

CONTENTS OF NUMBER XXIV.

| ART. | PAGE |
|---|------|
| III.—The Basava Purána of the Lingaits. Translated by the Rev. G. WÜRTH | 65 |
| IV.—Channabasava Purána of the Lingaits. Translated by the Rev. G. WÜRTH | 98 |
| V.—Copies of Inscriptions from the Caves near Bedsa ; with a Plan. By ARTHUR A. WEST, Esq. | 222 |
| VI.—The Ancient Sanskrit Numerals in the Cave Inscriptions, and on the Sáh-Coins, correctly made out ; with Remarks on the Era of Sáliváhana and Vikramáditya. By Mr. BHAU DAJI | 225 |
| VII.—Fac-simile, Transcript, and Translation, with Remarks, of an Inscription on a Stone Pillar at Jurdun, in Kattiawar. By Mr. BHAU DAJI. | 234 |
| VIII.—A Brief Survey of Indian Chronology, from the first century of the Christian Era to the twelfth. By Mr. BHAU DAJI. | 236 |

APPENDIX.

Abstract of the Proceedings of the Society for the year 1865-66.

| | |
|--|---------|
| Members Elected | cxxxiii |
| Presents to the Library | cxxxiv |
| Presents for the Museum | cxxxvii |
| Purchases for the Museum | cxxxvii |
| ABSTRACT OF PROCEEDINGS, Official, Literary, and Scientific. | cxxxix |
| Dr. Birdwood's Tendered Resignation of the Office of Secretary | cxxxix |
| Appointment of Dr. Kane as Officiating Honorary Secretary. | cxl |
| Proposed appointment of a Curator of the Library .. | cxl |

CONTENTS OF NO. XXIV.

| | PAGE |
|---|-------------|
| ABSTRACT OF PROCEEDINGS—continued. | |
| Proposed Amalgamation with the Bombay Geographical Society.. .. . | cxl |
| Presentation of 25 copies of the Society's Journal to Government | cxli |
| Correspondence regarding the Inscriptions on the Dutch Tombs at Surat | cxlii, cxlv |
| Letter from the Secretary to the Fund to provide for the Family of the late Admiral Fitzroy | cxliv |
| Specimens of Encaustic Tiles from the Musjid at Bijapur. Presented by Captain Phelps | cxlv |
| Sulphur found in the Citadel at Bijapur. Presented by Captain Phelps. | cxlv |
| Vote of Thanks to Messrs E. and A. West | cxlv |
| Vote of Thanks to the Right Rev. Dr. Steins | cxlvi |
| Appointment of James Taylor, Esq., as Officiating Honorary Secretary | cxlvi |
| Resumption of Office of Secretary by Dr. Birdwood | cxlvi |
| Vote of Thanks to Mr. Taylor | cxlvi |
| Testimonial Fund to Professor Bopp | cxlvi |
| Presentation of a complete set of the Society's Journal to Sir A. Grant, Bart. | cxlix |
| Remarks on the Scythian Tombs of India | cxlix |
| Introduction to a Selection of Marwarí Plays | cxlix |
| Application for the Society's Rooms for the University Examinations | cxlix |
| Diagnosis of the Cryptogamic Orders and Freshwater Algæ. By Captain Julian Hobson.. .. . | cl |
| Caves near Jaffirabad, Letter from Major Kestinge, regarding | cli |
| Old Coins found in the Hyderabad Districts, Correspondence regarding | clii |
| Scythian Cairns, Letter from Mr. Brereton, regarding | cliv |
| Annual Report for 1865-66 | clv |
| Members Elected | clv |
| Books added to the Library | clv, clvi |
| Periodicals taken by the Society | clv |
| Presents to the Library | clvi |

| | PAGE |
|--|--------|
| ABSTRACT OF PROCEEDINGS—continued. | |
| <i>Annual Report—continued.</i> | |
| Library Catalogue | clvii |
| Presents to the Museum | clvii |
| Purchases for the Museum | clvii |
| Original Communications | clvii |
| Journal, Nos. XXII. and XXIII. | clvii |
| Bopp Testimonial | clvii |
| Memorandum of Works added to the Library during the past ten years | clvii |
| Memorandum of gentlemen joined as Members from 1859 to 1866 | clviii |
| Adoption of the Report | clviii |
| Letter from Professor Weber | clix |
| List of Office-bearers | clxi |
| Additional Newspapers and Periodicals sanctioned to be taken by the Society | clxii |
| List of Members | clxiii |

JOURNAL
OF THE
BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

No. XXIV. VOL. VIII.

ART. III.—*The Basava Purána of the Lingaits.* Translated by
the Rev. G. WÜRTH.

Communicated by the Honorable W. E. FRERE, 13th July 1865.

NARRATIVE OF THE LIFE OF BASAVA.

A. INTRODUCTORY REMARKS.

THE Basava Purána begins, like all similar Hindu poems, with an invocation of deities. The first six stanzas are devoted to Shiva; the seventh and eight to Basava. [The name *Basava* is a Canarese corruption of that of the bull (*Vrishabha*) of Shiva. *Ed.*] The ninth dwells on the impossibility of praising Basava in an adequate manner; the tenth gives the names of four eminent scholars, under whose auspices the author desires to enter upon his work; and the eleventh gives the names of his particular Guru, Bâghava, who is said to be the disciple of another eminent poet in Sanskrit and Prâkrit, Kavihari.

The author then proceeds to explain, how the resolution to write his large poem ripened in his mind. He says that he was full of the thought that the world had had enough of the repetition of morsels from a certain poet Bâna, who seems to have been the fashion in his

day. With the desire of producing something *new* in praise of Basava, he fell into a kind of trance, in which he was visited by Someká of Pálikuriké, and by the spotless Devárya, who told him to begin without any hesitation, and assured him of their assistance. He, therefore, undertakes the task, and introduces his own name (stanza 17), Sumati-bhíma (he is generally called Bhímakavi). He gives a short account of the poetical art which is to be expected in his work; exhorts his readers not to despise it for its being only Canarese (instead of Sanskrit), and finishes this train of thought by the pretty simile, that, as the very smallest measure will enable a man eventually to measure the largest quantity of grain, so the letters of the alphabet, although few in number, suffice to compass the largest amount of meaning (1, 23).

He then starts the question: Is it right to praise Basava in a separate form, seeing that he is so perfectly united and identified with Shiva? and answers in the affirmative, alleging that it is proper to praise him, because he, being the propagator of Shiva worship on earth, all others derive their happiness from him. And from this he starts for the first time into fulsome praise of Basava, out of which we only notice the doctrine that Basava is the inseparable companion of Shiva. When Shiva is without shape, Basava takes shape; when Shiva enters into a shape Basava is his follower; when Shiva goes about in the world in the disguise of a follower, Basava reveres him with the utmost devotion; when Shiva descends to the estate of an ordinary worshipper, Basava is his servant. The union of both is exceedingly close, and surpasses even the highest degree of union which is attainable by human devotion. Men may attain those well-known four states of heavenly bliss:—Sálókya, Sámipya, Sárupya, Sáujaya; that is, they may be in the same world with Shiva, in his neighbourhood, partakers of his shape, united with him; but they cannot, like Basava, become Sashiva, that is one with him. (30, 31.)

Basava, who is thus superior to all mortals, is, therefore, a proper subject of praise, and the only difficulty is how to praise him adequately. However, the author purposes to do his best, and begins accordingly. (1, 38.)

B. NARRATIVE.

I. *The Divine Decree.*

a. When Shiva one day held a levee in Kailása, his heaven, and all the inferior gods, surrounding his throne, worshipped and praised him,

Nārada, the messenger of the gods, entered, and being asked about the state of mankind on earth, he related the general decline of the Shiva religion there. *Shiva*, with his wife *Párvatí*, was moved very much by this sad news, meditated upon some remedy to cure this moral corruption, and resolved upon sending *Nandi*, his vehicle, in the form of a bull, to the mortals, to reform and reclaim them to the true religion they had forsaken.

II. *The Incarnation of Nandi.*

Nandi, in the company of many attendants of Shiva, came on earth, and lived there. At that time *Mádirāja* and his wife *Madalámbiká*, pious Shiva Bráhmans, lived in the village of *Baguwarí*. They had no children. One day they made a vow to *Nandinátha*, their idol, in order to move him to give them children. After praying and performing all the ceremonies and rites prescribed by their religion, *Nandinátha* appeared to them, and promised them to grant their request.

III. *The Birth, Infancy, and Investiture of Basava.*

This wonderful child, having been three years in the womb, caused its mother much pain. In order to be relieved, she went to the temple of *Nandinátha* and prayed to him. Having returned to her house, she fell asleep. Then *Nandinátha* appeared to her in a vision, and told her that the son she would bear now, was the incarnation of himself, who was sent to establish the Vira-Shaiva religion on earth, and they should call his name "*Basava*" (it means bull). Soon after she was delivered of a son, who, to their great astonishment, had the Linga already tied to his neck; for Shiva himself had initiated him in this way, when he was still in his mother's womb. *Basava* soon learned to read and to write, and acquired great knowledge in their religious books. When he had attained the age of eight years his father would invest him with the sacrificial thread. But he refused to be invested; "I am a worshipper of Shiva," he said, "and do not belong to the generation of Brahma. I am the axe laid to the root of the tree of caste. I cannot comply with your request. *Baladéva*, then prime minister at the court of *Bijjala* in *Kalyána*, who had been invited by the parents of *Basava* to be present at this ceremony, was struck with the singular wisdom and piety of this lad, his nephew, and gave him his daughter, *Gangúlévī* in marriage.

IV. The peculiar Tenets of Lingaitism.

The Bráhmans soon persecuted Basava on account of his new doctrines. He left, therefore, his native village, and went to the village *Kappadi*. When Basava was praying before the temple of *Sangaméshwara* there, this idol, an image of Shiva, came outside and revealed to him the peculiar doctrines of this sect. He said : " We have heard of thy devotion. Persevere in the steady observance of the true religion, consider those who wear the mask of Shiva, the Jangamas, as Shiva incarnate. Take them for an example in thy doings. Though they abuse and beat thee, prostrate thyself before them. Treat as friends even thy enemies, if they are Vira-Shaivas. Punish them who abuse Lingaites. Make endeavours to spread this religion. Do not eat any thing without having first offered it to God. Thou shalt not desire another man's wife, nor his property. Thy organs of sense shall not obey the lusts of the heart. Know that the Jangam is I. If thou meetest with Lingaites, salute them. Remember always Shiva. Speak the truth. Provide for the righteous." Having finished his instructions, he embraced Basava, kissed him, gave him his blessing, and disappeared.

*V. The Miracles of Basava.**1. Wrought by him when a boy.*

a. When Basava was of the age of eight years, his father would invest him with the sacrificial thread, which he refused. At that time his parents gave a dinner to their relatives and friends. After all had sat down to dinner, there was by some mistake no milk, and the people who sold it were a good distance away from Basava's house. At that time a cow had died, and fallen down in the midst of the bazaar. Basava went there, made it alive, and got abundance of milk from it. But the Bráhmans, horrified at the milk from a dead cow, as they said, left the house without having touched the dinner. In this difficulty Basava told his parents to call the names of those who had formerly died in this village. As they were called, they descended from the sky and tasted the dinner. The people of the town, who thus saw their forefathers, were much astonished at this miracle, and praised Basava.

b. When Basava was playing one day with his schoolfellows near a well, he was thrown into it by them. But he came out of it unhurt, and those wicked boys tumbled down into it. Then their parents came

and accused Basava of having killed their sons. He had pity on them, and as he called the names of those boys they came out of the well.

2. *Acceptable Worship.*

In the village Kappadí, where Basava lived, a festival took place. The Bráhmancial part of the population made images of bulls and worshipped them in the customary way. Then Basava brought some flowers, put away all the offerings which the Brahmans had placed before Jangaméshvara, and worshipped him in his own way. The Bráhmans grew very angry, and were about to beat Basava, but Jangaméshvara began to talk so loudly that all were able to hear him:—"Basava's mode of worship," he said, "is the true one; yours is worthless." They immediately ceased to beat him, and his fame spread throughout the country.

3. *Basava as Prime Minister at the Court of King Bijjala at Kalyána.*

a. Arrival at Kalyána.

After the death of Baladéva, the father-in-law of Basava, who had been minister of state at Kalyána, king Bijjala called the relations of his late minister, and asked their advice regarding the manner in which the vacancy might be filled. They advised the king to secure the services of the late minister's son-in-law, whose virtues and abilities would be a sufficient guarantee for his being able to bear the burden of the kingdom, and to increase its greatness and influence. The king agreed to the proposal, and sent some of his ministers to Basava in order to acquaint him with the resolution of the king. Basava at first refused to accept of any secular employment; but eventually he yielded to the entreaties and representations of the messengers, and accepted of the office to which he was called, in the hope that he should be enabled to use his influence for the spread of the new religion, and the mysteries in which he had been initiated by Jangaméshvara. He left the place where he had till then sojourned (Kappadí), and went to Kalyána. His elder sister Nagalámbiká, who had been with him till then, appears to have accompanied him. His entrance into the capital resembled a triumphal progress. The whole town was festively adorned. The king went to meet him; when he saw him, he descended from his elephant and welcomed him. Basava was installed as prime minister, commander in chief, and treasurer; his power and authority was second only to that of the king.

b. Deciphering of the unknown character, and Raising of the Dead.

On the arrival of the festive procession at the palace, a roll, covered with writing in an unknown character, fell from heaven at the feet of the king. The learned men of the kingdom were called, in order to interpret the contents of the writing. But none was able to do so. The king commanded his counsellors on pain of death to reveal to him the contents of the roll. Basava helps them out of their perplexity; he reads the roll in presence of the king. The purport of it is—that the ancestors of the king have buried an immense sum of money, and that the Jaina religion is doomed to destruction. “Prove the truth of your interpretation,” the king interposed, “by showing me the treasure.” Basava exhorts the king not to allow himself to be frightened by the apparitions which would be seen when the treasure should be disinterred, and sent for magicians and workmen. The workmen were directed by Basava to dig in a certain place, but fifty of them died, as also ten of the magicians who attended. All at once a large serpent shot forth from the hole, spitting fire. A hundred people who were touched by the deleterious fire died on the spot. The king, in extreme anguish, laid hold of Basava’s hand, and besought him to spare his life. “Call upon your god,” Basava said derisively, “and see if he will deliver you.” “Nay,” said the king, “you have been sent to me by God as a deliverer, spare my life.” Basava then sprinkled water on the corpses which were lying about, and restored them to life. The fearful serpent crept harmlessly towards Basava and coiled itself at his feet. A giant who had likewise emerged from the hole, departed without hurting any one, and the treasure was lifted out of its hiding place. A joyful procession through the town announced the happy result of treasure digging; and Basava was solemnly confirmed in his high offices. In order to link him more closely to himself the king gave him his younger sister, Nilalochana, in marriage. Another report says that one of the counsellors, who was delivered from an ignominious death by Basava’s deciphering the mysterious writing, gave to him his daughter Nilámbiká. It is therefore certain, that Basava had two, if not three wives. The ancient capital Kalyána still exists, and is situated about 20 coss to the N. E. of Solápur.

The 6th chapter of the Basava Purána describes the blameless and perfect character of Basava, and explains the resolutions with which he entered on his office. He resolves to be zealous in the discharge of

the precepts of his religion, not to deceive nor to injure his co-religionists; instantly to give whatever Shiva may demand in the persons of his followers; never to swerve from the promise which he has once uttered; always to speak unvarnished truth; to live according to the revealed word; to be faithful to the profession he has made; to be a steady friend of the pious; to be invariably humble and beneficent to the priests of Shiva; above all to be zealous in the persecution and extermination of those whose creed differs from his own, chiefly of the Jainas and Bráhmans; never to ask any favour of men; never to fold his hands in honour of men; never to give room to sensual lusts; always to defeat the six enemies, (Káma) (love), Krodha (anger), Lobha (avarice), Moha (carnal affection), Mada (pride), Matsara (envy); and by all means to extend the religion of Shiva. It is remarkable, however, that of this man, whose sanctity is so highly extolled, it is said in the very same chapter, that he was in the habit of supporting twelve thousand profligate *Lingaite priests*, who lived in the houses of prostitutes in the town of Kalyána. We meet these twelve thousand repeatedly in the history of Basava, and there can be no doubt that there must have been a very large number of profligate men and women amongst the first adherents of the Lingaite sect. The Lingaite priests are called *Jangama*, an appellation of which the meaning is not perfectly certain. It is most probable, however, that they were thus called in consequence of a still existing rule which enjoins them to be constantly on the move, unmarried, poorly dressed, begging their food and wandering from place to place, a rule which is of course but imperfectly observed.

c. Prabhu comes to visit Basava.

Who is this Prabhu? Tradition gives us the following answer: Párvati, the wife of Shiva, once told her husband that she could not bring herself to believe him superior to all sensual impressions, until he would consent to give proofs of his superiority. In order to convince his wife of her illusion, Shiva became man as Prabhu, and Parvatí caused Mâyá to be born in the shape of a beautiful princess at Banavásí. The parents of Prabhu wished to marry their son to the far-famed Princess Mâyá; but he declined, for he knew that Mâyá had been born in order to entangle him in sensual desires and to conquer him. Yet he resolved to brave her allurements and therefore proceeded to Banavásí. The victory was not easy; the princess exhausted all arts of seduction, and at last, by way of deciding the contest by a *coup de*

main, threw herself into the arms of the virtuous young man. He ran away. Yet it is said, not without casting a lingering look upon the charming enemy who pursued him. This is Shiva's principal incarnation. While Basava was in the zenith of his fame, Prabhu came to see him; he appeared in the shape of Sangameshvara, the well-known household god of Basava. Basava bowed to him, and prepared a great meal, sufficient for thousands of Lingaite priests, but lo! within a moment all was consumed. Basava, however, was not dismayed by the appetite of his guest; he offered himself as food to the voracious, unsensual god. The god is highly pleased with the devotion of Basava; he has tried the light of his devotion and found it bright. He, therefore, praises Basava in the following stanzas:—

Running water is all feet;
 Running fire is all mouth;
 Blowing wind is all head;
 Basava, the ever active prince, is all piety!
 Who is like him without guile?
 To pronounce the name of Basava is sufficient;
 Even irrational creatures, if they could but attain to this,
 would be pious.

Even children, pronouncing his name;
 Even birds, which observe the proceedings of the pious,
 which pronounce Basava's name, would become pious.

Beings which live near the worshippers of Basava must
 needs become pious.

Shiva even will attain true piety only by pronouncing
 the name of Basava.

Through his name poison will be converted into
 amrita.—(*Bas. Pur.* 8, 22—24).

Basava, in answer to the praise bestowed on him by Prabhu, excuses himself on account of his inability to honour so great a visitor in a manner becoming his exalted character. He makes this inability evident by relating an occurrence which took place in Kailása. Párvat once came to worship her husband Shiva, but surrounded as he was by a throng of worshippers, who had been made partakers of the shape and bliss of Shiva (Sárupya), she was unable to recognise him. The worshippers of Shiva observed the perplexity in which Párvatí was,

and resumed their several original shapes. Upon this, Párvatí found it easy to distinguish her husband, and from gratitude to the hosts of worshippers, she invited them all to dinner. But as the preparations took a very long time, the guests at length sent a messenger to Párvatí, to inquire when the promised meal would be ready. Párvatí tells the messenger to return and to bring the invited hosts. The messenger asks to have some little food in the meantime. Párvatí leads him to her stores, and to her dismay the greedy messenger despatches the whole dinner, which had been intended to satisfy the hunger of all the hosts of Shiva. Párvatí then despaired of being able to find provisions enough for so voracious a host of guests. From this story Basava draws the conclusion, "if Párvatí was unable to satisfy even a single one of the least among the hosts of Shiva, how much less can I receive the Lord of all in a manner becoming his dignity." But Prabhu declared himself perfectly satisfied with the results of his visit, and presented him with the jewel, the cow, the tree that gives whatever one may wish (the Chintámani, Kámadhenu, and Kalpavriksha); then gave him his blessing, and departed.

d. The Conversion of Thieves.

Some thieves resolved to plunder Basava's treasures. Knowing that none but the worshippers of Shiva would be admitted, they wrapped black brinjaul fruits (which are very similar in shape to the Linga) into the hem of their garments, and thus entered Basava's palace in the guise of Lingaites. They were admitted into his presence, and bowed to him. Basava thinking that they were really Lingaites, invited them to sit down and occupy themselves at ease in meditating on their faith. But the thieves, full of consternation, looked at each other, for they were conscious of a great change which had come to pass within them. As soon as they stretched out their hands to do reverence to the Linga, the brinjauls which were tied up in their garments, were converted into real Lingas, and the thieves themselves were changed into pure and devoted worshippers of Shiva. One need not wonder, the poet says, at this miracle, for there are numerous instances of the miraculous influence of a believer's meditation on the object towards which that meditation is directed. Some instances of these are given.

aa. A wheat measure converted into a Linga.

This measure is very similar in shape to those Lingas which are generally found in the temples. A merchant was attacked by a disease

of the eyes on one of his journeys. Some wags who found out that he was a devoted worshipper of the Linga, led him to a tent, in which they had placed an empty reversed wheat measure, and made him believe that this was a Linga temple. The pious man allowed himself to be deceived by them, and paid his devotions to the measure. The wags, on his return from the temple, cracked their jokes at his expense and that of the god. But the merchant is not thus to be put out. Zealous for the honour of his god, he returns with them to the tent in order to prove to them that the object of his devotions had been a real Linga. When the party arrived at the spot, the originators of the frolic were greatly surprised to find in the place of the humble tent a beautiful little temple with a Linga.

bb. The Shepherd and his Faith.

A simple shepherd made a piece of goat's dung his Linga, and poured offerings of milk on it. His father was very angry at this waste of milk, and abused the son and pushed the new-fashioned Linga with his feet. The son, seeing his god outraged, took up an axe and killed the father. His crime was rewarded by immediate admission into Kailása.

From these stories the poet draws the conclusion that a true worshipper is able by his faith to convert any thing into a Linga.

C. MIRACLES WROUGHT BY BASAVA.

1. *A heap of Jawári changed into Pearls.*

A zealous Lingaite at Benares offered his fingers to his god. Some of his enemies, wishing to distress him, came to him and said, "Náráyana is the great god." "Your god Náráyana," said the Lingaite, "bows to Shiva, the Lord of all," and forthwith the image of Náráyana actually bowed to that of Shiva. After having thus confuted the enemies of his God, the Lingaite heard the news of Basava. He went to make his acquaintance, and in order to prove his faith, he said: "I shall not depart till you give me two hundred bullock-loads of pearls, for I require a bullock-load every day to strew the road before my Linga. Basava looked aside, and with a glance of his eye, converted a heap of grain, which was lying in the neighbourhood, into splendid pearls. He then said to the Lingaite:—"Why two hundred bullock-loads only? take as much as you please, and give me your blessing." He complied, and took his departure. The multitudes which had witnessed this miracle said—"Greater things than those of which we had heard and read

have now come to pass." For they remembered an old tradition concerning a Shiva-worshipper of a former age, called Bankidéva, who, at the request of a devotee had extracted milk from a barren cow and had caused a dry stick to sprout and produce the Bilva-leaves (*Ægle Marmelos*), which are required for the Lingaite worship.

2. *Shiva tries Basava.*

Shiva, in the disguise of a Jangama, came unexpectedly to visit Basava, and asked him to give him a third eye. Basava, at once recognising the god, notwithstanding his disguise, held a looking-glass before him and asked him to convince himself that he already had three eyes. Shiva is about to slink away ashamed, but Basava comforts him, telling him at the same time, that he, Basava, is not going to ask any favours from him, but on the contrary, is ready to give to him whatever he may desire.

3. *The Calf Milked.*

A Shivaite, who had heard the report of Basava's greatness, came from the north country to see him. He arrived at noon, and asked Basava to procure for him some milk from a cow that had recently brought forth a calf. Unfortunately the cows happened to be out grazing, and none of the required description was to be procured. Basava went to the stable, and passed his hand over the back of a calf which he found there. The calf immediately brought forth a young one, and Basava was able to milk it for his guest.

4. *Flowers transformed.*

A certain Lingaite, Kalinéyya, heard that Basava was in the habit of gratifying all the wishes of his guests. In order to try his power, he asked for a thousand bunches of Lampiga-flowers (*Michelia Champaca*). Basava took so many common flowers, and having transformed them into the rarer and more valuable kind, gave them to the devotee.

5. *A Fruit produced.*

Another devotee, attracted by the reports of the miraculous power of Basava, came to visit him, and said: "I have a vow, but I know that you cannot give me what I require; I therefore refrain from asking, lest you should think me troublesome." Basava encouraged him to ask anything he might require. He asked for a ripe Jack-fruit. Basava looked at a painting, which happened to be in the room, which represented a Jack-fruit, and this was forthwith converted into the desired fruit.

6. *Peas (Cyticus Cajun) converted into Jewels.*

A certain Shivaite, who was a gamester, having lost a considerable sum, and being unable to pay, was bound hand and foot by his playmates, and thrown upon the street. While he lay there, writhing with pain and calling for assistance, Basava happened to pass by. He inquired why he had been thus ill-treated. When he heard the cause, he immediately resolved to purchase his discharge. But as he had not with him any valuables he went to the nearest shop, purchased a measure of peas, converted them into precious gems, and gave these in payment of the debt.

7. *The Milk-woman.*

One day as Basava was just sitting at the king's council-board, he stretched out his hands as if to steady something that was about to fall, and said: "Don't be afraid, it won't run over." The King said, "surely Basava is stark raving mad; is his mind quite gone with this Shiva-madness? What is the meaning of the antics which he now plays?" Basava said within himself: "It is not proper to be the herald of one's own virtues, yet if I remain silent, I shall become the laughingstock of the whole assembly." He therefore explained his conduct by saying that a shepherdess in a town, two coss from Kalyána, had just missed her footing in the mud of the street through which she was wandering with a milk-pail on her head. In her distress she sent a look and a short prayer in the direction of Kalyána, and called upon Basava to help her. "While she spoke," Basava said, "I stretched out my hands toward the vessel and prevented its falling." The King caused the shepherdess to be called; she came, attested the truth of Basava's relation, and to corroborate the miracle, told two similar stories which had happened in by-gone times.

a. *The Flower-gatherer.*

A Shivaite had, on a rainy day, gathered a great many flowers in order to worship Shiva. While he was walking home near the sea-shore, he missed his footing. But Shiva heard his prayer, and prevented the flowers from falling into the sea.

b. *Wherever true piety exists, there Basava is to be found.*

A hermit, Siddarána by name, founded Sonalápura (the present Solápur), and there established a Shiva temple, with many thousand Linga-Shrines. He was asked by his disciples if during his visits to

Kailása, he had seen Basava, "for," they said, "we understand that Basava is wherever true piety dwells." Siddaráma says, that he does not yet know him, but promises to go that very day and inquire for him. So he ascends to Kailása, and asks Shiva if Basava is to be found there: Shiva opens his heart, and, O wonder! within the heart of Shiva Siddaráma saw Basava seated with folded hands, and tearful, yet joyously transported face. Shiva then declares his intimate oneness with Basava, and teaches that Basava is omnipresent in the hearts of the faithful Lingaites. Siddaráma returns to this earth, and, to convince his followers of the truth of the message he brings, he opens his own body, and shows them Basava present in his own heart. (Solápur is now the seat of an English Collectorate. Near it, a deep lake is shown, in which, they say, Siddaráma is buried. After having become a convert to the Lingaite faith, he was ordered by Basava to remain on earth till the return of Basava. It is therefore believed by many that he still lives below the lake. The Lingaites of Solápur speak the Canarese language, while all the country round is peopled by Maráthi speaking tribes.)

8. *Basava accused of misappropriation of the Public Money.*

a. *Reproduction of Treasure.*

Basava was just about to pay the army, when a Jangama came and asked him for the treasure, which was ready to be counted out. Basava, unable to refuse his request, gave him the whole. The other ministers went to inform the King. Basava was called, and the King began to reprimand him severely. "What," he said, "do you distribute to your friends the money with which you have been entrusted? You shall answer to me for this. Render the account of your administration, for I do not wish for your service any more. Do not think that you will escape unpunished." Basava smilingly responds :—

"As long as I am in possession of the philosopher's stone, the Kámadhenu and Kalpavṛksha, why should I long for other people's riches? Will the bee, which is attracted by the Lotos, ever settle on a thistle? Will the Chakraváka bird which revels in the splendour of the rays of the moon, long for darkness? Will the young one of the wild elephant come to suck the milk of a village pig? Will the swan which sails on the sea of milk, be content with salt-water? Will the lion eat grass? Will the parrot, used to suck the luscious mango, have a craving for insipid jungle fruit? If so, then may Shivaites, like other men, stretch

forth their hands to lay hold on the property of others. Let the earth tremble, the crown of the world-snake shake, the sea be dried up, the subterranean fire be quenched, the mountains split, the moon lose its coldness, the sun rise in the west,—yet never the Shivaites will touch the goods of others. Has he, whose body is replete with pure splendour any need of a lamp? Is he, who has tasted the Ambrosia of devotion to Shiva, in want of anything sweet? Dismiss your doubts, it was not your property—it was our Lord's—therefore I gave it to my Lord. Your treasure is undiminished."

Basava then sent for the treasure chests, and when they were opened they were full of money. The splendour of the gold caused the King's face to shine. Thus Basava succeeded, for a time at least, in appeasing the apprehensions of the king, who was jealous of the greatness of his minister, and, being himself a Jain, he looked with uneasiness on the progress of the Lingaite creed.

. b. The Sun is made to stand still.

One evening King Bijjala came to the council; he spoke with his ministers about the welfare of his kingdom, and about the administration of his treasure. He heard them all in succession. When he turned towards Manchanna, he arose, folded his hands, and said:—"Hear, O prince of Kings! let the treasure be expended for temples, places of pilgrimage for Bráhmans, and for the benefit of the people in general. But it is not proper that the treasure should be squandered upon Jangamas, which is the use Basava makes of it." "Indeed," said the King, "this is an illegitimate use of my treasure." Upon this Manchanna, the leader of the opposition, continued—"I am speaking the truth; day by day Basava feeds the Jangamas, and gives without hesitation whatever is asked of him. The treasure, however, is surely yours." "Very well," said the King, "to-morrow I shall call for his accounts."

The king then retired, after having ordered a meeting of his council for day-break. There Basava made his appearance, and shortly after business had commenced, the king said to Basava: "It is long since I have seen the accounts of the treasury. How much gold is in the treasury? how many ornaments? how much coined money? how much has been sent as tribute from neighbouring States? how much had been there when you came? how much has been added during your administration? Where are the jewels which have been delivered into the treasury by foreign princes? Show me all!" Basava expressed his regret

at finding himself suspected by the king, but he was inexorable and insisted on having the accounts delivered that very day. The whole establishment was in consternation. But Basava inspired them with confidence. He looked up to the skies, and said : " Stand still, O sun ! " The charioteer of the sun, from respect to Basava, stopped his horses in the western sky four hours before evening. While the sun was standing still, the earth was rent in many places, the waters were dried up, people were dismayed ; the plants withered on account of the great heat, and thus there was great distress. As however the sun did not set, the writers had sufficient time to finish their accounts.

Most of all, the Astronomers found themselves perplexed ; they came to the king and said : " O Lord ! the wheels of time are broken asunder, for the sun stands still." The watchman likewise came and announced to the king that this was the eleventh day since the sun had stood still. The king called the wise men of his kingdom together, and inquired from them the cause of this great anomaly in nature. They, trusting in their wisdom, answered the king : " We shall mend this matter, which is of no great consequence. We are in possession of very powerful forms of incantation, and the sun will no doubt obey our commands. They received great presents from the king, and set to work immediately. But they were unable to move the sun from his place. When the king saw this, he turned to Basava, told him to stop his account, and tore the account-book. Basava then reproached the king on account of his pride, and his enmity towards the Lingaites. The king thoroughly humbled, hung his head and folded his hands before the minister. Then only Basava had compassion, drew the likeness of the sun in the dust, and sprinkled upon it water in which the feet of some Jangamas had been washed. At the same moment the sun moved forward on his path through the skies.

On another occasion the king called for the accounts at night when Basava performed the same miracle with regard to the moon.

9. *The Miraculous Garment.*

One of those profligate Jangamas, who abounded at Kalyána during Basava's administration, used to send his maidservant to fetch the daily rations of provisions, which were distributed by the minister for all his coreligionists who chose to apply for them. The maidservant happened to see Basava's wife in a beautiful dress, and returned full of astonishment, without even bringing what she was sent for. On arriv-

ing at home she told her mistress, the prostitute, what a beautiful garment she had seen. The prostitute determines that this garment must become hers, and prevails upon her lover to go and ask for it. He does so. Basava, as usual, instantly complies with the request, and as his wife modestly refuses to divest herself of the cloth, which she was then wearing, Basava tears it off by force, but the cloth seemed to multiply as he tore it off. When he had removed so large a quantity that the Jangama interposed, and said it was quite enough—his wife appeared not less completely veiled and dressed than she had been at the beginning.

10. *Sangamēshvara gives and takes.*

This truth, or rather Basava's firm belief in it, is established by several miracles, which Basava performs by the power of his faith.

a. *The Conversion of the Cattle-stealers.*

Some hunters took it into their head to beat the shepherds, and to take the cattle from its grazing grounds. The shepherds came to Basava, and related to him their misfortune. Basava said: "Sangamēshvara has seen fit to give the cattle to them. What is that to you? I shall restore your cattle to you." Saying so, he caused the cattle to be restored to them by the power of the pure thought. When the thieves saw what Basava had done, they exclaimed in astonishment: "This is a mighty man," fell at his feet, restored the stolen cattle, forsook their evil practices, and in answer to their earnest entreaties, were instructed by Basava in the way of truth.

b. *A Thief Converted and made a Lingaite Priest.*

A thief secretly entered Basava's house. At midnight, when everybody was fast asleep, he approached Basava's bed and tried to disengage the ornaments which he wore on his person. Basava's wife awoke, and prevented his design. Basava too was roused. When he saw what was the matter, he ordered his wife to give the ornaments to the thief. But the thief, utterly dismayed by the presence of Basava, slunk away into a hiding place. In the morning he was found and arrested by the servants, who came to Basava's room. The poor thief trembled with fear. "It is a priest, you see," said Basava, folding his hands in reverence, when the thief was brought before him. And lo! the thievish nature had been taken from him; he had been converted into a priest, heartily pious, and adorned with a long plait, with holy ashes, and the rosary made of the Rudrāksha nuts.

c. *Jains, who had disguised themselves as Lingaite Priests, are converted.*

Some Jains once came, disguised as Lingaite priests, in order to see if what they had heard of him was true. When Basava saw them, he prostrated himself and adored them. The Shivaites, by whom he was surrounded, said: "O Basava! these are heretical Jainas, who has admitted them? Basava said, "Nay, they are pure Jangamas." At the same moment the sectarian marks upon their bodies disappeared, and they became virtuous.

d. *The Snake-bite.*

A great wicked snake had crept into the house of Basava. One day, while Basava was lying in his bed, it came, bit him, and drank his blood. Basava rose and drew back his foot, regretting that his foot should have touched a snake, the ornament of the holy God (Shiva is commonly represented as adorned with snakes). But Shiva caused the snake to die, because it had drunk a man's blood. When the servants were about to throw away the dead snake, Basava restored its life.

11. *The Mysterious Seal.*

Basava's enemies informed the King that Basava did not really do obeisance to him, but to a signet ring on which the Bull Nandi was engraven, and which he always carried upon his finger. Next time Basava came to the palace, the King asked him what would be the consequence if Basava would for once pay his respects to him, and not to the signet ring. Basava, moved with compassion towards the King, answered:—"O King Bijjala, if I fold my hands in token of respect to you, nothing good will result. If I thus bow to you, your body will be consumed with fire. I have, therefore, in forbearance to you, omitted to do so. If you wish to convince yourself of the truth of my words descend from your throne." The King, desirous of seeing what Basava could do, left his throne. Forthwith Basava took the ring from his finger and folded his hands. The consequence was, that in an instant the throne was in a blaze. All who were present besought him to extinguish the flame, and the King besought him to exercise his forbearance. Upon this, Basava replaced the ring on his finger, and folded his hands, by which means the throne became again what it had been before. The King dismissed Basava from his presence, after having made valuable presents to him.

12. *Linga and Jangama are my life.*

This was a favourite saying of Basava, the meaning of which is—I cannot live without the Linga and its priests. The following traditions show how Basava's life agreed with the profession he made.

a. *The Strange Visit.*

One of the faithful came to the door of Basava's house, and asked the doorkeepers what Basava was doing. They sent him away with the short answer, that this was not the proper time for seeing their master. It so happened that Basava was just at that time engaged in the deepest meditative devotion (Yoga). The visitor went away with a smile; but Basava's life went along with him. The servants, who had no idea of what had occurred, came at length to call their master. But he would not arise, and they saw with dismay that the spirit had fled. At last his wife came, and mournfully prepared to adorn the corpse of her husband. One of those present, Channabasava, the nephew of Basava, had a suspicion of the true reason of the melancholy occurrence, for he had heard of the visit of the Jangama priest. According to his advice the priest was called and asked if he had not taken away with him Basava's life. When he came, sadly exclaiming, "Basava, Basava!" the life which had fled returned to the body of Basava.

b. *Separation in Death and Reunion in Life.*

In order to prove Basava's adherence to his principle (of identifying his life with the Linga and Jangama), Shiva had called into himself the priest Kinnara. Basava was inconsolable. One of his friends went to the washerman Machidva, a great hero among the faithful, and related to him the sad casualty. [The washerman had long before given proofs of his faith. He considered it a great privilege to be allowed to wash the garments of Jangamas. Now, lest any unholy person should touch the clean linen, he used to drive his bullock with the bundles of clothes through the town, holding a drawn sword in his hand. One day, as he drove through a throng, a man of some other caste (a "sensual one," as all non-Lingaites are called) accidentally came into contact with the holy garments. The zealous washerman cut off the head of the sinner, and threw it up into the air. The King, who heard of the fanatic, sent elephants and soldiers to secure him. But by the sound of a gong, which the washer-

man carried, all the elephants, except the royal state elephant, were frightened. The King's elephant advanced, but was thrown down and killed by the washerman. Basava remonstrated with the King, who at last was brought to humble himself, upon which the elephant, as well as the decapitated man, were restored to life. This was the man who was applied to in the present extremity.] When he heard of the sorrow of Basava, he smiled, and said: "Surely Basava has been forgetful of his principles." The messenger, not understanding the meaning of these words, returned to Basava and related what he had heard. Basava however at once appreciated the meaning, and gave up his spirit. The great washerman was sent for, and when he saw what had happened, he prayed to Shiva:—

"If Basava were to die, piety itself would vanish from the earth. It is, therefore, not expedient, O Kinnara, that your desire to depart should be gratified. As long as Basava lives, you ought to live united with Basava."

The washerman then said, "Arise!" Then Kinnara arose as if awaking from a dream. Basava likewise returned to life. (A similar story of Madarakatidéva.)

13. *The Pious Thief.*

The pious Lingaite, Bommidéva, was in the habit of breaking into the houses of people of other religions, and stealing their property, in order to distribute it to the followers of his own creed. This strange branch of industry is highly commended by the poet, because the thief not only enriched the followers of the true creed, but at the same time weaned the affections of the sufferers from earthly riches, and thereby rendered them more fit for heaven. He carried on his business for a considerable time without being found out. One day when an unusual crowd of Jangamas, who looked for food and presents, had assembled in his house, he resolved to gratify them at the expense of the King's treasury. On the road to the palace he meets Basava, and asks him to show him the place where the treasure was kept. Basava, without uttering a word of remonstrance accompanies the thief, and shows him the treasury. The keepers of the treasure inform the King that there had been a robbery, in which Basava was an accomplice. Basava was sent for by the angry King. Both King and minister went to inspect the place where the thief had broken through the wall. But what was the King's astonishment when he saw, that the wall surrounding the hoie

which the thief had made, was converted into solid gold by its contact with the body of the holy man. The King scratched his head, laid his finger on his nose, and exclaimed: "What a thief is this, who gives more than he takes!"

14. *Basava and the Wood gatherer.*

Máréyya used to go to the jungles for the purpose of cutting wood, which he carried in bundles to the town, where he sold it, and regaled Lingaite priests with the produce of his trade. Basava heard of the benevolent woodcutter, went to his house at a time when he happened to be absent, and left some bags filled with gold. After some time Máréyya returned from the jungle, threw down his bundle of wood, went through his accustomed ceremonies, and saw the bags. "Who has been here?" he asked, "and whose are these bags?" His wife said that a priest had been here, but he immediately saw that it had been Basava. He was rather grieved than rejoiced on account of the donation, because he considered it as a proof that Basava thought him deficient in faith and unable to provide for all his wants. He forthwith made a present of all the gold to some Jangamas, who happened to be near—then took some of the water in which their feet had been washed and sprinkled it over the bundle of wood which he had just brought from the jungle. This was immediately converted into gold, which he likewise distributed among the priests. When Basava heard this he was frightened, came to call on Máréyya, and apologised for his boldness in daring to make a present to so great a man.

15. *The Pandanus odoratissimus.*

Basava having received from the king part of a Kétakí flower, adorned his Linga with it. This gave to his enemies an opportunity of abusing him, for there was an ancient tradition to the effect that Kétakí flowers should not be used in the worship of Shiva. Basava showed, that in the ancient tradition the guilt attached principally to Brahma; that Ketaki was only seduced by Brahma to give false witness in his favour against Shiva. "Therefore," he said, "there can be no harm in using the Kétakí flower in the worship of Shiva, and in corroboration of my assertion you will find some part of the Kétakí flower on the heads of all Lingaites, Lingas, and Shiva-images." This was actually found to be the case, and thus the Kétakí flower was admitted into the number of sacred flowers.

16. *Players converted.*

Some players acted a play at Kalyána disguised as Jangam priests. Every one was desirous of seeing how Basava would treat them ; and the merriment was general, when Basava devoutly bowed to them and received a blessing at their hands. Basava however was splendidly justified, for the actors were by the power of Basava's looks, transformed into venerable devotees, whose holiness was as little diminished as that of the Rishis of old by their mean descent.

17. *The Sacred Ashes.*

Ashes play a great roll in the Lingaite worship. The corpses of the principal Gurus are placed in a bag of ashes before they are buried. The ashes of the frankincense, which is burnt before the Lingaite idols, possesses a peculiar value in the estimation of the common people ; yet the ashes of cowdung, which have been blessed by a priest are, according to the Shástras, the holiest of all.

a. *The Pumkins.*

One day the king was returning from a review of his army. When passing through the streets of the city, he saw a row of pumkins hung up for drying, which were smeared over with holy ashes. An enemy of Basava said, he supposed these fruits would contain Lingas because they had been sanctified by the ashes. The minister seemed to assent to the observation, whereupon the king sent for some of the fruits, and requested Basava to open them. Basava not minding the ridicule of the king and the courtiers, prayed, touched the pumkins, laid them on his head, made them touch his forehead, lifted up his hands and said : "O Jangaméshvara, stay ! stay !" Then he divided them and showed them to the king. The scoffers were confounded when they saw that the seeds in the pumkins had become fine polished Lingas—but their confusion reached the highest degree, when they saw that those people to whom the king, still bent on mockery, had given the new Lingas, forthwith became pious Shivaites.

b. *Brandy changed into Milk.*

One day after Basava had explained to the king the importance of the use of ashes in the religious ceremonies of his creed, the king saw a low-caste woman carrying on her head a brandy-jar, covered with ashes. The king smilingly said to Basava, "Surely this must be some

sacred kind of brandy, seeing it is in a vessel that is covered with ashes." "Nothing profane can be in a vessel of this description," said Basava. The woman was called, and her jar inspected, when lo! the poisonous juice had been converted into cows' milk by the faith which Basava placed in the purifying effects of the holy ashes. This miracle furnishes the opportunity for relating another instance of the miraculous efficacy of ashes. An outcaste of the most abject race, who had committed many atrocious murders, and had not even abstained from stealing the goods of pious Shivaites, was about to die while being pursued on account of some flagrant misdeed. While he was in his last agony, a mangy dog, which had appeased its hunger on the burial ground and then lain in the ashes of burnt corpses, happened to pass by and to touch the forehead of the dying man with one of its feet. When the man had died, Yama's messengers came to convey him to judgment and hell, but they were prevented by Shiva's angels, who claimed the man, whose body had been marked with the holy ashes. A struggle arose concerning the body, but Shiva's angels were victorious, and carried the purified man to Shiva's heaven.

18. *Miraculous Escape.*

Soḍḍala Bácharasa, one of Basava's writers, was accused of having embezzled public money. Although this man was as superior to his accusers as fire is to a heap of dry grass, and although he asserted and proved his innocence, the king was inexorable, and commanded that his eyes should be put out. He was conducted to the place where criminals were commonly executed, amidst the lamentations of the people. On the place of execution were lying the skulls and rumps of some thieves who had been decapitated some days before. Bácharasa prayed and directed his looks towards the place where the skulls were lying, when all at once these criminals became alive and began to beat, kick, and pull about those who had come to pluck out the eyes of Bácharasa. Some escaped and told the king. In the mean time the hideous figures had approached the town, cutting, maiming, tearing, and killing all the adherents of the king. The gates were closed, but this was a poor precaution against the violence of these revenants from another world. The king in his extremity called Basava and confessed his injustice to Bácharasa. It was high time to do so; for in the mean time the ghosts had forced the gates of the city and were approaching the palace. Basava had compassion on the trembling king. He approached the destroyers, who prostrated themselves at his feet, then

went with the king to the place where Bácharasa was, made the king ask his pardon, then sprinkled holy water over all the killed and wounded, by means of which they were restored to life and healed; and lastly he gave to the thieves whose ghosts had wrought Bácharasa's deliverance, their proper human existence.

Bijjala made rich presents to his minister as well as to the falsely accused writer.

19. *The Man of Straw, and his Victory over the Mimánsa (Védánta) Philosopher.*

A Vedantist came to Kalyána. Many scholars were in his suite, and he had such a number of books that 10 elephants were required to carry them. Bijjala called the great man to his durbar. All the courtiers did their utmost to honour him; Basava alone remained indifferent, and would not even rise from his seat. The Védántist observed this, and cast an angry side glance at the minister. When all were seated, the philosopher asked the king who was that man smeared over with ashes? The king spoke in the highest terms of Basava. The philosopher proudly said, "I have heard of the excellency of Basava, but let him now bring forward his doctrine which seems to have infatuated you, so that I may have an opportunity of convincing myself. Basava spoke at length about the surpassing greatness of his god Shiva, and victoriously repelled the attacks of the Védántist. At last these betook themselves to abuse and disrespectful language. Upon this, Basava became silent. When the King called upon him to bring the dispute to a termination, he answered, "Such blasphemers of Shiva ought to be killed, for even Brahmá lost one of his heads for having spoken evil of Shiva. A man of straw," he said at last, "is good enough to dispute with these philosophers." The Védántist smiled, sent for some straw, which he shaped in the likeness of a man. He then turned to Basava, and said: "If you will give life to this man of straw, teach him the Shástras, and conquer us by means of him, we shall acknowledge your superiority." Basava touched the image, clothed it, tied a Linga to it, and gave life and intelligence to it. The straw-man began to prove from various Shástras, that there is no God but Shiva—to the utter amazement of all who were present. Thus the Védántist was confuted and made to acknowledge the greatness of Basava. The straw-man subsequently lived in Basava's household.

20. *The Crypto-Lingait.*

At the time of Basava's birth 770 spirits of heavenly saints descended on earth, and entered human bodies, in order to assist the re-establishment of the Shivaite religion. One of them hesitated, remained, and was obliged by way of punishment, to be born among the worshippers of Vishnu. This was the celebrated enemy of Basava, *Manchanna*. And yet even he was in secret a Lingaite and performed Linga-worship every morning before he commenced his labours in the palace. One morning before sunrise a Bráhmaṇ, who had smelled the perfume which Manchanna was burning according to his custom, and which was escaping through an opening in the roof of his house, climbed up to the top of the house, in order to see what was going on within. To his astonishment he saw the seemingly implacable enemy of the Lingaites absorbed in the Linga-worship. He scarcely believed the evidence of his own eyes. But he had repeated opportunities of convincing himself of the fact that Manchanna was a secret Lingaite. He communicated his discovery to Basava, who exclaimed: "Will a tiger ever become a cow? an ass a horse? a goat an elephant? a dog a lion? Is not Manchanna he who used to stop his ears with his fingers as soon as ever the word Shiva was pronounced?" In order to get certain intelligence, Basava sent a servant with the Bráhmaṇ. His servant convinced himself of the truth of the Bráhmaṇ's relation, and reported accordingly. Upon this Basava with some intimate friends went to Manchanna's house at midnight, but as they approached the secret Linga-worshipper in order to assure him of their esteem, both he and his wife dropped down dead; for they were under a vow of worshipping the Linga in *secret*, and his vow was now broken.

Day broke in the meantime; Manchanna's relations saw with consternation what had happened; the king was informed that Basava had contrived to kill his old enemy, Manchanna, and hastened to the spot. He found Basava and his friends there, and threatens them with severe punishment. But Basava rubbed holy ashes upon the forehead of Manchanna, whereby his life was restored. As soon as Manchanna regained his life, he awakened his wife, as if it had been only from sleep.

21. *The Royal Hunt.*

The King, on one of his hunting expeditions, started a tigress, who had just cast some cubs. The enraged animal rushed towards the

hunters, but they had not the courage to confront it, and fled. This occurrence induced Bijjala to send one of his hunters, disguised as a Jangama, to Basava. The hunter went to the minister, and passing himself off as a travelling priest, who had heard of the unbounded liberality of Basava, asked him for the milk of a tigress, which, he said, he wanted for the fulfilment of some vow. Basava had followed the hunting expedition at some distance dismounted, and went towards the lair of the tigress. When the animal saw him, it trembled violently. Basava calmed it, and to the astonishment of all who witnessed the occurrence, drew milk from its teats. All exclaimed: "Surely this Basava is no ordinary man—he is an incarnation of the supreme God."

22. *Flight and Return.*

Basava gave a great dinner to the Jangamas at Kalyána. The noise of the music and of the festive rejoicing deprived the King of his sleep. He arose, went to the roof of his palace, and looked down upon the town. Innumerable lights and torches were burning. Servants, whom the King had sent out, returned with the intelligence that a great number of Jangamas had been fed by Basava, and that they were now amusing themselves in the streets of the city. The King looked on for some time, and convinced himself that the streets were so filled with Shivaites, that not even an ant would have had room to creep between them. Next morning the King asked several of his advisers where, in their opinion, Basava could get the money for such entertainments, which would certainly exhaust even the royal treasury. At last Basava himself came. The King spoke to him about his enormous expenditure, and would not rest satisfied with the declaration, that Jangaméshvara both gave and took (see above), but finished by declaring, that if he wished to retain his office, he must promise to discontinue his unbounded liberality to the Jangamas. When Basava heard these words, he stopped his ears with both hands, as if unable even to hear so unnatural a proposal, and because it was out of the question to reply, resolved to take his departure from Kalyána. He threw his official seal to the King, delivered to him his house and property, and left the scene of his greatness, poor and needy, accompanied by a few only of his nearest friends and relations. In the heat of the day, without food, without conveyance, without even a horse, they went a distance of 8 leagues. They then met a priest, who wished to visit Basava at Kalyána. When the priest fell in with the indigent

travellers, he took some of the victuals which he carried with him on a bullock, and prepared a meal for them. The weary caravan lay down to rest; and in the night Jangaméshvara appeared to Basava and commanded him to take his necklace out of a certain snake-hole; the value of this necklace, he assured him, would be so great, as to enable him to return to Kalyána and to befriend the Jangamas with even greater liberality than before. He awoke, called his son Langéyya, and told him of his vision. The youth poured water, in which the feet of Jangamas had been bathed, upon the hole, and put in his hand to seek for the necklace. A dreadfully large snake came out of the hole, spitting venom at the poor boy. But through Basava's prayer the snake was converted into a most precious necklace. The son handed the ornament to the father, who joyfully exclaimed: "Now we have the knife which shall cut off Bijjala's nose." The fugitives returned to Kalyána richer than ever. Basava pawned the necklace, and with the wealth thus obtained, gratified, as usual, the wishes of numberless begging priests. The king heard of Basava's proceedings, and in great displeasure sent for Basava, and demanded the necklace, which he said, belonged to himself. Basava's remonstrations, that the necklace had been given to him by Shiva, was not listened to. The necklace was brought, enclosed in a box. The king with curious avarice, hastened to open the box, but to the king's utter dismay, the same fearful venomous snake which had appeared when the treasure was first lifted out of the ground, came again forth from the box. The king, in an agony of terror, took refuge behind Basava, acknowledging himself in the wrong. Basava took hold of the snake and placed it in the box, when it was again changed into the splendid necklace. The deposed minister was solemnly reinstated, received back the seals of office, and was, by a solemn procession, re-established in his former dwelling.

23. *The Earthen Bull.*

The full moon of the third month in the Hindu year (the end of May or beginning of June) is a feast day for the agricultural classes throughout the Dakhan, being the solemn commencement and inauguration of their cycle of yearly labours. The south-western monsoon has begun to pour its torrents of rain on the arid plains, and has softened the earth so as to render it capable of cultivation. The stubble of the last year's crop, which gave an autumnal look to the fields, has, after the first rains, been removed, and the plough has drawn its furrows across them. The

cultivator begins to think of sowing, and of the chances of the next harvest. The bullocks are made the instruments of divination by their masters. On the morning of the above-mentioned full moon they are driven towards the village tank. They are washed, and their horns are tinged with red colour. Breakfast time arrives, and this day the customary offerings are not laid before the stone gods and Lingas, but before the living animals, who are the faithful assistants of the villagers in their agricultural labours. During the whole day they are treated as the lords and masters of the house ; but the doings of the evening principally show them to be the heroes of the day.

At one end of the principal street a string adorned with green leaves, is drawn across from house to house. The peasants bring out the bullocks from their stables, and drive them along the street towards the string. The bullock which first reaches and breaks the string, has gained the day, and from the colour and other qualities of the bullock, conclusions are drawn with regard to the probable success of one or the other class of grains. If a black bullock breaks the string, all sorts of leguminous fruits will succeed ; if a white one breaks the string, white jola (*javári*) will thrive.

Once on this feast, the town of Kalyána was adorned with garlands of flowers ; music resounded in every street ; festively adorned bullocks flocked together from all directions. The king came with his ministers to see the race. In the meantime the son of one of the principal merchants, Basava, had been walking about the streets with a toy-bullock of earthenware. Some waggishly disposed people had said to him, " Surely your bullock will win the race ! " The boy took seriously what was said in derision ; he smeared the forehead of the bullock with holy ashes—tied a rosary of Rudráksha around its neck, and carried his bullock towards the place where the royal bullocks, wild and impatient to start, were standing. Some one pointed out the boy to the king, who said to his prime minister, " this time the vehicle of Shiva (Basava) is conquered." Upon this Basava the minister converted the toy-bullock of the boy Basava, into a live bull, which ran with unequalled speed and ferocity. This bull was not only the first to arrive at the goal, but proved so unmanageable, that other bulls, horses, elephants, soldiers, and even the king himself were placed in imminent danger. The king convinced, alarmed, and humbled, applied as usual to Basava for his interference, and he, by a single word tamed the

savage animal, and made it graze quietly, by which means its real bovine nature was established beyond a doubt.

24. *The Court Minstrel.*

A travelling minstrel, who had, by the wrath of a former master, lost half his nose, one of his eyes and ears, one arm and one leg, came to the court of Bijjala. Hidden behind a wall he began to sing the praises of the King Bijjala, his beauty, courage, liberality, wisdom, calmness, and knowledge. The King, struck by his poetry, called him into his presence. He came carried on the shoulders of a servant. The king asked him the reason of his mutilation, and he said: "I lived at the court of the King of Málva. One day I was invited to dine with the King, but refused on the plea that my caste was higher than that of the King. The king enraged, said:—'What, a minstrel who fills his belly by begging and singing from door to door,—should be of higher caste than I,—how can that be?' I replied, 'Brahmá and Náráyana were cursed by Shiva on account of their sins. The curse consisted in this, that they were compelled to descend upon earth and to live as minstrels. We are descended from them.' Upon this the king grew angry, and ordered me to be mutilated." Bijjala greatly pitied the unfortunate singer. But Manchanna forthwith converted the occurrence into a snare for Basava. He dressed the minstrel, so as to resemble a Jangama; smeared his forehead with ashes, got a wooden leg made for him, gave him a rosary, tied up a stone in a piece of cloth, and tied it round his neck instead of a Linga. Basava arrived, and as soon as he saw the seeming priest, he made a low obeisance to him. The king said with a sneer: you prostrate yourself before a minstrel, whose race is cursed by Shiva, and who is mutilated in token of his disgrace. But how pale grew the faces of the wicked, how greatly was the joy of the virtuous and the love of the pious increased, when Basava restored the maimed man, and converted him into a real Lingaite priest?

25. *Basava removes a Mountain from one place to another.*

One day the king had heard part of the Rámáyana read. When the reader came to the passage in which Hanumán with his army of monkeys is represented as plucking mountains from their bases and plunging them into the ocean in order to build a bridge from the continent to Ceylon, the king asked Basava tauntingly, if he had heard what Hanuman had done? Basava replied, "feats like those of Hanu-

man and his army are nothing extraordinary for him, on whom the good pleasure of god rests; and forthwith he proceeded, accompanied by a servant, to move a neighbouring mountain. He touched it with his hand, whereupon the servant wheeled it away to a distance of four coss.

26. *The Thunder-storm.*

Basava and the King were together one day in the council hall, when all at once a thunder-storm arose on the horizon; the atmosphere was filled with wind and dust; the sky grew quite dark, and heavy peals of thunder rolled over the heads of the frightened assembly. Every body thought that this tremendous conflict of the elements was the preliminary scene to the dissolution of the world. All at once a flash of lightning penetrated the roof of the hall, and struck the king and many of the courtiers. Basava hastened to assist the king, who was staggering and seemed about to die; but Basava knew that this was not the manner of death appointed for the king, who was predestinated to die by the hand of pious Lingaites. He therefore strewed holy ashes on the king and restored him to life. At the request of the king he healed also the courtiers.

27. *A man Raised from the Dead.*

The widow of a Bráhma came to Basava, and entreated him to raise her husband, who had died and was just carried out to be burnt. Basava prayed to Shiva, and obtained from him the life of the Bráhma, who forthwith sat upon the bier. The man who owed his life to the intercession of Basava, came with his wife to thank his benefactor. Both showed their gratitude by being converted to the Lingaite faith.

28. *The Learned Dogs.*

A certain Lingaite had six dogs. One day his servant-maid went to a neighbouring river, to fetch water, when she had the misfortune of being polluted by some people of another caste, who had come to the river for the same purpose, and who touched the skirt of her garment. The Lingaite woman remonstrated with those who had touched her. But they, far from acknowledging themselves in the wrong, complained to the king of having been abused by the woman. Her master was called, and attended at court, accompanied by his six dogs. He was called upon to prove from the Shástras the superiority of his creed over all others. He excused himself with his ignorance of the Shástras. But the king was not thus to be foiled. Proof must be adduced, or else

the woman and her master must be punished for their presumption. In this emergency Basava instructed the dogs, and they, in a few moments began to expound the Shástras so cleverly, that the Lingaite carried the day.

29. *Shivanágaméya.*

Basava had frequent intercourse with the priest of the lowest caste, called Shivanágaméya. His enemies were not slow to use this fact against him, and urged the king to remove a minister who disgraced himself and his office by keeping such low company. But Basava declared: "he only who forsakes the path of justice, is unclean; the enemies of Shiva are unclean; the Bráhmans, notwithstanding their double birth, are profane. Is it wrong to converse with good, harmless, candid people, of whatever caste they be?" And in order to prove the purifying influence of the intimate intercourse with Shiva, he related some traditional stories:—

a. *The Death-bed Conversion.*

The son of a king was spoiled by bad companions, and at last became so abandoned, that he entirely forsook vegetable diet, and lived upon the meat of birds and wild animals, which he killed by the chase. When this profligate youth was near his death, he was visited by the prime minister of his father, who, as soon as he saw him, exclaimed: "Hara, Hara!" At this moment the prince expired in great agonies. Yama's angels came, tied him with ropes, and led him to hell. But at the same time Shiva's angels appeared too, and disputed the prey of Yama's messengers. A quarrel ensued, in which Yama's host had the worst. Yama laid a complaint before Shiva, stating that he had been authorised to convey sinners, blasphemers, adulterers, and others of a similar kind into hell, but that his messengers found themselves obstructed in the discharge of their duty. Shiva inquired into the case, but the result was that, because the name of Shiva had been invoked upon the dying man, all his sins were pardoned, and Yama had no claim on him.

b. *The Sacred Night of Shiva.*

A certain King was desirous of learning, from what merit, acquired during a former birth, his present kingly happiness and majesty was derived. He consulted a Saint, who told him the following story:—

"Some out-caste hunters lived in huts in the outskirts of the village of Umata. Among them there was a notorious sinner, who, with his

wife lived exclusively upon animal food. This man one day left his hut in order to seek game, but was unsuccessful in his pursuit. As the night fell, he replenished his water-bottle, ascended a Bilva-tree (the sacred tree of the Lingaites, *Ægle Marmelos*), and made himself as comfortable as he could for the night. It so happened that a Linga stood near the root of the tree; and the night was the sacred night of Shiva, which is religiously kept and watched through by the Lingaites. The hunter plucked the leaves and boughs, which were in his way, and threw them down; they fell accidentally on the top of the Linga, and from his bottle also some water kept dropping down upon the sacred emblem. The hunger kept the hunter awake. In the morning he renewed his search for game, but being again unsuccessful he appeased his hunger by means of some wild roots and herbs, taking some of these with him for his wife. The wife, in the mean time, had likewise fasted, and had gone about the village to seek her husband. She spent the night in a Shiva temple, where the din of the Shāstra-reading, and the noise of the worshipping crowds kept her awake. When she came home in the morning, she found her husband; and was glad to get the roots, which he had brought to her. This poor couple lived thus abjectly for some time. When they died, they would, as murderers of animals, certainly have deserved hell, but they were saved by their unconscious celebration of the sacred night of Shiva. In evidence of his special mercy Shiva caused them to be born again as a prince and princess." "You, king," the saint concluded, "are the hunter, and your wife is the hunter's wife."

From these stories Basava drew the conclusion that the worship of Shiva had the power of cleansing even what was impure, of sanctifying and elevating even men of the lowest castes.

30. *The Ordeal.*

The caste of the temple-servants laid claim to all the offerings, which were brought to Shiva and the Linga. Their claim was disputed by the Lingaites. The temple-servants hereupon came to complain to the King. Basava admitted that the people of the temple-servant-caste had a right to take all that might be offered to other gods,—but that the gifts offered to Shiva, belonged of right to the Lingaites. The temple-servants were unwilling to yield the point. The King then said that he would decide the question by simple means. He caused a very poisonous draught to be mixed—so poisonous that the

birds which flew past the caldron in which it was boiled, dropped down dead—and the wind which blew across it, killed many men, beasts, and plants. He then said: “he, who is able to drink this poison, will legitimate himself as a true follower of Shiva, who drank the poison of the world-snake.” The complainants acknowledged, that they hardly dared to look at the poison, much less to drink it. But Basava and his friends drank it up as if it had been the draught of immortality.

IV. *The End.*

At Kalyána there were two pious Lingaites; Halléyaga and Madhuvéyya. Bijjala, as if he had never known the greatness of Basava, and as it were, bent on his own ruin, caused in mere wantonness the eyes of the two saints to be put out. The indignation was universal. All the Lingaites assembled in Basava's house. Basava declared that he would now leave the town. He called Jagadéva, ordered him to kill the King, then pronounced a curse on the town, and left for Sangaméshvara, accompanied by great numbers of Lingaites.

As soon as Basava had left, it was evident that Bijjala's sun was setting. The ocean of his riches was dried up, the earth trembled, birds of ill omen caused their voice to be heard during the night, jackalls howled during the day—frightful, gigantic spectres appeared in the sky. Everybody was in anxious expectation of the things which would come to pass. Jagadéva, who had hesitated about committing the crime to which Basava had instigated him, came home to his mother. The mother, enraged with her cowardly son, threw his food to him, as she would have done to a dog, in a despising manner. Jagadéva, roused by this affront, went on his bloody errand, accompanied by two friends. They make their way through the guards of the palace, enter the throng of anxious courtiers, counsellors, and princes; draw their poignards, and stab the King. They return, brandishing their weapons, through the midst of the horror-struck multitude. Jagadéva, in order to atone for the unwarrantable delay in obeying Basava's orders, destroys himself and is received into Kailása. All the remaining Lingaites leave the town; Bijjala's race is extinct; the very horses drop down dead in the stables, the elephants destroy each other in single combats; the citizens and adherents of the King perish in a bloody civil war. Thus Basava's curse was fulfilled. While still on the road to Kudali Sangaméshvara, he heard the awful news. He had haste to reach the scene of his early devotion, and on his arrival

prayed to the God to receive him. The image became alive, came forth from its place, embraced and absorbed Basava, and returned to the temple. A rain of flowers descended upon earth, songs of praise resounded; shouts of triumph arose.

As the whirlwind arises from the earth, and is lost in it;

As the froth is produced in the churned milk, and subsides into it;

As the forked lightning has its origin in the sky and retires into it;

As hail is produced by water, and resolved into it;

So Basava arose out of the Guru, grew by his assistance, and at last was united to him in everlasting rest;

Channa-Basava went to Uliví, where he hid himself in a cave.

There can be no doubt that the leading facts of Basava's history—his Bráhmanical descent, his marriage with the daughter of the minister Baladéva, his employment as prime minister of King Bijjala at Kalyána, his zeal for the propagation of the Lingaite creed—are historical. The Jainas, the sworn enemies of the Lingaites, account for the great influence of Basava under a Jaina King by saying, that Basava's sister, a person of great beauty, was the concubine of the King, who left the government entirely in the hands of the brother of his favourite. Basava's last departure from Kalyána was, according to the Jaina traditions, an ignominious flight, and far from being absorbed into God, he has, according to their statement, terminated his life by drowning himself in a well through despair.

**ART. IV.—Channa-Basava Purāna of the Lingaits. Translated
by the Rev. G. WÜRTH.**

Communicated by the Honorable W. E. FRERE, 13th July 1865.

Vardhika Shatapadi.—This is the name of the metre of this Purāna ; one verse consists of six feet, or lines, which are called in Canarese poetry “charana,” or “pada,” *i. e.* foot. Therefore such a verse is called “Shatapadi,” *i. e.* a stanza of six feet. Such stanzas are scanned by the *mátras*. A short syllable is one *mátrá* ; a long one is two *mátrás*. The first foot has 20 *mátrás* ; the second has also twenty *mátrás* ; the third foot must have 32 *mátrás* ; the fourth and fifth foot are lines the first and second, and at last the sixth is line the third. Thus the whole number of *mátrás* in one verse of this kind amounts to $20 + 20 + 32 + 20 + 20 + 32 = 144$ *mátrás*. The second letter in each foot must be the same, and thus a kind of rhyme or alliteration is formed, which is called *Prása*.

Scheme of a Verse.

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. | 11. | 12. | 13. | 14. | 15. | 16. | 17. | 18. | 19. | 20. | | | | | | | | | | | | |
| 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | | | | | | | | | | | |
| . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | | | | | | | | | | | | |
| 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | | | | | | | | | | | | |
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. | 11. | 12. | 13. | 14. | 15. | 16. | 17. | 18. | 19. | 20. | 21. | 22. | 23. | 24. | 25. | 26. | 27. | 28. | 29. | 30. | 31. | 32. |
| 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |
| . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . |
| . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . |
| . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . |
| 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | |

Chapter I.

Summary :—This (the *Purāna*) is the superior and excellent story of the initiation which the high priest Chanabasava gave to Shiddharāma, explaining to him the superior Shivatatva.* Good worshippers, having heard this with pleasure, will become fortunate.

* Will be explained in one of the last chapters of this Article.

INTRODUCTION.

1. (He, Shiva) is the blessed high priest, the superior, the form of excellent splendour, without beginning and without end; the eternal, without an equal, without sin, the excellent lord for the instruction in the sacred science of Parabrahma: * thus saying, the gods, who are mounted on the Swan and Garuda, † and the other gods, always worship the lotus ‡ of your blessed foot without ceasing; save me, destroying the triad of my trials; § I shall praise you with joy.

2. When the beauty of the lotus of the blessed mountain-born || (Párvati, Shiva's wife) brightens when the majesty of (her) breasts, which are like a pair of Chara birds, ¶ increases; when the pleasantness of the expansion of the water lily ** eyes, bowing the head, disappears, when the fragrance of the breath of her nostrils †† spreads, when the darkness of the hair is dispelled; when the redness of the fine lips fades away, then diffusing the rising light of happiness may the sun, ‡‡ Virupáksha §§ of Hampi, ||| shining as the eternal, grant us joy.

3, 4. O thou, who art adorned with the moon as with an excellent tuft of hair! O friend of the king of kings! ¶¶ Incomparable one;

* Vedánta Theology.

† *Brahmá*, whose vehicle (*váhana*) is a swan; *Vishnu*, whose vehicle is the bird Garuda.

‡ The foot is compared to a lotus.

§ Every man is surrounded by three kinds of trials, as, I. by those which arise from himself, "*ádhyátmika*;" II. by those arising from the dispensations of fate, for instance from weather, "*adhúrávata*;" III. by those arising from evil spirits and wild beasts, "*ádhibhautika*."

|| Párvati, *i. e.* borne of Parvata = mountain.

¶ A fabulous bird, it seems, or the ruddy goose.

** The water lily opens at night and closes at sunrise. Párvati's eyes are compared to this flower.

†† The cool and pleasant morning breeze.

‡‡ Shiva is compared to the rising sun, in consequence of which the changes in Párvati, described above, take place.

§§ Having an unusual eye, *i. e.* the eye in the centre of his forehead.

||| Shiva: Hampi, on the Tungabhadra, near Vijanagar, a famous place of pilgrimage, where the linga, his symbol, is worshipped in a fine temple, about 60 miles distant from Bettigorry, to the East.

¶¶ Kubéras, the God of wealth.

without libidinous desires. Destroyer of the desires of Ráma!* Hara! Terrible to vanquished scoundrels!† Bhíma! O giver of the divine weapon to the younger brother of Bhíma!‡ O thou who hast bowed down the Lord of the Gods§ to thy foot; whose half body is a charming wife.|| Destroyer of the enemies in Tripura! Destroyer of Yama! who hast a blue throat! Destroyer of the sacrifice of him who was born of the incomparable lotus-borne!¶ Victorious Lord of Pampá. **

5. O thou, whose feet are worshipped by the destroyer of the mountain wings,†† by Brahmá and Krishna! O ornamented with the moon and the Gangá!‡‡ Free from sin, who hast the ox for thy vehicle! Having a bow made of mountains! Lord of Brahmá and the other gods! Dweller on mountains! Having the eight points of the compass for his excellent garment! Having diamond weapons! Delighted with the words of the mountain daughter! Lord of Svarga and all the other worlds! may he give lessons in the word! Pampa-Vírupáksha! good people's saviour.

6. Bhima! destroyer of terrible sins! Vanquisher of Yama! Blue-throated one! Soma,||| ornamented with the moon! Protector of the Protector of the Gods,¶¶ Destroyer of Cupid! Giver of what is desired! Ever praised by the king of kings! Thou who art without sorrow, praised by sages! delightful one! who hast Párvatí for one-half of thy body, who hast an ear ornamented with those seeing and hearing with the eye!*** Dweller on mountains! Treasure of splendour! Pampa Vírupáksha. Lovingly succour the pious! O thou who hast a multitude of well-praised men prostrated before thyself! O thou endless of glory!

* Indian cupid. † The giants. ‡ *i. e.* Arjuna. § Epithet of Indra.

|| His body is half a man and half a woman.

¶ Brahmá; his son is Daksha Brahmá, who, to show his contempt of Shiva, did not invite him to the sacrifice.

** Hampí. †† Indra; the mountains were of old winged monsters.

‡‡ On his head. §§ A name of Shiva.

||| From Sa-kuma and ūma, a name of Párvatí, *i. e.* united with Uma, an epithet of Shiva.

¶¶ Indra.

*** Serpents, which not only see but also hear with the eye; Shiva's ear-rings are made of serpents.

7. To Vrishabha ! to Him who is without beginning ; who has the form of excellent virtue of A'dishankara,* who is called the excellent above change, the ten fingers ; as the vehicle to that Shiva without change ; as the Lord to all the Shiva host ; as the son of the excellent Shítada,† who had pleased (God) by great penances on earth ; is rejoicing, having himself put on devotion and pleased the Lord with love in penances ; I prostrate myself.

8. When Para Shiva had, in the company of Párvatí, from the lion throne held an assembly with the Pramátas innumerable as the sand on the banks of the Gangá, and with the excellent Munis ; and when he had gone to the splendid hall, Bringinátla danced and bowed before the enemy of Cupid.‡ The mountain daughter seeing this, became angry, and told him to give her his body ; immediately he threw it away—to this spotless *Bringinátla*§ obcisance.

9. To *Virabhadra*, who, born from the forehead eye of Rudra, put on the form of Rudra, went to Daksha's sacrifice ; and who, when he asked for Rudra's portion, and he did not give it to him, beheaded the Shiva traitor Daksha ; beat the Rudra friend|| and the other gods, seized them and delivered them over to Rudra as prisoners—who is called the Rudra of the new time,—to the Lord of Bhadráksha ¶ I bow.

10. Five faces (has he), *Aghora*, *Sadhyoshita*, *Tatpurusha*, *Vámadéva*, *Ishanya*, and there is one more, namely, *Pátála* ; none does understand this except the tatwa, learned. Let me become a six-footed bee** to the feet-lotus of Kumára Svámi††, who brightens, as if Shiva himself had been born with six faces ; Saying, it shall appear, that the whole world may know it.

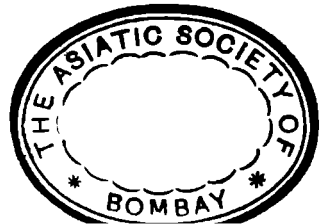
* Vrishabha—ox, in Canarese " Basava," the Váhana of Shiva.

† A name of Shiva, a Muni. ‡ An epithet of Shiva from his having burnt Káma.

§ One of Shiva's household. || Náráyana is so called.

¶ The wife of Virabhadra. ** The black bee.

†† A son of Shiva from whose six faces, the name is given, Shanmukha, i. e. he who has six faces ; as the black bee sits down on the lotus and drinks its sweet honey, so I shall sit down at the feet of Shanmukha and drink the honey of wisdom.



152828.

11. O *Allumprabharájá** ; shining as the brilliant reflection in a mirror ; as the rainbow in the sky ; as burnt cloth ; as the water of the mirage, as hailstones, as fine camphor melts in the fire ; as the images in the celebrated white ghí ! thou that didst burn Cupid, who art without an equal, without illusion ! succour us.
6. Alamprabhu is invoked. 7. Basava is invoked.
12. O Basava, commander of the army, who rejoicest in the possession of the five philosopher's stones : *mind, word, sight, gait, hands*, † the *Kámadhénu*, ‡ which is not called cattle ; the *Kalpariksha*, § which is not named tree. The *fabulous gem* ||, which is not called a mineral. The *great philosopher's stone* ||, which is not named a stone, the *vivifying root* ¶ which is not called a plant. Obeisance ! Master over my life ! Destroyer of sinful nature ! O thou sheath of devotion !
13. To the high priest Chañnabasava ; who, as the celebrated Shiva-blessing became a child to Nágálámbike ; was born ; passed childhood ; pleased all the Shiva-host ; removed the worship of the strange immoveable linga** ; explained the way of the six places ; taught well the mystery of the Prána-linga, †† and was delighted in the sublime, excellent redemption—obeisance !
8. Channa Basava is invoked.
14. May the feet of Siddharámésha (who rejoices, when all men praise him, saying : this is certainly Shiva himself, who has an eye on the forehead, and who is far-famed, was born in the form of a man, to explain the yogasiddhánta †† ; this man is not only a prophet of the common worldly people, he is a prophet to those perfected in Yoga) give me devotion, knowledge, absence of worldly passions !
9. Sidhbarama is invoked.

* The form of Shiva, exalted above any connexion whatever with matter, who is therefore incomprehensible.

† Whatever he wishes, whatever he says, is accomplished ; whatever he sees, what his foot or his hand touches may be changed into whatever he likes.

‡ The divine cow. § The divine tree, by which every thing may be obtained.

|| *Vide* §

¶ A root by which a corpse is made alive. Basava's mind, &c. are the *Kámadhénu*, &c.

** *i. e.* The lingas made of stone, &c.

†† *i. e.* Life is the linga or the divine essence ; this is to be worshipped.

‡‡ The science of Yoga, or abstraction of the mind from all worldly things by austere practices.

15. To the foot of *Mahádévi Akka*, who having risen quickly, and obtained knowledge from Allama, came then a portion of the Queen of the three-eyed ; put Kaushika* into the shade on earth by the absence of passions ; went to Kalyána, and in the presence of the younger Basava, † of Basava, and the other Pramáthas ‡—why more words? Taught by Allama, entered a plantain garden and obtained the bliss of dissolution—obeisance !

16. O Father *Madivala*, who wast born from the fire-eye of Shiva, who didst strike off the head of Daksha and didst put it into the sacrifice, and gavest him a sheep-head ; who wast born on earth, destroyedst the army of Bijjala, and madest it alive again when he praised thee ; who stoppedst the pride when Basava himself said—“ I am poor, there are none that ask,” who washedst § the great spiritual defilement of the multitude of Shiva worshippers—give prosperity to the understanding.

17. Again to Shankaradéva, to Munirája, to Karikálachola, to Káliraja, to Shankaradúsi, to Sakalésa-madirja, to Sánandamuni, to Karulakéta, to Kachirája, to Kinnariabom (?), to Késhirája, to different Shiva worshippers, with the highest pleasure, according to order, well pleased I bow.

18. After the superior Shiva had succoured and given Shiva instructions with love to the multitude of all the host, and graciously to the multitude of all the gods, to Vishnu, Brahmá, the giants, and the inferior deities, he, with joy, descended on earth, took the name of Malemallésa, became the priest to the grand saints in the mortal world, in the form of a Jangama, and travelled about in all countries, succouring all people.

19. He became the priest to 700 fakirs, went with joy to Mekka, showed his glory, made rain in Turukánya, when the evil of a drought came, and spread, by a miracle ; accepted divine adoration from

* A King of the Jain persuasion.

† Channabasava.

‡ Means worshippers of Shiva.

§ An allusion to his trade—he was a washerman ; he is the form of Virabhadra.

Salturit,* and from the day he had earned such excellent renown, he took the name of Malémallésha.

20. In succession to that Malémalléshvara shone then on earth Siddhavrésha, dhavrésha, having obtained greatness, who was called the enemy of Kúma ; the full moon to the flooding ocean of the six places ; the destroyer of great sins ; the mighty ; he who has a heart full of mercy ; he who loves delightful glory ; the sign of vanquished senses ; the house of the multitude of good qualities ; the name of excellent virtues.

21. The greatest tranquillity was his house, kindness his riches, anxiety for the Shiva linga his mind's engagement ; the riches of redemption his wife ; disciples his children : thus, like a married man, Siddhavrésha, the chief of good priests, shone united with the Jangama and linga, in the brilliant Hirématha, † in the fine town of Vidyánagarí ; ‡ on earth is there an equal to that sage ?

22. " He who has seen him is clean ; who has put his head to his lotus-feet is fortunate ; who has once spoken in his presence is a Shaiva ; § he who has obtained an answer from him is pleased and eternal ; he who has asked him has all he wished, who has joyfully praised him, is far famed ; he who has adored his feet is one to be adored by the whole world : " say the people regarding Siddhavrésha.

23. Master of the elegant Karnáta (Canarese) and the other languages, the royal swan to the mind of the multitude of distinguished poets ; possessed of the very sublime Shiva-rites ; the Sea-fire || to the multitude of hostile poets ; profound as the ocean ; the liberal Kalpavruksha : born from the lotus-hand of that (Siddhavréshvara) : the reverend learned *Virupáksha* shone on earth.

24. The multitude of all the Shiva worshippers came, prostrated themselves gladly, praised with fear and piety, and said, " Chief of the learned, Virupáksha, who art called a very new, learned, reverend pañdit ; poets have joyfully told the tales of all the saints on earth, but the tale of this Channabasava, none has told. Compose us that.

* The king of that country.

† The chief Lingáit convent in a place is so called. ‡ A village near Hampi.

§ A worshipper of Shiva. || In the depths of the ocean a large fire is said to burn.

25. Thou art possessed of the will to adore the Shiva-linga without ceasing; of the science of singing with delight (being pleased with spiritual pleasure), without interruption find praises; of the liberality that gives, having understood the mind of those who ask, of the pleasure in the word that pleases every clever and celebrated man; of the rite of the knowledge of the six places that please Shiva. Who is able to describe it on earth, if not thou, O learned Vírúpáksha?

26. O learned Vírúpákshésa, who hast the badge of honour not to taste what has not been offered to the sin-destroying, not to tell the tales of others; that is not the excellent tale of the three-eyed, not to look with devotion on the image of a strange god, that is not the Moon-crested; not to adore other things, that are not Ishvara; not to praise strange gods, that are not Hara;* it is quite possible to thee, † that the whole earth may know it.

27. A Poet, you are, yes; do you know the scope of a work of another Poet? We know; † but when one asks, What is the meaning of this poetry? he § puts his finger into his left ear, looks to the sky, bows his head and becomes speechless. Such a little poet— is he a poet? Shiva Poet, Vírúpáksha! who like thee carries away the tongue, ear, and mind of another poet? is he not a poet on earth!

28. He bowed to their words (and said), meditating on the feet-lotus of the old Shiva poets, and refusing the shameful word of the people, that no attention is paid to poetry that makes suitable use of words, rhetorical figures, metre, and grammar, I utter a new poem to be enjoyed by the world: let good people listen with attention.

29. Sarasakavi, Bāná Máyúrá, Bhavabhúti, Sadvara, Kálidása, Maluhana, Maléyaráj, Atibiridanka Kavi, Rághavana, Hampéya-Haréshavara, Halayudha, Udbhata, Gurupanditésa, Páلكurikéarádhyá, Bhimarasa, Moggeyamáyidéva, Chámarasa, Shaukara Kéreyapadmarasa—taking these and the other Shiva Poets to my right, || I shall compose the work.

* Name of Shiva. † To compose the history of Channabasava.

‡ The answer the Poet gives to the preceding question.

§ The same Poet who is examined.

|| *i. e.* Learning from them.

30. In the way the temple speaks ; as if one, being inside, speaks, it reaches immediately by the echo the ear of others ; so if Vírúpáksha, the Lord of Pampákshétra, who is always without interruption in the midst of the pericarp of my heart-lotus, ceases to speak, I speak in sweet language this Channabasava Purána with utmost rejoicing.

31. The name of the tale is Channabasava Purána ; the hero of the tale, that pure Channabasavéshvara ; the teller of the tale, the learned reverend Vírúpáksha, the friend of the A'gama ;* some will listen to the tale, dive into the sea of the nine juices, † and blame the tale ; they are not men, but asses ; therefore worshippers shall hear this tale with delight.

32. One who is himself no poet, and does not understand the meaning of the poems of others, yet knows how to invent faults that are not, is it right from fear of the censure of such a cruel rascal to leave off making a poem, that is full of rhetorical figures and the nine juices ? Does the sun, from fear of darkness, leave off illuminating the world with his clear rays ?

33. Poetry is the most excellent of all sciences ; but if it is a Shiva poem, it is in the highest degree excellent, and as if the nine juices and rhetorical figures are in it the fruit of virtue, having become very ripe, gives taste, thus (this Purána) is. ‡ Therefore the brilliant and intelligent learned men shall hear this Channabasava Purána, giving ear without envy, with pleasure, joyfully.

34. This is a poem made with excellent qualities, good metre, fine words, very excellent ornaments and sublime meanings ; though there is no fault in it, saying it over and over and seeing it, I have got it corrected by learned men, but if by the disposition of the human body, § there should be a fault in some place, let men of taste mercifully correct it, so that the poem may shine ¶ well, that the world may know it.

* A certain holy book treating of Shiva.

† 1, Love ; 2, Tenderness ; 3, Surprise ; 4, Heroism ; 5, Mirth ; 6, Terror ; 7, Disgust ; 8, Anger ; 9, Tranquillity.

‡ It is a perfect work.

§ Which is frail ; i. e. the frailty of human nature.

¶ This work.

35. If one does not hear it he does not know anything ;* if one hears it a little, enough ! my work will not cease making them dive into the great milk sea of the nine juices, as soon as it has captivated their ears and their minds ; this is not a poem of a bad, ignorant poet, who bawls out, his face covered with perspiration, and his eye bewildered, if he is not able to answer to what was asked ; it is sweeter than the sweetness of fine sugar.

36. The six seasons, the forest, the sun, the moon, the sea, marriage, pleasure, town, mountain, son, water, spirituous liquor, sensuality, the movement of a great army, the vehicles,† the battle-field, the greatness of kings, the councils of empires, with these eighteen celebrated descriptions,‡ with the nine juices, and the other ornaments, to which one takes refuge, as the multitude of the learned describe. I will speak so that great people say : “ This poem is to be relished very much.”

37. In order, I compose the summary of this Purāna. 1. The description of Kailāsa. 2. The visit of Nārada. 3. Birth of Channabasava. 4. The procession. 5. His excellent play.§ 6. The king's palace. 7. The description of the town and country.¶ 8. The Shivatwa, which the priest Channabasava explained to the Siddharāmēshvara. 9. That pastime of Shiva, having danced standing on one foot.

38. 10. The most high Soma.|| 11. Vṛishabha, the vehicle. 12. The grand Linga. 13. The Lord who has the form of half a man and half a woman. 14. The cutting off of Brahma's head. 15. The great begging pastime. 16. The Dakshina form. 17. He who puts on the skeleton of Vishnu. 18. He who takes poison. 19. He who puts on the moon. 20. The destruction of that Jalādhara.** 21. The giving of that discus. 22. The destruction of Gajāsura.** 23. Daksha's sacrifice. 24. The destroyer of Vishnu. 25. The burning of Kāma. 26. The marriage of Shiva.††

* About the merits or demerits of this poem ; the merits of it will be shown by the effects it produces on those who hear it.

† Horses, elephants, &c.

‡ Descriptions of these eighteen subjects ought to be met with in every good poem.

§ Channabasava's. ¶ The town of Kalyana, in the Nizam's dominions.

|| A name of Shiva.

** A giant. †† Shiva's wife.

39. 27. The birth of the excellent Kumára. 28. The destruction of Tárakásura.* 29. The burning of Tripura. 30. The spring of rejoicing. 31. He who puts on the great Gangá. 32. Then the destroyer of Andhakásura.* 33. The burning of Yama. 34. The pastime of having given the Páshupata weapon to Arjuna. 35. The form that carries superior pleasure with it. 36. The race of the moon and sun. 37. The history of Shiva saints. 38. The order of initiation. 39. The six places. 40. Prophecy.

40. Thus all this is the summary of the excellent story of the Channabasava Purána from beginning to end. To those who have recited or heard it with superior pleasure and joy ; to those who have written, read, and studied it, Channabasavéshta, who is called the superior incarnation of the destroyer of cupid, will always give all pleasure, all enjoyment, and endless happiness and salvation.

3. *The third verse.*

Shiva! O thou joy of the Shiva host! who art praised by the lotus-born,† and the son of Nanda, who art possessed of great glory, of a body shining with the thousand-fold splendour of the friend of the lotus,‡ and the cold-rayed;§ of ears that have serpents for their excellent ornaments, of a happy name, who art free from the uncertainty of name, form, and action, who has the king of riches|| as thy good friend, destroyer of the beautiful son of him who has eyes like the enemy of the moon!¶ Hara, Vírupáksha! save those who are prostrated (before thee).

CHAPTER II.

Summary.—Paraméshvara, with the mountain daughter, shone in a great royal assembly with great power, where Brahmá, Vishnu, the gods, men,** and serpents,†† were present in that place, on the top of the superior Kailása mountain.

1. O thou possessed of the excellent lotus-foot, which is worshipped by the Lord of Sarasvatí,‡‡ by the Lord of Shiva is invoked. the Gods,§§ and by the Lord of Lakshmí,||| Lord

* A giant. † Krishna. ‡ The sun. § The moon. || Brahmá.

¶ The lotus; he who has eyes like the lotus is Krishna, and his son Cupid.

** Pious worshippers, who after their death went to Kailása.

†† Deities in the form of serpents. ‡‡ Brahmá. §§ Indra. ||| Vishnu.

of the whole world! O thou that hast excellent splendour, that is worshipped! O thou sheath of celebrated virtue! O thou that hast the sky for thy large hair. Destroyer of Yama! O thou that hast the points of the compass for thy fine garment! O Lord of the demons; O Lord of the daughter of the cold mountain!* O thou that hast a very pure disguise; having rent the fetter of sinful nature in the true worshippers! Lord of the universe! Dweller in the town of Pampá! Succour us.

2. (If you ask), "What is the beginning of this tale?" According to the command of Ishvara, the fourteen worlds were ready in the Brahma egg, there was the terrestrial world. If you examine it, in the form of a circle, extending fifty crores of yojanas † in that ‡ seven islands, which seven seas encompass. The gem-producing salt sea flowing round the Jambu island, the first, § it was delightful.

3. By the multitude of the alligators, of the crabs, of the tortoises, of the frogs, of the prawns, by the mass of the
Description of the sea. Timi and Timingila, || and the other sea animals, by the heap of the water lizards, of the sea serpents, of the sea elephants, of the crocodiles, by the majesty of the spotless gems, by the multitudes of the whirlpools of all the rising waves, by the ornament of the sea fire, ‡ that boils inside, the ocean shone to the eye.

4. The ocean shone by the glory of the wonders of the great ships that came step by step, of the sports of fishes that emerged from the water with great noise, of the billows that came uninterruptedly, of the nine gems that spit out splendour, of the multitude of boats that crowded here and there, of the clusters of waterdrops that rolled spouting, spouting, of the piles of water that run upon the shore of pearls.

5. The sea shone by flood and ebb; it was puffed up, saying, "Vishnu is my son-in-law, the lotus-born my grandson, Lákshmi my daughter, the divine Gangá my wife, the moon who succours the gods my son. I gave all riches to the Lord of the gods, and protected the

* Himálaya. † A measure of distance equal to about nine miles.

‡ In the terrestrial world.

§ The first of the seven islands.

|| A sea fish so large as to devour the Timi, which is of enormous size, said to be 100 yojanas long: sea monsters.

¶ This is said to cause the flood.

younger brother of the mountain daughter.* It was humbled, saying, "Pained very much by Agastya,† and Jamadagni,‡ and smarting from the sea fire, I have been much defeated."

6. When in this manner the sea encompassed it, when the five places of pilgrimage, namely, Káshí,§ Kédára, Description of the Jambu island. Gaya,|| Nilkantha,¶ Shrishaila; the very pure Gokarna,** Pampá, Kurukshétra †† shone in it; when the grandeur with which the host of the Munis and Gods there obtained by immense penances great virtue, riches, their desires, and redemption, gave lustre to it; the Jambu island brightened.

7. The illustrious Jambu island shone, as it was called, "like the decorated Lakshmi, full of the nine khandas,"†† like the shining body full of multitudes of superior countries;§§ like the sky full of the splendour of swans, kings, and excellent fine priests,||| like the Rishis full of the splendour of the great Kula mountains,¶¶ like the multitudes of the Lords*** of the earth, full of brilliant rivers; ††† like a sensual man, resting on the points of the compass ††† without ceasing.

8. Thus in the midst of the continent of that island the gold mountain §§§ shone as if it were the conspicuous royal Description of Méru. elephant which Brahma harnessed when Virúpáksha mounted it, whose tinkling bells are as it were the host of the heavens, the discs of the sun and moon, the conspicuous frontal globes of the head, its summits the tusks, the gems in the inside of that cave the ornaments, the gold-like splendour the golden saddle.

* *i.e.* Maináka, who, persecuted by Indra, fled for refuge to the sea.

† This Muni is said to have drunk up the whole sea.

‡ The son of this sage, Parashuráma, caused the sea to flow back by shooting an arrow at it.

§ Benares. || The capital of Behár. ¶ A town of pilgrimage in Nepál.

** A place near Honor, on the western coast.

†† The sacred country near Delhi, where the great battle between the Kauravas and Pándavas was fought.

†† The word in the text means also "sandalwood." §§ Or the elements.

||| Or of sun, moon, Jupiter, and the excellent Mercury.

¶¶ Or of great (distinguished) castes and families. *** Kings. ††† Or of armies.

††† Or worldly desires. In this way the comparisons in the verse are intelligible, like the decorated Lakshmi, full of sandalwood, which means also the nine Khandas, or portions into which Jambu island is divided; and so on.

§§§ Méru, the sacred mountain on which all the gods dwell.

9. The Kailása mountain shone so that one exclaims, "Is it a linga joined with gems which is worshipped by all the gods, and which makes bright the wall of all the points of the compass?" In the south contiguous to that great gold mountain which brightens, having put on the cities of Rudra, Vishnu, Brahmá, and the other gods, and contiguously the towns of the regents of the points of the compass round about.

10. The Kailása mountain was pleasant, so that one exclaims, "How impossible is it to guess whether it is a high seat of Shiva, charming by the mass of the purity of the body of all the Shiva-scriptures, or whether it is the pill of virtue which that Hara, pressing out the pleasant juice of the crores of bright rays, and mingling it with his own splendour, made solid by his watchful eye upon it."

11. The Kailása mountain shone to the eye so that one might say, "There are none but philosopher's stones; the brilliant gems on the top are the magic gems, the trees that are grown high are magic trees, the fluid of the cascade that falls from the declivity of the mountain there, is quicksilver, all the animals there are virtuous; thousands of serpent kings* will not be able to praise it."

12. On that mountain,† the Kailása abode, in which sin is destroyed and virtues dwell, shines pleasantly, by the fort of the incomparable Vira Shaivagama, by the ditch of ambrosia, by the rampart of liberty from worldly passions, by the flags of knowledge, by the bastions of devotion, by the shining upper rooms of redemption, by the gates of the Védas, by the high doors of truth.

13. There is with joy *I'sha*, who is ornamented with serpents, the Lord of the daughter of the mountain king, the destroyer of the fear arising from sinful nature; he who has crores of the splendour of the sun, the sheath of redemption; he who is ornamented with a piece of the moon, the saviour of the gods; he who is mighty to destroy the giants; the lion that wishes to split the frontal globe of the elephant Daksha,‡ he whose feet is worshipped by the eye of Vishnu, the three-eyed, Vírúpáksha, with pleasure.

* Like the great serpent, which has a thousand heads.

† Méru.

‡ The son of Brahmá is compared to an elephant.

14. Pashupati* came daily, held a royal assembly, listened to the praises of Brahmá and Vishnu, examined the state of the protectors of the various worlds, was pleased with the devotion of the excellent worshippers, in company with the mountain daughter, shining with great glory; he learned the sacred desires of Vishnu and the other gods, and dismissed them, thus delighted with the pure and joyful story he was governing the universe.

15. Thus on a certain day came as usual the endless Vishnus on Garuda, the innumerable Brahmás on swans, the multitude of *Indra* on elephants, the host of *Agni* on rams, the multitude of *Yama* on male buffaloes, the company of *Niruti* on men, the multitude of the *Varuna* on alligators, the host of *Váyu* on deer, the company of *Kuvéra* on horses, the multitude of *Isha* on bullocks, to the assembly of Shiva.†

16. The host of the *Gods*, the multitude of the *giants*, the multitude of the *Yakshas*,‡ the host of the *Kinnaras*, the band of the *Gandhrvas*,§ the multitude of the *Kimpurushas*,|| the multitude of the *Vidyádharas*, the multitude of the *Siddhas*, the flock of the *Garudas*, the multitude of the *Mayurus*, the multitude of the *Guhyakas*,¶ the flock of the *serpents*, the multitude of the *demons*, then the multitude of *men* were coming to Isha's assembly with songs.

17. The host of the twelve *suns*,** the multitude of the eleven *Maheshvarás*, the multitude of the different *planets*,** the company of the nine *Brahmás*, the multitude of the eight *Vasus*,†† the multitude of the seven *Rishis*, the multitude of the fourteen *Munis*,‡‡ came to Shiva's assembly.

* A name of Shiva, signifying lord of cattle.

† The eight regents of the points of the compass (*Indra* is lord of the earth, *Agni* of the South-east, and so on) came on their vehicles with their retinues.

‡ Demi-gods, attendant especially on Kuvéra, and employed in the care of his gardens and treasures.

§ Celestial musicians.

|| Demi-gods with a human face and the body of a bird.

¶ A class of demi-gods, who attend on Kuvéra.

** Personifications of the different modifications of the sun in the twelve months of one year.

†† A class of demi-gods.

‡‡ The fourteen successive saints, said to preside over the universe for the period of a *Manwantara*. The other names signify also demi-gods, about whom little or no information can be obtained.

18. The excellent Munis [a number of the names of certain Munis is given here, which I have omitted] came (viz. to the assembly).

19. *Lakshmi*,* *Sarasvatí*,† *Shachi*,‡ the pious women ; the multitude of the heavenly harlots ; the female *river deities*, as *Kavéri*, *Godavári*, and others, who came to Shiva's assembly.

20. The seven *Mátrikas*,§ the sixty-four *Yoginis*,§ the *wives*|| of the eight points of the compass, the female *star deities*, all the *Rudra virgins*, the *Nága virgins*, the great *Lakshmis* of eight kinds, the women of earth and heaven stood with devotion before *Párvatí*.

21. The mountain daughter shone with the multitude of the female deities ; to his left Vishnu appeared there in company with Indra and his host, and with the multitude of the saints ; there was *Brahmá* in the southern part with the nine *Brahmás* ;¶ the *Védas* sounded, and thus *Ishvara* shone on his throne.

22. The destroyer of *Manmatha*, whose serpent-ornament hissed ; whose crystal-like, brilliant body illuminated the points of the compass, the earth and the sky ; whose body was bedaubed with the ashes of *Manmatha* ; whose white teeth brightened ; whose matted hair and necklace of skulls glittered ; was there delighted.

23. In front of that *Rudra* was the victorious *Virabhadra*,** *Nandi*,†† *Kártikéya*,** and the attendants on *Shiva* of terrific forms were there.

24. There shone to the eye the company of the *Rudras*,‡‡ that sip up the seven seas at once, that speak of the great sea-fire as of a glow-worm, that pluck out the glare of the great serpent,§§ that hold up the earth with one finger, that burn the whole world if provoked, that make the gold-mountain a little ball, that derange the stars of the sky, that break the disk of the sun and split the lightning.

25. There shone the *Sárupyas*,||| with their five faces, ten arms, fifteen eyes, with their throats full of poison, with their glittering

* Wife of Vishnu.

† Wife of *Brahmá*.

‡ Wife of *Indra*.

§ A kind of female deities.

|| The wives of the regents of the points, &c.

¶ Created by *Brahmá* to assist him in the work of the creation.

** Son of *Shiva*.

†† *Shiva*'s vehicle, the bull.

‡‡ These are forms of *Shiva*, eleven in number, who assist *Shiva* in his particular business of destroying.

§§ Which supports the earth.

||| See Note * page 114.

necklaces made of skulls, with the trident and drums in their hands, with matted hair, wrapped up in tiger-skins, and the *Salokyas*,* and *Samipyas*.*

26. That *Nandi* and the servants kept order, saying ; “ Stop, Vishnu and Brahmá ! regents of the points of the compass, keep your places and stop ! O saints, be silent ! O giants, do not move ! O all the host of the gods, do not whisper ! O chiefs, do not talk ! O incomparable host of Rudras be not angry.”

27. *Bhringi* poured the juice of mirth upon the assembly, staring, showing his teeth, making wry faces, standing on tip-toe, abusing, and again worshipping the Gods, and danced in the presence of Shiva.

28. *Tumbara* and *Nárada* were singing all the tunes.

29. There shone to the eye the dancing women, that danced to the music made by different instruments.

30. The assembly of the birthless one shone in the nine juices : from *Indráni*, † *love* ; from *Virabhadra*, *power* ; in *Ishvara*'s mind, *mercy* ; from the mountain-like spirits, *surprise* ; from *Bhringí*, *mirth* ; in the heart of the worshippers, *fear* ; from those who have put on necklaces of skulls, and tiger-skins, *disgust* ; *anger* from the host of the Rudras ; from the Saints, *peace* ; thus the nine juices flowed from these different sources.

31. While *Kubéra* held the betel-pouch, and *Varuṇa* the water-vessel ; while *Máruta* fanned with the flower-fan ; while *Nirutí* held the spittoon, and *Indra* the jewel-mirror ; while the Moon and the Sun whisked off the flies with two fly-brushes : Vishnu, Brahmá, and the other gods prostrated themselves, rose again, and sung praises to Shiva.

32, 33. “ May he be victorious, the destroyer of sinful nature ; May he be victorious ! ” ‡ (and so on) they said.

34. Shiva looked mercifully upon the gods, who praised him ; understood their desires from their looks ; honoured them ; was pleased with the devotion of the Saints, and thus shone in that meeting.

35. This verse is quite the same with the last verse of the first chapter.

* There are four kinds of eternal felicity—*a*, becoming like Shiva ; *b*, dwelling in the same place with Shiva ; *c*, being near him ; *d*, being absorbed in him, which is called *Sáyujya*.

† *Indra*'s lady.

‡ Their praises consisted in repeating these sentences.

CHAPTER III.

Nārada's Visit.

1. O thou, who hast poison in thy throat!* O thou of eight forms!† O thou, who hast the splendid *vrishabha*‡ as thy vehicle! O thou, who cuttedst the giants in pieces! O thou, who hast a charming refuge on the top of Kailása! succour the people that are prostrate before thee.

2. When Shiva was thus in glory, Párvatí asked, saying, "At the time you sent Nandi, and the other divine spirits§ to the earth, you promised them to send your *Chitkala*|| for teaching tatwa; ought you not to fulfil that?" Then Shiva meditated in the midst of his heart-lotus on Chit-pranava.¶

3. Then that Chit-pranava brightened, was born with six faces shining like millions of suns, took a divine form, and bowed. Shiva lifted up Shanmukh,** embraced him, put him on his thigh, and spoke to him:—

4. "Hear, O son, Nandi and his divine companions have gone and been born as men on earth; you must also go there and teach them the Shiva-tatwa, and the six places, and help them to obtain redemption." That son made obeisance to Shiva, and said:—

5, 6, 7. "What is the reason of this?" Shiva replied, "Is there a mystery which thou dost not know? Some time ago, when I held a

* Because he swallowed the poison at the churning of the milk-sea.

† The five elements, sun and moon, and the mind.

‡ A Sanskrit word, meaning a bull, which was transformed into *Basava* in Canarese.

§ Became incarnate in Basava, and other Shaivas; but they, it seems, were not able to establish Lingaitism without somebody more to help them.

|| That is the *brightness* (Kale) of your intellect, as Heb. i. 3.

¶ That is the mystic letter Om, as established in the intellect.

** This was the name of the child born by this self-contemplation of Shiva.

royal assembly, as I do now, Nárada entered and bowed. Nandi said to him, ' O chief of the Munis, explain to the Lord of the gods the business on which thou hast come here !' Nárada looked at me and said: ' O birthless one ! according to your order I have wandered through the worlds. In all the worlds Shiva-devotion is increasing ; in Bharata-Khanda* only, which is on the earth, sin prevails ;

8. Truth is destroyed ; good rites have disappeared ; Shiva-devotions are defiled ; good dispositions are dried up ; Shiva Puráṇas have become a dream ; good works have become rare ; works of charity have vanished ; the multitude of the kings of the earth are protectors of ignorance, unrighteousness, and wickedness.

9. The Jaina, † Buddha, and Chárváka religions prevailing there, princes and people are reviling the Shiva-religion ; calumniating the Linga, the Jangama, offerings, foot-water, ‡ sacred ashes, § and rudrákshis, || abusing people who worship Shiva, and becoming angry at seeing a Jangama. Listen, O birthless one !

10. Everywhere the entrances into Shiva-temples are shut up with stones ; Jangama convents have vanished ; presenting Jangamas with villages has passed any ; every place is full of Jaina-temples ; all the people there are worshippers of Jina ; even the saints there are Jaina saints ; if you search there is not a trace of Shiva there.

11. Falsehood, injury, theft, murder, evil, envy, mischief, abuse, illusions, passions, unnatural vices, contentiousness, bad religions, faithlessness, obscene language, severity, calumny, destruction, quarrel, hypocrisy, ill-name, great cruelty, injustice, these having increased, the earth, unable to bear them, is shaking. What shall I say ?

12. Wives leave their husbands, husbands their wives ; Bráhmans live with inferior castes, not caring for virtue ; the mean live in wealth, the pious, if there be any, in poverty, like the banana tree in a thorn-bush.

* This country. † Jains, who worship Jina.

‡ In which the feet of a priest have been washed, and which is believed to cleanse from sins.

§ Made from cowdung, with which Shaivas smear their bodies.

|| Elæocarpus.

13. The worshippers of your blessed foot, O birthless one! who have not embraced this bad religion, and are not seen by the controversialists, are like the nine treasures that are hidden in the earth, like the sandal-tree in a thick bambu forest, like the rays of the sun on a cloudy day—the redeemed from sin there is one among ten millions.

14. As creepers, withering in the burning heat sigh for rain; as the lotus in the night sighs for the sun; as men afflicted with poverty wish for great prosperity, in like manner I have heard Shiva-worshippers sigh, saying, “This strange religion, when will it disappear? our Shiva-religion, when will it prevail?”

15. I have come with great haste to tell you this; all men, loving the sport of dying and of being born, are corrupted. Is there power to tell this? Is there an object that God does not know? O thou holder of the thread that makes the various forms of life play, this is the time to make clean all men.

16. Therefore God ought to take the form of a Jangama, to go to the world of mortals, refute the false religion, show wonders to the ear and to the eye, glorify the blessing of foot-water from Jangamas, and making men worshippers of Shiva to save them.

17. Save, rending the fetters of nature in man! As I considered whom I should send, Párvatí said, ‘Mortals will become subject to nature, but tell me, whether the great ones who are in thy presence, will become subject, or whether they will continue to be in eternal felicity?’

18. ‘Well,’ said I, ‘thy words, O Párvatí, have gladdened my heart; even Vishnu, Brahmá, and the other immortals are not free from the fetters of nature.’ ‘And is there then a power,’ asked she, ‘that can remove this laborious nature from all this people?’ ‘There is,’ I replied, ‘eternal felicity, the mystery of the six places.’

19. 20. ‘O God,’ prayed she, ‘thou art my physician, to heal the disease of sinful nature; teach me the six places that give eternal felicity, and make me happy.’ ‘O God,’ said Nandishwara, well knowing the merciful love of her heart, ‘hear the prayer which this great goddess has offered up to your lotus-foot, teaching us the six places.’

21, 22. 'Art thou a stranger?' answered I, 'thou art the form of my benevolence, oh Nandísha! is there a mystery which thou dost not know?' 'Hear my prayer,' continued Nandísha to pray, 'teach the six places to all the Shiva-host.' Then I understood his desire, resolved to send Nandi to establish Vira-Shiva* on earth, and said :—

23, 24, 25. 'The sublime way of the six places is not to be obtained here in this body, O Nandísha; unless you go to Bharata-khanda, take the form of a man, and practise the Vira-Shiva-rites, the six places are out of your reach.' 'As parents give their children boiled milk to drink,' said Nandísha, 'so if we, according to your command go there and practice the Shiva-rites, tell us, who shall teach us the six places?' 'Pleased with your devotion,' answered Shiva, 'I shall become a Jangama, and to teach you the six places the son of my Chitkala will come.'

26, 27, 28. 'Hear, O Shiva,' prayed Párvatí, 'you know that no children are born from my womb; now I have got a pretext for getting children; grant that, when my Chitkala is born on earth with Nandísha, from the womb of that woman the son of thy knowledge may be born and teach the six places to Nandi, and to all the divine host.' 'Be it so,' replied Shiva. 'Nárada has succeeded; sinful nature will be removed from mortals by thee and Nandi. After you have been born, I shall send the son of my knowledge.' 'Do you send?' asked Vṛishabha. 'We send, do believe, we shall not forsake you; go, work miracles and walk in the Vira-Shaiva-way, that light may be separated from darkness, truth from lie, nectar from poison, virtue from sin,' I said, and gave them permission to go.

29, 30, 31, 32. Seven hundred and seventy of the innumerable divine host rose in company with a number of Rudra-virgins, took leave, were born in the body of various men, and follow now their respective professions and walk in the Vira-Shaiva way. Among them, he who is entirely free from Mâyá, became Allama; the counterpart of myself was born as Siddharáma; Chanavírëshvara as Madivala, the Rudra-virgin Mahadéví as Mahadeviakka. Hear the origin of Párvatí and Nandi:—From the womb of Mádámbí, the wife of the Brahman Mádírāja, was born Nágálámbiká, the Chitkala of Párvatí,

* A superior grade of Shivaite devotion.

and as her brother was born Nandi as Basava, the prime minister of Bijjala, the king of Kalyāṇa. He is called the face of the divine host, works miracles, entertains very liberally one lac and six thousand Jangamas, and wishes for thy coming.

33, 34. Nandīsha is the form of my piety ; Prabhu the form of my exemption from worldly passions, and thou art the form of my knowledge. Nāgalāmbikā is the form of Pārvatī ; from her womb thou shalt be born and become their priest, go. 'I am,' said Shanmukhi, 'as thou placest me.' Ishvara smiled, hid the form of his knowledge in his face, gave leave to the royal assembly, and went to the house of Nāgalāmbikā in Kalyāṇa."

CHAPTER IV.

The Birth of Channabasava.

1. O thou, who art ornamented with a piece of the friend of the water lilies ! O thou fire for the forest of the giants ! O thou, who hast three eyes, full of the light of the moon and sun ! O thou, whose foot is praised by him who rides on an elephant ! O thou moon for the water-lily eyes of Pārvatī ! Illuminate the water-lily of the heart of thy worshippers.

2—5. Nāgalāmbikā worshipped the guru, linga, Jangama, ate of the offering and lay on her bed, meditating on Shiva. Then Ishvara mercifully waked her, and said, "Take this blessing !" After she had taken it, she offered it to the Linga, and tasted it herself, Shiva took off his disguise, and shining with five faces, ten arms, fifteen eyes, a splendid serpent ornament, the trident and drum wrapped in a tiger-skin, in the company of Pārvatī, he said to that woman, "Do not doubt, I shall tell you a great wonder : from the blessing of this my Chitkala, Shanmukhi, who is to be worshipped on earth, the man of innumerable wonders will be born in thy womb. The son of thy womb will establish the Vira-Shaiva way, destroy the Jaina, Bauddha, and Chārvāka religions, and give felicity to Basava and the other Shaivas, by teaching them the six places. Without delay," he added, "make known the news of this birth to all the host," and disappeared.

6—10. In the meantime Nágálámbiká opened her eyes, and when she did not see Ishvara's form in her house, she reflected, saying, "Though a dream, it does not look like a dream; it was a real vision; the juice of astonishment overflows in my heart; Shiva's form glitters in my memory, wonderful!" Now the morning cocks crew; the east became red; darkness fled; a cool breeze sprung up; the black bee sung; the water-lily shrunk; the lotus opened and smiled, and the lord of the day rose, so that one might say: "he gives a hundred-fold light, because the Vira-Shaiva religion has made its appearance on earth." Then she went to Basava's house and related to him and many Lingaites the great event of the last night. All rejoiced at this news. The creeper of their joy grew; the Shiva-religion rose and trampled under foot the false religion. This tatra-treasure was in the womb of Nágálámbiká like the gem in the milk-sea, like the moon veiled in an autumnal cloud, like redemption in the guru-instruction, like the splendour hidden in the stone of the desert; like the fragrance in the bud of the Kalpavriksha.

11—15. The signs of pregnancy are described.

16, 17, 18. After Nágálámbiká had been for some days in this state, the intelligence of it came to the ears of the people of the town. "Nágálámbiká, the vestal, the elder sister of Basava, is pregnant; wonderful!" the people whispered from house to house, on the bank of the river, in the streets. The virtuous said: "she is a prophetess;" the middling people wondered; the mean scoffed. The king of the calumniators having heard it, went to the lord of the earth, Bijjala, and communicated this news to him. The king, knowing him to be a liar, would not believe him at first. "I am afraid to make many words," continued the calumniator; "by thy foot-lotus! now is the time to examine truth and falsehood. Basava and the pregnant woman are at home, if you go there, you may have ocular proof."

19—23. Bijjala was astonished, and went in company of all his ministers to Basava's house, who, on seeing his master, rose and seated him on a splendid throne, and said smilingly: "O King, there are no princes who can resist the point of thy spear; thy words are not disobeyed; the prosperity of the earth is not impaired; there is no disagreement between elder and younger brothers; the treasury is full, and there is no second army like thine: wherefore hast thou come to

my house?" "O Basava, thou treasure of honour, lord of the army! as long as thou art my minister there is no lack of prosperity," replied the King, and seeing Nágálámbiká he asked her: "How hast thou become pregnant?" "By the nectar-blessing of Shiva's Chitkala," answered she. "But all Shiva-worshippers are partakers of that blessing," answered again the King, "and yet they have neither seen nor heard such a thing. If it is so, well," continued the King, after she had repeated her former answer, and protested that she did not tell lies, "but only if the child itself tells us this, we shall consider it as true." Then issued from the midst of her womb a word, that was heard by all the people, and that filled all the points of the compass:—

24—27. "Stop, stop, O King! even if the sky descends to the earth and the surface of the earth unable to keep its place takes possession of the infernal regions, Shiva worshippers cannot lie. I am not a child composed of blood and seed, but the Chitkala of Shiva." At these words the King was amazed. "I have heard that Shiva, being asked, has uttered no answer, but the son of this womb has spoken without being asked. To get evidence from the senses is a fine rule. Can it be true that the Chitkala of the eternal Shiva is born in blood and flesh from the human body that is not eternal?" To this question of the King she answered:—"It is possible; is Shiva's form in unclean blood and flesh? in my womb there is nothing of their skin.*" "I have no ocular proof," said the King, "why this vain talk to me?"

28, 29. "I shall give ocular proof," said she, and tore her womb open with the nails, and lo! a boy, shining with the splendour of millions of suns, besmeared with ashes, ornamented with earrings, with matted hair, having the Linga in the midst of a garland of divine flowers, smiling: he caused the assembly to dive into the ocean of wonder. The divine drums sounded; the gods, pleased, showered down a multitude of flowers; the ocean of piety covered the assembly; Basava fainted for joy, and the King, filled with fear and devotion, prostrated himself and implored mercy.

30, 31. "I have *heard*," he said, "that Shuka-Muni and others have torn open their bellies, now I have *seen* it. O form of knowledge! ignorant of thy being, I have committed the crime of calumniating thee; having abused the Shiva-saint, I have committed the crime against worshippers; denying Shiva's word I have committed the crime

* That is, of the sinful bodily nature of men.

against god ; causing her to tear open the womb I have committed the crime against a woman ; and from ignorance I have committed the crime against the spirit. Save me, who am guilty of these five crimes !”

32—35. While all present praised Shiva, Nágálámbiká took the child on the palm of her hand, and blew a multitude of doubts into the assembly : “ who shall see the glory of Shiva ? ” The weight of the earth, the burden of the great serpent, of the tortoise and the elephants of the compass, became light ; all trees, that had been cut off and were withered, budded ; everywhere barren cows gave much milk ; from the stones of the desert oozed water ; fruits, cut off, became new fruits ; the stone-images of the Shiva temples walked and danced wonderfully ; the Jainas lost their courage ; Yama was terrified ; Cupid concealed himself ; ignorance was destroyed ; pride decreased ; Máyá grew pale ; envy disappeared. What became of the six enemies ? premature death was removed ; Móri lost her hold on men ; sin disappeared, as soon as he, who is the form of redemption, was incarnate on earth.

CHAPTER V.

The Procession and Initiation of Channabasava.

1. Virupáksha, the Kalpa-tree, whose fingers are the buds ; whose arms, the branches ; whose throat, black with poison, the black bees ;— whose white teeth the bunch of flowers ; whose matted hair (the divine river), the multitude of the flower-honey ; the dust in whose matted hair the dust of flowers ; who is the refuge of bees, cuckoos, and parrots, *i. e.* serpents, men, and gods, saves those who are prostrated before him.

2—4. When Bijjala called Basava and commanded him to decorate the town, the decoration had already begun. The decorations were such, that one might say :—“ Tell, are these the chariots of the Gods who have come to see this festivity ? or is there the multitude of palanquins that have come to carry the multitude of Shiva-worshippers in this town to Sáyujya ? ”

5—8. The King ordered his palanquin to be brought ; put the son of Nágálámbiká in it ; ordered the army, the people of the town, and his ministers, and all the dancing women of the town to be called ; the sound of various music filled all the points of the compass, and the King himself followed the procession on foot.

9—13. The women of the town came, saying one to the other :—
 “What music, sister! Did you not hear the wonder regarding Channa-
 basava?” They came, and their eyes shot the arrows of Cupid; their
 faces surpassed the moon; the smiling was like the moonlight; the
 splendour of the ornaments despised the lightning; the rings on their
 feet tinkled; they appeared to the eye like images made of new gold.

14—20, 21. There came one woman not following the advice of
 her friends :—“Thou oughtest not to go, leaving thy husband;” and
 without arranging her ornaments, scratching a way for herself through
 the people she looked with great eyes on that son. The palanquin,
 decorated with *blue, green, and red pearls*, appeared like a clear lake,
 like a forest, like a lotus, and like the moonlight. The twinkling,
 wandering, fixed, and pleased looks of the women were the fishes, the
 antelope, the black bee, and the Chakora-bird. The women, who were
 not inferior even to the goddesses, waved their censers of pearls,
 pronounced a benediction, and sprinkled grains of raw rice. The King
 gave to these women many presents of gold and ornaments, and
 pleased people of different castes by many gifts. After he had thus
 finished this festivity, he went with Basava to his house, placed many
 presents before that son, bowed to him and went to his palace. In
 the meantime the sun set behind the western mountain; the darkness
 of night appeared, the lamps were lighted, the sounds of the music of
 the Chakora-bird, the sea, and of the temples increased. Then
 Basava performed Jangama-worship, and sat down to dinner with all
 the Lingaite. After dinner he dismissed them, having given them
 many presents.

22—25. When Nágálámbiká, with her son at her side, was sleeping,
 I'sha with Párvatí and many Rudra-virgins came from Kailása to
 their sleeping-room, and saw their son, who was very beautiful, like the
 full moon near the nectar sea, like a swan in a clear lotus lake. At
 that time I'sha put five water-vessels on the ground, and by the triple
 initiation he established the three lingas,* in the triple body,† and
 because he was more beautiful than Basava in many respects, he called
 him “Channa-Basava,” *i. e.* beautiful Basava.

* Bháva-Linga, *i. e.* Paramátmá, God; Prána-linga, *i. e.* mind; Iṣhta-linga, *i. e.* the linga made of stone, which the Lingaite tie to their necks.

† The coarse body; the subtle body; the cause-body, *i. e.* the moving cause of the preceding two.

26—31. Shiva and Párvatí played with the child ; Párvatí suckled, kissed, praised, blessed him, and rocked the gold-cradle ; the Rudra-virgins smeared the black of the lamps on their foreheads, blew with their mouths,* placed him in the cradle, saying, “Thou gem of babies,” and sung over him :—“Jo, Jo, thou friend of the lotus of the hearts of all Lingaits, thou ship on the ocean of sinful nature in the worshippers.” Párvatí then gave her hand to Nágálámbiká, and commanded her to take care of the child. In the meantime the cocks crew, as if to announce to the earth what Shiva and Párvatí had performed ; a cool breeze showed its head, and the multitude of the black bees awakened the sun. Shiva and Párvatí returned to Kailása.

32—40, 44. Nágálámbiká rose and seeing the splendid water-vessels and the gold-cradle, she was convinced of the reality of the vision, went to Basava, and informed him of the child’s initiation. Channa-Basava’s whole appearance, his splendid ornaments, his playing, indicated, as it were, his divine origin, and his future greatness and importance. The knowledge of all the Shástras and great learning came of themselves to him, bowed and worshipped his foot. His large eyes surpassed the expansion of the lotus and the water lilies ; his brows punished the bow of Cupid ; his face despised the mirror ; his long arms surpassed the trunk of the elephant ; and his legs annihilated the glory of the plantain-tree.

45—52, 65. Basava gave him many servants, and ordered an architect to build a new palace for him. The bathing-room, the cooking-room, the dining-room, the private-room, the dancing-room, the dressing-room, the stables for the horses and elephants, the drawing-room, the singing-room, the sleeping-room, the treasury, the store-houses, the granary, the outhouses for the servants, the fine trees and creepers, the artificial tanks and hills of the pleasure-garden ; the molten images on the towers over the gates ; the various pictures on the walls ; the six gates full of gold ; the cloud-touching upper storied-houses. “Neither the palaces on earth, nor in Heaven, nor in hell can be compared with this palace ;” so said all the people. Basava was much pleased with it, and gave the architect many presents ; then he placed his nephew in it. Channa-Basava appointed six doorkeepers at the six gates of his palace, who were initiated into the mystery of the six places. He received twelve thousand Jangamas into his house, and entertained them sumptuously day after day.

* To prevent the effects of evil looks.

CHAPTER VI.

Channa-Basava instructs Basava in the Prāṇa Linga, and works the miracle of quenching a fire.

1—17. On a morning Bāsava, followed by many Lingaits, paid a visit to Channa-Basava, and asked him to explain to him the six places. “Is there light to an eye without a pupil,” replied Channa-Basava, “is there Shiva-worship without the initiation of the priest? Take out your linga and commence Shiva-worship.” “Hara!” exclaimed Basava, “I know that the priest instructs the disciple, but does the disciple instruct the priest? You are not a mere man; I am afraid to initiate you.” Whereupon Channa-Basava took out his linga, put it on his hand, and said: “It is impossible to examine the properties of the linga, *to give it again to me*, this is *initiation*. The six places are not understood by mere words, but by worshipping the Prāṇa-linga, as you worship the Ishta-linga, and by directing all your attention to that linga.” “To this happy day,” said Basava, “I performed mere outward worship, and my days have passed in vain.” Channa-Basava explained then the Prāṇa-linga and the six places, and told in a few words the story of *Anumisha*,* who, staring at the linga Vṛishabha had given him, was buried in true happiness, and received a visit from Allama-Prabhu.† “This Allama-Prabhu will soon come to see you,” continued he, “you ought not lodge the Jangamas in your house, but build separate houses for them, and then invite them to dinner, and give them what they desire.” Basava, much pleased, returned to his house, and Channa-Basava built convents for ninety-six thousand Jangamas and placed them in them.

18—20. When the Jangamas were ordered to put up in those convents, some of them refused; he then set fire to their dwelling, and the Jangamas seeing it, rose, fell, broke their arms and legs, and fled in confusion. Three among them, united with the linga, said to each other: “look here, the fire rises.” “Where?” “Lie down!” So these three did not rise. Channa-Basava then quenched the fire, called the Jangamas who had fled, and those three, and commanded the house to be as at first, and lo! it was unhurt by the fire.

* A Lingaite-saint, who had made the vow not to eat before seeing the linga. The literal meaning of the name is, “he who does not wink.”

† An incarnation of Shiva.

21—26, 27. A certain divine Jangama came to see the piety and miracles of Basava. When entering the splendid palace he was grieved to hear that it was not time now. He returned and put up in the temple of Tripuránhaka. With him the life of Basava had gone. At that time the King sent a messenger to call Basava. The doorkeepers, saying, “Why does he sleep so long?” went to awake him; but found that there was no breath in his body, and all wept and cried. The royal messenger returned and informed his master of Basava’s death, who then went on foot to Basava’s palace, and with the multitude of the Jangamas, being much grieved, asked Channa-Basava (who, when still in his house, had become acquainted with the whole by mental intuition, and had therefore come): “Why this strange death to Basava?” He explained the reason of Basava’s death and ordered one doorkeeper to call that Jangama, with whom the life of Basava had gone. What shall I say? When he came to the palace breath played again in the nose, the pulse beat, and the body of Basava became again alive. As soon as that Jangama stood before the body, Basava rose and bowed. The King praised Channa-Basava, and went home.

28—30. “Hear, O Basava,” said Channa-Basava, “I shall tell you the stories of those who have devoted their life to the Linga and the Jangams:—

Linganna, a boy, lost the linga tied to his neck when playing. His mother, seeing him, asked, ‘Linganna, where is thy linga?’ At this question life disappeared from his body. His parents and relations wept. But his younger brother saw that linga, brought it and tied it to his neck. Instantly *Linganna*’s life returned. *Chikka Linganna* reproached him, saying: ‘Hear, O elder brother! this is not the way of those who have devoted themselves to the *Prána-linga*.’ Their priest heard this word, and joyfully that very night, when *Chikka-Linganna* was sleeping, he came, took the linga from his neck, rose at dawn, and went to gather flowers. The parents, seeing their *Chikka-Linganna* lifeless, made lamentations; but their priest came, and as soon as he had tied the linga to the boy’s neck, life returned.

31, 32. *Satyanna*, a Jangam, had only laid aside his linga for a few moments; we (*Channa-Basava*) heard it, and got his linga by stealth. Immediately his life disappeared; and also his concubine, seeing this, lost her life. But on tying it to his neck again life returned, and then his concubine also became again alive.

33, 34. The King *Maranna* and his Queen had laid aside their

lingas, and on taking them up again misplaced them : therefore both of them became breathless. Their maid-servant, who had gone to bring water, hearing this, also died. We heard it, and when we placed the lingas aright, life returned to the King, his Queen, and the maid-servant.

35—37. *Ghattiwala-dóva* tied his linga to his foot and thus walked. The Jangamas took that linga away from him. But then he tied a large ball to his neck and stood in the gate of the town, so that the people were obliged to stop. When the linga was again given to him he hid that ball in the linga. *Ghattiwala* is one who has devoted his life to the linga ; that maid-servant and that concubine have devoted their lives to the Jangams (*i. e.* they cannot live without the fellowship of Jangams) ; that *Satyanna* and *Maranna* with his wife are possessed of the *Prána-linga* (*i. e.* they consider these two to be identical). Did they give up their lives like you ?" (*i. e.* had the Jangam, who had come to thy palace, died, thou wouldst have been right in giving up thy life ; but as he was only angry at being sent back, instead of dying, thou oughtest to have called him). Thus *Channa-Basava* reproached *Basava*, and went back to his house.

38—40. *Channa-Basava* was *Shiva* ; *Basava* *Vrishabha* ; that *Bijjala* the doorkeeper ; *Kalyána Kailása* ; *Shiva-worshippers*, the *Shiva-host* ; the people there were all pious. Falsehood, theft, fornication, injustice, malice, bad fame, deceit, calumny, bad habits, impiety, unrighteousness, enmity, ingratitude, envy, noise, mischief, indiscretion : these do not stir in the empire in which *Channa-Basava* lives. But greatness, learning, profound thoughts, devotion to priests, splendour, prosperity, happiness, righteousness, cleverness, liberality, beneficence, discretion, love, wealth ; these are in abundance there.

41—45. Stammering is only to be found there in boys ; fetters are there only as far as there are garlands ; hardness is only in games ; the word "kill"* occurs only in the game of dice. The word "seize"† is only used of the she-elephant ; the word "drink"† is only used of the bud of a creeper ; the word "strike"† only of the hunting-cudgels ; the word "calumniate"† only of old cloth ; the word "perish"† only of the flower-eater.

46—59. *Shiva-saints* from different countries came to see these great men, *Basava* and *Channa-Basava*, and the town was splendidly decorated.

* Means to vanquish.

† The words in Canarese for "seize," &c., have a double meaning ; they mean also—2, a she-elephant ; 3, a bud ; 4, a cudgel ; 5, old ; 6, the black bee, which is in poetry also called "flower-eater."

CHAPTERS VII. AND VIII.

Manchanna calumniates Channa-Basava before the King; Channa-Basava explains to the King the proper way of governing his Empire.

1—30. The King, that fire to the ocean of hostile kings, shone in a royal assembly like the rising sun. Manchanna, the head of the calumniators, approached the throne, covered his mouth with his hand, put his face to the ear of the King, and said: "Hear, O God; the town is full of Shaivas; by your foot-lotus, Channa-Basava has been ordained, and he will soon get the whole country into his power; it is just that an inquiry should be made into this matter." The King sent for Channa-Basava, and tried to elicit what was in his mind. Channa-Basava replied to the King: "Why, O King, is thy mind changed? speak out, hide nothing from me, why this confusion?" "Your uncle," answered the King, "gives away the money of the treasury to the Jangamas. Everywhere you see convents of the Jangamas; everywhere they plunder, everywhere they live in fornication and commit adultery; there is no theft committed except by Jangamas." "Theft and adultery cannot find a place among Lingaits; as long as Basava is here, Kali * is unable to find a place," said Channa-Basava, "this is calumny."

1—23. Channa-Basava said to the King: "As clouds cover the disk of the sun, as blackness the mirror, so vice surrounds Kings. To remove it I shall explain the duties of Kings: crooked conduct, two tongues, covetousness, sensuality, and anger that devours the lives of others, congenialness of Kings to serpents: this is not right. Mischievous will happen to the empire of a King who believes that the words of calumniators are an ornament to his ears, that their way is a sun to his heart-lotus, that they are his best friends; his wealth will vanish like a flower in the sky; therefore Kings never ought to hear a calumny. As the lotus is spoiled by the drops of a cold dew, as milk by an acid substance, as a cluster of clouds by the storm: so, hear O King, an empire will be ruined by mischief-makers. A King ought to dis-

* The age of vice.

regard the wicked when he sees them. It is unbecoming for a good man to extol before others the favour he has conferred on others, and to speak of the unkindness of others against him ; but it is right for him that he should speak about the unkindness he has shown to others, and about the kindness he has received from others. To discharge his duty without interruption ; to protect the virtuous ; to remove every obstacle to the exercise of pure virtue ; to disregard the unjust ; to practice the duties of caste : this is the mystery of the virtue of a king. Wealth, acquired by unjust means, will at last disappear by hostile kings. If one does not distress his subjects from the desire of becoming rich ; if he does not envy the wealthy seeing their property ; if, for the accumulation of wealth, he takes only one part and leaves five parts to the farmer, his riches will increase and he will become a Kubéra in Heaven. Truth is now the life of royalty ; if this is wanting, a king, though he lives, is only a corpse. The duty of a king now is to protect those who sought his protection, to vanquish his enemies, to give them that ask : a king, who does not practise this, who bawls in the office, but, seeing a disturbance, is confounded, flies to the mountains, and opens his mouth, is he a king? he is only a puppet-king. Among the *four methods* of carrying on a government, *Sáma*, *i. e.* conciliation, is the best ; the remaining three, *Dána*, *i. e.* giving presents, *Bhédá*, *i. e.* creating dissention, *Dandá*, *i. e.* punishment, are inferior, and a king, who does not know this, is a very inferior man. How mighty and wise a king may be, he should have no mercy on those he has vanquished. When speaking with hostile kings ; when mounting elephants and horses in war ; when playing with women ; when bathing ; when lying down at dinner ; when celebrating nuptials and other festivities ; kings ought to be very cautious. A king who strikes the seven passions* on the head ; who prevents falsehood from setting its foot on the face of the earth ; who removes theft, adultery, and persecution ; he will be happy in this world and in the world to come. A righteous king must reverence the elders, God, and the priests ; he must have faith in the places of pilgrimage ; he must be kind towards his servants, and place confidence in his friends. Will Lakshmi† be pro-

* *Tanu*, *i. e.* to care too much about the body ; *Mana*, *i. e.* libidinous desires ; *Dhana*, *i. e.* a mind set on riches ; *Rajya*, *i. e.* the desire of getting a fame and distinction ; *Vishva*, *i. e.* the desire of getting every thing ; *Utsaha*, *i. e.* the desire of having friends and children ; *Sévaha*, *i. e.* the desire of becoming useful to others.

† The personification of wealth.

pitious to a king, who haughtily despises the advice of his ministers, who does not pay his servants nor bestow the seven royal favours,* but who lives in fornication? As by the rain the plants, by the fragrance of the flowers the black bees, by the rays of the moon the Chakora-birds, by pious kings empires, by friends hunting, thrive; as by good sons happiness in this world and in the world to come is obtained, so by a good minister a king will obtain wealth. Thy commander-in-chief, Basava, is such a good minister; he is like the bright lunar fortnight." When Channa-Basava had thus finished, the darkness of doubt disappeared; the golden sunshine of discretion spread and the lotus of the royal face opened. The King dismissed his teacher with great honour, and gave him many presents.

CHAPTERS IX. AND X.

The King with some attendants walks through the town of Kalyāna in a moonlight night.

O Lord of Pampá, who art laughing at the simplicity of Shanmukha, because he admired the wonderful form of Parvati, upon whose breast were 54 faces and 108 eyes, succour us!

In the meantime the disc of the sun glowed on the top of the western mountain, so that one might have asked: "Is this a large spark from the sea-fire? is this the new splendid jewel which the Lady of the Regent of the West has put on her forehead? Is this the ruby-mirror, which the Lady of the West† holds, playing? The sun, deprived of his rays, arrived naked, at the western mountain, so that you might have asked: "Tell me, is it possible, that the great Spirit, the Sun, can still retain his splendour, after he has unblushingly courted the wife of the Regent of the West, after he has scorched the water-lilies, diminished the flood of the ocean, pained the summits of the mountains and afflicted the birds by his glowing rays?" The West became red, as if red water had been sprinkled, when the great Spirit, being tired of his connection with the lotus, who could not be a good wife, after having desired his embraces in broad daylight, was married to the Goddess of the evening; the Sun went down into the sea with the evening, as if to take his new wife to a retired place.

* Money, corn, habitation, land, raiment, jewels, conveyance.

† The West is represented as a Lady.

The world was tired ; the Chakora-birds and the lotus flowers were languid ; the joy of the water-lilies increased, and the host of the stars rose. The stars glittered, so that one might have asked : "Tell me, has the sky put on eyes innumerable ? are these the torches which the Gods and the Regents of the compass hold in their hands ?" In the houses the lights gleamed, so that you might have asked : "Has a beadle gone after the Sun and made him prisoner ? does the Moon, unable to face it openly, lie in wait for the purpose of attacking the darkness by surprise ?" Bad women said : "May the sea-monster devour the Sun, just now sunk down in the western sea ; may the giant Ráhu* eat up the rising Moon, and darkness last for ever !"

The orb of the Moon appeared in full beauty in the East, and its light glittered, so that you might have asked : "Are these the cool rays which rose when the Sun, in order to be united with the Night, appeared in the form of the Moon ? Is this the smile of Sarasvatí ? Is this the current of the Gangá, flowing down from the head of Shiva ? Are these the drops of light, which, as from an autumnal cloud, drizzle down upon the earth ? Is this the foam of the milky sea ?" Where is a poet who can describe the moonlight, when the mountains glitter like silver, when the birds shine like swans ? It appeared as if Brahmá had made the whole earth of silver, as if the mundane egg were a crystal-vase filled with pearls, and the Moon the cover for it.

When the Lord of the earth saw the Moon rise, the desire rose in him to walk about in the town. With four companions, a *Nágarika*, i. e. a man of urbane manners and fine appearance ; a *Vitta*, i. e. a man of gallant but dissolute manners ; a *Pittavardhana*, i. e. a man of great cleverness and experience ; and a *Vidúshaka*, i. e. a scoffer and frivolous man, he set out and came to the flower-market in the street of harlots. There a soft breeze wafted the sweet odours of the flowers towards them, and showed them, as it were, like flower-women, the various flowers. The *Nágarika* saw a woman, whose face and smell were like the lotus ; who had antelope-eyes, a cuckoo-voice, black hair, a gait like the swan, a nose like the flower of the oil-seed, round lips and a prepossessing appearance ; who, chaste and reserved, clad in white, did not cross the threshold of her house. This woman was a *Padminí*. Then *Pittavardhana* pointed at a woman, called "*Chitriní*," i. e. one who has eyes like the lotus, a moon-face, a honey-smell, a voice resem-

* Who is said to endeavour at various times to swallow up the sun and moon, and therefore to be the author of eclipses.

bling that of the Chakora bird, a gait like the elephant, a neck like a conch, and curled hair ; who is fond of pleasure and singing ; who is tall and dressed in coloured garments. The *Vitta* showed among the crowd a woman, standing before the door of her house, who was tall, had long eyes, and an inconstant mind, a hollow voice, lips like the branches of the mango-tree ; who was a hypocrite, had a lime-smell ; who was angry, fond of company ; who walked quickly, and was clad in red. Such a woman is called a "*Shankhini*." The *Vidūshaka* pointed at a woman, called "*Hastini*," i. e. a woman who has red hair, a quaking, not sonorous voice ; who is stout ; who has blinking eyes, and no discretion ; who is fond of vice and of drinking ; who has a smell like that of the elephant. Into these four classes all women are divided. In the same way men are divided into four classes ; 1, "*Nāgarika*" is an elegant, honest, and educated man, corresponding to "*Padmini*" among the women ; 2, "*Pittavardhana*" is a man of business corresponding to "*Chitrini*;" 3, "*Vitta*" is gallant ; 4, "*Vidūshaka*," is a mean scoffer, corresponding to "*Hastini*," as "*Vitta*" corresponds to "*Shankhini*." Further on they met a woman exercising a petticoat-government over her husband ; there one complaining of the faithlessness of her lover. At last they heard one woman thus complain of herself : "Though I say : 'I will not go to him', yet the desire does not leave me, but it carries me away ; if I say : 'Though I go, I will not see him,' my eyes do not rest ; if I say 'Though I see him, I will not smile,' the smile on my lips will not go ; if I say 'Though I smile, I will not speak to him,' the tongue will not hear ; if I say 'Though I speak, I will not approach him,' my body does not obey me. Why this?" On seeing all the scandals in that quarter of the town, they exclaimed, "Will Manmatha cease to elude men?" In the meantime the cocks of the morning crew, and it was as if you had heard the tinkle of the rings on the foot of the Lady of the night flying at the approach of the Lord of the day (the sun). The morning-breeze awoke the black bees to their meal, announced to the lotus-flowers the approach of their friend, and excited much pain in the waterlilies. When the sun rose, the disc of the moon shone on the evening-mountain, pale, so that one might ask : "Tell me, is that a young swan grown pale, because it was grieved in his heart that the milk of the cool moon-light, which it drank in, was dried up?" At sunrise the King with his companions arrived again in the palace.

CHAPTER XI.

Prabhu's and Siddharáma's visit to Kalyána.

Prabhu set out with Siddharáma from Solapura for Kalyána to see there Basava and Channa-Basava. The country through which they passed was beautiful. There were no lakes without lotus-flowers and water-lilies; no mango-trees without fruits; no black bees without heart-refreshing song. There shone to the eye the rice-fields, the palms bowing their heads under the weight of the ears, so that one might have asked: "Tell me, did they bow their heads out of shame saying: 'we suffer our heads to be cut off, we shall never escape this disgrace?' Or did they piously bow to the goddess of the Earth, who, not minding her troubles, daily nourishes them?" There shone to the eye the green sugarcane, to show, as it were, its greatness, saying: "People cut us in pieces, bruise us in the mill, take the juice from us, boil us, and thus we become sugar; like good people, who will not give up their good qualities whatever you do with them; we have beaten in the form of a bow the enemies of our Lord." *

The travellers stopped, captivated by the beauty of the country. The chouldries were well stored with rice, milk, buttermilk, and curds. Travellers stayed in the water-sheds beyond the usual time, pretending great exhaustion, but in fact captivated by the beautiful damsels who poured out water to them. Near the town was a splendid grove, at the luxuriancy of which the sun was, as it were, angry and deprived it of his rays. As the ocean the Jambu-island, so a ditch filled with water surrounded the golden palace. The town had 360 pearl-gates, and 220 Moon and Sun-streets,† and an immense crowd of people thronged in its thoroughfares. The travellers passed through the large bazaar. Among other things the shops in which cloth was sold shone, as if they would say: "We protect every body from cold; where on earth is one like us, watching over the shame of men and women?" At last they saw the royal palace, the face, as it were, of the town, where dwelled the King, another Manmatha, and full of joy they

* Manmatha, whose bow is made of sugar-cane.

† Moon-streets from north to south; Sun-streets from east to west.

arrived at Basava's palace, the mother-house of pure religion. Basava committed the fault of calling them in by one of his *servants*, as he himself ought to have gone to call them. Therefore Prabhu refused to go in. Channa-Basava became aware of this oversight, and averted the sad consequences that would have arisen from it, by calling them in, seating them, and paying them the usual attention such high guests may expect in the houses of their disciples; namely, an offering is first made to them, then their feet are washed, and at last water is given them to rinse their mouths.

CHAPTER XII.

The first creation, and its destruction by Mahéshvara.

Prabhu went with Basava to the palace of Channa-Basava. They were seated in a hall outside the house. Prabhu expressed his surprise, that they had not been called inside the palace. To which Channa-Basava: "None will be admitted into the interior of my dwelling who does not know the rite of the six places. That Siddharáma has not the Iṣhta-linga on his body. No devout Lingait will admit such men." Siddharáma, hearing these words, said: "I am a Prāṇa-lingí, what use have I of the Iṣhta-linga." "This is only a fancy," replied Channa-Basava, "after one has put on the three bodies, he ought to have the three lingas also." "Yes," said Siddharáma, "those who have the three bodies ought to have the three lingas. But I have not the three bodies, I have only one body, and this is the altar upon which the linga, *i.e.* life, is placed." "A man who has not the Iṣhta-linga," rejoined Channa-Basava, "is only a Shaiva, but not a Víra-Shaiva."* "But from the Shaiva-rite," said Siddharáma, "originated the Víra-Shaiva." To which Channa-Basava: "The creation according to the account of the Shaivas and the establishment of this sect is very different from the Víra-Shaiva persuasion." "Teach me then, Channa-Basava," asked Siddharáma, "the Shaiva-religion!"

"*Parashiva*," commenced Channa-Basava, "exalted above all change, was void of everything; as the most excellent substance, as the high-

* The modern Lingaits, who wear the linga as distinct from the other sects, who also worship Shiva. The differences between Shaiva and Víra-Shaiva is very often compared by the Lingaits to that between Roman Catholics and Protestants.

est radiance, as the supreme happiness, as the first cause, as the supreme Lord, as Parabrahma, without a body, as the Eternal, he was buried in true felicity. When Parashiva directed his will towards activity, *the power of will* originated; from this power arose the *great linga*, and from this linga the *supreme power*; from these two beings were born *Sadā-Shiva*, and his consort *Adishakti* (*i. e.* the first power); from them *Ishvara* and his wife *Ichhāshakti* (*i. e.* the power of desire) originated, and from these two beings came *Mahēshvara* and *Sujnānashakti* (*i. e.* the power of knowledge). This *Mahēshvara* became the first Creator. *Mahēshvara* (*i. e.* the grand Lord, took the form of *Virād*, *i. e.* the Resplendent, from the root 'raj,' to shine); from his foot and his ankle, from the calf of his leg, from his knee, his thigh, his loins, and his waist came forth the *seven lower worlds*. The *seven upper worlds* arose from his navel, his belly, his arm, his heart, his breast, his throat, his face, and his head. The seven seas originated from the splendour of his body; the ten* points of the compass from his ears, all the mountains from his heels; Rudra from his face; Vishnu from his left arm; Brahmā from his right thigh; Indra from his leg; from his mind the Moon; from his eye the Sun; the twelve Sunst† from his nails; the seven Rishis‡ from his throat; the stars from his breast; the eleven Mahārudras§ from his forehead; the nine Brahmas from his fingers; the fourteen Indras from his sides; the various powers from the joints of his fingers; the fourteen Manus || from the palm of his hand; all the holy books from his voice; the rivers, female deities, from his tears of joy; the 330 millions of Gods from his head; 660 millions of giants from the roots of his hair; the serpents and other people from his members; the nine Planets,¶ the

* According to the common enumeration there are only *eight*.

† A deity of a particular class, twelve in number, and which are forms of the sun, and serve to represent him as distinct in each month of the year.

‡ Saints of exalted and mysterious rank; 1, *Kashyapa*; 2, *Atri*; 3, *Bharadvāja*; 4, *Vishvāmitra*; 5, *Gautama*; 6, *Jamadagni*; 7, *Vasīhta*. In astronomy they constitute the asterism of the Great Bear.

§ Manifestations of Shiva, and inferior to him! This name is given perhaps because their appearance is fearful, and because they make the enemies of the God weep.

|| The generic term applied to the fourteen successive saints, said to preside over the universe for the period of a Manvantara, or from one Kalpa to another, *i. e.* during the interval from creation to creation. In the present creation there have already been six of these.

¶ The *Sun*, *Moon*, *Mars*, *Mercury*, *Jupiter*, *Venus*, *Saturn*, *Caput Draconis*, and *Cauda Draconis*.

eight Regents of the points of the compass, and the eight Vasus* from his cheeks ; beasts, birds, and fishes from the toe of his foot ; trees, creepers, shrubs, and grass from his footsteps, and the cattle from his two armpits : thus the animate and inanimate creation issued forth from his body.'

At the end of that Kalpa† Mahéshvara danced, and as he set his foot on the worlds, they were reduced to powder and vanished. As the bubbles of an angry sea are destroyed by the rushing waves, so the whole creation was annihilated by the storm that rose, when Mahéshvara twirled round on one foot, and it returned again to his body. Afterwards Mahéshvara took the form of the *Cemetery-Rudra*, i. e. Shiva dwelling in cemeteries.

CHAPTER XIII.

The Second Creation ; Mahéshvara's Marriage with Umá.

By the command of Mahéshvara, *Prakriti*, i. e. Nature,‡ was born, and from *Prakriti* came *Mahattu*, i. e. glory ; from *Mahattu Ahankára*, i. e. consciousness, was produced, and from *Ahankára* sprung the three qualities, *tamasu*, the quality of darkness or vice ; *satva*, the quality of goodness ; *raja*, the quality of passion. *Rudra*, born from the forehead of Mahéshvara, is the Lord of the quality of darkness ; *Viṣṇu*, born from the left arm of Mahéshvara, is the Lord of the quality of goodness ; *Brahmá* was born from the right arm of Shiva, and became the Lord of the quality of passion. From these qualities then the five objects perceived by the senses were produced, as *sound*, *tangibility*, *form*, *flavour*, *odour*. From these five objects the five elements originated, *æther*, *wind*, *fire*, *water*, *earth*. When at Para-Shivá's command the wind blew, the æther became void, and by the touch of that wind the fire penetrated the water and made it boil ; in the bubble of that boiling muddy water rose an egg shining like gold. That egg extended 4,500 millions of miles.

It was surrounded by tenfold more *water* ; the water by tenfold more *fire* ; the fire by tenfold more *wind* ; the wind by tenfold more *æther* ;

* A kind of demi-gods.

† A period of 432,000,000 years of mortals measuring the duration of the world, and also the interval of its annihilation ; an age.

‡ The passive or material cause of the world, as opposed to the active or spiritual matter.

the æther by *Ahankāra* ; Ahankara by *Mahattu* ; Mahattu by the seven colours.* Because Brahmá, at Shiva's command, broke it, it was called "*Brahma-egg*." Mahéshvara ordained Rudra to be Lord over Vishnu and Brahmá, and appointed him to *create, preserve, and to destroy* the world† ; afterwards he retired and lived with *Kriyúshakti*.‡ Rudra called Brahmá, and commanded him to create the world. Unable to do this, he performed religious austerities to please Shiva. According to his prayer Shiva gave him children. When their father asked them to create the world, they answered : " We will not ; are we clever enough to accomplish the creation ? Shall we entangle ourselves in the fetters of temporal life ? " and went away to the forest of penance. But Brahmá pleased again the Eternal by doing penances a thousand divine years, and obtained other children from his body, instead of his former offspring from his mind. From his mind *Maríchi* was born ; from his eye *Atri* ; from his face *Angirasa* ; from his ear *Pulastya* ; from his navel *Pulaha* ; from his hand *Kritu* ; from his skin *Bhrigu* ; from his life *Vasishtha* ; from his thumb *Dáksha*. These are the nine Brahmas. From his thigh originated *Náráala* ; *Dharma* from his breast ; *Kardama*, clay, from his shadow ; day and night from his belly ; all the religious books from him. All these children of Brahmá, on being requested by their father to undertake the creation of the world, refused it. In this perplexity Brahmá prayed to Kriyá-Shakti : " O mother, as long as thou art united with Paráshiva, † it is impossible for me to perform the work of the creation ; be born from my son *Daksha*, and be united in marriage with that Rudra. Then the powers, which are in me, will become women, and from them I shall create the world." " Well, Brahmá," answered she, " I shall become the daughter of Daksha ; take out from thy body that excellent Shakti ; it will be called '*Vágdévi*,' i. e. Goddess of speech, and with her create." From this wife Brahmá had two children : *Shatarupí*, a daughter, and *Svayambhu*, a son, whom he united in marriage. From them he had five grandchildren, *Uttánapáda*, *Priyavrata*, *Yákúti*, *Dévahúti* : these four grandsons, and *Prasutí*, a granddaughter ; she became the wife of Daksha. From her womb Kriyá-Shakti was born, and called *Dáksháyáni*. Brahmá married this daughter of Daksha to Mahéshvara, who created with one thought Shivaloka, i. e. Kailása,

* *White, blue, yellow, red, green, brown, and variegated.*

† The three offices—*creation, preservation, and destruction.*

‡ i. e. The active principle ; the power of action

outside the Brahma-egg. "I support the weight of the whole world, but who supports me?" said Para-Shiva, and meditated on the virtue in his heart. Then *that virtue* assumed a splendid form and bowed before him. Shiva raised him from the ground, and said: "I support thee, do thou support me; there is no difference between us." To this Vṛishabha the four Védas were the four feet; the six Shástras the body; his being not eternal and yet eternal were his horns; the Vedánta was his hump; the Mantras his hair; and Shivagama* his life. Mahéshvara mounted this Vṛishaba and shone with Umá† in Kailása, in the company of his host of servants.

CHAPTER XIV.

Daksha's Creation.

Brahmá called his son Daksha, and told him to create the world. Whereupon Daksha married *Sikní*, the daughter of *Panchajana*. From her 10,000 *Hariyashvas*‡ were born. No sooner had they commenced the work of the creation, than Nárada came and persuaded them to give up this work, and to do penance. But Daksha did not despair; he begot the *Chapáláshvas*,‡ and ordered them to do this work. But Nárada came again, and seduced them to disobey their father saying: "Do not go into the net which your father has laid for you." They went away to perform austerities. Daksha in his anger cursed Nárada, saying: "Thou rascal, thou dissuadedst my children from their work; everywhere thou causest people to quarrel, be gone." Then Daksha had, from Sikni, sixty daughters born to him, whom he gave all in marriage: to Dharma he gave ten; to Chandra 27; to Kashyapa 13; to each of his brothers (the nine Brahmas) one; to Krisháshva two. From them the whole animate and inanimate creation issued. The twelve *Adityas* sprung from *Aditi*; the *Daityas*, a kind of giants, from *Diti*; the *Dinavas*, another description of Titans, from *Danu*: these three being among the 13 wives of Kashyapa, and so on. Yama had from his wife "*Falsehood*," a son, "*Pride*," and a daughter, "*Illusion*." From Illusion and her husband "*Calamity*," "*Covetousness*," and "*Vileness*" were born. To that "*Covetousness*" "*Anger*," was born by his wife "*Earth*," and to "*Vileness*"

* A sacred work, treating of Shiva.

† Another name of *Dáksháyáni*.

‡ Nothing is known about them: the first name signifies, "lion-horses," and the second, "swift horses."

“*Persecution*,” a daughter, was born ; from “*Anger and Persecution*” “*Craft*,” was born ; from the “*Crafts*” a son “*Fear*,” and a daughter “*Death*,” were born ; from “*Fear*” and “*Death*” “*Hell*,” and a daughter “*Pain*.” From these two issued injustice, bad rites, hypocrisy, revolt, deceit, fraud, and other bad qualities. To Shiva were born the Lords of the world,* *i. e.* the eleven Rudras,* the seven Rishis, and the fourteen Manus shone in the creation, thus accomplished by *Daksha*.

CHAPTER XV.

Description of the fourteen worlds.

In the lower part of the Brahma-egg is *water*, 2,250 millions of miles. Upon the water shines the *grand tortoise* ; upon it *Shésa*,† the large snake, rests, coiled up. Upon the snake stand the *eight elephants* of the points of the compass. Upon them *the ground* is placed, in the midst of which are the seven lower worlds situated one above the other, like a number of cooking vessels piled one upon another. The lowest world is *Pátála*, shining like gold ; the people there worship Shiva as the Lord of the demons. Bráhma put this world in charge of *Shésa*,‡ *Bali*,§ and *Muchukunda*. In the next world *Rasátala*, of white colour, were placed *Vásukí*|| and *Suparna* ;¶ they worship there Shiva under the name of *Shambu*. In *Mahátala*, the third world, reign the giants *Hiranyáksha* and *Naraka* ; Shiva is worshipped there as *Shankara*. In the next world, *Talátala*, the serpents, are in power, and Shiva is worshipped under the name “*Nilakantha*.” *Sutala*, the fifth world, is governed by the giants *Túraka* and *Prahláda*, and Shiva is worshipped under the name of *Umápati*, *i. e.* Lord of *Umá*. In

* Various forms of Shiva.

† With a thousand heads.

‡ Here, as the chief of the serpent race.

§ A king of giants. From the two previous notes we may conclude that this lowest world is inhabited by snakes, a kind of demi-gods, and giants, and therefore they worship the Lord of the demons there.

|| A king of serpents.

¶ *Garuda*, a vulture, the vehicle of Vishnu.

Vitala, the sixth world, dwell the serpents and Daityas ; they worship Shiva as *Hátakéshvara*. In *Atala*, the uppermost of the seven lower worlds, Brahma placed the demon *Namuchi* ; Shiva is worshipped there as *Mahádeva*. The *terrestrial globe* shines like a cover on these seven jewel-boxes, and in the midst of this altar, the earth, appeared the mountain, *Méru*, like a gold-linga. The Manu *Soayambhu* anointed his son *Pryavrata*, to be Lord over the earth, saying : “ The rays of the sun are not wanted in my empire ; the splendour of my body is enough ; ” he mounted his chariot and went round the divine mountain seven times. On the ground where the wheel of his chariot cut in, the seven islands and the seven seas were formed.

| Names of the Islands. | The extent of every Island, which is also that of the sea encircling it. | Names of the Seas encircling the Islands. |
|-----------------------|--|---|
| 1. Jambu. | 1,000,000 miles. | Salt Sea. |
| 2. Plaksha. | 2,000,000 miles. | Sugarcane-juice Sea. |
| 3. Shálmali. | 4,000,000 miles. | Liquor Sea. |
| 4. Kusha. | 8,000,000 miles. | Ghí Sea. |
| 5. Krauncha. | 16,000,000 miles. | Curd Sea. |
| 6. Sháka. | 32,000,000 miles. | Milk Sea. |
| 7. Pushkara. | 64,000,000 miles. | Sweetwater Sea. |

The gold country* is 1,200 millions of miles in extent ; the waste mountains* are as large as the gold-country, and the land of darkness* stretches along the mountains 120 millions of miles. *Priyavrata*, the Lord of the whole earth, appointed his seven sons to be kings

* Nothing is known about them.

over the seven islands. *Agnindra* governed the *Jambu-island*; *Médhati* the *Plaksha-island*; *Vapushmánu* the *Shálmali-island*; *Jyotishmanu* the *Kusha-island*; *Dutimánu* the *Krauncha-island*; *Ilavya* the *Sháka-island*; *Savana* the *Pushkara-island*. The king of the *Jambu-island* having nine sons, divided his kingdom into nine parts, and gave one part to each of his sons, whose names were also given to those nine parts. The first part, *Bharata-khanda*, so called from its ruler *Bharata*, the son of *Nabhi* and grandson of *Agnindra*, is like a bow, on three sides surrounded by the salt-sea; it is 24,000 miles long, 12,000 miles broad, on the east and on the west the ocean surrounds it, and the high *Himálaya* is its northern limit. On the north of the cold mountain (*Himálaya*) the *Kimpurusha-khanda* is shining, governed by *Kimpurusha*, 132,000 miles large, on the east and on the west encircled by the ocean. Its north boundary is the *Hemádri* (gold-mountain). From the north side of this mountain stretches 120,000 miles *Hari-khanda*, over which *Hari* reigned; it is surrounded by the ocean on the east and on the west, and 12,000 miles long; to the north it is limited by *Nishádagiri*. Within the four parts of the gold mountain is *Ilavrita*, so called from its King *Ilavrita*. On the north it is surrounded by the *Nilagiri*-mountain; on the south by the *Nisháda*-mountain; on the west by *Gandhamádana*-mountain; on the east by *Mályaméla*-mountain. On the north of *Nilagiri* is *Ramyakhaṇḍa*, governed by *Ramyaka*, 120,000 miles long; on the east and on the west bounded by the ocean, and on the north by the mountain *Shvétashailaka*, from the north side of which stretches *Hiranmaya-khanda*, 132,000 miles wide. Its boundary is the mountain *Shringa*. North from this mountain you find *Kuruk-khanda*, 141,000 miles large; on the east and on the west and north it is surrounded by the ocean. East of the *Méru* is the country of *Bhadráshva*, bounded on the east by the ocean, on the west by the mountain *Girimátijavanta*. At last we find *Kétumályakhanda*, separated from *Bhadráshva* by the mountains *Jatharagiri* and *Dévakuṭa*; on the west it is bounded by the ocean, and on the east by the mountain *Gandhymádana*. These are the nine *Khandas* of the *Jambu-island*: the origin of this name is thus accounted for: large newel fruits, called *Jambu*, fell from a *Jambu-tree*, and burst; the juice from them flowed about on the first of the seven islands, and therefore it was called *Jambu-island*. 1,200,000 miles distant from the earth is the second of the upper worlds, *Bhuvartoka*, where the *Sun* is King; 2,400,000 miles distant from this world is the *Moon*; 3,600,000

miles distant from it are the *Stars* ; six millions of miles distant from it is *Mercury* ; 8,400,000 miles distant from it is *Venus* ; 10,800,000 miles distant from it is *Mars* ; and 13,200,000 miles distant from it is *Jupiter*. 15,600,000 miles distant from the earth you find *Saturn* ; 16,800,000 miles distant from it are the *seven Rishis*, *i. e.* the seven large stars in the constellation of the Great Bear ; at a distance of 18,600,000 miles is the *Pole-star*. Farther up 16,800,000 miles distant from the Sun is the third world, called *Svarga*, where Indra reigns. From the Pole-star 120 millions of miles farther up *Mahar-loka*, the fourth world, where the Rishis and Munis are worshipping Shiva ; 240 millions of miles farther up is *Janarloka*, where Sanaka and other Rishis are meditating on Shiva. If you go from this world 480 millions of miles farther up, you arrive at *Taparloka*, the abode of the holy ascetics, and at last, at a distance of 940 millions of miles, *Satyloka*, the world of Brahmá shines, where people are free from birth and metempsychosis. From this world farther up 1,200 millions of miles the æther expands. This is the extent of the mundane-egg. In this way Brahmá arranged the animate and inanimate creation.

CHAPTER XVI.

The Maha-linga.

When one day Brahma sat on his splendid throne, the gods, saints, and giants who surrounded him, praised him, saying : “ Thou art the Lord of the world ; to whom belong the creation, preservation, and destruction of all beings ! by whom are the good protected and the wicked punished ! to whom are all Kings subjected ! which God has a wife like the learned Sarasvatí ? There is no god superior to thee.” Then pride awoke in Brahmá’s heart, and the worlds perished by his sin. At that moment the father of Manmatha, Náráyana, paid him a visit. “ Who art thou ? ” asked he to Náráyana contemptuously. “ Thou sheep,” answered the latter, “ hast thou forgotten that I have power over the whole world and over thee ? Be not so proud here in thy assembly ! ” “ Is he, who shines in the assembly of the Gods, a sheep ? ” rejoined Brahmá, “ or he, who is like a ram put up for sale ? Saints ! you have heard his derision. Is it right to utter such words in my presence ? ought we not to cut out his tongue ? This moment I

will send this proud fellow to Yama's world." "We shall see who is the stronger," said Náráyana, angrily, and created elephants, horses, chariots, and foot-soldiers in such an abundance, that his army occupied the whole earth, and the dust, which rose at its march, obscured the sky, at which the great serpent was alarmed, the high mountains were split, and the elephants of the points of the compass bowed their heads. When Brahmá saw this, his assembly was agitated; from their faces flowed the juice of courage, and tranquillity disappeared. People, grieved at this disturbance, cried to Shiva: "When the Lords, who are in charge of the creation and preservation of the world, quarrel with each other, is it pleasant or unpleasant? To whom shall we complain of these troubles? O thou, who hast an eightfold body,* thou art the Lord of the whole world; thou art pleased to preserve it! Will he omit to prevent these two Gods from quarrelling?" Náráyana fought for a long time with Brahmá, whom all the Gods had joined. Victory was on neither side. At last they engaged in a single combat, in order to decide who was the stronger. Náráyana split the head of Brahmá into four pieces and thus seemed to have carried the victory. But his enemy said to him: "What if my head is split?" and made of the four pieces four faces for himself. When they fought again with each other fiercely, a voice from heaven was heard saying: "O Náráyana, art thou ignorant? O Brahmá, art thou a fool? There is a being superior to both of you, which will now rise before you; he who has seen its foot or its head, has gained the victory;" and before their eyes an immense linga rose, whose altar was the earth, whose arms were the mountains; whose belly the seven seas; whose eyes sun and moon, whose foot the bottom of *Rasátala*, and whose flowers the stars. Náráyana took the form of a boar, and, to see its foot, he dug with his snout the ground; Brahmá took the form of a swan and flew up, to see its head. On his way he saw Kétakí (a personification of *Pandanus odoratissimus*), who had just come from the head of the grand-linga. To Brahma asking him how far it still was to that place, he answered: "Though thou wouldst travel a whole age, thou couldst not reach it." At this answer his heart failed him, and he entreated Kétakí to confirm what he was going to tell Náráyana, that he had seen the head of the Mahá-linga. Thus he returned to the battle-field, where Náráyana had already arrived

* The five elements, sun and moon, and the spirit.

from his unsuccessful journey. Brahmá told his lie, and Kétakí was going to confirm it; but Náráyana saw the deceit and cursed the false witness. Afraid of the Mahá-linga both of them became humble. Then Shiva appeared to them in a less terrific form, and commanded Náráyana to preserve and to put in order the world, and ordered Brahmá to create again the world that had perished by his pride, and no more to tell lies. Náráyana discharged his duty, arranging the world again by his snout, and after he had admonished Brahmá to work, he went down into the milk sea.

CHAPTER XVII.

Ardhanárishvara.

Brahmá commenced his work ; but it did not succeed on account of his former falsehood. He pleased Shiva by many penances, and prayed to him to become his son, because he was unable to create the world without his assistance. Shiva answered him, saying: "But in this case, you will not survive! Fool! ask with discretion!" Nevertheless he insisted on it. According to Brahma's prayer, *Mahésa* issued with *Umáshakti* from his forehead, whereby the body of the former split into two pieces. Mahésa then took the terrific form of Rudra, and Uma the horrid figure of *Mahákáli*.* When Brahmá, whose body Shiva had again joined together and made alive, saw this horrible form, he prayed to him to take another and only *one* form. Complying with his request, Shiva united Mahákáli with his body into one and became thus *Ardhanárishvara*, *i. e.* the form of half a man and half a woman. In answer to Brahma's question, how to create the world, Shiva assigns him the Rudras as his assistants. But afraid of their fearful forms, he refuses to acknowledge them as such. Therefore Shiva commanded him to carry out the work of the creation in the former manner, and thus the creation was accomplished again, as it had been before.

CHAPTER XVIII.

Shiva cuts off the head of Brahmá.

As the Munis once, in an assembly held by Brahmá, asked him to tell them who was the eternal Lord of the world, whom they ought to

* This form of Párvatí is particularly worshipped by the goldsmiths.

worship, he replied smilingly: "The three offices of the creation, preservation, and destruction of the world are in my hands. Who supports this weight, if not I? All the gods praise me. There is none superior to me." Vishnu heard it, and came to teach him humility, saying, "Are you mad, Brahmá? You are the Creator, I am the Preserver of the world. But *Shambhu* is Lord over both of us. We have no independence, but are only puppets moved by the Eternal. If you will not hear me, then hear at least the *Védas*." Thereupon these sacred scriptures assumed forms, came to Brahmá's assembly and confirmed Vishnu's words. Especially *Satpranava*, the mystical syllable "om" in them, reprimanded him severely, saying: "No more of thy confused talk: I am God; thou art like one who calls his mother barren; who is more foolish than thou?" At these words Brahmá said: "Will one believe when he hears that he who has given the half of his body to a wife who is wandering about in the cemeteries has been praised?" In the moment Brahmá thus abused Shiva, the latter appeared with five faces, ten arms, and fifteen eyes, covered with a tiger skin. But Brahmá continued to scoff, saying: "Is this fellow the Lord of the universe? His form is a fit object to be laughed at; it has a very nice appearance, look here! Who shows honour to a beggar? where is the glory of a fellow who hangs round his necks skulls? He has five faces. Well, I shall put on one more, and also be called "he who has five faces."* Then he created for himself one more, and abused with it Shiva, so that the gods were frightened. But Shiva assumed a terrific form, and cut off that abusing head of Brahmá with the sharp nails of his left hand. The blood gushed forth in such torrents that the worlds were deluged. To save them, Shiva emitted a large spark from the eye on his forehead, which dried up the blood. Brahmá, seeing all this, prostrated himself and implored mercy, saying: "From ignorance I have contended with you; I am a traitor against thee; cut off also the remaining four heads." Shiva mercifully lifted him up, put his hand on his head, and told him not to be afraid. Thus he dismissed with great kindness the whole assembly.

* Brahma had originally four faces.

CHAPTERS XIX. AND XX.

Shiva Begging.

Shiva, in the disguise of a beggar, set out to try the devotion of Vishnu and the other gods, holding in his left hand the head of Brahma, which he had cut off. He who would satiate this head was to be considered as a pious man. He first came to *Vaikuntha*, Vishnu's residence, where his beauty was greatly admired, especially by the women of the place. At the door of Vishnu's palace he was stopped by *Vishvakséna*, the doorkeeper. Angry with him, he stabbed him with his trident, and held him upon it. But, nothing daunted by it, this man laughed only, and when Shiva asked him how he could laugh, he said he was glad to have seen the form of Shiva, a thing otherwise impossible, though one examined all the Védas. Shiva was pleased with this answer. In the meantime Vishnu had heard of the strange visitor, and on seeing Shiva's form, he dived into the sea of devotion, and praised him as the eternal supreme God. But Shiva was not satisfied with mere praise; devotion was to be tested by another performance. Vishnu understood the hint Shiva gave him, and cut with his discus his forehead, to satiate that head of Brahmá with his blood. One thousand divine years that head was drinking the blood flowing from the forehead of Vishnu. At last the latter fell down from exhaustion. Shiva raised him up, and being satisfied regarding his devotion, he left *Vaikuntha*.

The strange beggar arrived at the city of *Amarávatí*, the abode of *Indra*, where his beauty soon attracted crowds of women, who found his appearance by far too beautiful for a mere man. Not minding the warriors who kept watch at *Indra*'s palace, throwing up his discus, and crying: "alms, alms!" he entered it. Like the peacock which has seen a rain-cloud, like a poor man on finding a treasure, *Indra*, seeing Shiva, joyfully prostrated himself before him, and praised his majesty and glory. "Give alms to this head as much as you can," sounded a voice from heaven. Obedient to this call, *Indra* gave what he could, and to satisfy the hungry skull, he was even ready to give it the drink of the gods, *nectar*. But Shiva himself refused this, as it would cause great distress to the gods, who would be thus deprived of their proper drink, and ordered him to keep it. From this place

he went to *Agni's* city, where he was well received, and thence he travelled to Yama's world, *hell*. There are, O Siddharama, innumerable worm-pits, in which the damned are eaten up by worms; moreover there are 780 millions of grand-hells, into which the great sinners are thrown down. A glance only at Shiva saved them all from these infernal regions, and transferred them to Kailása. Then he went to the other regents of the points of the compass, and got a great many of jewels as alms for the skull of Brahmá. At last he ascended the Himálaya, to try the devotion of the Saints, who did penances there. He entered their hermitage, and cried "alms." The wives of the Munis, hearing it, left their domestic occupations, and came out to see the beggar and to give him alms. Captivated by his beauty, they left their weeping children and their work and gazed in admiration at him. Unfortunately their husbands were not at home, but buried in deep contemplation they sat in the wood. To make them angry, the beggar took some liberties with those women, which none would have expected from the Supreme Spirit. Some disciples ran to the place of the Munis, and informed them of the indecent conduct of the beggar. Immediately all devotion was forgotten; they broke their silence, and ordered one of their attendants to bring the accused beggar before them. "Why shall I go to a place where no alms are given me? Begone!" said he to the servant of the Munis who had called him. In return the servant cursed him, saying: "Be burnt!" But as the elephant is not afraid of the displeasure of the fox, the beggar was not frightened. The Munis resolved on his destruction, as they heard this from their servant, and let loose on him the fire of destruction, which they had produced for this purpose by the power of an incantation. But it did not burn before him, and likewise all their other endeavours to kill him were frustrated. As a last contrivance to gain their end, they performed that burnt sacrifice which has the power of killing an enemy. They dug a large pit in the ground, collected all the materials of the sacrifice, and made a great fire in it. Then they threw clarified butter and other articles fit to be offered, into the fire, murmured their incantations, and said: "Burn this beggar!" At that moment terrible tigers, fearful serpents, different weapons, and innumerable demons came forth from the fire, and asked the Saints what they wished them to do. Pointing at the beggar, they told them to devour him. But, without touching him, they passed over his head. Then he killed the tigers, and covered himself with their skins, made the ser-

pents his ornaments, seized the fire, and danced on the breast of the devil, the demons beating time and singing. Now the Saints saw that they had been angry with the Supreme Spirit, and prayed to him, "O, Supreme Spirit, save us, blind and foolish men as we are!" Shiva heard their prayer, and pardoned them; then he gave the skull of Brahmá to his form *Bhairava*, assumed the form of *Dakshina*, i.e., of kindness, instructed those Saints and their wives in the knowledge of the truth, and returned to Kailása.

CHAPTER XXI.

Shiva destroys the proud fish, and takes his bone as his weapon.

Brahmá, the creator of the world, fell one day asleep. Therefore the Védas, which were with him, left him and disappeared; saying: "What have we to do with one who is sleeping?" On their way they fell into the hands of a giant, called Tama, who thus stole them, and carried them to the sea, to conceal them there. In consequence of the absence of these scriptures, the performance of religious rites and every practice of religion ceased, and the gods were deprived of their food and wealth. Brahmá was unable to afford them relief. But he accompanied them to Shiva, to whom they prayed to save them. He appointed Vishnu to take the Védas from that giant. In accordance with this order, Vishnu took the form of a *large fish*, dived into the ocean, killed Tama, and restored those sacred books to the gods. Thus far all was right. But now he became proud of his deeds, retained his fish-form and enlarged it, so that, when he rose above the water, the sand on the ground of the sea appeared; when he emitted his breath, mountain-like bubbles rose, when he struck the tip of his tail on the water, drops rose up in such a number as if to deluge the world. The gods were in great consternation at this new calamity, and in answer to their prayer Shiva delivered them from this trouble also, splitting that fish into pieces, and making his bone his weapon. Sid-dharama asks here Channa-Basava for an explanation why Vishnu, after having saved the world from such a calamity, commenced to afflict it himself? To explain then this strange event, Channa-Basava says: "From an old enmity there originated once a quarrel between the gods and the giants, which lasted a thousand divine years, and swept away nearly the whole race of the gods. Indra and the other gods

ceased to fight, despairing of all success, and asked the advice of their priest, Jupiter. In answer to their questions, he said he would go to the Himálaya, and by penances obtain the charm which has the power to revive the dead. Shukra, the priest of the giants, became aware of it, and did likewise, in the presence of Shiva, penances. After a long time Shiva was pleased with the piety of both of them; but he was at a loss what to answer them: the one wished the destruction of the giants, and the other the destruction of the gods. Therefore he told them to perform a kind of penance, which he thought impossible for either of them to do. Each one should kindle a large fire in a pit in the ground, stand in the midst of that fire on his head, and taste the smoke for a thousand divine years. Then he would be able to practise the charm of reviving the dead. Jupiter confessed his inability to accomplish this performance; but Shukra took courage, and vowed to do it. He told his disciples to perform in the mean time penances, and to take refuge in the hermitage of Bhṛigu-Muni, in case the enemy should make an attack on them. While this advice was followed by the giants, Náráyana with the regents of the points of the compass fell upon them to destroy them before they had become mighty by the power of incantations. The wife of the Bhṛigu-Muni afforded them shelter, and effected by charms that the gods, who were coming to take the hermitage, were fixed to the ground like poles or images, and could not move. Náráyana, instigated by Indra, killed the sorceress by his discus. By the lamentations the giants made at the death of their protectress and mother, the Muni awoke from his contemplation. To punish Náráyana, he cursed him to be born ten times on earth, first as a fish, and so on. 'I am a lost man,' complained Náráyana to Shiva, and entreated him to save him. Shiva gave him the consolation that he would make his ten incarnations beneficial to the world, and then destroy each one, after it had become proud, and at last he would put on their signs. The first of these ten incarnations of Vishnu was the *fish-incarnation*."

CHAPTER XXII.

Shiva drinking Poison.

Indra returned one day, mounted on his elephant, from a pleasure-party with the divine women. The Muni Durvása met him, and gave

him a flower of the Mandara-tree (one of the five celestial trees), with which Shiva had presented him. Indra tied it to the neck of his elephant. The black bees, attracted by the perfume, came and sat upon it. The elephant, to get rid of this nuisance, took it away and destroyed it with his foot. The Muni, on seeing this, became very angry and blamed Indra that he had been the cause of this flower being thus destroyed, which had been given him by Shiva as a blessing. "May all your wealth," said he, cursing, "go down to the sea." And lo! in a moment all his wealth disappeared; the wives of the gods became like a mirage; the riches of the town of Amarāvati were only a dream. Indra sunk down into the ocean of grief. He pleased Shiva by penances, and was advised by him to churn the sea with the assistance of the gods and giants, in order to find his lost treasure. They plucked out the mountain *Mandara*, and made it the churning-stick, to which they fastened as the rope the great serpent. Having laid hold, one party on the tail, another on the face of the serpent, they commenced to churn. But as they did not dedicate the first thing that had come in sight to Shiva, they quarrelled with each other, in consequence of which the great serpent sent forth poison from his mouth. The gods and the giants fled in confusion, and the terrible poison would have burnt the universe, with its creator and preserver, if Shiva had not listened to the prayers of the gods and come to their assistance. He took the poison on the palm of his hand and examined it. The reflection in it issued from it at Shiva's command, and was called "*Pushpadatta*." Then Shiva put it in his throat, and ordered the gods and giants to churn again. And lo! a new moon came forth, which made the gods shiver with cold and fear. On their praying to Shiva, he came, divided that moon into sixteen parts, put one of them on his head, and ordered the moon to nourish with its nectar rays the gods and plants, and to remain two millions of miles distant in the sky. As the gods and giants again churned, *Lakshmi*; the elephant of Indra, *Airāvata*; *Kāmadhēnu*, the cow of paradise, which yields whatever is wished;* the *fabulous gem*, supposed to give its possessor whatever he may require; the stars, especially the twenty-seven, and many other things, emerged from the water. Nārāyaṇa took Lakshmi for his wife and delivered the other things to Indra. At that time the giants stole the nectar away. Great consternation prevailed among the gods.

* The tree of paradise, which yields whatever is wished.

Náráyana took the form of a charming woman, and went among the giants, to captivate and spoil them. He succeeded in deluding them entirely, took the vessel, filled with the nectar, away to the shore of the sea, and invited there the gods and the giants, who had followed him, infatuated by his beauty, to a dinner. Whilst he gave the gods nectar, he set before the giants brandy. But one of them, called "*Saiñhiké*," was so clever as to slide in among the gods. Náráyana, not knowing him, gave him also nectar to drink, and he would have frustrated the design of Náráyana if the Sun and the Moon had not informed him of it. He cleft the offender into two pieces by his discus, which became Ráhu and Kétu, the enemies of the Sun and Moon, who come from time to time to devour them, and thus cause the eclipses.

CHAPTERS XXIII. to XXVI.

The War of the Giant Jalandhara with the Gods.

Indra had thus regained his precious things (*vide* ch. 22.) But alas! he was not contented. In his pride he wanted an enemy, whom he might conquer, and thus show his power. He prayed to Shiva, to give him an enemy with whom he might fight. Though Shiva admonished him to be contented he would not listen. "Since I have vanquished the giants, war has become a dream to me. Let me have always an enemy," he said, and excited by this foolish prayer the wrath of Shiva, from whose fire-eye a spark burst forth, and would no doubt have consumed him if his priest, Jupiter, had not interceded in his favour. Shiva took the spark in his hand, and threw it into the sea, saying: "There is thy enemy, Indra!" Having obtained his desire, Indra went joyfully back to his city.

That spark in the sea became a child weeping at the place where the Gangá flows into the ocean. The Lord of the sea, who, on the death of his son Shumbha, had prayed to Shiva to give him a son who might vanquish Indra, saw, and took it as his son. As he lifted it up and put it on his thigh, it cried so loudly that the mundane egg might have been broken. No wonder that Brahmá, the creator, came to see what this cry might signify. The Lord of the sea put the child upon the arms of Brahmá, and entreated him to bless it, so that death could have no power over it. While Brahmá examined the child, it pulled his beard so violently that he shed tears, and was obliged to disen-

tangle his beard from its grasp. Because the tears of Brahmá had flowed down on the child, he called it "*Jalandhara*," i.e., the bearer of water. Brahmá then gave it his blessing, saying: "This child can only be killed by him who is its father; neither the gods, nor the giants, nor men can destroy him;" and appointed Shukra to anoint him to be king of the giants.

When he was grown up, and had taken the reins of the government into his hands, one day he assembled all the princes of the giants with their red mustachios, their black faces, their red eyes, their long arms, and their jewel-diadems. They appeared like monsters, beating the army of Yama, plucking out the fangs of Bhairava, breaking the neck of Death, playing with the mountains as with little balls, making the lightning of the deluge-clouds their ornaments. Among the assembled giants *Ráhu* and *Kétu* particularly attracted the attention of the giant-king, and he asked Shukra about them. As he heard their story he became so angry that he instantly resolved on a war with Indra, to split his belly and to give his bowels the devils to eat, because he had churned his father and taken away so many precious things. According to the advice of his priest, he sent first a messenger to Indra to ask from him the precious things in question. But they were refused. On the return of the messenger the war was resolved upon. The host of the giant-king, and the noise at its march, was so great, that the sea was dried up, the neck of the great serpent bowed down, and the back of the tortoise was bruised. The people fled before this army, and related this sad news in *Amarávatí*. Upon this Indra collected all his forces and left his city, in order to fight with *Jalandhara*, on a large plain near the city of *Amarávatí*. As he reviewed his grand army, consisting of the hosts of the regents of the points of the compass, and all the other deities inferior to him, he became so elated with pride that he said: "Will he not see my army? Who is able to fight?"

At first the giants were routed by the gods, and they became, as it were, food to the serpent, i.e., the arrows of the enemy. But the giant-prince *Shumbha* rallied them under his banner. And lo! as a swarm of flies is dispersed by the storm, the gods were soon put to flight by the shower of arrows from the enemy. They were pursued to the gate of the city of *Amarávatí*. Though the gates were instantly shut, the giants commenced to take it by storm. Night interrupted them. During that night Indra took counsel with his friends in the

city. In their circumstances they thought it better to leave the city in the dark of the night, and to take refuge with Brahma. Accordingly they went to Satyaloka. Brahmá received them into his protection, and accompanied them to Náráyana in Vaikunṭha. Náráyana soon perceived that this giant-king could only be vanquished by Shiva. In the meantime, early in the morning the giants learned that the gods had fled, and took the city. As Jalandhara thought upon where to the gods might have fled, Nárada appeared to him, and told him that he had seen the divine host in Vaikunṭha with Náráyana. Without delay the giants then set out for that place.

Náráyana became angry when he saw the army of the giants, and went with his soldiers to punish them for their arrogance. But the gods, who had joined him, were soon again fleeing in all directions. Náráyana beat the giants, and drove them back. But now he had to fight with Jalandhara, who came against him. When the giant shot the fire-arrow against Náráyana, the latter sent the water-arrow and quenched the fire again; the serpent-arrow of the former was destroyed by the vulture-arrow of the latter; the mountain-arrow of the giant was broken by the diamond-arrow of Vishnu; the sun-arrow of Náráyana drove away the darkness-arrow of Jalandhara, the cloud-arrow of the giant was defeated by the wind-arrow of Vishnu. In various ways they tried to defeat each other, but in vain. Náráyana became tired of the fight, and surrendered himself, with his wife, to the giant. Then all the gods were made prisoners, and became the subjects of the giant-king. But after a long time, weary of his tyranny, the gods fled with Náráyana in the night to Kailása, and prayed to Shiva to save them. The next morning the giant-king saw none of the gods, and learned from his priest, Shukra, that the birds had flown to Kailása; and now in his anger he ordered his army to march against the Lord of the universe, notwithstanding Shukra's remonstrations, not to enter on such a dangerous enterprise. As soon as this news reached the world of Shiva, he made ready his hosts to punish this proud giant. What was his astonishment when he saw his giants flee before Nandisha and his host, like sheep before the wolf! Not dismayed by this disaster he fell again on his enemies, as the ocean that hides the sea-fire. But now Shiva himself made great havoc among the giants by his bow called "*Pináka*," and admired the valour of Jalandhara, who who still sent such a dense shower of arrows against his superior, that they covered the mountains and tore up the ground.

He was much grieved when Shiva showed his real form, and he saw whom he had fought against. He entreated Shiva to forgive his fault, and to cut into pieces his body, with which he had sinned against him, and to unite the spirit with him. From pity on him he complied with his request, and having made a discus, he cut his body into pieces with it, and his spirit took refuge in the eye of Shiva. The gods thanked Shiva for their deliverance, and returned with joyful hearts to their places.

CHAPTER XXVII.

The gift of the Discus.

Náráyana pleased Shiva by penances, and prayed to him, saying ; “ I have to preserve the world, but what shall I do when bad giants destroy it ? If you give me the discus in your hand, I shall cut off the heads of the wicked.” Shiva had mercy upon him, and gave him the weapon with which he killed the giant Mura, and obtained the name “ *Murari*,” i.e., Destroyer of Mura. While Vishnu thus carried on the work of the preservation of the world, the King *Kshupa*, a worshipper of Vishnu, played at dice with the Muni *Dadhichi*, who was a worshipper of Shiva. “ If you lose,” said the King, “ you must become a worshipper of Vishnu, but if I lose, I shall turn a Shivaite.” The King lost, and was admonished by the Muni to fulfil his promise. But he was not ready to do this. The Muni obtained by severe penances a diamond-body from Shiva, made war upon the King, and destroyed his army. In this perplexity Kshupa prayed to Vishnu, his god. To save his worshipper, Vishnu came himself to fight with the Muni, and tried at last his discus upon him. To his utter dismay this fearful weapon was broken by the Muni. When the King saw his god flee, he was convinced that he ought not to worship such a powerless god, and was by the Muni initiated into the Shiva religion. Vishnu, in order to obtain the discus again, worshipped Shiva, adorning his image with a thousand lotus-flowers daily. To try him Shiva took one day one of those flowers away. As soon as Vishnu became aware of it he was very much grieved that his vow should have been thus broken, and to make amends he offered his right eye to the Linga. Shiva, highly pleased with this devotion, gave him the discus again, but warned him not to try it again on one of his worshippers.

CHAPTER XXVIII.

The slaughter of Gajásura.

The Muni Agastya performed his penances on the banks of the *Kaveri*. At that time a Gandharva, seated on a splendid chariot, moved about in the air and threw down one of the flowers with which his wife was decorated, upon the Muni. The latter cursed him therefore to be born as an elephant. Instantly the chariot vanished, his wife disappeared, and the Gandharva became a fearful elephant, which made the whole world tremble. There was none to fight with it, none who was not afraid of it. At its breath the upper worlds trembled like a garland of flowers, with the fangs it tore up the mountains. The inhabitants of the three worlds sunk down in the juice of fear, saying : " Where are the regents of the points of the compass ? this elephant, having eaten up the worlds, is belching now. Where are the Creator and the Preserver of the worlds ? " Indra and his other colleagues went to Vishnu and Brahmá, and laid the blame of these troubles upon them. In vain tried they to kill the monster. Shiva, to whom they had prayed, encouraged them, and went himself with all his host, to destroy the elephant-giant. An arrow from his bow *Pináka* severed the head from its body, as Agastya had told him. In that instant the Gandharva was relieved from his punishment, and assuming his former body he worshipped Shiva, and was received into his host. Shiva took the head of the elephant with him to *Kailása*. There he was stopped at the gate by that son of *Fárvatí*, who had been formed out of the dirt upon her body. In his anger he cut off the head of that son, and put upon his trunk the head of the elephant. In this way *Parvati* was consoled about the loss of her son, who was now ordained to be Lord of the hosts of Shiva. On this account he was called *Ganapati*, i.e., Lord of the host. Besides Shiva blessed him so that his worshippers should obtain whatever they wished for.

CHAPTER XXIX.

Shiva's world described.

The universe is a golden temple of Shiva, and *Kailása* is the jewel-urn on the top of the tower of that temple. This *Kailása* has taken the form of a large city, occupying a space of 3,200 millions of (square ?)

miles. There are, according to the eight points of the compass, eight gates leading into it, at every one of which *one Bhairava*, with a retinue of 100 millions of warriors, is keeping watch.

The names of these eight Bhairavas :—

| Names. | Colour of the body. | Vehicle on which they ride. | Names of their wives. |
|---------------|----------------------|-----------------------------|-----------------------|
| 1. Guṇanetra. | Like gold. | A swan. | Bráhmí. |
| 2. Chanda. | Like the dawn. | A he-goat. | Mahéshvari. |
| 3. Kápa. | Like blood. | A peacock. | Kaumári. |
| 4. Unmatta. | Yellow. | A lion. | Vaishnaví. |
| 5. Naya. | Blue. | A buffalo. | Varáhí. |
| 6. Kápáli. | Like a jewel. | An elephant. | Mahéndrí. |
| 7. Bhishana. | Black, like a cloud. | A raven. | Chámundí.* |
| 8. Sanhara. | Like molten gold. | A mouse | Kálf. |

Every one of these watchmen had four arms and three eyes, and was thus well qualified for his post. In the city there were innumerable Moon and Sun streets, towers, and houses. Over the various quarters of the towns commanders of bodies of troops were set, to keep order. By the dense multitude of worshippers of Shiva, who had been liberated from sin, and after death had been received into the eternal

* The tutelary deity of Mysore, and the domestic goddess of the prince of that country.

city, this place looked like a heap of virtue. As the moon among the stars, the palace of Shiva shone in the midst of the houses of the hosts, extending 500 millions of miles. Like a wall, *Shiva-tattva*, i.e., the doctrine that Shiva alone in fact has existence, surrounded it one hundred thousand miles high, in the form of clouds. On this wonderful wall bristled jewel-turrets one thousand miles high. Devotion, knowledge, absence of worldly passions, and redemption are the four gates, leading into the interior of the palace. The four Védas are the four towers, at the four principal points of the compass, ten millions in height. Nandi, Vírabhadra, Mákála, Nílalohita,—these four divine persons are the doorkeepers of the palace, who introduce and lead out those who have anything to do in it. The incomparable Védánta is the interior of it, and the excellent *Praṇava*, the mystical syllable, “om,” is the large audience-hall, occupying space of 100 millions of miles. In the midst of that audience-hall was the splendid throne of Shiva, extending one million of miles, and resting upon eight feet, namely, the eight requisites to the regal state—territory, wealth, forces, elephants, horses, an umbrella, a fly-fan, and a palanquin. On that throne sat Shiva, he who is the cause of the creation, preservation, and destruction of the universe; with five faces, one turned to the east, another to the west, the third one to the north, a fourth one to the south, and a fifth one being placed above these four; they are called—*Sadyojáta*, *Vámadéva*, *Tatpurusha*, *Aghora*; and *Ishana*, above the former, with ten arms, fifteen eyes, covered with the skin of an elephant, decorated with garlands made of skulls, and with a piece of the moon; having a body besmeared with the ashes of the burnt Manmatha; decorated with serpents—thus Shiva shone on his throne. On the left half of that throne Párvatí, the queen of Shiva, shone surrounded with the multitudes of the celestial virgins, and all the pious women that had finished their course of trial on earth. Those who had obtained *Súrúpya*, i.e., equal form with Shiva, praised him with five faces. All the wives of Lingaits obtain equal form with Párvatí if they perform all the precepts of their religion.

To the left of Shiva was *Vishnu*, with his millions of worshippers who had obtained equal form with him. To the right *Brahmá*, with four faces, shone, surrounded by his millions of worshippers of equal form with him. The holy Munis, the teachers of Brahmá, shone in that assembly; the millions of Rudras, of equal form with Shiva, the lords of the destruction of the worlds, were present there. Nineteen

devotees of Shiva, every one with an army of one billion of warriors, and so on down to the devils, they all with their innumerable forces shone in that assembly. Even the mountains, the trees, the beasts, the birds, and all creatures animate and inanimate were represented there by their chiefs.

Shiva was thus the universal priest and emperor, directing the Lords of the worlds, and guiding them in their governments.

Praṇava was Shiva's *throne*, Párvatí his *wife*, the moon and snakes his *ornaments*, holy ashes his *perfumes*, the skin of the elephant his *raiment*, salvation his *food*, the juice of the Tattva-system the *areca* and *betel leaf*, and the rustling noise of the serpent ornaments the *song*; thus he enjoyed the eight kinds of pleasure.

Shanmukha was Shiva's son and *heir apparent*; Ganapati the *general* of his army; Virabhadra was appointed to *punish* the wicked, and to protect the good; Brahmá was ordained to *create* the worlds; the Sun was Shiva's *astrologer*, to determine and to announce the various times; and *Kubéra*, the god of wealth, was his intimate *friend*; thus Shiva had all the power of Kings.

Náráyana was his *prime minister*; the worlds his *provinces*; the silver-mountain, the gold-mountain, and the Mandara-mountain were his *castles*; excellent virtue was his *treasury*; the hosts were his *retinue*; the power of knowledge the *strength* of his *arms*; thus Shiva had the seven requisites of a King.

Nandi and Mákála are his *mace-bearers*; the millions of scriptures his *heralds*, proclaiming his titles; the goddesses the *dancing women*; Bhṛngí his *buffoon*; Jupiter, the priest of the gods, is his *family-priest*; his worshippers are his *relatives*; Vishvakarma is his *architect*; mercy his *wealth*; the Chitraguptas, *i.e.*, the registrars, who record the vices and virtues of mankind, are his *writers*; those possessed of excellent knowledge are his *means of defence*. Of these means of defence six are enumerated, as *mediation*, *war*, the *making ready of an army*, the *fixing a proper time for the actual warfare*, *stratagem*, and *recourse to protection*.

Indra is holding the white fly-brush; Agni is his cook; Varuṇa is holding the pure water-vessel; Múruta is the fanner; Kubéra is holding areca and betel-leaf in readiness; Yama, the sun of the Sun, judges the sins and virtues of men; Nairutya is holding his shoes.

The *years*, the *six seasons*,* the *twelve months*, the *twenty-seven stars*,† the *fifteen lunar-days* (i.e., 15 lunar days from the new moon to the full moon, and from this to the new moon again fifteen days), these give prosperity to the different animals by making the plants and fruits grow;—the moon, the clouds, and the rivers in the sky (like the waters above the firmament, Gen. i. 7) preserved those fruits as the Preservers of the worlds—all these were the *revenue officers* of Shiva. The *elephants* of the eight points of the compass, the *horses* of Indra, the *warriors of the Gods* mounted on *chariots*, and the *foot soldiers* of the gods—these are his *fourfold army*.

The mountain Méru is his bow; Páshupata his arrow; Vrashabha his vehicle; the trident his weapon; and the tiger-skin his raiment. The seas of ghee, curds, milk, and sugar-cane-juice, and the salt-water-sea are his store-houses; those seven islands the plain for airing his horses; the sweet-water-sea is his lake of pleasure; the mountain of gems is his treasury; the cows of paradise are his cattle.‡

The eight kinds of pride—as pride of food, pride of wealth, pride of youth, pride of women, pride of learning, pride of rank and family, pride of person, pride of station;—the seven kinds of passions, as paying too much attention to the body, theft and adultery, avarice, the love of power, the desiring everything, love of show, and the desire to serve everybody;—the six enemies, as lust, anger, avarice, love, pride, and hatred;—the five organs of the senses, as eye, ear, nose, tongue, and skin;—these are the wicked in Shiva's empire.

The troublesome enemy of the world, Manmatha, makes them his assistants, but meditation on the essence of Shiva vanquishes this adversary. Thus Shiva, the universal monarch, governs the whole world.

* Viz. 1. The *hot season*, during the months of May and June.

2. The *rainy season*, in July and August.

3. *Autumn*, in September and October.

4. The *cold season*, in the months of November and December.

5. Again the *cold season*, in January and February.

6. The *season of Spring*, in March and April.

† Constellations or lunar mansions, because they are in the moon's path, of which the Hindoos reckon twenty-seven.

‡ This passage is an exaggeration of that simple and sublime passage of Scripture: "Heaven is my throne and earth is my footstool!"

CHAPTERS XXX., XXXI., AND XXXII.

Daksha's pride punished.

Daksha-Brama paid once a visit to his sons-in-law and his daughters. He was well pleased with their kind and affectionate behaviour towards himself. In expectation of a still kinder and more honourable reception from his daughter Dáksháyani, the spouse of the Lord of the universe, Shiva, he went to Kailása. But how dreadfully was he disappointed! In the splendour and bustle of the most magnificent court in the fourteen worlds, his daughter would not do so much as to salute her father. "Riches have made them too proud to think of me," he said, and left, meditating upon how he could give their wealth to the fire. To communicate to his father, Brahmá, his designs of revenge, he repaired to Satyaloka. The creator of the world confessed his inability of carrying out such designs against the supreme Lord of the mundane egg. The same reply was given him by Náráyana, when he asked him to become his protector. But by flattering speeches, as: "Thou art very mighty; thou oughtest to protect those who flee for refuge to thee," the latter was prevailed upon, to head Daksha-Brahmá in his warfare against his insolent son-in-law, and promised to attend at the grand horse-sacrifice, to which all the gods except Shiva should be invited. On the Himálaya-mountains, at the sources of the Gangá, a place was prepared for this ceremony. Notwithstanding the remonstrances of the Muni *Dadhíchi*, and of the *Védas*, that without the presence of Shiva the sacrifice would not succeed, Daksha proceeded with the ceremonies usual on this occasion. Nárada brought the news of this rebellion to Kailása. Dáksháyani obtained leave from her husband to go and to dissuade her father from such a dangerous course. But, as Shiva had told her, her endeavours to bring him to reason were in vain. He only abused her husband the more. "I ought not to hear the blasphemies against my Lord; I shall leave this body I have got from Daksha, and thus break off all connection with him," she said, and leapt into the fire of devotion to destroy herself. Afterwards she entered the womb of *Ménaká*, the wife of Himálaya, the King of the mountains, according to a promise given her in former times.

On hearing of the death of his beloved wife, Shiva was enraged, in consequence of which a form issued from him with a thousand faces,

as many arms, with fearful tusks, with three thousand eyes. He bowed before Shiva, and said: "O Shambhu! I will tear into pieces the earth, pluck out the mountains, trample upon the Sun, fill up the seven seas, and break the mundane egg. What shall I do? Shall I bruise the bones of Brahma, kill Náráyana, and destroy the inhabitants of Pátála? Command!" His father gave him the name of *Virabhadra*, i.e. hero, and commanded him first to send a messenger to Daksha, who should ask him to honour Shiva, and to send a part of the sacrifice to him, and then in case he should refuse, he charged him to punish this refractory Daksha. From the anger of Virabhadra originated *Mahabhadraháli*, a female power, and from her he obtained warriors like himself. His message of peace was scorned by the proud Daksha, and consequently actual warfare commenced. But as a fire assisted by a storm is irresistible, the gods, who had sided with Daksha, were soon put to flight. By the efforts of Náráyana they rallied again in immense numbers, but only to suffer a severer defeat than before. And now they fled to Brahmá, who became very angry, as they blamed him as the cause of this calamity. "Is the elephant frightened when the dog barks? does the juice of fear overflow in us?" he asked, and led them again to the fight with Virabhadra. But as tigers are not afraid of fat antelopes which surround them, the Shiva host, full of courage, fought with them and vanquished the whole army. Brahma himself was as bad a match to Virabhadra as a dried leaf to the fire, was taken prisoner, pinioned, and was with his companions, except those who had escaped by flight, committed to the charge of the demons. As a last hope to those who had survived, there was Náráyana at the place of the sacrifice. He inspired them with courage, and dried up the ocean of sorrow, saying: "I shall cut asunder the bodies of the warriors and throw them into the fire." He joined the forces of Indra and Brahmá, and went to fight with Virabhadra.

There were no good omens for Viṣṇu; serpents, hares, and ravens crossed his way. After a long and severe struggle with Virabhadra, in which even his discus had been broken by his adversary, he despaired of victory, and tried to escape in the form of an antelope. But Virabhadra became aware of his disguise and shot an arrow at it. It fell down dead. Whereupon he raised Viṣṇu from death, and was praised by the vanquished god as the saviour of all creatures. In the meantime some messengers who had survived to tell the tale, came to Daksha and told him that Náráyana, who had taken upon himself to

protect them, had been defeated by their enemy and become one of his admirers. "Whosoever dies, what does it matter? As long as the power of creating again is in us, what difficulty is there to vanquish Vírabhadra?" Daksha said, and called many millions of giants, who were his grandchildren, to help him in this war. These giants had first to fight with the evil spirits, who haunted the place of sacrifice. By magic power they became lightning, rain, mountains, hailstones, sows, tigers and bears, venomous serpents, fire and darkness, storm, sunshine—seized in these various forms their opponents, and devoured them. But these evil spirits issued forth again from their nostrils, eyes, and ears, mounted their heads, gnawed with their teeth the noses of the giants, pulled their ears, and thus vexed them. While in this way the war between the evil spirits and the giants was carried on, Vírabhadra routed Daksha's army by a shower of arrows so entirely, that some drowned themselves in despair; some, to show their willingness to surrender, ate grass, some climbed up high trees, and some threw away their weapons and fled. Vírabhadra proceeded to the place of the sacrifice of Daksha, punished the warriors and the wives of the gods, who had kept watch there, by mutilating them. The evil spirits were delighted with tearing the cloths from the bodies of the Bráhmans, and with cutting off the tuft of hair on the crown of their heads, binding it to the beards of others, and dragging them along by it. To punish Daksha's pride, Vírabhadra cut off his head and threw it into the sacrificial fire. But as his ladies entreated him not to make them widows, he cut off the head of the ram, which had been set apart for the sacrifice, and put it on the headless trunk of Daksha, whereupon he became again alive and humbly prostrated himself now before Vírabhadra. This hero having thus finished his work, returned with the vanquished enemies to Kailása, where all united in praising Shiva, who set free all the prisoners of war; warned Bráhma, Náráyaṇa, and the other gods, no more to do things which would displease him, and, above all, he made them who had been killed in the war again alive.

CHAPTER XXXIII.

Vírabhadra killing Narasinkha.

The gods had now rest for some time. But it did not last long. A certain giant, called *Hiranyakashipu*, obtained from Brahmá the

power of being invulnerable, and gave them much trouble. Under such circumstances, being unable to check the giant, the gods intreated Shiva to help them. In answer to their prayer he ordered Viṣṇu to destroy the giant. Viṣṇu went to the house of the giant, and issued from one of its pillars in the form of half a man and half a lion. He seized *Hiranyakashipu* and killed him on the threshold of the house. Thus the world got rid of this great trouble. But Narasinha, the man-lion, proud of his exploit, commenced to annoy the world more than the giant. "We are like one," said the gods then to Shiva, "who, having taken a medicine against an old disease, becomes subject to another sickness; like a woman who after leaving her first husband gets a more quarrelsome one. We have sought your protection against the destruction of the giant, and lo! you have sent a man-lion, who devours us!" Shiva could not but listen to their complaints, and commanded Vīrabhadra to go and first to teach Narasinha reason, but in case of refusal to destroy him. Accordingly he went and spoke with Narasinha. "Is it right that thou, who art appointed to preserve the world, shouldst thus destroy it? The proverb: If you put the wolf in charge of the house, it will eat up the inmates of it, has been fulfilled in thy case. Cease to kill the gods and be obedient to Shiva!" "Begone! who are you?" was the reply of the man-lion, whose heart was not softened by the nectar of Vīrabhadra's kind words. Therefore the latter took the form of the Sharabha-bird, with feathers like the gold-mountain, with two mouths and eight legs; at whose motion the mountains reeled and the ocean overflowed. It pounced upon the man-lion, and after killing it, brought its head and skin to Shiva, who made it his *Sinhāsana*, *i. e.* lion-seat.

CHAPTER XXXIV.

The birth of Pārvati and her journey to Hampi.

Pārvati was born from the wife of the mountain-king, *Menā*, as a beautiful daughter. She passed the days of her youth in the house of her parents. One day Nārada descended in a cloud from heaven and paid a visit to the King. It struck him that Narada should prostrate himself before Pārvati as he did. But his surprise was soon dispelled when he learnt from Nārada that his daughter was in fact the wife of Shiva, who had condescended to become incarnate in his wife. According to the advice of the Muni, to send his daughter as

soon as possible to *Hémakuta*, '*Hampi*, where Shiva was meditating upon himself, *Himálaya* accompanied her to that famous place, on the banks of the *Tungabhadra*. Her father advised her to live the life of an ascetic, as her former husband, Shiva, did, and thus to please him, and left again for his mountains. The place was a second paradise. No storm disturbed its tranquillity ; the rays of the sun and the moon did not burn, the clouds did not rain unusually ; there were not the changes of seasons ; mice, cats, snakes, hares, wolves, elephants, lions, tigers, and the various kinds of birds forgot their enmity, and lived together in peace. Whilst here was complete happiness, there arose great troubles in another quarter of the universe. The giant *Tárakásura* had obtained from *Brahmá* the gift of being invulnerable for his great penances. A son of Shiva only, who should be seven days old, could kill him. Therefore the gods whose cities and wealth he had taken, even *Viṣṇu*, were unable to resist his power. *Brahmá*, whose assistance the gods had desired, took counsel with *Náráyaṇa* how Shiva could be prevailed upon to give up his ascetic life and to be married to *Párvatí*. *Manmatha* was selected for this work, and appointed to unite Shiva with *Párvatí*. At this news *Manmatha* felt as if a sword had been thrust into his ear, and said : " If I rouse the anger of Shiva I shall be burnt by his fire-eye." " To give his life for the host of the gods is a good work," they said, and thus persuaded him not to shrink from the work.

CHAPTER XXXV.

Manmatha burnt by Shiva.

Manmatha took leave of his father *Náráyaṇa*, and called *Mandamáruta* (gentle breeze) and ordered him to tell *Vasanta* (the season of spring) to come with the army to him, as he intended to fight with Shiva in *Hemakuta*. *Manmatha* made a mark on his forehead with the pollen of flowers, put round his neck a string of *jasmin-flowers*, put on a garment made of the fibres of the lotus, took his bow made of sugar-cane in his hand, made the black bees his bowstring and the flower-buds his arrows, mounted with his wife *Ratidévi* the flower-chariot, and made the lotus-flowers his umbrella and the plaintain trees his fly-brushes. On his right and his left was marching the fourfold army, commanded by *Vasanta*, the general, and accompanied by the Moon, the minister, of *Manmatha*. There shone first the *mango-trees*,

representing *the elephants*, the first division among the four of a complete army. The cuckoos singing on the top of them were the voice; the red sprouts the mark made with red colour on their foreheads; the blossoms the tusks; the tender twigs, waving in the wind, the trunks; the long branches the flags. Then shone the *parrots*, the *horses* in this strange army. The black rings on their necks were the bridles; the wings the saddles; their cry the neigh. Then came *Chakravāka-birds*, the *chariots*; the two bodies of one pair were the two wheels; their two minds united into one were the axletree; the sound of their kissing each other the rattling noise of the chariots, and their feathers fluttering in the wind the flags. At last shone the women, the foot-soldiers in Manmatha's army. Their eye-brows were the bows; their charming eyes the arrows; their tall arms the cudgels; their sharp nails the swords; the spots on their foreheads, made with musk, the shields; and the white places where the hair on the top of the head is parted, the spears.

Mandamáruta showed his head and put this army in motion. The cuckoos went in front of it, and sang, saying, "Get out of the way, O you saints, Manmatha is coming, whose power is irresistible!" They were the bugles of Manmatha. No wonder that even the great ascetics and priests were bewildered at the approach of this hero. But not so Shiva. As the conqueror of the whole world entered Pampakshétra, the abode of Shiva, bad omens foreboded his ill success in this holy place. The royal elephant stumbled and fell down; jackals came across the way and cried; a hare also crossed their road without being caught; tears came into the eyes of the horses and elephants, and the horses tied to Manmatha's chariot broke loose, shook off their yoke, and ran away. The commander-in-chief of the army advised Manmatha to return on account of these bad omens. But he refused to listen to such advice, as he had pledged himself to conquer Shiva. Nevertheless he had some misgivings in his heart about his enterprise. But Párvatí joined him now and encouraged him to follow her, as she went to worship Shiva. Having taken his stand behind her, Manmatha shot five arrows at Shiva, namely, the arrow of intoxication, the arrow of love, the arrow of fascination, and the arrow of charms. Enraged at this attack, Shiva emitted fire from his eye on the forehead, and burnt Manmatha to ashes. *Ratidévi* made great lamentations at the death of her husband: "After this tank of beauty has been broken through, after this pearl has been burnt, I am lost. O my lord, where

hast thou left thy arrows and thy parrot-horses? Where hast thou gone? How can I live without thee?" Even the wild beasts and the birds, seeing the excessive grief of Ratidéví, shed tears and would not touch food; the trees withered, the lotus-flowers were closed, and the black bees became silent. The afflicted widow implored the mercy of Párvatí, who had encouraged her husband to proceed in this dangerous work. The mother of the world promised to do what she could to give her Manmatha back, and meditated how she could please Shiva.

CHAPTERS XXXVI. AND XXXVII.

Shiva marrying Párvatí.

To propitiate Shiva, Párvatí performed very severe penances, water and air being the only food she took. To try her, Shiva came to her in the disguise of a wandering ascetic, and said: "Why have you, being a young woman in the prime of life, chosen this way? Is it right to worship Shiva, who has such a fearful form?" At these words Párvatí became very angry, and told the tempter to be gone. Shiva was now satisfied in his mind about his former wife, and took off his disguise. As soon as Párvatí saw him, she asked him to marry her, and to restore Manmatha to life. He could not but comply with her requests, and created Manmatha again as *Munasija*, i. e., who dwells in the hearts of all. Ratidéví could not find how to praise sufficiently her protectress, who had thus saved her from the disgrace of widowhood. Párvatí returned to the place where her parents were, and related the events that had taken place in *Hampi*. The King of the mountains and his consort, Menc, were highly delighted with the glorious prospects before them. Shiva, on his return to Kailasa, called the seven Rishis and sent them to Himálaya, to ask his daughter in marriage for himself. "How can I refuse," answered he to them, "I give her, I give her," and thus Párvatí became the bride of Shiva. Himálaya got a splendid hall made by Vishvakarma, the architect of the gods and son of Brahmá, in which the marriage was to take place. On hearing from the Rishis that Himálaya had consented to the marriage proposal, Shiva set out, accompanied by all the gods, and a great many people from different worlds, who wished to see the grand solemnity; he was received with great honours by the king. The bride, decked out in her marriage-garments, was the object of admiration and

astonishment. There was nothing wanting to make her the most accomplished beauty in the universe. The bridegroom and bride were borne in a palanquin to an altar, and seated upon it. In honour of Párvati a festive song was sung by the divine women. Then came Jupiter, the priest of the gods, and announced that the proper time for the celebration of the marriage had arrived. Shiva and Párvatí sat on the grains of rice scattered on a piece of cloth, whilst Jupiter sang the eight verses appointed for such occasions, and Himálaya gave away his daughter with the hand into which his wife had poured water. After the performance of all the proper ceremonies of marriage Shiva returned with his lady to Kailása.

CHAPTER XXXVIII.

The birth of Shanmukha.

Alas! the gods, after the marriage of Shiva, were soon reminded of their miserable state from which they had been relieved during those happy days. The Giant *Tárakúśura* troubled them more than ever. Besides this they feared they should be destroyed by a son of Shiva born from Párvati. They performed therefore many penances, and as Shiva asked them what they wished him to give them, they said: "Have no son born to thee from Párvatí, for he would surely kill us!" Great was the anger of Párvatí at his compliance with this request. Many years were required to restore her to tranquillity. Whilst Shiva was thus occupied, he could not pay attention to the relief of the gods, who were troubled more than ever by the giant. With much difficulty one of them, *Agni*, was persuaded to rouse Shiva to help them. In the form of a pigeon he went to Kailása and peeped through one of the windows of the palace. Shiva saw him, took him on his hand and emitted his *semen virile* into the mouth of the pigeon. Consequently *Agni* became pregnant, and with him all the gods who had promised to share all the afflictions he should be visited with in this enterprize. Strange to say, the gods lost their bearing and got a pale appearance. And in this shameful state they were a thousand divine years without the slightest prospect of being relieved. Shiva, being asked by *Agni* to make an end to this miserable condition, advised him to put that *semen virile* into a certain river. As soon as this was done, all the gods returned to their former state. But now six women, who used

to go to that river, became pregnant by it, and threw their new-born infants into the river in consternation at the strange event. Shiva accompanied Párvatī to that river, saw the weeping infants, and embraced them. Instantly the six bodies were united into one, and only the six heads remained. Thus *Shanmukha*, i. e. he who has six heads, originated. He was a very powerful boy. He plucked out mountains and played with them as with balls; he went to seize the sun and moon like light-worms, and made the lightnings his ornaments. According to the prayer of the gods, Shiva appointed his son, Shanmukha, to destroy the troublesome giant. He became commander-in-chief of the united armies of the gods, and, mounted on a peacock, he set out for the field of battle. Tárakásura was informed of the movements of the hostile army, and immediately made himself ready for a battle. The fight was like a tremendous thunder-storm: the shields were the clouds, the glittering swords the lightning, the shower of arrows the rain, and the war-whoop the thunder.

CHAPTER XXXIX.

The Fight with the Giants.

The gods, as usual, were all beaten. Their lamentations that there was none to save them called forth the resolution in Náráyana to take up the fight. When Viṣṇu shot the snake arrow, Vajranábha, one of the generals of Tárakásura, destroyed it by the vulture-arrow, the fire-arrow of Náráyana was quenched by the water-arrow of the giant, and the mountain-arrow of the latter was broken by the diamond-arrow of the former. At last Náráyana killed *Varanbha* by the *Vaishnava-arrow*, i. e. the weapon belonging to Viṣṇu. But now *Mahnábha*, another general in the army of Tárakásura, came to revenge the death of his brother in arms. All the gods, even Náráyana himself, after a short but ineffectual resistance, fled in confusion to *Shanmukha*. The victorious march of *Mahnábha* was soon terminated by an arrow from Shanmukha, which killed him, and the army under the command of this giant was completely destroyed. Full of anger at this defeat, Tárakásura came now himself to decide the struggle. Frightened with his terrible appearance, the gods took to their heels. But Shanmukha rallied them again round himself, and Tárakásura also seeing this valiant son of Shiva, had misgivings respecting his success, and he tried therefore to settle the affair by a compromise.

CHAPTER XL.

Tarakasura vanquished.

“Thou art still a boy,” said the giant-king to Shanmukha, “do not attempt to fight with me, which would only result in your entire destruction?” “Is the tender Sun, *i. e.* the sun just risen, afraid of darkness?” replied Shanmukha, “or does the young lion shrink from a struggle with the elephant?” The dispute could not be settled amicably, and therefore the fight between these two heroes commenced. It was carried on for a considerable time, each one of the two parties using magic arms, as the mountain-fire and water-arrows, &c. It was clear that Shanmukha was superior in strength to the giant. “After this son of Shiva has passed the age of seven days,” reflected Tárakásura (remembering that only a son of Shiva seven days old could vanquish him, according to the gift he had obtained from Brahma), “I shall kill the gods again. In the meantime I will conceal myself,” and went to seek a hiding-place in the depths of the mountain *Krauncha*. Shanmukha dispersed the hosts of the giant, and, not finding the author of this slaughter, went with his army in search of him. But he was nowhere found on the battle-field. Náráyana having learnt his hiding-place, made it known to Shanmukha. Immediately he shot an arrow at that mountain, which, rending it asunder, penetrated into its depths and killed the monster. Great joy filled the hearts of the gods, who were now delivered from so long and great troubles. The giants who were still alive fled and hid themselves in the caves of the mountains, and in the deserts, no more daring to come forth to disturb the peace of the world. On his return to Kailása Shanmukha was received with great honour by his father.

CHAPTERS XLI—XLIV.

The story of Tripura, i. e. the three cities.

The three sons of *Tarakasura*, *Tarakaksha*, *Kumalaksha*, and *Vidyumati*, lived, after the death of their father, a long time in the

caves of the mountains. This state of humiliation called forth very painful feelings, and in order to get some relief they performed penances to please Brahmá. By the fire of their devotion the whole world was in danger of being burnt. Brahmá was in a great dilemma : on the one hand, he could no longer defer giving the three giants what they prayed for, else his creation would have been consumed by their intense devotion ; on the other hand, he knew that to give them again power was to give serpents wings, as they would exercise their power only in troubling and killing gods and men. "But what can I do?" he said, "I must go," and made his appearance before the giants, to reward their devotion. "Grant us permission," they said to him, "to build in the air three cities, one of gold, the other of silver, and the third of iron. These three cities, being joined together by one nail shall whirl about for a thousand divine years so quickly that the nail cannot be discerned. After the lapse of that time the whirling shall be stopped for a few moments, and the nail become accordingly discernible. If any one among the immortals or mortals shoots an arrow at the nail and destroys it, at that time then the cities shall be ruined. But if not, let them turn for ever in the sky as impregnable strongholds, and the whole animated creation, from the gods down to the demons and devils, shall be under our sway." With a heavy heart he granted them their prayer and returned to his abode. Soon afterwards three castles appeared in the air, and the three giants established there their power. From them they made sallies, to conquer the dominions of the gods.

Ere long Indra, the chief of the gods, with all his inferiors, became fugitives before the superior power of the giants, who took all their possessions. Concealed in the caves of the Himálaya, they vented their anger in abusing Brahmá as the author of this calamity. But this afforded them little relief. They went to Brahmá, to ask his advice. Though he was the cause of their troubles, he was unable to remove them. He accompanied them to Shiva. "You are," said he to Brahmá, "the mischief-maker!" "Anoint me now to be the Lord of the cattle, *i.e.* you, because you are all like cattle, stupid and silly." The gods of course assented immediately to this proposal, and got a splendid chariot made for their Lord by Vishvakarma. The earth was the chariot, the stars the poles, the seas the axletree, the Vindhya mountains the planks, the Sun and Moon the wheels, the four Védas the horses, the six Védangas the joints, the great serpent the rope, the mountain Meru was his bow, Náráyana his arrow, and Brahmá his charioteer. The

Lord of the cattle mounted this wonderful chariot, and marched with his army before Tripura, that stronghold of the giants. According to the orders of Shiva, Dévéndra made first an attempt to take Tripura by storm ; but he was repulsed with great losses, the enemies pouring down from the walls of their castles boiling oil and hot sand upon the gods, and he suffered a great defeat. To help them, *Shanmukha*, one of the generals in Shiva's army, took up the fight, and killed *Vidyumnali*, one of the leaders of the giants. *Kamaláksha*, the brother of him, determined now to take revenge, vanquished all the gods, and would have killed them if *Vírabhadra*, who had also come with his father, had not stopped his victorious progress and beaten him. Soon afterwards issued from the army of the giants a monster, called *Shinsumára*, at whose sight only the gods fled in all directions. His head touched the clouds, and he took the gods on the palm of his hand and devoured them. To him Nandéshvara only, the bull of Shiva, was superior ; when he wagged his tail, the stars and the Sun and Moon were moved ; the ropes with which the giants tried to bind him were torn by him ; and at last he suffered himself to be devoured by *Shinsumára*, but immediately afterwards he rent asunder the body of this monster, and thus killed him. Great was the consternation in Tripura at this sad news. "Has victory forsaken me?" exclaimed *Tárákáksha*, the eldest son of *Tárákásura*, and king of the giants, "has the ocean of my happiness been dried up?" and marched with an immense army against the gods to fight the last fight. The latter of course were unable to resist such a superior power. Even Shiva himself was afraid of encountering them before he had made ineffectual the mystery of their strength. As Indra implored his help against these monsters, he ordered *Brahmá* and *Náráyana* to empty the well of nectar that was in Tripura, and to seduce their wives and thus to destroy their chastity. These two gods took accordingly the form of cattle, entered into Tripura, and emptied that famous well, drinking all the nectar in it. Thereupon *Náráyana*, in the form of a *Bauddha*, taught them not to worship Shiva, and corrupted the morals of the women there. Thus the giants lost their power, and now it was easy for Shiva to conquer them. He saw the nail by which the three cities were joined together, shot his *Páshupata*-arrow, *i.e.* the arrow belonging to him as *Pashupati*, and destroyed the stronghold of the giants. Now the gods were, after a long time of troubles and misery, delivered, and praised Shiva as their deliverer.

CHAPTER XLV.

Shiva in the grove of Chaitraratha.

Pushpadatta, the flower-gatherer of Shiva, had once, among the flowers he had brought, no flower from the Kalpa-tree. At this Párvatí was astonished. The flower-gatherer explained this omission, saying: "Shachidéví, the wife of Indra, has taken them all." To avoid such unpleasant collisions for the future, Shiva created a grove of Kalpa-trees on the mountain of *Mandara*, and invited his lady to take a pleasure-walk in it. It was the season of spring, when Shiva was called, as it were, by the song of the black bees. Spring had called the black bees to their meal, taken off the locks (?) from the mouths of the cuckoos, scared away the sorrows of the hungry parrots, and made dance the feet of the peacock. All looked green, and it was as if *Vasanta* had pitched a tent for the approaching *Manmatha*. Shiva entered the grove with Párvatí and her companions, and was exceedingly pleased with it. It was called "Chaitraratha," the garden of *Kubéra*. Seeing it one might have asked: "Is this the season of spring? or is it the rainy season?" As the blackness of the black bees appeared like black clouds, their song was the thunder; the looks of the women walking in the garden were the flashes of lightning; the jasmin flowers falling down from the wind, the raindrops, and the flowers of *Pentapetes Phœnicea*, and the fire-flies. In this splendid grove Shiva passed some time with Párvatí.

CHAPTERS XLVI. TO L.

Gangádharañila, i.e. the pastime of putting on Gangá.

The next day Shiva left his palace and took alone a walk in the grove he had created. A fine mango-tree, shining like the royal elephant of *Manmatha*, attracted his attention. After seating himself upon a stone bench under this tree, he heard on the top of it a female parrot lament that her husband had not come home last night: "Have cats eaten him up? or has he been entangled in the net of the fowler? Have his wings been broken by stones thrown at him? has he been captivated by a young beauty, and caught by the sweet voice of a new spouse? Why may he tarry so long? If my husband does not come, how shall I survive? Oh! Oh! this is my cruel fate." At the

least noise, she directed her looks to the way on which her husband was to come, and thus alternately she left her nest and then again returned to it. "O my husband; this thy fine form, thy blooming youth, thy cleverness, where are they again met with among parrots? I am unable to describe thy fine qualities. What is life to me, if thou art separated from me? Come! come! show thy face!" In the mean time her husband, who had tarried so long on account of worshipping Shiva, returned, and was at first spurned by his jealous wife, and not sooner did she admit him into her society again till he had explained to her the reason of his having come home so late. Párvatí was seeking her husband in that grove; after she had seen him under the mango-tree she approached him from behind and covered with her two hands his two eyes, the Sun and Moon, and lo! the universe was enwrapped in darkness, so that people did not see one another, and were obliged to stop where they just happened to be. The Gods meditated on Shiva in order to move him to help them. He opened the fire-eye on his forehead a little, and the darkness fled before the light, coming from his eye, and being collected into one mass took the form of a child. But now the worlds were in danger of being burnt. Scorched by the excessive heat, the gods cried to Shiva to save them. Párvatí saw that she had made a mistake in covering her husband's face, and removed her hands from it. Instantly tears of joy gushed from his eyes in such a mass that the worlds were now nearly deluged. Náráyaṇa, sitting on a leaf of the Indian fig-tree, floated on the waters and prayed to Shiva. Thereupon the Lord of the universe dipped the tuft of his hair into the waters, and lo! it soaked up the water, and the worlds were restored to their former state.

Here Siddharáma asks Channa Basava where Shiva had been during these three deluges, viz. the deluge of darkness, the deluge of fire, and the deluge of water? "The worlds, then," Channa Basava replies, "are like figs on the top of his hair; after they have ripened they fall down, and new ones grow on his hair again. Shiva is the fig-tree. During those deluges he was like the jewel-lamp in a dark house; like a lake, round the banks of which a fire is burning; like the sea-fire in the ocean:—during these deluges he sat, far removed from the reach of destruction, on the stone bench in his pleasure-grove."

The giant Kanakáksha prayed to Shiva, to give him a son, who would vanquish Brahmú, Náráyaṇa, and the other gods. Whereupon Shiva presented him with that child of darkness. The giant carried it home,

called his priest Shukra, and got it named by him "Andhakásura," *i. e.* the blind or dark giant. On his attaining mature age he was anointed to be Lord of the giant race, and now he commenced his career of a conqueror of the world. In one day he crossed the seven seas and took the seven islands, then he stormed the cities of the regents of the points of the compass, and in a short time the fourteen worlds lay conquered at his feet, and their creator, Brahmá, as well as their preserver, Vishnu, were obliged, like the inferior orders of beings, to flee, and to conceal themselves near Kailasa. Therefore the giant considered himself the Lord of the whole universe, to whom all, not even Shiva excepted, were subjected. Once, when he held a royal assembly, Narada appeared, and announced to him that Shiva, in compliance with the prayers of the gods, had resolved upon destroying him. At these, as he thought, insolent words, the anger of the giant was kindled, and immediately he ordered his army to be put in readiness. Though some tried to dissuade him from entering on such a dangerous course, as a war with the great God would be, he persisted in executing his designs, which were no other than the taking Kailasa itself. His army was commanded by 880 millions of generals, each of whom had 10,000 millions of warriors under him. A terrible army indeed! With this army he invaded the empire of Kailasa, in spite of the bad omen of a vulture sitting down on his diadem, in spite of the remonstrations of his priest Shukra not to do such mad things. Before he actually commenced the war, however, he sent a messenger to Shiva, asking him: "Will you deliver up to me our enemy Náráyana?" In case the great God should answer in the negative, the messenger was to announce to him that his master was at war with him. This messenger would have been killed—such was the anger of the inhabitants of Kailasa at this insolence—had not Shiva himself protected him, because he only said what he had been ordered to say. The army of the great God baffles all attempts at giving numbers. It was in fact innumerable. War was waged before Kailasa. The gods were defeated by the giants, and nearly perished through the magic power of the giant Shatamaja, by which he caused the gods to be enveloped in darkness, and surrounded with wild beasts. Shanmukha, on seeing the danger, reproached the timid gods, fought with the enemy and vanquished him. Night interrupted the fighting. Andhakásura held a council with his generals, one of whom advises him in future to fight only in the night. Accordingly the giants were

ordered to attack their enemies during the same night. While the giant-king sought Vírabhadra, to fight with him, he met with the great god himself on the battle-field. After some resistance he was thrust through with the trident by Shiva. Now his ignorance disappeared, he acknowledged his fault, and asked pardon from Shiva. The latter, according to the prayer of the former, danced on his heart and received him among his host.

The cause of Viṣṇu's ten incarnations, and the first and second of these incarnations, namely the *fish-incarnation* and the incarnation of the *man-lion*, have been described in the 21st and 33rd chapters of this work. It may not be uninteresting to give here a short account of the remaining eight.

1. The *turtle-incarnation*. The gods suffered much from the giants, and at last became their servants. For some time they resigned themselves to their fate. But at length, weary of this humiliating servitude, they asked Náráyaṇa his advice. In accordance with his instructions they churned the sea, the mountain Mandara being the churningstick. After this strange churning-stick had sunk into the sea, Náráyaṇa became a *turtle*, dived into the sea, and prevented the mountain from sinking. (See 22nd chapter.)

2. The incarnation of Viṣṇu under the form of a *boar*, to save the gods from the cruel giants.

3. The incarnation of Viṣṇu under the former of a *dwarf*. The giant *Bali* had conquered the gods. Therefore Náráyaṇa, to save them, was born as *Vámana*, i.e. a dwarf. He played the part of a hypocrite, and praised up Bali, in order to please him. He succeeded, and obtained from the giant-king a grant of land according to his wish, as large as to put his three feet on it. But to the great disappointment of Bali, one foot took as large a space as the earth, the second occupied the sky, and the third, having no place to rest upon, trampled down the king himself to Pátála, to make room for itself.

4. *Parashuráma*, i.e. *Rama with the axe*, is another incarnation of Náráyaṇa; he was born to the Muni *Jamadagni* and his wife *Réniká* as a son to restore to them the *cow of paradise*, which Kártikavir-yárjuna had taken from them. Parashuráma killed the latter in a war, and gave the miraculous cow to his father. The sons of the king who

was killed by Parashuráma, waged war with his father and destroyed him. To revenge the death of his father, Parashuráma beat them in 21 wars and killed them all. According to his father's command, he destroyed also his mother and his elder brothers, because they had committed heinous crimes.

5. The incarnation of *Rámachandra*. The son of Dasharatha, king of Oude, was born at the close of the second age, to destroy the demons, who infested the earth, and especially *Rávana*, the sovereign of Ceylon, who had stolen Ráma's wife "*Sítá*." (See 54th chapter.)

6. The incarnation of *Balaráma*, the son of *Róhini*, and elder brother of Krishna. He made a large plough his weapon, frightened and beat the giants with it.

7. The incarnation of *Bauddha*. Náráyana tried to spoil a very chaste woman in Tripura, in the form of a *Baudáha*, and when he did not succeed he became a tree, the *ficus religiosa*. The woman in question not knowing this transfiguration, touched it, and her chastity was consequently gone. (*Vide* 44th chapter.) Therefore this tree is worshipped by the Vaishnava-sect, and is represented as being united in marriage with the neem tree, which signifies that woman. (*Vide* 52nd chapter.)

8. The incarnation of Vishnu as *Krishna*, who seems to have come for no other purpose but to commit heinous crimes, as adultery and theft.

9. The incarnation of *Kaliki* has not yet taken place. Vishnu will appear in the form of a horse, called *Kaliki*, and destroy the world. How this is to be done nobody knows. According to another account Náráyana will appear mounted on this white horse.

CHAPTER LI.

Svétarája.

There lived once a mighty king, called "*Svétá*," who governed many countries and castles. One day he set out with great pomp to review his fourfold army. While passing through the city his looks fell on a beautiful lady, who stood on the top of her house, to see the army marching. Captivated with her beauty, on his returning from the review, he sent for her, and as her husband, a merchant, had gone far away, on account of his trade, he lived with her in fornication. While giving her *Michelia champaca* one flower fell to the ground.

“This is an offering to Shiva,” remarked the king, and little did he think of the great efficacy of these words. After some time he died, and was carried to Yama by his angels. The Chitraguptas accused him of having led a very bad life, but there was the solitary merit of having dedicated one flower to Shiva. Accordingly he was condemned to live in hell, but before he entered into this state of punishment, he should be allowed, as a kind of recompense for that merit, to live one night with *Rambhe*, a celestial courtesan. The servants of Yama carried him to this woman. She laughed at the levity of this king, who could in the very sight of the torments of hell desire the embraces of a woman, and proposed to him to turn a Lingait in order to escape the bad consequences of condemnation. To convince him of the efficacy of the Shaiva-rites to save sinners, she said: “Hear O king, I will relate to thee the stories of those who have gone to Kailasa in virtue of them :—

a. ‘A certain sinner was dying in an old temple. A dog coming at this time into the temple, thought he was already dead, and put its foot on his forehead, to eat from the corpse; but on seeing him still alive it went away. After some time he died, and the messengers of Yama, who had come to carry him before their master, were obliged to leave him to the angels of Shiva, who took him to Kailasa, because his forehead had been besmeared with ashes in his last hour by the foot of that dog.

b. A fowler found in a forest the berries of *Elæocarpus ganitrus*, ate them, and made with the kernels of them a rosary, which he tied to the neck of his dog. While hunting his dog was killed by a wild hog. Yama’s messengers came to carry it away, but the angels of Shiva rescued it from them, and took it to Kailasa on account of that rosary.

c. A certain farmer was carried to Kailasa because in his last moments he had said to his son “let us plough,” which expression may also signify “Shiva-host.”

d. A Brahmin lived with a woman of the lowest caste, and was therefore expelled from his village. In the forest, where they had put up, the woman died. He with her children went to a temple. One night the lamp ceased to burn. To see better how he might rob these children, he lighted it again, and thus he had done a good work, which at his death opened to him the gates of Kailasa.

e. A saint, called *Mrukandu*, pleased Shiva by doing penances, and obtained from him a son, who was to die at the age of twelve. His father instructed his son in all sciences. But alas, no sooner had he reached that fatal age than Yama came and claimed him. He was already dragging him along with a rope, which he had tied to his body. But Shiva, hearing the prayer of the father, stabbed the King of Hell, and gave that son an infinite age to live.' "

" Hear, O King," Rambhe added, all these men have seen the foot of Shiva by worshipping him. Now, without delay, pay adoration to the Supreme and thou shalt be liberated from the power of Yama." Convinced of the truth of these words, he was initiated by her into the Shiva religion, and worshipped the Linga. In the mean time the day dawned, and Yama's servants appeared, to take him to his final destination. But they were afraid to seize him, as they saw that he had become a Lingait, returned to their master, and informed him of it. Yama became very angry, as he heard of this conversion, and went himself with his servants to seize the king. While he employed force to carry him away, the latter prayed to Shiva to save him. Out of the Linga, which he had in his hand, came forth Shiva. A spark from his fire-eye fell upon Yama and burnt him. Thus that king of terrors was annihilated. But Brahmá interceded in his favour, saying: " O Supreme spirit, after Yama is dead, how can virtue be practised? how will man be afraid of death?" as he well knew that, this restraint being removed, men would pay no attention at all to the practice of good works. Shiva acknowledged the truth of this remark, and raised the King of Hell from the dead again, that he might farther exercise his office as the Judge of the dead—with this restriction, no more to molest any one who had the marks of a worshipper of Shiva on him. Shiva ascended with Svétaraja to Kailasa.

CHAPTER LII.

Gautama-Muni.

In the country of Dandakáranya, where this saint lived, was a famine, lasting twelve years. This holy man, in order to obtain a remedy against this calamity, did many penances to please Shiva. He would first try the faith of his worshipper before he heard his prayer. For this purpose he called Náráyana, and told him to go and to assert

before that Muni his superiority over Shiva. But he refused to utter such blasphemous words against his Supreme Lord. Therefore Shiva himself, in the disguise of a Vaishnava, went to the place of the Muni and commenced, saying : “ How can Shiva, to whom thou prayest, give thee anything, he being a beggar, dwelling in cemeteries, and having the office of *destruction* assigned to him ? Fool ! Worship Náráyana, and thou shalt obtain whatever thou wishest.” But the Muni’s faith in Shiva was not shaken. He related to the seeming Vaishnava all the defeats Vishnu had suffered, and all the victories Shiva had gained, and thus refuted his assertions. Pleased with this firm faith of the Muni, Shiva asked him what he desired to obtain from him. “ That,” answered the Muni, “ whatever I sow be grown immediately, and become ready grain.” Shiva fulfilled his prayer and returned to Kailasa.

The drought in the said country lasted for twelve years ; there was not a drop of rain ; every morning the soil was a little moistened with a few drops of dew ; during noon clusters of clouds frightened the air, but during night the sky became again clear. The trees withered, the tanks and wells became dry, and famine prevailed everywhere. Eighty-eight thousand Munis, on hearing of Gautama, repaired to his hermitage, and were saved from death by him, as he supplied them with grain and water. After rain and prosperity had returned, the Munis thought of returning to their country without asking permission from their benefactor to do so. One of them, *Shúndilya*, however, reminded them how much they were obliged to Gautama for his kind protection, who had bestowed on them the greatest of gifts a man can give, *rice*, and exhorted them not to go without taking leave of him. In corroboration of his words he related to them the following stories :—

a. The king *Gunavidhi* (*i.e.* ocean of qualities) was one day hunting and killing many beasts. A lion escaped the hunters and passed the king. He mounted immediately a swift horse and pursued it. But by a curse which was upon the beast, that it should disappear as soon as it would come in sight of a man, it became invisible. The king dismounted and stopped awhile, and to his great astonishment his horse also vanished from him. Hunger and thirst came over him. A hunter, who happened to pass that place, took him to his hut, and put before him a simple meal, and laid him on his bed. He and his wife, having given their food to this august guest, were obliged

to fast that day, and laid themselves down in the door of their humble habitation. At midnight a tiger came and killed the hunter and his wife. The next morning the king was very much astonished when he saw what had gone on about him last night. He buried the mortal remains of the devoted hunter, and returned to his city. One day he asked his family-priest what was the greatest gift among the many gifts men can bestow on others? To this the priest replied, "The gift of rice." To prove this, I shall tell thee the following stories:—

a a. In the town of Gangavati, there lived a Brahmán, called *Anantabhakta*, who used to feed such Brahmáns as happened to come to his house, when he took his meals. One day, a *Chandala* (a man of the lowest caste) carried a load of firewood to this town, to sell it there. Wet from the rain, and shivering with cold, he sat down before the door of this Brahmán, and intreated him not to push him away. "Be not afraid," answered he, "I'll buy thy firewood," and gave him what he had asked for it. Then he said to the Chandála "Take this firewood again, make a fire with it and warm thyself." At last he gave the poor man also food.

Not very distant from this town was another town, called "*Jayanti*." There was a Brahmán, called "*Sarvagna*," in it, whose son was demoniac. All kinds of charms were used to drive out the demon, but in vain. Anantabhakta heard of it, and came to see him. Strange to say, the demon made a bow before this pious man, and when he asked him, who he was, he said: "In my former birth (or state) I and this man, in whom I dwell, were instructed by one man in the sciences. As I surpassed this my schoolfellow in learning, he became envious at me, and one day killed me, throwing stones at my head. Therefore I have resolved to enter as a demon the body of my former companion, to kill him, and thus to take revenge of him. But if you give me your merit of having fed a Chandala, I shall leave him." Sarvagna and his wife prostrated themselves before Anantabhakta, and implored him to save their son. Mercifully he gave his merit to the demon, who consequently was transformed into a celestial being, left his abode, and ascended to Swarga. The son of Sarvagna was thus delivered from his sickness."

"Why these tales?" said the king. "Give me an ocular proof of the truth of thy words." With a sad countenance the priest returned

to his house, having promised that he would give such a proof to-morrow. "Tell thy master," said Shiva to him in a dream, "that the male child, which will be born to thee after eight days will answer thy question." After the birth of this child the priest and the king asked it, and lo! it spoke as follows: "I am the hunter who gave thee food in the forest; on account of this merit I was born into this world as the son of a king from thee."

Notwithstanding these efforts of *Shándilya* to prevent his companions from evincing such unthankfulness by going without his permission, some of them were so wicked as to practise a trick upon Gautama. They made an artificial cow, and put it in the way where the Muni used to walk. He saw it, and, to examine the strange cow, he put his hand upon it. Instantly it fell down dead, as it seemed. Now the saints accused him of the heinous crime of the slaughter of a cow. He endeavoured to expiate his sin by severe penances, in consequence of which Shiva appeared, and revealed to him the tricks of his protégés. He obtained from Shiva the Gangá on his head, poured it, according to the advice of his bad and wicked disciples, upon the cow, and made it by this means alive. This Gangá was called "*Gautami*," because Gautama had brought it, or "*Góddáveré*," because it had touched a cow. Shiva called *Náráyana*, and ordered him to become incarnate on earth as Buddha, and to establish the Jain, *Chárváka*, and Buddha sects, as men were too bad to enjoy the benefits of the excellent Shiva religion. Accordingly *Náráyana*, in his incarnation as Buddha, caused the origin and spread of those heretical sects. Some of the great Munis were much grieved at this general decay of pure religion, and prevailed upon Shiva by their penances, that he sent *Vṛashabha* on earth, to teach the true way.

CHAPTERS LIII. AND LIV.

The Moon and Sun generations, as examples of perdition caused by the desire after possessions and women.

Dharmaraya, Bhima, Aruna, Nakula, and Sahadeva, these five brothers of the generation of the Moon, governed the earth with justice. But by gambling with the Kauravas, their relatives, they lost their empire, and were obliged to make it over to them. They lived then in the forests like beggars. One day *Vedavyása*, the famous compiler of the Veds, paid them a visit in their lonely place, and told them,

that, in order to vanquish their enemies and to regain their empire, they ought to obtain the all-powerful arrow of Shiva, called Pashupata-arrow; that they ought not to doubt of Shiva's willingness to help them, if they pleased him, and prayed to him as his worshippers; and that he would appear to Arjuna, and graciously listen to his prayers. Accordingly Arjuna went to the Kila-mountain, and, having put upon his body all the signs of a Lingait, he stood upon the great toes of his feet, stretched out his arms and commenced his penances. The flame of his penances burnt the trees and scorched the beasts. Nárada saw the flight of the holy Munis in the forest, descended from the sky and went to them. "O Nárada," they exclaimed, "save us from this calamity." Without delay he ascended to Kailasa, informed Shiva of it, and interceded for them. "Arjuna is my worshipper," answered he smilingly, "I shall give him what he desires. Tell the Munis not to be afraid." Then Nandisha caused it to be proclaimed by beat of drums, that all the inhabitants of Heaven should make themselves ready to set out on a hunting expedition with their supreme Lord. All the gods and the redeemed took the disguise of hunters. Shiva was the chief of this hunting party. The four Vedas were his dogs, the Puránas his cudgels, the other Shástras his sling, devotion his sword and net. In the cave of that mountain lived the giant *Mukadanava*. By the noise of the hunters he was roused, and came out from the cave in the form of a gigantic boar. At the sight of this monster the gods were bewildered, and fled to Shiva for refuge. He shot an arrow at it. Deeply wounded, it fell down before Arjuna, who did penances. Lest it should disturb him in his holy performances he shot it dead. One of the hunters would have carried it away, claiming it as his, but Arjuna did not allow him to do so, but told him to call his chief, with whom he would take up the quarrel, if he did not give up his pretended claims. Shiva heard this, came up to this place, and claimed the gigantic boar as his property. In this way a quarrel arose between the seeming hunter and Arjuna. The latter endeavoured to punish the arrogant hunter, by shooting a multitude of arrows at him, but none of them hit him. Therefore he struck with his fist upon Shiva's chest, saying: "This is the diamond for thy mountain-like pride." But the hunter trampled upon him. Seeing his pain, Shiva was grieved that his worshipper should suffer thus from him, and healed him again. Now Arjuna thought that sins, committed by him in his former birth, might have been the cause of this shameful defeat, which in-

had suffered from the hunter, and to make amends for past sins he formed a linga of sand and worshipped it. To his great astonishment he saw the flowers with which he had decorated that linga on the head of the strange hunter. Thereby he perceived that the hunter was God himself. He fell at his feet and implored mercy and forgiveness for his ignorance. Shiva and with him all his companions took off their disguises, and put on their real forms. According to the command of Shiva, to ask what he wished, Arjuna asked the Pashupata-arrow and obtained it.

This is the 25th pastime of Shiva. In answer to Siddharáma's question, whose son Arjuna was, and what he had done with that famous arrow? Channa-Basava proceeded to give further information about him :—

1. The genealogy of *Arjuna* (of the Moon generation):—

' *Brahmá*.

Nine sons of his body, the nine *Brahmús*, one of these was

Atrimuni, from him the

Moon, a son, whose descendants are called the
generation of the Moon.

Mercury, (a son).

| | | |
|--|---|-------|
| <p><i>Pururava</i>, <i>Ayskumara</i>, <i>Nakusha</i>, <i>Yayati</i>,</p> | } | sons. |
|--|---|-------|

Yadu, ————— *Puru*, two sons.

The family
of the

Yadavas.

Here the generation of the Moon is
split into these two branches.

Pauravas.

Janaméjaya (the son of *Puru*).

Prajinha.

Sanyati.

Hampati.

Sarvaabhauma.

Jayasena.

Darindra.

Mahabuma.

Yutanika.

Kró-dha.

Deráti.

Ruchika.
Ruksha.
Ruksha.
Mativara.
Trushna.
Ila.
Dushya.
Bharata.
Humanyu.
Suhótra.
Hasti.
Vilchana.
Jamila.
Sauvarana.
Kuru.
Parakshitaraja.
Bhímasena.
Pradípa.
Shnta.

To this king *Shánta* was *Prabhása*, one of the eight Vasus, born as a son, because he had been cursed by the Muni Vashishta to be born upon earth among men. Shanta named this his son *Bhishma*. Having obtained the power of the remaining Vasus, he vanquished his enemies, and lived in great happiness. The goddess *Adrike* was cursed by Brahmá, and consequently transformed into a huge fish in the Ganga. There it became pregnant by the Vasu *Parichari*. A fisher caught that fish in his net, and when he opened its belly he found two children in it, a girl and a boy. He gave the former to the Vasu, adopted the latter as his son, and called him *Matsyanrupa*. That girl called *Matsyagandhini*, was married to the Muni *Parashara*, and bare the great Muni *Vedavyása*. The king Shánta fell in love with *Matsyagandhini*, and married her by the assistance of his son *Bhishma*. From this marriage were born two sons, *Chitrangada* and *Vichitravirya*. These two kings perished by their enemies. *Vedavyása* married then the widow of one of them, and begot *Dhrutaráshtra*, *Pándu*, and *Vidura*. *Dhrutaráshtra* had a hundred sons, the firstborn of whom was called *Kaurava*. *Pándu* had five sons, *Dharmaraya*, *Bhíma*, *Arjuna*, *Nakula*, and *Sahadeva*. These are called "*Pándavas*," from their father, *Pándu*.

Pánda, when hunting one day in the forest, shot his arrow at a Muni, who lived there with his wife in the form of an antelope, and was therefore cursed by this saint, to perish that instant he should touch his wife again. As he lived again with her afterwards, he died. His sons, the Pandavas, quarrelled with their relatives, the Kauravas. The latter assigned them the town of *Varanavata* as their property, and built there a palace of lac for them. In the night, lest they should become aware of the strange material of which it was built, the Pándavas were sent there. Scarcely had they entered it when the Kauravas set fire to it. Its inmates fled to the forest, killed some giants, and became at last the husbands of *Draupadí*, the daughter of the king *Drupada*. Now they were again powerful, despised the Kauravas, came and took the city of *Indraprastama* from them. But by gambling with them they lost their possessions again, and fled before the Kauravas to the forests. *Arjuna*, obtained there, by severe penances, the *Páshupata*-arrow. After they had lived eleven years in the wilderness, killed some troublesome giants in *Pátála*, and returned to the earth, they became servants at the court of the king. *Matsya-Kicháku*, the brother-in-law of this king, saw Draupadi, their wife, and fell in love with her. Bhima, one of the Pándavas, put on such a disguise that he appeared like Draupadi, met and killed him. At length they waged again war with the Kauravas, and *Arjuna*, whose charioteer was Krishna, and whose weapon, the powerful *Páshupata*-arrow, completely vanquished the army of the Kauravas.

“These have perished by their desire after possessions and women,” said Siddharama, “but now give me an account of those who have perished by their desire after women.”

1. The *genealogy of Ramachandra*, of the generation of the Sun.
 - Adibrahma*, the Creator.
 - Marichi* (a son of his body).
 - Kashyapa*.
 - Vivatsu*.
 - Veivasvata-Munu*.
 - Ikshvaku*.
 - Vikukshi* and *Nimi*.
 - Puranjasuta*.
 - Nenuassu*.

Pruthu.

Kuvalayashva.

Youvanashva.

Mandhâta.

Ambarisha et Purvutsa.

Satyavrata.

Trishanku.

Harishchandra.

Lohitashva.

Sagara.

Samanjasa.

Anshumana.

Dilipa.

Bhagiratha.

Ithulabahu.

Raghu.

Aja.

Dasharatha.

Dasharatha.

Ramachandra.

2. A short account of Ramachandra's life.

He killed the younger sister of Râvana, who had become troublesome to the inhabitants of the earth, and was married to *Site* on account of his prowess, stopped Parashurâma in his triumphant career, and took his bow from him ; to lead an ascetic life he went with his wife and his younger brother *Lakshmana* to a forest, where he cut off the nose of a troublesome giantess ; and killed several other giants. There *Râvana*, the giant-sovereign of Ceylon, appeared as a beggar while Râma was absent hunting, and enticed away *Site*, which gave rise to the war detailed in the *Râmâyana*. *Site* was daughter of *Janukraja*, who had promised to give her to any person who could break a certain bow, which was done by Râmachandra. When in the forest, he drew a circle round *Site*, and forbid her to go beyond it, and left *Lakshmana* to take care of her. But *Lakshmana*, hearing some noise, which alarmed him for his brother, left her, to seek him ; then it was that *Râvana* appeared and enticed her out of the circle, and carried her off in his flying chariot. In the air he was opposed by the bird *Jatâyu*, whose wings he cut, and escaped. Râma was much grieved at the abduction of his wife, and went to seek her. The gods came

in the shape of monkeys to his assistance, with Hanumanta, their general. They built a bridge over the sea to Ceylon, passed over on it, vanquished Ravana, anointed Ravana's younger brother *Vibhishana* to be king in Ceylon, and returned with Sita to Rama's empire. These have perished by the desire after women.

There have been six universal monarchs or sovereigns of the world, namely: 1 *Harishchandra*, 2 *Nala*, 3 *Purura*, 4 *Sagra*, 5 *Purukutsu*, 6 *Kartivirya*. There have been sixteen emperors; Nala and Dharmaraya have perished by gambling; the tribe of Yadu by drinking spirituous liquor; Indra, Kichaka, Vali, and Ravana by the love of women; Dasharatha and Pandu by hunting; Brahma, Shishupata, and Daksha-Brahma by abuse; Chandra (the Moon) and Trishanku by revolting against their priest. Mandata gave to all who asked him; Karna devoted on the battle-field his armour to Vishnu; Jimuta made the snake, which Garuda had killed again alive; Baliraya measured the earth and gave it to Vishnu: these have earned great renown, but they have not worshipped the Supreme Spirit, and not obtained redemption.

CHAPTER LV.

Stories of Shiva-Saints.

"None, neither among the gods nor among the giants, nor among men, was saved in former times; all were lost; well. But tell me, who has obtained salvation by worshipping Shiva?" asked Siddharama of Channabasava. In answer to this question the latter related the following stories of Shiva-Saints:—

1. The king *Indradyumna* daily worshipped Vishnu three times. One day, when the king meditated upon his god, Agastyamuni came to see him, and because he was not received with all honours due to him, he cursed the king to be born as an elephant. As one day, this elephant drank water from a tank, an alligator came and seized its foot. It prayed then to Vishnu to save it. He came and killed the alligator. "Give me salvation," prayed the elephant further to his God. "This is impossible for me," answered the latter, "but there is a linga at a certain place which fulfils the wishes of its worshippers. A disciple saw on the body of his priest a spider crawling about. He took it away and threw it to the ground. Therefore the priest caused him to

become a spider. In the shape of a spider that disciple is worshipping that linga, to obtain salvation. Go to that place, and worship that linga," concluded Vishnu, and disappeared. The spider worshipped it by spinning its threads round it, but the elephant would take them away and adore it in its own way. The spider became angry at it, and crept in the trunk of the elephant, up into its head, and gnawed its brain. This caused the death of the spider and of the elephant. In their dying moments Mahádeva appeared, heard their prayer, and blessed them to be born as princes, the spider as king Kalachangachola, and the elephant as king Karikálachola; in these new situations he would grant them salvation.

The king *Karikálachola* was once banking up the Káveri river. One of the princes subject to him refused to assist him in this work. The king got him painted on paper and pierced the eye of the picture, and lo! he lost it really. After this punishment the refractory prince became obedient and obtained his eye again. Another prince, who had likewise refused assistance in this work, was exhorted by the Sun, to whom he daily offered sacrifices in golden vessels, and who used to come and eat them, not to be disobedient to the king, the favourite of Shiva. Among others a poor woman, but pious worshipper of Shiva, was called to work without pay on the banks of that river. Shiva became her son and worked for her. Shiva showered down a rain of gold in the empire of Karikálachola, and ate himself the offerings the king made to him in his palace. One day Shiva would not eat. In despair the king cut his throat. God appeared and said in answer to the question why he did not eat as usually, that he had already taken his dinner with *Channeya*, a man of low caste, who was one of the king's horsekeepers. At the request of the latter he showed him *Channeya*, (with whom he had dined). The king and his horsekeeper ascended then with Shiva to Kailása.

2. The queen of a certain king smelled the flowers with which the image of Shiva had been decorated. For this offence a certain saint cut off her nose and took her back to the king: when the latter heard of the crime of his wife, he cut off her hand, as the organ with which she had first touched the flowers and applied them to her nose.

3. The son of the king *Satyendrachola* went one day with one of the ministers to review the army: when returning he rode over the body of a boy who just happened to play in the road. His mother

brought the head of her son, which the foot of the horse had severed from the remaining body, to the king, and told him, that his son had killed him. Instantly he called his son, and when he had ascertained the truth of her words, he ordered his prime minister to behead his son. "How should I kill the offspring of my master? and yet the law must be obeyed," said he, and beheaded himself. One of the king's warriors then carried the royal offender to a burying place, beheaded him there, and returned with the head, in order to show it to his master. At the question of the king: "how didst thou execute my order?" he cut his own throat, and thus showed the manner he had cut off the head of the prince. The poor woman, on account of whose son all this had been done, thought that the head of the prince was a sufficient equivalent for her son, but that she must now give her own head as an equivalent for the warrior's head, and beheaded herself. When the king heard it he thought that he must give his own head as an equivalent for the woman's head, and cut his throat. That minister, who had accompanied the king's son on that fatal day, likewise cut his throat, as having been implicated in the affair. *Thereupon the queen, thinking, that after the death of her husband she ought not to live, gave up the ghost.* Shiva appeared, made, according to the prayer of the queen, the son of the poor woman alive, and took them all with himself to Kailása.

4. *Bhimachola*, the son of king *Dharmachola*, in Karur, drove one day in a cart over a calf which was on the way. The father heard of the crime of his son, and, to punish him for it, killed him. Shiva appeared to the king. He entreated him to restore the dead calf to life. Pleased with this devotion, Shiva took them to Kailása.

5. The king *Uttiungachola* ascended to Kailása because, to expiate his sin of having killed a mad elephant, which had nearly killed his son, he had established ten thousand Lingas.

6. *Rayendrachola* used to visit Indra's court. One day Indra ordered shoes to be put in the door where the king was to pass. Lest he should touch them, which would have made him unclean, Rayendrachola made his horse to leap over them. Angry with him, Indra prohibited the stars from showering down rain upon the empire of the king, and thus caused a famine there. The latter went with his army to *Amurávati* and made all the stars his prisoners. Indra marched now against the king. By the assistance of *Chokkaneinari*, who caught

foxes, and made them horses for the king, he vanquished Indra. After giving his riches to Shiva-worshippers he went to Kailása.

7. A certain Jangama was very much grieved at the the death of his wife. The king *Monedharachola*, to console him, gave him his own wife, and became his servant. On account of this deep devotion he went to Kailása.

8. The head merchant *Sirivanta*, a very rich man, gave his money to his king, who had been impoverished by constant wars. As a kind of recompense the king offered him the crown, but he refused, and was taken to Kailása by Shiva.

9. The king *Vinachola* used to decorate the idol of Shiva every day with a thousand lotus-flowers. One day one flower was wanting. Therefore he beheaded himself. He was taken to Kailása.

10. The king *Uttungachola* made a vow that no sick man should come to his city. One day a Jangama who had leprosy came to him. Because his vow had been broken, he cut his throat and ascended to Kailása.

Many other Shaivas, having given similar evidences of their devotion, were carried by Shiva to Kailása.

CHAPTER LVI.

Sánandá Muni.

This saint, the son of Sampúrnavitta-Muni, was instructed in the Shaiva-religion, and became a man of great fame among the saints. One day a certain Muni explained to him the rewards and punishments which take place after death, according to the merits or demerits of men. On a pleasant way the pious and virtuous travel after death. They are invited by the blessed to take refreshments for their journey : " We have become rich by your visit, O ye pious men ; put up in our cottages. Here are fragrant flowers, here is cool clear water, here is cooked rice, here are fruits, here is cloth, here are ornaments, take them ! " The angels of Yama carry them before their master, the judge of the dead. The *Chitraguptas*, his registrars, being asked about them, record their virtues, saying : " this man is a good man ; he walked according to the precepts of his priests and superiors ; he practised the

true religion ; he made gifts of land, gifts of cloth, and gifts of cows ; he gave to the sons of poor men wives, and was very kind to the Jangams ; he had full confidence in his priest ; he laid out gardens ; he gave the cattle water to drink ; he set food before the hungry who came to him ; he was kind to his co-religionists ; he made tanks and wells ; he made known the true Shástras ; he did not covet the riches or wives of others, and protected the poor ; he was obedient to his parents ; he erected sheds for distributing water to thirsty travellers near the roads ; he was chaste and lived only with his legitimate wife. How many days are required for them to enjoy the happiness they are entitled to ?" Thereupon Yama puts them into such a state of happiness as is in proportion to their virtues.

When the wicked die, Yama's messengers appear in terrific forms. "Cut, beat, break his neck, cut his nose, split his belly, take out his bowels, kick him," they exclaim, and throw a rope over him, to drag him away on a dreadful road. Stones, thorns, hills, mountains, demons, goblins, tigers, bears, wolves, lightning, all these frighten them as they go on. Their mouths dry up for want of water, their bodies are nearly burnt because there is no shade, their feet are wounded and bleed, and their bodies are pierced with thorns, and much pain is felt, yet those cruel angels of Yama do not cease to kick and to trouble them. In fact the whole road is a cemetery, where ghosts and giants dwell. Those angels will drive them into fires, or into caves where tigers are ; they will beat them with their hands, pierce them with red hot iron, and cause them to put their hands into the holes of snakes ; they will make them dive into poison, and will make them weep by demons. Under such tortures they arrive at last at the judgment seat of Yama. The Chitraguptas record their vices then : "this man has destroyed good tanks, taken the property of others by fraud, destroyed temples ; he has cut down groves, abused the Shiva-religion and committed adultery ; he has troubled Shiva's worshippers, borne false witness and spurned those who took refuge with him ; he has committed adultery with the wife of his king, who had trusted him, with his younger sister, with his daughter, with his daughter-in-law, with an unclean woman, and with his maid-servant ; he has killed snakes, uttered calumnies, killed women ; he has not given gifts, and has slighted his superiors without cause ; he has done much injury from covetousness, and not walked according to the rules of his caste ; he has not honoured good men, but taught bad doctrines ; a hypocrite, a low fellow, he used

to abuse his parents, and beat cows which had come to drink water ; he reviled the good and gave their houses to the wicked ; from pride he did not pray to God ; a liar, a thief, he has beaten the wise and abused them ; he killed his protector, forgot the benefits of others, and did not deal fairly with those who trusted him ; to those who asked him he used to say that he had nothing to give ; he delighted in doing others mischief ; he used to eat in other men's houses ; he threw stones and thorns in the roads ; he was much punished by the good ; he bowed before strange lords, and derided pious men ; he killed cattle, children, fowls, fish, and many other beasts, and ate flesh ; not able to support his family, he left them ; he repented of having given alms and robbed beggars. This woman prevented her husband from giving alms ; she heard the words of calumniators and abused her husband ; she laughed and talked with everybody who came in her way ; seeing other men, she praised them ; she abused her mother-in-law ; though she had a husband, secretly she lived with a paramour ; she did not give food to the hungry who came to her house ; she deceived those who dined in her house by setting a part of the dinner only before them ; she spoke lies, committed theft, and quarrelled with her husband and relatives without cause ; she threw a stone upon her husband's head and killed him." When Yama has heard this report, he orders his servants to torture those wicked people with the 32 weapons, as axe, dagger, sword, arrow, &c., and then they are thrown into the grand hells, where they must suffer unspeakable pain as long as sun and moon are in the sky, *i.e.*, for ever." When Sánanda-Muni had heard this awful relation, he was much grieved, and resolved upon going to hell in order to save the condemned. He was kindly received by Yama and shown everything there. With great reluctance the king of hell conducted at last his guest to the place where the wicked were tortured. Skinning, sawing, cutting, beating, breaking, stabbing their victims, the servants of Yama tortured them. "O fathers!" exclaimed the tortured souls, "we are exhausted, we are dried up, do not kill us, let us live." But the torturers were not moved with compassion. After thus killing them they threw them into the deep pits of hell. When Sánanda-Muni had seen all he uttered with faith the word: "Victor over death," which means Shiva, and lo! the damned issued forth from those dark places, bowed to the Muni, their Redeemer, and ascended with him to Kailása. Yama was very angry, and laid a complaint before Shiva, and handed over the seal and lock of

hell, as he could not under such circumstances exercise full authority over those who had been committed to his charge. Shiva did not accept his resignation, but gave him back the insignia of his office, and exhorted him to do his duty.

CHAPTER LVII.

A short account of the Vira-shaiva Saints.

"If then by the practice of the Shaiva-religion" (vide Chapter 55), asked Siddharáma Channabasava, "many have obtained salvation, why should we take the Ishtalinga and turn *Vira-shaivas* (Lingaits who wear a little linga, which is called the Ishtalinga, on their bodies)?" To this replied Channa-Basava: "The Shaiva-Saints are not admitted into the interior of Kailása, but stopped at the door, and only after Nandisha has tied to their bodies the Ishtalinga, and thus made them *Vira-shaivas*, are they fully acknowledged there as citizens of the eternal city;" and requested by Siddharama he relates the stories of *Vira-shaiva-Saints*:—

1. *Virashankaradása* had once dreamed that he had touched a man who had no linga; on account of this fault he gave up the ghost.

2. *Bankideva* used to milk a barren cow, and to draw water from a well which was dried up, for the worship of the Jangamas. At last he cut off his head and gave it to the linga, and made it a censer, but a new head grew from his trunk, which he cut again, and thus he cut off his head sixty-two times and got separate bodies for them.

3. A certain priest, when he affirmed before Jains and other people that there was no God besides Shiva, and heard how they abused his God, cut off the heads of some of these scoffers. The other men then came to kill him. But he cut off his own head, and lo! his head and trunk danced to the music some other priest made, and at last united themselves again at the prayer of the priests to Shiva, and life returned. The spectators praised these holy men as husbands to the wife of redemption.

4. To refute the Brahmans, some saints of the Lingait-faith got the Vedas read by *dogs*.

5. A Shiva-Saint had made the vow never to worship his linga without having before touched the linga of another man; another saint had vowed that he would die in case other men should touch his

linga. These two men paid a visit to Basava. The latter performed the worship of the linga there, and the former touched it. Because the vow of the latter had been thus broken, he departed this life. "Hara, Hara, great God! I have committed a great fault," exclaimed the former, and gave up the ghost. Basava, on seeing it, also left this life. A fourth man, seeing these three saints dead, put the knife to his throat to cut it, because he could not live after the death of these holy men; by the power of his piety and faith those three revived again.

6. The wife of the Jain *Desinga ballála* was a zealous worshipper of Shiva. By her priest she used to hold disputations with the Jains, and making a serpent in a box a shining linga she convinced them of their error, and converted her husband to Lingaitism.

7. *Telugu jomeia*, a Shiva-Saint, went one day to hunt. In the forest he killed a beast which had been formerly a *Gandharva*, and thus liberated it from this state of humiliation. A Brahman who had abused Shiva was stabbed by him. When called by his king to be tried on account of this murder, he made him a heap of worms, as a punishment for his treason against Shiva.

8. *Henduda Mára*, a pious Lingait, cut off his hand to sacrifice it to his God.

9. *Kolashánta* out of devotion killed a scoffer who had stabbed a Jangama in effigy.

10. *Kakkeiya*, a tanner, was very zealous in the worship of the linga, Jangama, and Guru. One day a Brahman explained Puráns in the palace of the king of that country, and extolled Vishnu and disparaged Shiva. "This man," said the pious tanner, "abuses the Supreme; he ought to be killed and his book ought to be burnt." He then stabbed the Brahman, cut off his head and put it on the trunk, and as he smiled at it the whole body became one heap of worms.

11. The son of Prabháta raised a virgin from the dead.

12. When a harlot was burning in her house, which was on fire, her lover, a Jangama, was very sorry. Uragaraya, a great admirer of those priests, caused the fire to spit her out.

13. A priest was dining in the house of one of his disciples. By mistake he ate what had been prepared for his land-lord and lady.

As the master would thus have committed the fault of letting his priest eat alone, he stabbed the latter before he had finished his dinner, took his portion and gave him his life again.

14. *Chandeiya*, a priest of great piety, was powerful to curse and to bless. He had vowed that he would make alive sacred bulls, ascetics, and worshippers of Shiva, that he would dry up rivers that had overflowed, and never swerve from the precepts of his religion. When he heard of Basava, whose fame had spread to the eight points of the compass, he went with many other Lingaits to Kalyána. Passing through a thick forest, where the sand that was thrown up could not fall down on account of the dense foliage, they saw Itti trees (not known) laden with fruits which shone like gold. His companions desired to eat them. A laugh germed in his lotus-face, and he, the millstone to sin, went to the trees, cut off fruits and distributed them among his friends. By his faith those fruits, which else have a bitter taste, became like nectar. He lived some time in Kalyána with Basava.

Afterwards one day, that great festivity might blossom, the worshipful blessed and sent for him, and he set out to be present at a wedding. Walking in the midst of the singing Lingaits on the great road, he saw the corpse of a great ascetic coming on a chariot in the air. "To go without receiving the blessing of this saint is not right; if he does not come with me to the wedding I shall not go," said Chandeiya, brandished his dagger, showed its point, roared out, went forward towards the saint and made his salutation: "A beggar of protection, I beg protection." "May happiness be (to thee)" blessed the corpse. "Descend, descend, O venerable, why this disguise? This is not sport. I cannot bear it. As long as Basava (the bull) is the proper vehicle, why mount the hearse? Oh! Oh! will not those who see it laugh?" said Chandeiya, laid hold on his feet and shook them. With a smiling face the saint jumped down on the ground, and to the great astonishment of those travellers joined them.

As they went on, herdsmen near figtrees in a field divided themselves into two parties and said: "By the Lord of the cattle (the bull), come let us play, running to and fro. This figtree of Basava is equally distant from us and from you; who first touches it shall be the winner." Chandeiya went near that immense figtree and listened to their playing noise. He called and asked them how this tree came

to be called the figtree of Basava? "When still boys," answered the chief of the herdsmen, "our priest told me that he had heard it from his parents. Two sacred bulls were fighting with each other for seven days. The blood flowed in streams. The large bull died, and at this place where he was buried this grand figtree germed and grew. Therefore they call it the figtree of Basava." Moreover there is a new thing in this tree. If you eat its fruit, it tastes like meat. If you cut it, red water, *i.e.*, blood, oozes out from it. The milky juice, flowing from any place of the tree, becomes blood. If you do not believe it, come and see!" "This is an old talk; let us not stay, but proceed," said the travellers to Chandeiya, who could not persuade them to stop. Angry with him they asked: "What is new now? What was old then? Can you listen to such a word that Basava has died?" "If this Basava does not come with me, it would not be right for me to go to the wedding," he answered, and roared out: "Come forth, come forth! O Basava! do not tarry!" Then he put his sharp knife to the figtree, and commenced to cut. Immediately that large bull rose, at which the ground was rent asunder, the figtree shook, and its roots were plucked out with a shrieking noise. Then it leaped up to the ground, made frolics, wagged its tail, grazed, shied before the people, and again frightened them, was afraid of its shadow, gored with the horns in the air, called up its strength, bowed its horns, smelled at the figtree, shook its ears, lifted up its head, breathed, made wry faces, licked and followed Chandeiya. He decorated this bull, worshipped it, decorating it with flowers, washing its feet, burning incense before it, and offering ghee and milk to it, and said: "O Lord of the cattle, walk!"

As they went on, the bull walking before Chandeiya, a large river was so full that its waters touched the sky. He stood on the banks of this river and said to it: "Dost thou not know that one priest may take all thy water treasures on the palm of his hand and conceal them? *Dasideviya*, refusing to cross in the ferry of a sinner, did he not break thy pride, and cross thee going on foot? And *Masanideva*, when he was in the midst of thee absorbed in the worship of the Linga, wast thou not afraid to come upon him? and didst thou not run, as if thou hadst been cut off, to the place whence thou camest? Why words? Disappear, disappear, give way, give way! I shall cut thee asunder." At these words he brandished his sword and prostrated himself on the ground. Then the water stood still in one direction and

rose up to the sky like the mountain of water, as if it had gone up to ask the divine Gangá about the glory of Shiva worshippers. It slipped away, as if, after the loss of its power, it had from fear of Chandeiya descended to the lower worlds, and the sand on the ground appeared. Chandeiya stood on the banks beyond the river and called: "Do not give trouble, O river, be silent and flow gently!" All crossed, and arrived at the place of the wedding. After all was over they returned to Kalyána.

Among the crowd that praised this saint was a woman who prostrated herself before him. "Mayest thou long live," blessed he her. She returned to her house; but alas! the following day she died. Her parents were much grieved at this sad event, went to Chandeiya and complained to him: "The woman who worshipped you yesterday is dead. Hear! The blessing, you have given her cannot fail, O God, succour us!" The saint was moved with compassion, told them to go hence and to let down the bier on which the corpse lay, touched the bier, took his knife, and as he called: "Woman, rise, rise!" the ropes with which she was fastened to the bier were torn, and she awoke as if from a deep sleep.

Whilst other people praised Chandeiya the Jains scoffed: "Chandeiya has raised from the dead a sacred bull, and an ascetic. He blesses those who worship him, and does not suffer them to die; oh! wonder, he grants long life. Let us see this!" Thus saying, they made with a sack a human form, besmeared it with ashes and decorated it so that it appeared like an ascetic, and put it in an old temple outside the town. The scoffers then said smilingly in the market-place: "The corpse of a poor ascetic lies in a temple. Nobody will take it away. Oh! Oh! The Lingaits will not see it, because no dinner, no cloth is to be got from this poor ascetic. Life is not eternal, it lasts only for moments on earth. Oh! will that Chandeiya not see the corpse of this poor ascetic?" Then they made a bier, under the pretext that the corpse could not be touched by anybody after it had lain in the temple longer and become stinking, laid it upon it, and caused it to be carried to the street in which the house of Chandeiya was, a great many people following it laughing and scoffing. Chandeiya saw it from far. "Is this a difficulty for the power of the host of Shiva who in their anger may annihilate the mundane eggs, and when propitious to them save them. I shall now give life and body to this

image," he said, took his knife, showed its point, jumped upon the bier, laid hold on the hand of this form, and said again: "Rise, rise, O saint!" In a moment he rose. According to his prayer, Chandeiya made him a worshipper of Shiva. The scoffers prostrated themselves before him and asked him to pardon their sins.

15. *Yékánta rámeiya*, a great saint, had been in Kailása and seen the host of Shiva. He was constantly diving in the sea of happiness. As Basava's fame spread in all directions, he went to Kalyána to see him. While he was there a Jain entered one day a Shiva-temple without having taken off his shoes. *Yékánta rámeiya* was inside, and became very angry at this violation of sacred rules: "Hear, O wicked man," he said, "is there a limit to thy sin? Is it right to enter a Shiva-temple with shoes. Confess, 'I have ignorantly entered the temple; yes, it is a fault.' Take off thy shoes, throw them away, bow to Shiva and save thy body! If not, thou art liable to the fearful tortures of Yama! I shall cut thee in pieces." "Why art thou angry?" replied the Jain; "hast thou become the protector of Shiva-temples. Is a Shiva-temple like a Jain temple? Jina is the true God. If not, cut off thy head and obtain it again from Shiva. Then thou art a true worshipper, and Shiva is the true God." To this the Lingait answered: "Would it be an unusual thing to kill such a bad man? but the desired proof ought to be given. I will cut off my head, obtain it again from Shiva, and thus cut off the head of the Jain-religion. Hear, O Jain, the glories of the Lingait Saints. In the village of *Jambur* offered *Mahakála* his head to Shiva, and with great faith he put his head on his trunk and became again alive, and the saint heard it and blamed him, that he ought not to have put his head, which he had offered, on his trunk. To give a more striking proof of devotion than this, he cut off his own head and obtained after three days a *new* head. *Bankideva*, another worshipper of Shiva, when hearing this, said: 'Was Shiva not existing during those three days?' meaning that that saint ought to have obtained his new head immediately. He cut off his head, and on account of his strong faith a new one germed in its place instantly, which he cut again and a new one germed forth. So he went on with cutting off his heads, which were shooting forth, till the temple in which he was was filled with skulls. God was afraid at these offerings, and intreated his worshipper to cease, as he could not bear so many skulls without much trouble to himself.

In Tiruvátúr lived the Jain *Tiruvakarisha*. A very painful disease seized him, and he became very impatient. His elder sister paid him a visit and told him that he would not get well by the mantras of the Jains, but if he would become a Lingait his disease would be taken away, and eternal salvation would be his reward. He followed this advice and got well again. The Jains of the place were very angry with him, as he had left their religion, and they endeavoured to kill him. He was put before a mad elephant, but it did not touch him; they gave him poison, but he did not die; they tied his hands and feet and threw him into a deep well, but he was not drowned; they threw him into a fire, but he was not burned: when his enemies the Jains had tried all these tricks upon him, and saw his power, they themselves turned Lingaits.

A man who was blind from his birth wished to bathe before a temple. For this purpose he took a pickaxe and a basket, bound a rope to a pillar, seized with one hand the rope, and with the other he commenced to dig a hole. To frustrate his design the wicked Jains cut off the rope. But he received his sight and the scoffers became blind. He broke the idols of the Jains into pieces, and put lingas in their stead. *Gnána sambhandhi*, who had been initiated in the Shiva-religion by Shiva himself, went to the town of *Madura*. The Jains there intreated the king to banish him from the town. The king advised them to vanquish him in a public disputation. But they were vanquished by the Lingait. From revenge they put fire to his house. *Gnána sambhandi* ordered the fire to enter the body of the king as fever. When called to cure the king, he proposed the Jains should try to heal one half of the royal body by their incantations, and he would then cure the other half by his prayers. As the effects of the Jains were unsuccessful, he heated the whole body of the king. To prove the superiority of the Lingait-creed, leaves, on some of which prayers to Shiva were written, and on some of which prayers to the God of the Jains were written, were thrown into the fire, and lo! the former did not burn, whilst the latter were soon consumed by the flames. The Jains demanded one proof more. Such leaves should be thrown in the river *Kávéri*, and if the leaves written with Shiva-prayer should swim up the river they would believe. Of course the leaves in question swam up the river, against the laws of nature. The king of *Madura* after his conversion became so zealous that he compelled his subjects to embrace Lingaitism."

After Yékánta rámeiya had related these stories he cut off his own head, and by prayers obtained it again after seven days, and thus showed that such miracles were possible also in his own time. He demolished many Jain-temples, and converted many unbelievers to Shiva.

After Channa-basava had related these and other similar stories of Lingait Saints, Siddharáma requested him to initiate him into the mysteries of the Linga and to make him a *Vira-Shaiva*.

CHAPTER LVIII.

Channa-basava explains Physics and Metaphysics to Siddharáma.

Hear, O Siddharáma, the virtuous, after having enjoyed fully the pleasures of heaven, and the wicked, after having suffered in the hells of Yama, are born again into this world by the four gates of birth, namely *æther, wind, water, and earth*. There are (2,000,000) twenty hundred thousand inanimate things, as stones, etc., 900,000 fish, 1,100,000 insects, 900,000 birds, 3,000,000 cattle and beasts, and 400,000 men. Thus all together amount to 8,400,000. The soul is born in one of the four modes of birth, which are—

- 1, birth from *sweat, steam, or warm vapour*, as worms, etc.
- 2, birth from *eggs*, as birds,
- 3, birth from *germs* as trees, etc.,
- 4, birth from the *womb*, as man and other animals.

It loses itself in the enjoyments or sufferings of its new state, but on account of its former good works it is born among *cattle*, and after that attains the highest degree of perfection by being born as a *man*. Hear now the origin of man. On the fifth day after the conception it is like a bubble, on ten days *blood*, and after fourteen days *flesh*, are visible ; after twenty days that flesh becomes solid ; in twenty-five days the germs of the limbs appear ; after one month the *head* ; after two months the *arms* and *thighs* ; after three months the *hands, feet, fingers, and toes* ; after four months the *eyes, nose, ears, arms, and testicles* are formed ; after five months the nine openings of the body * and the belly are enlarged, and in the sixth month the nails and hair grow ; in the seventh month the members of the body become strong, and the juice from the food of

* 2 eyes, 2 ears, 2 nostrils, 1 mouth, 1 anus, 1 genital.

the mother commences to descend into the body of the embryo by way of the umbilical cord ; in the eighth month the embryo is conscious of its caste and has wisdom ; and at last in the ninth month, by the birth-wind, * it descends, with the head below, absorbed in Shiva-meditation, saying : “ In sinful nature I have originated, but by the mercy of the priests I shall be delivered again ;” by the wind of Vishnu it becomes unconscious, reaches earth, cries from pain, and thus is born.

If conception takes place the first day after the menses, an outcast girl is born ; if the second day after the menses, a wicked man is born ; if the third after the menses, a mischievous person is born ; if the fourth day after the menses, a hypocrite is born ; if the fifth day after the menses, a wise man is born ; if the sixth day after the menses, a debauchee is born ; if the seventh day after the menses, a kind man is born ; if the eighth day after the menses, a poor man, and if the ninth day after the menses, a rich man, is born ; if the tenth day after the menses, a voluptuous man, and if the eleventh day after the menses, a chaste man, is born ; if conception takes place the twelfth day after the menses, a passionate man, and if the thirteenth day after the menses, a learned man is born ; if the fourteenth day after the menses, a sickly man is born ; if the fifteenth day after the menses, a prince, and if the sixteenth day after the menses, a devotee of Shiva, is born. If man and wife do not love each other, their offspring will be a whoremonger or adulterer ; if both of them are worshippers of Shiva, their son will be a devotee of Shiva. He who has been born at *sunrise* will become a *king* ; he who has been born during *noon* will become a *passionate* man ; he who was born after *sunset* will become a *sinner* ; and he who is born during *midnight* will become a *virtuous man*. The bilious humour in the body amounts to two seers, the phlegmatic humour to four seers. The amount of flesh, the marrow in the bones, the blood, the serous secretion in the flesh, and of the semen virile is variously computed. There are 35 millions of hairs on the human body and 360 bones in it.

Nerves, hair, semen virile, and bones are from the *father* ; *skin, flesh, and blood* are from the *mother* ; these seven primary substances are called the *seven roots* ; if the *semen virile* is predominant, a *male* is born ; if the *blood* is predominant, a *female* is born.

* Asisting childbirth.

(Two eyes, two ears, two nostrils, the mouth, the anus, and the generative organ) (the nine openings of the body).

I. From the five elements originated the 25 substances : chiefly—

a. From *Æther* the five inner organs :—

aa. Knowledge.

bb. (Mind) *opining*, and from air.

cc. (Consciousness) *self-consciousness*, and from earth.

dd. (Sense) *understanding*, and from fire.

ee. (Will) *thinking*, and from water : chiefly.

b. From *Air* the five vital airs :—

aa. *Respiration*, and from earth.

bb. *Flutulence*—————water.

cc. *Circulation*—————æther.

dd. *Pulsation* (), and from fire.

ee. *Assimilation*, only from air : chiefly.

c. From *Fire* the five intellectual organs (the five senses):—

aa. The *hearing*, and from æther.

bb. The *touch* (), and from air.

cc. The *sight*, only from fire.

dd. The *taste*, and from water.

ee. The *smell*—————earth : chiefly.

d. From *Water* the five qualities that the five senses take cognisance of—

aa. *Sound*, and from æther.

bb. *Tangibility*, and from air.

cc. *Colour*————— fire.

dd. *Savour*, only from water.

ee. *Odour*, and from earth : chiefly.

e. From *Earth* the five organs of action :—

aa. The *voice*, and from æther.

bb. The *hands*————— air.

cc. The *feet*————— fire.

dd. The organ of *excretion*, only from earth.

ee. The organ of *generation*, and from water.

II. From the five elements originated the twenty-five principles.

a. From *Earth* :—

aa. *Bones*.

bb. *Skin*.

cc. *Vessels* (as arteries, veins, bowels, etc.).

- dd. Flesh.*
- ee. Hair.*
- b. From *Water* :—
 - aa. Perspiration.*
 - bb. Saliva.*
 - cc. Urine.*
 - dd. Semen virile.*
 - ee. Blood.*
- c. From *Fire* :—
 - aa. Hunger.*
 - bb. Sleep.*
 - cc. Laziness.*
 - dd. Union (sexual).*
 - ee. Thirst.*
- d. From *Air* :—
 - aa. Flowing.*
 - bb. Flying.*
 - cc. Roaming.*
 - dd. Meeting.*
 - ee. Separating.*
- e. From *Æther* :—
 - aa. Fascination.*
 - bb. Affection (mental).*
 - cc. Envy.*
 - dd. Shame.*
 - ee. Fear.*

III. The *qualities* of the five elements :—

- a. Earth* has the abovementioned five qualities.
- b. Water* has sound, tangibility, colour, savour.
- c. Fire* has sound, tangibility, colour : three qualities.
- d. Air* has————— these two.
- e. Æther* has———this one quality only.

IV. Regarding the *intellectual* organs and the *organs of action* is to be observed—

- a. The hearing* has for its element the *æther*, for its tutelar gods the *eight points of the compass*, its quality is *sound*, and it hears difference between *articulate* and *inarticulate* sounds.

- b. The *touch* : its element is *air*, its tutelary god *Indra*, its quality *tangibility*, it finds out the difference between *soft* and *hard*, *cold* and *warm*.
- c. The *sight* : its element is *fire*, its quality colour, it takes cognisance of the six colours, namely, *white*, *blue*, *yellow*, *red*, *green*, *variegated*.
- d. The *taste* : its element is *water*, its tutelary God *Varuna*, its quality is savour, it takes cognisance of the six savours, *sweet*, *sour*, *saline*, *bitter*, *astringent*, *pungent*.
- e. The *smell* : its element is *earth*, its tutelary God the *Ashvins*, its quality *odour* ; it distinguishes between bad and good odour.
- f. The *voice* has the *Naga-wind*, its tutelary God is *Sarasvati*, its quality consists in good and bad words.
- g. The *hand* : its peculiar wind is the tortoise-wind, its tutelary God is *Indra*, its quality to take and to give.
- h. The *foot* : the peculiar wind of this organ of action is the Krikura-wind, its tutelary God is *Vishnu*, its quality is going and not going.
- i. The organ of *generation* : its peculiar wind is the Dewadatta-wind, its tutelary deity the Goddess of *Death*, its quality is pleasure.
- j. The organ of *excretion* : its peculiar wind is the Dhananjaya-wind, its tutelary God is *Brahma*, its quality excretion.
- V. Explanation of the *ten vital airs* :—
- a. *Respiration* : it is blue, has its place in the heart.
- b. *Flatulence* has its place in the anus, and not allowing the excrements to increase, it causes excretion by the lower gate, and unfailingly diffuses the juice of food throughout the body.
- c. *Assimilation* : it is blue, it has its place in the *navel*, *feet*, and *head*, and carries the juice of food, eaten, as far as the hair.
- d. *Pulsation* : it is like lightning, has its place in the throat ; it causes sneezing, cough, and dreams, it checks, produces vomiting, and causes getting up and sitting down, and makes the juice of food pregnant with life.
- e. *Circulation* : it has the colour of a parrot, it is everywhere in the body, makes right what is contracted, and distributes food and drink in the body.

- f. The vital air called *snake* is yellow; it has its place in the hair, and assists singing.
- g. The vital air called *tortoise* is of white colour, it has its place in the belly and the forehead, supports the body, and is instrumental in shutting and opening the eyes and the mouth.
- h. The vital air called *partridge* is black, has its place in the extremity of the nose, excites hunger and thirst, and causes movement or rest.
- i. The vital air called the *couch of Arjuna* is of crystal colour, it has its place in the organ of generation, assists in getting up and sitting down, and in speaking loud.
- j. The vital air called "*the God of fire*" is blue; it has its place in the top of the head, and produces in the ears a sound like the noise of the ocean, which ceases in death.

VI. Explanation of the *five inner organs* :—

- a. From spirit being mixed with æther originated *knowledge*,
- b. —————air—————*opining*,
- c. —————fire—————*self-consciousness*,
- d. —————water—————*understanding*,
- e. —————earth—————*thinking*.

- a. *Element—tutelar-deity—function.*
- b. *Opining—air—the moon—judging and doubting.*
- c. *Self-consciousness—fire—Rudra—the conceit that it is I.*
- d. *Understanding—water—Brahmá—assurance.*
- e. *Thinking—earth—spirit—seeking about.*

VII. *Various doctrines* :—

- a. He who has taken upon himself the body consisting of these substances is the *Spirit*. The intellectual organs are his *spiritual form*, and Isha is his *Lord*. He pervades the whole body, and illuminates it in the form of *intellect*. Spirit is of *three kinds* : (a) the *spirit of life*, which is subject to the pleasures and sufferings of this life; (b) the *inner spirit*, which is unaffected by them; and (c) the *Supreme Spirit*, who is without form and above this world.
- b. There are *three kinds of bodies* :—
 - aa. The *gross body*, consisting of the five elements.

- bb.* The *subtile body*, consisting of seventeen portions, namely, *opining, understanding, the five intellectual organs, the five organs of action, the five vital airs.*
- cc.* The *casual body* consists of *spirit, thinking, and self-consciousness* being united together.
- c.* The *four requisites of the body* :—
- aa.* *A'nga*, consisting of the *head, the chest, the legs, and the arms.*
- bb.* *Pratyānga*, consisting of the *face, nose, ears, lips, eyes, and fingers.*
- cc.* *Sāngānga* consisting of *aa and bb.*
- dd.* *Upānga*, consisting of the four *organs of sense (?) garments, ornaments, anointment, and weapons.*
- d.* The *ten arteries or veins* :—
- aa.* *Ida*, on the left.
- bb.* *Pingala*, on the right.
- cc.* *Shushumna*, in the midst of the body.
- dd.* *Gāndhāri*, in the right eye.
- ee.* *Hastijihve*, in the left eye.
- ff.* *Payasvini*, in the left ear.
- gg.* *Pūsha*, in the right ear.
- hh.* *Alambu*, in the testicles.
- ii.* *Lakuha*, in the organ of excretion.
- kk.* *Shankini*, in the navel.
- e.* The *eight delusions* arise from the eight substances, namely, *earth, water, fire, air, æther, sun, moon, and spirit.*
- aa.* If the delusion of *earth* prevails, man is full of *praiseworthy qualities.*
- bb.* If the delusion of *water* prevails, the mind is set on *family-life.*
- cc.* If the delusion of *fire* prevails, the mind is set on *voluptuousness.*
- dd.* If the delusion of *air* prevails, the mind is set on *travelling.*
- ee.* If the delusion of *æther* prevails, the mind is set on *carriages, &c.*
- ff.* If the delusion of the *sun* prevails, there will be an *angry temper.*

- gg.* If the delusion of *moon* prevails, there will be a *thoughtful temper*.
- hh.* If the delusion of *spirit* prevails, there will be a *selfish mind*.
- f.* The *seven constituent parts* of the body :—
- aa.* *Chyle*, or the essential fluid of the body, is of beautiful black colour, is formed of earth, and causes pain in the body.
- bb.* *Blood*, is blue, formed of water, and makes the members of the body tremble.
- cc.* *Flesh* ; looks like blood, is formed of fire, and agitates the body.
- dd.* *Adeps*, is formed of air, and frightens the body.
- ee.* *Bone*, is black, formed of æther, and causes senseless talk.
- ff.* *Marrow*, has a copper-colour, is formed of the sun, and makes men talk in dreams.
- gg.* *Semen*, is white, formed of the moon and shakes the body.
- g.* The *seven passions* :—
- aa.* The passions of *the body*, *i.e.*, immoderate care for it.
- bb.* The passion of *the mind*; engenders by degrees desires after women, and theft.
- cc.* The passion of *riches*.
- dd.* The passion of *power* ; loves fine garments, ornaments, and carriages.
- ee.* The passion of the *universe*; desires fine houses and pilgrimages.
- ff.* The passion of *festivity* ; desires children and friends.
- gg.* The passion of *service* ; loves to give its own.
- h.* The *six Urnes* or *waves* (or folds):—
- aa.* *Hunger* and *thirst* are dispositions of *life*.
- bb.* *Pleasure* and *grief* are dispositions of the *mind*.
- cc.* *Birth* and *death* are dispositions of the *body*.
- i.* The *six enemies* :—
- Lust, anger, avarice, love, pride, hatred.*

- k. The *six illusions* :—
 aa. *Caste* ; bb. *Class* ; cc. *Tribe* ; dd. *family* ; ee. *Religious Order* ; ff. *Name*.
- l. The *six changes* :—
 aa. To be born.
 bb. To be (exist).
 cc. To be well off.
 dd. To grow.
 ee. To decay.
 ff. To be annihilated.
- m. The *five sheaths*, in which the soul rests :—
 aa. The *sheath of happiness*, in which the soul rests first.
 bb. The *intelligent sheath*.
 cc. The *mental sheath*.
 dd. The *vital sheath*.
 ee. The *nutrimentitious sheath*.
- n. The *three qualities* :—
 aa. The *quality of goodness* : *truth, joy, patience, family, knowledge, beauty, honour, certainty, faith, courage, discretion, strength*, belong to this quality.
 bb. The *quality of passion* : *love, selfishness, business, anger, envy*, belong to this quality.
 cc. The *quality of vice* : *sleep, laziness, pleasure, fickleness, persecution, slander*, belong to this quality.
- o. The *eight kinds of external pride* :—
 aa. *Pride of riches*.
 bb. *Pride of caste*.
 cc. *Pride of resolution*.
 dd. *Pride of youth*.
 ee. *Pride of beauty*.
 ff. *Pride of knowledge*.
 gg. *Pride of power*.
 hh. *Pride of penances*.
- p. The *three kinds of trials* :—
 aa. Those arising from *one's self* are of two kinds, namely, trials arising from the *mind*, as *passion, anger, sorrow*, and trials arising from the *body*, as *pain and sickness*.
 bb. Those arising from *thieves, kings, cattle, birds, wild beasts, from devils*.

- cc. Those arising from *birth and death, hunger and thirst, youth and old age, and ignorance.*
- g. *Knowledge, which is only to be obtained after a succession of births by devotion to Shiva, is of three kinds:—*
- aa. *Knowledge obtained by means of the five senses, the five qualities, and the five inner organs.*
- bb. *Knowledge obtained from the scriptures, regarding for instance countries, time, the various worlds, the joy and sufferings of the transmigration of the soul, good and bad actions, captivity, and redemption.*
- cc. *The intuitive knowledge, that the world without and the world within, that the creator and the creature, that the Spirit of Life and the Supreme Spirit, are one and the same.*

CHAPTER LIX.

Siddharāma initiated into the Vira-Shaiva.

1. After this lesson, *Siddharāma*, who was not yet a *Vira-shaiva*, but only a *Shaiva*, asks *Channabasava* to initiate him into the former, *i.e.*, to put on the *linga*. "Who is able but a very good man only," said *Channabasava*, to taste the honey that is on the edge of a sword, or to take the gem that sparkles on the head of a snake? A *Vira-shaiva* must be free from all attachment to the *three kinds of dirt, i.e., earth, money, and women*; he must consider *Shiva* his father and mother, his worshippers as his family and tribe, and the riches of *Shiva* as his. He must be indifferent to the *five pollutions, namely pollution from childbirth, pollution by intercourse with people of other castes, pollution from touching a corpse, pollution from menstruation, pollution from eating the remains of victuals, or whatever has come in contact with the mouth of another.* A *Vira-shaiva* must, moreover, not worship a strange god, nor be present at the ceremonies performed in honour of them, and in general he must avoid the society of such as worship those strange and false gods." In this way *Channabasava* explained to *Siddharāma* the difficult task of practising the *Vira-shaiva* religion, that he might the better well consider the step he was about to take.

Channabasava, to extol Siddharáma, went then on to relate his history. "Two celestial musicians paid once a visit to *Shiva*; they laughed at seeing Bhrungi, his court fool, who cursed them, therefore, to be born on earth as sinners, and to be united afterwards in marriage. By apologizing for their fault, their curse was mitigated: the counterpart of Shiva was to be born from them as their son, who would then give them redemption. The two musicians were accordingly born from peasants in Sholápura, and after they were grown up they were married. They had a son born to them, whom they called *Siddharáma*, who, among many other miracles, liberated, when on a visit to Yama, a great many souls from the pit of hell." Channabasava proceeded now with the ceremony of initiation; five vessels filled with water, round which threads of new yarn had been wound, were put on a square, on which grains of rice had been spread, worship was performed in the usual way, and Siddharáma was seated there by Channabasava. Then he and four other priests besmeared him with holy ashes, decorated him with *Rudrakshe*, took those water vessels with sacrificial grass (*Poa cynosuroides*) and poured three times water on him, then they put him on the threefold linga in the threefold body, and he was received into the society of the Vira-shaivas.

2. Siddharáma asked regarding the meaning of these *five water vessels* required to perform the rite of initiation, and obtained from Channabasava the following explanations:—The eternal *Parushiva* initiated *Sadashiva*, *Ishvara*, *Maheshvara*, and *Rudra* first into the Shaiva religion, and made them universal priests, who again initiated all the gods and devils. On earth originated from these four high priests four priests who were to represent them there, and to carry on the work of converting mortals to Shiva.

a. *Revanasiddha*; he has the first power, that face of Shiva, called *Tatpurusha*, eight plaits of hair, and the staff of an ascetic; he covers his body with a black blanket, belongs to the religious order of a *Brahmachari*, i. e., a *student*, carries a vessel which has curves and is made of iron, wears earrings, and always bears the linga in his hand; his charm is the *Rigveda*; his vehicle the *lion*; on the mountain of the stars under a Kalpa-tree he is seated, in the attitude of a tailor when at work, upon a *tiger-skin*; when priests perform the rite of initiation to their disciples by holy ashes and *Rudrakshe*, they place an iron vessel decorated with the sprouts of the Kalpa-tree to the east and perform worship.

b. *Marula-Siddheshvara* ; he has that face of Shiva called "*Agóra* ;" the *power of will* is his consort ; he is covered with a *blanket*, which has an edge ; his *water-vessel* has curves and is made of brass ; he wears earrings ; in his hand he holds an axe ; the *linga* is in his mouth ; his charm is the *Yajurveda*, and his vehicle the tiger ; he belongs to the religious order of *mendicants* ; on *Kumara* mountain he sits on the skin of an antelope, under one of the five celestial trees (*Mandara*), on a throne with the figure of a bull. When the rite of initiation is administered to disciples a vessel of brass is placed to the south for him.

c. *Iekorána* ; he has that face of Shiva called "*Vámadera*," five plaits of hair and red cloth ; his water-vessel is made of *copper* with curves ; he has earrings, a painted staff, and the power of knowledge is his consort ; he wears the *linga* in his plaits of hair ; the *Samaveda* is his charm, the swan his vehicle ; he belongs to the religious order of the *anchorites*, and is sitting on the *Meru* mountain under a figtree, on a throne covered with red cloth. When the rite of initiation is performed a copper-vessel is placed for him to the *north*.

d. *Panditaradhya* ; the power of action is his consort ; he has only one plait of hair, white cloth, and a water-vessel made of silver with curves ; he has earrings of pearls, and that face of Shiva called "*Sadyojata* ;" he places the *linga* either on his hand or on his right side ; his charm is the *Atarvana-veda*, his vehicle the elephant, and his religious order that of a householder ; he is sitting on the *Trikuta* mountain, under a mango-tree, on a throne covered with a new precious blanket, and shines, when disciples are initiated, by that silver vessel placed to the *west*. To represent these four high-priests four water-vessels are placed according to the four points of the compass, and the water-vessel in the midst of them is considered as the emblem of the supreme priest.

Brahmans who may wish to be received into the community of the Lingaits must be observed for three years, warriors for six years, Veishyas for nine years, and Sudras for twelve years. If after this time of probation their minds have been found fit, they shall be consecrated by the threefold initiation, and get the threefold *linga* in the threefold body.

The priest shall put his hand on the heads of them who are to be initiated, and by the *Veda-initiation* he shall put the *Bharalinga* in the *causal* body ; by the *initiation of charms* he shall put the *Pranalinga*

in the *subtile body*, and by the *active* initiation he shall put the *Ishta-linga* in the *gross* body. Thus initiation is the *destroying* sin and *giving* the *linga*.

Channabasava was the representation of the supreme spirit, *i.e.* God. The *linga* may be put on the head, and in the mouth ; it may be tied to the neck, the arm, and on the breast ; but to put it anywhere below the navel is a sin ; when bathing, eating, sleeping, making water, &c., it must be laid aside.

The *Jangama* is free from the changes of birth and death ; he is the supporter of heaven, earth, and hell ; he is worshipped by all the Gods ; he is the very form of the Supreme himself.

CHAPTER LX.

1. Linga-worship performed before day-break is *good*, when performed at *daybreak* it is *of a middling sort*, when performed *after sunrise* it is *inferior*.

Rise before daybreak thinking of Shiva ; obey the call of your nature ; wash your hands and feet, clean your teeth with a tooth-pick ; rinse your mouth with water with which the *linga* has been washed ; then wash your face, put on clean garments, go to the hall in the north-east, where Shiva worship is performed, clean it and adorn it ; having sat down in the attitude of a tailor when at work, put all the materials for Shiva-worship in order there, besmear your body with holy ashes, make three horizontal lines with ashes on your forehead, put on Rudrákshas, and perform with prayers to Shiva this worship.

2. There are *five kinds of holy ashes* :—From the face of Shiva called "*Ladyojála*" originated *earth* ; from earth the kale (splendour), *Nivruti* (rest), and from this kale the celestial cow *Nande*, of tawny colour : her cowdung furnishes the first kind of holy *ashes*, called *Bhúti*. From the face of Shiva called *Vamadeva* water originated ; from water the kale *Pratishkte* (fixation) ; from this kale the black cow *Bhadre* originated ; from her cowdung the second kind of holy ashes, called *Bhasita*, is made. From the face of Shiva called *Ghora* came *light*, from it the kale *Vidya* (science) ; from this kale originated the red cow *Surabhi* ; of the cowdung coming from her the third kind of holy ashes, called *Bushmi*, is made. From Shiva's face "*Tatpurusha*" air originated ; by its blowing the kale *Shanti* (peace) was called into

existence ; from this kale the white cow *Sushile* came forth ; from her coudung the fourth kind of holy ashes, called *Kshára*, is prepared. From Shiva's face *Ishánx ether* originated ; from ether the kale *Shantá-títe*, and from this kale the spotted cow *Sumane* : from her coudung the fifth kind of holy ashes, called *Rakshé*, is made. Holy ashes ought to be prepared from the coudung of fine beautiful cows which are not barren, and have no fault. Whoever besmears his body devoutly with them becomes free from the fetters of sinful nature. There are six kinds of bathing : (1) bathing in *rain* and *sunshine* is called a *divine ablution* : (2) bathing in *wind*, which carries the dust of coudung, is called a *wind-bath* ; (3) bathing in the *sea* is called the *bath of defence* ; (4) more efficacious than this is bathing in the *Gangá* ; (5) the meditation on Shiva is a *mental bath* ; (6) bathing in holy ashes is a *fire-bath*. If one does not besmear his *whole* body with holy ashes, he ought at least to besmear his *forehead*, the *neck*, the *arms*, the *heart*, the *navel*, the *back*. As soon as your finger touches the holy ashes, all fear of demons, spectres, devils, giants, all the evil influence of stars, all danger from wild beasts, snakes, scorpions, thunder and lightning, from kings, and thieves and sickness, is removed.

3. To put on Rudrakshes (rosaries), which originated from the tears of the eyes of Shiva when he destroyed Tripura, is very meritorious ; the more you put on, the better.

4. The origin of *Pranava* ; the mind of Shiva became *Chitpranava* (the mental Pranava) ; from Chitpranava originated *Náda* (round), *Bindu* (drop), *Kale* (splendour) ; from these three the letters A, O, and M were produced, which, if joined together, make the mystical syllable *Om*. From this syllable the *five properties* originated, namely, (1) *Táraka* (protection), (2) *Dandaka*, (a sort of metre, the stanza of which exceeds 27 syllables), (3) *Kundala* (an earring, a mark for false writing), (4) *Ardhéndu*, (5) *Váríya*, (6) *Bindu* (drop, letter) ; *Táraka* is the letter *A* (long) ; *Āndaka* is the letters *N* and *M* ; *Kundala* is the letter *Shi* ; *Ardhéndu* is the letter *V* ; *Bindu* is the letter *Y* ; *Shiváya nama*, which means worship (obeisance) to Shiva ; this sentence is called *Panchakshari*, *i. e.* having five letters, which in the above manner originated from those five properties (N and M must be considered as one). From those five letters the *five signs*, from these the five *Sádákhyas*, from these the *five faces of Shiva*, and from these the *five kales* originated, which are also called the *five powers*. From these five powers the *five elements*, and from these the *25 substances (Tatva)*

originated. This mantra of five letters is the mother of all other mantras. Who repeats this prayer *always* is like Shiva himself.

5. The *foot-water*, which is to be taken after the five *kinds of ablution*, namely, with *milk, curds, clarified butter, honey, and sugar*, have been performed, is of *three kinds* : (a) the water in which the feet of the priest have been washed is the *water of mercy* ; (b) the water in which the linga has been washed is the *water of reverence* ; (c) the water in which the feet of *Jangamas*, wandering priests (the *regular clergy*, as different from the priests, the *secular clergy*), has been washed, is the *water of equality*. By this threefold holy foot-water all sins are removed, and threefold blessedness is obtained, namely, (a) *Sanchita*, (acquired by former good deeds) ; (b) *Prárabdha* (destiny) ; (c) *A'gámi* (future merits). The first of these three destroys the ignorance of this birth and gives excellent knowledge ; the second liberates from the pleasures of this world, and places one in Shiva's blessed world ; the third exempts from metempsychosis, and puts one in the fellowship of Parashiva. The water on which you have uttered the *Punchákshari*, is the *water of mantras* ; if you bathe in this water the Ishtalinga, it becomes by this ceremony *superior foot-water* ; the water which has been offered to the Linga becomes the *water of offering* (Prasadodaka). The *mantra-water* shall be used for *cooking purposes* ; the *superior foot-water* for *washing the face* ; the *water of offering* for *drinking*.

6. After performing the worship of the Ishtalinga by *ablution, dressing, and decorating, perfuming, applying the sectarian mark, sprinkling flowers about, burning incense, waving a lamp, and presenting an offering by the sixteen acts of civility*, clean boiled rice is offered to it, taken again and eaten. This is *Prasáda*, which is of three kinds : (a) the remains from the meal of the secular clergy are a *clean Prasáda* ; (b) the remains from the meal of the regular clergy are an *entirely perfect Prasáda* ; (c) the offering to the Linga is a *perfect Prasáda*.

7. *Shiva worship* is of three kinds : (a) If you worship Shiva without knowing the Vedas and A'gámas, just as you like, this is *passionate worship* ; (b) if you worship according to your pleasure only, now *believing* the Vedas and Agamas, then *disbelieving* them, this is *dark ignorant worship* ; (c) but if you worship according to the rites prescribed in these holy books, with devotion, this is *true worship*.

(a) If you worship Shiva thinking that he is in your linga, this is *clear worship* ; (b) if you worship thinking that from that linga the

five faces and *Sadúshiva* had their origin, this is *mixed worship*; (c) if you worship thinking of Mahesha as surpassing all the Gods, this is *confused worship*.

(a) Worshipping in the hope of *future recompense* is *karma-worship*; (b) worshipping without any desire of recompense is *devotion-worship*; (c) worshipping knowing that the worshipper and he who is to be worshipped are one is *intelligent worship*.

8. *Shiva-Tatva* :—

Parashiva Chitshakti.

Mahalinga.

Panchakale.

The *five signs* are—(a) *Preéminence*, that there is no being or power beyond him, that all things are by him; (b) *Secrecy*, because he is concealed and hidden; (c) *Corporeality*, because he created all things and supports them; (d) He is the *linga-field*, because he is called the place of the dissolution and creation of all things; (e) he is *without beginning*, because he was before all things and is eternal. The *five powers* above named, and the five *Sadúkhyas*, which originated from the *five signs*—(a) the state of *passiveness*, (b) the state of *activity*, (c) the state of *corporeality* and *incorporeality*, (d) the state of *happiness*, (e) the state of *pr minence*,—and Parashiva put together are the *eleven Shiva-Tatvas*; add to these the above enumerated 25 *Tatvas* and you have 36 *Tatvas* altogether.

CHAPTER LXI.

The six places explained.

Parashiva is the *Mahastala*, the *great place*. By the splendour of *Chitshakti*, he melted into Lingánga, *i.e.* the *Linga* body. The *Linga* is he *who is to be worshipped* and the body is the *worshipper*: these are the *Lingastala* and the *Angastala*. If that *Shakti* (power) dwells in the *Linga*, it is called *Para* (the supreme lady); if in the *Anga* (body) it is called *Bhakti*, *i.e.* devotion. *Shakti* is busy and entangled in the affairs of this world, and intent on its enjoyments; *Bhakti* is in a state of tranquillity, and endeavours to be united with *Shiva*; *Shakti* is looking to the ground, *Bhakti* is looking to heaven. If both of these places, *Lingastala* and *Angastala*, are united together, absorption in *Shiva* takes place.

The *Bhavalinga* is the word "art," the *Pránalinga* is the word "thou," the *Ishtalinga* is the word "that," in that great sentence of the Vedánta "*that art thou*," which means *you are God*. The *Bhavalinga* is of two kinds, the *Mahalinga* and the *Prasádalinga*; the *Pránalinga* is also of two kinds, the *Charalinga* and the *Shivalinga*; the *Ishtalinga* is of two kinds, the *Gurulinga* and the *Acharalinga*. These six lingas were produced from the union of the Supreme with the six powers:—

1. *Mahalinga*, from the union of Shiva with *Chitshakti* (will).
2. *Prasádalinga* ————— *Parashakti* (tranquillity).
3. *Charalinga* ————— *Adishakti* (beginning).
4. *Shivalinga* ————— *Ichashakti* (desire).
5. *Gurulinga* ————— *Guanashakti* (knowledge).
6. *Acharalinga* ————— *Kriashakti* (action).

The *worshipper, Anga* (body), is of three kinds:—

- a. *Yóganga*, i.e. union with Shiva; this is the *causal* body.
- b. *Bhóganga*, i.e. the enjoyment of Shiva; this is the *subtile* body.
- c. *Téganga*, i.e. having communion with Shiva-worshippers only; this is the *gross* body.

Yóganga is *Prajna* (defective intelligence) and *dreamless sleep* (Sushupti).

Bhóganga or *Trijasa* (the Resplendent) and *dreaming* (Jvapna).

Téganga is *Visva* (the Pervader) and *waking* (Jagra).

Yóganga is *Paramatma*, the supreme spirit.

Bhóganga is *Antaratma*, the inner spirit.

Téganga is *Jivatma*, the spirit of life.

Yóganga is subdivided into *Eikya* (united) and *Sharana*, (protector).

Bhóganga ————— *Pránalinga* and *Prasádi*.

Téganga ————— *Mahesha* and *Bhakta* (worshipper).

These are the famous *six places*. According to them there are also six kinds of devotion: (a) devotion directed to the place of *union* (*Eikyastala*) is called *cordial devotion* (*Samarasabhakti*); (b) devotion directed to the place of *protection* (*Sharanastala*) is called *enjoying devotion* (*Anandabhakti*); (c) devotion directed to the place of *the Pránalingi* is called *devotion of experience* (*Ambhavabhakti*); (d)

devotion directed to the place of *Prasadi*, is called *accomplished devotion* (*Advanabhakti*); (e) devotion directed to the place of *Mahesha*, is called *austere devotion* (*Neishtikabhakti*); (f) devotion directed to the place of *Bhakta*, is *true devotion* (*Sadbhakti*).

The *six places* were produced from the above six lingas in the following way : (a) Shiva by his union with Chitshakti become *Mahalinga*, out of whose body the *Eikyastala* came ; (b) in the worshipper of Prasádalinga, which originated by the union of *Malinga* with *Parasakti*, is the *Sharanastala* ; (c) in the worshipper of the *Charalinga*, which originated by the union of the *Prasadalinga* with *Adisakti*, is the *Pranalingistala* ; (d) by the *Charalinga* and *Ichashakti* the *Shivalinga* was produced, whose body (worshipper) is the *Prasadistala* ; (e) from the union of *Shivalinga* and *Guanashakti* originated *Gurulinga*, whose worshipper is *Mahastala* ; (f) from the union of *Gurulinga* and *Kriashakti* originated *Acharlinga*, whose worshipper is *Bhaktistala*.

From the spirit who has put on these six places originated *ether* ; from ether *air* ; fire from *water* ; from water *earth*. The *Eikyastala* is a *spiritual body* ; the *Sharanastala* is an *ethereal body* ; the *Pranalingistala* is an *airy body* ; the *Prasadistala* is a *fire-body* ; the *Maheshastala* is a *watery body* ; the *Bhaktistala* is an *earthy body*.

In the heart is the *Mahalinga* ; in the ear the *Prasádalinga* ; in the skin the *Charalinga* ; in the eye the *Shivalinga* ; in the tongue the *Gurulinga* ; in the nose the *Acharalinga*. As the six Lingas are in these *intellectual organs*, they are also in the corresponding *organs of action*. The earth is the chief place for all these intellectual organs, and for the organs of action.

In the body are *six circles* or anatomical divisions : (1) the *pubis*, (2) the *navel*, (3) the *pit of the stomach*, (4) the *root of the nose*, (5) the *hollow between the frontal sinuses*, (6) the *union of the frontal and coronal sutures*. In the six circles are those *six letters*, and these six letters are the *six lingas*, namely : *N* is *Acharalinga* ; *M* is *Gurulinga* ; *Shi* is *Shivalinga* ; *V* is *Charalinga* ; *Y* is *Prasadalinga* ; *Pranava* is *Mahalinga* (perhaps the letter *A* long ?). Those are the six Lingas in the six circles.

The *offering to the Linga* is of two kinds : 1, *Actual offering*, *Kriarpana*. This is subdivided into, (a) *gross offering*, and a man who offers gross visible things to the visible Linga is *Vishva*, the *Pervader*, and he enjoys the *clean Prasádu* and is in the state of waking ; (b) *subtle*

offering ; if a man in the *state of dreaming* offers the taste of subtile substances to the Banalinga and enjoys the perfect Prasáda, he is the *Resplendent* ; (c) the offering of the *substance of felicity* ; if a man offers to the *Bhávalinga* the substance of felicity, and in the state of dreamless sleep enjoys the entirely perfect Prasáda, he is the *intelligent man*. 2, *Intellectual offering, Gnánárpana* ; if you offer all the substances, of which all the organs of action and the intellectual organs take cognizance, with the sixfold body through the sixfold face of the Linga to the six Lingas, and enjoy its Prasáda, this is *intellectual worship*.

Description of those who have obtained the *six places* :—

1. A *Bhakta*, true worshipper, is he who, having offered with joy various perfumes by the *hand of will* through the *face of smell*, namely, the *Acháralinga*, which is united with *Kriashakti* by his *body of earth*, enjoys its *blessing*. In this true worshipper is true devotion.

2. The *Mahesha*, full of *austere devotion*, offers the six tastes, *sweet, sour, salt, bitter, pungent, and astringent*, by the *hand of understanding* through the *face of taste*, namely, the *Gurulinga*, which is united with *Gnánashakti* by its *body of water*, and enjoys its blessing.

3. The *Prasádi* (who has obtained Prasáda), full of quiet devotion, offers the six colours, white, &c., by the *hand of self-consciousness* through the *face of sight*, namely *Shivalinga*, who is in union with *Ichashakti* by his *body of fire*, and enjoys its blessing.

4. The *Pránalinga*, who has the *Pránalinga* and the *devotion of experience*, offers *touch*, namely, *soft and hard, cold and warm*, by the *hand of good sense* through the *face of touch* (skin), namely, the *Cháralinga*, which is united with *Adishakti* by his *body of wind*, and enjoys its blessing.

5. The *Sharana*, full of *Anandibhakta* (devotion of bliss), offers *sound* by the *hand of knowledge* through the *face of hearing*, namely, the *Prasáda-Linga*, which is united with *Parashakti* by his *body of ether*, enjoys its blessing.

6. The *Eukya*, full of *Samárasabhakti* (cordial devotion), offers *superior substances* by the *hand of superior imagination* through the *face of the heart*, the *Mahalinga*, which is united with *Chitshakti* by the *body of the supreme spirit*, and enjoys its blessing.

These different states of mind are called the *places*. Worshippers obtain first the *place of Bhakti (devotion)*, till they by degrees attain at last to the highest, the *place of union or absorption with Shiva*.

CHAPTER LXII.

Prophecy.

Prabhu took now leave of Channa-Basava. *Siddharáma* asks Channa-Basava to explain to him, what shall take place in future.

1. *Prabhu*, says Channa-Basava, will wander about in many countries, and make the ground on which his foot had trodden holy. Seeing Basava in Kalyána erecting an enchanted altar, he will come and ascend it. The Jangamas, being angry on this account, go away, and nobody will be there to consume the meal Basava had prepared for so many guests. But *Prabhu* will relieve his anxiety in this respect by eating alone the whole, and with him the angry Jangamas are also satiated. From Kalyána *Prabhu* will go to *Srisheilu*, a famous mountain, where he will be absorbed in the midst of a plantain-tree in Shiva. Basava hearing this will be absorbed in *Sangameshvara* in the afternoon on Wednesday the eleventh day of the month *Palguna* in the 707th year, called *Raktakshi*, in the era of Shalivahana. *Bijjala*, the king, will then appoint me to the office of Basava. The King will cause the pious *Halleija* and *Madhuveija* to be tied to a rope and dragged on the ground to death. To be revenged, *Jaggadeva* and *Bommanna*, the torch-carriers of the king, will stab the king. In the mean time I shall send away a good many Lingaits from the city to *Ulive* (a place on the Western Gháts), under the pretext that they go to celebrate a feast in honour of Jangameshvara. We shall remain in our place in possession of our horses, servants, and wealth. *Jaggadeva* and *Bommanna*, after having stabbed the king, will go to Kailása.

2. Afterwards we also, gathering our horses and men, will leave the city of Kalyána. The son-in-law of *Bijjala* will pursue us. Then a fight will take place, in which the whole army of *Bijjala* will be killed and the king will be taken captive. But *Nágámbike* will be much displeased with these events. "Since you have taken Basava's place," she will say to me, "three months have elapsed. During this time the saints who stabbed the king have gone to Kailasa. But Shiva has condemned them for this crime to be born on earth again. Now they have been born in the town of *Arugallu*. Mahádeva will commit theft there

in the royal palace, and take refuge in their house. As they will refuse betraying Shiva, they will be seized by the royal officers and be put to death, and then they will go to Kailasa and obtain real happiness. Therefore why this slaughter? send the king back and make his army again alive." According to these words I shall set the king free and restore to him his fallen army. To the king asking me what to do in future I shall answer: "Do not persecute Lingaits, as the former king has done, but walk in righteousness." I shall then anoint him and predict to him the following:—"Thou shalt reign 60 years. After this time the giant *Pitámbara* will be born by the blessing of Shiva among the *Turks*, and his house will reign over this country 770 years, demolish *Kalyána* and build *Kalaburigi*. This country will be called *Turakánya*." Then the king will go back and govern his country with joy.

3. Siddharáma shall remain in *Sholápura* buried in the grave of meditation on Shiva; Chinna-Basava himself will be absorbed with many saints in Shiva.

4. The saint *Sumukti* shall vanquish the Jains and fill a granary with the teeth of his enemies, which he will knock out. The idol *Vrészha* will be established in a large temple built by him; near this temple the village of *Balehalli* will be built.

5. Sixty years after Basava's absorption in Shiva the *Turks* will come, vanquish *Bijjala*, destroy *Kalyána*, and kill cattle in the temple of Shiva, and build a mosque there. Two fugitive priests of *Kalyána* will then build the village of *Gumlapura*, famous by the great piety of its inhabitants. At that time the kingdom of *Hoisala* will flourish. The king of this country will build a temple in *Velapura* and put the idol of Vishnu in it. There the 18 castes, from the *Paria* to the *Brahman*, will live as one family together.

6. In the town of *Súsili* milk will flow from the *Linga*, and fire will fall down from heaven. On the holy mountain of *Srishella* harlots will put up their huts and sell brandy, and blood will flow in streams there. The fort of *Kummata* will be taken by *Turks* from *Delhi*.

CHAPTER LXIII.

Continuation.

"The kings of *Anegundi* will build the town of *Vidyanagari* near *Hampi* 101 saints become incarnate upon earth, to help on the spread

of the Lingait faith. Among them is Viranna in Anegundi, a great man. Whoever is looked upon by him will be absorbed in Shiva. After these 101 saints have been absorbed in Shiva, 700 other saints will make their appearance on earth. After their union with Shiva, a king, called *Vasantaraya*, i.e. Spring, will be born. The Turks will be vanquished and obliged to leave the country; this king will then build Kalyána again, and make it more beautiful than it had been before. I (Channa-Basava) shall become his prime minister, and Basava, the commander of the army, while all the other saints will dwell in their former places and convents, which the king will order to be rebuilt. Thus the former glory of the Lingait religion will be re-established and greatly increased."

This Purána was composed by the poet *Virupákshi* in the 1507th year of the era of Shálivahana.

Death of Basava in the year 785 Chr., from which time the establishment of the Lingait creed must be dated. It has now flourished 1071 years.

Reign of the Turks from 846 to 1615. The time in which the king Vasantaraya ought to have risen, namely, from 1615, the British power commenced to rise in India, and the power of the Turks gradually declined.

This Purána has been written in the year 1585, a short time before the British set for the first time their foot on the shores of India. Many among the Lingaits think that they are the representatives of that king. But alas! Kalyána, that old capital, the cradle of Lingaitism as it were, is still an insignificant town in the Nizam's country, not far from Sholápura, and there is no sign that it will be rebuilt, as prophecy says, neither have Basava and Channa-Basava fulfilled their promise that they would return from the west in the reign of Vasantaraya. Those among the Lingaits who searched their prophetic books looked full of expectation to the western heaven. But instead of Basava Christian missionaries appeared on the scene and preached the one and true God, who has reconciled the world unto Himself in Christ. They were by some of these lingaits identified with Basava. Their prophecy has not been fulfilled, and this people might now convince themselves that they have hitherto believed fables.

ART. V.—*Copies of Inscriptions from the Caves near Beḍsa, with a Plan.* By ARTHUR A. WEST, Esq.

Read 8th September 1864.

THE small group of Caves near Beḍsa has been previously described in the *Journal of the Bombay Branch of the Royal Asiatic Society*, first in a letter from Mr. N. L. Westergaard to James Bird, Esq., published in the first volume, page 438, in May 1844, and secondly in a *Memoir on the Cave Temples of Western India*, by the Rev. John Wilson, D.D., published in the 3rd volume, part 2, page 52, in January 1850. To these descriptions but little can be added. The caves can now be reached most conveniently from the small railway station of Kurkulla, from which they are distant about five miles.

In the accompanying plan the excavations are numbered for the convenience of reference.

No. 1 is a small circular chamber, containing an unfinished rock dagob.

No. 2 consists of three water tanks, over one of which is Inscription No. 2; and a semicircular open recess, containing the remains of a rock dagob. Its roof, if it ever existed, has slipped off and disappeared. Upon the back of the recess, behind the dagob, is Inscription No. 1.

No. 3 is the Chaitya.

No. 4 a small chamber.

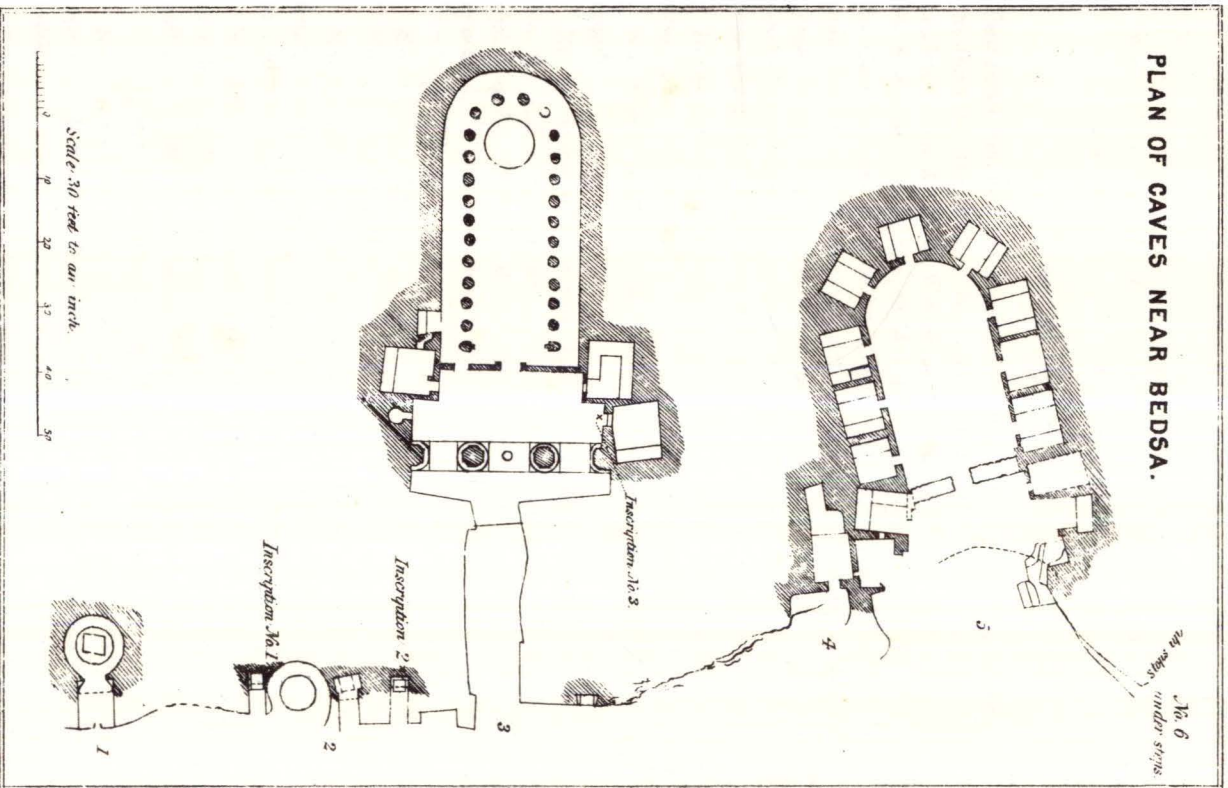
No. 5 is the Vihar, with a tank on the right of its entrance. The front, which is ruinous, is partially closed with a built wall. The arched ceiling of this Vihar is a special peculiarity.

No. 6 is a small chamber under the steps which lead up to the right to a large nullah at a higher level. In the bare rock slope of this nullah, at about 60 feet distant from No. 5, are a small open tank 7 feet by $3\frac{1}{2}$ feet, and some small sockets cut in the rock.

No. 7 is a plain square chamber $14\frac{3}{4}$ feet by $14\frac{1}{2}$ feet, with a plain entrance 7 feet wide. It is about 110 feet from No. 5, and at a higher level.

Nos. 6 and 7 do not occur within the limits of the Plan.

PLAN OF CAVES NEAR BEDSA.



Although this group of caves is about the smallest in extent of any series containing a Chaitya near Bombay, yet it forms a complete miniature specimen of this class of religious establishment. There is the Chaitya or principal temple, No. 3, with its necessary adjuncts of water tanks, and two small dagob recesses, or supplementary chapels, Nos. 1 and 2, which have been excavated probably as a devotional act, or to the memory of some devotee. No. 5 was evidently a dwelling-place for the attendant priests; and the small tank in the nullah, and plain square chamber, No. 7, beyond, may with some likelihood be severally conjectured as the necessary, and the dwelling-place of the sweepers attached to the establishment.

As an indication of the gradual decay of these relics of a past age, it may be noticed that Mr. Westergaard describes the roof of the Chaitya as ribbed. Three or four years back, in a short description of these caves published in the *Oriental Christian Spectator*, it was observed that fragments of timber which had formed these ribs were lying on the floor of the caves; but early in 1862, when the notes from which this paper is written, were taken, no traces of the timber ribs remained.

The columns of the Chaitya, which are plain octagons, without base or capital, were ornamented with paintings, of which sufficient traces remain to define their general character. They consist generally of human figures, probably of Buddha, with male and female attendants. The columns in the Chaityas of Kárlen, Kanheri, and Bhája, and most probably those of Kondána, Násik, and other places, have been similarly painted; but the painting at Bedsa is in a more perfect state, though very much defaced.

The inscriptions have been drawn to scale on the spot, and have been on a subsequent occasion again carefully compared with the original inscriptions. They may therefore be considered as tolerably correct facsimiles. Such strokes as were doubtful, owing to the decay of the rock, are dotted.

No. 1, drawn to a scale of one inch to a foot, is situated at the back of the semicircular recess in excavation No. 2, behind the remains of the rock dagob. It is weather-worn, but tolerably distinct, portions of only three letters being doubtful. The beginning of both lines is lost, as the rock upon which that portion of the inscription was cut, has

slipped off, and the missing piece could not be found. No copy of this inscription has yet been published.

No. 2, drawn to a scale of 2 inches to a foot, is on the back of a recess over one of the water tanks in excavation No. 2. It is tolerably distinct. A copy of this inscription, as well as of No. 3, has been published with Mr. Westergaard's letter above mentioned, but there are manifest errors in many of the letters, which will affect the accuracy of Dr. Bird's translations. The first letter of the third line is doubtful, as little or no trace of a letter now remains. Mr. Westergaard has here दे (*de*) as dotted underneath, which is probably correct, as it would make the first syllables in the line read देय धम (*dēya dhama*).

No. 3, drawn to a scale of 2 inches to a foot, is over the doorway of a small chamber, at the right-hand end of the vestibule of the Chaitya No. 3. It is on a smooth surface, but is indistinct in places, particularly at the end, where only a few undecipherable traces now remain. The three letters dotted underneath are from Mr. Westergaard's copy, taken eighteen years before, and seem to suit the faint traces remaining. Preceding these three letters is clearly a blank space, and the marks following them may only be roughnesses in the rock. It has been suggested that the fourth letter of this inscription may be स (*sa*) but the letter is most distinctly ने or ना (*to* or *ta*) in the original. Only these three inscriptions have been discovered.

ART. VI.—*The Ancient Sanskrit Numerals in the Cave Inscriptions, and on the Sah-Coins, correctly made out; with Remarks on the Era of S'aliváhana and Vikramádityu.*—By
 Mr. BHĀU DAJĪ.

Read on Thursday, the 12th December 1862.

IN 1837 Mr. James Prinsep published an article on the Ancient Sanskrit Numerals. He correctly noticed certain symbols to be numbers in Dr. Burn's copper-plate grants from Kaira. In three of them the numerals were given after the word Samvatsara, and in each instance the date was entered at full length in words. There was therefore no doubt of the numerical value of the respective symbols, though there was no clue to the era from which the dates were reckoned. This led Mr. Prinsep to examine Mr. Wathen's copper plate grants, from which he made out a symbol for "three hundred + some unknown unit." The Bhilsa inscriptions were also examined, and a symbol for "nine" was made out. This also led Mr. Prinsep to examine the Suráshtra coins, on which he had remarked behind the head on the obverse, besides a legend in corrupted Greek characters, a few strange marks, "not at all like either Greek or Sanskrit alphabetical characters."*

Mr. Prinsep was perfectly correct in assuming the symbols to be numerals, but in regard to the value of several of them he was completely mistaken. Mr. Prinsep gave the following as the results of his researches :—

| | | | | | | | | | | |
|------------|----|---|---|---|---|---|---|---|-----|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10? | 0 |
| ᳚? | ᳛? | ᳜ | ᳝ | ᳞ | ᳟ | ᳠ | ᳡ | ᳢ | ᳣ | : |
| Varieties? | ᳚ | ᳛ | ᳜ | ᳝ | ᳞ | | | ᳢ | ᳣ | |

Mr. Prinsep's errors originated from want of attention to the side strokes on the symbol which he assumed to be three, and to the assumption that the value of the symbols depended on their position according to the decimal system.

Mr. E. Thomas, in a learned Memoir on the Dynasty of the Sáhi

* Journal, Bengal Asiatic Society, Vol. VII. p. 350.—Prinsep's Indian Antiquities, by Thomas, Vol. II. p. 73.

Kings of Suráshtra,* clearly demonstrated what Mr. Prinsep suspected—“that these signs were uniformly independent symbolical numerals, each denoting in itself a given number, irrespective of any relative collocation; and therefore, that the symbol ८५ was equivalent to ‘three hundred’ wherever it might be found, and likewise that the ८ and ९९ stood for 80 and 90 respectively, whatever position they might chance to occupy.”

To quote the same learned Numismatist: “I then proceeded to distinguish those symbols of the Sáh coin dates that declared themselves severally units, tens, or hundreds, by their fixed place in the order of value, which was always fitly maintained, notwithstanding that the figures themselves clearly could not change their signification by any relative re-arrangement. Beyond this, I cannot claim to have advanced the inquiry in any essential degree. The important aid that otherwise might have served me in the sequent classification of the numbers,—the test of their recurrence on the coins of the Sáh Kings,—was altogether wanting, from the fact that the order of the succession of those princes was in itself undetermined.”†

In the following notes in the Article on the Dynasty of the Sáh Kings of Suráshtra, Mr. Thomas was very nearly on the point of discovering the true value of the symbol ८, to which both he and Mr. Prinsep assigned the value of 300.‡:—

“A consideration that undoubtedly tends to cause distrust in the conclusiveness of the decision, which assigns the value of 300 to all the known forms of the symbol ८, arises from the circumstance of its appearing as the unvarying representative of *the* hundreds on both the coins and inscriptions [the Mulye plates, J. A. S. B., VI. 370, may possibly prove an exception to this rule], and the singular coincidence which results from the facts that, among the many dated coins now capable of citation, and the fair proportion of *figure-dated* copper-plate grants at present known, not only must each and all, under this view of the case be dated in 300 and odd, but likewise, strange to say, the same identical hundreds as found on these different monuments must of necessity be referred to totally distinct cycles, whose initial epochs are removed from each other by an interval of some centuries at the very least.

“These observations lead naturally to the inquiry, whether, in the early stages of progressive improvement in notation, it may not have been possible that, whereas we

* Journal of the Royal Asiatic Society, Vol. XII. p. 33, note 1.

† Prinsep's Indian Antiquities, Vol. I. p. 80.

‡ Journal Royal Asiatic Society, Vol. XII. p. 35, foot note 1.

find a striking want of variety in the outlines, and a marked absence of ingenuity in the expression of the distinctive forms of the decimal cyphers, that so, in like manner, the changes in the definition of the different hundreds may have been in part effected by minor and subsidiary additions to a fixed symbol, as is still practised in the entire Tibetan numerical system. It will be seen that there is a palpable variation in the form and numbers of the side spur strokes in different examples of the figure \curvearrowright , passing from the occasional entire omission of the mark to the use of one or two of these lines, and in some instances (No. 6, Pl. XX. Vol. VII., J. A. S. B.) the simple lower stroke is changed into a complete subjunctive curve, making in itself a second character, similar to the body of the old alphabetical letter ङ N. But, on the other hand, it will not fail to be remarked that there is much latitude discoverable in the expression of many of the unit figures, whose complete identity of value there is but little reason to discredit, and hence that it would be unsafe to assume a difference of power to be conveyed in the one case, by what is possibly a mere flourish, which could not be similarly claimed for a like modification in another."*

Beyond these important remarks on the side spur strokes, Mr. Thomas was not enabled to advance our knowledge of Ancient Sanskrit Numerals.

The next important elucidation which this subject has received, consists in the observations on the dates found in the Násik caves, by the Rev. Dr. Stevenson.†

Dr. Stevenson gave the correct value of the symbol for 10, for 20, and for 8; but the symbol for 1,000 was only partially made out; in other respects he made no progress, but introduced several errors of his own, particularly in the symbol which he gives for 100. A careful examination of the inscriptions in the caves of Násik, Karlen, and Kánheri, but especially of the first, has enabled me to fix the value of the symbols beyond a doubt. I now proceed to give the result of my researches in regard to the Ancient Sanskrit Numerals leaving the inscriptions at large to be published at some future opportunity.

The symbol for 100 is, as I shall show, \curvearrowright ; 200 are represented by the symbol for one hundred with one side spur stroke \curvearrowright ; 300 by two side spur strokes \curvearrowright ; the symbol for 400 has not been found. Strange to say, the symbol for 500 is not 4 placed after the symbol of 100, but the number 5 itself joined.

* Journal of the Royal Asiatic Society, Vol. XII. p. 35.

† Journal Bombay Branch Royal Asiatic Society. Vol. V. p. 35.

In Sômadévi's Inscription, dated in the 7th year of Padumávi—

- Line first २८७१८५५१ चवत्सरे सप्तमे ७ in the seventh (7) year.
 „ „ ७१५१ पचमे ५ in the 5th (demi-lunation).
 „ second ७०५— पचमे १.. .. on the first (1) day.

In a Chaitya Cave at Junner, on the Bhi'má S'un kara Hill—

At its middle, the following number is to be found :—

- Line second ७११२०५१ पचरस १५ .. fifteen, 15.

In Cave No. 1.

In the inscription of an officer of Ushavadáta :—

- Line fourth ४२५१ वत्से ४६ in the year 46.

Kánheri' Caves, No. 30.

- Line ninth १८७११२०५१ कदाप-
 णानं सतानि २०० two hundred (200) Kárshá-
 panas.

Cave No. 43.

- Line first ७११ (in spelling) in the year seven
 hundred and ninety-nine
 (799).

In the Junagar Inscription of Rudra Dámá.

- Line fourth १२= in the year of Rudra Dámá
 seventy-two (72).

On Copper-plate Grants.

- ७१११= 394 Kaira, Dr. Burn, in words
 and figures.
 ७११ = 380 Do. do.
 ७१११॥ 385 Do. do.

Valabhi Plates.

- ७१११= 376.
 ७११ = 310.
 ७१११= 347.
 ७१११= 346.
 ७११ = 332.

Bhisā Inscription No. 7. (Journal Asiatic Society Bengal,) vol. VI.
p. 454).

⊕ ≡ = 93.

Inscription 2nd.

३-३७ = 33 ?

Ancient Indian Numerals.

| Nos. | Numerals. | Nos. | Numerals. |
|------|-----------|-------|-----------|
| 1 | — | 60 | |
| 2 | = | 70 | ५, ७ |
| 3 | ≡ | 80 | ८, |
| 4 | † | 90 | ⊕, ⊕ |
| 5 | †, † | 100 | ७, ७ |
| 6 | ५, ६ | 200 | ७ |
| 7 | ७, ८ | 300 | ७ |
| 8 | ७ | 400 | |
| 9 | ७, ८ | 500 | ७ |
| 10 | α, α α | 1,000 | १ |
| 20 | ⊕, ⊕ | 2,000 | १ |
| 30 | ३ | 3,000 | १ |
| 40 | ५, ५ | 4,000 | १ |
| 50 | | 8,000 | १ |

The Nanaghaut inscription, I find, contains a great number of numerals, but none of them are spelt in words. It records gifts of

cows (or perhaps coins equivalent to cows), horses, elephants, carts, sapákas, and perhaps clothes.

The gifts were made at a great variety of Yadnyas or Vedic sacrifices, and a study of these will, I trust, enable me to give the exact number of the objects granted, as these are regulated by the ceremonial portion of the Vedas. The King who made these grants appears to have been a predecessor of the Andhra Padumávi, of the family Sátaváhana, and by name probably Védasri'.

A correct decipherment of the inscriptions having enabled me to ascertain the true value of the various numerical symbols, it struck me that there would now be no difficulty in reading the exact dates on the "Sáh Coins of Suráshtra." On looking at these, it appeared that both Mr. Prinsep and Mr. Thomas had read the first numerical symbol in the place of hundreds, as if it did not vary in any of the coins; but it was clear to me that in some, the symbol was the plain one for 100, and in others for 200; accordingly a correct reading of these dates would, I thought, enable a Numismatist to arrange the "Sáh" dynasty in chronological order. I therefore repaired to our learned Vice-President, the Honorable Mr. Newton, whose acquaintance with the "Sáh" coins is minute and accurate. In going over the large and beautiful collection of coins in his cabinet, the arrangement, according to the dates as I now read them, agreed in a most remarkable manner with that which Mr. Newton had already drawn up from a most careful study of the coins for several years. I therefore left the subject of the Sáh coins, their dates, and arrangement in the hands of Mr. Newton, who will no doubt furnish the Society with a luminous paper on the subject. I have placed about 300 Sáh coins in my own collection at his service.

I have now only to offer a few remarks on the era, in which, I think, the Sáh coins are dated. In former papers, I have attempted to identify the Padumávi' of the inscriptions with the Siripulomávi' of Ptolemy, and Swámi Chástana, the grandfather of Rudra Dámá, with Tíastanus king of Ujjayini', noticed by the same geographer. I placed Rudra Dámá at the end of the second century of the Christian era, and as we have got his son's coins, bearing date 104 and upwards, the only era which would place Rudra Dámá's son at the end of the 2nd century is that of S'áliváhana or S'akanripakála, which commences 78 years after

Christ. The Násik inscriptions in particular show that Ushavadáta, who is called a S'aka, and who was the son-in-law of Raja Kshaharáta Mahákshatrpa Nahápána, adopted an era, which counted in his time under fifty. I am therefore inclined to look upon it as the era of Kshaharáta, or Phrahates, one of the Arsacidæ. The so-called Sáh are also Satraps; the type of their coins is that of the Arsacidæ rather than that of the Bactrian Greek kings. The very expression Sákanripa or the S'aka king, which all the old copper plates and MSS. employ, indicates a Sáka or Scythian king. The S'akanria Kála is observed over a great part of India, in Burmah, Java, and Báli; in fact in those countries to which Buddhism was carried from India at the commencement of the Christian era, and corresponding to the spread of the Sakas or Scythians over the peninsula of India. It is not likely therefore, that the era prevalent over so large a portion of the globe was derived from the exploits of a humble prince, S'áliváhana, whose capital was Paithan on the Godávarí, as is commonly supposed. Indeed the word S'áliváhana does not occur in any ancient records or manuscript. A S'átaváhana dynasty appears to have reigned at Paithan about the time that the Parthian Satraps ruled over Gujarat, a portion of the Dekkan, and the Konkan; and the utmost that can be granted is, that the Hindus of modern times have preferred calling the era of the great S'aka king by that of a contemporary Hindu Prince at Paithan. I now begin to entertain serious doubts about the Vikramáditya era also. I believe that era also was introduced by the Buddhists or rather the Jainas, and it corresponds to the victory obtained by Mithridates over the Roman General Crassus, fifty-three years before Christ. When we remember that there is a difference of four years between the Christian era and the birth of Christ, we can easily understand the Vikramaditya era being dated 57 years before Christ. But I hope to return to this subject at length on another occasion.

ART. VII.—*Fac-simile, Transcript, and Translation, with Remarks, of an Inscription on a Stone-Pillar at Jusdun, in Kattiawar.* By Mr. BHA'U DAJI'.

Read 14th July 1864.

ON the 15th August 1862, I submitted to the Society a fresh facsimile, transcript, and translation of the so-called "Sah Inscription" at Junágur; recording the construction of a bridge by Suvisákha, the Persian Governor of Kattiawar, appointed by Rudra Dámá. I then remarked that "Rudra Dámá appears to have been a grandson of Swámi Chashtana, and not his son; the inscription contained the father's name, but that part is unfortunately completely lost." Our learned Vice President, the Honorable Mr. Justice Newton, in his paper "On the Sah, Gupta, and other Ancient Dynasties of Kattiawar and Guzerat," read on the 10th September 1863, found this fact "an entirely satisfactory solution of the difficulty" regarding the reading of a coin in which the legend was imperfect, and did not give the name of the Sáh king, but was sufficiently preserved to enable Mr. Newton to make out that the coin was of the father of Mahá Kshatrapa Rudra Dámá.* I am glad to be enabled to restore the name of Rudra Dámá's father, lost both in the rock inscription and coin. The young Pundit who copied for me the Junágur inscriptions, has been fortunate enough to meet with a new inscription on the margin of a lake at Jusdun in Kattiawar. For this he is indebted to his own zeal in seconding my efforts, and to the courtesy and intelligence of the Kathi Chief of Jusdun, who induced my Pundit to stop and to visit the pillar. This inscription is brief, but it gives us the names of five Sáh kings, commencing with Swámi Chashtana :—

Rájá Mahákshatrapa Bhadramukha Swámi Chashtana; his son
Rájá Kshatrapa Swámi Jayadámá; his son
Rájá Mahákshatrapa. . . Rudra Dámá; his son
Rájá Mahákshatrapa Bhadramukha Swámi Rudra Sinha; his son
Rájá Mahákshatrapa Swámi Rudra Sena.

The other individuals mentioned in the inscription were in all likelihood officers of the district.

* Journal Bombay Branch Royal Asiatic Society, January 1862, pp. 4 and 5.

Facsimile of an Inscription on a Stone Pillar at Jusdun in Kuttinwar.

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

INSCRIPTION ON A STONE PILLAR AT JUSDUN.

*Transcript in Devanāgarī, of an Inscription from Jusdun in
Kattiawar, giving the names of five Sah-Kings*

- १ वर्षे १२७ भाद्रपदबहुलस ५ राज्ञो महाक्षत्रपस्य
- २ भद्रमुखस्य स्वामिचष्टनपुत्रपौत्रस्य राज्ञो क्ष -- स्य
- ३ स्वामिजयदामपुत्रपौत्रस्य राज्ञो महाक्षत्रपस्यभ ---
- ४ रुद्रदामपौत्रस्य राज्ञो महाक्षत्रपस्य भद्रमुख स्वामि
- ५ रुद्रसिंहस्य राज्ञो महाक्षत्रपस्य स्वामि रुद्रसेनस्य इदं शत्रं
- ६ मानससगोत्रस्फप्रनाथकपुत्रस्य खरपौत्रस्य भ्रातृभिः
उत्थवितास्य १। ---

We have also here a confirmation of the correct reading and identification of the unique coin of Rudra Sinha, the son of Rudra Dámá, on which Mr. Newton read his paper before the Society in 1861.* Mr. Newton has already given us Jayadámá's coin, but without his name. I hope to exhibit some clear specimens at the next meeting. To me the most important part of the inscription is the date 127, which is the era in which Rudra Sena or his officers wrote the inscription. In my paper on the Sanskrit numerals, submitted to the Society on the 12th December 1862, I stated in my remarks that the coins of Rudra Dámá's son bore date 104 and upwards, and those of his grandson 140. This inscription is dated evidently in the year 127 of the same era, confirming my reading of the numerals entirely. I then ventured also to express my opinion, that the era was that of Kshaharáta or Phrahates, one of the Arsacidæ, and that it corresponded to the Hindoo S'akanripakála, or era of the Saka King. A more careful study of the inscriptions enables me to furnish also the name of the Saka or Scythian king. That name occurs several times in the Násik, Karlen, and Junir inscriptions, and hitherto I was content, following too implicitly Dr. Stevenson, to look upon Nahapána as the Viceroy of Phrahates, instead of the King himself.

At the next meeting I shall lay before the Society a brief Survey of Indian Chronology from the first century of the Christian era to the twelfth, and in it I propose to discuss more fully the question of this and the other eras.

Translation of an Inscription from JUSDUN in KATTIAWAR, giving the names of five Sak Kings.

In the year 127 Bhádrapada (month) dark half-7th (day) of the moon, this Satra (tank) of Rájá Mahá Kshatrapa Bhadrámukha Swámi Rudra Sena, the great grandson of the son of Rájá Mahá Kshatrapa Swámi Chashtana ; the grandson of the son of Rájá Ksh(atrapa) Swámi Jayadáman, the grandson of Rájá Mahá Kshatrapa Rudra Dámá, (son of) Rájá Mahá Kshatrapa Bhadra Mukha Swámi Rudra. Of the son of Supra Náthaka of Mánasagotra, the grandson of Khara, with brothers (some letters not well made out.)

* Journal Bombay Branch Royal Asiatic Society, Vol. VI. p. 15.

ART. VIII.—*A Brief Survey of Indian Chronology, from the first century of the Christian era to the twelfth.* By Mr. BHA'U' DA'JI.

Read 11th August, 1864.

THE name of Sandracottus or Sandrocyptus, the Sanskrit Chandragupta, preserved by classical writers, *i. e.* Justin, Arrian, Diodorus Siculus, Strabo, Quintus Curtius, Plutarch, &c., who describe the events immediately following Alexander's conquests, has been found to be a connecting link between the history of the East and of the West. In the words of Müller :—" The date of Chandragupta is the sheet-anchor of Indian Chronology ;" and to quote the some learned orientalist, " In the history of Indian literature, dates are mostly so precarious, that a confirmation, even within a century or two, is not to be despised."

The object of this paper is to examine closely the Chronology of Indian history ; and with the light which the numerous inscriptions and coins on this side of India has afforded us, to endeavour to trace with accuracy the exact dates of the various dynasties which have ruled over different parts of India, from the first to the twelfth century of the Christian era.

To a classical writer again we are indebted for other connecting links between the history of the East and of the West. Ptolemy Claudius notices the names of some Indian kings in giving a list of the royal cities of India. Ozene, he tells us, is the capital of Tiastenes, Bathana of Sir Polemeus, Hippocura of Baleocurus, and Malanga of Basaronax.* That Siri Polemeus may be the same as Pulómávi of the Andhra dynasty of the Puráṇas, was guessed at by Wilford and Lassen ; and in my paper on the Junagur inscription of Rudra Dámá, or rather of his Governor Sivi Shákha, I pointed out that Tiastenes was no other than Swámi Chashtana, the grandfather of Rudra Dámá. The Jusdun inscription, discovered last month, gives us the name of Chashtana and of his four lineal descendants ; the last of whom flourished in the year 127 of a certain era. Inscriptions of Padumávi are

* Basaronax is in all likelihood Vatsa-rajá, and Malanga may be Malaya.

found at Kárlen, Násik, and Nánághát, and the character of the writing closely resembles the inscription of Rudra Dámá's Governor of Suráshtra and Junagur. We have also long and valuable inscriptions, of Gotamiputra, who has hitherto been looked upon as the father of Padumávi, as wrongly stated in the Puranic lists. Gotamiputra however appears from one of the Násik inscriptions to have been the son of Padumávi: he boasts of ruling over As'vaka, As'maka, Madraka, Suráshtra, Kukura, Aparta, Anúpa, Vidurbha, A'karávatí, and over the hills Vikpraxavata, Páriyátra, Sabya, Krishnagirí, Mancha, S'rísthána, Malaya, Mahendra, Sréshthagirí, and Chakora. But what is worthy of remark, the encomiast calls him the destroyer of S'akas, Yavanas, and Palhavas, and the destroyer of the descendants of Kshaharáta, and the establisher of the glory of the family of S'átaváhana. He is also called S'átakarní. It is evident from the inscriptions that Padumávi or Pulumái was not so great a monarch as his son Gotamiputra, whose conquests extended considerably to the north, *i. e.* as far as Cutch and Sindha.

The Junagur inscription of Rudra Dámá's Governor, which, judging by the character of the writing, is contemporaneous, tells us that Rudra Dámá recovered by his own prowess, nearly the same countries as are stated to have been conquered by Gotamiputra, *i. e.* the eastern and western A'karávatí, Anúpa, A'narta, Suráshtra, As'vaka, Catcha, Sauvirá, Kukura, Aparánta, Nishadha, &c., and the inscription further adds that Rudra Dámá repeatedly defeated S'átakarní, the lord of Dakshinápatha or the southern roads. Chashtana and Padumávi being considered, on the authority of Ptolemy, as contemporaries, Rudra Dámá and Gotamiputra can without violence to chronology be also considered as contemporary monarchs. The inference I draw from the inscription is, that Gotamiputra extended his conquest to the north of the Godavurí and the Narmadá as far as Cutch and Sind, and that he soon lost the territories which he had thus conquered by the superior might of Rudra Dámá. Whether Gotamiputra had first conquered Jaya Dámá, the father of Rudra Dámá, or Chashtana himself, is not clear; in all likelihood he only conquered territories which had independent governors owing a certain amount of allegiance to the rulers of Ujjayiní. Rudra Dámá would appear to have defeated S'átakarní or Gotamiputra, and a people called Yodheyas, a warlike tribe from the north. The contemporary existence of Padumávi and Gotamiputra or S'áta-

karni in the south, and of Chashtana, Jaya Dámá, and Rudra Dámá in the north being satisfactorily established, I shall proceed to examine the dates that should be ascribed to them.

Although we know absolutely nothing of Ptolemy himself, fortunately his date is known. He certainly flourished in A.C. 139 at Alexandria, and survived Antoninus, and therefore was alive in A.C. 161. It is as well to remember that the geographical treatise of Ptolemy was based on an earlier work of Marinus of Tyre, but Marinus himself flourished in the middle of the 2nd century of the Christian era. Allowing a few years for precedence, we should be fully justified in placing Chashtana and Padumávi between A.C. 130 and A.C. 150. Padumávi's inscriptions are dated in the 3rd, 6th, 7th, 19th, and 24th years of his reign, and Gotamiputra's Commander-in-Chief's Násik inscription is dated in the 7th year of his own reign. Gotamiputra's northern conquests, however, appear to have been effected whilst his father was living, as they are recorded in an inscription dated in the 19th year of Padumávi's reign. Jaya Dámá's reign was therefore in all probability very short, and Rudra Dámá flourished, it is to be presumed, somewhere about A.C. 170. On the coins of Rudra Dámá's son, I find the date 104, or rather 114, as the best specimens show; and for Rudra Dámá's grandson we have 127 in the Jurdun inscription, and 140 on the coins. Rudra Dámá being placed in A.C. 170, his son Rudrasinha may well be assumed to have reigned A.C. 190; and as his coins bear the date 114, the only era which would give this result, is the S'akanripakála, which commences 78 years after Christ.

I shall now proceed to show that this S'akanripakála, or era of the S'aka-king, is that of Nahapána, in all likelihood a Parthian monarch, and a descendant of Phrahates. There are three inscriptions, at Carlen, Násik, and Junir respectively, which are dated, the Násik in the 42nd and the Junir in the 45th year; the date at Karlen being lost. The inscriptions begin with the simple words Varshé (in the year). The Jurdun inscription, dated 127, begins exactly in the same way.

One of the Násik inscriptions, which is dated in the 42nd year, is clearly older than those of Padumávi and Gotamiputra, by about 50 years, judging by the alphabet. The inscription states that Ushavadáta, the son of Diní'ka and the son-in-law of Rájákharráta Kshatrpa Naha-

pána, being married to his daughter Dakshamitra, constructed a cave and made magnificent charitable endowments near Násik. Ushavadáta is called a S'aka in another of the Násik inscriptions. He proceeded by the orders of the "Bhatáraka," *i. e.*, I presume, of Nahapána, to release Uttambhádra Hirudha [Herod?] at Malaya; the Málayas, a people of the southern ghats, fled at his approach, but he compelled them to submit to the Uttambhádra Kshatris. Ushvadáta then retired to Pushkara, in all likelihood the holy place of pilgrimage near Ajmir. As Ushvadáta was a S'aka, it is proper to assume that Nahapána was of the same tribe, *i. e.* a Scythian or Parthian. The word Kshaharáta* was pronounced long ago to resemble Phrahates, one of the Arsacidæ, by Dr. Stevenson, but he supposed Nahapána was a Viceroy of Phrahates; whilst the direct and easy construction of the sentence leads me to interpret the title as meaning King Phrahates Mahákshatrapa Nahapána. Unfortunately the history of the Arsacidæ is not well preserved, and I am unable to decide the exact relationship which Nahapána bore to Pacorus or Artabanus the Fourth. Pacorus is admitted to have ascended the throne A. C. 77, after the death of Artabanus the Fourth, who is, I suppose, the same as Vologeses the First. Is the name Nahapána the same as Vonones? Is it to be presumed that Nahapána entered upon his conquest of India or became independent of Pacorus A. C. 78? His power extended southwards to Malabar, and he no doubt conquered or displaced the dynasty of S'átaváhana, which ruled for several centuries before at Paithana on the Godavery.

Padumávi is called Navanara Swámí, *i. e.* a new king, and he has also the title of the Swámí of Benákataká. Gotamiputra is also called the Swámí of Benákataká. Benákataká is, I believe, identical with Warangul, the capital of Telingana or Andhra. Some time after the displacement or destruction of the Sátaváhana dynasty by Nahapána, Padumávi from the south-east appears to have advanced towards the north and occupied Paithana; and his son Gotamiputra made still greater conquests towards the north.

From the Kathá Sarit Ságara it appears that a king named S'átaváhana ruled at Paithana, when Nanda reigned at Pátaliputra, *i. e.* about

* The name is also spelt Khagaráta, which is, I believe, the Magadhi form of Khaharáta. The popular name of Khengúra in Kattiawar is, I presume, derived from Khagaráta.

325 years before Christ. The poet Gunádhyā at the Court of S'átaváhana, collected in "Piśúcha Bháshá" a great variety of stories, a Sanskrit abstract of which we have now in the shape of the Kathá-saritaságara of Sómadéva and Kshemendra. The Nánágháta inscription notices a Kumáro S'átaváhano, evidently a prince reigning in the neighbourhood of Paithana; this inscription is about 150 years later than those of A'soka; and as Gotamiputra is praised for re-establishing the glory of the S'átaváhana-dynasty, we may conclude, that princes of this dynasty ruled at Paithana from the 4th century before Christ to the 1st after.* The era of Nahapána may therefore be synchronous with his coronation on defeat of a S'átaváhana-king of Paithan. Nahapána does not appear to have had a son, and I presume that the father Chashtana was a descendant of a son of Dakshimitrá and Ushavadáta. Our learned Vice-President, Mr. Newton, has succeeded in finding a coin of Chashtana, in which Chashtana's father's name appears indistinctly.

The era which corresponds to the so-called S'álivahana era is the S'akanripakála. It is so called in the oldest grants of the Chálukyas.

A'ryabhata senior, the celebrated Indian astronomer, who states that the earth and not the sun moves, gives the date of his birth corresponding to A. C. 476, in the years of the Kaliyuga. He was a native of Kusumapura, *i. e.* Pátaliputra, and although he appears to have

* Jaina authors have also stories regarding S'átaváhanas of Paithana. Sudraka is said by Ráj Shekhara to have been a Brahman Minister of a S'átaváhana, who afterwards bestowed upon his Minister one half of his dominions, for rescuing his queen from danger. S'átaváhana is described by them to have made a collection of Gáthás. Whether the Sudraka of the Mrichakatika is this Brahman Minister and warrior I am not yet prepared to say. I possess a copy of 700 Gáthás attributed to S'átaváhana, having love for their subject. They are in mixed Prakrit. I have two Sanskrit commentaries on them. Bána and Dhananjaya have references to S'átaváhana's collection of Gáthás. The following novel names of poets are contained in the work, which is said in some of the Jaina MSS. to have been composed by the assistance of Pandits:—Bodisa, Chulloha, Makarandasena, Amararāja, Kumáрила, S'rírāja, and Bhímaswámi. Kulanáth, the commentator, gives the following additional names:—Kavirāja, Vishnudatta, Rati-rāja, Paramarasika, Násira, Avarái, Kavva, Usala Jaloharadhwaní Kesava. There are allusions frequently to the Godavery, Narmada, Tapi, and the Vindhya mountains; one also to the liberality of Vikramáditya, to the yellow or rather brown robes of the Buddhist priests and to Buddha. The invocation is to Siva, and there are many allusions to him and Párvatí, his consort.

visited Ujjayinī, he makes no mention of the S'áliváhana or Vikram eras.

The next most eminent astronomer is Varáha Mihira, who, on astronomical grounds, is supposed to have flourished about the middle of the sixth century after Christ. I have lately met with 509 S'akakála or A.C. 587, as the date of his death, in a commentary by A'marája, on the *Khanda-Kháya Karana* of Brahmagupta. Varáha Mihira shows some acquaintance with Greek authors, and gives a great many Greek astronomical terms. He informs us that the S'akendra-kála commenced in the year 3179 of the Kaliyuga. In another place he calls the era S'aka Bhúpa-kála, both the expressions signifying, era of the S'aka-king. Brahmagupta, who wrote in S'akakála 550 or A.C. 628, speaks of so many years having passed at the "end of S'aka."

Bhattotpala, who wrote his commentaries on the works of Varáha Mihira in "S'aka" 888, *i.e.* A.C. 956, explains the expression S'akendra-Kála as follows: S'aka means king of the Mleccha-tribe, and the time when they were destroyed by Vikramáditya Deva is properly known as S'aka.

Bhaskarácharya, who wrote A.C. 1113, gives the years of the Kaliyuga to the "end" or "death of the S'aka-King." There is no allusion to the era of Vikramáditya or Sáliváhana in the works of Fahian or Hiouen Thsang, the Chinese Buddhist pilgrims. They, as Buddhists, reckon from the Nirvána of Buddha.

In an able paper by the Rev. C. Alwis on the Principles of Singalese Chronology,* he observes:—"The Singalese have four eras by which they date the year of any event. That which is most familiar to the generality of the people is the S'aka Warusa, which is the year of some king of the continent of Asia, whose name was S'aka, and who was said to be the head of the royal house of Yavana (Grecian)."

Legendary tales in the south of India regarding S'áliváhana, as given in one of the Mackenzie manuscripts, † state that "S'áliváhana was born in the country of Ayodhya, in a potter's house under the influence of Athi Sheshan."

* Journal of the Ceylon Branch of the Royal Asiatic Society for 1856—58, page 184.

† Second Report on the Examination and Restoration of the Mackenzie Manuscripts, by the Rev. William Taylor, page 49.

Abu Rehan Mahomed Albiruni, the celebrated Arabian astronomer and author, who accompanied Mahmood of Ghizni in his expedition against Somnath, thus writes of the S'aka era :—

“The S'aka era, called by the Indians S'uka-Kála, is posterior to that of Vikrama Aditya by 135 years. S'aka is the name of a prince who reigned over the countries situated between the Indus and the sea. His residence was in the centre of the empire, in the country named A'ryávarta. The Indians cause him to be born in another class than that of the Sakyas ; some pretend that he was a Sudra and a native of the town of Mansoorá. There are even some who say that he was not of the Indian race, and that he was born in western countries. The people had much to suffer from despotism until they received aid from the east. Vikramáditya marched against him, put his army to flight, and killed him in the territory of Kuroor, situated between Multán and the castle of Luny. This epoch became celebrated by the joy which the peoples felt at S'aka's death, and it was selected for an era, principally by astronomers. On the other hand Vikramáditya received the title *Sri*, on account of the honour which he had acquired. But after all, the interval between the era of Vikramáditya and the death of Saka, proves that the victor was not the celebrated Vikramáditya, but another prince of the same name.”*

Hemachandra has the following synonymes for Sátaváhana :—Hála, Sálaváhana, and Sáláhana, Runtala, Chauravindha, and Sasso, in the Desí Náma Málá.

We do not meet with the statement that the Saka era commenced with the destruction of the S'akas till the 8th century, and I cannot help thinking that the defeat of the S'akas by Gautamiputra is the event confounded by later writers with the real S'aka Kála adopted by Ushavadáta and the Sah kings. The difference between the S'aka Kála, A.C. 78, and the date of the northern conquest of Gautamiputra is about 60 or 70 years, and it is worthy of observation that a mistake of about 60 years runs through Buddhist chronology up to the 3rd century after Christ (*see* Turnour's Introduction to the Mahavanso, page 38) ; and

* Prinsep's Essays by E. Thomas. Vol. II. p. 168.

Not a single inscription or Copper-plate grant is dated in the Vikrama Samvat before the 11th century of the Christian era. The Vikrama Samvat was brought into use on the revival of Jainism and the establishment of the Anhilpura dynasty, in Gujrat.

I find the same error in the writings of the ablest Jaina author, Hemáchárya. In some cases the Vikrama era is confounded with the Saka-Kála, and *vice versá*. The Svetámbara Jainas place the Nirváña of Mahávira 470 years before the Vikrama era; the Digambaras 605. The difference, it will be observed is 135, and I have no doubt it has arisen from the latter confounding the two eras, in clumsy attempts at calculating backwards, and then trying to make a correction by the addition of 135 years, which is the difference between the Vikramáditya and Sálivahana eras.

An inscription in the Kanheri caves, of about the same age as that of Rudradámá, mentions the name of a king S'akasena, who evidently ruled over the Concan. Along with the hordes of the S'akas, Scythians, or Parthians, or perhaps shortly afterwards, came the Abhíras, of whom I have discovered an inscription at Násik. One of their kings is named Is'waraséna, the son of S'ivadatta; judging by the alphabet, Is'waraséna appears to have ruled shortly after Rudradámá, perhaps in the neighbourhood of Násik. Were the Gáuli kings, in the neighbourhood of Násik, and of Trimbakes'wara, the same as the Abhíra kings? I am inclined to attribute the coin of Is'waradatta to one of the Abhíra kings. The difference of the letters of Ushavadáta's inscription and that of Rudradámá is, as I have stated, about fifty years. We may therefore now classify the Parthian rulers of India as follows:—

Kshaharáta, Mahákshatrapa Nahapána, A.C. 78.

Ushavadáta, his son-in-law, the son of Diniká, the husband of Dakshamitrá, $78 + 45 =$ A.C. 123.

.

Swámi? Tika.

Swámi Chashtana, about A.C. 150, the contemporary of Ptolemy Claudius, at Ujjayiní. His son was

Jaya Dámá. His son

Rudra Dámá.

Rudra Sinha, son of Rudra Dámá, dated 102, 104, 105, 114.

Rudra Sáh, son of Rudra Sinha. 132, 133.

Yaça Dámá, son of Dáma Sáh. 15(?)

Dámájáta Sri, son of Rudra Sáh. 154.

Vira Dámá, son of Dámá Sáh. 164.

Vijaya Sáh, son of Dámá Sáh. 168, 172.

- Dámájata Śri, son of Dámá Sáh. 178.
 Rudra Sáh, son of Vira Dámá. 188, 198.
 Viṣva Sinha, son of Rudra Sáh. 188, 200.
 A'tri Dámá, son of Rudra Sáh. 210, 214.
 Viṣvá Sáh, son of A'tri Dámá. 217, 225.
 Rudra Sinha, son of Svámi Jiná Dámá. 230.
 Aṣa Dámá, son of Rudra Sáh. 238, 240, 23 (?).
 Swámi Rudra Sáh, son of Swámi Rudra Dámá. 292, 298.
 Swámi Rudra Sáh, son of Swámi Satya Sáh.

For this arrangement I am indebted to the invaluable researches of Mr. Newton. The numerals are given from my own researches.

The capital of these princes, or at all events of Chashtana, was Ujjayini in Malwa, for which valuable piece of information we are indebted to Ptolemy.

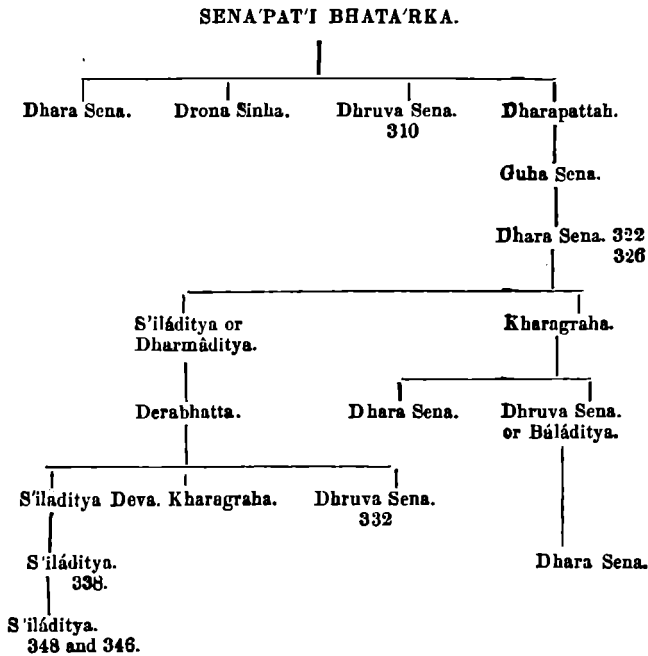
The coins of the so-called Sáh kings come down to 298 of the S'akanripakála, and the era of the Saka king having been so long and successively adopted, and accurately preserved on coins and inscriptions, became undoubtedly the best known and most prevalent era in India, as well as in Ceylon, Burmah, Báli, Java, and even Japan, to which Buddhism was carried from India in the early centuries of the Christian era.

The Valabhi copper-plate grants are dated from 311 to 348 Samvat. A copper-plate grant in the Society's possession, which has evidently been overlooked up to this time, actually calls the era S'akanripakála, or, to be more precise, it is dated in the fourth century "Samvatsara S'atachatustaye," of the S'akanripakála. I have reason to believe that the grant is old, but there is evidence of its having been forged within 50 years of the last of the Valabhi grants as yet discovered. Whether the grant be genuine or not, the evidence in regard to the name of the era does not materially lose its value, as the forger has been careful not to give the exact year, but simply to state the century of the era, which we must accept as correct, as this forger may naturally be expected to avoid an error in date, which would vitiate the document more than any other single error.

The year 311 closely following on the latest date on the coins of the Sáh kings, indicates clearly that the Valabhis succeeded the Sáh. A sentence in the copper-plate, which has hitherto not been translated

correctly, shows that they triumphed over a sun-worshipping people (Maitrakas). The Valabhis are generally supposed to have reigned long, but it is clear from the dates, as well as from the son of the minister of one of the early kings having served nearly the last king, that the dynasty did not last more than 40 years.

Exactly two years ago, I gave a correct genealogical table of the Valabhi dynasty, to which, in some instances, I am now enabled to give the dates from the copper-plates :—



The dates tally better than in any of the schemes yet proposed, with the date assigned by Jaina authors to Dhruvasena, in whose reign the Kalpa Sutra was publicly read, A.C. 466, at A'nandapura. I was inclined at one time to identify a Dhruvaputtah of Valabhi, noticed by Hiouen Thsang as his contemporary, and as the son-in-law of the son of Siladitya or Harshavardhana, with the Dharapattah of the genealogical table of the Valabhis, but it is now clear that Hiouen Thsang's Dhruvapattah is an entirely different monarch.

The latest date of the Valabh kings is 348, *i.e.* A.C. 426, and they appear to me to have been succeeded by Kumáragupta and Skandagupta. Regarding the various errors which have been committed in reading the dates of the Gupta dynasty, it would be waste of time now to dwell upon ; but it is clear from the Junágur inscription, where the date is given three times, as well as from the Kuhaon pillar inscription, that Skandagupta flourished from 129 to 141 of the "Guptakála, an era which was established from the foundation of the Gupta dynasty."

Many attempts have been made to decipher and translate correctly the first lines on the Kuhaon pillar, containing the date. The grand source of error has arisen from putting a visarga after the word S'ánte (in the peaceful), the visarga not existing in the original S'ánte, being an adjective qualifying Rajyé. The correct rendering and translation, I submit is:—"In the month of Jyestha, in the year 141, in the peaceful reign of Skandagupta." The Benares copper-plate grants of S'rí Hastinah are dated in the 163rd year of the Guptakála (Prinsep's Indian Antiquities, by Thomas, Vol. II. page 251), and I have no doubt that the date on Toromána's coins, 187, is from the same era.

When did this era commence ? is a question that cannot be answered with certainty. I am inclined to regard, with Colonel Cunningham, A.C. 318, as the commencement of the Guptakála. I have a Jaina manuscript which is dated in the 772nd year of the Guptakála, but unfortunately the corresponding Vikrama or Sáliváhana's year is not given, nor is it possible at present to ascertain the exact date of the author from other sources. It is remarkable, that A.C. 318 is equal to $78 + 240$, *i.e.* the era commences four cycles of 60 after the Sakanripakála. The principal, and I may say the only authority for the Guptakála, is Albiruni, who says, that the era of the Guptas begins with the 241st year of the era of the S'akas. For my own part, I am not disposed to place implicit reliance on Albiruni, who blunders frequently in his facts and dates ; not so much perhaps from want of zeal or ability, as from carelessness and imperfect knowledge of his informants.

We have the following dates for the Gupta kings :—

Chandragupta I.

Samudragupta.

| | | | |
|------------------|---------|----------|------------|
| Chandragupta II. | | 82—93 | Guptakála. |
| Kumáragupta | | 90+?—121 | „ |
| Skandagupta | | 138—141 | „ |
| Bakragupta. | | | |
| Devagupta. | | | |
| Budhagupta | | 165—180. | „ |

The Allahabad pillar inscription of Samudragupta, who, according to this scheme, flourished about A.C. 400, gives us a long list of contemporary kings, and notices also the Shāhan Shāhi king of Persia, evidently one of the Sassanians. The list is as follows :—

| | | |
|---|---|--------------------------------------|
| Mahendra of Kosala. | } | Dakshināpatha, in Southern India. |
| Vyághrarāja of Mahákantáraka. | | |
| Mandarāja of Kauráttaka. | | |
| Swámedatta of Mahendragiri and Kottáraka. | | |
| Katayana of Airandapalla. | | |
| Vishnu S'ápávamukta of Kánchi. | | |
| Hastivarmá of the race of Níla-rāja. | | |
| Ugrasena of Valaka. | | |
| Kubera of Devarándhra. | | |
| Dhananjaya of Kothhalapura. | | |
| Rudra-datta. | } | of Acyá-varta.* |
| Matila. | | |
| Nágadatta. | | |
| Chandravarmá. | | |
| Ganapati. | | |
| Nága. | | |
| Nágasena. | | |
| Achyuta Nandi. | | |
| Balavarmá. | | |

The Valabhi Samvat, if identical, as Albiruni says, with the Gupta-kála, is certainly not that adopted by the Valabhi princes, as their copper-plate grants are dated, not from 1 to 50, but, as I think, in the S'aka-kála from 310 to 348; the Valabhi Samvat then, must now be

* Journal Bengal A. S. Vol. VI. part. II. page 979. The list is, according to my own reading of the inscription, somewhat different from that given by Prinsep.

supposed to be the Guptakála introduced into Suráshtra by Kumáragupta* and Skandagupta.

Of about the same age as the inscription of Skandagupta at Junágur, is a copper-plate grant, dug out by the late Dr. James Bird from a tope at Kanheri. This is dated in the 245th year of a reigning dynasty, the name of which is not clearly copied, either in the copies published or in the copper-plate itself. A correct decipherment of the first line of this copper-plate would give us the name of a new dynasty. I read it as follows:—"Obeisance to the all-knowing: in the 245th year of the reigning dynasty of the Trikútakas, &c." The rest of the copper-plate is not correctly deciphered by Dr. Stevenson, but admits of no difficulty now.

A country named Trikúta is mentioned in one of the Ajanta inscriptions in connection with Láta and A'ndhra; and the dynasty of the Trikútakas which seems to have reigned two centuries and a half, appears to me to be the same as the "Sah" dynasty.

The Ajantá inscriptions enable me to trace a dynasty of Kailakila Yavanas in Vákátaka, a province between the Bay of Bengal and the S'rí Sáila hills, south of Hyderabad in the Deccan.† They appear to have ruled in eastern and central India, shortly after the "Sah," or to be precise, "Sêna," kings, the successors of Rudra Dámá. The dynasty of Vindhyasácti, the chief of the Kailakila Yavanas, according to some of the Puránas, may now be classified as follows:—

Vindhyas'acti.

Pravarasena.

Rudra Sena, grandson of Gotami, daughter of the king Bhavanága.

Prithvi Sena.

Rudra Sena II.

Pravara Sena II., son of Prabhávatiguptá, the daughter of Mahárájádhirája, S'rí Deva Gupta.

Deva Sena.

* Prinsep's Essays, by E. Thomas, Vol. I. page 234.

The Valabhi princes in my opinion were Skandagupta, the date of the last of the Valabhi monarchs being $348 + 78 = \text{A.C. } 426$, and that of Kumáragupta $318 + 97 = \text{A.C. } 415$.

† Journal Bombay Branch Royal Asiatic Society Vol. VII. page 53.

The connection of this family with the Gupta and Nága kings is worthy of note.

Budhagupta is the last of the Guptas whose date has been found. In the same site (Eran) and in nearly the character as the inscription containing Budhagupta's name, is one dated in the first year of Toramána, and the question naturally occurred to me whether he was not identical with the Tóramána of Kashmir, mentioned in the Rájá Tarangini.

In my Essay on Kálidása, read 11th October 1860, I remarked: "It is not unlikely that this Toramána noticed in the Eran pillar and Boar inscriptions (J. B. A. S. Vol. VII. pages 632 and 633) is the same as the brother of Hiranya, noticed in the 3rd book of the Rájá Tarangini."* I then proceeded briefly to give reasons which need not here be repeated. But the best proof that Toramána succeeded Budhagupta is afforded by the numeral attached to the inscription on Varáha's image at Eran, which I am now enabled to read as 100 + something effaced, whilst the coins of Toramána show 180 + some number under ten, the symbol for 100 being effaced. The era of the dates is evidently that of the Gupta Kála. Toramána flourished, therefore, A.C. 498, or rather a little after A.C. 500. Babu Rájendra Lal Mitra has read an able paper on the same subject,† and has come independently to the same conclusion.

His son was Pravaraséna, and I have shown in my Essay on Kálidása, that he was the king of Kashmir, when Hiouen-Tsang passed through his territories, both on his entrance into, and departure from India. Regarding this identification Professor Max Müller, in a letter to me, dated May 1st, 1862, reviewing my Essay on Kálidása, observes: "This is a very bold proceeding, for it makes Pravarasena II. nearly 400 years later than the date assigned to him by Professor Lassen. Yet I am bound to confess, that though the evidence is indirect and circumstantial, it seems to me irresistible."

But a great difficulty now begins to stare me in the face. If all I have stated about the date of Budhagupta, Toramána, and Pravarasena be correct, the date of the Chinese pilgrim Hiouen-Tsang, A.C. 617—6,

* Journal Bombay Branch Royal Asiatic Society, No. XXI. p. 220.

† Journal Bengal Asiatic Society, No. III. 1861.

is incorrect by about sixty years; *i.e.* Hiouen-Thsang must be supposed to have visited India sixty years earlier than what is made out from Chinese chronology. Such an assertion would scarcely obtain credence with the illustrious translator of the *Travels of the Buddhist Pilgrims*; but after thinking over the subject for a long time, and taking into consideration the evidence of copper-plate grants, and inscriptions on slabs in southern India, deciphered by Mr. (now Honourable) Walter Elliot, the conclusion at which I am compelled to arrive is, that Hiouen-Thsang's visit to India is to be antedated by about sixty years. In that case the dates I have assigned in my *Essay on Kálidása* to the great poet, as also to Harshavikramáditya, Pravārasena, and Harshavardhana, will have to be shifted backwards to the same extent. I shall now proceed to explain my reasons:—

We meet with grants of the Chálukya dynasty from Sakanripakála 411 downwards. All the facts and dates that have been disclosed by dozens of copper-plate grants found in different parts of India during the last 30 years, have tended to confirm one another; and all doubt regarding S'akakála being the same as the present S'aliváhana era, is removed by a comparison of the dates of some of the later Chálukyās noticed by Muhammadan writers in the years of the Hegira era, with that assigned to them by the copper-plate grants, in terms of the S'akanripakála. Hiouen Thsang informs us that the king of Mahá-ráshtra, when he visited the country, was named Purakésa, which is no doubt the same as Pulakési of the copper-plate grants. He describes the Marathas as brave and powerful, and that Harshavardhana of Kanoj, whom he calls S'iláditya, never succeeded in conquering them. Now according to the copper-plate grants there was a powerful king named Pulakési the 2nd, whose grant is dated 488, or A.C. 566, and who is described as having defeated S'ri Harsha,* the lord of the northern countries. If therefore Pulakési of Mahá-ráshtra and Harshavardhana of Kanoj were contemporaries of Hiouen Thsang, these two are distinctly indicated in the copper-plate grants, and with the date A.C. 566. Now we have placed the commencement of Tóramána's reign about the year A.C. 498, and as his brother Hiranya, who succeeded at the same time to the throne of Kashmir,

* Journal Bombay Branch Royal Asiatic Society, Oct. 1844, p. 5.

reigned 30 years, and Mátrigupta further reigned nearly five, the commencement of Pravarasena the second's reign would be A.C. 533, and its end 60 years later, *i.e.* A.C. 593. As the evidence regarding the existence of Pravarasena in Kashmir, whilst Hiouen Tshang was in India, has been pronounced irresistible by so great an authority as Max Müller, and as the date of his reign derived from inscriptions of Budhagupta and Tóramána exactly tallies with that obtainable for Hiouen Tshang from the grants of the Chálukyas, it is impossible to admit the correctness of the date assigned to Hiouen Tshang, and at the same time to present a consistent and correct chronological scheme of any of the Indian dynasties. Granting that Harshavardhana of Kanoj flourished A.C. 550, Harshavikramáditya must be placed in from 450 to 500.

APPENDIX.

Abstract of the Proceedings of the Society for the year 1865-66.

MEMBERS ELECTED.

FROM 11TH DECEMBER 1865 TO 26TH NOVEMBER 1866.

| | |
|-----------------------------------|----------------------------------|
| David Richmond, Esq., B.A., C.E. | Balvantráo Venáyek Shastri, Esq. |
| Lieut. F. P. Worthy. | Surgeon William Davey. |
| James Bogie, Esq. | Charles Gaddum, Esq. |
| Vundravandas Purshotumdas, Esq. | D. Robertson, Esq. |
| Major William Gray. | F. C. Marval, Esq. |
| R. Procter-Sims, Esq., C.E., | Geo. Crawford, Esq. |
| F.R.G.S. | Charles Curling, Esq. |
| H. G. Seaman, Esq. | Surgeon A. M. Rogers. |
| T. A. Bulkley, Esq. C.E., | Capt. W. A. Baker, R.E. |
| John O'Leary, Esq., Barrister-at- | Dastur Hoshungjee Jamasjee. |
| law. | Geo. Whitley, Esq. |
| E. H. Percival, Esq., C.S. | G. M. Stewart, Esq. |
| J. W. Reeve, Esq., C.E. | William Gilbert, Esq. |
| T. W. Wood, Esq. | C. S. Craig, Esq. |
| Charles Currey, Esq. | Lieut. W. S. Brooke. |
| H. B. Hargrave, Esq., B.A., C.E. | Thos. Ormiston, Esq., Mem Inst., |
| C. E. Chapman, Esq., B.C.S. | C.E. |
| G. T. Bates, Esq. | C. J. Mayhew, Esq., Barrister- |
| David Watson, Esq. | at-law. |
| Captain T. P. B. Walsh. | W. H. Newnham, Esq., B.A., C.S. |
| A. T. Crawford, Esq., C.S. | Asst.-Surg. I. B. Lyon. |
| Asst.-Surg. T. G. Hewlett. | J. Harry Rivett-Carnac, Esq., |
| A. H. Louis, Esq., Barrister-at- | B.C.S. |
| law. | Otto Müller, Esq. |
| Edward Gassett, Esq. | J. R. Rushton, Esq. |
| A. Morrison, Esq. | Dady Manockjee Limjee, Esq. |
| The Rev. J. V. S. Taylor, B.A. | Surgeon W. A. Shepherd. |

| | |
|-----------------------------------|-----------------------------------|
| William Christian, Esq. | William Nicol, Esq., junior. |
| Robert Campbell, Esq. | Surg. W. G. Hunter, F.R.C.S. |
| E. B. Carroll, Esq. | G. Norman, Esq., C.S. |
| Samuel Giles, Esq., junior. | E. J. Hardcastle, Esq. |
| Lieut. Genl. Sir Robert Napier, | Major H. J. Day. |
| K.C.B., R.E. | F. S. Arnott, Esq., M.D., C.B. |
| Lieut. Col. J. S. Gell. | Charles Leggett, Esq., Solicitor. |
| Janárdhan Gopáljí, Esq. | R. M. Smith, Esq. |
| J. M. Sleater, Esq. | C. H. Reynolds, Esq. |
| J. B. Hayes, Esq. | J. F. Moir, Esq. |
| Captain G. F. Henry. | W. J. Addis, Esq., C.E. |
| Charles Watts-Russell, Esq., B.A. | Surgeon Henry Atkins. |

PRESENTS TO THE LIBRARY.

FROM 11TH DECEMBER 1865 TO 26TH NOVEMBER 1866.

| | DONORS. |
|--|---|
| ABHANDLUNGEN für die Kunde des Morgenlandes. Band III., No. 4, and Band IV., No. 1. 8vo. Leipzig..... | The German Oriental Society. |
| ANNALER for Nordisk Oldkyndighed. 1859. 8vo. Kjobenhavn | The Royal Soc. of Northern Antiquaries. |
| ARCHÆOLOGICAL Surveyor to the Government of India, Report of the, for the Season 1863-64. Fol. (3 copies) .. | The Govern- ment of Bom- bay. |
| AUCTORES Sanscritici, edited by Theodor Goldstücker. Vol. I., Parts 2. 4to. Lond. 1865..... | The Sanskrit Text Society. |
| AUSTRALIA (South), Acts of the Parliament of, 1862. Rl. 8vo. Adelaide .. | The Government of Bombay. |
| AUSTRALIA (South), Statistical Register of, for 1865. Fol. Adelaide, 1866 | _____ |

| | DONORS. |
|---|-------------------------------------|
| BEDDOME (Capt R. H.)—The Ferns of Southern India. Nos. 15. 4to. Madras, 1865—67 | The Government of Bombay. |
| ———The Ferns of Southern India. Nos. 17 to 19. 4to. Madras, 1864. | ————— |
| BIBLE (An Arabic), New Translation. Rl. 8vo . . . | The Bombay Auxiliary Bible Society. |
| BOMBAY Builder (The), Vol. I., for 1865. 4to. * Bombay. | T. A. Bulkley, Esq., C.E. |
| BOMBAY Chamber of Commerce, Report of the, for the year 1864-65. 8vo. Bombay, 1866 | The Bombay Chamber of Commerce. |
| BOMBAY University Calendar from 1861—67. 6 vols. 12mo. | The University. |
| BOOTAN, Political Missions to. Rl. 8vo. Cal. 1865. . . | The Government of India. |
| BOSTON Society (The) of Natural History, Proceedings of, Vols. VII. to IX. 8vo. Boston, 1859—63. ———Constitution and By-Laws of the, with a List of the Members. 1855. Pht. 8vo. Boston. . . | The Society. |
| BÜHLER (J. G.)—An English Translation of the Himyaritic Inscriptions, explained and translated into German by the late Prof. E. Osiander, and edited by Prof. M. A. Levy. Pht. 8vo. Bombay, 1866. (5 copies) | The Government of Bombay. |
| CONFERENCE (The Public works) held at Poona, Report of the Proceedings at. Fol. Bombay, 1866. | ————— |
| DAY (Francis).—The Fishes of Malabar. 4to. Lond. 1865. | ————— |
| DEATHS in Bombay during 1864. Rl. 8vo. Bombay, 1866. | The Prin. Insp. Genl. Medl. Dept. |
| DIRECTOR of Public Instruction, Bombay, Reports for the years 1863-64, 1864-65, 1865-66. 8vo. Bombay. | The Director of Pub. Instruction. |

DONORS.

| | |
|---|--|
| <p>DIXON (Major Hen.)—A Series of Photographs of Sháshanas in the Mysore Territory. Rl. 4to. Mysore, 1865</p> | <p>The Govt. of Bombay.</p> |
| <p>DAVRY (Lieut. Col. H.)—Hand-Book of the Indian Flora. 2 vols. 8vo. Travancore, 1866</p> | <p>—————</p> |
| <p>FREDERIKS UNIVERSITETS (Det kongelige Norske) for the year 1863. Pht. 8vo. Christiania 1865</p> | <p>The University of Christ., Nor.</p> |
| <p>GAVER til det Kgl. Norske Universiteti Christiana. Pht. 8vo. Christiania, 1863</p> | <p>—————</p> |
| <p>GEOLOGICAL Survey of India, Annual Report of the, and of the Museum of Geology, Calcutta, for 1865-66. Pht. 8vo. Cal. 1866</p> | <p>The Govt. of Bombay.</p> |
| <p>GEOLOGICAL Survey of India, Catalogue of the Meteorites in the Museum of the. Pht. 8vo. Cal. 1866</p> | <p>The Govt. of India.</p> |
| <p>Do. do. do. ..</p> | <p>The Govt. of Bombay.</p> |
| <p>GEOLOGICAL Survey of India, Catalogue of the Organic Remains belonging to the Echinodermata in the Museum of the. Pht. 8vo. Cal. 1865</p> | <p>The Govt. of India.</p> |
| <p>Do. do. do. ..</p> | <p>The Govt. of Bombay.</p> |
| <p>GEOLOGICAL Survey of India, Catalogue of the Organic Remains belonging to the Cephalopoda in the Museum of the. Pht. 8vo. Cal. 1866</p> | <p>—————</p> |
| <p>GEOLOGICAL Survey of India, Memoirs of the Vols. 3, 4, & 5. Royal 8vo. Cal.</p> | <p>The Govt. of India.</p> |
| <p>Do. do. do. ..</p> | <p>The Govt. of Bombay.</p> |

| | DONORS. |
|--|--|
| GEOLOGICAL Survey of India, Memoirs of the. Palæontologia Indica. Vol. I., Part 4 ; Vol. II., Parts 6 ; Vol. III. Parts 13 ; Royal 4to. Cal..... | The Govt. of India. |
| Do. do. do. .. | The Govt. of Bombay. |
| GOBINEAU (Count A. de)—Method of reading Cuneiform Texts, translated by Muncherjee Cowasjee Shapoorjee. L. 8vo. Bombay, 1865. | The Translator. |
| GOVER (Charles E.)—Indian Weights and Measures, their condition and remedy. Pht. 8vo. Madras, 1865 | The Author. |
| GOVERNOR of Bombay, Proceedings of the Council of the, assembled for the purpose of making Laws and Regulations, 1865. Vol. IV. 4to. Bombay, 1866..... | The Govt. of Bombay. |
| GRAHAM (Lieut. Col. J. D.)—Annual Report of, on the improvement of Harbours of Lakes Michigan, St. Clair, &c., for the year 1858. Pht. 8vo. Washington, 1859. | The Board of Regents. Smith. Inst. Wash. |
| —— Report of, on Mason and Dixon's Line. Pht. 8vo. Chicago, 1862 | The Author. |
| GRIFFIN (Lepel II.)—Punjab Chiefs. 4to. Punjab, 1865 | The Govt. of India. |
| HAMILTON (Lieut. Col. D.)—Report on the High Ranges of the Annamullay Mountains. Pht. 8vo. Madras, 1866 | The Govt. of Bombay. |
| HIGH Court of Bombay, Report of Cases decided in the. Vols. I. & II. (in 4 Parts each). 8vo. Bombay, 1864—66 | ————— |
| INDEX Scholarum in Universitate Regiâ Fredericiâ for 1865. Pht. Rl. 8vo. Christiania | The University of Christiania. |

DONORS.

| | |
|---|---|
| INSTITUTION, Royal of Great Britain, Proceedings of. Vol. IV., Part 7, Nos. 43 & 44. 8vo. Lond. 1866. | The Institution. |
| ———The Sir Jamsetjee Jejeebhoy Parsee Benevolent, Report of the Schools of the, for the year 1865. Pht. 8vo. Bombay. | The Institution. |
| JAHRESBERICHT des Rereins für Erdkunde zu Dresden for 1865. | The University of Christiania. |
| KARSANDAS Mulji.—Travels in England. 8vo. 1866. | The Author. |
| KJERULF (L. T.)—Veiviser ved Geologiske Excursioneri Christiania omegn, &c. Pht. 4to. Christ. 1865. | The University of Christiania. |
| LASSEN (Christian).—Indische Alterthumskunde. Ersten Bandes Erste Hälfte. 8vo. Leipzig, 1866. | The Author. |
| MAGGI (P. G.)—Due Episodii de Poemi Indiani. 12mo. Milan, 1847 | The Rev. Chas. Walford. |
| MELBOURNE Publications, <i>Miscellaneous Works and Pamphlets, viz:—</i> | |
| ARCHER (W. H.) Statistical Notes on the Pro- gress of Victoria from the foundation of the Colony (1835—1860). 1st Series. Parts 1 & 2. 4to. | The Trustees to the Melbourne Public Library. |
| ———The Statistical Register of Victoria, from the foundation of the Colony, with an Astro- nomical Calendar for 1865, edited by. 8vo. 1854 | ————— |
| REPORT on the Progress and Statistics of Victoria from 1851 to 1858. Pht. 8vo .. | ————— |
| BARRY (R.) Lecture on the History of the Art of Agriculture. Pht. 8vo. 1864. | ————— |
| CATALOGUE of the Casts, Busts, Reliefs, and Illustrations of the School of Design and Ceramic Art in the Museum of Art at the Melbourne Public Library. Rl. 8vo. 1865. | ————— |
| ——— of the Victorian Exhibition, 1861. 8vo. | ————— |

MELBOURNE Publications—*continued.*

DONORS.

| | |
|--|---|
| CATALOGUE (The) of the Melbourne Public Library for 1861, with a Supplementary Catalogue for 1865. 2 vols. Rl. 8vo | The Trustees to the Melbourne Public Library. |
| DICKER's Mining Record, and Guide to the Gold Mines of Victoria, from 24th November 1864 to 24th May 1865. Fol. | _____ |
| GRIFFITH (Chas. J.).—Observations on the Water supply of Melbourne. Pht. 8vo. 1855. | _____ |
| HEARN (W. E.).—Plutology: or the Theory of the efforts to satisfy Human Wants. 8vo. 1863 | _____ |
| MELBOURNE Mechanics' Institute (The), Report of the Committee of Management and of School of Arts for the year 1862. Pht. 8vo. 1863. (2 copies) | _____ |
| —University Calendar (The) for the academic year 1864-65. 12mo. | _____ |
| MILLAR (John)—Victorian Trades Hall and Literary Institute, Melbourne; Inaugural Address by, 1860. Pht. Royal 8vo | _____ |
| MUELLER (F.) Australian Mosses. 8vo. 1864. | _____ |
| —Fragmenta Phytographiæ Australiæ, 4 vols. 8vo. 1858—64 | _____ |
| —The Plants Indigenous to the Colony of Victoria. Vol. I. 4to. 1860—62. | _____ |
| —Vegetation of the Chatham Islands. 8vo. 1864. | _____ |
| NEUMAYER (Geo.).—Results of the Meteorological Observations taken in the Colony of Victoria during the years 1859—62, and of the Nautical Observations, &c. 4to. 1864. | _____ |
| SOCIETY, Acclimatisation, of Victoria, Rules and Objects of the. Pht. 8vo. 1861. | _____ |
| <i>Government Papers, viz:—</i> | |
| ABORIGINES (The) in the Colony of Victoria, Second and Third Reports of the Central Board appointed to watch over the interests of the, 1862—64. | _____ |

MELBOURNE Publications, *Government Papers—continued.*

| | DONORS. |
|---|--|
| MINING Surveyors and Registrars, Victoria, Report of the, Quarter ending 31st March 1864 | The Trustees to the Melb. Pub. Library. |
| MUNICIPALITIES (The) and the Charitable Institutions in Victoria, Report of the Commissioners appointed to inquire into. 1862-63 | _____ |
| OBSERVATORIES (The) Victoria, Special Report of the Board of Visitors to. 1862. . . . | _____ |
| OBSERVATORY (The) Victoria, Third Report of the Board of Visitors to. 1862 | _____ |
| POST Office Department (The) Victoria, Report on, to 30th September 1862 | _____ |
| PRINTING Establishment (The Government), Report on, for the years 1859, 1860, and 1861 | _____ |
| RAILWAYS, Victorian, Report of the Board of Land and Works, November 1862. | _____ |
| SAVINGS BANKS, Victoria, Statements and Returns for the year ending 30th June 1863. | _____ |
| STATISTICS (Agricultural and Live Stock) of Victoria for 1862-63 | _____ |
| _____Criminal, Victoria. 1862-63-64 | _____ |
| _____of the Colony of Victoria, for 1855, 1858, 1859, & 1861-62. | _____ |
| VOLUNTEER Force, Victoria, being report on the course of Musketry Instruction of the Force, which commenced on the 15th September 1861, and concluded on the 31st August 1862 | _____ |
| _____State of the. 1862. | _____ |
| MURDOCH (John), Classified Catalogue of Tamil Printed Books, with Introductory notices, compiled by. 12mo. Madras, 1865. | The Compiler. |
| Do. do. do. | The Madras Educational Christian Vernacular Society. |

- DONORS.**
- NAGPORE** Exhibition of Arts, Manufactures, and Produce, Report of the. 8vo. Nagpore, 1865. The Exhibition Committee.
- NOWROJEE** Byramjee, Government System of Education, its Tendencies and Results. Pht. 8vo. The Author.
- OBSERVATIONS**, Meteorological, Results of, made under the directions of the United States Patent Office and the Smithsonian Institution, &c., from 1854 to 1859 inclusive. Vol. II. Part 1st, 4to. Washington, 1864. The Smith. Inst. Washington.
- OBSERVATORY** (The Government), Colaba, Report of the Superintendent of. Pht. 8vo. Bombay, 1866 The Government of Bombay.
- Ö** **CHRONISTA** di Tesuury. Periodical Mensal, redactor J. H. da Cunha Rivara. Nos. 1 to 9, 8vo. Nova. Goa. 1866 The Editor.
- PARSEES**, Correspondence on miscellaneous subjects relating to the. 8vo. Bombay 1865. (In Gujarathi) The Parsee Association.
- REPORT** (Annual) of the Trustees of the Museum of Comparative Zoology, together with the Report of the Director. 1863. Pht. 8vo. Boston The Boston Soc. of Nat. Hist.
- SADLIER** (Capt. G. F.), Diary of a Journey across Arabia. Pht. 8vo. Bombay, 1866. The Govt. of Bombay.
- SARS** (G. O.), Norges Ferskvandskrebsdyr. Pht. 4to. Christiania, 1865. The Univ. of Christiania.
- (Dr. M.) Om de i Norge Forekommende Fossile Dyrelevninger fra Quartærperioden. Pht. 4to. Christ. 1865

DONORS.

SELECTIONS from the Records of Governments.
viz. :—

Bengal.

MOULVIE Ahmedoollah of Patna and others, Papers
relating to the Trial of. No. 42. 8vo. Cal.
1866

The Government
of Bengal.

Bombay.

BELGAUM Collectorate, Papers relative to the intro-
duction of revised rates of Assessment into part
of the Uthnee Talooka, the Tasgaum and Sump-
gaum Talookas, and part of the Padshapoor Ta-
looka, all of the. New Series No. 94. 8vo. Bom-
bay, 1865

The Government
of Bombay.

CHALLISGAUM Talooka, Letters relating to Assessment
of Lohara and Wurrungaum Pergunnas and nine
Villages in. New Series No. 97. 8vo. Bom-
bay, 1866.

GOVERNOR of Bombay (His Excellency the), Papers
relating to the Constitution and Functions of,
for making Laws and Regulations. New Series.
No. 92. 8vo. Bombay, 1865

IRRIGATION Series, viz :—

No. I. Irrigation Projects for the Bombay Presidency.
Tank at Ekrookh, near Sholapoor, with a Map
and Plans in a separate case. 8vo. Bomb. 1866.

No. II. Water Supply of Poona and Kirkee, with
Plans and Estimates. Project by Lieut. Col. Fife,
with a Map and 2 Lithographic Drawings in a
separate case. 8vo. Bombay, 1866.

No. III. Irrigation Projects for the Bombay Presi-
dency. Land in the Paihra and Godavery Valleys,
near Newassa, in the Ahmednuggur Collectorate,
(the Lakh Project), with a Map and Plans in a
separate case. 8vo. Bombay, 1866.

IRRIGATION SERIES—continued.

DONORS.

No. IV. PAPER (A) on Irrigation in the Southern Maratha Country. 8vo. Bombay 1866. The Government of Bombay.

No. V. ——— on Irrigation in the Deccan and Southern Maratha Country, by Col. Playfair. 8vo. Bombay, 1866. _____

KHANDEISH Collectorate (The), Papers relative to the introduction of revised rates of Assessment into eight Talookas and two Pettas of. New Series, No. 93, 8vo. Bombay, 1865 _____

TANNA Collectorate (The), Papers relating to the revised rates of Assessment for thirteen different Talookas of. New Series, No. 96, 8vo. Bombay, 1866 _____

North-Western Provinces.

PART XLIV. Fol. Allahabad, 1866 ; containing—

ART. I.—REPORT on Native Presses in the North-Western Provinces for the years 1862, 1863, 1864, and 1865, by M. Kempson, Director of Public Instruction, North-Western Provinces The Govt. of North-Western Provinces.

II.—ANNUAL Reports of the Lunatic Asylums at Bareilly and Benares for the year 1865, under the superintendence of Doctors F. Corbyn and R. Cockburn. _____

III.—ANNUAL Report of the Vaccination Operations in the Agra and Meerut Divisions for the Season 1865-66, under the superintendence of Asst.-Surgeon R. Pringle, Supt. of Vaccination, Agra and Meerut Divisions _____

V.—REPORT on the Progress of the Public Library and Museum at Allahabad, during the year 1865. _____

SETON-KARR (W. S.) Selections from Calcutta Gazettes of the years 1784 to 1788. 2 vols. 8vo. Cal. 1864. The Government of Bengal.

| | |
|--|---|
| | DONORS. |
| SMITHSONIAN Contributions to Knowledge. Vol. XIV. 4to. Washington, 1865 | The Board of Re- gents. Smith. Inst., Wash. |
| SOCIETY (La Royale) des Antiquities du Nord, Memoires de, 1850—1860. 8vo. Copenhagen, 1861 | The Society. |
| ——— The Agri-Horticultural, of Punjab, Papers and Proceedings of, from August to December 1865. Pht. 8vo. Lahore, 1865 | _____ |
| ——— of Western India, Reports of, for the years 1863-64. 8vo. Bombay | _____ |
| ——— The Asiatic of Bengal, Journal of, Parts I. and II. for 1865 (4 Nos. in each Part) ; Part I. Nos. 2, and Part II. No. 1 for 1866, 8vo. Cal. | _____ |
| ——— Proceedings of, Nos. 10 to 12, with an Index for 1865 ; and Nos. 1 to 9 for 1866. 8vo. Cal. | _____ |
| ——— The Bombay Geographical, Transactions of. Vol. XVII. 8vo. Bombay, 1865 | _____ |
| ——— The British and Foreign Bible, The Sixty- first Report of. 8vo. Lond. 1865 | The Bombay Auxiliary Bi- ble Society. |
| ——— The Grant College Medical, Transactions of. No. 1. 8vo. Bombay, 1865 | The Society. |
| ——— The Literary and Philosophical, of Man- chester, Memoirs of. 3rd Series, Vol. II. 8vo. Lond. 1865. | _____ |
| ——— Proceedings of. Vols. II. to IV., 8vo. Manchester, 1862—65. | _____ |
| ——— The Royal Asiatic of Great Britain and Ireland, Journal of. New Series, Vol. II. 8vo. Lond. 1866 | _____ |
| ——— Proceedings of. Vol. XIV. for 1865. 8vo. Lond. | _____ |

| | DONORS. |
|--|--|
| SOCIETY, The Royal Astronomical, Memoirs of the Vols. XXXIII. & XXXIV. 4to. Lond. 1863—65. | The Society. |
| ———— The Royal Geographical, Journal of. Vol. XXXV. for 1865. 8vo. Lond. | ———— |
| ———— The Students' Literary and Scientific, Report of, for the Sessions of 1864-65. Pht. 8vo. Bombay | ———— |
| STEPHEN (Prof. Geo.), The Old Northern Runic Mo- numents of Scandinavia and England, now first collected and deciphered by. Part I. Fol. Lond. 1866 | Prof. Westergaard. |
| TASMANIA and the adjacent Islands, Map of. 4to... | Col. Crawford. |
| TASSY (M. Garcin de), Discours d'ouverture du 4 Decembre 1865. Pht. 8vo. (2 copies) | The Author. |
| TOM CRINGLE'S Jottings of an Invalid in search of Health. 8vo. Bombay, 1865 | The <i>Times of India.</i> |
| VACCINATION throughout the Bombay Presidency and Sind, Report on, for the year 1865. Pht. 8vo. Bombay, 1866 | The Prin. Insp. Genl. Medl. Dept. |
| VRIJLAL Kálidás. A History of the Guzerati Lan- guage. Pht. 8vo. Ahmedabad, 1855 (in Gujarathi) | The Gujarat Vernacular So- ciety. |
| WHITNEY (Wm. D.) on the Views of Biot and Weber, respecting the relations of the Hindu and Chinese Systems of Asterisks. 8vo..... | Rev. C. H. A. Dall, of Cal- cutta. |
| WRIGHT (W.), The Kāmil of El-Mubarrad, edited by. Part 1st, 4to. Leipzig, 1864 | The German Oriental So- ciety. |

FOR THE MUSEUM.

FROM 11TH DEC. 1865 TO 26TH NOVEMBER 1866.

DONORS.

| | |
|--|---|
| COINS, 17 Copper, from Melbourne | The Trustees to the Melbourne Pub. Library. |
| ——— 20 old, found by some Prisoners employed on Municipal Works in the Hydrabad Districts. | The Govt. of Bombay. |
| SCALES, a pair of, made at Delhi for Jewellers, &c... | Capt. A Phelps. |
| STONE Slab (A), bearing the following Inscription, and taken from the Apollo Gate of the Old Fortifications, Bombay :— | |
| H. O. I. | |
| Hon. Carolo Boone Armigero) Insulæ Bombayæ &c. Gubernatore Illustrissimo, Fun. ult. Anno Domini MDCCXVII. | Col. J. Jones, R.E., Exec. Eng. Bombay Defences. |
| SULPHUR, a piece of, found in the Ordnance and Magazine of the Ark or Citadel at Beejapoor.. | Capt. A. Phelps. |
| TILES (Encaustic), Two broken specimens of, with which the " Mehrab " at Beejapoor is decorated | ——— ——— |

Purchased for the Society's Museum.

- COINS, 1 Gold and 2 Copper, of Constans and Constantius, "Victoria."
- CYLINDER (an Assyrian); Ring-seal (an ancient) from Mesopotamia;
Seal (a small bloodstone); Seal (a small silver); also antiques, from
the same country; and Coin (A Sassanian silver).

PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC

FROM 14TH DECEMBER 1865 TO 26TH NOVEMBER 1866.

At the Monthly Meeting of the 11th January 1866 Dr. Birdwood tendered his resignation of the office of the *Honorary Secretary* of the Society, as he was going to Mahabaleshwar for some months, and considered that so distinguished an office should not be occupied by any one acting for him.

Dr. Stovell said he must beg to be allowed to express the feelings of regret with which he heard the announcement just made by Dr. Birdwood of his resignation as Secretary, and he was quite sure that, if he rightly estimated the feelings of the members then present, they would one and all fully participate with him in this expression of regret. Until he received the paper convening the meeting he had not the slightest idea that their Secretary had contemplated such a step, and he trusted Dr. Birdwood would pardon his remarking that the reasons just urged for taking it by no means convinced him of its necessity. They seemed to resolve themselves into an honourable desire on the part of Dr. Birdwood to leave the Society unfettered in making its future arrangements. He thought, however, the Meeting would not be true to the best interests of the Society if they contented themselves with formally accepting the resignation without first endeavouring to prevail on Dr. Birdwood to reconsider the question. Every member was so well aware of the deep obligations to Dr. Birdwood under which the Society laboured, and so fully appreciated the very able manner in which he had at all times performed the duties of his office, that he might well be excused for not saying a word on that part of the subject, more particularly as there were many members in the room who not very long since were present at one of their meetings in which the late President, the Honourable Mr. Frere, in resigning his seat, bore such graceful testimony to the value of their Secretary's services. He thought, therefore, the Meeting should endeavour to adopt some step which would enable Dr. Birdwood to retain his post, and he did not see any great difficulty in doing so. Dr. Birdwood was only leaving Bombay for a time, for the recovery of his health. He was not going to Europe, but merely to Mahabaleshwar.

He thought, therefore, the Meeting would act wisely in following the example recently set on a somewhat similar occasion by the Agri-Horticultural Society, who succeeded in retaining Dr. Birdwood as Secretary, by providing for the performance of his duties during his temporary absence. He would suggest the adoption of a similar step, and would therefore beg to propose that Dr. Birdwood be requested to retain the post of Secretary, and that Dr. Kane, a member of the Committee of Management, be requested to officiate as Secretary during Dr. Birdwood's absence.

The Honorary President said he entirely agreed with the Chairman in the view taken by him of this important matter. The services of Dr. Birdwood to the Society had all along been of singular value, and should not be dispensed with while any practicable arrangement could be made by which they could be resumed by him on his return from his contemplated sojourn on the hills, or, if found necessary for him to spend the rains in the Dakhan, after his return from Puna next cold season. The general business of the Society he had conducted with surpassing energy and efficiency. He was quite an institution in the rooms, ever ready to welcome and assist all the members, and not merely the members, but the numerous visitors from all parts of the world who now find their way to Bombay, and who receive attentions from him such as certainly were never rendered by any of his distinguished predecessors.

Dr. Stovell's proposition having been put to the vote, was unanimously carried.

At the same meeting Dr. Birdwood, the *Honorary Secretary*, read the following propositions:—

“(1) That a Curator of the Library be appointed on the completion of the new classified catalogue.

“(2) That the Bombay Branch of the Royal Asiatic Society enter into negotiations with the Geographical Society of Bombay for the amalgamation of the two Societies.”

Proposed by James Taylor, Esq., and seconded by Munguldass Nathoobhoy, Esq. :—

“That the *Honorary Secretary*, in view of his intended absence, be requested to record his opinion on both subjects, for the benefit of the Committee, previous to his departure.”

Moved by Dr. Wilson, seconded by James Taylor, Esq.:—

“ That both subjects be remitted to the Committee of Management for their consideration, and to report thereon.”

At the Monthly Meeting of the 8th of March 1866, Dr. Kane, *Officiating Honorary Secretary*, read the following letters:—

“ *Bombay Branch of the Royal Asiatic Society,*
Town Hall, 21st February 1866.”

To F. S. CHAPMAN, Esq., C.S.,

Chief Secretary to Government, General Department,
 Bombay.

SIR,—I have the honour to forward, for the acceptance of Government, twenty-five (25) copies of the Journal, No. XXII. of Vol. VII., of the Bombay Branch of the Royal Asiatic Society, free of expense, as an acknowledgment of the liberality shown to the Society by Government.—I have, &c.,

MATTHEW KANE, M.D.,
 Officiating Honorary Secretary to the Society.”

“ GENERAL DEPARTMENT,
Bombay, 23rd February 1866.”

To M. KANE, Esq., M.D.,

Officiating Honorary Secretary,
 Bombay Branch of the Royal Asiatic Society, Bombay.

SIR,—I am directed by his Excellency the Governor in Council to acknowledge with thanks the receipt of 25 copies of the Journal, No. XXII., of the Bombay Branch of the Royal Asiatic Society, forwarded with your letter dated 21st instant.—I have, &c.,

H. E. JACOMB,
 For Chief Secretary to Government.”

At the Monthly Meeting of the 12th April 1866, James Taylor, Esq., *Acting Honorary Secretary*, read the following letters:—

"No. 498 of 1866.

TO THE SECRETARY, BOMBAY BRANCH OF THE ROYAL
ASIATIC SOCIETY.

GENERAL DEPARTMENT,

Bombay Castle, 9th March 1866.

SIR,—I am directed by His Excellency the Governor in Council to forward to you, for the use of the Society, the accompanying copies of the inscriptions on the Dutch tombs at Surat, and the correspondence connected therewith.—I have, &c.,

H. E. JACOMB,

Under-Secretary to Government."

"No. 2316 of 1865.

Public Works Department, Executive Engineer's Office,

Surat, 16th December 1865.

TO THE SUPERINTENDING ENGINEER N.D., DEESA.

SIR,—I have the honour to forward copies, taken by Lieut. Boileau, R. E., Assistant Engineer, of the nine inscriptions now remaining in existence in the Dutch cemetery here. Neither Lieut. Boileau nor I have any knowledge of Dutch. Some of the words in the inscriptions run so much into each other, from being cut very close together, that it is difficult for any one not having an acquaintance with the Dutch language to separate them, and at the same time ensure correct orthography throughout. I have therefore postponed the transmission of the copies to you, in the hope that I might fall in with some one who knew something of the language, and who might be able to separate the words correctly, and also make English translations of the inscriptions. No opportunity of the kind having however occurred, I am unwilling to delay any longer, and therefore transmit the documents as they are. The small crosses in inscription No. 9 represent letters which are illegible.

2. I may remark that my predecessor appears to have expended the whole of the grant (as per Government Resolution No. 293 of the 26th February 1864) upon the most remarkable tombs in the English cemetery, where there are even now others, sufficiently conspicuous from their size, which are in a dilapidated condition, and for repairing which no funds are available, the repairs to the largest tombs having absorbed the whole sanction. The Dutch and Armenian tombs at Surat, and the Dutch ones at Broach, have not therefore been repaired at all. I would now solicit (with reference to the concluding portion of para. 3

of the Government Resolution above referred to) a further grant for the purpose. Such grant should, if it is intended to render the condition of the Dutch tombs at Surat and Broach at all satisfactory, be at least equal to the amount of the former one. It is probable that a representation of the matter, if I may take the liberty of suggesting one, to the Dutch Government, would result in their granting a similar amount for so laudable a purpose, in which case the cemeteries could be cleared of vegetation, rubbish, &c., and their enclosing walls and tombs put into such repair as would ensure their stability for years to come.—I have, &c.,

C. MANT, Lieut., R.E.,
Executive Engineer, Surat and Broach."

"E. ECCLESIASTICAL—No. 42 of 1866.

*Public Works Dept., Suptg. Engineer's Office, N. D.,
Camp, Ahmedabad, 4th Jan. 1866.*

Forwarded, with accompanying copies of inscriptions, to the Secretary to Government, Public Works Department, Bombay, with reference to para. 5 of Government Resolution No. 293 of the 20th February 1864, and Memorandum No. 250 c. w, 1235 m, of the 1st June last.

2. In reply to a reference to the Executive Engineer more immediately on the questions noticed in the 3rd and 4th paras. of the Government Resolution above noticed, Lieut. Mant has replied as follows:—

'My predecessor consulted the Rev. Mr. Hughes, and determined with him the tombs most requiring repair. Mr. Hughes has also been consulted as regards the suggestions contained in my No. 2316 of the 16th instant, and fully concurs with them.

'2. My predecessor has perhaps gone beyond the letter of the Government Resolution referred to in renewing portions of ornamentation not absolutely necessary for the stability of the structures. It would however have been most difficult to have carried out the repairs, with any satisfaction to himself or to others, without so doing to a certain extent. The tombs which have been most extensively repaired were, before the repairs were executed, mouldering away in some portions, other portions being in good preservation. The mouldering away being caused by saline efflorescence, a great deal of renewal of plaster was required; and as the portions of the tombs which I have mentioned as being in good preservation have upon them the simple plaster mouldings, cornices, or scroll-work (as the case might be) which ran round

the structures originally, to renew these mouldings, &c., when repairing the tombs, would have been to produce effects so incongruous, from the appearance of patchwork which they would have presented, as to excite the risibility if not the reprobation of every one seeing them. My predecessor has, besides executing more substantial repairs, done little more than reproduce original ornamentation; whereas I have above shown its reproduction was very desirable, if not absolutely necessary, and I think that he could scarcely have acted otherwise. I have shown this letter to the Rev. Mr. Hughes, who endorses my opinion on the subject.'

The undersigned, having seen the tombs restored with great care and taste by Mr. Woodhouse, fully concurs in the above.

3. The Superintending Engineer solicits a further grant for the repairs of the Dutch and Armenian tombs at Surat, and the Dutch ones at Broach.

H. W. B. BELL, Colonel,
Superintending Engineer, N. D."

*" Liverpool and London Chambers,
Liverpool, 19th January 1866.*

TO THE PRESIDENT OF THE BOMBAY BRANCH OF THE
ROYAL ASIATIC SOCIETY, Bombay.

SIR,—Under the auspices of the Chamber of Commerce here, a fund is in the course of formation to be both a public testimony to the great services of the late Admiral Fitzroy, and also a provision for his family, unfortunately left in very destitute circumstances by his untimely death.

I enclose for your information a statement of the late Admiral's services, which will supply you with the facts of the case. A list of the Committee of the Fund is annexed to it, and a partial list of donors, which however has been greatly augmented since the paper was printed.

Will you bring this matter under the notice of your Society? I am communicating with the Presidents of the Geographical Society and the Chamber of Commerce, and I hope that you will unitedly take steps to open a subscription list for the fund in Bombay.—I am, &c.,

WILLIAM FERGUSON,
Hon. Secy. and Treasurer to the Fund."

" *Bombay, 10th January 1866.*

MY DEAR DR. BIRDWOOD,

If the accompanying curiosities are of any use to the Museum, it is welcome to them.

The first parcel contains two (broken) specimens of the encaustic tiles with which the " Mehrab " or western recess of the Masjid of Kwajah Amin die (?) Ulla at Bijapur is decorated. The whole building is curious, being covered with a vault instead of a dome or domes, and having a gateway under a square tower on the north side of the courtyard in front of the Masjid. There are several entire specimens of the encaustic tiles still remaining in the building, but a great number have been removed.

The second parcel contains a piece of sulphur, picked up in the ordnance magazine of the ark or citadel at Bijapur.—Believe me, &c.,

ARTHUR PHELPS.

G. BIRDWOOD, Esq., M.D., &c. &c."

At the Monthly Meeting of the 10th May 1866, Dr. Kane, *Officiating Honorary Secretary*, read the following letter:—

" JAMES TAYLOR, Esq.,

Acting Honorary Secy., B. B. Asiatic Society.

DEAR SIR,—I submitted to the Roman Catholic Bishop, Dr. Steins, the copies of the inscriptions on the Dutch tombs at Surat and Ahmedabad, and he has been good enough to furnish a verbatim translation of them, which I send, together with the copies.

With regard to some of the inscriptions, which were almost unintelligible, he has re-written them, supplied missing letters, and given the translation in an adjacent column.

Dr. Steins informs me that he believes that upon a proper representation being made to the Minister of Colonies at the Hague, accompanied with an estimate of the repairs, the necessary funds would be supplied by the Dutch Government."

I have, &c.,

R. A. DALLAS.

27th April 1866."

Proposed by James Taylor, Esq., seconded by Dr. Stovell, *Vice-President* of the Society—"That the best thanks of the Meeting be given to Mr. E. W. West for the interesting communication which had just been read, and that the Secretary be further instructed to convey to

Messrs. E. and A. West, on the occasion of their departure from Bombay, the high sense this Meeting entertains of their services to the Society, in the numerous contributions they have made to the Journal during the period of their residence in Western India, and that a complete set of the Society's Journal be presented in recognition thereof."

Proposed by Dr. Stovell, seconded by Dr. Kane, *Officiating Honorary Secretary*—"That the best thanks of the Meeting be given to the Right Rev. Dr. Steins for his kind services in deciphering the inscriptions on the Dutch tombs at Surat."

Proposed by Dr. Stovell, seconded by James Taylor, Esq.—"That the cordial thanks of the Society be given to Dr. Kane for his efficient services as *Officiating Honorary Secretary* for the past four months."

It was proposed, seconded, and unanimously agreed to—"That James Taylor, Esq., should officiate as *Honorary Secretary* on the occasion of the departure of Dr. Kane, and until the return of Dr. Birdwood to Bombay."

At the Monthly Meeting of the 14th June 1866 Mr. Taylor said that as their able and energetic *Secretary*, Dr. Birdwood, had again returned to Bombay in renewed health, and was ready to resume his former post, he begged now to resign the office of *Officiating Honorary Secretary*.

On the motion of the President a vote of thanks was passed to Mr. Taylor for his services to the Society during the period he had officiated as *Honorary Secretary*.

At the Monthly Meeting of the 12th July 1866, the Rev. Dr. Wilson, *Honorary President* of the Society, mentioned that some months ago he had received a circular from Professor Weber of Berlin, calling attention to the institution of a testimonial fund intended to do honour to Professor Bopp, on the return of the fiftieth anniversary of the commencement of his career as an author in the department of philology, in which his labours to the present day were of unsurpassed merit and importance. He had intended to use that circular as a call to the European and Native Orientalists and patrons of literature in the West of India to exercise their liberality for the encouragement of a movement alike creditable to its promoters and to the distinguished scholar whom it is intended to honour. The financial difficulties of the presi-

dency, however, had prevented his taking action in that direction ; yet he felt that it was very unbecoming that nothing should be done in the case in Bombay. In turning over the matter in his mind he had come to the conclusion that in present circumstances the best method of procedure would be to ask the Branch of the Royal Asiatic Society, as he would now do, to give, as a token of its high admiration of the labours of Professor Bopp and their surpassing results, a contribution to the testimonial fund which had with so much propriety been instituted. In the view which he took of the matter he had been encouraged by the office-bearers, and by those members of the Society whom he had an opportunity of consulting,—all of them warmly expressing their agreement with it. In now mentioning the matter publicly to the Society he would simply say that Professor Bopp was, notwithstanding the tentamina of other scholars, the real parent of scientific philology as applied to the development of the original constitution, intimate affinities, verbal and grammatical connections, orthoëpical modifications, and progressional divergences of the great classical and popular Japetan languages of the East and West. His first work, “ On the System of the Conjugations of the Sanskrit Language compared with those of the Greek, Latin, Persian, and German Languages,” appeared in 1816, but it was long before it became duly known and acknowledged in Britain. The learned Professor Dunbar, whose class he (Dr. W.) had had the pleasure of attending for four sessions in the University of Edinburgh (following Dr. Alexander Murray, Dugald Stewart, and others), strenuously held, up to 1828, that the Sanskrit coincidences with the Greek were to be attributed to the influence of the soldiery of Alexander the Great and of the Græco-Bractrian kingdoms in the North of India. The appearance of the first portions of Bopp’s Comparative Grammar, as well said by Dunbar himself in 1844, had “ put an end to all that conceit.” Speaking of that Comparative Grammar, Professor H. Wilson thus writes :—“ In this work a new and remarkable class of affinities has been systematically and elaborately investigated. Taking as his standard the Sanskrit language, Professor Bopp has traced the analogies which associate with it and with each other, the Zend, Greek, Latin, Gothic, German, and Slavonic tongues ; and, whatever may be thought of some of his arguments, he may be considered to have established beyond reasonable question a near relationship between the languages of nations separated by the intervention of centuries and the distance of half the globe, by differences of physical formation and social insti-

tution,—between the forms of speech current among the dark complexioned natives of India, and the fair-skinned races of ancient and modern Europe ; a relationship of which no suspicion existed fifty years ago, and which has been satisfactorily established only within a recent period, during which the Sanskrit language has been carefully studied, and the principles of alphabetical and syllabic modulation upon which its grammatical changes are founded have been applied to its kindred forms of speech by the philologers of Germany.” With this every lingual student of the Society must agree, rejecting however the cautionary clause “ whatever may be thought of his (Bopp’s) principles,” which is altogether superfluous, as his principles and his general application of them (always lucidly and firmly yet modestly conducted) are absolutely incontrovertible. These principles had only to be carried out to explain all the common peculiarities of the Indo-Teutonic languages, and they had only to be applied to other families of languages and their connexions with one another (for such connexions, though remote and occult in many instances, they have) to put an end to the ravings of our novel and imaginative anthropologists, who seem to be in doubt, *inter alia*, of their own species. All honour then be to Bopp and his disciples ! The proposal submitted to the Society at present, however, was merely that it should contribute the sum of thirty guineas to the Testimonial Fund instituted in his honour, and to be applied as he may suggest in furtherance of the department of literature in which he stands, and will ever remain, *facile princeps*. It was the more becoming that Bombay should offer this token of regard to the learned German that it had furnished the able and successful translator (Mr. E. B. Eastwick) of the Comparative Grammar, the crowning work of the great philologer.

The Hon. Mr. Justice Newton very cordially seconded the motion now made, fully acquiescing in all that had been said in its favour by Dr. Wilson, and gratefully acknowledging his own obligations, in his student days, to Professor Bopp.

Dr. Birdwood, *Honorary Secretary* to the Society, also warmly supported the proposition, which was unanimously adopted.

It was agreed that the subscription of thirty guineas should be forwarded to Messrs. Smith, Elder, & Co., the agents of the Society in London, on whom the Berlin Committee should be empowered to draw for the amount.

At the Monthly Meeting of the 13th September 1866—

Proposed by the Rev. Dr. Wilson, and seconded by Dr. Ward, that a complete copy of the Society's Journal be presented to the University of Bombay, to Sir Alexander Grant, Bart. (in acknowledgment of his services connected with the publication of the Catalogue of the Society's Library), and to the Nagpore Antiquarian and Scientific Society.

Dr. Wilson said that he had addressed Mr. Brereton on the interesting discovery of a remarkable series of Scythian tombs, and sent him an abstract of the papers of Captain Meadows Taylor (published in No. XVII. of the Society's Journal) on the Scythian Tombs of the Dakhan. He also mentioned that, in an extemporary address which he had delivered at the meeting of the Antiquarian and Scientific Society of Nagpore, held during the time of the Exhibition in January last (an outline of which would appear in the first number of that Society's Journal), he had endeavoured to throw some light on the age of the Scythian tombs of India, by a reference to certain very ancient coins which had been discovered in them.

The *Honorary President* also read an introduction by the Rev. John Robson, A.M., of Ajmere, to a selection of Khyals or Marwari popular plays (sprung from the ballads of Rájputána,) which he recommended for publication, along with the plays, in the Society's Journal, as a contribution to a novel but curious species of native literature.

At the Monthly Meeting of the 11th October 1866—

Dr. Birdwood, the *Honorary Secretary*, read a letter from Sir A. Grant, dated Poona, Oct. 5th, 1866, acknowledging the Secretary's letter of the 2nd idem.

An application was also read from the Registrar of the University, who had been directed by the Syndicate to request the use of the Society's rooms for the ensuing University Examinations. These examinations would last for four days, commencing from the 19th of November next.

After some discussion it was proposed by Dr. Birdwood, and seconded by Manockjee Cursetjee, Esq. :—"That the application of the University be granted as a special case, and for the present occasion only, the students being restricted to the gallery."

The Honorable Mr. Foggo proposed as an amendment, which was seconded by Colonel W. D. Aitken,—“ That the Society regrets that a due regard to the convenience of its members prevents the Society from complying with the request of the University.”

Dr. Birdwood, in support of his motion, said that no one could be more jealous than himself of the interests of the Society, and that he had always opposed the use of the Society's rooms by others than members, as a matter of common justice to members, and because an exclusive feeling had its uses. Formerly, committees of all sorts of societies used to come and sit in the Society's rooms as a matter of course, and on one occasion a meeting was advertised to be held in the rooms without asking the Society's permission ; but all that had been put a stop to. He had himself turned out a Chamber of Commerce and a Civil Service Fund meeting from the rooms, without permitting the reasons for the step being questioned or discussed. But the present instance was a very different one. A request had been duly made, and it came from the University of Bombay, an institution with the objects of which the Society's own, so far as they went, were common, and the request had only been made under the greatest pressure, because at the last moment, when no proper arrangements could be otherwise made, it was found that the number of applicants for matriculation was nearly doubled, owing probably to the fortunate check the commercial spirit of the place had sustained. The University, therefore, had applied for the use of every available room in the Town Hall, and he thought that for the Society to refuse theirs under the circumstances would be an act of the extremest discourtesy.

The Honorable President said that if the Society voted against the use of their rooms, the University would not, he was sure, regard it as an act of discourtesy. It was a mere matter of feeling, and he could easily suppose that members might object to being disturbed by a number of boys undergoing examination in the rooms.

The amendment was then put to the vote and lost, and the original motion being voted on, it was carried.

Mr. Javerilal Umiashanker said he felt satisfied Dr. Birdwood would preserve order in the rooms, and not allow the comfort of members to be disturbed by the concession made.

Dr. Birdwood then laid on the table a paper by Captain Julian Hobson, being a Diagnosis of the Cryptogamic Orders and Freshwater

Algæ, which the Secretary said were most valuable, but unsuitable for reading. It would be published in the current Transactions.

At the Monthly Meeting of the 8th November 1866—

Dr. Birdwood, the *Honorary Secretary*, read the following extract of a letter from Major Keatinge, forwarded to the Society by His Excellency the Governor of Bombay:—

“ From a reference to my map and journal I find that the caves are situated twelve miles (as the crow flies) north-west from Jaffirabad, a port on the coast, and about twenty-two miles north-east of Diu. The low hills in which they are excavated are known as the Sand Hills. The nearest village is Vankid. The country is inhabited by Babara Kathy Girassias under the state of Joonaghur, known as Babriawar. A small stream running from north to south bounds the cave valley on the east. From the outside the ascent is exceedingly steep, and a rude wall has been drawn across the mouth of the valley towards the stream—this is probably of much more recent date than the caves. Of the latter the largest are near the mouth of the valley, especially on the south side of it: as the valley is ascended to the east they get smaller. The caves are over one another, ascended to by flights of steps cut in the rock. The tope (the only one) is in the inner or southern portion of a large cave. About the spot there appears to have been a want of water, and cisterns are cut in the rock, especially in the northern caves above, with channels made to conduct the rain-water into them. The tope is dome-shaped, with a small opening downwards from the apex. In one place only we saw slight attempts at ornament; what it was I do not now remember. The stone I could not make out. It looked more metamorphic than actually igneous, chocolate colour with white veins running through it in all directions. It had no appearance of having ever received polish, and does not look as if it would stand fine work. The Wagheers had put up in the caves for some days before I received military command, and I made a hurried ride over, one afternoon, to see the position, and was there a very short time, and went quite unprepared to find more than some insignificant excavations. Writing only from memory, I should say that there are at least fifty caves, large and small. Those near the mouth of the valley are extensive. My excuse for not knowing more about them is that I was very busy, and saw them late in the afternoon.”

Dr. Birdwood, *Honorary Secretary*, also read the following letter and the accompanying correspondence :—

“Bombay Castle, 30th October 1866.

To the SECRETARY to the BOMBAY BRANCH of the ROYAL ASIATIC SOCIETY.

SIR,—I am directed by His Excellency the Governor in Council to forward, for deposit in the Society's Museum, twenty old coins found by some prisoners employed on municipal works in the Hyderabad districts.

Copies of the correspondence relative to the coins are enclosed as per below.

Memorandum from the Acting Commissioner in Sind, No. 107, dated 17th October 1866, with accompaniments.—I have, &c.,

J. KING,

Acting Under-Secretary to Government.

‘ No. 410 OF 1856.—GENERAL DEPARTMENT.

TO THE COLLECTOR OF HYDRABAD.

SIR,—I have the honour to forward you a number of old silver coins found by a party of labourers working in the suburbs of Nowshera. The men were clearing and widening a watercourse when the coins were discovered buried in an earthen pot. Some few of the number appear to be old ; others have not been struck more than one hundred years. The oldest in my estimation is that marked No. 1. It was coined in Herat in the reign of Timur Shah. The date I cannot find marked, but Timur died about 1415.

Nos. 2, 3, and 4 also appear to belong to the reign of Timur, but the dates on them show that they must have been struck long after his death. They are inscribed with the word “Bukkur,” and were probably coined in the reign of Futch Allec Khan Talpoor, the first Ameer of Sind. This may clothe the coins with historical interest. It was customary, I believe, with the Meers to continue the name of a great king on their coinage, and this will account for the word “Timur” being used after his death on the rupees struck at Bukkur ; but Herat in all probability threw off her allegiance to the conqueror after his departure from India to encounter Bajazet. Nos. 5, 6, 7, and 8 bear the name of Ahmed Shah, Nos. 6 and 7 are dated A.H. 1114 and 1125 respectively, but the dates on Nos. 8 and 9 are partly obliterated. Nos. 9 and 10 are also of the reign of Ahmed, and were struck in Bukkur;

one in 73 and the other in 78; the figures for hundred are not legible. Nos. 11 and 12 bear the same name as the above. No. 12 is dated A.H. 1106. No. 13 belongs to the reign of Shah Allum, and is marked A.H. 1101. No. 14 is dated A.H. 1154, Nadir Shah. Nos. 15 to 20 are the coinage of Mahomed Shah Ghazee; the dates are not legible.

I would suggest that the whole collection be submitted for the inspection of the Commissioner, as a few of the coins may be found worthy to be placed in the Museum at Calcutta or Bombay.—I have, &c.,

H. RYLAND,

Deputy Collector, Nowshera.

Hydrabad, Deputy Collector's Office, 10th October 1866.'

'No. 2276 OF 1866.—GENERAL DEPARTMENT.

True copy, with the coins in separate registered packet, submitted to the Commissioner in Sind.

2. I should be obliged if the Commissioner would forward them on to Government, as some of them appear to be interesting.

3. I have inquired of the Deputy Collector whether any and what reward should be paid to the person who found the coins.

4. An acknowledgment of the packet is requested.

F. PHILLIPS, Collector.

Hydrabad, Collector's Office, 11th October 1866.'

'No. 107 OF 1866.—GENERAL DEPARTMENT.

MEMORANDUM.

The Commissioner in Sind has the honour to submit the foregoing copies for the information of Government, and to suggest that the coins be made over to the Royal Asiatic Society in Bombay.

2. The Collector has since reported that the coins were found by some prisoners who were employed on municipal works, and that it is not necessary to reward them, in which opinion the Commissioner concurs.

A. D. ROBERTSON,

Acting Commissioner in Sind.

Commissioner's Office, Kurrackee, 17th Oct. 1866.'

(True copies)

J. KING,

Acting Under-Secretary to Government."

The Rev. Dr. Wilson, *Honorary President*, read the following letter on Scythian tombs near Gulburgah:—

“ Camp Yedagheery, Gulburgah, 27th October 1866.

MY DEAR DR. WILSON,—I must no longer delay in writing to thank you for your letter of the 4th ultimo, conveying so much useful and interesting information regarding these Scythian cairns. I have been very busy and had no time to write, or you would have heard from me sooner. I am very glad to learn that so much light has been thrown on these ancient remains, and that there are so many signs found which are sufficient to indicate their origin and date. Since last I wrote I have come across several other sites where these cairns and barrows exist in great numbers; but owing to the fall of rain during the last two months I have not been able to get many of them opened. In some I have found skeletons and bits of broken pottery only, and of the former none that I could remove entire. In others I have found only burnt bones with charcoal and human ashes, and urns containing ashes, and bits of copper and iron. It seems to me that there must have been two classes of people who used the same sites for burial; one who did not burn their dead, and one who did—or else that those who were burnt were such as had died in distant lands, and their remains brought to these places after being burnt—the circular holes in the southern upright stones of each cairn being for the purpose of inserting the urns containing the human remains; for I find in many instances two or three layers of urns bedded in the white earth, and in every case this white earth and these urns are only to be found just under the circular hole and to the S. W. side of the cairns. I have also discovered that these ancient people lived and buried their dead in the vicinity of artificial tanks—whether these tanks were made by them I cannot say, but I have actually found their graves on the bund of a tank near the Caugnee river. In several instances I have found a double circle of stones surrounding the cairns. One of the cairns I last opened was forty feet in diameter; it differed from all the others, of which there were many surrounding it, in being so much larger and having a higher mound thrown up. It was surrounded by a single ring of stones and no upright stones forming a chamber visible at the surface; but in clearing away the upper débris—which being of shale, and very hard, made the excavation both tedious and difficult—I found large boulders placed, evidently forming a passage from the south side to the centre of the barrow, and at ten feet down I found the usual stone chamber, which contained skeletons, but so decayed and mingled with white earth as scarcely to be recognised. I hope yet when the ground gets dry, and I have more leisure to open others and procure some perfect specimens of skulls and

pottery, &c. Of coins I have found none as yet, and no ornaments either. I have got a horse-bit and a few spear and arrow-heads. In one or two places I have found the Musalmans have buried their dead on the sites of some of these old cairns. I have been astonished at the extent of ground covered by these cairns. I have traced them for nearly two miles continuous along the slope of some rising ground. I have seen no cromlechs yet, but they are to be found all about Shorapore, about twenty miles from this place, I am told, and at Shahpoor, on the other side of the Bheema, and opposite to this place. I hear that Meadows Taylor discovered a very extensive cairn surrounded by stones of enormous size. I will write to you from time to time and let you know what success I meet with. I hear that Sir G. Yule, the Resident at Hyderabad, has had a number of cairns opened out near Golconda, but has given the excavation up at last, as the results have been so small, whilst the labour and expense of the excavations have been very heavy. I believe they have had to go from twelve to eighteen feet in depth.

Believe me, Yours very truly,

R. M. BRERETON. [C. E.]”

ANNIVERSARY MEETING,

MONDAY, 26TH NOVEMBER 1866.

Dr. Birdwood, the *Honorary Secretary*, at the request of the Honorable the *President*, read the

ANNUAL REPORT OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY FOR 1865-66.

Members.—During the past year 64 resident and 7 non-resident members were elected, against 62 resident and 4 non-resident elected in 1864-65. Five members died in the past year, leaving 206 resident and 47 non-resident, or in all 325 members on the Society's roll. Of these 67 are in England or non-paying. On the last anniversary we had 168 resident and 28 non-resident members, or in all 263 members on the Society's roll. Of these 63 were in England.

Library.—During the year 671 works in 1,155 volumes, not counting periodicals, were bought by the Society, against 541 works in 832 volumes bought in 1864-65.

Periodicals.—The Periodicals taken by the Society are as follows:—

Literary 6, *Illustrated* 4, *Scientific* 34, *Reviews* 9, *Newspapers* 11, *Medical* 1, *Law* 2, *Registers*, *Army Lists*, and *Directories* 13, *French* 9, *American* 5, *German* 4, *American Newspaper* 1, *Indian Newspapers* 17,

Indian Calendars and Army Lists 6, Indian Journals and Reviews 14, Batavian 3; being a total of 104 literary and scientific periodicals and 35 newspapers, or altogether 139 periodicals, of which 32 are given in return for the Society's Journal.

Presents to the Library.—75 miscellaneous works in 86 volumes, and 50 pamphlets were presented to the Society during the year, and chiefly by the Melbourne Public Library; Smithsonian Institution, Washington; the University of Christiania, Norway; and the Governments of Bombay, Bengal, Punjaub, and Madras.

Tabular Statement.

The following table shows the number of works added to the Library during the year, exclusive of periodicals and presentations:—

| Class. | Subjects. | Works. | Vols. |
|---|---|------------|--------------|
| I. | Theology & Ecclesiastical History, &c. | 49 | 68 |
| II. | Natural Theology, Metaphysics, &c. | 18 | 18 |
| III. | Logic, Rhetoric, &c. | 4 | 5 |
| IV. | Classics, Translations, &c. | 10 | 12 |
| V. | Philology and Literary History, &c. | 14 | 18 |
| VI. | History and Historical Memoirs, &c. | 23 | 29 |
| VII. | Politics and Political Economy, &c. | 33 | 68 |
| VIII. | Jurisprudence. | 6 | 6 |
| IX. | Parliamentary Papers. | 62 | 81 |
| X. | Biography and Personal Narratives. | 37 | 53 |
| XI. | Antiquities, Numismatics, &c. | 15 | 24 |
| XII. | Voyages and Travels, &c. | 64 | 85 |
| XIII. | English Poetry and Dramatic Works. | 21 | 37 |
| XIV. | Novels, Romances, and Tales. | 90 | 190 |
| XV. | Miscellaneous Works, &c. | 39 | 52 |
| XVI. | Foreign Literature. | 36 | 185 |
| XVII. | Natural Philosophy, Mathematics, &c. | 7 | 7 |
| XVIII. | The Fine Arts and Architecture. | 10 | 11 |
| XIX. | The Science of War, &c. | 11 | 15 |
| XX. | Natural History, Geology, &c. | 25 | 39 |
| XXI. | Botany, Agriculture, &c. | 9 | 12 |
| XXII. | Medicine and Surgery. | 13 | 17 |
| XXIII. | Physiology and Dietetics, &c. | .. | .. |
| XXIV. | Transactions of learned Societies, &c. | 47 | 85 |
| XXV. | Dictionaries, Lexicons, &c. | 11 | 16 |
| XXVI. | Oriental Literature. | 17 | 22 |
| Total of Works and Volumes. | | 671 | 1,155 |

Library Catalogues.—A classified catalogue of all the works received in 1865-66 was printed in the year under review, and issued to the members. The MSS. of both alphabetical and classified Catalogues of the works received during the year are laid on the table, and will be printed and issued within three months from this date.

Presents to the Museum.—17 copper coins were presented by the Melbourne Public Library through the Honorable W. E. Frere, late President; 20 old silver coins found by some prisoners employed on the municipal works in the Hyderabad districts were presented by Government; a large stone of the old fort gate of Bombay, bearing an inscription, was presented by Colonel Jenkin Jones, R.E., Executive Engineer, Bombay Defences; 1 pair of scales made at Delhi for jewelers; specimens two (broken) of the encaustic tiles with which the "Mehrab" at Beejapore is decorated; and a piece of sulphur found in the ordnance magazine of the ark and citadel of Beejapore were presented by Captain Phelps.

Purchased for the Museum.—1 gold and 2 copper coins of Constans and Constantius; an Assyrian Cylinder; an ancient Ring Seal from Mesopotamia; a small Bloodstone Seal and a small Silver Seal (also antiques) from the same country; and a Sassanian Silver Coin were purchased for the Museum.

Original Communications.—Four short original communications were read before the Society during the year, and one, on the inscriptions of the Dutch tombs at Sirat, with an English translation by the Right Rev. Dr. Steins, D.D., Bishop of Nilopolis, is particularly interesting.

Journal No. XXII. of Vol. VII of the Society's Journal, illustrated with numerous ancient inscriptions, was published during the year, and distributed to members. No. XXIII. of Vol. VIII. is nearly ready, and will be issued to members next month. The cost of these two numbers has been nearly Rs. 3,000.

Bopp Testimonial.—The Society presented thirty guineas to the Bopp Testimonial Fund.

Memorandum of Works and Volumes added to the Society's Library during the last ten years:—

| Years. | Works. | Vols. |
|---------------|--------|-------|
| 1856-57 | 128 | 209 |
| 1857-58 | 185 | 248 |
| 1858-59 | 133 | 174 |

| Years. | Works. | Vols. |
|---------------|--------|-------|
| 1859-60 | 196 | 261 |
| 1860-61 | 264 | 330 |
| 1861-62 | 147 | 212 |
| 1862-63 | 338 | 957 |
| 1863-64 | 681 | 1,408 |
| 1864-65 | 541 | 832 |
| 1865-66 | 671 | 1,155 |

*Memorandum of Gentlemen joined as Members of THE BOMBAY
BRANCH OF THE ROYAL ASIATIC SOCIETY from 1859 to 1866.*

| Years. | Resident Non-resident | | Total. |
|-----------|-----------------------|----------|--------|
| | Members. | Members. | |
| 1859..... | 5 | 3 | 8 |
| 1860..... | 14 | .. | 14 |
| 1861..... | 18 | .. | 18 |
| 1862..... | 16 | 1 | 17 |
| | — | — | — |
| Total... | 53 | 4 | 57 |
| | — | — | — |
| 1863..... | 41 | 2 | 43 |
| 1864..... | 52 | 5 | 57 |
| 1865..... | 62 | 4 | 66 |
| 1866..... | 65 | 6 | 71 |
| | — | — | — |
| Total... | 220 | 17 | 237 |

Town Hall, 26th November 1866.

The Rev. Dr. Wilson, *Honorary President*, moved that the Report now read be accepted and approved; and that the best thanks of the Society be presented to the office-bearers for their zealous, able, and effective services during the past year. The Society, he said, was evidently in a very flourishing state as far as its membership was concerned. A Literary and Scientific Society in the distant East with 325 names on its roll (including some absentees), and composed of Asiatics as well as of Europeans, was a noticeable fact, and a fact suggestive of pleasing anticipations. They had for their use the best library in Asia, on which demands from the other Presidencies of India had sometimes been made, as during the past year. This library had been growing in bulk and importance for a very considerable time; and that with

increased ratio, as well shown by the 1,155 volumes purchased (not to speak of periodicals and works presented) during the past year. In the acquisitions of the library the usual variety had appeared connected with the twenty-six classes of works entered in the Society's Catalogue, including many of a standard character, and others which though of ephemeral being had yet some importance in their little day. The wants of the library, both in general and ecclesiastical history, which had been felt by many, were being rapidly supplied; and it was of more importance that this should be the case than that the shelves of the library should be filled with third-class fictional works, in the construction of which both genius and taste were often but feebly exercised. The Secretary deserved much credit for keeping the printed catalogues of the library in both their forms up to its unusual acquisitions, and for instituting the system of purchases for the Museum, which would never be what it ought to be if dependent on mere donations. Signal opportunities of purchasing really valuable and interesting historical antiques, especially from Mesopotamia, and connected both with Babylon and Assyria, frequently occurred in Bombay, and should not be overlooked by the Society. The number of the Society's Journal which had appeared during the past year was a really valuable one. The chronological adjustment of the coinage both of the *Sak* and *Valabhi* coinage of Sauráshtra by the President was an important contribution not only to numismatology but to history; and it would be gratifying to all present at the meeting to be assured that the extension of Mr. Newton's research to older coins connected with the same province, which had lately been discovered, would soon, there was reason to hope, be productive of good results. An increase of original communications was certainly a desideratum; and no doubt this would be realized when the working members of the Society were able to finish their present literary engagements. A Bibliotheca for works on Maráthá History was also a desideratum which should not be long overlooked. But on these matters it was not necessary to enlarge.

The motion of the Rev. Dr. Wilson was seconded by Dr. F. Broughton, and unanimously adopted.

Dr. Birdwood, the *Honorary Secretary*, then read the following letter from Professor Weber of Berlin, acknowledging the receipt of the Society's contribution to the Bopp Testimonial:—

“To The Rev. Dr. JOHN WILSON,

Honorary President, Bombay Branch Royal Asiatic Society.

HONOURED SIR,—I beg to express to you our heartiest thanks for the kind and benevolent support you have lent to our Bopp-Stiftung. Though your highly welcome contribution came not in time to be duly noticed in our “*Rechenschaftsbericht*,” which I had the pleasure to send you as a previous acknowledgment of the receipt of your kind letter of the 24th July, it shall be of course publicly acknowledged at our first anniversary, when, according to the statutes of the Stiftung (a copy of which I hope to send you in a few days), all additions to, and all alterations in, the stock capital that have been made during the foregoing year are to be duly registered and enumerated.

Messrs. Smith, Elder, & Co. have already paid the sum; at least, I received it a few weeks ago through Messrs. Williams and Norgate. Many thanks also for the communication of the very interesting notice about the proceedings of the Meeting at which the Society, on your instigation, resolved to give so liberal a contribution. Professor Bopp was very much gratified when I read it to him, and he has authorized me to express to you his sincere gratitude for your kind and benevolent attention. His eyes are very weak now, so that he is not able to write you himself, his time being wholly occupied with correcting the proof-sheets of the new edition of his *Glossarium Sanscritum*.

Allow me also to express to you, dear Sir, my warmest thanks for the kindness of your remarks about my own literary productions. It is highly gratifying for me to see them spoken of thus by a man whom all who wish well to India have been wont for years already to respect and to revere.

I beg in acknowledgment to send you in a few weeks a copy of a paper on the *Bhagavatī-Sūtra*, one of the sacred works of the Jainas, at least the first part, which after some introductory remarks is treating on the *Māgadhī*, the sacred dialect in which it is written: two following parts, which I hope to print in the course of this winter, are to treat of the contents of the *Bhagavatī* (at least of the fragment in my hands, which reaches to the end of the 3rd book, and contains besides the last, books 34—41, and to give a large specimen of the texts—the *History of Khamdaka*, from the 2nd book), with translation and notes. I hope the paper will be of some interest, as it gives for the first time correct

statements from one of the *oldest* texts of the Jainas. I shall subjoin also a copy for the Society, and request you to forward it at one of its meetings as a token of my gratitude for the liberal support rendered to our committee. With much interest I heard of your work on Caste, as I am myself busy with inquiries on that question, and, having collected rich materials from the Bráhmans and Sútras, am about to print them in a new number of the *Indische Studien*.

I have also read with much satisfaction the prospectus of Professors Bühler and Kielhorn about a collection of Sanscrit Classics. Both gentlemen are very well qualified for such an undertaking, and I doubt not that they will carry it through in a most able manner.

Will you be so kind as to present my kindest thanks to Mr. Birdwood, the Honorary Secretary of your Society, who wrote me on the 8th August a kind note about the contribution to the Bopp Testimonial Fund. After a long absence from Berlin I have so much to write now that I request his forbearance for not thanking him directly.

Believe me, &c.,

ALBRECHT WEBER.

Berlin, 17th October 1866."

In conformity with the Society's Rules, Art. X., the Meeting then proceeded to the election of members of the Committee of Management for the year 1866-67, and the following is the list of office-bearers elected for the year 1866-67:—

President.—The Honorable Mr. Justice Newton, C.S.

Vice-Presidents.—M. Stovell, Esq., M.D.; the Honorable C. J. Erskine, C.S.; Bhau Daji, Esq., Honorary Member R.A.S.; and the Honorable Mr. Justice Tucker, C.S.

Committee Members.—The Honorable George Foggo; Cowasjee Jehanghier Readymoney, Esq.; Dhunjeebhoy Framjee, Esq.; James Taylor, Esq.; George Bühler, Esq., Ph.D.; Rao Saheb Vishwanath Narayan Mandlik; Surgeon-Major T. W. Ward, F.R.C.S.; Surgeon Major F. Broughton, F.R.C.S.; the Honorable Mr. Justice Warden, C.S.; and W. Loudon, Esq.

Auditors.—James Taylor, Esq., and Venayekrao Jagonnathjee Sunkersett, Esq.

Honorary Secretary.—G. C. M. Birdwood, Esq., M.D.

The newspapers and periodicals proposed to be added were then voted one by one, and the following were sanctioned to be taken by the Society :—

1. The Intellectual Observer.
2. The Bombay Guardian.
3. La Tour du Monde.
4. The American Almanac.
5. The American Army and Navy Almanac.
6. Transactions of the Epidemiological Society.
7. The Phonetic Journal.
8. Pandit or Kásividyá Sudhanidhi.

At the conclusion of the proceedings the best thanks of the Society were voted to the Honorable the *President* for conducting the business of the Anniversary Meeting, and the meeting was then adjourned to Thursday, the 13th December next.

LIST OF MEMBERS
OF THE
BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

Patron.

His Excellency the Honorable Sir HENRY BARTLE EDWARD
FRERE, K.C.S.I., K.C.B.

Honorary President.

The Rev. JOHN WILSON, D.D., F.R.S.

President.

The Honorable Mr. JUSTICE NEWTON, C.S.

Vice-Presidents.

M. Stovell, Esq., M.D. Bháú Dají, Esq., Hon. Member, R.A.S.
The Hon. C. J. Erskine, C.S. The Hon. Mr. Justice Tucker, C.S.

Committee of Management.

| | |
|------------------------------|--------------------------------|
| The Hon. George Foggo. | Surgeon-Major T. W. Ward, |
| Cowasjee Jehanghier Ready- | F.R.C.S. |
| money, Esq. | Surgeon-Major F. Broughton, |
| Dhunjeebhoy Framjee, Esq. | F.R.C.S. |
| James Taylor, Esq. | The Honorable Mr. Justice War- |
| George Bühler, Esq., Ph.D. | den, C.S. |
| Rao Saheb Vishvanáth Náráyan | W. Loudon, Esq. |
| Mandlik. | |

Auditors.

James Taylor, Esq. Venayekráo Jagonnathjee Sunkersett, Esq.

Treasurers.

The Bank of Bombay.

Honorary Secretary.

G. C. M. Birdwood, Esq., M.D.

Honorary Members.

| | |
|--|--|
| 1830 Sir J. Gardiner Wilkinson, London, | 1849 Captain Inglefield, R. N., London. |
| 1832 Mons. Garcin de Tassy, Paris. | „ B. Hodgson, Esq., Bengal C.S., London. |
| 1835 Baron C. Hügel, Vienna. | 1855 Rev. R. H. Th. Friderich, Batavia, Java. |
| „ A. S. Walne, Esq., Cairo. | 1859 E. E. Elliot, Esq., Bombay C.S., London. |
| 1839 Prof. T. Pavie, Paris. | 1860 Dr. Martin Haug, Poona. |
| 1842 N. L. Westergaard, Esq., K.D., Copenhagen. | 1862 H. J. Carter, Esq., F.R.S., late of the Bombay Me- dical Service, London. |
| „ Prof. C. Lassen, Bonn. | 1865 W. E. Frere, Esq., C.S., London. |
| „ Le Marquis de Ferrière de Vayer. | 1866 Sir R. Temple, K.C.S.I. |
| 1848 Le Vicomte de Kerckhove, Antwerp. | „ Dr. A. Weber, Berlin. |
| „ M. Eugène de Kerckhove, Antwerp. | |
| 1848 M. Felix Bogaerts, Antwerp. | |

Members Resident and Non-Resident.

N.B.—The marks prefixed to the name signify—

▪ Non-Resident Members.

† Members in Europe.

| | |
|--|---|
| 1830 The Rev. John Wilson, D.D., F.R.S. | 1845 The Honorable Mr. Justice Tucker, C.S. |
| 1832 †Colonel H. B. Turner, F.R.S. | 1845 †J. A. Baumbach, Esq. |
| 1840 †The Honorable H. L. An- derson, C.S. | „ †John Peet, Esq., M.D. |
| „ †Manockjee Cursetjee, Esq. | „ A. H. Leith, Esq., M.D. |
| 1841 The Honorable C. J. Erskine, C.S. | 1846 M. Stovell, Esq., M.D. |
| 1842 His Excellency the Honor- able Sir H. B. E. Frere, K.C.S.I., K.C.B. | „ †C. J. Davies, Esq., C.S. |
| 1844 Colonel W. R. Dickinson. | „ †Colonel W. F. Curtis. |
| | „ *E. P. Down, Esq., C.S. |
| | „ *L. Reid, Esq., C.S. |
| | 1847 The Honorable Rustomjee Jamssetjee Jejeebhoy. |
| | „ Sir Jamssetjee Jejeebhoy, Bart. |

- 1847 †W. C. Coles, Esq., M.D.
 „ †Col. J. B. Dunsterville.
 „ Manmohandás Devidás, Esq.
 1848 *Venáyek Gangádhur Shás-
 tri, Esq.
 „ †The Rev. J. Glasgow, D.D.
 „ †B. White, Esq.
 1850 Dhunjeebhoy Framjee, Esq.
 „ Sorabjee Jamsetjee Jejee-
 bhoy, Esq.
 1852 Bháú Dají, Esq., Hon. Mem-
 ber, R.A.S.
 „ †H. Miller, Esq., M.D.
 „ Naráyan Dinanáthjee, Esq.
 1853 †R. Willis, Esq.
 „ †B. H. Bradley, Esq.
 1854 †H. Hebbert, Esq., C.S.
 „ R. A. Dallas, Esq., LL.D.
 „ S. Carvalho, Esq., G.G.M.C.
 „ The Hon. B. H. Ellis, C.S.
 „ †Dadabhoy Nowrojee, Esq.
 „ *Colonel C. W. Trem-
 heere, C.B.
 „ *J. M. Knapp, Esq.
 „ †Captain W. F. Burton.
 1855 R. T. Reid, Esq., LL.D.
 „ Venáyekráo Wásudevajee,
 Esq.
 „ *T. C. Hope, Esq., C.S.
 1856 †The Honorable Sir M.
 Sausse, Kt.
 „ †Colonel H. Rivers.
 „ †M. Kane, Esq., M.D., M.A.
 „ †Rev. C. T. Wilson, M.A.
 „ *R. W. Hunter, Esq., C.S.
 „ †Major Thos. Cowper.
 „ A. F. Bellasis, Esq., C.S.
 „ †William Hart, Esq., C.S.
 „ J. P. Hughlings, Esq., B.A.
 1857 Mangaldás Nathubháí, Esq.
 „ G. C. M. Birdwood, Esq.,
 M.D.
 „ †The Rev. R. Montgomery.
 1858 †J. S. White, Esq.
 „ †J. P. Bickersteth, Esq.
 1859 The Honorable Sir J. Ar-
 nould, Kt.
 „ *J. P. Stratton, Esq., M.D.
 „ †Assistant Surgeon Gomes.
 1860 The Honorable Mr. Justice
 Newton, C.S.
 „ *Sir Alexander Grant, Bart.,
 LL.D.
 „ J. A. Forbes, Esq.
 „ J. M. Maclean, Esq.
 „ Thomas Diver, Esq., M.D.
 „ The Honourable George
 Foggio.
 „ G. W. Terry, Esq.
 „ †Captain E. Southey.
 „ The Honorable Mr. Justice
 Gibbs, C.S.
 „ The Rev. D. Macpherson,
 M.A.
 1861 *Lieut.-General Sir W. R.
 Mansfield, K.C.S.I.,
 K.C.B.
 „ A. D. Robertson, Esq., C.S.
 „ Framjee Nasserwanjee, Esq.
 „ †The Rev. J. E. Carlile.
 „ *Mirza Ali Mahomed Khan,
 Esq.
 „ †D. J. Kennelly, Esq.
 „ Alexander Faulkner, Esq.
 „ Cursetjee Rustomjee Cama,
 Esq.
 „ †W. R. Cassels, Esq.
 „ W. Loudon, Esq.

- 1861 C. M. Keir, Esq.
 „ Dádoba Pándurang, Esq.
 „ †Captain Thos. Black.
 „ Ráo Saheb Vishvanáth Ná-
 ráyan Mandlik.
 „ †W. Thom, Esq.
 „ †George Scott, Esq., C.S.
 „ Venáyekráo Jagonnáthjee
 Sunkersett, Esq.
 „ †Brigadier Liddell, C.B.
 „ Karsandás Mádhavadás, Esq.
 „ *M. J. M. S. Stewart, Esq.,
 C.S.
 „ *W. D'Oyly, Esq., C.S.
 „ *Colonel C. Birdwood.
- 1862 †The Honorable J. D. In-
 verarity, C.S.
 „ †The Hon. W. B. Tristram.
 „ The Honorable Mr. Justice
 Couch.
 „ *J. B. Peilé, Esq., C.S.
 „ George Latham, Esq., C.E.
- 1863 The Honorable Mr. Justice
 Warden, C.S.
 „ †George Inverarity, Esq.,
 C.S.
 „ Cumroodeen Tyabjee, Esq.
 „ *J. R. Arthur, Esq., C.S.
 „ J. P. Green, Esq.
 „ Sorabjee Pestonjee Fram-
 jee, Esq.
 „ Prof. F. J. Candy, M.A.
 „ †W. R. Hoare, Esq.
 „ F. F. Lidderdale, Esq.
 „ Cowasjee Jehanghier Ready-
 money, Esq.
 „ †Robert Knight, Esq.
 „ Harichand Sadáshivají, Esq.
 „ Javerilal Umiashankar, Esq.
- 1863 *Brigadier General T. Tapp,
 C.B.
 „ *R. West, Esq., C.S.
 „ *R. H. Pinhey, Esq., C.S.
 „ W. F. Stearns, Esq.
 „ Homejee Cursetjee Dady,
 Esq.
 „ Cowasjee Manockjee, Esq.
 „ R. L. Tracey, Esq.
 „ *George Bühler, Esq., Ph.D.
 „ Cursetjee Furdoonjee Pa-
 rukh, Esq.
 „ †F. F. Arbuthnot, Esq., C.S.
 „ James Taylor, Esq.
 „ Manockjee Sorabjee Ash-
 burner, Esq.
 „ Burjorjee Sorabjee Ash-
 burner, Esq.
 „ †Colonel Carmichael, C.B.
 „ *H. M. Birdwood, Esq.,
 M.A., C.S.
 „ A. R. Scoble, Esq.
 „ The Rev. R. Stothert, M.A.
 „ †G. R. Ballingall, Esq., M.D.
 „ W. Dymock, Esq., B.A.
 „ Henry Gamble, Esq.
 „ *J. B. Hayne, Esq.
 „ *Henry J. Stewart, Esq.
 „ F. King, Esq.
 „ Dhirajlál Mathuradás, Esq.
 „ *W. A. Russell, Esq., A.M.
 „ †T. R. R. Davison, Esq.
 „ *J. B. Richey, Esq., C.S.
- 1864 L. H. Bayley, Esq.
 „ *Lieut. E. W. West.
 „ Limjee Manockjee, Esq.
 „ Byramjee N. Framjee, Esq.
 „ †Hon. Col. W. F. Marriott.
 „ *W. T. Blanford, Esq.

- | | |
|--|---|
| <p>1864 *R. S. Sinclair, Esq., LL.D.</p> <p>„ G. A. Kittredge, Esq.</p> <p>„ Nowrojee Manockjee Wadia, Esq.</p> <p>„ A. C. Brice, Esq.</p> <p>„ Byramjee Jejeebhoy, Esq.</p> <p>„ Lieut.-Colonel A. Lucas.</p> <p>„ Pestonjee Byramjee Sanjana, Esq.</p> <p>„ †J. P. Leith, Esq.</p> <p>„ †The Rev. F. Gell, B.A.</p> <p>„ Nusserwanjee A. Hormusjee, Esq.</p> <p>„ John Sands, Esq., Junior.</p> <p>„ A. C. Gumpert, Esq.</p> <p>„ Major J. T. Annesley.</p> <p>„ Byramjee Hormusjee Cama, Esq.</p> <p>„ †W. J. Jeaffreson, Esq., B.A.</p> <p>„ Bhagwandas Purshotumdas, Esq.</p> <p>„ *M. H. Scott, Esq., C.S.</p> <p>„ Cursetjee Nusserwanjee Cama, Esq.</p> <p>„ Major G. Clerk.</p> <p>„ Shantarám Náráyan, Esq.</p> <p>„ *C. H. Cameron, Esq., C.S.</p> <p>„ Shapoorjee Dhunjeebhoy, Esq.</p> <p>„ John Connon, Esq., M.A.</p> <p>„ Ardaseer Cursetjee Furdoonjee, Esq.</p> <p>„ †Gavin Steel, Esq.</p> <p>„ *Surgeon-Major S. M. Pelly, F.R.C.S.</p> <p>„ Surgeon-Major T. W. Ward, F.R.C.S.</p> <p>„ G. S. Lynch, Esq.</p> <p>„ *J. S. E. Mauley, Esq.</p> | <p>1864 Thos. C. Hayllar, Esq.</p> <p>„ †W. C. Bayly, Esq., C.E.</p> <p>„ †J. Burns, Esq., C.E.</p> <p>„ H. S. Carter, Esq.</p> <p>„ H. W. G. Lawson, Esq.</p> <p>„ *Capt. Thos. Waddington.</p> <p>„ †Surgeon-Major M. Thompson.</p> <p>„ Venayek Harichundjee, Esq.</p> <p>„ W. Niven, Esq., M.D.</p> <p>„ †James Trubshawe, Esq.</p> <p>„ J. W. Wright, Esq.</p> <p>„ Chas. Gonne, Esq., C.S.</p> <p>„ *Prof. R. G. Oxenham, B.A.</p> <p>„ †E. W. West, Esq.</p> <p>„ Robt. Hannay, Esq.</p> <p>„ †Richd. N. Wylie, Esq.</p> <p>„ †J. Geo. Thos. Scott, Esq.</p> <p>„ †Charles J. Shaw, Esq.</p> <p>„ *Col. J. A. Ballard, C.B.</p> <p>„ †Robt. Mcllwraith, Esq.</p> <p>„ Col. W. D. Aitken.</p> <p>„ The Rev. Ward Maule, S.C.L.</p> <p>1865 The Rev. D. C. Boyd, M.A.</p> <p>„ Dossabhoy Framjee Kuraka, Esq.</p> <p>„ Sorabjee Framjee Patel, Esq.</p> <p>„ Premchund Roychund, Esq.</p> <p>„ Culliandas Mohundas, Esq.</p> <p>„ Atmaram Pandurang, Esq., G.G.M.C.</p> <p>„ Dossabhoy Framjee Cama, Esq.</p> <p>„ W. McClelland, Esq.</p> <p>„ Narayan Daji, Esq., G.G.M.C.</p> |
|--|---|

- | | |
|---|--|
| <p>1865 Nowrojee N. Framjee, Esq. „ The Hon. A. J. Hunter. „ Arthur Huson, Esq. „ Alex. Stewart, Esq. „ W. B. Thompson, Esq. „ Surg.-Major W. Collum. „ Náráyan Vasudevjee, Esq. „ John Hodgart, Esq. „ Hamilton Maxwell, Esq. „ *Rao Bahadur Tirmalrao Venkatesh. „ A. W. Forde, Esq., C.E. „ †Robt. Taylor, Esq. „ †Lieut. A. Phelps. „ Surgeon-Major T. B. Johnstone, M.D. „ H. N. Poulton, Esq. „ S. Macculloch, Esq. „ H. Cleveland, Esq. „ R. H. Baker, Esq. „ Francis Mathew, Esq. „ Jehanghier Goostadjee, Esq. „ J. A. Sassoon, Esq. „ Sydney Smith, Esq., M.D. „ John Gray, Esq. „ H. E. Jacomb, Esq., C.S. „ †H. Ramsden, Esq. „ *Lieut. Thos. L. Fraser. „ Wm. Martin Wood, Esq. „ Heerjeebhoy Merwanjee Wadia, Esq. „ Dady Nusserwanjee Dady, Esq. „ F. Kendall, Esq. „ N. Fernandes, Esq. „ A. M. Gubbay, Esq. „ E. D. Sassoon, Esq. „ †H. J. Giraud, Esq., M.D.</p> | <p>1865 *Theodore Cooke, Esq., B.A., C.E. „ W. J. Best, Esq. „ Col. J. Jones, R.E. „ *Heerjeebhoy Manockjee Rustomjee, Esq. „ Alex. Brown, Esq. „ R. Hamilton, Esq. „ *Ramkrishna Gopal Bhândárkar, Esq., M.A. „ Govind Balkrishna, Esq. „ F. S. Chapman, Esq., C.S. „ John Smith, Esq. „ S. L. Macnaghten, Esq. „ The Honorable Mr. Justice Janardhan Wasudevjee. „ C. E. Benn, Esq. „ Surgeon-Major F. Broughton, F.R.C.S. „ Pestonjee Dadabhoy Wady Esq. 1866 David Richmond, Esq., B.A., C.E. „ Lieut. F. P. Worthy. „ James Bogie, Esq. „ Vundravandas Purshotumdas, Esq. „ †Major William Gray. „ R. Proctor-Sims, Esq., C.E., F.R.G.S. „ T.A. Bulkley, Esq., C.E. „ H. G. Seaman, Esq. „ John O'Leary, Esq. „ E. H. Percival, Esq., C.S. „ J. W. Reeve, Esq., C.E. „ T. W. Wood, Esq., „ Charles Currey, Esq. „ H. B. Hargrave, Esq., B.A. C.E.</p> |
|---|--|

- | | |
|---|---|
| 1866 C. E. Chapman, Esq., B.C.S. | 1866 Captain W. A. Baker, R.E. |
| „ †G. T. Bates, Esq. | „ *Dastur Hoshungjee Jamasjee. |
| „ David Watson, Esq. | „ George Whitley, Esq. |
| „ *Capt. T. P. B. Walsh. | „ Gilbert M. Stewart, Esq. |
| „ A. T. Crawford, Esq., C.S. | „ William Gilbert, Esq. |
| „ Asst. Surg. T. G. Hewlett. | „ Chas. S. Craig, Esq. |
| „ †A. H. Louis, Esq., Barrister-at-Law. | „ *Lieut. W. S. Brooke. |
| „ *Edward Gasset, Esq. | „ Thomas Ormiston, Esq., Mem. Inst., C.E. |
| „ Anthony Morrison, Esq. | „ C. J. Mayhew, Esq., Barrister-at-Law. |
| „ *The Rev. J. V. S. Taylor, B.A. | „ W. H. Newnham, Esq., C.S. |
| „ William Christian, Esq. | „ Asst. Surgeon I. B. Lyon. |
| „ Robert Campbell, Esq. | „ *J. Harry Rivett-Carnac, Esq., B.C.S. |
| „ E. B. Carroll, Esq. | „ Otto Muller, Esq. |
| „ Samuel Giles, Esq. | „ J. R. Rushton, Esq. |
| „ His Excellency Lieut.-Genl. Sir Robert Napier, K.C.S.I., K.C.B., R.E. | „ Dady Manockjee Limjee, Esq. |
| „ Lieut-Col. J. S. Gell. | „ W. A. Shepherd, Esq., M.D. |
| „ Janardhan Gopalljee, Esq. | „ William Nicol, Esq., junior. |
| „ J. M. Sleater, Esq. | „ W. G. Hunter, Esq., F.R.C.S. |
| „ J. B. Hayes, Esq. | „ G. Norman, Esq., C.S. |
| „ Captain G. F. Henry. | „ E. J. Hardcastle, Esq. |
| „ Charles Watts-Russell, Esq., B.A. | „ *Major H. J. Day. |
| „ Balwantráo Venáyék Shastri, Esq. | „ F.S. Arnott, Esq., M.D., C.B. |
| „ Surgeon William Davey. | „ Charles Leggett, Esq., Solicitor. |
| „ Charles Gaddum, Esq. | „ Ronald M. Smith, Esq. |
| „ D. Robertson, Esq. | „ C. H. Reynolds, Esq. |
| „ F. C. Marval, Esq. | „ John Forbes Moir, Esq. |
| „ George Crawford, Esq. | „ W. J. Addis, Esq., C.E. |
| „ Charles Curling, Esq. | „ Asst. Surgeon Henry Atkins. |
| „ Surgeon A. M. Rogers. | |
-