

Literary Intelligence.

Dr. Haug writes from Poona, in a letter dated November 16th, that he has sent to press, in Bombay, the text of the Aitareya Bráhmaṇa,* prepared from three MSS. He is also engaged in making an English translation with notes. Dr. Haug has some thoughts of having a Mahratta translation prepared as well;—which will indeed be a novelty in India! “An edition and English translation of the most important parts of the Rig Veda and Yajur Veda will follow.”—The second part of his very able work on the Gáthás of Zoroaster is also shortly expected from Germany.

The British Museum has lately secured the pick of Capt. Hay's Bactrian collections for £260, and the choice cabinets of Col. Abbott have also, by the owner's liberality, been temporarily placed in the same Institution so as to be available for all scientific purposes.

The following is an extract from a very interesting letter received by the President from Col. Cunningham. It is dated 30th September, and is, we hope, only the forerunner of further valuable communications from the same quarter. The inscriptions here referred to have arrived in safety, and are now undergoing translation by Babu Rájendralal Mitter. We publish also the list of coins sent by Col. Cunningham for sale or exchange, in order that others may have the opportunity of supplying themselves at the prices fixed with such coins as the Society do not take.

“The inscriptions which I possess are about equal in number and in importance to the whole that have yet been published in the Journal from its first commencement.

“The earliest inscription which I can bring to your notice is one of Asoka's rock edicts in Indian Palí containing the names of Antiochus, Ptolemy, Antigonus, Magas and Alexander. For the knowledge of this inscription I am indebted to Mr. Forrest of the Canal Department, who discovered the inscription on a huge boulder, or isolated rock, on the western bank of the Jumna, at Khalsi (or Khalsi kangra) *within* the Sewálik range.—I have only seen a portion of

* M. Regnier, we believe, is preparing an edition in Europe, which will be accompanied by Sáyana's Commentary.

the inscription copied by hand by Mr. Forrest—but he will no doubt be able to make a complete copy during the approaching cold weather.—I may mention that the letter R is not used at all in this inscription, L being invariably substituted as in *Laja* for *Raja*, and in *dala* instead of *dara* in the name of Alexander.

“I propose to send you the inscriptions by an early opportunity.—One of them I enclose at once, which is the earliest that has yet been found connected with Gwalior. If Rájendralal will kindly undertake to translate the inscriptions, I shall feel myself most deeply indebted to him. His knowledge of the various ancient characters is extensive, and he will have little difficulty in transferring the inscriptions into modern Nagari. But Rájendralal has not the same experience of ancient inscriptions that I have had, and I think it would be worth while if he, or you, or the Secretary of the Asiatic Society would send me the Nagari transcript along with the translation for comparison. I ask this because I am aware of the numerous mistakes in the transcripts and translations of previous inscriptions. I will only refer to *three* inscriptions just now.

“1st.—In the inscription on the Boar Statue at Eran, James Prinsep read the Rája's name as Tárápáni—whereas it is Toramána.

“2nd.—In an inscription translated by H. H. Wilson (see Thomas's Prinsep's Antiquities, II. 245 note 2) the 4th and 7th names are given as *Vrádipta* and *Siddha*. They should be *Pradipta* and *Singha*. There are other mistakes besides these.

“3rd.—In the great inscription from Kajráha in Bundelkhund, translated by Sutherland, the mistakes are numerous and important, See Journal Asiatic Society of Bengal, 1839. For instance—the date should be Samvat 1056 instead of 1019. The inscription was not re-engraved in *kakuda*, or ‘bad’ letters, but in *kumuda*, or ‘beautiful’ letters. The author of the inscription was DHANGA, not BANGA, and he did not live 109 autumns (*satam sanavakam*) but upwards of 100 autumns (*satam samadhikam*). Of his ancestors Vágyati and Vahila should be Vákpati and Ráhila. The latter formed the lake which is now called Ráhilya Ságara to the south of Mahaba.

“The correction of the name of Banga to Dhanga is of the greatest value to the history of the Chandels as it connects the Kajráha inscription genealogy, which ends with him, with that of the Mhow

inscription genealogy which begins with him (see Price's translation of this inscription in the 12th vol. Asiatic Researches).

"The Kajraha inscription must of course be revised—but I possess an earlier and equally long inscription of Dhanga, dated in Samvat 1011 or A. D. 954, just forty-five years prior to the other which records his death. A third long inscription refers to Sri Kokalla; but the date, I think, precludes the possibility of this referring to the great founder of the Kuláchuri Haihayas.

"Of the Gwalior inscriptions one of the most interesting is a record of Bhoja Deva, dated in 933 Samvat—both in words and figures = A. D. 876. As this date agrees with that assigned to the great Bhoja of Malwa by Kalhan pundit, viz. A. D. 883—901, there can be little hesitation in attributing this inscription to the *famous* Bhoja—(N. B. The form of the figure 9 in this date is the same as that which Rájendralal has read as 7.) There are many interesting inscriptions of the Kachwáhas and Tomaras of Gwalior—which will afford a sketch of the destinies of the fortress from about A. D. 800 down to the present time. A poem which I possess by the Bard Kharg Rai connects the last Kachwáha prince of Gwalior with the founder of the Kachwáha dynasty of Amber (Jaipoor). The traditions still preserved at Narwar connect that large fortress with the same prince. Tod calls him Dula Rao—but that was not his name. He was called Teg-Pál, and lost his ancestral kingdom by his absence for two years in Rajputána, where he went to fetch his bride. The beauty of the bride and the dalliance of the 'bridegroom' (*dulha*) are celebrated by the poet; and tradition still preserves the story of the loss of his kingdom by *Dulha Rao*, or the 'Bridegroom Prince.'

"Amongst the latest illustrations of the fortunes of the Gwalior family, I may refer to the Sanskrit inscription which was placed over the Kathantiya gate of the fort of Rohtás. (See Journ. As. Soc. Bengal, Sept. 1839.) In this the family is called *Tomara*, and not *Tuar*, as by Tod. The name of the 4th prince has been misread: it should be *Dunggara*, and not Hangara. Eight of the family were Rájas of Gwalior from Vira Sinha the contemporary of Taimúr to Vikramaditya, who fell on the field of Pániput, fighting against the emperor Baber. You will find all these Rajas mentioned in Ferishta's History at different times.

“ I have just packed up five of the Gwalior inscriptions, which will be taken down to Calcutta by an officer who starts to-morrow from Nynee Tál. I have duplicate copies for comparison with the Nágari transcripts that may be sent up to me. I have added also an inscription in small characters from Ratanpur, in the Nágpur district.

“ Another very large inscription in middle-sized well formed letters contains a long genealogy of some unknown princes—with, apparently, the history of a temple between Samvat 960 and 1025, or for sixty-five years. The money of the time is called ‘*Sri-mad Adi Varáha dramma*,’ which is clearly the small silver Varáha coinage bearing the Boar incarnation on one side, and the legend ‘*Sri-mad Adi Varáha*’ on the other. A new era is also mentioned, as well as I can remember now (for the inscription is with Mr. Griffith) the Varáhada era, beginning about 438 B. C., which is probably therefore the same as the Virát era. There is a Máharája Bhoja Deva in this list also.

“ I enclose a small inscription from Kajráha which will show Rájendralal two things.—1st, that there may be a blunder in a date, notwithstanding the care that *ought* to have been taken—and 2nd, the form of the figure 5, which is like our English 5 with rather a long head. This peculiar form of the figure is found in one inscription along with the common 5. I should be glad to have a translation of this inscription if Rájendralal would kindly undertake it. The date is probably 1011—at least I satisfied myself by personal inspection that the figure 1 was first engraved and afterwards changed to ○. I understand the inscription to record a series of gifts to the temple of Jinanáth by Dhánga Rája. The gifts are numbered.—1st, the Páhila Garden. 2nd, the Chandra Garden. 3rd, the Little Chandra Garden. 4th, the Sankara Garden. 5th, the Panch Itala Garden. 6th, the Mango Garden. 7th, the *Dhánga* Tank. Perhaps Dhánga should be read Ghánga; but in the 3rd line he is called Rája; and I feel inclined to identify him with the Dhánga Rája of the large inscriptions from the Bráhmanical temples.

“ Of coins I can tell you but little, not from want of new matter, but from want of time. Of novelties I may, however, mention a square copper coin of a new king, Epander, and a tetradrachm of Antiochus *Nikator* with the name of Agathokles on the reverse.

The title of Nikator is, I believe, unknown as belonging to an Antiochus. I have also a hemidrachma of Nikias; and Mr. Bayley and I have each a hemidrachma of Diomedes, but of different types.

“Of Hindu coins I may mention that Mr. Bayley has a gold specimen of *Pravarasena* of Kashmir, and that I have several specimens in copper of *Mihira kula*, and one specimen of *Hiranya kula* and one of Gokarna. These coins prove that Professor Lassen’s arrangement of the Kashmir dynasties is untenable. I have also a fine specimen of Tribhuvana Gupta’s coinage.

“Of Indo-Scythian coins the finest specimens are in gold. One has a male figure standing beside a horse with the legend APΘOACHIO, ‘the divine steed.’ The figure is like that of MIIPO, *Mihir*, or the sun, to whom the horse was sacred. Another coin has a figure standing full face with the legend MAACHNO, that is *Mahásena*. Another coin has two figures both standing to the front with the legend CKANΔO KOMAPO BIZATO—that is *Skanda-kumára*, *Visákha*. Now Mahásena, Skanda, Kumára, and Visákha are all titles of Kárttikeya, the god of war—and I believe that these coins give us the earliest notices of this god.

“By a late paragraph in one of the Calcutta newspapers, I see that the Asiatic Society are anxious to part with some of the duplicate coins of the Stacy collection. I propose therefore to exchange some of my duplicates with the Society. For this purpose I have sent off a packet of coins to your address—all labelled and priced, as per accompanying list—from which the Society can select such coins as they may wish to possess to the extent of 800 Rs. in exchange for a number of the Society’s coins, which I have selected from the Stacy collection as per accompanying list. I think that you will find a very great variety amongst the coins which I send down—and some most beautiful and rare specimens. Amongst them are specimens of the Indo-Scythians APΘOACHIO and CKANΔO KOMAPO.

List of Coins for Sale or Exchange.

Metal.							
G. S. C.				PERSIA.	Rs. As. P.		
1	0	0	Daric,	30	0	0
0	3	0	Darics,	15	0	0
					3 F 2		

GREECE.

0	1	0	Alexander the Great, tetra-			
			drachm,.....	25	0	0
0	1	0	Lysimachus, drachma,	10	0	0

SYRIA.

0	1	0	Antiochus Theus, tetradrachm,	30	0	0
0	2	0	Ditto ditto drachmas,	12	0	0
0	0	1	Demetrius Head of Diana and			
			Tripod,	10	0	0
0	0	1	Ditto horse's head and ele-			
			phant's head,.....	5	0	0

BACTRIA.

1	0	0	Diodotus, stater,	100	0	0
0	1	0	Eucratides, tetradrachma, ...	20	0	0 bare head.
0	1	0	Ditto ditto,	25	0	0 helmeted
0	0	1	Lycias,	5	0	0 [head.
0	1	0	Apollodotus, hemidrachma,			
			head,	10	0	0
0	3	0	Hippostratus, didrachmas, 3			
			types,.....	60	0	0
0	1	0	Hermæus, didrachma,	15	0	0
0	1	0	Ditto drachma,.....	10	0	0
0	1	0	Azas, didrachma, Jupiter, ...	16	0	0
0	4	0	Ditto hemidrachmas, 4 types,	8	0	0
0	2	0	Azilisas, didrachmas, 2 types,	30	0	0
0	2	0	Ditto hemidrachmas, 2 types,	5	0	0
0	1	0	Vonones and Spalhores,	10	0	0
0	1	0	Vonones and Spalgadames, ...	10	0	0

ROME.

0	0	2	Roman copper As and Semis,	5	0	0
0	7	0	Demarii, picked coins at 6, ...	42	0	0
0	2	0	Cistopori, Antony and Cleo-			
			patra,.....	100	0	0
1	0	0	Theodosius,	20	0	0
<hr/>				<hr/>		
3	36	5		628	0	0

GREECE.

0	2	0	Aegina, different sizes,.....	20	0	0	Tortoise.
0	1	0	Lesbos,	6	0	0	2 calves' heads.
0	1	0	Tarentum,.....	5	0	0	Man on Dol- phin.
0	1	0	Argos,	2	0	0	Wolf's head.
1	0	0	Asia Minor: A Hecta,	15	0	0	Electrum.
0	1	0	Corinth,.....	2	0	0	Pegasus.
0	1	0	Miletus,.....	2	0	0	Lion's head.
0	1	0	Colchis,	2	0	0	Female head.
0	1	0	Phocis,	2	0	0	Ox's head.

INDO-SCYTHIAN.

1	0	0	Kanerki, <i>Rev.</i> ΦΑΡΡΟ,	50	0	0	large.
1	0	0	Ditto, <i>Rev.</i> ΜΑΟ,	50	0	0	ditto.
1	0	0	Ditto, <i>Rev.</i> ΑΘΡΟ,	50	0	0	ditto.
1	0	0	Ditto, <i>Rev.</i> ΑΡΘΟΑΧΡΟ,...	80	0	0	ditto.
1	0	0	Ditto, <i>Rev.</i> ΟΡΛΑΓΝΟ, ...	60	0	0	ditto.
1	0	0	OKΡΟ,	50	0	0	ditto.
1	0	0	Oerki, <i>Rev.</i> ΜΙΠΡΟ,.....	50	0	0	ditto.
1	0	0	Ditto, <i>Rev.</i> ΚΚΑΝΔΟ-ΚΟΜΑ- ΡΟ ΒΙΣΑΓΟ,.....	60	0	0	ditto.
1	0	0	Ditto, <i>Rev.</i> ΦΑΡΡΟ,	16	0	0	small.
1	0	0	Ditto, <i>Rev.</i> ΑΡΔΟΧΡΟ,	16	0	0	ditto.
1	0	0	Ditto, <i>Rev.</i> ΑΙΝΟ,	16	0	0	ditto.

15 45 5

Co.'s Rs. 1,182 0 0

Amethyst. Peleus and Thetis,by *Pyrgoteles*, the gem en-

graver of Alexander,..... 300 0 0

Head of Socrates, pink stone, 20 0 0

1,502 0 0

The 7 Roman *Denarii* are—*Licina*,..... Head of Vejovis C. LICINIVS L. F. MACER.—— Ditto ——— *Rev.* Jupiter on a goat.*Scribonia*, Female head. *Rev.* PVTEAL.

<i>Acilia</i> ,	Head of Venus, Juno Sospita with snake.
<i>Plancia</i> ,	Youthful head. Rev. Goat.
<i>Metella</i> ,	— P. METELLVS, SCIPIO, IMP.
<i>Augustus</i> ,	Bare head, CAESAR, COS. V. Rev. Crocodile

AEGYPTO CAPTA.

In a subsequent letter Col. C. adds that he has a square copper coin of Demetrius with an Arian legend. 'In the Greek legend he takes the title of Nikator, which is translated by Aparajita, and not by the Aparahata of the later kings.'

In another letter dated 16th December, Col. C. writes of still further additions of rare and unique coins made to his cabinet.

"The unique coins are 1st, a gold dinar of Kanishka with *Greek* legends—obverse ΒΑCΙΑΕΥC ΒΑCΙΑΕΩΝ ΚΑΝΗΡΚΟΥ—and reverse ΗΑΙΟC. 2nd, a similar gold dinar, with the same figure on the reverse but with both legends in the native language, but Greek characters, respectively ΡΑΟ ΝΑΝΟ ΡΑΟ ΚΑΝΗΡΚΙ ΚΟΡΑΝΟ and ΜΗΡΟ—one of the rarer coins which I have obtained is the dinar of *Hoërke* with three figures on the reverse. The specimen is in the most perfect preservation—and the reverse legend is distinct, exactly as I formerly read it—ΚΑΝΔΟ ΚΟΜΑΡΟ ΜΑΑΧΝΟ ΒΙΖΑΓΟ, these being three of the well known names of the Indian god of war—

Skanda-kumára, Mahásena, Visákha.

"But a still more interesting and valuable discovery of this prince *Hoërke* is the mention of a *Vihár* named after him in one of the newly found Mathura inscriptions. The inscription records a gift to the monastery of the great king of kings, the heaven descended *Huveshka*. Now as the name of Kanishka became Kanerke on the coins, I infer that *Huveshka* would have been rendered *Huverke* or in Greek ΟΟΗΡΚΕ, which has hitherto been looked upon as equivalent to *Hoërke*. The only record of this prince's name is in the *Rája Tarangini* where he is called *Hushka*, which may either have been the usual contraction of his name—or the casual contraction to suit the metre of Kalhan pundit's verse.

"This discovery has further led to the true reading of the prince's name in the *Ariano Pali* legend of the Wardak Vase. In Prinsep's *Indian Antiquities*, Vol. I. p. 63, Thomas reads the name as *Hovesh-*

shandra, and I was myself inclined to adopt *Harischandra*, but I feel satisfied now that the true reading is *Hoveshkasa*.

“Three of the Mathura inscriptions are dated in figures the same as those on the Sah coins of Saurashtra, but with the addition of the puzzling \times , a real unknown quantity, which is also found in the Ariano Pali inscriptions of Manikyala and Wardak. One correction of a previous error I have already derived from these inscriptions—namely that the character *di*, which I read as 10 in the Sanchi inscription, is really only a contraction for *divasa* = day. The date of the Sanchi inscription is therefore *san 93 Bhádrapada di 4*.—“In the year 931 Bhádrpad, 4th day.”

“Amongst the Muttra inscriptions there is one recording the gift of a statue of *Sákya Bhikshu*, on the pedestal of a small standing figure. Amongst the names of donors are *Buddhánanda*, *Buddha-ghosha*, and *Buddarakshita*. Amongst the sculptures are the well known representation of *Máyá*, the mother of Buddha, holding by the branch of the *Sál* tree previous to her confinement. There are also the birth of Buddha (the infant with a halo round his head); the meditation; the teaching; and the death. There are several colossal figures of Buddha, and numerous pillars belonging to that peculiar kind of stone enclosure which I have named the “Buddhist railing.” No less than twenty-six bases of pillars have already been found; and more will no doubt be found hereafter. Altogether I consider that the mounds of Mathura most probably contain remains of greater antiquity than those of Benares, and I look forward to further discoveries with much interest.”

Dr. Sprenger writes from Berne that he has already printed some 200 pages of his continuation of the *Life of Mahommed*.

In the following extract from a letter from Mr. E. C. Bayley, dated 10th November, will be found an interesting passage regarding plated coins, an instance of which occurred among some old Egyptian coins lately presented to the Society by Mr. C. J. Evans. Mr. B. also pursues the subject of the identification of ‘*Sahet Mahet*’ described in his previous letter on the information communicated to him by *Rájah Maun Singh*.

"First as to plated coins, they are not uncommon, and are evidently ancient, I have myself met with didrachma of Hippostratus, Azilizas, and Azas, with a drachma of Hermæus and with hemidrachmas of Menander, Apollodotus and Philoxenes, &c. I have no doubt too the celebrated silvered Kadphises was one of this type. I have even found a copper hemidrachma of Menander which had clearly never been silvered. Once too near Rawul Pindee I found in a village an immense hoard of Satnanta Deo coins evidently intended to be silvered. They were in brass and blundered terribly in their execution. I have no doubt that the ancient Hindu passed bad money as often as his modern descendant.

"This much for that question. In "re Sahetanâ" I have succeeded by the aid of Fa hian, in getting a clear identification of Sahet Mahet. I find this in the account of Buddha's death ('Sakya Muni') which Laidlay, in speaking of Kusinagar, extracts from Turnour's Mahawanso. In it Sakya Muni's disciples are represented as remonstrating with him for selecting so insignificant a place as Kusinagar as the scene of his 'nirvana,' and ask why he has not selected one of the six neighbouring great cities, 'Varanasi' (Benares), 'Rajagaho' (Rajgriha), 'Sawattho' (Sravarti), SAHETAN—Kosambhi or Champa. Sahetan is clearly 'Sahet Mahet.' I have since heard from C. A. Elliott and from the Râja of Kupoorthulla, who have both visited it, and who confirm Maun Singh's description in all respects. It is, the former says, Jilnabed on the Raptee. It is in the Kupoorthulla Râjah's illaka, and he purposes clearing it of jungle. This cold season I have spoken to him about it, but it would do no harm if you write to him. He is a very intelligent man and speaks admirable English very fluently. It is no doubt a good field, and I would advise your trying it.

As to 'Champa' and 'Kosambhi' mentioned above, the former is, I suppose, perhaps to be looked for about Champarun, if similarity of names is worth anything. Kosambhi, Fa hian places N. W. of Sarnath at Benares and at a distance (13 yieow yau = 60 miles) which would land it near Sultanpur, near to which as I told you Râja Maun Singh says, there are Buddhist remains.

"But the pundits here declare it is identical with Karra Manikpur. I had, however, a discussion on the subject and found that their

authority was the Vrihat Kathá or Kathá Sarit Sagar, and that this they declared maintained that Kosambhi was on the Ganges. However, they brought me a portion of this work to-day, and admitted that on referring to it they found that it merely said that the Ganges flowed through the *realm* of Kosambhi, but that one passage almost distinctly said that Kosambhi was not on the Ganges, for it said that the king built it away from rivers to avoid being washed away by them. This book, however, declared that it was founded by 'Satá-kánik,' translated as 'him of the hundred battalions' and son to 'Sahasrakanik, king of the 1000 battalions.' Can Kosambhi be the 'Sanakaniha' of the Allahabad and Sanchi inscriptions?"

We are at last in possession of a cast in clay of the famous inscription on the Behar pillar of which an incorrect reading was published in our Journal many years back. The cast is in the hands of Babu Rájendralal Mittra, who hopes to succeed in deciphering and translating it.

Several facsimiles of this inscription have been at different times procured, but the impressions given by them have been too faint and indistinct to allow of the text being correctly read. We owe the present cast entirely to the exertions of Mr. Charles Hollings of Gyah, who deserves the Society's cordial thanks for the perseverance with which he has endeavoured to meet their wishes in regard to this pillar and the important record which it is believed to bear.

Capt. Lees is engaged in printing for the use of his College the *Kholdi Barín* (خلد برين) of Wahshi (وحشي) who died A. H. 992. He was born in Kirman, but as he resided chiefly at Yazd, he is generally called *Yazdi*. The *Kholdi Barín* is a short *Masnawi*, written in charming Persian and in the same metre as Jámi's *Sabhat ol-Abrar*, and is deservedly popular. The author is sometimes, in India, confounded with Wahshi-i Dawlatabádi, but though poems are ascribed to him, nothing certain appears to be known about him. Wahshi-i Dawlatabádi must apparently be Wahshi-i Káshi, a pupil of Mohtasham i Káshi, who came to India, and lived here for a long time. He died in India A. H. 1013.



Secretaries, The. 1861. "Literary Intelligence." *The journal of the Asiatic Society of Bengal* 29(IV), 393–403.

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