# EPIGRAPHIA INDICA

AND

#### RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

Vol. X.—1909-10.

PARTS I, II, VI AND VII

EDITED BY

PROFESSOR STEN KONOW, Ph.D., LATE GOVERNMENT EPIGEAPEIST FOR INDIA

AND

PARTS III, IV, V AND VIII

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#### ADDITIONS AND CORRECTIONS.

- Page 8, No. 20, text-line 3,—for यसाङ्गन्छ read यसाङ्गन्छ.
  - " 14, last line, for Karahāṭaka read Karahāṭa, as in the text.
  - ,, 18, line 4 from top, for danambuda read danambuda.
  - " 19, line 7 from bottom, for ghadā read ghata, as in the text.
- " ,, last line, for rala read ralaka, as in the text.
- " 22, text-line 16,—for कलात्वेवल read कलात्वेवलं.
- " 27, foot-note 2, line 3,—before year 879 insert Hijra.
- " 35, line 7 from bottom,—for matrin read mantrin.
- , 40, foot-note 1, -for Vishnu read Vishnu.
- " 42, line 8 from top, -for Jatanpal read Jatanpal.
- , 46, foot-note 9, line 3,—for Subhānanda read Subhānanda.
- " 50, line 2 from top,—for Vājasanēyi read Vājasanēya, as in the text.
- " ,, line 9 from top,—for Magha read Marga [siras].
- " 51, text-line 5,-for bhumichchhidra- read bhūmichchhidra-.
- ,, 59, note 3, line 5,-for Permanadigal read Permanadigal.
- ,, 60, line 2 from top,—for the Mahābalis read Mahābali.
  - " line 6 from bottom,—for -Maharāja read -Mahārāja.
- " 62, line 20 from top,—for omangala read omangala.
- " , foot-note 7, line 2 from bottom,—for Hēmāvatī read Hēmāvatī.
- 63, foot-note 3,—[I have recently examined the inscription of Madiregonda Parakësarivarman from Bairakür in the Kolar district of the Mysore State (No. 457 of the Madras Epigraphical collection for 1911) and find nothing in it to suspect its genuineness—H. K. S.]
- " 64, foot-note 5, line 1,-for below read above.
- ,, 68, line 4 from bottom,—for Nangadiri read Nandagiri.
- , 69, line 3 from top,—after Nolamba insert (king).
- " " line 4 from bottom,—for Kilēri read Kilēri.
- , ", foot-note 2, line 3,—for guruchi read gurchi.
- " 84, foot-note 3, line 1,-for विवादिन्ययमे read विवादिन्ययमे.
- , 113, text-line 1,-for Maharajasya read Maharajasya.
- ,, ,, text-line 1,-for Huvashkasya read Huveshkasya.
- " , translation, line 1,—after day insert the words 'on the Maharaje Devaputra Huveshka.'
- ,, 117, lines 9 and 10 from top,—for stupa read stupa.
- " 118, line 2 from bottom, -for Śrāvasti read Śrāvastī.
- " 123, No. 163, last para., line 3,—for Bhadrapada read Bhadrapada.
- " 133, line 8 from top,—after Ilam insert (Ceylon).

In the Journal of the Royal Asiatic Society for January 1912, Prof. H. Lüders has reviewed Mr. Banerji's article published on pp. 106 ff. of this volume, and pointed out a number of improvements (some of which are based on impressions of his own) on the published readings. The subjoined additions and corrections are based on Prof. Lüders' article.

Page 107, line 10,—for 1901-02 read 1891-92.

", ", line 19,—add a star after "some important records" and the following editorial foot-note above note 1: \*Professor Lüders questions the correctness of assigning

remarks on pp. 168, 170, 173 f. and 175 f.

Page 110, lines 5 f. (text-line 1),—for vadhu Ekradalasya read vadhue Kalalasya.

- " line 7 (text-line 2),—for Koţtiyātō (also in other places where the name occurs in this paper) read Koţōyāto.
- ,, line 7 (text-line 2),—for Tar[i]ka[s]ya read Taraka[s]ya.
- " " line 8 (text-line 3),—for Gahapalāyē read Grahapalaye.

Corresponding alterations have to be made in the translation of No. III on page 110.

Page 111, text-line 2,—for Datila . ti Harinan[di]sya read De[vā] paṇatiharī Nānd[i]sya.

- " , text-line 4,—for Kumāraširi Vamadasi read Kumāraširī Vamadāsī.
- " line 4 f. from bottom,—for at the request of . . . . . the sister of Datila . .

  Harinandi, read at the request of Devā, the panatihari, the sister of Nāndi (Naudin).
- " line 7 from bottom,—for Rudradēva-sāmi (Rudradēvasvāmin) of Dāttāgāla read Dāttāgālī (?) Rudradēvasāminī (°svāminī).
- , 112, text-line 1,-for Huvakshasya read Huvekshasya.
- " text-line 2,—for Dhujhavalas[ya] read Dhañavalasya, and for Dh[ujhas]iriy[6] read Dhañaširiya.
- ,, text-line 3,-for [Bu]dhukasya read Budh[i]kasya.
  - " text-line 3,—for Savatrana (?) potr[i]y[e], read Savatrātāpotr[i]ya.

Alter the translation of No. V on p. 112 accordingly.

- Page 112, line 5 of the translation,—for Pachanagari (Vajranagari) read Pachanāgari (Uchchūnāgari).
  - " 115, text-line 3,—for tiya (?) Munasimitā (?) ye (?), read tiyamu . . . siminā[ya].
  - ,, text-line 4,-for Minirava sushoti dhitu, read Miniravasushatidhittri.
  - " 116, text-line A.2,—for Vajanakarito read Vajan [a]karito.
  - " line 5 (toxt-line C.1),—for Gahavalāyē read G[r]ahavilaye and for Aryadāsiyē read A[rha]dāsiy[e].
    - text-line D.1,-for Dharavalāyē read Dhar alvalaye.

Alter the translation of No. IX accordingly.

- Page 116, line 4 of the translation,—for female pupil who obeys the command of, read female pupil of the panatidhari.
  - , 118, line 3 from bottom,—for Buddha . . su[khā] la read Buddhadē[va]-Akhila.
  - " 119, line 14 (text-line 1),-for Puśabalaye read Pūśabalaye.
  - " line 15 (text-line 2),—for [bha]yāyē read bharyāyā.
  - " 120, line 7 (text-line 1),—for ṇaka gana (?) Dhananyanasya ta . . ., read m[i]kat[o] ku[la]t[o Vajra]nāgar[i]to [śūkhāt]o.

For the translation of No. XVI on page 120 substitute the following: The request of the venerable . . . . . the native of Adhichchhatra, out of the [Pētivā]mika (Praitivarmika) kula, the Vajranāgarī šākhā . . .

- " 121, line 5 (text-line 1),-for [v]rita Ku[tu]kasya read . ritakundakasya.
- " line 7,-for the wife of Ku[tu]ka read the wife of [Gh]ritakundaka.

## EPIGRAPHIA INDICA.

#### VOLUME X.

#### No. 1.-THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

"The Seven Pagodas" is the Anglo-Indian name of an extensive group of ancient rock-sculptures on the sea-shore, about 30 miles south of Madras. These interesting remains can be reached from Madras by boat on the Buckingham Canal, or from Chingleput Junction by bullock-cart via Tirukkalukkungam. The present Tamil designation of the place is Māvalivaram, while the Brāhmaṇas call it by the more learned Sanskrit name Mahābalipuram, i.e. 'the city of Mahābali.' In the Chōla inscriptions of the "Shore temple" we find the terms Māmallapuram, i.e. 'the city of Mahāmalla,' and Tirukkadalmallai,' i.e. 'the holy Mallai on the sea.' Māmallapuram then formed part of Āmūr-nādu, a sub-division of Āmūr-kōṭṭam.' Both this district and its sub-division were named after the present village of Āmūr's near Māmallapuram. The four last of the subjoined inscriptions (Nos. 23-26) are at Śāṭuvaṅguppam, a village 2 miles north of Māvalivaram.

The wenderful monuments at the Seven Pagodas have attracted the attention of many ourists and antiquarians. A collection of notices of them was published at Madras in 1869 by Captain Carr under the title "Descriptive and Historical Papers Relating to the Seven Pagodas on the Coromandel Coast." By far the best and most authentic account was furnished in 1880 by Dr. Fergusson in his Cave Temples of India, pp. 105-159. The Madras Journal of Literature and Science for the year 1880 (pp. 82-232) contains an excellent guide, with a map, by Colonel Branfill, which will be much appreciated by visitors to the spot and will save them much time and trouble.

The important question of the authors and the dates of those excavations can be answered only by a careful study of the inscriptions engraved on them. These I published already in 1890 in the first volume of South-Indian Inscriptions, pp. 1-8. I now reprint my former readings and translations, with some improvements and a few additions, to accompany six plates which are based on excellent inked estampages, prepared recently under the personal

<sup>&#</sup>x27; South-Ind. Inser. Vol. I. p. 68. The same form of the name occurs in the Nüläyiraprabandham, the sacred scriptures of the Tamil Vaishnavas.

<sup>&</sup>lt;sup>2</sup> South-Ind. Inser. Vol. I. p. 64.

No. 133 on the Madras Survey Map of the Chingleput taluka. Compare South-Ind. Inscr. Vol. 111. p. 165.

<sup>•</sup> Two short inscriptions (Nos. 18 and 19) were only lately discovered by Mr. Venkayya. Of two others (Nos. 25 and 28) no fresh impressions were taken, and they are consequently not included in the plates.

supervision of Rai Bahadur Venkayya. For the introductory remarks and the notes I have utilised some fresh materials which have accumulated since the time of the original publication.

The language of the inscriptions is Sanskrit. Nos. 1-19, 25 and 26 are in prose, Nos. 20-24 in verse. The authors of the inscriptions themselves inform us that they were members of the ancient southern dynasty of the Pallavas. As none of the inscriptions contains any date, we must try to fix their approximate time on palmographical grounds. As the accompanying plates will show, the sculptors employed four different alphabets, three of which are of the southern type, while the fourth is in northern characters.

I.—The majority of the short epigraphs on the monolith now styled "Dharmarājaratha" (Nos. 1-16) resemble the Mahēudravāḍi and Śiyamaṅgalam cave inscriptions which I have assigned to the Pallava king Mahēndravarman I.<sup>2</sup> Among the names and surnames of the king who excavated the "Dharmarāja-ratha" we find twice Narasimha (Nos. I and 7), which seems to have been his actual name, while the remaining designations look like mere surnames. Among the successors of Mahēndravarman I. there were two kings named Narasimhavarman. As the type of the alphabet is more archaic than that of the second set of inscriptions (which, as will appear presently, probably belongs to the time of Paramāšvaravarman I., the father of Narasimhavarman II.), the Narasimha of the "Dharmarāja-ratha" inscriptions may be identified with Narasimhavarman I., the son of Mahēndravarman I and the contemporary and enemy of the Western Chalukya king Pulakēšin II. (A.D. 609-642). This identification is rendered almost certain by a reference to the published fassimile of the Bādāmi inscription of Narasimhavarman I.; the alphabet of this record is nearly identical with that of the "Dharmarāja-ratha" inscriptions. Consequently, the "Dharmarāja-ratha" must have been soulptured in the first half of the seventh century of our era.

II .- The second, very florid alphabet is found in the inscriptions of the Pallava king Atyantakama on the monolith now styled "Ganesa temple" (No. 20), in the two caves called "Dharmarāja-maṇḍapa" (No. 21) and "Bāmānuja-maṇḍapa" (No. 22), and in a short inscription of the same king on the "Dharmaraja-ratha" (No. 17). The same alphabet is employed in the Kanchi inscriptions of Rajasimha and his son Mahendravarman (III.).4 The Kanchi inscriptions seem to call Rajasimha also Narasimhavishnu, and they state that he was the son of Ugradanda, 'the destroyer of Ranarasika's city.' Dr. Fleet was the first to point out that in one of the Kanohi inscriptions Ugradanda is named Paramesvara, and that the epithet Ranarasika refers to the Western Chalukya king Vikramaditya I. (A.D. 655 to 680). He thus established the identity of Paramesvara alias Ugradanda with the Pallava king Paramēšvaravarman I., who, as we know from the Kuram plates, crossed arms with Vikramāditva I. Dr. Fleet further concluded that Rajasimha alias Narasimhavishnu was the Pallava king Narasimhavarman II. of the copper-plate grants. This then was the king in whose time the Kailasanatha temple at Kanchi was built. The alphabet of Atyantakama's inscriptions at the Seven Pagodas agrees so closely with that of the Kailasanatha epigraphs that both must be assigned to about the same period. Now from werse 2 of No. 20 I venture to conclude that Atyantakāma's actual name was Paramēśvara. Consequently, I propose to identify this Atyantakama with either Paramesvaravarman I., the father of Rajasimha, or Paramēśvaravarman II., the son of Rājasimha,--preferably with Paramēšvaravarman I.,

<sup>&</sup>lt;sup>1</sup> There are, however, a few prose words in No. 20, line 12; No. 21, l. 12; No. 23, dl. 15 and 17; and No. 24, l. 16.

<sup>&</sup>lt;sup>2</sup> Above, Yol. IV. p. 152 f., and Yol. VI. p. 320. The alphabet of the Trichinopoly cave inscription is more recent, and the opinion that it belongs to Mahendravarman I. (South-Ind. Inser. Vol. II. p. 341) cannot be upheld.

Ind. Ast. Vol. IX. p. 100, and Dr. Fleet's Dyn. Kan. Distr. p. 328 f.

A South-Ind. Inser. Vol. L. Nos. 24 and 27, and Vol. II. Plate ix.

Dyn. Kan. Dietr. p. 829 f.

whose reign is well established by inscriptions on stone and copper, while, instead of Paramés-varavarman II., the Kanchi inscriptions mention another son of Rajasimha, named Mahandravarman(III.). The second group of inscribed monuments at the Seven Pagodas would thus belong to about the third quarter of the seventh century.

III.—The third alphabet is that of an inscription of the Pallava king Atiranachanda on the left of the cave at Saluvanguppam (No. 23) and of three short epigraphs: one at the top of the same cave (No. 25), another on the "Dharmaraja-ratha" (No. 18), and a third near the "Gopis' Churn" (No. 19). It resembles, though it is not quite identical with, the alphabet of the Kašākudi plates of Nandivarman. The name (or surname) Atiranachanda is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of contemporaneous records on copper, there would be no objection to assigning these records, as will be done in the sequel, to the time of Nandivarman, the contemporary of the Western Chalukya king Vikramāditva II.

IV .- The last alphabet, an early kind of Nagari, is employed in the inscription on the right of the Saluvanguppam cave (No. 24) and in a short label at the top of the same cave (No. 26). No. 24 is a copy of the first six verses of Atiranachanda's epigraph on the left of the same cave (No. 23), and No. 26 is a repetition of the label in the third alphabet which is engraved immediately above it (No. 25). The characters resemble those of the Nagari version on the Pattadakal pillar of the Western Chalukya king Kirtivarman II.9 As we know that the predecessor of this king, Vikramaditya II.,3 took Kanchi from the Pallava king Nandivarman, it is perhaps not too bold to surmise that the inscriptions in the third and fourth alphabets belong to the reign of his enemy Nandivarman, who would then have borne the surname Atirapachanda. The sudden collapse of the Pallava power at the hands of Vikramāditya II. may have been the reason why so many of the excavations at the Seven Pagodas have remained unfinished. As I have remarked in South-Indian Inscriptions Vol. I. p. 10, we meet with the same plurality of alphabets in the Kailasanatha temple at Kanchi. The enclosure of this temple bears three tiers of identical inscriptions. The characters of the third tier are those of the epigraphs of Narasimhavarman II. The alphabets of the second and first tiers are, respectively, those of the left and right inscriptions of the Saluvanguppam cave. Consequently they must have been added at a later date by Atiranachanda (Nandivarman?).

I am fully aware that my remarks on the third and fourth alphabets do not rest on quite firm ground. But, in the absence of further information, we may place the inscriptions written in both alphabets in the time immediately preceding the conquest of the Pallava territory by Vikramāditya II. (A.D. 733-784 to 746-747). The fact that a northern alphabet was employed along with a southern one suggests that the artisans were recruited from the north of India.

The two last columns of the accompanying table will show at a glance to which of the Pallava kings of the third column I propose to assign each of the Pallava records of the Seven Pagodas. It is worth noting that, with his usual sagacity, Dr. Fergusson had already succeeded in fixing the approximate period of the remains at the Seven Pagodas at about 650 to 700.

The contents of the subjoined inscriptions are singularly uninteresting and devoid of historical facts. All that we learn from them is a string of names and surnames of three different

<sup>1</sup> South-Ind. Inser. Vol. II. No. 73.

<sup>2</sup> Above, Vol. III. p. 4, Plate.

South-Ind. Inser. Vol. I. p. 146; above, Vol. III pp. 3 and 359.

Cave Temples of India, p. 110 f.

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	io inscriptions	одив.			Śrīnidhi /		Srinidbi			Śrinidhi 18, 19, 23-26.	
OF RAWATE	Pallava kings named in the inscriptions of the Sorem Pares.	Re T Transier	· ·		Atyantakāma	Afvantolia	₹.	· · ·	· · ·	Afiranachanda Atyantakāma Sribhara Raņajaya,	ļ
AVA KINGS	tho Palla			Namoniell	Sribhara.	Paramēsvara	Sribhara Ranajaya.		•	branachanda Sribhara Ran	
SYNCHRONISTIC TABLE OF THE PALLAVA KINGS OF KANGE	Pallava kings named in the Kaïchi inscriptions.					Paraméérara Ugradaņģa Paraméérara Lokāditva	simba Atvantolen	Sribhara (Razaina) (Narainhnyishuu). Paramééyara yarman II. Mahéndisyamon (TIT)	(111.)	· · · · · · · · · · · · · · · · · · ·	
ISTIC TABI	Genealogy of the Pallavas according to their own copper-plate grants.	, . nad	Mahéndravarman I.	arman L.	rman II.	varman I., Par		Sri (N <sub>E</sub> man II./ Mahē	-11-01	distant distant aramēš- [I,	_
SYNCHRON	ren Genealogy per- sccording copper-	Simhavishpu	• Mahéndra	Narasimhavarman I.	. Mshéndrs varman II.	Paramèssararanan I.	Narasithbavarman II.	  aramēšvarava;	Nandivarman	vamalla, a distant relative of Paramēs. varavarman II,	
	ya Pallaya kinga of Damed in Western Chalukya copper- plato grante.	· ·	•	Narasimha	Mahendra	Isvarapotaraja .	Narasimhapota- varman,				-
Wastern Mr.	ontemporaries of Pallara kings.	:		Palaktin II		Vikramāditys I. Raparasiks.	•	· · · · · · · · · · · · · · · · · · ·	Vikramāditys II. Nandipotavarman		

Pallava kings, and the fact that the excavations on which they are engraved were shrines of Īśvara (Śiva) and bore each the name of its respective founder. Thus the "Ganēśa temple" (No. 20) and the "Dharmarāja-maṇḍapa" (No. 21) were called Atyantakāma-Pallavēśvaraqriha, i.e. 'the Īśvara temple of Atyantakāma-Pallava.' On the "Dharmarāja-ratha," which had probably been founded by Narasimha varman I.] alias Atyantakama, the same name seems to have been bestowed by his descendant [Paramēśvaravarman I.] alias Atyantakāma or Ranajaya (No. 17). The Saluvanguppam cave bears the label Atiranachanda-Palla[vēśvaragriha] (Nos. 25 and 26), i.e. 'the Isvara temple of Atiranachanda-Pallava.'

The last column but one of the table on page 4 shows that each of the three Pallava kings Narasimha, Paramēšvara and Atiranachanda bore the two surnames Śrīnidhi and Śrībhara. In this connection I would like to mention certain Pallava coins from Māvalivaram which I saw in the cabinet of the Rev. E. Loventhal of Vellore. All of them bear on the obverse a bull (the crest of the Pallavas), and various legends above it. One of the coins, with a star on the reverse, reads Srībharah; another, with a fish on the reverse, Srīni[dhi]; and a third, with a cross on the reverse, Mānapara. With the legend of the last coin compare the biruda Atimāna in the inscription No. 9 of the "Dharmarāja-ratha."

#### A.—INSCRIPTIONS ON THE "DHARMARĀJA-RATHA" AT MĀVALIVARAM.4

Nos. 1-16 of these inscriptions consist of a number of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions of the Seven Pagodas, where several of them recur, it follows, however, that they are birudas of a Pallava king whose actual name seems to have been Narasimha (Nos. 1 and 7). Among these surnames, Atyantakāma, Śrīnidhi and Śrībhara were borne also by the two kings \*mentioned in the later inscriptions of the Seven Pagodas. Others appear again in the inscriptions of the Pallava king Rajasimha at Kanchi, viz. Parapara Bhuvanabhājana,<sup>5</sup> Śrīmēgha and Sarvatöbhadra.

The two last inscriptions on the "Dharmaraja-ratha" are not written in the same alphabet as Nos. 1-16. No. 17 follows the type of Nos. 20-22, and No. 18 that of No. 23. Each of them designates the "Dharmarāja-ratha" as 'the Īsvara (Śiva) temple of Atyantakāma-Pallava.

I .- First Storey.

a.-North.

No. 1.

#### श्रीनरसिंह:

The glorious Narasimha.

b .-- East.

No. 2.

#### प्रिधिविसार: श्रीभर:

Prithivisāra (the best on earth). Śrībhara (the bearer of wealth).

\* Ibid. No. 38. Madras Survey Map, No. 43. Carr's Seven Pagodas, p. 37, Plate xvii, p. 224.

<sup>1</sup> Sir Walter Elliot's Coins of Southern India, Plate i. No. 34.

<sup>2</sup> Ibid. No. 37.

<sup>5</sup> The synonym Avanibhaiana occurs in the Śīyamangalam cave inscription; above, Vol. VI. p. 320.

e Read प्रिविसार. The shortening of the final i of prithivi is permitted by Panini, vi. 8, 68; compare the proper name Kālidāsa.

No. 3.

#### भवनभाषानः<sup>1</sup>

Bhuvanabhajana (the owner of the world).

c .- South.

NO. L

#### [श्रो]मेशः श्रीलोकावर्षनः विधिः

Śrīmēgha (the cloud (showering) wealth). Trailōkyavardhana (the bestower of prosperity on the three worlds). Vidhi.

No. b.

#### चलकाम: चनेकोभाय:

Atyantakāma (he whose desires are boundless). Anēkopāya (he (who knows) many expedients).

II .- Second Storey.

a.-North.

No. 6.

#### खिरभक्ति: मदनाभिराम: विधि[:\*]

Sthirabhakti (he whose devotion is firm). Madanābhirāma (he who is as handsome as Love). Vidhi.

No. 7.

#### त्रीनरचिंह: भुवनभावन: त्रीमेघ[:] पप्रतिइतगासन[:\*]

The glorious Narasimha. Bhuvanabhājana (the owner of the world). Śrīmēgha (the cloud (showering) wealth). Apratihataśāsana (he whose commands are unopposed).

No. 8.

#### कामलकितः समयसायः सक्तककावः

Kāmalalita (he who is as charming as Love.) Amēyamāya (he whose diplomacy is immeasurable). Sakalakalyāna (the altogether prosperous).

No. 9.

#### नवनमनोष्ट्रः वाम[:] प्रतिमानः

Nayanamanohara (he who is pleasing to the eyes). Vāma (the handsome). Atimāna (he whose pride is excessive).

<sup>1</sup> Read Outstra.

<sup>2</sup> Read अमेवीयाव; and compare the surname Upsyanipupa in the Käńchi inscriptions.

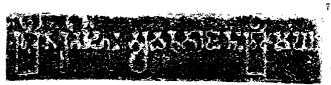


















E, Huitzsch.

No. 10.

वाम: पराभर:1

Vāma (the handsome). Parāpara (the omnipotent).

No. 11.

श्रनुपमः नया[क्]र[:\*]

Anupama (the matchless). Nayānkura<sup>2</sup> (the sprout of polity).

c .- South.

No. 12.

लकित:

Lalita (the charming).

No. 13.

नयनमनोहर: सर्वतोभद्र:

Nayanamanohara (he who is pleasing to the eyes). Sarvatobhadra (the altogether auspicious).

No. 14.

श्रीनिधिः निकत्तरः

Śrinidhi (the receptacle of wealth). Niruttara3 (the unsurpassed).

No. 15.

विधिः विभान्तः

Vidhi. Vibhranta4 (the passionate).

d .-- West.

No. 16.

#### सत्यपराकामः परावरः

Satyaparākrama (he whose valour is true). Parāvara (the omnipotent).

III .- Third Storey.

a.-East.

<sup>1</sup> Read UCIUC. (as in the Kanchi inscriptions) or UCIUC. (No. 16). The softening of a single consonant between two vowels in parathara, pridhivisāra (No. 2) and sohāya (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

<sup>&</sup>lt;sup>2</sup> With the first member of the compound Nayānkura compare the surnames Bahunaya and Nayānusārin in the Kānchi inscriptions. The second member, ankura, is synonymous with pôts or pallacs, from which the Pallavas derive their name; see South-Ind. Inser. Vol. II. p. 341, note 1. Compare Buddhyankura (above, Vol. VIII. p. 144 f.), Lalitānkura (South-Ind. Inser. Vol. II. p. 341, and above, Vol. VI. p. 320), and Tarunāhkura (No. 20 below, verme 7). The last biruda suggests that we may have to read Navānkura for Nayānkura.

See below, p. 9 and note 4.

<sup>\*</sup> Compare the surnan es Mattapramatta and Mattavikara in the Kinchi inscriptions.

Read OUTIME:

#### No. 17.

#### श्रीश्रत्यन्तकामपक्षवेश्वरगृष्ट[म् ॥] रणजयः

The holy Isvara (Siva) temple of Atyantakāma-Pallava. Raṇajaya (the conqueror in battle).

b.—West.

No. 18.

#### त्रत्यन्तवामपञ्जवेश्वरग्रहम ॥

The Isvara (Siva) temple of Atyantakāma-Pallava.

#### B,—INSCRIPTION NEAR THE "GOPIS' CHURN" AT MAVALIVARAM.

According to Mr. Venkayya, who discovered this and the preceding inscription (No. 18) quite recently, No. 19 is engraved 'on a pillar of the rock-cut mandapa south-west of the "Gopis' Churu." It is in the same alphabet as No. 23 and consists of a single biruda.

No. 19.

#### श्रीवामांकुश:1

The glorious Vāmānkuša (bearer of a handsome elephant-goad).

#### C.—INSCRIPTION AT THE "GAŅĒŚA TEMPLE," MĀVALIVARAM.<sup>2</sup>

This inscription records that the monolith on which it is engraved was a temple of Śiva and had been called 'the Ĩśvara temple of Atyantakāma-Pallava' by its builder, king Atyantakāma. This prince bore the surnames Śrīnidhi, Śrībhara, Raṇajaya, Taruṇāṅkura, Kāmarāga, and several others. His actual name seems to have been Paramēśvara.

No. 20.

- सन्धविखितिसंहारकारणं वीतकारणः [।\*]
   भूयादत्यन्तकामाय जगतां काममईनः ॥ [१\*]
- 2 धमायश्चित्रमायोसावगुणो गुणभाजन: [।\*] स्वस्थो निरुत्तरो जीयादनीय: परमेश्वर: [॥ २\*]
- 3 यस्याङ्कलभराजान्तः कैलासः सद्याननः [।\*] पातालमगममुर्को श्रीनिधस्तिन्त्रिभर्त्वेजम् ॥ [३\*]
- 4 भिक्तप्रहेण मनसा भवसूत्रणलीलया [।\*]
  दोष्णा च यो भुवी 'भारस्त्रीयात्म त्रीभरस्वरम [॥ ४\*]

<sup>1</sup> The annavara of #f is doubtful.

<sup>&</sup>lt;sup>2</sup> Madras Surney Moy, No. 24. Carr's Seven Pagodas, Plate xiv, pp. 57, 221, 224. Burnell, South-Indian Palaography, 2nd edition, p. 38, note 4.

Bee below, p. 9, note 4.

<sup>&#</sup>x27; Here and in No. 21, line 5, the correct reading would be दीचा च वी सुबं चत्ते, which is found in verse 4 of Nos. 23 and 34.





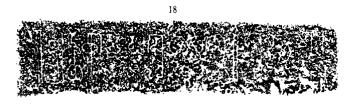












Scale ·2

Inscription near the Gopis' Churn.





- 5 चात्यन्तकामी नृपतिर्द्धिर्जनारातिमण्डल: [।\*]
  ख्याती रण्लयः प्रकीस्तेनेदं वेश्म कारितम् [॥ ५\*]
- ि जाः स्थाणित्रिष्कलः सोमः पावकाद्मा वियदपुः [।\*] भीमः शिवो विजयता शहरः कामसूदनः ॥ [६\*]
- 7 राजराजी न विरसस्वक्रभृत्र जनाईन: [।\*]
  तारकाधिपति: खस्थी जयतात्तरुणाङ्गर: ॥ [७\*]
- 8 श्रीमतोत्धन्तकामस्य दिषद्रप्पीपद्यारिण: [।\*] श्रीनिधेः कामरागस्य द्वराराधनसङ्गिन: [॥ <\*]
- 9 चित्रक्षिकाजलापूर्णों चित्ररत्नाम्बुजाकरे [।\*] चास्ते विधाले सुमुख: शिरस्त्ररसि ग्रङ्गर: ॥ [८\*]
- 10 तेनेदङ्कारितन्तुङ्ग-सूर्ज्जटेर्मान्दिरगृह्णम् [|\*] प्रजानासिष्टसिदार्खे प्राङ्गरीभूतिसिच्छता ॥ [१०\*]
- 11 धिक्तेषात्मिक्तेषाम्पुनरपि धिन्धिन्धिगस्तु धिक्तेषाम् [।\*]

  येषात्र यसति इदये कुपयगतिविमो-
- 12 चको बद्रः ॥ [१९\*] अत्यन्तकामपत्नवेश्वरगृङ्[म् ॥\*]

#### TRANSLATION.

(Verse 1.) Let (Śiva), the destroyer of Love, (who is) the cause of production, existence and destruction, (but is himself) without cause, fulfil the boundless desires of men!

- (V. 2.) Let him be victorious, who is (both) without illusion (and) possessed of manifold illusion (Chitramāya), who is (both) without qualities (and) endowed with qualities (Gunabhājana), who is self-existent (Svastha) (and) without superior (Niruttara), who is without lord (and) the highest lord (Paramēśvara) 14
- (V.3.) Srīnidhi<sup>5</sup> bears on (his) head that Aja (Śiva),<sup>6</sup> pressed by the weight of whose great toe, the Kailāsa (mountain) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

<sup>1</sup> Read पावकात्मा.

<sup>&</sup>lt;sup>2</sup> The composer has treated the syllable gri as if it began with gr and could thus render the preceding vowel prosodically long.

By the expression atyantakāmāya the panegyrist also alludes to the king's surname Atyantakāma.

All these epithets have to be applied in the first instance to Siva, and with slight changes of meaning to the king himself. Chiramāya occurs as the name of a Pallava king in the Udayëndiram plates of Nandivarman (South-Ind. Incor. Vol. II. p. 372); compare also the biruda Māyāchāra in the Kāūchī inscriptions, and Amēyamāya in No. 8. With Gunabhājana compare Guṇālaya in the Kāūchī inscriptions, and Guṇabhara, a surname of Mahēndravarman I. (see above, Vol. VI. p. 320). For Svastha see verse 7, and for Niruttara No. 14. Paramēšvara is the only word in the whole inscription which looks like the actual name of the king. This view is suggested by the fact that two Pallava kings named Paramēšvaravarman are known from copper-plate grants; see South-Ind. Inscr. Vol. II. p. 344.

<sup>5</sup> This birada of Paramēśvara occurs also in verse S. The same had been a surname of his predecessor Narasimha; see No. 14.

I.e. he is a devotee of Siva.

- (V. 4.) Let that Sribhara' be victorious for a long time, who bears Bhava (Siva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament!
- (V. 5.) King Atyantakāma, who has subdued the circle of (his) foes, is famed (by the name of) Ransjaya; he caused to be made this abode of Śambhu (Śiva).
- (V. 6.) Let (Siva) be victorious, who is (both) sentient (and) motionless (Sthāṇn).<sup>3</sup> who is (both) undivided (and) the moon,<sup>4</sup> who has (both) the nature of fire (and) a body of air, who is (both) terrible (Bhima) (and) kind (Siva), who is (both) beneficent (Samkara) (and) the destroyer of Love!
- (V. 7.) Let Taruṇānkura<sup>5</sup> be victorious, who is a king of kings (Rājarāja), (but) is not ugly (like Kuvēra), who is an emperor, (but) does not distress people, (while Vishṇu is both Chakrabhrit and Janārdana), who is the lord of protectors (and) independent (Svastha), (while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses)!
- (V. S f.) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Samkara (Siva) abides on the massive head—sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma, who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Srinidhi), who possesses the charm of Love (Kāmarāga), (and) who assiduously worships Hara (Siva).
- (V. 10.) He, desiring (to attain) the glory of Śamkara (Śiva), caused to be made this lofty dwelling-house of Dhūrjati (Śiva), in order (to procure) the fulfilment of (their) desires to (his) subjects.
- (V.11.) Six times cursed be those in whose hearts does not dwell Rudra (Siva), the deliverer from the walking on the evil path!
  - (Line 12.) The Īśvara (Śiva) temple of Atyantakāma-Pallava.

#### D .- INSCRIPTION AT THE "DHARMARAJA-MANDAPA," MĀVALIVARAM.8

This inscription is a duplicate of the one at the "Ganžša temple" (No. 20) and proves that, like the latter, the cave-temple now called "Dharmarāja-mandapa" was in reality a shrine of Śiva, that it owed its foundation to the Pallava king Paramēšvara, and that this king had called it the 'Īšvara temple of Atyantakāma-Pallava' (1. 12) after one of his own surnames.

#### No. 21.

1 [सन्धवस्थितिसंद्वारकारणं वीतकारणः] [।\*] भूयादत्यन्तकासाय जगतां 2 कासमईनः ॥ [१\*] भ्रमायश्वित्रसायोसावगुणो गुणभाजनः [।\*] स्वस्त्री

<sup>&</sup>lt;sup>1</sup> This surname was also borne by Narasimha (No. 2), by Atirapachanda (Nos. 23 and 24, verse 4), and by Rājasimha of Kāūchi.

<sup>&</sup>lt;sup>2</sup> The same surname of Parameivara occurs in No. 17. It was borne also by Atiranachanda (Nos. 23 and 24, verse 6), and by Rajasimba of Kanchi.

While the trank of a tree (sthams) is insentient.

Who is divided into sixteen kalar.

<sup>&</sup>lt;sup>1</sup> Tarupānkura, 'the young sprout,' seems to have been a birado of Paramēivara. Compare above, p. 7, note 2.

<sup>&#</sup>x27; Śiva abides on the head of Atyantakāma' means the same as 'A. bears Śiva on his head' (verse 3), vis. 'he is a devotee of Śiva.'

With this surname, which was borne also by Paramēśvara's successor Atirapachands (see Nos. 23 and 24, verse 1), compare the synonyms Madanābhirāma and Kāmalalita (Nos. 6 and 8), and Kāmavilāta in the Kāūchli inscriptions. The appellation "Kāmarēja temple" which Colonel Branūli attributes to the so-called "Ganēša temple" rests on a misreading in Dr. Burnell's transcript, vis. Kāmarāja for Kāmarāga.

<sup>8</sup> Madras Survey Map, No. 44. Madras Journal of Literature and Science for 1880, p. 185.

- निश्तरो जीषादनीयः परमेश्वरः ॥ [२\*] यसाङ्गुष्ठभराक्रान्तः कैलासस्यद-माननः [।\*] पातालमगमन्यूर्द्दा श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३\*] भिक्तप्रहेण मनसा भवं भू-
- षणलीलया [।\*] दोण्णा च यो भुवो भारं जीयात्म त्रीभरिवरम् ॥ [४\*] भ्रत्यन्त-
- 3 कामो नुपतिविधिक्वीतारातिमण्डलः [।\*] ख्याती रणजयः शभीस्तेनेदं विश्म
- 7 कारितम् ॥ [५\*] न्नः स्थाणुर्बिष्कलः सोमः पावकाला वियदपुः [।\*] भोमः ग्रिवी विजय-
- 8 तां ग्रङ्गरः कामसूदनः ॥ [६\*] राजराजी न विरसस्वक्रम्दन जना-र्हुनः [1\*] तारकाधिपतिः खस्थो
- 9 जयतात्तरुणाङ्कर: ॥ [७\*] श्रीमतीत्यन्तकामस्य दिवहप्पीपद्यारिण: [।\*] श्रीनिधे: का-
- 10 सरागस्य इराराधनसङ्किनः ॥ [८\*] श्रामिषेकजलापूर्वो चित्ररक्षास्त्रुजाकरे [।\*] श्रा-
- 11 स्ते विश्वाले सुमुखः शिरस्मरसि शङ्करः ॥ [८\*] तेनेदं कारितन्तुङ्गस्कूर्णंट-श्रीन्दर-
- 12 ग्रहं [1\*] प्रजानामिष्टसिदार्श्व भाष्ट्ररी भूतिमिच्छता ॥ [१०\*] भी ॥ भूतमाकामपद्मविद्यरग्रहम् ॥
- 13 धिक्तेषान्धिकेषान्धुनरपि धिन्धिन्धिगस्तुं धिक्तेषाम् [।\*] येषाक वसति
- 14 इदये क्रपयगतिविमी चकी बदः ॥ [११\*]

#### E.—INSCRIPTION AT THE "RAMANUJA-MANDAPA," MAVALIVARAM.3

This inscription consists of the last verse (11) of the two preceding inscriptions (Nos. 20 and 21). We may conclude from it that the cave-temple in which it is engraved was likewise a shrine of Siva, and that it was excavated during the reign of the Pallava king Paramēsvara.

#### No. 22.

- 1 [ची][: 📭] [ध]क्तेष[ां] धिक्ते[षां] ेपुनरिप धिन्धिन्धिगस्तु धिक्ते-
- 2 वां [1\*] येषाच वसति इदये कुंपयगति-
- 3 विमोधकी बद्रः ॥

<sup>1</sup> See above, p. 8, note 4.

<sup>&</sup>lt;sup>2</sup> Expressed by a symbol.

Madras Survey Map, No. 48. Carr's Seven Pagodas, p. 222, note.

### F.-- INSCRIPTIONS ON THE CAVE-TEMPLE AT SALUVANGUPPAM.

The inscription on the left of the cave (No. 23) records that this excavation was a temple of Siva, and that it was made by a king Atiranachanda who named it after himself Atiranachandāsvara, i.e. 'the Isvara (temple) of Atiranachanda.' Verses 1, 2 and 4 are identical with three verses of the Māvalivaram inscriptions of Paramēšvara (Nos. 20 and 21), and contain the birudas Atyantakāma, Srīnidhi, Kāmarāga and Śrībhara. Other surnames of Atiranachanda were Ranajaya, Anugraśila, Kālakāla, Samaradhanamjaya and Samgrāmadhīra. Most of these epithets are applied to Rājasimha in his inscriptions at Kānchī.

The inscription on the right of the cave (Nc. 24) is a Nagari copy of the first six verses of No. 23.

Above the entrance of the cave there are two identical inscriptions, according to which the full name of the temple was 'the Isvara temple of Atiranachanda-Pallava.' The first of these two short epigraphs (No. 25) is in the same alphabet as No. 23, and the second (No. 26) in the same Nagari characters as No. 24.

#### No. 23.

- 1 श्रीमतीत्यन्तकामस्य दिष[इ]-
- 2 प्रापद्वारिण: [1\*] श्रीनिध: काम-
- 3 रागस्य इराराधनसंगिन: ॥ [१\*]
- 4 अभिषेकजनापूर्णे चित्ररतास्त्रजाकरे [1\*]
- 5 आस्ते विशाले सुमुखः शिरसारसि शंकरः ॥ [२\*]
- 6 तेनेटं कारितं यस्त्रीर्भवनं भूतये सुव: [1\*] कै-
- 7 लासमन्दरनिभं भूसतां सूर्त्नि तिष्ठता ॥ [३\*] भितापक्वे-
- 8 ण मनसा भवं भूषणलीलया [1\*] दीणा च यो भुवस्वत्ते
- 9 जीयात्म श्रीभरिखरम् ॥ [8\*] श्रतिरणवण्डः पतिरवनिभु-
- 10 जामतिरणचण्डेश्वरमिद्मकरीत् [।\*] इह गिरितन-
- 11 यागुचगणसचितो नियतकतरतिभेवतु पश्रय-
- 12 ति: ॥ [५\*] गुर्व्वोमीयानभिक्तं त्रियमितिययिनी दुर्व्वेष्ठं भारमुर्व्व्या
- 13 निस्नामान्यम्ब दानं समम[तिर]णचण्डाख्या [ग्री बिभर्त्ति] [।\*]
- 14 स्थाने निर्मापितिस्मिन्वि[दितरयज]यस्थातिना तेन [भ]र्त्ता भूताना-
- 15 मष्टमुर्त्तिविरमितरणचिष्ठियरे यात निष्ठाम [॥ ६\*] धानुयोगील[: ॥\*]
- 16 यदि न विधाता भरतो यदि न इरिकीरहो न था स्कन्दः [।\*] बोहुं क इव
- 17 समर्र्श्वसंगीतं कालकालस्य ॥ [७\*] ची ॥ समरधनस्त्रयः संपामधीरः ॥
  ची ॥

<sup>&#</sup>x27; Madras Survey Map, No. 58. Carr's Seesa Pagodes, Plate xv., pp. 59, 120, 222.—Nos. 2 and 3 of Carr's Plate xv. are two independent eye-copies of the same inscription (No. 24).

<sup>2</sup> Expressed by a symbol.

#### TRANSLATION.

- (Verse 1 f.) Just as in a large lake, filled with water (which is fit) for bathing, (and) covered with various lotus-flowers, handsome Samkara (Siva) abides on the massive head—sprinkled with the water of coronation (and) covered with bright jewels—of the glorious Atyantakāma, who deprives (his) enemies of (their) pride, who is a receptacle of wealth (Śrīnidhi), who possesses the charm of Love (Kāmarāga) (and) who assiduously worships Hara (Śiva).
- (V. 3.) For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Sambhu (Siva), which resembles (the mountains) Kailāsa and Mandara.
- (V. 4.) Let that Śrībhara be victorious for a long time, who bears Bhava (Śiva) in (his) mind which is humbled with devotion, and (who bears) the earth on (his) arm like a coquettish ornament!
- (V. 5.) Atiranachanda,3 the lord of the rulers of the earth, made this (temple called) Atiranachandēśvara. Let Pasupati (Śiva), attended by the mountain-daughter (Pārvati), Guha (Skanda), and the demigods (Gana), always take delight (in residing) here!
- (V. 6.) Let the eight-formed lord of beings (Šiva) take up (his) abode for a long time in this temple (called) Atiranachandešvara, which was caused to be built by him who, together with the name of Atiranachanda, owns deep devotion to Išāna (Šiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (and) who is renowned by the name of Ranajaya!
  - (L. 15.) Anugrasilas (the gentle-minded).
- (V. 7.) Who is able to master the music of Kālakāla,6 unless the performer (were) Bharata, Hari, Nārada, or Skanda ?7
- (L. 17.) Samaradhanamjaya<sup>8</sup> (Dhanamjaya (i.e. Arjuna) in battle). Samgrāmadhīra<sup>9</sup> (he who is firm in war).

#### No. 24.

- श्रीमतीत्यन्तकामस्य
- 2 दिषष्टपापहारिण: [1\*] श्रीनि.
- 3 धे: कामरागस्य इराराध[न]संगि-
- 4 न: ॥ [१\*] ग्रिभिषेकजलापुर्ग्णे चित्ररह्नां-
- 5 बुजाकरे [1\*] श्रास्ते विश्राले समुख: शिरसार-
- 6 सि श्रंकर: ॥ [२\*] तेनेटं कारितं शक्सोर्भव-
- 7 नं भूतये भुवः [।\*] कैलासम्प्टरनिभं भूसतां

<sup>1</sup> Verses 1 and 2 are identical with verses 8 and 9 of Nos. 20 and 21.

<sup>2</sup> This verse is nearly identical with verse 4 of Nos. 20 and 21.

<sup>3</sup> This name of the king who built the temple was also a surname of Rajasimha of Kanchi.

<sup>4</sup> See above, p. 10, note 2.

This was also a surname of Rajasimha of Kanchi.

The same surname occurs in the Käfichi inscriptions.

Compare the Kä

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<sup>8</sup> The same was a surname of Rajasimha of Kanchi.

Compare the synonymous birudus Ahavadhīra and Raṇadhīra in the Kānchī inscriptions.

- o भूष्प्र तिष्ठता ॥ [२\*] भिक्ति[प्रह्वे]ण मनसा भव¹ भूषण-
- 9 सीसया [1\*] दोणा च यो भुवस्वत्ते जीयात्व स्वीभरिब-
- 10 रम् ॥ [8\*] श्रतिरणचण्डः पतिरवनिभुजामितर-
- 11 णचण्डेश्वरमिदमकरीत् [।\*] इह गिरितनयागु-
- 12 इगणसिंहती नियतक्षतरितभेवतु पश्चपतिः ॥ [५\*]
- 13 गुर्वीमीयानभितां त्रियमतिययिनी दुर्वहं भारमुर्वा निस्ता-
- 14 माम्बन्न दानं सममतिरणच[ण्डाख्य]या [यो वि]मत्ति [।\*] स्थाने
- 15 निर्मापितेमिन्विदितर[यजयख्यातिना ते]न भर्ता भूताना-
- 16 मष्टम्तिंचिरम[तिरणचण्डे]यरे यातु निष्ठाम् ॥ [६\*] खस्ति ॥

No. 25.8

#### मतिर्णचण्डपक्वविश्वरस्टइम् ॥\*]

No. 26.3

#### सतिरणचण्डपक्ष[वेश्वरण्डम् ॥\*]

Translation of Nos. 25 and 26. [The Isvara (Siva) temple of] Atirapachanda-Palla[va].

#### No. 2—RAYAGAD PLATES OF VIJAYADITYA;

SAKA-SAMVAT 625.

#### By K. B. PATHAK, B.A., POONA.

The subjoined inscription is engraved on three copper-plates, each measuring about  $9\frac{1}{2}^n \times 4\frac{1}{4}^n$ . They belong to the Patil of Rayagad in the Mahad taluka of the Kolaba District. The plates are strung on an oval ring whose diameters are  $3\frac{1}{4}^n$  and  $2\frac{1}{4}^n$ . The edges of the plates are raised into rims to protect the writing. The seal on the ring bears in relief on a countersunk surface a standing boar facing to the proper left. The weight of the plates together with the ring and seal is 140 toias. The writing is well engraved, but is full of mistakes and omissions. The latter are often very serious. For instance in the date (1, 29), the syllables  $^n$ tchhatēshu are altogether omitted. There seem to be some omissions also in the name of the donee in line 32. We cannot be sure if the names of the donative villages have been correctly engraved in 1, 32 f. The use of the upsdhmanya in lines 21, 23, 25 and 29 deserves to be noted. The historical portion of the subjoined record closely resembles that of the three Nerfir copper-plates of Vijayāditya edited by Dr. Fleet, and the corresponding passage of the Kēndūra and the Vakkalēri plates of Kirtivarman II.6

The subjoined inscription is dated in the 8th year of the early Chalukya king Vija-yāditya, when [six hundred] and twenty-five years of the Saka era had passed away, and records the grant of the villages named Jalla and ...nirūlana to a Brāhmana by the king when his viotorious camp was at Marivasati in Karahātaka.

Read W. 2 Above the entrance of the cave-lemple, 2 Below No. 25.

<sup>\*</sup> Ind. Ant. Vol. IX. pp. 125-184. \* Above, Vol. IX. pp. 200-206. \* Ibid. Vol. V. pp. 200-206.

From inked estampages supplied by Rai Bahadur V. Venkayya.

Collotype by Gebr. Plettne

E. Hultzsch.

16

Niravadya-Puṇyavallabha, the writer of the present grant, was the successor of Śrī
Rāma-Puṇyavallabha, who wrote in Śaka-Samvat 616 the Harihar plates of Vinayāditya; and
Niravadya Śrimad-Anivārita Puṇyavallabha was the writer of the Kānôhi inscription of
Vikramāditya II. Dhanainjaya-Puṇyavallabha, the writer of the Kēndūr grant in Śaka-Samvat
672, speaks of himself as Śrīmad-Anivārita Dhanamjaya-Puṇyavallabha in the Vakkalēri
plates of Śaka-Samvat 679.

It seems to me that we have four generations of writers mentioned in the foregoing grants, vis. Śrī-Rāma, Niravadya, Anivārita and Dhanamjaya. Punyavallahha was evidently the family name. Niravadya seems to have been a biruda originally of king Vijayāditya and Anivārita of his son Vikramāditya II. In due course, Niravadya became the name of the writer of Vijayāditya's grants and Anivārita of his son who wrote the Kāūchi inscription of Vikramāditya II. The latter was apparently engraved not long after the accession of Vikramāditya, who seems to have conquered the Pallava capital soon after his coronation. The name Niravadya Śrīmad-Anivārita Punyavallabha has probably to be explained as "the illustrious Anivārita-Punyavallabha (son of) Niravadya," Anivārita's son was apparently Dhanamjaya, who in the earlier Kēndūr inscription calls himself Dhanamjaya-Punyavallabha, but prefixes the name of his father in the later Vakkalēri plates.

#### TEXT.

#### First Plate; Second Side.

- 1 स्वस्ति [॥\*] जयत्याविष्वतं विष्णोर्व्या [त्र\*] हं चीभितार्ष्णेयं [।\*] दच्चिणीव्रतदं दृाग्र-विवान्तभवनं वप: [॥\*] श्री-
- 2 मतां सक्तत्रभृ[व\*]नसंस्तूयमानमानव्यसगोत्राणां द्वारितिपुत्राणां सप्तत्रोकमात्रभि-ग्रीयव-
- 3 डिंतानां कार्त्तिवेयपरिरचणप्राप्तकस्थाणपरम्पराणां भगवनारायणप्रसादसमासा-
- 4 दितवराइलाञ्छनेचणचणवणीक्षताग्रीषमहीधतां चलिकानां क्रलमलङ्गिर\* शोरखमे-
- 5 धावस्थयस्नानपवित्रीक्रतगात्रस्य श्रीपुलवेशीवस्नभमद्वाराजस्य सुतुः पराक्र-
- 6 माक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिवद्वविग्रहकोत्तिः श्रीकी ित्तं विभाष्ट्रियवी-
- 7 वक्कममहाराजस्य प्(प्रि)यात्मज[:] समर[सं]स्म(स) तसकती त्तरापथे खरश्री हर्षवर्ड-
- 8 नपराचयोपात्तपरमेखरग्रन्थ ख(स)त्वाययश्रीपृथिवीवज्ञभमहाराजाधिरा-
- 9 जपरमेखरस्य प्र(प्रि)य[त\*]नयस्य प्रज्ञातनयस्य खङ्गमात्रसङ्घयस्य चित्रक-

#### Second Plate: First Side.

- 10 ख्डाभिधानप्रव[रतु\*]रंगमेणै[कि\*]नैवो[ख]ारिताशेषविजिगोषोरवनिपतिचितयान्तरितां खगु-
- 11 रो[:] त्रियमालसात्कात्य प्रभावकुलियद्वितपाण्डाचोळकेरळकळ[भ्व\*]प्रशतिभूश-ददभवि॰

<sup>1</sup> The Nerur plates of Vijayaditya, dated in Śaka-Samvat 627 (Ind. Ant. Vol. IX. p. 132), were also written by the same man.

<sup>&</sup>lt;sup>2</sup> [As will be seen from the accompanying photo-lithographic plate, the originals are either damaged or covered with the content in several places. Mr. Pathak's text is in those places based evidently on allied records. It is, however, just possible that the writing is better seen on the original.—Ed.]

- 12 भ्रमस्यानन्यावनतकाचीपतिमञ्जर[तु\*]ब्बितपादाब्बुजस्य विक्रमादित्यस्य [सत्या\*]-
- 13 प्रि(ए) विश्वीवस्त्रभ[म\*] हाराजा[धि\*] राजपरमेश्व[र\*] भट्टारकस्य ए(प्रि)यस्तीः पितु-राज्ञ[या]
- 14 बालेन्द्रग्रेखरस्य तारकारातिरिव दैत्यवलमितसमुद्रतं(तं) धे(वै)राज्यकाचीपिति-बल-
- 15 मवष्टभ्य करदीक्षतकमे(व)रपारसीकसिंहकादिद्दीपाधिपस्य सकलोत्तरा-
- 16 प्रथनायमयनोपार्ज्जितीर्ज्जितपार्कि[ध]जादिसमस्तपारसैश्वर्थीच[इ]स्य वि-
- 17 नयादित्यसत्याश्रयश्रीपृथिवीवसभमहाराजाधिराजपरमेश्वरभ-

#### Second Plate : Second Side.

- 18 द्वारर(क)स्य प्र(प्रि)यात्मजस्यैयव एवाधिगताये[षास्त्र]या[स्तो] दित्तणाषा(मा)-
- 19 पितासहे सम(सु)नु(न्मू)लितनि[खि\*]लकण्टक[सं]इतिकत्तराष(प)थिव[जि\*]गोषो-र्गरोरयत एवाइ-
- 20 'वळापारमा[च]रनिवरातिगजघटापाटनविभीर्स्थ(रये)माणक्षपाणधारसामग्र-
- 21 विग्रहाग्रे[सर:\*] सत्सा(न्सा) वाइसरसिक अपरान्स(श्व) खीक्षतश्रनुमण्डली गंगायसु॰ न[ा]पा-
- 22 किञ्जपडदकामहाश्रन्दचिक्रकमाणिकामतंगजादीन्य[नु](तृ)सात्कु-
- 23 र्व्वन्परैं ×पऊ[ा]यमानैरासाख कग(य)मपि विधिवशादपनीतोपि प्रतापा[दे].
- 24 व विषयप्रकोषमराजकमृत्सार्यन्वत्छ(त्स)राज इथानपेचितापर्य(स) हा-
- 25 यकस्तदवग्रह[1] विग्गेल खभुजावष्टभाग्रसाधिति(ता) श्रेषिवश्वभार अप्रभु-
- 26 रखिष्डतमित्रविचयलात्क(च्छ)चुमदभद्मनला[दृदा]क(र)लानिरवल्य(द्य)लावः

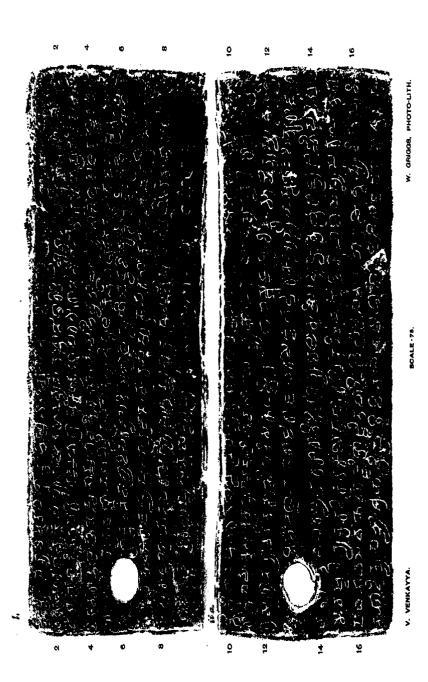
#### Third Plate : First Side.

- 27 सम[स]स्त'भुवनात्रलाश्रलास्मक्त'पारमैत्र्यययक्ति हेतुपाळिध्वजाय्[क्वल]मा-
- 28 ज्यराज्यो विज[या]दिल्लसलाश्रयश्रीपृथिवीवज्ञभमञ्चाराजाधिराजप[र]मेश्वर-
- 29 भद्दारकसम्बोनवम[ा]चापयति विदितमस्त वोस्नाभि×पच्च[वि]श्रखुत्तरश(ष)[ट्रब्र-तेषु\*] ष(श)क-
- 30 विधि(वि)श्(ध्व)तीरेपु(तिषु) प्रविद्ग(श्वे)मानविजयराज्यसंवतारे श्रष्टमे वर्त्तमानि

<sup>1 [</sup>The photo-lithographic plate has only output all .-- Ed.]

Read output Hatatiao sain the Kendur plates (above, Vol. IX. p. 202, text line 22).

¹ Omit वा. ¹ Omit श्र. ¹ Beed ेश्वरावास्त.



24 568E566 147 COS 9 76 Exposure 85188 75 AVEU MANSANSANSACIANTOCASA WIT ON PRISON ţ 9 20 Ci

- 31 र(त)मरि[व]सितिविजयसा(स्त्र) स्थावारे सञ्चापृ(ष्ट) भीदिवसे गाग्ड(ण्डि) खगी-चाय अवस्थावि(मि)न: पौचाय [दे]ववी(दी) चि-
- 32 तपुचा[य] ¹नाधेरचतुर्व्वपायकाञ्चण विष्णुण अपरोत्तरदिशि तालितटाहारविषये जन्नगामस्य[वि].
- 33 निरुक्ष्ण्याम[:\*] चतु[:\*]सीमान्तसर्व्ववाधापरिहारी दतः(तः) तदागाम(मि)-भिरस्रदंधीरचे(ची)च राजभिरायरै-
- 34 वर्ष्योदीनां विलसितमचिरांग्रचञ्चलमवग[च्छिङ्गि]राचन्द्रार्क्षघराग्र्णवस्ति(स्थि)तिसमका-लं [य]ग्राचि(स्ति)भि[:\*] स्त्र-
- 35 दित(त्ति)निर्व्विभेषं पालनीयमुक(क्त)ञ्च भग[व\*]ता वेदव्यासेन व्यासेन [॥\*] बहुभिर्व्वसुधा [भु\*]क्ता राजभिस्त्यगरादिभिर्य्यस्य
- 36 यस्य यप(रा) भूमिस्तस्य तस्य तदा [फ]लं[॥\*] [स्व]न्रातुं सुमव(ह)च्छक्यं दु:[ख]मन्यय्य(स्व) पालनं [।\*] दानं व[ा] पाल(ल)नं विति [रा]-
- 37 [नाच्छे]योनुपालनं[॥\*] खदतां(त्तां) परदतां(त्तां) वा यो हरेत वसु[स्र]रां प्रष्टं(षष्टिं) [व]र्षसहभा(सा)णि विषा(ष्टा)यां ला[यते] क्रिमि[:] [॥\*]
- 38 निरवद्यपुष्यवत्तभेन लिखितमिदं [ष]।(शा)श(स)नं 📵 [॥\*]

#### No. 3.—BIJAPUR INSCRIPTION OF DHAVALA OF HASTIKUNDI; VIKRAMA-SAMVAT 1053.

BY PANDIT RAM KARNA; JODHPUR.

A short paper on this inscription has already been written by the late Professor Kielhorn.<sup>2</sup> But as the full text of the inscription was not published by him, I was induced by Mr. D. R. Bhandarkar to prepare a fresh transcript, as far as practicable, with the help of the criginal stone which has now been sent to the Ajmër Museum by the kind permission of His Highness the Mahārāja of Jodhpur.

The inscription was originally discovered by Captain Burt "in the interior of a gateway leading to Mandir, distant one  $k\bar{v}s$  from Beejapoor, on the route from Odeypore to Sirohi near Mount  $\bar{\Delta}b\bar{u}$ ." But, according to local report, the stone was originally fixed in the wall of a solitary Jaina temple situated about 2 miles from the village of Bijāpur in the Bāli (Goḍwār) District of the Jodhpur State. It was subsequently removed to the dharmaśālā belonging to the Jaina mahājans of Bijāpur, whence it was brought to the Historical Department of the State and is now kept in the Ajmēr Museum.

There are 32 lines of writing in this inscription covering a space of nearly  $2' 8\frac{1}{2}''$  broad by 1' 4'' high. The record is, on the whole, in a fair state of preservation; a considerable portion of it has, however, suffered from the effects of the weather. The first and second lines are very much worn out. There are, besides, a few letters here and there which have peeled off. The size of the letters is about  $\frac{3}{2}''$  and the characters are Nāgarī (of the northern class of alphabets)

\* Ibid. Vol. X. p. 821.

¹ [The donee's name has to be looked for in this compound; perhaps नाएरपुरावेदिने is meant.—Ed.]

<sup>&</sup>lt;sup>2</sup> Jour. of the As. Soc. of Bengal, Vol. LXII. Part I, No. 4, pp. 809-14.

resembling the Harsha inscription of Vigraharāja of Vikrama-Sarīwat 1030, as remarked by the late Professor Kielhorn. The language of the inscription is throughout Sanskrit verse, excepting in lines 22 f. and 32. As regards orthography, no particular care seems to have been taken to distinguish between b and v. The letter b occurs in the word "danambuda in line 2; bam-dhā", ll. 13 and 21; "alambatā, l. 20; "bhavābdhi, l. 22; Balabhadra", l. 25; and bahubhir", l. 30. Consonants have, as was usual in those days, been doubled after r. Parasavarna rules have not been observed in their entirety. Generally, the anusvāra has been used, yet instances of rasal compounds are also to be met with, e.g. in "bhandansaunda", line 5. There is very little difference between r and d. In some places y has wangly been engraved for p, \$\mathbar{S}\$ and \$s\$ have sometimes been confounded. The sign for the upadhmāniya occurs only once (line 1) and its form is worthy of note.\text{! There are ornamental decorations below the word \$r\tilde{r}\$ occurring thrice in the last line (32).

Practically speaking, there are two separate inscriptions incised on one and the same stone. The first is dated [Vikrama]-Samvat 1053 (Il. 19 and 22) and the date of the second is the Vikrama year 996 (ll. 31 and 32). The first inscription extends from line 1 to line 22 and consists of 40 verses of a praiasti composed by Süryacharya (1. 21). The praiasti opens with two verses in praise of the Jinas, or Tirthamkaras as they are also called. Verse 3 apparently mentions a royal family whose name is unfortunately lost. In verse 4 we are introduced to prince Harivarman and his wife Ruchi. From Harivarman sprang Vidagdha (v. 5), who is described in the second part of the inscription as a Rashtrakūta. Vāsudēva was the preceptor of Vidagdharaja (v. 6), who imparted to the prince spiritual knowledge and induced him to crect a temple dedicated to the god Jina in the town of Hastikundi. The prince had himself weighed against gold, of which two-thirds were allotted to the god and the remainder to the Jains preceptor (Vasudāva). Vidagdha was succeeded by Mammata (v. 8) and Mammata by Dhavala (v. 9). The last prince is eulogized in no less than ten verses. In verse 10 he is said to have given shelter to the armies of a king whose name is lost and of the lord of the Gürjaras, when Muñjarāja had destroyed Āghāṭa, the pride of Mēdapāṭa (Mewāṛ) and caused them to flee. This Munijaraja, as correctly pointed out by the late Professor Kielhorn, must be the same as Vākpati-Munja of Mālwā for whom we have the dates V.S. 1031, 1036 and 1050. The lord of the Gürjaras here referred to was probably no other than the Chaulukya sovereign Mülarāja I, himself mentioned in verse 12 below. The prince whose name is not clear, was perhaps the ruler of Medapata, and it seems tempting to read his name as Khōmāṇa, but he appears to have flourished long prior to the time of Muñja and cannot, therefore, be reasonably taken to be his contemporary. Aghāṭa, which Muñjarāja destroyed, is doubtless Ahad, near the present Udaipur station, from which a well known Gehlöt clan derives its name, vis. Ahadiyā. In verse 11 Dhavala is spoken of as having afforded protection to Mahēndra against Durlabharāja. Durlabharāja is correctly recognised by the late Professor Kielhorn to be the prince of that name, who was the brother of the Chahamana Vigraharaja of the Harsha inscription dated V.S. 10303 The name of Durlabharaja also occurs in the Bijolia and Kinsaria inscriptions. Mahandra has been correctly identified by the same learned professor with Mahendra, son of Vigrahapala, and grandson of Lakshmana in his paper on "The Chahamanas of Naddula." In verse 12 Dhavala is said to have given support to Dharanivaraha, whose power had been completely exterminated by Mularaja. The last prince is unquestionably the Chaulukya sovereign of that name, as said above. But it is by no means certain who Dharaqivaraha was. It is not unlikely that he was the Paramara king

<sup>&</sup>lt;sup>1</sup> [ This symbol is inserted over the viscoys and after the line. Consequently it is doubtful if the symbol by itself can be taken as the speckinging.—Ed.]

<sup>&</sup>lt;sup>3</sup> [ Some of the verses are numbered on the original state. But there is a mistake in the numbering which is made in verse 24 (marked 25) and which continues to the end. Consequently, there are only 40 verses in the inscripcion, while their number, according to the engraver, is 41.—Ed.;

Above, Vol. II. p. 119. Above, Vol. IX. p. 71.

ъ2

of that name who according to tradition was the ruler of Nav-kot Marwar, and who is reported in an ancient Hindi verse to have distributed the nine forts (nav-kōt) amongst his brothers.1 Verses 13-18 bestow conventional praise on Dhavala without conveying any historical information. Verse 19 tells us that he renounced the world, in his old age, after having placed his son Bālaprasāda on the throne. The following two verses again are merely eulogistic. Verse 22 says that the capital of Balaprasada was Hastikundika (Hathundi). Verses 23-27 are devoted to the description of Hastikundi and contain nothing historical. The next two verses speak of a sūri named Šāntibhadra who is mentioned in verse 30 to be the pupil of Vāsudēva, doubtless the preceptor of Vidagdharāja referred to above in verse 6. Verse 33 informs us that the goshthi of Hastikundi renovated the temple of (Rishabhanatha), the first Tirthamkara. In verses 36-37 we are told that the temple had first been built by Vidagdharāja, but that after its restoration the image was installed by Śantibhadra in the (Vikrama-) year 1053, on the 13th of the bright half of Magha. In the verse following, it is stated that Vidagdharaja had made a grant to the temple when he had himself weighed against gold and that afterwards Dhavala in conjunction with his son made a gift of a well called Pippala. Verse 39 expresses a wish for the permanence of the temple, and verse 40 says that the prususti was composed by Sūryāchārya. Then follows in prose the date given above, but with more details. It is Sunday, the 13th of the bright half of Magha of the Vikrama year 1053 when Pushya was the nakshatra. According to the late Professor Kielhorn, this corresponded to Sunday, the 24th January A.D. 997, when the 13th tithi of the bright half ended 7 h. 40 m. after mean sunrise.3 On this date, the god Rishabhanātha was installed and the flag was hoisted. We are further informed that Mülanāyaka, i.e. the original image before renovation, had been set up by certain members of the goshthi, whose names are enumerated.

The second part of the inscription, which is in itself an independent record, consists of 21 verses and extends from lines 23 to 32. This seems to have been added to the first because it specifies certain endowments made in favour of the same Jaina temple and the same Jaina preceptor as are mentioned in the first. The genealogy as far as Mammata is also repeated here. It opens with the praise of the Jaina religion. There lived a prince named Harivarmā (verse 2) who was succeeded by his son Vidagdharāja. The latter is described as "the kalpavriksha of the garden which was the illustrious Rāshtrakūţa race" (verse 3). From him sprang Mammata (verse 4). From verses 5-7 we learn that the temple had been originally erected by Vidagdha for his guru Balabhadra and Mammata renewed the grant made by Vidagdha in favour of him, the nature of which is described in verses 8-17, viz. (1) one rupee for each twenty loads (pravahana or pōtha) carried for sale; (2) one rupee on each cart filled (whether going from or by the village); (3) one karsha for a ghadā at each oil-mill; (4) 13 chollikās (?) of betel leaves by the Bhattas; (5) Pellaka-pellaka (?) by the gamblers; (6) one ādhaka (=4 seers) of wheat and barley from each araghatta, i.e. well with a water-wheel; (7) five palas for peddā (β); (8) one vimšopaka³ coin for each bhāra (=2,000 palas); (9) ten palas from each bhāra of articles, such as cotton, copper, saffron, gum-resin (pura, i.e. guggulu), madder, and so forth; and (10) one mānaka for each drona of wheat, māng, barley, salt, rāla, and such other objects as can be measured. This is what was granted by Vidagdha-

<sup>ै</sup>कष्पय ॥ मंडीबर १ सामंत, इबी भजमेर २ सिङसुब । गढ पूंगल ३ गजमझ, इबी लीट्रवै ४ भाष भुव ॥ भल्ड पल्ड भरबह् ५, भीजराजा जालंबर ६ । जीगराज घरघाट ७, इबी इांस् पारकर मा नवलीट किराजू ८ संजुगत, वि.र पंवारकर बप्पिया । घरणीवराह घर भाइयां, कीट बांट जू जू किया ॥ १ ॥

<sup>&</sup>lt;sup>2</sup> Jour. Beng. As. Soc. Vol. LXII. Part I. p. 310.

<sup>&</sup>lt;sup>3</sup> [The coin is also mentioned in the Harsha stone inscription of Vigraharāja (above, Vol. II., p. 130) and in the Rājör inscription of Mathanadēva (ibid. Vol. II. p. 264). The forms winsopaka and vicouka occur in the Siyadōni record (ibid. Vol. I. p. 166). Professor Kielhorn tentatively explains it as the "twentieth part" of a particular coin.—Ed.]

- 12 [मां]ग्रहारि [भा]का[र]वारि [भु?]वि राजविनिकाराणां । वास्तव्यभव्यजनिक्तरमं सिमंतात्मंतापसंपटपद्वारपरं परेषां 1 ॥[२३\*] धीतकलधीतकलप्राभिरामरामास्तना द्व न यस्यां ! संत्यपरिम्यपन्नाराः सटा सटाचारजनतायां ॥ २५(२४) समदमदना लीलालापाः प-
- 18 🔾 ्नाक्तलाः कुवलयद्यां संदृश्यंते दृशस्त्ररलाः परं । मलिनितसुखा यत्रीहत्ताः परं कठिनाः क्रचा निविडरचना नी वी वंधाः परं क्रिटिलाः कचा: 3 ॥[२५\*] गाढोत्तंगानि सार्ड ग्रुचिक्रचक्रलग्रै: कामिनीनां मनोजी विस्तीर्णानि प्रकामं सन् घनजवनैहेंवतामंदिराणि। भाजंतेदभग्रभा[र्ण]-
- 14 तिश्यसुभगं नेत्रपात्रै: पवित्रै: सत्रं चित्राणि धात्रीजनहृतहृद्यैर्व्धिभ्रमीयैत्र सर्वं ॥ (२६ \*) मधरा घनपर्वाणी ह्रयक्षण रमाधिकाः । कोनेभ्यो नात्तिकालाडिटेनिमा: <sup>5</sup> ॥ २७ <sup>\*</sup>े श्रस्यां स्रि: गु[र]भिगौरवार्ही गुणीधैर्भपालानां चिलोकीवलयविल-
- 15 सितानंतरानंतकीत्तिः । नामा चीयांतिभद्रोभवद्भिभवितुं भास[मा]नासमाना कामं कामं सम[र्था] जनितजनमन:संमदा यस मूर्त्तिः ॥ [२८\*] मन्येसुना सुनींद्रेण [स]नोभू रूपनिर्जित: । खप्रेषि न खरूपेण समगंस्ताति-लिजतः । [२८\*] प्रोद्यत्पद्माकरस्य प्रकटितविकटाशिषहा(भा)व-
- 16 स्व स्रो: स्र्यस्वेवास्तांग्ं स्फ्रितग्रभविचं वासुदेवाभिधस्व । श्रध्वासीनं पदव्यां यममलिवसम्जानमालोका लोको लोकालोकावलीकं सकलमचकलकोवल संभवीति । [इ॰\*] धर्माभ्यासरतस्यास्य संगती गुणसंग्रह: । र्ग्गणेच्छस्य चित्रं ° निर्व्वाणवांच्छ(क्क)ता(ना) 10 ॥३२(३१)
- 17 कमपि सर्वेगुणानुगतं जनं विधिरयं विद्धाति न दिविधः कलंकिनराक्षतये कती यमकतेव कताखिलसद्गणं 11 ॥[३२\*] तदीयवचनान्त्रिजं धनकलत्रपुरादिकं विस्रोक्य सकलं चलं दलमिवानिलांदी िलितं। गरिष्ठ-गणगोष्ठादः समददीधरदीरधीतदारमितसंदरं प्रथम-
- 18 तीर्थक्रकांदिरं 18 ॥३४(३३) [रक्षं] वा रम्यरामाणां मणितारावराजितं। इदं मुखिमवा-भाति भासमानवरालकं 18 ॥[३४\*] चतुरस्[पट्टजः]नघा[ड्ड]निकं ग्रुभग्रक्ति-करोटकयुक्तमिदं। वद्दभाजनराजि जिनायतनं प्रविराजित भोजनधामसमं 14 ॥३६(३५) विदग्धनुपकारिते जिनग्रहे-

<sup>1</sup> Metre : Vasantatilaka,

<sup>·</sup> Metre : Sragdharā.

Metre : Anushtubh.

Metre : Anushtubh.

<sup>14</sup> Metre : Annahmbh.

<sup>&</sup>lt;sup>2</sup> Metre : Āryā. Metre : Anushtubh.

<sup>&</sup>lt;sup>5</sup> Metre : Sragdharā.

<sup>11</sup> Metre : Drutavilambita.

<sup>14</sup> Metre : Totaka.

Metre : Harini. Metre : Sragdhara.

The correct word is attent.

<sup>12</sup> Metre : Prithvi.

- 19 तिजीखें पुन: समं क्षतससुदृताविद भवां[बु]धिरालन: । श्रतिष्ठिपत सोप्यय प्रथमतीर्धनाथाक्षतिं स्वकीत्तिंमिव सूर्त्ततासुपगतां सितांग्रद्यतिं ॥३०(३६) शांत्याचीर्येस्त्रिपंचाभे सङ्खे भरदामियं । माध्यक्षचयोदस्यां सुप्रतिष्ठैः प्रति-ष्ठिता । ॥३८(३०) विदम्धनृपतिः पुरा यदतुलं तुलादे-
- 20 ईदी सुदानमवदानधीरिदमपीपलनाइतं । यती धवलभूपितिर्ज्जिनपतेः स्वयं सात्म[जी]रघटमय पिपलीपप[दक्तु]पकं प्रादिणत्ं ॥३८(३८) यावच्छेषशिरस्थमिक-रजतस्यूणास्थिताभ्युज्ञसत्यातालातुन्जमंडपामजतुन्नामानंबते भूतलं । तावत्तार-
- 21 रवाभिरामरमणी[गं]धर्व्वधीरध्वनिर्धामन्यत्र धिनोतु धार्मिकधियः [स]ढूपवेलावि-[धौ] ' ॥४०(३८) सालंकारा समधिकरसा साधुसंधानवंधा आघ्यक्षेषा ललित-विलसत्तिष्ठिताख्यातनामा । सहत्ताच्या क्तिरविरितर्द्धिमाधुर्यवर्यो सूर्याचार्ये-व्यरिच रमणीवा-
- 22 ति[रम्या] प्रश्नस्तः ॥४९(४०) ﷺ संवत् १०५३ माघग्रक्त१३ रिविदिने पुष्यनचर्च श्रीरि(ऋ)षभनायदेवस्य प्रतिष्ठा कता महाध्वजचारीपितः ॥ मूजनायकः ॥ नाहक्तिंदजसभंपपूरभद्रनागपीचि[ख]यावकगीष्ठिकरेश्रीषकभीचयार्थे स्वसंतानभवाध्यतर-
- 23 [णार्थं च] न्यायोपार्ज्जितवित्तेन कारित: ॥॥ परवादिदण्पैमथनं चेतुनय-सन्दसमंगकाकीर्ण्णं । भव्यजनदुरितग्रमनं जिनेंद्रवरशासनं जयित । ॥ १ \* । षासीद्वीधनसंमतः ग्रुभगुणो भाखव्यतापोज्ज(ज्ज्व) जो विस्पष्टप्रतिभः प्रभा-वक्तितो भूपोत्त्रयां(मां)गार्श्वितः । योषित्यो-
- 24 नपयोधरांतरसुष्काभिष्वंगसंलाखितो यः श्रीमान्हरिवर्मा <sup>7</sup> जसममणि: सदंग्रज्ञारे गुरी <sup>8</sup> ॥[२\*] तस्त्राद्द(ड)भूव भुवि भूरिगुणोपपेतो भूपप्र[सू]तसुकुटार्चित- पा[द]पीठ: । श्रीराष्ट्रकूटकुलकाननकल्पडचः श्रीमान्वदग्धन्तपति: प्रकट- प्रतापः <sup>9</sup>॥[३\*] तस्त्राङ्गप-
- 25 गणा ✓ ─ ✓ ०तमा [कीर्त्तः] परं भाजनं संसूतः स्रततुः स्रतीतिमतिमान्श्री(ङश्री)मंमटो विश्व(श्रु)तः । येनास्मिदिजराजवंशगगने चन्द्रायितं चार्णा
  तेनेदं पितृशासनं समधिकं काला पुनः पात्यते 10 ॥[8\*] श्रीवलभद्राचार्थे
  विदरभट्टपपूजितं समस्यर्थे । श्र(श्रा)चंद्रार्वे यावद्दतं भवते मया

Metre : Arya.

Metre: Mandakranta.

¹ Metre: Prithvi. Though the reading of the original is अवानुषि, the metre requires अवानुषे.

<sup>&</sup>lt;sup>2</sup> Metre: Anushtubh. <sup>8</sup> Metre: Prithvi.

<sup>4</sup> Metre: Śārdūlavikrīdita. 7 The word in verse 4 supra is Hari-

varman, while here it is Harivarma only.

<sup>10</sup> Metre : Šārdūlavikrīdita,

Metre: Sardulavikridita. Metre: Vasantatilaka. .

- 26 ् ् न् े॥ [५\*] [श्रीहस्ति] कुंडिकायां चैत्यग्रहं जनमनीहरं भक्ता । श्रीमदलभद्रग्रीयेदिहितं श्रीविदग्धेन वे ॥ [६\*] तिस्मन्ती (क्षी) कान्समाइ नानादेशसमाग[तान्] । श्राचंद्राई स्थितं यावच्छासनं दत्तमच्यं ॥ [७\*] [छ्रीपक एकी देयो वहतामिह विश्वते: प्रवहणानां । धर्मा-
- 28 — । प्रत्यरष[हं] धान्धादकं तु गीधूमयवपूर्णे ॥[११\*] पेड्रा च पंचपलिका धर्मस्य विश्रोपकस्तथा भारे । शासनमितस्पूर्वे विदग्धः राजेन संदत्तं ॥[१२\*] [क्रापी]सकांस्(स्य)कुंकुम[पुर]मांजिष्ठादिसर्वेभांडस्य। [द]य दय पलानि भारे देयानि विक-
- 30 [वधने]िषतं 12 ॥[१६\*] गोधूमसुद्रयवस्ववणरात्त[का]देस्तु मेयजातस्य । द्रोणं प्रति
  13 माणकमेकमत्र सर्व्वेष दातव्यं 14 ॥[१७\*] वहिमर्व्वसुधा सुक्ता राजिमः
  सगरादिभिः । यस्र यस्य यदा भूमिस्तस्य तस्य तदा फलं 15 ॥[१८\*]
  रामगिरिनंदकत्तिते विक्रमकांचे गते तु श्रविमािसे ।]
- 31 [त्रीम]हत्तमद्रग्रोब्विंदाधराजिन दत्तमिदं 16 ॥ १८ \*] नवस् श्रतेषु गतेषु त षस्यवतीसमधिकेषु माधस्य । काणीकाद्य्यामिह समर्थितं मंमटहपेन(र्ण) 17 ॥[२० \*] यावबूधरभूमिभानुभरतं मागीरयो भारती भास्व[द्वा]नि भुनंगराज-भव[न] भाजद्वांभोधयः । ति[छं]-
- 32 [त्त्रच] सुरासुरेंद्रमिहतं [जै]नं च सच्छासनं श्रीमत्त्रीयवस्रिसंतिकति तावत्र-सूयादिदं " ॥[२१\*] ददं चाचयधर्मसाधनं ग्रासनं श्रीवदम्बराज्ञा(जिन) दत्तं ॥ संवत् ८७३ श्रीमंसर्ट[राज्ञा(जिन) समर्थि]तं संवत् ८८६ ॥ [a conch] स्वधारोज्ञव[श्रत]योगेष्यरेष उत्कोखोंयं प्रशस्तिरिति ।

sad : Motre: Arya.

i. Betre: Anusbrubh.

<sup>11</sup> and 12 Monce: Annabiable. 12 Known as most in Märwät.
12 Kors: Annabiable. 13 Known as most in Märwät.
13 Kors: Āryā.

<sup>4</sup> to <sup>18</sup> Metre : Āryā. <sup>16</sup> Metre : Āryā.

Motre: Särdülavikridita.

## No. 4.-KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

The subjoined inscription was found at Kuruspal, a village in the Bastar State, by Rai Bahadur Diwan Baijnath, who kindly sent me impressions of it together with a transcript from the original stone. I, however, waited for better impressions from the Archæological Department and these I received in due course, but as the writing is illegible owing to the roughness and bad state of the stone, it has not been possible to secure very satisfactory copies. Under the circumstances I have not been able to decipier the record satisfactorily and the difficulty has been aggravated by the fact that almost the whole of the left side of the stone is broken off carrying away about 5 or 6 letters of many lines; and some letters on the right side also are gone. It seems almost impossible to restore the lost portion and it is unfortunate that some letters belonging to proper names have disappeared. However, there is still enough left to invest the record with some importance. I have, therefore, endeavoured to elicit this portion without paying much attention to the unimportant passages, such, for instance, as those enumerating the names of the inhabitants or castes which I have mostly allowed to remain as read by Mr. Baijnath from the original stone, from line 24 to the bottom. The record contains altogether 39 lines covering a space 3'8" x 2' on the stone, which in its present mutilated form measures 5' 3" x 2' 4". These are the greatest lengths and breadths which are not uniform throughout, because the stone is broken on all sides. The characters are bold averaging about 1", but many of them are worn out. They belong to the Nagari alphabet, those appearing in the antiquated form being i, ē, cha, na, dha, bha, ra, śa, and sa. The language is Sanskrit, partly prose and partly verse, the composition not being free from grammatical or spelling mistakes. The birudas or family titles from the commencement to line 6 are in prose, the composition being in a style somewhat characteristic of the southern records; compare, for instance, the Nadagam plates of Vajrahasta (above, Vol. IV. p. 189). From line 21 there is again prose dealing with the business portion of the record, which ends with the usual imprecatory verses and the engraver's name, etc., in prose. Underneath the record are carved the figures of a cow, a lingu, a dagger, a shield and the sun, the signification of which as imprecatory symbols has been elsewhere explained.1

The inscription records the grant by king Sōmēśvaradēva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadī and to its east a village named Āraṅgā and to the west Kapālika. The name of the village to the north is also not clear. The birudas of the family to which Sōmēśvaradēva belonged correspond to those mentioned in the Narāyanpāli inscription with a few additions and variations. They state that the king belonged to the Nāgavamās and to the Kāsyapa gōtra. He had a tiger crest and snake banner and acquired sovereignty of Chakrakūta through the favour of the goddess Vindhyavāsini. In connection with the last biruda I have already referred to this inscription (above, Vol. IX. p. 179) where I have shown that Chakrakūta lay somewhere near the present capital of Bastar. The personal eulogy of the king who is styled Mahārājādhirāja Paramabhaṭṭāraka Parmēśvara, informs us that Sōmēśvara was the son of Dhārāvarsha, whose grandson was Kanharadēva. The latter was only heir-apparent at the time our inscription was engraved. There is nothing new in this genealogy as we already

Above, Vol. IX. p. 161,

<sup>&</sup>lt;sup>2</sup> Ibid. p. 311.

<sup>&</sup>lt;sup>2</sup> [This statement refers evidently to the Kanharadeva mentioned in 1.7 of the text. It is, however, open to question if this Dhārāvarsha is identical with his namesake mentioned in 1.11, in view of the fact that a king named Nāgatidēva is introduced in 1.9. Again, there is no necessity to mention the grandson of Dhārāvarsha in 1.7, as the record belongs to the time of his son Sömēgyara. But as the inscription is considerably damaged, the question must be left to be decided by future researches.—Ed.]

\_\_\_\_ The subjoined record, however, refers to certain contemporary kings, and had the whole of this portion been capable of being deciphered or restored, it would probably have solved some important historical problems. Most of these kings are mentioned here by the names of their countries or capitals, those quite clear being Udra, Lanji, Ratnapura, Lemna, Vengi, Bhadrapattana, and Vajra. Owing to the mutilated state of the record it is not certain whether Somesvara claimed to have conquered them, but one implication is plain, viz. that they were his rivals. In verse 8 it is stated that, having killed the powerful king Madhurantaka in battle and having put other kings to trouble, he became, as it were, a junior Nārāyana by imitafing the latter's action in having killed Madhura and a host of other demons. The next two verses speak of the burning of Vengi and subjugation of Bhadrapattana and Vajra, his greatest exploit apparently being the killing of Madhurantaka. From his Rājapura plates? the latter appears to have occupied Chakrakūta, of which Somēsvara claimed to be the hereditary ruler. The burning of capital towns seems to have been a favourite form of annoyance to unfriendly rulers and was perhaps regarded as a great achievement. Our hero boasts of having 'burnt Vengi like the great Arjuna who fired the Khandava forest.' This was at the most a tit for tat, as we find Chakrakuta itself burnt several times by the kings of the countries on the other side of the Godavari (see above, Vol. IX. p. 179). Vengi was the country between the Gödavari and the Krishna,3 and our inscription mentions the name of Virachōda, who, as we know from other sources, was the viceroy of this country appointed by his father. Somesvara seems to have added another laurel to his fame by burning the forests of the Vajra country. The acme of exaggeration is reached in the vainglorious boast contained in the 11th verse in which it is stated that Someśvara took 6 lakhs and 96 villages of the Kosala country. Of course Kosala here refers to Maha-Kosala or Dakshina-Kosala which extended from the confines of Berar to Orissa and from Amarakantaka to his own territory in Bastar. It is doubtful whether even this extensive area ever contained as many as 6 lakhs of villages, but even supposing that it did, there is absolutely nothing to justify the boast that Somesvara ever became king of that country. It is possible that he may have raided a part of Kosala and may have held it in his possession until driven out again. This surmise seems to be supported by Jājalladēva's inscription dated 1114 A.D. Jajalladeva was king of Dakshina-Kosala ruling at Ratanpur, and in his eulogy referred to above, he is stated to have 'seized in battle Somesvara, having slain an immense army.' No details are given as to who Somesvara was, but from synchronistic allusions it is apparent that he was identical with the donor of our inscription. The Narayanpal6 epigraph, which is dated 1111 A.D., explicitly mentions that Kanharadeva became king on the death of Someśwara, and we know from the Bärsür7 inscription that he was living in 1108 A.D. The Ratanpur epigraph was engraved in 1114 and these dates are so close to each other as to leave little doubt in the matter.

Returning to the list of countries, we know Udra to be the old name of Orissa, Lanji, a well-known tract in the district of Bālāghāt, Ratnapura, the capital of the Haihayas in Daksbina-Kōsala, and Vēngi, the country between the Gōdāvarī and Krishpā. Lemna may be Lavana, the eastern tract of the Raipur district. So far, the inscription does not give us any new information, but the remaining two names, viz. Vajra and Bhadrapattana, are interesting. Vajra or Vayirāgaram is mentioned in Tamil literature and inscriptions. The earliest reference to Vajra is perhaps in the Tamil poem Silappadigāram¹o which is believed to have been written between 110 and 140 A.D. It is stated in this poem that the Chōla king Karikāla

t Above, Vol. IX. p. 315 f. 2 Ibid. p. 174.

See Ind. Ant. Vol. VI. p. 63, and above, Vol. IV. p. 36. South-Ind. Inser. Vol I. p. 51.

<sup>\*</sup> Above, Vol. I. p. 38.

\* Above, Vol. IX. p. 161, et eeq.

\* Ibid. p. 162 f.

\* [Lanfikk is mentioned along with Vairagara in the Battapur inscription of Jäjalladeva among the provinces which paid tribute to him (above, Vol. I. p. 38).—Ed.]

See Sonth-Ind. Inser. Vol. III. pp. 132 and 140 and Vol. II. p. 235.
 The Tamels 1800 Frame Ago, p. 203.

was on terms of friendship with the kings of Vajra, Magadha, and Avanti. How Vajra fared in later times there are no materials at present to elicit, but during the 10th and 11th centuries it was apparently not so important or strong as in the early ages. A noteworthy fact is that in Tamil inscriptions it is always mentioned in conjunction with Chakrakota or Sakkarakkottam, and since I have localised the latter in Bastar, it will now be easy to see why Vayiragaram must be Wairagarh which adjoins the Bastar State and is situated not very far away from the place where the old Chakrakūṭa lay. This inscription itself confirms the identification of Chakrakūṭa with Bastar, as it calls Someśvaradeva the lord of Chakrakūţa, and the happy quibble which the composer of our inscription has introduced in regard to the name Vajral referring to diamonds and its conqueror as a 'diamond piercer,' to my mind definitely settles the question of the identification which does not appear to have been suggested or attempted before. Wairagarh was a well known diamond mine in olden days and it continued to be famous even in the times of Akbar to which the following quotation from the Ain-i-Akbari's testifies :- 'Kallam' is an ancient city of considerable importance; it is noted for its buffaloes. In the vicinity is a zamindār named Babjeo of the Gond tribe, more generally known as Chāndā; a force of 1,000 horse and 40,000 foot is under his command. Biragarh which has a diamond mine and where figured cloths and other stuffs are woven, is under his authority. It is but a short time since that, he wrested it from another chief. Wild elephants abound.' The final note of Abul Fazl about wild elephants incidentally enables us to see how it was that Rājēndra-Chōļa (Kulōttunga I.) carried off many herds of elephants from Vayiragaram mentioned in the Tiruvorriyur inscription.4 This is a further confirmation of the identity of the place. Should additional evidence be required as to Wairagarh having been a capital of ruling kings, it is furnished by its ancient remains6 and the strong local tradition6 according to which a line of Mānā kings held sway for some time. Mānā or Mānī is a semi-aboriginal easte, whose origin is obscure. They say that they came from Manikgarh in the Nizam's Dominions and my belief is that they were a branch of the Nāgavamšī kings who worshipped Durgā under the name of Māṇikyadēvī.7

<sup>&</sup>lt;sup>1</sup> It may be noted that the correct name of Wairāgarh is Vajrākara, which means 'diamond mine' and has nothing to do with gara or fort. The real meaning baving been forgotten, folk-etymology stepped in averring that the name meant the 'fort of Waira,' a contraction of Vairāba, a ubiquitous king, whose capitals are found spread over numerous parts of India. The story spun out, while it tickled the pride of the local people, brought conviction home in view of the fact that a fort existed there. This fort is, however, a modern one (see Cdnuingham's Reports, Vol. VII. p. 127).

<sup>&</sup>lt;sup>2</sup> Jarrett's Edition, Vol. II. pp. 229 and 230. Even prior to this, the Musalmans knew of the Wairāgarh diamond mines. In the Burhām i Ma, āsir from which Major J. S. King has compiled a history of the Bahmani dynasty, it is stated that in the year 879 (A.D. 1474) Sultān Muḥammad Shāh II. sat in state on the throne and gave a public audience to the amērs and nobility and in elegant language explained as follows:—"The announcers of news have informed me that the district of Wairagadh which is in the possession of Jatak Rāya, the ungrateful, is a mine of diamonds; and I am resolved that that district also, like all the others, shāll be brought into the possession of the servants of this court; and that in those districts the rights of Islām shall be introduced and the symbols of infidelity and darkness be obliterated." It is stated that one 'Ādil Khān was sent on this mission. He laid siege to the fortress at Wairāgarh, whereupon Jatak Rāya surrendered (Ind. Ant. Vol. XXVIII. p. 286).

<sup>3</sup> Now in the Yeotmal district of Berar. It is quite close to Chanda.

South-Ind. Inser. Vol. III. pp. 133-4.

<sup>&</sup>lt;sup>5</sup> Cunningham's Reports, Vol. VII. p. 127.

<sup>6</sup> Col. Luia Smith's Settlement Report of Chāndā 1. strict (1869), p. 61. The dates given in this report are conjectural, because the Colonel thought that the Goods conquered the country about 870 A.D., and therefore the Mānās being their predecessors must have ruled before this. In the Chāndā District Gazetteer (1909) it has been, however, clearly shown why the Goods could not have come into possession of Chāndā until the 18th or 14th century A.D.

<sup>7</sup> See for instance above, Vol. III. p. 318, where Somēśvara is called 'a worshipper of the heavenly and holy lotus feet of the blessed Māṇikyadēvī.' See also Elliott's Report on the Dependency of Bastar (1861), page 13, where he says that the present family of Bastar Rājas were worshipping the goddess 'Mānkeshwarea' before they came to Bastar and that on their coming here she assumed the name of 'Dundeshwarea' under which appellation she is still worshipped. My own belief is that with the change of the dynasty the old name of the goddess was changed and the Mānikyadēvi of the Nāgavamisis became the Dantésvari of the present family.

The goddess, apparently, gave her name to the fort and to her worshippers, who, on being ousted mixed with the local Gonds and deteriorated so as to be regarded as a branch of the Gond tribe Apart from all these considerations, there is epigraphical evidence of the existence of a family of chiefs at Wairagarh who are mentioned in the Ratanpur inscription of Jajalladeval (dated 1114 A.D.) as paying tribute to the Haihayas of Dakshina-Kosala. The reference to Bhadrapattana which is merely a variant of Bhadravati for metrical purposes, is again a point of great importance, because while on the one hand it affords still another proof of Wairagarh's identity, on the other hand it confirms what I have elsewhere endeavoured to prove, viz. that the present Bhandak is the old Bhadravati.2 Our inscription mentions Bhadrapattana in conjunction with the Vajra country, which shows that it was quite close to Vajra. Vajra being Wairāgarh, there is no place in its vicinity answering to Bhadrapattana except Bhandak, which is only about 70 miles from Wairagarh. There can be no doubt as to the antiquity of the place, and local tradition strongly supports its identification with Bhadravati. It once enjoyed the celebrity of being the capital of Maha-Kôsala and it was this place which Hiuen Tsiang visited. With regard to the geographical names occurring in the grant portion of the inscription, the villages Ārangā and Kapālika I am unable to trace, but Indranadī is the present Indravati, about a mile from Kuruspāl which flowed through Chakrakūta. The modern representative of Chakrakūta is probably Chitrakūta which may be a corruption of the older name.

# TEXT.3

- 1 [७⁴]॥ स्रस्ति [॥≉] सष्टसप्तणामणिकिरणनिकर[ावभासु]रनागवशो[द्व]-[वभोगावती\*]-
- 2 पुरवरेश्व[र]श्रीमत्काष्ययगोत्राणां [।\*] नाग[ध्व]जविज[य\*]घो[ष]ण-प्रकटोक्क[तसवत्रव्या\*]-
- अ प्रलाच्छनप्रदर्भनमात्रवसीक्षतविष्ववि[ध्वं]भ[राणां ।] मातापि[त्त]पि [दसेविमहि\*]-
- 4 [ऋर]चरणसुत्रृषातत्वराणां । विक्रमा[क्रान्त]सकलिरपुन्त्रपति[िक]रीट-को[टिप्रभा\*]-
- 5 [मयूख]यो[ित]तामलचरलकमलानां । [ग्र]िक्तिचय[सं]पं[ना]नां । श्रीविं[ध्य]-वा[िस]नो[देव्या:\*]
- 6 [प्रस]ादासादितचक्रक्र्टाधीखराणां [1\*] कुलमलंकरि[ण्णु:]॥ — [सक्सं] ∨ —
- 7 ् [मा दियः] । निखिलाः स[म]भू[द्वारावर्षनामा] नरे[क्व]रः । [१\*] [पीत्रो] कदरदेवो "भूत्त[स्व] [राक्री\*]

Above, Vol. I. p. 83. Note that the spelling of the name here is Vairagara and not Wairagarh.
 Inc. Ast. 1908. p. 208, footnote 19.

<sup>\*</sup> From impressions supplied by Mr. Baijnath and Mr. Venkobe Rao (No. 257 of the Madras Epigraphical collection for 1908).

<sup>\*</sup> Perhaps this symbol is intended to represent the mystic syllable om.

Read Tall.

<sup>7 [</sup>The word in brackets is, more likely, west;---Ed ]

Metre : Anushtubh.

The syllables in brackets look like QT4—Ed.]
 The letter W looks like W in the original.—Ed.]

- [য়]स्यमित्र: [रणेश्]र: [सुत्रा?]न'हिजमित्रक[:² [चृषो]त्त[म]: [२\*] [सम]स्तस्य प्र[शांतस्य] — 🔾
  - [न]ागतिदेवोस्तसमस्तारिर्व्व[धस्तु]तः । [श्र]स्ता त[स्था]मधीवस्त्रतवाण[त] 🗸
  - 10 षादितारातिकः इष्टें चालि]जने प्रवर्षेयित यः संसंमलंभूतले । कर्षेत्येव महि] खरसा\*]
  - 11 🔾 🔾 ्रिय][[दर्घ]संपूरके धारावर्षनरेखरः समसुदादस्वारिवर्षायतः" [1] [8\*] [राच्चीगण्ड\*]-
- 12 महादिव्याः जा]तः [सो]मेखरो नृपः । योगे न वीधवदु[द्धा] **व**पेण [स:<sup>9</sup> ।] [५\*] — —
- ८ ८ ८ ८ ८ – ८ । ⁰चीणीगोच क्रम[ा]र-काद्पगत: "खामी U -- -- U
- 14 त: । दे[व][:\*] [स्रीप्र]तिगंड[भै]रव इति खातिं स्रपालंभ[नाद्र]द्रात्मिति च राज-भूषण [इ][ति\*] -- -
- । [६\*]उड्डरायमिह[षा]यमन्नेस:13 वीरचोड[न्ट]प[सं]वर-काम: । लेम्णधा 🗸 🗸 🗸
- ।[9\*] निष्ठत्य वीरो<sup>15</sup> [पग]चक्रो [लं]जिरत्नपुरपद्ममहेभः¹⁴ नूपं महावलस्तं [मधुरा\*]-
- रणे । <sup>18</sup>तचार्दंदला नृपतीनिवासुरान्त्रमारनारायणतासुपागतः<sup>17</sup> निभं र्गद<sup>\*</sup>] ∪ ─ [न<sup>\*</sup>]-

¹ [ब] चसामित्र[सार्व] सः ("वीमः) सुनात" seems to be the reading intended.—Ed.]

Metre: Anushtubh. Reading very doubtful.
 Metre Anushtubh. Ślōka unreadable.

<sup>• [</sup>Perhaps संकर्णाभी रणे is intended.—Ed.]

<sup>। [</sup>The two syllables त्येद look like त्यन्य.--Ed.]

<sup>। [</sup>स्के is more likely स्की.—Ed.]

ग Metre : Śārdūlavikrīdita, but portions of the verse illegible. [Read, perhaps, समभ[बत्]द्सारिधर्या. तः—Ed.]

s [The syllables अस look like आज in the original.—Ed.]

Metre: Anushtubh, but the second half of the sloka could not be made out properly.

<sup>10 [</sup>Perhaps जीवीशाच is intended.—Ed.]

u [The first four syllables are perhaps to be read सामाज्यस् — Ed.]

<sup>13</sup> Metre : Śārdūlavikrīdita. Very illegible.

u Read सहेश: [The original seems to read उड्डरायमदनी[य]महेसी.-Ed.]

<sup>14</sup> Metre : Svägatā.

<sup>15 [</sup>The second letter does not look like 17 .- Ed.]

<sup>16</sup> Read तचार्दयिताः

<sup>17</sup> Metre: Vaméastha.

18 दीतर[इ]ये विभाति राजहंसवत् । स वैगिरेशखांडवं व्यदीपयत्कारीटिवत् 1[c\*] - - -मि]पुरभद्रपत्तनासार्यवचमपि वच्चभिद्रोकः । वचसंभवपुराटवीदवोभाति 19 सोोमन U - [म\*]-20 होतले' । [१०\*] जचाषिं हों घरणवत्या समेतं ग्रामाणां यः कोसला-नामहाषीत । वी . चार्यः - - -• विचार्यो देवाचार्य: [सी]र्थमातेजसार्य: । [११\*] एवमादिगु[ण]. गणालंकतो महाराजा[धि][राजपर\*]-श्रीसोमेखरदेव: कढाचिद्ध . प्रायं मरणनिमित्तकं 22 मेखरपरमभट्टारक: दिंडी . . . . 23 तोन विहितं चक्रकटे अना दि परंपरया वर्त्तमानं शासिद हा समव स्थिती मिंहािष . . . . . . 24 नानादेशिकां चाडितवानकां स्थितिनि त । नाम[नी] खिखते स्रीपति .. । स्रीधर । म .... 25 [स्री]मा[ध]व । घाधो गोविंदु । जजा । गा[गू] । . पति राउ । सावे । श्राइण्डि । घिंकपु । वरस्रदि । . . 26 गिद्या धानी । पशिणाद्वाराष्ट्रिल । इरदेव । केसिय । चीकिमा देट । साधव । श्रीध[र] । [सपट] . . . . 27 . . . . . . किन्नाल वाडो । तेलिवाडो । किन्हीरवाडो । परियटवांडो । चमार[वाडो] । [च्छिपावाडो] . . 28 विडों । मिोचिवाडो । कंसारवाडो । एवीमाटिकान्वणिग्वरान्त्रा ह्या णान् षाञ्चर्यं दत्तवान . . . . . 29 . . . . . [र]त[रं स्था]नांच शकं नास्ति पटिकादवं [नास्ति]

मिंदिनदी । प्रतिरिधां क[पालिक] . . . .

30 . . . . . . [सघनप पा]म: पूर्वस्यां दिशि धारंगा । दिच्चणस्याः

<sup>1</sup> Metre : Pańchachamara.

<sup>\*</sup> Ungrammatical, but probably put in this form for metrical purposes.

<sup>\* [</sup>The reading wino instead of age is not improbable,—Ed.]

<sup>\*</sup> Metre : Ratböddhatä.

<sup>\*</sup> Metre : Salini.

<sup>•</sup> It appears that great publicity was given to this grant, as, besides principal residents, almost all the artisans, such as distillers, oilmen, potters, washermen, leather-workers, dyers, bookbinders, braziers, etc., were called in, together with the Brihmanas, when the grant was made.

नि]ग्रामः किश्वदेशांतरीय . . বিন: भा ग-एतन्मध्ये यः 31 [तिष्टति] स सर्वीदिसि [मध्य]वर्त्ती तस्या[प्य]यमेव धर्म: । य्रवा-32 साचिषः [म]हाप्रधानः [सद्दंना यक: [रा]मन: संधिविग्रह्नियक: [मा]न[व]साह [ग्र]धि-33 पतिराज्तः यिस [लिखिता] सर्व्यशास्त्रार्श्वपार[गतंदुष्तं]भद्दोपा[ध्याय] 34 श्रीसोमि[खर] मं यो रचति तस्त्रापि माइदिव प्रख्यं । वहमिवित्रिधा दत्ता राजिभः सगरादि[भि:] [। यस्य य\*]-[स्व\*] यदा भूमिस्तस्य तस्य तदा [फ]लॉमिति । [१२\*] स प्रयागिवाराणस्यादि . . . . . . . [ध] ब्राह्मणवधादि पातकं प्रा[प्र]वंति [।\*] खद[त्तां] वा यो हरेत वसंघरां [1\*] [ष][छं वर्षस\*]-[क्र]मि: ॥ [१३<sup>\*</sup>] रण[घ]वलक्पकारेण इस्राणि विष्ठायां जायते चकी रितं॥ 39 • • साध्र

# No. 5.—TWO KURUSPAL INSCRIPTIONS OF DHARANA-MAHADEVI OF THE TIME OF SOMESVARADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Kuruspāl is a village about a mile off from Narāyanpāl¹ and 22 miles from Jagdalpur, the capital of the Bastar State. The name is probably a corruption of Krishnapura as Narāyanpāl is of Nārāyaṇapura. The place contains numerous ruins, among which there is a tank called Rānī Tarai. The first of the subjoined inscriptions had been built upside down in one of the steps of this tank and was found by Rai Bahādur Dīwān Baijnāth who supplied me with 3 impressions together with one of another fragmentary stone found in a field.² The tank slab probably belonged to a temple built in the middle of the tank, and dedicated apparently to the god Kānēśvara (Šiva) referred to in the inscription. Both these inscriptions record the grant of land near Kalamba (now untraceable), and the gift was made in both cases by queen Dhāraṇa-Mahādēvī, who was apparently the consort³ of Sōmēśvaradēva. This Dhāraṇa-Mahādēvī is also mentioned in the Narāyanpāl inscription, apparently as a transferer of the land granted by Guṇḍa-Mahādēvī. It is worthy of note that some names of the recipients mentioned

<sup>1</sup> See above, Vol. IX, page 161,

<sup>&</sup>lt;sup>2</sup> The text was subsequently compared with fresh impressions supplied by the Government Epigraphist for India.

It may be noted that there is nothing definite to show that she was his wife. For aught one knows, she might have been his mother.

there (for instance Mahāṇaka Dēvadāsa) also figure in the tank slab. The latter also mentions certain tenants who are stated to be residents of Nārāyaṇapura and Tēmarā, both of which are close to Kuruspāl. The subjoined inscriptions appear to be older than the Narāyaṇal record of Śaka 1033. Both say that they were issued during the reign of Mahārājādhirāja Sōmēśvaradēva, who had of course died prior to Śaka-Samvat 1033. Neither of them is dated, but on the tank slab I have read the name of the samvatsara as Samnya, which prior to Ś. 1033 fell in Ś. 991. It therefore appears that they were issued about the year 1069 A.D. Sōmēśvaradēva is stated to be born of the Nāga race and has all the birudas attached to his name as in the Narāyanpāl inscription. The subjoined records afford no new historical information, but would perhaps be of some use when finally fixing the periods of reign of the Bastar branch of Sinda kings.

As further inscriptions have been found in Kuruspāl which will appear later on, it seems necessary to add here the distinguishing features of the slabs under notice. The tank slab measures 6'  $10^{\circ} \times 2^{\circ} 2^{\circ}$  and the writing consisting of 26 lines covers 3'  $4^{\circ} \times 2^{\circ} 1^{\circ}$ . On the top is a lings in the middle with the sun and the moon to the left and 5 circles in a row to the right, probably representing the remaining 5 planets which give their names to the week days and indicating that the grant is to last as long as they endure. At the bottom are engraved a cow, a dagger and shield and a donkey associating with a pig which is an **obscene** imprecation explained in the text.

The fragmentary slab is 49" long and 15" or 16" broad. There are 16 lines of writing on it, most of which are incomplete. The first 3 lines together with portions of the fourth and fifth are on a piece altogether broken off from the main slab. The greatest length of the space covered by the writing is 27" and breadth 15". The slab has no figures on the top, but at the bottom there are the same figures as on the tank slab.

The tank slab was engraved by one Dāmōdara Sūtradhāra. The average size of the letters which are Nāgarī is  $1_s^{tr}$ . The language is bad Sanskrit with the exception of the stereotyped birudāvali. The noticeable orthographical peculiarity is that in some places  $j_a$  is used for ya as in line 11. The fragmentary inscription does not give the name of its engraver. The average size of its letters is  $1_s^{1}$ .

#### TEXT.1

#### A .- Tank Slab.

- 1 Öm² svasti [] \* Sahasra-phanā-mani-kirīna3-nikar-āvabhāsva-4
- 2 ra | Nāga-vainsodbha[va] | Bhogāvati-[pu]ravarēsvara | savatsa-
- 3 vyāghra-lām(ñ)chhana [|] Kāsyapa-götra | p[r]akatita-vijaya-
- 4 ghō[sha]h []\*] viśva-[viśva]mbha[rē\*][ś]vara6 [|\*] parama-māhēśvara pi(pa)ra-7
- 5 ma-bhattārakah []] mahā-mahēśvara-chi(cha)raņa-kaṁ(ñ)ja-kiṁ(ñ)jalka-
- 6 pu[mm](n)ja-pi[mm](n)jaritta8-bhrama[r]āyamānah9 árīmad-Rājabhūshaņa-
- 7 mah[ā]rājā[ddhi]rāja-śri-Somēśvaradēvapād-anuka[lyā]na-vija-
- 8 ya-rājyē i samvat-Saumya(myē) i svasti Gamg[ā]10-jala-dhauta11-paramapavitr[i] ja-
  - <sup>1</sup> No. 254 of the Madras Epigraphical collection for 1908.

  - In the original this punctuation looks like a mark of length added to ra, Ed.]
- <sup>a</sup> [The original seems to show a doubtful viearga after the syllable big but not a ra. It may, however, be the first portion of the conjunct consonant fra.—Ed.]
  - [What looks like pi may consist of a vertical stroke of punctuation and pa.--Ed.]
  - Read -pinjarito. Read manah.
  - 10 The original has both the assecana and the conjunct aga. -- Ed.]
  - 11 [Dhauta is very doubtful. The actual reading seems to be dharas.—Ed.]

9 [ga]dēkamātā | śrīma[t]-Soma[la]-mahādēvi | dvitīya [Dh]āra[na]-10 [ma]hādēvi | tasy[a] dharma[h\*] | 'Kalammva-[sa]mipas[th]ā bhūmi dattam | dē-11 va-Nāmē[sva]ras[ya]<sup>2</sup> akarēņa | sarvvavā[dh]āparihārēņa<sup>3</sup> | pamņdi[ā] Taṭṭā-12 katala Ma[ha]naka dēyadāya-[samam]krit[ā] bhūmi[r\*] = dēvasya dattam' i jasya' 13 [va]sya jadā bhūmī | tadā<sup>8</sup> tasya tadā phalam | shashthīm varisha<sup>7</sup>-sahasrā[ni] 14 s[v]arge modamti bhūmidā<sup>3</sup> | mahā[na]gaḥrē<sup>9</sup> Ṭē[ma]rādhi datta[h] [i\*] [s]āri<sup>10</sup> [nā]-15 yaka Dhāthī | Nāyaka [Pragidā] Kāmathi | Movanarānā | Don [tayo] 16 .samasta dharmadhi[ka]h Visuvā | K[o]ri | dēva-Kāmēśvarasya da[ta]h11 17 grāma-nāyakaḥ Atava[ṇṇi] | mahā-parivra<sup>12</sup>-Pamnḍita-Sōma | [Sa]ma-18 [tta]maṇali | nāyaka-Gayādharali | Sādhu-Maidhara | Sādhu-Āmadēva | Ji[na]-19 [grāma?] Sādhu-Somaņa | Sīdhu<sup>15</sup>-Dē[v]u | Sādhu-Somā | Sādhu-Sahadēva [Sim]-20 gha [ma]hājana | Janojanita | Sukī nāyaka Kānama | upari-. maha-Yugidarapa-škamah (?) | Nārāyanapura-vāsika | Bhami . 21 gā sā[dhu] | -Vighna Bhoi | Palavā Bhoi | Sēthi Mahanda | Vrahmaugha-23 sādhu-Bhimah sarga-ga[k]om¹6 tasya su[tt]ah¹7 Dēdu li[kham]tam¹8 | Hisyandi ?

#### TRANSLATION.

25 jo<sup>20</sup> an[ya]thā karōti | tasya pi[t]ā gardabhaḥ [su]kari<sup>31</sup> mātā ( 26 [u]tkīritam sū[tr]adhārī Dāmodara | pajya[m] rachita Tikama .

. [m vā] madhikākshara vā sarvva pa[ti]paṇṇamasu<sup>19</sup> | mam[ga]la mahā śrī

Om! Hail! In the [Saumya-samvatsara], during the auspicious (and) victorious reign of His Majesty the prosperous Rājabhūshaṇa Mahārājādhirāja, the glorious Sömēsvaradēva, who was born of the race of the Naga (cobra), who is resplendent with the mass of rays (proceeding from) the jewels on (his) thousand hoods; who is the lord of Bhogavati, the best of cities, whose crest is a tiger together with a calf, who belongs to the Kāsyapa-gōtra, whose shout of victory is (universally) known, who is the protector of the worlds, who is the great worshipper of Mahēśvara (Siva), who is the supreme lord, who resembles a bee, which is rendered yellow by the mass of the pollen of the lotus feet of the great Mahesvara:-

Hail! [Somala]-mahādēvī, the peerless mother of the world, who was wholly sanctified by having bathed in the water of the Ganges; the second (queen P) (was) Dhāraṇa-Mahādēvī; her gift: the land situated near Kalamba was given to the god [Kā]mēšvara free of taxes and all encumbrances. (By?) Pandi[ta] Tattakatala-Mahanaka, the land having been made a dēvadāya was bestowed on the god.

```
1 Read Kalamva-samīpasthā bhūmir=dattār
 Read °bādhā.°
```

12 Read oparivrājaka.

11 Possibly bhattamani or mathamani.

<sup>&</sup>lt;sup>2</sup> Read Kāmēšvarasya; see line 16.

Bead yasya. 4 Read dattā.

<sup>\*</sup> Read yadā bhūmis=tasya.

<sup>7</sup> Read shashtim varsha-.

Read modati bhumidah. This couplet is made of the first half of one and the second half of another oft-Read mahānagarē.

quoted imprecatory verse. 10 Perhaps sakshi is intended. From here to the end the inscription is full of the names of tenants and witnesses. Some of them sound very peculiar, probably because they have not been correctly spelt as the mistakes in the foregoing portion would indicate. This portion of the inscription is however unimportant.

u Read dattah or dasah.

Probably a Sanskritised form of the very prevalent name Gajādhara, a corruption of Gadādhara (a name of Vishau). This name occurs in the Pattadakal inscription of Kirtivarman II, in the form of Gayaddhara, which Dr. Fleet supposes to be intended for Gangadhara. See above, Vol. III. p. 5, footnote 19.

<sup>15</sup> Perhaps sadhu-.

<sup>16</sup> Read svargagatō(?).

<sup>18</sup> Read likhitam.

<sup>17</sup> Read sutah. 18 Perhaps hīnāksharam vā adhikāksharam vā sarvam pratipannam=astu is intended.

<sup>21</sup> Read sükari. 20 Read vah.

- Ll. 12-14 [Here are two half-verses of two oft-quoted imprecatory verses.]
- L. 14. Witnesses resident in(?) the great city of Temara are:-

Nāyaka Dhāthī, Nāyaka Pragidā Kāmathi, Movaņarāņā, Doņtayo, Visuvā, the magistrate of the whole (state), Kori, Nāyaka Atavanni of the village given to god Kāmešvara, Mahāparibr[ājaka]<sup>1</sup> Pandita Soma, Samattamana, Nāyaka Gayādhara, Sādhu<sup>2</sup> Maidhara, Sādhu Āmadēva, Jiņa<sup>3</sup>grāma Sādhu Sōmaṇa, S[ā]dhu Dēva, Sādhu Sōmā, Sādhu Sahadēva, Siṅgha Mahājana,<sup>4</sup> Janōjanita, Suki Nāyaka Kānama. The above

· · · (The witnesses) resident in Nārāyanapura (are): Bhami . gā-Sādhu, Vīghna Bhoi, Palavā Bhoi, Sēthi<sup>5</sup> Mahanda, Brahmangha-Sādhu Bhima having gone to heaven, his son Dedu(?) (held the pen e?). Let all be admitted whether there be less letters or more (than necessary). Fortune! Great Prosperity! He who acts otherwise (has for) his father an ass (and for his) mother a pig. Caused to be engraved by Dāmodara Sūtradhāra; verse composed (by) Tikama . . .

# B.—Fragmentary Stone.7

1	Fragmentary Stone.7	
2	[ma]hā-Ma <sup>8</sup> kiñjalka-pum <sup>9</sup>	
3	bhramarāvam [āno]	
4 5	srimad-Bajahbhijshanol0	
6	[r]ājādhirāja śrīmall	
7 8 9 10	svaradėva-pād-ānukal[y]āṇa-vi[ja]- ya-rā[jy]ē   svasti Gamgā-jala-dhau[ta]- jagadėkamātā rāṇi Dhāraṇa- mahādē[v]i dharmma[dakshal2] Kalēmva- samipasthāl3 bhūmi[l*]	
12 13 14 15	vādhā <sup>16</sup> -paribarēņa akar[ē]- ņa [[*] jasya <sup>17</sup> yasya <u>fadā</u> <sup>18</sup> bhūmi <sup>19</sup> tasya tasya pālayati <sup>20</sup> jo <sup>21</sup> a- [nyathā] kāroti tasya garaja <sup>17</sup> la na	
16	[pitā] sukarī <sup>23</sup> mātā [  *]	

# TRANSLATION.

In the glorious and victorious reign of His Majesty, the prosperous Rājabhūshaṇa [Mahā]rājādhirāja [Sōmē]svaradēva, the queen Dhārana-Mahādēvi, the peerless mother of the world, who has bathed in the water of the Ganges (and) who is clever in (giving) charity, gave land situated near Kalēmva, free of all encumbrances and taxes, to the god šrī-Kāmēsvara, [Here comes a portion of a frequently quoted imprecatory verse which the writer did not correctly remember]. (If) any one does otherwise, his father (is) an ass (and his) mother a pig.

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1 I.e. a wandering mendicant.
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Probably a priest of the Jains portion of the village.

<sup>5</sup> Same as seth of the present day.

<sup>7</sup> No. 260 of the Madras Epigraphical Collection for 1908. 8 Fill up the blank with \*kefeura-charana-kanja\*.

<sup>&</sup>quot;mahā".

Perhaps dakskā, which may be meant for dakshayā.

<sup>15</sup> Read -Kāmēšvarasya. 17 Read yasya.

<sup>18</sup> Read yadā, 30 Sulstitute tadā phalam. 21 Read yah,

<sup>&</sup>lt;sup>2</sup> I.e. a religious mendicant.

I.s. a great man, usually a banker. 5 I.s. signed.

Fill up the blank with "ja-pinjarite". Ditto t-Some .!

<sup>18</sup> Read samīpastkā.

<sup>16</sup> Bend badha-pariharena.

<sup>19</sup> Read bhumis ..

<sup>22</sup> Read sükari.

# No. 6.—SUNARPAL STONE INSCRIPTION OF JAYASIMHADEVA.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Sunārpāl is a village about 10 miles from Narayanpāll in the Bastar State. I think the name is a corruption of Suvarnapura, which was probably prevalent during the rule of the Nagavamsı kings of Bastar. A fragmentary inscription of that dynasty was found here by Roi Bahādur Diwan Baijnāth who kindly sent me 4 impressions from which I edit it.2 The slab on which it is inscribed measures  $4' \times 1' 5\frac{1}{2}''$  and the writing covers  $4' \times 1' 5''$  including the imprecatory figures at the bottom which occupy 6". These figures are a cow and a calf. a dagger and shield, a linga and the sun and the moon as found in other Nagavamsī in criptions. The upper layer of a portion of the left corner at the top has gone off damaging the first 5 lines which deal with the birudas of the king, but they can be restored from other allied records. The writing is bold, but weather-worn. The characters are Nagari. The average size of the letters is 1". The inscription seems to have been composed by a person who knew very little of Sanskrit, if at all. He had no doubt committed to memory the birudas of the ruling king, but where long samasas were involved, he remembered only portions of them and wrote them down without caring whether they conveyed any meaning or not. For instance, in lines 6 and 7 we find kanja-kinjalka-punja-pinjarita-bhramarāyamāna for mahā-Mahēśvara-charanakañja-kiñjalka-puñja-piñjarita-bhramarāyamāna. His imprecatory verses at the end are s milarly amusing. He seems to have been a native of the United Provinces which may be inferred from the vernacular word 'dinha' (gave) of which apparently he did not know the Sanskrit equivalent. He has, however, endeavoured his best to give his composition a Sanskrit look and we may therefore allow that the language is Sanskrit and pass on without referring to orthographical peculiarities, as they are merely blunders.

The inscription is of no importance excepting that it farnishes the name of a new Nāgavamši king which will be useful in making out a dynastic-list. It gives no date, nor does it mention the name of the place where the grant was made. It does not even say what was granted, but from the imprecations it may be inferred that it was some laud. Perhaps Ādhakāḍa was the name of the village granted. The gift was apparently made by the queens of Jayasimhadēva of the Nāga race, who belonged to the Kāśyapa-gōtra and was the supreme lord of Bhōgāvatī, having the tiger with a calf as his crest. He is called Rājādhirāja Mahārāja śrī-Jayasimhadēva. The names of witnesses before whom the grant was made are recorded as usual.

In line 11, the paüchapradhān[āħ], i.e. the five ministers, seem to be mentioned. Four of them are enumerated. But the fifth is not mentioned as such. In Eastern Chalukya copperplate grants, the king generally makes gifts in the presence of the matrin (councillor), purohita (family priest), sēnāpati (commander of the army), yuvanāja (heir-apparent) and the dauvārika (door-keeper). The executors of the Chellūr plates of Vīra-Chōḍa and of the Piṭhāpuram plates of the same king are said to be the pamoha-pradhānāḥ, i.e. the five ministers.

#### TEXT.3

- 1 4\* \* \* \* \* \* \* \* \* pa(pi)-ki[ra]-2 6\* \* \* \* \* \* sura Nā[ga-vaú]-
- 3 6\* \* \* \* \* [va]ti-pure(ra)varēsva(śva)ra śi(?)

<sup>&</sup>lt;sup>1</sup> See above, Vol. IX. p. 161.

<sup>&</sup>lt;sup>2</sup> The text has been subsequently compared with a fresh impression taken by Mr. Venkoba Rao at the instance of the Government Epigraphist for India.

<sup>&</sup>lt;sup>8</sup> No. 265 of the Madras Epigraphical Collection for 1908.

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* * la-mārtta[mda] savatsa-vyā-
 4
 5 2* lā[m]chhana Kāsyapa8-gōtra prakati4[kri]-
 6 ta-vijaya-ghōshana ka[m]ja-kimjalka-pi[m]-
   ja(puñja)-pimjarita-bhramarāyamāņa rā-
 8 jādhirāja-mahārāja-śrī-Jai[ya]sim-5
 9 ghadēvapādā6 (1) kāma dēvi Lōka-
10
    mahādēvi mahādēvi Šā[sa]nadē-7
    vi pamchapradhāna mahāpradhāni Na[ma]va-
    nayaka dvitīyē [pa]divāla [tya(tri)tīy]ē
    chavarikumara8 chaturthē sarvvava[d]i-nā-9
   yaka | Dādēsari-pātra Chavaka | Ā-
    dhakada Jēsi m]ghalodēva din h]all A[m]vāva-
    li-nāyaku<sup>12</sup> sākshi
                       Nadayā-vrāhma-
17
    [na] sākshi dvē! vuhu13 dāri visva-
    dhiraya[m]vāri goghanal4 kritaghana-
19 šchaiva! brahma-hatyā gurutalpak[ā]16
   ētēshām sudhi^{16} na drish[t\bar{a}] bhumi-harttā na su-^{17}
   dhyati i anodakesh[v]=aramn[e]shull sushkallkota-
22 ra sāy[u]ņam²0 krishņasarpābhijāya[ḿ]tē purvvadar²1
23 ttarin hara[m]ti<sup>22</sup> je | Rāma | 1[ēk]apitarin Pulyama-nāyaka [||*]
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#### ABRIDGED TRANSLATION.

Li. 1-17. His Majesty Rājādhirāja Mahārāja, the glorious Jayasimhadēva of the Nāga race, the lord of [Bhōgā]vatī, the best of cities, having the tiger with a calf as his crest and belonging to the Kāṣyapa-gōtra, whose shout of victory is (universally) known and who resembles a bee which is rendered yellow by the mass of the pollen of lotus flowers,—Jayasimhadēva gave the village of Ādhakāda (in the presence of?) his queen Lōkamahādēvi and the great queen Ṣāṣanadēvī (or Sōmaladēvī) and the five ministers (paācha pradhāṇa), (vis.) the chief minister, secondly, the grand warden (? padvāla), thirdly, the prince in charge of the whisk (? chavari-kumāra), fourthly, the lord of the intelligence department (? sarvavādi-Nāyaka) (and) Dādēsari-pātra Chavakā. Amvāvali Nāyaka (is) a witness and the second witness (is) Nadayā Brāhmaṇa.

Ed. 17-28. . . . . . . . . . . . . a cow-killer and also an ungrateful person may be purified. The purification of the sin of killing a Brāhmaņa or soiling the preceptor's be has not be been seen (heard of); (similarly) a confiscator of land cannot be purified. Resumers of previous gifts are born (again) as black serpents lying in the arid hollows of waterless deserts. Rāma! (This) was caused to be written by Pulyama Nāyaka.

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<sup>1</sup> [Perhaps [Chh]i[maa-kula-kama]la-mārttam[nda] is the reading intended.—Ed.]
2 Supply oghrao.
                                 <sup>3</sup> Read Käsyapa-.
                                                          1 Read prakatikrio.
5 Read Javasimha.
                                 6 Rend °pādānām.
                                                          7 [The reading may also be Somulade. -Ed.]
8 Read Chamara Kumārā or Chāmara Kumāra.
                                                          Bead Sarvavādi-(P).
10 Read Jayasimha.
                                                          11 Apparently the vernacular equivalent of dadau
12 Read -nāyaka.
                                                         18 Read visuddhi.
14 Read göghna kritaghna.
                                16 Read °talpagā.
                                                         16 Read suddhir =.
17 Read suddhyati.
                                18 Read *shv=aranyeshu. 18 Read fushka.
20 Read Sayinah.
                                21 Read pürva°,
                                                          12 Read haranti ye.
22 I.e., illicit intercourse with a guru's wife.
24 See Vājnavalkyasmriti, Prayatchitt-ādhuāga verses 282—288, where it says that a gurutulpaga or
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<sup>24</sup> See Yāfiavalkyasmriti, Prāyaschiti-ādhuāya verses 282—288, where it says that a gurutulpaga or violator of the preceptor's hed (which also includes his daughter, one's paternal and maternal aunis, maternal nucle's wife, daughter-in-law, step-mother, sister and daughter) must be killed.

# No. 7.—KURUSPAL STONE INSCRIPTION OF SOMESVARADEVA; SAKA-SAMVAT 1019.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

If the remoteness and inaccessibility of Kuruspāl in the Bastar State of the Central Provinces have prevented the antiquarian from witnessing its ancient remains, temples, tanks, wells and gardens, the publication of inscriptions from that place have at least made him familiar with its antiquity and the importance it once enjoyed about a thousand years ago. Local tradition avers that there were in that quendam town Sat upar sat keri baoli or 147 step-wells and as many tanks, and Rai Bahādur Baijnāth, Diwān of Bastar, assures me that the story has a great deal of truth in it. Among the ruins on the bank of a tank known as Choryā-tarāi was found the present record, which like its three predecessors refers to the reign of the Nagavamái king Someśvaradeva. There is, however, an agreeable departure in that it is dated. This is a point which renders its publication imperative in spite of the mutilated and extremely bad condition of the stone on which it is inscribed. The stone in fact is not even whole. It is broken into two pieces, and erosion has had its ample share in obliterating the letters. The stone with both the pieces put together measures  $5' \ 0\frac{1}{3}'' \times 2' \ 1\frac{1}{3}''$ , the length of the inscribed portion being 3' 1" with 24 lines, each about 2' 1" long. The average size of the letters, which belong to the Nagari alphabet, is about 1". The language is Sanskrit prose and there are no peculiar features in orthography other than those found and noticed in other inscriptions from Kuruspäl.

The object of the inscription is apparently to record a dedication of a lamp to the god Liolkesvara by the inhabitants of a village not named. It appears that a subscription of 11 gadyānakas (coins) was raised by them. The dedication was made 'in the Saka year 1019 during the victorious reign of the illustrious Somesvaradeva, who belonged to the Naga family, who was the lord of Bhogavati, the best of cities; the space between the ten quarters was resounding with the deep sound from the shrill drums proclaiming whose brilliant victories; whose crest was a cow and tiger; who was, as it were, the sun to the lotus of the Chhinda family; who resembled a bee which was rendered yellow by the mass of the pollen on the lotus, i.e. the feet of the great (god) Mahēšvara; who was the store-house of statesmanship; who was the shelter of the whole world; who was like Arjuna in using the bow; who was the lord of kings; who was by birth as beautiful as the god of love; who was terrible to his opponents (Pratigandabhairava); who was like Pururavas among kings; who resembled the demi-gods in enjoyments; who was brave like Nārāyaņa, glorious like Indra, true like Hariśchandra, and in subduing passion, like Mahādēva, and who had acquired his kingdom by the force of his own arms.' In this birudāvali, some of the titles are noteworthy as they were also borne by Madhurāntakadēva of the Rājapura plates, whom Somēśvaradēva is stated to have battle in the long inscription found at Kuruspāl.2 This would mean that both to the same family, and that Somesvara killed his relative and himself became a king. not, however, appear necessary to discuss this point before the Telugu inscriptions of ngs are published.

turning to the date, it is to be regretted that all the original details are not available to the ston-baving broken off. The only thing that can be gleaned with certainty is ith sapt analshatra Svāti, the day which looks like Sanaischara or Saturday, a having become obliterated or lost. The figures of the year in the way indistinct, but Rai Bahādur Baijuāth has satisfied himself from the pal

<sup>1</sup> Above, p. 26.

these insufficient data Mr. Gokul Prasad. Tahsildar of Dhamtari, has, however, calculated its English equivalent to be Saturday, the 18th July 1097 A.D. He states that the Isvansamvatsara occurred in the Saka year 1020, so the year referred to in the inscription must be the one which had expired and that in these two years, there was only one saptami combined with a Saturday and the Svāti nakshatra, and this tithi belonged to the bright fortnight of the Śravana month in Śaka 1020 current.

#### ጥፍΧጥ.2

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1 [Sra*]sti
                [[]*] [saha]sra-phanāmani-kirana-nikarāva[bh]āsu[ra]
 2 [N]āgava[m]ś-ōdbhava Bhōgāvatī-puravarēsvara viśa[da-ja]-
 3 [ya]-patu-pataha-[g]āmbhīryya-dhvān-[āla]mkūrita-da[sa]-dis-āmta[rā]-
 4 la 3dhēnu-vyāghra-lāmchchhana Chchhi[m]da-[ku]la-kamala-bhāskara mahā-Ma[hē]-
 5 śvara-charana-kamija-kimijal[k]a-pumija-pimijarita-bhramara[ya]ma[na]
<sup>2</sup> 6 [rā]ja-vidyā-nidhāna samasta-je(ja)gad-āśrayam kōdamḍa-Dhanamjayam rā-
7 [jā]dhi[rā]ja saha[ja]-Manōjam Pratigamda-bhairava rāja-Purūrava bhō-
 8 ga-vidyādharam vīra-Laksh[m]idharam mahimā-Mahō[m*]dra sa[tya]-Haris[chamdram]
        . . . . . [Mada]na-Ma[hēśva]ram nija-bh[u]j-ōpārjita .
        . . śvara [śrī] . . . . . . . [pana vindhyavāsinī ?]-
 11 [dēvi]-varaprasādam [śri-Sōmê]śvaradēva-pra[vardhmāna]-
 12 [vi]jaya-[rā]jyē Śakē Sa[m]vā(a)t [1]0[1]9 Ĩśvara[nāma]*-samvatsar[ē]
 13 . . . . . . [si]ta-sa[ptamyām] <sup>5</sup>Sa[niścha]ra-dinē
                                                                  Syāti-naksha[tre]
       L[ôkē]śvara[sya] . . . .
 14 . . . rāya dīpakam sarvva-ja [nēna] <sup>6</sup>maņthāpaham kritvā ē-
 15 kādaša gadyānakā7 grāha8itvā dat[t*]am Lokēšva[rāya].
 16 [Lōkē]s(ś)varasya agrēņa dipakam yō dadāt[i] dailimishāva?9
 17 pradi[pē]na [Śiva]lōkam vrajē[n=na]raḥ | [ta]pas[vi] vrāhmaņa[ś=ch=ai]-
 18 va sadhu putrai[h] kritodyamam | idrisa[m] palyatē<sup>10</sup> yas-tu tasya
 19 pun(n)yam=a[nam]takam || asya dharmma-vināsā(śā)ya kurutē yō ma-
 20 dotkatah vrahmanaih11 kotighata. limga-bhēda .. bhavēt
 21 yavan=nabh[o] tishthati chamdrasūryo(ryan) Mēru[h*] kshiti[r*]=bhu(bhū)dhara-
       tārak-ā[dvāh]
 22 apāmpatiš=ch=aiva sarid-va[n-au]gham(|) tāvat=samam dipaka 12pra[svā]layam
 23 13Chehhandēśvarapamditēna likhitam | Mitradêva-sūtrakā[rēṇa] u-
 24 ...Raņa-dhavala 14rudhārēna kamaritam
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<sup>1</sup> For examples of this sort of somewhat inaccurate dating referring to an expired year and coupling ... with the name of the current cyclic year, see quotation from Dr. Kielhorn's remarks above, Vol. IX. p. 176.

<sup>&</sup>lt;sup>2</sup> No. 255 of the Madras Epigraphical collection for 1908. [The syllables gadyanaka appear to be inscribed: at the top of the inscription .- Ed. ]

<sup>&</sup>lt;sup>3</sup> [This is the reading in some of the other Bastar inscriptions where the passage occurs.—Ed.]

<sup>\* [</sup>There seems to be an erasure between Itera and sameatsara in the original, but no room for two aksharas.-Ed.7

<sup>5</sup> Read Sanaischara.

<sup>[</sup>It is not unlikely that the intended reading is -jan-aika-malapa[ham] -Ed.]

<sup>7</sup> Read gadyānakān. Gadyānaka is a weight = 82 gukjas; (Yājūavalkya, iii. 258). The symbol instruction. diately following the letter kā of gadyānakā may represent a numeral figure. 8 Read grāhavitrā.

<sup>&</sup>lt;sup>9</sup> [The reading seems to be vai visishtam cha.—Ed.]

<sup>10</sup> Read palayed=yas=tu. 11 Read Brahmananam.

<sup>12</sup> Perhaps pradanoyam though it offends against the metre.

<sup>11</sup> Read Chandefvara.

<sup>14</sup> Probably supakārēna utkiritam. Compare above, p. 88, text 1. 26. [The original seems to show [Dugarā 1] naka prēritam p-Ed.]

# No. S.—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246.

BY RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

Tēmarā is a small village adjoining Kuruspāl in the Bastar State of the Central Provinces. The place contains some ancient remains from which the sati stone under notice was somehow removed to Kuruspāl, where it was found by Rai Bahādur Baijnāth among the ruins of a temple. The stone has been however, so long there that it has got entangled amidst the roots of a Tēndū (Diospyrus tomentosa) tree. Some portion of the stone is underground, but the visible portion measures 6' 5" x 1' 7" and contains 14 lines of writing in Nagari characters covering a space  $2' 4'' \times 1' 7''$ .

The letters are bold averaging  $1\frac{1}{2}$ , but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is Sanskrit prose. It records the immolation of the illustrious Māṇikya[dēvī] after the death of her husband at Tēmarā-sthāna of Sairaharājarājya, a district of Chakrakōta-rāshtra, during the reign of king Harischandra, in the Saka year 1246.

In this record the place and date are important. It has been, I think, conclusively proved that Chakrakūta was situated in Bastar and the fact of Temara being included in it is a further confirmation of what has been proved before.1 The date Saka-Samvat 1246 corresponding to 1324 A.D., is the latest yet found of the period when the interior of the Bastar country went by the name of Chakrakuta. The record being necessarily brief does not give any clue as to what family king Harischandra belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of Chakrakūta of the 11th and 12th centuries, viz. the Chhinda or Sinda family of the Naga race. This record would, in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the Nagavamsi rule at least continued to about the middle of the 14th century A.D.

## TEXT.2

- 1 Svasti śrī []|\* Chakra-kota-rashtre 2 śri-Saira[ha]-rāja-rājyē Ţēma-3 rā-sthā[nē] Mahāgōshṭha-samā-4 vāsa-śrī-Kalamkām-Nārāyaņa-5 prēkshita-satya-vaktā satya-guru[h] 6 rāja-śri-Harischamdradēva-rājyēh3 7 [S(ś)akē] 124[6] Raktākshī-samvatsa[rēha] 8 Chaitra sudi [12] Sanau srl-Harischamdradēva-ādēśakāri Āmaņa [sva]-10 rga-lôkē [ga]t[ē] tat-saki(khi) sati 11 śri-Māṇikyadvē(dēvī) agnau pravi-12 sya [kalpantam] . . 11 : 1 TRANSLATION,

Hail! At Tēmarā-sthāna (village) of the Sairaharāja-rājya in the Chakrakōţa province  $h_{tra}$ ), during the reign of the illustrious Harischandradeva, who spoke the truth and who

<sup>1</sup> Above, Vol. IX. p. 178.

<sup>&</sup>lt;sup>2</sup> From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No. 259 of the collecn for 1908).

Read -rajyē.

was (as it wore) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalathkām Nārāyaņa,¹ residing at Mahāgōshtha,—(in this village) in the Śaka year 1248 the Raktāksha-sanvatsara, on Saturday, the[12]th tithi of the bright half of Chaitra,—Āmuṇa, an executive officer (? ādēšakārin) of the glorious Harischandradēva, having gone to heaven (svarga), his companion (and) chaste wife Māṇikya[dēvī] [entered] eternity by entering into fire

# No. 9.—TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING NARASIMHADEVA.

By RAI BAHADUR HIRA LAL, B.A.; NAGPUR.

When I visited the shrine of Dantēśvarī at Dantēwārā in the Bastar State in 1897. I saw a small stone pillar covered with Telugu writing (on all sides, viz. the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a  $y\bar{y}pa^2$  and the priests of the temple did not know what was written on it. My friend Rai Bahadur Baijnath sent me impressions from which the text was deciphered and a brief notice appeared in Vol. IX. (p. 163) of this Journal. Fresh impressions were subsequently taken by Mr. Venkoba Rao, and I am indebted to Rai Bahadur V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2' 6" high, the breadth of each of the 4 faces being about  $7\frac{1}{3}$  and the top is consequently  $7\frac{1}{3}$  square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantewara being south of the Indravati which, as I have said elsewhere, formed the boundary between the Nagari and Telugu scripts, this record is in Telugu characters. The letters are bold and well formed with an average size of  $l_4^{1/2}$ . Sa, ka and ra appear in a somewhat antiquated form. The language is Telugu. The object of the inscription was apparently to record a gift,3 which was made on the 10th day of the dark fortnight of Jyeshtha in the Saka year 1147,4 during the reign of Jagadekabhushana-Maharaja Narasimhadēva. The date corresponds to 13th June 1224 A.D.5 as calculated by Mr. Gokul Prasad, Tahsildar of Dhamtari. It is not clear whether the grant was made by the kings himself or by some one of his subjects, but the phrase śriman=Narasimhadēva-mahīrājula-rājya etc. (il. 6 to 11), "the reign of the illustrious Maharaja Narasimhadeva" seems to show that it was some person other than the Mabaraja who made a reference in this wise.

The other inscription was found at Jatanpäl, 40 miles from Dantēwārā. It is situated to the north of the Indravati and is inscribed in the Nägarī character on a slab measuring  $4' \times 1' + 4 \frac{1}{3}''$ ,

<sup>1</sup> This probably refers to the last in a mation of the god Vishnu. 2 Le. a sacrificial post.

<sup>&#</sup>x27;Line 46 speaks of i dharmarm 'this charity' and line 23 has devi, while in line 35 we have a portion of achandrarkka suggesting that either a village or some land was given till the sun and moon endured to the term; it is

I originally read the date as 1142 (obove, Vol. IX, p. 168). The last figure of the year is partially broken off and in the nrst impressions it looked like a zero, but in the freshones it appears to be 7.

If the year lift is an expired one, the date would correspond to 2nd June 1225 A.D.

almost the whole of which is covered with big letters averaging 2". There are altogether 18 lines. Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted.

On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets. The meaning of these is clear. The top figures denote that the grant is to last as long as the navagrahas or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig. The language is corrupt Sanskrit prose. The object is to record a grant of land made by one Kāmā Nāyaka to one Rāhīla Pāṇdē. Kāmā Nāyaka appears to be a subordinate of a chief named Sōmarāja under Mahārāja Narssimhadēva. The mention of the mother Gaṇgādēvi after the king's name is not clear. The date given is the Śaka year 1140 without specifying any other details. It corresponds to 1218 A.D. In this year there was an eclipse of the sun and the month of Jyēshtha was intercalary. So it was doubly meritorious to make a gift in that year.

Narasimhadēva apparently belonged to the Nāgavamśa dynasty. So ne other longer inscriptions of this king have also been found in the Bastar State. Before these are published it will be premature to make any remarks about him.

# A.—DANTĒWĀRĀ. TEXT.

#### 1 Svasti śrimatu sa-22 daya 23 dēvi 2 masta-prasasta-1 3 ssahitam śrima[j\*]-24 na u(ū)dla. 4 Jagadēkabhūsha-25 [gā]ma 5 na-mahārāju-26 li ām [dya] 27 [m]du poda. 6 l=aina śrīma[n\*]-Na-7 rasihya(simha)dē[va]-28 maru dipa . 8 maharāju-2 29 [m]unaku 9 la raiva-Second Face. Fourth Face. 10 bhivriddhi prava[rddha]-30 akha-11 mānamugā-31 . itha 12 n=ä-chamdrärkkatamdri 13 mugā svasti 33 tammu na 14 Śaka-varusha-34 d[k]una 15 mbulu 114[7] 35 .[cham\*]drarkka-16 md-avun-ëmti 36 . dapamga-17 Jyeshtha-ma-37 diniki 18 samuna ba-38 lu mara 19 ha(hu)la-daśami 39 kumdu padi 40 . ti-nayakumd[u] Third Face. 41 dapa nayaku[m] 20 [ka] 42 . du matha-pati.

First Face.

43

sēna[b]ŏḍa(va) [Rē].

21 kum

<sup>1</sup> No. 245 of the Madras Epigraphical collection for 1908.

<sup>&</sup>lt;sup>2</sup> Read pratasti-sahitam. This phrase also occurs in the Tsandavélu inscription of Buddharâja. See above, Vol. VI. p. 272.

<sup>8</sup> Read -mahārājula.

er t		177
T'oro	ot	pillar.

44 nămdu .			47		vā[ru]
45 mu pețimehchinăm					
46 i dharmamu e .			49 pi nū[ru]		 
			50 .		

#### TRANSLATION.

(L. 1—19.) Hail! In the reign of the illustrious Jagadēkabhūshana Mahārāja aliasthe prosperous Narasimhadeva, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure - in the Saka year 1147, in the month of Jyeshtha, on the 10th of the dark fortnight

#### B.-JATANPAL.1

#### TEXT.

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l Svasti [||*] sri³ māhārājāḥ³
 2 Narasimgha'dēvah rāvah
 3 Gamgā-döv[ī] mātā | mamda-
 4 līks Somarājah | Kā-
 5 mā- Nā[ya]kaḥ dataḥ6 [bh]u-
 6 mī Rāhīla Pārhḍē pra-
7 tigrāhī | Mēdani Pāmda(dē)
8 Deva-nayaka Jamu Sa.
9 hu l Ghīkā sēthi[]] Sōmāï
10 ět[ė] pālaka(kāḥ) i- vrahma-vadha [g]ōva<sup>6</sup> i
ll [pitri]-vadha vālaghātaka | ēta[t]pāpē-
12 ahu [l]ipyatê || asya bhumil [pralo]-
13 payē<sup>8</sup> i s[v]adata<sup>9</sup> cha pradā cha vā [i] jo harto va-
14 sum(sum)dharā [i] shashthi var[u]sha-sahasrā-
15 ni narakê javatê krim.
16 Sākana<sup>10</sup> 1140
17 [Ja]syall bhumi pralopaya[ti tasya*]
18 gårda[bha] vā(bā)pa 12 śu[kari] maï[||*]
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# TRANSLATION.

Ll. 1-10 Hail! (While) the illustrious Mahārāja Narasimhadēva-rāva (is ruling) (and) Gangādēvī (i.) the mother (and) Somarēja (ii) the mandalika, Kāmā Nāyaka gave land,  $t \log \theta$ recipient being Bāhīla Pāṇdē. Mēdani Pāṇdē, Deva-nāyaka, Jāmu Sāhu, Ghīkā Sēṭhī (and) Somai - these (are) the protectors (of this grant),

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No. 251 of the Madras Epigraphical collection for 1908.
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· Read Narasimhadeva-rāvah.

<sup>1</sup> Read fri. Read mahārājah.

Probably data blames is meant.

Read gowdda. The syllable das at the end of the line is represented by a vertical stroke in the original.

Probably šekām pāpēna lipyantē asya bhūmim pralopayanti yē is intended.

<sup>!</sup> Read svadattām paradattām vā yō karēla vasumdkarām ! skasktim varska vakatrāgi narakē jāyas tā

<sup>11</sup> Read yō bhāmin pralopayati. u That is, they will see that this grant is duly respected. 12 Read sakari mayi.

Ll. 11—15. The killing of a Brahmana, [the killing] of a cow, parrioide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L. 16. The Śaka (year) 1140 in figures.

Ll. 17-18. He<sup>1</sup> who despoils the land has an ass for (his) father (and) a pig for (his) mother.

# No. 10,-NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

To Rai Bahādur Venkayya I am indebted for the fresh inked estampage of this inscription, which is reproduced on the accompanying Plate. The text of the inscription was published in 1890 in my South-Indian Inscriptions, Vol. I. No. 32. In the translation (loc. cit. p. 27) I would now substitute the following version of the first verse:—

"Let them grant you choice glory for a long time,— those dust-particles on the feet of Srighana,<sup>2</sup> which are hostile to worldly existence, (and) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons!"

In the Nachrichten d. K. G. d. W. z. Göttingen, 1903, p. 310 f., my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of 3āṇa's Kādambarī.

The inscription does not contain a date, and the Pallava king Simhavarman to whose eign it belongs cannot be identified with any other Pallava king of the same or similar name. The approximate time of this record must therefore be settled on palæographical grounds. The alphabet is what Dr. Burnell has called the transitional type of the Telugu-Kanarese haracters. He notes as characteristics of this type the four letters cha, dha, bha, and śa. I ave followed these test-letters through a number of inscriptions from the Telugu country,

- No. 1.—The Maliyapundi grant of Amma II. (above, Vol. IX. p. 52 f.), after A.D. 945.
- No. 2.—The Ranastipundi grant of Vimaladitya (above, Vol. VI. p. 354 ff.), A.D. 1018-19.
- No. 3.—The Korumelli plates of Rājarāja I. (Ind. Ant. Vol. XIV. p. 50 ff.), after A.D. 1022.
- No. 4.—The Tēki plates of Chōdaganga (above, Vol. VI. p. 338 ff.), A.D. 1086-87.
- No. 5.—The Pithāpuram plates of Vîra Chōḍa (South-Ind. Pal., Plate xxix.), A.D. 1092-93.
- No. 6.—The Chebrolu inscription of Vikrama-Chola (above, Vol. VI. p. 226), A.D.
- No. 7.—The Chellur plates of Kulöttunga II. (Ind. Ant. Vol. XIV. p. 56 ff.), A.D. 1148.

<sup>1</sup> Lines 17-18 are engraved below the figure of a pig followed by an ass.

<sup>&</sup>lt;sup>2</sup> This is a name of Buddha according to Amara, Hēmachandra and the Nāradapaūcharātra; see the St. ersburg Dictionary, s.v. The Pali form Sirīghana or Sirīghana occurs in the Dīpavamea, i.11, and ii. I.

South-Ind. Pal., sec. ed., p. 26.

No. 1 still shows the old forms of the four test-letters. The new form of dha appears first in No. 2, and the open forms of cha and bha in No. 3. In addition to these, the Telugu form of & is exhibited by Nos. 4-7 and by the Amaravati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amaravati pillar within narrower limits, the letter ha may be used. In Nos. 1-5, as in the Amaravati inscription, the curve at its right end extends below the line, while in Nos. 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos. 4 and 5 agree most closely vith the alphabet of the Amaravati pillar, which may therefore be placed between Nos. 3 and 6, say about A.D. 1100.

In lines 3S and 47 of the inscription, mention is made of the city of Dhanyaghata or. Dhānyaghataka. For other forms of this ancient name of Amaravati, see now above, Vol. III. p. 94 and note 5; Vol. VI. pp. 85, 146 f. and 157; Vol. VIII. pp. 11 and 67 f. The town had been included in the Pallava kingdom already in the time of Sivaskandavarman of Kānchipura; see above, Vol. VI. p. 85.

# No. 11.—PACHAR PLATE OF PARAMARDIDEVA; VIKRAMA-SAMVAT 1233.

# BY ARTHUR VENIS.

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing countesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dng up some 40 or 50 years ago in Pachar, a village 12 miles north-east of Jhansi city, by one Ganeshin while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual debris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brahmana named Bindraban, son of Kali, one of the zamindars of the village, and he presented it to Government. The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate-about the middle of the first four lines of the inscription- is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.2 The figure is nearly the same as that found on the Banda District plate of Madanavarmadeva and resembles the one engraved on the first of the Iohchhawar plates of Paramardideva and the Samra plates of the same king. In the latter, however, the goddess is squatting on the lotus. All these figures are evidently representations of the goddess Gaja Lakshmi.

<sup>1</sup> The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

In some of the other cases, where a similar figure is engraved, each of the elephants carries a water pot in its trunk; see s.s. above, Vol. IX, Plate facing p. 173.

Ind. Ast, Vol. XVI, Plate facing p. 208.

<sup>4</sup> Bid. Vol. XXV. p. 205.

<sup>·</sup> Above, Vol. IV, Plate facing p. 166.

A similar figure is out on some of the seals of the Katak king Maha-Bhavagants I. (above, Vol. III. pp 34. 346 and 848, and Vol. VIII. p. 189). The seal of the Arang copput-piaks of Rain-Jayaraja (Dr. Fleet', p. 186) bear a similar goddess; also the seal of the Kharlar phases of the Rayour plates of Mahn-Suntvariaja (Dr. Fleet', p. 186) bear a similar goddess; also the seal of the Kharlar phases of the latter (above, Vol. IX. p. 171).

The preservation of the inscription is good. The characters are Nāgarī and the language Sanskrit. As regards orthography, v is used for b throughout. The dental sibilant occurs for the palatal in sakti for sakti (1. 2), dasa for dasa (1. 8), asva for asva (1. 17), v is ada° for v is ada° (1. 20), and sāstra for sāstra (1. 21). The palatal sibilant takes the place of the dental in v as v in v

The record belongs to the Chandella family— called Chandrātrēya¹ in this (line 1) as well as in the other known inscriptions of the dynasty. The Chandellas were lords of Kālañjara (l. 4), i.e. Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhund, of the United Provinces. The tract of country over which they ruled was called Jējābhuktika or Jējābhukti³ (between the rivers Jumna and Narmadā), apparently after king Jējā, whom Kielhorn identified with Jayaśakti,⁴ one of the earliest kings of the family. About the name Jējābhukti, Dr. Hultzsch remarks: "This old name of Bundelkhand, the country which was ruled over by the Chandellas is the original of the vernacular form Jajāhūti or Jajāhōtī, just as the modern Tirhut is derived from Tirabhukti." 5

Our inscription opens with a verse in praise of the Chandrātrēya family and then refers to kings Jayaśakti and Vijayaśakti of the same family. The record then registers a gift by the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the glorious Paramardidēva, an ardent worshipper of Mahāśvara, who meditated on the feet of the P. M. P. śrī-Madanavarmadēva who, in his turn, meditated on the feet of the P. M. P. śrī-Prithvīvarmadēva. While at Vilāsapura Paramardidēva granted land in the village of Lauvā within the vishaya of Karigavā. The grant was made on Wednesday, the eighth tithi of the dark fortnight of Kārttika in Samvat 1233, expressed both in words and in figures. The done was a Brāhmaṇa named Paṇḍita Kēśavaśarman of the Kaśyapa-yōtra, who was a student of the Vājasanēya-śākhā, had the three pravaras of Kaśyapa. Avatsāra and Naidhruva and had come from the Bhaṭṭi-grahāra called Mutāüsha. He was the son of the Dvivēdin Tīkava, grandson of Rāṭ(?) Tīhuṇapāla and great-grandson of Chan Valahavā. The document was written by Subhānanda of the Vāstavya race and engraved by Pālhaṇa, son of Rajapāla, who is described as a master of the art and craft (araflarafum. 1, 22).

Without entering into the history of the Chandella dynasty, it is here necessary to state that the inscriptions of Paramardideva, hitherto known, range, according to Kielhorn, from

<sup>&</sup>lt;sup>1</sup> In the Khajurāho inscription, Chaudrātrēya is said to have been a sage and the son of the sage Atri; above, Vol. I, p. 130, verse 7.

<sup>&</sup>lt;sup>2</sup> See e.g. above, Vol. I. pp. 123, 138 and 212.

<sup>3</sup> Mr. V. A. Smith's Early History of India, p. 312.

<sup>&#</sup>x27;This king is mentioned in line 2 of the subjoined inscription.

<sup>&</sup>lt;sup>5</sup> Above, Vol. I. p. 218.

The abbreviations pam, dvi, rā and chau occur also in the Semra plates; above, Vol. IV. p. 155.

<sup>7</sup> To the same family belonged Prithvidhara who wrote the Semra plates; above, Vol. IV. p. 156.

<sup>&</sup>lt;sup>5</sup> The Chandellas have left magnificent monuments at their clief towns Mahola, Kalinjar and Khajuraho. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandellas were frequently in contact with the Kalschuris of Chēdi and with the kings of Kamanj either as friends or formed by Indian princes against Muhammadan argression. According to Mr. V. A. Smith, the most notable representative of the Chandellas is the Raja of Gudnaur near Mungir (Monghyr) in Bengal.

A.D. 1167 to 1201, while the date of the subjoined record corresponds to 27th October 1176 A.D. O.S. From other inscriptions we know that Paramardideva of Jējābhukti was conquered by the Chāhamāna king Prithvirāja about 1182 A.D. On the 27th April A.D. 1203, the former surrendered the fort of Kalinjar to Kutb-ud-dīn Aibak. From an inscription at Kalinjar we also learn that Paramardideva was a poet. He is said to have composed out of innate faith a eulogy of the god Purāri (Śiva).

As regards the localities mentioned in the subjoined record, Lauvā, the village in which the land granted by the king lay, may be identified with Lewa, three miles west of Pachar. There are several villages named Kargawan near Jhansi. By far the largest and most important of them is one situated five miles north-east of Chirgaon and nine miles north-east of Pachar. According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmaṇas. If this tradition be true, king Paramardidēva must have made the grant when he was encamped at Pachar. According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings. The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind). It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style. This temple is situated in the heart of the village some 10 feet below the present level of the surface there. Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands."

Another grant of Paramardidëva issued from Vilasapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Pailani tahsil of the Banda District of the United Provinces. This grant is dated in Samvat 1228 corresponding to A.D. 1171 and was engraved by Pālhaṇa, son of Rajapāla. The Pachar plate was also engraved by the same man. It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place.

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, viz.  $7\frac{1}{2} dr\bar{v}nas$  of seed to be sown in the manner specified in line 8:

<sup>1</sup> See his Supplement to Northern List, abve, Vol. VIII. p. 16.

<sup>2</sup> Arch. Surrey of India, Vol. X. Plate XX 1, 9 and 10; Vol. XXI, pp. 173-74.

<sup>1</sup> Ibid. Vol. XXI, p. 38.

Journal, Bengal Asiatic Society, Vol. XVII. Part I, p. 316.

<sup>\*</sup> At Lewa there is a "baoli" [large well] lined with square stones, some of which are clearly of Chandel workmanahip, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a set 4 stone, bearing an inscription which, however, is quite illegible.

At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Mahvatba fort and there is said to be an old well now filled in, lined with the large Chandel bricks.

The Collector of Januai also mentions another tradition in connection with Pachar. A beirāgi from Jatara (in the Orchha State, 20 miles south of Mauranipur in the Jhanei District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the cast, one to the north, and a fourth, the exact location of which is unknown. All these temples were said to be veried and (if existent) remain so to this day. Pahlav Das is also said to have pointed out the site of a disned Chandel well which has since been excavated. This is situated about one furlong east of the village. It is lined below the level of the surface with the large bricks characteristic of Chandel work. Chandel ruins and carvings occur in many other villages throughout the whole district of Jhanei from the extreme north-cast near the junction of the Dhasan and Betwa to the extreme south where are the famous Chandel sites of Decgarh, Chandpur, Dudhai and Madaspur.

<sup>\*</sup> Ind. Ant. Vol. XXV. p. 208.

The sugraver of the Semra plates was also called Palbana. Here, however, his father's name is not given. The writer of the Ichchhawar plates was the Käyastha Prithvidhara. The Semra plates were written by a man amed Prithvidhara, who belonged to the same family as Subhānanda, the writer of the Pachar plate; see note 7 on p. 45 shore.

# वापगत्या कोरडे सार्षेद्रोणसप्तपरिकालिता प्रस्थपत्येकवाधव्यवस्थया । दशहलाविच्छित्रा भूमि: etc.

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandella king Madanavarmadeva dated in Samvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows : इलदगाङ्गीप इल 90 सलभूमियंच दोषसाडेंसप्र . . . . दत्तेति. Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus वापगला is the Sanskrit for the Prakrit form कीत and describes the grain as sown broadcast, i.e. not as sown first in seed beds and then transplanted. Again, the compound प्रस्पार सेना चंचा वस्था, which I analyze thus: (1) प्रस्यस्य प्रत्येकवाच: (2) प्रस्पप्रत्येकवाधस्य व्यवस्था gives precision to the phrase हल्दश. So far we learn that the land conveyed by Paramardideva measured "ten ploughs," i.e. it could be ploughed in one day by ten pair of oxen. The ploughing was to follow a certain method (vyavasthayā), namely, that of leaving a dividing line or boundary after each prastha of seed sown. The total quantity of seed is (as in the earlier deed) 7 and 7 nas; and it had to be sown broadcast.

There remains the difficult word कीरड, which Kielhorn read as कीरडे in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read कीवड़े in our text as a piece of careless engraving for कीइब. If this somewhat bold expedient were adopted, the Sanskrit word कीइब as the equivalent of the current Hindi कीइब would supply the name of the common millet kodo, which may have been employed as the standard grain for broadcast sowing. For the word कीइब as it appears in our text, I can offer no Sanskrit equivalent. If it corresponds to the Mahrathi कीइब "dry", the sense of the whole passage would be: "As much land as may be covered by  $7\frac{1}{2}$  dronas of seed, in the dry condition, thrown broadcast."

## TEXT.

- 1 [श्रों] ॥ स्वस्ति ॥ जयत्याङ्वादयिब[श्र] विश्वेखरिपरोष्टतः । चन्द्रावेयनरि-न्द्राणां वंशवन्द्र इवोज्ज्वनः ॥ तत्र प्रवर्षभाने वि
- 2 रोधिविजयभाजिष्णुजयशक्तिविजयस(श)त्त्र्यादिवीराविभ[ो]वभाखरे परमभद्दारकम-चाराजाधिराजपरमेश्वरथाः
- 3 पृष्वीवनीदेवपादानुष्यातपर[म]भद्दारकमचाराजाधिराजपरमेश्वरश्रीमद्नवनीदेवपादानु-ष्याभ(त)पर[म]भद्दारक-

¹ As to the method of measuring land by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country' (Ind. Ant. Vol. XV. p. 268) and the Settlement Beport of Jhans, 1871, p. 125; but this does not throw much light on the word korada. [In one of the inscriptions of the Vällabhattasvämin temple at Gwallor, mention is made of land measured by the quantity of seed required to sow it (above, Vol. I. p. 161); also in a grant of the Valabhi king Dharasëna IV. (Ind. Ant. Vol. XV. p. 340, text line 46 f). In the Tinnevelly district of the Madras Presidency and in the Teingu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it.—Ed.]

\*\*Bead\*[\*fat\*\*].

- 4 महाराजाधिराजपरभेयरपरसमाहेश्वरयीकालज्ञराधिपतियीक्षत्परमहि(र्दि)देवो वि-जयी । स एव दुर्व्विषहत[र]-
- 5 प्रतापताधितसक्तलरिपुकुलः कुलवधूमिव वग्र(सु)स्वरा[च]राकुलां परिपालयन-विकलविविकनिम्मेलीक्ततमितः । करिगवाविषयान्तःपाः
- ७ ति[ली]वाग्रामोपगतान्त्राह्मणानन्यांच मान्यानिधकृतान्त्रुटुम्बिकायखदूतवैद्यमस्त्र-रादीन्सर्वान्सस्वोधयित समाज्ञापयित चास्तु वः सिर्ध्याद-
- 7 तं ययोपरिलिखितेसिन्यामे मजलस्थला सस्यावरजङ्गमा साधज[द्वा] भूत-भविष्यदर्भमाननिःशेषादायमहिता प्रतिषिद्वचाटादिप्रवे-
- 8 ग्रा वापगत्या कीरडे सार्डद्रोणस[त]परिकालिता प्रस्पप्रत्येकवाधळवस्थ्या । द[स](ग्र)इलावछिवा भूमिरस्या(स्ना)भिर्विकासपुरे त्रयस्त्रिग्रद्धि-
- 9 कप्रतद्वयोपेतसहस्रतमे स[स्वत]रे¹ कार्त्तिके मासि क्रप्णपचि[ष्ट]स्यान्तियाधङ्कतोपि सस्वत(त्)१२३३ कार्त्तिकवदि দ वुधवारे । पुरुषतीर्थोदकेन वि-
- 10 धिवल्यात्ता देवादीन्मरूपर्यं भास्करपूजापुरःसरं चराचरगुरुं भगवन्तं भवा[नी]-पतिमभ्यक्ष्ये हुतभुजि हृत्वा मातापित्रोरालन्य पुख्ययशीवि
- 11 वृद्धये । मुताजमभद्वाग्रहारविनिर्माताय काख्यणगीवाय काख्यणावसारनिध्(भ्रु)वर् [वि]प्रवराय वाजम(स)नेयमाखाध्यायिने चौ । वलह[वा]मपौत्व[т]-
- 12 य [रा?] । तिहुणपालपोत्राय दि । तीकवपुत्राय प । केश्यवश्चन्द्रीणि व्राह्मणाय कुश्रलतापूर्वेन इस्तोदकेन स्वस्तिवाचनपूर्वेचन्द्रार्कसमका-
- 13 लं पुत्रपौत्रायन्वयानुगामि मासनीक्तत्य प्रदित्तो । इति सला भविद्विराज्ञा-त्रवर्णविधेयैभूत्वा भागभोगादिकं सर्व्यमस्त्री(स्त्री) ससुपनेति व्यं] । तदेना-
- 14 [म]स भूमि(मिं) समंदिरप्राकार[i] सिनर्गमप्रवेश[i] ससर्ब्वाशने चुकव्यी (प्या)सादि-भूरहामपरैरिप [शी](मी)मान्तर्गतिर्द्धसुभि: सिहत[i] सवाद्या[भ्य]न्तरादा[यां]
- 15 [भु] खानस्य कर्षतः कर्षयतो दाना[ध\*]मनविक्रयस्या कुर्व्वतो न केनचित्काचि-दाधा कर्त्तव्या । मन्न च राजराजपुरुपाटविकचाटादिभिः स्वं
- 16 स्त्रमाभार्व्ये(व्यं) परिहर्त्तव्यमिदश्वासाहान[म]नाहेयमनाशार्यश्चेति भाविभिरिप भूमिपानैः पालनीयमिति ॥ उज्जञ्च ॥ ম[स्त्र] भूमाम[नं] छ-
- 17 व्रं वरास्ता(श्वा) वरवारणाः । भूमिदानस्य पुष्पाणि फलं स्वर्णः पुर्दद्व ॥ भूमिं यः प्रतिगृह्णाति यश्व भूमिं प्रयक्ति । उभी ती पुण्यका-
- 18 माणी नियतं खर्णगामिनी॥ वह्रभिर्वश्च(स्)धा भुक्ता राजभिः सगरादिभिः यस यस यदा भृमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

<sup>1</sup> Read संवत्सदे.

Read oquical.

Read oga uzfamo.

<sup>·</sup> Read. 東寶.

b Read ट्याणि. The usual reading is चिहानि.

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- 19 त्तां परदत्तां वा यो हरेत वग्र(सु)त्वरां । स विष्ठाय[ां] क्रिसिर्भूध्या(ला) पितृभि: सह मज्जिति ॥ षष्टिं(ष्टिं) वर्षसहस्राणि स्वर्गे वसित भूमिदः ।
- 20 श्राच्छेत्ता चातुमन्ता च तान्धेव नरके वसेत(त्) ॥ खहस्तोय(यं) राजश्रीपर-मर्हिदेवस्य मतं मम ॥ विस(श)दृशुणगणाधीन्नामवा-
- 21 स्तव्यवंग्य: सकलविदितसा(शा)स्त्र त्रीग्रभानंदनामा । त्रलिखदविनपालस्याच्चया धर्मालेखी स्फुटललितनिवेश(शै)-
- 22 रचरैस्तामपटम(म्) ॥ रजपालस्य पुत्रेण पाल्हणेन च शिल्पिना । उत्कीर्का वर्षघटना वैदग्धीविश्व[क\*]र्म्मणे(णा) ॥ श्री [॥\*]

# No. 12.—AMAUNA PLATE OF THE MAHARAJA NANDANA; [GUPTA-] SAMVAT 232.

BY THE LATE DR. T. BLOCH, PH.D.

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Simha, Zamindār of Amaunā, Pargana Arwal, in the district of Gayā. Amaunā is about 2 miles east by north of the well-known town and market-place of Dāūdnagar on the cast bank of the river Son in the Gayā District. The plate has been lent to me through the kind offices of Mr. R. S. Greenshields, I.C.S., Collector of Gayā.

[The text of the subjoined inscription has been printed with a translation in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. V. No. 5, May 1909, in an article entitled "The Mallayashtikā grant of Nandana" by Mr. Paramešvar Dayāl. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr. Dayāl, the plate was found in December 1907 "in the fields of Bhendiā Bighā, a hamlet of mauza Amaunā. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is padti 'uncultivated' and of the class called rerhā, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a tilha 'mound' considered to be the site of an old mud fort.''—Ed.]

The plate consists of a single sheet of copper,  $5\frac{1}{2}$ " by  $11\frac{8}{4}$ ", including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is, however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (Sāmuat 2 232) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskrit, but not very correct. Thus, the spelling āchchhēttā for ākshēptā, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with ākshēpah, for which he substituted its correct form later on.

<sup>&</sup>lt;sup>1</sup> [Mr. Dayāl gives the dimensions of the original plate as  $9\frac{1}{3}'' \times 5\frac{1}{2}''$  excluding the handle.—Ed.]

<sup>&</sup>lt;sup>2</sup> This word is spelt Samvvatta. I have adopted the above reading, which appears to me the reading originally intended.

The inscription records the grant of the village Mallayashṭikā to a Brāhmaṇa, named Ravisvāmin,¹ who belonged to the Gārgya-gōtra and was a student of the Vāṇasanēyi-Śākhā. The grant was issued from Pudgalā, a locality, which I have not been able to identify, by the Mahārāja Nandana, who held the title of Kumārāmātya,² and who describes himself as "meditating over the feet of the king (dēva), and of his guru" (1.1). It is thus evident that the Mahārāja Nandana was menely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramonnt sovereign to whom he owed allegiance.

The date of the inscription (l. 8: Samvat 200 30 2) doubtless refers to the Gupta era, and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of Magha. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time; for it is well known that, at present, the agricultural year, governed by nakshatras, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India. and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my, attention to the remarkable fact, that among the peasants of modern Bihar, the nakshatras are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the nakshatras is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar llähi year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

'The name of the engraver of the inscription appears to have been Sūdraka, if I am right in explaining the blundered words at the end of the inscription (1. S: Śūdrakarē-drakshuṇaḥ) as Śūdrakā-ēdrakshuṇaḥ ("engraved by Śūdraka." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the Mricholhakatika, soccurs again in two other inscriptions from the Gayā District (Nos. 642 and 646 in Kielhorn's List'), one of which dates from the time of Nayapāla, and the other from the time of Yakshapāla, probably 9th or 10th century A.D.

#### TEXT.6

1 Svasti **Pudgalāyāh**<sup>7</sup> d**ēva**-guru-pādānudhyāta<sup>8</sup>-kumārūmātya-mahārāja-Nandanah kuśalī 2 **Mallayashtikāyām** brāhman-ādin yathā-prativāsino mānayati viditam=vō bhavishyati

<sup>2</sup> This title is very frequently met with on my Basarh scale; see Archaeological Survey of India Annual Report, 1902-04, p. 103. Its correct explanation in Sanskrit appears to be: जीनारादारच अनात्य: 'one who has been in the service of the king, from the time when he was a boy.'

3 According to the late Professor Pischel, Dandin was the real author of the Mrichehhakafika. This theory is based on the occurrence, both in the Mrichehhakafika, and in Dandin's Kāvyādarsa, of the verse: जिल्लाचीय तनीऽद्वानि वर्षतीयान नस:; and further on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the Kāvyādarsa, are from Dandin's own poetry.

\* Ep. Ind. Vol. V, Appendix, pp. 86-87.

\* [In a footacte on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A. D."-Ed.]

From the original plate. [Mr. Dayal reads Pungalayah.—Ed.]

Originally pādāmadāyātā; but the sign of  $\tilde{o}$  appears to have been struck out later on.

Personal proper names, formed with ravi, sirys, and similar words, appear to have been rather common in North-Eastern India in those days. It is evident that the persons, who adopted them, were Sauras, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of Sürys, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.

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BOALE . 9.
FROM AN IMPRESSION SUPPLIED BY DR. BLOCH.

- 3 yatbā may=aisha grāmaḥ asmai Gārgya-sagottrāya Vājasanēya-sabrahmachāriṇē brāhmaṇa-
- 4 Ravisvāminē mātāpittrōr=ātmanaś=cha dharmm-ōpachay-ārtham=ā-chandr-ārkka-samakālikaḥ puttra-pauttr-ā-
- 5 di-bhōgyaḥ¹ bhumichchhidra-nyāyēn-āgrahāratvēn²-ātisṛshṭas=tan=na kēnachid=asmadvanśa(mśa)jēn-ānyē-
- 6 na vā sva-dharmma-yašō-rthinā [ā]kshēpaḥ³ pīḍā vā karttavyā [||\*] Uktaṁ cha [|\*] Shashti[ṁ\*] varsha-sahasrāṇi
- 7 svarggē mēdati bhūmidaḥ āchohhēttā<sup>4</sup> ch-ānumantā cha tāny-ēva narakē vasēd-iti [||\*]
- 8 Sva-mukh-ājāā Samvat<sup>5</sup> 200 30 2 Mārgga di 20 Śūdrakarēdrakehuņa h<sup>6</sup> [||\*]

# No. 13 .- PARDI PLATES OF DAHRASENA; THE YEAR 207.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr. Fleet, who contributes the following remarks on the original copper-plates.

"These plates were found in 1884 in the course of digging a tank at Pārdī, the head-quarters town of the Pārdī subdivision of the Surat District in Gujarāt, Bombay. The record on them was brought to notice and edited in 1885 by Pandit Bhagwanlal Indraji, without a lithograph, in the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVI. p. 346 ff.

"The plates are two in number, each measuring about  $9\frac{\pi}{16}$ " by 3". They are quite smooth; the edges of them being neither fashioned thicker nor raised into rims: but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ringholes the plates were held together by a long copper wire,  $\frac{1}{8}$ " thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tie, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together ab initio.

"The weight of the two plates is 31 tolas, and of the two wires  $1\frac{1}{2}$  tolas; total,  $32\frac{1}{2}$  tolas =  $12\frac{3}{2}$  oz."

<sup>&</sup>lt;sup>1</sup> It looks as if the engraver had begun to write  $bh\bar{o}gy\bar{o}$ , which he changed afterwards into the wrong form  $bh\bar{o}gyah$ .

<sup>&</sup>lt;sup>2</sup> A small dot over ra appears to me merely a defect in the plate.

<sup>&</sup>lt;sup>2</sup> The engraver clearly had written \(\bar{a}k\_5\hat{b}\bar{c}pt\bar{a}\) first, on account of the well-known \(\beta\bar{c}k\_a\), which he had in mind.

<sup>&</sup>lt;sup>4</sup> A well-known blunder for ākshēptā, due to the vernacular pronunciation of the time.

<sup>&</sup>lt;sup>5</sup> Looks like Samvvatta.

Perhaps Šūdrakēn-otkārņam? [Mr. Dayāl reads šūdrakarād-rakshuņah and translates "to be protected from the hands of the Šūdras."—Ed.]

The alphabet is of an early southern type. No distinction is made between the secondury firms of short and long i; I have, however, written i in the words iri- (l. 2), Antarnimandali (l. 2 f.), and Kuniyas (l. 4). The jilvāmūliya occurs twice (ll. 6 and 7). A final form of t seems to be used in  $k[\tilde{e}^*]$  nachi[t] (1. 7). The second consonant of the group rnt is expressed by n in Nanna (1, 3), but by n in arnnava (1, 5). The abbreviation same for winner and the numerical symbols 3, 7, 10 and 200 are employed in 1. 9, where the tithi of the date is given both in words and in figures.

The language is Sanskrit prose; but one verse of the Mahābhīrata is quoted in 1.7 f. The rules of san Hi are strictly observed, except in \*svāmina (l. 3) and \*vriddhayē (l. 5). Every consocant following r (except sibilants and h) is doubled in accordance with Panini, viii. 4, 46 and 40, and the dh of anudhyāta (I. 1) according to viii. 4, 47 and 53. The use of the word s:ntaka (1.2) and that of the genitive krishato before a surd consonaut (1.6) are evidently due to the influence of Prakrit.

The inscription records a grant of land to a Brahmana by the Maharaja Dahrasēna of tine Traikūtaka family. The king's order was issued from a place named Amrakā (l. 1). The village granted bore the name Kaniyas-Tadākāsārikā (l,4) and belonged to the Antarmandshi district (1.2 f.). The donce resided at Kapura (1.3). The name of the messenger conveying the regal grant to the donce was Buddhagupta (1.8), and the date of the grant was the 13th laki of the bright fortnight of Vaisākha in the year 207 of an unspecified cra (1. 9).

Before pullishing the Pardi plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikutakas in a copper-plate inscription from Kanheri, the original of which seems to be lost. The Kanheri plate is dated in the year 245. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A.D. 245. General Cunningham showed it to be the Kalachuri or Chēdi era of A.D. 249, and his view was endorsed by Dr. Fleet3 and by the Pandit himself.4

The alphabet and provenance of the Pardi plates, and the fact that they mention the Traikutakas, render it extremely probable that their date also has to be referred to the Kalachuri or Chedi era, commencing in A.D. 249 as determined finally by Professor Kielhorn.<sup>5</sup> The week-day or the nakshatra not being given, there is no detail by which the date can be actually tested. Dr. Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A.D. 456, while, with the expired year, it would

The Kanheri plate of (Kalachuri-)Samvat 245, which mentions the Traikūṭaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pardi plates we learn that the Traikūtaka king Dahrasēna was ruling in (Kalachuri-)Sainvat 207=A.D. 456 or 45?. Two further members of the same dynasty are known from coins, viz. Indradatta, the father of Dahrasēna, and Vyūghrasēna, the son of Dahrasēna. The late Mr. Jackson stated that he had in his hands a copper-plate from Surat which is dated in

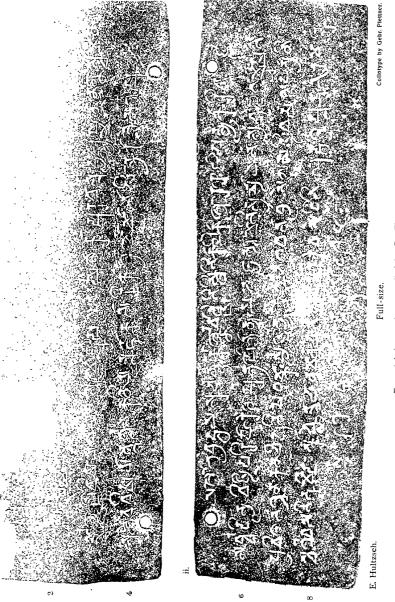
<sup>1</sup> See rareka, 1. 7.

I Inscriptions from the Care-Temples of Western India, p. 57 ft.

Ind. Ant. Vol. XIII. p. 76 f.; Dyn. Kan. Distr. p. 294 f.; Journ. R. As. Soc. 1905, p. 566 ff.

Journ. Bombay Br. R. As. Soc. Vol. XVI. p. 346; Vienna Oriental Congress, Aryan Section, p. 220 f.

Prof. Rapson's Catalogue of the Coins of the Andhra Dynasty, etc., p. clxiii; compare the same scholar's article in Joura, R. As. Soc. 1905, p. 801 ff. — Pandit Bhagvanlal Indraji (Venna Oriental Congress, Aryan Sacton, p. 222) read 'Rudragana' for Dahrasens, and Mr. Scott (Journ. Bombay Br. R. As. Soc, Vol. XXIII. p. 2) prefers to read 'Dahrsgana' on the majority of the coins of Dahrasens, and 'Vyāghragana' for Vyāghrasena.



From ink-impressions supplied by Dr. Fleet,

the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family.¹ a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins parama-Vaishnava, 'a devout worshipper of Vishnu,' while the Pārḍī plates (l. l f.) apply to Dahrasēna the synonymous term Bhagavat-pāda-karmakara, 'a servant of the feet of Bhagavat.'

As regards the places mentioned in this record, Dr. Fleet understands the term Antarmandali-vishaya as denoting "the district of the territory between" the rivers Mindhöla, on the north, and Pūrnā, on the south, in Gujarāt. He identifies Kāpūra with a fairly large village on or near the southern bank of the Mindhola, three miles south-south-west from Vyara, the head-quarters town of the Vyara subdivision of the Baroda State: the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No. 23, S. E. (1888), in lat. 21° 4′, long, 73° 25′. He identifies Kanīyas-Taḍākāsārikā, "the smaller or younger (later) Taḍākāsārikā," with the 'Tarsari,' 'Tarsari,' of maps, fifteen miles almost due west from 'Kapura,' and about halfway between the Mindhola and the Pürna. And he considers that Amraka, where Dahrasena was encamped when he made the grant, may possibly be the 'Ambachh,' 'Ambachh,' of the maps, about two miles towards the south-west from 'Kapura': but he would observe that Amraka need not necessarily be anywhere near the other places mentioned in the record. He adds that Kāpura gave its name to a territorial division, known as the Kāpur-āhāra, which is mentioned in a Nasik inscription of Ushavadata,8 and that the Chikhalapadra of that inscription is the 'Chikhalda' of the maps, on the south bank of the Mindhola, two and a half miles east-north-east from 'Kapura,'

#### TEXT.4

#### First Plate.

- 1 Svasti [||\*] Vijaya-skandhāvārād-Āmrakā-vāsakāt-Traikku(kū)ṭakānāin mātāpitṛi-pādānuddhyātō Bhaga-
- 2 vat-pāda-karmmakaro-švamēdh-āharttā śri-mahārāja-Dahrasēnaḥ sarvvān-ēv-āsmatsantakān-Anta-
- 3 rmmandalī-vishaya-vāsinas-samājfiāpayati yathā Kāpura-vāstavya-brāhmaņa-Nanna(nna)svāmina<sup>5</sup>
- 4 atr-aiva vishay-āntarggata-Kanīyas-Taḍākāsārikā-grāmō mā[t]āṇi[t]rōr-ātmanaś-oho punya-

#### Second Plate.

- 5 yaśō-bhivṛiddhayō(ya) ā-chandr-[ā\*]rkk-ārṇṇava-[kshi]ti-sthiti-kālikā(ka)ś=chōra-rō(rā)jāputthyakāri-varijam
- 6 sarvva-ditya-vishti-parihārēra putra-pautr-ānvaya-bhojyas-samatisrishto yaiō-y/a bhuñjatah-kṛishatō(taḥ)
- 7 pravi(di)šataš-oha na k[č\*]nachi[t] pratiskēdhah-kāryya ity-uktah-oho bhegavada Vyāsēna [l\*] Shashti-varsha-sahasrāni(nt)
- 8 svarggē vasati bhūmi-daḥ [f\*] āchchhētir ch-ānumantā cha tārpalar ar rubs vasēd-iti [f\*] Buddhagupta-dūtakam-rūjūš
- 9 pam 200 7 Vaisākha-suddha-trayodasyā[m\*] 10 3 [ll\*]

<sup>1</sup> Journ. Bombay Br. R. As. Soc. Vol. XXIII, p. 6 f.

<sup>2</sup> See Ind. Ant. Vol., XXXIX. p. 97 f.

<sup>8</sup> Above, Vol. VIII. p. 82, No. 12.

<sup>\*</sup> From two sets of ink impressions supplied by Dr. Fleet.

<sup>1</sup> Rend stamine tracioa.

#### TRANSLATION.

- (Line 1.) Hail! From the camp of victory pitched at Āmrakā, the glorious Mahārāja Dahrasēna, (who belongs to the family) of the Traikūṭakas, who meditates on the feet of (his) mother and father, who is a servant of the feet of Bhagavat (Vishnu), (and) who has performed an aśramādha, addresses (the following) order to all Our subjects living in the Antarmandalī district (vishaya):—
- (L.3.) "(We) have granted to the Brāhmaṇa Naṇṇasvāmin, residing in Kāpura, the village Kanīyas-Taḍākāsārikā included in this same district, for the increase of the merit and fame of (Our) mother and father and of Ourself, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (his) sons, grandsons, (and further) descendants.
- (L. 6.) "Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (this land)."
  - (L. 7.) And the holy ·Vyāsa has spoken :-

[Here follows one of the customary verses.]

(L. S.) (This) order (was issued),—Buddhagupta being the messenger (dūtaka),—in the year 207, on the thirteenth—13th—(tithi) of the bright (fortnight) of Vaiśākha.

# No. 14.—TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI OF THE 9TH CENTURY A.D.

#### BY H. KRISHNA SASTRI, B.A.

The two subjoined records are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archeological Section. The pillar measures 5'  $4\frac{1}{2}$ " by 1' 4" on the east face, 5'  $6\frac{1}{2}$ " by 1' 4" on the west, and 5'  $5\frac{1}{2}$ " by 1' 3" on the north and south faces. It is summonated by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a mandapa in front of the Mallikärjuna temple at old Dharmapuri. The inscriptions on it were copied by Mr. G. Venkoba Rao early in 19013 and a brief note on their contents is found in the Annual Report on Epigraphy for 1900-01, p. 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to  $5\frac{1}{2}$  inches

<sup>1</sup> Nos. 304 and 305 of the Madras Epigraphical collection for 1901.

<sup>&</sup>lt;sup>2</sup> This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikārjuna, Mārjyamman and Vishņu. The tank on whose bund the inscribed slab No. 309 of 1901 (noticed below, p. 64), was discovered, is also quite close to this quarter of Dharmapuri.

<sup>&</sup>lt;sup>2</sup> Detter impressions from which the accompanying plate has been prepared were obtained by Mr. Venkoba Bao about the end of 1901. On this occasion he also copied another mutilated Nolamba record on a broken pillar which was lying in the Mariyamman temple (No. 348 of 1901; see below, p. 68.)

in diameter, in which are lost one, two or more syllables in three consecutive lines on each of the four faces (Il. 11 to 13 on the west face; Il. 37 to 39 on the south face; Il. 66 to 68 on the east face and Il. 95 to 97 on the north face). The north-east rim of the pillar; at its lower end, is also damaged slightly and consequently, the end of Il. 79 to 83 on the east face and the beginning of Il. 106 to 110 on the north face have disappeared. The latter gap (in the imprecatory verses) has, however, been filled up with the help of similar passages occurring elsewhere. The break in the north-east rim has again, been the cause of one or more blanks in Il., 8 and 9 of inscription B. Except for these defects, the two inscriptions are in a state of excellent preservation and are written in old Kanarese characters of the period to which the inscriptions belong. They present a striking similarity to those of the Mantrawāḍi, Sirūr and Niḍagundi records edited by Dr. Fleet.

As regards palæography, the initial vowels  $a, \bar{a}, i, u$  and e occur in their usual forms (e.g. in ll. 7, 64, 52, 58 and 82). Long i when attached to consonants is distinguished from the short by a small loop made inside the circular i-mark at its base (compare, e.g. the i of pallio with the i of sime in l. 55). In Tagadur' (11. 36 and 40), in Mulapalli (11. 48 and 55), in  $M\bar{u}lasaingha$  (l. 47) and in  $P\bar{u}rvva$ - (l. 33), the symbol for long  $\bar{u}$  is marked in a slightly different way from the ordinary form of it as used e.g. in the  $\bar{u}$  of  $bh\bar{u}$  in 11. 4, 97 and 107 (twice). This variant is like the subscript y with its bend to the left not quite pronounced. Short u affixed to the consonants k and r is marked by a hook (bending downwards) attached to the right side of the letter; whereas, in other cases it is a vertical u-like tube affixed from below to the consonant to which it belongs. When the u-mark is lengthened in the case of k and r a second hook (also turned downwards) is added -- the first, however, being in this case, reversed for the sake of convenience. E is marked by a similar hook attached to the left side of the talekattu, if one exists, or, somewhere on that side of the letter according to the whim of the writer. It may be noted that long  $\bar{e}$  is denoted in a few instances by the e-mark being made to end in a loop as in the case of the long i (Jine, 1.3; vare, 1.15; and geyyuttire (wrongly for geyyuttire), 1.26); whereas, in others, it is not distinguished from the short e (compare e.g. kude, 1. 46 with Sēnā°, 1. 47). The ai-symbol occurs only once in 1. 72 in the word nairatiya (a mistake for nairritya). Here, the stroke slanting to the right over the talekattu of the letter may be compared with the corresponding stroke (but slanting to the left) of the secondary ai in old Nagari inscriptions. The compound yowel-mark  $\bar{o}$ , which consists of  $\bar{a}$  and e, is simple in its formation, and consists of two inverted hooks placed one at each end of the top-stroke—the one to the right representing  $\bar{a}$  and that to the left e. The anusvāra is marked by a small circle or, more frequently, by a dot and is always placed at the right top-corner of the letter to which it The upadhmānīya in 11. 106 and 107 is represented by the symbol for r (49); while, the jihvāmālīya, which may be expected at the end of 1. 99, does not occur there.

With regard to consonants, it may be stated that all the five test letters discussed by Dr. Fleet in his study of ancient Kanarese records, are represented in the subjoined inscriptions — viz. kh, n, j, b and l. Kh in khanda. (1. 42) and in dukkham= (1. 99 f.) is of the later cursive form. N occurs as the first member of the conjunct consonant hga, at the beginning of l. 61 and is of the closed type. J appears ten times and in only one instance (j of  $j\bar{n}\bar{a}$  in l. 1) is of the square type exactly similar to that which occurs in the Mantrawādi inscription of Amoghavarsha I. In the other nine instances, it is of the same type but closed. The letter b is more frequently used and is always of the closed type, except in Sembalattūra (1. 56) where the subscript b is, however, formed as in modern Kanarese. L is also of frequent

<sup>1</sup> Above, Vol. VII. pp. 198 ff.

<sup>&</sup>lt;sup>2</sup> See, for example, his remarks on palæography in the Nilgund inscription of Amöghavarsha I. (above, Vol. VI. p. 99), in the Hatti-Mattur and Naregal records (ibid. pp. 161 and 162) and in the Mantrawadi, Shur and Nidagundi inscriptions (ibid. Vol. VII. pp. 199, 203 and 209).

As for orthography, it may be noted that ra is used for ri (in nairatiya, 1.72), that consonants are invariably, doabled after a repha with which they occur in a conjunct form, that in some Kanarese words masals are changed into anuseara before consonants of their class (teibkana, 11.57, 58, 59, 60, etc.; karaingal, 1.61; talaindale, 1.77; adunba, 1.78; itigopolita, 1.81) while, in some others they are not (Sembalattāra, 1.56; karaingal, 1.60f.; banda, 1.62; mate, 1.63); that vice versa the anusvāra is changed into the corresponding usual twice in 1.54 before the words nakara and narasāgana (for narašāsana) and that in the latter as well as in siskyar (1.53) the palatals and the sibilant s are wrongly used, one for the other. The language of the record is Sanskrit (poetry, verses 1 to 5 and prose 1.4f.) and Kenarese prose (1.5 to 94). The description of the boundary line contains some rare words whose interpretation has not yet been substanceoutly made out. My notes on the translation will show that some of these are very closely allied to Tamil.

Of the 110 lines which make up inscription A., the first 55 deal with the grant proper. Il. 56 to 94 give a detailed description of the boundary of the village granted and the remaining Il. 95 to 110 contain the usual imprecatory verses. With an invocation to the doctrine (sāsana) of the Jinendras (verse 1) and a short prefatory line in Sanskrit which mentions the family of the Pallavas, we are introduced to Pallavadhiraja, who is said to have conquered the whole earth, up to its four corners. His son was Nolambadhiraja, of whom it is stated that he was worshipped by all the sīmantas, by which, we have, perhaps, to understand that he brought them under his control and consolidated the work of his father. To this Nolambiahiraja and Jäabbe (l. 19 f.), daughter of Rächamalla-Vermädi<sup>3</sup> and Mahädeviyar (ll. 16 and 17), was born Mahandradhiraja Molamba (l. 24), described as having acquired the five great sounds (samadhigata-pañchamahāśabda)—the distinguishing birada of a feudatory ruler3—though later on he is styled the lavourite of (the goddesses) Fortune and the Earth (sitpritheirallaum) "like any other paramount sovereign. Mahendradhiraja belooged to the Pallava family and was an ornament of the Pallava race (Pallavakula-tilaka) (II. 20 to 23). It is recorded of him that he de around the race of Mahabali (i. c. the Banas) (l. 24 f.) and was scoupying, as the ..a. of the second A., the palace (trimada) at Tagaduru (II. 36 and 37). In Saka year night and refred and lifteon, when the cyclic year Paridhavin was current, on

<sup>&</sup>lt;sup>1</sup> Compare Mr. Verkeyga's remarks on the paleography of the Ranastipundi grant of Vimaladitya (above, Yu. VI. p. 1949).

Rachamalia bears the titles betyarākya Kongunirarma dharmamahārājādhirāja, 'lord of Lieudagiri' and 'ruler of Kovaļāls, the bear of counts' (d. 12 to 18).

Above, Vol. V. p. 216, fcar-Lata 3

<sup>\*</sup> Rid. p. 201,

<sup>\*</sup> This epithet was also beene by Bentirorma-Mahārāja of the Triplicans increiption (above, Vol. VIII p. 292 and p. 293, autor) have you understand Childanadāva-Mahārāja (dissuad Report on Trigraphy for 1995-08, Part II rangupped).

Thursday, the fifth tithi of the bright half of Āshādka, while the retained was Prop. Phalguni and Jupiter rose in (i.e. entered) the sign Dhenus.—two private indicate i Nidhiyanga and Chandiyanga—cons of a merchant from Srimangala—drift a Trim. templo (basadi) at Tagadūru (l. 40). The former of these received from the king, for from all enaughbrances, the village of Mülapalli (l. 43 f.) and in his turn made it over to Kanakas-Instiddhāntada-Bhaṭāra, pupil of. Vinayasēnasiddhāntada-Bhaṭāra of the Etgariya-gane, the Sēn-ānvaya and the Müla-samgha (ll. 47 to 51), for repairs, additions, worship, etc. in that basadi (l. 42 f.). The witnesses to this transaction were the four evaluits, the city aukara, and the narašāsana (ll. 52 to 55). Inteription B, which consists of 10 lines is written at the bottom of A. (all round the four faces of the filler) in the correct! Lie to the correct and in Kanarces prose. It records that in action Lökenya get from Lypupadēva, son of Mahēndra-Noļamba, the village of Budugūru and made a gife of it to the Jaina temple built by Nidhiyanga—apparently identical with the one rectioned in A. The founder Nidhiyanga is also soid to have presented a garden (?) for worship in the same temple.

From the foregoing it is evident that the subjoined records belong to the Nolambas who claimed descent from the Pallavas. The territory over which the Nolambas originally held sway has been suggested to be the small district of Nolambalge, mentioned in two Rāshṭrakāṭa records of about the 9th century A.D., which, later on, appears to have received the appellation of Nolambavāḍi thirty-two thousand. This province, which must have been originally confined to the districts of Tumkur and Chitaldroog in the Mysore State, and part at least of the Anantapur District in the Mairas Presidency, was gradually extended as the Nolambas rose into power, and in the 10th century A.D. included the major portion of the Bellary, Bangalore and Kolar districts. Portions of Salem and North Affot must also have been in the possession of the Nolambas at the time of the subjoined record.

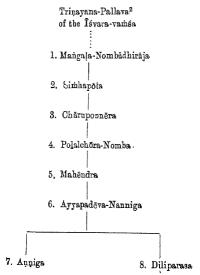
In his volumes on Chitaldroog and Tumkur (Vols. XI and XII of the Epigraphia Carnatica) Mr. Rice has collected a large number of Nolamba records which give us a fair outline of the history of that dynasty. Two pillar inscriptions from Hēmāvati in the Madaksira tāluka of the Anantapur District and two from the town of Madaksira itself, have been included by

¹ Samayins are literally the members of a congregation or religion. Here, perhaps, the reference is to the four main divisions of the Jainas who, like the Hindus, recognise the four castes, viz. the Brähmanss, Kshatiyas, Vaiyas and Śūdras. The significance of the next three terms nādu, nakara and naratāzana is not clear. The first means 'country' or 'country-folk'; the second, 'town' or 'town-folk' and the third perhaps significs 'rulers of men' or 'officers of government.' What the author wants to say may be that the wintesses to the transaction were the whole Jaina community consisting of 'country-folk,' 'town-folk' and 'officers.' Mr. Vonkayya suggests that the three terms in question, with the reflexive pronoun 'coars' which follows them, may be meant to serve as a clause explaining what has been stated before. In other words, it may mean that the samayins who were witnesses to the present grant, are to be considered in themselves as good as the nādu, the nakara and the naratāzana who, perhaps in ordinary cases, bore witness to public transactions.

<sup>&</sup>quot; Epigraphia Carnatica, Vol. XI. Cl. Nos. 33 and 34 and Introduction, p. 7.

<sup>&</sup>lt;sup>2</sup> Dr. Fleet's Kanarese Dynasties, p. 318. That Nolambavāḍi included a part, if not the whole, of the Anantapur District is proved by the fact that Heñjegu, i.e. the modern Hēmāvati, the capital of the Nolambas, is situated in the Maḍakṣira tāluka of that district. As regards the influence which the Nolambas exercised about the end of the 3th century A.D. in the northern portion of the Salem District, we have the evidence of the subjoined records at Dharmapuri. About this period, North Arcot too must have been subject to Nolamba influence; for, the âmbūr inscriptions of the time of Nripatungavikramavarman refer to a cattle raid organised by the Nolamba against Amaiyūr (above, Vol. IV. p. 180). The original territory of the Nolambas, however, was in the Tumkur and Chitaldroog districts of the Mysors State where their sway in the past is still testified to by the existence of a class of ryots known as Nonabas and of town-names like Nonavinkere (possibly a corruption of Nonambankre), Ayyamanāgala (i. e. Ayyapamanāgala, so calicā after Ayyapa, son of Mahēudra), Nolambapaṭṭaṇa, Nannivāla, stc. (Mr. Rice's Mysore Gazetteer, Vol. II. pp. 168 and 500).

Mr. Rice in his Tumkur volume. One of the Hēmāvati epigraphs furnishes the following genealogy of the Nolambas :--



This record, which belongs to the time of No. 8 Diliparase, is dated in Saka 864 and is thus later than the Dharmapuri inscription (A.) by 50 years, i.e. about two generations. Consequently No. 5 Mahōndra may be identical with Mahōndrādhirāja-Nolamba or Mahōndra-Nolamba of inscription (A.) and No. 6 Ayyapadēva-Nanniga, with Ayyapadēva "the asylum of truth (nanni)" of inscription (B.). This identification further enables us to identify No. 4 Polalchora-Nomba and No. 3 Chāruponnēra with Nolambādhirāja and Pallavādhirāja<sup>8</sup> of the Dharmapuri record. We do not know of any dated records of these two last mentioned kings; but Mr. Rice refers to come from the Chitaldroog District's which may prove that Pallavadhiraja Chāruponnēra of the foregoing genealogy—son of Simhapota—was a contemporary of the Bashtrakuta king

<sup>&</sup>lt;sup>1</sup> Ep. Cars. Vol. XII. Si. Nos. 24, 28, 35 and 36.

<sup>†</sup> Trinayana-Pallava is synonymous with Trilöchana-Pallava, Mukkanţi-Pallava or Mukkanţi-Kāduvcţţi (as the name sometimes appears in Telugu inscriptions). Trilochana was the mythical Pallawa king who was ruling the Talaga country prior to the advent of the Chalukyas under Vijayaditya of Ayodhya. In the mythical account of the Eastern Chalukyas given in copper plates from the time of Vimaladitya downwards, Trilochana-Pallava is mentioned as the king who opposed Vijayaditya in his victorious campaign against the south and perhaps also killed him (above, Vol. VI. p. 852, text, ll. 16 and 17). Trilöchana is also mentioned in Telngu inscriptions as the contemporary of the early Chōla king Karikāla to whom he was subordinate. Mr. Venkayya places Karikāla (and consequently also Trinayana-Pallava) roughly about the end of the 5th century A.D. The Livara-vamea to which Trinayaga-Pallava belonged (as disclosed by the Hemavati record) is not mentioned elsewhere. One record from Nandsdür (No. 580 of the Madras Epigraphical collection for 1907) actually traces Mukkapti-Kaduvetti to the third eye of Siva (Isvara). The Pallavas of Kanohi traced their descent from Brahma, through many Puranic

I These two names appear more like general appellations and may have been horne by any one of the Nolamba kings who claimed descent from the Pallava family; whereas, those given in the genealegidal record from Hēmāvati were, perhaps, the real names of the two Nolamba rulers who immediately preceded Mahēndrādbirāja.

Jagattunga-Prabhutavarsha-Gövinda III. whose dates range from A.D. 794 to 8131 and was, as a fendatory of that sovereign, ruling the Nolambalge one thousand and Nirgunda three hundred districts. Coming to Nolambādhirāja or Polalchōra-Nomba of the Hēmāvati inscription, we gather from the subjoined record that he married Jaabbe, the daughter of the Western Ganga king Rachamalla-Vermmadi. This identical relationship is mentioned in two other records of Mahēndra—one from Hēmāvati in the Anantapur District and the other from Baragūr in the Sira tāluka of the Tumkur District.2 These two inscriptions tell us that Jāabbe was the daughter of Rachamalla and the younger sister of Nitimarga-Permadi. According to Dr. Fleet, Rāchamalla, the father-in-law of Nolambādhirāja, is identical with Satyavākya-Rājamalla (A.D. 840 and 870-71). As the earliest record hitherto discovered of Mahendradhiraja-Nolamba is dated in Saka 800, we may tentatively fix the lower limit of Nolambadhiraja's reign at A.D. 878-79. And as the father of Nolambādhirāja, viz. Pallavādhirāja, was a feudatory of the Rāshtrakūta king Gövinda III. (A.D. 794 to 813), the upper limit would be 813 A.D. Thus, Nolambadhiraja—the second king mentioned in the subjoined record—may be presumed to have ruled between A.D. 813 and A.D. 878-79, though the period covered by this interval is an unusually long one.

\* Above, Vol. VI. p. 66. Mr. Ries suggests that the Nolambädhirāja mentioned in an undated Ganga record of Nitimārga at Kendatti-Madivāļa (Bp. Cara. Vol. X. Kl. 79) and the Nolambā king of the same name mentioned in the Pallawa record at Bhōga-Nandi (idid. Cl. 26), also undated, may both be identical with Nolambādhirāja-Poļalehōra (idid. Introduction, pp. xviii and xix)—father of Mahāddrādhirāja and brother-in-law of Nitimārga. The suggestion does not appear to be correct; for, Nitimārga-Permānadigal under whom the former Nolambādhirāja is stated to have been ruling the district Gangarusatars is, I believe, identical with Nitimārga-Permānadi Rapavikrama whom Dr. Fleet places between A.D. 810 and 840 and not with Nitimārga, the unidentified sen of Satyavākya Rāchamalla. Nolambādhirāja of the Nandi record does not appear to have been a feudatory chief but an independent Nolamba sovereign who "was ruling the earth' (prithei-rājyand xy) without any overlord. Very probably he is identical with Immadi or Irmadi-Nolambādhirāja whose record of Saka 890 is found at Kandavāra not very far from Nandi (Bombag Gazetter, Vol. I. Part II. p. 382 and Ep. Cara. Vol. X. Cl. 45). Nitimārga, the brother-in-law of Nolambādhirāja-Poļalchōra, did not, probably, succeed to the Ganga throne; for, we know from the Huskiru inscription that Satyavākya Rājamalla's chosen successor (yucarāja) was Rūtarasa (above, Vol. VI. p. 66).

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<sup>1</sup> We arrive at the same result if we go back two generations from the carliest available date of Mahandradhirāja, etc. A.D. 278-79 (St. 38), and shall be near to the close of Grivind's reign. Still another synchronism from a Chitaldroog record may help us to settle the probable period of Chārupennēra. Chārupennēra's father Sirhapolta is therein mentioned (ibid. Cl. 8.) as the subordinate of a certain Permanadi, who, as the name suggests, was evidently a Western Gaige king. According to Mr. Rice, Permanadi was a title which the early Western Gaāga king Śripurusha-Muttarasa. "took away from the king of Kāāchir' (Mysore Gractiser, Vol. I. p. 314 and Ep. Cara, Vol. VIII. Nr. 35). Dr. Fleet assigns this Śripurusha to the period A.D. 705 to 805 ( Ep. I.d. Vol. VI. p. 64).

<sup>&</sup>lt;sup>2</sup> Ep. Carn. Vol. XII. Si. Nos. 24 and 38. Both of these inscriptions have been translated by Mr. Rice on pp. 91 and 94 of his Tumkur volume. Here, he connects Jayabbey=embő! makādēvi of both the records, with Nolambādhirājarātange which precedes a long parenthetical clause giving the parentage of Jāyabbe. By separating the expression Nolambadhirajarataage into Nolambadhirajara and taage, he arrives at the conclusion that the sister (tange) of Nolambadhirāja was married to the Ganga king Bachamalla. Jaabbe (or Jāyabbe), we know, was the queen of Nolambadhiraja and mother of Mahandra. If, accordingly, the phrase Jayabbey-embolmahādēvi is to be correctly connected with the word Nolambādhirāja, the latter must, according to strict grammatical rules, end in the dative. But this would not be the case if we divide, as Mr. Rice does, the phrase Nolambādhirājarātangs into Nolambādhirājarā and tangs. I think it is more natural to divide it into Nolambadhirajar and atange. That this is actually intended is apparent from what we find in the subjoined record which states that Mahendradhirāja was born to Nolambadhirēja (Nolambadhirājarggam) and to Jaabbe (Jāabbegam). Mr. Rice's wrong interpretation of this phrase is evidently also responsible for the statement in the Mysore Gazetteer, Vol. I, p. 307, that "Pallavadhiraja's daughter was married to the Ganga king Rajamalla." An inscription at Chikka-Madhure in the Chellakere taluka (Ep. Carn. Vol. XI. Cl. 33), however, seems to prove that the Gangas and the Kolambas were related by intermarriage already in the reign of Simhapota. It is here stated that Permanadi (i.e. the Western Ganga king Sriporusha-Muttarasa) married the daughter's daughter of Simhapota.

Of Mahendradhiraja-Nolamba the subjoined record states that he destroyed the family of the Mahabalis (i.e. the Banas). The Baragur and the Hemavati records report that Mahendrudhirāja "uprooted Chōra aud others of his kinsmen." The Chōra here mentioned muy refer to the Choles of the Telugu country, a branch of whom appears to have been ruling about Hemavati and Nidugal about that period. How these Cholas of the Telugu country were 'kinsmen' of the Nolambas, is not quite clear. But in an inscription from the Maddagiri tāluka of the Tumkur District (Ep. Carn. Vol. XII. Mi. No. 102) Chaladankakāra Chōliga, who is referred to about 900 A.D. by Mr. Rice, is stated to have been of Pallava descent. Chola chief of Nidugal had the prefix 'Vira-Nonamba' added to his name.4 It may, perhaps, thus be possible to explain how the Choras mentioned in the Baragur and Hemavati inscriptions were 'kinsmen' of the Nolambas. The statement that Mahendradhiraja "destroyed the Banas" is not a mere boast; for, the very existence of the subjoined records (A.) and (B.) almost on the borders of, if not actually within, the Bana country, proves beyond doubt the occupation of that part of the country by the Nolambas. From an inscription at Būdidepalle<sup>5</sup> in the Punganur Zamindari which, on palæographical grounds may be referred to about the 9th century A.D., we learn that the Nolamba raided Puli-nādu (in the Bāṇa territory) in the reign of Mahāvali-Bāṇarasa Bāṇavidyādhara. If this Bāṇavidyādhara be identical with the Bāṇavidyādhara Mababali-Vanarayar "who was governing (the country) to the west of the Telugu road" as a subordinate of the Ganga-Pallava king Nripatunga, his date would fall into the last quarter of the 9th century A.D.6 And, as Mahēndrādhirāja's conquest of the Banas is to be referred to about the same period, the raid on Puli-nadu recorded in the Budidepalle inscription may be supposed to have occurred in the early part of the reign of Mahendradhiraja and would, in that case, be but the commencement of his campaign against the Banas, which eventually earned for him the title 'destroyer of the Mahabali-race.'

Pallava sovereignty came to an end about the middle of the 8th century A.D. and in the subsequent struggle for power and supremacy among the various tribes that owed allegiance: to the Pallavas, the Nolambas were often ranged against the Banas. The incidents recorded in the Bangavādi gīragal," for instance, show that during the reign of the Ganga-Pallava king Vijaya-Narasinihavikramavarman, Skanda-Bāṇādhirāja met in battle Dadiya (Dadiga), Bāṇarāja and Mahēndravikrama. During the reign of the Vaidumba-Maharāja Ganda-Triņētra, Bāṇarasa and Vaidumba-mahārāja marched on Soremați and were met on the battlefield by the Nolamba, Rāchamalla and Dadiga.8 An inscription at Pedda-Tippasamudram in the Cuddapah District states that the Vaidumba king Ganda-Trinetra fought with Nolombi (i.e. the Nolamba king) on the battlefield just referred to.9 The viragal at Chedalla near Punganur lo belongs to the reign of Mahavali-Banarasa and states that the king on behalf of the

An undated inscription in the Bowringpet taluka of the Kolar District (Ep. Carn. Vol. X. Bp. 64) states that Mahendradhiraja was ruling the district Gangarusasira. This indicates his feudatory position, though the record does not expressly state it. At any rate, it must be referred to a period before A.D. 878 when, as will her shown in the sequel, Mahendra must have extended his kingdom and become an independent sovereign. The feudutory position of Mahendra thus suggested would reduce the long period of rule of Nolambadhirāja, arrived at on the previous page, by at least a few years.

<sup>&</sup>lt;sup>2</sup> Annual Report on Epigraphy for 1904-05, Part II. paragraph 5. The Mölägüni inscription of Śaka SS-G refers to a Pallava prince named Chorayya-Nolamba (Ep. Carn. Vol. X. Mb. 84). Another record of Saka 933 (ibid. Ct. 118) mentions a Nolambadhirāja-Chōrayya. It is, therefore, not impossible that the Chōra of the Hēmāvati and Baragūr records was the name of one of the contemporaneous kinsmen of Mahēndra.

<sup>\*</sup> Ep. Cars. Vol. XII. Introduction, p. 7. 4 Ibid. Vol. XI. Cl. 21,

No. 571 of the Madra's Epigraphical collection for 1906.

<sup>\*</sup> Annual Report on Epigraphy for 1908-04, paragraph 26.

Above, Vol. VII. p. 22. Another viragal noticed at the end of the same article mentions Mahavali-Banarasa on one side and Nolamba, Rachamalla, Mayindadiya and Dadiga on the other.

<sup>8</sup> No. 295 of the Madras Epigraphical collection for 1905.

No. 533 of the same collection for 1906. 10 No. 543 of the same collection.

Permanadi led an offensive campaign against the Nolamba, Rāchamalla and Mayindadi and met them in battle at Soremati. We have already referred to the raid into Puli-nadu by 'the Nolamba during the reign of Banavidyadhara. In the reign of the Bana king Vijayadityan Vîrachülāmani Prabhumēru,¹ a certain Kāḍuvaṭṭi Muttarasan, perhaps connected with the Nolambas, attacked Köyatür, the modern Laddigam near Punganür<sup>2</sup> in the Bana territory. Thus, in these early conflicts we always see the Nolambas opposed to the Banas and it is not unlikely that herein we have to seek for the cause which led to the destruction or complete conquest of the Bāṇas by the Nolamba king Mahēndrādhirāja-Nolamba which is claimed for him in the Dharmapuri inscription A. It will also be easy, now, to see how Nolamba records came to exist in such large numbers in the Bangalore and Kolar districts of the Mysore State which apparently belonged partly to Gangayadi 96,0003 and partly also to Perumbanapyadi<sup>4</sup>—the territory of the Banas. Mahendra before he entered into hostilities with the Gangas and the Banas appears to have been a subordinate of the former ruling the Gangarusasira.5 What led to his hostilities with the Gangas it is not possible to say at present.6 The fact that Raoheya-Ganga, as stated in the Iggali inscription, died in battle against the Nolamba (i.e. Mahēndrādhirāja) about A.D. 891-927 and that Ercyappa (A.D. 908 to 938) "governed the Gangavādi province as a united whole after depriving all his enemies of their power"8 shows clearly that Mahēndrādhirāja, at least during his lifetime, held under subjection a pretty large portion of the Gangavadi province. This perhaps accounts also for the existence of an intrusive record of his time at Tāyalūr in the Maṇḍya tāluka of the Mysore District<sup>9</sup> (the very heart of the Ganga country) which gives for Mahendra the date Saka 817-the latest known for him so far. It will be enough to state before closing this paragraph, that the Nolambas started a petty state in and around Hēmāvati in the Tumkur District about the beginning of the 8th century A.D. and continuing to hold it as the subordinates of the Rashtrakütas and the Gangas, they fell into frequent conflicts with the Bāṇas, the Vaidumbas and the Cholas and even with their overlords the Gangas. About the end of the 9th century A.D. they found a favourable opportunity and rose to eminence under Mahendradhiraja-Nolamba.

A new name in the succession list of the Nolambas which, as will be shown below, has to be placed between Mahēndra and his son Ayyapa, has apparently been missed by Mr. Rice in his treatment of the chronology of that family. From an inscription at Āvani in the Mulbāgal tāluka of the Kolār District, 10 it appears as if Mahēndra had a brother called Iriva-Nolamba who was born of a different mother. The inscription states that Divabbarasi or Dīvaļāmbā, born of the Kaḍamba family, was the chief queen (agra-mahishā) of Polalchōra, who, as stated

<sup>1</sup> No. 542 of the Madas Epigraphical collection for 1906.

<sup>&</sup>lt;sup>2</sup> Annual Report on Epigraphy for 1906-07, Part II. paragraph 38. Bp. No. 13 of Mr. Rice's Epigraphia Carnatica Vol. X. refers to an earlier conquest of the same place and states that the conqueror Madhava-Muttarasar belonged to the Ganga race.

<sup>&</sup>lt;sup>3</sup> Kölähalapura, the modern Kölär, was built by the mythical Ganga king Kölähala in the great Gangavädivishaya. Bempür (Bēgūr) twelve in the Bangalore Distict was granted to one of his subordinates by Ereyappa who was ruling over the Gangavädi 96,000. The large number of Gangavareconds one both in the Bangalore and Kölär districts prove that these districts were included in the Ganga dominions. In the Bangalore District a good portion of the agricultural population of the Wokkaliga sect belong to a subdivision called Gangadikāra. This name, according to Mr. Rice, is derived from Gangavädi—the country of which these people were the original inhabitants.

<sup>4</sup> Mulbägal, Chiutāmani and Rowringpet tālukas of the Kolūr District bear traces of the supremacy of the Bāṇa kings over these parts; Mr. Rice's Mysore Gazetteer, Vol. II. p. 105.

<sup>&</sup>lt;sup>5</sup> Nolambādhirāja, father of Mahēndra, was ruling the same district as a feudatory of the Gangas; see above, p. 59, footnote 3.

O It is not unlikely that, in the matter of succession to the Ganga throne after the death of Rajamalla, there were disputes between his son Nitimarga (not identified) and the yuraraja Satyavakya Bütuga I. the actual successor of Rajamalla. Perhaps Mahendra Lelped his brother-in-law Nitimarga against Bütuga I.

<sup>7</sup> Above Vol. VI. p. 68.

<sup>&</sup>lt;sup>9</sup> Ep. Carn. Vol. III. Md. 13.

Ibid. p. 49.
 Ibid. Vol. X, Mb. 38.

above, is identical with Nolambadhiraja, father of Mahendra. From the way in which Igiva-Nolamba is introduced in the inscription, it looks as if he was born of Dīvaļāmbā after Mahēndra's succession to the throne, or, if born earlier, his claims to succession had been overlooked in preference to those of Mahendra, who had perhaps stronger support than Iriva-Nelamba. Still it is not possible to assert that, after Mahendra, the succession passed on direct to his son Ayyapa. The only sure date for Ayyapa hitherto known is Saka 841. Between this and Saka 817, the latest known date for Mahendra, there is an interval of nearly one generation. Mr. Rice refers to two inscriptions of the time of Nolambadhiraja-Nolipayya, from the Maddagiri tāluka of the Tumkūr District,2 one of which supplies the date Šaka 820, Paingala. This Nolambādhirāja-Nolipayya is believed by Mr. Rice to be the same as Ayyapa. But we know that the latter's distinctive surname was Nanniga and not Nolipayya. It is not impossible, therefore; that Iriva-Nolamba, the son of Divalamba and step-brother of Mahēndra succeeded the latter under the name Nolambadhirāja-Nolipayya.8 If this conjecture is proved by future researches to be correct, it follows that I iva-Nolamba mentioned in the Avani record was the son of Divalamba and not her grandson (Dilipayya Iriya-Nolamba) as Mr. Rice puts it.4 Unfortunately the record is not dated. Otherwise, it would have given us the date of Mahēndra's death and that of the succession of Nolipayya; for, it states that Dīvaļāmbā on the death of Mahēndra built a temple and called it Nolamba-Nārāyaṇēśvara after Nolamba-Nārāyaṇa, one of Mahēndra's birudas. She also granted the village of Avināsi (Āvani) and called it Polalchoramangala, perhaps after the name of her husband and in it constructed the tank Divalabbasamudra after her own name.

Ayyapadēva, son of Mahēndra, must have succeeded Nolipayya. Of him we learn from inscription (B.) that he had the biruda "the asylum of truth (nanni)." It is this biruda evidently that accounts for his other name Nanniga or Nauniga, which occurs in his inscriptions. He was the contemporary of the Gaiga king Ereyappa and about A.D. 938 fought with the latter's help the battle of Tumbepāḍi against Vīramahēndra whom Dr. Fleet has identified with the Eastern Chalukya king Chāļukya-Bhīma II. 5 The only date available for Ayyapa from inscriptions published hitherto has been Śaka 841, Īśvara—A.D. 918-19. Although Ayyapa must, in the early part of his reign have been at war with the Gaigas, while the latter were attempting to regain what they had ceded to Ayyapa's father Mahēndrādhirāja, he, later on, became their friend as appears from his war against the common foe, the Eastern Chalukya king Chāļukya-Bhīma II. If the statements made in the Kaluchumbayu grant of Amma II.

<sup>&</sup>lt;sup>1</sup> Thid. Vol. XII, St. 39. The Saka date 841 does not agree with the cyclic year Vikrama. It is two years too early. The same cyclic year without the Saka date is given for Ayys padeva in Ep. Carn. Vol. XI, Jl. 29. But Cd. 62 of the same volume gives the correct cyclic year Isvara which corresponded to Saka-Samvat 841 current.

<sup>2</sup> Ibid. Mi. Nos. 27 and 52.

<sup>&</sup>lt;sup>2</sup> Nolambādhiraja-Nolipayya (-Nulipayya) receives the surname Iriva-Nolamba Nolipayya (Nulipayya) in two records from the Kolar District ( Ep. Carn. Vol. X. Kl. 198 and Bp. 4). If this refers to Dilipayya, the grandson of Mahāndra, as Mr. Rice takes it, it appears to have been applied to him in accordance with the custom by which grandchildren are often named after their grandfathers; we may thus have to presume that Dilipayya's surname was not that of his direct grandfather Mahēndra but that of the latter's brother Iriva-Nolamba Nolipayya (I.).

<sup>&#</sup>x27; Ibid. Introduction, p. xix. Evidently the mistake is due to his taking Divabbarasi and Divalabbarasi to be two distinct individuals. But the record does not admit of any such interpretation.

<sup>5</sup> Above, Vol. VI. p. 47.

<sup>6</sup> See, for example, Ep. Carn. Vol. XII. Mi. 71.

<sup>7</sup> The Nolambas seem to bave been in conflict with the Eastern Chalukyas from still carlier times. Gungas-Vijayaditya III. (A.D. 844 to 888) is stated to have "cut off the head of Mangi in battle." The Maliyapündi grant of Amma II. (above, Vol. IX. p. 48 f.) says that this Mangi was "the king of the great Nodambarāshtra (t.e. the Nolambarādi country)." We do not know of any ruler of Nodambarāshtra about this period, that bore the name or surname Mangi. The long interval between 814 and 878 A.D., noticed already, must have counted more than one Nolamba king besides Nolambādhirāja-Polalchöra. Perhapa Mangi was one of these. Nombādhirāja, the litst historical ancestor of the Nolambas, was, according to the Hāmāvati inacription, know the Karnātas (t.e. the Rāshtrakūtas) as Mangala. The Mangi of the Maliyapūndi grant might have been named after this early Mangala.

are to be taken as literally true, Ayyapa must have fallen in the fight with Chāļukya-Bhima II. Dr. Fleet places this event about the end of Erryappa's reign, i.e. between A.D. 934 and 938. Accordingly, we may perhaps infer that Ayyapa ruled from Śaka 841 (=A.D. 918-19) to Śaka 860 (=A.D. 938-39). But his records registered by Mr. Rice in the volumes of the Epigraphia Carnatica do not assign to him dates later than A.D. 920. After Ayyapa² the family appears to have gradually declined till it was subjugated by the Chōļa king Rājarāja I. of Tanjore in A.D. 988-99.

The Nolamba occupation of Tagadūru which is established by the existence in it of the records of Mahendra and his son Ayyapa is corroborated by another inscription4 on a broken pillar discovered in the Mariyamman temple at old Dharmapuri. It registers the grant of a tank (?) called Marudanëri by Mahëndra-Nolamba in Saka 800 (corresponding to the cyclic year Vilambi) to the teacher Ponnëra-goravar who, as the suffix goravar indicates, must have been a Saiva. It is also recorded in this inscription that the tank after repair was placed by the teacher in the hands of the samayins.6 On this occasion, the merchants (evidently those of Tagaduru), among whom figure Chandiyanna and Nijdhiyanna, the builders of the Jaina basadi recorded in inscription A., [assigned] tolls on certain commodities as a devadana. The inscription being broken, it is not possible to say to what particular temple the devadana was intended. The record at any rate supplies us with two important facts, viz. (1) that already, in Śaka 800 (the earliest date for Mabendra, known also from the Baraguru record ) Mahendra bad occupied Dharmapuri and the surrounding country, and (2) that the Saiva and the Jaina faiths (samaya) were flourishing side by side at Tagaduru under the patronage of the Nolamba kings towards the close of the 9th century A.D. Still another fragmentary inscription on a pillar of black granite in the Mallikarjana temple at old Dharmapuri7 begins with the phrase svasti Pallav-änvayäya and introduces Nolambädhirāja and the Ganga king [Rachamalla] in the very same terms as inscription A. The record does not appear to have contained any Saka date but the month, fortnight, tithi, week-day, etc. are given on one of the mutilated

<sup>&</sup>lt;sup>1</sup> Above, Vol. VII. p. 187, text line 38.

<sup>&</sup>lt;sup>2</sup> In the Deöli plates of the Räshtraküta king Krishna III., dated in Śaka 262, a Pallava king named Anniga is said to have been defeated by Krishna III. (Above, Vol. IV, p. 191). It is not unlikely that this Anniga was the son of Ayyapa.

The earliest Chöla inscription mentioned in the Epigraphia Carnatica (Vol. X. Introduction, p. xxiv) is one of Madiregonda Ko-Parakesarivarman. Mr. Bice himself doubts if this could be attributed to the early Chola king Parantaka I. The next sure record is one of Rajaraja 1. from the Hoskote taluka (Ep. Carn. Vol. IX. Ht. 111). Rējarāja's conquest of Gangapādi, Nulambapādi and Tadiyapādi are mentioned for the first time in his records of the 14th year. Consequently, we have to suppose that Rajaraja overran these provinces in A.D. 998-99, but perhaps allowed the rulers to continue governing their kingdoms as Chola feudatories. For, Ht. 111 states that in Saka 920-the very year in which Rajaraja must have entered Mysore-Gannarasa, son of Ayyapadēva (apparently a Nolamba) was ruling a portion of Daligavadi as a feudatory of the Chola king. In (Saka 923) the 16th year of Rajaraja, a certain Nolambadhiraja made a grant in his capacity as the general of the Chola emperor (Ep. Carn. Vol. X. Mb. 208). Nolambādhirāja Chorayya, with Nolamba attributas, was ruling in Saka 933 also as a tributary of the Chole king Mummadi-Chole (Rajaraja I.) (ibid. Ct. 118). In the 25th year of Rājarāja I. (i.e. A.D. 1009) Tagadūr-nādu was ruled by a Chōļa subordinate named Pańchavan Brahmādhirāyan (Madras Epigraphical collection for 1909, No. 254) and was included in the Mulvayi rajya in the reign of the Vijayanagara king Devaraya I. (ibid. No. 251). It may be pointed out that Kl. 75, which Mr. Rice supposes to be one of Rajaraja I, dated in his 7th year (ibid. Introduction, p. xxiv), is a record of Rajaraja II.; for the introductory phrase pu marunya polit-elu occurs in some of the Tamil records of the latter.

<sup>4</sup> No. 348 of the Madras Epigraphical collection for 1901.

See Dr. Kittel's Kanuada-English Dictionary, s. v. gorara; and above, Vol. VII, pp. 200 and 202. It may be noted that guraradiga; is also used as an honorific title attached to the names of Jaina teachers.

<sup>6</sup> See above, p. 57, footnote 1. Samayin, here evidently denotes the adherents of the Saiva samaya. Dr. Winslow in his Tamil and English Dictionary mentions "twelve principal religious systems (damaya of which six are approved and six rejected by the Saiva sects.")

<sup>7</sup> No. 306 of the Madras Epigraphical collection for 1901.

ta aki The denor ben was a certain Bhairavasakti-Bhatāra of Nandi. Bhairavasakti, as his re me mellere se must have been a Saiva preceptor like Ponnēra-goravar of the record just quoted, and Navali is andoubtedly the village of that name at the foot of the historic hill Nandagiri in the Kalar District

Tagaduru, in which the Jaina temple was built by the merchants Nidhiyanna and Chandayama, has been identified with the modern Dharmapuri where the pillar was found.2 Neither the dance temple nor the palace (stimada) referred to in 1.36 could now be traced.3 Tagaduru was at this time, perhaps, a very important city, and from what is said of it in an undated as ruther to the stone set up on the bund of the big tank at old Dharmapuri, it was, as it were. "a referred image of the whole earth; for in it were:- this 5 Saiva teacher Vidderāsi; the temple. Kali-Chôrēśvara, 6 Pallavēśvara, the great Bhogēśvara, the magnificent and spotless Nannësvara and Bhujangësvara of Kanchi which shone in its imperial (?) fame; the enclosing walls (pakāra) and the pleasure-gardens (nandana-vana) of kings who were as powerful as lions." The village Mulapalli which was granted to the Jaina temple and the two other villages which touched its boundary line have been kindly identified for me by Mr. C. Hayavadana Rao. B.A., B.L. He writes: - Mülapalli is probably represented by the modern village of Mulakādu, 9 miles west of Dharmapuri. Sembalattūru may be Semmanahalli, now a railway station on the Morappur-Dharmapuri section of the South Indian Railway, and Buduguru is apparently Buduganhalli, about 7 miles south of Dharmapuri." It may be noted that Buduguru which is mentioned in 1.86 of (A.), is the object of the grant in inscription (B.).

I lave been informed by Mr. C. Hayavadana Rao, B.A., B.L., who inspected the place, that "a few hundred yards from the temple of Mallikarjuus in old Dharmapuri and just opposite the European cemetery, there is a small siab bearing Jaina figures." This perhaps is the only relic of the Jaina basadi built by Nidhiyanna and

I The demonstrative this is used with reference to a figure of the ascetic engraved on the slab, below the inscription.

<sup>1</sup> Bhādrapa[da-mā\*]sada bahula-pakshada tadi[ge\*]yum Brihaspati-vāramum Rēvati-[naksha\*]tramum I'r ddhu embudu udya yo [gamu\*]m=age Kanne samkrantiya tat ka [lado\*] l=. The details of this date, which is probably one of Mahrudralhirāja, were submitted to Professor Jacobi of Bonn for verification. He remarks :---"Kanyā-samkrānti fell en Thursday (1) 21st August 891 A.D. which day was Bhādrapada ba. di. 3. But the muon had left Revati and stood in Asvini and the  $yar{o}ga$  Vriddhi was just over and Dhruva was the current  $yar{o}ga$ ; 12) 25th August 880, but this was Bhudrapada ba. di. 2 with nakshatra Revati and yoga Vriddhi. These are the unly possible years."

above, Vol. VI, p. 331. In two later inscriptions of about the 12th century A.D. found at Dharmapuri (Nos. 307 and 308 of the Mairas Epigraphical collection for 1901) the place is called Tagadur in Tagadur madu, a sub-division of the Ganga country (Ganga-nadu). It is not known when and why the name of the town was changed to Dharmapari. The Madras Manual of Administration, Vol. III. p. 271 states that it is derived from the name of a local chief called Dharmarajah, who is not known to any epigraphical records. It is doubtful also if we could connect the name Dharmapuri with Dharmmavolal which is mentioned in the Baragur record of the Nolamba king Mahendra, as having been ruled by Parama-Mahadevi, a lady of the royal household. In the records of this period found at Dharmapuri and in the Tamil poem Purananaru, the place is known only as Tagaduru.

No. 300 of the Mairas Epigraphical collection for 1901. The old Kamarese characters in which this record is written are beautifully engraved and present a box-headed type which is unique. They may be referred to about the same period as the Nolumba records. Vidderāši (i.e. Vidyārāši) in whose praise the Kanarese verses are composed must have been a teacher of great fame. Perhaps he was one of the two preceptors of the Kalamukha. ascetic Mallitarjuna of Madura mentioned in an inscription from Kodumbajur (No. 129 of the Madras

<sup>\*</sup> The temple of Chōjesvara at Kadabattur, a village quite close to Dharmapuri, is, according to Mr. Hayavaa Rec, "a typical Choia temple and contains numerous inscriptions on its walls in Telugu and Tamil." He thinks that this may represent the old Kali-Choresvara. The verse runs :--

Kali-Chōrēsvara-[Pallavē]svara-mahā-Bhōgēsvar-öttumga-nirmmala-Naunasvara-kirtti-sasana-lasat-Kanohi-Bhujamgusvarar-vvala-kanthīrava-bhūpa-nandana-vana-prākāra-sam[sthā]nadin-nelak-ellam padichandam-äytu Tagadur-i Vidderäsindrarim.

On the date of inscription A., Professor Jacobi of Bonn, to whom I had submitted the details for verification, has very kindly contributed the following :- "The date won't come out right. The Paridhavi year was 892. On the 1st June of that year Jupiter entered Dhanus. Ashādha su. di. 5 fell on 3rd June, Saturday, not Thursday, and the nakshatra was Maghā, not Purva-Phalguni." Inscription B. is not dated, but may be referred to the beginning of the 10th century A.D.

#### INSCRIPTION A.

#### TEXT.1

## West face.

Svasti

Pa-

- 1 @ Śrimatām jñānarūpāņām lo-2 kālok-āvalokinā[m] [|\*] šāsa-3 nasya Jinêndrāṇā[m] bhadram [|| 1\*] 4 bhūyān=nirantaram 5 llav-ānvayāya [||\*] Vijita-cha-
- 6 turanta-mahimandala-śri-
- 7 Pallavādhirājara magam a-
- 8 vanata-samasta-samanta-
- 9 makuta-ma[n]i-kiran-āru-
- 10 nita-cha[rana]-sarasiru-
- 11 ha-śri-[No][lam\*][b]ādhirāja-
- [Satyav\*]äkya Komgu-12 rgga[m] svasti
- 13 nivarmma [dharmma]mahārā-
- 14 jā[dhirāja Na]n[da]giri-nā-
- 15 tha Kova[lāla]-puravarē-
- 16 śvara śri-R[ā]chamalla-Vermmā-
- 17 digalgam Ma[hā]dēviyarggam
- 18 puttido[l=akhi]la-[bh]uvana[ta]-
- 19 la-ratna . . [ya]r=appa | Jāa-
- samadhigaput[t]ido[m] 20 bbega[m]
- 21 ta-pañchamahāśabda- Pallav-â-
- 22 nyaya-śri-prithuvi-vallabha Pa-
- 23 llav[a]kulatilaka śri-Mahē-
- 24 ndrādhirāja-Nolamba Mahā-
- geydu 25 bali-kula-vidhvamsanam
- 26 prithuvi-rājyam geyyuttirē<sup>3</sup> [II\*]

### South face.

- 27 Svasti [||\*] 3Saka-nripa-kāl-ātīta-
- 28 samvatsaramgaļ-eņtunūra-
- 29 padinaydan[e]ya Paridhā-
- <sup>4</sup>pravarttise 30 viy-emba sa[m]vatsara
- 31 Āshā[dha]māsada sukla-
- 32 pakshada pañchamiyu Bri-
- 33 haspativāramu Pūrvva-Pā-5

<sup>·</sup> From three sets of inked estampages prepared in 1901.

<sup>&</sup>lt;sup>2</sup> Read geyyuttire.

Rend Saka.

<sup>4</sup> The syllable va is engraved below the line,

<sup>8</sup> Read - Pha-.

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34 lguni-nakshatramum Dhanu-
35 vinol Brihaspatiy=uda[ya]-
36 mu.≖äge
                Taga[dū]ra
                               śrimāda-
37 man=1Nola[mban=i*]ruvandu Śri-
38 mamgala . . veya
39 settiya . . [l Cha]ndiya-
40 nnanu<sup>9</sup> Nidhiyannanu Tagadū-
41 rol=basa[d]iyam=mādisi ā
42 basadige khanda-8[s]putita-nav[a]-
43 karmma-devarchchan-a[d]igalge
                                   Mūla[pa]-
44 lliyam sa-sarvvapādaparih[ā]-4
45 ran=Nolamba[m] dhāreyan=ere-
46 du kude Nidhiyanna padedu
47 śri-Mūlasamgha-Sēnānvay-ā-
48 gragamnya Pogariya-ganada
49 Vinayasēnasiddhānta[d]a-bhatā-
50 rara 5sishyar=Kkanakasēnasiddhā-
51 ntada-bhaţārargge pāda-prakshā-
52 lana-purassara kotta [||*] Ida[kk]e
53 sākshi nālku samayigaļu6
                           East face.
54 nādun=nakaramun=narasāśana[mu]-7
55 m=ivarē [||*] Mūlapalliya polasī[me ||*]
56 Mūda Sembalattūra b[e]tt[a]da [ke]-
57 lagaņa pēr-[a]l[v]ina temkaņa kuruki
58 adin=te[m]ku ulugu-gadare [a]-
59 din-temku m[ē]l-[s]ariye adin-temku
60 ulugu-guruki adin-temku karu-
61 ngal-kuli karumgal-kul[i]yind=ilidu
62 paduva banda pallada poparppu-
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64 vaņa paļļamā paļļamē vididu

65 pagi Minamjaneyim temkana

66 lla Koyilē[rige vo]gi K[o]vilē-

67 riya kila . . m≈ante Anduva-68 r[ē\*]rige v[o] . . lavarssi-

69 yēri [l] Anduva[rēri] A[ndu]varēri-

70 ya paduvana kade-gombu a[ut]e [pa]-

<sup>63 [</sup>nu]se allindam≈ante pogi padu-

<sup>1</sup> The accusative srimadaman with the verb irw is peculiar to the Kanarese idiom. It reminds strongly of the Sanskrit griham tishthan.

<sup>&</sup>lt;sup>2</sup> Nna is written for ana here as well as in 1.46 and 1.9 of inscription B. Perhaps the anasoaras after the two names are missing and must be inserted also.

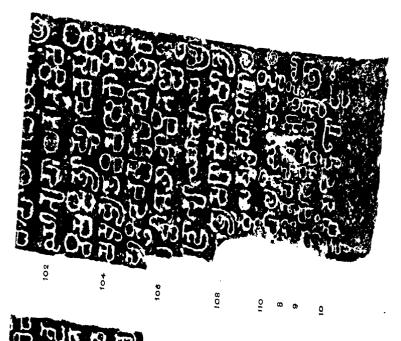
<sup>2</sup> Read -sphutita-.

Sarva-pāda-parihāram stands for sarva-bādhā-parihāram.

Bead fishyar.

<sup>\*</sup> Perhaps an anusvara is to be inserted at the end of the line, in order to connect samayigalu with the witnesses mentioned immediately after.

I Read Sasana. Mu at the end of the line is partly seen on the original. The neuter ending mum perhaps indicates the whole class of officers (naratazana). I cannot explain how the demonstrative icare is used in the masonline, while the nouns to which it refers (except samayigate) are in the neuter; see above, p. 57 footnote 1.



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71 [du]vana pēr o[nge] Anduvarereyal
72 n[e]lam nairatiya<sup>9</sup> kona Mülüra [m]u-
73 kkūdal-puļi | puļiyi[m] badakku poda
74 pēr-o[ng]e-Puriyēri3-palla [[] Purifē]-4
75 ri Puriyēri-[kī]l[ā]ri-paļļa | Nanda-
76 ppolayanëri Nundapoloyanë-
77 riyi[m] Mēlayēri- talumdāle []] [ta]-
78 ludāļi adumbu adu[m]binindam vā-
79 yavya[da] kona piriya ulindi
80 amgine kelakke [Ta]ttēri | Ta[tt]ē-
81 ri kelakke kadegombu [1] a .
82 kke elabuli | puliyi[m] No[la][mba*]-
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S3 samudrakke barpa pallam | [i]=

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North face.
 84 [ppa*]lladi[nde] kelagana paral-ā-
 85 la [], adara mūdaņa Kõva-
 86 na[kere] alli mudakal=[B]udu-
 87 gūra-kereya teinkaņa ka[tte]
 88 ante mūda anc-gundu<sup>5</sup> | m[ū]-
 89 da piriy-āla | ante mūda
 90 Pattidamanēriya temkaņa
 91 pallam [I] ā palladim mūdana
 92 kiruvati i temka Bandalvara-
 93 la sone | ante te[m]ka atti-
 94 y-ōdu pallam | [be] . gālu chembadi [11*]
 95 Bahubhir=vva[su]dhā bhuktā
 96 rāja[bhi][s=Saga*]r-ādibhiḥ [|*]
 97 yasya [ya][sya*] [ya]dā bhūmi[ḥ*]7
98 tasya tasya [tn]dā phala[m] [N 2*] 🕲
99 Sva[m*] dātu[m] sumahach=chhakya[m] du[b]-
100 kham=anyasya pālana[m |*] dānam
101 vå pālanam v=ēti dānāch=chhrē-
102 yō=nupālanam [ [3*] Na visham
103 visham=ity=āhu[h]8 dēva-svam vi-
104 sham=uchyatē [|*] visham=ēkākinam
105 hanti dēva-sva[m*] putra-pautrikam9 [|| 4*]
106 [Sa]rvvān=ētān=bhāvina = pārtthi-
107 [vē*]ndrāṁ=bhūyō bhūya≍=prā-
108 [rtha*][ya]ty=ēsha Rāmaḥ [|*] sāmāny[ō]=
109 [yam dha*]rmma-s[ē]tur=nṛipāṇām kālē
110 [kālē*] pālanīyō bhavadbhih [| 5*]
```

<sup>1</sup> Read "rēriya.

To the syllable pu is also attached a sign of s.

<sup>&</sup>lt;sup>2</sup> Read nairritya.

<sup>&</sup>lt;sup>5</sup> Read, perhaps, -gundu. 4 Read Puriyeri. <sup>5</sup> The marks of punctuation inserted at the end of each boundary point begin only from here. Perhaps the writer forgot to insert them in the earlier portion.

Read bhdmis=.

<sup>8</sup> Read =dhur=.

Read -pautrakam.

## INSCRIPTION B.

#### TEXT.

West face.

- [@] 1Śri-Mahēndra-Nolam[ba]-
- 2 na maga[m] nanuig-[a]śraya śrimad-A-
- 3 yya[padē]var [B]u[d]ugūra udaka-

South face.

- 4 pürvvan=dhāreyan=eredu kude
- 5 [A]rhach-chhāsana-pradīpakan=a[ppa]

East face.

- 6 D[ö]sayyana tammom érī-Lōkayya-
- 7 [ga]]u Nidhiyannana basadige go-

North face.

- 8 [tta !\*] vina padu[va]na tadiyo-
- 9 [l=a\*][rchcha]nege Nidhiyannam
- 10 [tt]umain padedu 3kottain [||\*]

# TRANSLATION OF INSCRIPTION A.

(Verse 1.) May there be uninterrupted prosperity to the doctrine of the glorious Jinendras,-the embodiments of wisdom, who see the non-world in the world.

(L. 4 f.) Prosperity to the Pallava family!

(Ll. 5 to 26.) While the prosperous Mahēndrādhirāja-Nolamba, the ornament of the Pallava race, the lord (of the goddess) of Fortune of (i.e. residing in) the Pallava family (and) of the Earth, who has acquired the five great sounds and is born to the glorious Nolambadhiraja-whose lotus-feet are reddened by the lustre (proceeding) from the gems (imbedded) in the diadems of the whole (circle of) prostrating feudatory chiefs (camantas) (and) who is the son of the glorious Pallavadhiraja who had subdued the circle of the Earth (right up) to (its) four corners—and to Jaabbe who is . . . . . a gem on the whole surface of the Earth born to-Hail! Satyavākya Kongunivarma Dharmamahārājādhirāja, lord of Nangadiri, ruler of Kuvalāla the best of cities, the glorious Rāchamalla-Vermmādigal and to Mahādēviyar—was ruling the earth (after) having destroyed the Mahābali race,—6

(Ll. 27 to 36.) Hail! while the (cyclic) year named Paridhāvin, the eight-hundred and fifteenth of the years elapsed, of the era of the Saka kings, was current,-on Thursday.

<sup>1</sup> Between the syllables he and ndra space enough for two letters has been left vacant. This may be due to the erack in the stone which runs between them. Read, perhaps, totamain.

<sup>4</sup> The phrase lok-atok-avalokinam may also be translated "who see (i.e. distinguish) the world from the

<sup>5</sup> Without the adjectival clause which complicate the general sense, this lengthy sentence might be reduced to: "While Mahendradhi.aja-Nolamba born to Nolambadhiraja and to Jaabbe, was ruling the earth,"

.he fifth tithi of the bright fortnight of the month of Āshāḍha, when the nakshatra (was)
Pūrva-Phalgunī and Bṛihaspati (Jupiter) appeared in the (sign) Dhanus,—

(Ll. 36 to 52.) while the Nolamba was staying at the royal mansion (\$\forall rimaq\ a\) at Pagadūru, Chandiyaṇṇa and Nidhiyaṇṇa, [sons of?] . . . . . sețti of Śrīmangala, Daused a basadi to be built at Tagadūru; (and) when, with libations of water, the Nolamba gave to that basadi for (repairing) gaps and cracks, for new works (and) for worship of the deties, \$\forall c.\$ (the rillage) Mūlapalli, free from all encumbrances, Nidhiyaṇṇa received (it) (and) gave to Xanakasēnasiddhāntada-bhaṭāra,¹ pnpil of Vinayasēnasiddhāntada-bhaṭāra of Pogariya-gaṇa, the foremost of the teachers of Sēn-ānvaya in the glorious Mūla-saṅgha, having first washed (his) feet (with water).

(Ll. 52 to 55.) The witnesses to this (transaction) are the four samayins, the  $n\bar{a}du$ , the nakara and the  $naras\bar{a}sana$  (i.e. the rulers of men, officers of Government): only these.

(Ll. 56 to 94.) (This is) the boundary of the fields of Mulapalli :—(On) the east—the  $kurchi^2$ (trees) south of the big waste3 on the eastern side4 of the hill of Sembalatturu; thence southwards, the mimosa-bash's; thence southwards, the rayine higher up (?); thence southwards, the kurchi-bush; thence southwards, the pit of (i.e. from which) black granite (is quarried); descending from the pit of black granite, the couple-tamarind (tree) in the ditch (which runs) westwards: thence, going in the same direction, the ditch to the west; keeping to (the course of) the same ditch, the ditch from the southern side of the natural pond (jane, done) called Minamjane; passing on to (the tank) Koyileri, . . . . . . of Koyilêri . . . . . in the same direction, the Anduvarêri (tank); (thence), the remote outlet west of Anduvarëri; likewise (in a) westerly (direction) the big onge (tree) and the land (?) of Anduvareri. The south-west corner (point) is the tamarind (tree) at the triple junction  $(mukk\bar{u}dal)$  of Mülüru; from (this) tamarind (tree) in a northerly direction, the ditch of Puriyeri with the big onge (tree); (thence) the Puriyeri (tank); (thence) the ditch (connecting) Puriyeri (and) Kileri; (thence) the Nandappolayaneri (tank); from Nandappoleyaneri. the talumdale (shrubs) of Melayeri; (thence) the adumbu plant (in) talumdale; from the (the tank) Tattēri; (thence) to the east, the remote outlet of Tattēri; . . . . . . . . . .

A Jaina teacher named Vādirāja alias Kanakasēna-bhatţāraka is mentioned in two Jaina inscriptions of the 11th century A.D. (Ep. Curn. Vol. VIII. Nr. Nos. 35 and 36) and one of the 12th century (ibid. Nr. 37) as the guru of the Gañça king Rāchamalla. Some of his disciples were Sīrviŋays, Śāntidēvs, Dayāŋāla and Kamalabhadra. Vādirāja and his pupils are mentioned in the Śravaṇa-Belgola epitaph of Mallishēna (above, Vol. III. p. 187 ž.) as belonging to about the 11th century A.D. Consequently, Vādirāja Kanakasēna-Bhatṭāraka of these records must have been the guru of the Gaṅga king Rāchamalla III. who ruled from A.D. 989 to 1005 (above, Vol. VIII. p. 50).

<sup>&</sup>lt;sup>2</sup> Kuruki is not given in Dr. Kittel's Kannada-English Dictionary. The word kurike means 'a small village,' In the description of boundaries it is very unlikely that an unspecified village would be mentioned. Accordingly, I take kuruki as tentatively equivalent to guruchi or gurige, the former of which is the name of a tree and the latter that of a plant.

<sup>&</sup>lt;sup>3</sup> Aleu is the same as alivu or alivu which means 'ruin, waste.' It also means 'the burning (of forest fire) beyond the limit.' Perhaps pēr-aleu is to be explained as 'big waste,' though its exact significance is not clear to me.

I have taken kelagana (kelagana) in the sense of 'eastern'; compare the Tamil word kil.

<sup>&</sup>lt;sup>5</sup> Gadare is perhaps synonymous with kadara, and wlugu means 'attached to, or loving.' As the kadara (mimosa) plants could be poetically said to be attached to one another when they are densely grown, I have taken tentatively, the phrase ulugu-gadare to mean 'a mimosa-bush.'

<sup>\*</sup> Kombu in Tamil means the outlet of a tank. Hence kadegombu may denote 'the remote (kade) outlet.'
† Dr. Winslow explains taludāļai as the shrub Clerodendrom phlomoides which is known to cure flatnlency (vātamadakki).

S Ulina; (perhaps ulindi[ke] of the text) is according to Dr. Winslow 'a kind of cotton shrub; and estgine, according to the same authority, is 'a species of aloes.'

tender tamarind (tree); from the tamarind (tree) the ditch that runs into (the tank) Nolambasamudra; from the ditch, in an easterly direction, the banyan (tree) in pebbles (i.e. in a gravelly cast of it (the tank) Kovanakero. There, (is) the eastern (boundary) stone; (thence) the muthern embankment of the tank of Buduguru; likewise, to the east, the elephant-[like] houlder; (thence) to the east the big banyan (tree); likewise, to the east, the southern ditch of the tank) Pattidamaneri; to the east of that ditch the short banyan (tree) (?)1; to (it.) south the natural pond (sone) of Bandalvaralu(?); likewise, to the south the ditch with the 

[L] v5 to 110 contain four of the usual imprecatory verses |.

# TRANSLATION OF INSCRIPTION B.

The prosperous Ayyapadevs, the asylum of truth, son of the illustrious Mahendra-Nolamba, having given Budugūru with libations of water, the glorious Lōkayya, younger brother of Dosayya, who is the illuminator of the doctrine of the Arhats, presented (that village) to the based of Nidhiyanna. (And) Nidhiyanna too, presented (to the same based) for worship 

# No 15.—KARAMDANDA INSCRIPTION OF THE REIGN OF KUMARAGUPTA [GUPTA-] SAMVAT 117.

By Professor Sien Konow, Ph.D.; Cheistiania.

This inscription is incised on a stone linga which was excavated from an ancient site called Bharadhi Din near the village of Karamdamda, about 12 miles from Faizabad on the road to Shahganj, District Faizābād, United Provinces. Karamdaindā will be found as Karamdanda in the Indian Atlas, Quarter Sheet 87 S.E., at 82° 4' long. and 26° 40' lat. The existence of the inscriptuon was first brought to notice by Kunwar Kamta Prasad, Deputy Collector, Faizābād. A preliminary account of the find has been given by Dr. Vogel in his Annual Report, 1907-08, page 39, and I now publish the inscription from impressions supplied by him.

The lings itself consists of an upper, circular portion, 1' 1" high and  $10\frac{\pi}{3}$ " in diameter, rising from an octagonal base 1' 9' high. The lower portion of the base including the end of the inacription has been broken. The lings will be deposited in the Provincial Museum, Lucknow.

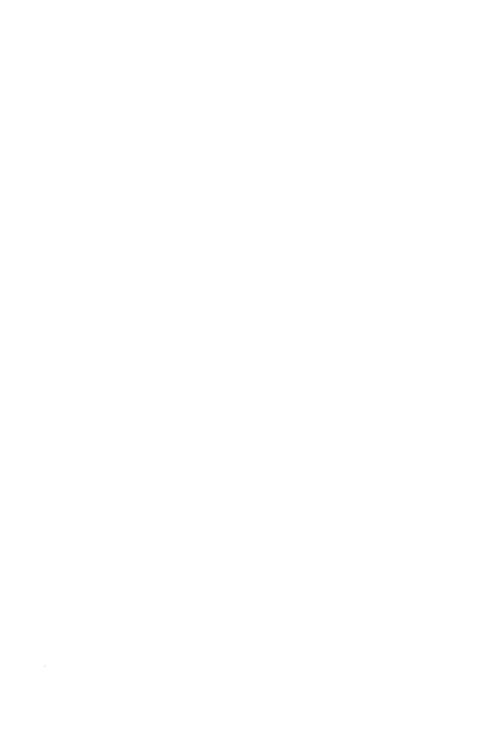
The inscription itself is incised on the base and covers a space 1'  $5_1^{1''}$  high and 1'  $7_2^{1''}$  broad. The letters in the uppermost right hand corner are much effaced, but they can be restored from other inscriptions. Across the base, at a distance of 11" from the bottom, runs a line, which has made some of the top matras indistinct in the impression, and the final portion of the inscription has been broken off. In other respects, it is in an excellent state of preservation.

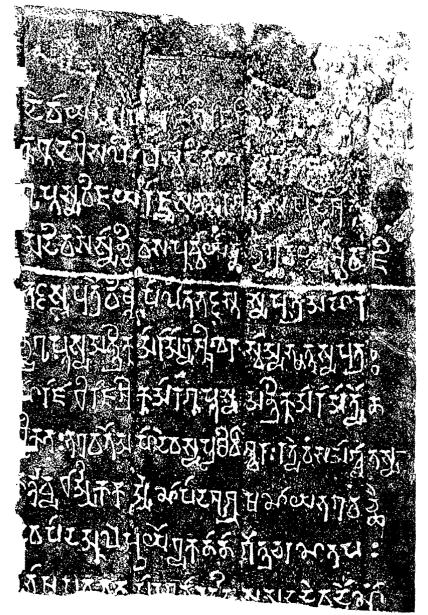
The characters belong to the western variety of the Gupta alphabet. The short u is denoted in two different ways, compare  $Kum\bar{a}\tau agupta$  in lines 3 and 7, where the u of gu has two

It is dealered if the Sanskrit cata (banyan) could be compounded with the Kanarese kigu = small. Kigucati ay denote a plant not arplained in the dictionaries.

The last words at the end of this description of the boundary line are not intelligible to me. We must are superied some words which mean ~ 'the boundary thence joins the (starting) point."

The phrase disreyes ereds would have been enough to express the idea, as in 1. 45 f. of new interest and a parasses, though redundant, has perhaps, been put in with the object of introducing a tamilier standylt pictore.





The inscription refers itself to the reign of the ancient Gupta king Kumāragupta I., and is dated in [Gupta-] Samvat 117, on the tenth day of Kārttika, corresponding to A.D. 436. It is therefore of almost the same date as the completion of the temple of the Sun when Kumāragupta's subordinate Bandhuvarman was governing at Dašapura.

It registers a gift made by Prithivīshēņa, the son of Chandragupta's kumārāmātya Sikharasvāmin, who was the son of Vishņupālitabhatta, the son of Kuramāravyabhatta, of the Chhandogas, whose gotras were [Aśva] and Vājin. The former gotra is new to me. The Vājins also occur elsewhere. Prithivishēna is described as the mantrin of Kumāragupta, as his humārāmātya and subsequently as his mahābalādhikrita. The gift was made for the worship of the Mahadeva known as Prithivisvara, i.e. probably the linga on which our inscription has been incised, with proper righteous offerings. The portion containing the names of the donees has, unfortunately, been lost, and what is lost cannot be restored with absolute certainty. So far as I can see, the dones must have been certain Brāhmanas from Ayōdhyā, who were living in the vicinity of Mahādēva Śailēśvara, who belonged to various gotras and charanas, and were proficient in observances, in sacred study, in the mantras, the sūtras, bhāshyas and pravachanas. and who had something to do at the devadrone, i.e. image procession at Bharadi . . This interpretation is, however, far from being certain. The restoration of the words denoting the various branches of learning in which the donees are said to have been fully versed, is, I think, certain. The geographical name Bhāradi is a mere conjecture. What remains of the letters seems to favour it. The name of the place where the linga was found is said to be Bharadhi Dih, but it is not possible to identify this form with Bhāradi. I would compare the word Bharadiya found in one of the inscriptions on the Sanchi stupa3 where Professor Bühler reads: [bha]radiyasa sapurisasa yugapajakasa danam. I would translate "the gift of the holy man Yugapajaka, from Bharadi." I am unable to restore the four aksharas following after Bhāradi. They look like d. s. m. d. S. m. d. perhaps stands for samudra, which is an epithet of Siva. The word devadrons is known from lexicographers and said to mean "idol procession."

## TEXT.

- 1 Namo Mahādēvāya | Ma[hārājādhirāja-śrī-Chandragupta-pād-ā]-
- 2 nudhyātasya chatudhu(r-u)dadhi-salil-āsvādita-ya[śasō mahārājā]-
- 3 dhirāja śri-Kumāraguptasya vijaya-rājya-samvatsar[ē śatē saptadaś-ōttarē]
- 4 Kārttikamāsa-daśama-divasē=syān=divasa- pūrvvāyām [Chehhandīgy-āchāryy-Āśva]-Vāji-
- 5 sagottra-Kuram[ā]ravya-bhaṭṭasya putrō Vishnupālita-bhaṭṭas=tasya putrō mahārā-
- 6 jadhijājā<sup>6</sup>-śrī-Chandraguptasya montri kumārāmātyaś=Šikharasvāmy=abhūt=tasya putrah

<sup>1</sup> Gupta Inscriptions, Plate ix. A. text-line 7: i of ity=anya-samjño.

This No. 18 8 Above, Vol. II. p. 105, No. 74.

<sup>\*</sup> The St. Petersburg Dictionary refers to the Trikandasesha 2, 7, 8, and the Haravali 129.

<sup>\*</sup> The actual reading is perhaps pūtro.

<sup>6</sup> Read ojādhirāja-.

- 7 Prithivishēnō mahārājādhirāja-śri-Kumāraguptasya mantri kumārāmātyō=na-
- 8 ntarań cha mahābalādhikritaḥ(tō) bbagavatō Mahādēvasya Prithivīšvara ity=ēvain samākhyātasy=ā-
- 9 sy=aiva bhagavatō yathā-karttavya-dhārmmika-karmmaṇā pāda-śuśrūshaṇāya bhagavach=Chhai-
- 10 lēšvarasvāmi-mahādēva-pādamūlē Āyodhyaka-nānā-gottra-charaņa-tapaḥ-
- 11 syādh[y]āya-mantra-sūtra-bhāshya-pravachana-pāraga-Bhāradi-d, s. m. d. dēvadron[y]ām

#### TRANSLATION.

Obeisance to Mahādēva. In the victorious reign of the  $mah\bar{a}r\bar{a}j\bar{a}dhir\bar{a}ja$ , the illustrious Kumāragupta, whose fame was tasted by the waters of the four oceans (and) who meditated on the feet of the  $mah\bar{a}r\bar{a}j\bar{a}dhir\bar{a}ja$ , the illustrious Chandragupta, in the 117th year, on the tenth day of the month of Kārttika, on this day specified as above, the minister of the  $mah\bar{a}r\bar{a}j\bar{a}dhir\bar{a}ja$ , the glorious Kumāragupta, (his)  $kum\bar{a}r\bar{a}m\bar{a}tya$  and subsequently (his)  $mah\bar{a}bal\bar{a}dhir\bar{a}ta$  Prithivīshēpa, the son of Šikharasvēmin, the minister, the  $kum\bar{a}r\bar{a}m\bar{a}tya$  of the  $mah\bar{a}r\bar{a}j\bar{a}dhir\bar{a}ja$ , the illustrious Chandragupta, (who) was the son of Vishnupālitabhatta, the son of Kuramāravyabhatta, a teacher of the Chhandēga  $(v\bar{v}da)$ , of the  $g\bar{o}tras$  Aśva and Vājin, (gave) for the sake of obeisance to the Lord Mahādēva, known as Prithivīšvara, with proper and righteons offerings, at the feet of the Lord Šailēšvarasvāmi-Mahādēva, to . . . from Ayōdhyā, of different  $g\bar{o}tras$  and charanas, perfected in observances and study, in the mantras, the  $s\bar{u}tras$ , the  $bh\bar{u}slyas$  and pravachanas, who at the procession of the image (of Šiva ?) at Bhāradi . . . .

# No. 16.—SUNAO KALA PLATES OF SAMGAMASIMHA; [KALACHURI-] SAMVAT 292.

BY PROFESSOR STEN KONOW, PH.D.; CHRISTIANIA.

These plates were originally brought to light by the late Mr. A. M. T. Jackson, who published them in the Journal of the Bombay Asiatic Society. Mr. Jackson's edition was not accompanied by a facsimile of the original, and it was not, therefore, possible to judge about the palæographic character of the grant. I now re-edit it from impressions which I owe to the kindness of Mr. Henry Cousens.

The plates are two in number, and they were, according to Mr. Jackson, found in November 1898, "buried about two feet below the surface of a cart track in the village of Sunev Kulla in the Hänsot Mabal of the Broach District . . . The first plate is entire. The second has suffered damage (1) by the wranching off of the seal, which has destroyed a few aksharas in the first line, and (2) by the breaking off of a piece of the left-hand edge, which has destroyed one akshara in line 4, two in line 5, two in line 6, and one in line 7 . . . The lower edge of the first plate was formerly attached to the upper edge of the second by two copper rings, one of which remains attached to each of the plates. The seal, which was probably carried by the left-hand ring, has been wrenched off and is lost. The letters are deeply out and in many places show through on the back of the plates."

The two plates are of the same size, measuring  $12\frac{1}{2}$ "× $6\frac{1}{2}$ ". The first contains 12, and the second 13 lines of well executed writing. The average size of the individual letters is  $\frac{1}{4}$ ". The characters belong to the southern class and are closely connected with the form

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ring in Valabhi inscriptions, in those of the Gujarāt Chalukyas, and in the Sarsavni s of Buddharaja. Mr. Jackson has noted a peculiarity which is found in most of the 150 is, viz. a distinct triangular head. With regard to individual letters we may note initial \$\vec{v}\$ in \$ 10 trānvaya-, l. 11; the two forms of l, e.g. in kuśalam-, l. 3, and Gālava-, l. 5; the final initial ē in ēshīm, l. 12; the form of au in Laukākshi-, l. 6, Laukāyana-, l. 7, and kēnachit, l. 13, and vasēt, l. 20, and the jihvūmūliya in -ōpanayali-kāryyal, l. 15. A m perhaps occurs in varititavya[m], l. 14. The numerical symbols for 200, 90, 10, 5 2 occur in 1.25. The language is fairly correct Sanskrit, and, with the exception of four proceeding stanzas in Il. 19-23, here ascribed to Vyasa, the text of the inscription is in proce. saindhí has been neglected in sananudarsayatí astu, ll. 3-4; and -kritya udakātisarygēna, The orthography calls for very few remarks, In l. l we find the Prakrit form Samgama-Lah instead of Samgamasimhah, and in 1.13 karishayatām instead of karshayatām. Consonants Apubled after r; thus, sarvnān=, 1. 2; =Antarınarımmadāvishayīntarygata-, 1. 4; -ādhvaryyu-, 7, etc. The only exceptions are =anurarnya, l. 3; ridh\*yair=bh\*ntra, l. 14, and, in accordants with Pāṇini VIII. 4.49, -dartayati, 1.3, and varsha-, 1.19. Dh has been doubled before y anuldhyātō, l. 1. Note also Laukākshi- instead of Laugākshi- in l. 6. The inscription nich was issued from Bharukachchha, is one of the Mahāsīmanta, the Mahāsāja and gamasiha (-simha), and records the gift of the village Sonavva in the Antarnarmada strict, to several brahmanas, on the occasion of the Mahākārttikā, i.e. the full moon of the th Karttika. It is dated in numerical symbols on the 15th day of the bright half of artika of the year 292.

As pointed out by Mr. Jackson, the date must be referred to the Kalachuri era, and it accordingly fall in either A.D. 540 or A.D. 541.2 The donor, the Mahārāja gamasimha, is not elsewhere known, but I think Mr. Jackson is quite right in ming that he was a feudatory (mahāsāmanta) of the Kalachuris. He infers this from the that Sonavva, the village granted, is said to be situated in the Antarnarmada-vishaya, i.e. cording to him, "the district within (i.e. on this side of) the Narbada." This, he says, "shows at it belonged to a kingdom whose seat also lay south of the Narbadā though it included also tritory to the north of that river." I do not quite see how he arrives at this conclusion. The an slation of Antarnarmada-vishaya as "the district within the Narmada" would be possible, t antar does not mean "on this side," but "between." The word has been explained as a Transfer in Dr. Fleet, 8 meaning the country on both sides of the lower part of the Narmada. cannot therefore accept Mr. Jackson's explanation of the word antarnarmadā-vishaya, but I Lite concur in his opinion that "on the whole the most probable supposition appears to be that in gamasimha was a feudatory of the Kalachuris, whose era he used, and who were cerinly recognised as supreme in the lower Narbada valley about A.D. 580 when Nirihullaka made s grant."4 The wording of our grant sometimes recalls the phraseology of the Sarsavni plates;5 mpare Il. 18-19 with Il. 26-27 of the latter, and, especially, the end of the two grants, where ⇒ have, in both cases, first an instrumental (-prāpitājñayā and -vijñāpanayā, respectively), en a bahuvrihi ending in datakam and followed by likhitam, and finally the date expressed the same way in numerical figures. The late Professer Kielhorn has shown that the Exaseology of the Katachchuri grants was imitated by the Gurjaras and the Gujarat Chalukyas. inferred from this fact "that the family of these chiefs rose to independence only after the

Above, Vol. VI. pp. 294 and ff.

Compare Kielhorn, above, Vol. VI. p. 295, footnote 6. The date does not admit of verification.

a Ind. Ant. Vol. XXXII. p. 56. Another possibility which I would prefer would be to explain antar-narid a un meaning "between the Tapti and the Narmadā." Cf. Antarmandalivishaya in the Pardi plates (above, 51); see Fleet, Ind. Ant. XXXIX. p. 97.

Above, Vol. II. p. 22.

<sup>5</sup> Ibid. Vol. VI. pp. 294 ff.

<sup>6</sup> Ibid. p. 296.

time of the Katachchuri Buddharāja." Now Buddharāja's Sarsavnī plates are dated i. [Kalachuri] Samvat 361, corresponding to A.D. 609 or A.D. 610, and he was, according to the Nerür plates1 and the Bādāmi pillar inscription,2 defeated by the Western Chalukya Mangaleša. This seems to have been the first really important event in the history of the Western Chalukyas Buddharāja's defeat by Mangalēša must have taken place before the 25th October A.D. 601, i.i. that be the date of the Badami pillar inscription 8 But even after that date he retained command of the country about Broach, for his Sarsavni plates, which are dated in A.D. 609 or 610 (see above), register the grant of a village in that district. The Traikūṭakas are known to have held sway in Southern Gujarāt in the last half of the fifth century, for Dahrasēna's Pard. plates are dated in [Kalachuri] Samvat 207,4 and a copperplate of his son Vyāghrasēna from the Surat District is dated in [Kalachuri] Samvat 231.6 The present grant belongs to the interval between Vyaghrasēna (Samvat 231) and Buddharāja (Samvat 361). Buddharāja must, according to the Badami pillar inscription, have begun to reign before A.D. 601. We do not know how long his father Samkaragana, the overlord of the Mahāpīlupati Nirihullaka of the Samkhēdā plate. reigned, and we do not know anything of Samkaragana's father Krishnaraja, but he, or his predecessor, must have been the overlord of Samgamasimha. Our inscription, therefore, throws some light on the history of the Broach District in the first half of the sixth century.

Of the geographical names mentioned in our grant, Bharukachchha, the residence of the  $Mah\bar{a}s\bar{s}manta$ , the  $Mah\bar{a}s\bar{a}ma$  Sanigamasimha, is the present Broach. Sōṇavvā, the village granted, must be identified with either Sunão Kala, situated in 21°  $28\frac{1}{2}$ ′ N. and 72° 54′ E., or Sunão Khurad, in 21° 29′ N. and 72°  $53\frac{1}{2}$ ′ E. The plates were found in the former place.

#### TEXT.

#### First Plate.

- 1 Ŏm¹ [svasti] []\*] Bharukachchhā[n=]mātāpitri-pād-ānu[d]dhyātō mah[āsāma]ntá-śr[i-mahā]rāja-Samgamasīhaḥ(simhaḥ)
- 2 [sarvvā]n=ēva svān=rājasthāniy-[ö]parika-kumārāmātya-vishayapaty-ārakshika-drām-gika-
- 3 kulaputraka-chāṭa-bhaṭ-ādīms-tadādēśakāriņaś-cha kuśalam-anuvarṇya samanudarśa-
- 4 yati astu võ viditam yath-äsmäbhir-Antarnnarmmadä-vishay-äntarggata-Sõnavvägrämö Bhäru-
- 5 kachchhaka-Chhandogi-sagōtra-Chhandoga-sabrahmachāri-brābman-Ānantadatta tathā
- 6 sagotra-Chhandōga-sabrahmachāri-Prajāpatiśarmma tathā Laukākshi-sagotr-ādhvaryyn-sabrahma-
- 7 chāri-Šivadēva tathā Lauhāyana-sagötr-ādhvaryyu-sabrahmachāri-Bhānudēva tathā Panudri(β)-sa-
- 8 götra-bahyricha-sabrahmachāri-Bhavaruchibhyö bali-charu-vaiśvadēv-āgnihōtra-havana-pañcha-
- 9 mahāyajña-kriy-ötsarppaņ-ārttham=āchandr-ārkk-ārņṇava-graba-nakshatra-kshiti-sthiti-samakālinaḥ
- 10 södramgas=söparikaras=sabhūta-vāta-pratyāyō=chāţa-bhaţa-prāvēśyō bhūmichchhidra-nyāyōna

<sup>1</sup> Ind. Ant. Vol. VII p. 161.

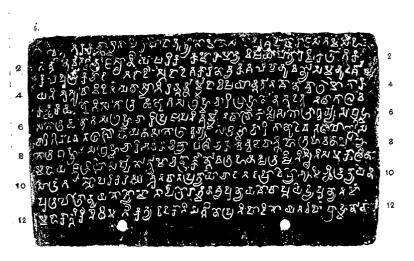
<sup>2</sup> Ibid. Vol. XIX. p. 16.

Compare Kielhorn's List of Southern Inscriptions, No. 5. 4 Above, p. 51.

<sup>5</sup> See Jackson, Journal Bombay Asiat. Soc., Vol. XXIII. p. 6; also p. 52 f. above,

Above, Vol. II. p. 23.

<sup>\*</sup> Expressed by a symbol,





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- ll putra-pautr-ānvaya-bhōgyō mātāpitrōr-ātmanaś-cha puṇya-yaśō-váptayō-dya puṇyata-māth
- 12 mahākārttiki-tithim=agīkṛitya¹ udakātisarggēņa pratipāditē yata ēshām brāhmaṇānām

#### Second Plate.

- 13 uchitayā brahma[dēy-āgrahā]ra-sthityā bhumjatā[m] kṛi[sha]tām [ka]rishayatām² pradišatām cha na kēnachit
- 14 nishēdhē vartiitavya[m tadgrāma]-nivāsibhir=apy=am[i]shām vidhēyair=bhūtvā samuchita-
- 15 mēya-hiranyādi-pratyāy-opanayah=kāryyaḥ [[\*] bhavishyad-rājabhis=ch-āsmad-vams-yair=anyair=vvā sā-
- 16 [mā]nyam bhūmidāna-puṇya-phalam=abhivāũchbadbhir-vvibhavān-abhāv-ānuba[n]-dhūn=āyur-vviyōg-ā-
- 17 [nuga]tam guṇāmś=cha dirgghakāl-ānuguṇān=vigaṇayya dānam cha guṇavatām= avadātam=iti
- 18 [pramā]nīkritya śaśikara-śuchi-ruchiram chirāya yaśa[ś]=chichīshubhir=ayam=asmaddāyō=numantavyah
- 19 [pāla]yitavyaś-ch-ēti || uktam cha bhagavatā Vyāsēna || Shashṭim varshasahasrāṇi svarggē modati
- 20 [bh] midah [|\*] ächohhēttā ch-ānumantā oha tāny-ēva narakē vasēt || Bahubhir-vasudhā bhuktā rājabhis-Sa-
- 21. gar-ādibbi<br/>h $[\,|^*\,]$ yasya yasya yadā bhūmis=tasya tasya tadā phala<br/>m||Pūrvvadattām dvijātibhyō ya-
- 22 tnād-raksha Yudhishthira [i\*] mahīm mahimatām śrēshtha dānāch-chhrēyō-nupālanam [i Vindhvātavīshv-atō-
- 23 yasu [š]ushka-kōṭara-vāsinaḥ [ |\* ] krishṇāhayō≃bhijāyantē pūrvvadāyān=haranti yē ||
- 24 Mahapratihara-Gopādhyaka-prapitajňaya sandhivigrahika-Rēvādhyaka-dūtakam
- 25 li[khi]tam Vishnushenen-eti || Sam 200 90 2 Karttika su 10 5.

#### TRANSLATION.

Öm. Hail! From Bharukachchha,—the mahāsāmanta, the illustrious mahārāja Samgamasīha (simha) informs all his (subordinates, viz.) rājasthānīyas, uparikas, kumārāmātyas, district officers, ārakshikas, drāmgikas, kulaputrakas, district officers (ahāṭas), bhaṭas, and others, and those who carry out the orders, after having greeted them, as follows:—

Be it known to you that the village Śōṇavvā, situated in the Antarnarmadā district, has to-day, with reference to the holy Mahākārttikī tithi, been granted by us for the obtainment of merit and fame for (our) parents and ourselves, with pouring out of water, for as long as the moon, sun, the sea, the planets, the stars and the earth endure, with the udranga, with the upartkara and with the bhūtavātapratyāya, not to be entered by district officers and soldiers, according to the maxim of bhūmichchhidra, to be enjoyed by the succession of sons and sons' sons, to the (undermentioned) residents of Bharukachchha, (viz.) the Brāhmaṇa Anantadatta of the Chhandōgi gōtra, a student of the Chhandōga (śākhā); Śradēva (śākhā); Prajāpatišarma of the Gālava gōtra, a student of the Chhandōga (śākhā); Šivadēva of the Laukākshi (Laugākshi) gōtra, a student of the Adhvaryu (vēda); Bhāṇudēva of the Laukāyana gōtra, a student of the Adhvaryu (vēda); and to Bhavaruchi of the Panuḍri (?) gōtra, a student of the Rigvēda (bahvricha),

<sup>1</sup> Read =adhikrity=odakāti-.

Rend karshayatām.

<sup>3</sup> A festival in honour of Siva's victory over Tripurasura, at the full moon of Karttika.

<sup>4</sup> The construction in the following is rather loose. Bhārukschohhaka probably belongs to all the names in the following.

for the maintenance of the five great sacrifices, (viz.) bali, charu, vaisvadēva, agnihōtra (and) havana, and of (other) rites. Wherefore nobedy should make any obstruction to these brahmanas, while they enjoy (the granted land) according to the rules relating to brahmadēyas and agrahīras, unltivate (it), cause (it) to be cultivated and assign (it to others). And the inhabitants of that village should obey their (orders) and make over to them the customary mēya, gold, and other revenue. And let future kings, whether of our own family or others, desirous of sharing in the common merit of (this) donation of land, while reflecting that wealth is liable to perish, that life is followed by separation, and that virtue lasts for a long time, keeping in view that gifts to virtuous people are excellent, and anxious to accumulate for a long time fame resplendent and bright as the rays of the moon, consent to this our gift and preserve it. And it has been said by the venerable Vyūsa: [Here follow four of the usual imprecatory stanzas]. According to the order brought by the mahāprathūra Göpādhya, (this adiet), the dūtaka of which was the sāndhvigrathika Rēvādhyaka, was written by Vishnushēna.

The year 200 90 2 Karttika su 10 5.

## No. 17.—BALERA PLATES OF MULARAJA I.; SAMVAT 1051.

By Professor Sten Konov, Ph.D.; Christiania.

These plates have already been noticed by Mr. H. H. Dhruva<sup>9</sup> and Munshi Debiprasad. They are in the possession of the Brāhmaṇa Dēvavām of Bālērā, in the Sānchör District, Jōdhpur State. I edit them from impressions supplied by Mr. D. R. Bhandarkar.

There are two plates measuring  $7\frac{1}{3}" \times 5"$ , and each of them is inscribed on one side only. There are altogether 21 lines of writing, 10 on the first and 11 on the second plate, and the plates are in an excellent state of preservation. They were held together by a ring, which limit been broken when the plates came into Mr. Bhandarkar's hands. There was no seal.

The character is northern Nagari of the 10th century. The virama is used in samvat, 1.1; pūrvvavat, 1.2; vasēt, 1.19, and -purushān, 1.4. There are very few orthographical peculiarities. V is used for b throughout, and s is written instead of s in sāsanam, 1.19. A consonant is doubled after r in -vinirggat-, 1.10; svargyē, 1.18; =abhyarchchya, 1.7; -dharmma-, 1.13; pūrvvavat, 1.2, etc. On the other hand, no doubling takes place in -Durlabhāchārya-, 1.11.

The language is Sanskrit, and, with the exception of an imprecatory & oka in Il. 18-19, here ascribed to Vyāsa, the whole of the inscription is in prose.

The inscription is one of the Mahārājādhirāja Mūlarāja I., the founder of the Anhilvād branch of the Chaulukyas. Two other inscriptions of Mūlarāja are known: The oldest, which is dated in Vikrama-Samvat 1030, on the 5th day of the bright half of Bhādrapada, corresponding to Monday, the 24th August A.D. 974, has been noticed by Mr. Dhruva. The other is the Kadī plate of Vikrama-Samvat 1043, the 15th day of the dark fortnight of Māgha, on a Sunday corresponding to the 2nd January 987. Our inscription is the latest one of Mūlarāja, and it is dated Samvat 1051, on the 15th day of the bright fortnight of Māgha, at a lunar celipso

<sup>1</sup> Mēya, what is to be measured, is a technical term; of Gupta Inser. p. 257, l. 12; above Vol. II. p. 364, l. 8 of the text; Vol. IV. p. 144, l. 9 of the text; Vol. VII. p. 61, l. 4 of the text; and Vol. IX. p. 344, line 9 of the text Compare tulya-mēya, above Vol. VII. p. 160, footpote 9.

<sup>2</sup> Vienna Journal, Vol. V p. 300.

<sup>\*</sup> Proceedings of the Asiatic Society of Bengal, 1892, p. 168.

Vienna Journal, Vol. V. p. 300.
 Ind. Ant. Vol. VI. p. 191 f.

(1.6), corresponding to Saturday, the 19th January 995, when there was a lunar eclipse, visible in India. None of these inscriptions teaches us much about Mūlarāja. According to the Kadī plates, he belonged to the Chaulukikas, was the son of the Mahārājā dhirāja Rāji, and had, by his own arm, conquered the Sārasvata-maṇḍala. The Gujarat chronicles state that Rāji was king of Kalyanakataka in Kanauj, and add some tales about him, which have not, however, been corroborated by inscriptions. The information which can be gathered about Mülarāja from other inscriptions of his family, is also meagre. He is called "the sun who brings the lotus-pond of the Chaulukya family into blossom" (Kadī plates of Jayantasimha, Bhīmadēva, and Tribhuvanapāla<sup>1</sup>). Only conventional praise is bestowed on him in the Vadnagar praéasti.<sup>2</sup> where we read,-

(V. 4.) Illustrious Mūlarāja, who stepped on the diadems of princes, was a priceless pearl to enhance the splendour of the fame of his family,-he who became the root of the tree of justice that had been buint by the forest-fire of the Kali (age) and gained the affection of his subjects by exceedingly light taxes (as the moon pleases by exceedingly cold rays).

(V. 5.) He made the Fortuna of the kingdom of the Chāpôtkaṭa princes, whom he took captive at his will, an object of enjoyment for the multitude of the learned, of his relatives, of Brahmans, bards and servants. Won by his valour that mightily blazed forth in battle, the guardian goddesses of the kings of all the other regions then clave for a long time to the Fortuna residing in his sword.

The Gujarat chroniclers know more about Mülaraja's dealings with the Chapotkatas. The late Professor Buhler has, however, shown's that not much credit can be given to them, and it is safer to abstain from using them.

Mūlarāja's charities are also alluded to in the Dēvapattana inscription,4 where we are introduced to the astrologer Üyābhaṭṭa, whose three sons Mādhava, Lūla and Bhābha the king charged with the supervision of these charities.

The chroniclers state that Mülarāja reigned from Vikrama-Samvat 998-1053, and they tell us about his expeditions against other kings. Shortly after his accession, they inform us, he was attacked by the Raja of Sakambhari and Barapa, the general of Tailapa, or, according to the Sukritasumkirtana, of the king of Kanauj. The Sakambhari king must have been the Chāhamāna Vigraharāja,<sup>5</sup> whose Harsha inscription<sup>6</sup> is dated in Vikrama-Samvat 1030.

Bārapa is described as a Chālukya7 or a Chaulukya,8 who is said to be descended from the mythical Chaulukya and a Rāshtrakūta princess. Dr. Fleet<sup>9</sup> doubts that Bārapa was the general of Tailapa, because he was a Chaulukya and not a Chālukya like the latter. 10 Whatever his origin was, he certainly succeeded in establishing himself in Lata, where we find his grandson Kīrtirāja as mahāmaņļalēśvara in Šaka 940, and Kīrtirāja's grandson Trilōchanapāla in Saka 972. According to the chronicles, Barapa drove Mularaja back to Kanthadurga (the modern Kanthköt in the eastern division of Kachh), but was later on defeated by him.

That Mülaraja was also at war with the Kalachuris has been inferred from the Dēōlīll and Karhādle plates of the Rāshtrakūta Krishna III, dated Saka 862 and 880 respectively, where we are told that "on hearing of the conquest of all the strongholds in the southern

<sup>1</sup> Ind. Ant., Vol. VI. pp. 196 and ff.

<sup>&</sup>lt;sup>2</sup> Ind. Ant. Vol. VI. pp. 180 and ff.

<sup>&</sup>lt;sup>5</sup> See Vienna Journal, Vol. VII. p. 191.

<sup>7</sup> Vienna Journal, Vol. VII. p. 89.

<sup>8</sup> Bombay Gazetteer, Vol. I. Part II. p. 431.

<sup>10</sup> The form Chālukya however also occurs; see Vienna Journal, Vol. VII. p. 89.

<sup>11</sup> Above, Vol V. pp. 188 and ff.

<sup>&</sup>lt;sup>5</sup> Above, Vol. II. pp. 116 ff.

Above, Vol. I. pp. 293 and ff. 4 Above, Vol. II. p. 438, vv. 7-10.

<sup>8</sup> Ind. Ant. Vol. XII. pp. 201 and ff.

<sup>12</sup> Above, Vol. IV. pp. 278 ff.

region, simply by means of his (Krishna's) angry glance, the hope about Kālañjara and Chitrakuta vanished from the heart of the Gurjara." The same events are probably alluded to in the (spurious) Lakshmesvara inscription of Saka 8901 where it is stated that Marasimha conquered the Gürjaras under orders of Krishnaraja.

I have already mentioned that, according to the chroniclers, Mülarāja reigned till Vikrama-Sanvat 1053. This agrees well with the fact that he is mentioned as a contemporary in the Biapur inscription of the Rashtrakūta Dhavala of Hastikundi, which is dated in that year.

The object of the present copper-plate is to record a grant, made on the occasion of a lunar eclisse, to a certain Dîrghāchārya, the son of Durlabhāchārya, an immigrant from Kanyakubja. The writer of the grant was the kāyastha Kānchana, who also wrote the Kadī plates of Samvat 10438 and whose son Vatēšvara occurs as the writer of the Kadī plate of Bhimadeva of Samvat 1086.4 The dūtaka was the mahattama Šivarāja.

The grant consisted in the village Varanaka in the Satyapura-mandala. Its boundaries were, to the east the village Dhanāra, to the south Gundāuka, to the west Vodha, and to the north Mētravāla. Satyapura is the present Sānchōr in the Jodhpur State. Munshi Debiprasad states that Varaņaka is said to be the site of the modern village of Bālērā (Indian Atlns, Sheet 21 N. W., 71° 32' long., 24°43' lat.), where the plates are now found. I do not know his authority for this statement, and it seems more likely that we have to look for Varanaka farther east, where we find a village Gondau, which might correspond to Gundāuka, at  $72^{\circ}$   $3\frac{1}{3}'$  long. and 24 49' lat. To the north of Gondau is the village Mirpur, which might be a later form corresponding to Metravella, while Bodan, to the north-west, perhaps represents Vodha, and Dantwara,

The grant was issued from Anahilapāṭaka, i.e. Anhilvāḍ.

## TEXT.

## First Plate.

- l Öm<sup>5</sup> samvat 1051 Māgha sudi 15 ady-ēha srīmad-Aņahilapāṭa-
- 2 kē rajāvali pūrvvavat <sup>6</sup>paramabhatṭāraka-mahārājādhirāja-
- 3 paramētvars-śri-Mülarājadēvah svabhujyamāna-Satyapura-mamda-
- 4 l-kmtahpāti-Varaņaka-grāmē samasta-rājapurushān vrā(brā)hman-öttarām-5 s=tannivāsi-janapadāms=cha võ(bō)dhayaty=astu vah samviditam yathā a-
- 6 dya soma-grahana-parvvani charācharagurum bhagavamtam= Amvi(bi)kāpati-
- 7 m=abhyarchohya mātāpitror=ātmanaś=cha punya-yaśo-bhivriddhayĕ upari-
- 8 likhita-Varanaka-gramō=yam sva-simā-paryamtah sa-vriksha-mālā-
- 9 kulah sa-kashtha-trin-odak-opètah sa-damda-dasaparadhah sri-
- 10 Ka[n]yakuvja(bja)-vinirggat-āśéshavidyāpāraga-taponidhi-

# Second Plate.

- 11 ári-Durlabhachárya-sutáya ári-Dirghacháryaya áása-
- 12 nen-odakapurvvam-asmābhih pradatta iti matvā asmad-vamšajair-a-

<sup>· 1</sup> Ind. Ant. Vol. VII. p. 104.

Josep. Beng. As. Soc. Vol. LXII., Part I. p. 311. See also pp. 17-24 above, where the text of the inscription has been published by Pandis Ram Karna of Jodhpur. Dhavala is there stated to have assisted Dharanivarāha against Kālarāja. According to Prof. Kielhorn, Dharanivarāha was perhaps one of the Chūdāsamā chiefs.

The d-matra in -blaffarake- seems to have been originally forgotten.

ीं द ते सार्थ शता के यगीरी र्वा गर्म र शहर में त्रा से सार्थ शहर में सार्थ से स्था कि स्था के स्था के

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12

14

16

18

20

W. GRIGGS, PHOTO-LITH.

- 13 parair-api bhāvi-bhōktribhir-asmat-pradatta-dharmma-dāyō-yam-anumam-
- 14 tavyah pālanīyaś-cha l asya cha grāmasya pūrvvasyām diśi Dhanā-
- 15 ra-grāmo dakshiņasyām Gumdāuka-grāmah pašchimāyām Vodha-grāma
- 16 uttarasyām Mētravāla-grāma iti chatur-āghāţ-opalakshitō=
- 17 yam Ghāghalīkūpa-tribhāg-ōdakēna saha dattah || uktam cha bhagava-
- 18 tā Vyāsēna II shash(ir≃vvarsha-sahasrāņi svarggē tishthati bhūmidaḥ l āchchhē-
- 19 ttā ch-anumamtā cha tāny-ēva narakam(kē) vasēt || Likhitam-idam sā(sā)sanam
- 20 kāyastha-Kāmchanēna || dūtō-tra mahattama-śri-Śivarājaḥ || [Representation of a flower].
- 21 śri-Mūlarājasya II

#### TRANSLATION.

Öm. Samvat 1051, the 15th of the bright (fortnight) of Magha. Today, in the famous Aņahilapātaka,—the rājāvalī as before!—the Paramabhatṭāraka Mahārājādhirāja Paramēśvara, the illustrious Mūlarājadēva, addresses all rājapurushas and all people, Brahmanas and others, residing in Varanakagrama, which belongs to the Satyapura- mandala in his realm :- Be it known to you that, after having today, at the eclipse of the moon, worshipped the lord of the world, the hely husband of Ambikā (i.e. Siva), the above mentioned village, Varanaka, up to its proper limits, with its groves of trees, with its wood, grass, and water, with the fines arising out of the ten flaws, has been given by us, by a charter, after libations of water, in order to increase the religious merit and the fame of our parents and ourselves, to the illustrious Dîrghāchārya, the son of Durlabhāchārya, who had come from Kanyakubja, who was accomplished in all kinds of lore and (who was) a treasure of austerity. Knowing this, future rulers of our lineage or others, should approve of and preserve this my religious gift. (And) it has been given, defined with its four abutments,—viz. to the east of this village Dhanara village; to the south Gundauka village; to the west Vodha village; and to the north Mētravāla village,—and together with the water of a third of the Ghāghalī kūpa. And it has been said by the venerable Vyasa: The giver of land remains 60,000 years in heaven. 'But he who rescinds (u gift) or approves of (its being rescinded), resides in hell for the same (period). This grant was written by the kāyastha Kānchana. The messenger was the mahattama, the illustrious Šivarāja. (The sign manual) of the illustrious Mūlarāja.

# No. 18.—PESHAWAR MUSEUM INSCRIPTION OF VANHADAKA; LAUKIKA-SAMVAT 588.

By PROFESSOR STEN KONOW, PH.D.; CHEISTIANIA.

The stone on which this inscription is incised, was transferred to the office of the Superintendent, Archæological Survey, Frontier Circle, from the office of Dr. Stein in 1907. Dr. Stein informs me that the inscription was not found by him. It is said to hail from the Hazārā District, but nothing is known for certain about its origin. I edit it from impressions furnished by Dr. D. B. Spooner.

The stone measures  $18'' \times 10''$ , and bears six lines of writing. The central portion of the last line has been lost. A peculiarity of this inscription is that the letters are not incised but

<sup>1</sup> The words rājāvalī pūrvoavot also occur in Bhīmadēva's plates, (Ind. Ant. Vol. VI. 194; 199; 201; 203; 205; 206; Vol. XI. p. 71). A similar phrase, rājāvalī pūrvoas, is found in Mūlarāja's and Jayantasimha's Kadī plates (ibid., Vol. VI. pp. 192 and 196). They are always prefixed to the description of Mūlarāja, and probably belong to the approved preamble of grants kept in the royal archives.

: Act. as is usual in Muhammadan inscriptions. An older instance of the use of raised letters the Amstrit inscription is afforded by the legend on a statue of the Buddha unearthed by Mr Ocitel at Sarnath.1

The characters of the inscription are Sarada. Among individual letters I note the form of s in ser - l. l, of ja in gaja-, l. 3. of da in Sūradē-, l. 4, -Vānhadakēna, l. 5, and the ligatures in 1-0, t-1. 3, rg in -kargi-, 1. 6. and nh in - Vanhadakena, 1. 5. The final form of t is found in 11 3 and 7, and that of m in 11, 2 and 5. The inscription contains the numeral symbols for U.s and I in l. 4. Note the form of 8.

Inclanguage is Sanskrit, with some mistakes, which show that the author was not a very god sacher. Compare -kusma- for -kusuma-, I. I, etc. The Sanskrit of the two last lines spart cultry weak. With the exception of the invocation to Vishnu in II. I and 2, which is with " in the Arya metre, the inscription is in prose.

The effect of the inscription is to record the construction of a tank by \$r7-Vanhadaka for the beautit of his father sri-Isvara, the son of sri-Surade. The sthapati was Simgali Kargi, the sen of Kali, and he seems to be described as belonging to the dranga of Navagrama. I am, lowever, unable to make out the last words of line 6 with certainty. The tank was comj and an Saturday, the thirteenth day of the bright fortnight of Karttika, in the year 38 in the Likya-samvat denoted by the arrows (5) and hundred augmented by the elephants (8) and thirty. This date is of interest in more than one respect. In the first place it is not usual to indicate the hundreds in dates of the Lankika era. Mr. R. D. Banerji2 even goes to the leaving a remarking that "if in a date the hundreds are mentioned, it is absolutely certain that it cann the referred to the Laukika era." This statement cannot any more be uphold in the face of our inscription, where the year is given as sara, i.e. five, hundred, and gaja, i.e. ight, and thirty. Pandit Mukundram also informs me that the hundreds are actually sometims addel in Kashmir lökē, in common life, not however in books. It is then interesting to note that, in the repetition of the date in figures, the hundreds are omitted. Professor Jacobi who has been good enough to calculate the date for me, finds that it corresponds to Saturday, the 17th October 1481.

I do not know anything about the persons mentioned in the inscription, and, so long as we have no information about the origin of our inscription, it is hopeless to identify the Navagrāma-draiga mentioned in l. 6. According to Dr. Stein, the term draiga signifies "a watch station established near mountain passes for the double purpose of guarding the u; preaches to the valley and of collecting customs revenue."

## TEXT.

- l (lm² svasti || || atasiō-nava-kusma-nibham Mandara-parivarta-
- 2 ghrishtskëymam [|\*] apaharatu duritam=akhilam Madhu-Mura-Narakā-
- 3 ri-vālnu<sup>6</sup>.yugam [||\*] Lōkya-samvach-ohhara-satē gaja-trimsādhikē" samvat<sup>8</sup> 4 38 Kārtikē(ka) su ti 13 Sanau l Atra dine sri-Sūradē-suta-
- 5 sri-Īsvaram<sup>9</sup> ndisya suts-śri-Vāphadakēna pushkaram karā[yi]tam || || 6 strapati-Kāli-sata-Ši[m]gāli-Kargī Navagrāma-dranga-vradhajana<sup>10</sup>
- 7 Om śri sthanasya śrēyam bhavat...likhitam lingasya

<sup>3</sup> Indian Antiquary, Vol. XXXVII. p. 28.

\* ranslation of the Rajatarangini, Vol. II. p. 291,

Metre : Arya. Rusmer in written for kusuma.

\* Expressed by a symbol. Read bāhu-.

\* The man visible after samuat is probably a sign of interpunction.

7 Read -trims-

<sup>1</sup> See Archaelogical Surrey Annual Report, 1904-05, p. 81.

H The reading is very uncertain. We should perhaps read -budhajana.



### TRANSLATION.

(Line l.) Öm. Hail.

- (V. 1.) May the pair of arms of the enemy of Madhu, Mura and Naraka (i.e. Vishnu) turn away all evil, that which is like a fresh atasī-flower (and) the bracelets of which were rubbed at the turning of (the mountain) Mandara (in the churning of the ocean).
- (Ll. 3-5.) In the Lōkya (Laukika) year arrow (five)-hundred increased by thirty and elephants (eight), Samvat 38, the 13th of the bright (fortnight) of Kārttika, on a Saturday—on this day, a pond was made with reference to śri-Īśvara, the son of śri-Śūraḍē by (his) son śri-Vāṇhaḍaka.
- (L. 6.) The sthopati (was) Śimgāli Kargī, the son of Kāli, a Paṇḍit (?) from the Nava-grāma-dranga.
  - (L. 7.) Ōm. Prosperity. May luck follow the place ..... written of the linga (?).

## No. 19.— PIMPARI PLATES OF DHARAVARSHA-DHRUVARAJA; SAKA-SAMVAT 697.

BY K. B. PATHAR, B.A.; POONA.

This grant consists of three plates, each measuring  $10\frac{54}{4}" \times 7\frac{1}{4}"$ . The ring on which the seal was strung had been detached from the plates when they came into my possession. The weight of the three plates is 260 tolas, while that of the ring and the seal is 190 tolas. The diameter of the ring is  $2\frac{1}{4}"$  and the length of the seal is 6". On the top of the seal there is, in relief, on a countersunk surface, a figure of the four-armed god Vishnu. The grant belongs to Dasharath Patil and Lala Patil of Pimpari in East Khandesh and was published by Mr. G. K. Chandorkar in a Marathi magazine named  $Prabh\bar{\imath}ta$  nearly two years ago. I obtained the original plates on loan for taking an impression of them through the kind offices of Mr. G. K. Chandorkar. The plate accompanying this paper has been prepared from impressions received from Mr. Nārāyaṇrāo Tātakē of the Archæological Office in Poona.

The grant is written in the Nagari characters of the period to which the inscription refers itself. The peculiarities in respect of orthography, which deserve to be noted, are that a is always used in place of a, as in faz for faz in line 62, and that conjunct consonants immediately following a are sometimes doubled as in Alaffa in line 6, but not in affa in line 18 and in Alaffa in line 31. The grant is written in the Sanskrit language, and, except in the donative passages and the last sentence, the whole is in verse. It may be remarked that all the verses of our inscription are met with in later Rashtraküta grants.

The inscription records the grant, by Dhārāvarsha \*sri-Dhruvarājadēva, of the village called Lilāgrāma to a Brāhmaņa named Bhaṭṭadēva, when six hundred and ninety-seven years of the Saka king had passed away, on the new moon-day, in the dark half of the month of Kārttika, when there was a solar eclipse. The mention of the solar eclipse in the date may be taken as a proof of the genuineness of the present grant. But it comes into conflict with the Dhulia grant of Kārkarāja, dated Śaka-Samrat 701, which purports to have been issued in the prosperous reign of Gövindarāja II.¹ I beg to invite attention to the following passage in that grant:—

श्रीप्रभूतवर्ष	स्य											प्रवर्धमा <b>नरा</b> च्ये	[1*]
तस्यानुजः श्रीधुवराजनाम्ना(मा)					महानुभावी			विच्चितप्रताप[:*]					

प्रसाधिताग्रीषनरिद्धचक्र[:\*] चूडामणि(क्रमेण) वालार्क्षवपुर्व्वभूव । तस्य सुत: . . . श्रीकर्कराजस्तदाच्चया सर्व्यानेव . . . . समा-चापयति

Here the expression ব্ৰাঘ্য can only mean "by the command of Dhruvarāja." How could Karkarāja order all feudatories by the command of Dhruvarāja, in the prosperous reign of Gōvinda II., when Dhruva was not the reigning sovereign? The language used here is ambiguous. The verse quoted above is correctly given in our grant and, with the next following verse (beginning with the words বাবি ঘৰ ব), describes Dhruva as the paramount sovereign. The occurrence of the incorrect verse in the Dhulia grant may be cited as an additional proof of its spurious character.

As the genuineness of the Dhulia plates of Karkarāja is open to question, the first point which we have to decide is whether Gövinda II. actually succeeded to the throne or whether there was a complete supersession of him by his younger brother Dhruva after the death of Krishnarāja I. On this point our grant has the following verse (18) which also occurs in the Kūvi² and Paiṭhaṇ² plates:—

येन श्वेतातपचप्रहतरविकरत्राततापाससीलं जग्मे नासीरघूसोधविस्तितिष्ररसा वस्नभाख्यः सदाजौ । स श्रोगोविन्दराजो जितजगदह्तिस्रैणवैधव्यहितु-स्तस्यासीस्नृतुरेकचणरणदस्तितारातिमन्नेभवंभः ॥'

Here the possession of the white umbrella, which is symbolical of supreme sovereignty, is attributed to Govinda II. Kālidāsa says:—

ष्यय स विषयव्याहत्तात्मा ययाविधि स्तवे नृपतिककुदं दस्वा यूने सितातपवारणम् । सुनिवनतरुच्छायां देव्या तया सङ् शिविये गलितवयसामिचाकूणामिदं डि कुलव्रतम् ॥

Raghuvainsa, III. verse 70.

And in a stone tablet inscription at Dāvangere, dated in the Chālukya-Vikramavarsha 48, it is said of the Chālukya king Jayasimha—

यगमद्श्विकधात्री येन राजन्ततीत्वं निवसति न्द्रपांच्सीर्थस्य ग्रमातपत्रे । सक्तल[वि]निमतारिचीर्शिभृगीकिरत्न-दि(ख)तिग्रवित्तिपादी गण्डरोङ्गण्डभपः

Ep. Carn. Vol. XI. Davangere, No. 1.

<sup>&</sup>lt;sup>1</sup> [There are also other proofs of carelessness on the part of the writer of the Dhulia plates. I am, however, not sure if the inscription can be declared spurious on such grounds alone.—Ed.]

<sup>&</sup>lt;sup>2</sup> Ind. Ant., Vol. V. p. 146, verse 18.

<sup>8</sup> Above, Vol. III. p. 107, text-lines 27-29.

<sup>• [</sup>The verse occurs with some mistakes and alterations in the Dantivarman plates (above, Vol. VI. p. 289; verse 15).—Bd.]

And in the Śravaṇa-Belgola epitaph of Mallishēṇa we read-

राजन् साइसतुङ्ग सन्ति बहवप्रश्वेतातपत्रा छपाः किन्तु त्वसदृशा रणे विजयिनस्त्यागोन्नता दुर्नेभाः । तदसन्ति बुधा न सन्ति कवयो वादीश्वरा वाग्मिनो .नानाशास्त्रविचार्चंबुरिधयः काले कलौ सिंदधाः ॥¹

Here श्वेतातपत्रा नृपा: "kings possessed of the white umbrella" means "paramount sovereigns."

It is thus clear that Gōvinda II. did in all probability reign immediately after the death of his father Kṛishnarāja I. I lay stress on this point because the genuineness of the Dhulia plates of Karkarāja which refer themselves to the reign of Govinda II. may reasonably be called in question, as I have pointed out above. From the Daulatābād grant, which was discovered by me three years ago and brought to the notice of Mr. D. R. Bhandarkar, who has edited it in this Journal, it is plain that Dhruva wrested the sceptre from the hands of his elder brother Gōvinda II. That Gōvinda II. did reign is also proved by two pillar inscriptions discovered and noticed by Mr. Rice, which use the expression prithwī-rājyam gerys, "ruling over the earth," with reference to Jagattunga-Prabhūtavarsha-Pratāpāvalōka, son of Akāla[varsha].

The second question to be decided is the identification of the Śrīvallabha, mentioned by Jinasēna in the concluding praśasti of his Harizańśa, which I quoted in my article in the Indian Antiquary, Vol. XV, p. 142. In a note to my paper, Dr. Fleet proposed to identify the king with Gövinda II. A few years later a different identification was proposed. Dr. Fleet then suggested that in the verse—

## प्राकिष्वन्द्रभतेषु सप्तसु दिशं पञ्चोत्तरेषूत्तरां पातीन्द्रायधनाम्नि कण्णनृपजे श्रीवसभे दिखणां ।

the expression নুখানুম্বী should be construed with হলুয়েখনানি and that শীৰ্ল্ল was Gövinda III.4 The only reason given for this construction was that "Indrayudhanāman is an adjective and wants the next following word to complete its meaning." This is not a serious difficulty for Kālidāsa frequently uses খোলুনানন্ as a noun. And Jinasēna himself uses compounds like হলুয়েখনানন্ as nouns:—

Ādipurāṇa, Chap. II.

This second identification, though abandoned long ago, is now rendered untenable by the Daulatābād grant of Dhruva, dated Śaka-Samvat 715. A third attempt was made to

<sup>1</sup> Above, Vol. III. p. 191, verse 21.

<sup>&</sup>lt;sup>2</sup> Above, Vol. IX. p. 193.

<sup>&</sup>lt;sup>8</sup> Ep. Carn. Vol. XI. Challakere Nos. 33 and 34. Bombay Gazetteer, Vol. I. Part II. p. 395, footnote 1.

Kumārasambhara, III, 37; Raghuramsa, III, 24.

identify Jinasena's Śrivallabha, and this time, with Dhruva. The only ground assigned for this was that "Śrīvallabha was a leading and distinctive biruda of Dhruva," while Govinda II. was, in Dr. Fleet's opinion, Vallabha and not "Śrīvallabha, which is quite a different thing."1 But from one of the two inscriptions which we owe to Mr. Rice and to which reference has been made above, we learn that Śrivallabha was a title borne by Gövinda II., who is spoken of as Jarattunga-Prabhutavarsha-Pratāpāvalōka-Śrīvallabha. This is a pillar inscription and a c numporary document and must have been incised between Saka-Samvat 692 and 697.2 It is evident that Srivallabha was not a distinctive biruda of Dhruya. On this account it is hard to decide whether Jinasēna's Śrīvallabha was Gövinda II. or Dhruva. Though neither of the two reasons put forward by Dr. Fleet, viz. (1) that Govinda II. did not reign and (2) that he had not the title of Śrivallabha is correct, his identification of Jinasēna's Śrivallabha with Dhruva is warranted by the subjoined inscription. It is dated in Saka-Samvat 697 and the Daulatābād plates of Dhruva in Šaka-Samvat 715. Between these two dates Dhruva was the reigning sovereign. During this interval Jinasēna wrote his prašasti of Śaka-Samvat 705. His Érivallabha, son of king Krishna was, therefore, Dhruva himself. On the other hand, if the Dhulia plates are also genuine, Jinasēna's Śrīvallabha cannot, at present, be identified.

One of the titles of Dhruva is Kalivallabha, which Dr. Fleet always translates "favourite of the Kali age." It is well known that the Kali age is sinful, and to be called "favourite of the sinful age" can hardly be regarded as complimentary. The real explanation appears to be different. Kali means " a brave person, a warrior," and vallabha means "favourite" or "lord." And the title should be rendered "the favourite of warriors." That this is the real meaning of the title is implied in the following verse which occurs in the Manne grant and in the Sirur inscription':-

लब्बप्रतिष्ठमचिराय कलिं सुदूर-सुलार्थ गृहचरितैर्धरणीतलस्य। कता पुनः कतयुगित्रयमप्यभिषं चित्रं कथं निरुपमी कलिवक्कभीभूत्॥

### TRANSLATION.

"Having quickly driven far away, by his pure actions, the Kali age, which had obtained a footing, and having created again the glory of the Krita age on the surface of the earth, it is wonderful how Nirupama became the favourite of the Kali age (the favourite of warriors)."

This verse is an instance of the well-known figure of speech called विरोधासास (= apparent contradiction). The expression कलिवसम is used in a double sense. The literal rendering "favourite of the Kali age" creates an apparent contradiction, which consists in the Kali age being driven away by its own favourite. But this contradiction is not real and disappears as soon as we remember the secondary and the real sense of the title "the favourite of warriors."

From his victorious camp pitched near Sankhavivaraka the Paramabhattāraka Mahārajadhiraja Paramēivara Pritheivallabha the glorious Dharavarsha, the illustrious Dhruvarajadava granted, for the increase of the merit and fame in this world and in the next, of his parents and of himself, the village of Lilagrams in the Vatanagarika eighty-four (district). The donce was a Brahmana named Bhattadeva, son of Bhattavukadikshita, of the Bharadvaja-

<sup>2 [</sup>Mr. Rice assigns both of these inscriptions to "about 815 A. D." One of them mentions the daughter of the Nojamba chief Sinhapota and the other (his son) Pallavadhiraja. Mr. Krishna Sastri attributes them to Gövinda

<sup>ं</sup> विवादी विवादों ना ग्राजिकलड़े हुने Mēdini; विलिविभीतकी ग्री विवादिन्त्यसमें युवि Hēmachandra; विकास के विकास Amere; बहामी द्यितेऽध्येषे Mēdini. 4 Above, Vol. VII. p. 205, text lines 2 and 3.

gātra and the Kāṇva (śākhā) who was a native of Jambūsaraḥ¹-sthāna. The boundaries of the village granted are:—on the east Laghuḍējrāra-khēṭaka; on the south the village of Talāpāṭaka; on the west the village of Ajjalōṇi; and on the north the river Mosiṇī. The donation was made for keeping up the five great sacrifices (yajāa), viz. bali, charu, vaiśvadēva, agmihōtra and atithi, and for other purposes. Bhaṭṭa-Hērambaka and others were apparently sent as dāṭakas by the king to see to the proper execution of the grant made by him. The writer was the mahāsandhivigrahādhikṛita Śrī-Māndalla, son of Balādhikṛita. Līlāgrāma and Vaṭanagarikā are identified by Mr. G. K. Chandorkar with Nilagavhāṇa and Vaṇī in the Nāsik District.

### TEXT.3

### First Plate; Second Side.

- 1 भों सबोब्यादेधसा धाम यदाभिकमलं कतं ॥ हरस यस्य काम्तेन्दुकलया कमलंकतं [॥१\*] चासी-
- 2 द्विषत्तिमिरसुद्यतमंडनाग्री ध्वस्तिन्नयन्निमसुखो रणशब्देरीषु भूषः श्रविविधु-रिवाप्तदिग-
- 3 न्तकीर्त्तिणीविन्दराज इति राजसु राजसिङ्हः ॥ [२\*] दृष्टा चमूस-भिसुखीं सुभटाइहासा-
- 4 सुन्नामितं सपदि येन रणेषु नित्यं । दष्टाधरेण दधता सुकुटिं जलाटे खड़ कुलं च
- 5 हृद्यं च निजं च सत्वं ॥[२\*] खड्नं करायाग्सुखतस शोभा मानी मनस्त: सममेव यस्य । महाइवे नाम निशम्य
- 6 सदास्यं [रि]पूणां विगलत्यकाण्डे ॥[४\*] तस्यात्मनो नगित वित्युतदीग्र्ध-क्षीतिरात्तीर्तिहारिष्टरिविक्रमधाम-
- 7 घारी । भूपस्तृ(स्ति)विष्टण[न्ट]पातुक्रतिः क्रतन्तः त्रीकर्कराज इति गोत्रम-णिर्व्वभूव ॥[५\*] तस्य प्रभिवकरटच्युतदान-
- 8 दन्तिदम्सप्रहारकचिरोज्ञिखितांसपीठः स्नापः स्नितौ स्निपत्रमनुत्रः सद्रा-ष्टुकूटकनका[द्विरि]वेन्द्ररा-
- 9 ज: ॥[६\*] तस्त्रोपार्क्तितमञ्चसस्तनयसतुरुदधिवलयमालिन्याः भोज्ञा भुवः प्रत-क्रतुसद्गः श्रीदन्तिदुर्गी[राजो]-
- 10 भूत् ॥[७\*] काश्चीस(ม)केरलनराधिपचीलपाच्छाश्रीहर्षवव्यटविमेदविधानद्रचं । कार्याटकं वलमनं-
- 11 त्यमजियमन्त्रीर्धेत्यै: क्रियद्विरिप यः सञ्चसा जिगाय ॥ [c\*] अभूविभंगसण्य-जीतनिमातमञ्जसम्यात-

<sup>1</sup> The Kaira grant of Vijayarāja registers a gift "to the general body of officiating priests and religious students of (the cillage of) Jambūsara, who belong to the Vajasanēya (sect) and the Kāṇva (tākhā);" Ind. Ant. Vol. VII. p. 250.

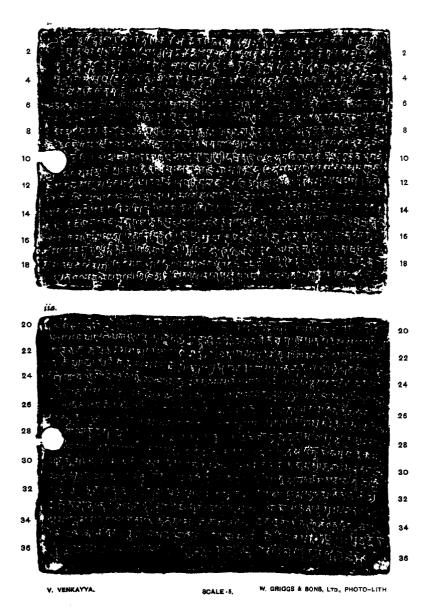
From the original plates.

<sup>2</sup> Expressed by a symbol.

- 12 मप्रतिहताज्ञमपितयत्नं । यो वज्ञमं सपदि दण्डवलेन जित्वा राजा-धिराजपरमेश्वरतामवाप ॥ [८\*] म्रा से-
- 13 तोब्बिंपुलोपलाविलससीलोिमीमालाजलादा प्रालीयकलिङ्गतामलिशलाजालानुषा-राच-
- 14 लात् । चा पूर्व्वापरवारिराशिपुत्तिनप्रान्तप्रसिद्धावधेर्येनेयं जगती स्वविक्रमव-लेनेकातपवा(ची)क्षता ॥ [१०\*]
- 15 तिस्मिन्दिवं प्रयाते वक्षभराजे चतप्रजावाधः श्रीकर्कराजस्तुर्गमचीपतिः क्षण्-राजोभूत् ॥ [११\*] यस्य स्त्रभु-
- 16 जपराक्रमनिः भेषोत्सादितारिदिञ्चक्रं । क्वच्ण[स्थे]वाक्वच्यं चित्रं श्रीक्वच्यराजस्य ॥ [१२\*] ग्रभतुंगतुंग-
- 17 तुरगप्रवृडरेणुड्डरविकिरणं ग्रीष्मेपि नभो निखिलं प्रावृङ्गालायते स्पष्टं ॥ [१२\*] [दी]नानायप्रणिय-
- 18 षु यथेष्टचेष्टं समीहितमजस्रं। तत्चणमकास्त्रवर्षो वर्षति सर्व्वार्त्तिनिर्व्वपणं ॥ [१४\*] राहणमालभुज-
- 19 जातवलावलेपमाजी विजित्य निश्चितासिलताप्रहारै: । पालिध्वजाविल[श्वभा]म• चिरेण यो हि

Second Plate; First Side.

- 20 राजा[िच]राजपरमेश्वरतां ततान ॥ [१५\*] क्रोधादुत्खातखङ्गमस्रतक्चिचयै-व्यासमानं समातादाजादुइत्तवैरि-
- 21 प्रकटगजवटाटोपसंचोभदचं ॥ शीर्यं त्यक्कारिवर्गो भयविकतवपुः काप्यदृष्ट्वैय सद्यो दर्पाध्मा-
- 22 तारिचक्रचयकरमगमयस्य दोईग्छक्षं॥ [१६\*] पाता यश्चतुरंबुराश्चिरश्चनालङ्कार-भाजो भु-
- 23 व: चय्यायापि कतिहजामरगुरुपाच्याच्यपूजादर: दाता मानश्रदग्रणीर्गुणवतां योसी
- 24 त्रियो वज्जभो भीतुं खर्गफलानि भूरि तपसां स्थानं जगामामरं॥ [१७\*] येन श्रेतातपत्रप्रहतरिव-
- 25 कारवाततापात्सलीलं जग्मे नासीरघृलीघनलितग्रिरसा वल्लभाख्यः सदाजी स श्रीगोविन्दरा-
- 26 जी जितजगदहितस्रैणवैधव्यहेतुस्तस्यासीत्सनुरेकचणरणदिसतारातिमत्तेम[कुं]म:॥ [१८\*]
- 27 तस्त्रानुज: श्रीध्रुवराजनामा महानुभावीविहतप्रताप: प्रसाधिताग्रीघनरेन्द्र-चक्र: क्रमेण



iii.

प्राथमं भी त्रिया होता है ने हिंदी है जिस के प्रायम के प्रशान करते हैं पर क्षिण विदेश करते हैं के स्थान कर कि से कि से

द्रा पहिल्ही स कर्णा ( क्यां क्रिंग स्था । यह द्रा क्र क्यां व क्यां क्र क्यां क्

o' 19.]

- 28 वालार्क्षेवपुर्वभूव ॥ [१८\*] जाते यत्र च राष्ट्रकूटतिलके सङ्गूपचूडामणी गुर्व्वी तुष्टिरथाखि-
- 29 लस्य जगत: सुखामिनि प्रत्यहं। सत्यं सत्यमिति प्रशासित सित स्मा-मासमुद्रान्तिकामा-
- 30 सीडमीपरे गुणास्तिनिधी सत्यव्रताधिष्ठिते ॥ [२०\*] प्रश्रधरकरिनकरिनमं यस्य यशः सुरनगाय-
- 31 सानुस्थै: परिगीयतेनुरक्तैर्बिद्याधरसुन्दरीनिवहै: ॥ [२१\*] हृष्टोन्वहं योधिज-नाय सर्वे सर्वे-
- 32 खमानन्दितबस्युवर्णः: प्र[ा\*]दाखरुष्टी इरति स्न वेगाखाणान्यमस्यापि नितांतवी[र्य][:\*] [२२\*]
- 33 रचता येन नि:शेषं चतुरभोधिसंयुतं। राज्यं धर्म्यंण लोकानां कता तृष्टि. परा हृदि ॥ [२३\*]
- 34 अपाङ्गेनापि यो लोकान्यानैचत समास्रिता[न्।] न ते याचितवंतोन्यभूसतं धन-तृष्णया [२४\*]
- 35 तेनेदमनिलविद्युच्चलमवलोका जीवितमसारं । चितिदानपर[म]पुर्खः प्रवर्त्तितो
- 36 ब्रह्मदायीयं ॥ [२५\*] स च परमभद्वारकमहाराजाधिराजपरमेम्बरप्रकीवद्वभ-

### Second Plate; Second Side.

- 37 डा(घा)रावर्षश्रीभुवराजदेव: क्षप्रको स[र्वा]नेव यथासंवध्यमानकानृष्ट्र-पतिविषयपतियामकुटायु-
- 38 क्रनियुक्तकाधिकारिक[मह]त्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा प्रङ्गवि-वरकसमावासि-
- 39 जयस्कं धावारावस्थितेन मया माता[पि]नोरालनश्चे हिकामु पिकपुख्यशोभिष्ठ व जंदूसर:-
- 40 स्थाननिवसितचा(चा)तुर्ब्धियसामान्यभरद्वाजसगोचकाण्वसब्रह्मचारिभद्वावुकदीच्चित-सुतभद्वदे-
- 41 वाय वटनगरिकाख्यचतुरमीत्यन्तर्गतलीलाग्रामी यस्याघाटनानि पूर्व्वतः लघुडेच्यारखेट-
- 42 क्सीमा । दिचिणतः तलापाटकग्रामसीमा । अपरतः अज्जलोणिग्रामसीमा जत्तरतो मोसिणी-
- 43 सरित् । एवमेतचतुराघाटनोपलचितः सोद्रंगः सपरिकरः सभूत[प]त्तप्रत्यायः सोत्रात्रायः

- 44 विष्टिकः सधान्यहिरखादेयोचाटभटप्रावेखः सर्वेराजकीयानामइस्तप्रचेपणीयः श्राचहा(चंद्रा)-
- 45 क्रीर्ण्यविचितिसरित्यर्व्यतसमकातीनः पुत्रपीत्रान्वयक्रमीपभीग्यः पूर्व्वप्रत्तदेव-बच्चदायर-
- 46 हितोभ्यन्तरसिंद्या भूमिच्छिट्रन्यायेन शकन्यपकालातीतसंवत्सरशतपट्टे सप्तन-वत्यधिकी
- 47 कार्त्तिनवहुनामावास्त्रायामादित्वीयरागेद्योदनातिसर्गीण वित्वच्हवैश्वदेवानि[ही]-
- 48 त्रातिधिपञ्चमञ्चायज्ञादिक्रियोत्सर्थणार्थं प्रतिपादितो यतोस्योचितया ब्रह्मदाय-स्थित्या भुजतो
- 49 भोजयत: प्रतिदिशतो वा न केश्विद्यासेचे विर्त्तितव्यं ॥ तथागामिभद्रमृपतिभि-रस्रादंग्वीरचीर्वा
- 50 सामान्यं भूमिदानफलमवेत्य विद्युक्कीलान्यनित्यैश्वर्याणि तृणायसम्मञ्जल[विं]दुच-ञ्चञ्च
- 51 जीवितमाक्तलय्य स्वदायनिर्व्विशेषीयमस्रायीनुमन्तव्यः प्रतिपास्तिव्यः यसा-न्ना[न]-
- 52 तिमिरपटलाइतमितराच्छिन्द्यादाच्छियमानकं वातुमीदेत स पश्चिमग्रीहापात-
- 53 की: सोपपातकीय संयुक्त: स्थादित्युक्तश्च भगवता वेदस्थासेन स्थासी-

### Third Plate; First Side.

- 54 न ॥ षष्टिं वर्ष्वसङ्क्षाणि खर्मे तिष्ठति भूमिदः । **पाच्छेत्ता चानुसन्ता** च तान्येव न
- 55 दकी वसेत् ॥ [२६\*] विध्याटवीष्वतीयासु ग्रष्ककीटरवासिनः । [क्र]ण्या-इयो हि
- 56 जायन्ते भूमिदायं इरन्ति ये ॥ [२७\*] चम्नेरपत्यं प्रथमं सुवर्षः भू[विं]चावी
- 57 स्[र्य]सुतास गावः । लोकत्रयम्तेन भवेषि दत्तं यः काख्ननं गाख महीख
- 58 दद्यात् ॥ [२८\*] वह्रभिर्व्वसुघा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमि-
- 59 स्तस्य तस्य तदा फलं ॥ [२८\*] यानीच दत्तानि पुरा नरेन्द्रैर्द्दानानि प्रसाधियमस्त्रराणि ।
- 60 निर्मुक्तमास्वप्रतिमानि तानि को नाम साधु: पुनराददीत ॥ [३०\*] स्वदत्तां परदत्तां वा य-
- 61 ब्राइच नराधिय । मर्झी [म] हीमतां चेष्ठ दाना चूँथोनुपासनं ॥ [३१\*] इति कमखदलाम्ब-

- 62 विन्दुलोलां त्रियमनुचिंत्व मनुष्यजीवितञ्च । सर्वेमिदमाहृतं च वुध्वा न हि पुरुषे;
- 63 परे(र)कीर्त्रयो विक्तीप्या [३२\*] द्रति ॥ परमभद्वारकमञ्चाराजाधिराज-परमिष्वरष्टव्यविक्त-
- 64 भत्रीमदारावर्षत्रीधुवराजदेवप्रहितभद्दक्षरमृतित्रीमद्दमीधिकरणदू-
- 65 तकं । लिखितश्चैतव्यरमेखराज्ञया वलाधिकतस्नुना समधिगतपञ्च-
- 66 महायन्द्रमहासन्धिवियहाधिक्ततसामन्तत्रीमान्द्रज्ञेनेति ॥

No. 20.—TIBETAN INSCRIPTION ON THE STONE MONUMENT IN FRONT OF THE TA-CHAO-SSU TEMPLE IN LHASA, 822 A.D.

### By A. H. FRANCKE.

The stone monument in front of the Ta-chao-ssu temple contains an inscription in Chinese and Tibetan, of the times of the Tibetan king khri btsong ide btsan, half of whose name has been preserved on the stone, as observed by Bushell. The Chinese half of the inscription was translated by S. W. Bushell in his article entitled "The Early History of Tibet" (J. R. A. S., Vol. XII, 1880, p. 535 ff.). As far as I know, no attempt to read and translate thribetan text has as yet been made. My reading of the Tibetan text is based on a rubbing of the inscription, reproduced in Bushell's article. This rubbing 'was obtained in Peking in 1869 and was said then, from the condition of the paper, to date at least from the last century.'

### Ancient Orthography.

- (a) Cases of suffixed d (called drag) occur in phyind (1. 20), phrind (1. 39), mald (1. 55); the last case is uncertain. On the whole, it is safe to say that the drag is of rare occurrence, as compared with Dr. Stein's Endere relics.
  - (b) Subscript y appears below m regularly when the latter is followed by i and e.
  - (c) Inverted i vowel signs are very common. But no uniform rule is followed in their use.
- (d) In line 26 it looks as if chenpo was furnished with the article pho instead of po, as is the case in some of the Endere relics; but here it may be due to a soratch on the stone.

Other instances of the orthography of the Endere relics (8th century A.D.) are not found here. Thus, the final consonant of a syllable is never written below the first consonant; and c and ts are never replaced by ch and ths, as at Endere.

### Palæographical Notes.

All the vowel signs, with the exception of the i vowel sign, are joined to the consonant base. For the c-sign the left upper end of the consonant is preferred; but in the case of ch, kh and y it touches the middle. The u-sign is joined to the right lower end of the letter and the c-sign to the riddle of its upper line, except in the case of s, m and l. With the two former the c-sign finds a place at the left upper end and with l at the right upper end.

¹ The metre is Pushpitägrä; but the third påda does not correspond with the first. The verse occurs in the Dantivarman plates with the third påda thus: श्रात्रिः (रा]सनीन ; above, Vol. VI. p. 29±, verse 51.

### Euphonic laws.

We find I instead of t after g in geigdu (1.5), yogdu (1.44), stse zhung chegdu (1.44), and (1.77); b instead of p after g in yang thagbar (1.31) (ordinarily yang daypar).

Fig. firm 'a little (1.40) instead of 'agral shows that the modern pronunciation was already to in \$22 A.D. (Compare my notes on the Endere relics.) The same may be infered to the instrumental case.

### Some ancient words.

The world plus dual (il. 45, 47) refers to the Chinese custom of shaking the sleeve in p results as

of ancient words the following deserve to be noted :-

1. (1.56) and 'abā (1.57), both meaning 'subjects (?)'; mjal dum (II. 5 ff.) assembly, conposed of mjal, 'meet' and 'aduba, gather; gnys (I. 58), instead of nys, sun; 'adzimjal (I. 16) a stead of a lisings, seize.

## INSCRIPTION FROM LHASA.

### ROMANISED TEXT.

## [Doubtful readings are put in brackets.]

1 D 11-1
l Besikyi rgyalpo chenpo
aphrulg vii lha btsanpo dang
rgyal rg) alpo chenno rovo nio hanno
The chah and
5 gengdu (s)olnas, miel dam
h chenco mizadda otsion
PA BUIDDAY TONG 1
bla mvi kun
snesshing dpang byas
shesshing dpang byas to (r)u yongbai (rdo)
10 (r)u yonghai (rdo) 11 gyi (mang) ndor
12
12 13 'aphrulgyi
14 lda haman
13 aphrulgyi 14 lde brtangyi 15 bunba henta
to outlog neuta
10 zhang gnyis 17 ni
17 ni. 15 nyesci . gyi
15 nyesci gyi 17 pos yni, bkz gyie 31.
1.7 pos yni, bkz (zh)ng, rjechen 20 la phyiod myedpas menges
AU la phyind 1 SJE UKTADDA
21 skyidpa(r) byahala (n)i dgongspa goig,
22 . ringpor leg . i don chenpo
ni bka gros mthunte,
MOZDAF mani al.
ad derman
20 Tholesa
if minde had chemp(h)o
26 magabai yul dang mthsams (arung)
yni dang mthsams (on-
(arung)

```
¢hing, dei shar phyogs thamscad ni,
 rgya chenpoi yul, nub phyogs thams
o cad ni yang thagbar bod chenpoi
1 yul(d), de las phan thsun dgrar myi
athab, dmag myi dang, yul myi
rnams, yid ma chespa khrig (y)od
na, myi bzungzhing gtam driste,
ordzangsnas phyir gtang ngo
da chab srid geig eing, mjal
dum chenpo 'adi ltar mdzadpas,
dbon zhang dgyespai bkā phrind
snyanpas kyang 'adrul dgoste,
phan thsungyi phonya 'adongbayang, lam
(rny)ingpar byungnas, snga lugs bzhin,
a bod rgya gnyiskyi (bapa) (tso)ng kun
As yogdu rta brjesla, stee zhung chegdu
Ab rgya dang phradpa mancad ni rgyas phu dud
A6 bya, ceng shu hyvan du bod dang phradpa
A7 yancad ni bodkyis phu dud byaste,
A.8 dbon zhang nyezhing gnyenbai thaul bzhin
49 du, sri zbu dang bkur stii lugs
50 yodpar sbyarte, yul gnyiskyi
51 barna dud rdul ni myi snang, glo bur
52 du sdangba dang dgrai mying ni myi gragste
53 mthsams srungbai myi yancad
 54 kyang dogs shing 'ajigspa myedpar
 55 . . . (mal mald snga)gpa rkyangste,
 56 ba ('a)khodcing, skyidpai bkā drin
 57 ni 'ab(ā) khrii bardu thog, snyanpai
 58 (gsu)ng ni gnyi zlas (slebs) . .
 59 khyabste, bod bod yulna skyid,
 60 rgya rgya yulna skyidpai srid chenpo
 61 (sbyar)nas gtsigs beaspa dang
 62 nampar myi 'agyurbar, dkon mchog
 63 gsum dang, 'aphagspai (na)m(khā)
 64 nyi zla dang gza skarla yang dpa(ng)du
 65 gsolte, . . . . (thsig)gi (mams ba) . .
 66 (bshad), srog chags bsadde mnā
 67 (ya)ng bornas gtsigs bcasso,
 68 (g)tsigs 'adi bzhindu m(yi) byassam
 69 (bshig)na, bod rgya gnyis ganggis sngar nye(s)
 70 (pa) . . . sdigeing, landu dku (skyu) ci byas kyang,
 72 . . . bod rgya gnyiskyi rje blongyis
 73 - . . thugs mna borte, gtsigs
 74 kyi . . brisnas, rgyalpo chen
 75 po gnyiskyi ni phyag rgyas btab, blonpo -
 76 . . . . . adzimpala (gsogs)pa rnams
 77 kyi ni (lag) yigdu briste, gtsigskyi
 78 . . . . . . . . . . . ru bzhaggo
```

### TRANSLATION.

1 The great king of Tibet,									
2 the incarnate god, the b Tsanpo, and									
3 the great king of China, Hvangte, the great Chinese,									
4 nephew and uncle, both, praying									
5 for the unity of their governments,									
6 making (causing) a great assembly, importance									
7 never changing									
8 all gods and men knowing [it] and giving									
9 witness (to it) times, times,									
10 coming									
II on a stone									
12									
13 The incarnate									
14 lde btsan									
TV man v m v v									
16 uncle, both									
20 henceforth not taking place, there is only one wish:									
21 that all may be (may be made) in great happiness.									
22 long lasting . , . great meaning ,									
23 agreeing in their counsel									
24 for a long time, without amendment									
25 be pleased is of importance,									
26 so saying, making a great assembly,									
27 Tibet and China, both retaining the countries									
28 which they own now;									
29 everything to the East is									
30 the country of great China, everything to the West									
31 is certainly the country of great Tibet.									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight 33 like an enemy. Such soldiers and citizens									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight 33 like an enemy. Such soldiers and citizens 34 as are clearly distrustful,									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight 33 like an enemy. Such soldiers and citizens 34 as are clearly distrustful, 35 [such] men [must] be seized, and questions being asked,									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight 33 like an enemy. Such soldiers and citizens 34 as are clearly distrustful, 35 [such] men [must] be seized, and questions being asked, 36 [must be] despatched and sent back.									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight 33 like an enemy. Such soldiers and citizens 34 as are clearly distrustful, 35 [such] men [must] be seized, and questions being asked, 36 [must be] despatched and sent back. 37 Now, there being union of government,									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight 33 like an enemy. Such soldiers and citizens 34 as are clearly distrustful, 35 [such] men [must] be seized, and questions being asked, 36 [must be] despatched and sent back. 37 Now, there being union of government, 38 and such a great assembly being made,									
31 is certainly the country of great Tibet. 32 Neither of them [must] fight 33 like an enemy. Such soldiers and citizens 34 as are clearly distrustful, 35 [such] men [must] be seized, and questions being asked, 36 [must be] despatched and sent back. 37 Now, there being union of government, 38 and such a great assembly being made, 39 uncle and nephew being pleased with such glorious tidings,									
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49	being connected with manners of respect
	and honor. Between the two countries
	smoke and dust shall not be seen, sudden
	hostility and the name of enmity shall not be heard of.
	There shall be no fear and anxiety, hither,
	on account of frontier guards.
	Everywhere praise spreading
	dwelling, the kindness of happiness
57	· · · · up to 10,000. The glorious
58	sounds shall reach the sun and moon,
	and cover [all]. The Tibetans shall be happy in Tibet.
	The Chinaman shall be attached to the great realm of happiness in China.
61	This is of great importance, and
	that it may never be changed, the three
63	gods, the august heaven,
64	sun, moon, the planets and the stars, are asked to witness it.
66	Having killed the animals, and sworn
67	an oath, it was connected with importance.
68	If any one do not according to this importance, or
69	destroy it, Tibetan or Chinese, whoever first commit
	such crime and sin, in response according to the trick committed,
71	(importance?)
72	by the great ministers of both, Tibet and China,
73	swearing an oath, important
74	writing. Both the great kings
7 <i>5</i>	confirm it by seal, the ministers
76	
	writing in a (hand?) letter, important
78	was deposited at

## No. 21.— MACHHLISHAHR COPPER-PLATE OF HARISCHANDRADEVA OF KANAUJ; [VIKRAMA-]SAMVAT 1253.

### BY PANDIT HIRANANDA, M.A.; LAHORE.

This is a single plate, which measures 13½ wide by 16° long, and was found together with the seal "in village Kōtwa, parganah Ghiswā, tahsil Machhlishahr, on the east side of the unmetalled road running from Machhlishahr to Janghai," when excavations were carried on as famine relief work in the Jaunpur District of the United Provinces. In January last, Mr. C. A. C. Streatfield, I.C.S., presented it to the Provincial Museum at Lucknow, where it is now deposited. The Curator of the Museum informs me that he received it "in a bent and twisted condition in consequence of which it had to be flattened." It is broken about the middle and the writing which it bears is also considerably damaged.

The inscription which is engraved only on one side of the plate comprises 34 lines written in the Sanskrit language and the Nāgarī script. The size of the letters is between  $\frac{1}{2}$  and  $\frac{1}{2}$ . As regards orthography, it is enough to state that no distinction is made between the signs for b and v and that the dental and palatal sibilants are used indiscriminately.

The epigraph opens with 16 verses, the first 14 of which it has in common with the grants . : Jayachchandradeva published in this Journal and in the Indian Antiquary.2 Towards the end. the subjoined inscription has 12 benedictive and imprecatory verses that are generally met with in other epigraphs. Verses 15 and 16 eulogize Harischandradeva, who "spread his unequalitat fame spotless in the world" and who "eclipsed the splendour of the sun by means of the dust that was raised by the hoofs of his endless horses which pervaded the circle of the earth and gradually encompassed the sky." The formal part of the grant, from line 20 to line 27, is in prose and is worded like the corresponding parts of the other Gahadavala grants that have already been published.

The inscription records that the Paramabhattāraka Mahārājādhirāja Paramēšvara the glorious Harischandradeva (the successor of the P. M. P. Jayachchandradeva), while residing at Dhanamvakra (?) (1.24), granted, after having bathed in the Ganges at the bathing glass named Chyavanēsvara, the village of Pamahai (1. 20) together with its outlying hamlets (papaha) to one Rahihiyaka (?)3 (L 25), son of the Thakkura Madanu of the Kūsyapa-gatra, un Sunday, the 15th tithi of the bright half of the month Pausha in [Vikrama-]Samvat 1253. The charter was written by the Mahākshapatalika, the Thakkura Bhogāditya.

The seal accompanying the plate is circular and about  $2\frac{\pi}{2}$  in diameter. The ring on which it is soldered is open. Owing to this circumstance the seal can be taken off or passed through the hole cut at the top for this purpose. The seal bears in relief a Garuda and a conch and between these the legend : Śrimata-Harischandradēvasya.

The record possesses some historical importance, for, to the list of the kings of Kunauj it adds one new name, vis. that of Harischandra. Indeed, we knew Harischandra as the son of Jayachchandra from the latter's grants published in the Indian Antiquary (Vol. XVIII. p. 130) ff.) and the Epigraphia Indica (Vol. IV. p. 126 f.). But Harischandra as a ruling chiof of Kanauj is mentioned only in the subjoined record.

The date regularly corresponds, for the Vikrama year 1253 expired (1254 current), to Sunday, the 6th January A.D. 1197, when the full-moon tithi of Pausha ended 22 h. 58 m. (approximately) after mean sunrise.

Of the localities mentioned in the record, the name of one can be read with certainty and it is Pamahai, the village that was granted. Pamahai is merely a feminine of Pamaha, as-Khairai is of Khaira, Pendrai of Pendra, Burbi of Burba, and so on. It is usual to name a small village near a bigger one in the feminine as a diminutive form and such villages are usually found side by side. Under these circumstances it will not be unreasonable to suppose that Pamahai stood somewhere near Pamaha. The latter I am inclined to identify with Poha, a village about 2 miles from the spot where the document was found. That Pamahā should dwindle to Poha is not extraordinary, as the dropping of the nasal is not uncommon in Hindi. The reading of the names of other localities is not certain and I am unable to identify them.

One of the Kamauli plates belonging to the reign of Jayachchandra (T.), dated in Vikrams-Samvat 1232, records a gift made by the king at Kasi (Benares) on the occasion of the

<sup>1</sup> Above, Vol. IV. pp. 120-9. I it is also possible that the donee's name is Hihiyaka and that the syllable rā is an abbreviation of the Vol. XV. p. 10 f. and Vol. XVIII. pp. 129-43. this reverse or rusts. In the Fairabad plate of Jayachchandra, for instance, the donce, who was a Brahmana of the Maradvaja-gotra, his father and grandfather bore the title rollta (Ind. Aut. Vol. XV. p. 13).

<sup>\* [</sup>A great of Gövindachandra found in a hamlet near Machhlishahr has been published by the late Prof. Kiethern (above Vol. V. p. 115). It is also deposited in the Lucknow Museum. It is dated in Vikrama-Sarhvat 1201 recreapending to A.D. 1146. The village granted by this record is Perona in the Mahasoya-pattala.—Ed.]

Mr. Hirals of the Gassteer Office, Nagpar, who has supplied the information regarding these names similar to our Passahai, would identify Pamaha with Bambaha, a village in the Machhlishahr tahail.

karman (i.e. birth ceremony, when the navel-string is divided) of his son Hariśchandradēva.

date of the inscription corresponds to the 10th August A.D. 1175. Apparently, this was
Aay on which Hariśchandra was born. His nāmakaraņa (i.e. giving a name) is referred to
aving taken place just three weeks later on the 31st August 1175 A.D.<sup>3</sup> Accordingly,
ischandradēva must have been 21 years old at the time of the subjoined inscription. As the
at known date of Jayachchandra is A.D. 1187, the accession of his son Hariśchandra must
taken place between A.D. 1187 and 1197, the date of the present grant.

The town of Kanauj was completely devastated by Shihāb-ud-dīn in A.D. 1193 and it is not it the surprising that Harischandra is described in the subjoined record as if he were a paramts overeign. The Beikharā pillar inscription, dated a few months earlier, does not mention it is chandra but represents an un-named king of the Gahadavāla family as granting a village than two hundred miles distant from Kanauj. The connection of this king as well as of it is chandra with Kanauj was perhaps only nominal. The former was probably residing at the town out of the roach of the Muhammadan generals or officials. Mr. V. A. Smith thinks the king's residence was near Jaunpur. Zafarābād, 4 miles to the south-east of that city, and to have been the site of a palace of the later rulers of Kanauj.—Ed.]

### TEXT.6

1 अों <sup>7</sup>	त्रमुंठोत्कंठवै <mark>मुंठक</mark> ंठपोठलुठल <b>र</b> : ।
	[संरं]भ[ः सु]र[तारं]मे स [ित्र]यः श्रेयसेस्तु वः ॥ [र्*]
	त्रासीदग्री[त]खुतिवंस(ग)जात:- <sup>8</sup>
	च्यापालमालासु दिवं गतासु ।
	सा[चा]दिवस्नानि[व*] भूरिधा[म्ना]
2	नान्ना यासो <sup>श</sup> [वि]ग्रष्ट द्रखुदार; ॥ [२ <sup>३</sup> ] त[खु]तोभूमद्दीचंद्र[:] चंद्रधामनिभं निजं । येनापारमकूषारपारे व्यापारितं यग्र: ॥ [३ <sup>३</sup> ]
	तस्याभूत्तनयो नयैकरसिक[:*] क्रांतदिषग्रंडलो
3	वि[ध्वस्तो]द्वतवीरयोधितिमिरः श्रीचंद्रदेवो न्द्रप: । येनोदारतरप्रतापस(श)िमतायेषप्रजोप[ट्र]वं श्रीमहाधिपुराधिराज्यमसमं दोर्ब्विक्रमेणार्जितं ॥ [४*]
	तीर्थान ¹व्तासिकुसिकी-

<sup>&</sup>lt;sup>1</sup> Above, Vol. IV. p. 126.

<sup>&</sup>lt;sup>2</sup> Ind. Ant. Vol. XVIII. p. 129.

<sup>3</sup> Ibid. Vol. XV. p. 13 and above, Vol. V. Appendix No. 181. The Sanskrit poet Śrī-Harsha, author of the 2.i.s.hadhīyacharita, is believed to have flourished in the 13th century A.D. The last extant verse of this poem 3.ws that the poet was highly honoured by the ruler of Kānyakubja (tāmbāladvayam=āsanam cha labhatī & Kānyakubjāšarāt) who, according to tradition, was Jayantachandra, i.e. Jayachchandra. If this tradition correct, it would show that the poet flourished about the fourth quarter of the 12th century A.D.

Cunningham's Archæological Survey Reports, Vol. XI, p. 129.

<sup>5</sup> J. R. A. S., July 1908, p. 792.

<sup>&</sup>lt;sup>6</sup> The wording of this record is almost identical with that of the grants of Jayachchandradeva which have been and almost it, therefore, deem it superfluous to give its translation.

<sup>\*</sup> Expressed by a symbol.

Bead and.

<sup>10</sup> Read काणिकाणि.

4

[त्त]रकोसलेंद्र-

स्था[नी]यकानि परिपाचयताधिगम्य । हेमात्मतुत्वमनियं ददता दिने[स्यो] ये[न]ांकिता वसुम[ती] प्रत[श\*]स्तुनाभिः ॥ [५\*] तस्यात्मनो मदनपान दति चितों[द्र]-यु(चृ)डामणिर्व्वनयति निनगो-

б

वचंद्र: ।

यस्याभिषेककत्त्वसो(गो)ज्ञसितैः पयोभिः प्रचालितं [किलि\*]रजः पटलं धरित्र्याः ॥ [६\*] यस्यासोद्विजयप्रयाणसमये तुंगाचलोचैयल-न्मास्यत्कृंभिपदक्षमासमभरभस्य(श्य)-

6

महीमंडने ।

चूडारत्नविभिन्नतानुगन्नितस्त्यानामृ(मृ)गुङ्गासितः भेषः पेषवसा(मा)दिव चणे(ण)मसौ क्रोडे विनीनाननः ॥ [७\*] तस्रादजायत निजायतवाडुषज्ञिवद्या(बन्धा)-

7

वरुड[न]ववा(रा)ज्यगजो नर(रें)द्र:

[सां]द्रामृतद्रवसुचां प्रभवो गवां यो गोविंदचंद्र इति चंद्र इवाम्बुरासे(शे): ॥ [८\*] न क[थ]मप्यलभन्त रणचमांस्तिस्ष्षु दिचु गजामथ विच्चणः। क-

8

पस(बभ्र)सुरभ्रसुवसभप्रतिभटा [इव] यस्य य(घ)टागजाः ॥ [८\*] भजनि विजयचंद्रो नाम तस्माद्गरे(रें)द्रः सुरपतिरिव भ(भू)भृत्यच्चवि[च्छे]ददच्च[:\*] । सुवनदलनहेलाहर्मा(म्ये)हस्त्री(म्यो)रना-

9

री-

नय[न]जलदधाराघीतभूलोकतापः ॥ [१०\*] लीकचयाक्रमणकेलिवियुंखलानि [प्रख्या]तकोत्तिकविवर्ष्णितवैभवानि । यस्य चिविक्रमपदक्रमभांजि भान्ति प्रो[ज्लुं]भय[न्ति] वज्जि-

10	राजभयं यसां(शां)सि ॥[११*]
	तस्मादङ्गतविक्रमादय जयचंद्राभिधान: पति-
	र्भूपानामवतीयर्षे एष भुवनो[ड]ा[र]ाय नारायणः ।
	र दैघीभावमपास्य विग्रहरुचिं धिक(कु)त्य सा(ग्रा)न्तास(ग्र)ग्राः
	सेवन्ते यसुद्य-
11	वस्पनभयध्वंसार्थिन: पार्धिवा: ॥[१२*]
	ग[च्छे]सू[च्छोम]तु[च्छां] न य[दि क]वलयेल्लू[मी]पृष्ठाभिवात-
	प्रत्याद्वतं(त्त)श्रमात्तीं नमदखिलप्रणास्त्राम(श्वास)वात्यासन्द[श्रं](स्रं) ।
	उद्योगे यस्य धावहरणिधरधुनीनिर्भः
12	रस्कारधारा-
	भ्रस्थ(ग्र्य)हानदिपालीवहुलभरगलद्वैर्यनु(मु)द्रः फलीन्द्रः ॥ [१३*]
	[यिमिं]चलस्रुदधिनीसमहीजया[र्थ]
	माद्यत्तरीन्द्र[गु]क्भार[नि]पीडितेव ।
	याति प्रजापतिपदं स(ग्र)रणायि(र्थि)-
13	नी भू-
,	[स्वं]गत्तुरं[ग]निवहोत्यरजञ्क[लेन] ॥[१४*]
	तस्मादाग्री(सी)दसीमत्वरतुरगखुरचोदविचि[प्र]भूति-
	व्याप्त[च्या]चक्रवालक्रमकलितनभोरुङस्रप्रकास(ग): ।
_	सेनासं-
14	भारसंपहर[वि]दलदिखा दी 🔾 माना [नरें]द्र-
	सं[द्रार्क]— सः 🔾 — यि स्सुरदसम[य]माः श्रीहरिखंद्रदेवः ॥ [१५*]
	येन प्रणा(भा)[स]पतिन(ना)¹ चितिपाश्वमीलि-
	रत्नप्रभावचिरचाकपदां[वु]-
15	जेन । ³उ[ॹ॑]डग्रीतकरमंडलपुंडरीक-
	·
	[डिं]डीरपिं[डिसिव ग्रुभ्य]सो(ग्री) वितेने ॥ [१६*]
	सोग्रं सम[स्त]राजच[क्रसं]सेवितचरणः स च परममद्दारकम[च]ाराजाधिरा
16	जपरमेस्र(ख)रपरममा- इस्र(ख)रनिजमुजी-
10	पार्जित[त्री]कन्यकु[म][धिप[त्य]त्रीचंद्रदेवपा[द]ानुध्यातपरमभद्दारकमन्दराजा-
	पाचित[चा]चन्यकु[च]।।वप[ख]च्चाचकृदवपाद्व]गुळातपरममशराजान धिराजपरमेख(ख)रप[र]ममान्नेस(ख)[र]योमद[न]पाबदेव[पा]दानुष्यातपरम-
	भद्दारकमचाराजा-

¹ [Perhaps the reading intended is अधामपनितं .—Ed.] ² Read उहुण °.

17 विराजपरमे[श्व]रपरममाहे[श्व]रा[श्व]पि[त]गजपतिनरपतिराज[त्र]याधिपतिविवि[ध]विद्याविचारवाचस्पतिन्त्री[गो]र्विदर्चद्रदेवपादानुष्या[त]परमभद्वारकमद्वाराजाधिराजपरमे[श्वर]-

15 'परममाइ[श्व]राश्वपतिगजपतिनरप[ति]राजचयाधि-पतिविवि[ध]ि[व]द्याविचारवाचस्यतिश्रीविजयचंद्र[दे]वपादानुष्यातपरमभद्दारक-महाराजाधिराजपरमे[श्व]रपरममा-

है[यु]राग्य(यु)पतिगजपतिनरपति[राज]च-याधिपतिविविधविद्याविचा[र]नाचस्रतिचीजयचंद्रदेवपादानुध्यातपरमभट्टारकम-हाराजाधिराजपर[मेयु]रपरममाहै[यु]रास्त(ख)पति-

20 गजपतिनरपतिराज[ज]या-धिपतिविविधविद्याविद्या[र]वाचस्य[ति]श्रीम[त्]इरि[संट्र]देवी विजयी॥ [हा]च-पांगि[कष्रगह्ल] • . 'सपाटक्[प]महैग्रामनिवासिनी निखिलजनप-21

दातु[प\*]गतानिप च राजराच्चीयु[व]राज[मं]िच[पुरो]िच्चित[प्र]ती[चा]रसाम[न्त]सेनापतिभांखागारि-काचपटतिकाभिषम्नैमि[ित्त]कान्तःपुरिककरितुरगदूतपत्तनाकरस्थान[गो]कुलाधिका-रिपु-

रुषानाच्य(ज्ञा)पयित [व]ोधयत्यादिशति च विदितम[स्तु] भवतां य[योप]रिलिखित[ग्र]ामः सजलस्थलः सलोछल-वशकरः सम[त्स्य]ाकरः सगत्तीव(घ)रः साम्ब्रमघूकवनविटपवाटिकाछ-[ब]यूति-

गोचरपर्यन्तः सोद्वा(ध्वी)धः चतुराघाटविस(श्र)हः स्रसीमापर्यन्तः चिपंचाश्रताधिकदादश्रंशतसंवसरे पौषमा[सि] पौि [स्रीमायां रविदिने मङ्गीप संवत(त्)१२५३ पौ [ष]

ैमतधनंवक्रसमावासे चवनेस्र(म)रघष्टे गंगायां चात्या(ला) विधिवन्यं(मं)चदेवसुनि[मतु]च[भू]तग-[बां]सर्प[यि]ला नि[खि]सपुत्ययसाभि[वृ]दये गोकर्षकुय[ल]तापूतकरतलीदक-

22

23

24

Rend Brille

The name of the district to which the donative village belonged is not quite clear in the original. The letters

Read Thursdo

<sup>·</sup> Read पुरस्यकी.

25	कास्य(म्ब)पगोत्राय
20	ठक्रुरसोपालपीचाय ठक्षुरमदन्युचाय रा[ची]ची[य]काय पाचंद्रा-
	क्षे या[बच्छा]सनीक्षत्य पि[त]पितामचीपार्जित तथा मचारागी(जी)-
	संनंडारीरतन्दवेन ? संप्रति[गु]-
26	पुत्रीक्षत्य <sup>1</sup> वृत्तिं विचःक[त्य]
20	प्रदत्तो मत्वा ययादीयमानभागभोगकरप्रविकत्जलकरज्जवणाक[र]प[र्णा]-
	अस्ता भवा वजाराजाताताताताताताताताताताताताताताताताता
	विधेयोमू-
27	े य दास्यय ॥ भवन्ति चात्र श्लाकाः ॥
	भसिं यः प्रतिगृह्वीति [य]च भूमिं [प्र]यिच्छि]ति ।
	[ड]भी ती पुन्य(ख)क[र्माणी] नियतं खर्ग[ग]र्मिनी ॥ [१७*]
	भूमिदाम(न)स्य
28	चिच्चानि फलमेत[खु]रंदर ॥[१८*]
	षष्टि(ष्टिं) वर्षसङ्खा(सा)णि [स्तर्गे] ति[ष्ट]ति भूमिदः ।
	च्या चिंहोत्ता चानु[मंता चता]न्वे(न्ये)व नरके वसेत(त्) ॥ [१८*]
	वहुसिर्वसुघा भुक्ता राज[भि]: सगरादिभि: ।
	ग्रस्य
29	यस्य यदा भूमिस्तस्य तस्य त[दा] फालं ॥ [२०*]
	स्टरनां परिटित्तां वा यो <sup>३</sup> हरेद्द[सुं]धरां [।*]
	स विष्ठि।यां कमि[भै्वा] पितुभिः सच सज्जिति ॥ [२१*]
	गामेकां खर्णमे[कां] [वा*] भूम(मे)र[प्ये]कमंगुलं [।*]
	<b>इरबरक</b> -
30	मवा(मा)प्रीति यावदा[भृ]तसंप्लवं । [।*] [२२*]
00	सहाग(गा)नां सहस्रेण वाजपेयमतेन च ।
	गवां कोटिप्रदानेन भूमि[इर्त्ता न] सु(ग्र)[ध्य]ित ॥ [२३*]
	वारिही[ने]व्य(घ)रखेषु सु(ग्र)ष्क्रकोटरवासिनः
	कस्र(ष्ण)सर्पाच जायन्ते
	The state the tillege of Pamahai formed part of the estate of some queen of Jayachchandre

¹ This would show that the village of Famahai formed part of the estate of some quoen of Jayachchandra who, being issueless, gave up her rights to Harischandra. [Perhaps the writer intended to engrave [বকু] সভাবোদা ভাষাবিংবৰূপীৰ দানি [বু]ভাৰীজন —Ed.]

The fiscal terms which seem to be mentioned in this gap occur nowhere else, so far as I have been able to ascertain. The reading appears to be द्वा (or perhaps दो) नपसदीदोधनीवि[क]।

Bead with 4.0



31	देवब्रह्म[स्व*]चारि्ण: ॥ [२४*]
	न विषं विषमित्या[हु]र्द्रेहा(स्च)स्वं विषमुच्यते ।
	विषमेकाकिनं इन्ति <sup>।</sup> त्रहास्तं [पुत्रपीत्र]कं ॥ [२५*]
	सर्व्वानेतान् भाविनः <mark>पार्</mark> घवेन्द्रा[न्*]
	भूयो भूयो याचते रान(म)[भ]द्रः ।
32	सा[मा]न्धोयं वधमसत्तृत्याणां
	काले काले पालनीयो भवद्रि(क्र <sup>°</sup> ): ॥ [२६*]
	यानीह दत्तानि पुरा नरेन्द्रैर्दाना[नि धर्मार्घ]यशस्त्रराणि ।
	निर्मा[स्थ]वान्तप्रतिमानि तानि को नाम साधुः पु-
	नराददीत ॥ [२०*]
33	वाताभवि[भम]मिदं वसु[धा]धिपत्य-
	मापातमाचमधुरा विषयोपभोगाः ।
	प्राखा[स्तृ]खा[यज]लविन्दुसमा नराखां
	भर्मै: सँखा परमच्चे परला(लो)क[या]ने॥[२८*]
34	लिखितं चेदं [त]ामण्डकं महाच्यपट-
	लिकठकुर <b>यीभीगादित्वैरिति</b> ॥

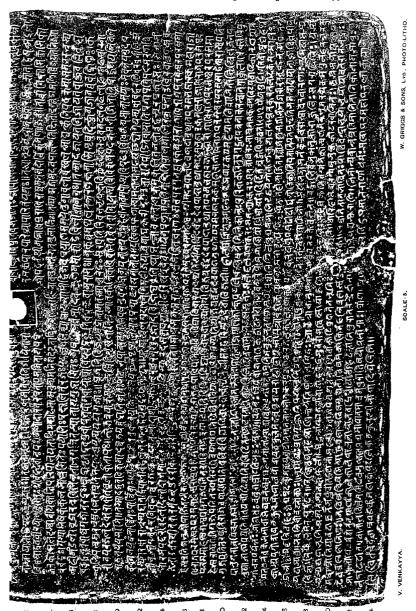
No. 22.—GADVAL PLATES OF VIKRAMADITYA I.; A.D. 674.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

The owner of these plates is a school-boy at Kurncol, Madras Presidency. He states that "the plates were in his house at Gadval, Haidarabad territory, and that some old woman was saying that they were found in the fields." They were brought to the notice of the Archæological Department by Mr. C. V. Dorasami Aiyar, Clerk in the Settlement Office, Kurncol, and were obtained on loan through the Collector. I edit the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are "three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between  $4_{\frac{1}{6}}$  inches at the middle and  $4_{\frac{1}{4}}$  inches at the two edges. They are strung on an elliptical copper ring which measures  $3_{\frac{1}{6}}^{1}$  on  $3_{\frac{3}{6}}^{2}$  thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed an almost circular seal which is 1" in diameter. The impression bears the rude figure of a boar in a running posture, facing the proper right. The last plate exhibits a slit which runs from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas."

<sup>1</sup> Read sate.





The writing on the plates is in an excellent state of preservation. In some cases the sign of answara is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and aynasty. The secondary forms of i and i are not always clearly distinguished, and hardly any difference is made between the two letters we and cha, and between the secondary forms of riad ra. The lingual I occurs in the geographical name Chōlika (1.25) and in the expression khan[dv]ga vadļa (1.28) which, as well as salage (1.31), was taken over from the Telugu vernaular of the donee. Among the names of private individuals, three are Prākrit (Chanda and Kanha, 1.27, and Mahīsara, 1.29), and three Dravidian (Tātanma and Pādamma, 1.29, and Konna, 1.30). But the language of the whole record is Sanskrit, both prose and verse. The rules of sandhi are scrupulously observed, except in three instances (1.1, 26, and 38).

The inscription records a grant of land by the (Western) Chalikya (l. 4 f.) king Vikramā-Aitya (I.), the son of Satyaśraya (i.e. Pulakēśin II.), grandson of Kirtivarman (I.), and greatgrandson of Pulakēšin (I.). Each of these four kings receives the same panegyrical epithets as in other grants of the same period. At the end of the description of the reign of Vikramaditya I. the new grant adds a passage which is already known from his Haidarābūd plates 1 and the spurious Kurtakoti plates,3 As pointed out by Professor Kielhorn,3 this passage consists of four Arya verses. These four verses mention several surnames of Vikramaditya I., viz. Anivārita, 'the unopposed' (verse 2), Śrīvallabha, 'the favourite of fortune' (verses 3 and 4), Ranarasika,5 'fond of fighting,' and Rajamalla, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated Narasimha, Mahendra, and Isvara, i.e. the three successive Pallaya kings Narasimhayarman I., Mahēndrayarman II., and Paramēšvarayarman I. The last of these three kings is again named as Īśvara-Pōtarāja? of Kāňchi in a Vasantatilakā verse (6) which follows after the four Aryas. The conquest of Kanchi, the capital of the Pallayas, is alluded to also in verse 4. Verse 5 states that Vikramāditya I. destroyed the Mahāmalla family. As suggested by Professor Kielhorn, this is another reference to the Pallavas; for Mahāmalla seems to have been a surname of Narasimhavarman I., and Māmallapuram is the ancient name of a Pallava city, the remains of which now go by the name of 'the Seven Pagodas.'9

The date of the grant was the full-moon tiths of Vaišākha in the twentieth year of the reign, which was current after 596 Šaka years had passed (Il. 24-26). This date does not admit of verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as Tuesday, 25th April, A.D. 674, though some authorities might make it the next day,—at any rate for any eastern parts of India." It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign. 10

When Vikramāditya I. made this grant, his army had invaded the Chōļika-vishaya, i.e. the Chōļa province, 11 and was encamped in Uragapura on the southern bank of the Kāvērī river (1. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact

<sup>1</sup> Ind. Ant. Vol. VI. p. 76 f.

<sup>&</sup>lt;sup>2</sup> Ibid. Vol. VII, p. 219 f.

<sup>8</sup> Göttinger Nachrichten, 1900, p. 345 ff.

Ses Prof. Kielhorn's remarks, loc. cit. pp. 346 and 359, and compare sarv-ānivārit-ājāa in verse 10 of the present inscription. Vikramāditya II. may have likewise borne the surname Anivārits, which forms part of the names of two of his officers. See Ind. Ant. Vol. X. p. 164 (Anivārit-āchān'); s bove, Vol. II. p. 360 (Anivārita-Punyavallabha), and Vol. V. p. 201, note 5. Compare also above, Vol. IX. p. 206, note 3; and above, p. 15.

<sup>5</sup> This surname of Vikramāditya I. occurs in two Pallava inscriptions at Kānchī. See South-Ind. Inser. Vol. I. p. 13, verse 5, and p. 23, verse 2; Dr. Fleet's Dyn. Kan. Distr. p. 329; above, p. 2.

<sup>&</sup>lt;sup>6</sup> See South-Ind. Inscr. Vol. I. p. 145, note 4.

<sup>&</sup>lt;sup>8</sup> See above, p. 7, note 2.

8 Loc. cit. p. 347 f.

See now above, p. 1. 10 See above, Vol. IX. p. 102,

<sup>11</sup> Literally, 'the province of the Soliyar or inhabitants of Solam.'

that Uragapura is mentioned in Kālidāsa's Raghuvahīsa (vi. 59)¹ as the capital of the Pāṇḍya king, and proposed to identify it with the ancient Chōla capital Uraiyūr near Trichinopoly. I rather think that Uragapura, 'the snake-city,' is a poetical equivalent of Nāgapaṭṭaṇam (now Negapaṭan), though this town is at some distance from the southern bank of the Kāvērī. The word Nāgapaṭṭaṇam is engraved in Tamil characters on certain small copper coins struck at Negapaṭan by the Dutch East India Company. The slightly different form Nāgapaṭṭaṇam cœurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nāgapaṭana' and thence embarked for Ceylon.³ The famous pilgrim Hiuentsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Conjeeveram, which he notices. But he mentions on hearsay a town farther to the south, from which people used to embark for Ceylon.³ The quotation from I-tsing makes it very probable that Negapaṭam is intended by this. Colonel Yule was inclined to identify Negapaṭam with Ptolemy's Nikapa.⁴

The grant was made at the request of Ganga-Mahādēvī (1.27), who seems to have been one of the queens of Vikramāditya I. The doness were three Brāhmaṇas, each of whom received fifty nivartanas of land in a village named [Chedū]lli.

In verse 10 Vikramāditya I. is once more praised as a member of the Chālukya family and as the destroyer of the Pallava lineage.

### TEXT.5

### First Plate.

- 1 श्रों स्वस्ति [॥\*] जयत्याविष्कृतं विष्णोः वाराष्टं चीमितार्णवं [॥\*] व्दर्षिणीन्नत-दंशायवित्रान्तभुवनं व-
- 2 पुः [॥ १\*] त्रीमतां सकलभुवनसंस्तूयमानमानव्यसगीत्राणां सारलोकमात्व-
- 3 भिस्प्रप्तमातुभिरभिवर्दितानां कार्त्तिकयपरिरच्णप्राप्तकत्वाणपरम्पराणां भगवनाः
- 4 रायणप्रसादसमासादितवराञ्चलाञ्क[न]चणचणवधीकताधेषमञ्चीस्तां चलि-
- 5 क्यानां कुलम[लं]करिणोरश्रमेधावस्थसानपवित्रीक्षतगात्रस्य श्रीपुल-
- 6 केशिवसभमज्ञाराजस्य प्रपीतः पराक्रमाक्रान्तवनवास्यादिपरतृपति-
- 7 मण्डलप्रणिवद्वविश्वद्वतीर्त्तः श्रीकीर्त्तिवर्मपृष्टिवीवस्तमस्वाराजस्य पौत्र-
- 8 स्ममरसंसत्तसकलोत्तरापयेश्वरत्त्रीचर्षवर्धनपरालयोपलब्ध-
- 9 परमेश्वरापरनामधेयस्य सत्यात्रयत्रीष्टियवीवस्तमसङ्घा-

<sup>1 [</sup>Mahāmahōpā lhyāya Haraprasad Sastri first drew my attention to this reference.—Ed.]

<sup>&</sup>lt;sup>2</sup> Ind. Ant. Vol. X. p. 196. Life of Hiven-tsiang, translated by Beal, p. xxxi. I-tsing, Record of the Buddhist Religion, translated by Takakusu, p. xlvi.

<sup>&</sup>lt;sup>3</sup> Si-yu-ki, translated by Beal, Vol. II. p. 233 and note 131.

<sup>\*</sup> Ind. Ant. Vol. XIII. p. 332. Further details on the local history of Negapatam will be found ibid. Vol. P. 224 ff., in my Progress Report for 1890-91, paragraph 6, and in Mr. Venkayya's Annual Report for 1898-99, paragraph 47 f.

<sup>5</sup> From two sets of ink-impressions, supplied by Rai Bahadur V. Venkayya.

<sup>\*</sup> Expressed by a symbol. ' खू looks like खे. <sup>8</sup> Read विश्वविराह. <sup>8</sup> Read दिखियो.

E. Hultzsch.

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Second Plate: First Side.

- 10 राजाधिराजपरमेश्वरस्य प्रियतनयश्चित्रकाख्यप्रवरतरंगमे-
- 11 ग्रैक्नेनैव प्रतीतानेकसमरसुखे रिपुन्यतिरुधिरजलास्त्रादनरसना-
- 12 यमानज्वंतदमलनिशितनिस्त्रिंशधारया च ध्रतधरणीभरभुजगभीगसद-
- 13 प्रनिजभुजविजितविजिगीषुरात्मकवचावमग्नानेकप्रहारः खगुरोः স্থি-
- 14 यमवनिपतिनितयान्तरितामात्मसात्कृत्य क्षतेकाधिष्ठिताभेषरा-
- 15 ज्यभरस्तिसाज्यत्रये विनष्टानि देवस्त्रब्रह्मदेयानि धर्मायशोभिव-
- 16 इये खसुखेन खापितवान् [॥\*] रणिगरिस रिपुनरेन्द्रान्दिशि दिशि जिला खवंश-
- 17 जां लक्षीं [1\*] प्राप्तः परमेश्वरतामनिवारितविक्रमादित्यः [11 4\*] श्रपि च [॥\*] मृद्ति-Second Plate : Second Side.
- 18 नरसिंइयशसा विहितम[ह]न्द्रप्रतापविलयेन [1\*] नयनविजितेश्वरेण प्रभुणा स्रीवंत्रभेन जितं [॥ ३\*] क.4
- 19 तपन्नवावमई दिचणदिग्युवितमात्तकाञ्चीक: [1\*] यो ध्रमभिरमयविष सतरां **यीवस्रभलमित: [॥ ४\*] वर्ह-**
- 20 ति समर्थवन्तं रणरसिक[:\*] श्रीमदुरुवलस्त्रन्थः [।\*] यो राजमक्रमन्दं विहितमहामञ्जूलनागः [॥ ५\*] दु-
- 21 क्षीयद्ष्करिवभेदविशालसाला दुर्गाधदुस्तरबृष्ट्त्यरिखापरीता [।\*] अग्राहि येन जयतेश्वरपोत-
- 22 राजं काञ्चीव दर्षिण्दिशः वितिपेन काञ्ची ॥ ३ \* 7 स विक्रमाकान्तसकल-महीमण्डलाधिराज्यो विक्रमादि-
- 23 त्यसत्यात्रयत्रीपृथिवीवत्रभमद्वाराजाधिराजपरमेश्वरस्पर्वानेवमात्तापयिति [॥ ] विदित
- 24 मस् वोस्माभि: षरणवत्युत्तरपञ्चदभेपु<sup>®</sup> शक्तवर्षेष्वतीतेषु <sup>10</sup>ष्वर्षमानविजयराज्यसं-
- 25 वसरे विश्वतितमे वर्त्तमाने चोळिकविषयं प्रविश्य कावेरीदिच्यतटावस्थितो-रगपुरमधिवस-
- 26 ति विजयस्कत्थावारे वैश्वाखपौर्णमास्यां वर्त्तमाने<sup>11 काप्यसगोत्रस्य देश्वरवडंगविद:12</sup> पौचाय
- 27 स्नामिचन्द्रभर्मण: पुत्राय जन्द्रमर्भणे [चेड्]क्रियामे<sup>13</sup> गंगमद्वादेवीविज्ञापनया राजमाने-

¹ Read °सारकरवा ; the तै of क्रते ° looks like ने. <sup>2</sup> Read खणीं. 8 Metre of verses 2-5: Ārvā.

<sup>&</sup>lt;sup>5</sup> Read दिखण 8 Read चिति°. 4 कि looks like की.

<sup>8</sup> The ब्लो of सब्बा looks like जी. 7 Metre of verse 6: Vasantatilakā. 11 This word is superfluous. Read <sup>0</sup>पश्चश्रतेष्. 10 Read प्रवर्तमान<sup>0</sup>.

u Read ेगीनस्यश्वर 18 The first akshara may as well be read a, and the second may be 7.

28 न पञ्चामितवर्त्तनपरिमाणं चेत्रं ख[ण्डु]गवड्ळसहितं दत्तं [।\*] तद्गामे च वस्तमगोत्रस्य

### Third Plate.

- 29 महीमरस्रामिनः पौचाय तातम्मस्रामिनः प्रचाय पादम्मस्रामिने राजमानेन पञ्चात्र-
- 30 निवर्तनपरिमाणं चेवं दत्तं [।\*] तहुामे कोत्रश्यभेणे च पञ्चाशस्त्रिवर्त्तनप-रिमाणं चेवं दत्तं
- 31 सलगेसहितं स्प्रदंशिरनीय राजभिरायुरैययोदीनां विलसितमचिराग्रचंचलसवग-
- 32 च्छिद्विराचन्द्रार्वधरार्णविद्यितिसमकालं यशिवचिष्ठिमिष्द्वदित्तिनिर्व्विधेषं परिपालनी-यसुक्रच
- 33 भ[गव]ता वेदत्यासेन² व्यासेन [॥ $^*$ ] बहुभिर्व्वसुधा भुता राजभिस्सगरादिभिः [। $^*$ ] यस यस यदा भू-
- 34 मिस्तस्य तस्य तदा फलं [॥७•] स्नन्दातुं सुमन्नच्चकां दुःखमन्यस्य पालनं [।\*] दानं वा पालनं वे-
- 35 ति दानाच्छेयोतुपालनं [॥ ८\*] स्वदत्तां परदत्तां वा यो चरेत वसुन्धरां [।\*] पष्टिं वर्षेमच्या-
- 36 णि विष्ठायां जायते क्रिमिः [॥ ८\*] चालुक्यर्वग्रजातस्य पक्कवान्वयनाश्चिनः [।\*] सर्व्वोनिवारिता-
- 37 म्नस्य ग्रासनं ग्रासनं दिषां [॥ १०\*] महासान्धिविग्रहिकाग्रीजयसेनेन<sup>3</sup> लिखि-तिमदं ग्रासनं [।\*]
- 38 कुन्दस्त्वामिने' एवास्य शासनस्य स्त्वामिनान्धेस्ति [॥\*] श्रों' नमो नमः[।\*] नमस्रकत्तविदे [॥\*]

### TRANSLATION.

(Line l.) Om. Hail!

[Verse I contains an invocation of the boar-incarnation of Vishnu.]

(L. 2.) The great-grandson of the glorious Pulakēši-Vallabha-Mahārāja, whose body was purified by bathing at the end of a horse-sacrifice, (and) who adorned the family of the glorious Chalikyas;

¹ This word is a subsequent addition. It was engraved in the place of some other letters, the first of which was a त. Read, as in other grants of the same dynasty, तरागासिंभरसांश्रहेंे.

each producty ধান্যায়:
The usual epithets of this family (il. 2-4) are omitted in the translation.

- (L. 6.) The grandson of the glorious Kirtivarma-Prithivivallabha-Mahārāja, whose pure fame was established in the territories of hostile kings, such as Vanavāsī, which had been subdued by (his) valour;
- (L. 8.) The dear son of Satyūśraya-Śriprithivivallabha-Mahārājādhirāja-Paramēšvara, l who acquired the surname of 'supreme lord' (paramēšvara) by defeating the glorious Harshavardhana, the lord of the whole northern country, who had encountered (him) in battle;
- (L. 10.) He who, at the head of many famous battles, (assisted) by none but (his) noble steed named Chitrakantha and by the edge of (his) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings, caused the burden of the whole kingdom to be governed by (hinself) alone; (and) who, for the increase of (his) merit and fame, by his own mouth confirmed the properties of temples and the grants to Brähmanas which had lapsed in that triad of kingdoms;
- (V. 2.) (was) Anivārita-Vikramāditya, who, having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (paramēšvara).
  - (L. 17.) Moreover :-
- (V. 3.) Victory was achieved by the lord Śrīvallabha, who crushed the glory of Nara-simha, who caused the power of Mahēndra to be dissolved, (and) who subdued Īśvara by polity;
- (V. 4.) He who became the favourite of fortune (Śrīvallabha) in a still higher degree, though (at the same time) forcibly wooing the damsel 'southern region' by seizing (her) girdle: (the city of) Kāñchī, while (he) caused to be crushed the sprouts (forming her couch): the Pallava (kings);
- (V. 5.) He who, being fond of fighting (Raṇarasika) (and) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rājamalla), (because) he has caused the destruction of the Mahāmalla family;
- (V. 6.) The king who, defeating **īśvara-Pōtarēja**, seized, like the girdle of the southern region, (the city of) **Kānchī**, whose large rampart was insurmountable and hard to be breached, (and) which was surrounded by a great moat, unfathomable and hard to be crossed.
- (L. 22.) This Vikramāditya-Satyāśraya-Śrīpṛithivīvallabha-Mahārājādhirāja-Paramēśvara, who has won by (his) valour the sovereignty of the whole circle of the earth, thus commands all people:—
- (L. 23.) "Be it known to you (that), when five hundred and ninety-six Saka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (Our) victorious army, baving entered the Chōlika province (vishaya), was encamped in Uragapura which is situated on the southern bank of the Kāvērī, on the full-moon tithi of Vaišākha, a field in the village of [Chedū]lli, measuring fifty nivartanas by the royal measure, together with a khan[du]ga of paddy (vadlu), was given by Us, at the request of Ganga-Mahādēvī, to Kanhašarman, the son of Svāmichandašarman (and) grandson of Īśvara-Shadangavid of the Kāpya g3tra.

<sup>1</sup> I.e. Pulakēšin II.

<sup>&</sup>lt;sup>2</sup> Viz. the Chola, Pāndya and Kēraļa. See above, Vol. V. p. 202, note 16, and compare Vol. IX. p. 205, note 4.

S Compare South-Ind. Inscr. Vol. I. p. 28, verse 8, and Vol. II. p. 355, verse 17.

- (L. 23.) "And in the same village a field measuring fifty nivartanas by the royal measure was given to Pådammasvämin, the son of Tätammasvämin (and) grandson of Mahisarasvämin of the Vatsa götra.
- (L. 30.) "And in the same village a field measuring fifty nivartanas was given to Konna-sarman, together with a salage1 (of paddy).
- (L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, sovereignty, etc. is as transient as the lightning, (and) desirons of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (grant) without distinction from their own gifts."
  - (L. 32.) And the holy Vyāsa, the arranger of the Vēdas, has spoken:—
    [Here follow three of the customary verses (7-9).]
- (V. 10.) (This is) an edict, chastising enemies, of him who was born in the Chālukya family, who has destroyed the Pallava lineage, (and) whose orders are unopposed by all men.
- (L. 37.) This edict was written by the great minister for peace and war (mahāsāndhivi-qrahika), the glorious Jayasēna.<sup>2</sup>
- (L. 3S.) To Kundasvāmin alone the conveyance (ājāapti)<sup>3</sup> of this edict (was entrusted) by the king. On. Obeisance; Obeisance to the Omniscient!

### No. 23 .- NEW BRAHMI INSCRIPTIONS OF THE SCYTHIAN PERIOD.

### BY RAKHAL DAS BANERJI.

The following inscriptions were discovered in the Archeological Section of the Lucknow Museum during the winter of 1908. The existence of unpublished Brāhmī inscriptions in the Provincial Museum at Lucknow was well known to the public, and in 1905 Mr. V. A. Smith obtained a complete set of impressions of them from the Curator. But unfortunately none of these has been published as yet. In 1903 Mr. Smith mentioned four of them which were stated to have been discovered at Rāmnagar, an old fort in the Bareilly District. Two more are said to have been found at Mathura. I examined the Archeological collection of the Lucknow Museum on two different occasions, once, while collecting materials for my essay on "The Scythian period of Indian history" in June 1905, and again in October 1906. On the last occasion, I came across at least three unpublished inscriptions but could not spare enough time for them. Subsequently, the task of cataloguing the archæological collection of the Provincial Museum was entrusted to me by Dr. J. Ph. Vogel of the Archeological Survey and I had occasion to go through the collection slowly and carefully. The result was the discovery of a number of dated inscriptions and important modifications in the readings of three published ones. The catalogue is not expected to be out soon; so I am placing the newly discovered records before the public as early as possible. The majority of sculptures in the collection of the Lucknow Museum belong to the Scythian period and were discovered by Dr. A. Führer, Ph.D., of the Archæological Survey. The collection also contains a large number of Mathura

On this term see Dr. Fleet's remarks, above, Vol. VII. p. 183 ff.

<sup>&</sup>lt;sup>1</sup> These four words are a subsequent addition; see above, p. 104, note-1. Compare Brown's Telugu Dictionary, s. v. salaga.

<sup>&</sup>lt;sup>2</sup> This officer is probably identical with the Jayasena who wrote another grant of Vikramāditya I., Journ. Bombay Branch R. At. Soc. Vol. XVI. p. 239.



sculptures discovered and figured by Growse and others which were presented to the Agra Museum. The collection thus comprises the following materials:—

- Some of the sculptures collected by Growse and other local officers of the Mathura District up to the year 1886.
- (2) The sculptures discovered during the excavations carried on by Drs. Führer and Burgess at Mathuri during the years 1888-96.
- (3) The sculptures discovered by Dr. Führer at Rämnagar, the ancient Ahiebehhattra in the Bareilly District in the winter of 1891-92.

None of the inscriptions from Ramnagar have ever been properly edited. Translations of three of them have appeared in Dr. Führer's Report of the Epigraphical Section for 1901-02, out of which only one has been found. The rest could not be traced either in the galleries or the Tahkhana of the Lucknow Provincial Museum.

Fourteen out of the twenty-one inscriptions edited here are absolutely new. The late Dr. Bühler published three inscriptions with facsimiles and the rest have been casually noticed or edited by Messrs. Growse, Smith and others. Those which have been already edited by Bübler are republished because, on examining the original, I found that his readings required considerable modifications. Two of the inscriptions (Nos. II. and VI.) were published by Growse with facsimiles in his Mathura.

The excavations at Rāmnagar have yielded some important records. One of them (No. I.) mentions the territorial name Pañchāla, while another inscription (No. XVI.) evidently from the same place refers to the name of the capital city [Adhi]chchhattra. The identity of Rāmnagar with Ahichchhattra seems to be certain.

The language of the inscriptions is corrupt Sanskrit. I am indebted to Mr. Marshall for the photographs published here. They were taken by his photographer Babu Brajendra Nath Dey last winter.

The back views of two images, viz. that of the year 9 (Plate L) and of the year 80 (Plate VIII.), show the deterioration of the Mathura school of sculpture. The subject is the same in both cases, viz. a tree with flowers. The earlier sculpture shows a tall tree with a graceful trunk and proportionate flowers and leaves. But the later sculpture is ugly and disproportionate. No other Mathura sculpture in the Lucknow Museum bears any carving on its back though many of them are carved in the round.

### I.-INSCRIPTION ON A COPING-STONE.

The inscription was found on the top of a split coping of yellow sandstone which was used as a prop to a large "tablet of homage." It was completely hidden under the large slab and was discovered when the latter was being taken out to be cleaned. The sculpture came most probably from Rämnagar, the ancient Ahichchhattra, in the Bareilly District. The Carator's Report for the mouth of April 1892 mentions "1 coping stone with inscription of the Saka era (dated Samvat 5) . . . . Excavated from the old site of a large Buddhist temple at Ramnagar, Rohilkhand." Dr. Führer most probably took the word Pähichälige 'of Pańchūla' in line 8 for a date. The alphabet belongs to the class which Bühler called Kahattapa characters. They are older than what Messrs. Vogel and Lüders style Early Kushana. The inscription is dated in the first year of the reign of a king (?) whose name is lost.

<sup>&</sup>lt;sup>1</sup> V. A. Smith's Jaina Stupa, pl. VIII. North-Western Provinces and Oudh Provincial Museum Minutes, Vol. V. p. 5, App. A.



### TEXT.

1			「Nan	ma] bhaga[va]	
2				onghara	
3			. [7	va*]rshē pratha[mē]	
4			. [	[di*]vasē 10 1	
5	•		. [	[Dhru?]va-mitrasya pra[pautréna*]	
$\epsilon$			. 8	sya pautrēņa Šau	
7	٠		. B	Bhargavi-putrēna	
8			• 81	su Pāmchālīyē	
9				. sthitēna hāti	
10			٠.	. kāyām patitah	
11			٠.	. itah sthite[na]	

### Remarks.

- 1. The proper right half of the inscription is entirely lost. The first two lines have lost two syllables each at the end, while in the third and fourth two or three syllables are completely gone at the beginning of the portion extant.
- The palatal sa which occurs only once is archaic in form and the subscript ya which
  occurs twice (II. 5 and 6) is tripartite. The cross-bar of the lingual sha in the third line does
  not touch the left vertical.
- 3. The secondary long  $\bar{\epsilon}$  is expressed by two vertical strokes slightly inclining to the proper left (II. 7 and 8). The  $\bar{\epsilon}$  is expressed by the lengthening of the  $m\bar{a}tr\bar{a}$  towards the proper right as in Maurya Brāhmi, but the  $\bar{a}$  is expressed differently by a slightly curved stroke to the proper left as in the Kushana script. The secondary an occurs twice in line 6 and does not differ much from the form found in the Allahabad inscription of Samudra Gupta.
- 4. The date is given in words with the exception of the day which is expressed by numerals in common use during the Scythian period.
- 5. Two uncommon forms of the letter ta occur in line 10. The place of the mātrā is occupied by a cube so common in the "boxheaded" Gupta and the Chitravarna alphabets.<sup>1</sup>
- 6. The visarga, which is very rare in cognate inscriptions, occurs twice, once in line 10 and again in line 11.
  - 7. The ya when it occurs singly looks like the Kharoshthi syllable me.
- 8. The name of the great-grandfather of the donor seems to be [Dhru]vamitra. The restoration is based on Cunningham's readings of some of the coins of Pañchāla.<sup>2</sup>

### TRANSLATION.

	"	Ad	orati	ao.	to t	he	divi	ne								,					in t	he	firșt	year	r		
							(ths	m	onth	of)								the	ele	ven	th o	isy	, .`	•			
•	•	•	٠			٠	by	the	80	n c	f a	E	ha	rga	vī (	a n	noti	her	of	the	Bl	hār	gava	gōtı	ra),	tl	10
gra	ndı	gon	of		•				•						(and	d) t	he	gre	at-g	ran	dsor	ı of	[Dl	ru]	van	1it	ca
•	•						•	•					,	(10	hich	) s	tood	lat									
•	be	lon	ging	to	the	9 00	davo	y o	f th	e P	oãe	hā)	las			٠.								falle	en i	n t	hε
								kā								7	vhi	ch a	tooi	l he	re. 11	•					

Gupta Inscriptions, p. 234, pl. XXXIII. and pp. 235-249, pl. XXXIV.—VI.
 Cunningham, Coins of Ascient India, pp. 81 to 84.

# Inscribed Images of the Scythian Period.—Plate I.

Jaina Image, the year 9.





FRONT.

4. VENKAYYA

# II.—INSCRIPTION ON THE BASE OF A BODHISATTVA IMAGE.

This fragment was discovered, according to Growse, in a mound near the Circular Road at Mathura. The language is corrupt Sanskrit and the characters are neat and well incised. They belong to the early Kushana period. The important point about this inscription is that it is a Bōdhisattva image and not a Buddha image as Growse calls it. The inscription consists of a single mutilated line on the upper rim of the pedestal (Lucknow Museum Catalogue No. B-18.)

### TEXT.

### TRANSLATION.

The pedestal is one of the finest pieces of carving turned out by the Mathura school of sculptors. It represents two men of high rank sitting on a series of steps apparently conversing with each other. The heads of these figures are slightly damaged, but the execution is very fine. The mutilation of the first few letters of the inscription and the loss of the main figure is greatly to be deplored, as they would have been very important for the history of Indian sculpture.

### III.—INSCRIBED JAINA IMAGE, THE YEAR 9.

Nothing is known about the findspot of this image. It stands in the Jaina section of the Lucknow Museum, and, judging from its workmanship, is most probably a product of the Mathurā school. The discovery of the Bodhisattva images of Sārnāth and Śrāvasti has made us chary in the matter of assigning findspots of antiquities extempore. No references either to the sculpture or to the inscription have been found in Dr. Führer's Annual Reports or in the Minutes of the Lucknow Museum. The image is headless and belongs to the Digambara sect (Plate I., Front). The Jina evidently stands on a cushion placed on an opening lotus. To his proper right two men are standing with hands folded in adoration and their backs turned towards each other. To the proper left a female figurine stands with a flywhisk (?) in her hands. The image is carved in the round. On each flank is a tall slender pilaster with a bell shaped capital and a square abacus which again bears a couple of rosettes on its rim. The pilaster on the proper left has been damaged by the incision of a square mortise hole. The reverse is occupied by the representation of a tall tree with bunches of small four petalled flowers which resemble the atoka blossom. A female stands to the proper left of the tree holding a garland in the right hand, while in front of her a child stands with hands folded in adoration. To the right of the tree is a vessel made of leaves containing a garland and by its side a male is standing with clasped hands (see pl. I.).

The inscription consists of three short, irregular lines, of which one is incised on the edge of the cushion and the others on the lotus petals; two short fragmentary lines are incised between the feet of the Jina. The language is the usual corrupt Sanskrit common in inscriptions of this kind and the characters are of the Northern Indian type of the Kushana period. The epigraph is dated in the year 9 of the Kushana era and must probably be referred to the

<sup>1</sup> Growse's Mathura (2nd edition) p. 106, and plate facing p. 108.

reign of the emperor Kanishka. Another record of the same date mentioning the name of Kanishka is already known, though its present locality is indefinite. The subjoined inscription records the erection of the image by a female named Gahapalā at the request of the venerable Tarika.

### TEXT.2

- 1 Siddham Sam 9 he 3 di 10 Gra[ha]m[i]trasya dhitu Sivasirisya vadhu Ekradalasya
- 2 Kottiyātô gaņātō [A]rya Tar[i]ka[s]ya kuţu[m]biniyē
- 3 Thaniyato kulato Vair[a]to [sakha]to [ni]va[r]tana Gahapalaye dati.

# Remarks.

- 1. The first syllable of the word Śwaśiri may also be read as Avaśiri.
- The word Ekradalasya may also be read Ekradalasya. The letters are of the ordinary crude form, so common in similar inscriptions on images from Mathurā.
- 3. It seems that the lotus petals were carved after the incision of the inscription. The loss of the letter sa in the word Tarikasya can hardly be otherwise accounted for.
- 4. The word sākhatē has almost entirely vanished on account of the attempts of the mason employed by the Lucknow Museum authorities to remove the cement from the inscribed portion.
- 5. The reading of the last two words of the third line is uncertain. A copious use of cement has made them almost illegible.

# TRANSLATION.

"Success. In the year 9, the third (month) of winter, the tenth day; the gift of Gahapalā, the wife of Ekradala, the daughter-in-law of Šīvaśiri and the daughter of Grahamitra, at the request of the venerable Tarika out of the Kottiya gana, the Thaniya (Sthāniya) kula (and) the Vaira (Vajrā) šākhā."

The inscription between the feet of the Jina consists of two short lines :--

- l. Arya [A]gha-
- 2. masya sisini

and seems to refer to the denor of the image. The form of the letter ma in the second line is unusual as it is more common in the inscriptions of the Gupta period.

## TRANSLATION.

"The female disciple of the venerable [A]ghama."

# IV .- INSCRIBED JAINA IMAGE, THE YEAR 12.

This inscription consists of 4 short mutilated lines, two of which are incised on the rim of the throne, on which the Jina is seated and the other two on the base. A large part of the

<sup>&</sup>lt;sup>1</sup> A. S. R. Vol. III. p. 31, pl. XIII. No. 4.

<sup>&</sup>lt;sup>2</sup> The lines of the inscription are transcribed here as they appear at first sight. But the word kutumbinity is far removed from Ebradalaya with which it has to be taken. Again the word nicartona is also similarly removed from Ebradalaya with which it has to be taken. Again the word nicartona is also similarly removed from Tarikasya. Perhaps the engraver intended that the inscription should be read in the following order:—(1) Kutumbiniyā, (2) Gahbpalāyā dati is engraved in two lines immediately below Ebradalasya and may be read with it. Similarly (1) Koṭṭṣyātō gaṇātō (2) Thaniyātō kulātō Vairātō [sākha]tō written in two lines immediately below the first half of the first line may be taken as one section and the passage (1) Arya Tarikasya (8) nivartanā engraved in two lines as a separate section. Lines 2 and 3 of the text would thus be split up into three sections each consisting of two lines.

# Inscribed Images of the Scythian Period.—Plate II.

Jaina Image from Ramnagar, the year 12.



left arm of the image is missing. The Jina is seated in the dhy inamulra posture on a throne supported by a couple of lions standing (Plate II). The intervoning space between the lions is occupied by a bas-relief. In the centre of the bas-relief is a wheel on a short Indo-Corinthian pilaster with two capitals and a square abacus, while a devotee is seated on the ground on each side. To the right of the pillar ten women are standing in two rows with garlands in their hands and to the left a group of ten men in similar positions. So far at I know, the usual order has been reversed in this case. The majority of bas-reliefs on the pedestals of images from Mathurā show the men on the right and the women to the left of the wheel.

Nothing is known about the provenance of this image. It is now standing on a masonry pedestal without a label close to the entrance of the Jaina section. In his report for the mouth of April 1892, Dr. Führer, as the Curator of the Lucknow Museum, reports the presentation of "1 pedestal (sio) of a statue of a Tirthamkara, inscribed Śaka-Samvat 10, excavated from the ancient site of a Digambara temple at Ramaagar in Rohilkhand." It is possible that our image is referred to by these words of Dr. Führer.

## TEXT.

- 1 Sam 10 2 va 4 di 10 [1] ētasya purvvāyāth Koţṭiyātō [ga]natō Ba[m]bhadāsi[yā]tō kulātō U[ohēna]-
- 2 garitō śākhātō gaṇi[s]ya Aryya Puśi[lasya] śiśini Datila . ti Harinan[di]sya bhaginiyō ni[var\*]-
- 3 tanā sāvikānām vaddha[ki]ninam Jinadāsi Rudradēva Dāttāgālā Rudradē[va]sāmi[nā] Rud[ra] . . . [Gahami]tra . . . . . .
- 4 Kumāraširi Vamadasi Hasti[sē]nā Grahaširi Rud[r]adatā Jayadāsi Mit[r]aširi-

# Romarks.

- 1. The symbol for 10 is peculiar. This form seems to show the transition between the form in No. I and that in No. V.
- 2. The akshara ki of vaddha[ki]ninam seems to be corrected by the engraver himself from ku.
- 3. The word  $D\bar{a}tt\bar{a}g\bar{a}l\bar{a}$  is most probably the name of a village. It occurs in an inscription on a colossal image of Buddha from Both Gaya now in the Indian Museum.

### TRANSLATION.

<sup>1</sup> N.-W. P. and Oudh Provincial Museum Minutes, Vol. V. p. 6, Appx. A.

<sup>&</sup>lt;sup>2</sup> J. A. S. B. Vol. XXXIII. p. 177, and Mitra, Buddha Gaya, p. 192.

<sup>\*</sup> Vadakino (=vaddhakino) occurs in one of the Sauchi inscriptions (ante, Vol. II. p. 389) in the sense of carpenter. Vadhai in Hindi means 'carpenter.'

It is also possible that the two names Jinadasi and Rudradeva have to be taken as one name Jinadasi.

Rudradeva. The mother's name might have been prefixed to distinguish her from others bearing the name Rudradeva. The same may be the case with some of the other names in this inscription.

## V.-INSCRIBED IMAGE OF SAMBHAVANATHA, THE YEAR 48.

This image was found in one of the smaller rooms of the Jaina section of the Lucknew Mus.um without any label or number. There is no particular mention either of the image or of the inscription in the Minutes or the Annual Reports of the Lucknew Provincial Museum.

This is the only known statue of Sambhavanātha (Plate III.), the third Jina, discovered at Mathurā during this period. Figures of Rishabhanātha, Nēminātha, Pārśvanātha and Mahāvira have been met with. It is to be noted that Jaina images of the Scythian period cannot be identified satisfactorily unless the names are mentioned in their inscriptions. Most probably, distinctive symbols (chihna) were assigned to the respective Jinas at a much later period. Those distinguishing symbols have not been found in any Jaina image of the Scythian period discovered up to date. The earliest known Jaina statue with a distinctive symbol is the image of Rishabhanātha from the Kahkālī Ṭilā mound near Mathurā figured in Mr. V. A. Smith's Jaina stupa (Plate XCVIII). Unfortunately it is uninscribed, but may be assigned to the 4th or the 5th century of the Christian era on account of its technique.

The head and one arm are broken. The Tirthathkara is seated in the \( \frac{dhy\pinamudr\pi}{anamudr\pi} \) posture on a throne supported by a couple of lions. The space under the throne between the lions is occupied by a bas-relief, showing the Triratha symbol resting on a small wheel and supporting a larger one. Two conches are leaving against the smaller wheel, while a small leaf is added to each side of the larger wheel. The grouping is exactly the same as on the Jaina pedestal, now in the Lucknow Museum, dedicated in the year 49.\(^1\) A male figure stands to the right of this group of symbols, and a female to the left. They hold flowers in their right hands while their left hands are akimbo.

The inscription consists of four short lines.

## TEXT.

- 1 Mahārājasya Huvakshasya sa[m]vachar[ē] 40 8 va 2 d[i] 10 7 ētasya puvāyam K[oţţi]yē [gaņē] Bama[dā\*]
- 2 [si]yē k[u]lē Pachanagariyē śākāya Dhujhavalas[ya] śiśin[i]y[ē] Dh[ujha]-[śliriy[ē] nivatana
- 3 [Bu]dhukasya vadhuyē Śavatrana (?) pōtr[i]y[ē] Yasāy[ē] dana Sa[m]bhavasya protima pra-
- 4 ta(ti)stape(pi)ta.

## TRANSLATION.

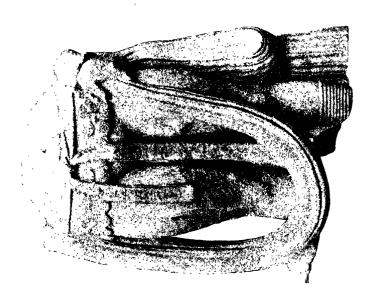
"In the year 48, the 2nd (month) of the rainy season, the 17th day, of the Mahārāja Huvaksha; on that (date specified as) above, an image of Sambhava was set up by Yasā, the grand-daughter of Šavatraca (?) and the daughter-in-law of Budhuka, at the request of Dhujhasiri (Dhurjasrī), the female disciple of Dhujhavala (Dhurjavala) out of the Koṭṭiya-gaṇa, Bama[dā]siya (Brahmadāsīya) kula and Pachanagari (Vajranagarī) sākhā.

# VI .-- MATHURA BUDDHIST IMAGE INSCRIPTION, THE YEAR 51.

The discovery of this inscription was made known to the public by Mr. Growse in 1870. It was found in one of the Jamalpur mounds on the pedesial of an image, most probably of Buddha, of which only the feet are extant. A male kneels to the proper right with some object, probably a bag, in his hand. It consists of three lines, of which the proper left half of

Above, Vol. II. p. 204, No. XX, and p. 321, pl. IV; Vol. IX, pp. 244-45.
 Growse's Mathura, 2nd edition, p. 107.







the first two lines are almost illegible. It records the erection of an image by a bhikshu named Buddhavarman during the reign of Huvashka in the fifty-first year of the Kushana era in a temple built by the king himself ( $Mah\bar{x}r\bar{x}ja$   $D\bar{v}aputra-vih\bar{a}r\bar{e}$ ). This temple is most probably the same as that mentioned in a later inscription.\* The characters of the subjoined inscription are very neatly incised.

#### TEXT.

- 1 Mahārajasya Dēvaputrasya <sup>1</sup> Huvashkasya savatsarē<sup>2</sup> 50 1 hamanta māsa 1 d[i]va[sa] . . . [as]y[āṁ] pu[rvvā]yāṁ [bhi]kshunō Buddhavarma[ṇaḥ]<sup>3</sup> [Śakya?] . . .
- 2 pratimā pratishtāpit[ā] sarva-Buddhapūjartha[m]<sup>4</sup> an[ē]na [dē]yadharmaparityāgēna<sup>5</sup> Upadhyāyasya Sa[m]ghadāsasya [nirvāṇāvā]ptayē=stu [mā]tāp[īta]
- 3 Buddhavarmasya sarva-d[u]khōpaśam[ū]ya sarva-satva-hita-sukhārtha[m] [M]ahārāja Dē[vaputra-vi]hārē,

### TRANSLATION.

"In the year 51, the 1st month of winter, the . . . . day, on this (date specified as) above,—an image of Śākya[muni?] . . . . . . . . . . . (the gift) of the bhikshu Buddhavarman, was set up in honour of all the Buddhas. Let the bestowal of this religious gift be for the attainment of nirvāṇa by the Upadhyāya Samghadāsa, and for the cessation of unhappiness for Buddhavarman [and his parents] . . . . . (and) for the welfare and happiness of all beings. In the vihāra of the Mahārāja Dēvaputra."

The transcript of this inscription printed in my paper on "Mathura inscriptions in the Indian Museum" (Jour. and Proc. A, S. B. Vol. V. p. 243) should be corrected in accordance with the foregoing text and translation.

## Remarks.

- The king's name is undoubtedly spelt as Huvashka; cf. variants Huvaksha, Hushka, Huksha, etc.
  - 2. There are no traces of the anusvara on the stone.
- 3. The possessive case ending is expressed in two ways:—varma[nat] and -varmasya. But it is to be noted that the visarga is not legible.
- 4. The final form of ma is important, as this is the earliest case known in Northern Indian inscriptions; above, Vol. I., p. 389, No. XIV.
  - 5. This form occurs in another inscription of the same period (J. B. B. R. A. S. Vol. XX).

### VII.—INSCRIBED JAINA IMAGE, THE YEAR 58.

The inscription has already been published by the late Dr. Bühler (No. 42 of Prof. Lüders' List, p. 8 f. above). When I was examining the characters of the inscriptions of the Soythian period, I was struck by the use of the word hand in two dated inscriptions:—

 The inscription of the forty-fourth year of Huvishka; and (2) that of the eightieth year of Väsudëva.§

<sup>\*</sup> I. A. Vol. XXXIII. p. 101, No. II; above, Vol. IX. pp. 243 and 245.

<sup>†</sup> The use of the word between the year and the month of a dated inscription can have no significance. The word occurs also in the Mathurā lion capital inscriptions (ante, Vol. IX. p. 141). Here however the context is different and Mr. F. W. Thomas has taken the word to denote a proper name.

<sup>#</sup> Ante, Vol. I. p. 387, No. 9 and Plate.

<sup>§</sup> Ibid. p. 392, No. 24 and Plate.

On examining the originals carefully I found that the date in one of them is not forty-four but fifty-eight, expressed in words. The following considerations led me to this conclusion:—

- (1) The first syllable after the word sava[tsa]re has been read by Dr. Bühler as pta or the numerical symbol for 40. But it would be better to take it as a form of the letter a (cf. above, Vol. VIII. plate facing p. 176, i, f.).
- (2) The second syllable has been taken by Dr. Bühler to be a numerical symbol. But it is evidently the compound letter shia. The plate published along with this paper was prepared from an impression taken under my personal supervision and shows the letter shia better than the facsimile issued with Vol. I. of this Journal.
- (3) The third letter was taken by Dr. Bühler to be ha but the absence of the horizontal stroke at the top of the vertical line on the proper right shows that it is pa. The left hand vertical line is slightly curved, but it should be borne in mind that the characters of Jaina inscriptions of the period are always cursive;\* cf. the ha of Maharaja in the same line.

The word pana occurs in two other Brāhmī inscriptions from Mathurā published by the late Dr. Bühler. One of them is dated in the year 50 (ante, Vol. II. p. 203, No. XVII), which is preceded by the word puna and the other in the year 52, to which is prefixed the word axīpana (ibid. No. XVIII). In the present inscription we have got ashtapana, which I have rendered by 'fifty-eight.' The word pana is apparently an abbreviation of the Pāli panaīsa 'fifty.' In the inscription of the year 80, where the word pana also occurs, according to Dr. Bühler's text, it is a misreading for humata, as I shall show later on in this paper.

With my corrections the text of the subjoined inscription runs as follows:---

- 1 Sdha[m]<sup>1</sup> Nama Śara[sa]tama Maharajas[ya] Huvakshasya sa[m]yasare ashtapana gra[sya] masa 3 [da]visa<sup>2</sup> 2 ē[ta]-

#### Remarks.

- 1. This word occurs in many other cognate inscriptions. There is a symbol preceding na of nama which 1 cannot explain,
- 2. Perhaps the word was pronounced davisa as is still the case in Bengal and Assam; read divasa.
- There is an unexplained symbol after the akshara yē. Perhaps it is due to a crack in the stone.

# TRANSLATION.

Success! Adoration! In the year 58 of the most illustrious (?) great king Huvaksha, in the 3rd month of summer, on the 2nd day. On that (date specified as) above, the gift of Nagasāna (?), the pupil of Haginadi (Bhaganandi ?) a preacher out of the . . . . . . . . . . gana, the Arya-Chēţiya (Ārya-Chēţika) kula (and) the Haritamālakaḍha (Haritamālagaḍhā) śā[khā].

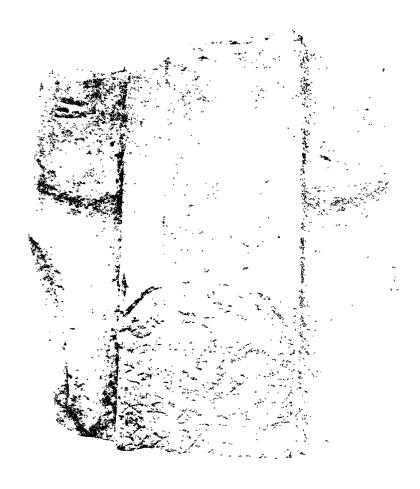
# VIII.-INSCRIPTION ON A JAINA IMAGE FROM MATHURA, THE YEAR 71.

The discovery of this image was aunounced by Dr. Führer in his Annual Progress Report for the year 1890-91 (p.17) and in his Annual Report† of the Provincial Museum for the

<sup>\*</sup> Ind. Ant. 1908, p. 51.

<sup>+</sup> N.-W. P. and Oudh Provincial Museum Minutes, Vol. III. p. 238.

Jaina Image from Mathura, the year 71.



BACK.

# Inscribed Images of the Scythian Period.—Plate IV.

Jaina Image from Mathura, the year 71.



FRONT.

year 1891-92. But the inscription on it has neither been published nor noticed as yet. It is incised on the square base of a pilaster made out of the back of a Digambara Jaina image (Plate V). Only the waist and the thighs of the Jina are extant (Plate IV). The pilaster on the reverse is most probably the staff of the umbrella under which the image originally stood. Such cases are by no means uncommon in the Mathura sculptures of the Scythian period. The inscription, though fragmentary, is an important one. It presents a large number of difficulties both in decipherment and translation. The most important part however is the date which is fairly legible.

## TEXT.

- 1 Sa[m] 70 1 va 1 di 10 5
- 2 e (?)taye puvayē ha-
- 3 țiya(?) Munasimită (?) ye (?)
- 4 Minirava sushoti dhitu
- 5 H[ēmad]ēva [saya] . . .

#### Remarks.

- 1. The anusrāra is indistinct.
- 2. The vowel e is unlike any Brāhmi letter but resembles the Kharoshthi va.
- 3. The second letter in the third line is also new. It resembles the symbol for 10 to some extent, but the presence of a numerical symbol at this place cannot be explained.
- 4. The remaining syllables in the third line seem to constitute a proper name with the genitive case ending. The letter na is rare in Mathurā inscriptions, although it is to be found in the inscriptions of the Western Satraps.
- 5. Of more interest is the form sushōti in the next line. The ō in shō is formed by the combination of a and u and the affix ti is quite new. It resembles to some extent the Bengali affix ta as in māmāta, "maternal uncle's son," pisāta, "son of a paternal aunt." The word probably is an apabhramśa of the Sanskrit svasrīyā and the whole phrase most probably means "sister's daughter's daughter."

# TRANSLATION.

"In the year 71, the 1st (month) of the rainy season, the 15th day; on that  $(date specified\ as)$  above, . . . of Munasimitā (?) . . . . . . . . the sister's daughter's daughter of Minirava . . . . . of Hēmadēva.

# IX.—INSCRIBED CHATURMUKHA FROM RAMNAGAR, THE YEAR 74.

The discovery of this inscription was announced by Dr. Führer in his Progress Report for the year 1891-92. But all the details have been omitted. The inscription is incised on four sides of the pedestal of a Chaturnukha or four-fold image of a Tirthankara, as Dr. Bühler used to call them (Plate VI). Each of the four faces of the pedestal bears a bas-relief. On the larger faces, the bas-relief consists of a wheel on an Indo-Persepolitan pilaster in the centre with three devotees, standing with folded hands, on each side. The bas-relief on the smaller faces is almost similar and consists of two devotees only on each side of the pillar.

The inscription consists of two lines—more or less mutilated—on each face. The second line of the third face has broken away. The enigraph records the dedication of some object the name of which is lost, in the 74th year, presumably of the Kushana era.

### TEXT.

A. 1. [Sam 70] 4 gra 1 di 5 Aya Varanatō gaṇa[tō] A. 2. [ku]lato Vajanakaritō śākha[to] Ayaśirik[ātō] B. 1. nadhanasya vāchakasya śiśiniyō A[ryya] B. 2
D. l [deva]sya kuṭu[m]biniyē <b>Dharavalāy</b> ē dati
D. 2
Remark.
The symbol for seventy is indistinct on the impression, but can be deciphered on the original stone.  TRANSLATION.
(In the year) [7]4, the 1st (month) of summer, the 5th day
X. —INSCRIBED IMAGE FROM MATHURÂ, THE YEAR 80.
This image was discovered in the Kankäli mound near Mathura (Plates VII and VIII), and the inscription on it was published by Dr. Bühler (No. 66 of Professor Lüders' List, above, p. 13). This is the other inscription referred to above (p. 113) in which, according to Dr. Bühler, the word hana occurs. On comparing the original with the photo-lithograph published by Dr. Bühler it was found that the words hana va 1 as read by Bühler are nothing but

#### PEXT.

l Sdhi? Maharajasya V[ā]sudēvasya Sa[m] 80 hamava 1 di 102 ētasa purvvāyām sā[va]ko [Sa]³ . .

2 dhita Sa[m]ghanādhisa4 (?) vadhuyē Balasya

hamava 1, which probably stands for hamata 1.

#### Remark.

The second letter of the word hamava is sufficiently clear in Dr. Bühler's facsimile and cannot be anything else but the Brahmi letter ma. It will be observed that the third letter resembles va but the base line does not join the left limb. This too is visible in the photograph. It is due, most probably, to the mason's carelessness.

<sup>1</sup> Above, Vol. I. p. 892, No. XXIV.

<sup>&</sup>lt;sup>2</sup> Sdhi most probably stands for siddham or siddhi.

<sup>\*</sup> The name of the savaka begins with Sa. The second syllable is only partly legible and may be go, but it may also be so or so.

<sup>4</sup> The ā mark is very distinct in the impression.

#### TRANSLATION.

"Success. In the year 80, the 1st (month) of winter, the 12d	th	day.	of	the	э :	Mal	าลิท	ā.ia
Vasudeva,—on that (date specified as) above, the daughter of the lay	, h	earer	Sa				_	٠.
, the daughter-in-law of Samghanadhi (Samghanandin)					Ċ	·	·	οf
Bala "					•	-		

# XI -- INSCRIBED BAS-RELIEF FROM MATHURA, THE YEAR 99.

The inscription is incised along the raised border of a fragmentary bas-relief on yellow sand-stone. The bas-relief consists of two panels with raised borders. The lower one is larger but its lower part is broken. The smaller panel at the top is in good preservation. It consists of a stupa in the centre with two Jinas on each side seated in the attitude of meditation under umbrellas. The Jina on the proper left of the stupa has no umbrella on his head. A seven-headed snake takes the place of the umbrella and shows that it is Pārsvanātha, the 23rd Tīrthamkara. The inscription is incised on the rims at the top and bottom of this panel.

The lower panel contains the upper part of a woman's figure standing with her left hand on her hips and the right one lifted up. A small inscription consisting of two lines has been incised over her right shoulder (A). To her left stands a nude male figure, evidently an ascetic, with a piece of cloth on his left wrist. In the space between the heads of these two figures occurs the inscription B. Two female figurines are standing to the left of the ascetic and behind them appears the upper part of the figure of a Nāga king under a tree with his hands folded in supplication. On each side of this group is a pillar with a bell shaped capital, of which the one on the left is surmounted by a wheel. A drawing of this bas-relief has been published by Mr. Smith.\*

The inscription has already been published by Dr. Bühler+ (No. 75 of Professor Lüders' List, above, p. 15) though Mr. V. A. Smith did not notice it at first. The original inscription differs in two or three places from Dr. Bühler's readings.

### TEXT.

- - A. Anagha [Srē]shṭhi Vijā. B. Kaṇa Ś[r]ama[ṇa].5

#### Remarks.

- The year is most certainly 99, as has already been recognized by Dr. Hoernle and Mr. V. A. Smith in the J. R. A. S. 1905, p. 152.
- 2. The second of the symbols denoting the date was taken by Dr. Bühler to be 8, but it is similar in all respects to the symbol for six; of above, Vol. I., p. 388, No XII.
- 3. The reading of the third syllable is certain though the cross-bar of  $\delta a$  is not distinct in the impression.
  - 4. I have not been able to make out the aksharas preceding the word grahadatasya.
- 5. The smaller inscriptions are most probably labels and as such are unique among the Mathurā sculptures of this period. Their Sanskrit equivalents are given in Dr. Führer's Annual Report for 1890-1 (p. 3). The bas-relief has not been explained as yet.

<sup>\*</sup> Jaina Stupa, p. 24, pl. XVII. fig. 2, and Lucknow Museum Catalogue No. J-623.

<sup>+</sup> Ante, Vol. I. p. 392, No. XXII.

I [On the plate the reading appears to be Dhāmadharauē.—Ed.]

#### TRANSLATION.

"Success. In the year 99, the 2nd (month) of summer, the 16th day,—at the request of Dhamasiri (Dhamasri), the female pupil of . . . . . Aryya Sura (Arya-Sura) . . . . . . . . out of the Kottiya gana, the Thaniya (Sthīnīya) kula and the Vaira (Vajrā) śīkhā."

"The sinless merchant Vijā (Vidyā)." "The ascetic Kana (Krishna)."

# XII.-INSCRIPTION ON A COPING STONE.

Nothing can be said definitely as to the whereabouts of this inscription. It was found without any label in the Jaina section of the Lucknow Museum. The material is red sandstone and the technique is decidedly that of the Mathura school. The epigraph consists of a fragmentary line incised on the top of a sculpture. The characters are very early and most probably belong to the same period as the earliest inscription from Mathura. The epigraph is of some interest, as it contains the word sinan[ika] "goldsmith," which occurs only once in cognate inscriptions. Unfortunately the word is not completely preserved. The vowel  $\bar{z}$  which is comparatively rare occurs in this record.

#### PEXT.

Gotiputrasa Ūtarasa sovaņ[ika\*] . . . . . . . . .

## TRANSLATION.

of Utara (Uttara), the goldsmith, the son of Goti (Gaupti).

# XIII.—INSCRIPTION ON A LARGE SLAB OF RED SANDSTONE.

This slab is plain but for the inscription. It is rectaugular in size and one corner is broken. Its discovery was announced by Professor Dowson in 1871.§ In 1906 I wrote to the Curator of the Lucknow Museum asking for a couple of impressions of the inscription of Śoḍāsa which had been published by Dowson along with this epigraph, but I received copies of the subjoined record instead. The characters are about 2 to  $3\frac{1}{2}$  inches in height. The inscription has apparently suffered after its removal to the Museum, as the word upathāpita read by Dowson is no longer complete.

# TEXT.

A.

B.

- 1 [Bu\*]d[dha]rakshita—Jivaśiri—Buddhadāsa—Sangharakshit[a]
- 2 Dharmmavarmma Buddha . . su[khā] la . . . . . .

## Remarks.

 The word may be taken to be kanthē but a Śrāvasti inscription (above, Vol. VIII., p. 181) shows an identical form for nda.

<sup>+</sup> Above, Vol. II. p. 198, No. 1.

<sup>1</sup> Above, Vol. I. p. 897, No. XXXV. and Ind. Ant. Vol. XXXIII. p. 150, No. 27.

<sup>§</sup> J. B. A. S. (N. S.) Vol. V. p. 188, No. 28.

1 Sign Al R. C. C.

- 2. The lower part of the letter sta is damaged. The word may be read as svaka.
- 3. The visarga is distinct but it may also be a punctuation mark.
- 4. There is a short horizontal stroke to the left on the top of the central vertical line. This may be an e mark, but possibly it is due to the mason's carelessness.
- The reading of these six syllables is uncertain. The inscription contains some peculiar words and so I shall have to leave it untranslated.

# XIV.-INSCRIBED IMAGE FROM MATHURA, THE GIFT OF PUŚABALA.

The inscription is incised on the waist band of a female figure in red sandstone. Only the portion below the waist is extant (Plate III). According to Mr. V. A. Smith (Jaina Stupa, p. 56, plate XCIX) the sculpture was discovered in the Kankālī mound. The drawing published by him is inaccurate. The impression and photograph published herewith will show the details of the discrepancies. Mr. Smith's reading, based on his drawing, is also incorrect. Inscriptions on waist bands are very uncommon in India.

#### TEXT.

- 1 Puśabalāyē dānēl Dhama-
- 2 vadhakasa [bha]yāyē.

#### TRANSLATION.

"The gift of Puśabalā, the wife of Dhamavadhaka (Dharmavardhaka)."

# XV.-FRAGMENT OF AN INSCRIBED PAVEMENT SLAB.

The sculpture on which this inscription has been incised is evidently a fragment of a pavement slab.2 The carving consists of an ornamental border of twisted rope pattern with cylindrical clasps at corners. The accompanying photograph (Plate VI) shows a fragment of another similar scalpture. The inscription on it has been edited by Dr. Bühler (No. 113 of Professor Lüders' List, above, p. 20). The ornamentation is precisely the same, the place of the rope pattern being taken by lotus petals. The upper right hand corner bears some chisel marks apparently unexplainable. But the other scalpture mentioned above most probably affords a means of explanation. The inscription on that sculpture too, which is entire, has been published by Dr. Bühler (No. 119 of Professor Lüders' List, above, p. 21). The ornamentation is precisely the same as in the two fragments published herewith on plate VI. The ouly difference is that there is a large square hole in the centre of the slab. This, I believe, explains the chisel marks on the larger slab in the photograph.3 This slab, then, must have had a similar hole in its centre. The object of these square holes is not very difficult to describe. Several of the Jaina statues in the Lucknow Museum possess massive tenons under the bases. These tenons were most probably let into the square mortise holes in the pavement slabs. This supposition is strengthened by the fact that the inscriptions on similar slabs are not incised near the centre but along the borders. The majority of images of this period were carved in the round and were placed inside rooms or shrines paved with similarly carved slabs.

#### TEXT.

# Göszlasyz dhita Mitrzye [danam\*].

<sup>1</sup> Read danam.

<sup>&</sup>lt;sup>2</sup> In addition to this there are two other similar inscribed slabs in the Lucknow Museum.

<sup>&</sup>lt;sup>2</sup> [How the chisel marks are explained by the mortise holes is not apparent.—Ed.]

# TRANSLATION.

" [The gift] of Mitrā, the daughter of Gōśāla."

# XVI.—FRAGMENT FROM THE LOWER PART OF AN IMAGE FROM RAMNAGAR.

The carving of this image is very nearly gone, the outline being barely recognisable. The inscription also is in a very bad state of preservation. It is important as it mentions the name of [Adhi]chchhatra. The inscription consists of a single line.

# TEXT.

1.							ņaka	gana	(?)	Dh	ane	any	ana	sya	ta			aya[yē]
	•			[yē	A]	dh	[i]che	hhatr	akay	ě			•	•	•	•		
2.	[m	ivai	*1	anā.														

# TRANSLATION.

"..., naka gana (gana) ... of Dhananyana
..., the venerable ..., of ..., at the request of ..., ...
[Adhi]chchhatra ..., ...

## XVII.—FRAGMENT OF A TABLET OF HOMAGE.

This fragment was found in one of the entrances to the Brahmanical section of the Lucknow Museum. Nothing is known about its provenance. The inscription is full of mortar and is in a bad state of preservation. The characters belong to the early Kushana period.

### TEXT.

1.				. [Amogha]dattasya bharyāye Kō[ts]īyē	
2.				[pratisthā]pita Arahamta pu[jāyē].	

# TRANSLATION.

"[A tablet of homage] was set up by . . . . the wife of [Amogha] datta, . . . in honour of (all) the Arhats."

# XVIII.—INSCRIPTION ON A TABLET OF HOMAGE FROM MATHURA.

A photograph and a full description of the subjoined tablet of homage have been published by Dr. Bühler.<sup>1</sup> The inscription on it is very faint. I read from the original after bringing it out in daylight and from two impressions made by Munshi Ghulam Nabi of the Archeological Survey, Northern Circle.

# TEXT.

1.	,		•		•		•	•	•	٠		Dhanami[trā]yē dhitu [Ara]			
2.		•	•	•	•	•		•			•	. vadhuyē āyāga[pa]tō [pa]	•	•	٠

# TRANSLATION.

<sup>&</sup>lt;sup>1</sup> Above, Vol. II. pp. 311-313.

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Jaina Image from Mathura, the year 80.



FRONT.



Jaina Image from Mathura, the year 80.



BACK.

### XIX.—FRAGMENT OF A PEDESTAL.

This fragment was found in a heap of rubbish which had accumulated under No. XIII. in the Epigraphical Section. Nothing is known about its findspot. The inscription is of interest as it mentions two synonymous words in the same line, vis. natti and pau[ttra].

# TEXT.

1.		sya [v]rita Ku[tu]kasya ku[tu][mbini*]
2.		a putrëhi dhitihi natti pau[ttrēhi*]

#### TRANSLATION.

# XX.-INSCRIPTION ON A TRIANGULAR FRAGMENT.

This inscription is of some interest as it contains the number 800 expressed both in words and by numerical symbols, viz. by the symbols for 8 and 100. It was found in the Jaina Section of the Lucknow Museum without any label or number.

#### TEXT.

1.			٠		٠	•		•			•	٠	tata	٠	•		•	٠	•	•		•	
2.							m	asb	ıţaś	ata	CV	III	gandh	i		•	•						
3.				pu	sh[	ţa]						•				,							

# XXI.-INSCRIPTION ON A PEDESTAL.

This short inscription is incised on a fragment from a pedestal of yellow sandstone. Nothing is known about its findspot.

### TEXT.

Buddhadēvasya kuṭumbiniyē Buddha pratim[ā] . .

#### Remarks.

- 1. There is a superfluous e stroke over the first letter bu.
- 2. The form of va is peculiar. At first it looked like an inscription in the 7th century character of North Eastern India. But the language and the forms of na, ta and ya are convincing proofs of the age of the inscription.

# TRANSLATION.

# No. 24 .- DATES OF CHOLA KINGS.

BY ROBERT SEWELL, I.C.S. (RETD.), M.R.A.S.

# A.—RAJADHIRAJA I.

161.— In the Nāgēśvara temple at Kumbhakōņam.<sup>2</sup>

- 1 Svasti śrī [[]\*] Tinga-

<sup>1 [</sup>For the use of the word naptri in the sense of 'a great-grandson,' see above, Vol. IV. p. 329, note 2.—Ed.]

<sup>2</sup> No. 14 of the Madras Epigraphical collection for 1908.

										kov = Irājakéšariy-e[na]- 
56	ntrad	ēva	ŗ[kt	1]	yāņ	du	36	ãv	adu	
										ivv-āṭṭai Magara-nā[ya]rru
58	[a]p	ara-	pak	sha	[ttu	d	vi]c	lbi(	ti)y	[aiyu]m Budan-kilamaiy[u]m perra Āyilē
	yatti									

"In the 38th year (of the reign) of the lord, the glorious Vijairājēndradēva (Vijaya-Rājēndradēva) . . . . having been called king Rājakēsarin,— on the day of Āsīēshā, which corresponded to a Wednesday and to the [second] tithi of the second tortuight of the month of Makara in this year."

The date is perfectly regular, and corresponds to Wednesday, December 29, 1053 A.D. On that day, which was the sixth solar day of Makara, at mean sunrise, the second tithi of the second fortnight of Pausha was current, and it lasted for 19 h. 12 m. Āślēshā was the nakshatra at mean sunrise by all systems. It expired by the equal space system 21 h. 22 m., by Garga 9 h. 14 m., and by the Brahma-siddhānta 6 h. 49 m. later.

In his Annual Report for 1907 Mr. Venkayya states his opinion (para. 56) that Rājādhirāja I. lived till A.D. 1057-58 with his younger brother Rājādhirāja I. later than the accession day of his reign. We have now two dates at least of Rājādhirāja I. later than the accession day of his successor, viz. Kielhorn's No. 35 (above, Vol. VI. p. 22) and the present one; and we learn from the latter that Rājādhirāja I. lived till at least the end of A.D. 1053.

# B .- VIKRAMA-CHOLA.

# 162.— In the Uttaravēdīśvara temple at Kutiālam.¹

"In the third year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Hasta, which corresponded to a Monday and to the seventh tith of the second fortnight of the month of Makara."

This date is irregular. Kielhern has clearly established the 29th June, A.D. 1118, to be the accession-day of Vikrama. The solar month of Makara in his third year must therefore fall early in A.D. 1121. The seventh tithi of the second fortnight in Makara of that year fell on a large portion of Wednesday, January 12, 1121, and a small portion of Thursday, January 13th. During that seventh tithi the nakshatras were Chitrā and Svāti. The fifth tithi, however, of the second fortnight (if we may assume a mistake to have occurred) of this month of Makara seems a little closer. It fell on Monday, January 10, 1121 A.D., which was the 18th of Makara The tithi lasted for about 23 h. 19 m. after mean sunrise. On that day Hasta began, by the equal space system and by Garga, 8 h. 31 m., and by the Brahma-siddhānta, 5 h. 7 m. after mean sunrise; but according to the usual custom the day would have been called, not Hasta but Uttara-Phalguni.

It is possible that the seventh was wrongly quoted for the fifth tithi; but the date is doubtful in any case.3

<sup>1</sup> No. 491 of the Madras Epigraphical collection for 1907.

Mr. Venksyya assures me that in the original the word fattami is quite distinct. I think it is safe to assume that the date is genuine, but that the 7th tith was quoted by mistake for the 5th.

# 163.— In the Uttaravēdīsvara temple at Kuttālam.¹

- 1 T[i]r[i]buvanachchakkaravattiga[]
- 2 śrī-Vi]kkirama-Sōļadēvarku
- 3 yandu ainjavadu Śinga-na(na)-
- 4 [ya]rru pūrvva-paksbattu travo[da\*]-
- 5 siyum Budan-kilamaiyum per-
- 6 [ra] Attattu nāl.

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva, - on the day of Hasta, which corresponded to a Wednesday and to the thirteenth tithi of the first fortnight of the month of Simha."

This date is irregular. Simha in the fifth year of Vikrama-Chōla fell in A.D. 1122. On Wednesday, August 16th of that year, which was the 20th Simha, the twelfth tithi of the bright fortnight of Bhadrapada ended and the 13th began about 16 h. 5 m. after mean sunrise; but the nakshatras during those two tithis were Uttarāshāḍhā, Abhijit and Śravana. It is useless to go into further details. A comparison of this date with Kielhorn's No. 22 (p. 3, Vol. VII. above) shows this at once. That inscription mentioned the day of Ardra, which corresponded to Monday, and with the eleventh tithi of the second fortuight of Śrāvana in solar Simha in the fifth year of the king. That date is perfectly regular for July 31st, A.D. 1122. Now the present date is seventeen days later than No. 22, and it is clear that a day seventeen days later than Ardra cannot possibly fall under the nakshatra Hasta.

On the supposition that in the original the quoted nakshatra might have been Avittattu instead of Attattu, i.e. Dhanishtha instead of Hasta, the date still works out incorrectly. The thirteenth tithi of the first fortnight of Bhadrapada in solar Simha in the year in question could be connected for the time lying between 9 h. 50 m. and 15 h. 22 m. after mean sunrise on Thursday, August 17th, A.D. 1122, with the nakshatra Dhanishthā; but the week-day has been given as Wednesday in the inscription. Moreover the day which would be called the 'day of Dhanishthā ' was Friday.2

### 164.— In the Uttaravēdīšvara temple at Kuttālam.3

- 1 Sva[sti] śr[ī] [||\*] Pū-mādu puṇara . . . . . . .
- 2 . . . . . . . . . Tiribuvanachchakkaravattiga[]
- 3 śri-Vik]k[i]rama-Śōļadēvarkku yāṇḍu āṇāvadu Śiṅ[ga-nāyanu apara]pakkattu [piradaśi]-
- 4 kamum<sup>4</sup> [Vi]yāļa-kkiļamaiyum=āṇa [Śa]d[aiya]ttu nāļ.

"In the sixth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,— on the day of Satabhishaj (?), which was a Thursday and [the thirteenth tithi?] of the [second] fortnight of the month of Simha."

This date is also unsatisfactory, the elements being uncertain. There seems to be no doubt that it belongs to the 6th year of Vikrama-Chola, and probably, almost certainly, to the month Simha. It is not certain which lunar fortnight is referred to. The day was Thursday; but the nakshatra can only be guessed at from two unmutilated aksharas. These are "-d . . ttu." The word which follows pakkattu is guessed to be piradaśikam from the final akshara '-kam,' and

No. 490 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> Since the text was in print Mr. Venkayya has examined the original and found that attattu is quite clear. The date remains unsatisfactory. The day in Simha in the year in question which corresponds to the nakshatra Hasta is August 7th A.D. 1122. At sunrise on that day, the third tithi of the bright fortnight was current. But the week-day was Monday, not Wednesday.

No. 489 of the Madras Epigraphical collection for 1907.

<sup>4</sup> The nearest approach to this word in Sanskrit is pradoshaka, which denotes the evening of the thirteenth. tithi in a lunar fortnight.

from this it has been assumed that the tithi in question was the thirtcenth of the fortuight (see note 4, p. 123). Now in the year A.D. 1123 which, after June 29th, was the sixth year of Vikrama-Chola, in the month Simha, the thirtcenth tithi of the first fortnight fell on a Monday and all the thirtcenth tithi of the second fortnight also fell on a Monday (except that it expired 4 minutes after mean sunrise on the Tuesday). I tested the date on the basis of the nakshatra, to see what days corresponded with Satabhishaj in that mouth of Simha. By the equal space system Satabhishaj expired 15 h. 13 m. after mean sunrise on Thursday, August 9th, A.D. 1123, which was the first day of the second fortnight, and was the thirtcenth day of Simha. On that Thursday the first tithi of the second fortnight began 4 minutes before mean sunrise and lasted all day. By the system of Garga Satabhishaj expired 3 h. 20 m., and by the Brahma-siddhanta 4 h. 24 m., after mean sunrise. There was no other Satabhishaj in that month of Simha.

Now this day Thursday, August 9th, A.D. 1123, exactly fits the elements of the given date if in the original the word following "pakkattu" was not piradaśika (for pradoshaka) but some word implying the first tithi of the second fortnight.<sup>3</sup>

# 165.-In the Uttaravēdīšvara temple at Kuttālam.3

- 1 Svasti śrī [ ||\* ] Tiribuvanachchak-
- 2 karavattigal śr[i]-Vikkirama-Śō-
- 3 ladevarku yan [du] etta [vadu Magara]-navarru pūrvya-pakshattu na-
- 4 vamiyum Sani-kkila[mai]yum [p]erra [A]nulatti=nāl.

"In the eighth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Anurādhā, which corresponded to a Saturday and to the ninth tithi of the first fortnight of the month of [Makara]."

This date has given me a great deal of trouble. According to the transliteration given above, the 8th regnal year is clearly decipherable; the solar month is doubtful; the lunar day and fortnight are clear; and so are the weekday and nakshatra. This being so, I have tested all the days in the 8th regnal year of Vikrama-Chōla corresponding to the ninth tithi of the first fortnight in each month, and without success. The nearest approach was in the month Simha. The eighth tithi of the first lunar fortnight of Śrāvaṇa in that solar month expired 13 h. 15 m. after mean sunrise on a Saturday, which was the twelfth day of Simha, and corresponded to Saturday, August 8th, A.D. 1125. At that moment the ninth tithi began, viz. at about 7-15 P.M. on the Saturday. But according to the equal space system, the nakshatra, which had been Anurādhā up to about 5-4 P.M. that day or 11 h. 4 m. after mean sunrise, changed at that moment to Jyēshthā; so that Anurādhā had expired 2 h. 11 m. before the ninth tithi began. Using the system of Garga the result is the same. By the Brahma-siddhānta the nakshatra Anurādhā expired 6 h. 14 m. after mean sunrise. As a fact, therefore, there was no period which satisfies all the requirements.

The ninth iithi of Makara fell on a Monday and Tuesday, with the nakshatras Bharani and  $K_{r}ittika$ .

The date cannot be depended upon.4

<sup>1</sup> Except for 34 m. before mean sunrise on the Friday.

<sup>&</sup>lt;sup>2</sup> Mr. Venknyya has kindly examined the original since this article was in print, and is inclined to think that the word following pakkattu may be pira[pi]digam, which may be meant for piratipadigam, i.e. pratipat, 'the first tith' I think therefore that the date given in the last paragraph may be accepted.

<sup>3</sup> No. 492 of the Madras Epigraphical collection for 1907.

<sup>4</sup> Mr. Venkayya tells me, since the above was in print, that no reading but makara is possible for the solar month. In that month, in the eighth year of Vikrama-Chōla, the day of Anurādhā was Tuesday, corresponding to January 19th A.D. 1126, at sunrise on which day the ninth tith of the second fortnight was current. If two mistakes were made, both in the fortnight and in the week-day, the day mentioned may be the one intended. But this cannot be depended upon.

## C.—KULOTTUNGA-CHOLA II. (?)

# 166.—In the Saumyanāthasvāmin temple at Nandalūr.

1	[Sva]sti šr[i] [II*] Pū-mēvu-tirumagaļ
2	kō Vīra-Rājakēsaripa[nmar=āṇa] Chakrava[rtti]ga[l]
	śrī-Kulöttunga-Śöladēvarku yāṇḍu eṭṭāvadu
6	
	eṭṭāvadu Kumbha-nāyarru apara-pakshattu=chchaturddasi[yum] Velli-kkilamai-
	yu[m*] Tiruvēņa(võņa)mum=āṇa Šivarāttiri-nāļ.

"In the eighth year (of the reign) of king Vīra-Rājakēsarivarman alias the emperor, the glorious Kulōttuṅga-Chōļadēva,—on the day of Śivarātri, which was (a day of) Śravaṇa, a Friday and the fourteenth tithi of the second fortnight of the month of Kumbha in the eighth year (of the reign) of the glorious Kulōtuṅga-Chōļadēva."

The elements of this date are inaccurate for the now known eighth regnal year of Kulöttunga-Chōla I., as also for his eighth year as an Eastern Chalukya sovereign; the former corresponding with A.D. 1077-78, the latter with 1070-71. They are also inaccurate for the eighth year of Kulöttunga-Chōla III.

For the reign of Kulöttunga-Chōļa II., whose accession-date has not yet been fixed, but who certainly succeeded Vikrama-Chōḷa and preceded Rājarāja II., I have examined the given date in every year from 1135 to 1152 A.D. which appeared to me the outside limits of possibility. The king known as "Kulöttunga-Chōḍa" is shown by the Chellūr plates (Ind. Ant. XIV. 55 ff.) to be identical with this Kulöttunga-Chōḷa II. Kielhorn has shown (above, Vol. VII. p. 9) that he was living in A.D. 1143. He was the son of Vikrama. It is desirable that I should publish the nearest approximations to correctness that occur in the period 1135—1152 A.D., so that those thoroughly acquainted with South-Indian practice as regards the joining of special rites and festivals with the civil days may be enabled to decide whether in any of those cases all the requirements of the date are satisfied. For other years the date is irregular.

- 1. The Kumbha-samkrānti of Kaliyuga 4238 occurred 23 h. 51 m. after mean sunrise on Friday, January 22nd, A.D. 1137. The fourteenth tithi of the second fortnight of Mägha expired 10 h. 7 m. after mean sunrise on that day, and was not current at the following midnight; and at that midnight the actually current solar month was not Kumbha but Makara, though the Kumbha-samkrānti occurred 5 h. 51 m. later. As to the nakshatra it was Śravana at mean sunrise on the Friday and until 21 h. 30 m. later; Śravana was therefore current at the midnight of Friday. Now, if the Mahā-Śivarātri festival, which occurs at midnight, could be connected with the fourteenth tithi which had expired 7 h. 53 m. before the Friday midnight—then the elements Friday, the fourteenth tithi of the second fortnight, the Śivarātri festival and the Śravana nakshatra, all agree with this date. But even then I hardly think that the festival could be connected with the solar month Kumbha, whose initial samkrānti did not occur till 5 h. 51 m. after that midnight. The date is therefore doubtful. If experts in South-Indian rites and ceremonies can reconcile all the elements, then the date may corrospond to Friday, January 22nd, A.D. 1137. There was another fourteenth day of the second fortnight, viz. of Phālguna, in this month of Kumbha, but it does not suit the other elements of the given date.
- 2. The Kumbha-sainkranti of Kaliyuga 4242 occurred 41 m. after mean sunrise on Thursday, January 23rd, A.D. 1141, and at mean sunrise on Friday, February 7th, in that year the fourteenth tithi of the second fortnight of Magha was current. It expired 16 h. 26 m. after mean sunrise, and consequently was not current at midnight. Considering, however, that it was current on the Friday till within 1 h. 34 m. of midnight, it is possible that the

Mahā-Śivarātri which took place at that midnight might have been connected with it. In Professor Kielhorn's notes on Hindn Festal Days, I find that the Mahā-Śivarātri festival of the 14th kṛishṇa of Māgha is considered very auspicious when it is joined with the yōga Śiva, and this happened to be the case on this particular Friday. The yōga Parigha ended shortly after sunrise on that day, and Śiva was current at the following midnight, or at the moment of the Śivarātri. The date, however, is unsatisfactory in the matter of the nakshatra. The nakshatra Śravaṇa had expired 3 h. 9 m. before mean sunrise on that Friday, 1 and during the whole of Friday, including the Śivarātri moment of midnight, the nakshatra was Dhanishtha.

- 8. On the twelfth day of Kumbha, Kaliyuga 4245, which corresponded to Friday, February 4th, A.D. 1144, the fourteenth tithi of the second fortnight of Māgha expired 13 h. 58 m. after mean sunrise. It was not therefore current at the Friday midnight, but nevertheless the Friday would have been coupled with it. This day, the fourteenth of the dark fortnight of Māgha, was the day of the Mahā-Šivarātri festival; and the occasion was secially auspicious, because the hour of midnight coincided with the yōga Śiva. The yōga at mean sunrise was Parigha, but Śiva began at 9-4 p.u. and was current at midnight. The nakshatra Śravana expired, by the equal space system, 51 m. after mean sunrise on Friday, and the same by Garga. By the Brahma-siddhānta it expired 2 h. 18 m. after sunrise. I find no fault in this date.
- 4. On the twenty-fourth day of Kumbha, Kaliynga 4252, which corresponded to Friday, February 16th, 1151 A.D., the fourteenth tithi of the second fortnight of Māgha, which was a Mahā-Šivarātri day, began 6 h. 35 m. after mean sunrise, was current at midnight, which was the moment of the festival, and expired 8 h. 9 m. after mean sunrise on the Saturday. The nakshatra Śravaṇa had, however, expired before sunrise on that Friday by all systems, and during the whole of that day and till very shortly before sunrise on the Saturday the ruling nakshatra was Dhanishthā. Śatabhishaj began 1 h. 34 m. before sunrise on the Saturday, by the equal space system and Garga. This date therefore would be satisfactory if the nakshatra had been quoted as Dhanishthā and not Śravaṇa; but I consider the date, February A.D. 1151, too late to be in the eighth year of Kulöttunga-Chāļa II. He succeeded Vikrama whose reign began in A.D. 1118, and who is declared by several inscriptions to have reigned for 15 years, though we have records of him as late as 1135 A.D. That, however, is his latest known date.

Of the four dates now analyzed, the nearest, and in my opinion the most probable, is No. 3, viz. Friday, February 4th, A.D. 1144. The Chellūr grant of this king appears to have been issued in 1143, but the regnal year is not given there. If I am right, the present inscription would make the reign begin between February 5th A.D. 1136 and February 4th A.D. 1137.

# D.—RAJADHIRAJA II. (?)

# 167.—In the Saumyanāthasvāmin temple at Nandalūr. 3

- 1 Sva[sti] śrī [ll\*] Rājādhirājadēvarku yā[ndu 1]2āvad-āna Hēmalambi-samvatsarattu Magara-nāyarru pū[rvva]-pakshattu [pra]thamaiyam(yum) Šani-kkilamaiyum perra Aviṭṭattu nāļ.
- "In the [1]2th year, which was the (cyclic) year Hēmalamba, (of the reign) of Rājādhirājadēva,—on the day of Śravishṭhā, which corresponded to a Saturday and to the first tithi of the first fortnight of the month of Makara."

<sup>&</sup>lt;sup>1</sup> This by the equal space system and Garga. By the Brahma-siddhants, Śravana expired 1 h. 42 m. before mean sunrise on the Friday.

<sup>2</sup> But see below, No. 190.

No. 571 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēmalamba from A.D. 997, which was the twelfth regnal year of Rājarāja-Chōla I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the fifteenth and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the fifteenth year of Rājādhirāja II. corresponding to Saturday, January 21st, A.D. 1178, which was the 28th day of Makara. On that day, at mean sunrise, the first tithi of the first fortnight of Māgha was current, and the nakshatra was Śravishtbā. The tithi ended 20 h. 28 m.; and the nakshatra, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulōttuṅga-Chōļa III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words kadal śūlnda.

# E.—KULOTTUNGA-CHOLA III.

# 168.-In the Airāvatēśvara temple at Maruttuvakkudi.2

- "In the tenth [year] (of the reign) of king Parakēsarivarman alias the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to [take Madurai]—on the day of Mūla, which corresponded to a [Saturday] and to the twelfth tiths of the first fortnight of the month of Karkaṭaka."

The date corresponds to Saturday, July 18th, A.D. 1187, which was in the tenth year of Kulöttunga-Chōja III. On that day the twelfth tithi of the bright fortnight of Śrāvaṇa began 9 m. before mean sunrise. The nakshatra at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkaṭaka.

# 169.- In the Manikanthēśvara temple at Kānippākkam.4

1 Svasti śrī [li\*] Kulöttunga-Śoladovarku [yān]du pannirandavadukku Śagaraiyandu āyiratt-oru-nūrr-irandil Uttarayana-sankramatt-annu Tingal-kilamai-yum Pūśamum perra nāl.

"In the twelfth year, (which corresponded) to the Saka year one thousand one hundred and two, (of the reign) of Kulöttunga-Chōladēva,—on the day of the Uttarāyaṇa-samkrānti, the day which corresponded to (the nakshatra) Pushya and to a Monday."

The date is inaccurate for Saka 1102, but is perfectly accurate for Saka 1112, in which year the Uttarāyaṇa-saṃkrānti fell in the twelfth year of the reign of Kulottunga-Chōļa III.

I [The second digit of the date is quite distinct in the original and cannot be read as 5.- Ed.]

No. 393 of the Madras Epigraphical collection for 1907.

<sup>\*</sup> The original is damaged here ; restore gal Madurai kon

<sup>•</sup> No. 60 of the Madras Epigraphical collection for 1907.

I have tested all the years bearing the cyclic name Hēmalamba from A.D. 997, which was the twelfth regnal year of Rājarāja-Chōļa I. down to A.D. 1297, which might possibly have been in the reign of a king hitherto unknown to us by name. In no case, however, are all the elements of the date reconciled except in A.D. 1177, which was a Hēmalamba year, but was the fifteenth and not the twelfth regnal year of Rājādhirāja II. From the date alone I am led to believe that the inscription records an event in the fifteenth year of Rājādhirāja II. corresponding to Saturday, January 21st, A.D. 1178, which was the 28th day of Makara. On that day, at mean sunrise, the first tithi of the first fortnight of Māgha was current, and the nakshatra was Śravishṭhā. The tithi ended 20 h. 28 m.; and the nakshatra, by the equal space system and Garga, ended 12 h. 0 m. and by the Brahma-siddhānta 13 h. 7 m. after mean sunrise.

If I am correct, this inscription brings the reign of Rājādhirāja II. down to within six months of the accession of Kulöttunga-Chōļa III. in July A.D. 1178. It should be noted that all the five inscriptions of this king examined by Kielhorn begin with the words kadal śūlnda.

# E.-KULOTTUNGA-CHOLA III.

# 168.—In the Airāvatēśvara temple at Maruttuvakkudi.2

- 1 Sya[sti] śr[i]: 6 Puyal [vāyttu] . . . . . . . .
- 11 kēļsarīpara mareana inijoujvana jenenajakaravartu
- 12 śri]-Kulottunga-[Ś]o[la]devarkku [iyā]ndu patt[āvadu] Ka[r]-
- 13 kadaga-nāyarru pūrva-paksha=ttuvādešiyu[m\*] [Ša]ņi-kkilamai[yum] pe-
- 14 rra Mülattu näl.

"In the tenth [year] (of the reign) of king Parakēsarivarman alias the emperor of the three worlds, the glorious Kulōttunga-Chōļadēva, who was pleased to [take Madurai]—on the day of Mūla, which corresponded to a [Saturday] and to the twelfth tithi of the first fortnight of the month of Karkaṭaka."

The date corresponds to Saturday, July 18th, A.D. 1187, which was in the tenth year of Kulöttnüga-Chöla III. On that day the twelfth tithi of the bright fortnight of Śrāvaṇa began 9 m. before mean sunrise. The nakshatra at that moment was Mūla by all systems. It expired by the equal space system 20 h. 39 m. later, by Garga 8 h. 31 m. later, and by the Brahma-siddhānta 3 h. 13 m. later. The Saturday in question was the 22nd day of Karkaṭaka.

# 169 .- In the Manikanthēśvara temple at Kānippākkam.4

1 Svasti śrī [ll\*] Kulōttunga-Śoladōvarku [yān]du pannirandāvadukku Śagaraiyāndu āyiratt-oru-nūrr-irandil Uttarāyana-sankramatt=annu Tingaļ-kilamaiyum Pūśamum perra nāļ.

"In the twelfth year, (which corresponded) to the Śaka year one thousand one hundred and two, (of the reign) of Kulöttunga-Chōladēva,—on the day of the Uttarāyaṇa-samkrānti, the day which corresponded to (the nakshatra) Pushya and to a Monday."

The date is inaccurate for Śaka 1102, but is perfectly accurate for Śaka 1112, in which year the Uttarāyaṇa-samkrānti fell in the twelfth year of the reign of Kulöttunga-Chöla III.

<sup>1 [</sup>The second digit of the date is quite distinct in the original and cannot be read as 5.-Ed.]

<sup>2</sup> No. 393 of the Madras Epigraphical collection for 1907.

<sup>\*</sup> The original is damaged here ; restore gal Madurai kon

<sup>4</sup> No. 60 of the Madras Epigraphical collection for 1907.

It is inaccurate for that regnal year of any other king bearing that name and at present known to us. I am, therefore, satisfied that the Saka year was erroneously given as 1102 instead of 1112.

In the twelfth year of the reign of Kulöttanga-Chōla III. the Uttarāyaṇa-sankrānti of Śaka 1112 occurred on Monday, December 25th, A.D. 1189, at 5 h. 55 m. after mean sunrise. The nakshatra at sunrise was Pushya by all systems. By the equal space system and that of Garga it expired 23 h. 44 m., and by the Brahma-siddhānta 21 h. 26 m. after mean suurise on that day.

# 170.— In the Śivayōganāthasvāmin temple at Tiruviśalūr.1

- 1 Svast[i śrī]: 6. T[i]ribuva[na]ohchakkara[va]tt[i] Madurai[y]um [P]āṇḍi[yan] muḍi-tta[laiyu]n=goṇḍarulina śr[i]-Kulo[ttunga-Śola]dēvarkku yāṇḍu pa[d]inēļāvadu Kumbha-nāya[x]xu a[para-pa]kshattu pradamaiyum [Śaṇi]-
- 2 kkilamai [p]erra Ani[lat]tu [n]âl.

"In the seventeenth year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Chōļadēva, who was pleased to take Madurai and the crowned head of the Pāṇdya,—on the day of Anurādhā, which corresponded to a [Saturday] and to the first tithi of the second fortnight of the month of Kumbha."

The regnal year of Kulottinga-Chola III. is now clearly established by the labours of Professor Kielhorn, and we know that the 17th year of that king began between the 6th and 8th July, A.D. 1194. On the fifth day of Kumbha in the seventeenth regnal year, which corresponds to Saturday, January 28th 1195, the first tith of the second fortnight was current at mean sunrise and it expired 14 h. 10 m. later. So far the date given is regular. But the nakshatras during that day were Maghá and Pürva-Phalguni. On Saturday, a week later, viz. February 4th, the nakshatra was Auurādhā, and if for 'first' tithi we could read 'eighth,' the date would be perfectly regular. But this would not be permissible considering that the word 'first' is clearly expressed in letters and not in figures.\(^3\) It is possible that the date is genuine and incorrect only in giving the wrong nakshatra.\(^3\)

It would be irregular for the seventeenth regual year of Kulöttunga I. As for Kulöttunga II. we do not as yet know his initial date, and the attempts I have made to guess at it from this inscription have proved fruitless; no year that I have attempted as his possible 17th giving me elements exactly meeting those of the inscription.

The date is therefore unsatisfactory, but this is unimportant as others of the same regnal year have been found correct (above, Vol. VII. p. 172). In the thirty-seven dates of inscriptions in this reign examined by Kielhorn, there are no less than eleven instances of wrong quotation in the originals (above, Vol. IX. pp. 220-21).

No. 353 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> The date should be compared with Kielhorn's No. 69 (above, Vol. VII. p. 172). The solar mouth in each case is Kumbha in the king's 17th year. At mean sunrise on the first civil day of that mouth, which corresponded to January 24th, A.D. 1195, the eleventh day of the bright fortnight of Mägha had only 9 minutes to run. Four days later was the date given in the text. Sixteen days after this, viz. on the 21st Kumbha or the 18th February, was Kielhorn's date No. 69, where the nakehatra was Uttara-Bhadrapadā. A date 16 days earlier than that could not have had Anurādhā for its nakshatra; so it is clear that the record is intrinsically wrong.

<sup>&</sup>lt;sup>3</sup> [ The reading is pradamai, 'first,' beyond all doubt .- Ed. ]

# 171,- In the Saumyanāthasyāmin temple at Nandalūr,1

- 1 [S]vasti śrī [||\*] Kulöttuʻga-Śōladēvark-i[yān]ḍu 24āvud(āvad)-āṇa Dundubhi-samvatsarattu Rishabha-nāyar[ru] pūrvva-pakshattu tritī[yai]yu[m\*] Velli-kkila[m\*][ai]-
- 2 yum perra Mrigasīsha ttu (sīrshattu) nāļ.

"In the 24th year, which was the (cyclic) year Dundubhi, (of the reign) of Kulöttunga-Chōladēva,—on the day of Mrigasīrsha, which corresponded to a Friday and to the third tithi of the first fortnight of the month of Rishabha."

This date is quite regular. The 24th year of Kulöttunga-Chōla III. began July 6th to 8th, A.D. 1201, the cyclic year being by the southern system, Dundubhi from the Mēsha-samkrānti on 24th March, A.D. 1202. On the second day of the solar month Vrishabba, which corresponded to Friday, April 26th A.D. 1202, the third tithi of the first fortnight of nija-Vaišākha was current. It had begun 9 h. 7 m. before mean sunrise on that Friday; on which day the nakshatra Mrigasīrsha expired, by the equal space system and that of Garga 12 h. 47 m., and by the Brahma-siddhānta 11 h. 20 m. after mean sunrise.

## 172.— In the Ömkäresvara temple at Kuttalam.2

1 a. Svasti śri [ll\*] Puyal vā[y\*][ttu]<sup>3</sup> . Tiribuvaṇachchakkaravatt[i]ga[ļ Madu]r[ai]yum Îļamum Pāṇḍi[yaṇ] mu[di-t]talaiyun-gonḍaruliya [śri]-[Kulottuṅga\*]-Śola[dē]va[rku] [yāṇ\*]ḍu 2[5 ā]vadu M[i]ṇa-nāya[r]ru pūrvva-pakshattu pratha[mai]yu[m] Nā[yarru-k]k[i]ṭa[m]ai[yum] per[ra Aśvati]-nāļ.

"In the 2[5]th year (of the reign) of the emperor of the three worlds, the glorious [Kulōttunga]-Chōladēva, who was pleased to take Madurai, Īļam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of [Aśvini], which corresponded to a [Sunday] and to the first tithi of the first fortnight of the month of Mina."

The date corresponds to Sunday, March 15th, A.D. 1203, which was the 22nd day of Mina. On that day, at mean sunrise, the tithi was the first of the bright fortnight of Chaitra, though this tithi expired 1 h. 12 m. later. By all systems the nakshatra Asvini had begun 3 h. 21 m. before mean sunrise on that day. This day was in the 25th year of Kulottunga-Chola III.

# 173.- In the Ömkärēśvara temple at Kuttālam.4

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Ilam (Ceylon) and the crowned head of the Paudya.—on the day of Uttara-Phalguni, which corresponded to a Saturday and to the fifth tithi of the



elis Course,

<sup>1</sup> No. 601 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> No. 482 of the same collection.

<sup>3</sup> The original is damaged here. Between ea of es-

<sup>\*</sup> No. 479 of the Madras Epigraphical collection f

<sup>5</sup> The original is completely damaged. It or the second (apa; a).

The original inscription must have recorded the fifth tithi of the second fortnight. This tithi, in tuni-solar Pausha, fell on Saturday, 4th January, A.D. 1203, which was the 10th day of Makara in the 25th year of Kulottunga-Chola III. It expired 9 h. 8 m. after mean sunrise. At mean sunrise the nakshatra was Uttara-Phalguni, and this lasted till 9 h. 25 m. by the equal space system and that of Garga, and by the Brahma-siddhānta till 5 h. 44 m. after mean sunrise. On the other hand, the fifth tithi of the first fortnight (of Māgha) fell on a Sunday and the nakshatra was Uttara-Bhadrapadā; so this was not the date in question.

### 174.-In the Ömkārēšvara temple at Kuttālam.1

- 2 yum Budan-kilamaiyum perra Rōśan[i]-nāl.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Īļam (Ceylon) and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī which corresponded to a Wednesday, and to the fifth tithi of the first fortnight of the month of Mina.

The date regularly corresponds to Wednesday, March 19th, A.D. 1203, which was the 25th day of Mina, and on which day the fifth *tithi* of the first fortnight of Chaitra ended 16 h. 16 m. after mean sunrise. The *nakshatra* at mean sunrise was Röhinī by all systems. It expired, by the equal space system and Garga 15 h. 44 m., and by the Brahma-siddhānta 14 h. 37 m. after mean sunrise.

#### 175.—In the Panchanadēšvara temple at Māyavaram.9

- 1 & Sust[i](svasti) fr[i] [||\*] T[i]r[ibuvanach]chak[karava]tt[i]gal
- 2 Maduraiyam İlamun-Garuvürum [Pā]ndiya-
- 3 n mudi-ttalaiyun=gondarul[i]ya [śri-Ku]-
- 4 löttunga-[Ś]ö[lad]ē[varku v]āndu
- 5 [i]rubattaiñjā[vadu Magara-n]āvarru pūr[va-
- 6 pa]kshattu śaduttaś[i]yum Tinggat(tingat)-kilamai-
- 7 yum perra [Puņarpūša]ttu nāļ.

"In the twenty-fifth year (of the reign) of the emperor of the three worlds, the glorious Kulöttunga-Chōjadēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Paṇḍya,—on the day of [Punarvasn] which corresponded to a Monday and to the fourteenth tithi of the first forteight of the month of [Makara]."

This date would have been perfectly accurate if the fifteenth tithi of the first fortnight had been quoted instead of the fourteenth, and I think this mistake must actually have been made. In the twenty-fifth year of Kalöttunga-Chola III. this date corresponds to Monday, December 30th, A.D. 1202, which was the fifth day of Makara. On that day, the fifteenth tithi of the first fortnight of Pausha, which was current at mean sunrise, ended 12 h. 23 m. later; the nakshatra being Punarvasu till 10 h. 5 m. after mean sunrise by the equal space system and that of Garga, and till 8h. 3 m. by the Brahma-siddhānta. The fourteenth tithi expired 14 h. 15 m. after mean sunrise on the preceding Sunday, at which moment (mean sunrise)

<sup>1</sup> No. 484 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> No. 381 of the same collection.

<sup>&</sup>lt;sup>3</sup> Dr. Kielhorn has noticed several similar instances of misquotation of tithis during this reign (see footnotes to his list in Vol. IX, p. 220).

the nakshatra Ardra was current, ending (and Punarvasu beginning) 11 h. 36 m. later. But by Garga and the Brahma-siddhauta Punarvasu was current on that Sunday at mean sunrise, having begun by the former 31 m., and by the latter 2 h. 6 m., before that moment.

The date is five days earlier than No. 173 above.

### 176.—In the Panchanadesvara temple at Mayavaram.1

- 1 ||-Svasti śr[i] [||\*] [Tri]bhuvanachchakkaravar[t]-
- 2 tigal Maduraiyum Īļa[mu]ń=Ga-
- 3 [ruvūrum Pan]di[ya]n [mu]di-tta[lai]yu-
- 4 [n]=gondaruliya [śri]·Kulōt[tu]-
- 5 n[ga]-Śō[la]dēvarkku yandu [25]-
- 6 vad[u] Magara-[n]ā[ya]rru p[ū]r[va-paksha]ttu śa[du]r-
- 7 º[tteśi] .
- 8 Pu[nar]pūśa[t]tu [n]āl.

This is precisely the same date as the last, and it is barely possible that it might be regular if the original contained the week-day "Sunday"; but this is unlikely, since the wakshatra Punarvasu could only be connected with the Sunday by the systems of Garga and the Brahmasiddhānta; and then only for 31 m. before mean surrise on the Monday by the former, and for 2 h. 6 m. by the latter. It is far more likely that the day was Monday, December 30th, A.D 1202, and that the tithi should have been entered as the fifteenth.

### 177.—In the Pañchanadēśvara temple at Māyavaram.

- 1 🔊 Su[sti](svasti) śr[i] [ll\*] T[iri]b[u]vanaśakka[rava]tt[igal Maduraiyum] I-
- 2 lamun = Garuvū[ru\*]m Pandiyan mudi-ttalaiyun = [go]nda-
- 3 [ruliya śri]-Kulöttunga-Śo[ladeva-
- 4 rku y]āndu 25[va]du Maga[ra-nāyarru]=
- 5 ppūrva-pakshattu śadurt[teśiyum Tinga]-
- 6 l-kilamaiyum perra P[u]narpūśattu n-
- 7 āl.

"In the 25th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take [Madurai], Īļam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya,—on the day of Punarvasu, which corresponded to a [Monday] and to the fourteenth tithi of the first fortnight of the month of Makara."

The same remarks apply to this as to the preceding two dates. They are all the same dates and are recorded on the walls of the same temple.

#### 178.—In the Saumyanāthasvāmin temple at Nandalūr.4

- 1 Jayanti . . . . . . . . . . . . . . . Maduraiyum Pāṇḍiyaṇ [muḍi]-ttalaiyuṅ=
  goṇḍaruḷ[i]ya T[i]r[ibuvaṇa]ohchakravattigaļ śri-Ku[l]ōttuṅga-Śoladēva[ɪ]k[u
  2 yā]ṇḍu 3(l]āvad=āṇa Śuk[la]-saṁvatsa[ra]ttu apara-pakshattu [pra]thamai[yuṅ]=
  Jev[v]āy-kkilamaiyuū=Jōdi[yu]m peṇa Śittirai-vishuviṇ pōdu.
  - No. 383 of the Madras Epigraphical collection for 1907.
  - <sup>2</sup> Line 7 is very badly damaged and it is not possible to make out the week day.
  - 3 No. 380 of the Madras Epigraphical collection for 1907.
  - 4 No. 582 of the same collection.

"In the 3[1]st year, which was the (cyclic) year Sukla, (of the reign) of the glorious Kulōttunga-Choladēva, the emperor of the three worlds, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the occasion of the vernal equinox (Ohaitra-vishura), which corresponded to (the day of) Svāti, to a Tuesday and to the first tithi of the second fortnight."

This date is correct in all particulars. The cyclic year Śukla in question was A.D. 1209-10; and the vernal equinox on the 24th March, A.D. 1209, was in the thirty-first year of Kulottunga-Chola III. That day was a Tuesday, and was the last day of the month Mina. The vernal equinox occurred at 18 h. 22 m. after mean sunrise by the Ārya-siddhānta, and 19 h. 40 m. after it by the Sūrya-siddhānta. Whichever authority was used the result is similar. At mean sunrise that day the first tithe of the second fortnight of Chaitra was current, and it lasted for 4 h. 32 m. The nakshatra Svāti was current at mean sunrise, and expired by the equal-space system 20 h. 23 m. later, by Garga 8 h. 11 m. later, and by the Brahma-siddhānta 4 h. 4 m. later.

It is evident from this that the calculators who framed the calendars of that time and place coupled with the day on which the vernal equinox occurred the name of the tithi current at mean sunrise of that day, and not the name of the tithi actually current at the moment of the equinox. For, at the moment of the vernal equinox, the second tithi of the second fortnight was current. This adhesion to mean sunrise as fixing the tithi coupled with the day is strongly marked in Kielhorn's Chola No. 70 (above, Vol. VII., pp. 172-3) where, though a thirteenth tithi ended only a minute or two after mean sunrise, it is mentioned as the day's equivalent tithi, in lieu of the 14th.

## 179.- In the Panchanadēsvara temple at Māyavaram.

- 1 || Svasti śri [||\*] Tiribuvanachcha[k]-
- 2 karavarttiga[1] Marudaiyum<sup>2</sup> Ī[la-
- 3 mun]=Gar[u]v[ūru]m [Pān]di[ya]n m[udi-
- 4 ttalaiyu]n=go[n]daru[i] v[i]rar-[a]bhi[shē-
- 5 ka]mum vijaiyar-[a]bhishēkamu[m
- 6 pa]nni-aruli[ya T]ir[i]buvana[vīradē]-
- 7 varkku yāṇḍu 33 Ishabha-n[āya]rru a-
- 8 [pa]ra-bha(pa)kshattu [da]sami[yum³ T]ingat-kila[mai]yu[m
- 9 perra Ut]tirattād[i]-nā[]].

"In the 33rd year (of the reign) of the emperor of the three worlds, Tribhuvanavīradēva, who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the ancintment of heroes and the ancintment of victors,—on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the tenth tithi of the second fortnight of the month of Rishabha."

The date corresponds to Monday, May 9th, A.D. 1211, which was the fifteenth day of the month Vrishabha. On that day the tenth tiths of the second fortnight of Vaisakha ended 14 b. 32 m. after mean sunrise; the nakshatra Uttara-Bhadrapadā ended by the equal space system and according to Garga 21 h. 26 m., and by the Brahma-siddhanta 21 h. 42 m. after mean sunrise.

<sup>&</sup>lt;sup>1</sup> No. 382 of the Madras Epigraphical collection for 1907. Marudai is a popular form of Madurai.

<sup>&</sup>lt;sup>8</sup> The akshams yum seem to be corected by the engraver from linga.

### 180.- In the Kailasanatha temple at Rishiyur.1

1 Tiribuvanachchakkara[vaîttigal Ma[du]raiyum Îla[mu][m\*] [Karuvu]rum Pāndiyan mudi-ttalaiyum vijaiyar-[a]bhishēkamum kondu virar-abishekamum pann[i]yarulina T[i]ribuvanavīradēvarku yāņdu mu[p]pattu-mūngāvadu Minanayarru apara-pakshattu trayöda[śi]yum [Ti]ńga]-k[i]lamaiyum Pürattadi-nal.

"In the thirty-third year (of the reign) of the emperor of the three worlds, Tribbuvanavīradēva, who took Madurai, Īlam, Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anciutment of heroes and the anciutment of victors, -on the day of Pūrva-Bhadrapadā, which corresponded to a Monday and to the thirteenth tithi of the second fortnight of the month of Mina."

The day corresponds to Monday, March 14th, A.D. 1211, which was the twentieth day of the month Mina. On that day, the thirteenth tithi of the second fortnight of Phalguna ended 15 h. 18 m. after mean sunrise. By the system of Garga the nakshatra, which was Pūrva-Bhadrapada at mean sunvise, ended 18 h. 34 m. later; and by the Brahma-siddhauta the same nakshatra was current at mean sunrise, ending 19 h. 17 m. later. But by the equal space system Satabhishaj was current at mean sunrise, and Pūrva-Bhadrapadā began 6 h. 26 m. after that moment, or about 26 m. after midday. This seems to show, either that the makshutra was calculated by one of the first two systems, or that the calculators worked out the nakshatra ruling at the moment of the event recorded, which, if it took place on that day between about 12-26 r.m. and 3-18 r.m., would have coincided with the thirteenth tithi of the second fortnight and with the nakshatra Pūrva-Bhadrapadā.

# 181.— In the Ömkārēśvara temple at Kuttālam.²

1 🕰 Hara: 🖎 Svasti śri: [Pu]yal väyttu . . . . Tiribuvanachchakkaramudi-ttalaiyu[m] Īļa[mu]m Pandiyan Maduraiy[u]m [vattiga\*]] k[o]ndaru[liya śri-Ku]löt[tu]nga-Söladē-

2 varku yaudu 35[a]vadu Mina-nayarru purvva-paksha[t]tu śadatthiyum  $kkila[m^*]ai[yu^*]m \quad perra \quad K[\bar{a}]tt[i]gai-[n]\bar{a}],$ 

"In the 35th year (of the reign) of the emperor of the three worlds, the [glorious] Kulottunga-Choladeva, who was pleased to take Madurai, Ilam (Ceylon)3 and the crowned head of the Pandya,-- on the day of Krittika, which corresponded to a Tuesday and to the fourth tithi of the first fortnight of the month of Mina.

The nakshatra in this date seems to have been wrongly calculated. In the thirty-fifth year of Kulottunga-Chola III., the fourth tithi of the first fortnight of Phalguna was current at mean sunrise of Tuesday, 26th February, A.D. 1213, and expired Sh. 30 m. later. The day was the fifth of Mina. At mean sunrise on that day the nakshatra Krittika was not current by any system; but by that of Garga it began 6 h, 2 m. later, by the Brahma-siddhauta 5 h, 34 m. later, and by the equal space system 18 h. 10 m. later. Krittika, therefore, coincided with the fourth tithi of the first fortnight during 2 h. 28 m. by Garga, and by the Brahma-siddhanta during 2 h. 56 m. in the middle of the day of that Tuesday. But by the equal space system it began when the fifth tithi was current. I am satisfied, however, that the date is correct, but that the nakshutra

<sup>1</sup> No. 476 of the Madras Epigraphical collection for 1907.

<sup>-</sup> ANO. ABU COOKER SAME CONTROLLED TO DE COMPLETS OF the king in the two preceding inscriptions, seems to be omitted here.

is wrongly quoted as Krittikā when it should have been Bharani. Amongst the thirty-six dates of this reign published by Kielhorn, there are ten instances of such mistakes, three being mistakes in published tras.

#### F .- RAJARAJA III.

## 182.— In the Mayuranathasvamin temple at Mayavaram.1

- 1 [Sva]st[i] śr[i] [[i\*] T[iru]buvaṇaśarkka[ra](ohakra)va[tti]gaļ śr[i-ºRā]jarā-2 jadēvarku [y]āṇḍu padi[ŋ]uālāvadu(padinālāvadu) Tulā-[n]āyarru
- 3 [ama]ra(apara)-pakshattu tri[ti]yaiyum [N]āyarru-kk[i]lamaiyu[m] per[ra]
- 4 [U]roh[i]pi-nā].

"In the fourteenth year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,— on the day of Rōhiṇī, which cerresponded to a Sunday and to the third tithi of the second fortnight of the month of Tulà."

This date regularly corresponds to Sunday, October 7th, A.D. 1229, and the tenth day of Tulä, in the fourteenth year of Rājarāja III. On that day, the third tithi of the second fortnight of Āśvina expired 5 h. 23 m. after mean sunrise, while the nakshatra which was current at that moment was Rōhiṇi by all systems. It expired, by the equal space system and by Garga, 20 h. 31 m., and by the Brahma-siddhānta 19 h. 25 m. after mean sunrise.

## 183.—In the Saumyanāthasvāmin temple at Nandalūr.3

- 1 Svasti śrī [II\*] Rājarājadēvarku yāṇḍu [22]-1
- 2 āvad-āņa Hēmaļambi-samvarša(samvatsa)rattu=Kku-
- 3 [m]bha-nāyarru apara-pakshattu shashtiyum Sani-
- 4 kkilamaiyum perra Śōdi-nāl
- 13 . . . . I-ddēvarku [2]4 āvad[u]
- 14 Vikāri-samvarśa(samvatsa)rattu=Ttulā-[nāya]-
- 15 grapara-pakshattu tritiyaiyun=Dingat-
- 16 kilamaiyum perra Mrigasirshattu nā-
- 17 1.

"In the [22]nd year (of the reign) of Rājarājadēva, which was the (cyclic) year Hēmalamba,—on the day of Svāti which corresponded to a Saturday and to the sixth tithi of the second fortnight of the month of Kumbha . . . . . on the day of Mṛigaśirsha, which corresponded to a Monday and to the third tithi of the second fortnight of the month of Tulā of the year Vikārin (which corresponded to) the [2]4th (year) of the same king."

The first of these dates corresponds to Saturday, February 6th, A.D. 1238, which was the fourteenth day of Kumbha. At mean sunrise on that day the sixth tithi of the second fortnight of Māgha, which had begun 30 m. earlier, was current. By the equal-space system the wakshatra Svāti was current, ending 12 h. 55 m., and by Garga also, ending 43 m., after mean sunrise. But by the Brahma-siddhānta Višākhā was current, it having begun 3 h. 25 m. before mean sunrise.

The date was in the twenty-second year of Rajaraja III.

<sup>1</sup> No. 372 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> The length of rā appears to be corrected by the engraver from ku.

<sup>8</sup> No. 596 of the Madras Epigraphical collection for 1907.

In the Annual Report for 1907-08, p. 49, I read the date as the [2]3rd year. On examining the original again it seems to me that the date is probably the [22]nd year.

The second of these two dates corresponds to Monday, October 17th, A.D. 1239, which was the twentieth day of Tulā, and was in the twenty-fourth year of Rājarāja III. At mean sunrise on that day, the third tithi of the second fortnight of Kārttika was current, ending 6 h. 23 m. later; the nakshatra Mṛigaśirsha, however, only began, by the equal space system and that of Garga, 4 h. 39 m. after mean sunrise, and by the Brahma-siddhānta 3 h. 32 m. after it. The nakshatra at mean sunrise was by all systems Rōhiṇi. Still I have little doubt that the date is as above stated, although the nakshatra allotted to it is not very accurate.

### 184.—In the Mahāliṅgasvāmin temple at Tiruvidaimarudūr,1

1 Svast[i] śr[i] [||\*] T[i]r[i]buvaṇachchakravattiga] śri-[I]rāśarāśadōva[r\*]k[ku] yāṇḍu 27 āvadu Magara-nā[ya]rru pūrvva-pakshattu paūjamiyum Budaṇ-kilamaiyum perra Pū[śa]ttu nā].

"In the 27th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Pushya, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of the month of Makara."

The fifth tithi in question gives a totally wrong result in this date, but the fifteenth is in accord with the other details. If this mistake were made by the engravers, the date would correspond to Wednesday, January 7th, A.D. 1243. On that day, which was in the twenty-seventh year of Rajaraja III. and was the thirteenth day of Makara, the fifteenth tithi of the first fortnight of Pausha was current at mean sunrise and ended 19 h. 58 m. later. The nakshatra, by the equal space system and by Garga, was Punarvasu at mean sunrise; but Pushya began 1 h. 46 m. later, and was therefore current during seventeen hours of the fifteenth tithi in question. By the Brahma-siddhanta Pushya had beguu 16 m. before sunrise.

There can be little doubt that the tithi should have been quoted as the fifteenth instead of the fifth.<sup>2</sup>

### G.—RAJENDRA-CHOLA III.(?).

### 185.—In the Uttaravēdīśvara temple at Kuttālam.3

1 Hara S. Svasti śri [ $\|^*$ ] Tiri[bu]vaṇachchakkarayattigaļ śri-Rā[jē]ndira-[Śōla]dēvær[ku yā]uḍu 15vadu Tulā-nāyarru pūrvva-pakshattu navamiyum Viyāla-kki[lamaiyum pegra A] $^4$ -

2 [vi]ttattu nāl.

"In the 15th year (of the reign) of the emperor of the three worlds, the glorious Rā[jē]ndra-[Chōļa]dēva,—on the day of [Śravishṭhā], which corresponded to a Thursday and to the ninth tithi of the first fortnight of the month of Tulā."

This date might be accurate for the fifteenth year of Rājēndra-Chōļa II., otherwise called Kulōttunga-Chōļa I., and is certainly accurate for the fifteenth year of Rājēndra-Chōļa III. In the former case most of the elements coincide, the date being Thursday. October 10th, A.D. 1084, at mean sunrise on which day the ninth tithi of the first fortuight of Kārttika was current, expiring 19 h. 29 m. later; but the nakshatra at mean sunrise was Śravaṇa, Śravishṭhā (or Dhanishṭhā) beginning 4 h. 39 m. later by the equal space system and Garga, and 6 h. 6 m. later by the Brahma-siddhānta. The date is so far defective.

<sup>1</sup> No. 291 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> [There is no doubt about the reading panjami.—Ed.]

S No. 495 of the Madras Epigraphical collection for 1907.

<sup>\*</sup> The original is damaged here. But enough of the writing is seen to show that there is not sufficient room for the syllables perga A.

But for the fifteenth year of Rājēndra-Cbōļa III. all the elements of the date coincide. In that year on Thursday, October 14th, A.D. 1260, which was the seventeenth day of Tulā, the ninch tithi of the first fortnight of Kārttika ended 16 h. 55 m. after mean sunrise; the nakshatra Śravishṭhā was current at mean sunrise by all systems, expiring 21 h. 14 m. later by the equal-space system and by Garga, and 22 h. 21 m. later by the Brahma-siddhānta.

I am inclined, therefore, to think that the latter date is the correct one, but the matter can certainly be settled on epigraphic grounds, there being a wide difference between the characters of an inscription of A.D. 1084 and one of A.D. 1260. I have not had a facsimile of the original before me.<sup>1</sup>

The date is incorrect for the fifteenth year of Rājēndra-Chōla I. in respect of the week-day; and Rājēndradēva did not reign for fifteen years, so far as is yet known.

\* \* \* \* \* \* \*

Since the above notes were in print Mr. Venkayya has kindly sent me the following five dates relating to the reign of Kulöttunga-Choda II., whose accession-date has not yet been fixel.

#### KULOTTUNGA-CHODA II.

### 186.-In the Bhāvanārāyaņasvāmin temple at Bāpaṭla.3

- 1 Svasti śrima[t\*]-Tribhuvanachakravartti śri-Kulōṭtuṅgga-[Chōḍa]dēvara divyasaṅyatsaraṁbu-
- 2 lu 12 śrāhi<sup>3</sup> Śaka-varushambulu 1066n=ēndi Pāluguņa-bahula-tri(tri)[ti\*]yyayu Somavāra<sup>‡</sup>-
- 3 mu-nāmdu.

"Hail! In the year 1066 of the Saka years, in the 12th of the prosperous years (of the reign) of the glorious emperor of the three worlds, śrī-Kulōttuṅga-Chōḍadēva,—on a Monday (which was) the third tithi of the dark (fortnight of) Phālguna."

The only test possible in the case of dates given in this form is to ascertain whether the week-day corresponds with the other data. In this case it does so, and I have no doubt as to its correctness.

On Monday, February 12th, A.D. 1145, which corresponds to the Éaka year 1006, expired, at mean sunrise, the 3rd tithi of the dark fortnight of Phalguna was current. It expired 4 h. 24 m. later.

### 187.—In the Bhāvanārāyaṇasvāmin temple at Bāpatla.5

- 1 Svasti šrīma[t\*]-Tribhuvanachakra[va][rti śrī-Kulō\*]ttumgga-Chōḍadēvara vijaya-rú-
- 2 jya-samvatsaramulu 16gu śrāhi Śaka-varushambulu 1071n=činți Chaitra-
- 3 suddha-pamchādasiyu Sukravāramu-nāmdu.

"Hail! In the year 1071 of the Saka years, which corresponded to the 16th of the years of the victorious reign of the glorious emperor of the three worlds, śri-Kulöttunga-Chōḍadēva,—on a Friday (which was) the fifteenth tithi of the bright (fortnight of) Chaitra."

The date is correct. Chaitra in Saka 1071 expired fell in A.D. 1149. On Friday, March 25th, A.D. 1149, the 15th tithi of the first fortnight of Chaitra was current, expiring 28 h.58 m. after mean suprise.

¹ [On palmographical grounds the inscription must be one of Rājēndra-Choļa III., and this removes all doubts as to the correctness of the date, viz. October 14, A.D. 1260.—Ed.]

<sup>&</sup>lt;sup>2</sup> No. 174 of the Madras Epigraphical collection for 1897.

<sup>&</sup>lt;sup>8</sup> For an explanation of this term, see Ind. Ant. Vol. XXV. p. 286.

<sup>\*</sup> The syllable ma is added below the line.

<sup>5</sup> No. 173 of the Madras Epigraphical collection for 1897.

### 188.—In the Bhavanarayanasvamin temple at Bapatla.1

- I [Sva]sti śrima[t\*]-Tribhuvanachakrava[r]tti śri-Kulöttunga-Chōdadēvara diyya-[samva]tsaram[bu]-
- 4 gu śrāhi Sa(śa)ka-va[ru]shambulu 105Sgun=ēṇḍi Simha-māsamuna śuklapaksham[u]-
- 3 na pamchamiy[u] Mamgalayāramuna.

"Hail! In the year 1058 of the Saka years, which corresponded to the 4th of the prosperous years (of the reifn) of the glorious emperor of the three worlds, srī-Kulottunga-Chōdadēva,—on a Tuesday (which was) the fifth tithi of the bright fortnight of the month of Simha."

This date is also correct. On Tuesday, August 4th, A.D. 1136, which corresponded to Saka 1058 expired, the 5th tithi of the bright fortnight of Bhadrapada was current, the day being the 9th of the month Simha. This tithi expired 9 h. 22 m. after mean sunrise on that day.

#### 189.—In the Bhāvanārāyanasvāmin temple at Bāpatla.2

- 1 [Svasti śrīmat-Tribhuvana]chakravartti śrī-Kulöttumgga-Chödadē-
- 2 [va]ra divya-samvatsaramulu 11 śrāhi Śaka-varu-
- 3 shambulu 1065n=ēņţi Āshāḍa(ḍha)-māsamuna a-
- 4 māvāsyayu Budhavāramu Vye(vya)tīpāta-nimi-
- 5 tyamuna.

"Hail! In the year 1065 of the Saka years, in the 11th of the prosperous years (of the reign) of the [glorious] emperor of the three worlds, śri-Kulöttunga-Chōdadēva,— on the occasion of a Vyatīpāta (which occurred on) a Wednesday and the new-moon tithi of the month of Ashādha."

The day in question was Wednesday, July 14th, A.D. 1143. On this day at mean sunrise the 15th tithi of the dark half of Ashadha was current, the exact moment of the new-moon being 4 h. 2 m. later. The yoqa Vyatipata began on that day at 4 h. 35 m. after mean sunrise and lasted all day. It therefore began 33 m. after new-moon.

#### 190.—In the Bhāvanārāyanasvāmin temple at Bāpatla.3

- 1 Svasti śrī [[|\*] Tri[bhu]vanachakravartti śri-Kulottumga-Chodadeva ra samvatsarambu ?]-
- 2 lu [10]ya[vu] śrāhi Sa(śa)ka-varushambulu 1064gun=ēmţi Dum du bhi sa myatsara-
- 3 [muna] Āshāḍa(ḍha)-śukla-ēkāda[śi]yu Maṁgaļa[vāramu-nāṁ]ḍu.

"Hail! Prosperity! In the year 1064 of the Saka years, which corresponded to the [10]th of the years (of the reign) of the emperor of the three worlds, śri-Kulöttunga-Chödadēva and to the (cyclic) year Dundubhi, -on a Tuesday, the eleventh tithi of the bright (fortnight of) Ashadha."

I find this date unsatisfactory. Saka 1064 expired was the cyclic year Dundubbi, and the date ought to fall in June or July A.D. 1142 according as the Ashadha in question was the adhika or nija Āshāḍha, for that month was intercalary in that year. The 11th tithi of the a saturday. bright fortnight of adhika Ashadba fell in +1. ' car on a Saturday. The same tithi of nija

<sup>1</sup> No. 183 of the M.

<sup>2</sup> No. 180 of the

S No. 223 of #

Āshādha fell on Sunday. Thinking that a mistake might have been made in the fortnight I tested the 11th tithi of the dark fortnight in both months, finding the week-days Sunday in adhika Āshādha and Monday in nija Āshādha. In the latter case, the 11th tithi of the dark fortnight had expired 3 h, 45 m. before mean sunrise on the Tuesday.

The result of the examination of Nos. 186, 187, 188, 189, is to show that the date of the accession of Kulöttunga-Chōda II. lies between March 26th and July 14th, A.D. 1133.

This leads me to reconsider the four possible dates given to No. 166 (above, p. 125 f.). That date was in this king's eighth year; and while (having that date alone to go by) I stated my opinion that it corresponded to the third of my results, in which date I could find no fault in the elements, vis. Friday, February 4th, A.D. 1144, I now think that the second of my results is the true one, namely, Friday, February 7th, A.D. 1141. Its defect lay in the fact that the quoted nakshaira, Śravana, was one which had expired three hours before mean sunrise on that day, and which could not therefore properly be connected with the Friday, Dhanishthā being the correct nakshaira. But otherwise the result showed that the combination of elements on that day was highly auspicious, and I am of opinion that this fixture may now be accepted, and that the framers of the inscription had made a mistake in their calculation of the nakshaira. February 7th 1141 A.D. would fall in this king's 8th year. The mention of the Śaka year in combination with the regnal year in the four regular dates given above may be accepted, for the present at least, as determining the date of accession of Kulottunga-Chōla II.

It follows that March 24th, A.D. 1143, the date of the Chellür plates (*Ind. Ant.* Vol. XIV. p. 56 ff.; above, Vol. VII. pp. 9-10) fell in this king's tenth year.

#### No. 25.—DATES OF PANDYA KINGS.

BY ROBERT SEWELL, I.C.S. (REID.), M.R.A.S.

### A .- MARAVARMAN SUNDARA-PANDYA I.

68.—In the Nāgēšvaramuḍaiyār temple at Kallaḍakurichchi.¹

1 . . . . śri-kō Māṇapaṇmar=āṇa Tiri[bu]vaṇaśakkaravadigaļ² śri-Śōṇāḍu-koṇḍaruliya śri-Śundara-P[ā]ṇḍiyadēvaṛk=[i]yāṇḍu 20[bad]āvadin

2 edirām=āṇḍu Kumba-nāyigru pūrvva-pakshattu āgān=diyadi[yu]m Viyāļakkiļamaiyum p[e]gra Śadaiyattu nā].

"In the year opposite the 20th year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva, who was pleased to take the prosperous Chōla country,—on the day of Śatabhishaj, which corresponded to a Thursday and to the sixth solar day of the first fortnight of the month of Kumbha."

This inscription proves that the Pāṇḍya king Māṇavarman Sundarā-Pāṇḍya I., whose reign has been determined by the late Professor Kielhorn to have begun between the 29th March and the 4th September A.D. 1216, reigned to a later date than has been previously supposed. The latest date hitherto verified of this king is, I believe, the 19th February, A.D. 1235 (above, Vol. VI. p. 303). This appears in an inscription at Tinnevelly. The present inscription, in a temple in the Tinnevelly District, bears a date corresponding to January 29th, 1237 A.D.. Thursday.

<sup>1</sup> No. 96 of the Madras Epigraphical collection for 1967.

Read ° vattigal.

<sup>&</sup>lt;sup>3</sup> Two inscriptions at Kalladakurichchi which give his 22nd year are mentioned by Mr. Venkayya (Nos. 107 and 108 of 1907, and Annual Report for 1907-8, paragraph 43).

The date is regular. On Thursday, January 29th, A.D. 1237, the first day of the bright fortnight of Phālguna ended 5 h. 31 m. after mean sunrise. The solar day was the 6th Kumbha. By the equal space system the nakshatra Šatabhishaj was current at mean sunrise and ended 9 h. 46 m. later. By the system of Garga Šatabhishaj had expired 2 h. 22 m. before sunrise; and by the Brahma-siddhānta it had expired 1 h. 19 m. before sunrise. This seems to shew that the equal space system of nakshatras was used at that time and place. The inscription does not affect Professor Kielhorn's limits (March 29th to September 4th) for the beginning of the reign of this king.

### B.-JATAVARMAN VIRA-PANDYA.

## 69.—In the Muchukundēśvara temple at Kodumbāļ $\bar{u}r.^1$

- 5 [yax\*][ru] pūrvva-pakshattu [Viyāļa?]-kk[i]ļamai[yu]m daśam[i]yum pe[rra] Mūlattu [n]āļ.

This date is precisely correct for the Vira-Pāṇdya, of whom two inscriptions, viz. in his 7th and 15th years, have been published by Professor Kielhorn (above, Vol. VII. pp. 10-11). His reign began, according to that authority, between 11th November 1252 and 13th July 1253. The 10th November 1267 was in his 15th year, and the present date is correct in all respects for 8th August 1269. It is incorrect for the years 1270 and 1271.

In 1269 the 10th tithi of the bright fortnight of Bhādrapada ended 18 h. 55 m. after mean sunrise on the 11th day of solar Simha, which corresponded to Thursday, 8th August, A.D. 1269. On that day the nakshatra was, by the system of Garga, Mūla for 13 h. 58 m. after mean sunrise, and by the Brahma-siddhānta, for 8 h. 39 m. By the equal space system it was Jyēshṭhā for 1 h. 50 m. after mean sunrise, and then Mūla for the rest of the day.

The date confirms Professor Kielhorn's limits for the accession of this king. It also confirms the suggestion made by Mr. Venkayya in his Annual Report for 1907-8, para. 45, that the Vîra-Pāṇḍya who immediately preceded Māravarman Kulasēkhara I. was the same as this Jatāvarman Vīra-Pāṇḍya. Henceforth we may give him his proper title.

Since his reign began in A.D. 1252-53 and lasted at least 17 years, Jaţāvarman Vira-Pāṇḍya was ruling for at least 8 years at the same time as Jaṭāvarman Sundara-Pāṇḍya I. whose reign began in 1251 and lasted till at least 1261 A.D. Moreover he is recognized in this inscription as sovereign in A.D. 1269, while we have Māṇavarman Kulašēkhara I.'s accession in June 1268.

<sup>&</sup>lt;sup>1</sup> No. 131 of the Madras Epigraphical collection for 1907.

<sup>2</sup> Read Ko=.

<sup>&</sup>lt;sup>8</sup> [The king claims to have conquered Konganam, to have taken the river Käveri and to have performed the anointment of heroes and the anointment of victors at Puliyūr, i.e. Chidambaram, in the South Arcot District. The statement made in paragraph 45 of my Annual Report for 1907-08 that this inscription does not mention the conquests of the king is due to a mistake.—Ed.]

#### C.-MARAVARMAN KULASEKHARA I.

## 70.—In the Rājasimhēśvara temple at Śinnamanūr.

Mārapanmar-ā[na Tribhuva]nasakravatt[i]gal 1 Svasti śri []]\*] Κō emmanda. lamuń=gondaruliya śri-Kulai(la)śēgaradēvarku Risbabhayandu<sup>2</sup> [3 va]du<sup>8</sup> pürvva-pakshattu [cha]tutthi[yu]m Viyala-kkilamaiyum perra Pū(pu)narpūśattu nāl.

"In the 3rd [or 30th] year (of the reign) of king Maravarman alias the emperor of the three worlds, the glorious Kulasekharadeva, who was pleased to take every country,on the day of Punarvasu which corresponded to a Thursday and to the fourth tithi of the first fortnight of the month of Rishabha."

The accession of this king is fixed by Kielhorn between the 2nd and 27th June A.D. 1268. The 3rd year began in A.D. 1270, and the 30th in A.D. 1297. The given date will fall either in A.D. 1271 or 1298 if correct. As it happens it is equally true for either A.D. 1271 or 1298.

In 1271 the 4th tithi of the first fortnight of luni-solar Jyaishtha expired 16 h. 47 m. after mean sunrise on Thursday, the 19th day of solar Vrishabha, which corresponded to Thursday, May 14th, A.D. 1271. On that day the nakshatra Punarvasu ended by the equal space system, at 10 h. 41 m. after mean sunrise; by the system of Garga the same; by the Brahma-siddhanta at 8 h. 39 m., after mean sunrise.

In 1298 the 4th tithi of the first fortnight of luni-solar Jyaishtha expired 19 h. 29 m. after mean sunrise on Thursday, the 21st day of solar Vrishabha, which corresponded to Thursday, 15th May, A.D. 1298. On that day the nakshatra Punarvasu ended, by the equal space system and the system of Garga, at 11 h. 28 m., and by the Brahma-siddhanta at 9 h. 26 m., after mean sunrise.

I find therefore that the date of the inscription may be either May 14th, 1271, or May 15th 1298 A.D. It is impossible to say which. The date would be inaccurate for either the 3rd or 30th year of Magavarman Kulasêkhara II.

## 71.—In the Śiva temple at Pūvālaikkudi.4

- 1 Svast[i] śrī [||\*] Kō Mārapanma-
- 2 r-ana Tribhuvanachchakkarava-
- 3 ttigal emmandalamun=
- 4 gondaruliya śri-Kulaśē-
- 5 garadēvarkku yāņdu 16āvadu<sup>5</sup>
- 6 Vri[schi]ka6-nāyarru=ppū[r]vva-paksha-
- 7 ttu [panja]m[iyum Bu]da[n]-k[i]lamaiyum
- 8 perra Irē[va]d[i]-nāļ.

"In the 18th year (of the reign) of king Maravarman alias the emperor of the three worlds, the glorious Kulaśekharadeva, who was pleased to take every country,-on the day of Revati, which corresponded to a Wednesday and to the fifth tithi of the first fortnight of the month of Vrischika."

No. 428 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> The word yandu is denoted by an abbreviation.

<sup>&</sup>lt;sup>3</sup> The original is damaged here. The reading may also be [30] du.

<sup>4</sup> No. 149 of the Madras Epigraphical collection for 1907.

<sup>5</sup> The word avadu is denoted by a flourish added to the figure 16.

The akshara fohi seems to be corrected from fika.

This date is irregular. The month Vrischika in the 16th year of Māravarman Kulasēkhara I. falls in October and November 1283. In that month the fifth tithi of luni-solar Kārttika fell on Friday, November 26th, the 29th day of solar Vrischika, and the nakshatras during that day were a large part of Dhanishthä and a smaller part of Śatabhishaj. Calculations for 1284 A.D. prove equally unsatisfactory, the fifth of the bright lunar fortnight in solar Vrischika ending on Tuesday, November 14th, at 3 h. 7 m. after sunrise, the nakshatra during that period being Śravaṇa by all systems.

The date is also irregular for the 16th year of the reign of Māravarman Kulašēkhara II., in which the fifth tithi of the first fortnight of Vrišchika ended on Sunday, 26th November 1329 A.D. at 13 h. 58 m. after sunrise, the nakshatras during that period by all systems being Śravaņa and Dhanishṭhā.

### 72.— In the Nāgēśvaramuḍaiyār temple at Kallaḍakurichchi.¹

- 1 Svasti śr[i] [ll\*] Kō Mā[ra]paṇmmar²=āṇa T[i]rubūṇa(buvana)chchakkara-
- 2 vatt[i]gal emmandalamu $[m^3 \ k]$ ondaruliya śri-Kula-
- 3 śēgaradė[va\*]rkku [yā]ņḍu 33 vadu Miduna-nāyarru 12-
- 4 n=diya[di]yum amavasya[yu]m perra Mrigas[i]rshattu nāļ.

"In the 33rd year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulašēkharadē[va], who was pleased to take every country,—on the day of Mrigašīrsha which corresponded to the new moon tithi and to the 12th solar day of the month of Mithuna."

The date is inaccurate for the year 1300 A.D., and correct in all respects for 1301. June 7th, A.D. 1301, Wednesday, was the twelfth solar day of Mithuna; and on that day the new-moon tithi, or amāvāsyā, of the luni-solar month Jyaishtha was current till 9 h. 26 m. after sunrise, which was the actual moment of new moon and the beginning of the month Āshāḍha. The nakshatra Mṛigaśiras was current on that day for 2 h. 14 m. after mean sunrise by the systems of Garga and equal space, and for 47 m. by the Brahma-siddhānta.

June 7th, 1801 A.D., being in the king's thirty-third year, we know that he could not have begun to reign earlier than June 8th, 1268.

The outside limits for this king's accession are now June 8 to June 27, 1268 A.D.

### 73.—In the Rājasimhēšvara temple at Śinnamanūr.4

- 1 Syasti śri [||\*] . . . . . śri-kō Mārapamar=āņa Tiribuvanachchakkaravakti(tti)ga-
- 2 l ye(s)mmanda[lamun]=gondaruliya śri-Kulajē(śē)garadēvarku yāndu<sup>5</sup> 4lvadu Āṇi<sup>6</sup>-māda[m\*] 14tēdi<sup>7</sup> pūrvva-pakshattu prathamaiyum Puṇar-3 pūśamum perra Tingal-kilamai-nāl.

"In the 41st year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Kulašēkharadēva, who was pleased to take every

<sup>1</sup> No. 98 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> Read varmar=.

The sign for medial i is added at the left top of the letter m.

<sup>4</sup> No. 431 of the Madras Epigraphical collection for 1907.

<sup>5</sup> The word yandu is denoted by an abbreviation.

<sup>&</sup>lt;sup>6</sup> The akshara ni is corrected from some other letter.

<sup>7</sup> The word tēdi is denoted by two symbols.

country,—on a Monday which corresponded to (the day of) Punarvasu, the first bith of the first fortnight (and) to the 14th solar day of the month of Āni."

This is the latest date yet found of this king. The date is regular for Monday, 9th June, A.D. 1309, and irregular for A.D. 1307 or 1308. On 9th June, A.D. 1309, which was the fourteenth solar day of Ani (or Mithuna) and a Monday, the first tithi of the bright fortnight of lunisolar Āshādha ended 14 h. 14 m. after sunrise. The nakshaira Punarvasu by the equal space system began, on that day, at 6 h. 6 m. after sunrise and lasted the rest of the day. By the system of Garga and by the Brahma-siddhānta it lasted all day.

The inscription proves that the king's reign could not have begun before 10th June 1268, and gives us as the limit of possible accession the period June 10th to June 27th, 1268 A.D.

#### D .- JATAVARMAN SUNDARA-PANDYA II.

### 74.— In the Saumyanāthasvāmin temple at Nandalūr.

- 1 Svasti śri [||\*] . . . . . Kō-Chchadavarınmar-āṇa Tri[bhu]vaṇachchak-ka[ra]va[r]ttigaļ śri-Sundara-Pāṇdyadēvaṛku yāṇ[du] 10āvadu Vyaya-samvaṛsarattu<sup>0</sup>[T]tulā-nāyaṛu-ppūrvva-pakshattu dvā-
- 2 dašiyum Tingat-kk[i]lamai perra Sadavattu nāl.

"In the 10th year (of the reign) of king Jaṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth tithi of the first fortnight of the month of Tulā of the (cyclic) year Vyaya,"

This date is correct in every respect except perhaps in the matter of the regnal year. It belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II., in whose reign occurred the year Vyaya. There was no such year in the reign of Jaṭāvarman Sundara-Pāṇḍya I., which lasted from April, A.D. 1251 till at least July 19, A.D. 1261, that being the last date we have at present of him.

In the cyclic year Vyaya, the second solar day of Tula corresponded to Monday, September 30, A.D. 1286. On that day the twelfth tithi of luni-solar Asvina, which was current at mean sunrise, ended 22 h. 54 m. later; the nakshatra Satabhishaj was current by the equal space system for 10 h. 49 m. after mean sunrise, but by the unequal space systems it had expired shortly before sunrise. I have summarised below the state of our knowledge regarding the accession of this king. The date in question, if the regnal year is correct, fixes the king's accession on or later than 1st October 1276; but this contradicts the results of some other inscriptions. The regnal year may have been wrongly given as 10, instead of 11.

#### 75.-In the Saumyanāthasvāmin temple at Nandalūr,8

- 1 [Sva]sti śri [#\*] Ko=[Chcha]da[parma]r=āna Tribhuvanachcha[kravartti]ga[l] śri-Śu[nda]ra-Pāṇdyadēvarkku yāṇ[du]
- 2 [15]\*āvadu Virō[dhi]-samvat[sa]rattu Kumba-nāyarru pū[rvva-pa]kshattu dasamiyum Tingal-bkilamayum
- 3 pe[rra Pu]ņarpišattu nāļ.

No. 592 of the Madras Epigraphical collection for 1907.

Read -samvatsa°.

No. 590 of the Madras Epigraphical collection for 1907.

<sup>&#</sup>x27; [The regnal year may also be read as 13.—Ed.] If we could be certain that '13' is the correct reading we should have this king's accession limited to the period February 21st to March 14th, A.D. 1277, and the inscription would be very important.

<sup>&</sup>lt;sup>6</sup> Read -kilamaiyum.

"In the [15]th year (of the reign) of king Jaṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Punarvasu which corresponded to a Monday and to the tenth tithi of the first fortnight of the month of Kumbha in the (cyclic) year Virōdhin."

This date is regular, and belongs to the reign of Jaṭāvarman Sundara-Pāṇḍya II., as there was no cyclic year called Virodhin in the reign of Jaṭāvarman Sundara-Pāṇḍya I. The day in question was Monday, February 20th, A.D. 1290. On that day the tenth tithi of the first fortuight of the luni-solar month Phālguna ended 13 h. 45 m. after mean sunrise. During all that period the nakshatra was Punarvasu by both the unequal space systems. By the equal space system Punarvasu began 1 h. 23 m. after sunrise and lasted all day.

It appears that the regnal year in this inscription is illegible, and we cannot therefore argue from it.

## 76.— In the Saumyanāthasvāmin temple at Nandalūr.1

"In the 17th year (of the reign) of the glorious Sundara-Pāṇdyadēva,— on the day of Pushya, which corresponded to a Wednesday and to the tenth tithi of the first fortnight of the month of Mina in the (cyclic) year Nandana."

This date must either belong to the reign of Māravarman Sundara-Pāṇḍya I., in whose seventeenth year, 1232-33 A.D. there was a cyclic Nandana; or to that of Jaṭāvarman Sundara-Pāṇḍya II., in whose seventeenth year, 1292-93 A.D. (if he reigned so long) there was another Nandana. It could not be the Nandana 1532-33 A.D., in the reign of Māravarman Sundara-Pāṇḍya Kōṇērmaikoṇḍāṇ, because that year was only the second of the reign; nor could it belong to the reign of any other known Sundara-Pāṇḍya, as in these there was no such cyclic year.

Examining the date for A.D. 1232-33 I find that it is unsatisfactory. The tenth tithi of the first fortnight of luni-solar Chaitra in that year corresponded to the twenty-eighth day of solar Mina, which was Tuesday, March 22, A.D. 1233. The tenth tithi ended at 21 h. 2 m. after mean sunrise on that day, or at about 3·2 A.M. on the (European) Wednesday, i.e. some hours before the beginning of the Hindu Wednesday. Pushya ended 39 m. after mean sunrise on the Tuesday by the equal space and Garga systems, while by the Bramha-siddhanta the naskhatra was Åslēshā throughout the tenth tithi.

The date is fairly regular for A.D. 1292-93. In that year the tenth tithi of the first fortnight of Chaitra began 6 h. 52 m. after mean sunrise on Wednesday, March 18th, A.D. 1293, which was the twenty-fourth day of solar Mina. The nakshatra by Garga and the equal space system was Pushya till 18 h. 34 m. after mean sunrise, and by the Brahma-siddhanua till 16 h. 16 m. after mean sunrise, on that Wednesday. If this was in the seventeenth year of Jatavaman Sundara-Pāṇḍya II., it fixes his accession on or later than March 19th A.D. 1276. It will be seen that, if this is the right date, the 10th tithi was connected with the Wednesday though at sunrise on that day it was not current; and this is unusual. Considering that this inscription is only four days later than No. 77 next following, which is regular in all respects, and that it belongs to the same place and temple, it is safe to assume that the tenth tithi was wrongly quoted for the ninth.

<sup>1</sup> No. 588 of the Madras Epigraphical collection for 1907.

<sup>&</sup>lt;sup>2</sup> The beginning of the inscription is mutilated.

<sup>8</sup> Read -samvatsa°.

## 77.- In the Saumyanāthasvāmin temple at Nandalūr.1

11,— In the batthyanathasvamin bompto at Handwar.

2 Svasti śrī [||\*] Kō-Chchadavarmmar-āna Tribhuvanachchakrava[r]ttigaļ śrī-Sundara-Pāṇḍyadēvarku yāṇḍu 17āvad-āna Nanda[na]-samvatsarattu Mina-nāyarru pū[rvva]pakshattu panchamiyum Šani-kki]amaiyum perra Roh[iṇi]-

3 nāl.

"In the (cyclie) year Nandana, which was the 17th year (of the reign) of king Jatā-varman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Rōhiṇī, which corresponded to a Saturday and to the fifth tithi of the first fortuight of the month of Mīna."

As in the last case, this year must be either 1232-33 or 1292-93 A.D. For the first it is irregular, for though the nakshatra is correct, the 5th tithi in question fell that year on a Thursday.

For the second, the date is perfectly regular. In A.D. 1292-98 the 5th tithi of the first fortnight of luni-solar Chaitra fell on Saturday, the 20th day of solar Mina, which corresponded with March 14th, A.D. 1293. This 5th tithi ended 14 h. 18 m. after sunrise. The nakshatra was Röhipi throughout the tithi by all the systems.

The corresponding date is therefore Saturday, March 14, 1293 A.D., and the inscription belongs to the reign of Jaṭāvarman Sundara-Pāṇdya II. It was four days earlier than the last inscription. It fixes the king's accession on or after March 15, A.D. 1276.

#### 78.- In the Rajasimhēšvara temple at Šinnamanūr.3

- 1 Svasti śri [a\_] Kōṛ-Chaḍapaṇmar-āṇa Tribhuvaṇachcha[kra]vattigaļ śri-Sundara-[Pā]ṇḍiyadēvaṛku [y]āṇḍu 7vadu Magara-[n]āyaṛru pūrva-pakshattu mūṇṛān-di-[ya]diyum Veļļi-kki[la]maiyum peṛra Mṛigaśirisha(śirsha)ttu nāļ.
- "In the 7th year (of the reign) of king Jaṭāvarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Mṛigaśīrsha, which corresponded to a Friday and to the third solar day of the first fortnight of the month of Makara."

This date is irregular, for the reign of either of the two known Jatāvarman Sundara-Pāndyas. I have tried the years 1256, 1257, 1258, 1281, 1282, 1283, which might possibly coincide with, or approximate to, the 7th regnal year of either of those kings, without success. Some element of the inscription appears to be wrong, either in the original or in the copy.<sup>3</sup>

The exact date of Jatavarman Sundara-Pāṇḍya II.'s accession is still doubtful, and must for the present remain so. The following analysis, however, may be found useful. To the list published by Kielhorn in Vol. IX. p. 228 of dates previously examined I now add four more, vis. Nos. 74, 75, 76, 77, above. The tested dates of J. Sundara II. are now fourteen in number.

Of these K. 26<sup>4</sup> must be discarded. The wording of the date is "intrinsically wrong." K. 53 is doubtful because the regnal year is not clear in the injured original. It appears to be either "11th" or "19th." Working for a possible 19th year, Professor Kielhorn found the date regular for November 10th, A.D. 1294, but-is "not fully convinced" that this conclusion is correct. I find myself equally unconvinced, because that date seems too late for this king

<sup>1</sup> No. 594 of the Madras Epigraphical collection for 1907.

<sup>2</sup> No. 434 of the same collection.

<sup>3</sup> Mr. Venkayya has examined the original with reference to my remarks and states that there is no doubt about the date. I have again gone through my calculations and can only confirm the remarks made in the text; the original is at fault. Indeed in 500 years I find no date for which the given details are satisfactory.

<sup>4 &</sup>quot; K" stands for the dates published by the late Professor Kielhorn.

Wassāf and Rashid-ud-din assert that "Sundar Pandi" died in Hijra 692, the last day of which year was December 1st, A.D. 1293 (Yule's Marco Polo, II. 269). I see no real reason why we should not accept the date as being one of the 11th year, viz. October 29th, A.D. 1237, and if so, it supports the evidence offered by the second of the two groups given below; but it is perhaps safer to reject the date as a basis for argument. K. 55 is also doubtful since it would seem that, if correct in other respects, a wrong solar month was quoted, and K. 56 must be set aside because it is evident that the regnal year has been wrongly quoted; the date given in A.D. 1286 as the ninth year is at variance with all the other dates yet examined, and would postpone the king's accession to a date subsequent to March 29th, A.D. 1277. I also discard my No. 75 (above) for the reason given in my note on that inscription. This leaves nine dates by which we may be guided, if No. 76 is accepted as I think it certainly may be.

Of these nine, K. 25, K. 27, K. 52, K. 54, put together, give us August 28th, A.D. 1275 to May 15th, A.D. 1276 as the limit; and K. 23, K. 24, and my 74, 76, 77 give us October 1st, A.D. 1276 to March 14th, A.D. 1277, as the limit of the accession of this king.

With regard to overlapping of reigns, e.g. August A.D. 1289 being in the 13th or 14th year of this king (K. 23, 24) when June 27, A.D. 1289, is placed also in the 22nd year of Mūravarman Kulašēkhara I. (K. 48)—it is well to note that Marco Polo (Yule, II. 267) says "In this province (Maabar) there are five kings who are own brothers. . . . at this end of the province reigns one of those five Royal Brothers, who is a crowned King, and his name is Sonder Band (Davir." Wassāf, speaking of the same king under the name "Dewar Sundar Pandi" says he had "three brothers, each of whom established himself in independence in some different country" (ibid. 269). This account is strongly supported by the Chinese annals (ibid. 278), where the country is called "Maparh," or Malabar, and is reported to have sent tribute (presents) to Kublai Khān in A.D. 1286. "Pauthier has given some very curious and novel extracts from Chinese sources regarding the diplomatic intercourse with Ma'bar in 1280 and the following years. Among other points these mention 'the five brothers who were Sultans.'" See also my remarks in the last paragraph of No. 69 above.

Colonel Yule's note from which I have quoted gives us some further important information regarding the kingdom (or kingdoms) of Madura at this period. Wassaf introduces (1310) a king whom he calls "Kales Dewar" who had ruled for 40 years, and whom we may identify with Māravarman Kulasākhara I. in whose 40th year, viz, March 18th 1303 A.D.. was engraved the inscription at Tiruvārūr (above VIII. p. 276), and in his 41st year, viz. June 9th, A.D. 1309, the inscription at Śinnamanūr (No. 73 of the present publication). "He had two sons, Sundar Bandi by a lawful wife, and Pirabandi (Vira Pandi?) illegitimate. He designated the latter as his successor. Sundar Bandi, enreged at this, slew his father" and seized the throne. Vira-Pāṇḍya drove him out, and Sundara-Pāṇḍya sought aid from the Muhammadans, which led to Malik Kafur's raid. The story is confirmed by Amir Khusru.

It must be remembered that this Sundara-Pāṇḍya, who murdered his father Kulaśe-khara I., was not our Jaṭāvarman Sundara-Pāṇḍya II. who seems to have died in A.D. 1293, but a subsequent prince of the same name and family. We have as yet no published inscriptions bearing date between 1309 and 1317 A.D. in the Pāṇḍya territories. If any of the parricide Sundara-Pāṇḍyas come to light we shall have to call that king (or prince) Sundara-Pāṇḍya III.

<sup>1</sup> This was the Kulaščkhara to whom the Tamils entrusted the tooth relic carried away by them from Ceylon (Mahāvansa, ch. XC, verse 43). It was returned a few years later. The Mahāvansa also mentiors "the five orcurren who governed the Pändyan kingdom" in the reign of Bhuvaněka Bähu of Ceylon whose date Bell gives as 1277-1288 A.D.

I have written the above, not with the intention of intruding historical notes into a paper which should perhaps be solely chronological in character, but as explanatory of the overlapping of dates at this period. Nevertheless a certain amount of historical discussion in connection with dates will surely be welcomed.

#### E .- MARAVARMAN KULASEKHARA II.

## 79.— In the Siddhajñānēśvara temple at Pāpāṅguļam.¹

1 [Sva]sti [śri] [ll\*] K[o] Mārapaņmar=ā[na] Tribhuvaņachobakra[va]ttigaļ= emma[ndajla[mun]=goṇḍ-a[ruli]ya śri-Kulaśēgaradēva[r]ku yāṇḍn 8vadu² Tulā- [nāyarru 2]tēdi³ pūrvva-pakshattu [na]vamiyum [Bu]dhan-kilamai[yu]m pegra 2 Tiruvōn[a]ttu [nāl].

"In the 8th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadéva, who was pleased to take every country,—on the day of Śravana which corresponded to a Wednesday, to the ninth tithi of the first fortnight (and) to the 2nd solar day of the month of Tulā."

The reign of Māravarman Kulašēkhara II, began according to Kielhorn (above, Vol. VIII, p. 228) between March 6th and March 29th, A.D. 1314. Work for Tulā in his 8th year proves that the 2nd solar day of that month was Wednesday, September 30, 1321 A.D. On that day, the 9th tithi of the bright fortnight of the luni-solar month Āśvina was current for 17 h. 13 m. after mean sunrise, while the nakshatra Śravana was current by the equal-space and Garga systems for 23 h. 48 m. after mean sunrise, and by the Brahma-Siddhānta for the whole day except for 1 h. 15 m. after mean sunrise during which period Abhijit was current. This is probably the correct date.

The date is irregular for the Sth year of Māravarman Kulašākhara I. in respect of the week-day. The month of Tulā in this king's 8th year fell in A.D. 1275. On Monday, September 30, A.D. 1275, which was the 2nd day of solar Tulā, the 9th tithi of the bright fortnight of luni-solar Āšvina expired 2 b. 37 m. after mean sunrise; the nakshatra being Śravana by the equal space system and by Garga for 10 h. 13 m., and by the Brahma-Siddhānta for 11 h. 40 m. after mean sunrise. If, therefore, the week-day quoted had been Monday instead of Wednesday, the date would have been perfectly regular. It is worthy of note that the epithet "who was pleased to take every country" is applied only to Jaţāvarman Sundara-Pāṇāya I. and Māravarman Kulašākhara I. Whichever king this may belong to, the initial date of his reign remains unaffected.

### 80.— In the Siddhajñānēśvara temple at Pāpānguļam,4

- 1 [Svasti] śrī [||\*] Kō Mūgapan[va]r=āṇa⁵ Ti[ri]buva[nach]chakara(kra)vattigaļ
   [śri]-Kulai(la)śēgaradēvajku yāṇḍu⁵ Sva[du Da]nu-nāyajnu 11 tēdiyum² [a]parapaksha [ttu] 8. . . . [m] Śevvāy-kki[lamaiyu]m pegra Śödi-[nāl].
- 1 No. 126 of the Government Epigraphist's collection for 1907.
- 2 The words yandu and vadu are each expressed by an abbreviation.
- \* The word tēdi is expressed by a symbol.
- No. 125 of the Government Epigraphist's collection for 1907.
- \* Read panmar=. The original has two symbols between va and na, each of which looks like ra-
- The letter du is denoted by a flourish added to n.
- 7 The word tedi is denoted by a symbol.
- E The name of the tithi cannot be made out as the original is bodly damaged here.

"In the 8th year (of the reign) of king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva,—on the day of Svāti, which corresponded to a Tuesday, to the . . . . . . [tithi] of the second fortnight and to the 11th solar day of the month of Dhanus."

This date is incorrect when worked for 1275 or 1276 A.D., the 8th year of Māravarman Kulašēkhara I.; and it is also incorrect for A.D. 1321, the 8th year of Māravarman Kulašēkhara II. In A.D. 1275 the 11th Dhanus was a Saturday. In A.D. 1276 it was a Sunday. In A.D. 1321 it corresponded with Monday, December 7th. In each case the corresponding tithi belongs to the dark fortnight, but the nakshatras were respectively Pushya, Jyēshthā and Punarvasu. As to the last (1321) Professor Kielhorn's No. 28 (above, Vol. VI. pp. 312-13) may be compared with it. I have proved its correctness. That date, which was in the 8th year of Māravarman Kulašēkhara II., corresponded with 14th November A.D. 1321 which was 23 days earlier than December 7th. The nakshatra was Uttara-Phalguni, and it is plain that on a day 23 days later the nakshatra could not possibly be Svāti.¹ The date would be correct in all respects for the 18th solar day of Dhanus, Tuesday, December 15, A.D. 1321, when, at mean sunrise, the nakshatra was Svāti and when the 10th tithi of the dark fortnight was current.

#### No. 26.—DANAVULAPADU PILLAR INSCRIPTION OF SRIVIJAYA.

BY H. KRISHNA SASTRI, B.A.

The subjoined record<sup>2</sup> is engraved on the three faces of one of the Jaina pillars, discovered by the Superintendent, Archæological Survey, Madras, at Dānavulapādu (in the Jammalmadugu tāluka of the Cuddapah District) in 1903, when he made extensive excavations there, on the sundy bank of the river Pennar. The results of Mr. Rea's excavations are published in the Director General's Annual Report for 1905-6, pp. 120 to 127, which include a complete description with a half-tone picture (fig. 7) of the sculptures in three panels on one of the broad faces of the pillar (p. 124) and an English translation of the inscription on two of its narrow faces (p. 124 f.)

By way of supplementing what has been already stated by Mr. Rea, I append, with the kind permission of the editor, a full text of the record, which is not given in the *Annual* and the translation of a portion of the inscription, which is also omitted there, by some mistake.<sup>3</sup>

¹ Since writing the above Mr. Venkayya has informed me that the quoted day of the solar month Dhanus may be, not "11" but "19." On this basis I bave again examined the date. It is not correct for the reign of M. Kulaščkhara I. For A.D. 1221 the eighth year of M. Kulaščkhara II., the details would be correct for the 18th, but not for the 19th Dhanus. At mean sunrise on Tuesday, December 15, A.D. 1321, which was the 18th day of Dhanus, the tenth \*\*ith\*\* of the second fortnight expired 3 h. 16 m. after mean sunrise; the \*\*nakshatra\*\* being at mean sunrise, Sväti by the equal space system. It ended 6 h. 18 m. later by that system. But by Garga it had ended 5 h. 54 m., and by the Brahma-Siddhānta 10 h. 2 m. before mean sunrise, Višākhā being current at that moment. On the 19th Dhanus Višākhā was current by all systems. I think the date is probably gennine, but that the 19th of the solar month was quoted in error for the 18th.

<sup>&</sup>lt;sup>2</sup> No. 333 of the Madras Epigraphical collection for 1905.

The portion omitted in the Annual is the "third face" (II. 44 to 67) of the pillar. On p. 125, however, Mr. Res adds in continuation the translation of a later inscription of the 14th century A.D. in the passage commencing: "The second reads
"The second reads
"The second reads
"The second reads
"The property," and connects it with the subjoined pillar record which is at least 4 centuries earlier. It may be noted that the later record translated by Mr. Res, was also discovered in the same locality (No. 336 of the Madras Epigraphical collection for 1905).

The ink-impressions from which the accompanying plate has been prepared, were taken under my direct supervision from the original pillar which is now preserved in the Madras Museum, along with the other antiquities of Dānavulapādu.

The record is not dated. But the Kanarese characters in which it is written may be referred to the period between the 10th and 11th centuries A.D. The alphabet bears a strong resemblance in certain details (e.g. in the distinction made between long and short i and in the adding of the  $r\bar{e}pha$  to a consonant ending in i) to that of the two Nolamba records from Dharmapuri published by me, but is exactly similar in many respects to those of the Ātakūr inscription of the time of Kṛishṇa III.2 and of the epitaph of Mārasimba II.3 of the 10th century A.D. The symbol for long  $\bar{u}$  affixed to the consonant m is different in form from that used in other cases; compare e.g.  $m\bar{u}$  of  $ripusam\bar{u}ha$  in l. 21 and of  $m\bar{u}rti$  in l. 32, with  $n\bar{u}$  of  $=an\bar{u}na-$  in l. 51 and  $bh\bar{u}$  of  $bh\bar{u}-mandaladol$  in l. 64. The final forms of m (Il. 22 and 48), n (l. 39) and l (ll. 50 and 52), the cursive form of the consonant kh (l. 52) and the use of the Dravidian l (ll. 8, 24, 50, 52) and r (ll. 12, 48, 49 twice, 56, 62) may also be specially noted. The record consists of 11 verses of which vv. 3, 5 and 6 are in the Sanskṛit language (the first being in the Sankiṛṇaka(?)4 and the second two, in the Āryā-giti metre) and the rest in Kanarese (in the Kanda metre). Lines 65 to 67 are in Kanarese prose, while the invocatory and benedictory phrases (Il. 44 and 43) are in Sanskṛit.

The order in which the three written faces of the epigraph have to be read presents some difficulty. The broader face which begins with a benedictory clause and ends with the writer's name, must be taken to be a complete record by itself. The two narrow faces which contain the eulogy of Śrīvijaya do not begin with any auspicious word, phrase or verse, but end with the usual mamgala-mahā-śrīh. Apparently, the inscription was meant to be divided into two parts, the first of which, comprising the two narrow faces of the pillar, began with a description of the military prowess of the dandanāyaka Śrīvijaya, to whom in the body of the record are applied the surnames Arivingoja (v. 7), Anupamakavi (vv. 2, 4, 9 and l. 65 f.) and perhaps also Sarvavikramatunga (v. 10). Of the three Sanskrit verses included in this portion of the record, two (vv. 5 and 6) are addressed to Śrīvijaya and express the wish that he might live long to rule the circle of the earth under orders of king Indra. The third verse while describing his prowess in highly poetical language, incidentally mentions Bali-kula, the family to which Śrivijaya belonged and the king Narendra of whom he was the general (dandādhipati). The second part of the inscription, evidently the more important of the two, is written on one of the broad faces of the pillar and opens with an invocatory clause which proclaims glory to the prosperous doctrine of the Jina. The first three verses (7 to 9) on this face appear to suggest that Śrīvijaya voluntarily resigned this world and took samnyāsa in order to attain eternal bliss. The next two verses are again in praise of Śrīvijaya's military prowess,

<sup>1</sup> Above, pp. 54 to 70 and Plate.

<sup>&</sup>lt;sup>2</sup> Ibid. Vol. VI, pp. 50 to 57 and Plate.

<sup>3</sup> Ibid. Vol. V. pp. 151 to 180 and Plate.

<sup>\*</sup>According to Gangādāsa's Chhandōmañjarī (Ch. V. 15) Giti is a verse whose second half corresponds to the first half of an Āryā (i.e. contains 30 mātrās), the first half presumably being the same as that of the Āryā. Āryā-Giti, again, on the same authority (tôtd. 21) has both its halves corresponding to the first half of an Āryā with an additional garu (i.e. contains 32 mātrās). The metre, however, of the verse under consideration, whose scheme is 32 mātrās in the first half and 30 in the second, is neither Giti nor Āryā-Giti as described by Gangādāsa. It probably corresponds to the Sankīrņaka mentioned in Dr. Kittel's edition of Nāgavarma's Chhandas (Ch. IV. 292). Dr. Kittel interprets the scheme of the metre as 32 and 27 (Chhandas, p. 93). Nāgavarma's definition may admit of an explanation which yields 32 and 30 for the scheme of the Sankīrņaka and thus correspond to that of v. 3 of the subjoined inscription. Nāgavarma's v. 292 may be translated thus: "If the first half (a-apar-ārdha?) of an Ārya (i.e. of 30 mātrās) unites with the first half of a Kanda in the order mentioned (i.e. 32, in the first and 30 in the second), then O! lotus-faced one! the metre becomes the Sankīrņaka as stated by Kavīrājaharhsa (i.e. Nāgavarms)."

and 11. 65 to 67 state that the writer of the record was Gunavarma, the clerk  $(s\bar{e}nab\bar{v}va)$  of Anapamakavi.

It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that of king Indra (or Narendra) whose subordinate was the dandanāyaka Šrīvijaya. And, to judge from the characters, king Indra will have to be identified with the Rāshtrakūta Nityavarsha-Indra III, for whom we have the dates A.D. 915 and 916-7, or with Indra IV., the grandson of Krishna III., who died in A.D. 982.1 Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rashtrakuta king Nityavarsha in the Jaina ruins of Dānavulapādu, quite close to where the subjoined pillar was dug up.2 It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse which has been translated on p. 121 f. of the Director General's Annual for 1905-6. Here, again, it is doubtful if Nityavarsha is identical with Indra III. or Khottiga, both of whom bore that surname. As, however, the pedestal record and the subjoined pillar inscription are found in the same ruins and the characters, except for the flourishes used in the former, are almost of the same type, there is a strong presumption in favour of identifying Nityavarsha of the pedestal record with king Indra of the Srivijaya inscription and of assigning both the epigraphs to the time of Nityavarsha Indra III., i.e. to the beginning of the 10th century A.D. In support of this identification it may be stated that in verse 3 of the subjoined record, Śrīvijaya is stated to have been the commander of the forces of Narendra. The context requires us here, to interpret narendra not as a general synonym for 'king,' but as a proper name. Dr. Fleet in dealing with the appellations of the Rashtrakūta kings,3 has drawn attention to the honorific Narēndradēva with which the surname Nityavarsha of Iudra III. occurs combined, in the Nausāri grants. Although the word narēndra (or narēndradēva) may admit of the translation 'His Majesty' as Dr. Fleet has taken it, still in the light of what has been stated above, it appears to me that Narendra must be taken, at least in the subjoined record, as a hitherto unknown surname of Indra III.

Dandanāyaka Srīvijaya is not mentioned in any published inscriptions. His identification, if satisfactorily made out, would be of much interest to students of Kanarese literature; for, his surnames Arivingojā' and Anupamakavi' have, apparently, a special reference to his literary acquirements; while Sarvavikramatunga indicates his military provess. Two persons of literary fame both bearing the name Śrivijaya are known to Kanarese literature. The colophon at the end of each of the three chapters of the Kavirājamārga describes that work as having been the production of Śrīvijaya on the lines laid down by king Nripatunga. This king who is also called Atisayadhavala and Amōghavarsha in the body of the work, has been identified with the Rāshtrakūṭa Amōghavarsha I. (A.D. 814-5 to 877-8). If the Kavirājamārga was actually written by Śrīvijaya, who is stated to have been the court poet of Nripatunga and to have borne the surname Kavīšvara, his time would fall into the beginning of the ninth century A.D. Another Śrīvijaya is referred to in the body of the same work (Kavirājamārga) as an earlier author whose writings were looked upon as the standard type of

<sup>1</sup> Dr. Fleet's Dyn. Kan. Distr. p. 386, Table.

<sup>&</sup>lt;sup>2</sup> No. 331 of the Madras Epigraphical collection for 1905.

<sup>&</sup>lt;sup>1</sup> Ep. Ind. Vol. VI. p. 176.

<sup>4</sup> The word literally means 'the teacher of knowledge.' A similar title in Kaunada literature is Negaltegoja assumed by Nāgavarma the author of the Chhandas; see the Karnātaka-Kawicharite by Messrs. R. Narasimhachar, M.A., M.R.A.S., and S. G. Narasimhachar, Vol. I. pp. 46 and 50.

<sup>&</sup>lt;sup>5</sup> I.e. 'the matchless poet,' compare the titles Kavitāguņārņava of Pampa, Kavirājahamsa of Nāgavarma and Kaviratna and And Kaviratna and And Kaviratna 
<sup>&</sup>lt;sup>6</sup> We learn from literature that the Kannada poets Pampa, Chavundaraya and Nagavarma were also once in military service and had established their names on the battle-field.

Kanarese poetry at the time of Nripatunga. These two Śrivijayas who belong, one to the 9th century A.D. and the other to some still earlier period, cannot in any way be connected with the dandanāyaka Śrīvijaya of the Dānavulapādu record whose time, as stated already, could have been only about the beginning of the tenth century A.D.

Further, we know of a fourth Śrīvijaya mentioned in the Śravaṇa-Belgola epitaph of Mallishēṇa.¹ He was one of the Jaina teachers of great learning who succeeded Hēmasēna and a contemporary of an unspecified Gaṇga king. An inscription dated Śaka 999 (=A.D. 1077-78) at Humcha in the Shimoga District,² apparently refers to Satyavākya Rakkasa-Gaṇga, a brother's son of Nolambakulāntaka Mārasimha II. and to his contemporary, the Jaina teacher Śrīvijaya. It is not unlikely that this Rakkasa-Gaṇga is the unspecified Gaṇga king mentioned above and is identical with the Rakkasa-Gaṇga is the unspecified Gaṇga king mentioned above and is identical with the Rakkasa-Gaṇga is the unspecified Gaṇga king mentioned above and is identical with the Rakkasa-Gaṇga was, referred to in Nos. 133 and 134 of Professor Kielhorn's List of Southern Inscriptions. Consequently, the time of the Jaina teacher Śrīvijaya whose disciple Rakkasa-Gaṇga was, may be placed roughly between Śaka 899 (= A.D. 977), the date of the Peggn-ūr inscription of Rāchamalla II. and Śaka 999 (= A.D. 1077-78), the date of the Humcha record. But there is nothing to show that the Jaina teacher Śrīvijaya of the Mallishēṇa epitaph was first a layman' in the military service of the Rāshṭrakūta king Indra III., and that he subsequently joined the order of ascetics. Consequently, the Śrīvijaya, though possibly he was contemporaneous with him, and flourished in the tenth century A.D.

It may be remarked, finally, that, like the famous Ganga general Chāmundarāja or Chāmundarāya who served the Western Ganga sovereigns Mārasinha II. and Rāchamalle II. and largely patronised Jaina literature and religion, the dandanāyaka Šrīvijaya was unsurpassed in the military art as in the literary, patronised Jainism and resigned the world in the end, as a pious Jaina, in order to seek salvation. The picture of a rider on horseback followed by an umbrella bearer which is depicted in the lowest panel on one of the four faces of the pillar is perhaps meant to represent the general Śrīvijaya marching against his enemy on the battle field. It must also be noted that the demi-god Brahma-yaksha in Jaina iconography is figured as riding on a horse.

Balikula,<sup>4</sup> the family to which Śrīvijaya belonged, and Guṇayarma<sup>5</sup> the clerk (sēnalōva) who wrote (i.e. composed?) the text of the record, I am unable to identify.

#### TEXT.6

First Face.

- 1 Patiya besadinda-
- 2 7 m ]-ahitaran-ati-kopa-
- 3 din=ikki geldu paripā-
- 4 li[s]idam [|\*] chatur-udadhi-
- 5 valayam=ellaman=a-
- 6 tirathan=ī danda[n]āya-
- 7 kam Śrīvijayam<sup>8</sup> [|| 1\*]

<sup>&</sup>lt;sup>1</sup> Above, Vol. III. p. 188. 
<sup>2</sup> Epigraphia Carnatica, Vol. VIII. Nr. No. 35.

<sup>&</sup>lt;sup>3</sup> See Ind. Ant. Vol. XXXII. p. 463 and Plate iv.

<sup>4</sup> The Kannada poet Ranna who flourished in the 10th century A.D. was a Jaina descendant of the Balgaira-kula and a protegé of Chavundaraya. It is doubtful if Balgaïrakula could, in any way, be connected with Balgaïrakula.

<sup>&</sup>lt;sup>5</sup> A poet Gunavarma, who may be referred to this period, is mentioned in the Karnātaka-Karicharite, p. 63.

From two sets of ink-impressions and the original pillar.

<sup>7</sup> The syllable in brackets is more like na than ma.

<sup>\*</sup> The indistinct symbol at the end of line 7 may be a flower like the one in 1.65, below.

```
Turaga-dhalamgala-
9 n=oddida kari-ghate-
10 vam piriya-nera-
ll [v]iyam ball-aniyam [|*]
12 dhurad=edey[ol=i]ri-
                    karad-a[si]
13 du gelgum
14 karam=aridu
               rana-
15 dol=Anupamakaviya
                          [11 2*]
16 Kupitavati Śrīvi-
    jayê Balikula-ti-
17
          Narēndra-daņdādhi-
18 lakfēl
    patau [|*] girir'=agi[ri*]r=vvana-
                jalam=aja-
    m=avanam
          ripu-sa[mū]ha-ba-
    lam
    lam=abala[m |] [3*]
```

### Second Face.1

```
Vasumatiy=ola-
24 g=ild=entu[m de]segala
    kusukuruman=eydi
               mattain
    mānade
    ruha-garbh-andakkam
                  [ki]rtti ne-
    sarisidudu
29 ttan=Anupamakaviya [|| 4*]
30 Åśrita-jana-kalpa-ta-
31 ru[r]=vvišruta-ri[p]u-nripa-
32 <sup>3</sup>ti-trina-davānaļa-mū[r]tti[h] [|*]
33 Śrī-vanitā-Smara-pāśaḥ<sup>4</sup>
34 pātus=tava bāhu5
35 dinīm Śrīvijayā(ya) [|| 5*]
36 Chatur-udadhi-valaya-
37 valayita-vasundha-
38 rām-Indra-[ś]āsanāt=sam-
39 raksha[n |] Śrīvijaya
 40 Daņdanāyaka [jī]va
               dāna-dharmma-ni-
41 chiram
 42 rata-manaska [|| 6*]
 43 Mamgala-mā(ma)hā-śriḥ [||*]
```

<sup>1</sup> This would actually be the third face -- the second on the pillar being occupied by sculptures in three panels, see above, p. 147.

<sup>&</sup>lt;sup>2</sup> The syllables bisa are corrected from vana.

I The syllable to of davanata is written between two cross marks below the line, the omission being indicated by a similar cross mark made over the letter na.

<sup>\*</sup> The visarga at the end of the line appears to have been changed into an anventra; the lower dot of the visarga is, however, still faintly visible on the estampage.

The order of the words here is wrong. It is evident that the author must have intended paso bahus-lava pātu; for, otherwise, the word bahu, which is not of the neuter gender, will have to be altered into bahur-me, in which case the metre would be faulty.

### Third Face.1

44 Bhadram=astu bhagavatē [J]ina-šāsanā[ya] [||\*] 45 Attavidha-karmmam=ellaman=attu[m]-46 bari-gondu kodipe[n=em]bude ba[g]eyi-47 m[l\*] [pu]ttidan=udatta-sat[t\*]vam nettane vibu-48 db[ē]ndra-vandyan=Arivimgōja[m]]] [7\*] 49 Tān=aridu t[ora]du nettane mān[i]-50 sa-vāļ=āvud=e[m]du sa[m\*]nyāsanado[] [] 51 mānasike gidad[e] kond[on=a]nūna-52 sukh-[ā]spadaman=altiyol Śrīvijayam [| 8\*] 53 Nirggata-bhaya nin-ara[sa]m sargga-54 mā(ma) <sup>2</sup>nān=ollen=endu pēsi bisu-55 rvv[sm] [|\*] sarggada bhōgaman=und=apava-56 rggakk=adiy=itton=arid[o]n=Anupa-57 makaviyam [|| 9\*] 🌼 D[a]ndina sāma-58 grige para-mandalam=allade 59 [Sar]vv[a]vikramatumgam [|\*] dandina bi-60 ra-Śrīg=ol-ga[n]da[m] śrī-dandanāyakam 61 Śrīvijayam [|| 10\*] 🎨 [Cha]ņḍa-par[ā]kra-62 ma[n]=urad=ari-ma[n]dalikaran=atti pi-63 didu patig=oppisuv=ol-gandam pracha-64 [n]dan=i-bhū-mandalado]=dandanāyakam 65 Śrīvijayam [|| 11\*] 🎄 Anupama-66 kaviya sen[a]bovam Gu-67 nava[r]mma[m] bar[e]dam [||\*]

[For the translation of the first and second faces (II. 1 to 43), see the Director General's Annual for 1905-6, p. 124 f].

## Translation of the third face.

(L. 44.) May there be prosperity to the holy doctrine4 of Jina!

(Verse 7.) "I shall (first) acquire as a marriage gift the eightfold karma completely and (then) scatter it.<sup>5</sup> With this idea (as it were) was born Arivingoja of great virtue who was rightly venerated by the foremost of the learned.

<sup>&</sup>lt;sup>1</sup> Correctly speaking, the fourth face; see above, p. 151, note 1.

<sup>&</sup>lt;sup>2</sup> Above the letter no is seen an erasure in which may have been included an anuscara which was subsequently cancelled.

<sup>3</sup> On p. 125, the translation of v. 3 has been left incomplete after the words "(and) the." It should be completed as follows: "(and) the combined forces of the enemy, (quite) powerless." In the translation of verse 4 "glove" is a misrake for "globe."

<sup>&</sup>lt;sup>4</sup> Pandit Dörbali Jinadāsa Šāstrī of Śravana-Belgola informs me that the Jaina doctrine (dharma or šāsana) is, like other images, worshipped in Jaina temples, in a particular form. It is one of the navadēvatas and is symbolically represented by a wheel placed vertically on a pedestal, somewhat in the fashion of the Buddhist dharma-ohakra.

<sup>&</sup>lt;sup>5</sup> I am again indebted to Jinadāsa Šāstrī for the information that the ashfavidha-karma mentioned here consists of (1) jāānāvaravīya, (2) daršanāvaravīya, (3) vēdanīya, (4) mēhanīya, (5) āyuzhya, (6) nāma, (7) yētra, and (8) antarāya. According to the Jaina doctrine, an aspirant for salvation must first get rid of these eight varioties of karma.

- (V. 8.) Having understood (within) himself what human existence was, Srivijaya straightway renounced (it); (and) without losing courage in renunciation, (he) lovingly grasped the seat of unabating bliss.
- (V. 9.) Oh! Fearless One! Thou art (my) lord. I do not want heaven." He that saying thus, would throw madly away in disgust (even the pleasures of heaven) and he that having tasted of heavenly pleasures has stepped (after renouncing them) into (the region of salvation, could (alone) know (what) Anupamakavi (is).
- (V.10.) The circle of enemy (kings) trembles at the preparedness of the forces of Sarvavikramatunga, the glorious dandanayaka Śrivijaya. (He is) the fit husband of the mighty goddess of victory.
- (V. 11.) The dandanāyaka Śrivijaya is a terrible and powerful hero of great prowess, on the circle of this earth. Burning with rage he disperses the enemy chiefs (on the battle-field), captures and delivers them up (as captives) to (his) master.
  - (Ll. 65 to 67.) Gunavarma, clerk (sēnabova) of Anupamakavi, wrote (this record).

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### **APPENDIX**

TO

# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

Vol. X.

## A LIST OF BRAHMI INSCRIPTIONS

FROM THE EARLIEST TIMES TO ABOUT A.D. 400 WITH THE EXCEPTION OF THOSE OF ASOKA.

BY
PROFESSOR H. LÜDERS: BERLIN.



CALCUTTA
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#### APPENDIX.

#### A LIST OF

# BRÄHMÏ INSCRIPTIONS FROM THE EARLIEST TIMES TO ABOUT A.D. 400

WITH THE EXCEPTION OF THOSE OF ASOKA.

BY PROFESSOR H. LÜDERS; ROSTOCK,

The following list of early Brāhmi inscriptions has been prepared as a supplement to the excellent lists of inscriptions of Northern and Southern India published by the late Professor Kielhorn. It is intended to give all Brāhmi inscriptions from the earliest times to about the end of the fourth century A.D. found in the periodicals and Government publications accessible to me, with the exception of the Aśōka inscriptions, the bibliography of which would require a different form. I have included also a few inscriptions which, though probably being of a somewhat later date, in form and tenor agree with the earlier inscriptions. But I have as a rule excluded such inscriptions as appear in Professor Kielhorn's lists, even if they show the characteristic features of the earlier inscriptions and in a definite collection therefore would probably have to be classed with them. I have excluded on purpose also all seal inscriptions.

The principles according to which the list has been compiled are the same as those adopted by Professor Kielhorn, with one exception. When an inscription has been edited several times, Professor Kielhorn generally states only where it has been published last. In the case of the earlier inscriptions, the reading and interpretation of which is often much disputed, it appeared to me impracticable to follow that course, and I have on this account endeavoured to give a complete bibliography of every inscription. Of mere references, however, I have quoted only such as bear on the reading or interpretation of the text of the records. It would have been useless to notice all passages where an inscription has been made use of for general historical purposes. In the statements of the contents of the inscriptions I have quoted every proper name mentioned in the text, in the case of Prakrit names adding, if possible, the Sanskrit equivalent, and I have given also the original term for all words denoting a vocation, profession, etc., as a perfectly accourate translation of these terms is often difficult or even impossible. In accordance with Professor Kielhorn's lists I have also tried to indicate where an inscription is at the present time. For a few references I am indebted to the list of Brāhmī inscriptions given by Professor O. Franke in his work Pāli und Sanskrit, pp. 10 and ff.

The arrangement of the inscriptions is made from a geographical point of view. As the greater part of the inscriptions are private records and not dated, any other arrangement is hardly practicable.

A look at the bibliography of these inscriptions will show how much labour has already been spent on them, and yet it cannot be denied that much still remains to be done. The band of real scholars that have worked at them has been comparatively small. To a great extent this is undoubtedly due to the difficulty of taking in at a glance the widely scattered materials. If in spite of its imperfections, which are well known to me, the present lists should contribute towards the removing of this obstacle, I shall deem to have accomplished my object.

#### I.—NORTHERN INSCRIPTIONS.

- Jerruck stone inscription.—1854 noticed by Frere—Cole, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 357, and Plate V, 3.
   Not read.
- Shakori Buddhist rock inscription. 1—1896 Bühler, Ep. Ind. Vol. IV. p. 134, No. A. Sanskrit version of a verse in Mahaparinibbanasutta VI. 16.
- Shakori Buddhist rock inscription. —1896 Bühler, Ep. Ind. Vol. IV. p. 135, No. B. Sanskrit version of Dhammapada 183.
- Shakori Buddhist rock inscription.—1896 Bühler, Ep. Ind. Vol. IV. p. 135, No. C. Sanskrit version of Dhammapada 281.
- 5. Kura (now Lahore Museum) Buddhist stone-slab inscription of the time of rājātirāja mahārāja Tōramāṇa Shāhi Jaūvla.—1889 mentioned by Burgess, Academy, Vol. XXXV. p. 29; 1890 Bühler, Ep. Ind. Vol. I. p. 238 f., and Plate; 1896 correction by Senart, Journ. As. Ser. IX. Vol. VII, p. 10.

  - Mixed dialect. Erection of a vihāra for the congregation of the monks (bhikshusam-gha) of bhagavat Buddha by the lord of the vihāra (vihārasvāmin) Roṭa-Siddhavriddhi, the son of Roṭta-Jayavriddhi, the lord of many vihāras (anēkavihārasvāmin), whose name was honoured by the lord (path) of Naśchira, for the benefit of the relatives of the donor and the queens, princes and princesses of mahārāja Tōramāṇa Shāha Jaūvla, for the acceptance of the teachers (āchāryas), the Mahiśāsakas. Mentions besides the son of Sāddhaka.
- 6. Ghasundi stone inscription.—1887 Kaviraj Shyamal Das.—Ram Prasad.—Bendall, Journ. Beng. As. Soc. Vol. LVI. Part I. p. 77 ff., No. 1, and Plate V\*. Mixed dialect. Fragment. Erection of a pājā stone wall (śilāprākāra) at the Nārāyaṇavāṭa by . . . Gājāyana (P), the son of a Pārāšarī, . . . for bhagavat Samkarshaṇa and Vāsudēva.
- Ghasundi stone inscription.—1887 Kaviraj Shyamal Das.—Ram Prasad, Journ. Beng. As. Soc. Vol. LVI. Part I. p. 78 f., No. 2, and Plate V<sup>a</sup>. Mixed dialect. Fragment. No name is preserved.
- Kanhiara rock inscription.—1854 Bayley, Journ. Beng. As. Soc. Vol. XXIII. p. 57 ff., and Plate I; 1855 Weber, Zeitschr. Deutsch. Morgenl. Ges. Vol. IX. p. 630 f., and Plate; 1858 Thomas, Essays on Ind. Ant. Vol. I. p. 159 ff., and Plate IX, 2; 1863 Dowson, Journ. Roy. As. Soc. Vol. XX. p. 254, and Plate IX, 2; 1875 Cunningham, Arch. Surv. Rep. Vol. V. p. 175 ff., and Plate XLII; 1902 Vogel, Ep. Ind. Vol. VII. p. 116 ff., and Plate.
  - Brāhmi and Kharoshihi. Mixed dialect and Prakrit. The garden (ārāma) of Krishanyaśa or Krishnayaśa (Krishayaśas), the Mādamgi.
- 9. Pathyar rock inscription.—1902 Vogel, Ep. Ind. Vol. VII. p. 116f., and Plate.

<sup>&</sup>lt;sup>1</sup> The cloth-impression of the inscription published by Professor Rapson, Journ. Roy. As. Soc. 1901, p. 292 f. and read by me, ibid. p. 575 f., was apparently fabricated after this inscription.

- Brāhmī and Kharōshthī. Prakrit. The pond (pukariņi) of Vāyala or Vayula, the Rathitara (Rāthitara).
- Ichchhāwar (Dhanēsar Khērā) Buddhist statuette inscription.—1895 Smith-Hoey,
   Journ. Beng. As. Soc. Vol. LXIV. Part I. p. 160, and Plates VIII and IX.
   Sanskrit. Gift of the female lay-worshipper (upāsikā) Bēdikā.
- Ichchhäwar (Dhanësar Khërä) Buddhist statuette inscription.—1895 Smith-Hoey, Journ.
   Beng. As. Soc. Vol. LXIV. Part I. p. 161 f., and Plates IX and X.
   Sanskrit. Gift of Mahädëvi, queen (rajñī) of Haridāsa, sprung from the Gupta race.
- 12. S. 74.—Kāman Buddhist image inscription.—1892 Bühler,  $Ep.\ Ind.$  Vol. II. p. 212, No. 42, and Plate.

-sam 70 4 gri 1 di 10 5 asmi kshunë.

- Mixed dialect. An image of bhagavat Śakyamuni (Śākyamuni) in the Mihiravihāra, the gift of the monk (bhikshu) Nandika, for the acceptance of the Sarvvastivādi (Sarvāstivādin) teachers (achāryyas).
- Anyor (now Mathurā Museum) Buddhist image inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 49, and Plate V, 5.
   Mixed dialect. An image of Budha (Buddha) at the vihāra of Uttara Hārusha, the
- gift of the lay-worshipper (upāsaka) Susha Hārusha, tegether with his parents.

  14. Mōra (now Mathurā Museum) stone-slab inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 48 f., and Plate V, 4; 1907 correction by Fleet, Journ. Roy. As. Soc. 1907, p. 1024.
  - Mixed dialect. Fragment. Mentions the son of the mahakshatrapa (mahākshatrapa) Rājūvula. The rest is unintelligible.
- Köta (now Mathurā Museum) statue inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. Plate V, 2 (Plate only).
   Sanskrit. Fragment. By Ghösha, the son of Jayadeva.
- S. 4.—Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 11, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 33, No. 1.
   —su 4 qri 1 di 20.
  - Mixed dialect. Fragment. Gift of , , together with Grahachēṭa and Grahadāsa, at the request of (?) . . . the female companion (sadhacharī) of Sihamitra (Simhamitra), the female pupil (śiśni) of Sathisihā (Shashṭhisimhā ?), female pupil (śiśni) of Puśyamitra (Pushyamitra), . . . out of the Vāraṇa gaṇa, the Arya-Hāṭṭakiya (Ārya-Hāṭṭakiya) kula, the Vajaṇagarī (Vārjaṇagarī) śākhā.
- S. 5.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 12, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 33 f., No. 2.

-- . . . pchamē 5 gri 4 di 5.

- S. 5.—Mathurā (Kaňkāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription of the time of dēvaputra Kaņishka.—1891 Bühler, Ep. Ind. Vol. I. p. 381 f., No. 1, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 34 f., No. 4.

Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1 ētasya pūrvv[ā]yam. Mixed dialect. Fragment. Dedication of an image of Vadhamana (Vardhamana) by . . . , daughter of Pāla, daughter-in-law of . . . . . . . at the request of Khudā (Kshudrā), the female companion (sadhachari) of Sēna, the female pupil (śiśinā) of Sēthiniha 1 . . . , out of the Kottiya (Kouttika) gana, the Bahmadasika (Brahmadasika) kula, the Uchenagari

- S. 5.—Mathurā (Kańkāli Ţilā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 30, No. 2, and Plate XIII; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266.f.; 1887 correction by Bühler, Vienna Orient. Journ. Vol I. p. 176, No. 5: 1890 correction by Bühler, Vienna Orient. Journ. Vol. IV, p. 171; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 36 f., No. 5. -sa 5 hè 1 di 10 2 asya purvvayain.
  - Mixed dialect. Fragment. Dedication at the request of (?) . out of the Kottiya (Kauttika) gana, the Brahmadasika [kula], the Uchenakari (Uchchairnāgarī) śākhā, the Śrigriha (Śrigriha) sambhōga.
- 20. S. 5.—Mathurā (Kaŭkāli Ţīlā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 31, No. 3, and Plate XIII; 1900 Boyer, Journ. As. Ser. IX. Vol. XV, p. 573 f.

Sam 5 hê 4 di 20 asuā purvayam.

(Uchchairnāgarī) śākhā.

- Mixed dialect. Fragment. Dedication [at the request of] Aryya-Ksheraka (Arya-Kshēraka), pupil (śishya) of . . . . Mihila, out of the Ko[ttiya] (Kauttika) [qana], the Uchenagari (Uchchairnāgari) sākhā, the Bramhadasika (Brahmadāsika) kula. Compare Nos. 121 and 122.
- 21. S. 7.-Mathurá (Kankālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra Shāhi Kaņishka.—1888 Bühler, Vienna Orient. Journ. Vol. II. p. 141 f., and Plate; 1891 Bühler, Ep. Ind. Vol. I. p. 391, No. 19, and Plate.

-mahārājasya rājātirā[ja\*]sya dēvaputrasya Shāhi-Kanishkasya sam 7 hê 1 di 10 5 etasya pūrvvāvām.

- Mixed dialect. Fragment. Mentions Aryya-Jaya (Ārya-Jaya), sister of the preacher (vāchaka) Aryya-Sandhika (Ārya-Sandhika), the pupil (sishya) of the yanın Aryya-Buddhasiri (Ārya-Buddhasrī), out of the Aryy-Odēhikiya (Ārya-Uddēhikiya)2 gana, the Aryya-Nāgabliutikiya (Ārya-Nāgabhūtikīya) kula, and Aryya-Goshtha (Ārya-Goshtha).
- 22. S. 9.—Mathurā (Kankālī Ţīlā) Jaina image inscription of the time of mahīrāja Kanishka.-1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 31, No. 4, and Plate XIII; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 173 f., No. 2; 1904 corrections by Lüders, Ind. Ant. Vol. XXXIII. p. 37, No. 6. -mahārājasya Kanishkasya rājyasamvatsarē navamē [9 vāsa]māsē pratha 1 divasē

5 a syam] purvv a yê.

Mixed dialect. Fragment. Dedication of an image by Vikata, wife of Bhattimita (Bhattimitra) and [daughter of] Brahma . . . . , at the request of

<sup>2</sup> Or, Aryya-Dehikiya (Arya-Dehikiya).

- the preacher (vāchaka) Nāganamdi (Nāganandin) out of the Kotiya (Kauttika) gana, the Sthaniya (Sthaniya) kula, the Vairi (Vajri) śākhā.
- 23. S. 10.-British Museum inscription on sculptured slab. 1-1908 Lüders, Ep. Ind. Vol. IX. p. 239-241, and Plate.
  - -maharājasya dēva [putrasya] Kānishkasya savatsarē [10] gri 2 di 9 ētayē purvay[e].
  - Mixed dialect. Gift of a temple (hārmya) in the northern navamikā (?) to the goddess of the village.
- 24. S. 15.—Mathurā (Kankālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 382, No. 2, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 46, and Plate XC, 1. —sam 10 5 gri 3 di 1 asyā pūrvv[ā]ya.
  - Mixed dialect. Dedication of a fourfold (savvatobhadrika) image of Bhagavat by Kumāramitā (Kumāramitrā), daughter of . . . la, daughter-in-law of . . . , first wife of the banker (śrēshţin) Vēņi, mother of Bhatţisēna, at the request of Aryya-Vasula (Ārya-Vasula), the female pupil (sisini) of Aryya-Sangamikā (Ārya-Samgamikā), the female pupil (śiśīnī) of Aryya-Jayabhūti (Ārya-Jayabhūti), out of the [Mē]hika (Maighika) kula. Compare No. 70.
- 25. S. 18.—Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 178; 1892 Bühler, Ep. Ind. Vol. II. p. 202, No. 13, and Plate.
  - -sa 10 8 gri 4 di 3 [asyā pu . . ya].
  - Mixed dialect. Fragment. Dedication of a fourfold (sarvvatöbhadrikā) image by Māsigi (?), mother (?) of Jaya, [at the request of] . . . . . , a ganin out of the [Kotti]ya (Kauttika) gana, the . . . . sambhōga, the Vachchhaliya (Vātsalīya) kula.
- 26. S. 18.-Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.-1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, Vienna Orient. Jburn. Vol. V. p. 62; 1892 Bühler, Ep. Ind. Vol. II. p. 202, No. 14, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 33 f., No. 3.
  - . . . . . sa(?) 10 [8] va 2 di 10'1.
  - Mixed dialect. Fragment. Records the setting up of an image of bhagarat Arishtanëmi (Arishtanëmi) by Mitasiri (? Mitrasrī).
- 27. S. 19.—Mathurā (Kankālī Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 382 f., No. 3, and Plate. -sam 10 9 va 4 di 10 asyām purvvāyam.
  - Mixed dialect. Fragment. Dedication of an image of bhagavat Sa[ntinatha] (Sīntinātha) by Lē . . . , the first wife of [Su]chila (Suchila), out of the Kottiya (Kauttika) gana, the Thaniya (Sthāniya) kula, the Śrigriba sambhōga, the Aryya-Vērī (Ārya-Vajrī) śākhā, at the request of the preacher (vāchaka)

<sup>1</sup> The find-place of this inscription is unknown. It has been inserted here on account of its general similarity to the Mathura inscriptions. The same remark applies to No. 43 below.

<sup>2</sup> Perhaps the statement of the gana, kula .sambhoga and śakhā really refers to Baladina.

Aryya-Mātridina (*Ārya-Mātridatta*), the pupil (éishya) of the preacher (eichaka) Aryya-Baladina (*Ārya-Baladatta*). Compare No. 30.

S. 20.—Mathurā (Kankālī Ţilā) Jaina image inscription.—1873 Cunningham, Arch.
 Surv. Rep. Vol. III. p. 31, No. 6, and Plate XIII; 1887 correction by Bühler,
 Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266 f.;
 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 170 ff., No. 1; 1889 correction by
 Bühler, Vienna Orient. Journ. Vol. III. p. 235; 1891 Bühler, Ep. Ind. Vol. I. p. 395,
 No. 28, and Plate.

-sa [20] gri mā 1 di 10 5.

Mixed dialect. Dedication of an image of Varddhamāna by the female lay-worshipper (śrāvikā) Dinā (Dattā), [daughter of] Dātila, wife of Matila, mother of Jayavāla (Jayapāla), Dēvadāsa, Nāgadina (Nāgadatta) and Nāgadinā (Nāgadattā), at the request of the preacher (vāchaka) Aryya-Saṅghasiha (Ārya-Saṅghasihka) out of the Koṭṭiya (Kauṭṭika) gaṇa, the Ṭhaṇiya (Sthānīya) kula, the Vērī (Vajrī) tākhā, the Śirika (Śrika) [saṅbhō]ga.

- S. 20.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inseription.—1891 Bühler, Ep. Ind. Vol. I. p. 383 f., No. 4, and Plate.
  - -[sam 20 gri 3] di [10] 7 [ēta]sya pūrvvāya.
- 30. S. 22.—Mathura (Kankali Tila) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 32, No. 7, and Plate XIII; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 230; 1891 Bühler, Ep. Ind. Vol. I. p. 395, No. 29, and Plate.—sava 20 2 gri 1 di . . [a]sya purvvayam
  - Mixed dialect. Dedication by Dharmmasoma, the wife of a caravan-leader (sarttavāhinī) at the request of the preacher (vāchaka) Aryya-Mātridina (Āryu-Mātridatta). The inscription is to be read from below. Compare No. 27.
- 31. S. 22.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina imago inscription.—1889 noticed by Bühler, Academy, Vol. XXXV. p. 381; 1889 Bühler, Vienna Orient. Journ. Vol. III. p. 235; 238, No. 1; 1891 Bühler, Ep. Ind. Vol. I. p. 391, No. 20, and Plate.
  - -sain 20 [2] gri 2 di 7.
  - Mixed dialect. Fragment. Dedication of an image of Vardhamāna. Mentions the Vārana gana and Pētivāmika (Praitivarmika) [kula]. The figures of the date of the year are not quite certain.

- 32. S. 25.—Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 384, No. 5, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 37 f., No. 7.
  - savatsarē pachavišē hēmamtama[sē] tritiyē divasē vīšē asmi kshunē.
  - Mixed dialect. Dedication by Vusu (?), the wife of a dyer (rayaqinī), daughter of Nadi (Nandin), daughter-in-law of Jabhaka, wife of Jayabhatta, at the request of Graha . i . . , the female pupil (sishinī) of Sadhi (Sandhi), pupil (śisha) of Aya-Balatrata (Ārya-Balatrāta) out of the Kottiya (Kauttika) gana, the Brahmadāsika kula, the Uchēnāgarī (Uchchairnāgarī) śākhā. Compare No. 119.
- 33. S. 28.—Mathurā (Jail Mound, now Mathurā Museum) Buddhist image inscription of the time of . . . . . shka. -1874 Growse, Mathurá, Part II. p. 173; 1877 Growse, Ind. Ant. Vol. VI. p. 217, No. 1, and Plate; 1880 Growse, Mathurá,2 p. 106, and Plate1; 1903 correction by Fleet, Journ. Roy. As. Soc. 1903, p. 330 f.; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 38 f., No. 8; 1905 referred to by Fleet, Journ. Roy. As. Soc. 1905, p. 358.
  - . . . shkasya rājya-samvatsarē 20 8 hēmanta 3 di . . . . . Mixed dialect. Fragment. Nothing beyond the date has been preserved.
- 34. S. 29.-Mathurā (Kankālī Ţīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja . . . . shka.—1891 Bühler, Ep. Ind. Vol. I. p. 385. No. 6, and Plate; 1903 referred to by Fleet, Journ. Roy. As., Soc. 1903, p. 331 f. Mahārāja . . . . . . shkasa sam 20 9 hē 2 di 30 asma kshunē. Mixed dialect. Dedication of an image of bhagavat Vardhamana by the married lady (kutumbinā) Bodhinadi (Bodhinandi?), daughter of Grahahathi (Grahahastin), at the request of Gahaprakiva (?), pupil (śishya) of Arya-Data (Arya-Datta), a ganin in the Vāraņa gana, the Pusyamitriya (Pushyamitriya) kula.
- 35. S. 29.-Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja dēvaputra Huksha.—1891 mentioned by Bühler. Academy, Vol. XXXIX. p. 142; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 62; 1892 Bühler, Ep. Ind. Vol. II. p. 206, No. 26, and Plate; 1903 correction by Fleet, Journ. Roy. As. Soc. 1903, p. 332 f.; 1904 correction by Lüders. Ind. Ant. Vol. XXXIII. p. 38.
  - ma . . ra . . sya dēva[pu]trasya [Hu]kshasya . . . . . ēkunati sa . .
  - Mixed dialect. Fragment. Mentions a pupil (sisha) of Nagadata (Nāgadatta). The reading of the date is very doubtful.
- 36. S. 31.—Mathurā (Kankālī Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.-1892 Bühler, Ep. Ind. Vol. II. p. 202 f., No. 15, and Plate. sa 30 1 va 1 di 10 asma kshunë.
  - Mixed dialect. Fragment. Dedication by Grahasiri (? Grahasri), daughter of Buddhi and wife of Dēvila, at the request of . . . . . Arya-[Go]dāsa (? Ārya-Gōdāsa) out of the [Kotti]ya (Kauttika) gana, the Aryya-Vērī (Ārya-Vajrī) śākhā, the [Thā] niya (Sthānīya) kula.
- 37. S. 32.—Mathurā (Kankālī Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 203, No. 16, and Plate. - sava[tsa]rē 30 2 hēmantamāsē 4 divasē 2.

<sup>1</sup> The third edition of this work was not accessible to me.

- 38. S. 33.—Mathurā (Chaubīrā Mound, now Lucknow Provincial Museum) Buddhist image inscription of the time of mahīrāja dēvaputra Huvishka.—1874 Growse, Mathurá, Part I. p. 105; Part II. p. 172; 1877 Growse, Ind. Ant. Vol. VI. p. 217, No. 2, and Plate; 1850 Growse, Mathurá, 2 p. 114, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 39 f., No. 9; 1906 Bloch, Ep. Ind. Vol. VIII. p. 181 f., and Plate. Mahīrajasya dēvaputrasya Huv[i]shkasya sam 30 3 gri 1 di 8.
  - Mixed dialect. Setting up of a Bödhisatva at Mādhuravaṇaka by the nun (bhi-kshuṇā) Dhanavatī, the sister's daughter of the nun (bhikshuṇā) Buddhamitrā, who knows the Tripiṭaka (trēpiṭikā), the female pupil (antēvāsinā) of the monk (bhi-kshu) Bala, who knows the Tripiṭaka (trēpiṭaka).
- S. 35.—Mathurā (Kańkālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 385, No. 7, and Plate.
  - sam 30 [5] va 3 di 10 asy [ām] pūrvvāyām.
  - Mixed dialect. Dedication of an image of Vardhamāna by the perfumer (gain-dhika) Kum[ā]rabhaṭi, son of Kumaramitā (Ķumāramitrā), the female pupil (śiśini) of Aryya-Baladina (Ārya-Baladatta) out of the Koṭṭiya (Kauṭṭika) gaṇa, the Sthāniya (Sthīniya) kula, the Vaïrā (Vajrī) śākhā, the Śirika (Śrōka) sambhōka (sambhōga), at the request of Aryya-Kumāramitrā (Ārya-Kumāramitrā).
- S. 35.—Mathura (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 127, No. 3, and Plate V; 1870 Dowson, Journ. Boy. As. Soc. New Ser. Vol. V. p. 185, No. 10, and Plate.

  - Mixed dialect. Fragment. Dedication of the monk (bhikshu) Buddhadasa to some vihāra. The date is quite uncertain.
- 41. S. 38.—Mathurā (Kankāli Ţilā) Jaina elephant capital inscription of the time of mahārāja dēvaputra Huvishka.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 32 f. No. 9, and Plates V and XIV; 1874 Grovse, Mathurá, Part II. p. 172; 1898 Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 276, note 2; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 40 f., No. 10.
  - [Ma]h[ā]r[ā]jasya dēvaputrasya Huvishka.ya sam 30 8 hē 3 di 10 1 ētāyē purvāyē. Mixed dialect. Setting up of (the elephanu) Namdivišāla by the banker (śrēshţhin) Aryya Rudradāsa (Ārya Rudradāsa), the son of the banker (śrēshţhin) Śivadāsa for the worship of the Arahamtas (Arhats).
- 42. S. 44.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja Huviksha.—1891 Bühler, Ep. Ind. Vol. I. p. 387. No. 9, and Plate (for the second half see also Plate, No. 32); 1892 correction by Bühler, Ep. Ind. Vol. II. p. 212, note 37.
  - śara[sa]tama-maharajasya Huvikshasya sava[tsa]rē 40 4 hana gr[sya]masa 3 divisa 2 ē[tasyām] purvay[ām].

- Mixed dialect. Fragment. Dedication at the request of Nāgasēṇa (Nāgasēṇa), papil (šisu) of Haginaindi (Bhaganandin?), a prescher (vāchaka) in the [Vāraṇa] gaṇa, in the Aryachēṭiya (Aryachēṭika) kula, in the Harītamālakaḍhī (Harītamālagaḍhī) šākhā.
- S. 45.—Bombay University Library Buddhist image inscription of the time of mahārēja dēvaputra Hūvishkal.—1901 D. R. Bhandarkav, Journ. Bo. Br. Roy. As. Soc. Vol. XX. p. 269 f.

[mahārājasya] Hūvishkasya dēvaputrasya sa 40 5 va 3 di 10 5 ētasya purv[a]ya. Mixed dialect. Installation of an image of bhagavat Śakyamuni (Śākyamuni) in the Rōšikavihāra at Āļikā by the female lay-worshipper (upāsikā) Khvasichā for the welfare of herself, her parents, her bhajāvikā, the mother of Śamapikā (Śramapikā), Śamapikā (Śramapikā), Jīvaka, the mother of Jīvaka, and all creatures.

- 44. S. 45.—Mathurā (Kankāli Ṭilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I, p. 387, No. 10, and Plate.
   sam 40 5 va [β] di 10 [7] ētasya purve [a]ya.
  Mixed dialect. Fragment. Mentions the daughter-in-law of Buddhi, the . . . . of Dharmmavriddhi. The bracketed signs of the date are doubtful.
- S. 47.—Mathurā (Kańkāli Tilā) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 33, No. 10, and Plate XIV; 1887 correction by Bühler. Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 268; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 176 f., No. 6; 1891 Bühler, Ep. Ind.

Vol. I. p. 396, No. 30, and Plate. Sa 40 7 gri 2 di 20 ētasya purvayam.

- Mixed dialect. Fragment. Dedication by . . . . , daughter-in-law of the lay-hearer (savaka) Pusha (Pushya), wife of Giba . . . , inother of Pushadina (Pushyadutta), at the request of Sēna, pupil (sisa) of Öhanadi (Öghanandin) and preacher (vāchaka) in the V[ā]raṇa gaṇa and the Pētivamika (Praitivarmika) kulu. Compare No. 81.
- 46. S. 48.—Mathurā (Kabkālī Tilā) Jaina stone inscription of the time of mahārāja Huvishka.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 15, and Plate XIV; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 103, No. 14. Mahārājasya Huvishkasya sa 40 8 hē 4 di 5.

Mixed dialect. Fragment. Mentions the Bramadāsiya (Brahmadāsika) kula, the Uchēnāganī (Uchchairnāgarī) šākhā.

47. S. 49.—Mathurā (Kankālī Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Academy, Vol. XXXIX. p. 141 f.; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 59 ft.; 1892 Bühler, Ep. Ind. Vol. II. p. 204, No. 20, and Plate; 1894 Bühler, Ep. Ind. Vol. II. p. 321, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 12, and Plate VI; 1903 referred to by Fleet, Journ. Roy. As. Soc. 1903, p. 327; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 244 f.

sain 40 9 rva 4 di 20 ētasyām purvvāyam.

Mixed dialect. Fragment. Dedication of an image of the Arhat Nāndiāvarta (Nāndyāvar/a) at the Vodya (?) thupa(stūpa) by the female lay-worshipper (śrāvikā) Dinā(Dattā), wife of . . . , at the request of Aya-Vidhahasti

- (Ārya-Vriddhahastin), a preacher (vāchaka) in the Koṭṭiya (Kauṭṭika) gaṇa, the Vaïrā (Vajrī) śākhā. Compare No. 56.
- 48. S. 4...—Mathurā (Kahkāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, Academy, Vol. XXXIX, p. 142; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 63; 1891 Bühler, Ep. Ind. Vol. I. p. 387 f., No. 11, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 103 f., No. 15; 1908 referred to by Lüders, Ep. Ind. Vol. IX. p. 244 f. . . . . . . . . 40 . hē . di 10 ē[ta]sya pā[rvvā]ya.
  - Mixed dialect. Fragment. Dedication (of the image) by . . . , [mother] of Sihadata (Simhadatta), first wife of the village headman (grāmīka) Jaysanāga, daughter-in-law of the village headman (grāmīka) Jaysadēva, daughter of . . . . , at the request of Akakā(?), the female pupil (śiśinī) of Nandā(?) and of Balavarmā(?), the female companion (sadhacharī) of Mahanandi (Mahānandin) and pupil (śiśinī) of Dati (Dantin) out of the Varaṇa (Vāraṇa) gaṇa, the Aryya-Haṭṭakiya (Ārya-Hāṭṭakiya) kula, the Vajanagarī (Vārjanāgarī) śākhā, the Siriya (Śrīka) [sanbhō]ga. The unit of the date is illegible.
- S. 50.—Mathurā (Kańkāli Ţilā, now Luckuow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 203, No. 17, and Plate.
   Paņa 50 hēmamtamāsē pa
   Mixed dialect. Fragment. Mentions Āryya-Chēra(?), Yudhadina (Yuddhadatta).
  - Mixed dialect. Fragment. Montions Aryya-Chêra(?), Yudhadina (Yuddhadatta), Püshabudhi (Pushyabuddhi).
- 50. S. 50.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 179; 1892 Bühler, Ep. Ind. Vol. II. p. 209, No. 36, and Plate.
  - . . . [50] hē 2 di 1 asya purvvaya.
  - Mixed dialect. Fragment. Dedication of an image of Vadha[mana] (Vardhamāna) by Vijayaśrī (Vijayaśrī), daughter of Bubu, first wife of Rajyavasu (Rājyavasu), mother of [Dē]vila and paternal grandmother of Vishņubhava, who obeys the command (paṇatihara) of . . . ghakaraba(?), the female pupil (śiśinī) obeying the command (paṇatidharitā) of Ayya-Jinadasi (Ārya-Jinadāsi), who was the female pupil (śiśinī) of Samadi . . . va Dinara, the great preacher (baha[t] wachāka) and gaṇin of the Varaṇa (Vāraṇa) gaṇa, the Ayya-bhyistal(?) kula, the Sa[inkasiyā] (Samkāsikā) śakhā (śākhā), the Sirigriha (Śrīgriha) sa[m]bhōga. The first figure of the date may possibly be 7.
- 51. S. 50.—Mathurā (now Mathurā Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huvishka.—1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 11, and Plate; 1880 Growse, Mathurá³, p. 154 and Plate.

  Mahārājasya dēvaputrasya Huvishkasya rajyasam 50 hē 3 di [2].
  - Mixed dialect. Nothing beyond the date has been made out. The last sign of the date is doubtful,
- S. 51.—Mathurā (Jail Mound, now Lucknow Provincial Museum) Buddhist image inscription.—1878 Growse, Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 180; 1880 Growse, Mathurá<sup>3</sup>, p. 107.
  - Mahārājasya dēvaputrasya Huvishkasya samvatsarē 50 1 hēmamtamasa 1 div . Mixed dialect. Nothing beyond the date has been read.

Perhaps Ayyanyi takulatö=Ayyäniyasatö kulatö=Arya-Kanīyasataḥ kulataḥ.

—sainvatsara dvāpanā 50 2 hēmanta[mā]sa pratha . . . divasa pamchavīše 20 5 asma kshuņē.

- Mixed dialect. Dedication (of the image) by the worker in metal ( $l\bar{o}hik\bar{a}h\bar{a}raka$ ) Sūra, the member of the committee (gotfika), the son of Sramanaka, at the request of the preacher ( $v\bar{a}chaka$ ) Aryya-Dēva( $\bar{A}rya$ -Dēva), the companion (shadhachara) of the ganin Aryya-Mamguhasti ( $\bar{A}rya$ -Māghahastin), the pupil (sishya) of the preacher ( $v\bar{a}chaka$ ) Aryya-Ghastuhasti ( $\bar{A}rya$ -Hastahastin), of the Koṭṭiya (Kautfika) gana, the Vērā (Vajri)  $s[\bar{a}^*]kh\bar{a}$ , the Sṭānikiya ( $Sth\bar{a}nik\bar{i}ya$ ) kula, the Srīgriha  $sahbh\bar{o}ga$ . Compare No. 54.
- 54. S. 54.—Mathurā (Kankāli Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.—1889 noticed by Bühler, Academy, Vol. XXXV. p. 381 f.; 1889 Bühler, Vienna Orient. Journ. Vol. III. p. 235; 237; 239, No. 2; 1891 Bühler, Ep. Ind. Vol. I. p. 391, No. 21, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 56 f., and Plate XCIX; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 104 f., No. 17.
  - -sava 50 4 hēmaintamāsē chaturtthē 4 divasē 10 asya purvvāyām.
  - Mixed dialect. Dedication of an image of Sarasvatī by the worker in metal  $(l\bar{o}hikak\bar{a}ruka)$  Gova  $(G\bar{o}pa)$ , the son of Siha  $(Si\bar{m}ha)$ , at the request of the preacher (vachaka) Aryya-Dēva  $(\bar{A}rya-D\bar{o}va)$ , the companion (sraddhachara) of the ganin Aryya-Māghahasti  $(\bar{A}rya-M\bar{a}ghahastin)$ , the pupil (sishya) of the preacher  $(v\bar{a}chaka)$  Aryya-Hastahasti  $(\bar{A}rya-Hastahastin)$ , out of the Koṭṭiya (Kauṭtika) gana, the Sthāniya (Sthāniya) kula, the Vairā  $(Vajr\bar{\imath})$  sakha, the Śrigriha  $sa\bar{m}bh\bar{o}ga$ . Compare No. 53.
- 55. S. 57.—Mathurā (Sitalghāti Mound, now Mathurā Museum) Jaina image inscription.— 1877 Growse, Ind. Ant. Vol. VI. p. 218, No. 5, and Plate; 1880 Growse, Mathurá, p. 128 f., and Plate; 1885 mentioned by Cunningham, Arch. Surv. Rep. Vol. XX. p. 36; 1892. Bühler Ep. Ind. Vol. II. p. 210, No. 38, and Plate. Samvatsarē saptapaūchāšē 50 7 hēmantratritēyē divasē trayūdašē sya p[ū]rvaāyām. Mixed dialect. Fragment. Only the date is preserved.
- 56. S. 60.—Mathurā (Kankālī Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra Huvashka—1891 Bühler, Ep. Ind. Vol. I. p. 386, No. 8, and Plate; 1892 correction by Bühler, Ep. Ind. Vol. II. p. 204, note 61; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 105, No. 18.
  - —ma $[\hbar\bar{a}]$ rā[ja]sya r $[\bar{a}j\bar{a}]$ tirājasya dēvaputrasya Huvashkasya sain 60 hēmantamāsē 4 di 10 ētasyā in pūrvvāyā in.
  - Mixed dialect. Fragment. Dedication of an image of Rishabha by Dattā, wife of Ka...pasaka, [at the request of] ... the ganin Āryya-Kharnna (?), pupil (śishya) of Āryya-Vriddhahasti (Ārya-Vriddhahastin), a preacher (vāchaka) in the Koṭṭiya (Kauṭṭika) gana, the Sthānikiya kula, the śākhā of the Aryya-Vēriyas (ārya-Vajrīyas). Compare No. 47.
- S. 62.—Mathurā (now Indian Museum, Calcutta) Jaina image inscription.—1885 Cun uingham, Arch Surv Rep. Vol. XX. p. 37, and Plate V, 6; 1887 Bühler, Vienna

Orient. Journ. Vol. I. p. 172 f.; 1891 correction by Bühler, Academy, Vol. XXXIX. p. 142; 1891 correction by Bühler, Vienna Orient, Journ. Vol. V. p. 63; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 105 f., No. 19.

-sam 60 2 gri 3 di 5 ētāyē purvāyē.

Mixed dialect. Records, after an invocation of the Arahamtas (Arhats) and Siddhas. the gift (of the image) to the community of the four orders (chatwarna sangha) by Vaihikā (?), at the request of the ātapika Grahabala, pupil (sishya) of the preacher (vāchaka) Arya-Kakasaghasta (Ārya-Kakasahasta). Compare No. 58.

 S. S. 62.—Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 204, No. 19, and Plate.

—sa 60 2 va 2 di 5 ētasya puvaya.

- Mixed dialect. Fragment. Dedication at the request of the ātapika Grahabala, the pupil (sisha) of the preacher (vāchaka) Āya-Karkuhastha (Ārya-Karkaśahasta) of the Vārana gaņa. Compare No. 57.
- 59. S. 72.—Mathurā (Kankhlī Ţilā, now Lucknow Provincial Muscum) Jaina inscription on sculptured stone-slub of the time of svāmin mahākshatrapa Šūdāsa.—1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 177 f.; 1891 correction by Cunningham, Academy, Vol. XXXIX. p. 397; 1892 Bühler Ep. Ind. Vol. II. p. 199, No. 2, and Plate; 1895 correction by Bühler, Ep. Ind. Vol. IV. p. 55, note 2; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 21, and Plate XIV.

-sv[ā]misa mahakshattrapasa Šōdāsasa savatsarē 70 2 hēmaintamāsē 2 divasē 9.

Mixed dialect. Records, after an invocation of the Arahat (Arhat) Vardhamāna, the setting up of an Āryavatī by Amōhinī, the Kochhī (Kautsī), a female lay-disciple of the ascetics (sama[na\*]sāvikā), together with her sons Pālaghōsha, Poṭhaghōsha (Prōshṭhaghōsha), Dhanaghōsha, for the worship of the Arahats (Arhats).

60. S. 74.—Mathurā (Jail Mound) stone-slab inscription of the time of mahārāja rājātirāja dēvaputra Vāsu . . . .—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 123, No. 15, and Plate VI; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 183, No. 4, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 32, No. 8, and Plate XV; 1891 correction by Bühler, Ep. Ind. Vol. I. p. 373, note 7; 1892 correction by Cunningham, Numism. Chron. Ser. III. Vol. XII. p. 50, note 6; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 106 f., No. 20; 1908 Lüders, Ep. Ind. Vol. IX. p. 241-246, and Plate.

Mahārājasya r[ā] . . . . . sya dēvaputrasya Vāsu . . . . savatsarē 70 4 varsham[ā]sē prathamē divasē tris[ē] 30 asyam purvvayam.

- Mixed dialect. Fragment. Mentions the great general (mahadāndanāyaka) Vālina at Talakiya (or Talaki ?).
- 61. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 17, and Plate VI; 1870 Dowson, Journ. Roy. As. Soc. New. Ser. Vol. V. p. 183, No. 5. and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 33, No. 11, and Plate XIV; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 102; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 243 ff.

Samvatsarē 70 7 gri 3 divas[ē] 5 asya purvvayē.

Mixed dialect. Dedication (of the pillar) by the monk (bhikshu) Dharmmadeva.

- 62. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I, p. 127, No. 1, and Plate IV; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 182 f., No. 1, and Plate; 1870 correction by Cuaningham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 195; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 38, No. 12, and Plate XIV; 1874 Rajendralala Mitra-Growse, Mathurá, Part I. p. 74, note; Part II. p. 172; 1878 correction by Rajendralala Mitra, Buddha Gayá, p. 187, note a; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 101, No. 11; 1908 correction by Lüdeis, Ep. Ind. Vol. IX. p. 243 ff.
  Sañ 70 7 gri 4 di 4.
  - Mixed dialect. Dedication of base of pillar (kumbhaka) 25 to the vihāru of the muhārāja rājātirāja dēraputra Hūvishka by the monk (bhikshu) Jīvaka, the Odiyanaka (inhabitant of Uddiyāna).
- 63. S. 77.—Mathurā (Jail Mound, now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 127, No. 2. and Plate IV; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 2. and Plate; 1873 Cunningbam, Arch. Surv. Rep. Vol. III, p. 34, No. 13, and Plate XIV; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 102, No. 13; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 243 ff.
   suin 70 7 gri 4 divass 20 [9].
  - Mixed dialect. Dedication (of the pillar) by Dévila, the servant or priest at the temple of Dadhikarna (Dadhikarna-dēvikulika). The last figure of the date is uncertain.
- 64. S. 77.—Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar. —1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p 130, No. 18, and Plate VII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 101 f., No. 12; 1908 correction by Lüders, Ep. Ind. Vol. IX. p. 243 ff. Samvatsarē 70 7 va divasē 5 asya purvvayē.
  - Mixed dialect. Dedication (of the pillar) by the monk (bhikshu) Dharmmadeva. Perhaps this inscription is identical with No. 61.
- 65. S. 77.—Mathurā (Jail Mound, now Mathurā Museum) inscription on base of pillar.— 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 184, No. 7, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 14, and Plate XIV; 1908 correction by Lüders. Ep. Ind. Vol. IX, p. 243 ff. — sam 70 7 va 1 di 10 1.
  - Mixed dialect. Fragment (?). Records the gift of pillar 126.
- 66. S. So.—Mathurā (Kaākāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja Vāsudēva.—1891 Bühler, Ep. Ind. Vol. I. p. 392, No. 24, and Plate.
  - maharajusya Vāsudēvasya sam 80 hana va 1 di 10 2 ētasa pūrvvāyām.
  - Mixed dialect. Fragment. Mentions the daughter of . . . , the daughter in law of Samghanadhi (?), the . . . . of Bala . . .
- 67. S. 81.—Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 204 f., No. 21, and Plate. Sa 80 1 va 1 di 6 ētasņa puvīņa.
  - Mixed dialect. Fragment. Dedication at the request of Data (Datta), the female

- papil (aintēvāsikinē) of Ayikā Jīvā (Āryā Jīvā). Mentions besides Grahaśiri (Grahaśri).
- 68. S. 83.—Mathurā (Kankāli Ţilā, now Mathurā Museum) Jaina image inscription of the time of mahārāja Vāsudēva.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 184, No. 6, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 16, and Plate XV; 1890 correction by Bühler, Vienna Orient. Journ. Vol. IV. p. 324; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 107, No. 21.
  - mahūrājasya Vāsudēvasya sam 80 3 gri 2 di 10 6 étasya pūrvvayē.
- 69. S. 83.—Mathură (Jail Mound, now Mathură Museum) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 34, No. 17, and Plate XV. Sain 80 3 gri 2 di 20 5 étayē purvvayē. Mixed dialect. Fragment. Only the date has been preserved.
- S. 86.—Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 388, No. 12, and Plate. Sam 80 6 hē 1 di 10 2.
  - Mixed dialect. Fragment. Dedication by some woman, the daughter of Dasa ( $D\bar{a}sa$ ), wife of Priya (Priya), at the request of Aya-Vasulā ( $\bar{A}rya$ -Vasulā), female pupil (śiśini) of Aya-Sangamikā ( $\bar{A}rya$ -Sangamikā), out of the [Mēhi]ka (Maighika) kula. Compare No. 24 and Bühler, Vienna Orient. Journ. Vol. IV. p. 323.
- 71. S. 87 (?).—Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1891 Bühler, Ep. Ind. Vol. I. p. 388 f., No. 13, and Plate. [Sam 80 7] grī 1 di [20] a[smi] kshuņē.

  Mixed dialect. Fragment. Mentions Mittra (Mitra), the pupil (śishya) of Āryya-Kumāranandi (Ārya-Kumāranandin), the Uchchēvāgara (of the Uchchairnāgari).
- šākhā). The figures of the dates of the year and the day are doubtful.
  72. S. 87.—Mathurā (Kaukāli Tilā) Jaina image inscription of the time of mahārā ja rājātivāja Shāhi Vāsudēva.—1873 Cunningham, Arch. Surv. Eep. Vol. III. p. 35, No. 18, and Plate XV; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 108,
  - mahārājasya rājātirājasya Shāhir-Vvāsudēvasya sam 807 hē 2 di 30 ētasyā purvāyā. Mixed dialect. Fragment. Nothing beyond the date has been made out.
- 73. S. 90.—Mathurā (Kankāli Tilā, now Mathurā Museum) Jaina image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 35, No. 19, and Plate XV; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 266 f.; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 175 f., No. 3; 1892 Bühler, Ep. Ind. Vol. II. p. 205, No. 22, and Plate. sa[m]va[tsarē 90] va
  - Mixed dialect. Fragment. Dedication by the wife of . . . . , the danghter-in-law of Dina (Datta), [at the request of (?)] . . . Bhatibala . . . out of the K[oṭṭiya] (Kauṭṭika) gaṇa, the P[r]a[śna]v[ā]ha[na]ka kula, the Majhamā (Madhyamā) śākhā.
- 74 S. 93.—Mathnrā (Kaûkāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 205, No. 23, and Plate.
   sam 90 3 [va] . . . . .

- Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvīra), the setting up of an image of bhagavat Varddhamāna by . . . . . the daughter of the treasurer (hairanyaka) Dēva, at the request of the ganin Nandi (Nandin).
- 75. S. 95.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina panel inscription.—1889 noticed by Bühler, Academy, Vol. XXXV. p. 381; 1889 Bühler, Vienna Orient. Journ. Vol. III. p. 234; 240, No. 3; 1890 Bühler, Vienna Orient. Journ. Vol. IV. p. 327, note 3; 1892 Bühler, Ep. Ind. Vol. I. p. 392, No. 22, and Plate; 1901 Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 24, and Plate XVII, 2.—sam 90 5 gri 2 di 10 8.
  - Mixed dialect. Fragment. Dedication of an image by . . . . the daughter of Grahadata (Grahadatta), [the wife] of Dhanahathi (Dhanahastin), at the request of Dhāmathā (?), the female pupil (śiśini) of Aryya-Araha . . . (Arya-Arhad . . .) out of the Koṭṭṭya (Kauṭṭika) gaṇa, the Thāniya (Sthānīya) kula, the Vaïrā (Vajrī) śākhā. The panel besides contains the name of the ascetic (śramaṇa) Kaṇa or Kaṇha (Kṛishṇa) and a lady's name probably to be read Anaghaśrēshṭhivījā. The first two signs of the date are uncertain.
- 76. S. 98.—Mathurā (Kankāli Tilā) Jaina image inscription of the time of rājan Vāsudēva. —1878 Cunningham, Arch. Surv. Rep. Vol. III. p. 35 f., No. 20, and Plate XV; 1887 correction by Bühler, Almanach der Wiener Akademie der Wissenschaften, Jahrgang XXXVII. p. 267 f.; 1887 Bühler, Vienna Orient. Journ. Vol. I. p. 177 ff., No. 8; 1888 correction by Bühler, Vienna Orient. Journ. Vol. II. p. 144; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 108, No. 23.
  - rājāa Vāsudēvasya samvatsarē 90 8 varshamāsē 4 divasē 10 1 ētasyā purvvāyē.
  - Mixed dialect. Fragment. Records, after an invocation of the Arhat Mahāvira (Mahāvīra), the dedication by some woman, the . . . of Aryya-Kshēma (Ārya-Kshēma), . . . . the daughter of Pravaraka, the daughter-in-law of the perfumer (gandhika) Varuna, . . . [at the request] of . . . the gaṇin Aryya-Dēvadata (Ārya-Dēvadatta), out of the Aryy-Odēhikiya! (Ārya-Uddēhikiya) gaṇa, the Paridhāsika kula, the Pētaputrikā (Paitāputrikā?) šākhā.
- S. 98.—Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—1892 Bühler, Ep. Ind. Vol. II. p. 205, No. 24, and Plate.
   Sa 90 8 hē 1 di 5 asma kshunē.
  - Mixed dialect. Fragment. Mentions the Kottiya (Kauttika) gana, the Uchanaga[ri] (Uchchānāgari) [śākhā].
- 78. S. 299.—Mathurā (Kankāli, Ţilā, now Lucknow Provincial Museum) Jaina stone inscription of the time of some mahārāja rājātirāja.—1896 Bühler, Academy, Vol. XIIX. p. 367=Journ. Roy. As. Soc. 1896, p. 578 f.= Vienna Orient. Journ. Vol. X. p. 171 f.; 1908 Banerji, Ind. Ant. Vol. XXXVII. p. 33 ff., and Plate III.—mahārājasya rājatirājasya svarvachchharasvatā . . . . 200 90 9 hamatamāsē 2 divasē 1.
  - Mixed dialect. Fragment. Records, after an invocation of all Šūdhas (Siddhas) Ārahātas (Arhats), the setting up of an image of the Ārahat (Arhat) Mahāvira (Mahāvīra) in the temple of the Ārhats (ārāhātāyatāna) and of a shrine (dēvakula) by Ujhatikā, daughter of . . . [and] of Okhārikā, by the lay-sister (savāvikābhaginī) Okhā, . . . . of . . . strika and Šivadina (Šivadatta).

- 79. Mathavā (Kankāli Tīlā) image inscription of the time of mahīrājātirāja Kanishka—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 16, and Plate VI: 1875 Cunningham, Arch. Surv. Rep. Vol. III. p. 31, No. 5, and Plate XIII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 149 f., No. 35.
  - . . . [mn]h[n]rījntir[n]jasya Kanishkasya samvatsa[rē].
    Mixed dislect. Fragment. Nothing beyond the date has been made out.
- Mathurā (Kaŭkali Tilā, now Lucknow Provincial Museum) Jaina image inscription of the time of dēvaputra Huvishka.—1892 Bühler, Ep. Ind. Vol. II. p. 206, No. 25, and Plate.
  - . . . [va] putrasya Huvishkasya sa . . . . . . . . . . . . Mixed dialect. Fragment. Only the date has been preserved.
- Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription
  of the time of some mahārāja rājātirāja.—1892 Bühler, Ep. Ind. Vol. II. p. 206,
  No. 27, and Plate.
  - mahārājasya rājātirājasya
  - Mixed dialect. Fragment. Mentions Sē[na], pupil (śishya) of Ōhanandi (Ōghanandin). Compare No. 45.
- 32. Mathurā (Jail Mound) stone-slab inscription of the time of svāmin mahākshatrapa Šoridāsa.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188 f., No. 29, and Plate; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 30. No. 1, and Plate XIII; 1874 Growse, Mathurá, Part II. p. 172; 1891 correction by Bühler, Academy, Vol. XXXIX. p. 374; 1891 correction by Bühler, Vienna Orient. Journ. Vol. V. p. 177; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 149, No. 24; 1908 Lüders, Ep. Ind. Vol. IX. p. 246-248.
  - Mixed dialect. A tank (pushkaraṇī), the western tank of the twin tanks, a reservoir (udapāna), a garden (ārāma), a pillar (stambha) and a stone-slab (śilīpaṭṭa), by the treasurer (gamjavara) of svāmin mahākshairara Śomḍāsa, a brūhmaṇa of the Śēgrava (Śaigrava) gōtra.
- Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription of the time of mahārāja mahākshatrapa Ma . . . . .—1892 Bühler, Ep. Ind. Vol. II. p. 199, No. 3, and Plate.
  - —mahārāja-mahākshatrapa-Ma . . .
  - Sanskrit (?). Fragment. Only an invocation of the Arhats and the words given above are preserved. The statue bearing this inscription has been out out of the back of the panel bearing inscription No. 104.
- Mathurā (Kankālī Ţilā, now Lucknow Provincial Museum) Jaina image inscription—
   1891 Bühler, Ep. Ind. Vel. I. p. 389, No. 15, and Plate; 1904 Lüders, Ind. Aut.
   Vol. XXXIII. p. 154, No. 32.
  - . . 10 7 ēta[syām] pūrvvāyām.
  - Mixed dialect. Fragment. Mentions the Kottiva (Kauttika) gana.
- 85. Mathurā (Jail Mound, now Lucknow Provincial Museum) stone inscription.—1878 Growse, Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 130, and Plate XXI; 1880 Growse, Mathurá<sup>2</sup>, p. 108, and Plate; 1891 Bübler, Ep. Ind. Vol. I. p. 390, No. 18, and Plate.
  - [sam] . . . . [di] 5  $\bar{e}tasyam$   $p\bar{u}[rvv\bar{a}yam]$ .
  - Mixed dialect. Dedication of a stone slab (silapaita) in the temple (stāna) of the divine lord of serpents (bhagavat nāgēndra) Dadhikarnna by the sons of the actors

- (śailālakas), the Māthuras (of Mathurā), who are praised as the Chāndaka brothers, chief among whom was Nandibala.
- 86. Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina image inscription.-1891 Bühler, Ep. Ind. Vol. I, p. 396, No. 31, and Plate.

— . . . 5 asmi kshunë.

- Mixed dialect. Fragment. Mentions a female pupil (sishini) of Ārya-Sukara, and Aryya-Nāgadattā (Ārya-Nāgadattā).
- 87. Mathurā (Kankāli Ṭīlā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 392 f., No. 25, and Plate.

- . . rshamāsē 1 dīvasē 30 asmi kshu . . .

Mixed dialect. Fragment. Only the words given above have been preserved.

- 88. Mathurā Buddhist image inscription .-- 1874 Growse, Mathurá, Part I. p. 78; Part II. p. 175; 1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 9, and Plate; 1880 Growse, Mathurá,2 p. 106, and Plate.
  - . . varshamāsē 2 divasē 6.

Mixed dialect(?). Fragment. Nothing beyond the date can be made out.

89. Mathurā (now Indian Museum, Calcutta) Buddhist stone inscription.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 14, and Plate VI; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 183, No. 3, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 150, No. 26.

. . . . . divasē 10 asyā pūrvvayē.

- Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddhanandi (Buddhanandin).
- 90. Mathurā (now Mathurā Museum) rail inscription.—1870 Cunningham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 194, No. 30, and Plate. Only the figures 100 10 8. Compare No. 91.
- 91. Mathura (now Lucknow Provincial Museum) rail inscription.—1870 Cunningham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 194, No. 31, and Plate. Only the figures 100 20 7. Compare No. 90.
- 92. Mathurā (Arjunpura Mahalla Mound) pillar inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 36, and Plate V, I. Prakrit. Gift of Āmōghārakhitā (Amōghārakshitā).
- 93. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina stone inscription.— 1891 Bühler, Academy, Vol. XXXIX. p. 373; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 175 f.; 1892 Bühler, Ep. Ind. Vol. II. p. 198 f., No. 1, and Plate. Prakrit. Dedication of an arch for the temple (pāsādōtōraṇa) by the lay-hearer \* (sāvaka) Utaradāsaka (Uttaradāsaka), son of a Vachhi (Vātsī) and disciple (āmtēvāsi) of the ascetic (samana) Maharakhita (Māgharakshita).
- 94. Mathurā (Kankāli Tila, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab,-1892 Bühler, Ep. Ind. Vol. L p. 396, No. 33, and Plate; 1901 Bübler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 20, and Plate XIII; 1905 Fleet Journ. Roy. As. Soc. 1905, p. 635-655; 1908 referred to by Banerji, Ind. Ant. Vol. XXXVII. p. 49.
  - Mixed dialect. Fragment. Records, after invocation of Arahat (Arhat) Vardhamana, the setting up of a tablet of homage (āyāgapaṭa) by Śimitrā (Śivamitrā?), the

- (śailālakas), the Māthuras (of Mathurā), who are praised as the Chāndaka brothers, chief among whom was Nandibala.
- 86. Mathura (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.-1891 Bühler, Ep. Ind. Vol. I. p. 396, No. 31, and Plate.

— . . . 5 asmi kshunë.

- Mixed dialect. Fragment. Mentions a female pupil (sishini) of Ārya-Sukara, and Aryya-Nāgadattā (Ārya-Nāgadattā).
- 87. Mathurā (Kankālī Ţilā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 392 f., No. 25, and Plate.
  - . . rshamāsē 1 dīvasē 30 asmi kshu . . .
  - Mixed dialect. Fragment. Only the words given above have been preserved.
- 88. Mathurā Buddhist image inscription .-- 1874 Growse, Mathurá, Part I. p. 78; Part II. p. 175; 1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 9, and Plate; 1880 Growse, Mathurá,<sup>9</sup> p. 106, and Plate.
  - . . varshamāsē 2 divasē 6.
  - Mixed dialect(?). Fragment. Nothing beyond the date can be made out.
- 89. Mathurā (now Indian Museum, Calcutta) Buddhist stone inscription.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 14, and Plate VI; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 183, No. 3, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 150, No. 26.

Sam . . . divasē 10 asyā pūrvvayē.

- Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddhanandi (Buddhanandin).
- 90. Mathurā (now Mathurā Museum) rail inscription.—1870 Cumingham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 194, No. 30, and Plate. Only the figures 100 10 8. Compare No. 91.
- 91. Mathurā (now Lucknow Provincial Museum) rail inscription.—1870 Cunningham, Journ. Roy. As. Soc. New Ser. Vol. V. p. 194, No. 31, and Plate. Only the figures 100 20 7. Compare No. 90.
- 92. Mathurā (Arjunpura Mahalla Mound) pillar inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 36, and Plate V, I. Prakrit. Gift of Āmōghārakhitā (Amōghārakshitā).
- 93. Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina stone inscription.— 1891 Bühler, Academy, Vol. XXXIX, p. 373; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 175 f.; 1892 Bühler, Ep. Ind. Vol. II. p. 198 f., No. 1, and Plate. Prakrit. Dedication of an arch for the temple (pāsīdātāraṇa) by the lay-hearer "(sāvaka) Utaradāsaka (Uttaradāsaka), son of a Vachhī (Vātsī) and disciple (āmtēvāsi) of the ascetic (samana) Maharakhita (Māgharakshita).
- 94. Mathurā (Kankāli Ţīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured stone-slab.—1892 Bühler, Ep. Ind. Vol. I. p. 396, No. 33, and Plate: 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 20, and Plate XIII; 1905 Fleet Journ. Roy. As. Soc. 1905, p. 635-655; 1908 referred to by Banerji, Ind. Ant. Vol. XXXVII. p. 49.

Mixed dialect. Fragment. Records, after invocation of Arahat (Arhat) Vardhamana. the setting up of a tablet of homage (āyāgapaṭa) by Śimitrā (Śwamitrā ?), the

- Kčšiki (Kaušiki), [wife] of Gotiputra (Gauptiputra), a black serpent to the Pothayas (Prōshthakas) and Śakas.
- Mathurā (Kańkāli Tila, now Lucknow Provincial Museum) Jaina inscription on carved panel.—1891 Bühler, Ep. Ind. Vol. I. p. 397, No. 35, and Plate; 1904 Lüders, Ind. Aut. Vol. XXXIII. p. 150 f., No. 27.
  - Mixed dialect. Fragment. Setting up of tablets of homage (āyāgapaṭas) in a bhamdira by the goldsmith (sōvanika) Nāmdighosha (Nandighōsha), son of . . . . . Nāmdika (Nandika).
- Mathurā (Kańkāli Tilā, now Lucknow Provincial Museum) Jaina image inscription,— 1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 9, and Plate.
  - Mixed dialect. Fragment. Dedication of an image by (?) Idrapāla (Indrapāla), the son of a Goti (Gauptē), for the worship of the Arahats (Arhats). Perhaps this inscription is to be read from below.
- 97. Mathurā (Kankāli Ţilā, now Mathurā Museum) stone inscription.—1874 mentioned by Growse, Mathurá, Part II. p. 174; 1877 Growse, Ind. Ant. Vol. VI. p. 218, No. 4, and Plate; 1880 Growse, Mathurá,<sup>2</sup> p. 109, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 151, No. 28. Prakrit. Fragment. Dedication by Pūsā (Pushyā), the wife of Puphaka (P Pushyaka), the son of a Mogali (Maudgali).
- 98. Mathurā (Chaubārā Mound, now Mathurā Museum) Buddhist rail inscription.—1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 6, and Plate; 1878 Growse, Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 118, and Plate XVIII; 1880 Growse, Mathurá,<sup>2</sup> p. 117, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 152, No. 29. Mixed dialect. Gift of the servant of the interior (abhyamtarōpasthāyakā) Kaṭhika.
- Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina inscription on sculptured tōrana.—1891 Bühler, Academy, Vol. XXXIX. p. 373 f.; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 176; 1892 Bühler, Ep. Ind. Vol. II. p. 199, No. 4, and Plate.
  - Mixed dialect. A temple (pāsāda), the gift of Dhāmaghōshā (Dharmaghōshā), the female disciple (āmtēvāsinī) of bhadata (bhadanta) Jayasēna.
- 100. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina tablet inscription.— 1892 Bühler, Ep. Ind. Vol. II. p. 200, No. 5, and Plate; 1901 Bühler-Smith, Arck. Surv. Ind. New Imp. Ser. Vol. XX. p. 19, and Plate XII.
  - Prakrit. Fragment. Setting up of a tablet of homage (āyāgapaṭā) for the worship of the Arahatas (Arhats) by Śivayaśā (Śivayaśas), . . . wife of the dancer (nataka) Phaguyaśa (Phalguyaśas).
- 101. Mathurš (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina frieze inscription.— 1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 179; 1892 Bühler, Ep. Ind. Vol. II. p. 200, No. 6, and Plate; 1894 Bühler, Ep. Ind. Vol. II. p. 314 ff., and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 25, and Plate XVIII. Prakrit. Fragment. The name of bhagavat Nēmēsa is preserved.
- 102. Mathurá (now Mathurá Museum) Jaina inscription on sculptured slab.—1885 Bhagvan-lal Indraji, Actes du sixième Congrès International des Orientalistes à Leide, Part III. p. 142 ff., and Plate; 1901 noticed by Smith, Arch. Surv. Ind. New Imp. Ser. Vol.

- XX. p. 61, and Plate CIII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 152 f., No. 30; 1904 note (wrong) by Lüders, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVIII. p. 868. Mixed dialect. Records, after an invocation of the Ārahat (Arhat) Vardhamāna the setting up of a shrine (dēvikula) of the Ārahat (Arhat), an āyāgasabhā, a reservoir (prapā), and stone slabs (silāpata) in the Arhat temple (Arahatāyatana) of the Nigathas (Nirgranthas) by the lay-disciple of the ascetics (samaṇasāvhā), the Nādā courtezan (gānikā) Vāsū, daughter of the Ādā courtezan (ganikā) Löņasōbhikā (Lavaṇasōbhikā), together with some of her relatives for the worship of the Arahatas (Arhats).
- 103. Mathurā (Kankālī Ṭilā, now Lucknow Provincial Museum) Jaina inscription on soulptured panel.—1892 Bühler, Ep. Ind. Vol. II. p. 200, No. 8, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 15.
  Prakrit. Fragment. Records, after an invocation of the Arabat (Arhat) Mahāvira (Mahāvīra), the gift of a tablet of homage (īyāgapaṭa) by . . . . itā, wife of . . . . lavāḍa (?), the Māthuraka (inbabitant of Mathurā).
- 104. Mathurā (Kaòkālī Ţilā, now Lucknow Provincial Museum) Jaina inscription on soulptured panel.—1892 Bühler, Ep. Ind. Vol. II. p. 201, No. 10, and Plate. Prakrit. Fragment. Mentions Jivanādā (Jivanandā). Compare No. 83.
- 105. Mathurā (Kankālī Ţilā, now Lucknow Provincial Museum) Jaina inscription on sculptured panel.—1892 Bühler, Ep. Ind. Vol. II. p. 207, No. 30, and Plate: 1894 referred to by Bühler, Ep. Ind. Vol. II. p. 311, and Plate: 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 14, and Plate VII.

  Mixed dialect. Records, after an invocation of the Arahavitas (Arhats), the setting
  - Mixed dialect. Records, after an invocation of the Arahamtas (Arhats), the setting up of a tablet of homage (āyāgapāṭa) by Sihanādika (Sihhanandika), son of the vānika Sihaka (Sihhaka) and son of a Košiki (Kaušikī), for the worship of the Ārahamtas (Arhats).
- 106. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1892 Bühler, Ep. Ind. Vol. II. p. 207, No. 31, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 17, and Plate X. Mixed dialect. Fragment. Mentions, after an invocation of the Arahamtas (Arhats), the wife of Śivaghoshaka.
- 107. Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina inscription on sculptured slab.—1891 Bühler, Ep. Ind. Vol. II. p. 207, No. 32, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 18, and Plate XI. Mixed dialect. Records, after an invocation of the Arahamtas (Arhats), the setting up of a tablet of homage (āyāgapata) by Achalā (?), daughter of Mala . . na (?), daughter-in-law of Bhadrayaśa (Bhadrayaśas) and wife of Bhadranadi (Bhadranadi (Bhadranadi), for the worship of the Arahatas (Arhats).
- 108. Mathurā (Kankālī Tīlā, now Lucknow Provincial Museum) Jaina inscription on sculptured pillar.—1891 Bühler, Ep. Ind. Vol. I. p. 390, No. 17, and Plate; 1901 Bühler-Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 29, and Plate XXVIII; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 153 f., No. 31.

  Mixed dialect. Becords, after an invocation of the A[ra\*]hadias (Arhats), the dedication of an arch (£77a\*\*) by the lay-pupil of the ascetics (śramaņaśrāvikā)

  . lahastini, tegethe\*\*

  \*\*\*gno of her relatives.\*\*

- 109. Mathurā (now Lucknow Provincial Museum) inscription on waistband of statue.—1901 Smith, Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 56, and Plate XCIX. Mixed dialect (?). The reading is quite uncertain.
- 110. Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 179; 1892 Bühler, Ep. Ind. Vol. II. p. 207, No. 29, and Plate.
  - Mixed dialect. Fragment. Dedication of an image of the Ārhat (Arhat) Paríva (Pārśva). Mentions the preacher (vāchaka) Ghoshaka, pupil (śisha) of Uggahini, a gani (ganin) in the Sthānikiya (Sthānikiya) kula.
- 111. Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) stone inscription.—1891 Bühler, Ep. Ind. Vol. II. p. 200, No. 7, and Plate. Sanskrit. Fragment of some praśasti.
- 113. Mathurā (Kankāli Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
  1889 noticed by Bühler, Academy, Vol. XXXV. p. 381; 1889 Bühler, Vienna
  Orient, Journ, Vol. III. p. 236; 240, No. 4; 1891 Bühler, Ep. Ind. Vol. I. p. 392,
  No. 23, and Plate.

  Mixed dielect. Fragment. Montions the Varence are at the A. M. V. in the A. M.   - Mixed dialect. Fragment. Mentions the Vāraņa gaṇa, the Arya-Kaniyasika (Ārya-Kaniyasika) kula, the Od . . . [sākhā?].
- 114. Mathurā (Kankāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bübler, Ep. Ind. Vol. I. p. 393, No. 26, and Plate. Mixed dialect. Dedication [of an image] by Chiri, the son of Dāsa.
- 115. Mathurā (Kankālī Ţilā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 893, No. 27, and Plate; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 35, note 10.
  - Mixed dialect. Fragment. Setting up of an image of Vādhamāna (Vardhamāna). Mentions the Thāniya (Sthānēya) [kula].
- Mathurā (Kańkāli Ţilā, now Lucknow Provincial Museum) Jaina image inscription.—
   1891 Bühler, Ep. Ind. Vol. I. p. 397, No. 34, and Plate.
  - Mixed dialect. Fragment. Mentions, after an invocation of the Arahamtas (Arhats) and [Si]ddhas, the Vāraņa gaņa, the Aya-Hāṭṭiya (Ārya-Hāṭṭiya) kula, the Vajanāgarī (Vārjanāgarī) śākhā, the Arya-Śirikiya (Ārya-Śrtkīya) sambhōga.
- 117. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 mentioned by Bühler, Academy, Vol. XXXIX. p. 374; 1891 mentioned by Bühler, Vienna Orient. Journ. Vol. V. p. 178 f.; 1892 Bühler, Ep. Ind. Vol. II. p. 206 f., No. 28, and Plate.
  - Prakrit. Fragment. Records, after an invocation of bhagavat Usabha (Rishabha), some gift at the request of Sāditā, female pupil (sisint) of . . . dhuka a

- 118. Mathurā (Katkāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.— 1892 Bühler, Ep. Ind. Vol. II. p. 208, No. 33, and Plate.
  - Mixed dialect. Fragment. Dedication of an image of Vardhamāna by Dinā (Dattā), daughter of Vajaranadya (Vajranandin?), [daughter-in-law] of Vādhisiva (Vridhtisiva?), wife of . . . i. Mentions besides Badimašī.
- Mathurā (Kankālt Ţilā, now Lucknow Provincial Museum) Jaina inscription on large slab.—1892 Bühler, Ep. Ind. Vol. II. p. 208, No. 34, and Plate.
  - Mixed dialect. Fragment. Dedication of an image of [Vardha]māna by Jāyā, daughter of Navahasti (Navahastin), daughter-in-law of Grahasēna, . . . . . . . . mother of the brothers Šivasēna, Dēvasēna and Šivadēva, for the acceptance of Aryya-Sandhi (Ārya-Sandhi), pupil (śishya) of Aryya-Balattrata (Ārya-Balatrāta), [at the request of] Aryya-Bahma . . . (Ārya-Brahma . . . ), the female pupil (śisini) of Aryya-Balattrata (Ārya-Balatrāta) out of the Uchēnagarī (Uchehairnāgarī) ś[ā\*]hhā. Compare No. 32.
- 120. Mathurā (Kankāli Tilā, now Lucknow Provincial Museum) Jaina image inscription.—
  1892 Bühler, Ep. Ind. Vol. II. p. 208, No. 35, and Plate.

  Mixed dialect. Fragment. Dedication of . . . the mother of . . . lana,
  the . . . of Śivadata (Śivadatta), at the request of . . . idharā .
  . . out of the Śirika (Śrāka) sambhōka (sambhōga).
- 121. Mathurā (Kankāli Țilā, now Lucknow Provincial Museum) Jaina image inscription.— 1891 Bühler, Ep. Ind. Vol. I. p. 389, No. 14, and Plate; 1892 correction by Bühler, Ep. Ind. Vol. II. p. 197; 1900 correction by Boyer, Journ. As. Ser. IX. Vol. XV. p. 571 ff.
  - Mixed dialect. Dedication of an image of Usa[bha] (Rishabha) by Gulhā, daughter of Varmā and wife of Jayadāša, at the request of Aryya-Śāmā (Ārya-Śyāmā), the female pupil (śiśinī) of Aryya-Gāḍhaka (Ārya-Gāḍhaka), the pupil (śiśa) of Aryya-Jēshṭahasti (Ārya-Jyēshṭhahastin), out of the Kcṭṭiya (Kauṭṭika) gaṇa, the Brahmadāsika kula, the Uchchēnāgari (Uchchairnāgari) śākhā, the Sirika (or Siriya) (Śrīka) sambhōga. The inscription mentions besides Aryya-Mihla (Ārya-Mihla), the pupil (śishya) of Aryya-Jēshṭahasti (Ārya-Jyēshṭhahastin). Compare Nos. 20 and 122.
- 122. Mathurā (Kaūkālī Tīlā, now Lucknow Provincial Museum) Jaina image inscription.—
  1892 Bühler, Ep. Ind. Vol. II. p. 209 f., No. 37, and Plate; 1901 Bühler-Smith,
  Arch. Surv. Ind. New Imp. Ser. Vol. XX. p. 47, and Plate XC, 2.

  Mixed dialect. Dedication of a fourfold image (śavadōbhadrika) by Sthirā, daughter
  of Varaṇahasti (Varaṇahustin) and of Dēvī, daughter-in-law of Jayadēva and
  daughter-in-law of Moshini (Mōshini), first wife of Kuṭha Kasutha, at the request
  of the preacher (vāchaka) Aryya-Kshēraka (Ārya-Kshēraka), pupil (śishya) of
  Aryya-Mihila (Ārya-Mihila), the pupil (śishya) of Ayya-Jēshṭahasti (ĀryaJyēshṭhahastin), out of the Koṭtiya (Kauṭṭika) gaṇa, the Uchēnagarī (Uchchairnāgarī) ś[ā]khā, the Bamhādāsia (Brahmadāsika) kula, the Śirigriha (Śrīgriha)
  sambhōba (sambhōga). Compare Nos. 20 and 121.
- 123. Mathurā (Kankāli Tilā, now Mathurā Museum) Jaina image inscription.—1877 Rajendralala Mitra-Growse, Ind. Ant. Vol. VI. p. 219, No. 8, and Plate; 1880

- Growse, Mathurá<sup>2</sup>, p. 109, and Plate; 1892 Bühler, Ep. Ind. Vol. I. p. 383, note 60; 1904 Lüders, Ind. Aut. Vol. XXXIII. p. 154, No. 33.
- Mixed dialect. Fragment. Records some gift at the request of the preacher (vāchaka) Siha (Simha), the pupil (sishya) of Datta. Compare No. 29.
- 124. Mathurā Jaina inscription.—1889 Bühler, Vienna Orient. Journ. Vol. III. p. 233, note 3.
  - Mixed dialect (?). Fragment. Mentions the Kottiya (Kauttika) [gana].
- 126. Mathurā (Jail Mound, now Mathurā Museum) Buddhist inscription on base of pillar.

  —1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 23, and Plate;
  1877 Growse, Ind. Ant. Vol. VI. p. 218, No. 3, and Plate; 1880 Growse, Mathurás,
  p. 154, and Plate; 1890 correction by Senart, Journ. As. Ser. VIII. Vol. XV. p. 121,
  note; 1901 D. R. Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XX. p. 269, note 2;
  1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 155.

  Mixed dialect. Dedication of the base of a pillar (kumbhaka) by the monks (bhikshu)
  Suriya and Buddharakshita, the prahamikas, for the gift of health to all
- 127. Mathurā (now Indian Museum, Calcutta) inscription on base of pillar.—1870 Rajendra-lala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 6, and Plate V: 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 13; 1904 correction by Lüders. Ind. Ant. Vol. XXXIII. p. 154 f., No. 36.
  Mixed dialect. Fragment. Dedication by [Vasu]mihira (?), son of Sinha.

prahanikas.

- Compare No. 128.

  128. Mathurá (now Indian Museum, Calcutta) inscription on base and plinth of pillar.—
- 1850 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I, p. 128, Nos. 5\* and 5\*, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 12; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 154 f., Nos. 34 and 35.
  - Mixel dialect. Fragment. Dedication by . . . . . the son of Vasumihira and by Viśvaděvaka (? or Viśvasiku ?) and (?) Vasumihira (?), the son (or sons) of Simha. Compare No. 127.
- 129. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 21: 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 37.
  - Sanskrit(?). Fragment. Dedication by some elder of the congregation (sanyhasthuvira), who bore the epithet of bhadanta.
- 130. Mathurā Buddhist inscription on base of pillar.—1870 Rajeudralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 9, and Plate V; 1870 Dowson,

- Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 16; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 38.
- Sanskrit(?). Fragment, Dedication by some elder of the congregation (saighasthavira).
- 131. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 8, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 15; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 39.
  Sanskrit(?). Fragment. Dedication by some [elder] of the congregation (sangha-[sthavira]).
- 132. Mathurā Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 19, and Plate VII; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155, No. 40.
  Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddharakshita and the monk (bhikshu) Sangha . . . . . Compare Nos. 133 and 134.
- 133. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 10, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 17; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.
  Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddharakshita and the monk (bhikshu) . . . . . . . . . Compare Nos. 132 and 134.
- 134. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 7, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 14; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155.
  Mixed dialect. Fragment. Dedication of the monk (bhikshu) Buddharakshita and (?) the Sakya monk (Sakyabhikshu) . . . . . . . . . . . Compare Nos. 132 and 133.
- 135. Mathurā (now Indian Museum, Calentta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128, No. 4, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 186, No. 11. Mixed dialect. Fragment. Dedication by the monk (bhikshu) Buddhaghösha.
- 136. Mathură (now Mathură Museum) stăpa inscription.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 13, and Plate V; 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 20, and Plate. Mixed dialect. Of Našāpriyā, daughter of Śurana.
- 137. Mathurā Buddhist inscription on base of pillar,—1870 Dowson, Journ. Roy. As. Soc.
  New Ser. Vol. V. p. 187, No. 22.
  Mixed dialect. Fragment. Contains the names (?) . . . dandi Sanghadēva Singhaghuta (?) Dharmapriya Sanghamitra Dharmapriya. Quite uncertain.
- 138. Mathura Buddhist image inscription.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 25, and Plate.
  Mixed dialect. Records the setting up of an image of bhagavat Śakyamuni. The rest is uncertain.

- 139. Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 27. Mixed dialect. Fragment. Gift of the monk (bhikshu) Datta.
- 140. Mathurā Buddhist inscription on large slab.—1870 mentioned by Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 28.
  Mixed dialect (?). 'So damaged that no connected sense can be made out.' Mentions the ribara of the Kakatikas (?).
- 141. Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 20, and Plate VII; 1904 correction by Lüders, Ind. Ant. Vol. XXXIII. p. 155, note 100. Mixed dialect. Fragment. Records the dedication of some bhikshu. The reading of the names is quite uncertain.
- 142. Mathurā (Chaubārā Mound) Buddhist stone inscription.—1874 Growse, Mathurá, Part II. p. 176; 1880 Growse, Mathurá², p. 115. Mixed dialect(?). Fragment. Only the word 'of the Budhas (Buddhas).'
- 143. Mathurā (Chaubārā Mound) Buddhist (?) stone inscription.—1874 Growse, Mathurā, Part II. p. 176; 1880 Growse, Mathurā, p. 115. Sanskrit (?). Fragment. No name is preserved.
- 144. Mathurā Buddhist image inscription.—1877 Growse, Ind. Ant. Vol. VI. p. 219, No. 7 and Plate; 1880 Growse, Mathurá², p. 126, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 155 f., No. 41.
  Sanskrit (?). Fragment. Dedication of some woman for the obtainment of the condition of a Buddha by all beings.
- 145. Mathurā Buddhist image inscription.—1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 188, No. 26, and Plate. Sanskrit (?). Fragment. Dedication of an image. Mentions Dharmāšoka (?) Uncertain.
- 146. Mathurā (Jail Mound) Buddhist image inscription.—1878 Growse, Journ. Beng. As. Soc. Vol. XLVII. Part I. p. 130, and Plate XXI.; 1880 Growse, Mathurá<sup>2</sup>, p. 107, and Plate.
  Sanskrit (?). Dedication by the Śākya monk (Śākyabhikshu) Yaśadinna (Yaśōdatta).
- 147. Mathurā Buddhist image inscription.—1870 Dowson, Journ. Roy. As. Soc. New Scr. Vol. V. p. 188, No. 24, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 156, No. 42.
  Sanskrit. Dedication by the Śākya monk (Śākyabhikshu) Samgharakshita.
- 148. Mathurā (now Indian Museum, Calentta) Buddhist image inscription.—1870 Rajendra-lala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 129, No. 12, and Plate V 1870 Dowson, Journ. Roy. As. Soc. New Ser. Vol. V. p. 187, No. 19, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 156, No. 43.
  Sanskrit. Dedication by the Sākya monk (Sākyabhikshu) Dharmadāsa.
- 149. Mathurā Buddhist image inscription.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 128 f., No. 11, and Plate V; 1870 Dowson, Journ. Roy. As

- Soc. New Ser. Vol. V. p. 187, No. 18, and Plate; 1904 Lüders, Ind. Ant. Vol. XXXIII. p. 156, No. 44.
- Sanskrit. Dedication by the Śakya monk (Śakyabhikshu) bhadanta Brahmasoma.
- 150. Parkham (now Mathurā Museum) image inscription.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 41, and Plate VI. Prakrit. Made by Gömātaka, the pupil (atēvāsin) of Kunika. The inscription to the left has not been read.
- 151. Mahwan inscription on sculptured stone.—1885 Cunningham, Arch. Surv. Rep. Vol. XX. p. 41, and Plate V, 3. Only the figures 20 3.
- 152. Satdhāra Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, Bhilsa Topes, p. 324, and Plate XXV. Prakrit. (Relies) of Sāriputa (Śāriputra).
- 153. Satdhāra Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, Bhilsa Topes, p. 324, and Plate XXV.
  Prakrit. (Relics) of Maha-Mogalāna (Mahā-Maudgalyāyana).
- 154. Sonāri Stūpa I. rail inscription.—1854 Cunningham, Bhilsa Topes, p. 313, and Plate XXIII, 8.
  Prakrit. Gift of the architect (navakam[ika]) Dhamaguta (Dharmagupta), pupil (atēvāsin) of Aya-Pasanaka (Arya-Prasanaka).
- 155. Sönäri Stüpa I. rail inscription —1854 Cunningham, Bhilsa Topes, p. 313, and Plate IX, 2, and XXIII, 9.
  Prakrit. Gift of the monk (bhichhu) Sagharakhita (Samgharakshita), pupil (atēvāsin) of Aya-Pasanaka (Ārya-Prasanaka).
- 156. Sonāri Stūpa II. inscription on crystal box (No. 1).—1854 Cunningham, Bhilsa Topes, p. 121, 316, and Plate XXIV; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 688 ff. Prakrit. (Relics) of the saint (sapurisa) Gotiputa (Gauptīputra), the Hēmavata (Haimavata), (namely) of Dudubhisara (Dundubhisvara), an heir of the faith (dāyāda).
- 157. Sonāri Stūpa II. inscription on steatite box (No. 2).—1854 Cunningham, Bhilsa Topes, p. 317, and Plate XXIV.
  Prakrit. (Relics) of the saint (sapurisa) Majhima (Madhyama), the Kodiniputa (Kaundiniputra).
- 158. Sönäri Stüpa II. (now British Museum) inscription on steatite box (No. 3).—1854 Cunningham, Bhilsa Topes, p. 121, 317, and Plate XXIV; 1898 Rhys Davids, Journ. Roy. As. Soc. 1898, p. 579, Plate only; 1905 Fleet, Journ. Roy. As. Soc. 1905, p. 681. Prakrit. (Relics) of the saint (sapurisa) Kotiputa (Kauntiputra) Käsapagota (Käsyapagötra), the teacher (āchariya) of all Hēmavatas (Haimavatas).
- 159. Sonāri Stūpa II. inscription on steatite box (No. 4).—1854 Cunningham, Bhilsa Topes, p. 318, and Plate XXIV.

Prakrit. (Relics) of the saint (sapurisa) Kösikiputa (Kauśikīputra).

- 160. Sönäri Stūpa II. inscription on steatite box (No. 5).—1854 Cunningham, Ehilsa Topes, p. 318, and Plate XXIV.
  - Prakrit. (Relics) of the saint (sapurisa) Ālābagira.
- 161. S. 68.—Sāñchi Buddhist statue inscription of the time of mahārāja rājātirāja dēvaputra Shāhi Vāsashka.—1893 mentioned by Bühler, Vienna Orient. Journ. Vol. VII-p. 293; 1894 Bühler, Ep. Ind. Vol. II. p. 369 f., and Plate; 1903 correction by Fleet, Journ. Roy. As. Soc. 1903, p. 325 ff.; 1904 note by Smith, Early History of India, p. 238, note; 1905 note by Fleet, Journ. Roy. As. Soc. 1905, p. 357 f.; 1908 note by Lüders, Ep. Iud. Vol. IX. p. 244 f.
  - . . . sya rājātirājasya . . putrasya Shāh[i] Vāsashkasya sam [60] 8 hē 1 [di 5] [ē]tasy[ām] [p]u[rv]v[āyām].
  - Mixed dialect. Fragment. Records the erection of a statue of bhagavat . . . . in the Dharmadevavihara by Madhurika, daughter of Khara. The date of the year is quite uncertain.

## 162-568 Sanchi Buddhist Stupa I, Inscriptions.

- 162. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 463, No. 21, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 235, No. 1, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 1.
  - Prakrit. Gift of Dhamasiva (Dharmasiva), the son of Kēkatēyaka (Kaikaṭēyaka).
- 163. 1854 Cunningham, Bhilsa Topes, p. 235, No. 2, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 370, No. 124.
  Prakrit. Gift of the nuns (bhichhunīs) from [Vādi] vahana.
- 164. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 25, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 235, No. 3, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 370, No. 125.
  Prakrit. Gift of Vajiguta (Vajrigupta).
- 165. 1837 Prinsep. Journ. Beng. As. Soc. Vol. VI. p. 461, No. 5, and Plate XXVII; 1854.
  Cunningham, Bhilsa Topes, p. 236, No. 4, and Plate XVI; 1892 Bühler, Ep. Ind.
  Vol. II. p. 97, No. 2.
  - Prakrit. Gift of the mother of Dhamagirika (Dharmagirika). Compare No. 324.
- 160. 1854 Cunningham, Bhilsa Topes, p. 236, No. 5, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 3.
  Prakrit. Gift of Vijita, son-in-law of Kêkatêyaka (Kaikatêyaka).
- 167. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 15, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 236, No. 6, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 4.
  Prakrit. Gift of the monk (bhichhu) Kāda (Kānda).
- 168. 1854 Cunningham, Bhilsa Topes, p. 236, No. 7, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 370, No 126.
  Prakrit. Gift of the nun (bhichhunī) Dēvabhāgā, the Madhubaniķā (inhabitant of Madhuvana).

- 169. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 40, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 236, No. 8, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 370, No. 127.
  Prakrit. Gift of the queen (dēvī) Vākalā (or, possibly, Vākilā), the mother of Ahimita (Ahimitra).
- 170. 1854 Cunningham, Bhilsa Topes, p. 236, No. 9, and Plate XVI.
  Prakrit. Of Phagu (Phalgu), the Vasa . . rikā. Compare No. 236.
- 171. 1854 Cunningham, Bhilsa Topes, p. 236, No. 10, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 128.
   Prakrit. Gift of the monk (bhichhu) Nagadina (Nagadatta). Compare No. 235.
- 172. 1854 Cunningham, Bhilsa Topes, p. 237, No. 11, and Plate XVI.
  Prakrit. Gift of the Vākiliyas from Ujēni (Ujjayinī). Compare No. 237.
- 173. 1854 Cunningham, Bhilsa Topes, p. 237, No. 12, and Plate XVI. Prakrit. Gift of Gopāla, the visakama (?), from Ujēni (Ujjayinī).
- 174. 1854 Cunningham, Bhilsa Topes, p. 237, No. 13, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 5.
  Prakrit. Gift of the monk (bhichhu) Aya-Pasanaka (Ārya-Prasannaka). There are three copies of this inscription.
- 175. 1854 Cunningham, Bhilsa Topes, p. 237, No. 14, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 6.
  Prakrit. Gift of the nun (bhikhunī) Achalā from Nadinagara (Nandinagara).
  Compare No. 462.
- 176. 1854 Cunningham, Bhilsa Topes, p. 237, No. 15, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 7.
  Prakrit. Gift of the monk (bhikhu) Kābēja (Kāmbēja) from Nādinagara (Nandinagara). Compare No. 472.
- 177. 1837 Prinsep, Journ: Beng. As. Soc. Vol. VI. p. 462, No. 8, and Plate XXVII; 1854 Ounningham, Bhilsa Topes, p. 237, No. 16, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 97, No. 8. Prakrit. Gift of Sonadevā (Śravanadēvā), wife of Siharakhita (Simharakshita).
- 178. 1854 Cunningham, Bhilsa Topes, p. 237, No. 17, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 129.
  Prakrit. Gift of Sonadēvā (Śravaṇadēvā), Parijā and Agidēvā (Agnidēvā).
- 179. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 7, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 237, No. 18, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 130. Prakrit. Gift of Subhagā and her sister.
- 180. 1854 Cunningham, Bhilsa Topes, p. 238, No. 19, and Plate XVI; 1892, Bühler, Ep. Ind. Vol. II. p. 98, No. 9.
  Prakrit. Gift of the monk (bhichhu) Dhamarakhita (Dharmarakshita).

- 181. 1854 Cunningham, Bhilsa Topss, p. 238, No. 20, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 10.
  Prakrit. Gift of the labourer (? kamika) Atha (Artha).
- 182. 1854 Cunningham, Bhilsa Topes, p. 238, No. 21, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 181.
  Prakrit. Gift of Pusagiri (Pushyagiri), the Nāvagāmaka (inhabitant of Navagrāma).
  The identity of Cunningham's and Bühler's inscriptions is doubtful. Compare No. 277.
- 183. 1854 Cunningham, Bhilsa Topes, p. 238, No. 22, and Plate XVI.
  Prakrit. Fragment. Gift of the nun (bhichhuni) pasakama (?) Chaqa (? Ohanda).
- 184. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 4, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 238, No. 23, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 11.
  Prakrit. Gift of Sāmanēra (Śrāmanēra), the Abēyaka banker (sethin of Āmra 1). Compare No. 283.
- 185. 1854 Cunningham, Bhilsa Topes, p. 238, No. 24, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 12.
  Prakrit. Gift of the monk (bhichhu) Pratithana (Pratishthāna), pupil (atēvāsin) of Hāṭiya.
- 186. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 22, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 239, No. 25, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 13. Prakrit. Gift of Siharakhita (Simharakshita), the Udubaraghariya (inhabitant of Udumbaragriha).
- 187. 1854 Cunningham, Bhilsa Topes, p. 239, No. 26, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 132; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of the nun (bhichhunī) Ödātikā (Avadātikā), the Vēdisikā (inhabitant of Vidisā).
- 188. 1854 Cunningham, Bhilsa Topes, p. 239, No. 27, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 133.
  Prakrit. Gift of Yasöpāla (Yasahpāla), the Bhadata-Kadiya (pupil of bhadanta Kada?). Compare No. 314.
- 189. 1854 Cunningham, Bhilsa Topes, p. 239, No. 23, and Plate XVI; 1894, Bühler, Ep. Ind. Vol. II. p. 371, No. 134.
  Prakrit. Gift of Sihagiri (Simhagiri) from Mähamöregi. Compare No. 313.
- 190. 1854 Cunningham, Bhilsa Topes, p. 239, No. 29, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 135.
   Prakrit. Gift of Pusa (Pushya), the Chahatiya monk (bhichhu from Chahata?).
   Compare No. 316.
- 1854 Cunningham, Bhilsa Topes, p. 239, No. 30, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 15.

- Prakrit. Gift of Dhamarakhitā (Dhamarakhitā), the Madhuvanikā (inhabitant of Madhuvana). Compare Nos. 312 and 460.
- 192. 1854 Cunningham, Bhilsa Topes, p. 239, No. 31, and Plate XVI. Prakrit. Gift of the monk (bhikhu) Dhana (?).
- 193. 1854 Cunningham, Bhilsa Topes, p. 239, No. 32, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 136.
  Prakrit. Gift of the householder (gahapati) Budhila (Buddhila).
- 194. 1854 Cunningham, Bhilsa Topes, p. 239, No. 33, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 16, Prakrit. Gift of the monk (bhichhu) Bhamduka, son of a Goti (Gaupti). Compare No. 442.
- 195. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462. No. 10, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 240, No. 34, and Plate XVI; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 231; 1892 Bühler, Ep. Ind. Vol. II. p. 98, No. 17. Prakrit. Gift of the Vejaja village (qāma).
- 196. 1854 Cunningham, Bhilsa Topes, p. 240, No. 35, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 18.
  Prakrit. Gift of the monk (bhichhu) Arahaguta (Arhadgupta), the Sāsādaka (inhabitant of Sāsāda).
- 197. 1854 Cunningham, Bhilsa Topes, p. 240, No. 36, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 19.
  Prakrit. Gift of Subhaga, the Köraghara (inhabitant of Kuraragriha)
- 198. 1854 Cunningham, Bhilsa Topes, p. 240, No. 37, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 371, No. 137.
  Prakrit. Gift of the mother of Aya-Rahila (Ārya-Rahila), the Sānhinēyaka.
- 199. 1854 Cunningham, Bhilsa Topes, p. 240, No. 38, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 20.
  Prakrit. Gift of the female lay worshipper (upasihā) Vudinā (Vyudīrņā).
- 200. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 18, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 241, No. 39, and Plate XVI; 1888 Fleet, Corp. Inscr. Ind. Vol. III. p. 31; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 21, and Plate. Prakrit. The measuring-staff (pamāṇalathi) of Bhagavat at Kākaṇāya.
- 201. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 6, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 241 f., No. 40, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 22. Prakrit. Gift of Vesamanadatā (? Vaiśravanadattā), daughter-in-law of Patithiya
  - Prakrit. Gift of Vesamanadatā (? Vaisravanadattā), daughter-in-law of Patithiya (Pratishthita), householder (gahapati) from Tubavana (Tumbavana).
- 202. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI.-p. 462, No. 9. and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 242, No. 41, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II p. 99, No. 23.
  - Prakrit. Gift of the householder (gahapati) Patithiya (Pratishthita) from Tubavana (Tumbavana). Compare No. 449.

- 203. 1854 Cunningham, Bhilsa Topes, p. 242, No. 42, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 138.
  Prakrit. Gift of Disārakhita (Dišārakshita) from Navagāmaka (Navagrāmaka).
- 204. 1854 Cunningham, Bhilsa Topes, p. 242, No. 43, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 24.
  Prakrit. Gift of Nadāvu (Nandāyu?) and Nādivirōhi (Nandāvirōhin).
- 205. 1854 Cunningham, Bhilsa Topes, p. 242, No. 44, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 139.
  Prakrit. Gift of Pothadēvā (Prōshthadēvā).
- 206. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 44, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 242, No. 45, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 140. Prakrit. Gift of Nāgā, the wife of the Kamdadigāmiya banker (sethin of Kandadigāma).
- 207. 1854 Cunningham, Bhilsa Topes, p. 242, No. 46, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 141.
  Prakrit. Gift of Pusā (Pushyā), the wife of the Kamdadigāmiya banker (sethin of Kandadigrāma).
- 1854 Cunningham, Bhilsa Topes, p. 243, No. 47, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 142.
   Prakrit. Gift of Vadha (Vriddha) from Kamdadigāma (Kandadigrāma).
- 209. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 30, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 243, No. 48, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 143. Prakrit. Gift of the clerk (lēkhaka) Mulagiri (Mūlagiri).
- 210. 1854 Cunningham, Bhilsa Topes, p. 243, No. 49, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 144.
  Prakrit. Fragment. From Ujeni (Ujjayini) . . . .
- 211. 1854 Cunningham, Bhilsa Topes, p. 243, No. 50, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 145.
  Prakrit. Gift of the monk (bhikhu) Yakhadina (Yakshadatta).
- 212. 1854 Cunningham, Bhilsa Topes, p. 243, No. 51, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 146.
  Prakrit. Gift of a female lay-worshipper (upāsikā) from Ujāni (Ujjayinā).
- 213. 1854 Cunningham, Bhilsa Topes, p. 243, No. 52, and Plate XVI. Prakrit. Gift of Isadata (Rishidatta), the rakasavānodāsa (?).
- 1854 Cunningham, Bhilea Topes, p. 243, No. 53, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 372, No. 147.
   Prakrit. Gift of the Nāvagāmikā female lay-worshippers (upāsikās from Navagrāma).
- 215. 1854 Cunningham, Bhilsa Topes, p. 248, No. 54, and Plate XVI. Prakrit. Gift of Vahila from Isimită (?). Compare No. 418 (?).

- 216. 1854 Cunningham, Bhilsa Topes, p. 243, No. 55, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 148.
  Prakrit. Gift of Rohani (Röhini) from Ujeni (Ujjayini).
  - 217. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 29, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 243 f., No. 56, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 149.
    Prakrit. Gift of Dhamagiri (Dhamaqiri) from Ujëni (Ujjayini).
- 218. 1854 Cunningham, Bhilsa Topes, p. 244, No. 57, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 150.
  Prakrit. Gift of Sona (Śravana) from Ujēni (Ujjayinā).
- 219. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 35, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 244, No. 58, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 94, note 28; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 151. Prakrit. Gift of Najā, the daughter-in-law of the Tāpasiyas, from Ujēnī (Ujjayinī). Compare No. 560.
- 220. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 32, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 244, No. 59, and Plate XVI; 1892 Bühler, Ep. Ind. Vol. II. p. 94, note 28; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 152. Prakrit. Gift of Isimita (Rishimitra) of the Tāpasiyas from Ujē[ni\*] (Ujjayin\*).
- 221. 1854 Cunningham, Bhilsa Topes, p. 244, No. 60, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 153.
  Prakrit. Gift of Muladatā (Mūladattā) from Ujēni (Ujjayini).
- 222. 1854 Cunningham, Bhilsa Topes, p. 244, No. 61, and Plate XVI; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 154.
  Prakrit. Gift of Balakā from Ujēnī (Ujjayinī).
- 223. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 34, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 244 f., No. 62, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 155.
  Prakrit. Gift of Vayudatā (Vāyudattā), wife of Opedadata (Upēndradatta), from Ujēnī (Ujiavinī). Compare No. 407.
- 224. 1854 Cunningham, Bhilsa Topes, p. 245, No. 63, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 156.
  Prakrit. Gift of Himadatā (Himadattā), sister of Upedadata (Upēndradatta), from Ujēni (Ujjayinī).
- 225. 1854 Cunningham, Bhilsa Topes, p. 245, No. 64, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 373, No. 157.
  Prakrit. Gift of Budhā (Buddhā), sister of Upedadata (Upēndradatta), from Ujēnī (Ujjayinī).
- 226. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 39, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 245, No. 65, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 158.
  Prakrit. Gift of the nun (bhichhunī) Kādī (Kāndī) from Ujēnī (Ujjayinī).

- 227. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 31, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 245, No. 66, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 159.
  Prakrit, Gift of the mother of Chheta (Kshētra) from Ujent (Ujjayinē).
- 228. 1854 Cunningham, Bhilsa Topes, p. 245, No. 67, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II, p. 94, note 23; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 160. Prakrit. Gift of Simhadatā (Simhadattā) of the Tāpasiyas from Ujānī (Uijayinī).
- 229. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 33, and Plate XXIII; 1854 Gunningham, Bhilsa Topes, p. 245, No. 68, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 161.
  Prakrit. Gift of Isika (Rishika) of the Saphinēyakas from Ujēni (Ujjayinē).
- 230. 1854 Cunningham, Bhilsa Topes, p. 246, No. 69, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 162.
  Prakrit. Gift of Isimita (Rishimitra) from Kuraghara (Kuraragriha).
- 231. 1854 Cunningham, Bhilsa Topes, p. 246, No. 70, and Plate XVII; 1894 Bühler, Ep. Iud. Vol. II. p. 374, No. 163.
  Prakrit. Gift of Vāsulā (or Vipulā) from Ujēni (Ujjayinī).
- 232. 1854 Cunningham, Bhilsa Topes, p. 246, No. 71, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 164. Prakrit. Gift of Narā from Kuraghara (Kwaragriha).
- 233. 1854 Cunningham, Bhilsa Topes, p. 246, No. 72, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 165. Prakrit. Gift of Nagamită (Nagamitrā) from Kuraghara (Kuraragriha). Compare No. 426.
- 234. 1854 Cuuningham, Bhilsa Topes, p. 246, No. 73, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 99, No. 25.
  Prakrit. Gift of the Bauddha committee (Bodhagothi) from Dhamavadhana (Dharmavardhana). Compare No. 351.
- 1854 Cunningbam, Bhilsa Topes, p. 246, No. 74, and Plate XVII.
   Prakrit. Gift of the monk (bhichhu) Nagadina (Nagadatta). Compare No. 171.
- 236. 1854 Cunningham, Bhilsa Topes, p. 246, No. 75, and Plate XVII.
  Prakrit. Of Phagu (Phalgu), the Vasa..rikā. Compare No. 170.
- 237. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 28, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 246, No. 76, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 27. Prakrit. Gift of the Vākiliyas from Ujēni (Ujjayini). Compare No. 172.
- 238. 1854 Cunningham, Bhilsa Topes, p. 246, No. 77, and Plate XVII.
  Prakrit. Gift of Göhila (Göbhila) and Visa (Visua) from Ujeni (Ujjayinē).
- 239. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 14, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 246, No. 78, and Plate XVII; 1892 Bühler, Ep Ind. Vol. II. p. 100, No. 28. Prakrit. Gift of the nun (bhichhani) Chirāti (Kirāti).

- 240. 1854 Cunningham, Bhilsa Topes, p. 247, No. 79, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 29. Prakrit. Gift of the monk (bhichhu) Sadhana.
- 241. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 41, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 247, No. 80, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 30. Prakrit. Gift of Asvadēvā (Aśvadēvā), mother of Bahadata (Brahmadatta).
- 242. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 38, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 247, No. 81, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 31. Prakrit. Gift of Svatiguta (Svātigupta), the Ugirēyaka (inhabitant of Ugirā).
- 243. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 13, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 247, No. 82, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 32. Prakrit. Gift of Arahagutā (Arhadguptā).
- 244. 1854 Cunningham, Bhilsa Topes, p. 247, No. 83, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. 11. p. 374, No. 166, Prakrit. Gift of Asvadēvā (Aśvadēvā), mother of Samika (Svāmika).
- 245. 1854 Cunningham, Bhilsa Topes, p. 248, No. 84, and Plate XVII; 1892 Bühler. Ep. Ind. Vol. II. p. 100, No. 33; 1895 referred to by Pischel, Nuchr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214. Prakrit. Gift of Samgharakhitā (Samgharakshitā), female pupil (atēvasinī) of Yasilā (Yaśilā).
- 246. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 17, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 247 f., No. 85, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 374, No. 167. Prakrit. Gift of Kaniyasi (Kaniyasi), the mother of the banker (sethin).
- 247. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 27, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 248, No. 86, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. 11, p. 100, No. 34. Prakrit. Gift of Yasila (Yasila).
- 248. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 26, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 243, No. 87, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 35. Prakrit. Gift of the banker (sethin), the executor of repairs.
- 249, 1838 Prinsep, Journ, Beng. As. Soc. Vol. VII. p. 563, No. 24, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 248, No. 88, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II, p. 375, No. 168. Prakrit, Gift of Vasula. Compare No. 510.
- 250. 1854 Cunningham, Bhilsa Topes, p. 249, No. 89, and Plate XVII; 1894 Bühlor, Ep. Ind. Vol. II. p. 375, No. 169.

Prakrit. Gift of Idadata (Indradatta), the Pavidaka (inhabitant of Pavida).

- 1854 Cunningham, Bhilsa Topes, p. 249, No. 90, and Plate XVII; 1892 Bühler. Ep Incl. Vol. II. p. 101, No. 36.
   Prakrit, Gift of Upidadata (Upēndradatta).
- 1854 Cunningham, Bhilsa Topes, p. 249, No. 91, and Plate XVII.
   Prakrit. Gift of the daughter of Sēmākā (?). Compare No. 382.
- 253. 1854 Cunningham, Bhilsa Topes, p. 249, No. 92, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 37.
  Prakrit. Gift of the nun (bhichhuni) Saghadinā (Sainghadattā) from Vāghumata.
- 254. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 42, and Plate XXIII; 1854. Cunningham, Bhilsa Topes, p. 249, No. 93, and Plate XVII; 1892. Bithler, Ep. Ind. Vol. II. p. 101, No. 38; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of the nun (bhiol.hunī) Yakhi (Yakshī) from Vedisa (Vidišā).
- 255. 1854 Cunningham, Bhilsa Topes, p. 249, No. 94, and Plate XVII; 1892 correction by Maisey, Sánchi and its Remains, p. 103; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 170.
  Prakrit. Gift of Kujara (Kuñjara), the brother of the banker (sethin).
- 256. 1854 Cunningham, Bhilsa Topes, p. 249, No. 95, and Plate XVII; 1892 Bühler. Ep. Ind. Vol. II. p. 101, No. 39.
  Prakrit. Gift of Kurari, mother of Tāpasī.
- 257. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 45, and Plate; 1854 Cunning-ham, Bhilsa Topes, p. 249, No. 96, and Plate XVII; 1894 Bühler Ep. Ind. Vol. II. p. 375, No. 171.
  Prakrit. Fragment. Gift of Isidatā (Rishidattā), wife of Sakadina (Sukradattu).
- 1854 Cunningham, Bhilsa Topes, p. 250, No. 97, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 172.
   Prakrit. Gift of Bhadaguta (Bhadragupta), the Sānukagāmīna (inhabitant of Sānukagrānua).
- 259. 1854 Cunningham, Bhilsa Topes, p. 250, No. 98, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 173.
   Prakrit. Gift of Sātila (Sāntila or Svātila) from Dharakina.
- 260. 1854 Cunningham, Bhilsa Topes, p. 250, No. 99, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 40.
  Prakrit. Gift of Araha (Arhat) from Kāpāsigāma (Kārpāsigrāma). There are two copies of this inscription.
- 261. 1854 Cunningham, Ehilsa Topes, p. 250, No. 100, and Plate XVII.
  Prakrit. Gift of Arahadāsa (Arhaddāsa), the Katakañuyaka (inhabitant of Katakañu).

<sup>&</sup>lt;sup>1</sup> This work, the publication of which in 1892 was altogether an anachronism, I have referred to only in a few cases where the author has given his own transcripts or evident corrections. For the most part the readings of the inscriptions have been taken over from Cunningham's Bhilsa Topes, and it therefore seemed to me unnecessary to quote them here.

- 263. 1854 Canningham, Bhilsa Topes, p. 250, No. 102, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 42.
  Prakrit. Gift of Apathaka (Aparthaka).
- 264. 1854 Cunningham, Bhilsa Topes, p. 250, No. 103, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 43.
  Prakrit. Gift of Ajitiguta (Aditigupta or Ajitigupta), the Bhogavadhanaka (inhabitant of Bhōgavadhana).
- 265. 1854 Cunningham, Bhilsa Topes, p. 250, No. 104, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 44.
  Prakrit. Gift of Arabadina (Arhaddatta) in Mörasihikata (Mayūrasimhikata).
- 266. 1854 Cunningham, Bhilsa Topes, p. 250, No. 105, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 101, No. 45.
  Prakrit, Gift of Dhamarakhitā (Dharmarakshitā), mother of Sivanadi (Šivanandin), from Bhogavadhana (Bhōgavarhdana). There are two copies of this inscription.
- 267. 1854 Cunningham, Bhilsa Topes, p. 251, No. 106, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 174. Prakrit. Gift of Saghā (Sainghā).
- 268. 1854 Cunningham, Bhilsa Topes, p. 251, No. 107, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 46.
  Prakrit. Gift of Navagamaka-Samikā (Svāmikā, inhabitant of Navagrāma) from Ujēnihāra (the district of Ujjayinā).
- 269. 1854 Cunningham, Bhilsa Topes, p. 251, No. 108, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 47.
   Prakrit. Gift of the merchant (vānija) Siriguta (Śrīgupta).
- 270. 1854 Cunningham, Bhilsa Topes, p. 251, No. 109, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 48.
  Prakrit. Gift of Ma<sub>l</sub>himā (Madhyamā), wife of Subāhita. Compare No. 544.
- 271. 1854 Cunningham, Bhilsa Topes, p. 251, No. 110, and Plate XVII; 1892 Cunningham-Maiseý, Súnchi and its Romains, p. 95; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 49. Prakrit. Gift of the royal scribe (rūjalipikara) Subāhita, son of a Goti (Gaupti).
- 272. 1854 Cunningham, Bhilsa Topes, p. 251, No. 111, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 50, and Plate; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 585.
  Prakrit. Fragment. [Gift] of the female lay-worshipper (upāsikā) Nāgā from Tiridapada. Compare No. 446.
- 273. 1854 Cunningham, Bhilsu Topes, p. 251, No. 112, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 51.
   Prakrit. Gift of the Barulamisa committee (goțhi) from Vedisă (Vidisă).

- 1354 Cunningham, Bhilsa Topes, p. 252, No. 113, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II. p. 102, No. 52.
  - Prakrit, Gift of the nun (bhichhunī) Dhamarakhitā (Dharmarakshitā) in Kāchupatha.
- 1854 Cunningham. Bhilsa Topes, p. 252, No. 114, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. II, p. 102, No. 53.
  - Prakrit. Gift of the monk (bhichhu) Dhamarakhita (Dharmarakshita), the Kachupatha (inhabitant of Kāchupatha).
- 1854 Cunningham, Bhilsa Topes, p. 252, No. 115, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. 11, p. 103, No. 54; 1895 referred to by Pischel, Nucler. Gott. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
   Prakrit. Gift of the monk (bhichhu) Saindhana.
- 277. 1854 Cunningham, Bhilsa Topes, p. 252, No. 116, and Plate XVII; 1892 Bühler, Ep. Ind. Vol. 11. p. 103, No. 55.
  Prakrit. Gift of Pusagiri (Pushyagiri), the Nāvagāmaka (inhabitant of Navagcāma).
  Compare No. 182.
- 278. 1854 Cunningham, Bhilsa Topes. p. 252, No. 117, and Plate XVII: 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 56.
  Prakrit. Gift of Bhichhuka (Bhikshuka), the Padāniya (inhabitant of Pādāna).
- 279. 1854 Cunningham, Bhilsa Topes, p. 252, No. 118, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 375, No. 175.
   Prakrit. Fragment. Gift of Kāchā . . . . . from Vāghumata. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain.
- 1854 Cunningham, Bhilsa Topes, p. 252. Nos. 119-121, and Plates IX and XVII; 1894
   Bühler, Ep. Ind. Vol. II. p. 375, No. 176; 1895 referred to by Pischel, Nachr. Gitt.
   Ges. Wiss. Phil. Hist. Kl. 1895, p. 212.
   Prakrit. Three (rails), the gift of Samika (Svāmika), the musician (I vānika), and of his son Siripāla (Srīpāla). Compare No. 532.
- 281. 1854 Cunningham, Bhilsa Topes, p. 253, No. 122, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 177.
  Prakrit. Gift of bhādata (bhadanta) Rājuka.
- 282. 1854 Cunningham. Bhilsa Topes, p. 253, No. 123, and Plate XVII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 178.
  Prakrit. Gift of the monk (bhichhu) Visākha (Višākha).
- 283. 1837 Prinsep. Journ. Beng. As. Soc. Vol. VI. p. 461, No. 11, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 253, No. 124, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103. No. 57.
  Prakrit. Gift of Samanera (Śrāmanera), the Abeyaka banker (sethin of Amra?). Compare No. 184.
- 284. 1837 Prinsep. Journ. Beng. As. Soc. Vol. VI. p. 462, No. 12, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 253, No. 125, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 58. Prakrit. Gift of the monk (bhichhu) Nadiguta (Nandigupta).

- 285. 1854 Cunningham, Bhilsa Topes, p. 253, No. 126, and Plate XVIII. Prakrit. Fragment. Gift of Nada . . . . from Podakada.
- 286. 1854 Cunningham, Bhilsa Topes, p. 253, No. 127, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 59. Prakrit. Fragment. Gift of [the mother of] Arahadina (Arhaddatta) from Arapana,
- 287. 1854 Cunningham, Bhilsa Topes, p. 253, No. 128, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 60; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 405, note 24. Prakrit. Gift of Kujara (Kuñjara) from Tambalamada.
- 288. 1854 Cunningham, Bhilsa Topes, p. 253, No. 129, and Plate XVIII; 1892 Bühler. Ep. Ind. Vol. II. p. 103, No. 61. Prakrit. Gift of the monk (bhichhu) Dhamaguta (Dharmagupta) from [Maldhuyana.
- 289. 1854 Cunningham, Bhilsa Topes, p. 253, No. 130, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 179. Prakrit. Fragment. Gift of Namda from Kurara.
- 290. 1854 Cunningham, Bhilsa Topes, p. 253, No. 131, and Plates IX and XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 103, No. 62. Prakrit. Gift of the monk (bhichhu) Mahagiri.
- 291, 1854 Cunniugham, Bhilsa Topes, p. 254, No. 132, and Plate XVIII; 1894 Bühler. Ep. Ind. Vol. II. p. 376, No. 180. Prakrit. Gift of the nun (bhichhunī) Isidatā (Rishidattā) from Madhuvana.
- 292. 1854 Cunningham, Bhilsa Topes, p. 254, No. 138, and Plates IX and XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 181. Prakrit. Gift of the nun (bhikhunī) Isidatā (Rishidattā), the Kurarī (inhabitant of Kurara).
- 293. 1854 Cunningham, Bhilsa Topes, p. 254, No. 134, and Plate XVIII; 1894 Bühler. Ep. Ind. Vol. II. p. 376, No. 182. Prakrit. Gift of Dhamapāla (Dharmapāla), the Kothukapadiya (inhabitant of Kothukapada).
- 234. 1854 Cunningham, Bhilsa Topes, p. 254, No. 135, and Plate XVIII; 1892 Bühler. Ep. Ind. Vol. II. p. 103 f., No. 63. Prakrit. Gift of the monk (bhichhu) Upasijha (Upasidhya), brother of Phaguna (Phālguna).
- 295. 1854 Cunningham, Bhilsa Topes, p. 254, No. 136, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 64. Prakrit. Gift of Isirakhita (Rishirakshita) from Bhogavadhana (Bhogavardhana).
- 296, 1854 Cunningham, Bhilsa Topes, p. 254, No. 137, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 309. Prakrit. Fragment. [Gift] of Dhañikā (Dhanyakā) from Bhogavadhana (Bhōgavardhana).

- 297. 1854 Cunningham, Bhilsu Topes. p. 254, No. 138, and Plate XVIII. Prakrit. Gift of Vimala, the Kurariya (inhabitant of Kurara).
- 1854 Cunningham, Bhilsa Topes, p. 254, No. 139, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 65.
   Prakrit. Gift of the monk (bhichhu) Samidata (Svīmidatta). Compare No. 535.
- 299. 1854 Cunningham, Ehilsa Topes, p. 254, Nos. 140 and 141, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 66. Prakrit. Fragment. [Gift] of the monk (bhichhu) Devagiri, who knows the five nikāyas (pachanēkayika), and his pupil (atēvasin).
- 300. 1854 Cunningham, Bhilsa Topes, p. 254, No. 142, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 67.
  Prakrit. Gift of the monk (bhichhu) Pusaka (Pushyaka).
- 301. 1854 Cunningham, Bhilsa Topes, p. 254, No. 143, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 68.
  Prakrit. Gift of the monks (bhichhu) Chuḍa (Kshudra) and Dhamarakhita (Dharmarakshita).
- 302. 1854 Cunningham, Bhilsa Topes, p. 254, No. 144, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 69. Prakrit. Gift of Agisimā (Agnišarmā) in Ujēnī (Ujāqyinī).
- 303. 1854 Cunningham, Bhilsa Topes, p. 255, No. 145, and Plate XVIII.; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 70.
  Prakrit. Gift of the monk (bhichhu) Pratithana (Pratishthana), the pupil (amtēvāsin) of Aya-Tisaka (Ārya-Tishyaka).
- 304. 1854 Cunningham, Bhilsa Topes, p. 255, No. 146, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 104, No. 71. Prakrit. Gift of the monk (bhichhu) Budharakhita (Buddharakshita), the Éjāvata (inhabitant of Ejāvatī).
- 305. 1854 Cunningham, Bhilso Topes, p. 255, No. 147, and Plate XVIII; 1894 Bühler Ep. Ind. Vol. II. p. 376, No. 183.
  Prakrit. Gift of the nun (bhichhuni) Isidina (Rishidatta), the Namdinagarika (inhabitant of Nandinagara).
- 1854 Cunningham, Bhilsa Topes, p. 255, No. 148, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 72.
   Prakrit. Gift of the mother of Asāḍa (Ashāḍha) from Arāpāna.
- 307. 1854 Cunningham, Bhilsa Topes, p. 255, No. 149, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 73; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.
  Prakrit. Gift of Mitâ (Mitrā), daughter-in-law of the Tāpasiyas from Ujēnī (Ujjayinā).
- 308. 1854 Cunningham, Bhilsa Topes, p. 255, No. 150 f., and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 74.
  Prakrit. Gift of the saint (sapurisa) Bharadiya, the yugapajaka (?).

- 309. 1854 Cunningham, Bhilsa Topes, p. 256, No. 151, and Plate XVIII; 1894 Bühler. Ep. Ind. Vol. II. p. 376, No. 184. Prakrit. Gift of the monk (bhichhu) Aya-Dhanaka (Ārya-Dhanaka).
- 310. 1854 Cunningham, Bhilsa Topes, p. 256, No. 152, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 384. No. 258. The identity of Cunningham's and Bühler's inscriptions is not absolutely certain. Prakrit. Gift of the monk (bhichhu) Jonhaka (Jyōtsnaka). Compare No. 311.
- 311. 1854 Cunningham, Bhilsa Topes, p. 256, No. 153, and Plate XVIII: 1892 Bühler Eρ. Ind. Vol. II. p. 105, No. 75. Prakrit. Gift of the monk (!hichhu) Jonhaka (Jyōtsnaku). Compare No. 310.
- 312 1854 Cunningham, Bhilsa Topes, p. 256, No. 154, and Plate XVIII; 1892 Bühler. Ep. Ind. Vol. II. p. 105, No. 76. Prakrit. Gift of Dhamarakhatā (Dharmarakshitā), the Madhuvanākā (inhabitant of Madhuvana). Compare Nos. 191 and 460.
- 313. 1854 Cunningham, Bhilsa Topes, p. 256, No. 155, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 77. Prakrit. Gift of Sihagiri (Simhagiri) from Māhamōragi. Compare No. 189.
- 314. 1854 Cunningham, Bhilsa Topes, p. 256. No. 156, and Plate XVIII. Prakrit. Gift of Yasôpāla (Yasahpāla) from Bhasikada (?). Compare No. 188.
- 315. 1854 Cunningham, Bhilsa Topes, p. 256, No. 157, and Plate XVIII: 1894 Bühler, Ep. Ind. Vol. II. p. 376, No. 185. Prakrit. Gift of Dhanagiri.
- 316. 1854 Cunningham, Bhilsa Topes, p. 256, No. 158, and Plate XVIII. Prakrit. Gift of Pusa (Pushya), the Chahatiya monk (bhichhu from Chahata). Compare No. 190.
- 317. 1834 Cunningham, Bhilsa Topes, p. 257, No. 159, and Plato XVIII; 1894 Bühler. Ep. Ind. Vol. II. p. 376, No. 186. Prakrit. Gift of the nun (bhichhunī) Balikā, the Madalāchhikatikā (inhabitant of Mandalākshikata).
- 318. 1854 Cunningham, Bhilsa Topes, p. 257, No. 160, and Plate XVIII; 1892 Bühler. Ep. Ind. Vol. II. p. 105, No. 78. Prakrit. Gift of the nun (bhichhunī) Dhamasirī (Dharmaśrī), the Madalachhikatikā (inhabitant of Mandalākshikata).
- 319. 1854 Cunningham, Bhilsa Topes, p. 257, No. 161, and Plate XVIII'; 1892 Bühler, Ep. Ind. Vol. II. p. 105, No. 70. Prakrit. Gift of Avisinā (Avishannā), who is versed in the sūtrāntas (sūtātiķinā), the Madalachhikatikā (inhabitant of Mandalākshikuta). Compare No. 352.
- 320. 1854 Cunningham, Bhilsa Topes, p. 257, No. 162, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 81, Prakrit. Gift of the merchant (vānija) Saghadēva (Samghadēva), the Vērchakata (inhabitant of Virōhakaṭa).

- 321. 1854 Cunningham, Bhilsa Topes, p. 257, No. 163, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 187. Prakrit. Gift of Sangbila, the Bhadikiya (pupil of Bhadika).
- 322. 1854 Cunningham, Bhilsa Topes, p. 257, No. 164, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 188.
  Prakrit. Fragment. Gift of the monk (bhi...) Arahatapālita (Arhatpālita).
- 323. 1854 Cunningham, Bhilsa Topes, p. 258, No. 165, and Plate XVIII; 1894 Bühler. Ep. Ind. Vol. II. p. 377, No. 189. Prakrit. Gift of Arahaka (Arhaha), the Paripanaka (inhabitant of Paripana?).
- 1854 Cunningham, Bhilsa Topes, p. 258, No. 166, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 190.
   Prakrit. Gitt of the mother of Dhamagirika (Dharmagirika). Compare No. 165.
- 325. 1854 Cunningham, Bhilsa Topes, p. 258, No. 167, and Plate XVIII; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 82.
  Prakrit. Gift of Odi, the Nadinagarikā (inhabitant of Nandinagara).
- 326. 1854 Cunningham, Bhilsa Topes, p. 258, No. 168, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 191. Prakrit. Fragment. Gift of Sidbatha (Siddhārtha).
- 327. 1854 Cunningham, Bhilsa Topes, p. 258, No. 169, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 192.
  Prakrit. Gift of the nun (bhichhunī) Isidāsī (Rishidāsī), the Nādināgarikā (inhabitant of Nandinayara). Compare No. 402.
- 328. 1854 Cunningham, Bhilsa Topes, p. 258, No. 170, and Plate XVIII; 1894 Bühler, Ep. Ind., Vol. II. p. 377, No. 193.
  Prakrit. Gift of the nun (bhichhunā) Dupasahā (Dushprasahā?) from Namdinagara.
- 329. 1854 Cunningham, Bhilsa Topes. p. 258, No. 171, and Plate XVIII; 1894 Bühler, Ep. Ind Vol. II. p. 377, No. 194. Prakrit. Gift of the nun (bhichhunī) Yakhadāsi (Yakshadāsi).
- 330. 1837 Prinsep, Journ. Beng. As Soc. Vol. VI. p. 463, and Plate XXV; 1854 Cunning-ham, Bhilea Topes, p. 258, No. 172, and Plate XVIII; 1894 Bühler, Ep. Ind. Vol. II. p. 377, No. 195.
  Prakrit. Gift of Data (Datta) Kalavada.
- 331. 1854 Cunningham, Bhilsa Topes, p. 258, No. 173, and Plate XVIII (No. 174); 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 196. Prakrit. Gift of the weaver (sotika) Damaka, father of Kusuka. There are perhaps two copies of this inscription.
- 332. 1854 Cunningham, Bhilsa Topes, p. 258, No. 174, and Plate XVIII (No. 173). Prakrit. Gift of Dhamadata (Dharmadatta).
- 333. 1854 Cunningham, Bhilsa Topes, p. 259, No. 175, and Plate XVIII. Prakrit. Gift of the nun (bhichhunī) Arahadāsī (Arhaddāsī).

- 334. 1854 Cunningham, Bhilsa Topes, p. 259, No. 176, and Plate XVIII. Prakrit. Gift of Sāmidarā (? Svāmidattā?).
- 335. 1854 Cunningham, Bhilsa Topes, p. 262, No. 178, and Plate XIX. Prakrit. Gift of the monk (bhilhu) Dhamagiri (Dharmagiri).
- 336. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 16, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 262, No. 179, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 197. Prakrit. Gift of Isipālita (Rishipālita) and of Samaņa (Śramaņa).
- 337. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 20, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 262, No. 180, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 83. Prakrit. Gift of the monk (bhikhu) Arahadina (Arhaddatta), the Pokhareyaka (inhabitant of Pushkara).
- 338. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 47, and Plate XXIII; 1854 Cunningbam, Bhilsa Topes, p. 263, No. 181, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 84.
  Prakrit. Gift of a pillar (thabha) by all the relatives of bhadata (bhadanta) Nāgila.
- 339. 1887 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 461, No. 3, and Plate XXVII; 1854 Cunningham, Bhilsa Topes, p. 263, No. 182, and Plate XIX; 1868 Fergusson-Cunningham, Tree and Serpent Worship, p. 115, and Plate XXV, 3; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 85.
  Prakrit. Gift of a pillar (thabha) by Nāgapiya (Nāgapriya), the Kōrara (native of Kurara), banker (sethin) at Achhavada. Compare No. 343.
- 340. 1854 Cunningham, Bhilsa Topes, p. 263, No. 183, and Plate XIX; 1892 Maisey, Sánchi and its Remains, p. 97, with facsimile; 1893 mentioned by Bühler, Vienna Orient. Journ. Vol. VII. p. 292; 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 377, and Plate.
  - Prakrit. Fragment. Imprecation against him who takes away or causes to be taken away an arch (tōraṇa) or rail (vēdikā) from this Kākaṇā[va], or causes if to be transferred to another temple of the teacher (āchariyakula).
- 341. 1854 Cunningham, Bhilsa Topes, p. 263 f., No. 184, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 86. Prakrit. Gift of the nun (bhikhuni) Budhapālitā (Buddhapālitā).
- 342. 1854 Cunningham, Bhilsa Topes, p. 264, No. 185, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 87.
  Prakrit. Gift of the monk (bhikhu) Pothaka (Pröshthaka).
- 343. 1854 Cunningham, Bhilsa Topes, p. 264, No. 186, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 198.
  Prakrit. Gift of the monk (bhikha) Vira.
- 344. 1854 Cunningham, Bhilsa Topes, p. 264, Nos. 187 and 188, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 199. Prakvit. Gift of the nun (bhikhunī) Yakhī (Yakshī), the Vājivahanikā (inhabitant of Vajīvahana).

- 345. 1854 Cunningham, Bhilsa Topes, p. 264, No. 189, and Plates XII and XIX; 1868 noticed by Fergusson, Tree and Serpent Worship, p. 125, and Plate XXX, 1; 1882 Hoernle, Ind. Ant. Vol. XI. p. 30, note 24; 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 200.
  - Prakrit. Records that the carving (rupakamma) was done by the Vedisaka workers in ivory (damtakāras of Vidišā).
- 346. 1854 Cunningham, Bhilsa Topes, p. 264 f., No. 190, and Plate XIX; 1882 Bhagvanlal Indraji, Arch. Surv. South. Ind. No. III. p. 56; 1892 Cunningham-Maisey, Sánchi and its Remains, p. 95; 1892 correction by Bühler, Ep. Ind. Vol. II. p. 88. Prakrit. Gift of Ānamda, the son of Vāsiṣhi (Vāsishṭhī), the foreman of the artisans (āvēsawin) of rājan Siri-Sātakani.
- 347. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 23, and Plate XXIII; 1854 Cunningham, Bhilsa Topes, p. 266, No. 191, and Plate XIX. Prakrit. Gift of Balamita (Balamitra), the pupil (atēvāsin) of Aya-Chuda (Ārya-Kshudra), the preacher of the Law (dhamakathika). Compare No. 349.
- 348. 1854 Cunningham, Bhilsa Topes, p. 267, No. 192, and Plate XIX; 1894 Bühler, Ep. Ind. Vol. II, p. 378, No. 201.
  Prakrit, Gift of Nägap[i\*]ya (Nāgapriya), the Kurar[i\*]ya (native of Kurara) banker (sethin) at Achhāvada, and of his son Sangha. Compare No. 339.
- 349. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563. No. 22, and Plate XXIII; 1854 Cunningham, Rhilsa Topes, p. 267, No. 193, and Plate XIX; 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 88.
  Prakrit. Gift of a pillar (thabha) by Balamitra, pupil (atēvāsin) of Aya-Chuḍa (Ārya-Kshudra). Compare No. 347.
- 350. 1854 Cunningham, Bhilsa Topes, p. 267, Nos. 194-196, and Plate XIX; 1893 mentioned by Bühler, Vienna Orient, Journ. Vol. VII. p. 292; 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 378, and Plate; 1896 corrections by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 586.
  Prakrit, Fragment. Gift of a pillar (thabha) and imprecation against him who takes away or causes to be taken away the stonework (sēlakama) from this Kākaņāva, or causes it to be transferred to another temple of the teacher (āchariyakula).
- 351. 1892 Bühler, Ep. Ind. Vol. II. p. 100, No. 26.
  Präkrit. Gift of the Bauddha committee (Bodhagothi) from Dhamavadhanana (Dhamavardhana). Compare No. 234.
- 352 1892 Bühler, Ep. Ind. Vol. II. p. 106, No. 80; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 214.

  Prakrit. Gift of Avisinā (Avishannā), who is versed in the sūtrāntas (sutātikinā), the Maḍalachhikaṭikā (inhabitant of Maṇḍalākshikaṭa). Compare No. 319.
- 353. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 89. Prakrit. Gift of Dēvaka from Arapāna.
- 354. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 90.

  Prakrit. Gift of Arahadina (Arhaddatta), the Ramorajahikadi[ka] (Pinhabitant of Ramorajahikada ?).

- 355. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 91.
  Prakrit. Gift of the merchant (vanija) Isiguta (Rishigupta) from Asvavati (Aśvavati).
- 356. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 92. Prakrit. Gift of the monk (bhikhu) Isika (Rishika).
- 357. 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 231; 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 93.
  Prakrit. Gift of Isika (Rishika), the Röhäpipadiya (inhabitant of Röhinīpada).
- 58. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 94.
  Prakrit. Gift of Isirakhita (Kishirakshita). Compare No. 404.
- 359. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 95.
  Prakrit. Gift of Mulā (Mūlā), wife of Visvadēva (Viśvadēva), from Ujānì (Ujjayinī).
- 360. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 96.
  Prakrit. Gift of Sachamita (Satyamitra), the Udumbaraghariya (inhabitant of Udumbaragriha).
- 361. 1892 Bühler, Ep. Ind. Vol. II. p. 107, No. 97.
  Prakrit. Gift of the monk (bhichhu) Aya-Patuḍa (Ārya-Patuḍa), the Kaṭakañu-yaka (inhabitant of Kaṭakañu).
- 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 98.
   Prakrit. Gift of Samvalita from Kurāra.
- 363. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 99.
  Prakrit. Gift of the banker (sethin) Siba (Simba), the Koraghara (inhabitant of Kuraghara).
- 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 100.
   Prakrit. Gift of the nun (bhichhunī) Girigutā (Giriguptā).
- 365. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 101.
  Prakrit. Gift of the nun (bhichhunī) Jitamitā (Jitamitrā), the Vadivahanikā (inhabitant of Vadivahana).
- 366. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 102.
  Prakrit. Gift of Dhamatā (Dharmadattā), the Puñavaḍhaniyā (inhabitant of Puņyavardhana).
- 367. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 103.
  Prakrit. Gift of the monk (bhichhu) Dhamadata (Dharmadatta), the Āya-Bhaḍu-kiya (pupil of Ārya-Bhaṇḍuka).
- 368. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 104.
  Prakrit. Gift of Piyadhamā (Priyadharmī) and Bodhi, the Koragharī nuns (bhichhunīs from Kuraragriha).
- 369. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 105.
  Prakrit. Gift of the nun (bhichhunī) Pusā (Pushyā), the Nadinagarikā (inhabitant of Nandinagara).

- 370. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 106.
  Prakrit Gift of Himagiri from Pokhara (Pushkara).
- 371. 1892 Bühler, Ep. Ind. Vol. II. p. 108, No. 107; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 407, note 27.
  Prakrit. Gift of Dhammasiva (Dharmasiva), the Pōravijhaka (inhabitant of Pōruvijha).
- 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 108.
   Prakrit. Gift of the mother of Namdigiri from Bēdakara.
- 373. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 109.
  Prakrit. Fragment. Gift of Mahi[da] (Mahēndra), the Bhōgavaḍhanaka (inhabitant of Bhōgavardhana).
- 374. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 110.
  Prakrit. Gift of the nun (bhichhunī) Budharakhitā (Buddharakshitā), the Madhuvanikā (inhabitant of Madhuvana).
- 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 111.
   Prakrit. Gift of Dēvabhaga from Mahisati (Māhishmatī).
- 376. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 112.
  Prakrit. Gift of the monk (bhichhu) Yakhila (Yakshila), pupil (atēvāsin) of Aya-Dēvagiri (Ārya-Dēvagiri).
- 377. 1802 Bühler, Ep. Ind, Vol. II. p. 109, No. 113.
  Prakrit. Gift of Nigadi, the Röhanipadiya (inhabitant of Röhinīpada).
- 37s. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 114.
  Prakrit. Gift of Bulika, the Röhanipadiya (inhabitant of Röhinipada).
- 379. 1892 Bühler, Ep. Ind. Vol. II. p. 109, No. 115.
  Prakrit. Gift of the banker (sethin) Nāgadina (Nāgadatta), the Rōhaṇipadiya (inhabitant of Rōhiṇīpada).
- 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 116.
   Prakrit. Gift of the monk (bhichhu) Chhadika (Chhardika) from Vādivahana.
- 381. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 117; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 405, note 25.
  Prakrit. Gift of Nāgadatā (Nāgadattā), wife of the cavallerist (asavāraka) Pusarakhita (Pushyarakshita), the Vedisaka (inhabitant of Vidišā).
- 382. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 118.
  Praktit. Gift of Samikā (Svāmikā) and her daughter. Compare No. 252.

(inhabitant of Bhādanakaṭa).

- 383. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 119.
  Prakrit. Gift of the nun (bhiohhunī) Siridinā (Śrīdattā), the Nādināgarikā (inhabitant of Nandinagara). Compare No. 536.
- 384. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 120; 1894 correction by Bühler, Ep. Ind Vol. II. p. 405, note 26.
  Prakrit. Gift of Söyasa (Sanyaśasa) for Söyasa (Srēnas), the Bhādanakatiya

- 385. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 121. Prakrit. Gift of the female lay-worshipper (upasikā) Rēvā, the Ujēnikā (inhabitant of Ujjayinī).
- 386. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 122. Prakrit. Fragment. Gift of the monk (bhichhu) . . . . , the Aya-Bhamdukiya (pupil of Ārya-Bhanduka).
- 387. 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 123. Prakrit. Fragment. No name can be made out.
- 388. 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 202. Prakrit. Gift of the mother of Chirati (Kirāti) from Achhāvāta. There are perhaps two copies of this inscription.
- 389. 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 203. Prakrit. Gift of Ajarānī (Ajarānī).
- 390. 1894 Bühler, Ep. Ind. Vol. II. p. 378, No. 204. Prakrit. Gift of the monk (bhikhu) Gagamdata (Gaigādatta), the Athakanagara (inhabitant of Athakanagara).
- 391. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 205. Prakrit. Fragment. Gift of Apa . . . . yaha (?).
- 392. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 18; 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 206. Prakrit. Gift of Apākānī.
- 393. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 207. Prakrit. Gift of the monk (bhichhu) Aya-Kana (Ārya-Kana), the Aya-Bhamdukiya (pupil of Arya-Bhanduka).
- 394. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 208. Prakrit. Gift of the monk (bhichhu) Aya-Jēta (Ārya-Jayanta).
- 395, 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 209. Prakrit. Gift of the monk (bhichhu) Khēmaka (Kshēmaka), the companion (sūdhivihārin) of Aya-Phaguna (Ārya-Phālguna).
- 396. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 210. Prakrit. Fragment. Gift of Asada (Ashādha) from Arapana.
- 397. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 211. Prakrit. Fragment. Gift of somebody from Arapana.
- 398. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 564, No. 36, and Plate XXIII; 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 212. Prakrit. Gift of Sihā (Simhā), the Arapānī (inhabitant of Arapāna).
- 399. 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 213. Prakrit. Gift of Asaguta (Aśvagupta).
- 400. 1894 Bühler, Ep. Ind. Vol. II, p. 379, No. 214.

- Prakrit. Gift of the nun (bhichhunī) Asabhā (Ļīshabhā), the Ujēnikā (inhabitant of Ujjayinī).
- 1894 Bühler, Ep. Ind. Vol. II. p. 379, No. 215.
   Prakrit. Fragment. Gift of the village (gāma) of Asvavati (Aśvavati).
- 402. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 216.
  Prakrit. Gift of the nun (bhichhuni) Isidasi (Rishidāsi), the Nādināgarikā (inhabitant of Nandinagara). Compare No. 327.
- 403. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 12; 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 217.
  Prakrit, Gift of Isinadana (Rishinandana), the Puñavadhaniya (inhabitant of Punyavardhana).
- 404. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 218.
  Prakrit. Gift of Isirakhita (Rishirakshita). Compare No. 358.
- 405. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 219.
  Prakrit. Gift of Asvarakhitā (Aśvarakshitā) in Ujēnī (Ujjayinē).
- 406. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 220.
  Prakrit. Gift of the female lay-worshipper (upasikā) Sirikā (Śrīkā) from Ujēni (Ujjayinā).
- 407. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 221.
  Prakrit. Gift of Vāyudatā (Vāyudattā), wife of Opedadata (Upēndradatta), from Ujēni (Ujjayini). Compare No. 223.
- 408. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 222.
  Prakrit. Gift of Bumu, son of Kalura, from Ujēni (Ujjayini).
- 409. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 223.
  Prakrit. Fragment. Gift of Dhamadatā (Dharmadattā) . . . of the Tāpasiyas from Ujēni (Ujjayinā).
- 410. 1894 Bühler, Ep. Ind. Vol. II. p. 380, No. 224.
  Prakrit. Gift of the mother of the nun (bhichhunī) Dhamayasā (Dharmayasas) from Ujēni (Ujjayinī).
- 411. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 225.
  Prakrit. Gift of the mother of Balikā from Ujēnī (Ujjayinī).
- 412. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 226.
  Prakrit. Fragment. Gift of the nun (bhiohhu[nī]) Mitā (Mitrā) in Ujēnī (Üjayinī).
- 413. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 227.
  Prakrit. Gift of Vasulä from Ujēni (Ujjayini).
- 414. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 228.
  Prakrit. Gift of Samghadata (Samghadatta) from Ujāni (Ujjayinā).
- 415. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 229. Prakrit. Gift of Sulasa from Ujeni (Ujjayini).

- 416. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 230, and Plate. Prakrit. Gift of the surveyor (rajuka) Utara (Uttara).
- 417. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 231.
  Prakrit. Fragment. Gift of the female lay-worshippers (upāsikās) from Ējāvatī.
- 418. 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 232.
  Prakrit. Gift of Våhila from Éjavati. Compare No. 215 (?).
- 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 233.
   Prakrit. Gift of Īdadēva (Indradēva), the Katakaūnyaka (inhabitant of Katakaūn).
- 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 234.
   Prakrit. Gift of Araha (Arhat) from Katakañu.
- 1894 Bühler, Ep. Ind. Vol. II. p. 381, No. 235.
   Prakrit. Fragment. Gift of some person from Katakañu.
- 422. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 236.
  Prakrit. Fragment. Mentions the banker (sethin) from Kamdadigāma (Kandadigrāma).
- 423. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 237.
  Prakrit. Gift of Dēvabhāgā, wife of the Kamdadigāmiya banker (sethin of Kandadigāmiya).
- 424. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 238. Prakrit. Gift of the monk (bhichhu) Kāna.
- 425. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 239.
  Prakrit. Gift of Ghösaka (Ghöshaka) from Kuraghara (Kuraragriha).
- 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 240.
   Prakrit. Gift of Nagamită (Nagamitră) from Kuraghara (Kuraragriha). Compare No. 233.
- 427. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 3; 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 241.
  Prakrit, Fragment. Gift of the nun ([bhi]khunī) Sātisirī (Šāntiśrī or Svātiśrī), the Kuraghari (inhabitant of Kuraragriha).
- 428. 1894. Bühler, Ep. Ind. Vol. II. p. 382, No. 242.
  Prakrit. Gift of Arahaguta (Arhadgupta) from Kurara. Compare No. 429.
- 429. 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 243.
  Prakrit. Gift of Arahaguta (Arhadgupta) from Kurara. Compare No. 428.
- 1894 Bühler, Ep. Ind. Vol. II. p. 382, No. 244.
   Prakrit. Gift of the nun (bhikhuni) Achhāvati (Rikshāvati) in Kurarā.
- 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 245.
   Prakrit. Gift of Nāgādinā (Nāgadattā) in Kurarā.
- 432. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 246.
  Prakrit. Gift of Dhamaka (Dharmaka) in Kurarâ.

- 433. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 247.
  Prakrit. Fragment. Contains the name Kurārā (Kurarā).
- 434. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 248.
  Prakrit. Gift of the nun (bhikhunē) Saghārakhitā (Samgharakshitā) in Kurarā.
- 435. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 249.
  Prakrit. Fragment. Gift of Arahagutā (Arhadguptā), the Kurari (inhabitant of Kurara).
- 436. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 250.
  Prakrit, Gift of Arahadinā (Arhaddattā), the Kurarī (inhabitant of Kurara).
- 437. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 251.
  Prakrit. Fragment. [Gift] of Saghā . . . . , the Kurariya (inhabitant of Kurara).
- 438. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 6; 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 252.
  Prakrit. Gift of the nun (bhichh[u\*]n[i\*]) Gadā.
- 439. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 253.
  Prakrit. Gift of the nun (bhichh[u\*]ni) Gadā, the Vedisikā (inhabitant of Vidisā).
- 440. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 254.
  Prakrit. Fragment. Gift of . . . . . . li, wife of Girika.
- 441. 1894 Bühler, Ep. Ind. Vol. II. p. 383, No. 255.
  Prakrit. Fragment. [Gift] of Isinikā (Rishikā), the Götami (Gautamā).
- 442. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 256, and Plate. Prakrit. Gift of the monk (bhiohhu) Bhaduka (Bhanduka), the son of a Goti (Gaupti) Compare No. 194.
- 443. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 257, and Plate. Prakrit. Gift of Jitamitā (Jitamitrā).
- 444. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 259.
  Prakrit. Gift of Samgharakhita (Samgharakshita) from Takārāpada.
- 445. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 260. Prakrit. Gift of the ascetic (tāpasa) Gônaṁdaka.
- 446. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 261.
  Prakrit. Gift of the female lay-worshipper (upāsikā) Nāgā from Tiriḍapada. Compare No. 272.
- 447. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 262. Prakrit. Gift of Tisa (Tishya).
- 448. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 263.
  Prakrit. Gift of Tuda (Tunda), the Phujākapalliya (? inhabitant of Phujākapalli).
- 449. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 264.
  Prakrit. Gift of the householder (gahapati) Patithiya (Pratishthita) from Tumbavana Compare No. 202

- 450. 1894 Bühler, Ep. Ind. Vol. II. p. 384, No. 265.

  Prakrit. Gift of Dhañā (Dhanyā), wife of the brother of the householder (gahapati)

  Patithiya (Pratishthita) from Tumbavana.
- 451. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 266. Prakrit. Gift of the elder (thēra) Aya-Nāga (Ārya-Nāga), the Ujēnika monk (bhichhu from Ujjayinā).
- 452. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 267.
  Prakrit. Gift of the nun (bhichhuni) Datā (Dattā), the Ma[dalachh]ikațikă (inhabitant of Mandalākshikaţa).
- 453. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 268.
  Prakrit. Gift of the monk (bhichhu) Dēvarakhita (Dēvarakhita), the Mōrajahakatiya (inhabitant of Mōrajahakata).
- 454. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 269.
  Prakrit. Gift of the monks (bhichhus) Dhanagiri and Chadipiya (1 Chāndipriya).
- 455. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 270.
  Prakrit. Gift of Dhamaka (Dharmaka), the Vejajaka (inhabitant of Vejaja).
- 456. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 1; 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 271.
  Prakrit. Gift of Dhamagiri (Dharmagiri) and Dhamasena (Dharmasena).
- 457. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 272. Prakrit. Gift of Dhamadinā (Dharmadattā).
- 458. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 273.
  Prakrit. Gift of Dhammapāla (Dhammapāla) [and] of Mahipāla (Mahīpāla).
- 459. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 274.
  Prakrit. Fragment. Gift of Dhamarakhita (Dharmarakshita), the rakaraka.
- 460. 1894 Bühler, Ep. Ind. Vol. II. p. 385, No. 275.
  Prakrit. Gift of Dhamarakhitā (Dharmarakhitā), the Madhuvanikā (inhabitant of Madhuvana). Compare Nos. 191 and 312.
- 461. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 7; 1894 Bühler, Ep. Ind. Vol. II. p. 886, No. 276.
  Prakrit. Fragment. Gift of the family of Dhamu[tara] (Dharmōttara).
- 462. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 10; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 277.
  Prakrit. Gift of the nun (bhichhuni) Achalā from Nadinagara (Nandinagara). Compare No. 175.
- 463. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 13; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 278.

Prakrit. Gift of Amaga (?) from Namdinagara.

- 464. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 14; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 279.
  Prakrit. Gift of Utaradatā (Uttaradattā) from Namdinagara.
- 465. 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 280.
  Prakrit. Gift of Utaramitā (Uttaramitrā) from Naindinagara.
- 466. 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 281.
  Prakrit. Gift of the lay-worshipper (upāsaka) Yamada[ta\*](Yamadatta) from Namidinagara.
- 467. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 11; 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 282.
  Prakrit. Gift of Röhaņadēvā (Röhinždēvā) from Nadinagara (Nandinagara).
- 468. 1894 Bühler, Ep. Ind. Vol. II. p. 386, No. 283.
  Prakrit. Gift of the nun (bhichhunī) Naindutarā (Nandōttarā), the Vēdisikā (inhabitant of Vidišā).
- 469. 1894 Bühler, Ep. Ind. Vol. II. p. 886, No. 284.
  Prakrit. Gift of N\u00e4gadata (N\u00e4gadatta) and Sagharakhita (Samgharakshita), the K\u00f6ragharas (inhabitants of Kuraragriha).
- 470. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 285. Prakrit. Gift of the banker (sethin) Nagila.
- 471. 1894 Bübler, Ep. Ind. Vol. II. p. 387, No. 286.
  Prakrit. Gift of the nun (bhikhunī) Nāṭī, the Kōraghari (inhabitant of Kuraragriha).
- 472. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 8; 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 287.
   Prakrit. Gift of the monk (bhichhu) Kāboja (Kāmbōja) from Nādinagara (Nandinagara). Compare No. 176.
- 478. 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 462, No. 23, and Plate XXVII; 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 288, and Plate; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 585 f. Prakrit. Fragment. Gift of the monk (bhichhu) Painthaka (Pānthaka) . . . . . [and] of the monk (bhichhu) Būdhapālīta (Buddhapālīta).
- 474. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 289. Prakrit. Gift of Pătithāna (Prātishthāna).
- 475. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 2; 1894 Bühler, Ep. Ind.
   Vol. II. p. 387, No. 290.
   Prakrit. Gift of the sons of Disāgiri (Disāgiri) from Puruvida.
- 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 291.
   Prakrit. Gift of Pusaka (Pushyaka).
- 477. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 292.
  Prakrit. Gift of Pusadata (Pushyadatta), the Navagamakiya (inhabitant of Navagrāma).

- 478. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 293.
  Prakrit. Gift of the nun (bhichhunī) Supaṭhāmā (Suprasthāmā?), the Pēmutikā (inhabitant of Pēmuta).
- 479. 1894 Bühler, Ep. Ind. Vol. II. p. 387, No. 294.
  Prakrit. Gift of Isidatā (Rishidattā), the wife of Lēva, from Pokhara (Pushkara).
- 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 295.
   Prakrit. Fragment. Gift of Isidatā (Rishidattā) from Pokhara (Pushkara).
- 481. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 296.
  Prakrit. Fragment. Gift of Tuḍā (Tuṇḍā) and Tuḍa (Tuṇḍa) from Pokhara (Pushkara).
- 482. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 297.
  Prakrit. Gift of Samgha[ra\*]khi[ta\*] (Samgharakshita) from Pokhara (Pushkara).
- 483. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 298.
  Prakrit. Gift of Isidina (Rishidatta), the Podavijhaka (inhabitant of Podavijha).
- 484. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 299.
  Prakrit. Fragment. [Gift] of the monk (bhichhu) Badhaka (Baddhaka), the Ködijilaka (inhabitant of Ködijila).
- 485. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 300.
  Prakrit. Gift of Baladatā (Baladattā), the Chudaphalagiriyā (inhabitant of Kshudraphalagiri).
- 486. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 301, and Plate. Prakrit. Gift of the father of Böhumula.
- 487. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 302. Prakrit. Gift of Budharakhita (Buddharakshita).
- 488. 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 303.
  Prakrit. Gift of the monk (bhikhu) Budharakhita (Buddharakshita), the Aya-Bhandukiya (pupil of Arya-Bhanduka).
- 1894 Bühler, Ep. Ind. Vol. II. p. 388, No. 304.
   Prakrit. Gift of the nun (bhibhunī) Budharakhatā (Buddharakshitā).
- 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 305.
   Prakrit. Gift of Bödhi.
- 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 806.
   Prakrit. Gift of the monk (bhikhu) Bhadika, the Kuraghar[iya] (inhabitant of Kuraragriha).
- 492. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 307.
  Prakrit. Fragment. Gift of the monk ([bhi]khu) Bhad[ika], the Koraghara (inhabitant of Kuraragriha).
- 493. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 308. Prakrit. Gift of the wife of Bhadu (Bhandu).

- 494. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 310.
  Prakrit Gift of Nādini (Nandini) from Machhavaţa (Matsyavarta).
- 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 311.
   Prakrit. Gift of the carpenter (vadakin) Manorama.
- 496. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 312. Prakrit. Of Mahānāma (Mahānāman).
- 497. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 313.
  Prakrit. Gift of Arihadatā (Arhaddattā) from Māh [i]sati (Māhishmati).
- 498. 1894 Bühler, Ep. Ind. Vol. II. p. 389, No. 314.
  Prakrit. Fragment. Gift of Ji . . . . from Mähisati (Mähishmati).
- 499. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 315.
  Prakrit. Gift of the nun (bhikhuni) Mitasiri (Mitraśri), the Kòrari (inhabitant of Kurara).
- 500. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 316.
  Prakrit. Gift of the nun (bhichhuni) Yakhi (Yakshi) from Vedisa (Vidisā).
- 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 317.
   Prakrit. Gift of Ratini from Mahisati (Mahishmati).
- 502. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 318.
   Prakrit. Gift of Rebila, the Namdinagaraka (inhabitant of Nandinagara).
- 503. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 319.
  Prakrit. Gift of Révatimitá (Révatimitrā), wife of Balaka.
- 504. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 320. Prakrit. Gift of the nun (bhikhuni) Vajini (Vajrini).
- 505. 1894 Bühler, Ep. Ind. Vol. II. p. 390, Nos. 321 and 322, Prakrit. Gift of Varadata (Varadatta) and gift of his sister Varasens.
- 506. 1894 Bühler, Ep. Ind. Vol. II. p. 390, No. 323.
  Prakrit. Gift of Isalā (Rishilā), wife of Varadata (Varadatta).
- 507. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 324.
  Prakrit. Gift of Röhö, wife of Varadata (Varadatta).
- 508. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 325.
  Prakrit. Gift of Varuna.
- 509. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 326.
  Prakrit. Gift of the nun (bhichhuni) Vasumită (Vasumitră), the Ujēnikā (inhabitant of Ujiquini).
- 510. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 563, No. 25, and Plate XXIII; 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 327.
  Prakrit. Gift of Vasulā. Compare No. 249.

- 511. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 328.
  Prakrit. Gift of Odaka (Ardraka) from Vådivahana.
- 512. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 329.
  Prakrit. Gift of the nun (bhichhunī) Vāsavā from Namdinagara.
- 513. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 5; 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 330.
  Prakrit. Gift of Bhutarakhita (Bhūtarakshita) from Vitiriūahā.
- 514. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 58, No. 4; 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 331.
  Prakrit. Gift of Mahirakhita (Mahirakhita) from Vitirinahi.
- 515. 1894 Bühler, Ep. Ind. Vol. II. p. 391, No. 332.
  Prakrit. Gift of the nun (bhikhunī) Vipulā from Kāpāsigāma (Kārpāsīgrāma).
- 516. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 333.
  Prakrit. Gift of the house-wife (gharini) Sijhā (Śaikshā) from Virohakata.
- 517. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 334.
  Prakrit. Gift of Visākharakhita (Visākharakshita).
- 518. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 335.
  Prakrit. Gift of the monk (bhichhu) Visakharakhita (Viśākharakshita).
- 519. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 336. Prakrit. Gift of Virasēnā.
- 520. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 337.
  Prakrit. Gift of the nun (bhichhun) Virā, the Tobavanikā (inhabitant of Tumbavana).
- 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 338.
   Prakrit. Gift of Arahatarakhita (Arhadrakshita) from Vedisa (Vidisā).
- 522. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 389.
  Prakrit. Gift of Data (Datta) Kalavada from Ved[i\*]sa (Vidićā). Compare No. 523.
- 523. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 340.
  Prakrit. Gift of Data (Data) Kalavada from Vedisa (Vidisā). Compare No. 522.
- 524. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 341.
  Prakrit. Gift of the nun (bhichhuni) Möhikā from Vedisa (Vidisā).
- 525. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 342. Prakrit. Gift of Sakarakhita (Sakarakshita).
- 526. 1894 Bühler, Ep. Ind. Vol. II. p. 392, No. 343.
  Prakrit. Gift of the nun (bhichhuni) Samgharakhitä (Samgharakshitä), the Köramikä (inhahitant of Kurama?).
- 527. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 344.
  Prakrit, Fragment, Of Sampha.

- 528. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 345.
  Prakrit. Gift of Samghā, mother of Dāsaka.
- 529. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 346.
  Prakrit. Gift of Satiguta (Saktigupta or Svātigupta).
- 530. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 347.
  Prakrit Gift of the monk (bhichhu) Samana (Śramana), pupil (atēvasin) of Ay-Utara (Árya-Uttara).
- 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 348.
   Prakrit. Gift of Samika (Svānika), pupil (atēvasin) of Aya-Naga (Ārya-Nāga).
- 532. 1894 Bühler, Ep. Ind. Vol. II. p. 893, No. 349.
  Prakrit. Gift of the musician (? vanika) Samika (Svāmika) and his son Sihadēva (Simhadēva). Compare No. 280.
- 533. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 350.
  Prakrit. Gift of the nun (bhikhunī) Samikā (Svāmikā).
- 534. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 351.
  Prakrit. Gift of the nun (bhichhunī) Sāmikā (Svāmikā).
- 535. 1894 Bühler, Ep. Ind. Vol. II. p. 393, No. 352.
  Prakrit. Gift of the monk (bhichhu) [Sā\*]midata (Svāmidatta). Compare No. 298.
- 536. 1594 Bühler, Ep. Ind. Vol. II. p. 393, No. 353.
  Prakrit. Gift of the nun (bhichhunē) Siridinā (Ŝrēdattā), the Nādināgarikā (inhabitant of Nandinagara). Compare No. 383.
- 537. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 354.
  Prakrit. Fragment. [Gift] of Siribhāga (Šrībhāga).
- 538. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 355.
  Prakrit. Gift of the nun (bhichhunī) Sirimitā (Šrīmitrā), the Nādināgarikā (inhabitant of Nandinagara).
- 539. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 356. Prakrit. Gift of the nun (bhichhunī) Siri (Šrī).
- 540. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 357. Prakrit. Of Sivati.
- 541. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 358, and Plate. Prakrit. Of Sihā (Simhā).
- 542. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 359.
  Prakrit. Gift of the nuns (bhichhunī) Sihā (Simhā) and Dēvadatā (Dēvadattā) from Kuraghara (Kuraragriha).
- 543. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 360.
  Prakrit. Gift of Sihā (Simhā), Samātikā (Samāptikā?), Vajinikā (Vajrinikā).
- 544. 1894 Bühler, Ep. Ind. Vol. II. p. 394, No. 361.
  Prakrit. Fragment. [Gift] of the wife of Subāhita. Compare No. 270.

- 545. 1894 Bühler, Ep. Ind. Vol. Π. p. 394, No. 362. Prakrit. Gift of Suriyā (Sūryā) and (?) Budhadēvā (Buddhadēvā), the Pēmatikā (inhabitant of Pēmata).
- 546. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 363. Prakrit. Gift of the nun (bhikhunī) Suriyā (Sūryā).
- 547. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 364. Prakrit. Gift of Yona (Yavana), the Setapathiya (inhabitant of Śvētapatha).
- 548. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 365. Prakrit. Gift of Hālā, the Dakhinājī (Dākshinātyā?).
- 549. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 366. Prakrit. Fragment. Of the family of Ajitiguta (Aditigupta or Ajitigupta).
- 550. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 367. Prakrit. Fragment. Of Asvadē[vā] (Aśvadēvā) from Sakakachha.
- 551. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 368. Prakrit. Fragment. Of Lova.
- 552. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 369. Prakrit. Fragment. Gift of . . . the Kurara (inhabitant of Kurara).
- 553. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 370. Prakrit. Fragment. Gift of Nägila.
- 554. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 371. Prakrit. Fragment. Only the name Ejāvatī can be made out.
- 555. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 372. Prakrit. Fragment. No name is preserved,
- 556. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 373. Prakrit. Fragment. Only Kuthupadaka (inhabitant of Kuthupada?) can be read.
- 557. 1894 Bühler, Ep. Ind. Vol. II. p. 395, No. 374. Prakrit. Fragment. Gift of the nun (bhikhunī) Samghapālitā.
- 558. 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 375. Prakrit, Fragment. Gift of Subhagā, Pusā (Pushyā), Nāgadata (Nāgadatta), Sagharakhita (Samgharakshita), the Koragharakas (inhabitants of Kuraragriha).
- 559. 1894 Bühler, Ep. Ind. Vol. II. p. 396, No. 376. Prakrit. Fragment. Mentions Utarā (Uttarā).
- 560. 1838 Prinsep, Journ. Beng. As. Sco. Vol. VII. p. 564, No. 37, and Plate XXIII. Prakrit. Gift of Najā, the daughter-in-law of the Tāpasiyas, from Ujeni (Ujjayini). Compare No. 219.
- 561. 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565, No. 43, and Plate XXIII. Prakrit. Fragment. Gift of the nun (bhichhuni) . . . dana.

- 562. 1880 Cunningham Arch. Surv. Rep. Vol. X. p. 58, No. 9.
  Prakrit. Gift of Dataka (? Dattaka), the Nadinagara (inhabitant of Nandinagara).
- 568. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 15.
  Prakrit. Fragment. Gift of some nun ([bhi]chhu[ni]), the Nadanagarikā (inhabitant of Nandinagara).
- 564. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 16. Prakrit. Gift of Balaguta (Balagupta).
- 565. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 17.
  Přakrit. Gift of Ha . . . (?) from Nadinagara (Nandinagara).
- 566. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 19. Prakrit. Fragment. Gift of Pandu . . . . (?).
- 567. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 20. Prakrit. Gift of Isipiyata (?) from Nadinagara (Nandinagara).
- 568. 1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 59, No. 21. Prakrit. Gift of the nun (bhichhuni) Ritali (?).

## 569-653 Sanchi Buddhist Stilps II, Inscriptions.

- 569. 1854 Cunningham, Bhilsa Topes, p. 280, No. 1, and Plate XXI: 1804 Bühler, Rp. Ind. Vol. II. p. 396, No. 22.
  Prakrit. Gift of Nagila, pupil (aintēvāsin) of Aya (Arya).
- 570. 1854 Cunningham, Bhilsa Topes, p. 280, No. 2, and Plate XXI; 1894 Ind. Vol. II. p. 396, No. 28.
  Prakrit. Fragment. Gift of Ku . . . , pupil (sejha) of Dhamarakshita).
- 571. 1854 Cunningham, Bhilsa Topes, p. 280, No. 3, and Plate XXI; 1892 Maisey, Sánchi and its Remains, p. 102; 1892 Bühler, Ep. Ind. Vol. II. p. 110, No. 1, and Plate, Prakrit. Gift of the village (qāma) of Pāḍukulikā (Pāṇḍukulikā).
- 572. 1854 Cunningham, Bhilsa Topes, p. 280, No. 4, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 2.
  Prakrit. Gift of Budhila (Buddhila), the Bhogavadhanska (inhabitant of Bhogavardhans).
- 573. 1854 Cunningham, Bhilsa Topes, p. 280, No. 5, and Plate XXI; 1875-28thler, Ep. Ind. Vol. II. p. 111, No. 3; 1896 note by Franke, Zeitschr. Deutsch. Michael. Ges. Vol. L. p. 586.
  Prakrit. Gift of Dhamadevā (Dharmadevā), pupil (aintevāsinī) of Mitanip (Mitanip).
- 574. 1854 Cunningham, Bhilsa Topes, p. 280, No. 6, and Plate XXI; 1892 http://www.lnd. Vol. II. p. 111, No. 4.
  Prakrit. Gift of the monk (bhikhu) Isila (Rishila).
- 575. 1854 Cunningham, Bhiles Topes, p. 281, No. 7, and Plate XXI; 1894 Bühler, Ind. Vol. II. p. 397, No. 24.
  Prakrit. Gift of the monk (bhikhu) Saghamita (Samphamitra).

- 576. 1854 Cunningham, Bhilsa Topes, p. 281, No. 8, and Plate XXI; 1892 Maisey, Sánchi and its Remains, p. 102; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 25. Prakrit. Gift of the banker (sethin) Budhapālita (Buddhapālita), the Padukulikiya (inhabitant of Pāndukulikā).
- 577. 1854 Cunningham, Bhilsa Topes, p. 281, No. 9, and Plate XXI. Prakrit. Fragment. No name can be made out.
- 578. 1854 Cunningham, Bhilsa Topes, p. 281, No. 10, and Plate. Prakrit. Gift of Budharakhita (Buddharakshita), the Anammitaka (?).
- 579. 1854 Cunningham, Bhilsa Topes, p. 281, No. 11, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 5. Prakrit. Gift of the monk (bhikhu) Vijha (Vindhya).
- 580. 1854 Cunningham, Bhilsa Topes, p. 281, No. 12, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 6. Prakrit. Gift of the monk (bhichhu) Yakhila (Yakshila).
- 581. 1854 Cunningham, Bhilsa Topes, p. 281, No. 13, and Plate XXI; 1892 Bühler, En. Ind. Vol. II. p. 111, No. 7. Prakrit. Gift of Nagapiya (Nagapriya), the banker (sethin) of Achhavada.
- 582. 1854 Cunningham, Bhilsa Topes, p. 281, No. 14, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 8; 1894 correction by Bühler, Ep. Ind. Vol. II. p. 404, note 23. Prakrit. Gift of the nun (bhikhunī) Sapakī (Sarpakī), the Korarī (inhabitant of Kurara).
- 583, 1854 Cunningham, Bhilsa Topes, p. 281, No. 15, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 26. Prakrit. Gift of the nun (bhikhunī) Valā, the Korari (inhabitant of Kurara).
- 584. 1854 Cunningham, Bhilsa Topes, p. 281, No. 16, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 9. Prakrit. Gift of the nun (bhikhunī) Dhamasēnā (Dharmasēnā), the Korari (inhabitant of Kurara).
- 585. 1854 Cunningham, Bhilsa Topes, p. 282, No. 17, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 111, No. 10. Prakrit. A pillar (thabha), the gift of Nāgapālitā.
- 586. 1854 Cunningham, Bhilsa Topes, p. 282, No. 18, and Plate XXI. Prakrit. Gift of the nun (bhikhunī) Phagulā (Phalgulā).
- 587. 1854 Cunningham, Bhilsa Topes, p. 282, No. 19, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 27. Prakrit. Gift of Balaka, pupil (atēvāsin) of Aya (Ārya) Arahaguta (Arhadgupta), the Sāsādaka (inhabitant of Sāsāda).
- 588. 1854 Cunningham, Bhilsa Topes, p. 282, No. 20, and Plate XXI. Prakrit. Gift of the nun (bhikhuni) Yamarakhitā (Yamarakshitā).

- 589. 1854 Cunningham, Bhilsa Topes, p. 282, No. 21, and Plate XXI; 1894 Bühler, E<sub>1</sub> Ind. Vol. II. p. 397, No. 28.
  Prakrit. A pillar (thabha), the gift of Mulá (Mūlā), the female pupil (atēvāsinī) ...
  Gadā.
- 590. 1854 Cunningham, Bhilsa Topes, p. 282, No. 22, and Plate XXI; 1894 Bühler, E<sub>f</sub>.
   Ind. Vol. II. p. 397, No. 29.
   Prakrit. Fragment. Gift of the nun (bhichhunž) Isidāsī (Rishidāsī), the . . . .
  - Frakrit. Fragment. Gift of the nun (bhichhunž) Isidāsī (Rishidāsī), the . . . kadikā (inhabitant of . . . kada), mother of Sagharakhitā (Samgharakshitā).
- 591. 1854 Cunningham, Bhitsa Topes, p. 282, No. 23, and Plate XXI; 1894 Bühler, E<sub>I</sub>. Ind. Vol. II. p. 397, No. 30.
  Prakrit. Gift of Aya (Ārya) Budharakhita (Buddharakshita), the Pokhareyaka (inhabitant of Pushkara).
- 592. 1854 Cunningham, Bhilsa Topes, p. 282 f., No. 24, and Plates XXI and XXXI; 1865 Fergusson, Tree and Serpent Worship, Plate XLII, 1 (Plate only); 1894 corrections by Bühler, Ep. Ind. Vol. II. p. 407, 408.
  Prakrit. Gift of Vinhikā (Vrishnikā), the Vādyavahanikā (inhabitant of
  - Pragrit, Gift of Vinniga (Vṛshṇikā), the Vādyavahanikā (inhabitant of Vādyavahana).
- 1854 Cunningham, Bhilsa Topes, p. 283, No. 25, and Plate XXI; 1892 Bühler, E<sub>I</sub>.
   Ind. Vol. II. p. 111, No. 11.
   Prakrit. A pillar (thabha), the gift of the nun (bhikhunī) Odi. Compare No. 611.
- 1854 Cunningham, Bhilsa Topes, p. 283, No. 26, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 31.
   Prakrit. Gift of Țikisa (?) from Sidakada.
- 595. 1854 Cunningham, Bhilsa Topes, p. 283, No. 27, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 397, No. 32.
  Prakrit. Fragment. Gift of . . . . . . , the Sidakādī (inhabitant of Sidakāda).
- 596. 1854 Cunningham, Ehilsa Topes, p. 283, No. 28, and Plate XXI; 1894 Bühler, E<sub>T</sub>. Ind. Vol. II. p. 398, No. 34.
  Prakrit. Gift of Golā, the S[i\*]dakadiyā (inhabitant of Sidakada).
- 597. 1854 Cunningham, Bhilsa Topes, p. 283, No. 29, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 33; 1895 referred to by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895; p. 214.
  Prekrit. Gift. of Buddensitis (Buddensitis)
  - Prakrit. Gift of Budhapālitā (Buddhapālitā), the Sidakadiyā (inhabitant of Sidakada).
- 1854 Cunningham, Bhilsa Topes, p. 283, No. 30, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 12.
   Prakrit. Gift of Saghamita (Samghamitra), the Sonaraka (inhabitant of Sonara).
- 1854 Cunningham, Bhilsa Topes, p. 283, No. 31, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 35.
   Prakrit. Gift of Budhagutā (Buddhaguptā), the Sēdakadī (inhabitant of Sidakada).

- 600. 1854 Cunningham, Bhilsa Topes, p. 283, No. 32, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 13. Prakrit. Gift of Agila (Agnila), the Adhaporika (inhabitant of Ardhapura).
- 601. 1854 Cunningham, Bhilsa Topes, p. 283, No. 33, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 14. Prakrit. Gift of the monk (bhichhu) Yasōgiri (Yaśōgiri).
- 602. 1854 Cunningham, Bhilsa Topes, p. 283 f., No. 34, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 36. Prakrit. Gift of the monk (bhichhu) Arahaka (Arhat), the preacher (bhānaku).
- 603. 1854 Cunningham, Bhilsa Topes, p. 284, No. 35, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 37. Prakrit. Gift of Bahula.
- 604. 1854 Cunningham, Bhilsa Topes, p. 284, No. 36, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 15. Prakrit. [Gift] of Gadā, the Nādināgarikā (inhabitant of Nandinagara).
- 605. 1854 Cunningham, Bhilsa Topes, p. 284, No. 37, and Plate XXI. Prakrit. Fragment. Gift of Idagi . . . (Indragni . . . ).
- 606. 1854 Cunningham, Bhilsa Topes, p. 284, No. 38, and Plate XXI; 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 16. Prakrit. Gift of the monk (bhikhu) Aya-Nāduka (Arya-Nānduka).
- 607. 1854 Cunningham, Bhilsa Topes, p. 284, No. 39, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 38. Prakrit. Gift of the monk (bhichhu) Nagarakhita (Nagarakshita), the Pokhareyaka (inhabitant of Pushkara).
- 608. 1854 Cunningham, Bhilsa Topes, p. 284, No. 40, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 39. Prakrit. Gift of the monk (bhichhu) Sagharakhita (Saingharakshita), the Körara (inhabitant of Kurara).
- 609. 1854 Cunningham, Bhilsa Topes, p. 284, No. 41, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 66. Prakrit. Gift of Rohanika, the Udubaraghariya (inhabitant of Udumbaragriha).
- 610. 1854 Cunningham, Bhilsa Topes, p. 284, No. 42, and Plate XXI. Prakrit. Fragment. Gift of . . . . the Udubaraghariya (inhabitant of Udumbarag riha).
- 611. 1854 Cunningham, Bhilsa Topes, p. 284, No. 43, and Plate XXI; 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 40. Prakrit. A pillar (thabha), the gift of the nun (bhikhuni) Odi. Compare No. 593.
- 612. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 17. Prakrit. Gift of Pusarakhita (Pushyarakshita), pupil (atēvāsin) of Aya (Ārya).

- 613. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 18. Prakrit. Gift of Sihā (Sihhā).
- 614. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 19. Prakrit. Gift of the monk (bhikhu) Sumana (Sumanas).
- 615. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 20.
  Prakrit. Gift of Dhamaguta (Dharmagupta) and Pusini (Pushyini).
- 616. 1892 Bühler, Ep. Ind. Vol. II. p. 112, No. 21.
  Prakrit. Gift of Visākha (Višākha), the Pāḍā[ni]ya (inhabitant of Pāḍāna).
- 617. 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 41.
  Prakrit. Gift of Aya (Arya), the Pokhareyaka (inhabitant of Pushkara).
- 618. 1894 Bühler, Ep. Ind. Vol. II. p. 398, No. 42.
  Prakrit. Gift of the nun (bhikhunī) Asadēvā (Aśvadēvā).
- . 619. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 43. Prakrit. Gift of Āvāsika from Ājanāva.
- 620. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 44.
  Prakrit. Gift of the nun (bhikhunī) Isidatā (Rishidattā).
- 621. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 45.
  Prakrit. Gift of the lay-worshipper (upasaka) Îdadata (Indradatta).
- 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 46.
   Prakrit. Gift of the monk (bhikhu) Garidhāra.
- 623. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 47.
  Prakrit. Gift of the nun (bhikhunī) Gotami (Gautamī).
- 624. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 48.
  Prakrit. Gift of the nun (bhichhunī) Chiratī (Kirātī).
- 625. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 49.
  Prakrit. Gift of the village (gāma) of Chumvamōragiri(?).
- 626. 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 50.
  Prakrit. Gift of the Mörayahikatiya (inhabitant of Mörayahikata).
- 1894 Bühler, Ep. Ind. Vol. II. p. 399, No. 51.
   Prakrit. Gift of the female lay-worshipper (upasikā) Dhamarasiri (Dharmaśri).
- 628. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 52.
  Prakrit. Gift of the monk (bhikhu) Dhamasēna (Dharmasēna).
- 629. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 53.
  Prakrit. Gift of the nun (bhikhu[nī\*]) Asad[ē\*]vā (Aśvadēvā) from Nadinagara (Nandinagara).

- 630. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 54. Prakrit. Gift of the nun (bhikhunī) [Is]imitā (Rishimitrā) from Nadinagara (Nandinagara).
- 631. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 55. Prakrit. Gift of the monk (bhichhu) Namduka (Nanduka).
- 632. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 56. Prakrit. Gift of the monk (bhikhu) Pala (Pāla).
- 633. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 57. Prakrit. Gift of the monk (bhikhu) Badhaka (Baddhaka), the Kurara (inhabitant of Kurara).
- 634. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 58. Prakrit. Gift of Budhaguta (Buddhagupta), the Udubaraghariya (inhabitant of Udumbaragriha).
- 635. 1894 Bühler, Ep. Ind. Vol. II. p. 400, No. 59. Prakrit. Gift of Budharakhitaka (Buddharakhitaka), who is versed in the sūtrānta (sutātika), the Arapānaka (inhabitant of Arapāna).
- 636. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 60. Prakrit. Fragment. Only the name Budharakhita (Buddharakshita) is legible.
- 637. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 61. Prakrit. Gift of the nun (bhichhunī) Budharakhitā (Buddharakshitā).
- 638. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 62. Prakrit. Gift of the monk (bhikhu) Budharakhita (Buddharakshita).
- 639. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 63. Prakrit. Fragment. Only the name Bodhi is legible.
- 640. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 64. Prakrit. Gift of the monk (bhikhu) Bharanabhūti.
- 641. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 65. Prakrit. Gift of Bhichhunikā (Bhikshunikā).
- 642. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 67. Prakrit. Gift of the monk (bhikhu) Vipula.
- 643. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 68. Prakrit. Gift of Visaka (Viśvaka), the Rohanipadiya (inhabitant of Rohinipada).
- 644. 1894 Bühler, Ep. Ind. Vol. II. p. 401, No. 69. Prakrit. Gift of the Saphineyika, the mother of Sagha (Samgha)
- 645. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 70. Prakrit. Gift of the nun (bhikhuni) Sonasiri (Śravanaśri).

- 646. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 71.
  Prakrit. Fragment. Gift of some woman who is called a Sagireyikā (inhabitant of Sagiri).
- 647. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 72.
  Prakrit. Fragment. Gift of Kodu, mother of the monk (bhikhu) . . . . ra.
- 648. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 73.

  Prakrit. Fragment. Gift of [Dha]marakhitā (Dharmarakshitā), female pupil (atēvāsinī) of Koramikā.
- 649. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 74.
  Prakrit. Fragment. Gift of the monk (bhichhu) . . . . na.
- 650. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 75.
  Prakrit. Fragment. Gift of some nun ([bhi]chhunē).
- 651. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 76.
  Prakrit. Fragment. Gift of some nun (bhikhunī), a Körarī (inhabitant of Kurara).
- 652. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 77.
  Prakrit. Fragment. Gift of some monk (bhikhu).

Suvijayat?), the teacher (vināyaka).

- 653. 1894 Bühler, Ep. Ind. Vol. II. p. 402, No. 78.
  Prakrit, Fragment. Gift of Dhavadêvā (Dharmadēvā?).
- 654. Sāñchi Stūpa II. relic-box inscription.—1854 Cunningham, Bhilsa Topes, p. 286, and Plate XX.
  Prakrit. (Relics) of all teachers (vināyakas), beginning with Ara<sup>o</sup> (? Arhat)
  Kāsapagota (Kāšyapagōtra) and Ara<sup>o</sup> (? Arhat) Vāchhi-Suvijayata (Vātsi-
- 655. Sañchi Stāpa II. inscription on steatite box (No. 1), outside lid.—1854 Cunningham, Bhilsa Topes, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, Journ. Roy. As. Soc. 1905, p. 685.
  - Prakrit. (Relics) of the saint (sapurisa) Kāsapagota (Kāśyapagōtra), the teacher (āchariya) of all the Hēmavatas (Hainavatas).
- 656. Săfichi Stüpa II. inscription on steatite box (No. 1), inside lid.—1854 Cunningham, Bhilsa Topes, pp. 119, 287, and Plate XX; 1905 mentioned by Fleet, Journ. Roy. As. Soc. 1905, p. 685.
  Prakrit. (Relics) of the saint (sapurisa) Majhima (Madhyama).
- 657. Saïchi Stūpa II. inscription on steatite box (No. 1), bottom.—1854 Cunningham, Bhūlsa Topes, pp. 120, 287, and Plate XX; 1905 mentioned by Fleet, Journ. Roy. As. Soc. 1905, p. 685.
  - Prakrit. (Relies) of the saint (sapurisa) Hāritiputa (Hāritiputra).
- 658. Sāūchi Stūpa II. inscription on steatite box (No. 2), outer circle.—1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX.

- Prakrit. (Relics) of the saint (sapurisa) Vachhi (Vātsi?) Suvijayata (Suvijayat), the pupil (atēvāsin) of Gota (Gaupta).
- 659. Sāñchi Stūpa II. inscription on steatite box (No. 2), inner circle.—1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX. Prakrit. Gift of the Pābhāsasāhas of Kākanava.
- 660. Sanchi Stupa II. inscription on steatite box (No. 3), ontside lid.—1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX.
  - Prakrit. (Relics) of the saint (sapurisa) Mahavanaya. (Relics) of the saint (sapurisa) Āpagīra.
- 661. Sanchi Stupa II. inscription on steatite box (No. 3), inside lid.—1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX.
  - Prakrit. (Relics) of the saint (sapurisa) Kodiniputa (Kaundiniputra).
- 662. Sānchi Stupa II. inscription on steatite box (No. 4), ontside lid.—1854 Cunningham, Bhilsa Topes, p. 288, and Plate XX. Prakrit. (Relics) of the saint (sapurisa). Kosikiputa (Kauśikiputra).
- 663. Sānchi Stūpa II. inscription on steatite box (No. 4), inside lid.—1854 Cunningham, Bhilsa Topes, p. 289, and Plate XX. Prakrit. (Relics) of the saint (sapurisa) Gotiputa (Gauptiputra).
- 664. Sañchi Stūpa II. inscription on steatite box (No. 4), bottom.—1854 Cunningham, Bhilsa Topes, p. 289, and Plate XX. Prakrit. (Relies) of the saint (sapurisa) Mogaliputa (Maudgaliputra).
- 665. Sanchi Stupa III. relic-box (No. 1) inscription.—1854 Cunningham, Bhilsa Topes, p. 297, and Plate XXII. Prakrit. (Relies) of Sāriputa (Šāriputra).
- 666. Sānchi Stūpa III. relic-box (No. 2) inscription.—1854 Cunningham, Bhilsa Topes, p. 297, and Plate XXII. Prakrit. (Relics) of Mahā-Mogalāna (Mahā-Maudgalyāyana).
- 667. Sanchi Stupa III. inscription on steatite box (No. 1).—1854 Cunningham, Bhilsa Topes, p. 299, and Plate XXII. Only the letter  $s\bar{a}$ , which stands for  $S\bar{a}riputasa$ , i.e. (relies) of  $S\bar{a}riputa$  ( $S\bar{a}riputa$ ).
- 668. Sāñchi Stūpa III. inscription on steatite box (No. 2).—1854 Cunningham, Bhilsa Topes, p. 299, and Plate XXII. Only the letter ma, which stands for Mahā-Mogalānasa, i.e. relics of Mahā-Mogalāna (Mahā-Maudgalyāyana).
- 669. Year 14.- Bēsnagar Vaishņava column inscription of the time of rajan Kāsiputa Bhagabhadra.—1909 Marshall-Bloch, Journ. Roy. As. Soc. 1909, p. 1053 ff., No. A, and Plate I; 1909 Fleet, Journ. Roy. As. Soc. 1909, p. 1087 ff.; 1909 note by Barnett, Journ. Roy. As. Soc. 1909, p. 1093 f.; 1909 Bloch, Zeitschr. Deutsch. Morgenl. Ges. Vol. LXIII. p. 587 ff.; 1910, note by Fleet, Journ. Roy. As. Soc. 1910, p. 141 f.; 1910 Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XXIII. p. 104 ff. —vasēna chatudasēna rājēna vadhamānasa.
  - Prakrit. Erection of a garudadhraja of Vā[sudē]va, the god of gods, by the bhāgavata (votary of Bhagavat), Heliodora (Heliodoros), the son of Diya (Dion), the Takhasilāka (native of Takshasilā), a Yona (Yavana) ambassador (dūta), who came from mahārāja Amtalikita (Antalkidas) to rājan Kāsiputa (Kāsiputra) Bhagabhadra, the saviour (trātāra), who was prospering in the fourteenth year of his reign.

- 670. Bēsnagar column inscription.—1909 Marshall-Bloch, Journ. Roy. As. Soc. 1909, p. 1053 ff., No. B, and Plate I; 1909 Barnett, Journ. Roy. As. Soc. 1909, p. 1093 f.; 1909 Bloch, Zeitschr. Deutsch. Morgenl. Ges. Vol. LXIII. p. 587 ff. Prakrit. A verse on the three steps to immortality.
- 671. Bēsnagar Buddhist coping stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 38, and Plate XIII.
  Prakrit, Gift of the monk (bhikhu) Pātamāna and the monk (bhikhu) Kumuda.
- 672. Besnagar Buddhist pillar inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII.
  Prakrit, Fragment, (Gift) of [A]jamita (Ajamitra).
- 673. Bēsnagar Buddhist rail inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII.
  Prakrit. Gift of the monk (bhikhu) Dhamagiri (Dharmagiri).
- 674. Bēsnagar Buddhist rail inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII.
  Prakrit. Gift of the nun (pavajitā) Nadikā (Nandikā).
- 675. Bēsnagar Buddhist rail inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 39, and Plate XIII. Only the figures 30 3.
- 676. Bhöjpur Stüpa IV. earthen bowl inscription.—1854 Cunningham, Bhilsa Topes, p. 333, and Plate XXVI.
  Only the letter mu°.
- 677. Bhōjpur Stūpa VII. inscription on earthen jar (No. 1).—1854 Cunningham, Bhilsa Topes, p. 335 f., and Plate XXVII, 4.
  Prakrit. Patito (?).
- 678. Bhöjpur Stüpa VII. inscription on earthen jar (No. 2).—1854 Cunningham, Bhilsa Topes, p. 336, and Plate XXVII, 5.
  Prakrit. (Relics) of Upahitaka
- 679. Andher Stüpa I. rail inscription.—1854 Cunningham, Bhilsa Topes, p. 344, and Plate XXVIII, 3.
  Prakrit. Gift of the mother of Dhamasiya (Dhamasiya).
- 680. Andher Stūpa II. earthen jar inscription.—1854 Cunningham, Bhilsa Topes, p. 346, and Plate XXIX, 6.
  Prakrit. (Relics) of the saint (sapurisa) Vāchhīputa (Vātsīputra), pupil (atēvāsin), of Gotiputa (Gauptīputra).
- 681. Andher Stūpa II. inscription on steatite box (No. 1).—1854 Cunningham, Bhilsa Topes, p. 347, and Plate XXIX, 7; 1888 Fleet, Corp. Inscr. Ind. Vol. III. p. 31. Prakrit. (Relies) of the saint (sapurisa) Gotiputa (Gauptīputra) of the Kodiña (Kaundinya) götra (gota), who illumined (? pabhāsana) Kākanāva.
- 682. Andher Stüpa II. inscription on steatite vase (No. 2).—1854 Cunningham, Bhilsa Topes, p. 347, and Plate XXIX, 8 and 9; 1906 Fleet, Journ. Roy. As. Soc. 1906, p. 155.
  - Prakrit. (Relics) of the saint (sapurisa) Mogaliputa (Maudgaliputra), the pupil (atēvāsin) of Gotiputa (Gauptīputra).

- 683. Andher Stūpa III. inscription on steatite casket, outside.—1854 Cnnningham, Bhilsa Topes, p. 349, and Plate XXX.
  Prakrit. (Relios) of the saint (sapurisa) Häritiputa (Häritiputra).
- 684. Andher Stūpa III. inscription on steatite casket, inside.—1854 Cunningham, Bhilsa Topes, p. 349, and Plate XXX. Prakrit. Gift of Asadēva (Aśvadēva).
- 685. Pākna-Bihār Buddhist stone-slab inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 32 f., and Plate XII, 11.
  Sanskrit. Fragment. Mentions a mahārāja dēvaputra, the figure 30 (?), Hastika, the son of Hastika, and Bodhisatva (Bōdhisatva) dēvaputraka.
- 686. Khairigarh (now Lucknow Provincial Museum) horse image inscription.—1893 Smith, Journ. Roy. As. Soc. 1893, p. 98, and Plate. Prakrit. Fragment. Gift of . . . . ddagutta ([Samu]dragupta?).
- 687. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham-Rajendralala Mitra-Bühler, Stúpa of Bharhut, p. 128 f., No. 1, and Plates XII and LIII; 1880 Rajendralala Mitra, Proceed. Beng. As. Soc. 1880, p. 58 ff.; 1885 Hultzsch, Ind. Ant. Vol. XIV. p. 138 f., and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XI. p. 60, No. 1; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 1.
  - Prakrit. Erection of gateway (tōraṇa) and stone-work (silūkammainta) by Dhana-bhūti Vāchhiputa (the son of a Vātsī), the son of Āgaraju (Aŭgūradyut) Gotiputa (the son of a Gauptī), the grandson of rājan Visadēva (Višradēva) Gāgiputa (the son of a Gārgī), during the reign of the Sugas (Šuṅgas).
- 688. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stúpa of Bharhut, p. 128, No. 2, and Plate LIII.
  Prakrit. Fragment. Records the erection of a gateway (tōraṇā) during the reign of the S[u]gas (Śuṅgas). Of the names only that of Agaraju (Aṅgāradyut) is preserved.
- 689. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cuuningham, Stápa of Bharhut, p. 128, No. 3, and Plate LIII.
  Prakrit. Fragment. Records the erection of a gateway (tūraṇa).
- 690. Bharaut (now Indian Museum, Calcutta) Baddhist coping-stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 130, No. 1, and Plates XII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgeul. Ges. Vol. XL. p. 60, No. 2, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 2. Prakrit. Gift of Aya-Nāgadēva (Ārya-Nāgadēva).
- 691. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stúpa of Bharhut, p. 79; 130, No. 2, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 119 f., No. 5; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 60, No. 3, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 3. Prakrit. The Maghādēviya jataka (jātaka which treats of Makhādēva). Soe Jāt. No. 9.

- 692. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 97; 180, No. 3, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 120, No. 6; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60, No. 4, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 4. Prakrit. Dighatapasi (Dirghatapasvin) instructs his pupils.
- 693. Bharant (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 94; 130, No. 4, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 120, No. 7; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 61, No. 5, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 5.
  - Prakrit. The chātiya (chaitya) on Aboda (Arbuda).
- 694. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stûpa of Bharhwt, p. 77; 130, No. 5, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 6, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 6. Prakrit. The jataka (jātaka) (entitled) 'the mad Sujata (Sujāta)'. See Jat. No. 352.
- 695. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupu of Bharhut, p. 77; 130, No. 6, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 7, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 7; 1897 Jätaka transl. under Cowell, Vol. III. (Plate only). Prakrit. The cat jatara(ka) (jätaka), (or) the cock jataka (jätaka). See Jät. No. 383.
- 696. Bharaut (now Indian Museum, Caloutta) Buddhist coping-stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 94; 130, No. 7, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 8, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 227, No. 8. Prakrit. The walk (chakama) Dadanikama (Dandanishkrama?).
- 697. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Ståpa of Bharhut, p. 96; 130, No. 8, and Plates XLVII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 9, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 9.
  Prakrit. The woman Asadā (Ashādhā) who has observed the jackals on the cemetery.
- 698. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stúpa of Bharhut, p. 75; 181, No. 9, and Plates XLIII and LIII; 1881 Hoemle, Ind. Ant. Vol. X. p. 118, note 2; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 61, No. 10, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 10. Prakrit. The jataka (jātaka) (called) the risya deer. See Jāt. No. 12.
- 699. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription,—1879 Cunningham, Stupa of Bharhut, p. 94; 131, No. 10, and Plates XLIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 118 f., No. 1; 1886 Hultzsch, Zeitschr. Deutsch.

- Morgenl. Ges. Vol. XL, p. 61, No. 11, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 228, No. 11.
- Prakrit. The Migasamadaka (Mrigasammodaka?) chētaya (chaitya).
- 700. Bharaut Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupe of Bharhut, p. 69; 131, No. 11, and Plates XXVII and LIII; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 158. Prakrit. The swan jataka (jātaka). See Jāt. No. 32.
- 701. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874. Cunningham, Proceed. Beng, As. Soc. 1874, p. 111; 1879 Cunningham, Stûpa of Bharhut, p. 69 f.; 131, No. 12, and Plates XXVII and LIII; 1886 Hulizsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 12, and Plate: 1890 Warren, Two Bas-Reliefs of the Stupa of Bharhut, pp. 8 ff.; 1892 Hultzsch Ind. Ant. Vol. XXI. p. 228, No. 12.
  - Prakrit. The Kimnara jātaka. See Jāt. No. 504.
- 702. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stupa of Bharhut; p. 93 f.; 131, No. 13, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 13, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 13.
  - Prakrit. The assembly of the ascetics (jatila).
- 703. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stúpa of Bharhut, p. 75; 181, No. 14, and Plates XLVI and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 61, No. 14, and Plate; 1890 Warren, Two Bas-Reliefs of the Stupa of Bharhut, pp. 14 ff.; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 14.
  - Prakrit. The otter jataka (jātaka), See Jāt. No. 400.
- 704. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cuuningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 76; 131, No. 15, and Plates XLVI and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 119, No. 4; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 62, No. 15, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 15. Prakrit. The student jātaka. See Jāt. No. 174.
- 705. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 131, No. 16, and Plate Lill; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 62, No. 16; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 16.
  - Prakrit. Gift of the town (nigama) of Karahakata.
- 706. Bharant (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Ståpa of Bharhut, p. 79; 181, No. 17, and Plates XLVIII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 62, No. 17, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 17.

Prakrit. The jataka (jātaka) which treats of the stealing of the lotus-fibres. See Jāt. No. 488.

- 707. Bharaut (new Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 98; 131, No. 18, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 120 f., No. 8; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 62, No. 18, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 18.
  - Prakrit. Veduka milks katha (?) on Mount Nadoda.
- 708. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 98; 181, No. 19, and Plates XLVIII and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 121, No. 9; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 62, No. 19, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 228, No. 19. Prakrit. The Jambū on Mount Nadoda.
- 709. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1874. Cunningham, Proceed. Beng. As. Soc. 1874, p. 113; 1874. Beal, Academy, Vol. VI. p. 612; 1879. Cunningham, Stûpa of Bharhut, p. 95; 131, No. 20, and Plates XLIV and LIII; 1881. Heernle, Ind. Ant. Vol. X. p. 119, No. 2; 1886. Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 62, No. 20, and Plate; 1892. Hultzsch, Ind. Ant. Vol. XXI. p. 228, No. 20.
  - Prakrit. The arrow-maker. King  $(r\bar{a}jan)$  Janaka. Queen  $(d\bar{e}vi)$  Sivalā  $(Sival\bar{a})$ . See  $J\bar{a}t$ . No. 539.
- 710. Bharaut (now Indian Museum, Calcutta) Buddhist coping-stone inscription—1874 Beal, Academy, Vol. VI. p. 612 (comp. Fergusson, ibid., p. 637, note); 1879 Cunningham, Stúpa of Bharhut, p. 94 f.; 131, No. 21, and Plates XLV and LIII; 1881 Hoernle, Ind. Ant. Vol. X. p. 119, No. 3; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 21, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 21.
  Prakrit. The Chitupāda (Chittötpāda or Chitrotpāta ?) rock.
- Bharaut Buddhist coping-stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 131, No. 22, and Plate LIII.
  - Prakrit. Fragment. Dusita gives Mount Na[doda] (?). Compare No. 901.
- 712. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 132, No. 1, and Plates XII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 22, and Plate; 1892 Hultzsch, Ind. Ant. Vol XXI. p. 229, No. 22.
  - Prakrit. Gift of the first pillar (thabha) by Chāpadēvā, wife of Rēvatīmita (Rēvatīmitra) from Vedisa (Vidišā).
- 713. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stapa of Bharhut, p. 132, No. 2, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 23, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 23.
  - Prakrit. Gift of the bhadamta Aya-Bhutarakhita (Ārya-Bhūtarakshita), the Khujatidukiya (inhabitant of Kubjatinduka).
- 714. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 132, No. 3, and Plates XXIX and LIII; 1886 Hultzsch,

- Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 24, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 24.
- Prakrit. The Śāla, the bōdhi of the holy (bhagavat) Vesabhu (Viśvabhū).
- 715. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 132, No. 4, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl Ges. Vol. XL. p. 63, No. 25, and Plate; 1892 Hultzsch. Ind. Ant. Vol. XXI. p. 229, No. 25.
  Prakrit, A pillar (thabha), the gift of Aya-Görakhita (Ärya-Görakshita).
- '716. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 132, No. 5, and Plates XXIII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgeal. Ges. Vol. XL. p. 63, No. 26 (first part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 26 (first part).
  Prakrit. A pillar (thambha), the gift of Aya-Pamthaka (Ārya-Pūnthaka).
  - 717. Bharaut (now Indian Museum, Calentta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 22; 132, No. 6, and Plates XXIII and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 26 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 26 (second part).
    Prakrit. The goddess Chulakokā (Kshudrakökā).
  - 718. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharhut, p. 132, No. 7, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 63, No. 27, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 27.
    - Prakrit. Gift of the nun (bhichhunā) Badhikā (Baddhikā), daughter of Mahamukhi (Mahāmukha), the Dabhinikā (inhabitant of Darbhina?).
- 719. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 132, No. 8, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 63, No. 28, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 28.
  - Prakrit. Gift of Nagasēnā, the Kodiyānī, from Pataliputa (Pāṭaliputra).
- 720. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 132, No. 9, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 29, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 29.
  - Prakrit. Gift of the nun (bhikhunī) Samanā (Śramanā), the Chudathilikā (inhabitant of Chudathīla).
- Bharaut Buddhist pillar inscription.—1879 Cunningham, Stapa of Bharhut, p. 132, No. 10, and Plate LIII.
  - Prakrit. A pillar (thabha), (the gift) of Ananda (Ānanda), son of Isirakhita (Rishirakhita), in Bahadagojatiranatana (?).
- 722. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 114; 132, No. 11, and Plates XXIX and LIII; 1886 Hultzsch, Zeitschr. Deutsch.

- Morgenl. Ges. Vol. XL. p. 64, No. 30, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, No. 30.
- Prakrit. The bodhi of the holy (bhagavat) Konagamena (Kônāgamana).
- 723. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. -- 1879 Cunningham, Stupa of Bharhut, p. 133, No. 12, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 64, No. 31, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 229, No. 31. Prakrit. Gift of the nun (bhichhunī) Diganagā (Dinnāyā), the Bhōjakaṭakā (inhabi
  - tant of Bhōjakata).
- 724. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed Beng, As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 52; 133, No. 13, and Plates XXV and LIII; 1886 Hultzsch, Zeitschr, Deutsch. Morgenl, Ges. Vol. XL. p. 64, No. 32; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230. No. 32; 1895 Jātaka transl. under Cowell, Vol. II. (Plate only). Prakrit. The elephant jātaka. See Jāt. No. 267.
- 725. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 133, No. 14, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch, Morgent, Ges. Vol. XL. p. 64, No. 33, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 33.
  - Prakrit. Gift of the householder (gahapati) Budhi (Buddhi) from Bibikanadikata (Bimbikānandikata).
- 726. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham. Stûpa of Bharhut, p. 20; 133, No. 15, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch, Morgent, Ges. Vol. XL. p. 64, No. 34, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 34. Prakrit. The yakha (yaksha) Supāvasa (Suprāvrisha?).
- 727. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharhut, p. 133, No. 16, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 35, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 35.
  - Prakrit. A pillar (thabha), the gift of Dhamaguta (Dharmagupta).
- 728. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, Stupa of Bharhut, p. 133, No. 17, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch, Morgenl, Ges. Vol. XL. p. 64, No. 36, and Plate; 1892 Hültzsch, Ind. Ant. Vol. XXI. p. 230, No. 36.
  - Prakrit. Gift of the trooper (asavārika) Suladha (Sulabdha) from Bibikanadikata (Bimbikānandikaţa).
- 729. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 133, No. 18, and Plates XXV and LIII; 1886 Hultzsch. Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 37 (first part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 37 (first part).
  - Prakrit. A pillar (thambha), the gift of Pusa (Pushya).

- 730. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stûpa of Bharhut, p. 51 f.; 133, No. 19, and Plates XXV and LHI; 1886 Bultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 37 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 37 (second part).
  Prakrit. The antelope jūtaka. See Jūt. No. 482.
- 731. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1874 Childers, Academy, Vol. VI. p. 586; 612; 1875 note by Childers-deZoysa, Academy, Vol. VII. p. 454 f.; 1879 Cunningham, Stûpa of Bharhut, p. 84; 133, No. 20, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 64, No. 38, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 38; 1898 correction by Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 285.

Prakrit. Anādhapedika (Anāthapindika) gives Jētavana, having bought it by a layer of crores.

732. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 116; 1879 Cunningham, Stupe of Bharhut, p. 85; 133, No. 21, and Plate XXVIII, LIII and LVII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 39, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 39; 1898 note by Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 285 f.

Prakrit. The Kösambakuţī (Kauśāmbakuţī).

733. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 116; 1879 Cunningham, Stûpa of Bharhut, p. 85; 133, No. 22, and Plates XXVIII, LIII and LVII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 40, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 40; 1898 note by Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 286.

Prakrit. The Gamdhakuti.

- 734. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 133, No. 23, and Plates XXI and LHI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 41, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 41.
- Prakrit. Gift of Dhamarakhita (Dharmarakshita).
- 735. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Bengal. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpa of Bharhut, p. 26; 133, No. 24, and Plates XXI and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XI., p. 65, No. 42, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 42.
  - Prakrit. The king of serpents (nāgarājan) Chakavāka (Chakravāka.)
- 736. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stupa of Bharhut, p. 20; 134, No. 25, and Plate LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 43, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 43.

Prakrit, The yakha (yaksha) Virudaka (Virudhaka).

- 737. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stûpa of Bharhut, p. 20; 134, No. 26, and Plates XXI and LIII; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 65, No. 44, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 230, No. 44.
  - Prakrit, The yakha (yaksha) Gamgita.
- 738. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, Stúpa of Bharhut, p. 134, No. 27, and Plates XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 259, No. 17, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 45, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXIp. 230, No. 45.
  - Prakrit. Gift of Aya-Isidina (Arya-Rishidatta), the preacher (bhānaka).
- 739. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 45; 115; 120; 127; 134, No. 28, and Plates XIII and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 255 f., No. 11, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 65, No. 46, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 46; 1892 Cunningham, Mahabodhi, Plate III (Plate only). Prakrit. The bodha (bodhi) of the holy (bhagavat) Sakamuni (Sāhyamuni).
- 740. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 134, No. 29, and Plates XIII, XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 256 f., No. 12a, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 47, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 47; 1892 Cunningham, Mahabodhi, Plate III (Plate only). Prakrit. In the eastern quarter the Sudhāvāsa (Śuddhāvāsa) gods.
- 741. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription. 1879 Cunningham, Stupa of Bharhut, p. 134, No. 30, and Plates XIII, XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 256 f., No. 12b, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 65, No. 48, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 48; 1892 Cunningham, Mahabodhi, Plate III (Plate only).
  - Prakrit. In the northern quarter three covered heads (?).
- 742. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 134, No. 31, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 257, No. 13, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 65, No. 49, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 49.
  - Prakrit. In the southern quarter six thousand Kāmāvacharas.
- 743. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhat, p. 29; 134, No. 32, and Plates XV and LIV; 1881 Hoemle, Ind. Ant. Vol. X. p. 257 f., No. 14, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 50, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI.
  - Prakrit. The music of the gods, which gladdens (?) by acting (?).

- 744. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 29; 134, No. 33, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 15<sup>a</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 51, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 51. Prakrit. The achharā (apsaras) Misakō(kê)sī (Miśrakēśī).
- 745. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 29; 134, No. 34, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 15<sup>3</sup>; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 52; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 52. Prakrit. The achharā (apsaras) Sabhadā (Subhadrā).
- 746. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stupa of Bharhut, p. 29; 134, No. 35, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 15°, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 53; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 53. Prakrit. The achharā (apsaras) Padumāvati (Padmāvatī).
- 747. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 29; 134, No. 36, and Plates XV and LIV; 1881 Hoernle, Ind. Ant. Vol. X, p. 258, No. 15<sup>b</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 54; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 54. Prakrit. The achharā (apsaras) Alambusā (Alambushā).
- 748. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 134, No. 37, and Plates XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 259, No. 18, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XI. p. 66, No. 55, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 55.
  Prakrit. Kamdariki (Kandariki).
- 749. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stápa of Bharhut, p. 134, No. 38, and Plates XV and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 26 f., No. 21; 1882 Beal, Ind. Ant. Vol. XI. p. 146; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 56, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 231, No. 56.
  Prakrit. The vijādhara (vidyādhara) Vijapi (Vidyāvin).
- 750. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 11; 90; 110; 134, No. 39, and Plates XIII and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 255, No. 10, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 57, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 57.
  - Prakrit. The wheel of the Law (dhamachaka) of Bhagavat.

- 751. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Ståpa of Bharhut, p. 90; 111; 134, No. 40, and Plates XIII and LIV; 1881 Hoemle, Ind. Ant. Vol. X. p. 255, No. 10<sup>h</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 66, No. 58, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 58.
  - Prakrit. King (rājan) Pasēnaji (Prasēnajit), the Kōsala.
- 752. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpa of Bharhut, p. 134, No. 41, and Plates XIV, XV, XXX and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258 f., No. 16<sup>b</sup>, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 67, No. 59, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 232, No. 59.
  - Prakrit. The king of serpents (nāgarajan) Ērapata (Airāvata).
- 753. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1874 Childers, Academy, Vol. VI. p. 586; 1874 note by Beal, Academy, Vol. VI. p. 612; 1874 note by Fergusson, Academy, Vol. VI. p. 687: 1875 note by Childers-de Zoysa, Academy, Vol. VII. p. 351; 1879 Cunningham, Stúpa of Bharhut, p. 11; 27; 135, No. 42, and Plates XIV and LIV; 1881 Hoernle, Ind. Ant. Vol. X. p. 258, No. 164, and Plate; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 60, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 60.
  - Prakrit. The king of serpents (nāgarājan) Ērapata (Airāvata) worships Bhagavat.
- 754. Bharant (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharleut, p. 115; 135, No. 43, and Plates XV, XXX and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 26, No. 20; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 61, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 61.
  Prakrit. The (banyan tree) Bahuhathika (Bahuhattika).
- 755. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stūpa of Bharhut, p. 45; 115; 135, No. 44; and Plates XV, XXX and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 25 f., No. 19\*; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 62, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 232, No. 62.
  - Prakrit. The banyan tree Bahuhathika (Bahuhastika) on Nadoda.
- 756. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, Stupa of Bharhut, p. 135, No. 45, and Plates XV, XXX and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 25 f., No. 19<sup>b</sup>; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 63, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 63.
  - Prakrit. Susupāla (Šišupāla), the Kodāya (Kōdya?). The gardener (arāmaka) Veduka.
- Bharaut Buddhist pillar inscription.— 1879 Cunningham, Stupa of Bharhut, p. 185,
   No. 46, and Plate LIV.
  - Prakrit. Fragment. Contains the name of Yasika (Yaśas).

- 758. Bharaut Buddhist pillar inscription.—1879 Cunningham, Stapa of Bharhut, p. 135,
   No. 47, and Plate LIV.
   Prakrit. A pillar (thabha), the gift of Sōnā (Śravanā).
- 759. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stûpa of Bharhut, p. 135, No. 48, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 64 (first part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 64 (first part).
  - Prakrit. A pillar (thabha), the gift of Saghamita (Samghamitra), the Chēkulana (inhabitant of Chikulana).
- 760. Bharant (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Ståpa of Bharhut, p. 45; 114; 135, No. 49, and Plates XXX and LHV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 67, No. 64 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 64 (second part).
  Prakrit. The bödhi of the holy (bhagavat) Kasapa (Kāšyapa).
- 761. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, Siûpa of Bharhut, p. 135, No. 50, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 65, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 65.
  Prakrit. Gift of the nun (bhichhunī) Nāgā.
- 762. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunningham, Stüpu of Bharhut, p. 135, No. 51, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 67, No. 66, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 66.
  Prakrit. A pillar (thabha), the gift of bhadamta Valaka, the preacher (bhanaka).
- 763. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1879 Cunning-ham, Stüpa of Bharhut, p. 135, No. 52, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 67, No. 67, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, No. 67.
  - Prakrit. A pillar (thabha), the gift of Aya-Bhutaka (Arya- $Bh\bar{u}taka$ ) from Karaha-kaṭa.
- 764. Bharaut Buddhist pillar inscription.— 1879 Cunningham, Stûpa of Eharhut, p. 135, No. 53, and Plate LIV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. Gift of the nun (bhikhunī) Dhamarakhitā (Dharmarakshitā), the Vēnuvagāmiyā (inhabitant of Vēnukagrāma?), the Kösabeyekā (native of Kaušāmbi).
- 765. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 83; 135 f., No. 54, and Plates XXVIII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 68, No. 68, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 68.
  Prakrit. The walk (chakama) Tikoṭika (Trikōṭika).
- 766. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharhut, p. 136, No. 55, and Plates XXXII and LIV; 1886 Hultzsch,

- Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 69, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 69.
- Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Mahila.
- 767. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 136, No. 56, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 70, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 70.
  - Prakrit. A pillar (thabha), the gift of Samika (Śyāmaka) from Karahakata.
- 768. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stapa of Bharhut, p. 136, No. 57, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 71, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 71.
  - Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Samaka (Śyāmaka).
- 769. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpa of Bharhut, p. 53; 136, No. 58, and Plates XXV and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 72, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 283, No. 72.
  - Prakrit. The jātaka which treats of the market towns. See Jāt. No. 546.
- 770. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stúpa of Bharlux, p. 20; 22; 136, No. 59, and Plates XXIII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl Ges. Vol. XL. p. 68, No. 73, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 73.
  Probabit. The article Science (Science of Science of
  - Prakrit. The goddess Sirimā (Śrīmatī).
- 771. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.— 1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1874 correction by Childers, Academy. Vol. VI. p. 586; 1879 Cunningham, Stupa of Bharhut, p. 20; 136, No. 60, and Plates XXII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XI. p. 68, No. 74, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 74. Prakrit. The yakha (yaksha) Suchiloma (Sūchiloman).
- 772. Bharaut (now Indian Museum, Calentta) Buddhist pillar inscription.— 1879 Cunningham, Ståpa of Bharhut, p. 136, No. 61, and Plates XXII and LIV; 1886 Hultzself., Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 75, and Plate; 1892 Hultzself. Ind. Ant. Vol. XXI. p. 233, No. 75.

  Prakrit. Fragment. A pillar (Hable) the cife of game was (Hilling).
  - Prakrit. Fragment. A pillar (thabha), the gift of some nun (bhikhunī).
- 773. Bharaut (now Indian Museum, Caloutta) Buddhist pillar inscription.— 1879 Cunnimham, Stüpa of Bharhut, p. 136, No. 62, and Plates XVI and LIV; 1882 Hoernin Ind. Ant. Vol. XI. p. 29, No. 24; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Gr. Vol. XL. p. 68, No. 76, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 77 Prakrit Gift of bhadata (bhadanta) Aya-Isipālita (Ārya-Rishipālita), the preach: (bhānaka), the overseer of works (navakamika).

of Bhagavat.

- 774. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stûpa of Bharhut, p. 90; 136, No. 63, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 27, No. 22; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68. No. 77, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 77. Prakrit. Ajātasata (Ajātašatru) worships Bhagavat.
- 775. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1875 correction by Childers-deZoysa, Academy, Vol. VII. p. 454; 1879 Cunningham, Stūpa of Bharhut, p. 109; 136 f., No. 64, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 29 ff., No. 25a; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 68, No. 78, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 78.
  Prakrit. The hall of the gods Sudhammā (Sudharmā). The festival of the hair-lock
- 776. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 113; 1879 Cunningham, Ståpa of Bharhut, p. 109; 137, No. 65, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 29 ff. No. 25b; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 79, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 79. Prakrit. The palace (pāsāda) Vējayamta (Vaijayamta).
- 777. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 113; 187, No. 66, and Plates XVI and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 27 ff., No. 23; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 80, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, No. 80.
  - Prakrit. The angel (dēvaputa) Arabaguta (Arhadgupta) having descended announces the conception of Bhagavat to the great assembly.
- 778. Bharant (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 187, No. 67, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 81 (first part), and Plate; 1893 Hultzsch, Ind. Ant. Vol. XXI. p. 284, No. 81 (first part).
  - Prakrit. Pillars (thabhas), the gift of the nun (bhikhuni) Nagila from Moragiri (Mayüragıri).
- 779. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stûpa of Bharhut, p. 46; 113; 137, No. 68, and Plates XXIX and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 81 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 81 (second part). Prakrit. The bōāhi of holy (bhagavat) Vipasi (Vipašyin).
- 780. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Ståpa of Bharhut, p. 137, No. 69, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 82, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 82.

Prakrit. The gift of Phagudēva (Phalgudēva) from Vedisa (Vidišī).

- 781. Bharaut Buddhist pillar inscription.—1879 Cunningham, Stûpa of Eharhut, p. 137, No. 70, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59 f.; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, note 43. Prakrit. The dhenachhaka (?) at the foot of [Na]doda. Compare No. 791.
- 782. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stapa of Bharhut, p. 137, No. 71, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 69, No. 83, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 83.

Prakrit. The gift of the donors (?) (dāyakas) from Purikā.

783. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stûpa of Bharhut, p. 46; 114; 137, No. 72, and Plates XXIX and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 69, No. 84, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 84.

Prakrit. The bodhi of holy (bhagavat) Kakusadha (Kakutsamdha).

- 784. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 137, No. 73, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 85 (first part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 284, No. 85 (first part).
  Prakrit. The gift of Anurādhā from Vedisa (Vidisā).
- 785. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 115; 1879 Cunningham, Stüpa of Bharhut, p. 61 ff.; 137, No. 74, and Plates XXVI and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 85 (second part), and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 85 (second part).

Prakrit. The  $j\bar{a}taka$  which treats of (the elephant) with the six tusks. See  $J\bar{a}t$ . No. 514.

- 786. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Ståpa of Bharhut, p. 79 ff.; 187, No. 75, and Plates XVIII and LIV; 1882 Hoernle, Ind. Ant. Vol. XI. p. 31 f., No. 26; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 76, No. 86, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 86.
  - Prakrit. The Vitura-Punakiya jataka (jūtaka which treats of Vidura and Pūrnaka). See Jūt. No. 545.
- 787. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, Plate XIX (Plate only); 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 76, No. 154 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 154.
  - Prakrit, Fragment. Gift of . . . mika.
- 788. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 137, No. 76, and Plates XIX and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 87, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 87.
  Prakrit. The young Brahmau (mānavaka) Bramhadēva (Brahmadēva).

- 789. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 137, No. 77, and Plates XXIII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 88, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 88.
  - Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Kanaka, the preacher (bhanaka), the Chikulaniya (inhabitant of Chikulana).
- 790. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpe of Bharhut, p. 20; 137, No. 78, and Plates XXIII and LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 89, and Plate; 1892 Hultszch, Ind. Ant. Vol. XXI. p. 234, No. 89.
  - Prakrit. The yakhinī (yakshī) Sudasanā (Sudaršanā).
- \*791. Bharaut Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 137, No. 79, and Plate LIV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59 f.; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 232, note 43.
  Prakrit. The dhenachhaka (?) at the foot of Nadoda. Compare No. 781.
- 792. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 138, No. 80, and Plates XXII and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 90, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 90.
  - Prakrit. A pillar (thabha), the gift of bhadata (bhadanta) Budharakhita (Budharakhita), the satupadāna (?).
- 793. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Ståpa of Bharhut, p. 20; 138, No. 81, and Plates XXII and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 91, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 91.
  Prakrit, The yakhī (yakshī) Chadā (Chandrā).
- 794. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Ståpa of Bharhut, p. 20; 138, No. 82, and Plates XXII and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 92, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 92.
  Prakrit. The yakha (yaksha) Kupira (Kubēra).
- 795. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 111; 1879 Cunningham, Stüpa of Bharhut, p. 20; 138, No. 83, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 93, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 234, No. 93.
  - Prakrit. The yakha (yaksha) Ajakālaka.
- 796. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stüpa of Bharhut, p. 138. No. 84, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 94, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 94.
  - Prakrit, Pillars (thabhas), the gift of Pusa (Pushya) from Moragiri (Mayuragiri).

- 797. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Ståpa of Bharhut, p. 138, No. 85, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 95, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 95.
  - Prakrit. The gift of Aya-Chula (Arya-Kshudra), who is versed in the sūtrāntas (sutamtika), the Bhōgavadhaniya (inhabitant of Bhōgavardhana).
- 798. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stúpa of Bharhut, p. 138, No. 86, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 71, No. 96, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 96.
  Prakrit. Pillars (thabhas), the gift of Thupadåsa (Stūpadāsa) from Moragiri

(Mayūragiri).

- 799. Bharaut Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 138, No. 87, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. A pillar (thubha), the gift of Gorakhiti (Görakshitā), wife of Vasuka, from Nāsika.
- 800. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharhut, p. 138, No. 88, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 97, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 97.

  Prakrit. A pillar (thabha), the gift of Aya-Sâmaka (Ārya-Śyāmaka), the pupil (antēvāsin) of Mahara.
- 801. Bharaut (now Indian Museum, Caloutta) Buddhist pillar inscription.—1874 Cunning-ham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stûpa of Bharhut, p. 83; 138, No. 89. and Plates XXVIII and LV; 1880 Davids, Buddhist Birth Stories, p. CIII.; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 98, and Plate; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 65, note 3; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 98.

Prakrit. The descent of Bhagavat.

- 802. Bharaut Buddhist pillar (?) inscription.—1879 Cunningham, Stûpa of Bharhut, p. 64, and Plate XXVI; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 156. Prakrit. The Isisimgiya jātaka (jātaka which treats of Risyaśringa). See Jāt. No. 526.
- 803. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stūpa of Bharhut, p. 138, No. 90, and Plate LV.
  Prakrit. A pillar (thabha), the gift of Sakā (Śakrā).
- 804. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharhut, p. 138, No. 91, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  - Prakrit. A pillar (thabha), the gift of the preacher (bhānaka) Nadagiri (Nandagiri), the Sēlapuraka (inhabitant of Sailapura).
- 805. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunnungham, Ståpa of Bharhut, p. 88; 138, No. 92, and Plates XXVIII and LV;

- 797. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 138, No. 85, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 70, No. 95, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 95.
  Prakrit. The gift of Aya-Chula (Ārya-Kshudra), who is versed in the sūtrāntas
  - Prakrit. The gift of Aya-Chula (Arya-Kshudra), who is versed in the sūtrāntas (sutamtika), the Bhōgavadhaniya (inhabitant of Bhōgavadhana).
- 798. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Ståpa of Bharhut, p. 138, No. 86, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 96, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 96.
  Prakrit. Pillars (thabhas), the gift of Thupadāsa (Stūpadāsa) from Moragiri (Mayūragiri).
- 799. Bharaut Buddhist pillar inscription.—1879 Cunningham, Ståpa of Bharhut, p. 138, No. 87, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. A pillar (thabha), the gift of Gorakhiti (Görakshitā), wife of Vasuka, from Nāsika.
- 8CO. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunningham, Stûpa of Bharhut, p. 138, No. 88, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 97, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 97.
  Prakrit. A pillar (thabha), the gift of Aya-Sāmaka (Ārya-Šyāmaka), the pupil (antēvāsin) of Mahara.
- 801. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stüpa of Bharhut, p. 83; 138, No. 89. and Plates XXVIII and LV; 1880 Davids, Buddhist Birth Stories, p CIII.; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 71, No. 98, and Plate; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 65, note 3; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 98. Prakrit. The descent of Bhagavat.
- 802. Bharaut Buddhist pillar (?) inscription.—1879 Cunningham, Ståpa of Bharhut, p. 64, and Plate XXVI; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 289, No. 156. Prakrit. The Isisimgiya jātaka (jātaka which treats of Risyasringa). See Jāt. No. 526.
- 803. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stūpa of Bharhut, p. 138, No. 90, and Plate LV. Prakrit. A pillar (thabha), the gift of Sakā (Sakrā).
- 804. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhat, p. 138, No. 91, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakvit. A pillar (thatha) the cift of the prescher (blanche) No. 1872.
  - Prakrit. A pillar (thabha), the gift of the preacher (bhānaka) Nadagiri (Nandagiri), the Sēlapuraka (inhabitant of Sailapura).
- 805. Bharaut (now Indian Museum, Calcutta) Buddhist pillar inscription.—1879 Cunmugham, Stupa of Bharhut, p. 88; 188, No. 92, and Plates XXVIII and LV;

- 1886 Hultzsch, Zeitschr. Deutsch. Morgent, Ges. Vol. XL. p. 71, No. 99, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 99. Prakrit. The Idasāla (Indraśāla) cave.
- 806. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 138, No. 93, and Plate LV. Prakrit. (Gift) of the nun (bhichhunī) Pusadatā (Pushyadattā), the Nagarikā (inhabitant of Nagara).
- 807. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cuaningham, Stupa of Bharhut, p. 58; 138, No. 94, and Plates XXV and LV; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 155. Prakrit. The jātaka which treats of the dumb cripple. See Jāt. No. 538.
- 808. Bharaut (now Batanmara) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 139, No. 95, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. Gift of Jitamita (Jitamitra) from Moragiri (Mayuragiri).
- 809. Bharaut (now Batanmāra) Buddhist pillar inscription.—1879 Cunningham, Stapa of Bharhut, p. 139, No. 96, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. A pillar (thabha), the gift of Utaragidhika (Uttaragridhraka) from Karaha-
- kata. 810. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stupe of Bharhut, p. 66; 139, No. 97, and Plates XXVI and LV; 1886 Hultzsch, Zeitschr.
- Deutsch. Morgent. Ges. Vol. XL. p. 76, No. 155; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 157. Prakrit. The jataka (jātaka) 'Because the Brahman (bramhana) played.' See Jāt. No. 62.
- 811. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 22, note 4; 139, No. 98, and Plate LV; 1886 Hultzsch, Zritschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 229, note 27. Prakrit. The goddess Mahakōkā (Mahākōkā).
- 812. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 139, No. 99, and Plate LV. Prakrit. Gift of Chuladhaka (Kshudra . . . . ?), the distributor of food (bhatudēsaka), from Purikā.
- 813. Bharaut (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 139, No. 100, and Plate LV; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  - Prakrit. Gift of Ayamā from Vedisa (Vidišā).
- 814. Bharant (now Pataora) Buddhist pillar inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 3, and Plates XX and LVI; 1886 Hultzsch, Zeitschr

- Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 233, note 52.
- Prakrit. The angel (devaputa) Arahaguta (Arhadgupta).
- 815. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 189, No. I, and Plate LV. Prakrit, Gift of the nun (bhichhun) Sapagutā (Sarpaquptā).
- 816. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cuiningham. Stupa of Bharhut, p. 139, No. 2, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 100, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 100. Prakvit. Gift of Sakaţadēvā (Śakaṭadēvā), the Kodiyānī, from Pāṭaliputa (Pāṭaliputa).
- 817. Bharaut (now Indian Musenm, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 139, No. 3, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 101, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 101.
  Prakrit, Gilt of the nun (bhichluni) Somā from Kākamdi.
- 818. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 139, No. 4, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 102, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 102.
  Prakrit. Gift of Mahīdasēna (Mahēndrasēna) from Pāţaliputa (Pāţaliputra).
- 819. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Eharhut, p. 139, No. 5, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 103, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 103.
  - Prakrit. Gift of the nun (bhikhunī) Nāgadēvā, the Chudaṭhīlikā (inhabitant of Chudaṭhīla).
- 820. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 139, No. 6, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 104, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 104.
  Prakrit. Gift of Kujarā (Kuñjarā), the Chudathilikā (inhabitant of Chudathila).
- 821. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Ståpa of Bharhut. p. 139, No. 7, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 71, No. 105, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 105.
  - Prakrit. Gift of Pusadevā (Pushyadevā), mother of Dhammaguta (Dharmagupta).
- 822. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 139, No. 8, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 71, No. 106, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 106.
  Prakrit. Gift of Ujhikā (Ujjhikā).

- 823. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 139, No. 9, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 107, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 235, No. 107.
  - Prakrit. A rail (suchi), the gift of Dhamarakhitā (Dhamarakshitā).
- 824. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 139, No. 10, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 108, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 108.
  Prakrit. Gift of Atimuta (Atimuleta).
- 825. Bharaut (now Indian Museum, Caloutta) Buddhist rail inscription.—1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 112; 1879 Cunningham, Stüpa of Bharhut, p. 58 f.; 139, No. 11, and Plates XXVI and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 109, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 109.
  Prakrit. The quail jātaka. See Jāt. No. 357.
- 826. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stūpa of Bharhut, p. 139, No. 12, and Plates XXVI and LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 110, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 110.
  Prakrit. A rail (suchi), the gift of Nadutara (Nandöttara).
- 827. Bharant (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Ounning-ham, Stûpa of Bharhut, p. 140, No. 13, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 111, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 111.
  Prakrit, Gift of Muda (Munda).
- 828. Bharaut (now Indian Museum, Calentta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 14, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 112, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 112.
  Prakrit, Gift of Isana (İsāna). Compare No. 829.
- 829. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, Zeitschr. Deutsch. Moryenl. Ges. Vol. XL. p. 75, No. 151, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 151.
  Prakrit. Gift of Isāna (İśāna). Compare No. 828.
- 830. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharlutt, p. 140, No. 15, and Plate LV; 1866 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 72, No. 113, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 113.
  Prakrit. Gift of Isidata (Rishidatta).
- 831. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 C ham, Stûpa of Bharhut, p. 140, No. 16, and Plate LV; 1836 Hultzer

- Deutsch. Morgent. Ges. Vol. XL. p. 72, No. 114, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 114.
- Prakrit. A rail (suchi), the gift of Aya-Punāvasu (Ārya-Punarvasu).
- 832. Bharaut Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 140, No. 17, and Plate LV.
  Prakrit, A rail (suchi), the gift of Gägamita (Gargamitra).
- 833. Bharaut Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 140, No. 18, and Plate LV.
  Prakrit. The gift of Kanhila (Krishnala), the preacher (bhānaka).
- 834. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 140, No. 19, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 115, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 115.
  Prakrit. The gift of Divarshkita (Divarghabita)
  - Prakrit. The gift of Dēvarakhita (Dēvarakshita).
- 835. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 20, and Plate LV; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 116, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 116.
  Prakrit. Gift of Bhutarakhita (Bhūtarakhita) from Vedisa (Vidiśā).
- 836. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 140, No. 21, and Plate LV.
  Prakrit, Gift of Golā, the Pārikini.
- 837. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Ståpa of Bharhut, p. 140, No. 22, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 117, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 117.
  Prakrit. Gift of Idadēvā (Indradēvā) from Purikā.
- 838. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunnirgham, Stûpa of Bharhut, p. 140, No. 23, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 72, No. 118, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 118.
  Prakrit. Gift of the mother of Setaka (Śrēshthaka) from Purikā.
- 839. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 140, No. 24; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 72, No. 119, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 119.
  Prakrit. Gift of Sāmā (Śyāmā) from Purikā.
- 840. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 140, No. 25, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XI. p. 73, No. 120, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 120.
  - Prakrit. Gift of the nun (bhichhuni) Budharakhitā (Buddharakshitā).

- 841. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 140, No. 26, and Plate LVI, Nos. 24 and 26; 1886 Hultzsoh, Zeitschr. Doutsch. Morgenl. Ges. Vol. XL. p. 78, No. 121, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 121.
  Prakrit. Gift of the nun (bhichhuni) Bhutà (Bhūtā).
- 842. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 140, No. 27, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 122, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 122.
  Prakrit. Gift of Aya-Apikinaka (Ärya-Apikinaka).
- 843. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Ståpa of Bharhut, p. 140, No. 28, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 73, No. 123, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 236, No. 123.
  Problem. A. State of Cartely (Cartely).
  - Prakrit. A rail (suchi), the gift of Saghila (Samghila).
- 844. Bharant (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stupa of Bharhut, p. 140, No. 29, and Plate LVI; 1886 Hultzsen, Zeitschr. Deutsch. Morganl. Ges. Vol. XL. p. 73, No. 124, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 124.
  - Prakrit. Gift of Sagharakhita (Saingharakshita) for the benefit of his parents.
- 845. Bharant (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stúpa of Bharhut, p. 140, No. 30, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 125, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 125.
  - Prakrit. A rail (suchi), the gift of Dhuta (Dhūrta).
- 846. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription,—1879 Cunning-ham, Stúpa of Bharhut, p. 140, No. 31, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 73, No. 126, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 126.
  - Prakrit. A rail (suchi), the gift of Yakhila (Yakshila).
- 847. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Ståpa of Bharhut, p. 140, No. 32, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 127, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 127.
  - Prakrit. A rail (suchi), the gift of Mita (Mitra).
- 848. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 33, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 73, No. 128, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 128.
  - Prakrit. The gift of Isirakhita (Rishirakshita).
- 849. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 141, No. 34, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 129, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 129.
  - Prakrit. Gift of Sirina (Srimat).

- 850 Bharaut (now Indian Museum, Caloutta) Buddhist rail inscription.—1879 Cunning-ham, Stäpe of Bharhut, p. 141, No. 35, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl, Ges. Vol. XL. p. 73, No. 130, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 180.
  Parkeit, Gift of the death of the control of the contr
  - Prakrit. Gift of bhadata (bhadanta) Dēvasēna.
- 851. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-nam, Stúpa of Bharhut, p. 141, No. 36, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 73, No. 131, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 131.
  Prakrit. Fragment. Gift of the nun (bhichhunī).... kā.
- 852. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Ståpa of Bharhut, p. 141, No. 37, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 132, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 132.
  Prakrit. Gift of Idadévā (Indradēvā), the Nacidinagarikā (inhabitant of Nandinagara).
- 853. Bharaut Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 141, No. 38, and Plate LVI.
  Prakrit. Gift of Gösäla (Gösäla). The inscription has been engraved twice.
- 854. Bharaut Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 141,
  No. 39, and Plate LVI.
  Prakrit. Fragment. Gift of the wife of . . . . . Kachula (Kañchula).
- 855. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunninghum, Stüpa of Eharhut, p. 141, No. 40, and Plate LIVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 133, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 133. Prakrit. Gift of Jethabhadra (Jyēshthabhadra).
- 856. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 41, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 134, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 134.
  Prakrit. A rail (suchi), the gift of Aya-Jāta (Ārya-Jāta), who knows the Piṭakas (pēṭakin).
- 857, Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 42, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 135, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 237, No. 135.
  Prakrit. Gift of the sculptor (rupakāraka) Budharakhita (Buddharakshita).
- 85S. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning ham, Stupa of Bharhut, p. 141, No. 43, and Plate LVI; 1886 Hultzsch, Zeitsche, Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 136, and Plate; 1892 Hultzsch, Ind. An. Vol. XXI. p. 237, No. 136.
  - Prakrit. Gift of bhadata (bhadanta) Samika (Syāmaka), the Thērākūṭiya (inhatitant of Sthavirākūṭa).

- 859. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 44, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 137, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 237, No. 137.
  - Prakrit. Gift of Isirakhitā (Rishirakshitā) from Sirisapada (Sirishapadra).
- 860. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Ståpa of Bharhut, p. 141, No. 45, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XI, p. 74, No. 138, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI, p. 238, No. 138.
  - Prakrit. Gift of the mother of Ghāṭila from Mōragiri (Mayūragiri).
- 861. Bharaut Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 141, No. 46, and Plate LVI; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. A rail (suchi), the gift of Atautata (?), the Bhōjakaṭaka (inhabitant of Bhōjakaṭa).
- 862. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 141, No. 47, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 74, No. 139, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 139.
  Prakrit. Gift of Samidatā (Svāmidattā).
- 863. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 141, No. 48, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 140, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 140. Prakrit. Gift of Chulana.
- 864. Bharaut (now Indian Museum, Calcutta) Buddhist rant inscription.—1879 Cunningham, Stüpa of Bharhut, p. 142, No. 49, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 141, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 141. Prakrit. Gift of Avisana (Avishunga). Compare No. 865.
- 865. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stüpa of Bharhut, p. 142, No. 50, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 74, No. 142, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 142.
  Prakrit. Gift of Avisana (Avishanna). Compare No. 864.
- 866. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharlaut, p. 142, No. 51, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 143, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 143.
  - Prakrif. Gift of a wheel of enlightenment (bōdhichaka) by Samghamita (Samghamitra).
- 867. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunning-ham, Stûpa of Bharhut, p. 142, No. 52, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 144, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238. No. 144.

- Prakrit. Gift of Budharakhita (Buddharakshita), who knows the five nikāyas (pachaněkāyika).
- 868. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription,—1879 Cunningham, Stupa of Bharhut, p. 142, No. 53, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 75, No. 145, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 145.
  - Prakrit. A rail (suchi), the gift of Isirakhita (Rishirakshita).
- 869. Bharaut Buddhist rail inscription.-1874 Cunningham, Proceed. Beng. As. Soc. 1874, p. 116; 1879 Cunningham, Stûpa of Bharhut, p. 142, No. 54, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  - Prakrit. (Gift) of prince (kumāra) Vādhapāla (Vyādhapāla?), the son of king (rajan) Dhanabhūti.
- 870. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 142, No. 55, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 146, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 146.
  - Prakrit. Gift of the nun (bhichhunī) Phagudēvā (Phalgudēvā).
- 871. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stûpa of Bharhut, p. 142, No. 56, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 147, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 147.
  - Prakrit. Gift of a yakhī (yakshī) by Kodā (Krodā).
- 872. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.--1879 Cunningham, Stûpa of Bharhut, p. 142, No. 57, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 148, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 148. Prakrit. Gift of Ghosā (Ghoshā).
- 873. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupe of Bharhut, p. 142, No. 58, and Plate LVI. Prakrit. Fragment. (Gift?) of Yamita (?) Sa . . .
- 874. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription. -1879 Cunningham, Stupa of Bharhut, p. 142, No. 59, and Plates XXXI and LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 149, and Plate; 1892 Hultzsch. Ind. Ant. Vol. XXI. p. 238, No. 149; 1892 Cunningham, Mahabodhi, Plate V (Plate only).
  - Prakrit. Gift of Bharanideva (Bharanideva), the son of Siri (\$\siri\$).
- 875. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 142, No. 60, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 150, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 238, No. 150. Prakrit. Gift of Mitadeva (Mitradeva).
- 876. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupe of Bharbut, p. 142 No. 61, and Plate LVI.

- Prakrit. A rail (suchi), the gift of Pusaka (Pushyaka), the Padēlaka (inhabitant of Padēla).
- Bharant Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 142,
   No. 62, and Plate LVI.
   Prakrit. Gift of Valamita (Valamitra) from Asitamasā.
- 878. Bharaut Buddhist rail inscription.—1879 Cunningham, Stapa of Bharhut, p. 142, No. 63, and Plate LVI.
  Prakrit. Gift of Sirimā (Śrīmatī), the [Pa]rakaṭikā (?) (inhabitant of Parakaṭa?).
- 879. Bharaut Buddhist rail inscription.—1879 Cunningham, Stupa of Bharhut, p. 142,
  No. 64, and Plate LVI.
  Prakrit. A rail (suchi), the gift of Vijitaka.
- 880. Bharaut Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 142, No. 65, and Plates XXXI and LVI.
  Prakrit. Fragment. Gift of . . . , and made by himself (?).
- S81. Bharaut Buddhist rail inscription.—1879 Cunningham, Stüpa of Bharhut, p. 142, No. 66, and Plates XXXIV and LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 76, No. 156; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 159, Prakrit. Vasuguta (Vasugupta) rescued to the shore by Mahādēva from the bellyfof the sea-monster.
- 882. Bharaut Buddhist rail inscription.—1879 Cunningham, Stüpa of Eliarhut, Plate LVI, No. 67 (Plate only); 1886 Eultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 60; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 225.
  Prakrit. Gift of Nägarakhitä (Nägarakshitä), the wife of king (rājan) [Dhanabhū]ti (?).
- 883. Bharaut (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 75, No. 152; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 289, No. 152. Prakrit. Gift of Bodhiguta (Bodhigupta).
- 884. Bharant (now Indian Museum, Calcutta) Buddhist rail inscription.—1886 Hultzsch, Zeitschr. Deutsch, Morgent. Ges. Vol. XL. p. 75, No. 153, and Plate; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 153 Prakrit. Fragment, On the Himavata (Himavat)
- 885. Bharant Buddhist stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 143, No. 1, and Plate LVI; 1886 mentioned by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 59; 1892 mentioned by Hultzsch, Ind. Ant. Vol. XXI. p. 225. Prakrit. Fragment. [Gift] of Velimi[tā] (Vēllimitrā), the Vāsithi (Vāsishļhī), from Vedisa (Vidišā).
- 886. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 2, and Plate LVI.
  Prakrit. Fragment. [Gift] of Aya-Namda (Arya-Nanda).
- 887. Bharaut Buddhist stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 143, No. 4, and Plate LVI.
  Prakrit. Fragment. No sense can be made out.

- 888. Bharaut Buddhist stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 143, No. 5, and Plate LVI. Prakrit, Fragment. No sense can be made out.
- 889. Bharaut Buddhist stone inscription.—1879 Cunningham, Stúpa of Bharhut, p. 143, No. 6, and Plate LVI.
  Prakrit. Fragment. Only the name (?) Chamdã (Chandrã) has been preserved.
- 890. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 7, and Plate LVI. Prakrit, Fragment, No sense can be made out.
- 891. Bharaut Buddhist stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 143, No. 8, and Plate LVI.
  Prakrit. Fragment. Records the gift of some woman who is called [Karaha]-katiyā (? inhabitant of Karahakaţa).
- 892. Bharant Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 9, and Plate LVI. Prakrit. Fragment. Contains the titles of king (rājan) and supreme king (adhirāja).
- 893. Bharaut Buddhist stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 143, No. 10, and Plate LVI. Prakrit. Fragment, No sense can be made out.
- 894. Bharaut Buddhist stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 143, No. 11, and Plate LVI. Prakrit. Fragment. No sense can be made out.
- 895. Bharaut Buddhist stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 143, No. 12, and Plate LVI. Prakrit. Fragment. Records the gift of [Sa]ghami[ta] (Samghamitra).
- 896. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 13, and Plate LVI. Prakrit. Fragment. No sense can be made out.
- 897. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 14, and Plate LVI.
  Prakrit, Fragment. Records the name of some jātaka.
- 898. Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143, No. 15, and Plate LVI. Prakrit. Gift of Namdagiri.
- 899. Bharant Buddhist stone inscription.—1879 Cunningham, Stûpa of Bharhut, p. 148, No. 16, and Plate LVI, No. 17. Prakrit. Fragment. Records the gift of some woman.

- Bharaut Buddhist stone inscription.—1879 Cunningham, Stupa of Bharhut, p. 143,
   No. 17, and Plate LVI, No. 16.
   Prakrit. Fragment. No sense can be made out.
- 901. Bharaut Buddhist stone inscription.—1879 Cunningham, Stüpa of Bharhut, p. 143,
   No. 18, and Plate LVI.
   Prakrit. Fragment. Dusita gives Mount Na[doda](?). Compare No. 711.
- 902. Bharaut Buddhist stone inscription.—1879 Cnnningham, Stûpa of Bharhut, p. 143, No. 19, and Plate LVI; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 76, note 2; 1892 Hultzsch, Ind. Ant. Vol. XXI. p. 239, No. 160. Prakrit. The seat of holy (bhagavat) Mahādēva under the Bahuhathika (Bahuhattika).
- 903. Bharaut Buddhist stone inscription.—1879 Cunningham, Ståpa of Bharhut, Plate LVI, No. 20 (Plate only).
  Prakrit. Fragment. No sense has been made out.
- 904. S. 10.—Pabhosā Buddhist (? Jaina ?) cave inscription of the time of Udāka (?).— 1887 Hoernle, Proceed. Beng. As. Soc. 1887, p. 104; 1887 Cockburn, Journ. Beng. As. Soc. Vol. LVI. Part I. p. 34, facsimile only; 1892 Führer, Ep. Ind. Vol. II. p. 242, No. 1, and Plate. —[Udākasa] dasamē savacharē.
  - Mixed dialect. Excavating of a cave (lēna) by Āsāḍhasēna (Āshāḍhasēna), the son of Göpāli Vaihidarī and maternal uncle of rājan Bahasatimittra (Brihaspatimitra), son of Göpāli, for the Kaśśapīya (Kāṣyapīya) Arahamtas (Arhats).
- 905. Pabhösä cave inscription.—1892 Führer, Ep. Ind. Vol. II. p. 242 f., No. 2, and Plate. Mixed dialect. Excavating [of the cave] by Ashāḍhasēna, the son of Vaihidarī and of rājan Bhāgavata, the son of Tēvaņī (Traivarnī), the son of Vaimgapāla, the son of Šonakāyana (Saunakāyana), rājan of Adhichhatrā (Adhichchhatrā).
- 906. S. 52.—Giñja rock inscription of the time of mahārāja Bhīmasēna.—1985 Cunningham, Arch. Surv. Rep. Vol. XXI. p. 119, and Plate XXX; 1895 mentioned by Hultzsch, Ep. Ind. Vol. III. p. 302, and Plate.

  Mahārājasya śrī-Bhimasēnasya sa . . . . 50 2 ginhapakshē 4 divasē 10 2 ētaya puravayam.

  Mixed dialect. The purport of the inscription has not been made out.
- 907. Kevati Kunda cave inscription.—1880 Hoernle, Proceed. Beng. As. Soc. 1880, p. 55; 1880 Hoernle, Ind. Ant. Vol. IX. p. 120 f., and facsimile. Prakrit. A pond (pukharini) made by Sonaka (Saunaka), the son of a Hariti (Hāriti).
- 908. Bithā coping stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. X. p. 6, and Plate III, 4. Prakrit. Fragment. Gift of some householder (gahapatika), the son of Enajā.
- 909. Bithā Buddhist image inscription.—1873 noticed by Cunningham, Arch. Surv. Rep. Vol. III. p. 48, No. B, and Plate XVIII., Sanskrit (?). Fragment. Not read.

- Deoriyā Buddhist (?) image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 48, No. C, and Plate XVIII.
  - Mixed dialect. Setting up of an image of holy (bhagavat) Pitamaha (? Pitāmaha) by Ugahakā (Udgrahakā), the pupil (śishinī) of Aryantadī (?).
- 911. Deoriyā Buddhist image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 48, No. D, and Plate XVIII.
  Sanskrit. Gift of the Śākya monk (Śākyabhikshu) Bödhiyarman.
- 912. Deoriyā Buddhist image inscription —1873 Cunningham, Arch. Surv. Rep. Vol. III, p. 49, No. E, and Plate XVIII.
  Sanskrit. Fragment. Records the gift of the image, but no name has been preserved.
- 913. Tandwâ Buddhist stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 73, No. 4, and Plate XXIII.
  Prakrit (?). Fragment. No sense can be made out.
- 914. Tandwā Buddhist stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 75, No. 5, and Plate XXIII.
  Prakrit (?). Fragment. No sense can be made out.
- 915. Tandwä stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 75, No. 6, and Plate XXIII.
  Fragment. Only the letter ji.
- 916. Tandwā stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 74, No. 7, and Plate XXIII.
  Fragment. Only the letter pa.
- 917. Tandwä stone inscription.—1880 Cunningham, Arch. Surv. Rep. Vol. XI. p. 74. No. 8, and Plate XXIII.
  Fragment. Only the letter bu.
- 918. Sahēth-Mahēth (now Indian Museum, Calcutta) Buddhist image inscription of the time of mahārāja dēvuputra Kaṇishka or Huvishka.—1870 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIX. Part I. p. 130, No. 21, and Plate VII; 1870 Dowson, Journ. Roy. As. Soc. N. S. Vol. V. p. 192, and Plate III, No. 32; 1871 referred to by Cunningham, Arch. Surv. Rep. Vol. I. p. 339 f.; 1898 Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 274 ff.; 1906 Bloch, Ep. Ind. Vol. VIII. p. 180 f., and Plate; 1908 note by Bloch, Ep. Ind. Vol. IX. p. 291.

  [Mahārājasya dēvaputrasya Kaṇishkasya (or Huvishkasya)sam . . . . . . di]
  - 10 9 ētayē purvayē.

    Mired dialect. A Bodhisatva (Bōdhisatīva), an umbrella (chhātra) and a staff (dāṇḍa), the gift of the monk (bhikshu) Bala, who knows the Tripiṭaka (trēpiṭaka), the companion (saddhyēvihārin) of the monk (bhikshu) Pushya[vuddhi] (Pushyavṛiādhi), at Śāvastī (Śrāvastī), at the walk (chamkama) of Bhagavat in the Kōsambakutī (Kausāmbakutā), as the property of the Sarvastivādin (Survāstivādin) teachers (acharyyas). Identical with No. 919.

- 919. Saheth-Maheth (now Lucknow Provincial Museum) Buddhist stone inscription of the time of . . . dēvaputra Kanishka or Huvishka.—1908 Bloch, Ep. Ind. Vol. IX. p. 290 f., and Plate.
  - . . . . vapu . . . . . Mixed dialect. Fragment. A Bodhisatva (Bodhisattva), an umbrella (chhatra), and a staff (danda), the gift of [the monk Bala, who knows the Tripitaka], the companion ([saddhyēv]ihārin) of . . . , at Śāvastī (Śrāvastī) at the walk ([cham]ka[ma]) [of Bhagavat] in the Kosamba[kuṭi] (Kauśāmbakuṭi), as the property of the [Sarvâ]s[t]ivādin teachers ([ $\bar{a}ch\bar{a}$ ]r[yyas]). Identical with No. 918.
- 920 Rämgarh (Sitābengā) cave inscription.—1865 noticed by Dalton, Journ. Beng. As. Soc. Vol. XXXIV. Part II. p. 27; 1873 Ball, Ind. Ant. Vol. II. p. 245, No. 1, and Plate; 1877 Cunningham, Corp. Inscr. Ind. Vol. I, p. 33; 105, and Plate XV; 1882 noticed by Beglar, Arch. Surv. Rep. Vol. XIII, p. 40; 1902 Haraprasad Shastri, Proceed. Beng. As. Soc. 1902, p. 90 f.; 1904 Boyer, Journ. As. Ser. X. Vol. III. p. 479 ff.; 1904 Bloch, Zeitschr. Deutsch. Mergenl. Ges. Vol. LVIII. p. 456; 1906 Bloch, Arch. Surv. Ind. Annual Rep. 1903-04, p. 124 ff., and Plate XLIII. Prakrit. Some verses in praise of poetry.
- 921. Rāmgarh (Jogimārā) cave inscription.-1865 noticed by Dalton, Journ. Beng. As. Soc. Vol. XXXIV. Part II. p. 27; 1873 Ball, Ind. Ant. Vol. II. p. 246, No. 2, and Plate: 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 105, and Plate XV; 1882 noticed by Beglar, Arch. Surv. Rep. Vol. XIII. p. 40 f., with facsimile; 1902 Haraprasad Shastri, Proceed. Beng. As. Soc. 1902, p. 90; 1904 Boyer, Journ. As. Ser. X. Vol. III. p. 484 ff.; 1904 Bloch, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVIII. p. 455 f.; 1906 Pischel, Sitzungsber. Preuss. Ak. Wiss. 1906, p. 489 ff., with facsimile; 1906 Bloch, Arch. Surv. Ind. Annual Rep. 1903-04, p. 128 ff., and Plate XLIII; 1907 correction by Fleet, Journ. Roy. As. Soc. 1907, p. 511, note.
  - The temple-servant (dēvadašikyī) Šutanukā (Sutanukā) by name. The copyist (hupadakha), Dēvadina (Dēvadatta) by name, the Balanaseya (native from Bārānasī), loved her.
- 922. S. 40.—Sarnath pillar inscription of the time of  $\tau \bar{\nu} jan$  Advaghosha.—1905 Vogel,  $E_{\nu}$ . Ind. Vol. VIII. p. 171 f., No. 1, e, and Plate. —rajňa Aśvaghōshasya chatariśē savachharē hēmatapakhē prathamē divasē dasamē. Mixed dialect. Besides the date only part of one word has been preserved.
- 923. Sarnath Buddhist pillar inscription.—1905 Vogel, Ep. Ind. Vol. VIII. p. 172. No. 1, f, and Plate. Mixed dialect. The property of the Sammitiya (Sammitiya) teachers (āchāryyas), the Vātsīputrikas.
- 924. Sārnāth stone inscription of the time of rājan Aśvaghosha.—1905 Vegel, Ep. Ind. Vol. VIII. p. 172, No. 2, and Plate. Rājāō Aśvaghōsha . . . upala hē[mu] . . . . . Mixed dialect. Nothing beyond the date has been preserved.
- 925. S. 3.—Särnäth Buddhist umbrella post inscription of the time of  $mahir[\bar{a}]$  ja Känishka -1905 Vogel, Ep. Ind. Vol. VIII. p. 175 ff., No. 3, a and Plate; 1908 correction by Luders, Ep. Ind. Vol. IX. p. 241.

Mahārajasya Kāṇishkasya sam 3 hē 3 di 20 2 ētayē purvuyē.

Mixed dialect. Erection of a Bodhisatva (Bōdhisattva) and an umbrella with a post (chhatrayashti) at Bārāṇasī at the walk (chamkama) of Bhagavat, (the gift) of the monk (bhishu) Bala, who knows the Tripitaka (trēpiṭaka), the companion (saddhyēvihārin) of the monk (bhishu) Pushyavuddhi (Pushyavriddhi), together with his parents, his teachers (upaddhyāyāchēras), his companions (saddhyēvihārins) and pupils (antēvāsikas), with Buddhamitrā, who knows the Tripiṭaka (trēpiṭikā), with the kshatrapa Vanaspara and Kharapallāna, with the four classes (parishā).

926. Sārnāth Buddhist image inscription.—1906 Vogel, Ep. Ind. Vol. VIII. p. 179, Nos. 3, b and c, and Plate.

Mixed dialect. Erection of a Bödhisatva (Bödhisattva), (the gift) of the monk (bhikshu) Bala, who knows the Tripitaka (trēpiṭaka), together with the mahā-kshatrapa Kharapallāna and the kshatrapa Vanashpara.

- 927. S. 3.—Sārnāth Buddhist image inscription of the time of mahār[ā]ja Kaṇishka.—
  1906 Vogel, Ep. Ind. Vol. VIII. p. 179, No. 3, d, and Plate.

  Mahārajasya Kaṇishkasya saṅ 3 hā 3 di 20 2 ētayē purvayē.

  Mixed dialect. Erection of a Bodhisatva (Bōdhisattva) and an umbrella with a post (chhatrayashṭi), (the gift) of the monk (bhikshu) Bala, who knows the Tripitaka (trēpiţaka).
- 928. Sărnāth Buddhist stone umbrella inscription.—1908 Konow, Ep. Ind. Vol. VIII. p. 291 f., and Plate. Pali. A passage from the Buddhist Canon.
- 929. Sārnāth Buddhist stone inscription.—1908 Konow, Ep. Ind. Vol. VIII. p. 293, and Plate. Mixed dialect. The Buddhist creed.
- 930. Sárnáth (now Lucknow Provincial Museum) Buddhist image inscription.—1906
  Vogel, Arch. Surv. Ind. Annual Rep. 1903-04, p. 214, and Plates LII, 1 and LXIV, 1.
  Sanskrit. Fragment. Gift of . . . . . svāmin Skandavarnpa.
- 931. Piprāhwā Buddhist vase inscription.—1898 Bühler, Journ. Roy. As. Soc. 1898, p. 387 ff.; 1898 Barth, Comptes rendus de l'Acad. des Inscr. et Belles-Lettres, Ser. IV. Vol. XXVI. p. 146 ff. and 231 ff.; 1898 Führer, Annual Progress Report of the Arch. Surv. Circle, North-Western Provinces and Oudh, for the year ending 30th June 1898, p. 3 (with photographs); 1898 Peppé, Journ. Roy. As. Soc. 1898, p. 576 f. (faosimile), and Plate; 1898 Smith-Davids-Hoey, Journ. Roy. As. Soc. 1898, p. 586 ff.; 1898 Subhuti Thero-Waddell, Athenoum, No. 3689, p. 67; 1899 Bloch, Journ. Roy. As. Soc. 1899, p. 425 f.; 1901 Davids, Journ. Roy. As. Soc. 1901, p. 398; 1902 Pischel, Allgem. Zeit., Beilage, 1902, No. 4, p. 27; 1902 Pischel, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVI. p. 157 f.; 1905 Pischel, Stitungsber. Preuss. Ak. Wiss. 1905, p. 526; 1905 Lévi, Journ. des Savants 1905, p. 540 ff.; 1905 Fleet, Journ. Roy. As. Soc. 1906, p. 149 ff.; 1906 Thomas, Journ. Roy. As. Soc. 1906, p. 149 ff.; 1906 Thomas, Journ. Roy. As. Soc. 1906, p. 541 ff.; 1907

- Fleet, Journ. Roy. As. Soc. 1907, p. 105 ff.; 1907 Barth, Ind. Ant. Vol. XXXVI. p. 117 ff.
- This receptacle of the relics of Budha (Buddha), the Holy one (bhagavat), of the Sakiyas (Sākyas), (is the gift) of the brothers of Sukiti (Sukīrti), jointly with their sisters, with their sons and their wives.
- 932. Göpülpur Buddhist brick inscription.—1896 Smith-Hoey-Hoernle, Proceed. Beng. As. Soc. 1896, p. 101 ff., No. 1. Sanskrit. A Buddhist Sūtra.
- 933. Göpälpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 2. Sanskrit. Contains a Buddhist Sūtra.
- 934. Göpalpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 3. Sanskrit. Contains a Buddhist Sūtra.
- 935. Göpälpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 4. Sanskrit. Contains a Buddhist Sütra.
- 936. Gopalpur Buddhist brick inscription.—1896 noticed by Smith-Hoey, Proceed. Beng. As. Soc. 1896, p. 101, No. 5. Sanskrit. Contains a Buddhist Sütra.
- 937. Sohgaura copper-plate inscription.—1894 noticed by Hoey, Proceed. Beng. As. Soc. 1894, p. 84 f., and Plate I; 1894 Smith, Proceed. Beng. As. Soc. 1894, p. 85 ff.; 1894 corrections by Hoernle, Proceed. Beng. As. Soc. 1894, p. 87; 1896 Bühler, Vienna Orient. Journ. Vol. X. p. 138 ff. = Ind. Ant. Vol. XXV. p. 261 ff.; 1907 Fleet, Journ. Roy. As. Soc. 1907, p. 510 ff., and Plate; 1907 note by Grierson, Journ. Roy. As. Soc. 1907, p. 683 ff.; 1908 notes by Fleet-Barnett-Lanman-Jacobi, Journ. Roy. As. Soc. 1908, p. 187 f.; 822 f.
  - Prakrit. Order of the great officials (mahamaga(ta)), the Savatiyas (of Śnīvasti), from Manavasitikada with regard to two store houses (kothagala) in Usagama. [According to Fleet: Notice for all the three great roads for vehicles! At the junction Manavasi, of the three roads, in Dasilimata and Usagama, two storehouses are prepared for sheltering loads of commodities of Tiyavani, Mathulā (Mathura), and Chamchu].
- 938. Bodh-Gayā (now partly Indian Museum, Calcutta) letters on pillar bases.—1892 Cunningham, Mahabodhi, p. 16, No. 1, and Plate X; 1896 Grierson, Proceed. Beng. As. Soc. 1896, pp. 52-61, and Plate II. The letters a, ka, na, cha.
- 939. Bodh-Gaya Buddhist pillar inscription.—1836 noticed by Prinsep, Journ. Beng. As. Soc. Vol. V. p. 658, No. 5, and Plate XXXIII; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 468, with facsimile; 1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 339, with facsimile; 1871 Cunningham, Arch. Surv. Rep. Vol. I. p. 10, and Plates VII and IX, No. 14; 1873 Fergusson, Tree and Serpent Worship, p. 130

- (facsimile only); 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 88, and Plate XXVI, No. 1; 1878 Rajendralala Mitra, Buddha Gayá, p. 182 f., No. 1; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahábodhi, p. 15, No. 4, and Plate X.
- Prakrit. Gift of ayā (āryā) Kuramgī.
- 940. Bödh-Gayā Buddhist pillar inscription.—1871 Cunningham, Arch. Surv. Rep. Vol. I. p. 10, and Plate VII; 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 88, and Plate XXVI, No. 1; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahábodhi, p. 15, No. 5, and Plate X. Prakrit. Gift of ayā (āryā) Kurangi.
- 941. Bödh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, Arch. Surv. Rep. Vol. I. p. 10; 1880 Bhag vanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahābodhi, p. 15, No. 6, and Plate X. Prakrit. Gift of ayā (āryā) Kuranigl.
- 542. Bödh-Gayā Buddhist pillar inscription.—1871 mentioned by Cunningham, Arch. Surv. Rep. Vol. I. p. 10; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahábodhi, p. 15, No. 7, and Plate X. Prakrit. Gift of ayā (āryā) Kuramgī. There seem to be two more copies of this inscription.
- 943. Bodh-Gayā (now Indian Museum, Calcutta) Buddhist coping-stone inscription.—1883 Rajendralala Mitra, Catalogue and Handbook of the Archwological Collections in the Indian Museum, Part I. p. 130 f.; 1892 Cunningham, Mahdbodhi, p. 15, No. 8, and Plate X, No. 10.
  - Prakrit. Fragment. Gift of Kuramgī, sister in-law of Imdāgimitra (Indrāgnimitra),
    . . . daughter of Jivā (Jīvā), to the king's temple (? rājāpāsādāchētika).
- 944. Bödh-Gayá Buddhist coping-stone inscription.—1892 Cunningham, Mahábodhi, p. 15, No. 9, and Plate X, Nos. 8 and 9.

  Prakrit. Fragment. Gift of Kurangi, sister-in-law of Indagimitra (Indragnimitra), the son of . . . ka, daughter of Jivā (Jīvā), to the king's temple (! rā[jāpā]sā[dā]chēt[ika]).
- 945. Bödh-Gayâ Buddhist rail inscription.—1892 Cunningham, Mahâbodhi, p. 16, No. 2, and Plate X.
  Prakrit. Gift of Amōgha.
- 946. Bödh-Gaya (now Indian Museum, Calcutta) Buddhist rail inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 89, and Plate XXVI; 1878 Rajendralala Mitra, Buddha Gayá, p. 184, No. 3; 1880 correction by Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142; 1892 Cunningham, Mahábodhi, p. 16, No. 3, and Plate X. Prakrit. Gift of Bödhirakhita (Bödhirakhita), the Tabapanaka (inhabitant of Tāmraparaa).
- 947. Bodh-Gayā Buddhist rail inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 89, and Plate XXVI, No. 2; 1878 Rajendralala Mitra, Buddha Gayá, p. 183, No. 2. Prakrit. Fragment. Gift of . . . . Pātihāra . . .

- 948. Bödh-Gayā Buddhist inscription on the edge of the outer vajrāsana.—1892 Cunning-ham, Mahābodhi, p. 20; 58, and Plate X, 11.
  Prakrit. Fragment. No sense has been made out.
- 949. S. 64.—Bodh-Gayā (now Indian Museum, Calcutta) Buddhist image inscription of the time of  $mah[\bar{a}]r[\bar{a}]ja$  Tṛikamata (?).—1892 noticed by Cunningham, Mahābodhi, p. 21; 37; 53; 54, and Plate XXV; 1898 Bloch, Journ. Beng. As. Soc. Vol. LXVII. Part I. p. 282; 1909 Lüders, Journ. Roy. As. Soc. 1909, p. 661.

  Maharajasya Tṛikamatasya (?) sa 60 4 gṛi 3 di 5 ētasya purvvayē.

Mixed dialect. Fragment. Gift of an image of a Bodhisatva (Bōdhisatva) to some vihāra by some monk (bhikshu), who is called the companion (sadhavihārin) of some other monk (bhikshu), a master of the Vinaya (vinayadhara). The inscription mentions besides some lay-woman (upāsikā) and some preacher of the law (dharmmakāthika).

- 950. Bödh-Gayā Buddhist coping-stone inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 99, No. D, and Plate XXIX; 1878 Rajendralala Mitra, Buddha Gayá, p. 192, No. 5, and Plate LI; 1880 correction by Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 142 f.; 1892 Cunningham, Mahābodhi, p. 23; 58, and Plate XXVII. Sanskrit. Fragment. Seems to record various donations to the holy Buddha, such as a vajrāsana in the great gandhakutī temple, ghee lamps (ghritapradīpa), an image of the Buddha in the vihāra, etc.
- 951. Bodh-Gayā (now Indian Museum, Calcutta) Buddhist coping inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 99, No. A, and Plate XXVIII; 1878 Rajendralala Mitra, Buddha Gayá, p. 191, No. 4. Sanskrit (?). Fragment. Mentions some teacher (āchāryya).
- 952. Bodh-Gayā Buddhist image inscription.—1864 Rajendralala Mitra, Journ. Beng. As. Soc. Vol. XXXIII. p. 177; 1873 noticed by Mead, Arch. Surv. Rep. Vol. III. p. 87; 1878 Rajendralala Mitra, Buddha Gayá, p. 192 f., No. 6, and Plate III; 1880 Bhagvanlal Indraji, Ind. Ant. Vol. IX. p. 143.
  Sanskrit. Records the erection of a temple (bhavana) for the sage who conquered Māra, by the moak (yati) Bödhishēņa, an inhabitant of Dattagalla, for the welfare of his relations and his teacher (upādhyāya) living at Āhavāgra.
- 958. Bodh-Gayā Buddhist image inscription.—1892 Cunningham, Mahābodhi, p. 59 f., and Plate XXVII, E. Sanskrit. Fragment. The Buddhist creed, followed by four or five lines said to be illegible.
- 954. Nāgārjuni Hill cave inscription of Dashalatha. -1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. pp. 676-679, and Plate XXXV, No. 2; 1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 412 f., No. 2, and Plate IX; 1852 Burnouf, Lotus de la Bonne Loi, p. 777 f.; 1871 referred to by Cuuningham, Arch. Surv. Rep. Vol. I, p. 50, and Plate XX, No. 5, 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 103; 134 f., No. 4, and Plate XVI; 1891 Bühler, Ind. Ant. Vol. XX. p. 364, No. D, and Plate. Prakrit. The Vahiyakā cave (kubhā), presented by the Beloved of the gods (dēvānam piya) Dashalatha (Dasaratha) to the Ājivika monks (bhadamta).

- 955. Nāgārjuni Hill cave inscription of Dashalatha.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. pp. 676-679, and Plate XXXV, No. 3; 1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 412, No. 1, and Plate IX; 1852 Burnouf, Lotus de la Bonne Loi, p. 775 ff.; 1871 referred to by Cunningham, Arch. Surv. Rep. Vol. I. p. 49, and Plate XX, No. 4; 1877 Cunningham, Corp. Inser. Ind. Vol. I. p. 103: 135, No. 5, and Plate XVI; 1891 Bühler, Ind. Ant. Vol. XX. p. 365, No. E, and Plate. Prakrit. The Göpikā cave (kubhā), presented by the Beloved of the gods (dēvānam piya) Dashalatha (Dašuratha) to the Ājīvika monks (bhadainta).
- 956. Nāgārjunī Hill cave inscription of Dashalatha.—1847 Kittoe, Journ. Beng. As. Soc. Vol. XVI. Part I. p. 413, No. 3, and Plate IX; 1852 Burnouf, Lotus de la Bonne Loi, p. 778; 1871 referred to by Cunningham, Arch. Surv. Rep. Vol. I. p. 51, and Plate XX, No. 6; 1877 Cunningham, Oorp. Inscr. Ind. Vol. I. p. 104; 135, No. 6, and Plate XVI; 1891 Bühler, Ind. Ant. Vol. XX. p. 365, No. F, and Plate. Prakrit. The Vadathikā cave (kubhā), presented by the Beloved of the gods (dēvānam piya) Dashalatha (Dasaratha) to the Ājīvika monks (bhadamta).
- 957. Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, Arch. Surv. Rep. Vol. XV. p. 3, No. A, and Plate II. Prakrit. The yakha (yaksha) Sataţānadi (?).
- Patna (now Indian Museum, Calcutta) statue inscription.—1882 Cunningham, Arch. Surv. Rep. Vol. XV. p. 3, No. B, and Plate II.
   Prakrit. The yakha (yaksha) Achusanigika.
- 959. Rājgir (Sonbhāndār) Buddhist cave inscription.—1871 noticed by Cunningham, Arch. Surv. Rep. Vol. I. p. 25; 1892 Cunningham, Mahābodhi, p. 59, and Plate XXVII, C. Sanskrit. Records the excavating of the two caves (guhā), containing images of the Arhat and fit for ascetics (tapasvin), for the attainment of Nirvāṇa, by the jewel among teachers (āchāryya), the sage (muni) Viradēva.
- 960. Nongarh image inscription.—1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 161, and Plate XLVII, 2.
  Prakrit (?). Fragment. No sense can be made out.
- 961. Susuniā rock inscription of mahārāja Chandravarman.—1895 Nagendranatha Vasu, Proceed. Beng. As. Soc. 1895, p. 177 ff.
  Sanskrit. Dedicated by the chief of the servants of the lord of the chakra. The work of mahārāja Chandravarmman, the son of mahārāja Siddhavarmman, the lord (pati) of Pushkarāmbudhi.

## II.—SOUTHERN INSCRIPTIONS.

962. Year 122.—Mulwāsar (now Library, Dwārkā) stone inscription of the time of rājan mahākshairapa sāmi-Rudrasēna.—1890 mentioned by Bhagvanlal Indraji-Rapson, Journ. Roy. As. Soc. 1890, p. 652; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 23, No. 5, and Plate XIX; 1896 note by Bhagvanlal Indraji, Bombay Gazetteer, Vol. I. Part 1, p. 43; 1899 note by Rapson, Journ. Roy. As. Soc. 1899, p. 380 f.; 1908 note by Rapson, Oatalogue of the Coins of the Andhra Dynasty, etc. p. LXII, No. 41.

Rājāō mahākshatrapasa sāmi-Rudrasēnasya varshē 100 20 2 Vaišākhabahulapamchamyām.

Mixed dialect. Erection of a stone pillar (śilālashti) by the sons of Vānijaka.

963. Year 103.—Gunda (now Dwarkanath Temple, Jamnagar) stone inscription of the time of rājan kshatrapa svāmi-Rudrasīha.—1881 Bühler, Ind. Ant. Vol. X. p. 157 f.; 1890 correction by Bühler, Sitzungsber. Wien. Ak. Wiss. Phil. Hist. Cl. Vol. CXXII. No. XI, p. 46, note 2; 1890 note by Bhagvanlal Indraji, Journ. Roy. As. Soc. 1890, p. 650 f.; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 21 f., No. 3, and Plate XVII; 1896 corrections by Bhagvanlal Indraji, Bombay Gazetteer, Vol. I. Part 1, p. 42; 1899 correction by Rapson, Journ. Roy. As. Soc. 1899, p. 375, note 2; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LXI, No. 39.

triuttarasatē 100 3 kshatrapasya varshë --rāiñō svāmi-Rudrasīhasya Vaišākhašuddhapainchamīdhanyatithau Rohininakshatramuhūrtē.

Mixed dialect. Records the digging of a tank (hrada?) by the general (sēnāpati) Rudrabhūti, son of the general (sēnāpati) Bāpaka, the Ābhīra, at the village (grāma) of Rasopadra. The inscription gives the following pedigree: rājan mahākshatrapa svāmi-Chashṭana, his son rājan kshatrapa svāmi-Jayadāman, his son rajan mahakshatrapa svami-Rudradaman, his son rajan kshatropa svami-Rudrasiha (Rudrasimha).

964. Siddhsar stone inscription.—1876 Burgess, Arch. Surv. West. Ind. Vol. II. p. 152, with facsimile.

Prakrit. Fragment. No name can be made out.

965. Year 72.—Junagadh rock inscription of rājan mahākshatrapa Rudradāman.—1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 338 ff., and Plates XV and XIX; 1842 Lassen, Zeitschr. für Kunde des Morgent. Vol. IV. p. 146 ff.; 1842 Jacob-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 148, Plate; 1858 Prinsep-Wilson, Essays on Indian Antiquities, Vol. II. p. 55 ff.; 1865 Bhan Daji, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 113 f.; 118 ff.; 125 ff., and Plate; 1876 Eggeling, Arch. Surv. W. Ind. Vol. II. p. 128 ff., and Plate XIV; 1878 Bhagvanlal Indraji-Bühler, Ind. Ant. Vol. VII. p. 257 ff.; 1890 Bühler, Sitzungsber. Wien. Ak. Wiss. Vol. CXXII, No. XI, p. 45 ff.; 86 ff.; 1895 Prakrit and Sanskrit Inscriptions of Kattywar, p. 18 f., No. 2, and Plate XVI; 1905 Kielhorn, Ep. Ind. Vol. VIII. p. 36 ff., and Plate; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIX ff., No. 38.

— rājāō mahākshatrapasya sugrihīta-nāmnah svāmi-Chashtanasya pautra . . . . . . . h putrasya rājīvo mahākshatrapasya gurubhir abhyasta-nāmnō Budradāmno varshē dvisaptatitam[ē] 70 2 Mārggašīrsha-bahula-prat[i] . . . .

Sanskrit. Fragment. Records the restoration of the lake Sudarsana situated at some distance from Girinagara. The lake, originally constructed by the Vaisya Pushyagupta, the provincial governor (rāshtriya) of the Maurya king (rājan) Chamdragupta, and subsequently adorned with conduits by the Yavana king (rajan) Tushaspha for Asoka the Maurya, had been destroyed during a storm at the date given above by the waters of the Suvarnasikatā, Palāśinī and other streams of mount Ürjayat. The work was executed by the minister (amātya) Suvišākha, the son of Kulaipa, a Pahlava, who had been appointed by the king to rule the whole of Anartta and Surashtra. The inscription records besides that the king (rājan) mahākshatrapa Radradāman, the son's son of the king (rājan) mahākshatrapa svāmi-Chashtana, was the lord of the whole of eastern and western Ākarāvantī, the Anūpanivrit, Ānartta, Surāshtra, Švabhra, Maru, Kachchha, Sindhu-Sauvīra, Kukura, Aparamta, Nishāda, etc.; that he destroyed the

Yandhēyas; that he twice defeated Sātakarņi, the lord (pati) of Dakshiņā; but on account of the nearness of their connection did not destroy him; and he himself acquired the title of mahākshatrapa.

- 966. Junāgadh (now State Printing Press, Junāgadh) Jaina (?) stone inscription, problem of the time of rājan mahākshatrapa svāmi-Rudrasinha.—1876 Bühler, Arch.

  West. Ind. Vol. II. p. 140 f., and Plate XX; 1895 Prakrit and Sanskrit Inscription of Kattywar, p. 17, No. 1, and Plate XV; 1908 note by Rapson, Catalogue of Coins of the Andhra Dynasty, etc. p. LXI, No. 40.

  —rājāō mahākṣa. . . [Chai]trasuklapakshasya dirasē paāchumi.

  Sanskrit. Fragment. Mentions some rājan mahāksha[trapa], the grandson of shāhatrapa svāmi-Jayadāman, the great-grandson of svāmi-Ohashtana, moreover Girinagara, and those who have obtained the kindledge of the kēvalins.
- 967. Year 127.—Gaḍha (Jasdan) pillar inscription of the time of rājan mahākslatīri svāmi-Rudrasēna.—1868 Bhau Daji, Journ. Eo. Br. Roy. As. Soc. Vol. VIII. p. 25 f., and Plate; 1883 Hoernle, Ind. Ant. Vol. XII. p. 32 f.; 1890 note by Bhagvarit Indraji, Journ. Roy. As. Soc. 1890, p. 652; 1895 Prakrit and Sanskrit Inscript of Kattywar, p. 22 f., No. 4, and Plate XVIIII; 1896 note by Bhagvanlal Individual Bombay Gasetteer, Vol. I. Part 1, p. 43; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LXII, No. 42.

  Varshē 100 20 7 Bhādrapadabahulasa 5 . . . rājāv mahākshatra; and svāmi-Rudrasēnasya.
  - Mixed dialect. Records the erection of a satra by the brothers of the 81.00 Pranāthaka, the grandson of Khara, of the Mānasa gōtra. The inscription give the following pedigree: rājan mahākshatrapa bhadramukha svāmi-Chashisa: his son rājan kshatrapa svāmi-Jayadāman, his son rājan mahākshatrapa bhadramukha svāmi-Rudradāman, his son rājan mahākshatrapa bhadramukha: svāmi-Rudrasiha (Rudrasiha), his son rājan mahākshatrapa svāmi-Rudrasina. There is some doubt about the last figure of the date of the year, which may be the
- 968. Vakālā stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. V. ... XV. p. 289, No. 1, and Plate II. Prakrit. Of Satumadana (Satrumardana).
- 969. Vakālā stone inscription.—1893 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. V. J. XV. p. 289, No. 2, and Plate II. Prakrit. Of Datā (Dattā), the Bhēmī (daughter of Bhēma).
- 970. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. 1. . As. Soc. Vol. XV. p. 290, No. 3, and Plate. Prakrit. Of Badhū.
- 971. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. 1: 4. As. Soc. Vol. XV. p. 290, No. 4, and Plate, Prakrit. Of Koḍa Kalavāḍa.
- 972. Vakālā (now Gās) stone inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. II ;. As. Soc. Vol. XV. p. 290 f., No. 5, and Plate. Prakrit. Of Ugudēvā (Ugradēvā ?).

- 973. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 321 f., No. A, and Plate II.

  Prakrit. The western grove (ārāma) of the Vāsāa (Vāsāka) mountain.
- 974. Padaņa rock inscription —1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 322, No. B, and Plate II. Prakrit. And the eastern grove (ārāma) of Kösikaya (Kauśikēya).
- 975. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 822 f., No. C, and Plate II.
  Prakrit. The mountain, the residence of sidhas (siddhas) all about. (?)
- 976. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 323, No. D, and Plate II.

  Prakrit. No meaning has been made out. Mentions a bamhachāri (brahmachārin) and husbandmen (? kuḍabīka).
- 977. Padaņa rock inscription. 1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 319; 323, No. E, and Plate III.
  Prakrit. Sadhamusala.
- 978. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 324, No. F, and Plate III. Prakrit. Musaladatta. Compare No. 981.
- 979. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 324, No. G, and Plate III.
  Prakrit. The step of Rāma (! Rāmaikamō).
- 980. Padana rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 324, No. H, and Plate III. Prakrit. The footprint of Nandin (Nandipaam).
- 981. Padaņa rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 820; 324 f., No. I, and Plate III. Prakrit. Musaladatta. Compare No. 978.
- 982. Padana rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 325, No. J, and Plate III.
  Prakrit. Jirāsamdhadatta.
- 983. Padana rock inscription.—1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 320; 325, No. K, and Plate III.
  Sanskrit. The Buddhist creed.
- 984. Kaṇhêri Buddhist cave inscription —1847 Bird, Hist, Res. Plate XL, 2; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 1, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 74, No. 1, and Plate LI.

  Mixed dialect. The physician (vaidya) Naṇa. Râṇa (?). Bhāskara. Bhāravi. Chelladēva. Boppai (Vōpadēva). Bhaṭṭa Khasu.

- 985. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 1; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 15 f., No. 2, and Plate, No. 3; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 2, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 75, No. 2, and Plate LI. Prakrit. A seat (? sata), the gift of Nākaṇaka (Nāga), the Nāsikaka (inhabitant
  - of Nāsika).
- 986. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 3; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 15, No. 1, and Plate, No. 1; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 3, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 75, No. 3, and Plate LI. Prakrit. A cistern (paniyaka), the gift of the goldsmith (swanak $\bar{o}(k\bar{a})ra$ ) Samidata (Svāmidatta) of Kaliyana (Kalyāna) together with the Order (sagha).
- 987. Kanhēri Buddhist cave inscription of the time of rajan Gotam [īputa sāmi-Siriyaña]-Sātakamni.—1847 Bird, Hist. Res. Plate XLII, 11; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 25 f., No. 12, and Plate, No. 4; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 4, and Plate; 1883 referred to by Bhagvanlal Indraji, Journ. Bo. Br. Roy, As. Soc. Vol. XV. p. 312; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 75 f., No. 4, and Plate LI.
  - $Ra\tilde{n}\tilde{o} \ G\tilde{o}tam$  . . .  $S\tilde{o}(S\tilde{a})takamnissas$  . . . .  $[gi]mhapakh\tilde{e}$ pamchamë . . .
  - Prakrit. Fragment. Building of a chaitya (chētiya) by the merchants (vānijaka). . . born of . . . . nū, the . . . khātiya brothers, Gajasēna, Gajami [ta] (Gajamitra), . . . the property of the school (nikā[ya]) of the [Bhādāya]niya (Bhadrāyanīya) teachers (āchariya), in honour of their relatives. The overseers (nava[kami]ka) were the monks (pavajita), the elders (thera) bhadata (bhadanta) Achala, bhadamta Gahala (Grihala), bhadamta Vijayamita (Vijayamitra), bhadata (bhadanta) Bo[dhika], bhadata (bhadanta) Dhamapāla (Dharmapāla), and the lay-worshipper (upāsaka), the merchant (nēgama) Aparēnuka, the son of A . . ., was the samapita(?). The work was executed by bhadata (bhadanta) Bodhika, the pupil (sisa) of the teacher (āchariya), the elder (thēra) bhadata (bhadanta) Sēumla, who acted as overseer (? uparakhita), through the stonemasons (sēla-vadhakin), the nāyakamisas, the kadhichakas, the mahākatakas, and the polisher (mīṭhika) Khadaraki (Skandaraki ?).
- 988. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLII, 10: 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 27 f., No. 13, and Plate, No. 19; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3, No. 5, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 76, No. 5, and Plate LI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 598.
  - Prakrit. Fragment. Records various gifts: an endowment was given to the monks (pavayita); some three objects were made in the Soparakahara (district of  $\tilde{S}\bar{u}rp\bar{a}ra$ ); a chaitya house (chēti . .), a hall of reception (upathāṇasālā) and cells (ōvaraka) were built in the Abālikāvihāra (Ambālikāvihāra) at Kāliaņa (Kalyāna); a chaitya building (chētiaghara) and thirteen cells (ōvaraka) were built and endowed in some vihāra at Patithāṇa (Pratishthāna); a temple (kuți) and a hall (kodhi) were excavated in Rajatalaka Paithanapatha (Pratishthanapatha); a monastery (saghārāma) with endowment was built at the vihāra of Sadasēvājū (?).

- 989. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLI, 6; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 14, No. 1, and Plate, No. 2; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 3 f., No. 6, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 77, No. 6, and Plate LI.
  - Sanskrit. An image of Bhagavat, the gift of the Sākya monk (Śākyabhikshu) Buddhaghosha, the guardian(?) of the great gandhakuṭī (mahāgandhakuṭīvārika?), the pupil (śishya) of bhadanta Dharmmavatsa, a teacher of the Tripiṭaka (traipiṭakāpāddhyāya), who follows the religion of Buddha Bhagavat.
- 990. Kanhēri Buddhist image inscription.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 16 f., No. 3, and Plate, No. 18; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. V1. p. 4, No. 7, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 77, No. 7, and Plate LI. Sanskrit. Gift of the Śākya monk (Śākyabhikshu) Dharmmagupta.
- 991. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 4; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 17, No. 4, and Plate, No. 5; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 4, No. 8, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 77, No. 8, and Plate LI. Sanskrit. Fragment. Beginning of the Buddhist creed.
- 992. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XL, 5; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 4, No. 9, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 77, No. 9, and Plate LI. Sanskrit. Gift of the teacher (āchīryya) Buddharakshita with the wish that all living beings may become Buddhas.
- 993. Kanhēri Buddhist stūpa inscription.—1847 Bird, Hist. Res. Plate XLI, 7; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 30, No. 17, and Plate, No. 17; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 4, No. 10, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78, No. 10, and Plate LI. Prakrit. The stūpa (thuba) of the elder (thēra) bhayata (bhadanta) Dhammapāla (Dharmapāla), the gift of Sivapālitanikā (Sivapālitā), wife of the treasurer (hēranika) Dhammanka (Dharma).
- 994. Kanhēri Buddhist tank inscription of the time of Vāsishthiputra Šri-Sātakarni.—1847 Bird, Hist. Res. Plate XLI, 8; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 14 f., No. 2, and Plate, No. 6; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI, p. 4, No. 11, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78, No. 11, and Plate LI; 1895 note by Bhandarkar, Early History of the Dekkan,<sup>3</sup> p. 21 f.; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LI, No. 17.
  - Sanskrit. Fragment. A water-cistern (pānēyabhājana), the gift of the minister (amātya) Satēraka. Mentions besides the queen (dēvē) of [Vā]sishṭhīputra Śri-Sāta[karṇi], descended from the race of the Kārddamaka kings (rājan), daughter of the mahākshatrapa Ru • •
- 995. Kanhēri Buddhist tank inscription.—1847 Bird, Hist. Res. p. 56, No. 12, and Plate XLI, 9 (right half); 1852 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. IV. p. 132 f., No. 1, and Plate; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 19, No. 7, and Plate, No. 9; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 5, No. 12, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78, No. 12, and Plate LI.

- Prakrit. A cistern (pōḍhē), the gift of the lay-worshipper (upāsaka), the merchant (nēgama) Samika (Svāmika) from Sopāraga (Śūrpāraka).
- 996. Kaphéri Buddhist tank inscription.—1847 Bird, Hist. Res. p. 56, No. 12, and Plate XLI, 9 (left half); 1852 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. IV. p. 133 f., No. 2, and Plate; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 19, No. 6, and Plate, No. 8; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 5, No. 13, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 78 f., No. 13, and Plate LI.
  - Prakrit. A cistern (pōḍhī), the gift of Sulasadata (Sulasadatta), son of the treasurer (hēraniha) Rōhaṇimita (Rōhiṇēmitra), the Chēmulaka (inhabitant of Chēmula.) Compare No. 1033.
- 997. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 5, No. 14, and Plate. Sanskrit(?). Not read.
- 998. Kanheri Buddhist cave inscription.—1847 Bird, Hist. Res. Plates XLVII, 24, and XLII, 13; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 21 ff., Nos. 9 and 10, and Plate, Nos. 11 and 12; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6, No. 16, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 80 f., No. 16.
  - Prakrit. A cave (lēna), a water-cistern (pāniyapōdhī), benches for sitting on (āsaṇapēḍhikā), a chair (lpidha) and a walk (chakama), the gift of the merchant (nēgama) Dhama . . . (Dharma . . .), son of Sivamita (Sivamitra), the Kāliya[naka] (inhabitant of Kalyāṇa), together with Budhaka (Buddhaka) and his whole family to the congregation of monks (bhikhusagha) of the four quarers. Also endowment. Also gift of a house with two apartments (bagabha or bigabha) and of a quadrangular dining-hall (bhōjanachātusāla) in the vihāra at Kāliyaṇa (Kalyāṇa) in the Gaṁdhārikabhanī. Endowment for these, viz. a house (nivēsaṇa) in the Mukuḍasivayivā.
- 999. Kanhēri Buddhist cave inscription—1847 Bird, Hist. Res. Plate XLVI, 23; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6, No. 17, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 81, No. 17.
  - Prakrit. A cave (lēṇa), the gift of the monk (pavajita) Āṇada (Ānanda), brother of the teacher (ācharia) bhayata (bhadanta) Atara (? Antara), to the Order (sagha). Also endowment.
  - Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. p. 57 f., No. 15, and Plate XLV, 16; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 17 ff., No. 5, and Plate, No. 7; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6, No. 18, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 81 f., No. 18.
    - Prakrit. A cave  $(l\bar{e}na)$  and a cistern  $(p\bar{e}qh\bar{e})$ , the gift of the merchant  $(n\bar{e}gama)$  Isipūla  $(Riship\bar{e}la)$ , son of the merchant  $(n\bar{e}gama)$  Golanaka, the Kalianaka (inhabitant of  $Kaly\bar{a}na$ ), together with his family in honour of his parents. Also crowment of a field in the village  $(g\bar{a}ma)$  of Saphäü, for the support of the monk and repairs of the porch (matapa) and the  $pav\bar{e}qa(P)$ .
    - 8.—Kauhēri Buddhist cave inscription of the time of rājan M[ā\*]dhariputa svāmifakasēra.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 6 f., No. 19, and Plate: 1277 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XII. p. 407 f., and

- Plate; 1881 Bhagvanlal Indraji, Inscr. Cave-Temp. W. Ind. p. 60 f.; 1883 Buhler, Arch. Surv. W. Ind. Vol. V. p. 79, No. 14, and Plate II; 1895 note by Bhandarkar, Marly History of the Dekkan, p. 20, note 1; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVII, No. 5.
- Prakrit. Establishment of a cave (lēna) by the merchant (nēgama) and householder (gahapati) . . . . ti, son of the merchant (nēgama) Venhunamdi (Vishnunandin), the Kaliyaṇaka (inhabitant of Kalyāna), together with the venerable (āyyaka) . . . , with his father Venhunadi (Vishnunandin), his mother Bödhisamā, his brother . . . hathi ( . . . hastin), and all his relatives. Compare No. 1002.
- Ranhēri Buddhist cave inscription of the time of rājan M[ā\*]dhariputa svāmi-Sakasēna.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 20, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 82, No. 19; 1896 note by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 598; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVII, No. 6.
  - raño Ma[dhariputasa] svāmi-Saka[sēnasa] . . . . . divā 10 ētaya
  - Prakrit. Fragment. Records the gift of a cave (lēṇa). The following names can be made out: the son of Venhunadi (Vishnunandin); Hālanikā; the venerable (āyyaka) Lā. . . ; Dhāmā; Buddhakaya (?). Compare No. 1001.
- Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI.
  p. 7, No. 21, and Plate.
  Prakrit. Not read.
- Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 22, and Plate.
   Prakrit. Only the word Parigahita.
- Kanheri Buddhist cave inscription.—1847 Bird, Hist. Res. p. 58, No. 16, and Plate XIII, 12; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7, No. 23, and Plate; 1888 Bühler, Arch. Surv. W. Ind. Vol. V. p. 82, No. 20.
  - Prakrit. A cave (lēna), the gift of the jeweller (manikara) Nāgapālita, the [Sop]ārayaka (inhabitant of Sūrpāraka), with his family.
- Kanberi Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI.
   p. 7, No. 24, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 83, No. 21;
   1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 598 f.
  - Prakrit. A cave (lēṇa) and a water-cistern (pāṇiyapōḍhī), the gift of the nun (pavaïthā), the elder (thēri) Poyakīasaṇā, puṇil (atēvāsinī) of the elder (thēra) bhayanta (bhadanta) Ghōsa (Ghōsha), with her sister and the samaṇapapaakas (?) to the congregation of the monks (bhikhusagha) of the four quarters. Also endowment.
- 17. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 7 f., No. 25, and Plate; 1888 Bühler, Arch. Surv. W. Ind. Vol. V. p. 83, No. 22. Prakrit. Fragment. A cave (lēpa), a cistern (pōdhī) and a hall (kodhī), the gift of Kanha (Krishna) . . . . of the elder (thēra) bhayata (bhadanta) Hālaka. Also endowment for the benefit of the congregation of the monks (bhikhusagha).

- 1008. Kanheri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 26, and Plate.
  Prakrit. Not read.
- 1009. Kanheri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLV, 17; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 27, and Plate. Prakrit. Not read.
- 1010. Kanheri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Sec. Vol. VI. p. 8, No. 28, and Plate. Prakrit. Not read.
- 1011. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVI, 19; 1861 West, Journ. Bo. Br. Roy. As. Suc. Vol. VI. p. 8, No. 29, and Plate. Prakrit. Not read.
- 1012. Kanhēri Buddhist cave inscription.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 29 f., No. 16, and Plate, No. 16; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 31, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V p. 83 f., No. 23.
  Prakrit. The cave (lēna) of the elder (thēra) bhayata (bhadanta) Mitabhūti
  - Prakrit. The cave (lega) of the elder (linera) bhayata (bhadanta) Mitabhuti (Mitrabhūti), the gift of the Sāgarapaloganas (?).
- 1013. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVI, 21 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 29, No. 15, and Plate. No. 15; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 32, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vcl. V. p. 84, No. 24. Prakrit. A cave (lēnu) and a cistern (pēḍhā) on Kunhasēla (Krishnaśaila), the gift of the lady (lhēnig) Dāmilā, the A[pa]rāmtikū(?) (native of Aparānta), the [Kāli]anikā (inhabitant of Kaluāna).
- 1014. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVII, 27; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 29, No. 14, and Plate, No. 14; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 8, No. 33, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 84, No. 25. Prakrit. A cave (lēna) and a cistern (pōdhē), the gift of the nun (bhikhunē) Dāmilā, the Kāliyinikā (inhabitant of Kalyāna).
- 1015. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 34, and Plate. Prakrit. Not read.
- 1016. Kanhēri Buddhist cave inscription.—1847 Bird, *Hist. Res.* Plate XLVI, 20; 1858 Stevenson, *Journ. Bo. Br. Roy. As. Soc.* Vol. V. p. 31, No. 18, and Plate, No. 20; 1861 West, *Journ. Bo. Br. Roy. As. Soc.* Vol. VI. p. 9, No. 35, and Plate; 1883 Bühler, *Arch. Surv. W. Ind.* Vol. V. p. 84, No. 26.
  - Prakrit. Fragment. Gift of a cave (lēna) and a water-cistern (pānēyupāḍhē) by the monk (pavajīta) . . . mitanaka ( . . . mitra), pupil (antēvāsīn) of . . . pāla, to the congregation of the monks (bhikhusughu) of the four quarters. Also endowment,

- 1017. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 36, and Plate. Prakrit. Not read.
- 1018. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVII, 25; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 37, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 85, No. 27.
  - Mixed dialect. Fragment. Dedication of a cave  $(l\bar{e}_{n}a)$  and a water-cistern  $(p\bar{a}_{n}iyya-p\bar{o}dh\bar{i})$ . . . as the property of the Bhādrajaṇijas  $(Bhadrayan\bar{i}yas)$ , for the merit of the donor's mother Nandiṇikā  $(Nandinik\bar{a})$ . One cell  $(\bar{v}avaka)$  is the gift of the donor's wife, the housewife  $(gharin\bar{i})$  Dāmi[lā]. The merit is assigned to the donor's sons Je . . . , his nephew Āryyaghōsha, his daughter Saṃghadēvanikā, and other relatives.
- 1019. Kanheri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 38, and Plate. Prakrit. Not read.
- 1020. Kaphēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLV, 18; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 20 f., No. 8, and Plate, No. 10; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 9, No. 39, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 85 f., No. 28.
  - Prakrit. Fragment. A cave (lēna) and a water-cistern (pāṇiyapōdhī), the gift of the nun (pavaitikā) Sāpā (Sarpā), the daughter of the lay-worshipper (upāsaka) Kulapiya (Kulapriya) Dhamaṇaka (Dharma), the Dhānnkākaṭiya (inhabitant of Dhānukākaṭa), the female pupil (ātēvāsinī) of the elder (thēra) bhadata (bhadanta) Bodhika, together with her sister Ratinikā and other relatives, to the congregation of monks (bhikhusagha) of the four quarters. Also endowment.
- 1021. S. 9.—Kanhēri Buddhist cave inscription, probably of the time of [Hāritiputa Vinhukada-Chutukulānanda Sātakamni].—1847 Bird, Hist. Res. Plate XLVII, 26; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 40, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 86, No. 29; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIII, No. 24.

. . . sa . . . . . . . . sava 9 (?) hēma . . sa

dasamiya ētāya puvāya.

- Prakrit. Fragment. A cave (lēna), the gift of Nāgamulanikā (Nāgamūlā), daughter of a mahārāja and a mahābhōjā, a mahārathinī (wife of a mahārathin), mother of Khamdanāgasātaka (Skandanāgasātaka) and sister of the mahābhōja Ahija (?) Dhēnasēna (?), to the congregation of monks (bhikhusagha). Compare No. 1186.
- 1022. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 41, and Plate. Prakrit. Not read.
- 1023. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 42, and Plate. Prakrit. Not read.

- 1024. S. 16.—Kanhēri Buddhist cave inscription of the time of rājan Gotamiputa sāmi-Siriyaña-Sātakaṇi.—1847 Bird, Hist. Res. Plate XLIV, 14; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 23 ff., No. 11, and Plate, No. 13; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 44, and Plate; 1883 referred to by Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 312; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 79 f., No. 15, and Plate LI; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 598.
  - —raño Ástamiputasa sāmi-Siriyaña-Sātakaņisa sata(va)chharē 10 6 gimhāṇa pakha 1 (?) dicasē 5.
  - Prakrit. A cave (lēṇa) and a hall (koḍhi) on mount Kaṇhasēla (Kṛishṇaśaila), the gift of the lay-worshipper (upāsaka) Aparēṇu, the son of Aṇada (Ānanda), a merchant (nēgama) residing at Kālayāṇa (Kalyāṇa), together with his family, with his wife (kuḍubinī) Juvārṇikā, the mother of Aṇada (Ānanda), with his son Aṇada (Ānanda) with his daughters-in-law, (the wives of) Aṇa . . . (Ānanda), . . . Dhāmadēvī (Dharmadēvī), and others, to the congregation of monks (bhikhusagha) of the four quarters. Also endowment with money and the field of a half-paṇa-owner (ādhapaṇakhetiya) in the village (gāma) of Magalathāna (Maṅgalasthāna).
- 1025. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 10, No. 45, and Plate. Prakrit. Not read.
- 1026. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 46, and Plate. Prakrit. Not read.
- 1027. Kanhēri Buddhist cave inscription —1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 47 and Plate. Prakrit. Not read.
- 1028. Kaphéri Buddhist cave inscription. -1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 48, and Plate. Prakrit. Not read.
- 1029. Kanhēri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 49, and Plate. Prakrit. Not read. Probably a portion of No. 1028.
- 1030. Kanhèri Buddhist cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11, No. 50, and Plate. Prakrit. Not read.
- 1031. Kanhēri Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLVI, 22; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 11 f., No. 52, and Plate. Prakrit. Not read.
- 1032. Kanhēri detached rock inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 12, No. 53, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 86, No. 30. Prakrit. A path (? patha), the gift of the blacksmith (kamāra) Nada (Nanda), from Kaliyana (Kalyāna).

- 1033. Kaphēri Buddhist stone inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 12, No. 57, and Plate.
  Prakrit. A path (? patha), the gift of Dhamanaka (Dharma), son of the treasurer (hēranaka) Rohaņimita (Röhinimitra), the Chēmulaka (inhabitant of Chēmula). Compare No. 996.
- 1034. Kanhēri Buddhist stone inscription. -1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 12 f., No. 58, and Plate. Prakrit. Not read.
- 1035. Mahākal cave inscription.—1799 Wilford, Asiat. Res. Vol. V. p. 140, No. 5, and Plate; 1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 13, No. 60, and Plate. Prakrit. Gift of a Brahman (bramhana) of the Gotama (Gautama) gōtra.
- 1036. Jogešvari cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 14, No. 63, and Plate.

  Prakrit. Not read.
- 1037. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 171 f., No. 5, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 253 f., No. 1; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 4 f., No. 1, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 1, and Plate XLV; 1896 corrections (partly wrong) by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. pp. 588; 592.

  Prakrit. A cave (lėna), the gift of Sivabhūti (Šivabhūti), son of Sulasadsta (Sulasadatta) and Utaradatā (Uttaradattā), writer (lēkhaka) to the mahābhōja Mamdava (Māndava) Khamdapālita (Skandapālita), the son of the mahābhōjā Saḍagērī Vijayā, together with his wife Namdā (Nandā). Compare No. 1045.
- 1038. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 5, No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 2.
  Prakrit. Fragment. A cave (lēṇa), (the gift) of . . . bhūti.
- 1039. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 5, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. 1V. p. 84, No. 3. Prakrit. Fragment. Gift of two cisterns (pōḍhā).
- 1040. Kuḍā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Oave-Temp.

  W. Ind. p. 6, No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV.
  p. 84, No. 4.

  Prakrit. Fragment, Gift of a cave (lēṇa). Mentions the monk (pavaīta)

  Goā . . ., the pupil (atēvāsin) of the elder (thēra) bhadamta Sivadata (Śivadatta),
  and Sātimitā (Śvātimitrā).
- 1041. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 173, No. 8, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 254, No. 2; 1881 Bhagvanlai Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 6 f., No. 5, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV.

- p. 85, No. 5, and Plate XLV; 1896 corrections by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 592.
- Prakrit. A cave (lēna) and a cistern (pōdhī), the gift of the nun (pōvayitikā)
  Padumanikā (Padmanikā), daughter of the nun (pōvayitikā) Nāganikā, the sister's
  daughter of the elders (thēra) bhadata (bhadanta) Pātimita (? Svātimitra ?) and
  bhadamta Āgimita (Agnimitra), together with her pupil (atēvāsinī) Bodhi and
  her pupil (ātēvāsinī) Asālhamita (Askādhāmitrā).
- 1042. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 8, No. 6, and Plate.
  - Mixed dialect. Fragment. Records the gift of somebody who seems to be called a worshipper of the congregation (saghōpasāyika?).
- 1043. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess Inscr. Cave-Temp. W. Ind. p. 8, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 85, No. 7, and Plate XLV.

  Mixed dialect. Gift of the female Śākya lay-worshipper (Śākyōpāsikā) Vvāghrakā.
- 1044. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Oave-Temp. W. Ind. p. 9, No. 8, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 85, No. 8, and Plate XLV. Mixed dialect. Fragment. Gift of some Śākya monk (Śākyabhikshu).
- 1045. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 173 f., No. 9, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 254 f., No. 3; 1880 correction by Jacobi, Ind. Ant. Vol. 1X. p. 28; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 9 f., No. 9 and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 85, No. 6, and Plate XLV; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212; 1896 corrections by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 592.
  - Prakrit. A cave (lēna), the gift of Sivama (Śwama), the youngest after the writer (lēkhaka) Sivabhūti (Śwabhūti) among the brothers, the sons of Sulasadata (Sulasadata) and Utaradatā (Utiaradattā), who are servants of the mahābhōja Mamdava (Māndava) Khamdapālita (Skasadapālita), the son of the mahābhōjā Sāḍagēri Vijayā, together with his wife Vijayā. The stone-carving (sēlarāpakama) (was the gift) of his sons Sulasadata (Sulasadatta), Sivapālita (Śwapālita, Sivadata (Śwadatta), Sapila (Sarpīla), and the pillars (thambha) that of his daughters Sapā (Sarpā), Sivapālitā (Śwapālitā), Sivadatā (Śwapālitā), Sulasadatā (Sulasadattā). Compare No. 1037.
- 1046. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 172 f., No. 7, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 11, No. 10, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. 1V. p. 86, No. 9, and Plate XLV.
  - Mixed dialect. Gift of the Śākya monk (Śākyabhikshu) Buddhasigha (Buddhasimha), for the merit of his parents and the bhaṭāka (? bhaṭṭāraka ?).
- 1047. Kudā Buddhist cave inscription. –1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 11, Nos. 11 and 12, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 10, and Plate XLV.
  - Mixed dialect. (An image), the gift of the Śākya monk (Śākya bhikshu) Samghadēva, and gift of a capital invested in the Chemdina field for the expense of lamps to Buddha.

- 1048. Kudā Buddhist cave inscription. —1854 Stavenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 172, No. 6, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 255, No. 4; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 12 f., No. 13, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 11, and Plate XLV; 1895 note by Pischel, Nachr. Gott. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212 f.
  - Prakrit. A cave (lēṇa), the gift of the physician (veja) Somadēva, the son of the lay-worshipper (upāsaka), the Māmakavejiya physician (veja) Isirakhita (Rishirakshita), and his sons Nāga, Isirakhita (Rishirakshita), Sivaghosa (Śivaghōsha), and his daughters Isipālitā (Rishipālitā), Pusā (Pushyā), Dhammā (Dharmā) and Sapā (Sarpā).
- 1049. Kudā Buddhist cistern inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 13, No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 12, and Plate XLV.
  - Prakrit. Gift of Kumāra Madava (Māndava), son (?) of S[i]vama (Šīvama), the chief (? para) of the Mamdavas (Māndavas).
- 1050. Kudā Buddhist cave inscription.—1854 Stevenson Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 170, No. 1, and Plate; 1881 Bhagvanlal Indraji Burgess, Inscr. Oave-Temp. W. Ind. p. 14, No. 15, and Plate: 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 13, and Plate XLV.
  - Prakrit. A chwitya building (chētiyaghara), the gift of the Brāhman woman (bummanī) Bhayilā (Bhrājīlā), wife of the Brāhman (bammhana) lay-worshipper (vpāsaka) Ayitila.
- 1051. Kudā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 170, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cavetemp. W. Ind. p. 14, No. 16, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 14, and Plate XLV.
  - Prakrit. A cave (lēṇa), the gift of the gardener (malākāra) Sivapirita (Śivaprīta), son of the gardener (mālākāra) Vadhuka.
- 1052. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 14, No. 17, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 86, No. 15.
  - Prakrit. Fragment. Mentions a Mamdavi (Möndavi), the daughter of some mahābhōju.
- 1053. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 15, No. 18, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 16, and Plate XLV.
  - Prakrit. The cave (lēna) of Gōyammā (Gautamī?), the daughter of the royal minister (rājamacha) Hāla.
- 1054. Kudā Buddhist cave inscription.—1854. Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 170, No. 3, and Plate; 1881. Bhagvanlal Indraji-Burgess, Inscr. Gave-Temp. W. Ind. p. 15, No. 19, and Plate; 1883. Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 17, and Plate XLV.
  - Prakrit. A cave (lēna), the gift of Vijayanikā, daughter of the mahābhōya (mahābhōja) Sādakara Sudamsana (Sudarsana).

- 1055. Kuḍā Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 171, No. 4, and Plate; 1878 Jacobi, Ind. Ant. Vol. VII. p. 256, No. 7; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 16, No. 20, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 18, and Plate XLV.
  - Prakrit. A cave  $(l\bar{e}na)$ , the gift of the ironmonger  $(l\bar{e}hav\bar{e}niyiya)$  Mahika, the Karahākadaka (inhabitant of  $Karah\bar{e}kada$ ).
- 1056. Kudā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 16, No. 21, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 19.
  - Prakrit, The bathing tank  $(san\bar{a}[nap\bar{a}dh\bar{a}])$  of the householder (gahapati), the banker (sethin) Vasula.
- 1057. Kuda Buddhist cave inscription.—1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 16, No. 22, and Plate; 1883 referred to by Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87. Prakrit. Not read.
- 1058. Kndā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 256, No. 8; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 17, No. 23, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 20, and Plate XLVI; 1895 correction by Fischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 592. Prakrit. Gift of a chaitya building (chētiyaghara) and a cell (uyaraka) by the Adhagachhaka (Ardhagachchhaka) Rāmadata (Rāmadatta), the son of Ahila, and of a cell (uyaraka) by his wife Velīdatā (Vēllidattā), while the Maindava (Māndava) Kochbiputa (the son of a Kautsī) Velīdata (Vēllidatta) was mahābhēja.
- 1059. Kndā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 18, No. 24, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 21.
  - Prakrit. Fragment. Mentions the female disciple (āmtivāsinī) Bodhi.
- 1060. Kudā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 256, No. 9; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 18, No. 25, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 87, No. 22, and Plate XLVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 592 f. Prakrit. A cave (lēna), the gift of the nun (pavaitikā) Sapilā (Sarpilā), the disciple (ātivāsinī) of the elder (thēra) bhayata (bhadanta) Vijaya, with Löhitā and Venhuyā (Vishnukā) and her female disciple (ātivāsinī) Bödhi.
- 1061. Kuḍā Buddhist tauk inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 256 f., No. 10; 1881 Bhagvaulal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 18 f., No. 26, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 23, and Plate XLVI.
  - Prakrit. A cistern  $(p\bar{o}dh\bar{i})$ , the gift of the gardener  $(m\bar{a}l\bar{a}h\bar{a}ra)$  Mugudā[sa]  $(Mrigad\bar{a}sa\ \hat{i})$ .

- 1062. Kudā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 257, No. 11; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 19, No. 27, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 24, and Plate XLVI.
  - Prakrit. Fragment. A cave ( $l\bar{e}_{\bar{n}a}$ ), the gift of the trader ( $sathav\bar{a}ha$ ) and house-holder (gahapati) Nāga, the son of Svāmin(?).
- 1063. Kudā Buddhist cave inscription.—1878 Jacobi, Ind. Ant. Vol. VII. p. 257, No. 12; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cure-Temp. W. Ind. p. 19, No. 28, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 25, and Plate XLVI.
  - Prakrit. A cave (lēṇa), the gift of the banker (sethin) Vasulaņaka. Compare No. 1064.
- 1064. Kudā Buddhist tank inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 20, No. 29, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 26, and Plate XLVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 598.
  - Prakrit. A cistern (pōḍhō), the gift of the banker (sethin) Vasulaņaka. Compare No. 1063.
- 1065. Kudā Buddhist cave inscription.—1831 Bbagvaulal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 20 f., No. 30 and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 27, and Plate XLVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593.
  - Prukrit. A cave (lėna), the gift of Sivadatā (Šivadattā), wife of the trader (sathavāha) Vēhamita (Vēdamitra?) and mother of Pusanaka (Pushya).
- 1066. Kudā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Insor. Cave-Temp. W. Ind. p. 21, No. 31, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 28, and Plate XLVI.
  Prakrit. Fragment. A cave ([is]na), the gift of Asāļamita (Ashāḍhāmitra), the son (?) of the trader (sathavāha) Acha[la]dāsa.
- 1067. Nādsur cave inscription.—1891 Hultssch, Account of the Caves at Nadsur and Karsambla, p. 6, and Plate VI; 1891 Bühler, Vienna Orient. Journ. Vol. V. p. 231 f. Prakrit. Made by Godata (Gödatta), the son of Sivaganaka (Śwaganaka).
- 1068. Nādsur Buddhist cave inscription.—1891 Hultzsch, Account of the Caves at Nadsur and Karsambla, p. 7, and Plate VI; 1891 note by Bühler, Vienna Orient. Journ. Vol. V. p. 232.
  Prakrit. Fragment. (Gift) of Mita (Mitra), of Sagharakhita (Samgharakshita), of Thüpasakha (Stāpasakha), the brother of . . . . dina, of Sa . . . . .
- 1069. Ambivale cave inscription.—1881 noticed by Burgess, Inser. Cave Temp. W. Ind. p. 66. Not read.
- 1070. Ambivale cave inscription.—1881 noticed by Burgess, Inscr. Cave-Temp. W. Ind. p. 66, note 1. Not read.

- 1071. Kondane cave inscription.—1861 West, Journ. Bo. Br. Roy. As. Soc. Vol. VI. p. 14, No. 64, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 9 and 83, and Plate XLIV.
  - Prakrit. Made by Baluka (or Balaka), the pupil (amtēvāsin) of Kanha (Krishna).
- 1072. Mahād Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XXXIX, 1; 1881 Bhagvanlal Indraji, Inscr. Cave-Temp. W. Ind. p. 2; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88, No. 1, and Plate XLVI; 1896 note (wrong) by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1905 note by Senart, Ep. Ind. Vol. VIII. p. 75.
  - Prakrit. Gift of a cave (lēṇa), a chaitya building (chētieghara), eight cells (ōvaraka), two cisterns (pōḍhō) on each side of the cave (lēṇa), and a path (1 patha) to the cave (lēṇa) by the prince (kumāra) Kāṇabhōa (Kāṇabhōja) Vheṇupālita (Vishnupālita).
- 1073. Mahād Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XXXIX, 2; 1883
  Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 88 f., No. 2, and Plate XLVI; 1896
  correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 598.
  Prakrit. Fragment. The gift of a cave (lēna) and a chaitya hall (chētiakodhi) by
  Vādssiri (Vādakrī) ithe wife of l Vi
  - Vādasirī (Vādasirī) [the wife of] Vi . . . . the son of the householder (gahapati) and banker (sethin) Saingharakhita (Saingharakshita), and endowment of certain fields (chheta) situated below the caves.
- 1074. Mahād Buddhist cave inscription.—1883 Burgess, Arch. Surv. W. Ind. Vol. IV. Plate XLVI (Plate only). Prakrit. Fragment. No sense has been made out.
- 1075. Kol Buddhist cave inscription.—1881 Bühler-Burgess, Inscr. Cave-Temp. W. Ind. p. 3; 1883 Buhler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 3, and Plate XLVI.
  - Prakrit. A cave (lēna), the gift of the banker (sethin) Sagharakhita (Samghara-kshita), the son of a householder (gahapati).
- 1076. Köl Buddhist cave inscription.—1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 4, and Plate XLVI.

  Prakrit. A cave (lēṇa), the gift of Dhamasiri (Dharmaśri), daughter of the layworshipper (upāsaka) . . . , wife of Sivadata (Śwadatta).
  - 1077. Köl Buddhist cave inscription.—1888 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 5, and Plate XLVI.
    Prakrit. A cave (lēņa), the gift of Sivadata (Sivadatta), the Āghāakasāgāmikiya (inhabitant of the village of Āghātakarsha?).
  - 1078. Bhājā Buddhist cave inscription.—1844 Bird-D'Ochoa, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 443, and Plate; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 160, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 23, No. 1, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 82, No. 1, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgeni. Ges. Vol. L. p. 586.
    - Prakrit. A cell  $(g\bar{a}bha)$ , the gift of the Nāya  $(N\bar{a}ga ?)$  Nāḍasava, the Bhōgavata (inhabitant of  $Bh\bar{o}gavat\bar{a} ?)$ .

- 1079. Bhājā Buddhist cistern inscription.—1844 Bird-Westergaard-D'Ochoa, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 442 f., and Plate, No. 4; 1847 Bird-Westergaard, Hist. Res. Plate LIII, 3; 1850 Wilson, Journ. Bo. Br. Roy. As. Soc. Vol. III. Part II. p. 52, and Plate; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 159 f. No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 24, No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 7, and Plate XLIV.
  - Prakrit. A cistern (pōḍhē), the gift of the mahārathi Viņhudata (Vishnudatta), the son of a Kōsikī (Kaušikī).
- 1080. Bhājā Buddhist stūpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 24, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 4, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 586 f.
  Prakrit. The stūpa (thupa) of the elder (thēra) bhañainta (bhadanta) Dhamagiri (Dharmagiri).
- 1081. Bhājā Buddhist stūpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 24, No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 82, No. 3, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587.
  Prakrit. The stūpa (thupa) of the elder (thēra) bhayamta (bhadanta) Ampikinaka.
- 1082. Bhājā Buddhist stūpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 25, No. 5, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 82, No. 2, and Plate XLIV.
  Prakrit. Fragment(?). (The stūpa) of the elder (thēra) bhayamta (bhadanta) Sainghadaia (Sainghadatta).
- 1083. Bhājā Buddhist stāpa inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cure-Temp. W. Ind. p. 25, No. 6, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 5, and Plate XLIV. Prakrit. Unfinished. Only the words: of the elder (thēra) bhayamta (bhadanta).
- 1084. Bhājā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cove-Temp. W. Ind. p. 25, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 6, and Plate XLIV.
  Prakrit. Gift of Bādhā, wife of Hālika (or of a ploughman?).
- 1085. Bhājā Buddhist stūpa inscription.—1844 Bird-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 441 f., and Plate, No. 3; 1847 Bird-Westergaard, Hist. Res. Plate LIII, No. 4; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 25, No. 8, and Plate; 1883 mentioned by Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83.
  Prakrit. Records the gift of the stūpa (thūbha) by somebody whose name has not
  - Prakrit. Records the gift of the stūpa (thūbha) by somebody whose name has not been made out.
- 1086. Kärlē cave inscription.—1834 Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498, No. B, with facsimile; 1847 Bird, Hist. Res. Plate XXXVIII, 10; 1854 Stevenson-Brett, Journ. Bo. Br. Koy. As. Soc. Vol. V. p. 156, No. 13, and Plate. Prakrit. Only the word sidha (siddham). Perhaps only part of another inscription.

- 1087. Kårlé Buddhist cave inscription.—1834 Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498, No. A, with facsimile; 1847 Bird-Smyttan, Hist. Res. p. 60, No. 22, and Plate XXXVI, 3; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 152 f., No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 28, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 1, and Plate XLVII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 48 f., No. 1, and Plate III.
  - Prakrit. Establishment of a cave-dwelling (sēlaghara), the most excellent one in Ja[m]budipa (Jambūdvīpa), by the banker (sethin) Bhutapāla (Bhūtapāla) from Vējayamtī (Vaijayantī).
- 1088. Kārlā Buddhist lion-pillar inscription.—1799 Wilford, Asiat. Res. Vol. V. p. 139, No. 4, and Plate; 1834 Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498 f., No. E, with facsimile; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 468, with facsimile; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1044, No. 1, and Plate LiII; 1847 Bird-Wilson, Hist. Res. p. 51, No. 2, and Plate XXXVI, 1; 1853 Wilson, Journ. Bo. Br. Roy. As. Soc. Vol. IV. p. 372, and Plate XII, 1; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 152, No. 1, and Plate; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 426 f; 1881 Bhagvanlal Indraji-Burgess, Inscr. Oave-Temp. W. Ind. p. 28 f., No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 2, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 49 f., No. 2, and Plate IV. Prakrit. A lion-pillar (sihathabha), the gift of the mahārathi Agimitraṇaka (Agnimitra), the Gotiputra (son of a Gaupti).
- 1089. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave. Temp. W. Ind. p. 29, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 3, and Plate XLVII; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 51 f., No. 3, and Plate II. Frakrit. Gift of the elephants (hathin) and the upper and lower rails (vēyileā) before the elephants by the elder (thēra) bhamyamta (bhadanta) Imdadēva (Indradēva).
- 1090. Kārlē Buddhist cave inscription.—1847 Bird-Wilson, Hist. Res. p. 55, No. 9, and Plate XXXVII, 8; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 155 f., No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 29 f., No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 4, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 52, No. 4, and Plate II. (Simbadata) II. cave-door (gharamugha) by the perfumer (gamdhika) Simhadata (Simhadata)
- 1091. Kārlē Buddhist ping i scription.—1847 Bird-Wilson, Hist. Res. p. 59, No. 20, and Plate XXXVII (854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 156, No. 16, in the state; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cuve-Temp. W. Ind. p. 307 in the state; 1883 Buhler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, 7 in the state; 1883 Buhler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, 7 in the state; 1884 Buhler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, 7 in the state; 1896 note by Franke, Zeitschr. Deutsch. Morgent. G. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 52 f., No. 5, and Plate III. 1 in the state of the householder (guhata) Mahādek archives.

Prakrit. Fragment. Making of the door (mugha) of the cave (ghara) by the carpenter (vaqhaki) Sōmi (Svāmin), the son of Vēņuvāsa, a Dhēnukākaṭaka (inhabitant of Dhēnukākaṭa.)

- 1093. Kārlē Buddhist pillar inscription.—1847 Bird, Hist. Res. p. 55, No. 8, and Plate XXXVIII, 11; 1853 Wilson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 372, and Plate XII, 2; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 156 f., No. 14, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Caue-Temp. W. Ind. p. 31, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 7, and Plate XLVII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 503; 1902 Senart, Ep. Ind. Vol. VII. p. 53 f., No. 7, and Plate I. Prakrit. Gift of a pillar (thambha) by the Yavana Sihadhaya (Siihhadhvaja?) from Dhēnukākata.
- 1094. Kārlē Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 81, No. 8, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 8, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 54 f.,
  - No. 8, and Plate III.

    Prakrit. Fragment. Gift of the pillar (thabha) by the preacher (bhānaka) Sātimita (Svātimitra), the son of Nadi (?) and the disciple (amtêvāsin) of the elder (thêra)

    . . . of the bhayata (bhadanta) Dhamutariyas (Dharmōttarēyas) from Sopāraka (Śūrpāraka). Compare No. 1095.
- 1095. Kārlē Buddhist pillar inscription.—1799 Wilford, Asiat. Res. Vol. V. p. 139, No. 3, and Plate; 1847 Bird-Wilson, Hist. Res. p. 54, No. 2 (instead of 6), and Plate XXXVIII, 12; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 157 f., No. 15, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 32, No. 9, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 9, and Plate XLVII; 1896 note (wrong) by Franke, Zeitschw. Deutsch. Morgenl. Ges. Vol. L. p. 593; 1902 Senart, Ep. Ind. Vol. VII. p. 55, No. 9, and Plate III.
  - Prakrit. Gift of a pillar (thabha) with relies by the preacher (bhāṇaka) Sātimita (Svātimitra) of the bhayamta (bhadanta) Dhamutariyas (Dharmōttarīyas) from Sopāraka (Sūrpāraka). Compare No. 1094.
- 1096. Kárle Buddhist pillar inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 32, No. 10, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. p. 91, No. 10, and Plate XLVII; 1902 Senart, Ep. Ind. Vol. VII. p. 55 f., No. 10, and Plate I.
  - Prakrit. Gift of Dhamma-Yavana (Dharma-Yavana) from Dhennkakata.
- 1097. Kārlē Buddhist pillar inscription.—1847 Bird, Hist. Res. p. 55 f., No. 11, and Plate L, 13; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 156, No. 11, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave Temp. W. Ind. p. 32 f., No. 11,

- and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 11, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 56, No. 11, and Plate I. Prakrit. Gift of a pillar (thabha) by Mitadēvaņaka (Mitradēva), the son of Usabhadata (Rishabhadatta), from Dhēnukākata.
- 1098. Kārlē Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 33, No. 12, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 12, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 56, No. 12 f., and Plate I.
  Prakrif. Gift of the nun (bhikhunī) Asādhamitā (Ashādhāmitrā).
- 1099. Kārlē Buddhist cave inscription of Usabhadāta.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 159, No. 4, and Plate, No. 5; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 33 f., No. 13, and Plate, with corrections by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 101, No. 6, and Plate LI; 1896 corrections by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1902 Senart, Ep. Ind. Vol. VII. p. 57 ff., No. 13, and Plate II; 1908 note by Rapson, Oatalogue of the Coins of the Andhra Dynasty, etc. p. LIX, No. 36. Prakrit. Gift of the village (gāma) of Karajika to the monks (pavajita) residing in the caves (lēna) at Valūraka for the support of the congregation (sagha) of the four quarters by Usabhadāta (Rishabhadatta), the son of Dinika and son-inlaw of the king (rājan), the Khaharāta, the khatapa (kshatrapa) Nahapāna, who
- 1100. S. 7.—Kārlē Buddhist cave inscription of the time of rājan Vāsithiputa sāmi-Siri-Puļumāvi.— 1847 Bird-Mitchell, Hist. Res. p. 58 f., No. 18, and Plate XXXVI, 4; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 158 f., No. 3, and Plate, No. 4; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 34 f., No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 107 f., No. 17, and Plate LIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1902 Senart, Ep. Ind. Vol. VII. p. 61 f., No. 14, and Plate II.

at Pabhāsa (Prabhāsa).

Rano Vāsithiputasa sāmi-Siri-P[uļumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 [d]ivasē pathamē 1 ētāya puvāya.

made donations to the brāhmanas (brahmana) on the river Baṇāsā (Bārnāsā) and

- Prakrit. Gift of a village (gāma) to the community (sagha) of Valuraka (Valūraka), of the Valuraka (Valūraka) caves (lēna), by the mahārathi Somadēva, son of Vāsithi (Vāsishthī), the son of the mahārathi Mitadēva (Mitradēva), son of Kōsiki (Kaušikī), of the Okhaļakiyas.
- 1101. Kärlē Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XXXVIII, 9; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 155, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35, No. 15, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 13, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 63, No. 15, and Plate I. Prakrit. Gift of two pairs (of figures) by the monk (bhikhu) Bhadasama (Bhadra-
  - Frakrit. Gift of two pairs (of figures) by the monk (bhikhu) Bhadasama (Bhadru-sarman). Compare No. 1102.
- 1102. Kārlē Buddhist cave inscription.— 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 155, No. 9, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35, No. 16, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind.

- Vol. IV. p. 91, No. 14, and Plate XLVIII; 1902 Senart, Ep. Ind. VII. p. 68, No. 16, and Plate I.
- Prakrit. Gift of a pair (of figures) by the monk (bhikhu) Bhadasama (Bhadra-sarman). Compare No. 1101.
- 1103. Kărlē Buddhist cave inscription.— 1881 BhagvanIal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35, No. 17, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 15, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 63 f., No. 17, and Plate I.
  - Prakrit. Fragment. Gift of a rail (vēyikā) by some female person.
- 1104. Kårlē Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 35 f., No. 18, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 91, No. 16, and Plate XLVIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595; 1902 Senart, Ep. Ind. Vol. VII. p. 64, No. 18, and Plate III.
  - Prakrit. A rail (vēyikā), made by Namdika, the gift of the nun (bhikhunī) Kodī, the mother of Ghunika.
- 1105. S. 18.—Kārlē Buddhist cave inscription, probably of Gotamiputa Sādakani.— 1834
  Stevenson, Journ. Beng. As. Soc. Vol. III. p. 498, Nos. C and D, with facesimile;
  1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1048, No. 7, and Plate LIII; 1847
  Bird-Mitchell-Wilson, Hist. Res. p. 60, No. 23, and Plate XXXVII, 5-7; 1854
  Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 154 f., Nos. 7, 5 and 6, and
  Plate, Nos. 7, 3 and 6; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc.
  Vol. V. p. 427; 1881 mentioned by Bhag vanlal Indraji-Burgess, Inscr. Cave-Temp.
  W. Ind. p. 36, No. 19, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p.
  112 f., No. 20, and Plate LIV; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil.
  Hist. Kl. 1895, p. 213 f.; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges.
  Vol. L. p. 597; 1901 correction by Hultzsch, Bp. Ind. Vol. VI. p. 319, notes 1, 2,
  3, 5, and 7; 1902 Senart, Bp. Ind. Vol. VII. p. 64 ff., No. 19, and Plate II; 1908
  correction by Rapson, Catalogus of the Coins of the Andhra Dynasty, etc. p. XLIX,
  No. 9.
  - sava 10 [8] vā pa 4 diva 1.
  - Prakrit. Fragment. Order of . . . to Pariguta (? Parigupta), the officer (amacha) at Māmāḍa, regarding the gift of the village (gāma) of Karajaka in the Māmāla district (āhāra) on the northern road as monks' land (bhikhuhatla) to the mendicant (pavajita) friars (bhikhu) dwelling in the Vāluraka (Vālūraka) caves (lēṇa) for the support of the sohool (nikāya) of the Mahāsaghiyas (Mahāsāmghikas). The plates were prepared by Sivakhaḍagnta (Sīvaskandhagupta). The second figure of the date of the year is uncertain.
- 1106. S. 24.—Kārlē Buddhist cave inscription of the time of rājan Vāsithiputa Siri-Puļumāvi.— 1847 Bird, Hist. Res. p. 54, No. 7, and Plate LIII; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 158 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 36 f., No. 20, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 113 f., No. 21, and Plate LIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 597; 1902 Senart, Ep. Ind. Vol. VII. p. 71 ff., No. 20, and Plate III; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. III, No. 16.

- rañō Vāsithiputasa Siri-Puļumāvisa savachharē chatuvisē 20 4 hēmamtāna pakhē tatiyē 3 divasē bitiyē 2.
- -ēkavisē savachharē.
- Prakrit. Gift of a nine-celled (navagabha) hall (madapa) to the community (sagha) of the four quarters as the special property of the Māhāsaghiyas (Mahāsamghikas), by Harapharaṇa, the son of Setapharaṇa, the Sovasaka (Sauvarshaha), living at Abulāmā. It was completed in the year 21. In the last portion Budharakhita (Buddharakshita) and his mother, a lay-worshipper (upāsikā), are mentioned.
- 1107. S. 5.—Kārlē Buddhist cave inscription.— 1854 mentioned by Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 158, No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp W. Ind. p. 37, No. 21, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 18, and Plate XLVIII; 1902 Senart, Ep. Ind. Vol. VII. p. 73 f., No. 21, and Plate IV.
  - . . . 5 hēmatāņam pa[kh]ē . . . [ētā]ya puvāya.
  - Prakrit. Fragment. Gift of a cave (lēṇa) and a cistern (pōḍhē) to the community (saṃgha) of monks (pavaïta) by some female disciples (atēvāsinī) of some bhayata (bhadanta).
- 1108. Kārlē Buddhist cave inscription.— 1856 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 427; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 37 f., No. 22; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 17, and Plate XLVIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595; 1902 Senart, Ep. Ind. Vol. VII. p. 74, No. 22, and Plate IV. Prakrit. Gift of the monk (pavaeta) Budharakhita (Buddharakshita).
- 1109. Bedsä Buddhist cave inscription.— 1844 Bird-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 440 f., and Plate, No. 1; 1847 Bird, Hist. Res. Plate LIII, 1; 1868 West, Journ. Bo. Br. Roy. As. Soc. Vol. VIII. p. 224, No. 3, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 2 No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 1, and Plate XLVII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593. Prakrit. Gift of Pusanaka (Pushya); son of the banker (sethin) Anada (Ananda), from Nāsika.
- 1110. Bedsa Buddhist stūpa inscription.— 1868 West, Journ. Bo. Br. Roy. As. Soc. Vol. VIII. p. 223 f., No. 1, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 26, No. 1, and Plate, with correction by Bühler; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 2, and Plate XLVII. Prakrit. Fragment. Erection of the stūpa (thupa) of the hermit (āraṇaka) and
  - Prakrit. Fragment. Exection of the stupa (thuspa) of the hermit ( $\bar{a}ranaka$ ) and mendicant ( $pedap\bar{a}tika$ ) Göbhüti, who lived at Mārakuda ( $M\bar{a}rak\bar{u}ta$ ), by his pupil ([ $amt\bar{e}$ ] $v\bar{a}sin$ ), the devoted Asālamita ( $Ash\bar{a}dh\bar{a}mitra$ ).
- 1111. Bedsä Buddhist oistern inscription.— 1844 Bird-Westergaard, Journ. Bo. Br. Roy. As. Soc. Vol. I. p. 441, and Plate, No. 2; 1847 Bird, Hist. Res. Plate LIII, 2; 1868 West, Journ. Bo. Br. Roy. As. Soc. Vol. VIII. p. 224, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 26 f., No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 90, No. 3, and Plate XLVII.
  - Prakrit. Gift of Sāmaḍinikā, the daughter of a mahābhōya (mahābhōja), the Mamdavi (Māndavī) mahārathinī (wife of a mahārathi), the wife of Apadevanaka.

- 1112. Nānāghāt cave inscription. 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., Nos. 4 and 5, and Plate (part only); 1838 Prinsep, Journ. Beng. As. Soc. Vol. VII. p. 565 ff.; 1854 Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 174 f.; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 428; 1877 note by Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XII. p. 404 ff., and Plate; 1878 note by Bhagvanial Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 310 f.; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 60 ff., Nos. 1 and 2, and Plate LI; 1883 correction by Bübler, Arch. Surv. W. Ind. Vol. V. p. 86 f.; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 597 f.; 1903 correction by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLV, No. 1. Prakrit. Fragment. Records, after an invocation of Dhamma (Dharma), Ida (Indra), Samkamsana (Samkarshana) and Väsudeva, the descendants of Chamda (Chandra), the four lokapālas Yams, Varuna (Varuna), Kubera, Vasava, the fees (dakhina) given at various sacrifices by . . . the daughter of the mahārathı | Kala]lāya, the scion of the Amgiya family, the wife of . . . siri ( . . . śrī), the mother of prince (kumāra) Vēdisiri (Vēdiśrī), [the son] of a king (rājan) who is called lord (pa[ti]) of Dakhi[nāpatha] (Dakshināpatha), and mother of Sati Sirimata (Śakti Śrīmat).
- 1113. Nānāghāṭ cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 283 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 1, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 3, and Plate LI: 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 611.
  Prakrit. (Image of) king (rāyan) Simuka-Sātavāhana Sirimat (Śrīmat).
- 1114. Nānāghāṭ cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1877 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XII. p. 404; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 2, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 4, and Plate LI; 1883 note by Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 611. Prakrit. (Images of) queen (dēvī) Nāyanikā (Nāganikā) and king (rājan) Siri-Sātakani.
- 1115. Nānāghāṭ cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 3. and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 5, and Plate 11; 1883 note by Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 611. Prakrit. Fragment. (Image of) prince (kumāra) Bhāya . . .
- 11.16. Nānāghāt cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 4, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 6, and Plate LI; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 611.
  Prakrit. (Image of) the malārathi Tranakayira.
- 1117. Nānāghāt cave inscription.— ISS7 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 5, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 7, and Plate LI; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 611. Prakrit. (Image of) prince (kumīra) Hakusiri (Suktišri).

- 1115. Nanāghāt cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288 f., No. 4, and Plate; 1878 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XIII. p. 311, No. 6, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 8, and Plate LI; 1883 note by Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 611. Prakrit. (Image of) prince (kumāra) Sātavāhana.
- 1119. Nănăghāt cistern inscription.— 1883 Bühler, Arch. Surv. W. Ind. Vol. V. p. 64, No. 9, and Plate LI.
  Probrit Gift of a cistorn (mādhā) by Gāvindadāta, the Sapārayaka Giphabitant of
  - Prakrit. Gift of a cistern  $(p\bar{o}dh\bar{i})$  by Gövimdadāsa, the Sopārayaka (inhabitant of  $S\bar{u}_{\ell}p\bar{u}raka$ ).
- 1120. S. 13.—Nānāghāt cistern inscription of the time of rājan V[ā\*]s[i\*]ṭhiputa Chatarapana-Satakani.— 1883 Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 313 f.
  - -raņī Vasathiputasa Chatarapana-Satakanisa savachhara taru 10 3 hēmatapakha pachamē divasē 10.
  - Prakrit. Gift of a well  $(paniyapuv\bar{a})$  on the Satagara mountain by the householder  $(yahapat[\bar{z}^*])$  Damaghasa  $(Damagh\bar{v}sha)$ , the Kamavana (inhabitant of  $K\bar{\alpha}mu-vana$ ).
- 1121. Śailarwadi Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 38 f., and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 19, and Plate XLVIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595.
  - Prakrit. Gift of a cave (lēna) by Siagutaṇikā (Simhaguptā), wife of the ploughman (hālakiya) and householder (kudubika) Usabhaṇaka (Rishabha), residing at Dhēṇukākaḍa (Dhēnukākaḍa), together with her son, the householder (gahaputi) Namda (Nanda).
- 1122. S. 6.—Nāsik cave inscription of the time of rājan Vāsithiputa Siri-Pulumayi.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 52, No. 27, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 338f., No. 27; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 107, No. 16, and Plate LIV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 544, No. 1; 1905 Senart, Ep. Ind. Vol. VIII. p. 59, No. 1, and Plate III.
  - —raño Vāsiļhiputasa Siri-Puļumayisa samvachharē chhaṭhē 6 gimhapakhē pachamē 5 divasē.
  - Prakrit. Fragment. Nothing beyond the date can be made out.
- 1123. S. 19.—Nāsik Buddhist cave inscription of the time of rājan Vāsithīputa Siri-Puļumāyi.—1853 Stevenson-Brett, Journ. Bo. Br. Boy. As. Soc. Vol. V. p. 41 ff., No. 1, and Plate, No. 1 (first portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51 f., No. 26, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 307 ff., No. 26; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 108 ff., No. 18, and Plate LII; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 550 ff, No. 2; 1890 Bühler, Sitzungber. Wien. Ak. Wiss. Vol. CXXII. No. XI. p. 56 ff.; 83 ff.; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. I. p. 594; 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 60 ff., No. 2, and Plate I.
  - —raño Vāsilhīputasa Siri-Puļumāyisa savīchharē ēkunavīsē 10 9 gimhāņa pakhē bitīye 2 divasē tērasē 13.

Prakrit. Gift of a cave (lōṇa) on mount Tiraphu (Triratmi) to the community of monks (bhikhusagha) by the great queen (mahādēri) Gōtami (Gantami) Rabali (Balatri), mother of rājarājan Gōtamiputa (Gantamiputra) Shi-Sātahmi. kirg (rājan) of Asika (Rōshika?), Asaka (Abanāka?), Mulaka (Mōtha?), Sunatha (Sarāshira), Kukura, Aparahita (Aparānta), Anupa (Auēja), Videble (Vidarbha), Ākarāvati (Ākarāvanti), lord (puti) of the mountains Vija (Vinahya), Achhavata (Rōkshikavat), Pārivāta (Pāripātra), Sahya, Ka; kapini (Krishnagiri), Macha, Sinitana (Srīstana?), Malaya, Mahida (Mahāndra), Sahya, Ka; kapini (Srīshthagiri?), Chakōra, who destroyed the Sakas (Sākus), Yavanas, and Palinavas, who rooted out the Khakharāta race, who restored the glory of the Sātavāhana race. The cave was to be the special property of the school (midaja) of the I3 hadāvaniyas (Bhadrāyanīyas). For the embellishment of the cave, the queen grandson, lord (isara) of [Dākhinā]patha (Dākhināpatha) granted the village (Jāma) of Pisājipadaka (Piātchypadraka) on the south-west side of mount Tiraphu (Trirasimi). Compare No. 1124.

1124. S. 19 and 22.—Nāsik Buddhist cave inscription of the lord of Navanara, Variable Siri-Pulumavi.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 45. ft. and Plate, No. 1 (second portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51 ft., No. 26, and Plate (lower portion); 1876 Binatianhar. Transact. Second London Congr. Or. p. 314 ft., No. 26A; 1883 Bühler. Art. S. W. Ind. Vol. IV. p. 110 ft., No. 19, and Plate LII; 1883 Bhagvanhai indical, Isombay Guz. Vol. XVI. p. 555 ft., No. 3; 1895 note by Bhandarkur, Fast History of the Dekkan<sup>9</sup>, p. 18, note 2; 1895 note by Pischel, Nathr. Gat. Gat. Fritt. Hist. Kl. 1895, p. 213; 1896 correction by Franke, Zeitschr. Brettsch. M. of Ges. Vol. L. p. 596 ft.; 1901 correction by Hultzsch, Ep. Ind. Vol. VI. p. 319, notes 2 and 3; 1905 Senart, Ep. Ind. Vol. VIII. p. 65 ft., No. 3, and Plate II; 10 Sectibly Rapson, Outalogue of the Ooins of the Andhra Dynasty, etc. p. LI, No. 14.—sava 10 9 gi pa 2 diva 10 3.

—sava 20 2 gi pakhē. diva 7. Prakrit. Engraved in continuation of No. 1123. Order of the loca ( Navanara (Navanagara), Väsithiputa (Väsishihiputra) Siri-Pujunavi to Sinidila (Sivaskandila), officer (amacha) at Govadhana (Görarharen, regaring t gift of the village (gama) of Samalipada or Samalipada (Silmali, a reconstruction) constern road in the Govadhana district (above) to the monks (blank, v) of the v(nikāya) of the Bhadāyaniyas (Bhadaāyaniyas) dwelling in the saction. (devilena), in exchange for the village (gama) of Suda-ant or Section (Sudarsana) on the southern road in the Govadhana district times of the given to the same monks, for repairs of the cave. The inscription mention leading in connection with Sudasana the assetics (samona) of Dhanakata . . . H. . . . . . who live on mount Tira[phu] (Triraimi). Written by the great gas (mahasenapati) Medhune; the plates were prepared by . . then i le further stated that the description of the lord (mamin, i.e. of Gittani, an Sa-Sātakaņi in No. 1123) was given by Vinhupāla (V.shappela) for in ore pleasure to the inhabitants of Govadhans, and the inscription ceneful. with an invocation of Budha (Buddha), the best of Jinas.

1125. S. 18.—Nasik Buddhist cave inscription of the lord of Benikapira. Chamber 1853. Stevenson-Brett, Journ. Bo. Br. Rey. 48. S. V. J. V. P. 47. No. 2 (first half), and Plate; 1865 West-West, Journ. Br. Br. B. J. J. S. V. J. V. P. 47.

p. 51, No. 25, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 319 ff., No. 25 (first half); 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 104 f., No. 13, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 558 ff., No. 4; 1890 correction by Bühler, Sitzungsber. Wien. Ak. Wiss. Vol. CXXII. No. XI. p. 58, note 1; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 213 f.; 1896 correction by Franke, Zeitschr. Deutsch. Marganl. Ges. Vol. L. p. 596; 1901 correction by Hultzsch, Ep. Ind. Vol. VI. p 319, notes 2 and 3; 1905 Senart, Ep. Ind. Vol. VIII. p. 71 ft., No. 4, and Plate II; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVII f., No. 7.

-surachharē 10 8 vāsapakhē 2 divasē 1.

Prakrit. Order of Götamiputa (Gautamiputra) Siri-Sadakani, lord (svāmin) of Benākataka of Govadhana (Govardhana), from the camp of victory of the Vējavamtī (Vaijayantī) army, to Viņhupālita (Vishnupālita), the officer (amacha) at Govadhana, with regard to the conferring of a field in the village (gama) of West Kakhadi (Aparakakhadiya), up to the present time (or called Ajakālakiya?) enjoyed by Usabhadata (Rishabhadatta), on the Tekirasi (Trairaśmika?) ascetics (pavajita). Written down by the officer (amacha) Sivaguta (Sivagupta); kept by the mahāsāmiyas; the plates were prepared by Tapasa. Compare No. 1126.

1126. S. 24.-Nāsik Buddhist cave inscription of rājan Götamiputa Sātakani.- 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 46 ff., No. 2 (second half) and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51, No. 25. and Plate (lower portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 319 ff., No. 25 (second half); 1883 Bühler, Arch. Surv. W. Ind. Vol. 1V. p. 105 ff, No. 14, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 500 ff., No. 5; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 213; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 595; 1901 correction by Hultzsch, Ep. Ind. Vol. VI. p. 319, notes 2 and 3: 1905 Senart, Ep. Ind. Vol. VIII. p. 73 ff., No. 5 and Plate II; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. XLVIII, No. 8. -savachharē 20 4 vāsīna pakhē 4 divasē pachamē 5.

-savachharē 20 4 gimhāna pakhē 2 divasē 10.

Prakrit. Engraved in continuation of No. 1125. Order of king (rajan) Gotamiputa (Gautamīputra) Sātakani and of the king's queen mother (mahādēvī) whose son is living, to Samaka (Syamaka), the officer (amacha) at Govadhana (Govardhana), regarding the gift of a field within the boundaries of the town (nagara) to the Tēranhuka (Trairaśmika) monks (pavajita bhikhu), i.e. the monks living in the cave (lēṇa) on Mount Tiraṇhu (Triraśmi), mustead of a field at the village (gāma) of Kakhadi formerly given. Written down by the door-keeper (patiharakhi) Lota; [the plates] were prepared by Sujivin.

1127. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate LII, 5; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 48 f., No. 3, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 51, No. 24, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 347, No. 24; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 8, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 564, No. 6; 1895 note by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. El. 1895, p. 213; 1896 note by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 597; 1905 Senart, Ep. Ind. Vol. VIII. p. 75, No. 6, and Plate III.

- Prakrit. Gift of a four-celled (chatugabha) cave (lēṇa) by the merchant (nyēguma), the householder (gahapati) Vira (Vīra), one cell (ōvaraka) being the gift of his wife (kuļumbinī) Namdasirī (Nandasrī), and one that of his daughter Purisadatā (Purushadattā), to the community of monks (bhikhusamgha) of the four quarters.
- 1123. Nāsik Buddhist cave inscription.— 1865 West-West, Journ. Bo. Br. Roy. 1s. Soc. Vol. VII. p. 51, No. 23, and Plate; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 565, No. 7; 1905 Senart, Ep. Ind. Vol. VIII. p. 76, No. 7, and Plate III. Prakrit. Gift of a cave (lēṇa) by the female ascetic (pavayitā) Tāpasini (f), disciple (aintēvāsinī) of bhayainta (bhadanta) Savasa (?), to the community of monks (bhikhusagha) of the four quarters.
- 1129. Nasik Buddhist cave inscription. 1847 Bird-Orlebar, Hist. Res. Plate LII, 6 (third line); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50 f., No. 22, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 347, No. 22; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 115, No. 7, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 565 f., No. 8; 1905 Senart, Ep. Ind. Vol. VIII. p. 76 f., No. 8, and Plate VIII.
  - Prakrit. Gift of a cave (*lēna*) by the fisherman (*dāsaka*) Mugūdāsa. Compare No. 1130.
  - 1130. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate LII, 6 (first two lines); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, No. 21, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 346 f., No. 21; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 115, No. 6, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 566, No. 9; 1905 Senart, Bp. Ind. Vol. VIII. p. 77, No. 9, and Plate III.
    - Prakrit. Gift of a cave (lōṇa) by Mugūdāsa of the lay community of Chetikas (Chētika-upāsakiya), and of a field in western (aparīli) Kaṇhahinī to this cave for providing clothes to the ascetic (pavaīta) by Dhamanandin (Dharmanandin), son of the lay-worshipper (upāsaka) Bodhiguta (Bōdhigupta). Compare No. 1129.
  - 1131. Nasik Buddhist cave inscription of Ushavadāta.— 1847 Bird-Stevenson-Reeves-Orlebar, Hist. Res. p. 60 f., No. 24, and Plates LI, No. 3, and LII, No. 7; 1858 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 49 ff., No. 4, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, Nos. 17 and 19, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 326 ff., Nos. 17 and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 99 f., No. 5, and Plate LII; 1883 19; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 99 f., No. 5, and Plate LII; 1884 Hoornle, Ind. Ant. Vol. XII. p. 27 ff. (omitting the last portion); 1883 note by Bhandarkar, Ind. Ant. Vol. XII. p. 139 ff.; 1883 Bhagvanlal Indraji, Bomboy Gus. Wol. XVI. p. 569 ff., No. 10; 1896 correction by Franke, Zeitschr. Deutsch, Morgenl. Vol. XVI. p. 595; 1905 Senart, Ep. Ind. Vol. VIII. p. 78 ff., No. 10, and Plate IV; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LVII., No. 31.
    - Mixed dialect. Dedication of a cave (lēna) and cisterns (pōdhi) in the Triraimi hills at Govardhana by Ushavadāta (Rishabhadatta), son of Dinika, son-in-law of rājan Kshaharāta kshatrapa Nahapāna. The inscription mentions other donations mostly to gods and brāhmanas, made by this person at the river Bārpāsā, at the tirtha of Prabhāsa, at Bharukachha, Dasapura, Govardhana, Sorpāraga

(Śūrpūraka), at the rivers Ibā, Pārādā, Damaņa, Tāpī, Karabēnā, Dāhanukā, and at the village (grāma) of Nānatngola to the congregation (parshad) of Charakas at Pimditakāvada, Govardhana, Suvarņamukha and the Rāmatīrtha in Sorpāraga; his release of Utamabhādra (the chief of the Utamabhadras), who had been besieged by the Mālayas, by order of his lord (bhafāraka) and the defeat of the Mālayas by the Utamabhadraka (Uttamabhadraka) warriors (kshatriya); his abhishēka and donations at the Pokshara (Pushkara lakes); and his donation of a field, bought at the hands of the brāhmaṇa Aśvibhūti, the son of a Vārāhi, to the congregation of monks (bhikhusagha) of the four quarters.

1132. Nāsik Buddhist cave inscription of the time of Ushavadāta. — 1847 Bird-Reeves, Hist. Res. p. 52, No. 5, and Plate LI, 4; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 52 f., No. 6, and Plate (upper portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, No. 16, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 334 f., No. 16 (first portion); 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 103, No. 10, and Plate LII, No. 10a; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 572 f., No. 11; 1896 correction by Franke, Zeitschv. Deutsch. Morgent. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 81 f., No. 11, and Plate VII.

Prakrit. Gift of a cell (ōvaraka) by "Dakhamitrā (Dakshamitrā), daughter of rājun Kshaharāta kshatrapa Nahapāna, wife of Ushavadāta (Rishabhadatta), the son of Dīnīka. Compare No. 1134.

1133. Years 42, 41, and 45.— Nāsik Buddhist cave inscription of Ushavadāta.— 1847
Bird-Reeves-Orlebar, Hist. Res. p. 59, No. 21, and Plates LI, Nos. 3 and 4, and LII,
No. 8; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 52f., No. 6, and
Plate (lower portion), and p. 51 f., No. 5, and Plate; 1865 West-West, Journ. Bo. Br.
Roy. As. Soc. Vol. VII. p. 50, No. 16, and Plate (lower portion), and No. 18, and
Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 334 ff., No. 16
(second portion), and p. 331 ff., No. 18; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV.
p. 102 f., No. 9, and Plate LII; 1883 Bhagvanlal Indraji, Bombuy Gas. Vol. XVI.
p. 573 ff., No. 12; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges.
Vol. L. p. 587; 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 82 ff., No. 12, and
Plate V; 1908 note by Rapson, Outalogue of the Coins of the Andhra Dynasty, etc.
p. LVIII, No. 33.

-vasē 40 2 Vēsākhamāsē.

-datam vasē 40 1 Kātikasudhē panarasa puvāka vasē 40 5 panarasa niyutam.

Prakrit. Dedication of a cave (lēṇa) and an endowment of money to the community (saṃgha) of the four quarters by Ushavadāta (Rishabhadatta), son of Dīnīka, son-in-law of rājan Kshaharāta kshatrapa Nahapāna. The money was invested in two weavers' guilds (śrēṇi, kölīkanikāya) at Gövadhana (Gōvardhana). Besides a gift of cocoanut trees at the village (gāma) of Chikhalapadra in the Kāpura district (āhāra), and a dedication of money to the gods and brāhmaṇas.

1134. Nāsik Buddhist cave inscription of the time of Ushavadāta.— 1847 Bird-Orlebar, Hist. Res. Plate I., 2; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 54, No. 7, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 50, No. 20, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 103, No. 10, and Plate LII, No. 10b; 1883 Bhagvanlal Indraji, Bombay Guz. Vol. XVI. p. 575 f..

- No. 13; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 85, No. 13, and Plate VIII.
  Prakrit. Gift of a cell (ōvaraka) by Dakhamitrā (Dakshamitrā), daughter of rājan Kshaharāta kshatrapa Nahapāna, wife of Ushavadāta (Rishabhadatta), the son of Dinika. Compare No. 1132.
- 1185. Nāsik cave inscription of Ushavadāta.—1847 Bird-Orlebar, Hist. Res. Plate LII, 9 (upper portion); 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 14, and Plate (upper portion); 1876 Bhandarkar, Transact. Second London Congr. Or. p. 336 f., No. 14 f; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 101 f., No. 7, and Plate LIII; 1883 Bhagvanlal Indraji, Bomboy Gaz. Vol. XVI. p. 576 ff, No. 14 (first part); 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 85 ff., No. 14\*, and Plate VI; 1908 note by Rapson, Outalogue of the Ocins of the Andhra Dynasty, etc. p. LVIIf., No. 32.

  Chetrasudhē panarasa.
  - Prakrit. Fragment. Records gifts of Ushavadāta (Rishabhadatta), the Šaka . . . son-in-law of [rājan Kshaharā]ta kshatrapa Nahapāna, to gods and brāhmaņas at Chechichia, Dāhanūkānagara, Kēkāpura, . . . Anugāmi, Ujēni (Ujjayinī), Sākhā, and the bestowing of money and a tīrtha (titha) in the Baṇāsā (Bārṇāsā) river.
- 1136. Nāsik cave inscription.—1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 14, and Plate (lower portion); 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 102, No. 8, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 576 ff., No. 14 (second part); 1905 Senart, Ep. Ind. Vol. VIII. p. 87f., No. 14, and Plate VI.
  - Mixed dialect (?). Fragment. Records the bestowing of some gifts on the brāhmanas. Perhaps the inscription is only part of the inscription No. 1135.
- 1187. S. 9.—Nāsik Buddhist cave inscription of the time of rājan Māḍharīputra Išvarasēna, the Ābhīra, the son of Śivadatta, the Ābhīra.—1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49 f., No. 15, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 341 f., No. 15; 1883 Būhler, Arch. Surv. W. Ind. Vol. IV. p. 103 f., No. 12, and Plate LIII; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 579 f., No. 15; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1905 Senart, Ep. Ind. Vol. VIII. p. 88 f., No. 15, and Plate VII.—rājānāh Māḍharāputrasya Sivadatt-Ābhīraputrasya Abhīrasy-Ēśvarasēnasya samratsarē navam[ē]. [gi]mhāpakhē chothē 4 divasa trayōdaša 10 3 . . . ya puvaya.
  - Mixed dialect. Fragment. Records an endowment of money for the community of monks (bhikshusaingha) of the four quarters residing at the vihāra on Mount Trirasmi by the female lay-worshipper (upāsikā) Vishņudatā (Vishņudatā), the Sakanikā, daughter of the Saka Agnivarmnan, wife of the gaṇapaka Rēbhila, mother of the gaṇapaka Viśvavarma (Viśvavarman). The money was invested with the guilds (śrēnī) of the potters (? kularika), the workers fabricating hydraulic engines (ödayamtrika), the oilmillers (tilapishaka).
- 1138. Näsik Buddhist cave inscription.—1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 13, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 346, No. 13; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 115, No. 5,

- and Plate LV; 1883 Bhagvanial Indraji, Bombay Gaz. Vol. XVI. p. 582, No. 16; 1905 Scnart, Ep. Int. Vol. VIII. p. 89 f., No. 16, and Plate VII. Prakrit. Gift of a cave (lēṇa) by Rāmainņaka (Rāma), son of the writer (lēkhaka)
  - Sivamita (Sivamitra).
- 1139. Näsik Buddhist cave inscription.—1847 Bitd, Hist. Ros. p. 58, No. 17, and Plate L. 1; 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 54, No. 8, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p 49, No. 12, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 345 f., No. 12; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p 115, No. 4, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 582 f., No. 17; 1905 Senart, Ep. Ind. Vol. VIII. p. 90, No. 17, and Plate VIII.
  - Prakrit Gift of a cave (lēna) by the merchant (nēkuma) Rāmaṇaka, son of Volīdāta (Vēllidatta), the Chhākalēpakiya (inhabitant of Chhākalēpa?), to the community of monks (bhikhusangha) of the four quarters, and gift of cloth money to the ascetic (pavaïta).
- 1140. Nāsik Buddhist cave inscription.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 54 f., No. 9, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 49, No. 11, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 345, No. 11; 1883 Bühler, Arab. Surv. W. Ind. Vol. IV. p. 114 f., No. 3, and Plate LV; 1883 föte by Bhandarkar, Ind. Ant. Vol. XII. p. 147; 1883 Bhagvanlal Indraji, Bombuy Gas. Vol. XVI. p. 586 f., No. 18; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587; 597; 1905 Senart, Ep. Ind. Vol. VIII. p. 90 f., No. 18, and Plate V.
  - Prakrit. Gift of a cave (lēṇa) in Mount Tiramphu (Trivaśnii), a chaitya building (chētiyaghara) inside the cave and cisterns (pōḍhā) in honour of all Budhas (Buddhas) to the community of monks (bhikhūsamgha) in the four quarters by Îdrāgnidata (Indrāgnidata), son of Dhammadēva (Dharmadēva), the Yōṇaka (Yutana), the northerner (Otarāha), the Dātāmitiyaka (native from Dattāmitrī), together with his son Dhammarakhita (Dharmarakshita).
- 1141. Nāsik Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate LII, 9 (lower portion); 1853 Stevenson-Brett, Journ. Bo. Br. Livy. As. Soc. Vol. V. p. 55 f., Nos. 10 and 11, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48 f., Nos. 10 and 9, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343 f., Nos. 9 and 10; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 99, No. 4, and Plate II; 1883 Bhagvanlal Indraji, Bombuy Gas. Vol. XVI. p. 589 f., No. 19; 1905 Senart, Ep. Ind. Vol. VIII. p. 91 f., No. 19; and Plate III; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynusty, etc. p. XLVI, No. 3.
  - Prakrit. Building of a chaitya building (chētiyaghara) on Monnt Tiranhu (Trirasmi) by Bhatapālikā, [grand daughter] of Mahāhakusiri, daughter of the royal officer (rāyāmacha) Arabalaya, the Chalisilanaka (native from Chalisilana ?), wife of the royal officer (rāyāmacha) Agiyatanaka, the treasurer (? bhamākārikayu), mother of Kapananaka.
- 1142. Nåsik Buddhist cave inscription.— 1865 West-West, Journ Bo. Br. Roy. As Soc. Vol. VII. p. 48, No. 8, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343, No. 8; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 2, and

- Plate LI; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 590, No. 20; 1905 Senart, Ep. Ind. Vol. VIII. p. 92, No. 20, and Plate VI.
- Prakrit. Gift of the village (gama) of Dhambhika of the Nasikakas (the Nasika people).
- 143. Näsik Buddhist cave inscription.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 7, and Plate; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 99, No. 3, and Plate III; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 591, No. 21; 1905 Senart, Ep. Ind. Vol. VIII. p. 93, No. 21, and Plate III. Prakrit. Fragment. Setting up of a rail (vēikā) and a Yaksha (yakha) by
  - Nadāsiriyā (Nandāśrīkā).
- III. Nūsik Buddhist cave inscription of the time of rājan Kanha of the Sādavāhana family.— 1865 West-West, Jown. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 6, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 338, No. 6; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 1, and Plate II; 1883 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 592 f., No. 22; 1905 Senart, Ep. Ind. Vol. VIII. p. 93, No. 22, and Plate VI.
  - Prakrit. Excavation of a cave (lēṇa) by the officer (mahāmāta) Samaṇa (Śramaṇa), the Nāsikaka (resident at Nāsika), under king (rājan) Kanha (Kṛishṇa) of the Sādavāhana family.
- Ili5. Nasik Buddhist cave inscription.— 1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 56 f., No. 13, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 5, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343, No. 5; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 9, and Plate LV; 1883 Bhagvanlal Indraji, Bombay Gas. Vol. XVI. p. 596, No. 23; 1905 Senart, Ep. Ind. Vol. VIII. p. 93, No. 23, and Plate V. Sanskrit. Gift of a cave (layana) by the female lay-worshipper (upāsikā) Mammā.
- Illé. S. 7.— Nāsik Buddhist cave inscription of the time of rājan Gotamiputa sāmi-Siriyaña Sātaka ni.—1853 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 56, No. 12, and Plate; 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 48, No. 4, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 339 ff., No. 4; 1883 referred to by Bhagvanlal Indraji, Journ. Bo. Br. Roy. As. Soc. Vol. XV. p. 312; 1833 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 114, No. 22, and Plate IV; 1883 Hhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 596 f., No. 24; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597; 1905 Senart, Ep. Ind. Vol. VIII. p. 93 f., No. 24, and Plate I.
  - —raño Gotamiputasa sāmi-Siriyaña-Sātakanisa samvachharé sātamē 7 hēmatāna pukliē tatiyē 3 divasē pathamē.
  - Prakrit. Dedication of a cave (lēna) to the community of monks (bhikhusagha) of the four quarters by the great general's wife (mahāsēnāpatiņi) Vāsū, wife of the great general (mahāsēnāpati) Bhavagōpa, the Kōsika (Kaušiku). The excavation of the cave was commenced (?) by the ascetic (yati) Bōpaki.
- 147. S. 2.—Nāsik Buddhist cave inscription of the time of rājan Vāsithiputa sāmi-Siri-Pulumāi. 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 47 f., No. 3, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 338, No. 3; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 107, No. 15, and Plate LIV; 1888

Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 603 f., No. 25; 1905 Senart, Ep. Ind. Vol. VIII. p. 94 f., No. 25, and Plate VI.

-raño Vāsifhiputasa sāmi-Siri-Pulumāisa samvachharē 2 hēmamtā pakhē 4 divasē 8 (?) ētiya puvāya.

Prakrit. Fragment. Excavation [of a cave] by the husbandman (kutumbika)
Dhanama. The last figure of the date is doubtful; it may be 6 or 5.

- 1148. Nāsik Buddhist cave inscription.— 1865 West-West, Journ Bo. Br. Roy. As. Soc. Vol. VII. p. 47, No. 1, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 342 f., No. 1; 1883 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 114, No. 1, and Plate LV; 1833 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 605, No. 26; 1905 Senart, Ep. Ind. Vol. VIII. p. 95, No. 26, and Plate VIII.

  Prakrit. Gift of a cave (lēṇa) and two cisterns (pōḍhō) by the Śaka Dāmachika Vudhika, a writer (lēḥhaka), son of Vishņudata (Vishņudatta), living at Dašapura,
- Vudhika, a writer (*lēkhaka*), son of Vishņudata (*Vishņudatta*), living at Dašapura, the western cistern being for the benefit of his parents.
- 1149. Nāsik Buddhist cistern inscription.— 1865 West-West, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 47, No. 2, and Plate; 1876 Bhandarkar, Transact. Second London Congr. Or. p. 343, No. 2; 1888 Bühler, Arch. Surv. W. Ind. Vol. IV. p. 114, No. 2, and Plate LV; 1888 Bhagvanlal Indraji, Bombay Gaz. Vol. XVI. p. 605 f., No. 27; 1905 Senart, Ep. Ind. Vol. VIII. p. 95 f., No. 27, and Plate VI. Prakrit. The cistern (pōdhā) of the Saka (Śaka) Dāmachika Vudhika, a writer (lēghaka).
- 1150. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 41, No. 1, and Plate; 1883 Bübler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 92, No. 1, and Plate XLVIII.

  Prakrit. Fragment. Gift of a cistern (podhi) and [a cave] by . . thabhutinaka (. . thabhūti).
- 1151. Junnar Buddhist cave inscription.— 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 9, No. 11, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 38, No. 11, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 42, No. 2, and Plate; 1883 Bühler-Burgess. Arch. Surv. W. Ind. Vol. IV. p. 92 f., No. 2, and Plate XLVIII.
  - Prakrit. Gift of a reception-room (upathāṇa) by Mala (Malla), the Mudhakiya (of the Mūrdhaka caste?) and Ānada (Ānanda), the Golikiya (of the Gōlika caste?).
- 1152. Junnar Buddhist cave inscription.—1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289, No. 6, and Plate; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 163 f., Nos. 8 and 9, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 42, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 3, and Plate XLVIII.
  - Prakrit. Fragment, Gift of a cave (lēna) and a cistern (pōdhī) by Patibadhaka Giribhūti Sakhuyāru, son of Savagiriyāsa of the Apaguriyas, and endowment of these establishments and the numery (bhikhuni-upasaya) of the Dhammutariyas (Dhammūtariyas) in the town (nakara). The inscription seems to mention also a numery of Sivapāl[i]tanikā (Sivapālitā), wife of Giribhūti, in the town (nagara). Oompare No. 1155.

- 1853. Junnar Buddhist cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289, No. 7, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1045, No. 3, and Plate LIII; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 163, No. 7, and Plate; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 428; 1874 noticed by Burgess, Mem. Buddh. Cav. Junk. p. 10, No. 12, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 395, No. 12; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 39, No. 12, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 12; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 42f., No. 4, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 4, and Plate XLIIX; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. I. p. 595. Prakrit. Gift of a chaitya building (chētiyughara) by the pious hamlet (dhammani-yanna) Vīrasēṇaka (Vīrasēna), headed by the householders (gahapati).
  - 1154. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 43, No. 5, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 5, and Plate XLIX; 1896 note by Franke, Zeitschr. Deutsch. Morganl. Ges. Vol. L. p. 595.
    Prakrit. Gift of two cisterns (podhi) by the Yavana Irila of the Gatas (Gartas).
  - 1155. Junnar Buddhist well inscription.—1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289, No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 43, No. 6, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 93, No. 6, and Plate XLIX; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 595.
    - Prakrit, Fragment. Gift of a cistern (pōdhī) and a cave (lēṇa) by Patibadhaka Giribhūti, son of Savagiriyāsa, of the Apaguriyas with his wife Sivapālinikā (Śivapālā), and endowment. Compare No. 1152.
  - 1156. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 43 f., No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 16, and Plate L. Prakrit. Gift of a hall-front (gabhadāra) by the Yavana Chamda (Chandra).
  - 1157. Juninar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 44, No. 8, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 31, and Plate II; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 593; 595.

    Prakrit. Fragment. Gift of a five-celled cave (pachagabha) by two brothers.

    . , the sons of a householder ([yaha]pati).
  - 1158. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX, 6; 1854 mentioned by Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 168, No. 22, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inser. Oave-Temp. W. Ind. p. 44t., No. 9, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 20; and Plate I.
    - Plate L.

      Prakrit. Gift of a certain field in the village (gāma) of Puvānada by Palapa, and investment (of the income from the field) with the school (? gana) of the Apajītas.
  - 1159. Junnar Buddhist pillar inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288.
    No. 3, and Plate; 1847 Bird, Hist. Res. Plate XLIX, 5; 1854 Stevenson-Brett,
    § 2

- Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 15, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 45, No. 10, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 21, and Plate L. No sense has been made out.
- 1160. Junnar Buddhist pillar inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288, No. 1, and Plate; 1847 Bird, Hist. Res. Plate XLIX, 5; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 13, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 45, No. 11, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 22, and Plate L. No sense has been made out.
- 1161. Junnar Buddhist pillar inscription.— 1887 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 288, No. 2, and Plate; 1847 Bird, Hist. Res. Plate XLIX, 5; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 14, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Oave-Temp. W. Ind. p. 45, No. 12, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 23, and Plate L. No sense has been made out.
- 1162. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 167 f., No. 21, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 45 f., No. 13, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 24, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 216.
  - Prakrit. (Investment of the income of) a field at Vaḍālikā for planting Karañja trees and of another field for planting banyan trees with the guild  $(s\bar{e}_{\tilde{n}}\hat{n})$  at Koṇāchika by the lay-worshipper (uvasaka) Āḍnthuma, the Saka  $(\bar{S}aka)$ .
- 1163. Junnar Buddhist cave inscription.— 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 167, Nos. 19 and 20, and Plate; 1856 correction by Stevenson, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 428; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 46 f., No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96 f., No. 25, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 216; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. I. p. 595.
  - Prakrit. In the village (gama) of Mahāveja a field for the planting of Jambu trees entrusted to the holy assembly (? sidhagana) of the Aparājitas; to the east of Mount Mānamukaḍa another field for a plantation of palmyra trees; within the boundaries of the town (nagarasiman) a third field for Sāla trees (?).
- 1164. Junnar Buddhist cave inscription.—1847 Bird, Hist. Res. Plate XLIX, 1; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 166 f., No. 18, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 47, No. 15, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 26, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895 p. 216.
  - Prakrit. A field for the planting of mango trees, [the gift] of Vahata Vachēduka.
- 1165. Junnar Buddhist cave inscription.— 1854 mentioned by Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 166, No. 17, and Plate; 1881 Bhagvanlal Indraji-

- Burgess, Inscr. Cave-Temp. W. Ind. p. 47 f., No. 16, and Plate; 1883 Bühler-Bürgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 27, and Plate L.
- Prakrit. Investment of money with the guild  $(s\bar{e}n\bar{i})$  of bamboo-workers (vasakara) and the guild  $(s\bar{e}n\bar{i})$  of braziers  $(k\bar{a}s\bar{a}k\bar{a}ra)$ .
- 1106. Junnar Buddhist cave inscription.— 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165 f., No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 48, No. 17, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 28, and Plate L; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 216.
  - Prakrit. Fragment. In the village (gāma) of Valāhaka a field for the plantation of Karañja trees; another field in the village (gāma) of Sēuraka.
- 1167. Junnar Buddhist cave inscription.— 1881 Bhagvaniai Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 48 f., No. 18, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 29, and Plate L; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 595.
  - Prakrit. Fragment. A field in western (? āvarila) Vasarikhadaka. A field in western (? avarila) . . . . In western (? avarila) . . . a field for the plantation of Jambu trees. A field in the village (gāma) of Kodaka.
- 1168. Junnar Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate XLIX, 7 (5th line only); 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 168 f., Nos. 23 and 24, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inscr. Cavetemp. W. Ind. p. 49, No. 19, and Plate; 1883 mentioned by Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 30.
  - Prakrit. Records various donations, but no details have been made out.
- 1169. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 51, No. 3, and Plate XLIX, 3; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165, No. 12, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 6, No. 9, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 394 f., No. 9; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 36, No. 9, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 9; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 49, No. 20, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 19, and Plate I.
  - Prakrit. Gift of a two-celled cave (bigabha) by the brothers Budhamita (Buddhamitra) and Budharakhita (Buddharakshita), the Lamkudiyas, sons of Asasama (Aśvaśarman), the Bharukachhakas (inhabitants of Bharukachchha).
- 1170. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX, 2; 1854
  Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 164 f., No. 11, and Plate;
  1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 6, No. 10, and Plate; 1876
  Kern, Ind. Stud. Vol. XIV. p. 396, No. 10; 1877 noticed by Burgess, Ind. Ant.
  Vol. VI. p. 36, No. 10, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 10;
  1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 50, No. 21, and
  Plate: 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 18, and
  Plate L.

Prakrit. Unfinished. Gift of the householder (gahapati) Sivadāsa (Śwadāsa), son of the householder (gahapati) Sayiti, and his wife.

Burgess, Inscr. Cave-Temp. W. Ind. p. 47 f., No. 16, and Plate; 1883 Bühler-Bürgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 27, and Plate L.

Prakrit. Investment of money with the guild (sēnī) of bamboo-workers (nasakara) and the guild (sēnī) of braziers (kāsākāra).

- 1166. Junnar Buddhist cave inscription.—1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165 f., No. 16, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inser. Cavetemp. W. Ind. p. 48, No. 17, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 28, and Plate I; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 216.
  - Prakrit. Fragment. In the village  $(g\bar{a}ma)$  of Valāhaka a field for the plantation of Karañja trees; another field in the village  $(g\bar{a}ma)$  of Sēuraka.
- 1167. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cavetemp. W. Ind. p. 48f., No. 18, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 97, No. 29, and Plate L; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Gws. Vol. L. p. 595.
  Prakrit. Fragment. A field in western (? āvarila) Vasarikhadaka. A field in western

(? avarila) . . . In western (? avarila) Vasarikhadaka. A field in western (? avarila) . . . a field for the plantation of Jambu trees. A field in the village (gāma) of Koḍaka.

- 1168. Junnar Buddhist cave inscription.— 1847 Bird-Orlebar, Hist. Res. Plate XLIX, 7 (5th line only); 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 168 f., Nos. 23 and 24, and Plate; 1881 mentioned by Bhagvanlal Indraji-Burgess, Inser. Cave-Temp. W. Ind. p. 49, No. 19, and Plate; 1883 mentioned by Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 30.
  Prakrit. Records various donations, but no details have been made out.
- 1169. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 51, No. 3, and Plate XLIX, 3; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 165; No. 12, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 6, No. 9, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 394 f., No. 9; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 36, No. 9, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 9; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 49, No. 20, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 96, No. 19, and Plate L.
  - Prakrit. Gift of a two-celled cave (bigabha) by the brothers Budhamita (Budhamitra) and Budharakhita (Budharakhita), the Lamkudiyas, sons of Asasama (Aśwaśarman), the Bharukachhakas (inhabitants of Bharukachchha).
- 1170. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX, 2; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 164 f., No. 11, and Plate; 1574 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 6, No. 10, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396, No. 10; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 36, No. 10, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 10; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 50, No. 21, and Plate: 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 18, and Plate I.

Prukrit. Unfinished. Gift of the householder (gahapati) Sivadāsa (Śivadāsa), son of the householder (gahapati) Sayiti, and his wife.

- 1171. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 52, No. 4, and Plate I., 8; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 164, No. 10, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 50 f., No. 22, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 95, No. 17, and Plate I.
  - Prakrit Fragment. Records some donation and mentions the elder (thēra) bhayamta (bhadanta) Chētiyasa, who knows the Tripitaka (tēvija), the pupil (amtēvāsin) of the gaṇa teacher (gaṇāchariya), the elder (thēra) bhayamta (bhadanta) Sulasa, who knows the Tripitaka (tēvija), and Nadaṇaka (Nanda), the grandson of some householder (gahapati).
- 1172. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 51, No. 23, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 34, and Plate LI.
  Prakrit. Fragment. Mentions a lay-worshipper (unagely) the merchent (nagely)
  - Prakrit. Fragment. Mentions a lay-worshipper (upāsaka), the merchant (nēgama)
    . . . ., the son of Satamala, and Virabhuti (Vērabhūti).
- 1173. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. Plate XLIX, 4; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 169, No. 25, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 5, No. 7, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396, No. 7; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 7, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 7; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 51, No. 24, and Plate; 1883 Buhler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 98, No. 33, and Plate II; 1896 correction by Franke, Zeitschr. Deutsch. Morgani. Ges. Vol. I. p. 595.
  Prakrit. Gift of a cistern (pōdhī) by Sirabhuti (Sivabhūti), son of Sivasama
  - Prakrit. Gift of a cistern  $(p\bar{c}qh\bar{t})$  by Sivabhuti  $(Sivabh\bar{u}ti)$ , son of Sivasama (Sivasarman).
- 1174. S. 46.— Junnar Buddhist cave inscription of the time of rājan mahakhatapa sāmi-Nahapāna.— 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 169, No. 26, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 5, No. 8, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35 f., No. 8, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 51 f., No. 25, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 103, No. 11, and Plate LIV; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 596; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIX, No. 35.—vasē 40 6.
  - Prakrit. Gift of a chadhi (?) and a hall (maṭapa) by Ayama (Aryaman) of the Vachha (Vatsa) gōtra (gota), minister (āmatya) to [rājan] mahakhatapa (mahā-kshatrapa) sāmi-(svāmin-) Nahapāna.
- 1175. Junnar Buddhist cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 18, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1046 f., No. 6, and Plate LIII; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 162, No. 6, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 6, and Plate; 1877 noticed by Burgess, Insc. Cave-Temp. W. Ind. p. 52, No. 26, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 52, No. 26, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol, IV. p. 95, No. 15, and Plate XLIX; 1905 correction by Senart, Ep. Ind. Vol, VIII. p. 75. Prakrit. Gift of a cave (lēṇa) to the community (as ingla) at Kapichita by Sivabhūti (Sivabhūti), the son of the lay-worshipper (upāsuku) Sāmada (Syāmala).

Prakrit. Gift of a cistern (pōdhī) by Lachhinikā (Lakshmī), (wife ?) of the Nāḍaka Torika, (and ?) Naḍabājikā, wife of Isimulasāmin (Rishimālasvāmin).

jī. Junnar Buddhist cistern inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 12, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1046, No. 5, and Plate LIII; 1847 Bird-Orlebar, Hist. Res. p. 57, No. 14, and Plate L, 12; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 4, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 4, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396, No. 4; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 4, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 4; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 53, No. 28, and Plate; 1883 Bühler-Burgess. Arch. Surv. W. Ind. Vol. IV. p. 94, No. 13, and Plate XIIIX.

Prakrit. Gift of a cistern (ηōḍhō) by the goldsmith (swanakāra) Saghaka (Sam-ghaka), son of Kuļira (Kulōra), the Kaliañaka (inhabitant of Kalyāṇa).

- Birs. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 59, No. 19, and Plate L, 11; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 3, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 3, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 395, No. 3; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 3, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 3; 1881 Bhagvanlal Indraji-Burgess, Inscr. Ouve-Temp. W. Ind. p. 53, No. 29, and Plate; 1888 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 12, and Plate XLIX. Prakrit. Gift of a chaitya building (chētiyaghara) by Anada (Ānanda), son of the lay-worshipper (upāsaka) Kāpila.
- 1179. Junnar Buddhist cave inscription. 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 10, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1045 f., No. 4, and Plate Lill; 1847 Bird, Hist. Res. p. 56 f., No. 13, and Plate L. 9; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 2, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 2, No. 1, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396 f., No. 1; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 33, No. 1, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40 f., No. 1; 1881 Bhagyanlai Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 54, No. 30, and Plate; 1883 Bühler-Bargess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 11, and Plate XLIX.

Prakrit. Gift of a chaitya building (chētiyaghara) by Sulasadata (Sulasadata), the son of Hēraṇika (Hairaṇyaka, or of a treasurer), the Kaliaña (inhabitant of Kalyāṇa).

1180. Junnar Buddhist cave inscription. — 1837 Sykos, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 9, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1044 f., No. 2, and Plate LIII; 1847 Bird, Hist. Res. p. 55, No. 10, and Plate L. 10; 1854 StevensonPrakrit. Gift of a cistern (pōḍhī) by Lachhiuikā (Lakshnī), (wife?) of the Nādaka Torika, (and?) Nadabāļikā, wife of Isimulasāmin (Rishimālasvāmin).

- 37. Junnar Buddhist cistern inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 12, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1046, No. 5, and Plate LIII; 1847 Bird-Orlebar, Hist. Res. p. 57, No. 14, and Plate L, 12; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 4, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 4, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396, No. 4; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 4, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 4; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 53, No. 28, and Plate; 1883 Bühler-Burgess. Arch. Surv. W. Ind. Vol. IV. p. 94, No. 13, and Plate XLIX.
  - Prakrit. Gift of a cistern (podhī) by the goldsmith (suvaṇakāra) Saghaka (Sam-gluka), son of Kuļira (Kulīra), the Kaliañaka (inhabitant of Kalyāṇa).
- Il78. Junnar Buddhist cave inscription.— 1847 Bird, Hist. Res. p. 59, No. 19, and Plate I., 11; 1854: Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 3, and Plate; 1874: noticed by Burgess, Mem. Buddh. Cav. Junn. p. 4, No. 3, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 395, No. 3; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 35, No. 3, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40, No. 3; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cuve-Temp. W. Ind. p. 53, No. 29, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 12, and Plate XLIX. Prakrit. Gift of a chaitya-building (chētiyaghara) by Ānada (Ānanda), son of the lay-worshipper (upāsaka) Tāpasa, grandson of the lay-worshipper (upāsaka) Kapila.
- 1179. Junnar Buddhist cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 10, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1045 f., No. 4, and Plate LiII; 1847 Bird, Hist. Res. p. 56 f., No. 13, and Plate L. 9; 1854 Stevenson-Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 161, No. 2, and Plate; 1874 noticed by Burgess, Mem. Buddh. Cav. Junn. p. 2, No. 1, and Plate; 1876 Kern, Ind. Stud. Vol. XIV. p. 396 f., No. 1; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 33, No. 1, and Plate; 1877 Kern, Ind. Ant. Vol. VI. p. 40 f., No. 1; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 54, No. 30, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 11, and Plate XLIX.
  - Prakrit. Gift of a chaitya building (chētiyaghara) by Sulasadata (Sulasadata), the son of Hēraṇika (Hairanyaha, or of a treasurer), the Kaliaña (inhabitant of Kalyāna).
- 1180. Junnar Buddhist cave inscription.— 1837 Sykes, Journ. Roy. As. Soc. Vol. IV. p. 289 f., No. 9, and Plate; 1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1044 f., No. 2, and Plate LIII; 1847 Bird, Hist. Res. p. 55, No. 10, and Plate L, 10; 1854 Stevenson-

- Brett, Journ. Bo. Br. Roy. As. Soc. Vol. V. p. 160 f., No. 1, and Plate; 1874 noticed by Burgess, Mem. Buddh. Oav. Junn. p. 3, No. 2, and Plate; 1877 noticed by Burgess, Ind. Ant. Vol. VI. p. 34, No. 2, and Plate; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 54, No. 31, and Plate; 1883 Bühler-Burgess, Arch. Sure. W. Ind. Vol. IV. p. 94, No. 10, and Plate XLIX.
- Prakrit. Gift of a seven-celled cave (satagabha) and a cistern  $(p\bar{c}qh\bar{s})$  by the guild  $(s\bar{e}ni)$  of corn-dealers  $(dham\hat{s}ika)$ .
- 1181. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 54 f., No. 32, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 7, and Plate XIIX.
  - Prakrit, Gift of Isipālita (*Rishipālita*), the son of the lay-worshipper (*upāsaka*) Ūgāha (*Udgrāha*), together with his sons. Compare No. 1183.
- 1182. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 55, No. 38, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 8, and Plate XLIX.
  - Prakrit. Gift of a refectory (bhōjaṇamaṭapa) to the community (sagha) by the Yavaṇa (Yavana) Chiṭa of the Gatas (Gartas).
- 1183. Junnar Buddhist cave inscription.— 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 55, No. 34, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 94, No. 9, and Plate XLIX.

  Prakrit. Gift of a chaitya building (chātiyaghara) by Isipālita (Rishipālita), son of Ugāha (Udgrāha), with his family. Compare No. 1181.
- 1184. Karādh Buddhist cave inscription.— 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 89, No. 6.
  Prakrit. Gift of a cave (lēna) by Samghamitara (Samghamitra), the son of Göpüla.
- 1185. Kolhāpur Buddhist relie box inscription.— 1879 Bhagvanlal Indraji-Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XIV. p. 149; 153; 1881 Bhagvanlal Indraji-Burgess, Inser. Cave-Temp. W. Ind. p. 39, and Plate. Prakrit. Gift of Bamha (Brahman). Made by Dhamaguta (Dharmagupta). Besides the letter A.
- 1186. S. 12.—Banavāsi stone inscription of the time of rājan Hāritiputa Viņhukada-Chuḥukullānanda-Sātākanini.—1881 Bhagvanlal Indraji-Burgess, Insor. Cave-Temp. W. Ind. p. 100 f.; 1885 Bühler, Ind. Ant. Vol. XIV. p. 331 ff., and Plate; 1889 correction by Bühler, Ep. Ind. Vol. I. p. 96; 1905 correction by Fleet, Journ. Roy. As. Soc. 1905, p. 304 f.; 1908 correction by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIII f., No. 25.
  - —raño Hāritiputasa Vinhukada-Chutukulānamda-Sātākam nisa vasasatāya savachharam 10 2 hēmamtāna pakhō 7 divasa 1.
  - Prakrit. Gift of a nāga, a tank (taḍāga) and a vihāra by the mahābhuvē (mahābhōjī ?), the daughter of a mahārāja, whose son and progeny (?) was alive, together with (?) the prince (sa-uma[rā]) Sada° or Sivakhadanāgasiri (Sāta° or Sivakhadanāgasiri (Sāta° or Sivakhadanāgasiri). The minister (āmacha) Khadasāti (Skandasvātī) was the superintendent of the work (kamantika): The nāga was made by Naṭaka (? Nartaka), pupil (sisa) of the teacher (āchariya) [I]damōraka (Indramayūraka), the Sajayataka (inhabitant of Sāmjayantī). Compare No. 1021.

- 1187. Pitalkhörā Buddhist pillar inscription.—1881 Bühler-Burgess, Inscr. Cave-Temp. W. Ind. p. 39, No. 1, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83, No. 1, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 587.
  - Prakrit. Gift of [a pillar] by the family of the perfumer (gadhika) Mitadeva (Mitradeva) from Patithana (Pratishthana).
- ll88. Pitalkhörä Buddhist pillar inscription.—1881 Bühler-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 2, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 83 f., No. 2, and Plate XLIV.
  - Prakrit. Gift of a pillar (thabha) by the sons of Saghaka (Samghaka) from Patithana (Pratishthana).
- 1189. Pitalkhörā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 3, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 3, and Plate XLIV. Prakrit. Fragment. Gift of Magila (Mrigila), the son [of a Vachhi].
- 1190. Pitalkhōrā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 4, and Plate: 1883 Bühler-Burgess, Arch. Surv. W. Ind Vol. IV. p. 84, No. 4, and Plate XLIV. Prakrit. Fragment. Mentions the royal physician  $(r\bar{a}jave[ja])$  [Magila].
- 1191. Pitalkhorā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 5, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 5, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587. Prakrit. Gift of the royal physician (rājaveja) Magila (Mrigila), the son of a

Vachhī (Vātsī).

- 1192. Pitalkhörā Buddhist cave inscription.—1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 40, No. 6, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 6, and Plate XLIV; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 587 f.
  - Prakrit. Gift of Data (Dattā), the daughter of the royal physician (rājaveja) Magila (Mrigila), the son of a Vachhi (Vātsī).
- 1193. Pitalkhörā Buddhist cave inscription. 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 41, No. 7, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 84, No. 7, and Plate XLIV.
  - Prakrit. Gift of Dataka (Dattaka), the son of the royal physician (rājaveja) Magila (Mrigila), the son of a Vachhi ( $V\bar{a}ts\bar{i}$ ).
- 1194. S. 13.—Elūra copperplate inscription of the Sālankāyana mahārāja Sirī-Vijayadēvavamma. - 1907 Hultzsch, Ep. Ind. Vol. IX. p. 56 ff., and Plates. -vijayasa mvvachchharāni tērasa 10 3 Pausha-kāla-pakkha-dasamī.
  - Prakrit. Announcement, issued from Vengipura to the villagers (gama) of Elura, headed by the muluda, by the mahārāja Siri-Vijayadēvavamma (Śri-Vijayadēvavarman), the Salankayana (Salankayana), the worshipper of the holy (bhagavat) Chittarathasami (Chittarathasvāmin), the fervent Mahesara (Māhēśvara), concerning a grant of land to Ganasamma (Ganasarman) of the Ba[bhura] gotra (gotta).

- 1195. S. 2.—Malavalli pillar inscription of rājan Hāritīputta Viņhukadda-Chuţukulānanda-Sātakaṇṇi.—1895 noticed by Bühler, Acadeny, Vol. XLVIII. p. 229 f. = Journ. Roy. As. Soc. 1895, p. 903 f. = Vienna Orient. Journ. Vol. IX. p. 331=1896 Ind. Int. Vol. XXV. p. 28; 1902 Rice, Ep. Carn. Vol. VII. p. 251 f. and 142, No. 263, and Plate; 1905 note by Fleet, Journ. Roy. As. Soc. 1905, p. 304; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIV, No. 26.—[savalchchharah bitīyain gihmapakkah padamah divusam padamah....
  - Prakrit. Records, after an invocation of the god Maļapaļi, the order of the rājan of Vaijayanti, Sātakaṇṇi, of the Mānavya gōtra (gotta), the son of a Hāritī, born in the Viṇhukaḍḍa-Chuṭu family, to the official (rajjuka) Maḥāvalabha (Maḥāvallabha) concerning the gift of some land (P) in the village district (gāmāhāra) Sahalāṭavī to Koṇḍamāṇa of the Koṇḍinya (Kaunḍinya) gōtra (gotta), the son of a Hāritī, as a Brahman's gift for the enjoyment of the god Malapaļi.
- 1196. S. 1.—Mulavalli pillar inscription of Sivakhadavamman Hāritīputta, rājan of the Kadambas.—1895 noticed by Bühler, Academiy, Vol. XLVIII. p. 229 f. = Journ. Roy. As. Soc. 1895, p. 903 f. = Vienna Orient. Journ. Vol. IX. p. 331=1896 Ind. Ant. Vol. XXV. p. 28; 1902 Rice, Ep. Oarn. Vol. VII. p. 252 and 142 f., No. 264 and Plate; 1905 note by Fleet, Journ. Roy. As. Soc. 1905, p. 305; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc. p. LIV f., No. 28. —sarvachehhavam padamam saradapakham bittyam divasam padamam nakhhattam Rōhiniyam.
  - Prakrit. Records, after an invocation of the god Maļapaļi, the renewal of the gift of the villages of Somapaļti, Konginagara, Mariyasā, Karipendūlā, Paramuehehuṇḍi, Kundamuehehuṇḍi, Kappennalā, Kundatapuka, Veļaki, Vegūra, Konatapuka, Ekkaṭṭhāhāra, Sahalā to Siri-Nāgadatta (Śrī-Nāgadatta), the ornament of the Koṇḍamāṇa family, of the Koṇḍinya (Kuuṇḍinya) gōtra (gotta), the son of a Kōsikī (Kauśikī), by the rājan of the Kadambas, Sirakhadavamman (Śivaskandavarman), the rightful supreme king of great kings of Vaijayanti (Vaijayantī-dhammanuhukārājāthiyāḍu), of the Mūnayya gōtra (gotta), the son of a Hāritī, the lord (patri) of Vaijayantī.
- 1197. Ajantā cave inscription.—1865 Bhau Daji, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, Inscr. (huve-Temp. W. Ind. p. 67 f., No. 1; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 1, and Plate LVI; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 597.
  - Prakrit. Gift of a cave-door (gharamukha) by Kaṭahādi, son of a  $\nabla$ āsiṭhı (Vāsishṭhī).
- 1198. Ajantā cave inscription.—1865 Bhau Daji, Journ. Bo. Br. Roy. As. Soc. Vol. VII. p. 63, and Plates; 1881 Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 68, No. 2; 1883 Bhagvanlal Indraji-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 116, No. 2, and Plate LVI; 1896 correction by Franke, Zetischr. Deutsch. Morgenl. Ges. Vol. L. p. 597.
  - Prakrit. Fragment. Gift of a shrine (thēnaka) with cells (uvavaraka) and an upā[sayu] by the merchant (vanija) Ghanāmadada.

4 Ajantā painted Buddhist cave inscription.— ISSI Bhagvanlal Indraji-Burgess, Inscr. Cave-Temp. W. Ind. p. 84, No. 14, and Plate; 1883 Bühler-Burgess, Arch. Surv. W. Ind. Vol. IV. p. 137, No. 6, and Plate LIX.

Prakrit. Fragment. Of Bhagava (Bhagavat), the first god of the ascetics (yati), the master of the ascetics (yati). Uncertain.

8. 8.—Hīrahadagalli copperplate inscription of the Pallava dhammamahārājādhirāja Sivakhamdavama.—1888 Bühler, Ep. Ind. Vol. I. p. 2 ff., and Plates; 1888 correction by Bühler, Ep. Ind. Vol. I. p. 9 f.; 1892 correction by Bühler, Ep. Ind. Vol. I. p. 479; 1894 corrections by Leumann, Ep. Ind. Vol. II. p. 483 ff.; 1894 corrections by Bühler, Ep. 1nd. Vol. II. p. 485 f.; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 210 ff.; 1900 correction by Hultzsch, Ep. Ind. Vol. VI. p. 88.

-samva 8 vāsa 6 diva 5.

Announcement of the righteous supreme king of great kings (dhamma-Prakrit. mahārājādhirāja) Sivakhamdavama (Sivaskandavarman) of the Pallavas, a Bhāraddāya (Bhāradvāja), from Kāmehipura (Kāñehīpura), to the royal princes (rājakumāra), generals (sēnāputi), rulers of districts (ratthika), chiefs of madambas (mādabika), local prefects (dēsādhikata) and others, to the freeholders of various villages (gāmāgāmabhōjaka), herdsmen (vallava), cowherds (govallava), ministers (amachcha), guards (ārakhādhikata), captains (gumika), tūthikas, nēyikas, and all others employed in the service, to spies (samcharamtaka) and soldiers (bhadamanusa), that he has given a garden (vādaka) in the village (gāma), the settlement (kōduinka) of Chillareka (or Chillereka or Chilereka) in the Sātāhani district (rattha), formerly given by the lord (sami), the father of the mahārāja, and some fields in Āpittā to certain Brahmans (bamhana), inhabitants of Apitti and freeholders (bhōjaka) of the settlement of Chillareka, viz. to Gölasamaja (Gölaśarnjārya), to Agisamaja (Agnisarmārya) of the Āttēya (Ātrēya) gōtra (gota), to Mādhara, to his sonin-law Agilla (Agnila), to Kalasama (Kālasaman) of the Hārita gōtra, to Kumārasama (Kumārasarman) of the Bhūradāya (Bhūradvāja) gōtra, to the four brothers Kumāranamdi (Kumāranandin), Kumārasama (Kumāraśarman), Kottasama (Kōttasarman), Satti (Śakti) of the Kosika (Kauśika) gōtra, to Bhati (Bhatli) of the Kassava (Kāśyapa) gōtra, to Khamdakomdi (Skandakōṭi?), the Bhāradāya (Bhāradvāja), to Khamdadha (Skandarddha), to Bappa, to Dattaja (Dattārya), to Namdija (Nandyārya), to Rudasama (Rudrasarman) of the Vatsa (Vātsya) gōtra, to Dāmaja (Dāmārya), to Sālasamaja (Śyālaśarmārya), to Parimita (? Harimitra?), to Naganandi (Nāganandin), to Goli, to Khamdasama (Skandasarman), to Sāmija (Svāmyārya). The plates were prepared by the privy councillor (rahasādhikata) Bhattisama (Bhattisarman), the Kölivāla freeholder (bhöjaka).

1301. Deotek stone inscription.—1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 28 f.; 102, No. 13 and Plate XV.

\_\_ . . he pa 1 di 10.

Prakrit. Fragment. Mentions some lord (sāmi) and Chikambari.

1202. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of rājan Mādhariputa Sirivira-Purisadata of the Ikḥākus.—1882 Bhagvanlal Indraji, Notes Amar. Stūpa, p. 55 f., No. 3; 1882 Bühler, Ind. Ant. Vol. XI. p. 259, No. 3; 1887 Burgess-Bühler, Arch. Surv. South. Ind. Vol. I. p. 110 f., No. 3, and Plate LXIII; 1896 correction by Franke, Zeitschr. Deutsch. Morgen L. Ges. Vol. L. p. 601.

—raño Mādhariputasa Ikhākunam Sirivira-Purisadatasa samvachhara 20 vāsāpakham 8 divasam 10.

Prakrit. Gift of five entrance pillars (āyakakhambha) at the eastern door (dāra) of the Great Chaitya (mahāchētiya) of the holy (bhagavat) Budha (Buddha) in the village (yāma) of Velagiri, by the artisan (āvēsam) Sidhatha (Siddhārtha), residing in the village (yāma) of Mahākāmdurāra, the son of the artisan (āvē[sa\*]ni) Nākachamda (Nāgachandra) residing in Naḍatāra (or Toḍatāra ?) in the district (raṭha) of Kammāka, together with his mother Nāgilanī (Nāgātā), his son Mālasiri (Mūlaśrī), his daughter Nākabudhaukā (Nāgabudhā), his brother Budhinaka (Buddhi) and the wife of the same Kanikā (Kṛishṇā) and their sons Nāgasiri (Nāgasrī) and Chamdasiri (Chandraśrī) and their daughter Sidhathanikā (Siddhārthā).

- 1203. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of rājan Māḍhariputa Sirivira-Purisadata of the Ikhākus.—1882 Bhagvanlal Indrajī, Notes Amar. Stāpa, p. 55 f., No. 2; 1882 Bühler, Ind. Ant. Vol. XI. p. 258 f., No. 1; 1887 Burgess-Bühler, Arch. Surv. South. Ind. Vol. I. p. 110 f., No. 1, and Plate LXII; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 601.
  - —тайо Mādharuputasa Ikhā[kunam Siri]vira-Purisadatasa samvachhara 20 vāsāpakham 8 divasam 10.

Prakrit. With the exception of some details, identical with No. 1202. Note the spellings aresani, ayakakhambha, and the non-mentioning of the Great Chaitya.

1204. S. 20.—Jagayyapēta Buddhist pillar inscription of the time of [rājan] [Mādhari] puta Sirivīra-Purisadata of the Ikhākus.—1882 Bhagvanla I Indraji, Notes Amar. Stāpa, p. 55 f., No. 1; 1882 Bühler, Ind. Ant. Vol. XI. p. 258 f., No. 2; 1887 Burgess-Bühler, Arch. Surv. South. Ind. Vol. I. p. 110 f., No. 2, and Plate LXII; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. I. p. 601.

— . . . putasa Ikhākuņam Sirivīra-Purisadatasa sa[mvachhara 20] . . . . . . divasam 10.

Prakrit. Fragment. With the exception of some details, identical with No. 1202. Note the spellings Mulasiri, Kamnikā, Nagasiri, avēsaņi by the side of āvēsani. and the specification of Nadatūra as a village (yāma).

1205. S. 10.—Mayidayölu (now Madras Museum) copperplate inscription of the Pallava yuvamahārāja Sivakhamdavamma.—1900 Hultzsch, Ep. Ind. Vol. VI. p. 84 ff., and Plates.

—sa[m]vachhara[m] dasamam 10 gimhā pakhō chhaṭhō 6 divasam pamchami 5. Prakrit. Order of the ywamahārāja Sivekhamdavamma (Sivaskandavarman) of the Palavas (Pallavas), who belonged to the Bhāradāya (Bhāradvāja) gōtra (gotta), from Kāmchipura to the official (vāpata) at Dhariinkada (Dhānyakaṭa), with regard to the gift of the Amdhāpatiya village (gāma in Andhrāpatha) Viripara to the Brahmans (bamhana) Puvakoṭuja of the Agivesa (Āgnwēśya) gōtra (gotta) and Gonamdija (Gōnandyārya) of the Agivesa (Āgnwēśya) gōtra (gotta).

- 1206. Amarāvatī (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 184; 239, No. 1,\* and Plates XLIX, LXIV, 1, and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 202; 261, No. 1, and Plates as before.
  - Prakrit. Fragment. [Gift] of the female lay-worshipper (wāsikā) Saingharakhitā (Saingharakhitā), the daughter of the householder (gahapati) Mariti, together with her brothers and sisters, and of her three sons Chada (Chandra), Ajuna (Arjuna), Chadamugha (Chandramukha), of Bhūtāyana (?).
- 1207. Amarāvatī Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 206; 239, No. 2, and Plates LXXXIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 225; 261, No. 2, and Plates as before.
  - Prakrit. Gift of tablets of homage (? yaghāpaṭa?) to the Great Chaitya (mahāchētiya) of Bhagavat, by Bodhi and Nāgamuli (Nāgamūli) . . . . of the Pusiliyas (Pushyaliyas), for the benefit of their nephews, sons-in-law, grand-daughters and grandsons.
- 1208. Amarāvatī Buddhist pillar inscription.—1868 Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 239, No. 3, and Plates XC, 7 and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 261, No. 3, and Plates as before.
  - Prakrit. Fragment. Records the gift of a pillar (thabha) by . . . Hālikā (?) and others.
- 1209. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 168; 239, No. 4, and Plates LIII, 2 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 186; 261, No. 4, and Plates as before.
  - Prakrit. Gift of two foot-prints (patuka) by Sivaka (Šivaka), the Sethivādisha (inhabitant of Śrēshtivāda), the son of the householder (gahapati) Pusila (Pushyala), the Turulūraka (inhabitant of Turulūra), and by his wife Munuri, his son-in-law Vichita, his son-in-law Vichita (?), his son-in-law Mahadēva (Mahādēva), his daughter Budhā (Buddhā), his daughter Chadapusā (Chandrapushyā), and his daughter Chamā (Kshamā).
- 1210. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 210; 239, No. 5, and Plates LXXXIX and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 230; 261, No. 5, and Plates as before; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 560, No. 44; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 18, note 2.
  - Prakrit. Gift of a Chaitya pillar (chētiyakhabha) by the perfumer (gadhika)

    Hamgha (Samgha) together with his sons and daughters.
- 1211. Amarāvatī Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 211; 239, No. 6, and Plates XC, 2 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 231; 261, No. 6, and Plates as before.
  - Prakrit. Fragment. Mentions the son of . . . . ti, the householder (? [gahapa]ti) Dhana . . . . .

- 1212. Amaravati Buddhist pillar inscription.—1868 Cunning ham, Tree and Serpent Worship<sup>3</sup>, p. 239, No. 7 and Plates XC, 1 and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 261, No. 7, and Plates as before.
  Prakrit. Mostly illegible. Said to mention the great Chaitya (mahāchētiya).
- 1213. Amarāvatī Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 200; 239, No. 8, and Plates LXXVII and XCIX; 1878 Fergusson-Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 218; 261, No. 8, and Plates as before.
  - Prakrit. The slab (paṭa) of Mulasiri (Mūlasirī), the son of the merchant (vāniya)
    Bodhisamma (Bōdhisarman), who lives at Kovurura, together with mother
    . . . and (?) of Dhammasiri (Dharmasirī), Bapisirī (?), Saghū (Samghū).
- 1214. Amaravati Buddhist sculpture inscription.—1837 mentioned by Cunningham-Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 218, and Plate X; 1854 Cunningham, Bhilsa Topes, Plate IX; 1868 Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 239, No. 9, and Plate XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 261, No. 9, and Plates as before.
  - Prakrit. Gift of a pillar for lamps (divatha[bha]) at the southern entrance (āyaka) to the Great Chaitya (mahāchēdiya) by the merchant (?vāniya?) Budhi (Buddhi), son of the merchant (vāniya) Kanha (Krishna), . . . . together with his wife, his sons, his daughters, his grandsons, his relatives, friends and connections. There is no mentioning of mahārāja Yañasiri Sādakaņi.
- 1215. Amarāvatī (now British Museum) Buddhist sculpture in scription.—1868 Cunning-ham, Tree and Serpent Worship¹, p. 240, No. 10, and Plates XCV, 3 and XCIX; 1873 Cunningham, Tree and Serpent Worship², p. 262, No. 10, and Plates as before.
  - Prakrit. Fragment. Gift of a slab (pata) by some person together with his daughters, his sons and grandsons.
- 1216. Amaravatī (now British Museum) Buddhist rail inscription.—1868 Cunningham,

  Tree and Serpent Worship¹, p. 240, No. 11, and Plates LXXXII, 6 and XCIX;

  1873 Cunningham, Tree and Serpent Worship², p. 262, No. 11, and Plates as before.

  Prakrit. Fragment. Gift of a Chaitya (chētiya), a rail (vētikā) and a slab (pata)

  by the householder (gahapati) Hagha (Samgha), the son of . . . . ti, and
  his wife Venhū (Vishpū).
- 1217. Amarāvati Buddhist rail inscription.—1868 Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 240, No. 12, and Plates LXXV and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 262, No. 12, and Plates as before. Prakrit. Gift of a slab with foot-prints (padukapata) by Rakhadi Chadati (?).
- 1218. Amaravati (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 178; 240, No. 13, and Plates LXI, and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 196; 62, No. 13, and Plates as before; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. 38, with faosimile, and Plate LXI, No. 56; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 601.
  - Prakrit. Gift of Saghā (Samghā), Saghadāsi (Samghadāsi), and Kumaļā, the wives of Lonavalavaka, Sagharakhita (Samgharakshita), and Mariti.

- 1219. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 172; 240, No. 14, and Plates XLIX, LVIII, 2 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship₂² p. 190; 262, No. 14, and Plates as before; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 560, No. 43.
  - Prakrit. Fragment. Gift of two foot-prints  $(p\bar{a}tuka)$  by the mother of  $\bar{A}$ nadā  $(\bar{A}nand\bar{a})$ .
- 1220. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 167 f.; 240, No. 15, and Plates LIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 185 f.; 262, No. 15, and Plates as before.
  - Prakrit. Fragment. Gift of P. . . . . , the son of the householder (gahapati) Kanhati, the [Chada]kicha (f inhabitant of Ohandaka), together with his wife, his sons and daughters.
- 1221. Amarāvatī (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 212; 240, No. 16, and Plates XOII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 232; 262, No. 16, and Plates as before.
  - Prakrit. Gift of a coping-stone (unisa) by Ajuna (Arjuna), the grandson of the householder (gahapati) Mariti, the Akhasavädicha (inhabitant of Akhasavāda).
- 1222. Amaravatī (now Britisl. Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 172; 240, No. 17, and Plates XLIX, LVIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 190; 262, No. 17, and Plates as before.
  - Prakrit. Gift of the grandson of the householder (gahapati) Pāpin, the Valikachaka (inhabitānt of Valikacha), and his wife Kaphā (Krishņā).
- 1223. Amarāvatī Buddhist sculpture inscription.—1868 Cunningham, Tree and Serpent Worship¹, p. 240, No. 18, and Plate LXXXVII, 5 and XCIX; 1878 Cunningham, Tree and Serpent Worship², p. 262, No. 18, and Plates as before; 1888 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 561, No. 46.
  - Prakrit. Gift of a lion-seat (sihathāna) by the two, the elder (thēra), the Unaitya worshipper (Ohētiyavamdaka) bhayamta (bhadanta) Budhi (Buddhi) and his sister, the nun (bhikhunt) Budhā (Buddhā).
- 1224. Amarāvatī (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 216; 240, No. 19, and Plates XCV, 4 and XCIX; 1878 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 236; 262, No. 19, and Plates as before.
  - Prakrit. Made by . . . . the son of Dhamadēva (Dharmadēva), the Virapura-ka (inhabitant of Vērapura); the gift of . . . . female pupil (atēvāsinī) of Budharakhita (Buddharakhita).

- 1219. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 172; 240, No. 14, and Plates XLIX, LVIII, 2 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship,² p. 190; 262, No. 14, and Plates as before; 1883 Hultzsch, Zeitschr. Deutsch. Morgent, Ges. Vol. XXXVII. p. 560, No. 43.
  - Prakrit. Fragment. Gift of two foot-prints ( $p\bar{a}tuka$ ) by the mother of  $\bar{A}nad\bar{a}$  ( $\bar{A}nand\bar{a}$ ).
- 1220. Amarāvatī (now British Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 167 f.; 240, No. 15, and Plates LIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 185 f.; 262, No. 15, and Plates as before.
  - Prakrit. Fragment. Gift of P. . . . ., the son of the householder (gahapati)
    Kanhati, the [Chada]kicha (f inhabitant of Ohandaka), together with his wife,
    his sons and daughters.
- 1221. Amarāvatī (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 212; 240, No. 16, and Plates XOII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 232; 262, No. 16, and Plates as before.
  - Prakrit. Gift of a coping-stone (unisa) by Ajuna (Arjuna), the grandson of the householder (gahapati) Mariti, the Akhasavādicha (inhabitant of Akhasavāda).
- 1222. Amarāvatī (now Britisl. Museum) Buddhist pillar inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 172; 240, No. 17, and Plates XLIX, LVIII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship<sup>2</sup>, p. 190; 262, No. 17, and Plates as before.
  - Prakrit. Gift of the grandson of the householder (gahapati) Pāpin, the Valika-chaka (inhabitant of Valikacha), and his wife Kaṇhā (Kṛishṇā).
- 1223. Amarāvatī Buddhist soulpture inscription.—1868 Cunningham, Tree and Serpent Worship<sup>1</sup>, p. 240, No. 18, and Plate LXXXVII, 5 and XCIX; 1873 Cunningham, Tree and Serpent Worship<sup>3</sup>, p. 262, No. 18, and Plates as before; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 561, No. 46.
  - Prakrit. Gift of a lion-seat (sihaihāna) by the two, the elder (thēra), the Chaitya worshipper (Chētiyavandaka) bhayanta (bhadanta) Budhi (Buddhi) and his sister, the nun (bhikhuni) Budhā (Buddhā).
- 1224. Amarāvatī (now British Museum) Buddhist sculpture inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 216; 240, No. 19, and Plates XCV, 4 and XCIX; 1878 Fergusson-Cunningham, Tree and Serpent Worship², p. 286; 262, No. 19, and Plates as before.
  - Prakrit. Made by . . . . the son of Dhamadeva (Dhamadeva), the Virapuraka (inhabitant of Virapura); the gift of . . . female pupil (atévasint) of Budharakhita (Buddharakshita).

- 1225. Amarāvati (now British Museum) Buddhist rail inscription.—1868 Fergusson-Cunningham, Tree and Serpent Worship¹, p. 206; 240, No. 20, and Plates LXXV, LXXXII, 1 and XCIX; 1873 Fergusson-Cunningham, Tree and Serpent Worship², p. 224; 262, No. 20, and Plates as before.
  - Prakrit. Fragment. Gift of two Chaitya slabs (chētiyapaṭa), three footprints (pātuka), a coping-stone (umnisa), a slab with a flower vase (? puphaganiyapaṭa?) and other objects to the Great Chaitya (mahāchētiya) at Dhaminakaṭa (Dhānyakaṭa), and erection of some object at (?) the Great Chaitya (mahachētiya) at Rājagiri at the northern door (dara) by some person together with his relatives.
- 1226. Amaravati (now British Museum) Buddhist sculpture inscription.—1868 Fergusson, Tree and Serpent Worship¹, Plates XCIII and XCVI, 3 (Plates only); 1873 Fergusson, Tree and Serpent Worship², Plates as before. Prakrit. Fragment, Gift of a slab (paṭa) by some person.
- 1927. Amaravati Buddhist sculpture inscription.—1868 Fergusson, Tree and Serpent Worship, Plate XCIV, 4 (Plate only); 1873 Fergusson, Tree and Serpent Worship, Plate as before.
  - Prakrit. Not read except the beginning which contains an invocation of Bhagavat.
- 1228. Amarāvatī Buddhist sculpture inscription.—1868 Fergusson, Tree and Serpent Worship<sup>1</sup>, Plate XCVI, 4 (Plate only); 1873 Fergusson, Tree and Serpent Worship<sup>2</sup>, Plate as before.
  Prakrit. Not read.
- 1229. Amarāvatī Buddhist pillar inscription.—1882 Hultzsch, Notes Amar. Stūpa, p. 6, No. 3, and Plate II, No. 1, with correction by Burgess; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 550, No. 4; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 86, and Plates XLV, 1 and LX, No. 47; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Gift of a Chaitya pillar (chētiyakhabha), with a relic, at the southern entrance (āyāka) by the merchant (vāniya) Kuṭa together with his relatives.
- 1230. Amarāvatī Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stūpa, p. 8, No. 8, and Plate II, No. 2; 1882 Hultzsch, Notes Amar. Stūpa, p. 52 f., No. 8; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 550 f., No. 5; 1886 correction by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344, No. 5; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 105, and Plate LX, No. 49.
  - Prakrit. Fragment. Records after an invocation of [Bha]gavat, the gift of a chief pavilion (? padhānamēdava) to the Order (sagha) by the perfumer (gadhika), the merchant (vāniya) Siridata (Śrēdatta), son of the merchant (vāniya) Dhammila (Dharmila). . . of the pupil (? sisha) of the teacher (acha[riya]) Sāripu[tā] (Śāriputra), the Mahavanasaliya (who lives in Mahāvanasālā ?).

- [3] Amaravati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, Notes Amar. Stūpa, p. 8, No. 2 B, and Plate II, No. 3; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 550, No. 3; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 67, and Plates XXVIII, 6 and LXI, No. 52; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600 f.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) by some woman together with her relatives.
- 32. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 10, No. 22; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 345, No. 48; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 103, and Plate LVIII, No. 34.
  - Prakrit. Fragment. [Gift] of . . . . . of the son of Mugudasama (Mukundasarman) . . . with relatives.
- 33. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 12, No. 11 B, and Plate II, No. 4; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 11 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 551, No. 6; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 85, and Plates X LIII, 4 and LVII, No. 23.
  - Prakrit. Fragment. Mentions the bhāyamta (bhadanta) Bu . . . . . . . pupil (sisa) of bhāyamta (bhadanta) Nādhasiri (Nāthaśrī), the Mahemkhānājaka (inhabitant of Mahemkhānāja), disciple ([amtē]vasika) of . . .
- 34. Amarāvatī Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stūpa, p. 12, No. 12B, and Plate III, No. 5; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 551 f., No. 7; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 85, and Plates XLIII, 6 and LVII, No. 22; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Fragment. Mentions, after an invocation of Bhagavat Buda (Buddha), the sister of the monk (pavaīta) Sidamta (Siddhārtha), who lived at Mamdara.
- 35. Amarāvatī Buddhist stone-slab inscription.—1882 Burgess, Notes Amar. Stūpu, p. 13, No. 16B; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 345, No. 47; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 104, and Plate LIX, No. 40.
  - Prakrit. Fragment. Gift of an upright slab (udhapa[ta]) by . . . . . Bhagommu (?), the wife of Sidhatha (Siddhārtha), . . . . and Bödhi.
- 26. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 16, No. 34 bis; 1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 83, and Plate XLII, 7 (in the text by mistake called 8).
  - Prakrit. Fragment. No sense has been made out.

- 1237. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 16, No. 36; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 36; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 552, No. 10; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 102, and Plate LVI, No. 14, Prakrit. Gift of the two female pupils (ativāsinī) of [A]ya-Kamāya (Ārya-Kamāya).
- 1238. Amaruvati Buddhist pillar inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 17, No. 25B, and Plate III, No. 6; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 25B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 552, No. 8; 1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 105, and Plate LX, No. 46.
  Prakrit. Fragment. No name has been preserved.
- 1239. Amarīvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 17, No. 26B; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 26B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXVII. p. 552, No. 9; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 343 f., No. 9; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 82, and Plates XLII, 4 and LVIII, No. 28; 1896 note by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit Fragment. Records, after an invocation of the Enlightened One, [the gift] of Nākhā, the wife of the lay-worshipper (upāsaka), the Nārasala (inhabitant of Narasala?), the merchant (vāniya) Nāgatisa (Nāgatishya), together with her sons, the treasurer (hēraņika) Budhi (Buddhi), Mūla,
- 1240. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 18, No. 54, and Plate III, No. 7; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 345, No. 49; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 78, and Plates XLI, 6 and LVII, No. 19.
  - Prakrit, Fragment, Records, after an invocation of Bhagavat, the erection of a slab (? pemdaka) by Hamgi (Samghi), the daughter of bhāyamtī (bhadantī) Bodhi, . . . . of the nun (pavajitikā) Vasā (Vasyā) resident in Kevurura.
- 1241. Amarāvati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 19, No. 60; 1882 Hultzsch, Notes Amar. Stūpa, p. 53, No. 60; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 553, No. 13; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344, No. 13.
  - Prakrit. Fragment. Gift of a rail bar ([m]ji) by Budhara[khita] (Buddhara-kshita),
- 1242. Amarāvati Buddhist sculpture inscription.—1882 Hultzsch, Notes Amar. Stūpa, p. 19, No. 66; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 553, No. 15; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 101, and Plate LVI, No. 10; 1896 note by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. I. p. 599. Prakrit. Fragment, Gift of the female ascetic ([sama]nikā) [Si]dhainthi (Siddhārthi).

- 1243. Amaravatī Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stupa, p. 20, No. 80, and Plate III, No. 8; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 554 f., No. 21; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 104, and Plate LIX, No. 41.
  - Gift of an upright slab (udhampata) at the foot of the Great Chaitye (mahāchētiya) by Damilakanha (Dravidakrishna) and his brother Chulakanha (Kshudrakrishna) and his sister Näkhä.
- 1244. Amarāvatī Buddhist pillar inscription.—1882 Burgess-Haltzsch, Notes Amar. Stūpa, p. 22 f., No. 86, and Plate III, No. 9; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 555, No. 22; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 103, and Plate LIX, No. 38; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Erection of a pillar for lamps (divakhambha) at the foot of the Great Chaitya (mahachētiya) of Bhagavat by Khadā (Skandā), wife of the householder (gahapati) Sidhatha (Siddhartha) of the Jadikiyas, together with her relatives.
- 1245. Amarāvatī Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stāpa, p. 23, No. 87 (upper inscription), and Plate IV, No. 10; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 555, No. 23 (upper inscription): 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 82, and Plates XLII, S (in the text by mistake called 7) and LVII, No. 18 (upper inscription).
  - Sanskrit. By the glorious Viprajātapriya (?).
- 1246. Amarāvatī Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stūpa, p. 23, No. 87 (lower inscription), and Plate IV, No. 10; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 555, No. 23 (lower inscription); 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 82, and Plates XLII, 8 (in the text by mistake called 7) and LVII, No. 18 (lower inscription); 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Gift of Aya-Dhama (Ārya-Dharmā), female pupil (atēvāsinī) of Aya-Prakrit. Rētī (Ārya-Rētī).
- 1247. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 25, No. 114, and Plate IV, No. 13; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 345, No. 50; 1887 Burgess-Hultssch, Arch. Surv. South. Ind. Vol. 1. p. 102 f., and Plate LVII, No. 27.
  - Gift of a rail bar (suyi) by the treasurer (héranika) Sidhatha (Siddhartha), the son of the householder (gahapati) Budhila (Buddhila), together with his relatives.
- 1248. Amarāvatī Buddhist stone inscription of the time of rajon Vasithiputa admi-Siri-Pulumāvi.—1882 Bhagvanlal Indraji-Burgess, Notas Actor. Stepa, p. 26 f., No. 121, and Plate IV, No. 11; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 549 f., No. 1; 1887 Burgess-Hultmach, Arch. Surv. South. Ind. Vol. I. p. 100, and Plate LVI, No. 1; 1895 note by Pischel, Nachr. Gett. Ges. Wiss. Phil. Hist. Kl. 1895, p. 212. — raño V[āsi]th[i]puta[sa] s[ā]m[i]-Siri-Pulumāvisa savachhara

- Prakrit. Fragment. Gift of a wheel of the Law (dhamachaka) at the western gate (dāra) to the Great Chaitya (mahāchātiya) of [Bhagava]t by the householder (gahapati) Kahūtara and Isila (Bishila), the son of the householder (gahapati) Puri, of the Pimdasutariyas, together with [Isila's] wife Nākānikā (Nāgā) and other relatives, as the special property of the school (nikāya) of the Chētikiyas (Ohaityakiyas).
- 1249. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar.

  Stūpa, p. 28, No. 129; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL.
  p. 346, No. 52; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 102,
  and Plate LVII, No. 20; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl.

  Ges. Vol. L. p. 600.
  - Prakrit. Fragment. Gift of an [a]badamala (?) by some man together with his relatives.
- 1250. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 30, No. 143, and Plate IV, No. 14; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 346, No. 53; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 53, and Plates XX, 2 and LVI, No. 6; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599.
  - Prakrit. Fragment. Gift of the nun (bhikhunī) Budharakhitā (Buddharakshitā)
    . . . female pupil (atēvāsi[nī]) of the elder (thēra) bhayata (bhadanta)
    Budharakhita (Buddharakshita), the overseer of works (navakamaka) of the
    Chētikas (Chaityakas) who lived at Rājagiri, together with her daughter, and of
    Dhamadinā (Dharmadattā) and of Sagharakhita (Saṅgharakshita).
- 1251. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 31, No. 145, and Plate IV, No. 15; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 62, and Plates XXVII, 2 and LVI, No. 15.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) at the northern entrance  $(\bar{a}y\bar{a}ka)$  to the Great Chaitya (mahāchētiya) by some female person together with her family.
- 1252. Amaravati Buddhist coping stone inscription.—1882 Burgess, Notes Amar. Stupa, p. 32, No. 151; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 55, and Plates XXI, 2 and LVI, No. 13, a, b; 1896 correction by Franko, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Fragment. [Gift] of the lay-worshipper (upāsikā) Kamā (Kāmyā), daughter of the housewife Kanhā (Krishnā), daughter of the housewolder (gahapati) Ida (Indra), together with her relatives, and of the nun (bhikhunī) Nāgamitā (Nāgamitrā).
- 1253. Amarāvatī Buddhist pillar inscription.—1882 Burgess-Hultzsch, Notes Amar. Stāpa, p. 33, No. 58 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 552, No. 12.
  - Prakrit. Gift of a slab with a wheel (chakapata) by Koja (Kubja).
- 1254. Amaravatt Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 35, No. 174; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 556, No. 25; 1886 correction by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL.

- p. 344, No. 25; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 48, and Plates XVIII, 2 and LVI, No. 11.
- Prakrit. Gift of two rail bars (suchi) with circular panels (parichaka) by Makibudhi (Mrigabuddhi), son of the householder (gahapati) Budhi (Buddhi), 19. gether with his relatives.
- 1255. Amaravati Buddhist coping-stone inscription.—1882 Burgess-Hultzsch, Notes Amar.

  Stūpa, p. 35 f., No. 175, and Plate IV, No. 16; 1883 Hultzsch, Zeitschr. Deutsch.

  Morgenl. Ges. Vol. XXXVII. p. 556, No. 26; 1887 Burgess-Hultzsch, Arch. Surv.

  South. Ind. Vol. I. p. 104 f., and Plate LX, No. 44.
- 1256. Amarāvatī Buddhist stone inscription.—1882 note by Burgess, Notes Amar. Staps., p. 36, No. 179; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 559, No. 39; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 55, and Plate XXIV, 1.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) by Ajaka together with his father.
- 1257. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar.

  Stūpa, p. 37, No. 182; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 43, and
  Plate XVIII, 3.

  Prakrit. Fragment. Gift of some nun ([bhikh]uni).
- 1258. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stāpa. p. 37, No. 185; 1882 Hultzsch, Notes Amar. Stāpa, p. 54, No. 185; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 556, No. 27; 1837 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 101, and Plate LVI, No. 9.
  Prakrit. Fragment. Gift of some female ascetic (samaniki) together with her
  - Prakrit. Fragment. Gift of some female ascetic (samanus) together with new sister.
- 1259. Amarāvatī Buddhist coping-stone inscription.—1882 noticed by Burgess, Notes Amar Stūpa, p. 38, No. 188; 1887 noticed by Burgess, Arch. Surv. South. In.l. Vol. I. p. 57, and Plate XXII, 2.
  Said to be illegible.
- 1260. Amarāvatī Buddhist pillar inscription.—1882 noticed by Burgess, Notes Amar. Stāpa, p. 38, No. 189; 1882 Hultzsch, Notes Amar. Stāpa, p. 54, No. 189; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 556, No. 23; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 104, and Plate LIX, No. 42.

  Prakrit. Gift of a pillar (khambha) by the grandsons of Kamma (Kamyi), daughter of Bhagi, wife of the householder (gahapati) Bāhula in Hiralūra.
- 1261. Amarāvatī Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amer Stūpa, p. 39, No. 196; 1883 Hultzsch, Zeitschr. Deutsch. Morgeni. Ges. Vol. XXXVII. p. 557, No. 29; 1886 correction by Hultzsch, Zeitschr. Deutsch Morgeni. Ges. Vol. XL. p. 344, No. 29.

- Prakrit. Gift of a rail bar (suchi) by the righteous hamlet (bhadanigama), the Chhadakioha (of Chhadaka), headed by the bankers (sethin).
- 1262. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 40, No. 205; 1882 Hultzsch, Notes Amar. Stūpa, p. 54, No. 205; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557, No. 30; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 90 f., and Plates XLVI, 2 and LX, No. 50; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Gift of upright slabs (upata) by the nun (pavajitikā) Sagharakhitā (Saingharakshitā) living in Dēvaparavana (?), and by her daughter, the nun (pavajitikā) Hainghā (Sainghā), and by (the latter's ?) daughter Jiyavā.
- 1263. Amaravati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 41, No. 65 B, and Plate V, No. 18; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 553, No. 14; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344, No. 14; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 101 f., and Plate LVI, No. 12.
  - Prakrit, Gift of a rail bar (suchi) by Papin (Pāpin), brother of bhayamta (bhadanta) Budhi (Buddhi), the Chaitya worshipper (Chētiavadaka). Compare No. 1223.
- 1264. Amarāvati Buddhist coping-stone inscription.—1882 Hultzsch, Notes Amar. Stāpa, p. 41, No. 66 B, and Plate IV, No. 17; 1883 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XXXVII. p. 553, No. 16; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 63, and Plates XXVII, 6 and LVI, No. 16; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 600.

  Prakrit. Fragment. Gift of the nun (bhikhunī) Rohā, daughter of Sujātā.
- 1265. Amarīvati Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stūpa, p. 42, No. 68 B; 1882 Hultzsch, Notes Amar. Stūpa, p. 54, No. 68 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 554, No. 17; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 86, and Plates XLIV, 2 and LVIII, No. 32.
  Prakrit. Fragment. Records some gift,
- 1266. Amarāvati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stāpa, p. 42, No. 69 B, and Plate V, No. 19; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 554, No. 18; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 101, and Plate LVI, No. 4; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 599.
  Prakrit. The pillar (thabha) of the general (sēnagōpa) Mudukutala (Mridukutala)
- 1267: Amaravati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stapa, p. 42, No. 71 B, and Plate V, No. 20; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 554, No. 19; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 94, and Plates LI, 1 and LVI, No. 3.

  Prakrit. Fragment. [Gift] of the preacher (dhamakathika) Budhi (Buddhi) dwelling in Odiparivenena (?).

- 1268. Amaravati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Nifes Ariz-Stūpa, p. 43, No. 210, and Plate V, No. 21; 1883 Hultzsch, Zeitschr. Ds. 191. Morgenl. Ges. Vol. XXXVII. p. 557, No. 31; 1887 Burgess-Hultzsch, Ariz. Sur South. Ind. Vol. I. p. 94, and Plates LIV, 2 and LVI, No. 5.

  Prakrit. Fragment. Gift of the female lay-worshipper (uvāsikā) Sivals (Sir) 1
- 1269. Amarüvati Buddhist coping-stone inscription.—1882 Burgess, Notes Amer. Sec. p. 43, No. 74 B; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate LVII, N. 24 (Plate only).
  - Prakrit, Fragment. Gift of a rail (vētikā) by several persons together with the relatives and friends.
- 1270. Amarāvatī Buddhist pillar inscription.—1882 Burgess-Hultzsch, Notes Amir. Scrip. 44, Nos. 78 B and 217, and Plate V, Nos. 23 and 22; 1883 Hultzsch, Notes Amir. Scrip. Deutsch. Morgenl. Gos. Vol. XXXVII. p. 554, No. 20; 1887 Burgess-Haltzsch. Surv. South. Ind. Vol. I. p. 102, and Plate LVII, No. 25.

  Prakrit. Fragment. Mentions a monk (pavachi[ta]), the pupil (atarīskā) cī i great Vinaya teacher (mahāvinayamhhara) Aya-Budhi (Ārya-Budhit) cī i . . . . . liyas.
- 1271. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. St., ...
  p. 45, No. 222, and Plate V, No. 24; 1882 Hultzsch, Notes Amar. St., p. 14.
  No. 222; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557.
  No. 32; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 60, at l. Plates XLVI, 1 and LXI, No. 53; 1896 correction by Franke, Zeitschr. Penyrin.
  Morgenl. Ges. Vol. L. p. 601.
  - Prakrit. Fragment. Records, after an invocation of Bhagapat (Bhagara : Bift of upright slabs (udhapata) by the lay-worshipper (upāsaka) Budharak.ta (Buddharakshita), the son of Gondi, the Dhamfakstaka (inhabitati + Dhānyakata), and by his wife Padumā (Padmā), his son Hangha (Sangra). Budhi (Buddhi), Bodhi . . . , Budharakhita (Buddharakshita).
- 1272. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stāpa, p. 45.

  No. 231; 1882 Hultzsch, Notes Amar. Stāpa, p. 55, No. 231; 1883 Hultzsch,
  Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 557 f., No. 33; 1886 correction
  by Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344, No. 33; 1876
  Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 91, and Plates XLVII
  3 and LVIII, No. 35.
  - Prakrit. Gift of an upright slab (udhapata) by the mendicant monk (penar-patika) Pasama (Prakama), residing in Mahavanasala (Mahavanakala), the pupil (atēvāsika) of the great elder (mahathēra) Paravanuta who dwells in Pasakavana (? Pushyakavana), the brother of Sanyutaka (? Sanyuktaka), and the Haringha (Sangha).
- 1273. Amarāvatī Buddhist sculpture inscription.—1882 Hultzsch, Notes Amar. Sieps. p. 46.
  No. 232, and Plate VI, No. 25; 1883 Hultzsch, Zeitschr. Deutsch. Morgeni. Go.
  Vol. XXXVII. p. 558, No. 34; 1887 Burgess-Hultzsch, Arch. Surv. Senti. 1nd
  Vol. I. p. 91, and Plates XLVII, 2 and LVIII, No. 36; 1896 note by Frank.
  Zeitschr. Deutsch. Morgeni. Ges. Vol. I. p. 600.

- Prakrit. Gift of a slab with a filled vase (punagha dahapata) by the leather-worker (chaimakāra) Vidhika, the son of the teacher (upajhaya) Nāga, and by his son Nāga, together with their relatives.
- 1274. Amaravati Buddhist sculpture inscription.—1882 Burgess-Hultzsch, Notes Amar. Stüpa, p. 47, No. 249; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 558, No. 35; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 105, and Plate LX, No. 48.
  - Prakrit. Fragment. Mentions, after an invocation of Bhagavat, Dusaka (? Dūshaka?), the son of the householder (ga[ha]patt) Hamphi (Samphin).
- 1275. Amaravati Buddhist pillar inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 48, No. 83 B; 1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 86, and Plate XLIV, 3. Not read.
- 1276. Amarāvatī Buddhist chhattra inscription.—1882 Burgess, Notes Amar. Stūpa, p. 49, No. 88 B, and Plate VII, No. 29; 1882 Hultzsch, Notes Amar. Stūpa, p. 55, No. 88 B; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 555 f., No. 24; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 87, and Plates XLV, 6 and LX, No. 45; 1896 correction by Franke, Zeitschr. Deutsch. Morgenl. Ges. Vol. L. p. 600.
  - Prakrit. Gift of a parasol (chhata) to the Chaitya (chādiya) of the venerable (aïra) Utayipabhāhis by the female lay-worshipper (wāsikā) Chadā (Chandrā), the mother of Budhi (Buddhi).
- 1277. Amaravati Buddhist pillar inscription.—1882 Burgess, Notes Amar. Stapa, p. 50, No. 17, and Plate VI, No. 27; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 558 f., No. 36; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 106, and Plate LXI, No. 51.
  - Prakrit. Gift of pillars (thabha) by Himala, the son of the householder (gaha-pati) Vāsumita (Vasumitra), together with his relatives.
- 1278. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stüpa, p. 50, No. 67; 1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 346, No. 54.
  - Prakrit. Fragment. Records, after an invocation of Bhagavat, the gift of some merchant (vāniya) together with his relatives.
- 1279. Amaravati Buddhist sculpture inscription of the time of rajan Siri-Sivannaka-Sada.—1882 Burgess, Notes Amar. Stupa, p. 51, No. 89, and Plate VI, No. 28; 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 550, No. 2; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 61, and Plates XXVII, 1 and LVI, No. 2; 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc., p. LII, No. 19.
  - Prakrit. Fragment. Mentions the superintendent of the water-houses (? pāniya-yharika) of rājan Siri-Sivamaka-Sada.
- 1280. Amaravati Buddhist stone inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 51, and Plate VI, No. 26; 1882 Hultzsch, Notes Amar. Stūpa, p. 55;

- 1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 559, No. 37; 1886 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XL. p. 344 f., No. 37; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 104, and Plate LIX, No. 39.
- Prakrit. Gift of a pillar (thambha) by Chula-Ayira (Kshudra-Ārya), the pupil ([atē]vāsika) of the great elder (mahathēra) Ayira-Bhūtarakhita (Ārya-Bhūtarakshita) who lives at [R]āyasēla (Rājaśaila), and by the nun (bhikh:un?) Nadā (Nandā), the pupil (atēvāsinī) of the Arhat (arahata) Ayira-Budharakhita (Arya-Buddharakshita).
- 1281. Amarāvatī (now Bejvāḍā) Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stupa, p. 51, No. 4; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 72, and Plates I and LVII, No. 17.
  - Prakrit. Fragment. Gift of a coping-stone (unisa) to the Great Chaitya (mah chētiya) of Bhagavat by the wife of the merchant (vāniya) Samuda (Samudra), the son of the householder (gahapati) Hamgha (Samgha), who lived at Adlithana (Adhishthana, or 'in the capital'?) . . . in the Tompuki (?) district (ratha), and (?) by (?) the householder (gaha[pati]?) Kodachadi . . . . . .
- 1282. Amarāvatī Buddhist stone inscription.—1883 Hultzsch, Zeitschr. Dentsch. Mergent. Ges. Vol. XXXVII. p. 559, No. 38.
  - Prakrit. Fragment. Gift of four pillars (khabha) saphatha (?) and with slabs (sapaṭa), by Mahanāga (Mahānāga).
- 1283. Amaravati Buddhist soulpture inscription.—1883 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 559, No. 40; 1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 85, and Plates XLIII, 9 and LVIII, No. 31.
  - Prakrit. Fragment. Erection of a coping-stone (umnisa) by . . . . . . Hayadā, Kamdadā, Samghadā.
- 1284. Amaravati Buddhist stone inscription.—1883 Hultzsch, Zeitschr. Deutsch. Morgen. Ges. Vol. XXXVII, p. 560, No. 41; 1887 Burgess-Hultzsch, Arch. Suct. Suct. Ind. Vol. I. p. 85.
  - Prakrit. Erected by the reverend (? bhavāta) Dhammasiriā (Dharmasritī) and (?) Pasamā (Prašamā), with (?) Hagisiri (Agnisri ?), Chapā (Chass, ī) and the lay-worshipper (uvasaka) Ravisiri (Ravisrī).
- 1285. Amaravati Buddhist stone inscription.—1883 Hultzsch, Zeitschr. Deutsch. Mercent. Ges. Vol. XXXVII. p. 560, No. 42; 1387 Burgess-Hultzsch, Arch. Suc. S. ct. Ind. Vol. I. p. 85, and Plates XLIII, 8 and LVIII, No. 30.
  - Prakrit. Records, after an invocation of Bhagavat, the erection of a copingstone (unisa) by the merchant's wife (vanigini) Sidhi (Siddh.), daughter of Chada (Chandra), who lived at Vijayapura.
- 1286. Amarāvatī (now Madras Museum) Buddhist stone inscription.—1853 Hultzsch, Zeitschr. Deutsch. Morgenl. Ges. Vol. XXXVII. p. 560 f., No. 45; 1887 Bühler, Arch. Surv. South. Ind. Vol. I. p. 37, and Plates XII, 3 and LVI, No. 8; 1896 correction by Franke, Zeitschr. Deutsch. Morgent. Ges. Vol. L. p. 509.
  - Prakrit. Gift of footprints (pāduka) by Malā (Mālā), pupil (atērīsini) ef the female teacher (uvajhāyini) Samudiya (Samudrikā), papil (atēvāsini) of the Vinaya teacher (vinayamahara) Aya-Punayasu (Arya-Punartasu). X

- 1287. Amarāvatī Buddhist stone inscription.—1886 Hultzsch, Zeitschr. Deutsch. Morgent. Ges. Vol. XL. p. 345, No. 51; 1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate LXI, No. 55 (Plate only).
  - Prakrit. Fragment. Gift of slabs with a svastika (sothikapata) and of an abātamālā by Kanhā (Krishnā), wife of . . . ka together with her father . . . and her relatives and friends.
- 1288. Amarāvati Buddhist sculpture inscription.—1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 63, and Plate XXVIII, 3.
  Not read.
- 1289. Amarāvatī Buddhist coping-stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. 67, and Plate XXXI, 3.
  Prakrit. Fragment. Mentions the elder (thēra) Mabādhammaka (Mahādharmaka).
- 1290. Amaravati Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate XXXIV, 2 (Plate only). Not read.
- 1291. Amarāvati Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate XXXIX, 4 (Plate only).
  Prakrit. Fragment. Gift of a slab (paṭa) by . . . and the scribe (lēghaka) Kanha (Krishna).
- 1292. Amarāvatī Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. p. S5, and Plates XLIII, 8 and LVIII, No. 29.
  Prakrit. Fragment. Mentions the merchant's wife (vāniyini) Nākachampakā, (Nāgachampakā), Chadasiri (Chandraśri) and Budhila (Buddhila).
- 1293. Amaravati Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate XLIII, 10 (Plate only). Not read.
- 1294. Amarūvati Buddhist sculpture inscription.—1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 92, and Plate XLVIII, 1.
  Not read.
- 1295. Amarāvati Buddhist sculpture inscription.—1887 Burgess-Hultzsch, Arch. Surv. South. Ind. Vol. I. p. 93, and Plate XLVIII, 4.
  Prakrit. Gift of a slab (pata) at the northern entrance (āyāka) by the young
  - monk (daharabhikhu) Vidhika, pupil (atavāsika) of bhayata (bhadanta) Nāga, who resides at Kudūra, and by his female pupil (atāvāsinī) Budharakhitā (Buddharakhitā) and by her granddaughter Chūlabudharakhitā (Kshudrabudharakhitā).
- 1296. Amarāvati Buddhist sculpture inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. J. Plate L, 2 (Plate only).
  Not read.

- 1297. Amarāvatī Buddhist image inscription.—1887 noticed by Burgess, Arch. Surv. South. Ind. Vol. I. p. 97, and Plates LII, 4 and LIX, No. 43. Prakrit. Mentions some treasurer (hēranika).
- 1298. Amarāvatī Buddhist stone inscription.—ISS7 Burgess, Arch. Surv. South. I.vl. Vol. I. Plate LVI, No. 7 (Plate only).

  Prakrit. Gift of a pillar (thabha) by Nadā (Nandā), daughter (?) of the artisan ([ā]vēsani) Nadabhuti (Nandabhūti).
- 1299. Amarāvatī Buddhist stone inscription.—1887 Burgess, Arch. Surv. South. Ind. Vol. I. Plate LIVII, No. 21 (Plate only).
  Prakrit. Not read.
- 1300. Amarāvatī Buddhist stone inscription.—1887 Burgess, Arch. Surv. Scuth. Ind. Vol. I. p. 102, and Plate LVII, No. 26.
  Prakrit. Fragment. Records the gift of some man, together with his daughter.
- 1301. Amarāvati Buddhist stone inscription.—1887 Burgess, Arch. Surc. South. Int. Vol. I. p. 103, and Plate LVIII, No. 33.
  Prakrit. Fragment. Records the gift of some man, together with his relatives.
- 1302. Amarāvati Buddhist stone inscription.—1887 Burgess, Arch. Sarc. S. ath. Int. Vol. I. p. 103, and Plate LVIII, No. 37.
  Prakrit. Fragment. Gift of a pillar (thambha) by some householder (gaintenant), together with his wife.
- Amarāvatī Buddhist stone inscription.—1887 Burgess, Arch. Surc. South. In J. Vol. I.
   p. 106, and Plate LXI, No. 54.
   Prakrit. Fragment. [Gift] of the lay-worshipper (upāsaka) Utara (Uttara), the Kaṭakasōlaka (inhabitant of Kaṭakasōla), together with his relatives.
- 1304. Amarāvatī Buddhist soulpture inscription.—1882 noticed by Burgess, N. tes Amar. Stūpa, p. 19, No. 28 B. Fragment. Not read.
- 1305. Amarāvatī Buddhist sonlpture inscription.—1882 noticed by Burgass, Notes Amar. Stāpa, p. 20, No. 77. Fragment. Not read.
- 1306. Amaravati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar.

  Starpa, p. 20, No. 30 B.

  Not read.
- 1307. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Annr.

  Stūpa, p. 21, No. 83.

  Fragment. Not read.
- 1308. Amarāvati Buddhist soulpture inscription.—1832 Bargess, Notes Amar. Stape, p. 21,
  No. 36 B.
  Prakrit. Fragment. No sense has been made out.

- 1309. Amarāvati Buddhist coping-stone inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 24, No. 49 B.

  Fragment. Not read.
- 1310. Amarāvati Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 25, No. 112.
  Prakrit. Fragment. No sense has been made out.
- 1311. Amarāvati Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar.

  Stāpa, p. 26, No. 55 B.

  Fragment. Not read.
- 1312. Amarāvatī Buddhist rail inscription.—1882 noticed by Burgess, Notes Amar. Stupa, p. 29, No. 141. Not read.
- 1313. Amartvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 33, No. 163.

  Not read.
- 1814. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar.

  Stāpa, p. 34, No. 164.

  Not read.
- 1315. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 37, No.183.

  Prakrit. Fragment. Records some gift and mentions the nun (samanikā)

  Saghamitā (Samghamitrā).
- 1316. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 38, No. 192.
  Prakrit. Fragment. No name has been preserved.
- 1317. Amarāvatī Buddhist sculpture inscription.—1882 Burgess, Notes Amar. Stūpa, p. 39, No. 194.
  Prakrit. Fragment. Records some gift.
- 1318. Amarāvatī Buddhist image inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 89, No. 62 B.
  Not read.
- 1319. Amarāvatī Buddhist coping-stone inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 39, No. 63 B.
  Fragment. Not read.
- 1320. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar.

  Stūpa, p. 40, No. 64 B.

  Not read.

- 1321. Amarāvatī Buddhist coping-stone inscription.—1882 Burgess, Notes Amar. Stüpa, p. 44, No. 218.
  - Prakrit. Fragment. Gift of some object by some man together with his son.
- 1322. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 44, No. 221. Not read.
- 1323. Amaravati Buddhist stone inscription -1882 noticed by Burgess, Notes Amar. Stūpa, p. 49, No. 61. Fragment. Not read.
- 1324. Amarāvatī Buddhist stone inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 50, No. 18. Not read.
- 1325. Amarāvatī Buddhist sculpture inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 50, No. 32. Fragment. Not read.
- 1326. Amarāvatī Buddhist stone inscription.—1882 noticed by Burgess, Notes Amar. Stūpa, p. 50, No. 76. Fragment. Not read.
- 1327. Gunapadeya (now British Museum) copperplate inscription of Charudavi, of the time of the Pollava mahārāja Vijayakhandavamma.—1876 noticed by Floet, Ind. Ant. Vol. V. p. 175 f.; 1880 Fleet, Ind. Ant. Vol. IX. p. 100 ff., and Plate; 1888 corrections by Bühler, Ep. Ind. Vol. I. p. 2, note 2; 1900 correction by Hultzsch, Ep. Ind. Vol. VI. p. 88, note 10; 1902 correction by Senart, Ep. Ind. Vol. VII. p. 67; 69; 1905 Hultzsch, Ep. Ind. Vol. VIII. p. 143 f., and Plate.
  - Siri-Vijayakhandava[m]ma-maharajassa samvashchharā Prakrit and Sanskrit. Order of Charudevi, the queen (devi) of the yuvamahoraja, Bhāraddāya (Bhāradvāja), Siri-Vijayabuddhavamma (Śri-Vijayabuddhavarman) of the Pallavas, and mother of Buddhi [yain]kurs (Buddhyankura), to the official (? viya[pata]) at Ka[daka] (? Kataka), concerning the gift of a field (chhetta) below Rajatalaka (or the King's tank?) to be ploughed by Atuka to the hely (bhagavat) Nārāyana of the Kuli-Mahātaraka temple (devalula) at Dalura. The village authorities (gameyika dyutia) were to exempt the field with all immunities. The dnatti was Rohanisévi (Rohinyafra).
- 1328. S. 10.—Kondamudi (now Madras Museum) copperplate and seal inscription of rajes or mahārāja Jayavarman of the götra of the Brihatphalayanas.—1901 Huhtsach, Ep. Ind. Vol. VI. p. 315 ff., and Plates.

  - Prakrit and Sanskrit. Order of rajan Siri-Jayavanma (Sri-Jayavanma) of the gotra (gota) of the Brihatphalayanas, from the victorious camp, the town (nagara) of Kūdūra, to the official (vāpata) at Kūdūra, concerning the gift of the village (gama) of Pampura (or Papura) in the district of Kadera (Kaderakora)

- to eight Brahmans (bahmhana), viz. Savagutaja (Śarvaguptārya), a householder (? jāyāpara) of the Götama (Gautama) götra (gota); Savigija, the Tānava (Tānavya); Gōginaja (Gōginārya); Bhavainnaja (Bhavannārya) of the Kodina (Kaundinya) gōtra; Rudaveinnhuja (Rudravishnvārya), the Bhāradāya (Bhāradvāja); Īsaradataja (Īśvaradatārya), the Kamnhāyana (Kārshnāyana); Rudaghōsaja (Rudraghōshārya), the Ōpamainava (Aupamanyava); Khaindarudaja (Skandarudrārya) of the Kosika (Kausika) gōtra. The plates were prepared by the great general (mahādaindanāyaka) Bhāpahānavainma (Bhāpahānavaman), the best of the Mahātagis (or the mahātagivara?). The seal bears the inscription: Of the mahārāja Śrī-Jayavarmman of the Brihatphālāyana gōtra.
- 1329. Bhattiproln Buddhist casket inscription.—1892 Bühler, Academy, Vol. XLI. p. 522, No. 1=Journ. Roy. As. Soc. 1892, p. 608, No. 1; 1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 1; 155, No. 1 B; 1894 Bühler, Ep. Ind. Vol. II. p. 326 f., No. 1 B, and Plate; 1908 Fleet, Journ. Roy. As. Soc. 1908, p. 101; 105. Prakrit. The casket (majusā) of Kura, the son of Banava, together with his parents.
- 1330. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Academy, Vol. X.LI. p. 522, No. 1 = Journ. Roy. As. Soc. 1892, p. 608, No. 1; 1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 1; 155, No. 1A; 1894 Bühler, Ep. Ind. Vol. II. p. 326 f., No. 1 A, and Plate; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 215; 1908 Fleet, Journ. Roy. As. Soc. 1908, p. 101 ff. Prakrit. Gift of a quartz-casket (majus\*) and a crystal box (shamuga) for relice of Budha (Buddha) by the father of Kura, the mother of Kura, and Kura.
- 1331. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 2; 155, No. 2; 1894 Bühler, Ep. Ind. Vol. II. p. 327, No. 2, and Plate; 1908 Fleet, Journ. Roy. As. Soc. 1908, p. 101.
  Prakrit. Utara (Uttara), the son of Pigaha (Vigraha), was the kānitha (?).
- 1332. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Academy, Vol. XII. p. 522, No. 3=Journ. Roy. As. Soc. 1892, p. 608, No. 3; 1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 3; 1894 Bühler, Ep. Ind. Vol. II. p. 327, No. 3, and Plate.
  - Prakrit. The committee (gothī); Hirañavaghavā (Hiranyavyāghrapād), Vugāļaka (Udgālaka), Kāļaha, Visaka (Višvaka), Thorasisi (Sthaulašīrshi), Samaņa (Sramana), Ōdala, Apakara, Shamuda (Samudra), Anugaha (Anugraha), Kura, Satugha (Satrughna), Jetaka (Jayantaka), Jeta (Jayanta), Āļinaka, Varuņa, Pigalaka (Pingālaka), Košhaka (Kaušika), Stia (Sruta), Pāpa, Kabhērakha (P. Kubēraka?), Ghāļeka, Samaņadāsha (Śramaṇadāsa), Bharada (Bharata), Ōdāla (Audāra), Thoratisa (Sthaulatishya), Tisa (Tishya), Gilāņa (Glāna), Jambha (P), Putara, Āba (Āmra), Gālārata . . . . Jānaka of the Gōsālakas (Gōsālakas), Kūra, the son of Uposhatha (Upōsatha), Utara (Uttara), the son of Kāraha.
- 1333. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 5; 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 5, and Plate.

- Prakrit. The ascetic of the committee (gothisamana) was Kuba (Kumbha). The treasurer (hiranakāra) was Būba, the son of the village-headman (qūmānī).
- 1334. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Vienna Ocient. Journ. Vol. VI. p. 149, No. 4: 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 4, and Plate.
  - Prakrit. Mentions Samanadāsha (Śramanadāsa) and relies of Budha (Euddha). The rest is uncertain.
- 1335. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Academy, Vol. XLI. p. 522. No. 6=Journ. Roy. As. Soc. 1892, p. 608, No. 6; 1892 Bühler, Vienna Orien. Journ. Vol. VI. p. 149, No. 6; 155, No. 6; 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 6, and Plate; 1895 correction by Pischel, Nachr. Gött. Ges. Wiss. Phil. Hist. Kl. 1895, p. 215.
  - This committee (gothā) of the inhabitants of the hamlet (migamaputa) Prakrit. (i.e. the committee mentioned in No. 1332) was headed by the king (rajun) who was Khubiraka (Kubēraka), the son of Shā . . ; their gift was the casket (majusā), the crystal-box (shamuga) and the stone-box (shamuga).
- 1336. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 7; 1894 Bühler, Ep. Ind. Vol. II. p. 328, No. 7, and Plate.
  - Prakrit. The ascetic (samana) Utara (Uttara), the son of Ghakhā (or Chaghakhā ?) presented the park (ārāma).
- 1337. Bhattiprolu Buddhist casket inscription.—1892 noticed by Bühler, Academy, Vol. XLI. p. 522, No. 8=Journ. Roy. As. Soc. 1892, p. 608, No. 8; 1892 noticed by Bühler, Vienna Orient. Journ. Vol. VI. p. 149, No. 8; 1894 Buhler, Ep. Ivi. Vol. II. p. 328 f., No. 8, and Plate.
  - Prakrit. The inhabitants of the hamlet (negama) are: Vachha (Vaisa). Chagha, Jeta (Jayanta), Jambha, Tisa (Tishya), Rēta, Achina (Achīrna P), Shabhika (Sabhika), Akhagha (Akshayhna), Kēla, Kēsa (Kēša), Maha, Seta (Šreshiha), Khabula, Sonuttara (Śravanottara), Samana (Śramana), (Śramanadāsa), Sāmaka (Śyāmaka), Kāmaka, Chitaka Chhadikogha, Samanadāsha (Chitraka).
- 1338. Bhattiprolu Buddhist casket inscription.—1892 Bühler, Academy, Vol. XLI. p. 522, No. 9 = Journ. Roy. As. Soc. 1892, p. 608 f., No. 9; 1892 Bühler, Vienna Orien. Journ. Vol. VI. p. 149; 155 f., No. 9; 1894 Bühler, Ep. Ind. Vol. II. p. 324, Prakrit. The casket (majusa) and the box (shamuga) of the committee (916)
  - of the Arahadinas (Arhaddattas). At that time Kubitaka (Kubéraka) was king (rājan).
- 1839. Bhattiprolu Buddhist crystal inscription.—1894 mentioned by Res. 4rth. Surr. 1-1. Now Imp. Ser. Vol. XV. p. 11, and Plate V; 1894 Bühler, Ep. Inl. Vol. II. p. 324.
  - Prakrit. Gift by the women from Namdapura (?) and the novices (summanuess) from Suvanamāha (?), in the Aya-Sakasathi (? Arya-Sakasathi ?) connected (? gōhi) of Gilānakēra (? Glānakērya ?).

- 1340. S. 27.—China (now Madras Museum) Buddhist (?) stone inscription of the time of rājan Gotamiputa Siriyaña-Sātakaṇi.—1889 Bühler, Ep. Ind. Vol. I. p. 95 f.; 1905 correction by Fleet, Journ. Roy. As. Soc. 1905, p. 305.

  - Prakrit. Fragment. Opens with an invocation of Bhagavat and mentions the lord (araka), the chamberlain (mahataraka) Maha
- 1341. S. 13 (?).—Kodavolu well inscription of the time of Vasithiputa sāmi-Siri-Chadasāta.—1908 Konow, Zeitschr. Deutsch. Morgenl. Ges. Vol. LXII. p. 592.

   rano Vasithēputa sāmi-Siri-Chadasātasa savachharē 10 3 (?) hē pa 3 diva dasamē (?).
  - Prakrit. Establishment of the earth-dwelling (bhūmivēśa) of the minister (amacha).
- 1342. Khandagiri cave (Ananta cave) inscription.—1882 noticed by Beglar, Arch. Surv. Rep. Vol. XIII. p. 81, with facsimile.
  Fragment. Not read.
- 1343. Khandagiri cave inscription.—1882 Beglar-Cunningham, Arch. Surv. Rep. Vol. XIII. p. 82, with facsimile.
  Prakrit. Fragment. No sense has been made out.
- 1344. Khandagiri cave inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1074, with facsimile; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 1, and Plate XVII, 1; 1882 Beglar, Arch. Surv. Rep. Vol. XIII. p. 83.
  Prakrit. The cave (lēṇa) of the servant (pādamulika) Kusuma.
- 1345. Udayagiri cave (Hathigumphā) inscription of the Kālimgādhipati Khāravēla.—1825 noticed by Stirling, As. Bes. Vol. XV. p. 313 f., and Plate; 1837 Kittoe-Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1075-91, and Plate LVIII; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 27 f.; 98-101; 132 f., and Plate XVII; 1880 Rajendra-lala Mitra, Antiquities of Orissa, Vol. II. p. 16 ff., with facsimile; 1885 Bhagvan-lal Indraji, Actes Six. Congr. Or. à Leide, Part III. Sect. II. p. 152-177, and Plate; 1895 correction by Bühler, Ind. Studies, No. III, p. 13 f.=1898 Bühler, Origin of Indian Brāhma Alphabet, p. 13 f.; 1910 corrections by Fleet, Journ. Roy. As. Soc. 1910, p. 242 ff.; 824 ff.
  - Prakrit. Fragment. After an invocation of the Arahamtas (Arhats) and all Sidhas (Sidhas), the inscription gives a description of the deeds of the noble (aira) mahārāja Sīri-Khāravēla (or Khāravēla-siri), Mahāmēghavāhana, lord (adhipati) of Kalimga, the propagator of the royal family of the Chetas; called also the king of peace (khēmarājan), the king of old people (vadharājan), the king of monks (bhikharājan). When he was fifteen years old, he obtained the position of heir-apparent (yovaraja) which held for nine years. When he had completed his twenty-fourth year, he was anointed mahārāja in the third generation of the royal family of Kalimga. In the first year he repaired some buildings in the city (nagarī) of Kalimga. In the second year, without taking heed of Sātakaṇi, he sent a large army to the west and took (?) some

town with the help of the Kusambas (? Kausāmbas). In the third year he delighted the city with festivals. In the fourth year he honoured some sanctuary that had been honoured by the former kings of Kalimga and received the homage of the provincial (rathika) and local chiefs (bhojaka). In the fifth year he had an aqueduct (panadi) that had not been used for 103 years since king (rājan) Namda (or since the Namda kings?) conducted into the city. In the eighth year, after having killed . . . . . . he was harassing the king (napa) of Rajagaha (Rajagriha) so that he fled (?) to Madhurā (Mathurā). In the ninth year he made great gifts to Brahmans (bamana) and constructed the Mahavijaya palace. In the record of the tenth year Bharadhavasa (Bhāratavarsha) is mentioned. In the eleventh year he had some place founded by former kings, perhaps Pithuda, ploughed with a plough, and revived the meditation on the feet of Jina that had not been practised for 113 years. In the twelfth year, harassing the kings (rājan) of Utarapatha (Uttarapatha) and striking terror into the Magadhas, he watered his elephants in the Gamga and made the Magadha king (rājan) bow at his feet; he also adorned some temple and made great gifts. Besides, the record of this year mentions again king  $(r\bar{a}jan)$  Nama (or the Nama kings?). In the thirteenth year he erected pillars (thabha), etc. on the Kumārīpavata (Kumārīparvata) in the vicinity of the dwelling (nisidiyā) of the Arahatas (Arhats). There is no date in this inscription.

1346. Udayagiri Jaina cave (Svargapuragumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1074, No. 8, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 105, No. 9; 136, No. 8, and Plate XVII, 9; 1880 Rajendralala Mitra, Antiquities of Orissa, Vol. II. p. 15 f., with facsimile; 1885 Bhagvanlal Indraji, Actes Six. Congr. Or. à Leide, Part III. Sect. II. p. 177 f., No. 2, and Plate.

Prakrit. Fragment. Establishment of a cave (lēna) for the Kāliga (Kālinga) monks (sumana) in honour of the Arahantas (Arhats) by the chief queen (agamahisī) of [Siri-Khāra]vēla, emperor (? cha[kovatī]?) of Kaliga (Kalinga), and daughter of rājan Lālaka, great-grandson of Hathisinha (Hastisinha).

1347. Udayagiri cave (Manchapurigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1074, No. 6, and Plate IIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 104, No. 7; p. 136, No. 6, and Plate XVII, 7; 1830 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, Actes Siz. Congr. Or. à Leide, Part III. Sect. II. p. 179, No. 3, and Plate.

Prakrit. The cave (lēṇa) of the noble (aira) mahārāja, the lord (adhipati) of Kalimga, Mahāmēghavāhana Vakadēpa-siri (trī-Vakradēva).

1348. Udayagiri cave (Mañchapurigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc.Vol. VI. p. 1074, No. 7, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 33; 105, No. 8; 136, No. 7, and Plate XVII, 8; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 16, with facsimile; 1885 Bhagvanlal Indraji, Actes Six. Congr. Or. à Leide, Part III. Sect. II. p. 179, No. 4, and Plate.

Prakrit. The cave (lēna) of prince (kumāra) Vadukha.

- 1349. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1073, No. 1, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 2; 135, No. 1, and Plate XVII, 2; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 30 f., with facsimile.

  Prakrit. The kothā (?) and jeya (?) of Chūlakama (Kshudrakarman).
- 1350. Udayagiri cave (Hattigumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1073, No. 2, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 3; 135, No. 2, and Plate XVII, 3; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II. p. 30 f., with facsimile.
  Prakrit. Fragment. Gift of Kama (Karman) and Harakhinā (?).
- 1351. Udayagiri cave (Bāghgumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI p. 1073, No. 3, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 4; 135, No. 3, and Plate XVII, 4; 1880 Rajendralala Mitra, Antiquities of Orissa, Vol. II. p. 31, with facsimile.
  Prakrit. The cave (lēna) of the town-judge (nagarachhadainsa) Bhūti.
- 1352. Udayagiri cave (Jambēśvaragumphā) inscription.—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1073, No. 4, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 5; 136, No. 4, and Plate XVII, 5.
  Prakrit. The cave (lēna) of Nāki (Nāgē), wife of Mahāmada.
- 1353. Udayagiri cave (Haridāsgumphā) inscription,—1837 Prinsep, Journ. Beng. As. Soc. Vol. VI. p. 1074, No. 5, and Plate LIV; 1877 Cunningham, Corp. Inscr. Ind. Vol. I. p. 104, No. 6; 136, No. 5, and Plate XVII, 6; 1880 Rajendralala Mitra-Prinsep, Antiquities of Orissa, Vol. II: p. 30, with facsimile.
  Prakrit, Gift of a kothā and (?) a je[ya] (?) by Chulakama (Kshudra-karnan).

## ADDITIONS AND CORRECTIONS.

## I.—NORTHERN INSCRIPTIONS.

- 12°. (1354). S. 51.—Anyōr (now Mathurā Museum) Buddhist statuette inscription.— 1910 Vogel, Oat. Arch. Mus. Mathura, p. 63, No. A 65. sa 50 1 g[ri] 3 di . . Nothing beyond the date has been read.
- 13. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 48 f., No. A 2, and Plate VIII.
- (1855). S. 31.— Rāl-Bhaḍār (now Mathurā Museum) Buddhist image inscription of the time of Huvishka.— 1910 noticed by Vogel, Cat. Arch. Mus. Mathura, p. 65, No. A 71.

  - Mixed dialect (?). Fragment. Gift of Khudā (Kshudrā) and . . . . , the female pupils (untēvāsinā) of Dinnā (Dattā).
- 13°. (1356). Rāl-Bhaḍār (now Mathurā Museum) image inscription.—1910 Vogel, Cat. Arch. Mus. Mathura, p. 92, No. C 28. Mixed dialect. 'May the Sidha (Siddha) be pleased.'
- 14. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 184, No. Q 1.

- 14°. (1357). Mörā (now Mathurā Museum) image inscription of the time of Kanishka. - 1910 Vogel, Cat. Arch. Mus. Mathura, p. 109, No. E 20.
  - . . . sya Kanishkasya . . . . . . . ētasya purvayē.
  - Mixed dialect. Fragment. Records the setting up of the image and mentions Kalavadā, the Māthuri (inhabitant of Mathurā).
- 14b. (1358). Naugavā (now Mathurā Museum) Buddhist image inscription. 1910 Vogel, Cat. Arch. Mus. Mathura, p. 60, No. A 50. Sanskrit. Fragment. Records the erection of the image at some vihūra.
- 14c. (1359). Saknā (now Mathurā Museum) image inscription.—1910 Vogel, Cat. Arch Mus. Mathura, p. 123, No. G 47. Mixed dialect. Fragment. No name is preserved.
- 14d. (1360). Gaņēsrā (now Mathurā Museum) image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 122, No. G 42. Mixed dialect. The image of Ulana. The rest is uncertain.
- 14c. (1361). Maholi (now Mathura Museum) Naga (?) image inscription. -- 1910 Vogel, Cat. Arch. Mus. Mathura, p. 90, No. C 16. Sanskrit. [Gift] of Śrī-Aśvadēva, the son of Bhuvana, who has three ancestors (tripravaraka).
- 15. Read 'Kōṭā' instead of 'Kōta', and add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 122. No. G 43.
- 15°. (1362). Koță (now Mathură Museum) railing pillar inscription.—1910 Vogel, Cat Arch. Mus. Mathura, p. 154, No. J 58. Only the figures 40 8 (?).
- 16. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085. Summary. Read 'Arya-Hāļakiya (Ārya-Hāļakiya)' instead of 'Arya-Hāṭtakiya (Ārya-Hāţṭakīya).'
- 17. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084. Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kauttika).'
- 18. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084. Summary. Read 'Koliya (Kautiku)' instead of 'Kottiya (Kauttika).'
- 19. Add: 1910 Vogel, Oat. Arch. Mus. Mathura, p. 79, No. B 70; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084. Summary. Insert after dedication 'of an image with gods in all directions (vishudēvā)', read 'Kol[iya] (Kautika)' instead of 'Kottiya (Kauttika)', and add: The date is not quite certain. Possibly '30 5' is to be read instead of 'sa 5.'
- 20. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 80, No. B 71; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085. Suromary. Read 'Ko[liya]' (Kautika)' instead of 'Ko[ttiya] (Kautika).'
- 22. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084 f. Summary. Read 'Koleya (Kautika)' instead of 'Kotiya (Kautika).'

- 22. (1363). S. 9.— Lucknow Provincial Museum Jaina image inscription.—1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273, No. 3; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 109 f., No. 3, and Plate I and Plate of Images I; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1086; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 157 f.
  —sam 9 hā 3 di 10.
  - Mixed dialect. Gift of Grahapalā (Grahapālā), daughter of Grahamitra, daughterin-law of Avaširi (Avašīri), wife of Kaļala, at the request of Arya-Taraka (Ārya-Taraka) out of the Koļēya (Kautika) gana, the Thaniya (Sthānēya) kula, the Vairā (Vajīri) šākhā. There is besides an inscription: the female pupil (śiśinē) of Arya-Aghama (Ārya-Aghama).
- 23. (1364). S. 12.— Lucknow Provincial Museum Jaina image inscription.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 273 f., No. 4; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 110 f., No. 4, and Plate I and Plate of Images II; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 170 ff.
  - -sa[m] 10 2 va 4 d[i] 10 1 ētos[y]a purvv [ā]yam.
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.
   Summary. Read '[Köli]ya (Kauţika)' instead of '[Kötti]ya (Kauţika).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Bead 'Koliya (Kauţika)' instead of 'Koţţiya (Kauţtika).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1082 ff. Summary. Read 'Koliya (Kauţika)' instead of 'Koţţiya (Kauţika).'
- Add: 1911 corrections by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1086.
   Summary. Read 'daughter of the jeweller (mānikara) Khaļamitta (Khaḍamitra) 'instead of 'daughter of the Khoṭṭamitta (?), the mānikara', and 'Koṭiya (Kauṭika)' instead of 'Koṭiya (Kauṭika).'
- 30. Insert after Kankālī Ṭilā 'now Lucknow Provincial Museum.'
- Add: 1911 corrections by Lüders, Journ. Roy. As. Soc. 1911, p. 1082; 1084.
   Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kautika)'.
- Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 60, No. A 49; 1910 correction by Vogel, Journ. Roy. As. Soc. 1910, p. 1314. Read 'of the time of [Vā]s[i]shka' instead of 'of the time of . . . . . . shka,'
- 36. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.

  Summary. Read '[Koli]ya (Kautika)' instead of '[Koṭṭi]ya (Kautika).'

- 38. Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 109.
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Köliya (Kautika)' instead of 'Koţiya (Kautika).'
- 40. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241, No. 5, and Plate X. The date is to be cancelled. Summary. Read: Mixed dialect. Fragment. Gift of the monk (bhikshu) Buddhadāsa, the companion (sadšvihāri?) of Sanghamitra (Sanghamitra). The rost is uncertain.
- 41. (1365). S. 43.— Mathurā (now Mathurā Museum) image inscription.—1910 Vogel,

  Cat. Arch. Mus. Mathura, p. 110, No. E 25.

  sa[m] vatsara 40 [3 hē] . . . . . . sē pratha . . . .

  Mixed dialect (?). Fragment. No name is preserved
- 42. Add: 1910 R. D. Banorji, Ep. Ind. Vol. X. p. 113 f., No. 7, and Plate I, and read 'S. 58' instead of 'S. 44.'
  Date. Read: —śarasatama(f)-maharajasya Huvikshasya savas[i]rē ashṭapana gri[s]yamasa 8 divisa 2 ēta[syām] pureayām.
- 45. Insert after Kankālī Ţīlā 'now Lucknow Provincial Museum.'
- 45°. (1366). S. 48.— Lucknow Provincial Museum Jaina image inscription of the time of mahārāja Huveksha.— 1909 R. D. Bandyopādhyšya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 274 f., No. 5; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 112, No. 5, and Plate I and Plate of Images III; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 158 f. mahārājasya Huvekshasya savacharā 40 8 vo 2 d[i] 107 štasya puvāyam.

  Mixed dialect. Gift of an image of Sambhava by Yašā, the daughter-in-law of Budhika, grand-daughter of Savatrātā (Śwatrātā or Śarvatrātā), at the request of Dhañāsiri (Dhanyāstā), the femaks pupil (śsiān or Šarvatrātā) (Dhanyāstā) in the Koliya (Kautika) gana, the Bama[dā\*]siya (Brahmadāsika) kula, the Pa(U)chanāgarī (Uohchānāgarī) šākhā.
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Koliya (Kauţika)' instead of 'Koţiya (Kauţika).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.
   Summary. Read 'Āryya-Hāļakiya (Ārya-Hāļakiya)' instead of 'Āryya-Haṭṭakiya (Ārya-Hāṭṭakēya).
- Add: 1912 correction by Lüders, Journ. Roy. As. Soc. 1912, p. 170.
   Summary. Read 'of Ayya-Jinadāsi (Ārya-Jinadāsi), the paṇatidhari' instead of 'obeying the command (paṇatidharitā) of Ayya-Jinadāsi (Ārya-Jinadāsi).'
- Add: 1910 correction by Fleet, Journ. Roy. As. Soc. 1910, p. 1316, note 2; 1910
   Vogel, Cat. Arch. Mus. Mathura, p. 74, No. B 29, and read 'Jaina (?)' instead of 'Buddhist.'
  - Date. Read 'rajya-sa' instead of 'rajyasam'.'

- Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108; 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 243 f., and Plate XI, 11; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 112 f., No. 6, and Plate I.
  - Dato. Read: mahārājasya dēvaputrasya Huveshkasya savatsarē 50 1 hamantamāsa 1 divas . . . sy. pu[rvā]yām.
  - Summary. Read: Mixed dialect. Fragment. Setting up of an image in the Mahārājadēvaputravihāra by the monk (bhikshu) Buddhavarman for the worship of all Buddhas, for the attainment of Nirvāṇa by the teacher (upadhyāya) Saṃghadāsa, and for the welfare of Buddhavarma (Buddhavarman).
- 52<sup>1</sup>. (1367). S. 52.— Mathurā (Bhūtēsar Mound, now Mathurā Museum) Nāga statnette inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 91, No. C 21. sam 50 2 va 3 di 2C 5.
  - Mixed dialect. [Image] of the lord (bhagavat).
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084; 1086.
   Summary. Read 'the Golika' instead of 'the member of the committee (gottika)' and 'Köliya (Kautika)' instead of 'Kottiya (Kautika).'
- 54 Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
  Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kautika).'
- 55. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 69 f., No. B 15, and read 'Sitalāghāṭī' instead of 'Sitalghāṭi.'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Köliya (Kauţika)' instead of 'Koţţiya (Kauţika).'
- Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 239 f., No. 3, and Plate X.
  - Date. Read 'ētayē purvayē' instead of 'ētāyē purvāyē.'
  - Summary. Read 'the gift of the community of the four classes (chaturani samgha) for the welfare in this world, the merit being shared according to the amount given' instead of 'the gift—Vaihikā (?)', 'Gahabala (? Grahabala ?)' instead of 'Grahabala', and 'the Rāraka (?)' instead of 'the preacher (vāchaka).'
- 58. (1368). S. 71.— Lucknow Provincial Museum spurious Jaina image inscription.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 275 f., No. 6; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 114 f., No. 8, and Plate I and Plates of Images IV and V; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 176 ff. sa 70 1 va 1 di 10 5 ētaya pūvāyā. Apart from the date, the inscription is void of sense.
- (1369). S. 74.— Lucknow Provincial Museum Jaina image inscription. 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 276, No. 7; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 115 f., No. 9, and Plate I and Plate of Images VI; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 168 ff.
   [sum 70] 4 gri 1 di 5.

- C2a. (1370). S. 77.— Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 38. sain 70 7 gri 4 di [20] asyain purvvayain.

  Mixed dialoct. Fragment. Records the gift of some monk (bhikshu).
- 62h. (1371). S. 77.— Mathurā (now Mathurā Museum) Buddhist inscription on lose of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 176, No. P 20.
  - Mixed dialect. Gift of the monk (bhikshu) Buddhisreshtha, the keeper of vess k (? bhajanaka?), to the community (sangha) of the four quariers. There is a second inscription which records once more that the pillar is the gift of Buillar streshtha, the bhajanaka (?).
- 63. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 24-, No. 1, and Plate X.
  Summary. Read '(Dadhikarnna-dēvakulika)' instead of '(Dadhikarnna-kriku-lika).'
- (i.t. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 248, No. 2a, and Plate X.
   Date. Read 'va 2' instead of 'va.'
   Summary. Read 'Dharmmadata (Dharmadatta)' instead of 'Dharmmadava'
- 6.4. (1372). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on lase of pillar.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 239, No. 25, and Plate X.
  - Mixed dialect. Fragment. Gift of the monk (bhikhlu) Dharmmadatta, the prescher of the law (dharmakathika), to the community (saigha) of the four quarters. The inscription is on the same pillar as No. 64, and the donor is undoubtenty identical with that of No. 64. It is extremely doubtful whether there was a materin the inscription:
- 35. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 85.
- 66. Add: 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 116 f., No. 10, and Plate I and Plates of Images VII and VIII.

Date. Read 'hamava' instead of 'hana va.' Summary. Read 'Samghanādhi' instead of 'Samghanadhi.'

- 68. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 66, No. B 2.
- 69. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 66, No. B S.

- (1373). S. 84.— Mathurā (Balabhadra Kund, now Mathurā Museum) Jaina image inscription of the time of mahārāja rājātirāja dēvaputra shāhi Vāsudēva.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 276 f., No. 8; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 67, No. B 4, and Plate XI.
  - —makārājasya rājātirājasya dēvaputrasya [shā]hi-Vāsudēvasya rājya-sa[m]vatsarē 80 4 grishmamāse dvi 2 di 5 ētasya purvāyām.
  - Mixed dialect. Setting up of an image of the holy (bhagavat) Arhat Rishabha by the daughter-in-law of Bhatadatta, the Ugibhinaka, the wife of Pindi (?), the wife of a village-head man (? grāmika ?), and (?) by the wife of Dharasimha, at the request of Kumāraka, pupil (śishya) of Gamikagutta (? Grāmikagupta ?).
- Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 68, No. B 5; 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.
   Summary. Read 'Kö[liya] (Kautika)' instead of 'K[oṭṭiya] (Kauṭtika).'
- Add: 1905 correction by Smith, Journ. Roy. As. Soc. 1905, p. 152; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 117 f., No. 11, and Plate III; 1911 correction by Lüders, Journ. Roy. As. Soc. 1912, p. 154, and read 'S. 99' instead of 'S. 95.'
   Date. Read '—sam 90 9 gri 2 di 10 6.'
   Summary. Read 'Dhārmadharā (Dharmadharā)' instead of 'Dhāmathā (?)' and 'Koliya (Kautika)' instead of 'Kottiya (Kautika).'
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Koliya (Kautika)' instead of 'Kottiya (Kautika).'
- 78. Summary. Insert 'and 'before 'Ārahātas,' and read 'svāvikā' 'instead of 'savāvikā'.'
- 81. (1374). Mathurā Museum Jaina (?) image inscription of the time of some mahārāja.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 122, No. G 39. —mahārajā . . . . .
  - Mixed dialect (?). Fragment. Records the setting up of the image. No name is preserved.
- Add: 1911 corrections by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Köliya (Kautika)' instead of 'Kottiya (Kautika).'
- 88. Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108; 1909 R. D. Bandyo-pādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 272 f., No. 2; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 109, No. 2, and Plate I; and insert after Mathurā '(now Lucknow Provincial Museum).'
  Date. Read 'varshāmāsē' instead of 'varshamāsē.'
  - Summary. Read: Mixed dialect. Fragment. Records the setting up of a Bodhisāta (Bodhisattva).
- Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 240 f., No. 4, and Plate X.
- 89\*. (1375). Mathurā (Dhūnsarpārā Quarter, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, Oat. Arch. Mus. Mathura, p. 62, No. A 64.
  . . . . d[s]vas[s] 30 ēta[sya] . . .
  Mixed dialect. Fragment. Mentions Dēvarakshi[tā] or Dēvarakshi[tā].

- 89b. (1876). Year 1 (?). Lucknow Provincial Museum coping-stone inscription. 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 271 f., No. 1; 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 107 f., No. 1, and Plate I; 1912 note by Lüders, Journ. Roy. As. Soc. 1912, p. 175 f.
  - . . . rshē (?) pratha[mē] . . . . . vasē 10 1.
  - Sanskrit, Fragment. Mentions . . . the son of Sau . . . , the son of a Bhargavi, the grandson of . . . , the great-grandson of . . namitra, and Pāmchālīya (belonging to Pañchāla). The reading rshē is not certain.
- 89°. (1377). S. 97 (?).—Mathurā (now Mathurā Museum) Jaina inscription.— 1910 Vogel-Lüders, Cat. Arch. Mus. Mathura, p. 74, No. B 31. . . vva 90 [7] varshamā 1.
  - Mixed dialect (?). Fragment. Records the setting up of the image and mentions the Kotēya (Kautika)-gana, the Vaira-śakhā (Vajrī śākhā). The date refers to the Gupta era. The unit in the date of the year is quite uncertain.
- 90. Add: 1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 22, and insert 'Jail Mound,' before 'now.'
- 91. Add: 1873 Cunningham, Arch. Sur. Rep. Vol. III. p. 22, and insert 'Jail Mound,' before 'now.'
- 91°. (1378). Mathurā (Bhūtēsar Mound, now Mathurā Museum) railing pillar inscription. -1873 Cunningham, Arch. Surv. Rep. Vol. III. p. 21 f.; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 141, No. J 1. Only the figure 30.
- 91b. (1379). Mathurā (Jamālpur, now Mathurā Museum) railing pillar inscription.—1909 Vogel, Bulletin de l'École Française d'Extrême-Orient, Vol. IX. p. 530 (Plate only); 1910 Vogel, Cat. Arch. Mus. Mathura, p. 150, No. J 41. Only the figure 30.
- 91c. (1380). Mathurā (now Mathurā Museum) railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 152, No. J 48. · Three symbols.'
- 92°. (1381). Lucknow Provincial Museum sculpture inscription.— 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 118, No. 12, and Plate II. Prakrit. Fragment. Of the goldsmith (sovan[ika]) Ütara (Uttara), the Gotiputa (son of a Gaupti).
- 94. Add: 1907 note by V. Smith, Zeitschr. Deutsch. Morgenl. Ges. Vol. LVI. p. 404 ff. Summary. Read of the kālavāļa Pothayasaka (Praushthayasas), the Gotiputra (Gauptēputra)' instead of 'of Gotiputra (Gauptēputra), a black serpent to the Pothayas (Proshthakas) and Śakas.'
- 97. Add: 1910 Vogel, Oat. Arch. Mus. Mathura, p. 186, No. Q 3.
- 98. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 144, No. J 7 and Plate XXII. Summary. Read 'abhyamtarōpasthāyaka' instead of '% '(misprint).
- 102. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 185 f., No. Q 2, and Plate V.

- 107. (1382). Lucknow Provincial Museum Jaina tablet inscription.—1910 R. D. Banerji, Ep. Ind. Vol. X. p. 120, No. 17, and Plate III. Mixed dialect. Fragment. Records the setting up [of the tablet] by the wife of
  - Mixed dialect. Fragment. Hecords the setting up for the tablet by the wife of [Amogha]datta, a Kotsi (Kautsi), for the worship of the Arahamtas (Arhats).
- 107<sup>b</sup> (1383). Mathurā (Kankāli Țilā, now Lucknow Provincial Museum) Jaina tablet inscription.— 1894 noticed by Bühler, *Ep. Ind.* Vol. II. p. 311, and Plate I, b; 1910 R. D. Banerji, *Ep. Ind.* Vol. X. p. 120, No. 18, and Plate III.

  Mixed dialect. Fragment. Setting up of the tablet of homage (*dyāgapaţa*) by
  the daughter of Dhauamitrā, the daughter in law of
- 107c. (1384). Lucknow Provincial Museum Jaina stone-slab inscription.— 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 119 f., No. 15, and Plate III and Plate of Images VI; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 159 f.
  Mixed dialect. Fragment. Gift of Mitrā, the daughter of Gošāla.
- 1074. (1385). Lucknow Provincial Museum Jaina image inscription.—1910 R. D. Banerji, Ep. Ind. Vol. X. p. 120, No. 16, and Plate III; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 178 ff.

  Mixed dialect. Fragment. The request of Äyä (Āryā) . . . . . t.si, the Adhichchhatraka (native from Adhichchhatra), out of the [Pētivā]mika (Praitivarmika) kula, the Vajranāgari śākhā.
- 107c. (1386). Mathura Museum Jaina statuette inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 70, No. B 17.
  Mixed dialect. Fragment. Mentions the daughter-in-law of Dhamamitra (Dharmamitra), the daughter of
- 107! (1387). Māthurā (Mātā Math, now Mathurā Museum) Jaina statuette inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 70 f., No. B 18. Mixed dislect. Fragment. Mentions the Kolika (Kauţika) gaņa, the Vachhalika (Vātsalika) kulu.
- 107s. (1398). Mathurā (Kankāli Tilā, now Mathurā Museum) Jaina image inscription.—
  1910 Vogel, Cat. Arch. Mus. Mathura, p. 78, No. B 68.
  Mixed dialect (?). Fragment. Mentions Gho..., the sister of ....
- 107b. (1389). Mathurā (Kankāli Ţilā, now Mathurā Museum) Jaina image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 79, No. B 69. Not read.
- 109. Add: 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 119, No. 14, and Plate III and Plate of Images III; 1912 correction by Lüders, Journ. Roy. Ac. Soc. 1912, p. 156. Summary. Read 'Prakrit. Gift of Pūśabalā (Pushyabalā), the wife of Dhamavardhaka).'
- 113. Add: 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 119, and Plate of Images VI (Plate only), and read 'stone-slab' instead of 'image.'
- 116. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085. Summary. Read 'Aya-Hâliya (Ārya-Hālīya)' instead of 'Aya-Hâṭtiya (Ārya-Hāṭtiya).'

- 118. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1083, note 2.
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
   Summary. Read 'Köliya (Kautika)' instead of 'Koţtiya (Kautika).'
- 122. Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1084.
  Summary. Read 'Köliya (Kautika)' instead of 'Koṭṭiya (Kauṭṭika).'
- 123. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 69, No. B 14.
- Add: 1911 correction by Lüders, Journ. Roy. As. Soc. 1911, p. 1085.
   Summary. Read 'Köliya (Kautika)' instead of 'Kottiya (Kautika).'
- 124s. (1390). Lucknow Provincial Museum Jaina (?) stone inscription.— 1910 R. D. Banerji, Ep. Ind. Vol. X. p. 121, No. 20, and Plate III; 1912 correction by Lüders, Journ. Roy. As. Soc. 1912, p. 160 f.
  Mixed dialect. Fragment. No name is preserved.
- 124b. (1391). Lucknow Provincial Museum image inscription.—1910 R. D. Banerji, Ep. Ind. Vol. X. p. 121, No. 19, and Plate III; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 160.
   Mixed dialect. Fragment. Mentions the wife of [Gh] itakundaka.
- 125°. (1392). Mathurā (Kaṭrā Mound, now Mathurā Museum) Buddhist statuette inscription.—1908 Vogel, Ann. Progr. Rep. of Superint. Arch. Surv. Northern Circle, 1907-08, p. 37; 1910 Vogel, Cat. Arch. [Mus. Mathura, p. 47 f., No. A l, and Plate VII.

  Prakrit. Records the erection of a Bödhisacha (Bödhisattva) by Amohāšsi, the mether of Budharakhita (Buddharakshita), in her own vihēra.
- 125b. (1393). Mathurā (now Mathurā Museum) Buddhist image inscription.— 1910 mentioned by Vogel, Cat. Arch. Mus. Mathura, p. 61, No. A 56.
  Not read.
- 125. (1894). Mathurā (Galatēsvar Mahādēv Math near Katrā Mound, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, Oat. Arch. Mus. Mathura, p. 63, No. A 66.
  Mixed dialect. Fragment. Records the gift of the [Bo]dhisatva (Būdhisattva) by the female lay-worshipper ([upāsi]kā) Nandā as the special property of the Šavasthidiyas (Sarvāsivādins?). Mentions besides a kshātrapa.
- 1254. (1395). Mathurā (Jamālpur, now Mathurā Museum) Buddhist image inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 120, No. G 10. Mixed dialect. Sugatapara Buddhadaršava, the meaning of which is doubtful.
- 125°. (1896). Lucknow Provincial Museum Buddhist image inscription.—1910 R. D. Bauerji, Ep. Ind. Vol. X. p. 121, No. 21, and Plate III.
  Mixed dialect. [Gift of] an image of Buddha by the wife of Buddhadëva.
- 125f. (1397). Mathura Museum railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 147, No. J 21.
  Prakrit. Of Joda (?).
  r 2

- 125z. (1398). Mathurā Museum Buddhist railing pillar inscription.—1909 Vogel, Bulletin de l'École Française d'Extrême-Orient, Vol. IX. p. 529 (Plate only); 1909 Vogel, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 157 and fig. 1; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 150, No. J 36. Prakrit. Dasa, meaning 'ten' (?).
- 125<sup>b</sup>. (1399). Mathurā Museum Buddhist railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 153, No. J 52. Prakrit. Śivara (?).
- 125: (1400). Mathurā (Göpālpur Quarter, now Mathurā Museum) railing pillar inscription.— 1910 Vogel, Oat. Arch. Mus. Mathura, p. 156 f., No. J 68.
  Prakrit, Rama (Rāma?).
- 125. (1401). Mathura Museum Buddhist railing pillar inscription.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 145, No. J 13. Prakrit. Of Samghadova.
- 125t. (1402). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 1; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 31.
  Mixed dialect. Gift of the monk (bhikshu) Sanghadeva, pupil (atēvāsika) of Vakuda.
- 125!. (1403). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.—
  1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 4; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 177, No. P 23.
  Mixed dialect. Gift of . . . . jamitra, the Vojyavašika (?), for the gift of health to his companion (saddhyivikari) Dharmadēva.
- 125<sup>m</sup>. (1404). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 2; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 177 f., No. P 27.
  Mixed dialect. Gift of the monk (bhikshu) Bhadra and Bhadraghosha. Compa re No. 125<sup>n</sup>.
- 125". (1405). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 28. Mixed dialect. Gift of the monk (bhikshu) Bhadra and Bhadraghosha. Comparo No. 125".
- 125°. (1406). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 33.
  Mixed dialect. Fragment. Gift of the monk (bhikshu) Buddhamitra (Buddhamitra).
- 125º. (1407). Mathurā (now Indian Museum, Calcutta) Buddhist inscription on base of pillar.— 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V p. 238, No. 3.
  Mixed dialect. Fragment. Gift of some monk (bhikshu)

1254. (1408). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.--1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 30. Mixed dialect. Gift of the pillar-base (kumbhaka) by Viśvasika Sūśyala together

with his wife and his sons.

- 125. (1409). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar,— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 32. Mixed dialect. Gift of the pillar-base (kumbhaka) by the monk (bhikshu) Sanghavarmma (Samghavarman) and Vaddha (? Vriddha?).
- 125°. (1410). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 176, No. P 21. Mixed dialect. Gift of the pillar-base (kuinbhaka) by the supporters of the Order (? sanghaprakrita), headed by Bhadraghosha. There is a second inscription which is probably to the same effect. Compare Nos. 125t and 125t.
- 125t. (1411). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar .--1910 Vogel, Cat. Arch. Mus. Mathura, p. 177, No. P 25. Mixed dialect. Gift of the pillar-base (kumbhaka) by the supporters of the Order (? sanghaprakrita), headed by Bhadraghosha. Compare Nos. 125° and 125°.
- 125". (1412). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 177, No. P 26. Mixed dialect. Fragment. Gift of the pillar-base (kumbhaka) by the supporters of the Order (? sanghaprakrita), [ headed by ] Bhadraghōsha. Compare Nos. 125\* and 125t.
- 125v. (1413). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.-1910 Vogel, Cat. Arch. Mus. Mathura, p. 177, No. P 24. Mixed dialect. Gift of the supporters of the Order (? sainghaprakrita), headed by Bhadila (Bhadrila). Compare No. 125w.
- 125w. (1414). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar .--1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 37. Mixed dialect. Fragment. Gift of the supporters of the Order (? saighaprakrita), headed by Bhaddila (Bhadrila). Compare No. 125v.
- 125x. (1415). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.-1910 mentioned by Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 36. Not read.
- 1257. (1416). Mathurā (now Mathurā Museum) Buddhist inscription on base of pillar.-1910 mentioned by Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 39. Not read.
- 126. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 176 f., No. P 22.
- 127. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242, No. 8, and Plate XI. Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamihira together with his son Horamurndata (?). Compare Nos. 128 and 141.
- 128. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 248 f., No. 10, and Plate XI.

- Summary. Read 'Mixed dialect. Gift of Viśvasika Vakamibira together with his son Horamudakhara (?). There is a second inscription recording the gift of Horamudkhapharu (?), the son of Vakamihira. Compare Nos. 127 and 141.
- 129. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 178, No. P 29.
- 133. Add: 1909 B. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241 f., No. 7, and Plate XI.
  Summary. Read 'Mixed dialect. Gift of the monk (bhīkshu) Buddharakshita, the bhandaksha (?), to the Community (saigha) of the four quarters.'
- 135. Add: 1909 R. D. Bandyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 241, No. 6, and Plate XI. Summary. Read 'Baudhaghōsha (Bauddhaghōsha)' instead of 'Buddhaghōsha.'
- 136. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 166, No. N 1, and Plate IV, and insert 'Buddhist' before 'stūpa.' Summary. Read 'Nuśāpriyā' instead of 'Naśāpriyā.'
- 137. Add: 1884 Cunningham, Arch. Surv. Rep. Vol. XVII. p. 108, No. 3.
- 139. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 179, No. P 34.
  Summary. Add after 'Datta' 'to the Community (sangha) of the four quarters.
  [Pillar?] 37'.
- 140. Add: 1910 R. D. Banerji, Ep. Ind. Vol X. p. 118 f., No. 13, and Plate II; 1912 Lüders, Journ. Roy. As. Soc. 1912, p. 154 ff.; and insert after Mathurā, '(now Lucknow Provincial Museum).'
  Summary. Read: 'Mixed dialect. Fragment. Records the setting up of the cooking place (pachana) of the Kakatikas, in the grove \_\_\_\_\_\_\_ at Śrikunda (Śrikunda). in their own whāre by the manhant (www.lin.).
- 141. Add: 1909 R. D. Baudyopādhyāya, Journ. Proc. Beng. As. Soc. N. S. Vol. V. p. 242 f., No. 9, and Plate XI.
  Summary. Read: Mixed dialect. Gift of Visvasika Vakamihira together with his son Horamudkhata (?). Compare Nos. 127 and 128.
- 146. Add: 1910 Vogel, Cat. Arch. Mus. Mathura, p. 50, No. A 5, and Plate IX.
- 149. (1417). S. 24.—Īsāpur (now Mathurā Museum) column inscription of the time of mahārāja rājātirāja dēvaputra shāhi Vāsishka.— 1910 Vogel-Daya Ram Sahui, Journ. Roy. As. Soc. 1910, p. 1311 ff.; 1910 note by Fleet, Journ. Roy. As. Soc.—1910, p. 1315 ff.; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 189, No. Q 13.—mahārājašya r[ā]jāt[i]irājāsya dēva[pu]trasya shāhēr=Vvāsishkasya rājyasamvatsurē [cha]turviniš 20 4 gr[ī]shmāmāsē chaturtthē 4 diva[sē] trinišē 80 asyām
  - Sauskrit. Setting up of the sacrificial post (yūpa) by the Brahman (brāhmana)
    Dronala, the son of Rudrila, of the Bhāradvēja gōttra, the Mānachchhandōga (P),
    after having performed a sattra of twelve nights.

1496. (1418). S. 40.—Chhargaon (now Mathura Museum) Naga image inscription of the time of mahārāja rājātirāja Huvishka.— 1910 Vogel, Oat. Arch. Mus. Mathura, p. 88 f., No. C 13. maharajasya rajāttirajasya Huvishkosya savatsara chaturiśa 40 hemattamase 2 divasē 20 3 etta purvāyyā. Mixed dialect. Records the erection of the Naga, at their own tank ( pushkarani), by the two friends Senahastin, the son of Pindapayya (Pindaparya), and Bhondaka, the son of Viravriddhi (Viravriddhi). 149°. (1419). Chhargaon (now Mathura Museum) stone-slab inscription of the time of some rājātirāja [dēva]putra.—1910 Vogel, Cat. Arch. Mus. Mathura, p. 186, No. Q 4. · · · · · · . . . purvāyya. Mixed dialect. Fragment. No name has been preserved. 150. Add: 1909 Konow, Ind. Ant. Vol. XXXVIII. p. 147; 1910 Vogel, Cat. Arch. Mus. Mathura, p. 83, No. C 1, and Plate XII. Summary. Read 'Prakrit. Made by Gōmitaka (Gōmitraka), the pupil (atēvāsin) of Kunika. The rest of the inscription is quite uncertain.' 1514. (1420). S. 35.— Läkhanü (now Mathurä Museum) Buddhist image inscription of the time of mahārāja dēvaputra Huveshka.— 1910 Vogel, Cat. Arch. Mus. Mathura, p. 62, No. A 63. — maharajasya dévaputrasya Huveshkasya sain 30 5 hemata . . . . . Mixed dialect. Fragment. Only the date has been preserved. 1516. (1421). Lakhann (now Mathura Museum) Buddhist (?) image inscription, probably of the time of mahārāja Vāsn[dēva]. - 1910 Vogel, Cat. Arch. Mus. Mathura, p. 122. No. G 38. —mahārājasya Vā[su] . . . . . the . . . of Sēna. 161. Add: 1910 correction by Vogel, Journ. Roy. As. Soc. 1910, p. 1314, and read 'S. 28' instead of 'S, 68.' Date. Read 'sam 208' instead of 'sam [60] 8.' Summary. Omit 'The date of the year is quite uncertain.' 188. Summary. Read 'Bhadanakadiya (inhabitant of Bhadanakada)' instead of 'Bhadata-Kadiya (pupil of bhadanta Kada?).' 256. Summary. Read 'Gift of the mother of Tapasi, the Kurari (inhabitant of Kurara)' instead of 'Gift of Kurari, mother of Tapasi.' 265. Summary. Read 'Mōrajāhikata' instead of 'Mōrasihikata (Mayūrasimhikata).' 314. Summary. Read 'the Bha[dana]kad[iya] (inhabitant of Bhadanakada)' instead of 'from Bhasikada (?).' 346. Add: 1908 note by Rapson, Catalogue of the Coins of the Andhra Dynasty, etc.,

p. XLVI f., No. 4.

- 354. Summary. Read 'Mōrajahikaḍiya (inhabitant of Mōrajahikaḍa)' instead of 'Ramōrajahikaḍi[ka] (f inhabitant of Ramōrajahikaḍa).'
- 578. Read 'Plate XXI' instead of 'Plate.'
- 669. Add: 1910 correction by Venis, Journ. Roy. As. Soc. 1910, p. 813 f., No. A; 1910 Fleet, Journ. Roy. As. Soc. 1910, p. 815 ff.
- 670. Add: 1910 Venis, Journ. Roy. As. Soc. 1910, p. 814 f., No. B.
- 684. (1422). S. 13.— Jänkhat stone inscription of the time of svämin Virasēna.— 1900 mentioned by Burn, Journ. Roy. As. Soc. 1900, p. 553; 1911 Pargiter, Ep. Ind Vol. XI. pp. 85 ff., and Plate. svamisa Virasēnasa samvatsarē 10 3 gishmānām pākslē 4 divasē pamchamē. Mixed dialect. Nothing beyond the date has been made out.
- 920. Add: 1911 Boyer, Mélanges d'Indianisme offerts à M. Sylvain Lévi, p. 121-128.
- 921. Add: 1911 Lüders, Bruchstücke Buddhistischer Dramen, p. 41 f. Summary. Add 'Prakrit.'
- 921. (1423). Sārnāth Buddhist rail stone inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95, No. 1, and Plate XXX.
  Prakrit. Gift of the base stone (ālabana) by the nun (bhikhunikā) Sarnyahikā.
- 921b. (1424). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66; 102, No. 2, and Plate XXXII. Prakrit. Not read.
- 921. (1425). Sārnāth Buddhist railing pillar inscription.—1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904.5, p. 66; 102, No. 3, and Plate XXXII; 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95.
  Prakrit. The pillar (thabha) of Jamtēyikā together with Sīhā (Sinhā). Compare No. 921<sup>d</sup>.
- 921<sup>3</sup>. (1426). Sārnāth Buddbist railing pillar inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95, No. 2, and Plate XXX.
  Prakrit. Fragment. [Gift] of Jatēyikā together with Bharini. Compare No. 921.
- 921c. (1427). Sārnāth Buddhist railing pillar inscription.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66; 102, No. 4, and Plate XXXII. Prakrit. Not read.
- 922. Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 70; 103, No. 8.
- Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 70;
   103, No. 10.
- 924. Add: 1908 mentioned by Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 9.
- Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 80-102, No. 7.
- Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 78;
   102, No. 6, and Plate XXVIa.

- Add: 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 78;
   No. 6, and Plate XXVIb.
- Read 'Vol. IX.' instead of 'Vol. VIII.,' and add: 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 95 f., No. 3, and Plate XXX.
- 929. Read 'Vol. IX,' instead of 'Vol. VIII.'
- 929°. (1428). Särnäth Buddhist railing inscription.—1908 Oertel-Vogel-Konow, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 68, and Plate XXXII, No. 9; 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 96 f.

  Mixed dialect. The property of the teachers (āchārya), the Sarvvāstivādins.
- 929<sup>b</sup>. (1429). Sārnāth Buddhist railing inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 96, No. 4, and Plate XXX.
   Mixed dialect. The property of the teachers (āchāryya), the Sarvvāstivādins.
- 929°. (1430). Sārnāth Buddhist railing pillar inscription.—1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 66 f.; 103, No. 11, and Plate XXXII.

  Mixed dialect. Fragment. Gift of a lamp (pradāpa) by the devout female layworshipper (paramōpāsikā) Sulakshmaņā in the Mūla[gandhakuṭī] of the lord (bhagavat) Buddha.
- 929d. (1431). Sārnāth Buddhist railing pillar inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 97 ff., No 5, and Plate XXX.

  Sanskrit. Fragment. Gift of a lamp (pradipa) by the devout lay-worshipper (paramōpāsaka) Kirtti in the Mūlagandhakuṭī.
- 929. (1432). Sārnāth Buddhist image inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 99, No. 6, and Plate XXX.
  Sanskrit. Gift of the Śākya monk (Śākyabhikshu) Dhanadēva. Comp. No. 929f.
- 929. (1433). Sārnāth Buddhist image inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 99, No. 7, and Plate XXX. Sanskrit. Gift of Dhanadova. Compare No. 929.
- 929s. (1434). Särnäth Buddhist image inscription.— 1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 99, No. 8, and Plate XXX. Sanskrit. Gift of Kumäragupta.
- 929<sup>h</sup> (1435). Särnäth Buddhist stone-slab inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 89; 103, No. 12, and Plate XXXII.
  . . . mägha di 30.
  Sanskrit (?). Fragment. No name has been preserved.
- 929i. (1436). Särnäth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surn. Ind.
   Ann. Rep. 1904-5, p. 89; 103, No. 13, and Plate XXXII.
   Sanskrit. Records that Silayasas caused to be made the image of Buddha, the

Sanskrit. Records that Silayasas caused to be made the image of Buddha, the Adityabandhu.

<sup>1</sup> The inscriptions Nos. 929° to 929° are later than A.D. 400, but have been included on account of the milarity of the tenor of them with the earlier votive inscriptions.

- 929i. (1437). Särnäth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind.
  Ann. Rep. 1904-5, p. 89 f.; 103, No. 14, and Plate XXXII.
  Sanskrit. Fragment. Records the gift of some Säkya monk (Säkyabhikshu).
- 929k. (1438). Sārnāth Buddhist image inscription...—1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 89 f.; 103, No. 15, and Plate XXXII. Sanskrit. Fragment. Records the gift of Dharmasimha (?).
- 929! (1439). Sārnāth Buddhist image inscription.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 16, and Plate XXXII. Not read.
- 929. (1440). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904.5, p. 90; 103, No. 17, and Plate XXXII.

  Mixed dialect. Gift of the Śākya monk (Śākyabhikshu) Buddhapriya (Buddhapriya).
- 929". (1441). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 81; 103, No. 18, and Plate XXXII. Sauskrit. Gift of the devout lay-worshipper (paramōpāsaka), the chief of the district (vishayapati) Suyāttra.
- 929. (1442). Sărnāth Buddhist statuette inscription.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 19. Not read.
- 929F. (1443). Sărnăth Buddhist statuette inscription.—1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 20.
  Mixed dialect. The Buddhist creed.
- 929. (1444). Sărnâth Buddhist inscription on hand of image.— 1908 mentioned by Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 108, No. 21, and Plate XXXII. Mixed dialect. The Buddhist creed.
- 929. (1445). Sārnāth Buddhist image inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 81; 103, No. 22, and Plate XXXII. Sanskrit. Gift of the Śākya monk (Śākyabhikshu), the elder (sthavira) Bandhugupta.
- 929. (1446). Sārnāth Buddhist stone-slab inscription.— 1908 Oertel-Vogel, Arch. Surv. Ind. Ann. Rep. 1904-5, p. 103, No. 23, and Plate XXXII.
  Sanskrit. Fragment. No name has been preserved.
- 929t. (1447). Sārnāth Buddhist rail post inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 100, No. 9, and Plate XXX.

  Mixed dialect. Fragment. Of the Śākya monk ([Sākyabhi]kshu) Vodhíshöna (Bōdhishēna).
- 929. (1448). Sarnāth Buddhist rail post inscription.—1909 Konow, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 100, No. 10, and Plate XXX. Sanskrit. Fragment. The lamp (pradīpa) of the devout lay-worshipper ([paramopā]saka) Bhavarudra.

- 937°. (1449). Kasiā stone inscription.— 1909 Vogel, Arch. Surv. Ind. Ann. Rep. 1906-7,
   p. 61 f., No. 1.
   Prakrit (?). Fragment. No sense has been made out.
- 937°. (1450). Kasiā Buddhist statuette inscription.— 1909 Vogel, Arch. Surv. Ind. Ann. Rep. 1906-7, p. 62, No. 2. Sanskrit. Gift of the Śākya monk (Śākyabhikshu) bhadanta Suvīra. The work of Dinna (Datta).
- 958a. (1451). Rājgir image inscription.— 1909 mentioned by Marshall, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 106. Fragment. Not read.
- 959. Add: 1909 Bloch, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 98, note 1, and read 'Rājgir (Son Bhāṇḍār) Jaina' instead of 'Rājgir (Sonbhāndār) Buddhist.'
  Summary. Read 'Vairadēva' instead of 'Viradēva.'

## II.—SOUTHERN INSCRIPTIONS.

- 964°. (1452). Year 52.— Andhau stone inscription of the time of rājan Rudradāmau.—
  1909 mentioned by Konow, Arch. Surv. Ind. Ann. Rsp. 1905-6, p. 166 f.; 1910 D. R.
  Bhandarkar, Journ. Bo. Br. Roy. As. Soc. Vol. XXIII. p. 68.
  Rājāro Chāshtanasa Ghsamōtikaputrasa rajāō Rudradāmasa Jayadāmaputrasa vurshē
  dvipamchāśē 50 2 Phagunabahulasa dvitiyam 15 2.
  Mixed dialect. Nothing beyond the date has been read. There are four copies of
- 964<sup>5</sup>. (1453). Year 114.— Andhau stone inscription.—1909 mentioned by Konow, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 166 f.
  Said to be dated in the year 114, the 12th day of the bright half of Jyesthamula.
- 987. Summary. Read 'the son of A [nada] (Ananda)' instead of 'the son of A . . . . ', and add 'Compare No. 1024.'
- 1205a. (1454). Amarāvati Buddhist coping-stone inscription.— 1909 mentioned by Rea, Arch. Surv. Ind. Ann. Rep. 1905-6, p. 117, and Plate XLVIII, No. 1.
  Prakrit. Fragment. Gift of a slab (pata) by Tukā, the wife of Budhi(Buddhi), son of the householder (gahapati) Kubala, the Tulakicha (inhabitant of Tulaka), with her son and her sister.
- 1220. Summary. Read '[Chhada]kicha' and 'Chhandaka' instead of '[Chada]kicha' and 'Chandaka'.
- 1223. Summary. Add 'Compare No. 1263.'

this inscription.

1230. Summary. Read 'hall for practising religious exercises (padhānamaḍasa)' instead of 'chief pavilion (? padhānamaḍasa)'.

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 $<sup>^1</sup>$  The words are given under their Sauskrit form if this really occurs or can be easily formed, in other cases under their Prakrit form.  $2 \circ 2$ 

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