



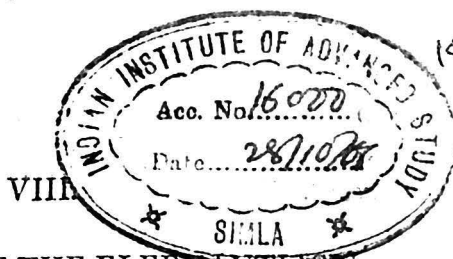
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## ON THE CURE OF THE ELEPHANTIASIS.

BY AT'HAR ALI KHAN OF DELHI.

### INTRODUCTORY NOTE.

**A**MONG the afflicted maladies which punish the vices and try the virtues of mankind, there are few disorders of which the consequences are more dreadful or the remedy in general more desperate than the *judham* of the *Arabs*, or *khorah* of the *Indians*. It is also called in *Arabia daul'asad*: a name corresponding with the *Leontiasis* of the *Greeks*, and supposed to have been given in allusion to the grim distracted and *lion like* countenance of the miserable persons who are affected with it. The more common name of the distemper is *Elephantiasis*, or, as *Lucretius* calls it, *Elephas*, because it renders the skin, like that of an *Elephant*, uneven and wrinkled, with many tubercles and furrows; but this complaint must not be confounded with the *daul'fil*, or *swelled legs*, described by the *Arabian* physicians, and very common in this country. It has no fixed name in *English*, though *Hillary*, in his *Observations on the Diseases of Barbadoes*, calls it *the Leprosy of the Joints*, because it principally affects the extremities, which in the last stage of the malady are distorted, and at length drop off; but, since it is in truth a distemper corrupting the whole mass of blood, and therefore considered by *Paul* of *Ægina* as an *universal ulcer*, it requires a more general appellation, and may properly be named the *Black Leprosy*: which term is in fact adopted by *M. Boissieu de Sauvages* and *Gorræus*, in contradistinction to the *White*

Leprosy, or the *Beres* of the *Arabs*, and *Leuce* of the *Greeks*.

This disease, by whatever name we distinguish it, is peculiar to hot climates, and has rarely appeared in *Europe*. The philosophical poet of *Rome* supposes it confined to *the Banks of the Nile*; and it has certainly been imported from *Africa* into the *West India* islands by the black slaves, who carried with them their resentment and their revenge: but it has been long known in *Hindustan*: and the writer of the following Dissertation, whose father was physician to *Nadishah*, and accompanied him from *Persia* to *Dehli*, assures me that it rages with virulence among the native inhabitants of *Calcutta*. His observation, that it is frequently a consequence of the *venereal infection*, would lead us to believe that it might be radically cured by *mercury*; which has, nevertheless, been found ineffectual, and even hurtful, as *Hillary* reports, in the *West Indies*. The juice of *hemlock*, suggested by the learned *Michaelis*, and approved by his medical friend *Roederer*, might be very efficacious at the beginning of the disorder, or in the milder sorts of it; but, in the case of a malignant and inveterate *judham*, we must either administer a remedy of the highest power, or, agreeably to the desponding opinion of *Celsus*, *leave the patient to his fate, instead of teasing him with fruitless medicines*, and suffer him, in the forcible words of *Hretæus*, *to sink from inextricable slumber into death*. The life of a man is, however, so dear to him by nature, and in general so valuable to society, that we should never despond while a spark of it remains; and, whatever apprehensions may be formed of future danger from the distant effects of *arsenic*, even though it should eradicate a present malady, yet, as no such inconvenience has arisen from the use of it in *India*, and as experience

must ever prevail over theory, I cannot help wishing that this ancient *Hindu* medicine may be fully tried, under the inspection of our *European* surgeons, whose minute accuracy and steady attention must always give them a claim to superiority over the most learned natives; but many of our countrymen have assured me, that they by no means entertain a contemptuous opinion of the native medicines, especially in diseases of the skin. Should it be thought that the mixture of sulphur must render the poison less active, it may be adviseable at first to administer orpiment, instead of the *crystalline arsenic*.



ON THE CURE OF THE ELEPHANTIASIS,  
AND OTHER DISORDERS OF THE BLOOD.

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GOD IS THE ALL-POWERFUL HEALER.

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IN the year of the *Messiah* 1783, when the worthy and respectable *Maulavi Mir Muhammed Husain*, who excels in every branch of useful knowledge, accompanied Mr. *Richard Johnson* from *Lac'hnau* to *Calcutta*, he visited the humble writer of this tract, who had long been attached to him with sincere affection; and, in the course of their conversation, 'One of the fruits of my late excursion,' said he, 'is a present for you, which suits your profession, and will be generally useful to our species. Conceiving you to be worthy of it, by reason of your assiduity in medical inquiries, I have brought you a prescription, the ingredients of which are easily found but not easily equalled, as a powerful remedy against all corruptions of the blood, the *judham*, and the *Persian* fire, the remains of which are a source of infinite maladies. It is an old secret of the *Hindu* physicians, who applied it also to the cure of cold and moist distempers; as the palsy, distortions of the face, relaxation of the nerves, and similar diseases. Its efficacy too has been proved by long experience; and this is the method of preparing it:—

'Take of white *arsenic*, fine and fresh, one *tola*; of picked black pepper six times as much: let both be well beaten at intervals for four days successively in an iron mortar, and then reduced to an impalpa-

'ble powder in one of stone with a stone-pestle, and  
'thus completely levigated, a little water being mixed  
'with them. Make pills of them as large as tares  
'or small pulse, and keep them dry in a shady  
'place\*.

'One of those pills must be swallowed, morning  
'and evening, with some *betel*-leaf, or in-countries  
'where *betel* is not at hand, with cold water. If the  
'body be cleansed from foulness and obstructions by  
'gentle cathartics and bleeding before the medicine  
'is administered, the remedy will be speedier.'

The principal ingredient of this medicine is the *arsenic*, which the *Arabs* call *Shuce*; the *Persians*, *Mergi Mush*, or *mouse-bane*; and the *Indians*, *Sanc'hya*: a mineral substance, ponderous and *crystalline*. The *orpiment*, or *yellow arsenic*, is the weaker sort. It is deadly poison, and so subtil, that, when mice are killed by it, the very smell of the dead will destroy the living of that species. After it has been kept about

\* The lowest weight in general use among the *Hindus* is the *reti*, called in *Sanscrit* either *rettica* or *rattica*, indicating *redness*; and *crishnala*, from *crishna*, *black*; it is the *red* and *black* seed of the *gunja* plant, which is a creeper of the same class and order at least with *glycyrrhiza*: but I take this from report, having never examined its blossoms. One *rattica* is said to be of equal weight with three barley-corns, or four grains of rice in the husk; and eight *reti*-weights, used by jewellers, are equal to seven carats. I have weighed a number of the seeds in diamond scales, and find the average apothecary's weight of one seed to be a grain and *five-sixteenths*. Now, in the *Hindu* medical books, *ten* of the *rattica*-seeds are one *mashuca*; and eight *mashucas* make a *toluca*, or *tola*; but in the law-books of *Bengal*, a *mashuca* consists of *sixteen ratticas*, and a *toluca* of *five mashas*; and, according to some authorities, *five retis* only go to one *masha*, *sixteen* of which make a *toluca*. We may observe, that the silver *reti*-weights, used by the goldsmiths at *Banares*, are *twice* as heavy as the *seeds*: and thence it is that *eight retis* are commonly said to constitute one *masha*; that is, *eight* silver weights, or *sixteen* seeds, *eighty* of which seeds, or 105 grains, constitute the quantity of arsenic in the *Hindu* prescription.

seven years, it loses much of its force; its colour becomes turbid, and its weight is diminished. This mineral is hot and dry in the fourth degree: it causes suppuration, dissolves or unites according to the quantity given, and is very useful in closing the lips of wounds when the pain is too intense to be borne. An unguent made of it with oils of any sort, is an effectual remedy for some cutaneous disorders; and, mixed with rose water, it is good for cold tumours, and for the dropsy; but it must never be administered without the greatest caution; for such is its power, that the smallest quantity of it in powder, drawn, like *alcohol*, between the eye-lashes, would in a single day entirely corrode the coats and humours of the eye; and fourteen *retis* of it would in the same time destroy life. The best antidote against its effects are the scrapings of leather reduced to ashes. If the quantity of arsenic taken be accurately known, four times as much of those ashes, mixed with water and drank by the patient, will sheath and counteract the poison.

The writer, conformably to the directions of his learned friend, prepared the medicine; and in the same year, gave it to numbers, who were reduced by the diseases above mentioned to the point of death. *God* is his witness that they grew better from day to day, were at last completely cured, and are now living (except one or two, who died of other disorders) to attest the truth of this assertion. One of his first patients was a *Parsi*, named *Menuchehr*, who had come from *Surat* to this city, and had fixed his abode near the writer's house: he was so cruelly afflicted with a confirmed lues, here called *the Persian Fire*, that his hands and feet were entirely ulcerated and almost corroded, so that he became an object of disgust and abhorrence. This man consulted the writer on his case, the state of which he disclosed without re-



serve. Some blood was taken from him on the same day, and a cathartic administered on the next. On the third day he began to take the *arsenic-pills*, and, by the blessing of *God*, the virulence of his disorder abated by degrees, until signs of returning health appeared. In a fortnight his recovery was complete, and he was bathed, according to the practice of our physicians. He seemed to have no virus left in his blood, and none has been since perceived by him.

But the power of this medicine has chiefly been tried in the cure of the *Juzam*, as the word is pronounced in *India*: a disorder infecting the whole mass of blood, and thence called by some, *fisadi khun*. The former name is derived from an *Arabic* root, signifying, in general, *amputation, maiming, excision*, and, particularly, the *truncation or erosion of the fingers*, which happens in the last stage of the disease. It is extremely contagious; and, for that reason, the prophet said, *Ferru mina'lmejahumi cama teferru mina'l asad*, or, 'Flee from a person afflicted with the *'judham*, as you would flee from a lion.' The author of the *Bahru'ljawahir*, or *Sea of Pearls*, ranks it as an infectious malady with the *measles*, the *small pox*, and the *plague*. It is also *hereditary*, and, in that respect, classed by medical writers, with the *gout*, the *consumption*, and the *white leprosy*.

A common cause of this distemper is the unwholesome diet of the natives, many of whom are accustomed, after eating a quantity of *fish*, to swallow copious draughts of milk, which fail not to cause an accumulation of yellow and black bile, which mingles itself with the blood and corrupts it: but it has other causes; for a *Brahman*, who had never tasted *fish* in his life, applied lately to the composer of this essay, and appeared in the highest degree affected by

a corruption of blood; which he might have inherited, or acquired by other means. Those whose religion permits them to eat *beef*, are often exposed to the danger of heating their blood intensely, through the knavery of the butchers in the *Bazar*, who fatten the calves with *Balawer*; and those who are so ill-advised as to take *provocatives* (a folly extremely common in *India*) at first are insensible of the mischief, but, as soon as the increased moisture was dispersed, find their whole mass of blood inflamed, and, as it were, adust; whence arises the disorder of which we now are treating. The *Persian*, or venereal fire, generally ends in this malady; as one *Devi Prasad*, lately in the service of Mr. *Vansittart*, and some others, have convinced me, by an unreserved account of their several cases.

It may be here worth while to report a remarkable case, which was related to me by a man who had been afflicted with the *juzam* near four years; before which time he had been disordered with *Persian* fire, and, having closed an ulcer by the means of a strong healing plaster, was attacked by a violent pain in his joints. On this he applied to a *Cabiraja*, or *Hindu* physician, who gave him some pills, with a positive assurance, that the use of them would remove his pain in a few days; and in a few days it was, in fact, wholly removed; but, a very short time after, the symptoms of the *juzam* appeared, which continually increased to such a degree, that his fingers and toes were on the point of dropping off. It was afterwards discovered, that the pills which he had taken were made of cinabar, a common preparation of the *Hindus*; the heat of which had first stirred the humours; which, on stopping the external discharge, had fallen on the joints, and then had occasioned a quantity of adust bile to mix itself with the blood and infect the whole mass.

Of this dreadful complaint, however caused, the first symptoms are a numbness and redness of the whole body, and principally of the face, an impeded hoarse voice, thin hair and even baldness, offensive perspiration and breath, and whitlows on the nails. The cure is best begun with copious bleeding, and cooling drink, such as a decoction of the *nilufer*, or *Nymphaea*, and of violets, with some doses of manna: after which stronger cathartics must be administered. But no remedy has proved so efficacious as the pills composed of arsenic and pepper: one instance of their effect may here be mentioned, and many more may be added, if required.

In the month of *February*, the year just mentioned, one *Shaikh Ramazani*, who then was an upper-servant to the Board of Revenue, had so corrupt a mass of blood, that a black leprosy of his joints was approaching; and most of his limbs began to be ulcerated. In this condition he applied to the writer, and requested immediate assistance. Though the disordered state of his blood was evident on inspection, and required no particular declaration of it, yet many questions were put to him; and it was clear from his answers, that he had a confirmed *juzam*: he then lost a great deal of blood, and after due preparation, took the arsenic-pills. After the first week his malady seemed alleviated; in the second it was considerably diminished; and, in the third, so entirely removed, that the patient went into the bath of health, as a token that he no longer needed a physician.

## IX.

### ON THE INDIAN GAME OF CHESS.

BY THE PRESIDENT.

**I**F evidence be required to prove that Chess was invented by the *Hindus*, we may be satisfied with the testimony of the *Persians*; who, though as much inclined as other nations to appropriate the ingenious inventions of a foreign people, unanimously agree, that the game was imported from the west of *India*, together with the charming fables of *Vishnusarman*, in the sixth century of our æra. It seems to have been immemorially known in *Hindustan* by the name of *Chaturanga*, that is, the four *angas*, or *members* of an army, which are said in the *Amaracosha* to be *hastyaswarathapadatam*, or *elephants, horses, chariots, and foot-soldiers*; and in this sense the word is frequently used by epic poets in their descriptions of real armies. By a natural corruption of the pure *Sanscrit* word, it was changed by the old *Persians* into *Chatrang*; but the *Arabs*, who soon after took possession of their country, had neither the initial nor final letter of that word in their alphabet, and consequently altered it further into *Shatranj*, which found its way presently into the modern *Persian*, and at length into the dialects of *India*, where the true derivation of the name is known only to the learned. Thus has a very significant word in the sacred language of the *Brahmans* been transformed by successive changes into *avedraz, scacchi, echecs, chess*, and, by a whimsical concurrence of circumstances, given birth to the *English* word *check*; and even a name to the *Exchequer* of *Great Britain*. The beautiful simplicity and extreme perfection of the game, as it is

commonly played in *Europe* and *Asia*, convince me that it was invented by one effort of some great genius; not completed by gradual improvements, but formed, to use the phrase of *Italian* critics, *by the first intention*; yet of this simple game, so exquisitely contrived, and so certainly invented in *India*, I cannot find any account in the classical writings of the *Brahmans*. It is, indeed, confidently asserted, that *Sanscrit* books on Chess exist in this country; and, if they can be procured at *Banares*, they will assuredly be sent to us. At present I can only exhibit a description of a very ancient *Indian* game of the same kind; but more complex, and, in my opinion, more modern than the simple Chess of the *Persians*. This game is also called *Chaturanga*, but more frequently *Chaturaji*, or the *Four Kings*, since it is played by four persons, representing as many princes, two allied armies combating on each side. The description is taken from the *Bhawishya Puran*, in which *Yudhisht'hir* is represented conversing with *Vyasa*, who explains at the king's request the form of the fictitious warfare and the principal rules of it. "Having marked *eight* "squares on all sides," says the sage, "place the *red* "army to the east, the *green* to the south, the *yellow* "to the west, and the *black* to the north; let the "*elephant* stand on the left of the *king*; next to him, "the *horse*; then the *boat*; and, before them all, "four *foot-soldiers*; but the *boat* must be placed in "the *angle* of the board." From this passage it clearly appears that an army, with its four *angas*, must be placed on each side of the board, since an *elephant* could not stand in any other position on the *left* hand of each *king*, and *Radhacant* informed me, that the board consisted, like ours, of *sixty-four* squares, half of them occupied by the forces, and half vacant. He added, that this game is mentioned in the oldest law books, and that it was invented by the wife of *Ravan*, king of *Lanka*, in order to amuse him

with an image of war, while his metropolis was closely besieged by *Rama*, in the second age of the world. He had not heard the story told by *Firdausi*, near the close of the *Shahnamah*; and it was probably carried into *Persia* from *Canyacuvja*, by *Borzu* the favourite physician, thence called *Vaidyapriya*, of the great *Anushiravan*; but he said that the *Brahmans* of *Gaur*, or *Bengal*, were once celebrated for superior skill in the game, and that his father, together with his spiritual preceptor *Jagannat'h*, now living at *Tribeni*, had instructed two young *Brahmans* in all the rules of it, and had sent them to *Jayanagar* at the request of the late *Raja*, who had liberally rewarded them. A ship or boat is substituted, we see, in this complex game for the *rat'h* or armed chariot, which the *Bengalese* pronounce *rot'h*, and which the *Persians* changed into *rokh*, whence came the *rook* of some *European* nations; as the *vierge* and *fol* of the *French* are supposed to be corruptions of *ferze* and *fil*, the *prime minister* and *elephant* of the *Persians* and *Arabs*. It were in vain to seek an etymology of the word *rook* in the modern *Persian* language; for, in all the passages extracted from *Firdausi*, and *Jami*, where *rokh* is conceived to mean a *hero* or a *fabulous bird*, it signifies, I believe, no more than a *cheek* or a *face*; as in the following description of a procession in *Egypt*:—

“ When a thousand youths, like cypresses, box-trees,  
 “ and firs, with locks as fragrant, cheeks as fair, and  
 “ bosoms as delicate as lilies of the valley, were  
 “ marching gracefully along, thou wouldst have said  
 “ that the new spring was *turning his face* (not, as *Hyde* translates the words, *carried on rokhs*) from  
 “ station to station.” And as to the battle of the *du-wazdeh rakh*, which *D'Herbelot* supposes to mean *douze preux chevaliers*, I am strongly inclined to think that the phrase only signifies a combat of *twelve persons face to face*, or six on a side. I cannot agree with my friend *Radhacant*, that a *ship* is properly introduced.

in this imaginary warfare instead of a *chariot*, in which the old *Indian* warriors constantly fought; for, though the *king* might be supposed to sit in a *car*, so that the four *angas* would be complete, and though it may often be necessary in a real campaign to pass rivers or lakes, yet no river is marked on the *Indian*, as it is on the *Chinese* chess-board; and the intermixture of ships with horses, elephants, and infantry embattled on a plain, is an absurdity not to be defended. The use of *dice* may, perhaps, be justified in a representation of war, in which *fortune* has unquestionably a great share; but it seems to exclude chess from the rank which has been assigned to it among the sciences, and to give the game before us the appearance of *whist*, except that pieces are used only, instead of cards, which are held concealed: nevertheless, we find that the moves in the game described by *Vyasa*, were to a certain degree regulated by *chance*; for he proceeds to tell his royal pupil, that “if *cinque* be thrown, the *king* or a *pawn* must be moved; if *quatre*, the *elephant*; if *trois*; the *horse*; and if *deux* the *boat*.”

He then proceeds to the moves: “The *king* passes,, freely on all sides, but over *one* square only; and,, with the same limitation the *pawn* moves, but he “advances straight forward, and kills his enemy “through an eagle; the *elephant* marches in all directions, as far as his driver pleases; the *horse* runs “obliquely, traversing three squares; and the *ship* “goes over two squares diagonally.” The elephant, we find, has the powers of our *queen*, as we are pleased to call the *minister*, or *general*, of the *Persians*; and the *ship* has the motion of the piece to which we give the unaccountable appellation of *bishop*; but with a restriction which must greatly lessen his value.

The bard next exhibits a few general rules and superficial directions for the conduct of the game: "the *pawns* and the *ship* both kill and may be voluntarily killed; while the *king*, the *elephant*, and the *horse* may slay the foe, but cannot expose themselves to be slain. Let each player preserve his own forces with extreme care, securing his *king* above all, and not sacrificing a superior to keep an inferior piece." Here the commentator on the *Puran* observes, that the *horse*, who has the choice of *eight* moves from any central position, must be preferred to the *ship*, who has only the choice of *four*; but this argument would not have equal weight in the common game, where the *bishop* and *tower* command a whole line, and where a knight is always of less value than a tower in action, or a bishop of that side on which the attack is begun. "It is by the overbearing power of the *elephant* that the king fights boldly; let the whole army, therefore be abandoned, in order to secure the *elephant*: the king must never place one elephant before another, according to the rule of *Gotama*, unless he be compelled for want of room, for he would thus commit a dangerous fault; and, if he can slay one of two hostile elephants, he must destroy that on his left hand." The last rule is extremely obscure; but, as *Gotama* was an illustrious lawyer and philosopher, he would not have condescended to leave directions for the game of *Chatu-ranga*, if it had not been held in great estimation by the ancient sages of *India*.

All that remains of the passage, which was copied for me by *Radhacant* and explained by him, relates to the several modes in which a partial success or complete victory may be obtained by any one of the four players; for we shall see that, as if a dispute had arisen between two allies, one of the kings may assume the command of all the forces, and aim at separate con-



quest. First, "When any one king has placed himself  
 "on the square of another king, which advantage is  
 "called *Sinhasana*, or *the throne*, he wins a stake;  
 "which is doubled, if he kills the adverse monarch  
 "when he seizes his place; and, if he can seat himself  
 "on the throne of his ally, he takes the command of  
 "the whole army." Secondly, "If he can occupy suc-  
 "cessively the thrones of all the three princes, he ob-  
 "tains the victory, which is named *Chaturaji*; and the  
 "stake is doubled if he kills the last of the three just  
 "before he takes possession of his throne; but if he  
 "kills him on his throne, the stake is quadrupled."  
 Thus as the commentator remarks, in a real warfare, a  
 king may be considered as victorious when he seizes  
 the metropolis of his adversary; but if he can destroy  
 his foe, he displays greater heroism, and relieves his  
 people from any further solicitude. "Both in gaining  
 "the *Sinhasana* and the *Chaturaji*," says *Vyasa*, "the  
 "king must be supported by the *elephants*, or all the  
 "forces united." Thirdly, "When one player has  
 "his own king on the board, but the king of his  
 "partner has been taken, he may replace his captive  
 "ally, if he can seize both the adverse kings; or, if  
 "he cannot effect their capture, he may exchange his  
 "king for one of them, against the general rule,  
 "and thus redeem the allied prince, who will supply  
 "his place." This advantage has the name of *Nri-*  
*pacrishta*, or *recovered by the king*; and the *Nauca-*  
*crishta* seems to be analogous to it, but confined to  
 the case of *ships*. Fourthly, "If a pawn can march  
 "to any square on the opposite extremity of the board,  
 "except that of the king or that of the ship, he as-  
 "sumes whatever power belonged to that square; and  
 "this promotion is called *Shatpada*, or the *six strides*."  
 Here we find the rule, with a singular exception, con-  
 cerning the advancement of the *pawns*, which often  
 occasions a most interesting struggle at our common  
 chess, and which has furnished the poets and moralists

of *Arabia* and *Persia* with many lively reflections on human life. It appears that this privilege of *Shatpada* was not allowable, in the opinion of *Gotama*, when a player had three pawns on the board; but, when only one pawn and one ship remained, the pawn might advance even to the square of a king or a ship, and assume the power of either. Fifthly, "According to the *Rachasas*, or *giants* (that is, the people of *Lanca*, where the game was invented) there could be neither victory nor defeat if a king were left on the plain without force; a situation which they named *Cacacashtha*." Sixthly, "If three ships happen to meet, and the fourth can be brought up to them in the remaining angle, this has the name of *Vrihan-nauca*, and the player of the fourth seizes all the others." Two or three of the remaining couplets are so dark, either from an error in the manuscript or from the antiquity of the language, that I could not understand the *Pandit's* explanation of them, and suspect that they gave even him very indistinct ideas; but it would be easy, if it were worth while to play at the game by the preceding rules; and a little practice would perhaps make the whole intelligible. One circumstance, in this extract from the *Puran*, seems very surprising: all games of hazard are positively forbidden by *Menu*, yet the game of *Chaturanga*, in which dice are used, is taught by the great *Vyasa* himself, whose law-tract appears with that of *Gotama* among the eighteen books which form the *Dharmasastra*; but, as *Radhacant* and his preceptor *Jagannat'h* are both employed by government in compiling a digest of *Indian* laws, and as both of them, especially the venerable sage of *Tribeni*, understand the game, they are able I presume to assign reasons why it should have been excepted from the general prohibition, and even openly taught by ancient and modern *Brahmans*.



## TWO INSCRIPTIONS

FROM THE VINDYA MOUNTAINS,

*Translated from the Sanscrit by Charles Wilkins, Esq.*

## FIRST INSCRIPTION,

*In a Cavern, called the Grot of the Seven Rishis, near Gaya.*

1. **A**NANTA VARMA, master of the hearts of the people, who was the good son of *Sree Sardoola*, by his own birth and great virtues classed amongst the principal rulers of the earth, gladly called this statue of *Kreeshna*, of unsullied renown, confirmed in the world like his own reputation, and the image of *Kanteematec*\*, to be deposited in this great mountain-cave.

2. *Sree Sardoola*, of established fame, jewel of the diadems of kings, emblem of time to the martial possessors of the earth, to the submissive the tree of the fruit of desire, a light to the Military Order, whose glory was not founded upon the feats of a single battle, the ravisher of female hearts, and the image of *Smara*†, became the ruler of the land.

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\* *Radha*, the favourite mistress of *Kreeshna*,

† *Kama Daza*, the *Cupid* of the *Hindus*.

3. Wherever *Sree Sardoola* is wont to cast his own discordant sight towards a foe, and the fortunate star, his broad-eye, is enflamed with anger between its expanded lids, *there* falleth a shower of arrows from the ear-drawn string of the bow of his son, the renowned *Ananta Varma*, the bestower of infinite happiness.

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SECOND INSCRIPTION,

*In a Cave behind Nagarjeni.*

THE auspicious *Sree Yanja Varma*, whose movement was as the sportive elephant's in the season of lust, was like *Manoo*\*, the appointer of the military station of all the chiefs of the earth:—by whose divine offerings, the God with a thousand eyes† being constantly invited, the emaciated *Powlomee*‡, for a long time, sullied the beauty of her cheeks with falling tears.

2. *Ananta Varma* by name, the friend of strangers, renowned in the world in the character of valour, by nature immaculate as the lunar beams, and who is the offspring of *Sree Sardoola*:—By him this wonderful statue of *Bhootapatee* and of *Devee*||, the Maker of all things visible and invisible and the granter of boons, which hath taken sanctuary in this cave, was caused be made. May it protect the universe!

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\* The first legislator of the *Hiudus*.

† *Eendra* a deification of the Heavens.

‡ The wife of *Eendra*.

|| *Seeva*, or *Mahadeva* and his consort in one image, as a type of the deities, *Genitor*, and *Genitrix*.

3. The string of his expanded bow, charged with arrows and drawn to the extremity of the shoulder, bursteth the circle's centre. Of spacious brow, propitious distinction, and surpassing beauty, he is the image of the moon with an undiminished countenance. *Ananta Varma* to the end! Of form like *Smara*\* in existence, he is seen with the constant and affectionate standing with their tender and fascinated eyes constantly fixed upon him.

4. From the machine his bow, reproacher of the crying *Koorara* †, bent to the extreme, he is endued with force; from his expanded virtue he is a provoker; by his good conduct his renown reacheth to afar; he is a hero by whose coursing steeds the elephant is disturbed, and a youth who is the seat of sorrow to the women of his foes. He is the director; and his name is *Ananta* ‡.

\* The Hindoo *Cupid*.

† A bird that is constantly making a noise before rain.

‡ This word signifies *eternal* or *infinite*.

