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No. XXVII. Vol. IX.

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ART. XV.—*On some Sanskrit Copper-plates found in the Belgaum  
Collectorate ;* By J. F. FLEET, C.S.

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Communicated and read by the Secretary, Thursday, 10th February 1870.

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WITH this paper I have the pleasure of forwarding to the Society transcriptions of nine old Sanskrit inscriptions, which have been kindly placed at my disposal by Mr. Stokes, C.S., to whom they were sent in the first instance. The copper-plates Nos. 1 to 7, from which the transcriptions have been made, were found about ten years ago in a mound of earth close to a small well called Chakratīrtha, a short distance outside Halsi on the road to Nandigad; the large plate No. 8, was found some thirty years ago in a field in the neighbouring village of Kirihalsige,—the Kirruvalasigā of the plate, and was inspected by the authorities engaged in investigating the Inams held by the Dessais of Kittoor, but was returned by them to the owners as being of no importance; and No. 9, in the possession of a weaver at Bagiwadi in the Belgaum talooka.

Nos. 1 to 7 are small copper-plates, consisting of from three to five sheets each, fastened together with rings. On the seals of Nos. 1 and 5

30 r a s

is the representation of an animal, apparently a lion or a tiger; the seal of No. 3 bears the name of S'rîmrîges'arâja, and that of No. 6, the name S'rîharivarmâ. One or two of the other seals have letters on them, but they are so worn as to have become quite illegible. The characters in which these inscriptions are written are almost identical with, but of a more perfect shape than, those of the inscription on a stone pillar at Jurdun in Kattiawar, of which a fac-simile is given at pp. 234, 235 of the Society's Journal, No. XXIV., Vol. VIII.

In transcribing these plates the only liberty I have taken has been, in conformity with modern practice, to substitute the Visarga (:) for the special signs employed before ऋ and ॠ, and for the final sibilant of a word when in the original Sandhi is formed by assimilating such a letter to the initial sibilant of a following word. In all other respects the orthography of the originals has been carefully followed.

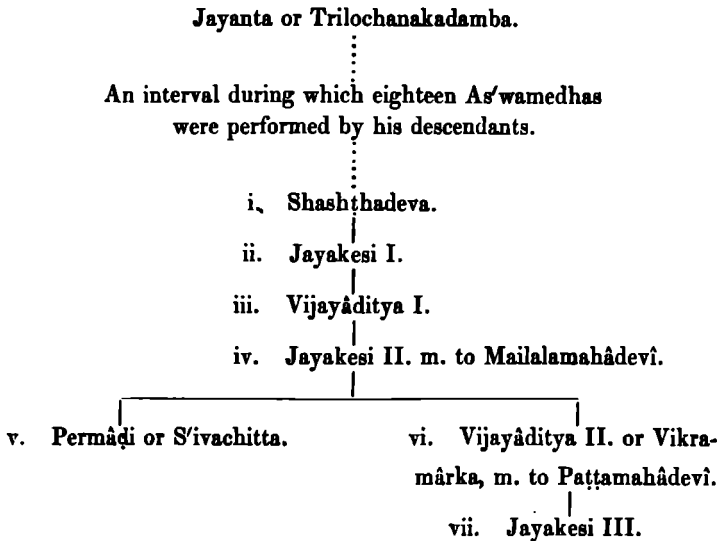
No. 8 consists of four massive plates, and the inscription on it is written in the Benares or Kâyastha characters. On its seal is the representation of a Narasimha, with the words Srîvîrajayakesimalavaramâri.

No. 9 is a slightly smaller plate of three sheets, written in a corrupted form of Kâyastha, which is common in these parts in Sanskrit MSS. Its seal bears the figure of the god Hanumân. As the subject-matter of No. 9 is distinct from that of the other plates, it may be disposed of first. This inscription gives us the names of three kings of the Yâdava dynasty,—Kanhâra, the son of Jaitugi, the son of Simhâna, with the date of Kanhâra, and thus enables us so far to corroborate the list of the Devagiri branch of that family as given by Mr. Elliot in his Essay on Hindu Inscriptions. The date of Simhâna or Simhâna Deva is there given as S'aka 1132 to 1170?, with a side-note to the effect that "the exact date of his death, and of his successor's accession has not been ascertained." His successor is Kandarae Deva, Kandarâya Deva, or Kanera Deva, S'aka 1170? to 1182, who is clearly the same as the Kanhâra of our inscription. Subsequently we are told that "the name of his" (Simhâna's) "son is not recorded, but he appears to have died before his father, the latter being succeeded by his grandson Kanner Deva, probably about S'aka 1170." The last inscription of Simhâna that Mr. Elliot obtained bore the date of S'aka 1169, and, though four were met with relating to Kanhâra, no mention was made in them of the year of his reign. In the present inscription the name of Simhâna's son is happily supplied as Jaitugi, and, the grant being

made at the order of Kanhâra in S'aka 1171, Mr. Elliott's conjecture as to the probable date of his accession to the throne is thereby confirmed. Bâgavâdi, the locality of the grant, seems to be only one of the villages subject to Kanhâra's minister Mallisaiṭṭi, and not a royal residence.

\* \* \* \* \*

The remaining plates relate to the family of the Kadambas. From No. 8 we have the following list of kings :—

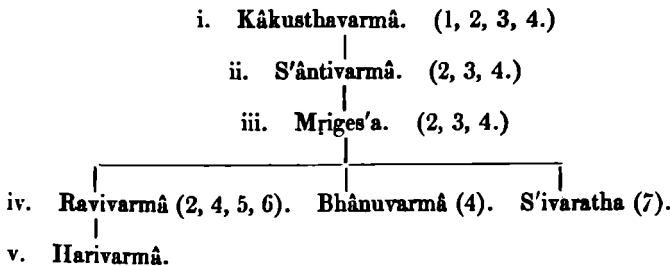


The inscription records a grant made by Jayakesi III., in the year of the Kaliyuga 4288 (A. D. 1187-8). The first in the list, Jayanta or Trilochanakadamba, "born from the drops of sweat which flowed from S'iva's forehead to the root of the Kadamba tree when he conquered the demon Tripura," seems to be a half mythical personage. He is probably intended for the same as a certain Triṇetrakadamba, who Buchanan, quoting a Bellagami inscription (Journey through Mysore, Canara and Malabar, vol. iii., p. 111), tells us reigned about Kaliyuga 3210 (A. D. 109-110, or, according to Buchanan's computation, A. D. 161-2). The princess Mailala, whom Jayakesi II. marries, is described as the younger sister of Soma, and is given in marriage by King Permâdi; and, as Jayakesi I. is spoken of as having formed friendship with the Châlukya and Chola kings, this Permâdi is

evidently identical with the Vikramāditya II. or Permādi Rāya of the Chālukya dynasty, whose date is given by Mr. Elliot as S'aka 998 to 1049, (A. D. 1076-1127,) which corresponds very well with the position occupied by Jayakesi II. in the present list, and who was succeeded on the throne by his son Some'swara Deva III. There is also another inscription on a stone in the same temple at Hāsi ; I have not seen it myself, but I have in my hands a rough transcription made by a Brahman on the spot. It is dated Kaliyuga 4270, or eighteen years previous to the above. It agrees with our No. 8 in giving Jayanta as the first king of the race, and attributes to him the same fantastic origin. It then proceeds to Jayakesi who made Gopakapaṭṭana his capital. To him was born Vijayāditya, and his son again was Jayas'iva or Jayakesi. Jayas'iva married Mallalamahādevī, (? mistake of the transcriber for Mailalahādevī), and begat S'ivachitta and Vishṇuchitta. The inscription records grants made to Narasimha by these two princes in the Virodhi Samvatsara, Kaliyuga 4270. Mallalamahādevī is said to be the daughter of Vikramārka, "the ruby of the Chālukyas" (चालुक्य मणिमय विक्रमार्क महोपति), thus confirming our conjecture as to her extraction. None of the above names are to be found in Mr. Elliot's genealogy of the Kadamba kings of Banawasi, which ends with the name of Namra Bhūpa Permādi. Shashṭhadeva and his successors must, therefore, either be the immediate descendants of that king, or belong to a separate branch of the same family.

\* \* \* \* \*

From plates 1 to 7 we obtain the genealogy of another set of Kadamba Kings :—



They belong to the Mānavyagotra, and are the descendants of Hāriti ; and from the terms in which Palās'ikā, the locality of their grants, is mentioned, it must have been, if not their capital, at least a place of

considerable importance. The Palás'iká of these plates has in No. 8 been corrupted into Palasiká, and in the stone inscription has dwindled down into Palasî. The change from the initial P of the old name to the H of the new is in conformity with the genius of the Canarese language, in which an H of a modern word frequently represents a P of the older dialect. The epithets applied to the kings imply that they were not merely powerful feudatories, but were in fact independent sovereigns, and from the fact that all the grants recorded in these inscriptions were made to the worshippers of Jinendra, it is but reasonable to conclude that the donors themselves were of the same faith. The tradition, indeed, is mentioned by Buchanan that the Kadambas were originally Jains, but that in very early times they abandoned that religion for Brahmanism.

Unfortunately we have no direct means of ascertaining the date of these Kings, since in all the plates, with one exception, the only era given is that of the reigning King by whom or in whose time the grant was made. The sole exception is plate No. 1, which tells us that Kākustharmá, Yuvarája of the Kadambas, made a grant in the 80th year, but no hint is given as to from what date the computation is made. It cannot well be the 80th year of his reign; it may be the year of his birth, but it more probably refers to some local era. None of these kings occur in Mr. Elliot's Kadamba genealogy; but one of them, S'ântivarmá, or a different person of the same name, is mentioned with two or three others together with the remark that "none of them have been referred to their exact places in the tree." Coupling this with the appearance of the plates which, as they are very much corroded, and in places completely worn through, indicates great age, it must be concluded either that these princes do not belong to the same family as Mr. Elliot's Kadambas, or that they are anterior to his first King, Mayûravarmá, whose date is fixed as S'aka 500 or 520. The employment of special signs, too, for the Visarga before ऋ and ॡ is antique, and, if any inference may be drawn from this circumstance and the forms of the characters employed, it must be that these inscriptions are not much older than that of Jurdun, which belongs to the third century, though some time must be allowed for the elaboration of the alphabet. That these Kings seem to have been, if not independent sovereigns, at least possessed of great power, has been mentioned above, and this would seem to indicate that they belong to some epoch when the great Kings of the south, the Chálukyas, were not in pos-



session of such power as they attained to in later times. The Chálukya dynasty emerged from a temporary obscurity about the commencement of the tenth century; if, therefore these Kadambas should prove to be of a different line from the descendants of Mayûravarmâ, they may be referred to this period, unless it is preferred to place them in earlier times. If they are to be considered as having preceded Mayûravarmâ himself, we have the inscription of Ye-ur, translated in the appendix to Mr. Elliot's Essay, which speaks of certain Kadamba kings, anterior to the first Chálukya king Jayasimha, in terms of great respect as the "inimical Kadambas, lofty, powerful heroes to conquer, but not to be overcome, the destroyers of the authority of the Rattakula and of the Kalabhuryas." It may, therefore, be that our present series of kings belong to this race of heroes and preceded the time of Jayasimha who, according to inscriptions, flourished about S'aka 400, though Mr. Elliot prefers the date of S'aka 572. All tradition, too, points to the existence of Kadambas amongst the very earliest dynasties.

It is much to be regretted that Mr. Elliot's collection of inscriptions, numbering nearly six hundred, has never been published and made generally accessible, as these plates contain several hints which, if we possessed greater means of reference, might settle the question of their age. Thus in No. 3, the grant of land made by Mṛiges'a is measured from the river Mâtrisarit to Ingiṇisangama, and he is spoken of as having uprooted the families of Tunga and Ganga (or the house of Tungaganga), and as being a fire of destruction to the Pallavas, perhaps the Pala race mentioned in an inscription at Galganath (Elliot's Essay) as having been overcome by Vikramâditya III., though this would point to more modern times than the facts above-mentioned seem to indicate; in No. 5, Ravivarmâ, we are told, slew many kings of whom Vishṇuvarmâ was one, and uprooted Chaṇḍadaṇḍa, lord of Kânci; and, in No. 6, Hariivarmâ is given as a contemporary of Bhânu'saktirâja of the Sendraka family. At present, however, we can do no more than indicate their probable date, hoping at some future time to be able to speak with more certainty on the question.

No. 1.

नमः ॥ जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्र[थित]कारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ परमश्रीविजयपलाशिकायां  
प्रजासाधारणा[शा]नां ॥ कदम्बानां युवराजः श्री[काकु]स्थवर्म्मा स्ववैजयिके अशीतितमे [सं]वत्सरे भगवतामर्हतां सर्वभूतशरण्यानां  
त्रैलोक्यनिस्तार[का]णां खेडग्रामबदो(?)वरक्षेत्र[त्रं] श्रुतकीर्तिसेनापतये ॥ आत्मनस्तार(स्त्रा)णार्थं दत्तवा[न] तद्यो [हि]नस्ति  
स्ववंश्य[ः] परवंश्यो वा स पञ्चमहापातकसंयुक्तो भवति तद्यो भिरक्षति तस्य दातु [ः] [र]वगुणपुण्यानामिः अपि चोक्तं बहुभिर्व्वसुधा  
दत्ता ॥ [रा]जभिः सगरादिभिः यस्य यस्य य[दा] भूमिस्तस्य तस्य तदा फलं स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां षष्टिवर्ष-  
सहस्राणि नरके पच्यते तु सः ॥ नमो नमः ऋषभाय नमः ॥

Kākusthavarmmā, Yuvarāja of the Kadambas, gave in the 80th year (? of what) a field in the village of Kheda  
to S'rutakirttisenāpati.

(This plate and Nos. 5 and 6 are the only ones that have really suffered through course of time, though all of  
them are more or less rusty and indistinct. Wherever in these inscriptions the plate has been completely worn  
through, the missing letter is given in these copies within square brackets [ ] .)

No. 2.

जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ स्वामिमहासेनमातृगणा-  
नुद्धानानां मानन्वयसगोत्राणां हारितिपुत्राणां प्रतिकृतस्वाद्ययचर्च्चापारगाणां स्वकृतपुण्यफलोपभोक्तृणां स्वबाहुवीर्य्योपाज्जितोर्ज्जितै-  
श्वर्य्यभोगभागिनां सद्धर्मसदम्बानां कदम्बानां ॥ काकुस्थवर्म्मनृपलब्धमहाप्रसादः संभुक्तवाञ्छ्रुतनिधिः श्रुतकीर्त्तिभोजः ग्रामं पुरा

नृपु वरः पुरुपुण्यभागी खेडाहकं यजनदानदयोपपन्नः ॥ तस्मिन्स्वय्यांते शान्तिवर्मावनीशः मात्रे धर्मार्थे दत्तवान्दामकीतैः भूमौ  
 विख्यातस्तस्मृतः श्रीमृगेशः पित्रानुज्ञातं धार्मिको दानमेव ॥ श्रीदामकीतैरुपुण्यकीतैः सद्धर्ममार्गस्थितशुद्धबुद्धेः ज्यायान्सुतो  
 धर्मपरो यशस्वी विशुद्धबुद्धयाङ्गयुतो गुणाद्यः ॥ आचार्यैर्बन्धुषेणाव्हैः निमित्तज्ञानपारगैः स्थापितो भुवि यद्वंशः श्रीकीर्तिकुलवृ-  
 द्धये तत्प्रसादेन लब्धश्रीः दानपूजाक्रियोद्यतः गुरुभक्तो विनीतात्मा परात्महितकाम्यया ॥ जयकीर्त्तिप्रतीहारः प्रसादानृपते रेवः  
 पुण्यार्थे स्वपितुर्मन्त्रे दत्तवान्पुरुखेडकं ॥ जिनेन्द्रमहिमा कार्या प्रतिसंवत्सरं क्रमात् अष्टाहकृतमर्यादा कार्त्तिक्यान्तद्धनागमात् ॥  
 वार्षिकंश्चतुरो मासान् यापनीयास्तपस्विनः भुञ्जीरंस्तु यथान्यायं महिमाशेषवस्तुकं कुमारदत्तप्रमखा हि सूरयः अनेकशास्त्रागमखिन्न-  
 बुद्धयः जगत्यतीताः सुतपोधनान्विताः गणो स्य तेषां भवति प्रमाणतो ॥ धर्मैप्सुभिर्ज्जानपदैः सनागरैः जिनेन्द्रपूजा सततं प्रणेया इति  
 स्थितिं स्थापितवान्नवीशः पलाशिकायां नगरे विशाले ॥ स्थित्यानया पूर्व्वनृपानुजुष्टया यत्तान्नपत्रेषु निबद्धमादौ धर्मप्रमत्तेन नृपेण  
 रक्ष्यं संसारदोषं प्रविचार्य्यं बुद्ध्या ॥ बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः यद्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥  
 स्वदत्तां परदत्तां वा यो हरेत वसुंधरां षष्टिवर्षसहस्राणि नरके पच्यते तु सः ॥ अद्भिर्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितं एतानि  
 न निवर्त्तन्ते पूर्व्वराजकृतानि च यस्मिन्जिनेन्द्रपूजा प्रवर्त्तते तत्र तत्र देशपरिवृद्धिः नगराणां निर्भयता तद्देशस्वामिनाववोर्जा  
 ॥ नमो नमः ॥

Through the favour of Kâkusothavarmmâ, S'rutakîrttibhoja formerly enjoyed the village of Kheḍa. On his death, S'ântivarmmâ gave it to the mother of Dâmakîrtti. S'ântivarmmâ's son was the celebrated Mṛiges'a. Through the favour of King Ravi, Jayakîrtti gave the village of Purukheḍa to his father's mother; and Ravi has now made such arrangements that the annual rites of Jinendra may be celebrated without interruption.

Guṇarundra is said to be a popular epithet of Jinendra, but I have not been able to ascertain its meaning.

31 स्वस्ति जयति भगवान्जिनेन्द्रो गुणरुद्रः प्रथितपरमकारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य कदम्बकुलसत्केतोः हेतोः  
 7 १ २ ४ पुण्योरुसंपदां श्रीकाकुस्थनेरेन्द्रस्य सूनूर्भानुरिवापरः श्रीशान्तिवरवर्म्मैति राजा राजीवलोचनः खलेव वनिता कृष्टा येन लक्ष्मीर्द्विष-  
 दृहात् तत्प्रियज्येष्ठतनयः श्रीमृगेशनराधिपः लोकैकधर्मविजयी द्विजसामन्तपूजितः मत्वा दानं दरिद्राणां महाफलमितीव यः स्वयं  
 भयदरिद्रापि( ०द्रो पि )शत्रुभ्यो दात्रहाभयं तुङ्गगङ्गकुलोत्सादी पल्लवमलयानलः स्वाय्यके नृपतौ भक्त्या कारयित्वा जिनालयं  
 श्रीविजयपलाशिकायं( ०यां )यापनीयनिर्घन्थ कूर्चकानां( यां ? )स्ववैजयिके अष्टमे वैशाखे संवत्सरे कार्तिकपौर्णमास्यां मातृसरित  
 आरभ्य आ इङ्गिणीसङ्गमात् राजमानेन त्रयोत्रि( ०यस्त्रि० )श्रान्निवर्त्तनं श्रीविजयवैजयन्ती निवासी दत्तवाग्भगवद्गयोर्हृद्गयः  
 तत्राज्ञापिः दामकीर्त्तिभोजकः जियन्तश्चायुक्तकः सर्वस्यानुष्ठाता इति अपि च उक्तं बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः यस्य  
 यस्य यदा भूमिः तस्य तस्य तदा फलं स्वदत्तां परदत्तां वा यो हरेत वसुधरां षष्टिवर्षसहस्राणि कुम्भीपाके स पच्यते  
 सिद्धिरस्तु ॥

The above records the erection of a Jain shrine in Palās'ikā by Mṛiges'a, and the grant of thirty-three nivartanas of land according to the royal measure, from the river Mātri to Ingiṇī Sangama, to certain Arhats, on the full moon of Kārttika, in the eighth Vaisākha year of his reign.

The meaning of the term Vaisākha year is not clear. I am told that the Jains have a year, which is computed from the day on which the constellation of Vaisākha is first visible above the horizon, which is in the month of Karttika, and that this custom originated in the tradition that their great Rishi Vardhamāna died on that day ; but I have not the means of verifying this statement.

स्वस्ति ॥ जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः त्रैलोक्याश्व(श्वा)सकरी दयापताकोच्छ्रिता यस्य ॥ श्रीमत्का-  
कुस्थराजप्रियहिततनयः शान्तिवर्मावनीशः तस्यैव ज्येष्ठसूनुः प्रथितपृथुयशाः श्रीमृगेशो नरेशः ॥ तस्युत्रो दीप्ततेजा रविनृपातिर-  
भूत्सत्वधैर्याग्जितश्रीः ॥ तद्गता भानुवर्मा स्वपरहितकरो भाति भूपः कनीयान् ॥ तेनेयं वसुधा दत्ता जिनेभ्यो भूतिमिच्छता  
पौर्णम(मा)सीष्वनुच्छिद्य स्नपनार्थं हि सर्व्वदा ॥ पलाशिकायां कर्द्दमपथ्या (?) राजमानेन पञ्चदशनिवर्त्तना तांब्रशासने  
भमिर्निबद्धा उञ्छकरभरादिविवर्जिता श्रीमद्भानुवर्म्मराजलब्धप्रसादेन पन्दोर(पण्डर?)भोजकेन परमार्हद्भक्तेन प्रवर्द्धमानराज्यश्रीर-  
विवर्म्मधर्म्ममहाराजस्य एकादशे संवत्सरे हेमन्तषष्ठपक्षे दशम्यां तिथौ ॥ तां यो हिनस्ति स्ववंश्यः परवंश्य(श्यो)वा स पञ्च-  
महापातकसंयुक्तो भवति ॥ उक्तञ्च ॥ बहुभिव(र्व)सुधा दत्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिः तस्य तस्य तदा  
फलं ॥ स्वदत्तां परदत्तां वा यो हरत वसुंधरां षष्टिवर्षसहस्राणि कुम्भीपाके स पच्य(ते) ॥

Bhānuvarmmā, younger brother of Ravivarmmā, gave, on the tenth day in the sixth fortnight of the cold season, in the eleventh year of his brother's reign, fifteen nivarttanas of land, free from all taxes, to the Jains, in Palāsikā. Ravivarmmā was the son of Mriges'a, the eldest son of S'āntivarmmā, the son of Kākustharāja.

The last syllable of the final word is not given in the original through want of space.

जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः त्रैलोक्याश्व(श्वा)सकरी दयापताकोच्छ्रिता यस्य ॥ श्रीविष्णुवर्म्मप्रभृतीन्नेन्द्रान्  
निहत्य जित्वा पृथिवीं सम[स्तां] उस्ताद्य काञ्चीश्वरचण्डण्डपण्डं पलाशिकायां समवस्थितः स रविः कदम्बोरकुलाम्बरस्य गुणांशुभि-

व्याप्य जगत्सम[स्तं] मानेन चत्वारि निवर्त्तनानि ददौ जिनेन्द्राय महीं महेन्द्र : सप्राप्य मातुश्वरणप्रसादं धर्म्मैकमूर्त्तरापि दामकीर्त्तै : तस्युप्यवृद्धयर्थमभून्निमित्तं श्रीकीर्त्तिनो मात्रे च( श्रीकीर्त्तिनामा तु च ?) तत्कानिष्ठ : ॥ रागात्ममोदादथवापि लोभात् यस्तानि हिंस्यादिह भूमिपालः आसममं तस्य कुलं कदाचित् नपैति कृत्स्नान्निरयान्निममं तान्येव यो रक्षति पुण्यकांक्षः स्ववंशजो वा परवं- शजो वा स मोदमानः सुरसुन्दरीभिः चिरं सदा क्रीडति नाकपृष्ठे ॥ अपि चोक्तं मनुना बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः] यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं ॥ स्वदत्तां परदत्तां वा यो हरेत वसुध्वरां षष्टिवर्षसहस्राणि निरये स विपच्यते ॥

The above records the grant of four nivarttanās of land to Jinendra. The name of the grantor is not directly given, but the word रवि has to be construed twice,—1st, in the sense of 'sun,' in connection with the genitive that follows it; 2ndly, as denoting Ravivarmā, one of the Kadamba Kings.

No. 6.

सिद्धं स्वस्ति ॥ स्वामिमहासेनमातृगणानुध्यानाभिषिक्तानां मानव्यसगोत्राणां हारितिपुत्राणां प्रतिकृतस्वाध्यायचर्च्चापाराणां कदम्बानां महाराजश्रीरविवर्म्मणः स्वभुजबलपराक्रमावाप्तनिरवद्यविपुलराज्यश्रियः विद्वन्मतिसुवर्णनिकषभूतस्य कामाद्यरिगणत्यागाभिव्यञ्जितेन्द्रियजयस्य न्यायोपाज्जितार्थ्य[सं](?)हितसाधुज[न]स्य क्षितितलप्रततविमलयशसः प्रियतनयः पूर्व्वसुचरितोपचितविपुलपुण्यसम्पादितशरीरबुद्धिसत्वः सर्व्वप्रजाहृदयकुमुदचन्द्रमाः महाराजश्रीहरिवर्म्भा स्वराज्यसंवत्सरे पञ्चमे पलाशिकाधिष्ठाने अहरिष्टिसमाह्वयश्रमणसङ्घान्वयवस्तुनः धर्म्मनन्दाचार्य्याधिष्ठितप्रामाण्यस्य चैत्यालयस्य पूजासंस्कारनिमित्तं साधुजनोपयोगार्थ्यञ्च सेन्द्रकाणां कुलललामभूतस्य भानुशक्तिराजस्य विज्ञापनया मरदेग्रामन्दत्तवान् य एतल्लोभाद्यैः कदाचिदपहरेत्सपञ्चमहापातकसंयुक्तो भवति

यश्चाभिरक्षति स तत्पुण्यफलं अवाप्नोतीति उक्तञ्च स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां षष्टिवर्ष[वर्ष]सहस्राणि नरके पच्यते तु सः ॥ ब्रह्मभिर्व्वसुधा भुक्ता राजभिः सगरादि[भिः] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ ये सेतूनभिरक्षन्ति भग्नान्संस्थापयन्ति च द्विगुणं पूर्व्वकर्तृभ्यः तत्फलं समुदाहृतं ॥

Harivarmmâ, the beloved son of Ravivarmmâ, gave, at the request of Bhânus'aktirâjâ of the Sendraka family, in the fifth year of his reign, the village of Marade for the use of holy men and the due performance of the rites of the Chaitya temple, the authenticity of which had been established by Dharmmanandi Achârya in the town of Palâs'ika.

No. 7.

सिद्धं ॥ स्वस्ति स्वामिमहासेनमातृगणानुध्यानाभिषिक्तानां मानव्यसगोत्राणां हारितिपुत्राणां प्रतिकृतत्राय्यायर्चाञ्चकानां कदम्भा-  
(म्बा)नाम्हाराजः श्रीहरिवर्मा बहुभवकृतैः पुण्यै राज्यश्रियं निरुपद्रवां प्रकृतिषु हितः प्राप्नो व्याप्नो जगद्यशसाखिलं श्रुतजल-  
निधिः विद्यावृद्धप्रदिष्टपथि स्थितः स्वबलकुलिशाघातोच्छिन्नद्विषद्वसुधाधरः स्वराज्यसंवत्सरे चतुर्थे फाल्गुनशुक्लत्रयोदश्यां  
उच्चशृङ्गायां सर्वजनमनोह्लादनवचनकर्मणा स पितृव्येण(स्वपितृव्येण?)शिवरथनामध(धे)येनोपदिष्टः पलाशिकायां भारद्वाजसगो-  
त्रसिंहसेनापतिसुतेन मृगेशेन कारितस्यार्हदायतनस्य प्रतिवर्षमाष्टाह्निकमहामहसततचरूपलेपनक्रियार्थं तदवशिष्टं सर्वसंघभोजना-  
येति सुदिकुन्दूरविषये वसुन्तवाडकं सर्वपरिहारसंयुतं कूर्चकानां वारिषेणाचार्य्यसङ्ग्रहस्ते चन्द्रक्षान्तं प्रमुखं कृत्वा दत्तवान् य एनं  
न्यायतो भिरक्षति स तत्पुण्यफलभाग्भवति यश्चैनं रागद्वेषलोभमोहैरिपरहरति स निकृष्टतमां गतिमवाप्नोति उक्तञ्च स्वदत्तां परदत्तां

वा यो हरेत वसुन्धरां षष्टिवर्षसहस्राणि नरके पच्यते तु सः बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति वर्द्धतां वर्द्धमानार्हच्छासनं संयमासनं येनाद्यापि जगज्जीवपापपुंजप्रभंजनं नमो हते वर्द्धमानाय ॥

In the fourth year of his reign, on the thirteenth day of the light half of Phâlguna, Harivarṃmâ, having appointed Chandrakshânta the principal donee, gave to the disciples of Vârishenâchârya the village of Vasuntavâḍaka in the district of Suddikundûra, for the purpose of smearing with rice-milk and sugar at the annual great eight days festival the altar that had been raised in Palâs'ikâ by Mṛiges'a, son of Simhasenâpati of the Bhâradwajagotra, and for the purpose of feeding all the disciples.

No. 8.

श्रीवराहाय नमः ॥ क्रीडाक्रोडतनुस्तनोतु जगतां लक्ष्मीं स लक्ष्मीपतिर्यदंष्ट्राङ्कुरचूलचुंबिवसुधाचक्रं समुद्रासते । स्फारस्फाटिकशंभु-  
लिंगशिखरालंकारनीलोपलोदारैश्वर्यपदोत्सवोचितलसञ्चूडामणित्वं दधत् ॥ आसर्पसुरसिधुतुंगलहरीसंघट्टनोत्फालितैः संप्रोता  
जलबिन्दुभिः शशिकला मौलावपण्णापतेः । सौम्यासंसितकेतकीवरशिखा मुक्ताफलैः पूरिता पार्वत्या निहितेव राजति शिवः पायाद-  
पायात्स वः ॥ गौरीपतेः पुरजयोत्सवकेलिभाजः स्वेदोदबिन्दुनिकरान्निट ( टि ) लमसूतात् । जातः कदंबतरुमूलमुपागताद्विख्यात-  
स्त्रिलोचनकदंब इति त्रिलोक्या ॥ सेषुचापासिफलैर्जयैर्दबाहुभिर्युतः । उपयैरिव राजन्यो जयंत इति विश्रुतः ॥ तस्याष्टादश-  
वाजिमेघकृतिविख्याते न्वये भूमिपा भूयांसो हि बभूवुरेषु च महायोगीश्वराग्रेसरः । हेलासाधितसिंहलादिसकलद्वीपो र्थिचितामणि-



स्त्रैलोक्योत्सववत्सलः समजजि श्रीषष्ठदेवो नृपः ॥ यस्य खड्गलतादुर्गा बहुसिंहासनस्थिता । संपरायसमुच्चंडवैरिसैरिभभंजनी ॥  
 ततः प्रादुरभूच्छ्रीमान्जयकेसिमहीपतिः । यत्कीर्त्तिकीरवारादौ लोकैर्यादोगणायितं ॥ चालुक्यचोलभूपालौ कांच्यां मित्रे विधाय यः ।  
 पेर्येष्टितूर्यनिर्घोषो प्यासीद्रायपितामहः ॥ तस्मादाविरभूद्दीरो विजयादित्यभूपतिः । यस्यासिः शतृ(त्रु)वीरेभ्यो रणे स्वर्गापवर्गदः ।  
 यस्त्र्यंशसंधुरनिभाः शुचिभिर्यशोभिर्दिक्कुंजराः परिसरे सुरदीर्घिकायाः सामान्यमभ्रमुरतोत्सवमन्वभूवं लोलमृणाण(ल?)कबलं मृदु  
 मीलितार्क्षं ॥ ततस्तागजगङ्गुपङ्गुणाचार्यधुर्यतां । बिभ्रदभ्रातकीर्त्तिः श्रीजयकेसिनृपो भवत् ॥ भूभूत्राणपरायणः पृथुयशा गांभीर्य-  
 रत्नाकरः श्रीपेर्माडिनृपः पयोनिधिनिभः सोमानुजां कन्यकां । यस्मि विस्मयकारिभूरिविभवेदत्वेभकोशादिभिः ख्यातः श्रीपतये स  
 मैललमहादेवीं कृतार्थो भवत् ॥ तस्मादस्यामजनि सुजनो वीरपेर्माडिदेवक्षोणीपालो विजयिविजयादित्यपृथ्वीश्वरोपि । श्रीमच्छर्बात्-  
 त्रिदशविनतात्यर्बतस्यात्मजायां श्रीहेरंबस्त्रिभुवननुतस्तारकारिश्च यद्वत् ॥ शरीरं शर्बस्य प्रकृतिसुभगं नित्यमिति यः प्रतिज्ञाय प्रज्ञा-  
 विदितपरमार्थस्थिरमतिः । तुलामारुद्धोच्चैर्जगति विनृतं प्राप्य विजयं तयोराद्यः श्रीमानजनि शिवचित्तक्षितिपतिः ॥ तद्भ्राता विज-  
 यार्कदेवनृपतिः सौजन्यजन्मावनिर्लोकैत्तुंगपराक्रमैकवसतिः साहित्यनित्योत्सवः । गोकर्णेशवरप्रसादजनितश्रीसंपदामास्पदं वाणीभूष-  
 णभूमिपाल इति च ख्यातिं परां प्राप यः ॥ भृगौ कुंते प्राप्ते धनुषि विषमे चासिफलके वरे वाद्ये गीते सरसकविताशास्त्रविस्तरे ।  
 तुरंगाद्यारोहे स्मृतिषु च पुराणेषु पुरुजात्यरिज्ञानाद्यो भूज्जगति बहुविद्याधर इति ॥ वीरे जगन्नेत्रसुधानिधाने यत्रेक्षिते  
 मोहजुषां द्विषां द्राक् । हस्तान्त्रितबादपि कामिनीनामस्त्राणि वस्त्राणि च निष्पतंति ॥ पुरःसरी पुण्यकृतां मनीषिणां दवीयसी  
 पातकिनां शरीरिणां मनस्विनीनामिह मार्गदर्शिनी तल्पेयसी चांद्रमसीव दीधितिः ॥ विराजते नूनमरालकेशी मरालमंदकमणा-  
 भिरामा । सरस्वतीभूषणभूमिपस्य सर्वांगलक्ष्मीर्विजयार्कनाम्नः ॥ लक्ष्म्यां पट्टमहादेव्यां विजयादित्यभूपतेः जयकेसिनृपो जातः  
 कादंबांजुधिचंद्रमाः ॥ यदीरारूढद्विपहयरथैरान्नविजयैरधीशैः सेनानां चतुरुदधिवेलासु निहितान् । जयस्तंभानेते सपदि  
 खलु दृष्ट्वा जलगजाः दृढालानाशंका विदधति मुहुर्मज्जनविधिं ॥ यत्कीर्त्तिसारसुधया धवलीकृतासु दिग्भित्तिसु प्रणिहितांजनविदु-

शोभां । तन्वंति वैरिवदनानि निरस्तदेशक्रोशानुतापमालिनानि दिगंतभाञ्जि ॥ यदीरुहामद्विरदनिकरैरंबरतले समुत्क्षिप्तं वैरिक्षिति-  
 पतिबृहद्वदितिवसरं । सहस्त्राक्षः प्रेक्ष्य क्षितिधरधिया पक्षदलनप्रयोगाय प्रायः स्मरति पुनरप्येष कुलिशं ॥ शश्वद्यदीयरिपवो गिरि-  
 कंदरासु तीव्रधुधाहुतवहेंधनतामुपेताः । कंदार्थिनः प्रहरणैर्नयनांतवांतपाथोभिषेकमृदुलामवांनि खनंति ॥ हिमकुमुदमृणालीशांखकुंदेंदु-  
 गैरैरिह जगति यदीयैः प्लाविते कीर्तिपूरैः । अपि तमसि महेलाजातपूर्णदुश्चंका दयितमभिसरंत्यो मंडनं शुभ्रयंति ॥ यदवनितल-  
 भाञ्जो मुग्धदारा द्विजानां सरभसरतिलीलोत्कंठया रम्यहर्म्यैः । अपि परिहृतदीपाः स्तंभसंप्रोतनानामणिगणगुरुभाभिर्जिह्वियामासुरुच्चैः ॥  
 वीरश्रीजयकेसिभूपतिभुजादंडे वराहाकृतिदैवः क्ष्मावलयस्य भारमधुना निक्षिप्य कौतूहलात् । उग्रस्यासुरदारणात्वलसिकाभर्तुं नृत्तुं-  
 सिंहाकृतेः क्रोधं हर्तुंमिहागतो यमिति मे तर्को मनो गाहते ॥ प्रतापाभ्रग्रे चतुरुदधिवासोवसुमती मया दत्ता रक्ष्या विजयिविजय-  
 केक्षितिभुजा (विजयिजयकेसिक्षितिभुजा, as required by the metre) । असावादिक्रोडाकृतिरपरिमेयो पि नृहरे त्वयेदं मंतव्यं  
 परमिति गृणातीव पुरतः ॥ अथ चतुरुदधितीरस्थलीविराजमानजयस्तंभसंस्तंभितरिपुचक्रविक्रमप्रसारेण श्रीमता वीरजयकेसिदेवेन  
 साम्राज्यसमृध्य (द्वय) र्थमार्थिजनार्चितामणिना पलसिकाग्राममध्यप्रतिष्ठितस्य लक्ष्मीपतेः श्रीनृसिंहदेवस्य पुरतः श्रीमदादिवराहदेवः  
 प्रतिष्ठापितव्यो युष्माभिरिति एवं (०त्येवं) नियुक्ताः संतः कल्याणफलदायिनि मुहूर्तै मांत्रिकधुरंधराः श्रीमत्कांचीपुरनिकटवर्त्युत्तरन-  
 लुरग्रामराजोद्भूतसप्तसंस्थापारगात्रेयगोत्रलक्ष्मणबहुयाजिपुत्रोभयागमाचार्यद्रविडवसुदेवभट्टोपाध्यायाः श्रीनृसिंहाभिमुखं जगदभ्युदयै-  
 ककारणस्य श्रीवराहदेवस्य प्रतिष्ठामकुर्वन् । तस्य देवस्य तेन राज्ञा दैनंदिनं पायससहितनैवेद्यार्थं षट्प्रस्थब्रीहिरिगणनया पंचपर्वसु  
 द्विगुणया विचित्रार्धत्वेन परिकल्पिताः प्रतिवत्सरं षड्विंशतिमलवरमारिनिष्काः । दैनंदिनं पायसार्थं पयसः तार (०स्तार०) द्वयपरिग-  
 ननया पंचपर्वसु द्विगुणया प्रतिवत्सरं सार्द्धसप्तपणमलवरमारिनिष्कचतुष्टयं । दैनंदिनं दध्नः तार (स्तार) द्वयपरिगणनया पंचपर्वसु  
 द्विगुणया सार्द्धसप्तपणमलवरमारिनिष्कचतुष्टयं । दैनंदिनं मुद्गोधूमयोः तारत्रयपरिगणनया पंचपर्वसु द्विगुणया प्रतिवत्सरं पणद्वया-  
 धिकसप्तमलवरमारिनिष्काः ॥ दैनंदिनं शर्करायाः तारपरिगणनया पंचपर्वसु द्विगुणया प्रतिवत्सरं पणद्वयाधिकमलवरमारिनिष्कद्वयं ।

दिनंदिनं आज्यस्य तारचतुष्टयपरिगणनया पंचपर्बसु द्विगुणया प्रतिवत्सरं मलवरमारिनिष्काः अष्टौ । श्रीखंडदीपिकस्य तैलस्य प्रति-  
 वत्सरं मलवरमारिनिष्काः अष्टौ । नित्यवस्त्रद्वयस्य प्रतिवत्सरं मलवरमारिनिष्कद्वयं । मरीचादिसंभारसहितवीठिकायाः प्रतिवत्सरं  
 पणचतुष्टयोत्तरमलवरमारिनिष्कद्वयं । श्रीखंडस्य प्रतिवत्सरं मलवरमारिनिष्कचतुष्टयं । कर्पूरस्य च मलवरमारिनिष्कद्वयं । कुंकुमस्य  
 च मलवरमारिनिष्कः । पवित्रारोपणार्थं प्रतिवत्सरं मलवरमारिनिष्काः पंच । दमनारोपणमहोत्सवस्य प्रतिवत्सरं मलवरमारिनिष्कच-  
 तुष्टयं । अभ्युदयदिनमहोत्सवस्य प्रतिवत्सरं मलवरमारिनिष्कद्वयं । कार्तिकमहोत्सवस्य प्रतिवत्सरं मलवरमारिनिष्कत्रयं ।  
 अयनस्य विषुवस्य च मलवरमारिनिष्कचतुष्टयं । ग्रहणस्य मलवरमारिनिष्कः । दीपावलीमहोत्सवस्य प्रतिवत्सरं मलवरमा-  
 रिनिष्कः । आराधकस्य प्रतिवत्सरं लोकिनिष्काः अष्टौ । परिचारकस्य लोकिनिष्कषट्कं । तूर्यकारद्वयस्य लोकिनिष्कषट्कं ।  
 मालाकारस्य लोकिनिष्कषट्कं । पाचकस्य लोकिनिष्कचतुष्टयं । दासीद्वयवस्त्रस्य लोकिनिष्कद्वयं । गणकस्य लोकिनिष्कचतुष्टयं ।  
 सकलायव्ययपरीक्षकबुद्धिपुरुषस्य लोकिनिष्कचतुष्टयं । एवमाराधकादिपरिवारसहितश्रीवराहदेवभोगार्थं परिकल्प्य साष्टाशी-  
 तिशतद्वयाधिकेषु चतृषु सहस्रेषु कलियुगसंवत्सरेषु परावृत्तेषु श्रीसप्तकोटीश्वरलब्धवरप्रसादश्रीकादंबवीरजयकोसिदेवविजयराज्ये  
 प्रवत्तमाने त्रयोदशे सिद्धार्थसंवत्सरे चैत्रशुद्धद्वादशिश्रीगुरुवारे दमनारोपणसमनंतरं कालगिरिकंपणांतर्वर्तिनं चतुःसीमांतर्गत्तनिधि-  
 निधाननिक्षेपदंडशुल्काद्यायस्थलोपेतं त्रिभोगाभ्यंतरं राजकीयानामनंगुलिप्रेक्षणीयं सर्वनमस्य विधाय निजाराध्यश्रीजा( ?जो i, e. यो ) गे-  
 श्वरदेवश्रीनृसिंहदेवश्रीपादसंनिधौ श्रीकादंबवीरजयकोसिदेवः किरुवलसिगाख्यं ग्रामं श्रीवराहदेवस्य प्रायच्छत् ॥ अथास्य सीमाः  
 संवि(व)क्ष्ये वायव्यादिदिशां क्रमात् । कोणक्षेत्रादुत्तरतः शालिक्षेत्रं स्थितं महत् ॥ तस्योत्तरतटीसीमा ततः प्राक्स्थशिलागिरिः ।  
 तदुत्तरतटीसीमा ततो वल्लीजलाशयः ॥ तत्पार्श्ववर्त्तवल्मीकादाप्रेर्यां दिशि संस्थितं । क्षुद्रप्रखवर्णं सीमा यावज्जंबाशिलोच्चयः ॥  
 ततः प्राचीदिशः सीमा महामार्गस्य पूर्वतः । दक्षिणाभिमुखायातो महानुवी(वी)धरः स्थितः ॥ ततः पावकादिग्भागे लवणाख्यो  
 महीधरः । अथ दक्षिणदिक्सीमा विस्तृता तीटकी स्थली । तटी च दक्षिणा तस्याः पश्चात्क्षो महीरुहः । पश्चात्प्रखवर्णस्याय

तीरक्षमहीरुहः । पश्चात्प्रखवणं तस्य तीरस्थितमहोपलः । सीमा ततस्तडागांतनिखातप्रस्तरः स च । ततः पुरातनाध्वाथ  
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 कुंडलाख्यं सरस्ततः । निखातप्रस्तरः स्रोतः क्षेत्रमस्यथ विसृ(स्तृ)तं । तस्याथ वायुदिकोणे निखातप्रस्तरः स्थितः । सीमाथ तत्र  
 सुव्यक्ता ततः प्राक्स्थिशिला स्थिता । निखातवततोदकस्थ (निखातं तत उदकस्थं?) कर्मकाराभिधं च तत् । क्षेत्रसीमा ततः प्राच्यां  
 स्थितं प्रखवणं च तत् । ततः प्रदृश्यते कोणे शालिक्षेत्रं पुरा(रा)दितं । चतुराधाटचिन्हानि व्यक्तान्यातारकं भुवि ॥ पलसिकाग्राम  
 विपणितडागांतविंशतनागवल्लीपरिमितवाटिका चैका । तत्रैव क्षपणकाख्यगृहवीथ्यंत द्वादिशनिकेतनानिमानि (मान्यानि, or नानीमानि)।  
 परिसूत्रांतः पंचविंशद्दस्तविस्तीर्णमहानसमंदिरमपि । सरस्वतीतडागपूर्वजलनिर्गमसमीपे पुष्पवाटिका चैका । रंगभूमिः श्रीवराहनृसिं-  
 हयोः समा । गङ्गुका वापी च ॥ सामान्यो यं धर्मसेतुनृपाणां काले काले पालनीयो भवद्भिः । सर्वनितान्भाविनः पार्थिवेन्द्रान्भूयो भूयो  
 याचते रामचंद्रः ॥ जयतादाचंद्रं श्रीयज्ञेश्वरसूनुना जगति । शासनपद्धतिरेषा गंगाधरसूरिणा रचिता ॥ दिव्याध्यक्षतुलाधारिनागू-  
 जिप्रियसूनुना । लिखिता केशवनेषा पंडितेन नृपाज्ञया । इतिशुभं । मंगलमहाश्रीश्रीः । नमो गुरव ॥

*Substance of above.*

Jayanta, or Trilochanakadamba, was born from the drops of sweat which flowed from S'iva's forehead to the root of the Kadamba tree when he conquered the Asura Tripura. In his lineage, celebrated for the performance of eighteen A'swamedhas, was born Shashthadeva. His son was Jayakesi, from whom sprang Vijayáditya. To him was born Jayakesi, to whom king Permáli gave in marriage Mailalamahádevi, sister of Soma. From this pair were born Permáldideva and Vijayáditya or Vijayárkadeva; the first of whom afterwards assumed the name of S'ivachitta, and the second, having gained the favour of the lord of Gokarna (mentioned in Raghuvams'a viii. 33, as a town on the shores of the southern ocean), became known as Vaníbhúshana or Saraswatíbhúshana. From Vijayárka and his wife

Paṭṭamahādevī sprang Jayakesi. Jayakesi, in the 13th year of his reign, on Thursday the 12th of Chaitra, in the Siddharthi Samvatsara, Kaliyuga 4288 (A.D. 1186-7), caused an image of Varāhadeva to be set up in front of Narasimha in the centre of the village of Palasikā, and presented him with the village of Kirruvalasigā.

The central portion of the inscription defines the boundaries of the village and the details of disbursement.

The meaning of the words मलवरमारिनिक is not clear. Several explanations are possible ; — 1, a nishka (bearing the representation) of (Rāma) the slayer of those that excel in sin (the Rākshasas), in support of which, amongst other old coins, a pagoda is occasionally met with bearing the figures of Ramā, Lakshmaṇa and Sītā, and called राम टैकि ; but I have never met with the word मारिन्, the usual term is मारक, and, if मलवर is a generic term, the formation of मारिन् is a violation of Pāṇini iii ; 2, 78 ; — 2, from the word मलवरमारि occurring on the seal of this plate it seems to be an epithet of Jayakesi, and would then mean 'the slayer of Malavara' (? Mallavara, 'the chief of the Mallas,' Malla being a name often borne by kings, *e. g.* several of the Chālukyas) ; — 3, मारि may be intended for the Canarese ಮೋರೆ (môre or mwāre) 'a face,' as both in this and especially in the stone inscription many Canarese words are used, in which case it would mean 'a nishka bearing the face of Malavarā ; — 4, Malavara may possibly be connected with two sects of some antiquity ; the Nīlamalavaras and Tonkamalavaras, in the villages of Punganur and Bandodi below the Ghauts near Carwar.

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No. 9.

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गुणपुष्टता(ताम्) ॥ अस्ति स्वस्त्ययनो राजा सिंहणो यदुवंशजः यस्य कीर्तिस्त्रिभुवने प्रथिता हरिकीर्तिवत् ॥ यो राजा जैतुगिर्नाम

सिंहणाख्यां नृपात्ततः ॥ जनितो यदुवंशाब्धौ पयोधाविव चंद्रमाः ॥ तस्य पुत्रो महातेजाः श्रीकन्हार इति श्रुतः । यदाज्ञां शिरसा  
 धृत्वा भवंति सुखिनो नृपाः ॥ जयति जगति राजा सर्वभूपालमौलिप्रथितपरमरत्नप्रोहसत्पादपद्मः । यदुकुलचिरलीले वासुदेवे  
 जनानां नयनकमलसूयः(र्यः) प्रीतिमान्कन्हाराख्यः ॥ तस्यान्यः(न्यक्षि)क्षितिपालमौलिमकुटप्रत्युपरत्नैश्वरं नीराजच्चरणारविंदयुगलः  
 शेषस्य पृथ्वीपतेः । शूरोमात्यधुरि स्थितो विजयते बीचाग्रजः संततं मल्लाख्यः किल चिक्कदेवतनयः प्रख्यातकीर्तिर्भुवि ॥ तस्य  
 पुत्रो महातेजाः श्रीकन्हार इति श्रुतः ॥ योजिद्वा(त्वा) पृथिवीशस्य यो राज्ञो दक्षिणोभुजः ॥ प्रशांस्य(शास्य) रीन्यः प्रगृहीतचापो  
 ददाति चार्थान्कृपया द्विजेभ्यः । श्रीसोमनाथांघ्रियुगावनत्या प्रवर्द्धिताशेषविभूतिरम्यः ॥ छ ॥ स्वस्ति ॥ एकसप्तत्युत्तरशताधिकस-  
 हस्रसंख्येषु शकाब्देष्वतीतेषु प्रवर्तमाने सौम्यसंवत्सरे तदंतग(र्गं)ताषाढपौर्णमास्यां शनिश्चरवारे पूर्वाषाढनक्षत्रे वैधृतियोगे इत्यंभूतपुण्य-  
 काले राज्ञः सर्वर्द(सर्वदे)शाधिकारी । सः। मल्लिसैष्टिनामामात्यः मुदुगलग्रामे वसन् । तदनुज्ञया स्वदेवाच्चनसमये श्रीसोमनाथसंनिधौ  
 महाधार्मिकवीरनायकविज्ञापनया स्वाधिकारविषये कुहुंडिदेशे हुव्वलिद्वादशग्रामाभ्यंतरे संथेयबागवाडिसंज्ञके ग्रामे भगवंश्रीमाधवदेव-  
 पुर(ः)सरेभ्यो द्वात्रिंशत्संख्याकेभ्यो नानागोत्रेभ्यो ब्राह्मणेभ्यस्तद्रामदक्षिणदिग्भागे षट्पाषाणमुद्रिता भूमि धारापूर्वकं दत्तवान् ।  
 तत्र । भगवतः श्रीमाधवदे(व)स्य अंगभोगरंगभोगादिसकलपूजार्थं सहस्रकंबपरिमितं क्षेत्रं दत्तं । श्रीमाधवदेवसत्रे ब्राह्मणभो-  
 जनार्थ(र्थे) शतद्वयकंबपरिमितं क्षेत्रं दत्तं तदितर(रं) तु क्षेत्रं श्रीमाधवदेवब्रह्मपुरीवर्षि(र्षि)भ्यस्तेभ्यो ब्राह्मणेभ्यो दत्तं । तत्सत्रार्थमेव  
 तद्ग्रामपूर्वदिग्भागे शतद्वयकंबपरिमितं शालिक्षेत्रं तेन दत्तं ॥ तत्सत्रार्थमेव तद्रामोत्तरदिग्भागे विनायकनैरुरु(र्ऋ)त्यदिग्भागे  
 शतकंबपरिमितं दत्तं इति श्रीमाधवदेवसत्रब्राह्मणभोजनार्थं पंचशतकंबपरिमिता भूमिस्तनैव दत्ता ॥ छ ॥ अनंतरं तस्य पुत्रो सौ  
 चौंडिसैष्टिनामामात्यः पितृकृतैतध(द्ध)र्मपरिपालनायास्मिन्(न्न)र्थे भगवन्माधवदेवदेवपुर(रः)सरेभ्यस्तेभ्यो ब्राह्मणेभ्यस्तांब्रशासन(नं)  
 दत्त्वा पितुर्धर्मं सुदृढतरं कृतवान् ॥ छ ॥।।।। तेषां प्रतिगृहीतृणां गोत्रगुणनामानि लिख्यंते ॥ छ ॥ आत्रेयगोत्रीयसामवेदिविष्णुभट्टो-  
 पाध्यायसुतसर्वज्ञहरिहरभट्टोपाध्यायस्यैका वृत्तः । कौशिकगोत्रीयमभाकरत्रिवाडिसुत दामोदरात्रिवाडिः तस्यैका वृत्तिः ॥ कौशिकगोत्री-

यमदनाहतपाठकसुतरामदेवपाठकस्यैका वृत्तिः ॥ वसिष्ठगोत्रीयजयितपाठकसुतकेशकपाठकः ॥ तस्यैका वृत्तिः ॥ हरितगोत्रीयवामनप-  
 ट्टवर्द्धनसुतत्रिविक्रमपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ शांडिल्यगोत्रस्य विष्णुभट्टोपाध्यायसुतपेष्टणपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ हरितगोत्रदामोदरपट्ट-  
 वर्द्धनसुतनागदेवपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ हरितगोत्रकेशवपट्टवर्द्धनसुतदामोदरपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ वसिष्ठमैत्रवरुणकौंडिन्यगोत्र आ-  
 दित्यभट्टसुतमलिदेवउपाध्यायस्यार्द्धवृत्तिः ॥ मौदुगन्यगोत्रनारायणउपाध्यायसुतरुद्रुपाध्यायस्यार्द्धवृत्तिः तस्य त्राता(भ्राता) गोविंदु-  
 पाध्यायस्यार्द्धवृत्तिः ॥ भारद्वाजगोत्रकलिदेवपट्टवर्द्धनसुतश्रीधरपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ गौतमगोत्रमहदेवपट्टवर्द्धनसुतकावदेवक्रमित-  
 (जनित.)स्यार्द्धवृत्तिः ॥ काश्यपगोत्रमंच्यणपट्टवर्द्धनसुतब्रह्मदेवभट्टोपाध्यायस्यार्द्धवृत्तिः ॥ हरितगोत्रगोविंदसुतरायिदेवभट्टोपाध्यायस्या-  
 र्द्धवृत्तिः ॥ शांडिल्यगोत्रहियणसुतश्रीरंगस्यार्द्धवृत्तिः ॥ काश्यपगोत्रअटपंसुतमधुवणपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ भारद्वाजगोत्रमहदवसुत-  
 मलिदेवपलिसस्यार्द्धवृत्तिः ॥ रथीतरगोत्रसोमनाथसुतवसवणघलिसस्यार्द्धवृत्तिः ॥ आत्रेयगोत्रगोपालसुतमलिदेवघलिसस्यार्द्धवृत्तिः ॥  
 विष्णुवृद्धगोत्रमाधवपट्टवर्द्धनसुतमलिदेवपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ आत्रेयगोत्रनारायणसुतवसवणक्रमितस्यार्द्धवृत्तिः ॥ भारद्वाजगो-  
 त्रनारणसुतजातवेदपट्टवर्द्धनस्यार्द्धवृत्तिः ॥ भारद्वाजगोत्रश्रीधरसुतहाश्वरघलिसस्यार्द्धवृत्तिः ॥ श्रीवत्सगोत्रमायिदेवसुतगोविंदघैसास-  
 स्यार्द्धवृत्तिः ॥ काश्यपगोत्रआदित्यसुतमलिदेवघलिसस्यार्द्धवृत्तिः ॥ वसिष्ठगोत्रताशूरघलिसस्यार्द्धवृत्तिः काश्यपगोत्रविष्णुघलिसस्या-  
 र्द्धवृत्तिः कौशिकगोत्रविश्वनाथघेसस्यार्द्धवृत्तिः ॥ आत्रेयगोत्रमलिदेवघलिसस्यार्द्धवृत्तिः ॥ काश्यपगोत्रस्वामिदेवघैसस्यार्द्धवृत्तिः ॥ कौंडि-  
 न्यगोत्रनरसिंहघैसः ॥ कौशिकगोत्रदामोदरघलिसः ॥ विश्वामित्रगोत्रमलिदेवघलिसः ॥ मूकगोत्रकायणघलिसः ॥ काश्यपगोत्रमर-  
 सिहघलिसः ॥ शांडिल्यगोत्रनागदेवघलिसासः ॥ अगस्त्यगोत्रकलिदेवपट्टवर्द्धनः ॥ आत्रेयगोत्रविष्णुपट्टवर्द्धनः ॥ भारद्वाजगोत्रदासम-  
 लिदेवघलिसः ॥ काश्यपगोत्रवासुदेवघलिसः ॥ हरितगोत्रश्रीधरपट्टवर्द्धनः ॥ काश्यपगोत्रदेवणघलिसः ॥ शौकगोत्रमाधवघलिसः ॥  
 एतेषां प्रत्येकमर्त्थवृत्तिः ॥ काश्यपगोत्रचगदेवपाठकस्यपादोनवृत्तिः ॥ इतः परमन्येषां प्रत्येक(कं)पादवृत्तिः ॥ विशीमित्रगोत्ररामदेवघलिसः ॥  
 गौतमगोत्रमलिदेवघलिसः ॥ भारद्वाजगोत्रवेजनाथघलिसः ॥ श्रीवत्सगोत्ररामदेवघलिसः ॥ भारद्वाजगोत्रकालिदासघैसः ॥ काश्य-

पगोत्रगोपालघलिसः ॥ तस्य भ्राता कलिदेवघलिसः ॥ काश्यपगोत्रनागदेवघलिसः ॥ भारद्वाजगोत्रवोप्यदेवघलिसः ॥ विश्वामित्रगो-  
 \* त्रलक्ष्मीधरसुतगोपालघलिसः ॥ काश्यपगोत्रनरसिंहभट्टः ॥ कौडिन्यगौत्रनागसुतविष्णुः ॥ जामदग्मवसगोत्रदेवणप्यलिसः ॥ काश्य-  
 पगोत्रउदयभट्टः ॥ कौशिकगोत्रदेवणसुतमंच्यणघलिसः ॥ काश्यपगोत्रहणपट्टवर्द्धनः ॥ भारद्वाजगोत्रमलिदेवसुतकलिदेवपट्टवर्द्धनस्यैका  
 वृत्तिः । वसिष्ठगोत्रवद्यणसुतजनार्दनप्यलिसमस्यार्द्धवृत्तिः ॥ विलशुकसुतपद्मनाभपट्टवर्द्धनस्यैका वृत्तिः तस्य सुतसोमनाथस्यैका  
 वृत्तिः ॥ वृत्तं (!) द्वात्रिंशद्वृत्तयो विभज्य ब्राह्मणेभ्यो दत्ताः । छ ॥ तदागामिभिवि(र्वि)शेषभूपालैः(ः) स्वदत्त(त्तं) निर्विशेषं  
 परिपालनीयमिति भगवता वेदव्यासेनोक्तम् । बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
 फलं । स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टि वर्षसहस्राणि विष्टायां जायते कृमिः ॥॥ रामः । सामान्यो यं धर्मसेतुर्नृप-  
 (पा)णां काले काले पालनीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवैर्द्रान्भूयो भूयो याचते रामचंद्रः ॥ दानपालनयोर्मध्ये दानात्श्र-  
 (च्छ्रे)योनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ॥ मंगलमहाश्रीः ।

The above inscription gives us the names of three kings of the Yádava family;—Kanhára, the son of Jaitugi, the son of Simhaṇa. On the day of the full moon of A'shádha in the Saumyasānvatsara, S'aka 1171 (A. D. 1249-50), Kanhára's minister Mallisaiṭṭi, resident at Mudugala, gave at the king's command, to thirty-two Bráhmaṇs attached to the shrine of Mádhavadeva, certain lands in the village of Santheya Bágaváḍi, in the district of Hubballi and the country of Kuhuṇḍi. The grant was afterwards confirmed by Mallisaiṭṭi's son Chaṇḍisaiṭṭi, who also caused this copper-plate to be written in token of its confirmation.

The middle portion of this inscription is full of clerical errors, but they are sufficiently obvious, being only mistakes in the spelling of proper names.



ART. XVI.—*The Shrine of the River Krishná at the Village of Mahábales'vara.* By RA'Ó SA'HEB VISHVANA'TH NA'RA'YAN MANDLIK.

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Read 14th July 1870.

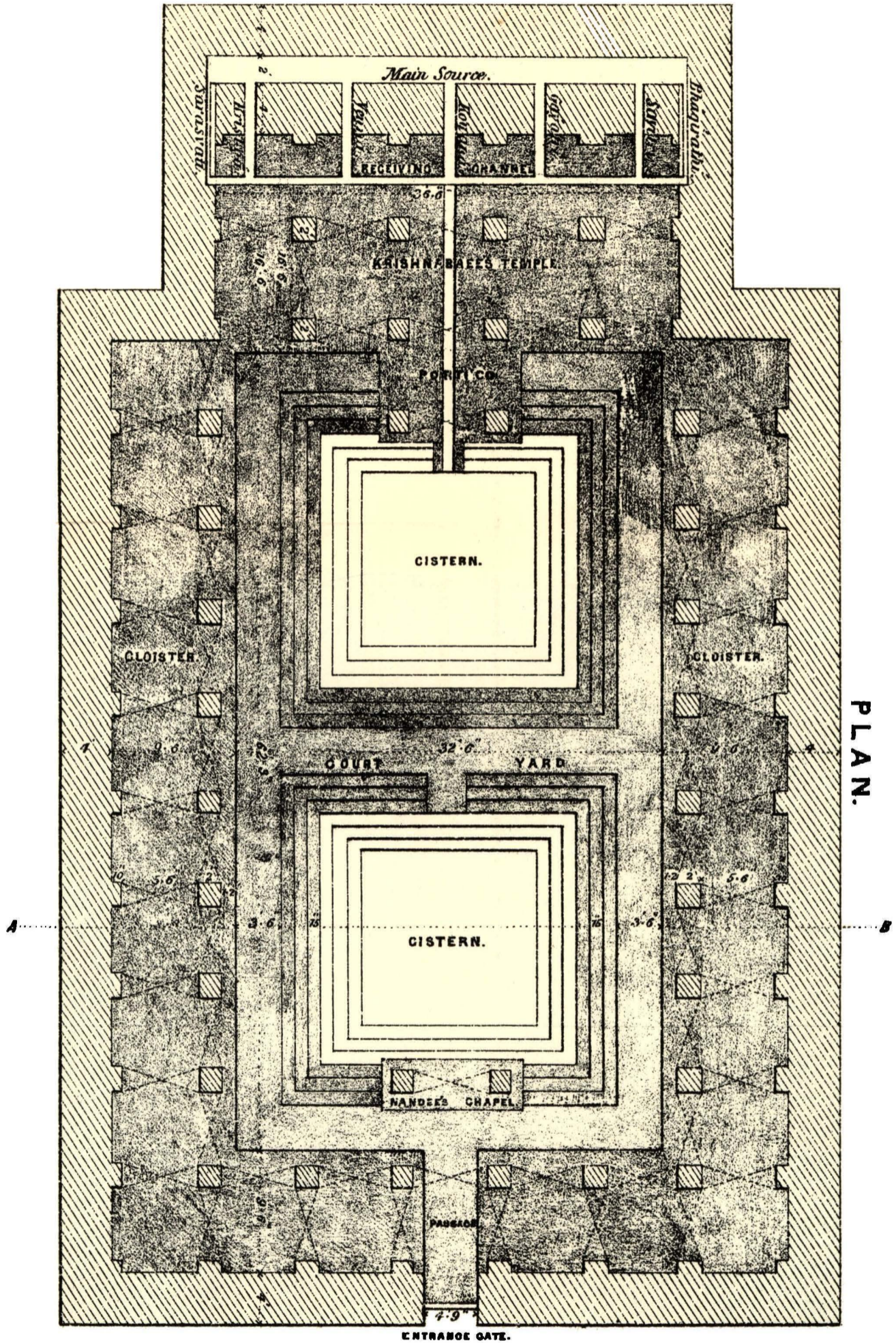
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IN my last paper, I described a Hindu holiday, named the *Nága-panchamí*, and offered in connection with that festival, certain observations relating to serpent worship in Western India. I then stated what my researches had led me to conclude about the probable origin of this form of public worship, and its relation to a yet higher and older religion, the *Linga* worship, in the East.

On the present occasion, I propose to offer a few remarks on the shrine sacred to the river *Krishná*, at the village of *Mahábales'vara*, the modes of worship observed by pilgrims at this shrine, and the position of the different hereditary servants connected with the temple. This will be an indirect contribution to the discussion of serpent and *Linga* worship, and the actual living relationship of the wild hill tribes therewith.

The village of *Mahábales'vara* is situated on the *Sahyádrí* range of mountains, the Great Western range usually termed the *Gháts*, and extending from the valley of the *Tápti* in the north to Cape Comorin on the south.

The village lies in lat.  $17^{\circ} 55'$  N., and long.  $73^{\circ} 41'$  E. It is about 75 miles S. E. of Bombay, and about 40 miles distant from the western sea-coast. This village is reckoned sacred by the Hindus, chiefly from its being situated at the source of the river *Krishná*, although there is a temple dedicated to the god *Mahádeva* at this village, and which is known as the temple of *Mahábales'vara*. The principal attraction of this place is the shrine of the river *Krishná*. A stone temple built about 125 years ago over the source of that river is annually resorted to from all parts of the neighbouring country, and every 12th year, when the planet Jupiter enters the sign of *Virgo*, pilgrims from all parts of the country assemble at this place to bathe themselves in the sacred waters of the Ganges, which river is believed to make her appearance at this shrine at the beginning of that year and stay there for a twelvemonth, on a visit, it is said, to her younger sister, the *Krishná*.



PLAN.

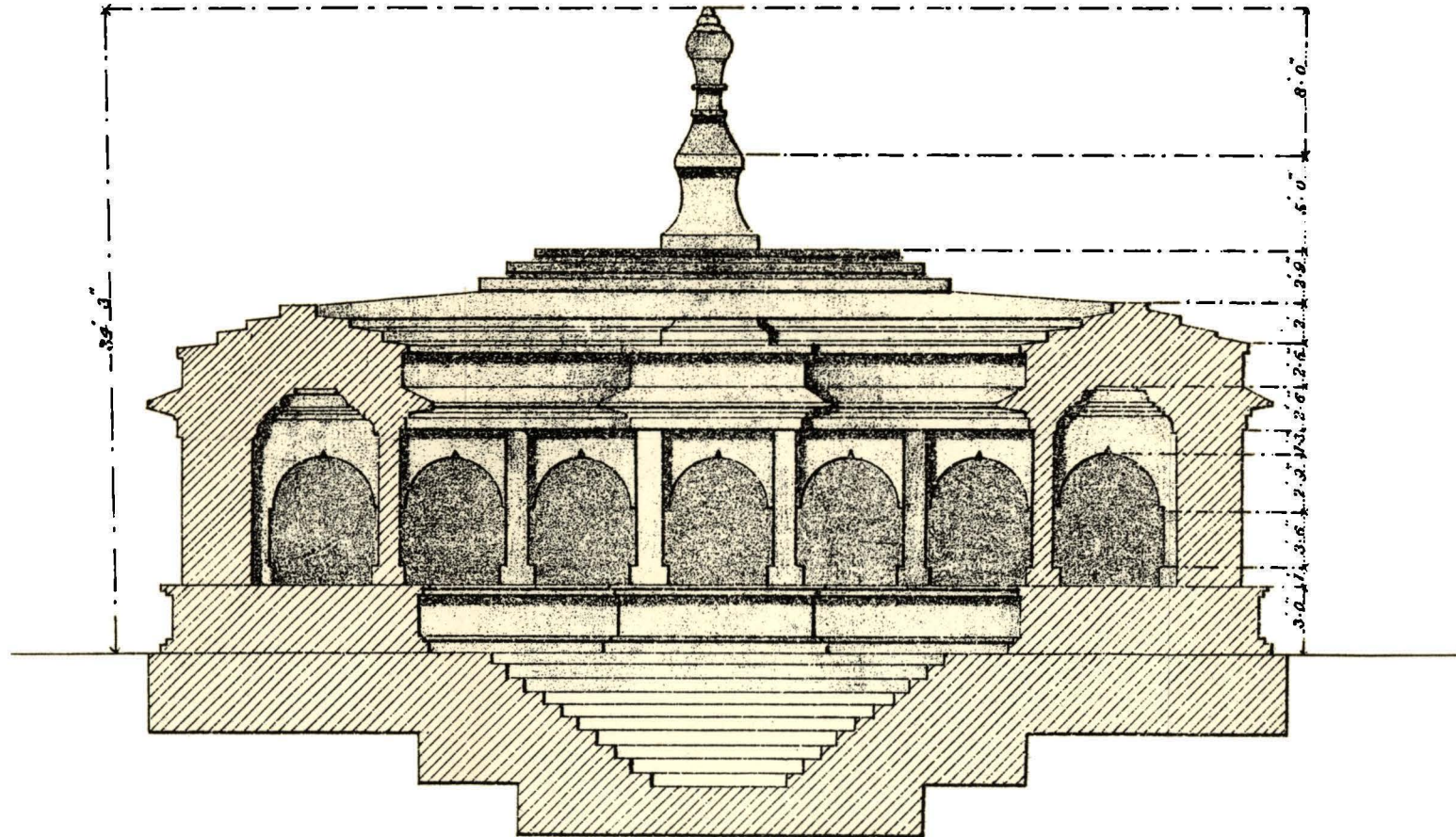
ENTRANCE GATE.

# TEMPLE

OVER THE SOURCE OF THE RIVER KRISHNA

AT

# MAHABALESVARA.



SECTION ON A B.

SCALE OF 10 FEET TO AN INCH.

Annexed is a plan of the temple, which was kindly prepared for me by Mr. Mádhavráo Rámchandra Kelkar, of the Public Works Department.

A general description of the temple over the source of the river *Krishná* at *Mahábales'vara* will not be out of place here. The temple stands at the foot of the hill facing the east, and with its auxiliary buildings occupies an area of about 6,000 square feet, enclosed by masonry walls 4 feet in thickness. The temple measures 36' 6" in length and 16' 6" in breadth, having an open courtyard in front, measuring 62' 3" in length and 32' 6" in width, which contains two cisterns having flights of steps leading down to their bottoms. Along the three sides of the courtyard is a cloister 9' 6" in width, with pillars 2' square in front. In the Eastern face of the cloister is an entrance gate 4' 9" in width, with a passage of the same width, leading to the courtyard. Just opposite to the entrance gate and partially projecting into the cisterns is a pavilion, the *Nandi's* chapel. Here the *Nandi*, or sacred bull, is seated over a platform raised three feet above the floor of the courtyard. By the sides of the cloisters, the visitors pass over a broad step and approach the temple. The plinth of the temple, as well as of the cloisters, is raised 3 feet above that of the courtyard, and their floors paved with cut-stone. The temple is formed of two bays, with a portico in front. Each bay is divided into five parts, each 7' 6" in length, from centre to centre of the pillars, which measure  $4\frac{1}{2}$  feet from the surface of the floor. Semicircular arches have been turned both longitudinally and transversely as shown by dotted lines on the plan. The construction of the roof is peculiar. Each subdivision of the bay forms a square, and is separately roofed in by brackets or corbels placed over the crown of the arches, the upper bracket projecting beyond the one just below it, thus forming a dome. The roof therefore when seen from inside shows as many domes as there are subdivisions in each bay; while the outside of the roof has been brought in a line and finished off in steps running longitudinally, but sloping transversely to carry down rain-water. The construction of the roof of the cloisters is similar to that of the temple. To the west side of the temple, and between the two walls, is the main source. Through the front wall, five holes or drains have been made, which represent the rivers *Krishná*, *Venṇá*, *Koyaná*, *Gáyatrí*, and *Sávitrí*. The priests say, that two other rivers, namely, the *Bhágirathi* and the *Sarasvatí* flow from the two sides of the other *Gangás* or rivers. The first, once in every twelve years, as has been above described; and the

latter once in every sixty years. These holes, through which these two rivers are said to flow, are marked on the plan in the North and South corners respectively.

The water from the main source flows through the above-mentioned five holes into a channel in their front, and ultimately discharges itself through a spout resembling a cow's head into the cistern in the courtyard. Here the visitors to the temple bathe and perform all the ceremonies connected with their ablutions. The walls and roof of the temple &c. are of a permanent construction. Cut-stone has been used throughout, and the building has a bold cornice all round.

This temple has been built by a Sattara Bráhmaṇa family, named Anagala. Bráhmaṇical as this shrine is considered to be, the first hereditary officer connected with its management is a *Koli* or rather a family of *Kolis*. They are called in this connection *Gangá-Putra* [i.e., sons of the *Gangá* or sacred river], and, as soon as a person has bathed, any offering that he makes, either in cash or in the shape of clothes, articles of food, &c., is appropriated by the *Kolis* connected with the establishment. What the pilgrims offer before bathing is alone retained by the Bráhmaṇa priests, who make it a point of pressing the visitors to this shrine to make some offering before bathing in one of the cisterns for their own profit.

At the temple of *Mahábales'vara* also the *Kolis* hold a hereditary position, and the *Guravas*, who worship the *Linga* in that temple, appear more closely allied to the hill tribes than to the inhabitants of the plains; they [i.e. the *Guravas*,] have however no connection with the shrine of the *Krishṇá*, where the *Kolis* alone are the principal officers in charge. On looking into the traditions connected with the two temples, and comparing their history with that of the famous shrine *Mahábales'vara* at *Gokarna* in North Kánará, I am inclined to hold that of the two shrines, situated at the village of *Mahábales'vara*, that of the *Krishṇa* is the more ancient, while that of *Mahábales'vara* is of a comparatively modern origin. It is true that if one goes to the temple of *Mahábales'vara*, a small rock is pointed out in the sanctuary, and he is shown several holes in that rock more or less full of water. These are described to be the seven sacred rivers,—*Krishṇa*, *Veṅṇa*, *Koyaná*, *Gáyatrí*, *Sávitrí*, *Bhágíráthí*, and *Sarasvatí*, in embryo; but there is nothing to connect these holes with the temple of the *Krishṇá*, where again one or two streams appear to be made to flow through five channels pointed out in the map. Nor is there anything to show

how the waters flowing through the cow's head into the cisterns below are connected with the five rivers, which take their rise at this village. The *Krishná* in reality ceases to flow from the second cistern, and its real source is in a small temple lower down, at the same village, at a little distance from the main building. This latter temple is a small building like an ordinary native country house, and overlooks the magnificent valley of the river *Krishná* below. The other rivers cannot be connected with the main source in any way. They rise in different valleys on the hills, and the *Veṅṇá* and the *Koyaná* flow into the Deccan, while the *Gáyatrí* and the *Sávitrí*, flowing towards the west, form the *Bankote* river, at the mouth of which stands Fort Victoria. The *Veṅṇá* [called by the lower classes of natives *Yenná*] flows towards the east, and is absorbed into the *Krishná* at *Máhulí*, a village about 5 miles from *Sattara*. This river is mentioned in the *Vishṇu Purána*, (1) and is apparently so named after the mountaineer king *Veṇá* (see the *Bhágavata Purána*, *Skanda* IV. *Adhyáya* 14; also *Wilson's Vishṇu Purána*, pp. 99 and 100), who was slain by the *Bráhmaṇa* sages for his setting himself up above the Creator of the universe, and the other gods of the Hindu Pantheon, and directing that all sacrifices should be offered to him instead of to the gods. Near the source of the river, within one-fourth of a mile from the *Veṅṇá* lake, in the *Veṅṇá* valley, there is a slab placed by the late chief of *Sángle*, *Chintámanráo Appá Sáhib Patvardhan*, in a small temple erected in honour of that river. The *Koyaná* seems to be a name derived either from *Kuvena*, or from *Koh*, a primitive term signifying a mountain. There is a fine bridge on this river, between *Mahábales'vara* and the village of *Púra*; and this river after flowing towards the Deccan joins with the *Krishná* at *Karáda*. This confluence is termed a love-embrace, from the direct meeting of the two rivers. The *Sávitrí* is the main stream which forms the *Bankote* river. Except in one of the previously mentioned holes in the temple of *Krishná*, the fifth river *Gáyatrí*, as a separate river, has no existence. Both these names are derived from the sun, and are looked upon as equally sacred by the pilgrims.

The principal river of the group is the *Krishná*, and this is the only river which appears to have its source near the shrine. The river *Krishná* has been known from ancient times. It has a *Puranic* history of its own, entitled the *Krishná Mahátmya* [i. e. greatness of the

(1) See page 185, of Professor Wilson's translation of the *Vishṇu Purána*.

Krishná]. It is described as a portion of the *Skanda*, one of the 18 principal Purāṇas, and, whatever its historical value, it is useful to explain the practice and observances which obtain at the present day at different places along its banks, till it discharges its waters into the Bay of Bengal. Its sanctity cannot be very ancient; for its name does not occur in the *Amarakośa*, a Sanskrit dictionary composed about or after the beginning of the Christian era; nor is the name found in any other *Sanskrit* dictionary of note on this side of India. It is mentioned in the *Viṣṇu Purāṇa* (\*), and other *Purāṇas*, and its present importance probably dates from the time of the Rájás of Sattara, who have endowed this as well as the neighbouring shrine of Mahábales'vara. Tradition relates that a dynasty surnamed *More* reigned in that part of the country, and places are pointed out where their Queens used to bathe, where they put on their town-clothes and put off their wild dresses, whenever they came to the shrine. But even these do not carry us further than 350 years. I have not been able to discover any records pointing to a period more remote, nor have I met with any traditional accounts of dynasties older than the *Mores*.

A brief account of what the pilgrims have to do at this shrine may not be out of place. Pilgrims who resort to this shrine generally engage a *Bráhmaṇa* priest, called *Upádhyáya* (†). The general rule is, that whichever member of the priestly family first meets with a new-comer, that member becomes the *Upádhyáya* of that new-comer. Pilgrims are generally induced to give letters of appointment, of which I annex two specimens, \* omitting names. The getting of new pilgrims to entrust their priestship to themselves has become a sort of regular trade, and a visitor is at once surrounded by these hungry priests, with books in their hands, demanding his name, and surname, and his pedigree as far as it can be traced. If one's name is not discovered in their books, nor that of one of his ancestors, the most pressing importunities are used to obtain some sort of writing, giving the future officiating priestship to the family of the particular priest. This priest serves as a general guide, and, if intelligent, is of very great assistance in going through the various antiquarian corners of the place. The usual ceremonies at this shrine consist of, bathing in the cistern, above described, the waters of which are generally allowed to remain in a very impure state; the worship of the five rivers at the sources marked on the plan, and the

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(\*) See Wilson's translation, p. 184.

(†) *Upádhyáya* means a preceptor, or one from whom one can learn.

\* See page 260.

feeding the Bráhmaṇas occupy the most conspicuous place in the pilgrim's curriculum. If the pilgrim should have lost his father, he performs *Shrúddha* (\*) to propitiate the manes of his ancestors. In all these ceremonies the Bráhmaṇa priests play the most important part. The gatherings of the pilgrims are the largest during the year in which the planet Jupiter comes into the sign called *Kanyá* or Virgo. This is called the *Kanyógata* (°), and is looked upon as the harvest season of the priests and the *Kolis* connected with the shrine. Every year, the day of *Sivarátri* (°) is a great day at this place; and in the month of *Phálguna* [generally corresponding with March and April] the festival of *Krishnáábái*, as the river is generally called by its worshippers, is celebrated with due ceremonies. Behind the hill from which the *Krishná* takes its rise, extends the forest called *Brahmíranya* or the forest of *Brahmá*. The visitor is shown the spots where the gods of olden times are said to have performed their religious sacrifices. But beyond local traditions there is nothing to support these accounts. Mrs. Postans' description (°) applies to the *Krishná*, which is the only river distinctly traceable to its source. "Few scenes," writes Mrs. Postans, "are more lovely than the beautiful valley of the *Krishná*, as seen from the open temples of Mahábales'vara. The smooth and brightly gleaming waters, like a silvery thread, wind their quiet way between the richly-wooded hills, which forms a vista of fertile shelter to the grassy banks; while the herds, feeding peacefully beside the sacred river, complete the scene, and afford a glimpse of pastoral beauty, the more fair and sweet, perhaps, as contrasted with the sublime mountain solitudes of the immediate neighbourhood."

In describing the shrines at the village of *Mahábales'vara*, it may be thought I ought to have begun with an account of the temple of *Mahábales'vara* itself, but I think the principal point of attraction and the older shrine is that of the river *Krishná*; and the temple of *Mahábales'vara* is of a more modern date, established after the model of the undoubtedly very ancient shrine of *Mahábales'vara* at *Gokarna* in North

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(\*) A feast at which some Bráhmaṇas are worshipped in the name of the worshipper's ancestors. It is celebrated twice a year, and is also observed whenever a man visits a *Tírtha* or holy place.

(°) The year during which the planet Jupiter comes in the sign of *Kanyá* or *Virgo*.

(°) The 14th night of the dark half of the month of *Mágha*, esteemed as one particularly sacred to *S'iva*.

(°) See Postans' *Western India* in 1838, vol. II., pp. 267 and 268.



Kánará. *Gokarṇa* is a town on the sea-coast, in the district of Kánará, about 25 miles to the south of *Kaḍaváda* (now called Karwar). This spot is celebrated from the times of the Mahábhárata for its sanctity (\*).

And it is also more particularly described in the *Skanda Purána*. Its glories are also celebrated in the vernaculars, and thousands of pilgrims annually resort to this shrine. It is one of the oldest *Linga* temples in Southern India, and the following is a brief traditional account of its establishment as now received by its devotees, for which I am indebted to a Kánará friend.

*Story of Gokarṇa Mahábales'vara* (\*).

"*Gokarṇa* is one of the most celebrated places of *Linga* worship in India. It is a small seaport town in the district of North Kánará, about 25 miles southward from *Kaḍaváda* (or Karwar as it is now called.) The name *Gokarṇa* (from *go*, a cow, and *karṇa*, an ear) has its origin in the natural shape of the place, which, it is said, resembles the form of a cow's ear. The *Linga* worshipped here is known by the appellation of *Mahábales'vara*, whose temple, a massy structure of stone, having little pretensions to architectural beauty, is situated very

(\*) The Mahábhárata, Vanaparva, Chapter 85, S'lokas 24 to 27 :—

“अथ गोकर्णमासाद्य त्रिषु लोकेषु विश्रुतं ॥ समुद्रमध्ये राजेन्द्र सर्वलोकनम-  
स्कृतम् ॥ २४ ॥ यत्र ब्रह्मादयोदेवा ऋषयश्च तपोधनाः ॥ भूतयक्षपिशाचाश्च  
किन्नराः समहोरगाः ॥ २५ ॥ सिद्धचारुणगंधर्वा मानुषाः पन्नगास्तथा ॥  
सरितः सागराः शैला उपासन्त उमापतिम् ॥ २६ ॥ तत्रेशानं समभ्यर्च्य त्रिरा-  
त्रोपोषितोनरः ॥ अश्वमेधमवाप्नोति गाणपत्यं च विन्दति ॥ २७ ॥ उष्य द्वाद-  
शरात्रं तु पूतात्मा च भवेन्नरः ॥ ”

*Translation.*—Oh! best of the Kings! then he came to the town of *Gokarṇa*, near the sea, which is well known to the three worlds, and is adored by all men (24), where stay before the god, S'iva, gods beginning with *Brahmá*, austere sages *Bhutas* (a class of spirits), *Yakshas* (another class of spirits), *Pis'achas* (demons), *Kinnaras* (heavenly songsters), huge reptiles, (25) *Siddhas* (sages), *Charanas* (bards), *Gandharvas* (heavenly songsters), men and serpents, rivers, oceans, [and], mountains. (26). There, a man who worships the god *S'iva* and observes a fast for three days and nights obtains the fruit of performing a horse sacrifice, and lordship over men. (27). And one who lives there for 12 days and nights has his soul purified.

(\*) See the *S'ivalilámrita*, a Maráthi poetical work, describing the exploits of S'iva, Chapter IV.

near to the seashore. The origin of this place of worship is ascribed to *Rávana*, the king of the *Rákshasás*, who ruled in Ceylon. Mention is made of *Gokarna* in the *Mahábhárata* and other *Puráṇas*. It has, besides, always enjoyed a great celebrity throughout the length and breadth of India.

“The details of the story which connects *Rávana* with the origin of the place are as follows:—On a certain occasion *Rávana* happening to see his mother worship a *Linga* made of earth, felt that both his power as a king and his zeal as a devotee of *S'iva* were slighted. He would give himself no rest until he proved to his mother that he was not such an unworthy son that while he was in existence she should have to worship a *Linga* made of earth. He offered to get for her the *Prána Linga* (i.e., the ethereal body) of *S'iva* himself, and forthwith hastened to the fountainhead on the mountain *Kailása*. Nor was he late in accomplishing his object. Being moved by his fervent prayers, *Is'vara* <sup>(10)</sup> presented him at once with his own *Prána Linga*. This alarmed the other deities, who were afraid that the possession of this symbol of divine power might add to the aggrandizement of their oppressor and enemy. Accordingly it was resolved to free the *Prána Linga* from the hands of the tyrant by all means. *Vishṇu* and *Gaṇapati* were the two instruments that were employed to effect this purpose. When *Rávana* had come near *Gokarna*, *Vishṇu* held his discus against the sun, and made it appear to the world below that the time of the evening prayers was at hand. Though a giant, *Rávana* was descended from a *Bráhmaṇa* family. He performed the Brahminical rites and ceremonies with the same punctuality with which any other *Bráhmaṇ* would do. He therefore could not let the hour of sunset pass by without offering the evening prayers. But this he was not in a position to do while bearing the *Linga* in his hands. Neither could he place the *Linga* on the ground; because he had been told that the moment he placed it on ground, it would become firmly fixed there so as to be immoveable afterwards. While in this fix he chanced to see *Gaṇapati*, and begged of him to hold the *Linga* for a little while. *Gaṇapati* consented to do so provided he would be relieved soon. *Rávana* accordingly handed up the *Linga* to *Gaṇapati* and went to perform his prayers. He had scarcely finished them, when *Gaṇapati* called him three times, and, pretending to feel the burden too heavy for him, placed the *Linga* on the ground. As was expected, it became firmly planted there. Meanwhile, *Vishṇu* withdrew his discus from

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(10) A name of *S'iva*.

the sun, and Rávana, to his great astonishment, saw that there was yet time for the sun to set. Returning to the place where he had left Gaṇapati, he found the Linga placed on the ground. His anger at the event knew no bounds, and, mustering up all his strength, he attempted to root up the Linga ; but unfortunately for him it had become immoveable. He made five attempts, four of which brought into his grasp only as many pieces of the Linga ; but, as nothing short of the Linga in its entirety could satisfy him, he threw the pieces aside. In the fifth attempt to take out the main part, his strength failed him, when he cried out, Oh ! *Mahábala* (meaning *Great power*) ! And this is said to be the origin of the appellation, *Mahábales'vara*. Strange as this story may appear, the evidence which is pointed out to the sceptic in support of its truthfulness is still more curious. In the neighbourhood of the Mahábales'vara's temple, there is an image of Gaṇapati having in its head a fissure which is represented to be the mark of a blow which Rávana gave him out of anger in consequence of his having placed the Linga on the ground. With reference to the four pieces severed from the principal Linga, tradition adds that in time each became an object of worship to the people living in the neighbourhood of the place where it happened to fall. Temples have been built in all the four places in honour of the four Lingas thus produced, and one and all of these temples occupy a prominent place in the list of the Devasthánas in North Kánará. Their names are as follows :—1, Murdes'vará in the Taluk of Honore ; 2, Guṇavantes'vara in the same Taluk ; Dháres'vara in the Coompta Taluk ; 4 Sejes'vara in the Karwar Taluk. Gokarṇa is a celebrated place of pilgrimage. Thousands of people from all parts of India resort to it during the annual S'ivarátrí festival, which takes place in the month of *Mágha* (February and March). In the eyes of the people of Kánará, *Gokarṇa* is holier than Benáres itself. The following *s'loka*, which may be heard from the mouth of every individual in the country, describes the feeling of veneration which the people entertain for *Gokarṇa* :—

“ गोकर्णं च महाकाशी विश्वनाथो महाबलः । कोटितीर्थं च गंगायाः सामुद्रम-  
धिकं फलं ॥ ” (11)

(11). Translation :—“ Gokarṇa is also a great *Kás't* [i. e. a great Benáres]. The god Vis'vanátha is very powerful, the sacred *Kotilírtha* is greater, greater in its marine sanctity than the *Ganjú*.”

The original is incorrect ; and I have given it as nearly in its original form as possible, so as to show what it is that the people really believe.

“Nor is real evidence of the superior sanctity of *Gokarṇa* wanting. There is a temple on the banks of a small river called *Támrāparṇá*, very near to the temple of Mahábales'vara dedicated to the goddess *Támra Gaurí*, who is represented as a human figure holding in one of her hands a pair of scales for weighing the relative sanctity of *Gokarṇa* and *Kúśí*. The scale is of course turned in favour of the former !

“II. There are so many *Tirthas* (or holy places) and *Lingas* in *Gokarṇa* that it would be idle, if not difficult, to attempt to give a more accurate account of them than one furnished by a saying in the Canarese language, which when translated into English would mean, ‘At *Gokarṇa* a stone is *Linga* and water is a *Tirtha*.’ ”

This, it appears to me, is the original *Mahábales'vara* of which we have a mere copy at the village of Mahábales'vara. The above tradition of *Gokarṇa* points out to the origin of these places of *Linga* worship by the influence of, if not amongst, the wild tribes of the mountains of whom *Rávana* is a fair representative. The actual position of the *Kolis* at the temples of the *Krishnú* and also of *Mahábales'vara* appears to confirm the above conclusion. The priests point out in the temple of Mahábales'vara the source of the *Krishnú*; but unfortunately for them, the source of the river is at a higher altitude than the Mahábales'vara temple, and their story must therefore be put down as a mathematically proved fable. *Krishnú*, being considered a sacred river, had to be referred to a sacred source, and the perversity of man seems to have here set aside the noble works of God—the true source of the river—and assigned a low symbol, invented by the wild tribes of the hills, for the origin of the sacred river.

The serpent is connected with both these temples; and from the *Linga* temples he seems to be quite inseparable. In the latter, he is represented as being coiled round the *Linga*, while in the temple of the *Krishnú*, a living one is supposed to be guarding its sources.

The *Gangá* (as the sacred Ganges is called) is said to have its origin in the peaks of the sacred *Kailása*. And all sacred rivers are now called by the name of *Gangá*, and their origin is supposed to be the head of *S'iva*. The god *S'iva* has however now come to be universally represented by the *Linga* brought by the wild *Rávana*, from which the serpent appears to be inseparable. The priests at both the shrines are primarily the wild or at least non-vedic tribes. Some of these wear the *Linga*, and these do not partake of food prepared by a *Bráhmaṇa*; and

*Bráhmaņas* are prohibited from becoming officiating priests at S'iva's temples, and cannot partake of any offerings there made. There is no doubt that the people do consider that there is something awkward, if not obscene, in *Linga* worship. Because, so far as I am aware, only young girls who have not arrived at maturity, and old ladies who have passed the period of child-bearing, are alone permitted to enter a S'iva temple. Others have to perform their worship by deputy. The Puranic account of Mahábalas'vara itself is very meagre, and is reserved for another occasion.

*Letters of appointment given to priests, see page 254.*

श्री

वेदमूर्ति राजमान्य राजश्री  
स्वामीचे सेवेशीं;

महाबळेश्वरकर,

विद्यार्थी , वस्ती तारापूर मांत वसई तर्फ साष्टी हळीं मुक्काम श्रीमहाबळेश्वर, कृतानेक शिरसाष्टांग नमस्कार विनंती विशेष. आझी कुटुंब सुद्धां श्री कृष्णास्ताना निमित्त मुक्काम मजकुरीं आलों. येथील तीर्थोपाध्यायपण तीर्थ० गंगाभागीरथी रमा आजी शके १७१३चे सालीं आली होती तिणे तुद्दांस लिहून दिलें; तो लेख वडिलांचे नांवाचा पाहून आझीहि त्या लेखा अन्वये तुमचें पूजन करून श्री महाबळेश्वरचें तीर्थोपाध्यायपण तुद्दांस दिलें असे. आमचे कोणी वंशांतील येतील ते तुद्दांसच पूजतील. साल मजकुरीं फाल्गुन माशीं आमचे आज्ञे तीर्थ० येथें आले होते; त्या वेळीं आपण घरीं नव्हतां. यामुळें गैर माहित झणून लेख दुसरा वेद०

यांस लिहून दिला. परंतु तो लेख दुबार झाला झणून मशारनिव्हेनीं तें पत्र रद्द करून वेद० महाबळेश्वरकर याजपासून गंगेंत सोड. विलें. सबब तें पत्र रद्द झालें. तें पत्र मागती कोणी धरून ठेविलें असल्यास रद्द असे. मिती श्रावण वद्य ८ शके १७४९. सर्वजित नाम संवत्सरे. हस्ताक्षर खुद.

श्री. ४१

वेदमूर्ति राजश्री

महाबळेश्वरकर, स्वामीचे सेवेशीं;

विद्यार्थी

आज्ञे

पणजे

, वस्ती

मीजे गवे तालुके जालगांव. आपण त्रिवर्ग महाबळेश्वरचे यात्रेस आलों; ते समयी तुझास उपाध्यायिक दिलें असे. आपले वंशीचे येतील तें तुझास पूजितील. शके १७१३ विरोधकृत नाम संवत्सरे, माहे आश्विन शुद्ध १५.

[Translation of the foregoing.]

To

*Veda-múrti* [i.e. Vedasi Personified] ..... of Mahábales'vara ;

In your worship's service,

[Your] pupil.....of Tárápúr, *Prantá* [i. e. district of] *Vasai, Tarf* [i.e. sub-district] Salsette, now at Mahábales'var ; Salutations. The particular request : [is] —We have come here, with our family members, for bathing in the river *S'ri Krishná*. Our grandmother, the worshipful Ramá, had come here in the S'ake 1713 ; when she gave in writing the right of *Upádhyáya* as regards this sacred place. Seeing that writing given by our elders we have, agreeably thereto, paid you our respects and given you the office of our *Tirthopádhyáya* of Mahábales'vara. Those of our descendants who may come here, shall pay their respects to you only. In the month of *Phálguna* of the current year our grandfather, the worshipful ..... had come here, at which time you being not at your place, and he [our grandfather] being ignorant [of the circumstances] gave another writing to *Veda-múrti*.....But that writing being redundant, it was cancelled by him [our aforesaid grandfather], and by the hands of the *Veda-múrti* .....of Mahábales'vara was dropped into the *Gangá* [i.e. the river]. Therefore it is cancelled.—If any person has recovered the writing, it is hereby cancelled. Dated the 8th *S'ravana* *Vadya* S'ake 1749 ; name of the year *Sarvajit*. [My] own handwriting.

S'ri (11).

To

*Veda-múrti Rájas'ri*.....of Mahábales'vara ;

In your worship's service,

[Your] pupil ..... , [our] father .....our grandfather .....inhabitants of Mouje Gave, Táluk Jalgam. We three individuals had come to Mahábales'vara when we gave you the office of our *Upádhyáya*. Those of our descendants who may come here, shall pay their worship to you.—Dated the 15th of *Áshvina Suddha*, S'ake 1713, name of the year *Virodhakrit*.

ART. XVII.—*Some further Inscriptions relating to the Kādamba Kings of Goa.* By J. F. FLEET, C.S.

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Read by the Secretary, 13th October 1870.

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SINCE writing my paper on the Kādamba Kings, I have had an opportunity of visiting Hali, and thus of completing that series of inscriptions, with a transcription of the stone tablet in the temple of Narasimha, No. 2 annexed; the original is in the Kāyastha characters. The stone is a large one, being about ten feet high by three feet broad; for a third from the top it is covered with a large sculpture representing the Nṛisimha, Lakshmī, and other figures; the inscription extends over an equal portion, and the remainder of the stone is blank. This tablet records two grants made by S'ivachitta and Vishṇuchitta in the twenty-third and twenty-fifth years of their joint reign, in Kaliyuga 4270 and 4272 respectively (*vide* No. 2, Note 4); at the end it contains some miscellaneous pieces of information.

I also annex some further inscriptions from the same neighbourhood relating to the same subject. Nos. 1, 3, 4, and 7 are from a curious and elaborately sculptured temple in the village of Degāve near Kittoor. The small one, No. 4, is from one of the pillars of the temple; Nos. 1 and 7 are on the right hand of the central shrine, and No. 3 on the left of it; by the side of No. 3 a slab has been prepared for another inscription, but there are no marks of any writing having been cut into it. Nos. 1 and 3 are very much defaced, but curiously enough are the same inscriptions repeated in Kāyastha and Canarese characters, and each supplies the deficiencies of the other, so that we have the whole inscription with only a few letters wanting; the deficiencies of No. 1 I have supplied in the transcription by letters in square brackets [ ] from No. 3. No. 7 defines the boundaries of the village of Degāve, given as an Agrahāra grant with the village of Sigeri; it is beautifully written, as also is No. 3, and almost without a flaw, but I cannot at present submit a translation of it as it contains many words, probably of local use only, of which I have not been able to obtain an explanation in Bel-

gaum, so that I cannot give a connected explanation of its contents. For the sake of completeness a transcription of it is now given in the modern Canarese characters.

No. 5 is a Canarese inscription from a stone in front of a small temple of Basava, just outside the village of Gulhalli. Near this is a temple of Kalames'wara, in front of which is another Canarese inscription, commencing with the Jain formula *Srīmatparamagambhītra*, &c. It has been too much injured for me to transcribe it with the limited time I had at my disposal when at the place, but I think it will be found to record a grant made by one of the Kādambas under Bhūlokamalladeva, or the Chālukya Somes'waradeva III. (S'aka 1049-1060, Elliot). The same remark as to illegibility applies to a Canarese inscription at Bailoor, which records grants made by S'ivachitta to the gods Hemmes'wara and Mallikārjuna in the 21st year of his reign, Sarvajit Samvatsara, and to Hemmes'wara in the 22nd year of his reign, Sarvadhāri Samvatsara; it also mentions the name of the mother of Mailaladevī and wife of the Chālukya Vikramāditya II., but I could not decipher the whole word.

No. 6 is a Canarese inscription of the time of Jayakes'i III., from a temple of Basava at Kittoor, and is interesting as recording a trial by ordeal in a dispute concerning the possession of land.

\*                     \*                     \*                     \*                     \*

These inscriptions enable us to add a few names to the list of the Kādamba family. The father of Shasthadeva was Gūhalladeva; and the wife of S'ivachitta was Kamalādevī, daughter of Kāmabhūpa of the Somavans'a and Chaṭṭaladevī of the Pāṇḍya race according to Nos. 1 and 3, though Nos. 4 and 7, differing from this, say that Kāmabhūpa was of the Sūryavans'a and Chaṭṭaladevī of the Somakula.

The expression *Banavāśīpuravarādhtswara* would appear to be only a hereditary title and not meant to denote the actual residence of these Kādamba Kings, as their real capital seems to have been, not Halsi as I had supposed, but Goa, which is mentioned under its modern name in the Gulhalli stone. The Sanskrit inscriptions give Gopakapaṭṭana or Gopakapurī as its equivalent. I do not know whether the old name of Goa has been ascertained from other sources, but it is clearly indicated here. Researches below the Ghauts will probably give a clue as to what eventually became of this family; I have not as yet succeeded in obtaining any names later than that of Jayakes'i III. There are



two Canarese inscriptions at Bail Hongal in the Sampgaum Taluka, which belong to the Kādambas, and seem to be of a more modern date, but I had not time to read them, as they are almost illegible, having been engraved on a soft kind of stone, which has worn away very much and split into small fissures. A Sanskrit copperplate from Mhansi in the Goa territories (given at page 300 et seq. of a Memoir on the Savantwadi State by Mr. Courtney and Major Auld), is dated S'aka 1358, and mentions the "Marattas, who had for twelve years usurped the territory of the Kādambas." They do not appear to have been independent sovereigns, but rather feudatories of the Châlukyas, as the expression 'tatpādāpadmopajlvi,' which denotes this relation, is made use of in the second inscription of Gulhalli.

With respect to the dates of Jayakes'i III., there is some confusion. The large copperplate of Halsi gives the Siddhârthi Samvatsara, the fifty-third year of the cycle of Vṛihaspati, as corresponding to Kaliyuga 4268, while the Kittoor inscription gives the Durmati Samvatsara, or fifty-fifth of the cycle, as corresponding to the following year, K. Y. 4289; this calculation moreover differs by thirteen years from the method which is followed in the remaining inscriptions, and is still current in these parts, according to which K. Y. 4288 would be the Plavanga Samvatsara or forty-first of the cycle. Sivachitta had; in K. Y. 4275, been ruling for twenty-eight years; it is not likely that he would rule much longer, and, in point of fact, Jayakes'i would appear to have succeeded in that year, as K. Y. 4288 is the thirteenth year of his reign, so that the mistake, if it is to be considered such, lies rather in the naming of the years than in the numerical computation. According to the Telinga method (*v.* Prinsep, U. T., p. 160) the cycle commences with Pramâdi, the thirteenth year as reckoned here, and the confusion in dates pointed out above is probably owing to this method having been adopted in these two inscriptions.

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*Note.*—The obsolete form  $\text{ॠ}$ , *r*, is of frequent occurrence in these inscriptions. In Sanderson's Canarese Dictionary this letter is represented by  $\text{ॠ}$ , or  $\text{ॠ}$ , *rra*, but I have preferred, where from its occurring in proper names it has been necessary to render it in the Roman characters, marking it by *r*, as a double letter usually has the effect of lengthening a preceding short vowel, whereas this sign has not, and moreover it is used in the old forms of many words which

even in Sanderson's Dictionary are spelt with a single r, ॠ. This sign was also the original type of ɖ, (ॠ) and of a kind of l, and was also used to represent the Visarga before p, which shows at once that it was taken by Canarese, from the Sanskrit alphabet of the caves, thus,—Old Canarese ಯಸೌ ಪಿಂಢಾ = yasaḥ piṇḍa; Cave alphabet, (Halsi copperplates) ೞ ೞ, (guṇaru-)ndraḥ pra (-thita, &c.)

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*Additional Note.*

Since writing the above I have received a copy of an old Canarese inscription from the village of Narendra near Dharwar. The copy, as sent to me by the Pandits who made it, is altogether useless for purposes of editing, but enough of it is intelligible to enable me to ascertain that it records a grant made by the order of the Mahāmaṇḍales'wara Jayakesideva II., and his wife Mañjaladevi, while they were governing the Konkaṇa nine hundred, the Palasige twelve thousand, the Paye (?) five hundred, and Kavadiwīpa, in the time of the Chālukya Tribhuvanamalladeva, (Vikramāditya II). The grant was made in Śaka 1047, Viśwāvasusamwatsara, on Friday the thirteenth day of the dark fortnight of Bhādrapada, and comprised some land in the village of Kundūra, the chief town of the..... (name lost) five hundred, which was included in the Palasige twelve thousand. A district bearing the name of Suddikundūra is mentioned in No. 7 of the Halsi copperplates.

ओं नमः शिवाय ॥ जयत्यादिवराहस्य दंष्ट्रांचितवसुंधरा जगन्नि(त्त्र)तयकल्याणकल्पवृक्षाद्यकंदली ॥ जयतीशकृपापांगली-  
लाललितदृष्टयः नतानंदनदीपूरपोषपीयूषवृष्टयः ॥ पुरा गौरीशेन प्रमदजलबिंदुः पुरजये कदंबस्यावाले निजनिटलपट्टादिनिहितः  
ससर्ज क्ष्मापालं कमपि चतुरंभोधिजयिनं चतुर्वाहं त्र्यक्षं कलितशरचापासिफलकं ॥ सोमसूर्यवदुदग्रतेजसो राजवंशविततेः  
प्रवर्त्तकः यस्त्रिलोचनकदंब इत्यसौ दिक्षु दिक्षु भुवनेषु षोष्यते ॥ तस्यान्वये केपि नृपा बभूवुः कदंबभूपालकुलप्रदीपाः यदश्वमेधेषु  
निखातयूपैः पुण्यद्रुमैरंक्रुरितेव पृथ्वी ॥ तेषां कुले भूदथ लोकचक्षुर्गुहल्लदेवः प्रसरत्प्रतापः यत्तेजसा वैरितमश्वमूनामुद्दामभीमासु  
गुहासु वासः ॥ नूनं भुजापंजरपोषितस्य स्वशीर्यसिंहस्य बलं दिदृक्षुः व्याघ्राननेकान्मृगयासु निघ्नन्थो व्याघ्रमारीत्यभवत्प्रसिद्धः ॥  
दुर्योधनानीकजयाय भूयः काले कलौ पांडवपुंगवेषु पुण्योदयः षष्ठ इवाविरासीत्तस्यात्मजः कोपि च षष्ठदेवः ॥ न सेतुबंधो न च  
दुर्गरोधो न वानरानीकपतिप्रयासः नो वा सुमित्रात्मजसंभ्रमो भूळंकापतिस्तस्य तथापि वश्यः ॥ बंदीकृतारातिनृपांगनानां तस्यास्थिनां  
वेश्मनि किंकरीणां विलासवापीजलहारिणीनां मंजीरनादानुचरा मरालाः ॥ कापर्दिकद्वीपनृपालकालः समानमाने क्षितचंडचोलः  
हेलासमुन्मूलितकामदेवस्तस्यात्मजो भूज्जयकेशिदेवः ॥ यस्मिन्महीं शासति मंडलस्थाः प्रोद्यत्प्रतापप्रसरत्प्रचंडाः करोत्करैः क्षांत-  
दिगंतरालाः तिग्मद्युतेनैव परे बभूवुः ॥ आंदोलिकाभिर्मणिदंडिकाभिः प्रांतस्फुरत्कांचनकुंडलीभिर्गतागताभिः खलु पंडितानां पूर्णतरा  
यत्पुरराजवीथी ॥ तस्मादाविरभूद्दीरो विजयादित्यभूपतिः यत्प्रतापादभूद्भूमेन संतापकथाश्रुतिः ॥ यात्रोत्सवे पोतपरंपराभिर्विषडितो

वारिधिरुर्मिषेषैः द्वीपांतरेषु द्विषतां पुरस्ताद्द्वीव यद्विक्रमघोषणो भूत् ॥ स कौंकणक्ष्मातलरत्नदीपस्तस्मादथासीज्जयकेशिभूपः साहि-  
 त्यलीलाललिताभिलापः संभावितानेकसुधीकलापः ॥ यन्मंदिरद्वारि विडंबितेदुच्छत्रावली पंडितमंडलीनां उत्कंधैः केलिसरोमरालै<sup>18</sup>मैने  
 शरन्मेषपरंपरेति ॥ रणत्कंणवाचालवल्लकीकलगीतिभिः यस्य किंनरकन्याभिर्गीयते चरितावली ॥ चालुक्यवंशे थ जगत्प्रकाशः प्रा-  
 दुर्बभूवोर्जितकोशदेशः दिशांपतीनामपि चित्तवर्त्ती पराक्रमी विक्रमचक्रवर्त्ती ॥ छत्रच्छाये क्रांतदिवचक्रवाले यस्य स्फीते न प्रतापः  
 परेषां एतच्चित्रं वैरिवारांगनानां चित्तेष्वेव मादुरासीत्प्रतापः ॥ उपयेमे सुतां तस्य जयकेशिमहीपतिः स मैललमहादेवीं जानकीमिव<sup>15</sup>  
 राषवः ॥ इच्छेव धातुर्जननी प्रजानामाज्ञेव विष्णोर्जगता नियंत्री त्रयीव धर्म प्रतिबोधयंती विश्वंभरा भूमिरिवाभवद्या ॥ संपत्स[मा]-  
 राधितभूमिदेवस्तयोः सुतो भूच्छिवचित्तदेवः पेमांडिदेवापरनामधेयः साम्राज्यभोगोचितभागधेयः ॥ यस्मिन्प्रजाः पाति रजोविकाराः  
 परं प्रचारेषु तुरंगमाणां निरंकुशोन्मार्गविनोदली[लाः परं] द्विपानां मदविभ्रमेषु ॥ निर्लिपकन्याकरदाडिमीभिः प्रलोभिताः पंजरकेलि-  
 कीराः जेतुं त्वरंते सुरवंदिवृंदं यदीयदानावल्लिषोषणासु ॥ यत्कीर्त्तिगानेषु गणेश्वराणामुत्तंसगंगां[बुझलज्झ]लाभिः धाराधरासारधिया<sup>16</sup>  
 समंतादुभ्राम्यते चातकचक्रवालं ॥ आसीत्सोमान्वये श्रीमान्कामदेवमहीपतिः दोर्दंडखंडितारातिप्रतापः प्रथितोन्नतिः ॥ नान्ना  
 चट्टलदेवीति पांड्यान्वयमहोद[धिः आसी]च्चंद्रकला काचित्प्रसरत्कीर्त्तिचंद्रिका ॥ सोमवंशसुधासिधुजन्मनः कल्पशाखिनः कामदेवस्य  
 तस्यासीत्कांता कल्पलतेव सा ॥ मेनाहिमवतोः पुत्री पार्वतीव तयोस्ततः उदभूत्कम[लादेवी] कुमारी कुलपावनी ॥ ताभ्या दत्ता च  
 सा तस्मै शिवचित्तमहीभुजे मेनकागिरिराजाभ्यां गिरिजेवेंदुमौलये ॥ वसुंधरेवोर्जितबीरवृत्तेराज्ञेव शक्तित्रयसिद्धिसूतेः साम्राज्यल-  
 क्ष्मीरिह पुण्यमूर्त्तैः<sup>21</sup> सा प्रे]यसी तस्य वशंवदाभूत् ॥ सा तस्य मुख्या महिषी प्रियासु प्रेम्णः पदं [मान]भरस्य भूमिः सा रोहिणी

चंद्रमसः किलिका तारांतरेभ्यो बहुमानपात्रं ॥ भालेषु भूपालविलासिनीनां स्फुरन्ति तस्याः<sup>22</sup> [प]दयावकांकाः सौभाग्यसिद्धेरधिदेवताया  
जेतुं जगतीव कृतांघ्रिमुद्राः ॥ तस्याः प्रदातुं किल यावतीच्छा तावत्सभ one letter gone थिंजनस्य वाच्छा मनोरथानामतिभूमयस्ताः  
प्रदानलीला<sup>23</sup> [वि]पुलाशयानां ॥ ते कल्पवल्लीकलिकाकलापास्ताः कामधेनोरपि दुग्धधाराः तस्याश्च ता दानविनोदलीलाः शक्याः  
[प्रमातुं न] हि मादृशानां ॥ आकर्ण्य नंदनवने वनदेवतानां तत्कीर्त्तिगीतिषु<sup>24</sup> मदस्खलदक्षराणि आपानकेलिकलितानि विडंबयंतः  
क्रीडाशुकाः सुरवधूरवहासयन्ति ॥ सा [च तस्य श्रीमदुमापतिचरण]सरोजराजहंसस्य श्रीकादंबशिवचित्तवीरपेमा<sup>25</sup> डिदेवस्य प्रेमपात्रं  
प्रथममहिषी पार्वतीपदांबुजराजहंसी श्रीकमलादेवी तस्मिन्निजभर्त्तारि [निजान्वयराजधानीं गोपकपुरीम]धिष्ठाय धर्मतः स्वराज्य-  
मनुपालयत्यनुदिनमनुश्रूयमाणपुराणधर्मशास्त्रेषु संस्तूयमानं भूमिदानस्य च ब्राह्मणानां च महिमानमाकर्ण्य [तत्र प्रतिपदमनु about  
4 letters gone ननिजश]क्तिप्रभावा सकलवेदवेदांगवेदिनः समस्तन्यायमी<sup>27</sup> (मां)सासांख्ययोगवेदातस्मृतीतिहासपुराणतत्त्वार्थदर्शिनः  
पट्टमंनिर्माणनिरतानशेष[वर्णाश्रमधर्मधुरंधरानकलितपः]प्रभावतेऽसः परिशीलितपरज्योतिषो निखिलभुव[नाभ्यु]दयनिमित्तप्रतिपन्नज-  
न्मनो नानादेशनिवासिनो महानुभावान्ब्राह्मणान्स[बहुमानमानाय्य स्थापितवती ॥ अथ तस्मि]न्नास्थानगोष्ठीमधितिष्ठति निजभर्त्तारि  
समाधिगम्य<sup>29</sup> [स]प्रस्तावं सविनयं सगौरवं च विज्ञापितवती इदमवधारणीयं दे[विन] दिव्य(चि)त्तेन [ । सतीह तव प्रसादान्मम  
यथाभिप्रताविनि]योगयोग्यवृत्तितया त्वयैव पुरा परिकल्पिता बहव [ए]व ग्रामाः । तेषु च मया दगांवैग्राम इदानीमग्रहारीकर्त्तुमिष्ण-  
ते । तदिह यथोचित[मादिशता 4 or 5 gone मं ग्राममहमग्रहा]रं कारयितव्येति । तस्याश्च सत्वोदयसमुद्भू<sup>30</sup> भितदान[शक्तेः स]-  
मुचितं विज्ञापनमुचितज्ञतया दानशीलतया च निजामात्रा श्रीन्मैलल[महादेव्या सह सविमर्शी सहर्षं च सम्यगव]धार्यं । तेषु

च प्रदर्शितेषु ब्राह्मणेष्वेकैकशः श्रु<sup>33</sup> 3 or 4 gone त्तसंपात्ति स्वयमपि संपरीक्ष्य पुनः पुनरभिनेद्य च तस्मिं (sic) निजभर्त्तरि [सानु]-  
<sup>35</sup> रागं [दत्तानुमतौ । दत्तानुमतिषु च परामर्शपू about 7 letters gone] यारं पुरोहितश्रीविध्यवासिभट्टोपाध्यायप्रमुखे<sup>33</sup> [षु सर्वप्रधा]नेषु ।  
<sup>36</sup> अथ पंचसप्तत्यधिकद्विंशतोत्तरचतुःसहस्रेषु कलियुगसंवत्सरेषु प(रावृत्ते)[षु प्रवर्त्तमाने च श्रीकादंबशिवचित्त]वीरपेर्मांडिदेवस्य  
 प्रवर्द्धमानविजय[राज्यसंवत्स]रे अष्टाविंशो जयाब्दे मार्गशीर्षे अमावास्यां भौमवारे सूर्यग्रहणपर्वणि । [पलाशिकादेशमध्यवर्त्तित्तनौ  
 देगावेकंपणस्य प्रथम]वाटं पूर्वमसिद्धचतुःसीमसंमितं सु<sup>35</sup> 4 or 5 gone [मा](?) न्वितसीगेरिग्रामसमायुक्तं तत्सीमांतर्गतानिधिनिधान-  
 निक्षेपदंडशुल्कोपकरादा[यसमन्वितं त्रिभोगाभ्यंतरं स्थान 4 or 5 gone] व्यतिरिक्तं देगावेग्रामं राजकीयानामनं<sup>36</sup> [गुलिप्रेक्षणीय]तया  
 सर्वनमस्यत्वेनाग्रहारीकृत्य तस्य श्रीकादंबशिवचित्तवीरपेर्मांडिदेवस्य सा प्रथ[ममहिषी श्रीकमलादेवी पादप्रक्षालनगं]धपुष्पाक्षताग्य-  
 च्चनपुरस्सरं तेभ्यो नानाचरण<sup>37</sup> [गोत्रेभ्यो ब्राह्मण 2 or 3 gone देवताभ्यो धर्मकार्येभ्यश्च निजाराध्यश्रीसप्तकोटीश्वरदेवश्रीपादसंनिधौ  
 स[हिरण्यं धारापूर्वकं दत्तवती ॥ त]त्र च त्रयोदशवितस्तिपरिमितदानचिंतामणि<sup>38</sup> [दंडमानेन जल]पाषाणवर्जं षष्टिषष्टिक्षुद्रधान्यक्षेत्र-  
 निवर्त्तनैः सार्द्धं शतसार्द्धं शतनागवल्लीपर्याप्तवाटिका[भिश्च सहि 4 or 5 gone] ल[इन]क्षेत्रेषु षोडशषोडशनिवर्त्तनान्येकैका वृत्तयः ॥  
<sup>39</sup> [तत्र हरितकाश्यपक]पिवत्सकौशिकलोहितविश्वामित्रकाश्यपवासिष्ठशांडिल्यगोत्राणां यथाक्र[मं] श्रीधरा[दित्यरुद्रभानुगोविं]दद्रोणकेशव-  
 सोमेश्वरपद्मनाभगंगाधरनाम्नां<sup>40</sup> [भट्टोपाध्यायानां प्रत्येक]मेकैका वृत्तिः । वसिष्ठकौशिकवासिष्ठविश्वामित्रभरद्वाजवसिष्ठभरद्वाजकाश्यपभ-  
 र[द्वाजगोत्राणां यथाक्रमं ह]द्रकालिदाससोमेश्वरप्रभाकरब्रह्मदेवपुरुषोत्त<sup>41</sup> (म)[माधवश्रीधरनाराय]णनाम्नां भट्टोपाध्यायानां प्रत्येकमे-

कैका त्रिपादवृत्तिः । वसिष्ठकाश्यपवसिष्ठ[वत्सशालावतगा(गो?) 2 or 3 gone]गार्ग्यहरितवसिष्ठवत्सवसिष्ठशालावतभरद्वाज[गो-  
 त्राणां यथाक्रमं]क्ष्मीधरचौडरायश्रीधरकालिदेववैजनाथसोमेश्वरादित्यकुमारस्वामिना[रायणसर्वदेवचौडरायकु]मारस्वामिनरसिंहनाम्ना  
 भद्रोपाध्यायानां प्रत्येक[मैकैका त्रिपाद]वृत्तिः । श्रीकमलेश्वरदेवस्य पंच वृत्तयः । श्रीकमलानारायणदेवस्य पंच वृत्तयः ।  
 श्री[महालक्ष्मीदेव्या द्विपादाधिकं वृत्तिद्वयं ॥ सत्रार्थं त्रिपादाधिकं वृत्ति(त्रयं । ) 2 or 3 gone] तृकार्थं [वृत्तित्रयं ।  
 शास्त्र]व्याख्यानार्थमेका वृत्तिः । ऋग्वेदाध्यापनार्थं त्रिपादवृत्तिः । यजुर्वेदाध्यापनार्थं [त्रिपादवृत्तिः । प 7 or 8 gone दवृत्तिः ।  
 बालशिक्षार्थं द्विपादवृत्तिः । प्रपामिष्ठाप्र[वर्त्तनार्थं द्विपाद]वृत्तिः । अथ त्रिभोगरहितानि घटिकाध्यायाध्यापनार्थं शालिक्षेत्रे अष्टो-  
 त्तराशी [1 gone (स्ये)कशतकंमाधिकानि दश निवर्त्तनानि क्षुद्रधान्यक्षेत्रे पंचशतकंमाधि]कानि दश निवर्त्त[नानि च नागवल्ली]-  
 योग्यक्षेत्रे विशत्यधिकसप्तशतकंमाधिकं निवर्त्तनद्वयं च । दे[विंगेरतडागसंबर्द्धनार्थं शालिक्षेत्रे द्वाविंशत्यधिकाष्टशतकंमाधिकानि न]-  
 व निवर्त्तनानि । क्षु[द्रधान्यक्षेत्रे च]तुर्विंशत्यधिकचतुःशतकंमाधिकानि चाष्टौ निवर्त्तनानि ॥ अथ [काश्यपगोत्राणामुषिदेवभद्रोपाध्यायानां  
 पुरा दत्तं गोचर्ममात्रं शालिक्षेत्रमेकं] गृहं च तद्दुभय 5 or 6 gone ग्राहयित्वा वृत्तिमतः सर्वानिव तस्युत्रयोर्नरसीहेश्वरभद्रोपाध्या-  
 [ययोः प्रत्येकं पादाद्धाधिकं पादवृत्तिं य 8 or 9 gone व देवी पादितवती] ॥ तदेवं पादत्र[योत्तराः सप्त]चत्वारिंशद्वृत्तयः ।  
 अवशिष्टं च सर्वं यथोचितं वृत्तिमतामेव । देव[वृत्ति 7 or 8 gone योगक्षेमसंविधातुल्यं तु महाजनानां ॥ बहुभिवंसुधा द]त्ता राजभिः  
 सग[रादिभिः] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ दानं च पालनं चैव निश्रेय[सकरे उभे दानात्स्वर्गमवामोति पालनादच्युतं

पदं ॥ सामान्यो यं धर्मसे]तुर्नृपाणां काले का<sup>51</sup>लि पालनीयो] भवद्भिः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रा[मचंद्रः ॥  
 स्वदत्तां परदत्तां वा यो हरेत वसुंधरां षष्टिवर्षसहस्राणि वि]ष्टायां जायते क्रिमिः । [अग्रहारं तया]<sup>69</sup> देव्या कारयित्वास्य शासनं  
 शिवचित्तनृपः प्रदादाचंद्रं भोग[साधनं ॥ लिखितमिदमुपलशासनमं 6 or 7 gone तिमं चंद्रेश्वर]सुतसुजनेनाय्ये[नाज्ञया राज्ञ्याः॥<sup>63</sup>  
 तर्के तत्रे क्वैवित्वे च निरंकुशभतेरियं कृतिर्गोविंददेवस्य [जयत्वाचंद्रता(रकं ॥ मंगलमहा)श्रीः ॥ श्रीशिवचित्तवीरपेर्माडिदेव]-  
 मलवरमारि ॥ ७ ॥



*Nos. 1 and 3.*

Om! Reverence to S'iva! Victorious is the tusk of the First Boar (Vishṇu), which paid respect to the earth, and which is the chief root of the Kalpa-tree of the prosperity of the three worlds! Victorious are the tender and sportive side-looks of Îś'a, raining down the nectar which nourishes the stream of the river of the happiness of the faithful.

Formerly a drop of sweat, which was allowed by the Lord of Gaurî, when he conquered the cities, to fall from the silken cloth upon his forehead into the water-basin at the foot of a Kadamba-tree, created a certain king, victorious over the four oceans, possessed of four arms and three eyes, acquainted with the use of the arrow, the bow, the sword, and the shield. He, the founder of a race of kings that rivalled the moon and sun in its fierce brilliance, is known in all regions and worlds by the name of Trilochanakadamba.

In his race were born certain monarchs, the illuminators of the family of the Kādamba kings, who, through the sacrificial posts of sacred wood planted in the ground at their As'wamedhas, caused the earth to appear as if covered with young plants. In their family was born Gûhalladeva, the eye of the universe, of extensive majesty, on account of whose brilliance the masses of the darkness of his foes took to themselves an abode in the most dreadful caverns. He, slaying many tigers in his desire to test the strength of the lion of his bravery nourished in the cage of his arms, became famous under the name of Vyâghramârî.

His son was a certain Shashṭhadeva, who became gloriously manifest, as if he were a sixth among the bulls of the Pânḍavas in the Kaliyuga, to destroy the forces of Duryodhana. (He had) not (to his aid) the building of a bridge, nor the siege of a fortress, nor the efforts of the leader of the monkey troops, nor yet the energy of the son of Vâsumitra, but still the lord of Lankâ was subdued by him. The swans followed the tinkling sounds of the toe-rings of the lovely women of the hostile kings imprisoned by him, who became supplicants to him and servants in his palace, bringing him water from the wells to refresh himself.

His son was Jayakes'ideva, the slayer of the king of Kâpardikadwîpa, destroying in an equal measure Chaṇḍa and Chola, and with ease uprooting Kâmadeva. While he ruled the earth no others save the sun became (deserving of the name of) chieftains, \* fierce in their increasing

\* There is a play here upon the word 'Maṇḍala,' as meaning 'the disc of the sun,' or 'a province.'

majesty, subduing the regions with their hands.\* The street of his capital was completely filled with the palanquins of his Paṇḍits, constantly passing, the poles of which were covered with jewels, and inside which were quivering the golden earrings (of their owners).

From him was born the brave king Vijayāditya, through whose might no tale of woe was heard upon the earth. At his journeying forth the ocean, cleft asunder by the rows of his boats, proclaimed his might with the roaring of its waves among the islands, as if it were a herald in front of his foes. He was a torch for the jewels of the land of the Konkana and : ———

From him sprang the king Jayakes'i, whose conversation delighted in the pleasures of rhetoric, and who honoured the discourse of wise men. In the doorway of his palace the row of the umbrellas of his Paṇḍits, rivalling the moon (in their white colour or their roundness), were taken by the swans of his pleasure-lake with outstretched necks for a line of clouds. The number of his achievements are sung by the maidens of the Kinnaras, to the accompaniment of their tinkling bracelets, their vocal lutes, and their low songs. At that time there became manifest in the Châlukya race the mighty emperor Vikrama, the light of the world, possessed of great treasures and lands, enthroned even in the minds of the lords of the regions ;—the shade of whose umbrella, when expanded, pervaded all regions, so that the splendour of none other shone ; but wonderful to say, his splendour was manifest even in the hearts of the lovely women of his foes. As Râghava married Jânakî, so did king Jayakes'i wed his daughter Mailalamahâdevî. Producing offspring as did the will of the Creator, controlling the world like the command of Vishṇu, teaching the practices of religion as do the Vedas, sustaining everything like the earth,—such was she.

To them was born a son, S'ivachittadeva, satisfying Brahmans with his riches, who also bore the name of Permâdideva, and whose destiny was fitted for the enjoyment of paramount sovereignty. When he protected his subjects, the quality of dust existed chiefly (*i. e.* only) in the tramping of his horses, and the delights of straying uncontrolled from the proper path chiefly in the mad wanderings of his elephants. Excited by the pomegranate-fruits in the hands of the damsels of the gods, the pet parrots kept in cages hasten to surpass the assemblage of the heavenly minstrels in proclaiming the number of his gifts. When the leaders of the Ganas sing his fame, the cuckoos, thinking it is rain, hasten to the

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\* Or "with the rays of the sun."

cresting\* wavelets of the Ganges. There was in the race of the moon a king, the happy Kâmadeva, of acknowledged greatness, who had with the strength of his arm shattered the power of his foes. There was also a certain digit of the moon of the ocean of the Pândya race by name Châtâladevi, the moonshine of whose fame was expanding. She, as it were a creeper of paradise, became the wife of him, Kâmadeva, born in the nectar-ocean of the Soma race, a very tree of paradise; and as to Menâ and Himavat was born a daughter, Pârvatî, so to them was born a princess, Kamalâdevi, the purifier of her family. And she was given by them to the king S'ivachitta, just as the Mountain-born was given by Menakâ and the Mountain-king to him who bears the moon on his diadem. As the earth becomes subject to one who manifests bravery, as command becomes subject to one who begets the accomplishment of the three sources of power, and as the high fortune of paramount rule becomes subject to one of perfect form, so did she become subject to him. She was the chief queen among his wives, the centre of his love, the object of his respect, as Rohiṇî alone is more cherished by the moon than other stars. The stains of the lac upon her feet shine on the foreheads of the lovely women of kings, as if, to conquer the worlds, they bore the stamp of the feet of the chief Goddess (Lakshmi), the accomplisher of opulence. Her desire to grant equalled the wishes of supplicants; those high regions of wishes which have the intention of granting in abundance,—the clusters of the buds of the Kalpa-creepers,—the flowings of the milk of the cow of plenty,—and her (Kamalâdevi's) delight in charity; these things cannot be estimated by men of my capacity. Listening to the soft-flowing utterances of the forest deities while they sing her praises in the groves of Nandana, the pet parrots, imitating the movements of intoxication, put to shame the women of the gods.

And she,—Kamalâdevi, a rājahansî at the lotus-feet of Pârvatî, the chief queen, the object of the love of the Kâdamba S'ivachittavîrapermâdideva, who was a rājahansa at the lotus-feet of the holy lord of Umâ,—while her husband, residing at Gopakapurî the capital of his race, was uprightly protecting his kingdom, (she), having heard the excellence of Brahmans and of gifts of land praised in the Purâṇas and Dharmas'âstras which every day she listened to, step by step (augmenting) the majesty of her power, brought together with honour and established there many Brahmans of great dignity, acquainted with all the

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\* Jhalat-jhalâbhiḥ; these words are not Sanskrit, but are probably adopted from Canarese in a Sanskrit form; their meaning is not quite clear.

Vedas and Vedāngas, explaining the meaning of the Nyāya, Mīmāṃsā, Sāṅkhya, Yoga, Vedānta, Smṛiti, Itihāsas, and Purāṇas, delighting in the performance of the six duties,\* sustaining the rites of the various castes and stages of life, glorious through the intensity of penances that belonged not to the Kali age, studying the best systems of astronomy, having assumed human birth in order to effect the happiness of all the earth, natives of many countries. Then when he, her husband, was presiding over a large assembly, she approached him, and with compliments and modesty, but still with pride, addressed him thus:— Let this be well-considered by my lord of holy thoughts; through thy kindness I have already had many villages allotted to me in such manner as to be adapted for any purposes that I may wish, and among them I now wish to make a grant to Brahmans of the village of Degāmve: therefore now let what is fitting be declared.....for I have set myself to make an Agrahāra of this village. So he, her husband, having with due consideration and with joy taken counsel with his mother, Mailalamahādevī, who was well informed and characterised by liberality, as to the propriety of the request of her (Kamalādevī) whose charity was increased by her good nature, and having himself tested the knowledge.....of each of the Brahmans pointed out, and having given his consent with great rejoicings and affection, all the ministers, headed by the Purohita S'ri Vindyavāsibhaṭṭopādhyāya,.....having pondered over the matter, notified their consent also; and then four thousand two hundred and seventy-five of the years of the Kaliyuga having elapsed, in the twenty-eighth year of the victorious reign of the Kādamba S'ivachittavīrapermāḍideva, being the Jaya Samvatsara, on the occasion of an eclipse of the sun, on Tuesday the day of the new moon of Mārgas'irsha, she, Kamalādevī, the chief queen of the Kādamba S'ivachittavīrapermāḍideva, in the presence of the holy feet of S'ri-Saptakoṭiś'waradeva, the object of her worship, with offerings of gold and oblations of water, together with ablutions of their feet and presents of flowers, perfumes, unbruised grain, and with deference, gave after the rite of Tribhoga,† to those same Brahmans of various Charaṇas and Gotras .....employed in the rites of religion, the village of Degāmve,.....

\* Sacrificing for oneself and for others, study and instruction, giving and receiving gifts.

† The meaning of this term is not certain; it may be analogous to the Marathi expression "tripṭidāna," i. e. "a grant to be enjoyed by three generations;" cf. "adbhir dattam tribhir bhuktam sabbhis' cha paripālitam," in No. 2 of the small copperplates of Halsi.

.....as an Agrahâra grant, with the right to all treasure-trove in its boundaries, together with the wood, tolls, taxes, and haks; the said village, which was the chief hamlet of the Kampana \* of Degâmve in the district of Palâs'ikâ, having its ancient boundaries defined, and being accompanied by the village of Sigeri, and being given in such manner that it was to be respected by all, with a promise that it should not be even pointed at by the finger of any of the royal family. Each share in it, measured by the measuring-rod of the Dânachintâmani thirteen spans in length, and excluding the water and stones, consisted of sixteen nivartanas in fields....., together with one hundred and fifty (nivartanas of) plantations fit for betel plants, and sixty nivartanas of fields producing small grains. One share was given to each of the Bhaṭṭopâdhyâyas S'ridhara, Âditya, Rudra, Bhânu, Govinda, Droṇa, Kes'ava, Someśwara, Padmanâbha, and Gangâdhara, belonging respectively to the gotras of Harita, Kâs'yapa, Kapi, Vatsa, Kaus'ika, Lohita, Vis'wamitra, Kâs'yapa, Vasishṭha, and Sâṇḍilya; three-fourths of a share were given to each of the Bhaṭṭopâdhyâyas Rudra, Kâlidâsa, Someśwara, Prabhâkara, Brahmadeva, Purushottama, Mûdhava, S'ridhara, and Nârâyana, respectively of the gotras of Vasishṭha, Kaus'ika, Vasishṭha, Vis'wamitra, Bharadwâja, Vasishṭha, Bharadwâja, Kâs'yapa and Bharadwâja; three-fourths of a share were given to each of the Bhaṭṭopâdhyâyas Lakshmîdhara, Chauṇḍarâya, S'ridhara, Kâlideva, Vaijanâtha, Someśwara, Âditya, Kumâraswâmî, Nârâyana, Sarvadeva, Chauṇḍarâya, Kumâraswâmî, and Narasimha, belonging respectively to the gotras of Vasishṭha, Kâs'yapa, Vasishṭha, Vatsa, Sâlâvata, (Gotama), Gârgya, Harita, Vasishṭha, Vatsa, Vasishṭha, Sâlâvata, and Bharadwâja. Five shares were given to the god S'rî-Kamales'wara; five to the god S'rî-Kamalânârâyana; and two shares and a half to the goddess S'ri-Mahâlakshmi. Three shares and three quarters were given for (the expenses of) a dining-hall; three shares for the rites of.....; one share for the purpose of explaining the S'âstras; three-fourths of a share for the teaching of the Rigveda; three-fourths of a share for instruction in the Yajurveda; .....; half a share for teaching children; and half a share for (the expenses of) a drinking-place and a place where fire is kept. Also, apart from the right of Tribhoga, there were given for the purpose of teaching the Ghaṭikâdhyâya, ten nivartanas and one hundred and eighty-eight kmmas in a rice field, ten nivartanas and

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\* The meaning of the word 'Kampana' is not certain, but, from its use in other inscriptions, it appears to denote 'a circle of villages.'

Five hundred kmmas in a field yielding small grains, and two nivartanas and seven hundred and twenty kmmas in a field fit for betel-plants ; for the support of the tank of Devingērē, nine nivartanas and eight hundred and twenty-two kmmas in a rice field, and eight nivartanas and four hundred and twenty-four kmmas in a field yielding small grain. Again, resuming a house and a rice field measured by a cow's hide, which had been formerly given to Rishidevabhṭṭopādhyāya of the Kās'yapa gotra, they were given to all the sharers, and the Queen gave to the sons of that person, Narasimhabhṭṭopādhyāya and Īś'warabhṭṭopādhyāya, three-eighths of a share each. Thus the total number was forty-seven shares and three-fourths ; and all the surplus was proportionately allotted to the sharers ; and it was the duty of the merchants to provide for the sacrificial and conservatory rites .....of the god. (?)

Many kings, such as Sagara and others, have given land ; he, who for the time being possesses it, enjoys the benefits of it. The granting of gifts and the preserving them both confer final happiness ; from granting them a man attains Swarga, and from protecting them the station of Vishṇu. "This general bridge of piety of kings should ever be cherished by you ;"—thus does Rāmachandra make his earnest request to all future princes. He who confiscates land that has been given, whether by himself or by another, is born for sixty thousand years as a worm in ordure.

Having thus caused his queen to make an Agrahāra grant, king S'ivachitta gave this tablet as a means of enjoying it as long as the moon may endure. This stone tablet has been written by Anṇayya Sujana, the son of Chandres'wara, at the command of the queen ; it is the composition of Govindadeva, whose intellect roams uncontrolled over the Tarkas'āstra, the Tantras and Poetics ; may it be victorious as long as the moon and stars may last ! May the highest prosperity attend it ! S'ri-S'ivachittavīrapermāḍidevavalavaramāri. (The Canarese version of this inscription has the additional words :—Reverence to S'iva ! Reverence to Saraswatī ! Reverence to the Sun ! Reverence to Gaṇes'wara !)

ओं नमः श्रीनृसिंहाय ॥ जयंति\* श्रीनृसिंहस्य नखचंद्रमरीचयः । प्रवर्तितनतानंदसुधावाराशिबीचयः ॥ वीरं वैरिणमाहवे तिरभ-  
सादादाय वक्षस्थलीं भिंदानो नरकेसरी विजयते तस्यैव हृत्पंकजे । वीरश्रीव(र्व)सतीति नूनममरैर्विज्ञाय विज्ञापितस्तामादातुमिवो-  
त्कमानसतया देवस्फुरद्विक्रमः ॥ देव श्रीनरसिंह तावकमिदं रूपं जगत्त्रायतां पूर्वास्ताद्विशालशृंगशिखरेषूत्तेजयत्स्वान्गखान् ।  
स्फारस्फूर्जदुदग्रकेसरचयैरापूरिताशातटं पादक्रांतिभरादहीश्वरफणाचक्रस्थितं क्ष्मातलं ॥ अनंतवीरविक्रमो नृकेसरी विराजते ।  
कदंबसंपदं वदन्निव स्फुरद्वुन्ध्वनिः ॥ उदधिमथनकाले मंथनान्मंदराद्रेर्न्यपतदमृतबिंदु(ः)क्वापि भूमौ स एव । अजनि जितवसंता-  
नोकह(ः) श्रीकदंबः सुरतरुगुणसारैस्तै(ः) कदंबीकृतैर्वा ॥ त्रिपुरविजयलक्ष्मीसंगमे नंगशत्रोरलिकफलकजातस्वेदबिंदोर्बभूव । क्षिति-  
तलमुपयातात्कदंबोपकंठे तरुणतरणिकांतानंतलक्ष्मीर्जयंतः ॥ विश्राणो मणिकुंडले सफलक(ः) खड्गी सबाणासनः । तूणीरस्पृहयालु-  
पाणिकमलः साकं चतुर्भिर्भुजैः । वीरो भद्र इवापरः पृथुयशा भालस्थलीलोचनः । क्षात्रो धर्म इवाश्रितस्तनुमिमां त्रातुं त्रैलोकी-  
मिमां ॥ क्षोणीरक्षाक्षममरितृणप्लोषिशोषाघ्रवीजं धर्मस्यैकायतनमतनूद्वासिभास्वत्पतापं । तं संवीक्ष्य क्षितितलमिदं सान्वयः  
पालयेति प्रादायास्मिन्नाटिति (!) गिरिजाजानिराज्यं चकार ॥ सद्दृत्तशुद्धतरपार्थिवमौक्तिकानां संभूतिहेतुरवनीभृत एषः  
वंशः । आचंद्रतारकमिलातलशांतिहेतोर्जागतिं यस्य च विचित्रमकंटकश्रीः ॥ तदन्वयसुधासिंधुसंवर्धनकलानिधिः । जातः श्री-  
जयकेशीति करैरानंदयन्जगत् ॥ यश्च(श्वा)लुक्यं निजे राज्ये स्थापयन्विजितालुपः । कदंबितकदंबो लंकृतार्थीकृतवाग्मभुः ॥ शौर्यश्रीप-  
रिरंभविश्रमभुजादंडः प्रचंडोद्यमः चंचच्चंद्रमरीचिनिर्मलयशः पुंजैर्जगद्राजयन् । चक्रे गोपकपट्टने स्थिरपदं श्रीमूर्तिनाथाद्यशोद्धयो य  
द्विरदावलीविलसितस्तद्देवताभ्राड् भुवि ॥ तस्मादप्युदगादगादिव रविः प्राप्तन्महीपद्मिनीमाशापूर्तिकरैः करैः स विजयादित्यः समा-

\* Note.—In this inscription त् is almost always doubled after an anuswāra, that represents a न्; I have omitted this peculiarity in the transcription.

नंदयन् । सर्वक्ष्माभृद्दुदग्रमूर्धसु सदा न्यस्तात्मपादोदयो दूरे वैरितमःसमूहमभितो रुधंन्नवंध्यप्रभः ॥ जतिस्ततः(ः) श्रीत्रयकेशि-  
 (दे)वः स्वरूपसंपञ्जितपंचबाणः वाग्देवतामंदिरभिदुमौले (ः) श्रीपादपंकेरुहचंचरीकः ॥ विप्रसंप्रोषणोदग्र(ः) समग्रगुणिनां गुरुः ।  
 पुपोष शरणायातास्विप्रभावानरीनपि ॥ सुतां चालुक्यमाणिक्यविक्रमार्कमहीपतेः । श्रीमैल्लमहादेवीमुवाह नृपतिः(ः) स्म तां ॥ या पारि-  
 जातद्रुमपल्लवाभां कांतिं नितान्तं करपल्लवेन । पुष्पाति पुष्पाति सदर्थिसार्थं तेनैव दानांबुसुधान्वितेव ॥ अभूदमुष्यां जयकेशिदेवाद्दीरो  
 कुमारः परमर्दिदेवः । प्रख्यातकीर्तिः शिवचित्तनाम्ना धाम्ना महिम्ना हरिसद्वितीयः ॥ विद्याधामविवेककेलिसदनं सौजन्यसन्मंदिरं ।  
 गांभीर्यैकनिकेतनं सुभगताकांतानितांतवरः । औदार्यावसथं पराक्रमगुणावासं नृपश्रीगृहं । शौर्यश्रीनिजवासवेभ्रम विमलश्लोकास्पदं  
 यं विदुः ॥ यद्विद्वन्मणिमंदिरेषु रतये यातः(ताः) स्वकांतं(तां)तिकं । तद्विद्वत्प्रतिबिंबितानि सहसा संवीक्ष्य वैलक्ष्यतः । कः कांतः  
 प्रतिबिंबितं किमु कथं शय्यास्वहो पंचधा कुर्मः किन्विति मुग्धभावविभवादायांति याल्यंगनाः ॥ अनुसृताशिवचित्तः सज्जनौषाणुव-  
 (वृ)त्तः परिहृतपरवित्तः पापकोपान्निवृत्तः । अमलितनिजवृत्तः तत्त्व(०वृत्तस्तत्त्व०)चिंताप्रवृत्तः प्रभवति शिवचित्तः सत्सु संपन्नचित्तः॥  
 सानिवृत्ते कलेः काले खसप्तद्विपयोनिधौ । प्रवर्धमाने तद्राज्ये त्रयोविंशे विरोधिनि । सवसरे(संवत्सरे) शुचौ मासे दशे वारे बुह-  
 स्यतेः । दक्षिणायनसंक्रांति पलसीदेशसंगते । कंपणे कालगिर्याख्ये सिंदवल्लीति विश्रुतं । ग्रामं सीमासमायुक्तं करोपकरसंयुतं ।  
 राजराज्ञीसुतामात्यदर्शनव्ययवर्जितं । आयदायादिरहितं सर्वबाधाविवर्जितं । जगदभ्युदयैकाग्रं समग्रब्रह्मवर्चसं अर्थिसार्थाथितेष्वर्थै-  
 ष्ववध्वं विध्यवासिनं । पुरोहितं पुरस्कृत्य निजमातुरनुज्ञया । प्रधानामात्यसंमत्या विद्वद्द्वर्गस्य संनिधौ । भक्तिज्ञानक्रियायोगयोगिना  
 मतयोगिना । कृतपुण्यप्रतिष्ठस्य पलसीपट्टने शुभे ॥ \*सदनंतवीरविक्रमकदंबकादंबसंपदां धाम्नः । तदनंतवीरविक्रमनरसिंह इति  
 विबुधैकसन्नाम्नः ॥ पंचोपचारपूजादिदेवकार्यप्रसिद्धये । त्रिभोगाभ्यंतरं प्रादाच्छिवचित्तो महीपतिः ॥ तद्गामसीमाक्रमः ॥ पूर्व-



दिग्भागसीमा ॥ विष्णोत्तरस्थलपाषाणपुंजः । आग्नेय्यां वटवृक्षदक्षिणदंडे ॥ दक्षिणदिग्भागसीमा ॥ गावनिगेय्यदक्षिणदंडे ॥  
 नैर्ह (ऋ) त्यसीमा ॥ नागरपोंडेयद पश्चिमदंडे ॥ पश्चिमदिग्भागसीमा । शकटमार्गसमीपद सरिं ॥ वायव्यसीमा । पिसियपोंडेय-  
 पश्चिमदंडे ॥ उत्तरदिग्भागसीमा ॥ हहिददाडगुंडुममहामगुत्ति ॥ ईशानदिग्भागसीमा ॥ शकटमार्गद समीपद कलसरिंहुत्त ॥

श्रीमन्मृत्सिंहपूजादिसर्वकार्येषु सर्वदा । नियोगो मतयोगीशशिष्यतच्छिष्यसंततेः ॥ सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो  
 भवद्भिः । सर्वानेतान्भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामचंद्रः ॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टिवर्षसहस्राणि  
 विष्टायां जायते क्रिमिः ॥ अक्षिपक्ष्मसमुक्षे (ऋ) पक्ष्मक्षयिणि जीविते । यो देवादाहरेद्रूमि तस्यावीचौ क्षयो क्षयः ॥ धर्माधिकर-  
 णोदग्राशत्रुचित्तमहीपतेः । धर्माधिकरणोदग्रमधुसूदनसूरिणा । कृतेयं श्लोकरचना प्राक्कीर्णा नागवर्मणा ॥ छ ॥ जयत्युदग्रविभवा  
 श्रीनृत्सिंहपदांनुजे । श्रीमतेशेन मुनिना कृता भक्तिः समूर्जिता ॥ हरिपदनतचित्तस्तस्य पूजाप्रवृत्तः प्रविदितमुनिमुख्यैरुक्तधर्मानु-  
 वृत्तः । द्विजवरहरिभक्तेष्वप्रमत्तैकचित्तः स जयति शिर्वाचित्तस्यानुजो विष्णुचित्तः ॥ स वै विष्णौ परां भक्तिमुद्ग्रहन्वसुधाधिपः ।  
 विष्णुचित्त इति ख्यातिं प्राप्तः परममंगलां ॥ त्रिपुरजयविधातुस्वयंबकस्वेदबिंदोरल (लि) कफलकजातात्तत्कदंबोपकंठे । क्षितितलमुपा-  
 (प)याताहोश्वनुभिस्त्रिनेत्रैः \*स समजनि सुजनानंदकारी जयंतः ॥ आचक्राम महीमेतां क्षेमं कर्तुं त्रिलोचनः । अवीराश्व दिशः  
 कर्तुं त्रैलोक्यस्य महाभुजः ॥ तदन्वये शुद्धिमति जातः षष्ठमहीपतिः । यश्चकार निजं राज्यं महीं च परिपालयन् ॥ कादंबस्य  
 विलाससंततिलताकंदस्य तस्यान्वये । जातः श्रीजयकेशिवः सुभगताकांतानितातंवरः । चक्रे राज्यमकंटकं स्थिरपदं मात्रेशभक्त्या  
 चिरं कारुण्यैकरसोदधिः सुजनतारामो जगन्मंगलः ॥ सुतामुवाह चालुक्यविक्रमार्कमहीपतेः । श्रीमैल्लमहादेवीं तस्यां जातौ  
 सुतौ वरो । शिवचित्तो भवज्येष्ठो विष्णुचित्तस्ततो नुजः ॥ संनिवृत्ते कलेः काले खसमद्विपयोनिधौ । प्रवर्धमाने तद्राज्ये पंचविंशो  
 समे खरे । माघे च शुद्धद्वादश्यां मासे वारे बृहस्पतेः । संप्राप्ते वैधृतौ योगे पलसीदेशसंगते । कण्णा (णे) कालगिर्याख्ये भ ( ! त )

\* Note.—The sounse is correct, but the metre is faulty here.

लक्रेति च विश्रुतं । तस्मिन्प्रसिद्धक्षेत्राणि करोपकरसंयुतं । राजराज्ञीसुतामात्यदर्शनव्ययवर्जितं । आयदायादिरहितं सर्वबाधाविवर्जितं । तृणकाष्ठपृथिव्यादिगोमचारादिसंयुतं । पूर्ववीथिद्वयं चैव निधिनिक्षेपसंयुतं । भक्तियोगविधानार्थं वपुर्धृतवता किल । कृतपुण्यप्रतिष्ठस्य योगिना मतयोगिना । श्रीविक्रमनृसिंहस्य पनसीपत्तने शुभे । अष्टोपचारपूजादिसर्वकार्यप्रसिद्धये । स्वमातरं पुरस्कृत्य पुरोहितपुरःसरः । त्रिभोगाभ्यंतरं प्रादाद्विष्णुचित्तो महीपतिः ॥ तत्रैतानि क्षेत्राणि ॥ गोटायकेयि । माविनकेयि । बावियकेयि । कोडगेयि । लुपदकुवलियकेयि । चोरालिकेयि । सलकेयि । आलहाडु । सिरिखडंये । हन्नेवदुहाडु । मत्तियकेयि । बडगिहोडिय । नाकलकेयि ॥ श्रीमन्नृसिंहपूजादिसर्वकार्येषु सर्वदा । नियोगो मतयोगीशशिष्यतच्छिष्यसंततेः ॥ सामान्यो यं धर्मसेतुनृपाणां काले काले पालनीयो भवद्भिः । सर्वानितान्भाविनः पाथिवेन्द्रान्भूयो भूयो याचते रामचंद्रः ॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमिः ॥ अक्षिपक्ष्मसमुक्षे (क्षे)पक्ष्णक्षयिणि जीविते । यो देवादाहरेद्रूमि तस्यावीची क्षयो क्षयः ॥ कृतेयं श्लोकरचना श्रीयज्ञेश्वरसूरणा । अष्टावधानमौडे (दे)न प्राक्कीर्णा देवशर्मणा ॥ द्वादशब्राह्मणवृत्तिषु मध्ये नृकेसरिणः प्रतिग्रहलब्धा वृत्तिरेका ॥ छ ॥ श्रीनृसिंहस्य अलंकारसर्वे पंचशतनिष्कसंपादितं पद्मनाभवैष्णवगृहे निक्षिप्तं पद्मनाभवैष्णवैरपहृतं तेषामुद्गासनसमये जयकेशि (दे)वमहीपतिज्ञात्वा संपद्ग्राभे तदीयं वृत्तित्रयं हत्वा पंचशतनिष्कार्थं श्रीनृसिंहाय राजा वृत्तित्रयं दत्तवान् ॥ श्रीनृसिंहप्रतिष्ठाकाले पनसपुरनिवासिना महाजनेन क्षेत्रद्वयं दत्तं ॥ गुंडमेयकोडगेयि ॥ कलकेयि ॥ ग्रामाद्भिः दुग्जणवैष्णवेन दत्ता पुष्पवाटिका । कोडयतोड । ग्रामांतश्चिमतो गिरिवालियवृषभनान्ना पुष्पवाटिका दत्ता । ग्रामांतः शिवचित्तेन राजा क्रमुकवाटिका दत्ता अडकेयतोड । सन्मानितैर्विणिग्भराणे दत्तः ॥ श्रीमन्मतेशशिष्येण शंकरार्येण धीमता । ताम्रकं शासनं दृष्ट्वा शिलायां च लिखायितं ॥ वेणुकूपसमीपे तुलसीवाटिका ॥ तोटे बावियतुलसियतोड ॥ छ ॥ इति शुभ तिप्पपामात्यां लिखितं ॥ छ ॥

## No. 2.

Om! Reverence to the holy Nṛisimha! Victorious are the rays of the moon of the claws of the Nṛisimha, which urge forward the waves of the nectar-ocean of the happiness of the faithful! Victorious is the Man-lion, who, when the immortals told him that the Goddess of Bravery dwelt in the lotus of his (Hiraṇyakas'ipu's) heart, manifesting his godlike might in his desire to obtain her, eagerly seized his brave enemy in war, cleaving asunder his breast! O god, O holy Narasimha, may this form of thine, sharpening its claws upon the mighty summits of the mountains of the east and west, trembling and thundering, filling the regions with the masses of its erected mane, protect the earth:—the earth, on account of (unable to bear) the weight of thy footsteps, fled for support to the hoods of the lord of serpents (Śeṣha)! Glorious is the Man-lion of infinite powers, declaring as it were with the sound of a thunder-cloud the prosperity of the Kadambas!

At the time of the churning of the ocean a drop of nectar fell from the churning-stick, the mountain Mandara, somewhere down upon the earth, and it became the Kadamba tree surpassing the tree of spring; or else (the Kadamba tree was produced) from the essence of the qualities of the trees of heaven mixed up together. And at the time of achieving his victory over the Three Cities, a drop of sweat fell from the forehead of the Foe of Love (Ś'iva) and came to earth near that Kadamba tree, and thus was born Jayanta, glorious as the morning sun. Bearing jewelled earrings, armed with the shield, the sword, and the bow, his lotus hands ever eager to touch the quiver, with four arms like a second Virabhadra, of great fame, having a (third) eye in his forehead, like Virtue personified, he assumed this form to protect the three worlds. Straightway he ruled the kingdom of him (Ś'iva) whose wife is the Mountain-born (Pārvatī), who, when that he beheld him capable of preserving the earth, a fierce fire to destroy the grass of his foes, the sole abode of virtue, glorious as the bodiless (Kāmadeva), gave it to him saying "Rule thou with thy posterity this world." The race of that king was the cause of the production of many pearls which were pure and virtuous kings, and being the cause of peace to the earth so long as the moon and stars may last, its prosperity, wonderfully free from troubles, never slumbers. Jayakes'ī was born, the moon that caused the increase of the nectar-ocean of that race, delighting the world with his rays. Assembling the Kadambas and conquering Ālupa (or overcoming all opposition) he established the Chālukya in his king-

dom and became a most successful king. His arm being the resting place for the embraces of the goddess of bravery he, most energetic, illuminating the world with the abundance of his fame, spotless as the tremulous rays of the moon, made his firm abode in the city of Gopakapattana, and, being delighted with rows of elephants, depriving Śrīmūrtinātha of his fame, he participated in that deity even on this earth. From him there arose, as there sprang forth the sun, Vijayāditya, pervading and conferring happiness upon the lotus-pool (or lovely woman) the earth with his rays (or hands) that filled the regions, ever placing his feet upon the proud foreheads of kings, dispelling with his fruitful lustre the darkness of his foes. From him was born Jayakesi, surpassing in beauty the god of the five arrows, (Kāmadeva) the abode of the goddess of speech, a bee at the lotus-feet of him who wears the moon in his diadem (Śiva). Best of virtuous men, devoted to the support of Brahmans, he nourished even his conquered\* foes if they fled to him for protection. He, the king, married Maillalamahādevi, the daughter of king Vikramārka the ruby of the Chālukyas. She with the tender sprout of her hands nourishes a beauty rivalling that of the tender sprouts of the Pārijāta tree, and supports both rich and poor, enveloped as it were with the water of charity. By Jayakesi there was born from her the prince Paramardideva,† renowned under the name of Śivachitta, rivalling Hari in his lustre and greatness. Mankind knew him as the abode of learning, lustre, prudence and sportiveness, of benevolence and of profundity, of highmindedness, of valour and of kingly fortune, of bravery and of spotless fame, above all others the husband of the lovely woman Delicacy. His wives, when they go to his jewelled houses to enjoy the society of their lord, beholding with astonishment the reflexions on the walls, come and go exclaiming "Which of these is our husband, and which is merely his reflexion? how shall we make ourselves fivefold upon our couches?" Mighty is Śivachitta, whose thoughts are ever fixed upon Śiva,—surrounded by good men, spurning the wealth of others, free from sin and wrath, pure in deed, energetic in discrimination, ever favourable to the virtuous.

Four thousand two hundred and seventy years of the Kaliyuga having transpired, in the Virodhi Samvats'ara, being the twenty-third year

\* There is a play on the word 'viprabhāva,' as meaning either 'deprived of their might, conquered,' or 'in the guise of Brahmans.'

† A liberty has been taken with his name, which is properly Permāḍi, for the sake of the metre.

of his reign, on Thursday the day of the new moon of the month Āshā-dha when the sun was commencing his southward progress, king S'ivachitta, at the direction of his mother and with the consent of his prime minister and councillors, in the presence of learned men, having done honour to his Purohita, Vindhyaavāsī, who was intent upon the happiness of the world, perfect in his holiness, and fruitful in those things that are desired by both rich and poor, gave after the rite of Tribhoga, the village of Sindavallī in the Kampaṇa of Kālagiri in the district of Palasī, that village having its boundaries allotted and being given free from all taxation, from any expenditure at the sight of the king, queen, prince, or minister, from all contributions and from claims of any sort whatsoever; (which grant was made) for the due performance of the Panchopachāra and all other rites of the holy Narasimha of infinite might, the abode of the prosperity of the mighty Kādambas, whose shrine had been established in the pure city of Palasī by Matayogī, who had practised the yoga by faith, knowledge, and action. The boundaries of that village are:—\* On the E., a heap of stones at the place called Vishṇottara; on the S. E., the southern edge of a banyan tree; on the S., the southern edge of the field called Gavanigeyya; on the S. W., the southern edge of the tank called Nāgarapoṇḍe; on the W., a pool near the cartroad; on the N. W., the western edge of the hot spring called Pisiypoṇḍe; on the N., hahidādāḍaḍaḍamamahāmagutti (= what?); on the N. E., a snake's hole in a deserted ant's nest by a pool full of stones near the cartroad.

The performance of the pūjā, and other rites of the holy Nṛṣimha is at all times the duty of the disciple of Matayogī's a and his successors. This general bridge of piety, &c. He who appropriates, &c. Though this life perishes in the twinkling of an eye, if a man confiscate land from a god, it is impossible that he can ever be destroyed in hell. This poetical composition of king S'ivachitta, devoted to the observances of religion, is now made (written) by the pious wise man Madhusūdana, having been formerly composed by Nāgavarmā.

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Victorious is the fierce and mighty devotion displayed by the Muni Matesā towards the lotus feet of the holy Nṛṣimha!

Victorious is Vishṇuchitta, the younger brother of S'ivachitta, whose thoughts are fixed upon the feet of Īara, who is zealous in his worship,

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\* In the following lines, as also in the same position in the second part of the inscription, Canarese words and inflections are introduced.

who follows the practices of religion declared by the best sages, whose mind never wanders from the best of Brahmans and those who are devoted to Hari. He, the king, manifesting the greatest faith in Vishṇu, acquired the most auspicious name of Vishnuchitta.

From a drop of sweat which fell down near the Kadamba tree from the forehead of Tryambaka, the conqueror of the three cities, was born Jayanta, conferring happiness upon good people, with four arms and three eyes. He, Trilochana, the mighty—armed, came to this earth to cause prosperity and to make the regions destitute of warriors. In his pure race was born king Shashṭha, who ruled firmly, protecting the earth. He, the Kādamba, being the root of the creeper of a fair lineage, in his race was born Jayakes'iva, most emphatically the husband of the lovely woman Delicacy. He, an ocean whose sole juice was tenderness, the delight of good people, the (cause of the) prosperity of the world, maintained his kingdom for a long time free from trouble through his devotion towards his mother and towards Īsa. He married Maillalamahādevi, the daughter of the Chālukya king Vikramārka, and from her were born two fair sons, S'ivachitta the elder by birth, and Vishnuchitta his younger brother.

Four thousand two hundred and seventy\* years of the Kaliyuga having elapsed, in the year Khara, being the twenty-fifth of his reign, on Thursday the twelfth day of the bright fortnight of Mâgha, on the occasion of the Vaidhṛiti yoga, king Vishnuchitta, in the presence of his Purohita, having done honour to his mother, gave, after the rite of Tribhoga, for the due performance of the ashtopachâra and all other rites of the mighty Nṛsimha, whose shrine had been set up in the pure city of Panasi by the yoga Matayogi, who assumed a human form for the purpose of practising devotion and the yoga, some well-known fields in the village called Bhalakâ in the enclosure of Kâlagiri in the district of Palasi, relinquishing the taxes, expenditure at the sight of the king, queen,

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\* The date should be Kaliyuga 4272; K. Y. 4270 was the Virodhi Samvats'ara as given in the first part of the inscription. The composer of this part of the inscription has evidently been nodding, and has copied the words expressing the date from the first part without reflecting that two years had elapsed since that was written. S'ivachitta and Vishnuchitta appear to have ruled jointly; this is indicated by the dates given in this inscription, and by some partially effaced expressions in the first few lines of the Bailoor stone, where the title of Kumâra is applied to the younger brother. S'ivachitta probably had no children, as he and Vishnuchitta were succeeded by Jayakes'i the son of the latter, which would be an additional reason to infer that the two brothers were associated in the rule.

prince, and minister, haks and claims of all sorts, and granting with it the right to the grass, wood, earth, &c., and the grazing of cattle, &c., and (with it he gave) the two eastern roads with any treasure that might be buried in them. These are the fields:—Goṭoyakeyi, Māvinakeyi, Bâviyakeyi, Koḍageyi, Supadakuvaliyakeyi, Chorâlikeyi Salakeyi, Âlahâḍḍu, Sirikaṇḍeya, Hannevaduhâḍḍu, Mattiyakeyi, Baḍagihoṇḍeya, Nâkallakeyi.

The performance of the Pâjâ, &c. This general bridge of piety, &c. He who appropriates, &c. Though this life perishes, &c. This poetical composition, formerly composed by Devars'armâ, skilled in the Ashtâvadhâna,\* is now made (written) by the wise man Yajnes'wara.

Amongst the shares of twelve Brahmans one share was acquired by the Nṛṣimha. All the ornaments of the Nṛṣimha, purchased with five hundred nishkas, were deposited in the house of the Vaishṇava Padmanâbha, and were stolen by him; when the time for putting them on arrived, king Jayakes'ideva found this out and took away his three shares in the village of Sampat and gave the Nṛṣimha three shares worth five hundred nishkas. At the time of the consecration of the Nṛṣimha two fields were given by a banker living in the city of Panasa, viz. Guṇḍameyakodageyi, and Kallakeyi. The Vaishṇava Dugjaṇa gave a flower garden, called Koḍayatota, outside the village, and Vṛṣhabha of Chimatogirivâli gave a flower garden inside the village. Inside the village king S'ivachitta gave a plantation of arecanut-trees, called Aḍakeyatota. Some respectable merchants also gave a contribution. The wise man S'ankarârya, the disciple of Mates'a, had this written on the stone, having seen a copper-plate. (The sense of the remaining words is not clear.)

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\* The Ashtâvadhâna is the art of performing eight things, at once; they usually are—1, playing at chess; 2, playing cards; 3, listening to, so as to be able to repeat, a passage recited to the player; 4, answering questions on various subjects; 5, repeating in their proper order the words of a s'loka recited out of order; 6, counting the number of stones with which the player is struck on the back; 7, counting the number of blows given to a gong; and 8, casting up accounts.

ఓం నమః శివాయ || జయత్యాదివరాహస్య దంబ్ర్యుంజితవసుంధరా జగత్రితయకళ్యాణకల్పవృక్షాద్భ్యుకందళై ||  
 జయం)తికకృపాపాంగలాలలతదృష్టయః నశానందనదీపూరఘోషదబిలయూదవృష్టయః || పురా గారళకేన ప్రమదజఘ-  
 బిందుః పురజయీ కదంబస్యావళి నిజనిజఘపట్టాద్వినిహితః ససర్జ్జ్ క్షాపాళం కమపి బ్రతురంభోఽదిజయినం బ్రతువ్వా-  
 యం త్స్యం కళతకరణాపాసిఫళం || సోమసూర్యువదుదగ్రతేజసో రాజవంశవితతేః ప్రవత్సకః యస్త్రిలొలెనకదంబ  
 ఇత్యనా దిక్ష్ దిక్ష్ భువనేయం పోయ్యతే || తస్యాన్వయీ కేపి నృపా ఒభావః కాదంబభూపాళకృప్రదిలపాః య-  
 దక్ష్మమేధేయ నిఖాతయూష్యః పుణ్యద్దుమ్మీరంకురితేవ పృథ్వి || తేఽపాం కుళై భూదధ లొలకబ్రక్ష్మగ్నోహల్లదేవః  
 ప్రసరకప్రతాపః యత్రైజనా వ్యేరితమక్ష్మమూనాముద్దామభిలమాగు గుణాగు వాసః || నూనం భుజావంశరఘోషితస్య  
 స్వశౌర్యుసంహస్య బళం దిద్మక్ష్మః వ్యాఘ్రననేకాన్త్రగయాసు నిఘ్నేయో వ్యాఘ్రమారిత్యభవతప్రసిద్ధః || దుయ్యోధ-  
 నానికజయాయ భూయః కాలై కలా పాండవపుంగవేయం పుణ్యోదయః దద్మ ఇవావిరాసీత్తస్యాత్మజః క్షోటి బ్ర దద్మ-  
 దేవః || న నేతబున్దో న బ్ర దుగ్గరోధేన న వానానికపతిప్రయాసః నోల వాసుమిత్రాత్మజసం(భ్ర)వోల భూల్లంకాపత్తిస్య  
 తథాపి వక్త్యః || బుందీకృతారాతినృపాంగనానాం తస్యాత్కినాం వేళ్కని శింకరణాం విళాసవాపిలజఘడారిణీనాం మంజీర-  
 నాదానుచరా మూళాః || కాపద్వికద్విలపనృపాళాళః సమానమానే శ్చీ తబ్రణ్ణోఽఠిళః డేళాసమున్మృళతకామదేవస్తస్యా-  
 త్మజోల భూజ్జయికోలిదేవః || యస్మిన్మహిం (శా)సతి మండళస్థాః శ్రీలద్భ్యకప్రతాపప్రసరకప్రబ్రండాః కరోలత్కర్యః శ్రాంత-



ದಿಗಂತರಾಳಾಸ್ತಿಗ್ಯದ್ಯುತೈಃ ಸ್ಥೈರ್ಯೈಃ (sio)ನ ಪರೇ ಒಭೂವಃ || ಆಂದೋಳಕಾಭಿರ್ಮುಢಾದಸ್ಥೈರ್ಯಾಃ (ಭಿಃ) ಪ್ರಾಂತಸ್ಥರತ್ಯಾಂಚನಕುಂಡಳಾಭಿಃ  
 ಗತಾಗತಾಭಿಃ ಖಳು ಪಂದಿತಾನಾಂ ಪುರ್ಣಾಂತಾ ಯತ್ಪುರಾಜವಿಃ || ತಸ್ಮಾದಾವಿರಭೂದ್ವೀರೋ ವಿಜಯಾದಿತ್ಯಭೂಪತಿಃ (ತಿಃ) ಯತ್-  
 ಪ್ರತಾಪಾದಭೂದ್ಭಿರ್ಮೇಘೈಃ (sio) ಸಂತಾಪಕಥಾಶ್ರುತಿಃ || ಯಾತ್ಪೂರ್ವತಃ ಪೋಶವರಂವರಾಭಿವಿವ್ರಿಫಱಿಷ್ಟತೋ ವಾರಿಧಿರೂರ್ಮಿಫೋಬೈಃ  
 ದ್ವೀಪಾಂತರೇಷು ದ್ವೀಪ(ಫತಾಂ) ರ್ಫುರಸ್ತದ್ವದ್ವೀನ ಯದ್ವಿಕ್ರಮಫೋದಸ್ಥೋ ಭೂತ || ಸ ಕೋಂಕಣಾಸ್ತಾ ತಳರತ್ನದೀಪಸ್ತನ್ಮಾದಫಾಸೀ-  
 ಜ್ವಯಕೇಶಿಭೂಪಃ ಸಾಹಿತ್ಯಲಾಲಲತಾಭಿಲಾಪಃ (ಃ ಸಂಭಾ)ವಿಶಾನೇಕಸುದೀಕಳಾಪಃ || ಯನ್ಮಂದಿರದ್ವಾರಿ ವಿಡಂಬಿತೇಂದುಕ್ಲತ್ರಾಢಳಃ ಪಂ-  
 ದಿತಮಂಡಳನಾಂ ಉತ್ತಂಧರೈಃ ಕೇಳಸರೋಮರಾಳ್ವಮೈಃ ಕರನ್ವೇಫವರಂಪರೇಶಿ || ರಣತೃಕ(ಕಣ)ವಾಜಾಫವಲ್ಲಕೀಕಳಗೀಶಿಭಿಃ  
 ಯಸ್ಯ ಕಿನ್ನರಕನ್ಯಾಭಿರ್ಗಯತೇ ಚರತಾವಳಃ || ಚಾಳುಕ್ಯವಂಶೇ ಥ ಜಗತ್ಪುಕಾಕಃ ಪ್ರಾದುರ್ವ(=ಬ್ಲಿ)ಭೂಪೋರ್ಜ್ಜಿತಕೋಶದೇಶಃ  
 ದಿಶಾಂ (ಪತೀ)ನಮುಪಿ ಚಿತ್ರವತ್ತೀಫ ಪಾಕ್ರಮಿಾ ವಿಕ್ರಮಚಕ್ರವತ್ತೀಫ || ಭೃತ್ಪ್ರಚ್ಛಾಯೇ ಕ್ರಾಂತದಿಕ್ಚಕ್ರವಾಳೇ ಯಸ್ಯ ಸ್ಥೀತೇ ನ  
 ಪ್ರತಾಪಃ ಪರೇಷಾಂ ವಿತಚ್ಚೈತ್ರಂ ವೈರಿವಾಂಗನಾನಾಂ ಚಿತ್ರೇ(ಬೈವೀವ) ಪ್ರಾದುರಾಸೀತ್ಪ್ರತಾಪಃ || ಉಪಯೇಮೇ ಸುಶಾಂ ತಸ್ಯ  
 ಜಯಕೇಶಿಮಹೀಪತಿಃ ಸ ಮೈಫಲಮಹಾದೇವೀಂ ಜಾನಕೀಮಿವ ರಾಫಃ || ಇಚ್ಛಿವ ಧಾತುಜ್ಜ್ವನನೀ (ಪ್ರಜಾ)ನಾಮಾಜ್ಜೀವ ವಿಶ್ಲೋ-  
 ಜ್ಜ್ವಗತಾಂ ನಿಯಂತ್ರೀ ತ್ರಯೀವ ಧರ್ಮುಂ ಪ್ರತಿಬೋಧಯಂತೀ ವಿತ್ತಂಭಾ ಭೂಮಿರಿವಾಭವನ್ಯಾ || ಸಂಪತ್ಸಮಾರಾಧಿತಭೂಮಿದೇವ-  
 ಸ್ತ(ಯೋ)ಸ್ಸುತೋ ಭೂಚ್ಛಿವಚಿತ್ತದೇವಃ ಪೇರ್ನಾರ್ದೀವಾಪರನಾಮಧೇಯಃ ಸಾಮ್ರಾಜ್ಯಭೋಗೋಚಿತಭಾಗಧೇಯಃ || ಯಸ್ಮಿನ್ಪ್ರಜಾಃ  
 ಪಾತಿ ರಜೋವಿಕಾರಾಃ ಪರಂ ಪ್ರ(ಚಾರೇ)ಷು ಶುರಂಗಮಾಣಾಂ ನಿರಂಕುಶೋನ್ಮಾಗ್ಗವಿನೋದಲೇಲಾಃ ಪರಂ ದ್ವಿಪಾನಾಂ ಮದವಿಕ್ರ-  
 ಮೇಷು || ನಿಳಂಪಕನ್ಯಾಕರದಾಪಿಮಾಭಿಃ ಪ್ರಲೋಭಿತಾಃ ಪಂಜರಕೇಳಕೀರಾಃ ಜೇತುಂ ತ್ವ(ರಂತಿ) ಸುರವಂದಿವೃಂದಂ ಯದೀಯದಾ-

ನಾವಳಘೋಷಾಸು || ಯತ್ಕೀರ್ತಿಗಾನೇದು ಗಣೇಶ್ವರಾಘಾತಮುತ್ತಂಸಗಂಗಾಂಬುರುಕ್ಷು ಣಭಿಃ ಧಾರಾಧರಾಸಾರಧಿಯಾ ಸಮನ್ತಾದು-  
 (ದ್ವಾ)ಮ್ಯತೇ ಚಾತಕಚಕ್ರವಾಳಂ || ಅಸೀತೋಮಾನ್ವಯೇ ಶ್ರೀಮಾನ್ಯಾಮದೇವಮಹೀಪತಿಃ ದೋರ್ಧ್ವಂಠಬುಣ್ಣಿತಾರಾತಿಪ್ರತಾಪಪ್ರಥೋ-  
 ನ್ನತಿಃ || ನಾಮ್ನಾ ಚಟ್ಟಲದೇವೀತಿ ಪಾಂ(ದ್ಯಾನ್ವಯ)ಮಹೋದಧೇಃ ಅಸೀಜ್ಜ್ವಂದ್ರಕಳಾ ಕಾಚಿತ್ಪ್ರಸರತೀರ್ತಿಚಂದ್ರಿಕಾ || ಸೋಮ-  
 ವಂಶಸುಧಾಸಿಂಧುಜನ್ಮನಃ ಕಲ್ಪಶಾಖಿನಃ ಕಾಮದೇವಸ್ಯ ತಸ್ಯಾಸೀತ್ಪಾಂತಾ ಕಲ್ಪಲತೇವ ಸಾ || ಮೀನಾಹಿ(ಮವತೋ)\* † ಛತ್ರೀ ಪಾ-  
 ವ್ವರ್ತೀವ ತಯೋಸ್ತತಃ ಉದಭೂತ್ಯಮಳಾದೇವೀ ಕುಮಾರೀ ಕುಳಪಾವನೀ || ಶಾಬ್ಯಾಂ ದತ್ತಾ ಚ ಸಾ ತಸ್ಮೈ ಶಿವಚಿತ್ತಮಹೀಭುಜೇ  
 ಮೀನಕಾಗಿರಾಜಾಭ್ಯಾಂ ಗಿರ(ಜೇಷ್ಠೀಂದು)ಮೌಳಯೀ || ವಸುಂಧರೇವೋರ್ಜ್ಜಿವವೀರವೃತ್ತೀರಾಜ್ಞೇವ ಕಕ್ರಿತ್ರಯಸಿದ್ಧಿಸೂತೇಃ ಸಾವ್ರಾ-  
 ಜ್ಯಲಕ್ಷ್ಮೀರಿವ ಪುಣ್ಯಮೂರ್ತೀಃ ಸಾ ಪ್ರೇಯಸೀ ತಸ್ಯ ವಕಂವದಾಭೂತ್ || ಸಾ ತ(ಸ್ಯ ಮು)ಖ್ಯಾ ಮಹಿಷೀ ಪ್ರಿಯಾಸು ಪ್ರೇಮ್ಣಾಃ  
 ಪದಂ ಮಾನಭರಸ್ಯ ಭೂಮಿಃ ಸಾ ರೋಹಿಣೀ ಚಂದ್ರಮನಃ ಕಿಲ್ಮಿಕಾ ತಾರಾಂತರೇಭ್ಯೋ ಬಹುಮಾನಪಾತ್ರಂ || ಭಾಳೇದು ಭೂ-  
 ಪಾ(ಲವಿಲಾ)ಸಿನಿನಾಂ ಸ್ಫುರಂತಿ ತಸ್ಯಾಃ ಪದಯಾವಕಾಂಕಾಃ ಸೌಭಾಗ್ಯಸಿದ್ಧೀರಧಿದೇವತಾಯಾ ಜೇತುಂ ಜಗನ್ತೀವ ಕೃತಾಂಘ್ರಿಮುದ್ರಾಃ ||  
 ತಸ್ಯಾಃ ಪ್ರದಾತುಂ ಕಿಳಯಾವತೀಚ್ಛಾ ಶಾವತ್(?) two letters lost ತ್ಥಿಜನಸ್ಯ ವಾಂಞ್ಞಾ ಮನೋರಥಾನಾಮತಿಭೂಮಯಸ್ತಾಃ ಪ್ರ-  
 ದಾನನಲೀಲಾ ವಿಮುಳಾಶಯಾನಾಂ || ತೇ ಕಲ್ಪವಲ್ಲಿಕಕಳಕಳಾಪಾಸ್ತಾಃ ಕಾಮಧೇನೋರಪಿ ದುಗ್ಧಧಾರಾಃ ತ(ಸ್ಯಾಕ್ಶ ತಾ) ದಾನವಿನೋ-  
 ದಲೀಲಾಃ ಕರ್ಯಾಃ ಪ್ರಮಾತುಂ ನ ಹಿ ಮಾದೃಶಾನಾಂ || ಅಕರ್ಯಾ ನಂದನವನೇ ವನದೇವತಾನಾಂ ತತ್ಕೀರ್ತಿಗೀತೇದು † ಮದಸ್ವಕ-

\* The original of this visarga is the old form of the letter r, forming a compound letter with the p of putrī.  
 † So in the original, but the metre requires ಗೀತಿದು.

ದಕ್ಕರಾಣಿ ಅಪಾನಕೇಳಕಳತಾನಿ ವಿಡಂಬ(ಯಂತ: ಕ್ರೀ)<sup>31</sup>ದಾಕುಕಾ: ಸುರವಧೂರವಹಾಸಯಂತಿ || ಸಾ ಚ ತಸ್ಯ ಶ್ರೀಮದುಮಾಪತಿಚರ-  
 ಣಸರೋಜರಾಜಹಂಸಸ್ಯ ಶ್ರೀಕಾದಂಬಶಿವಚಿತ್ತವೀರಪೇರ್ಮಾಡಿವೇಸ್ಯ ಪ್ರೇಮಪಾತ್ರಂ (ಪ್ರಥಮಮ)ಹಿಪೀ ಛಾವ್ವರ್ತಿಪದಾಂಬುಜರಾಜಹಂಸೀ  
 ಶ್ರೀಕಮವಾದೇವೀ ತಸ್ಮಿನ್ನಿಜಭರ್ತೃರಿ ನಿಜಾನ್ವಯರಾಜಧಾನೀಂ ಗೋಪಕಪುರೀಮಧಿದ್ವಾಯ ಧರ್ಮತ: ಸ್ವರಾಜ್ಯಮನುಪಾಲಯತ್ಯನು)<sup>33</sup>ದಿ-  
 ನಮನುಕೃಯಮಾಣಪುರಾಣಧರ್ಮಶಾಸ್ತ್ರೀಝ ಸಂಸ್ತಾಯಮಾನಂ ಭೂಮಿದಾನಸ್ಯ ಚ ಬ್ರಾಹ್ಮಣಾನಾಂ ಚ ಮಹಿಮಾನಮಾಕರ್ಣ್ಯಾ  
 ತತ್ರ ಪ್ರತಿಪದಮನು four or five letters lost<sup>34</sup> ನಿಜಕಕ್ರಿಭಾವಾ ಸಕಳವೇದವೇದಾಂಗವೇದಿನ: ಸಮಸ್ತನ್ಯಾಯಮೀಮಾಂಸಾಸಾಂಖ್ಯಯೋ-  
 ಗವೇದಾಂತಸ್ಮೃತೀತಿಹಾಸಪುರಾಣತತ್ವಾರ್ಥದರ್ಶಿನ: ಷಟ್ಕರ್ಮನಿರ್ಮಾಣ(ನಿರತಾನಶೇ)ಷವಣ್ಣಾಶ್ರಮಧರ್ಮಧುರಂಧರಾನಕಳತಪ:ಪ್ರ-  
 ಭಾವತೇಜಸ: ಪರಿಶೀಲಿತಪರಜ್ಯೋತಿಷೋ ನಿಬಿಳಭುವನಾಭ್ಯುದಯನಿಮಿತ್ತಪ್ರತಿಪನ್ನಜನ್ಮನೋ ನಾನಾದೇಕನಿ(ವಾಸಿನೋ ಮ)ಹಾನುಭಾವಾನ<sup>36</sup>  
 ಬ್ರಾಹ್ಮಣಾನ್ಸಬಹುಮಾನಮಾನಾಯ್ಸಿ ಸ್ಥಾಪಿತವಶೀ || ಅಥ ತಸ್ಮಿನ್ನಾಸ್ಥಾನಗೋಪ್ತೀಮಧಿತಿವೃತ್ತಿ ನಿಜಭರ್ತೃರಿ ಸಮಧಿಗಮ್ಯ ಸ(=?ಸು)-  
 ಪ್ರಸ್ತಾವಂ ಸವಿ(ನಯಂ ಸಗೌ)ರವಂ ಚ ವಿಜ್ಞಾಪಿತವಶೀ || ಇದಮವಧಾರಣೀಯಂ ದೇವೇನ ದಿವ್ಯಚಿತ್ತೇನ | ಸಶೀಹ ತವ ಪ್ರಸಾ-  
 ದಾನ್ಯಮ ಯಥಾಭಿಮತವಿನಿಯೋಗಯೋಗ್ಯವೃತ್ತಿತ್ರ(=ತ)ಯಾ ತ್ವ(ಯೈವ ಪುರಾ) ಪರಿಕಲ್ಪಿತಾ ಭಹವ ವಿವ ಗ್ರಾಮಾ: | ತೇಝ ಚ<sup>38</sup>  
 ಮಯಾ ದೇಗಾಂವೆಗ್ರಾಮ ಇದಾನೀಮಗ್ರಹಾರೀಕರ್ತೃಮಿದ್ಯತೇ | ತದಿಹ ಯಥೋಚಿತಮಾದಿಕತಾ(ಂ) four or five letters lost ಮಂ(?)-  
 ಗ್ರಾಮಮಗ್ರಹಾರಂ ಕಾರಯಿತಸ್ಯೇತಿ | ತಸ್ಯಾಕ್ತ ಸತ್ವೋದಯಸಮುಜ್ಜ್ವಂಭಿತದಾನಕರ್ತೇ: ಸಮುಚಿತಂ ವಿಜ್ಞಾಪನಮುಚಿತಜ್ಞತಯಾ  
 (ದಾನಶೀಲತಯಾ)<sup>40</sup> ಚ ನಿಜವಾತ್ರಾ ಶ್ರೀಮನ್ಸೈಕಲಮಹಾದೇವ್ಯಾ ಸಹ ಸವಿಮರ್ಕಂ ಸಹರ್ಷಂ ಚ ಸಮ್ಯಗವಧಾಯ್ಸಿ | ತೇಝ ಚ

ಪ್ರದರ್ಶಿತೇದು ಬ್ರಾಹ್ಮಣೋದ್ವೇಕೈಕಕಃ : (ಶ್ರು four or five letters lost ತ್ತ(ನಂಪತ್ತಿಂ) ಸ್ವಯಮಪಿ ನಂಪರಿಕ್ಷ್ಯ ರ್ತನಃ ಪುನರಭಿನಂದ್ಯ  
 ಚ ತಸ್ಮಿನ್ನಿಜಭರ್ತೃರಿ ಸಾನುರಾಗಂ ದತ್ತಾನುಮತೌ | ದತ್ತಾನುಮತ್ತಿದು ಚ ಪರಾಮರ್ಶಪೂ seven or eight letters lost ಶ್ರೀವಿಂಧ್ಯ-  
 ವಾಸಿಭಟ್ಟೋಪಾಧ್ಯಾಯಪ್ರಮುಖೇದು ಸರ್ವಪ್ರಧಾನೇದು | ಅಥ ಪಂಚಸಪ್ತತ್ಯಧಿಕದ್ವಿಕತೋತ್ತರಚತುಃಸಹಸ್ರೇದು ಕಲಿಯುಗಸಂವ-  
 (ತ್ಸರೇದು ಪ[ರಾವೃತ್ತೇ])ದು<sup>43</sup> ಪ್ರವರ್ತಮಾನೇ ಚ ಶ್ರೀಕಾದಂಬತಿವಚಿತ್ತವೀರಪೇಮ್ಯಾದಿವೇವಸ್ಯ ಪ್ರವರ್ಧಮಾನವಿಜಯರಾಜ್ಯಸಂವತ್ಸರೇ  
 ಅಬ್ಬಾವಿಂಶೇ ಜಯಾಹ್ವಯೇ ಮಾರ್ಗಶೀರ್ಷಿ (ಮಾವಾಸ್ಯಂ ಭಾ)ಮವಾರೇ<sup>44</sup> ಸೂರ್ಯ್ಯಗ್ರಹಣಪರ್ವಣಿ | ಪಲಾಸಿಕಾದೇಶಮಧ್ಯವ-  
 ತ್ತಿವನೋ ದೇಗಾವಿಕಂಪಣಸ್ಯ ಪ್ರಥಮವಾಟಂ ಪೂರ್ವಪ್ರಸಿದ್ಧಚತುಃಸೀಮಸಂ(ಮಿತಂ ಸು four or five letters lost )ಮಾ(?)ನ್ನಿತಸೀ-  
 ಗೇರಿಗ್ರಾಮಸಮಾಯುಕ್ತಂ ತಸ್ತೀಮಾಂತರ್ಗತನಿಧಿನಿಧಾನನಿಕ್ಷೇಪದಂಡಕುಲೋಪಕರಾದಾಯಸಮನ್ವಿತಂ ತ್ರಿಭೋಗಾಭ್ಯಂತರಂ ಸ್ಥಾನ(?)  
 five or six letters lost (ವ್ಯತಿರಿಕ್ತಂ)<sup>46</sup> ದೇಗಾವೆಗ್ರಾಮಂ ರಾಜಕೀಯಾನಾಮನಂಗುಲಪ್ರೇಕ್ಷಣೀಯತಯಾ ಸರ್ವನಮಸ್ಯತ್ವೇನಾಗ್ರಹಾರೀ-  
 ಕೃತ್ಯ ತಸ್ಯ ಶ್ರೀಕಾದಂಬತಿವಚಿತ್ತವೀರ(ಪೇಮ್ಯಾದಿವೇವಸ್ಯ ಸಾ ಪ್ರ)ಥಮಮಹಿಷೀ ಶ್ರೀಕಮಳಾದೇವೀ ಪಾದಪ್ರಶ್ನಾಲನಗಂಧಪುಷ್ಪಾ<sup>47</sup>ಕ್ಷ-  
 ತಾಭ್ಯುಚ್ಚನಪುರಸ್ಕರಂ ತೇಭ್ಯೋ ನಾನಾಚರಣಗೋತ್ರೇಭ್ಯೋ ಬ್ರಾಹ್ಮಣ(ದೇವತಾಭ್ಯೋ ಧರ್ಮ)ಕಾರ್ಯೋಭ್ಯಕ್ತ ನಿಜಾರಾಧ್ಯಸಪ್ತ-  
 ಕೋಟೀಶ್ವರಶ್ರೀಪಾದಸಂನಿಧೌ ಸಹಿರಣ್ಯಂ ಧರ್ಮಾಪೂರ್ವಕಂ ದತ್ತವತಿಃ || ತತ್ರ ಚ (ತ್ರ)ಯೋದಕವಿತಸ್ತಿಸ(ರಿಮಿತದಾನಟಿಂಕಾಮ)<sup>48</sup>  
 ದಂದಮಾನೇನ ಜಘಪಾದಾಣವಜ್ಜಂ ದಪ್ಪಿದಪ್ಪಿದಪ್ಪಿದ್ರಧಾನ್ಯಕ್ಷೇತ್ರನಿವರ್ತನೈಃ ಸಾರ್ಧಕತಸಾರ್ಧಕತನಾಗವಲ್ಲೇಪಯ್ಯಾಪ್ತವಾಟಿಶಾ-

\* The original of this ದ is the old form of the letter r.

ಭಿತ್ತ ಸಹಿ four or five letters lost (ಲೂಕ್ಷೇತ್ರೇ)<sup>50</sup>ದು ದೋಡಕದೋಡಕನಿವರ್ತನಾನ್ಯೇಕೈಕಾ ವೃತ್ತಯಃ | ತತ್ರ ಹರಿತಕಾಶ್ಯಪ-  
 ಕವಿವತ್ಸಕಾಶಿಕಲೋಹಿತವಿಶ್ವಾಮಿತ್ರಕಾಶ್ಯಪವಶಿದ್ಧಶಾಂಟಿಲ್ಯ(ಗೋತ್ರಾಣಾಂ ಯಥಾ)ಕ್ರಮಂ ಶ್ರೀಧರಾದಿತ್ಯರುದ್ರಭಾನುಗೋವಿಂದದೋಣಕೇಶ-  
 ವಸೋಮಿತ್ತರಪದ್ಮನಾಭಗಂಗಾಧರನಾಮ್ನಾಂ ಭಟ್ಟೀಪಾಧ್ಯಾಯಾನಾಂ ಪ್ರತ್ಯೇಕಮೀಕೈಕಾ ವೃತ್ತಿಃ | ವಸಿದ್ಧಕಾಶಿಕವ)<sup>51</sup>ಸಿದ್ಧವಿಶ್ವಾಮಿತ್ರ-  
 ಭರದ್ವಾಜವಸಿದ್ಧಭರದ್ವಾಜಕಾಶ್ಯಪಭರದ್ವಾಜಗೋತ್ರಾಣಾಂ ಯಥಾಕ್ರಮಂ ರುದ್ರಕಾಳದಾಸನೋಮೀಶ್ವರಪ್ರಭಾಕರಬ್ರಹ್ಮ(ದೇವಪುರುಷೋತ್ತಮ)-  
 ಮಾಧವಶ್ರೀಧರನಾರಾಯಣನಾಮ್ನಾಂ ಭಟ್ಟೀಪಾಧ್ಯಾಯಾನಾಂ ಪ್ರತ್ಯೇಕಮೀಕೈಕಾ ತ್ರಿಪಾದವೃತ್ತಿಃ | ವಸಿದ್ಧಕಾಶ್ಯಪವಸಿದ್ಧವತ್ಸಶಾಲಾ-  
 ವತಗೋ(ವಿಂದ)ಗಾಸ್ತ್ಯೂಹ)<sup>54</sup>ವಿತವಸಿದ್ಧವತ್ಸವಸಿದ್ಧಶಾಲಾವತಭರದ್ವಾಜಗೋತ್ರಾಣಾಂ ಯಥಾಕ್ರಮಂ ಲಕ್ಷ್ಮೀಧರಚೌಂಡಾಯಶ್ರೀಧರಕಾ-  
 ಳದೇವಸ್ಮಿಜನಾಥನೋಮೀಶ್ವರಾದಿ(ತ್ಯಕುಮಾರಸ್ವಾಮಿನಾರಾಯಣನರ್ವದೇವಚೌಂಡರಾಯಕುಮಾರಸ್ವಾಮಿನರಸಿಂಹನಾಮ್ನಾಂ ಭಟ್ಟೀಪಾ-  
 ಧ್ಯಾಯಾನಾಂ ಪ್ರತ್ಯೇಕಮೀಕೈಕಾ ತ್ರಿಪಾದವೃತ್ತಿಃ | ಶ್ರೀಕಮ(ಈಶ್ವರದೇವಸ್ಯ ಪಂಚ ವೃ)ತ್ತಯಃ | ಶ್ರೀಕಮಳಾನಾರಾಯಣದೇವಸ್ಯ  
 ಪಂಚ ವೃತ್ತಯಃ | ಶ್ರೀನುಹಾಲಕ್ಷ್ಮೀದೇವ್ಯಾ ದ್ವಿಪಾದಾಧಿಕಂ ವೃತ್ತಿದ್ವಯಂ || ಸಪ್ತಾರ್ಥಂ ತ್ರಿಪಾದಾಧಿಕಂ ವೃತ್ತಿ[ತ್ರಯಂ] |  
 two or three letters lost (ತ್ಯಕಾಯಾ)ರ್ಥಂ<sup>57</sup> ವೃತ್ತಿದ್ವಯಂ | ಶಾಸ್ತ್ರವ್ಯಾಖ್ಯಾನಾರ್ಥಮೀಕಾ ವೃತ್ತಿಃ | ಋಗ್ವೇದಾಧ್ಯಾಪನಾರ್ಥಂ  
 ತ್ರಿಪಾದವೃತ್ತಿಃ | ಯಜುರ್ವೇದಾಧ್ಯಾಪನಾರ್ಥಂ ತ್ರಿಪಾದವೃತ್ತಿಃ | ಪ seven or eight letters lost ದವೃತ್ತಿಃ | ಬಾಲಶಿಕ್ಷಾರ್ಥಂ  
 ದ್ವಿಪಾದವೃತ್ತಿಃ | ಪುನಃಪುನಃಪ್ರವರ್ತನಾರ್ಥಂ ದ್ವಿಪಾದವೃತ್ತಿಃ || ಅಥ ತ್ರಿಭೋಗರಹಿತಾನಿ ಘಟಕಾಧ್ಯಾಯಾಧ್ಯಾಪನಾರ್ಥಂ  
 ಶಾಳಿ(ಕ್ಷೇತ್ರೇ ಅಷ್ಟೋತ್ತರಾಶೀ[ತ್ಯೇ])ಕಶತಕಮ್ನಾಧಿಕಾನಿ ದಶ ನಿವರ್ತನಾನಿ ಕ್ಷುದ್ರಧಾನ್ಯಕ್ಷೇತ್ರೇ ಪಂಚಶತಕಮ್ನಾಧಿಕಾನಿ ದಶ ನಿವ-  
 ತ್ತನಾನಿ ಚ ನಾಗವಲ್ಲೀಯೋಗ್ಯಕ್ಷೇತ್ರೇ ವಿಂಶತ್ಕುಧಿಕಸಪ್ತ(ಶತಕಮ್ನಾಧಿಕಂ ನಿವರ್ತನದ್ವಯಂ)ಚ | ದೇವಿಂಗೀತಡಾಗಸಂವರ್ಧನಾರ್ಥಂ<sup>60</sup>

ಶಾಕ್ಶೇತ್ರೀ ದ್ವಾವಿಂಶತ್ಯಧಿಕಾಷ್ಟಕತಕಮ್ಹಾಧಿಕಾನಿ ನವ ನಿವರ್ತನಾನಿ ಕ್ಷುದ್ರಧಾನ್ಯಕ್ಷೇತ್ರೀ ಚತುರ್ವಿಂಶತ್ಯಧಿಕ(ಚತು:ಕತಕಮ್ಹಾಧಿ-  
 35  
 18  
 5  
 ಕಾ)ನಿ ಚಾಷ್ಟ್ರ ನಿವರ್ತನಾನಿ | ಅಥ ಕಾಕ್ಯಪಗೋತ್ರಾಣಾಮ್ಹಿ ದೇವಭಟ್ಟೀಪಾಧ್ಯಾಯಾನಾಂ ಪುರಾ ದತ್ತಂ ಗೋಚರ್ಮುನಾತ್ರಂ  
 ಶಾಕ್ಶೇತ್ರಮೀಕಂ ಗೃಹಂ ಚ ತ(ದುಭಯಂ five or six letters lost) ಗ್ರಾಹಯಿತ್ವಾ ವೃತ್ತಿಮತ: ಸರ್ವಾನೇವ ತತ್ತುತ್ರಯೋರ್ಣ-  
 (sic)ರಸಿಂಹೇಶ್ವರಭಟ್ಟೀಪಾಧ್ಯಾಯಯೋ: ಪ್ರತ್ಯೋಕಂ ಪಾದಾರ್ಥಾಧಿಕಾಂ ಪಾದವೃತ್ತಿಂ ಯ eight or nine letters lost ವ ದೇವಿ  
 ಪಾದಿತವತಿ: | ತದೇವಂ ಪಾದತ್ರಯೋತ್ತರಾ: ಸಪ್ತಚತ್ವಾರಿಂಶದ್ವೃತ್ತಯ: | ಅವಶಿದ್ಧಂ ಚ ಸರ್ವಂ ಯಥೇಚಿತಂ ವೃತ್ತಿಮತಾ-  
 ಮೀವ | ದೇವವೃತ್ತಿ seven or eight letters lost ಯೋಗಕ್ಷೇಮಸಂವಿಧಾತ್ಮತ್ವಂ ತು ಮಹಾಜಾನಾನಾಂ || ಬಹುಭಿರ್ವಸುಧಾ ದತ್ತಾ  
 ರಾಜಭಿಃಸುಗರಾದಿಭಿ: ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ (ಫಲಂ || ದಾನಂ ಚ ಪಾಲ)ನಂ ಚೈವ ನಿಶ್ರೇಯಸಕರೇ  
 ಉಭೇ ದಾನಾತ್ಪ್ರಗ್ಗಮವಾಚ್ಯೋತಿ ಪಾಲನಾಗ್ಚೈತಂ "ಪವಂ || ಸಾಮಾನ್ಯೋ ಯಂ ಧರ್ಮಸೇತುರ್ನೃಪ್ಪ(sic)ಪಾಪಾಂ ಕಾರೇ ಕಾರೇ  
 ಪಾಲನಿಯೋ (ಭವದ್ಧಿ: | ಸರ್ವಾನೇತಾ)ನ್ಭವಿನ: ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರ: || ಸ್ವದತ್ತಾಂ  
 ಪರದತ್ತಾಂ ವಾ ಯೋ ಹತೇತ ವಸುಂಧರಾಂ ವಪ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿ(ದ್ವಾಯಾಂ ಜಾಯತೇ ಕೃ)ಮಿ: | ಅಗ್ರಹಾರಂ ತಯಾ  
 ದೇವ್ಯಾ ಕಾರಯಿತ್ವಾಸ್ಯ ಶಾಸನಂ ಶಿವಚಿತ್ತನ್ವಪ: ಪಾದಾರ್ಥಾಚಂದ್ರಂ ಭೋಗಸಾಧನಂ || ಲಖಿತಮಿದಮುಪಶಾಸನಮ six or seven  
 letters lost ತಿಮಂ ಚಂದ್ರೇಶ್ವರಸುತಸುಜನೇನಾಣ್ಣಾ ಯೋನಾಜ್ಞಯಾ ರಾಜ್ಞಾ: || ತರ್ಕೇಶಂತ್ರೇ ಕವಿತ್ವೇ ಚ ನಿರಂಕುಶಮತೇರಿಯಂ  
 ಕೃತಿಗೋರ್ವವಿದದೇವಸ್ಯ ಜಯತ್ವಾಚಂದ್ರತಾರಕಂ || ಮಂಗಳಮಹಾಶ್ರಿ: || ಶ್ರೀಶಿವಚಿತ್ತವೀರಪೇರ್ಮಾರ್ತಿದೇವಮಲವರಮಾರಿ || ನಮ:  
 ಶಿವಾಯ || ನಮ: ಸರಸ್ವತೈ | ಸೂರ್ಯಾಯನಮ: || ಗಣೇಶ್ವರಾಯ ನಮ: ||

KADAMBA KINGS OF GOA.

ಜನಕಂ ವಿಶ್ವತಸೂರ್ಯ್ಯವಂಶಮಣಿದೀಪಂ ಕಾಮಭೂಷಂ ಯಶೋಧನೇ ತಾಯಿ ಚಟ್ಟಲದೇವಿ ಸೋಮಕುಳಭೂಭಿಜ್ಜಾತ ನಾಥಂ  
 ತ್ರಿಕೋವನಕಾದಂಬನರೇಂದ್ರಮೇರುಶಿವಚಿತ್ತಂ ವಿರವೇನ್ಮಾರ್ಗದಿವೇವನಿನಲೂವದಿಸಿತ್ತು ಪೇರ್ಮೈ ಕಮವಾದೇವೀಮಹಾದೇವಿಯು || ಸ್ವಸ್ತ್ಯ-  
 ನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಭವೋಗಭಾಗಿನೀ ದ್ವಿಶೀಯಲಕ್ಷ್ಮೀಸಮಾನೇಯರವು ಶ್ರೀಮತ್ತಿರಿಯರಸಿಕಮವಾದೇವಿಯರ  
 ನಿಯಾಮದಿಂ ಶ್ರೀಮತ್‌ಹೂವಿನಬಾಗಿಯ ಸೂತ್ರಧಾರೀ ಪ್ರಾಸಾದಲಕ್ಷ್ಮಣಪ್ರತಿಮಾಲಕ್ಷ್ಮಣಪ್ರವೀಣಾನವು ಹೊಲೋಜನ ಮಗಂ ಬಗೆಕಾರಬಲ್ಲರ  
 ಬೆಲ್ಲಂ ಸೂತ್ರಧಾರೀ ಶ್ರೀಬಂಕೇಶ್ವರದೇವರ ಶಿಷ್ಯೋಜನುಂ ಆಯನ ಮಗಂ ಪ್ರಕಾಪಸೂತ್ರಧಾರೀ ಬಾಗೋಜನುಂ ಶ್ರೀಮತ್ಸರ್ವನಮ-  
 ಸ್ಯದಸ್ರಹಾರಂ ದೇಗಾಂವಿಯ ಶ್ರೀಕಮಲನಾರಾಯಣದೇವರ ಶ್ರೀಮಹಾಲಕ್ಷ್ಮೀದೇವಿಯರ ದೇವಾಲಯಂಗಳಂ ಮಂಟಪಸಹಿತಕಳನಿರ್ವಾ-  
 (ನ್ಮಾರ್ಗ)ಣಂ ಮಾಡಿದರು ಮಂಗಳಮಹಾಶ್ರೀ: || ಪ್ರಾಸಾದಪ್ರತಿಮಾದಿಲಕ್ಷ್ಮಣದೊಳಾ ಹೊಲೋಜನೋಲ್ಪಾದಿಯಾರ್ಲೇನಿಂದುವ್ವರ ಬಣ್ಣಿ-  
 ಸಲ್ ಮುದದಿನಿರ್ವಂ ಬಾಗಿಯೊಳ್ ತತ್ಪುತ್ರಂ ದೇಸೀಯಂ ಬಗೆಕಾರಬಲ್ಲವರ ಬೆಲ್ಲಂ ಯಾಚಕೋದ್ಧಾರನೆಂಬೀ ಸತ್‌ಕೀರ್ತ್ತಿಗೆ ಶಿವ-  
 ಣೋಜನದಿಪಂ ಬಂಕೇಶದಾಸೋತ್ತಮಂ || ಭರತಾಗಮತಾಸ್ತ್ರಕವಾಪರಿಣತಿಯೊಳ್ ವರ್ಣ್ಯಕವಿತಿಯೊಳ್ ದಾನಗುಣೋತ್ಕರದೊಳ್ ಸರಿ-  
 ಯಾವ್ವಂಕೇಶ್ವರದೇವರ ಶಿವ್ವಣೋಜನೊಳ್ ಭೂತಕವೊಳ್ || ಶ್ರೀಗಣಾಧಿಪತಿಯೇನಮ: (||)

## No. 4.

Her father was Kāmabhūpa, a torch for the jewels of the celebrated race of the Sun ;\*—her mother was the famous Chaṭṭaladevī, born of a king of the race of the Moon ;—her husband was S'ivachitta, the brave Permāḍideva, a very Meru among the kings descended from Trilochana-kādamba ; in these three things consisted the glory of the queen Kamalādevī.

Hail ! At the command of the chief queen, Kamalādevī, who resembled a second Lakshmī, and who enjoyed a thousand pleasures resulting from the manifestation of supreme and unbroken prosperity, Tippoja, the sūtradhārī of S'ri-Bankes'waradeva, the best (lit. the sugar-juice) of those who are acquainted with the S'āstras, the son of Holoja, the sūtradhārī of Hūvinabāgeṭ, who was skilled in the peculiarities of the formation of shrines and images,—and his son, Bāgoja, the pratāpasūtradhārī, built the temples of S'ri-Kamaḷanārāyana and S'ri-Mahālakshmī with their porticos and spires in the village of Degāmve, which had been granted in perpetuity to Brahmans. May the highest prosperity attend them !

While people were praising Holoja and saying, " Who is to be compared to him in acquaintance with the characteristics of shrines, images, &c. ? ", his son, Tippanoja, a native of the place, the best of the servants of Bankes'a, the possessor of the good fame of the titles of ' best of those acquainted with the S'āstras, ' and ' the supporter of supplicants, ' was dwelling happily at Bāge. Who in this world is equal to Tippanoja (the servant) of Bankes'a, in acquaintance with the Bharatāgama, (? S'ilpas'āstra) the S'āstras, and the fine arts, in the composition of poetry, and in liberality ? Reverence to S'ri-Gaṇādhpati !

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\* This differs from Nos. 1 and 3, in which Kāmabhūpa, or Kāmadeva, is said to belong to the Somavans'a and Chaṭṭaladevī to the Pāṇḍya race. The opening stanza of the present inscription, however, is repeated in the same form at the close of the remaining inscription of Degāmve, No. 7.

† The modern Raibāg.



ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿವಂದ್ರಜಾಮರಜಾರವೀ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಕಂಭವೀ || ತನಗಾರಾದ್ಯನುಮಾಧಿನಾ  
 ಘನದಟಂ ಶ್ರೀರಾಯನಾರಾಯಣಂ ಜನಕಂ ಕೌಂಕಣಾಚಕ್ರವರ್ತಿವಜ್ರಯಕೇಶಿಕೃಷ್ಣೇಣಿವಂ ವಲ್ಲಭಂಘನವಿಕ್ರಾಂತ್ರದ ಪರ್ವಾ\* ಭೂವವಿಜಯಾ.  
 ದಿತ್ಯನ್ವಿಜಾಪತ್ಯಕೇಂದಿನಲೇಂ) ವಣ್ಣೈಛದಣ್ಣ ಮೈಲಮಹಾದೇವೀಮಹೋದ್ರೈಷ್ಟಿಯ || ಕ + || ಉದಯಾಚಲದೊಳ್ಳನಕರನುದಿಯನು-  
 ವಂತಿರೆ ಕಡಂ(sic)ಬಕುಳವಿಂಬ ಜಗದ್ವಿದಿತಘನಶಿಖರಿಶಿಖರದೊಳುದಿಯಿಸಿದಂ ವಿಶದಕೀರ್ತಿ ಪೇಮ್ಮಾಡಿನ್ಮಪ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ-  
 ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಳೇಶ್ವರಂ ಖನವಾಸೀಛರವಾದೀಶ್ವರಂ ಸಮಸ್ತಭುವನಸಂಸ್ತಾಯಮಾನಹರಧರಣಿಪ್ರಸೂತಶ್ರೀಲೋಚನಕದಂಬವಂ-  
 ಕಮಹೋದಯಮಹೀಧರೇಂದ್ರಶಿಖಾಭ್ಯುದಯಮಾನಮದಾಪ್ರಚಂಡಾ ಮಾತೃಣ್ಣಂ ಮಾತೃಣ್ಣಂಕರಾಶಿಶಿಬ್ರನಿಜಪ್ರತಾಪವಶೀಕ್ರಿತಸಕಳಮಹೀಮ-  
 ಣ್ಣಿಳನುತ್ತುಂಗೆನಿಂಹಲಾಂಚ್ಛನಂ ವಾನರಮಹಾದ್ವಜಂ ಸೇಮ್ನುಟ್ಟಿತಯ್ಯನಿಗೊಂಫಣಂ ಚತುರಾಸೀಶಿನಗರಾದಿಷ್ಟಿಶಾಪ್ಪಾದಕಾಶ್ವಪೀ-  
 ಧದೀಶ್ವಾದೀಶ್ಚಿತಕುಳಪ್ರಸೂತಂ ' ಹಿಮವೃದ್ಧೀಂದ್ರ... ದ್ರುಶಿಖರಸಂಸ್ಥಾಪಿತಮಹಾಶಕ್ತಿಪ್ರಭಾವಂ ಶ್ಯಾಗರುಂಪರುಂಪಲಾಚಾರ್ಯನಿ-  
 ತಂಕ(ಶಾ)ವಾಮು ಸುಭಟಕನಕನಿಕವೋಪಳಂ) " ಕರ್ಣಾಗತವಜ್ರಪ್ರಕಾರಂ ಲೋಕೈಕಕಲ್ಮದ್ರುಮಂ ಸಂಕ್ರಾನ್ತಿಧವಳಂ ಮೂರ್ತಿನಾರಾಯಣಂ  
 ಕೀರ್ತಿಮಾತೃಣ್ಣಂ ಮಂಠಕಲಲಾಟಪಟ್ಟಂ ವೈರಿಘರಟ್ಟಂ ಸುಭಟಾಜಶಿಖಾಮಣಿ ಕಾದಂಬ್ರಜಡಾಮಣೀತ್ಯವಿಳಾಸಿಜವಳ್ವಿರಾಜಿತರವ

\* This syllable should be short for the sake of the metre. The two syllables are an abbreviation, by poetical license, of his full name Permmādi.

† 'Ka,' sc. 'Kanda,'—the name of the metre of the following stanza.

‡ One letter is effaced here; it seems to have been ಮ; in the Narendra inscription the word appears to be 'rundra,' the meaning of which I have not been able to determine, though here it would seem to denote 'large' or 'lofty.' This word occurs repeatedly in the Harsi copperplates in the phrase 'guṇarundra.'

§ 'Rājavalī,' read 'Rājanāmāvalī.'

<sup>14</sup> ಶ್ರೀಮತ್ಸವ್ಯಜ್ಞಾ ವತಾರಂ) ತ್ಯಾಗ(ಸಿ)ಂಹಾಸನಾಯುಪಿತಾಮಹಪತ್ನಿ ಮಸಮುದ್ರಾಧೀಶ್ವರಕೊಂಕಣಚಕ್ರವರ್ತಿ<sup>15</sup> ಶ್ರೀಮನ್ನ ಹಾಮಹೇಶ್ವರಂ ಶ್ರೀ-  
 ಕಾದಂಬಶಿವಚಿತ್ತಶ್ರೀವೀರಪ್ರೇಮ್ಯಾ ಡಿಡೇವರನರು ಕೊಂಕಣನೊಂಭಯ್ಯೂರುಮಂ ಪಲಸಿಗವನ್ನಿಟ್ಟಾಫಿಸಿರಮುಮಂ ವೇಳುಗ್ರಾ(ವಿ)ಯಿಳ್ಳುತ್ತಮಂ  
 ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನಿಯನಾಳ್ಳು ರಾಜಧಾನಿಗೋವೆಯ ನೆಲವಿಡಿ ನೊಳ್ಳುಬುಗಂಕ(ಥಾ)ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ || ತ-  
 ತ್ತಾದಸದ್ಗೋಂಪಜೀವಿಃ || ವೃ || ಅಪ್ರತಿಮಪ್ರತಾಪ ..... ನೃವನಾಪ್ರ(?)ನ(ಸಿ?)<sup>17</sup> ತಕವೀಂದ್ರವಿಪ್ರಪ್ರಕರಾಮಾಗಾನನಿಜನೀಶ್ವರಪಾದಪಯೋ-  
 ಜಯುಗ್ಮಸೇವಾಪ್ರಿಯನಪ್ರತಕ್ಯ(ಫ)ನೀ(?)ರು(?)ಮಂ(?) ಯುವತೀಜನಕಾಮು<sup>18</sup>ನ್ಯ ಚಣ್ಣಪ್ರಸರೇ(?)ಜನಂ ಘಿಗಳ್ಳುದೀ ವರಬಾಭಣಾದಣ್ಣ-  
 ನಾಥನ || ಕ || ವಿತರಣದೆ...ರಾದೊಳಾಶ್ರಿತತೀರ್ಥಣ(ನ)ದೊಳ್ ವಿವೇಕದೊಳ್ ವಿತದಯಶೋನ್ಯತ್ತಿಯೊಳ್ ಸರಿ ನಿನಿ ಗಿ(?)ಲನೇ ಚತುರ-  
 .....ದಂ ಧರೆಯೊಳ್ || ಕುಂಭಜನ ಹಸ್ತಮಧ್ಯದೊಳಂಭಃಕಣಮಾತ್ರವಾದ ಜಳಧಿಯ ಗುಣ್ಣಂಸ್ತಭಿಸಿ.....ನ ಗಂಭೀ-  
 ರತ<sup>21</sup> ಮೂರು ಲೋಕಮಮೆಟ್ಟಿಸಿದ || ಸ್ವಸ್ತಿ ಸಮಸ್ತರಾಜ್ಯಭರನಿರೂಪಿತಮಸ\*.....ತ್ಯ†.....ಽಂ(?) ವಿರಾಜಮಾನಮಾನೋನ್ಯತಪ್ರ-  
 ಭುಮಂತ್ರಿಶ್ವಹಕಕ್ರಿತ್ರಯಂಪನ್ನರವು ಶ್ರೀಮನ್ನಹಾ &.....ನಂ ಸೇನಾದಿಪತಿಪತಿತ್ಯ<sup>23</sup>ಳೇಕರಣಂ ಗುಪ್ತಚಣ್ಣಾರಿ ಪಾ(?)ದಪಂವಂಮನೆನಿ-  
 ( ?ಶಿವೋ?)ಗ್ನ ದೆ( ?ದ) ಮಹಾಪ್ರಚಣ್ಣದಣ್ಣನಾಯಕಂ ಬಾವಯ್ಯಂಗಳು ಕಿರುಸಪಂಗಾಡಿಯಲ್ (ಶ್ರೀಹೆ)ವ್ವಿಶ್ವರದೇವರ ಪ್ರತಿಹೆಯಂ  
 ಮಾಡಿ ದೇವತಾಲಯಮಂ ಮಾಡಿ ದೇವರ<sup>27</sup> ನೈವೇದ್ಯಕ್ಕಂ ಚೈತ್ರವಿತ್ರಕ್ಕಂ (ಗು)ಟತಜೀಣ್ಣೋದ್ಧಾರಕ್ಕಂ ತಪ್ಪಾಧನಾಹಾರದಾನಕ್ಕಂ  
 ಊರಿಂದೀತಾನ್ಯದ<sup>28</sup> ದೇ(ಶೆ)ಯ ಕರೆಯೊಳಗಾಗಿದ್ದು ತಂಕಣ ನೀಮಿ ಪಳ್ಳವೆಮೇರೆಯಾಗಿದ್ದುದು ಬಡಗಣ ನೀಮಿ ಆಗರಿಗಗಾಂಡು-

\* Three letters effaced.      † Two letters effaced.      ‡ Three letters effaced.      § ? = - patyāṅkarayam.

<sup>29</sup> ಗಯ್ಯ ಮೂಡಣ ಸೀಮೆ | ಕರಭೂಮಿಯಿ(=ಯ?) ಪಡುವಣ ಸೀಮಿಯಾಗಿದ್ದ ಗದ್ದೆಯ್ಯಂ | ಅರಸರಲದೊ(ಂ)ಟದ ಹತ್ತಿದ  
 ತಂಕಣ ಹೂಡೊಂಟಮುಮಂ | ದೇವರ ಪಡುವಣ ನೇಸಿಯವೆರದು(=ರು) ಮನೆಯ್ಯಂ | ದೇವರ ತಂಕಣ ಭಾಗದ <sup>31</sup> ಮಠಮುಮಂ |  
 ದೇಸುಲದೊ(=ದೊ?)ದಿಂಪ(=?ದ)ವೆ ಸಲಸುವ ನಿವೇದ್ಯದ ಮಡಕೆಗಳಂ ನಡಸುವ ತಂಕಣ ಕೇರಿಯಲೊಂದು <sup>32</sup> ಮಹ(=?ಹಾ)ರರ  
 ಮನೆಯ್ಯಂ ದೇವರ ನನ್ನಾದೇ(=ದೀ)ವಿಗೆ ಬಿಟ್ಟ ಮಾನೆಣ್ಣೆಯ್ಯಂ ಗಾಣೊಟ್ಟಿಯ್ಯಂ | ಊರೊಳಗಣ ಗಾಣಂಗಳ \*.....ಯಣ್ಣೆ-  
 (=ಣ್ಣೆ)ಯ್ಯಂ | ಇನ್ನಾನಿತ್ತುಮಂ ಶ್ರೀಕಾದಂಬಶಿವಚಿತ್ತಶ್ರೀವೀರಪೇರ್ಮಾಡಿ ದೇವವರ್ಧದ ೧೪ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸ(ರ)ದ ವೈಕಾಖಮಾಸದ  
 ಶುದ್ಧದಶಮಿಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿ ಯಮಾಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧರುಣಾಪೋನಾನುಶ್ಚಾ(ನ)ಜವಸಮಾಧಿಶಿಲಸಂಪನ್ನರುಂ ವಿಬುಧಪ್ರ-  
 ಸನ್ನರು(ಮ)ಪ್ಪ ಶ್ರೀಶ್ರೀಶ್ರೀಯದೇವರ ಪಾದಪ್ರಕ್ಷಾಳನಂ ಮಾಡಿ ಧಾರಾಪೂರ್ವಕಂಮಾಗಿ ಸರ್ವನಮಸ್ಕದಿ †.....ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ-  
 ವಾಹೇತ್ವರುಂ ಕಾದಂಬಶಿವಚಿತ್ತಶ್ರೀವೀರಪೇರ್ಮಾಡಿ ದೇವವರ್ಧದ ೧೭ನೆಯ ಸ್ವ(ಭಾ)ನು ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರಬಹುಳದಶಮಿಸೋ-  
 ಮವಾರದಂದು ಶ್ರೀಮದಯ್ಯಾರೊ(?)ಳಿಯಯ್ಯಬಸ್ವಾಮಿಗಳು ಮುಖ್ಯವಾಗಿ ಪಿರಿಯೊಪ್ಪೊಳ ಸ್ಥಳದ ಸೆಟ್ಟಿಯರುಂ | ಕುಣೊಲಗೆಯ  
 ಸ್ಥಳದವರುಂ <sup>40</sup> ಸೇದಿಬಿದಸ್ಥಳದವರುಂ ಫಿಲವನೆಯ ಸ್ಥಳದವರುಂ | ಖ(?)ರಿ(?)ಸೆರೆಯ ಸ್ಥಳದವರುಂ | ತೊಕ್ಕಿಗುಣ್ಣಿಯ ಸ್ಥಳದವರುಂ  
 ಹಾನು(=?ನುಂ)ಗಲನಾದ <sup>41</sup> ಸ್ಥಳದವರುಂ | ಮಾರುಡಿಯ ಸ್ಥಳದವರುಂ ಗಂಗಾಧರದ ಸ್ಥಳದವರುಂ ವೀ(=?ವ)ರಬರಗೆಯ ಸ್ಥಳದವರುಂ  
 ಇ(ನ್ನು) ನಾನಾಸ್ಥಳದ ಮುಂಮ್ಬುರಿದ(ಂ)ಠಂಗಳಂ ಮೂವತ್ತಾರಬೀರುಗಳುಂ ಸೆಟ್ಟಿಯರುಂ | ಸೆಟ್ಟಿಗುತ್ತರುಂ | ಬೀರರು <sup>43</sup> ಬೀರವಣಿಗರುಂ |

\* Three letters effaced.

† Three or four letters effaced.

ಗವಕೆಗರುಂ(?) ಗವಕೆಗಾತ್ರಿಗರುಂ ಇನ್ನು ಸಮಸ್ತ(ನಾ)ನಾದೇಶಿಗಲು ಹಲಸಿಗೆನಾದೇಶಿಗಣ ಕಿರುಸಂಪಗಾಡಿಯ ಸ್ಥಳದ ಸೆಟ್ಟಿಯರುಂ  
 ಸೆಟ್ಟಿಸುತ್ತರುಂ ಅರುವತ್ತು(=ತ್ವ)ಕಲುಗಲುಂ | ಇನ್ನುಭಯನಾನಾದೇಶಿಯಾ ಅಲ್ಲಿಯ ಶ್ರೀಹೆಮ್ಮೀಶ್ವರದೇವರಂಗಭೋಗನಿವೇದ್ಯತೋಫ-  
 ನರಾಹಾರದಾನಕ್ಕಂ ಅಲ್ಲಿಯಾಚಾರ್ಯರು <sup>46</sup>ಶ್ರೋತ್ರಿಯದೇವರಪ್ಪ ಕತ್ತಿಶಿವದೇವರ ಪಾದ(ಪ್ರ)ಕ್ಷಾಳನಂ ಮಾಡಿ ಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ-  
 ಸೋಮಗ್ರಹಣನಿಮಿತ್ತವಾಗಿ <sup>47</sup>ಧಾರಾಪೂರ್ವಪೂಜಂಧ್ರಾಕ್ಯ(ಸ್ಥಾಯಿ)ಯಾಗಿ ಅದ(=ದಂ?)ತಶೂಕ ಎಣಿಕೆ ವೀಳನಪಡಿ ಇನ್ನಾವ ಭಣ್ಣಂ  
 ಮಾರಿದದಂ ಮಾರಿದವರು ಹೊಂಗೆ ಅರೆವೀಳ\*(?)...ವರು ಇನ್ನೀ ಧರ್ಮಮಂ ಮಹಾನಾಡಾ(?ದಾ?)ಗರ್ಡ್ಡು ತಾಂಛ್ರಾಶಾಸನಮಾಗಿ ಕೊ-  
 ಟ್ಪರು || ಇನ್ನೀ ಧರ್ಮಮನಾರ್ವ†.....ಳ(ಳ)ಸಿದ(ಂ)ಗೆ ಗಂಗೆಯ(ವಾ)ರಾಣಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೆಂಬ ಪುಣ್ಯಾಶೀರ್ತ್ವಂಗಲ  
 ಸಾಸಿರಕವಿ(=ಪಿ?)ಲಯಿ(?)‡.....ಝಂ(?) ಕೊಳಸುಮಂ ವಂ(=ಚಂ)ಚಕಿ.....ಗಲ ಕಟ್ಟಿಸಿ ಸಾಸಿರಸ(=ಸು)ಬ್ರಾಹ್ಮಣರಿಗೆ ಕೊಟ್ಟ  
 ಪ(=ಫ)ಲಮಕೂ ಮತ್ತೀ ಧರ್ಮಮನಾನೋರ್ವನಳದವಂಗಾ ಶೀರ್ತ್ವಂಗಕೊಳವನಿತುಕವಿರಿಯ್ಯ(ಂ) ಬ್ರಾಹ್ಮಣರುಮನಳದ ಪಂಚಮಹಾ-  
 ಪಾತಕಮಕ್ಕು || ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ(ಶಿ) ವಸುನ್ಧರಾಂ | ದಪ್ಪಿವರ್ಧನಹಸ್ತಾಣಿ ಮಿ(=ವಿ)ಧ್ಯಾ-  
 ಯಾಂ ಜಾಯತೇ ಕೃಮಿ : || ಲವಗ(?) ಶ್ರೀಶಾದಂಬಶಿವಚಿತ್ತಶ್ರೀವೀರಪೇನ್ಮಾಡಿ ದೇವವರ್ಧದ ಅನೆಯ ನನ್ನನಸಂವತ್ಸರವಾಘಮಾಸ-  
 ಶುದ್ಧದಕಮಿಾಬ್ರಹ್ಮಪತಿವಾರದನ್ನು ಕಿರುಸಂಪಗಾಡಿಯಲಕದ ಮಹಾನಾಡಾಗಿ ನಾಲ್ಕು ಪಟ್ಟಣದ ಸೆಟ್ಟಿಸುತ್ತರುಂ ಮುಮುರಿದ(ಂ)ದಂಗಳಂ  
 ನಾನಾದೇಶಿಯವಿದ್ದು <sup>55</sup>ಶ್ರೀಹೆಮ್ಮೀಶ್ವರದೇವರ್ಗ್ನಿ ಋತ್ನುಕತ್ತಿ(=ತ್ವ?) ಕೊಂ(ಳ)ಣಾನೆಂಬಿವರಲಾವ ಭಣ್ಣಮ ಹೇರಿದದಿಪ್ಪತ್ತಕ್ಕಂ ಚಂ-  
 ದ್ರಾಕ್ಯಸ್ಥಾಯಿಯಾಗಿ <sup>56</sup>ಸುಂಕಮ(ಂ) ಸರ್ವಕೋಪ್ಪ(ಇ)ಪರಿಹಾರಮಾಗಿ ಬಿಟ್ಟರು ||

\* Three or four letters effaced. † Three or four letters effaced. ‡ One letter effaced. § One or two letters effaced.

## No. 5.

Emblems at the top of the stone. In the centre a shrine containing a linga on its pedestal and a Pujari; to the left a figure of Basava with the sun above it; and to the right, a cow and calf with a crooked knife above them, and the moon above that.

Reverence to Ś'ambhu, the foundation-pillar for the erection of the city of the three worlds, beautiful with a chowri in the shape of the moon which kisses his lofty brow.

How, O brother, shall we describe the greatness\* of Mailāmahadevi? The object of her worship was the mighty First Lord (Ś'iva); her father was Rāya-Nārāyana (Vikramāditya I.); her husband was Jayakes'i, the emperor of the Konkaṇa; her sons were the mighty Permāḍi † and king Vijayāditya.

As the sun rose on the mountain of dawn, so, on the summit of the mighty mountain known in the earth as the family of the Kaḍambas (sic), rose king Permāḍi of spotless glory.

Hail! Whilst the Kādamba king Ś'ivachittavīrpermāḍideva, the incarnation of the all-knowing one, possessed of the throne of liberality, Rāyapitāmaha, the lord of the western ocean, the emperor of the Konkaṇa; the fortunate ruler of the earth, adorned with the royal titles of —“The great Maṇḍales'wara who has attained the five great Ś'abdas, the Supreme lord of Banavāśipura, ‡ the mighty sun rising over the crest of the mountain of dawn which is the race of Triḷochanakadamba who was born from the Earth and Hara, lauded in all worlds, the subduer of all the regions of the earth, with his innate splendour surpassing the rays of the sun, the possessor of the mark (crest?) of a lofty lion, the owner of the banner which bears the representation of a monkey, he who is sung to with the musical instrument called Permaṭṭi, born in a family sanctified by the celebration of eighteen Aś'wamedhas in eighty-four cities, establishing his might upon the summits of Himavat, the

\* Line 4; original is 'udghrīṣṭīya,' a corruption for the Sanskrit 'utkrīṣṭīya.'

† Line 3; original is 'permāḍ,' the last syllable of his name being dropped by a Canarese poetical license; the metre, however, requires 'permāḍ.'

‡ As his capital was Goa, this would appear to be only a family-name, as also does the term 'Rāyapitāmaha' above, which gives no satisfactory meaning, and which in the large copper-plate of Halsi is applied to Jayakes'i I.

King of mountains, and of Mandara,\* the firm resting-place of Jhampalāchārya, renowned† for liberality, the touchstone for the gold of good warriors, a defence as of thunderbolts to those that seek his protection, the sole Kalpa-tree of mankind, radiant as a Sankrānti, a very Nārāyana incarnate (or in beauty), a sun in glory, the forehead-ornament of Maṇḍalikas, a handmill to his foes, the crest-jewel of good warriors and of kings, the ornament of the Kādambas—(whilst he) governing the Konkāṇa nine hundred,‡ the Palasige twelve thousand, and the Veḷugrāme§ seventy, punishing the wicked, and protecting the good, was ruling happily at his capital of Gove, amidst the delights of listening to pleasing stories,—he who flourished at his lotus-feet:—(was), Bābhanadaṇḍanātha, whom people praised as being of matchless strength, a very tree of heaven to.....poets and Brahmans, devoted to the worship of the lotus feet of Is'wara.....the delight of damsels. In liberality,.....in piety, in prudence, and in the abundance of his pure fame, who in this world is equal to the.....? Mysterious as the ocean which became a mere drop of water in the hand of Agastya,.....(thy) profundity has awakened the three worlds.

Hail ! Intent upon the affairs of the whole kingdom, endowed with the three kinds of power, majesty, counsel and perseverance, which are resplendent,.....the fortunate,.....commander of the forces,.....the feet of his secret and fierce enemies, the head Patel, the mighty Daṇḍanāyaka Bāvayya, having erected a shrine of Hemes'waradeva at Kirusapangāḍi || and made a temple, in the 14th year of the Kādamba, king S'ivachittavîrpermaḍideva, being the Vikrama samvatsara, on Monday the tenth day of the light fortnight of the month Vais'akha, having washed the feet of S'rî-S'rotriyadeva, who was characterised by penance, self-restraint, study, meditation, remembrance, silence, and the muttering of prayers, and who was kind to learned men,

\* Line 10; the initial has been effaced in the original, but it seems to be 'Mandra' for 'Mandara.'

† Line 11; the expression 'jagajhampa,' is not understood by the Pandita, but it is current among the lower orders who use it as a cry of approbation to one who has conquered at wrestling or other games.

‡ Supply 'villages.'

§ Veḷugrāma or Veṇugrāma is the old name of Belgaum.

|| Line 26; the correct form is probably 'Kirusampagāḍi,' as it is given below.

and having made oblations of water (gave) in perpetuity\* to provide oblations for the god, for the purposes of the Chaitra and Pavitra, † for the purpose of repairs, and for feeding ascetics, some rice land of which the boundaries are,—to the S., the tank of the N. E. division; to the N., the boundary is a stream; to the E., the wet crop land of Âgari-gagaunḍu; and to the W., the assessed land;—also the southern flower-garden adjoining the king's betel-plantation;—also two houses to the W. of the god;—also a Maṭha to the S. of the god;—also one.....house in the southern street in which they make the jars for the perpetual oblations that are given to.....temple;—also a mâna ‡ of oil per oil-mill devoted to the perpetual lamp of the god;—also.....oil from all the oil-mills in the village.

Hail! In the 17th year of the fortunate king, the Kâdamba S'ivachittavîrapermâḍideva, being the Swabhânu samvatsara, on Monday the fifth day of the dark fortnight of Mârgas'ira, the merchants of Piriyaḡobḡuru headed by Aynabaswâmi.....and the people of Kuṇilagere, and the people of Sedibida, and the people of Polavase, and the people of Kharigere, and the people of Tokkiguṇḍi, and the people of Hânungalanâda, and the people of Mârudiḡe, and the people of Gangâdhara, and the people of Vîrabarage, §——all these people, comprising || .....of many places, thirty-six travelling merchants, some protected ¶ merchants, some of the best traders, basket makers, and .....of many countries, and the merchants and protected-¶ merchants of Kirusampagâḍi in the Halasige district, and sixty cultivators,—all of these of various countries, having washed the feet

\* Line 36; the meaning of 'sarvanamasya' is not quite clear, but, as meaning 'to be revered by all,' it probably denotes a perpetual grant.

† These appear to be Jain festivals of some sort, but I have not been able to ascertain clearly what they are. The original here is a compound 'Chaitrapavitrakkam,' but they are occasionally given separately as 'chaitrakke, pavitrakke,' (in one instance 'paitrakke').

‡ An oil-measure equal to four seers.

§ Line 41; query read 'Parabarage.'

|| Line 42; the meaning of 'mummuridaḡangal, is not known; it is also spelt 'mummuridaḡangal;' in another inscription it appears to be an epithet of the Patels, and probably does denote them or another kind of village servants. It occurs again below in line 55.

¶ Line 42; query 'setḡiguttaram,' 'setḡiguptaram,' or 'setḡige uttarum,' the best among the merchants.'

of S'aktideva, father of S'rotriyadeva, the Achârya of that place, gave under a copper grant, on the occasion of an eclipse of the moon when the sun was commencing his northern progress,.....  
 .....to provide for the sensual enjoyments and the oblations of the god Hemmes'wara, of that place, and to supply food to ascetics,—the grant, which was preceded by oblations of water, to endure so long as the sun and moon may last. (He who cherishes) this religious deed, his reward is equal to that of giving a thousand black cows to a thousand Brahmans at any of the tîrthas of.....Gangâ, Gayâ, Vâraṇâsi, Kurukshetra, or Prayâga, having built.....; but if any one destroy it, the five great sins attach themselves to him as much as to one who slays that number of black cows or Brahmans as those tîrthas. He who appropriates &c....

In the 26th year of the Kādamba, S'ivachittavîrapermâḍideva, being the Nandana Samvatsara, on Thursday the tenth day of the bright fortnight of Mâgha, the merchants of the four towns which constitute the district of Kirusampagâḍi .....and.....of many countries gave to the god Hemmes'waradeva a toll, free from all diminution, and to continue as long as the moon and sun may last, at the rate of twenty (what?) for every cart that may be loaded ....  
 .....





ನಮಸ್ತುಂಗಶಿರತ್ನಂ(sic)ವಿಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ(ಂ)ಭಾಯ ಸಂಭವೇ || ಗಣಪತ್ಯಾಯ(sic)  
 ನಮಃ ಸರಸತ್ಯಾಯ(sic) ನಮಃ (||)ಸ್ವಸ್ತಿ ಕಲಯುಗಸಂವತ್ಸರಂ ೪೨೫೫ನೆಯ ಸಂದದಾದಿಯಾಗಿ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾ-  
 ತಬ್ಬಮಹಾಮಾಹೇಶ್ವರಂ<sup>4</sup> ಬನವಾಸೀಪುರವರಾದೀಶ್ವರಂ ಸಮಸ್ತಭುವನಸಂಸ್ತಾಯಮಾನಹರಧರಣೀಪ್ರಸೂತತ್ರೈಲೋಚನಕದಂಬವಂಕಮಹೋದ-  
 ಯಮಹೀದರೇಂದ್ರಶಿಖಾಬ್ಜುದಯನಾನಮಹಾಪ್ರಚಂದಮಾರ್ತ್ಯ(ಂ)ದಂ ಮಾರ್ತ್ಯ(ಂ)ದಕರಾಶಿಶ್ರೀಬ್ರಹ್ಮನಿಜಪ್ರತಾಪವಶೀಕ್ರಿತಸಕಳಮಹೀಮಂ(ಂ)ದಳನು-  
 ತ್ತುಂ(ಂ)ಗಸಿಂಹಲಾಂಘನಂ(ಂ) ವಾನರಮಹಾದ್ವಜಂ(ಂ) ಪೇಮ್ಮಂ(೯)ಪಿತೂರ್ಯುನಿಗೋರ್ಫದಣಂ(ಂ) ಚತುರಾಶೀತಿನಗಾದಿಷ್ಟಿತಾಧ್ಯಾಧಶಾಶ್ವಮೇ-  
 ದದೀಕ್ಷ್ವಾ ದೀಕ್ಷಿ ತಕುಳಪ್ರಸೂತರುಂ ಹಿಮವದ್ಗಿರಿಂದ್ರಶಿಖಾಸ್ಥಾಪಿತಮಹಾಕಶ್ಚಿಪ್ರಭಾವಂ(ಂ) ಕ್ಯಾಗರೈಗರೈಂ(ಪರೈಂ)ಪಣಾಚಾರ್ಯುನಿ(:)-  
 ಕಂಕ(=ಕಾ)ರಾಮಂ(ಂ) ಕು(=ಸು)ಭಟ್ಟಕನಕ\*ನಿಕರಶೋಷಕಂ(ಂ) ಕರಣಾಗತವಜ್ರಪ್ರಾಕಾರಂ(ಂ) †ಲೋಕಯುಕಕಲ್ಪದ್ರುಮಂ ಸಂಕ್ರಾಂ(ಂ)ತಿ<sup>10</sup>-  
 ವಳಂ(ಂ) ಮೂರ್ತ್ಯಿನಾರಾಯಣಂ ಕೀರ್ತ್ಯಿಮಾರ್ತ್ಯಂ(ಂ) ರಾಯಲಲಾಟ್ಟಂ(ಂ) ವೈರಿಫರಟ್ಟಂ(ಂ) ಸುಭಟ್ಟರಾಜಶಿಖಾಮಣಿ ಕಾದಂಬಚೂಡಾಮ-  
 ಣಿಯಿ(=ಯು)ತ್ಯವಿಳನಾಮಾವಳಸಮಾಳಂಕ್ರಿತರುಮಪ್ಪು ಶ್ರೀಸಪ್ತಕೋಟೀಶ್ವರದೇ(ವ)ಲಬ್ಧವರಪ್ರಸಾದಂ ಶ್ರೀವೀರಜಯಕೇಸಿಡೇವರಸರ ವರ್ಷಕ  
 ಂಜನೆಯ ದುಮ್ಮಂ(೯)ತಿನಂವತ್ಸರದ ಅಭಾಡಕುದ ಅಷ್ಟಮಿ ೫ ಅದಿವರದಂದು ಶ್ರೀ(ಮ)ನ್ಮಹಾಪ್ರಸಾದನಂ ಶ್ರೀ(ಮ)ದೀಶ್ವರಯ್ಯುದಂಠನಾ-  
 ಯಕರ ಸುನ್ನಿಧಾನದಲ್ ಕಿತ್ತೂರ ಅತ್ತಿಯಜಾವಿಯ ಶ್ರೀಕಲೇಶ್ವರದೇವರ ಆಚಾರ್ಯು ಶಿವಕತ್ತಿಗಲುಯಾ(=ಮಾ) ಸ್ತುಳದಾಲೋಳನಕೇಯಿ<sup>15</sup>

\* 'Nikarash'opala,' for 'Nikars'opala,' i.e. 'Nikashopala'. † 'Lokayika;' i.e. 'Lokaika.' ‡ 'Pradana;' i.e. 'Pradhāna.'

ಪೂರ್ವದಿಂ ಕಲೇಶ್ವರದೇವರದೇ(ಂ)ದೇನಲ್ ಆ ಸ್ತುತದ ಮೂಲಸ್ಥಾನದೇವರ ಅಚಾರ್ಯ್ಯ ಕಲ್ಯಾಣಶಕ್ತಿಗಲುಂ ಆ ಅಲಕೋಲನಕೆಯಿ  
 ಮೂಲಸ್ಥಾನದೇವರದೇಂದುಯಿತ್ತಂತಮುಂ ವ್ಯಾಜವಾಡಿ ಆಯಿತ್ತಂತರು ತಸ್ಮಿಂಗಳಿಗೆ ಸ್ವರುಚೆಯಂ(=ಯಂ) ಆಯಿತ್ತವರದ(ಂ)ದನಾಯಕರ  
 ಹಿರೆಯಲೂಡ(ಂ)ಬಟ್ಟ ಕ್ರಮಮಿಂತೆ(ಂ)ದಡೆ ಆ ಶಿವಶಕ್ತಿಗಲುಂ ಆ ಅಲಕೋಲನಕೆಯಿ ಪೂರ್ವದಿಂ ಕಲೇಶ್ವರದೇವರ ಕೆಯಿ ಆ ಕೆಯ್ಯ  
 ಕಲ್ಯಾಣಶಕ್ತಿಗಲಯ್ಯ ದೇವರಾಶಿಯಾಣೆಯಂ ವಿಾರಿ ಚಂದೆಯ ಸಾವನ್ನ ಕಯ್ಯಲ್ ಕೆಯ್ಯನಿಸಿ ಕೋ(ಂ)ಗು ಶಾಶನನಂ ಬರ(=ರಿ)ಸಿ  
 ಕೊಂಡನೊಂದು ಆ ಕೆಯಿ ಪೂರ್ವದಿಂ ಕಲೇಶ್ವರದೇವರ ಕೇಯಿಯೆಂದು ಆ ಶಿವಶಕ್ತಿಗಲುಂ ಪಾಳದಿವ್ಯವಂ ಹಿಡಿದೆಹೆವೆಂದು ಆ ಕಲ್ಯಾ-  
 ಣಶಕ್ತಿ ಶಿರಸ್ಥಾ(ಯ)ಯಾಗಿಯಿಹಬಾಡೆಯಂತೆ(ಂ)ದಡೆ ತಾನಕೆಯಾ ತಮ್ಯಯ್ಯ ದೇವರಾಶಿಯಕೆಯಾ ಅಲಕೋಲನಕೆಯ್ಯನು ಚಂದೆಯ ಸಾವನ್ನ  
 ಮೂಲಸ್ಥಾನದೇವರಗೆ ಕುಡ್ವಲ್ಲಿಯಾಣೆಯಂ ವಿಾರಿ ಕೆಯ್ಯನಿಸಿ ಕೋ(ಂ)ಬುದಿಲ್ಲೆಯ(ಂ)ದೇನಲಯಾಯಿತ್ತವರದಂತನಾಯಕರು ನೀವಿತ್ತಂತರುಂ  
 ಶ್ರೀಮತ್ಸರ್ವನಮಸ್ತದಗ್ರಹಾರಂ ದೇಗಾ(ಂ)ವಿಯ ಶ್ರೀಮದದೇವಮಹಾಜನಂಗಳ ಸನ್ನಿಧಾನಕೆ ಹೋಗಿಯೆಂದು ಕಳ್ಳಲುಯಿತ್ತ(ಂ)ಗಂ  
 ಒಡಂಬಟ್ಟು ಬರಲು ತತ್ಸಂವತ್ಸರದ ಆಧಾಡುಹುಳ ೭ ಸಪ್ತಮಿ ಆದಿವಾರದಂದು ಶ್ರೀಮತ್ಸರ್ವನಮಸ್ತದಗ್ರಹಾರಂ ದೇಗಾ(ಂ)ವಿಯ  
 ಶ್ರೀಮದದೇವಮಹಾಜನಂಗಳ ಸನ್ನಿಧಾನದಲ್ಲಿ ಅಲ್ಲಿಯ ಶ್ರೀಮಲ್ಲಕಾಜ್ಜನದೇವರ ಮು(ಂ)ದೇ ಆ ಶಿವಶಕ್ತಿಗಲುಂ ಪಾಳದಿವ್ಯವಂ ಹಿಡಿ-  
 ವಭಾಡೆಯಂತೆ(ಂ)ದಡೆ ಅಲಕೋಲನಕೆಯಿ ಪೂರ್ವದಿಂ ಅತ್ತಿಯಣಾವಿಯ ಕಲೇಶ್ವರದೇವರ ಕೆಯಿಯೆಂದು ದಿವ್ಯವಂ ಹಡಿದರು ಆ  
 (ಕ)ಲ್ಯಾಣ ಶಕ್ತಿ ಅಲಕೋಲನಕೆಯಿ ಮೂಲಸ್ಥಾನದೇವರದೇಂದು ಶಿರಸ್ಥಾಯಿಯಾದನುನಂತರಂ ಆ ಬಹುಳ ೧ ಸೋಮವಾರ ದೇವನ  
 ಆ ದೇಗಾ(ಂ)ವಿಯ ಶ್ರೀಮದದೇವಮಹಾಜನಂಗಲು ಸಭಾಮಂಟಪದಲ್ಮಕಾಸಭಿಯಾಗಿ ನೆರದಿದ್ದು ಆ ಶಿವಶಕ್ತಿಗಳ ಕಯ್ಯ ಕೋದಿಸಿ

<sup>32</sup>ನೋಡಿ ಆ ಶಿವಶಕ್ತಿಗಳು ಗೆಳವ್ವ(???)ರು ಶಿರಸ್ಥಾ(ಽಽ)ಯಾಗದ(=ದ್ವ) ಕಲ್ಯಾಣಶಕ್ತಿ ಸೋತ್ತರೆ(ಂ)ದು ಆಲೋಕನಕೆಯು <sup>33</sup>ಅತ್ತಿಯು-  
 ಬಾವಿಯು ಶ್ರೀಕಲೇಶ್ವರದೇವರ ಕೆಯ್ಯಯಿ(ಂ)ದು ಮಹಾಜನಗಳು ಆ <sup>34</sup>ಶಿವಶಕ್ತಿಗಳಿಗೆ ಜಯಸತ್ರವಂ ಕೊಟ್ಟರು | ಹುಲಿಯಮನಾಂತ-  
 ನನಾಯಕವೊಗವಡದ(???)ಕಲೆಯಕ ಅತ್ತಿಯಬಾವಿಯು <sup>35</sup>ಕಲೇಶ್ವರದೇವರ ದೇವಾಲ್ಯವಂ ಮಾಡಿಸಿದ ಆ ದೇವರ ನಿವೇದ್ಯಕದೂಪಕಡ(=ಖಂಡ)-  
<sup>36</sup>ಸ್ತುಟತಜ್ಜಿನೋರ್(=ಶೋರ್)ದಾರಕಂ ಆಲೋಕನಗದೇವಂ ಕೊ(ಂ)ದು ಕೊಟ(=ಕೊಟ್ಟನು) ತೋಟಗರು ಚಯಿತ್ರಕೆ ಹಾಗ ಪವಿತ್ರಕೆ  
<sup>37</sup>ಡಾಗ ಕೊಯಿಲಾಳಗಳು ಚಯಿತ್ರಕೆ ಹಾಗ ಪವಿತ್ರಕೆ ಹಾಗ ಹೇರಿಂಗಿ ವಿಸ ಹೊರಗೆ <sup>38</sup>ಅರವಿಸ ಅರಿಡಕೊರರು ಒದಾಕಬಾಗವಂ  
 ಕೊಟರು ಅರುವರೊ(??=ಶ್ವ)ಕ್ಯಲು ಬಿಟ(=ಟ್ಟ)ಕೊಳಗವತ್ತದಾಸ್ಥಲೋಕುಳ. <sup>39</sup>

## No. 6.

Emblems at the top of the stone.—In the centre, a linga on its pedestal; to the left, a figure of Basava with the sun above it; to the right, a Pujari with the moon above him, and beyond him a cow and calf over which is a crooked knife.

Reverence to S'ambhu the foundation-pillar for the erection of the city of the three worlds, who is beautiful with his chouri which is the moon that kisses his lofty head. Reverence to Gaṇapati. Reverence to Saraswatī.

Hail! In the current year of the Kaliyuga 4289, being the Durmati\* Samvatsara and the 15th year of the king Vīra-Jayakes'ideva, who had acquired the favour of S'ri-Saptakotes'waradeva, and who was adorned with the titles of "The great King who has attained the five great S'abdas,†—the supreme lord of the city of Banavāsī,—the mighty‡ sun rising on the crest of the great mountain of dawn (that is to say) the race of Triḷochanakadamba, who was born from the Earth and Hara lauded in all worlds,—he‡ who has subdued all the regions of the earth with his innate glory which surpasses the rays of the sun,—who has the mark (? crest) of a lofty lion,—whose standard bears the representation of a monkey,—he who is sung to with the musical instrument called Permatṭi,—who is born in a family sanctified by the celebration of eighteen aśwamedhas in eighty-four cities,—who has established his might upon the summits of Himavat the Monarch of Mountains,—the firm resting-place of Jhampaṇāchārya, foremost in liberality,—the touchstone for the gold of good priests,—defending with thunderbolts those that seek his protection—the sole Kalpa-tree of mankind,—radiant as the sun when it passes from one sign of the zodiac to another,—a very Nārāyaṇa incarnate,—the sun of glory,—first among kings,—a handmill to his foes,—the gem of good warriors and kings,—the crest-jewel of the Kādambas,"— (in that year) on Sunday the eighth day of the light fortnight of

\* Line 12; for 'dummati' read 'durmmati.'

† The five great S'abdas are probably the 'panchamahāmantra' of the Jains; they have been communicated to me as being the names of the five degrees of Arhat, Siddha, Āchārya, Upādhyāya, and Sarvasādhu, but I have no means of verifying this.

‡ Line 5-6; for 'prachaṇḍamārttamārttaḍa, &c.,' read 'prachaṇḍamārttaṇḍamārttaṇḍa, &c.'

Âshâḍha, in the presence of the fortunate prime minister\* Îs'wararya Daṇḍanâyaka, S'ivas'akti, the Âchârya of the god S'ri-Kales'waradeva of the well called Attibâvi at Kittûr, and Kalyâṇas'akti, the Âchârya of the original local deity of that place, opened a subject of dispute, the former asserting that a plot of ground in that place, called Âlakola-nakeyi, had from of old belonged to Kales'waradeva, while the latter claimed it for the original local deity.

The agreement that they both of their own free will entered into in the presence of the same Îs'wara Daṇḍanâyaka was this:—S'ivas'akti said "Whereas this plot of ground, Âlakolanakeyi, belonged of old to Kalles'waradeva, Devarâs'i, the father of Kalyâṇas'akti, unauthorisedly brought it under cultivation under the Chande State, and had a grant written in his own favour; and I am now prepared to undergo the ordeal of Pâladivya† in support of my statement, that it has belonged from ancient times to Kalles'waradeva;" (on the other hand) the argument of Kalyâṇas'akti, under‡ an oath with the sacred symbols on his head, was "If the Chande Samsthâna gave this plot of ground, Âlakolanakeyi, to my father Devarâs'i and to myself on behalf of the original local deity, it has not been unauthorisedly brought under cultivation."

Îs'wara Daṇḍanâyaka then said, "Go both of you before the assemblage of the bankers of the village of Degâve which has been granted in perpetuity to Brahmans;" and, on their assenting to this, on Sunday the seventh day of the dark fortnight of Âshâḍha in the same year, in the presence of all the bankers of the Agrahâra village Degâve, and in front of the temple of Mallikârjunadeva of that place, S'ivas'akti, undergoing the ordeal of Pâladivya, made oath that the piece of land, Âlakolanakeyi, belonged from of old to the god Kalles'wara of Attibâvi; while Kalyâṇas'akti taking§ the sacred symbols on his head, declared that it was the property of the original local deity. After this on Mon-

\* Line 13; 'pradanam;' corrupted form of 'pradhânam;' for 'S'rîdis'wararyya' read 'S'rîmadis'wararyya.'

† The ordeal seems to have been, taking into his hand a bar of heated metal.

‡ Line 21; original is 'S'irasthâ-(vi)-yâgiyihabâshe,' lit. 'an oath (with something) standing on his head.'

§ Line 29-30; original is 'S'irasthâiyâdan,' lit. 'he became standing on his head;' but the words can hardly be intended to be taken in their literal sense.

day the eighth day of the same dark fortnight, all the bankers of the Agrahâra village Degâve having convened themselves in the assembly-hall, and having examined the hand of S'ivas'akti, decided that he had won his cause, and that Kalyânas'akti, who had taken the sacred symbols on his head, had lost it, and that the plot of ground called Âlakolanakeyi belonged to the god Kales'wara of Attibâvi, and gave a certificate of success to S'ivas'akti.

Sântananâyaka (some words unintelligible) erected the temple of Kales'waradeva of Attibâvi, and purchased and gave the wet-crop land called Âlakolana and also some uncultivated land to provide oblations, incense, and lights for the god, and for the purpose of paying for repairs. The gardeners gave a hâga (a certain coin) at the Chaitra and a hâga at the Pavitra; the reapers (?) gave a hâga at the Chaitra, a hâga at the Pavitra, a visa (either five seers, or one-sixteenth of something which is not specified) per load of an animal, and an aravisa per load of a man; the.....gave a fixed portion; sixty cultivators..... (The last few words are unintelligible; the inscription breaks off abruptly and without the usual signs of termination; probably it was not completed, as there remains a considerable amount of blank space below line 39,)

ಪಿಂ ನಮಃ ಶಿವಾಯ | ಸ್ವಸ್ತಿ ಸೀಗೇರಿಗ್ರಾಮನುಸ್ವಿತು ಶ್ರೀಮತ್ಸರ್ವನಮಸ್ತುದಗ್ರಹಾರಂ ದೇಗಾಂವಿಯ ಸೀಮಾಕ್ರಮಂ |  
 ಉಂರಿ ಬಡಗಲ್ ಶ್ರೀಕಮಲೇಶ್ವರದೇವರ ತೋಟದಿಂ ಮೂಡಲೊತ್ತಿ ತೆಂಕಲ್ ನಟ್ಟನಾಗರಕಲ್ಲು | ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ತೆಂಕಲಾ  
 ದೇವರ ತೋಟದಾಗ್ನಿಯದ ಲಿಂಗದ ಕಲ್ಲು | ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ತೆಂಕಲ್ ನಟ್ಟಕಲ್ಲು | ಅಲ್ಲಿಂ ತೆಂಕಲೊತ್ತಿ ಮೂಡಲ್ ನಟ್ಟಕಲ್ಲು |  
 ಅಲ್ಲಿಂ ಮೂಡಲ್ ಕೋಂಗೆರಿಯೇರುಂನೋಡಿಯ ಬಡಗಣಾ ದಂದೆ | ಅಲ್ಲಿಂ ಮೂಡಲ್ ಪುಣಿಸಿಯ ನಟ್ಟಕಲ್ಲು | ಅಲ್ಲಿಂ ಮೂಡಲ್  
 ಸಾಲಮಾವಿನ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್ ಶ್ರೀಹೆಮ್ಮೀಶ್ವರದೇವರ ಕೆಯ್ಯ ಮೂಡಣಾ ಲಿಂಗದ ಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್‌ಲ್ಲುಂಜಿ-  
 ಗೆಯ ಮೀಗಣಾ ಸೇರಿ | ಅಲ್ಲಿಂ ಬಸುರಿಕೊಡಮಾವಿನೋರವಿಯ ತೆಂಕಣಾ ದಂದೆಯ ಸಸಿಯಾಲದ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್ಕೆರೆ-  
 ಯೇರಿಯ ಮೀಗಣಾಲದ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್‌ಂದಿದಾರಿ ವಿಡಿದು ತೆಂಕಲೊತ್ತಿ ಮೂಡಲರ್ಧ ಕಲ್ಲುಜದಾಲದ ನಟ್ಟಕಲ್ |  
 ಅಲ್ಲಿಂ ಮೂಡಲ್‌ೊಡೆಯ ದಂದೆ ವಿಡಿದರ್ಧ ಬೆಟ್ಟದ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್‌ಲ್ಲುಂಜದ ಮೀಗಣಾ ಸೇರಿ | ಅಲ್ಲಿಂ ಮೂಡ-  
 ಲೊತ್ತಿ ತೆಂಕಲ್‌ಲ್ಲುಂಜ | ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ತೆಂಕಲ್ಪಿರಿಯಕಲ್ಲೇರಿ | ಅಲ್ಲಿಂ ತೆಂಕಲ್ಪಾಗಾವಿಯ ಪಡುವಣಾ ಬೆಟ್ಟದ ಪಡುವಣೋರೆ |  
 ಅಲ್ಲಿಂ ತೆಂಕಲ್ಪಾಗಾವಿಯ ಕ್ಕಕ್ಕೇರಿಯ ಮುಗುದೆ | ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ತೆಂಕಲ್‌ಕ್ಕೇರಿಯ ಫೀಲದಿಂ ಪಡುವಲ್ಪದ ಸೇರಿ ವಿಡಿದು  
 ತೆಂಕಲ್ಪರಲಾ ಕಕ್ಕೇರಿಯ ಕಾಲವಳ್ಳಗೆ ಹೋದ ಭಂಡಿದಾರಿಯಂ ಪಡುವಣಾ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ತೆಂಕಲೊತ್ತಿ ಪಡುವಲಂಬಡೆಯ  
 ಕೊಳ್ಳದ ತೆಂಕಣೋರೆ | ಅಲ್ಲಿಂ ತೆಂಕಲೊತ್ತಿ ಪಡುವಲ್ಪುಣಿಸಿಯ ಕೊಳ್ಳದ ತೆಂಕಣಾ ನೆಲ(ವೊ)ರವಿಯ ಮೀಲಣಾ ಸೇರಿ | ಅಲ್ಲಿಂ

ಪಡುವಲ್ಲೂಲವಳ್ಳಗೆ ಫೀದ ದಾರಿಯು ಪಡುವಣ ಗುಡುಕಲ್ಲತಿ(?)ತು)ರದ ಬಡಗಣೋರೆ | ಅಲ್ಲಿ ತೆಂಕಲೊತ್ತಿ ಪಡುವಲ್ಲೂಲವಳ್ಳಯ  
 ಬಗದಿಯ ಕೆಯ್ಯುಣಾನ್ಯದ ಮೂರುಂ ಹಳ್ಳದ ಕೂಡಲ ತೆಂಕಣ ನಟ್ಟಕಲ್ | ಆ ಪಳ್ಳಂ ಬಿದಿದು ಬರೆ ತೆಂಕಲೊತ್ತಿ ಪಡವಲ್ಪಗುಡಿಯ  
 ಪಳ್ಳದ ಕೂಡಲ್ | ಅಲ್ಲಿಂ ಪಡುವಲ್ಪದಗಂದಿಯ \*ಪಡುವಣ ತ(?)ವಿಟ್ಟದ ಬಡಗಣೋರೆ | ಆ ಪೆಟ್ಟಂ ಬಿದಿದು ಬರೆ ಪಡುವಲ್ಪಲೃಂದಿ |  
 ಅಲ್ಲಿಂ ಪಡುವಲ್ಪನೆಯ ಕೊಳ್ಳದ ಪೆಟ್ಟದ ಬಡಗಣೋರೆ | ಅಲ್ಲಿಂ ಪಡುವಲ್ಪತ್ತಿಯಬಯಲ ತೆಂಕಣ ಪೆಟ್ಟದ ಬಡಗಣೋರೆ | ಅಲ್ಲಿಂ  
 ಪಡುವಲ್ಪರುಳಾರದಿಯ ಮೂಡಣೋರೆ | ಅಲ್ಲಿಂ ಪಡುವಲ್ಪತ್ತಿ ಬಡಗಲೋಡಗೇರಯ ಮೂಡಣ ಕೋಡಿ | ಅಲ್ಲಿಂ ಪಡುವಲ್ಪತ್ತಿ  
 ಬಡಗಲ್ಪಾವಿನ ಪೆಟ್ಟದ ಶಿಖರ | ಆ ಪೆಟ್ಟಂ ಬಿದಿದು ಬರೆ ಪಡುವಲ್ಪತ್ತಿ ಬಡಗಲ್ಪೋಷನಮೊರದಿ | ಅಲ್ಲಿಂ ಬಡಗಲ್ಪಿಟ್ಟದ ಪಡುವಣ  
 ಭಂದಿದಾರಿಯ ಪಡುವಣ ನೆಲವೂರದಿಯ ಮೂಡಣೋರೆ | ಅಲ್ಲಿಂ ಪಡುವಲ್ಪತ್ತಿ ಬಡಗಲ್ಪಾರಿಯಕೇರಿಯ ನಡುವಣಂ ಬನ್ನ ಹಾಣದಿಯ  
 ಪಡುವಣ ದಂಡೆ | ಅಲ್ಲಿಂ ಪಡುವಲ್ಪತ್ತಿ ಬಡಗಲಾ ಹಾಣದಿಯ ಪಡುವಣ ರ್ವರ್ವಿನ ಗೆನಿಪ್ಪಣಿಯ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಪಡುವ-  
 ಣಾಲದಿ ಪಡುವಲ್ ಹಾಣದಿಯ ನಡುವಣ ಗೋಲಕಲ್ಲಪ್ಪಂಜೆಗೆ | ಅಲ್ಲಿಂ ಪಡುವಲಾ ಹಾಣದಿಯ ತೆಂಕಣ ರ್ವರ್ವಿನಾಲದ ನಟ್ಟಕಲ್ |  
 ಅಲ್ಲಿಂ ಪಡುವಲ್ಪಕ್ಕುಳಿಗೆಯ ತೆಂಕಣೋರೆ | ಆ ಕೆರೆಯುಂ ಪಡುವಲ್ಪಂಪವಳ್ಳಯುಂ ಕೆರೆವಾಡಕ್ಕೆ ಫೀದ ಪರ್ವಟ್ಟಿಯ ಮೂಡಣ  
 ರ್ವರ್ವಿನಾಲದ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಬಡಗಲಾ ಬಟ್ಟಿಯ ಪಡುವಣ ರ್ವರ್ವಿನ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ಬಡಗಣ ಬಸುರಿಗೆ  
 ಮೂಡಲೊತ್ತಿ ಬಡಗಲ್ಪೋಡೆಯ ದುವೆಯ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ಬಡಗಲ್ಪರದಿಯ ಪೆಲ್ಲದ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ

\* Note ? ಪಡುವಣದ ವೆಟ್ಟದ



ಮೂಡಲೊತ್ತಿ ಬಡಗಲ್ಪಟ್ಟುಗೊರಕಲ್ | ಅಲ್ಲಿಂ ಬಡಗಲ್ಮಂ<sup>32</sup>ಡವಳ್ಳಯ ಸಿರಿಛಂಜಗೀರಿಯ ತೆಂಕಣಾ ಮೋಡಿಯ ದಂಚೆಯ ನಮನೆ ನಟ್ಟ  
 ಸಟ್ಟುಗದ ಕಲ್ | ಅಲ್ಲಿಂ ಬಡಗಲಾ ದಂಚೆ ವಿಡಿಧ(ದು) <sup>33</sup>ಕೆರೆಯೊಳಗಣೆ ಬರಲಾ ಕೆರೆಯ ಬಡಗಣಾ ಕೋಡಿಯ ದೇಸಿಯ ಮಿಂಚವ-  
 ಳ್ಳಗೆ ಘೇದ ಪರ್ವಟ್ಟಿಯ <sup>33</sup>ತೆಂಕಣಾ ಛರ್ವಿನ ನಟ್ಟ ಸಟ್ಟುಗದ ಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲಾ ಬಟ್ಟಿಯ ಬಡಗಣಾ ಛರ್ವಿನ ಹಾತಲ  
 ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ <sup>34</sup>ಬಡಗಲ್ಮುರುಲಾಲಪೆಲ್ಲದ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಬಡಗಲ್ ಹಾತಲ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್ಮೊವ್ವಲ ನಟ್ಟಕಲ್ |  
 ಅಲ್ಲಿಂ ಬಡಗಲ್ಪಟ್ಟಕ<sup>34</sup>ಗ್ಗಲ್ | ಅಲ್ಲಿಂ ಬಡಗಲ್ಪುಸುರಿಯ ಪಡುವಣಾ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಬಡಗಲ್ †(ಶ್ರೀಮೂಲ)<sup>36</sup>ಸ್ಥಾನದೇವರ ತೋಟದ  
 ಪಡುವಣೊರವುಗಾರಿಗೆ | ಅಲ್ಲಿಂ ಬಡಗಲ್ಪೇಗುಲವಳ್ಳಯ ಮೂಡಣಾ ಬಾ (?) (three letters effaced)<sup>37</sup>ರೆಯೊಳಗಣೆ ಬರಲೊರವುಗಾರಿಗೆಯ  
 ಮೂಡಣಾ ಹುಬ್ಬಿನ ಹುಣಿಸೆಮಾವುಗಲ ನ(ಟ್ಟಕಲ್ |) <sup>38</sup>ಅಲ್ಲಿಂ ಮೂಡಲ್ಪುಣಿಸೆಯ ನಟ್ಟಕಲ್ | ಅದರೊಣ್ಣಾದ ಕರದಿಯ ಹುತ್ತಿನ  
 ನಟ್ಟಕಲ್ | ಅ(ಲ್ಲಿಂ ಮೂ)ಡಲೊತ್ತಿ ಬಡಗಲ್ಪಾವಿಯ ತಡಿಯ ಮಾವಿನ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್ಪಾವಿಯ ತಡನೆ (ನಟ್ಟಕ)ಲ್ಪು  
 ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ಬಡಗಲ್ಪುಗುಳಯ ಗುತ್ತಿಯ ನಟ್ಟಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲೊತ್ತಿ ಬಡ(ಗಲ್ ಶ್ರೀ)ಕಮಳೇಶ್ವರದೇವರ ತೋಟದ  
 ಮೇರೆಯ ಲಿಂಗದ ಕಲ್ | ಅಲ್ಲಿಂ ಮೂಡಲ್ಪುಗ್ಗಡ್ಡೆ | ಅಲ್ಲಿಂ ತೆಂಕ(ಲ್ ಶ್ರೀ)ಕಮಳೇಶ್ವರದೇವರ ತೋಟದ ಮೂಡಣೊರವುಗಾರಿಗೆ  
 ವಿಡಿದು ಬರೆ ನಟ್ಟಕಲ್ಪು | ಸೀಮಾಶಾ(ಸನಮ)<sup>43</sup>ಸ್ತು ಸಂಪೂರ್ಣಂ || ಶ್ರೀಮದ್ರಾಜ್ಞೇನಿಯಮದೆ ಸೀಮಾಶಾಸನಮನ್ನಣ್ಣಾ ಮಯ್ಯಂ ಬರೆದಂ

\* The 'gga' is evidently a mistake; probably it has been omitted in some other word and is inserted here as a correction, but I cannot see which word it does belong to.

† From here down to line 48 two or three letters at the end of each line have been effaced.

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\* ಸೋಮ .....<sup>46</sup>ಕುಳಾದ್ರಿಶ್ವೋಮಂ ನಿಲ್ವನ್ನಮಿಸೆವರ್ತಿರ್ಪ್ಪದವಂ || ಭದ್ರಂ ಕುಭಂ ಮಂಗಳಂ || ಶಿವಮಸ್ತು<sup>45</sup> || ಜನಕಂ ವಿಕ್ರತ-  
 ಸೂರ್ಯ್ಯವಂಶಮಣಿದೀಪಂ ಕಾಮಭೂಪಂ ಯಶೋಧನೇ ತಾಂತ್ರಿಟ್ಟಲದೇವಿ ಸೋಮಕುಳಭೂಭೃಜ್ಜಾತ ನಾಥಂ ಶ್ರೀಲೋಚನಕಾದಂಬನರೇಂದ್ರ-  
 ಮೀರುಶಿವಚಿತ್ತಂ(ಂ) ವಿರಪೇರ್ವ್ಯಾ(ಡಿ)ದೇವನೇನಲೂವಡಿಸಿತ್ತು ಪೀರ್ವ್ಯ ಕಮಳಾದೇವೀಮಹಾದೇವಿಯಿ || ಕು (two or three letters effaced.

ART. XVIII.—*Report on Photographic Copies of Inscriptions  
in Dharwar and Mysore.* By DR. BHAIU DAJI.

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Read 10th November 1870.

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MANY of the inscriptions are in Canarese, and are difficult to be deciphered. The letters are in places doubtful, and there is reason to believe that before being photographed they were filled in with lime or chalk. Interference of this kind often leads to incorrectness in the copy. The old Canarese language, as well as the Canarese alphabet, has undergone a change, and it is only with the assistance of good Canarese scholars, who have read and studied the old Canarese works, that the inscriptions can be properly deciphered. I have not yet been able to find a person competent to assist me in this department, and my own knowledge is too imperfect to be of service. Some of the inscriptions in the volume are as old as the sixth century of the Christian era; the later ones, from the eleventh to the sixteenth century, are, I believe, inscriptions on tombstones or memorials of the dead, whilst the older ones are engraved mostly in caves and temples, and relate to their construction, or to gifts or endowments in connection with them.

The older inscriptions are written in the Canarese language mixed with many Sanskrit words, and they generally contain at the beginning a brief account of the contemporary king, and also one or two verses in praise of S'iva. The Sanskrit parts of the inscriptions have been read with confidence.

*Inscription No. 1.*—"Iwullee, Inscribed Stone at the S'ivite Temple."

Relates to a grant: was in all likelihood written at the beginning of the eleventh century of the Christian era, and mentions the king Avana-ditya, of the Sinda Vansa. This race is a minor one, and has not been met with elsewhere.

The beginning of this inscription is in Canarese, largely mixed with Sanskrit.

*No. 2.*—"Iwullee, Inscription on the Gateway of the Town."

This inscription is a short one of the eighth century, and on the wall of a temple; though in the volume it is incorrectly described as being on the gateway of the town.

The two first lines can be deciphered ; they contain the name of the Chálukya king Satyás'raya Srí Prithivi Vallabha Mahárájádhirája.

*No. 3.*—"Iwulee, In a Shivite Temple."

This inscription is the oldest of all, being dated in S'aka 506 (Sátampancha sátes'ácha), A. D. 584, and the year of the Kali Yuga 3855, and from the war of the Mahábharata 3730, thus showing that the war of the Mahábharata was then regarded as having taken place one hundred and twenty-five years after the commencement of the Kali Yuga. It is clear that enough of confusion existed in Indian chronology even at this early date.

The entire inscription is in Sanskrit verse, and was written in the time of the Chálukya, Pulakes'i II., the contemporary of Hiouen Thsang. In some places the letters in the photograph are indistinct and doubtful, but these have been mostly made out from the context. The inscription, besides giving even a better description of the older Chálukya kings of the Dekkan than has hitherto been published, contains two important names, those of the celebrated poets Kálidása and Bháravi, whose fame in this world is compared that with of Ravikírti, the author of the verses in this inscription, who was very probably a Digambara-Jain. The fact is now placed beyond doubt that Kálidása and Bháravi had achieved fame in India before the end of the sixth century of the Christian era. I have fully discussed the age and works of Kálidása in my "Essay on Kálidása," published in the Journal of the B. B. Royal Asiatic Society in 1861.

*No. 4.*—"Iwullee, Buddhist Stone on the top of the Hill."

This is an inscription of two lines on the pedestal of a Digambara-Jain image of Mahávira ; the symbol below the image is indistinctly seen to represent a lion. The carved image does not appear to be very old, the inscription being of the thirteenth century. It states that Ráma Setti (merchant) of Múla Sangha Balátkhára-gana caused a "Nisidi" (house of rest) to be constructed. Káshta Múla Mayúra and Gopya Sanghas (congregations) are at present known amongst the Digambara-Jains, and I find the word "Nisidi" used in an inscription in the Udayagiri Caves, Orissa, for a "house of rest."

*No. 5.*—"Iwullee, Inscribed Rock on the Bank of the River."

This inscription is in old Canarese characters, and in the Canarese language ; it is probably of the fourteenth century. The first line is a moral maxim in Sanskrit :—

“The gift of one’s own wealth is meritorious, as is also the preservation of the wealth of others. The destroyers of the wealth of others have their own reduced to nought.”

No. 6.—“Iwullee, Inscription on a Pillar of the S’ivite Temple.”

This inscription, which is in Canarese, is of the seventh century. It contains the names of Vadi Ganda, Dámela Ganda, and A’ditya, the son of Hata Deva. They were in all likelihood Pás’upatas, as the A’cháryas of the Pás’upatas are called Gandas. (The word Ganda is not found in Professor Wilson’s Sanskrit Dictionary.)

No. 7.—“Iwullee” (same as No. 6).

Is a Sanskrit verse written about the seventh century of the Christian era:—

“Peace. No man so skilful in the construction of houses and temples as Marsobha lived, or ever will live, in Jambudvipa.”

He was, I believe, the great architect who designed and superintended the construction of many of the temples and important buildings of his time. His name deserves to be commemorated.

No. 8.—“Iwullee, Inscription in a dark vault of the Temple.”

This inscription is in Sanskrit, mixed with Canarese:—

“Peace. From the S’aka Kúla, eight centuries and eleven years having passed (*i. e.* A. D. 789), in the Prajápati year, in the capital of S’akunta (King), this house for Yogis was constructed by Muni Bhattáraka (chief of Munis or ascetics), named Guhi.” The remainder is not clear.

No. 9.—“Inscribed Stone” (locality unknown).

This inscription contains eighty-one lines. The first line is obliterated. The language is mixed Sanskrit and Canarese. It commences with the prayer that the kingdom of S’rí Pṛithvi Vallabha, Mahárájádhirája-Parames’vara, Parama Bhattáraka, Satyás’raya Kulatilaka, Chálukyá, bharana, S’rímat Tribhuvana (Malla) may ever continue to increase. The inscription is incomplete, in most places from pillars or other objects intervening between the ends of the lines and the camera when the photograph was taken. This is the Chálukya king who flourished in S’aka 1104, *i. e.* A. D. 1182 (see Mr. W. Elliott’s List of the Chálukyas, also Thomas’s Prinsep, Vol. 2, page 277). Subordinate to Tribhuvana

Malla was Mahámandales'vara Mayúravarma Mahámahipála, with the five great titles (Lord of the city of) Vanavási, favoured by the god Dhúkes'vara (some linga probably in Vanavási), &c. The connection of this king with the next cannot be clearly made out. Tailam-deva, of the Kadamba dynasty, is next mentioned, with many titles. His name is spelt Tailapa and again Tailam-deva. The name of Námala-devi, perhaps the queen of Tailama, can next be made out, also the name of a Kadamba king, styled variously, Káma Nṛipa, Káma Bhúmipa, and Káma-bhúmís'vara. Ketala-devi appears to have been his queen. Both are highly lauded. Next appears Munipati Nágachandra, probably a Jain hierarch. In the fifty-fifth line is the expression "Ketala Devíya Jaina Mandiram," which shows that a Jain temple was constructed by Ketala-devi, the queen of Káma-deva. The context also shows that at the suggestion of Nágachandra the temple was dedicated to A'dinátha, the first of the Jaina Tírthankaras. The image of A'dinátha was placed in it. A village was granted in Inám to Nandís'vara Bhattáraka. In connection with the titles and praise of Káma Bhumís'vara, the names of the Vanavási and Kuntala countries frequently occur; also the name of a city, S'rí Galakápura or Galápura.

Vanavási was the capital of the Kadambas: it was visited by Hiouen Tshang. Kuntala is a portion of Máharáshtra: its limits deserve to be carefully noted.

No. 10.—"Badámi, Buddhist Cave and Inscription."

On the side of a cave in Badámi are small inscriptions containing about ten names, two of which cannot be well made out:—

(1) Chivarika. (2) S'rí Vimimmana. (3) S'rí Kuda Swámi. (4) S'rí Da..... or Va..... (5) S'rí Danadeva. (6) S'rí Gehpaha (Gehruana?). (7) S'rí Akimi or Arimi. (8) Mágána. (9) S'rí Prapannabuddhi or Prasannabudhi. (10) S'rí Kana. The alphabet appears to be of the sixth century, and the names are of Jain Sádhus of the Digambara sect.

No. 11.—"Badámi, Inscribed Rock near the largest Cave."

There are different names and an inscription of four short lines. The last is difficult to decipher.

The names are—(1) S'rí Vimala. (2) S'rí..... (3) S'rí Rúpa S'ekhara. (4) S'rí Bálachaila. (5) S'rí Kodinaka. (6) S'rí Rasábhi. (7) S'rí Sudnyána Avyarasandha (or Avyaramandha).

The inscription commences with S'rímat Pṛithivi Vallabha Mangalís'a, who gave something. The name of S'rí Gunabodhi next occurs. Mangalís'a was undoubtedly a Chálukya king, the uncle of Pulakesi II. The age of Mangalís'a, the sixth century of the Christian era, agrees with the age which may be assigned to the alphabet. The inscription, judging from the alphabet, is a little older than the names at some distance above it. The names therefore were written after the inscription.

No. 12.—“Badámi, Inscription in the interior of the Cave.”

This inscription consists of twenty-four lines, and, judging from the alphabet, is of the sixth century. The photograph is so indistinct that not a single line can be deciphered with confidence.

The Chálukyas are evidently spoken of.

The titles, Mánavyasa, Gotrána, Haritiputrána, of the Chálukyas, can be made out. In the sixth line, the expression “Pravardhamána Sanvatsara,” *i.e.* “the current year” can be made out, but not the number of the year, or the king's name; also the words S'aka Nṛipati Samvatsara (the year of the S'aka king) can be made out, but the date, which is in the seventh line, cannot be deciphered.

The whole inscription is entire and in Sanskrit, and is well worthy of being recopied and translated.

No. 13.—“Badámi” (same as No. 12).

There are six lines, and the language is Canarese. The age of the inscription, judging by the alphabet, is the thirteenth or fourteenth century.

No. 14.—“Badámi” (same as No. 13).

It is dated in S'álivahana S'aka Varshambula 1426, *i.e.* A. D. 1504, Pramathi year A'shádha Bahula 2nd.

The Gáru (Guru) Munivara (chief amongst Munis) Bálú Vṛiti, an ascetic from childhood.

Then follows a space, and farther on are two lines in which the name Kandapa Kavivara can be made out.

No. 15.—“Badámi, Inscribed Stone in the Town.”

This inscription consists of thirty-one lines, the upper half of which is obliterated, but the remaining letters can be clearly made out. It relates to the Chálukya Jagadeka Malla. In the year Siddhártha Kártika, bright half 13, the lunar day Monday, he gave gifts to several

Yogis, who were probably Pás'upatas. The names of two of them are Deva S'arma and Hiddavya Siddha.

The name Gadyána is applied to certain current coins.

The year Siddhartha has reference to a year of the reign of Jagadeka Malla.

No. 16.—“ Purudkula, Inscription on a Stone, nine feet high, in the temple.”

This inscription is in Sanskrit and Canarese. It consists of six distinct lines and twelve broken ones, several more having been erased. There are names of kings of the Chálukya and Sinda dynasties. A king, doubtfully read Mánkávánika, appears to belong to the Chálukya dynasty. In the Sinda Vansa are mentioned, Sáhasottunga, Chámunda Bhúpa, and A'chideva.

The name of Chámunda's wife was Demala Devi. There is some reference to the year of the Saka era in the sixty-sixth line, but as the language is Canarese I cannot at present make out anything further. The giver of the grant is A'chideva, he gave a village (?) for the temple Vijayés'vara.

The land was given in charge of Suryábharaṇa Pandita-deva. Chámunda-deva is stated to be worthy of the praise of the kings of the Gurjaras, A'ndthras, Dravidas, and of Magadha and Nepála, and the same Chámunda is said to be the protector (?) of Kalinga, Vanga, Maru, Gurjara, Málava, Chera, and Chola. In describing the Sinda Vans'a, the name of Kuntala-des'a frequently occurs, and Kuntala appears to have belonged to the Sindas. In describing Sahasottunga, he is stated to have served the lotus of the feet of the Chálukya king, and it is clear that the Sindas were subordinatés of the Chálukyas.

No. 17.—“ Purudkula, Inscribed Pillar in the Great Temple.”

This inscription consists of seven lines in Sanskrit and Canarese, and belongs to the seventh century. There is a king named S'ri Kaliballaha, who has the titles Dhára Varsha S'ri Pñihivi Vallabha Mahárájádhirája Paramés'vara Bhattáraka. His queen is stated to have given some land. The king may be one of the Ráshtrakutas, but I am not certain as to whether the rendering of his name is correct or not. The name appears to be new, and the king appears to have been a great monarch, as the title Mahárájádhirája (king of kings) shows.



No. 18.—“Purudkula, Inscribed Pillar outside the Great Temple.”

The pillars have carvings illustrating scenes from the Rámáyana, and names are written over them.

*1st line.*—Karadús'ana (Kharadús'ana), two brothers of Tadaká, giants (Suppa Nági), Súrpa Nakhá, a sister of the giant Rávana, having long and broad nails. Lakkaná (Lakshmana) brother of Ráma. Suppanági Lakkaná. Ráma Síté.

*2nd line.*—Suppanági Karadús'ana Suppanági Ráma Lakana Síté.

*3rd line.*—Pollathi (Paulastya or Rávana) Ráma, Pollathi, Ráma, Pollathi, Lakana, Rama, Síté, Maricha (Marichi) Rávana.

*4th line.*—Suppanakhi (?) Rávana Jatáyu, Rávana Síté, Rávana Síté, Lakkana Síté.

The alphabet is of the seventh or eighth century.

No. 19.—“Purudkula, Inscribed Pillar in the Great Temple.”

This inscription is in Sanskrit verse. It speaks of the style praised by Bharata (the author of the “Nátya S'ástra”).

*Translation.*—“The elephant, blinded by intoxication (*i.e.* the proud learned) is positively deprived of his inebriety by the lion sound of delight from the drama composed according to the rules recommended by Bharata (the author of the Bharata Sútras), and the tops (heads) of the mountains, the crooked and proud actors, breaking asunder, fall low indeed by the thunderbolt of the beautiful composition, according to the rules of Bharata as followed by actors.”

Achalada Bharata's Sútras have been published by my learned friend, Dr. Fitz Edward Hall.

No. 20.—“Purudkula, Inscription on the Eastern Porch of the Great Temple.”

There are three lines, two of which are entire, but in the third line two letters only are decipherable.

The name of Dhúliprabhudeva, an ascetic, is made out.

The alphabet is of about the ninth century.

No. 21.—“Purudkula, Inscription on the Southern Porch of the Great Temple.”

Three lines over an image.

The names of some “A'charyas” and a “gaudahasti” are given; the letters, though apparently distinct, are not decipherable.

The alphabet is of the seventh century.

*No. 22.*—"Inscribed Stone in a Temple at Bunshunkuree."

About fifteen lines are clearly decipherable. From the sixteenth to the twenty-second the lines are more and more destroyed. It is probable that the inscription may have been longer, but if so the lines are completely effaced. It is dated *Sáliváhana Sáka* 1423, *i.e.* A. D. 1501, and is in Sanskrit and Canarese. It commences with a Sanskrit verse in praise of Siva. The verse is to be found at the commencement of the "Harshacharita" of *Bána-bhatta*, who wrote in the seventh century, and is evidently quoted in this inscription and others recording grants of land in this volume. The verse is, I suppose, *Bána's* own, and not quoted by him from an older author. The verse in praise of *Ganapati* is a composition of the learned commentator *Mallinátha*, in his "Tíká" (Commentary) on the "Megha Dúta," or "Cloud Messenger" of *Kálidása*. The name of a king *Achyuta Ráya* is found; he has the titles *Sakala Sámana Chakra Mukuta Mani Marichi Manjari Virájita Charana Kamala Rajéndra S'ekhara Srímat Mahárájádhirája Parames'vara S'ri Virapratápa*.

*No. 23.*—"Dumbul, Inscribed Stone."

The photograph is indistinct. The *S'aka* era 1108, *i.e.* A. D. 1186, can be read.

There are eighty-four lines; the photographic copy of the inscription is pasted upside down in my book.

*No. 24.*—"Guduk. Two Inscribed Stones."

The inscription on the smaller stone is indistinct, and of the twelfth century. The second inscription is in Sanskrit verse and is indistinct in places. There are fifty-six lines, commencing with the praise of *Vishnu*, and the record relates to a *rájá* of the *Yadu* race. After many kings, there is one bearing the name *Saḷa* or *Saḷa*. In *Sas'aka-pura* whilst going on a pious duty he killed a tiger which came to devour him, and hence he obtained the title *Hayasala*, and the town was also called *Hayasala*. The mark of the wound from the tiger's bite was a source of fear to his enemies. After him, some *rájás* having reigned, *Vinayáditya* flourished, to him succeeded *Ulayanga*, who had two sons, *Ballála* (or *Bellála*) and *Vishnuvardhana*. The elder brother, *Ballála*, conquered the *Gajapati* king, *Jagaddeva*. The younger brother, *Vishnuvardhana*, succeeded *Ballála*. He wrested *Changi* and other countries from his enemies, and having subjected all from his residence as far as *Bedvála*, he bathed his horse in the *Krishna-Veṇá*, *i.e.* the stream formed by the junction of the *Krishná* and *Veṇá* rivers. His nobles used to

urge on him the invincibility of Parimardideva, the Chálukya king, and the necessity of caution and courage. He gave lands, performed Yadnyas, gave the "sixteen great gifts," and did other meritorious works. His son was Nara-sinha; his queen, descended from a noble family, was Debala-devi. By her he had a son named Vira Ballála, who obtained his dominion by the favour of (the god) Vajres'vara. Then follows a fulsome eulogy: he was liberal, skilful in the sciences (Tarka, Kávyá, Ná-taka, Vátsyáyana, Bharata Rájá níti), a warrior and a patron of the learned. Having ascended the throne of the Hayasala kings, the kings of Kalinga, Vanga, Magadha, Chola, Málava, Pándya, Kerala, Gurjara, &c., lost their courage. He took sixty elephants from a Kalachuri chief, after conquering Bramha-channipati, the commander of the elephants. He also took possession of Kuntaladesa by rooting out Jaitra Singgha, the right arm, as it were, of Bhillama. Bhillama and Jaitrapála were Yádava kings of Devagiri, the modern Dowlatabad (see my Brief Notes on Mukunda Rájá. Journal of the Bombay B. R. A. S., Vol. IX., page 166). He had the titles, Samasta Bhuvanásraya, Srí Prithivi Vallabha Mahárajádhirája Parames'vara Parama Bhattáraka Dwárávatipuravará-dhis'vara Yádava Kulámbaradyumani Sammyakta Chudámani Giri Durga Malla, &c. He established his camp at Tena Gundi. The god Siva, named Trikutesvara, is in the Kratuka village. Siddhánti Chandra Bhúshana Pandita-deva was a sage who succeeded to the seat of Kála-mukhá-chárya. Trikutes'vara was so called from three lingas in three places, and the sage being considered the fourth place (Kuta), the place was called Chatur-Kutes'vara. He was truthful, chaste, devoted to contemplation, and eminent in the sciences and in all the "S'aiva Kathá" Siddhántas.

For the Ranga-bhoga and daily presents, also for repairs, &c., for gifts to the learned, for feeding ascetics and bramhanas, the village of (name lost), with its ancient limits, was given. 1104 years of the S'aka king (A. D. 1182) having passed, on Margas'irsha full moon, Saturday, on the occasion of an eclipse of the moon, the king having washed the feet of Chandra Bhúshana Pandita-deva, the truthful, the disciple of Vidyábharana-deva, the disciple of the disciple of Kála Mukháchárya Somes'vara-deva .....

The fruit of protecting Dharma is related to be this by Manu, Vyása, and other great sages.

By the order of king Bellála-deva, Agnis'armá composed this Sásana-paddhati. From the first inscription of fifty lines many letters of the second and third lines are lost. In the Dakshinápátha is a village given

for religious purposes of the name of Kratura, in the centre of the Mahála of thirty villages, called Balvala; this was given by Janmejaya, of the race of the Pandavas, at the snake-sacrifice, to seventy-two Bramhanas of various gotras and so on, Bramhanas who attained eminence by (the god) Vira Náráyana Deva .....  
 Bhagatesvara Deva Satya-Vákya, Kalikálarási Pandita.

The story of the grant of the village by Janmejaya appears to me to be fabulous.

No. 25.—“Guduk, Inscribed Stone.”

The photograph is indistinct. The inscription consists of fifty-six lines in mixed Sanskrit and Canarese.

In the second line, the name of Trikutes'vara is recognized, and in the twentieth line, that of Rája-devi occurs.

The first two and the last thirteen lines are, from indistinctness, quite illegible.

No. 26.—“Kirwuttee, Inscribed Stone.”

In this inscription, which consists of eighty-one lines, the letters below, with the exception of ten, are distinct and legible, but in consequence of the language being Canarese I have not been able to understand its contents. In the beginning (fourth line) occurs the name of Prithivi Vallabha Mahárajádhirája Parames'vara Parama Bhattáraka Satyás'raya Kula-tilaka Chálukyaábharaṇa Srímat Tribhuvana Malla Deva; then follow several names of Panditas, probably of the Pás'upata sect. The names are, Srí Vádideva Pandita-deva, Sures'vara pandita-deva. There is something related of Kálidása Dandá-dhísa, probably the commander-in-chief of the Chálukya king. The names of villages also occur, viz., Ana-dolagrahára, Gabagrahára, and Lantitondigráma, and the river Tungabhadrá is also mentioned. The name Kálidása occurs several times, and the names of Gandaráditya Bhuruhimitra, Varma-deva are probably those of the sons and grandsons of the officer Kálidása. In two places Lakutis'vara Pandita is mentioned; he was probably a Pás'upata (Nakulis'vara). Some gift is presented to him in the year 14 of the Chálukya Chakrvara Pramathi Samvatsara, Jyestha S'uddha, full moon, Sunday, when an eclipse of the moon took place. For the support of Somes'vara, for the food of ascetics, a village is given. Vantha Srí wrote this.

Note.—The age of the alphabet is the twelfth or thirteenth century of the Christian era. The name of Tribhurana Malla is given in Wathen's list of the Chálukyas (“Journal R. A. S.,” vol. 4., pp. 7 and 17).

## No. 27.—“Sonduttee, Inscribed Stone.”

This inscription consists of ninety-three lines, in clear letters, in Canarese mixed with Sanskrit.

The name of “Mallikárjuna” is frequently met with, and may be the name of a king. Lakshmi-deva, of the Ratta Kula, is praised. In the fifth line, the Ratta dynasty and descendants of the Ráshtra Kúta dynasty are mentioned. Lakshmi-deva does not appear to have been a king, but probably a minister or high officer. Kunḍi-des'a is mentioned. The name of a Rája-guru, or “Royal guide,” Munichandra, is read: he was probably of the Jain faith. Mallikárjuna appears in some places to be the name of the king or minister, whilst in others it appears to refer to the great shrine of Mallikárjuna. In one place (the eleventh line) he is called a son of Káma Rája; in another place Sámásiga; his wife's name was Gauri. He lived in Kolára. His guru (spiritual adviser) was Munichandra. By his direction, the god Mallinátha was established (in a temple). There are several names of Munis, such as Srí Munivari, Muni, Mukhya, Kánteya Súyyapati, Vrate, Valuvarma, and Samkama. Next follows the praise of the poet Rudra-bhatta. In the sixty-first line a second story commences with Lakshmi-deva, who had the five great titles, and is styled Mahámandeś'vara Lattana puravarádhis'vara Ratta Kula bhúshaṇa Sindhura Lánchhana Sushvis'adayaso Lánchhana Suvarṇa garuda Dhvaja Sáhasot-tunga, and so on. He lived in Venugráma. The inscription was written in Saka year 1151. By the direction of Raja-guru Municharana, a village called Nirvali was given for the support of the temple of Mallinátha. The sixty-ninth line concludes this portion. Then follows another inscription. The grantee is a Kesi-Raja to Mallinátha. Matímá-deva Gahálya Mánikya Basadiyáchárya Prabháchandra Siddhánti-deva Subhachandra Siddhánti-deva Sipparappa Indrakírti-deva, Srí Dhara-deva, and other names occur. Some of them ending in “Chandra” appear to belong to the Digambara Jains.

## No. 28.—“Narsapura, Inscribed Stone.”

This inscription is chiefly Canarese, and consists of ninety-two lines, the letters of which are clear. In it the Kalachuri and Kadamba dynasties are referred to. At the conclusion is the year (figure and name obliterated) of Lovideva, of the Kalachuri family. The gift is presented on Monday by Mahá Mandales'vara Lávideva. Kalachuri appears sometimes as Kalachari. In the ninetieth and ninety-first lines the S'aka year 1194 (A. D. 1272), Nandana Samvatsara Mágha, 15 wane of the moon, Monday (Sankramanas), are given.

*No. 29.*—"Hungul, Memorial Stones."

On one stone is an inscription of six lines, composed of indistinct letters in Canarese; under it is the figure of a male dancing with females, three on each side, and may be intended to show the Rájá dancing with *apsaras* or fairies in Paradise. Beneath the figures is an inscription of six lines, and under that a battle scene is represented, whilst under it again is a very indistinct inscription of one line.

On the second stone, there is at top an inscription of four lines. In the fourth line the words *Sinha-Lánchhana Mayuravarma Vans'ambara degumaní*, undoubtedly indicate the same person as in No. 9. Under the inscription is the figure of a man seated in a palanquin, and attended by musicians, whilst several women are represented as serving him with *chámaras*, &c. Then follows an inscription of four lines. Below the representations are some words (epithets of a king whose name is lost); under him was a "*Sáparnáditya*" or "*Sáharnáditya*." Below these lines is a representation of a fort, with soldiers armed with swords and shields; under it are four lines which, owing to indistinctness, cannot be deciphered. Under them again is a battle scene, below which are five lines not readable on account of indistinctness; the original could be easily deciphered. Under all is a representation of a great battle.

*No. 30.*—"Hungul, a Memorial Stone."

The inscription is of seven lines. In the second line, *S'rímat Mahá-manda(les'vara)* can be read. In the fifth line, the words "*Sáhasot-tunga S'rímat Tailapa Dévéna*," can be deciphered. The original could be made out entirely.

*No. 31.*—"Humpee, or Beejanugger, Inscribed Stone."

This inscription consists of thirty lines in Canarese. *Mádhava Nripa* and *Sámanta Lakkhiya Náyaka* and *Mádelá Náyaká* are mentioned. The names *Virú-páksha-deva*, *Hampá-devi*, and *Bhairava-deva* occur. The inscription relates to the repairs of the temple. The name of a village *Bramhapuri* (11th line) occurs. The *S'aka* year 1121, *i. e. A. D. 1199*, is given in the eleventh line.

*No. 32.*—"Humpee, or Beejanugger, Inscribed Stone."

This inscription consists of forty lines, and is in Canarese mixed with Sanskrit. Some letters in the lines at the commencement are lost. The name of *S'áhu*, a king who killed *Hinduráya Suratrána* is met with. *Suratrána* is the Sanskrit modification of Sultan, and the Hindu

sultan referred to here may be Ahmad, the founder of the Nizám Sháhi dynasty of Ahmadnuggur. This Sultán was defeated by Krishna-rája, the son of Ambiká and king Narasa. Krishna-rája has a great variety of titles, amongst others Mahárájádhirája. His capital was Vijayanagara. He gave to Virúpáksha (Siva temple) the village of Singináyaka Nahalli, and constructed the Rangamandapa (hall).

On the coronation day, he allotted different sums to the hall for food, repairs, &c. The grant is dated S'aka 1430, *i. e.* A. D. 1518, on the coronation day Mággha S'uddha 14.

No. 33.—“Telowlee, Inscribed Stone.”

This inscription consists of one hundred and twenty-six lines, mostly in Canarese, and is of a minister of Singhana, the Yádava king, S'aka 1160, *i. e.* A. D. 1238. The names of Jaitugi and Singhana rájás are mentioned, and Singhana is much praised. He was a Mahárájádhirája and the lord of Dwárávatipura, of Vishnu Vans'a, and Udvhala-Varáta Bhupati Devagiri-durga Nittale, *i. e.*, I suppose, he who defeated the Rája of Varadha (Berar) and Devagiri (Dowlatabád). He defeated Jajalla-deva and the Turuskas, who caused Bhojarája of Panálá (the fort of Panálá close to Kolapur) to fly; the conqueror of Vihansa Rája, Hoyasana (Hayasala) Rája, Ballála and Lakshi Rájás. He reduced the pride of the Málavas, the profound A'bhiras, and the terrible Pendáras (Pendharis). The foe of the king of Gurjara, of A'rambharáya. Of him Singhana as also the kings of Anga, Kalinga, Nepála, Chola and Pandya were afraid. The commander of his elephants was Lakhi-deva.

The race of Saívanta Thakkur is then given. He was descended from Rája Thakkur and Nages'vara-deva. He had authority over Vingaliya. The name of Kuntala (a portion of Maháráshtra) also occurs.

No. 34.—Is only a reduced photograph of No. 33.

No. 35.—“Chowdanpur, Inscribed Stone.”

The inscription commences with the prayer that the power of the king Prīthvi Vallabha Mahárájádhirája Parames'vara Satyas'raya Kula Tilaka Chálukyá-bharana Tribhuvana Malla Deva may ever increase. Afterwards, the name of Chandragupta, of the Gupta race, can be read. There are also several other names, but the language being Canarese, the information, which is of some historical value, cannot now be extracted. Amali-deva Malla Srī-pata Vir'abhatta and other names occur. The names of Vanavási and Tungabhadrá are found. At the conclusion, Mahásámanta, Vira Lakshmi-Kánta, Jitánvaya Chola-Vans'ágrani and

other adjectives applied to a king, whose name may be Vira Lakshmi-Kánta of the Chola race, and derived from the Jita or Jata tribe. The inscription, which does not appear to end here, is worthy of translation.

*No. 36.*—"Chowdanpur, Inscribed Stone."

Near the beginning is the name of a king Vikramáditya. Then follows praise of king Vira Vikrama, of the Gupta race. He is called Ujjayani puravarádhis'vara (Lord of Ujjayani) Vala Kalpa Vriksha Lánchhita, Vijayadhwa, &c., Chandra Guptánvaya, &c. The name of Vanavási occurs. One of the chiefs of the king Vira Vikrama was Kála-Kavoya Nayaka, who gives a grant in S'aka year 1113 (A. D. 1191) year Virodha Krita, month Marga S'irsha, 15 wane of the moon, on the occasion of an eclipse of the sun, to Muktes'vara-deva. The inscription is important, as showing the existence of the rule of the Guptas in Malwa in the twelfth century of the Christian era. Whether the subordinate chief, Kala Kavoya Náyaka was of the Gupta race, is not clear.

*No. 37.*—"Chowdanpur, Two Inscribed Stones."

(a) This inscription contains allusions to the Chárváka, Saugata and Bauddhágama Scriptures; also the names of Devaráya and Vira Vikramánka, the first a Yádava, and the second probably a Gupta prince. To Somnátha-deva and Siva-deva, on the south bank of the Tungabhadrá in Siva Mukti-kshetra, a grant is given in the S'aka year 1185, *i.e.*, A. D. 1264, year Dundubhí, month Vais'ákha, Suddhu 15, Monday, when an eclipse of the moon occurred.

The inscription deserves translation.

(b) Praise of Siva Basavaipya, Prabhu Nandinátha, Jina, Baudha, "Bhagalesvara." Vira Marudeva Ráya of the Yádava race, and Vikramáditya of the Gupta race. S'aka year (twenty-fifth line) 1148 (A. D. 1226), year Párhiva, month Bhádrapada Suddhapúrñima, Monday, eclipse of the moon. Somnátha (a temple). At the end is the name of Tribhuvana Malla Deva. These are well deserving of translation.

*No. 38.*—"Harihara, Two Inscribed Stones."

(a) Obeisance to Harihara.

S'alivahana S'aka 1483 (A. D. 1561), year Mamnatha, month Mágha S'úddha, full moon, Monday, eclipse of the moon, when Mahárájádhirája, Parames'vara Sri Vira Pratápa Sadásíva Maháráya Vidyánagara Dali Sukha Sankathá Vinoda made a grant.

(b) Photograph indistinct. (Line 3), S'aka year 1453, *i.e.* A. D. 1531.



*No. 39.*—"Harihara, Inscribed Stone."

This inscription consists of eighty-five lines in Canarese mixed with Sanskrit. The lower fourteen lines are indistinct.

Bhillam and Jaitugi, Singhana Mahádevaráya and Ramchandra, Mahindra of the Yádava race, are mentioned. The last king gives a grant; he is in one place styled Kadamba-ráya Sthápanáchárya, the restorer (literally, establisher) of the Kadamba king. He is also described as the destroyer of the wealth of the Hayasana king, the establisher of the king of Telanga, and the destroyer of the king of Málava (Maliva). He was the Ankus'a (or elephant goad) of Bhojarája. S'aka year 1199, year Is'vara, month Chaitra.....13.

*No. 40.*—"Harihara, Two Inscribed Stones."

(a) The surface of the stone has scaled off in places, and at the bottom the photograph is indistinct.

The language is Sanskrit and Canarese. The first five lines are in Sanskrit; they contain praises of Sám̐ba, Ganapati, and Varáha.

(b) There are seventy-one lines and the lower part (thirty-six lines) is very indistinct in the photograph, and therefore unreadable.

There was Srí S'ankara Náráyan a Deva, king of Kánc̐hipura and of the Yádava race; under him was Vijaya Pándya Deva of the Pándya family; under him was the chief minister Vijayavarmá; under Vijaya Pándya Deva was Mahámandles'vara Vanavási Puravarádhís'vara, Vánara Dhwaḡa, &c., Kadamba-chakri, Mayúra Varmá, who had performed eighteen As'vamedhas (horse sacrifices).

*No. 41.*—"Harihara, Inscribed Stone."

This inscription is clear, with the exception that in places the lines are destroyed, and at the bottom indistinct. The language is Sanskrit with some Canarese.

Obeisance to Harihara. There is next an account of a king named Harihares'vara, who was brave, liberal, &c.; his son was Deva Rája, famous, &c. There is some reference to the Hinduraya Suratrana (Sultan). Deva Rája gave a grant at the suggestion of Rája Guru Kriyá S'akti-Guru, in the S'aka year 1332, year Vikṛiti, month Bhádrapada, S'uddha 12, Monday.

*No. 42.*—"Harihara, Inscribed Stone."

An inscription of many lines, of which forty-seven only are legible, the rest being indistinct in the photograph.

The language is Canarese and Sanskrit. The name of Kuntala-des'a occurs; then a description of the Chálukya king Jagadeka Malla; then names or descriptions, Vera Padma Bhúpa Harihara, Bhúdeva Káma Nripála.

No. 43.—“Harihara, Inscribed Stone.”

The first two lines are in the Deva-nágari character, but are illegible from the indistinctness of the photograph and the smallness of the letters. Next is a description of the Chálukya kings of Tailapa, Jayasinha and A'havamalla.

No. 44.—“Chittula Durga, Two Inscribed Stones.”

(a) The letters are indistinct. In the second (b) is the king's name, and (a) is older than (b). (b) S'aka era 1324, year Khara, month Kártika S'uddha Púrnimá Mahamandales'vara Vira-Malla.

No. 45.—“Chittula Durga, Two Inscribed Stones.”

(a) Contains frequently the name of Bukkaráya. In the seventh line is S'aka year 1278, year Durmukha.

(b) Bukka-ráya again. The Mahámandales'vara Khanderaí. S'aka 1277. Bukka-ráya was the king of Vijayanagara on the Tungabhadrá, and the patron of the learned brothers, Mádhava and Sáyana.

No. 46.—“Lakhmeshwar, Inscribed Stone.”

Canarese with some Sanskrit.

In this inscription are names of the Chálukya kings, viz., Tailapa, Satyás'raya, Vikrama, Sandaiyana, Jayasinha, A'havamalla and Somes'vara, who was a destroyer of the Cholas and Gurjaras. Permádi Nripa is also alluded to. Names of Kesarája Dandádhis'a, Kes'ava-deva, Abirája Dandádhis'a, Melamaiya Dandádhis'a, Adisa-bhatta, Dronácharya Gonadi, follow; also, names of females, viz., Chomal-devi, Vennála-devi, Laliya-devi. Manola and Ahera are two races, the latter meaning no doubt the Ahira or Abhira race. Kesi-devi was of the former race. Mahendra Somavratí, Soma and Pandita-deva were Pas'upatas.

Somanátha refers to the Siva-linga noticed before. Jaya Kesí-deva and Mantri Kes'ava were ministers. The era has not been discovered.

NOTE.—The list of Chálukyas here given tallies with that of Wathen, (Journal R. A. S., Vol. 4. 1837, p. 7.)

No. 47.—“Balagavee, Inscribed Stone.”

Canarese with a little Sanskrit; letters clear. In the fifteenth line are S'aka 976, year Jaya, month Vaisakha, dark half, third lunar day.

The introduction commences with a prayer that the reign of Trailokya Malla-deva, the Chálukya king, may be prolonged. A'hava Malla Vallabha appears to have established the image or linga of Somes'vara-deva. The names of A'cháryas (Pás'upatas), viz., Chandres'vara-deva, Mankha-deva, and Dnyána Siva-deva occur.

No. 48.—“Balagavee, Inscribed Stone.”

The letters are very clear. The total number of lines is sixty-six.

It commences with obeisance to Lakulés'a Sás'ana (a particular sect of the Pásúpatas). The name of Somes'vara Muni occurs. Vikramá-ditya-deva and Tribhuvana Malla-deva of the Chálukyas are mentioned, also Bhágala-deví, daughter of a king, a dependent of Tribhuvana Malla of the Pándya family, ruler of Gokarna and of the Konkan. Kaina-deva, a Mahámandales'vara, is also mentioned; likewise, Somes'vara Pandita, Santa S'iva and Kriya S'aktí Pandita.

The date is the thirty-seventh year of Vikráma, the Chálukya king, year Nandana, month Pausha S'ukla Paksha, 4th lunar day, Sunday.

Mallakárjunabhatta, “the best of poets,” wrote the grant.

No. 49.—“Balagavee, Inscribed Stone.”

The letters are clear, and each line is numbered. The inscription relates to Vijjana-deva, rájá of the Kulachuri race; he has a great variety of titles. Kuntala (country) is mentioned, also Dnyána S'akti-deva (a Pásupata A'chárya) Mánika Setti, Siva Pada S'ekhara, Mari Setti, Lovi Setti, Holli Setti, Sari Machi Setti. Year of Víra Náráyana A'havamalla-deva's reign 3; year Plavanga? S'rávana Bahula, 3rd lunar day.

No. 50.—“Balagavee, Two Inscribed Stones.”

(a) Obeisance to S'iva and to Rája-guru. Praise of Vijjana-deva, Maharájádhirája Parames'vara Parama Bhattáraka Kalinjara Puravará-dhívara Suvarna Vrishabhadhvaja Damaruka-turyamirghoshana Kalachurya Kuli-Kamala Mártanda Kadana Prachanda Mána Kanakáchala Subháráditya, &c., Tribhuvana Malla Vijjana-deva. It is important to note that he is called Lord of Kalinjara, which is in Central India, and the ruins of it are described in the “Journal of the B. A. S.” Next is a description of Sankama-deva. Lakshmi-deva, Chadugi-deva, Revanaiya Danda Náyaka, Sevaníya Danda Náyaka Senápati Kovanaiya Danda Náyaka are mentioned. A temple of Trikúta Prasáda of Kedáres'vara-deva in Balligráma was constructed. For its support, a village was given to Váma S'akti Pandita in S'aka era 1108 (A. D. 1186)

Parabhava year, month Vais'ákha Suddha (bright half of the moon). The names of Tailaha-deva occurs (35th line), Tekalla Nripa (37th line), also Tailapa Kshonipála (37th and 38th lines).

(b) The name of the Chálukya king, Vikramáditya, then of Senápati Mantapála, destroyer of the Látas, he was a Danda Náyaka. Next Pandita and Munindra Kanda-deva are mentioned, also *Somes'vara* Pandita. That the reign of the Chálukya Tribhuvana Malla may prosper steadily is prayed for. In the year 27 of the Chálukya Vikramáditya, Govinda Danda Náyaka gave a village to *Somes'vara-deva* Pandita, the Sthánachárya (the local spiritual guide) of Kedáresvara.

No. 51.—“Balagavee, Two Inscribed Stones.”

(a) Names of Jagaddeva Bhúpa Vijjala-deva, Vijayáditya-deva, Jayakesi-deva, Tribhuvana Malla, and Jagaddeva occur. In the year 13 of Jayadeka Malla Deva Kártika Paurnameśi, Monday, eclipse of the moon, a village was given for Kedáres'vara to S'rí Khairapya S'rí Gautama Pandita.

(b) The name of Trailokya Malla Deva, the Chálukya king, occurs. He has, beside others, the title of Mahárájádhirája. Mahámandales'vara Vijjana-deva, the Kalachuri lord of Kalanjara, is also mentioned. In Balipuri, the capital, for the support of the Southern Kedáres'vara, a village was given to Váma S'akti Pandita-deva, the Sthánachárya, in the 6th year of Trailokya Malla (54th line).

Nos. 52, 53, 54 and 55 are “Inscriptions from Halla Bede, from the four sides of a pillar at the south entrance of the temple.”

The inscription commences with No. 54. The whole of it is clear, but being in Canarese, nothing has as yet been made out. In line 22, No. 54, is the name of Vira Ballála Nripa; his Senápati was Kuvara Lakshma (2nd and 3rd lines No. 55).

No. 56.—“Hulla Bede, Inscribed Stone.”

The inscription is in Canarese mixed with Sanskrit. Obeisance to Somanátha. The name of Vikramárka of the Gupta race occurs, also of Vijjala-deva, of Golavara Nripa, Soma Nripa, Somadeva Rana Nripati, Vibhu Mallagi or Malagi Deva A'hawamalla (probably a Kalachuri rájá) Jaya Deva. The lower part being here and there destroyed, the Saka year is not decipherable.

No. 57.—“Hulla Bede, Inscribed Stone.”

The inscription is in Canarese and Sanskrit. There is a description of Vikrama, a Gupta king. He is also called Vikrama Bhúpála Vira Vikrama and Vikramáditya. The queen's name was Padmana-devi. A

solar race also appears to be described. There was Sántali Mandalá-dhipatí Sinha Bhupála. From him was descended Jinadatta Nripála Singadeva Kshítipa Singa Nripála, &c. The king Vikramáditya granted a village to Somanátha. In the 74th line is the name of Brahma-puri.

Saka 1136, year Srímukha, month Chaitra Vadya Amavásyá ; solar eclipse.

#### REMARKS.

In this large photographic work published by the Committee of the Architectural Antiquities of Western India, there are sixty-nine plates, some of which contain double inscriptions. Some of the inscriptions are Jain, and the rest of Brámhanas and Pás'upatas. The greater number of them record grants of land on the occasion of a lunar or solar eclipse. The oldest and most valuable is the Jain inscription at Iwullee, a translation of which, with remarks, I read at a former meeting. Of the others, No. 12 in the Caves at Badami is equally old, but unfortunately is illegible on account of the indistinctness of the photograph. It relates to the Chálukyas, and a distinct copy would be valuable. The inscriptions recording grants of land have at top a representation of the Sun and Moon, a Linga (Phallus) and a Nandi (Bull), a Cow and a Calf. The sun and moon are intended as witnesses ; the cow represents the land grant, and the calf the recipient who enjoys the fruit ; the Linga and Nandi represent S'iva and his bull. There is generally a worshipper with Jatá (plaited hair) on his head, putting a cap on the linga, or throwing flowers on it, or bowing to it, and so on. Some of the stones are memorial stones, and are interesting as representing battle scenes, and the various kinds of war implements then in use.

The inscriptions range from the sixth to the fourteenth century of the Christian era. The resumé now submitted throws considerable light on the chronology and history of Southern India at that period. No doubt when some of the more remarkable inscriptions are fully translated, they will prove still more useful.

Photography is a very good method of copying the inscriptions for the purpose of decipherment, but it cannot equal, much less supersede, correct copies carefully made on the spot by some person competent to read the original. Almost every one of the originals of the photographs must be examined on the spot.

The inscriptions relate to the Chálukya, Yádava, Kulachuri, Kadamba, Gupta, Ratta and Singha dynasties. As I intend to furnish the

fullest notes on these dynasties, I do not think it necessary to make any lengthy remarks here. The inscriptions have thrown some unexpected light on the dynasty of the Guptas. At the time of Samudragupta, as may be seen from his inscription on the Allahabad pillar, Malwa was ranked among the great kingdoms owing allegiance to him. His son, Chandragupta 2nd, must have conquered Málwá and transferred his seat of government to Ujjayini, for the inscriptions of Chandragupta 2nd are found at Bhilsá, in the neighbourhood of Ujjayini. The inscriptions now deciphered speak of Guptán-vayas, or descendants of the Guptas, who gave the grants. Vikramáditya himself is called a descendant of Chandragupta, and lord of Ujjayini, and his subordinate gives a grant in Southern India. It is clear, therefore, that the Guptas continued to rule at Ujjayini till the twelfth century of the Christian era, and their sway seems to have extended as far as Vanávásí in the south-west, which I may here remark was the capital of the Kadamba dynasties. We are in extreme doubt respecting the history of the Guptas after Buddhagupta. Babu Rájendralál Mitra has contributed a few names from an inscription at Aphsar, in the Behar district, viz. :—

1. Krishna Gupta.
2. Haskka Gupta (son of 1).
3. Jiscita Gupta (son of 2).
4. Kumára Gupta (son of 3).
5. Dámodara Gupta (son of 4).
6. Mahásena Gupta (son of 5).
7. Mádhava Gupta (son of 6).
- . . . . .
8. Hashka Gupta (2nd son of 7).
9. Aditya Sena (son of 8).

In the absence of data, it was found impossible by the learned Babu to determine the era of these princes, or the position they occupied in the history of Ancient Magadha. Some of the inscriptions now analysed are therefore valuable as throwing further unexpected light on the history of the Guptas. Remnants of the descendants of the Guptas who ruled in Southern India (Nos. 56, 57, 58) may be discovered, although, on careful inquiry, descendants of the Chálukyas, Yadavas, and Kadambas, still bear the family name, with occasionally slight variation. What families then represent the Guptas? A descendant of the Jatas, which may be read also Jitas (Getæ), the Játs, appears as a Chola king on the Chola-Mandala or Coromandel Coast.

# APPENDIX.

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*Abstract of the Proceedings of the Society for 1867 and 1868.*

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## MEMBERS ELECTED.

FROM 13TH DECEMBER 1866 TO 30TH NOVEMBER 1868.

- |                                       |   |
|---------------------------------------|---|
| Douglas Cooper, Esq., Solicitor.      | R. M. A. Branson, Esq., Barrister-at-Law.   |
| Franz Kielhorn, Esq., Ph.D.           | J. E. Pigot, Esq., B. A., Barrister-at-Law. |
| Edward Chapple, Esq., Solicitor.      | D. Graham, Esq.                             |
| The Rev. George Carew Reynell.        | W. E. Crum, Esq.                            |
| M.A.                                  | A. C. Lyall, Esq., B.C.S.                   |
| Surgeon F. G. Joynt.                  | Tricumjee Veljee, Esq.                      |
| John Mackinlay, Esq.                  | His Excellency A. J. da Silva               |
| Henry F. Whyte, Esq.                  | Costa.                                      |
| Monsieur A. Thenon.                   | J. Duff Robinson, Esq.                      |
| C. P. Cooper, Esq., Barrister-at-Law. | H. G. Dunlop, Esq.                          |
| W. Wedderburn, Esq., C.S.             | John Thomson, Esq.                          |
| Francis Lloyd, Esq., C.S.             | Thomas E. Taylor, Esq.                      |
| J. W. Gale, Esq., C.E.                | Charles Peile, Esq., Solicitor.             |
| George H. Farran, Esq., M.A.          | J. S. Cleary, Esq., Solicitor.              |
| Major J. M. Holt.                     | J. Robertson, Esq., C.E.                    |
| John Westlake, Esq.                   | A. Watson, Esq.                             |
| Major W. V. Shewell.                  | Capt. C. B. Lucie-Smith.                    |
| T. B. Kirkham, Esq.                   | L. C. Stewart, Esq.                         |
| P. F. Gomes, Esq., G.G.M.C.           | George Harper, Esq.                         |
| Brigadier-General E. L. Russell.      | Andrew Lyon, Esq., C.S.                     |
| Dastoor Jamasjee Muncherjee.          | Hugh Baldwin Major, Esq.                    |
| K. M. Chatfield, Esq., B.A.           | Captain A. T. Reid.                         |
| Thomas Proud, Esq.                    |   |

- Harichand Chintamon, Esq.  
 J. G. Buchanan, Esq., M.A.  
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relating to Maynee Project in, with six plans  
in a separate case. 8vo. Bomb., 1867 . . . . .

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No. I. Vol. II.—Ekrookh, near Sholapore, Irriga-  
tion Projects for the Bombay Presidency,  
Tank at, with two maps. 8vo. Bomb., 1867 .

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No. II. Ditto.—Fife (Lieut-Col.).—Water Sup-  
ply of Poona and Kirkee, with Plans and  
Estimates, project by, with 5 plans in a sepa-  
rate case. 8vo. Bomb., 1866 . . . . .

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SELECTIONS from the Records of the Government  
of India, Home Department, No. 64. Reports  
on the Coal Resources and Production of  
India. 8vo. Cal. 1868 . . . . .

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SEXE (S. A.).—Mærker Efter en listed i Omegnen af  
Hardangerfjorden. Pht. 4to. Christ. 1866 . . . . .

The University  
of Christiania,  
Norway.

DONORS.

<p><b>SINDHI LITERATURE.</b>—The Divān of Abd-ul-Latif Shāh, known by the name of Shāha Jō Risālō, edited by The Rev. Ernest Trumpp. 8vo. Leipzig, 1866. . . . .</p>	<p>The Director of Public Instruction, Bombay.</p>
<p><b>SMITHSONIAN INSTITUTION</b> (The), Annual Report of the Board of Regents for 1865. 8vo. Washington.</p>	<p>The Board of Regents, Smith. Inst., Washington.</p>
<p>—————<b>MISCELLANEOUS COLLECTIONS.</b> Vols. 6 and 7. 8vo. Washington, 1867 . . . . .</p>	<p>—————</p>
<p>—————<b>REPORTS</b> for 1863, 1864, and 1865, 3 Vols. 8vo. Washington. . . . .</p>	<p>—————</p>
<p><b>SOCIETY, The Agri-Horticultural of Western India,</b> Report of, for the year 1865. Pht. 8vo. Bomb., 1867.</p>	<p>The Society.</p>
<p>—————<b>The Agri-Horticultural of the Punjāb,</b> Select Papers of, from its commencement to 1862. 8vo. Lahore. 1868 . . . . .</p>	<p>—————</p>
<p>—————<b>The Asiatic of Bengal, Journal of,</b> Part I. Nos. 3 and 4 for 1866; Part II., Nos. 2, 3, and 4; with a special number for 1866. Parts I. and II. for 1867. 8vo. Cal. . . . .</p>	<p>—————</p>
<p>—————<b>Proceedings of,</b> Nos. 10 to 12, with an Index for 1866; Nos. 1 to 11 for 1867; Nos. 1 to 7 for 1868. 8vo. Cal. . . . .</p>	<p>—————</p>
<p>—————<b>The Bombay Auxiliary to the British and Foreign Bible Society,</b> Report of, for 1867. Pht. 8vo. Bomb., 1868 . . . . .</p>	<p>—————</p>
<p>—————<b>The Bombay Geographical, Transactions of,</b> from January 1865 to December 1867. Vol. XVIII. 8vo. Bomb., 1868 . . . . .</p>	<p>—————</p>
<p>—————<b>The Bombay Tract and Book, Fourth Annual Report of,</b> for 1867. Pht. 8vo. Bomb., 1868. . . . .</p>	<p>—————</p>



DONORS.	
<b>SOCIETY, The Boston, of Natural History, Proceedings of.</b> Vols. 10 and 11. 8vo. Boston. 1866. . . .	The Society.
----- Memoirs read before, Vol. I. Parts 2. 4to. Boston. 1866..	-----
----- Conditions and Doings of, for 1865 and 1866. Phts. 8vo. . . .	-----
----- The British and Foreign Bible, the Sixty- third Report of, for 1867. 8vo. Lond. . . . . .	The Bombay Auxiliary Bi- ble Society.
----- The Natural History, of Dublin, Proceedings of, for the Session 1862-63. Vol. IV. Part I. 8vo. Dub. 1864. . . . .	The Society.
----- The Royal Geographical, Journal of, Vols. 36 and 37. 8vo. Lond. . . . . .	-----
----- Proceedings of, Vols. 10 and 11. 8vo. Lond. . . . . .	-----
----- The Royal, Proceedings of, Vol. 15. 8vo. Lond. 1867 . . . . .	-----
----- The Students' Literary and Scientific, Report of, for the Session 1865-66. Pht. 8vo. Bomb., 1867.	-----
<b>SUDDER DEWANEE REPORTS</b> , compiled by A. F. Bellasis, C.S., 1840 to 1848. 8vo. Bomb., 1850 (5 copies) . . . . .	The Govt. of Bombay.
<b>SUDDER FOJJDAREE REPORTS</b> , compiled by A. F. Bellasis, C.S., 1827—1846, Vol. I. 8vo. Bomb., 1849. (5 copies) . . . . .	-----
<b>SYKES (Col. W. H.)</b> .—Analysis of the Report upon the state of the Empire of France, presented to the Senate and Legislative Body, February 1867. 8vo. Lond. . . . . .	The Author.
----- Storm Warnings; their importance and practicability. Pht. 8vo. London. 1867 . . . . .	-----
<b>TAIT (P.M.)</b> .—Mortality of Eurasians. Pht. 8vo. 1864 . . . . .	Dr. T. B. Johnstone.

	DONORS.
TAIT (P.M.).—On the Population and Mortality of Calcutta. Pht. 8vo. 1867.. . . . .	D. M. Slater, Esq.
TASSY (M. Garcin de).—Discours d'Ouverture du 3 Décembre 1866 et du 2 Décembre 1867. Phts. 8vo. ——————Les Auteurs Hindoustanis et Leurs Ouvrages, &c. Pht. 8vo. Paris. 1868. (Dup.)	The Author. —————
TENNANT (Major J. F.).—Total Eclipses, and the Total Eclipse of 18th August, 1868. Pht. 8vo. . .	The Asiatic Society of Bengal.
TIDE TABLES for the Ports of Kurrachee and Bombay, and Kurrachee. 3 Phts. 12mo. . . . .	The Govt. of Bombay.
WATSON (J. Forbes).—The Textile Manufactures and Costumes of the People of India. 4to. Lond. . . . .	The Author.
WEBER (A.).—Über ein Fragment der Bhagvati. 4to. Berlin, 1866.. . . . .	—————
WEST (R.) and BÜHLER (J. Geo.).—A Digest of Hindu Law. Book I. Inheritance. 8vo. Bomb. 1867 ..	The Govt. of Bombay.
WILDER (Rev. R. G.).—Mission Schools in India. 8vo. New York. 1861. (2 copies) . . . . .	The Author, through the Rev. R. Stothert, A.M.
WILSON (H. H.).—The Works of. Vols. 7 and 8. Vishnu Purana. Vols. 2 and 3. 8vo. Lond., 1865.	The Govt. of Bombay.
—————(John).—Idiomatical Exercises illustrative of the phraseology and structure of the English and Marathi Languages; with a review of the Marathi Dictionary. Fifth edition, improved, 12mo. Bomb. 1868 . . . . .	The Author.
—————(H. H.).—System of Transliteration. Pht. 8vo. (200 copies). . . . .	The Asiatic Society of Bengal.

	DONORS.
WORDSWORTH (C.).—Greece, Pictorial, Descriptive, and Historical. Rl. 8vo. Lond. 1853 . . . . .	Dr. Birdwood.
XAVIER (F. N.).—Descripçao do Coqueiro, Arequeira, Artoz e Moedas de Goa. Pht. 8vo. Goa, 1866 ..	Col. Mourão.

## PRESENTS TO THE MUSEUM.

FROM 13TH DECEMBER 1866 TO 30TH NOVEMBER 1868.

AEROLITE (an), Fragment of, which fell near Jamkheir, in the Collectorate of Ahmednuggur . . . .	The Govt. of Bombay.
BEAD, green and blue stone . . . . .	Captain J. W. Watson, through the Hon. Mr. Jus- tice Newton.
BRICK (Burnt), a piece of, and also a piece of sun-dried brick from the large tope at Sanchi . . . . .	Lieut. Col. J. W. Osborne.
BRONZE PROOFS (2), Copper, for the $\frac{1}{8}$ and $\frac{1}{4}$ anna—1810 . . . . .	The Hon. Mr. Justice Gibbs.
————— (3), of Copper Coinage for Ceylon . . . . .	—————
CENT (one), in Bronze, and a Five and Three Cents.	Dave Carson, Esq.
CENTS, Five (one), United States Greenback fractional Currency . . . . .	—————
————— Ten (one), United States Greenback fractional Currency . . . . .	—————
————— Fifty (One), United States Greenback fractional Currency . . . . .	—————
COINAGE, a Silver, Five specimens of, of extreme thinness, being little more than Laminæ of metal, of the Sassanian type . . . . .	The Thakur of Bhownuggur.
COIN (1) of Vijaya Sah, son of Dama Sah . . . . .	H. H. the Jam of Nawanuggur

## DONORS.

COIN (1), Sah, Vijaya Sah, son of Dama Sah . . . . .	The Thakur of Morvi.
— (1) Silver, of Kumara Gupta . . . . .	H. H. the Jam of Nawanuggur
— (1) Silver, of Svami Rudra Sah, Son of Svami Rudra Dama . . . . .	—————
— (1) Silver, of Svami Rudra Sah, Son of Svami Rudra Dama (common) . . . . .	The Thakur of Bhownuggur.
— (1) Silver, of Svami Rudra Sah, Son of Svami Satya Sah (rare) . . . . .	—————
— (1) Silver, of the Bhattaraka type . . . . .	—————
— (1) Silver, of the Sassanian type . . . . .	The Thakur of Morvi.
— (2) Ancient Silver . . . . .	The Collector of Ahmedabad, through the Government of Bombay.
— (2), of Vijaya Sah, son of Dama Sah—one of them in excellent preservation . . . . .	The Chief of Jhasdan.
— (3), of the Sassanian type . . . . .	H. H. the Jam of Nawanuggur.
— (4) Silver, found at Ravere in Khandeish . . . . .	Captain Probyn, through the Hon. B. H. Ellis.
— (4) Copper, of Skanda Guptas . . . . .	The Thakur of Morvi.

## DONORS.

COINS (4), Gold, of Carnatic, Nishanee Hoon . . . . .	Col. G. S. A. Anderson, Pol. Agent, Kola-pore.
— (5) of the Sassanian type, intermediate between the highest and lowest orders found in Gujarat . .	The Thakur of Wadwan.
— (7) Copper, dug up at Valabhi, viz :—5 Modern Mahomedan ; 1 Kumara Gupta ; 1 ancient (Sah) ? entirely changed to oxide . . . . .	Captain J. W. Watson, through the Hon. Mr. Justice Newton.
— (9), Silver, of Kumara Gupta . . . . .	The Thakur of Bhownuggur.
— (12) ancient, from Kaira . . . . .	A. H. Spry, Esq., C. S., through the Hon. Mr. Justice Newton.
— (12) Silver . . . . .	The Govt. of Bombay.
— (12) Silver . . . . .	E. James, Esq., C. S.
— (15) small, Copper, of Kumara Gupta . . . . .	Captain J. W. Watson, through the Hon. Mr. Justice Newton.
— (20) Copper, of one of the Gupta kings, probably Kumara . . . . .	The Chief of Walla.

DONORS.

COINS (21), old Silver, found by one Jubhookhan Jabakhan, of Maujee Soorelee, Talooka Anund, in the Kaira Collectorate, while digging the foundation of his house .....	The Govt. of Bombay.
— (59), of very ancient date, found in the Southern part of Rutnagherry .....	—————
CONFEDERATE STATES' NOTE, for one hundred dollars.	Dave Carson, Esq.,
COPPER PLATE GRANTS (Two) .....	Raol Shree Meghrajee Prithirajee, Thakur of Walla, through the Hon. Mr. Justice Newton.
————— (Two) found during excavations at the ruins of Valabhi .....	Colonel W. W. Anderson, Pol. Agent, Kattiawar, and Krishnajee Luxumôn, Esq.
COPPER PROOFS (2), gilt, for $\frac{1}{2}$ and $\frac{1}{4}$ anna.—1804..	The Hon. Mr. Justice Gibbs.
————— (3), gilt, for Ceylon .....	—————
————— (5), gilt, of the copper coinage for India issued in 1787, 1793, 1794—1798. From these dies were struck the common ' Dumps.' ..	—————
DOLLAR, quarter of, Silver coin .....	Dave Carson, Esq.

DONORS. .

FIGURE, Female, in stone, with tiara; dug up at Valabhi.....	Captain J. W. Watson, through the Hon. Mr. Justice Newton.
FISH (Eyeless), and Eyeless Cray Fish (preserved in spirits), from Mammoth Cave, Kentucky, United States.....	W. E. Frere, Esq., C. S.
FOSSIL TUSK of Extinct Mammal, 20 feet below <i>alluvial</i> deposit on the banks of Krishna, about nine miles from Sattara . . . . .	H. Cooke, Esq., M.D.
HALF CROWN, (1) York, of Charles I. with Ebor under the horse . . . . .	The Hon. Mr. Justice Gibbs.
HEMATITE, from Iron Mountain, Missouri, United States . . . . .	W. E. Frere, Esq., C.S.
IMAGE (Marble, Jain), from Sidphur, Pattan, 700 or 800 years old . . . . .	T. Curtis, Esq.
——(Stone) of Ganpati, dug up at Valabhi . . . . .	Captain J. W. Watson, through the Hon. Mr. Justice Newton.
—— do. do. small do. do. _____	
——of some Dev or Devee, possibly Buddhist, though the figure appears to be a female one. . . . .	_____
——(Stone) Portion of; Dug up at Valabhi . . . . .	_____
——(small) in Stone, representing killing buffaloe; dug up at Valabhi . . . . .	_____

DONORS.

<p>INSCRIPTION (an), A Fragment of, obtained near Walla (the probable site of the ancient Valabhi)..</p>	<p>Major S. C. Law.</p>
<p>————— (a Copper Plate), of an ancient date, found in the village of Bhatara, of Kupperwunj Talooka. The following is the translation of the inscription :—</p>	
<p>“Khamdar Sha Ramchund Ameerchund, deposited (here) 1,51,000 worth of Mohurs, on Magsur Sud, 4th Samvat, 1332” (A. D. 1476) . . . .</p>	<p>The Collector of Knira, through the Government of Bombay.</p>
<p>IRON ORE, and Iron Slag, Specimens of, found on the banks of the Puriavalee River . . . . .</p>	<p>The Government of Bombay, through W. Sowerby, Esq., C.E.</p>
<p>————— From Iron Mountain, Missouri, United States . . . . .</p>	<p>W. E. Frere, Esq., C. S.</p>
<p>————— from the Bluff, from Iron Mountain, Missouri, United States. . . . .</p>	
<p>MARBLE SLAB (A), with an Inscription and coat-of-arms on it ; removed from over the gateway of an old Jesuit College at Ghorebunder . . . . .</p>	<p>The Collector of Tanna, through the Government of Bombay.</p>
<p>MENCUBANG PENANG (a Bornean Timber), Specimen of, exposed in the sun for three weeks . . . . .</p>	<p>Messrs. W. Nicol &amp; Co.</p>
<p>PORTRAIT, One of a series of 178 of Indian Sovereigns in the Bodleian Library at Oxford, which were brought home by Mr. Clelland from Gujarat, about A. D. 1740 . . . . .</p>	<p>R. R. W. Ellis, Esq.</p>



ORIGINAL COMMUNICATIONS.

[ xxvii ]

DONORS.

RUPEE (English earliest), coined for Bombay . . . . .	The Hon. Mr. Justice Gibbs.
RUPES (5) whole and 2 halves . . . . .	W. H. Propert, Esq., Agent to the Governor, Punch Mahals.
SEAL, (apparently) of semi-transparent blue stone ..	Captain J. W. Watson, through the Hon. Mr. Justice Newton.
SHELLS from Colombo, a Collection of . . . . .	Mr. J. J. Mendoza.
VESSEL (an Earthen), " Ghurra," which was found on cleaning out an old well at Tarapore . . . . .	Eduljee Heerjeebhoy, Esq., through the Collector of Tanna.

ORIGINAL COMMUNICATIONS.

COMMUNICATED BY

BHĀṬU DAJI.—Account of a Scythian Invasion of India, 60 years before Christ, from Jain Records . . . .	The Author.
—————Merutunga's Therávali; or Genealogical and Succession Tables of Merutanga Suri, a Jain Scholar; with remarks . . . . .	—————
————— Notes on the Age and Works of Hemadri . .	—————
————— Note on the Age of Makunda-Raja, the oldest Marathi Author . . . . .	—————
BÜHLER (Dr. J. G.).—Note on the Age of Vijnanes' vara, the author of the Mitákshara . . . . .	The Author.

COMMUNICATED BY

<p><b>FORBES</b> (The late Mr. Justice Kinloch).—Translation of the Ratna Málá . . . . .</p>	<p>The Hon. Mr. Justice Newton.</p>
<p><b>GIBSON</b> (Alex.).—Notes on the Castes, Oaths, and Marriage customs of the Bheels north of the Nerbudda. . . . .</p>	<p>The Author.</p>
<p><b>LEITH</b> (E. Tyrrell).—"Origin of the Legend of Tristan." . . . . .</p>	<p>_____</p>
<p><b>NEWTON</b> (The Honourable Mr. Justice).—Observations on several presents of Ancient Coins received through Colonel Keatinge, V.C., Political Agent, from Chiefs in Kathiawar . . . . .</p>	<p>_____</p>
<p>_____ On recent additions to our knowledge of the ancient Dynasties of Western India . . . . .</p>	
<p><b>RIVETT-CARNAC</b> (H. J.).—Scythian Tombs in Central India . . . . .</p>	<p>_____</p>
<p><b>WATSON</b> (Capt. J. W.).—Notes on the Caves in the Tallaja Hill at Kathiawar. . . . .</p>	<p>_____</p>

## PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC.

FROM 13TH DECEMBER 1866 TO 30TH NOVEMBER 1868.

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At the Monthly Meeting of the 13th December 1866, Dr. Birdwood, the *Honorary Secretary*, read the following letter:—

“*Camp, Jubbulpore, 5th November 1866.*”

TO GEORGE BIRDWOOD, Esq., M.D.,

Honorary Secretary B. B. R. A. Society.

DEAR SIR,—It has given me much pleasure to receive your letter of the 1st November, telling me that the Bombay Branch of the Royal Asiatic Society had unanimously elected me an honorary member of their body. May I ask you to express to the Society, at an early opportunity, my sense of the high honour its members have done me?

Allow me also to tender my warm thanks to the Rev. Dr. Wilson, to the Honourable Mr. Tucker, and to yourself, for having brought my name before the Society on the occasion to which you advert.

I am, &c.,

R. TEMPLE.”

Proposed by the Honourable Munguldass Nathoobhoy, seconded by Surgeon Major T. B. Johnstone, M.D., and carried unanimously—  
“That duplicate copies of the Photographs of Ahmedabad and Beejapore be purchased for the Society.”

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At the Monthly Meeting of the 10th January 1867, Dr. Birdwood, *Honorary Secretary*, read the following letters:—

“*7th January 1867.*”

MY DEAR DR. BIRDWOOD.—I enclose for the Society's collection a specimen of the earliest English Rupee coined for Bombay. It is the only specimen I have been able to procure, as they are very scarce. This was purchased for me at a coin sale at Sotheby's in London. It bears—*Obv.* In centre ‘The Rupee of Bombaim,’ and two roses beneath; round the margin, ‘Struck by the authority of Charles the

Second ;—*Rev. Royal Arms*—England, Scotland, France, and Ireland, quarterly ; legend continued from *Obv. ' King of Great Britaine, France, and Ireland.'*

There is a variety, the particulars of which I have not at hand, not having a copy of Ruding's Annals, but I will procure the necessary extract from home.

As I think such a collection as the Society's should not be without the first English Rupee, I beg to tender this for their acceptance.

Believe me, &c.,

J. GIBBS.

TO DR. BIRDWOOD, M.D.,

Honorary Secretary Bombay Br. R. A. Society, Town Hall."

Dr. Birdwood, the *Honorary Secretary*, also read a letter from Mr. W. H. Newnham, Secretary to the Forbes' Testimonial Fund Committee, accompanied with a circular to the Committee of Management sanctioning the sum of Rupees 250 to the Forbes' Testimonial Fund.

Proposed by James Taylor, Esq., Seconded by Surgeon Major T. B. Johnstone, M.D., and carried unanimously—

" That Rupees 250 be subscribed to the Forbes' Testimonial Fund."

Mr. Martin Wood brought to the notice of the Meeting a letter which had appeared in one of the daily papers, referring to a quantity of Arabic and other ancient manuscript works deposited in the Mulla Firoz Library.

Dr. G. C. M. Birdwood, the *Honorary Secretary*, said that he would refer the matter to Dr. Dymock, as the most competent authority.

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At the Monthly Meeting of the 14th February 1867, the *Officiating Honorary Secretary* read the following letters :—

From W. Loudon, Esq., expressing his willingness to act as Auditor for Mr. James Taylor, during Dr. Birdwood's absence in Europe.

From James Taylor, Esq., accepting the office of Officiating Honorary Secretary of the Society during the absence of Dr. Birdwood.

From the Officiating Deputy Secretary of the Bank of Bombay, informing that the cheques signed by Mr. James Taylor, the Officiating Honorary Secretary, will be honoured.

From Messrs. W. Nicol & Co., handing over a specimen of *Mencubang Penang* (a Bornean timber), as the gum exuded from it was interesting.

From Dr. A. H. Leith, announcing his resignation of membership of the Society, owing to his approaching departure from India.

From W. H. Newnham, Esq., Secretary to Kinloch Forbes' Memorial Fund Committee, acknowledging the receipt of a cheque for Rs. 250 on the Bank of Bombay subscribed towards it by the Society.

And the following from R. R. W. Ellis, Esq. :—

“ To The SECRETARY to the BOMBAY BRANCH of the  
ROYAL ASIATIC SOCIETY.

DEAR SIR,—I beg to enclose one of a series of 178 portraits of Indian sovereigns in the Bodleian Library at Oxford, which were brought home by Mr. Cleland from Guzerat about A.D. 1740, and shall esteem it a very great favour if you can kindly afford me any assistance in procuring any information, however slight, regarding any existing tribe with which the robe with points (below) given in the portrait can be connected. This very peculiar costume is, as far as my experience goes, in upwards of 30 years' service, quite unknown in Central India ; but as Mr. Cleland, who gave the portrait to the poet Pope, says that it continued to be worn by the Rajas in his time as an ensign of royalty, I am inclined to think that something might be found out if inquiry was made among the Jains, Shaiyas, Kawas, Kakateyas, or other known branches of the Chandrawanshi dynasty upon the subject. Begging your acceptance of the portrait, and trusting to your kindness to excuse the liberty which I have taken in troubling upon a matter of considerable interest to those engaged in such researches.

Believe me, &c.,

R. R. W. ELLIS.

*Exeter, Nov. 16th.*”

The Honorary President, in proposing the election of Dr. A. H. Leith as an Honorary Member of the Society, recalled to the remembrance of the meeting the singular interest and importance of the geological discoveries connected with the island of Bombay which had been made by that gentleman, and which had been brought to the notice of the Society by himself and by its late distinguished Secretary.

H. J. Carter, Esq., F.R.S., in their papers contained in the Society's Journal for 1852 and 1853, and in their donations to the Museum.

In proposing the election, also as an Honorary Member of the Society, of Senhor Joaquim Heliodoro da Cunha Rivara, Secretary of the Goa Government, Dr. Wilson directed attention to the "Grammatica da Lingua Concani" of Padre Thomaz Estavao, republished by him with a translation into Portuguese of the memoir on the geographical distribution of the principal languages of India, published in the Society's Journal by Sir Erskine Perry, along with other illustrative matter, and to the monthly periodical at present edited by him, entitled "O Chronista de Tissuary," which contains many historical and descriptive notices connected with the province of Goa.

The Honorary President then moved—"That the best thanks of the Society be offered to His Excellency Sir H. B. E. Frere, K.C.B., G.C.S.I., for his distinguished patronage of, and personal co-operation with, the Society." In doing this he said that, in the view of the many and high tributes of gratitude and praise which our retiring Governor had received and was receiving from the public, he would confine himself to the matters referred to in the motion. Sir Bartle's patronage of the Society, and that of his administrative associates, was that not of words but deeds, as to it the Society owed the liberal contribution of three hundred rupees monthly in aid of the higher objects of its institution. This patronage had no precedent in the West of India, except perhaps in the gift, through Sir John Malcolm, to the Society of the commodious rooms in which it met, and in which its literary treasures were deposited; and, it was very desirable that, in the first instance at least it should be devoted to some specific object or historical illustration connected with the Bombay presidency—say the History of the Marathas, which, notwithstanding the admirable work of Captain Grant Duff, was yet capable of further elucidation and confirmation by the personal and family memoirs of the remarkable personages of Maratha History, and by documents of a similar character which could yet be collected. To facilitate a work of this kind, Sir Bartle Frere had lately encouraged the Maratha chiefs to collect the memorials of their own houses; and the result of this movement and of other inquiries which could easily be made, might be the acquisition and publication of valuable documents which might satisfy the curiosity and direct the judgment of inquirers in future times. The co-

operation of Sir Bartle with the literary labours of the Society had been frequently brought into play. He had presented the Society with a transcript made by two competent Mahomedan gentlemen of all the inscriptions found at the ruined city of Beejapoor, which contained a few of some value which had not yet been published or translated. He had also forwarded to the Society a list of Sanscrit works found in a temple at Sattara. He had done good service to antiquarian research by first bringing to notice the extensive series of Buddhist and Brahmanical excavations near the town of Karad, and at the termination of the plateaux running eastward from Mahableschwur. He was a valuable contributor to the Government Selections connected with both Sattara and Sind. The Society's Journal contains several interesting communications from his pen and those of his correspondents, such as his Memorandum of the Buddhist Excavations near Karad, now referred to; Descriptive Notices of Antiquities in Sind; and Notices, Historical and Antiquarian, of places in Sind. During his government of Bombay he had supplied the Society with whatever incidental information he thought might be interesting to its members. It was an act of simple justice gratefully to acknowledge the many favours received at the hands of His Excellency.

Dr. J. G. Bühler seconded the motion of Dr. Wilson, dwelling on Sir Bartle Frere's patronage of Oriental literature, and joining in the expression of the hope that the Society would follow up the suggestion now again made about the publication of documents illustrative of Maratha History.

The motion of the Honorary President was then unanimously adopted.

The Honorary President then begged Mr. Rivett-Carnac (lately admitted a member of the Society), the able and zealous Secretary of the Nagpore Antiquarian Society, now present, to furnish the meeting with a brief account of his observations, lately made, connected with the Scythian tombs in Central India.

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At the Monthly Meeting of the 14th March 1867, Mr. James Taylor, the *Officiating Honorary Secretary*, read the following letters, Nos. 320 and 479 of 1867, from J. King, Esq., Acting Under-Secretary to Government, General Department, forwarding copy of a letter, No. 1142, dated 4th February 1867, from the Secretary to the Govern-

ment of India, with accompaniment, together with a copy of a Catalogue of Oriental Manuscripts, the property of the Government of India, to be sold by public sale at Calcutta.

A letter from J. H. da Cunha Rivara, Esq., Chief Secretary to the Government of Goa and its dependencies, thanking the Society for the honour that had been done him in electing him an Honorary Member, and expressing his willingness to promote the objects of the Society as far as he possibly can.

The ordinary business of the meeting having been disposed of, the Honourable the President stated that one of the Vice-Presidentships had fallen vacant in consequence of the departure of Dr. Stovell from India, and that he begged to propose, in his place, the Honourable the Chief Justice—Sir Richard Couch.

The proposition was seconded by James Taylor, Esq., Honorary Secretary B.B.R.A.S., and carried unanimously.

The President next remarked, that the Society had been honoured through a long series of years with the patronage of the Governor, and that at their last meeting they had recorded their sense of the services rendered to them by their retiring Patron, Sir Bartle Frere. He proposed, therefore, that a deputation, consisting of himself (the President), the Honorary President, and the Honorary Secretary to the Society, should wait on his Excellency the Right Honourable Mr. Seymour Fitzgerald, and request him to become the Patron of the Society.

The proposition was seconded by the Honourable George Foggo, and unanimously agreed to.

The Honourable the President, reverting to one of the subjects brought before the Society at its last meeting, when he had been unable to attend, remarked that the Society could not but recognise the propriety of taking some steps with a view to the collection and publication of authentic ancient documents elucidatory of Maratha History. In the prosecution of such an object the Society must take a special interest, and many of its members would feel a kind of obligation laid on them in the matter by the liberal grant which Government had made to the institution. We had indeed in Grant Duff's invaluable history, a work which in some aspects left scarcely anything to be desired; but while we could not hope to add much to the results of his patient investigation and conscientious discrimination, and had little need to seek for



confirmation of a narrative which had been amply tested during a long series of years through the practical researches and discussions incident to the administration of the Maratha territory, and had now taken the place of settled history, it was still felt by many that the preservation of the interesting materials from which that admirable work had been produced was an object of very great importance. In no department of knowledge perhaps were we dependent so exclusively on a single authoritative work; and it might be feared that the recovery of the many records, and the tracing again of the varied sources of information which have been so effectively used, is every day becoming a matter of more difficulty. With this feeling, he (the President) had been of late making inquiries in order to ascertain the character and number of the historical documents which might be available for the Society's purposes, and he had especially taken advantage of the late visit to the presidency of so many of the Sirdars of the Deccan to obtain anything which they might possess in the form of ancient and authentic narratives of events. The result, however, had not as yet been encouraging. The records which the Sirdars have preserved are, as far as they have been examined, very meagre, being in some cases little more than genealogies, and alluding to such contemporary events only as intimately concerned the family. Further narratives, however, have been promised, and we may hope that diligent inquiries will just now meet with some reward.

Some members present (and from among them the President specially named Rao Saheb Vishvanáth Naráyan Mandlik) would be able to give valuable assistance in the work which had been entered on. Doubtless there were literary treasures hoarded here and there throughout the country, and it was of great moment that private libraries should, wherever practicable, be scrutinised, as there was ground for apprehending that some of the materials on which the early history of the Marathas is based will, unless promptly rescued, be each year passing beyond our reach. The President referred especially to the library of the late Náná Phadanavisa, which would probably be still carefully preserved, and would no doubt be courteously made accessible to any member competent to examine it who might be passing through Waee, and have the necessary leisure.

Rao Saheb Vishvanáth Naráyan Mandlik said:—I think, Sir, a good deal may be done by searching through the public library of the late Rájáh of Sattára, and if H. H. the Rání Sáheb could be induced

to show some of the old *Bakhars* (or chronicles), which I believe are to be found in the late Rájáh's private library. When I was at Mahábaleshwar last year, I obtained a copy of the life of Rámadása, the religious preceptor of S'ivájí, the founder of the Maratha empire. It contains some anecdotes which may not obtain credence beyond the range of his religious followers ; still it is an interesting work, and gives us a view of men and things as they, I believe, existed in Maháráshtra more than two hundred years ago, and is therefore worthy of publication. I understand that portions of this narrative, relating to grants of land, &c., can be verified by other incontestable records which exist to this day. I am sorry the MSS. in Sir Bartle Frere's library were lost, along with his whole collection, in the sea, in its passage between Calcutta and Bombay. There may be some MSS. in the library of the late Náná Phadanavis at Menawli ; but there are not many, I believe. At the suggestion of Sir Bartle Frere, I spoke, two years ago, to the son of the late Phadanavisa, in order to write a complete memoir of the deceased minister ; but I was informed that all the information the family possessed had already been made over to Captain Macdonald when he wrote his life. But, above all these, the best place to look for the sources of Maráthá History is the Poona Duftur, which contains a mass of papers which ought to be indexed and published. I believe diaries by the old Maráthá Sirdars exist. They may be meagre, and not so interesting as the diaries of abler and more literary men ; still they would be very valuable to have. Some years ago a committee was appointed to report on the advisability, I believe, of making over a portion of the Poona Duftur to the Educational Department. Mr. Krishna Shástri Chiplunkar, Mr. R. G. Bhandarkar, M.A., and Rao Sáheb Bháskar Dámodar were the members. But I believe the project fell through. Much of what lies uselessly in the mass of papers now in the old Duftur would, if brought to light, be of use to all. I would therefore suggest the advisability of forming a small compact sub-committee of two or three members, who would work on a systematic plan, and give us some works to illustrate the Maráthá period.

Mr. Taylor said he considered the Society was greatly indebted to the Honourable the President for the interesting remarks he had made in bringing an important subject before it which had been previously considered on more than one occasion. He was especially pleased at hearing the high testimony borne by the President to the value of

Mr. Grant Duff's History of the Marathas. The President being a high authority on such a subject, his testimony would carry great weight with some persons of deserved influence on topics connected with Maratha History who had conceived an opinion that Mr. Grant Duff's History was not quite deserving of the authority generally conceded to it, because the history did not usually specify the authorities on which it was founded. Mr. Taylor said he thought such objectors laboured under serious misconceptions as to the origin of the work and the manner in which it was compiled. Mr. Grant Duff's preface to his history explains some points, and indicates others, in a manner which to any careful reader must show the difficult character of the task he undertook, and the admirable manner in which he performed it under difficulties which few readers of the work can have any conception of. Mr. Taylor said he spoke thus confidently on this point because he was in possession of information given by Mr. Grant Duff himself which bore out in a very striking way more than he had stated or thought fitting at present to state on the subject, though he might do so at another time on a convenient opportunity. Regarding the estimation in which the work was held by those most competent to judge, he (Mr. Taylor) was informed by the late Mr. Goldsmid, one of the ablest servants the Bombay Government ever had in the Revenue Department, that when he (Mr. Goldsmid) was engaged on the assessment and survey in the Deccan and Southern Maratha Country, which is often called by his name, Mr. Grant Duff's History was his constant companion, and as an authority on all points connected with the Marathas and their history he considered the work invaluable. The same opinion he had also heard expressed by Sir Bartle Frere. Mr. Taylor thought it would be a very desirable thing for the Society to undertake the editing and the publication of any MS. Maratha records illustrative of the history or the manners and customs of the Maratha people that could be procured either from the Deccan Chiefs or from the public repositories; but, from what had been said by the Honourable President, he was afraid there were few MSS. of much value on these points to be met with—however, it was very important that inquiry, at all events, should be made.

The President expressed his concurrence with the remarks of Mr. James Taylor respecting the history of Grant Duff, and, with reference to the remarks of Mr. Vishwanath Mandlik, observed that the suggestion with respect to the library of the late Rajah of Sattara was one of

which advantage would be taken, and that on a subsequent occasion it would probably be considered advisable to elect a small sub-committee of the Society to take action with respect to the collection of Marathi manuscripts. With respect to the suggestion that the Poona Duffur should be resorted to, he thought that a good deal of difficulty would be encountered in any endeavour which the Society might make to turn its contents to account. The value of the archives there preserved (in connection probably with the later rather than the earlier times of Maratha history) was unquestionable, but he feared that they would be found to exist rather in a form to yield return to patient and judicious collection and compilation, than in such a state as would admit of the immediate publication of any isolated portions. This, however, might be further inquired into, and even if the President's impressions were correct, we might still hope that, as literary tastes and critical judgment are being formed among Native scholars in the immediate vicinity of the Poona Duffur, some one from among their number may at no distant day lay the Society and Indian students generally under large obligations by undertaking to examine and to utilise those records in the only spirit in which such a task could be hopefully entered on—from personal interest in the subject, and with the special qualifications for carrying the inquiry to a successful issue.

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At the monthly Meeting of the 11th April 1867, Mr. James Taylor, the *Officiating Honorary Secretary*, read the following letters:—

TO JAMES TAYLOR, ESQ.,

Officiating Honorary Secretary to the Bombay Branch of  
the Royal Asiatic Society.

SIR,—I have the honour to acknowledge your letter of the 28th February, transmitting to me a copy of a resolution passed at a meeting of the Society on the 14th of that month.

I beg you will take an early opportunity of expressing to the Society my sense of the high honour they have done me by placing this resolution on their records, and that you will be good enough to convey the assurance of the undiminished interest I shall always feel in the objects of the Society's labours, and that nothing will give me greater pleasure than to promote those objects, should it be in my power to do so, on my arrival in England.—I have, &c.,

H. B. E. FRERE.

*P. & O S. S. Malta, The Red Sea, March 15, 1867.*

A letter from the Honorable Sir R. Couch, Knight, Chief Justice, dated March 27, 1867, intimating his acceptance of the office of one of the Vice-Presidents of the Society.

“No. 1125—102.

*Chief Commissioner's Office,  
Central Provinces.*

From the Secretary to the Chief Commissioner,  
To the Secretary to the Asiatic Society of Bombay.

*Dated Nagpore, the 27th of March 1867.*

SIR,—I am directed to forward for the acceptance of the Asiatic Society of Bombay six copies of a set of papers on the aboriginal tribes of the Central Provinces.

2. The papers were left in manuscript by the late Rev. S. Hislop, of the Free Church Mission, Nagpore. The work has been edited by Mr. Temple, at whose direction this letter is written.—I have, &c.,

C. BERNARD,  
Secretary.”

The *Officiating Honorary Secretary* informed the Meeting that the President, the Honorable Mr. Newton, and the Honorary President, the Rev. Dr. Wilson, (the Secretary himself having been unable to be present) had waited on His Excellency the Right Honorable the Governor to convey the resolution passed at the last meeting, and that he was graciously pleased to accept the office of Patron of the Society.

At the Monthly Meeting of the 13th June 1867, Mr. James Taylor *Officiating Honorary Secretary*, read the following letter from Mr. W. E. Frere, late President of the Society :—

“42, Clarges Street, London, 6th May 1867.

MY DEAR SIR,—When lately at Washington, in the United States I took advantage of the facilities offered by the Smithsonian Institute there to send the following articles, which I had procured during my travels, to the Bombay Branch of the Royal Asiatic Society:—

1. A bottle containing an eyeless fish and eyeless crayfish (preserved in spirits) found in the Mammoth Cave in Kentucky.

The Society, if I recollect right, have specimens of similar fish from near Zanzibar.

2. A piece of iron ore 'from the Bluff,' i.e., the mine, and another piece of iron ore from the surface of the 'Iron Mountain' near St. Louis, on the Mississippi, and a piece of hematite from the same country.

They are all genuine, as I found them myself.

The Society receive reports of the Smithsonian Institute, I believe, regularly, and they will therefore hardly require me to inform them that Dr. Henry's object in carrying out Mr. Smithson's bequest is not so much to make a collection or museum for Washington, as to exchange specimens with museums in different parts of the world; he is therefore grateful for any specimens he may receive from foreign parts, and returns the greatest number to those Museums from which he receives the most. I therefore hope the B. B. R. A. S. will, both for their own interest as well as to aid in Dr. Henry's good work, send him duplicates of anything not already in the Smithsonian Institute which they may have to spare.

I find that the only numbers of your Journal in the Smithsonian Institute are I., II., III., IV., V., VI., XII., XIV., and XXI. I hope the others are procurable and can be sent to them.—I am, &c.,

W. E. FRERE."

Mr. James Taylor, *Officiating Honorary Secretary*, informed the Meeting that on the receipt of Mr. Frere's letter the numbers of the Society's Journal alluded to in his letter were forwarded to the Smithsonian Institute, Washington.

Dr. Wilson directed attention to several specimens of the common Calamus (*Calamus Rudentus*) procured last month at Mahabuleshwar from the Koyana valley, with a view to the recognition of this cane as indigenous in Western India, though it has not been recorded as such in the works of our local botanists. Mr. Graham, in his Catalogue of Bombay Plants, p. 225, refers to it as found in "Gardens at Seroor, probably introduced from the Eastern Islands." Mr. Dalzell and Dr. Gibson do not give it a place in the Bombay flora. Even Dr. Roxburgh, Vol. III., p. 776, speaks of it as a "native of the Moluccas, from thence introduced into the Botanic Garden in 1798." Dr. Wilson added that there is reason to believe that it is found as indigenous in other districts of India; General Macpherson, of the Bengal Service, who lately visited Mahabuleshwar, had a specimen with him which he had procured at Darjeeling.

Dr. Broughton had the impression that this cane also grew on the Nilgiris.

Dr. Johnstone mentioned his having received a specimen of cane which he thought like it, from the neighbourhood of Malwan.

At the Monthly Meeting of the 11th July 1867—

The Honourable the *President*, Mr. Justice Newton, stated that through the kind co-operation of Colonel Keatinge, V.C., and of several of the Chiefs of Kathiawar, he had the pleasure of laying before the Society a number of coins, and a fragment of an inscribed stone. Nearly all the coins he presented to the Society on behalf of the above donors ; and the inscribed stone was presented by Major Law.

The coins, he stated, though not adding to our knowledge respecting the various ancient dynasties which they represent, are yet a valuable contribution to the Society's collection, the completeness of which is materially advanced by their acquisition, while a few coins from among the number are in themselves of considerable interest : and a cursory examination of the whole as they lay on the table might perhaps kindle in the minds of some members a desire to know more of these deeply interesting remains of distant antiquity, some of which bring the northern provinces of our Presidency into such close connection with ancient Greece, and with the fire-worshippers of Persia.

The President then gave the following description of the coins :—

*Presented by the Thakur of Bhaonagar.*

1 Silver coin of Svámí Rudra Sáh, son of Svámí Rudra Dámá (common). No. 18 in my list of 1862.

1 Silver Coin of Svámí Rudra Sáh, son of Svámí Satya Sáh (rare). No. 19 in my list.

9 Silver coins on which little is legible, but enough to show that they are the coinage of Kumára Gupta, with the usual legend of "Parama Bhagavata Rájadhirájá S'ri Kumára Gupta Mahendrasya."

1 Silver coin of the Bhattáraka type, which I assigned on a previous occasion to the Valabhi dynasty.

Five specimens of a silver coinage, of extreme thinness, being little more than laminæ of metal, not represented in the Society's collection, but of which I have once before received specimens from Gujarat. On every coin of this kind that I have seen there are faint traces of some

figure, perhaps an elephant—and possibly of a legend on the exergue. In no case, however, has the device been sufficiently distinct for identification. The coins are not without interest, as they differ so entirely in type from those of all other dynasties that have obtained a footing in Kathiawar. They have probably issued from the mint of some dynasty of which no other record remains; but they supply, I think, sufficient grounds for assigning to the dynasty a date subsequent to the extinction of that offshoot of the Sassanian monarchy whose rule in Kathiawar is evidenced by a coin presently to be alluded to. It is difficult to find any earlier place for them, for the earliest coinage of the country was doubtless that derived immediately from the Parthian or Bactrian Greeks, and the sequence thenceforward of the Sáh's, the Guptas, and the Valabhi line may be looked on as demonstrated by the similarity of type which characterizes their coinages. On the other hand it may be remarked that the coins of the Sassanian invaders are in some cases almost as thin as those under consideration, though the resemblance extends no further. These coins weigh from 17 to 20 grains each.

*Presented by His Highness the Jam of Nawanagar.*

1 Coin of Vijaya Sáh, son of Dámá Sáh. No 10 in my list of 1862.

1 Coin of Svámí Rudra Sáh, son of Svámí Rudra Dámá (silver). No. 18 in the list.

1 Coin of Kumára Gupta (silver).

3 Coins of the Sassanian type.

*Presented by the Thakur of Morvi.*

1 Sáh Coin—Vijaya Sáh, son of Dámá Sáh. (No. 10 in my list.) It gives the date with remarkable distinctness.

4 Copper Gupta coins. Scarcely any portion of the legend is visible but I recognise the coins as Skanda Gupta's.

1 Silver coin of the Sassanian type, already alluded to, interesting as approaching nearer to the original coinage of the Sassanidæ than any specimen that has before reached me from Gujarat or Kathiawar. Mr. James Prinsep first remarked on the evidence which some coins of this class offer of the rule of a dynasty of fire-worshippers in Gujarat, and I may avail myself of the present opportunity to point out by a small series of these coins, the rapid deterioration of this coinage, as



the isolation of the branch settled in Kathiawar from the parent stock may be inferred to have become complete. The first in the series is a coin of the Sassanians, beautifully executed and full of detail, and in the coin now received from Kathiawar it will not be difficult, though there is a lamentable falling off, to trace on the obverse the bust of the king, and on the reverse the same fire altar and two priests. In the subsequent specimens all knowledge of the original designs appears to have faded away. First the ear ornaments of the king cease to be recognised, are separated from the bust, and figured as a distinct device : then different parts of the bust and face are gradually isolated or lost ; and ultimately an assemblage of lines and dots is arrived at, which, but for the means which we possess of tracing the descent step by step, it would be impossible to identify as intended to be a representation of the artistic bust and fire altar on the original coin.

*From the Thakur of Wadwán.*

5 Coins of the Sassanian type, intermediate between the highest and lowest orders found in Gujarat.

*Presented by the Chief of Walla.*

20 Copper coins of one of the Gupta Kings, probably Kumára, though scarcely a letter of the legend is left on any of them. The thin film of silver with which some of them were originally covered is still to be seen, and they thus add to the evidence which we already possess, that the introduction of coinage did not long precede the idea of making it a means of fraud.

*From the Chief of Jasadán.*

Two coins of Vijaya Sáh, son of Dámá Sáh—one of them in excellent preservation.

Jemadar Bháudin of Junágadh has also sent several coins, but these I at present retain, as he wishes that some of them should be returned to him.

I take this opportunity of remarking that in my list of the Sáh Kings given at page 26 of Vol. VII. of the Society's Journal, and in several other places in the paper of which that list forms part, the name of the seventeenth king is erroneously written as A'sadámá, instead of Yas'adámá, as determined on page 6.

With respect to the inscription presented to the Society by Major Law, who obtained it near Walla (the probable site of the ancient Valabhi), the President remarked that it was too fragmentary to permit of any

attempt at translation, and from the worn appearance of the fractured sides he feared that it had been in its present broken condition for a long time before it became embedded in the position in which it had now been discovered, and the hope therefore of recovering any other portions of the stone was a remote one, though he had requested that further search in the same locality might be directed, and felt sure that Colonel Keatinge and Major Law would make such endeavours as were practicable. He had been unable, he stated, to discover any name either of a king or of any place in the fragment of the inscription, and he believed that it contained none. At present, as he had not had leisure to give much attention to it, he would only add that the character of the inscription justified him in assigning to it a date of about the ninth or tenth century. It is clearly several centuries later than the Valabhi copper plates, and belongs therefore to a period respecting which the discovery of any authentic memorials would be very desirable.

The Honourable the President said that he would avail himself of this occasion to state a circumstance which he intended to mention on his return from Rajputana in 1864. During his tour in Rajputana, in company with Dr. Bhau Daji, he noticed on a rock at Eklingji, a town some ten miles north of Oodeypur, an inscription in the old cave character as under :—

“Of the God S'ri Dhanya.” (Fortunate or Good.)

He thought it desirable to put this on record, as he believed that no other inscription in the cave character had been found nearly so far to the north west. It was on a rock on the left hand side on the way from the upper to the lower lake, and so high as to be seen only from the back of an elephant. It was not certain that the letters had been cut into the stone. There was very little inequality on the face of the rock, and from the appearance he was inclined to infer that they had been originally painted over, and that the pigment used had caused unequal wearing away of the rock. The characters indicated an age of about a thousand years at least, and the inscription bore the marks of long exposure and of great age.

The President next laid before the meeting some minute gold coins sent to him, with the following account of their discovery, by Mr. Gopalrao Hari Deshmukh, Judge of the Small Cause Court at Ahmedabad:—

“ In last April, when I was at Brahmapuri, a town near Pandharpur, the Mamlutdar told me that the Emperor Aurungzebe was 200 years ago encamped at the place, and that gold coins were left on the spot in such abundance that when the first shower of rain falls, these coins show themselves on the ground, and the poor people are always in search of them. Ever since it has been the custom for poor people to search for these coins, and sell them to shroffs at Pandharpur. Upon this information I asked the Mamlutdar to procure some of these coins for me. He has accordingly sent me some found during last rains. They are of two sorts—one is called *Chuli* and the other is called *Dali*. The first is like a *chool* or fire-place, and the other is like *O*, and hence the popular names. I could not get any more information. The coins have some Persian letters on them, but they cannot be made out. A *Chuli* sells for eight annas, and a *Dali* sells for four annas. These are gold coins, and are, as soon as sold, melted by shroffs.

“ Perhaps you are aware of all this, but if there be any novelty in it, I should like to send some of the coins for such use as you may think proper to make of them.”

The President presented two of the coins to the Society, and stated his belief that the explanation offered by the people on the spot was not correct, as the coins seemed not to be Mahomedan but Hindu. They certainly bear no Arabic legend or letters, but some device which seems intended for an animal, and are more like the Huns of Southern India than any Mahomedan coinage. The Society's collection contained no coin nearly so small, and they are perhaps the smallest coins known, as they weigh but two grains each. A more probable hypothesis is that they were the coins of some Hindu dynasty ruling at Brahmapuri, and their occurrence in such large numbers as described may be accounted for on the supposition of a sudden irruption and destruction of the city by the Mahomedans in the 14th or 15th century, or some earlier invader.

The President placed beside them for comparison four silver coins, weighing about four grains each, of very similar type, and bearing Hindu emblems, as specimens of a kind found in considerable numbers at an old tank near Satara.

He also read an extract, as under, from a further communication received by him on the subject from Mr. Gopalrao Hari :—

“ If these coins are old Hindu coins, as you think, I do not know how to account for the facts that the popular idea connects them with the tradition of Aurungzebe’s camp at Brahmapuri, on the Bheema, and that the coins are found in that neighbourhood only. It is said that the whole Pergunna of Mungul Vedha, of which the village of Brahmapuri is one, was 1,000 years ago under a king named Mungul, whose capital was Mungal Vedha. There are ancient Shiva temples now, and some are in ruins, and others are supposed to have been destroyed by Adilshah, who used the materials in building a wall round the town. This is the place where the great Sadhoo Damaji was employed as Mamlutdar by the kings of Bedar 500 years ago. His place is yet pointed out. Perhaps the coins were struck by some such ancient King as Mungul.”

“ I shall procure more *Chulis* during this rain, so as to have a sufficient number to enable you to make out the character.”

The President also presented to the Society, on behalf of Captain Watson, Political Assistant in Kathiawar, fifteen small copper coins, on which he remarked that sufficient of the legend remained to enable him to identify them as the coinage of Kumára Gupta, the complete legend being—

“ Parama Bhagavata, Rájádhirájá Kumára Gupta Mahendrasya.”

These coins, he added, were evidently a portion of the same hoard as those sent by the chief of Wallá, and Captain Watson stated that they formed part of a number dug up on the site of the ancient city of Valabhi.

Captain Watson’s letter accompanying the coins was as under :—

“ I send you herewith some small copper coins found at Wallá—a tolerably large hoard was dug up on the site of the ancient city of Valabhi. I have got eight besides those I send you, which I have given to two natives of Kathiawar, to see if they can decipher any of the marks. I will send you the eight referred to shortly. Five of those I send are in pretty good preservation for copper coins. The rest have scarcely any marks left to decipher—a crescent or moon is very distinct on some of them. I trust during the rains to be able to procure more; should I do so I will not fail to send you some. I am endeavouring

to interest the Palitana, Wallá, and Bhaonagar authorities on the subject. Should I succeed I have no doubt numerous coins and other ancient remains would be procurable."

The President also read the following note on the Talaja Caves, and letter received from the same gentleman, the latter with a coin of A'trídámá, son of Rudra Sáh, which he had deciphered and returned as requested. The information contained in the letter might, he remarked, be useful in directing the attention of those who might have facilities for investigation to many promising subjects of inquiry.

*Note on the Talaja Caves.*

The Talaja hill is evidently an extinct volcano, and the whole of the hollow crater is now filled with water. The hill is also remarkable for a number of caves of different sizes all cut out of the solid rock. These caves are of three different kinds. 1st, very large caves, entirely without cells, and apparently simply large halls for large meetings of the cave inhabitants, or possibly places of worship. The 2nd style of cave has interior cells down each side, and the 3rd style of cave is a simple cell. The caves are apparently of Buddhist origin, but there are no remains of any inscriptions from which the probable date can be conjectured.

The principal caves are the Ebhal Mandir, the Mor Meryo, the Khodiar Mátá, the Dekráni Jetanyo, the Havashri Khor, the Bholaulni, and the Champeli. Their dimensions are as under :—

	Height.	Length.	Breadth.
Ebhal Mandir. . . . .	27 feet	102 feet	100 feet.
Mor Meryo . . . . .	15 „	36 „	24 „
Khodiar Mátá. . . . .	15 „	64 „	60 „
Dekráni Jetanyo. . . . .	11 „	21 „	51 „
Havashri Khor . . . . .	19 „	64 „	63 „
Bholaulni . . . . .	14 „	37 „	14 „
Champeli . . . . .	11 „	48 „	15 „

The Ebhal Mandir has been named from a chieftain of the Walo tribe, who held considerable possessions in Walok, and to whom belonged Talaja. In this cave Ebhal Walo is said to have given in marriage a thousand virgins of Talaja, of the Kayasth caste, but it is not the less of Buddhist origin, as appear to be all the caves on the hill. There is one small cave at the top of the hill with a conical stone

pillar in the middle of it. This pillar is connected with the roof, and is called the Dhan no Koto, or the tower of wealth. If excavations were made in parts of the hill where are caves partly filled up with rubbish, and if these caves were examined by any one well versed in archæology, I have no doubt but that interesting discoveries might be made.

The following is an extract from Captain Watson's second letter :—

“ I have much pleasure in enclosing a small silver coin (of the Sáh dynasty, as far as I can make out), and shall be extremely obliged if you will kindly tell me what is the inscription on it. I have read your interesting article on the ancient dynasties of Gujarat and Kathiawar, and have no doubt but that were an organised series of inquiries set on foot in this province much interesting matter might be brought to light. Excavations might be made at the site of the ancient city of Valabhi, and at Talaja, and on the sites of the ruined cities of brick which are to be found chiefly in the Gheer in the Girnár range of hills. The Somnath temple has doubtless many claims to be carefully examined, and copies made of inscriptions, &c.; and perhaps in all Kathiawar, or for that matter in Gujarat, there is no place which would repay better an intelligent examination than Goomlee, the ruined capital of the Jetwas. The temple of the Naulakha there, so named from its having been reported to have cost that sum in construction, is much in the style of Somnath, but infinitely grander, and in very much better preservation. The ruined palaces and temples of Goomlee are very well worth visiting, and if excavations were made, I have little doubt but that both at Wallá, Talaja, Goomlee, and in the Gheer, coins, &c. might be found. The coin I enclose was given me by Colonel Anderson, and he tells me that it came from Mandavi in Kutch. There are inscriptions on black marble (I think) at the gates of Pattan. There is also an inscription at the gate of Rákhengár's palace on the top of the Girnár—besides those on the blocks of stone at the foot of the hill. All these would prove extremely interesting, I doubt not. There are some curious ruins or remains of ancient cities in the Gheer. At one place in the Gheer there are two stone dykes which seem to have been cut out as a defence to the ruined city there. These dykes are some 6 to 9 feet deep, by 6 to 8 feet broad. The ruins are of stone. At another place, aptly called Eetala, the ground is strewn for an acre or more with the fragments of bricks of a ruined city that lies beneath. At Vejalkot also are remains of a brick wall

or gate. In the Girnár also is a rising ground covered with bricks. The Girnár generally abounds in bricks, and would seem to have been built over in the earliest times. The caves in the Sana hill at Talaja and in the Allich range are also curious, all being hewn out of solid rock. I have so much work that I have no leisure to make independent inquiries, but shall always be very happy to assist any one who may come to Kathiawar at any time to visit any of our antiquities."

The President made the following report on nine coins forwarded to the Society by Government, and referred to him for examination:—

Seven out of the nine are coins of Máhmud Sháh, of the Gujarat dynasty, who reigned from A.D. 1459 to 1511. On six of the coins the legend on the obverse is—

“*Alsultán Máhmud Sháh,*”

and on the reverse—

“*Násir Ud-duniya wa ud-din abu'l fatáh.*”

The coins of this sovereign are not at all rare, and the Society has several, though none of exactly the same type.

The seventh coin of this king differs only with respect to the legend on the obverse, which is—

“*Máhmud Sháh bin  
Muhammad Sháh.*”

On two of these coins there are the Hijra dates 875 and 878, which correspond with A.D. 1470 and 1473.

The remaining two must be coins of Kutb Sháh of the same dynasty, who reigned from A.D. 1451 to 1459. The obverse legend is—

“*Kutb-ud-din walad A'hmud Sháh bin Sultán,*”

and the reading on the reverse seems to be—

“*Háfazhu Allah Amir ul-Momnin Khulidat Khaláfati-hu.*”

(“*May God protect him. The Commander of the Faithful.  
May his Khalifat endure.*”)

The word ‘bin’ on the obverse is inexplicable, but I see no other permissible reading.

Report by the President on 42 ancient coins found at Wurthul, in the Muhoonda district of the Kaira Collectorate, and forwarded to the Society by T. H. Stewart, Esq. :—

These are all specimens of the coinage to which I have already made reference in describing the coins sent from Kathiawar, as immediately derived from the Sassanians, and having on the obverse the king's head, and on the reverse the fire altar and priests. The type is about intermediate between the best and the worst executed kinds found in Gujarat. I notice that these were found near Muhoonda, and so many coins of this and of the Sáh dynasty have been discovered at Muhoonda itself, that it must evidently have been a place of much importance during the first six or eight centuries of our era.

The President further laid before the meeting unique specimens of the coins of Svámí Chashtana (who is mentioned in the rock inscription at Girnár) and of Nahapána (whose name occurs in the cave inscription at Násik and elsewhere), remarking on the importance of the evidence which these coins afford of the close connection of both sovereigns, and especially the former, with the dynasty of the Sáh's, and pointing out that although the Sáh series is now traced up to names which one would be inclined to set down with much confidence as Parthian, the type of these highest coins of the series as well as of the later Sáh coinage bears a much less close resemblance to the coinage of the Parthians than to that of the Bactrian Greeks. The President referred to the several cave inscriptions at Násik, Kúrlez, and Junir, in which Nahapána is mentioned; to the circumstance shown by these inscriptions that the daughter and son-in-law of this foreigner bore Hindu names, and to the great extent of the territory over which it is demonstrated that Nahapána maintained a firmly-established and apparently a prolonged rule. The President said that he was waiting yet a while in the hope of further discoveries to supply the little that is now wanting, before fully describing these and several other unique coins of the series, and bringing up our knowledge in this department of inquiry to the advanced point which has now been reached. Meantime, he remarked, the place to be assigned to Svámí Chashtana is at the head of the dynasty of the Sáh's, while Nahapána's coin supplies the connecting link between the coinage of the Sáh's and that of either Parthia or Bactria, the evidence pointing decidedly to the latter.

The Rev. Dr. Wilson, *Honorary President*, moved that the best thanks of the Society be presented to the Honourable the President for



the luminous and interesting communication which he had laid before the Society, founded on the coins in his own possession, and which had been forwarded to him by Lieutenant-Colonel Keatinge, to whom the warm acknowledgments of the Society were also due. It was of importance, he added, to note the extent to which the former findings of Mr. Newton had been confirmed by the inspection of the coins which had been just reviewed, and to mark the interest of the two oldest of the coins in his possession, which, from their bilingual inscriptions, as well as from their form, appeared to be rather of the Bactrian than the Parthian type. These coins proved that the Bactrian power had extended to Sauráshtrá or the peninsula of Gujarat. As they were good imitations of the Grecian art, it was not very likely that our researches in the coinage of Western India would be carried much beyond them, more especially as the Punch coins (which are of a more remote antiquity) have no marks upon them of a definite chronological import.

Dr. Wilson also moved that the best thanks of the Society be presented to the Ráwal Shri Jasmatsingh Gohil, K.C.S.I., of Bhawanagar; to the Jám Shri Vibhaji of Nawanager; to the Thákur Sahebs of Morvi, Wadwán, Wala, and Jhasdan; and to Jamadár Bhaudin, the Senapati of Junágadh, for their consideration and kindness in sending their collection of ancient coins for inspection and comparison with other coins of the series to which they belong. In doing this, he expressed the hope that the example of these chiefs would be followed by others resident in Káthiáwar, which in an antiquarian point of view was the most remarkable province in Western India.

With regard to the communication of Captain Watson on the Caves of Talaja, Doctor Wilson proposed, too, that it should be thankfully acknowledged. For the purpose of comparison with it, he read the brief account of these caves in the 13th No. of the Journal of the Society. The most interesting fact connected with them was that they contained no figures or images, which had been shown to be quite foreign to primitive Buddhism. In the number of the Society's Journal for January 1853 there was a long list of caves in Kathiawar which had not yet been described, and to which the attention of Captain Watson and other officers in Kathiawar might be directed.

Mr. Bhau Daji, in seconding the resolution, observed that Kathiawar, above most other provinces of India, was a most promising field

for exploration and research. It contains the oldest inscriptions. Those of Rudra Dámá near Junagadh have been revised and published in our journal. The Asoka Girnár inscriptions stand in need of further examination. There are caves in the Gir, and other remains, still to be described, whilst Girnár, Somnáth, and Valabhi require further elucidation.

The tribes which people Kathiawar are most interesting in an historical and ethnological point of view, and no province offers greater variety. We have there, in addition to Arians common to other provinces of India, the descendants of Scythians, Parthians, Persians, Beloochees, Yaudheyas, Jews, Circassians, Georgians, Arabs, Abyssinians, and other African tribes, together with those of Coles, Bhils, Ahras, and Gurjaras. The origin of the last is supposed by the Rev. Doctor Glasgow to be from Kurdistan, or Georgia, the natives of which are called Gurji. The manners and customs and vocabulary of the Kattis alone would furnish abundant material for a volume. The Gurjaras or Gurjas are, I believe, descendants of the people of that name who are found in the Panjab, and in the neighbourhood of Delhi, Mathura, and Hardwár.

Gujarat derives its name from Gurjara ratra, *i. e.*, the country protected by Gurjara Chiefs, and not from Gujarashtra, the country of the Gurjaras, as commonly stated. This name was applied to the country about the 8th century, from the establishment of the Cháwra or Chápotkata dynasty by Wana Rájá, who, I believe, was a Gurjara chief.

From the study of a large and select collection of the coins of Saurashtra or Káthiawár in my own possession, I am glad to be enabled to confirm nearly all the results arrived at by our learned President. The discovery of the coins of Nahapána and Chashtana is most important. Nahapána I have already pronounced to be the King himself, and not a Satrap of Phrahates, as Doctor Stevenson supposed; and I believe the S'aka or Salivahana era now prevalent in most parts of India and conterminous Eastern countries, is dated from this King. He is called Kshaharata or Khagarata in the inscriptions, and the name may still be detached in the modern Khengar. Chastana I have identified with "Tiastanus," King of "Ozene," *i. e.* Ujjayini, mentioned by Ptolemy—Chastana and his successors appear from this and the Rudra Dámá inscription to have ruled over Málwa and Káthiawár. In the time of Rudra Dámá their power was extended over other pro-

vinces. Gotamiputra Satkarni of the Deccan appears to have been his contemporary and rival.

Ptolemy also enables us to find out that Siri Padumavi, King of Paithan on the Godavari, was a contemporary of Chastana. From the Rudra Dámá inscription I had shown that Chastana was the grandfather of Rudra Dámá, and not the father as Prinsep supposed. The discovery of the coin of Jayadámá, the father of Rudra Dámá and the son of Chastana, by the learned President, and of the inscription at Jasdan translated by me, giving the same fact, confirms my reading completely. I have now two copper coins of Jayadámá, and the name may also be read in a Sauráshtran coin published in Wilson's *Ariana Antiquæ*, pl. XV., No 14.

I am now able to read the numerals on the coins without doubt, and the result mostly confirms the arrangement of the coins made on other grounds by our learned President. In some cases the order of succession will have to be altered.

The dates are as follows:—

1 Svamí Chastana; 2 R. K. S. Jayadámá; 3 R. M. K. Rudra Dámá, son of No. 2; 4 R. M. K. Rudra Sinha, son of No. 3, dated 102, 104, 105, 114; 5 R. M. K. Sri Sena, son of No. 4, dated 128; 6 R. M. K. Rudra Sena, son of No. 4, dated 132—138; 7 R. M. K. Sangha Dámá, son of No. 4, dated 14; 8 R. M. K. Dámá Jata Sri, son of No. 6, dated 154; 9 R. M. K. Dámá Sena, son of No. 7, dated 158; 10 R. M. K. Yasha Dámá, son of No. 9, dated 15; 11 R. K. Vir Dámá, son of No. 9, dated 164; R. M. K. Vijaya Sena, son of No. 9, dated 168, 172; 13 R. M. K. Dámá Jata Sri, son of No. 9, dated 178; 14 R. M. K. Rudra Sena, son of No. 11, dated 188, 198; 15 R. K. Viswa Sinha, son of No. 14, dated 188, 200; 16 R. K. Atrí Dámá, son of No. 14, dated 210, 214; 17 R. K. Rudra Sena, son of Svamí Jina Dámá, dated 230; 18 R. K. Viswa Sena, son of No. 16, dated 217, 225; 19 R. K. Asha Dámá, son of No. 17, dated 23, 238, 240; 20 R. M. K. Rudra Sena, son of R. M. K. S. Rudra Dámá, dated 292, 298; 20, Svamí Rudra Sena, son of Svamí Satya Sena; 21 R. M. K. Jiwa Dámá, son of R. M. K.—Shriya.

It is evident from this list that we have still to discover several names, so as to fill up the gap between No. 17 and 18 by one or two, and that between No. 19 and 20 by four or five. The last two names given by me make up two of these, although from want of more specimens I am unable to find out their dates, and consequently their

true place in the list. The average duration of reign is short, owing in many instances to the succession of brothers.

In some of these names, I have substituted *senā* for *sah*, as I believe *senā* is the correct reading.

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At the Monthly Meeting of the 10th October 1867, Mr. James Taylor, Officiating Honorary Secretary, read the following letter :—

“ TO THE SECRETARY BOMBAY BRANCH ROYAL ASIATIC SOCIETY.

DEAR SIR,—I have the pleasure to thank you for your kind letter of 24th July, conveying to me the gratifying intelligence of the honour that has been conferred on me by the Society, in adding my name to the list of its Honorary Members, and of the cordial way in which the proposition was received by the Meeting. To the Honourable the President and the Members I beg you will offer my warmest thanks. I have also to beg that you will express to the Honourable the President and the Committee of Management the pleasure it always gave me to aid the Society in its Museum and the other objects embraced in its views, and I hope I shall never lose the lively interest that I now feel in the Society and in its purposes. With best thanks for the good wishes with which your letter concludes, I remain, &c.,

A. H. LEITH.

24th August 1867.”

Mr. Bhau Daji, Honorary Member R. A. S., read a paper on a Scythian invasion of India about 60 years before Christ.

After the reading of the paper the Honourable the President, Mr. Justice Newton, remarked on the interest attaching to it, especially in connection with the source from which it had been derived. The Scythians referred to, he observed, were one of those hordes which from time to time poured out of Central Asia, and were first heard of as a distinct body about the shores of the Caspian. They advanced southwards to Bactria and there came in contact with the Bactrian and Parthian monarchies about a century and a half before the commencement of the Christian era. We have notices of them for a time in connection with these nations in the writings of the classical historians, especially of Strabo, and are able to trace their progress until they approached the Indus. Here they probably consisted of two chief divisions, the Sacæ from whom the Hindoo writers have given the name of Saka to the whole

body, and the Yuti or Yuchi of the Chinese accounts—the Getæ and Massagetæ of the classical writers—whose name, as Professor Wilson has pointed out, probably survives in the Jits or Jats of Western Hindustan. The evidence of their rule remains chiefly in the vast number of their coins scattered over an extensive region from Kabul to the Punjáb, and the President laid before the meeting one of much interest as showing in well cut Greek letters the name of the goddess Nanæa, whose temple at Elymais is mentioned in the 2nd book of the Maccabees as the scene of the death of Antiochus. They probably commenced their migration with but a scanty religious system of their own, and for this reason perhaps manifested a remarkable readiness to adopt those which they encountered in their journeyings. In their advance southwards they must have adopted the worship of Nanæa, and we find them subsequently continuing the worship of Siva. Eventually a portion at least of them appears to have become Buddhists, and this circumstance had caused the President to hope for valuable results in this department of research from an examination of the ancient documents of the Jains, hitherto so little explored and in great measure probably as yet inaccessible except to native students. He regretted to find that Mr. Bhau Daji, to whose labours the society was so much indebted, and to whom alone it must for some time look for the prosecution of inquiries in this direction, had as yet met with so little to encourage him in this new field of investigation, but trusted that he would still carry on the inquiry on which he had entered. After the subjugation of Bactria by the Scythians we have, he remarked, no further information respecting them than that supplied by their coins, by meagre notices of Ptolemy, and the author of the Periplus, and by the accounts of the Chinese, which, in consequence of the difference of the names it is not easy to make use of. But for the coins themselves therefore we should not have known the name of even one of these Scythian monarchs, though their rule extended over so considerable a territory for some two or three centuries, and resulted in a currency of such enormous extent that Professor Wilson describes it as obviating the necessity of any other copper coinage in Northern India until the date of the Mahomedan invasion. The President pointed out one portion of the narrative extracted by Mr. Bhau Daji as itself affording some evidence of its authenticity. The story of the Scythian autocrat's order for the self-destruction of his Satraps, which brings to mind the strangely similar custom existing in Japan, could

not have been suggested to the Hindoo narrator by any of his own institutions, least of all by anything in his own immediate surroundings in the days when Buddhism or Jainism prevailed, and may therefore be reasonably looked on as indicative of the existence of some such practice as that alluded to among his Scythian neighbours or conquerors. He concluded by offering to Mr. Bhau Daji the acknowledgments of the meeting for his interesting paper.

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### ANNIVERSARY MEETING,

MONDAY, 25TH NOVEMBER 1867.

The *Officiating Honorary Secretary*, at the request of the Honourable the *President*, then read the

#### ANNUAL REPORT OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY FOR 1866-67.

*Members.*—During the past year 40 resident and 14 non-resident members were elected against 64 resident and 7 non-resident elected in 1865-66. Ten members have withdrawn and five died in the past year, leaving 185 resident and 61 non-resident, or in all 341 on the Society's roll. Of these 95 are in England or non-paying. On the last anniversary we had 211 resident and 41 non-resident members, or in all 330 members on the Society's roll. Of these 67 were in England.

*Library.*—During the year 624 works in 956 volumes were bought by the Society, against 671 works in 1,155 volumes bought in 1865-66.

*Periodicals.*—The periodicals taken by the Society are as follows:—

*Literary* 6; *Illustrated* 6; *Scientific* 31; *Reviews* 8; *Newspapers* 11; *Medical* 1; *Law* 2; *Registers, Army Lists, and Directories* 18; *French* 9; *American* 5; *German* 4; *American Newspaper* 1; *Indian Newspapers* 18; *Indian Calendars and Army Lists* 7; *Indian Journals and Reviews* 15; *Batavian* 3. Being a total of 108 Scientific and Literary periodicals and 36 newspapers, or altogether 144 periodicals, of which 39 are given in return for the Society's Journal.

*Presents to the Library.*—50 Miscellaneous Works in 76 volumes and 60 pamphlets were presented to the Society during the year, and chiefly by the Government of Bombay; the Chief Justice and the Judges of the High Court of Judicature of Bombay; the Committee of Architectural Antiquities of Western India, through the Honourable Mr. Justice Newton; the Smithsonian Institution, Washington; the

University of Christiania, Norway ; and the Asiatic Society of Bengal, Calcutta.

*Tabular Statement.*—The following table shows the number of works and volumes added to the Library by purchase during the year exclusive of presentations :

Class.	Subjects.	Works.	Vols.
I.	Theology and Ecclesiastical History .....	55	80
II.	Natural Theology, Metaphysics, &c. ....	9	25
III.	Logic, Rhetoric, &c. ....	12	14
IV.	Classics, Translations, &c. ....	11	15
V.	Philology, Literary History, &c. ....	8	9
VI.	History, Historical Memoirs, &c. ....	30	59
VII.	Politics, Political Economy .....	41	47
VIII.	Jurisprudence .....	7	9
IX.	Parliamentary Papers, &c. ....	55	55
X.	Biography and Personal Narratives .....	47	64
XI.	Antiquities, Numismatics, &c. ....	9	11
XII.	Voyages, Travels, &c. ....	68	103
XIII.	Poetry and Dramatic Works .....	24	25
XIV.	Novels, Romances, and Tales .....	69	141
XV.	Miscellaneous Works, &c. ....	41	70
XVI.	Foreign Literature .....	3	23
XVII.	Natural Philosophy, &c. ....	17	19
XVIII.	Fine Arts and Architecture .....	15	23
XIX.	The Science of War, &c. ....	5	6
XX.	Natural History, Mineralogy, &c. ....	21	39
XXI.	Botany, Agriculture, &c. ....	7	10
XXII.	Medicine, Surgery, &c. ....	6	10
XXIII.	Physiology, Dietetics, &c. ....	3	3
XXIV.	Transactions of Learned Societies, &c. ....	47	80
XXV.	Dictionaries, Lexicons, &c. ....	5	6
XXVI.	Oriental Literature .....	9	10
	Total of Works and Vols....	624	956

*Library Catalogues and Rules.*—A general alphabetical catalogue of all the works received in 1865-66, and revised rules, were printed early in the year, and issued to the members. A classified catalogue of the same has been printed and just issued to members. The MSS. of both general alphabetical and classified catalogues of the works received during the year are laid on the table, and will be printed and issued to members within three months from this date.

*Presents to the Museum.*—A number of ancient coins presented by the chiefs in Kathiawar were forwarded by Col. Keatinge, V.C., through the Honourable Mr. Justice Newton; a fragment of an aerolite which fell near Jamkhier, in the Collectorate of Ahmednuggur, and specimens

of iron ore and iron slug found on the banks of the Pariali river were presented by the Government of Bombay ; a specimen of the earliest English rupee coined for Bombay was presented by the Honourable Mr. Justice Gibbs ; four silver coins found at Ravere in Khandeish were presented by Captain Probyn through the Honourable B. H. Ellis ; a fragment of an inscribed stone was presented by Major Law through the Honourable Mr. Justice Newton ; one of a series of 178 portraits of Indian sovereigns in the Bodleian Library at Oxford, which was brought home by Mr. Cleland from Gujarat about A.D. 1740, was presented by R. R. W. Ellis, Esq. ; and a specimen of Mencubang Penang (Bornean timber) was presented by Messrs. W. Nicol and Co.

*Original communications.*—Mr. J. Harry Rivett-Carnac gave an interesting lecture on the Scythian Tombs in Central India, to which attention had also been directed by Mr. Brereton, C.E. The Honourable Mr. Justice Newton read his observations on the several presents of ancient coins received through Colonel Keatinge, V.C., from Kathiawar, also notes on the Caves in the Tullaaja Hill at Kathiawar by Captain Watson, Political Assistant, both of which, together with a paper read by Dr. Bhau Daji, giving an account of a Scythian invasion of India 60 years before Christ from Jain records, are valuable contributions to the Society's Journal. At one of the meetings of the Society a discussion was also raised as to the adoption of certain measures for the collection and publication of authentic ancient documents elucidatory of Maratha History.

*Journal.*—No. XXIII. of vol. VIII. of the Society's Journal, illustrated with numerous photographs, was published during the year, and distributed to members. No. XXIV. is in the press, and will be issued to members early next year.

*Finance.*—The financial state of the society is not altogether satisfactory, owing to arrears of subscriptions having fallen due from members.

*Books of Photographs.*—Duplicate copies of the photographs of Ahmedabad and Beejapoor, and a copy of photographs of Griffith's Indian scenery were purchased during the year, at an expense of Rs. 700.

*Patron of the Society.*—On the retirement of Sir Bartle Frere, Patron of the Society, the following resolution was passed :—

“That the best thanks of the Society be offered to His Excellency Sir H. B. E. Frere, K.C.B., G.C.S.I., for his distinguished patronage



of, and personal co-operation with the Society" (which was duly communicated to His Excellency); and the Right Honourable Sir W. R. S. V. Fitzgerald was requested by a deputation of the Society to accept the office. His Excellency has been pleased to accede to this request.

*Election of Honorary Members.*—Sir Richard Temple, K.C.S.I., Resident at Hyderabad; Dr. A. Weber, Professor of Sanskrit in the University of Berlin; A. H. Leith, Esq., M.D., late of the Bombay Medical Service; and J. H. da Cunha Rivara, Esq., Chief Secretary to the Government of Goa and its dependencies, have been elected Honorary Members of the Society.

*Forbes Testimonial.*—The Society subscribed Rs. 250 to the testimonial in memory of the late Mr. Justice Kinloch Forbes."

The *Rev.* Dr. Wilson, Honorary President, moved that the report now read be adopted, and that the best thanks of the Society be presented to the Honourable the President, the members of the Committee, and the other office-bearers for their valuable services during the past year. In doing this he said, that the Society appeared to him to be, on the whole, in a prosperous state, though the temporary financial difficulties of Bombay had had a considerable effect on its income. The deficit in the funds which had occurred would to a certain extent be remedied by an application to defaulters from inadvertency for the payment of their subscriptions; and by the observance of the strictest economy in connection with the Society's establishment and the purchase of new books, avoiding for a season those works which are mere luxuries or curiosities. The Committee had wisely determined in present circumstances to reduce the annual order addressed to the booksellers from seven hundred to five hundred pounds, a sum quite adequate for what may be called the ordinary wants of the Society. Of course there was no proposal made to interfere with the literary and scientific action of the Society. The number of the Journal which had been published during the past year was a valuable one, both in its interesting articles, on Pattan Somnath by the lamented Mr. Kinloch Forbes, and on the village of Muruda by Mr. Mandlik; and in the various incidental notices and discussions given and recorded in its appendix. That now in the press would be found to be no less important. The Society had had its attention lately directed to subjects of inquiry well worthy of prosecution. The Honourable the President had nearly connected his research in the

coinage of Saurashtra, or Peninsular Gujarat, with the Bactrian and Parthian dynasties, in imitation of the coinages of which it had originated; and with that, research in that direction must soon cease, leaving however, the punch coins, the most ancient found in India, for a separate treatment. These coins he (Dr. Wilson), in a communication to the Antiquarian Society of the Central Provinces, had attributed to the Scythians in whose tombs, both in Central and Southern India specimens of them had been found during the last sixty years, as by the late ingenious and inquisitive Colonel Colin Mackenzie. As the Cave-Temples and their accompaniments were now well understood, it was very desirable to deal earnestly with these Scythian tombs, great numbers of which had of late years been brought to light, and of which most valuable notices had a few months ago been given to the Society by Mr. Rivett-Carnac and Mr. Brereton, C.E. These tombs had great importance in both a historical and an ethnographical point of view. Some of them most probably carry us back to the times of Cyaxares, when according to Herodotus the Scythians overran the Persian empire, extending to, and probably embracing the north of India, and when they might have easily begun to move to its southern provinces. It is not unlikely that these Scythians were the forefathers of some of the wilder tribes now found in India, as for example the *Gonds*, the word *Gonda* being only a corruption of *Govinda*, cow-keeper, a designation suited to a nomadic pastoral people like the Scythians, allied in language to the Dravidian tribes, as proved by the connexion of the Gondi with the Telagu, Tamil, and other Dravidian languages, which again, are cognate with the Ugrian languages even of Europe, which have a Scythian parentage. Most interesting now were all researches into the forest tribes of India, especially those founded on their languages, which very clearly show that they are by no means so diversified in their origin as is often imagined, belonging as all these languages do to the Aryan, Dravidian (or Scythian), and Sub-Himalayan families. In connection with the Scythians, Dr. Bhau Daji had done good service by bringing to notice some passages, contained in works of the Jainas lately acquired by him, expressly referring to an invasion of the Shakas about the time of the Christian era. It would be well to continue to prosecute research in this direction, for the Jaina literature, though full of the most outrageous legendry, had some valuable historical elements which might be turned to good account, as had in a particular connexion been done by Mr. Kinloch

Forbes in his interesting and valuable work on Gujarat. Of the history of Jainism itself, little was as yet known. In its so-called philosophical principles it is nearly identical with Buddhism, though its ideal grandees, the Tirthakars, were more numerous than the Buddhas. *Jin* "the conqueror," from whom the *Jainas* derive their designation, is a common name of Buddha, as may be seen in the Mahavansho of Ceylon. What such an orientalist as Dr. Weber of Berlin and the Society might be able to do in the direction now indicated would perhaps by and bye appear. In the meantime it would be well for it vigorously to follow out its purpose with regard to the collection of the documenta of Maratha history, with which it had most to do. These documents were needful for the confirmation, for future ages, of Grant Duff's work, which though a most veritable work, would doubtless be called in question by the patriotic youth of India, as had lately been witnessed in a reference to the killing of Afzul Khan by Shivaji, which had been attributed to the treachery of the Mahomedan envoy. It was now a most difficult thing here to get hold even of the Maratha Bakhars, or historical Memoirs; but copies of them might be got from the Madras Government Library, where they were deposited by Colonel Mackenzie. The Society should vigorously apply its energies to the illustration of Maratha history, devoting to this work a large portion of the liberal grant obtained from Government. Without further remarks, Dr. Wilson again moved the adoption of the report and thanks to the office-bearers.

The Hon. B. H. Ellis had great pleasure in having to second the motion for the adoption of the report and a vote of thanks to the office-bearers for their services during the past year. After the interesting commentary of the learned mover on the past year's proceedings, it was unnecessary for him (Mr. Ellis) to trouble the meeting to any length. He would, however, express his concurrence in the steps proposed to bring about a proper financial equilibrium, and in reference to this much of the subject he might suggest the issue of short letters to remind members when their subscriptions become due. Such letters would be more effectual than the forms of receipt at present in use, which caused mistakes by leading members to suppose that they had paid when they had not. Another point in which he (Mr. Ellis) wished to express his cordial concurrence in the observations that had fallen from Dr. Wilson was in regard to Maratha History. He might mention that only that very day he had occasion to read

some papers which verified the accuracy of Grant Duff's history. A reference had been made by Government to the officer in charge of the Peishwa's records at Poona to ascertain what were the relations of a neighbouring state with the Peishwa's Government. The papers brought to light from these records substantiated in every particular the narrative of Grant Duff, and he (Mr. Ellis) had no doubt that if the Poona records were regularly looked into with the object of utilising them for historical purposes, much more of great value would be discovered. He would beg to second the motion proposed by Dr. Wilson, which was unanimously adopted.

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 1867-68, and the following is the list of office-bearers elected for the year 1867-68 :

*President.*—The Hon. Mr. Justice Newton, C.S.

*Vice-Presidents.*—Bhau Daji, Esq., Hon. Member Royal Asiatic Society; the Hon. Mr. Justice Tucker, C.S.; the Hon. Sir Richard Couch, Knight; and Lieut.-General Sir Robert Napier, G.C.S.I., K.C.B.

*Committee Members.*—The Honourable George Foggo; Dhunjeebhoy Framjee, Esq.; James Taylor, Esq.; Surgeon-Major Francis Broughton, F.R.C.S.; George Bühler, Esq., Ph.D.; Rao Saheb Vishwanath Narayan Mandlik; Surgeon-Major T. W. Ward, F.R.C.S.; the Hon. Mr. Justice Warden, C.S.; W. Loudon, Esq.; and the Rev. D. Macpherson, M.A.

*Auditors.*—W. Loudon, Esq., and Venayekrao Jagonnathjee Sunkersett, Esq.

*Honorary Secretary.*—George 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 Builder (English).
2. Engineering.

At the conclusion of the proceedings the best thanks of the Society were voted to the Hon. the President, for conducting the business of the anniversary meeting, and the meeting was then adjourned to Thursday the 12th December next.

At the Monthly Meeting of the 12th December 1867, Dr. Birdwood read the following letter :—

“ From BABU RAJENDRALALA MITRA,

Secretary to the Asiatic Society of Bengal,

To The SECRETARY to the BOMBAY BRANCH of the ROYAL ASIATIC SOCIETY of Great Britain and Ireland.

*Dated Asiatic Society's Rooms,*

*Calcutta, 21st October 1867.*

SIR,—I am directed by the Council of the Asiatic Society of Bengal to forward herewith 400 copies of a Key to Professor Wilson's system of Transliteration, and to request the co-operation of the Bombay Branch of the Royal Asiatic Society of Great Britain and Ireland in securing the adoption, by its members, of a uniform system of Romanizing Indian words according to it in all literary and scientific papers.

2. The scheme recommended has many advantages. It is founded on the English alphabet, is remarkable for its simplicity and precision, and having extensive currency among Oriental scholars in Europe, is more likely to be generally approved in this country than any other. Objections no doubt may be raised on several points in it, but in the absence of a system absolutely correct the Council are of opinion that they should be removed by authority and mutual agreement.

I have, &c.,

RAJENDRALALA MITRA,

Secretary to the Asiatic Society of Bengal.”

Mr. Bhan Daji, Honorary Member Royal Asiatic Society, read a paper on Merutunga's Theravali.

At the Monthly Meeting of the 13th February 1868 :—

The Honourable the President, Mr. Justice Newton, laid before the Society some records of the families of the Daphale Chief of Jat and Karajgi, the Honourable the Pant Pratiniddhi of Sattara, and the Nimbhalkar of Phaltan. In presenting these records, which the several Chiefs had obligingly prepared and furnished at his request, he expressed his regret that they were little more—the two first especially—than bare statements of events immediately affecting the respective families, and that the result should as in the case of his previous endeavours to

secure original and trustworthy authorities for Marathi history, have been comparatively disappointing. He hoped that some family chronicles respecting which he had received information, might be obtained from the records of the late Rajah of Sattara, and he had traced to the Poona Dufter another family history which the Superintendent had kindly promised to send to him that a copy might be made for the Society. He was sorry that in other respects the report as to the Poona Dufter was not such as to encourage much hope that its contents would be made available for the promotion of the objects of the Society until their importance should attract the attention of some student of Indian history, possessed of the necessary leisure and qualifications for examining and arranging the scattered materials.

The President also presented to the Society on behalf of A. H. Spry, Esq., Civil Service, twelve old coins, which had been found at different times in a single compound at Khaira. In laying them on the table with a descriptive note, he remarked on them as affording an interesting illustration of the valuable help furnished to historical research by evidence of this character. Small as the series was, it supplied indeed a history in epitome—and a history to be implicitly relied on—of almost all the dynastic changes of which Guzerat has been the scene since the commencement of the Christian era. These coins gave their silent testimony to the existence of every line of Sovereigns who had coined money near the site of their discovery from the earliest until very recent times, and thus bore witness to the rise and fall and usually to the order of succession of nearly all the monarchies of note that have ruled over Guzerat and Surashtra during some sixteen or eighteen centuries. The dynasty of the Sâhs is represented by two coins, one being of an early and one of a late king in the series, two are coins of Kumâra Gupta, four of the line of Valabhi, one of the Indo-Sassanian "Gadhias," and two of families whose rule still marks the conquest of the country by the Mahomedans. The President further noticed the difficulty of accounting for the discovery of the coins of these several dynasties so frequently and so generally distributed in certain localities. He was aware of several places in which a certain amount of labour expended in excavation and search would ordinarily result in the discovery of a certain number of these coins, and among the number thus found there were usually specimens of the coinages of dynasties extending over several centuries, provided that the site of the search was within the territory held by the successive series of rulers. He

could offer no better explanation of this circumstance than the supposition that the different coinages must have been numerically very large, and that the coins, being exclusively of the smallest size—the hemidrachm or a near approach to it—were very frequently lost as well by ordinary accidents as by the tumults and disorders which may be inferred to have occasionally prevailed. The limits of the sovereignty of each important dynasty might, he observed, be approximately determined by observation of the area over which its coins were found dispersed in the manner described, for their circulation in the locality during many years was an hypothesis essential to account for their occurrence under such circumstances.

The Honourable the President then read a translation of the *Ratna Málá*, by the late Mr. Kinloch Forbes. Before reading it he stated that having desired to examine the manuscripts and papers of Mr. Forbes with the view of taking advantage of some of them for the purposes of the Forbes Gujarati Sabhá, he had lately been supplied with the whole through the kindness of Mrs. Forbes and Mr. T. C. Hope. Among them he had found much of the materials from which the *Rás Málá* had been constructed, and specially translations of two of the three chief poems made use of in that work—the *Prabandh Chintámaní* and the *Ratna Málá*—with an abstract of the third, the *Dvayashraya*. There was much beside of great interest, though chiefly in the form of abstracts and notes. Permission had been most cordially granted to him to enrich the Society's Journal with such of these remains as might be found appropriate, and he had selected the translation of the *Ratna Málá* as a first instalment. He had chosen this work not because it was the larger or more important, for in this respect, it must yield to the *Prabandh Chintámaní*, but because it is the earlier in date, and seems very suitable for introducing to the Society the whole class of the bardic poems of Gujarat. It is certainly marked by many beauties of figure and simile and expression, and we must not quarrel with it if in some matters of taste, as for instance, the propriety of the poet's lengthened and extravagant laudation of himself and his achievement, there is a divergence here and there from the European standard. The translation of the *Prabandh Chintámaní* he hoped to read to the Society at another meeting; whether the abstract of the *Dvayashraya* was in a state which would render its publication desirable he had not yet sufficiently examined it to determine.

The *Ratna Málá* was the earliest of the three works which Mr. Forbes designates as his "principal guides" in unravelling the tangled story of Surashtra from the sixth or seventh century of our era, and all that has been ascertained as to its origin may be best related in his words:—

"Of Krishnajeel, the Brahmin, author of the *Ratna Málá*, nothing is known. He wrote subsequently to the death of Bheem Dev II., but probably not long after that event, and his work is founded on the labours of preceding authors."

"As a man churns curds and extracts the clarified butter, throwing the butter-milk away ;

"As a man squeezes sugarcane and extracts the juice without preserving anything else ;

"As a man extracts gold from dust, and throws the dust aside ;

"As a man separates grain from the husk, or takes oil from Sesamum ;

"So, examining all books, good compositions and true ;

"This book, *Ratna Málá*, the writer has composed."

"As a man who has bathed in the ocean has performed all pilgrimages ;

"As a man who has tasted ambrosia requires no longer any other food ;

"As a man who possesses the philosopher's stone is the owner of all wealth ;

"So that man has read all books who has studied the *Ratna Málá* ;

"He whose research is infinite but who has not read the *Ratna Málá* is like a marble reservoir which is destitute of water, or a splendid temple which wants a spire."

The Necklace (*Ratna Málá* = necklace of jewels) is said originally, the President remarked, to have consisted of one hundred and eight jewels, of which eight only now remain. It is evident from the programme stated in the second and third "jewels" or cantos, as also from the abrupt termination of the eighth at the death of the first hero of the race whose praises the poet sings, that we have but the commencement of what was written or of what the bard proposed to himself as the subject of his verse. The scene of what survives is



chiefly at Panchásar near the Run of Cutch, and the theme is the subjugation of its King Jayashikhari of the Chaura or Chápotkata race by Bhuvad the Chálukya of Kalyán described as near Kanyakubja from which we now get the name Canouje. The initial date as given in a line of the poem is 753 of Vikramáditya or 696 A. D. The language is the Bhasha, a dialect of the Prakrit which has been so little studied that it may be questioned whether the translator, qualified though he was as almost none besides, would have found the satisfactory completion of his undertaking possible without the help of his talented coadjutor, Mr. Dalpatráam Dayabhái, whom he mentions in his preface to the Ras Málá as almost constantly by his side during his enquiries preparatory to that work. The text of the Ratna Málá would, the President hoped, be published at no distant date by the Society for the promotion of Gujarati literature, of which the late Mr. Forbes had been President, and which had now been named after him by the native gentlemen to whom jointly with Mr. Forbes belonged entirely the credit of having initiated that important movement. He might properly mention that that Society had now ready for the press the first volume of a translation into Gujarati of the Ras Málá and also the text of the Prabandh Chintámaní which his able colleague, Mr. Bhau Daji, had collated and would edit for the Society.

Of Mr. Forbes's rendering of the Ratna Málá the President might remark that, though he laid it before the Society exactly as he found it, and it had the appearance of having been written off without any revision, very few translations would be found to convey in a higher degree the style and spirit and peculiar character of the original. The translator had brought to his task not only eminent abilities, varied acquirements, and a cultivated taste, but also an enthusiastic interest in his subject, and the result of his labours was a singular closeness of rendering combined with an ease and freedom rarely preserved in so exact a translation. The author of the Ras Málá had certainly made the fullest use of this as well as the other poems above mentioned, but it was not on that account the less important that the works themselves should be rendered accessible by the publication of translations and of the original text. They are the authorities from which chiefly must be filled in the history of Kathiawar and the surrounding countries during a few dark but interesting centuries, and though it may be regretted that the materials on which we depend are not more reliable, and that as regards details poetry has often prevailed over actual facts,

some of the writers are entitled to our grateful acknowledgements for a valuable succession of names and probably of dates, and for a generally correct narrative of more important incidents, as well as apparently for vigorous and pointed criticism, personal description, and delineation of character. And whatever may be the value attached to these narratives as records and memorials of events, it is to be borne in mind that their imagery, their modes of thought, and their motives of action—and that they truthfully reflect these there can be no question—are those of a time and a condition of things which have passed away not to return, and of a people whose character, in many respects remarkable and fascinating, has thrown around them a very special interest among the diversified tribes of this great continent.

Rao Saheb Vishwanath Narayan Mandlik,—I have much pleasure in moving a vote of thanks to our President, the Honourable Mr. Justice Newton, for the luminous exposition with which he has favoured us to-day, of the excellent translation of the "Ratna Málá," left by the late Mr. A. Kinloch Forbes. It is not merely for the historical information which it gives that this work is valuable, but also for the light it throws on the manners and customs of the people whose deeds it professes to narrate. The life-like picture of the good and bad omens, the auspicious and inauspicious signs which are supposed to foretell the events that are to befall us, is applicable to many parts of India at the present day. Even in Bombay at least fifty out of every hundred persons, belonging to the native community, would still consider these omens in the same light as they were by the bard who composed the "Ratna Málá." The sight of a widow, of a man without a mark on his forehead, of a cat, of a crow, of the blue jay, and similar natural objects, is still considered by the ignorant, as inauspicious. These facts might be put in notes when such works are sent to the press. They would be very valuable to outsiders in judging of the inner life of the people of this country. The memoirs of the Pant Pratinidhi and the Chiefs of Jat and Phaltan, which were submitted by the Honourable President to-day, are valuable so far as they go. But it would be desirable, however, to get hold of the literary and miscellaneous portion of the Poona Duffier, which is lying useless, and can be turned to some account by the Society. Some years ago a project was suggested by the late Mr. Howard, but which unfortunately fell through. The strictly political papers might be easily separated and the rest might, with great advantage, be made over to this Society. Unfortunately

neither Dr. Wilson nor Dr. Bhau Daji is present here to-day, but in their absence I have much pleasure in moving—"That the best thanks of the Society are due to the Honourable Mr. Justice Newton for his luminous exposition of the late Mr. Alexander Kinloch Forbes' able and interesting translation of the *Ratna Málá*."

The Honourable the Chief Justice, Sir Richard Couch, Knight, seconded the motion, and it was unanimously carried.

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At the Monthly Meeting of the 12th March 1868, the *Honorary Secretary* read the following letter from James Taylor, Esq., to the address of the Committee of Management of the B. B. R. A. Society:—

"GENTLEMEN,—Dr. Birdwood, the Honorary Secretary of the Society, having again returned to Bombay, I have to inform you that I have resigned from this date the office of officiating Honorary Secretary to which you did me the honour to appoint me in January last, and with my acknowledgements for your indulgent support during the period I held the appointment.

I have, &c.,

JAMES TAYLOR,

Offg. Hon. Secy. B. B. R. A. S.

*Town Hall, Bombay, 24th December 1867.*"

Resolved unanimously:—"That the Society's warm acknowledgements be offered to Mr. James Taylor for the benefit of his valuable services, and for the zeal and efficiency with which, at the expense of much time and labour, he has discharged the duties of officiating Honorary Secretary."

The Honourable the President in returning the coins forwarded to the Society by Government in January and February last, and submitted to him for report, said that the 21 specimens called korees in the Government letter, were from the mint of the Indo-Sassanian dynasty, which obtained a footing in Katiawar, Gujarat, and some parts of the Deccan, at a date and during an interval not yet determined, but probably extending over the greater part of the sixth and seventh centuries of our era. In reply to the question asked by Government as to the

value of these coins, he might say that they were so common and of so debased a type, the original devices of the king's bust and fire-altar being quite beyond the recognition of any who had not made a study of them, that he could not estimate them at more than the value of the silver in them. The other fifty-nine coins are of a kind not so frequently met with, and of greater interest. They are specimens of the indigenous punched coinage bearing the usual Buddhist emblems separately stamped on them, as the sun and moon and the pyramid of the Sáh coins, and must be looked on as illustrations of a Hindoo currency originating before intercourse with the western nations through Bactria and Parthia led to the introduction of a more artistic type. The thanks of the Society were due to Government for these coins, and as it appeared that they were but portions of hoards which had been discovered, he suggested that Government might with propriety be requested to allow the Society to examine the whole of any such hoards, before the remainder were disposed of, and also that if such coins as might not be retained or presented to this or other Societies, were offered for sale in Bombay rather than at outstations, persons interested in antiquarian researches would have an opportunity of rescuing many from the melting pot.

The President laid a few other ancient coins on the table for inspection. He had, he remarked, had the pleasure of proposing to the meeting for election a gentleman, now employed in Kathiawar, Captain Watson, from whom he believed the Society might expect to receive interesting communications and assistance in that which should be remembered by all its members as its chief object—the collection of information respecting the past history of Western India, and the elucidation and illustration of its ancient remains. Captain Watson had sent him these and other coins for decipherment, and though they were for the present to be returned, the President was assured that the Society would have been presented with duplicates of any, had there been such, of which its collection stood in need. They were all, however, common coins of the Sáh's, Kumára Gupta, and the Gudeea kings, with the exception of a single copper coin with a lion on the obverse, and on the reverse illegible portions of a few letters in the old Cave character. It might be hoped that legible specimens of this coin would be discovered, and add somewhat to our knowledge. The President would place on record in the Proceedings of the Society extracts which he read from letters which he had lately received from Captain

Watson, as they contained descriptions of some interesting localities in Kathiawar, and indicated several subjects on which further investigation was very desirable. The Geographical Society, equally with themselves, would no doubt make note of the additional evidence as to the change in the relative level of the sea and land in certain parts of Kathiawar, furnished by the fact that the old tracks of the cart wheels worn in the solid rock on the road which once provided communication between Sinhlingpoor to Jafarabad, and between Sinhlingpoor and Mhowa, now run right into the sea; and with respect to Captain Watson's remark that the remains of Valabhi would seem to justify the assigning of a longer existence to that city than 205 years, the President might note that he had inferred a period of some two centuries for the duration of the dynasty which we may specially associate with Valabhi—that is the dynasty of the Valabhi copper-plates and of the Bhattáraka coins—but that the city itself may have been the foremost or one of the foremost in Kathiawar from a much earlier period, and may indeed with probability be supposed to have been the head-quarters of Kumára Gupta and Skanda Gupta, or of their lieutenants, while Kathiawar was a province of their Empire before the rise of the so-called Valabhi line of kings. The President would also add in reply to a question which others as well as Captain Watson might ask, that the succession of the Sáh kings is not yet quite complete, that he hoped shortly to lay before the Society some additions to the number of the series, but that the discovery of two or three more near the commencement of the dynasty might still be looked for, and that there was perhaps a break later in the line to be filled in by two or three names.

The following are the extracts from Captain Watson's letters read by the President :—

*(First Extract, February 17th, 1868.)*

The Southern Coast of Kathiawar abounds in legends of the Chowras, and in a recent visit I paid to the neighbourhood of Mhowa, I naturally looked out for any legends of this ancient tribe, which I imagine to be of foreign extraction. You can fancy my delight at finding the remains of the ancient city of Kunukavatee, the modern Kutpoor, and to find it attributed to Kunuksen Chowra—the great progenitor of the Chowra race. The remains are of brick, and much resemble those of Wulleh. The legend tells how Kunukavatee was laid waste by a

marvellous encroachment of the sea on the land, the same doubtless that separated Perim, the Sheel Bate, &c., &c., from the mainland, and is day by day exposing more and more of the walls of Kunukavatee by gradual encroachments on the land. At Sheel Bate the ruins are extremely ancient and grand. There are numerous wells, tanks, &c., latterly several marble images appertaining to Jain Temples were dug up—one bears date St. 1272, and allusion is made to a Raja Runsingjee. The fortifications which are, or rather were, very strong, strike me as of Portuguese origin. The city of Sinhlingpoor, of which these are the ruins, is said to have covered a large extent of land, and was in the days of its prosperity connected with the mainland, but the encroachments of the sea have now separated it from the mainland and it has become an island. The Kurreria Sipahis who held sway at Mhowa for a short time, appeared to have ruled here for a short time also. The remains of the prison of Râ Kowâd of Joonagurh and 35 other Rajpoot princes is still shown at Sheel Bate. They were rescued by Walo Oogjee, the Chief of Valabhi, so says the legend. After the destruction of Valabhi, the Vala Gadee was removed to Bhadroar, and many marriages took place between the Yadur Ras and the Walas of Bhadroar at Sheel Bate. They also show the Chula or cart track from Sinhlingpoor to Jaffrabad, and Sinhlingpoor to Mhowa, worn in the solid rock. They lead right into the sea, showing plainly how the sea has advanced. In those days it is said the Buynsla Rock was connected with Sinhlingpoor. The Chowras are reputed to have reigned here also. But the remains of Sinhlingpoor are all of stone, the Jain images being of marble, whereas the remains of Kunukavatee are of brick. Amongst other places I visited the Sana Caves. Here are also the remains of ancient brick buildings. The caves are more elaborate than those of Tullaja. There are 3 Chaitya caves, one with a Dehgop in very good preservation, but wanting the Tee. There are 62 caves altogether, of every variety. The peculiarity in the Chaitya caves is that the roof is not arched or intended for woodwork, but flat and cut out of the solid rock. If you can tell me whose these coins are, it will of course throw great light on the ancient sovereigns of Kunukavatee, Sinhlingpoor, and Valabhi. Sinhlingpoor enjoys a fabulous antiquity according to local legend. One thing has always struck me, viz., that the ancient brick remains at Wulleh, Joonagurh, Toolseesham, and other places in the Gheer, and Kutpoor, &c. must be attributed to the same race.

(*Second Extract, February 28th, 1868.*)

The Sâhs you give in your ancient dynasties of Kutch and Kathiawar, but I do not quite gather from that work whether you assume the list of Sâhs to be complete, or whether there are any links to be supplied anywhere. The Bhattarakas must, I think, be the ancestors of the Wala clan of Rajpoots, and though their (the Wala) seat was latterly at Bhadroar, they are always supposed by tradition to have reigned at Wulleh and Tullaja. Now the Vallas still exist in Saurashtra, but what has become of the Chowras who reigned at Deer Punchasur, Somnath, Dwarka, and Kunukavatee, and for so long furnished sovereigns for the Unhilwarra Gadee? One account has it that the Chowras, after conquering Walak, took the name of Wala, but this does not seem probable, as it would seem that Walakhetra or Walok was named after the Walas. The Asiatic Society would confer a great boon on all Government officers in Guzerat by publishing Forbes' translation of the Ratna Málá, and by having translations made of the Wun Raj Charitra, Koomar Pal Charitra, &c. and publishing them, also by publishing a reprint of Tod's Rajasthan. The Chowras do not seem to have left a trace behind them. The ancient city in the Sheel Bate is not, I imagine, half as ancient as the brick remains that cover the southern portion of Kathiawar.

(*Third Extract, March 4th, 1868.*)

In your interesting memoir on the ancient Dynasties of Kathiawar and Guzerat, I observe that you allow the Valabhi Dynasty only from A. D. 319 to A. D. 524. Surely this famous city and line must have flourished more than 205 years: but perhaps you may consider the Valabhi era to date from the accession of a particular line of princes, and not from the foundation of the city, whose ruins or other remains would certainly lead one to imagine that it must have been a seat of power for several centuries.

The calamity that laid Wulleh waste can certainly not I think have been an earthquake, drifting sand, &c. as the few mutilated bulls, &c. that are found are all above the surface, and there are scarcely any places, indeed I think there are none whatever where by digging one comes on aught but brick foundation walls, thus showing that the level is generally very much what it was, plus an accumulation of a foot or two or more of sand which would have occurred in any site almost.

The materials were doubtless taken away and built into the new towns and cities that sprung up after the fall of Wulleh. But excavation at Wulleh on a large scale (and under a skilled archæologist) in 3 or 4 different places, would without doubt explain many points regarding this famous city which would be of the deepest interest.

At present the coolies excavate in places to dig up the bricks. When at Wulleh some time ago I went to see a place where the coolies were digging, they had come on a broad foundation wall of some 4 feet broad, with small walls about 2 feet broad diverging at regular intervals at right angles. They were carrying away the bricks to build their houses, and if they continue to do so for many years, much injury will be done to the old remains. There can be no doubt that they often dig up not only coins but other articles, but it is impossible to get them to confess it, as they fancy they will be forcibly deprived of them.

In another 10 or 15 days I may be moving southwards, and will endeavour to look up the old Wala capital of Bhadroar, as well as the fortress of Uncha Kotra. I hope soon to receive the ballad about the confinement of Râ Kowâd, &c., in the Sheel Bate. When my camp was at the Sana Hill, the Babria Grassia of Dedan commenced reciting a portion of this ballad. I was obliged to march on next day, or would have copied it out. He promised to send it me, and I have written to him to ask him to do so, and it will, I trust, soon arrive.

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At the Monthly Meeting of the 9th April 1868. Proposed by Dr. Birdwood and seconded by Manockjee Cursetjee, Esq., that the best thanks of the Society be voted to Mr. Leith for his valuable and most interesting paper, which, having been put to the vote, was unanimously carried.

Professor F. J. Candy read his observations on a Key to Professor H. H. Wilson's System of Transliteration, for which the best thanks of the Society were voted to him.

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At the Monthly Meeting of the 14th May 1868, Dr. Birdwood, *Honorary Secretary*, read the following Translations of the Inscriptions on two Stones in the Society's Museum, by the Rev. Father Poli, S. J., Parish Priest of the Mazagon Chapel of S. N. D' Rozario.



## I

ESTA OBRA SE FES NO REMA-  
 E DO ANNO DE (1) 635 . . . EPRI-  
 NCIPO DF. 636. SENDO CAPITA-  
 O DESTA FORTALEZA D CH-  
 AVL IOAO DE THOBARDE VE-  
 LASCO. E SE TOMOV POR PAD-  
 ROEIRO DESTA CIDE. O GLO-  
 RIOZO. PE. S. FRANCISCO XA-  
 VIER. DA COMP<sup>A</sup>. DE IESVS.

## Literal Translation.

This work was made during (in the lapse of)  
 the year 1636. . . and at the beginning  
 of 1636, being captain  
 of this fortress of *chaul* (.)  
 Joao de Thobarde Velasco,  
 and was taken as Patron of this  
 city the glorious Father  
 St. Francis Xavier of the Soc.  
 of Jesus.

(.) At Mahim close the bridge.

## II.

CONSACRADA A ETERNIDADE DE IOAM IV. REDE PORTV-  
 GAL E MASCOTES Q CELEBROV NO ANNO DE 1646.  
 FES TRIBVTARIO A SI E A SEVS REINOS CO ANNVA  
 PENCAM A IMMACVLADA CONCEICAM DA VIRGEM  
 SENHORA E COM PVBLICO IVRAMENTO PROMETEO  
 DEFENDER Q A MESMA SENHORA ELEITA PADROEIRA D  
 E SEV IMPERIO FOI PRESERVADA DE TODA A MACVLA D  
 E PECCADO ORIGINAL FER AQ A PIEDADE PORTVGE-  
 ZA VIVESSE MANDOV ABRIR NESTA PEDRA ESTA PER-  
 PETVAL  
 EMBRANCA NO I—ANNO DE SEV IMPERIO E NO  
 DE CHRISTO  
 1655. FES ESTA OBRA NA ER DE 1656.

## Literal Translation.

Sacred to the eternity of John IV. King of Portugal, and of the cortes, which he celebrated  
in the year 1646,  
made tributary himself and his kingdoms, with annual pension, to the immaculate conception of the Virgin Lady—and with public oath promised to defend that the same Lady elected patroness of his empire has been preserved from any stain of original sin. In order that the Portuguese piety live (be perpetuated) ordered to carve this memory in the first year of his empire and of Christ 1655. Made this work in the era of 1656.

The best thanks of the Society were voted to Rev. Father Poli, S. J., for his translations of the Inscriptions.

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At the Monthly Meeting of the 11th June 1868, the Honourable the President said that he had much gratification in presenting to the Society, on behalf of the Thakur of Wulla, two copper plates which had been discovered in the course of excavations undertaken at the site of the ancient city of Valabhi by this chief. This enlightened research was most commendable, and the President congratulated the Society that the interest of several of the chiefs of Kathiawar was now to so large an extent enlisted in the furtherance of the objects of the Society. From Kathiawar and the surrounding provinces the most important additions to our knowledge in the form of coins and other ancient monuments might be expected; and he trusted soon to see a more general and diligent co-operation with the Society on the part of the several chiefs of those districts. A letter from the Thakur of Wulla described the operations commenced under his directions, and the circumstances under which the copper plates were discovered. The President regretted that they had suffered greatly from chemical decomposition, so that scarcely a letter was visible on one of them, and on the other, only a few detached words remained legible. Mr. Bhau Daji had kindly undertaken the task of preparing a fac-simile and transcript in the Devanāgarī of such portions as were decipherable, and these the President now presented to the Society. The character sufficiently testifies that the plates were the record of a grant by one of the earliest of the Valabhi Kings, and enough remained

to show that the grantor was Dhruva Sena, the date being Samvat 310. The late Mr. Forbes in his *Ras Málá*, gives two traditionary accounts of the destruction of Valabhi; one through the loss of its palladium, a sacred horse, and consequent overthrow by Barbarians, and the other through the wrath of a slighted saint. What the catastrophe was which overwhelmed and entombed this once renowned city was a subject of very interesting inquiry. Captain Watson, in a letter on the Society's records, had stated his conclusion that it was not an earthquake or drifting sand, as some had suggested. It might be hoped that further investigations would clear up this question.

The President also presented to the Society, on behalf of Captain Watson, Political Assistant in Kathiawar, several interesting fragments of stone carving and other ancient remains, lately obtained from the ruins of Valabhi.

In laying before the Society copies of all the legible Arabic and Persian inscriptions at Beejapoor, taken and translated into Marathi by Hossein Saheb Rangee, and presented by A. F. Bellasis, Esq., the President remarked that Beejapoor had already been the subject of three articles; one by Captain Sydenham, in the 13th vol. of the *Asiatic Researches*, one by Captain Sykes in the *Bombay Literary Transactions*, and one by Dr. Bird in the *Society's Journal* for May, 1844. In the last of these several of the inscriptions were given with English translations, but a complete collection had been until now a desideratum. The Society was therefore under much obligation to Mr. Bellasis and to Hossein Saheb Rangee for the copies and Marathi versions now sent, and their acknowledgments were due to both these gentlemen.

He also placed before the meeting an interesting old chronicle which had been kept in the Deshpande family at S'ivapur. Having heard that it had been obtained by the Alienation Department from Janoba Deshpande, and was now in the Poona Dufter, he had applied for it to Colonel Etheridge, who had courteously transmitted it to the Society. The President had had time only to turn to a page here and there, in order to ascertain its character, but was enabled to say that in addition to a good deal of mythological narrative, it contained some valuable information which the Society would be glad to have on record. He recommended that a copy of the book should be taken, and stated his opinion that portions of it would probably be found of sufficient inter-

est to be translated at some future time. He commended the book to native members of the Society as a promising subject for an interesting review.

The Rev. Dr. Wilson moved that the best thanks of the Society be presented to the Chief of Vala, for his various and valuable gifts to the Society, and for the kind offer of his continued services in the way of research into the antiquities of that interesting locality. In doing this, he expressed his belief, founded on his own survey of its ruins, that the city of Valabhi had not, as supposed by some, been destroyed by any sinking of the ground on which it stood, but by processes of gradual decay, which had occurred long after the religion of Shiva had regained the place in it occupied of old by Buddhists and Jainas. Many objects connected with the temples of Shiva (as *lingas* and *Nandis*) had been found in the course of the excavations made in it of late years. It was to the credit of the chief, that he had put himself to considerable expense in these excavations.

Dr. Birdwood regretted that the Society possessed no rooms for the proper exhibition of its valuable collection of antiquities and coins. The Society was in so great need of extra room, even for its books, that he had applied to Government for the rooms under the Society's rooms, to keep the files of newspapers, and Government compilations, and Parliamentary returns in. But there was some fear of their being required for certain military departments. It was perhaps a graver evil that the Society had no published catalogue of its Antiquities. The same remark applied to its Natural History collections, which were for the most part almost useless for want of any record of the places from which specimens had been received.

Dr. Birdwood, the *Honorary Secretary*, then read the following paper, by Alexander Gibson, Esq :—

*Notes on the Bheels North of the Nerbudda.*

The Bheels may be said to be divided into three distinct tribes, viz., Bheels, Naiks, and Kolis, (or Bheelalas), and among these tribes there are many different Jats. The following are only a few of the names of the various castes of the Bheel and Bheelala; the list of the Naiks is complete.

*Bheels*.—Massameeah, Purmah, Mohimeeah, Barreah, Bharooleeah, Dareeah, Bhamneeah, Bhooreeah, and Bhughooreeah.

*Naiks*.—Arooneah, Chowhaneeah, Mowusseeah, and Danoke.

*Kolis or Bheelala*.—Dhareeah, Chowaneeah, Lohareeah, Kunrmah, Purmurh, Karleeah, Darneeah, Dhamur, Tareeah, Girasseeah, Ratooreeah, Mahooneeah, Kunasseeah, Barreah, Gouwareeah, Jhumooreea, Susta, Turvey, Chungore, Bhamneea, Wahoreea, and Massaneeah.

One of the most extraordinary characteristics of the Bheel (as a race) is utter disregard for the truth on the one hand, and the greatest respect for an oath on the other.

With regard to the administration of an oath it is necessary to know which oaths are respected and which are not. For instance, a Naik or Bheel will readily swear by the sacred cow, because they, though Hindoos, ignore its sacredness, while a Bheelala, like a Rajpoot, respects the cow. There are two oaths which are considered binding by all, viz., the oath of Baba Deo and that of the Rajah's gadi (or throne).

The way in which an oath should be administered is as follows:—

The man to be sworn should be made to stand facing the sun, some grain should be placed any where in his dress, he should hold a goat's skull in his right hand, and put dust on his head. Then taking a cow-hide, and holding it on his head, he should swear.

Baba Deo Ghora is an earthen representation of a horse, and a symbol of deity. This the person to be sworn should turn round.

The oath of the Rajah's gadi is the most binding oath that can be taken by Bheel, Naik, or Bheelala. A Bheel will never break his promise; so much faith is put on his word that a Bunniah will lend him money without security or bond of any kind. The debtor, never seeking to evade payment, brings his harvest regularly to the Bunniah, and will do any thing rather than fail to pay up each instalment in full. Notwithstanding the regularity with which these payments are made, and though the debt may have been originally small, once a man gets into the Bunniah's hands he will never be free, for the

Bheel is extremely ignorant, and the Bunniah keeps his account going on the recurring principle.

The following anecdote is illustrative of the Bheel's simplicity. A man having done something wrong was ordered by his Thanadar to pay a fine of Rs. 100. The Bheel was very well off, but not knowing what a *hundred* was, and very likely thinking it was some enormous sum of money, he told the Thanadar that it was impossible for him to pay it, and said, "If you will let me off I will give you a drum of Rupees." The drum was dug up in his hut, and in it there were over Rs. 1,000.

Naiks do not wear any head-dress, their women are without cholis. The general costume of the genus Bheel, in which may be included the three above-named tribes, is a slight rag worn round the loins, and a ragged puggree. They always carry bows and arrows, and can use these weapons with great effect.

#### *Marriage.*

The only ceremony attending marriage is the Ghora Nautch. A marriage can be made without it, but it is considered to be the correct thing.

A marriage is simply a bargain (I do not mean to say that it is a traffic carried on between the sexes, both endeavouring to cheat each other, and both commonly losers in the end—as is often the case among more civilized communities). A man gives another a certain sum of money for his daughter (in the case of friends this consideration is often dispensed with). A day is fixed, and preparations are made for the nuptial festivities, at which the men and women sit separate, the women overwhelm one another with abuse, in which they are joined by the bride; if she indulges in plenty of this amusement the bride-groom is complimented on his happy lot. The Ghora Nautch is a dance; the bride-groom having taken his bride on his shoulder, dances round a fire, and all the men sitting about sing and nod their heads backwards and forwards. As a rule a Koli will not drink water offered by a Bheel, but will smoke any one's pipe. A Bhamun (only Brahmin), as a Rajpoot, will drink water offered by a Koli or a first-class Bheel. No one will drink water offered by a Naik, but all will smoke his pipe.

First-class Bheels are those of the Barreah, Bhamnceahs, and Bhooceah castes.

Dr. Wilson moved that that the thanks of the Society be presented to Mr. Gibson for his Notes on the Bhills, north of the Nurbada, a

paper from which something curious could be gleaned, though the author had not yet fully mastered the subject of which he treats. The Bhills, he (Dr. Wilson) added, form a very ancient tribe, or consociation of tribes in the district in which they are found, in Gujarát, Rájputáná, and Central India. They are undoubtedly the *Phyllitæ* of Ptolemy of the second century. Their designation is not of Sanskrit or Aryan origin, though it occurs in one of the smaller law-books (that of Yama), and in later Sanskrit works. He would venture, as he had mentioned at a meeting of the Antiquarian Society of the Central Provinces, to connect the name *Bhilla* with the Dravidian Kanarese word *Billa*, "a Bow," making it signify "Bowmen." The aspirate, indeed, is not to be found in the Kanarese word; but this is not a matter of any consequence, for the word for a *Bhilla* in Kanarese is *Billa* (without the aspirate), and for *Bhillas* (in the plural) *Billaru*. The *Jútis* mentioned by Mr. Gibson, are only a very few of the family designations of *Bhillas*, the rule among them being that no man can marry in his own family, however remote the relationship may be between himself and others. The *Náyaks*, or *Nákṛḍas* (as they are commonly called), are probably an isolated body of *Bhills*. The *Kolís* or *Kulís*, who get their designation from their *Kuls*, or clans, are probably of the same race as the *Kulambis*, the cultivators of Gujarát, and the adjoining territories, though they are less Brahmanised than the *Kulambis*, and are not to be confounded with the *Bhillálís*, who, as shown by Sir John Malcolm and others, are either *Bhills* who have embraced Muhammadanism, or whose leaders have at some period or other married into Rajput families. It is in the notices of the customs of the Bhills that Mr. Gibson's Notes are interesting. In common with the wild tribes in general the Bhills have hitherto got the credit of comparative truthfulness among the lower orders of the natives of India. The administration to them of oaths, appealing to superstitious feelings and belief, is not, in any circumstances, creditable to our Government. It might be well (Dr. Wilson also said) for those holding intercourse with the Bhills to mark all the peculiarities of the dialects spoken by them. He had himself found no words current among them in Gujarát, Rájputáná, Central India, or the northern portion of the Maráthá Country, which are not to be found in the respective languages of these provinces. He was persuaded that the families of languages in India were much fewer than is commonly believed; and that all these languages had relationships to languages

exterior to India, leading to the conclusion that what are called the aboriginal tribes of India are really the descendants of immigrants into India, though some of these immigrants must have come to this country in times prior to the entrance of the Aryas.

The President, concurring with the proposition of the Rev. Dr. Wilson, remarked that the paper read was the result of inquiry in a direction from which we may expect much valuable information, and in which as yet little had been done. The earlier inhabitants of the continent had been chiefly pressed into the southern portions by the Aryan invaders, but all throughout the country, and especially where its physical features of mountain and forest gave advantages to the occupants of the soil, races still exist respecting whom it is very desirable that our knowledge should be more complete and more precise. What we have learned suffices to show that they exhibit down to the present time marked peculiarities in many respects when compared with the general population around them. Towards the work of ascertaining the affinities which exist between these scattered remnants of pre-historical immigrants, and of referring them to their parent stocks, the Society had already made some important contributions, and several articles in the Journal testify to the interest which research of this character has excited. In the prosecution of these objects two chief methods of inquiry are open to us; examination into the languages of these tribes, and examination of their characteristic usages and customs. And by both these modes of observation we were led alike to the conclusion that these various races have retained much that was peculiar to them before they came in contact with the more highly civilized Sanskrit-speaking invaders. And much doubtless would be found in the popular religion and rites and superstitious of the Bheels, as of other aboriginal tribes, that was quite distinct from, and now and then opposed to, Brahmanical tenets and ceremonies. It is an interesting inquiry, how far, on the other hand, the simpler and purer faith with which the Aryans entered India has itself suffered modification by contact, for perhaps some four thousand years, with the various aboriginal superstitious, and by the necessity to some extent of sanctioning or incorporating these in order to maintain its own position and influence.

The best thanks of the Society were voted to the contributors to the Library and Museum for their valuable presents, and the meeting was then adjourned to Thursday, the 9th July next.



At the Monthly Meeting of the 9th July 1868, Dr. Birdwood, *Honorary Secretary*, read the following letters:—

“ To GEORGE BIRDWOOD, Esq., M.D., Honorary Secretary  
Bombay Branch Royal Asiatic Society.

SIR,—Finding that the duties of the Society's Directors continue only nominal, and that their resolutions are disregarded or set aside, I do not desire any longer to remain a Director, and have accordingly the honour to request you will receive this letter as an intimation of my resignation of the office.—I have, &c.,

GEORGE FOGGO.

*Bombay, 9th April 1868.*”

“ *Goa, 4th June 1868.*

MY DEAR SIR,—In the proceedings of the monthly meeting of the Bombay Branch of the Royal Asiatic Society, held on Thursday, the 14th May last, and published in the Bombay newspapers of May 29, I have seen two Portuguese inscriptions, taken from stones at present deposited in the Society's Museum, and accompanied by English translations.

Touching these inscriptions and their translations, I beg to direct some reflections both on the correctness of the Portuguese text and on the said translations.

The first inscription ought to be spelt in the following manner:—

ESTÁ OBRA SE FES NO REMATE  
DO ANNO DE 635. . . E PRINCIPIO  
DE 636. SENDO CAPITAO  
DESTA FORTALEZA DE  
CHAVL IOAO DE THOBAR  
DE VELASCO E SE TOMOV  
POR PADROEIRO DESTA  
CIDADE O GLORIOSO  
PE S. FRANCISCO XAVIER  
DA COMPANHIA DE IESVS.

And thus the translation runs:—

This work was made at the end of the year 1635. . . and at the beginning of 1636, being captain of this fortress of Chaul, Joao de

Thobar de Velasco, and was taken as Patron of this city the glorious Father St. Francis Xavier of the Soc. of Jesus.

*Chaul* is not a place at Mahim close to the bridge, but is situated on the coast at 23 miles S. of Bombay, and has been a remarkable town and port in the time of the Portuguese. Is spelt in the English maps and books *Chaul* and *Chowul*.

The true reading of the second inscription is this—

CONSAGRADA A ETERNIDADE  
 D IOAM IV REI DE PORTVGAL  
 EM AS CORTES QVE CELEBROV  
 NO ANNO DE 1646 FES TRIBVTARIO  
 A SI E A SEVS REINOS COM  
 ANNVA PENCAM A IMMACVLADA  
 CONCEICAM DA VIRGEM (a)  
 SENHORA E COM PVBLICO  
 IVRAMENTO PROMETEO  
 DEFENDER QVE A MESMA  
 SENHORA ELEITA PADROEIRA  
 DE SEV IMPERIO FOI PRESER  
 VADA DE TODA A MACVLA  
 DE PECCADO ORIGINAL  
 PERA QVE A PIEDADE POR  
 TVGVAZA VIVESSE MANDOV  
 ABRIR NESTA PEDRA ESTA  
 PERPETVA LEMBRANCA  
 NO XV ANNO DE SEV IMPERIO  
 E NO CHRISTO 1655  
 FES (b) ESTA OBRA NA ERA  
 DE 1656.

And its translation consequently :—

Sacred to the eternity,

D. John IV King Portugal in the Cortes, which he celebrated in the year 1646, made tributary himself and his kingdoms, with annual pension, to the immaculate conception, of the Virgin (Our?) Lady, and with public oath promised to defend that the same

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(a) Perhaps here is omitted the word NOSSA (our).

(b) Perhaps FES SE, viz., has been made.

Lady, elected patroness of his empire, has been preserved from any stain of original sin. In order that the Portuguese piety should live, ordered to carve this perpetual memory in this stone in the XV year of his empire, and of Christ 1655.

Made this work in the era of 1656.

For me it is somewhat doubtful whether this second inscription had belonged to any place at Salsette, as it is stated in the proceedings, or to the same fort of Chaul. Like inscriptions are to be met with in almost all towns and ports both in Portugal and its dominions, in consequence of the vow made by the King D. John IV. in the year 1646, together with the *Cortes*, or Parliament of the Kingdom, for defending the immaculate conception of the Virgin Mary; commonly they are found in the Latin tongue; and it is the first time that I find it in Portuguese. At *Diu*, for instance, as you could see in the collection which I have gathered, of the inscriptions here existent, and which I have now the honour to send you, the same inscription is in Latin. In that very collection you will see also the King's order for carving such inscriptions on the doors of the principal Portuguese towns and forts in India.

Lastly, I advert that I have transcribed the Portuguese text intending to its more easy understanding, not following strictly the division of the lines as they are in the stones, and likewise I have put at length several words short-handed by the carver.

I will be very glad to know that this my little report had deserved the benevolent attention of the Society, to which I have the honour to belong.

I am, &c.,

J. H. da CUNHA RIVARA,  
Member of the B. B. of the R. A. Society."

The President, the Honourable Mr. Justice Newton, then read a paper on recent additions to our knowledge of the Ancient Dynasties of Western India.

The Rev. Dr. Wilson, *Honorary President*, moved that the special thanks of the Society be presented to the Honourable the President for his most interesting and important paper. It had very marked historical value, and testified not merely to the accurate observational

but ingenious deductive powers of the author. The extension of the *Sák* dynasty, to which Mr. Newton had on former occasions so satisfactorily applied himself, and the confirmation of the arrangement already made of its kings, were worthy of notice; but the discovery of a coin of *Chashtan* and a coin of *Nahapana* (so long desiderated) would attract the attention of all Indian antiquarians. These unique coins carry us further back in our positive, connected knowledge of the history of Saurashtra than we have hitherto been able to go; and they afford the hope than even further progress may be made in that direction, at least leading us up to the time of our oldest rock inscriptions. He (Dr. W.) could not but agree with Mr. Newton as to the type to which these coins belonged. It was evidently not Parthian but Bactrian, as evidenced by the form and position of the figures, by the existence of the bilingual inscription (though in the cave character and not in the northern character of the Bactrian coins), and by the want of the Parthian bow found on the Parthian coins. The distinctness of the solar rays in that of *Chashtan*, compared with those of the *Sák* coins hitherto examined, must give it the precedence to them in point of time. The figures on the reverse in that of *Nahapana* certainly pointed to Bactria as affording its model, as pointed out by Mr. Newton. The names of both kings were peculiar; but Mr. Newton was most probably correct in coupling them with adventurers from Parthia, who had established an independent sovereignty in the North West of India, after the fall of the Bactrian dynasty, in connexion with the events at which he had hinted. The better workmanship of the Indian inscription in the coin of *Chashtan* than that of *Nahapana* might be accounted for by the introduction into India, about the period to which it belonged, of Bactrian artists. Altogether the paper was one which did great honour to its author and the Society; and the especial thanks of the Society were eminently due to Mr. Newton.

Mr. Justice Gibbs said: Dr. Wilson, with your permission I will second the proposition you have made. I have for many years been connected with the numismatic world, and was fortunate enough while in Sind to break into a vein of Bactrian coins, which enabled me to make, what has been admitted to be, the best collection of Greek-Bactrian tetradrachms in existence. Some of these are now in the British Museum. I am glad to say that I believe steps have been taken by which the entire series will finally form a portion of the national collection. I am therefore much interested in congratulating our President on having realised

the idea which he has to my knowledge held for some years, that the link connecting the Sálh dynasty coins with those of the Greek-Bactrian would sooner or later be found—and I think that in the able and interesting paper he has read this evening, he has in the coin of Nahapana engraved as No. 1, in the sheet of impressions laid before the meeting, conclusively shown us that that is indeed the wanted link with which now he has so ably joined the pieces of the chain of which he had mainly been the maker. With regard to the copper coin engraved as No. 5, from the collection of Dr. Bhau Daji, I may mention that the Bull on the obverse is to be found on several of the small square bilingual coins of the later Bactrian sovereigns, *e.g.* Apollodotus and Diomedes *cir.* B.C. 165 to 160, and this may form another link in the chain. With regard to what has been said regarding the gradual deterioration of the workmanship, I may mention that I procured eight pieces of the Bactrian series which showed a similar falling off in the tetradrachms of Enthudemus. The first was an undoubted specimen of pure Grecian art; the next by an able artist but not equal to the first, while each of the remaining coins became gradually inferior, until in the last it was difficult to make out the head on the obverse; and the figure of Hercules seated on the Nemæan lion skin laid on the rock, which appeared as the reverse, dwindled down first to the god seated on a heap of stones, and finally to a figure composed after the manner of a child's drawing of a man—a large dot for the head, lines for the body and limbs, with smaller dots for the hands and feet. I think it a matter of congratulation that we have now a fair opportunity of opening up Kathiawar, which I feel sure will prove the storehouse of coins of the period which we have been noticing, as Upper Sind proved in my own case for those of the Greek-Bactrian dynasty. In thanking, therefore, Mr. Justice Newton for his interesting paper, we may feel sure that while it, together with the former one drawn up in 1862, will lead many here to interest themselves in the subject, it will form a fund of information on this important portion of the history of the East, which will be read with interest and advantage by the numismatic and antiquarian writers at home.

Dr. Birdwood said that his paper stood next on the notice paper, but that after the “feast of nectared sweets” they had had from the Honourable President, it would be a “crude surfeit,” and he would put it off until the next meeting accordingly.

At the monthly meeting of the 13th August the Honourable Mr. Justice Gibbs said: Mr. President,—I unfortunately came too late to place this packet of coins on the table before the meeting, but I now beg to offer them for the Society's Cabinet, as I consider they are more suited for it than for that of a private collection. They consist mainly of proofs of the old copper coinage of the E. I. C. There is one set which are proofs in copper gilt, dating 1787 to 1798, of the  $\frac{1}{2}$  anna and different sub-divisions of it. From the dies of these proofs were struck the old fashioned dumpy pice, which we formerly met with, and on which there was seldom any thing to be seen, but some portion of the old Company's mark, in the shape of a heart with U. E. I. C. I believe they were originally struck at home at Bolton's Soho Mint for Sumatra. There is also a set of bronze proofs of the  $\frac{1}{2}$  and  $\frac{1}{4}$  anna of 1810, and gilt proofs of those of 1804. (Vide Ruding's Annals of the British Coinage, Supp. Part. II. Pl. XVI. Nos. 4, 7, 9, 10.)

There are also two sets, one in gilt and the other in bronze proofs, of the Ceylon copper coinage (vide Ruding, Supp. Part II. Plate XV. Nos. 5 and 6). I believe these, which I purchased some years ago at the sale of the valuable proofs of Mr. Achorn, of the Royal Mint, are rare, and similar specimens can hardly now be met with. I therefore think they should appear among the Society's coins, and for that purpose lay them on the table.

I have added a very fine specimen of Charles I. half-crowns struck at the York Mint. You will notice the word "EBOR" under the horse, and the mint mark a lion in the margin: it is delineated in Ruding, Pl. XXI. No. 2. I hope it may form a beginning of a collection of English coins which the Society should, I think, possess.

Dr. Wilson exhibited the following articles:—

1. An original letter of the Emperor Theodorus addressed to the commandant of Magdala, and found by Captain James on the destruction of that fort. It is neatly written in the Ethiopic character and Amharic language, and bears the royal seal. It relates to the late Coptic Abuna of Abyssinia, and contains the cruel order to allow that ecclesiastical dignitary to die without any attempt to seek his recovery.

2. A copy neatly written on parchment of a large Amharic work, the *Gadela Georgios*, or History of St. George and the Dragon, with tolerably well executed coloured drawings of various Christian Martyrs,

male and female. This curious work also belongs to Captain James of the Bombay Staff Corps.

3. A copy of the Gospel of John in Amharic, written on parchment, and presented to Dr. Wilson by Mr. Mikhail Joseph, one of the interpreters of the Abyssinian force.

4. A copper-plate grant found in a village near Elichpur, forwarded to him for report by Captain Sczepanski, officiating Deputy Commissioner at that place.

Proposed by the Honourable Mr. Justice Newton, *President*, seconded by the Rev. John Wilson, D.D., F.R.S., *Honorary President*, and supported by Rao Saheb Vishwanath Narayan Mandlik and James Taylor, Esq.—“That the Committee of Management be requested to prepare and present to the Society a statement of the services which have been rendered to the Society by Dr. Birdwood, and to consider and report the mode in which these services may be most suitably acknowledged.”—Carried unanimously.

Proposed by the Rev. John Wilson, D.D., F.R.S., *Honorary President*,—The Honourable Mr. Justice Tucker, *Vice-President*, and Rao Saheb Vishwanath Narayan Mandlik:—“That Dr. Birdwood be elected an Honorary Member of the Society.”—Carried unanimously.

Proposed by the Honourable Mr. Justice Newton, *President*, seconded by the Rev. John Wilson, D.D., F.R.S., *Honorary President*,—“That James Taylor, Esq., be elected Honorary Secretary to the Society.” Carried unanimously.

The Honourable the President, in proposing the first and third Resolutions, said: It is very seldom that an event can occur in the history of our Society to occasion regret so great and so well-founded as the retirement of Dr. Birdwood. Our regret is increased that this should be rendered necessary by failing health, the result of energetic and unceasing labours, of which there are few of the various interests of Bombay that have not had their share, and the largest share has been given to our Society. He has laid other institutions around us under obligations to him; and one perhaps—the Agricultural—may dispute with us the claim to having been his chief object among so many. While, however, I am not unmindful that Bombay is largely indebted to his exertions and his care for the Victoria Gardens, it is, I believe, in connection with our Society that he will feel himself to have earned the best right to be remembered.

More than six years have passed since I had the pleasure of proposing him as Secretary, and each year has but made more plain to us the value of his services. He was elected at the June meeting in 1862, and I have requested the Librarian to supply me with a few statistics as to the progress of the Society since that date, and also with the means of comparing the figures with those of an equal number of years immediately preceding. I find that during the seven years before Dr. Birdwood's election we purchased 1,309 works in 1,896 volumes, whereas during the last 6½ years we have added to our library 3,505 works in 6,200 volumes, or about three times the former number. I find, too, that during the previous seven years, the number of members added to our list was, resident 70 and non-resident 29—total 99; whereas during Dr. Birdwood's six and a half years we have elected 262 resident members and 77 non-resident members, or a total of 339. So again the last balance-sheet before Dr. Birdwood succeeded to the office,—that of 1861—showed receipts Rs. 10,568-9-6, expenditure Rs. 5,328-15-0, cash in hand Rs. 5,239-10-6; while our balance sheet for last year exhibits receipts Rs. 34,489-0-7, expenditure Rs. 23,390-15-3, cash in hand Rs. 11,098-1-4. The receipts are more than treble, the expenditure more than quadruple, and the balance in hand double. Such results need no comment.

To Dr. Birdwood's energetic advocacy of the claims of the Society, and to his personal action and influence, we owe in a large degree several other valuable contributions. In 1864 Government sanctioned a sum of Rs. 300 per mensem for the general purposes of the Society. Mr. Cowasjee Jehangheer in 1864 made a donation of Rs. 8,000 for the purchase of a valuable collection of coins and the fitting up of a room for their custody and exhibition. The same gentleman most liberally added the sum of Rs. 5,000 for the purchase of works on Oriental literature. Mr. Premchund Roychund gave Rs. 10,000 for fitting up the room assigned to Oriental literature. And the late Mr. Jugunnath Sunkursett presented Rs. 5,000 for the purchase of works on natural history.

In 1863, during Dr. Birdwood's Secretaryship, and with his assistance, a complete catalogue of our books—the first since 1845—was published, and year by year since that time the catalogue has been kept complete up to date, by supplements both alphabetical and classified. The 22nd, 23rd, and 24th numbers of the Society's Journal



have been brought out under Dr. Birdwood's editorship, and No. 25 is now in the press. He has himself contributed papers, which will be found in these numbers, on one of the trees which yield the Luban maitee or Olibanum of commerce, on the inlaid work of Bombay, and on Recent Discoveries in Eastern Africa, as illustrating De Foe's adventures of Captain Singleton.

I must not omit an interesting feature of the latter part of Dr. Birdwood's tenure of office—the awakening of an interest with respect to the Society's objects in the minds of the native chiefs, and the higher classes in the Mofussil—especially in the most promising part of the Presidency, Kathiawar, as to-day's meeting alone would demonstrate, and the enrolling of the names of several of these chieftains and native gentlemen in the list of our members. To this result I attach very great importance, and though it is an incident with which our Secretary has been less directly connected than the others to which I have referred, I can with sincerity say that I have been much encouraged to make the efforts which have brought this about, by the never-flagging interest of Dr. Birdwood in everything conducive to the welfare of the Society.

I have recounted, I believe, the tangible results of Dr. Birdwood's Secretaryship, many of them material, and all of them such as can be easily estimated. But I can only refer each member to his own knowledge of other services not less real, which have in a very special manner characterized his term of office. Always present in the Society's rooms, his care for our comfort and convenience, his efficient management, and his pride in the reputation of the Society, have been everywhere conspicuous. And a Society such as ours, the foremost literary and scientific institution in an important city, has many offices to perform to others than its members. It has a character to sustain towards the general public, and even towards more distant communities as represented not unfrequently by visitors—at times by visitors of distinction. In all these respects it is but little to say that the Society and Bombay have been worthily represented. Many who have been sojourners amongst us will have a pleasant retrospect of information supplied, interest evinced, and numberless kind attentions shown and services courteously rendered. And to appeal again to something which testifies that the material prosperity of the Society has not engrossed all the Secretary's thoughts, I may say "*circumspicite*,"

and point to the indications of thought and taste in the effective combination of colouring in the room in which we are sitting and in those adjoining.

To myself as President, Dr. Birdwood's aid has been invaluable, and its value is enhanced by the excellent spirit in which it has always been rendered. If others have found him over-combative, my experience will in no degree bear them out; but if straight-forwardness and enthusiasm have now and then been more prominent in him than caution, or reserve, his transparent candour and thorough earnestness of purpose have, I feel sure, been appreciated by all of us.

Our Society has been pre-eminent for the excellence of the service rendered to it by the line of able and earnest honorary secretaries which it has had the good fortune to secure, and the name of Dr. Birdwood will be associated not unsuitably with those of Ereking, Vans Kennedy, Malcolmson, and Carter. The traditions of such men are an earnest and guarantee for those who shall follow them. The high tone and character which the Secretaries have always helped to give to the Society tell on its future as well as on the present, for we may be sure that the successors of such men will be stimulated and encouraged as well as guided by the examples of zeal and high-mindedness left by those who have gone before. The Society thus receives a valuable legacy in addition to the advantage of actual services rendered by each such officer, and I feel assured that, taken all in all, Dr. Birdwood will not suffer by comparison with those who are to be found in the list of his predecessors, though it is a record of which the Society may well be proud.

I beg to propose that the Committee of Management be requested to draw up and lay before the Society a statement of Dr. Birdwood's services, and to consider and report the mode in which these services may be most suitably acknowledged.

With respect to the Secretaryship, it would have given me very great gratification to propose to the office permanently the gentleman whom we should all desire to see holding it, and who has already so ably officiated in it on occasions of the Secretary's absence. I need not say that I refer to Mr. James Taylor. I regret to say, however, that he can accept the appointment only temporarily, but as he has acceded to my request that he would for the present give us the benefit

of his services, I propose that he be appointed Honorary Secretary to the Society.

The Rev. Dr. Wilson, Honorary President of the Society, said he very cordially seconded the motion which had been so appropriately made and supported by the Honourable the President. This he did with a deep and abiding sense of gratitude to Dr. Birdwood for the ability, zeal, and success with which he had discharged the duties of the Secretaryship of the Society during the six or seven years that he had held that office, and with much admiration of the application and devotedness which he had made to bear upon them, far in excess of any expectancy which the Society could reasonably form of his call to action in its behalf. The time employed in connexion with them indicated much self-denial on his part; for it could have been advantageously employed by him (to his own credit) in directly furthering the scientific objects of the Society by the production of original papers, even of greater importance than those which he had from time to time laid before the Society. Dr. Birdwood had been constantly in the rooms of the Society, and that not as a trifling lounge, or busy news-monger, but as the active inspector of the whole establishment, the busy official advancing its business, and the kind friend and assistant of all the visitors of the library and museum, among whom were not a few distinguished men from distant lands, who were ever expressing their obligations to him for his courteous attentions and his instructive exhibition of the numerous objects of curiosity and interest collected in this literary and antiquarian depository. The library, as mentioned by the President, had been vastly enlarged by Dr. Birdwood, aided by the munificent contributions of the benefactors whose names were so well known in this community; but it had grown not only in bulk beyond anything yet exemplified in the East, but in value, and that to a degree far exceeding in proportion any mere increase in bulk. By far the largest acquisitions to the library were neither of an ephemeral nor secondary character, but consisted of standard works in literature, history, and science (especially in Oriental literature and natural history), which, with former acquisitions, rendered the library the most important in the eastern world. Provision, too, had been made by Dr. Birdwood for a continuous enlargement of the library by the increased resources arising from the extended membership of the Society. Provision, also, had been made by him for the expansion of the museum, by the space which had been procured for it, and

by the tasteful and advantageous way in which the objects which it contained were now accommodated and exhibited. The Society altogether was at present an educational instrument of no small importance, and especially as it united the intelligent natives of the country of all classes with Europeans who had the honour of its foundation. The result must be most beneficial. India, so long silent, would ere long speak of its own wonders. This he (Dr. Wilson) had great pleasure in saying, though he had no wish to repeat what had already been so well said by the President. The Committee, proceeding deliberately to work, would supply any omissions which might have been made on the present occasion. Before sitting down, however, he would take the liberty of making another proposal to the Society, that the name of Dr. Birdwood should be enrolled in the list of its Honorary members, an arrangement, similar to that adopted in the case of Dr. Carter, which would do as much honour to the Society as to himself, both in grateful acknowledgment of what he had done for it, and in anticipation of what he might do for it with the greater leisure which, it is hoped, he will enjoy in Europe, where all trusted he would find a position and career of usefulness and happiness.

Rao Saheb Vishwanath N. Mandlik regretted that Dr. Birdwood had resigned, and on the ground of ill-health. The President had already dwelt on the services of Dr. Birdwood to the Society, but there was one to which sufficient attention had not been drawn. Dr. Birdwood had popularised this Society, not by reducing its status, but by helping to make it more accessible to the native community, and this would be clearly seen by referring to the lists of members.

Mr. James Taylor said: Though I can add but little to the interesting addresses you have just heard from the Honourable President, from Dr. Wilson, and from Rao Saheb Mandlik,—still as I have had the honour of being intimately acquainted with Dr. Birdwood ever since he came to Bombay, I cannot allow such a resolution as that which has just been submitted to us by the President, to be passed without embracing the opportunity which it affords of expressing, in a few words, how heartily and how entirely I concur in it. In the early days of my acquaintance with Dr. Birdwood, I remember being struck with the ardent manner in which he pursued those scientific studies in which he took special interest, particularly botany, natural history, and geology; and these studies could not be prosecuted

with the devoted attention Dr. Birdwood gave to them, without his making many sacrifices. This, however, is neither the place nor the time for referring to the eminent services Dr. Birdwood has in so many ways rendered to Bombay; we have at present only to speak of what he has done for this Society. But in passing I may be allowed to mention what is known perhaps to only a very few of the members present, that one of the earliest, if not indeed the earliest of Dr. Birdwood's literary contributions to the press in Bombay, was an interesting article on the valuable compilation of papers on the Geology of India made by his predecessor in the office of Honorary Secretary to this Society, Dr. Carter, which appeared in the *Bombay Quarterly Review* in 1858. When I returned to Bombay in 1863, after an absence of four years, I found Dr. Birdwood installed in the office of Secretary to this Society, and having been myself from the following year a member of the Committee of Management, I am in a position to be able to say that it would be difficult to overstate the value of the services he has rendered to the Society, or the benefits he has been the means of conferring on it. To Dr. Birdwood we are mainly indebted for the enormous increase that has taken place in the Society's resources within the period he has been connected with it as Honorary Secretary, and his own literary and scientific tastes have guided him in so employing these resources, as to have provided us with the best library in European and Oriental literature to be met with in Asia, or indeed anywhere east of Europe. The munificent benefaction of Mr. Cowasjee Jehanghier, Mr. Premchund Roychund, and the late Mr. Jagganath Sunkersett, have been referred to by the Honourable President and Dr. Wilson, and I can add nothing to what they have said on these heads; only I would beg the members to bear in mind that it is to Dr. Birdwood we entirely owe these benefactions having been made, and that it is to his good taste in laying out so judiciously the funds placed at his disposal by these liberal-minded native gentlemen, that we have libraries of works in Oriental literature and Natural history complete in themselves, and a collection of Oriental coins, placed in rooms specially provided and elegantly fitted up for their reception. It has been also the constant care of Dr. Birdwood to examine all the important branches of literature in which the library was defective, and to supply all omissions in as regular and systematic a manner as the ordinary resources of the Society enabled him. But I will not detain this meeting by entering on further

details on points that have already been fully and ably laid before you. I will only say in conclusion, that after all that can be said of improvements to our library, Dr. Birdwood's care for the Society's Journal and his contributions to it, the useful annual catalogues published, which he was the first to institute, and his ready kindness and attention to foreign or other distinguished visitors,—members will still but imperfectly realize the unremitting care and assiduity with which Dr. Birdwood constantly watched over the Society's every interest ; how much we all owe to him, and how difficult it will be to supply his place.

Dr. Birdwood, in reply, said : Mr. President and gentlemen, If anything could sweeten my regret in parting from you, it would be the honour you have done me by your hearty acknowledgment of such poor services as I have been enabled to render to this Society, but which I have always rendered with the greatest pride. It is peculiarly gratifying to me that the resolution which you have just voted should have been proposed by the Honourable Mr. Justice Newton and the learned and Rev. Dr. Wilson, and so warmly supported by Mr. James Taylor and Rao Saheb Vishwanath Narayan Mandlik. Dr. Wilson's name was a revered household word to me years before I came to Bombay, and it was whilst a student in Edinburgh that I first read his delightful book on " the Lands of the Bible," and so deep and lasting an impression did it then make on me, that I have carried it about with me—amongst my few household gods—ever since ; and I could now, so it seems to me, find my way throughout the Holy Land from the memory in its pages of the gardens of En-gannim, the great plain of Esdraelon, and the hills of Galilee and mountains of Gilboa ; and you will understand therefore how proud I felt when I was proposed by him in 1855 as a member of this Society. Since then I have met the Rev. Dr. Wilson on an average of probably once a week on some public business or other. The Honourable Mr. Newton proposed me as your Honorary Secretary in 1862, and as the President of the Society, he has of course come to know me very intimately since then. Mr. Taylor is one of my oldest and most tried friends in Bombay, and the Rao Saheb one of my oldest and most intimate native friends, and I cannot but feel the most sincere gratification in finding the four members of the Society who have known me longest and best taking the lead in your proceedings to-day in my honour. But it is

with unfeigned lips I say that your good-will towards me has greatly exaggerated the value of my services to you, —I have only been the ever very humble servant of your committee. I have, of course, often differed with them, but always in the end our unanimity has been wonderful. I have always recognised their invaluable restraint on me : and we never had a Committee more thoroughly representative of our interests, or more zealously determined on promoting them, than the present one. I must express my great obligations also to the Rev. Dr. Wilson, who has for nearly 40 years been the pillar of our Society, and to my valued friend Mr. James Taylor. I have always been in the habit of consulting Mr. Taylor on all the business of the Society, especially when I may have got into a scrape, and he has always been in the habit of administering to me the most drastic correction. I am not entitled to have an opinion on the Honourable Mr. Newton's papers in our Transactions, although I know that they are held by those competent to judge of them to be the most valuable contributions on numismatics that we have received, whilst his last paper, "On the Ancient Dynasties of Western India," has been recognized as one of the most valuable contributions towards the history of India that have ever anywhere been made. But no one can testify so well as I can to the President's earnest solicitude and zeal in the discharge of his official duties. He has also discharged all but the merely clerical duties of your Secretary ever since my return in ill-health from Paris, last November : and this brilliant list of rajahs, princes, and chiefs on the notice paper to-day as candidates for admission into our Society, has been worked up exclusively by the President and expressly for my credit—that my sun might set in a blaze of glory! I really cannot trust myself to express my sense of such chivalrous goodness,—such grace of goodness, shown by one man towards another. I must take this opportunity also of publicly acknowledging the obligations of our Society to Mr. Rivett-Carnac, who has proved himself a most dashing and successful recruiting officer for us in the Central Provinces. Thanks to him, this Society at least has almost completed the annexation of the Central Provinces. In fact the prosperity and success of our Society are owing to the strong *esprit de corps* which exists amongst its members. We are all proud of it, and determined to maintain it worthy of its origin and traditions, and our President is quite entitled to say of me—and I hope that before very long it may be true to the very number—

"I trust I have within my realm  
Five hundred as good as he."

It is very acceptable to me that the character of the books added to the Library during my term of office should have received the emphatic imprimatur of the learned and Reverend Dr. Wilson. I deeply regret that I have not been able to write more for our Transactions—but it has been a fight with wild beasts at Ephesus for me, ever since I came to Bombay; and the only leisure that I ever had here was given to the compilation of my Catalogue of the Raw Products of Western India, and the Honourable Mr. Gibbs will remember how disturbed and distressed that leisure was. My excellent friend the Rao Saheb has given me credit for popularizing the Society, that is, for encouraging the admission of native gentlemen into it. When I was appointed Honorary Secretary I believe that there were not half a dozen native gentlemen on our roll, and now there are nearly one hundred. But, so far as I am concerned, I have only been very selfish in this. Our European members, always coming and going, are not worth more on an average than Rs. 50 each a year for ten years. But every native member is worth the full value of his annual subscription—Rs. 100—for life—and I wish a long life to them all! But let me protest against popularizing the Society by turning it into a circulating library. Of course it must be a circulating library. Every where in the world in some form or other the Sudras and Vaishyas have to feed the Brahmins; and so here, as those who need the library for reference are too few to support it, it is necessary to win others, who do not care for standard works, to contribute towards it also; and to get their subscriptions sensation novels must be circulated. But it must be always remembered that this is a library of reference, and of standard works, and *not* a circulating library, and that novels are only—bait! Of course I make a point of conscience to read all our novels, and I must confess that they are most taking bait—so delightful, so wrong. In conclusion I have only to repeat how gratified I feel with this afternoon's proceedings. I shall always remember with pride and gratitude the honour which you have done to me. In the discharge of my duties here, I have above all sought your approval, and I am thoroughly delighted that I have found it.

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At the Monthly Meeting of the 10th September 1868, the following report from the Committee of Management was read by the Honourable the President :—

The Committee having been requested in terms of the resolution passed at last meeting to draw up an address to Dr. Birdwood, recognising the services he has rendered to the Society, and to consider and report as to the mode in which those services may be most suitably acknowledged, beg to lay before the meeting the draft of an address which they have proposed for adoption, and recommend that a subscription amongst the members of the Society, for a testimonial to Dr. Birdwood, be opened, at the rate of Rs. 25 for each member desirous of subscribing.

James Taylor, Esq., *Honorary Secretary*, then read the following address :—

“ To G. C. M. BIRDWOOD, Esq., M.D.,  
Honorary Secretary to the Bombay Branch of the  
Royal Asiatic Society, &c. &c.

SIR,—We, the members of the Bombay Branch of the Royal Asiatic Society, on the occasion of your retirement from the office of Honorary Secretary, desire to express the sense we entertain of the valuable services you have so zealously and efficiently rendered during the period you were officially connected with the Society. It is very seldom that an event can occur in the history of our Society to occasion regret so great and so well-founded as that of your retirement. Our regret is increased that this should be rendered necessary by failing health, the result of energetic and unceasing labours, of which there are few of the various interests of Bombay that have not, had their share, and the largest share has been given to our Society. More than six years have passed since you were appointed to the office of Honorary Secretary, and each year has but made more plain to us the value of your services. We find that during the seven years before your appointment, we purchased 1,309 works in 1,896 volumes, whereas, during the last six and a half years, we have added to our library 3,505 works, in 6,200 volumes, or about three times the former number. We find, too, that during the previous seven years, the number of members added to our list was—resident 70, and non-resident 29—total 99. Whereas, during your tenure of office, we have elected 262

resident members, and 77 non-resident members, or a total of 339. So, again, the last balance-sheet before you succeeded to the office of Honorary Secretary, that of 1861—showed receipts Rs. 10,568-9-6, expenditure Rs. 5,328-15, cash in hand Rs. 5,239-10-6. While our balance-sheet for last year exhibits receipts Rs. 34,489-0-7, expenditure Rs. 23,390-15-3, cash in hand Rs. 11,098-1-4. The receipts are more than treble, the expenditure more than quadruple, and the balance in hand double. Such results need no comment. To your energetic advocacy of the claims of the Society, and to your personal action and influence, we owe in a large degree several other valuable contributions. In 1864 Government sanctioned a sum of Rs. 300 per mensem for the general purposes of the Society. Mr. Cowasjee Jehanghier in 1864 made a donation of Rs. 8,000 for the purchase of a valuable collection of coins, and the fitting up of a room for their custody and exhibition. The same gentleman most liberally added the sum of Rs. 5,000 for the purchase of works on Oriental Literature. Mr. Premchund Roychund gave Rs. 10,000 for fitting up the room assigned to Oriental Literature. The late Mr. Jagonnath Sunkersett presented Rs. 5,000 for the purchase of works on Natural History. In 1863, during your Secretaryship, and with your assistance, a complete catalogue of our books—the first since 1845—was published, and year by year since that time the catalogue has been kept complete up to date, by supplements both alphabetical and classified. The 22nd, 23rd, and 24th numbers of the Society's Journal have been brought out under your editorship, and number 25 is now in the press. You have yourself contributed papers which will be found in these numbers. We must not omit an interesting feature of the latter part of your tenure of office—the awakening of an interest with respect to the Society's objects in the minds of the native chiefs, and the higher classes in the Mofussil—especially in the most promising part of the presidency, Kattiawar. We have recounted the tangible results of your Secretaryship, many of them material, and all of them such as can be easily estimated. But each member of his own knowledge can speak of other services not less real, which have in a very special manner characterised your term of office. Always present in the Society's rooms, your care for our comfort and convenience, your efficient management, and your pride in the reputation of the Society, have been everywhere conspicuous. And a Society such as ours, the foremost literary and scientific institution in an important city, has many offices

to perform to others than its members. It has a character to sustain towards the general public, and even towards more distant communities as represented not unfrequently by visitors ; at times by visitors of distinction. In all these respects it is but little to say that the Society and Bombay have been worthily represented. Many who have been sojourners amongst us will have a pleasant retrospect of information supplied, interest evinced, and numberless kind attentions shown and services courteously rendered. Our Society has been pre-eminent for the excellence of the service rendered to it by the line of able and earnest Secretaries which it has had the good fortune to secure, and your name will be honourably associated with those of Erskine, Vans Kennedy, Malcolmson, and Carter. The traditions of such men are an earnest and guarantee for those who shall follow them. The high tone and character which the Secretaries have always helped to give to the Society, tell on its future as well as on the present, for we may be sure that the successors of such men will be stimulated and encouraged, as well as guided by the examples of zeal and high-mindedness left by those who have gone before. The Society thus receives a valuable legacy in addition to the advantage of actual services rendered by each such officer, and we feel assured you will not suffer by comparison with those who are to be found in the list of your predecessors, though it is a record of which the Society may well be proud. To mark our sense of the many obligations under which you have placed the Society—we have opened a subscription amongst the members for the purpose of a testimonial to be hereafter presented to you—and with our best wishes for the improvement of your impaired health, and for your future welfare and prosperity.—We are, &c.”

Proposed by the Rev. John Wilson, D.D., F.R.S., *Honorary President*, and seconded by the Honourable Mr. Justice Gibbs, “ That the address now read, and the recommendation of the Committee to open a subscription amongst the members of the Society, for a testimonial to Dr. Birdwood, be adopted.” Carried unanimously.

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At the Monthly Meeting of the 8th October 1868, the Honourable the *President*, Mr. Justice Newton, presented two copper plate grants to the Society, on behalf of Colonel W. W. Anderson, Political Agent in Kathiawar, and of Krishnajeeluxuman, Esq., Extra Assistant to the Political Agent of Kathiawar. They had been found during

excavations at the ruins of Valabhi, and were of the ordinary type and character of the copper-plate grants of the Valabhi dynasty, of which a large number has now been discovered, and several specimens are in the Society's Museum. The President had not yet had time to make a careful examination of the plates, but it did not seem likely they could supply any addition of importance to our present knowledge respecting the dynasty.

Proposed by the Honourable Mr. Justice Tucker, one of the Vice-Presidents, and seconded by Rao Saheb Vishwanath Narayan Mandlik, that the thanks of the Society be given to Colonel Anderson and to Mr. Krishnajeeluxuman for their presents of the two copper plates to the Society's Museum. Carried unanimously.

After the reading of a paper by George Bühler, Esq., Ph.D., on the Age of Vijnanesvara, the author of the *Mitákshara*, the Honourable the President remarked that the work of Vijnanesvara, the *Mitákshara*, was much better known in our courts of law than to most members of the Society, as it is with us, and indeed throughout the greater part of India, the chief authority on Hindu law. The means already existed for fixing the date of the *Mitákshara* approximately, and the President read from the preface to the work of the Hindu Law of Inheritance, published by Mr. West and Dr. Bühler last year, passages stating the arguments from which it had been concluded that Vijnanesvara lived either in the ninth or tenth century of our era, as supposed by Mr. Colebrooke, or as seemed more probable in the eleventh or twelfth. A more precise determination of the date was desirable, and Dr. Bühler's previous supposition is confirmed, if we have ground, as appeared to be made out, for the inference that the author of the *Mitákshara* composed his work in the city whose praises are proclaimed by the copyist. The name of Vikramaditya would not have given us much information, for kings bearing that name have been numerous, but the mention of Kalyana is much more definite. Kalyana in the Dekhan must be referred to, and it may be questioned whether there was a second city of note of the same name, though in the translation of the *Ratna Málá*, lately read before the Society, mention was made of Kalyana Katak, in Kanya Kubja Desh, *i.e.* in Kanouje. It was the capital of a Chayluka, and though the narrative of the *Ratna Málá* presents some difficulties, it seems on the whole more reasonable to conclude, that the province of Kanouje was then

considered to extend to the vicinity of Kalburga, than to infer the existence of a second Kalyana of unknown site further north.

It is known that the author of another valuable work on Hindu law, the *Vyavahara Mayukh*, which is next in authority to the *Mitákshara* in this Presidency, was a Deshasth Brahman, and if Dr. Bühler's deductions are correct, the honour of having produced the work which is now the highest authority on Hindu law must be assigned not to the northern or southern provinces, which have hitherto claimed it, but to Western India.

Mr. Bháu Dáji coincided entirely with Dr. Bühler in fixing the age of Vidnyánesvara at the Court of the Chálukya Vikramáditya Deva, of Kalyan in the Deccan. The Sanskrit verses quoted by Dr. Bühler are to be found in a lithographed edition of the *Mitákshará*, published about 7 years ago in Bombay; and also in one of Mr. Bháu Dáji's own-manuscripts about two hundred years old. It is important to note the title deva, added to Vikramáditya, as the same is in some inscriptions, according to Walter Elliot, applied to other Chálukya Kings who came immediately before and after him. Although there was now no reason to doubt that Vidnyánesvara flourished after Bhoja of Dhar, it is by no means a certainty that Dháres'wara means the celebrated Bhoja of Dhar. When Bhoja's works are quoted, the expression "iti Bhojah" always occurs, and there is a possibility of Dháres'wara being an independent and Southern author. Nilakantha has a Dháres'warachárya. That Vidnyánesvara was a native of the South, is shown by the fact that in quoting authors from the North of India, he calls them "Oudichyah" "Northern authors," he himself being a Southern one. Ever since the time of Elliot and Wathen, Kalyan is believed to have been the capital of the Chálukyas from the commencement of the rule of the Dynasty in the Deccan. But this is a mistake. Kalyan was the capital only of the later Chálukyas. The name first occurs in General Jacob's Copper-Plate Grant, dated Saka 1182, or A.D. 1261 (*Journal Bombay B. R. A. Society*, January 1852). The quotation from the *Mitákshará* shows that it was the capital two centuries earlier. I have not been able to find out the exact date of the transfer of the capital to Kalyan. The capital of the older Chálukyas was a city called Wátápuri. In Wathen's ancient inscriptions No. IV.—*Journal R. A. S.* vol. III.—the name is incorrectly deciphered as Dhátápipura. It is also to be found in a temple inscription, of which photographs have been published by Mr. Hope for the Architectural Society of Western India. This in-

scription, which is dated Saka 506 (A.D. 584) is important in many respects, especially as containing the name of the Poet Kalidása. In this inscription Pulakési the first (A.D. 490) is said to have reigned in Wátápipuri. It appears to have been situated on the banks of the Bhima, and to have been a very ancient city, as according to the Mahábhárata, the Pándavas visited it. It is there also called Durjayapuri. When the celebrated Chinese Pilgrim Hiouen-Thsang visited Maháráshtra in the first half of the seventh century of the Christian era, he states that, Purakesa, a powerful opponent of Harshwardhan or Síláditya of Northern India, was the name of its king, and that his army of Marathas was distinguished for its bravery. This King is undoubtedly the Chálukya Pulakési II. Hiouen-Thsang unfortunately does not give the name of the capital, but states that it was situated on a large river. As Kalyan is not on a large river, Wátápipuri on the Bhima is no doubt indicated. The statement of Hiouen-Thsang regarding the site of the capital of Maháráshtra, has led commentators on the geography of his travels, and especially the learned author of the Analytical Memoir, L. Vivien de Saint Martin, to assume that the capital of Maháráshtra was situated in the upper basin of the Godavery, and that it was either Paithan or Devagiri (Dowlatabad). But Mr. Bháu Daji had no doubt the capital was situated on the banks of the Bhima, and was called Wátápipuri. Mr. Bháu Daji made this diversion from the main subject in the hope that, as Railway operations are going on in the neighbourhood of Gulburga or Kulburga, near the banks of the Bhima, the intelligent officers in charge may be induced to seek for and discover the exact site of this city. It will be found within fifty miles of Kulburga, on the northern bank of the Bhima. Another town or city of the Chálukyas mentioned, though not identical with Wátápipuri, is Kurumarathyá, where King Kirtivarmá, the son of Rana Vikram, resided when he bestowed a village named Alandatirtha on a Bramana, on the bank of the Bhímarathyá or Bhima. In all these places old coins of the Chálukyas ought to be discovered. Madanapála, the author of the Subodhiniá commentary on the Mitákshará, calls himself a native of Kate-Nagara, and a descendant of the Táko or Tánko race. Madanapála's son, Mándhátá, compares him to Bhoja of Dhara. Madanapála quotes Hemádri, the reputed author of some of the ablest works on the religion and laws of the Hindus. He flourished at Devagiri in the 13th century, and Mr. Bhau Daji promised to give a brief account of this and other authors at the next meeting.

At the Monthly Meeting of the 12th November 1868, Dr. Bühler said that he was glad to see Dr. Bhâu Dâji bring forward a paper like the one just read, containing an account of the works of so eminent a writer on Hindu law and custom as Hemadri. Papers of this kind were absolutely wanted in order to fix the chronology of the mediæval Hindu writers, to settle the extent of the various law-schools, and to prepare, in this manner, the way for a history of the Hindu law, which, up to this time, had never been attempted, and, in fact, was impossible. Hemadri's date was fortunately, ascertainable with certainty, and might again serve to fix the dates of other works on law. Adverting to some of the particulars in Dr. Bhâu's paper, Dr. Bühler called Dr. Bhâu's attention to the Oxford and Berlin Catalogues, where also some of Hemadri's works had been described, and from which some additions might be made to Dr. Bhâu's list. Regarding the list of authorities quoted by Hemadri, Dr. Bühler stated that the works of Visvaraja, Jayanta, and Apararka existed in the Maratha country, though there seemed to be some difficulty in persuading the owners to give up their copies. The Grigasutri of Saunaka, quoted by Hemadri belonged most likely to the Rigveda, and not to the Atharva-veda. Saunaka was the teacher of Asvalayana, and was said to have burnt his own sutras in favour of his pupils' productions. But the Mitâkshara certainly quoted his works. In conclusion, Dr. Bühler expressed a hope that Dr. Bhâu Dâji would soon give the Society an article on Sagara Madhava, and their relation to Vidyaranga Svamin, a matter which was still enveloped in obscurity. Dr. Bhâu Dâji would, no doubt, be able to throw a new light on it by the help of his stores of MSS. and inscriptions.

Rao Saheb Vishvanath Narayan Mandlik said : I have much pleasure in seconding the proposition of Dr. Bühler that the Society offer its best thanks to Dr. Bhâu Dâji for the very able and interesting paper he has favoured us with to-day. The works of Hemadri are not cited as authorities on the Vyavahara (or civil law) as enforced in the Courts of this presidency ; but they are in great repute amongst the people, and their publication will serve greatly in settling doubtful and contested points of law, as observed by the various schools in India. At the last meeting Dr. Bühler gave us a paper on the date of Vidnyâneshavra, and the present communication by Dr. Bhâu Dâji I take to be merely an earnest of what he has in store for our Society,—a small instalment of what is due to us from the learned Vice-President.

Dr. Wilson, the Honorary President, in conveying the warm thanks of the Society to Dr. Bâhu Daji for this interesting paper, said that he fully agreed with the remarks made upon it by Dr. Bühler and Rao Saheb Vishvanath Narayan Mandlik. The importance of bringing to notice the allusions and statements which fix the time when Hemadri flourished, he added may be well illustrated by the indefinite notice of him taken by the accomplished Mr. Arthur Steele in his "Summary of the law and custom of Hindoo castes," in which it is merely said :—" Hemadri containing 12 divisions, (100,000 Shlokas) : by Hemadri Bhatta Kashikar. This is a very ancient work of notoriety, treating of all subjects." He should be glad to find, he also said, that Dr. Bâhu Daji could find leisure amidst his fruitful researches, to continue his inquiries about the age of the Maratha poet Makundraj, and his claims to be considered the oldest poet of the Marathas, about which a difference of opinion exists among the Marathas themselves. The language of Makundraj did not appear to him so ancient as some supposed.

Mr. Martin Wood inquired in regard to the note on Makundraj, whether the Marathi language was settled at the date when Makundraj wrote.

Rao Saheb Visvanath Narayan Mandlik said, I think it was. The works of this author prove it in some measure ; and the works of Dnyaneshwar, who followed Makundraj, confirm this opinion. Dnyaneshwar's great work in Marathi is his learned and elaborate commentary on the celebrated poem, the Bhagavatgita, which gives us Shaka year 1272 (A.C. 1350), as the one when it was composed ; so that there is no doubt whatever as to the date of this author. From this work and the works of Makundraj, there can be no doubt that the Maratha language was well settled at that time.

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### ANNIVERSARY MEETING.

MONDAY, 30TH NOVEMBER 1868.

Mr. James Taylor, the *Honorary Secretary*, at the request of the Honourable the President, read the

#### ANNUAL REPORT OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY FOR 1867-68.

GENTLEMEN,—*Members*.—During the past year 41 resident and 25 non-resident members were elected, against 40 resident and 14 non-



resident in 1866-67. Eight members have withdrawn, and two died, and the names of 44 members have been struck off the list in the past year, who have retired, and will not return to India again—thus leaving 240 resident and 100 non-resident, or in all 340 on the Society's roll. Of these 53 are in England. On the last anniversary we had 185 resident and 61 non-resident, or in all 341 on the Society's roll, and of these 95 were in England.

*Library.*—During the year 675 Works in 972 volumes were bought by the Society, against 624 Works in 956 volumes bought in 1866-67.

*Tabular Statement.*—The following table shows the number of works and volumes added to the library in their respective classes by purchase during the year exclusive of presentations:—

Class.	Subjects.	Works.	Vols.
I.	Theology and Ecclesiastical History .....	72	93
II.	Natural Theology, &c. ....	17	21
III.	Logic, Rhetoric, &c. ....	15	15
IV.	Classics, Translations, &c. ....	12	13
V.	Philology, Literary History, &c. ....	8	11
VI.	History, Historical Memoirs .....	36	58
VII.	Politics, Political Economy .....	30	35
VIII.	Jurisprudence .....	6	6
IX.	Parliamentary Papers, &c. ....	60	67
X.	Biography and Personal Narratives .....	35	49
XI.	Antiquities, Numismatics, &c. ....	19	24
XII.	Voyages and Travels .....	100	113
XIII.	English Poetry and Dramatic Works .....	26	32
XIV.	Novels and Romances .....	80	17
XV.	Miscellaneous Works, &c. ....	28	39
XVI.	Foreign Literature .....	8	24
XVII.	Natural Philosophy, &c. ....	12	12
XVIII.	Fine Arts and Architecture .....	10	14
XIX.	Science of War, &c. ....	3	4
XX.	Natural History, Geology, &c. ....	25	47
XXI.	Botany, &c. ....	7	11
XXII.	Medicine, Surgery, &c. ....	5	8
XXIII.	Physiology and Dietetics .....	3	3
XXIV.	Transactions of Learned Societies, &c. ....	47	88
XXV.	Dictionaries, Lexicons, &c. ....	4	5
XXVI.	Oriental Literature .....	7	9
Total of Works and Vols.....		675	972

*Library Catalogues.*—The manuscripts of both alphabetical and classified catalogues of the works received during the year 1867-68 are laid on the table, and will be printed and issued to members within three months from this date.

*Periodicals.*—The Periodicals taken by the Society are as follows:—Literary 6; Illustrated 6; Scientific 31; Reviews 8; Newspapers 14; Medical Newspaper 1; Registers, Army Lists, and Directories 18; French Literary and Scientific Periodicals 9; American Literary and Scientific Periodicals 5; American Newspaper 1; German Literary and Scientific Periodicals 4; Indian Newspapers 14; Indian Journals and Reviews 30; Batavian Society's Publications 3. Being a total of 117 Scientific and Literary Periodicals and 33 Newspapers, or altogether 150 Periodicals, of which 50 are given in return for the Society's journal.

*Presents to the Library.*—35 Miscellaneous Works in 46 volumes and 70 pamphlets were presented to the Society during the year, and chiefly by the Governments of India, Bengal, and Bombay; the Honourable Mr. Justice Newton; the Smithsonian Institution, Washington; the Boston Society of Natural History; the University of Christiania, Norway; the Asiatic Society of Bengal; J. H. da Cunha Rivara, Esq.; the Director of Public Instruction, Bombay; M. Garcin de Tassy; Dr. A. Weber; Captain Mellish, R.E.; and Drs. Broughton, Birdwood, and Reid.

*Presents to the Museum.*—12 coins by A. H. Spry, Esq., C.S.; Fossil tusk of extinct mammal, by Dr. H. Cook; Jain marble image of 700 or 800 years old from Sidhpur Puttan, by T. B. Curtis, Esq.; 80 Silver and Copper Coins by the Government of Bombay; Eyeless Fish and Eyeless Cray Fish from Mammoth Cave, Kentucky; Iron Ore from the Bluff, from Iron Mountain, Missouri, United States; Iron Ore, from the Iron Mountain, United States; Hematite, from the Iron Mountain, Missouri, by W. E. Frere, Esq., late President of the Society; 2 Copper-plate Grants by Raol Shree Meghrajee Prithirajjee, Thakur Saheb of Walla; Stone Image of Gunpati, dug up at Valabhi; Do. do. small do.; Do. of some Dev or Devee, possibly Buddhist, though the figure appears to be a female one; Do. do. portion of ditto; small Image in Stone representing killing buffaloe, dug up at Valabhi; Female Figure in Stone with Tiara; Bead Green and Blue Stone; Seal (apparently) of semi-transparent blue stone; 7 Coins,

dug up at ditto, by Captain J. W. Watson ; Coins, 2 ancient silver, by the Collector of Ahmedabad ; a piece of Burnt Brick and Sun-dried Brick, from the large tope at Sanchi, by Lieutenant-Colonel J. W. Osborn ; a Marble Slab bearing an inscription and coat of arms, removed from over the gate-way of an Old Jesuit College at Ghorebunder, by the Acting Collector of Tanna ; a Copper-plate Inscription of an ancient date found in the village of Bhatara, of Kupperwunj Talooka, by the Acting Collector of Kaira ; 5 Gilt Copper Proofs of the copper coinage for India issued in 1787-93-94-98 ; 3 Bronze Proofs of the copper coinage for Ceylon ; 3 Gilt Copper Proofs, for Ceylon ; 2 Copper Bronze Proofs for the  $\frac{1}{8}$  and  $\frac{1}{4}$  anna, 1810 ; 2 Gilt Copper Proofs for ditto, 1804 ; 1 York half-crown of Charles I., with Ebor under the horse, by the Honourable Mr. Justice Gibbs ; 2 Copper-plate Grants found during excavations of the ruins of Valabhi, by Colonel Anderson and Krishnajece Luxumon, Esq. ; 7 Silver Mahomedan Coins, by W. H. Probert, Esq., Agent to the Governor, Punch Mahals ; and 12 Silver Coins, by E. James, Esq., C.S.

*Original Communications.*—The following papers were read during the past year :—

1. On the recent additions to our knowledge of the dynasties of Western India, by the Honourable Mr. Justice Newton.

2. Translation of the Ratna Málá, by the late Mr. Justice Forbes, read by the Honourable Mr. Justice Newton.

3. Mertunga's Theravali, by Mr. Bháu Daji.

4. On the Age and Works of Hemadri, by ditto.

5. On Makandraj, by ditto.

6. On the Age of the Author of Mitákshara, by Dr. George Bühler.

7. On the legend of "Tristan," by Mr. E. Tyrrell Leith.

8. On the Bheels north of the Nerbudda, by Mr. Alex. Gibson.

*Journal.*—No. XXIV. of the Society's Journal, containing the Papers read, and Proceedings of the Society to the close of 1866, was published, and distributed to members early in the present year.

No. XXV., containing the Papers read in 1867 and 1868, and the Proceedings to the present date, is in the press, and will be published about the end of next month, or in the beginning of January.

*Finance.*—The financial state of the Society is satisfactory.

*Catalogue of the Mulla Firoz Library.*—Under the superintendence of Dr. Dymock, one of the members of the Society, a Catalogue of

the Persian MSS. in the Mulla Firoz Library has been prepared by a competent moonshee, accompanied with an English translation by Dr. Dymock. It is nearly completed, and when ready it will be of great service to members of the Society, and Oriental scholars generally.

*Resignation by Dr. Birdwood of the Secretaryship of the Society.*—The Society accepted Dr. Birdwood's resignation of the office of Honorary Secretary in August last, in consequence of his having to proceed to Europe from failing health. An address was voted, and a subscription was opened among the members for a testimonial to Dr. Birdwood in recognition of his services to the Society during the period he held the office of Secretary, and he was also elected an Honorary member. At the same time Mr. James Taylor was appointed to the office of Secretary to the Society.

*Gallery and Book-cases in the large room of the Library.*—The gallery and book-cases in the large room of the library sanctioned by the Committee are ready, and will be fitted up in the course of a few months.

The Rev. Dr. Wilson, *Honorary President*, moved that the report now read by the Secretary be adopted; and that the best thanks of the Society be presented to the President and office-bearers for their able, zealous, and efficient services during the past year. In doing this he expressed his great satisfaction with the continued and undiminished prosperity of the Society. A few years ago, when there began to be a great rush of gentlemen into its membership, he feared that this might be owing to the unexampled prosperity at the time of the city of Bombay, caused by unusual demands made for some of the staples of its commerce. The membership, however, had not suffered by the events, trying in their relations and effects, which had since occurred. Whether this was owing to the extension of higher education among the natives of India, and the consequent quickening among them of intellectual life, or to the greater attractions of the library, which had been so much enlarged, especially by the munificent benefactions which had of late years been received from liberal Bombay citizens, could not well be determined. The fact was a pleasing one that the names of 340 members were still on the roll, including those of influential princes and chiefs, who for the first time had during the past year come forward to encourage oriental and antiquarian research. The consequence of the undiminished income of the Society was an undiminished supply of fresh books for the library, to

the amount of 675 works in 972 volumes. It is confidently hoped that such a supply as this will long continue. In fact, more volumes may be expected in coming years, as the Society was now well supplied with the illustrated sumptuous works which had been long with it a desideratum. The booksellers of the Society had been most attentive to the instructions which they had received from the Committee, and no fault could be found with them for the varied selection which they had made when they were called upon to act on their own discretion. It would be borne in mind, however, that all the members of the Society had the privilege of recommending books for purchase by inserting their titles in the order book. It would be noticed that the Society was already beginning to be inconvenienced by its limited room for the accommodation of the library. Some remedy would doubtless be found for this inconvenience; but in the meantime it might be well occasionally to substitute collected and annotated editions of works for the scattered and tattered volumes unnecessarily occupying space in the shelves, reserving, however, all first editions of altered works which might come by-and-by to have a peculiar interest as such. The books and pamphlets presented to the Society showed increased activity in ethnographical and statistical research in India, and scientific research in Europe and America. The last number of the Society's Journal issued from the press was a very valuable one. It was mostly filled with free and abridged translations of the *Basava* and *Channabasava* Puranas of the Lingaites, by the Rev. G. Würth, which had been communicated in manuscript to the Society by its late most zealous and considerate President, Mr. William Frere. These documents throw much light on the system of belief of the Lingaites, and of the origin of that sect, so devoted to the worship of the popular symbol of the god Shiva, to whom it subordinated the other deities of the Hindoo pantheon. Notwithstanding this subordination of these deities to Shiva, it could not be said, as had been sometimes alleged, that the Lingaites were monotheists. The legendry of their Puranas, it was also evident, is of a very extravagant and outrageous character. One conclusion to be drawn from the perusal of these Puranas was that the Caves of Elephanta belonged most probably to the Lingaites, as indicated by Mr. William Erskine, founding on the emblem worn by one of the dwarfish figures of these caves. The prominence of *Ardhanarishvar*, of *Virabhadra*, and other forms in the caves fits in with the legends of the *Chaunabasava* Purana. Mr. Harold

Smith, visiting Elephanta as a civil engineer, in connexion with one of the Bombay reclamation works, had found there a miniature steatite figure like those of the caves, and two moulds for forging coins, which appeared to him (Dr. Wilson) of a form represented in a plate in Moore's Hindoo Pantheon, as belonging to the dynasty of Vijayanagar, in the Lingaite country. The number of the Journal now in the press would not be less interesting than its predecessor, as would be admitted by all who had heard read the last extremely interesting paper of the Honourable the President on the Saurashtrian coinage, and those on other important subjects by Dr. Bhâu Daji and Dr. Bühler. The literary, as well as the financial, prospects of the Society were most encouraging; and if no rash and inconsiderate changes were made in its practice, it would probably long continue to flourish.

After some conversation about the supply and circulation of books, the motion of the Honorary President was seconded by John Connon, Esq., and unanimously adopted.

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 1868-69, and the following is the list of office-bearers elected for the year 1868-69:—

*President.*—The Honourable Mr. Justice Newton, C.S.

*Vice-Presidents.*—The Honourable Sir R. Couch, Kt.; His Excellency Lord Napier of Magdala; the Honourable Mr. Justice Tucker, C.S.; and Bhâu Daji, Esq., Hon. Mem. R.A.S.

*Committee Members.*—Dhunjeebhoy Framjee, Esq.; James Taylor, Esq.; Surgeon-Major Francis Broughton, F.R.C.S.; George Bühler, Esq., Ph.D.; Rao Saheb Vishwanath Narayan Mandlik; T. W. Ward, Esq., F.R.C.S.; the Honourable Mr. Justice Warden, C.S.; W. Loudon, Esq.; the Rev. D. Macpherson, M.A.; and H. M. Birdwood, Esq., M.A., C.S.

*Auditors.*—W. Loudon, Esq., and Venaykrao Jagonnathjee Sunkersett, Esq.; *Honorary Secretary*, James Taylor, Esq.

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. Chambers' Journal.
2. All the Year Round.
3. Once a Week.

4. Contemporary Review.
5. Trollope's Magazine.
6. Papers on Engineering, published by the College at Roorkee (quarterly.)
7. Atlantic (monthly).
8. Pratna-Kamra-Nandini, or the Hindoo Commentator; a Journal of Sanskrit Literature.
9. *Pioneer* instead of the *Mofussilite*.

At the conclusion, the best thanks of the Society were voted to the Honourable the President, for conducting the business of the Anniversary Meeting, and the meeting was then adjourned.

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LIST OF MEMBERS  
OF THE  
BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

*Patron.*

His Excellency the Right Honourable Sir WILLIAM ROBERT  
SEYMOUR VESEY FITZGERALD, G.C.S.I.

*Honorary President.*

The Rev. JOHN WILSON, D.D., F.R.S.

*President.*

The Honourable Mr. JUSTICE NEWTON, C.S.

*Vice-Presidents.*

The Hon. Sir R. Couch, Knight. His Excellency Lord Napier of Magdala, G.C.B., G.C.S.I., R.E.	The Hon. Mr. Justice Tucker, C.S. Bháu Dají, Esq., G-G.M.C., Hon. Member R.A.S.
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*Committee of Management.*

Dhunjcebhoy Framjee, Esq. James Taylor, Esq. George Bühler, Esq., Ph.D. Rao Saheb Vishvanáth Náráyan Mandlik. T. W. Ward, Esq., F.R.C.S. Surgeon-Major F. Broughton, F.R.C.S.	The Honourable Mr. Justice War- den, C.S. W. Loudon, Esq. The Rev. D. Macpherson, M.A. H. M. Birdwood, Esq., M.A., C.S.
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*Auditors.*

W. Loudon, Esq. Venayekráo Jagomnathjee Sunkersett, Esq.

*Treasurers.*

The Bank of Bombay.

*Honorary Secretary.*

James Taylor, Esq.



*Honorary Members.*

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| 1830 Sir J. Gardiner Wilkinson,<br>London.  | 1855 Rev. R. H. Th. Friederich,<br>Batavia, Java.   |
| 1832 Mons. Garcin de Tassy,<br>Paris.   | 1859 E. E. Elliot, Esq., Bombay<br>C.S., London.  |
| 1835 Baron C. Hügel, Vienna.<br>„ A. S. Walne, Esq., Cairo.   | 1860 Dr. Martin Haug.<br>1862 H. J. Carter, Esq., F.R.S.,<br>late of the Bombay Me-<br>dical Service, London. |
| 1839 Prof. T. Pavie, Paris.   | 1865 W. E. Frere, Esq., C.S.,<br>London.  |
| 1842 N. L. Westergaard, Esq.,<br>K.D., Copenhagen.<br>„ Prof. C. Lassen, Bonn.<br>„ Le Marquis de Ferriere de<br>Vayer. | 1866 Sir R. Temple, K.C.S.I.,<br>Calcutta.<br>„ Dr. A. Weber, Berlin.   |
| 1848 Le Vicomte de Kerckhove,<br>Antwerp.<br>„ Mr. Eugene de Kerckhove,<br>Antwerp. ●<br>„ M. Felix Bogaerts, Antwerp.  | 1867 A. H. Leith, Esq., M.D.,<br>London.<br>„ J.H. da Cunha Rivara, Esq.,<br>Goa.                             |
| 1849 Captain Inglefield, R. N.,<br>London.<br>„ B. Hodgson, Esq., Bengal<br>C.S., London.                               | 1868 G. C. M. Birdwood, Esq.,<br>M.D., London.  |

*Members Resident and Non-Resident.*

N.B.—The marks prefixed to the name signify—

\* Non-Resident Members.

† Members in Europe.

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| 1830 The Rev. John Wilson, D.D.,<br>F.R.S.             | 1847 Sir Jamsetjee Jejeebhoy,<br>Bart.                |
| 1840 Manockjee Cursetjee, Esq.,                        | „ † Col. J. B. Dunsterville.                          |
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| 1845 The Honourable Mr. Justice<br>Tucker, C.S.        | „ Sorabjee Jamsetjee Jejee-<br>bhoy, Esq.             |
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 Gibbs, C.S.  
 „ The Rev. D. Macpherson,  
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 W.R. Mansfield, G.C.S.I.,  
 K.C.B.  
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 Solicitor.  
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 „ The Rev. Ward Maule, S.C.L.  
 1865 The Rev. D. C. Boyd, M.A.  
 „ Dossabhoy Framjee Kuraka, Esq.  
 „ Sorabjee Framjee Patel, Esq.  
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 „ Atmaram Pandurang, Esq., G.G.M.C.

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| 1866 His Excellency Lord Napier<br>of Magdala. | 1866 *Lieut.-Col. H. J. Day.                    |
| „ Lieut.-Col. J. S. Gell.                      | „ F. S. Arnott, Esq., M.D.,<br>C.B.             |
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| „ J. M. Sleater, Esq.                          | „ †John Forbes Moir, Esq.                       |
| „ Captain G. F. Henry.                         | „ *W. J. Addis, Esq., C.E.                      |
| „ †Charles Watts-Russell,<br>Esq., B.A.        | „ Asst. Surgeon Henry Atkins.                   |
| „ Balwantráo Venáyék Shastri,<br>Esq.          | 1867 *Franz Kielhorn, Esq.,<br>Ph.D.            |
| „ Surgeon William Davey.                       | „ The Rev. George C. Reynell,<br>M.A.           |
| „ Charles Gaddum, Esq.                         | „ Surgeon F. G. Joynt.                          |
| „ †George Crawford, Esq.                       | „ *Henry F. Whyte, Esq.                         |
| „ Charles Curling, Esq.                        | „ Monsieur A. Thenon.                           |
| „ †Surgeon A. M. Rogers.                       | „ C. P. Cooper, Esq., Barris-<br>ter-at-Law.    |
| „ Captain W. A. Baker, R.E.                    | „ W. Wedderburn, Esq., C.S.                     |
| „ *Dastur Hoshungjee Jamas-<br>jee.            | †J. W. Gale, Esq.                               |
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| „ †Chas. S. Craig, Esq.                        | „ Major J. M. Holt.                             |
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| „ Thomas Ormiston, Esq.,<br>Mem. Inst., C.E.   | „ *Lieut. Col. W. V. Shewell.                   |
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| „ Asst. Surgeon I. B. Lyon.                    | „ *Major General E. L. Rus-<br>sell.            |
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| <p>1867 His Excellency A. J. da Silva Costa.</p> <p>„ H. G. Dunlop, Esq.</p> <p>„ *John Thomson, Esq.</p> <p>„ Thos. E. Taylor, Esq.</p> <p>„ Charles Peile, Esq., Solicitor.</p> <p>„ His Excellency the Right Hon. Sir W. R. S. V. Fitzgerald, G.C.S.I.</p> <p>„ *J. Robertson, Esq., C.E.</p> <p>„ *A. Watson, Esq.</p> <p>„ *Captain C. B. Lucie-Smith.</p> <p>„ *L. C. Stewart, Esq.</p> <p>„ George Harper, Esq.</p> <p>„ *Andrew Lyon, Esq., C.S.</p> <p>„ *Hugh Baldwin Major, Esq.</p> <p>„ *Captain A. T. Reid.</p> <p>„ *Harichand Chintamon, Esq.</p> <p>„ †J. G. Buchanan, Esq., M.A.</p> <p>„ Chas A. Winter, Esq., Solicitor.</p> <p>„ W. H. Thacker, Esq., Solicitor.</p> <p>„ Thomas Lidbetter, Esq.</p> <p>„ Raghunath Narayan, Esq.</p> <p>„ H. H. G. Tippet, Esq.</p> <p>„ Morarjee Goculdas, Esq.</p> <p>„ *Lieut. H. H. Cole, R.E.</p> <p>„ Robert L. Crawford, Esq.,</p> <p>„ *Commodore Heath.</p> <p>1868 *Alijah Ramchandra Rao Appa Saheb, Chief of Jumkhundee.</p> <p>„ John Dunbar, Esq., Barrister-at-Law.</p> <p>„ Walter Paris, Esq.</p> | <p>1868 † F. D. Chauntrell, Esq.</p> <p>„ Eduljee Rustomjee, Esq.</p> <p>„ E. Tyrrell Leith, Esq., LL.B., Barrister-at-Law.</p> <p>„ *Alijah Amrootrao Saheb Dufay, Chief of Jut.</p> <p>„ The Hon. A. H. Campbell.</p> <p>„ H. M. Collins, Esq.</p> <p>„ *Major T. M. Baumgartner,</p> <p>„ Robt. M. L. MacLean, Esq.</p> <p>„ *Capt. J. W. Watson.</p> <p>„ F. R. S. Wyllie, Esq., C.S.</p> <p>„ *Asst. Surgeon H. F. Mac Grath.</p> <p>„ *Captain H. M. Fullerton.</p> <p>„ *G. B. Reid, Esq., B.A., C.S.</p> <p>„ Asst. Surgeon Wellington</p> <p>• Gray, M.B.</p> <p>„ F. Vix, Esq.</p> <p>„ James Dodds, Esq.</p> <p>„ H. E. Astley, Esq.</p> <p>„ *Govindrao Krishna Bhooskootay, Esq.</p> <p>„ Lieut.-Col. J. S. Trevor, R.E.</p> <p>„ J. E. Bodger, Esq.</p> <p>„ Brigadier Genl. T. Stock.</p> <p>„ Kandas Muncharam, Esq.</p> <p>„ Ardaseer Framjee Moos, Esq.</p> <p>„ Babajee Cassinath, Esq.</p> <p>„ Nacoda Mahomed Ali Rogay, Esq.</p> <p>„ C. D. Bentley, Esq.</p> <p>„ J. E. C. Pryce, Esq.</p> <p>„ C. Langley, Esq., Solicitor.</p> <p>„ *Col. W. W. Anderson.</p> <p>„ Surgeon J. Pinkerton, M.D.</p> <p>„ Nowrojee Furdoonjee, Esq.</p> |
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| 1868 | Hormusjee Dadabhoy, Esq.,<br>Pleader.                                   | 1868 | Bruce Seton, Esq., R.E.   |
| ,,   | Byramjee Nowrojee, Esq.,<br>G.G.M.C.                                    | ,,   | C. C. Downes, Esq., C.E.  |
| ,,   | *His Highness the Nawab<br>of Joonagur.                                 | ,,   | *Krishnaje Luxumon, Esq.  |
| ,,   | *His Highness the Jam of<br>Nawanagur.                                  | ,,   | *Jugonnath Jeharam, Esq.  |
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| ,,   | *Raj Saheb Sir Runmulsing-<br>jee, K.C.S.I.                             | ,,   | J.C. Lisboa, Esq., G.G.M.C.                                     |
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| ,,   | *Jhareja Shree Jeysingjee.  | ,,   | *His Highness the Hon. Sir<br>Juwansingjee, K.C.S.I.            |
| ,,   | *Gohel Shree Soorsingjee.   | ,,   | C. E. Fox, Esq., M. A., Bar-<br>rister-at-Law.                  |
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| ,,   | J. Lumsdaine, Esq.  | ,,   | Charles Herring, Esq.   |
|      |   | ,,   | T. F. Punnett, Esq.   |
|      |   | ,,   | *Major S. C. Law.   |
|      |   | ,,   | *H. H. Rajaram Chhatra-<br>pati, Maharaja of Kola-<br>pore.     |
|      |   | ,,   | Pherozsha Merwanjee Mehta,<br>Esq., M.A., Barrister-at-<br>Law. |

# APPENDIX.

*Abstract of the Proceedings for 1868-69.*

## MEMBERS ELECTED

FROM 10TH DECEMBER 1868 TO 29TH NOVEMBER 1869.

- |   |  |
|---|--|
| Lieut. W. Osborn, R.E.                          | Walter Abraham, Esq.   |
| A. E. Ashley, Esq.                              | Dr. George B. Beale.   |
| Rustomjee Cowasjee Batherjee,<br>Esq., G.G.M.C. | Bomanjee Jamasjee, Esq.  |
| J. F. Fleet, Esq., C.S.                         | Colonel W. Kendall, R.E.   |
| Richard White, Esq., C.S.                       | His Highness Nawab Joravur<br>Khanjee Bahadur Babee, of<br>Radhanpore, in Guzerat. |
| The Rev. J. F. Griffith.                        | J. S. Hurrell, Esq., Solicitor.  |
| F. L. Latham, Esq., Barrister-at-<br>Law.       | F. W. Doolittle, Esq., M.D., B.A.  |
| L. P. D. Rozario, Esq., L.M.                    | W. F. Peel, Esq.   |
| Lieut.-Colonel J. F. Lester.                    | Dr. Alexander Wright.  |
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| Bryan M. King, Esq.                             | The Hon. Mr. Justice Melvill.  |
| Monsieur Henri Pierret.                         | Lieut. W. H. G. Nowell.  |
| Surgeon Thomas Colan, M.D.                      | Sorabjee Shapoorjee Bengalee, Esq.   |
| Lieut. Cecil W. Beaumont, R.N.                  | Hormusjee Dorabjee Cama, Esq.  |
| A. L. Mendes, Esq.                              | John Dixon, Esq.   |
| Very Rev. A. V. Lisboa.                         | B. F. Farnham, Esq.  |
| Edward Walker, Esq.                             | Cursetjee Manockjee Cursetjee,<br>Esq., B.A., Barrister-at-Law.                    |

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## PRESENTS FOR THE MUSEUM.

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ORIGINAL COMMUNICATIONS.

COMMUNICATED BY

BEH'U DAJI.—Facsimile, Transcript, and Translation of an Inscription discovered by Mr. G. W. Terry in the Temple of Amaranath, near Kallian, with Remarks .....	The Author.
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## PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC.

FROM 10TH DECEMBER 1868 TO 30TH NOVEMBER 1869.

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At the monthly Meeting of the 12th January 1869, Mr. James Taylor, the *Honorary Secretary*, read the following letters :—

TO THE HONORARY SECRETARY, B. B. R. A. SOCIETY.

DEAR SIR,—I have much pleasure in forwarding to you a cast of the Inscription discovered by me on the 10th instant on the Uttara or Architrave in the Antarala nearest the north Mantapa of Ambernath Temple near Kalyan.

2. At the same time I forward a cast of a curious figure and three rams (sheep or goats?). I presume the figure is about to perform a sacrifice, and as far as I have yet made out it seems the only one among many hundreds dressed in that long dress.

3. The small cast contains a few letters (?) discovered by me on the 8th instant in the second story of the Antarala on the N. W. side over the Cupola.

4. It is a remarkable fact that this upper story, inside, is made up of a number of sculptured and plain stones, capitals, courses, pillars taken from some other temple or building; and that these letters were cut previous to the stone on which I found them having been placed in its present position is proved by the inscription being partly covered over by another stone, and which forms part of the construction. This may be plainly seen, for the top of the last letter to the right is cut off, as Signor Dominico Mattei, my head Formatore, could not project the wax with which our mould was made any further under.

5. I am now preparing a paper describing the temple and several discoveries; such as small inscriptions, figures, cloisters, &c. &c. &c. made by me since I have been here. Should it prove of sufficient interest I shall be glad to place it in your hands. At the same time I shall be glad to receive a copy of the large inscription forwarded,

should any member think it of such importance as to undertake its translation, as it will moderately help me in giving this beautiful temple a fixed place in Hindu Architecture.—I am, &c.

G. W. TERRY,

In charge of "Architectural Remains" Expedition.

*Camp, Ambernath, 20th December 1868.*

TO THE SECRETARY TO THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

SIR,—At the desire of Mr. Nusserwanjee Eduljee Bharoocha, of the firm of Messrs. Nusserwanjee and Framjee, of Lahore and Calcutta, I beg to forward to you for presentation to the Society a parcel containing the paintings as enumerated below:—

Hand-sketch of the perspective view of the Durbar (or palace) of Amritsur.

Do.	do.	do.	of the Fort of Lahore.
Do.	do.	do.	do. of Saleybaugh.
Do.	do.	do.	do. of Sadra.

A book containing hand-sketch likenesses of the principal Chiefs of the Punjab, and of several traders of that province.

A book containing 13 miniature busts, covered with glass, of notable persons, and 6 miniature perspectives of towns, &c. in India.

A book containing 20 busts, covered with glass, of notable Chiefs of the Punjab and Upper India.—I have, &c.

PESTONJEE DAJEEBHOY.

*Bombay, 3rd December 1869.*

*The Honourable the President* read the following extract from a letter which he had lately received from Major General Cunningham:—

"I have been long wishing to write to you about the S'ah coins of Surashtra, and now that I have read your most interesting paper on the coins of *Nahapana* and *Chashtana* I cannot delay any longer, as I believe that I can give you some assistance in the reading of the legends, as well as derive some information from yourself. I notice that the native legends of the coins of *Nahapana* and *Chashtana* have been only partially read, and I believe that the difficulty has arisen partly from the unfamiliar shapes of the characters on the right half of the coins,

as it seems to me from the engravings that the names of both rulers are repeated in Aryan Pali. Thus the legend on Nahapana's coin appears to me to be:—

[Here follow the letters in Aryan.]

“Chatrapa Nahapanasa,” perhaps “Chatrapa putrasa;” and on Chashtana's coin I read—

[Here follow the letters.]

“Chashtanasa” in Aryan Pali. The Indian and Aryan names are brought together. I have some doubts about Chashtana's name, but I think that Nahapana's name is nearly certain. I do not like to say more, as the engraving may have led me astray, as I observe that the Greek legend of the Apollodotus coin is quite unintelligible. If my suggested reading of Nahapana's legend proves correct, you will have a nearer connection, with the Greek coins and a greater departure from the Parthian coins than you have already pointed out.”

The President said that he hardly knew whether to speak of himself as fortunate or unfortunate with respect to the important reading communicated in this extract, and it was the second occasion in which he had been placed in this predicament. Not long ago he had laid before the Society the results of several years' study of the coins of the S'ah dynasty, and, after discussing all the available evidence, had presented an arrangement of the whole series of nineteen kings then known, arrived at from data so conclusive as to justify him in stating his confident assurance that no material modification of the order would subsequently be found necessary. He had scarcely determined this arrangement when Mr. Bháu Daji's discovery of the value of the ancient numerals gave the most decisive confirmation of that arrangement. And now again, though the President had not had the good fortune to interpret the few letters on the coins of Nahapana and Chashtana to which the key was now furnished, the interpretation supplied additional evidence of the strongest character in support of his conclusions. He did not doubt that General Cunningham's reading of the name “Nahapanasa” in the Bactrian character was correct, and he thought it very probable that he had also rightly deciphered the unread word on the coin of Chashtana, though that coin itself could not just now be referred to. The interest attaching to these two coins was much increased, as they were, he believed, our only specimens exhibiting trilingual legends, and indeed the only coins bearing legends in the Aryan or Bactrian and

also in the ancient Sanskrit. There could not, the President remarked, be any longer a doubt that these Parthian-named princes took the type of their coinage, as previously concluded, from the Bactrian Greeks.

Mr. Bháu Daji read Notes on the Hemachandra or Hemácháryá, and on Madhava and Sáyana.

The *President* said that the meeting, he felt sure, were much indebted to Mr. Bháu Daji for these interesting notes. He was a member whose zeal and erudition had for many years been reflecting honour on the Society. The result of his researches on many subjects of prominent historical interest in connection with the more ancient times of India were already to some extent recorded in our Journal; and the President trusted that the fruits of other inquiries in the same direction which had, he believed, been already gathered in, would be very soon presented through the Society to the students of Indian history. Mr. Bháu Daji was now adding to our obligation to him by his inquiries into the times and surroundings of men who in more modern days had given direction to the mind and thought of this country, or otherwise left their mark on it, and it was a subject of congratulation that one so qualified had taken this work in hand with respect to those especially who had arisen in our own Presidency, or chiefly influenced it by their lives and writings.

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At the Monthly Meeting of the 11th February 1869,

Dr. Wilson introduced to the Society the Chevalier Dr. Von Scherzer, in charge of the Scientific Section of the Austrian Expedition to Asia and America, commending him warmly to the courteous attention of the members while he honours Bombay with his presence, and referring to his most valuable and learned works on the voyage of the *Novara*, which are replete with Geographical, Ethnographical, and Statistical information of the greatest value. We welcome the Chevalier again to the East, he continued, believing that most important results will flow from his continued researches and those of his colleagues. We must feel particular interest in him as the representative of Austria, to more than one learned and scientific gentleman of which empire this Society and the cause of Oriental research are deeply indebted. One of the first Honorary Members of the Society was the late Baron Von Hammer-Purgstall, who contributed to the pages of its first published Pro-

ceedings, and kept up his intercommunion with it to the last, sending it a copy of his most valuable and voluminous work on the literary History of Arabia. Mr. Csoma de Corosi, a Hungarian, made most valuable contributions to our knowledge of Buddhism and of the countries exterior to India where it is established, travelling down the Danube to Constantinople, passing through Asia Minor, extending his journey to the Himalaya Range, settling for a number of years in the Buddhist monasteries of Thibet, there collecting and analysing numerous Buddhist manuscripts, and preparing a Thibetan Grammar and Dictionary, which had been published under the auspices of the Asiatic Society of Bengal. The Baron Charles Von Hugel, after visiting many countries of the world, had passed over a large portion of India, and published several most interesting volumes on Kashmir and the Punjab. Several of the antiquarians of Hungary had made themselves acquainted with all the researches in Numismatology of our Indian antiquarians: and one of them, the late lamented Mr. Kiss, of Pesth, had shown me a collection which he had made of Bactrian and Parthian coins superior to any yet formed in this country. But, looking at the text prescribed for me in Mr. Taylor's call of this meeting, I must say a few random words on the contents of the museum, to which we have invited the attention of our distinguished visitor.

The most important of these connected with Natural History are the fossils from the island of Perim in the Gulf of Cambay. The first specimens of them which reached us were nineteen articles which were handed over to me for the Society by the Baron Hugel on his leaving India. He had obtained them with others taken by him to Europe through a messenger sent on his behalf to Perim by Mr. James Williams, the Resident at Baroda, on the suggestion of the Baron himself, who had heard of bone breccia being supposed by Dr. Lush to exist there. These specimens, though of little value in themselves, directed the attention of the Society and its members and friends to the locality where they were found; and very important, as would be seen from the Museum, and from the specimens which I have brought to the meeting from my own collection, are the acquisitions which have been subsequently made. The most remarkable of them are remains of the huge pachyderms, now extinct in this country, which had formerly traversed the plains and gambolled in the rivers of ancient India. Among these were bones of several species of the mastodon, the gigantic *elephas primigenius*, the rhinoceros, the tapir, and the hippopotamus, of which



I exhibit a few specimens. These belong to the provoscidia of the suidoe. I have an immense tusk at home, where also I had lately specimens of the teeth of two species of the *equida*, one of the *hippotherium*, much larger than the brute we now bestride, and another of an animal of about the size of the ass. Of our ruminant animals, we have specimens of the *bos* and *cervus*, and of the large *bramatherium* and *sivatherium*. Of the *carnivora* I have only here at hand a coprolite of considerable size. The remains of *reptilia* are abundant at Perim. Here is the head of a snouted crocodile—of the *gaviala* (it should have been called *ghadiala*) of our naturalists, still found in our Indian rivers; and here are some bones of the *crocodilus communis*, also still with us. Look at this recent tooth of a crocodile which a few years ago died in the Talao of Magar Pir, or crocodile lake near Karachi; here is a foast representative of the same tooth of the crocodile head from Perim. Portions of the vertebral column and ribs of serpents have been got at the same place; from which also is this very complete specimen of emys. I have not a specimen of *batrachya* from Perim to show you; but as a compensation I show you this slate from Lovegrove in the island of Bombay with several specimens embedded in it of the tiny frog, the *rana pusilla*, discovered by Dr. Leith.

The fossils at Perim resemble those found on the Sivalik range by Colonel Cautley and Dr. Falconer, and by Dr. Spilsbury on the banks of the Nerbada, but they are generally found more in detached bones than at the localities now mentioned, where, in some instances, nearly complete skeletons have been found. They are of the remains of animals brought down the rivers emptying themselves into the Gulf of Cambay, the bed of the Gulf in which they were buried having been afterwards raised to form the island by volcanic influence. A similar bed of fossils I discovered in 1860 near Sehwan, in Sindh.

Except in the island of Bombay, we have nothing to deal with but basalt in an eastern direction till we reach the banks of the Warda, in the district of Nagpur. The excavations made in the tunnels of the Thal and Bhore Ghats brought to light the most magnificent specimens of minerals, found in an adjoining room. They are principally zeolite, of various species. In my own collection from the same locality, I have these specimens of apophyllite with crystals, not clustering on one another, but actually formed within one another.

The mineralogy and geology of the Nagpur territories were well explored by the late Rev. Stephen Hislop, in the pages of our Journal,

and in contributions made by him to the Royal Geological Society. He discovered two new minerals there, one denominated by Professor Haughton *Hislopite*, after himself, and the other *Hunteville*, after his colleagues. These are specimens of shells with animal impressions from the Nagpur eocene, and of various minute shells which were unknown to science till found by Mr. Hislop. The beautiful impression of ferns in our museum were also obtained for us by Mr. Hislop. Here is a section of a palm from the lacustrine formations of Central India; and I have one agate with arboriform mineral deposits and specimens of marble conglomerates from Jabulpur, near which, on the Nerbada, remarkable specimens of marble rocks, of which beautiful delineations in water colours by the Financial Minister of India, Sir Richard Temple, were lately exhibited.

I must apologize for these rapid pointings. Leaving them I must say a single word on the researches of the Society and its members connected with Indian antiquities. We have explored the religious excavations of Western India, of which I believe there are not fewer than forty great series, some of which consist of many separate caves, as at Kaneri in Salsette, where a hundred of such are to be found, and at Ellora, where the excavations (Buddhist, Brahmanical, and Jaina) extend over a distance of two miles. The inscriptions have been deciphered and interpreted, our last successful labourer in this work being our learned Vice-President, Dr. Bhau Daji. We are now turning attention to the structural temples near us, some of which have been lately admirably photographed under the direction of one of our members (Mr. Burgess). Castings are being made of some of their architectural ornaments by Mr. Terry, the Superintendent of the Jamsetjee School of Arts. The images in our Museum principally belong to the Shiva form of religion, and to Jainism, an offset from Buddhism. One of the denominations of Shakya Muni, the founder of Buddhism, is *Jina* the conqueror, *Jaina* is the adjective form of this word. The Jainas recognize twenty-four Jinas. Their philosophical principles are much in accordance with those of the Buddhists.

Our researches in numismatology have been principally directed to the coins of the *Sah*, *Valabhi*, and *Gupta* dynasties, found in Peninsular Gujarat, formerly known by the name of Saurâshtra. Our learned President, the Hon. Mr. Justice Newton, and Dr. Bhau Daji have done much by their inquiries respecting them, compared with certain ancient copper-plate charters in our possession to complete our genealo-

gical tables of princes whose names have for many centuries been forgotten. But I need not enlarge on this and kindred subjects, as we have great pleasure in offering you a set of our Journal, in which our proceedings of late years are all recorded.

The ethnography of India is at present occupying much attention. In the tropical forests and mountain recesses of this country, if anywhere, we might expect to find aborigines, or autochthones, in the proper sense of the word, if such are to be found. The wildest, and now most isolated, tribes of India, however, speak dialects, the cognate languages of which are found exterior to India. They all, there is reason to conclude, belong to tribes which have immigrated into India; with certain intermixtures they seem all to use dialects belonging to the Aryan, Dravidian, and Sub-Himalayan, Tartar or Mongolian languages. I see that the author of a very able and extremely interesting work on the Santhals, who is collecting vocabularies of the non-Aryan dialect, seems to think that the fractional numbers widely used in India required to be accounted for. I see no difficulty in ascribing to them an Aryan origin. *Para*, a quarter, which, he mentions, is a regular prakritized form of the Sanskrit *pada*, of the same meaning. *Sade*, a half, is a prakritized form of the Sanskrit *sardhe Sacerdhe*, with-a-half, our *sadedon* being "with-a-half two." The *ad* in *ardich* (one-and-a-half) is from *ardha* a half, the latter syllable being used for "one," a word perhaps older than *eka* (the usual Sanskrit word for one), and suggesting comparison with the Greek *eis*.

After various other remarks on mineral specimens and other objects on the table, Dr. Wilson concluded by again referring to the researches of the Chevalier Dr. Von Scherzer, and by proposing his election as an Honorary Member of the Society.

Dr. Bhau Daji:—I have the greatest pleasure in seconding the motion that has been proposed by our honoured and learned Honorary President, and in welcoming the learned gentleman from Austria to the shores of our country. The noble object he has in view must undoubtedly command the sympathy and admiration of every person with the slightest pretension to education and learning. The results of the Austrian scientific expedition will no doubt be the gain of not one country in particular but of humanity itself: and in the name of humanity and learning I welcome Dr. Von Scherzer to our shores. (Applause.) I sincerely wish him success in his scientific investigations. (Applause.)

*The Secretary*: In supporting this motion I can only say that it has afforded the members of this Society very great pleasure to receive Dr. Von Scherzer, and I can safely say that if they can do anything for him at any time they will be glad to give their hearty assistance. (Hear, hear.)

The motion was here put to the meeting and unanimously carried.

Dr. Von Scherzer in reply, said—Mr. President and Gentlemen, I don't know how to thank you for the kind welcome and for the numerous attentions shown to me in your country; and you will surely excuse if I attribute it less to my own little merits than to German science in general, which you wish to distinguish—to the Mission with which I have been entrusted; and perhaps there is also mixed with your welcome some noble political motive—a desire to express your sympathy with a people which after a long and severe struggle has at last come in possession of the most liberal, religious, political, and social institutions. (Applause.) I feel happy to say, that I am not quite a stranger in India; and in fact when I think of what I have witnessed and enjoyed whilst amongst you, I almost forget I am not at home. It is about twenty years since I first left my native country to start on an exploring visit to the United States of America. I travelled there accompanied by a distinguished German Naturalist, Dr. Moritz Wagner, of Munich. I traversed most of the American continent from Canada and the St. Lawrence River down to the Mississippi and the Gulf of Mexico, and afterwards explored, the—at that time—yet little known regions of Central America,—Costa Rica, Nicaragua, Honduras, San Salvador and Guatemala. At the latter place I enjoyed the great honour of being invited by the British Museum to explore the ruins of Quirigua, on the Montagua river. It was the intention of the Trustees of the British Museum to acquire some of these ancient remains and sculptures; but they were far less beautiful and interesting as described by Stephens, and of such coarse sandstone that it proved utterly impossible to send them home. I therefore attempted to give a pretty clear report of what I saw and found, and was happy to find on my return to England that the learned Trustees of the British Museum agreed completely with my views. (Applause.) My sojourn in Central America ended with a visit to Belize in British Honduras; from there I sailed to Jamaica, spent some months at Haiti, San Thomas, and Havanna, and then returned to old Europe and my home again. Here I published the results of my travels and investigations, some of which

have also been translated into English and edited by Mr. Longman. I had scarcely finished my literary work when I was invited by the ingenious and noble-minded, but ill-fated, Archduke Maximilian, who at that time was at the head of our navy, to join an exploring expedition intended by the Austrian Government for a voyage round the world. I left Trieste in April 1858 on board the J. R. Frigate *Novara* (Commodore Wullertorf), and visited Gibraltar, Madeira, Rio de Janeiro, Cape of Good Hope, the Islands St. Paul's and Amsterdam in the South India Ocean (at the particular request of the late Alexander von Humboldt), Ceylon, Madras, Nicobar Islands, Singapore, Java, Manilla, Hongkong, Canton, Macao, Shanghai, Caroline Islands, Sikayana, Solomon Islands, Australia, New Zealand, Tahiti and Chilli. Here I separated from the expedition, and whilst the good ship was sailing home round Cape Horn, I went to visit Peru and Panama with the intention to return by way of the West Indies and to meet the *Novara* again at Gibraltar. You see by this rough sketch of my rambles that I have visited nearly the whole of the British dominions on the globe, and I cannot but mention that I was frequently very much deceived in what I anticipated. For instance when I came to the Cape of Good Hope I had expected to find there lots of Hottentots and Bushmen and to see nothing but the most wild African life, but instead of that I met with the highest culture and comfort. At Australia and New Zealand I thought I would witness a large settlement of convicts and a set of cannibals, who would even not object to a Naturalist's joint; whilst I met with the greatest civilization possible and witnessed everywhere the blessings of Christianity, freedom, and labour—indeed, I was at last impressed, as if I would have to return to the shores of my own country in order to meet yet with barbarous races and savage customs! (A laugh.) After my return home, in August 1859, I published by order of the Government the narrative of the expedition, in German and English, and it was the same Prince to whom I have already referred, the lamented Archduke Maximilian, at whose instigation and under whose auspices soon afterwards all the different scientific results were published at Government expense—an amount of about £10,000 having been granted by H. M. the Emperor for that purpose. They are now nearly all finished, together with numerous drawings and maps, forming seventeen volumes in quarto, and containing, besides the descriptive part of the voyage, 3 vols on Zoology, 2 vols. on Geology, 2 vols. on Botany, 1 vol. on Medicine, 1 vol. on Nautical Physic and Meteorology, 2 vols. on

Commercial Statistics, 1 vol. on Languages, 1 vol. on Ethnology, 1 vol. on Anthropometry, containing above 1,000 body-measurements taken during the cruise on numerous individuals of different races by myself and Dr. E. Schwarz, of the medical staff of the expedition. You will allow me to present you with a copy of these publications—(applause),—and to make that presentation in the name of the Imperial and Royal Government as a token and in appreciation of the important services rendered by your illustrious Society not only to India but to the scientific world in general. About ten years had elapsed since the return of the frigate *Novara*, when I was again placed by Government at the head of the scientific and commercial department of an expedition, which this time has rather more than a mere scientific object in view. It is the intention to extend our commercial relations with the nations of the East. We have done away with many prejudices, and have likewise entered the domain of free trade. (Hear, hear.) We allow all people of the globe to send their goods to us; I think it is only fair that they should also allow us to go and trade with them; and this is the special reason why I appear among you in this most important emporium of Indian commerce. For I think that when the Suez canal is once opened, this wonderful work will be of the greatest benefit to the enterprize of all sea-faring nations, and that an immense trade will spring up between the European countries and the East—and blessed be the day when a direct line of steamers shall unite this port with the Adriatic, and make Trieste as it were the Bombay of Austria and the staple place of Indian cotton for the whole of Southern Germany. I have just passed through Egypt and have spent about a fortnight in investigating thoroughly the actual condition of the Suez Canal. You will perhaps say that I am a layman, that there are many objections, which I cannot appreciate, that I perhaps have been too partially impressed and seized by the attentions and the amiableness which characterise the French people in general and the admirable M. de Lesseps especially. To this I may fortunately reply that I had with me a very clever Austrian Engineer, Mr. Amadeo Gentilli, attached to me by H. E. the Minister of Commerce of Vienna. Mr. Gentilli, who has made his studies in England, France, and Italy, was one of the gentlemen who, under the auspices of Mr. Fowler, the celebrated English Engineer, made extensive surveys with the object to run a railway over Mount Gothard. I therefore can only repeat that, according to my own judgment and what I have heard from profes-

sional men, that there is not the slightest doubt the Suez Canal will be opened to all seafaring nations on the 1st of October next in its entire length of 162 kilometers, with a depth of 8 meters (26 feet), a width of between 60 to 100 meters on the water's edge and of 22 meters at the bottom. I feel quite convinced that there will not be any difficulty in common merchant shipping of from 1,500 to 2,000 tons getting safely through it at the rate of about 3 to 4 knots per hour, so that the whole passage of the Canal will occupy from 16 to 27 hours. The Company has likewise decided that each vessel shall pay about 10 francs (8s.)—(not £1 sterling as erroneously stated in Lord Mayo's Report)—per ton, and they will moreover warrant the safety of the vessel. Now if the statements are exact—and considering the respectability of M. Lesseps as well as that of his distinguished Engineers, Messrs. Lavalley and Borel, there is no reason to doubt them—I am sure that an immense commerce will take place between Bombay and Germany. Even now you would be surprised to hear of the thousands of bales of cotton that go already to Austria, and through that country even as far as Moscow and St. Petersburg. This traffic will naturally be much increased when greater facilities are afforded and freights become cheaper; and this will be the case when the Mediterranean and the Red Sea will be united, and M. Lesseps' poetical idea of the *Baiser des deux mers* be a fact. I purpose to leave Bombay in a few days to visit some other parts of the country, and shall then proceed to Singapore, where I hope to meet the frigate *Donau* and the corvette *Friedrich* early in March. It is my intention to make some collection for the Museum of Art and Industry which we got up in Vienna a few years ago, somewhat similar to the English one at Kensington, and if there should be any objects with which you wish to make exchanges I shall be most happy to put myself in communication with the gentleman in charge of this branch. The same remark applies to our Agricultural Museum, for which we wish to get specimens of all the implements, &c., used by the different people in the world. And now I hope you will excuse me if I have trespasssd too long on your attention; but in the face of this distinguished assembly—my eyes amazed from the imposing collection of objects of Art and Science surrounding me—my mind overwhelmed with delight,—I thought this to be the right place and the right moment to express to you all my high admiration of what I have witnessed, and my deep gratitude for what I have learned during many years' wanderings

through British possessions, scattered all over the earth like as many glorious monuments of the energy, the perseverance, and the freedom of an immortal people! (Applause.)

The Chairman said he was sure that they were all exceedingly gratified for the most valuable present which the Chevalier Dr. Von Scherzer had intimated his intention of giving to the Society in the name of the Austrian Government, and that they would all be delighted to value it as a memorial of this most interesting visit. (Applause.)

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At the Monthly Meeting of the 8th April 1869 :—

The *Honorary Secretary* laid before the meeting a copy of the Rock Inscriptions at Junir, transcribed by the Honourable Mr. Justice Newton, *President*, and presented by him to the Society.

The *Honourable the President* stated that the copy of the Rock Inscriptions at Junir was an accurate transcript of one which he had made with his own hand on the occasion of a visit to the caves at that place in the Dewalee of 1858. He presented it to the Society, not for publication in its journal, but for record, as it would probably be found useful when a more advanced revision of the Cave inscriptions should be undertaken. It had such advantages as acquaintance with the character on the part of the transcriber would be likely to give it over the facsimiles which were taken under the direction of Government a short-time previously, as want of such acquaintance had misled the gentleman employed by Government to copy, as parts of letters, chisel-marks and accidental defects on the face of the rock. He was further induced to deposit this copy for the use of subsequent revisors, since some of the inscriptions are, from exposure and erosion, becoming year by year more indistinct, and where, as in one place, each monsoon is covering over an inscription with earth and detritus from the rocks washed into the cave from outside, the lapse of a few years may make or may have made impossible the recovery of some letters which could be read in 1858. The President mentioned also as a third reason for preparing and presenting this copy, that it contained one inscription, at least, which had not been noticed by the gentleman deputed by Government, and had not, he believed, been copied by any other person. Its position was indicated in the copy. It was with difficulty distinguishable as an inscription unless approached by the help of a ladder, without



which not a letter could be copied. It was interesting as recording the excavation of a tank by a Greek who is named in it a Yavan, or Bactrian Greek, who in all probability accompanied into the Deccan, or was descended from one who accompanied, the King Nahapana, respecting whom the President had recently made a communication to the Society.

Proposed by Bhau Daji, Esq., Hon. Mem. R.A.S., one of the *Vice-Presidents*, seconded by James Taylor, Esq., *Honorary Secretary*, "That the best thanks of the Society be voted to the Honourable Mr. Justice Newton, *President*, for the copy of the Rock Inscriptions at Junir transcribed by him." Carried unanimously.

*The President* then said that there remained only one duty to be discharged by him—a duty involving no little regret to himself. In 1864 he had been elected to the very honourable office of President of this Society, and as he intended, if permitted, to leave India before the next meeting of the Society, he was compelled to tender his resignation of that office into their hands. The regret of which he had made mention was personal to himself on account of his own severance from the Society. He was gratified to say that there was no cause for regret on other grounds, as he was able to propose as his successor a gentleman into whose hands they would all be glad to commit the interests of the Society, and who would, he was assured, spare himself no pains to promote its welfare—the Honourable Mr. Tucker. The Honourable the President then resigned the chair to Dr. Bhau Daji, the senior Vice-President.

Proposed by Dr. Bhau Daji, one of the *Vice-Presidents*, and seconded by J. S. White, Esq., Advocate General elect—

"That the Society, in accepting the resignation of the Honourable Mr. Justice Newton, in consequence of his approaching departure for Europe, would record their deep sense of the obligation they are under for the marked ability and uniform courtesy with which he has discharged the duties of the office of President during the last four and a-half years; for his zealous and unremitting exertions in promoting the scientific objects and general welfare of the Institution, and would tender to him their warmest thanks for his contributions, both as a member and as President, to the Society's Journal, which have so well maintained the reputation earned for the Society at an early period of its existence by its eminent founder, and the band of distinguished orientalists whose names were then on its roll."

Dr. Bhau Daji on taking the chair said:—I should have greatly desired this resolution had been placed in the hands of some abler member, and especially in the hands of our learned and venerable Honorary President, who is now in Calcutta, and whose absence to-day we cannot but regret. Having, however, spent years of the closest intimacy and intercourse with the Honourable Mr. Justice Newton, and having also paid considerable attention to the subjects on which he has so ably written, I am emboldened to speak of his character as a scholar and gentleman, and of the ability and uniform courtesy with which he has discharged the duties of President of our Society. There are very few members of our Society who have from the first paid such careful attention to every thing relating to the History, Antiquities, the Architecture, the Folk-lore, and Literature of this country as Mr. Newton. In his company I visited some of the less-known caves, as those of Kuden and Jambrug, and copied their inscriptions. I need scarcely say that Mr. Newton's knowledge of the cave character is minute and accurate, and his knowledge of Sanskrit, first acquired in England, has undoubtedly contributed to the great interest he has taken in the languages of this country, of several of which he possesses an excellent knowledge, particularly the Marathi. He has just presented to the Society a copy of the Junir Cave Inscriptions, taken by him many years ago, and although they were copied before, and a gentleman was especially employed by Government for the purpose, Mr. Newton's copy is far more accurate, and has a new inscription containing the name (Eril) of a Yavana or Greek, who had made a charitable gift. I had the privilege of travelling with Mr. Newton, in 1863, along the whole of the Aravalli Range, when we photographed the Jain temples of Edur and Rishabhadeva, the beautiful temples, lakes, and palaces of Oodeypur: the lakes, temples, and ruins of the old Eklingaji; the beautiful jewel lake of Mount Abu, and the not less beautiful marble Jain temples of Delwada which grace its top, the magnificent lakes and bunds of Kankroli and Dehbur, both adorned with marble structures of elaborate carving and Assyrian arches; and the last, 40 miles in circumference, having its marble bund, with a separate inscription on every block, supported by a granite bund 1,200 feet broad and 100 feet deep, which although constructed three hundred years ago is as strong and entire as when it was first constructed, and does not permit a drop of water to escape—a feat of engineering and honest work which seems an impossibility in the present day. We visited the noblest of the Rajput princes, who claim their descent from the Sun and the Moon, from

Rama and Yadu—princes whose ancestors and families have been immortalized by the poems of Chand and other native bards, and by the magnificent but exaggerated writing of Colonel Tod. We paid not less attention to the muscular Meena, and the Mair, and the short but stumpy Bheel, whom we saw in his native haunts, almost naked, with his bow and arrow, with his ornaments of peacock feathers and the red Gunja (*Abrus Precatorius*) seeds, with his fondness for sport, for drink and dance, and his dislike of civilized men, in fact with all those savage qualities in which authors and poets have delighted to paint them from the earliest ages. The wild scenery, the hill forts and natural history of the mountains and plains, had no less interest and instruction for us. I can speak highly of Mr. Newton's skill as a sportsman, of his knowledge of birds and plants, of the habits of the butterflies and ants, and of his minute and accurate observation of various meteorological phenomena. Although ill-health has not permitted Mr. Newton to write on these thousand and one subjects, he could contribute, I know, several new facts in Natural History, especially in regard to various caterpillars, moths, and butterflies, for studying which there are excellent opportunities at Malabar Hill, Matheran, Khandalla, Mahabuleshwar, and other hill stations. During these tours I have had ample opportunities of observing him in his daily behaviour to the poor people of the country. I cannot but speak with warmth and pleasure that the members of the illustrious Service to which Mr. Newton belongs, and of which he is a bright ornament, are as a rule "friends of the poor"—their acquaintance with the vernacular, their constant intercourse with the ryots, and their education and traditions, induce generally a warm interest in the welfare of the great mass of the people, and their sense of justice leads to an administration which binds the mass of the people more and more to the British rule. Mr. Newton has been eminently a "friend of the poor," and has held the scale of justice with an even hand between nation and nation, and between the governors, and the governed. Of his zealous and consistent devotion to religion it is not for me to speak, but I trust the Society will bear with me if I relate one instance of his courage and high sense of duty. In Marwar on our return, one of the Patawalas fell into a very deep well. On this coming to Mr. Newton's knowledge, although he was then ailing, he made up his mind to jump into the well to save the poor man. We both ran to the spot, and I was glad Mr. Newton found it unnecessary to risk his own life, as the man cried out he was safe, and required only the help of a rope to come up. I shall now turn to an-

other phase of Mr. Newton's character as President of our Society. It is scarcely necessary to repeat that every one of us has met with uniform courtesy and kindness at his hands; but that alone was not enough to make him a good President. Mr. Newton shines as a contributor to our Journal. Five Papers of his are published, but two in particular I shall notice, namely, on the Sah, Gupta and other ancient dynasties of Kattiawar and Guzarat, and on recent additions to our knowledge of the ancient dynasties of Western India. The papers are short, but are the result of years of thought and research. They are written with conciseness, and contain an amount of new facts and discoveries calculated to throw considerable light over a long range of Indian History. The papers have elicited the applause of such veterans in Indian Numismatology as Mr. E. Thomas and General Cunningham, who, after James Prinsep, Professor H. H. Wilson, Lassen and two or three Continental savans, have had the whole field of Indian Archæology to themselves. The period embraced in the researches of Mr. Newton extend from the first century before Christ to the fifth after. This whole period of Indian History is very interesting, as being almost entirely enveloped in darkness, although the broad facts are known that there were invasions of the Bactrian Greeks, the Parthians, and the Scythians. During this period, two eras now prevalent in India were founded. Yet so little historical evidence is forthcoming of the true circumstances under which the Vikramaditya and Shalivahana eras were generally accepted that it is only by the decipherment of contemporaneous coins, inscriptions, and copperplates, that the veil of mystery which prevails over the subject can be removed. Mr. Newton has discovered several new coins and deciphered them correctly, as also those formerly imperfectly made out by Mr. James Prinsep. He has also endeavoured to place the various kings of the Sah dynasty, which ruled over Malwa and Kattiawar, in their chronological order, and although I differ from him to a certain extent, he has correctly stated that his chronological inferences can be assailed only by questioning the correctness of the date ordinarily assigned to Menander and Apollodotus. The entire dynasty of the "Saha" or "Sena" kings to the extent of 25 kings has been made out from coins; and Mr. Newton's minute acquaintance with them, which often reminds me of the Indian shroff, who, by simply handling, would tell you a counterfeit from a good coin, had enabled him to place all these in their true places and to point out missing links amongst them. When I discovered the true value of the ancient Sanskrit numerals in the cave inscriptions and on

the coins, I placed my collection of the Sah coins in Mr. Newton's hands, and the result, from an examination and comparison of the numerals, confirmed completely the correctness of Mr. Newton's previous arrangement of the series, and thus also the correctness of my discovery of the true value of the numerical symbols was verified. The coin of Swami Chastana and Nahapana are particularly interesting. The former I have identified with "Tasthanus" king of "Ozene," or Ujjayini in Malwa, mentioned in Ptolemy's geography, and from the latter, in my opinion, commenced the Shalivahana era. It remains now to connect Chastana with the kings known to have invaded India about the beginning of the Christian era, and I hope to show, if not to prove, that his father was one of the "Matigas" (or immediately descended from one of them) mentioned in the Wardak inscription. I have already stated in one of my papers that Hasphanimatega is identical with Wiswasphani of the Vishnu Purana, and I take this opportunity of announcing that the word Kilakila or Kaila-kila Yavanas, which puzzled me before, is only a corruption or rather mis-lection of "Gilika" or Greek. In an inscription of Asoka, kindly forwarded to me by General Cunningham, I find the kings Antigonus, &c., called "Gilika Rajas." I am glad our Society is the medium of placing before the world the discoveries which relate to the ancient history of our own Presidency and the conterminous provinces. I am particularly delighted that the discoveries are chiefly from our President, whose retirement will be an incalculable loss to our Society. I sincerely hope his health will be fully restored by a resort to the bracing climate of Europe, and I have no doubt he will continue to take undiminished interest in the welfare of the Society and the welfare of the people of this country, in which he has spent the best years of his life.

J. S. White, Esq., Advocate General elect, in seconding the resolution, observed that he had been a member of the Society ever since his arrival in the country, and although he regretted he had been unable to be a frequent attendant at its meetings, he had always looked upon them with great respect and reverence. It was the place where what there was of the literary and scientific element amongst them, periodically assembled together, and where the spirit of inquiry was kept alive by the ardent few, in whom nothing could quench the love of knowledge. India, or at least Bombay, presented great obstacles and discouragement to the pursuit of knowledge for its own sake. There was first the thermometer ranging from 80° to 90° in the shade, and

the ocean of hot moist air which acted on the faculties as a vapour-bath on the lungs. Then there was the daily drudgery of official and professional life, with its attendant exhaustion of body and depression of spirits; and lastly, and most important of all, there was the separation from the great and stirring centres of Western civilization, where the state of society was intensely progressive, and where mind was perpetually stimulated by mind. The longer one lived in Bombay the more one learned to appreciate and admire the man who triumphed over these difficulties, and who in spite of heat and toil and weariness and the stagnation around him had the will and the power to extend his studies and researches into the regions of history and science—and such a man was their honourable and excellent President, whom they were about to lose that day. He had passed with distinction through the Service to which he belonged, and had for several years filled one of the highest judicial posts in the country. Whilst conspicuous for the able and laborious discharge of the duties of his exalted office, his leisure had been devoted to the investigation and elucidation of the early history of India, its monuments and antiquities. Dr. Bhau Daji in moving the resolution had given a most interesting account of the literary and scientific labours of their President, and of the numerous travels in the pursuit of knowledge in which he and their President were associated together. They had heard Dr. Bhau Daji's opinion of the value of those labours, and no one in their Society was more competent to pronounce an opinion on that point than Dr. Bhau Daji. He (Mr. White) could add nothing to what has been so well said on that point, but he might be allowed to bear testimony to the high reputation which their President had acquired, and deservedly acquired, as an authority on Hindú law. He had studied that law profoundly. He had dived into the curious and archaic principle on which its canons are based; and no doubt his perfect acquaintance with that law was due in no slight measure to his laborious researches into the antiquities and the ancient language and history of India. They had heard the eulogium pronounced upon their President by Dr. Bhau Daji, in which every member of the Society must most cordially concur. Their President, in the midst of the onerous duties of his high official position, had done one of the most meritorious things a man could do, namely add to the stock of human knowledge, and this he had done by his valuable contributions to the Journal of their Society. He (Mr. White) concluded by calling upon the meeting to pass the resolution with acclamation.

The resolution was put to the vote and was unanimously carried.

Proposed by the Honourable Mr. Tucker, seconded by Rao Saheb Vishwanath Narayan Mandlik, and supported by Manockjee Cursetjee, Esq., and James Taylor, Esq., Honorary Secretary—"That the Honourable Mr. Justice Newton be elected an Honorary Member, and that he be presented with a complete set of the Society's Journal, elegantly bound, with a suitable inscription thereon."

The Honourable Mr. Tucker, in proposing the resolution, said :—

Mr. Vice-President and Gentlemen,—The interesting and eloquent speeches of the proposer and seconder of the last resolution will in some way have prepared you for the proposition which I am about to submit for your consideration, as after recording our acknowledgment of the varied and eminent services which have been rendered by our retiring President, it follows in the natural order of things that we should confer on him some mark of distinction which will declare to the outer world the affectionate regard, esteem, nay, I may even say feelings of veneration with which he has inspired all who have been intimately acquainted with him. Of his conspicuous merits I am, perhaps, more entitled to speak than most men, as my acquaintance with him extends over more than a quarter of a century, and was commenced when we were beardless youths at Haileybury. During the earlier portions of our official lives we were for the most part employed at distant stations, so that there was little intercourse between us, but during the last six years we have been in constant and close association both in the High Court and in this and other institutions; and I may say that when Mr. Justice Newton quits India, I lose a valued friend, and one from whose example and advice I have received, when I was in doubt and difficulty, the greatest benefit. It is but seldom we find in a single person the remarkable union of talents and moral worth which are the chief characteristics of my learned and excellent friend. In him great intellectual activity and large powers of perseverance are blended with the most delicate refinement of sentiment, and the most transparent candour and dignified simplicity of life and manners; and during the whole course of my life I have never met with a man who combined in so notable a degree the most uncompromising independence of thought and the strongest religious convictions, with so humble an estimate of his own abilities and with so wide a toleration for the conscientious scruples and such indulgent tenderness for the

feelings or prejudices of others. If there be one quality which more than another predominates in the composition of his character, it is that virtue which has been pronounced by the most learned of the Christian apostles as the greatest of all human virtues—I mean charity, that charity which is “patient, kind, envieth not, dealeth not perversely, “is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth “all things, endureth all things, and which never faileth.” I believe I am speaking the simple truth when I state, that he to whom we have met to bid farewell to-day has ever aimed to reach the high standard of excellence which “Paul of Tarsus” has pictured for our instruction, and that it has been given to few to approach so nearly to the model which he has earnestly endeavoured to imitate. This being the opinion entertained by myself and other members of our Committee of the worth and services of our accomplished President, we were naturally solicitous to accord to him some special mark of distinction to show our appreciation of his merits and our profound sense of the loss we are about to sustain; and it first occurred to us that the most suitable honour which could be conferred by the Society on a retiring President, who owed his elevation to his learning and literary accomplishments, and not to the accidental possession of social rank or of high official position, was to nominate him an Honorary President, a distinction which has been hitherto only bestowed upon three persons, namely, the distinguished founder of the Society, Sir J. Mackintosh, General Vans Kennedy, and our present learned and excellent Honorary President, Dr. Wilson, whose absence on the present occasion is greatly to be regretted. It was thought by some of us, however, that the Society could not with propriety appoint more than one Honorary President at a time, so that we reluctantly came to the conclusion that it was not in our power to offer this particular mark of distinction to Mr. Justice Newton. Being thus debarred from recognizing his services in the way which we all felt would be the most appropriate, there were many members, both in and out of the Committee, who desired that we should open a subscription for the purpose of obtaining a marble bust, executed by a sculptor of reputation, to ornament our rooms and preserve for the benefit of future members an artistic representation of the features of him whom we consider deserving of honour. A similar tribute had been recently paid by the Society to the predecessor



of Mr. Justice Newton in the presidential chair, Mr. W. E. Frere, to whom the Society considered that it owed a deep debt of gratitude, and a large and influential body of members were anxious that another work of art of a similar character should grace our rooms, and perpetuate the name and keep before our eyes the image of our departing friend ; but when these views were communicated to Mr. Justice Newton, he expressed so strong a desire that no such memorial should be proposed that we felt ourselves bound to abandon the idea in deference to his expressed wishes. Our esteemed friend was pleased to say that he considered the testimonial suggested to be far in excess of any services he might have rendered the Society, but in this opinion, of course, he could persuade none of us to agree. He also said that a great many calls had been lately made on the purses of members, and that he was unwilling to be the cause of imposing additional burdens upon a community who were always disposed to be liberal and generous when they had an opportunity to exhibit feelings of friendliness on the departure to Europe of any one whom they regarded as a benefactor, in however slight a degree. We were not convinced by these arguments, but we respected the delicacy of feeling and generous consideration for others which led Mr. Justice Newton to decline the intended honour. Gentlemen, he who rejects a crown which is freely offered to him, unreservedly, and without *arriere pensee*, or secret intention of ultimately grasping that which he professes to put away from him, occupies, in my opinion at least, a far higher position than he who accepts the bauble when it is tendered to him ; and it seems to me that our learned President in refusing to take a place in our diminutive "Valhalla" has acted in a manner which might have been anticipated from his own antecedents, and has set an example which is worthy of imitation. We require no "storied urn or animated bust" to keep the memory of such a man alive among us, and the tradition will never be lost that we once possessed a President who preferred what he considered best for the interests of the Society to personal glorification. Being unable then to make an Honorary President or to vote him a bust, the Committee had no alternative but to suggest the resolution, in my hands, and which I trust under the circumstances will meet with your unanimous approbation. On the proposal being made known to Mr. Newton, he has been good enough to declare that he will be much gratified by this expression of your esteem ; so that you need not hesitate to adopt the measure proposed, though you may feel as I do, that it is inadequate to the services which we wish to commemorate.

Rao Saheb Vishwanath N. Mandlik said: Mr. Chairman,—I have much pleasure in seconding the motion just made by the Honourable Mr. Tucker. Previous speakers have anticipated some of the remarks which I might have made on the motion before you. The Marathi community of the capital of the Deccan will lose in Mr. Newton a good friend. We have at this meeting more than one gentleman connected with the Poona agency. But I can say that the race of men like Mr. Newton, who had seen and known the old Sirdars like the late Bala Saheb Rasle—not the phantoms who are to be seen now-a-days at the durbars—is passing away. With a different education and moral standard for his guidance, he could yet appreciate these men, of an entirely different type, and take an earnest interest in their welfare; and the Society's records will show the interest he has taken in collecting materials throwing light on their life and history. Of a deeply religious turn of mind Mr. Newton has always been very catholic in his views of people of other creeds and nations. Unhappily the distance between the different races in India is very great; but the presence of such minds as Mr. Newton's help to narrow the chasm that unfortunately exists. One of the greatest benefits which India and England can confer upon each other is to bring together the leading minds of the two nations into an ennobling contact; and it is in this aspect also that the loss of our President's services will be greatly felt. It is but just that we should mark our sense of this loss; and I have therefore much pleasure in seconding Mr. Tucker's proposition.

Mr. Manockjee Cursetjee said he had much pleasure in supporting the motion, and in doing so referred to the changes that had taken place since he became a member of the Society. Thirty years ago, long before the days of the Competition-Wallahs in the Civil Service, when everything was close and snug in the days of the East India Company, there were no native members of the Society. He had been repeatedly proposed and seconded by some of the ablest men that belonged to it—but still was unsuccessful, till he was elected a member of the Royal Asiatic Society of London, when his friends in Bombay claimed admittance for him as having a right to be also a member of the Bombay Branch according to the arrangement between the Societies, and the door was at length opened. Now he was glad to see that native members were numerous, and that some of them took an active part in its literary labours.

The Honourable Mr. Tucker said :—The speech of Mr. Manockjee Cursetjee, and his remarks about competition-wallahs, has reminded me of a circumstance which I omitted to mention. Mr Justice Newton, though a civilian, trained at Haileybury, was also a competition-wallah, for he gained his appointment by success at a public examination which was open to the whole of Shrewsbury school. In former days East India Directors occasionally offered an appointment to the Civil Service as a prize for competition at one of our public schools, and Sir Thomas Pycroft, who has recently retired from the council of the Governor at Madras, Mr. Buckland of the Bengal Civil Service, a son of the celebrated Dr. Buckland, and other civilians who have risen to eminence, gained their appointments in this way as well as Mr. Newton. The official careers of these gentlemen, who were the first competition-wallahs, ought certainly to have prevented the prevalence of a theory which has obtained currency in India since the appointments to the covenanted Civil Service were thrown open to public competition, to the effect that success at a competitive examination had a tendency to produce a softening of the brain. The time is approaching when the so-called competition-wallahs will enter upon the superior public offices in India, and I have little doubt that they will, as a class, prove the absurdity of the theory which I have noticed.

Mr. James Taylor, *Honorary Secretary*, in supporting the resolution, said he would not occupy the time of the meeting, after the interesting addresses they had already heard, by making a speech, but having been closely associated with the Honourable Mr. Newton, from the time he was elected President, in the management of the affairs of the Society, he desired to express in a few words his sense of the value of the great services Mr. Newton had rendered to the Society as President, of the interest he took in all its affairs, and of his devoted efforts in seeking in a variety of ways to promote its welfare. The importance of Mr. Newton's contributions to the Society's Journal had been ably referred to by Dr. Bhau Daji ; those on the Ancient Dynasties of Western India had attracted the attention of some of the principal Oriental Scholars in Europe, and reflected honour on our Society. It was matter of deep regret that the Society was about to lose the services of a President who had done so much for it ; but it was some satisfaction to know that though Mr. Newton could be no longer in the midst of us, his connection with the Society would not cease on his departure from Bombay, he would be still one of our members, and would

continue to take as warm an interest in the success of our Society when in England as he had always done in Bombay.

The resolution was put to the vote, and was carried unanimously.

The Honourable Mr. Justice Newton said : Dr. Bhau Daji and Gentlemen,—I cannot say that I did not come here to-day prepared to hear myself spoken of in terms altogether beyond my deserts. All our intercourse since the day when you did me the honour to elect me your President had taught me that nothing which kind feeling and the most indulgent consideration could suggest ought to be unexpected. Yet I could not have presumed to anticipate the excess of kind appreciation which has been manifested towards me by so many of the most distinguished representatives of the Society, and I cannot but be conscious that I have entirely failed to merit your most generous estimate of my services. There has indeed been a sincere desire and some endeavour on my part to watch over the interests of the Society and to advance its objects. But the uppermost feeling in my mind with respect to these, as well as all other duties, is one of regret at the retrospect of much shortcoming, of much left undone that might have been done, and of some things which would be done differently if they could be done again ; and I cannot make use of your too favourable judgment of me to relieve myself of this feeling, though in deference to what has been said at this meeting, I may well be restrained from too full an expression of it. Notwithstanding your partial opinion, I am sorry to say that, in common with almost all the members of the Society, I have contributed very inadequately towards the furtherance of its higher and more especial aims and purposes. Why there should be so much failure—why we should stand in such unfavourable contrast in this respect with the early members of the Society—it is not altogether easy to determine. I fear that the difference is not entirely accounted for by the circumstances which my friend, Mr. White, has so eloquently put forward on our behalf—the temperature of Bombay and the increase of other duties which is supposed to characterise our days. Mr. Manockjee Cursetjee has alluded, opportunely, to the extent to which our Society has been opened to native gentlemen. One of the most marked features of its progress during the last few years has been the enrolment of many native members of intelligence, education, and acquirements. I look hopefully to them to fill to some extent, in the matter of literary and scientific contributions, the place which in the earlier times of the Society was so creditably occupied by its European members. Our

native members have rich veins of information and research lying open at their feet, and these are in many directions almost unexplored. It is from them especially that we may look for inquiries into the institutions, customs, traditions, and modes of thought prevailing among themselves, and for the discussion and determination of their significance, and of the inferences to be drawn from them. And from them in a large measure we may expect further light on their languages and dialects, their ancient writings and other remains, and generally the accumulation and sifting of much of the materials for a fuller history of ancient India. I must not, however, pursue this subject further. With respect to what my valued friends have said of me, otherwise than as President of this Society, I cannot suffer myself to say a word. I cannot in any fitting way acknowledge such expressions of regard and esteem; and though I have not merited them, it would very ill become me to repay them by questionings or by a hesitating acceptance of them. I know the sincerity from which they spring, and receive them gratefully as the indications of feelings which I may value as beyond price. I most highly appreciate the desire of the Committee and members of the Society to place a permanent remembrancer of me in your rooms, and my obligations are increased by the kindness which has allowed me to decline this honour. You will all, I am assured, believe me that I should not have felt justified in pressing my own wishes in this matter against those of the Committee except for very weighty reasons. One of the considerations which has influenced me has been a sense of great want of correspondence between the services rendered and this mode, which your generosity had suggested, of acknowledging them. The volumes of the Society's Journal, which you present to me, will be valuable and interesting reminders of intercourse and association which have been to me the source and occasion of much pleasure, and the honorary membership of the Society is a distinction which I shall prize. In wishing you farewell I sincerely thank you for the undeserved honours which you have conferred on me, and again congratulate the Society that I have been allowed to propose to them a President so earnest and able as my friend the Honourable Mr. Tucker. (Applause.)

Proposed by the Honourable Mr. Justice Newton, seconded by the Honourable Mr. Justice Warden, "That the Honourable Mr. Tucker be elected President of the Society."—Carried unanimously.

The Honourable Mr. Tucker again rose and said :—Mr. Vice-President and Gentlemen,—When I was first informed that it was intended to propose me as a successor to Mr. Justice Newton, I was puzzled to understand the grounds on which I had been chosen. It was certainly not on any principle of natural selection, as I am singularly deficient in most of the qualifications which one would suppose to be necessary for a person who is to preside over a body of learned and scientific men. I have made no discovery in science and achieved no success in literature, and have but the most slender acquaintance with the languages, arts, or antiquities of India : so that except that I take a deep interest in the welfare of the Society, and entertain an earnest desire to promote the objects for which it was established, I possess no claim to the distinction which you have been good enough to confer on me. It is therefore clear to me that it is on the “*lucus à non lucendo*” principle that my name has been brought forward, and I regret that the lot should not have fallen on some one more worthy to sit in a chair which has been occupied by a series of eminent statesmen and erudite scholars. A stroke of good fortune has conferred on me a high official position, in which perhaps it may be in my power to be of some service to the Society ; and I feel it is to this happy accident rather than to any personal merit on my part that I am indebted for the honour that has been done me. I regret much that modesty has prevented our worthy Vice-President, Dr. Bhau Daji, from being a candidate for a post the duties of which his learning and ability render him especially competent to discharge ; and I can only accept the office, to which you have been good enough to elect me, in trust, to lay it down when some one who can add to the literary and scientific reputation of the Society shall be found willing to hold it. In the meanwhile I will do all that I can to stimulate those who possess the necessary ability and learning to contribute to the Society’s Journal ; and I trust that many of my native friends whom I see present will exert themselves to communicate to the public the knowledge which they are believed to possess of the antiquities and ancient literature of their native country. I thank you heartily, gentlemen, for this proof of your confidence and good-will. I shall try to follow in the steps of my distinguished predecessor, whose mantle has so unexpectedly fallen on me. It is a robe which is much too large for me, but I must trust to your continued indulgence to prevent the bad fit of the garment becoming visible to profane eyes, and to make allowance for all the shortcomings of the wearer.

Proposed by W. Loudon, Esq., seconded by James Burgess, Esq., F.R.G.S., M.R.A.S. :—"That the Honourable Mr. Justice Warden be elected one of the Vice-Presidents in the place of the Honourable Mr. Tucker." Carried unanimously.

Proposed by T. W. Ward, Esq., F.R.C.S., seconded by W. M. Wood, Esq. :—"That Colonel W. R. Dickinson, R. E., W. Wedderburn, Esq., C.S., and E. Tyrrell Leith, Esq., Barrister-at-Law, be elected members of the Committee of Management of the Society." Carried unanimously.

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At the monthly Meeting of the 13th May 1869, Rao Saheb Vishwanath Narayan Mandlik read his paper on Serpent Worship in Western India.

The *Chairman*, the Honourable Mr. Justice Warden, said the valuable paper that had just been read by Rao Saheb Vishwanath Narayan Mandlik must have great interest for the members present, and he would beg to move a vote of thanks for the same.

Mr. James Taylor, *Honorary Secretary*, in seconding the motion, said he felt assured that there could be only one opinion amongst the members present as to the interest and value of the paper which the Rao Saheb has just now read to them. He believed that it contained a body of valuable information, and a collection of most interesting facts on Serpent Worship as it exists in this part of India at the present moment, such as could not be found in any existing work published up to this time. This mysterious subject seems to be exciting considerable interest amongst the learned in Europe at the present time, and the recent work on Serpent Worship by Mr. James Fergusson, published in London at the expense of the India Office, is looked forward to with not a little interest in Bombay by the members of this Society.

The Secretary said that from the account he had seen of this work he was inclined to think that the points considered in Rao Saheb's paper had not been taken up by Mr. Fergusson, and that the principal matters discussed by him were of an architectural character. However, the curiosity of members would be set at rest on all points on receipt of that work by the Society.

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At the monthly Meeting of the 10th June 1869, the Secretary read copy of a letter to Dr. Birdwood, remitting him £260, equivalent of Rs. 2,600, on account of the testimonial voted to him by the members of the Society in September last, and a letter from Dr. Birdwood in reply, dated 6th May, acknowledging the receipt of the remittance, and expressing his cordial thanks to the members for their voting him an address and testimonial.

Several books and pamphlets, presents to the library, were laid before the meeting.

Mr. James Taylor, the *Honorary Secretary*, then rose and said—He was sure the members present were all gratified at seeing their *Honorary President* amongst them again in excellent health, and looking as fresh and vigorous as ever, after a journey to the other side of India extended over a period of two months and a half during the hottest season of the year. As Dr. Wilson had visited the Asiatic Society of Bengal, where he met with a most cordial reception, and had in the course of his travels come in contact with various Pandits noted for their learning, both at Calcutta and Benares, the Secretary hoped Dr. Wilson would favour the meeting with a short account of what he had seen and noted during his journey, as bearing on the subject of Oriental study and research.

Dr. Wilson, in response to this call, said that he had extreme satisfaction in visiting the Asiatic Society of Bengal, the worthy parent of all our Oriental Societies, Indian, European, and American. He delivered to it, by request, a hasty and brief address on that occasion, in which he was conscious he failed to do justice to its merits, which, however, need no eulogy from any part of the world. It had been remarked to him when he was in Calcutta, that of late years that Society had been falling off in its lingual and philological department; but while it continued ably to edit the texts of the *Bibliotheca Indica*, and in a considerable number of instances to translate these texts into English, it could not be held to be intermitting in its philological action. Its Sanskrit series formed a most valuable treasure to the student of Oriental literature, and a deep debt of gratitude was due to its editors, whose names were now so familiar to Sanskrit students that they need not be mentioned at present. Its Arabic and Persian series of works, were also valuable; and Mr. Blochmann's labours with the *Avini-Akbari*, in particular, had a special interest, especially to those who



could only reach that work through his translation, which, as might be expected at the present day, was an improvement on that of Gladwin. In its scientific department, especially in Natural History, the Bengal Society was stronger than ever, under the Presidentship and zealous action of Dr. Oldham, the head of the Geological Survey of India, and the co-operation of several of its other members. Its geological collections were not so extensive and valuable as those of the Society in Bombay ; but this was a matter of little consequence, as the Museum of the Geological Survey forming in Calcutta, which could not be viewed without exciting the admiration of all its visitors, was open to the inspection and use of all its members. In its zoological collections it far excelled anything to be found in Western India. In this department, as in others, it was greatly indebted to Mr. Brian Hodgson, of Nepal, and other collectors, and to such attentive curators as Dr. Blyth and others. It was about to transfer its collections in Natural History to the Museum of India, now erecting.

While the Asiatic Society continued to patronize and to extend the study of Oriental Literature, some other institutions there were engaged in the same praiseworthy work. He (Dr. W.) had had great pleasure in visiting the Sanskrit College (now affiliated to the University of Calcutta) ; and he had had further an opportunity of leisurely conversing with its learned principal and professors at the house of C. M. Chatterjee, Esq. Among those present at the conference there held were the professors of Hindu Law, of Sanskrit Grammar, of Rhetoric, &c. with the Acharya of the Brahma Samaj, and the head Pandit of the Training Institution. All these gentlemen were excellent Sanskritists. One of them, Taranath Tarkabachaspati, who had published an excellent Grammar founded on Panini and other works, lately noticed in a very approbatory manner by such a competent judge as Dr. Goldstücker of London, was at present engaged in publishing a Sanskrit Dictionary in the Nagari character, which was remarkable for the preciseness and accuracy of its renderings. Others of them, too, were Sanskrit authors, a circumstance worthy of notice in the admitted general decline of Sanskrit learning among the eastern Brahmanhood in general. In the Presidency College and Mission Colleges, which seem to be all admirably conducted, Sanskrit is one of the recognised classical languages taught for the University examinations. More students proportionately went up for their degrees in that language at Calcutta than at Bombay ; but in the west of India the Sanskrit examinations had had

a wider and deeper scope than those hitherto conducted in the east of India. The collection of Sanskrit manuscripts in the Asiatic Society at Calcutta was much superior to that in our Bombay Society, though of some valuable Sanskrit and Maghadi works with us there are not copies to be found at Calcutta. In the Serampore College Library, which is to be viewed with peculiar interest, there are also most valuable Oriental manuscripts.

At Benares, the "Queen's College," under the guidance of an accomplished principal, Mr. Griffiths, is now the chief school of Sanskrit learning at that place. He (Dr. W.) regretted that his visit to it was a very short one. Some of its classes are still taught on the Indian system, with rather restricted subjects of study (and little scope for salutary comparison), as was the case in our old Poona College; but others of them are conducted so as to suit the demands of the University. He had had great pleasure, in particular, in making the personal acquaintance at Benares of Professor Bapu Deva Shastri, who is known (like our own Keru Lakshman) to have perfectly mastered the European as well as the Indian, system of Astronomy, and who is most effectively disseminating correct scientific knowledge among his pupils and the students of his various publications. He had received a very interesting little paper from him on the *Man-Mandir*, or Astronomical Observatory of Jaya Singh, of Jayapur. That observatory, so creditable to its founder, as well as other places in Benares, he had visited under the guidance of Messrs. Blake and Hutton, of the London Missionary Society. At a conference he had with several Pandits at Benares, they all lamented the decline of Sanskrit, and especially of Vedic study. Only two Brahmins at Kashi were mentioned as being well acquainted with the Vedas. They both belong to the community of Guzarat Brahmins. On the "Sacred City of the Hindus," the fullest and most correct information is to be found in the learned and valuable work of the Rev. Mr. Sherring, lately published. Very much has been done for vernacular literature by the Mission Presses at Mirzapore and Allahabad. The Government of the N. W. Provinces (now administered by Sir William Muir, himself a distinguished Orientalist) has been most zealous in its patronage of vernacular works. The same praise is due to the Government of the Punjab under Sir Donald F. McLeod, who has all along been one of the most successful of European students resident in India. The educational prospects of Eastern and Northern India will doubtless be improved under the present Viceroy,

Lord Mayo, who has commenced his career by taking a most intelligent, hearty, vigorous, and effective interest in all that pertains to the welfare of this great country.

Proposed by Bhau Daji, Esq., Hon. Mem. R.A.S., one of the *Vice-Presidents*, and seconded by T. W. Ward, Esq., F.R.C.S.:—That the best thanks of the Society be voted to the Rev. John Wilson, D.D., F.R.S., Honorary President, for the interesting account he has given of his late journey to Eastern and Northern India.”

At the monthly Meeting of the 8th July 1869, several books and pamphlets, presents to the Library, were laid before the meeting.

Dr. Bhau Daji read the following paper:—

Facsimile, Transcript, and Translation of an Inscription discovered by Mr. G. W. Terry in the temple of Amra-Natha, near Kalyan ; with Remarks.

Dr. Wilson said he was glad that the really beautiful and interesting temple of Amaranath, or Amarnath, was now attracting so much attention. It was first brought to his notice, when he was President of the Cave Commission, by an excellent Sanskrit scholar, Mr. John Sutherland Law, C.S., when he was collector of Tanna ; and this led to the first visits paid to it by European gentlemen from Bombay, among whom were Sir E. Perry, and (with himself) the late Messrs. John Smith and David M'Culloch of Bombay, and General W. Lang from Kathiawar. The discovery of the inscription at it, by Mr. Terry, when superintending the artistic mouldings lately proceeding at the temple, was an important occurrence, as were shown by the results brought to notice by Dr. Bhau Daji, who deserved the best thanks of the meeting for his translation of that inscription, which he had now laid before the Society.

Mr. Burgess said : I do not wish to challenge in any way the correctness of Dr. Bhau Daji's reading of the inscription, but I have a difficulty in accepting the date in the inscription as that of the temple, and I should be glad if any further information can be elicited so as to clear up this difficulty. I cannot say I have been long acquainted with this particular temple,—my first acquaintance with it having been made about eighteen months ago through the photographs of Mr. Sykes. Unfortunately he had broken some of his plates, and I could not get a set of prints from him, but he agreed to go out with me to take a

fresh set. As an amateur architect, who has directed some attention to the subject, my first impression was that it belonged to a period not earlier than the tenth nor later than the twelfth Christian century; and further examination led me to think it could not be so early as the 10th century, though, in the notice referred to by Dr. Bhau Daji, which I contributed to the *Times of India*, I allowed that it might date as far back as the 11th century. A recent tour in Kathiawar had induced me to associate it in style with the remains of the temple at Somnath, and more recent than Bhimnath Dewal near Prachi Kund. Moreover, when I sent a photograph of it to Mr. Fergusson, the well-known critic on Indian architecture, he associated it in style and age with the old Temple at Oudepur near Bhilsa, built about 1060 A.D., saying "it is so marvellously like it in style, I cannot admit more than a century of difference of date—if so much—unless you have some evidence to the contrary." This helped to confirm me in my opinion drawn from architectural considerations. This inscription has since been discovered, and the readiness with which I could make out most of the letters on it, led me to think it was not so old as the Kutila inscription of the 10th century, and this appeared to confirm my first opinion. Then, if the date had been from the Valabhi Samvat, it would have corresponded with A.D. 1043. I now observe, however, on the plaster cast the word *shak* is perfectly plain, though I had not noticed this in the stone. Is there then no way of reconciling the date with the style by supposing that this inscription was partly a copy, in a modernized alphabet, made from an original one in the temple which it speaks of as having been restored?

In reply to Mr. Burgess, Dr. Bhau Daji said:—

He had no doubt about the correct age of the inscription, judging both from the character of the letters and the date. The Samvat was distinctly called Saka, and it could not possibly be interpreted as Valadava from any other Samvat. As for the age of the temple made from the date to be A.D. 860, differing from Mr. J. Fergusson's opinion of it, based on the style of architecture, Mr. Bhau Daji added that he had personally visited many of the older Orissa temples, with inscriptions in many of them, and he had also examined almost every cave in this Presidency, as well as many in Behar and Eastern India. He sometimes found Mr. Fergusson in error to the extent of one to three centuries in respect to the age of the temples and caves. Fergusson

generally post-dated them. If therefore the Amra-Natha temple be considered from its style to be later than the date shows, the so-called error is in keeping with the general scheme.

Dr. Wilson remarked : About the recorded date, which was very plain on the plaster of Paris cast on the table, there could be no doubt. The word *Shake* (in the Shaka) showed its applicability only to the era of Shalivahan. The word *Samvat*, preceding *Shake*, is used for "year" and not for "era," which is specifically expressed by the word which follows it. The form of most of the letters used (as noticed by Mr. Burgess) is certainly more modern in appearance than might have been expected ; but it is very unlikely that the repairers of the temple in later times would have attributed to their predecessors the merit, as they would esteem it, of such a work if it belonged to themselves. Mr. Fergusson's chronological deductions from the temples of Southern India were certainly very remarkable ; but he (Dr. Wilson) thought that the temple of Amaranath was executed by northern, and not by southern artizans, as he had mentioned in his Memoirs on the Cave Temples and other Antiquities of Western India, printed in the Society's Journal. Perhaps it was in the West of India that what is called the Cave character first passed into what was afterwards called the Devanagari ; and this inscription may perhaps be viewed as belonging to the early transition period.

Mr. Burgess replied : I do not put forward Mr. Fergusson's dates as *always* infallible. I believe he erred widely in some of his first estimates of the ages of the Buddhist caves, and I have expressed my dissent from some of his dates, but for these he had very little data to go by, and has, I think, modified his opinion in his later writings ; in this case there are better means of arriving at a conclusion, for there is a very marked advance between the styles of such temples as those at Bhimnath and Kudwar, and the temples of Amaranath and Somnath, and I have hitherto ascribed this transition to the tenth century,—I am therefore perplexed by this date in the ninth. But with regard to the alphabet of the inscription I make no pretensions to such a knowledge as Dr. Bhau Daji has, and I observed from the first that some of the letters, as he says, have not modern forms,—the vowel *i* especially being formed as in the Kutila inscription. But what I ask for is simply all the information and proof that can be adduced, for if this temple belongs to 860 A. D., then some of those I have recently seen may require to be adjusted to a different age from that I felt inclined to attribute to them.

At the Monthly Meeting of the 12th August 1869, Dr. Bhau Daji, *Vice-President*, in the chair:—

The *Honorary Secretary* read several letters received from the Government of Bombay and others, accompanied by presents of books. A set of 73 photographs of the Chiefs and people of Sind, with a descriptive list, received from the Government of Bombay, was also laid before the meeting, and letters from the Collector of Ahmednuggur and Hoozoor and Deputy Collector of Kurrachee, forwarding coins to the Society for selection and purchase.

The Secretary then read papers received from the Government of Bombay on the subject of preserving ancient Canarese Inscriptions in the Belgaum Collectorate, and recommending that steps should be taken to print the manuscript copies of the Inscriptions collected by Mr. Walter Elliot, now deposited with the Royal Asiatic Society of Great Britain.

The Chairman observed that good copies of Mr. Walter Elliot's inscriptions, if furnished to the Society, could be deciphered and translated in Bombay. Photographs of the originals were also very desirable, but care should be taken when filling the letters with lime of white paint, which is often done to ensure a distinct copy. It would, however, be far better—beyond dusting or cleaning, or rubbing a piece of the kernel of the cocoanut—to avoid interference of any kind with the inscription in taking the photographs. Mr. Walter Elliot is known to have taken copies of inscriptions, not only in the West but also in the Eastern part of India. The Chairman had copied many valuable inscriptions from ruined temples, &c. on the Coromandel Coast. He paid a visit to the beautiful temple of Sinhachalum, situated on a hill in the territories of the Raja of Vijayanagaram, and found the extensive walls of the temple covered with Sanskrit Inscriptions extending over eight centuries. There was historical information sufficient to fill a volume, and there was work for a copyist for several months. The Chairman contented himself with taking down the oldest dates; similar inscriptions were to be found, he was informed, in the temple of Dhoulshwarum on the Godavery, and in many others. These he believed were also copied for Mr. Elliot. The Chairman met with a large Sanskrit inscription in a temple of Varaha, hewn out of the rocks at Mahabalipuram, the greater part of which is now concealed by masonry work recently erected in front of it. But Mr. Walter Elliot,

he was informed, had a copy made before the masonry work was erected. This inscription is a valuable one, and ought to be procured and published soon, if practicable.

In connection with these inscriptions, the Chairman had great pleasure in noticing a large collection of photographs of inscriptions in Dharwar and Mysore, taken by Dr. Pigou and Colonel Biggs, and edited by Mr. T. C. Hope for the Committee of Architectural Antiquities of Western India, of which the Chairman was Secretary. A large folio volume of these photographic copies of inscriptions was presented to the Society some time ago. These inscriptions are very valuable, and one dated in the seventh century of the Saka era, and the beginning of the seventh century of the Christian era, contains the names of the Poet Kalidasa, and perhaps of Bharavi. A translation of this and a notice of the others will be communicated to the Society at an early meeting.

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At the monthly meeting of the 7th October 1869. The Rev. John Wilson, D.D., *Honorary President*, in the Chair:—

Several books and pamphlets, as presents to the Library, received chiefly from the Rev. James Long, the Governments of India and Bombay, the Asiatic Society of Bengal, the Literary and Scientific Society of Manchester, and other gentlemen, were submitted to the meeting.

The *Secretary* (Mr. Taylor) said it afforded him very great pleasure to inform the members of the Society that he had been favoured by a friend of his and a member of the Society—Captain Edward West, Assistant Political Agent, Kolapore—with a brief but very interesting paper on the History of Panáálá, which he (the Secretary) thought well deserved a place in the Society's Journal. Captain West did not pretend to say that there was much original matter in the paper,—but even on this point, the Secretary thought that Captain West had been unfair to himself in what he said in his note forwarding his communication. And otherwise, the Secretary said the paper he was about to read had this special merit, that, besides containing some facts that had not previously been made known, it gave a succinct but clear and interesting account of all that was known regarding a place that had been the scene of many important events in Mahratta History. The

Secretary added : Captain West belonged to a class of men in the public service, by whom our Society in former times has been placed under obligations for valuable papers that gave a permanent interest to the previous volumes of our Journal, and he hoped that Captain West's example might induce others to send communications, not on the Antiquities of India merely (which had in some respects monopolised almost the entire labour of many of our greatest orientalists), but on obscure passages of Indian History that have been undeservedly neglected, but which, if subjected to the eye of critical research, with something of the sympathy that has been accorded to historic research in reference to other countries, would tend to secure for Indian History, in earlier times and before the British connection, something of that *human interest*—if he might be permitted to use the expression—which Indian History, viewed in relation to human progress, so greatly needs.

The paper of Captain West, on Panalá, was then read by Mr. Taylor.

The Rev. R. Stothert, M.A., then read an elaborate paper on the Dialectic of the Nyáya System of Hindu Philosophy.

The *Honorary President*, in moving that the thanks of the Society be presented to the authors of the two interesting papers which had just been read, observed that that of Mr. Stothert's was a very valuable one, more particularly as the members of the Society, amidst their extensive researches, had hitherto devoted comparatively little attention to the systems of Hindu Philosophy. Of these systems not the least important is the *Nyáya*. It is corrective to a certain extent of the theosophy of the *Vedanta*, the prevailing system (which is entirely pantheistic), inasmuch as though it holds the eternity of atoms, it admits the existence of a personal Creator<sup>2</sup> by whom matter has been put, in the exercise of design and contrivance, into its present forms and organizations. It has a remarkable logical terminology, and definite logical processes, which approximate those of the West, as well shown on this occasion by Mr. Stothert, whom the Society must welcome as a contributor well fitted to do justice to his subject, he being a distinguished pupil of Sir William Hamilton, who graduated with honours in the department of Logic and Metaphysics in the University of Edinburgh, under that illustrious professor. (Applause.) Mr. West's paper, too, was an acceptable one, as collecting together the scattered information, and furnishing some original information, respecting the ancient fort of Panalá. In the course of the paper he had alluded to



the desirableness of investigating the history of the Rajputs, of the Dakhan. By these "Rajputs," he probably meant the Kshatriyas, who from comparatively ancient times had established themselves in the Dakshina or south of the Indian Peninsula, and not the Rajputs of Rajputana, who were the descendants of the fugitive Kshatriyas who fled from the valleys of the great rivers of India on invasions from the north in modern times, and established themselves in the wilds to the west in which they are now found. If any light can be thrown on the Kshatriyas who reached the south, it will be valuable, as but little is known of them except through their dynastic lists. It is a curious thing to notice the existence of Kshatriya tribal names among the higher classes of the Maratha people, though in a prakritized form, as *Jadhava*, exemplified in *Yadhava* the name of the last Hindu dynasty at Devagiri, now Daulatabad; *Pawara*, from *Pamara*, a distinguished Kshatriya tribe, still in existence as a royal race; *Chohana*, from *Chahnaú*, another Kshatriya tribe; *Shirke*, the highest name among the Marathas, possibly from the *Chalukya* (now *Salunki*) a princely race both north and south. Though the high Maratha families, probably from political considerations, have allowed the cultivators to view them as their fellow-castemen, they are shy about intermarriages with any who are not of ancient name like themselves. On the Maratha family names of distinction some light is thrown by the lists of Shivaji's Sirdars and other officers contained in a memoir of Sivaji by Vishnu Gopal Bhide, lithographed some two or three years ago at the town of Bhor, in the Mawals, under the auspices of the Pant Sachiva, on the suggestion of Sir Bartle Frere. Captain West and Mr. Stothert were both entitled to the best thanks of the Society. (Applause).

Dr. Bhau Daji, after a few remarks, seconded the motion, to which all assented.

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### ANNIVERSARY MEETING,

MONDAY, 29TH NOVEMBER 1869.

The Honourable Mr. Tucker, *President*, in the Chair.

In the absence of the Honorary Secretary, who was prevented from attending by illness, Mr. E. Tyrrell-Leith, at the request of the Honourable the President, read the

**ANNUAL REPORT OF THE BOMBAY BRANCH OF THE  
ROYAL ASIATIC SOCIETY FOR 1868-69.**

*Members.*—During the past year 20 resident and 10 non-resident members were elected against 41 resident and 25 non-resident in 1867-68. 8 members have withdrawn, and 3 died in the past year; leaving 251 resident and 112 non-resident, or in all 363 members on the Society's roll. Of these 68 are in England. On the last anniversary we had 240 resident and 100 non-resident, or in all 340 on the Society's roll, and of these 53 were in Europe.

*Library.*—During the year 557 works, in 777 volumes, were bought by the Society, against 675 works, in 972 volumes, bought in 1867-68.

*Tabular Statement.*—The following table shows the number of works and volumes added to the Library in their respective Classes, by purchase during the year, exclusive of presentations:—

Class.	Subjects.	Works.	Vols.
I.	Theology and Ecclesiastical History .....	48	70
II.	Natural Theology, Metaphysics, &c. ....	16	20
III.	Logic, Rhetoric, &c. ....	8	8
IV.	Classics, Translations, &c. ....	11	12
V.	Philology, Literary History, &c. ....	8	9
VI.	History, Historical Memoirs, &c. ....	31	40
VII.	Politics, Political Economy, &c. ....	29	32
VIII.	Jurisprudence .....	3	3
IX.	Parliamentary Papers, &c. ....	26	61
X.	Biography and Personal Narratives .....	30	42
XI.	Antiquities, Numismatics, Heraldry, &c. ....	9	9
XII.	Voyages, Travels, Geography, &c. ....	63	76
XIII.	English Poetry and Dramatic Works .....	14	19
XIV.	Novels, Romances, and Tales .....	134	214
XV.	Miscellaneous, and Works on several subjects by the same author .....	27	43
XVI.	Foreign Literature .....	3	6
XVII.	Natural Philosophy, Mathematics, &c. ....	7	7
XVIII.	Fine Arts and Architecture .....	11	16
XIX.	The Science of War, &c. ....	12	12
XX.	Natural History, Mineralogy, &c. ....	18	24
XXI.	Botany, Agriculture, and Horticulture .....	9	9
XXII.	Medicine, Surgery, and Anatomy .....	4	5
XXIII.	Physiology, Dietetics, &c. ....	...	...
XXIV.	Transactions of Learned Societies, Encyclopædias &c. ....	16	19
XXV.	Dictionaries, Lexicons, &c. ....	6	6
XXVI.	Oriental Literature .....	14	15
	Total of Works and Vols.....	557	777

*Library Catalogues.*—A Classified Catalogue of the works received from 4th December 1866 to 2nd December 1868, was published and distributed to members during the year under review. The MSS. of both Alphabetical and Classified Catalogues of the Books received during the present year have been prepared, and will be printed and issued to members as early as possible.

*Periodicals.*—The European Papers and Periodicals taken by the Society are as follows :—Literary 10, Illustrated 6, Scientific 32, Reviews 9, Newspapers 14, Medical Newspaper 1, Registers, Army Lists, and Directories 18, French Literary and Scientific Periodicals 8, American Newspaper 1, German Scientific and Literary Periodicals 4, Indian Newspapers 14, Indian Journals and Reviews 32, Batavian Society's Publications 3, being a total of 131 Literary and Scientific Periodicals, and 30 Newspapers, or altogether 161 Periodicals, of which 53 are given in exchange for the Society's Journal.

*Presents to the Library.*—60 Miscellaneous Works, in 78 volumes, and 150 Pamphlets were presented to the Society during the year, and chiefly by the Governments of India, Bengal, and Bombay, the Austrian Government, the Asiatic Society of Bengal, the Smithsonian Institution, Washington, the University of Christiania, Norway, the Boston Society of Natural History, the Director of Public Instruction, Bombay, the Rev. James Long, M. Garcin de Tassy, and others.

*Presents to the Museum.*—Two small gold coins of Mysore currency, called "Waratra," by C. H. Cameron, Esq., C.S. Four geological specimens from the excavation for the Suez Canal, by A. C. Gumpert, Esq. A copy of the rock inscription at Junir, by the Honourable Mr. Justice Newton, late President of the Society. A piece of red shale with a fossil plant in it from Chorkiree, Nagpore, character of the fundamental strata sandstone, with a heavy intrusion of trap, by Major J. Ashburner. Two dozen of Copper Medals; one Sicca, one Arkot, one Chandowdee, one Sismekki Chandowdee Rupee, by the Government of Bombay. Nine coins, one Skunda Gupta, and eight Kumara Gupta, by Colonel W. W. Anderson, Political Agent, Kattiawar. A specimen of lead procured from the lead mines in Minera, North Wales, not far from Wrexham, by W. J. Addis, Esq., C.E. Five boxes containing several coins dug up near the temple and small tank of Amaranath, by G. W. Terry, Esq. A slab bearing a representation of a Portuguese Coat of Arms, and a portion of a stone pillar removed from the ruins of a church

at the south-eastern extremity of Belvidere Hill, at Mazagon, by J. N. Mendonça, Esq., G.G.M.C. Books containing hand-sketch likenesses of the principal Chiefs of the Punjab, thirteen miniature busts, and twenty busts, covered with glass, of notable Chiefs of the Punjab, six miniature perspectives of the towns in India, hand-sketch of the perspective view of the palace of Umritsur, of the Forts of Lahore, Salybugn, and Sadra, all presented by Nusserwanjee Eduljee Bharocha, Esq., Lahore. An excellent specimen of a stone with a large growth of coral lined weeds, by Alfred Parish, Esq., of the P. and O. Company.

*Original Communications.*—The following papers were read during the year :—

1. Notes on the Hemachandra or Hemacharya, and on Madhava and Sayana, by Bhau Daji, Esq., Hon. Mem. R.A.S.

2. Serpent Worship in Western India, by Rao Saheb Vishwanath Narayan Mandlik.

3. Facsimile, Transcript, and Translation of an Inscription discovered by Mr. G. W. Terry in the Temple of Amaranath, near Calilian, with remarks by Bhau Daji, Esq., Hon. Mem. R.A.S.

4. The Fort of Panamá, by Captain E. W. West, Assistant Political Agent, Kolapore.

5. The Dialectic of Nyaya Darsana, by the Rev. R. Stothert, M.A.

*Journal.*—No. 25 of the Society's Journal was published, and distributed to members early in the past year. No. 26, containing the Papers read in 1868-69, and the Proceedings to the present date is in the press, and will be published early next year.

*Finance.*—The financial state of the Society is satisfactory.

*Reception of Dr. Von Scherzer.*—At a meeting held on the 11th February last, Dr. Wilson, *Honorary President*, introduced to the Society Dr. Von Scherzer, in charge of the Scientific Section of the Austrian Expedition to Asia and America, drawing at the same time the attention of the members present to Dr. Scherzer's learned works on the voyage of the *Novara*, which are replete with geographical, ethnographical, and statistical information. At the same meeting Dr. Von Scherzer was unanimously elected an Honorary Member of the Society.

*Resignation of the Hon. Mr. Justice Newton of the Presidentship of the Society.*—The Society accepted Mr. Newton's resignation of the office of President in consequence of his having to proceed to Europe.

In recognition of the valuable services rendered to the Society, both as a Member and as President, he was unanimously elected an Honorary Member, and a complete set of the Society's Journal was presented to him, elegantly bound, with a suitable inscription thereon.

The Rev. Dr. Wilson, *Honorary President*, said :—

I rise, Mr. President, for the purpose of moving that the report which has now been read by Mr. Leith, in the absence of our zealous and efficient Secretary, whose illness I greatly regret, be adopted ; and that the best thanks of the Society be given to the office-bearers for their valuable services during the past year. In doing this, I cannot but express my satisfaction, as an old member of the Society absent from Bombay when your election to office occurred, at seeing you in occupation of the chair on this occasion. I am certain that nothing that can be done by warm sympathy, earnest attention to the business of the Society, and the exercise of the soundest and most impartial judgment will be wanting while you occupy this position. The Society, I have no hesitation in speaking of, is in a flourishing state. The annual increase of its membership, still continuing—membership indicated by 363 names on the roll—is an unequivocal proof of its popularity, and of the interest felt in the literary, scientific, and antiquarian objects which it seeks to favour and promote. Its library continues to be a positive luxury to us sojourners in the climes of the sun. The accessions made to it during the past year are generally speaking all that could have been desired. The works received by us have been of an instructional and solid character, with the exception perhaps of the lighter volumes of class fourteenth, in which too many ephemeral novels and romances have doubtless found a place. I make this remark without any disparagement of the higher works of imagination and taste which are worthy of general perusal. Our supply of periodicals is suitable and abundant. In one of our new ones, of an Indian origin, valuable statistical documents, desiderated by many, are to be found. A few others may be added to our list before this meeting closes. For the works received by us from Government, from learned Societies, and from individual authors, we all feel grateful. The presentations made to us by the Rev. Mr. Long, of Calcutta, are both curious and interesting. And so are those received by us from our friends in Europe and America. The great works presented to us by their author, the Chevalier von Scherzer, of Austria, have lately called forth our admira-

tion as well as gratitude. As an index to the treasures added to our library from time to time, we must be thankful to the Secretary and the officials of his office for the Classified Catalogues which they do not fail to furnish to the members of the Society. Our Museum is gradually increasing, though principally by donations. Its acquisitions during the past year are all mentioned in the report. The literary contributions of late made to the Society have been of an interesting character. Dr. Bhau Daji will add to our obligations to his learning and research, if he continue the series of biographical notices of Indian authors which he has begun. And so will Rao Saheb Visvanath N. Mandlik, if he will illustrate the various instances of the worship of the powers of Nature by the Hindus, as he has done in the case of their serpent-worship, a subject attracting particular attention in consequence of the most elaborate and able work of Mr. James Fergusson, from whom in some respects he differs in theory. The temple of Amaranath has received long-desired illustration from Mr. Terry, aided by Dr. Bhau Daji, as also those in Kathiawar lately visited by Mr. Burgess, who intends, I believe, to direct our attention to some of their peculiarities long overlooked. The papers of Mr. West and Mr. Stothert I so lately noticed that I need not repeat the high estimate which we have formed of their respective merits. The Hindu philosophy is a subject far from being exhausted; and contributions to its elucidation, as that of Mr. Stothert, will meet with our most cordial reception. Altogether the field of Indian research seems to widen and broaden. Its geography, its geology, its productive resources, its zoology, and its history seem inexhaustible subjects of inquiry. Its ethnography appears to me, as an individual (and I am sure the Society agrees with me in opinion in this matter), to be of special interest, and well deserving of all the attention which our Asiatic Societies and Indian scholars can render to it. It is of much consequence that we should keenly attend to it in all its connexions, especially in the view of the wild and unsubstantial speculations respecting the tribes and nations of this great country and other countries of the East which have arisen in England among some who have cared little to know either their lingual or social affinities, and who find it more convenient hastily to generate a startling theory than to make such an observation and collation of facts as are required by inductive science. It is a happy circumstance that the public authorities in India, from our most energetic Viceroy and presidency Governors down to our district offi-

cials, are ever ready and delighted to render all the assistance in their power to every kind of useful research. Let all of us then bestir ourselves as we can find time and opportunity.

The Rev. Dr. Wilson's motion was seconded by Manockjee Cursetjee, Esq., and was carried unanimously.

In conformity with the Society's Rules, Article X., the meeting then proceeded to the election of members of the Committee of Management for the year 1869-70, and the following office-bearers were elected for 1869-70:—

*President.*—The Honourable H. P. St. George Tucker.

*Vice-Presidents.*—The Honourable Sir R. Couch, Knt., Bhau Daji, Esq., Hon. Mem. R.A.S., the Honourable Mr. Justice Warden, and the Honourable Mr. Justice Gibbs.

*Committee Members.*—Dhunjeebhoy Framjee, Esq., James Taylor, Esq., Rao Saheb Vishwanath Narayán Mandlik, T. W. Ward, Esq., F.R.C.S., W. Loudon, Esq., the Rev. D. Macpherson, M.A., Col. W. R. Dickinson, R.E., W. Wedderburn, Esq., C.S., E. Tyrrell-Leith, Esq., LL.M., J. P. Hughlings, Esq., B.A., and James Taylor, Esq., *Honorary Secretary.*

*Auditors.*—C. E. Chapman, Esq., B.C.S., Venayekrao Jagonnath Sunkersett, Esq.

The Newspapers and Periodicals proposed to be added were then voted one by one, and the following propositions were arrived at:—

That the *Revue Critique* (all the back numbers, and to be continued), Kühn's *Zeitschrift* (all the back numbers, and to be continued), and Benfey's *Orient et Occident* (all the back numbers, and to be continued), to stand over for a time till the prices are notified to the Committee at next Committee meeting.

That the *Oxford, Cambridge, and Dublin Messenger of Mathematics* be subscribed for, and that the Secretary be requested to adopt measures to obtain *Bulletin de la Classe Historique, Philologique de l'Academie Impériale des Sciences de St. Petersbourg, et Bulletin de l'Academie Impériale de St. Petersbourg, Journal of the American Oriental Society* (completing the series up to date, and to be continued), and *Zeitschrift für die Kunde Morgenlandes* in exchange for the Journal of the Society.

The President then called attention to the Society's Rules, Art. XXI., and mentioned that several members were considerably in arrears with their subscriptions, and that the Committee had directed that the rule should be strictly enforced in future.

On the resignation of W. Loudon, Esq., of the office of Auditor, the best thanks of the meeting were voted to him for his long and gratuitous services as Auditor.

After the usual vote of thanks to the President, which was proposed and seconded by Messrs. John Connon and Manockjee Cursetjee respectively, and carried, the meeting adjourned.



# APPENDIX.

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*Abstract of the Proceedings of the Society for 1870.*

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## MEMBERS ELECTED

FROM 1ST JANUARY TO 31ST DECEMBER 1870.

The Rev. J. S. S. Robertson, M.R.A.S.	James Henderson, Esq., R.N. Lieut. E. D. Law, R.N.
The Right Rev. Hen. Alex. Douglas, D.D., Bishop of Bombay.	Dr. J. Mouat, C.B., V.C. Moolji Thackersi, Esq.
Major J. O. de Castro Cabral Albuquerque.	Shantaram Vittal, Esq., L.M. H. S. K. Bellairs, Esq.
The Rev. Dhanjibhai Nauroji.	H. P. LeMesurier, Esq. Venayekrao Ramchandra Luxu- monji, Esq.
The Rev. Wm. Brown Keer. Kaikobad Dinshaw Gandhi, Esq.	Robert Ewing, Esq. The Hon. Mr. Justice Kemball, C.S.
Byramjee Dadabhoy, Esq. Hormusjee Ardaseer Suntook, Esq.	James Simpson, Esq. Joseph E. Andre, Esq. C.S. Haji Ibrahim Jaytakur, Esq.
The Rev. R. Jardine, M.A. Colonel Messoud Bey.	Miguel Vincent D'Abreu, Esq. John Jardine, Esq., C.S. Navigating Lieut. J. C. Richards, R.N.
R. M. E. Brereton, Esq., C.E. Merwanjee Manockjee Setna, Esq. Covasjee Dady Limjee, Esq.	
The Hon. Sir M. R. Westropp, Knt. Dr. Henry Harkan, R.N. William M. Power, Esq., R.N.	

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## PRESENTS TO THE LIBRARY

FROM 1ST JANUARY TO 31ST DECEMBER 1870.

### DONORS.

ACADEMY (AMERICAN) OF ARTS AND SCIENCES, Pro- ceedings of the. Vol. VIII. 8vo. Philadelphia .....	The Academy.
ACADEMY (NATIONAL), Reports of the, for the years 1866 and 1867. 8vo. Washington .....	_____

DONORS.

- ACADEMY OF NATURAL SCIENCES of Philadelphia, Proceedings of the. Nos. 1 to 6. 8vo. Philadelphia, 1868 ..... The Academy.
- ADMINISTRATION (Revenue) IN THE PROVINCE OF OUDH, Report upon the, for the year ending 30th September 1869. Parts 1 and 2. Fol. Lucknow... The Govt. of Bombay.
- AGASSIZ (Louis)—Address delivered on the Anniversary of Alex. Von Humboldt. 8vo. Boston, 1869 ..... The Smithsonian Institution, Washington.
- AMERICAN ORIENTAL SOCIETY, Journal of the. Vol. 9, No. 1, 8vo. Newhaven ..... The Society.
- ANDERSON (Benj.)—Narrative of a Journey to Musardu. 12mo. New York, 1870 ..... The Smithsonian Institution, Washington.
- ANTIQUARIES du NORD, Mémoires de la Société Royale des. Nouvelle Serie. 1868. 8vo. Copenhagen ... The Royal Society of Northern Antiquaries, Copenhagen.
- ARISTOTELES.—Die Thierarten des, von der klassen der Säugethiere, Vögel, Reptilien und Insekten, von Carl J. Sundevall. 8vo. Stockholm, 1863 ..... The Swedish Academy of Sciences.
- ASIATIC SOCIETY OF BENGAL, Proceedings of the. Nos. 1 to 9 for 1870. 8vo. Cal. .... The Society.
- AUSTRALIA (SOUTH), Proceedings of the Parliament of, for 1869-70. 3 vols. Fol. Adelaide, 1870 ..... The Government of Bombay.
- BIBLE SOCIETY (British and Foreign), The Sixty-sixth Report of the. 8vo. Lond. 1870 ..... The Bombay Auxiliary Bible Society.

- DONORS.
- BIRDWOOD (George).**—On the Genus *Boswellia*, with Descriptions and Figures. Pht. 4to. Lond. 1870 ... The Author.
- BLANC (Henry).**—From Meteinma to Damot along the Western shores of the Tana Sea. Pht. 8vo. Lond. 1868 .....
- BLANFORD (Henry F.).**—Report of the Meteorological Reporter to the Government of Bengal. Fol. Cal. 1870 ..... The Govern-  
ment of Ben-  
gal.
- (W. T.)—Observations on the Geology and Zoology of Abyssinia. 8vo. Lond. 1870 ..... The Author.
- BOMBAY ASSOCIATION,** Minutes of Proceedings of a Public Meeting of the Members of the, assembled for the purpose of adopting a Memorial, praying that the Indian Income Tax Act of 1870 be dis- allowed, &c. Pht. 4to. Bombay, 1870 ..... The Associa-  
tion.
- BOSTON SOCIETY OF NATURAL HISTORY,** Proceedings of the. Vol. XII. 1868-69. 8vo. Bombay..... The Society.
- BROOKLYN AND LONG ISLAND FAIR,** History of the. 8vo. Brooklyn, 1864 ..... The United  
States Sani-  
tary Commis-  
sion.
- BURGESS (J.).**—Notes of a Visit to Gujarat, in Decem- ber 1869. Pht. 12mo. Bombay, 1870..... The Author.
- CENTRAL PROVINCES GAZETTEER,** edited by Charles Grant. 8vo. Nagpur, 1870 ..... The Govt. of  
Bombay.
- CHAMBER OF COMMERCE,** Bombay, Report of the, for the year 1868-69. 8vo. Bombay, 1870 ..... The Chamber  
of Commerce,  
Bombay.
- COLUMBIAN INSTITUTION FOR THE DEAF AND DUMB,** Tenth Annual Report of the, for the year ending 30th June 1867. Pht. 8vo. .... The Institu-  
tion

**DONORS.**

- D'ABREU (M. V.)**—*Relação das Alterções Politicás de Goa.* 8vo. Nova Goa, 1862 ..... The Author.
- DELLON (Mr.)**—*Narração da Inquisição de Goa escripta em Francez vertida em Portuguez.* Par M. V. D'Abreu. 8vo. Nova Goa, 1866 ..... The Translator.
- DIOCESAN BOARD OF EDUCATION, BOMBAY**, Fourth Report of the, for 1869. Pht. 8vo. Bomb. 1870 ... The Diocesan Board of Education.
- D'ISTRIA (Dora)**—*Les Etudes Indiennes dans l'Italie Septentrionale—Le Mahabharata.* Pht. 8vo. Athens, 1870 ..... The Author.
- DRAINAGE AND WATER SUPPLY OF BOMBAY**, Report of the Commission on the. Fol. Bomb. 1869..... The Justices of the Peace.
- EAST INDIA ASSOCIATION, Journal of the.** Vol. IV. No. IV. 8vo. Lond. 1870..... The Association.
- EDLUND (Er.)**—*Meteorologiska Jakttagelser, for the years 1864, 1865 and 1866.* 3 vols. 4to. Stockholm. .... The Swedish Academy of Sciences.
- ELLIOT (The late Sir Hen. M.)**—*Memoirs on the History, Folk-Lore, and Distribution of the Races of the North-Western Provinces of India.* 2 vols. 8vo. Lond. 1869. .... The Govt. of Bombay.
- GEOGRAPHICAL SOCIETY, BOMBAY, Transactions of the.** Vol. XIX. Part I. 8vo. Bomb. 1870 ..... The Society.
- GEOLOGICAL SURVEY OF INDIA, Memoirs of the, Vol. VII. Part I.** Rl. 8vo. Cal. 1869 ..... The Govt. of Bombay.
- 
- ..... **Palæonologia Indica.**
- Vol. III. Nos. 1 to 4, Rl. 4to. Cal. 1870 ..... \_\_\_\_\_
- 
- ..... **Records of the, Vol. II. Part 4, and Vol. III. Parts 1 to 4,** 8vo. Cal. 1870 ..... \_\_\_\_\_

	DONORS.
<b>GORKOM (K. W. Van.)</b> —The Cultivation of the Cinchonas or Peruvian Bark Trees in Java. Pht. 8vo. Lond. 1870.....	The Author.
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Esq.
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GESELLSCHAFT. Band XXIII. III. Heft. 8vo.  
Leipzig, 1869..... The Asiatic  
Society of  
Bengal.

## DONORS.

## PRESENTS TO THE MUSEUM.

FROM 1ST JANUARY TO 31ST DECEMBER 1870.

COINS (Two), Silver, found buried in the ground within the limits of Mouje Pethaee, in the Kupperwunj Talooka in the District of Kaira .....	J. King, Esq., C.S., through A. Rogers, Esq., C.S.
——(Eight), Gold, Silver, and Copper .....	Nilkantrao Anunt Josey, Esq.
——(Ten), Brass and Copper. Obtained from the people of Ellora and Roza.....	G. C. Gilder, Esq.
IMPLEMENTS (Copper), and Silver Ornaments of different shapes and sizes, found near the village of Gungiria, in the Mhow Talooka .....	A. Bloomfield, Esq., Deputy Commissioner, Balaghat.
SHIELD AND SIROHI SWORD (Valuable) .....	The Chief of Jusdun, in Kattiawar, through Bháu Dáji, Esq., Hon. Mem. R.A.S.

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# PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC.

FROM 1ST DECEMBER 1869 TO 30TH NOVEMBER 1870.

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At the monthly Meeting of the 13th January 1870,

Plans and photographs of Somnath and other temples in Kattiawar, &c., were exhibited to the meeting by Mr. Burgess, when he said :—

Many of the members of the Society were aware that in May last he had made a tour in Kattiawar, and in return for the assistance offered him by Government he had promised copies of the plans and photographs taken on that tour. From want of spare time the plans were not yet completed, but, as Government had been reminding him of the arrangement, he was about to deliver over a complete set of the photographs, and such of the plans as he could complete in a day or two. And as he had thought it might interest some of those present to see these plans and photographs before they were sent in, he had brought them to the present meeting.

Mr. Burgess accordingly exhibited a large plan of the temple of Somnath, and six other plans of temples and caves at Talaja, Sana, Bhinnath, Kadwar, &c., and two of a series he is preparing from the Nasik caves, together with forty-one large photographs prepared by Mr. Sykes, of Architectural Antiquities, &c., from Talaja, Sana, Ad-Poshkar, Bhinnath, Kadwar, Somnath-Pattan, Junagarh, Mount Girnar, and Palitana, with remarks on each.

Dr. Bhau Daji read short communications on the following subjects :—

1. The Balhara dynasty of Arab writers, not the Valabhi dynasty of Kattiawar, but the Yadava dynasty of the Deccan and Central India.

2. Hyrkodes of India Numismatology, the same as Abhira Kotta, a king of the Abhira dynasty. Gondopheres, a Kshatriya race, mentioned by Panini, who mentions also the Chalukyas.

On the reading of the above papers,\* the Rev. Dr. Wilson moved that the Society's best thanks be given to Dr. Bhau Daji, which motion, having been seconded by the Hon. Mr. Tucker, was unanimously carried.

In reference to the copying of such inscriptions as that translated by Dr. Bhau Daji, and laid before the present meeting, Mr. Burgess said that during a short tour at Christmas into Northern Gujarat, he had tried with some success a mode of copying inscriptions from smooth surfaces at once expeditious and satisfactory. It consisted simply in laying a sheet of moderately thin and soft paper on the inscription, smoothing it down, and then rubbing it well with a composition of bees' wax and blacklead, which could be had in the shops (prepared by Ullathorn, London). Blacklead alone would make a good copy, but unless properly fixed was very liable to get blurred and rendered useless; this required no fixing, and a small ball of the composition would be felt no inconvenience in one's pocket. He hoped then travellers in this country would employ it as a speedy and excellent way of taking exact copies of any inscriptions that fell in their way.

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At the Monthly Meeting of the 10th February 1870,

The *Honorary Secretary* read a paper on some Sanskrit Copper-plates found in the Belgaum Collectorate, by J. F. Fleet, Esq., C.S., which appears in the present number of the Society's Journal.

After some remarks on the paper by Dr. Bhau Daji, it was proposed by the Honourable H. P. St. George Tucker, *President*, seconded by T. W. Ward, Esq., F.R.C.S., that the best thanks of the Society be given to J. F. Fleet, Esq., C.S., for his interesting paper.

The Honourable the President then brought to the notice of the members present the approaching departure of the Honorary President, the Rev. Dr. Wilson, for Europe, and moved a resolution to the effect that it be referred to the Committee of Management to convene a special meeting of the Society on Thursday, the 17th instant, for the purpose of recording the sense the members entertain of the eminent services rendered to the Society by the Rev. Dr. Wilson during his forty year's connection with it.

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\* Not printed.—*Ed.*

Special Meeting, held on 17th February 1870.

FAREWELL ADDRESS TO DR. WILSON.

His Excellency Sir SEYMOUR FITZGERALD, Patron of the Society, in the Chair.

HIS EXCELLENCY THE GOVERNOR, in opening the proceedings, said—

Mr. TUCKER AND GENTLEMEN,—I accept with pleasure the honourable and grateful duty of presiding over your meeting to-day, and I feel that I might well leave to others the task of addressing you on the subject which has brought you together. Indeed the duties of a Chairman are, strictly speaking, of so formal a character that I might be content only to open the proceedings; but I should be wanting to my own feelings if I was not to ask your permission to say a few words—and I promise you they shall be very few—as to the object of our meeting. I may perhaps claim to do so as the chief office-bearer of your Society, but still more because I desire to take this public opportunity of expressing the warm respect and admiration I entertain for Dr. Wilson, and my sincere regret that even for a short time he is about to leave us. To-day, gentlemen, we have a special duty as members of the Bombay Branch of the Asiatic Society to perform. The members of the University have already addressed Dr. Wilson in terms that show their appreciation of his services to the public and to themselves; they expressed their admiration for his unwearied labours in the cause of education in this country. They have testified to his eminence as a scholar, and the value of his contributions to literature, at once so varied yet so profound, and, not least, they have recognized the services he has rendered to the University, first as a prominent member of the governing body, and more recently in his capacity as Vice-Chancellor. Our duty is more limited to-day, for though we join with the University, and indeed with all who know him, in the warm feelings of respect thus evinced towards Dr. Wilson, our object principally is, while we express to him our great regret at his leaving us even for a time, specially to acknowledge the obligations we are under to him for his distinguished services to the Asiatic Society. It is difficult, indeed, to express the admiration we feel for, and what we owe to, Dr. Wilson. There have been many men who have distinguished themselves in particular fields of inquiry. There are men who have been remarkable as antiquarians; others have been proficient linguists

and others have made themselves acquainted with the geography and the physical formation of various countries; but as regards Dr. Wilson, his knowledge of everything connected with the subjects which are the special objects of this Society, and with that field to which the exertions of this Society are particularly directed, is almost universal. If you desire to be informed as to the almost barbarous and unknown tribes to be found in India in her wild districts and dense jungles; if you wish to know their origin, their habits, and their religion; in fact, whatever may be the particular inquiry you may desire to make regarding them, there is no man to whom you can apply with such a certainty of obtaining the knowledge you need as to Dr. Wilson, and he is sure to give you the fullest and most accurate information. If you seek an explanation of some ancient inscription, the history of some ancient monument, Dr. Wilson can at once satisfy you. And it is not only that his information is so universal, it is as profound as it is varied, and I would add that it is not only in the field of Oriental inquiry he is so remarkable, but he adds to these distinctions the highest reputation in other branches of literary acquirement. It was said of a great man, a learned and noble lord lately deceased, that if he had known a little law he would have had a smattering of everything—it is just the reverse in Dr. Wilson; it is the accuracy of his widely varied knowledge which, added to his reputation as an Oriental scholar, has marked him out as one of the eminent men of our time. I may go further, and as one concerned in the Government of this country I must acknowledge another claim Dr. Wilson has to our gratitude. It is not only that Dr. Wilson's knowledge and labour have been so remarkable in a literary point of view, but they have also from the beginning to the end been specially marked by their practical tendency. Many have been the occasions—and there are others here connected with the Government who know of their own experience, and who will bear me out in saying it—many have been the instances where the Government has been under the greatest obligations to Dr. Wilson for the practical suggestions which in many circumstances affecting the government of this country he has been able to give, and which, as regards our relations with this people in trying times, have been of the utmost value. Gentlemen, I have said my observations should be few, and I will only add one observation further. We are gratified to know that the absence of Dr. Wilson is only temporary, and that in a very short time, after the lapse of a very few months, he will be with us, among his friends, again. But there is also, as regards

the time at which and the object for which Dr. Wilson leaves us, reason for congratulation. The present is a critical period in the history of the religious world. I believe that at no period have religious communities been so divided, not only the one from the other, but even among themselves, as at this very moment. The fabric of religious communities is everywhere shaken and riven. There are bitter divisions of opinion among men belonging to the same church and creed, and we are told that the spread of knowledge tends to the weakening and often to the subversion of religious faith. I think it is a happy thing that at such a time the chief part in the government of a religious body who have shown in the most striking manner their earnestness in the assertion of what they believe to be true, who have been ready to sacrifice much, and have sacrificed much, for the assertion of that truth—I say I think it is a happy thing that the chief part in the government in such a body should at this time, when religious discussion leads too much to animosity and estrangement, be taken by one who we all know has been able to combine the fearless assertion of what he believed to be true with that conciliatory demeanour, and that tender feeling for the belief of others, which has earned for Dr. Wilson the respect and love of those who have differed from him most,—and whose esteem for him in that respect is best testified by the large number of our native fellow-citizens who attend here to-day. They recognize the fact that Dr. Wilson, while he has been an earnest teacher of his own belief, has been ever gentle, ever tender of the consciences of others, and has proved that the assertion of what he believes to be true is quite consistent with respect and charity to the belief of others. I have now to call on the Hon. Mr. Tucker to move the first resolution.

His Excellency resumed his seat amid loud applause.

The Honourable Mr. Justice Tucker then said—

May it please your Excellency and Gentlemen,—For the second time in the annals of this Society has a special meeting been assembled to make public recognition of the invaluable services which have been rendered to this institution and to those who are engaged in the search after Truth in all parts of the globe, by the distinguished and venerable teacher who is now about once more to separate himself from us, happily only for a season, for the purpose of visiting his native land. It is now nearly forty years ago since Dr. Wilson first became a member of this Association, and so high was the estimate formed of his ability and learning at a very early period of his career, that five years later



we find him elected to the office of President in succession to that erudite Orientalist, the late General Vans Kennedy. For seven years the learned Doctor occupied the chair of President, and the manner in which he discharged the duties incidental to his position gave such general satisfaction, that on his proceeding to Europe in 1843 for the restoration of his health, an address was voted to him by the Society, and he was nominated by acclamation its Honorary President,—a distinction which has yet only been conferred on two other persons besides himself,—one, the illustrious founder of the Society, Sir James Mackintosh, and the other his immediate predecessor in the President's chair, General Vans Kennedy. As a large number of the members now present have had no opportunity of perusing the address which was then presented to him, and as the address itself does not appear in our Journal, which had no existence as a separate publication at the time, I think I cannot do better than read this paper, which is signed by General Dickinson of the Engineers, Dr. Hartley Kennedy, Mr. John Lloyd Phillips, Dr. Morehead, and Dr. Malcolmson,—all accomplished scholars, and men whose opinions were most valuable, and who have expressed in better language than I can command, all that Dr. Wilson had done for the Society up to that date.

To the Reverend JOHN WILSON, D.D., M.R.A.S., President of the Bombay Branch of the Royal Asiatic Society.

SIR,—At a special meeting of the Bombay Branch of the Royal Asiatic Society, which was yesterday convened to consider the most suitable mode of testifying the high respect which it entertains for your character, and of its equally high sense of the valuable services rendered by you to the Society during the seven years you have filled the office of President, it was unanimously resolved—"That a committee be appointed to draw up and present to you an address embodying the above resolution, and expressive of its deep sense of the loss which will be sustained, as regards many of the best interests of the Society, by your departure from Bombay." To mark the high sense entertained by the Society of your eminent exertions in the cause of Oriental learning and research, it was on the same occasion resolved "that you should be requested to accept the office of Honorary President of this Branch of the Royal Asiatic Society." It having devolved upon us to become the organ of this gratifying communication, we cannot but greatly regret our incompetency to the satisfactory performance of such a task, and the great inadequacy, both of time and means at our disposal for

entering on more than a brief enumeration of those contributions in the cause of Oriental literature for which the Society is indebted to you; the earliest of which consists of a brief but most able and interesting review of the proceedings of the Society since its institution in the year 1804 up to the end of the year 1835. Your other learned productions during the same year, consisting of "Refutation of Muhammadanism, in Persian," "Observations on Dr. Gibson's Notes on the Inscriptions of the Cave Temples of Junar and Nasick," "An Analysis of the late Sir A. Burnes' Statistical Papers on Cutch," and "Notes on the Figures and Inscriptions in an unknown Character from Marab in Arabia, illustrative of their supposed connexion with the characters of the Phœnicians, and with the Ancient Alphabet of Greece." In the following year we find that the Society is indebted to you for "Notes on Dr. Stevenson's Paper on the Worship of Vetal," for an account from personal observation of the "Falls of the Sharawati, near Garsapa in Canara;" also for fac-simile inscriptions on the Cave Temples at Carli, which, aided by Prinsep's Monumental Alphabet, it was reserved for your learned associate, Dr. Stevenson, and yourself to be the first decipherers; since which period Oriental literature has been further enriched by your historical accounts of the Beni-Israel of Bombay, as presented at the annual meetings of the Society of 1838 and 1839—by your First and Second Exposures of Hinduism; by your Statistical Accounts of the Brahmans of Bombay; by your interesting paper on the Waralis and Katadis of the Northern Concan, and by your numerous translations and commentaries of works connected with the religion of the Parsees, ending with your comprehensive and very learned work on the same subject, presented to the Society at yesterday's meeting, and dedicated to the body of which you have so long been the chief ornament: upon the merits of all which contributions to the antiquarian, philological, and statistical departments of literature and science we have the satisfaction of knowing that more competent judges than ourselves have highly pronounced. Many most able productions before the public which have emanated from your pen, in addition to those above enumerated, evincing the unexampled degree in which you have dedicated your stores of knowledge and varied attainments in furtherance of the professed objects in view by such an institution. Upon the occasion of your departure from this fruitful field of your indefatigable labours, hastened, as we lament to know it is, by that impairment of health inseparable from the bodily exposure and mental application you have for so long a period without intermission undergone, it remains for us to

notice that to your excellent and impartial judgment, to your great conversancy with the details of whatever subject has engaged discussion at the numerous meetings of the Society which have had the benefit of your presence: and to your conciliatory deportment while discharging the important, and oftentimes very delicate, functions of the chair, is mainly to be ascribed the continued welfare of this Society, and that harmony which has so long subsisted among its members. With claims of such a nature to the admiration and lasting gratitude of the Society, resting as they do, like those of an Erskine and Elphinstone, a Malcolm and a Kennedy, not so much on undisputed possession of high attainments, as upon the more legitimate grounds of their uniform application to the advancement of Oriental literature, it was a source of the highest gratification to us to witness the unanimity with which the proposition was received by so numerous a meeting, that a gentleman who had done so much to uphold the reputation of this branch of the Asiatic Society should not be allowed to quit the chair without a tender of the homage so justly due to his great learning and acknowledged abilities, and without some special mark of the estimation in which the eminent service which he has rendered to the Society and to Oriental literature are held; and although any satisfaction to yourself, arising from such a source, must fall far short of that purer gratification which you will never cease to experience from the sense which has been recently manifested by other large and influential bodies, both European and native, of this community, of the great benefits which have resulted from your exemplary exertions in the great cause of religious and moral enlightenment, we are willing to hope that you will not be indifferent to the value of those expressions of the Society's esteem and respect, which we have been made the channel of so inadequately conveying to you. It only remains for us to solicit that you will permit the manuscripts of the *Yaçna* and *Vispard* to be retained in this country, with the view of their being immediately lithographed, in the same manner as has been done with the *Vendidad*, at the expense of the Society, with a view to their being placed in the principal libraries of India and Europe.

With every fervent wish for the early restoration of your health, we remain, dear and honoured sir, yours very faithfully and sincerely,

T. DICKINSON.

C. MOREHEAD.

R. HARTLEY KENNEDY.

JOHN G. MALCOLMSON.

JOHN LLOYD PHILLIPS.

*Bombay, December 31st, 1842.*

This address sufficiently indicates the high appreciation which had been formed of Dr. Wilson's labours during the first term of his residence in India, and the reputation which he had then acquired has been fully sustained by everything that has happened subsequently since his return, after an absence of about four years; he has been the chief ornament and mainspring of the Society, the real moving power which has animated and regulated all its most important proceedings; the revered councillor of the several presidents, the universal referee in all matters of difficulty, or which required research;—the guide, coadjutor, and friend of every member. There can be no question that since the formation of the Society in 1804, no one has laboured so long and no one has accomplished so much for the well-being and reputation of the Society, and no one has so well earned the right to be considered its representative here. In other parts of India and among the learned throughout Asia, America, and Europe, Dr. Wilson's name is inseparably connected with that of the Society, and it is to him that the *savants* of the Eastern and Western hemispheres chiefly look for information with respect to Oriental literature or Indian antiquities, or with reference to any other subjects which come within the wide circle of his acquirements when they make application to the Society; and it may be truly said that were it not for him, and for a select few who are striving to follow at a humble distance in his footsteps, the name of the institution would be little known beyond the limits of the Presidency. It is not only by his literary contributions to the Journal that Dr. Wilson has promoted the objects for which the Society was founded, but in all the discussions which have taken place at this table, he has taken a leading and prominent part; and I am sure all who have had the privilege of hearing him will admit that the main interest of our meetings has been derived from the masterly descriptions and narrations, wise and weighty observations, and acute but friendly criticisms which have flowed naturally and without apparent effort from his lips, without fear of rivalry, and free from the slightest tinge of jealousy. All have been by him encouraged to labour and incited to excel in the same wide field of inquiry which has yielded such ample returns to all who have cultivated it with patience and assiduity, and to none more plenteously than to the master-workman, whose victories in the war that is ever being waged between Science and Ignorance we are now celebrating. I trust that his continued exhortation to the members of the Society to be up and doing will not be without their effect, and that upon his return he may find an increased band of disciples who will

have done something to show that they have not failed to profit by his instructions and example. But it is not only as the most accomplished member of this Society that Dr. Wilson has earned a title to our respect and admiration. As a citizen, as a missionary, as the head of a family, as a teacher in the schools, in the lecture-room and in the pulpit, as an author and public writer, he has earned an amount of distinction which it is given to but few to attain, and it was no later than last year that, at a general meeting of the most influential residents in Bombay, a subscription was raised for him, and an address presented to him in testimony of the universal esteem and affection with which he was regarded by men of every colour, rank, and creed on this side of India. In this address an account was given of the larger works which have been published by Dr. Wilson, and as I cannot describe these books in language more concise and appropriate than was used in that address, I will venture to repeat it: "To specify in any detailed manner the fruits of your prolonged literary labours would far exceed the limits of this address, but we would briefly notice a few of those works that have given you a high place amongst the distinguished writers whose labours have illustrated the literature of the East. Your learned and comprehensive work on the religion of the Parsees, published on the eve of your journey to Europe in 1843, was recognized by the few scholars then competent to form an opinion as the most complete investigation into the sacred writings of the Parsees that had up to that time appeared. A distinguished Oriental scholar, whose learned labours have reflected honour on Bombay, Mr. William Erskine, urged you, in reference to this and other works, 'to go on and enrich the world of letters, while you think chiefly of the religious world and religious benefit of the human race;' and Professor Westergaard, of Copenhagen, whose own valuable labours in this branch of Oriental research are so well known, thankfully recognized the value of the services you had rendered himself, which he said he valued the more from the prominent place you hold amongst Oriental philologists, and for your having signally contributed to the furtherance of acquaintance with the Zoroastrian lore. Your great work, the 'Lands of the Bible,' was hailed on its appearance, more than twenty years ago, as being in itself a complete store-house of biblical research, and as abounding in materials illustrating the state of the Christian sects and churches of the East, of the Eastern Jews and Samaritans, of Mahomedanism, and the numerous questions connected with the ancient people and languages of Palestine, Syria, and other parts of the East. The President of the Royal Geo-

graphical Society, in directing the attention of the learned to what was new and important in the works specially pertaining to questions of geographical, topographical, and antiquarian research, remarked how much could be done in gleaning what was new in such countries as those you had travelled in by travellers who enjoyed, as you did, the advantage of understanding the language of the people, and of entering into the spirit of the manners of the East. Your 'History of the Suppression of Infanticide in Western India,' published under the auspices of the Government of Bombay, is a valuable record of the efforts of a long line of able and devoted public servants who, from General Walker in the time of the government of Jonathan Duncan to Sir Robert Wallace in our own day, were engaged in the task of eradicating one of the saddest crimes against humanity that has fallen to the lot of any civilized government to suppress. Your knowledge of the history and social state of the provinces and tribes where the practice prevailed enabled you to select with discrimination, from a mass of materials, the salient facts in a history of painful interest that might otherwise have been lost, and to produce a work which remains as a record of noble services rendered to humanity by the British Government of India." The mention of the last-named work reminds me that Dr. Wilson was the historian of the deeds of that honourable band of statesmen who on this side of India have done so much for the suppression of infanticide. This is a fact to be noted at a time when the Government of India are about to revive and extend the efforts which have been made to eradicate this inhuman practice. To this, as to any other good cause, the good Doctor lent the aid of his pen and of his voice, and he was a most potent auxiliary to the Governors and political officers who first attempted to deal with an evil of such formidable magnitude. It will be proper here to mention that Dr. Wilson has for some time been engaged in the preparation of a large treatise upon the history of caste among the Hindus in India. The publication of this work is looked forward to eagerly by all who are interested in Oriental studies, and I have no doubt that the book, when it appears, will add to our stores of knowledge, and will increase the fame of its learned author. It is not necessary that I should dwell upon all that has been done by Dr. Wilson in advancing the education of the people. There is certainly no one in Western India whose exertions in this particular department can compare with those of our excellent Honorary President. Only last evening a fitting acknowledgment was made by the Senate of the University of Bombay of the manner in which he had discharged his duty as Fel-

low, as Syndic, as Examiner, as Dean of the Faculty of Arts, and as Vice-Chancellor of the University. When he was selected by your Excellency for the high office which I have last named, the appointment was received with universal approval both by Europeans and Natives, and I believe that there is and has been no other missionary in India, with the exception perhaps of Dr. Duff of Calcutta, whose elevation to such a position would have been welcomed with that unanimous expression of satisfaction which was accorded to Dr. Wilson. The anticipations that were formed on his acceptance of office have been fully realized, and the manner in which he has exercised his high functions has demonstrated the wisdom of the choice that was made. Your Excellency has pointed out the remarkable fact that, notwithstanding the strenuous exertion of this eminent missionary to achieve the object dearest to his heart, namely, the conversion of natives of India to his own creed, he has so managed to regulate his intercourse with men whose religious convictions have differed from his own as to avoid giving offence; and while never hesitating to proclaim what he believed to be the truth, or slackening his efforts to convince those whom he held to be in darkness, he has won the respect of the most bigoted of opponents, and inspired a feeling of personal affection in the breast of nearly every one with whom he has been thrown in contact. His sound judgment, his total freedom from prejudice, the catholicity of his views, the purity of his life and simplicity of his manners, as well as the real humility and true charity exhibited by him in all the relations of life, are the means by which this very remarkable result has been obtained. And there is another circumstance which has earned for Dr. Wilson the gratitude of our native fellow-subjects. I was reminded of it by an article which appeared last Sunday in a newspaper conducted by natives, and which is called *Native Opinion*. The article is a summary of the good deeds done and public benefits conferred by Dr. Wilson, and I think it expresses in an able and just manner the feeling of the educated portion of native society towards him. As it is not long, I will read the para. to which I refer:—

“But it is in times of political agitation and political troubles above all that the services of this eminent man have been found to be of the greatest value. In such times it is not to be wondered at that feelings of race antagonism should run high in the breasts of the governing classes and the governed. On these occasions it was that Dr. Wilson

was found to be working the part of a true missionary of peace and tranquillity. He threw the whole weight of his influence to soften the feelings of race animosities, and showed himself to be a true friend of the natives. In the days of the Mutiny, when every native in our own Presidency was looked upon with suspicion, when native gentlemen of wealth, position, influence, and education, whose loyalty and good feeling towards the British Government could never for a moment be doubted,—who had, in fact, everything to lose and nothing to gain from a shock to British power in India,—when these men, we say, were indiscriminately confounded with the rebel sepoys of Bengal, Dr. Wilson it was who stepped forward to expose the folly, injustice, and impolicy of doing injustice to a large class of natives deserving the confidence of the British Government. At one of the large public meetings which was held in our Town Hall after the close of the Mutiny, we remember Dr. Wilson to have stood forth and dwelt at considerable length on the loyalty of the educated natives of this Presidency. We cannot, at this distance of time, exactly recall the words which he uttered on the occasion, but the sentiment he put forth was something like the following: He said that he was prepared to go at dead of night into any gully or street in Bombay, even in most troubled times, without the least fear of being hurt or injured. He then went on to say it remains to be proved that the educated natives have either assisted in or sympathised with the deplorable rebellion which has occurred in the N. W. Provinces. They know as much of the power and resources of Britain, and the advantages to be derived from its benign administration in India (exemplified by the great works of public utility now advancing throughout the country, and by constant measures and deeds of philanthropy), as makes them desire the continuance and prospering of that administration. It is not by limiting, but by increasing, the amount of good which we do in India that we shall secure the respect and confidence of its people. I have seen nothing in Bombay since the commencement of our troubles which should lead us to recede from our friendly intercommunication with the people, or to pause in any of the general enterprizes in which we are now engaged. This was highly creditable to him, as it was in perfect unison with the whole tenor of his character. Such sentiments uttered by a gentleman enjoying the confidence of both the communities went far to neutralize the aspersions on native character which a portion of the Anglo-Indian journals then took delight in casting." It will be seen from these remarks that in the troublous year 1857 Dr. Wilson



was one of the select few who, following the good examples set them by Lord Canning at Calcutta and Lord Elphinstone in Bombay, refused to include in one sweeping and indiscriminating condemnation the entire body of natives. At a time of unusual excitement, when the atrocities which had been committed were calculated to shake the calmness of the best and bravest, our venerable friend did not forget the principles on which he had acted all his life, and did not hesitate to raise his voice in defence of those who, when men's minds were agitated, were likely to be misjudged and to be suspected without adequate reason. Undoubtedly the good work then done was of a character not likely to escape the notice of intelligent observers among the natives, and I have been glad to see the proof afforded by this article that it has not passed from their remembrance. It would be difficult to overstate the value to the British Government in India of men of the stamp of Dr. Wilson. One such man brings a greater accession of strength to our rule than a regiment of soldiers. He cannot subdue the people by force, but he achieves a still greater conquest; for he conquers their hearts and affections. It would be well for India had we many of like ability and character. And now I must conclude, although the subject on which I am speaking is almost exhaustless. I regret much that the task which has devolved upon me has not fallen into more competent hands, as I feel strongly my inability to do justice to the talents and conspicuous merits of the great and good man in honour of whom this meeting has been convened. I trust that those who follow me will fully supply all the omissions which I have made. Unfortunately there is no honour which the Society can confer on Dr. Wilson higher than to which he has already attained; so that the resolution which I am about to move will amount to little more than a vote of thanks. As our acknowledgments will be sincere and heartfelt, I have no doubt that they will be appreciated by him to whom they are given. I am sure that you will all agree with me in expressing a hope that we may soon again have our Honorary President among us, and that he will return to us invigorated by a change of climate, by home associations, and by contact with some of the master-minds of Europe. I beg to propose that the Society pass the following resolution:—"That in consequence of the approaching departure of the Rev. John Wilson, D.D., F.R.S., Honorary President, to Europe, the Society desires for the second time to make public acknowledgment of the invaluable services which he has rendered to, it as Member, President, and Honorary President, for a period which has now extended to more

than forty years, and to express its grateful sense of the increased reputation which it has gained in consequence of his patient industry, profound and varied learning, and the many admirable qualities which, with his exemplary life, have secured for him the esteem and love of all who have been brought in contact with him."

Mr. BHAU DAJI, in seconding the motion, observed that he had little to add to what was already said regarding Dr. Wilson's great erudition and virtues. Dr. Wilson has been not only a member of the Society for the last forty years, but also its President and honoured Honorary President. He had been the most regular attendant, and, on account of his great learning and versatility of genius, has been the director and soul of the Society. He early set about studying Sanskrit, the classical language of India, and mastered several of the vernacular tongues, as the Marathi, Gujarati, and Hindustani, and had made himself acquainted with several other Oriental languages. In the course of his travels throughout this Presidency, and also in other parts of India, besides ably performing his sacred duties, he managed to find time to collect every variety of information regarding the country and its peoples, and the various ancient remains which are scattered over this Presidency in particular. Dr. Wilson's collection of manuscripts, coins, copper-plate grants, inscriptions, geological and national history specimens, and curiosities of every kind, was extensive and valuable. Dr. Wilson was one of the first to apply himself to the decipherment of the German inscriptions, about the time of the brilliant and invaluable discoveries made by Prinsep, who acknowledged the value of the copy made under the late Captain Lang's directions, and placed by Dr. Wilson at his disposal. To the services which Dr. Wilson had rendered to the Society up to 1843, when the address just read was presented to him, he had added vastly to his claims on the gratitude and admiration of the members of the Society by labour extending over the last seventeen years, characterized by the same restless energy, and the same punctuality and goodness. Dr. Wilson's memoir on the cave temples and monasteries and other ancient Buddhist, Brahmanical, and Jain remains of Western India, written in 1850, was still the best guide to them. He has, along with James Fergusson, kept the importance of a full delineation and description of them before Government and the public. And if the history, literature, religion, and art of Ancient India had not yet been illustrated in the way it should be, it was not from a want of advocacy of learned Orientalists like Dr. Wilson, or of liberality on the part

of the Government. Dr. Wilson had been the best popular exponent of the discoveries of eminent Orientalists in Europe, such as Burnouf, Lassen, and Westergaard, the former being in constant communication with the last two. Every year they had heard from the lips of the learned Honorary President a *résumé*, brief but interesting, of the progress of Oriental research. Dr. Wilson's works on the Parsee Religion, the Lands of the Bible, and Suppression of Infanticide in Western India had been pronounced by able critics to be learned and exhaustive works of authority. No gentleman in Bombay had had the privilege of giving so many learned, instructive, and eloquent lectures touching almost every subject within the domains of science. His lecture on "India three thousand years ago" had been repeatedly quoted by writers on that dark age of India's history. His Excellency the Governor had well alluded to two of the most prominent characteristics of this learned and virtuous gentleman,—his versatility of genius, which enabled him to approach almost every subject with an ability and fullness which few making each the subject of a life-time could; the second characteristic was his intense and universal sympathy with all classes of this country, and which had made both the educated and the most bigoted orthodox look upon him as a friend and benefactor. He (Dr. Bhau Daji) had heard several orthodox pundits express their great regret at the approaching departure of so good and saintly a man. While regretting sincerely the loss to the Society by Dr. Wilson's absence, it was a source of consolation to find that it would not be long, and that his presence in Europe would not be less beneficial to the interests of this Society, or to the highest good of this country. In conclusion, Mr. Bhau Daji trusted that Dr. Wilson would be permitted by Providence to return to these shores with renewed health and vigour.

Mr. JAMES TAYLOR, Honorary Secretary, said that, considering the position he held in connection with the Society, he did not think it right that he should allow the occasion to pass without saying how entirely he concurred in every word which had been said of Dr. Wilson. He looked forward with some apprehension and misgiving as to whether the Society would acquit itself in the future as it had in the past, when they had not Dr. Wilson to fall back upon in an emergency. A year ago they were visited by a distinguished Austrian gentleman, and a meeting of the Society was convened on short notice, when the Doctor ably discussed all the principal branches of Oriental research, and their visitor was highly pleased and satisfied. He would not occupy the

time of the meeting by speaking of the doctor's great literary services rendered in so many ways, but one matter had been overlooked by all the other speakers, which he (the Secretary) considered too important to be altogether passed over—he referred to the labours of Dr. Wilson in connection with *The Oriental Christian Spectator*. This publication was probably not very well known to many of those now present, as it had been discontinued for some years, and for that reason he (Mr. Taylor) embraced the present opportunity of stating for the information of the meeting that it had been established by Dr. Wilson, and carried on mainly by his own unaided exertions for a period of thirty-five years, appearing monthly with unfailing regularity. *The Oriental Christian Spectator* was a valuable repository of the leading facts and opinions connected with education, social and moral progress in India for the period which it covered, and might be consulted with profit by all interested in the great questions affecting the moral improvement of the Natives which had stirred the country for more than a generation. Complete sets of the publication were now difficult to be met with, but he was glad to say there was a complete copy in the Library of the Society.

Mr. DHANJIBHAI FRAMJI said—May it please your Excellency, Mr. President, and Gentlemen,—The sentiments expressed by His Excellency and others regarding the Rev. Dr. Wilson are well deserved; yet at the same time I may be allowed to offer a few observations anent the particular branch of Oriental lore that the venerable gentleman has made his special study, I mean the Zend or the old Bactrian language of the Zoroastrians. Thirty years ago some of the learned Oriental scholars were of opinion that the Zend language was a fabricated one; but fortunately at that time there was an eminent scholar on this side of India who, after a careful investigation and research, expressed his conviction that the Zend was an authentic language; and it is Dr. Wilson to whom we are indebted for this authentic expression of opinion, which has been received and adopted by many of the learned Oriental scholars on the Continent. Since then great progress has been made in the study and development of the Zend philology, and it is now admitted on all hands that the Zend was a sister-language of the Sanskrit. Dr. Wilson's great work on the Parsi religion is in some respects admirable, with the exception, however, of one or two matters, and the learned Doctor will pardon me for saying so. The work deserves the highest place in comparative philology, which indeed has already been acknowledged by European orientalisists. He has opened the doors for

the successful prosecution of this ancient language of Persia, for which I, as a member of the Zoroastrian community, beg to offer my warmest thanks to him; and I also tender him my gratitude for the valuable services rendered by him in respect of this ancient language. Since my connection with Dr. Wilson, for the last twenty-five years, I have had many opportunities of seeking his assistance and advice, which he invariably and readily gave whenever I called upon him; and such advice always proved most valuable. His services in a literary point of view are not confined only to this Society, but his sphere of usefulness has extended to all matters educational, social, and political, all tending to promote the welfare and well-being of the natives of India, for which his name will be remembered as a household word in every part of this country. Again thanking him for his promoting the cause of Oriental learning,—especially directing his attention to the study of the Aryan, Semitic, and Turanian languages,—I wish him every success, welfare, and happiness.

Dr. J. N. MENDONCA said—May it please your Excellency, and Gentlemen,—So high is the privilege of being permitted to take part in doing honour to one so great and so good as Dr. Wilson, our revered Honorary President, that even at the risk of being considered too presumptuous I cannot remain a silent spectator of the interesting proceedings which engage our attention to-day. To do honour to Dr. Wilson is really to honour ourselves, and we ought certainly to be very glad that we have been allowed the chance of doing it. Outside the circle of this institution, and long ere this, the influence of the philanthropic and philosophic labours of Dr. Wilson have been so widely and so deeply felt, that nothing can exceed the genuineness and universality of the sentiments of respect and veneration with which his name is cherished by every section of the population throughout the length and breadth of this land. Indeed, gentlemen, forty years' residence in India has united and identified him with its people by such strong bonds of mutual sympathy, that amid all the demonstrations of affection and gratitude which have been so cordially offered to him on every side, and which we propose to offer him to-day, there is one deep and general feeling of regret that Dr. Wilson should leave us even for a time. Deeply as the departure of Dr. Wilson will be felt on every side, the loss which thereby this Society is about to suffer, and the duty we owe to him on such an occasion, are matters which could not be passed over in silence. Of the part which during his long connexion

with this Society Dr. Wilson has always taken in every department of the great work in which it is engaged, I am utterly incompetent to speak. Yet I can venture to say that of all the institutions with which he has been connected, of all the various scientific and social organizations in the midst of which he has laboured, this Society appears to have been his special favourite, and the services he has rendered to it are known to be so valuable and so unremitting that though we may acknowledge the obligation we can never repay it,—and while, Gentlemen, we have met here to-day to acknowledge this obligation, I have been impelled by a strong sense of duty in behalf of the Portuguese members of this Society to unite my humble voice in the tribute of love, respect, and gratitude which we propose to offer him to-day, for I cannot allow this opportunity to pass without publicly acknowledging that in Dr. Wilson the Portuguese community of Bombay always had a sincere friend and wellwisher,—of which fact I need only mention one out of many proofs which I might adduce, namely, that out of eleven Portuguese members whose names are at present on the rolls of this Society, more than half were proposed for election by Dr. Wilson alone, thus showing the warm interest which he always felt in the progress and welfare of our community; and I may assure Dr. Wilson that the fervent prayers of that community will always follow him wherever he may be. Beyond this I need not speak. I may, however, remark in conclusion that though the departure of Dr. Wilson will produce amongst us a vacuum which cannot be easily filled, though we shall long miss him in these rooms as everywhere else, yet his name and his deeds shall live immortal in the history of this Society, as they will also live in the history of the Western Presidency, and indeed in the history of India.

Mr. W. WEDDERBURN said—I have some hesitation in addressing the meeting on the present matter, for I feel that any opinion I can express will have but little value in such an established fact as to what the Society owes to Dr. Wilson, but it has been suggested to me that one of the younger members of this Society should express his esteem and regard and appreciation of the value of Dr. Wilson. I understand that I have in a certain way an hereditary right to speak on the subject, for I am told that forty years ago my father proposed him a member—and five years later he seconded Mr. Farish's proposition to make him President of the Society, so that I hope I may be excused addressing the meeting. It is said of the young men of the present day that they respect nobody, and wish to overturn existing institutions,

but I think I may say on their behalf that they respect Dr. Wilson and recognize in him an institution in Bombay.

Mr. CONNON,—May it please your Excellency—Before this resolution is put and carried, which I am sure it will be with a hearty unanimity, I take the liberty of introducing myself to the meeting to say a word about Dr. Wilson's primary, continuous, and continuing mission to this country. You, Sir, have already done so in the best possible taste, but it is more particularly as a member of the Scottish community, for whom, although I have no express, I am sure I have an implied, authority to speak, that I would say a word on this occasion, and what I wish to say is this : that although we know those eminent acquirements in literature, learning, sciences, and arts which have for so long a time made Dr. Wilson the ornament, *decus et tutamen* of this Society, it is in his purely missionary character and as a friend of the orphan and of education that we come oftenest in contact with him. During those long years when Dr. Wilson was first a missionary from the Church of Scotland, and afterwards by his own choice from the Free Church of Scotland, we have not been all through a united happy family. When Dr. Wilson and so many good and eminent men were pleased to separate themselves from our national church, from motives which we all respected, though we could not all follow them, certain divisions arose at home and here. But here, I am happy to say, they have all ceased. And for that I say we are most particularly indebted to the good offices, the conciliatory disposition, and the great administrative ability of Dr. Wilson. In this way then, without hiding or abating any of our distinctive differences, we are able to meet together as friends, and charge ourselves with the care of an Orphanage and the maintenance of schools which the Scottish Education Society is now doing, and I can assure your Excellency doing well. I know that Dr. Wilson has not given up to party what was meant for mankind, otherwise he would not be as he now is the object of so much regard and esteem among people of all nations, all castes, and all creeds. But I thought that your Excellency and other English gentlemen here would be pleased to have your attention called to these special features of Dr. Wilson's long and honoured career in Bombay, with which special features you could not be expected to be so familiar as some of us are, and while we are gratified to see this general manifestation of feeling, your Excellency and others will, perhaps, now better understand why Dr. Wilson stands in the way he

does among his own people in particular as their common father and friend. We are all proud of him.

MR. MANOCKJEE CURSETJEE said—As the first member of this Society—(no, no, no.)—I am the first native at whose humble instance the portals of literary honour in this Society were opened to the natives of India, and for that the success is entirely due to Dr. Wilson, for he was the first and foremost of my supporters among my friends in this Society, and Mr. Wedderburn's father was another. Dr. Wilson came here in 1829, and from the time of his arrival, from the very first week, he and I were acquainted, and our acquaintance has arisen into kindness and esteem. I have seen him for forty years in every sphere of action with the people of this country, and he is one of the first men among them. I will not here relate the dangers and difficulties he underwent when he, in his capacity of missionary, first took up his abode in India, for the good, as he thought, of the native community. He was then looked upon as one of the most mischievous men in India, but now we come forward to do him that honour which he deserves. I will not speak of his talents as a scholar, a theologian, or Orientalist, or any other branch of learning, of which so much has been said; but one subject is deserving of notice, and that is that in whatever sphere he has moved he has been eminent for his want of pride, and during the forty years he has been with us, he has not shown that pomposity, greatness, and grandeur which is shown by many men. We see him now driving about in his one-horse shigram, just as he did when he first came out—he has never forsaken that one-horse-shay—but if he rode in a carriage and four he could not be more respected than he is now. His work has been a labour of love for the benefit of India, and whatever he has done he has done for the good of the natives. Whatever success I may have attained in my humble efforts, I owe it to Dr. Wilson, for he has for forty years been my constant adviser and dearest friend. I am glad to see so many present to-day to do honour to him, for by doing honour to him we do it to ourselves.

His Excellency the Chairman then put the resolution, which was carried unanimously.

Rev. Dr. WILSON, in reply, said—Your Excellency, Mr. President, and Gentlemen—I felt myself very unworthy of the honours which were heaped upon me about this time last year, when a public testimonial was presented to me in the adjoining hall; and on this



occasion, when the expression of those honours is renewed, I still feel very unworthy of them, and of what has now been said of myself and my humble labours in connection with this Society. I acknowledge, however, the generous cordiality with which your Excellency, Mr. Tucker, and the other gentlemen who have addressed the meeting, evidently regard me. I would gratefully say I have been much sustained since I came to this country by the kindness of feeling to myself, as an humble individual, which I have witnessed in the Bombay community. When I arrived here I met with the kindest possible reception from Sir John Malcolm, then Governor of the Presidency and the President of this Society; and the kindness shown to me by him was exemplified also by all those of our countrymen who were connected with the administration of this portion of India, and very largely sympathised in by the natives, with whom I soon became acquainted. I feel that I am under very great obligations to this Society. I never could have prosecuted my studies, such as they have been, without access to such a library as that which we here possess. I have often had a hundred volumes from this library at the same time in my possession, and though I have now accumulated a very considerable Oriental library for myself, I have still frequently to refer to these shelves in order to get my inquiries satisfied, and to obtain information connected with the various subjects to which I still feel it my duty to direct my attention. I have also been much sustained by the literary communion we have here enjoyed. This is not merely the Bombay Branch of the Royal Asiatic Society, but a sort of literary and scientific club. We are accustomed to meet together in these rooms to sympathize with one another, and to talk of what is occurring in the way of research in this Presidency, and what is occurring in the same direction throughout India, and generally in the literary world. I am sure this has a great effect upon all inquirers. The works to which allusion has been made by my esteemed and indulgent friends who have addressed this meeting, and which I have been called upon to publish, necessarily required from me very great attention. When I travelled in the Holy Land, for example, I had very many observations to make, and very many observations to recall; but I should not have felt warranted in laying them before the public without comparing them with the observations of those who preceded me. I have consequently endeavoured in my book, entitled "The Lands of the Bible," to do justice to all who have gone before me; and I trust that in no instance have I failed to acknowledge the help I have got from their researches. I

have acted on the same principle in the volume on the Suppression of Infanticide in this Presidency and the contiguous Native States, which I have published under the auspices of Government. From an early period of my life I felt a peculiar interest in this philanthropic enterprise. It so happened that during three years I resided in the same parish in Scotland in which lived General Alexander Walker, who, with Jonathan Duncan, first adopted measures for the suppression of infanticide in Káthiáwár. I had some communication with him on the subject, and I resolved, even before I concluded my college studies, that if I should go to India I should direct my attention to the interesting province of which I used to hear that benevolent gentleman speak. I was pretty well acquainted with the customs of the Jádejás from the work of Dr. Cormack, who published a volume on their lamented custom of Infanticide at the request of Colonel Walker himself. When I made my first journey to Káthiáwár, I was greatly pleased to see that Mr. Pollard Willoughby was directing his attention to practical measures for the suppression of that fearful crime. I got into easy communication with him, and I was always happy to observe the singular zeal and judgment with which he prosecuted his efforts for the suppression of infanticide. He brought great moral influence to bear on the people of Káthiáwár, and the arrangements he made with them were of a decidedly repressive character. He had the consciences of the people on his side, although their customs were entirely at variance with our views; and his measures were founded on this fact. He was succeeded by gentlemen of like spirit, as Lang, Jacob, Malet, and others; and I say it is one of the greatest honours which this Presidency can claim, that in this enterprise of mercy it still occupies the first place. It has been acknowledged to have this pre-eminence, and this acknowledgment has been lately made in very handsome terms in the Council of His Excellency the Viceroy at a late meeting in Calcutta by the Honourable Mr. John Strachey, Sir H. Durand, and others. Our Presidency has other claims to notice in connexion with its literary and antiquarian labours. It has occupied a very peculiar place in reference to certain subjects of important inquiry and research. Sir John Malcolm, in an early address he delivered before this Society, said that in the first instance Bombay must be specially looked to for an elucidation of the ancient Zoroastrian faith. This remark was founded on the fact that here we have a considerable body of the descendants of the ancient Persians residing amongst us, who are in possession of the remains of the literature of Ancient Persia, who show most vigorous action in

mercantile life, and who, by their union and energy, have done a great deal to advance the cause of general improvement in this country. Our Society has, in regard to this matter, done much that is of great consequence. Mr. William Erskine, in his various learned and valuable papers laid before the Society, produced some remarkable elucidations of the ancient religion of Persia; and (partly in consequence of the papers which he and others furnished), Professor Rask was sent to this country by the King of Denmark, and was successful in obtaining most of those valuable relics of the ancient world which are now in the University Library at Copenhagen. My own discussions with the Parsis, and their rejoinders to some of my publications, followed; and, with my subsequent larger work on the Parsi Religion they attracted attention not only in the religious but literary world.\* The visit to this country of the distinguished Orientalist Professor Westergaard, about the time of the publication of the last mentioned volume, gave a powerful impetus to the study of the Zoroastrian literature. Both in Bombay, and at Yezd in Persia, he acquired important manuscripts. I had the pleasure too, of giving him the use of those which by purchase and gift I had acquired in this place, chiefly from the late able and learned Fardunji Meherasbáunji, from whom, I may mention, Professor Rask had obtained his acquisitions. These manuscripts, when added to those at Copenhagen, Paris, and in England, gave peculiar aids to Professor Westergaard in preparing and editing his successful critical edition of the text of the Zend-Avastá, for which to him we are so greatly indebted, even in the view of what has been done in the same direction by Dr. Spiegel. The edition of the Vandidád, Izashné, and Vispard, in the Gujarátí character and with a Gujarátí translation, lithographed for the Society under my own eye, from a manuscript I procured in Gujarát, has enabled Orientalists to become acquainted with the interpretations of the Avastá, long current in Western India. Dr. Haug, in his interesting Essays, and other works published in this city, has ably shown how much these interpretations require to be amended. Though it be admitted that the principles of the Zoroastrian faith and curious matters connected with it are now well understood by many, much requires

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\* "Tous ces ouvrages sont destinés à servir l'éclaircissement d'une grande controverse qui s'est élevée, à Bombay, entre les missionnaires protestants et les Parsis, et qui, dirigée, du côté Chrétien, par un homme savant et intoligent comme M. Wilson, a donné naissance à plusieurs écrits remarquables dont la science doit tirer profit."—*Report of the Asiatic Society of Paris, 1843. Ed.*

to be yet done for the elucidation of the Zend or rather Avastá language. The analogy or cognate relationship of that language to the Sanskrit, is apparent to every Oriental scholar. From that analogy alone many clauses in the Zoroastrian writings are perfectly intelligible. There are, however, many words in it, which do not appear to be connected with the Sanskrit, at any rate in its classical form. Help to understand their meaning is to be found from the study of the Pehlavi and Persian languages, while the elements of a few of them may be found even in some of the other Iranian, if not Shemitic and Turanian dialects. I am glad to find such men connected with this Society as my friends Mr. Dhanjibhai and Dastur Peshutan, engaged in studies connected with the ancient literature of Persia. I am also glad to observe that a Zend Madrissa or College has been founded in Bombay by the Jijibhai family. It is an interesting fact connected with it, that it contains some students of the language of the Avastá, who have laid aside the merely traditional interpretations of that collection, and who are looking for the meaning of its obscure texts by references to the cognate languages and other philological appliances. In this, no doubt, they will get important help from the researches of Dr. Haug. But leaving the doings of the Society connected with Zoroastrian literature, I must not forget to notice the proceedings of the Society connected with the Buddhist, Jaina, and Brahmanical antiquities in our neighbourhood. (On this occasion I shall not repeat what I said in a paper read before the Society in 1856, in which I have more or less noticed all the literary and scientific proceedings of our Society up to that date, and mentioned the different contributors to the pages of our Journal.) I must say that the Hindu members of our Society have of late years manifested singular zeal, impartiality and success in antiquarian research, especially our learned Vice-president, Dr. Bhau Daji, who has not merely transliterated and deciphered multitudinous inscriptions, but most aptly illustrated their historical bearings. In the same department we owe much to the Messrs. West, as we do in numismatics to our late Presidents, Mr. W. E. Frere and Mr. Newton. Even in regard to the most ancient form of the Hindu religion, our Society has done something of importance. I remember the day when, under the care of our learned member, Dr. Stevenson, a Transcript of the Rig-Veda (with the Commentary of Sáyana A'chárya), which had been procured for him by Colonel Shortrede, was made for that distinguished and ingenious scholar, Monsieur E. Burnouf, from a similar transcript made for our Society. This formed afterwards the Class B. of Vedic Manuscripts referred to by Dr. Max Müller,

who is devoting unexampled attention to the great work of editing the Vedas, to which he has devoted so many years of his life, though it must not be supposed that there is any great difference in the codices of the Vedas as they are found in the different provinces of the country. The Bráhmans have acted very much like the Jews in this matter, and have most carefully preserved their most ancient writings. While there have been great changes in the text of the later works of the Hindus (as exemplified in the two recensions of the *Ramáyana*), few changes have been made in those of the Vedas. The contents of the Vedas have been entered in indices made in ancient days; and probably no considerable portion of the Vedic literature has been lost during the last 2,500 years. I have stated in a lecture delivered in the adjoining hall on "India Three Thousand Years Ago," that the Vedic worship was of a very much simpler character than that which followed, as most strikingly appears by a comparison of the *Sanhitá* of the Vedas with their *Bráhmaṇas*, or *Directories* (exemplified in the *Aitareya Bráhmaṇa* of the *Rig-Vedá*, most ably edited and published by Dr. Haug, and in the same way by the works of Dr. Weber and Dr. Max Müller). All our native friends of liberal spirit, or who have received a liberal education, readily admit the obligations under which India has been placed to our Oriental Societies, and to the learned gentlemen who, in harmony with the object of their institution, have devoted themselves to Oriental studies. Having myself for some years been engaged in the investigation of the origin and development of Caste and its influence in Hindu society, I am happy to give my humble testimony that Caste does not appear in a stereotype form in the Vedic writings; but after the "Texts" of Dr. Muir, testimony in this direction is not now much needed. For examining the Vedas, we find manifested in them a great pride of race, a great pride in the superior strength of the *A'ryas*, entering this country from the North and subduing the blacker races which had got to India before them, and a great pride in their religious observances; but we see that their own social distinctions were more those originating in the voluntary choice of pursuits, than those originating in authoritative prescription and uninterrupted pursuits followed from generation to generation according to the laws of Caste. I believe the knowledge of this fact will have a powerful influence in the relaxation of the bonds of Caste, and the blending together in harmony the different classes of men in this country, which all of us, whether Europeans or Orientals, are bound to promote. I shall mention a single fact connected with this matter. A few years ago,

when on a visit to the Mahárája of Jodhpur, with whom I happened to be acquainted in his youth, I asked His Highness to introduce to me some of the more learned Bráhmans of his capital. One of the Bráhmans showed me that he had a good acquaintance with the results of the Vedic studies of Europeans. In prosecuting his own inquiries into the affinities of Sanskrit with other A'ryan languages, he had made a collection of 400 Persian words that appeared to him closely connected with the Sanskrit. When I came to this country, I found the Bráhmans totally disinclined to quote the Vedas, even in friendly conference. I have found them fly when a single verse of them was adduced in discussion. But Brahmins are now found not only ready to refer to the Vedas, but ready to make inquiries connected with them, and to avail themselves of the research of European scholars. This growth exhibits great progress. It is delightful to observe how Europeans and Natives are being brought together, and the Society is not without its influence in this matter. The late excellent Robert Money, C.S., Persian Secretary to the Bombay Government (and whose early loss is so deeply deplored by many even to this day), was among the first to propose that Natives should be admitted into the membership of this Society. The proposal at first met with great and obstinate opposition. Mr. Manockjee Cursetjee, who led the forlorn hope, was driven back at first by a volley of black balls; but, after dexterously carrying the ramparts of the Royal Asiatic Society of Great Britain and Ireland, he at length entered our fortlet with flying colours. For many years he has been going out and in among us, with a full appreciation by us of all his merits. It is an interesting fact that there are many native gentlemen now connected with the Society, and that they are doing much to increase its usefulness and reputation. Mr. Tucker, in the course of his most kind and indulgent remarks, has done me the honour of reading a portion of an article which has just appeared in a native newspaper of much influence (*Native Opinion*). On the occasion referred to in that extract, the late honoured and lamented Lord Elphinstone acknowledged the importance of the testimony which I was able to give him, in mitigation of fears very generally prevalent among certain classes, and felt encouraged more freely to send such military forces as could be spared to the further east. Representations of danger had been made in certain quarters from the large body of Muhammadans here residing; but I ventured to explain to his Lordship the actual circumstances of our population, showing that the Konkani Muhammadans, who were showing no sign of evil intentions,

were greatly dependent for their support on the Bombay harbour, in connexion especially with the employment of their boats in the shipping and landing of goods and passengers; that the Memons, Khojas, and Bohrahs had been long known to exhibit a peaceable disposition; and that the Muhammadan gentlemen of our neighbourhood, as at Bhivandi, Kalyán, and Násik, &c., were zealous in support of the British Government. In a similar way I ventured to reduce the fears entertained of certain classes of our Hindu population, mentioning particularly that the peasantry in certain portions of the Maráthá territory, as near Sátará, had positively declined to accept proposals to commit themselves, maintaining that the British Government was far superior in its resources, in its power, wisdom, and wealth, in its love of justice, and in its lighter taxation, to any Government known to themselves. I make no claim whatever for having done anything meritorious in these matters; but I mention them as indications of that growing respect for the British power among the natives of this part of the country, and a growing respect among Europeans for the natives around us. I do not expect to be absent from India at this time more than two years, at the longest, and I hope when I return to find advancement rapidly proceeding in this direction. Mr. Wedderburn has made an allusion to his own father, who moved my appointment to the chair of this Society. Sir John Wedderburn was one of the worthiest and ablest members of this Society, and a man of very remarkable financial ability, such as is often needed at the present day. I make no personal insinuation by this remark. Sir John, in the nomination which he made, and which was supported by Mr. Farish, implemented the wishes of General Vans Kennedy, who had become very friendly to myself as an humble individual, notwithstanding certain reviews of one of his works which appeared in the *Oriental Christian Spectator*, and certain warm discussions to which they gave rise. In conclusion, I would say that I have here enjoyed many intimate and endearing friendships, and been connected with many venerated names in this Presidency. I do not think that as a Society we have yet got near to the end of our special inquiry. Photography, under the intelligent eye of one of our members (Mr. Burgess) is doing much in aid of our antiquarian research. In the department of Ethnology I feel that we have still very much to do, as I have been constantly finding when prosecuting research respecting the castes and tribes of India, especially among the Government officials residing in our different provinces. In reply to inquiries addressed to me, I may say that I have the first volume of my work on Caste, and a consi-

derable part of the second, now in type, though their Index has yet to be prepared. Such papers as those of Mr. Vishvanáth Náráyen Mandlik, which throw light on the popular beliefs, practices, and social circumstances of the people, are much to be desired; and many can render help with regard to these matters. In sitting down (for I shall no longer occupy the time of the Society by such desultory remarks as I have now been making on the spur of the moment), I must cordially thank your Excellency, Mr. Tucker, our zealous and able President, and my other friends, who have overwhelmed me by their kindness and plaudits (greatly undeserved) on this occasion. I trust that if I be spared again by Divine Providence to return to this country, we shall together have pleasure in renewing and cultivating our gratifying fellowship and communion.

The Hon. Mr. Tucker said—Before we separate, I beg to propose a vote of thanks to His Excellency for his conduct in the chair on the present occasion. I am sure we all feel highly gratified and honoured by His Excellency's presence here at a time when he has so many pressing duties to attend to. We are also much indebted to him for his speech on the cause for which we are assembled to-day,—the doing honour to one whom all Bombay delights to honour, as we see by the large gathering.

The Hon. Sir Richard Couch, the Chief Justice, said he had much pleasure in seconding the proposition of his learned friend.

His Excellency the Governor, in responding, said—I am sure I am very much obliged to you for the vote of thanks you have just accorded to me. I had much pleasure in taking the chair on the present occasion; in the first place, because I thought it was my duty, and also because it was a great pleasure to me to be present at a time when we were all anxious to pay respect to my friend near me. I have very great pleasure in presiding at a meeting such as this, when we are assembled with the concurrence of all, European and Native, to pay a tribute of respect due to public and private worth.

The meeting then terminated.

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At the Monthly Meeting of the 14th April 1870,

Mr. Burgess mentioned to the meeting that Mr. Gräeter, a member of the Antiquarian Society of Zurich, and a friend of Professor Lübke of Stuttgart, the well-known author of the *Kunstgeschichte*, had recently called upon him. He had amongst his collections a copy of an old



inscription of the fourth century of the Shake era, which he had kindly permitted him (Mr. Burgess) to retain, and to make what use of it he chose. It was copied from copper-plates now in the Merkara treasury, and related to the grant of certain villages to Brahmans. The character was old Kanada, but Mr. Græter and he had compared it with the Lat and old Pali inscription alphabets, and had found many striking resemblances in the forms of the letters. Among the proper names mentioned in this inscription were:—1. Shri Mankongani Mahadhiraja. 2. Shri Manmadhava Mahadiraja. 3. Shri Madhari Varma Mahadhiraja. 4. Shri Madvishnu Gopa Mahadhiraja. 5. Shri Manmadhad (? V), a Mahadhiraja. 6. The Family Shri Madkadamba Kula. 7. Krishna Dharma. The date stood in the form 8th, 20th, and 300th *Samvatsarasiya Maghmasam Somavarum*, &c., i.e., in the year 328, corresponding to A. D. 406, in the month *Magh*, on Monday, &c. The villages mentioned are *Uyambal* and *Badneguppe*, the last of which still stands on the Trigonometrical Survey Map of Maisur. And lastly, towards the end of the inscription, Mr. Græter had discovered a formula which, curiously enough, appears almost verbatim on some more northern inscriptions:—"Whoever takes away the land which he or others have given, shall for sixty thousand years be born as a worm," &c.

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At the Monthly Meeting of the 12th May 1870,

Mr. Gumpert exhibited a Bee-box, which he had received from the Society of Bee-Masters in Austria, for the purpose of filling it with a swarm of bees to be sent back to Vienna. Mr. Gumpert said that it might interest some of the members present to see the box, and to furnish him with some suggestions as regards carrying out the commission entrusted to him.

It appeared from the short discussion which followed, that nothing was done by the natives of this country in attempting to tame or domesticate bees, as was customary in most countries in Europe, and that in so far as the natives were concerned, Mr. Gumpert was not likely to receive much aid from them in carrying out the purpose he had in view. It was suggested to Mr. Gumpert that the jungle tribes were the only classes likely to be able to give him any assistance.

The Secretary laid before the meeting the samples of the copper implements and silver ornaments forwarded to the Society by Captain Bloomfield, Deputy Commissioner, Balaghat, with the sanction of the

Chief Commissioner Central Provinces and the Government of India— which had been found near a village named Gungeriah, in the Mhow talook, Balaghat district, Central India—as reported at the last monthly meeting, held on the 14th ultimo. The discovery of the articles in question is described by Captain Bloomfield, in his letter dated 10th February last to the Commissioner, Nagpore Division, in the following terms:—“On the morning of the 21st January last, Ooktra Powar and Rakheia Gond, when out grazing their cattle about 300 yards to the east of the village, saw something which appeared to them to be a piece of iron, sticking out of the ground; on pulling it up and examining it they found it to be copper; and on turning up the soil where it was found they discovered many other pieces, of different shapes and sizes. On this matter being reported to the police, the Naib Tehseeldar and a police constable proceeded to the spot, and having caused further search to be made, found 321 pieces of copper of three different shapes and dimensions; and about three feet beneath the copper were dug up 102 thin plates of silver of two different shapes and dimensions.” Captain Bloomfield further observes that he had been unable to trace the origin and former owners of the property, and that he was unable to arrive at any conclusion as to the object or utility of any of the articles.

The implements and ornaments were examined with interest by the members present, but no one was able to say that articles of a similar character were known or had been seen on this side of India. The general opinion was that they were not of ancient date. The Secretary said it would be necessary to make fuller inquiry on the subject before any opinion was recorded, and meantime he said the articles were at the service of members who took an interest in such matters, and he trusted that some of them might be able, after further research, to throw some light on the subject.

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At the Monthly Meeting of the 14th July 1870,

Mr. Bháu Daji read the following report on the 83 silver coins, forwarded by H. W. B. Erskine, Esq., Collector of Nassick.

“The coins, (83) eighty-three, found by certain boys in the village of Dewlana, Taluka Baglan, near the side of a river, forwarded by H. W. B. Erskine, Esq., Collector of Nassick, with his letter dated 22nd January 1870, are very important, as furnishing the name of a new king, of about the same age as Kumáragupta. Eighty-two of the coins weigh fifteen

tolas and thirty-eight grains, the average weight of a piece or single coin being thus thirty-three and a half grains. The coins are of silver, and vary in weight from thirty to thirty-four grains.

They are all from the mint of one king. They resemble the coins of Kumáragupta considerably.

The face is a good deal similar to that of Kumáragupta, and as the execution of the coins of Kumáragupta exhibits a deterioration of art when compared with the coins of the Kshatrapas, so is a similar defective workmanship to be detected in these coins. On the obverse of Kumáragupta's coins, there is a peacock, but in its stead there is on these coins an image of Nandi or the bull, but it is as well to point out that in the coins of Skandagupta the son of Kumáragupta, there is sometimes on the obverse a Nandi or bull. I possess a coin of Skandagupta with a peacock on the obverse.

The Nandi is pretty well executed on the coins, in a squatting posture.

Around the Nandi, which is in the centre, are letters of the same age as those of Kumáragupta's coins, and are equally difficult to decipher, as the diacritical marks are not given. Selecting twelve coins I have carefully cleaned them, and doubtful letters in one have been made out by more distinct impressions of the same in others. The legend is read by me as follows :—Raja Parama Mahesvara ; Mánasa Nripa Deva Dhyána Srikasa.

Who this Mánasa Nripa or king, the great devotee of Mahesvara, who derives his glory from contemplating God, is, it is impossible at present to say. We are in perfect darkness with regard to the kings of the Deccan, between the time of Gotamaputra, whose name occurs in the cave inscriptions, and that of Jaya Sinha Vallaba, the only Cháluky king whose name has been as yet discovered.

In my opinion the coins belong to a king, probably of the Deccan, about the end of the fourth century of the Christian era."

On the recommendation of Mr. Bháu Daji it was agreed to keep all the coins, retaining a portion for the museum, and to send a portion of them to the Royal Asiatic Society, London, and the Bengal Asiatic Society.

Rao Saheb Vishvanath Narayen Mandlik then read his paper on "The Shrine of the River Krishna." (See page 250 of this Vol.) After a few remarks had been made on this paper, the Rev. J. S. S. Robertson moved "That the Society's best thanks be given to Rao Saheb

Vishwanath Narayen Mandlik for the interesting paper that had been read," which, having been seconded by Dr. Bháu Daji, was unanimously carried.

Owing to the lateness of the hour, Dr. Bháu Daji's other papers were deferred to the next Meeting.

The following Resolution, proposed by Mr. Gumpert, seconded by Dr. Diver, will be submitted to the next meeting :—

"That in order to save time when balloting for candidates, ballot boxes be placed near the entrance of the room on the days of meeting, in which every member shall be requested to place a ball before taking his seat. A label on which the names of the candidate, of his proposer and seconder, are written, to be placed on each ballot box."

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At the Monthly Meeting of the 11th August 1870,

Proposed by Mr. Gumpert, seconded by Dr. T. Diver :—

"That in order to save time when balloting for candidates, ballot-boxes be placed near the entrance of the room on the days of meeting, in which every member shall be requested to place a ball before taking his seat. A label, on which the names of the candidate, of his proposer and seconder, are written, to be placed on each ballot box."

Proposed as an amendment by Mr. Dhanjibhoy Framjee, seconded by the Honorary Secretary :—

"That the Society sees no reason for departing from its usual custom in the matter of balloting for new members."

After some discussion, it was agreed, on the motion of the Hon. Mr. Justice Gibbs, Vice-President, that the matter be referred to the Committee of Management for consideration.

Dr. Bháu Daji then submitted a revised Facsimile, Transcript, and Translation of Samudragupta's Inscription on the Allahabad Lat or Column, with remarks.

The archæological history of this ancient stone pillar, in the Fort of Allahabad, was briefly related.

In 1837 Captain Smith made fresh copies of the inscriptions on the pillar on cloth and paper, and from these Mr. James Prinsep succeeded in giving an excellent translation of Samudragupta's inscription, with valuable critical remarks. Dr. Bháu Daji, during a rapid tour in the North-West Provinces in 1863, inspected the pillar, and was satisfied

that a careful examination of the inscription would remove many doubts and bring out some fresh facts. His stay at Allahabad, however, could not be prolonged. Pandit Bhagawánlál Indrají, who has been in Dr. Bháu Dají's service for some years, and who had made himself intimately acquainted with the ancient alphabets of India, proceeded two years ago to visit ancient Hindu shrines, and has brought copies of thirty-five ancient inscriptions, made leisurely and carefully. Although most of these are published in Prinsep's Journal, the copies brought are vastly superior to any taken before. The copy of the inscription on the Bhitari Lát taken by Bhagawánlál is so good as to make it quite a different inscription from what is published in Prinsep's Journal.

With the permission of the authorities, a scaffolding having been erected, the inscriptions on the Allahabad Column were carefully copied on cloth in five days by Pandit Bhagawánlál; a photograph of the cloth copy was submitted, as well as a drawing of the pillar. Dr. Bháu Dají remarked, "My travels in various parts of India have enabled me personally to examine and copy many valuable inscriptions on stones and rocks, and I am convinced that every one of the inscriptions on rocks, and almost every copper-plate grant published years ago, require thorough revision, whilst I know hundreds if not thousands of inscriptions on temples, &c., which, if carefully copied by a competent person like Bhagawánlál, a flood of light could be thrown on the history and antiquities of India far beyond the expectations of the most zealous Orientalists, who don't conceal their disappointment at the results of Indian historical researches."

The decipherment and translation by Dr. Bháu Dají from the new copy, shows that the line supposed by Prinsep to be the second is the fifth; the first four lines, however, with the exception of a few isolated letters, are lost.

The inscription consists of thirty lines, of which the first sixteen are metrical. In the new copy, numerical symbols giving the number of the verse have been discovered opposite to the verses, those of the first, second, and seventh verse being lost.

A great many variations in the reading of the inscription occur. Dr. Bháu Dají finds the word Pushpavhya, which he thinks refers to Pataliputra. Amongst the Kings noticed as contemporaries of Samudragupta, he finds a Kota Kulaja as one born in the Kota family, which he supposes to denote the family of Kodes or Hyr Kodes.

The names of Samudragupta's contemporaries are better made out. These form the most important part of the inscription. Amongst the new names is Swamidatta, of Pishtapura, Mahendragiri, and Kudura.

The names of Samudragupta as now read, are—Mahendra of Kosala, Vyághra-rája of Mahákántára, Munda-rája of Kiráda, Swámidatta of Pishtapura, Mahendragiri and Kudura, Damanaka of Erandapattan, Vishnubhúpa of Kínchi, Nilarája of Avamukta, Hastivarma of Vinga, Ugrasena of Pálaka, Kubera of Devaráshtra, Dhananjaya of Kusthalapura, &c., kings of Dakshinápatha, Rudra-deva, Matila, Nágadatta, Chandra Varma, Ganapati, Nága, Nága Sena, Achyuta, Nandi, Balavarma, and many other rajás of Arjyá-Varta, the Pratyanta (Mleccha) kings of Samatata, Daváka, Káma-rúpa, Nepála, Kartripura, &c., and the kings of Málava, Arjunáyana, Yaudheya, Mádraka, Abhira Prárjuna Sanakánika (or Sanaka Anika) Kaka Khara, Parika, &c. Also Daivaputra Shahi, Shahanushahi, Saka, Murunda.

The word Daiva-putra-Shahi was particularly examined as directed; the other readings suggested by Prinsep are not tenable. Sinhatta, read by Prinsep, is clearly Sinhalla.

The second paper read by Dr. Bháu Daji was on a "Facsimile, Transcript, and Translation of an Inscription in a Hindu temple at Iwullee, in the Dharwar collectorate."

In 1866, a large folio volume of Inscriptions in Dharwar and Mysore, photographed by the late Dr. Pigou and Colonel Biggs, late of the Royal Artillery, and edited by T. C. Hope, Esq., was printed by the Committee of Architectural Antiquities of Western India, of which Dr. Bháu Daji was Honorary Secretary.

It contains fifty-nine photographs, and a report of their contents will be presented to the Society as early as possible. (See page 314 of this Vol.)

"PLATE III.—Iwullee, is described in the work as an inscription from a Shivite temple. The translation shows, however, that the temple was dedicated to Jinendra (Rishabha-Deva, the first of the Jain Tirthankaras), and was constructed by Ravikirti, who Dr. Bháu Daji supposes was a Jain of the Digambara sect, in the reign of the Chálukya King Pulakesi II.

The inscription consists of eighteen lines in Sanskrit verse, the last portion of Canarese. The photographic copy has been deciphered with



a great deal of trouble, and an examination on the spot would no doubt lead to several corrections. In all essential points, however, the decipherment is complete, and admits of no doubt.

The inscription is important as giving an account of the Chalukya, which tallies with what has hitherto been discovered in copper-plate grants and inscriptions in temples.

The first named monarch is Jayasinha; his son was Ranaraga; his son Pulakesi. He ruled at Vatapipuri, and performed the horse sacrifice. Vulakesi's son was Kirtiwarma. He conquered kings of the Nala, Maurya, and Kadamba dynasties. After him his younger brother Mangalisá ruled. He conquered Revati Devipa. Pulakesi (afterwards Pulakesi II.), the son of Kirtiwarma, the elder brother of Mangalisá, was anxious to succeed to the throne, whilst Mangalisá appears to have been intent on placing his own son on the throne. But Mangalisá appears to have suddenly died (or perhaps been murdered). Pukalesi (II.) succeeded. He conquered the Latas, Malavas, Gurjaras, the Pallavas, and defeated king Harsha or Harsha Vardhana, the Siladitya, who patronised Hiouen Tshang; whose account is given by the Chinese pilgrim and Sanskrit poet Bána, in almost similar language; and who ruled at Sri Stháneswara, or Tahnesur, in Northern India. Hiouen Tshang relates that Siladitya, although triumphant over the kings of Northern India, did not succeed against Pulakesi of the Deccan. The expressions in the inscription are explicit in regard to this fact.

Pulakesi's capital was Vatapipuri. He was called Satya S'raya (supporter of the truth) in addition to the family title of Prithví Vallabha.

The usual designations of the Chálukyas—Hauti-putra; Manavyasa-gotra, Sapta Matrika parirakshita, Varaha Cancchana—are not given in this inscription. The style is also different, as might be expected from a Jain writer.

Ravikirti was a Digambara Jain, and it is much to be regretted he does not give the era of Mahávira, corresponding to the Sakakála 506 (A. D. 584), although he gives the corresponding year of the beginning of the Kali Yuga and of the battle of the Mahábhárata. The beginning of the Kali Yuga is placed by Ravikirti thrée thousand five hundred and six years before the Saka era 506; and the war of the Bharata three thousand eight hundred and fifty-five years before the same time, i.e., five hundred and six years of the Saka era, when the temple was built.



The allusion to Kalidása and Bharavi shows that these poets lived before Saka-Kála 506, or A. D. 584. We have here a limit to the modernicity of these poets."

The best thanks of the Society were voted to Dr. Bháu Daji for his two interesting papers, and to the contributors to the Library for their valuable presents, and the meeting was then adjourned.

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At the Monthly Meeting of the 13th October 1870,

The Secretary (Mr. Taylor) said he had pleasure in informing the meeting that he had received another paper from Mr. J. F. Fleet, of the Bombay Civil Service, on "Some further Inscriptions relating to the Kádamba Kings of Goa." It would be in the recollection of some of the members present, that he (the Secretary) read at the meeting of the Society held in January last a paper by Mr. Fleet, "On some Sanscrit Copper-plates found in the Belgaum Collectorate;" and the paper now in his hands was in continuation of the researches that Mr. Fleet had entered upon in the Belgaum districts, and which he had been pursuing with so much intelligence and ability in the brief intervals of leisure from his official duties. In reference to his former paper, Mr. Fleet desires to make a correction on the point as to the place where the Halsi copper-plates were found; he had stated before that Nos. 1 to 8 were found in a temple of Narasimha at Halsi, but in this respect he was misinformed. Mr. Fleet writes:—"The Halsi copper-plates were *not* found in the Narasimha temple; the large plate No. 8 was found some thirty years ago in a field in the neighbouring village of Kirihal-sig—the Kirravalasigâ of the plate,—and was inspected by the authorities engaged in investigating the Inams held by the Desayes of Kittoor, but was returned by them to the owners as being of no importance; the seven small plates were found about ten years ago in a mound of earth close to a small well called Chakratirtha, a short distance outside Halsi on the road to Nandigad; this is the first occasion on which their contents have been brought to light."

The Secretary then read to the meeting Mr. Fleet's paper "On some further Inscriptions relating to the Kádamba Kings of Goa." The paper itself, with copies of the inscriptions, are published in the present number of the Society's Journal.

The Rev. J. S. S. Robertson moved that the best thanks of the Society be given to Mr. Fleet for his interesting paper, which had just been read by the Secretary.

Rao Saheb Vishwanath N. Mandlik, in seconding the Rev. Mr. Robertson's proposition, observed that it was very creditable to Mr. Fleet to have engaged in these researches in the Southern Mahratta Country. That part of the country was not so well known, nor so well represented as it ought to be; and Mr. Stokes' Belgaum Manual, recently published by order of the Government of Bombay, the papers of Mr. Fleet themselves, as well as the volume issued by the Architectural Committee, showed that the Karnatic districts were rich in antiquarian materials, which could be judiciously and well used to illustrate and consolidate the history of Southern India. The service to which Mr. Fleet belongs enjoys rare advantages; and it would be only fulfilling its high mission by employing its energies in such works. Mr. Fleet was entitled to the best thanks of the Society for his interesting communication, and Mr. Mandlik hoped the Society would receive many others from that quarter.

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At the Monthly Meeting of the 10th November 1870,

Dr. Bhau Dáji read a paper giving a *Résumé* of about seventy Inscriptions in Dharwar and Mysore, from the Photographs printed for the Committee of Architectural Antiquities of Western India, with remarks.

At the conclusion of the paper, it was moved by the Rev. J. S. S. Robertson, and seconded by Rao Saheb Vishwanath Narayan Mandlik, that the best thanks of the Society be voted to Dr. Bhau Dáji for the paper that had just been read. Carried unanimously.

Mr. Burgess, in reference to a remark, by Dr. Bhau Dáji, regarding the disappearance of an inscription mentioned by Col. Cunningham, said he thought this Society ought to bring to the notice of Government the destruction that is at present going on in many districts, under the hands of officers in the P. W. D., and Railway Contractors. Mr. Burgess further said—in a list of Remains in the Central Provinces, appended to a memorandum which I recently drew up on Architecture and Archæology, I have mentioned that at Khandwa "Many finely carved pillars, cornices, &c., lie about, or are built into modern erections;" and that at Karanbel near Tewar in Jabalpur, the stones of some well-known remains have recently been "carried off by Railway Contractors for building bridges and permanent way." This I fear will be of but little service in stopping a system of Vandalism that is daily spreading. Only a few days ago, we heard of the columns, &c., of the *Alhu dia ka Jompra* being carried off and employed in the construc-

tion of some ephemeral municipal erection at Ajmir ; yet the Government of India has of late given some proofs of a willingness, at least to aid in the conservation and representation of Archæological remains, if it only knew how to operate, and this Society might, perhaps, do some service by calling its attention to the frequency of the destruction of interesting antiquities. A correspondent wrote me only yesterday in these terms—"Many instances of a flagrant character have come under my personal notice ;—the woodwork of the fine old forts of Ankai and Taekai, near Manmar, were sold to Railway contractors by the Vinchurkar, and nearly demolished by efforts to take out the door and window lintels, &c.—efforts, fortunately, generally frustrated by the excellent chunnam in which the woodwork was set."—Again "two Jaina temples near Harseed, a railway station in the District of Hushangabad, containing figures bearing inscriptions and dates, viz., A. D. 1209, 1214, and 1222, were removed on account of their masonry, and now form part of some railway viaducts and bridges. The inscribed figures were, however, fortunately rescued, and placed in the Nagpur Museum. One temple yet exists untouched, and is often visited by the few persons aware of its position.

"Fine remains in British Nimar have been treated in this manner for years, and well-executed sculptures from them can be seen in all public works, buildings, causeways, &c. The very Kachery at Khandwa exhibits such evidences of Vandalism, which however are too common to attract much notice. Every village in the same district boasts a heap of fragments of sculpture, evidently the spoil of temples—this is especially the case near Khandwa."

Here is surely sufficient evidence to go upon : but the story from all quarters is nearly the same. A railway employer at Saidapur, in the south of the Haiderabad territory, has several inscriptions about his house—saved perhaps from ruins he and his fellows were pulling down, but removed from their original sites, and thereby possibly much of the value of the testimony of their yet untranslated contents lost : and they themselves as likely to be for ever lost as not, unless means are speedily employed to rescue them. The tale is the same from wherever the D. P. W. or the Railway contractor appears. I doubt not members of this Society could, from their personal observation, add many instances ; and I leave it to the Society whether it is not its duty to memorialize Government on the subject.

It was unanimously agreed that a representation on this important subject should be made by the Committee to Government.

## ANNIVERSARY MEETING.

MONDAY 28TH NOVEMBER 1870.

The Honourable Mr. Justice Gibbs, one of the *Vice-Presidents*, in the Chair.

The *Honorary Secretary*, at the request of the Honourable the *Vice-President*, read the

“ANNUAL REPORT OF THE BOMBAY BRANCH OF THE  
ROYAL ASIATIC SOCIETY FOR 1869-70.

*Members.*—During the past year 23 resident and 9 non-resident members were elected, against 20 resident and 10 non-resident elected in 1868-69. 25 members have withdrawn, and 4 died in the past year; leaving 184 resident and paying members on the Society's Roll. The number of non-resident members in India is 94.

*Library.*—During the year 740 works in 1003 volumes were bought by the Society, against 557 works in 777 volumes bought in 1868-69.

*Tabular Statement.*—The following table shows the number of works and volumes added to the Library by purchase during the year, exclusive of presentations :—

Class.	Subjects.	Works.	Volumes.
I.	Theology and Ecclesiastical History .....	55	62
II.	Natural Theology, Metaphysics, &c. ....	9	9
III.	Logic, Rhetoric, &c. ....	7	8
IV.	Classics, Translations, &c. ....	13	13
V.	Philology, Literary History, &c. ....	12	12
VI.	History, Historical Memoirs, &c. ....	28	40
VII.	Politics, Political Economy .....	32	40
VIII.	Jurisprudence .....	13	19
IX.	Parliamentary Papers, &c. ....	63	79
X.	Biography and Personal Narratives .....	39	47
XI.	Antiquities, Numismatics, &c. ....	8	9
XII.	Voyages, Travels, &c. ....	79	92
XIII.	Poetry and Dramatic Works .....	20	29
XIV.	Novels, Romances, and Tales .....	224	319
XV.	Miscellaneous Works, &c. ....	42	52
XVI.	Foreign Literature .....	6	57
XVII.	Natural Philosophy, &c. ....	8	8
XVIII.	Fine Arts and Architecture .....	13	18
XIX.	The Science of War, &c. ....	7	8
XX.	Natural History, Mineralogy, &c. ....	17	22
XXI.	Botany, Agriculture, &c. ....	10	15
XXII.	Medicine, Surgery, &c. ....	3	3
XXIII.	Physiology, Dietetics, &c. ....	3	3
XXIV.	Transactions of Learned Societies, &c. ....	13	15
XXV.	Dictionaries, Lexicons, &c. ....	9	14
XXVI.	Oriental Literature .....	7	10
Total of Works and Volumes.....		740	1,003

*Periodicals.*—The Papers and Periodicals taken by the Society are as follows: *Literary* 10; *Illustrated* 7; *Scientific* 35; *Reviews* 9; *Newspapers* 19; *Medical Newspaper* 1; *Registers, Army Lists, and Directories* 18; *French Literary and Scientific Periodicals* 8; *American Literary and Scientific Periodicals* 8; *American Newspaper* 1; *German Literary and Scientific Periodicals* 6; *Indian Newspapers* 16; *Indian Journals, Reviews, &c.*, 34; *Batavian Society's Publications* 3; being a total of 138 Literary and Scientific Periodicals and 37 Newspapers, in all 175. Of which, 53 Periodicals and Transactions of Learned Societies are given in return for the Society's Journal.

*Presents to the Library.*—48 Miscellaneous works in 59 volumes, and 155 pamphlets, were presented to the Society during the year, chiefly by the Governments of India, Bengal, and Bombay; the Smithsonian Institution, Washington; the Boston Society of Natural History; the Asiatic Society of Bengal; the United States Sanitary Commission, and the Department of Agriculture; the Royal Society of Northern Antiquaries, Copenhagen; the Royal Academy of Sciences, Stockholm; and others.

*Presents for the Museum.*—A Shield and Sirohi Sword presented by the Chief of Jhusdun, in Kathiawar, through Dr. Bhau Dáji; 2 silver Coins, found buried in the ground within the limits of Mouje Pethaee, in the Kupperwunj Talook in the district of Kaira, presented by J. King, Esq., C.S., through A. Rogers, Esq., C.S.; 8 Gold, Silver, and Copper Coins, presented by Nilkant Anant Josey, Esq.; and Copper Implements and Silver Ornaments of different shapes and sizes found near the village of Gungiria, in the Mhow Talooka, presented by A. Bloomfield, Esq., Deputy Commissioner, Balaghat.

*Original Communications.*—The following papers were read during the year:—

1. The Balhara Dynasty of Arab writers, not the Valabhi Dynasty of Katiawar, but the Yadava Dynasty of the Deccan and Central India.—By Dr. Bhau Dáji.

2. Hyrkodes of Indian Numismatology, the same as Abhira Kotta, a King of the Abhira Dynasty Gondopheres, a Kshatriya race mentioned by Panini, who mentions also the Chalukyas.—By Dr. Bhau Dáji.

3. On some Sanskrit Copper Plates found in the Belgaum Collectorate.—By J. F. Fleet, Esq., C.S.

4. The Shrine of the River Krishna at Mahabules'vara.—By Rao Saheb Vishwanath Narayan Mandlik.

5. Revised Facsimile, Transcript, and Translation of Sumudragupta's Inscription on the Allahabad Column, with remarks.—By Dr. Bhau Dáji.

6. Facsimile, Transcript, and Translation of an Inscription in a Jain Temple at Iwullee, in the Dharwar Collectorate, dated Saka Kala 506 (A.D. 584), containing an allusion to Kalidasa and Bharavi, with remarks.—By Dr. Bhau Dáji.

7. Further Inscriptions relating to the Kadamba Kings of Goa, with Transcriptions and Translations.—By J. F. Fleet, Esq., C.S.

8. Résumé of about Seventy Inscriptions in Dharwar and Mysore from the Photographs printed for the Committee of Architectural Antiquities of Western India, with remarks.—By Dr. Bhau Dáji.

*The Society's Journal.*—No. XXVI. of the Society's Journal was published and distributed to members a few months ago. No. XXVII., containing the papers read in 1869-70, and the Proceedings for the same period, is now in the Press, and will be published as early as possible.

*Reprint of old Numbers of the Society's Journal.*—During the past year it was found necessary to reprint six of the early numbers of the Journal, Nos. 2 to 7 inclusive, to enable us to make up complete sets. Members wishing to complete their sets of the Journal should apply to the Librarian for such numbers as they require, as separate numbers are only available to a limited extent, and the Journal will by and by only be sold in sets.

*Coin Purchases.*—Many Coins have been submitted for the inspection of the Society during the past year, principally under the Resolution of Government requiring that Coins found in any part of the Presidency should be submitted for opinion, with option of the retaining such as the Society might wish to possess, on paying the price placed on them according to their value as metal. From the Coins submitted, a selection to the extent of Rs. 196 was purchased of those possessing interest and value, and of which specimens were not previously in the Society's Collection.

*New Gallery.*—The Gallery for the north and east end of the Reading-room, which had been considered and resolved on four years ago, has this year at length been completed. The additional space for books afforded by the book-presses placed along the Gallery will be a great convenience, and the appearance of the Library-room is otherwise much improved.

*Finance.*—The Financial State of the Society is satisfactory.

*Catalogues.*—A Supplementary Classified Catalogue of the Books received by the Society during the year 1868 was printed and distributed to members last year, and a similar catalogue of the works received in 1869 has been prepared but not printed. In fact, the urgent want of a new General Catalogue has been so strongly felt by members, that your Committee have had under their consideration the expediency of preparing a new one. The edition of the General Catalogue up to 1862, published early in 1863, has been exhausted for several years, and of the subsequent Annual supplements, only about half are available. In these circumstances, though the preparation of a new Catalogue will be a work of considerable labour and expense, your Committee have considered it necessary that it should be undertaken at once, and a Sub-Committee has been appointed to deal with the whole matter, in order that a new Catalogue may be brought out as speedily as practicable.

*Departure of the Rev. Dr. Wilson, Hon. President, for Europe.*—In acknowledgment of the services which the Rev. Dr. Wilson had rendered to the Society, as a Member, President, and Honorary President, during a period extending over 40 years, a Special General Meeting of the Society was held on 17th February last, at which His Excellency the Governor, Patron of the Society, presided, on which occasion the following resolution was unanimously passed:—

“*Resolution.*—That in consequence of the approaching departure of the Rev. J. Wilson, D.D., F.R.S., Honorary President, to Europe, the Society desires for the second time to make public acknowledgment of the invaluable services which he has rendered to it, as Member, President, and Honorary President, for a period which has now extended to more than 40 years, and to express its grateful sense of the increased reputation which it has gained, in consequence of his patient industry, profound and varied learning, and the many admirable qualities which, with his exemplary life, have secured for him the esteem and love of all who have been brought in contact with him.”

*Obituary.*—Your Committee have to record the loss the Society has sustained by the death of one of their number, Professor Hughlings.

Though Mr. Hughlings made no contributions to the Society's Journal, he was for nearly twelve years an active and useful member, and took great interest in all that pertained to the Society's welfare. He was ever ready with his counsel and aid in all matters pertaining to

the Library ; he was an active member of the Committee that superintended the Catalogue brought out at the close of 1862, and he was a member of the Sub-Committee appointed to arrange matters in connection with the Catalogue now proposed to be brought out."

The Hon. Mr. Justice Gibbs moved, and Mr. H. M. Birdwood seconded, "That the Report now read by the Secretary be adopted." Carried unanimously.

Dr. Bhau Dáji exhibited to the meeting several Sanskrit and other manuscripts which he had received from Cashmere, Kattiawar, and other parts of India, and gave a brief account of the character of a portion of them. It was then moved by Rao Saheb Vishwanath Narayan Mandlik, and seconded by R. S. Sinclair, Esq., LL.D., that the thanks of the Society be voted to Dr. Bhau Dáji for his address on the subject of the manuscripts which he had submitted to the meeting.

The meeting then proceeded to the election of the Committee of Management for the year 1870-71, and the following were elected accordingly :—

*President.*—The Hon. H. P. St. George Tucker.

*Vice-Presidents.*—The Hon. Sir M. R. Westropp, Knt. ; The Hon. Mr. Justice Gibbs ; Bhau Dáji, Esq., and Major General C. W. Tremenhære, R.E., C.B.

*Committee Members.*—Dhunjibhoy Framjee, Esq. ; James Taylor, Esq. (*Honorary Secretary*) ; Rao Saheb Vishwanath Narayan Mandlik ; W. Loudon, Esq. ; Tyrrell Leith, Esq., LL.M. ; Col. J. A. Ballard, C.B., R.E. ; Dr. W. Thom ; F. F. Arbuthnot, Esq., C.S. ; James Burgess, Esq., M.R.A.S., F.R.G.S. ; J. A. Forbes, Esq.

*Auditors.*—C. E. Chapman, Esq., B.C.S., and Venaekrao Jagonathjee Sankersett, Esq.

The following Newspapers and Periodicals were added to the list of those at present taken :—

The "*Field*;" *Kladderadatsch*, a weekly comic illustrated German paper, published at Berlin ; the *Nord-Deutsche Allgemeine Zeitung* ; the *Journal des Débats* ; the *Paris Charivari* ; the *Bombay Educational Record*.

The meeting then adjourned.