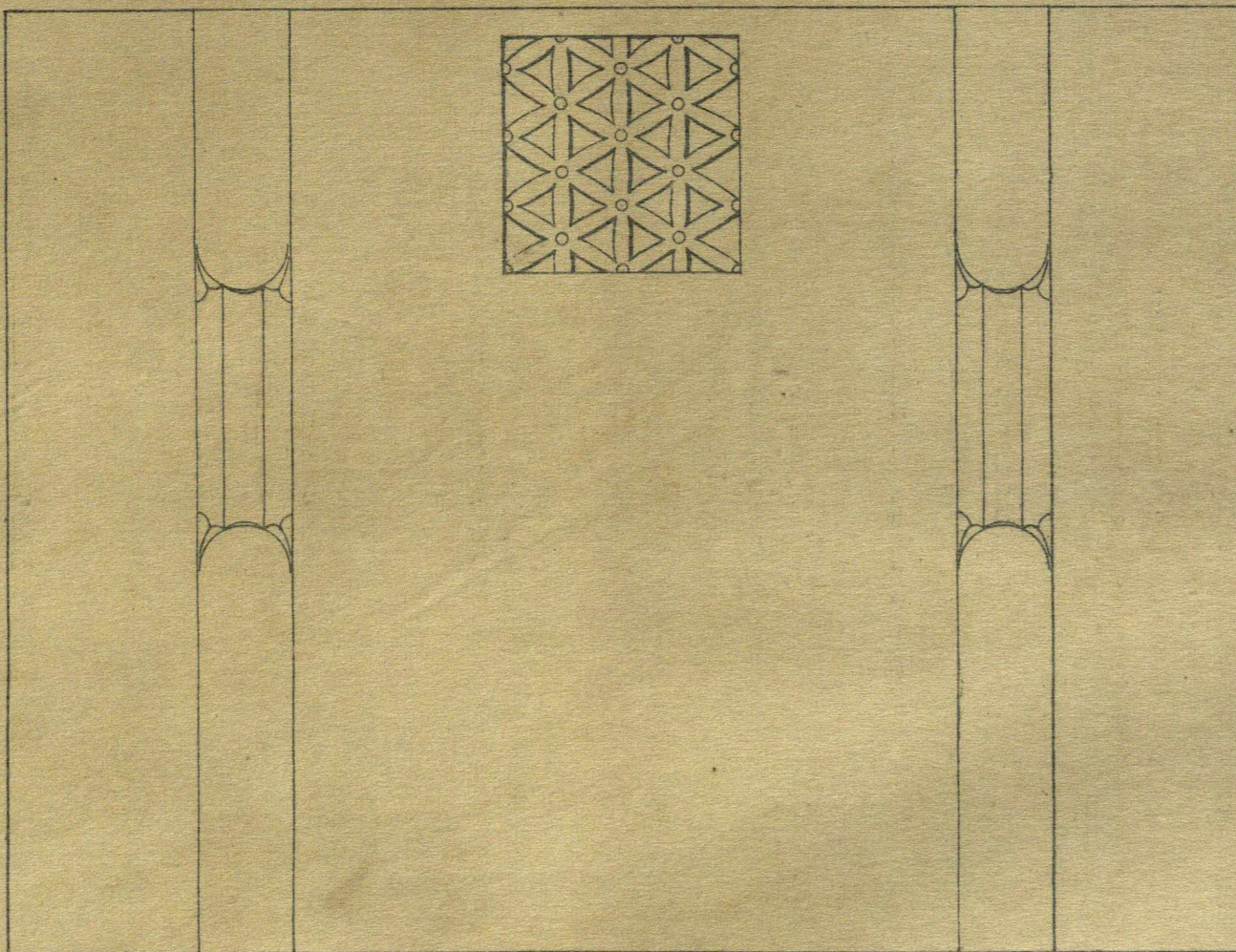
देयधर्म आपदेवणकस्य द्वितीयकायाः ॥

¹ This plate is from the notes of the Messrs. West.

² Sans. Ashādhamitra Bhaṭṭa;—*Bhata* is probably Sans. *bhakta*, ‘devoted.’—G. B.

³ Gobhūti must have been rather a notable ascetic in the eyes of his countrymen, having a double title to sanctity.

Window from Bedsâ Caves



Translation.

"The religious gift of Mahābhoya's daughter (*bālikā*) Sāmadinikā, the Mahā-dēvī (or princess) Mahārathini¹ and second wife of Āpadēvaṇaka.²"

Remarks.

Madēvī is a mistake of the engraver's for *Mahādēvī*. *Mahābhoya* must have been a rāja in this part of the country, whose daughter's name Sāmadinikā may also be read Sāmesinikā, but the third letter is more like *dī* than *si*, and the second, if intended for *me*, is not regularly formed.

INSCRIPTION No. 3.

Over the door of a cell in the right end of the verandah of the Chaitya:—

नासिकान अनदस सेठिस पुतस पुष्यणकस दान-

Sanskrit.

नासिकस्थानन्दस्य श्रेष्ठिनः पुत्रस्य पुष्यणकस्य दानम् ॥

Translation.

"A gift of Pusaṇaka,³ son of Anada⁴ Seṭhi, inhabitant of Nāsik."⁵

Remark.

The fourth letter looks like *ta*, but the sense requires us to read *na*, perhaps indicated by the last stroke being somewhat lengthened.

4.—THE INSCRIPTIONS IN THE BAUDDHA ROCK-TEMPLES AT KARLE.

The Rock-Temples of Kārle are so well known and have been so often described that nothing need be added here respecting them. The carvings on the front wall of the great cave are manifestly of very various ages : those of Buddha and his attendants being evidently the latest. Whether the pairs of figures on each side the doors, and on the inside of the ends of the outer screen, are of the same age as the rest of the front is doubtful. Similar pairs are carved higher up on each end of the verandah, but they are carved in a much better style; and in the case of at least two of those below, we have

¹ This title may mean wife [or daughter] of a great warrior.

² Compare the above transcript and translation with those of Dr. J. Bird (*J. B. B. R. A. S.*, vol. I., p. 441):—

*Mahātya palakaiyya manuwa
ya mahāratanaṇṇa sāmaddhinakaiyya
dayādhamā upada manākāsa vātya kaiyya*

(though one hardly knows whether he meant the Devanāgarī spelling or the Roman to be followed, or why he makes them different). His translation is:—

"A righteous gift of a small offering to the moving power (body), the intellectual principal, the cherishing material body, the offspring of Manu, the precious jewel, the supreme heavenly one here."

By those who know as little of the language as Dr. Bird, any meaning apparently can be extracted from an inscription; and the publication of such stuff leads to sensible people entertaining doubts of all translations from languages like cuneiform but little known.—J. B.

³ Sans. Pushyanaka.

⁴ Sans. Ananda.

⁵ Conf. Dr. Bird's reading, *J. B. B. R. A. S.*, vol. I., p. 440.

inscriptions stating that they were added by a Bhadanta or cleric,—whether whilst the excavation of the cave was going on or long after, we do not know.

The inscriptions, however, on the famous Chaitya-cave and its neighbouring monastic dwellings have never been translated. Dr. Stevenson and Dr. J. Wilson attempted one or two of the most prominent, but not with much success. Whilst camped in the neighbourhood in December 1879, Paṇḍit Bhagvānlāl Indrājī took fresh facsimiles of the whole series of twenty-two inscriptions, and transliterated them into Devanāgarī, then turned them verbatim into Sanskrit, and with his assistance in rendering them literally I have made the following English versions from his vernacular :—

INSCRIPTION No. 1.

On the left end of the verandah of the great Chaitya-cave, on a deep flat moulding over the heads of three large elephants :—

वैजयन्ती सेठिणा भूतपालेना सेलघरं परिनिष्ठापितं जम्बुद्वीपम्¹ उत्तम

Sanskrit.

वैजयन्तीतः सेठिना भूतपालेन सेलगृहं परिनिष्ठापितं जम्बुद्वीप उत्तमम्॥

Translation.

“Sēth Bhūtapāla, from Vejayanti,² has established a rock-mansion, the most excellent in Jambudvīpa.”³

Remarks.

Vejayantitā—vaijayantitah—‘ from Vaijayanti ’; *seṭhi—śreshṭhi*—is now usually applied only to merchants. But the original meaning of *śreshṭhi* is ‘ great, excellent, chief, best,’ and so might be applied to any man of high rank.

On the opposite end of the verandah, facing this is the word *śidham*, in large letters, as if an inscription had been just begun, but never carried further than the invocation.

INSCRIPTION No. 2.

On the lion-pillar, or *śinhastambha*, on the left of the entrance :—

महारथिस गोतिपुत्रस अगिमित्रणकस सिंहस्तम्भो दानं

Sanskrit.

महारथिनो गोतिपुत्रस्याग्निमित्रणकस्य सिंहस्तम्भो दानम्॥

¹ Read जम्बु०.

² Dr. Bühler has suggested this rendering, and that the correct reading is doubtless *vejayantito* ‘ from Vejayanti,’ as the fac-simile shows: *Vaijayantī* occurs both in Brahmanical and Jaina books as the name of a town on the coast of the Kōṅkan (see *Petersb. Dict.* sub voce; and Mr. K. T. Telang’s ‘Kadamba Inscriptions,’ *J. B. B. R. A. S.* vol. XII., p. 321). It is probably the Greek Byzantion.—G. Bühler.

³ This dedication is strikingly brief: this ‘rock-mansion’ is undoubtedly (*Jambudvīpamhi ūttama*) ‘the most excellent in Jambudvīpa’; but we wish the princely merchant had told us a little more of himself,—in whose reign he lived, or when.—J. B.

Nº 1

3. ΔΕΥΤΕΡΟΝ ΕΛΗΘΙΣΤΕΝ ΤΩΝ ΛΟΓΩΝ ΕΝ ΤΩ

[illegible][illegible]

ጸጊዋቱን ማሳካት ይችላል

5

ἘΠΙ ΤΟΙΣ ὙΠΟΧΕΙΡΟΓΡΑΦΟΙΣ
ΤΗΣ ΕΠΙΣΤΟΛΗΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ

Fragment of a clay tablet with cuneiform script, showing three lines of text. The fragment is dark and irregularly shaped, with some characters clearly visible and others partially obscured by the fragment's edge.

7
CULTE O ALN UUGU L O A E I

8

1. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 2. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 3. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 4. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 5. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 6. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 7. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 8. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 9. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩
 10. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩

10
 𐰃𐰆𐰪𐰫𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐿀𐿁𐿂𐿃𐿄𐿅𐿆𐿇𐿈𐿉𐿊𐿋𐿌𐿍𐿎𐿏𐿐𐿑𐿒𐿓𐿔𐿕𐿖𐿗𐿘𐿙𐿚𐿛𐿜𐿝𐿞𐿟𐿠𐿡𐿢𐿣𐿤𐿥𐿦𐿧𐿨𐿩𐿪𐿫𐿬𐿭𐿮𐿯𐿰𐿱𐿲𐿳𐿴𐿵𐿶𐿷𐿸𐿹𐿺𐿻𐿼𐿽𐿾𐿿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦𐾧𐾨𐾩𐾪𐾫𐾬𐾭𐾮𐾯𐾰𐾱𐾲𐾳𐾴𐾵𐾶𐾷𐾸𐾹𐾺𐾻𐾼𐾽𐾾𐾿𐿀𐿁𐿂𐿃𐿄𐿅𐿆𐿇𐿈𐿉𐿊𐿋𐿌𐿍𐿎𐿏𐿐𐿑𐿒𐿓𐿔𐿕𐿖𐿗𐿘𐿙𐿚

04 F I E L C 0 3 A Y A C 8 A 2
 A I T U O H 3

*Translation.*¹

“From Agimitranaka, son of Goti, a great warrior, the gift of a lion-pillar.”

Remarks.

Agimitranaka, Sans. *Agnimitranaka* : the syllable *-naka*, added to the name seems to have been a usual practice in those early times. In No. 5 we have *Mahādēvanaka* for *Mahādēva*, and in No. 8, *Mitadēvanaka*.

INSCRIPTION No. 3.

On the right end of the verandah below the feet of the elephants :—

धेरानं भयंतइंददेवस हथि च पुवा दो हथिन च
उपरिमा हेथिमा च वेयिकादानं

Sanskrit.

स्थविराणां भदन्तेन्द्रदेवस्य[देवानां] हस्तिनौ च पूर्वौ द्वौ हस्तिनां च
उपरितना अधस्तना च वेदिकादानम् ॥

Translation.

“The gift of, first, two elephants,² and above and below the elephants, a (rail-pattern) moulding, by the venerable reverend (*bhadanta*) Indadēva.³”

Remarks.

Over the plinth on which this inscription is, are *three* elephants, of which the first two, with the rail-pattern belt above and below, were the gift of this *Bhadanta*. The word *vedi* here used is applied in Sanskrit to an altar, seat, dais, &c., but in this place and elsewhere it evidently applies to bands or string-courses carved with the rail-pattern.⁴

INSCRIPTION No. 4.

Over the right-hand side door into the Chaitya :—

धेनुकाकटा गंधिकस सिहदत्तस दानं वरमुघ

Sanskrit.

धेनुकाकटात् गन्धिकस्य सिंहदत्तस्य दानं गृहमुखम् ॥

Translation.

“The gift of a door by Sihadata,⁵ a perfumer, from Dhenukākata.”

¹ This inscription was translated by Dr. Stevenson : “The Chief Agimitra, son of the great king Bhoti, erected this lion-crowned pillar.” *J. B. B. R. A. S.*, vol. V., pp. 3, and 426, 427.

² *Hathi* seems to stand for *hathī* and to be nominative plural. As the plural might be used to denote the number *three*, the translation might thus be : ‘*Three* elephants, and below and above the first two elephants, a moulding the gift of, &c’.—G. Bühler.

³ Sans. *Indradēva*.

⁴ It is perhaps from the root *ve* ‘to weave, bind together’ as a railing.

⁵ Sans. *Sinhadatta*.

Remarks.

Gandhika is literally a dealer in perfumes, but in early times it was nearly equivalent to our modern druggist, for the perfumer, along with the perfumes he obtained from distant countries, had facilities for obtaining medicinal drugs also, and naturally added them to his stock in trade until he engrossed this part of the business of the *vaidya*, or physician, who would at first sell also the drugs he prescribed. *Gharamugha*, Sans. *grihamulika*, 'a façade,' implies also the architrave and sculpture round the door, with the arch above and its enclosed lattice work.

INSCRIPTION No. 5.

The upper inscription on a pillar of the open screen in front of the verandah:—

गहवस महदेव-

णकस मातु भायिल्याया दानं

Sanskrit.

गृहस्थस्य महदेव-

णकस्य मातुर्भ्राजिल्याया दानम् ॥

Translation.

"The gift of Bhâyilâ¹, the mother of Mahâdêvanaka, a householder."

Remark.

Gahata may be a corruption of *grihastha*. The gift must be the pillar bearing this inscription.

INSCRIPTION No. 6.

On the same pillar, but lower down:—

धेणुकाकटकेण वदकिना सामि[के]

ण वेणुवासपुत्रेण घरस

मुखं कृतं द्वारमुधुकस...

Sanskrit.

धेनुकाकटकेण वर्द्धकिना स्वामिके-

न विष्णुवासपुत्रेण गृहस्य

मुखं कृतं द्वारमुधुक...

Translation.

"Sâmika², son of Venuvâsa,³ a carpenter, a native of Dhenukâkaṭa, made the doorway and.....above the door."

The end of this inscription after the word *dâramudhukasa* is destroyed. The door referred to is perhaps that entering the Chaitya on the left, on which there is no inscription.

¹ Sans. Bhârjilâ.

² Sans. Svâmika.

³ Sans. Vishṇuvâsa. (or Venuvâsa).—G.B.

INSCRIPTION No. 7.

On the fourth pillar inside the Chaitya on the left hand :—

धेनुकाकटा यवनस सिहधयान धेभो दान

Sanskrit.

धेनुकाकटायवनस्य सिंहधयानां [यस्य] स्तंभो दानम् ॥

Translation.

“ The gift of a pillar by Sihadhaya,¹ a Yavana, from Dhenukākata.”

Remarks.

Sihadhaya's name is in the plural, while *Yavana* is singular, perhaps by a mistake of the engraver. *Yona* or *Yavana*, ‘a Greek,’—probably an Indo-Bactrian, many of whom were converts to Buddhism.

INSCRIPTION No. 8.

On the shaft of the fifth pillar on the left or north side of the nave :—

सोपारका भयतान धमुतर-
यान संमानयस थेरस [मा]-
तुलस अंतेवासिस भान-
कस नदापुतिस सातिमितस
सह [मातापि]तुय धभो दानमुलं

Sanskrit.

सोपारकाद्भदन्तानां धर्मोत्तरी-
यानां सन्मानार्थाय स्थविरस्य मा-
तुलस्यान्तेवासिनो भागिनेय-
कस्य नन्दापुत्रस्य स्वातिमित्रस्य
सह [मातापि]तृभ्यां स्तम्भदानमूल्यम् ॥

Translation.

“ The gift of the cost of a pillar by Sātimita,² from Sopāraka, out of respect for his maternal uncle the Bhadañta Dhamutaraya, by his (*i.e.*, the Bhadañta's) disciple and sister's son Sātimita, the son of Nandā, with his mother and father.”

Remarks.

Sopāraka, or *Sorparaka*, is Supāra rear Bassein, of which the Bhadañta was an inhabitant.

Samānathasa is in the genitive case, which is used in Prākṛit for the Sanskrit dative *saṁmānāṛthāya* ‘for respect to.’ In Sanskrit *saṁmānāṛtham* or *saṁmānāya* is used; but in Aśoka's inscriptions, *sūpāthāya* (Sans. *sūpārthāya*) ‘for soup,’ ‘for the purpose of soup,’ is found; so here, the pillar is for the purpose of respect.

Bhānaka in Prākṛit, *bhāgineyaka* in Sanskrit, of which *bhānaka* is a corruption; in modern Gujarāṭi, *bhāno* is used.

This inscription is much obliterated, probably intentionally, and beneath it, in clear cut letters, is the following, of the same Sātimita :—

¹ Sans. Siñhadhvaja.

² Sans. Svātimitra.

INSCRIPTION No. 9.

सोपारका भयंतान धनुतरियान भाण-
कस सातिमितस
ससरीरो यभो दानं

Sanskrit.

शोपारकाद्भदन्तानां धर्मोत्तरीयानां भागिनि-
यस्य स्वातिमित्रस्य
सशरीरः स्तम्भो दानम् ॥

Translation.

"The gift of a pillar containing relics, by Sâtimita from Sopâraka sister's son of Bhadanta Dhamutaraya."

Remarks.

There is a hole or receptacle cut for the purpose of holding a relic in the centre of a lotos carved on the front of the pillar just where the inscription ends. No other example like this has been noticed elsewhere.

INSCRIPTION No. 10.

On the shaft of the third pillar on the same side :—

धेनुकाकटा
धर्मयवनस

Sanskrit.

धेनुकाकटात्
धर्मयवनस्य ॥

Translation.

"(The gift) of Dhama, a Yavana from Dhenukâkâṭa."

Remark.

Here we have a Yavana with the Indian name of Dhama or Dharma.

Dhenukâkâṭa—now Dharanikôṭa near Amarâvati on the Kṛishṇâ, the old capital of the Ândhras. It is frequently mentioned in the cave inscriptions.

INSCRIPTION No. 11.

On the shaft of the seventh pillar on the left side :—

धेनुकाकटा उस्मदत्तपुत्रस मित्रदे-
वणकस यभो दानं

Sanskrit.

धेनुकाकटादुस्मदत्तपुत्रस्य मित्रदे-
वणकस्य स्तम्भो दानम् ॥

Nº 12

ॐ नमो भगवते वासुदेवाय

13

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

14

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

15

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय

Translation.

"The gift of a pillar by Mitadêvanaka¹, son of Usabhadatta² from Dhenukākata."

INSCRIPTION No. 12.

On the inner face of the gallery :—

असादमिताये भिक्षुणि[ये]....

Sanskrit.

असादमित्राया भिक्षुण्याः...

Translation.

"(Gift) of Asâdhamitâ³, a nun....."

Remark.

This must refer to the belt of rail pattern just under the inscription. Some letters at the end of the line are destroyed—probably *veyi* (or *vedikâ*) *dānam*, 'gift of the rail.'

INSCRIPTION No. 13.

On the upper frieze to the right of the central door of the Chaitya and outside :—

- [1] सिधं रजो खहरातस खतपस नहपानस जामातरा दिनिकपुतेन उत्सभदातेनत्रि-
- [2] गोशतसहसदेण नदिया वणासयं सुवर्ण[ति]रथकरेण [देवा]ण ब्रह्मणानं च सोळस गा-
- [3] मदे[न] प्रभासे पूततीथे ब्रह्मणाणं अठभायाप[देण]गावसापि त्रिसतसहसं
- [4] दापयिता वलूरकेसु लेणवासान पवजितान चातुदिससघस
- [5] यापणथ गामो करजिको दतो सवानं[व]सावासितानं.

Sanskrit.

- [1] सिद्धम् । राज्ञः क्षहरातस्य खतपस्य नहपानस्य जामात्रा दिनिकपुत्रेण ऋषभदत्तेन त्रि-
- [2] गोशतसहस्रदेन नद्यां वार्णशायां सुवर्णतीर्थकरेण देवेभ्यो ब्राह्मणेभ्यश्च षोडशग्रा-
- [3] मदेन प्रभासे पूततीर्थे ब्राह्मणेभ्यो ऽष्टौ भार्याप्रदेन गवां चापि त्रिशतसहस्रं
- [4] दापयित्रा वलूरकेषु लयनवासीनां प्रवृजितानां चातुर्दिशसंघाय
- [5] यापनार्थं ग्रामः करजिको दत्तः सर्वेषां [व]र्षावासिनाम् ॥

Translation.

"To the Perfect. Usabhadatta, 'son of Dinika and son-in-law of the King Kharâta Khatapa Nahapâna, the giver of 300,000 cows,—having given gold, and being a visitor to the *tîrtha* at the Banâsâ river⁵; the giver of sixteen villages to gods and Brâhman; at the holy place Pabhâsa the giver of eight wives to Brâhman; and who caused 300,000 cows to be given;⁶ and who at Valuraka

¹ Sans. Mitradêvanaka.

² Sans. Rishabhadatta.

³ Sans. Ashâdhamitrâ.

⁴ Sans. Rishabhadatta.

⁵ This conjecture *tîrathakareṇa* is not a very probable one, as *tîratha* is a modern form and not used in the old Prākritis. Probably the *ra* of *ratha* is a mistake for *ti*. The explanation of the word *suvarṇatîthakareṇa* is furnished by Nāsik inscription No. 17, where Usavadâta calls himself *nadyâm barnâśyâm suvarṇadânatîrthakara*, which in my opinion means 'the founder of a Tîrtha and giver of a gift of gold on the river Banâs'; or 'the founder of a Tîrtha by means of a gift of gold.'—G. Bühler.

⁶ Instead of *gâvasâpi* I read (a) *nuvasam pi* and translate, "who caused annually three hundred thousand (pieces of money) to be distributed." Nāsik inscription No. 17 reads *anuvārsham brahmanasatasahasribhajâpayitrâ*.—G. Bühler.

gave the village of Karajaka to the *saṅgha* of ascetics from the four quarters residing in the *leṇa*, all dwelling there for the support during the rainy season."

Remarks.

Khaharāta Khatapa Nahapāna, Sans. *Kshaharāta Kshatrapa Nahapāna*—*Khaharāta* must have been *Nahapāna*'s family name.

A *Banāsā* river is in northern Gujarāt, flowing from the base of Abu into the Raṇ of Kachh, and another in eastern Rājputānā, flowing in the Chambal.

Prabhāsa-tīrtha is *Somanātha Pātana*, still known as *Prabhāsa Pātana*. The 'giving of wives to eight Brāhman' means that he gave a money donation sufficient to defray the marriage expenses of so many. It is still a custom for wealthy persons to pay the *kanyādāna* of poor Brāhman, giving a sum of money sufficient to defray the marriage expenses of a daughter, and on the marriage day the donor 'gives away' the girl to her husband.

Whom *Usabhadata* "caused to give" (*dāpayitā*) 300,000 cows is not said: apparently, he did not give them himself.

Valūraka appears to be the ancient name of the monastic establishment at *Karlē*. It occurs in the next two inscriptions also, and is in the plural majestatis; so also at *Nāsik* we have *Triraśmishu* (No. 17, l. 3, in *Tr. Int. Cong. Orien.*, p. 327).

Karajika, the village given to the monastery has not been indentified: It may be *Karanj* close to *Beḍsā*.

INSCRIPTION No. 14.

To the left of the central door and over the sculptures:—

- [1] रञ्जो वासिठिपुतस सामिसिरि [पुळुमायिस] सवळरे सत्तमे ७ गिम्हपखे पचमे ९
[2] दिवसे पयमे १ एताय पुवाय ओखळकियान महारठिस कोसिकिपुतस मितदेवस पुतेन
[3] [म]हारथिना वासिठिपुतेन सोमदेवेन ग्रामो दत्तो वलूरकासघस वलूरकलेनान सकरा[र]क्रो[र]सदेय मेयो

Sanskrit.

- [1] राज्ञो वासिष्ठीपुत्रस्य स्वामिश्रीपुळुमाविनः संवत्सरे सप्तमे ७ ग्रीष्मपक्षे पञ्चमे ९
[2] दिवसे प्रथमे १ एतस्यां पूर्वस्यां [तिथौ] औखलकीयानां महाराथिनः कौशिकीपुत्रस्य मित्रदेवस्य पुत्रेण
[3] महाराथिना वासिष्ठीपुत्रेण सोमदेवेन ग्रामो दत्तः वलूरकसङ्घाय वलूरकलयनानां संस्कारकारणाय देय एषः ॥

Translation.

"King (*rāṇo*) *Vāsithīputa*, the illustrious lord (*sāmisiri*) [*Pulumāyi*] in the year seventh (7), of summer the fifth (5) fortnight, and first (1) day. On that day *Somadēva*, a great warrior, the son of *Vasithī* and of *Mitadēva* the son of *Kosikī*, a great warrior of the *Okhalakīyas*,¹ gave a village to the *saṅgha* of *Valuraka*. This gift is for the repairs of the *Valuraka Leṇas*."

¹ The construction of this sentence will be clearer if we put the mothers' names as epithets of their sons, thus: "On that day, the great warrior, *Vasithīputa Somadēva*, son of the great warrior of the *Okhalakīyas*, *Kosikīputa Mitadēva*, gave a village to the *saṅgha* at *Valuraka*."

Remarks.

This inscription is somewhat broken : the name of Puṣumāyi is gone, but the space left and the name of Vāsithīputa before it, renders it almost certain that this is the name wanting.

The mention of the 5th fortnight of Grīshma shows that the year was not divided into six seasons (*ṛitu*) but into three—Grīshma, Varshā, and Hemanta.

Autkhalakiya or *Okhalakiya* must be a clan or sept name.

INSCRIPTION No. 15.

Over the male and female figures to the right of the right-hand side door. The characters used seem rather later, if anything, than those in the preceding inscription :—

भद्रसमस भिक्षुस देयधम मिथून

Sanskrit.

भद्रसमस्य भिक्षोर्देयधर्मो मिथुनम् ॥

Translation.

" Gift of a pair by the Bhikshu Bhadasama."¹

INSCRIPTION No. 16.

This faces the last, being over another pair of figures on the inner side of the right end of the outer screen or front of the verandah :—

भद्रसमस भिक्षुस देयधम मिथून

Sanskrit.

भद्रसमस्य भिक्षोर्देयधर्मो मिथुनम् ॥

Translation.

" Gift of a pair by the Bhikshu Bhadasama."¹

INSCRIPTION No. 17.

On a piece of rail-pattern carving below the sculptures to the left of the central door :—

...[स]मणाय मातुय दानं वेयिका

Sanskrit.

...अमणाय मातुर्दानं वेदिका ॥

The beginning of this inscription is destroyed ; what is left reads,—“ the gift of a *vēdikā* by the mother of Samanā.²”

INSCRIPTION No. 18.

Low down and to the right of the central door of the Chaitya :—

कोडिय भिक्षुणिय घुणिकमातु वेयिका दाण नदिकेन क[त]

¹ Sans. Bhadrāsra.

² Sans. Sramanā.

Sanskrit.

क्रोड्या भिक्षुण्या घूणिकमातुर्वेदिका दानम् । नन्दिकेन कृता ॥

Translation.

“The gift of a *vedikā* (rail ornament) by the nun Kodī, mother of Ghunika. Made by Nadika.¹”

INSCRIPTION No. 20.²

In the most northerly upper Cave, No. XII:—

- [1] सिधं रवो वासिठिपुतस सिरिपुळिमाविस सवछरे चतुर्विसे २४ हेमतान पंखे ततिये ३ दिवसे वि-
- [2] तिये २ उपासकस हरफरणस सेतफरण पुत्तस्य सोवसकस्य अबुलामाय वथवस्य इम देयधम मटपो-
- [3] नवगम महासधियान परिगहे सधे चतुर्दिसे दिनं मातापितुन पुजासवसतान हितसुखस्थितये एकविसस
- [4] वछरे निठितो सहत च मे पुन बुधरखितेन मातर चस्य उपासकय बुधरखितस मातु देयधम पाथो अनो

Sanskrit.

- [1] सिद्धम् । राज्ञो वासिष्ठीपुत्रस्य श्रीपुळिमावेः संवत्सरे चतुर्विंशे २४ हैमन्तानां पक्षे तृतीये ३ दिवसे द्वि-
- [2] तीये २ उपासकस्य हरफरणस्य सेतफरणपुत्रस्य सोवसकस्य अबुलामायां वास्तव्यस्यायं देयधर्ममण्डपो
- [3] नवगर्भः महासंधिकानां परिग्रहे संघे चातुर्विंशे दत्तः मातापित्रोः प्रजासर्वसत्त्वानां हितसुखस्थितये एकविंशे सं-
- [4] वत्सरे निष्ठितः सहितं च मे पुनर्बुद्धरक्षितेन मात्रा चास्य उपासिकया । बुद्धरक्षितस्य मातुर्देयधर्मः पाथोऽन्यः ॥

Translation.

“To the Perfect! The king Vāsithiputa, the illustrious (*siri*) Pulimāvi, in the year (of his reign) twenty-four (24), in the third (3) fortnight of the winter (*hemanta*) months, the second (2) day. This meritorious gift of a nine-celled *maṇḍapa* by the (*Upāsaka*) layman Harapharaṇa, son of Setapharaṇa,³ a Sovasaka, native of Abulāmā, for the possession of the *saṅgha* of the Mahāsaṅghas from the four quarters. For the continuance in welfare and happiness of father and mother and all people and living things. Established in the twenty-first year, and with me Budharakhita and his mother an Upāsikā. And in addition the meritorious gift of another passage by the mother of Budharakhita.”

Remarks.

The language of this important inscription differs from that usually employed and the varieties of spelling remind us of what occurs on the Kshatrapa coins;

¹ Sans. Nandika.

² Inscription No. 19—just over an image of Buddha which has been inserted at a later date between the central and right-hand door of the Chaitya-cave—is not yet ready. It is of the 19th year of Vāsishṭhiputra's time, and records a benefaction to the Bhikshus by the tālukdār of Māmāla—the modern Māwal.

³ Harapharaṇa and Setapharaṇa are clearly two Persian names. The former corresponds with the Greek Harophernes or Holophernes. The latter part of both -pharaṇa is the Persian *frana*, ‘lord.’ *Seta* is perhaps the ancient *kshasta* and the modern *shid*.—G. Bühler.

N° 17



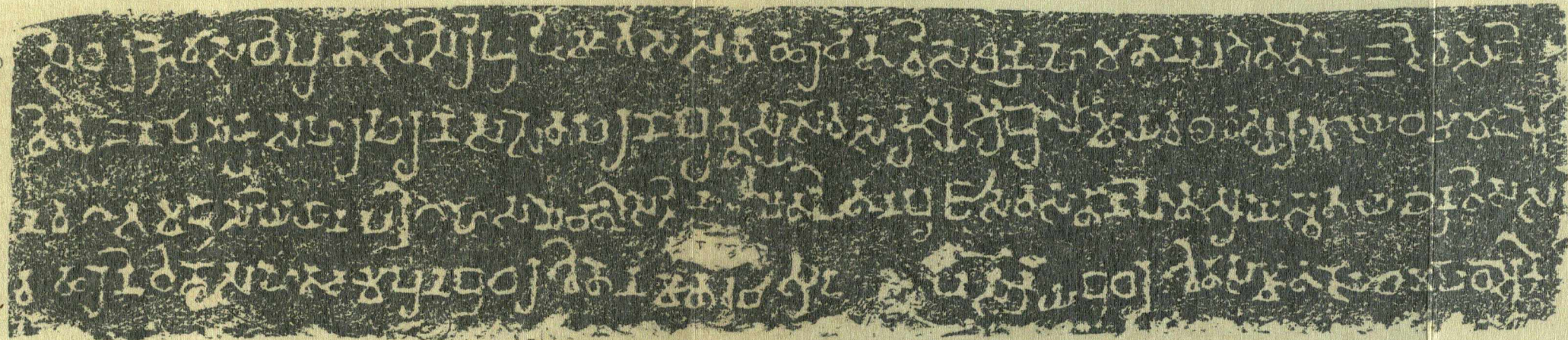
18



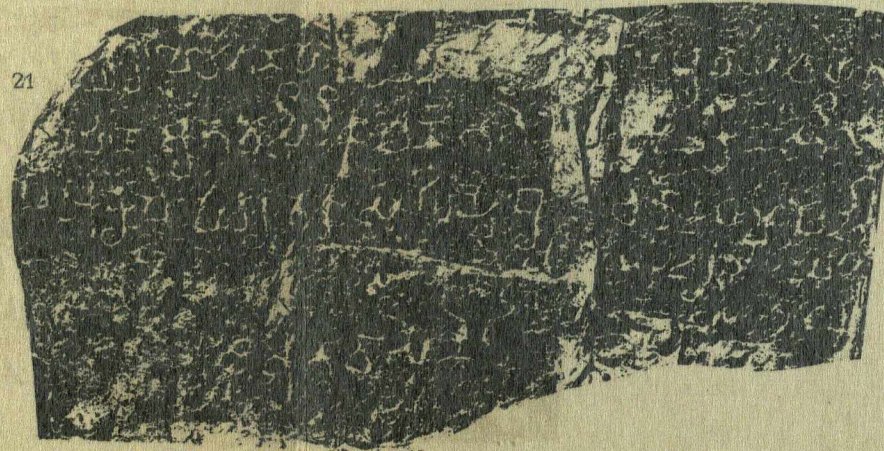
19



20



21



for in one place the genitive ends in *-sa* and in another in *-sya*, and we have *puta* in *Vāsithîputasa* and *putta* in *Pharanaputtasya*.

The names of the Upâsaka Harapharaṇa and his father Setapharaṇa are unlike any in use in India, and may possibly be of Parthians. The name of their family *sovasaka* has a resemblance to *Śvâvaka*, but their native place Abulâmâ has not an Indian name. For *hitasughasthataya* we must read *hitasughasthataye* (in Sans. *hitasukhasthataye*) *ekavisaśavachare nithio*—established in the 1st year. The *vi* in *ekavisa*^o is doubtful and might be read *ti*, making 31st year; but it is uncertain whether he reigned so long as 31 years.

Budharakhita and his mother seem to have been relations who aided Harapharaṇa in the work.

INSCRIPTION No. 21.

In a recess over a water cistern at the end of Cave XIII:—

.....[संवत्सरे ?] ५ हेमाताण पखे.....[एता] य पुवाय ध[भ]यत
.....हिणां अतेवासिनिण लेण भगिने.....साविकाण सदिगा
.....घसु काले पवइताण संघाय बु.....च देयधम पोढि
.....परिवारेण उपय.....
.....अतेवासिनिहि उसभाए.

Sanskrit.

.....[संवत्सरे] ५ हेमन्तानां पक्षे एतस्यां पूर्वस्यां
.....नां अन्तेवासिनीनां लयनं भागिने[या]:श्राविकायाः सदि...
.....[निदा] घ[स्य] काले प्रव्रजितानां संघाय बु..... च देयधर्मः प्राहिः
.....परिवारेण उपय.....
.....अन्तेवासिनीभिः ऋषभया

This inscription is so defaced that a consecutive translation is impossible. The sense runs thus:—

In the fifth year and of the Hemanta-paksha (of some rāja—possibly Pulumāyi), the female disciple of (some) Bhādanta, gave a *lena*; and a sister's daughter a Śrāvikā (or *laic*) gave a cistern for the *saṅgha* of ascetics. With the donor several other names of relations are associated, (but obliterated,) with Usabhā,¹ a female disciple.

Hematāṇam—Sans. *haimantānām*—is in the plural, 'of the months of winter.'

INSCRIPTION No. 22.

This is in Excavation No. III. to the south of the Chaitya:—

सिध पवइतस बुधरखितस देयधम

¹ Sans. Rishabhā. The frequent occurrence of such names would seem to indicate some connection with Jainism;—the first Jaina being Rishabha.

Sanskrit.

सिद्धम् । प्रव्रजितस्य बुद्धरक्षितस्य देयधर्मः ॥

Translation.

“To the Perfect ! The religious gift of the ascetic Budharakhita.”

5.—SAILARWADI.

The Sailâr wâdi caves are in the Garoḍi hill, about 420 feet above the level of the plain, and some two miles from Talêgânw Dâbhâda. They consist of seven or eight small caves, with one inscription (No. 2 on the plate) in five lines, on a surface full of holes and flaws, which reads thus :—

सिधं धेणुकाकडे वायवस
हालकियस कुडुविकस उसभ
णकस कुडुविणिय सिअगुत
णिकाय देयधंम लेणं सह पुते-
ण णं[द]गहपतिणा सहे

Sanskrit.

सिद्धम् । धेनुकाकटे वास्तव्यस्य
हालकीयस्य कुटुम्बकस्य ऋषभ-
णकस्य कुटुम्बिन्याः श्रीयगुप्ति-
निकाया देयधर्मो लयनम् सह पुत्रे-
ण नन्दगृहपतिना सह ॥

Translation.

“To the Perfect one ! The charitable gift of a Lēna¹ by Siagutanikā,² wife of Usabhanaka,³ a kuṇbi (*by caste*) and ploughman (*by occupation*), residing in Dheṇukākāḍa,⁴ together with her son Nanda⁵ a householder, with (?).⁶”

¹ See *Prabodha Chandrodaya*, i., *āvāso layanam*, &c.

² This must be a Prākṛit corruption of Siṃhaguptinika. Prof. R. G. Bhāṇḍārkar, who also supplied me with a version of this inscription, reads *Dasabhanakasa kudumbiniya Si Agratanikāya*, ‘Agratanikā, the wife of Daśabhanaka.’ He had only an eye copy, however, and *da* and *u* closely resemble one another.—J. B.

³ Sans. Rishabhanaka, *i.e.*, Rishabha.

⁴ This is the Prākṛit form of the name Dheṇukākata; *ta* preceded by a vowel in any Sanskrit word is changed into *ḍa* in Prākṛit (Hemachandra’s *Prākṛit Vyākaraṇa*, viii. 1. 94). In like manner in this inscription we have *kudumbika* and *kudumbini*.

⁵ Sans. Nanda.

⁶ The copulative *sah* at the end of the inscription is either a mistake, or something more was intended to be added.

1. On a Relic-Box found at Kolhâpur.

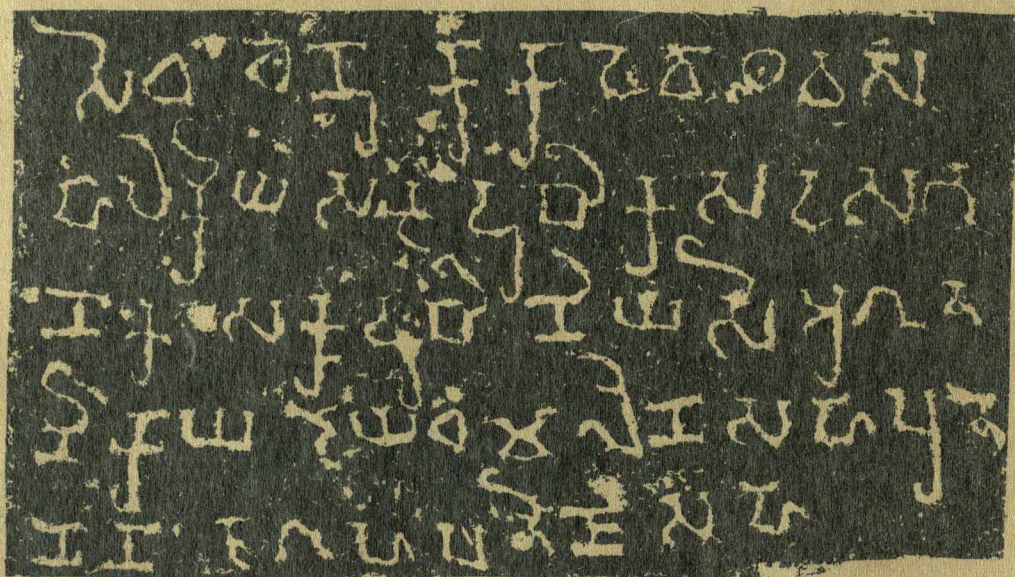
On the lid of the box



On one side
of the box



2. Inscription from a Bauddha Cave at Śailâr-wâdî



3. Inscription from a Bauddha Cave at Pitâlkhorâ



Remarks.

Kunbi: this word is derived from the Sanskrit *kuṭumbika*, meaning a person supporting a family; it is now generally used to indicate a particular caste. From the style of alphabet used in this inscription it appears to belong to somewhere between the times of Vâsishṭhîputra and Gautamîputra II. of the Ândhra dynasty.

6.—INSCRIPTION FROM KOLHÂPUR.

In making some excavations about two years ago at Kolhâpur the foundations of a large Stûpa were turned up, and in the centre of it was found a square stone box containing a rock-crystal box, or relic-casket. On the square lid of the stone box was cut in pure Maurya or Aśoka characters an inscription (No. 1 on the plate), while on the side of the box was the letter A.

*Bamhasa danam.
Dhamagutena kâritam.¹*

Translation.

“The gift of Bamha,² made by Dhamaguta.³”

7.—PITALKHORA CAVE INSCRIPTIONS.

The Pitalkhora Baudhdha Caves are near the deserted village of Pâtna, 12 miles south of Châlisgânw in Khândesh. They are of a very early date, ranking with Bhâjâ and Khondânê.

On two pillars of the Chaitya-cave are short inscriptions⁴ :—

INSCRIPTION No. 1 (No. 3 on the plate).

Transcript.

Patithâna Mitadêvasa
Gâdhikasa kulasa
[thab]o dâna[m].

Sanskrit.

प्रतिष्ठानात् मित्रदेवस्य

गाधिकस्य कुलस्य

स्तम्भो दानम् ॥

Translation.

“A pillar, the gift of Mitadêva of the Gâdhi family, from Patithâna.⁵”

Remark.

This inscription shows pure Aśoka or Maurya characters.

¹ There not being room for *-ritam* in the second line, it has been inserted *between* the lines.

² Sans. Bramha.

³ Sans. Dharmagupta.

⁴ Translated by Dr. G. Bühler, C.I.E.

⁵ Pratishthâna—Paiṭhâna.

INSCRIPTION No. 2.

Transcript.

Patithânâ Saghakasa pu-
tana thabo dānam.

Sanskrit.

प्रतिष्ठानात् सङ्कुस्य

पुत्राणां स्तम्भो दानम् ॥

Translation.

“A pillar, the gift of the sons of Saghaka,¹ from Patithânâ.”

There are also the following inscriptions in the vihâra, but incomplete in the first two cases.²

INSCRIPTION No. 3.

[वल्लीपु]त्रस मगिलस दानं

*Sanskrit.*¹

[वात्सीपु]त्रस्य मृगिलस्य दानम् ॥

Translation.

“Gift of Magila,³ son of Vachhî.⁴”

INSCRIPTION No. 4.

राजवे[जस].....स वै

Sanskrit.

राजवैद्यस्य.....स्य वै.....

Translation.

“Of the royal physician.....”

INSCRIPTION No. 5.

राजवेजस वल्लीपुत्रस मगिलस दा[न]

Sanskrit.

राजवैद्यस्य वात्सीपुत्रस्य मृगिलस्य दानम् ॥

Translation.

“Gift of the royal physician Magila, the son of Vâchhî.”

INSCRIPTION No. 6.

राजवेजस वल्लीपुत्रस [म]गिलस दुहुतु दत्ताय दानम्

Sanskrit.

राजवैद्यस्य वात्सीपुत्रस्य मृगिलस्य दुहितुर्दत्ताया दानम् ॥

Translation.

“Gift of Datâ,⁵ daughter of the royal physician Magila, the son of Vachhî.”

¹ Sans. Samghaka.

³ Sans. Mrigila.

² Translated by Paṇḍit Bhagwānlāl Indrajī.

⁴ Sans. Vâtsî.

⁵ Sans. Dattâ.

Pitalkhorâ Inscriptions

Nº 2

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

3

ॐ नमो भगवते वासुदेवाय

4

ॐ नमो भगवते वासुदेवाय

5

ॐ नमो भगवते वासुदेवाय

6

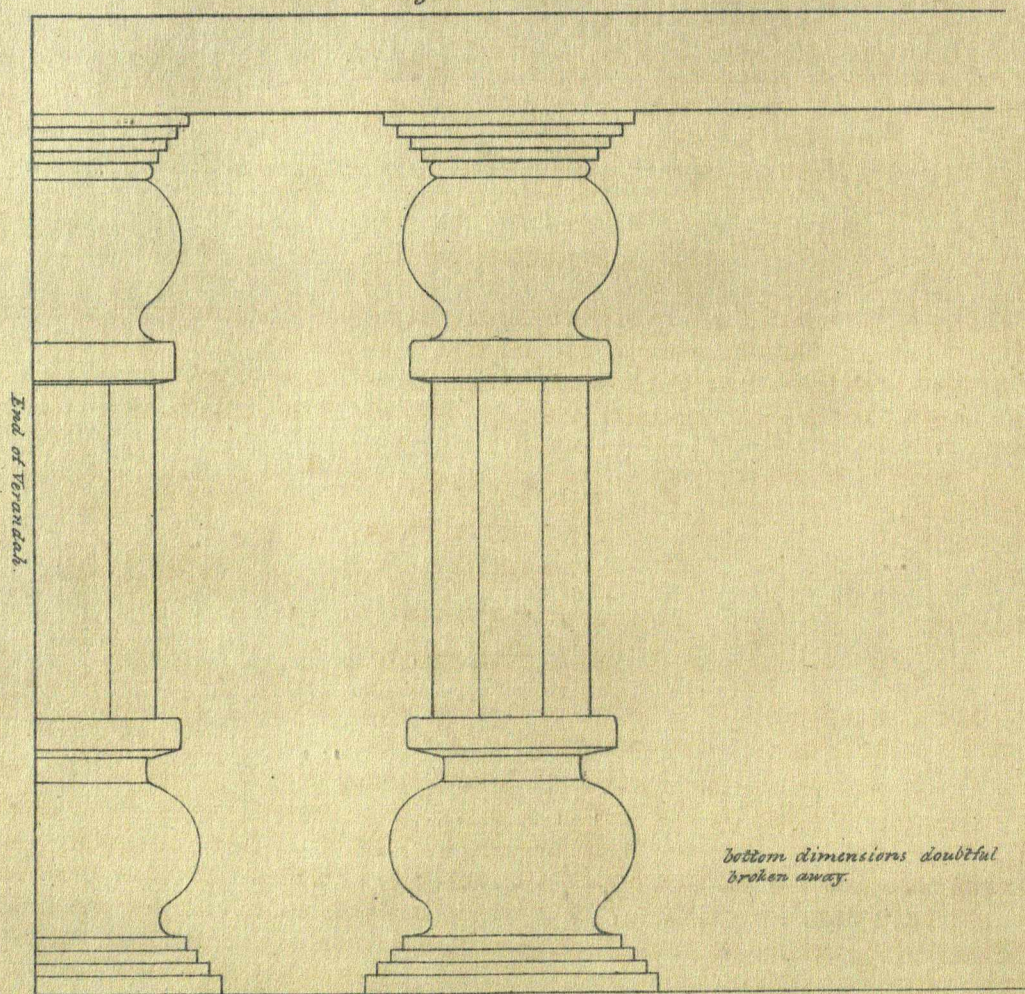
ॐ नमो भगवते वासुदेवाय

7

ॐ नमो भगवते वासुदेवाय

Junnar

Total length of Verandah 16'9"



*bottom dimensions doubtful
broken away.*

Scale 1/2 inch to a foot.

Chaitya cave G.N. 3 - 2 columns and pilasters of Verandah.

INSCRIPTION No. 7.

राजवैजस वच्छी[पुत्रस म]गिलस पुत्रस दत्तकस दानम्

Sanskrit.

राजवैजस्य वात्सीपुत्रस्य मगिलस्य पुत्रस्य दत्तकस्य दानम् ॥

“Gift of Dataka¹, son of the royal physician Magila, the son of Vachhi.”

Remark.

The alphabet of these inscriptions in the Vihâra differs very little from those in the Chaitya, and may belong to about 100 B. C., or earlier a little. At this time Paithana was evidently the capital of the district.

8.—JUNNAR CAVES AND INSCRIPTIONS.

A number of inscriptions from the Junnar Caves were given in No. 1 of these *Memoranda*, and some of them were afterwards translated by Dr. Kern of Leiden.² The Pandit having gone to Junnar with a memorandum of all those known to exist, he took fac-simile impressions of all the accessible ones and copies of the others.

INSCRIPTION No. 1.

This is in one of a group of caves near the base of the east scarp of Sivaneri hill towards the southern end, on the back of a recessed bench on the left side of a small cave consisting of three cells each about 7 feet square broken into one. The letters left are all clear and distinct, but the first portion of it is broken away.

.....य भूतेनकस

.....पोढे चा देयधम.

Sanskrit.

.....य भूतेनकस्य

.....प्रहिश्च देयधर्मः ॥

It records the gift of a *podhi* or cistern and probably the *lena* by some person, perhaps named Bhutenaka.

The above inscription is in the fifth excavation of this group. The third is a chamber 20½ feet by 19½ and 11 feet high with the cylindrical base or drum of a dâgoba 5' in diameter near the back. It is 3½ feet high, with a small sunken recess in the flat top, which suggests the idea that the upper portion of it must have been structural. The entrance is 6 feet wide, and the verandah is 16½ feet by 4½ inside the pilasters, and with two columns in front (one destroyed) of the pattern so common here and at Nâsik. A drawing of one of these and the adjoining pilaster is given in the accompanying Plate.³

¹ Sans. Dattaka.

² *Ind. Ant.*, vol. VI., p. 39.

³ This plate is a photolithograph from a drawing among the MS. notes of the Messrs. West.

This is in one of the group in the upper scarp on the east side of the fort. It is in a chamber 21' by 11', exactly over a vihâra below, measuring 24' by 22', with seven cells, with which it communicates by a stair outside at the right end. The inscription is deeply cut along the upper part of the left wall.

Sanskrit.

"Gift of a reception-hall by Mudhakiya Mala and Golikiya Ânada, two men."

Remarks.

Upathāna, Sans. *upasthāna*, 'sitting near,'—a place for receiving visits, a drawing-room—referring to the room in which the inscription is.

Higher up than the group in which Inscription No. 1 is found are a number of cisterns, recesses and caves, on one of which there is a small fragment of an inscription.² In the group known as the Bârâ-koṭri, on the same side of the hill is Inscription No. 3, of which Dr. Stevenson gives the first three lines as his No. 8, and the two last as No. 9.³

INSCRIPTION No. 4.

This inscription is in a Chaitya Cave 31' by 20½' with a flat roof described in my *Memorandum*. The accompanying drawing of one of the pillars in the front part of the cave will illustrate their style.⁴ The roof is painted in square panels with a circular ornament in each panel, and the same with the roof of the outer verandah.⁵ The inscription is on the back wall of the verandah near the right end.

Sanskrit.

वरिसेनकस्य गृहपातिप्रमुखस्य
धर्मनैगमस्य देयधर्मश्चैत्यगृहं
नियुक्तं सर्वलोकाहितसुखाय ॥

“Of Virasenaka, a chief householder and upright merchant, the meritorious gift of a *chetiya*ghara, presented for the welfare and happiness of all.”

¹ No. 11 in No. I., and *Ind. Ant.*, vol. VI, p. 38.

² *Ind. Ant.*, vol. VI, p. 38b.

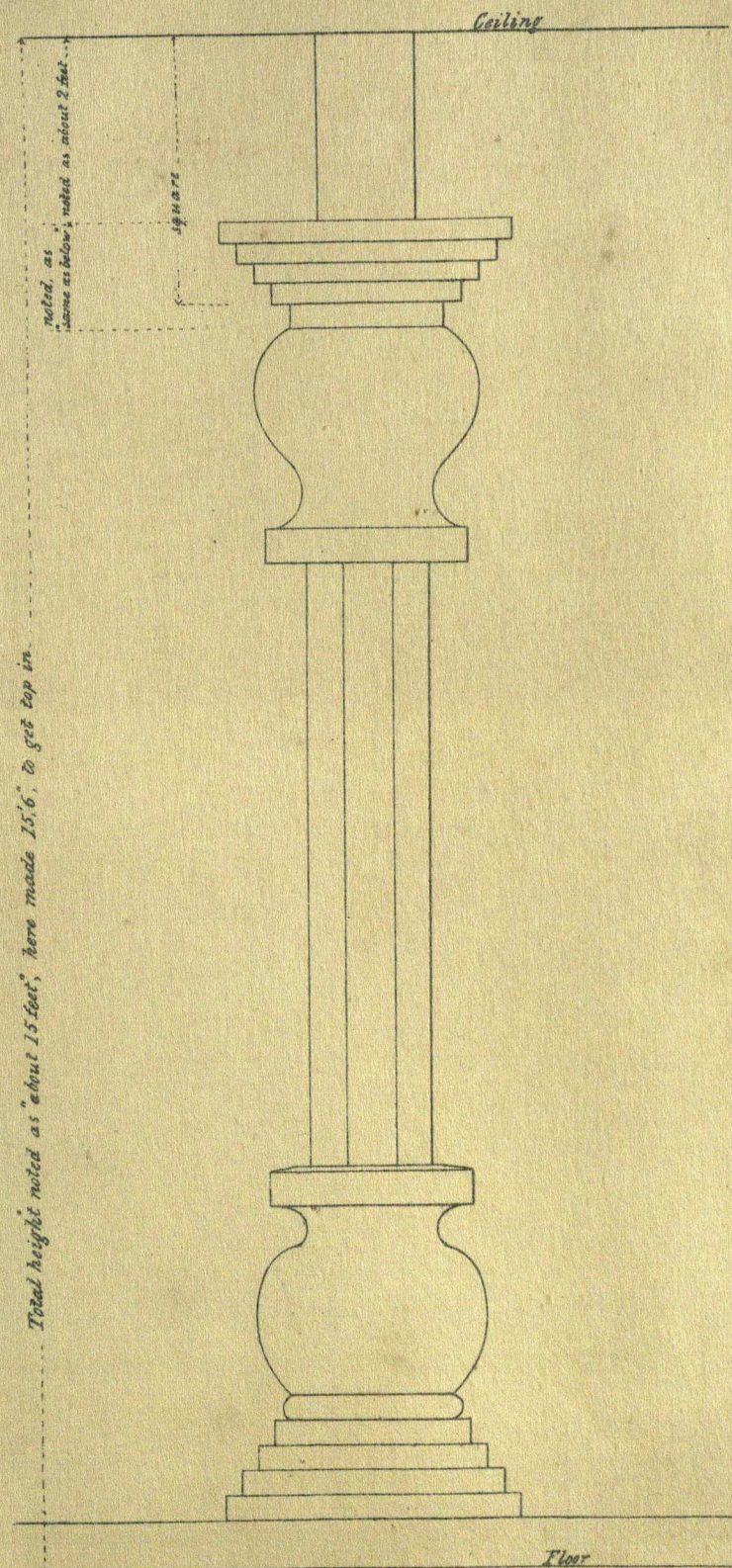
³ *Ind. Ant.*, vol. VI., p. 38b; *Jour. B. B. R. A. Soc.*, vol. V., pp. 160-ff. It is No. 6 among those given by Col. Sykes, *Jour. R. A. Soc.*, vol. IV., pp. 287-ff.

⁴ From the MS. notes and drawings of the Messrs. West.

⁵ No. 12 *ut. sup.* This is No. 7 of Dr. Stevenson's copies, and No. 7 of Col. Sykes's.

Junnar

*Chaitya cave—B. N° 14— Columns between inner Verandah and cave.
2 columns and 2 halves forming pilasters.— Scale $\frac{1}{2}$ inch to a foot.*



Photomicrographed, Govt. Office, Poona, 1880.

Remark.

Dhamanigama, Sans. *dharmanagama*, 'who trades uprightly'; *kātavāṇijya* and *dharmanāṇijya* are 'unjust' and 'just trading.'

INSCRIPTION No. 5.

This is near the extreme end of this row of caves, high up above a cistern. It is inaccessible and an eye copy could only be made. It is, however, clearly cut.

यवनस इरिलस गतान देयधम वे पोदियो

Sanskrit.

यवनस्येरिलस्य गतान (?) देयधर्मो द्वौ प्रही ॥

"The meritorious gift of two cisterns by the Yavana Irila Gatāna (?)."

Remarks.

Yavana is generally applied to foreigners, but it is impossible to say to what country this man belonged; he may have been a Parthian or Bactrian Greek.

Gatāna after the name *Irila* might be read *gabhānaṁ* (Sans. *garbhebhyaḥ*—the 6th case in *Prākṛit* being used for the 4th in *Sanskrit*)—and we should then translate 'for the cells'; but this is doubtful, and in No. 33 the word is again used where such a meaning would not apply.

INSCRIPTION No. 6.

This is in the last excavation of the group, on the back of a recess above an open cistern. It is difficult to get at and much effaced. At the end of the second line are some letters like *kaṇḍavāṇi*.³

[१] अपगुरियान सवगिरियस पुतस पतिबधकस [गि]रिभूतिस [सह] भयाय सिवपालनिकाय

[२] देयधम पोदे लेन च एतस अखयनिवि.....

Sanskrit.

अपगुरियाणां शर्वगिरियस्य पुत्रस्य प्रतिबधकस्य गिरिभूतेः सह भार्यया शिवपालनिकया
देयधर्मः प्रहिल्यनं चैतस्याखयनीवि.....

"The meritorious gift of a *Leṇa* and cistern by *Patibadhaka* *Giribhūti* son of *Savagiriya* of the *Apaguriyas*, with his wife *Sivapālanikā*; for this, a permanent capital....."

Remark.

Apaguriya may be the name of a clan.

INSCRIPTION No. 7.

On the façade of the *Chaitya*³ at *Mānmodi* hill, on the central flat surface of a half lotus over the entrance—

यवनस चंदानं देयधम गभदा[र]

Sanskrit.

यवनस चन्द्राणां [न्द्रस्य] देयधर्मो गर्भद्वारः ॥

¹ See *Prākṛit Prakāśa* 64, VI.

² This is No. 8 of Col. Sykes's copies.

³ See frontispiece to the *Cave Temples*.

“The meritorious gift of the façade of a (*garbha*) hall by the Yavana Chanda.¹”

Remark.

The name Chanda is in the plural (conf. Kârlê Inscription No. 7). The *ra* at the end is broken away.

INSCRIPTION No. 8.

This is found in the series at caves in the southern spur of the Mânmodi hill about a mile east from the Chaitya in which is Inscription No. 7. It is on the back wall of an open verandah in a group of chambers now all broken into one. It is much defaced,² what is legible reads—

.....[ग]हपतिपु[तानं] भातृणं दानं क
.....सच प[च]गभं देयधर्मं

Sanskrit.

.....गृहपतिपुत्राणां भातृणां दानं क
.....स्य च पञ्चगभं देयधर्मः ॥

“...A five-celled (*house*).....the meritorious gift of the brothers, sons of Gahapati.....”

On a large unfinished Chaitya in this group there are a number of inscriptions, many of them but indistinctly cut on a rough surface.

INSCRIPTION No. 9.

This is on the left end of the back wall of the verandah, just above the level of the door, faintly cut on a rough surface.³

ग्रामे पुवानदेषु निवर्तनानि
पनरस १९ पलपस
देयधर्मं अप[रा]जितेषु ग
ने पयोगोकहथे [दान ?]

Sanskrit.

ग्रामे पुवानदे निवर्तनानि
पञ्चदश १९ पल्लवस्य
देयधर्मः अपराजिते गणे
पयोगोक [पयोघोष ?] हस्ते दानम् ॥

“A meritorious gift of 15 *nivatana*s by Palapa in Puvânada village : the gift in the hand of Payogoka of the Aparâjita⁴ sect.”

Remarks.

The name of Puvânada, like that of all villages, is in the plural.

¹ Sans. Chandra.

² It is given as No. 2 of the Junnar inscriptions in Bird's *Caves of Western India*.

³ This is No. 22 of Dr. Stevenson's, and No. 6 of Dr. Bird's copies.

⁴ In the plural.

4 *hāths* make 1 *danḍa*, and 30 *danḍa* make one *nivartana*; but sometimes 7 *hāths* are allowed to the *danḍa*.

INSCRIPTIONS Nos. 10, 11, 12.

These three inscriptions are on two octagonal pillars in front of the same large unfinished Chaitya Cave at the foot of the hill. They are in well cut letters, but the language is neither Pāli nor Sanskrit. No. 10 is on the left pillar, on the right side of it; No. 11 is on the right pillar corresponding side facing No. 10; and No. 12 is on the adjacent face towards the inner sides, but the lines do not align with those of No. 11.¹

No. 10.	No. 11.	No. 12.
तावके	अपुराण	आस
केसुस	देसुका	ठाड
ततोभो	हामणा	खुनेस
गादि	रोअठि	ण
	वादिमा	
	निकच	
	वीच	

INSCRIPTION No. 13.

On the left wall of the large recess over the door, and on the same level as the window; the letters are indistinct.²

कोणाचिकसेणिय
उवसको आडुथूम
सको ॥ वडालिकायं
करजमुलनिवतणा
नि विस ॥ कटपुतके
वडमुले निवत
णानि [न]व

Sanskrit.

कोणाचिकश्रेण्या
उपासक आडुथूम-
शकः ॥ वटालिकायां
करंजमूले निवर्तना-
नि विंशतिः ॥ कटपुत्रके
वटमूले निवर्त-
नानि नव ॥

¹ These are respectively Dr. Stevenson's Nos. 15, 14, and 13; Dr. Bird's No. 5; and Colonel Sykes's Nos. 3, 2, and 1.

² Dr. Stevenson's No. 21.

“By Aduṭhūma the Saka, an upāsaka of the guild of the Koṇāchikas (a gift of) 20 *nivatana*s in Vaḍālikā¹ near the Karanja tree, and in Kaṭaputaka, 9 *nivatana*s near the banyan tree.”

Remarks.

What trade the *Koṇāchikas* were of, does not appear. The *Sakas* were perhaps foreigners but converts (*upāsakas*) to Buddhism: *Aduṭhūma* is a foreign name.

There is a *Varāda* 6 miles N. from Junnar, and a *Katur*, 5 miles S.S.W., which may be the *Vaḍāli* and *Kaṭaputa* (Sans. *Kaṭaputra*) of this inscription.

INSCRIPTION No. 14.

On the back of the recess over the door and alongside the window on its left. It is contiguous to No. 13. Many of the letters, especially in the lower lines, are very uncertain, as the rock is rough.²

महावेजे गामे जावभति
उदेसेण निवतणानि षणुविस
सिधगणे अपराजिते
[नि]अस्तानि सेलस
मानमुकडस पुरतो
तलकवाडके निवत
णानि तिनि ॥ नगरस
.....क...सेलउदे
सेण निवतणानि वे

Sanskrit.

महावेद्यग्रामे जावभा
त्युद्देशेण निवर्तनानि षड्विंशतिः
सिद्धगणे अपराजिते
न्यस्तानि शैलस्य
मानमुकुटस्य पुरत-
स्तलकवाटके निवर्त-
नानि त्रीणि ॥ नगरस्य
.....क...शैलेदे-
शेन निवर्तने द्वे ॥

“In the village of Mahāveja, twenty-six *nivatana*s for Jābabhati. To the Sidhagana of the Aparājitas, three *nivatana*s given at the hill-foot near Mānamukada hill; of the town.....for...hill, two *nivatana*s...”

¹ Sans. *Vatālik*.

This is Dr. Stevenson's Nos. 19 and 20.

Junnar Cave Inscriptions.

15

Scale $\frac{1}{9}$

Table 3

Fragment of a clay tablet with cuneiform script. The fragment is dark and irregularly shaped, showing several lines of text in a cuneiform script. The characters are arranged in a grid-like pattern, with some characters appearing to be part of a larger word or phrase. The fragment is set against a light background.

16

Scale $\frac{1}{9}$

18

Scale $\frac{1}{2}$

𓂏𓂏𓂏𓂏𓂏𓂏
 𓂏𓂏𓂏𓂏𓂏𓂏
 𓂏𓂏𓂏𓂏𓂏𓂏

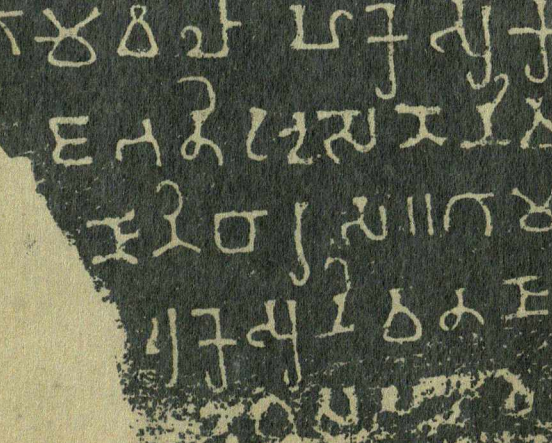
18

Scale $\frac{1}{11}$

405 310 2
 271 842 10
 5 11
 105 2 10 10
 712 12
 08
 405 212 10
 10 10 10 10 10
 10 10 10 10 10
 10 10 10 10 10
 10 10 10 10 10

17

Scale $\frac{1}{11}$



Fragment of a papyrus scroll with ancient Greek text in a cursive script. The text is arranged in five lines. The first line is partially cut off on the left. The fragment is dark and shows signs of wear and damage.

Remark.

The Sidhagana evidently belonged to or were a division of the Aparājita sect of Buddhists; *Aparājita* (unconquered) is used as an adjective qualifying *sidhagana*. *Mānamukāḍa* (Sans. *Mānamukuta*, 'crown of pride') appears to be the old name of the Māmoda hill, where the inscription is. The donor's name is wanting,—possibly it was the same as in the previous inscription.

INSCRIPTION No. 15.

This is on the left side of the front of the arch round the window.¹

<i>Pāli.</i>	<i>Sanskrit.</i>
आवि	आभि
काताति	कातति
निवत	निवर्त
णानि द्वे	ने द्वे
वाहत	वाहत
वचेडु	वचेडु-
कस	कस्यै-
एस	तत्

“Two *nivatana*s of mango trees (?).....this of Vāhata Vacheḍuka.”

Remark.

Ambikatati, probably Sans. *āmrikatati*, but the *ta* may be *bha* and *āmbi-kabhati*—a mango field.

INSCRIPTION No. 16.

This is on the right side of the arch, opposite No. 15, but instead of being carved across the front, it is cut in three lines parallel to the arc of the arch.²

सेनिये वसकरस
मासे पाउनदुके
कासकारेसु सेनिय पादए[क]स

Sanskrit.

श्रेण्या वंशकारस्य
मासे पादोनद्विकम्
कांस्यकारेषु [काराणां] श्रेण्याः पादैक.....

“The guild of bambu-workers, monthly, one and three quarters, and the guild of braziers a quarter.....”

¹ This is Dr. Stevenson's No. 18, and Dr. Bird's No. 1.

² This is Dr. Stevenson's No. 17.

Remarks.

In *vasakarasa*, the anusvâra appears to be lost: Sans. *vaṃśakāra*, a bambu-worker; *kāsakāra*, Sans. *kāṃsyakāra*, braziers, hodie—*kāsāra*.

INSCRIPTION No. 17.

On the back of the recess to the right of the great arch.¹

गामे वलाहकेसु कर
जभति उदेसेण निवत
णानि बारस॥गामसे
उरकेसु निवतणानि
.....

Sanskrit.

ग्रामे वलाहके करज
भृत्युद्देशेन निवर्त-
नानि द्वादश॥ग्रामसे-
उरके निवर्तनानि
.....

“In Valâhaka village, for *karajabhati*, twelve *nivatanas*. In Seuraka village ...*nivatanas*.....”

INSCRIPTION No. 18.

On the right wall of the recess, to the right of No. 17. Many of the letters are doubtful.

अवरिलिव सरिख
डके निवतलानि च
तारि॥
अवरिल.....

.....
अवरिले जिपुत्र-
क उदेसेण निवत
नानि अठ॥गामक
डकेसु निवतणानि
बार देय.....

¹ Dr. Stevenson's No. 16.

Junnar Cave Inscriptions.

19

ॐ नमो भगवते वासुदेवाय ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥

(eye copy)

under angle of moulding.

Doorway.

20

Scale $\frac{1}{8}$

ॐ नमो भगवते वासुदेवाय ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥

21

Scale $\frac{1}{8}$

ॐ नमो भगवते वासुदेवाय ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥

22

Scale $\frac{1}{8}$

ॐ नमो भगवते वासुदेवाय ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥
 अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥ अथ जगत्पतिः ॥

Sanskrit.

अपरास्थ श्रुति-
टके निवर्तनानि च-
त्वारि ॥
अपरास्थ.....
.....
अपरास्थे जितपुत्र-
कोद्देशेन निवर्त-
नान्यष्टौ ॥ ग्राम-
कटके निवर्तनानि
द्वादश देय.....

“And on the west in Sirikadaka four *nivatanas*; west.....for Jiputraka eight *nivatanas*; in Kadaka village, twelve *nivartanas*—a meritorious gift.”

INSCRIPTION No. 19.

On a quadrantal moulding over the door-way, on a rough surface. The lower line and half are in larger letters than the lines above.¹

(Not Translated.)

INSCRIPTION No 20.

To the right of the large unfinished Chaitya in which are the preceding inscriptions, is a verandah 15½' by 5' with two cells at the back. It is half filled with earth, and the front broken away. The inscription is on the back wall between the doors of the two cells.²

भारुकच्छकानं लंकुडियानं भातूणं

अससमस पुताण³

बुधमितस बुधराखितस च विगभं देयधर्मं

Sanskrit.

भारुकच्छकयोर्लंकुटिकयोर्भात्रोर-

श्वश्रमस्य पुत्रयो-

बुद्धमितस्य बुद्धराखितस्य च दिगर्भं देयधर्मः ॥

“A house of two cells, a meritorious gift by the brothers Budhamita and Budharakhita, Lankudiyas,⁴ sons of Asasama, inhabitants of Bharukachha.”

¹ This is Nos. 23 and 24 of Dr. Stevenson's, and Dr. Bird gives the 5th line of it as his No. 7.

² This is No. 9 of those in *Ind. Ant.*, vol. VI., p. 36, Dr. Stevenson's No. 12, and Dr. Bird's No. 3.

³ This is inserted in much smaller letters between the lines.

⁴ Probably Sans. *Lankutikas*—a sect.

INSCRIPTION No. 21.

This is another verandah alongside the last, 15½' by 8' with two cells at the back. It is on the back-wall between the doors of the cells, but has not been finished.¹

सयितिगृहपतिपुत्रस गृहपतिस सिवदासस
त्रितयिकाय च सहा परिवा

Sanskrit.

सयितिगृहपतिपुत्रस्य गृहपतेः शिवदासस्य
द्वितयिकायाश्च सह परिवारेण ॥

“(Gift) of the householder Sivadāsa, son of the householder Sayiti, and his wife with all his relatives...”

INSCRIPTION No. 22.

Next to the last verandah, is another 18' by 6½' with two columns and pilasters, without cells, and nearly full of earth. The inscription is outside close to the pilaster. The lower part of it is peeled off and so injured that a translation can hardly be attempted. It seems to have recorded the construction of a cave for Chetiyasa by a householder.²

गणाचरियानं धेरानं भ-

यंतमुलसानं तैविजा

नं अंतैवासिनं धेरान

भयंत चैतियसानं तैवि

जानं नंदनकानवक

.....अ कोथलकी

.....च गृहपति

.....नतुनो नदणक

.....

देयधर्म

Sanskrit.

गणाचार्याणां स्थविराणां भ-

दन्तमुलसानां त्रैविद्या-

नामन्तेवासिनां स्थविराणां

भदन्तचैत्यसानां त्रैवि-

द्यानां नंदनकानवक

.....अ कीस्थलकी

.....च गृहपति

.....नप्तुर्नन्दनक

.....

देयधर्मः ॥

¹ Stevenson's No. 11, Bird's No. 2, and No. 10, *Ind. Ant.*, vol. VI, p. 36.

² This is Stevenson's No. 10, and Bird's No. 8.

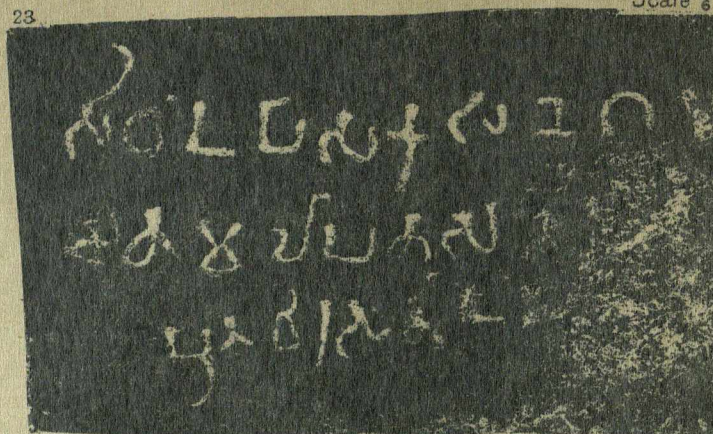
³ This letter थ had been at first omitted and then cut above the line.

Junnar Cave Inscriptions.

CSL

23

Scale $\frac{1}{8}$



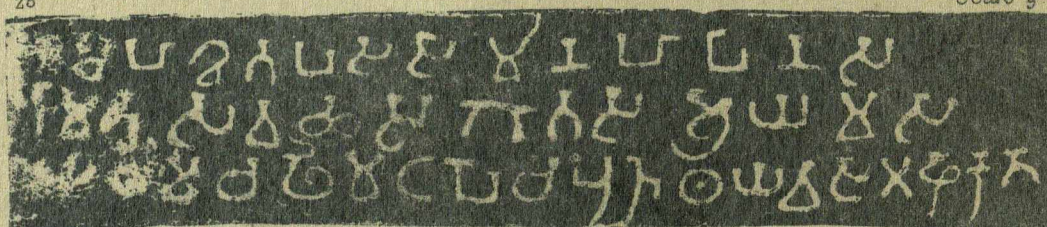
24

Scale $\frac{1}{8}$



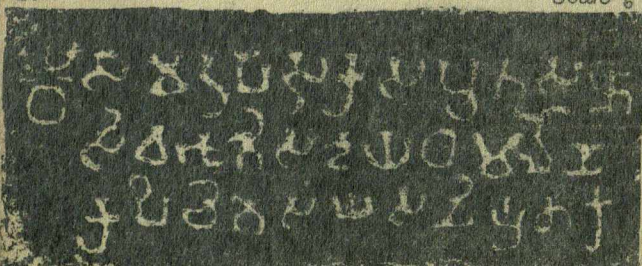
25

Scale $\frac{1}{8}$



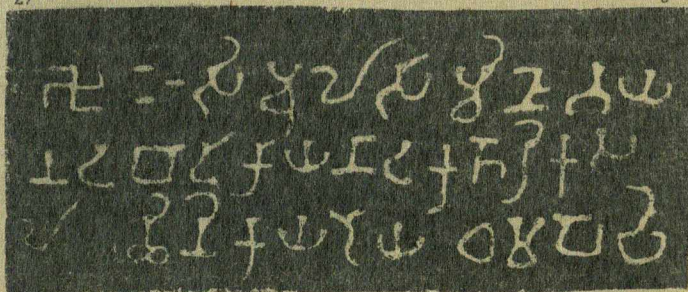
26

Scale $\frac{1}{8}$



27

Scale $\frac{1}{8}$



“The Âchârya of the Gana, the venerable (*Thêra*) and reverend (*Bhayanta*) Tevidya¹ Sulasa : his disciple *Thêra Bhayanta Chetiyasa*, a Tevidya.....*nadana-kāṇavaka ...kothalaki...* and householder..... his grandson *Nandanaka* the meritorious gift.”

INSCRIPTION No. 23.

In the eastern slope of the southern spur of the Mânmoḍi hill is another series of caves. The first excavation is a verandah with two cells, and with two octagonal pillars and pilasters in front. The second is an unfinished Chaitya 33½' by 11½' with flat roof and a large square rough block of stone near the back. On the right hand wall outside the verandah, between the octagonal pilaster and the doorway into the next verandah and rather above the level of the door is an inscription in three long lines but nearly all obliterated. In the second line “son of Satamala” and in the third “son of Virabhuti” can just be made out.

सिधं उपासकस नैगम.....

सतमलपुतस

...पुत विरभुति.....

Sanskrit.

सिद्धम् । उपासकस्य नैग[मस्य].....

शतमलपुत्रस्य (?)

...पुत्रवीरभूति...

INSCRIPTION No. 24.

Passing two chambers we reach a large recess, with a smaller one over it, on the back-wall of which, but inaccessible, is Inscription No. 24.²

सिवसमपुतस सिवभुतिणो देयधम पोढि

Sanskrit.

शिवसमपुत्रस्य शिवभूतेर्देयधर्मः प्रहिः॥

“The meritorious gift of a cistern by Sivabhuti, son of Sivasama.”

INSCRIPTION No. 25.

Passing a cistern and two small recesses, we reach another recess with a bench round three sides, on the left side wall of which is the next inscription.³ It is one of the most important of the series as the only one containing a royal name—that of Nahapâna, which we find also at Nâsik and at Kârîlê.

[रञ्जो] महाखतपस सामिनहपानस

[आ]माखस वल्लसगोतस अयमस

[दे]यधम च [पो ?] ढि मटपो च पुत्रयय वसे ४६ कतो

¹ ‘Knowing the Tripiṭaka’— Sans. Traividya.

² No. 7 in *Ind. Ant.*, vol. VI., p. 35, Stevenson’s No. 25, and Bird’s No. 4.

³ Stevenson’s No. 26, and No. 8, *Ind. Ant.*, vol. VI, p. 35.

Sanskrit.

राज्ञो महाक्षत्रपस्य स्वाभिनहपाणस्या-

मास्यस्य वत्ससगोत्रस्यायमस्य

देयधर्मः प्रहिर्मण्डपश्च पुण्यार्थाय वर्षे ४६ कृतः ॥

“The meritorious gift of a mandapa and cistern by Ayama of the Vachhasagotra, prime minister of the king Mahākhatapa (*great Śatrap*), the lord Nahapāna; made for merit, in the year 46.”

The next series of caves are those in the Leṇādri hill about three miles north of the town. Taking the caves from west to east the following inscriptions occur:—

INSCRIPTION No. 26.

In the seventh excavation from the extreme end of the series, which is an open verandah 33½ by about 4½, is Inscription No. 26 over a recessed bench in the back-wall. It is clearly cut.¹

सामरूपासकस्य पुत्रस्य

सिवभूतिस्य देयधर्म लेणं

कपिचित्ते संघस्य नियुक्तं क [?]

Sanskrit.

श्यामोपासकस्य पुत्रस्य

शिवभूतेर्देयधर्मो लयनं

कपिचित्ते संघाय नियुक्तम् ॥

“The meritorious gift of a Leṇa by Sivabhūti, son of Sāmara² the Upāsaka, to the Saṅgha of Kapichita.”

Remark.

Kapichita is probably the old name of the Leṇādri hill, or of the monastic establishment there.

INSCRIPTION No. 27.

Passing a number of excavations we reach a recess over a dry tank which has been broken open. On the back wall of the recess the next inscription is clearly cut.³

इसिमुल्लसामिनो भय-

नदवाळिकाय नाडकतीरकस्य

लल्लिनिकय देयधर्म पोढि

¹ This is Dr. Stevenson's No. 6, and Col. Sykes's No. 13; also No. 6, *Ind. Ant.*, vol. VI., p. 35.

² Sans. *Syāmala*.

³ Stevenson's No. 5, Sykes's No. 11, and No. 5, *Ind. Ant.*, vol. VI., p. 35.

⁴ Read °काय.

Sanskrit.

ऋषिपूलस्वामिनो भार्या-
नन्दबालिकाया नाडक-तोरिकस्य
लक्ष्मिनिकाया देयधर्मः प्रहिः ॥

“The meritorious gift of a cistern by Lachhinikâ,¹ wife of Torika the Nâdaka,² [and] Nadabâlikâ, wife of Mulasâmi Isi.³”

INSCRIPTION No. 28.

In the next recess also over a cistern, is an inscription, distinctly cut on the back wall and beginning and ending with a *svastika*.⁴

कलीअजकस कुडिरपुतस
सुवणकारस सवकस पोढि देयधर्मं

Sanskrit.

कल्याणकस्य कुटीरपुत्रस्य सुवर्ण-
कारस्य सङ्घकस्य प्रहिर्देयधर्मः ॥

“The meritorious gift of a cistern by Saghaka,⁵ a goldsmith, son of Kudîra⁶ of Kalyâna.”

INSCRIPTION No. 29.

After the last are three chambers opening into one verandah; then a cell with an open verandah, and at a lower level is another cell with a verandah. The next is a flat roofed Chaitya, 22' by 12' with a dâgoba. The verandah measures 20' by 3' with two columns and pilasters in front, broken away. The inscription is on the back wall of the verandah, high up, and to the left of the door.⁷

कपिलउपासकस नतुनो तापसउपासकस
पुतस आनदस देयधर्मं चेतियघरो नियुतो

Sanskrit.

कपिलोपासकस्य नप्तुस्तापसोपासकस्य
पुत्रस्यानन्दस्य देयधर्मश्चेत्यगृहं नियुक्तम् ॥

“The meritorious gift of a Chetiyaghara given by Ânad, son of Tâpasa the Upâsaka, and grandson of Kapila the Upâsaka.”

After passing the large vihâra now appropriated as a temple of Ganapati a vaulted Chaitya is reached, near the top of the ascent. It measures 41' by 22'

¹ Sans. Lakshminika.

² Nâdaka must be a caste name.

³ Sans. Rishi.

⁴ Stevenson's No. 4, Bird's No. 12, Sykes's No. 12, and No. 4 in *Ind. Ant.*, vol. VI., p. 35.

⁵ Sans. Sanghaka.

⁶ Sans. Kudîra.

⁷ No. 3 in *Ind. Ant.*, vol. VI., p. 35, Stevenson's No. 3, and Bird's No. 11.

6" with stone ribs both over the nave and aisles. It has five octagonal free-standing and one attached columns on each side, with bases and capitals (see Plate), and six plain octagonal ones round the dâgoba. Above the capitals of the columns are pairs of animals, alternately elephants and tigers to each capital.

INSCRIPTION No. 30.

This is on the back wall of the verandah, over the door, deeply cut, and with a *svastika* at the beginning and end of the line.¹

[१] कलीध्वजस्य हेरणिकपुत्रस्य सुलसदत्तस्य एकपुरिसस चेतियघरो नियुतो देयधम

Sanskrit.

कल्याणस्य हैरण्यकपुत्रस्य सुलसदत्तस्यैकपुरुषस्य चैत्यगृहं नियुक्तं देयधर्मः ॥

"The meritorious gift of a constructed Chetiyaghara by the distinguished Sulasadata, son of Heranika² of Kalyâna."

INSCRIPTION No. 31.

Passing a recess to the right of the Chaitya, the next excavation is a chamber 26' by 29' and 8' high, with a bench along both sides and back. It has two cells on each side and three in the back. There are two open windows in the verandah, over the left of which the inscription is distinctly cut.³ There is a cistern with water outside the verandah to the right.

धान्यकसेणिय सतगर्भं पोढि च देयधमं

Sanskrit.

धान्यकश्रेण्याः सप्तगर्भं प्रहिष्य देयधर्मः ॥

"A meritorious gift of a seven-celled cave and cistern by the guild of corn-dealers."

Remarks.

Dhanika, Sans. *dhanyaka*,—a corn-dealer. *Satagabha*, Sans. *saptagarbha*,—of seven cells.

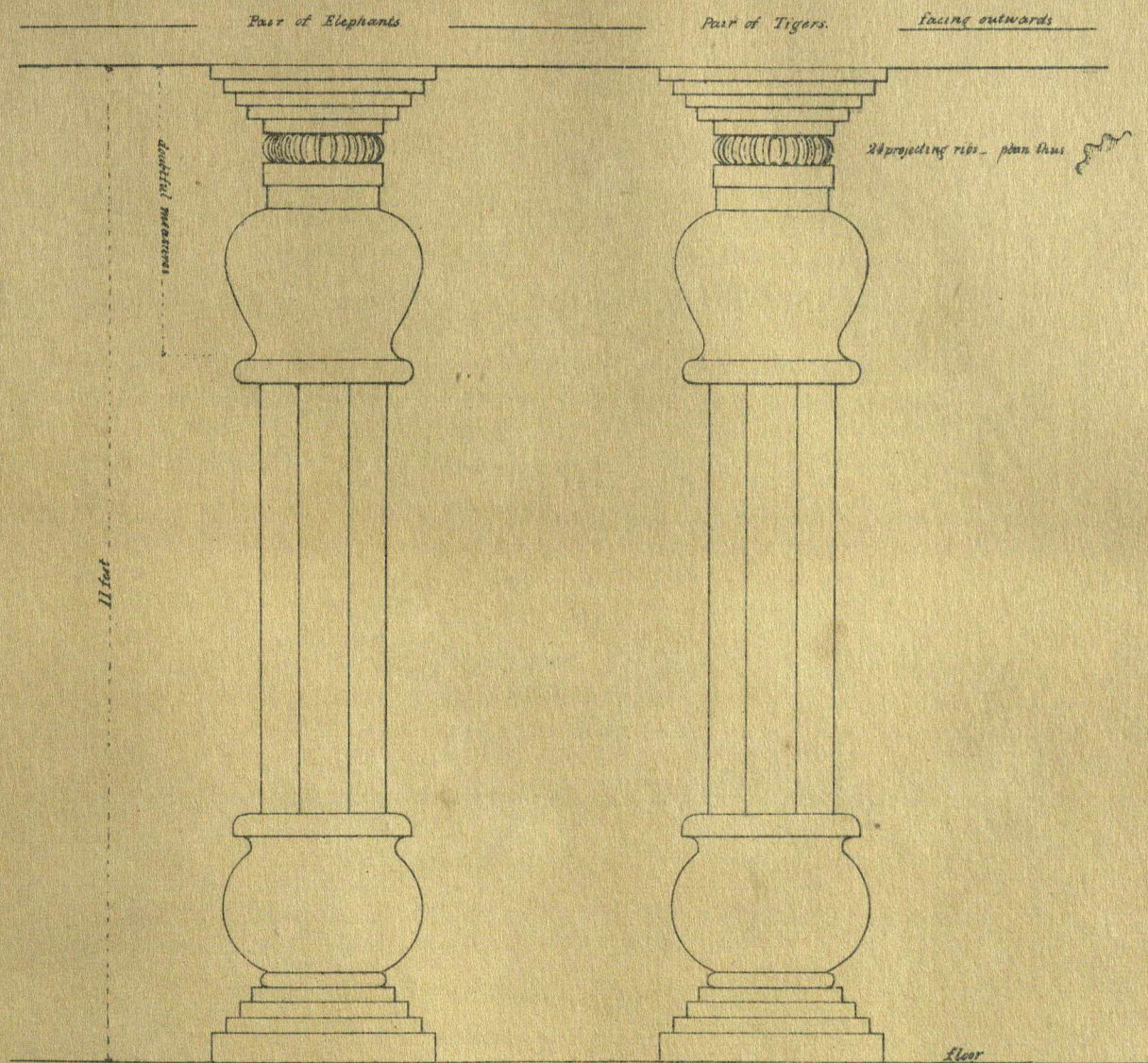
In the south scarp of Sivaneri hill there is another series of about sixteen excavations commencing from the tiled Hindu temple in the second line of fortification, the shrine of which temple is an excavation in the rock. Among these caves are three inscriptions, the first being on the back wall of a verandah 23½' by 3', with a cell behind. The inscription is to the left of the cell door, on a slightly sunk panel. The fourth letter of the second line only is broken.

¹ *Ind. Ant.*, vol. VI., p. 35, No. 3, Stevenson's No. 2, Bird's No. 9, and Sykes's No. 10.

² Sans. *Hairanyaka*.

³ *Ind. Ant.*, vol. VI., p. 34, No. 2, Stevenson's No. 1, Bird's No. 10, and Sykes's No. 9.

Junnar



Chaitya cave N^o. A. 31.

5½ columns on each side, 6 plain octagon columns round end.
alternately a pair of elephants or pair of tigers over each
column and pilasters of Verandah, similar, with animals.

Scale ¼ inch to a foot.